Arabic Tree

Making Grammar Easy

Basic Arabic Grammar **II** Advance

Class notes and Practice sheets

Version 1.0

An integral part of our INTERCTIVE - ONLINE class

NOT A TEXT BOOK

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دُعَاء

اللَّهُمَّ ارْحَمْنَا بِالقُرْءَانِ

وَاجْعَلْهُ لَنَا إِمَامًا وَنُورًا وَهُدًا وَرَحْمَةً

اللَّهُمَّ ذَكِّرْنَا مِنْهُ مَا نَسِينَا

وَعَلِّمْنَا مِنْهُ مَا جَهِلْنَا

وَارْزُقْنَا تِلَاوَتَهُ

عَانَآءَ اللَّيْلِ وَأَطْرَافَ النَّهَارِ

وَاجْعَلْهُ لَنَا حُجَّةً

يَا رَبَّ الْعَالَمِينَ

Conditional Sentences (Different types of "Ifs and When") (جُمْلةُ الشَّرْطِ)

Conditional sentence is made up of two clauses. The first clause is dependent on the second. The first action is the direct reason for the second

A conditional sentence (جُمْلةُ الشَّرْطِ) consists of three things:-

- ✿ The condition (الشَّرْطُ) or if-clause.
- ✿ The answer (الْجَوابُ), also called complement, consequent to the condition
  Another term is الْجَزاءُ which literally means re-ward; punish-ment or penalty
  Important: the جَوابُ الشَّرْطِ does not have a place in إِعْرابٌ – you don't need to worry about cases or moods or place values (لا مَحَلَّ لَها مِن الْإِعْرابِ).
- ✿ Both parts are linked (we could also say bound) by a conditional device or word (كَلِمةٌ شَرْطِيَّةٌ).
  This Conditional particle can be a حَرْفٌ or a اِسْمٌ.

3 Frequently used IF words

	Result	Particle	Condition	Particle	Usage
1}	Usually introduced by فَ and can be in any tense	فَ	Is in past tense (even if the meaning is present or future)	إذا *When*	used to express a concrete eventuality. Possible or likely situations
2}	Is in the past tense and usually introduced by لَ	لَ	Is usually in the past tense	لو *If*	Unlikely or impossible situations
3}	Usually reflects the tense of the condition (e.g. if the condition is past tense, the result is often past tense etc); if the result is a nominal clause (i.e. begins with a noun or pronoun), the verb in the result can be present tense—فَ may or may not be used to introduce the result	فَ	Is in the past tense or jussive (المضارع المجزوم)	إن *If*	Possible situations, it is used to mark the potentiality or probability of a hypothesis.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةًۖ
If your Lord had willed, He could have made mankind a single community (11.118)
فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًاۖ
But if they turn away - then We have not sent you, [O Muḥammad], over them as a guardian (42.48)
ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ
Who, when Allah is mentioned, their hearts are fearful, (22.35)

Students Notes

if <condition> then <result>

when <condition> then <result>

Practice

3:184,3:168,21:47,75:18, 47:30,24:28

83.30,

Verb Conjugation Pactice

Person	الجَزْم	النَصْب	الرَفْع	الرَفْع Fixed	Ref
	← Imperfect Tense / مُضارِع →			مَاضٍ	
	Jussive	Subjunctive	Indicative	Past tense	
3p.Sg.M	Sukoon	Fatha	DAMMA	Fix	هُوَ
3p.Dl.M	Removal of Noon	Removal of Noon	NOON	Fix	هُمَا
3p.Pl.M	Removal of Noon	Removal of Noon	NOON	Fix	هُم
3p.Sg.F	Sukoon	Fatha	DAMMA	Fix	هِيَ
3p.Dl.F	Removal of Noon	Removal of Noon	NOON	Fix	هُمَا
3p.Pl.F	FIX	FIX	FIX	Fix	هُنَّ
2p.Sg.M	Sukoon	Fatha	DAMMA	Fix	أَنتَ
2p.Dl.M	Removal of Noon	Removal of Noon	NOON	Fix	أَنْتُما
2p.Pl.M	Removal of Noon	Removal of Noon	NOON	Fix	أَنْتُم
2p.Sg.F	Removal of Noon	Removal of Noon	NOON	Fix	أَنْتِ
2p.Dl.F	Removal of Noon	Removal of Noon	NOON	Fix	أَنْتُما
2p.Pl.F	FIX	FIX	FIX	Fix	أَنْتُنَّ
1p.Sg.M/F	Sukoon	Fatha	DAMMA	Fix	أَنَا
1p.Pl.M/F	Sukoon	Fatha	DAMMA	Fix	نَحْنُ

Exploring different way (إِنَّ) is used in Arabic language

(إِنَّ) is translated as verily; indeed; certainly; that – or is even left untranslated. It all depends on the context. إِنَّ basically conveys emphasis and is thus often called an emphatic particle.

To start a nominal sentence

(إِنَّ)is used at the beginning of a nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ). It works as an amplifier/emphasis

إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ

Surely humanity is in grave loss (2.103)

After a quotation

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا

He said, "He says, 'It is a yellow cow, bright in colour - (2.69)

After a particle of inauguration (حَرْفُ اِسْتِفْتَاحٍ)   أَلَا   (أَحْرُفُ التَّنبِيهِ أو الاستفتاح)

After(أَلَا), a so-called intensifying interjection or particle of inauguration (حَرْفُ اِسْتِفْتَاحٍ). The expression أَلَا can be rendered as oh yes, in-deed, truly, verily. It literally means: is it not.

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

No doubt! Verily, the Auliyâ' of Allah no fear shall come upon them nor shall they grieve.(10.62)

After -كَلَّا- (not at all; no way; on the contrary; by no means! Certainly not! Never!)

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Moses said, "Certainly not! My Lord is with me; He will guide me." (26.62)

Used as "that"

وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّى أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَـٰنِ ٱلرَّجِيمِ

"and I have named her Maryam, and I place her and her progeny under Your shelter against Satan, the rejected."

In an oath

To start the sentence after an oath (جَوَابُ الْقَسَمِ)

وَٱلْعَصْرِ(1) إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ

By the ˹passage of˺ time! Surely humanity is in grave loss,

Students Notes

Think twice before you translate Inna as indeed/certainly etc. :)

Inna and its Sisters		
<	<<	<<<
News of INNA	**Noun of INNA**	**INNA**
Marfoo (Rafa)	Mansoob (Nasab)	Particle
A word /Sentence/ Phrase	One word- Noun/Pronoun	" Inna"or its Sisters

DON'T FORGET

### (الإضَافَةُ) Al Idafah   The genitive construction

The meaning of idaafah (إِضَافَةٌ) : addition, attachment, or annexation.

The compound in which both parts are nouns. The first noun is related to the second one. This relationship between these two nouns is called al-idafah (الإضَافَةُ).

The first part of al-idaafah is called Mudaf (مُضَافٌ) while the second part is called Mudaf ilayhi (مُضَافٌ إِلَيْهِ).The meaning of Mudaf (مُضَافٌ) : attached or annexed

The meaning of Mudaf ilayhi (مُضَافٌ إِلَيْهِ) : attacher or annexer.

(الإضَافَةُ) Al Idafah construction	
المضاف إليه (Mudaf Ilayhi)	المُضَافُ (Mudaf)
Possessor / Malik / Owner	Possession / Milkiyat / Owned
ALWAYS a Noun/ Pronoun	ALWAYS a Noun
ALWAYS come Second (from Right)	ALWAYS come First (from Right)
ALWAYS In "JAR"	* Usually in Rafa , But can accept Nasab and Jar state as per need
Can accepts - "Tanween"	Never accepts "Tanween"
Can accepts - "Al"	Never accepts "AL
It Can be Definite or indefinite, If definite, it renders the entire iḍāfa structure definite; however, if it is indefinite, then the whole iḍāfa becomes indefinite as well.	Definite by position, although if the Mudaf ilayhi is indefinite than Mudaf is indefinite as well
Can be a proper noun, pronoun, demonstrative	Can only be a Noun
When dual and sound masculine plural noun are acted as Mudaf than the nun (نون) at the end is deleted.	
No word can come between Mudaf and Mudaf ilayhi. (Exception are their)	
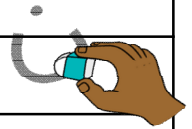
Different types of relationship portraited by Mudaf Mudaf ilayhi

✿ **Possessed and possessor**

كِتَابُ مُحَمَّدٍ	Muhammad's book

✿ **Mudaf is acted as type (جِنْسٌ) of the Mudaf ilayhi (item and material)**

خَاتَمُ فِضَّةٍ	Silver ring i.e an Item "خَاتَمُ" is made of material "فِضَّةٍ".
the preposition مِنْ (min) to express the material.	خَاتَمٌ مِنْ فِضَّةٍ = a ring made of silver.

✿ **Mudaf ilayhi is acted as a zarf (ظرف)**

صَلَاةُ اللَّيْلِ	Night prayer

✿ **Mudaf is acted as a part of the Mudaf ilayhi**

قِطْعَةُ خُبْزٍ	a piece of bread

✿ **Mudaf acting in Adjectival / metaphorical way**

طَوِيلُ اللِّسانِ	Insolent/ arrogant/bad mannered (lit. one with a long tongue)

NOTE : Adjective of the Mudaf

The adjective of the Mudaf has to be placed after the Mudaf ilayhi.

وَلَدُ الرَّجُلِ الصَّالِحُ	The pious son of the man
وَلَدُ الرَّجُلِ الصَّالِحِ	The son of the pious man.

Ex.	بَيْتَا رَجُلٍ	Two houses of a man
	مُدَرِّسُو الوَلَدِ	The teachers of the boy (boy's teachers)
	فَقَالَ لَهُمْ رَسُولُ آللَّهِ نَاقَةَ آللَّهِ وَسُقْيَاهَا	But the messenger of Allah said to (warned) them, "(Do not disturb) Allah's camel and her (turn to) drink!" (91.12)

كان ("was") and its sisters, إنَّ ("indeed") and its sisters and ظَنَنْتُ ("I thought") and its sisters.

نَوَاسِخُ الْمُبْتَدَأَ وَالْخَبَرَ (Influences that **cancel** the mubtada' and khabar)

REMINDER

	Particle	Noun of Inna	Predicate of Inna
إنَّ ("indeed") and its sisters	Particle	Noun of Inna	Predicate of Inna
كان ("was") and its sisters	Semi Verb	Noun of Kana	Predicate of Kana
ظَنَّ ("thought") and its sisters	Verb	Object 1	Object 2

As we have already introduced إنَّ *and* كان *in our Basic class lets see* ظَنَّ *and its sisters*

- ظَنَنْتُ ("I thought"), as in ظَنَنْتُ مُحَمَّدًا صَدِيقًا ("I thought Muhammad to be a friend")

- حَسِبْتُ ("I reckoned/supposed/deemed"), as in حَسِبْتُ المَالَ نَافِعًا ("I supposed the wealth to beneficial")

- خِلْتُ ("I supposed/imagined/deemed"), as in خِلْتُ الحَدِيْقَةَ مُثْمِرَةً ("I imagined the garden to be fruitful")

- زَعَمْتُ ("I claimed"), as in زَعَمْتُ بَكْرًا جَرِيْئًا ("I claimed Bakr was bold")

- رَأَيْتُ ("I regarded/viewed/considered"), as in رَأَيْتُ إبْرَاهِيْمَ مُفْلِحًا ("I considered Ibrahim successful")

- عَلِمْتُ ("I knew"), as in عَلِمْتُ الصِّدْقَ مُنْجِيًا ("I knew truthfulness to be a rescuer")

- وَجَدْتُ ("I found"), as in وَجَدْتُ الصَّلاحَ بِابَ الخَيْرِ ("I found propriety/decency to be the door of goodness")

- اتَّخَذْتُ ("I took/assumed"), as in اتَّخَذْتُ مُحَمَّدًا صَدِيْقًا ("I assumed Muhammad to be a friend")

- جَعَلْتُ ("I made/made into") as in جَعَلْتُ الذَّهَبَ خَاتَمًا ("I made the gold into a ring")

- سَمِعْتُ ("I heard"), as in سَمِعْتُ خَلِيْلًا يَقْرَأُ ("I heard Khaleel reciting")

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا (2.125)
And [mention] when We made the House a place of return for the people and [a place of] security.

Students Note

These are verbs that behave similarly by governing two objects in a sentence, just like ظَنَّ. Collectively, these verbs belong to the category of أفعال القلوب (Af'āl al-Qulūb), meaning verbs of the heart or perception, which indicate belief, thought, or emotion. Below is a detailed breakdown:

	Meaning/Usage
* خَالَ (ḵāla) – **to assume**	Used to express assumptions or beliefs, sometimes with uncertainty.
* حَسِبَ (ḥasiba) – **to reckon**	
* زَعَمَ (za'ama) – to claim	
* عَلِمَ ('alima) – to know	These convey knowledge or certainty, often translated as "knowing" or "realizing".
* رَأَى (ra'ā) – to see, understand	
* وَجَدَ (wajada) – to find	Used to indicate inner feelings or emotional states.
* اتَّخَذَ (ittakhadha) – to take (as)	

Verb Subject

Verbal VS **Nominal**

Verb and Subject Agreement

☞ *An important yet simple rule related to subject-verb agreement in Arabic is that When the verb follows the subject, it must agree with it in number and gender (Nominal Sentence) .However, if the verb comes before the subject, it only agrees with the subject in gender and it remains singular (verbal Sentence).*

☞ <u>*Non Human plurals are treated as feminine singulars.*</u>

a-	If the verb precedes or follow a singular subject, then the verb agrees in gender and plurality. Forming a Verbal sentence.
b-	If the verb precedes a plural subject, then the verb agrees in gender, but is always singular. Forming a Verbal sentence.
c-	If the subject comes before the verb, then the verb agrees with the subject completely (gender and number). **Forming a nominal sentence.**
d-	If the subject is not included in the sentence, then the verb will again show full agreement. (Subject will be the pronoun embedded/inserted in the verb)
e-	*If the verb is followed immediately by two or more subjects, the verb agrees with the first of those subjects. If the first of those subjects is plural, the verb will remain singular and agree with it only in gender.*
f-	*If a feminine subject following a verb is separated from that verb by one or more words, then the verb may be either* masculine *or feminine singular.*

	Verbal VS Nominal	
a-	نَصَرَ زَيدٌ حَامِدًا	زَيدٌ نَصَرَ حَامِدًا
	Zaid helped Hamid	
b-	يَدْرُسُ الطُّلَّابُ فِي الجَامِعَةِ	
	The Students (masc.) study at university. (Verbal Sentence)	
c-	الطُّلَّابُ يَدْرُسُونَ فِي الجَامِعَةِ	
	The Students (masc.) study at university. (Nominal Sentence)	
d-	يَدْرُسْنَ فِي الجَامِعَةِ	
	They (fem. Plrs) study at the university	
e-	حَضَرَتْ المُؤمِنَاتُ و المُؤمِنُونَ	
	The Believing men and women attended	
f-	سَكَنَتْ(سَكَنَ) فِي هَذَا المَنزِلِ مُؤمِنَاتٌ كَسِرَةٌ	
	A few believing women lived in this house.	

في البيت	جَلَسَ المُسْلِمُ	Subjt - Verb	في البيت	المُسْلِمُ جَلَسَ	Khbar - Mtd
		M/Sg - M/Sg			M/Sg - M/Sg
في البيت	جَلَسَ المُسْلِمَانِ	Subjt - Verb	في البيت	المُسْلِمَانِ جَلَسَا	Khbar - Mtd
		M/Dl - M/Sg			M/Dl - M/Dl
في البيت	جَلَسَ المُسْلِمُونَ	Subjt - Verb	في البيت	المُسْلِمُونَ جَلَسُوا	Khbar - Mtd
		M/Plr - M/Sg			M/Plr - M/Plr
في البيت	جَلَسَتْ المُسْلِمَةُ	Subjt - Verb	في البيت	المُسْلِمَةُ جَلَسَتْ	Khbar - Mtd
		F/Sg - F/Sg			F/Sg - F/Sg
في البيت	جَلَسَتْ المُسْلِمَتَانِ	Subjt - Verb	في البيت	المُسْلِمَتَانِ جَلَسَتَا	Khbar - Mtd
		F/Dl - F/Sg			F/Dl - F/Dl
في البيت	جَلَسَتْ المُسْلِمَاتُ	Subjt - Verb	في البيت	المُسْلِمَاتُ جَلَسْنَ	Khbar - Mtd
		F/Plr - F/Sg			F/Plr - F/Plr

Nuances in Arabic language can be achieved by changing the position of the verb

(**nuance** (/ˈnjuːɑːns/): a subtle difference in or shade of meaning, expression, or sound.)

عربی زبان میں **باریکیاں** فعل کی پوزیشن کو تبدیل کرکے حاصل کی جاسکتی ہیں۔

In English we are limited to the proper sentence structure which needs to be adhered to. If we were to rearrange the same words of the sentence in random order as follows:It would make absolutely no sense. Also if we wanted to say the same sentence in another way we would need to bring in a new word or change a word with one of its synonyms.

أَعْطَى مُحَمَّدٌ خَالِداً كِتَاباً
مُحَمَّدٌ أَعْطَى خَالِداً كِتَاباً
كِتَاباً أَعْطَى مُحَمَّدٌ خَالِداً
كِتَاباً خَالِداً أَعْطَى مُحَمَّدٌ
كِتَاباً خَالِداً مُحَمَّدٌ أَعْطَى
أَعْطَى خَالِداً كِتَاباً مُحَمَّدٌ
أَعْطَى خَالِداً مُحَمَّدٌ كِتَاباً
أَعْطَى كِتَاباً مُحَمَّدٌ خَالِداً
أَعْطَى كِتَاباً خَالِداً مُحَمَّدٌ

In Arabic we can use the same words (with same function in the sentence) and rearrange them in different ways: Each of the sentences can be translated back into English as "Muhammad gave Khalid a book".
Actually they all have the same general meaning with a subtle difference in each based on the positioning of the words. lets see..

أَعْطَى مُحَمَّدٌ خَالِداً كِتَاباً
One did not know anything of the event (i.e. Muhammad giving Khalid a book) prior to hearing it. In other words, this is completely new information for the person hearing it.
مُحَمَّدٌ أَعْطَى خَالِداً كِتَاباً
One is aware that Khalid received a book but is unaware of the person who gave it to him. So one would ask "Who gave Khalid the book?" and this would be the response.
كِتَاباً أَعْطَى مُحَمَّدٌ خَالِداً
One is aware that Khalid received something from Muhammad but is unaware of what he gave. So one would ask "What did Muhammad give Khalid?" and this would be the response.
كِتَاباً خَالِداً أَعْطَى مُحَمَّدٌ
One is aware that Muahmmad gave something to someone but is unaware of what was given and to whom it was given to. So one would ask "What did Muhammad give and to whom it he give it to?" and this would be the response.

مَفْعُولٌ بِهِ

Object of the Verb / receiver of the action

It is the word on "Who" of "What" the action has occurs, the direct object is (1) a noun (2) in nasb that (3) the action is linked to, regardless if you affirm or negate its occurrence.

Indirect

Direct

ضَرَبْتُ زَيْدًا	فَهِمْتُ الدَّرْسَ	لَمْ أَفْهَمِ الدَّرْسَ
I hit Zaid	**I understood the lesson**	**I did not understand the lesson**

It can be a noun or a pronoun (attached pronouns, can be with إِيَّايَ), Attached pronoun cannot start a sentence by its own, it uses إِيَّايَ to come in the front to start a sentence.

Note: if you see an attached pronoun that is attached to a verb, it must be treated as a direct object of that verb.

Object of the Verb can be;

1 -	Adjectival Phrase	
2 -	Demonstrative Phrase	Comes to give clarity or additional Information about the Object.
3 -	Possessive Phrase	
4 -	Conjunctional Phrase	
5 -	Prepositional Phrase	

More

About the Object

Muraqab **Tawsifi**	نَصَرَ زَيدٌ الطَّالِبَ الجَدِيدَ	Zaid helped the new student.
Muraqab **Ishari**	ضَرَبَ حَامِدٌ هَذا الرَّجُل	Hamid hit this man.
Muraqab **Idhafi**	نَصَرَ الوَلَدُ أَبَا حَامِدٍ	The boy helped Hamid's father.
Muraqab **Atfi**	شَكَرَ الرَّجُلُ الإِمامَ و الشَّيخَ	The man thanked the Imam and the Sheikh.
Muraqab **Jari**	كَتَبَ إِبْراهِيمُ الدَّرسَ بِالقَلَمِ	Ibrahim wrote the lesson with the pen

* *Preposition phrase i.e. Muraqab Jari makes the indirect object or Mutaliq Fayl.*

Mafool Bihi

Embedded Info :	Who/ What Received the action	
Normally :	A Noun in Nasab or an Attached Pronoun	
Can be:	1. Adjectival Phrase	2. Demonstrative Phrase
	3. Possessive Phrase	4. Conjunctional Phrase
	5. Prepositional Phrase *	

To Know ;

When / Where the action took place	Mafool Fi hi	Mansoob
Why/ purpose of the action	Mafool La hu	Mansoob
Who/What accompanied the action	Mafool Ma' hu	Mansoob
How/to what extend the action took place/Emphasis	Mafool Mutlaq	Mansoob
In what sense the action took place	Tamyeez	Mansoob
The circumstance in which the action was performed	Haal	Mansoob
To take out part from the whole	Istasna	Mansoob

Cont....

مَفْعُوْل فِيْهِ - ظَرْفُ الزَّمانِ (frame of time) and ظَرْفُ الْمَكانِ (frame of space)

مَفْعُوْل فِيْهِ is a mansoob Noun that is used to indicate the TIME and PLACE of the action . Gives the meaning of in (فِي). Its an Adverb of time/place

Some of the words used as Adverb of time ظَرْفُ الزَّمانِ

1. الْيَوْمَ (day) – from Fajr (dawn) till Maghrib (sunset)
2. اللَّيْلَةَ (tonight/nighttime) – from sunset till dawn
3. غُدْوَةً (early in the morning) – between dawn and sunrise
4. *بُكْرَةً (early in the day) – after dawn or sunrise*
5. سَحَراً (late night) – last part of the night before dawn
6. غَداً (tomorrow) – tomorrow
7. عَتَمَةً (early night) – first third of the night
8. صَبَاحاً (morning) – from midnight to noon
9. مَسَاءً (afternoon/evening) – from noon to midnight
10. أَبَدًا (infinite future) – into the endless future
11. أَمَداً (future) – into the endless future
12. حِيْناً (time/anytime) – a vague period, neither its beginning or ending is defined

Some of the words used as Adverb of Place ظَرْفُ الْمَكانِ

1. أمامَ ("in front/before") – (جَلَسْتُ أمامَ الأُسْتَاذِ مُؤَدَّبًا) "I sat in front of the teacher politely")
2. خَلْفَ ("behind") – (سارَ الْمُشاةُ خَلْفَ الرُّكبانِ) "The infantry traveled behind the cavalry")
3. قُدَّامَ ("in front") – (مَشى الشُّرطِيُّ قُدَّامَ الأمِيْرِ) "The cop walked in front of the prince")
4. وَرَاءَ ("behind") – (وَقَفَ الْمُصَلُّوْنَ بَعْضُهُم وَرَاءَ بَعْضٍ) "The worshippers stood, some behind others")
5. فَوْقَ ("above/on top of") – (جَلَسْتُ فَوْقَ الْكُرْسِيِّ) "I sat on the chair")
6. تَحْتَ ("below/underneath") – (وَقَفَ الْقِطُّ تَحْتَ الْمائدَةِ) "The cat stood under the table")
7. عِنْدَ ("at/with/by") – (لِمُحَمَّدٍ مَنْزِلَةٌ عِنْدَ الأُسْتاذِ) "Muhammad has a position with the teacher")
8. مَعَ ("with") – (سارَ سُلِيْمانُ مَعَ أخِيْهِ) "Sulayman traveled with his brother")
9. إزَاءَ ("opposite to") – (لَنا دارٌ إزَاءَ النَّيْلِ) "We have a home opposite the Nile")
10. حِذاءَ ("near/close to") – (جَلَسَ أخِيْ حِذاءَ أخِيْكَ) "My brother sat close to your brother")
11. تِلْقَاءَ ("opposite to") – (جَلَسَ أخِيْ تِلْقَاءَ دارِ أخِيْكَ) "My brother sat opposite your brother's home")
12. ثَمَّ ("there") – (وَأَزْلَفْنا ثَمَّ الآخَرِيْنَ) "And we drew forward the others there") [Quran 26:64]
13. هُنا ("here") – (جَلَسَ مُحَمَّدٌ هُنا لَحْظَةً) "Muhammad sat here for a moment")

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا
He cried, "My Lord! I have surely called my people day and night, (71:5)
وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا
And when you look there [in Paradise], you will see pleasure and great dominion.(76:20)
أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا
As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force. (18:79)
وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ
And they came to their father at night, weeping. (12:16)

Students Note: Practice : 2.255(بَيْنَ ,خَلْفَ) , 4.18(الْآنَ) ,2.259(يَوْمَا) ,12.76 (قَبْلَ)

الْمَفْعُوْل مِنْ أَجْلِهِ OR مَفْعُوْل لَهُ OR Causative Object OR Accusative of purpose

The cause for the action مَفْعُوْل لَهُ express the purpose/reason of the action of the main verb in the sentence. It comes in the meaning of; because of OR for the sake of

Intension
نیت اراده

مَفْعُوْل لَهُ OR الْمَفْعُوْل لِأَجْلِهِ

1- Should be a noun in Masdar form
2- Should be Mansoob **
3- Usually Its meaning should be mental not physical ; related to actions of the heart, not related to physical acts of the limbs (i.e. ضَرْب for hitting) or tongue (i.e. قِراءَة for reciting)
4- Two Mafool lahu don't come side by side, their comes an Ataf between them

Three possibilities that the مَفْعُوْل لَهُ can come;

    1- Can come as a Indefinite Noun

        * Without "Al"

ج ل ل Masdar | قُمْتُ إِجْلالاً لِلْأُسْتاذِ

I stood up out of reverence for the teacher.
The reason of standing up is reverence (deep respect).

    2- Can come as a definite Noun

        * With definite article "Al" Than usually a preposition will come and make it Majroor

أ د ب Masdar | ضَرَبْتُهُ لِلتَّأْدِيبِ

I hit him for disciplining.
The reason for hitting is to discipline.

WHY?

    3- Can come as Mudaf (1st Part of Idafah Compound)

        * Can become Majroor if preposition is used before it
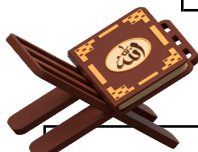
زُرْتُكَ مَحَبَّةَ أَدَبِكَ

I visited you out of love for your manners
The reason for visit is love for your manner

زُرْتُكَ لِمَحَبَّةِ أَدَبِكَ

Same Translation as above
The reason for Mudaf being in Jar is li -Harf E Jar

خَشِيَ Masdar | وَلَا تَقْتُلُوٓاْ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍۖ

And do not kill your children for fear of poverty (17.31)

حَذِرَ Masdar | أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِۚ

Or (it is) like a rainstorm from the sky carrying darkness, thunder and lightning; they thrust their fingers in their ears against thunderclaps for the fear of death (2.19)

وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًاۖ

And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity (10.90)

Students Note:
Mafool lahu is always Mansoob, but it becomes Majroor due to the preposition if used before it
Mafool Lahu can be replaced by preposition (لِ)
Mafool Lahu can be expressed by Masdar but not directly derived from the main verb of the sent.
If made Jar - its mostly due to preposition Li, but fi, Min and Bi can also precede it.

فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا

We forbade the Jews certain foods that had been lawful to them for their wrongdoing, and for hindering many from the Way of Allah,(4:160)

الْمَفْعُوْلُ مَعَهُ   **Accompanying Object / Comitative Object**

Mansoob Noun, it comes to mention / explain / clarify the one who has <u>SHARED THE ACTION</u> with the subject of the verb

الْمَفْعُوْلُ مَعَهُ

1- Mansoob Nouns (i.e. in the state of Nasab)
2- Comes after a " وَ ", this " وَ " is called واو المَعِية

Difference between " وَ " of conjunction and Comitative " وَ "

" وَ " of conjunction		Comitative " وَ "
جَاءَ حَامِدٌ و خَالِدٌ		جَاءَ حَامِدٌ و خَالِدًا
Hamid and Khalid came, may be together or may be one after another		Hamid Came along with/together with Khalid

سِرتُ وَ الشَّارَعَ	I walked along with the street *and not I and the street walked together*

خَرَجَ حَامِدٌ وَ أَذَانَ الفَجْرِ	Hamid left (with) azan of Fajr / Hamid left while azan of fajr was called

IS THE CONTEXT KING

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَـٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا
So, by your Lord, We will definitely gather them together with the devils, then We will definitely make them present around the Jahannam, fallen on their knees (19.68)

وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَـٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَـٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ
And recite to them the story of Nuh, when he said to his people, "0 my people, if it is hard on you that I stay (with you) and give (you) advice through the signs of Allah, then, in Allah I place my trust. So, decide your matter along with your partners, then, your design should not be a matter of regret to you, then carry it out against me and give me no respite. (10.71)

Students Notes
Rarely used in Holy Quran and in Arabic language in general.

* Special Note:

1 جَلَسْتُ وزَيدًا   This و is waw of accompany   (I sat (with) along with Zaid)
2 جَلَسْتُ و زَيدٌ   ☒ **This is incorrect**, If the pronoun is a connected pronoun in the
3 جَلَسْتُ أَنَا و زَيدٌ   ☑ nominative state it must be emphasized by a separate pronoun before the conjunction.

* This concept is explained in details in Conjunction lesson (Grammatical followers)

مَفْعُوْل مُطْلَق OR Absolute object OR Cognate accusative ⚠️

It is a **Mansoob** Noun in **Masdar** form mentioned after the verb in order to express either Emphasis , Number or State of the main verb in the sentence.

- It is typically formed by using the verbal noun (المصدر) derived from the main verb.
- An Adjective can come after it to add further qualification to the verbal noun

Adjective	M.Mutlaq	Main Verb

ضَرَبْتُ زَيدًا ضَرْبًا	I hit Zaid (hitting) severely
	(The action of hitting is done in its complete sense)
فَازَ زَيْدٌ فَوْزًا عَظِيمًا	Zaid won a great victory
	(*"فَوْزًا" is adjective to "عَظِيمًا"*)

وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا	هجر	Avoid
	هَجْرًا	Avoiding
Be patient (O Prophet) with what they say, and depart from them courteously. (73:10)		
فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا		
But Pharaoh disobeyed the messenger, so We seized him with a stern grip. (73:16)		
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿70﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا		
O you who believe, fear Allah, and speak in straightforward words. (33:70)(If you do so,) Allah will correct your deeds for your benefit, and forgive your sins for you. Whoever obeys Allah and His Messenger achieves a great success.(33:71)		
إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا		
Indeed, We have granted you a clear triumph (48:01)		
أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا		
or a little more—and recite the Quran ˹properly˺ in a measured way. (73:04)		
وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا		
And Allāh spoke to Moses with [direct] speech. (4:164)		

Students Notes:

> *Sometimes the adjective is visible but the Masdar is missing, or Adjective takes the place of masdar. (Deputy masdar - Nayib Al masdar)*

	Some frequently used Adjectives		
ضَرَبَ زَيْدٌ وَلَدَهُ ↓↓ شَدِيدًا	قَلِيلًا	كَثِيرًا	كَبِيرًا
ضَرْبًا			

> *Some Madar are so frequently used that they are used as replacement of the complete sentence.*

شَكَرْتُ لَكَ شُكْرًا	شُكْرًا	اِغْفِزْلِي غُفْرَانَكَ	غُفْرَانَكَ
أَرحَبُ لَكَ مَرحَبًا	مَرحَبًا		

spacious

مَفْعُوْل مُطْلَق *OR* Absolute object *OR* Cognate accusative

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وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ **إِحْسَانًا** وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ

	و أَحْسَنُوا بِالوَالِدَيْنِ **إِحْسَانًا**

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakat." Then you turned away, except a few of you, and you were refusing.

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ **قَرْضًا** حَسَنًا فَيُضَٰعِفَهُ لَهُۥ **أَضْعَافًا** كَثِيرَةً وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ(2.245)

Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا **غُفْرَانَكَ** رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ(2.285)

اِغْفِر لَنَا **غُفْرَانَكَ**	اِسْتَغْفَرْنَا **غُفْرَانَكَ**

The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in God, His angels, His scriptures, and His messengers. 'We make no distinction between any of His messengers,' they say, 'We hear and obey. (Grant us)OR (We seek) Your forgiveness, our Lord. To You we all return!'-

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فَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَأُعَذِّبُهُمْ **عَذَابًا** شَدِيدًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ

And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.(3.56)

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ **ضَلَٰلًا** بَعِيدًا

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.(4.116)

Students Notes

Mafool Mutlaq is used approximately 329 times in the Holy Quran as per one Grammarian (Dr. Suleiman Yaqût).One should always consider that the grammatical analysis might differs from person/school to person/school.

(حال) Haal - Circumstantial Qualifier (Circumstantial ADVERB)

The circumstantial adverb (haal) gives detail of the verb which describes the circumstances of the **subject and/or the object** under which the verb/action was performed

Thumb Rule : If Object is present; than (usually) the haal describes the state of the Object

Ex. **Zaid came to me riding**, in which the word "**riding**" is ḥaal because it describes the state under which the "**coming**" occurred. **Zaid came to me** (how he came, in which state - Riding)

حال	ذو الحال /صاحب الحال
Circumstantial adverb (haal)	The entity (subject and/or object) whose circumstances are being described

Some of ways used to present the Haal

A Use of "و" Plus Personal Pronoun (Detached Pronoun)

B Use of Present future verb in indicative mood

C Use of Active Participle or Passive Participle in Mansoob case

   (i) Haal is always Mansoob - Accusative case

   (ii) **Haal is usually a participle - Active participle or passive participle**

   (iii) Haal will always be Indefinite while its Zu-Haal will be usually definite

   (iv) Haal usually closely follows the Zuhaal

   (v) Haal can describe a subject or object or even both

   (vi) Haal almost always comes at the end of the sentence.Usually verbal Sentence.

A

وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُوْلَٰئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

Anyone, male or female, who does good deeds and is a believer, will enter Paradise and will not be wronged by as much as the dip in a date stone.(4.124)

B

وَأَمَّا مَن جَآءَكَ يَسْعَىٰ

But from the one who has come to you full of eagerness (80.8)

A

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ ....

You who believe, do not come anywhere near the prayer if you are intoxicated,… (4.43)

C

وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا

And lower your wing in humility towards them in kindness and say, 'Lord, have mercy on them, just as they cared for me when I was little.(17.24)

C

وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ

Yet they scatter towards trade or entertainment whenever they observe it, and leave you [Prophet] standing there.(62.11)

Students Notes:

Haal is manssob nouns that clarifies a vague situation of gives more details

Haal almost always carries the meaning of فى ex. Zaid came (in the state of) riding.

Disambiguation / Clarification   التَمْيِيْز   **The distinction**

التَمْيِيْز is a noun that clarifies an ambiguity that may cause the listener to ask "in what sense?"
Zaid is better . *Although this is a complete sentence, a listener may ask, "in what sense?"*
Zaid is better as a father . *The terms "as a father" is what is known in Arabic as Tameez*
Tamyeez clearifies something i.e a word **or** a complete sentence **that could be misunderstood**

Some Rules:
1) Tamyeez can be a **Noun** only - *not a sentence or discourse* or particle or verb
2) Tamyeez is always **Indefinite**
3) Tamyeez is always **Mansoob**
4) Always comes in the end of the sentence
5) Can preceed its agent if allowed

إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا	You saw 11 what ?	I definitely saw 11 stars

وَفَجَّرْنَا الْأَرْضَ عُيُونًا	We caused the earth to burst (with what?)	springs

أَنَا أَكْثَرُ مِنْكَ مَالًا	I am more than you (in what ?)	wealth

اشْتَرَيْتُ عِشْرِيْنَ كِتَابًا	I purchased 20 (20 what?)	Books

صِبْغَةَ ٱللَّهِ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَٰبِدُونَ
(We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.(2.138)

إِنَّ هَٰذَآ أَخِى لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً ...
Indeed this, my brother, has ninety-nine ewes (38.23)

حال

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ
And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them **while they were** wrongdoers. (29.14)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ
And who is better in speech than one who invites to Allāh and does righteousness and says, "Indeed, I am of the Muslims." (41.33)

حال

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَٰحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا
And he had wealth. So, he said to his companion **while** conversing with him, "I am greater than you in wealth and stronger in manpower." (18.34)

Students Notes:
The حال clarifies the exact the situation of things, and the التَمْيِيْز clarifies what the things themselves are (i.e. it can answer ""What exactly?" and distinguishes between things).
Practice : Quran 67.02, find Tamyeez in the ayat

BAG -II (ADV) NOTES

الاِسْتِثْناء   The exception

It means to take something out (using إلا or another tool) that would otherwise have been part of what's before the tool.

Eight tools of exception ; all of them roughly means " Except"

Usually what comes after it is in Nasab state *	Particle	إلاَّ 👍
When used as Exception they become "Mudaf" hence what after them should be "mudaf Ilayhi" and should be in Jar State (Majroor)	Noun	غَيْرٌ
	Noun	سِوَّى
	Noun	سُوَّى
	Noun	سَواءٌ
They are treated as both particle and Verb at the same time and hence allows what comes after tham to be in Nasab or Jar state **BUT** if negation is added than it has to be Nasab	Particle/Verb	خَلَا
	Particle/Verb	عَدَا
	Particle/Verb	حَاشَا

☜ نَجَحَ الطُّلابُ إلَّا زَيْدًا   *The students passed except Zaid.* We used إلاَّ ("except") to remove one of the students (Zaid), and if we hadn't made this exception, Zaid would have been included in the students who succeeded. (It means Zaid Failed , everybody else passed)

Complete and Incomplete Sentence

The sentence has its essential parts (i.e. verbal sentence requires a verb and a doer, nominal sentence requires a mubtada' and khabar) i.e **what you're making an exception from is mentioned.**

If the essential parts of the sentence is missing its is an **INCOMPLETE** *sentence.*

Affirmative and Negative Sentence

In Affirmative sentence there's no negation or anything that resembles one before it (like a prohibition or a question). Its opposite is Negative sentence, they usually starts with a negation or a question.

Declension of the word that is made an exception using exception tool

	Choice	Jar	Nasab	Rafa	Sentence status	Exception tool
A -	No Choice	N.A	**Mansoob**	N.A	Sentence is complete and AFFERMATIVE	إلاَّ
B -	Choice	N.A	**Mansoob**	**Marfoo**	Sentence is complete and NEGATIVE	
C -	**Declension is based on the influences**				Sentence if INCOMPLETE	
D -	No Choice	**Majroor**	N.A	N.A	Sentence is complete and AFFERMATIVE	غَيْرٌ, سِوَّى سُوَّى ,سَواءٌ
	Choice	N.A	**Mansoob**	**Marfoo**	Sentence is complete and NEGATIVE	
	Declension is based on the influences				Sentence if INCOMPLETE	
E -	Choice	**Majroor**	**Mansoob**	N.A	If the exception is consider as Particle than Majroor , else Mansoob (object of the verb)	خَلَا , عَدَا , حَاشَا
	If you see ما before one of these, then it's definitely a verb and the noun after it has to be in nasb as its direct object					

A -	قامَ القَوْمُ إلاّ زَيْداً	The people stood except Zayd
B -	ما قامَ القَوْمُ إلاّ زَيْداً	**The people did not stand except Zayd** , "Zayd " is Mansoob being an exception OR it can be Rafa being the doer of the action.
B -	ما قامَ القَوْمُ إلاّ زَيْدٌ	
	ما قامَ إلا زَيْدٌ	The verb قامَ demands that its subject should be in Rafa
C -	ما ضَرَبْتُ إلاّ زَيْداً	The verb ضَرَبْتُ demands that its direct object be in Nasab
	ما مَرَرْتُ إلاّ بِزَيْدٍ	The word/noun after Hafr E Jar is in Jar

Students Note:

إلاَّ is used **about** 600 times in Quran . For the time being learn the meanings of all the eight
When you have a choice between using it as a substitute or an exception, it's more eloquent to use it as a substitute.
If the exception is not of the same category of what you're making an exception from, then it has to be in nasb (i.e. you must consider it as an exception, not a substitute) Quran 78:24-25

☜ *Quran : 2:249, 4:66, 2:83, 5:75, 2:80, 14:11 , 7:184, 12:81, 34:20*

There is a difference

ثُمَّ OR ثَمَّ

ثُمَّ

Approximately 338 times used in AlQuran
Thumma is a Conjunction usually means then/there upon / further / further more /again /once more and yet. It indicates order, sequence and an extensive period of time.
On the contrary (فَ) is also a conjunction but indicates a brief interval of time.

أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَـٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُۥ

Or (are you not aware of) like the one who passed by a city which was in ruins. He wondered, "How could Allah bring this back to life after its destruction?" So Allah caused him to die for a hundred years then brought him back to life (2:259)

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَـٰئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَـٰٓؤُلَآءِ إِن كُنتُمْ صَـٰدِقِينَ

He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?" (2:31)

ثَمَّ

وہاں ثَمَّ

Approximately 4 times used in AlQuran
Thamma is an Adverb of Place usually means there / over there /hence/therefore and for this reason.

وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ

And to Allāh belongs the east and the west. So wherever you [might] turn, there is the Face of Allāh. Indeed, Allāh is all-Encompassing and Knowing. (2:115)

فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ۝ وَأَزْلَفْنَا ثَمَّ ٱلْءَاخَرِينَ

Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.(26:63)Then We brought others close to that place.(26:64)

إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ۝ مُّطَاعٍ ثَمَّ أَمِينٍ

[That] indeed, it [i.e., the Qur'ān] is a word [conveyed by] a noble messenger [i.e., Gabriel] (81:19).[Who is] possessed of power and with the Owner of the Throne, secure [in position](81:20).Obeyed there [in the heavens] and trustworthy.(81:21)

Students Note :
Read Al Quran 76:20

التابع   The Follower

There are four kinds of grammatical followers

- Adjective	نَعْت	<<<<	**Already discussed in BAG-I notes page no: 32**
- Conjunction	عَطْف	<<<<	**Already discussed in BAG-I notes page no: 29**
- Emphasis	تَوْكِيْد / تَأْكِيْد		
- Substitute	بَدَل		

☞ **The adjective** is a follower of the described word in its rafa', nasab and jar and in its being a definite and indefinite noun.

قَامَ زَيْدٌ الْعَاقِلُ	Zayd, the intelligent, stood up.
	Subject is in Marfooh and definite while the adjective follows it
رَأَيْتُ فَاطِمَةَ الْعَاقِلَةَ	I saw Fatima, the intelligent
	Subject is in Mansoob and definite while the adjective follows it
مَرَرْتُ بِزَيْدٍ الْعَاقِلِ	I passed by Zayd, the intelligent
	Subject is in Majroor and definite while the adjective follows it

☞ **The Conjunction** is a grammatical follower that is connected to what it's following by putting one of the حروف العطف (connective particles) in between, and there are 10 of these particles

جَاءَ زَيْدٌ وَ خَالِدٌ	The و is used to combine two things with each other. If one comes before the other, و can be used, but it does not imply ordering
ضَرَبَ زَيْدٌ عَمْرًا فَ حَامِدًا	Zaid hit Amr than Hamid - فَ ("immediately after") – Used to give ordering and immediate follow up
أَرْسَلَ اللهُ مُوسَى ثُمَّ عِيْسَى ثُمَّ مُحَمَّدًا عَلَيْهِمُ السَّلامُ	Allah sent Moses, then Jesus, then Muhammad, peace be upon them . ثُمَّ ("a while after") – Used to give ordering with a delay in follow up.
تَزَوَّجْ هِنْدًا أَوْ أُخْتَها	Marry Hind or her sister
	Giving a choice between options without allowing them together
قَدِمَ زَيْدٌ أَوْ عَمْرٌو	Zayd or 'Amr arrived
	Used for doubt – If you're not sure which of two people arrived
أَدَرَسْتَ الْفِقْهَ أَمِ النَّحْوَ	Did you study Fiqh or grammar
	أَمْ ("or") – Used to seek a specific answer after using أ for a question
قَدِمَ زَيْدٌ بَلْ حَامِدٌ	Zayd arrived rather Hamid (arrived) بَلْ ("rather/instead") – Used turning away from what you've said and applying it to something else.
جَاءَ بَكْرٌ لا خَالِدٌ	Bakr came, not Khalid . لا ("not") – a conjunctive particle that negates for what's after it the same thing you declared for what's before it.

How is a conjunction used with pronouns?

If the pronoun is implied it must be emphasized by a separated pronoun before the conjunction. For example: جَاءَ هُو وأَبُوه (He and his father came.)

How is a conjunction used with connected pronouns in the nominative state?

If the pronoun is a connected pronoun in the nominative state it must be emphasized by a separate pronoun before the conjunction, for example: جِئْتَ أنتَ وأَخُوكَ (You and your brother came.)

How is a conjunction used with connected pronouns in the genitive state?

If the pronoun is a connected pronoun in the genitive state must be repeated before the word after the conjunct. For example: سَلَّمتُ عليه و على أخيه (I greeted him and his brother.)

Students note:

The are 10 particles of conjunction, some of them are mentioned above for details please visit page no.29 of BAG 1 notes Adjective is explained in details on page no: 32 of BAG1 Notes

Quran : 7:179

Topic continues on next page

التابع   The Follower

There are four kinds of grammatical followers

❧ **The emphasis** is a word that follows the emphasized word in its rafa', nasab, Jarr and its definiteness, it removes the possibility that one is speaking forgetfully or intending something with a wider meaning than what he's saying

There are two types of emphasis: literated and unliterated.

literated emphasis   الْتَّوْكِيْد اللَّفْظِئ

literated emphasis is done by repeating the word that we want to emphasize.

Nouns جاءَ الصيف الصيف (Summer came, summer.)

Verbs جاءَ جاءَ الصيف (Summer came, it came.)

Particle نَعم نَعم (Yes, yes.)

Sentences طَلَعَ النهارُ طَلَعَ النهارُ (Noon arrived. Noon arrived.)

* Clarification or Emphasis can also be achieved by changing the position of the direct Object
i.e Mafool bhi in a verbal sentence

أَعْطَى مُحَمَّدٌ خَالِداً كِتَاباً	One did not know anything of the event (i.e. Muhammad giving Khalid a book) prior to hearing it. In other words, this is completely new information for the person hearing it.
مُحَمَّدٌ أَعْطَى خَالِداً كِتَاباً	One is aware that Khalid received a book but is unaware of the person who gave it to him. So one would ask "Who gave Khalid the book?" and this would be the response.
كِتَاباً أَعْطَى مُحَمَّدٌ خَالِداً	One is aware that Khalid received something from Muhammad but is unaware of what he gave. So one would ask "What did Muhammad give Khalid?" and this would be the response.
كِتَاباً خَالِداً أَعْطَى مُحَمَّدٌ	One is aware that Muahmmad gave something to someone but is unaware of what was given and to whom it was given to. So one would ask "What did Muhammad give and to whom it he give it to?" and this would be the response.

Unliterated emphasis   التَّوْكِيْد الْمَعْنَوِيْ

If we want to use unliterated emphasis we must use one of the following words:

➤ *It is obligatory to add a pronoun to these words which follows the emphasized word*

أَكْتَعُ/أَبْتَعُ/أَبْصَعُ (same) meaning as أَجْمَعُ.	الجَمِيعُ	كِلْتَا	كِلَا	أَجْمَعُ	كُلُّ	العَيْنُ	النَفْسُ
	Together	Both (F)	Both (M)	Together	All/Every	Self	Self

حَضَرَ ذَيْدٌ نَفْسُهُ	Zaid came	Plain
	Zaid himself came	Emphasised

➤ *Please note the attached pronoun "Hu" is returning to the emphasised word " Zaid" (i.e M.3p.Sg)*

قامَ زَيْدٌ نَفْسُهُ	Zayd, himself, stood
رَأَيْتُ الْقَوْمَ كُلَّهُمْ	I saw the people, all of them
مَرَرْتُ بِالْقَوْمِ أَجْمَعِيْنَ	I passed by the people, all of them
جاءَ عَلِيٌّ نَفْسُهُ	Ali himself came
حَضَرَ أَبُوْ بَكْرٍ عَيْنُهُ	Abu Bakr himself arrived
جاءَ الرّجالُ أَنْفُسُهُمْ	The men themselves came
فَسَجَدَ الْمَلِئِكَةُ كُلُّهُمْ أَجْمَعُوْنَ	So the angels prostrated - all of them entirely (15:30)

أَجْمَعُ ("all/every") – It's usually only used as an emphasis after كُلّ

Students Notes:

See examples in Al Quran , 11:119, 2:106 , 7:124, 26:65

Emphasizing a dual, it is more eloquent to use the plural form of the emphasis with a dual pronoun

حَضَرَ الرّجُلانِ أَنْفُسُهُمْ	The two men themselves came

التابع   The Follower

There are four kinds of grammatical followers

الْبَدَل   **The substitute** is used to replace one word (be it Noun or verb) with another word

The first (subject) is a way of introducing the second (Badal), and the second is really what you want to say in the first place. It is used to give emphasis or for clarification for the first word in the sentence. *As far as the subject of a sentence goes, the reason to extend it with بدل is to stress it.*

The Substitute	2nd Word in the sent.	Follower الْبَدَل	Leader الْمُبْدَل مِنْهُ	1st Word in the sent.	The Substituted

هَذَا الرَجُلُ تَاجِرٌ
Khabar Badal Mubtada

الرَجُلُ - is the Badal in this sentence it is there to give emphasis and clarity . "This man is a trader"

هَذَا جَدِيدٌ

(Nom Sent . Mubtada and Khabar) " This is new". *What is new?*

هَذَا الْكِتَابُ جَدِيدٌ

"This **book** is new" *(Book: a substitute is used to give clarity)*

There are 4 types of Substitution

☞ The complete Substitution

قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ ءَابَائِكَ إِبْرَهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ
We will worship your God and the God of your fathers, Ibrahim, Ismail and Ishaq, the one God, and to Him we submit ourselves
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
All praise is for Allah—Lord of all worlds
قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ (121) رَبِّ مُوسَىٰ وَهَارُونَ
They said, "We believe in the Lord of the worlds, The Lord of Musa (Moses) and Harun (Aaron) (7:121-122)
فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ
Let them worship the Lord of this (Sacred) House, (106:3)

☞ The substitution of part from the whole

حَفِظْتُ الْقُرْآنَ ثُلْثَهُ

I memorized the Quran, a third of it.
I mean I memorized a third of the Quran

☞ The substitution of content from the container

نَفَعَنِي زَيْدٌ عِلمُهُ

Zaid's knowledge benefited me.
Zaid (I mean) his knowledge benefitted me.

☞ The substitution of error

رَأَيْتُ زَيدًا الْفَرَسَ

I saw the horse
I saw Zaid (I mean) the horse

Students Note:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ	They ask you about the sacred month – (about) fighting in it" [2:117])

This is بدل الاشتِمال (substitution of content), please notice that the substitute and the substituted word do not have to match in being definite or indefinite

Short cut: If you remove the Mubdal min hu OR badal (any one) from the sentence the sentence still remains complete.

Different types of مَا

There are roughly ten types of ما (ma) in the Arabic language. Some of these ما (ma) are nouns while others are particles, and their meanings and functions can be vastly different.

* *Not able to recognize different ما (ma) will lead to errors in reading and comprehension of Arabic*

Name :   **Interrogative ma**   مَا الاستَفهَامَية

Part of Speech: Noun (Used for Male & Female)

Use :

WHAT?

- ➥ Used to ask a question and it is typically translated as "what …?" (Ex. 1)
- ➥ It will be the very first word in the sentence unless it is preceded by a particle such as "and" or the like. (Ex. 2)
- ➥ It will lose its aleph when in the genitive case. This applies to both being preceded by a hafr e jar as well as being in a possessive structure. (Ex.3)

1

وَمَا لَكُمْ لَا تُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَاءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَـٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"? (4:75)

2

وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ

And what excuse do I have if I do not worship the One who has created me and to whom you will be returned? (36:22)

3

عَمَّ[عن+ ما] يَتَسَاءَلُونَ

What are they asking one another about? (78:1)

➥ You will usually find this ما (Interrogative ma   مَا الاستَفهَامَية) before nominal sentences, but it may come before a verb. Often in this situation, the ما acts as the direct object of the verb, as in the following example.

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا "تَعْبُدُونَ مِنْ بَعْدِى"؟

Or were you present when death approached Yaqub, when he said to his sons: 'What will you worship after me'? (2:133)

* *Quotation marks and question mark used above are just for reference and are not used in Quranic Mushaf*

Students Note:

See Al Quran : 7:12

Different types of مَا

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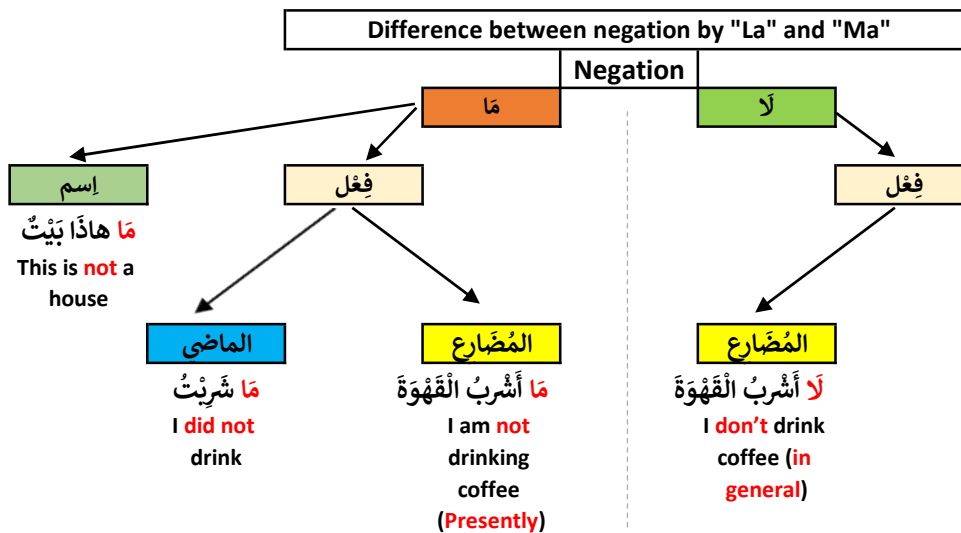|	
Name :	**Negative ma** ما النافية
Part of Speech:	**Particle**
Use :	

- ☜ Used to negate the perfect (past tense) verb
- ☜ It almost invariably comes before Past tense verb (Ex 1)
- ☜ But sometimes followed by an imperfect verb. This has minor rhetorical considerations and is somewhat rare. (Ex. 2)

1

لَوْ خَرَجُواْ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُواْ خِلَلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّـٰعُونَ لَهُمْۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ

Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah [i.e., chaos and dissension]. And among you are avid listeners to them. And Allāh is Knowing of the wrongdoers. (9:47)

2

قُلْ مَآ أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ

Say (O Prophet to the unbelievers,) "I do not demand (I am not demanding) from you any fee for it, nor am I from among those who make up things artificially. (38:86)

Difference between negation by "La" and "Ma"
Negation

مَا	لَا

إِسم	فِعْل	فِعْل
مَا هاذَا بَيْتٌ		
This is not a house		

الماضى	المُضَارع	المُضَارع
مَا شَرِبْتُ	مَا أَشْربُ الْقَهْوَةَ	لَا أَشْربُ الْقَهْوَةَ
I **did not** drink	I am **not** drinking coffee (**Presently**)	I **don't** drink coffee (**in general**)

When "ma" is used to negate a present tense, it means the work that is still going on is negated

Students Note:

مَا

Different types of

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Name :	**The "Ma" that Resembles ليس**	**المشبهة بـ"ليس"**
Part of Speech:	**Particle**	
Use :		

↝ It enters upon a nominal sentence to negate a noun

↝ It acts like ليس in both meaning as well as in the fact that it leaves the subject of the sentence nominative and it renders the predicate accusative. (Ex. 1)

↝ Like ليس, if the predicate is a single word or a short phrase, an extra باء comes before it in order to emphasize the negation (Ex. 2)

Reminder

"ليس" is one of the sister of semi verb "كَانَ" . "كَانَ" its Noun is Marfooh and Its Khabar is Mansoob

1

وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ

They cut their hands and said, "Oh God! He is **no** human being. He is but a noble angel. (12:31)

2

قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ‌ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ‌ۖ وَمَنْ عَمِيَ فَعَلَيْهَا‌ۚ وَ مَآ أَنَاْ عَلَيْكُم بِحَفِيظٍ

There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am **not** a guardian over you (6:104)

↝ Many a time we find the subject preceded by مِن also for the purposes of emphasizing the negation. In such a situation, the predicate is often omitted

إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم‌ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ‌ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature (in existence)but that He holds it by its forelock [i.e., controls it]. Indeed, my Lord is on a path [that is] straight. (11:56)

Students Note:

Please refer page no: 75 in the BAG 1 notes for detail examples of Kana and its sisters

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Name :	**Adverbial Ma**	ما الظرفية
Part of Speech:	**Particle**	
Use :		

↪ It gives the meaning of "as long as"

↪ It comes before both perfect and imperfect verbs, and specifically, it is popularly brought before an imperfect verb - Jussive mood with لم (Ex.1)

↪ It is also popularly brought before the verb دام (Ex.2)

1

لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۚ

There is no liability (of dower) on you if you divorce women when you have not yet touched them, nor fixed for them an amount.(2:236)

2

قَالُوا۟ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ

They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here." (5:24)

Verb "دَامَ" weak verb - Hollow

Meaning :
It continued, lasted, or existed, incessantly, always, endlessly, or for ever; it
was, or became, permanent,
perpetual, or everlasting

See examples in Al Quran
5:24 , 5:96 , 5:117 , 11:107 , 11:108

Active Participle *of* "دَامَ" *is also used in Al Quran; see 13:35 (singular)* دَائِمٌ *and 70:23 (plural)* دَائِمُونَ *in the meaning of everlasting and constant respectively*

الأمر	المضارع المعلوم	الماضي المعلوم	الضمائر
	يَدُومُ	دَامَ	هو
	يَدُومَانِ	دَامَا	هما
	يَدُومُونَ	دَامُوا	هم
	تَدُومُ	دَامَتْ	هى
	تَدُومَانِ	دَامَتَا	هما
	يَدُمْنَ	دُمْنَ	هن
دُمْ	تَدُومُ	دُمْتَ	أنت
دُومَا	تَدُومَانِ	دُمْتُمَا	أنتما
دُومُوا	تَدُومُونَ	دُمْتُم	أنتم
دُومِي	تَدُومِينَ	دُمْتِ	أنتِ
دُومَا	تَدُومَانِ	دُمْتُمَا	أنتما
دُمْنَ	تَدُمْنَ	دُمْتُنَّ	أنتن
	أَدُومُ	دُمْتُ	أنا
	نَدُومُ	دُمْنَا	نحن

Students Note:

When it comes before the verb دام, *in which case the* ما *is both* ظرفية *and* مصدرية.

مَا

Different types of

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Name :	**Indefinite Adjectival ma**	ما النكرة الموصوفة
Part of Speech:	**Noun**	
Use :		

☞ It do not specify exact quantities, qualities, or identities of the nouns they modify. Example: "Some books" (referring to an unspecified number of books). "Many people" (referring to an unspecified large number of people)

أَضَعْتُ شَيْئًا ما	I lost something.
	here "Ma" is giving the meaning of "Some" i.e unknown

كانَ الرَّجُلُ الَّذِي جانِي فِي الطَّائِرَةِ يَقْرَأُ كِتابًا ما
The man who sat next to me in the plane was reading some kind of a book.

يَوْمًا ما	Some day

WOW!

Ma of exclamation   ما التَّعَجُّبِيّة   أَفْعَلَ

☞ ما is also used before a verb of astonishment (فعل التعجب)

أُوْلَئِكَ ٱلَّذِينَ ٱشْتَرَوُاْ ٱلضَّلَلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ
Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are for [i.e., in pursuit of] the Fire! (2:175)

مَا أَحسَنَ زَيدًا	How great Zaid is!
	The ما is in the place of the abstract word "person". The deeper
translation of the example would be "what person (or thing) is greater than Zaid?!"	

ما أَحْسَنُ السَّماءِ	What's most beautiful in the sky? / How Beautiful the sky is!
ما أَحْسَنَ السَّماء	One night Abu al-Aswad al-Du'ali was sitting under the stars along with his daughter when she said to him "ما أَحْسَنُ السَّماءِ" – "What's most beautiful in the sky" to which he replied

"the stars". She said that she wasn't looking for an answer but rather making a statement, so he corrected her "ما أَحْسَنَ السَّماء" this then became a statement of wonderment. As you can see the only change between these two statements is the diacritic on the letter ن – changing from a dhamma to a Fatha.

Students Note:

80.17

إِيَّا

Use of Iyya in Quran

Arabic attached pronouns are suffixes, not complete words in their own right. Because of this, Arabic grammar does not allow them to stand independently in a sentence; they must be attached to a "**carrier**" word. Normally, object pronouns immediately follow the verb, preposition, or particle governing them, and thus in the overwhelming majority of the time, this governing verb, preposition, or particle is also the "carrier" of the pronoun suffix. However, these object pronouns may be separated from the governing word for any of a number of reasons, in which case إِيَّا (iyyā) must be employed as a generic "**carrier**" word

1) إِيَّا (iyyā)used to delay the verb until after the object pronoun is introduc usually **to emphasize the pronoun**

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
You ˹alone˺ we worship and You ˹alone˺ we ask for help. (1:5)
Without إِيَّا (iyyā), the pronouns would have to follow the verbs, and it would simply say نَعْبُدُكَ وَنَسْتَعِينُكَ) ("We worship Thee and turn to Thee for aid").

2) إِيَّا (iyyā) used to introduce the 2nd Object pronoun when the other object pronoun is already attached to the verb, preposition, or particle

O	O	S	V
أَعْطِيتُهُ السَّيَّارَةَ			
I gave him the car			

O	O	S	V
أَعْطِيتُهُ إِيَّاهَا			
I gave him it.			

O	O	S	V
وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ			

As for the prayer of Ibrāhīm for the forgiveness of his father, it was only due to a promise he had made(it) to him. (9:114) --- (He promised it to him)

3) إِيَّا (iyyā) used to state the object of a verb, preposition, or particle that is omitted /Droped / hidden or understood from context

O	S	V
نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ		
We provide for you and for them. (6: 151)		

When the attached pronouns are used with the carrier (إِيَّا) they becomes free bound and can come before or after the verb.

Some instances where (إِيَّا) is used in Quran

1:5 , 2:40 , 2:41 , 2:172 , 4:131, 6:41, 6:151, 7:155, 9:114, 10:28, 12:40, 16:51, 16:114, 17:23, 17:31

17:67, 28:63, 29:56, 29:60, 34:24, 34:40, 41:37 & 60:1

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Making Grammar Easy

IS THE CONTEXT KING

قَدْ

المَاضِي

التَّحْقِيق
(Certainty)
Ex:
قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ
(Verily the Believers have succeed)

التَّقْرِيب
(Almost)
Ex:
قَدْ قَامَتِ ٱلصَّلَاةُ
(The prayer is about to take place)

المُضَارِع

التَّقْلِيل
(Rarity)
Ex:
قَدْ يَنْجَحُ الطَّالِبُ الْكَسْلَان
(The lazy student sometimes succeed)

التَّحْقِيق
(Certainty)
Ex:
قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ
(Verily Allah knows.....)

الشَّك
(Doubt/Possibility)
Ex:
قَدْ يَنْزِلُ الْمَطَرُ الْيَوْمَ
(It may rain today)

قدْ & لَقدْ

The particle "Qad" / قَد . The Particle of certainty

Particle قد qad is only used with verbs in the perfect and imperfect tense. The verb cannot be put in the future or in the negative form.

قَد expresses 4 meanings depending on the tense of the verb and the context in which it will be used. Often the context will determine the value of قد as the same sentence with قد in two different contexts can have two different translations.

Past Tense + قدْ
The Action has already/Certainly happened, Qad gives assurance and certainty
Fulfillment of the action / التحقيق
Temporal proximity / التقريب

Present Future + قدْ
The Action might occur or Seldomn /hardy occur. Qad gives meaning of expectation, may be , scepticism
The small probability / التقليل
The expectation / التوقع

NOTE: We can find examples in the Qur'an, where قد is used with an imperfect tense verb (مُضارع) expressing the fulfillment of the action/event (التَحْقيق). This being the Special Case limited to Al Quran. (See example below)

قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَاۖوَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا
Already Allāh knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few, (33:18)

(مُضارع)

Fulfillment of the action / التحقيق		Past Tense + قدْ

Qad can be translated by "already" or "indeed" depending on the context of the action.

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ
The believers have (indeed) succeed (23:1)

وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ
And do not marry those [women] whom your fathers married, except what has already occurred. (4:22)

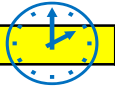Qad can also be translated by the English present perfect tense - (have/has) + verb (ed)

تِلْكَ أُمَّةٌ قَدْ خَلَتْۖلَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْۖوَلَا تُسْئَلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ
That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do. (2:134)

قَدْ & لَقَدْ

Temporal proximity / التقريب

Past Tense + قَدْ

Qad can also express the idea of something that just happened (very shortly) in the past, often translated by "just".

قَدْ قامَتْ الصَلاةُ
Prayer time has just arrived

قَدْ وَصَلْتُ إِلى البَيْتِ
I just arrived home

The expectation / التوقع

Present Future + قَدْ

When used with a verb in the imperfect tense قد expresses the idea of an action that is expected to occur in the future. It can be translated as "may"

قَدْ يُسَافِرُ زَيدٌ
Maybe Jad will travel or Maybe he will; it's not certain. (uncertainty and skepticism)

قَدْ يَأْتِي الغائِبُ
The absentee may come

The small probability / التقليل

Present Future + قَدْ

Particle قد can express the idea of something unlikely because of the rarity of its occurrence. It can be translated by "could".

قَدْ يَنْجَحُ الكَسُولُ
The lazy one could succeed (That is lazy people rarely succeed)

قَدْ يَنْزِلُ المَطَر.
It might rain.(meaning: chance is very small)

Trivial facts

* **Qad** is used approximately 406 times in Al Quran.
* **Qad** can only be used with Verbs and hence Qad can be taked as a sign for a Verb - any word after Qad is a verb.
*

What happened in the past has certainly happened, so we have proof (Qad + Past= certainty); but but what will happen now, we are not sure of (Qad + Present= uncertainty/ skepticism/ seldom).

قَدْ & لَقَدْ

The emphatic **لَ** "la" appears to be:to point out or specify that what is stated with it is sure or definite or confirmed or what has been or will be, surely or definitely or certainly done.

IS THE CONTEXT KING

The core meaning of **قَدْ** "Qad" appears to be to indicate termination/completion/ conclusion : of action or to indicate cut off / completed / concluded / done : action

فَعَلَ	He did
	اس نے کیا
قَدْ فَعَلَ	He already did / he did do / he has already done.
	اس نے پہلے ہی کیا ہے / اس نے کیا ہے / وہ پہلے ہی کر چکا ہے۔
لَقَدْ فَعَلَ	Definitely he already did / surely he did do / definitely he has already done.
	یقینی طور پر اس نے پہلے ہی کیا ہے / یقینا اس نے کیا ہے / یقینی طور پر اس نے پہلے ہی کیا ہے۔

Note: لَقَدْ Can only accompany with **PAST TENSE** verbs.

لَقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ
Certainly has Allāh showed to His Messenger the vision [i.e., dream] in truth. You will surely enter al-Masjid al-Ḥarām, if Allāh wills, in safety, with your heads shaved and [hair] shortened,1 not fearing [anyone]. (48:27)

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ
There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful. (9:128)

عَنِتُّمْ   عَنِتَ He fell into a difficult, hard, or distressing, case   OR
A bad, an evil, or a corrupt, state: or bad, evil, or corrupt, conduct or doing
(ذَٰلِكَ لِمَنْ خَشِيَ ٱلْعَنَتَ مِنْكُمْ) (4:25)This is for those of you who fear falling into sin

وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ
Indeed, We have sent down to you ˹O Prophet˺ clear revelations. ˹But˺ none will deny them except the rebellious. (2:99)

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ
We have certainly created man into hardship. (90:4)
Verily we have created man in difficulty,in a state in which he has to contend with the afflictions of the present life and the difficulties pertaining to the life to come. فِى كَبَدٍ here signifies, in a right and just state: or in an erect state, and in just proportion: or in an erect state, and walking upon his two legs; whereas other animals are not erect.

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Prepositions

Noun after the preposition is always Majroor

Noun **Preposition**

Prepositions (حروف الجر) act as connectors between a noun and the other elements of a sentence. Their primary function is to provide information about time, place, and direction.

A preposition always comes before the word it's associated with and never follows it. And forms a Prepositional Phrase.

The meaning of the preposition depends on its place in the sentence; the preposition may be used to indicate different meanings according to the words that come before and after it.

Arabic preposition particles are considered Mabni words كلمات مبنية (Non Declinable).

Preposition usage is highly idiomatic and may not correspond to their English equivalents.

حروف الجر	حُرُوف الَقْسِم	ظرف المكان و الزمان
Prepositions	**Particles of Oath**	**Adverb of Time & Place => *are considered as Nouns***

Preposition	Meaning	Type	Name	Enters
في	in, at, with	Detached	Preposition	N & Pr.N
عن	about, on behalf of, away from	Detached	Preposition	N & Pr.N
حتى	up to, to, at	Detached	Preposition	N - Only
من	from, of, than	Detached	Preposition	N & Pr.N
إلى	to, till	Detached	Preposition	N & Pr.N
على	on	Detached	Preposition	N & Pr.N
ك	like, similar to	Attached	Preposition	N - Only
لِ	to, for	Attached	Preposition	N & Pr.N
بِ	with, by, in	Attached	Preposition	N & Pr.N
﴿الله﴾ تَ	used to make oaths	Attached	Particle of Oath	N - Only
وَ	used to make oaths	Attached	Particle of Oath	N - Only
بِ	used to make oaths	Attached	Particle of Oath	N - Only
فوق	above	Detached	Adverb of Time/Place	
تحت	below	Detached	Adverb of Time/Place	
قبل	before	Detached	Adverb of Time/Place	
بعد	after	Detached	Adverb of Time/Place	
وراء	behind	Detached	Adverb of Time/Place	
بين	between	Detached	Adverb of Time/Place	

Locative adverbs, also known as adverbs of place and time (ظرف المكان وظرف الزمان), share similarities with prepositions as they always require a genitive noun. They are sometimes referred to as semi-prepositions.

Prepositions

Noun after the preposition is always Majroor
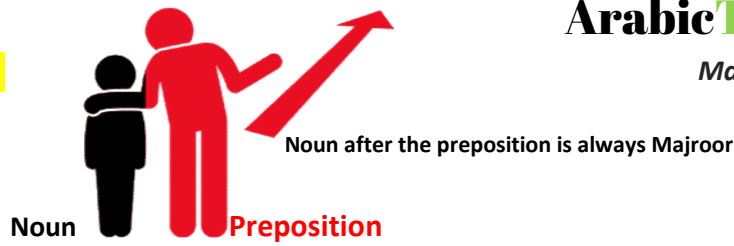
Noun **Preposition**

Prepositions (حروف الجر) are divided into ;

Real Preposition (حروف الجر الأصلية),	add meaning to the sentence in which they appear, and can combine with a verb to create a verb-preposition idiom.
▶▶ Extra / Redundant (حروف الجر الزائدة)	do not add any new meaning and **are used for emphasis.**
Quasi-redundant prepositions (حروف الجر شبه الزائدة)	add a limited meaning to the sentence, such as "perhaps – رُبَّ"

Extra / Redundant (حروف الجر الزائدة)

The Extra / redundant preposition enters and makes the noun after it Majroor only literally and not grammatically. Extra / redundant prepositions are (ب ، مِن ، ك)

هَلْ أَتَى مِنْ أَحَدٍ	هَلْ أَتَى أَحَدٌ	(Did anyone came) کیا کوئی آیا؟
		(Did anyone came at all) کیا کوئی بھی آیا؟

هل: حرف استفهام , أتى: فِعلٌ ماضٍ , من: حَرفُ جَرٍّ زائدٌ , أحد: اسمُ مَجرورٌ لفظًا مرفوعٌ محلًّا لأنَّه فاعِلٌ (أتى)

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡۚ هَلۡ مِنۡ خَـٰلِقٍ غَيۡرُ ٱللَّهِ يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ لَآ إِلَـٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُؤۡفَكُونَ

O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded? (35:3)

وَكَفَىٰ بِٱللَّهِ حَسِيبًا (4:6)	Here the honoured name is in Jar literally (Lafzi) because of BI. The sentence can be (كفى اللهُ حَسيبًا)

أَلَيۡسَ ٱللَّهُ بِكَافٍ عَبۡدَهُۥۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦۚ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٍ

Is not Allāh sufficient for His Servant [i.e., Prophet Muḥammad (ﷺ)]? And [yet], they threaten you with those [they worship] other than Him. And whoever Allāh leaves astray - for him there is no guide. (39:36)

Note : Noun of Laysa is Marfooh and Khabar is Mansoob

أَلَيۡسَ اللَّهُ بِأَحۡكَمِ الۡحَاكِمِينَ
Is not Allāh the most just of judges? (95:8)
لَيۡسَ كَمِثۡلِهِ شَيۡءٌ
There is nothing like Him (42:11)

La of Complete Negation (لا نفيه لل جنس)

Absolute NO! ❌

لا **of generic negation** intervenes only in the nominal sentence, and it makes a function rather similar to /inna/ and its sisters, i.e. it changes the subject from the nominative to the accusative case.

This is the strongest type of negation which mark the absolute nonexistence of a being or thing. It puts the noun (the subject) in the accusative case like 'Inna and its sisters', but without a definite article (أداة التَعْرِيف) or nunation (تَنْوِين).

If it is preceded by a preposition, then it will have no grammatical effect and function as an ordinary negating particle. The noun that follows the particle should be in its genitive form due to the preceding preposition (حَرْف جَرّ).

غادَرْتُ بِلا شَيْءٍ	I left with nothing

The lā of absolute negation (لا النافية للجِنْس) is different from **/la/ of regular negation** which negates the oneness and doesn't indicate the absolute nonexistence of a being or thing.

لا النافية للجِنْس	لا النافِي
Lā of absolute negation	Lā of regular negation
لا حَلَّ لهذه المُشْكِلة	لا حَلٌّ لهذه المُشْكِلة
There is not a single solution to this problem	There is no solution to this problem

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ
This is the Book! There is no doubt about it—a guide for those mindful (of Allah)   (2.2)
لَآ إِلَٰهَ إِلَّا ٱللَّهُ
"There is no deity but Allah," (37.35)
قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ
They said, "Exalted are You; we have no knowledge except what You have taught us. (2.32)
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِالله
There is no strength/ability nor power but in, or by means of, God, the High, the Great
The meaning is, there is no motion nor power, or ability, but by the will of God:
There is no حول [i. e. changing, or turning, or receding,] from disobedience, nor قوّة [i. e. power] to obey, but by the accommodating, or disposing, of God.

Students Notes:

The Noun after the "La" of Absolute negation is always SINGULAR-INDEFINITE & MANSOOB.
Some times the "La" is paired with "Illa" to give exception from negation

No objection	لا مانعَ
No escape (used meaning "must")	لا بُدَّ
Nothing	لا شَيْءَ
No one	لا أحَدَ
No harm (used meaning "that's fine")	لا بأسَ
No doubt	لا شَكَّ

How nominal sentences convey different tenses

Nominal sentences (الجمل الاسمية) typically describe states or qualities and focus on continuity or stability, but they can still indicate past, present, or future time through context, verbs, or time markers.

Tense	How it's Indicated	Example	Explanation
Present Tense	Default state in nominal sentences, often implying the present.	الجوّ جميل **The weather is nice**	The absence of time markers assumes a current, continuous state.
Past Tense	Use of past-time adverbs or auxiliary verbs like كان.	كان الطقس جميلاً **The weather was nice**	The verb كان ("was") shifts the meaning to the past. ****
Future Tense	Add سيكون or سوف to indicate future reference.	سيكون الجوّ جميلاً غداً **The weather will be nice tomorrow**	سيكون ("will be") introduces a future meaning
Continuous or Habitual	Time markers (e.g., دائماً) or context suggest repetition.	هُوَ دَائِمًا سَعِيدٌ **He is always happy**	Implies that the state is ongoing or habitual over time.

Key Points about Tense in Nominal Sentences:

1. No inherent tense: Unlike verbal sentences, nominal sentences rely on context or auxiliary verbs to show time.

2. Use of كان and سيكون: These forms modify the state to past or future, respectively, much like auxiliary verbs in English ("was," "will be").

3. Time Adverbs: Words like اليوم **(today)**, غداً **(tomorrow)**, or أمس **(yesterday)** explicitly anchor the sentence to a specific time.

Aspect	Nominal Sentence (الجملة الاسمية)	Verbal Sentence (الجملة الفعلية)
Focus and Emphasis	Emphasizes state, stability, or description.	Highlights action or an event's occurrence.
Tense Flexibility	Can show present, past, or future with auxiliary verbs (كان, سيكون).	Naturally expresses tense through verb conjugation.
Nuance in Meaning	Suggests continuity (ongoing or permanent state).	Suggests dynamic action (temporary or specific moment).

For Nuance in State vs. Action: Nominal sentences are better for conveying enduring states, qualities, or truths. They excel in expressing stable, ongoing, or timeless concepts. For example, الله غفور رحيم ("Allah is forgiving and merciful") emphasizes God's eternal nature.

For Dynamic Narration: Verbal sentences are superior when the focus is on actions and events. They capture movement and progression more naturally, making them better suited for storytelling, instructions, or sequential narration.

Add. Info : (كان) May display a range of different meanings and nuances like;
Eternal Truths , Past Action or State , Habitual Action in the Past ,**Emphasis and Confirmation,** Description of Circumstances (Incidental States) etc…

Emphasis and Confirmation   وَكَانَ وَعْدُ اللَّهِ حَقًّا   And truly, the promise of Allah is fulfilled