This man is a trader.

In the above example the ism زاً (al-badal), it used in a sentence in order to give تّوكّيّد (emphasis) and دّيّن (clarity or explanation) to the word that precedes it. So in the above example the ism زاً is giving emphasis and clarity to the word هّذا, 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' هّذا جدّيّد. 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 هّذا الكتاب جدّيّد. By mentioning الكتاب, I have put a زِيّادة (extra or additional word in the sentence) which is known as البديل (al-badal). It is important to note
here that if I were to say in Arabic, ‘هذا الكتاب’ this would not be considered to be a complete or beneficial sentence. To make it a beneficial sentence we must add a خبر (khabar), as shown in the example above. The subject of البدل and the types of al-badal will be covered later on inshaallaah.

The teacher is from America المدرس من أمريكا والطالب من إنجلترا.
and the student is from England.

Hamid went to the hospital.

Hanid دُهِبَ إلى المسنةفي.

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 امریکا، موسی، انگلترا، مسئنی all end with a binding alif or the letter ي which looks like the letter ي (ya) except that it doesn’t have the two dots but it is pronounced as an alif. Also the ismul-maqsoor is معرب (mu’rab) it takes اعراب (al-I’raab) but the I’raab is تقدیر (taqdeer) not apparent. The examples above illustrate this, the ismul-maqsoor (nouns

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ending with the binding alif at the end) are preceded by حَرْوَفُ ٱلْجَرَّ but the change caused by the حَرْوَفُ ٱلْجَرَّ is not apparent, the case of (al-jarr) cannot be seen. The Ismul-maqsoor falls into one of the categories or types of words where the I’raab is تَقْدِيِّرًا (please refer back to the definition of I’raab).