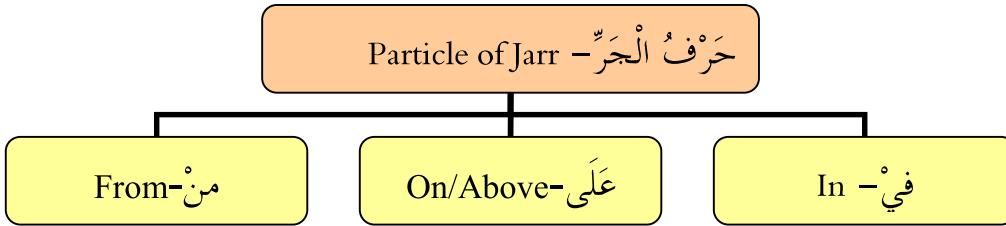
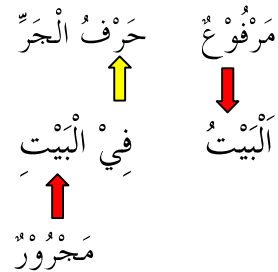


(٤) الدرس الرابع



حَرْفُ الْجَرِّ

- (1) حَرْفُ الْجَرِّ is a Letter/Particle that enters upon an ism only.
- (2) حَرْفُ الْجَرِّ changes the state of the ism to مَجْرُورٌ (majroor), meaning the ism takes kasrah/kasrataan on the last letter.
- (3) حَرْفُ الْجَرِّ 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.

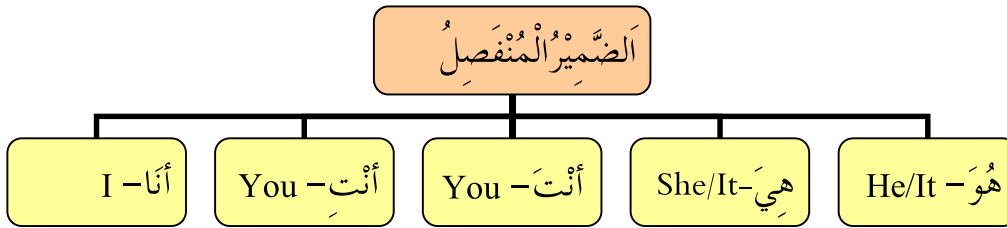


Muhammad is in the house مُحَمَّدٌ فِي الْبَيْتِ

or PlaceNoun of Questioning f أَيْنَ - اسْمٌ اسْتِفْهَامٌ لِلْمَكَانِ
أَيْنَ اسْمٌ اسْتِفْهَامٌ لِلْمَكَانِ is an ism which is used to ask a question about the whereabouts of someone/something.

Where is the book? أَيْنَ الْكِتَابُ؟

It is on the desk/table? هُوَ عَلَى الْمَكْتَبِ؟



الضَّمِيرُ الْمُنْفَصِلُ - Detached Pronoun

(1) الضَّمِيرُ الْمُنْفَصِلُ is a type of ism that is used to indicate upon the غَائِبٌ (Absent), or the مُخَاطَبٌ (Addressed), or the مُتَكَلِّمٌ (Speaker).

(2) الضَّمِيرُ الْمُنْفَصِلُ you can begin a sentence with it.

(3) مُبْتَدَأٌ is a type of a الضَّمِيرُ الْمُنْفَصِلُ

(4) الضَّمِيرُ الْمُنْفَصِلُ is مَعْرِفَةٌ (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? أَيْنَ عَائِشَةُ؟

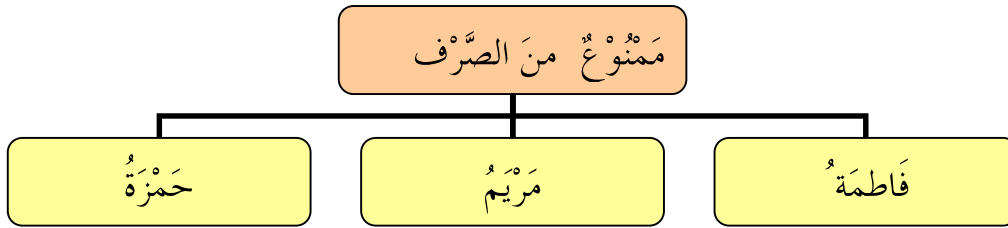
She is in the room هِيَ فِي الْعُرْفَةِ

Where is the watch? أَيْنَ السَّاعَةُ؟

It is on the bed هِيَ عَلَى السَّرِيرِ

The table below shows the properties of الضَّمَاءُ الْمُنْفَصِلُ (the Detached Pronouns):

عَدَدٌ Number	جِنْسٌ Gender	يَدُلُّ عَلَى Indicates upon	الضَّمِيرُ الْمُنْفَصِلُ Detached Pronoun
الْمُفْرَدُ (1)	الْمُدَّكَرُ Male	The Absent- الْغَائِبُ	هُوَ - He/It
الْمُفْرَدَةُ (1)	الْمُؤَنَّثُ Female	The Absent- الْغَائِبَةُ	هِيَ - She/It
الْمُفْرَدُ (1)	الْمُدَّكَرُ Male	The Addressed- الْمُخَاطَبُ	أَنْتَ - You
الْمُفْرَدَةُ (1)	الْمُؤَنَّثُ Female	The Addressed- الْمُخَاطَبَةُ	أَنْتِ - You
الْمُفْرَدُ (1)	الْمُدَّكَرُ وَالْمُؤَنَّثُ	The Speaker- الْمُتَكَلِّمُ	أَنَا - I/Me



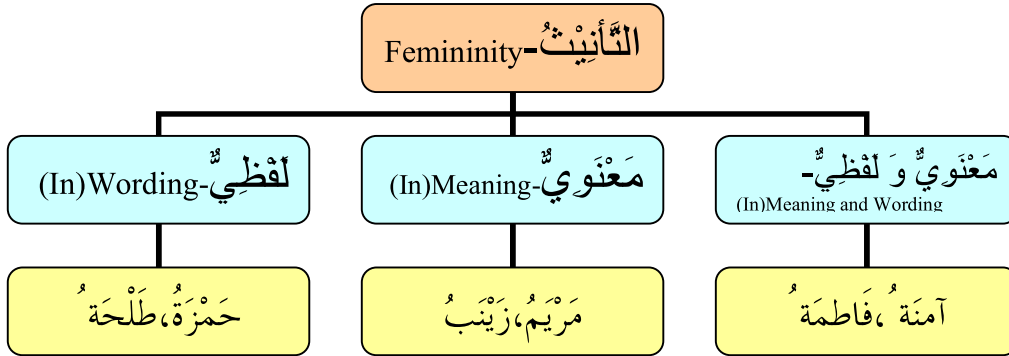
مَمْنُوعٌ مِنَ الصَّرْفِ (Prevented from Tanween) is a Term that is used for a particular group of nouns which do not accept tanween and when they are in a state of مَجْرُورٌ (kasra) they take Fathah.

This particular group of nouns further divides up into many categories and from them is the category known in the Arabic language as:

Female Names Without Alif الْعَلَمِيَّةُ مَعَ التَّأْنِيثِ بَعْدِ أَلِفٍ

This category contains Female Names which do not accept tanween but there is a condition 'شَرْطًا' 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.



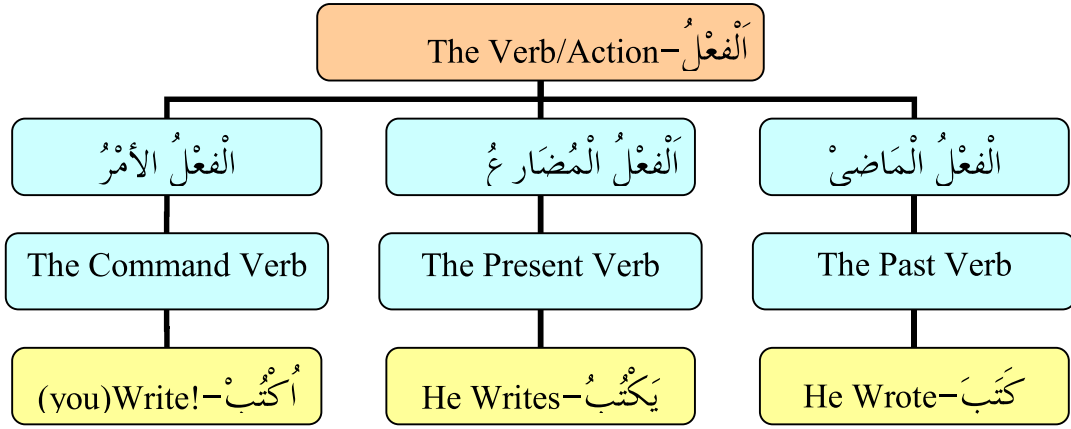


The ة (Round Taa) is a letter that is added at the end of an ism and it signifies femininity of a word.

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 (Round Taa) is only to distinguish the feminine from the masculine. And you will mostly find that with the صفات (Adjectives) i.e. كريم/كريمة (Generous, Noble).



The Definition: **التعريفُ:**

الفعلُ المَاضِي- مَا دَلَّ عَلَى حَدَثٍ وَقَعَ فِي الزَّمَانِ الَّذِي قَبْلَ زَمَانِ التَّكَلُّمِ.

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?

أَيْنَ عَبَّاسٌ؟

He went to the head teacher

ذَهَبَ إِلَى المَدِيرِ

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

The Definition: **التعريفُ:**

الْفَاعِلُ هُوَ الإِسْمُ المَرْفُوعُ المَذْكُورُ قَبْلَهُ فِعْلُهُ.

الْفَاعِلُ (the Doer) is an ism which is **المَرْفُوعُ** takes dhammah or

dhammataan on the last letter and mentioned before it is its **فِعْلُ** verb.

مَرْفُوعٌ



Haamid went to the mosque ذَهَبَ حَامِدٌ إِلَى الْمَسْجِدِ
↑ ↑ ↑
مَجْرُورٌ الْفَاعِلُ فِعْلٌ
مَاضٍ

You will find that الْفَاعِلُ is not always apparent after the verb ذَهَبَ. That is because in the past-tense verbs for the Male Absent if الْفَاعِلُ is not apparent then the ضَمِيرٌ (pronoun) 'هُوَ' (He) will be الْفَاعِلُ. And this dhameer is known as الضَّمِيرُ الْمُسْتَتِرُ (The Hidden Dhameer), you will not see it in writing or pronounce it even though it is there.

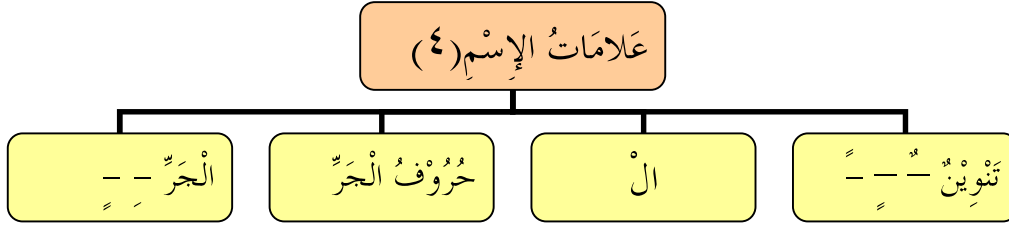
Where is Muhammad?

أَيْنَ مُحَمَّدًا؟

He left from the mosque

خَرَجَ مِنَ الْمَسْجِدِ

The four signs of an ism



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 أَسْمَاءُ (nouns) and the أَفْعَالٌ (verbs) and حُرُوفٌ (particles).

- (1) The first sign is that the ism accepts تَنْوِينٌ (tanween).
- (2) The second sign is that أَلٌ (alif and laam) can enter upon the ism.
- (3) The third sign is that حُرُوفُ الْجَرِّ (particles of jarr) can enter upon the ism.
- (4) The fourth sign is that the ism can take الْجَرُّ (kasrah/kasrataan) on the last letter.

