

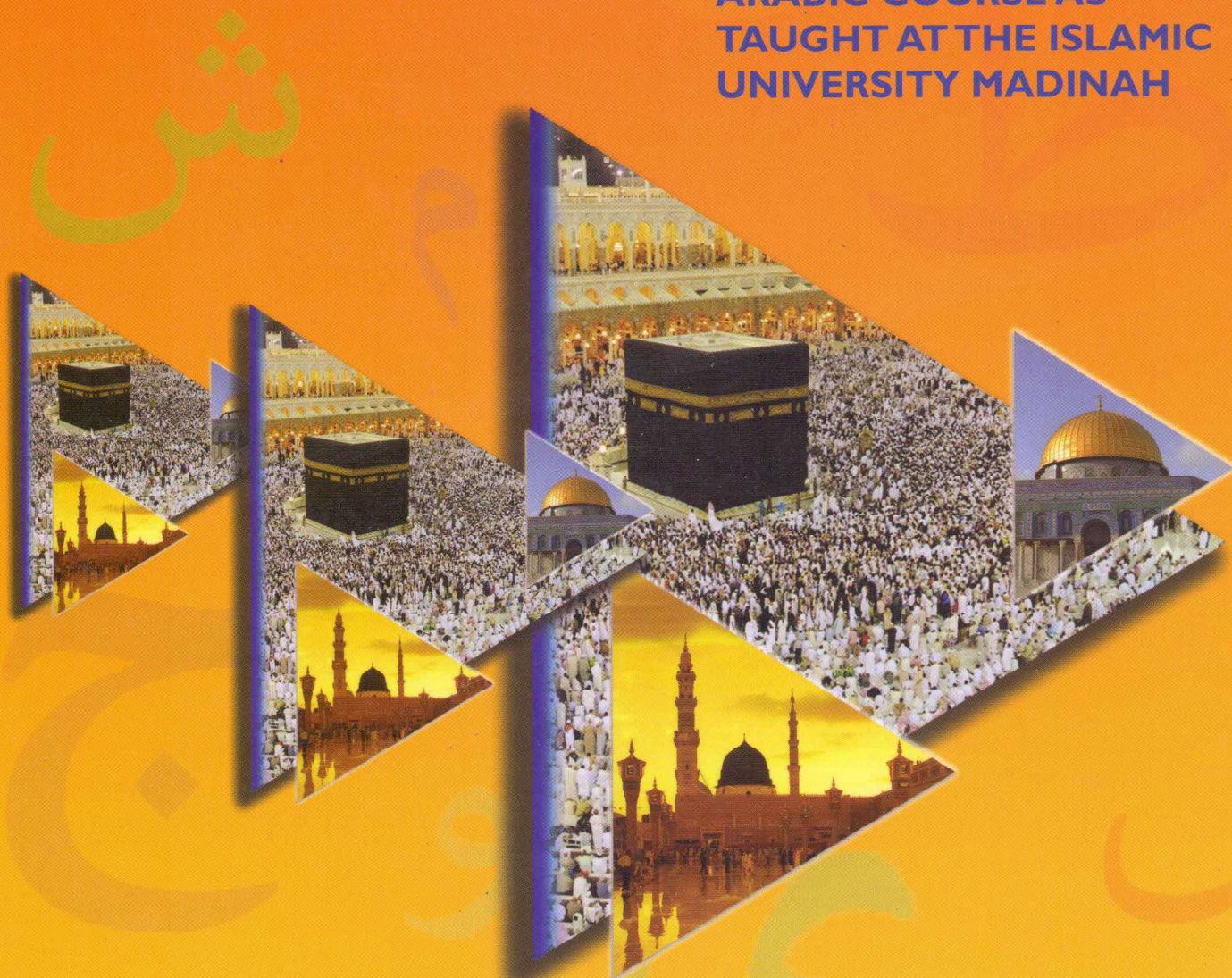
6

MADINAH

# ARABIC

READER

ARABIC COURSE AS  
TAUGHT AT THE ISLAMIC  
UNIVERSITY MADINAH



Dr. V. Abdur Rahim

Goodword

## INTRODUCTION

Full-time Islamic schools are a relatively new phenomenon in the United States. However, the growth of such schools has been rapid and, Alhamdulillah, several hundred such schools now exist and the number is expected to mushroom further in the coming years.

In the United States, Islamic schools admit students as young as 3 years of age (Pre-Kindergarten) and, in the ensuing years, these students progress through Kindergarten, 1st Grade and all the way through 12th Grade, at which time, Insha Allah, they should be ready to enter college.

Islamic schools curricula comprise secular subjects, which are generally the same as those mandated by the County or the State for public schools. In addition, Islamic schools tutor religious subjects such as Arabic, Islamic Studies and Qur'an. The standards to which students are tutored and tested in secular subjects, on a grade-by-grade basis, are well documented so that administrators, teachers and students know, at the outset, what is expected in terms of performance from each party. Equally important, parents are aware of such expectations. No similar standards exist for the religious component of Islamic schools' curricula.

The Board of Directors of the Nur-UI-Islam Academy, a fully-accredited Islamic school (Pre-K through 12th grade) located in the Fort Lauderdale area of Florida, felt that the absence of well documented standards was not conducive to proper administration, teaching or learning. As a first step to compensate for this shortcoming, the Board felt that there was an urgent need to structure and publish a series of textbooks that would fit well into the structure and overall curricula of the Nur-UI-Islam Academy, and that may serve the needs of other schools in North America and elsewhere.

This led the Academy's Board of Directors to invite Professor Abdur Rahim, Director of the Translation Center of King Fahd Quran Printing Complex and former Professor of Arabic at the Islamic University of Madinah, Saudi Arabia to visit the Academy and to produce a series of textbooks that would enable students to read, write and speak Arabic with some degree of proficiency by the 8th Grade, Professor Abdur Rahim was both gracious and generous in his response and traveled without delay to the Academy's campus to undertake the exercise. His efforts led to this eight-volume series catering for students from Kindergarten through 8th Grade.

Professor Abdur Rahim's eight-volume texts allow the language to be acquired in the classical structural form. The books attempt to teach language skills through applied grammar. Each lesson consists of a conversation based on certain language patterns. Various types of exercises help the student to understand each of the patterns occurring in the lesson, and to master them. The vocabulary represents classical and Qur'anic words and expressions, along with words used in modern Arabic.

The series of books are currently being utilized at the Academy to prepare students for the University of London (UK) GCE Ordinary Level and Advanced Level examinations, via Edexcel International.

The Board of Directors, faculty, students and parents of the Nur-UI-Islam Academy are very much indebted to Professor Abdur Rahim for his generosity and devotion to our cause, and we pray that Allah rewards him in abundance.

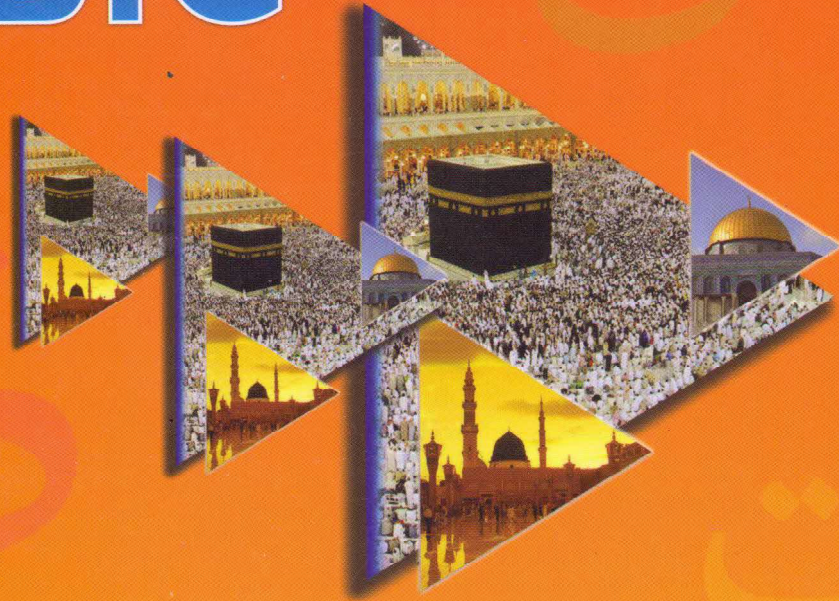
May Allah bless all who seek knowledge. Jazak Allah Khairan.

Dr. Kem Hussain  
President: Nur-UI-Islam Academy  
Nur-UI-Islam Academy  
10600 SW 59th Street,  
CooperCity, Florida, USA

# Books For Little Hearts!



# MADINAH ARABIC READER



Professor Abdur Rahim, Director of the Translation Centre of the King Fahd Quran Printing Complex and former Professor of Arabic at the Islamic University of Madinah, Saudi Arabia, has authored texts designed to impart a knowledge of classical Arabic through applied grammar. Each lesson, based on a conversation, illustrates distinctive language patterns. These patterns are elucidated by a variety of helpful exercises. The vocabulary ranges from classical and Quranic Arabic to modern Arabic.

This series of books is currently being utilized at various schools to prepare students for the University of London (UK) GCE O-Level and A-Level examinations.

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دروس اللغة العربية  
لغير الناطقين بها

# Madinah Arabic Reader Book 6

**ARABIC LANGUAGE COURSE AS TAUGHT  
AT THE ISLAMIC UNIVERSITY, MADINAH**

**Dr. V. Abdur Rahim**

**Goodword**

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## FOREWORD

Praise be to Allah, the Lord of the worlds, and peace and blessings of Allah be on His messenger, his household and his companions.

This is Book VI in the Madina Arabic Reader Series. This and the following two books (VII and VIII, to be published later *in shâ' Allâh*) are based on Book Three of the original Madina Books officially known as *Durûs al-Lughat al-'Arabiyyah li Ghayr al-Nâtiqîn Bihâ*. The 5 lessons in this book correspond to Lessons 1-5 of the original Book Three.

As the material covered in the original Book Three is of an advanced nature, and therefore more complicated than in the original Books One and Two, its presentation in this children-focused series required special visual treatment, which I hope has been successfully achieved using alignment techniques, consistent spacing/font sizes, coloured boxes and other typographical devices.

In addition, exhaustive vocabularies have been added, which I hope will greatly help students to learn the new words used in each lesson without having to run to a dictionary. These vocabularies, appearing after each lesson, contain a wealth of added information, including the plurals of nouns and more detailed information on verbs.

## ACKNOWLEDGEMENTS

I desire to express my sincere thanks to Br Khalid Raheem of Toronto, Canada, who not only meticulously proofread and edited the manuscript, but also made valuable suggestions for improving various aspects of the book. With his efforts, the book has become more visually appealing and user-friendly, and this will greatly help students by enhancing and facilitating their learning experience.

May Allah *subhânahu wa ta'âlâ* greatly reward Br Khalid and all others who have contributed, in one way or another, to making this edition more user-friendly. And may He help us all to better serve the language of His Glorious Book.

V. Abdur Rahim

# الإِعْرَابُ وَالْبِنَاءُ

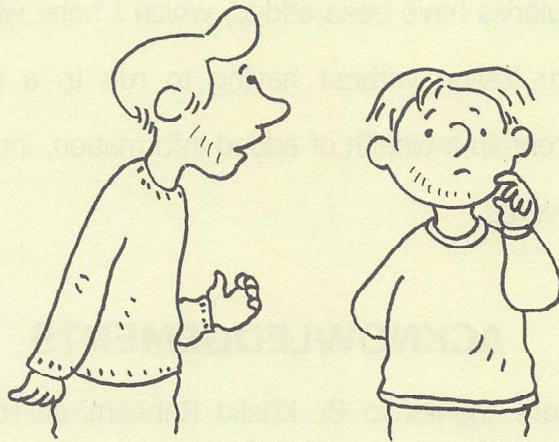
## (١) الإِعْرَابُ وَالْبِنَاءُ فِي الْأَسْمَاءِ

الاسْمُ إِمَّا مُعْرَبٌ وَإِمَّا مَبْنِيٌّ. فَالْمُعْرَبُ مَا تَغَيَّرَ آخِرُهُ بِسَبَبِ الْعَامِلِ، نَحْوُ:

○ جَاءَ الْمُدْرَسُ. مَرْفُوعٌ

○ سَأَلْتُ الْمُدْرَسَ. مَنْصُوبٌ

○ سَلَّمْتُ عَلَى الْمُدْرَسِ. مَجْرُورٌ



وَالْمَبْنِيُّ مَا لَا يَتَغَيَّرُ آخِرُهُ بِسَبَبِ الْعَامِلِ، نَحْوُ:

○ جَاءَ هُوَ لَا. فِي مَحَلِّ رَفْعٍ

○ سَأَلْتُ هُوَ لَا. فِي مَحَلِّ نَصْبٍ

○ سَلَّمْتُ عَلَى هُوَ لَا. فِي مَحَلِّ جَرٍّ





## المُعْرَبُ وَالْمَبْنِيُّ مِنَ الْأَسْمَاءِ

الأَسْمَاءُ كُلُّهَا مُعْرَبَةٌ مَا عَدَا الْفَنَاتِ الْآتِيَةَ :

(١) الضَّمَائِرُ، مِثْلُ: هُوَ، هُمْ، أَنْتَ، أَنْتُمْ، أَنَا، ذَهَبْتُ، قَالُوا (هَذِهِ ضَمَائِرُ الرَّفْعِ)

○ رَأَيْتَهُ، أَسَأَلْتُكَ، ضَرَبَنِي (هَذِهِ ضَمَائِرُ النَّصْبِ)

○ كِتَابُهُ، دَفَعْتُهَا، اسْمُكَ، عَلَيْهَا، لَنَا (هَذِهِ ضَمَائِرُ الْجَرِّ)

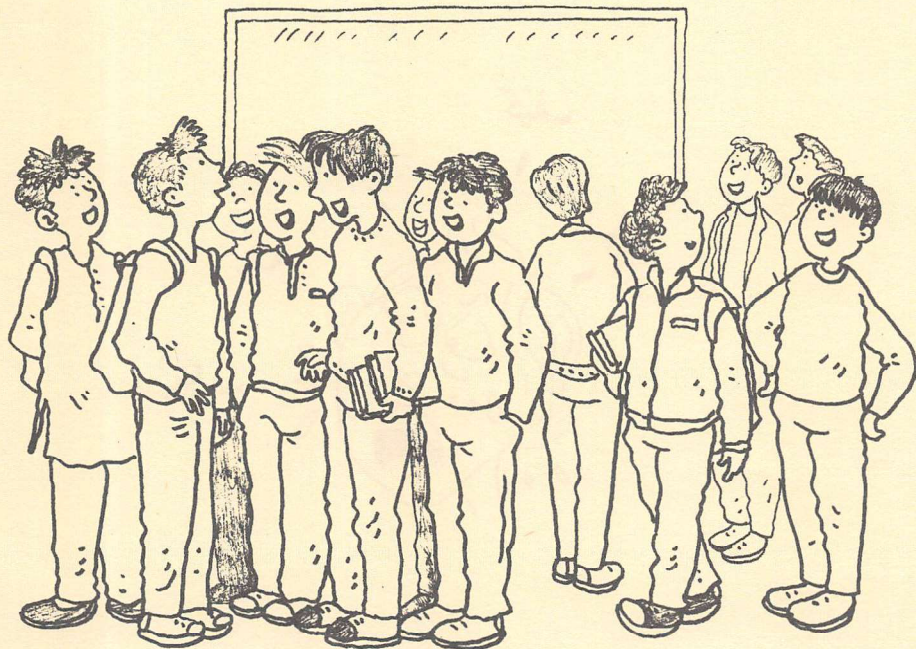
(٢) أَسْمَاءُ الْإِشَارَةِ، مِثْلُ: هَذَا، هَذِهِ، ذَلِكَ، أُوْلَئِكَ. («هَذَا»، «هَاتَانِ» مُعْرَبَانِ)

(٣) الْأَسْمَاءُ الْمُوَصُولَةُ، مِثْلُ: الَّذِي، الَّتِي، الَّذِينَ. («الَّذَانِ»، وَ«الَّتَانِ» مُعْرَبَانِ)

(٤) أَسْمَاءُ الْإِسْتِفْهَامِ، مِثْلُ: مَنْ، أَيْنَ، مَا، مَتَى، كَيْفَ.

(٥) بَعْضُ الظُّرُوفِ، مِثْلُ: إِذَا، الْآنَ، حَيْثُ، أَمْسَ.

(٦) أَسْمَاءُ الْأَفْعَالِ، مِثْلُ: آمِينَ، أَفٍّ، آهَ.



(٧) العَدَدُ المُركَّبُ، مثل: أَحَدَ عَشَرَ، تِسْعَةَ عَشَرَ، الثَّلَاثَ عَشَرَ.

الْجُزْءُ الْأَوَّلُ مِنْ «اِثْنَا عَشَرَ» مُعْرَبٌ، نَحْوُ:

○ يَدْرُسُ فِي الْفَصْلِ اِثْنَا عَشَرَ طَالِبًا.

○ رَأَيْتُ اِثْنِي عَشَرَ طَالِبًا.

○ هَذَا الطَّعَامُ لِاِثْنِي عَشَرَ طَالِبًا.

### عَلَامَاتُ الْإِعْرَابِ الْأَصْلِيَّةُ وَالْفُرْعَانِيَّةُ

عَلَامَاتُ الْإِعْرَابِ الْأَصْلِيَّةُ فِي الْإِسْمِ :

○ الضَّمَّةُ : وَهِيَ عَلَامَةُ الرَّفْعِ.

○ الْفَتْحَةُ : وَهِيَ عَلَامَةُ النَّصْبِ.

○ الْكَسْرَةُ : وَهِيَ عَلَامَةُ الْجَرِّ.

وَهُنَاكَ عَلَامَاتٌ أُخْرَى فُرْعَانِيَّةٌ، وَهِيَ فِي الْأَنْوَاعِ الْآتِيَةِ مِنَ الْأَسْمَاءِ :



(١) جَمْعُ الْمُؤْتِثِ السَّلَامِ. عِلَامَةُ النَّصْبِ فِيهِ الْكَسْرَةُ، نَحْوُ: خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ.

(٢) الْمَمْنُوعُ مِنَ الصَّرْفِ. عِلَامَةُ الْجَرِّ فِيهِ الْفَتْحَةُ، نَحْوُ: اذْهَبْ إِلَى فِرْعَوْنَ.

(٣) الْأَسْمَاءُ الْخَمْسَةُ. وَهِيَ: أَبُوكَ، أَخُوكَ، حَمُوكَ، فُوكَ، ذُو مَالٍ.

كُلُّ الْعِلَامَاتِ فِيهَا فَرْعِيَّةٌ، وَهِيَ:

○ عِلَامَةُ الرَّفْعِ الْوَاوُ، نَحْوُ: أَجَاءَ أَبُوكَ؟

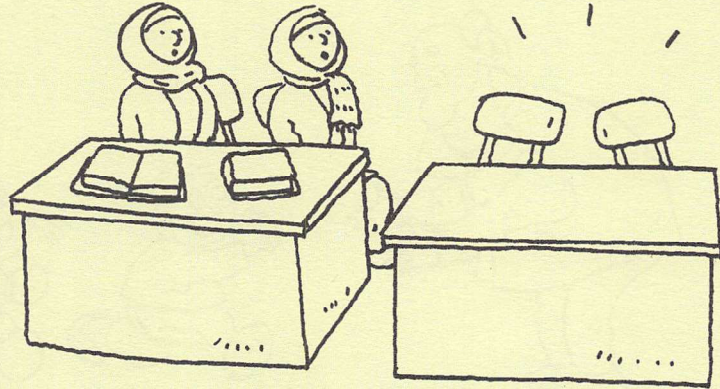
○ عِلَامَةُ النَّصْبِ الْأَلِفُ، نَحْوُ: أَعْرِفُ أَبَاكَ.

○ عِلَامَةُ الْجَرِّ الْيَاءُ، نَحْوُ: أَيْنَ سَيَّارَةُ أَبِيكَ؟

تُعْرَبُ الْأَسْمَاءُ الْخَمْسَةُ بِهَذِهِ الْعِلَامَاتِ إِذَا كَانَتْ مُضَافَةً إِلَى غَيْرِ يَاءِ الْمُتَكَلِّمِ،

وَالْأَعْرَبَتْ بِالْعِلَامَاتِ الْأَصْلِيَّةِ، نَحْوُ:

لِي أَخٌ. سَأَلْتُ أَخَا. أَنْتَ كَأَخٍ.



(٤) جَمْعُ الْمَذْكَرِ السَّلَامِ. كُلُّ الْعِلَامَاتِ فِيهِ فَرْعِيَّةٌ. وَهِيَ:

○ عِلَامَةُ الرَّفْعِ الْوَاوُ نَحْوُ: دَخَلَ الْمُدْرَسُونَ.

○ عِلَامَةُ النَّصْبِ الْيَاءُ نَحْوُ: سَأَلْتُ الْمُدْرَسِينَ.

○ عِلَامَةُ الْجَرِّ الْيَاءُ نَحْوُ: هَذِهِ عُرْفَةُ الْمُدْرَسِينَ.

(٥) الْمُشْتَى. كُلُّ الْعِلَامَاتِ فِيهِ فَرْعِيَّةٌ، وَهِيَ:

○ عِلَامَةُ الرَّفْعِ الْأَلِفُ نَحْوُ: غَابَ طَالِبَانِ.

○ عِلَامَةُ النَّصْبِ الْيَاءُ نَحْوُ: طَلَبَ الْمُدِيرُ طَالِبِينَ.

○ عِلَامَةُ الْجَرِّ الْيَاءُ نَحْوُ: هَذِهِ الْعُرْفَةُ لَطَالِبِينَ.



## الإعرابُ التَّقْدِيرِيُّ

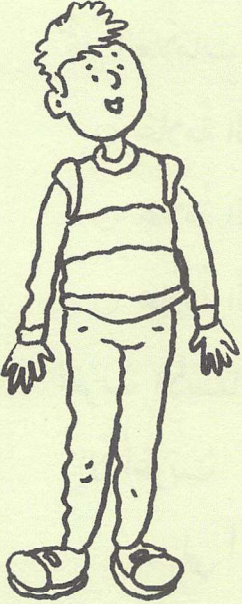
لَا تَظْهَرُ عِلَامَاتُ الإِعْرَابِ فِي ثَلَاثَةِ أَنْوَاعٍ مِنَ الْأَسْمَاءِ، فَتُقَدَّرُ فِيهَا الْعِلَامَاتُ.  
وَهَذِهِ الْأَنْوَاعُ هِيَ:

(١) الْمَقْصُورُ: هُوَ الْإِسْمُ الْمُعْرَبُ الَّذِي آخِرُهُ أَلِفٌ لَازِمَةٌ، نَحْوُ: الْمُسْتَشْفَى،  
الْفَتَى، الْعَصَا.

تُقَدَّرُ فِيهِ الْعِلَامَاتُ الثَّلَاثُ، نَحْوُ: قَتَلَ الْفَتَى الْأَفْعَى بِالْعَصَا.  
تَقُولُ فِي إِعْرَابِ هَذِهِ الْكَلِمَاتِ:

○ «الْفَتَى» فَاعِلٌ مَرْفُوعٌ، عِلَامَةٌ رَفَعَهُ ضِمَّةٌ مُقَدَّرَةٌ.

○ «الْأَفْعَى» مَفْعُولٌ بِهِ مَنْصُوبٌ، عِلَامَةٌ نَصَبَهُ فَتْحَةٌ مُقَدَّرَةٌ.

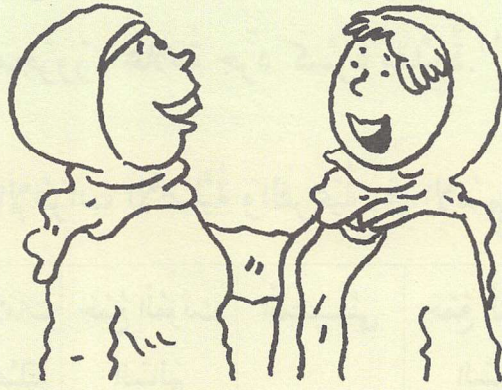


○ «الْعَصَا» مَجْرُورٌ بِـ «الْبَاءِ»، عِلَامَةٌ جَرَّهُ كَسْرَةٌ مُقَدَّرَةٌ. (١)

(٢) الْمُنْقُوصُ: هُوَ الْإِسْمُ الْمُعْرَبُ الَّذِي آخِرُهُ يَاءٌ لَازِمَةٌ مَكْسُورَةٌ مَا قَبْلَهَا، نَحْوُ: الْقَاضِي،  
الْمُحَامِي، الثَّانِي، الْمَاضِي، الْوَادِي، الْمَعَانِي.

تُقَدَّرُ فِيهِ الضَّمَّةُ وَالْكَسْرَةُ، وَتَظْهَرُ فِيهِ الْفَتْحَةُ، نَحْوُ: سَأَلَ الْقَاضِي الْمُحَامِي عَنِ الْجَانِي.

(١) إِذَا نُونَ الْمَقْصُورِ حُذِفَتِ الْأَلِفُ فِي النُّطْقِ لِإِلْتِقَاءِ السَّاكِنَيْنِ، نَحْوُ «الْفَتَى» ← «الْفَتَى»، وَحِينَئِذٍ تُقَدَّرُ الْعِلَامَاتُ عَلَى الْأَلِفِ الْمَحذُوفَةِ، نَحْوُ: «أَصْلَ مُصْطَفَى بَقِيَ ضَحَى».



تَقُولُ فِي إِعْرَابِ هَذِهِ الْكَلِمَاتِ:

- «الْقَاضِي» فَاعِلٌ مَرْفُوعٌ، عِلَامَةٌ رَفَعِهِ ضِمَّةٌ مُقَدَّرَةٌ.
  - «الْمُحَامِي» مَفْعُولٌ بِهِ مَنْصُوبٌ، عِلَامَةٌ نَصْبِهِ فَتْحَةٌ ظَاهِرَةٌ.
  - «الْجَانِي» مَجْرُورٌ بِـ «عَنْ»، عِلَامَةٌ جَرِّهِ كَسْرَةٌ مُقَدَّرَةٌ.
- وَقَدْ يَكُونُ الْمَنْقُوصُ مَحذُوفَ الْيَاءِ، نَحْوُ: ذَهَبَ قَاضٍ إِلَى مُحَامٍ<sup>(١)</sup>.

تَقُولُ فِي إِعْرَابِ هَاتَيْنِ الْكَلِمَتَيْنِ:

- «قَاضٍ» فَاعِلٌ مَرْفُوعٌ، عِلَامَةٌ رَفَعِهِ ضِمَّةٌ مُقَدَّرَةٌ عَلَى الْيَاءِ الْمَحذُوفَةِ.
  - «مُحَامٍ» مَجْرُورٌ بِـ «إِلَى»، عِلَامَةٌ جَرِّهِ كَسْرَةٌ مُقَدَّرَةٌ عَلَى الْيَاءِ الْمَحذُوفَةِ.
- (٣) الْمُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ، نَحْوُ: «زَمِيلِي». تُقَدَّرُ فِيهِ الْعِلَامَاتُ الثَّلَاثُ، نَحْوُ: دَعَا جَدِّي أَسْتَاذِي مَعَ زُمَلَائِي.

تَقُولُ فِي إِعْرَابِ هَذِهِ الْكَلِمَاتِ:

- «جَدٌّ» فَاعِلٌ مَرْفُوعٌ، عِلَامَةٌ رَفَعِهِ ضِمَّةٌ مُقَدَّرَةٌ.

(١) نَسُبْتُ يَاءَ الْمَنْقُوصِ فِي ثَلَاثِ حَالَاتٍ، وَهِيَ: (١) أَنْ يَكُونَ مَنْصُوبًا، نَحْوُ: سَأَلْتُ قَاضِيًا. (٢) أَنْ يَكُونَ مُحَلًى بِالْأَلْفِ وَاللَّامِ، نَحْوُ: الْقَاضِي. (٣) أَنْ يَكُونَ مُضَافًا، نَحْوُ: هَذَا قَاضِي مَكَّة.

- «أُسْتَاذٌ» مَفْعُولٌ بِهِ مَنْصُوبٌ، عَلَامَةٌ نَصْبُهُ فَتَحَةٌ مُقَدَّرَةٌ.
- «زُمَلَاءٌ» مُضَافٌ إِلَيْهِ مَجْرُورٌ، عَلَامَةٌ جَرِّهِ كَسْرَةٌ مُقَدَّرَةٌ. (١)

### عَلَامَاتُ الإِعْرَابِ الأَصْلِيَّةِ وَالفَرَعِيَّةِ (في الأسمِ)

الحَالَةُ الإِعْرَابِيَّةُ	العَامِلُ	الإِسْمُ ذُو عَلَامَاتِ الإِعْرَابِ الأَصْلِيَّةِ	جَمْعُ المَوْثُوثِ السَّالِمِ	المُثَنَّى	جَمْعُ المُذَكَّرِ المَمْنُوعِ مِنَ الصَّرْفِ	الأَسْمَاءُ الخَمْسَةُ
المَرْفُوعُ	جَاءَ	الأَبْنَاءُ	والبَنَاتُ	وَالوَالِدَانِ	وَالأَقْرَبُونَ	وَأخُوهُ
عَلَامَةُ الرَّفْعِ		الضَّمَّةُ	الضَّمَّةُ	الأَلِفُ	الوَاوُ	الوَاوُ
المَنْصُوبُ	رَأَيْتُ	الأَبْنَاءَ	والبَنَاتِ	وَالوَالِدَيْنِ	وَالأَقْرَبِينَ	وَأَخَاهُ
عَلَامَةُ النَّصْبِ		الفَتْحَةُ	الكُسْرَةُ	اليَاءُ	اليَاءُ	الأَلِفُ
المَجْرُورُ	سَلَّمْتُ عَلَى	الأَبْنَاءِ	والبَنَاتِ	وَالوَالِدَيْنِ	وَالأَقْرَبِينَ	وَأَخِيهِ
عَلَامَةُ الجَرِّ		الكُسْرَةُ	الكُسْرَةُ	اليَاءُ	اليَاءُ	اليَاءُ

### الإِعْرَابُ التَّقْدِيرِيُّ

الحَالَةُ الإِعْرَابِيَّةُ	العَامِلُ	المُضَافُ إِلَى يَاءِ المُتَكَلِّمِ	المَنْقُوصُ	المَقْصُورُ
المَرْفُوعُ	جَاءَ	صَدِيقِي	المُحَامِي	المُصْطَفَى
عَلَامَةُ الرَّفْعِ		ضَمَّةٌ مُقَدَّرَةٌ	ضَمَّةٌ مُقَدَّرَةٌ	ضَمَّةٌ مُقَدَّرَةٌ
المَنْصُوبُ	رَأَيْتُ	صَدِيقِي	المُحَامِي	المُصْطَفَى
عَلَامَةُ النَّصْبِ		فَتْحَةٌ مُقَدَّرَةٌ	فَتْحَةٌ ظَاهِرَةٌ	فَتْحَةٌ مُقَدَّرَةٌ
المَجْرُورُ	سَلَّمْتُ عَلَى	صَدِيقِي	المُحَامِي	المُصْطَفَى
عَلَامَةُ الجَرِّ		كُسْرَةٌ مُقَدَّرَةٌ	كُسْرَةٌ مُقَدَّرَةٌ	كُسْرَةٌ مُقَدَّرَةٌ

(١) يَرَى بَعْضُ النُّحَاةِ أَنَّ هَذِهِ كُسْرَةٌ ظَاهِرَةٌ.

## العلاماتُ الأصليَّةُ، والفرعيَّةُ؛ والظاهرةُ، والمقدَّرةُ

المرفوعُ: حضرَ الأبناءُ / والبناتُ، والوالدانِ، والأقربونَ، وإبراهيمَ، وأخوه / وصديقي المحامي  
المُصطفى.

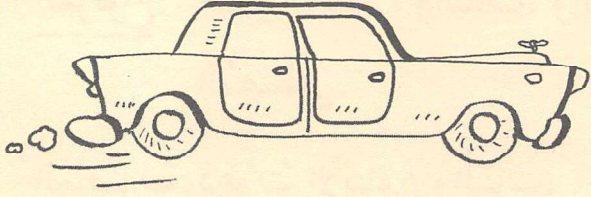
المنصوبُ: دعوتُ الأبناءَ / والبناتِ، والوالدينِ، والأقربينَ، وإبراهيمَ، وأخاهُ / وصديقي المحامي  
المُصطفى.

المجرورُ: اتَّصلتُ بالأبناءَ / والبناتِ، والوالدينِ، والأقربينَ، وإبراهيمَ، وأخيه / وصديقي  
المحامي المُصطفى.



# تَمَارِينُ

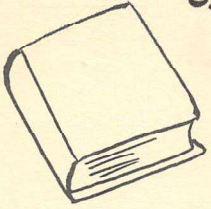
## Exercises



(١) عَيْنِ الْمُغْرَبِ وَالْمَبْنِيِّ فِيمَا يَأْتِي :

Point out the الْمُغْرَبُ and the الْمَبْنِيُّ in the following words:

كتاب، هذا، حامد، مساجد، هو، أنا، سيارة، الذي، أمس، الجامعة، مسلم،  
مسلمات، هذان، الآن، اللتان، مَنْ، الله، أَرْبَعَةَ عَشَرَ، أَرْبَعَةَ، آمين

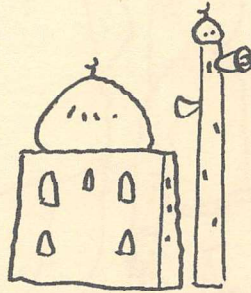
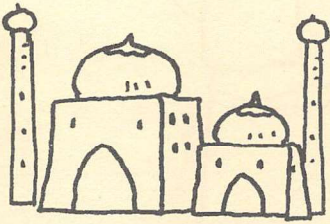


(٢) مَا عِلَامَاتُ الْإِعْرَابِ الْأَصْلِيَّةِ فِي الْإِسْمِ؟

What are the primary endings of the noun?

(٣) مَا عِلَامَاتُ الْإِعْرَابِ الْفُرْعِيَّةِ فِي:

What are the secondary endings in the following?



(١) الْأَسْمَاءِ الْخَمْسَةِ.

(٢) جَمْعِ الْمَذْكَرِ السَّلَامِ.

(٣) الْمُثَنَّى؟

(٤) مَا عِلَامَةُ الْجَرِّ فِي الْمَمْنُوعِ مِنَ الصَّرْفِ؟

What is the *jarr*-ending in the diptote (الْمَمْنُوعُ مِنَ الصَّرْفِ)؟

(٥) مَا عِلَامَةُ النَّصْبِ فِي جَمْعِ الْمُؤَنَّثِ السَّلَامِ؟

What is the *nasb*-ending in the جَمْعِ الْمُؤَنَّثِ السَّلَامِ؟

(٦) هَاتِ مِثَالًا لِلْمَقْصُورِ، وَاجْعَلُهُ فِي ثَلَاثِ جُمَلٍ عَلَى أَنْ يَكُونَ مَرْفُوعًا فِي الْأُولَى،

وَمَنْصُوبًا فِي الثَّانِيَةِ، وَمَجْرُورًا فِي الثَّلَاثَةِ.



Use a مَقْصُورٌ noun in three sentences making it مَرْفُوعٌ in the first, مَنصُوبٌ in the second and مَجْرُورٌ in the third.

(٧) هَاتِ مِثَالًا لِلْمَنْقُوصِ الثَّابِتِ الْيَاءِ وَأَدْخِلْهُ فِي ثَلَاثِ جُمَلٍ عَلَى أَنْ يَكُونَ مَرْفُوعًا فِي الْأُولَى، وَمَنْصُوبًا فِي الثَّانِيَةِ، وَمَجْرُورًا فِي الثَّالِثَةِ.

Use a مَنقُوصٌ noun with the ي in three sentences making it مَرْفُوعٌ in the first, مَنصُوبٌ in the second and مَجْرُورٌ in the third.

(٨) هَاتِ مِثَالًا لِلْمَنْقُوصِ الْمَحذُوفِ الْيَاءِ، وَأَدْخِلْهُ فِي ثَلَاثِ جُمَلٍ عَلَى أَنْ يَكُونَ مَرْفُوعًا فِي الْأُولَى، وَمَنْصُوبًا فِي الثَّانِيَةِ، وَمَجْرُورًا فِي الثَّالِثَةِ.

Use a مَنقُوصٌ noun without the ي in three sentences making it مَرْفُوعٌ in the first, مَنصُوبٌ in the second and مَجْرُورٌ in the third.

(٩) هَاتِ مِثَالًا لِلْمُضَافِ إِلَى يَاءِ الْمُتَكَلِّمِ، وَأَدْخِلْهُ فِي ثَلَاثِ جُمَلٍ عَلَى أَنْ يَكُونَ مَرْفُوعًا فِي الْأُولَى، وَمَنْصُوبًا فِي الثَّانِيَةِ، وَمَجْرُورًا فِي الثَّالِثَةِ.

Use a مُضَافٌ إِلَى يَاءِ الْمُتَكَلِّمِ in three sentences making it مَرْفُوعٌ in the first, مَنصُوبٌ in the second and مَجْرُورٌ in the third.

(١٠) أَعْرَبْ مَا تَحْتَهُ خَطًّا:

Give the إعرَاب of the underlined words:

(١) يُحِبُّ اللهُ الْمُتَّقِينَ.

(٢) خَلَقَ اللهُ السَّمَوَاتِ وَالْأَرْضِ.

(٣) افْتَحَ فَاكًا.

(٤) أَيْنَ سَيَّارَةُ أَبِيكَ؟

(٥) حَفِظْتُ سُورَتَيْنِ.





(٦) أَعْرِفُ قَاضِي مَكَّةَ.

(٧) خَرَجَ الْجَرَحَى مِنَ الْمُسْتَشْفَى.

(٨) أَخَذَ صَدِيقِي كِتَابِي مِنْ حَقِيبَتِي.

(٩) اشْتَرَيْتُ هَذَا بِخَمْسَةَ عَشَرَ رِيَالًا.

(١٠) أَنَا مُحَامٍ.

## الْمَرْفُوعَاتُ مِنَ الْأَسْمَاءِ

(١) وَ (٢) الْمُبْتَدَأُ وَالْخَبَرُ: اللهُ أَكْبَرُ.

(٣) اسْمُ كَانَ : كَانَ الْبَابُ مَفْتُوحًا.

(٤) خَبْرُ إِنَّ : إِنَّ اللَّهَ غَفُورٌ.

(٥) الْفَاعِلُ : خَلَقْنَا اللهُ.

(٦) نَائِبُ الْفَاعِلِ : خَلَقَ الْإِنْسَانُ مِنْ طِينٍ.



## الْمَنْصُوبَاتُ مِنَ الْأَسْمَاءِ

(١) اسْمُ إِنَّ : إِنَّ اللَّهَ غَفُورٌ.

(٢) خَبْرُ كَانَ : كَانَ الطَّعَامُ لَذِيذًا.

(٣) الْمَفْعُولُ بِهِ : فَهَمَّتُ الدَّرْسَ.

(٤) الْمَفْعُولُ فِيهِ : سَافَرَ أَبِي لَيْلًا. جَلَسَ الْمُدْرَسُ عِنْدَ الْمُدِيرِ.

(٥) الْمَفْعُولُ لِأَجْلِهِ : مَا خَرَجْتُ مِنَ الْبَيْتِ خَوْفًا مِنَ الْحَرِّ.

(٦) الْمَفْعُولُ مَعَهُ : سِرْتُ وَالْجَبَلَ. الْعَبُّ وَبِلَالًا.

(٧) الْمَفْعُولُ الْمُطْلَقُ : يَقْرَأُ حَامِدٌ قِرَاءَةً جَيِّدَةً.

(٨) الْحَالُ : جَدِّي يُصَلِّي قَاعِدًا.





- (٩) التَّمْيِيزُ : أنا أَكْبَرُ مِنْكَ سَنًا.  
(١٠) المُسْتَثْنَى : حَضَرَ الطُّلَّابُ كُلُّهُمْ إِلَّا حَامِدًا.  
(١١) المُنَادَى : يَا عَبْدَ اللَّهِ.

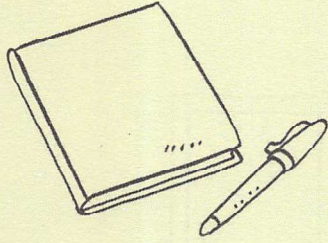
## المَجْرُورَاتُ مِنَ الأَسْمَاءِ

- (١) المُضَافُ إِلَيْهِ : الْقُرْآنُ كِتَابُ اللَّهِ.  
(٢) المُسْبُوقُ بِحَرْفِ جَرٍّ : الطُّلَّابُ فِي الفَصْلِ.



## التَّوَابِعُ

التَّابِعُ هُوَ الإِسْمُ المُشَارِكُ لِمَا قَبْلَهُ فِي إِعْرَابِهِ مُطْلَقًا. وَهُوَ عَلَى أَرْبَعَةِ أَنْوَاعٍ :  
(١) النَّعْتُ :

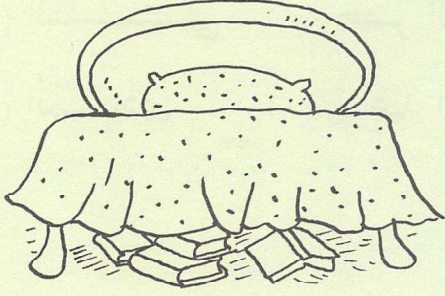


- المَرْفُوعُ : أَحَضَرَ الطَّالِبُ الجَدِيدُ؟  
○ المَنْصُوبُ : يَطْلُبُ المُدِيرُ الطَّالِبَ الجَدِيدَ.  
○ المَجْرُورُ : هَذَا دَفْتَرُ الطَّالِبِ الجَدِيدِ.

(٢) التَّوَكِيدُ :

- المَرْفُوعُ : حَضَرَ الطُّلَّابُ كُلُّهُمْ.  
○ المَنْصُوبُ : سَأَلْتُ الطُّلَّابَ كُلَّهُمْ.  
○ المَجْرُورُ : سَلَّمْتُ عَلَى الطُّلَّابِ كُلِّهِمْ.  
○ المَنْصُوبُ : سَأَلْتُ المُدِيرَ نَفْسَهُ.  
○ المَجْرُورُ : سَلَّمْتُ عَلَى المُدِيرِ نَفْسِهِ.

(٣) العَطْفُ<sup>(١)</sup>:



○ المَرْفُوعُ : خَرَجَ حَامِدٌ وَصَدِيقَهُ.

○ المَنْصُوبُ : طَلَبَ المُدِيرُ حَامِداً وَصَدِيقَهُ.

○ المَجْرُورُ : أَيْنَ كُتِبَ حَامِدٌ وَصَدِيقَهُ؟

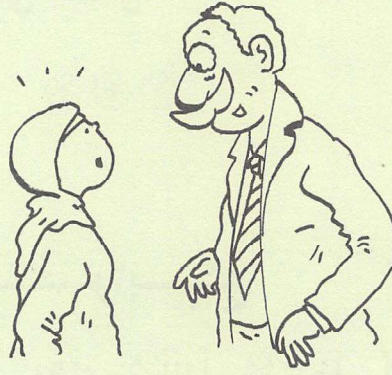
(٤) البَدَلُ:

أَنْجَحَ هَذَا الطَّالِبُ؟

○ المَرْفُوعُ : أَنْجَحَ أَخُوكَ هَاشِمًا؟

أَعْرِفُ هَذَا الطَّالِبَ.

○ المَنْصُوبُ : أَعْرِفُ أَخَاكَ هَاشِمًا.



أَيْنَ غُرْفَةُ هَذَا الطَّالِبِ؟

○ المَجْرُورُ : أَيْنَ غُرْفَةُ أَخِيكَ هَاشِمًا؟



(١) العَطْفُ نَوْعَانِ : عَطْفُ التَّسْقِ وَعَطْفُ الْبَيَانِ. عَطْفُ التَّسْقِ نَحْوُ : «أَحَبُّ اللَّهِ وَرَسُولَهُ». أَمَّا عَطْفُ الْبَيَانِ فَيُشْبِهُهُ الْبَدَلُ، وَتَتَدَرُّسُهُ فِي الْمُسْتَقْبَلِ إِنْ شَاءَ اللَّهُ.

## (٢) الإعرابُ والبناءُ في الأفعالِ

### المُعَرَّبُ وَالْمَبْنِيُّ مِنَ الْأَفْعَالِ:

الفِعْلُ الْمَاضِي وَفِعْلُ الْأَمْرِ مَبْنِيَّانِ. وَالْفِعْلُ الْمُضَارِعُ مُعَرَّبٌ (إِلَّا إِذَا اتَّصَلَتْ بِهِ نُونُ النَّسْوَةِ فَيَكُونُ مَبْنِيًّا) (١) نَحْوُ:

○ المَرْفُوعُ : أَفْهَمُ هَذَا الدَّرْسَ.

○ الْمَنْصُوبُ : أُرِيدُ أَنْ أَفْهَمَ هَذَا الدَّرْسَ.

○ الْمَجْزُومُ : كَمْ أَفْهَمَ هَذَا الدَّرْسَ.



### عَلَامَاتُ الْإِعْرَابِ الْأَصْلِيَّةُ وَالْفُرْعِيَّةُ

عَلَامَاتُ الْإِعْرَابِ الْأَصْلِيَّةُ فِي الْمُضَارِعِ ثَلَاثٌ، وَهِيَ :

○ الضَّمَّةُ : وَهِيَ عِلَامَةُ الرَّفْعِ.

○ الفَتْحَةُ : وَهِيَ عِلَامَةُ النَّصْبِ.

○ السُّكُونُ : وَهُوَ عِلَامَةُ الْجَزْمِ.

وَهُنَاكَ عِلَامَاتٌ أُخْرَى فُرْعِيَّةٌ، وَهِيَ فِي الْأَنْوَاعِ الْآتِيَةِ مِنَ الْفِعْلِ:

### (١) الْأَفْعَالُ الْخَمْسَةُ:

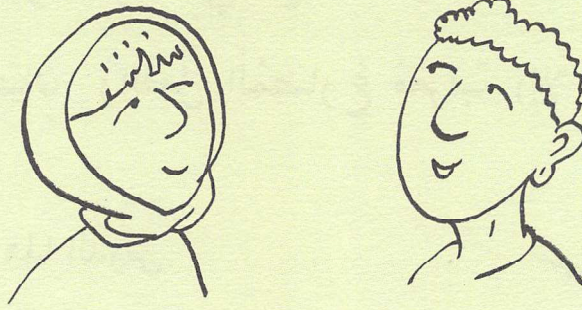
○ عِلَامَةُ الرَّفْعِ فِيهَا ثُبُوتُ النُّونِ، نَحْوُ :

○ مَاذَا تُرِيدُونَ يَا إِخْوَانُ؟ وَمَا تُرِيدِينَ يَا أُخْتِي؟

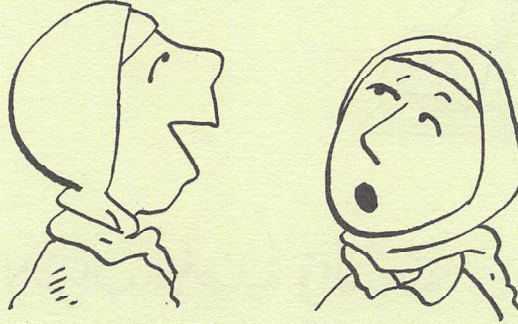
(١) وَكَذَلِكَ يُبْنَى الْمُضَارِعُ إِذَا بَاشَرْتَهُ نُونُ التَّوَكِيدِ، نَحْوُ «لَأَشْرَبَنَّ، لَتَشْرَبَنَّ، لَتَشْرَبَنَّ، لَيَشْرَبَنَّ».

○ علامة النَّصْبِ وَالْجَزْمِ حَذْفُ التَّنوينِ، نَحْوُ:

○ أَيْنَ تُرِيدُونَ أَنْ تَذْهَبُوا يَا أَبْنَائِي؟ مَاذَا تُرِيدِينَ أَنْ تَشْرَبِي يَا أُخْتِي؟



○ أَلَمْ تَقْرُؤُوا الصَّحِيفَةَ الْيَوْمَ؟ أَلَمْ تَسْمَعِي الْأَخْبَارَ يَا زَيْنَبُ؟



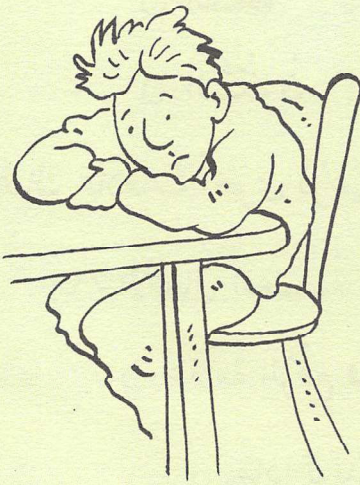
(٢) الْفِعْلُ النَّاقِصُ:

○ علامةُ الْجَزْمِ فِيهِ حَذْفُ آخِرِهِ، نَحْوُ:

○ الطِّفْلُ يَبْكِي. الطِّفْلُ لَمْ يَبْكِ.

○ بِلَالٌ يَدْعُو. بِلَالٌ لَمْ يَدْعُ.

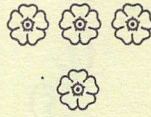
○ أَنَا أَنْسِي. أَنَا لَمْ أَنَسِ.



## الإِعْرَابُ التَّقْدِيرِيُّ

تُقَدَّرُ:

- عَلامَةُ الرَّفْعِ فِي الفِعْلِ النَّاقِصِ، نَحْوُ: يَمْشِي، يَدْعُو، يَنْسَى.
- عَلامَةُ النَّصْبِ فِي الفِعْلِ النَّاقِصِ المَفْتُوحِ العَيْنِ، نَحْوُ: لَنْ أَنْسَى.
- عَلامَةُ الجَزْمِ فِي الفِعْلِ المُضَعَّفِ، نَحْوُ: لَمْ أَحُجَّ، فَعَلامَةُ جَزْمِهِ سُكُونُ مُقَدَّرٍ.



# تَمَارِينُ

## Exercises

(١) مَيِّزُ الْمُعْرَبِ مِنَ الْمَبْنِيِّ فِيمَا يَأْتِي:

Sort out the مُعْرَبُ verbs from the مَبْنِيُّ in the following:

دَخَلَ، اجْلَسَ، يَذْهَبُ، تَفْهَمُنَ، يَخْرُجُونَ، تَشْرَبِينَ، يَكْتُبْنَ



(٢) مَا عِلَامَاتُ الْإِعْرَابِ الْأَصْلِيَّةِ فِي الْمُضَارِعِ؟

(٣) مَا عِلَامَاتُ الْإِعْرَابِ الْفُرْعِيَّةِ فِي الْأَفْعَالِ الْخَمْسَةِ؟

(٤) مَا عِلَامَةُ الْجَزْمِ الْفُرْعِيَّةِ فِي الْفِعْلِ النَّاقِصِ؟

(٥) مَا عِلَامَةُ الرَّفْعِ فِي الْفِعْلِ النَّاقِصِ؟

(٦) مَا عِلَامَةُ النَّصْبِ فِي الْفِعْلِ النَّاقِصِ الْمَفْتُوحِ الْعَيْنِ؟

(٧) مَا عِلَامَةُ الْجَزْمِ فِي الْفِعْلِ الْمُضَعَّفِ؟



\*\*



## Vocabulary

تَغَيَّرَ يَتَغَيَّرُ تَغْيَرًا (v) to change

ظَهَرَ يَظْهَرُ ظُهُورًا (a-a) to appear

مَيَّزَ يَمَيِّزُ تَمْيِيزًا (ii) to sort out, separate

بَاشَرَ يَبَاشِرُ مَبَاشِرَةً (iii) to be directly attached

نَحْوِيَّ grammarians (sing. نَحْوِيَّة)

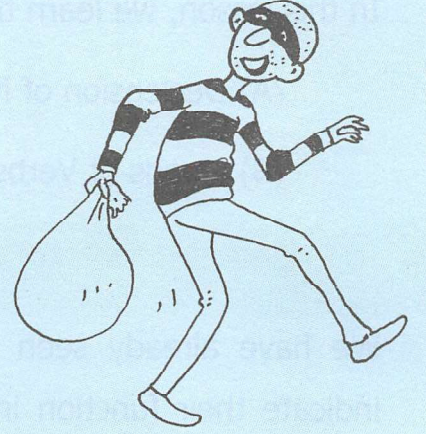
فِئَةٌ group, class (pl. فِئَات)

مُحَامٍ (المُحَامِي) lawyer (pl. مُحَامُونَ)

جُنَاةٌ criminal, culprit (pl. الْجُنَايِي) جَان

مُطْلَقًا absolutely

مَا عَدَا except



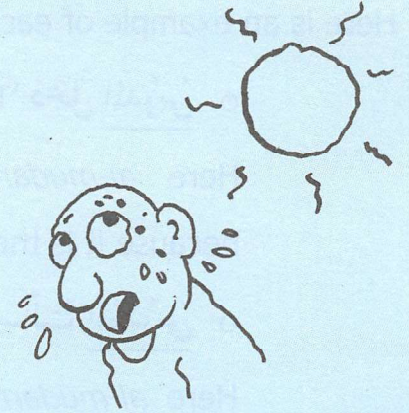
أَقْرَبُ relative (pl. أَقْرَبُونَ، أَقَارِبُ)

أَفْعَى (with *tanwin*) viper (pl. أَفَاع)

حَذَفَ يَحْذِفُ حَذْفًا (a-i) to omit

مُتَّقٍ (المُتَّقِي) god-fearing, pious (pl. مُتَّقُونَ)

حَرٌّ heat



جَرِيحٌ wounded person (pl. جَرِيحِي)

اتَّصَلَ يَتَّصِلُ اتِّصَالًا (viii) to contact, get in touch with; to be attached

ثَبَتَ يَثْبُتُ ثَبُوتًا (a-u) to remain, stay

أَكْبَرُ سِنًا • (أَسْنَانٌ) tooth; age (pl. أَسْنَانٌ)

حِينَئِذٍ at that time

## Points to Remember

In this lesson, we learn the following:

(A) Declension of Nouns

(B) Moods of Verbs

### (A) Declension of Nouns

We have already seen in Books 1-5 that most Arabic nouns are declinable, i.e. they indicate their function in the sentence by their endings. These endings are three. They are:

- 1) the *dammah* to indicate the nominative case (الرَّفْعُ). A noun with this ending is called مَرْفُوعٌ.
- 2) the *fathah* to indicate the accusative case (التَّصْبُؤُ). A noun with this ending is called مَنْصُوبٌ.
- 3) the *kasrah* to indicate the genitive case (الْجَرُّ). A noun with this ending is called مَجْرُورٌ.

Here is an example of each case:

- دَخَلَ الْمُدْرِسُ 'The teacher entered.'

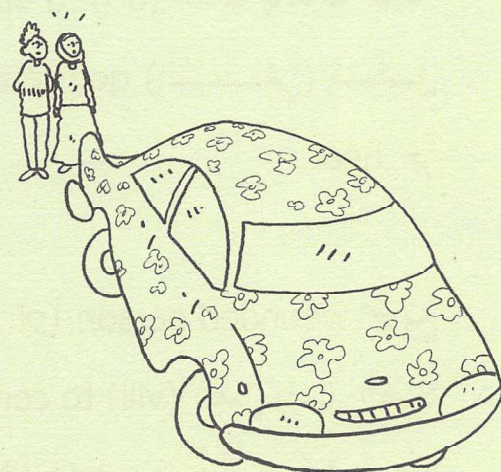
Here *al-mudarris-u* is مَرْفُوعٌ because it is the *fâ'il* (الْفَاعِلُ).

- سَأَلْتُ الْمُدْرِسَ 'I asked the teacher.'

Here *al-mudarris-a* is مَنْصُوبٌ because it is the object (المَفْعُولُ بِهِ).

- هَذِهِ سَيَّارَةُ الْمُدْرِسِ 'This is the teacher's car.'

Here *al-mudarris-i* is مَجْرُورٌ because it is *mudâf ilayhi* (مُضَافٌ إِلَيْهِ).



Now these endings (*dammah*, *fathah* and *kasrah*) are called the Primary Endings (عَلَامَاتُ الْأَصْلِيَّةِ). There are also other endings which are called the Secondary Endings (عَلَامَاتُ الْفُرْعَانِيَّةِ). The following groups of nouns have secondary endings:

- a) **The Sound Feminine Plural** (جَمْعُ الْمُؤَنَّثِ السَّلَامِ): Only the *nasb*-ending is different in this group. It takes *kasrah* instead of *fathah*, e.g.:

سَأَلَتِ الْمُدِيرَةَ الْمُدَرِّسَاتِ 'The headmistress asked the female teachers.'

Here *al-mudarrisât-i* takes *kasrah* instead of *fathah* because it is sound feminine plural. Note that in this group, the *nasb*-ending is the same as the *jarr*-ending, e.g.:

رَأَيْتُ السَّيَّارَاتِ 'I saw the cars.'

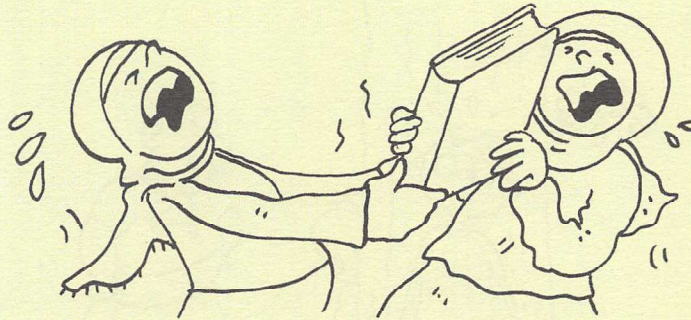
Here *al-sayyârât-i*<sup>(1)</sup> is مَنْصُوبٌ because it is the object.

خَرَجَ النَّاسُ مِنَ السَّيَّارَاتِ 'The people came out of the cars.'

Here *al-sayyârât-i* is مَجْرُورٌ because it is preceded by a preposition.

- b) **The Diptote** (الْمَمْنُوعُ مِنَ الصَّرْفِ): In this group, the *jarr*-ending is *fathah* instead of *kasrah*, e.g.:

هَذَا كِتَابُ زَيْنَبَ 'This is Zainab's book.'



Here *Zainab-a* has *fathah* instead of *kasrah* because it is a diptote. Note that in this group, the *jarr*-ending is the same as the *nasb*-ending, e.g.:

سَأَلْتُ زَيْنَبَ 'I asked Zainab.'

Here *Zainab-a* is مَنْفُوعٌ بِهِ because it is

(1) This word should be pronounced **as-sayyârât-i**. For the sake of uniformity, I write the definite article with an / (al-) regardless of whether the next letter is lunar or solar.

ذَهَبْتُ إِلَى زَيْنَبَ 'I went to Zainab.'

Here *Zainab-a* is *مَجْرُورٌ* because it is preceded by a preposition.

c) **The Five Nouns** (الْأَسْمَاءُ الْخَمْسَةُ): These are أَخٌ، أَبٌ، ذُو، فَمٌ، حَمٌ<sup>(1)</sup>. These nouns take the secondary endings only when they are *مُضَافٌ*, and the *مُضَافٌ إِلَيْهِ* is not the pronoun of the first person singular. In this group, the *raf*-ending is *wâw*, the *nasb*-ending is *alif* and the *jarr*-ending is *yâ'*, e.g.:

○ مَاذَا قَالَ أَبُو بِلَالٍ؟ 'What did Bilal's father say?'

Note it is أَبُو (abû) with a *wâw*, not أَب (abu).

○ أَعْرِفُ أَبَا بِلَالٍ 'I know Bilal's father.'

Note it is أَبَا (abâ) with an *alif*, not أَب (aba).

○ ذَهَبْتُ إِلَى أَبِي بِلَالٍ 'I went to Bilal's father.'

Note it is أَبِي (abî) with a *yâ'*, not أَب (abi).

The *مُضَافٌ إِلَيْهِ* can be a pronoun, e.g.:

○ أَيْنَ ذَهَبَ أَخُوكَ؟ 'Where did your brother go?' (akhû-ka)

○ مَا رَأَيْتُ أَخَاكَ 'I did not see your brother.' (akhâ-ka)

○ مَا اسْمُ أَخِيكَ؟ 'What is your brother's name?' (akhî-ka)



If the *مُضَافٌ إِلَيْهِ* is the pronoun of the first person singular, the noun remains unchanged, e.g.:

○ يُدْرُسُ أَخِي بِالْجَامِعَةِ 'My brother is studying at the university.'

○ أَتَعْرِفُ أَخِي؟ 'Do you know my brother?'

○ خُذِ الْعُنْوَانَ مِنْ أَخِي 'Take the address from my brother.'

(1) *حَمٌ* means a male relative of the husband such as his brother or his father.

The word فَمٌّ (mouth) can be used in two ways: with the *mîm*, and without it. When used with the *mîm*, it is declined with the primary endings, e.g.:

- فَمُّكَ نَظِيفٌ 'Your mouth is clean.'
- افْتَحْ فَمَّكَ؟ 'Open your mouth.'
- مَاذَا فِي فَمِّكَ؟ 'What is in your mouth?'

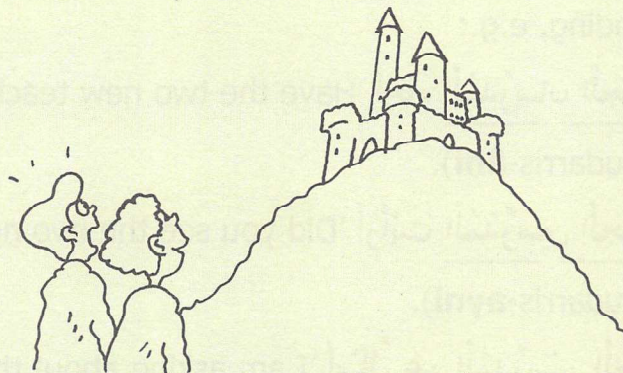


If the *mîm* is dropped, it is declined as one of the Five Nouns (الْأَسْمَاءُ الْخَمْسَةُ), e.g.:

- فُوكٌ صَغِيرٌ 'Your mouth is small.' (fû-ka)
- افْتَحْ فَاكَ 'Open your mouth.' (fâ-ka)
- مَاذَا فِي فِيكِ؟ 'What is in your mouth?' (fî-ka)

The Five Nouns are declined with the special secondary endings only if they are مُضَافٌ as we have seen. Otherwise they are declined with the primary endings, e.g.:

- هُوَ أَخٌ 'He is a brother.' أينَ الأَخُ؟ 'Where is the brother?'
- رَأَيْتُ أَخًا 'I saw a brother.' سَأَلْتُ الأَخَ 'I asked the brother.'
- هَذَا بَيْتُ أَخٍ 'This is a brother's house.' هَذِهِ سَيَّارَةُ الأَخِ 'This is the brother's car.'



d) **The Sound Masculine Plural (جَمْعُ الْمَذْكَرِ السَّالِمِ)**: This group has **-û (na)** as the *raf*'-ending, and **-î (na)** as the *nasb*-/*jarr*-ending, e.g.:

- دَخَلَ الْمُدْرَسُونَ الْفَصْلَ 'The teachers entered the class.'  
Here *al-mudarris-ûna* is مَرْفُوعٌ.
- مَا سَأَلْتُ الْمُدْرَسِينَ 'I did not ask the teachers.'  
Here *al-mudarris-îna* is مَنْصُوبٌ.
- أَيْنَ غُرْفَةُ الْمُدْرَسِينَ؟ 'Where is the teachers' room?'  
Here *al-mudarris-îna* is مَجْرُورٌ.

Note that the *nasb*-ending is the same as the *jarr*-ending in this group.

The *û* of **-û (na)** and **-î (na)** is omitted if the noun happens to be مُضَافٌ, e.g.:

- أَيْنَ مُدْرَسُو الْقُرْآنِ؟ 'Where are the Qur'ân teachers?'  
(literally, teachers of the Qur'ân).
- أَرَأَيْتَ مُدْرَسِي الْقُرْآنِ؟ 'Did you see the Qur'ân teachers?'



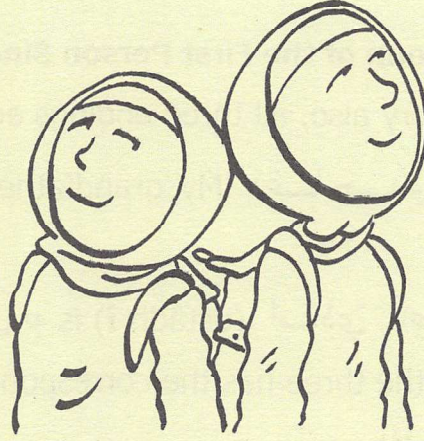
You will learn more about the omission of the *nûn* in Lesson 9.

e) **The Dual (المثنى)**: The dual takes **-â (ni)** as the *raf*'-ending, and **-ay (ni)** as the *nasb*-/*jarr*-ending, e.g.:

- أَجَاءَ الْمُدْرَسَانِ الْجَدِيدَانِ؟ 'Have the two new teachers come?'  
(*al-mudarris-âni*).
- أَرَأَيْتَ الْمُدْرَسَيْنِ الْجَدِيدَيْنِ؟ 'Did you see the two new teachers?'  
(*al-mudarris-ayni*).
- أَنَسْأَلُ عَنِ الْمُدْرَسَيْنِ الْجَدِيدَيْنِ 'I am asking about the two new teachers.'  
(*al-mudarris-ayni*).

The ن of **-â (ni)** and **-ay (ni)** is omitted if the noun happens to be مُضَافٌ, e.g.:

- أَيْنَ تَدْرُسُ أُخْتَا بِلَالٍ؟ 'Where are Bilal's two sisters studying?' (ukht-â).
- أَتَعْرِفِينَ أُخْتَيْ بِلَالٍ؟ 'Do you know Bilal's two sisters?' (ukht-ay).
- أَكَتَبْتِ إِلَى أُخْتَيْ بِلَالٍ؟ 'Did you write to Bilal's two sisters?' (ukht-ay).



### Latent Endings (الإعرابُ التقديريُّ)

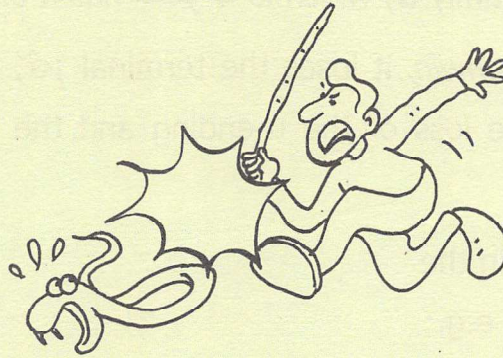
There are three groups of nouns in which the endings do not appear for phonetic reasons.

These are:

a) The **maqsûr** (المَقْصُورُ): It is a noun ending in long *â* like العَصَا، الفتى، المُسْتَشْفَى.

All the three endings are latent in the **maqsûr**, e.g.:

قَتَلَ الْفَتَى الْأَفْعَى بِالْعَصَا 'The young man killed the viper with the stick.'



Here:

- الْفَتَى (al-fatâ) is فَاعِلٌ; it is مَرْفُوعٌ, but has no u-ending.
- الْأَفْعَى (al-af'â) is مَفْعُولٌ بِهِ; it is مَنْصُوبٌ, but has no a-ending.

- العَصَا (al-'aṣâ) is preceded by a preposition; it is مَجْرُورٌ, but has no i-ending.

Compare this sentence to the following sentence with the same meaning:

قَتَلَ الْوَلَدُ الْحَيَّةَ بِالْعُودِ (qatala l-walad-u l-hayyat-a bi l-'ûd-i). In these nouns, all the endings appear.

b) The *mudâf* of the Pronoun of the First Person Singular (المُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ)

like زَمِيلِي. In this category also, all three endings are latent, e.g.:

دَعَا جَدِّي أَسْتَاذِي مَعَ زُمَلَائِي 'My grandfather invited my teacher with my classmates.'

Here جَدِّي (jadd-î) is فَاعِلٌ, أَسْتَاذِي (ustâdh-î) is مَفْعُولٌ بِهِ and زُمَلَائِي (zumalâ'î) is مِصْطَفًى. But none of the three has the corresponding ending. Compare this to:

دَعَا جَدُّكَ أَسْتَاذَكَ مَعَ زُمَلَائِكَ 'Your grandfather invited your teacher with your classmates.' Here jadd-u-ka has the u-ending, ustâdh-a-ka has the a-ending and zumalâ'-i-ka has the i-ending.

c) The *manqûs* (الْمَنْقُوصُ): it is a noun ending in an original *yâ'*, e.g.:

القَاضِي 'the judge', الْمُحَامِي 'the lawyer', الْجَانِي 'the culprit'. In this group, the u- and the i-ending are latent, but the a-ending appears, e.g.:

سَأَلَ الْقَاضِيَّ الْمُحَامِيَّ عَنِ الْجَانِي 'The judge asked the lawyer about the culprit.' Here الْقَاضِيَّ (al-qâdiy) which is مَرْفُوعٌ and الْجَانِيَّ (al-jâniy) which is مَجْرُورٌ have no ending, but الْمُحَامِيَّ (al-muhâmiy-a) which is مَنْصُوبٌ has a-ending.

If the *manqûs* takes the *tanwîn*, it loses the terminal *yâ'*, e.g. قَاضٍ which was originally قَاضِي. After the loss of the u-ending and the *yâ'*, it became qâdi-n (qâdiy-u-n → qâdi-n).

The *yâ'*, however, returns in the accusative case (*manṣûb*), e.g.:

- هَذَا قَاضٍ 'This is a judge.'
- سَأَلْتُ قَاضِيًّا 'I asked a judge.'
- هَذَا بَيْتُ قَاضٍ 'This is a house of a judge.'





Note that the *yā'* of the *manqūṣ* is retained only in the following three cases:

- 1) If it has the definite article al-, e.g. الْقَاضِي، الْوَادِي، الْمُحَامِي،
- 2) If it is مُصَافٌ، e.g. قَاضِي مَكَّة 'the judge of Makkah', مُحَامِي الدَّفَاع 'defence lawyer', وَادِي الْعَقِيق 'the Valley of Aqīq' (in Madinah Munawwarah).
- 3) If it is مَنْصُوبٌ، e.g. عَبَرْتُ وَادِيًا 'I crossed a valley', سَأَلْتُ قَاضِيًا 'I asked a judge', أُرِيدُ ثَانِيًا 'I want a second'.

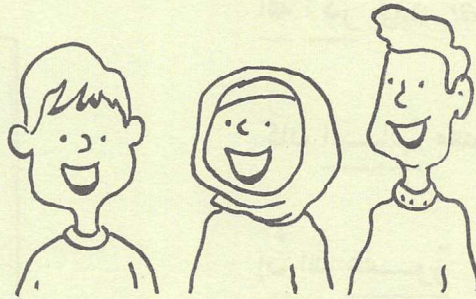
### The Indeclinable Nouns (الْمَبْنِيُّ مِنَ الْأَسْمَاءِ)

We have seen that most Arabic nouns are declinable. Some are indeclinable, i.e. they do not indicate their functions by changing their endings. The following groups are indeclinable (*mabni*).

- 1) **Personal pronouns** (الضَّمَائِرُ) like: أَنَا، أَنْتَ، هُوَ. Likewise, *tu* and *hu* in رَأَيْتُهُ (I saw him) are personal pronouns. Also, *ka* in كِتَابِكَ (your book) and *hā* in بَيْتِهَا (her house) are personal pronouns.

You might have noticed that there are two sets of personal pronouns. One set is used as *rafi* pronouns, and another set as *nasb* and *jarr* pronouns, e.g.:

- نَحْنُ طُلَّابٌ 'We are students.'
- أَرَأَيْتَنَا؟ 'Did you see **us**?'
- هَذَا بَيْتُنَا 'This is **our** house.'



But the changes that the personal pronouns undergo have no pattern. So each form of the personal pronoun is regarded as a separate entity. That is why the personal pronouns are classed as indeclinable though they undergo changes to indicate their functions in the sentence.

- 2) **Demonstrative pronouns** (أَسْمَاءُ الْإِشَارَةِ) like: هَذَا، هَذِهِ، ذَلِكَ، هَؤُلَاءِ، أُولَئِكَ، but the dual pronouns are declinable (مُعْرَبٌ): هَذَانِ، هَاتَانِ، ذَانِكَ، تَانِكَ.

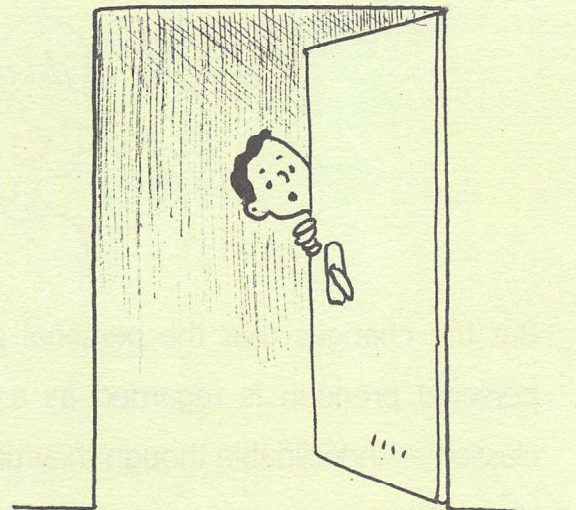
- 3) **Relative pronouns** (الْأَسْمَاءُ الْمَوْصُولَةُ) like: الَّذِي، الَّتِي، الَّذِينَ، اللَّاتِي، but the dual pronouns are declinable (مُعْرَبٌ): اللَّتَانِ and اللَّذَانِ.
- 4) **Some interrogative words** like: مَنْ، أَيْنَ، مَا، مَتَى، كَيْفَ.
- 5) **Some adverbs** (الظُّرُوفُ) like: إِذَا، حَيْثُ، أَمْسَ، الْآنَ.
- 6) **The verb-nouns** (أَسْمَاءُ الْفِعْلِ): A verb-noun is a noun with the meaning of a verb, like: أَفٌّ meaning *I am annoyed*, آه meaning *I feel pain*, آمِينَ meaning *accept*.
- 7) **Compound numbers** (الْأَعْدَادُ الْمُرَكَّبَةُ): These are أَحَدٌ عَشَرَ up to تِسْعَةٌ عَشَرَ along with their feminine forms. Only the first part of اثْنَا عَشَرَ and اثْنَتَا عَشْرَةَ is declinable (as explained in *Points to Remember* of Book 3, L 3).

With regard to a *mu'rab* noun, we say it is *marfû'*, *mansûb* or *majrûr*, but with regard to a *mabnî* noun, we say it is *فِي مَحَلِّ رَفْعٍ / فِي مَحَلِّ نَصْبٍ / فِي مَحَلِّ جَرٍّ*, i.e. it is 'in the place of *raf'*, *nasb* or *jarr'*, because a *mabnî* noun cannot be *marfû'*, *mansûb* or *majrûr*, but it occupies a place that belongs to a *marfû'*, *mansûb* or *majrûr* noun; and if the *mabnî* noun were to be replaced by a *mu'rab* one, it will be *marfû'*, *mansûb* or *majrûr*, e.g. in رَأَيْتُ بِلَالًا the noun بِلَالًا is *mansûb* because it is مَفْعُولٌ بِهِ but in هَذَا رَأَيْتُ هَذَا the noun هَذَا is 'in the place of *nasb'* because it occupies the same place as the *mansûb* بِلَالًا.

### When is a noun *marfû'* (in the nominative case)?

A noun is *marfû'* when it is:

- 1) & 2) *mubtada'* or *khobar*, e.g. اللَّهُ أَكْبَرُ  
'Allah is the greatest.'
- 3) *ism* of *kâna*, e.g. كَانَ الْبَابُ مَفْتُوحًا  
'The door was open.'
- 4) *khobar* of *inna*, e.g. إِنَّ اللَّهَ غَفُورٌ  
'Surely, Allah is forgiving.'
- 5) *fâ'il*, e.g. خَلَقْنَا اللَّهُ 'Allah created us.'
- 6) *nâ'ib al-fâ'il*<sup>(1)</sup>, e.g. خُلِقَ الْإِنْسَانُ مِنْ طِينٍ 'Man was created from clay.'



(1) *Nâ'ib al-fâ'il* is the subject of a verb in the passive voice. See Lesson 3.

## When is a noun *mansûb* (in the accusative case)?

A noun is *mansûb* when it is:

- 1) *ism* of *inna*, e.g. إِنَّ اللَّهَ غَفُورٌ  
'Surely, Allah is forgiving.'
- 2) *khavar* of *kâna*, e.g. كَانَ الطَّعَامُ لَذِيذًا  
'The food was delicious.'
- 3) *maf'ûl bihi*, e.g. فَهَمْتُ الدَّرْسَ  
'I have understood the lesson.'
- 4) *maf'ûl fihi*<sup>(1)</sup>, e.g. سَافَرَ أَبِي لَيْلًا  
'My father travelled by night',  
جَلَسَ الْمُدْرَسُ عِنْدَ الْمُدِيرِ  
'The teacher sat at the  
headmaster's.'
- 5) *maf'ûl lahu*<sup>(2)</sup>, e.g. مَا خَرَجْتُ مِنَ الْبَيْتِ خَوْفًا مِنَ الْحَرِّ  
'I did not leave the house for fear of heat.'
- 6) *maf'ûl ma'ahu*<sup>(3)</sup>, e.g. ذَهَبْتُ سِرْتُ وَالْجَبَلَ 'I walked along the mountain',  
وَخَالَدًا إِلَى السُّوقِ 'I went to the market along with Khalid.'
- 7) *maf'ûl mutlaq*<sup>(4)</sup>, e.g. أذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا 'Remember Allah much.'
- 8) *hâl*<sup>(5)</sup>, e.g. جَدِّي يُصَلِّي قَاعِدًا 'My grandfather prays sitting.'
- 9) *tamyîz*<sup>(6)</sup>, e.g. أَنَا أَحْسَنُ مِنْكَ خَطًّا 'I am better than you in handwriting.'
- 10) *mustathnâ*<sup>(7)</sup>, e.g. حَضَرَ الطَّلَابُ كُلَّهُمْ إِلَّا حَامِدًا 'All the students attended except  
Hamid.'
- 11) *munâdâ*<sup>(8)</sup>, e.g. يَا عَبْدَ اللَّهِ 'O Abdullah!'



(1) *al-maf'ûl fihi* (المفعول فيه) is adverb of time or place. See Book 7, L 1.

(2) *al-maf'ûl lahu* (المفعول له) is a noun that gives the reason for doing a thing. See Book 8, L 7.

(3) *al-maf'ûl ma'ahu* (المفعول معه) is a noun coming after the *wâw* which means 'along with'.

(4) *al-maf'ûl al-mutlaq* (المفعول المطلق) is the مصدر of the verb occurring in the same sentence. See Book 8, L 6.

(5) *al-hâl* (الحال) is adverb of manner. See Book 8, L 9.

(6) *al-tamyîz* is a noun that specifies the meaning of a vague word. One may be better than the other in various fields; and 'in handwriting' specifies this. See Book 8, L 8.

(7) *al-mustathnâ* (المستثنى) is the noun that comes after *إلا* meaning 'except'. See Book 8, L 10.

(8) You have learnt this in Book 2.

## When is a noun *majrûr* (in the genitive case)?

A noun is *majrûr* when it is:

- 1) *mudâf ilayhi*, e.g. الْقُرْآنُ كِتَابُ اللَّهِ 'The Qur'ân is the book of Allah.'
- 2) preceded by a preposition, e.g. الطُّلَابُ فِي الْفَصْلِ 'The students are in the class.'

## Nouns of Dependent Declension (التَّوَابِعُ)

There are four grammatical elements which have no independent declension of their own; they are dependent on other nouns for their declension. These are:

- a) **the *na't*** (التَّعْتِ), i.e. the adjective. It follows its *man'ût* (الْمَنْعُوتِ) in its declension. The *man'ût* is the noun which the adjective qualifies, e.g.:

- أَحْضَرَ الطَّالِبُ الْجَدِيدُ؟  
'Did the new student attend?'
- يَطْلُبُ الْمُدِيرُ الطَّالِبَ الْجَدِيدَ  
'The headmaster wants the new student.'
- هَذَا دَفْتَرُ الطَّالِبِ الْجَدِيدِ  
'This is the notebook of the new student.'



In these sentences, the *na't* الجديد follows the *man'ût* الطَّالِب in the *i'râb*.

- b) **the *tawkîd*** (التَّوَكِيدُ) <sup>(1)</sup>, i.e. a noun denoting emphasis like كُلُّهُمْ *all of them*, نَفْسُهُ *himself*, e.g.:

- حَضَرَ الطُّلَابُ كُلُّهُمْ  
'All the students attended.'
- قَالَ لِي هَذَا الْمُدِيرُ نَفْسُهُ  
'The headmaster himself told me this.'
- سَأَلْتُ الطُّلَابَ كُلَّهُمْ 'I asked all the students.'
- سَأَلْتُ الْمُدِيرَ نَفْسَهُ 'I asked the headmaster himself.'



(1) See *Points to Remember* of Book 4, L 8. There *tawkîd* is written as *ta'kid*. Both terms are used.

○ سَلَّمْتُ عَلَى الطَّلَابِ كُلِّهِمْ 'I greeted all the students.'

○ سَلَّمْتُ عَلَى الْمُدِيرِ نَفْسَهُ 'I greeted the headmaster himself.'

Here the *tawkid* (كُلُّ، نَفْسٌ) follows the *mu'akkad* (الطَّلَابُ، الْمُدِيرُ). The *mu'akkad* (المؤكَّد) is the noun which is emphasized.

c) the *ma'tûf* (المعطوف), i.e. a noun joined to another by a conjunction like *و* and, e.g.:

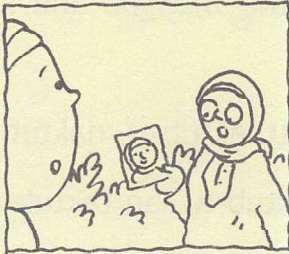
○ خَرَجَ حَامِدٌ وَصَدِيقُهُ 'Hamid and his friend went out.'

○ طَلَبَ الْمُدِيرُ حَامِداً وَصَدِيقَهُ 'The headmaster wanted Hamid and his friend.'

○ أَيْنَ كُتُبُ حَامِدٍ وَصَدِيقِهِ؟ 'Where are the books of Hamid and his friend?'

d) the *badal* (البَدَل) <sup>(1)</sup>, i.e. a noun in apposition to another, e.g.:

○ أَنْجَحَ أَخُوكَ هَاشِمٌ؟ 'Has your brother Hashim passed?'



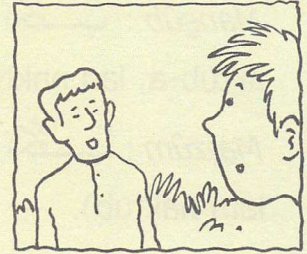
○ أَنْجَحَ هَذَا الطَّالِبُ؟ 'Has this student passed?'



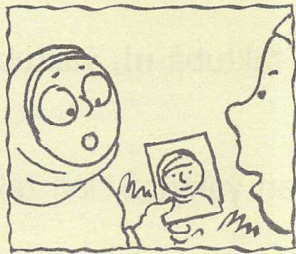
○ أَعْرِفُ أَخَاكَ هَاشِمًا؟ 'I know your brother Hashim.'



○ أَعْرِفُ هَذَا الطَّالِبَ؟ 'I know this student.'



○ أَيْنَ غُرْفَةُ أَخِيكَ هَاشِمٍ؟ 'Where is your brother Hashim's room?'



○ أَيْنَ غُرْفَةُ هَذَا الطَّالِبِ؟ 'Where is the room of this student?'



(1) See Book 7, L 10.

## (B) Moods of Verbs

You have already learnt in Book 3, L 10 that Arabic verbs have three forms: the *mâdî*, the *mudâri'* and the *amr*. The *mâdî* and the *amr* do not undergo any change. So they are *mabnî*. The *mudâri'* undergoes changes to indicate its function in the sentence. So it is *mu'rab*. Just as the noun has three cases, the *mudâri'* also has three cases which in English grammar are called moods. These are *marfû'*, *mansûb* and *majzûm*. You have learnt this also in Book 4, L 8 and Book 5, L 1. <sup>(1)</sup>

The *mudâri'* is *mabnî* when it is *isnâded* to the pronoun of the second and third persons feminine plural, e.g.:

الأخوات يكتبن 'The sisters are writing.'

ماذا تكتبن يا أخوات؟ 'What are you writing, sisters?'

These two forms remain unchanged.

The Four Verb Forms have u-ending in the *marfû'*, a-ending in the *mansûb* and loss of ending in the *majzûm* :

*Marfû'* : يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ (yaktub-u, taktub-u, aktub-u, naktub-u).

*Mansûb* : لَنْ يَكْتُبَ، لَنْ تَكْتُبَ، لَنْ أَكْتُبَ، لَنْ نَكْتُبَ (lan yaktub-a, lan taktub-a, lan aktub-a, lan naktub-a).

*Majzûm* : لَمْ يَكْتُبْ، لَمْ تَكْتُبْ، لَمْ أَكْتُبْ، لَمْ نَكْتُبْ (lam yaktub, lam taktub, lam aktub, lam naktub).

These are the Primary Endings (الْعَلَامَاتُ الْأَصْلِيَّةُ). There are Secondary Endings (الْعَلَامَاتُ الْفُرْعَانِيَّةُ). These Secondary Endings are in the following verbs or verb-forms:

a) In the Five Verb Forms (الْأَفْعَالُ الْخَمْسَةُ), the retention of the terminal *nûn* is the ending of the *marfû'* and its omission is the ending of both the *mansûb* and *majzûm*, e.g.:

*Marfû'* : يَكْتُبَانِ، تَكْتُبَانِ، يَكْتُبُونَ، تَكْتُبُونَ، يَكْتُبُنَّ، تَكْتُبُنَّ (yaktubâ-ni, taktubâ-ni, yaktubû-na, taktubû-na, taktubî-na).

*Mansûb* : لَنْ يَكْتُبَا، لَنْ تَكْتُبَا، لَنْ يَكْتُبُوا، لَنْ تَكْتُبُوا، لَنْ يَكْتُبُنَّ، لَنْ تَكْتُبُنَّ (lan yaktubâ, lan taktubâ, lan yaktubû, lan taktubû, lan yaktubî, lan taktubî).

(1) *Marfû'* and *mansûb* are common both to nouns and verbs, while *majrûr* is peculiar to nouns, and *majzûm* to verbs.

*Majzûm* : لم يكتبا، لم يكتُبوا، لم تكتبوا، لم تكتبِي (lam yaktubâ, lam taktubâ, lam yaktubû, lam taktubû, lam taktubî).

b) In the *nâqis* verb, the ending of the *majzûm* is the omission of the third radical which is a weak letter (see Book 5, L 8). Phonetically it amounts to shortening the long vowel, e.g.:

- يتلُو (yatlû) → لم يتلُ (lam yatlu)
- يبكي (yabkî) → لم يبكِ (lam yabki)
- ينسى (yansâ) → لم ينسَ (lam yansa)

### الإعرابُ التقديريُّ (Latent Endings)

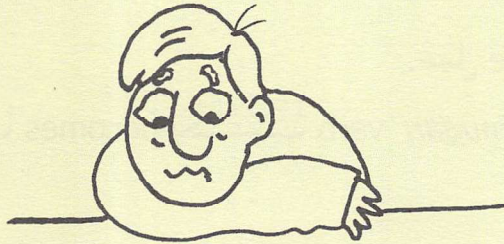
a) In the *nâqis* verbs, the following endings are latent:

- The u-ending of the *raf'* in verbs ending in *yâ'*, *wâw* and *alif*, e.g.:

أَمْشِي 'I walk' (amshî), أَتْلُو 'I recite' (atlû), أَنْسَى 'I forget' (ansâ) for the original أَمْشِي، أَتْلُو، أَنْسَى.

- The a-ending of the *nasb* in verbs ending in *alif*, e.g.

أُرِيدُ أَنْ أَنْسَى 'I want to forget' (ansâ).



But it appears in verbs ending in *yâ'* and *wâw*, e.g.:

أُرِيدُ أَنْ أَمْشِي 'I want to walk' (amshiy-a),



أُرِيدُ أَنْ أَتْلُو 'I want to recite' (atluw-a).

b) The *sukûn* of the *jazm* in the *muda'af* verbs, e.g. لَمْ أَحُجَّ 'I did not perform *hajj*.' Here أَحُجُّ (ahujj-u) drops the *dammah* after لم and becomes لَمْ أَحُجُّ (ahujj). As it involves التَّعَاثُفُ السَّاكِنِينَ, a *fathah* is added thereby rendering the *sukûn* latent, so it becomes لَمْ أَحُجَّ (lam ahujj-a). See also Book 5, L 9.

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## Explanation of Some Grammatical Terms

### الْعَمَلُ

A change brought to the ending of a word is technically known as عَمَلٌ (action).

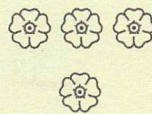
The noun الْبَيْتُ (al-bayt-u) changes to الْبَيْتِ (al-bayt-i) after the preposition فِي. This change of the ending is called عَمَلٌ, and the word فِي is called عَامِلٌ, i.e. the agent that brings about the change. The word الْبَيْتِ is called the مَعْمُولٌ, i.e. the word which undergoes the change.

Here is another example. The noun الْوَلَدُ (al-walad-u) changes to الْوَلَدِ (al-walad-a) when we introduce the verb رَأَيْتُ as in رَأَيْتُ الْوَلَدِ. Here:

- The عَامِلٌ is the verb رَأَيْتُ,
- The noun الْوَلَدِ is the مَعْمُولٌ,
- The *nasb* in the word الْوَلَدِ is the عَمَلٌ.

Here is an example involving a verb. The *mudâri'* verb يَكْتُبُ becomes يَكْتُبُ after لَمْ (لَمْ يَكْتُبُ). Here:

- لَمْ is the عَامِلٌ,
- يَكْتُبُ is the مَعْمُولٌ,
- The عَمَلٌ is the *jazm* which has affected the مَعْمُولٌ because of the عَامِلٌ.





## التقدير

In some cases, the actual form of a word does not conform to the form it should have according to the rule, e.g.:

دَخَلَ الْفَتَى 'The young man entered.' Here الْفَتَى is the فاعِل and should have a *dammah* (u-ending) as دَخَلَ الْوَلَدُ in دَخَلَ الْوَلَدُ has. But it does not have the *dammah* because it ends in *alif*<sup>(1)</sup>, and a *dammah* is incompatible with an *alif*. So we suppose that it has a *dammah* according to the rule, and say, مَرْفُوعٌ بِضَمَّةٍ مُقَدَّرَةٍ (i.e. *marfû'* with a latent or supposed *dammah*).



This term is widely used in Arabic grammar and signifies the reconstruction of an actual form to explain its relation to the rule.

## فِي مَحَلِّ رَفْعٍ / نَصْبٍ / جَرٍّ

With regard to a *mu'rab* word, we say it is *marfû'*, *mansûb* or *majrûr* according to its function in the sentence. But the same cannot be said regarding a *mabnî* word as it does not change its ending to indicate its function in the sentence. So the expression used regarding a *mabnî* word is فِي مَحَلِّ رَفْعٍ / نَصْبٍ / جَرٍّ, i.e. it is in the place of a *marfû'*, *mansûb* or *majrûr* word. It means that if the *mabnî* word is replaced by a *mu'rab* word, it will be *marfû'*, *mansûb* or *majrûr*. Here is an example:

In the sentence دَخَلَ هَؤُلَاءِ, the word هَؤُلَاءِ is the فاعِل, and because it is *mabnî*, it is said to be فِي مَحَلِّ رَفْعٍ. If it is replaced by a *mu'rab* word, it will be مَرْفُوعٌ as in دَخَلَ النَّاسُ.

This expression is also used in the *i'râb* of a *maşdar mu'awwal* and a sentence, e.g.:

*Maşdar mu'awwal* :

○ صَوْمُكُمْ خَيْرٌ لَكُمْ → (فِي مَحَلِّ رَفْعٍ) أَنْ تَصُومُوا خَيْرٌ لَكُمْ

(1) Though it is written as a *yâ'*, it is an *alif* in pronunciation.

- أُريدُ الخُرُوجَ → (في محلِّ نصب) أُريدُ أَنْ أَخْرُجَ
- لا تَخْرُجْ قَبْلَ غُرُوبِ الشَّمْسِ → (في محلِّ جرٍّ) لا تَخْرُجْ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ

Sentence:

- جَاءَنِي وَلَدٌ ضَاحِكٌ → (في محلِّ رفعٍ) جَاءَنِي وَلَدٌ يَضْحَكُ



- رَأَيْتُ وَلَدًا ضَاحِكًا → (في محلِّ نصب) رَأَيْتُ وَلَدًا يَضْحَكُ
- جَلَسْتُ مَعَ وَلَدٍ ضَاحِكٍ → (في محلِّ جرٍّ) جَلَسْتُ مَعَ وَلَدٍ يَضْحَكُ

