

(the diptote). It is a mu'rab noun which does not accept tanwīn, e.g.:

إِبْراهِيمْ، فاطِمَةُ، أَحْمَرُ، مَساجِدُ، زملاءُ

It is of two kinds:

- a) Nouns which do not accept the tanwin for only one reason.
- b) Nouns which do not accept the tanwin for two reasons.

الاسمُ المَصْروف هو الاسم الذي يُنون و يَرفع بالضمة

و بَدَ سَمَ الْفَتَحَةُ وَ يَجِرُ بِالْكُسرةِ و يَنصِب بِالْفَتَحَةُ وَ يَجِرُ بِالْكُسرةِ كتَابٌ ، يَيْتٌ



Nouns which do not accept the tanwin for only one reason

This reason is one of the following things:



The first is a long - \bar{a} written with a $y\bar{a}$ ' (\mathcal{S}) or with an alif, and the second is a long - \bar{a} followed by a hamzah (s), and both these should be extra added after the third radical, e.g.:



مَمْنُوعٌ مِنَ Young man', عَصاً, 'grinding stone' وَحَى 'stick' are not وَمَنُوعٌ مِنَ because the alif in these words is the third radical, and not extra.

(2) . صَحْراءُ، أَصْدِقاءُ، فُقَراءُ : أَلِفُ التَّأْنِيثِ المَمْدُودَةُ الْ

are not مَمْنُوعٌ مِنَ الصِرْفِ are not أَسْماءٌ، آباءٌ ، الآءٌ، أَنْحاةٌ because these are like مَمْنُوعٌ مِنَ الصِرْفِ and the hamzah is the third radical, and not extra.

b) مَفَاعِيل and مَفَاعِيل and مَفَاعِل and مَفَاعِيل e.g.:

The ultimate plural because it cannot be made plural further

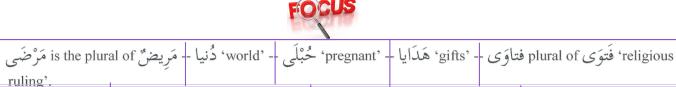
المراد على المراد المرد المراد المراد

مَفَاتِيحُ، أُسابِيعُ، فَنَاجِينُ، ثَعَابِينُ، مَنَادِيلُ

e.g.: مَمْنُوعٌ مِنَ الصَّرفِ are not (مَفَاعِل + ة ,i.e.) مَفَاعِلَةٌ Words on the pattern of وَعَاعِل اللهِ فَاعِل اللهِ فَاعِلْ اللهِ فَاعِلُ اللهِ فَاعِلْ اللهِ فَاعِل اللهِ فَاعِلْ اللهِ فَاعِلْ اللهِ فَاعِلْ اللهِ اللهِ فَاعِلْ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ ا

Even singular nouns on these two patterns are مَمْنُوعٌ مِنَ الصَّرِفِ e.g.:

'trousers' سَراوِيلُ 'chalk' طَبَاشِيرُ (4) 'potatoes' بَطاطِسُ 'tomatoes' طَماطِمُ



'poor' فَقِيرٌ plural of فَقِيرٌ plural of صَدِيقٌ plural of صَدِيقٌ plural of صَدْراءُ وَ 'friend' مَدِيقُ poor'.

means 'the ultimate plural'. Some plural forms can be changed to this form to get what is called But this last form cannot be أَمَا كِنُ itself can be changed to أَمَا كِنُ But this last form cannot be أَمَا كِنُ made plural further. This is why it is called the 'ultimate plural'.



Nouns which do not accept the tanwin for two reasons

These are either proper nouns (العَلمُ) or adjectives (العَلمُ)



(a) Proper Nouns

Proper nouns do not accept the *tanwīn* when they have one of the following reasons:

(1) If they are feminine, e.g.:



Note that حمزة is the name of a man, but the word is feminine as it ends in tā' marbūṭah

(ö).



If a feminine proper noun is made up of three letters of which the second letter is sākin, it may be used both as مَصْرُوفٌ and as a مَمْنُوعٌ مِنَ الصَّرْفِ, but it is better to use it

as a diptote, e.g.: مِنْدُ، دَعْدُ، رِيْمُ or هِنْدُ، دَعْدُ، رِيْمُ.



(2) if they are non-Arabic (أعْجَمِيُّنُ) e.g.:



If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is *sākin*, it accepts the *tanwīn*, e.g.:



But if it is feminine, it remains a مَمْنُوعُ مِنَ الصَّرْفِ e.g.: Name of cities







If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the tanwin, e.g.:



which is a Persian word meaning a gem, and is also used as a proper name.



أمثلة من القرآن الكريم

In the Qur'ān (4:3):

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُواْ فِي ٱلْيَتَهَىٰ فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ

فعل مصدرية فعل مضارع جار ومجرور الفاء الواقعة في اسم فعل ماض جار ومجرور جار ومجرور متعلق ماض و (لا) منصوب بحذف متعلقان بفعل جواب الشرط الموصول والفاعل متعلق الضمير صاحب الحال هو فعل نافية النون والواو فاعل تقسطوا فعل امر مبني مفعول به مستتر بالفعل طابَ في طابَ على حذف النون تقديره هو

شرط (تم) المصدر المؤول في محل نصب مفعول والواو فاعل به فعل خفتم

منصوب بالفتحة

المقدرة على الألف

'And if you fear that you will not deal justly with regard to the orphans, then marry of the women, who please you, two or three or four...'

b) The أُخْرَى plural of أُخْرَى. In the Qur'ān (2:185):

﴿ وَمَن كَانَ مَريضًا أَوْ عَلَىٰ سَفَر فَعِدَّةٌ مِّنْ أَيَّامِ أُخَرُّ ﴾

حرف عطف فعل ماض خبر كان حرف جار ومجرور الفاء الواقعة جار ومجرور نعت أيام مجرور اسم شرط في ناقص و هو عطف معطوف على في جواب متعلقان لعدة بالفتحة لأنه ممنوع محل رفع فعل شرط اسم من الصرف وخبره محذوف مبتدأ كان مستتر عليه صيام عدة تقديره هو

> والجملة في محل رفع خبر (مین)

'And he who is sick or on a journey (let him fast the same number of) other days.'



Names of cities in Australia, England, Turkey, France, Syria and Afghanistan: Perth, Bath, Muş, Nice, Homs, Balkh.

is the name of a pre-Islamic idol. هُمَا أُنَا are names of persons, أُحَامُ is the planet Saturn and





We have learnt the i ' $rar{a}b$ of the مَمْنُوعٌ مِنَ الصَّرْفِ in Book One (Lesson 23) and in the first lesson of this book.

is fathah instead of kasrah, e.g.: مَمْنُوعٌ مِنَ الصَّرْفِ The jarr-ending of the



'I studied in many schools.'



'I travelled from London to Berlin.' سافَرْتُ من لَنْدَنَ إِلَى بَرْلِينَ



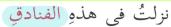
هذه كُتُبُ زَيْنَبَ

'These are Zainab's books.'



But it takes kasrah like a regular noun in the following two cases:

a) when it has a definite article -al, e.g.:



'I stayed in these hotels,'







'Write with a red pen.'

"I gave the loaf to the hungry boy.' سَلَّمْتُ الرَّغِيفَ لَلُولَدِ الْجَوْعَانِ



In the Qur'an (70:40)



'But, nay! I swear by the Lord of the easts and the wests that we are indeed Able.'

b) When it is *mudāf*, e.g.:



'I taught in the schools of Madinah.'





اتَّصَلْتُ بِأَصْدِقاءِ بلالٍ

'I contacted Bilāl's friends.'



'He is one of the best students.'



In the Qur'an (95:4)

﴿ لَقَدْ خَلَقُنَا ٱلْإِنسَانَ فِي أَحْسَنِ تَقُويهِ ، ﴿



اللام واقعة في فعل ماض مفعول به جار ومجرور مضاف إليه جواب القسم نا فاعل مضاف الله متعلق بالفعل

حرف تحقيق

^{&#}x27;We have indeed created man in the best stature.'

Note the words



'meaning' مُعَنِّی plural of

'girl' جارِيَةُ plural of جَوَار

'club' نادِ plural of



Such words are on the pattern of , and at the same time they are manque, as their third radical is yā', which appears if these words take the definite article -al,

المَعانِيَ، الجَوارِيَ، النَّوادِيَ

These are called *manqūṣ* of the الجَمْعُ المُتنَاهِي and they are treated just as the *manqūṣ* in *i ˈrāh*,

They take the *tanwin* in the *raf* and *jarr* cases, but not in the *naṣb* case, e.g.:



Here مَعَانِ is mubtada and is marfu. Here it takes tanwin.

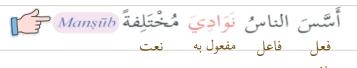


Here it is *maf'ūl bihi* and so it is *manṣūb*. Here it does not take *tanwīn*.

'.This word is used in many meanings' تُسْتَعْمَلُ هذهِ الكلمةُ بِمَعَانِ كثيرةِ Majrūr جَ

Here it is *majrūr* as it is preceded by a preposition. Here also it takes the *tanwīn*.

الطبع الله المنطقة المنطقة الطبع ال 'Various clubs are found here.'



'People have founded various clubs.'





مبتدأ خبر جار ومجرور نعت