NAHW MEER

An English Guide to Arabic Sentences

by Mir Sayyid Sharif al-Jurjani

SECOND EDITION

Translated by

MOHAMMED SAJID KHAN

﴿ وَكَذٰلِكَ أَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا﴾ 13:37

Thus, We have revealed it to be a judgment of authority in Arabic.

Nahw Meer:
An English Guide to Arabic Sentences

SECOND EDITION

AUTHOR

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740 – 816 AH

TRANSLATED
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مُحَمَّدْ سَاجِدْ خَانْ

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Translator's Introduction

In the name of Allah, the Most Gracious, the Most Merciful, and peace and blessings be upon His noble Messenger, Muhammad ﷺ.

Allah, Subhanahu wa Ta'ala, says in Surah Al-Qamar (54:32):

﴿وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ﴾

"And We have certainly made the Qur'an easy to remember; so is there anyone who will take heed?" And the Messenger of Allah ﷺ said (Sahih al-Bukhari 5027):

خَيْرُكُمْ مَّنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهَ

"The best of you are those who learn the Qur'an and teach it." These words, and my own wish to read and understand the Qur'an in its own language, are what led me to this work.

Why Nahw Meer? Nahw Meer was written by Mir Sayyid Sharif al-Jurjani (740–816 AH), one of the great scholars of his age. Written in Persian as a first book of Arabic syntax, it has been taught for

centuries and is still studied today in schools across the Indian subcontinent and beyond. Translations exist in Arabic and Urdu, but very few in modern English. This book is a faithful translation into contemporary English, lightly reorganised, with short explanations where an English-speaking student needs them.

What is Nahw? Nahw (ʿilm al-naḥw) is the science of how nouns, verbs and particles join to form complete sentences, and of what vowel each word must take on its last letter. Those endings (iʿrāb) are not decoration: in Arabic they carry the meaning.

A well-known report shows why the science was needed. In the time of the Companions, a man recited the third verse of Surah At-Tawbah:

﴿أَنَّ اللهَ بَرِيْءٌ مِنَ الْمُشْرِكِيْنَ وَرَسُوْلُهُ﴾

but read the last word with a kasrah, رَسُوْلِهِ, instead of a dammah, رَسُوْلُهُ. The meaning changed from “Allah is free of the polytheists, and so is His Messenger” to “Allah is free of the polytheists and of His Messenger.” After this incident the rules of Nahw were set down so that the Qur’an would be read correctly.

About this translation. Translating from one language to another is full of pitfalls, and never more so than with the Arabic of the Qur'an, whose words carry deep meanings that can shift with their context. I have kept the language as simple as I could and, unlike many classical works, I have marked every vowel. For a student who is not a native speaker of Arabic this is essential: Nahw is, in the end, about those vowels.

Before you begin. This book assumes that you already know the basics of word morphology (ʿilm al-ṣarf): the Arabic alphabet, a working vocabulary, and the fourteen forms that show whether a word is masculine or feminine; first, second or third person; and singular, dual or plural. My book Arabic Grammar for Beginners covers this ground.

How this book is organised. Chapters 1–3 introduce words and sentences, the flexible (muʿrab) and fixed (mabnī) noun, and the noun's definiteness, gender and number. Chapters 4–5 explain why some nouns do not take full declension, and how the imperfect verb changes its ending. Chapter 6, the heart of the book, covers the active elements (ʿawāmil): the

particles, verbs and nouns that govern the endings of the words after them. Chapters 7–9 treat the implied active elements, the followers (tawābiʿ), the non-governing particles and the exception (istithnāʾ). Chapter 10 summarises the whole of Nahw in brief.

This second edition. This edition has been checked throughout. Errors in the Arabic, the vowels, the transliteration and the English have been corrected, the order of Arabic phrases restored, and the layout redone. Some mistakes may still remain, and I would be grateful to any reader who points them out.

I thank Mufti Rashid Mahmood Raja for his guidance and encouragement. May Allah reward him.

May Allah accept this humble effort and make it useful to everyone who wants to learn Nahw. I ask Him to give us guidance, piety, chastity and contentment, and to accept our efforts to learn and teach Arabic, the Qur'an and His deen. Jazakumullahu khairan.

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October 2026



Syed Al-Jurjani's Introduction

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

All praise is for Allah Subhanahu wa Ta'ala, the sustainer of the world. There are good consequences for the righteous, and peace and blessings be upon his best creation, Mohammed Sallallahu alaihi wa Sallam, and all his followers.

Know that Allah Ta'ala will guide you. Indeed, this is a short and intense book on Arabic sentence construction (field of Nahw). It becomes easier for a beginner student of Arabic to understand the formation of an Arabic sentence after memorizing the singular words, becoming familiar with the derivations of word morphology (field of Sarf), and memorizing the inflections. He quickly achieves familiarity with inflection/e'raab and its structure, as well as reading with Allah Ta'ala's guidance and help.

Meer Syed Shareef Abul Hasan Ali Bin Mohammed Al Jurjani

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Chapter 1 -Words and Sentences

لَفْظٌ وَجُمْلَةٌ

Section 1.1 - Single Words/Compounds

لَفْظٌ: اَلْمُفْرَدُ وَالْمُرَكَّبُ

Words: Words used in the Arabic language are of two kinds: Single words مُفْرَدٌ and Compound words مُرَكَّبٌ.

Single word مُفْرَدٌ: A word that points to a singular meaning. Another term for a single word is كَلِمَةٌ. There are three types:

1) Noun اِسْمٌ as in رَجُلٌ which means “a man.”
2) Verb فِعْلٌ as in ضَرَبَ which means “he hit.”
3) Particle حَرْفٌ A single letter or a combination of letters, as in هَلْ which means “Do you/Have you/Did you?”

Compound Word مُرَكَّبٌ: A Compound is made with two or more words. There are two types: complete مُفِيْدٌ and incomplete غَيْرُمُفِيْدٍ.

Section 1.2 - Complete Compounds

- اَلْمُرَكَّبُ الْمُفِيْدُ فَصْلٌ

A complete Compound, which can be called a sentence اَلْجُمْلَةُ or speech اَلْكَلَامُ, meaningfully expresses a statement, question, or other information.

Sentence اَلْجُمْلَةُ: These are divided into two types:

1) Informative خَبَرِيَّةٌ, in which it is possible to say that the speaker is factually right or wrong, as in when the sentence is a statement.
2) Non-Informative إِنْشَايِيَّةٌ, in which it is not possible to say that the speaker is factually right or wrong, as in when the sentence is a question.

Informative Sentence اَلْجُمْلَةُالْخَبَرِيَّةُ:

There are two kinds:

1) **A Nominative Sentence** اَلْجُمْلَةُ الْاِسْمِيَّةُ begins with a Noun اِسْمٌ as in زَيْدٌ عَالِمٌ which means “Zaid is a scholar.”

The first part of the sentence is the Subject مُسْنَدٌإِلَيْهِ on which an action is performed and is called اَلْمُبْتَدَأُ. The second part of the sentence is the Predicate مُسْنَدٌ, which specifies the action, and it is called اَلْخَبَرُ.

2) **A Verbal Sentence** اَلْجُمْلَةُ الْفِعْلِيَّةُ begins with a Verb فِعْلٌ as in ضَرَبَ زَيْدٌ which means “Zaid hit.”

The first part of the sentence is the Object مُسْنَدٌ, which specifies an action, and it is called a Verb اَلْفِعْلُ. The second part is the Actor مُسْنَدٌ إِلَيْهِ who acts also called Subject اَلْفَاعِلُ.

Subject مُسْنَدٌإِلَيْهِ **/ Object** مُسْنَدٌ**:**

The Object مُسْنَدٌ specifies the action performed on the Subject مُسْنَدٌإِلَيْهِ. Any Noun اِسْمٌ can be used in a sentence as a Subject مُسْنَدٌإِلَيْهِ or an Object مُسْنَدٌ. A Verb فِعْلٌ can only be an Object مُسْنَدٌ, not a Subject مُسْنَدٌإِلَيْهِ. A Particle حَرْفٌ can be neither an Object مُسْنَدٌ nor a Subject مُسْنَدٌإِلَيْهِ.

Non-Informative Sentence اَلْجُمْلَةُ الْاِنْشَايِيَّةُ**:**

There are several kinds:

a)اَلْأَمْرُ Imperative or a command: As in اِضْرِبْ , which means “strike!”

b)اَلنَّهْيُ Negative Imperative or command: As in لَاتَضْرِبْ , which means “do not strike!”

c)اَلْاِسْتِفْهَامُ Interrogative: As in هَلْ ضَرَبَ زَيْدٌ which means “did Zaid strike?”

d)اَلتَّمَنِّيْ Desire: As in لَيْتَ زَيْدًا حَاضِرٌ which means “I wish Zaid was present.”

e)اَلتَّرَجِّيْ Possibility: As in لَعَلَّ عَمْرًا غَايِبٌ which means “maybe Amr will be absent.”

f)اَلْعُقُوْدُ Contract: As in بِعْتُ وَاشْتَرَيْتُ which means “I sold and I bought.”

g)اَلنِّدَآءُ Vocative or call: As in يَا اَللّٰهُ which means “O Allah.”

h)اَلْعَرْضُ Request: as in أَلَا تَنْزِلُ بِنَا فَتُصِيْبَ خَيْرًا which means “why don’t you come to us so that some good can come to you?”

i)اَلْقَسَمُ Oath: as in وَاللّٰهِ لَأَضْرِبَنَّ زَيْدًا which means “I swear by Allah, I will surely strike Zaid.”

j)اَلتَّعَجُّبُ Surprise: as in مَاأَحْسَنَهُ or أَحْسِنْ بِهِ which means “how handsome he is or what made him so handsome?”

Section 1.3 - Incomplete Compound

اَلْمُرَكَّبُ الْغَيْرُ المُفِيْدُ

An incomplete Compound is a fragment that does not entirely convey a statement, question, or other information. These are divided into three types:

Possessive Compound اَلْمُرَكَّبُ الْإِضَافِيُّ: As in غُلَامُ زَيْدٍ which means “servant of Zaid.” The first part of this Compound

is called Possessed of the Possessive Compound مُضَافٌ. The second part, that is, the Possessor, is called مُضَافٌ إِلَيْهِ, which is always Genitive (مَجْرُوْرٌ). You will be introduced to the Genitive state later in-sha-Allah Ta'ala.

Structural Compound اَلْمُرَكَّبُ الْبِنَائِيْ: This is a Compound that is used for numbers between 11 and 19. In this, two Nouns are combined into one, where the second Noun follows immediately from the first Noun, without an intervening Conjunctive Particle اَلْحُرُوْفُ الْعَاطِفَةُ such as the letter (وَ). For example, "number 11" originally would have been أَحَدٌ وَ عَشَرٌ but the letter (و) is dropped, so that "number 11" becomes أَحَدَ عَشَرَ, "number 19" would have been تِسْعَةٌ وَ عَشَرٌ, but when (و) is dropped, "number 19" becomes تِسْعَةَ عَشَرَ. Both Nouns of a structural compound are Inflexible مَبْنِيٌّ, that is, their last vowels are always the same. In the case of a structural compound, the last vowel is a Fathah (ـَ). An exception to this rule is اِثْنَا عَشَرَ in which the first word is Flexible مُعْرَبٌ. You will be

introduced to the meaning of flexible اَلْمُعْرَبُ and non-flexible مَبْنِيٌّ Nouns in Section 2.1 in-sha-Allah Ta'ala.

The compound of Declension مُرَكَّبُ مَنْعِ الصَّرْفِ : (You will be introduced to the meaning of Prevention of Full Declension مَنْعُ الصَّرْفِ in Chapter 4.

1.) This is a Compound where two Nouns are made into one Noun, and initially, there was no Particle حَرْفٌ before the second Noun as in بَعْلَبَكَّ and حَضَرَمَوْتُ. For the latter case, the first Noun is Inflexible مَبْنِيٌّ with a Fathah (ـَ) on it, and the second Noun is flexible مُعْرَبٌ according to most scholars.

An incomplete compound is always a part of a sentence (جُمْلَةٌ) and is never a sentence by itself as in غُلَامُ زَيْدٍ قَايِمٌ which means "servant of Zaid is standing"; غُلَامُ زَيْدٍ is the Subject (اَلْمُبْتَدَأُ) and قَايِمٌ is the Predicate (اَلْخَبَرُ). You can guess others similarly.

عِنْدِى أَحَدَ عَشَرَ دِرْهَمًا means “I have 11 dirhams”; and جَاءَ بَعْلَبَكَّ means “Ba'labakk (name of a city) came.”

Section 1.4 - Sentences
جُمْلَةٌ

A sentence جُمْلَةٌ must include at least two words كَلِمَاتٌ. Each word can be explicit, لَفْظًا, that is, spelled out, as in ضَرَبَ زَيْدٌ, which means “Zaid hit” and زَيْدٌ قَائِمٌ, which means Zaid is standing; or Implicit تَقْدِيرًا, that is, hidden, as in اِضْرِبْ, which means “hit!” command, in which Pronoun أَنْتَ, which means "you" is Implicit. A sentence often consists of more than two words كَلِمَاتٌ, and there is no limit to the number of words كَلِمَاتٌ, in a sentence.

Words in a sentence cannot be anything other than a Noun, a Verb, or a Particle. When you see a sentence, differentiate between Nouns, Verbs, and Particles, and notice whether they are flexible مُعْرَبٌ or Inflexible مَبْنِيٌّ,

and whether they have active elements/Particles عَامِلٌ or the target of the action is مَعْمُوْلٌ. By doing so, you will understand how words are joined, and you will differentiate between Object مُسْنَدٌ and Subject مُسْنَدٌإِلَيْهِ.

Section 1.5 - Signs of Word Types
عَلَامَاتُ الْكَلِمَاتِ

Signs for recognizing that a word is a Noun اِسْمٌ:

1. Addition of the alphabets (ا) and (ل) before the word, as in اَلْحَمْدُ.
2. Addition of a Genitive Particle حَرْفُ الْجَرِّ before the word, as in بِزَيْدٍ. Particles will be explained in later sections in-shaa'Allah.
3. A tanween (ٌ), (ً) or (ٍ), at the end of the word as in زَيْدٌ.
4. The word is made a Subject مُسْنَدٌإِلَيْهِ as in زَيْدٌ قَائِمٌ which means "Zaid is standing" where زَيْدٌ is the Subject ,مُسْنَدٌإِلَيْهِ and قَائِمٌ is the Object مُسْنَدٌ.

5. The word is made Possessor مُضَافٌ إِلَيْهِ of a Possessive Compound المُرَكَّبُ الْإِضَافِيُّ as in غُلَامُ زَيْدٍ which means “servant of Zaid” where غُلَامُ which means “servant” is Possessed مُضَافٌ and زَيْدٍ is Possessor مُضَافٌ إِلَيْهِ.
6. The word is made a diminutive تَصْغِيرٌ as in قُرَيْشٌ, which is the tribe of the Prophet ﷺ. قُرَيْشٌ is a diminutive version of قِرْشٌ.
7. The word is related to another Noun, as in بَغْدَادِيٌّ, which relates to being from بَغْدَادُ.
8. The word is made into a dual اَلْمُثَنّٰى as in رَجُلَانِ, which means “two men.”
9. The word is in the form of a plural جَمْعٌ as in ,رِجَالٌ which means “several men.”
10. The word is a described word مَوْصُوْفٌ as in the sentence جَاءَ رَجُلٌ عَالِمٌ which means “a learned man came.” Here the word رَجُلٌ is مَوْصُوْفٌ and it is being given the adjective اَلصِّفَةُ of a scholar عَالِمٌ.

11. Addition of letter ة called round ta or تَاءُ الْمَرْبُوْطَةِ or تَاءُ التَّأْنِيْثِ as in ضَارِبَةٌ which means “the (female) hitter.”

Signs for recognizing that a word is a Verb:

1. قَدْ appears before the word as in قَدْ ضَرَبَ which means “he has hit.”
2. The letter س before a word as in سَيَضْرِبُ which means “soon (near future) he will hit.”
3. The letters سَوْفَ before a word as in سَوْفَ يَضْرِبُ which means “soon (later in future) he will hit.”
4. A Jussive Particle حَرْفُ الْجَزْمِ before a word as in لَمْ يَضْرِبْ which means he did not hit. لَمْ is an active Particle that only comes before a verb and gives sukoon (ْ) to the last alphabet of that Verb.
5. There is an attached Pronoun at the end of it, which is Nominative مَرْفُوْعٌ as in ضَرَبْتُ which means “I hit” or there is a letter (ت) with sukoon (ْ) at the end of the word as in ضَرَبَتْ which means “she hit.”

6. The word is an Imperative أَمْرٌ as in اِضْرِبْ which means a command “strike!”
7. The word is a negative Imperative نَهْيٌ or نَهْيًا as in لَا تَضْرِبْ which means do not strike (female absent/male present). لَا here is acting as a Jussive جَزْمٌ Particle as before.

Signs for recognizing that a word is a Particle:

A word that is free of any of the signs of a Noun اِسْمٌ or a Verb فِعْلٌ is a particle.



Chapter 2 - Nouns: Flexible, Non-Flexible الْاِسْمُ الْمُعْرَبُ وَالْمَبْنِيُّ

Section 2.1 - Flexible/Non-Flexible Nouns
الْاِسْمُ الْمُعْرَبُ وَالْمَبْنِيُّ

All words of Arabic are of two kinds: Flexible مُعْرَبٌ and non-flexible مَبْنِيٌّ:

مُعْرَبٌ: In this word, the harakah of the last alphabet changes by different active elements as in زَيْدٌ below. Note the harakah on the last letter in the following sentences:

1) جَاءَنِيْ زَيْدٌ which means “Zaid came to me.” (ٌ) here is for Nominative status رَفْعٌ.
2) رَأَيْتُ زَيْدًا which means “I saw Zaid.” (ً) here is for Accusative status نَصْبٌ.
3) مَرَرْتُ بِزَيْدٍ which means “I passed by Zaid.” (ٍ) here is for Genitive status جَرٌّ.

In the first sentence, جَاءَ is the active element with Flexible Noun زَيْدٌ, Tanween (ٌ) is the flexibility إِعْرَابٌ, and letter (د) is called مَحَلُّ الْإِعْرَابِ for the location of إِعْرَابٌ.

You should guess for these: رَأَيْتُ زَيْدًا and مَرَرْتُ بِزَيْدٍ.

Flexibility اَلْإِعْرَابُ is of two kinds: One of them is اَلْإِعْرَابُ by harakah اَلْحَرَكَةُ: Dammah اَلضَّمَّةُ, Fathah اَلْفَتْحَةُ, Kasrah اَلْكَسْرَةُ. Second of them is اَلْإِعْرَابُ by alphabet اَلْحَرْفُ and these are three: اَلْوَاوُ, اَلْأَلِفُ, الْيَاءُ (alphabets و،ا،ي) as in جَاءَ مُسْلِمُوْنَ which means "Muslims came" which is Nominative by alphabet (و), and جَاءَ مُسْلِمَانِ which means "two Muslims came" which is Nominative by alphabet (ا) and مَرَرْتُ بِمُسْلِمَيْنِ which means "I passed by two Muslims" which is Genitive (جَرٌّ) by alphabet (ى).

مَبْنِيٌّ: In this word, no changes happen in the harakah of the last alphabet by different active elements as in هٰؤُلَاءِ. This word is used for all three states of اَلرَّفْعُ وَالنَّصْبُ وَالْجَرُّ or Nominative/Accusative/Genitive states in a single form.

Section 2.2 - Particles, Nouns, and Verbs.
حَرْفٌ، اِسْمٌ وَفِعْلٌ

Particles:

All Particles are Inflexible مَبْنِيٌّ.

Verbs:

Among all Verbs أَفْعَالٌ, the following are Inflexible مَبْنِيٌّ:

1)Past tense اَلْمَاضِيْ

2)Definite Imperative present أَمْرُالْحَاضِرِالْمَعْرُوْفِ

3)Present/future tenses اَلْمُضَارِعُ in which the letter (ن) of female plural is attached as in يَضْرِبْنَ, and تَضْرِبْنَ which means “those (females) hit/will hit” and “you (females) hit/will hit.”

4)Where the letter (ن) of emphasis called (نُوْنُ التَّوْكِيْدِ), which could be strong اَلثَّقِيْلَةُ and light اَلْخَفِيْفَةُ, is part of the Verb فِعْلٌ. As in, لَيَضْرِبَنَّ which means “he will definitely hit.”

Nouns:

Nouns اِسْمٌ are of two kinds:

1) A Declinable Noun اَلْاِسْمُ الْمُتَمَكِّنُ which can accept a vowel on the end letter إعْرَابٌ under certain conditions.

2) A Non-Declinable Noun اَلْاِسْمُ الْغيرُ الْمُتَمَكِّنُ which does not accept a vowel on the end letter under any condition and is always non-flexible مَبْنِيٌّ.

A Declinable Noun اَلْاِسْمُ الْمُتَمَكِّنُ is flexible اَلْمُعْرَبُ with the condition that it happens to be in a construction اَلتَّرْكِيْبُ such as in a Possessive Compound اَلْمُرَكَّبُ الْإِضَافِيُّ.

An Imperfect Tense Verb اَلْفِعْلُ الْمُضَارِعُ is flexible اَلْمُعْرَبُ with the condition that it is without an alphabet (ن) used for the feminine plural جَمْعُ الْمُؤَنَّثِ or emphasis التَّوْكِيْدُ.

Flexible words اَلْمُعْرَبُ are not found in the Arabic language except for the following two: Declinable Nouns اَلْاِسْمُ الْمُتَمَكِّنُ and اَلْفِعْلُ الْمُضَارِعُ with conditions mentioned above. The remaining are non-flexible مَبْنِيٌّ.

And as for Non-Declinable Nouns اَلْاِسْمُ الْغَيرُ الْمُتَمَكِّنُ, they are like مَبْنِيُّ الْأَصْلِ "Original Non-Flexible." And مَبْنِيُّ الْأَصْلِ are three things:

1)Past tense اَلْمَاضِىْ

2)Definite Imperative Imperfect Tense Verb أَمْرُالْحَاضِرِالْمَعْرُوْفِ

3)All Particles اَلْحُرُوْفُ

These will be described later in detail.

Section 2.3 - Non-Declinable Noun
اَلْاِسْمُ الْغيرُ الْمُتَمَكِّنُ

Non-Declinable Nouns اَلْاِسْمُ الْغيرُ الْمُتَمَكِّنُ are of eight types:

First: Personal Pronouns اَلْمُضْمَرَاتُ: As in أَنَا, ضَرَبْتُ, إِيَّاىَ, ضَرَبَنِيْ, لِيْ are for both masculine and feminine gender Pronouns for the speaker.

There are seventy Personal Pronouns اَلْمُضْمَرَاتُ:

1) Attached Nominative مَرْفُوْعُ الْمُتَّصِلِ: There are 14:

ضَرَبْتُ ضَرَبْنَا ضَرَبْتَ ضَرَبْتُمَا ضَرَبْتُمْ ضَرَبْتِ ضَرَبْتُمَا ضَرَبْتُنَّ ضَرَبَ ضَرَبَا ضَرَبُوْا ضَرَبَتْ ضَرَبَتَا ضَرَبْنَ

2) Detached Nominative مَرْفُوْعُ الْمُنْفَصِلِ: There are 14:

اَنَا نَحْنُ أَنْتَ أَنْتُمَا أَنْتُمْ أَنْتِ أَنْتُمَا أَنْتُنَّ هُوَ هُمَا هُمْ هِيَ هُمَا هُنَّ

3) Attached Accusative مَنْصُوْبُ الْمُتَّصِلِ: There are 14:

ضَرَبَنِي ضَرَبَنَا ضَرَبَكَ ضَرَبَكُمَا ضَرَبَكُمْ ضَرَبَكِ ضَرَبَكُمَا ضَرَبَكُنَّ ضَرَبَهُ ضَرَبَهُمَا ضَرَبَهُمْ ضَرَبَهَا ضَرَبَهُمَا ضَرَبَهُنَّ

4) Detached Accusative مَنْصُوْبُ الْمُنْفَصِلِ: There are 14:

إِيَّايَ إِيَّانَا إِيَّاكَ إِيَّاكُمَا إِيَّاكُمْ إِيَّاكِ إِيَّاكُمَا إِيَّاكُنَّ إِيَّاهُ إِيَّاهُمَا إِيَّاهُمْ إِيَّاهَا إِيَّاهُمَا إِيَّاهُنَّ

5) Attached Genitive مَجْرُوْرُ الْمُتَّصِلِ: There are 14:

لِي لَنَا لَكَ لَكُمَا لَكُمْ لَكِ لَكُمَا لَكُنَّ لَهُ لَهُمَا لَهُمْ لَهَا لَهُمَا لَهُنَّ

6) There are no Detached Genitive مَجْرُوْرُ الْمُنْفَصِلِ Pronouns.

See the table below for details on these 70 inflections:

Table 1 Pronoun Inflections

Flexibility إِعْرَابٌ	Gender جِنْسٌ	Number عَدَدٌ	Attached Nominative مَرْفُوْعُ الْمُتَّصِلِ	Detached Nominative مَرْفُوْعُ الْمُنْفَصِلِ	Attached Accusative مَنْصُوْبُ الْمُتَّصِلِ	Detached Accusative مَنْصُوْبُ اَلْمُنْفَصِلِ	Attached Genitive مَجْرُوْرُ الْمُتَّصِلِ	Detached Genitive مَجْرُوْرُ الْمُنْفَصِلِ
Speaker مُتَكَلِّمٌ	Male/ Female مُذَكَّرٌ/ مُؤَنَّثٌ	Single	ضَرَبْتُ	أَنَا	ضَرَبَنِي	إِيَّايَ	لِي	None
		Dual/Plural	ضَرَبْنَا	نَحْنُ	ضَرَبَنَا	إِيَّانَا	لَنَا	None
Present حَاضِرٌ	Male مُذَكَّرٌ	Single	ضَرَبْتَ	أَنْتَ	ضَرَبَكَ	إِيَّاكَ	لَكَ	None
		Dual	ضَرَبْتُمَا	أَنْتُمَا	ضَرَبَكُمَا	إِيَّاكُمَا	لَكُمَا	None
		Plural	ضَرَبْتُمْ	أَنْتُمْ	ضَرَبَكُمْ	إِيَّاكُمْ	لَكُمْ	None
	Female مُؤَنَّثٌ	Single	ضَرَبْتِ	أَنْتِ	ضَرَبَكِ	إِيَّاكِ	لَكِ	None
		Dual	ضَرَبْتُمَا	أَنْتُمَا	ضَرَبَكُمَا	إِيَّاكُمَا	لَكُمَا	None
		Plural	ضَرَبْتُنَّ	أَنْتُنَّ	ضَرَبَكُنَّ	إِيَّاكُنَّ	لَكُنَّ	None
Absent غَائِبٌ	Male مُذَكَّرٌ	Single	ضَرَبَ	هُوَ	ضَرَبَهُ	إِيَّاهُ	لَهُ	None
		Dual	ضَرَبَا	هُمَا	ضَرَبَهُمَا	إِيَّاهُمَا	لَهُمَا	None
		Plural	ضَرَبُوْا	هُمْ	ضَرَبَهُمْ	إِيَّاهُمْ	لَهُمْ	None
	Female مُؤَنَّثٌ	Single	ضَرَبَتْ	هِيَ	ضَرَبَهَا	إِيَّاهَا	لَهَا	None
		Dual	ضَرَبَتَا	هُمَا	ضَرَبَهُمَا	إِيَّاهُمَا	لَهُمَا	None
		Plural	ضَرَبْنَ	هُنَّ	ضَرَبَهُنَّ	إِيَّاهُنَّ	لَهُنَّ	None

Second: The demonstrative Pronouns أَسْمَاءُ الْإِشَارَةِ: These are the non-declinable type nouns.

ذَا، ذَانِ، ذَيْنِ، تَا، تِيْ، تِهْ، ذِهْ، ذِهِي، تِهِي، تَانِ، تَيْنِ، أُوْلَاءِ بِالْمَدِّ، أُوْلَى بِالْقَصْرِ

Here, for example, ذَا in هٰذَا and ذَانِ in هٰذَانِ.

See the table below for more details.

Table 2 Demonstrative Pronouns Near and Far

	Gender جِنْسٌ	Single مُفْرَدٌ	Dual مُثَنّٰى		Plural جَمْعٌ
			Nominative رَفْعٌ	Accusative/Genitive نَصْبٌ/جَرٌّ	
Near قَرِيْبٌ	Male مُذَكَّرٌ	هٰذَا This	هٰذَانِ These two	هٰذَيْنِ These two	هٰؤُلَاءِ These
	Female مُؤَنَّثٌ	هٰذِهِ This	هَاتَانِ These two	هَاتَيْنِ These two	
Far بَعِيْدٌ	Male مُذَكَّرٌ	ذٰلِكَ That	ذٰنِكَ Those two	ذَيْنِكَ Those Two	أُوْلٰٓئِكَ Those
	Female مُؤَنَّثٌ	تِلْكَ That	تَانِكَ Those two	تَيْنِكَ Those two	

Third: The Relative Pronouns أَسْمَاءُ الْمَوْصُوْلَةِ:

اَلَّذِيْ، اَللَّذَانِ، اَللَّذَيْنِ، اَلَّذِيْنَ، اَلَّتِيْ، اَللَّتَانِ، اَللَّتَيْنِ، اَلَّاتِيْ، اَلَّوَاتِيْ، مَا، مَنْ، أَيٌّ، أَيَّةٌ

Note that Al-Quran has used two lams (ل) for dual pronouns.

See the table below for the details:

Table 3 Relative Pronouns

	Single مُفْرَدٌ	Dual مُثَنّٰى		Plural جَمْعٌ
		Nominative رَفْعٌ	Accusative/Genitive نَصْبٌ/جَرٌّ	
Male مُذَكَّرٌ	اَلَّذِىْ The one who	اَللَّذَانِ Those two who	اَللَّذَيْنِ Those two who	اَلَّذِيْنَ Those who
Female مُؤَنَّث	اَلَّتِىْ The one who	اَللَّتَانِ Those two who	اَللَّتَيْنِ Those two who	اَلَّاتِىْ، اَلَّوَاتِىْ Those who

- اِسْمُ الْفَاعِلِ in اَلَّذِىْ which means (اَلْ) اَلْأَلِفُ وَاللَّامُ ”Actor Noun” فَاعِلٌ and اِسْمُ الْمَفْعُوْلِ ” Object Noun” as in اَلضَّارِبُ which means “the one who hit” and اَلْمَضْرُوْبُ which means “the one who was hit.”

- ذُوْ means اَلَّذِى in the language of Bani Tai, a tribe in Arabia. For example, جَاءَنِىْ الَّذِىْ ضَرَبَكَ is جَاءنِىْ ذُوْ ضَرَبَكَ which means “the one who hit you, came to me.”

- أَيٌّ and أَيَّةٌ are Flexible مُعْرَبٌ

Fourth: The Verb Nouns أَسْمَاءُالْأَفْعَالِ. These are of two kinds:

1) With the meaning of Imperative Imperfect Tense Verb اَلْأَمْرُالْحَاضِرُ as in رُوَيْدَ, ,بَلْهَ ,هَلُمَّ,حَيَّهَلْ

رُوَيْدَ with the meaning of give respite, بَلْهَ which means leave , حَيَّهَلْ which means come,هَلُمَّ which means come.

2) With the meaning of Past Tense Verb اَلْفِعْلُ الْمَاضِيُّ as in هَيْهَاتَ and شَتَّانَ.

هَيْهَاتَ which means it is far / far be it, شَتَّانَ which means parted.

Fifth: The Nouns of Sound أَسْمَاءُالْأَصْوَاتِ. These are not permanent Nouns by themselves, but they provide reasoning for others, such as:

أَحْ أَحْ، أُفْ، بَخَّ، نَخَّ، غَاقَ

أَحْ أَحْ implies chest pain, اُفْ for regret, بَخَّ for happy, نَخَّ sound for making a camel sit, غَاقَ for a crow's sound.

Sixth: The adverbs أَسْمَاءُ الظُّرُوْفِ. These are of two kinds:

1) Adverb of Time ظَرْفُ الزَّمَانِ:

إِذْ، إِذَا، مَتٰى، كَيْفَ، أَيَّانَ، أَمْسَ، مُذْ، مُنْذُ، قَطُّ، عَوْضُ، قَبْلُ، بَعْدُ

With meanings from the right: then, then, when, how, when, yesterday, Ago, Ago (also), whenever, whenever (also), before, after.

The last two are non-flexible مَبْنِيٌّ when they are both Possessed part مُضَافٌ of the Possessive Compound and "Possessor مُضَافٌ إِلَيْهِ" part of the Possessive Compound is skipped مَحْذُوْفٌ and the

meaning is intended. As Allah SWT Says in The Holy Quran, Surah Ar-Room, Ayah 4:

﴿لِلّٰهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ﴾

which means “command in all things is for Allah before and after.” Here ,كُلَّ شَيْءٍ which means “all things,” is skipped ,مَحْذُوْفٌ but the meaning is implied.

2) Adverb of place ظَرْفُ الْمَكَانِ:

حَيْثُ which means “where,” قَدَّامُ which means “in front of,” تَحْتُ which means “below,” and فَوْقُ which means “above” with the condition that both are Possessed مُضَافٌ, and Possessor مُضَافٌ إِلَيْهِ is skipped مَحْذُوْفٌ and the meaning is intended.

Seventh: The hidden Demonstrative Pronoun أَسْمَاءُالْكِنَايَةِ: As in كَمْ “how many” and كَذَا “so many,” and these two are used for counts; كَيْتَ and ذَيْتَ are used in conversational speech as in “this and that.”

Eighth: The Structural Compound اَلْمُرَكَّبُ الْبِنَايِيُّ: As in the number أَحَدَ عَشَرَ for eleven. This has been discussed in incomplete اَلْمُرَكَّبُ الْغَيْرُ الْمُفِيْدُ.



You have read Chapters 1 and 2

The rest of the book covers Chapters 3 to 10: definite and indefinite, masculine and feminine, singular, dual and plural nouns; how a noun takes its ending and what keeps it from full declension; the endings of the imperfect verb; the explicit and implied active elements (the words that govern the endings of the words after them); and the Ending, Supplement and Nahw Summary chapters, all with Qur'anic examples and tables.

The full book

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