



Basic Introduction
to
Nahw

Prepared
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

What is the theory of الْعَمَلُ ?

Basically, the theory of الْعَمَلُ involves;

- ◆ an effect / change
- ◆ at the end of a word
- ◆ produced by another word preceding it.

Thus, in the following sentences:

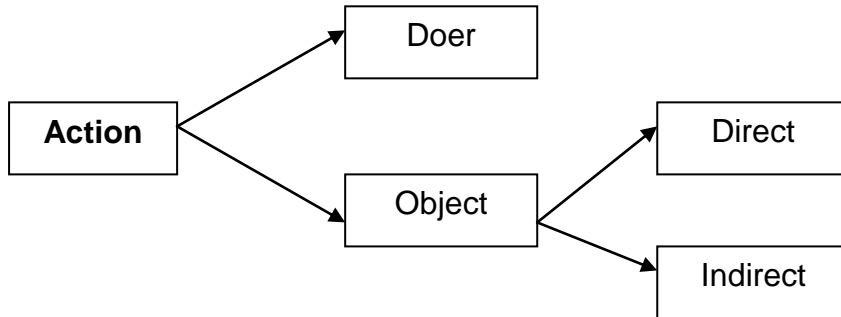
جَاءَ الْمُدْرَسُ	(The teacher came)
سَأَلْتُ الْمُدْرَسَ	(I asked the teacher)
سَلَّمْتُ عَلَى الْمُدْرَسِ	(I greeted the teacher)

the effect / change is the الضَّمَّة , the الْفَتْحَة and the الْكَسْرَة at the end of "الْمُدْرَسُ" produced by "جَاءَ" in the first sentence, "سَأَلَ" in the second sentence and "عَلَى" in the third sentence respectively.

The effect / change in Arabic is called "الْعَمَلُ" , the word at whose end the effect / change is produced is called the "الْمَعْمُولُ" and the word which produces the effect / change is called the "الْعَامِلُ" .

Remark (Optional Reading): The reason for these changes or effects produced at the end of "الْمُدْرَسُ" is to distinguish the different grammatical roles or functions that a word like "الْمُدْرَسُ" acquires when placed in a sentence. Prior to its existence in the sentence, "الْمُدْرَسُ" had no other meaning apart from "the teacher". However, when it was placed after the verb "جَاءَ" it acquired the grammatical role of being the one performing the action indicated by that verb i.e. the one doing the coming. Likewise, when it was placed after the verb "سَأَلْتُ" it acquired the grammatical role of being the direct object of the action indicated by that verb i.e. the one to whom asking is done directly. Also, when it was placed after the preposition "عَلَى" it acquired the grammatical role of being the indirect object of the action of the verb "سَلَّمْتُ" since the verb is connected indirectly to the object i.e. via the particle (or more specifically the preposition) "عَلَى" .

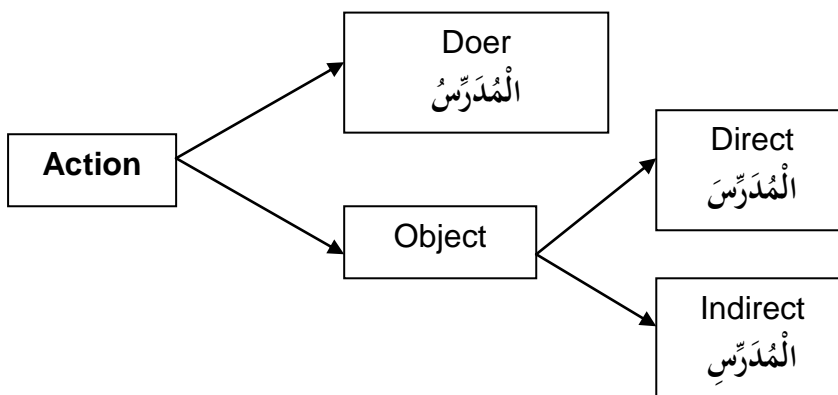
Thus, every action necessarily has a doer And optionally an object to which the verb is either directly or indirectly connected.



As these grammatical roles are all abstract meanings existing only in the mind of the speaker, the classical Arabs devised a system of phonetically and diacritically marking the ending of a word in order to make these grammatical roles known to the listener. Thus, the grammatical role of the doer of the action in the sentence became known by means of a ضَمَّة at the end of the word. The grammatical role of the direct object of the action became known by means of a فَتْحَة at the end of the word. The grammatical role of the indirect object of the action became known by means of a كَسْرَة at the end of the word.

Therefore, "المُدْرَسُ" :

- being the doer of the verb "جَاءَ" in the first sentence is marked with a ضَمَّة at its end,
- being the direct object of the verb "سَأَلْتُ" in the second sentence, is marked with a فَتْحَة , and finally
- being the indirect object of the verb "سَلَّمْتُ" in the third sentence (in that the action is transferred onto the object via the preposition "عَلَى"), is marked with a كَسْرَة .



In Arabic grammar the verb is referred to as the **الفعل** , the doer as the **الفاعل** , the direct object as the **المفعول به** and the indirect object as the **الاسم المجرور بحرف الجر** .

In Arabic sentences comprising the **الفعل** , the **الفاعل** and the **المفعول به** combination – no matter what the word-order – the noun marked with the **الضمة** is always going to be the **الفاعل** (whether grammatically or semantically) and the noun marked with the **الفتحة** is always going to be the **المفعول به** as illustrated in the following sentences:

ضَرَبَ زَيْدٌ خَالِدًا	[Zaid hit Khalid (with normal emphasis)]	VSO
ضَرَبَ خَالِدًا زَيْدٌ	[Zaid hit Khalid (with different emphasis)]	VOS
خَالِدًا ضَرَبَ زَيْدٌ	[Zaid hit Khalid (with different emphasis)]	OVS
زَيْدٌ ضَرَبَ خَالِدًا	[Zaid hit Khalid (with different emphasis)]	SVO

Compare this with the English:

Zaid hit Khalid
Khalid hit Zaid

In the examples:

جَاءَ الْمُدْرَسُ	(The teacher came)
سَأَلْتُ الْمُدْرَسَ	(I asked the teacher)
سَلَّمْتُ عَلَى الْمُدْرَسِ	(I greeted the teacher)

we indicated the **الفاعل** , the **المفعول به** and the **الاسم المجرور بحرف الجر** in separate sentences. However, it is possible for them to occur all in one sentence, e.g.

"سَأَلَ الطَّالِبُ الْمُدْرَسَ عَنِ الْمَسْأَلَةِ" (The student asked the teacher about the problem / issue)

Here, "الطَّالِبُ" is the **الفاعل** ,

"الْمُدْرَسَ" the **المفعول به** , and

"الْمَسْأَلَةِ" the **الاسم المجرور بحرف الجر** .

We mentioned earlier that Arabic has a flexible word-order and that in sentences comprising the **الفعل** , the **الفاعل** , the **المفعول به** and the **الاسم المجرور بحرف الجر**

combination: the **الْفَاعِلِ** , the **الْمَفْعُولِ بِهِ** and the **الاسْمِ الْمَجْرُورِ بِحَرْفِ الْجَرِّ** are determined by how their endings are marked. Thus, the following are some of the word-orders.

"سَأَلَ الْمُدْرَسَ الطَّالِبُ عَنِ الْمَسْأَلَةِ"	(V – O – S – PP)
"سَأَلَ عَنِ الْمَسْأَلَةِ الطَّالِبُ الْمُدْرَسَ"	(V – PP – S – O)
"سَأَلَ الْمُدْرَسَ عَنِ الْمَسْأَلَةِ الطَّالِبُ"	(V – O – PP – S)
"الْمُدْرَسَ سَأَلَ الطَّالِبُ عَنِ الْمَسْأَلَةِ"	(O – V – S – PP)
"عَنِ الْمَسْأَلَةِ سَأَلَ الطَّالِبُ الْمُدْرَسَ"	(PP – V – S – O)

V	=	Verb	→	سَأَلَ
S	=	Subject	→	الطَّالِبُ
O	=	Object	→	الْمُدْرَسَ
PP	=	Prepositional Phrase	→	عَنِ الْمَسْأَلَةِ

In all of the above sentences: "الطَّالِبُ" is the **الْفَاعِلِ** , "الْمُدْرَسَ" the **الْمَفْعُولِ بِهِ** , and "الْمَسْأَلَةِ" the **الاسْمِ الْمَجْرُورِ بِحَرْفِ الْجَرِّ** .

Is the application of the theory of الْعَمَل confined to the الاسم ?

The previous examples illustrate the application of the theory of الْعَمَل to an اسم (noun), namely: "المُدْرَس". However, its application is not confined to the الاسم only but extends to the الْفِعْل (verb) as well as illustrated in the following set of examples:

أَكْتُبُ	(I write / will write)
لَنْ أَكْتُبَ	(I will not write)
لَمْ أَكْتُبْ	(I did not write)

Here the الْعَمَل is the الضَّمَّة , the الْفَتْحَة and the السُّكُون at the end of the verb "أَكْتُبُ" , which makes "أَكْتُبُ" the الْمَعْمُول . While the الْعَامِل in the second and third sentence viz. "لَنْ أَكْتُبَ" and "لَمْ أَكْتُبْ" , is a clearly expressible word namely "لَنْ" and "لَمْ" respectively, the الْعَامِل in the first sentence is not a clearly expressible word but rather an abstract *idea*. This idea is the fact that "أَكْتُبُ" is divested of "لَنْ" , "لَمْ" or any other word that performs the same function. It is this idea (i.e. the absence of "لَنْ" , "لَمْ" and their likes) that produces the الضَّمَّة at the end of "أَكْتُبُ". If we did not assume the الْعَامِل to be this idea we would have been left with a situation of an effect (in the form of a ضَمَّة) without a cause, which is unacceptable in the theory of الْعَمَل . The الْعَامِل in the form of an abstract idea is called "عَامِل مَعْنَوِي" (abstract governor) as opposed to the الْعَامِل in the form of a concrete word which is called "عَامِل لَفْظِي" (concrete governor).

What are the specific types of الْعَمَل, الْعَامِل and الْمَعْمُول called?

Moreover, the الْعَمَل by means of the الضَّمَّة (which applies to both the الاسم and the الْفِعْل) is called الرَّفْع . The الْعَمَل by means of the الْفَتْحَة (which applies to both the الاسم and the الْفِعْل) is called النَّصْب . The الْعَمَل by means of the الْكَسْرَة (which applies to the الاسم only) is called الْجَرّ or الْخَفْض . The الْعَمَل by means of the السُّكُون (which applies to the الْفِعْل only) is called الْجَزْم . From this it becomes apparent that:

- ◆ الْعَمَل is synonymous with الإِعْرَاب (declension)
- ◆ الْجَرّ or الْخَفْض is not applicable to the الْفِعْل , and الْجَزْم is not applicable to the الاسم .

The word at whose end الرَّفْع is produced is called "مَرْفُوع" , the word at whose end النَّصْب is produced is called "مَنْصُوب" , the word at whose end الْجَرّ or الْخَفْض is produced is called "مَجْرُور" or "مَخْفُوض" and the word at whose end الْجَزْم is produced is called "مَجْزُوم" .

The word (or idea) producing الرَّفْع is called "رَافِع" or "عَامِل رَفِيع" , the word producing النَّصْب is called "نَاصِب" or "عَامِل نَصْبٍ" , the word producing الْجَرّ or الْخَفْض is called "جَارٍ" or "عَامِل" "جَرٍّ" or "خَافِض" or "عَامِل خَفِضٍ" and finally the word producing الْجَزْم is called "جَازِم" or "عَامِل جَزْمٍ" .

Hence, in the sentences "جَاءَ الْمُدْرَسُ" and "أَكْتُبُ" :

- ◆ الرَّفْع is the الضَّمَّة at the end of "الْمُدْرَسُ" and "أَكْتُبُ" ,
- ◆ the الرَّافِع of "الْمُدْرَسُ" is the verb "جَاءَ" and the الرَّافِع of "أَكْتُبُ" is the absence of a نَاصِب (like "لَنْ") and a جَازِم (like "لَمْ") and
- ◆ the مَرْفُوع is "الْمُدْرَسُ" and "أَكْتُبُ" .

In the sentences "سَأَلْتُ الْمُدْرَسَ" and "لَنْ أَكْتُبُ" :

- ◆ النَّصْب is the الْفَتْحَة at the end of "الْمُدْرَسَ" and "أَكْتُبُ" ,
- ◆ the النَّاصِب of "الْمُدْرَسَ" is the verb "سَأَلَ" and the النَّاصِب of "أَكْتُبُ" is the particle "لَنْ" and
- ◆ the مَنْصُوب is "الْمُدْرَسَ" and "أَكْتُبُ" .

In the sentence "سَلَّمْتُ عَلَى الْمُدْرَسِ" :

- ◆ الجَرّ or الخَفْضُ is the الكَسْرَة at the end of "الْمُدْرَسِ" ,
- ◆ the الْجَارّ or الخَافِضُ of "الْمُدْرَسِ" is the preposition "عَلَى" and
- ◆ the الْمَجْرُور or الْمَخْفُوضُ is "الْمُدْرَسِ" .

In the sentence "لَمْ أَكْتُبْ" :

- ◆ الْجَزْمُ is the السُّكُونُ at the end of "أَكْتُبْ" ,
- ◆ the الْجَزَامُ of "أَكْتُبْ" is the particle "لَمْ" and
- ◆ the الْمَجْرُومُ is "أَكْتُبْ" .

Is الْعَمَل always explicit i.e. clearly expressible?

The الْعَمَل in all of the previous examples has been explicit and clearly expressible, that is, a clearly expressible ضَمَّة for الرَّفْع , a clearly expressible فَتْحَة for النَّصْب , a clearly expressible كَسْرَة for الْجَرّ or الْخَفْض and a clearly expressible سُكُون for الْجَزْم . However, it is also possible for the الْعَمَل to be implicit and not clearly expressible like the noun "مُدْرَس" when it is annexed to the pronominal suffix "ي" (meaning "my") in the construct "مُدْرَسِي" (my teacher) as shown in the following examples:

جاء مُدْرَسِي	(My teacher came)
سَأَلْتُ مُدْرَسِي	(I asked my teacher)
سَلَّمْتُ عَلَي مُدْرَسِي	(I greeted my teacher)

Note that the السَّيْن of "مُدْرَس" , in all three sentences, instead of being vowelled with a ضَمَّة for الرَّفْع , a فَتْحَة for النَّصْب and a كَسْرَة for الْجَرّ or الْخَفْض it is vowelled with a كَسْرَة instead. This الْكَسْرَة is the result of the الْيَاء to which the word "مُدْرَس" is annexed. This الْيَاء necessitates a كَسْرَة (its corresponding vowel) on the letter before it. This الْكَسْرَة prevents the الضَمَّة of الرَّفْع , the الْفَتْحَة of النَّصْب and the الْكَسْرَة of الْجَرّ or الْخَفْض from becoming explicit. However, the fact that the الْعَمَل is not explicit does not mean that there is no الْعَمَل at all. In fact, we believe that there is الْعَمَل (in the form of the الضَمَّة , الْفَتْحَة and الْكَسْرَة) except that this الْعَمَل is implicit and what prevents it from becoming explicit is fact that the final letter has been vowelled with the الْكَسْرَة that corresponds to the الْيَاء and this makes it impossible for any other vowel to take its place. The الْعَمَل at the end of "مُدْرَسِي" is said to be تَقْدِيرِي or مُقَدَّر (implicit, assumed) i.e. there is a change or effect at the end of "مُدْرَسِي" produced by the preceding الْعَامِل but which – for some reason or the other – cannot become ظَاهِر (apparent, explicit).

Other cases in which the الْعَمَل is also تَقْدِيرِي or مُقَدَّر are when the word ends in one of the three weak letters i.e. the final letter is either:

(a) a واو preceded by a ضَمَّة (وُ-), which applies to verbs only e.g. "يَدْعُو" (called / invited)

(b) a يَاء preceded by a كَسْرَة (يَ -), which applies to both verbs and nouns only e.g. "يَرْمِي" (threw / cast), "القَاضِي" (the judge), and

(c) an أَلِف preceded by a فَتْحَة [either written as (أَ -) or (أَ -)], and also applies to both verbs and nouns e.g. "يُنْسَى" (forgot), "العَصَا" (the stick), "الْفَتَى" (the young lad).

In the case of the word's ending being (a) or (b) only the فَتْحَة on them is explicit (ظَاهِرَة) as for the الضَّمَّة and the كَسْرَة they are too heavy (though not impossible) to be pronounced on (a) and (b) and are therefore implicit or assumed (مُقَدَّرَة) only, e.g.

جَاءَ الْقَاضِي	(The judge came)
سَأَلْتُ الْقَاضِي	(I asked the judge)
سَلَّمْتُ عَلَى الْقَاضِي	(I greeted the judge)

Observe that in "جَاءَ الْقَاضِي", the الضَّمَّة that is meant to be on the اليَاء of "الْقَاضِي" is not pronounced but dropped instead (and replaced by a سُكُون instead), thus becoming مُقَدَّرَة (implicit and assumed) due to being heavy on the اليَاء (i.e. لِثِقَلِ الضَّمَّةِ عَلَى اليَاءِ or simply لِالثَّقَلِ). Likewise in the sentence "سَلَّمْتُ عَلَى الْقَاضِي", the كَسْرَة that is meant to be on the اليَاء of "الْقَاضِي" is not pronounced but dropped instead (and replaced by a سُكُون instead), thus becoming مُقَدَّرَة (implicit and assumed) due to being heavy on the اليَاء (i.e. لِثِقَلِ الكَسْرَةِ عَلَى اليَاءِ or simply لِالثَّقَلِ).

However, in the second sentence "سَأَلْتُ الْقَاضِي", the فَتْحَة on the اليَاء of "الْقَاضِي" proves easy to pronounced and is therefore not dropped like the الضَّمَّة and the كَسْرَة, thus remaining ظَاهِرَة (explicit and apparent) (i.e. لِخِفَّةِ الفَتْحَةِ عَلَى اليَاءِ or simply لِالخِفَّةِ).

In the case of the word's ending being (c) i.e. an أَلِف preceded by a فَتْحَة, all three vowel-markings (i.e. the الضَّمَّة, the فَتْحَة and the كَسْرَة) are all implied or assumed (مُقَدَّرَة) on the الأَلِف (whether written as (أَ -) or (أَ -)) due to the impossibility of an أَلِف being vowelled (i.e. لِتَعَدُّرِ تَحْرِيكِ الأَلِفِ or simply لِالتَّعَدُّرِ) because it always carries an unwritten سُكُون which does not allow for the الأَلِف to be vowelled e.g.

جَاءَ الْفَتَى	(The young lad came)
سَأَلْتُ الْفَتَى	(I asked the young lad)
سَلَّمْتُ عَلَى الْفَتَى	(I greeted the young lad)

Observe in all three sentences the الضَّمَّة , the الْفَتْحَة and the الْكَسْرَة that are meant to be on the الْأَلِف of "الْفَتَى" are not pronounced, thus becoming مُقَدَّرَة (implicit and assumed) due to the fact that the الْأَلِف is always unvowelled, i.e. it carries a سُكُون that prevents each of the three vowel-markings from becoming ظَاهِرَة (explicit and apparent), due to the impossibility of an أَلِف being vowelled (i.e. لِتَعْدُرِ تَحْرِيكِ الْأَلِفِ or simply لِلتَّعْدُرِ) because it always carries an unwritten سُكُون which does not allow for the الْأَلِف to be vowelled.

The aforementioned examples are those of nouns. The same can also be said for verbs when their endings are (a), (b) or (c) except that verb endings are not vowelled with the الْكَسْرَة which is therefore not applicable in their case. However, verbs, unlike, nouns *can* end in a وَاو , and thus, a verb ending can be any of the three weak letters.

Thus, in the case of (a) and (b) the الضَّمَّة is مُقَدَّرَة and the الْفَتْحَة is ظَاهِرَة , e.g.

أَدْعُو	(I call / will call or invite)
لَنْ أَدْعُو	(I will not call)
and	
أَرْمِي	(I throw / will throw)
لَنْ أَرْمِيَ	(I will not throw)

Observe that in "أَدْعُو" and "أَرْمِيَ", the الضَّمَّة – that the الْوَاو and الْيَاء is meant to take – is مُقَدَّرَة due to it being heavy to pronounce on the الْوَاو and the الْيَاء . On the other hand, the الْفَتْحَة at the end of "أَدْعُو" and "أَرْمِيَ" in "لَنْ أَدْعُو" and "لَنْ أَرْمِيَ" is ظَاهِرَة because it is easy to pronounce on them.

As for when the verb ending is (c) i.e. an أَلِف , both the الضَّمَّة and الْفَتْحَة are مُقَدَّرَة due to the الْأَلِف always being unvowelled, e.g.

أَنْسَى

(I forget / will forget)

لَنْ أَنْسَى

(I will not forget)

Observe that in both instances, the الضَّمَّة and الفَتْحَة are مُقَدَّرَة , not becoming apparent or explicit.

As for when these verbs have to take the السُّكُون (in the case of الجَزْم), produced by "لَمْ" , for example, the weak letter is dropped (since the weak letter already carries a سُّكُون and there is no حَرَكَة for "لَمْ" to drop) as will be seen later, e.g.

(وُ) لَمْ أَدْعُ

(I did not call)

(يُ) لَمْ أَرْمِ

(I did not throw)

(يُ) لَمْ أَنْسَ

(I did not forget)

In all three instances the weak ending has been dropped in the case of الجَزْم in place of the normal السُّكُون . This, however, is not a case of the العَمَل being مُقَدَّر and, therefore, does not concern us here. The reason for mentioning it, though, is merely to see how the weak-ending verbs are declined in all three cases.

Do all Arabic words take the effect of the **العامِل** whether explicitly or implicitly?

Not all Arabic words – when preceded by an **عامِل** – necessarily change or take an effect at their endings whether explicitly like in the case of "المُدْرَس" , or implicitly like in the case of "مُدْرَسِي" as seen in the previous examples. In fact, some words do not change at all but remain fixed and stable at their endings despite the action of different **عَوَامِل** on them, like "هؤلاء" in the following sentences:

جَاءَ هَؤُلَاءِ	(These / they came)
سَأَلْتُ هَؤُلَاءِ	(I asked these / them)
سَلَّمْتُ عَلَى هَؤُلَاءِ	(I greeted these / them)

Note that "هؤلاء" does not change at its ending but instead remains fixed and stable with a **كسرة** at its ending. This is despite the fact that "هؤلاء" occupies the same position as "المُدْرَس" and "مُدْرَسِي" previously. This does not mean, however, that no **عَمَل** is been exercised by the **العامِل** but rather that this **العمل** gets distributed over the place that "هؤلاء" occupies such that this place is “charged” with the action or power of the **العامِل** . However, "هؤلاء" itself is indifferent and impervious to the action of the **العامِل** and is said to be firmly based or built on the **الكسرة** that it terminates in (**مَبْنِي عَلَى الكسرة**) .

Another example of a word that remains unchanged at its ending despite being governed by an **عامِل** is "تَكْتُبِن" (You f. p. write / will write):

تَكْتُبِن
لَنْ تَكْتُبِنَ
لَمْ تَكْتُبِنَ

Observe in these sentences that verb "تَكْتُبِن" remains unchanged at its ending despite the fact that it occupies the same position occupied by "أَكْتُب" previously. Again, as was the case with "هؤلاء" , the **العمل** of the **العامِل** gets distributed over the place that "تَكْتُبِن" occupies rather than affecting "تَكْتُبِن" in any way. Because the **العمل** gets distributed over

the place as a whole instead of causing the ending to change we refer to it as **الْعَمَلُ الْمَحَلِّيُّ** (i.e. **الْعَمَلُ** that is place-related rather than end-related).

Words like "هُؤُلَاءِ" and "تَكْتُبْنَ" are called **مَبْنِيَّ** (indeclinable, literally "built") because they are firmly built on the sign in which they end in never changing from it.

On the other hand, words like "الْمُدْرَسُ" and "أَكْتُبُ" which do change at their endings on account of the action of the **الْعَامِلِ** , are called **مُعْرَبٌ** (declinable).

Is the الضمّة – الفتحّة – الكسرة declension the only possible declension in the الاسم ?

The الضمّة – الفتحّة – الكسرة declension that we have observed in "المُدْرَس" is one of six possible declensions in the الاسم and it is referred to as the declension of the الْمُنْصَرَفِ (fully-declinable) and applies to both the singular (الْمُفْرَدِ) and the broken plural (جَمْعِ التَّكْسِيرِ), e.g.

جاء المُدْرَسُ	(The teacher came)
سألتُ المُدْرَسَ	(I asked the teacher)
سَلَّمْتُ عَلَى المُدْرَسِ	(I greeted the teacher)

جاءَ الطُّلَّابُ	(The students came)
سَأَلْتُ الطُّلَّابَ	(I asked the students)
سَلَّمْتُ عَلَى الطُّلَّابِ	(I greeted the students)

The other five declensions are:

(a) the declension of the الْمَمْنُوعِ مِنَ الصَّرْفِ / غَيْرِ الْمُنْصَرَفِ (semi-declinable) which has the combination: الضمّة – الفتحّة – الكسرة , and applies also to the singular (الْمُفْرَدِ) and the broken plural (جَمْعِ التَّكْسِيرِ), e.g.

جاءَ أَحْمَدُ	(Ahmad came)
سَأَلْتُ أَحْمَدَ	(I asked Ahmad)
سَلَّمْتُ عَلَى أَحْمَدَ	(I greeted Ahmad)

جاءَ عُلَمَاءُ	(Scholars came)
سَأَلْتُ عُلَمَاءَ	(I asked scholars)
سَلَّمْتُ عَلَى عُلَمَاءَ	(I greeted scholars)

(b) the declension of the sound feminine plural (جَمْعِ الْمُؤَنَّثِ السَّالِمِ) , which has the combination: الضمّة – الكسرة – الكسرة , e.g.

جَاءَتِ الْمُدْرَسَاتُ	(The female teachers came)
سَأَلْتُ الْمُدْرَسَاتِ	(I asked the female teachers)
سَلَّمْتُ عَلَى الْمُدْرَسَاتِ	(I greeted the female teachers)

(c) the declension of the dual (الْمُثَنَّى) whether masculine or female, which has the combination: الْيَاء - الْيَاء - الْأَلِف , e.g.

جَاءَ الْمُدْرَسَانِ	(The two male teachers came)
سَأَلْتُ الْمُدْرَسَيْنِ	(I asked the two male teachers)
سَلَّمْتُ عَلَى الْمُدْرَسَيْنِ	(I greeted the two male teachers)
جَاءَتِ الْمُدْرَسَتَانِ	(The two female teachers came)
سَأَلْتُ الْمُدْرَسَتَيْنِ	(I asked the two female teachers)
سَلَّمْتُ عَلَى الْمُدْرَسَتَيْنِ	(I greeted the two female teachers)

(d) the declension of the sound masculine plural (جَمْعُ الْمَذَكَّرِ السَّلِيمِ) , which has the combination: الْيَاء - الْيَاء - الْوَاو , e.g.

جَاءَ الْمُدْرَسُونَ	(The male teachers came)
سَأَلْتُ الْمُدْرَسِينَ	(I asked the male teachers)
سَلَّمْتُ عَلَى الْمُدْرَسِينَ	(I greeted the male teachers)

(e) the declension of the five nouns (الْأَسْمَاءُ الْخَمْسَةُ) , which has the combination: الْيَاء - الْأَلِف - الْوَاو , e.g.

جَاءَ أَبُوكَ	(Your father came)
سَأَلْتُ أَبَاكَ	(I asked your father)
سَلَّمْتُ عَلَى أَبِيكَ	(I greeted your father)

The following table sums up the six declensions in the الاسم :

الاسم المُعْرَب Type of	عَلَامَةُ الرَّفْعِ	عَلَامَةُ النَّصْبِ	عَلَامَةُ الْجَرِّ
1. المُنْصَرِفِ	الضَّمَّة	الْفَتْحَة	الْكَسْرَة
2. غَيْرِ المُنْصَرِفِ	الضَّمَّة	الْفَتْحَة	الْفَتْحَة
3. جَمْعِ المُوْنَّثِ السَّالِمِ	الضَّمَّة	الْكَسْرَة	الْكَسْرَة
4. المُثَنِّي	الأَلِف	أَلْيَاء	أَلْيَاء
5. جَمْعِ المُنْذَكَّرِ السَّالِمِ	أَلْوَاو	أَلْيَاء	أَلْيَاء
6. الأَسْمَاءِ الخَمْسَةِ	أَلْوَاو	الأَلِف	أَلْيَاء

Is the الضمّة – الفتحّة – السكّون declension the only possible declension in the الفعل ؟

The الضمّة – الفتحّة – السكّون declension is one of three possible declensions in the الفعل and applies to the sound-ending المضارع الفعل when it is free from the following suffixes:

- ◆ the الف الانثيين (*Alif* denoting the dual),
- ◆ the واو الجماعة (*Waw* denoting masculine plural),
- ◆ the ياء المخاطبة (*Ya'* denoting 2nd person feminine singular),
- ◆ the نون النسوة (*Nun* denoting feminine plural) and
- ◆ the نون التوكيد المباشرة (*Nun* of Intensification suffixed directly to the verb):

e.g.

أَكْتُبُ	(I write / will write)
لَنْ أَكْتُبَ	(I will not write)
لَمْ أَكْتُبْ	(I did not write)

This category can also be called the “sound-ending four verbs” referring to the المضارع when it has only one of the four letters of "أَنْيْتُ" [أ , ن , ي , ت] prefixed to it (and nothing-else): أَكْتُبُ , يَكْتُبُ , نَكْتُبُ , تَكْتُبُ .

The other two declensions are:

- (a) the declension of the weak-ending الفعل المضارع when it is free from the abovementioned suffixes, which has the combination: حذف الآخر – الفتحّة – الضمّة (dropping of the weak-ending) e.g.

المُعْتَلِّ بِالْأَلِفِ	المُعْتَلِّ بِالْيَاءِ	المُعْتَلِّ بِالْوَاوِ
(I forget / will forget) أَنْسَى	(I throw / will throw) أَرْمِي	(I call / will call) أَدْعُو
(I will not forget) لَنْ أَنْسَى	(I will not throw) لَنْ أَرْمِي	(I will not call) لَنْ أَدْعُو
(I did not forget) لَمْ أَنْسَ	(I did not throw) لَمْ أَرْمِ	(I did not call) لَمْ أَدْعُ

This category can also be called the “weak-ending four verbs” referring to the **المُضَارِع** when it has only one of the four letters of "أَنْبِتُ" [ت , ي , ن , أ] prefixed to it (and nothing-else):

تَدْعُو and يَدْعُو , نَدْعُو , أَدْعُو

تَرْمِي and يَرْمِي , نَرْمِي , أَرْمِي

تَنْسَى and يَنْسَى , نَنْسَى , أَنْسَى

(b) the declension of the five verbs (الأفعال الخمسة) , that is, the **الفعل المضارع** when it has the **الف الاثنین** , the **ياء المخاطبة** and **واو الجماعة** suffixed to it:

تَكْتُبَانِ , تَكْتُبُونَ , يَكْتُبُونَ , تَكْتُبِينَ , and has the combination: حَذْفِ النُّونِ – حَذْفِ النُّونِ – التُّونِ (dropping of the *Nun*) e.g.

ياء المُخَاطَبَةِ	واو الجَمَاعَةِ	ألف الاثنین
(You <i>f.s.</i> write / will write) تَكْتُبِينَ	(You <i>m.p.</i> write / will write) تَكْتُبُونَ	(You <i>d</i> write / will write) تَكْتُبَانِ
(You <i>f.s.</i> will not write) لَنْ تَكْتُبِي	(You <i>m.p.</i> will not write) لَنْ تَكْتُبُوا	(You <i>d</i> will not write) لَنْ تَكْتُبَا
(You <i>f.s.</i> did not write) لَنْ تَكْتُبِي	(You <i>m.p.</i> will not write) لَمْ تَكْتُبُوا	(You <i>d</i> did not write) لَمْ تَكْتُبَا

The following table sums up the three declensions in the **الفعل** :

Type of الفعل المُعْرَب :	عَلَامَةُ الرَّفْعِ	عَلَامَةُ النَّصْبِ	عَلَامَةُ الْجَزْمِ
1. المُضَارِعِ الصَّحِيحِ الْآخِرِ	الضَّمَّة	الْفَتْحَة	السُّكُون
2. المُضَارِعِ الْمُعْتَلِّ الْآخِرِ	الضَّمَّة (المُقَدَّرَة)	الْفَتْحَة (الظَّاهِرَة / المُقَدَّرَة)	حَذْفِ الْآخِرِ
3. الأفعال الخمسة	تُبُوتِ النُّونِ	حَذْفِ النُّونِ	حَذْفِ النُّونِ

Is the الفَاعِل the only place in which the الاسم is made مَرْفُوع , the المَفْعُول بِهِ the only place in which it is made مَنْصُوب and the المَجْرُور بِحَرْفِ الْجَرِّ the only place in which it is made مَجْرُور ?

The الفَاعِل is not the only place in which the الاسم is made مَرْفُوع , nor the المَفْعُول بِهِ the only place in which it is made مَنْصُوب nor the المَجْرُور بِحَرْفِ الْجَرِّ the only place in which it is made مَجْرُور . There is a total of six places in which the الاسم is made مَرْفُوع and are referred to as the المَرْفُوعَات , a total of eleven places in which it is made مَنْصُوب and are referred to as the المَنْصُوبَات and a total of two places in which it is made مَجْرُور and are referred to as the المَجْرُورَات . Besides these nineteen places there are also four secondary places called the التَّوَابِع (followers) in that they merely follow the preceding الاسم in its specific declension or الإِعْرَاب . In other words, they have no declension of their own and are dependent on the declension of the preceding الاسم for their declension.

The following is a general treatment of the المَرْفُوعَات , the المَنْصُوبَات and the المَجْرُورَات as well as the التَّوَابِع which focuses on a basic definition and illustration of each of the nineteen places of الإِعْرَاب and the four التَّوَابِع :

The المَرْفُوعَات

1. The الْفَاعِلِ is an اسْم that is preceded by a فِعْلٍ مَعْلُومٍ (active verb) and denotes the one doing the action indicated by that verb, e.g.

قَرَأَ الطَّالِبُ الْكِتَابَ (The student read the book)

2. The نَائِبِ الْفَاعِلِ is an اسْم that is preceded by a فِعْلٍ مَجْهُولٍ (passive verb) and takes the place of the الْفَاعِلِ after the latter has been dropped, e.g.

قُرِئَ الْكِتَابُ (The book was read)

3. The الْمُبْتَدَأِ (subject of nominal sentence) is an اسْم that normally occurs at the beginning of the sentence and denotes that about which information is given by what follows it (i.e. by the الْخَبَرِ), e.g.

الطَّالِبُ حَاضِرٌ (The student is present)

4. The الْخَبَرِ (predicate) is that which normally follows the الْمُبْتَدَأِ and gives information about the الْمُبْتَدَأِ , e.g.

الطَّالِبُ حَاضِرٌ (The student is present)

5. The "كَانَ" اسْم (or the الاسْم of one of its sisters) is the الْمُبْتَدَأِ after it and its الْخَبَرِ have been acted upon by "كَانَ" (or one of its sisters) which causes the الْمُبْتَدَأِ to be مَرْفُوعٌ and the الْخَبَرِ to be مَنْصُوبٌ , e.g.

كَانَ الطَّالِبُ حَاضِرًا (The student was present)

6. The "إِنَّ" خَبَرِ (or the الْخَبَرِ of one its sisters) is the الْخَبَرِ after it and its الْمُبْتَدَأِ have been acted upon by "إِنَّ" (or one of its sisters) which causes the الْمُبْتَدَأِ to be مَنْصُوبٌ and the الْخَبَرِ to be مَرْفُوعٌ , e.g.

إِنَّ الطَّالِبَ حَاضِرٌ (Indeed, the student is present)

The المَصُوبَات

1. The المَفْعُولِ بِهِ (direct object) is an اسم on which the action of the الفِعْل occurs or to which it is applied, e.g.

قَرَأَ الطَّالِبُ الكِتَابَ (The student read the book)

2. The المَفْعُولِ فِيهِ (adverbial object) is an اسم denoting the time or place in which the action of the الفِعْل occurs, e.g.

قَرَأَ الطَّالِبُ الصَّبَاحَ أَمَامَ المُدَرِّسِ (The student read this morning in front of the teacher)

3. The المَفْعُولِ لَهُ / لِأَجْلِهِ (object of purpose / reason / motive) is an اسم (usually a mental action) that denotes the purpose or motive for doing the action of the الفِعْل , e.g.

قَرَأَ الطَّالِبُ رَغْبَةً فِي العِلْمِ (The student read out of desire for knowledge)

4. The المَفْعُولِ مَعَهُ (object of accompaniment) is an اسم that occurs after the الوَاو having the meaning of "مع" to denote that in whose company (or presence) or with which the action of the الفِعْل is done, e.g.

قَرَأَ الطَّالِبُ وَخَالِدًا (The student read with Khalid or in his company)

5. The المَفْعُولِ المُطْلَقِ (absolute / unrestricted object) is an اسم (more specifically the infinitive or مَصْدَر of the verb) that is mentioned after a فِعْل sharing in the same root or stem to either reinforce the meaning of the action that is performed or to clarify the manner in which or number of times the action is performed, e.g.

قَرَأَ الطَّالِبُ قِرَاءَةً (The student really read)

قَرَأَ الطَّالِبُ قِرَاءَةً سَرِيعَةً (The student read fast)

قَرَأَ الطَّالِبُ قِرَاءَتَيْنِ (The student read two readings)

6. The الحَال (state or condition) is an اسم that denotes the state or condition of the الفَاعِل or المَفْعُول at the time the action takes place, e.g.

قَرَأَ الطَّالِبُ جَالِساً (The student read sitting or while sitting)

قَرَأَ الطَّالِبُ الْكِتَابَ مَرْفُوعاً أَمَامَهُ (the student read the book raised in front of him)

7. The التَّمْيِيزُ (specification or specifier) is an اسْم that specifies what is actually meant or intended by a preceding vague اسْم , e.g.

قَرَأَ الطَّالِبُ عِشْرِينَ صَفْحَةً (The student read twenty pages)

8. The المُسْتَشْنَى بِـ"إِلَّا" (excepted / excluded by means of "إِلَّا") is an اسْم mentioned after "إِلَّا" to denote that is excluded from what is mentioned before "إِلَّا" , e.g.

قَرَأَ الطَّالِبُ الْكِتَابَ إِلَّا صَفْحَةً وَاحِدَةً (The student read the book except one page)

9. The المُنَادَى (vocative / addressee) is an اسْم mentioned after "يَا" or one of the other particles used for addressing to denote that the bearer of that name or reference or title is being addressed, e.g.

يَا مُدِيرَ الْمَدْرَسَةِ (O Principal / Headmaster of the school)

10. The خَبَر "كَانَ" (or the الخَبَر of one of its sisters) is the الخَبَر after it and its المُبْتَدَأُ have been acted upon by "كَانَ" (or one of its sisters) which causes the المُبْتَدَأُ to be مَرْفُوع and the الخَبَر to be مَنْصُوب , e.g.

كَانَ الطَّالِبُ حَاضِراً (The student was present)

11. The اسْم "إِنَّ" (or the الاسْم of one of its sisters) is the المُبْتَدَأُ after it and its الخَبَر have been acted upon by "إِنَّ" (or one of its sisters) which causes the المُبْتَدَأُ to be مَنْصُوب and the الخَبَر to be مَرْفُوع , e.g.

إِنَّ الطَّالِبَ حَاضِرٌ (Indeed, the student is present)

The الْمَجْرُورَات

1. The الْمَسْبُوق بِحَرْفِ الْجَرِّ is an اسم that is governed by one of approximately seventeen حُرُوفِ الْجَرِّ , e.g.

قَرَأَ الطَّالِبُ فِي الْفَصْلِ (The student read in the classroom)

2. The الْمُضَافِ إِلَيْهِ (the noun annexed to) is an اسم to which a preceding اسم – called the الْمُضَافِ – is annexed such that the former is always in a state of الْجَرِّ and at the same time the الْمُضَافِ gains specificity from the الْمُضَافِ إِلَيْهِ if the latter is indefinite or definiteness if the latter is definite, e.g.

مُدِيرُ مَدْرَسَةٍ (A director of a school / a school director)

مُدِيرُ الْمَدْرَسَةِ (The director of the school / the school director)

The التَّوَابِع

All تَوَابِع (followers) follow the preceding word – called the الْمَتَّبِع (the word that is followed) – in its declension or place of declension, and are four in number: the الصِّفَّة / النَّعْت (descriptive / qualifying adjective), the الْبَدَل (substitute), the التَّوَكِيد (corroborative) and the عَطْفِ النَّسَق (conjoined by means of conjunction)

1. The النَّعْت / الصِّفَّة is a تَابِع (follower) in the form of a descriptive noun which describes a quality in the noun which it follows (called the الْمَنْعُوت or الْمَوْصُوف), and apart from following it in declension it also follows it in gender, number and definiteness and indefiniteness, e.g.

جَاءَ الطَّالِبُ الْجَدِيدُ

سَأَلْتُ الطَّالِبَ الْجَدِيدَ

سَلَّمْتُ عَلَى الطَّالِبِ الْجَدِيدِ

2. The الْبَدَل is a تَابِع that replaces the الْمَتَّبِع (called the الْمُبَدَّل مِنْهُ) in meaning by either being the whole of the الْمُبَدَّل مِنْهُ , or a part of it, or a quality in it, or rectification of it, etc. e.g.

جَاءَ الطَّالِبُ زَيْدٌ (The student, Zaid, came)

سَأَلْتُ الْبَطَّالَ زَيْدًا (I asked the student, Zaid)

سَلَّمْتُ عَلَى الطَّالِبِ زَيْدٍ (I greeted the student, Zaid)

ضَرَبَ الطَّالِبُ يَدَهُ (The student, his hand, was hit i.e. the student's hand was hit)

ضَرَبْتُ الطَّالِبَ يَدَهُ (I hit the student, his hand i.e. I hit the hand of the student)

نَظَرْتُ إِلَى الطَّالِبِ يَدِهِ (I saw the student, his hand i.e. I saw the student's hand)

زَادَ الطَّالِبُ عِلْمَهُ (The student increased, his knowledge i.e. the student's knowledge increased)

أَحَبُّ الطَّالِبِ عِلْمَهُ (I love the student, his knowledge i.e. I love the student's knowledge)

تَعَجَّبْتُ مِنَ الطَّالِبِ عِلْمِهِ (I was amazed at the student, his knowledge i.e. I was amazed at the student's knowledge)

جَاءَ خَالِدٌ زَيْدٌ [Khalid (I mean) Zaid, came]

سَأَلْتُ خَالِدًا زَيْدًا [I asked Khalid (I mean) Zaid]

سَلَّمْتُ عَلَى خَالِدٍ زَيْدٍ [I greeted Khalid (I mean) Zaid]

3. The التَّوَكُّيدُ is a تَابِعٌ that corroborates and reinforces the الْمُتَّبِعُ (called the الْمُؤَكَّدُ) by eliminating any forgetfulness or metaphorical meaning on the part of the speaker, e.g.

جَاءَ الْمُدِيرُ الْمُدِيرُ (The principal, the principal came)

سَأَلْتُ الْمُدِيرَ الْمُدِيرَ (I asked the principal, the principal)

سَلَّمْتُ عَلَى الْمُدِيرِ الْمُدِيرِ (I greeted the principal, the principal)

جَاءَ الْمُدِيرُ نَفْسَهُ (The principal himself came)

سَأَلْتُ الْمُدِيرَ نَفْسَهُ (I asked the principal himself)

سَلَّمْتُ عَلَى الْمُدِيرِ نَفْسِهِ (I greeted the principal himself)

جَاءَ الطُّلَّابُ كُلُّهُمْ (All the students came)

سَأَلْتُ الطُّلَّابَ كُلَّهُمْ (I asked all the students)

سَلَّمْتُ عَلَى الطُّلَّابِ كُلِّهِمْ (I greeted all the students)

4. The عَطْفُ النَّسَقِ (or الْمَعْطُوفُ) is a تَابِعٌ that follows the الْمُتَّبِعُ (called the الْمَعْطُوفُ عَلَيْهِ) via one of the nine particles of الْعَطْفُ (referred to as “conjunctions”), e.g.

جَاءَ زَيْدٌ وَخَالِدٌ (Zaid and Khalid came)

جَاءَ زَيْدٌ فَخَالِدٌ (Zaid, then Khalid came immediately thereafter)

جَاءَ زَيْدٌ ثُمَّ خَالِدٌ (Zaid, then Khalid came a while thereafter)

خَالِدٌ جَاءَ زَيْدٌ أَوْ (Zaid or Khalid came)

خَالِدٌ أَمْ جَاءَ زَيْدٌ (Did Zaid or Khalid come?)

خَالِدٌ جَاءَ الطُّلَّابُ حَتَّى (The students came, even Khalid)

خَالِدٌ مَا جَاءَ زَيْدٌ لَكِنْ (Zaid did not come but Khalid did)

خَالِدٌ بَلْ جَاءَ زَيْدٌ (Zaid did not come but Khalid came instead)

خَالِدٌ جَاءَ زَيْدٌ لَا (Zaid – not Khalid – came)