

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلوة والسلام على رسول الله وعلى آله وصحبه أجمعين



**TALWEEH**  
ACADEMY

*Overview of Lesson 2*

*Course : Al Tuhfat Al Saniyyah*

*Course instructor: Sh. Omer Khurshid*

*Further inquiries: [Info@talweehacademy.com](mailto:Info@talweehacademy.com)*

[www.talweehacademy.com](http://www.talweehacademy.com)

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## *Overview of Lesson 2*

The science of Nahw is among the most essential disciplines in Arabic. Without it, an individual cannot construct a proper sentence. The formation of a sentence is only possible through the application of Nahw. Moreover, when looking at any science two definitions are taken into account; First, the meaning of the word **لغة**, linguistically how it is used in Arabic. Secondly, **اصطلاحا** refers to the specific terminology of Nahw within the discipline, featuring its distinct meaning to that discipline, as opposed to its general linguistic meaning.

### *The Definition of Nahw Linguistically*

When looking at any word, in the Arabic language, words can convey many meanings or singular meanings. For instance **نحو** can come in the meaning of  **جهة** (direction), take the sentence:

ذهبت نحو فلان: أي ذهبت جهة فلان

“I went in the direction of so and so.”

Another meaning can be **المثل** which means to create a likeness between two things:

محمد نحو علي: أي محمد مثل علي

meaning, Muhammad is like Ali.

Consider this poem which compiles linguistic meanings for Nahw.

### *Poetry On The Different Meanings of Nahw Linguistically*

النحو سُتْ معانٍ : قصدنا جهة ... مثلٌ و بعضٌ، قسمٌ ثم مقدارٌ

كَنْهُو قَوْلُكَ يَمْمَنْ نَحْوَ كَاظِمَةٍ ... وَ انْجُ الضَّرِيحَ الَّذِي تَعْلُوَهُ أَنْوَارُ  
وَ مَرْغُ الْخَدَّ نَحْوَ الْأَلْفِ مَكْتَحِلًا ... بَنْحُو تُرْبَ شَذَاهَ ثَمَّ مِعْطَارُ  
عَسَكَ تُكَتَّبُ فِي نَحْوِ الَّذِينَ نَجَوا ... يَوْمَ الْمَعَادِ وَ لَمْ تَمْسِكُهُمُ النَّارُ

Nahw has 6 meanings: to make an intention towards something, Direction, Like, Some, Category, and Amount

كَنْهُو قَوْلُكَ يَمْمَنْ نَحْوَ كَاظِمَةٍ: أَيْ كَمْثَلُ قَوْلُكَ يَمْمَنْ جَهَّةَ كَاظِمَةٍ

Like you saying “Direct yourselves towards the area near Madinah”

The word كاظمة = the area near Medina

وَ انْجُ الضَّرِيحَ الَّذِي تَعْلُوَهُ أَنْوَارُ: أَيْ اقْصَدْ

Intend towards the grave upon which there light.

وَ مَرْغُ الْخَدَّ نَحْوَ الْأَلْفِ مَكْتَحِلًا: أَيْ مَقْدَارُ الْأَلْفِ

Rub your cheek to the amount of 1000 thousand times while applying Surmah ...

بَنْحُو تُرْبَ شَذَاهَ ثَمَّ مِعْطَارُ: أَيْ بِعَضِ

With some of the sand, whose fragrance is like perfume.

عَسَكَ تُكَتَّبُ فِي نَحْوِ الَّذِينَ نَجَوا ... يَوْمَ الْمَعَادِ وَ لَمْ تَمْسِكُهُمُ النَّارُ

Perhaps, you will be written amongst the category of those saved... On the day of judgment, Untouched by the fire

## ***The Definition of Nahw as a term***

تُطلق كلمة (نحو) في اصطلاح العلماء (علماء النحو) على:

In the terminology of the scholars of the syntax, the word Nahw is used to refer to

العلم بالقواعد التي يُعرف بها أحكام (أحوال) أواخر الكلمات العربية في حال تركيبها: من الإعراب والبناء، وما يتبع ذلك

Nahw is the discipline regarding the rules and guidelines through which the circumstances of the ending of Arabic words are recognized when they are composed in a sentence ie أعراب and بناء and whatever follows the concept of it.

### ***Examples of Nahw In Practice***

For example, consider the word زَيْد, when زَيْد is by itself and not in a sentence it doesn't experience إعراب or بناء, rather when it is composed in a sentence it experiences it.

For instance consider these three words: "صَرَبَ" (he hit), "زَيْد" (Zayd), and "عَمْرُو" (Amr).

Each word has a clear, literal meaning: "صَرَبَ" means "he hit," "زَيْد" refers to a person, and "عَمْرُو" is another person's name. While these words by themselves might seem like a list without any deeper meaning, when we translate them into English as "Zayd hit Amr," we understand the intended concept. Zayd is the one performing the action, and Amr is the one receiving it. Moreover, these ideas are expressed through two important concepts: الفاعلية (the doer of the action) and المفعولية (the one affected by the action). These hidden meanings are essential for the sentence to make sense. Although the sentence consists of three words, it is the underlying concepts of the doer and the receiver of the action that allow us to grasp the full meaning. Without understanding these hidden elements, the

sentence would fail to convey any complete thought. Therefore, these grammatical meanings give life to the structure of the sentence, ensuring that the intended message is clear.

### ***Understanding Sentence Structure In Nahw***

In the sentence "زید طویل" (Zaid is tall), "Zaid" serves as the subject, and "tall" acts as the predicate. This structure conveys the prediction of Zaid as tall. In every language, there must be a mechanism to express not only the literal meanings of words but also the underlying relationships between them. For instance, when this sentence is translated into English—"Zaid is tall"—we understand more than just the individual words. Zaid is recognized as the subject, and "tall" is the attribute assigned to him, the predicate. Furthermore, these roles are referred to as "المبتدأ" (the subject) and "الخبر" (the predicate). To convey meaning effectively, two essential elements are required in any language. First, the literal meanings of the words must be understood. Without knowing what each word means, no sentence can be formed. Second, the language must possess a mechanism to convey these hidden meanings, such as identifying who or what the subject is and what action or description applies to it.

### ***The Role of I'raab in Arabic***

In Arabic, these hidden meanings are conveyed through structures that assign roles like **الفاعلية** (the subject or doer) and **المفعولية** (the object or recipient of action). Without this mechanism, it would be impossible for a language to convey complex ideas effectively, rendering it unable to serve its purpose. Therefore, the capacity to pinpoint the subject, object, or predicate is fundamental for any language to function and convey meaning. If a language lacks this, it cannot properly be considered a complete or functional language. In languages like English and Urdu, mechanisms such as word sequence and extra words help determine the grammatical roles of words within a sentence. For instance, in

English, the sentence "Zaid hit Amr" follows a sequence where "Zaid" is the subject (doer) and "Amr" is the object (receiver of the action). In Urdu, extra words like "ne" and "ko" serve to clarify these roles. In the sentence "Zaid ne Amr ko mara," "ne" indicates that Zaid is the subject (فاعل), and "ko" shows that Amr is the object (مفعول به). This structure allows for understanding who is performing the action and who is receiving it.

However, the mechanism that Arabic uses is different. Arabic relies on a system called "إعراب" (I'raab), **which modifies the endings of words to assign grammatical roles**. Instead of using extra words or rigid word order, Arabic changes the last letter or adds specific signs (علامات) to indicate whether a word is the subject (فاعل), the object (مفعول به), or another role. For example, in the sentence "ضرب زيد عمر" (Zaid hit Amr), if Zaid is the doer, a dhamma is placed at the end of زيد to indicate that he is the doer. Similarly, if Amr is the object, a fatha is added to the end of عمر to mark him as the one being hit. This system allows flexibility in word order while maintaining clarity of meaning.

By manipulating the I'raab, the meaning can remain consistent even if the word order changes. For instance, "ضرب زيد عمر" (Zaid hit Amr) can be restructured as "عمر ضرب زيد" (Zaid hit Amr) simply by changing the order of the words, without altering the إعراب will convey the meaning. As a result, this gives Arabic a unique flexibility and eloquence that other languages, which rely more heavily on word order or extra words. Rather, In Arabic, I'raab allows for fewer words while maintaining clear and nuanced meanings, making it a highly efficient linguistic system.

Furthermore, since it is known that the purpose of introducing the mechanism of إعراب was in order to determine فاعلية or مفعولية. If we take into account, certain words which do not require إعراب due to the fact that they cannot play the essential grammatical roles of a فاعل (subject), مفعول به (object), مبتدأ (subject in nominal sentences), or خبر (predicate). Such words have a fixed role that is not influenced by their position in the sentence, and there is no need to distinguish them through I'raab. For example, the word في cannot become the فاعل or the مفعول

٤، as it is a preposition that does not function as a subject or object. Since "فِي" does not experience this mechanism therefore, it is exempt from إعراب and labeled حروف الجار مبني (Non changing). This is why certain words in Arabic, like حروف الجار مبني, are referred to as "مبني", meaning they remain in their original form and do not undergo I'raab. The wisdom behind this lies in the nature of these words: they serve specific functions that do not involve the grammatical roles that need to be distinguished, so they do not require the changes in form that I'raab provides. For this reason the words which can play any of these roles are considered معرب and on the contrary they are considered مبني. The science of Nahw teaches you what words are معرب and مبني, and it teaches you how words will experience إعراب.

### ***Nahw Compared To Sarf***

Take the word ضَرَبَ and change it to ضُرَبَ. Any alteration in the beginning or middle of the word is unrelated to the science of Nahw, even when dealing with أسماء (nouns). Nahw does not concern itself with the structure (بنية) of the word. Instead, matters related to the structure and form of a word fall under the science of Sarf. In this example, Nahw would explain that ضَرَبَ is مبني على الفتح (built upon fathah), as Nahw focuses on the endings of words.