The three vowel markings

<table>
<thead>
<tr>
<th>kasrah</th>
<th>dhamma</th>
<th>fathah</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i)</td>
<td>(u)</td>
<td>(a)</td>
</tr>
</tbody>
</table>

Sukoon ـ سُكُونَ

Shaddah ـ شَدَّةَ

At-tanween: تَنْوِيْنَ

- Fathataan (fathataan)
- Dammataan (dammataan)
- Kasrataan (kasrataan)

When vowel markings are doubled at the end of a word they are called تَنْوِيْنَ (tanween). The additional vowel at the end of a word represents a نـْ (noon saakinah). The نـْ is not written but is only pronounced. e.g. مَسْجِدُ مَسْجَدَ

The Arabic language is made up of كَلِمَاتٌ (words) and these words are of three types they are known as:

<table>
<thead>
<tr>
<th>Particle/Letter ـ حَرَفٌ</th>
<th>Action/Verb ـ فِعْلٌ</th>
<th>Noun ـ اِسْمٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>to ـ إِلَى</td>
<td>went/to go ـ ذَهَبَ</td>
<td>house ـ بَيْتٌ</td>
</tr>
</tbody>
</table>
He went to a house :ceSenten

The table below shows the properties of an اسم (noun):

<table>
<thead>
<tr>
<th>Examples</th>
<th>Translation</th>
<th>Properties</th>
</tr>
</thead>
<tbody>
<tr>
<td>طالِبٌ، طَالِبَةٌ</td>
<td>Masculine, feminine</td>
<td>مُذَكّرٌ، مُؤَنّثٌ</td>
</tr>
<tr>
<td>طَالِبٌ، طَالِبَانٍ،</td>
<td>Singular, dual, plural</td>
<td>مُفْرَدٌ، مُثَنّى، جَمْعٌ</td>
</tr>
<tr>
<td>طَالِبٌ، بَيْتٌ</td>
<td>Intellect, non-intellect</td>
<td>عَاقِلٌ، غَيْرُ عَاقِلٌ</td>
</tr>
<tr>
<td>طَالِبٌ، الطّالِبُ</td>
<td>Indefinite, definite</td>
<td>نَكِرَةٌ، مَعْرِفَةٌ</td>
</tr>
</tbody>
</table>

نَكِرَةٌ is when an ism is indefinite or not specific, it is general i.e., the ism كِتَابـٌ ‘a book’ this can be any book from the different types of books.

مَعْرِفَة is when an ism is definite or specific, it is not general i.e., the ism الكِتَابُ ‘the book’ or الكِتَابُ مُحَمّدٍ ‘Muhammad’s book’, here the book is a particular book not just any book in general.

An ism in the Arabic language can be مُثَنّى (dual) meaning it shows upon two i.e., the ism طَالِبٌ، طَالِبَانٍ means ‘two students’ this is done by adding انِ (alif and noon)at the end of an ism.

An ism can be عَاقِلٌ possess intellect such as humans, angels and jinns or it can be غَيْرُ عَاقِلٍ possess no intellect such as animals, objects, trees e.t.c.

The أَصـْلٌ (Asl) origin of an ism is that it carries ضَمّتَانـِ ‘two dhammas’ (tanween) on the last letter of the word. The tanween generally is also a sign showing that the ism is نَكِرَةٌ (indefinite), however there is an exception to this because you will find that Arabic male names such as مُحَمّدٍ accept tanween but they are مَعْرِفَةٌ (definite).

The tanween is the Arabic indefinite article corresponding to the English ‘a’/ ‘an’. 
This is a house

Letter to bring to attention or alert

is a letter that is used to alert or to bring to attention the person who is being addressed and it is mostly connected to (nouns of indication).

noun of indication

is pronounced as , but it is written without the first alif.

The is used to point or indicate to people, animals, objects things which can be felt or touched and can also indicate to things that have meaning such as ‘opinion’ or ‘knowledge’.

This is beneficial knowledge

The table below shows the properties of the (definite).

<table>
<thead>
<tr>
<th>Indicates, points to</th>
<th>الإشارة إلى</th>
</tr>
</thead>
<tbody>
<tr>
<td>the near</td>
<td>القريبُ</td>
</tr>
<tr>
<td>The masculine</td>
<td>المذكورُ</td>
</tr>
<tr>
<td>the singular</td>
<td>المفردُ</td>
</tr>
</tbody>
</table>
It can be used to indicate or point to those possessing intellect عاقل or things that do not possess intellect غيرعاقل.

Interrogative or Questioning Noun ما اسم استفهام

The Interrogative Noun ما is used to ask a question about something that does not possess intellect غيرعاقل and it always comes at the beginning of a sentence. When a word comes at the beginning of a sentence it is called in Arabic صدر الجملة.

؟What is this مَا هَذَا ؟

أحرف الاستفهام، همزة الاستفهام

Particle/Letter of interrogation or questioning or also known as the Interrogative Hamzah.

The همزة الاستفهام comes at the beginning of the sentence as do all the nouns or particles of questioning. It can be used to ask a question about those possessing intellect as well as the things that do not possess intellect.

؟Is this a house أَ هَذَا بَيْتٌ ؟

؟Is this a boy أَ هَذَا وَلَدٌ ؟

Letter of answer or reply نَعَمْ حَرْفُ جِواب

Letter/particle of answer and negation لـ حَرْفُ جِواب و نفي

The particle of reply نعَم is used to reply to a question with affirmation whereas the particle لا is used to reply to a question with negation.

؟Is this a pen أَ هَذَا قَلَمٌ ؟

Yes this is a pen نعَمْ، هَذَا قَلَمٌ.
أَ هَذَا قِميْصٌ؟

?Is this a shirt

لَا، هَذَا قَلَمٌ؟

.No, this is a pen

Noun of interrogation/questioning

This interrogative noun is used to ask a question about those who possess intellect

مَنْ هَذَا الرّجُلُ؟

?Who is this man

Question mark
ذَلِكَ is a noun of indication it is used to indicate/point to objects or people that are distant or far. ذَلِكَ can be broken down into three parts:

Noun of indication ذَا - اسمُ الإشارة

The laam is for the far/distant ل – اللامُ للْبُعْدِ

Particle of address كَ - حَرْفٌ خِطَابٌ

Some of the grammarians say that the كَ particle of address also indicates upon far/distant and the ل shows upon even more or increased furtherness/distance.

The letter/particle of address كَ is used if the person or object we are addressing is masculine.

The table below shows the properties of ذَلِكَ:

<table>
<thead>
<tr>
<th>Indicates, points to</th>
<th>الإشارة إلى</th>
</tr>
</thead>
<tbody>
<tr>
<td>The far/distant</td>
<td>البعيدُ</td>
</tr>
<tr>
<td>The masculine</td>
<td>المذكَرُ</td>
</tr>
<tr>
<td>the singular</td>
<td>المُفرَدُ</td>
</tr>
</tbody>
</table>

All the أسمَاء الإشارة مَعْرَفة definite.

ذَلِكَ is pronounced ذَالِكَ but is written without the alif.
Some of the grammarians say that the أسماء الإشارة have three levels:

- For the near/close (هذا – للقريب)
- For the far/distant (ذاك – للبعيد)
- For the middle between near and far (ذاك – للوسط)

لا يجتمع ها للتينيّه وللام البعيد

The particle of alert/bringing to attention and the laam indicating upon the distant or far will never come together in a noun of indication i.e; 'خَطَأ’- this is wrong.
٣ الْ- حَرْفٌ تَعْرِيْفٌ

The definite particle ُّاَلْ is prefixed to an ism which is ُّنَكْرَةٌ (indefinite) and it causes it to become ُّماَعْرِفَة (definite), and it also causes the tanween at the end to be dropped. The definite particle (al) corresponds to the English ‘the’.

هَذَا طَبِيْبٌ

This is a doctor

الْطَبِيْبُ جَالِسٌ

The doctor is sitting

The Arabic alphabet consists of 28 letters. Of these 14 are called Solar Letters ُّحُرُوْفـُ الشّمْسـِيّة، and the other 14 are called Lunar Letters ُّحُرُوْفُ الْقَمَرِيّة. In the articulation of the Solar Letters the tip or the blade of the tongue is involved in the pronunciation. The tip or the blade of the tongue does not play any part in the articulation of the Lunar Letters, (refer to lesson 3, pg.19 Madinah bk.1).

When ُّاَلْ is prefixed to an ism beginning with a Solar Letter the laam of ‘al’ is not pronounced but is written, and the first letter of the ism takes a shaddah – ُّ. For example, ُّالْشّمْسُ (ash-shamsu).

When ُّاَلْ is prefixed to an ism beginning with a Lunar Letter the laam of ‘al’ is pronounced and written. For example, ُّالْقَمَرُ (al-qamaru).

In the definite particle ُّاَلْ (al) the ُّا (a) is known as ُّهَمْزَةُ الوَصْل, the Connecting Hamzah. If it is not preceded by a word it will be pronounced with the vowel marking ُّ (fathah). If it is preceded by a word it is dropped in pronunciation, though remains in writing.

مِثَالٌ: الّطَالِبُ جَالِسٌ وَالْمُدَرّسُ واقِفٌ

The student is sitting and the teacher is standing, (wa l-mudarrisu...).
الجملة الإسمية is a beneficial sentence (جملة مفيدة), and it is made up of 2 parts known as المبتدأ والخبر (al-mubtada wa l-khabar).

المبتدأ

(1) المبتدأ is from the Arabic word البتذاء meaning the beginning or starting, and from its origin is that it comes at the beginning of the sentence.

(2) المبتدأ is an ism that is the subject of talk or discussion.

(3) المبتدأ is مرفوع meaning it takes a dhammah or dhammataan on the last letter of the ism.

(4) المبتدأ in its أصل precedes الخبر (the khabar).

(5) المبتدأ in its أصل is معرفة (definite).

الخبر

(1) الخبر is that which comes after المبتدأ in its أصل (origin).

(2) الخبر gives information or news about المبتدأ, and by which it completes a benefit with المبتدأ.
3. The news in its origin is an indefinite.

4. The news is marfoo’ meaning it takes a dhammah or dhammataan on the last letter of the ism.

The mosque is near.
حَرْفُ الْجَرّ is a Letter/Particle that enters upon an ism only.

حَرْفُ الْجَرّ changes the state of the ism to مَجْرُوْرٌ (majroor), meaning the ism takes kasrah/kasrataan on the last letter.

حَرْفُ الْجَرّ can have many meanings and its meaning is not known or complete until it enters upon a sentence. Then its exact meaning is known from the context of the sentence.

Muhammad is in the house

Noun of Questioning for Place
is an ism which is used to ask a question about the whereabouts of someone/something.

Where is the book?

It is on the desk/table?

- دَهْمَرُ الْمُنْفَصِلُ - Detached Pronoun

- is a type of ism that is used to indicate upon the غَائِبُ (Absent), or the مُخَاطَبٌ (Addressed), or the مُتَكَلّمٌ (Speaker).

- you can begin a sentence with it.

- is a type of مُبْتَدَأ.

- is مَعْرِفَة (definite).

5) The dhameer هُوَ and هِيَ can be used for those who possess intellect and things that do not possess intellect. If they are used for the latter they will have the meaning ‘it’.
?Where is ‘Aaisha?

She is in the room.

?Where is the watch?

It is on the bed.

The table below shows the properties of the Detached Pronouns:

<table>
<thead>
<tr>
<th>Number</th>
<th>Gender</th>
<th>Indicates upon</th>
<th>Detached Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>مذكر</td>
<td>The Absent</td>
<td>هوَ - It/He</td>
</tr>
<tr>
<td>1</td>
<td>مؤنثة</td>
<td>The Absent</td>
<td>هيَ - She/It</td>
</tr>
<tr>
<td>1</td>
<td>مذكر</td>
<td>The Addressed</td>
<td>أنتَ - You</td>
</tr>
<tr>
<td>1</td>
<td>مؤنثة</td>
<td>The Addressed</td>
<td>أنتِ - You</td>
</tr>
<tr>
<td>1</td>
<td>مذكر ومؤنثة</td>
<td>The Speaker</td>
<td>أناَ - I/Me</td>
</tr>
</tbody>
</table>
مَمْنُوْعٌ مِنَ الصّرْفِ (Prevented from Tanween) is a Term that is used for a particular group of nouns which do not accept tanween and when they are in a state of مَجْرُوْرٌ (kasra) they take Fathah. This particular group of nouns further divides up into many categories: and from them is the category known in the Arabic language as

**العُلَمِيَّة مَعَ التّأْنِيْثِ بِغَيْرِ آلِفٍ**

Female Names Without Alif

This category contains Female Names which do not accept tanween but there is a condition for them not accepting tanween and that is, that the names are made up of more than 3 letters. This category of names is divided up into into 3 types with regards to their femininity.

- **(In)Wording**
  - حَمْزَة مَرْيَمُ زَيْنَبُ
  - آمِنَة فَاطِمَة

- **(In)Meaning**
  - مَرْيَمُ،فَاطِمَة
  - طَلْحَة

- **(In)Meaning and Wording**
  - أُمّة فاطمة
The **ة مَرْبُوْطَة** (Round Taa) is a letter that is added at the end of an ism and it signifies femininity of a word.

The diagram above shows that there are 3 categories of femininity in female names without alif:

1) In wording and meaning - names which are feminine in their wording i.e. they end in taa marboota and in their meaning i.e. they are names which are used for females.
2) In meaning - names which are used for females but not feminine in wording.
3) In wording - names which are feminine in wording but not meaning, they are names which are used for males.

The origin of nouns ending with the **ة مَرْبُوْطَة** (Round Taa) is only to distinguish the feminine from the masculine. And you will mostly find that with the **صِفَاتٌ** (Adjectives) i.e. **كَرِيْمٌ/كَرِيْمَة** (Generous, Noble).

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The Verb/Action - لِفَعْلُـ

- الفَعْلُ الْأَمْرُ - The Command Verb
- الفَعْلُ الْمُضَارِعُ - The Present Verb
- الفَعْلُ الْمَاضِيِّ - The Past Verb

!you)Write)-(كتَبْ

He Writes-(يَكْتُبُ

He Wrote-(كَتَبَ

**الْفِعْلُ الْمَاضِيِّ** - The Past Verb

- ما دَلَّ عَلَى حَدِيثٍ وَقَعَ فِي الزَّمَانِ الّذِيْ قَبْلَ زَمَانِ التَّكَلّمِ.

The Past Verb-that which indicates upon an event/happening taking place in the time which is before the time of speaking/conversation.
Where is Abbaas?

He went to the head teacher

For every action we have a doer or the one who performs the action. In Arabic the doer of the action is called (al-faa’il).

The Definition:

الفاعل هو الإنسان المرفوع المذكور قبله فعله.

The Doer (the Doer) is an ism which is مرفوع takes dhammah or dhammataan on the last letter and mentioned before it is its فعل verb.

ذهب حامد إلى المسجد

Haamid went to the mosque

ذهب محمد إلى المسجد

Where is Muhammad?

He left from the mosque
There are 4 signs by which an ism is known, and you will not find these signs entering upon the verbs or particles/letters, so they are specific to the nouns. These 4 signs can be used to distinguish between the أسماء (nouns) and the أفعال (verbs) and حرف (particles).

(1) The first sign is that the ism accepts تَنْوِينٌ (tanween).

(2) The second sign is that أَلْ (alif and laam) can enter upon the ism.

(3) The third sign is that حُرُوفٌ الجَرَّ (particles of jarr) can enter upon the ism.

(4) The fourth sign is that the ism can take الجَرَّ (kasrah/kasrataan) on the last letter.

Muhammad prayed in the mosque مُحَمَّدُ صَلِّى فِيَ الْمَسْجِدِ
الإضافةُ: هي كنَّىُ بينُ السَّمَّيْنِ عَلَى تَقْدِيْرِ حَرْفِ الْجَرّ، الْإِسْمُ الأوَّلُ يُسَمّى مُضَافٌ إِلَيْهِ وَالْإِسْمُ الثّانِيُ يُسَمّى مُضَافٌ إِلَيْهِ.

الإضافةُ (al-idhaafah) is a relationship between two nouns with a hidden particle of jarr, the first noun is called مُضَافٌ (mudhaaf) and the second noun is called مُضَافٌ إِلَيْهِ (mudhaaf ilaih).

هَذَاالِضَافَةُ تُفِيْدُ تَعْرِيْفَ المُضَافِ أو تَخْصِيْصَهُ.

This Particular idhaaafah gives benefit by giving تعريف (to make definite) to the mudhaaf or تخصيص (to narrow down/particularise). Meaning, if the مُضَافٌ إِلَيْهِ is مَعْرِفَةٌ (definite) then the مُضَافٌ will become مَعْرِفَةٌ، if the مُضَافٌ إِلَيْهِ is نَكِرَةٌ (indefinite) then the مُضَافٌ will be particularised or not so general but it will not be مَعْرِفَةٌ.

مُضَافٌ إِلَيْهِ
مُضَافٌ

مَعْرِفَةٍ
مَعْرِفَةٍ

This is the teacher’s book

هَذَا كِتَابُ الْمُدَرَّسِ

18
The Idhafaah construction has a حَرْفُ الْجَرّ which is omitted/hidden. This حَرْفُ الْجَرّ gives meaning to the Idhaafah, there are 3 different حُرُوْفـُ الْجَرّ that an Idhaafah can have, (1) فيـْ (in), (2) منـْ (from/part of) and (3) لـْ (for/belonging to).

At the moment we have only taken one meaning of the Idhaafah the اللامُ حَرْفُ الْجَرّ which has the meaning of, for/belonging to/possession.

So when we say كِتَابُ مُحَمّدٍ it literally means, ‘the book belongs to Muhammad or Muhammad’s book’. كِتَابُ لِمُحَمّدٍ.

حَرْفُ الْجَرّ حَرْفُ الْجَرّ (اللام)

<table>
<thead>
<tr>
<th>المضف́٣٠</th>
<th>المضف́٣٠</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always دَاعِمًا مَجْرُوْرٌ مَجْرُوْرٌ – Majroor لا يُنَوّنُ لا يَقبَلُ الْ</td>
<td>Does not accept tanween — لا يُنَوّنُ لا يَقبَلُ الْ</td>
</tr>
<tr>
<td>لا يُنَوّنُ لا يَقبَلُ الْ</td>
<td>Does not accept alif laam — لا يُنَوّنُ لا يَقبَلُ الْ</td>
</tr>
</tbody>
</table>

هُنَاكَ – (over there) اسمُ الإشارة للمكان البعيد

هُنَاكَ is a noun which is used to indicate/point to a place that is distant or far.

مِثَالْ: أَيْنَ كِتَابُ مُحَمّدٍ؟ Where is Muhammad’s book?

It is on the table هُوَ عَلَى الْمَكْتَبِ هُنَاكَ over there هُوَ عَلَى الْمَكْتَبِ هُنَاكَ.

تَحْتَ (under) اسمُ المكان/ظرفُ المكان (بِجَرُ مَعْبَدَة) The bag is under the table.

The bag is under the table.
The particle يا (O!) is used when we want to call somebody and the person we are calling is the ism which comes after this particle and it is known as المُنَادَى (the one being called). There are 5 types of المُنَادَى, we will study 3 for now.

1. المَفْرَدُ الْعَلَمُ: يا محمد، حامد، عباس

   The first type is when we call somebody by their name i.e. O Muhammad!, Haamid!, ‘Abbaas!, and so on.

2. النّكِرَةُ الْمَقصُودَةُ: يا أستاذ، رجل

   The second type is when we call somebody and we intend a particular or specific person i.e. O Teacher!, Man!, and so on.

3. اَلْمُضَافُ: يا عبد الله، بنت خالد

   The third type is when the one being called is mudhaaf i.e. O ‘Abdallaahi!, O Daughter of Khaalid!, and so on.

It is important to note that the first and the second types of المُنَادَى end in one dhamma, not tanween. As for the third type then the Mudhaaf will be منصوب (take Fathah on the last letter).

The words اسم and ابن begin with hamzatu l-wasl. When preceded by a word the kasrah (ـ) is dropped in pronunciation, i.e.

- ابن المدرّس طبيب، واسم الطبيب بلال، وابن بلال طالب المدرّس.
This is an iron letter to bring to attention or alert


de is a letter that is used to alert or to bring to attention the person who is being addressed and it is mostly connected to اسماء the nouns of indication).

Noun of Indication دم الإشارة

is pronounced as هدا but it is written without the first alif.

The اسم الإشارة is used to point or indicate to people, animals, objects, things which can be felt or touched and can also indicate to things that have meaning such as قاعدة ‘principle’ or نصيحة ‘advice’.

This advice is beneficial.

The table below shows the properties of هده.

<table>
<thead>
<tr>
<th>Indicates, points to</th>
<th>الإشارة إلى</th>
</tr>
</thead>
<tbody>
<tr>
<td>the near</td>
<td>القريبُ</td>
</tr>
<tr>
<td>the feminine</td>
<td>الممؤنذُ</td>
</tr>
<tr>
<td>the singular or (non-intelligent plurals)</td>
<td>المفردُ</td>
</tr>
</tbody>
</table>

The اسم الإشارة is معرفة (definite).

It can be used to indicate or point to those possessing intellect عاقل or things that do not possess intellect غير عاقل.
-Generally words ending in ة (taa marboota) are regarded as feminine so when we indicate to them we use اِسْمُ الِشَارَةِ هَذِهِ. However there are exceptions to this, (refer to lesson 4 under ‘types of femininity’).

. This is a car and this is a bike مِثَالٌ :هَذِهِ سيّارَةٌ وَهَذِهِ درّاجَةٌ.

-Body parts that are in pairs are regarded as feminine.

This is an ear and this is an eye . مِثَالٌ:هَذِهِ أذُنٌ وَهَذِهِ عَيْنٌ.

-Also words which are particular to females are regarded as feminine.

This is the engineer’s sister and this is the imaam’s daughter مِثَالٌ:هَذِهِ أختُ المُهَنْدِس وَهَذِهِ بِنْتُ الإِمَامِ.

( ,Particle of Jarr (for, belongs to لِ حَرْفُ الْجَرَ ْ. The particle of jarr ل enters upon an ism and causes it to take (kasrah).

. Whose is this? This belongs to Yaasir لَمَنْ هَذِهِ؟ هَذِهِ لِيَاسِرُ مَجْرُوْرٌ.

All Praise belongs to Allaah. الْحَمْدُ لِلَّهِ

Note that the word لله becomes الله by just dropping the alif and no laam will need to be added to the word.
Noun of Indication تَلْكَ: اسم الإشارة

This a doctor and that is a nurse هذه طبيبة وتلك ممرضة

تَلْكَ is a noun of indication it is used to indicate/point to objects or people that are distant/far and feminine. تَلْكَ can be broken down into three parts:

Noun of indication تَيْ: اسم الإشارة

The laam is for the far/distant ل – اللام لِلْبَعْدِ

Particle of address كَ: حَرْفٌ خِطَابٌ

Some of the grammarians say that the كَ particle of address also indicates upon far/distant and the لَ shows upon even more or increased furtherness/distance.

The letter/particle of address كَ is used if the person or object we are addressing is masculine.

The table below shows the properties of تَلْكَ:

<table>
<thead>
<tr>
<th>Indicates, points to</th>
<th>الإشارة إلى</th>
</tr>
</thead>
<tbody>
<tr>
<td>The far/distant</td>
<td>البعينُ</td>
</tr>
<tr>
<td>The feminine</td>
<td>المُؤْنَثُ</td>
</tr>
<tr>
<td>The singular</td>
<td>المُفرِّدُ</td>
</tr>
</tbody>
</table>

All the أسماء الإشارة معرفة definite.

The letter تَيْ in تَلْكَ is dropped when joined to the laam and kaaf and the laam takes a sukoon تَلْكَ.
**Al-I’raab**

The Definition:

The I’raab is: Changing of the endings of the words because of the changing of the active elements entering upon them (the change is) apparent or not-apparent.

<table>
<thead>
<tr>
<th>Cases of the ism</th>
<th>Origin signs of ‘Iraab</th>
<th>Types of ‘Iraab</th>
</tr>
</thead>
<tbody>
<tr>
<td>مرفوع</td>
<td>-/</td>
<td>الرفع</td>
</tr>
<tr>
<td>منصوب</td>
<td>-/</td>
<td>النصب</td>
</tr>
<tr>
<td>مجزور</td>
<td>-/</td>
<td>الجر</td>
</tr>
</tbody>
</table>

The above definition for ‘Iraab mentions the ending of words changing what is meant by this is the changing of vowel markings that are on the end or last letter of a word. It also mentions that it is the active elements that enter upon a word that cause the change at the ending of a word, an example of active elements are the حروف (letters/particles). The active element is called العامل (al-‘aamil) in Arabic and the plural is العوامل. 

<table>
<thead>
<tr>
<th>اسم الإشارة للفريق</th>
<th>اسم الإشارة للبعيد</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذا محمد</td>
<td>هذا بلال</td>
</tr>
<tr>
<td>هذه عائشة</td>
<td>هذه أمنة</td>
</tr>
</tbody>
</table>
The definition also mentions that the change of a word can be apparent or not apparent. What is meant by لَفْظاً apparent change is when the vowel markings at the end of a word can be pronounced and when the vowel markings at the end of a word cannot be pronounced then the change is تَقدِيرًا not apparent. This part will be explained in more depth later.

The table above illustrates types of I’raab and its origin signs.

الرّفْعُ (ar-raf’u) is when the end or last letter of a word takes a dhammah or dhammataan

الْتَصِبُّ (an-nasbu) is when the end or last letter of a word takes a fatha or fathataan

الْجَرّ (al-jarroo) is when the end or last letter of a word takes a khasrah or khasrataan

Also when an ism is in the state of الرّفْعُ (ar-raf’u) it is called مَرْفُوعٌ (marfoo’).

When an ism is in the state of النّصْبُ (an-nasbu) it is called مَنْصُوبٌ mansoob).

When an ism is in the state of الْجَرّ (al-jarroo) it is called مَجْرُوْرٌ majroor).

مثال: ذِبَحَ زَيْدَ الدَّجَاجَةَ بالسَّكْيَنَيْنَ
Zayd slaughtered the chicken with the knife.
The example above shows the three types of *I’raab*, *زيد* is the (active element) which is causing it to be *مرفوع* is the (past tense verb) *ذبح* the *دجاجة* (active element) which is causing it to be *منصوب* (active element) which is causing it to be *مجرور* (knife) is the (active element) which is causing it to be *الحرف الجر* (ب).

The words which fall into the definition of *I’raab* as mentioned above are known in Arabic as *معرَّب* (mu’rab).

الْبِنَاءُ (al-binaa)

(البِنَاءُ) are words which do not show change in their endings and they are considered by the grammarians to be the opposite of words which take *الِعْرَابُ* (al-I’raab), as mentioned above. The words which fall into this category are called *مبنيَّ* (mabni).

تَعْرِٰیفُ الْمَبْنِیَّ: ْمَا لَا يَتَغَیّرُ أَحْرَهُ بِسَبَبِ الْعَوَامِلِ الدَّاخِلَةِ عَلَیْهَا.

Definition of *مَبْنِیَّ* (mabniyy): That which it’s ending doesn’t change because of the active elements entering upon it.

The definition explains that words which are *مبنيَّ* their endings do not change because of the (active elements) entering upon them, but rather they are built upon one ending which doesn’t change at all. However, these words can grammatically have a place in *I’raab* but they will be in the position or state of *الْرَفعُ،الْنِصْبُ،الْجِرُّ* due to their place in the sentence. This point will be elaborated upon later.
The table above shows that words which are مَبْنِيّ can fall into four types of endings which do not change due to the عوامل entering upon them, rather they are fixed or built upon that particular ending. There are four possible endings، سُكُوْنٌ، ضَمّة، فَتْحَة، كَسْرَة.

The above example shows that the word مَبْنِيّ can be مُضَافٌ إِلَيْهِ and we know that the mudhaaf ilaih is always majroor (takes kasrah), however the word مَبْنِيّ (who) is مَبْنِيّ (built upon a sukoon) so the ending will always show a sukoon even though it is in the position or state of الجر (al-jarr) due to its place in the sentence. So the عامل (active element) does not affect the ending of a word that is مَبْنِيّ.
(8) الدُّرْسُ الثامنُ

الْبَدَلُ (Badal-al)

الْبَدَلُ (Badal-al)

الْبَدَلُ (Badal-al)

الْبَدَلُ (Badal-al)

الْبَدَلُ (Badal-al)

This man is a trader.

In the above example the ism الْرَجُلُ (الرجل) is grammatically known as الْبَدَلُ (al-badal), it used in a sentence in order to give تَوْكِيْدٌ (emphasis) and بَيَانٌ (clarity or explanation) to the word that precedes it. So in the above example the ism الْرَجُلُ (الرجل) is giving emphasis and clarity to the word هَذَا, it is telling us that the one being indicated to is ‘the man’. It can also be understood that the badal is the same the thing as the word which precedes it, i.e. the man is the one being indicated to and the one being indicated to is the man.

Another example can be used to explain this, if I had a book in my hand which I was indicating to and I said to my teacher, ‘this is new’ هَذَا الْكِتَابـُ جَدِيِدٌ. It would be understood that the book is new and if I was to mention the book in my sentence I would say in Arabic, هَذَا الْكِتَابـُ جَدِيِدٌ. By mentioning “الْكِتَابـُ” (extra or additional word in the sentence which is known as الْبَدَلُ (al-badal)). It is important to note here that if I were to say in Arabic, هَذَا الْكِتَابـُ, this would not be considered to be a complete or beneficial sentence. To make it a beneficial sentence we must add a خَبَرٌ (khabar), as shown in the example above. The subject of الْبَدَلُ and the types of al-badal will be covered later on inshaallaah.
The teacher is from America and the student is from England. Hamid went to the hospital.

Definition: al-ismul-maqsoor, it is an ism mu’rab which has an inseparable or binding alif on its end and the letter before it takes a fatha and all the vowel markings on it are not apparent.

The words أمريكَا،موسَى،إنكلَتْرَا،مُستَشْفَى all end with an binding alif or the letter ي (ya) except that it doesn’t have the two dots but it is pronounced as an alif. Also the ismul-maqqsoor is مُعْرَبـٌ (mu’rab) it takes الْعِرَابـُ (al-I’raab) but the I’raab is تقديرً (taqdeer) not apparent. The examples above illustrate this, the ismul-maqqsoor (nouns ending with the binding alif at the end) are preceded by حُرُوفُ الْجَرَّ but the change caused by the حُرُوفُ الْجَرَّ is not apparent, the case of الْجَرَّ (al-jarr) cannot be seen. The Ismul-maqqsoor falls into one of the categories or types of words where the I’raab is تقديرً (please refer back to the definition of I’raab).