المفعول فيه أو الظَّرف

يَنقَسِمُ إلى

ظرف زمان و ظرف مكان

Zarf is a noun that indicates the *place* or *time*

adverb of place ظرف مكان	adverb of time ظرف زمان
هو كلمةٌ تدلُّ على مكانِ شَيءٍ	هو كلمةٌ تدلُّ على زمنٍ، أي وقتِ حُدثِ شَيءٍ
It is a word that indicates location of something	It is a word that denotes the time when something happens
أمامَ، خَلفَ، فَوقَ، تَحْتَ، وَرَاءَ، يَمِينَ، شِمَالَ، بَينَ	لَيلًا، نَهَارًا، ظُهرًا، صَبَاحًا، عَصْرًا، مَسَاءً، صَيفًا، شِتَاءً، غَدًا، الآنَ، أُسبُوعًا
مَشَيْتُ مِيْلًا I walked a mile	خَرَجْتُ لَيْلًا I went out at night
جَلَسْتُ عِنْدَ المُدِيِر I sat at headmaster's	سَأُسَافِرُ غَدًا إِنْ شَاء اللهُ I shall travel tomorrow
نِمْتُ تَحْتَ شَجَرَةِ I slept under a tree	نِمْتُ بَعْدَ نَومِكَ I slept after you slept
العَصفُورُ فَوقَ الشَجَرَةِ The sparrow is top of the tree	يَبرُدُ الجَّوُ شِتَاءً The weather is cold down in winter
المفعول فيه أو الظَّرف يَكُونُ مَنصوبًا دائِمًا	

Zarf acts like a مضاف, so the noun following is مضاف إليه

Zarf can never be a مبتدأ, even if the sentence starts with it

Some *Zuruf* are mabni

Zuruf (الظُّرُوفُ) is the plural of *zarf*

مَتَى	تَقُولُ: مَتَى خَرَجْتَ ؟ هُنَا ﴿مَتَى﴾ ظَرْفُ زَمَانٍ، مَبْنِيٌّ عَلَى السُّكُونِ فِي مَحَلَّ

which ends in *sukun*

نَصْبٍ.

أَيْنَ	تَقُولُ: أَيْنَ تَدْرُسُ ؟ هُنَا ﴿أَيْنَ﴾ ظَرْفُ مَكَانٍ، مَبْنِيٌّ عَلَى الفَتْحِ فِي مَحَلَّ

which ends in *fatah*

نَصْبٍ.

أَمْسِ	تَقُولُ: لَمْ أَغِبْ أَمْسِ. هُنَا ﴿أَمْسِ﴾ ظَرْفُ زَمَانٍ، مَبْنِيٌّ عَلَى الكَسْرِ فِي مَحَلَّ

which ends in *Kasrah*

نَصْبٍ.

قَطُّ	تَقُولُ: لَمْ أَذُقْ هَذِهِ الفَاكِهَةَ قَطُّ. هُنَا ﴿قَطُّ﴾ ظَرْفُ زَمَانٍ، مَبْنِيٌّ عَلَى الضَّمِّ

which ends in *dammah*

فِي مَحَلَّ نَصْبٍ.

هُنَا	تَقُولُ: اجْلِسْ هُنَا. هُنَا ﴿هُنَا﴾ ظَرْفُ مَكَانٍ، مَبْنِيٌّ عَلَى السُّكُونِ فِي مَحَلَّ

which ends in *sukun*

نَصْبٍ.

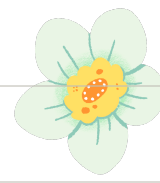|	
الآنَ	تَقُولُ: آلآنَ جِئْتَ ؟ هُنَا ﴿الآنَ﴾ ظَرْفُ زَمَانٍ، مَبْنِيٌّ عَلَى الفَتْحِ فِي مَحَلَّ

which ends in *fatah*

نَصْبٍ.

حَيْثُ	تَقُولُ: اجْلِسْ حَيْثُ شِئْتَ. هُنَا ﴿حَيْثُ﴾ ظَرْفُ مَكَانٍ، مَبْنِيٌّ عَلَى الضَّمِّ فِي

which ends in *dammah*

مَحَلَّ نَصْبٍ.

مَتَى وَهُنَا both these words end in *alif* which is *sakin*.

أَسْمَاءٌ تَنُوْبُ عَنِ الظَّرفِ

Words which functions as *Zuruf*:

A word may represent a *ẓarf* and so take the *naṣb*-ending even though originally it is not a word denoting time or place. It happens with the following types of words:

a) words like كُلٌّ، بَعْضٌ، نِصْفٌ، رُبْعٌ when they have place/time words as their *muḍāf ilayhi*,

e.g.: المُضَافُ إِلَى الظَّرفِ

سَافَرْنا كُلَّ النَّهارِ.	'We traveled the whole day.'
بَقِيتُ فِي المُسْتَشْفَى بَعْضَ يَوْمٍ.	'I remained in the hospital for part of a day.'
اِنْتَظَرْتُكَ رُبْعَ ساعةٍ.	'I waited for you fifteen minutes.'
مَشَيْتُ نِصْفَ كِيلُومِترٍ.	'I walked half a kilometre.'

In these sentences the words كُلَّ، بَعْضَ، رُبْعَ، نِصْفَ are *manṣūb* because they function as *ẓurūf*. But the actual words denoting time or place are their *muḍāf ilayhi*.

b) the adjective of a *ẓarf* after the *ẓarf* itself has been omitted, e.g.: صِفَتُهُ

جَلَسْتُ وَقْتاً طَوِيلاً. for جلسْتُ طَوِيلاً. 'I sat for a long time.'

In the first sentence طَوِيلاً is *manṣūb* because it functions as a *ẓarf*.

c) a demonstrative pronoun whose *badal* is a word denoting time or place, e.g.: اسمُ الإشَارَةِ

جِئْتُ هذا الأُسْبُوعَ. 'I came this week.'

Here هذا is *mabnī*, and in the place of *naṣb*.

d) numbers representing place/time words, e.g.: العَدَدُ

مَكَثْتُ في بَغْدادَ أربعةَ أيامٍ. 'I stayed in Baghdād four days.'

سِرْنا مائةَ كِيلُومِترٍ. 'We have traveled one hundred kilometres.'

Here أربعةَ is *manṣūb* because it represents a word denoting time (أيامٍ), and مِائةَ is *manṣūb*

because it represents a word denoting place (كِيلُومِترٍ).

In the same way, the word كَمْ 'how many' functions as a *ẓarf* if it represents a time/place

word, e.g.:

كَمْ لَبِثْتَ ؟ 'How long did you stay?' or 'How many (days/hours) did you stay?'

كَمْ مَشَيْتَ ؟ 'How many (kilometres) did you walk?'

Conditional sentence الشَّرطُ

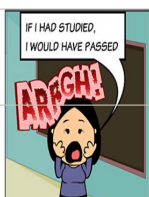A conditional sentence جملةٌ شرطيّةٌ is typically composed of two clauses:

condition	consequence of the condition
حَرفُ شرط	جواب شرط

The condition can be a two situation

Past	Future
(consequence cannot change)	(consequence can change)

In Arabic, they don't come on their own they need a particle that brings an impact on a sentence.

Now, we learn about the particle of condition in past.

حرفُ امِتِنَاعٍ لِامِتِنَاعٍ

Particle of Impossibility for Impossibility

FORM-8 اِمْتَنَعَ - يَمْتَنِعُ – اِمْتِنَاعاً ← مصدر

To be impossible, to be difficult, refusal

The particle لَوْ is used to express an unfulfilled condition in the past.

لو حرفُ شرط (امتناع لِامتناع) غَيْرُ جازِمٍ مبنيٌّ على السكون لا محل له

وَ تُفيدُ ثَلَاثَةَ أُمُوْر:

1) الشَّرطيَّةَ   condition
2) تَقْييدَ الشرطية بالزمن الماضي   restricting the condition for past
3) الامتناع   To be impossible

لَوْ اجْتَهَدْتَ لَنَجَحْتَ.   'Had you worked hard you would have passed.'

حرف شرط   فعل شرط   اللَّامُ واقِعتٌ في جواب شرط

This means that you did not work hard, and so did not pass.

Its Arabic name is حَرْفُ امْتِنَاعٍ لِامْتِنَاعٍ which means that this particle signifies that one thing failed to happen because of another. As you can see, the sentence is made up of two parts. The second part is called the *jawāb*. In the above example لَنَجَحْتَ is the *jawāb*.

The *jawāb* takes a *lām*. This *lām* is mostly omitted if the *jawāb* is negative, e.g.:

لَوْ عَرَفْتُ أنَّكَ مَرِيضٌ مَا تَأَخَّرْتُ.

حرف شرط   فعل شرط   النافيةُ في جواب شرط

'Had I known that you are sick I would not have been late.'

When the *jawab* is in the affirmative, it takes a *lam*.
When the *jawab* is in negation, it will be preceded by *maa*.

Here are some more examples of لَوْ:

لَوْ سَمِعْتَ قِصَّتَه لَبَكَيْتَ.

'Had you heard his story you would have cried.'
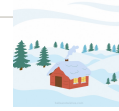
لو حَضَرْتَ أمسِ ما شَكَوْتُكَ إلى المديرِ.

'Had you been present yesterday I would not have complained about you to the headmaster.'

هذا الطَّعامُ فاسِدٌ، لو أَكَلَهُ الناس لَمَرِضوا.

'This food is rotten. Had the people eaten it, they would have fallen sick.'

لَوْ رَأيتَ ذاك المَنظرَ لَبَكَيْتَ.

'Had you seen that sight, you would have cried.'

لَوْ عَرَفْتُ أنَّ الرِّحْلةَ اليومَ ما تأخَّرْتُ.

Had I known the trip is today, I would not have been late.

Interchangeable ظرف

قَبْلُ وَ بَعْدُ

مبني: قَبْلُ وَبَعْدُ

معرب: قَبْلٌ وَبَعْدُ/مِنْ قَبْلٍ وَبَعْدٍ

(3) In مِنْ قَبْلُ the word قَبْلُ is *mabnī*. قَبْلُ and بَعْدُ become *mabnī* when the *muḍāf ilayhi* after them is omitted. We may say:

أنا الآنَ مدرِّسٌ، وكُنْتُ مُديراً مِنْ قَبْلِ ذلكَ.

م اليه

'I am now a teacher, and was before that a headmaster.'

Here ذلكَ is *muḍāf ilayhi*.

'Before that' means 'before being a teacher'.

Now when the *muḍāf ilayhi* is mentioned قَبْلُ is *mu'rab*, and it takes the *jarr*-ending (-i) after the

preposition مِنْ. But when the *muḍāf ilayhi* is omitted it becomes *mabnī*, and we say:

مبني على الضم في محل جرّ

وَكُنْتُ مُدِيراً مِنْ قَبْلُ. which can be translated 'and I was a headmaster earlier.'

In the same way we say:

كانَ بِلالٌ مَعِي إلى السَّاعَةِ العاشِرَةِ، ولم أَرَهُ مِنْ بَعْدِ ذلكَ.

'Bilāl was with me till ten o'clock, but I didn't see him after that.'

If we omit the *muḍāf ilayhi*, we say:

رَأَى - يَرَى

ولم أَرَهُ مِنْ بَعْدُ. 'But I didn't see him later.'

In the Qur'ān (30:4) ﴾... لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُ ﴿

'The decision before and after (these events) is Allāh's'.

لِلَّهِ: لِ حرف جر، اللهِ اسم مجرور (شبه جملة خبر مقدم)

الْأَمْرُ: مبتدأ مُؤَخَّر

مِنْ: حرف جر مبني على سكون

قَبْلُ: ظرف زمان مبني على الضم في محل جَرٍّ انقطاعه عن الإضافةِ

وَمِنْ: و حرف عطف مِنْ حرف جر

بَعْدُ: ظرف زمان مبني على الضم في محل جَرٍّ انقطاعه عن الإضافةِ