

Introduction to Arabic Grammar

Lesson 20



tasneeminstitute
ENRICHING THE SOUL

Non-Governing Particles الحروف الغير العاملة

أَحْرُوفُ الْغَيْرِ الْعَامِلَةِ – Non-governing particles

1. حُرُوفُ التَّنْبِيهِ – Particles of notification:

These are used to draw the attention of the listener. These are as follows:

أَلَا أَمَّا هَا meaning Lo! / Behold! / Take heed!

e.g. أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ Behold! Indeed, Allah's help is near.

أَمَّا زَيْدٌ نَائِمٌ Behold! Zayd is sleeping.

هَذَا أَنَا حَاضِرٌ Lo! I am present.

هَذَا This

Note: The actual إِشَارَةٌ إِسْمٌ is only دَا, while هَا is the حَرْفُ تَنْبِيهِ. However, in common usage the whole is referred to as إِشَارَةٌ إِسْمٌ without differentiating.

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2. حُرُوفُ الْإِيجَابِ – Particles of affirmation:

These are used for affirmation of a statement made earlier. These are as follows:

إِنَّ جَيْرَ أَجَلَ إِي بَلَى نَعَمْ

نَعَمْ – (yes)

- It is used to confirm a statement, be it positive or negative. For example,
 - If someone says أَجَاءَ زَيْدٌ؟ (Did Zayd come?), the reply will be نَعَمْ (yes) meaning جَاءَ زَيْدٌ (Zayd came.).
 - If someone says أَمَا جَاءَ زَيْدٌ؟ (Has Zayd not come?), the reply will be نَعَمْ (yes) meaning مَا جَاءَ زَيْدٌ (Zayd did not come.).

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بلى – (yes, why not)

- It is used to convert a negative statement into a positive one.

e.g. If someone says **أَمْ يَثْمُ زَيْدٌ؟** (Did Zayd not stand up?), the reply will be **بلى** (yes, why not) meaning **قَدْ قَامَ زَيْدٌ** (Zayd has stood up.).

إي – (yes)

- It is the same as **نَعَمْ**. However it is used with an oath (**قَسَمٌ**) after a question.

e.g. If someone says **أَقَامَ زَيْدٌ؟** (Did Zayd stand up?), the reply will be **إي وَاللَّهِ** (yes, by Allah!) meaning **قَامَ زَيْدٌ** (Zayd stood up.).

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إِنَّ / جَيْرِ / أَجَلْ – (yes)

- These have the same meaning as نَعَمْ.

e.g. If someone says أَجَاءَ زَيْدٌ؟ (Did Zayd come?), the reply will be إِنَّ or جَيْرِ or أَجَلْ (yes) meaning جَاءَ زَيْدٌ (Zayd came.).

Note: إِنَّ is very rarely used for this purpose.

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3. حَرَفاً التَّفْسِيرِ – Particles of clarification:

These are used to clarify a word in a sentence. These are as follows:

أَيُّ أَنْ (that is)

e.g. وَاسْأَلِ الْقَرْيَةَ أَيُّ أَهْلِ الْقَرْيَةِ

And ask the town, that is, the people of the town.

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ

And We called him, that is, O Ibraheem!

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4. أَحْرُوفُ الْمَصْدَرِيَّةِ: These are used to give a *masdari* meaning. These are as follows:

مَا أَنْ أَنَّ

- جُمْلَةٌ فِعْلِيَّةٌ مَا and أَنْ come before a
- جُمْلَةٌ اِسْمِيَّةٌ أَنَّ comes before a

e.g. (بِرُحْبِهَا) حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

Until when the earth became straitened for them despite its vastness.

يَسُرُّنِي أَنْ تَصْدُقَ (صِدْقُكَ)

Your truthfulness pleases me.

بَلَغَنِي أَنَّ زَيْدًا نَائِمٌ (نَوْمُ زَيْدٍ)

(News of) Zayd's sleeping reached me.

Note: أَنْ and أَنَّ are governing particles.

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5. حُرُوفُ التَّحْضِيضِ – Particles of exhortation:

These are used to encourage someone to do something when they appear before **فِعْلٌ مُضَارِعٌ**.

These are as follows:

لَوْمَا لَوْلَا هَلَّا أَلَّا

e.g. هَلَّا تُصَلِّي؟ Do you not pray *salah*?

- These particles are also used to create regret and sorrow in the listener when they appear before **فِعْلٌ مَاضٍ**. Therefore, they are also called **حُرُوفُ التَّنْدِيمِ**.

e.g. هَلَّا صَلَّيْتَ الْعَصْرَ؟ Have you not prayed 'Asr *salah*?

e.g. وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ... When you heard it, why did you not say...

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6. حَرْفُ التَّوَقُّعِ – Particle of anticipation:

This is قَدْ. An example of its usage for تَوَقُّعٌ is as follows.

قَدْ يَقْدُمُ الْعَائِبُ الْيَوْمَ

Probably, the absent person will return today.

- Besides تَوَقُّعٌ, قَدْ can also be used for one or more of the following. These are all more common than its usage for تَوَقُّعٌ.

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تَقْرِيْبٌ: In this case, it gives **فِعْلٌ مَّاضٍ** the meaning of near past. This usage is specific to **فِعْلٌ مَّاضٍ**.

e.g. **قَدْ جَاءَ زَيْدٌ** Zayd has arrived (recently).

تَقْلِيْلٌ: In this case, it gives **فِعْلٌ مُضَارِعٌ** the meaning of seldomness. This usage is specific to **فِعْلٌ مُضَارِعٌ**.

e.g. **إِنَّ الْجَوَادَ قَدْ يَبْخُلُ** Indeed, sometimes, a generous person is miserly.

تَحْقِيْقٌ: In this case, it gives **فِعْلٌ مَّاضٍ** or **فِعْلٌ مُضَارِعٌ** the meaning of certainty.

e.g. **قَدْ جَاءَ زَيْدٌ** Certainly, Zayd came.

قَدْ يَعْلَمُ اللهُ Certainly, Allah knows.

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- قَدْ can also be used simultaneously for more than one of the above-mentioned purposes. An example of قَدْ being simultaneously used for تَوْفُّعٌ, تَقْرِيْبٌ, and تَحْقِيْقٌ, is as follows:

قَدْ قَامَتِ الصَّلَاةُ Indeed, *salah* has been established/is about to be established.

Note: لَعَلَّ can also be used for تَوْفُّعٌ.

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7. حَرَفاً الاسْتِفْهَامِ – Particles of interrogation.

These are هَلْ and أ.

e.g. أَرَيْدُ قَائِمٌ؟ Is Zayd standing?

هَلْ قَامَ زَيْدٌ؟ Did Zayd stand up?

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8. حَرْفُ الرَّدِّعِ – Particle of rebuke:

This is كَلَّا, which means “Never!”

- It can be used to rebuke or reprimand.

e.g. كَلَّا said in response to someone who says اِضْرِبْ زَيْدًا (Hit Zayd.).

- It can also be used to convey the meaning of certainty.

e.g. كَلَّا سَوْفَ تَعْلَمُونَ Indeed, soon you will know.

Note: This is according to one translation. According to another, it is in the meaning of “never.”

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9. التَّنْوِينُ: It is used for one or more of the following:

تَمَكُّنٌ: It is a *tanween* which shows an *ism* to be مُعْرَبٌ.

e.g. زَيْدٌ

تَنْكِيرٌ: It is a *tanween* which shows an *ism* to be نَكِرَةٌ.

e.g. رَجُلٌ

تَعْوِيضٌ: It is a *tanween* which substitutes a مُضَافٌ إِلَيْهِ.

e.g. يَوْمَئِذٍ i.e. يَوْمَ إِذَا كَانَ كَذَا the day when such and such happens

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10. نُونُ التَّأْكِيدِ: It is used for emphasis in مُضَارِعٌ, أَمْرٌ and نَهْيٌ. It is of two forms: ثَقِيلَةٌ and خَفِيفَةٌ.
Both have the same meaning.

الثَّقِيلَةُ (نّ)

لَيَضْرِبَنَّ

أَنْصُرَنَّ

الخَفِيفَةُ (نّ)

لَيَضْرِبَنَّ

أَنْصُرَنَّ

Indeed, he should hit.

You must help.

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11. حَرْفُ لَ: It can be used for the following:

إِبْتِدَاءً: It appears before the مُبْتَدَأٌ and is used for emphasis.

e.g. لَأَنْتُمْ أَشَدُّ رَهْبَةً Indeed, you are more feared.

جَوَابٌ: It comes in the answer to لَوْ – لَوْلَا and قَسَمٌ.

e.g. وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

If Allah did not repel some people by means of others, the earth would be corrupted.

وَاللَّهِ لَأَصُومَنَّ غَدًا By Allah! I will fast tomorrow.

رَأْيِدَةً: This is extra and can be used for emphasis.

e.g. إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ Indeed, they eat food.

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12. الحُرُوفُ الزَّائِدَةُ – **Extra particles:** These are not translated. However, they add beauty and emphasis to the meaning. They may also stop the effect (عَمَلٌ) of an عَامِلٌ. These are:

إِنَّ مَا لَا لَ مِنْ كَ بِ (مِنْ، كَ، بِ are governing particles – عَامِلَةٌ)

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Usage:

إِنَّ: It appears after مَا النَّافِيَةُ.

e.g. مَا إِنَّ زَيْدًا قَائِمٌ

Zayd is not standing.

أَنَّ: It appears after لَمَّا.

e.g. فَلَمَّا أَنْ جَاءَ الْبَشِيرُ

When the bearer of good news came.

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ما: It appears after the following:

إِذَا	e.g.	إِذَا مَا ابْتُلَيْتَ فَاصْبِرْ	When you are afflicted, be patient.
مَتَى	e.g.	مَتَى مَا تُسَافِرُ أُسَافِرُ	When you travel, I will travel.
أَيُّ	e.g.	أَيُّمَا الرَّجُلُ جَاءَكَ فَأَكْرِمْهُ	Whoever comes to you, treat him hospitably.
			Here, مَا blocked the عَمَلُ of أَيُّ.
أَيْنَ	e.g.	أَيْنَمَا تُوَلُّوا فَوَجْهُ اللَّهِ	Whichever way you turn, there is the face of Allah.
إِنِ	e.g.	فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى	Then, should some guidance come to you from Me.
حَرْفُ جَرٍّ	e.g.	فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ	So, it is through mercy from Allah that you are gentle to them.
			Here, مَا did not block the عَمَلُ of حَرْفُ جَرٍّ.

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لَا	e.g.	لَا أُقْسِمُ بِهَذَا الْبَلَدِ	I swear by this city.
لَ	e.g.	إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ	Indeed, they eat food.
مِنْ	e.g.	هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ؟	Is there a creator besides Allah?
لَيْسَ	e.g.	لَيْسَ كَمِثْلِهِ شَيْءٌ	There is nothing like Him.
بِ	e.g.	لَيْسَ زَيْدٌ بِكَاذِبٍ	Zayd is not a liar.

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13. حُرُوفُ الشَّرْطِ الَّتِي لَا تَجْزِمُ – Conditional particles that do not cause *jazm*:

أَمَّا (however, as for, as far as...is concerned)

- It is used to explain/clarify something, which was mentioned briefly.
- (جَوَابٌ) should be used before its answer.

e.g. فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ

So, some of them will be wretched and (some) blessed. As for the wretched, they will be in the Fire.

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لَوْ (if)

- It is used to negate the second sentence (جَوَابٌ) on account of the first sentence (شَرْطٌ) not being fulfilled.

e.g. لَوْ كَانَ فِيهِمَا إِلَهًا إِلَّا اللَّهُ لَفَسَدَتَا

If there had been gods besides Allah in them (the heavens and the earth), they would have been corrupted.

(There will not be corruption because more than one god does not exist.)

Note: If a وَ is added to لَوْ i.e. وَلَوْ, it will give the meaning of “even if/even though” and will be known as لَوْ وَصَلِيَّةٌ.

e.g. أَوْفِمْ وَلَوْ بِشَاةٍ Celebrate *walimah* even if it be with one (slaughtered) goat.

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لَوْمَا and لَوْمَا (if such and such had not been so, ...)

- Apart from being used for تَحْضِيضٌ and تَنْدِيمٌ, they are also used to demonstrate that the second sentence (جَوَابٌ) cannot be attained because of the presence of the condition of the first sentence (شَرْطٌ).

e.g. لَوْمَا زَيْدٌ هَلَكَ بَكْرٌ Had it not been for Zayd, Bakr would have perished.

لَمَّا (when)

- This is a ظَرْفٌ in the meaning of حِينٌ. It enters upon فِعْلٌ مَاضٍ.

e.g. لَمَّا سَلَّمْتُ عَلَيْهِ رَدَّ عَلَيَّ السَّلَامَ When I greeted him, he returned my greeting.

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14. مَا (مَا دَامَ): It is a مَا which has the meaning of مَا دَامَ (as long as).

e.g. أَقُومُ مَا جَلَسَ الْأَمِيرُ i.e. أَقُومُ مَا دَامَ الْأَمِيرُ جَالِساً

I will stand as long as the leader is sitting.

15. حُرُوفُ الْعَطْفِ: These have been discussed