



TASHEEL-UN-NAHW SUMMARY

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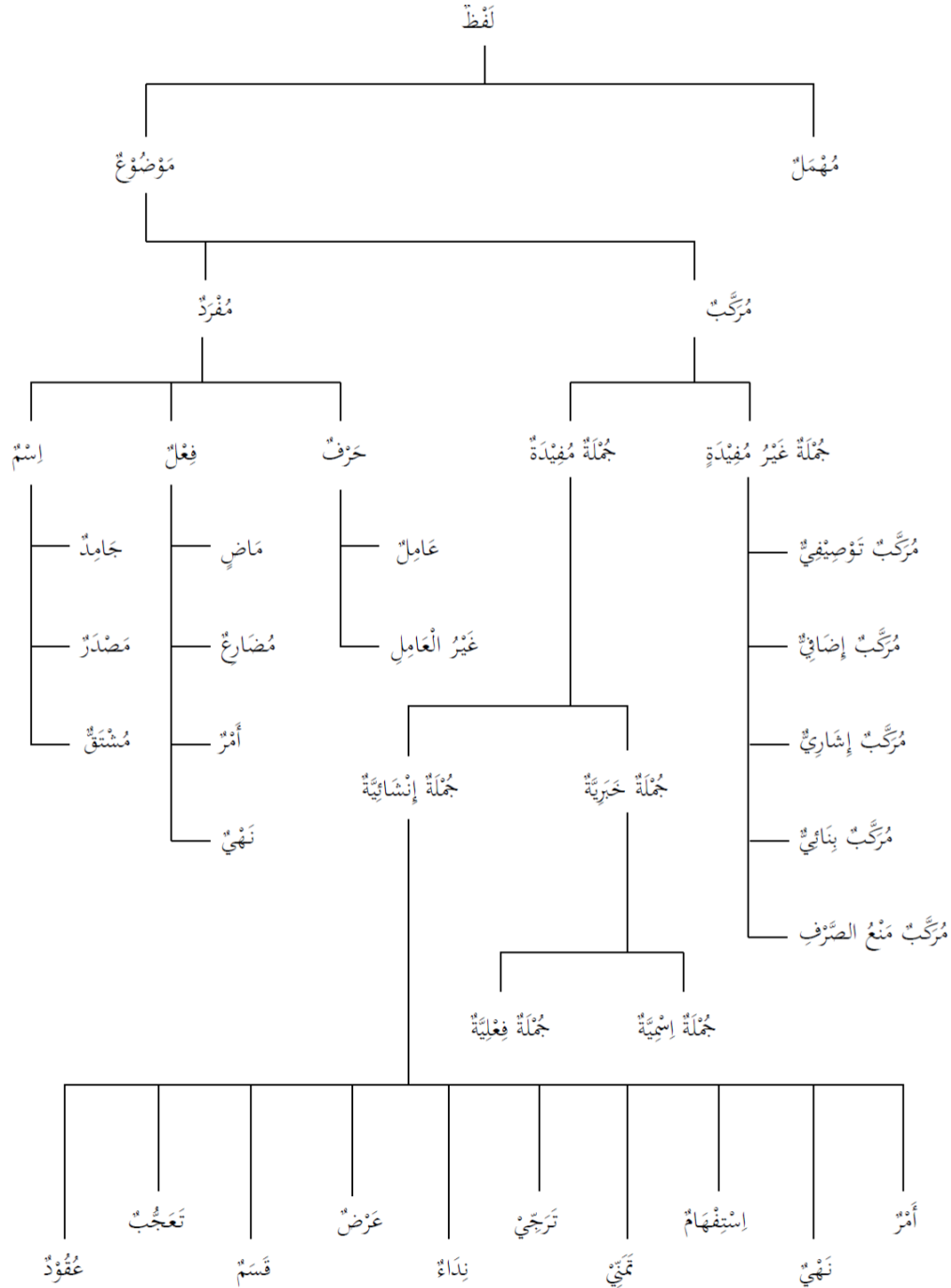


13 NORTHFIELD ROAD | BLACKBURN | BB1 8EW | 07479690963

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NAHW INTRODUCTORY SUMMARY FLOWCHART





SIGNS OF ISM, FI'L, HARF

ISM	FI'L	HARF
Preceded by Alif-Laam	Preceded by Qad	The word which has no signs of Ism or Fi'l is a Harf (particle)
Can accept Jar	Preceded by Seen	
Tanween on last letter	Preceded by Sawfa	
Ends with round Taa	Preceded by Harf Jazm	
Dual	Preceded by Harf Nasb	
Plural	Has a hidden Dhameer inside	
Mubtada	Command	
Mudhaaf	Negative command	
Mawsoof	Has Taa Saakin at the end	
Munaadaa		
On scale of Ism Tasgheer		
On scale of Ism Mansoob		

ISM

MU'RAB / MABNI

- MU'RAB – A WORD WHO END CAN ACCEPT ANY OF THE I'RAAB ACCORDING TO THE 'AAMIL GOVERNING IT
 1. MUNSARIF – CAN ACCEPT ALL HARAKAAT INCLUDING TANWEEN
 2. GHAIIR MUNSARIF – CANNOT ACCEPT KASRAH (WOULD HAVE FATHAH INSTEAD) OR TANWEEN (REFER TO PREVIOUS HELPSHEET REGARDING GHAIIR MUNSARIF RULES)
- MABNI' – A WORD WHO END REMAINS UNCHANGED IN ALL CONDITIONS I.E. IRRESPECTIVE OF THE 'AAMIL GOVERNING IT
 1. DHAMEER – PERSONAL PRONOUNS WHICH ARE USED IN PLACE OF NAME AND HAVE THEIR OWN GHARDAAN DEPENDING ON CONDITION AND STATE
 - MARFOO' MUNFASIL
 - MARFOO' MUTTASIL
 - MANSOOB MUNFASIL
 - MANSOOB MUTTASIL
 - MAJROOR MUTTASIL
 2. ISM MAWSOOL
 - THE PART OF THE SENTENCE AFTER ISM MAWSOOL IS CALLED SILAA
 - ALONGSIDE THE GHARDAAN OF ISM MAWSOOL, MAN AND MAA CAN ALSO BE MAWSOOL
 3. ISM ISHAARAH
 - GHARDAAN FOR MASCULINE AND FEMININE, FOR NEAR AND FAR
 4. ISM AF'AAL
 - *NOUNS THEMSELVES, BUT HAVE THE MEANING OF VERBS; EITHER COMMAND (AMR) OR FI'L MAADHI*
 5. ISM ISWAAT
 - *NOUNS WHICH DENOTE A SOUND*
 6. ZARF
 - *CERTAIN NOUNS WHICH DENOTE TIME OR PLACE*
 7. KINAAYAAT



- *NOUNS KAZHAA/KAM (HOW MANY?) AND KAITA/ZHAITA (SUCH AND SUCH)*

8. MURAKKAB BINAEE

- *PHRASES 11 AND 13-19 (NOT INCLUDING 12) WILL ALWAYS BE MAFTOOH*

MA'RIFAA / NAKIRAA

- MA'RIFAA – SPECIFIC NOUN. THERE ARE SEVEN TYPES:
 1. DHAMEER
 2. 'ALAM – PROPER NOUN
 3. ISM ISHAARAH
 4. ISM MAWSOOL
 5. MU'ARRAF BI-LAAM – NOUN WITH ALIF-LAAM AT THE BEGINNING MAKING IN SPECIFIC
 6. MUDHAAF TO ANY OF THE ABOVE FIVE TYPES
 7. MUNAADAA
- NAKIRAA – NON-SPECIFIC NOUN. IF A NOUN DOES NOT FIT INTO THE ABOVE SEVEN TYPES OF MA'RIFAA, IT WILL BE NAKIRAA.

MASCULINE / FEMININE

- MASCULINE – IF THE NOUN IS NOT FEMININE, IT WILL BE MASCULINE
- FEMININE – TWO TYPES
 1. QIYAASI – HAS ANY OF THE FOLLOWING SIGNS OF FEMININITY
 - ROUND TAA AT THE END
 - ALIF MAQSOORAA (YAA CARRYING A KHARAA ZABAR)
 - ALIF MAMDOODAA (ALIF FOLLOWED BY HAMZAH)
 2. SIMAA'I – NONE OF THE ABOVE VISIBLE SIGNS BUT ASSUMED TO BE FEMININE

SINGULAR / DUAL / PLURAL

- SINGULAR/WAAHID
- DUAL/TATHNIYAA
 - MARFOO' STATE – ALIF NOON AT END WITH FATHAH BEFORE IT
 - MANSOOB/MAJRORR STATE – YAA NOON AT END WITH FATHAH BEFORE IT
- PLURAL/JAMA' – THERE ARE TWO TYPES
 - JAMA' SAALIM – SINGULAR SCALE NOT BROKEN. THERE ARE TWO FURTHER TYPES
 - JAMA' MASCULINE SAALIM
 - MARFOO' STATE – WAAW NOON AT END AND RAFA' BEFORE IT
 - MANSOOB/MAJROOR STATE – YAA NOON AT END AND KASRAA BEFORE IT
 - JAMA' FEMININE SAALIM
 - MARFOO' STATE – ALIF TAA WITH DOUBLE FATHAH AT END
 - MANSOOB/MAJROOR STATE – ALIF TAA WITH DOUBLE KASRAA AT END
 - JAMAA MUKASSAR – SINGULE ORIGINAL SCALE BROKEN. WORDS ON VARIOUS SCALES

MISCELLANEOUS

- *ISM MANSOOB – ADD A YAA TO THE END TO RELATE THE NOUN TO A COUNTRY, CITY, TRIBE ETC*
- *ISM TASGHEER – ON SCALE OF FU'AYLUN TO EXPRESS A SMALLER MEANING TO SHOW AFFECTION OR CONEMPT*



STATES

MARFOO'AAT (8)

1. FAA'IL

- DOER OF THE ACTION CONTAINED IN THE VERB
- CAN BE A DHAMEER REPRESENTED BY THE SCALE OF THE VERB USED OR AS A VISIBLE WORD AFTER THE FI'L
- IF THE FAA'IL IS VISIBLE IN WORDS AFTER THE FI'L, THE SINGULAR SCALE OF THE FI'L IS USED

2. NAAIB FAA'IL

- IN REALITY, THIS IS THE MAF'OOL BIHI IN TERMS OF MEANING OF A FI'L MAJHOOL. AS A FI'L MAJHOOL HAS NO FAA'IL, THE NAAIB FAA'IL TAKES IT PLACE
- SAME RULES AS FAA'IL ABOVE

3. MUBTADAA

- THE FIRST PART OF A JUMLAA ISMIYYA
- IT BEGINS WITH A NOUN AND IS THE SUBJECT MATTER – I.E. WHAT THE INFORMATION IN THE SENTENCE IS BEING GIVEN ABOUT
- GENERALLY MA'RIFAA

4. KHABAR

- THEE SECOND PART OF A JUMLAA ISMIYYA
- IT CAN BE A VERB OR A NOUN
- IT IS THE INFORMATION BEING GIVEN OF THE MUBTADAA

5. KHABAR OF HARF MUSHABBAH BIL FI'L

لَعَلَّ لَيْتَ لَكِنَّ كَأَنَّ أَنَّ إِنَّ

VERILY THAT AS IF BUT, HOWEVER IF ONLY HOPEFULLY

- THESE HUROOF APPEAR BEFORE A JUMLAA ISMIYYAH (MUBTADAA AND KHABAR)
- WHAT WAS THE MUBTADAA IN THE SENTECE BECOMES ISM OF THE HARF MUSHABBAH BIL FI'L
- WHAT WAS THE KHABAR IN THE SENTENCE BECOMES KHABAR OF THE HARF MUSHABBAH BIL FI'L
- THEY GIVE THEIR ISM A NASB AND THEIR KHABAR A RAFA'
- THE KHABAR CAN BE A COMPLETE SENTENCE
- IF THE KHABAR IS HARF JARR-MAJROOR THEN IT WILL COME BEFORE THE ISM

6. ISM OF FI'L NAAQIS

بَاتَ ظَلَّ أَضْعَى أَمْسَى أَصْبَحَ صَارَ كَانَ

WAS BECAME HAPPEN IN MORNING HAPPEN IN EVENING HAPPEN AT MIDMORNING HAPPEN DURING DAY HAPPEN AT NIGHT

لَيْسَ مَا أَنْفَكَ مَا فَتَى مَا بَرَحَ مَا زَالَ مَا دَامَ

AS LONG AS ALWAYS ALWAYS ALWAYS ALWAYS NOT

- THESE VERBS APPEAR BEFORE A JUMLAA ISMIYYAH (MUBTADAA AND KHABAR)
- WHAT WAS THE MUBTADAA IN THE SENTECE BECOMES ISM OF THE FI'L NAAQIS
- WHAT WAS THE KHABAR IN THE SENTENCE BECOMES KHABAR OF THE FI'L NAAQIS
- THEY GIVE THEIR ISM A RAFA' AND THEIR KHABAR A NASB
- IF THE KHABAR IS HARF JARR-MAJROOR THEN IT WILL COME BEFORE THE ISM
- WHEN كَانَ IS USED WITH A MUDHAARI', IT GIVES THE MEANING OF PAST CONTINUOUS OR PAST HABITUAL



7. ISM OF MAA / LAA MUSHABBAHA BI-LAISA

- IT MEANS THAT مَا AND لَا WILL HAVE THE SAME MEANING AND EFFECT AS لیس (SEE FI'L NAAQIS RULES)
- THEIR ISM WILL HAVE A RAFA' AND KHABAR WILL HAVE NASB

8. KHABAR OF LAA NAFI JINS

- لَا GIVES ITS ISM A SINGLE FATHAH AND ITS KHABAR RAFA' (DOUBLE IF NO ALIF-LAAM)
- NEGATES THE WHOLE CLASS/GROUP/TYPE OF ITS ISM IN MEANING

MANSOOBAAT (12)

1. MAF'OOOL BIHI

- OBJECT – THE WORD ON WHICH THE ACTION TAKES PLACE

2. MAF'OOOL MUTLAQ

- MASDAR **OF THE VERB** TO PROVIDE EMPHASIS, DESCRIPTION OF TYPE/HOW THE ACTION TOOK PLACE, NUMBER OF TIMES ACTION TOOK PLACE

3. MAF'OOOL LAHU

- MASDAR (GENERALLY) – DOES **NOT HAVE TO BE MASDAR OF THE VERB** – WHICH EXPLAINS THE REASON THE ACTION TOOK PLACE

4. MAF'OOOL MA'AHU

- THE NOUN THAT COMES AFTER WAAW-MA'IYYAH – THE WAAW HAS THE MEANING OF MA'A (WITH)

5. MAF'OOOL FIHI

- NOUN THAT SHOWS THE TIME (ZAMAAN) OR PLACE (MAKAAN) IN WHICH THE ACTION TOOK PLACE
- ALSO KNOWN AS ZHARF

6. HAAL

- NOUN THAT DESCRIBES THE **STATE/CONDITON** OF THE FAA'IL/MAF'OOOL OR BOTH
- CONDITION ITSELF IS KNOWN AS HAAL AND THE WORD IT DESCRIBES IS CALLED ZHUL-HAAL
- THE HAAL GETS A NASB (USUALLY DOUBLE-FATHAH)
- ZHUL-HAAL IS GENERALLY MA'RIFAA AND HAAL IS GENERALLY NAKIRAA
- ZHUL-HAAL CAN BE A DHAMEER HIDDEN INSIDE THE FI'L
- HAAL CAN BE A SINGLE NOUN OR A SENTENCE ITSELF

7. TAMEEZ

- NOUN THAT IS NAKIRAA, WHICH REMOVES THE VAGUENESS CREATED BY THE PREVIOUS NOUN, WHICH IS USUALLY A NUMBER
- THE FIRST NOUN, WHICH CREATES THE VAGUENESS, IS CALLED MUMAYYAZ
- THE SECOND NOUN, WHICH REMOVES THE VAGUENESS IS CALLED TAMEEZ (IS MANSOOB, USUALLY WITH DOUBLE-FATHAH)

8. ISM OF HARF MUSHABBAH BIL FI'L

- ISM OF HARF MUSHABBAH BIL FI'L HAS A NASB (SEE [ABOVE](#))

9. KHABAR OF MAA / LAA MUSHABBAHA BI-LAISA

- KHABAR OF MAA / LAA MUSHABBAHA BI-LAISA HAS A NASB (SEE [ABOVE](#))

10. ISM OF LAA NAFI JINS

- ISM OF LAA NAFI JINS HAS NASB (SEE [ABOVE](#))



11. KHABAR OF FI'L NAAQIS

- KHABAR OF FI'L NAAQIS HAS A NASB (SEE [ABOVE](#))

12. MUSTATHNAA

- TERMINOLOGY
 - MUSTATHNAA MINHU – THE NOUN, BEFORE THE HARF ISTITHNAA, FROM WHICH THE MUSTATHNAA HAS BEEN EXCLUDED
 - MUSTATHNAA - THE NOUN AFTER THE HARF ISTITHNAA WHICH HAS BEEN EXCLUDED (FROM THE MUSTATHNAA MINHU)
 - HARF ISTITHNAA – THE PARTICLE BETWEEN THE ABOVE TWO, WHICH CREATES THE MEANING OF EXCLUSION I.E. "EXCEPT". THE HARF ISTITHNAA ARE AS FOLLOWS:

إلا غير سوي حاشا خلا عدا ماخلا ماعدا

ALL CREATE THE MEANING OF "EXCEPT"

MAJROORAAT (2)

1. MUDHAAF ILAIH (IN A MUDHAAF-MUDHAAF ILAIH PHRASE)

- NOUN ATTRIBUTED TO THE MUDHAAF THAT COMES BEFORE IT
- USED TO SHOW POSSESSION – I.E. THE ITEM (MUDHAAF) BELONGS TO THE OWNER (MUDHAAF ILAIH)
- STATE OF MUDHAAF WILL BE ACCORDING TO THE 'AAMIL GOVERNING IT, WHEREAS MUDHAAF ILAIH WILL ALWAYS BE IN MAJROOR STATE
- MUDHAAF – CAN NEVER HAVE TANWEEN OR ALIF-LAAM
- MUDHAAF ILAIH – CAN HAVE TANWEEN OR ALIF-LAAM
- IF THE MUDHAAF HAS A SIFAT, IT WILL COME AFTER THE MUDHAAF ILAIH AND HAVE THE SAME I'RAAB AS THE MUDHAAF BUT HAVE ALIF-LAAM

2. MAJROOR AFTER HARF JARR

- NOUN AFTER A HARF JARR, WHICH ARE AS FOLLOWS:

بِ	تَ	كَ	لِ	وَ	مُنْذُ	مُذْ	حَالَا	رُبَّ
WITH	BY (OATH)	LIKE	FOR	BY (OATH)	SINCE	SINCE/FOR	BESIDES	MANY A...
حَاشَا	مِنْ	عَدَا	فِي	عَنْ	عَلَيَّ	حَتَّى	إِلَى	
BESIDES	FROM	BESIDES	IN/REGARDING	FROM	ON	UNTIL	TOWARDS	

TAABI' (5)

TAABI' IS A NOUN, WHICH FOLLOWS THE NOUN BEFORE IT IN TERMS OF I'RAAB. THE FIRST WORD(I.E. THE ONE BEING FOLLOWED) IS CALLED MATBOO'

THE 'AAMIL WHICH GOVERNS THE TAABI' ALSO GOVERNS THE MATBOO'

THE FIVE TAABI' ARE DISCUSSED BELOW:

SIFAT (IN A MAWSOOF-SIFAT PHRASE)

- A NOUN THAT DESCRIBES THE ACTUAL MATBOO', WHICH IS ALSO CALLED MAWSOOF



- THE SIFAT WILL FOLLOW THE MAWSOOF IN TERMS OF I'RAAB, GENDER, BEING SINGULAR/DUAL/PLURAL AND BEING MA'RIFAA/NAKIRAA
- THE SIFAT CAN BE A FULL SENTENCE (IN WHICH CASE THE MAWSOOF **MUST** BE NAKIRAA)

TA'KEED

- NOUN WHICH GIVES EMPHASIS TO THE MATBOO' (WORD BEFORE IT) – CALLED MUAKKAD
- EMPHASIS COULD BE DONE IN TWO WAYS;
 - LAFZI – EMPHASIS DONE BY **REPEATING** THE MATBOO', WHATEVER IT MAY BE I.E. FI'L, ISM, HARF, DHAMEER
 - MA'ANWI – EMPHASIS DONE WITH USING PARTICULAR WORDS AFTER THE MUAKKAD E.G.

أجمع . كل . نفس

(SEE FULL LIST ON P100)

BADAL

- THE NOUN WHICH IS ACTUALLY THE INTENDED WORD IN THE SENTENCE
- THE NOUN BEFORE IT, IS CALLED MUBDAL 'ANHU, WHICH ACTS MERELY AS AN INTRODUCTION TO THE SECOND NOUN I.E. BADAL

'ATF BI HARF

- HARF 'ATF ITSELF IS NOT AN 'AAMIL
- THE HARF 'ATF APPEARS BETWEEN THE TAABI AND MATBOO'
- THE MATBOO' (PART BEFORE HARF 'ATF) IS CALLED MA'TOOF 'ALAIH (CONNECTED UPON) THE TAABI' (PART AFTER HARF 'ATF) IS CALLED MA'TOOF (CONNECTED)
- HARF 'ATF ARE AS FOLLOWS:

وَ	فَ	ثُمَّ	حَتَّى	إِمَّا
AND	THEN/THUS	THEN	UPTO	EITHER
أَوْ	أَمْ	لَا	بَلْ	لَكِنْ
OR	OR	NOT	BUT/RATHER	HOWEVER

'ATF BAYAAN

- NOUN, WHICH CLARIFIES THE MATBOO'
- OFTEN, THE MORE FAMOUS NAME OF TWO NAMES
- THE LESS FAMOUS NAME IT CLARFIES I.E. THE MATBOO' IS CALLED MUBAYYAN THE MORE FAMOUS NAME I.E. THE TAABI' IS CALLED BAYAAN

'AAMIL

AN 'AAMIL IS A WORD THAT GOVERNS I.E. CAUSES I'RAAB CHANGES IN ANOTHER WORD. THERE ARE TWO TYPES;

LAFZI

'AAMIL IN A **WORD** FORM, WHICH CAN BE A HARF, ISM OR FI'L



HARF

- *HARF AFFECTING ISM*
 - [HARF JARR](#)
 - [HARF MUSHABBAH BIL FI'L](#)
 - [MAA / LAA MUSHABBAHA BI LAISA](#)
 - [WAAW MA'IYYAA \(USED IN MAF'OOOL MA'AHU\)](#)
 - [HARF ISTITHNAA](#)
 - HARF NIDAA
 - HARF USED TO CALL A PERSON SUCH AS يَا AND IT CAUSES THE FOLLOWING WORD TO CHANGE FROM DOUBLE DHAMMAA TO SINGLE DHAMMAA
 - [LAA NAFI JINS](#)
- *HARF AFFECTING FI'L*
 - HUROOF NAASIBA
 - THE FOLLOWING HARF APPEAR BEFORE A FI'L MUDHAARI' AND CHANGE THE LAST LETTER'S I'RAAB TO A **FATHAH** (IF LAST LETTER IS NOT A NOON OF A DUAL OR PLURAL SCALE)
 - IF THE LAST LETTER IS A NOON OF A DUAL OR PLURAL SCALE, THE NOON IS DROPPED (EXCEPT THE TWO NOONS OF PLURAL FEMININE ABSENT AND PRESENT) – FOR THE FULL GHARDAAN REFER TO SARF BOOK

أَنَّ	لَنْ	كَيْ	إِذَنْ
THAT/TO	WILL NOT/NEVER	SO THAT	IN THAT CASE

- HUROOF JAAZIMA
 - THE FOLLOWING HARF APPEAR BEFORE FI'L MUDHAARI' AND GIVE THE LAST LETTER A **SUKOON** (IF LAST LETTER IS NOT A NOON OF A DUAL OR PLURAL SCALE)
 - IF THE LAST LETTER IS A NOON OF A DUAL OR PLURAL SCALE, THE NOON IS DROPPED (EXCEPT THE TWO NOONS OF PLURAL FEMININE ABSENT AND PRESENT) – FOR THE FULL GHARDAAN REFER TO SARF BOOK

إِنْ	لَمْ	لَمَّا	لِ	لَا
IF	DID NOT	NOT YET	START OF A COMMAND VERB	START OF A NEGATIVE COMMAND VERB

- **إِنْ** APPEARS BEFORE TWO VERBAL SENTENCES – THE FIRST VERB IS CALLED SHART (CONDITION) AND THE SECOND VERB IS CALLED JAZAA (CONSEQUENCE/RESULTS)
- IF **إِنْ** APPEARS BEFORE **إِلَّا** THEN **إِنْ** WILL HAVE A NEGATIVE MEANING

FI'IL

- *FI'L MA'ROOF*
 - GIVES ITS' [FAA'IL](#) RAFA' AND [MA'FOOL](#) A NASAB, WHETHER THE FI'L IS MAADHI OR MUDHAARI'
- *FI'L MAJHOOL*
 - GIVES [NAA'IB FAA'IL](#) RAFA'



- [FI'L NAAQIS](#)
- [FI'L MADAH](#)

- THE FOLLOWING VERBS ARE USED FOR PRAISE AND THEIR FAA'IL ARE MARFOO'

حَبَّذا نِعَمَ

- [FI'L ZHAM](#)

- THE FOLLOWING VERBS ARE USED FOR BLAME/DISGRACE AND THEIR FAA'IL ARE MARFOO'

سَاءَ بُشْسَ

- [FI'L TA'AJJUB](#)

- THE FOLLOWING TWO SCALES OF VERBS ARE USED TO SHOW AMAZEMENT/WONDER

مَا أَفْعَلَهُ أَفْعِلْ بِهِ

FAA'IL IS DHAMEER INSIDE FI'L AND MAF'OOOL AT THE END IS IN MANSOOB STATE

NOUN ATTACHED AT THE END WILL BE MAJROOR DUE TO HARF JARR BAA

ISM

- [ISM FI'L](#)
- [ISM SHART](#)

- THEY GOVERN **TWO FI'L MUDHAARI' SENTENCES** GIVING BOTH A **SAAKIN**
- THE FIRST SENTENCE IS CALLED SHART (CONDITION) AND THE SECOND SENTENCE IS CALLED JAZAA (CONSEQUENCE)

مَنْ	مَا	مَهْمَا	مَتَى	أَيَّانَ
WHO	WHAT	HOWEVER MUCH	WHEN	WHEN
أَيْنَ	أَيَّ	حَيْثُمَا	كَيْفَمَا	أَيُّ
WHERE	WHERE	WHERE	HOW	ANY OF ABOVE

NOTE: إِنَّ AND إِذْمَا ALSO HAVE SAME FUNCTION AND 'AMAL AS ABOVE BUT THEY ARE HARF THEREFORE NOT INCLUDED IN ABOVE CATEGORY

- [ISM FAA'IL](#)
 - WHEN PRECEDED BY ALIF-LAAM, MUBTADA, MAWSOOF, ISTIFHAAM OR NAFI THEN ISM FAA'IL WILL GIVES RAFA' TO FAA'IL AND NASAB TO MAF'OOOL IN THE SENTENCE
- [ISM MUBAALAGHAA](#)
 - CERTAIN SCALES OF ISM FAA'IL WHICH ARE USED TO CONVEY EMPHASISED MEANINGS (SEE P127 FOR TABLE OF SCALES)
 - HAS THE SAME 'AMAL AS ISM FAA'IL WITH THE SAME CONDITIONS
- [ISM MAF'OOOL](#)
 - GIVES RAFA' TO NAAIB FAA'IL IN THE SENTENCE WITH THE SAME CONDITIONS AS MENTIONED FOR ISM FAA'IL ABOVE



ISM TAFDHEEL

- USED AS A **COMPARATIVE** BETWEEN TWO OR **SUPERLATIVE** TO SHOW ONE OBJECT IS FOUND TO THE HIGHEST DEGREE
 - WHEN USED AS COMPARATIVE, THE HARF مِنْ WILL BE ADDED AFTER THE ISM TAFDHEEL
- REFER TO SARF TABLES FOR FULL ISM TAFDHEEL GARDAAAN

MASDAR

- SAME EFFECT AS A FI'L; GIVES RAFA' TO FAA'IL AND NASAB TO MAF'OOOL

KINAAYAAT

- كَمْ AND كَذَا GIVE THE ISM AFTER IT (TERMED AS TAMEEZ) A NASAB AND IT WILL BE SINGULAR

MA'NWI

- MUBTADA – IF NO OTHER 'AAMIL IS AFFECTING THE NOUN THEN A MUBTADAA WILL HAVE A RAFA'

GHAIR 'AAMIL

HARF

TITLE	HARF				MEANING	NOTES
TANBEEH	هَآ	أَمَّا	أَلَا		LO!/BEHOLD!/TAKE HEED!	USED TO DRAW ATTENTION OF THE LISTENER
EEJAAB	أَجَلْ	إِنِّي	بَلَى	نَعَمْ	YES	ANSWER IN THE POSITIVE EXCEPT بَلَى (WHY NOT?) IS USED TO CONVERT A NEGATIVE STATEMENT INTO POSITIVE
TAFSEER	أَنَّ	أَيَّ			THAT IS...	USED TO CLARIFY A WORD IN A SENTENCE
MASDARIYYAH	أَنَّ	أَنَّ	مَا		NOT TRANSLATED	USED TO CHANGE THE FOLLOWING VERB (WITH TENSE ETC) MEANING INTO MASDARI MEANING (NO TENSE ETC)
TAKHDEED	أَلَا	هَلَا	لَوْلَا	لَوْ مَا	WHY NOT...	USED TO ENCOURAGE SOMEONE TO DO SOMETHING WHEN BEFORE FI'L MUDHARI' CAN ALSO BE USED TO CREATE REGRET IN THE LISTENER
TAWAQQU'	قَدْ				PROBABLY	TO CREATE ANTICIPATION
ISTIFHAAM	أَ	هَلْ			IS/DID...?	
RAD'	كَلَّا				NEVER!	TO REBUKE/REPRIMAND OR TO CREATE MEANING OF CERTAINTY
LAAM MANSOOB	لَ				INDEED	USED FOT CERTAINTY
ZAAIDAH	أَنَّ	أَنَّ	مَا	لَا	NOT TRANSLATED	ADD BEAUTY AND EMPHASIS TO THE MEANING
	لَ	مِنْ	كَ	بِ		



					NOTE: بِ لَ مِنْ ARE 'AAMIL (BUT EXTRA AND NOT TRANSLATED)
SHART	أَمَّا HOWEVER/ AS FOR	لَوْ IF	لَمَّا WHEN	لَوْما , لولا IF ... HAD NOT BEEN SO	أَمَّا - TO EXPLAIN/CLARIFY SOMETHING لَوْ - NEGATE SECOND HALF OF SENTENCE IF FIRST HALF (CONDITION) NOT FULFILLED لَمَّا - ENTERS UPON FI'L MAADHI لَوْما , لولا - SECOND HALF OF SENTENCE CANNOT BE ATTAINED BECAUSE OF PRESENCE OF FIRST HALF (CONDITION)
'ATF	DISCUSSED ABOVE				

MISCELLANEOUS NOTES

- A NON-HUMAN PLURAL WILL BE REFERRED TO WITH SINGULAR FEMININE SCALES OF ISM-ISHARAH, SIFAT, FI'L, KHABAR, ISM MAWSOOL ETC. (P17)
- A DHAMEER CAN COME BETWEEN A MUBTADA AND KHABAR FOR EMPHASIS. FOR EXAMPLE THE WORD OOLAAIKA WAS ENOUGH TO SAY 'THEY ARE...' BUT HUM WAS ADDED TO CREATE AN EMPHASISED MEANING OF 'THESE PEOPLE, THEY DEFINITELY ARE...' (P38)
- IF THE MUSHAAARUN-ILAIH IS A MUDHAAF THEN THE ISM-ISHAARAH WILL COME AFTER THE MUDHAAF-ILAIH. (P43)
- THE I'RAAB OF QABLA AND BA'DA CAN CHANGE BETWEEN RAFA' OR NASB DEPENDING IF IT'S MUDHAAF-ILAIH IS HIDDEN OR NOT. (P49)
- THE FOLLOWING ARE USED AS FEMININE NOUNS – NAMES OF FEMALES, NOUNS INDICATING TO THE FEMALE GENDER, NAMES OF COUNTRIES, CITIES, TRIBES, DOUBLE BODY PARTS. (P66)
- THE FOLLOWING COUPLET COMBINES ALL FIVE MAF'OOOL

حَمْدُ (فعل + فاعل) حَمْدًا (مفعول مطلق) حَامِدًا (مفعول به) وَحَمِيدًا (مفعول معه)
رِعَايَةً شُكْرِهِ (مفعول معه) دَهْرًا مَدِينًا (مفعول فيه)

- IF A MA'RIFAA NOUN IS AT THE BEGINNING OF A SENTENCE AND IS FOLLOWED BY A SENTENCE, THE SENTENCE WILL BE KHABAR.

IF THE MA'RIFAA NOUN IS IN THE MIDDLE OF A SENTENCE AND IS FOLLOWED BY A SENTENCE, THE SENTENCE WILL BE HAAL AND THE MA'RIFAA NOUN WILL BE ZHUL HAAL (P97)

- SOMETIMES أَنْ COMES WITH A FI'L AND GIVES THE FI'IL THE MEANING OF MASDAR – THIS أَنْ WILL THEN BE TERMED 'MASDARIYYAH' (P111)
- FI'L MAADHI CAN BE USED IN THE FUTURE TENSE, IF USED AS A DUA, HAS A HARF SHART OR [ISM MAWSOOL](#) BEFORE IT (P115)



- TWO ISMs ARE IN THE CATEGORY OF [ISM SHART](#) BUT DO **NOT** GIVE JAZM TO THE SHART/JAZAA FOLLOWING THEM. THEY ARE:
 - كَمَا
 - MEANS WHENEVER/EVERY TIME AND COMES BEFORE FI'L MAADHI. USAGE FOR EMPHASIS
 - إِذَا
 - MEANS WHEN AND COMES BEFORE FI'L MUDHAARI' (P125)
- قَدْ CAN ALSO BE USED FOR
 - TAQREEB - ENTERS UPON FI'L MAADHI AND SHOWS MEANING OF NEAR PAST
 - TAQLEEL – ENTERS UPON FI'L MUDHAARI' AND SHOWS MEANING OF SELDOMNESS I.E. SOMETIMES
 - TAHQEEQ – ENTERS UPON FI'L MAADHI OR MUHDAARI' AND GIVES THE MEANING OF CERTAINTY