

S O L V I N G
TARKEEB

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Solving Tarkeeb

(A Translation of Maulana Muhammad Ahsan Nanotwi's "حَلُّ تَرْكِيبِ".)

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May Allaah protect him

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE

إنَّ الحمد لله نحمده سبحانه ونستعينه ونستهديه ونستغفره, ونعوذ بالله
من شرور أنفسنا وسيئات أعمالنا, من يهده الله فلا مضلَّ له ومن
يضلله فلا هادي له, ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد
أن سيدنا ونبيِّنا وشفيعنا ومولانا محمدًا عبده ورسوله
صلَّى الله عليه وعلى آله وأصحابه أجمعين, ومن تبعهم بإحسان إلى يوم
الدين

Tarkeeb is a purely Indian invention; this should be understood first and foremost, even before we commence with this Kitaab. While it has, over the years, gained a foothold in some Madaaris around the world, it remains widely unknown. Outside of the Indo-Pak subcontinent from whence it originated, the only Madaaris wherein Tarkeeb is taught to the students are those Madaaris which are a) run by people from the Indo-Pak subcontinent, or b) run by people who studied in the Indo-Pak subcontinent.

In the Arab world, Tarkeeb is an entirely foreign concept. This might lead some to believe that it is unnecessary, whereas this is not the case. Tarkeeb is, in fact, a very useful invention which the `Ulamaa of the Indo-Pak subcontinent had added to the glorious Arabic language, and their efforts should not be discarded derisively. Rather than discard it simply because it is unknown in the Arab lands, we should look at the benefit it contains, and how it provides a much greater understanding of the language.

Tarkeeb, in the English language, could be best translated as “Sentence Parsing”; though, to explain the concept of it to an English speaker may prove difficult, as neither does English nor – to the best of our knowledge – any other language have such a component as “Tarkeeb”. That is, the critical analysis of speech and text; breaking it down sentence by sentence, and analysing those sentences, analysing each and every word in the sentence, tracing them back to their root forms, understanding each and every word individually, its role in the sentence, why it was inserted, what effect it has on the word(s) before it and the word(s) after it, and thereafter joining that sentence together, piece by piece, like a jigsaw puzzle, after having dissected and fully understood it.

English does have what they refer to as “Sentence Parsing”, but this can never be compared with “Tarkeeb” in Arabic. Also, “sentence parsing”, as a subject taught formally in schools died out a long time ago. And again, that is besides

the fact that Tarkeeb is incomparably more advanced and sophisticated as compared to “Sentence Parsing” in English. Nevertheless, English speakers who had studied sentence parsing should then at least have a vague idea of what Tarkeeb is about.

Tarkeeb does not teach one Nahw and Sarf; no, such is not the case. Rather, Tarkeeb is for the one who has already studied both Nahw and Sarf at least to an intermediate level, wherafter he may begin studying Tarkeeb in order to “master” the Nahw and Sarf which he has learnt.

To give another example in an attempt at elucidating this concept, we may say that Nahw and Sarf are the “building blocks” of the house whereas Tarkeeb is the actual building work. You take the building blocks (i.e. the Nahw and Sarf) which you have studied and – through Tarkeeb – use them to “build” a house (i.e. a sentence). Also, through it the person would know how the “house” (i.e. speech or text) was “built”, and why it was built in the manner it was, and this is essential to a person intending to become any sort of reliable builder.

Tarkeeb is on **بَابُ التَّفْعِيلِ**, and its root is **رَكَّبَ – يُرَكِّبُ تَرْكِيْبًا**, which means “to form; to build; to compose; to put together”.

To those who have studied Tarkeeb, the usefulness is clear. To those who have not: we present to you this Kitaab, “Solving Tarkeeb”, which is a translation of Maulana Muhammad Ahsan Nanotwi’s “Hall-e-Tarkeeb”, which was written in the Urdu language. After having studied this Kitaab, you would, *In-Shaa’Allaah*, not only understand the usefulness of Tarkeeb, but would end up with a much greater understanding of speech (and literature) than you do at present.

As we mentioned at the beginning of this preface, Tarkeeb was invented in the Indo-Pak subcontinent, and thus all the books on Tarkeeb have hitherto been solely in the Urdu language. That, of course, poses a problem to non-Indian students wishing to study Tarkeeb, as then, the only solution for them prior to this would have been to firstly study the Urdu language, and thereafter, once they have gained proficiency in it, move on to studying the Urdu Kitaabs available on Tarkeeb.

To remedy this, we have undertaken the translation of perhaps the simplest Kitaab on Tarkeeb, namely, “Hall-e-Tarkeeb”, into the English language, and present it here for the benefit of the students.

Asaatidhah wishing to teach Tarkeeb to their students may make use of this Kitaab, as we have endeavoured to write it in a clear, concise manner. If intending to do so, Asaatidhah should ensure that the students thoroughly understand each sentence before moving on to the next, as, concepts are explained the first time they appear in the Kitaab, and generally not again, so if the student does not understand the sentence, he will not understand it by reading further into the Kitaab. He should pause there until he fully grasps it.

This Kitaab can also be studied individually; both by those learning Arabic, and those who have already studied Arabic and wish to now study Tarkeeb.

May Allaah Ta`aalaah accept this effort of ours and make it a means of benefit to us in this Dunyaa and the Aakhirah, and a benefit to those who read it, Aameen.

اللهم اجعل عملنا كله خالصاً لوجهك الكريم

اللهم تقبل منا إنك أنت السميع العليم

وتب علينا إنك أنت التواب الرحيم

- **Muhammad Huzaifah ibn Adam ibn Yusuf ibn Muhammad**
Aal-Ebrahim.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation:

“In the Name of Allaah, the All-Merciful, the Very Merciful.”

Tarkeeb:

بِ = حَرْفُ الْجَرِّ (Preposition).

اسْمِ = مُضَافٌ (Possession).

اللَّهِ = مَوْصُوفٌ (Described Noun).

الرَّحْمَانِ = أَلْصَفَةُ الْأَوَّلُ (First Quality).

الرَّحِيمِ = أَلْصَفَةُ الثَّانِي (Second Quality).

The مَوْصُوفٌ (Described Noun, which is Allaah) along with its صِفَتَانِ (Two Qualities, i.e. ar-Rahmaan and ar-Raheem) join up to become the مُضَافٌ إِلَيْهِ (Possessor) of the مُضَافٌ (Possession, which is اسم).

The مُضَافٌ (Possession) along with its مُضَافٌ إِلَيْهِ (Possessor) join up to become the مَجْرُورٌ (Genitive) ¹ of the جَرٌّ (Preposition, which is the بَاء).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive, which is “اسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ”) join up to become مُتَعَلِّقٌ (Connected) with a فِعْلٌ مُقَدَّرٌ (Hidden Verb), which is either أَشْرَعُ (I start) or أَقْرَأُ (I recite).

The فِعْلٌ (Verb) أَشْرَعُ or أَقْرَأُ is in الْمَضَارِعُ الْمَعْرُوفُ (Active Present Tense), in the word-form of وَاحِدٌ مُتَكَلِّمٌ (First Person Singular).

¹ The مَجْرُورٌ is a word which has assumed a كَسْرَةٌ or يَاءٌ on account of a جَرٌّ (Preposition) which precedes it, i.e. it is a noun governed by a preposition.

The ضَمِير (Pronoun) within the verb أَشْرَعُ or أَقْرَأُ is أَنَا (I), and it is the فَاعِل (Doer). The فِعْل (Verb) along with its فَاعِل (Doer) and مُتَعَلِّق (Connection) joins up to become a جُمْلَةٌ فِعْلِيَّةٌ إِنشَائِيَّةٌ إِبْتِدَائِيَّةٌ² (Verbal Clause which is “إِنشائي” and “إبتدائي”).

Text:

حَامِدًا وَمُصَلِّيًا

Translation:

“Praising and sending salutations.”

Tarkeeb:

أَحْمَدُهُ حَامِدًا literally means “a praiser”, or “one who praises”. In reality, it is أَحْمَدُهُ حَامِدًا (“I praise Him as a praiser”, or “I praise Him in the state of being one who praises”).

Similarly, “مُصَلِّيًا”, which literally means “a sender of salutations”, has a hidden verb which is أُصَلِّي (I send salutations), from the root verb “صَلَّى يُصَلِّي” (so أُصَلِّي is (وَاحِدٌ مُتَكَلِّمٌ). So “أُصَلِّي مُصَلِّيًا” means “I send salutations as a sender of salutation”, or “in the state of being a sender of salutations”.³

Hence, the Tarkeeb will be as follows:

“أَحْمَدُ” is the فِعْل (Verb), and it contains the ضَمِير (Pronoun) “أَنَا” which is both the فَاعِل (Doer/Subject) in this sentence as well as the ذُو الْحَال (Possessor of the Condition).⁴

“هُ” is the مَفْعُولٌ بِهِ (Object).

“حَامِدًا” is the حَال (Condition).

The ذُو الْحَال (Possessor of the Condition), along with its حَال (Condition), becomes the فَاعِل (Doer) of the فِعْل (Verb) “أَحْمَدُ”.

² “إِبْتِدَائِيَّةٌ” means a “Commencing Phrase”.

³ This, as will be known by the students, is what is called “حَال” (State/Condition) in Arabic.

⁴ “ذُو الْحَال” means “the owner of the state/condition”, while “حَال” means “the condition/state”. “حَال” is a noun which describes the condition/state of the doer at the time of doing the action.

The **فِعْلٌ** (Verb), along with its **فَاعِلٌ** (Doer) and **مَفْعُولٌ بِهِ** (Object) joins up to become a **جُمْلَةٌ فِعْلِيَّةٌ** (Verbal Clause) which is **مَعْطُوفٌ عَلَيْهِ** (Coupled To) ⁵.

The “**وَإِوْ**” is **حَرْفُ الْعَطْفِ** (a Coupling Particle).

“**أُصَلِّي**” is the **فِعْلٌ** (Verb) hidden in “**مُصَلِّيًّا**”, and the **ضَمِيرٌ** (Pronoun) in it, which is “**أَنَا**” (I), is the **دُو الْحَالِ**.

“**مُصَلِّيًّا**” is the **حَالٌ** (Condition/State).

The **دُو الْحَالِ** (which is **أَنَا**) along with its **حَالٌ** (which is **مُصَلِّيًّا**) joins together to become the **فَاعِلٌ** (Doer) of the **فِعْلٌ** (Verb) “**أُصَلِّي**”.

The **فِعْلٌ** (Verb) (**أُصَلِّي**) along with its **فَاعِلٌ** (**أَنَا مُصَلِّيًّا**) joins up to become a **جُمْلَةٌ فِعْلِيَّةٌ** (Verbal Clause), and thus the **مَعْطُوفٌ** of the **مَعْطُوفٌ عَلَيْهِ** (which, as we explained earlier, is **أَحْمَدُهُ حَامِدًا**).

The **مَعْطُوفٌ عَلَيْهِ** (Coupled To) along with its **مَعْطُوفٌ** (Connection) join up to become a **جُمْلَةٌ مَعْطُوفَةٌ** (Conjunctive Sentence).

Text:

وَبَعْدُ فَهَذِهِ الرَّسَالَةُ الْمُسَمَّاءُ بِمُفِيدِ الطَّالِبِينَ مُشْتَمَلَةٌ عَلَى الْبَابَيْنِ

Translation:

“Thereafter:

This treatise, named ‘Mufeed-ut-Taalibaan’ consists of two chapters.”

⁵ Again, the students are expected to have already learnt the laws of **الْعَطْفُ** (Conjunction), but to put it simply, **الْعَطْفُ** is a “coupling sentence”. “**مَعْطُوفٌ**” is the thing connected and “**مَعْطُوفٌ عَلَيْهِ**” is that which the **مَعْطُوفٌ** is connected to, i.e. “Zayd and `Amr sat”. Here, Zayd is the **فَاعِلٌ** and **مَعْطُوفٌ عَلَيْهِ**, whilst `Amr is the **مَعْطُوفٌ**. Zayd did the action of “sitting” and so did `Amr. So “Zayd sat”, “and `Amr sat”. The sentence was completed with “Zayd sat”, but another **فَاعِلٌ** comes along who is doing the same thing as Zayd, and so is called “**مَعْطُوفٌ**” (connected). In some cases, a **فَاعِلٌ** is **مَعْطُوفٌ عَلَيْهِ** (meaning another **فَاعِلٌ** connects to it), and in some cases, an entire sentence can become “**مَعْطُوفٌ عَلَيْهِ**”, with another sentence then joining onto it, which is then known as the “**مَعْطُوفٌ**” (connected). In the previous page, the entire sentence of “**أَحْمَدُهُ حَامِدًا**” was **مَعْطُوفٌ عَلَيْهِ**. Another sentence will then come along and get connected to it by what is known as a “**حَرْفُ الْعَطْفِ**” (Coupling Particle), such as a “**وَإِوْ**”.

Tarkeeb:

- وَ = Substitute of **أَمَّا** (As for).
- أَمَّا = **حَرْفُ الشَّرْطِ** (Particle of Condition).
- بَعْدُ = In reality is **بَعْدَ الْحَمْدِ وَ الصَّلَاةِ** (After the praises and salutations).
بَعْدُ is a **مُضَافٌ** (Possession).
- الْحَمْدُ = **مَعْطُوفٌ عَلَيْهِ** (Coupled To).
- وَ = **حَرْفُ الْعَطْفِ** (Coupling Particle).
- الصَّلَاةُ = **مَعْطُوفٌ** (Coupled To).
- The **مَعْطُوفٌ** (Connection, which is **الصَّلَاةُ**) along with its **مَعْطُوفٌ عَلَيْهِ** (**الْحَمْدُ**) becomes the **مُضَافٌ إِلَيْهِ** (Possessor). The **مُضَافٌ** (Possession) along with its **مُضَافٌ إِلَيْهِ** (**الْحَمْدُ**) becomes a substitute **شَرْطٌ** (Condition).
- فَ = **جَزَائِيَّةٌ** (Result).
- هَذِهِ = **إِسْمُ الْإِشَارَةِ** (Demonstrative Pronoun).
- الرِّسَالَةُ = **مَوْصُوفٌ** (Described Noun).
- الْمُسَمَّاءُ = **إِسْمُ الْمَفْعُولِ**.
- بِ = **حَرْفُ الْجَرِّ** (Preposition).
- مُفِيدٌ = **مُضَافٌ** (Possession).

الطَّالِبِينَ = مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ (مُفِيدٌ) along with its مُضَافٌ إِلَيْهِ (الطَّالِبِينَ) becomes the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (Preposition, which is بِ). The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) becomes مُتَعَلِّقٌ (Connected) with أَلْمَسْمَأَةٌ (Named).

“أَلْمَسْمَأَةٌ”, along with its مُتَعَلِّقٌ (Connection – بِمُفِيدِ الطَّالِبِينَ) join up to become the صِفَةٌ (Description) of the مَوْصُوفٌ (Described Noun – which is أَلرَّسَالَةُ).

The صِفَةٌ (أَلْمَسْمَأَةُ بِمُفِيدِ الطَّالِبِينَ), along with its مَوْصُوفٌ (أَلرَّسَالَةُ) join up to become the مُشَارٌ إِلَيْهِ (Object Pointed Out).

The إِشَارَةٌ (Demonstrative Pronoun, which is “هَذِهِ”), along with its مُشَارٌ إِلَيْهِ join up to become the مُتَبَدِّئٌ (Subject).

مُشْتَمَلَةٌ = إِسْمُ الْفَاعِلِ (Word form of).

عَلَى = حَرْفُ الْجَرِّ (Preposition).

بَابَيْنِ = مَجْرُورٌ (Genitive).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “مُشْتَمَلَةٌ”.

“مُشْتَمَلَةٌ” along with its مُتَعَلِّقٌ (Connection – which is “عَلَى الْبَابَيْنِ”) becomes the خَبْرٌ (Predicate).

The مُتَبَدِّئٌ (Subject) along with its خَبْرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ (Nominal Clause).

Text:

الْبَابُ الْأَوَّلُ فِي الْأَمْثَالِ وَالْمَوَاعِظِ وَالْبَابُ الثَّانِي فِي الْحِكَايَاتِ
وَالنَّقَلِيَّاتِ

Translation:

“The first chapter deals with examples and advices, and the second chapter deals with stories and narrations.”

Tarkeeb:

أَلْبَابُ = مَوْصُوفٌ (Described Noun).

الْأَوَّلُ = صِفَةٌ (Description).

The مَوْصُوفٌ (أَلْبَابُ) along with its صِفَةٌ (الْأَوَّلُ) join up to become the مُبْتَدَأٌ (Subject).

فِي = حَرْفُ الْجَرِّ (Preposition).

الْأَمْثَالُ = مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

الْمَوَاعِظُ = مَعْطُوفٌ (Connection).

The مَعْطُوفٌ عَلَيْهِ (الْأَمْثَالُ) along with its مَعْطُوفٌ (الْمَوَاعِظُ) join up to become the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (which is “فِي”).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “ثَابِتٌ” (Established), which is مَحْذُوفٌ (Omitted).

“ثَابِتٌ” along with its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject).

The مُبْتَدَأٌ (Subject) along with its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ (Nominal Clause), which is at the same time مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

أَلْبَابُ = مَوْصُوفٌ (Described Noun).

الثَّانِي = صِفَةٌ (Description).

The مَوْصُوفٌ (Described Noun) along with its صِفَةٌ (Description) join up to become the مُبْتَدَأٌ (Subject).

فِي = حَرْفُ الْجَرِّ (Preposition).

الْحِكَايَاتِ = مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

النَّقَلِيَّاتِ = مَعْطُوفٌ (Connection).

The مَعْطُوفٌ عَلَيْهِ (Coupled To) along with its مَعْطُوفٌ (Connection) join up to become the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (which is “فِي”).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “ثَابِتٌ”, which is مُقَدَّرٌ (Hidden).

“ثَابِتٌ” along with its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject).

The مُبْتَدَأٌ (Subject) along with its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause), which is also a مَعْطُوفٌ (Connection).

This مَعْطُوفٌ (Connection) along with its earlier مَعْطُوفٌ عَلَيْهِ (i.e. أَلْبَابُ الْأَوَّلِ فِي الْأَمْثَالِ) join up to become a جُمْلَةٌ مَعْطُوفَةٌ (Conjunctive Clause).

Text:

أَلْفَتْهَا لِلْمُبْتَدِينَ مِنْ طُلَبَاءِ الْعَرَبِيَّةِ

Translation:

“I have written it for beginners from the students of Arabic.”

Tarkeeb:

أَلْفَتْ	=	فِعْلٌ مَعَ فَاعِلِهِ (Verb along with its Doer).
هَا	=	مَفْعُولٌ بِهِ (Object).
لِ	=	حَرْفُ الْجَرِّ (Preposition).
الْمُبْتَدِئِينَ	=	إِسْمُ الْفَاعِلِ (Word-form of the Doer).
مِنْ	=	حَرْفُ الْجَرِّ (Preposition).
طُلَبَاءِ	=	مُضَافٌ (Possession).
الْعَرَبِيَّةِ	=	مُضَافٌ إِلَيْهِ (Possessor).

The مُضَافٌ إِلَيْهِ (Possessor) along with its مُضَافٌ (Possession) join up to become the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (which is “مِنْ”). The earlier جَرٌّ (i.e. “مِنْ”) along with its مَجْرُورٌ (“طُلَبَاءِ الْعَرَبِيَّةِ”) join up to become مُتَعَلِّقٌ (Connected) with “الْمُبْتَدِئِينَ” which is إِسْمُ الْفَاعِلِ. “الْمُبْتَدِئِينَ” along with its مُتَعَلِّقٌ (Connection) join up to become the مَجْرُورٌ (Genitive) of the جَرٌّ (Preposition) before it (which was “لِ”).

The جَرٌّ (“لِ”) along with its مَجْرُورٌ (“الْمُبْتَدِئِينَ مِنْ طُلَبَاءِ الْعَرَبِيَّةِ”) join up to become مُتَعَلِّقٌ (Connected) with the فِعْلٌ (Verb) “أَلْفَتْ”. “أَلْفَتْ”, along with its فَاعِلٌ (Doer), مَفْعُولٌ بِهِ (Object) and مُتَعَلِّقٌ (Connection), join up to become a جُمْلَةٌ فِعْلِيَّةٌ حَرْبِيَّةٌ (Verbal Clause).

Text:

فَالْمَسْتُورُ مِنَ اللَّهِ أَنْ يَنْفَعَهُمْ

Translation:

“So the request is to Allaah that He benefits them by it.”

Tarkeeb:

فَ = فَاءُ التَّعْقِيبِ (The “فَاءُ” of Succession) ⁶.

الْمَسْتُوْلُ = اِسْمُ الْمَفْعُوْلِ (Word-form of the Object).

مِنْ = حَرْفُ الْجَرِّ (Preposition).

اللَّهِ = مَجْرُوْرٌ (Genitive).

The جَرٌّ (Min) along with its مَجْرُوْرٌ (Genitive) joins up to become the مُتَعَلِّقٌ (Connection) of “الْمَسْتُوْلُ”. الْمَسْتُوْلُ along with its مُتَعَلِّقٌ (مِنْ اللّٰهِ), joins up to become the مُبْتَدَأٌ (Subject).

أَنَّ = نَاصِبَةٌ (Accusative Particle) ⁷.

يَنْفَعُ = فِعْلٌ (Verb).

The صَمِيْرٌ (Pronoun) inside “يَنْفَعُ”, which is “هُوَ”, is the فَاعِلٌ (Doer).

هُمْ = مَفْعُوْلٌ بِهِ (Object).

The يَنْفَعُ (يَنْفَعُ), along with its فَاعِلٌ (هُوَ) and مَفْعُوْلٌ بِهِ (Object), joins up to become the خَبْرٌ (Predicate). The (فَالْمَسْتُوْلُ مِنْ اللّٰهِ) مُبْتَدَأٌ along with its خَبْرٌ (أَنَّ يَنْفَعَهُمْ) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبْرِيَّةٌ (Nominal Clause).

Text:

وَهُوَ حَسْبِي وَنِعْمَ الْوَكِيْلُ

Translation:

“And He suffices me and is the best Wakeel (disposer of affairs).”

Tarkeeb:

⁶ فَاءُ التَّعْقِيبِ is from “عَقَّبَ – يُعَقِّبُ”, which means to follow something up. So it is the “فَاءُ” of following up. So you could say it is like the English “hence”.

⁷ Meaning, it is the “أَنَّ” which causes نَصْبٌ in the word following it.

وَ = (The وَ of Commencing) ⁸.

هُوَ = مُبْتَدَأً (Subject).

حَسْبُ = مُضَافٌ (Possession).

يَا = The “يَاءُ الْمُتَكَلِّمِ” (Pronoun of 1st

Person), and the مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) along with its مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبْرٌ (Predicate). The (وهو) مُبْتَدَأً along with its (حَسْبُ) join up to become a جُمْلَةٌ إِسْمِيَّةٌ خَبْرِيَّةٌ (Nominal Clause), and مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

نَعْمَ = فِعْلُ الْمَدْحِ (a “Verb of Praise”.) The ضَمِيرٌ (Pronoun) inside it, which is “هُوَ”, is the فَاعِلٌ (Doer).

الْوَكِيلُ = مَخْصُوصٌ بِالْمَدْحِ (Noun Assigned with Praise).⁹

The فِعْلٌ (Verb), along with its فَاعِلٌ (Doer) and مَخْصُوصٌ بِالْمَدْحِ (Noun Assigned with Praise) join up to become a جُمْلَةٌ فِعْلِيَّةٌ (Verbal Clause), which in turn becomes the مَعْطُوفٌ (Connection). The previous مَعْطُوفٌ عَلَيْهِ (Coupled To), along with this مَعْطُوفٌ (Connection), join up to become a “جُمْلَةٌ مَعْطُوفَةٌ” (Conjunctive Clause).

Text:

الْبَابُ الْأَوَّلُ فِي الْأَمْثَالِ وَالْمَوَاعِظِ

Translation:

“Chapter one, in examples and advices.”

⁸ What this means is that a new sentence has commenced.

⁹ You get a “Verb of Praise” (فِعْلُ الْمَدْحِ), and the object which is being praised is called the مَخْصُوصٌ بِالْمَدْحِ.

Tarkeeb:

أَلْبَابُ = مَوْصُوفٌ (Described Noun).

الْأَوَّلُ = صِفَةٌ (Description).

The مَوْصُوفٌ (أَلْبَابُ) along with its صِفَةٌ (الْأَوَّلُ) join up to become the مُبْتَدَأٌ (Subject).

فِي = حَرْفُ الْجَرِّ (Preposition).

الْأَمْثَالُ = مَعْطُوفٌ عَلَيْهِ (Coupled To).

وَ = حَرْفُ الْعَطْفِ (Coupling Particle).

الْمَوَاعِظِ = مَعْطُوفٌ (Connection).

The مَعْطُوفٌ عَلَيْهِ (الْأَمْثَالُ) along with its مَعْطُوفٌ (الْمَوَاعِظِ) join up to become the مَجْرُورٌ (Genitive) of the earlier جَرٌّ (which is “فِي”).

The جَرٌّ (Preposition) along with its مَجْرُورٌ (Genitive) join up to become مُتَعَلِّقٌ (Connected) with “ثَابِتٌ” (Established) or “كَائِنٌ” (Existing; being), which is مَحْذُوفٌ (Omitted).

“ثَابِتٌ” / “كَائِنٌ” along with its مُتَعَلِّقٌ (Connection) join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject).

The مُبْتَدَأٌ (Subject) along with its خَبَرٌ (Predicate) join up to become a nominal clause (جُمْلَةٌ إِسْمِيَّةٌ خَبَرِيَّةٌ).

Text:

أَوَّلُ النَّاسِ أَوَّلُ نَاسٍ

Translation:

“The first of mankind was the first one who forgot.”

Tarkeeb:

أَوَّلُ = مُضَافٌ (Possession).

النَّاسِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

أَوَّلُ = مُضَافٌ (Possession).

نَاسٍ = Word-form of اِسْمُ الْفَاعِلِ, and is the مُضَافٌ إِلَيْهِ (Possessor). The مُضَافٌ (Possession) and its مُضَافٌ إِلَيْهِ (Possessor) join up to become the خَبَرٌ (Predicate) of the مُبْتَدَأٌ (Subject). The مُبْتَدَأٌ (Subject) and its خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

آفَةُ الْعِلْمِ النَّسْيَانُ

Translation:

“The affliction (weakness) of knowledge is forgetting.”

Tarkeeb:

آفَةُ = مُضَافٌ (Possession).

الْعِلْمِ = مُضَافٌ إِلَيْهِ (Possessor).

مُضَافٌ (Possession) and مُضَافٌ إِلَيْهِ (Possessor) join up to become the مُبْتَدَأٌ (Subject).

النَّسْيَانُ = خَبَرٌ (Predicate).

مُبْتَدَأٌ (Subject) and خَبَرٌ (Predicate) join up to become a جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ (Nominal Clause).

Text:

الْجَهْلُ مَوْتُ الْأَحْيَاءِ

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