

What is the Summer Arabic Intensive

QIman is introducing a Summer Arabic Intensive. It is open for students of all backgrounds whether they are studying for personal enrichment, gain direct access to the Qur`an or even future academic study. Designed as a rigorous language programme, it integrates the acquisition of reading, writing, and comprehension skills at an accelerated pace.

By the end of this course students should:

- Be able to read simple Arabic texts (at times with the support of a dictionary)
- Be capable of basic conversation using simple vocabulary
- Have a vocabulary of approximately 200 words
- Be familiar with the most common Syntax concepts
- Learn and memorise the most common forms of the Arabic verb

*All proceeds go to charity, supporting Islamic Education in the UK.

Transliteration Key

ء آ إ	'
ا	aā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	'a 'i 'u
غ	gh
ف	f
ق	q
ك	kg
ل	l
م	m
ن	n
و	w ū
ه	h
ي	y ī

Arabic Grammar

- ★ Nahw (Syntax) - Mainly deals with nouns, sentences and sentence structures
- ★ Sarf (Morphology) - Mainly deals with verbs, and how words morph/change from one word to another
- ★ Adab (Literature)

Common Terms

حرف *ḥarf* pl. حروف *ḥuruf* - Letters of the Arabic Alphabet

حركة *ḥarakah* pl. حركات *ḥarakāt* - Diacritics: These symbols of vowels placed either on top or under a letter, to show that the letter should be pronounced in a particular way:

1. فتحة *fathah* - َ :- pronounced as - a -
- a word with a فتحة *fathah* is called مفتوح *maftūḥ*.
2. كسرة *kasrah* - ِ :- pronounced as - i -
- a word with a كسرة *kasrah* is called مكسور *maksūr*.
3. ضمة *ḍammah* - ُ :- pronounced as - u -
- a word with a ضمة *ḍammah* is called مضموم *maḍmūm*.

سكون *sakūn* - ◌ :- a joining particle that is placed on a letter in the absence of a diacritic. A letter with a سكون *sakūn* is called ساكنة *sākinah*.

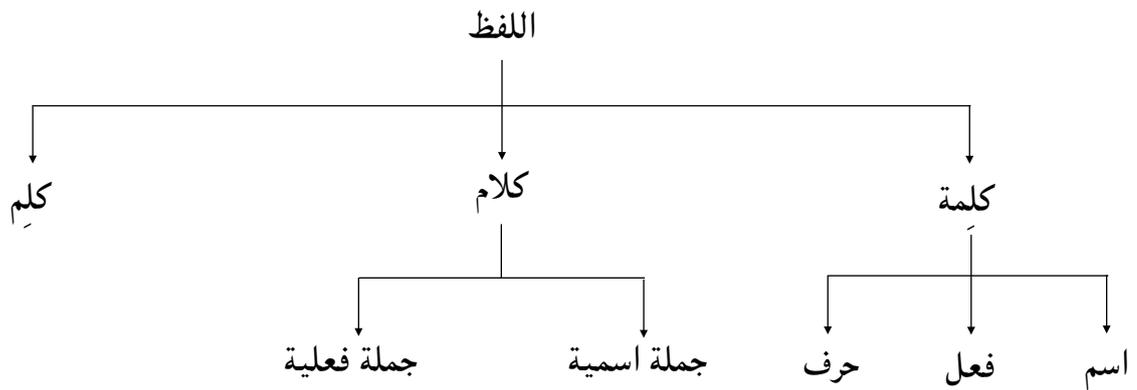
تشديد *tashdeed* - ّ :- a symbol which is used to represent the doubling of a letter. It is pronounced as if it was two letters, once with a سكون *sakūn*, then again with a حركة *ḥarakah*. A word with a تشديد *tashdeed* is called مشدد *mushaddad*.

إعراب *i'rāb* - declension :- this is the inflection of nouns, pronouns, adjectives and articles to indicate a grammatical state/case.

حال *ḥāl* pl. حالات *ḥālāt* - Grammatical State/Case: Nouns in Arabic will decline to one of three states:

1. رفع *raf'* - nominative state, this is voweled with a ضمة *ḍammah*.
- a word in the رفع *raf'* state is called مرفوع *maroo'*.
2. نصب *naṣb* - accusative state, this is voweled with a فتحة *fathah*.
- a word in the نصب *naṣb* state is called منصوب *manṣūb*.
3. جرّ *jarr* - genitive state, this is voweled with a كسرة *kasrah*.
- a word in the جرّ *jarr* state is called مجرور *majrūr*.

The Arabic Language



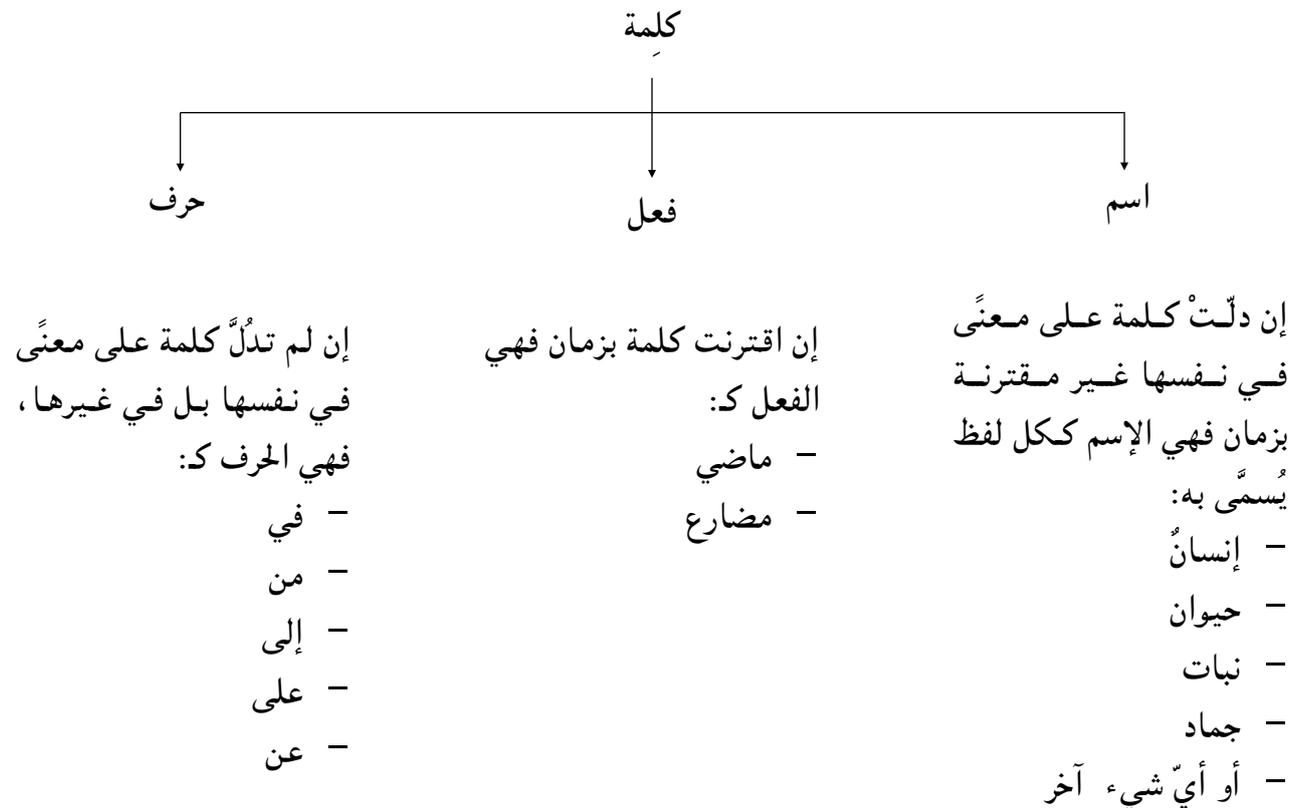
Any form of utterance in the Arabic language is called اللفظ *al-lafz*. Thereafter اللفظ *al-lafz* is broken into three types. Either كلمة *kalimah* which is a word, or كلام *kalām* which is a sentence or a كلم *kalim* which is a construct.

A word (كلمة *kalimah*) in the Arabic language can be either of the following three types; اسم *ism* which is a noun, فعل *fi'l* which is a verb, and حرف *harf* which is a particle.

A sentence in the Arabic language can be broken down into two further categories; a جملة اسمية *jumlah ismiyyah* which is nominal sentence or a جملة فعلية *jumlah fi'liyyah* which is a verbal sentence.

Finally, a كلم *kalim* is a construct which has an incomplete meaning, as oppose to كلام *kalām* which gives a complete meaning.

Words in Arabic

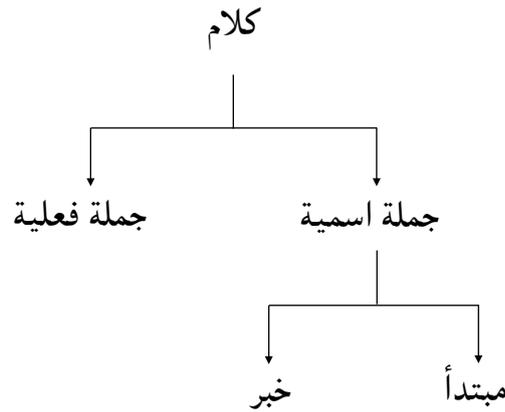


An اسم *ism* is a noun. It **indicates to a meaning in and of itself** and it **does not indicate towards time**. Such as names of people, animals, vegetation, inanimate objects and names of objects. For example; بيت *bayt* house, كبير *kabīr* big, زيد *Zaid*.

A فعل *fi'l* is a verb. It is **a word which has a tense and indicates towards time**, such as ماضي *māḍī* past tense and مضارع *muḍārī* present and future tense.

A حرف *harf* is a particle. It **does not indicate to a meaning in and of itself**, rather it **relies upon other words to give it meaning**.

Sentences in Arabic



A *جملة اسمية* *jumlah ismiyyah* is a nominal sentence. This means that it must begin with a *اسم ism* noun.

A typical *جملة اسمية* consists of two components; a *مبتدأ* *mubtada'* which is the subject of the sentence, and a *خبر* *khabar* which is the predicate of the sentence. The *مبتدأ* is the main part of the sentence whilst the *خبر* gives information regarding the *مبتدأ*. For example, consider the following sentence:

The **house** is **big**

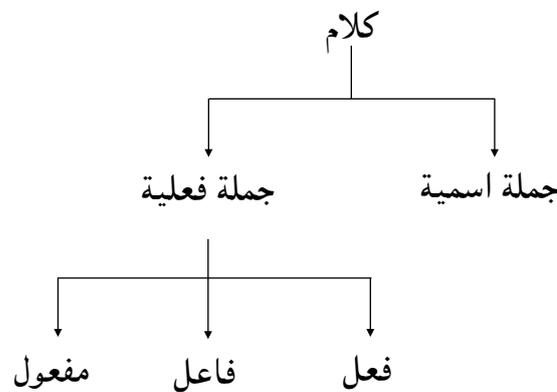
The word 'house' is the subject of the sentence whilst the word 'big' is the predicate of the sentence. 'House' is the main part of the sentence whilst the word 'big' is the extra information that is given with regards to the subject. Now consider the same sentence in Arabic:

البيتُ كبيرٌ

In this sentence the word *بيت* is the *مبتدأ* of the sentence, whilst the word *كبير* is the *خبر* of the sentence. The definite particle *ال* is attached to the *مبتدأ* of the sentence, this gives the meaning of 'the'; i.e. 'the house'. Notice there is no word equivalent to 'is', this is because a typical *جملة اسمية* gives that meaning, its almost a 'is' construct.

Conditions of a *jumlah ismiyyah* nominal sentence:

خبر	مبتدأ
mostly a اسم <i>ism</i> noun	always a اسم <i>ism</i> noun
usually نكرة <i>nakirah</i> indefinite	usually معرفة <i>ma'rifah</i> definite
always in the grammatical case of رفع <i>raf'</i>	always in the grammatical case of رفع <i>raf'</i>
voweled with a ضمة <i>ḍammah</i>	voweled with a ضمة <i>ḍammah</i>
The خبر will always follow the مبتدأ in gender and plurality	



A *jumlah fi'liyyah* verbal sentence. This means that it must begin with a *fi'l* verb.

A typical *جملة فعلية* consists of three components; a *fi'l* which is the verb of the sentence, and a *fā'il* which is the subject (or doer) of the sentence, and the *maf'ūl* which is the object of the sentence. For example, consider the following sentence:

Khālid helped Zaid

The word 'helped' is the verb of the sentence, whilst 'Khālid' is the subject of the sentence who is carrying out the action of the verb. 'Zaid' is the object of the sentence which is suffered by the verb, i.e. the one upon whom the action is being carried out on. Now consider the same sentence in Arabic:

نَصَرَ خَالِدٌ زَيْدًا

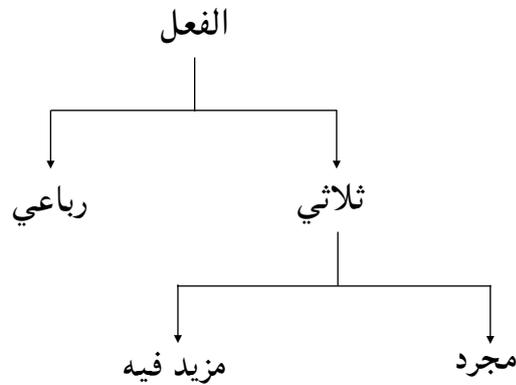
In this sentence the word نَصَرَ is the فعل of the sentence, whilst خَالِدٌ is the فاعل of the sentence, and زَيْدًا is the مفعول of the sentence. Notice, in the Arabic language the doer of the sentence always appears after the verb. However the object may appear before the the doer whilst maintaining the exact same meaning. For example, نَصَرَ زَيْدًا خَالِدٌ means exactly the same thing as the previous sentence, Khālid helped Zaid. This is because the meaning of the sentence is not necessarily determined by the sequence of words as it is in the English language, rather it is determined by the grammatical position and grammatical case of each word. In our two examples; خَالِدٌ remains the doer of the sentence, because this word continues to remain in the grammatical case of رفع *raf'*, and a word in this case is voweled with a ضمة *ḍammah*. The word زَيْدًا on the other hand remains the object of the sentence, because this word continues to remain in the grammatical case of نصب *naṣb*, and a word in this case is voweled with a فتحة *fathah*.

Conditions of a جملة فعلية *jumlah fi'liyyah* verbal sentence:

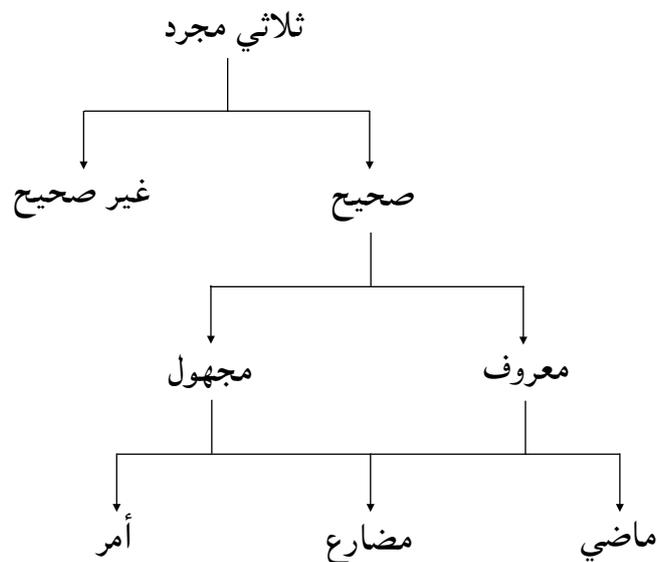
مفعول	فاعل	فعل
always is a اسم <i>ism</i> noun	always is a اسم <i>ism</i> noun	always is a فعل <i>fi'l</i> verb
always in the grammatical case of نصب <i>naṣb</i>	always in the grammatical case of رفع <i>raf'</i>	no grammatical case
voweled with a فتحة <i>fathah</i>	voweled with a ضمة <i>ḍammah</i>	the حركات <i>ḥarakāt</i> vowels will depend on the verbal pattern

Verbs in Arabic

The branch of grammar that deals with verbal patterns and inflections in the Arabic language is known as صرف *ṣarf*.



Verbs in the Arabic language can either be ثلاثي *thulāthī* trilateral such as دَخَلَ *dakhala* (he entered), or رباعي *rubā'ī* quadrilateral such as بَعَثَ *ba'thara* (he scattered). However most verbs are ثلاثي. This means that they are based on three root letters. Thereafter, ثلاثي branches out into مجرد *mujarrad* and مزيد فيه *mazīd-fīh*. In مجرد, the verb inflects exclusively on the three letters, such as عَلَّمَ *'alama* (he learnt). However in مزيد فيه the verb will inflect on the three root letters alongside additional letters belonging to a set pattern عَلَّمَ *'allama* (he taught).



An *thulāthī-mujarrad* ثلاثي مجرد exclusive-trilateral verb can be either صحيح *ṣaḥīḥ* sound or غير صحيح *ghair-ṣaḥīḥ* non-sound. A صحيح verb is one which is devoid of weak letters, i.e. it does not have a و *waw*, a ي *yā* or ا *alif* as on one of its three root letters, such as سَمِعَ *sami'a* (he heard). A غير صحيح verb on the other hand is one that does contain a weak letter, such as قَالَ *qāla* (he said).

Thereafter the صحيح can either be معروف *ma'rūf* active, such as ضَرَبَ *ḍaraba* (he hit), or مجهول *majhūl* passive, such as ضُرِبَ *ḍuriba* (he was hit).

Finally the فعل *fi'l* verb can be of three main tenses; the ماضي *māḍī* past tense, the مضارع *muḍārī* present/future tense, and the أمر *amr* command.

Verbal inflection of the ماضي:

الماضي	الصيغة
فَعَلَ He did	المذكر الغائب المفرد Masculine, 3 rd person, Singular
فَعَلَا Them two did	المذكر الغائب المثني Masculine, 3 rd person, Dual
فَعَلُوا They all did	المذكر الغائب الجمع Masculine, 3 rd person, Plural
فَعَلَتْ She did	المؤنث الغائب المفرد Feminine, 3 rd person, Singular
فَعَلَتَا Them two (females) did	المؤنث الغائب المثني Feminine, 3 rd person, Dual
فَعَلْنَ They (females) all did	المؤنث الغائب الجمع Feminine, 3 rd person, Plural
فَعَلْتَ You did	المذكر المخاطب المفرد Masculine, 2 nd person, Singular
فَعَلْتُمَا You two did	المذكر المخاطب المثني Masculine, 2 nd person, Dual
فَعَلْتُمْ You all did	المذكر المخاطب الجمع Masculine, 2 nd person, Plural
فَعَلْتِ You (female) did	المؤنث المخاطب المفرد Feminine, 2 nd person, Singular
فَعَلْتُمَا You two (females) did	المؤنث المخاطب المثني Feminine, 2 nd person, Dual
فَعَلْتُنَّ You (females) all did	المؤنث المخاطب الجمع Feminine, 2 nd person, Plural
فَعَلْتُ I did	المتكلم المفرد 1 st person, Singular
فَعَلْنَا We did	المتكلم الجمع 1 st person, Plural

Verbal inflection of the مضارع:

مضارع	الصيغة
يَفْعَلُ He is doing/He will do	المذكر الغائب المفرد Masculine, 3 rd person, Singular
يَفْعَلَانِ Them two are doing/Them two will do	المذكر الغائب المثنى Masculine, 3 rd person, Dual
يَفْعَلُونَ They all are doing/They all will do	المذكر الغائب الجمع Masculine, 3 rd person, Plural
تَفْعَلُ She is doing/She will do	المؤنث الغائب المفرد Feminine, 3 rd person, Singular
تَفْعَلَانِ Them two (f) are doing/Them two (f) will do	المؤنث الغائب المثنى Feminine, 3 rd person, Dual
يَفْعَلْنَ They (f) all are doing/They (f) all will do	المؤنث الغائب الجمع Feminine, 3 rd person, Plural
تَفْعَلُ You are doing/You will do	المذكر المخاطب المفرد Masculine, 2 nd person, Singular
تَفْعَلَانِ You two are doing/You two will do	المذكر المخاطب المثنى Masculine, 2 nd person, Dual
تَفْعَلُونَ You all are doing/You all will do	المذكر المخاطب الجمع Masculine, 2 nd person, Plural
تَفْعَلِينَ You (f) are doing/You (f) will do	المؤنث المخاطب المفرد Feminine, 2 nd person, Singular
تَفْعَلَانِ You two (f) are doing/You two (f) will do	المؤنث المخاطب المثنى Feminine, 2 nd person, Dual
تَفْعَلْنَ You (f) all are doing/You (f) all will do	المؤنث المخاطب الجمع Feminine, 2 nd person, Plural
أَفْعَلُ I am doing/I will do	المتكلم المفرد 1 st person, Singular
نَفْعَلُ We are doing/We will do	المتكلم الجمع 1 st person, Plural

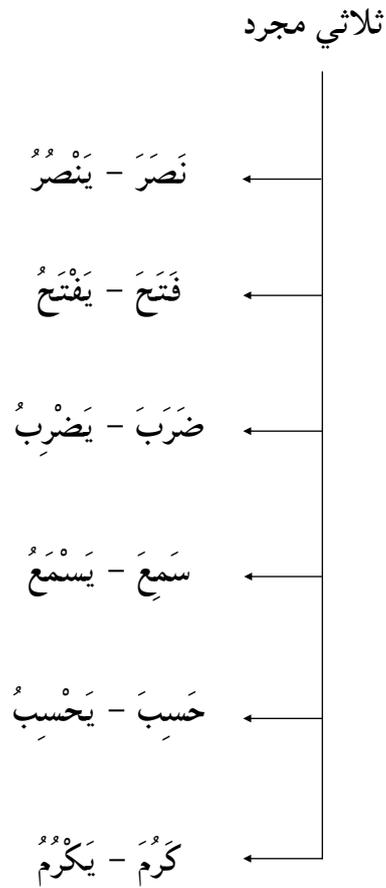
Verbal inflection of the أمر:

مضارع	الصيغة
لَيَفْعَلُ He should do	المذكر الغائب المفرد Masculine, 3 rd person, Singular
لَيَفْعَلَا Them two should do	المذكر الغائب المثني Masculine, 3 rd person, Dual
لَيَفْعَلُوا They all should do	المذكر الغائب الجمع Masculine, 3 rd person, Plural
لَتَفْعَلُ She should do	المؤنث الغائب المفرد Feminine, 3 rd person, Singular
لَتَفْعَلَا Them two (f) should do	المؤنث الغائب المثني Feminine, 3 rd person, Dual
لَيَفْعَلْنَ They all (f) should do	المؤنث الغائب الجمع Feminine, 3 rd person, Plural
افْعَلْ You do	المذكر المخاطب المفرد Masculine, 2 nd person, Singular
افْعَلَا You two do	المذكر المخاطب المثني Masculine, 2 nd person, Dual
افْعَلُوا You all do	المذكر المخاطب الجمع Masculine, 2 nd person, Plural
افْعَلِيْ You (f) do	المؤنث المخاطب المفرد Feminine, 2 nd person, Singular
افْعَلَا You two (f) do	المؤنث المخاطب المثني Feminine, 2 nd person, Dual
افْعَلْنَ You all (f) do	المؤنث المخاطب الجمع Feminine, 2 nd person, Plural
لاَفْعَلُ I should do	المتكلم المفرد 1 st person, Singular
لنَفْعَلُ I should do	المتكلم الجمع 1 st person, Plural

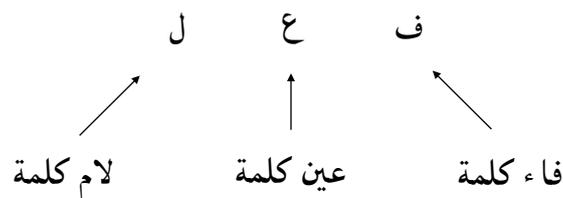
Full تصريف *taṣrīf* inflection chart:

الصيغة	الماضي	المضارع	الأمر
المذكر الغائب المفرد	فَعَلَ	يَفْعَلُ	لِيَفْعَلْ
المذكر الغائب المثني	فَعَلَا	يَفْعَلَانِ	لِيَفْعَلَا
المذكر الغائب الجمع	فَعَلُوا	يَفْعَلُونَ	لِيَفْعَلُوا
المؤنث الغائب المفرد	فَعَلَتْ	تَفْعَلُ	لِتَفْعَلْ
المؤنث الغائب المثني	فَعَلَتَا	تَفْعَلَانِ	لِتَفْعَلَا
المؤنث الغائب الجمع	فَعَلْنَ	يَفْعَلْنَ	لِيَفْعَلْنَ
المذكر المخاطب المفرد	فَعَلْتَ	تَفْعَلُ	اِفْعَلْ
المذكر المخاطب المثني	فَعَلْتُمَا	تَفْعَلَانِ	اِفْعَلَا
المذكر المخاطب الجمع	فَعَلْتُمْ	تَفْعَلُونَ	اِفْعَلُوا
المؤنث المخاطب المفرد	فَعَلْتِ	تَفْعَلِينَ	اِفْعَلِيْ
المؤنث المخاطب المثني	فَعَلْتُمَا	تَفْعَلَانِ	اِفْعَلَا
المؤنث المخاطب الجمع	فَعَلْتُنَّ	تَفْعَلْنَ	اِفْعَلْنَ
المتكلم المفرد	فَعَلْتُ	أَفْعَلُ	لَا فَعَلْ
المتكلم الجمع	فَعَلْنَا	نَفْعَلُ	لِنَفْعَلْ

Chapters of verbal inflections:



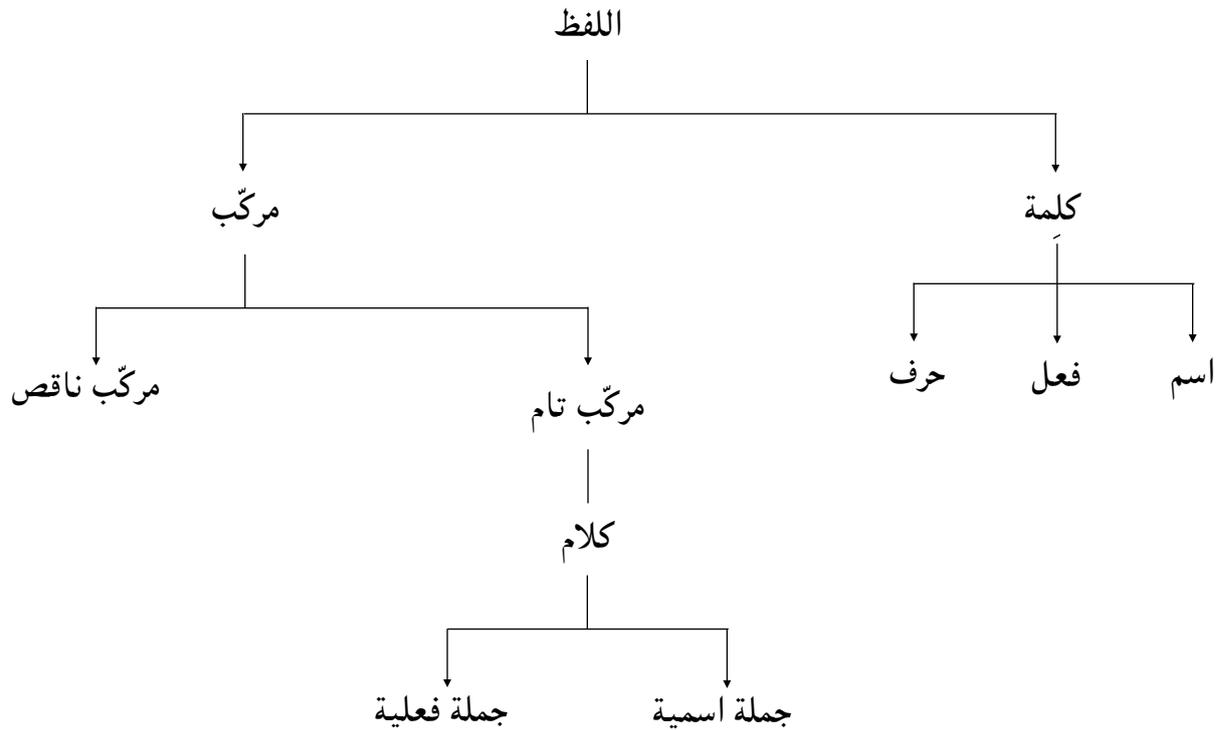
The *thulāthī-mujarrad* exclusive-trilateral verb can be divided into six chapters of verbal inflection. Notice each chapter consists of a combination of the *māḍī* past tense verb and the *muḍārī* present/future tense verb. The difference between each chapter is the *ḥarakah* vowel on the middle radical, otherwise known as the *ayn kalimah*.



Nouns in Arabic

The branch of grammar that deals with nouns and their declension in the Arabic language is نحو *Nahw* Syntax.

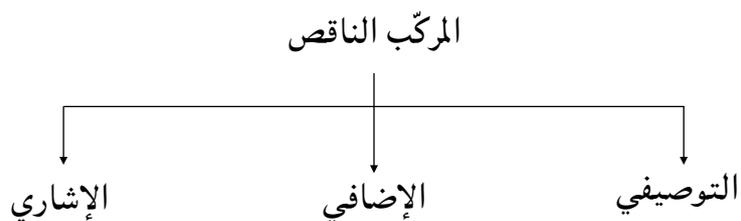
The Incomplete Compound



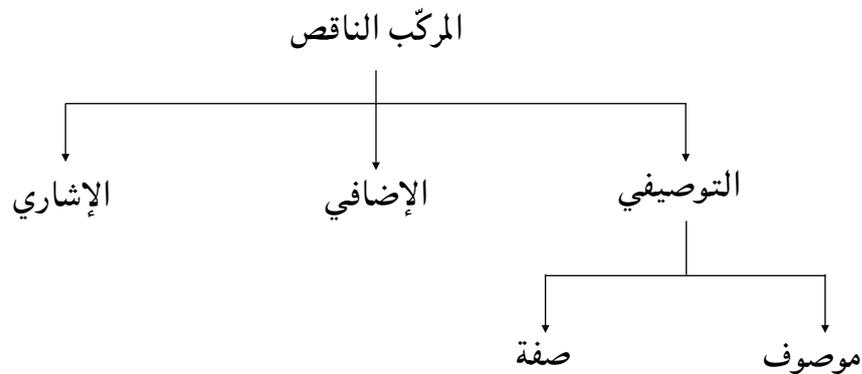
An utterance in the Arabic language can either be a *كلمة kalimah* which is a single word, or a *مركب murakkab* which are two or more words compounded together.

A *مركب murakkab* can either be *تام tam* complete, or *ناقص nāqis* incomplete. A *مركب تام* is a compound which is complete in its meaning, i.e. it would be appropriate to place a full stop after it. In other words, a *مركب تام* is a complete sentence, *كلام kalām*.

A *مركب ناقص* on the other hand is a compound which is incomplete in its meaning, i.e. it is not a complete sentence, rather it is a phrase or part of a sentence.



The Adjectival Compound



The المركب التوصيفي *murkkab taṣṣifī* is the Adjectival Compound. This compound consists of two components both being nouns. The first word is the موصوف *mawṣūf* which is the word that is described whilst the second word is the صفة *ṣifah* adjective which describes the former. For example, consider the following compound:

The big house

The word 'big' is the adjective, and it is compounded with the word 'house' in order to describe the house with the attribute/quality of being 'big'. Now consider the same compound in Arabic:

الْبَيْتُ الْكَبِيرُ

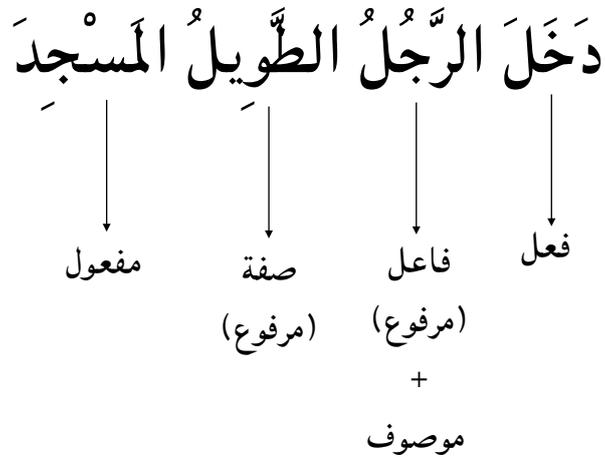
Unlike in English, the adjective comes after the described. The word الْبَيْتُ *al-bayt* house is the موصوف *mawṣūf* described, whilst the صفة *ṣifah* adjective is الْكَبِيرُ *al-kabīr* big.

Conditions of the المركب التوصيفي *murkkab tawṣifī* adjectival compound:

			صفة	موصوف
			always a اسم <i>ism</i> noun	always a اسم <i>ism</i> noun
The صفة <i>ṣifah</i> will follow the موصوف <i>mawṣūf</i> described in four perspectives:	Definity - تعريف (1)	Defenitie - معرفة	الْجَمِيلُ	الْقَلَمُ
			the beautiful pen	
		Indefenite - نكرة	جَمِيلٌ	قَلَمٌ
			a beautiful pen	
	Gender - وتذكير وتنكير (2)	Masculine - مذكّر	الطَوِيلُ	الرَّجُلُ
			the tall man	
		Feminine - مؤنث	الطَوِيلَةُ	الإمرئة
			the tall women	
	Plurality - عدد (3)	Singular - مفرد	صَالِحٌ	مُسْلِمٌ
			a pious muslim	
		Dual - مثنى	صَالِحَانِ / صَالِحَيْنِ	مُسْلِمَانِ / مُسْلِمَيْنِ
	Grammatical - حال (4 Case)		two pious muslims	
Plural - جمع		صَالِحُونَ / صَالِحِينَ	مُسْلِمُونَ / مُسْلِمِينَ	
		pious muslims		
	Nominative - رفع	الْكَبِيرُ	الْمَسْجِدُ	
		the big mosque		
	Accusative - نصب	الْكَبِيرَ	الْمَسْجِدَ	
		the big mosque		
	Genetive - جرّ	الْكَبِيرِ	الْمَسْجِدِ	
		the big mosque		

Compounds like this المركب التوصيفي *murkkab tawṣifī* adjectival compound, will be placed in to complete sentences [either a جملة اسمية *jumlah ismiyyah* or a جملة فعلية *jumlah fi'liyyah*]. It is important to note that the موصوف *mawṣūf* described does not have a fixed grammatical case, it will be given a particular grammatical case depending on which part of a sentence it belongs to, and thereafter the صفة *ṣifah* adjective will follow suite.

For example:



This is a *jumlaḥ fi'liyyah* verbal sentence. The only reason the *mawṣūf* described is in the grammatical case of رفع *raf'* is because it is the *fā'il* subject (or doer) of the sentence. Equally, if it was the *maf'ūl* object of the sentence then it would have been in the grammatical case of نصب *naṣb*. Whereas if the *mawṣūf* was preceded by a حرف جرّ *harf jarr* genitive particle, it would be rendered in to the grammatical case of جرّ *jarr*.

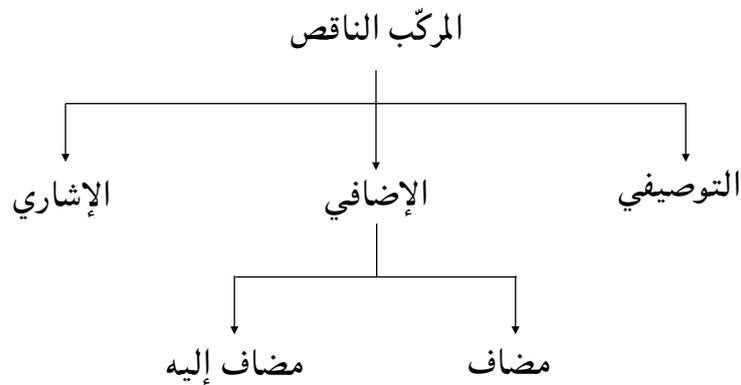
It is also important not confuse the المركّب التوصيفي *murkkab taṣwifī* with a جملة اسمية *jumlaḥ ismiyyah*. This is a common mistake amongst students. Consider the following جملة اسمية, remember it is a مركّب تام *murakkab tāṃ* (i.e. a sentence) not a مركّب ناقص *murakkab nāqiṣ* (i.e. an incomplete compound):

الْبَيْتُ كَبِيرٌ | the house is big

This sentence is clearly a *jumlaḥ ismiyyah*, this is because all the conditions of a nominal sentence have been fulfilled. The first noun is معرفة *ma'rifah* definite whilst the second noun is نكرة *nakirah* indefinite. Whereas in a المركّب التوصيفي *murkkab taṣwifī* the second noun will follow the first in suite, as in the following:

الْبَيْتُ الْكَبِيرُ | the big house

The Genitive Compound



The المركَّب الإضافي *murkkab idāfi* is the Genitive Compound, also known as the Possessive Compound. This compound consists of two components both being nouns. The first word is the مضاف *muḍāf* which is the word that is possessed whilst the second word is the مضاف إليه *muḍāf 'ilayh* possessor, which possesses the former. For example, consider the following compound:

the door of the mosque/the mosque's door

The word 'mosque' is the possessor, and it is compounded with the word 'door' in order to illustrate that the door is being possessed by the mosque, i.e. the door belongs to the mosque. Note, this kind of compound gives the meaning of 'apostrophe s' ('s) or 'of'. Now consider the same compound in Arabic:

بَابُ الْمَسْجِدِ

The word بَابُ *bāb* door is the مضاف *muḍāf* possessed, whilst the مضاف إليه *muḍāf 'ilayh* possessor is الْمَسْجِدِ *al-masjid* mosque. It is important to note that the مضاف is معرفة *ma'rifah* definite, however there is no physical sign of being definite such as ال *alif lām*, rather it is

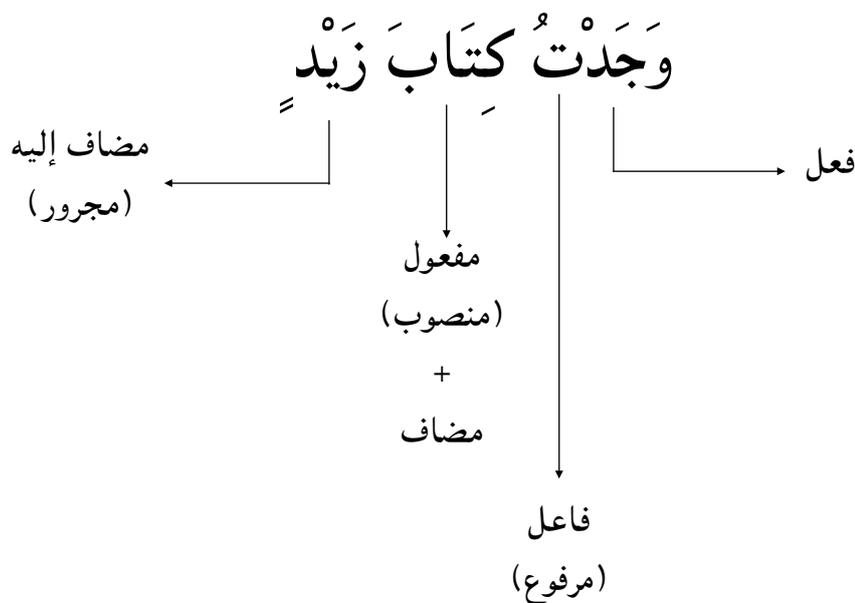
definite by way of attribution; when an indefinite word is attributed to a definite word then the former will become definite¹.

Conditions of the المركب الإضافي *murkkab idāfī* genitive compound:

مضاف إليه	مضاف
always a اسم <i>ism</i> noun	always a اسم <i>ism</i> noun
usually معرفة <i>ma'rifah</i> definite with an ال <i>alif lām</i> or being an عَلَم 'alam proper name	usually معرفة <i>ma'rifah</i> definite without an ال <i>alif lām</i> or a تنوين <i>tanween</i>
always in the grammatical case of جرّ <i>jarr</i>	the grammatical case will depend on which position it is in within a given sentence
voweled with a كسرة <i>kasrah</i>	will depend on which grammatical state it has rendered to

It is important to note that the مضاف *muḍāf* possessed does not have a fixed grammatical case, it will be given a particular grammatical case depending on which part of a sentence it belongs to, whereas the مضاف إليه *muḍāf 'ilayh* possessor will always be in the case of جرّ *jarr*.

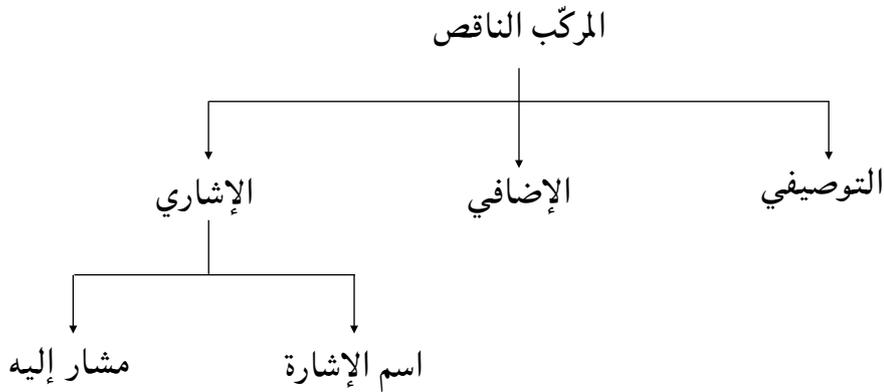
For example:



¹ Note: Thus far three types of definite nouns have been identified; 1) a noun with ال *alif lām*, 2) a عَلَم 'alam proper name, 3) by being a مضاف *muḍāf* possessed.

This is a جملة فعلية *jumlah fi'liyyah* verbal sentence. The only reason the مضاف *muḍāf* possessed is in the grammatical case of نصب *naṣb* is because it is the مفعول *maf'ūl* object of the sentence. Equally, if it was the فاعل *fā'il* subject (or doer) of the sentence then it would have been in the grammatical case of رفع *raf'*. Whereas if the مضاف was preceded by a حرف جرّ *harf jarr* genitive particle, then it would be rendered in to the grammatical case of جرّ *jarr*.

The Demonstrative Compound



The المركّب الإشاري *murkkab ishārī* is the Demonstrative Compound. This compound consists of two components both being nouns. The first word is the اسم الإشارة *ism ishārah* which is the word that indicates whilst the second word is the مشار إليه *mushār'ilayh* indicated. For example, consider the following compound:

this pen

The word 'this' is the noun of demonstration (i.e. the indicator), and it is compounded with the word 'pen' which is being indicated to. Now consider the same compound in Arabic:

هَذَا الْقَلَمُ

The word هَذَا *hādhā* this is the اسم الإشارة *ism ishārah* indicator, whilst the مشار إليه *mushār'ilayh* indicated is الْقَلَمُ *al-qalam* pen. It is important to note that the اسم الإشارة *ism ishārah* is always معرفة *ma'rifah* definite, even though there is no physical sign of being definite. The اسم الإشارة *ism ishārah* is also a word that belongs to a category of nouns called مبني *mabnī*. Nouns that are مبني do not physically change, i.e. they will not except signs of definite such as ال *alif lām*, or signs of femininity such as a ة *tā-marbūta*, or change of حركة *ḥarakah* on the last letter due to declension. However, they will accept a grammatical case and a change in

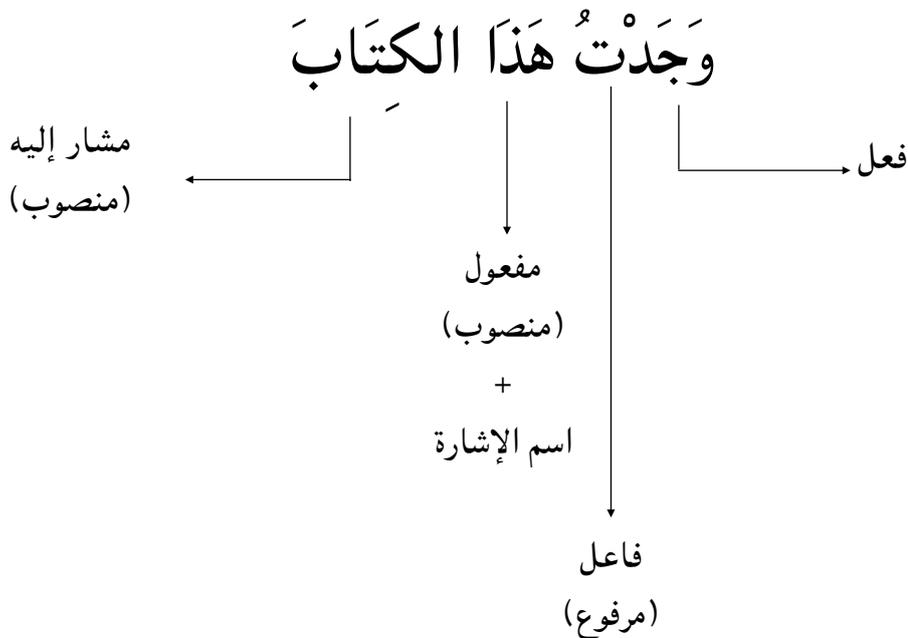
the case, but the corresponding حركة *ḥarakah* of each case will be implied and not physically change the word as stated above.

Conditions of the المركَّب الإشاري *murkkab ishārī* demonstrative compound:

مشار إليه	اسم الإشارة
always a اسم <i>ism</i> noun	always a اسم <i>ism</i> noun
always معرفة <i>ma'rifah</i> definite with an ال <i>alif lām</i>	always معرفة <i>ma'rifah</i> definite
will take the grammatical case of the اسم الإشارة	the grammatical case will depend on which position it is in within a given sentence
will take the حركة <i>ḥarakah</i> that the اسم الإشارة was suppose to take, but could not physically take due to being مبني <i>mabnī</i>	will depend on which grammatical state it has rendered to

It is important to note that the اسم الإشارة *ism ishārh* indicator does not have a fixed grammatical case, it will be given a particular grammatical case depending on which part of a sentence it belongs to, and the مشار إليه *mushār'ilayh* indicated will follow suite.

For example:



This is a جملة فعلية *jumlah fi'liyyah* verbal sentence. The only reason the اسم الإشارة *ism ishārh* indicator is in the grammatical case of نصب *naṣb* is because it is the مفعول *maf'ūl*

object of the sentence, whilst the *مشار إليه* *mushār'ilayh* indicated is also in the grammatical case of *نصب* *naṣb* because it will follow suite. Equally, if it was the *فاعل* *fā'il* subject (or doer) of the sentence then it would have been in the grammatical case of *رفع* *raf'*. Whereas if the *مضاف* was preceded by a *حرف جرّ* *harf jarr* genitive particle, then it would be rendered in to the grammatical case of *جرّ* *jarr*.