

With the Name of Allah, Most Merciful, Ever Merciful.

AL-NAHW AL-WADIH

(THE CLEAR ARABIC GRAMMAR)

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Translation of the Examples and Grammatical Rules
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PRIMARY LEVEL

PART ONE

LESSON 1: *AL-JUMLAH AL-MUFIDAH* (THE COMPLETE SENTENCE)

EXAMPLES

1. The garden is beautiful.
2. The sun is rising.
3. 'Ali smelt a rose.
4. Muhammad picked a flower.
5. The fish lives in the water.
6. Date-palms are plentiful in Egypt.

RULE 1: The composition that gives a complete meaning is called a *jumlah mufidah* (complete sentence); it is also called *kalam* (speech).

RULE 2: The complete sentence is composed of two or more words; every word is counted as part of it (the sentence).

LESSON 2: PARTS OF THE SENTENCE

EXAMPLES

1. Ibrahim rode the horse.
2. Isma'il teases the cat.
3. The farmer reaps the wheat.
4. The sheep eats beans and barley.
5. I heard the advice.
6. The light shines in the room.
7. The ship sails on the water.
8. Do you like travelling?

RULE 3: Words are of three types: *ism* (noun/adjective), *fi'l* (verb) and *harf* (particle).

- a) The *ism* is every word by which a person, animal, plant, inanimate object or anything else is named.
 - b) The *fi'l* is every word that signifies the occurrence of an action at a particular time.
 - c) The *harf* is every word whose meaning is not completely clear without other (accompanying) words.
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LESSON 3: CLASSIFICATION OF THE VERB WITH REGARD TO ITS TIME-PERIOD

3.1 THE *FI'L MADI* (PAST TENSE)

EXAMPLES

1. The dog ran.
2. The man stopped.
3. The book became lost (went missing).
4. The clock chimed.
5. The girl came.
6. The hen laid [(an) egg(s)].

RULE 4: The *fi'l madi* (past tense) is every verb that signifies the occurrence of an action in the past.

3.2 THE *FI'L MUDARI'* (PRESENT TENSE)

EXAMPLES

1. I wash my (two) hands.
2. I wear my clothes.
3. We play with the ball.
4. We walk in the fields.
5. The dog barks.
6. The guard becomes alert.
7. The girl eats.
8. The rose withers.

RULE 5: The *fi'l mudari'* (present tense) is every verb that signifies the occurrence of an action in the present or future. It must begin with one of the letters of the *mudari'*: *hamzah, nun, ya' or ta'*.

3.3 THE *FI'L AMR* (IMPERATIVE TENSE)

EXAMPLES

1. Play with the ball.
2. Feed your cat.
3. Clean your clothes.
4. Sleep early.
5. Take it easy when travelling.
6. Chew food well.

RULE 6: The *fi'l amr* (imperative tense) is every verb by which the occurrence of something in the future is requested (or commanded).

LESSON 4: THE *FA'IL* (SUBJECT OF A VERB)

EXAMPLES

1. The sparrow flew.
2. The horse ran.
3. The boy played.
4. The fish swims.
5. The mosquito bites.
6. The girl eats.

RULE 7: The *fa'il* (subject of a verb) is an *ism marfu'* (noun in the nominative case) preceded by a *fi'l* (verb), and signifies whoever did the action.

LESSON 5: THE *MAF'UL BIHI* (OBJECT OF A VERB)

EXAMPLES

1. The student tied the rope.
2. The girl folded the garment.
3. The wolf ate the lamb.
4. The winner earned a prize.
5. The fox hunts the chicken.
6. The butcher sells the meat.

RULE 8: The *maf'ul bihi* (object of a verb) is an *ism mansub* (noun in the accusative case) to which the action of the *fa'il* (subject of the verb) applies.

LESSON 6: COMPARISON OF THE *FA'IL* AND *MAF'UL BIHI*

EXAMPLES

1. The horse pulls the cart.
2. The slave picked the flower.
3. Fatimah tied the goat.
4. The farmer waters the crops.
5. The player threw the ball.
6. The policeman detained the burglar.

CONCLUSIONS

1. The *fa'il* and *maf'ul bihi* are both nouns (*ism*).
2. The *fa'il* is the one who/which does the action (*fi'l*).
3. The *maf'ul bihi* is the one to whom/which the action is done.
4. The *fa'il* ends in the *marfu'* (nominative) case.
5. The *maf'ul bihi* ends in the *mansub* (accusative) case.

**LESSON 7: THE *MUBTADA'* AND *KHABAR*
(SUBJECT AND PREDICATE OF A SENTENCE)**

EXAMPLES

1. The apple is sweet.
2. The picture is beautiful.
3. Running is beneficial.
4. The train is fast.
5. Cleanliness is a duty.
6. The earth is round.

RULE 9: The *mubtada'* (subject of a sentence) is an *ism marfu'* (noun in the nominative case) at the beginning of the sentence.

RULE 10: The *khabar* (predicate) is an *ism marfu'* (noun in the nominative case) that, along with the *mubtada'*, forms a complete sentence (*jumlah mufidah*).

**LESSON 8: THE *JUMLAH FI'LIYYAH*
(VERB-BASED OR VERBAL SENTENCE)**

EXAMPLES

1. The lightning flashed.
2. The wolf howled.
3. The snow falls.
4. The cold intensifies.
5. Pluck the rose.
6. Take the book.

RULE 11: Every sentence consisting of a verb (*fi'l*) and its subject (*fa'il*) is called a *jumlah fi'liyyah* (verb-based or verbal sentence).

**LESSON 9: THE *JUMLAH ISMIYYAH*
(NOUN-BASED OR NOMINAL SENTENCE)**

EXAMPLES

1. The house is spacious.
2. The weather is moderate.
3. The dust is rising.
4. The road is congested.
5. The path is narrow.
6. The mouse is hiding.

RULE 12: Every sentence consisting of a subject (*mubtada'*) and its predicate (*khabar*) is called a *jumlah ismiyyah* (noun-based or nominal sentence).

LESSON 10: *NASB* (SUBJUNCTIVE CASE) OF THE *FI'L MUDARI'*

EXAMPLES

1. I intend to be good at swimming.
2. I hope that the weather is moderate.
3. It pleases me that you visit us.

4. I will never lie.
5. The lazy one will never succeed.
6. I will never hit the cat.

7. In that case, you will stay with us. (In reply to someone saying: I shall visit your city.)
8. In that case, your trade will profit. (In reply to someone saying: I shall be trustworthy).
9. In that case, the air will become stale. (In reply to someone saying: I shall close the windows.)

10. I came in order to learn.
11. I went out in order to refresh myself.
12. I learn in order to serve the homeland.

RULE 13: The *fi'l mudari'* becomes *mansub* (takes the subjunctive case) when it is preceded by one of the four *nawasib* (agents of subjunction): *an* (that), *lan* (never), *idhan* (in that case), and *kay* (in order to).

LESSON 11: JAZM (JUSSIVE CASE) OF THE *FI'L MUDARI'*

EXAMPLES

1. Muhammad did not memorise his lesson.
2. The falling of the rain did not stop.
3. No one caught the burglar.

4. Do not eat when you are full.
5. Do not laugh a lot.
6. Do not travel (too) fast.

7. If you open the windows of the room, its air will freshen.
8. If you sit in the path of the draught, you will fall ill.
9. If your brother travels, you will travel with him.

RULE 14: The *fi'l mudari'* becomes *majzum* (takes the jussive case) when it is preceded by a *harf jazim* (jussifying particle) such as the following (three): *lam* (particle of negation), *la* of forbiddance, and *in* ("if").

RULE 15: *Lam* (particle of negation) and the *la* of forbiddance each cause one *fi'l mudari'* to be *majzum*. The former negates the occurrence of an action in the past. The latter forbids the doing of an action.

RULE 16: *In* ("if") causes two *fi'l mudari'* to be *majzum*. Its meaning is that the occurrence of the first verb is a condition for the occurrence of the second verb.

LESSON 12: *RAF'* (NOMINATIVE CASE) OF THE *FI'L MUDARI'*

EXAMPLES

1. The dove flies.
2. The traveller returns.
3. The clouds move.
4. The rain falls.
5. The dust rises.
6. The judge judges.

RULE 17: The *fi'l mudari'* is *marfu'* (nominative) when it is not preceded by any of the agents of *nasb* (subjunction) or *jazm* (jussivity).

LESSON 13: KANA AND ITS SISTERS

EXAMPLES

1. The congestion is severe. The congestion was severe.
2. The house is clean. The house was clean.

3. The garment is short. The garment became short.
4. The cold is intense. The cold became intense.

5. The servant is strong. The servant is not strong.
6. The worker is energetic. The worker is not energetic.

7. The glutton is ill. The glutton became (began the morning) ill.
8. The weather is rainy. The weather became (began the morning) rainy.

9. The worker is tired. The worker became (began the evening) tired.
10. The flower is withering. The flower became (began the evening) withering.

11. The clouds are thick. The clouds became thick (in the forenoon).
12. The road is congested. The road became congested (in the forenoon).

13. The rain is heavy. The rain was heavy all day.
14. The dust is rising. The dust was rising all day.

15. The lamp is burning. The lamp was burning all night.
16. The patient is in pain. The patient was in pain all night.

RULE 18: *Kana* (“was”, past tense of “to be”) operates on the *mubtada’* (subject) and *khobar* (predicate): it causes the former, which is then called its *ism* (*ism* of *kana*), to be *marfu’* (nominative); it causes the latter, which is then called its *khobar* (*khobar* of *kana*), to be *mansub* (accusative).

RULE 19: Similar to *kana* as above are: *sara* (became), *laysa* (is not), *asbaha* (to be/become in the morning), *amsa* (to be/become in the evening), *adha* (to be/become in the forenoon), *zalla* (to be, all day) and *bata* (to be, all night); these verbs are called the sisters of *kana* (*akhawat kana*).

RULE 20: Each of these verbs (in the *madi*, past tense) has a *mudari’* (present) and *amr* (imperative) form that operates in the same way as the *madi*, except for *laysa*, which has neither a *mudari’* nor an *amr* form.

LESSON 14: *INNA* AND ITS SISTERS

EXAMPLES

1. The camel is (extremely) patient. Indeed, the camel is (extremely) patient.
2. The pyramid is ancient. Indeed, the pyramid is ancient.

3. The examination is near. I knew that (indeed) the examination is near.
4. The flower is bright. It pleases me that (indeed) the flower is bright.

5. The book is a teacher. It is as though the book is a teacher.
6. The moon is a lamp. It is as though the moon is a lamp.

7. The furniture is old. The house is new but the furniture is old.
8. The losses are few. The fire raged but the losses are few.

9. The fruit is ripe. If only the fruit were ripe!
10. The moon is rising. If only the moon were rising!

11. The book is cheap. Perhaps the book is cheap.
12. The patient is sleeping. Perhaps the patient is sleeping.

RULE 21: *Inna* (for emphasis, “indeed,” “truly,” etc.), *anna* (similar to *inna* but used conjunctively, “that” with emphasis), *ka’anna* (“it is as though”, “it is as if”), *lakinna* (but, although), *layta* (“if only!”), and *la’alla* (“perhaps”, “maybe”) operate on the *mubtada’* (subject) and *khabar* (predicate). They cause the *mubtada’*, which is then known as its *ism* (*ism* of *inna*, etc.), to be *mansub* (accusative), and the *khabar*, which is then known as its *khabar* (*khabar* of *inna*, etc.), to be *marfu’* (nominative).

LESSON 15: *JARR* (GENITIVE CASE) OF THE *ISM* (NOUN)

EXAMPLES

1. The rain came down from the sky.
2. The fish comes from the sea.

3. The army hurried to the battlefield.
4. The cattle moved to the field.

5. The soldier comes down from the horse.
6. Fear goes away from the child.

7. The wood floats on the water.
8. The fruit falls on the earth.

9. The dog barks in the garden.
10. The criminal enters (in, into) the prison.

11. I peeled the fruit with the knife.
12. The armies fight each other with swords.

13. The prize is for the winner.
14. I bought a lock for the chest.

RULE 22: The noun is *majrur* (genitive) if it is preceded by one of the following particles of genitivity (*huruf jarr*): *min* (from), *ila* (to), *'an* (from), *'ala* (on, upon), *fi* (in), the *ba'* (with a *kasrah*, i.e. *bi*: meaning “with” or “by”), and the *lam* (with a *kasrah*, i.e. *li*: meaning “for” or “belongs to”).

LESSON 16: THE NA'T (ADJECTIVE)

EXAMPLES

1. This is a useful book.
2. I read a useful book.
3. I looked in a useful book.

1. This is a spacious field.
2. I saw a spacious field.
3. I ran in a spacious field.

1. The beautiful rose opened.
2. I picked the beautiful rose.
3. I looked at the beautiful rose.

RULE 23: The *na't* (adjective) signifies an attribute of the *ism* (noun) preceding it; the attributed noun is known as *man'ut*.

RULE 24: The *na't* follows the *man'ut* in its *raf'*, *nasb* and *jarr* (i.e. the adjective follows the noun in its being nominative, accusative and genitive).

END OF PART ONE, PRIMARY LEVEL

Translator's Note: Terms like *marfu'*, *mansub*, *majrur* and *majzum* are only approximately translated by the terms nominative, accusative/subjunctive, genitive, jussive etc. since the latter are from the grammar of European languages, especially Latin. Latin has a variety of other cases, such as dative, ablative, etc. Arabic grammar is simpler in the sense that it has only the above four cases, three of which apply to nouns and three to verbs. The student of Arabic grammar is therefore advised to concentrate on the Arabic terms and not to worry about the English/Latin terms; the approximate translations of these Arabic terms are primarily provided for the benefit of those who are already familiar with the grammatical terms of the European languages.

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