

﴿The Key to Knowledge﴾
How to Understand Islaam Correctly
Arabic Language Course: Al-Aajroomiyyah (English/Arabic) 1432
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DARS 5—THE SIGNS OF AL-I`RAAB10-02-2011

After praising Allaah and sending salaah and salaam upon His Messenger (sallallaahu `alayhiwasallam) and those who followed him, our *Shaykh* and teacher, Mohammad Al-Malki welcomed the students to the class and began with a recap of the definition of *al-I`raab* (الإعراب) as it came in the text:

الإعراب: هو تغيير أو آخر الكلم، لاختلاف العوامل الداخلة عليها لفظاً أو تقديراً،

The author, IbnAjroom said that it is the change that occurs on the last letter of a word due to different factors. Our Shaykh further clarified - the linguistic meaning (لغة) of الإعراب is to utter or clarify something, while in the scientific meaning (اصطلاح) it is the change that is caused by different factors that occurs on the last letter of a word, the like of: جاء زيد. Zayd came.

الرفع - THE NOMINATIVE CASE

EXAMPLE: جاء زيد. (Zayd came.)

جاء is the past tense verb. It (the end of it) is مبني على الفتح - fixed upon fathah.

زيد is the فاعل or subject. We acknowledge that Zayd here is مرفوع (nominative - in the state of رفع). The factor of رفع here is the past tense verb جاء.

النصب - THE ACCUSATIVE CASE

EXAMPLE: رأيتُ زيداً. (I saw Zayd.)

If we say, رأيتُ زيداً (I saw Zayd), we notice that the إعراب of Zayd is changed from رفع to نصب. That is because the factor is changed. In the first sentence (جاء زيد) we saw that جاء was the factor of the رفع of Zayd but in the second sentence رأيتُ زيداً - زيداً is منصوب (accusative- in the state of نصب).

The factor of the نصب of Zayd in this sentence is both the verb and the subject (doer), or the فاعل and فاعِل (I saw). This makes Zayd به مفعول or the object (the done to).

الجر - THE GENITIVE CASE

EXAMPLE: مررتُ بـزيدٍ (I walked with Zayd.)

The preposition بـ changes the word Zayd from being in a state of رفع (as in the first sentence) and نصب (as in the second sentence) to being مجرور (genitive - in a state of جر). This is in the uttered change (لفظ), but it is different for the estimated change (تقدير). Words such as القاضي and الفتى are examples for the estimated change.

تقدير - ESTIMATED CHANGE

EXAMPLE: جاء القاضي (the judge came.) جاء الفتى (the young boy came.)

جاء الفتى (Jaa'a is the past tense verb). الفتى is the subject and it is مرفوع and the sign of it being in a state of رفع is an estimated dhammah – فتى: فاعل مرفوع و علامة رفعه الضمة المقدرة على الألف منع من ظهورها التعذر لأنه اسم مقصور معتل الآخر. We say “estimated” and not “uttered” because this word ends with ألف المقصورة (الفتى). And the like is in the second sentence where القاضي is the subject and the فاعِل or subject must be مرفوع. So we say القاضي is the فاعِل and it is مرفوع and the sign of رفع is the estimated dhammah which doesn't appear because it is heavy to pronounce the dhammah on ي. – القاضي: فاعل مرفوع و علامة رفعه الضمة المقدرة على الياء منع من ظهورها الثقل لأنه اسم منقوص معتل الآخر

إعراب - THE FOUR ARTICLES OF

- 1.) (جاء زيدٌ) ضمة or what replaces the ضمة – The sign for it is الرفع.
- 2.) (رأيتُ زيدًا) فتحة or what replaces the فتحة – Ending in a النصب. Or as in the example of the verb: لن يأكلَ
- 3.) (مررتُ بـزيدٍ) كسرة or what replaces the كسرة – الخفض.
- 4.) لم يأكلْ – It is the specific change that occurs due to the factor of الجزم, as in the example

The first three types are used with nouns/names only, while the fourth (الجزم) cannot be used with the nouns - this is the سكون .

باب معرفة علامات الإعراب

The author then moved to the chapter of knowing the signs of الرفع. How do we know if something is in the رفع position? We need to see if it has one of these four signs:

للرفع أربع علامات: الضمة، والواو، والألف، والنون

- 1.) الضمة – for example يَأْكُلُ مُحَمَّدٌ.
- 2.) الواو – in the example: أَبوكُ يَأْكُلُ This occurs with الأسماء الخمسة.
- 3.) الألف – in the example: الولدانُ يَأْكُلانِ.
- 4.) النون – it is known by المضارع which is known by الأفعال الخمسة. It is the نون firmly fixed, so that is it is known that it is مرفوع.

The author spoke widely with more examples and explanations with the places where you can find these signs of the dhammah and each one of them. We will discuss and study this in tomorrow's class in shaa` Allaah.

We now end by praising Allaah and sending salaah and salaam upon the Messenger of Allaah.

❧ END OF DARS FIVE ❧