Lisan ul Quran

A Step-by-Step Guide to Quranic Arabic Grammar

Part 1

Inspired by the original work of Ustadh Aamir Sohail

Lisan ul-Quran

لِسَانُ الْقُرْآنِ

(A Step-by-Step Guide to Quranic Arabic Grammar)

رَبِّ يَسِّرْ وَلَا تُعَسِّرْ وَتَمِّمْ بِالْخَيْرِ

O my Rabb, make it easy and do not make it difficult, and complete it with goodness.

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About The Book

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To the Reader

While we have meticulously revised and reviewed this book, human error is always possible. If you spot any mistakes, whether in Arabic vowel markings, transliterations, or explanations, please highlight them to us at:

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Your feedback will contribute to improving future editions. May Allah reward you for your diligence.

Learning a New Language

The Four Key Skills

When learning any language — whether it's Arabic, English, or any other — there are four main skills to develop:

1. **Listening** 👂
2. **Reading** 📘
3. **Speaking** 🗣️
4. **Writing** ✍️

These skills are divided into two types:

Type	Skills	Direction
Input	Listening, Reading	Inbound (what you receive and understand)
Output	Speaking, Writing	Outbound (what you produce and express)

Which Skill Comes First?

When we learn a language, we usually start with listening and reading first, because they are about receiving and understanding the language.

Once we are familiar with the sounds and structure, we move on to speaking and writing to express what we've learned.

So, the natural order is:

1. **Listening** ➡️ 2. **Reading** ➡️ 3. **Speaking** ➡️ 4. **Writing**

But depending on our goal, this order can change.

🎯 The Focus of This Book

The purpose of this book is to help you understand the Qur'an in its original language. That means our focus is not on daily conversation, but on building your ability to read and understand Qur'anic Arabic.

So in this course, we will focus mainly on:

- **Reading** – to recognise and understand Qur'anic words and phrases

- **Writing** – to help you remember and visualise the structure of Arabic

- Listening and speaking will not be our focus, since our goal is comprehension, not conversation. If your goal is to improve spoken Arabic, there are other courses you can take that focus on conversation and speaking skills.

💡 Helpful Tips for Learning a New Language

- **Be patient** — learning a language takes time and repetition

- **Review regularly** — even outside of class, spend a few minutes reading or reviewing what you've learned

- **Keep your goal in mind** — this journey is about understanding the words of Allah, and every small step counts

- **Use the Qur'an itself** — the Qur'an has natural repetition and patterns that help reinforce vocabulary and grammar over time

With consistent effort and the right intention, you will be able to look at Qur'anic verses and begin to understand their structure, vocabulary, and meaning — and that is a powerful and rewarding goal.

Why Learn Qur'anic Arabic?

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Direct Connection

The Qur'an is Allah's literal speech. Learning Arabic lets you engage with his words as they were revealed, deepening your salah, duā, and understanding.

Lost in Translation

No translation can fully capture the linguistic beauty, rhythmic flow, and miraculous precision of the Qur'an. Layers of meaning, rhetorical power, and emotional nuance often get diluted. To witness the Qur'an's inimitable style and depth, one must approach it in its original Arabic.

A Sacred Duty

The Prophet (ﷺ) said, "Seek knowledge, for it is a duty upon every Muslim." Among all kinds of knowledge, understanding the Qur'an is the highest form of knowledge. Learning Arabic opens the door to this profound knowledge, allowing believers to experience the Qur'an's guidance and light in its purest form.

Allah says

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ

We have certainly made the Qur'an easy for remembrance. So is there anyone who will be mindful?
(Surah Al-Qamar, 54:17)

Ask yourself

What verse or duā do I wish to understand without translation?
How might learning even 10 Qur'anic words transform my daily worship?

Your Journey Starts Here.

This book simplifies grammar, focuses on Qur'anic examples, and prioritises practicality.

Let's begin!

The Arabic Language (اَللُّغَةُ الْعَرَبِيَّةُ)

An Introduction

Arabic is a Semitic language spoken by over 400 million people across the Middle East, North Africa, and parts of East Africa. It has a rich history and plays a central role in Islamic culture, being the language of the Qur'an.

Classical Arabic (اَلْعَرَبِيَّةُ الْكَلَاسِيْكِيَّةُ)

Definition: Classical Arabic is the original, ancient form of the Arabic language found in the Qur'an, early Islamic texts, classical poetry, and literature.

Usage: Religious contexts (Qur'an, hadith, Islamic scholarship), classical literature, and poetry.

Significance: It is the foundation of all Arabic language forms, respected for its eloquence and precision, and remains essential for understanding Islamic texts and classical works.

Modern Standard Arabic – MSA (اَلْفُصْحَى)

Definition: MSA is the modern form of Classical Arabic used in writing, news media, official speeches, books, and formal communication.

Usage: Newspapers, TV broadcasts, political speeches, schools, and formal settings across the Arab world.

Significance: It serves as a unifying language across all Arabic-speaking countries, as this form helps everyone understand each other, even though they speak different local versions.

Spoken Arabic / Dialects (اَلْعَامِّيَّةُ)

Definition: Āmmiyya refers to the regional spoken varieties of Arabic that differ from Modern Standard Arabic and Classical Arabic. Each country has its version.

Usage: Everyday conversations, informal settings, and cultural exchanges.

Significance: Dialects are the real-life spoken language of Arabic speakers and reflect local culture, identity, and history. While they are not used in formal writing, they are essential for understanding native speakers and daily life.

Note: The scope of this book is Qur'anic Arabic. Our focus will be on learning Arabic grammar specifically to understand the language of the Qur'an. We will study the structure, vocabulary, and grammar rules found in Classical Arabic as used in the Qur'anic text.

اَلْعَامِّيَّةُ (Spoken Arabic / Dialects)

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ONE

Foundations of Arabic

Before diving into grammar and sentence structure, it's important to become familiar with the core building blocks of the Arabic language. This chapter introduces the Arabic alphabet, vowels (harakāt), and other essential concepts that will be referenced throughout the book. A solid understanding of these foundations will ensure clarity and consistency as we explore deeper grammatical topics.

Alphabets (حُرُوْفُ الْهِجَاءِ)

Hurūf ul-Hijā refers to the Arabic alphabet, the foundational set of letters used to write Arabic words. According to the majority opinion and the official standard in Arabic linguistics, the Arabic alphabet consists of 28 letters, beginning with Alif (ا) and ending with Ya (ى).

Some scholars include the letter Hamza (ء) as a separate letter, which brings the total to 29, though this view is less commonly accepted.

All letters in the Arabic alphabet are consonants, although a few also function as markers for long vowels.

خ (khāʾ)	ح (hāʾ)	ج (jīm)	ث (thāʾ)	ت (tāʾ)	ب (bāʾ)	ا (ʾalif)
ص (ṣād)	ش (shīn)	س (sīn)	ز (zāy)	ر (rāʾ)	ذ (dhāl)	د (dāl)
ق (qāf)	ف (fāʾ)	غ (ghayn)	ع (ʿayn)	ظ (ẓāʾ)	ط (ṭāʾ)	ض (ḍād)
ى (yāʾ)	و (wāw)	ه (hāʾ)	ن (nūn)	م (mīm)	ل (lām)	ك (kāf)

Vowels (حَرَكَاتٌ)

In Arabic, harakāt (حَرَكَاتٌ) are signs used to indicate vowel sounds and other pronunciation aspects. They are crucial for correct pronunciation and meaning, especially in classical texts and religious scriptures.

Here's a brief overview of the main harakāt:

Short Vowels (حَرَكَاتٌ قَصِيْرَةٌ)

Damma	Fatḥa	Kasra	Sukoon	Shadda
(ضَمَّةٌ)	(فَتْحَةٌ)	(كَسْرَةٌ)	(سُكُوْنٌ)	(شَدَّةٌ)
ـُ	ـَ	ـِ	ـْ	ـّ

Double Vowels or Tanween (تَنْوِيْنٌ)

Double Damma	Double Fatḥa	Double Kasra
(ضَمَّتَيْنِ)	(فَتْحَتَيْنِ)	(كَسْرَتَيْنِ)
ـٌ	ـً	ـٍ

Long Vowels (حَرَكَاتٌ طَوِيْلَةٌ)

Waw	Alif	Ya
و	ا	ى

Alif or Hamza

- If alif (ا) has any harakāt (أ - إ - أ - إ - اَ - أُ), it's hamza.

- And if there is no harakāt, it's simply alif (ا).

Kalimah (كَلِمَةٌ)

A kalimah (كَلِمَةٌ) means "a word" in Arabic.

It is made by combining letters (حُرُوْفٌ) with harakāt (حَرَكَاتٌ) to form a word that has meaning.

A kalimah usually has two or more letters.

Example:

Let's take the word masjid (مَسْجِدٌ), which means a mosque.

This word is made of:

- Letters: د + ج + س + م
- With harakāt added: مَسْجِدٌ

When we put the hurūf and harakāt together correctly, we get a complete kalimah (word).

Main Components in Arabic Sentences

In Arabic grammar, as in many other languages, sentences are constructed from various components, each serving a specific grammatical role. The three primary components found in Arabic sentences are:

Ism (اِسْمٌ) - (Noun + more...)

An ism refers to a broad category of words that name or describe people, places, things, ideas, as well as adjectives, adverbs of time or place, pronouns, and more.

Ism can be concrete (like "كِتَابٌ" - a book) or abstract (like "حُبٌّ" - love).

Concrete: Refers to physical things you can directly experience through your five senses: sight, hearing, touch, taste, or smell. These are tangible objects or observable phenomena in the real world.

Examples: book, apple, car, teacher, city, sound.

Abstract: Refers to non-physical concepts that exist in the mind or as ideas. These cannot be sensed physically but represent emotions, qualities, states, or intellectual constructs.

Examples: love, freedom, justice, happiness, time, beauty, idea, democracy.

Fi'l (فِعْلٌ) - (Verb)

A fi'l expresses an action or a state of being. Fi'l in Arabic are conjugated based on tense (past, present, future, & Imperative).

- كَتَبَ – he wrote (past tense)

- يَكْتُبُ – he writes / he will write (present or future)

- أُكْتُبْ – write! (imperative/command)

Harf (حَرْفٌ) - (Particle)

These are words that have meaning but cannot stand alone as complete expressions. Their meaning becomes clear only when used with other words.

They include prepositions like "فِيْ" (in), "عَلَى" (on), "مِنْ" (from), and conjunctions like "و" (and).

The Two Types of Hurūf (حُرُوْفٌ) in Arabic

Understanding the Difference Between Alphabets and Particles

In Arabic, the word " Hurūf (حُرُوْفٌ)" means "letters" or "particles" — but it can refer to two very different things. This can be confusing for beginners, so let's make it simple and clear.

Alphabets (حُرُوْفُ الْهِجَاءِ)

These are the basic letters of the Arabic alphabet, like:

خ – ح – ج – ث – ت – ب – ا

- There are 28 letters in total.

- They are used to form words, just like A, B, C in English.

- On their own, these letters do not carry meaning — they are simply symbols that represent sounds.

Example:

The word kitab (كِتَابٌ) is made from the letters (ب + ا + ت + ك). These are the first things you will learn when beginning to read and write in Arabic.

Particles (حُرُوْفٌ)

These are small but important words in Arabic that carry meaning and play a key role in grammar. For example:

بِ – فِيْ – مِنْ – اِلَى

- These words cannot stand alone as complete ideas, but they help connect other words in a sentence.

- They give more meaning to the words around them.

- These are not alphabet letters, but meaningful particles used in grammar.

Example:

بِسْمِ اللّٰهِ – With the name of Allah

The ḥarf بِ means "with," and it connects the sentence to the name of Allah.

Ism (اِسْمٌ)

What is an Ism?

In Arabic, an ism (اِسْمٌ) is a word that refers to people, places, things, ideas, as well as adjectives,

adverbs of time or place, pronouns, and more. It also includes the verbal noun (maṣdar – مَصْدَرٌ), which expresses the concept or action of a verb, similar to the gerund in English (e.g., writing, running, learning).

Examples:

- Person: رَجُلٌ - a man, اِمْرَأَةٌ - a woman

- Place: فِلَسْطِيْنُ - Palestine, بَيْتٌ - a house

- Thing: كِتَابٌ - a book, قَلَمٌ - a pen

- Idea: حُبٌّ - love, سَعَادَةٌ - happiness

- Adjectives: جَمَالٌ - beauty, قُوَّةٌ - strength

- Adverbs: قَبْلَ – before, بَعْدَ - after

- Verbal Nouns: كِتَابَةٌ - writing, قِرَاءَةٌ - reading

Key Aspects of Ism

When studying the Arabic ism (اِسْمٌ), it is important to understand four key aspects: gender, number, type, and status.

1. Gender (جِنْسٌ)

- **Masculine (مُذَكَّرٌ)**: Refers to male beings or things.

- **Feminine (مُؤَنَّثٌ)**: Refers to female beings or things.

2. Number (عَدَدٌ)

- **Singular (وَاحِدٌ)**: Refers to one.

- **Dual (مُثَنَّى)**: Refers to two.

- **Plural (جَمْعٌ)**: Refers to more than two.

3. Type (اَلتَّعْرِيفُ وَالتَّنْكِيْرُ)

- **Definite (مَعْرِفَةٌ)**: Refers to a specific ism (proper noun).
- **Indefinite (نَكِرَةٌ)**: Refers to a general or non-specific ism (common noun).

4. Status (اِعْرَابٌ)

The grammatical status of an ism indicates how its ending changes to show its role in a sentence.

There are three main statuses (اِعْرَابٌ):

- **Nominative (رَفْعٌ)**
- **Accusative (نَصْبٌ)**
- **Genitive (جَرٌّ)**

Gender (جِنْسٌ)

In Arabic grammar, every ism is assigned a gender, either masculine (مُذَكَّرٌ) or feminine (مُؤَنَّثٌ).

- **Masculine** (مُذَكَّرٌ): Refers to male beings or things.
- **Feminine** (مُؤَنَّثٌ): Refers to female beings or things.

In Arabic, gender assignment is not always based on the natural sex of the object or concept the ism refers to. Every ism is treated as masculine by default, unless there is clear evidence that it is feminine.
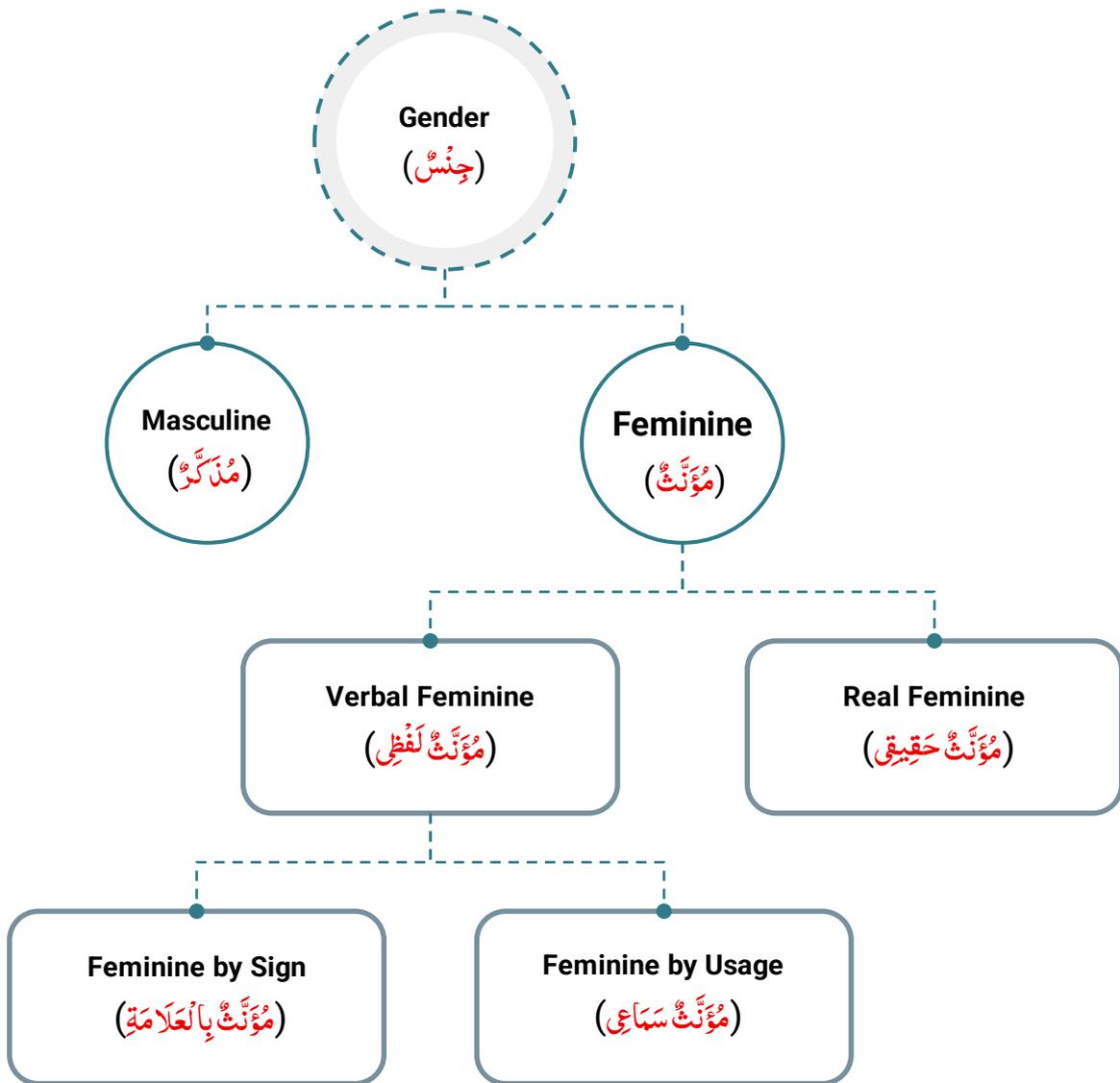
Real Feminine (مُؤَنَّثٌ حَقِيقِي)

Real Feminine means an ism that refers to something that is truly feminine in real life.

Examples:

اِمْرَأَةٌ - a woman, بِنْتٌ - a girl, أُمٌّ or وَالِدَةٌ - a mother, جَدَّةٌ - a grandmother, زَوْجَةٌ - a wife

Feminine by Sign (مُؤَنَّثٌ بِالْعَلَامَةِ)

Feminine by Sign means an ism that is considered feminine because of a special sign, like having a "ة" or "ـة" (taa marbuta) at the end. It does not need to refer to a real female.

Let's break it down into three different categories.

Category 1: Taa marbuta (تَاء مَرْبُوطَةٌ)

It appears as ة or ـة at the end of the word.

مَدْرَسَةٌ - a school, سَيَّارَةٌ - a car, شَجَرَةٌ - a tree, جَمِيْلَةٌ - Beautiful (a feminine adjective), فَاطِمَةٌ - Fatima (a female name)

Exceptions:

حَمْزَةٌ - A male name (e.g. the uncle of Prophet Muhammad ﷺ).

أُسَامَةُ - A male name.

طَلْحَةُ - A male name (one of the companions of the Prophet ﷺ).

Category 2: Alif Maqṣūrah (أَلِف مَقْصُوْرَةٌ)

It appears as ى at the end of the word.

ذِكْرَى - Memory, بُشْرَى - Glad tidings, نَجْوَى - Whisper/secret talk, مُنَى - Wish/desire

سَلْمَى - A female name

Exceptions:

مُوْسَى - Prophet Moses (Peace and Blessings Be Upon Him)

عِيْسَى - Prophet Jesus (Peace and Blessings Be Upon Him)

Category 3: Alif Mamdūdah (أَلِف مَمْدُوْدَةٌ)

It appears as اء at the end of the word.

صَحْرَاءُ - Desert, حَمْرَاءُ - Red (feminine adjective), سَمَاءُ - Sky, بَيْضَاءُ - White (feminine adjective)

Exceptions:

مَاءٌ - Water, دَوَاءٌ - Medicine, دُعَاءٌ - Supplication or prayer

Feminine by Usage (مُؤَنَّثٌ سَمَاعِی)

A feminine by usage ism is treated as feminine in Arabic because that's how Arabs have used it traditionally.

Names of Winds

رِيْحٌ - wind, صَرْصَرٌ - a strong, violent wind, بَادٌّ - dry, hot wind, سُمُوْمٌ - a hot suffocating wind

Names of Fire

جَهَنَّمُ - The primary name for Hell, لَظَى - A fiery, blazing hell, سَعِيْرٌ - A raging and intense fire, سَقَرُ - A burning fire, حُطَمَةٌ - A crushing fire, اَلْجَحِيْمُ - A fierce, blazing fire

اَلْوَيْلُ - A very severe fire

Names of Countries / Cities / Tribes

مِصْرُ - Egypt, اَلْهِنْدُ - India, اَلسَّعُوْدِيَّةُ - Saudi Arabia, مَكَّةُ - Makkah, اَلْقَاهِرَةُ - Cairo, قُرَيْشٌ - Quraysh

Body Parts in Pair

يَدٌ - Hand, قَدَمٌ - Foot, أُذُنٌ - Ear, عَيْنٌ - Eye, رُكْبَةٌ - Knee

Names of Wines

خَمْرٌ - Wine

Miscellaneous Asmā

نَفْسٌ - Self or Soul, دَارٌ - House or Home, حَرْبٌ - War, عَصَا - Stick/Cane, فُلْكٌ - Ship,

عَنْكَبُوْتٌ - Spider, عَيْنٌ - Spring, شَمْسٌ - Sun, اَرْضٌ - Earth, سَمَاءٌ - Sky, بِئْرٌ - Well, كَأْسٌ - Cup

Note: Some asmā are used as both masculine and feminine.

سَبِيْلٌ - Path, اِصْبَعٌ - Finger, رُوْحٌ - Spirit, سُوْقٌ - Market

Converting Masculine Ism to Feminine in Ṣifah (صِفَةٌ)

Some words describe characteristics, professions, or qualities (like teacher, student, Muslim, beautiful, etc.). These words can be used for both masculine and feminine, depending on the subject they describe.

The difference between masculine and feminine is usually shown by slight changes in the word, often by adding a taa marbuta (ـة or ة) at the end for the feminine.

Example:

Muslim (مُسْلِمٌ) – masculine

Muslimah (مُسْلِمَةٌ) – feminine (formed by adding a taa marbuta "ـة" at the end)

مُسْلِمَةٌ ← مُسْلِمَ + ةٌ ← مُسْلِمُ

Note: The letter before "ـة" takes a fatḥa (ـَ)

This change can also be reversed:

Muslimah (مُسْلِمَةٌ) → Muslim (مُسْلِمٌ) by removing the taa marbuta "ـة" to convert the feminine form back to the masculine.

Masculine (مُذَكَّرٌ)	Feminine (مُؤَنَّثٌ)
مُدَرِّسٌ (teacher)	مُدَرِّسَةٌ (teacher)
طَالِبٌ (student)	طَالِبَةٌ (student)
مُسْلِمٌ (Muslim)	مُسْلِمَةٌ (Muslim)
جَمِيْلٌ (beautiful)	جَمِيْلَةٌ (beautiful)
طَبِيْبٌ (doctor)	طَبِيْبَةٌ (doctor)

Exercise: Identify the gender of the words in the table below.

Gender	Ism		Gender	Ism	
	Book	كِتَابٌ		Moon	قَمَرٌ
	Girl	بِنْتٌ		Sun	شَمْسٌ
	Pen	قَلَمٌ		Bird	طَائِرٌ
	School	مَدْرَسَةٌ		Plane	طَائِرَةٌ
	Table	طَاوِلَةٌ		Feet	قَدَمٌ
	Chair	كُرْسِيٌّ		Dog	كَلْبٌ
	Computer	حَاسُوْبٌ		Young Girl	فَتَاةٌ
	Phone	هَاتِفٌ		Man	رَجُلٌ
	Car	سَيَّارَةٌ		Woman	اِمْرَأَةٌ
	Tree	شَجَرَةٌ		Women	نِسَاءٌ
	Sea	بَحْرٌ		Mountain	جَبَلٌ
	Fatima	فَاطِمَةُ		Muslim	مُسْلِمَةٌ
	Caliph	خَلِيْفَةٌ		Zaynab	زَيْنَبُ
	Tongue / Language	لِسَانٌ		Window	نَافِذَةٌ
	House / Home	دَارٌ		Wall	جِدَارٌ
	Muʿāwiyah	مُعَاوِيَةُ		Self / Soul	نَفْسٌ

Exercise: Change the following masculine words into their feminine form.

Feminine	Masculine	Feminine	Masculine
	عَرِيْسٌ		رَجُلٌ
	مَلِكٌ		وَلَدٌ
	أُسْتَاذٌ		مُعَلِّمٌ
	طَبِيْبٌ		مُدَرِّسٌ
	مُهَنْدِسٌ		طَالِبٌ
	كَافِرٌ		مُؤْمِنٌ
	مُنَافِقٌ		مُسْلِمٌ
	كَاذِبٌ		صَادِقٌ
	جَالِسٌ		قَائِمٌ
	قَدِيْمٌ		جَدِيْدٌ
	غَائِبٌ		حَاضِرٌ
	جَاهِلٌ		عَالِمٌ
	طَالِحٌ		صَالِحٌ
	قَبِيْحٌ		جَمِيْلٌ
	قَادِمٌ		ذَاهِبٌ
	قَصِيْرٌ		طَوِيْلٌ
	صَغِيْرٌ		كَبِيْرٌ
	مُغْلَقٌ		مَفْتُوحٌ
	بَعِيْدٌ		قَرِيْبٌ

Number (عَدَدٌ)

In Arabic, "عَدَدٌ" refers to a numerical quantity or a count. Arabic grammar has a unique system for expressing numbers, which involves singular, dual, and plural forms.

- وَاحِدٌ – Singular
- مُثَنَّى – Dual
- جَمْعٌ – Plural

Singular (وَاحِدٌ)

The singular form (وَاحِدٌ) is used when referring to one person, object, or entity. It represents a single unit of something.

كِتَابٌ - a book

طَالِبَةٌ - a female student

بَيْتٌ - a house

سَيَّارَةٌ - a car

وَلَدٌ - a boy

Dual (مُثَنَّى)

The dual form (مُثَنَّى) is used when referring to two people, objects, or entities. In Arabic, the ism itself indicates that there are two, without the need for a separate word meaning "two." The dual form has a special ending: انِ (aani).

How to Make Dual Asmā in Arabic (مُثَنَّى)

Step 1: Take the singular (وَاحِدٌ) ism with tanween (ٌ) - e.g., كِتَابٌ

Step 2: Drop the tanween, and replace it with the fatḥa (َ) - becomes كِتَابَ

Step 3: Add انِ at the end - becomes كِتَابَانِ

Examples:

Two books - كِتَابَانِ ← انِ + كِتَابَ ← كِتَابٌ - a book

Two students (female) - طَالِبَتَانِ ← انِ + طَالِبَتَ ← طَالِبَةٌ - a student (female)

Two houses - بَيْتَانِ ← انِ + بَيْتَ ← بَيْتٌ - a house

Two cars - سَيَّارَتَانِ ← انِ + سَيَّارَتَ ← سَيَّارَةٌ - a car

Two boys - وَلَدَانِ ← انِ + وَلَدَ ← وَلَدٌ - a boy

Note: The letter taa marbuta (ة) never comes in the middle of a word. It always appears at the end. If it comes in the middle of a word, it is always replaced by taa' (ت).

Exercise: Convert the singular asmā to the dual form in the table below.

Dual	Singular	Dual	Singular
	كِتَابٌ		رَجُلٌ
	بِنْتٌ		اِمْرَأَةٌ
	قَلَمٌ		كَلْبٌ
	مَدْرَسَةٌ		سَيَّارَةٌ
	مِفْتَاحٌ		مَسْجِدٌ
	كُرْسِيٌّ		مُسْلِمٌ
	صَالِحَةٌ		جَنَّةٌ

Exercise: Find the dual asmā from the Hadith below and convert them to their singular form.

Sahih al-Bukhari 6682

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " كَلِمَتَانِ خَفِيْفَتَانِ عَلَى اللِّسَانِ، ثَقِيْلَتَانِ فِي الْمِيزَانِ، حَبِيْبَتَانِ اِلَى الرَّحْمٰنِ سُبْحَانَ اللهِ وَبِحَمْدِهٖ، سُبْحَانَ اللهِ الْعَظِيْمِ ".

Allah's Messenger (ﷺ) said, "(The following are) two words (sentences or utterances) that are very easy for the tongue to say, and very heavy in the balance (of reward), and most beloved to the Gracious Almighty (And they are): Subhan Allahi wa bi-hamdihi; Subhan Allahi-l-'Adhim".

Singular	Dual	Singular	Dual

Plural (جَمْعٌ)

The plural form (جَمْعٌ) is used when referring to three or more people, objects, or entities.

In Arabic, there are two main types of plurals:

- Regular Plural (جَمْعٌ سَالِمٌ)
- Broken Plural (جَمْعٌ تَكْسِيرٌ)

Regular Plural (جَمْعٌ سَالِمٌ)

The regular plural is formed by adding specific letters to the end of the singular ism, while keeping the original structure of the ism unchanged.

There is a different ending for masculine (مُذَكَّرٌ) and feminine (مُؤَنَّثٌ). For the masculine plural, we add وْنَ, and for the feminine plural, we add اتٌ.

Let us now, step by step, try to understand how to form regular plural asmā in Arabic.

How to Make Regular Plural Masculine Asmā in Arabic (جَمْعٌ سَالِمٌ مُذَكَّرٌ)

Step 1: Take the singular (وَاحِدٌ) ism with tanween (ـٌ), e.g., مُعَلِّمٌ.

Step 2: Drop the tanween, and add وْنَ at the end of the word.

Examples:

Muslim men	-	مُسْلِمُوْنَ	←	وْنَ	+	مُسْلِمُ ← مُسْلِمٌ
Honest men	-	صَادِقُوْنَ	←	وْنَ	+	صَادِقُ ← صَادِقٌ
Teachers (male)	-	مُعَلِّمُوْنَ	←	وْنَ	+	مُعَلِّمُ ← مُعَلِّمٌ
Righteous men	-	صَالِحُوْنَ	←	وْنَ	+	صَالِحُ ← صَالِحٌ

Exercise: Convert the singular asmā to regular plural asmā from the table below.

Regular Plural	Singular	Regular Plural	Singular
	مُنَافِقٌ		مُؤْمِنٌ
	فَاسِقٌ		عَابِدٌ
	كَاذِبٌ		صَادِقٌ
	جَالِسٌ		قَائِمٌ
	طَالِحٌ		صَالِحٌ
	صَابِرٌ		ظَالِمٌ
	حَافِظٌ		خَاشِعٌ
	صَائِمٌ		تَائِبٌ
	مُصْلِحٌ		مُفْسِدٌ
	مُوَحِّدٌ		مُشْرِكٌ

How to Make Regular Plural Feminine Asmā in Arabic (جَمْعٌ سَالِمٌ مُؤَنَّثٌ)

Step 1: Take the singular feminine (وَاحِدٌ مُؤَنَّثٌ) ism with tanween (ـٌ), e.g., مُعَلِّمَةٌ.

Step 2: Drop the taa marbuta (ة) - becomes مُعَلِّمَ

Step 3: Add اتٌ at the end of the word.

Examples:

Muslim women	-	مُسْلِمَاتٌ	←	اتٌ	+	مُسْلِمَ	←	مُسْلِمَةٌ
Honest women	-	صَادِقَاتٌ	←	اتٌ	+	صَادِقَ	←	صَادِقَةٌ
Teachers (Female)	-	مُعَلِّمَاتٌ	←	اتٌ	+	مُعَلِّمَ	←	مُعَلِّمَةٌ
Righteous women	-	صَالِحَاتٌ	←	اتٌ	+	صَالِحَ	←	صَالِحَةٌ
Gardens / Paradise	-	جَنَّاتٌ	←	اتٌ	+	جَنَّ	←	جَنَّةٌ
Verses / Signs (of Allah)	-	اٰيَاتٌ	←	اتٌ	+	اٰيَ	←	اٰيَةٌ

Exercise: Convert the singular asmā to regular plural asmā from the table below.

Regular Plural	Singular	Regular Plural	Singular
	مُنَافِقَةٌ		مُؤْمِنَةٌ
	فَاسِقَةٌ		عَابِدَةٌ
	كَاذِبَةٌ		صَادِقَةٌ
	جَالِسَةٌ		قَائِمَةٌ
	طَالِبَةٌ		صَالِحَةٌ
	صَابِرَةٌ		ظَالِمَةٌ
	جَنَّةٌ		خَاشِعَةٌ
	اۤيَةٌ		تَائِبَةٌ
	مُسْلِمَةٌ		كَلِمَةٌ

Broken Plural (جَمْعُ تَكْسِيْرٌ)

The broken plural is formed by modifying the original shape of the singular ism. Letters may be added, removed, or rearranged, resulting in a new pattern that differs from the singular form.

Unlike regular plurals, broken plurals do not follow a consistent rule, and their patterns must often be memorised individually through usage and familiarity.

Examples:

Singular		Broken Plural	
a book	كِتَابٌ	Books	كُتُبٌ
a pen	قَلَمٌ	Pens	أَقْلَامٌ
a man	رَجُلٌ	Men	رِجَالٌ
a woman	اِمْرَأَةٌ	Women	نِسَاءٌ
a friend	صَدِيْقٌ	Friends	أَصْدِقَاءُ

Notes:

- It's called regular plural (جَمْعُ سَالِمٌ) because the word stays safe (سَالِمٌ), meaning its shape does not change.

- It's called broken plural (جَمْعُ تَكْسِيْرٌ) because the word is broken (مُكَسَّرٌ) or changed when we make it plural.

- Some Arabic asmā have both regular and broken plural forms:

    Examples: Disbelievers (كَافِرُوْنَ) or (كُفَّارٌ), Scholars (شُيُوْخٌ) or (مَشَايِخٌ)

Examples:

Broken Plural	Singular	Broken Plural	Singular
كُتُبٌ (books)	كِتَابٌ (a book)	بُيُوتٌ (houses)	بَيْتٌ (a house)
أَقْلَامٌ (pens)	قَلَمٌ (a pen)	أَوْلَادٌ (boys)	وَلَدٌ (a boy)
أَصْدِقَاءُ (friends)	صَدِيْقٌ (a friend)	طُلَّابٌ (students)	طَالِبٌ (a student)
رِجَالٌ (men)	رَجُلٌ (a man)	مُلُوْكٌ (kings)	مَلِكٌ (a king)
أَطْفَالٌ (children)	طِفْلٌ (child)	بِحَارٌ (seas)	بَحْرٌ (sea)
قُلُوْبٌ (hearts)	قَلْبٌ (heart)	طُرُقٌ (roads)	طَرِيْقٌ (road)
مُدُنٌ (cities)	مَدِيْنَةٌ (city)	جِبَالٌ (mountains)	جَبَلٌ (mountain)
أَبْوَابٌ (doors)	بَابٌ (door)	سُرُرٌ (beds)	سَرِيْرٌ (bed)
أَوْلِيَاءُ (guardians)	وَلِيٌّ (guardian)	عُلَمَاءُ (scholars)	عَالِمٌ (scholar)
نُجُوْمٌ (stars)	نَجْمٌ (star)	طُيُوْرٌ (birds)	طَائِرٌ (bird)
أَشْجَارٌ (trees)	شَجَرَةٌ (tree)	أَزْهَارٌ (flowers)	زَهْرَةٌ (flower)
قُمْصَانٌ (shirts)	قَمِيْصٌ (shirt)	صُوَرٌ (pictures)	صُوْرَةٌ (picture)

اَطِبَّاءُ (doctors)	طَبِيبٌ (doctor)	حَقَائِبُ (bags)	حَقِيبَةٌ (bag)
مَفَاتِيحُ (keys)	مِفْتَاحٌ (key)	دُرُوسٌ (lessons)	دَرْسٌ (lesson)
نَوَافِذُ (windows)	نَافِذَةٌ (window)	اَطْبَاقٌ (plates)	طَبَقٌ (plate)
مَكَاتِبُ (desks/offices)	مَكْتَبٌ (desk/office)	سُفُنٌ (ships)	سَفِينَةٌ (ship)
اَسْئِلَةٌ (questions)	سُؤَالٌ (question)	اَجْوِبَةٌ (answers)	جَوَابٌ (answer)
مَطَاعِمُ (restaurants)	مَطْعَمٌ (restaurant)	مَطَارَاتٌ (airports)	مَطَارٌ (airport)
غُرَفٌ (rooms)	غُرْفَةٌ (room)	كَرَاسِيُّ (chairs)	كُرْسِيٌّ (chair)

Type (اَلتَّعْرِيفُ وَ التَّنْكِيْرُ)

In Arabic grammar, every ism carries a state of definiteness (اَلتَّعْرِيفُ) or indefiniteness (اَلتَّنْكِيْرُ).

In Arabic grammar, there are two types of asmā based on their specificity:

- **A definite ism (مَعْرِفَةٌ)**: It refers to something specific, known, or identifiable, either because both the speaker and listener know what is meant, or because the ism's form indicates its definiteness.

- **An indefinite ism (نَكِرَةٌ)**: It refers to something general, non-specific, or unknown, meaning it could refer to any member of a category.

Note:

In Arabic, every ism is considered indefinite (نَكِرَةٌ) by default unless it is made definite (مَعْرِفَةٌ) by form or context.

Categories of Definite Asmā in Arabic

In Arabic grammar, an ism is either indefinite (نَكِرَةٌ) or definite (مَعْرِفَةٌ). There are seven main categories in which an ism will be definite.

We will study five of these categories for now, and the remaining two will be covered later, in shā' Allah (اِنْ شَاءَ اللهُ).

1. Proper Noun (اِسْمٌ عَلَمٌ)

It is the name of any specific person, place, or thing. For example: Zaid (زَيْدٌ), Makkah (مَكَّةُ), Jahannam (جَهَنَّمُ).

These are considered definite because they refer to specific and known entities.

2. Pronouns (ضَمَائِرُ)

These are words used in place of an ism to avoid repetition of the name of a specific person, place, or thing.

For example: he (هُوَ), she (هِيَ), they (هُمْ), I (أَنَا), we (نَحْنُ) and others.

These pronouns are considered definite because they replace specific asmā that are already known to the speaker and listener.

Note: This topic will be covered in more detail later in the book.

3. Demonstrative Pronoun (اِسْمُ إِشَارَةٍ)

For example: this (هٰذَا), this (feminine) (هٰذِهٖ), that (ذٰلِكَ), that (feminine) (تِلْكَ), these (هٰؤُلَاءِ), those (أُولٰئِكَ).

These demonstrative pronouns are considered definite because they directly point to and identify specific people or things.

Note: This topic will be covered in more detail later in the book.

4. Relative Pronoun (اِسْمٌ مَوْصُوْلٌ)

For example: who/which (masculine) (اَلَّذِيْ), who/which (feminine) (اَلَّتِيْ), those who (masculine plural) (اَلَّذِيْنَ).

These relative pronouns are considered definite because they refer back to a specific ism (antecedent) already mentioned in the sentence.

Note: This topic will be covered in more detail later in the book.

5. Definite by using (ال)

Adding "ال" (the definite article) to an indefinite ism (نَكِرَةٌ) makes it definite (مَعْرِفَةٌ). This type of definite ism is called al-mu'arraf bi'l-lām (اَلْمُعَرَّفُ بِاللَّامِ), meaning "the ism made definite by "ال."

Definite (مَعْرِفَةٌ)	English	Indefinite (نَكِرَةٌ)	English
اَلْبَيْتُ	The house	بَيْتٌ	A house
اَلْكِتَابُ	The book	كِتَابٌ	A book
اَلْوَلَدُ	The boy	وَلَدٌ	A boy
اَلْبِنْتُ	The girl	بِنْتٌ	A girl

These nouns are considered definite because the definite article "ال" is attached, making them refer to a known or specific object rather than any general one.

Note: When we add "ال" to an indefinite noun, we must drop the tanween (ـٌ) (ـً) (ـٍ) and use a single ḥarakah sign (ـُ) (ـَ) (ـِ) instead.

Types of Arabic Letters: Shamsi (Sun letters) and Qamari (Moon letters)

In Arabic, letters are divided into two types:

- Shamsi Letters (حُرُوْفٌ شَمْسِيَّةٌ)
- Qamari Letters (حُرُوْفٌ قَمَرِيَّةٌ)

These two types help us understand how to say the word "ال" when it comes before an ism.

Sometimes the "ل" in "ال" is silent. Sometimes it's spoken clearly. Let's look at both types with examples.

🟠 Shamsi Letters (حُرُوفٌ شَمْسِيَّةٌ)

With Shamsi letters, the "ل" in "ال" is not pronounced. The first letter of the word becomes stronger (we double it when speaking).

س	ز	ر	ذ	د	ث	ت
ن	ل	ظ	ط	ض	ص	ش

Examples:

Arabic	English	Pronunciation
اَلشَّمْسُ	the sun	*ash-shams*
اَللَّيْلُ	the night	*al-layl*
اَلسَّمَاءُ	the sky	*as-samaa'*
اَلدُّنْيَا	the world	*ad-dunya*
اَلنِّسَاءُ	the women	*an-nisaa'*

🌙 Qamari Letters (حُرُوْفٌ قَمَرِيَّةٌ)

With Qamari letters, the "ل" in "ال" is pronounced clearly. We do not double the next letter.

غ	ع	خ	ح	ج	ب	ا
ى	و	ه	م	ك	ق	ف

Examples:

Arabic	English	Pronunciation
اَلْقَمَرُ	the moon	*al-qamar*
اَلْأَرْضُ	the earth	*al-ardh*
اَلْمَسْجِدُ	the mosque	*al-masjid*
اَلْقُرْآنُ	the Qur'an	*al-qur'an*
اَلْيَوْمُ	the day	*al-yawm*

Status (اِعْرَابٌ)

In Arabic grammar, "اِعْرَابٌ" is a process of changing word-endings to indicate grammatical function (such as subject, object, possession, etc.).

Arabic uses short vowel signs (ḍamma, fatḥa, kasra) or other markers at the end of words to tell us:

- Who is doing the action (subject).

- Who is receiving the action (object).

- What follows a preposition or shows possession.

There are three main cases (حَالَةٌ):

- Nominative (رَفْعٌ)

  Example: مُحَمَّدٌ

- Accusative (نَصْبٌ)

  Example: مُحَمَّدًا

- Genitive (جَرٌّ)

  Example: مُحَمَّدٍ

In Arabic grammar, every ism appears in one of three grammatical statuses: Nominative (رَفْعٌ), Accusative (نَصْبٌ), or Genitive (جَرٌّ). There is no fourth status.

- When an ism is in the nominative (رَفْعٌ) case, it is called مَرْفُوْعٌ.
- When an ism is in the accusative (نَصْبٌ) case, it is called مَنْصُوْبٌ.
- When an ism is in the genitive (جَرٌّ) case, it is called مَجْرُوْرٌ.

By default, every ism is in the nominative (رَفْعٌ) case, unless there is a reason to change it to the accusative (نَصْبٌ) or genitive (جَرٌّ) state. These reasons will be explained in later chapters of this book.

Note: Our current focus will be on understanding how the different grammatical statuses appear and affect the form of the ism.

Status for Singular Masculine and Feminine (وَاحِدٌ مُذَكَّرٌ وَمُؤَنَّثٌ)

Let us try to understand how status (إِعْرَابٌ) works for the singular masculine

(وَاحِدٌ مُذَكَّرٌ) and singular feminine (وَاحِدٌ مُؤَنَّثٌ) asmā.

- (ـُ) or (ـٌ) - single ḍamma or tanween on the last letter of an ism means it is in the
nominative case (رَفْعٌ) → the ism is called مَرْفُوعٌ.

- (ـَ) or (ـً) - single fatḥa or tanween on the last letter of an ism means it is in the
accusative case (نَصْبٌ) → the ism is called مَنْصُوبٌ.

- (ـِ) or (ـٍ) - single kasra or tanween on the last letter of an ism means it is in the genitive
case (جَرٌّ) → the ism is called مَجْرُورٌ.

For example:

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
وَلَدٍ	وَلَدًا	وَلَدٌ	وَلَد
بِنْتٍ	بِنْتًا	بِنْتٌ	بِنْت

Notes: When an ism ends with tanween fatḥa (ـً), an extra alif (ا) is usually added at the end of
the ism.

However, this rule does not apply to two types of asmā:

- Ism ending with taa marbuta (ة) - no extra alif is added.

- Ism ending with alif mamdūdah (ء) - no extra alif is added.

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
اِمْرَأَةٍ	اِمْرَأَةً	اِمْرَأَةٌ	اِمْرَأَة
سَمَاءٍ	سَمَاءً	سَمَاءٌ	سَمَاء

Exercise: Convert the status for the singular asmā in the table below.

Genitive (جَرٌّ)	Accusative (نَصَبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
وَالِدٍ	وَالِدًا	وَالِدٌ	وَالِد
			وَالِدَة
			مُسْلِم
			مُسْلِمَة
			كِتَاب
			قَلَم
			مَسْجِد
			بَيْت
			غُرْفَة
			وَلَد
			بِنْت
			مَكْتَب
			مِفْتَاح
			سَيَّارَة
			مُحَمَّد
			صَالِح
			قَرِيْب
			وَسِخ

Status for Dual Masculine and Feminine (مُثَنَّى مُذَكَّرٌ وَمُؤَنَّثٌ)

Let us now try to understand how status (إِعْرَابٌ) works for dual masculine (مُثَنَّى مُذَكَّرٌ) and dual feminine (مُثَنَّى مُؤَنَّثٌ) asmā.

- (انِ) - The "**aani**" sound at the end of a dual ism indicates that it is in the nominative case (رَفْعٌ).

- (يْنِ) - The "**ayni**" sound at the end of a dual ism indicates that it is in the accusative case (نَصْبٌ).

- (يْنِ) - The "**ayni**" sound at the end of a dual ism also indicates that it is in the genitive case (جَرٌّ).

Note: For dual asmā, the accusative (نَصْبٌ) and genitive (جَرٌّ) statuses are the same. They both take the "ayni" sound.

For example:

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
وَلَدَيْنِ	وَلَدَيْنِ	وَلَدَانِ	وَلَدٌ
مُسْلِمَيْنِ	مُسْلِمَيْنِ	مُسْلِمَانِ	مُسْلِمٌ
بِنْتَيْنِ	بِنْتَيْنِ	بِنْتَانِ	بِنْتٌ
مُسْلِمَتَيْنِ	مُسْلِمَتَيْنِ	مُسْلِمَتَانِ	مُسْلِمَةٌ

Notes: The easiest way to remember the status for dual asmā is through the sounds:

- "**aani**" for the nominative case (رَفْعٌ)

- "**ayni**" for both the accusative (نَصْبٌ) and genitive (جَرٌّ) statuses

These sounds will help you easily identify the status of the dual asmā.

Exercise: Convert the status for the dual asmā in the table below.

Genitive (جَرٌّ)	Accusative (نَصبٌ)	Nominative (رَفعٌ)
مُسْلِمَيْنِ	مُسْلِمَيْنِ	مُسْلِمَانِ
		كَافِرَانِ
		مُؤْمِنَانِ
		مُنَافِقَانِ
		كِتَابَانِ
		قَلَمَانِ
		كُرْسِيَّانِ
		اِمْرَأَتَانِ
		بِنْتَانِ
		أُخْتَانِ
		عَابِدَتَانِ
		عَيْنَانِ
		رَجُلَانِ
		يَدَانِ
		غُرْفَتَانِ
		جَنَّتَانِ
		مَدْرَسَتَانِ
		أُذَنَانِ

Status for Regular Plural Masculine (جَمْعٌ سَالِمٌ مُذَكَّرٌ)

In this chapter, let us try to understand how status (اِعْرَابٌ) works for regular plural masculine (جَمْعٌ سَالِمٌ مُذَكَّرٌ) asmā.

- (وْنَ) - The "**oona**" sound at the end of a regular plural masculine ism indicates that it is in the nominative case (رَفْعٌ).

- (يْنَ) - The "**eena**" sound at the end of a regular plural masculine ism indicates that it is in the accusative case (نَصْبٌ).

- (يْنَ) - The "**eena**" sound at the end of a regular plural masculine ism also indicates that it is in the genitive case (جَرٌّ).

Note: For regular plural masculine asmā, the accusative (نَصْبٌ) and genitive (جَرٌّ) statuses are the same. They both take the "eena" sound.

For example:

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
مُسْلِمِيْنَ	مُسْلِمِيْنَ	مُسْلِمُوْنَ	مُسْلِمٌ
صَالِحِيْنَ	صَالِحِيْنَ	صَالِحُوْنَ	صَالِحٌ

Notes: The easiest way to remember the status for regular plural masculine asmā is through the sounds:

- "**oona**" for the nominative case (رَفْعٌ)
- "**eena**" for both the accusative (نَصْبٌ) and genitive (جَرٌّ) statuses

These sounds will help you easily identify the status of the regular plural masculine asmā.

Exercise: Convert the status for the regular plural asmā in the table below.

Genitive (جَرٌّ)	Accusative (نَصَبٌ)	Nominative (رَفْعٌ)
عَابِدِيْنَ	عَابِدِيْنَ	عَابِدُوْنَ
		حَافِظُوْنَ
		صَائِمُوْنَ
		ذَاكِرُوْنَ
		مُشْرِكُوْنَ
		مُفْسِدُوْنَ
		مُسْلِمُوْنَ
		صَالِحُوْنَ
		مُنَافِقُوْنَ
		مُتَوَكِّلُوْنَ
		مُنْذِرُوْنَ
		فَاسِقُوْنَ
		مُصْلِحُوْنَ
		صَادِقُوْنَ
		ظَالِمُوْنَ
		مُؤْمِنُوْنَ
		كَافِرُوْنَ
		خَاشِعُوْنَ

Status for Regular Plural Feminine (جَمْعٌ سَالِمٌ مُؤَنَّثٌ)

In this chapter, let us try to understand how status (اِعْرَابٌ) works for regular plural feminine (جَمْعٌ سَالِمٌ مُؤَنَّثٌ) asmā.

- (اتٌ) - The "**aatun**" sound at the end of a regular plural feminine ism indicates that it is in the nominative case (رَفْعٌ).
- (اتٍ) - The "**aatin**" sound at the end of a regular plural feminine ism indicates that it is in the accusative case (نَصْبٌ).
- (اتٍ) - The "**aatin**" sound at the end of a regular plural feminine ism also indicates that it is in the genitive case (جَرٌّ).

Note: For regular plural feminine asmā, the accusative (نَصْبٌ) and genitive (جَرٌّ) statuses are the same. They both take the "aatin" sound.

For example:

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
مُسْلِمَاتٍ	مُسْلِمَاتٍ	مُسْلِمَاتٌ	مُسْلِمَةٌ
صَالِحَاتٍ	صَالِحَاتٍ	صَالِحَاتٌ	صَالِحَةٌ

Notes: The easiest way to remember the status for regular plural feminine asmā is through the sounds:

- "**aatun**" for the nominative case (رَفْعٌ)
- "**aatin**" for both the accusative (نَصْبٌ) and genitive (جَرٌّ) statuses

These sounds will help you easily identify the status of the regular plural feminine asmā.

جَمْعٌ سَالِمٌ مُؤَنَّثٌ

Exercise: Convert the status for the regular plural asmā in the table below.

Genitive (جَرٌّ)	Accusative (نَصَبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
مُؤْمِنَاتٍ	مُؤْمِنَاتٍ	مُؤْمِنَاتٌ	مُؤْمِنَات
			صَالِحَات
			مُسْلِمَات
			كَافِرَات
			عَابِدَات
			تَائِبَات
			صَابِرَات
			قَانِتَات
			خَاشِعَات
			نَاسِيَات
			مُطَلَّقَات
			غَافِلَات
			يَتِيمَات
			اٰيَات

Status for Broken plural (جَمْعُ تَكْسِيرٌ)

Let us now try to understand how status (اِعْرَابٌ) works for broken plural

(جَمْعُ تَكْسِيرٌ) asmā.

Notes: The same rules for status that apply to singular masculine and singular feminine asmā also apply to broken plural asmā. In other words, broken plurals follow the same status system (nominative, accusative, and genitive) with the same endings.

- (ـُ) or (ـٌ) - single ḍamma or tanween on the last letter of an ism means it is in the nominative case (رَفْعٌ).

- (ـَ) or (ـً) - single fatḥa or tanween on the last letter of an ism means it is in the accusative case (نَصْبٌ).

- (ـِ) or (ـٍ) - single kasra or tanween on the last letter of an ism means it is in the genitive case (جَرٌّ).

For example:

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
رِجَالٍ	رِجَالًا	رِجَالٌ	رِجَال
نِسَاءٍ	نِسَاءً	نِسَاءٌ	نِسَاء

Notes: When an ism ends with tanween fatḥa (ـً), an extra alif (ا) is usually added at the end of the ism.

However, this rule does not apply to two types of asmā:

- Ism ending with taa marbuta (ة) - no extra alif is added.

- Ism ending with alif mamdūdah (اء) - no extra alif is added.

Exercise: Convert the status for the broken plural asmā in the table below.

Genitive (جَرٌّ)	Accusative (نَصَبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
رِجَالٍ	رِجَالًا	رِجَالٌ	رِجَال
			كُتُب
			أَبْوَاب
			أَسْئِلَة
			طُرُق
			أَمْوَال
			عُيُوْن
			بُيُوْت
			جِبَال
			اَلْمُدُن
			رُسُل
			اَلنِّسَاء
			اَلْأَوْلَاد

Status of Indefinite (نَكِرَةٌ) vs. Definite (مَعْرِفَةٌ)

In Arabic, asmā can be categorised as either indefinite (نَكِرَةٌ) or definite (مَعْرِفَةٌ) based on their form and usage.

- **Indefinite (نَكِرَةٌ)**: A key sign of an indefinite ism is the presence of tanween (ـٌ) (ـً) (ـٍ) on its last letter.

  Examples: وَلَدٌ (a boy), بَيْتٌ (a house).

- **Definite (مَعْرِفَةٌ)**: A key sign of a definite ism is the presence of "ال" at its beginning.

  Examples: اَلْوَلَدُ (the boy), اَلْبَيْتُ (the house).

📌 **Key Rule**: Tanween and ال can never appear together in the same word. When we make an ism definite by adding ال, we drop the tanween and replace it with a single ḥarakah sign.

Note: This rule applies specifically when an indefinite ism ends with tanween.

Let us now understand this better through the following examples.

Asmā with tanween:

Genitive (جَرٌّ)	Accusative (نَصَبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)	
وَلَدٍ	وَلَدًا	وَلَدٌ	وَلَدٌ	Singular Masculine & Feminine
اَلْوَلَدِ	اَلْوَلَدَ	اَلْوَلَدُ		
مُسْلِمَاتٍ	مُسْلِمَاتٍ	مُسْلِمَاتٌ	مُسْلِمَةٌ	Regular Plural Feminine
اَلْمُسْلِمَاتِ	اَلْمُسْلِمَاتِ	اَلْمُسْلِمَاتُ		
اَقْلَامٍ	اَقْلَامًا	اَقْلَامٌ	قَلَمٌ	Broken Plural
اَلْاَقْلَامِ	اَلْاَقْلَامَ	اَلْاَقْلَامُ		

Asmā with no tanween:

Genitive (جَرٌّ)	Accusative (نَصَبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)	
كِتَابَيْنِ	كِتَابَيْنِ	كِتَابَانِ	كِتَابٌ	Dual Masculine & Feminine
اَلْكِتَابَيْنِ	اَلْكِتَابَيْنِ	اَلْكِتَابَانِ		
مُسْلِمِيْنَ	مُسْلِمِيْنَ	مُسْلِمُوْنَ	مُسْلِمٌ	Regular Plural Masculine
اَلْمُسْلِمِيْنَ	اَلْمُسْلِمِيْنَ	اَلْمُسْلِمُوْنَ		

Exercise: Add "ال" to make the asmā below definite and update their status accordingly in the table. *52*

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
			وَالِدٌ
			وَالِدَةٌ
			مُسْلِمٌ
			مُسْلِمَةٌ
			كِتَابٌ
			قَلَمٌ
			مَسْجِدٌ
			بَيْتٌ
			غُرْفَةٌ
			وَلَدٌ
			بِنْتٌ
			مَكْتَبٌ
			مِفْتَاحٌ
			سَيَّارَةٌ
			حَمَّامٌ
			صَالِحٌ
			نَافِذَةٌ

Mu'rab and Mabni Asmā (اَسْمَاءٌ مُعْرَبَةٌ وَمَبْنِيَّةٌ)

In the Arabic language, asmā change their status (اِعْرَابٌ) to reflect the grammatical status.

These asmā are categorised into:

- **Mu'rab** (مُعْرَبٌ): An ism whose ending changes based on grammatical position.
- **Mabni** (مَبْنِي): An ism that does not change its form regardless of grammatical position.

Let us understand each of these categories in detail with examples.

Mu'rab (مُعْرَبٌ)

An ism that changes its status depending on its role in the sentence. These asmā can be further categorised into 2 different types:

- **Mu'rab Munṣarif** (مُعْرَبٌ مُنْصَرِفٌ): These are normal declinable asmā that take three different statuses.

  - Damma (ـُ) in nominative (رَفْعٌ)
  - Fatḥa (ـَ) in accusative (نَصْبٌ)
  - Kasra (ـِ) in genitive (جَرٌّ)

Examples:

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
كِتَابٍ	كِتَابًا	كِتَابٌ	كِتَاب
رِجَالٍ	رِجَالًا	رِجَالٌ	رِجَال
مُسْلِمَةٍ	مُسْلِمَةً	مُسْلِمَةٌ	مُسْلِمَة

Note: About 85% of Arabic asmā fall into this category.

- **Mu'rab ghayr Munṣarif (مُعْرَبٌ غَيْرُ مُنْصَرِفٍ)**: These are partially declinable asmā that take only two forms across the three statuses. They do not take kasra in the genitive status; instead, they take fatḥa in both the accusative and genitive statuses.
    - Damma (ـُ) in nominative (رَفْعٌ)
    - Fatḥa (ـَ) in accusative (نَصْبٌ) and genitive (جَرٌّ)

Examples:

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
اِبْرَاهِيْمَ	اِبْرَاهِيْمَ	اِبْرَاهِيْمُ	اِبْرَاهِيْم
فَاطِمَةَ	فَاطِمَةَ	فَاطِمَةُ	فَاطِمَة
فِرْعَوْنَ	فِرْعَوْنَ	فِرْعَوْنُ	فِرْعَوْن
جِبْرِيْلَ	جِبْرِيْلَ	جِبْرِيْلُ	جِبْرِيْل

Note: About 13% of Arabic asmā fall into this category.

Categories that are Mu'rab ghayr Munṣarif in Arabic:

- Arabic female names – زَيْنَبُ ، عَائِشَةُ ، فَاطِمَةُ
- Arabic male names that has ة (taa marbuta) or ان in the end – عُثْمَانُ ، أُسَامَةُ
- Names of angels – اِسْرَافِيْلُ ، مِيْكَائِيْلُ ، جِبْرِيْلُ
- Names of cities and countries – مِصْرُ ، بَاكِسْتَانُ
- Non-Arabic (foreign) names – اِسْحَاقُ ، اِسْمَاعِيْلُ ، اِسْرَائِيْلُ ، أَدَمُ ، فِرْعَوْنُ ، اِبْرَاهِيْمُ
- Names of all prophets (عَلَيْهِمُ السَّلَامُ) - except:

  صَالِحٌ ، شُعَيْبٌ ، هُوْدٌ ، لُوْطٌ ، نُوحٌ and مُحَمَّدٌ (ﷺ)
- Some broken plurals that has اء in the end – أَنْبِيَاءُ ، أَسْمَاءُ
- Asmā on the pattern of أَفْعَلُ (e.g., أَكْبَرُ ، أَحْمَدُ)

Mabni (مَبْنِي)

A word that does NOT change its pattern, no matter where it is in the sentence. It remains in a fixed form regardless of whether it is in the nominative, accusative, or genitive cases.

Categories that are Mabni in Arabic:

- Demonstrative Pronouns: تِلْكَ ، هٰذِهٖ ، هٰذَا

- Question Words: مَاذَا ، مَا ، مَنْ

- Particles: اِنَّ ، أَنَّ

- Prepositions: مِنْ ، عَلٰى ، فِيْ

- Relative Pronouns: اَلَّتِيْ ، اَلَّذِيْ

- Some Proper Names: يَحْيٰى ، عِيْسٰى ، مُوْسٰى

Note: Only 2% of Arabic asmā fall into this category.

Exercise: Convert the status for the Mu'rab ghayr Munṣarif asmā listed below.

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)	Ism (اِسْمٌ)
اٰدَمَ	اٰدَمَ	اٰدَمُ	اٰدَمِ
			اِسْحَاق
			يَعْقُوُب
			عَاۤئِشَة
			مَرْيَم
			فَاطِمَة
			طَلْحَة
			عَدْنَان
			مِصْر
			جِبْرِيْل
			مِيْكَاۤئِيْل
			مَكَّة
			اِسْرَاۤئِيْل

Murakkabāt (مُرَكَّبَاتٌ)

In Arabic grammar, "Murakkab" (مُرَكَّبٌ) literally means "compound" or "composed." It refers to a phrase made up of two or more words that together form a meaningful unit.

Think of Murakkab as a phrase (not a full sentence) made up of at least two words that depend on each other for meaning.

Compound Phrase (مُرَكَّبٌ) = مُفْرَدٌ + مُفْرَدٌ

These words may be asmā (أَسْمَاءُ), prepositions (حُرُوْفٌ), or other parts of speech depending on the type of compound. These words may be singular, dual, plural, or a combination of them.

In Arabic grammar, Murakkab Nāqiṣ (مُرَكَّبٌ نَاقِصٌ) and Murakkab Tāmm (مُرَكَّبٌ تَامٌّ) are two important types of Murakkab (compound phrases) based on completeness of meaning.

- **Incomplete Compound (مُرَكَّبٌ نَاقِصٌ)**: "Nāqiṣ" means incomplete. This type of Murakkab does not give a full meaning on its own. It needs another part to complete the meaning. It is also called a phrase or a fragment in English.

  Examples:

  كِتَابُ الطَّالِبِ → the student's book
  We know it's about a book, but this is not a full sentence.

  اَلرَّجُلُ الطَّوِيْلُ → the tall man
  Describes something but doesn't tell you what he's doing.

There are many types of Murakkab Nāqiṣ (incomplete compounds), from which the following four are the most common:

- Descriptive Compound (مُرَكَّبٌ تَوْصِيْفِى)

- Demonstrative Compound (مُرَكَّبٌ إِشَارِى)

- Possessive Compound (مُرَكَّبٌ اِضَافِى)

- Prepositional compound (مُرَكَّبٌ جَارِّى)

Note: We will learn each of these Murakkabāt in detail in the upcoming chapters of this book.

- **Complete Compound (مُرَكَّبٌ تَامٌّ)**: "Tāmm" means complete. It refers to a compound that conveys a full meaning, often forming a complete sentence.

Examples:

اَلطَّالِبُ ذَكِىٌّ → The student is smart.

زَيْدٌ صَادِقٌ → Zaid is truthful.

Murakkab Tāmm (complete compound) can be divided into two main types:

- Nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ)
- Verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ)

Note: We will also study these two types in detail in later chapters.

Nominal Sentence (جُمْلَةٌ اِسْمِيَّةٌ)

Let us start with understanding what a Nominal Sentence means.

In English:

A nominal sentence is a sentence that starts with a noun and usually includes a linking verb (like "is", "are", "was", etc.) to connect the subject with information about it.

Basic components:

- **Subject** - the person or thing the sentence is about
- **Predicate** - information about the subject (description, identity, etc.)

Example:

Zaid is a student.

- **Subject**: Zaid
- **Predicate**: a student
- **Linking verb**: is

In Arabic:

A nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ) is a sentence that begins with an ism (اِسْمٌ). In Arabic, there is no need for a linking verb like "is" or "are" as it is understood from context.

Basic components:

- **Mubtada** (مُبْتَدَأٌ) - the subject (usually a definite ism)
- **Khabar** (خَبَرٌ) - the predicate (gives information about the subject)

Example:

زَيْدٌ طَالِبٌ → Zaid is a student

زَيْدٌ (Zaid) → Mubtada

طَالِبٌ (a student) → Khabar

Rules for Nominal Sentence (جُمْلَةٌ اِسْمِيَّةٌ):

- The mubtada (مُبْتَدَأ) is mostly definite (مَعْرِفَةٌ).

- The khabar (خَبَرٌ) is usually indefinite (نَكِرَةٌ), although it can sometimes be definite depending on the context.

- In accordance with status (اِعْرَابٌ), both the mubtada and the khabar will be in the nominative case (مَرْفُوْعٌ).

- Most of the time, the khabar will match the mubtada in gender and number.

- There can be more than one mubtada as well as khabar in a jumla ismiyya.

- **Important**: If the mubtada is a non-rational plural (جَمْعٌ غَيْرُ عَاقِلٍ), the khabar is usually singular feminine (وَاحِدٌ مُؤَنَّثٌ), though exceptions exist depending on the context.

Considering the above-mentioned rules, let us try to make some sentences and understand these concepts.

- If the mubtada is singular masculine, the khabar will also be singular masculine.

    Zaid is righteous → زَيْدٌ صَالِحٌ

    Hamid is honest → حَامِدٌ صَادِقٌ

    Ahmed is hardworking → اَحْمَدُ مُجْتَهِدٌ

- If the mubtada is singular feminine, the khabar will also be singular feminine.

    Maryam is righteous → مَرْيَمُ صَالِحَةٌ

    Fatima is honest → فَاطِمَةُ صَادِقَةٌ

    Zaynab is a student → زَيْنَبُ طَالِبَةٌ

- If the mubtada is dual masculine or dual feminine, the khabar will also be dual masculine or dual feminine.

    Zaid and Ahmed are Muslims → زَيْدٌ وَاَحْمَدُ مُسْلِمَانِ

    Fatima and Maryam are righteous → فَاطِمَةُ وَمَرْيَمُ صَالِحَتَانِ

    Ali and Fatima are students → عَلِيٌّ وَفَاطِمَةُ طَالِبَانِ

    Note: If the mubtada is dual and includes one male and one female, then the khabar will be masculine to match the masculine gender by default in Arabic grammar.

- If the mubtada is plural masculine or plural feminine, the khabar will also be plural masculine or plural feminine.

    Zaid, Ahmed, and Ali are righteous → زَيْدٌ وَاَحْمَدُ وَعَلِيٌّ صَالِحُوْنَ

    Fatima, Zaynab, and Maryam are honest → فَاطِمَةُ وَزَيْنَبُ وَمَرْيَمُ صَادِقَاتٌ

    Zaid, Maryam, and Fatima are Muslims → زَيْدٌ وَمَرْيَمُ وَفَاطِمَةُ مُسْلِمُوْنَ

    Note: When referring to a mixed group, if even one member is male, the khabar (خَبَرٌ) will take the masculine plural form, regardless of how many females are included.

- The khabar can have more than one ism.

Fatima is tall and smart → فَاطِمَةُ طَوِيلَةٌ وَذَكِيَّةٌ

Zaid is young and strong → زَيْدٌ صَغِيْرٌ وَقَوِيٌّ

- If the mubtada is al-mu'arraf bi'l-lām (اَلْمُعَرَّفُ بِاللَّامِ), meaning it is made definite by the article ال.

The house is beautiful → اَلْبَيْتُ جَمِيْلٌ

The boy is tall → اَلْوَلَدُ طَوِيْلٌ

The masjid is far → اَلْمَسْجِدُ بَعِيْدٌ

- If the Mubtada is a non-rational plural (جَمْعٌ غَيْرُ عَاقِلٍ), the khabar will be in the singular feminine form.

The doors are open → اَلْأَبْوَابُ مَفْتُوْحَةٌ

The books are new → اَلْكُتُبُ جَدِيْدَةٌ

The pens are broken → اَلْأَقْلَامُ مَكْسُوْرَةٌ

Exercise: Translate the sentences into Arabic in the table below.

Arabic	English
	Ahmed is tall.
	Zaid is an engineer.
	Fatima and Maryam are happy.
	The book is new.
	The teacher is kind.
	The sky is beautiful.
	The flowers are beautiful.
	The room is clean.
	The two boys are sitting.
	The two girls are hardworking.
	The teachers are honest.
	The students (female) are righteous.
	The pens are new.
	The doors are open.
	Ayesha and Zainab are students.
	Ali, Maryam, and Amina are Muslims.
	The men are tall.
	The girls are smart.

Exercise: Change the sentences in the table below from singular to dual and plural.

Plural	Dual	Singular
اَلطُّلَّابُ جَالِسُوْنَ	اَلطَّالِبَانِ جَالِسَانِ	اَلطَّالِبُ جَالِسٌ
		اَلْمُؤْمِنُ صَادِقٌ
		اَلْمُنَافِقُ كَاذِبٌ
		اَلرَّجُلُ مُسْلِمٌ
		اَلْوَلَدُ حَاضِرٌ
		اَلطَّالِبَةُ قَائِمَةٌ
		اَلْمُنَافِقَةُ خَائِفَةٌ
		اَلْمَرْأَةُ ضَاحِكَةٌ
		اَلْبِنْتُ بَاكِيَةٌ

Exercise: Change the sentences in the table below from singular to dual and plural.

Plural	Dual	Singular
اَلْأَبْوَابُ مَفْتُوحَةٌ	اَلْبَابَانِ مَفْتُوحَانِ	اَلْبَابُ مَفْتُوحٌ
		اَلْكِتَابُ جَدِيدٌ
		اَلْكُرْسِيُّ مَكْسُورٌ
		اَلْغُرْفَةُ نَظِيفَةٌ
		اَلسَّيَّارَةُ جَمِيلَةٌ
		اَلسَّاعَةُ كَبِيرَةٌ
		اَلْمَسْجِدُ كَبِيرٌ
		اَلْمَطْعَمُ مُغْلَقٌ
		اَلنَّجْمُ جَمِيلٌ

Demonstrative Pronouns (أَسْمَاءُ الْإِشَارَةِ)

In Arabic grammar, "أَسْمَاءُ الْإِشَارَةِ" refers to a demonstrative pronoun, which is used to point to or indicate specific things or people. In English, we use words like this, that, these, and those depending on whether the person or object is near or far and whether it is singular or plural.

Demonstrative pronouns in Arabic are divided into two categories:

- **For near** (قَرِيْبٌ) → called اِشَارَةٌ لِلْقَرِيْبِ → example: this or these
- **For far** (بَعِيْدٌ) → called اِشَارَةٌ لِلْبَعِيْدِ → example: that or those

Now, let us try to understand all demonstrative pronouns as below:

جَمْعٌ	مُثَنَّى		وَاحِدٌ	Near (قَرِيْبٌ)
	نَصْبٌ/جَرٌّ	رَفْعٌ		
	هٰذَيْنِ	هٰذَانِ	هٰذَا	مُذَكَّرٌ
هٰؤُلَاءِ	هَاتَيْنِ	هَاتَانِ	هٰذِهٖ	مُؤَنَّثٌ

جَمْعٌ	مُثَنَّى		وَاحِدٌ	Far (بَعِيْدٌ)
	نَصْبٌ/جَرٌّ	رَفْعٌ		
	ذَيْنِكَ	ذَانِكَ	ذٰلِكَ	مُذَكَّرٌ
أُولٰئِكَ	تَيْنِكَ	تَانِكَ	تِلْكَ	مُؤَنَّثٌ

Notes:

- Demonstrative pronouns (اَسْمَاءُ الْإِشَارَةِ) for singular (وَاحِدٌ) and plural (جَمْعٌ) are mabni (مَبْنِى).

- Mabni (مَبْنِى) means that in all three grammatical states, nominative (رَفْعٌ), accusative (نَصْبٌ), and genitive (جَرٌّ), the word stays unchanged and remains in its same form.

- All demonstrative pronouns are definite (مَعْرِفَةٌ).

- For non-rational plural (جَمْعٌ غَيْرُ عَاقِلٍ), we will use singular feminine demonstrative pronouns i.e. هٰذِهٖ or تِلْكَ, depending on whether the object is near or far.

Using Demonstrative Pronouns (اَسْمَاءُ الْإِشَارَةِ) as Mubtada in a Jumla Ismiyya

Examples:

هٰذَا وَلَدٌ → This is a boy.

هٰذَا → Mubtada

وَلَدٌ → Khabar

هٰذَا مَسْجِدٌ	→ This is a mosque.
ذٰلِكَ بَيْتٌ	→ That is a house.
تِلْكَ نَافِذَةٌ	→ That is a window.
هٰؤُلَاءِ طُلَّابٌ	→ These are students.
أُولٰئِكَ صَالِحُوْنَ	→ Those are righteous (men)
أُولٰئِكَ صَالِحَاتٌ	→ Those are righteous (women)

Exercise: Translate the sentences in the table below.

Arabic	English
	This is a student.
	That is a student (female).
	These are two books.
	Those are two birds.
	Those are teachers (male).
	These are two chairs.
	Those are two tables.
	This is a mosque.
	That is a school.
	These are (male) doctors.
	Those are (female) doctors.

Exercise: Rewrite the sentences below in the dual and plural forms:

Plural	Dual	Singular
هٰؤُلَاءِ مُسْلِمُوْنَ	هٰذَانِ مُسْلِمَانِ	هٰذَا مُسْلِمٌ
		هٰذِهٖ مُسْلِمَةٌ
		ذٰلِكَ مُهَنْدِسٌ
		تِلْكَ مُهَنْدِسَةٌ
هٰذِهٖ كُتُبٌ	هٰذَانِ كِتَابَانِ	هٰذَا كِتَابٌ
		هٰذَا قَلَمٌ
		هٰذِهٖ كُرَّاسَةٌ
		ذٰلِكَ بَابٌ
		تِلْكَ سَاعَةٌ
		هٰذَا حِمَارٌ
		هٰذِهٖ نَاقَةٌ
		ذٰلِكَ جَبَلٌ
		تِلْكَ سَيَّارَةٌ
		هٰذَا سَرِيْرٌ
		هٰذِهٖ دَرَّاجَةٌ

Pronouns (ضَمَائِرُ)

Pronouns are words we use to replace nouns, especially names of people or things, so we don't have to repeat them again and again. We use pronouns to make sentences smoother, clearer, and less repetitive.

For example, instead of saying: "Ahmed goes to school. Ahmed reads the book,"
We can say: "Ahmed goes to school. He reads the book."

Another example: "Maryam is a teacher. Maryam loves her students. Maryam helps them every day."
We can say: "Maryam is a teacher. She loves her students. She helps them every day."

Note: As we have read previously about an ism, we should be aware of four things: gender, count (number), definiteness or indefiniteness, and case endings. The same applies to pronouns because they are used instead of asmā.

For example, pronouns have masculine and feminine forms, singular, dual, and plural forms, and they take grammatical roles in the sentence just like an ism.

Understanding the Pronouns

Let's understand the pronouns as shown in the two charts below. These charts will help us see how pronouns can be used based on the case ending.

Chart 1 shows the pronouns in the nominative case (رَفْعٌ).

Chart 2 shows the pronouns in the accusative case (نَصْبٌ) or genitive case (جَرٌّ).

Pronouns in the Nominative Case (رَفْعٌ)

These pronouns are called Detached Pronouns (ضَمَائِرُ مُنْفَصِلَةٌ).

جَمْعٌ	مُثَنَّى	وَاحِدٌ		
هُمْ	هُمَا	هُوَ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
هُنَّ	هُمَا	هِيَ	مُؤَنَّثٌ	
أَنْتُمْ	أَنْتُمَا	أَنْتَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
أَنْتُنَّ	أَنْتُمَا	أَنْتِ	مُؤَنَّثٌ	
نَحْنُ		أَنَا	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Pronouns in the Accusative case (نَصْبٌ) or Genitive Case (جَرٌّ)

These pronouns are called Attached Pronouns (ضَمَائِرُ مُتَّصِلَةٌ).

جَمْعٌ	مُثَنَّى	وَاحِدٌ		
ـهُمْ	ـهُمَا	ـهُ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
ـهُنَّ	ـهُمَا	ـهَا	مُؤَنَّثٌ	
ـكُمْ	ـكُمَا	ـكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
ـكُنَّ	ـكُمَا	ـكِ	مُؤَنَّثٌ	
ـنَا		ـى	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Using Pronouns (ضَمَائِرُ) as Mubtada in a Jumla Ismiyya

Examples:

زَيدٌ طَالِبٌ → Zaid is a student.

In this sentence, let us replace "Zaid" with the appropriate pronoun, i.e., "he" (هُوَ).

هُوَ طَالِبٌ → He is a student.

هُوَ → Mubtada

طَالِبٌ → Khabar

أَحْمَدُ وَمَرْيَمُ مُهَنْدِسَانِ → Ahmed and Maryam are engineers.

Here, Ahmed and Maryam are two people, so we will use the dual pronoun accordingly — it becomes:

هُمَا مُهَنْدِسَانِ → They (both) are engineers.

هِيَ طَبِيْبَةٌ → She is a doctor.

أَنْتُمْ مُسْلِمُوْنَ → You are all Muslims.

أَنَا مُعَلِّمٌ → I am a teacher (male).

أَنَا مُعَلِّمَةٌ → I am a teacher (female).

Exercise: Complete the table using third-person pronouns for singular, dual, and plural forms.

Plural	Dual	Singular	Ism
هُمْ مُسْلِمُوْنَ	هُمَا مُسْلِمَانِ	هُوَ مُسْلِمٌ	مُسْلِمٌ
هُنَّ مُسْلِمَاتٌ	هُمَا مُسْلِمَتَانِ	هِيَ مُسْلِمَةٌ	مُسْلِمَةٌ
			صَادِقٌ
			صَادِقَةٌ
			صَالِحٌ
			صَالِحَةٌ
			جَالِسٌ
			جَالِسَةٌ
			مُؤْمِنٌ
			مُؤْمِنَةٌ

Exercise: Replace the mubtada (مُبْتَدَأ) in each sentence below with the appropriate pronoun and rewrite the sentence.

Nominal Sentence Using Pronouns	Nominal Sentence
هُوَ صَادِقٌ	اَلْمُسْلِمُ صَادِقٌ
	اَلْمُسْلِمَانِ صَادِقَانِ
	اَلْمُسْلِمُوْنَ صَادِقُوْنَ
	اَلطَّالِبَةُ مُجْتَهِدَةٌ
	اَلطَّالِبَتَانِ مُجْتَهِدَتَانِ
	اَلطَّالِبَاتُ مُجْتَهِدَاتٌ
	اَلْبَابُ مَفْتُوْحٌ
	اَلْبَابَانِ مَفْتُوْحَانِ
	اَلْأَبْوَابُ مَفْتُوْحَةٌ
	اَلنَّافِذَةُ مَفْتُوْحَةٌ
	اَلنَّافِذَتَانِ مَفْتُوْحَتَانِ
	اَلنَّوَافِذُ مَفْتُوْحَةٌ
	اَلْكُتُبُ مُفِيْدَةٌ
	اَلسُّرُرُ جَدِيْدَةٌ

Incomplete Compound (مُرَكَّبٌ نَاقِصٌ)

"Nāqiṣ" means incomplete. A Murakkab Nāqiṣ is a type of phrase in Arabic grammar that does not give a complete meaning on its own. It is only a partial phrase, and it requires additional words to make the sentence clear and complete.

There are four types of Murakkab Nāqiṣ, and we will study each of them in detail:

- Descriptive Compound (مُرَكَّبٌ تَوْصِيْفِى)

- Demonstrative Compound (مُرَكَّبٌ اِشَارِى)

- Possessive Compound (مُرَكَّبٌ اِضَافِى)

- Prepositional Compound (مُرَكَّبٌ جَارِّى)

These types of incomplete phrases are very common in Arabic. Even though they are not complete sentences on their own, they play an important role in building meaning.

Each of the four types has its own rule and structure. Once you understand how they work, you'll be able to recognise and use them easily in Arabic.

We will explore each type in detail and see how they are used in the Qur'an, along with examples.

Descriptive Compound (مُرَكَّبٌ تَوْصِيْفِى)

A Descriptive Compound in Arabic is called Murakkab Tawsifi (مُرَكَّبٌ تَوْصِيْفِى).

A descriptive compound in Arabic grammar is made up of two words: an ism (اِسْمٌ) and an adjective (صِفَةٌ) that describes it.

Both words must match in gender, number, specificity, and grammatical case, and together they form a phrase.

It is used when one word describes another, like saying "a big house" or "a beautiful dress."

In Murakkab Tawṣīfī:

- the ism being described is called Mawṣūf (مَوْصُوْفٌ)

- and the adjective that describes it is called the Ṣifah (صِفَةٌ).

In English, the adjective comes before the noun.

For example:

the tall man

"tall" → Ṣifah (صِفَةٌ)

"man" → Mawṣūf (مَوْصُوْفٌ)

However, in Arabic, it's the opposite. The Mawṣūf comes first, and the Ṣifah comes after.

For example:

اَلرَّجُلُ الطَّوِيْلُ

اَلرَّجُلُ → the man (مَوْصُوْفٌ)

اَلطَّوِيْلُ → the tall (صِفَةٌ)

Let us understand how to make a descriptive compound in Arabic:

In Descriptive Compound (مُرَكَّبٌ تَوْصِيْفِي), the Adjective (صِفَةٌ) will always follow the Mawṣūf (مَوْصُوْفٌ) in all four aspects:

Gender (جِنْسٌ):

- If the Mawṣūf is masculine, the Ṣifah will also be masculine.
- If the Mawṣūf is feminine, the Ṣifah will also be feminine.

Number (عَدَدٌ):

Depending on whether the Mawṣūf is singular, dual, or plural, the Ṣifah will match the ism in number.

Type (اَلتَّعْرِيْفُ وَالتَّنْكِيْرُ):

- If the Mawṣūf is definite, the Ṣifah will also be definite.
- If the Mawṣūf is indefinite, the Ṣifah will also be indefinite.

Status (اِعْرَابٌ):

The Ṣifah will have the same status as the Mawṣūf, whether it is nominative (رَفْعٌ), accusative (نَصْبٌ), or genitive (جَرٌّ).

Examples:

<div dir="rtl">

The righteous girl	The righteous boy
اَلْبِنْتُ الصَّالِحَةُ	اَلْوَلَدُ الصَّالِحُ

The two righteous girls	The two righteous boys
اَلْبِنْتَانِ الصَّالِحَتَانِ	اَلْوَلَدَانِ الصَّالِحَانِ

The righteous girls (plural)	The righteous boys (plural)
اَلْبَنَاتُ الصَّالِحَاتُ	اَلْأَوْلَادُ الصَّالِحُونَ

</div>

Notes:

In Arabic, when the Mawṣūf (مَوْصُوْفٌ) is a non-rational plural (جَمْعٌ غَيْرُ عَاقِلٍ), the Ṣifah (صِفَةٌ) is usually treated as singular feminine (وَاحِدٌ مُؤَنَّثٌ).

However, in some cases, you may also find the Ṣifah in the feminine plural (جَمْعٌ مُؤَنَّثٌ) or as a broken plural (جَمْعٌ تَكْسِيْرٌ).

<div dir="rtl">

Happy days	Open doors
أَيَّامٌ سَعِيْدَةٌ	أَبْوَابٌ مَفْتُوْحَةٌ

New books	Broken pens
كُتُبٌ جَدِيْدَةٌ	أَقْلَامٌ مَكْسُوْرَةٌ

Fat cows	Well-known months
بَقَرَاتٌ سِمَانٌ	أَشْهُرٌ مَعْلُوْمَاتٌ

A few limited days	A few (limited) days
أَيَّامٌ مَعْدُوْدَاتٌ	أَيَّامٌ مَعْدُوْدَةٌ

</div>

Exercise: Translate the sentences in the table below.

Arabic	English
	A good man
	The Wise Qur'an
	A just ruler
	The two good teachers
	The two new cars
	The righteous women
	The open windows
	The beautiful watches
	A good boy
	The straight path
	A long war
	The two good female teachers
	The two old books
	The long men
	A blue handkerchief
	The closed doors (locked)
	Beneficial knowledge
	The beautiful sky

Exercise: Complete the Murakkab Tawsifi as given below using the ṣifah (adjective) in the brackets.

يَوْمٌ ـــــــــــ؟ (عَظِيْمٌ)　　اَلرَّجُلَانِ ـــــــــــ (صَالِحٌ)

شَىْءٌ ـــــــــــ؟ (عَجِيْبٌ)　　اِمْرَأَتَانِ ـــــــــــ (مُجْتَهِدٌ)

قَلْبٌ ـــــــــــ؟ (مُطْمَئِنٌّ)　　نِسَاءٌ ـــــــــــ (مُؤْمِنٌ)

اَلنَّفْسُ ـــــــــــ؟ (مُطْمَئِنٌّ)　　اَبْوَابٌ ـــــــــــ (مَفْتُوْحٌ)

اَلْاَرْضُ ـــــــــــ؟ (مُقَدَّسٌ)　　ايتٌ ـــــــــــ (بَيِّنٌ)

Demonstrative Compound (مُرَكَّبٌ إِشَارِى)

A Demonstrative Compound in Arabic grammar is called Murakkab Ishāri (مُرَكَّبٌ إِشَارِى).

It is made up of two parts:

- a demonstrative pronoun (like this, that, these, those), called ismu ishārah (اِسْمُ اِشَارَةٍ)

- an ism being pointed to, called mushārun ilayh (مُشَارٌ اِلَيْهِ).

Examples:

هٰذَا الْكِتَابُ → This book

هٰذَا → Ismu ishārah (اِسْمُ اِشَارَةٍ)

اَلْكِتَابُ → Mushārun ilayh (مُشَارٌ اِلَيْهِ)

هٰذِهِ الْبِنْتُ → This girl

أُولٰئِكَ الْاَوْلَادُ → Those boys

هٰذِهِ الْبُيُوتُ → These houses

Important Points to Note About Demonstrative Compounds (مُرَكَّبٌ إِشَارِى)

1. All demonstrative pronouns are definite (مَعْرِفَةٌ).

Just like proper names or words with "ال", every ismu ishārah (اِسْمُ اِشَارَةٍ) is considered definite in Arabic grammar.

2. Singular and plural demonstrative pronouns are Mabnī (مَبْنِى).

This means that their endings do not change, regardless of their grammatical status (nominative, accusative, or genitive).

For example:

هٰذَا → always stays the same

هٰؤُلَآءِ → always stays the same

3. Like in English, the demonstrative pronoun comes first. In both English and Arabic, the pointing word comes before the ism.

For example:

English: this book

Arabic: هٰذَا الْكِتَابُ

4. The demonstrative pronoun (اِسْمُ إِشَارَةٍ) and the mushārun ilayh (مُشَارٌ إِلَيْهِ) must match in:

- Gender (مُؤَنَّثٌ ، مُذَكَّرٌ)
- Number (جَمْعٌ ، مُثَنَّى ، وَاحِدٌ)
- Type (نَكِرَةٌ or مَعْرِفَةٌ — although here it's always definite)
- Status (جَرٌّ ، نَصْبٌ ، رَفْعٌ)

Note:

For non-rational plural ism (جَمْعٌ غَيْرُ عَاقِلٍ), we will use a singular feminine demonstrative pronoun.

Examples:

These books → هٰذِهِ الْكُتُبُ

These houses → هٰذِهِ الْبُيُوتُ

These cars → هٰذِهِ السَّيَّارَاتُ

Exercise: Translate the sentences in the table below.

Arabic	English
	This man
	That women
	These two teachers (female)
	These boys
	Those girls
	This book
	These pens
	That righteous boy
	The secure city
	That window
	This city
	Those high mountains
	This worldly life

Exercise: Complete the Murakkabāt using the correct ishārah for near (قَرِيْبٌ).

٦.	ـــــــــــ	اَلدَّرْسَانِ	١.	ـــــــــــ	اَلْجِدَارُ
٧.	ـــــــــــ	اَلْبَنَاتُ	٢.	ـــــــــــ	اَلْغُرْفَتَانِ
٨.	ـــــــــــ	اَلسَّيَّارَةُ	٣.	ـــــــــــ	اَلْاَبْوَابُ
٩.	ـــــــــــ	اَلْمُسْلِمُوْنَ	٤.	ـــــــــــ	اَلْبَلَدُ الْاَمِيْنُ
١٠.	ـــــــــــ	اَلسُّرُرُ	٥.	ـــــــــــ	اَلْكَلْبُ

Exercise: Complete the Murakkabāt using the correct ishārah for far (بَعِيْدٌ).

٦.	ـــــــــــ	اَلْمُدَرِّسَاتُ	١.	ـــــــــــ	اَلطَّالِبُ
٧.	ـــــــــــ	اَلنُّجُوْمُ	٢.	ـــــــــــ	اَلْمَسْجِدُ
٨.	ـــــــــــ	اَلْبِنْتُ	٣.	ـــــــــــ	اَلْبُيُوْتُ
٩.	ـــــــــــ	اَلدَّارُ	٤.	ـــــــــــ	اَلطُّلَّابُ
١٠.	ـــــــــــ	اَلسَّيَّارَتَانِ	٥.	ـــــــــــ	اَلْمَدْرَسَةُ

Possessive Compound (مُرَكَّبٌ اِضَافِي)

A Possessive Compound in Arabic is called Murakkab Idafi (مُرَكَّبٌ اِضَافِي).

It is a phrase consisting of two or more asmā linked in a specific way, indicating that one ism belongs to or is related to the other.

Examples:

The book of the boy

The girl's dress

Zaid's pen

In Arabic, we don't use "of" or an apostrophe ('); instead, we link the two words directly.

Parts of a Possessive Compound:

- Muḍāf (مُضَافٌ): the first ism (the possessed thing)

- Muḍāf ilayh (مُضَافٌ اِلَيْهِ): the second ism (the associated/related ism)

Let us learn the key rules for Muḍāf and Muḍāf ilayh:

Rules For Muḍāf (مُضَافٌ):

- Muḍāf (مُضَافٌ) never takes "ال".
  It becomes definite or indefinite based on the Muḍāf ilayh.

- Muḍāf (مُضَافٌ) does not have tanween (ٌ) (ً) (ٍ)

  It always has a single ḥarakah at the end of the ism. (ُ) (َ) (ِ)

- In the case of dual (مُثَنّٰى) and regular masculine plural (جَمْعٌ مُذَكَّرٌ سَالِمٌ), the ن at the end of an ism is dropped.

Rules For Muḍāf ilayh (مُضَافٌ اِلَيْهِ):

- Muḍāf ilayh (مُضَافٌ اِلَيْهِ) is always in the genitive case (مَجْرُوْرٌ).

Understanding How to Form the Muḍāf (مُضَافٌ)

Let us try to understand, with examples, how we form the Muḍāf for different types of asmā (اَسْمَاءُ).

When the ism is:

- Singular masculine (وَاحِدٌ مُذَكَّرٌ)

- Singular feminine (وَاحِدٌ مُؤَنَّثٌ)

- Regular plural feminine (جَمْعٌ سَالِمٌ مُؤَنَّثٌ)

- Broken plural (جَمْعُ تَكْسِيرٌ)

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)
كِتَابٍ ← كِتَابِ	كِتَابًا ← كِتَابَ	كِتَابٌ ← كِتَابُ
جَنَّةٍ ← جَنَّةِ	جَنَّةً ← جَنَّةَ	جَنَّةٌ ← جَنَّةُ
مُسْلِمَاتٍ ← مُسْلِمَاتِ	مُسْلِمَاتٍ ← مُسْلِمَاتِ	مُسْلِمَاتٌ ← مُسْلِمَاتُ
اَبْوَابٍ ← اَبْوَابِ	اَبْوَابًا ← اَبْوَابَ	اَبْوَابٌ ← اَبْوَابُ

Note: To make a Muḍāf, drop the tanween and replace it with a single ḥarakah at the end of the ism.

When the ism is Dual (مُثَنَّى)

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)
كِتَابَيْنِ ← كِتَابَيْ	كِتَابَيْنِ ← كِتَابَيْ	كِتَابَانِ ← كِتَابَا
جَنَّتَيْنِ ← جَنَّتَيْ	جَنَّتَيْنِ ← جَنَّتَيْ	جَنَّتَانِ ← جَنَّتَا

Note: To make a Muḍāf, drop the ن at the end of the ism.

When the ism is a Regular Masculine Plural (جَمْعُ مُذَكَّرٍ سَالِمٌ)

Genitive (جَرٌّ)	Accusative (نَصْبٌ)	Nominative (رَفْعٌ)
مُسْلِمِيْنَ ← مُسْلِمِيْ	مُسْلِمِيْنَ ← مُسْلِمِيْ	مُسْلِمُوْنَ ← مُسْلِمُوْ
صَالِحِيْنَ ← صَالِحِيْ	صَالِحِيْنَ ← صَالِحِيْ	صَالِحُوْنَ ← صَالِحُوْ

Rule: To make a Muḍāf, drop the ن at the end of the ism.

Other Key Notes for Murakkab Idafi:

- In a possessive compound (مُرَكَّبٌ اِضَافِيْ), whether the whole compound (مُرَكَّبٌ) is definite (مَعْرِفَةٌ) or indefinite (نَكِرَةٌ) is determined by Muḍāf ilayh. Since Muḍāf does not take the definite article "ال" or tanween, it cannot be used to identify definiteness.

  Example:

  كِتَابُ الْوَلَدِ ← The boy's book → Definite (مَعْرِفَةٌ)

  كِتَابُ وَلَدٍ ← A boy's book → Indefinite (نَكِرَةٌ)

- If Muḍāf ilayh is definite, it makes the entire murakkab definite, including Muḍāf.

- To identify the status (اِعْرَابٌ) of murakkab, we refer to Muḍāf since it determines whether the ism is in nominative (رَفْعٌ), accusative (نَصْبٌ), or genitive (جَرٌّ).

  Muḍāf ilayh is always in the genitive case, so it cannot be used to identify the status. The status of the entire murakkab is determined by the Muḍāf.

  Example:

  كِتَابُ الْوَلَدِ ← Nominative (رَفْعٌ)

  كِتَابَ الْوَلَدِ ← Accusative (نَصْبٌ)

  كِتَابِ الْوَلَدِ ← Genitive (جَرٌّ)

Exercise: Translate the sentences in the table below.

Arabic	English	Arabic	English
	The Day of Judgment		The house of Allah
	The Book of Allah		The servant of Allah
	Light of Allah		The one who establishes prayer
	Mercy of Allah		The knower of the unseen
	The sword of Allah		The believer's prison
	The lion of Allah		The Master of the Martyrs
	The house of Muslims		Zaid's two houses
	The king of all mankind		The Lord of all the worlds
	Allah's messenger		The signs of Allah
	The Fajr prayer		Allah's blessing
	The love of the world		The pillar of the religion
	The Muslims of Medina		The book of two boys
	The windows of the room		The doors of the mosque
	The day of Eid		Allah's help
	The light of the sky		Friday prayer

Exercise: Apply the rules of Mudāf and Mudāf Ilayh to form Murakkab Idafi phrases using the words from the table below.

Mudāf ilayh (مُضَافٌ إِلَيْهِ)	Mudāf (مُضَافٌ)	Mudāf ilayh (مُضَافٌ إِلَيْهِ)	Mudāf (مُضَافٌ)
رَمَضَانُ	شَهْرٌ	اَلسَّمِيْعُ	عَبْدٌ
اَلْاٰخِرَةُ	مَزْرَعَةٌ	جَهَنَّمُ	نَارٌ
اَلسِّجْنُ	صَاحِبَانِ	اللهُ	رَسُوْلَانِ
يُوْسُفُ	اِخْوَةٌ	لُوطٌ	اِخْوَانٌ
اِبْرَاهِيْمُ وَمُوْسٰى	صُحُفٌ	اَلسَّمٰوٰتُ وَالْاَرْضُ	نُوْرٌ

Murakkab Idafi (مُرَكَّبٌ اِضَافِي)	Murakkab Idafi (مُرَكَّبٌ اِضَافِي)
	عَبْدُ السَّمِيْعِ

Possessive Compound with Pronouns (مُرَكَّبٌ اِضَافِیْ مَعَ ضَمَائِرَ)

In Arabic, a possessive compound (مُرَكَّبٌ اِضَافِیْ) is often formed using two asmā, where one ism belongs to the other.

Example:

كِتَابُ زَيْدٍ → Zaid's book

However, instead of using a second ism as the mudāf ilayh (مُضَافٌ اِلَيْهِ), we can also use attached pronouns (ضَمَائِرُ مُتَّصِلَةٌ) to express possession. In this case, the mudāf ilayh is a pronoun attached directly to the mudāf.

Examples:

كِتَابُ زَيْدٍ → كِتَابُهُ

Zaid's book → His book

مِفْتَاحُ فَاطِمَةَ → مِفْتَاحُهَا

Faṭima's key → Her key

بَيْتُ الْاَوْلَادِ → بَيْتُهُمْ

The boys' house → Their house

In each case:

- The Mudāf stays unchanged in form (no "ال" or tanween).
- The Mudāf ilayh is replaced with an appropriate attached pronoun, showing possession.

Let us refer to **Chart 2 for Nasb and Jarr**, which we have previously studied. Since the Muḍāf Ilayh is always in the genitive case, we use these pronouns with the Muḍāf accordingly.

جَمْعٌ	مُثَنّى	وَاحِدٌ		
ـهُمْ	ـهُمَا	ـهُ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
ـهُنَّ	ـهُمَا	ـهَا	مُؤَنَّثٌ	
ـكُمْ	ـكُمَا	ـكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
ـكُنَّ	ـكُمَا	ـكِ	مُؤَنَّثٌ	
ـنَا		ـى	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

Now we will explore how different pronouns can be attached to an ism to form a possessive compound (مُرَكَّبٌ اِضَافِي).

Arabic	English
كِتَابُ زَيْدٍ	Zaid's book
كِتَابُ الْوَلَدِ	The boy's book
كِتَابُهٗ	His book
كِتَابُهَا	Her book
كِتَابُهُمَا	Their book (Dual)
كِتَابُهُمْ	Their book (Plural / Male)
كِتَابُهُنَّ	Their book (Plural / Female)
كِتَابُكَ	Your book (Male)
كِتَابُكِ	Your book (Female)
كِتَابُكُمَا	Your book (Dual)
كِتَابُكُمْ	Your book (Plural / Male)
كِتَابُكُنَّ	Your book (Plural / Female)
كِتَابِيْ	My book
كِتَابُنَا	Our book (Dual or Plural)

Rules and Variations of Attached Pronouns هُ and ى in Arabic Grammar

Understanding the rules and variations of attached pronouns like هُ and ى is essential for correct Arabic grammar and pronunciation. These rules ensure clarity in meaning, proper sentence structure, and smooth pronunciation, which are vital for accurate Qur'anic recitation and comprehension.

Let us understand each of these rules one by one in detail.

Singular Masculine (3rd Person) Attached Pronoun – هُ

The singular masculine third-person pronoun in Arabic is (هُ), which means "his" or "him" depending on the context.

However, its written and pronounced form changes slightly based on the vowel (ḥarakah) on the letter before it. The general rules are:

- If the letter before (هُ) has a damma (ـُ) or a fatḥa (ـَ), then it is written with a reversed damma (هُ).

  Examples:

  كِتَابُهُ (his book), كِتَابَهُ (his book)

  رَسُوْلَهُ (his messenger), رَسُوْلُهُ (his messenger)

- If the letter before (هُ) has a kasra (ـِ), then it is written with a standing kasra (هٖ).

  Examples:

  كِتَابِهٖ (his book)

  رَسُوْلِهٖ (his messenger)

- If the letter before (هُ) has a sukoon (ـْ), then it is written with a kasra (هٖ).

  Examples:

  كِتَابَيْهِ (his two books)

  رَسُوْلَيْهِ (his two messengers)

- If there is an alif (ا) or any other letter with a sukoon (ـْ) before (هُ), except yā' with sukoon (ـيْ), then it is written with a damma (هُ).

  Examples:

  كِتَابَاهُ (his two books)

  مِنْهُ (from him/it)

Dual and Plural (3rd Person) Attached Pronoun – هُنَّ هُمْ هُمَا

The same written and reading rules apply to other pronouns such as هُمَا, هُمْ, and هُنَّ (dual and plural for both masculine and feminine).

If there is a kasra (ـِ) or a yā' with sukoon (ـيْ) before (هُ), then it is written with a kasra (هِ).

Examples:

فِيْهِمَا (in both of them)

عَلَيْهِمْ (upon them)

اِلَيْهِنَّ (to them)

Singular (1st Person) Attached Pronoun – ى

It is also known as Yā' al-Mutakallim (يَاء الْمُتَكَلِّمِ) and is used for the first-person singular, meaning "my" (possessive). There are a few important rules to keep in mind when using it:

- Yā' al-Mutakallim always demands a kasra (ـِ) before itself.

  So, when Yā' al-Mutakallim is used after an ism (اِسْمٌ) in murakkab idafi, a kasra is placed on the last letter of the ism to fulfil this requirement.

- Because Yā' al-Mutakallim requires a kasra before it, the murakkab idafi appears the same in all three grammatical statuses — nominative (رَفْعٌ), accusative (نَصْبٌ), and genitive (جَرٌّ).

Examples:

Nominative (رَفْعٌ)	–	كِتَابُ	+	ى	– كِتَابِي
Accusative (نَصْبٌ)	–	كِتَابَ	+	ى	– كِتَابِي
Genitive (جَرٌّ)	–	كِتَابِ	+	ى	– كِتَابِي

In all these examples, the ism takes a kasra before ى, regardless of the grammatical status.

Dual and Regular Plural Masculine with Attached Pronoun – ى

When Yā' al-Mutakallim (يَاء الْمُتَكَلِّمِ) comes after a dual (مُثَنَّى) or regular masculine sound plural (جَمْعُ مُذَكَّرٌ سَالِمٌ) ism acting as a mudaf, it will take a fatḥa (ـَ) instead of the usual kasra.

This happens because the dual and masculine sound plural endings are not compatible with a kasra, so a fatḥa is used before Yā' al-Mutakallim for ease of pronunciation and grammatical correctness.

Examples:

In the nominative case:

كِتَابَاىَ	←	ى	+	كِتَابَا
بَنِيَّ	←	ى	+	بَنُوْ

In the accusative and genitive case:

كِتَابَيَّ	←	ى	+	كِتَابَيَّ
بَنِيَّ	←	ى	+	بَنِيَّ

If there is an alif (ا) before Yā' al-Mutakallim (يَاء الْمُتَكَّلِمِ), then it will take a fatḥa (ـَ).

This is due to the natural pronunciation flow and to avoid awkward or difficult sounds that would result from using a kasra after an alif.

Example:

عَصَائَ – my stick

When Yā' al-Mutakallim (يَاء الْمُتَكَّلِمِ) is read in connection with the following ism (اِسْمٌ), it will

take a fatḥa (ـَ).

Example:

رَبِّيَ اللهُ – My Lord is Allah

Yā' al-Mutakallim (يَاء الْمُتَكَّلِمِ) can also be read without adding a fatḥa, depending on the recitation style or pause.

In some cases, especially in Qur'anic recitation, it is acceptable to read it without the extra fatḥa, and both readings are valid.

Example:

لَا يَنَالُ عَهْدِى الظَّالِمِيْنَ – My covenant does not include the wrongdoers
(Surah Al-Baqarah, 2:124)

Here, عَهْدِى can be read with or without the fatḥa on ى, depending on how the reader connects the words.

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
	His Messenger
	His Wealth
	His two hands
	Your religion
	Your Lord
	Our deeds
	My living
	My Lord
	Our house
	Your (fem. plural) houses
	His servant
	Their (both) two houses
	Their (plural) deeds
	Your (masc. singular) condition
	Your children
	My shirt
	My dying
	My car
	Our Lord
	Your (plural) mothers

Exercise: Replace the highlighted asmā with the relevant pronouns.

Murakkab Idafi with Attached Pronoun	Murakkab Idafi with Explicit Ism
بَيْتُهٗ	بَيْتُ زَيْدٍ
	بَابُ الْمَسْجِدِ
	كِتَابُ حَامِدٍ وَمَحْمُوْدٍ
	بَيْتُ الْمُسْلِمِيْنَ
	اٰيتُ اللهِ
	اَبْوَابُ الْمَسَاجِدِ
	بَيْتُ حَامِدٍ وَزَيْنَبَ وَمَرْيَمَ
	خَزَائِنُ السَّمٰوٰتِ وَالْاَرْضِ
	سَيَّارَةُ فَاطِمَةَ
	بَابُ الْمَدْرَسَةِ
	قَلَمُ زَيْنَبَ وَمَرْيَمَ
	مَدْرَسَةُ الْبَنَاتِ
	تِلَاوَةُ الْاٰيتِ
	مَفَاتِيْحُ الْاَبْوَابِ
	اَعْمَالُ الرِّجَالِ وَالنِّسَاءِ

The Complex iḍāfa (اَلْإِضَافَةُ الْمُرَكَّبَةُ)

A complex iḍāfa or a complex murakkab idafi is when either the first part (مُضَافٌ) or the second part (مُضَافٌ إِلَيْهِ) of the iḍāfa is itself a phrase, rather than a single word, meaning there are two mudāf and two mudāf ilayh.

Let us see in the examples below.

Basic iḍāfa

كِتَابُ الْوَلَدِ ← The boy's book

Complex iḍāfa

غِلَافُ كِتَابِ الْوَلَدِ ← The cover of the boy's book

This complex murakkab idafi contains two murakkabāt (مُرَكَّبَاتٌ):

- The cover of the book:

  In this phrase, "the cover" is the Muḍāf and "the book" is the Muḍāf ilayh.

- The book of the boy:

  In this phrase, "the book" is the Muḍāf and "the boy" is the Muḍāf ilayh.

Note: Below are the rules for Muḍāf and Muḍāf ilayh:

- **Muḍāf**: No "ال" (definite article) and no tanween.

- **Muḍāf ilayh**: Always in the genitive (جَرٌّ) status.

Additional Note:

Since the English sentence is definite (because it uses "the"), we will treat the entire Murakkab Idafi as definite.

So, from the above sentence, we know:

- The cover → Muḍāf (apply Muḍāf rules)

- The book → Muḍāf and Muḍāf ilayh (apply both Muḍāf and Muḍāf ilayh rules)

- The boy → Muḍāf ilayh (apply Muḍāf ilayh rules)

$$\text{غِلَافُ} \quad \leftarrow \quad \text{غِلَافٌ} \quad \leftarrow \quad \text{The cover}$$

$$\text{كِتَابِ} \quad \leftarrow \quad \text{كِتَابُ} \quad \leftarrow \quad \text{كِتَابٌ} \quad \leftarrow \quad \text{The book}$$

$$\text{ٱلْوَلَدِ} \quad \leftarrow \quad \text{ٱلْوَلَدُ} \quad \leftarrow \quad \text{The boy}$$

So it will become:

غِلَافُ كِتَابِ الْوَلَدِ ← The cover of the boy's book

Prepositional Compound (مُرَكَّبٌ جَارِّى)

A Prepositional Compound is a short phrase where a word like in, on, or from is followed by an ism to give additional meaning.

In Arabic, a Prepositional Compound (مُرَكَّبٌ جَارِّى) is made of two parts:

- A preposition (حَرْفُ جَرٍّ)

- An ism that comes after the preposition called as ism majrūr (اِسْمٌ مَجْرُوْرٌ)

There are certain prepositions (حُرُوْفٌ) that come before an ism (اِسْمٌ) and cause the ism to take the genitive case. These prepositions are known as ḥurūf jārrah (حُرُوْفٌ جَارَّةٌ), and the ism that comes after them is called ism majrūr (اِسْمٌ مَجْرُوْرٌ). Together, they form a prepositional compound (مُرَكَّبٌ جَارِّى).

There are 17 different ḥurūf jārrah in total. In this chapter, we will study these prepositions as they appear in the Qur'an and try to understand how they affect the ism that follows.

The preposition بِ in Arabic generally means "with", "by", or "in", depending on the context. In the name of Allah → بِسْمِ اللّٰهِ With the permission of Allah → بِإِذْنِ اللّٰهِ By the truth → بِالْحَقِّ	بِ
The particle تَ in Arabic is used only for swearing by Allah, and it means "By" (as in making an oath). By Allah! → تَاللّٰهِ	تَ
The particle وَ in Arabic generally means "and," but here it means "by!" because it is used in oaths. By Allah! → وَاللّٰهِ By the sun! → وَالشَّمْسِ By the Wise Qur'an! → وَالْقُرْأٰنِ الْحَكِيْمِ	وَ

The preposition كَ in Arabic generally means "like", "as", or "similar to", depending on the context. Like the moon → كَالْقَمَرِ Like a tree → كَشَجَرَةٍ Like the mountains → كَالْجِبَالِ	كَ
The preposition فِي in Arabic generally means "in", "inside", or "within", depending on the context. In the mosque → فِي الْمَسْجِدِ In the book → فِي الْكِتَابِ In the sky → فِي السَّمَاءِ	فِي
The preposition مِنْ in Arabic generally means "from", "out of", or "since", depending on the context. From the people → مِنَ النَّاسِ From the water → مِنَ الْمَاءِ From the sky → مِنَ السَّمَاءِ	مِنْ
The preposition عَنْ in Arabic generally means "from", "about", or "concerning", depending on the context. About the truth → عَنِ الْحَقِّ About the Prophet → عَنِ النَّبِيِّ From the fire → عَنِ النَّارِ	عَنْ
The preposition إِلَى in Arabic generally means "to", "towards", or "until", depending on the context. To the mosque → إِلَى الْمَسْجِدِ To Allah → إِلَى اللهِ To the sky → إِلَى السَّمَاءِ	إِلَى

The preposition عَلَى in Arabic generally means "on", "upon", or "over", depending on the context. Upon the earth → عَلَى الْأَرْضِ Upon the mountain → عَلَى الْجَبَلِ On the way → عَلَى الطَّرِيْقِ	عَلَى
The preposition حَتَّى in Arabic generally means "until", "up to", or "even", depending on the context. Until the dawn → حَتَّى مَطْلَعِ الْفَجْرِ Until the end → حَتَّى النِّهَايَةِ Up to the sky → حَتَّى السَّمَاءِ Even the mountains → حَتَّى الْجِبَالِ	حَتَّى
The preposition لِ in Arabic generally means "for", "to", or "because of", depending on the context. For the disbelievers → لِلْكَافِرِيْنَ For the believers → لِلْمُؤْمِنِيْنَ For the people → لِلنَّاسِ	ل

Note: There are six additional ḥurūf (حُرُوْفٌ) listed in the table below. However, this chapter will primarily focus on the first eleven hurūf, as they are the most frequently used in the Qur'an.

The preposition مُنْ in Arabic generally means "since" or "from the time", referring to a starting point in time. Since yesterday → مُنْ أَمْسِ Since Friday → مُنْ يَوْمِ الْجُمُعَةِ	مُنْ
The preposition مُنْذُ in Arabic also means "since", often used for a longer time span. Since a month → مُنْذُ شَهْرٍ Since the morning → مُنْذُ الصَّبَاحِ	مُنْذُ

The preposition خَلَا in Arabic generally means "except" or "save". Except Allah → خَلَا اللهِ Except for a student → خَلَا طَالِبٍ	خَلَا
The preposition حَاشَا is used in Arabic to mean "far be it from" or "except for", often in a negating sense. Far be it from Allah → حَاشَا لِلّٰهِ	حَاشَا
The preposition عَدَا in Arabic means "except" or "other than". Except Allah → عَدَا اللهِ Except Zayd → عَدا زَيْدٍ	عَدَا
The preposition رُبَّ in Arabic generally means "many" or "a lot of", often used with an ism to indicate something indefinite or frequent. Many people → رُبَّ النَّاسِ Many times → رُبَّ مَرَّةٍ	رُبَّ

Key Notes on the Preposition (لِ)

Dropping Hamzatul-Waṣl (هَمْزَةُ الْوَصْلِ):

When the preposition (لِ) is followed by an ism that begins with (ال), we drop the hamza of (ال) in both pronunciation and writing.

Example: لِ + اللهِ = لِلّٰهِ

Laam of Ownership (لَامُ التَّمْلِيْكِ):

The preposition (لِ) is also used in the Qur'an to show ownership, possession, or belonging.

This specific use is called Laam al-Tamlīk (لَامُ التَّمْلِيْكِ).

Examples from the Qur'an:

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ

"To Allah belongs the dominion of the heavens and the earth."
(Surah Al Imrān, 3:189)

وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْأَرْضِ

"To Allah belong the treasures of the heavens and the earth."
(Surah Al-Munāfiqūn, 63:7)

Note:

Conditions Where an Ism Becomes Majrūr

Until here, we have studied two main reasons when an ism can become majrūr (in genitive case):

- When the ism comes after a ḥarf jarr.

- When the ism is the mudāf ilayh in a possessive phrase.

Using Hurūf al-Jarr with Pronouns (حُرُوْفُ الْجَرِّ مَعَ ضَمَائِرَ)

Some ḥurūf al-Jarr (حُرُوْفُ الْجَرِّ) can also be used directly with pronouns. Let us try to understand how they are used and what impact they have on the pronouns.

Note: Any ism that comes after a ḥarf jarr becomes majrūr (مَجْرُوْرٌ). So when a pronoun follows a ḥarf jarr, it must be taken from the naṣb and jarr table of pronouns.

جَمْعٌ	مُثَنّٰى	وَاحِدٌ		
ـهُمْ	ـهُمَا	ـهُ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
ـهُنَّ	ـهُمَا	ـهَا	مُؤَنَّثٌ	
ـكُمْ	ـكُمَا	ـكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
ـكُنَّ	ـكُمَا	ـكِ	مُؤَنَّثٌ	
ـنَا		ـيْ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

بِ with Pronouns

جَمْعٌ	مُثَنّٰى	وَاحِدٌ		
بِهِمْ	بِهِمَا	بِهٖ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
بِهِنَّ	بِهِمَا	بِهَا	مُؤَنَّثٌ	
بِكُمْ	بِكُمَا	بِكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
بِكُنَّ	بِكُمَا	بِكِ	مُؤَنَّثٌ	
بِنَا		بِيْ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

فِيْ with Pronouns

جَمْعٌ	مُثَنّٰى	وَاحِدٌ		
فِيْهِمْ	فِيْهِمَا	فِيْهِ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
فِيْهِنَّ	فِيْهِمَا	فِيْهَا	مُؤَنَّثٌ	
فِيْكُمْ	فِيْكُمَا	فِيْكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
فِيْكُنَّ	فِيْكُمَا	فِيْكِ	مُؤَنَّثٌ	
فِيْنَا		فِيَّ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

مِنْ with Pronouns

جَمْعٌ	مُثَنّٰى	وَاحِدٌ		
مِنْهُمْ	مِنْهُمَا	مِنْهُ	مُذَكَّرٌ	غَائِبٌ (3rd Person)
مِنْهُنَّ	مِنْهُمَا	مِنْهَا	مُؤَنَّثٌ	
مِنْكُمْ	مِنْكُمَا	مِنْكَ	مُذَكَّرٌ	مُخَاطَبٌ (2nd Person)
مِنْكُنَّ	مِنْكُمَا	مِنْكِ	مُؤَنَّثٌ	
مِنَّا		مِنِّيْ	مُذَكَّرٌ	مُتَكَلِّمٌ (1st Person)
			مُؤَنَّثٌ	

عَنْ with Pronouns

جَمْعٌ	مُثَنّٰى	وَاحِدٌ		
عَنْهُمْ	عَنْهُمَا	عَنْهُ	مُذَكَّرٌ	غَائِبٌ
عَنْهُنَّ	عَنْهُمَا	عَنْهَا	مُؤَنَّثٌ	(3rd Person)
عَنْكُمْ	عَنْكُمَا	عَنْكَ	مُذَكَّرٌ	مُخَاطَبٌ
عَنْكُنَّ	عَنْكُمَا	عَنْكِ	مُؤَنَّثٌ	(2nd Person)
عَنَّا		عَنِّى	مُذَكَّرٌ	مُتَكَلِّمٌ
			مُؤَنَّثٌ	(1st Person)

اِلٰى with Pronouns

جَمْعٌ	مُثَنّٰى	وَاحِدٌ		
اِلَيْهِمْ	اِلَيْهِمَا	اِلَيْهِ	مُذَكَّرٌ	غَائِبٌ
اِلَيْهِنَّ	اِلَيْهِمَا	اِلَيْهَا	مُؤَنَّثٌ	(3rd Person)
اِلَيْكُمْ	اِلَيْكُمَا	اِلَيْكَ	مُذَكَّرٌ	مُخَاطَبٌ
اِلَيْكُنَّ	اِلَيْكُمَا	اِلَيْكِ	مُؤَنَّثٌ	(2nd Person)
اِلَيْنَا		اِلَيَّ	مُذَكَّرٌ	مُتَكَلِّمٌ
			مُؤَنَّثٌ	(1st Person)

عَلى with Pronouns

جَمْعٌ	مُثَنّى	وَاحِدٌ		
عَلَيْهِمْ	عَلَيْهِمَا	عَلَيْهِ	مُذَكَّرٌ	غَائِبٌ
عَلَيْهِنَّ	عَلَيْهِمَا	عَلَيْهَا	مُؤَنَّثٌ	(3rd Person)
عَلَيْكُمْ	عَلَيْكُمَا	عَلَيْكَ	مُذَكَّرٌ	مُخَاطَبٌ
عَلَيْكُنَّ	عَلَيْكُمَا	عَلَيْكِ	مُؤَنَّثٌ	(2nd Person)
عَلَيْنَا		عَلَيَّ	مُذَكَّرٌ	مُتَكَلِّمٌ
			مُؤَنَّثٌ	(1st Person)

لِ with Pronouns

جَمْعٌ	مُثَنّى	وَاحِدٌ		
لَهُمْ	لَهُمَا	لَهُ	مُذَكَّرٌ	غَائِبٌ
لَهُنَّ	لَهُمَا	لَهَا	مُؤَنَّثٌ	(3rd Person)
لَكُمْ	لَكُمَا	لَكَ	مُذَكَّرٌ	مُخَاطَبٌ
لَكُنَّ	لَكُمَا	لَكِ	مُؤَنَّثٌ	(2nd Person)
لَنَا		لِي	مُذَكَّرٌ	مُتَكَلِّمٌ
			مُؤَنَّثٌ	(1st Person)

Note: When laam al-jarr (لِ) is used with attached pronouns, it normally takes a fatḥa (◌َ) on it except when it is used with the first person singular pronoun ي, in which case it becomes لِي with kasra.

Using Murakkabāt in a Nominal Sentence (اَلْمُرَكَّبَاتُ فِيْ جُمْلَةٍ اِسْمِيَّةٍ)

Murakkabāt are compound phrases – combinations of words that function together as a single unit. These can act as the mubtada or the khabar in a nominal sentence.

Using murakkabāt allows you to build richer and more precise nominal sentences. They help give details about the mubtada or khabar of the sentence. These murakkabāt can appear as either mubtada or khabar in a nominal sentence. Some of them can appear as both.

Let us try to understand through the following examples how full sentences can be formed using Murakkabāt.

Using Descriptive Compound (مُرَكَّبٌ تَوْصِيْفِى) as Mubtada:

اَلرَّجُلُ الطَّوِيْلُ صَالِحٌ ← The tall man is righteous.

اَلرَّجُلُ الطَّوِيْلُ ← "the tall man" is مُبْتَدَأ

صَالِحٌ ← "righteous" is خَبَرٌ

اَلْبِنْتُ الطَّوِيْلَةُ صَادِقَةٌ ← The tall girl is honest.

اَلْبِنْتُ الطَّوِيْلَةُ ← "the tall girl" is مُبْتَدَأ

صَادِقَةٌ ← "honest" is خَبَرٌ

Using Descriptive Compound (مُرَكَّبٌ تَوْصِيْفِى) as Khabar:

زَيْدٌ وَلَدٌ طَوِيْلٌ ← Zaid is a tall boy.

زَيْدٌ ← "Zaid" is مُبْتَدَأ

وَلَدٌ طَوِيْلٌ ← "tall boy" is خَبَرٌ

فَاطِمَةُ طَبِيْبَةٌ مَاهِرَةٌ ← Fatima is a skilled doctor.

فَاطِمَةُ ← "Fatima" is مُبْتَدَأ

طَبِيْبَةٌ مَاهِرَةٌ ← "skilled doctor" is خَبَرٌ

Using Descriptive Compound (مُرَكَّبٌ تَوْصِيْفِي) as both Mubtada and Khabar:

اَلْوَلَدُ الصَّالِحُ طَالِبٌ مُجْتَهِدٌ ← The righteous boy is a hardworking student.

اَلْوَلَدُ الصَّالِحُ ← "The righteous boy" is مُبْتَدَأ

طَالِبٌ مُجْتَهِدٌ ← "a hardworking student" is خَبَرٌ

Using Possessive Compound (مُرَكَّبٌ اِضَافِي) as Mubtada:

نَصْرُ اللّٰهِ قَرِيْبٌ ← Allah's help is near.

نَصْرُ اللّٰهِ ← "Allah's help" is مُبْتَدَأ

قَرِيْبٌ ← "is near" is خَبَرٌ

Using Possessive Compound (مُرَكَّبٌ اِضَافِي) as Khabar:

اَلْقُرْآنُ كَلَامُ اللّٰهِ ← The Qur'an is the speech of Allah.

اَلْقُرْآنُ ← "the Qur'an" is مُبْتَدَأ

كَلَامُ اللّٰهِ ← "the speech of Allah" is خَبَرٌ

مُحَمَّدٌ رَسُوْلُ اللّٰهِ ← Muhammad (ﷺ) is the messenger of Allah.

مُحَمَّدٌ ← "Muhammad (ﷺ)" is مُبْتَدَأ

رَسُوْلُ اللّٰهِ ← "the messenger of Allah" is خَبَرٌ

Using Possessive Compound (مُرَكَّبٌ اِضَافِي) as both Mubtada and Khabar:

اِطَاعَةُ الرَّسُوْلِ اِطَاعَةُ اللّٰهِ ← "The obedience of the Messenger is the obedience of Allah."

اِطَاعَةُ الرَّسُوْلِ ← "The obedience of the Messenger" is مُبْتَدَأ

اِطَاعَةُ اللّٰهِ ← "the obedience of Allah" is خَبَرٌ

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
	Zaid is a righteous boy.
	Muhammad (ﷺ) is the Messenger of Allah.
	Prayer is a pillar of religion.
	The world is a prison for the believer and paradise for the disbeliever.
	Allah is the Lord of all humans.
	Allah is the Master of the Day of Judgment.
	This is a new book.
	These are Zaid's sons.
	Hamid's brother is truthful.
	Allah is the Protector of the pious.
	Prayer is the spiritual ascent of the believer.
	The world is a field for the hereafter.
	Allah is the light of the heavens and the earth.
	Allah is the Lord of all worlds.
	These (both) are Zaid's boys.
	The Quran is Allah's book.

Exercise: Translate the paragraph below into Arabic.

English:

Allah is our Rabb. He is our Creator. We are His servants. We are Muslims. Islam is our religion. Muhammad (ﷺ) is our Prophet. He is the son of Abdullah. Fatima and Zaynab (may Allah be pleased with them) are his daughters. Abu Bakr and Umar (may Allah be pleased with them) are fathers-in-law of the Prophet (ﷺ). Uthman and Ali (may Allah be pleased with them) are the sons-in-law of the Prophet (ﷺ).

Arabic:

_____

_____

_____

_____

_____

_____

_____

_____

Muta'alliq in a Nominal Sentence (اَلْمُتَعَلِّقُ فِيْ جُمْلَةٍ اِسْمِيَّةٍ)

As we have studied so far, a nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ) consists of two main parts:

- Subject (مُبْتَدَأٌ)

- Predicate (خَبَرٌ)

Example:

Zaid is sitting → زَيْدٌ جَالِسٌ

- زَيْدٌ → mubtada

- جَالِسٌ → khabar

However, in many cases, we will notice that along with the mubtada' and khabar, there is some additional information in the sentence, known as the muta'alliq (مُتَعَلِّقٌ).

This Muta'alliq is usually:

- Positioned after the khabar

- Dependent on (i.e., attached to) the khabar, and provides additional information about it

- Either a prepositional phrase (مُرَكَّبٌ جَارِّى) or an adverbial phrase (ظَرْفٌ)

Example:

Zaid is sitting in the mosque

زَيْدٌ جَالِسٌ فِي الْمَسْجِدِ

فِي الْمَسْجِدِ → this is the muta'alliq and is related to جَالِسٌ

When the Muta'alliq Comes Before the Khabar

In Arabic, the muta'alliq usually comes after the khabar. However, sometimes the muta'alliq can also appear before the khabar:

Examples:

هُوَ عَلَى ذٰلِكَ شَهِيْدٌ

هُوَ → mubtada

عَلَى ذٰلِكَ → muta'alliq

شَهِيْدٌ → khabar

هُوَ لِحُبِّ الْخَيْرِ شَدِيْدٌ

هُوَ → mubtada

لِحُبِّ الْخَيْرِ → muta'alliq

شَدِيْدٌ → khabar

In these examples, the muta'alliq comes before the actual khabar, but it is still grammatically and semantically connected to it.

Exercise: Translate the sentences in the table below into Arabic.

Arabic	English
	The Quran is guidance for all mankind.
	This book is guidance for the pious.
	Men are protectors/maintainers of women
	Prayer is better than sleep.
	A good person is close to good and far from evil.

When the Khabar is Missing: The Role of the Muta'alliq

In some cases, the khabar is not explicitly mentioned in a nominal sentence.

When the khabar is missing from a sentence, the muta'alliq (like a prepositional phrase or an adverbial phrase) takes its place. In this case, it is called Qā'im maqām al-khabar (قَائِمٌ مَقَامَ الْخَبَرِ), which means "standing in place of the khabar." It is also commonly just treated as the khabar itself.

Examples:

Qā'im maqām al-khabar	Mubtada			
فِى الْمَسْجِدِ	زَيْدٌ	Zaid is in the mosque	←	زَيْدٌ فِى الْمَسْجِدِ
لِلّٰهِ	اَلْحَمْدُ	All praise and thanks are for Allah	←	اَلْحَمْدُ لِلّٰهِ
لِلْمُتَّقِيْنَ	اَلْجَنَّةُ	Heaven is for the pious	←	اَلْجَنَّةُ لِلْمُتَّقِيْنَ
لِلْكَافِرِيْنَ	جَهَنَّمُ	The hell is for the disbelievers	←	جَهَنَّمُ لِلْكَافِرِيْنَ
فِى خُسْرٍ	اَلْاِنْسَانُ	The mankind is in loss	←	اَلْاِنْسَانُ فِى خُسْرٍ
مِنَ الْاِيْمَانِ	اَلْحَيَاءُ	Modesty is a branch of faith.	←	اَلْحَيَاءُ مِنَ الْاِيْمَانِ

Adverb of Place and Time - Zarf (ظَرْفٌ)

A Zarf (ظَرْفٌ) is an adverb of time or place in Arabic. It tells us when or where an action happens. In Arabic, these adverbs are called:

Zarf Zamān (ظَرْفُ زَمَانٍ) – Adverb of time
Examples:

Zarf	Meaning	Example
بَعْدَ	after	اَلطَّعَامُ بَعْدَ الظُّهْرِ (The meal is after Ẓuhr.)
قَبْلَ	before	اَلصَّلَاةُ قَبْلَ الفَجْرِ (The prayer is before dawn.)

Zarf Makān (ظَرْفُ مَكَانٍ) – Adverb of place
Examples:

Zarf	Meaning	Example
أَمَامَ	in front of	اَلطِّفْلُ أَمَامَ الْمَسْجِدِ (The child is in front of the mosque.)
خَلْفَ / وَرَاءَ	behind	اَلْقِطُّ خَلْفَ الْبَابِ (The cat is behind the door.)
فَوْقَ	above, on top of	اَلطَّائِرُ فَوْقَ الشَّجَرَةِ (The bird is on the tree.)
تَحْتَ	under, below, beneath	اَلْكِتَابُ تَحْتَ الطَّاوِلَةِ (The book is under the table.)
عِنْدَ	at, near, with	اَلْمَغْفِرَةُ عِنْدَ اللهِ (Forgiveness is with Allah.)

📌 **Important Notes**:

The following table shows which types of Murakkab can be used as the Mubtada or Khabar in a Jumla Ismiyya:

Khabar (خَبَرٌ)	Mubtada (مُبْتَدَأٌ)	Murakkabāt (مُرَكَّبَاتٌ)
✅	✅	Murakkab Tawsifi (مُرَكَّبٌ تَوْصِيْفِيْ)
❌	✅	Murakkab Ishāri (مُرَكَّبٌ اِشَارِى)
✅	✅	Murakkab Idafi (مُرَكَّبٌ اِضَافِى)
✅	❌	Murakkab Jārri (مُرَكَّبٌ جَارِّى)

The Mubtada in Nakira Form

If a Jumla Ismiyya begins with a Jarr-Majrur or Zarf, the Ism that comes after it functions as Mubtada, even if it is indefinite (نَكِرَةٌ).

Examples:

English	Arabic
In the house, there is a man.	فِى الْبَيْتِ رَجُلٌ
With hardship, there is ease.	مَعَ الْعُسْرِ يُسْرٌ
In the body, there is a piece of flesh.	فِى الْجَسَدِ مُضْغَةٌ
In their hearts is a disease.	فِىْ قُلُوْبِهِمْ مَرَضٌ
Upon their hearts is a covering.	عَلَى قُلُوْبِهِمْ غِشَاوَةٌ
In front of the mosque is a tree.	أَمَامَ الْمَسْجِدِ شَجَرَةٌ
In the life of the Messenger is an example.	فِىْ حَيَاةِ الرَّسُوْلِ أُسْوَةٌ
In my house is a garden.	فِىْ بَيْتِىْ حَدِيْقَةٌ
I have a car.	عِنْدِىْ سَيَّارَةٌ
For them is a great punishment.	لَهُمْ عَذَابٌ عَظِيْمٌ
In reconciliation, there is goodness.	فِى الصُّلْحِ خَيْرٌ
In corruption, there is evil.	فِى الْفَسَادِ شَرٌّ
I have a brother.	لِىْ أَخٌ
In my room, there is a beautiful fan.	فِىْ غُرْفَتِىْ مِرْوَحَةٌ جَمِيْلَةٌ
He has a beautiful watch.	عِنْدَهُ سَاعَةٌ جَمِيْلَةٌ

Creating Emphasis in a Nominal Sentence (اَلتَّأْكِيْدُ فِيْ جُمْلَةٍ اِسْمِيَّةٍ)

Creating emphasis means making a statement stronger or more certain. In Arabic, when we want to stress something in a nominal sentence (a sentence starting with an ism or pronoun), we usually use particles like لَ or اِنَّ. These particles make the meaning more definite or sure.

Usage of اِنَّ in a Nominal Sentence

When we use اِنَّ at the beginning of a nominal sentence, it emphasises the sentence and makes the meaning stronger. However, it also causes a grammatical change in the sentence:

- The subject (مُبْتَدَأ) of the sentence becomes accusative (مَنْصُوْبٌ).
- The predicate (خَبَرٌ) remains nominative (مَرْفُوْعٌ).

After adding اِنَّ in a nominal sentence:

- The subject (مُبْتَدَأ) is called Ism Inna (اِسْمُ اِنَّ) — the subject of اِنَّ
- The predicate (خَبَرٌ) is called Khabar Inna (خَبَرُ اِنَّ) — the predicate of اِنَّ

Examples:

اِنَّ اللهَ وَاسِعٌ عَلِيْمٌ

Surely Allah is All-Encompassing, All-Knowing.
(Surah Al-Baqarah, 2:115)

اِنَّ اللهَ عَلَى كُلِّ شَىْءٍ قَدِيْرٌ

Surely Allah is Most Capable of everything.
(Surah Al-Baqarah, 2:20)

اِنَّ اللهَ مَعَ الصّٰبِرِيْنَ

Indeed, Allah is with the patient.
(Surah Al-Baqarah, 2:153)

Usage of لَ in a Nominal Sentence

We can also use لَ to create emphasis in a nominal sentence. It is called Laam al-Ibtida

(لَامُ الْإِبْتِدَاءِ).

Unlike اِنَّ, it does not affect the grammatical status of the sentence. That means the mubtada

(مُبْتَدَأٌ) and khabar (خَبَرٌ) remain in the nominative case.

Examples:

وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُوْلٰى

And the next life is certainly far better for you than this one.
(Surah Ad-Duhaa, 93:4)

وَلَذِكْرُ اللهِ اَكْبَرُ

And surely the remembrance of Allah is greater.
(Surah Al-'Ankabut, 29:45)

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ

The creation of the heavens and the earth is certainly greater than the re-creation of humankind.
(Surah Ghafir, 40:57)

Usage of اِنَّ and لَ Together in a Nominal Sentence

Please note that اِنَّ and لَ cannot both appear together at the very beginning of a nominal sentence.

When both are used in the same sentence:

- اِنَّ stays at the start as the particle that introduces the sentence (and affects the subject's status)

- لَ will be positioned further away within the sentence.

Examples:

اِنَّ الْاِنْسَانَ لَفِىْ خُسْرٍ

Indeed, mankind is in loss.
(Surah Al-'Asr, 103:2)

اِنَّ الشِّرْكَ لَـظُلْمٌ عَظِيْمٌ

Indeed, associating others with him (Allah) is truly the worst of all wrongs.
(Surah Luqman, 31:13)

اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ

Surely, in this is a sign for the believers.
(Surah Al-Hijr, 15:77)

When laam al-ibtida' (لَامُ الْاِبْتِدَاءِ) moves further away in a sentence because of اِنَّ, it is called

the displaced laam (اَللَّامُ الْمُزَحْلَقَةُ) or we can simply say the laam of emphasis (لَامُ التَّأْكِيْدِ).

Exercise: Rewrite the sentences in the table below using 'اِنَّ'.

English	Arabic
اِنَّ اللهَ غَفُوْرٌ	اَللهُ غَفُوْرٌ
	اَلرَّجُلَانِ صَالِحَانِ
	اَلْمُعَلِّمُوْنَ مُجْتَهِدُوْنَ
	اَلْبِنْتَانِ صَادِقَتَانِ
	اَلنِّسَاءُ مُؤْمِنَاتٌ
	هُوَ صَادِقٌ
	هُمْ كَاذِبُوْنَ
	هِيَ مُجْتَهِدَةٌ
	أَنْتَ أَمِيْنٌ
	أَنْتُمْ جَاهِلُوْنَ
	أَنَا مُسْلِمٌ
	نَحْنُ عِبَادُ اللهِ
	فِي الْجَسَدِ مُضْغَةٌ
	هٰذِهِ تَذْكِرَةٌ
	لِيْ جَارَانِ
	خَيْرُ الْحَدِيْثِ كِتَابُ اللهِ (Sahih Muslim 867a)
	لِكُلِّ أُمَّةٍ فِتْنَةٌ

Exercise: Translate the sentences in the table below.

Arabic	English
	Knowledge is beneficial.
	Certainly, knowledge is beneficial.
	Allah's help is near.
	Indeed, Allah's help is near.
	Your Lord's grasp is severe.
	Certainly, your Lord's grasp is severe.
	Indeed, the earthquake of the Day of Judgment is a great thing.
	Indeed, Allah is capable of all things.
	Certainly, disbelievers will enter the fire of Hell.
	Indeed, he is good.
	Indeed, you are intelligent.
	Certainly, we belong to Allah.
	Certainly, I am a servant of Allah.
	Certainly, I am among the Muslims.
	Indeed, both of them are magicians.

Exercise: Rewrite the sentences in the table below using both 'اِنَّ' and 'لَ'.

English	Arabic
اِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ	بَطْشُ رَبِّكَ شَدِيْدٌ
	اَلْمُنَافِقُوْنَ كَاذِبُوْنَ
	اَلْإِنْسَانُ فِيْ خُسْرٍ
	اَلْاَبْرَارُ فِيْ نَعِيْمٍ
	اَلْفُجَّارُ فِيْ جَحِيْمٍ
	اَلْإِنْسَانُ لِرَبِّهِ كَنُوْدٌ
	رَبُّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيْرٌ
	اِلٰهُكُمْ وَاحِدٌ
	اَنْكَرُ الْاَصْوَاتِ صَوْتُ الْحَمِيْرِ
	رَبِّيْ سَمِيْعُ الدُّعَاءِ
	هُوَ عَلَى ذٰلِكَ شَهِيْدٌ
	هُوَ لِحُبِّ الْخَيْرِ شَدِيْدٌ
	اَنْتَ رَسُوْلُ اللهِ
	اَنْتَ رَسُوْلُهٗ
	هٰذَا لَفِى الصُّحُفِ الْاُوْلٰى
	فِيْ ذٰلِكَ عِبْرَةٌ
	فِى السَّمٰوٰتِ وَالْاَرْضِ اٰيٰتٌ لِّلْمُؤْمِنِيْنَ

The Negation of a Nominal Sentence (نَفْيُ الْجُمْلَةِ الْاِسْمِيَّةِ)

When negating a nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ), the particle "مَا" is frequently used in Arabic. "مَا" negates the existence or truth of the statement. It comes before the nominal sentence and adds emphasis to the negation of the sentence.

When "ما" is used, the subject (مُبْتَدَأ) remains in the nominative case (مَرْفُوْعٌ), while the predicate (خَبَرٌ) goes into the accusative case (مَنْصُوْبٌ).

Examples:

زَيْدٌ صَالِحٌ → Zaid is righteous

مَا زَيْدٌ صَالِحًا → Zaid is not righteous

اَلرَّجُلُ طَوِيْلٌ → The man is tall

مَا الرَّجُلُ طَوِيْلًا → The man is not tall

هٰذَا بَشَرٌ → This is a human

مَا هٰذَا بَشَرًا → This is not a human

By adding "مَا" to a nominal sentence, the mubtada is called ism mā (اِسْمُ مَا), and the khabar is called khabar mā (خَبَرُ مَا).

By adding "بِ" to the khabar in a nominal sentence, the khabar takes the genitive case (مَجْرُوْرٌ), and this adds emphasis to the sentence.

Example:

مَا اللهُ غَافِلًا → Allah is not unaware

مَا اللهُ بِغَافِلٍ → Allah is certainly not unaware

Note:

In nominal sentences, there are other types of negation particles besides مَا, each with different rules and effects. These will be explained in detail in further chapters of this book.

Exercise: Translate the sentences in the table below.

Arabic	English
	The boy is not hardworking.
	The boy is definitely not hardworking.
	They are certainly not believers.
	Both girls are not truthful.
	The boys are not pious.
	They are not their mothers.
	You are certainly not insane.
	The women are not liars.
	The female students are not present.
	These are not hypocrites.

The Lā of Absolute Negation (لَا النَّافِيَةُ لِلْجِنْسِ)

This is a special type of particle (حَرْفٌ), "Lā" in Arabic, used to negate an entire category, type, or genus of something, not just a specific person or thing.

It negates the existence of a certain group or kind. It means "there is no..." or "not any..." of that particular kind.

How to recognise Lā al-Nāfiyah li al-Jins:

- The ism after Lā al-Nāfiyah li al-Jins is:
  - Indefinite (no "ال" before it)
  - Without tanween (no double vowel ending)
  - And it is in the accusative case (مَنْصُوْبٌ), so it has a single fatḥa (ﹷ) at the end.
- The khabar (خَبَرٌ) of the sentence, which gives the information about the subject, stays in the nominative case (مَرْفُوْعٌ).

Examples:

لَا طَالِبَ حَاضِرٌ الْيَوْمَ

Indicates total negation: "Not a single student is present today."

لَاۤ اِلٰهَ اِلَّا اللهُ

"There is no god but Allah."

وَحْدَهُ لَا شَرِيْكَ لَهُ

"He is alone; He has no partner whatsoever."

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ

"There is no power and no strength except with Allah."

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ

"This is the Book about which there is no doubt, a guidance for those mindful of Allah (the righteous)." (Surah Al-Baqarah, 2:2)

Note: We will study Lā al-Nāfiyah li al-Jins in more detail in later chapters of this book.

The Particles of Calling/Addressing (حُرُوْفُ النِّدَاءِ)

Hurūf al-Nidaa are the particles used in Arabic to call or get someone's attention, like saying "Hey!" or "O!". This grammatical concept is crucial for understanding how to call out to people or entities in Arabic.

The person (or thing) we call or address is called Munada (مُنَادٰى) in Arabic.

Example:

"O Zaid, please listen carefully."

- "O" is the calling particle (Hurūf al-Nidaa) — it gets Zaid's attention.

- "Zaid" is the addressee (Munada) — the person being called.

There are several types of calling, primarily distinguished by the distance of the person being addressed. يَا is the most frequently used particle. It can be used for calling someone near (قَرِيْبٌ) or far (بَعِيْدٌ).

The Grammatical Status of the Called Ism (مُنَادٰى)

The ism being addressed (مُنَادٰى) can take different grammatical forms depending on its type. Here are the main cases:

If Munada (مُنَادٰى) is a proper ism or an indefinite ism:

When a proper ism or an indefinite ism is addressed using the particle of calling (يَا), the tanween is dropped from that ism. If the ism does not have tanween, it remains unchanged — as shown below.

Note: Using يَا to call an ism, whether proper or indefinite, does not change its grammatical status.

(O Zaid!)	يَا زَيْدُ	←	زَيْدٌ	+	يَا
(O man!)	يَا رَجُلُ	←	رَجُلٌ	+	يَا
(O Fire!)	يَا نَارُ	←	نَارٌ	+	يَا
(O Maryam!)	يَا مَرْيَمُ	←	مَرْيَمُ	+	يَا
(O Ibrahim!)	يَا اِبْرَاهِيْمُ	←	اِبْرَاهِيْمُ	+	يَا
(O Moosa!)	يَا مُوْسٰى	←	مُوْسٰى	+	يَا

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If Munada (مُنَادٰى) is a definite ism with ال:

When the munada is a definite ism with "ال", we must insert a word of calling between "يَا" and the munada.

- Use أَيُّهَا for masculine asmā
- Use أَيَّتُهَا for feminine asmā

Note: Using يَا to call a definite ism (with ال) does not change its grammatical status.

يَا أَيُّهَا الرَّجُلُ	←	اَلرَّجُلُ	+	يَا
يَا أَيُّهَا النَّبِيُّ	←	اَلنَّبِيُّ	+	يَا
يَا أَيُّهَا الْإِنْسَانُ	←	اَلْإِنْسَانُ	+	يَا
يَا أَيَّتُهَا الْبِنْتُ	←	اَلْبِنْتُ	+	يَا
يَا أَيَّتُهَا الطِّفْلَةُ	←	اَلطِّفْلَةُ	+	يَا
يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ	←	اَلنَّفْسُ الْمُطْمَئِنَّةُ	+	يَا

If Munada (مُنَادٰى) is a Muḍāf (مُضَافٌ):

When the munada is a muḍāf, it will be in the accusative case (مَنْصُوبٌ), and it will be followed by its muḍāf ilayh.

يَا عَبْدَ اللهِ	←	عَبْدُ اللهِ	+	يَا
يَا رَبَّ الْعَالَمِيْنَ	←	رَبُّ الْعَالَمِيْنَ	+	يَا
يَا أُخْتَ هَارُوْنَ	←	أُخْتُ هَارُوْنَ	+	يَا
يَا رَبَّنَا	←	رَبُّنَا	+	يَا
يَا رَبِّيْ	←	رَبِّيْ	+	يَا
يَا بَنِيْ إِسْرَائِيْلَ	←	بَنُوْ إِسْرَائِيْلَ	+	يَا

Interrogative Particles (حُرُوفُ الْإِسْتِفْهَامِ)

In this chapter, we will learn how a nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ) can be converted into a yes/no question using أَ and هَلْ.

Questions can generally be divided into two types:

Yes/No Questions: These are questions where the expected answer is either yes or no.

Examples: "Is he a student?" or Is this a mosque?"

Informational Questions: These are questions where the expected answer provides specific information or a detailed response.

Examples: "What does he study?" or "Where does she live?"

In Yes/No questions, at the beginning of a nominal sentence, we add either أَ or هَلْ. These question words are called interrogative particles (حُرُوفُ الْإِسْتِفْهَامِ) in Arabic grammar.

Examples using أَ:

Is Zaid a Muslim? → أَزَيْدٌ مُسْلِمٌ؟

Is this a mosque? → أَهٰذَا مَسْجِدٌ؟

Is that a car? → أَتِلْكَ سَيَّارَةٌ؟

Examples using هَلْ:

Is the man righteous? → هَلِ الرَّجُلُ صَالِحٌ؟

Is the woman a doctor? → هَلِ الْمَرْأَةُ طَبِيْبَةٌ؟

Exercise: Translate the following sentences using the question word given in the brackets.

Arabic	English
	Is Zaid righteous?
	Are the two girls truthful?
	Is Fatima sitting?
	Is Hamid Zaid's son?
	Is Muhammad (ﷺ) a messenger of Allah?

Interrogative Words (أَسْمَاءُ الْاِسْتِفْهَامِ)

Asma al-Istifham are words used to ask questions, like "who?", "what?", "where?", "when?", "why?" and "how?" in English.

مَا هٰذَا؟ What is this? مَا اسْمُكَ؟ What is your name? مَا دِيْنُكَ؟ What is your religion?	What?	مَا
مَنْ هٰذَا؟ Who is this? مَنْ رَبُّكَ؟ Who is your Lord? مَنْ نَبِيُّكَ؟ Who is your prophet?	Who?	مَنْ؟
كَيْفَ حَالُكَ؟ How are you? كَيْفَ حَالُ أُمِّكَ؟ How is your mother? كَيْفَ كَانَ يَوْمُكَ؟ How was your day?	How?	كَيْفَ؟
أَيْنَ أَخُوْكَ؟ Where is your brother? أَيْنَ الْمَسْجِدُ؟ Where is the mosque? أَيْنَ الْمَفَرُّ؟ Where is the escape?	Where?	أَيْنَ؟

مَتٰى نَصْرُ اللّٰهِ؟ When is the help/victory of Allah? مَتٰى هٰذَا الْوَعْدُ؟ When is this promise? اَيَّانَ يَوْمُ الْقِيَامَةِ؟ When is the Day of Resurrection?	When?	مَتٰى or اَيَّانَ
اَنّٰى لَهُمُ الذِّكْرٰى؟ How can there be a reminder for them? اَنّٰى لَكِ هٰذَا؟ How do you have this? قَالَتْ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ؟ She said, "How can I have a boy (child)?"	From where or How?	اَنّٰى
اَىُّ كِتَابٍ هٰذَا؟ Which book is this? اَيُّكُمْ؟ Which one of you? اَىُّ الْفَرِيْقَيْنِ؟ Which of the two groups?	Which?	اَىُّ

Notes:

- When اَىُّ is followed by an ism, it forms an iḍāfah construction (مُرَكَّبٌ اِضَافِيْ).

- In this structure, اَىُّ is مُضَافٌ, and the ism that follows is مُضَافٌ اِلَيْهِ.

- All question words (اَسْمَاءُ الْاِسْتِفْهَامِ) are indeclinable (مَبْنِيَّةٌ), meaning their form do not change regardless of grammatical status.

- The only exception is اَىُّ, which is declinable (مُعْرَبٌ) and takes all three grammatical statuses — it is munṣarif (مُنْصَرِفٌ).

كَمْ كِتَابًا عِنْدَكَ؟ How many books do you have? كَمْ وَلَدًا عِنْدَكَ؟ How many boys do you have? كَمْ سَنَةً عُمْرُكَ؟ How old are you?	How many / How much?	كَمْ

There are two types of كَمْ:

- **Interrogative "Kam"** (كَمِ الْإِسْتِفْهَامِيَّةُ)

  Purpose: Used to ask "How many…?" and expects an answer in numbers or quantity.

  Ism: The ism that follows كَمْ appears in the accusative case (مَنْصُوبٌ) and is usually singular and indefinite.

  كَمْ + Ism (singular + indefinite + accusative)

  Example:

  كَمْ طَالِبًا فِي الْمَدْرَسَةِ؟
  How many students are in the school?

- **Declarative "Kam"** (كَمِ الْخَبَرِيَّةُ)

  Purpose: Used to express amazement or emphasis, not to ask a question.

  Ism: The ism that follows كَمْ appears in the genitive case (مَجْرُورٌ) and is usually indefinite. It is often preceded by the ḥarf مِنْ.

Examples:

كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةً بِاِذْنِ اللّٰهِ

How many times has a small force vanquished a mighty army by the Will of Allah!
(Surah Al-Baqarah, 2:249)

وَكَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِى الْاَوَّلِيْنَ

How many prophets We sent to those ˹destroyed˺ before!
(Surah Az-Zukhruf, 43:6)

كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّعُيُوْنٍ

How many gardens and springs the tyrants left behind.
(Surah Ad-Dukhan, 44:25)

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اَثَاثًا وَّرِءْيًا

Imagine, O Prophet, how many peoples We have destroyed before them, who were far better in luxury and splendour!
(Surah Maryam, 19:74)

Using Hurūf al-Jarr with Asmā al-Istifhām

(حُرُوْفُ الْجَرِّ مَعَ أَسْمَاءِ الْاِسْتِفْهَامِ)

When we add hurūf al-jarr (prepositions) before asmā al-istifhām (question words), there is often a change in their meaning or context. These changes are not random as they follow grammatical rules and often help form more specific or deeper questions. Sometimes, the words merge into shorter forms for ease of speech, and their meanings become clearer within a sentence.

When a ḥarf jarr (preposition) comes with certain question words—especially with "مَا"—they contract into a single word for smoother pronunciation and writing.

(Why)	←	لِمَ	=	مَا	+	لِ
(In what)	←	فِيْمَ	=	مَا	+	فِيْ
(From what)	←	مِمَّ	=	مَا	+	مِنْ
(About what)	←	عَمَّ	=	مَا	+	عَنْ
(For whom)	←	لِمَنْ	=	مَنْ	+	لِ
(From where)	←	مِنْ أَيْنَ	=	أَيْنَ	+	مِنْ
(To where)	←	إِلى أَيْنَ	=	أَيْنَ	+	إِلى
(Until when)	←	إِلى مَتٰى	=	مَتٰى	+	إِلى
(How much)	←	بِكَمْ	=	كَمْ	+	بِ

Relative Pronouns (اِسْمٌ مَوْصُوْلٌ)

Relative pronouns (اِسْمٌ مَوْصُوْلٌ) are words in Arabic that connect an ism to a description or additional information about that ism. In English, they are like the words who, which, or that.

There are two main types of relative pronouns in Arabic:

- **General Relative Pronouns**
- **Specific Relative Pronouns**

Let us now understand each of these in detail.

General Relative Pronouns

In Arabic, some words can have more than one role depending on how they are used in the sentence. Two important examples are:

مَنْ (whoever / he who)

مَا (whatever / that which)

These words can be used as:

- Interrogative Nouns (اِسْمُ اِسْتِفْهَامٍ) - to ask questions
- Relative Pronouns (اِسْمٌ مَوْصُوْلٌ) - to connect an ism to a description or clause

Let us first try to understand how these words are used in English, to make their function clearer, before exploring them in Arabic.

For example:

- The boy who is wearing a red shirt is my brother.

  Here, "who" is a relative pronoun that refers to the boy, not a question word. It connects the noun to a descriptive phrase.

- This is the book that I told you about.

  The word "that" is a relative pronoun referring back to the book, linking it to the information that follows.

- God helps those who help themselves.

  The phrase "those who" acts as a relative expression, where "who" is the relative pronoun referring back to "those".

In all three examples, the words "who" and "that" are relative pronouns. In Arabic, the same function is performed by Ism Mawṣūl (اِسْمٌ مَوْصُوْلٌ) — a word that links an ism to further information that clarifies or completes its meaning.

Let us now explore how both "مَنْ" and "مَا" are used as relative pronouns in the Qur'an:

لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْأَرْضِ

To Allah belongs whatever is in the heavens and whatever is on the earth.
(Surah Al-Baqarah, 2:284)

(Here, مَا means whatever - it's not a question but connects the sentence.)

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ

So, whoever does an atom's weight of good will see it.
(Surah Al-Zalzalah, 99:7)

(Here, مَنْ means whoever - it connects the person doing the action to its result, so it is used as a relative pronoun.)

Specific Relative Pronouns

Specific relative pronouns change form based on the gender and number of the ism they refer to. They precisely connect an ism to a descriptive phrase, agreeing in gender and number with the ism.

The following table presents the different relative pronouns used in Arabic grammar.

جَمْعٌ	مُثَنّى		وَاحِدٌ	
	نَصْبٌ/جَرٌّ	رَفْعٌ		
الَّذِيْنَ	اللَّذَيْنِ	اللَّذَانِ	اَلَّذِيْ	مُذَكَّرٌ
اللَّاتِيْ/اللَّائِيْ	اللَّتَيْنِ	اللَّتَانِ	اَلَّتِيْ	مُؤَنَّثٌ

Some key points to note:

- **Relative pronouns, both singular and plural, are mabnī (مَبْنِی)**:

  This means that in all three grammatical statuses, they do not change their form. They stay the same no matter their position in the sentence.

- **Relative pronouns in the dual form are ghayr munṣarif (غَيْرُ مُنْصَرِفٍ)**:

  This means that they only take two forms across the three statuses. They look the same in naṣb and jarr.

- **Relative pronouns are followed by Silat al-Mawṣūl (صِلَةُ الْمَوْصُوْلِ)**:

  Every ism mawṣūl is followed by a complete phrase or sentence that explains or describes the noun. This is called ṣilat al-mawṣūl.

  Note: Silat al-mawṣūl is explained in detail in the next chapter.

- **Not always translated literally**:

  In Arabic, ism mawṣūl often carries meanings like whoever, whatever, the one who, which may not always match word-for-word in English translation.

Ṣilat al-Mawṣūl (صِلَةُ الْمَوْصُوْلِ)

Silat al-Mawsool is the sentence or phrase that follows the relative pronoun

(اِسْمٌ مَوْصُوْلٌ). It provides additional information about the ism to which the relative pronoun refers, completing the meaning of the entire phrase.

It can come in one of these two forms:

1. **Nominal Sentence (جُمْلَةٌ اِسْمِيَّةٌ) or Verbal Sentence (جُمْلَةٌ فِعْلِيَّةٌ)**:

ٱلْوَلَدُ الَّذِىْ يَجْلِسُ هُوَ أَخِيْ

The boy who is sitting is my brother.

Here, يَجْلِسُ هُوَ أَخِيْ (is sitting, he is my brother) is a Jumla Fiʻliyya acting as the Ṣilat al-Mawṣūl.

ٱلطَّالِبُ الَّذِىْ هُوَ مُجْتَهِدٌ ابْنُ زَيْدٍ

The student who is hardworking is Zaid's son.

Here, هُوَ مُجْتَهِدٌ ابْنُ زَيْدٍ (is hardworking, [he is] Zaid's son) is a Jumla Ismiyya acting as the Ṣilat al-Mawṣūl.

2. **Shibh al-Jumla (شِبْهُ الْجُمْلَةِ)**:

This is a phrase that looks like a sentence but is not complete on its own, such as a prepositional phrase or an adverbial phrase. It gives descriptive information but is shorter and less complex than a full sentence.

ٱلْوَلَدُ الَّذِىْ فِى الْمَسْجِدِ هُوَ أَخِيْ

The boy who is in the masjid is my brother.

Here, فِى الْمَسْجِدِ (in the masjid) is a Shibh al-Jumla acting as the Ṣilat al-Mawṣūl.

There are two types of Shibh al-Jumla:

- Jar wa majrūr (Prepositional Phrase)

  A preposition (ḥarf jar) + an ism (majrūr)

  فِي الْبَيْتِ ← In the house

  عَلَى الْمَكْتَبِ ← On the desk

- Ẓarf wa muḍāf ilayh (Adverbial Phrase of Time or Place)

  A time/place word + muḍāf ilayh

  فَوْقَ الشَّجَرَةِ ← Above the tree

  بَعْدَ الصَّلَاةِ ← After the prayer

Some examples from the Qur'an:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا

"And the servants of the Most Merciful are those who walk on the earth humbly."
(Surah Al-Furqan, 25:63)

Here, الَّذِيْنَ (those who) is the ism mawṣūl.

The phrase يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا is the ṣilat al-mawṣūl, giving more information about the servants.

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ

"Those who believe in the unseen and establish prayer"
(Surah Al-Baqarah, 2:3)

Here, الَّذِيْنَ (those who) is the ism mawṣūl (relative pronoun).

The phrase يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ is the ṣilat al-mawṣūl, giving more information about those.

Exercise: Translate the sentences in the table below into Arabic using the appropriate Ism Mawṣūl.

Arabic	English
	The man who is reading is my friend.
	The boy who is in the mosque is Zaid's brother.
	The girl who is in front of the teacher is intelligent.
	Those people who are in the mosque are righteous.
	The book which is on the table is Zaid's book.
	Those women who are in the house are believing women.

About the Book

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خدام القرآن

القرآن الكريم

www.khuddam.co.nz

info@khuddam.co.nz