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ALLAMA IQBAL OPEN UNIVERSITY, ISLAMABAD

Course: Arabic Grammar (1919) • Level: BS

Semester: Autumn 2026

Assignment No. 2

Total Marks: 100 • Pass Marks: 50

SOLVED ASSIGNMENT GUIDE

(For Study & Reference)

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Note: This guide is prepared for study and reference purposes. Students are advised to read the relevant units of the course book, understand the concepts, and write the assignment in their own words.

Question 1: Conjugation of Verb-I (Basic) and Verb-II (Advanced Patterns) Compared (20 Marks)

Compare the conjugation rules between Verb-I (basic) and Verb-II (advanced patterns).

Introduction

Arabic verbs are generated from roots — most commonly three consonants — fitted into patterns (awzan). The simplest pattern, in which the bare root appears with nothing added to it, is called Form I, the basic or unaugmented verb (al-fi'l al-mujarrad): kataba (he wrote) from

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k-t-b, kharaja (he went out) from kh-r-j. Upon this foundation the language builds a family of augmented patterns (al-mazid) in which letters are added to the root to refine its meaning. The first and most important of these is Form II, pattern fa''ala, in which the middle consonant of the root is doubled: 'allama (he taught) from the same root as 'alima (he knew), kattaba in the pattern's pure shape. Course books call Form I 'Verb-I (basic)' and Form II 'Verb-II (advanced pattern)'. This answer compares the two forms in their conjugation (tasrif): their past and present patterns, their commands and verbal nouns, the vowel rules that govern them, the behaviour of their subject suffixes, and the difference of meaning that justifies the extra machinery — so that the student can generate either form for any sound root and translate each accurately.

A word on method is useful before the tables. Conjugation in Arabic is not a list to be memorised root by root; it is a small set of pattern rules applied mechanically. If the rules of the two patterns are understood — where the vowels sit in the past, how the present is built from the past, how the command is cut from the present, and what the masdar (verbal noun) of each pattern is — then every regular verb in the language can be conjugated on sight. The differences between Form I and Form II are exactly differences in those rules, and Form II turns out, paradoxically, to be more regular than Form I: the basic form preserves old irregularities of vowel choice that the advanced form has levelled away.

Verb-I: The Basic Pattern and Its Conjugation Rules

Form I past is built on the pattern fa'ala, fa'ila or fa'ula, with three consonants and no additions: kataba, shariba (he drank), karuma (he was noble). Its difficulty lies in the vowel of the middle

(second) radical, which is not predictable from the root and must be learned with each verb. Worse — or better, richer — the present tense vowel varies independently, giving the six classical chapters (al-abwab al-sittah) of the triliteral verb: (1) fa'ala–yaf'ulu, nasara–yansuru (he helped–he helps); (2) fa'ala–yaf'ilu, daraba–yadribu (he struck–he strikes); (3) fa'ala–yaf'alu, fataha–yaftahu (he opened–he opens), mainly where the middle or last radical is a throat letter; (4) fa'ila–yaf'alu, 'alima–ya'lamu (he knew–he knows); (5) fa'ula–yaf'ulu, karuma–yakrumu (he was noble), reserved largely for qualities and states; and (6) fa'ila–yaf'ilu, hasiba–yahsibu (he reckoned), a small chapter. Conjugation therefore proceeds in two steps for Form I: recall the verb's chapter, then apply the universal machinery of prefixes and suffixes.

That machinery is shared by all forms. In the past, the subject is shown by suffixes: kataba (he), katabat (she), katabta (you, masc.), katabti (you, fem.), katabtu (I), katabna (we), with dual and plural endings -a, -ta/-tuma, -u, -na for the plural feminine, and the stem vowel before certain suffixes settles to sukun — katab-tu, katab-na — by the rule that four vowelled letters may not follow one another in a word. In the present, prefixes (ya-, ta-, a-, na- — gathered in the mnemonic 'anaytu') are added, the subject of the plural and dual appears in suffixes (-una, -ani, -na), and the ending carries i'rab: yaktubu in raf', yaktuba in nasb, yaktub in jazm. The command is cut from the second-person present by removing the prefix and supplying an initial hamzat al-wasl whose vowel copies the present stem vowel: uktub (write!) from yaktubu, idrib (strike!) from yadribu, iftah (open!) from yaftahu. The masdar of Form I is the least regular item of all: it is known only by hearing (sama'i), with dozens of possible patterns — kitab for writing is kitabah or kitab, for going out khuruj, for sitting julus — and no rule generates it.

Verb-II: The Advanced Pattern and Its Conjugation Rules

Form II is built by a single, transparent operation: double the middle radical of the root (a shadda upon it), giving the past pattern fa''ala for every root without exception: 'allama (he taught) from '-l-m, kassara (he smashed) from k-s-r, qaddama (he put forward) from q-d-m, saddaqa (he believed/confirmed) from s-d-q. There are no chapters to memorise. The present is formed by a fixed vocalisation: the prefix takes damma (yu-, tu-, u-, nu-), the first radical takes fatha, the doubled middle radical takes kasra, giving yufa''ilu — yu'allimu, yukassiru, yuqaddimu, yusaddiqu. This damma on the present prefix is a signature of all augmented forms with a four-letter-shaped past, and it distinguishes Form II at a glance from Form I, whose prefix is always fatha (ya-). The command follows mechanically from the present: 'allim (teach!), kassir, qaddim. The masdar is perfectly regular on the pattern taf'il: ta'lim (teaching), taksir (smashing), taqdim (presentation), tasdiq (confirmation) — with a secondary pattern taf'ilah in some verbs. The active participle is mufa''il (mu'allim — teacher, the familiar word itself being a Form II participle) and the passive participle mufa''al (mu'allam).

Table 1: Past-tense conjugation (tasrif al-madi) — kataba (Form I) and 'allama (Form II)

Subject	Form I: kataba — he wrote	Form II: 'allama — he taught
He	kataba	'allama
She	katabat	'allamat
You (masc. sg.)	katabta	'allamta
You (fem. sg.)	katabti	'allamti
I	katabtu	'allamtu

You two / they two (m.)	katabtuma / kataba (dual)	'allamtuma / 'allama (dual)
We	katabna	'allamna
They (masc. pl.)	katabu	'allamu
They (fem. pl.)	katabna	'allamna
You (masc. pl.)	katabtum	allamtum

Table 2: Present, command and masdar — Form I and Form II side by side

Item	Form I (kataba)	Form II ('allama)
Present, he	yaktubu (prefix fatha ya-; stem vowel by chapter)	yu'allimu (prefix damma yu-; stem kasra, fixed)
Present, she / you (m.)	taktubu	tu'allimu
Present, I / we	aktubu / naktubu	u'allimu / nu'allimu
Command (masc. sg.)	uktub (hamzat al-wasl added)	'allim (no added hamza needed)
Masdar (verbal noun)	kitabah / kitab (irregular, by sama')	ta'lim (regular: taf'il)
Active participle	katib (writer)	mu'allim (teacher)
Passive participle	maktub (written)	mu'allam (taught)

Two further conjugation behaviours deserve note. First, the subject suffixes behave identically in both forms — the stem closes to sukun before consonant-initial suffixes ('allam-tu exactly as katab-tu) — so the student's past-tense machinery transfers without change. Second, weak roots (with waw or ya among their letters) disturb Form I considerably, producing the hollow

and defective verbs with their own chapters, while in Form II many such roots conjugate almost like sound ones because the doubled middle radical stabilises the pattern; 'the advanced pattern' is in this respect the easier ride. The passive voice shows the same regularity in both: Form I passive is fu'ila–yuf'alu (kutiba — it was written), Form II fu''ila–yufa''alu ('ullima — he was taught), each formed by a purely vocalic change over the same consonantal frame.

Differences of Meaning Between the Two Forms

The conjugation differences would be pointless if the meanings were identical, and in fact Form II exists to do semantic work that Form I cannot. Its first great function is causation and declaration (al-ta'diyah wa'l-tasmiyah in the books' terms): it makes an intransitive verb transitive, or a singly transitive verb doubly transitive, or converts a state into a caused fact. 'Alima means 'he knew'; 'allama means 'he caused to know — he taught', and it takes two objects: 'allamtu'l-walada'l-qira'ata (I taught the boy reading). Fariba-type states behave alike: kabura (he became great), kabbar a (he magnified, declared great — as in the takbir). Its second function is intensity and repetition (al-mubalaghah wa'l-takthir): qata'a is 'he cut', qatta'a is 'he cut into many pieces, cut again and again'; kasara is 'he broke', kassara is 'he smashed to fragments'. The doubled consonant iconically enacts the doubled action. Its third function is denomination: forming verbs from nouns, as saddaqa built on sidq (truth) yields 'he pronounced true, he believed'.

For translation and for examination answers, the comparison can be fixed in a rule of thumb: read Form I for the simple event named by the root, and read Form II for that event made causative, intensive, repeated or professionally practised — the teacher (mu'allim) is precisely

the one who causes learning as his regular occupation. It must also be said that the forms have grown independent lives: not every Form II verb is felt as derived from its Form I in later usage, and dictionaries list both separately. But the derivational relationship remains the key to vocabulary growth, since the student who knows the root and the two patterns can unlock whole families of words at once.

Figure: The Case System Within Which Both Forms Operate

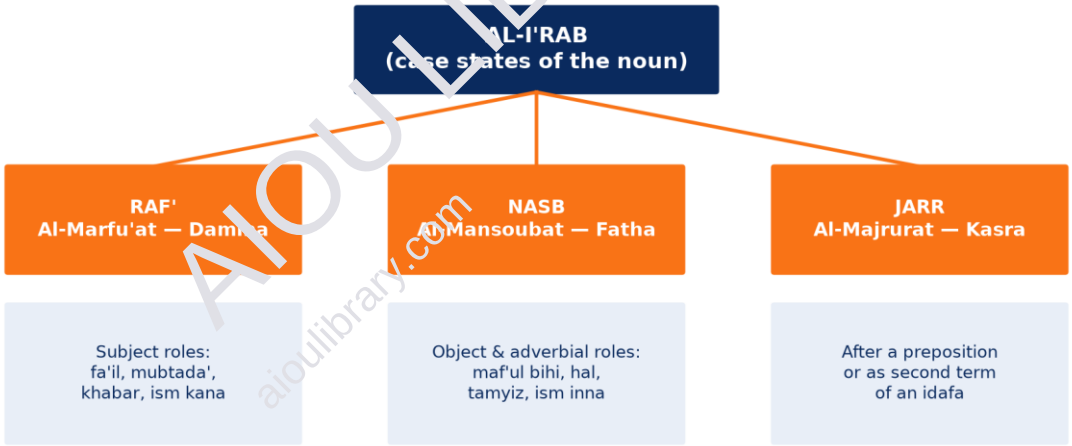


Figure 1: The three case states — raf', nasb and jarr — whose markers on nouns and on the present verb are the subject of Questions 2–5 of this assignment.

Both verb forms share the same place in the wider grammar: whichever form is chosen, its present tense is the verb that displays i'rab, and its past governs a subject in raf' and objects in nasb. The remaining questions of this assignment map those case categories in detail.

Conclusion

To conclude, Verb-I and Verb-II conjugate by the same outer machinery — past subject suffixes, present prefixes and suffixes, raf'/nasb/jazm endings on the present, commands cut from the present — but by different inner patterns. Form I keeps the bare root and pays for its simplicity with six chapters of stem vowels and an unpredictable masdar. Form II doubles the middle radical and in return is completely regular: past fa''ala, present yufa''ilu with damma on the prefix, command fa''il, masdar taf'il, participles mufa''il and mufa''al. The formal difference carries a semantic one: Form II makes the root's meaning causative, intensive, repeated or denominative. Mastering the comparison gives the student not two memorised verbs but a generative rule for thousands, and it opens the door to the remaining augmented forms, all of which conjugate on the Form II principles of fixed vocalisation.

Question 2: Al-Marfou'at and Its Primary Case Marker (20 Marks)

Define Al-Marfou'at and identify the primary case marker for this category.

Introduction

Arabic displays the job a noun is doing in a sentence by changing the noun's ending — the system called i'rab. Three great families of sentence positions arise from this system, and they organise the second half of the grammar course: positions of raf' (raising), positions of nasb (lowering) and positions of jarr (drawing). The nouns standing in raf' positions are collectively called al-marfou'at, 'the raised ones'. This answer defines al-marfou'at, identifies and explains their primary case marker together with its substitutes, and then lists the principal members of

the family with examples, so that the student can both define the category and recognise every member of it in a real text.

The metaphor in the terminology is physical and helpful. Raf' means lifting up: the subject, the doer, the topic — the 'leading' elements of the sentence — are lifted to the top of the grammatical hierarchy, and their flag is the vowel damma, whose very name and rounded shape suggest completeness and strength. Classical grammarians debated why raf' was assigned to the doer and the topic; the practical answer for the student is that these are the positions of independence and initiation in the sentence: the elements about which, or by which, the rest of the sentence is organised.

Definition of Al-Marfou'at

Al-marfou'at are the nouns (and, in their own manner, the present-tense verbs) that occur in the state of raf' — that is, the nouns occupying positions which the grammar rules require to be raised: the doer of a verb, the subject of a nominal sentence and similar leading positions. Technically, a noun is marfu' when it stands in a position governed by a raiser (rafi') — either a verb that raises its subject, or the abstract 'beginning' (al-ibtida') that raises the topic of a nominal sentence, or one of the special operators, such as kana and inna, that redistribute the cases of the nominal sentence between their two parts.

Two features of the definition deserve emphasis. First, marfu' describes a state or position, not a kind of word: the same noun kitab is marfu' in 'hadara'l-kitabu' used loosely for a subject-like position, mansub as an object, and majrur after a preposition; nothing in the word itself changes except its ending and its grammatical address. Second, the category is defined by a

closed list of positions. Nahw books enumerate the marfu'at — classically seven positions for nouns — and the student's task is to learn the list and the marker, after which any noun in any text can be accounted for by asking 'which marfu' position is this, and what has raised it?'

The Primary Case Marker: Al-Damma, and Its Substitutes

The primary case marker ('alamat al-raf' al-asliyyah) for this category is al-damma — the short 'u' vowel written as a small waw-like sign above the final letter, or, in the indefinite noun, the double damma of tanwin: al-kitab-u, kitab-un. When damma appears because of raf' position, parsing is immediate: in 'kataba't-talibu'd-dars-a' (the student wrote the lesson), the damma on al-talibu announces the doer before the sense is even weighed. Damma is called primary (asli) because it is the marker of the unmarked, singular, sound noun — the base case from which the substitutes are departures forced by the noun's shape.

Where the shape of the word prevents the plain damma, Arabic appoints substitute markers ('alamat far'iyyah, deputies — niyabah) that perform the same office, and identifying the category requires knowing them all. (1) Al-alif deputises for damma in the dual: al-kitab-ani (the two books, as subjects). (2) Al-waw deputises in the sound masculine plural — al-mu'allim-una (the teachers) — and in the so-called Five Nouns (al-asma' al-khamsah): abu-ka (your father), akhu-ka (your brother), hamu-ka, fu-ka (your mouth) and dhu (owner of), when they are annexed to something other than the speaker's ya', as in 'hadara abu Zaydin' (Zayd's father came). (3) Thubut al-nun, the retention of the final nun, marks raf' in the present verb — the 'five verbs' (al-af'al al-khamsah) such as yaktub-ani, yaktub-una, taktub-ina — showing that the marfu' state reaches into the verb system as well. Conversely, apparent exceptions confirm the

rule: a noun ending in alif maqsura (such as al-fata, the youth) or annexed to the speaker's ya' (such as kitabi, my book) carries an estimated, hidden damma (damma muqaddarah) because the letter cannot bear the visible one, and the parsing still pronounces it marfu' with a concealed marker.

Table 1: The markers of raf' — primary and substitutes

Marker	Status	Where it appears	Example
Damma (-u / -un)	Primary (asli)	Singular nouns and broken plurals	al-talib-u, kitab-un
Alif	Substitute	The dual (al-muthanna)	al-kitab-ani qa'ima-ni (the two books are standing)
Waw	Substitute	Sound masculine plural; the Five Nouns	al-mu'allim-una; abu-ka
Thubut al-nun	Substitute (verbs)	The Five Verbs (present tense)	yaktub-una, taktub-ani
Damma muqaddarah (estimated)	Concealed	Nouns ending in alif; nouns before ya' al-mutakallim	al-fata qa'imun; kitabi jadidun

The Principal Members of Al-Marfou'at

The classical list of nominal marfu'at contains seven members, and each can be fixed with an example. (1) Al-fa'il, the doer of the verb: 'qama Zayd-un' (Zayd stood) — raised by his verb. (2)

Na'ib al-fa'il, the deputy-subject of the passive verb: 'kutiba'd-dars-u' (the lesson was written), where the former object is raised to stand in the doer's place. (3) Al-mubtada', the topic opening a nominal sentence: 'al-'ilm-u nafi'un' (knowledge is beneficial) — raised by ibtida', the sheer act of beginning with it. (4) Al-khabar, the predicate of that sentence: nafi'-un in the same example. (5) Ism kana wa akhawatuha, the subject of kana and its sisters, which remains marfu' while its predicate is made mansub: 'kana'l-jaww-u jamil-an' (the weather was fine) — al-jawwu is the ism of kana, marfu'. (6) Khabar inna wa akhawatuha, the predicate of inna and its sisters, which remains marfu' while their subject is made mansub: 'inna Zayd-an qa'im-un' (indeed Zayd is standing) — qa'imun is the khabar of inna, marfu'. (7) A follower (tabi') of a marfu' noun — an adjective, a corroborative, a conjunction's second term or a substitute — takes raf' by following its head: 'ja'a'r-rajul-u'l-karim-u' (the generous man came), where al-karimu is raised as the adjective of a marfu' noun.

Seen as a system, the seven divide into three natural groups: the verb's own subject-family (fa'il and his deputy), the nominal sentence and its redistribution by kana and inna (mubtada', khabar, ism kana, khabar inna), and the followers that inherit the case of what they follow. This grouping is more than a memory aid. It shows that raf' is the case of the sentence's pillars: every complete sentence in Arabic stands on at least one marfu' — a doer with his verb, or a topic with its predicate — and the special operators kana and inna are careful to preserve exactly one marfu' pillar while they alter the other. A sentence with no marfu' element at all is not a sentence, which is why the grammarians begin the case system here.

Conclusion

In conclusion, al-marfou'at are the nouns occupying the raised positions of the sentence — doer, deputy-doer, topic, predicate, the subject of kana, the predicate of inna, and the followers of any of these. Their primary case marker is the damma (or its tanwin), with three great deputies: alif in the dual, waw in the sound masculine plural and the Five Nouns, and retention of nun in the Five Verbs, beside the restricted damma where the word's shape conceals the vowel. To identify a marfu' in practice, the student asks two questions — what position is this noun in, and which marker is its shape able to carry? — and the two answers together give a complete i'rab. With raf' established, the path is open to its two sister categories, nasb and jarr, which the following questions take up in turn.

Question 3: Al-Mansoubat and Its Primary Vowel Marker (20 Marks)

Define Al-Mansoubat and explain the primary vowel marker for this case.

Introduction

If raf' is the case of the sentence's pillars, nasb is the case of its expansions. The verb raises its doer and the sentence stands; but real speech does far more than state that an action happened — it names what the action fell upon, when, where, why, in what state and with what emphasis — and Arabic marks nearly all of these additional, dependent elements with one case: nasb. The nouns standing in nasb positions are al-mansoubat, 'the lowered/erected ones' (the word nasb itself suggests something set up as a target, and indeed the mansub elements are set up before the verb's action to receive or qualify it). This answer defines al-

mansoubat, explains their primary vowel marker, fatha, together with its substitutes, and introduces the principal members of the family, leaving the advanced categories for the detailed treatment of Question 4.

The size of the family is itself instructive. Where the marfu'at of nouns are seven positions, the mansoubat are more numerous — the standard lists run from a dozen upward, depending on how finely the adverbial categories are divided — because language has many more ways of expanding an action than of founding a sentence. Yet all of them answer to the same marker and the same underlying idea: dependence upon a governor, usually the verb, which spreads its influence over everything that completes, specifies or surrounds its meaning.

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Definition of Al-Mansoubat

Al-mansoubat are the nouns that occur in the state of nasb — the positions which the grammar assigns to the objects and adverbial complements of the verb, to the subject of inna and the predicate of kana, and to the followers of any mansub noun. A noun is mansub when a governor (nasib) — most often the verb, but also certain particles such as inna and an, and operators such as kana acting on its predicate — requires it to stand in this lowered state. As with raf', nasb names a position, not a species of word: the noun al-dars is marfu' as a deputy-subject in 'kutiba'd-darsu', mansub as an object in 'katabtu'd-darsa' (I wrote the lesson), and majrur in 'fi'd-darsi' (in the lesson).

Two contrasts fix the category in the mind. Against raf': the marfu' noun is the sentence's foundation — doer or topic — while the mansub noun is characteristically the sentence's completion, the element the verb 'reaches out' for; remove a mansub and the sentence usually

remains standing, though poorer. Against jarr: the majrur noun is governed through an intermediary — a preposition or an annexation — while the mansub is governed directly by the verb or its deputy, with no word in between (or with an understood verb reconstructed by the grammarians, as in the vocative and the absolute object). These two contrasts — completion versus foundation, direct versus mediated government — are the conceptual definition behind the formal one, and they explain why the list of mansubat, given in the next sections, has the shape it has.

The Primary Vowel Marker: Al-Fatha, and Its Substitutes

The primary marker of nasb ('alamat al-nasb al-asliyyah) is al-fatha — the short 'a' vowel above the final letter, doubled as tanwin in the indefinite: al-dars-a, kitab-an. Fatha is the lightest of the vowels, requiring only an opening of the mouth, and the grammarians note the fitness of this: the mansub positions are the most frequent in speech, since every transitive verb drags at least one object behind it, and the lightest marker is wisely assigned to the heaviest workload. When the student sees a singular noun or a broken plural ending in fatha for a grammatical reason, he is looking at a mansub until proven otherwise: 'ra'aytu rajul-an' (I saw a man), 'qara'tu kutub-an' (I read books).

As with raf', the word's shape may require a deputy marker, and the substitutes of nasb form a neat system that mirrors and inverts the substitutes of raf'. (1) Al-alif deputises for fatha in the Five Nouns: 'ra'aytu aba-ka' (I saw your father), 'inna akha-ka qa'imun' (indeed your brother is standing) — where raf' used waw and jarr will use ya', nasb uses alif. (2) Al-ya' deputises in the dual and the sound masculine plural: 'ra'aytu'l-kitab-ayni' (I saw the two books), 'akramtu'l-

mu'allim-ina' (I honoured the teachers). (3) Al-kasra deputises in the sound feminine plural — a famous crossing of the markers, in which the plural in -at borrows the vowel of jarr for its nasb: 'ra'aytu'l-mu'allimat-i' (I saw the female teachers), 'inna's-sadiqat-i mahbubatun'. (4) Hadhf al-nun, the dropping of the final nun, marks nasb in the Five Verbs: 'lan yaktub-a' (they two will not write), 'uridu an taktub-u' (I want you all to write). And where the noun ends in alif maqsura, as in al-fata, the fatha is estimated (muqaddarah): 'ra'aytu'l-fata' — the boy is mansub with a concealed fatha that the final alif cannot display. A further refinement: the diptote (al-mamnu' min al-sarf), such as Ahmadu or masajidu, also shows its nasb by plain fatha but without tanwin — 'ra'aytu Ahmad-a' — a reminder that tanwin is a separate privilege from the case vowel itself.

Table 1: The markers of nasb — primary and substitutes

Marker	Status	Where it appears	Example
Fatha (-a / -an)	Primary (asli)	Singular nouns and broken plurals	al-dars-a; kitab-an
Alif	Substitute	The Five Nouns	ra'aytu aba-ka (I saw your father)
Ya'	Substitute	Dual and sound masculine plural	al-kitab-ayni; al-mu'allim-ina
Kasra	Substitute	Sound feminine plural (-at)	ra'aytu'l-mu'allimat-i
Hadhf al-nun	Substitute (verbs)	The Five Verbs	lan yaktub-u (they will not write)

Fatha muqaddarah (estimated)	Concealed	Nouns ending in alif maqsura	ra'aytu'l-fata (I saw the youth)

The Principal Members of Al-Mansoubat

The family divides naturally into three groups. The first is the objects proper (al-mafa'il), the nouns a verb most directly demands: al-maf'ul bihi, the object proper — 'kataba't-talibu'd-dars-a'; al-maf'ul al-mutlaq, the absolute object, the masdar of the same verb confirming or specifying it — 'daraba-hu darb-an shadid-an' (he struck him a severe striking); al-maf'ul lahu (li-ajlihi), the object of purpose — 'ji'tu talab-an li'l-'ilmi' (I came seeking knowledge); al-maf'ul fihi, the adverbial of time or place (al-zarf) — 'sa-fara yawm-a'l-jumu'ati' (he travelled on Friday), 'jalasa amam-a'l-masjidi' (he sat in front of the mosque); and al-maf'ul ma'ahu, the object of accompaniment after waw meaning 'with' — 'sara'l-jaysh-u wa'l-amir-a' (the army marched with the commander).

The second group is the qualifiers and special constructions: al-hal, the circumstantial qualifier describing the state of a definite noun — 'ja'a Zayd-un rakib-an' (Zayd came riding); al-tamyiz, the specification that removes vagueness from a preceding quantity or ratio — 'ishtaraytu sa'-an arz-an' (I bought a measure of rice), 'Taba Muhammad-un nafs-an' (Muhammad became good in spirit); al-istithna', the exception after illa — 'hadara't-tullab-u illa Zayd-an' (the students came except Zayd); and al-munada, the called person when annexed or indefinitely intended — 'ya 'abd-a'llahi' (O servant of God). The third group is the redistributed nominal sentence and the followers: ism inna wa akhawatuha — 'inna Zayd-an qa'imun', where the

subject of inna is mansub; khabar kana wa akhawatuha — 'kana'l-jawwu jamil-an', where the predicate of kana is mansub; the two objects of verbs of the heart (zanna and its sisters) — 'zanantu Zayd-an qa'im-an' (I thought Zayd standing), both objects mansub; and finally every follower (na't, 'atf, tawkid, badal) of a mansub noun, which inherits the nasb: 'ra'aytu rajul-an karim-an' (I saw a generous man). Question 4 of this assignment takes up the advanced members of this family — the refinements within the mafa'il, hal, tamyiz, istithna' and the inna/kana constructions — in the detail their importance deserves.

Conclusion

To conclude, al-mansoubat are the nouns in the state of nasb: the direct completions of the verb (its objects and adverbials), the qualifiers hal and tamyiz, the exception and the vocative, the subject of inna and the predicate of kana, and the followers of any mansub. Their primary vowel marker is the fatha — fittingly the lightest vowel for the most frequently used case — deputised by alif in the Five Nouns, by ya' in the dual and sound masculine plural, by kasra in the sound feminine plural, by dropping the nun in the Five Verbs, and concealed as an estimated fatha on nouns ending in alif. The student who can name a mansub's position and its marker has parsed it; the student who also knows why the position exists — what work of completion it does for the verb — has understood it, and is ready for the advanced categories that follow.

Question 4: Advanced Categories of Al-Mansoubat (20 Marks)

Discuss advanced categories of Al-Mansoubat.

Introduction

Question 3 introduced al-mansoubat as the family of nouns in the state of nasb, marked primarily by fatha. The present question moves from introduction to depth: the 'advanced categories' are those members of the family whose rules go beyond the plain direct object — categories with conditions, sub-divisions, disputed points and fine distinctions that decide between two different meanings or between correctness and error. They include the five objects (al-mafa'il al-khamsah) in their refined forms, the circumstantial hal with its rules of definiteness and its types, the specification tamyiz with its two great branches, the exception istithna' with its three constructions, the vocative munada, and the two redistributions worked by inna and kana upon the nominal sentence. This answer discusses each in turn, with the conditions that govern it and examples that show the rules at work, because it is precisely in these categories that parsing stops being mechanical and becomes judgement.

A thread runs through all of them and should be stated at once: every mansub answers a question that the listener might ask about the verb's bare statement. 'He struck' — whom? how hard? why? when? in what state? 'He bought' — how much of what? 'They came' — all of them, without exception? The advanced mansoubat are the grammar's machinery for answering those unspoken questions inside the sentence itself, each with its own conditions. Reading them in that way converts a list into a system.

The Five Objects (Al-Mafa'il) in Their Advanced Forms

First, al-maf'ul bihi itself has advanced territory. A verb may govern two objects — 'a'taytu'l-faqir-a m-al-an' (I gave the poor man money) — and certain verbs of the heart (af'al al-qulub:

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zanna, hasiba, 'alima in the sense of knowing for certain, ra'a in the sense of deeming) govern two objects that were originally a topic and its predicate: 'zanantu Zayd-an qa'im-an' (I thought Zayd standing). The advanced point is that these verbs can be suspended (ilga') or their government cancelled in defined circumstances, and that their objects must still be parsed as two mansoubat even when the sense is 'I thought that Zayd was standing'. The distinction between an ordinary second object and a zanna-object is a favourite examination trap, and it is settled by meaning: only verbs of certainty and supposition take a former mubtada'-khabar pair as their two objects.

Second, al-maf'ul al-mutlaq, the absolute object, divides by function into three: the confirmer (mu'akkid), which merely strengthens the verb — 'daraba-hu darb-an'; the specifier of type (mubayyin li'l-naw'), which names the kind of the act — 'daraba-hu darb-an shadid-an' or with an adjective or annexation; and the specifier of number (mubayyin li'l-'adad) — 'daraba-hu darb-at-an / darbat-ayni / darab-at' (one blow, two blows, several blows). Its advanced refinement is the deputy (na'ib) of the absolute object: because the true masdar is sometimes absent, other words stand in its place and take its nasb — a synonym ('jalastu qu'ud-an'), a pronoun ('daraba-hu dhalika'd-darb' in its reduced form), a number ('daraba-hu 'ishrina darbat-an' — with the masdar understood), the words kull and ba'd annexed to it, and instruments ('daraba-hu sawt-an' — he struck him with a whip, the whip standing for the striking). Third, al-maf'ul lahu (li-ajlihi) has strict conditions that separate it from an ordinary annexed masdar: it must be a masdar, it must name the motive of the act, its time must be the act's time and its doer the act's doer — 'qumtu ijlal-an li'l-ustadh' (I stood out of reverence for the teacher). When a condition fails, Arabic deserts the bare nasb for the explicit lam: one says 'ji'tu li-annaka

da'awtani', because the motive there is a clause, not a simple shared masdar. Fourth, al-maf'ul fihi, the zarf, divides into time and place, and each into the vague (mubham) and the delimited (mukhtass): only zarfs that can answer 'when?' or 'where?' with the meaning of 'fi' inside them are mansub as zarf — 'sirtu layl-an' (I travelled by night), 'waqaftu amam-a'l-babi' (I stood before the door) — while a fully specific place-noun like al-masjidu in 'dakhaltu'l-masjid-a' is parsed by many as a direct object, a classical refinement. Fifth, al-maf'ul ma'ahu requires the waw of accompaniment (waw al-ma'iyyah) and a verb before it: 'istayqaztu wa tulu'-a'sh-shamsi' (I awoke with the rising of the sun); where the waw is a plain conjunction, the following noun follows the case of its partner instead — the difference between nasb and 'atf here is a difference of meaning, not of taste.

Al-Hal and Al-Tamyiz: The Two Qualifiers

Al-hal is a mansub, indefinite noun-fadlah (a surplus element, not a pillar) that describes the state (hay'ah) of a definite noun — its sahib al-hal — at the time of the act: 'ja'a Zayd-un rakib-an' (Zayd came riding), 'ra'aytu'l-walad-a bakiy-an' (I saw the boy crying), 'sharabtu'l-ma'-a barid-an' (I drank the water cold). Its conditions are the advanced content: the hal is indefinite, its owner is definite, and the hal itself is a derived adjective-like word (mushtaqq) as a rule. Whole clauses serve as hal with a linking waw (waw al-haliyyah): 'ja'a Zayd-un wa huwa rakib-un' (Zayd came while he was riding), and semi-clauses (a prepositional phrase or a zarf) do the same — 'ra'aytu'l-hilal-a bayna's-sahab' (I saw the crescent among the clouds). A celebrated refinement is the hal that arrives as a solid noun (jamid) in set expressions and is interpreted as derived, and the hal mu'akkidah that confirms a state already implied by its owner. Misplacing the hal — attaching it to the wrong definite noun — is the commonest advanced error, and the

rule of thumb is that the hal belongs to the nearest eligible definite noun unless meaning dictates otherwise.

Al-tamyiz is the mansub indefinite noun that removes vagueness (ibham) from what precedes it. It has two great branches. Tamyiz al-dhat (also called tamyiz al-mufrad) clarifies a vague single expression, typically of measure, weight, number or area: 'ishtaraytu sa'-an arz-an' (I bought a sa' of rice — arz-an specifies what the measure contained), 'indahu khamsata 'ashara kitab-an' (he has fifteen books — the counted noun after numbers from eleven upward is this tamyiz), ''indi shibr-an ard-an'. Tamyiz al-nisbah (tamyiz al-jumlah) clarifies a whole predication: 'Taba Muhammad-un nafs-an' (Muhammad became good as to spirit), 'imtaza' al-shaykh-u 'ilm-an', and after comparatives 'Zayd-un akbaru min-ka sinn-an' (Zayd is older than you in age). The distinction from hal is a classical examination point and is settled by a paraphrase test: the hal answers 'in what state?' and can be recast with 'while...', whereas the tamyiz answers 'in what respect?' and can be recast with min ('min nafsihi', 'min arz') or as the subject of a re-formed sentence. Both qualifiers are indefinite and mansub, but their questions are different, and the grammarians' insistence on the test shows how meaning, not shape, assigns the category.

Al-Istithna' and Al-Munada: Exception and Calling

Al-istithna' is the removal of a noun — al-mustathna — from the ruling of a general statement (al-mustathna minhu) by a particle of exception, chiefly illa. Its advanced content is the threefold division of the construction. (1) The complete affirmative (tam mujab): both parts present, statement affirmative — the mustathna is obligatorily mansub: 'hadara't-tullab-u illa Zayd-an'. (2) The complete negative (tam manfi): both parts present, statement negated — the

mustathna may be mansub as an exception or may follow the case of the mustathna minhu as a substitute (badal): 'ma hadara't-tullab-u illa Zayd-an / Zayd-un'. (3) The empty or detached (mufarragh): the mustathna minhu absent — the noun after illa is parsed by the position it fills in the sentence, as if illa were not there: 'ma hadara illa Zayd-un' (none came but Zayd — fa'il), 'ma ra'aytu illa Zayd-an' (object). With ghayr and siwa the exception-word itself takes the i'rab of the mustathna and the excluded noun becomes a mudaf ilayhi after it: 'hadaru ghayr-a Zayd-in'. With khala, 'ada and hasha — words that hover between verb and particle — the excluded noun may be mansub (object of a verb) or majrur (complement of a particle): 'hadaru khala Zayd-an / Zayd-in'. No corner of the mansoubat better repays care, since a single vowel decides whether Zayd came or pointedly did not.

Al-munada, the vocative, is mansub in its governed forms and illustrates nasb by an understood verb ('I call...'). The advanced rules divide it by shape: the annexed vocative and the indefinite-intended vocative are mansub outright — 'ya 'abd-a'llah-i', 'ya rajul-an khudh bi-yadi' (O man, take my hand — calling no specific man); the single proper name and the definite-intended indefinite are built on damma in the position of nasb (mabni 'ala'd-damm fi mahall nasb) — 'ya Zayd-u', 'ya rajul-u' (calling a specific man); the vocative may be shortened (al-tarkhim) in defined patterns — 'ya Fatim' for Fatimah in poetic licence; and the lamentation (al-nudbah, 'wa Zaydah!') and the cry for help (al-istighathah, 'ya la'llahi li'l-muslimin') are its rhetorical extensions. The lesson of the munada for the whole category is important: nasb by an estimated governor — a verb that is never pronounced — is accepted throughout the mansoubat, and recognising estimated government is an advanced skill in itself.

The Redistributed Sentence: Ism Inna and Khabar Kana, and the Followers

The final advanced group is the mansub positions inside the nominal sentence after the operators have redistributed it. Inna and its sisters (anna, ka'anna, lakinna, layta, la'alla) make their subject (ism inna) mansub and leave their predicate marfu': 'inna Zayd-an qa'im-un', 'layta'sh-shabab-a 'a'id-un' (would that youth returned). Kana and its sisters (asbaha, amsa, zalla, bata, sara, laysa and their kin) do the mirror image: their subject stays marfu' and their predicate (khabar kana) becomes mansub: 'kana l-jaww-u jamil-an', 'laysa'l-khabar-u sahih-an' (the report is not correct). The advanced points are three: the predicate of kana may be a clause or a semi-clause, in which case the nasb attaches to an estimated or positioned element; the sisters differ in time-colouring (asbaha for morning-becoming, zalla for day-long continuance) while sharing the same government; and the small group ma zala / ma fatia / ma nfakka / ma bariha requires a preceding negation or prohibition to work at all. Alongside them stand la al-nafiyah li'l-jins — the la that negates a whole genus — which makes its subject mansub (without tanwin when single): 'la rajul-a fi'd-dar' (there is no man at all in the house), a construction whose conditions (indefinite subject, no separator, no preposition before it) are a standard advanced topic.

Closing the family are the followers (al-tawabi'): the adjective (na't), the corroborative (tawkid), the substitute (badal) and the conjoined noun ('atf) of any mansub take nasb by pure following: 'ra'aytu rajul-an karim-an nafs-uh-u, wa akhah-u' — each italicised element in transliteration inherits the object's fatha without any governor of its own. The advanced student must also handle the adjective of a mansub whose head is described by a clause, and the badal of exception already met under istithna'. With this, the map of the advanced mansoubat is

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complete: five objects in their refined rules, two qualifiers with their paraphrase tests, exception and vocative with their constructions, the inna/kana redistributions with la of genus-negation, and the followers. Each category is a precise instrument; together they give Arabic its famous capacity to load a single sentence with exact, case-marked information.

Table 1: The advanced categories of al-mansoubat at a glance

Category	Function	Example (transliterated)
Two objects of zanna-type verbs	Former topic + predicate as two objects	zanantu Zayd-an qa'im-an (I thought Zayd standing)
Maf'ul mutlaq — deputy forms	Number, synonym, pronoun or instrument stands for the masdar	daraba-hu 'ishrina darbatan; daraba-hu sawt-an
Maf'ul lahu (conditions)	Motive-masdar sharing time and doer with the act	qumtu ijlal-an li'l-ustadh (I stood in reverence)
Hal (clausal)	State of a definite noun, whole clause with waw al-hal	ja'a Zayd-un wa huwa rakib-un
Tamyiz al-nisbah	Removes vagueness of a whole predication	Taba Muhammad-un nafs-an
Istithna' mufarragh	Exception with no mustathna minhu stated	ma ra'aytu illa Zayd-an
Munada (annexed)	Called person, annexed — mansub	ya 'abd-a'llah-i (O servant of God)
Ism inna / khabar kana	Redistributed nominal sentence	inna Zayd-an qa'im-un; kana'l-

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		jawwu jamil-an
La nafiyah li'l-jins	Genus-negating la, subject mansub	la rajul-a fi'd-dar (no man is in the house)

Conclusion

In conclusion, the advanced categories of al-mansubat are the refined members of the nasb family: the five mafa'il with their conditions, deputies and double-object verbs; the hal with its rules of indefiniteness, definiteness of owner and clausal forms; the tamyiz in its branches of dhat and nisbah, told apart from hal by the question it answers; the istithna' in its affirmative, negative and detached constructions and its several particles; the munada with nasb by an understood verb; the mansub halves of the inna and kana sentences with the genus-negating la; and the followers that inherit nasb. All are marked primarily by fatha and its substitutes from Question 3. What makes them 'advanced' is that each carries conditions under which the nasb appears, changes or disappears — and in classical Arabic those conditions are not pedantry but meaning itself, the difference between 'they all came except Zayd' and 'only Zayd came'. Mastery of this question is therefore mastery of the expressive core of Arabic syntax.

Question 5: Al-Majrourat and Its Primary Case Marker (Kasra) (20 Marks)

Define Al-Majrourat and identify the primary case marker (Kasra).

Introduction

The case system of Arabic has three states, and this assignment has now reached the third. Raf' raises the sentence's pillars and is flagged by damma; nasb lowers its completions and is flagged by fatha; jarr — drawing or dragging — governs the nouns that are pulled into relation with what precedes them, and is flagged by kasra. The nouns in this state are called al-majrurat. This answer defines al-majrurat, identifies their primary case marker, the kasra, together with its substitutes, and sets out the only two doors by which a noun enters the state of jarr — government by a particle of jarr, and annexation (al-idafa) — before noting the famous exception of the diptotes, whose jarr is shown by fatha. The topic closes the map of i'rab begun in Question 2, and it is fitting that it should end the assignment, for a student who commands the three states and their markers can parse any declinable noun in the language.

The image inside the term jarr is again physical: the noun is drawn along behind its governor as a trailer behind a vehicle. Where the mansub is governed by the verb directly, at arm's length, the majrur is governed through a visible link — either a preposition standing before it, or the annexation that welds it to a preceding noun. Jarr is thus the case of relation and attachment: possession, specification, material, origin, direction and a dozen other relations are all expressed by drawing nouns into this state.

Definition of Al-Majrourat

Al-majrurat are the nouns that occur in the state of jarr (also called al-khafd in the older Kufan terminology, and the terms are interchangeable in the books). A noun is majrur when it is governed by one of the two recognised governors of jarr: a particle of jarr (harf al-jarr)

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preceding it, such as fi, ila, min and 'an; or annexation, when the noun stands as the second term (al-mudaf ilayhi) of an idafa construction, such as al-kitab in 'kitab-u't-talib-i' (the student's book). There is no third door: unlike nasb, which has many governors, and raf', which has the verb and ibtida' and the operators, jarr admits exactly these two entrances, and every majrur noun in any text whatsoever is majrur for one of these two reasons (or by following another majrur as its adjective, conjunction or substitute — the followers inheriting jarr as they inherit the other cases).

This tight definition has a practical consequence the student should notice: because the governors of jarr are visible and few, the majrur is the easiest case to spot and the easiest to justify in parsing — the examiner's question 'why is this noun majrur?' always has a one-line answer. It also explains a famous feature of the system: verbs never enter the state of jarr. The present verb is marfu', mansub or majzum, but never majrur, because neither a preposition nor an annexation can govern a verb; jarr is a privilege and a burden of the noun alone, one more proof that the case system in its full threefold form belongs to the ism.

The Primary Case Marker: Al-Kasra, and Its Substitutes

The primary marker of jarr ('alamat al-jarr al-asliyyah) is al-kasra — the short 'i' vowel beneath the final letter, doubled as tanwin in the indefinite: fi'l-bayt-i (in the house), min rajul-in (from a man), kitabu't-talib-i. Kasra is the vowel of connection and humility of position — the grammarians observe that it is produced with a lowering of the jaw, suiting the lowered, dependent state it marks — but for the student its virtue is simpler: it is unmistakable. In 'dhahabtu ila'l-madrasat-i ma'a sad-iq-i' (I went to the school with my friend), three kasras in a

row announce three majrur nouns, two by particles (ila, ma'a being treated among the zarf-nouns annexed) and one by annexation to the speaker's pronoun in the underlying structure of the phrase.

The substitutes ('alamat far'iyyah) of jarr are two, with one great exception. (1) Al-ya' deputises for kasra in three places: the dual — 'fi'l-kitab-ayni' (in the two books); the sound masculine plural — 'ma'a'l-mu'allim-ina' (with the teachers); and the Five Nouns — 'marartu bi-abi-ka' (I passed by your father), 'an akhi-ka' (from your brother) — completing the elegant rotation of the Five Nouns: waw for raf', alif for nasb, ya' for jarr. (2) Al-fatha deputises for kasra — the celebrated exception — in the diptote, al-ism alladhi la yansarif (the noun that does not fully decline), which is barred from tanwin and from kasra: 'marartu bi-Ahmad-a' (I passed by Ahmad), 'sallaytu fi masajid-a kathiratin' in its annexed-free form 'fi masajid-a' (in many mosques), 'min 'Umar-a'. The diptote's fatha-of-jarr must not be confused with a mansub: the governor decides the case, the shape decides the marker, and a noun after bi- is majrur even when its vowel is fatha. The classes of diptotes are themselves a studied list — proper names with certain patterns or endings, adjectives on the pattern af'alu (ahmaru), plurals on the patterns mafa'il and mafa'il (masajidu, masabihu), feminines ending in alif mamduda or maqsura (sahra'u, dhikra), and others — and when a diptote is annexed or takes the article al-, its kasra returns: 'fi'l-masajid-i', 'bi-Ahmad-i-kum' in annexation. Where a noun ends in alif maqsura (al-fata) or stands before the speaker's ya' (kitabi), the kasra is estimated (muqaddarah), concealed by the shape exactly as damma and fatha were in their turns.

Table 1: The markers of jarr — primary, substitutes and the diptote exception

Marker	Status	Where it appears	Example
Kasra (-i / -in)	Primary (asli)	Singular nouns and broken plurals	fi'l-bayt-i; min rajul-in
Ya'	Substitute	Dual; sound masculine plural; the Five Nouns	fi'l-kitabayni; ma'a'l-mu'allimina; bi-abi-ka
Fatha	Substitute (exception)	The diptote (mamnu' min al-sarf), unannexed and without al-	bi-Ahmad-a; fi masajid-a
Kasra muqaddarah (estimated)	Concealed	Nouns ending in alif; nouns before ya' al-mutakallim	fi'l-fata (position of jarr); fi kitab-i (my book)

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It is worth gathering the three cases into one view before proceeding, since this question completes the set: the singular sound noun shows raf' by damma, nasb by fatha and jarr by kasra (al-kitab-u, al-kitab-a, al-kitab-i); the dual shows alif, ya', ya'; the sound masculine plural waw, ya', ya'; the Five Nouns waw, alif, ya'; the sound feminine plural damma, kasra, kasra; and the diptote damma, fatha, fatha without tanwin. The substitutes cross and share in patterned ways, and the tables of this assignment, read together, are the whole visible machinery of i'rab.

The Two Governors of Jarr: Particles and Annexation

The first governor is the particle of jarr. The classical list (huruf al-jarr) runs: min (from, of), ila (to, towards), hatta (until, as far as), 'an (from, away from), 'ala (on, upon), fi (in), rubba (many a — of paucity or multitude), bi (with, by, in), ka (like, as), li (for, belonging to), and the oath

particles waw, ba' and ta' (wa'llahi — by God), together with a small group whose membership the schools discuss (mudh and mundhu for time, khala, 'ada and hasha when treated as particles, and la'alla in a dialectal usage). Each particle imports its own meaning into the phrase — min of origin or partition, ila of endpoint, 'ala of elevation upon, fi of containment, bi of accompaniment, instrument or adhesion, li of possession and purpose, ka of resemblance — so the majrur after a particle is never a bare case: it is a case carrying a relation, which is why the grammarians call the particle-plus-noun a semi-clause (shibh al-jumlah) that must attach to something in the sentence. The particle's noun is always and only majrur, and the particle itself is mabni, unchanged — the drawing is done entirely upon the noun.

The second governor is al-idafa, annexation, in which a noun (al-mudaf) is attached to a following noun (al-mudaf ilayhi) that is invariably majrur: 'kitab-u't-talib-i' (the student's book), 'bab-u'l-bayt-i' (the door of the house), 'ghurfat-u'l-mu'allim-ina' (the teachers' room). Annexation expresses possession, belonging, part-and-whole, material ('khatam-u dhahab-in' — a ring of gold), and specification, and it is the engine by which Arabic builds its long definite chains without any word for 'of'. Its rules are strict and advanced in their details: the mudaf sheds its tanwin and, if dual or sound masculine plural, its nun ('kitaba't-talibi' — the student's two books — with the dual nun dropped); the mudaf takes its case from its own position in the sentence while the mudaf ilayhi is majrur always; and the whole chain is definite or specified by its final term. Annexation may be pure (mahdah), conferring true definiteness, or non-pure (ghayr mahdah), where an adjective-like mudaf ('rajul-un karim-u'l-akhlaq-i' — a man generous of character) gains only specification. The mudaf ilayhi is by volume the most frequent majrur in

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ordinary texts — every 'X of Y' in translation is one — and together the two governors, particle and annexation, account for the entire category as defined.

Table 2: The two doors into jarr — examples

Governor	Construction	Example (transliterated)
Particle of jarr	min — origin / partition	kharaja min al-bayt-i (he left the house)
Particle of jarr	ila — endpoint	dhahaba ila'l-madrasat-i (he went to the school)
Particle of jarr	fi — containment	al-ma'u fi'l-kuz-i (the water is in the jug)
Particle of jarr	bi — instrument / accompaniment	kataba bi'l-qalam-i (he wrote with the pen)
Particle of jarr	li — possession / purpose	al-kitab-u li't-talib-i (the book is the student's)
Annexation (idafa)	Possession	kitab-u't-talib-i (the student's book)
Annexation (idafa)	Part and whole	bab-u'l-bayt-i (the door of the house)
Annexation (idafa)	Material	khatam-u dhahab-in (a ring of gold)

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Conclusion

To conclude, al-majrurat are the nouns in the state of jarr, admitted by exactly two governors — a preceding particle of jarr or annexation as mudaf ilayhi (with followers inheriting the state) — and by no third route, which is why verbs, governed by neither, are never majrur. Their primary case marker is the kasra, with ya' deputising in the dual, the sound masculine plural and the Five Nouns, fatha deputising in the unannexed diptote (the mamnu' min al-sarf), and an estimated kasra where the word's shape conceals the vowel. The category is the case of relation: particles contribute their meanings of origin, direction, containment, instrument and possession, and idafa welds noun to noun in the language's characteristic chains. With raf' and its damma, nasb and its fatha, and now jarr and its kasra, the student's map of the Arabic case system is complete — three states, three primary vowels, a patterned set of substitutes, and a closed list of positions for each — and he holds the key to parsing the declinable noun wherever it occurs.

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