An Arabic Grammar Cheat Sheet
(based on al-Nahw al-Waadhih)

by

Ultimate Arabic
<table>
<thead>
<tr>
<th>Arabic Title</th>
<th>English Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺍﻟْﻤُﻔِﯿْﺪَةُ</td>
<td>The beneficial sentence</td>
<td>7</td>
</tr>
<tr>
<td>ﺍﻟْﺠُﻤْﻠَﺔُ</td>
<td>(The parts of a sentence)</td>
<td>7</td>
</tr>
<tr>
<td>(Division of the ﻓِﻌْﻞِ in regards to its time)</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>تَﻘْﺴِﯿْﻢِ ﻓِﻌْﻞِ</td>
<td>ﻓِﻌْﻞِ ﺍﻟْﻠُﻐَـاَرِ</td>
<td>21</td>
</tr>
<tr>
<td>ﻓِﻌْﻞِ ﺍﻟْﻠُﻐَـاَرِ</td>
<td>تَﻘْﺴِﯿْﻢِ ﻓِﻌْﻞِ</td>
<td>22</td>
</tr>
<tr>
<td>ﻓِﻌْﻞِ ﺍﻟْﻠُﻐَـاَرِ</td>
<td>ﺍﻟْأُمَّرِ</td>
<td>23</td>
</tr>
<tr>
<td>ﻓِﻌْﻞِ</td>
<td>ﺍﻟْدَأْرِ</td>
<td>29</td>
</tr>
<tr>
<td>ﻓِﻌْﻞِ</td>
<td>ﻓِﻌْﻞِ</td>
<td>32</td>
</tr>
<tr>
<td>ﻓِﻌْﻞِ</td>
<td>ﻓِﻌْﻞِ</td>
<td>37</td>
</tr>
<tr>
<td>ﻓِﻌْﻞِ</td>
<td>ﻓِﻌْﻞِ</td>
<td>41</td>
</tr>
<tr>
<td>ﻓِﻌْﻞِ</td>
<td>ﻓِﻌْﻞِ</td>
<td>48</td>
</tr>
<tr>
<td>ﻓِﻌْﻞِ</td>
<td>ﻓِﻌْﻞِ</td>
<td>54</td>
</tr>
<tr>
<td>ﻓِﻌْﻞِ</td>
<td>ﻓِﻌْﻞِ</td>
<td>59</td>
</tr>
<tr>
<td>ﻓِﻌْﻞِ</td>
<td>ﻓِﻌْﻞِ</td>
<td>63</td>
</tr>
<tr>
<td>ﺍﻟْمَﻔْﻌَﻮْلُ</td>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>70</td>
</tr>
<tr>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>77</td>
</tr>
<tr>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>84</td>
</tr>
<tr>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>91</td>
</tr>
<tr>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>95</td>
</tr>
<tr>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>98</td>
</tr>
<tr>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>101</td>
</tr>
<tr>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>106</td>
</tr>
<tr>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>ﺍﻟْمَﻔْﻊُ</td>
<td>110</td>
</tr>
</tbody>
</table>

UltimateArabic.com
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>اﻟْﻤُﻀَﺎرِعِ ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ (Situations when building the present tense verb)</td>
<td>116</td>
</tr>
<tr>
<td>اﻷَﻋْﺮَابِ ﺍﻟْمُﺤْﻠﱢي ﺍﻟْمُﻌْﺘَﻞ (Positional status)</td>
<td>122</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The present tense verb with a defective ending and the situations of its status)</td>
<td>125</td>
</tr>
<tr>
<td>ﻗَوْمِ ﻋَﻠَﻰ ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The noun with a defective ending)</td>
<td>130</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The present tense verb with a defective ending and the situations of its status)</td>
<td>130</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The decreased noun and the situations of its status)</td>
<td>133</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (Nasb of the present tense verb using a hidden أن)</td>
<td>137</td>
</tr>
<tr>
<td>ﺑِذْن أَنْ (After the ل of causation)</td>
<td>137</td>
</tr>
<tr>
<td>ﺑِذْن أَنْ (After the ل of denial)</td>
<td>138</td>
</tr>
<tr>
<td>ﺑِذْن أَنْ (After or أَو)</td>
<td>140</td>
</tr>
<tr>
<td>ﺑِذْن أَنْ (After)</td>
<td>141</td>
</tr>
<tr>
<td>ﺑِذْن أَنْ (After the causative ف)</td>
<td>142</td>
</tr>
<tr>
<td>ﺑِذْن أَنْ (After the و of accompaniment)</td>
<td>143</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The Jazm-izers of the present tense)</td>
<td>148</td>
</tr>
<tr>
<td>ﺑِذْن أَنْ (The tools that jazm-ize a single verb)</td>
<td>148</td>
</tr>
<tr>
<td>ﺑِذْن أَنْ (The tools that jazm-ize two verbs)</td>
<td>151</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The 5 Verbs and their status)</td>
<td>156</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The signs of feminization in verbs)</td>
<td>162</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The signs of feminization in nouns)</td>
<td>165</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The status of the dual)</td>
<td>168</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The status of the sound masculine plural)</td>
<td>172</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The status of the sound feminine plural)</td>
<td>176</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The indefinite and definite nouns)</td>
<td>189</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The 5 Nouns and their status)</td>
<td>192</td>
</tr>
<tr>
<td>ﻓِﻋْﻞُ اﻟْمُﻤْضَرَّع ﻋَﻠَى ﺑِنَاءِ أَﺣْﻮَالُ إِﻋْﺮَابِهِ (The indefinite and definite nouns)</td>
<td>195</td>
</tr>
</tbody>
</table>

UltimateArabic.com
Attaching the past tense verb to visible pronouns of raf’ 295
(Attaching the present tense verbs and commands to visible pronouns of raf’) 299
The bare and increased verbs 304
The bare and increased tri-literals 304
The bare and increased quadri-literals 306
The connective and cutting hamzahs 309
The intransitive verb and the transitive verb 314
The types of the transitive verb 315
Making the verb transitive using أ and doubling 317
The noun of the doer 324
The noun of the object 329
The exception 333
The exception using إِلاُ p. 333
The rule for the exception made using إِلاُ p. 334
The exception made using غير and سوفى p. 336
The exception made using خَلا’ and خَلا’ وَخَلا’ وَخَلا’ p. 338
The condition 345
The kinds of conditions 346
The distinction 354
The rule for the distinction 356
The rule for distinguishing weight, volume and space 356
The rule for distinguishing numbers 357
The rule for the مَمْيَزْ if the مَمْيَزْ is inferred 359
The vocative 364
The partly flexible noun 369
The proper name that is partly flexible 369
The description that is partly flexible) 371

What is partly flexible due to the form of the utmost plural or the ٍ used for feminization) 373

(Giving jarr to a partly flexible word using kasrah) 374

The true and the causal description) 378

Agreement between the description and the described word) 379

The when it's a sentence) 381

The emphasis) 387

Emphasizing the attached and the hidden pronoun) 390

(The conjunction) 397

(The meanings of the conjunctive particles) 398

(The conjunctive ٍ and the ٍ of accompaniment) 401

(The substitute) 406

(The tools used for questioning and answering) 411

(Hamzah and ْهَل p. 411

(The remaining tools of questioning) 413

Questioning and negation together) 415
Introduction

Below is a list of grammar rules that I've extracted from a work called النحو الواضح by Shaykhs Ali al-Jarim and Mustafa Ameen. I haven't studied this book with any teachers, but I found out about it when I was studying another book that they wrote, البلاغة الواضحة.

Every section in the book brings examples and then mentions the rules derived from them. I thought that it would be nice just to have a "cheat sheet" of rules I can go back to quickly review without having to flip through 400 pages of examples and discussion. I've tried to keep it to just the rules, adding examples only as necessary, because the expectation is that you've already studied it in detail and just need to recap things. If you don't already know them, then head on to the Arabic grammar series and start from there.

Note: The numbers at the end of the headings are the page numbers where they are found in the original PDF. The rules are as mentioned by the original authors, unless stated otherwise. Also, the numbering of the rules is slightly off because some numerals were skipped in the original work. Lastly, I highly suggest that you not use this to actually cheat on an exam (I don't think there's any realistic way to fit 20+ pages into that small a space anyhow...)

- Mustafa

الجملة المفيدة (The beneficial sentence) 11

1. The composite phrase that offers a complete benefit is called a جملة مفيدة (beneficial sentence), or also كلام (speech)
2. The جملة مفيدة could be composed of two words or more, and each word is considered to be part of it

الأجزاء الجملة (The parts of a sentence) 15

3. There are three kinds of words:
   1. اسم (ism) - a word used to name a person, animal, plant, non-living thing or anything else
   2. فعل (fi'l) - a word that denotes the occurrence of an action in a specific time
   3. حرف (harf) - a word whose meaning does not completely manifest except in the presence of other words.
The past tense verb 21
4. The complete action (ماض) is any fi’il that indicates the occurrence of an action in the past.

The present tense verb 22
5. The incomplete action (مضارع) is any fi’il that indicates the occurrence of an action in the present or future, and it must start with one of the four letters used for the present tense (ت-ي-ن-أ).

The command 23
6. The command (أمر) is any fi’il that is used to seek something’s occurrence in the future.

The doer 29
7. The doer (فاعل) is a raf’-ized ism preceded by a fi’il, and denotes the meaning of the one who did the action.

The direct object 32
8. The direct object (د.و) is a nasb-ized ism that the doer’s action occurred on.

Weighing between the doer and the direct object 36
- Any مفعول به or فاعل must be an اسم.
- The فاعل is the one the مفعول به emanates from.
- The مفعول به is the one that action occurs on.
- The ending of the مفعول به is in رفع.
- The ending of the د.و is in نصب.

The subject and information 37
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9. The مبتدأ (subject) is a raf'-ized ism at the beginning of the sentence
10. The خبر (information) is a raf'-ized ism that joins the مبتدأ in forming a beneficial sentence

الجملة الفعلية (The verbal sentence) 41

11. Any جملة (sentence) composed of a فعل and a فعل is called a جملة فعالية (verbal sentence)

الجملة اسمية (The nominal sentence) 44

12. Any جملة composed of a مبتدأ and a خبر is called a جملة اسمية (noun sentence)

نصب الفعل المضارع (Nasb of the present tense verb) 48

13. A verb is nasb-ized if one the nasb-izers precedes it, and they are (أني - أين - كني)

جزم الفعل المضارع (Jazm of the present tense verb) 54

14. A verb is jazm-ized if one of the jazm-izers precedes it, such as one of the following حروف (particles): (لا للناهية) and

15. Mater and the of prohibition jazm a single فعل مضارع, with the first negating a occurrence in the past and the second forbids doing the action

16. إن jazm-izes two فعل مضارع, and offers the meaning that the occurrence of the first action is a condition for the occurrence of the second

رفع الفعل المضارع (The raf’ of the present tense verb) 59

17. The فعل مضارع is raf’-ized if no nasb-izer or jazm-izer precedes it

كان وأخواتها (Kaana and its sisters) 63

18. كنان enters the مبتدأ and خبر, and raf’-izes the first (which is then called its اسم) and nasb-izes the second (which is called its خبر)

19. Like كنان in the previous rule are ماض - لين - أضنى - أضنى - ظلى - بات, and these are called أخوات كنان ("the sisters of كان)

20. Each of these فعل’s has a مضارع (imperfect tense) and أمر (command) that has the same effect as its ماض (perfect tense), except لين, from which no أمر or مضارع comes from
In the first (which is then called اسم) and nasb-ize the second (which is called their اسم)

An اسم is jarr-ized if one of the following حروف الحز precedes it: من - إلى - عن - على - في - ب -

The utterance (The description) 84

The description: An utterance that indicates a trait in an اسم before it, and the described اسم is called the متوعوت

The متوعوت follows the متوعوت متوعوت in itsraft, nasb and jarr

Division of the verb into the sound in ending and the defective in ending) 91

The فعل متعوت الآخر (fi'l with a defective ending) is a فعل whose ending is one of the three حروف القلعة, أحو - و - ي, and these letters are called "defective letters"

The فعل صحيح الآخر (fi'l with a sound ending) is a فعل whose ending is not one of the حروف القلعة

The inflexible and flexible) 95

Words divide into two sections: (1) Whatever's ending is firmly upon one condition in all constructions (and is called متين) and (2) whatever's ending changing (and is called مغروب)

All حرف's are متين words, and likewise for the ماض and أخر الفعل

Kinds of inflexibility) 98

The conditions that force the endings of متين words are four: متون - فتحة - ضمّة - كسرة, and they are called أنواع البناء (the types of fixated-ness)

The words whose endings are forced to one of these four are said to be متين (Fixed upon sukoon, fathah, dhammah or kasrah)
Anواع الإعراب (Kinds of states) 101

31. The states that befall the ending of a مَعْرَب word are four: (1) رَفْع - raf’, (2) نَصب - nasb, (3) جَرّ - jarr and (4) جَزم - jazm, and they are called أنواع الإعراب (the kind of status)

32. The primary indicator of status are four, and they are (1) مُحامَة - dhammah, (2) فَتحَة - fathah, (3) كَسرَة - kasrah and (4) سكون - sukoon. Other indicators of status can substitute for them

33. رَفْع and نَصب share in اسم’s and فعل’s, جَرّ only applies to اسم’s and جَزم only applies to فعل’s

أخوالي بناء الفعل الماضي (Situations when building the past tense verb) 106

34. The فعل الماضي is fixed upon fathah...

35. except if the و of the plural is attached to it (it would then be fixed upon مَحامَة) or if a voweled ت, the ن of the feminine plural or the نا used for the doer is attached to it (in those cases it would be fixed upon سكون)

أخوالي بناء الأمر (Situations when building the command) 110

36. The فعل الأمر is fixed upon سكون if it is صحيح الآخر and nothing is attached to the end of it and likewise if the ن of the feminine plural comes at the end.
   o If it is fixed upon فتحة if a نون التوكيّد (a of emphasis) is attached to the end
   o If it is معطَلّ الآخر, it is fixed upon dropping the final defective letter.
   o If the 1 of the dual, و of the plural or ي of the feminine second person is attached, then it’s fixed upon dropping the ن

أخوالي بناء المضارع (Situations when building the present tense verb) 116

37. The فعل المضارع is fixed upon فتحة if the ن of emphasis is attached to it, and fixed upon سكون if the ن of the feminine plural is attached and it is مَعْرَب (given status) besides that

الإعراب المحلي (Positional status) 122

38. When a word falls in one of the states of رفع - نصب - جَزم - jazm its ending does not change, and it's said: في مَحل رفع أو نصب أو جَزم ("in the position of raf'/nasb/jarr/jazm")
40. The مقصور is any اسم that is معرب and ends with a mandatory (i.e. not additional) alif
41. All the three vowels are implied on the end of a مقصور word

42. The منقوص is any اسم that is معرَب and ends with a mandatory ي, and the letter before it has a kasrah on it
43. The dhammah and kasrah are implied on the ending of a منقوص word in the states of raf’ and jarr. As for nasb, it’s done using an apparent fathah on the end

44. After a ل of causation, the فعل مضارع is nasb-ized using a permissively hidden أن
45. After a ل of denial, the فعل مضارع is nasb-ized using a forcibly hidden أن
After (or) p. 140

46. After an that comes with the meaning of or, the is nasb-ized using a forcibly hidden

After (حتى) p. 141

47. After , the is nasb-ized using a forcibly hidden

After the causative (ف) p. 142

48. After a that is preceded by a negation or request, the is nasb-ized using a forcibly hidden

After the و of accompaniment) 143

49. After a that is preceded by a negation or request, the is nasb-ized using a forcibly hidden

The Jazm-izers of the present tense) 148

(The tools that jazm-ize a single verb) 148

50. From the tools that jazm-ize a single are the used for commands. The former offers the meaning of negation like , except that this negation has lasted until the present time. The latter makes the offer the meaning of a command

The tools that jazm-ize two verbs) 151

51. The tools that jazm-ize two are 12:
   - (both are )
   - (all are )

The 5 Verbs and their status) 156

52. that has the of the plural, the of the dual or the of the feminine second person attached to the end of it
53. The الأفعال الخمسة. are raf’-ized using ن and are nasb-ized and jazm-ized by dropping it

54. The اسم divides into three branches: مفرد (singular), مثنى (dual) and جمع (plural). The مفرد indicates a single entity, the dual indicates two entities (by adding الين or ان to the end) and the plural indicates more than two.

55. The جمع (plural) divides into three:
   1. جمع التكسير (broken plural) - Indicates more than two by altering the form of the singular.
   2. جمع المذكر السالم (sound masculine plural) - Indicates more than two by adding الين or ان to the end.
   3. جمع المؤنث السالم (sound feminine plural) - Indicates more than two feminine objects by adding ات to the end.

56. The مثنى is raf’-ized using ٍ and nasb-ized and jarr-ized using ي.

57. The جمع المذكور السالم (The status of the sound masculine plural) 172

58. The جمع المذكور السالم (The status of the sound feminine plural) 176

59. The مضاف is an اسم that is associated to an اسم after it, so it becomes a definite noun because of this association, or it becomes specific.

60. If the مضاف had a tanwin before this association was made, it drops it. If it’s a مثنى or a جمع المذكور السالم, then it drops it at the end.

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61. The مضاف إليه is an اسم that comes after the مضاف and is jarr-ized

(The 5 Nouns and their status) 185

62. The 5 Nouns are: أب - أَخ - حَمّ - ذو - فو.

63. The 5 Nouns are raf'-ized using ر, nasb-ized using ن, and jarr-ized using ي, and the condition for giving them status this way is that they are مضاف to something that is not the ي of the first person

(The signs of feminization in verbs) 189

64. If the فاعل of the فعل is feminine, the فعل is feminine

65. The sign of feminization in the ماض ضارع is a silent ت at the end

66. The sign of feminization in the ضارع ضارع is a voweled ت at its beginning

(The signs of feminization in nouns) 192

67. The signs of feminization in an اسم are three: (1) Vowel ء that is voweled, (2) أ (alif maqsura) or (3) م (alif mamnoon)

68. A feminine noun could be devoid of signs of feminization

(The indefinite and definite nouns) 195

69. The نكرة (indefinite noun) is an اسم that does not indicate a specific entity

70. The معرفة (definite noun) is an اسم that does indicate a specific entity

(The proper name) 197

71. The اسم علم is a definite noun by which a person, place, animal or anything else is named with
(The noun that is made definite using ال) p. 200

72. When ال enters an indefinite noun, it makes it a definite noun

**الضميرُ** (The pronoun) 202

73. The ضمير is a definite noun that indicates the متكلم (first person), مخاطب (second person) or غائب (third person)

**الضميرُ المُنْفَصِلُ** (The detached pronoun) 204

74. The ضمير منفصل is what’s possible to utter by itself without being attached to another word

75. The detached pronouns in رفع form are:
   - First person: أنا (singular) and نحن (dual and plural)
   - Second person (masculine): أنت (singular), أنتما (dual) and أنتون (plural)
   - Second person (feminine): أنت (singular), أنتما (dual) and أنتن (plural)
   - Third person (masculine): هو (singular), هم (dual) and هم (plural)
   - Third person (feminine): هي (singular), هم (dual) and هن (plural)

76. The detached pronouns in نصب form are:
   - First person: إياي (singular) and إيانا (dual and plural)
   - Second person (masculine): إياك (singular), إياكما (dual) and إياكم (plural)
   - Second person (feminine): إياك (singular), إياكما (dual) and إياكم (plural)
   - Third person (masculine): إياه (singular), إيهم (dual) and إيهم (plural)
   - Third person (feminine): إيدها (singular), إيهم (dual) and إيهم (plural)

**الضميرُ المُتَصَّلِّ** (The attached pronoun) 208

77. The ضمير متصل is not uttered by itself and is always attached to another word

78. The pronouns attached to verbs and that are in رفع are:
   - ت for the dual
   - ا for the plural
   - ن of the feminine plural
   - ي of the singular feminine second person

79. The ي of the singular first person, the الل of the 2 second person and the ا of the third person: When they are attached to a فعل (verb) they are in the position of نصب, and
when they are attached to an اسم (noun) or the حروف الجر (the particles of jarr) they are in the position of حَرْز

80. The pronoun نَا is sometimes in the position of عَلَّام, sometimes in عَلَّم, sometimes in جَرِّ.

الاسم المُستتر (The hidden pronoun) 213

81. is a pronoun that attaches to a فعل without being apparent in pronunciation.

82. The hidden pronoun in the فعل ماض has the implication of هو (masculine third person) or هي (feminine third person).

83. The hidden pronoun in the فعل ماضي varies in implication varies along with letter used to start the ماضي.

84. The hidden pronoun in the فعل الأثر always implies أنَّ (the second person).

الاسم المُؤوَضُول (The relative pronoun) 217

85. is a definite noun whose intent is signalled using a sentence after it that is called the صلة (link).

86. The صلة must contain a pronoun in it that goes back to the موصول, and this pronoun is called the عائد (returner).

87. The أسماء موصول (relative pronouns) are:
   - ذي - Masculine singular
   - ذة - Feminine singular
   - ذان - Masculine dual
   - ذان - Feminine dual
   - دين - Masculine plural
   - دين - Feminine plural
   - من - Intelligent beings
   - ما - Non-intelligent beings

اسم الإشارة (The demonstrative pronoun) 222

88. (Demonstrative pronouns) are nouns that indicate something specific that is pointed to.

89. The أسماء الإشارة are:
   - ذا - Masculine singular
   - ذه - Feminine singular
   - ذان - Masculine dual
   - ذان - Feminine dual
90. The اسْم for the masculine dual or feminine dual is treated like duals, such that it's with ٌ in the state of رفع and with ي in the states of نصب and جز.

نائب الفاعل (The substitute for the doer) 227

91. The نائب الفاعل is a raf'-ized اسم that occupies the place of the الفاعل after it's been dropped.

92. When the فعل is attached to the نائب الفاعل and it's a ماض (complete action), its beginning takes a dhammah and the letter before the end takes a kasrah. If the مضارع it's beginning takes a dhammah and the letter before the end takes a fathah. The فعل that these changes occur in is called مبني للمجهول (built for the passive).

93. If the نائب الفاعل is feminine, the فعل is feminine.

أفعال الاستمرار الناسخة وما دام (The verbs of continuity that abrogate the مبتدأ and وما دام) p. 231

94. Like في effect are زالَ (maa zaala), ما برع (maa bariha), ما كنتك (maa-nfakka), ما دام (maa daama). They enter upon both the خَبَر and raf'-ize the first (which is then called their اسم) and nasb-ize the second (which is called their خَبَر).

95. وما دام indicates the length of the interval of what's before it. The following give the meaning of continuity in the ascription of the الاستمرار (verbs of continuity):

- زالَ
- ما برع
- ما كنتك
- ما فتَي

96. The نائب الاستمرار must be preceded by a tool used for negation and وما دام must be preceded by the ما that gives the meaning of time.

المفعول المطلق (The absolute object) 236

97. The المفعول مطلق is a nasb-ized noun that agrees with the فعل in its pronunciation and it comes after the فعل to emphasize it or to clarify its kind or number.

المفعول لأجله (The object of reason) 241

98. The المفعول لأجله is a nasb-ized noun that clarifies the reason for the action and the cause for its occurrence.
The frame of time and the frame of place (245)

99. The ظرف الزمان is a nasb-ized noun that clarifies the time that the action occurred in
100. The ظرف المكان is a nasb-ized noun that clarifies the place that the action occurred in

The subject, the information and their agreement with each other (253)

101. The الخبر matches the مبتدأ in its being singular, dual or plural and in its masculinity or femininity
102. If the مبتدأ is a plural of non-intelligent beings, it's allowed to inform about it using the plural or the feminine singular

When the خبر is a sentence or a pseudo-sentence (257)

103. Just like how the خبر can be a مفرد (single word), it can also be a:
   1. جملة فعلية (verbal sentence)
   2. جملة اسمية (nominal sentence)
   3. جملة مشابهة [frame of time or place] or جَرّ جَار (particle of خبر followed by a jarr-ized noun)
104. The جملة (sentence) of the خبر must contain a pronoun that ties it to the مبتدأ

When خبر for one of the abrogrators of the مبتدأ is a sentence or a pseudo-sentence (263)

105. Just like how the خبر of مَكَانَ and the خبر of إنَ can be a مفرد (single word), they can also be a:
   1. جملة فعلية
   2. جملة اسمية
   3. مشابهة
The places where *fathah* is placed on the *hamzah* of *انْ* (p. 267)

106. The 1 of *انْ* is given *fathah* when it, its َّاسم and its َّخْبِر take the place of the مَصْدَر (infinitive of the verb)

107. The مَصْدَر that is formed from *انْ* its َّاسم and its َّخْبِر is called the مَصْدَر مَؤْوَل (interpretative infinitive)

108. The مَصْدَر مَؤْوَل can be a
   - فَاعِل
   - مَعْمَوْل بِهَّ
   - نَائبِ الفَاعِل
   - jarr-ized by one of the خُرُوفُ الْجِرَّ

The infinitive that is interpreted from *انْ* and the verb (p. 272)

109. *انْ* is a حُرْف مَصْدَرِي (infinitive particle) that is interpreted along with the فَعْل after it to be a مَصْدَر

110. The مَصْدَر مَؤْوَل that interpreted from *انْ* and the فَعْل can be a
   - فَاعِل
   - نَائبِ الفَاعِل
   - مَبْتَدَأ
   - خُبْر
   - مَعْمَوْل بِهَّ
   - jarr-ized by one of the خُرُوفُ الْجِرَّ

The places where *kasrah* is placed on the *hamzah* of *انْ* (p. 276)

111. The 1 of *انْ* takes a *kasrah* when it and the مَعْمَوْل (the word it affects) cannot be interpreted together as a مَصْدَر, and that is mandatory when:
   1. It falls at the beginning of the sentence
   2. It falls after فَوْل and words that derive from فَوْل
   3. It falls in the beginning of the مَسْلِة sentence
112. The **sound verb** ( التطبيق صحيح) is when all of its root letters are sound letters, and it has three kinds:
   1. (safe) - Is not مهمنوز or مضاف (e.g. شرب)
   2. (hamzated) - One of its root letters is هاء (e.g. سأل)
   3. (doubled) - The second and third letters are the same (e.g. عد)

113. The **defective verb** ( التطبيق مغلط) is when some of the root letters are غير أحرف (defective letters), and it has five varieties:
   1. a - The first root letter is defective (e.g. وجد)
   2. b - The middle letter is defective (e.g. قال)
   3. c - The final letter is defective (e.g. خشي)
   4. d - The first and final letters are defective (e.g. غى)
   5. e - The middle and final letters are defective (e.g. طوى)

114. The **visible pronouns** of رفع that attach to the end of a **complete action** are:
   - الت
   - نا
   - The ل of the dual
   - The و of the masculine plural
   - The ن of the feminine plural

115. The **visible pronouns** of رفع that attach to the end of an **incomplete action** and the **command** are:
   - the ي of the feminine singular second person
   - the ل of the dual
   - The و of the masculine plural
   - The ن of the feminine plural
If the hamzated سَألْتَ or a مَهْمُوزَةٌ of سَألْتَ or a مِثالٌ to pronouns then no changes occur in the verb.

If a مُضَعَّفُ فَعْلٌ is attached to a pronoun of رَفْع that is voweled the إدِغَامً of the second and third letters is broken up (e.g. ﷴَقُلْتُ).

If the final letter of a مَثَالٌ is marked with a sukoon, the middle letter is dropped (e.g. ﷴَقُلْتَ).

If a مُضَعَّفُ فَعْلٌ is attached to the و of the masculine plural - the defective letter is dropped and the ﷴَتُبْدِيْنَ and the ﷴَتُسْعَوْنَ.

If the final letter of a مَثَالٌ is ﷺ or و and it is attached to a visible pronoun besides the و of the masculine plural, no changes occur (e.g. ﷴَتُسْعَيْنَ and ﷴَتُسْعَوْنَ).

If the final letter of a مَثَالٌ is ﷺ and it is attached to the و of the dual or the ن of the feminine plural, that will not cause any changes (e.g. ﷴَدَعْوُنَانِ and ﷴَدَعْوُيْنَ).
(the bare and increased tri-literals) 304

125. The **مَجِرْدُ** (bare verb) has all of its letters as root letters (e.g. فيم)

126. The **مَزِيدُ** (increased verb) has one or more additional letters added to the root letters (e.g. فيم)

127. The **ثَلَاثِيّ** (verb with three-letter root) can have one, two or three letters added to it

(الbare and increased quadri-literals) 306

128. The **زِبَاعِيّ** (verb with four-letter root) can have one or two letters added to it

(The connective and cutting hamzahs) 309

129. The **هَمْزَةُ الْوَصْلِ وَالْقَطْعِ** (connective hamzah) is added to the beginning of a word to allow pronunciation of a silent letter. It is established in the beginning of talk and it drops in the middle of talk. It is in ماض (five-letter) and مُدَادِيْ (six-letter) past tense verbs, their command forms, their مصدر and the command of a ثَلَاثِيّ verb

130. The **هَمْزَةُ الْقَطْعِ** (cutting hamzah) is established in both the beginning and the middle of the talk, like the hamzah of the past tense زِبَاعِيّ (four-letter verb), its مصدر, the hamzahs in nouns and particles (except some nouns and ال)

(The intransitive verb and the transitive verb) 314

131. The **الفِعْلُ الَّازِمُ وَالفِعْلُ الْمُتَعَدِّيُّ** falls into the لازم (intransitive) and the مُتَعَدِّي (transitive)

132. The لازم verb does not nasb-ize a direct object and the مُتَعَدِّي verb does

(The types of the transitive verb) 315

133. A مَفْعُولٌ بهُ (direct object) can be one of four types:

1. **Nasb-izes** one مَفْعُولٌ بهُ (direct object)
   
   · **حَسِبَ (hasiba)**, **خَالَ (khaala)**, **زَعْمَ (za’ama)**, **حُجَّ (haja)**, **ثَنْنَة (thanna)**
   
   These give the meaning of doubt while leaning to the view that something is probably true

2. **Nasb-izes** two objects that were originally a مَبْدِئٌ and خَبَر
   
   · **تَعَلَّمَ (ta'allama)**, **وَجَدَ (daraa)**, **قَرَىَرَ (dafa)**, **الْيَلِفَ (alif)**, **ذَرَى (dray)**
   
   These give the meaning of complete certainty

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23
134. If a hamzah is added to the beginning of a ثلاثيّ verb (e.g. أَفْهَمَ) or its second letter is doubled (e.g. سَهْلَ), it will become متعدّ against one object if it was previously لازِم، and will become متعدّ against two objects if it was previously متعدّ against one object.

135. اسم الفاعل (The noun of the doer) 324

136. اسم الفاعل (the noun of the doer) is formed to indicate what does the action. From the ثلاثيّ, it is in the form of فاعل. Otherwise, it is in the form of the مضارع along with (1) the substitution of ﭽ for the initial letter used for the present tense and (2) kasrah on the letter before the final letter (e.g. مَكْرَم).

137. المُستثنى (The exception) 333

138. المُستثنى بالإّ (The exception using إّ) p. 333

139. حكّم المُستثنى بالإّ (The rule for the exception made using إّ) (p. 334

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140. If the مُستَثنى مَنْهُ is mentioned and the speech is منَفِيّ (negative), then the مُستَثنى can be in nasb on the basis of exception (e.g. ما سُلِمَتْ عَلَى الْقَادِمِينَ إلا الأَوْلِ ِّ) or it can follow the مُستَثنى مَنْهُ in status (e.g. ما سُلِمَتْ عَلَى الْقَادِمِينَ إلا الأَوْلِ).

141. If the مُستَثنى مَنْهُ is omitted, the مُستَثنى is given status according to what its placement calls for, as if إِلاّ wasn’t there (e.g. لَمَّا أُوْلِ إِلَّا الْقَادِمِيَّنَ ٰ عَلَى سَلْمَتْ مَّا) or it can follow the مُستَثنى مَنْهُ in status (e.g. لِمَّا أُوْلِ إِلَّا الْقَادِمِيَّنَ ٰ عَلَى سَلْمَتْ مَّا).

The exception made using غَيْر وَسَوَى (p. 336)

142. Exceptions are made using غَيْر وَسَوَى. They give jarr to what’s after them using إِضَافة (i.e. the word after them is مضاف إليه), and status is given to them the same way it is given to the word after إِلاّ [Note: The Ajurroomiyah also mentions سُوَى and سَوَاء].

The exception made using خَلَآ وَعَدَا وَحَاشَا (p. 338)

143. Exceptions are made using خَلَآ (khalaa), عُدَا (‘adaa) and حَاشَا (haashaa). They nasb-ize the noun after them on the basis that they are أَفَعَال (verbs) or they jarr-ize on the basis that they are حُرُوْف. If ما precedes خَلَآ or عُدَا, then nasb is mandatory.

The condition (345)

144. The حال (condition) is a nasb-ized noun that clarifies the situation of فاعل (doer) or the مَعْلُول به (direct object) at the time of the action, and the فاعل and the مَعْلُول به each called صاحب الحال (the possessor of the condition).

The kinds of conditions (346)

145. The حال can come as:
   1. جَاء مَحْدُودٌ صَاحِبًا (single word)
   2. جَاء مَحْدُودٌ مَعْلُولًا أَخْوَة (noun sentence)
   3. جَاء مَحْدُودٌ يَضْحَكُ (verbal sentence)
   4. طَرْفٌ (frame of time or place)
   5. جَارٌ وَمَجْرَورٌ (a particle of jarr followed by a jarr-ized noun)

146. If the حال is a مَعْلُول then it must have something to tie it to the صاحب الحال, either by itself, a ضمير (pronoun) by itself, or both together.

The distinction (354)
147. The **تَﻤْﯿِﯿْﺰ** (distinction) is a noun that is mentioned to clarify the intent of a preceding word that multiple things can be intended by.

148. The **ﻣُﻤَﯿﱠﺰ** (distinguished word) is either (1) **ﻣَﻠْﻔُﻮْظ** (pronounced/mentioned) or (2) **ﻣَﻠْﺤُﻮْظ** (noticed/inferred). The first is what's mentioned in the sentence (i.e. measures of weight, volume, space, or numbers), and the second is understood from the sentence without being mentioned (e.g. طاب المكان هواء).

** huis 356 **

**حُﻜْﻢُ اﻟﺘﱠﻤْﯿِﯿْﺰِ** (The rule for the distinction)** 356**

**حُﻜْﻢُ ﺗَﻤْﯿِﯿْﺰِ اﻟْﻮَزْنِ وَاﻟْﻜَﯿْﻞِ وَاﻟْﻤِﺴﺎﺣَﺔِ** (The rule for distinguishing weight, volume and space) **356**

149. It's allowed for the **تَﻤْﯿِﯿْﺰ** of weight, volume or space to be in **nasb** or to be **jarr**-ized as a (e.g. ﻋَرْضُ ﻣُﻨَﺎدَى ﻋَنْ ذِﻛْرِ ﻣَدْيَةٍ ﻓِﻲ اﻟْﻌِﻠْﻢِ) or **jarr**-ized using (e.g. ﻋَرْضُ ﻣُﻨَﺎدَى ﻋَنْ ذِﻛْرِ ﻣَدْيَةٍ ﻓِﻲ اﻟْﻌِﻠْﻢِ)

** huis 357 **

**حُﻜْﻢُ تَﻤْﯿِﯿْﺰِ اﻟْﻌَﺪَدِ** (The rule for distinguishing numbers) **357**

150. The **تَﻤْﯿِﯿْﺰ** of numbers must be:

- in **jarr** and plural for numbers 3-9 (e.g. ﻋَرْضُ ﻣُﻨَﺎدَى ﻋَنْ ذِﻛْرِ ﻣَدْيَةٍ ﻓِﻲ اﻟْﻌِﻠْﻢِ)
- in **nasb** and singular for numbers 11-99 (e.g. ﻋَرْضُ ﻣُﻨَﺎدَى ﻋَنْ ذِﻛْرِ ﻣَدْيَةٍ ﻓِﻲ اﻟْﻌِﻠْﻢِ)
- in **jarr** and singular for 100 and 1000 (e.g. ﻋَرْضُ ﻣُﻨَﺎدَى ﻋَنْ ذِﻛْرِ ﻣَدْيَةٍ ﻓِﻲ اﻟْﻌِﻠْﻢِ)

** huis 359 **

**حُﻜْﻢُ ﺗَﻤْﯿِﯿْﺰِ إذا ﻛﺎنَ ﻣُﻤَﯿّﺰُ ﻣَﻠْﺤُﻮْظًا** (The rule for the **تَﻤْﯿِﯿْﺰ** if the **ﻣُﻤَﯿّﺰ** is inferred) **359**

151. If the **ﻣُﻤَﯿّﺰ** is inferred and not mentioned, the **تَﻤْﯿِﯿْﺰ** is put in **nasb**

** huis 364 **

**اﻟْﻤَﻨَﺎدَى** (The vocative) **364**

152. The **اﻟْﻤَﻨَﺎدَى** (vocative) is a noun that's mentioned after ﻋَرْضُ ﻣُﻨَﺎدَى ﻋَنْ ذِﻛْرِ ﻣَدْيَةٍ or one of its siblings, requesting the approach of who/what that noun signifies.

153. The **اﻟْﻤَﻨَﺎدَى** is in **nasb** if it is (e.g. ﻋَرْضُ ﻣُﻨَﺎدَى ﻋَنْ ذِﻛْرِ ﻣَدْيَةٍ or a مَﺿَﺎف (something that resembles a مَﺿَﺎف) or a ﻋَرْضُ ﻣُﻨَﺎدَى ﻋَنْ ذِﻛْرِ ﻣَدْيَةٍ (intended indefinite noun) (e.g. ﻋَرْضُ ﻣُﻨَﺎدَى ﻋَنْ ذِﻛْرِ ﻣَدْيَةٍ). It is fixed on **raf**' if it is (1) a ﻋَرْضُ ﻣُﻨَﺎدَى or (2) a singular proper name (e.g. ﻋَرْضُ ﻣُﻨَﺎدَى ﻋَنْ ذِﻛْرِ ﻣَدْيَةٍ. What's meant by "singular" is whatever is neither a مَﺿَﺎف nor something that resembles a مَﺿَﺎف.

** huis 369 **

**اﻟْﻌَﻠَﻢُ اﻟْﻤَﻤْﻨُﻮْعُ ﻣِﻦ اﻟﺼﱠﺮْفِ** (The partly flexible noun) **369**

**اﻟْﻌَﻠَﻢُ اﻟْﻤَﻤْﻨُﻮْعُ ﻣِﻦ اﻟﺼﱠﺮْفِ** (The proper name that is partly flexible) **369**
154. The (proper name) is prevented from having a kasrah if it is:

1. feminine - e.g. زَيْنَبُ  
2. (non-Arab) - e.g. إِسْمَاعِيْلَ  
3. (composed from words mixed together) - e.g. فَاطُمَيْخَانَ  
4. added to using an at the end - e.g. عُسْمَانُ  
5. on the pattern of a plural - e.g. أَحْمَدُ  
6. (masculine) with three letters, the first having dhammah and the second having fathah - e.g. عُمَرُ  

155. The (descriptive word) is prevented from having a kasrah if it is:

1. On the pattern of فَطْشَانُ - e.g. عَطْشَانُ  
2. On the pattern of أَسْبَقُ - e.g. أَسْبَقُ  
3. From مَوْحَدّ / أُحَدّ "(one by one) up to مَعْشَر" / أَلِف "(ten by ten)"

156. A noun is if it:

1. is in the form of the utmost plural - i.e. a broken plural that has an additional followed by two or three letters (e.g. مَدَارِسُ and عَصَافِيْرُ)  
2. ends using the elongated alif (the elongated alif of feminization) - i.e. feminine noun that ends with (e.g. صَحرَاءَ)  
3. ends using the shortened alif (the shortened alif of feminization) - i.e. feminine noun that ends with (e.g. نُعْمَى)

157. The is given jarr using kasrah if it is or starts with the
The نَعْﺖ (description) is two kinds: حَقِيْقِيّ (true) and سَبَبِيّ (causal). The حَقِيْقِيّ indicates a trait that actually resides in the مَﺘْﺒُﻮْع (word it follows). The سَبَبِيّ indicates a trait in a noun that is tied to the مَﺘْﺒُﻮْع (e.g. رَكِﺒْﺖُ اﻟْﺠَﻤِﯿْﻞَ اﻟْﺤِﺼﺎنَ).

مُطَﺎبَﻘَﺔُ اﻟﻨﱠﻌْﺖِ وَاﻟْﻤَﻨْﻌُﻮْتِ (Agreement between the description and the described word) 379

The نَعْﺖ in both of its kinds follows the مَﻨْﻌُﻮْت (word that is described) in its раً. In addition to the above, the نَعْﺖ حَقِيْقِيّ follows the مَﻨْﻌُﻮْت (singularity), (dualness), and its being (masculine) or (feminine)

The سَبَبِيّ نَعْﺖ is (singular), and what’s after it is considered in regards to whether it is مُﺬَﻛﱠﺮ or مُﺆَﻧّﺖ.

النَعْﺖِ ﺣِﯿْﻦَ ﯾَﮑُﻮْنُ ﺟُﻤْﻠَةً (The نَعْﺖ when it's a sentence) 381

162. A حَجَلَ (sentence) after a مَﻌْﺮِﻓَﺔ is a صِﻔَﺔ (trait/description), and after a مَﻌْﺮِﻓَﺔ is a حَال (condition)

الْتَﻮْﻛِﯿْﺪُ (The emphasis) 387

163. The التَﻮْﻛِﯿْﺪ (emphasis) is a follow-up word that is mentioned in the talk to ward off what the listener might presume that is not intended by it, and it is two kinds: مَعْﻨَﻮِيّ (by meaning) and لَﻔْﻆِيّ (by wording)

164. The التَﻮْﻛِﯿْﺪ مَعْﻨَﻮِي is emphasized using phrases, each of which connect to a ضَﻤِﯿْﺮ (pronoun) that agrees with the مُﺆَﻛﱠﺪ (noun that is being emphasized)

165. The التَﻮْﻛِﯿْﺪ لَﻔْﻆي occurs by repeating the phrase, whether an اسْم (e.g. زَأْيَتُ اﻟْمَﺻَﺎحِ ﺑَالْجَنوُبِ), or a حَجَلَة (e.g. ﻰَﺗْرَاءَ ﺑَإِذِ اﻟْمَؤُوْدَ) ًأَوْاً ﻟَا ﺑَإِذِ اﻟْمَؤُوْدَ ﺑَإِذِ اﻟْمَؤُوْدَ)

166. The التَﻮْﻛِﯿْﺪ الضَّﻤِﯿْرِ ﻣَتْﺻِﻞِ وَالْمُسْتَتْرِ (Emphasizing the attached and the hidden pronoun) 390

166. The ضَﻤِﯿْر مَتْﺻِﻞ (attached pronoun) and ضَﻤِﯿْر مَسْتَتْر (hidden pronoun) are emphasized by using a detached (منْفَﺼِﻞ) pronoun of раً (e.g. ﻰَﺗْرَاءَ ﺑَإِذِ اﻟْمَؤُوْدَ)

167. The attached and hidden pronouns of раً are not given emphasis using ﻰَﺗْرَاءَ ﺑَإِذِ اﻟْمَؤُوْدَ except after emphasizing it using a detached (منْفَﺼِﻞ) pronoun of раً (e.g. ﻰَﺗْرَاءَ ﺑَإِذِ اﻟْمَؤُوْدَ ًأَوْاً ﻟَا ﺑَإِذِ اﻟْمَؤُوْدَ)
The conjunction (العطف) 397

168. The conjunction (العطف) is a follower that has one of these حُروْف (particles) between it and the word it follows:
   - وَ - ثم - أو - أم - لا - بل - لكن - حتى

The meanings of the conjunctive particles (معاني حُروْف العطف) 398

169. The conjunctive particles (حُروْف العطف) are nine:
   1. وَ - for general combination
   2. فَ - for ordering with immediate follow-up
   3. ثُمَّ - for ordering with delay in follow-up
   4. أو - for doubt or offering a choice
   5. أم - for seeking something to be specified
   6. لا - for negation
   7. بل - for turning away from one thing to another
   8. لكن - for correction
   9. حتى - for limits (up to/including)

The conjunctive و and the و of accompaniment (وَاوُ العطف وَاوُ المَعِيّة) 401

170. The conjunctive و offers that what's after and before share in having the same stipulation applied to them, and the noun after و follows what's before the و in status.

171. The و of accompaniment (و) does not indicate that what's before and after it share in having the same stipulation applied to them. Rather, it gives the meaning of togetherness, and the noun after the و will always be in النسب, on the basis that it is a مفعول مفعول (object of accompaniment).

172. The و is specifically for accompaniment if something prevents it from being an عطف (conjunction).

173. The و is specifically for عطف after an action that can only arise from multiple entities.

174. If عطف is correct, but not required, the و can be for either مَعِيَّة or عطف (accompaniment)

The substitute (البدل) 406

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29
175. The بَدَل (substitute) is a grammatical follower that is paved for using a noun before it that isn't actually intended itself, and it is several kinds:
   o بَدَل مُطَابِﻖ (congruent substitute)
   o بَدَل بَعْﺾٍ (partial substitute)
   o بَدَل اَشْﺘِﻤﺎلٍ (substituting something for what contains it)

176. ضمير بَدَل الشَّتَمَالَ require a ضمير that goes back to what they substitute for (e.g. ثَﻠُﺜَﻪُ اﻟﺪﱠﻧْﻦَ قَﻀَﯿْﺖٍ and إﻧْﺸَﺎدَهُ اﻟﺸﱠﺎﻋِﺮَ ﺳَﻤْﻌْﺖُ).

177. Questions are asked about what's enclosed in the جُﻤْﻠَﺔ (sentence) using أَ and ﻫَﻞْ, and the answer will be أَ or ﻫَﻞْ in the affirmative and لا in the negative.

178. أَ is also used ask questions about one of two or more things, and the answer will be to specify one or the other.

179. There are other أدوات (tools) used to ask questions besides أَ and ﻫَﻞْ and some of the most well-known are:
   o ﻣَﻦْ - for intelligent beings
   o ﻣَﺎ - for non-intelligent beings
   o ﻣَﺘَﻰ - for time
   o ﺗَﺄَنَ - for place
   o ﻛَﯿْﻒَ - for how/situation
   o ﺗَﻚَمْ - for number
   o ﺍَيْ - for any of the above

180. If the أدوات (tool used for questioning) is one of the above seven, the answer will be to specify what was asked about.

181. Negative أدوات (interrogative sentences) start with the أدوات الاستفهام and immediately followed by the أدوات النفي (tool of negation).
182. Negative interrogative sentences are answered using بَلِي in the affirmative and ﻦَعْمَ in the negative