

Introduction to Arabic Grammar

Lesson 7



tasneeminstitute
ENRICHING THE SOUL

Types of Declinable Nouns أقسام الأسماء المعربة

أقسام الأسماء المعربة – Types of declinable *isms*

These are of two types:

1. مُنْصَرَفٌ

Definition: It is an *ism* which does **not** have two causes from amongst the nine causes that prevent declension (أسبابُ مَنْعِ الصَّرْفِ) **or** one such cause, which is equivalent to two.

- It accepts all *harakaat* as well as *tanween*.

2. غَيْرُ مَنْصَرَفٍ

Definition: It is an *ism* which has two causes from amongst the nine causes that prevent declension (أسبابُ مَنْعِ الصَّرْفِ) **or** one such cause which is equivalent to two.

- Such an *ism* does not accept a *kasrah* and never gets a *tanween*. In حالةُ الجَرِّ, it gets a *fathah* in place of a *kasrah*.

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أسباب منع الصَّرفِ

There are nine reasons/causes which prevent *i'raab* changes. Each one of these has its own conditions, which must exist for it to be a cause. The nine causes are as follows:

1. عَدْلٌ
2. وَصْفٌ
3. عِلْمٌ
4. تَأْنِيثٌ
5. عُجْمَةٌ
6. تَرْكِيبٌ
7. أَلْفٌ وَنُونٌ زَائِدَتَانِ
8. وَزْنٌ فِعْلٍ
9. جَمْعٌ مُنْتَهَى الْجُمُوعِ

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1. عَدْلٌ: It refers to the case when an اِسْمٌ gives up its original form to assume a new form.

عَدْلٌ is of two types:

i. عَدْلٌ تَحْقِيقِيٌّ: It refers to the case when an اِسْمٌ has an original.

e.g. In the case of ثَلَاثٌ (three and three together), the original is ثَلَاثَةٌ وَثَلَاثَةٌ.

ii. عَدْلٌ تَقْدِيرِيٌّ: It refers to the case when it is assumed that an اِسْمٌ had an original because it is used as غَيْرٌ مُنْصَرَفٍ by the Arabs.

e.g. The Arabs use عُمَرُ as غَيْرٌ مُنْصَرَفٍ. However, there is only one apparent cause, عَلَمٌ. Therefore, in order to keep the grammar rule intact, it is assumed that the second cause is عَدْلٌ and the original for عُمَرُ was عَامِرٌ.

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2. صِفَةٌ/وَصْفٌ: There can be two cases when an إِسْمٌ which is a صِفَةٌ would be *ghayr munsarif*.

These are as follows:

i. The صِفَةٌ was originally devised to give a descriptive (وَصْفِيٌّ) meaning. If such a صِفَةٌ is on the *wazn* of (أَفْعَلٌ), and does not accept *taa* for its مُؤَنَّثٌ, it will be *ghayr munsarif*.

e.g. أَحْمَرٌ red أَخْضَرٌ green

ii. The صِفَةٌ has أَلْفٌ وَ نُونٌ زَائِدَتَانِ. Its conditions are given below in (7).

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3. عَلَمٌ: It refers to the case when an إِسْمٌ is a proper noun (name of a person, place or thing).

e.g. فَاطِمَةٌ female name

حَضْرَمَوْتُ name of a region in Yemen

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4. تَأْنِيثٌ: It refers to the case when an إِسْمٌ is a feminine proper noun (عَلْمٌ) with one of the following characteristics:
- i. It ends with a round ة. For example, طَلْحَةُ مَكَّةُ
 - ii. It does not end with a round ة and has more than three letters. For example, زَيْنَبُ.
 - iii. It is a non-Arabic three-letter word and the middle letter is سَاكِنٌ. For example, مِصْرُ.

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Note:

- All *isms* ending in الأَلِفُ الْمَقْصُورَةُ (ى) or الأَلِفُ الْمَمْدُودَةُ (اء) are feminine.
e.g. حُبْلَى pregnant
حَمْرَاءُ red
- Presence of الأَلِفُ الْمَقْصُورَةُ (ى) or الأَلِفُ الْمَمْدُودَةُ (اء) is **equivalent to two reasons.**

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5. عُجْمَةٌ: It refers to the case when a word which is a proper noun (عَلَمٌ) in a non-Arabic language, has either

- more than three letters

e.g. إِبْرَاهِيمُ

or

- has three letters and the middle letter is مُتَحَرِّكٌ. e.g. شَتْرُ (name of a fort)

- Thus, نُوحٌ is *munsarif* because its middle letter is not مُتَحَرِّكٌ.

Note: The difference between نُوحٌ and مِصْرٌ is that مِصْرٌ is a feminine *ism* because of it being the name of a country, while نُوحٌ is not a feminine *ism*. Thus, مِصْرٌ is *ghayr munsarif* because of تَأْنِيثٌ and عَلَمٌ, while نُوحٌ is *munsarif* because it only has عَلَمٌ. عُجْمَةٌ does not apply to either.

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6. تَرْكِيْبٌ: It refers to the case when a word is a combination of two words. This word must be a proper noun (عَلْمٌ).

e.g. بَعْلَبَكُّ name of a city in Lebanon

حَضْرَمَوْتُ name of a region in Yemen

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7. أَلِفٌ وَنُونٌ زَائِدَتَانِ: It refers to the case when an إِسْمٌ ends with an أَلِفٌ and نُونٌ (ـَانِ) and one of the following is true:

i. The أَلِفٌ and نُونٌ appear at the end of a proper noun (عَلْمٌ).

e.g. عُمَرَانُ عِمْرَانُ

Note: Thus, the word سَعْدَانُ (grass) is not *ghayr munsarif* because it is not a proper noun.

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- ii. The أَلِفٌ and نُونٌ appear at the end of such a صِفَةٌ whose feminine is **not** on the وَزْنٌ of فَعْلَانَةٌ.

e.g. سَكْرَانٌ intoxicated عَطْشَانٌ thirsty

Their feminines are **not** on the وَزْنٌ of فَعْلَانَةٌ.

Note: Thus, the word نَدْمَانٌ is not *ghayr munsarif* because its feminine (نَدْمَانَةٌ) is on the *wazn* of فَعْلَانَةٌ.

- If the أَلِفٌ and نُونٌ are not extra or added (i.e. not زَائِدَتَانِ) but are part of the original letters of the word, then it will not be *ghayr munsarif*. For example, شَيْطَانٌ.

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8. وَزْنُ فِعْلٍ: It refers to the case when a proper noun (عَلْمٌ) is on the *wazn* of a فِعْلٌ or when a صِفَةٌ is on the *wazn* of أَفْعَلٌ.

e.g. لَسْتَ بِأَسْبَقَ مِنْ أَحْمَدَ You are not more advanced/ahead than Ahmad.

Here, أَحْمَدَ is an عَلْمٌ and is on the *wazn* of the *fi'l* أَفْعَلٌ , and أَسْبَقَ is a صِفَةٌ and is on the *wazn* of the verb أَفْعَلٌ. Therefore, these two are *ghayr munsarif*.

e.g. جَاءَ يَزِيدُ Yazeed came.

Here, يَزِيدُ is an عَلْمٌ and is on the *wazn* of the *fi'l* يَفْعَلُ.

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9. جَمْعٌ مُنْتَهَى الْجُمُوعِ: It is a plural which has, after the أَلِفُ الْجَمْعِ (*alif* of plural), one of the following:

- | | |
|--|------------------------|
| i. two <u>مُتَحَرِّكٌ</u> letters. | e.g. مَسَاجِدُ mosques |
| ii. one <u>مُشَدَّدٌ</u> letter. | e.g. دَوَابُّ animals |
| iii. three letters, the middle letter being <u>سَاكِنٌ</u> . | e.g. مَفَاتِيحُ keys |

Note:

- If any of the above words ends with a round ة, it will not be *ghayr munsarif*.
e.g. صَيَاقِلَةٌ polishers
- جَمْعٌ مُنْتَهَى الْجُمُوعِ is equivalent to two reasons/causes.

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General Note: A *ghayr munsarifism* will get a *kasrah* in حالة الجرّ in the following cases:

- when it is مُضَافٌ. e.g. صَلَّيْتُ فِي مَسَاجِدِهِمْ I prayed in their mosques.
- when it has ال before it. e.g. ذَهَبْتُ إِلَى الْمَقَابِرِ I went to the graves.

Case Endings (I'rab) of Various Declinable Nouns

We begin this section by defining some terms. Then, we will outline the *i'raab* of each of the various types of *mu'rab isms*.

الْإِسْمُ الصَّحِيحُ: It is an إِسْمٌ which does not end with any of the حُرُوفُ الْعِلَّةِ (ي - ا - و).

e.g. رَجُلٌ man

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السُّكُونُ: It is an إِسْمٌ which ends with a و or ي preceded by a سُكُونٌ.

e.g. دَلْوٌ bucket

ظَبْيٌ deer

Case Endings (I'rab) of Various Declinable Nouns

الْأَسْمَاءُ السِّتَّةُ الْمَكْبَرَةُ: These are six *isms* which are not in their diminutive form (مُصَغَّرٌ). These are as follows:

أَبٌ	father	فَمٌ	mouth
أَخٌ	brother	هَنْ	something insignificant
حَمٌ	brother-in-law	ذُو (plural: أُوْلُو)	someone who possesses something

Case Endings (I'rab) of Various Declinable Nouns

(ى) الْأَلِفُ الْمَقْصُورَةُ: It is an إِسْمٌ which ends with an

e.g. مُوسَى

الْأِسْمُ الْمَنْقُوصُ: It is an إِسْمٌ which ends with a ي preceded by a *kasrah*.

e.g. الْقَاضِيُ the judge

Note: It should be remembered that the ي is visible in an إِسْمٌ مَنْقُوصٌ when it is مَعْرِفَةٌ.

When it is نَكِيرَةٌ, the ي is not visible, e.g. الْقَاضِيُ becomes قَاضٍ. However, in حَالَةُ النَّصْبِ, it does become visible, e.g. رَأَيْتُ قَاضِيًا (I saw a judge).

Case Endings (I'rab) of Various Declinable Nouns

Before we list the *i'raab* of each of the various types of *mu'rab isms* in a table, it would be useful to remember that a simple method of illustrating different *i'raab* is to make three sentences on the following pattern:

حَالَةُ الرَّفْعِ

جَاءَ زَيْدٌ

Zayd came.

حَالَةُ النَّصْبِ

رَأَيْتُ زَيْدًا

I saw Zayd.

حَالَةُ الْجُرِّ

مَرَرْتُ بِزَيْدٍ

I passed by Zayd.

In these three sentences, the word زَيْدٌ is displaying the different *i'raab* according to the changing state (حَالَةٌ). Thus, it has a *dammah* in حَالَةُ الرَّفْعِ, and a *fathah* in حَالَةُ النَّصْبِ, and a *kasrah* in حَالَةُ الْجُرِّ.

Case Endings (I'rab) of Various Declinable Nouns

إِعْرَابُ أَقْسَامِ الْأَسْمَاءِ الْمُعْرَبَةِ

<i>Ism</i> Type	حَالَةُ الرَّفْعِ	حَالَةُ النَّصْبِ	حَالَةُ الْجَرِّ	Examples for each state
الْمُفْرَدُ الْمُنْصَرَفُ الصَّحِيحُ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	مَرَرْتُ بِزَيْدٍ رَأَيْتُ زَيْدًا جَاءَ زَيْدٌ
الْمُفْرَدُ الْقَائِمُ مَقَامَ الصَّحِيحِ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	مَرَرْتُ بِظَنِّي رَأَيْتُ ظَنِيًّا هَذَا ظَنِّيُّ
الْجَمْعُ الْمَكْسَرُ الْمُنْصَرَفُ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	قُلْتُ لِرِجَالٍ رَأَيْتُ رِجَالًا هُمْ رِجَالٌ
غَيْرُ الْمُنْصَرَفِ	ضَمَّةٌ	فَتْحَةٌ	فَتْحَةٌ	مَرَرْتُ بِعُمَرَ رَأَيْتُ عُمَرَ جَاءَ عُمَرُ

Case Endings (I'rab) of Various Declinable Nouns

الأَسْمَاءُ السِّنَّةُ الْمَكْبَرَةُ						
a. When مُضَافٌ to any <i>ism</i> besides the <i>ي dameer</i> .	و	ا	ي	جَاءَ أَبُوكَ	رَأَيْتُ أَبَاكَ	مَرَرْتُ بِأَبِيكَ
b. When مُضَافٌ to the <i>ي dameer</i> .	hidden	hidden	hidden	جَاءَ أَبِي	رَأَيْتُ أَبِي	مَرَرْتُ بِأَبِي
c. when not مُضَافٌ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	جَاءَ أَبٌ	رَأَيْتُ أَبًا	مَرَرْتُ بِأَبٍ

Case Endings (I'rab) of Various Declinable Nouns

الْمُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ		hidden	hidden	hidden	جَاءَ زَمِيلِي	رَأَيْتُ زَمِيلِي	مَرَرْتُ بِزَمِيلِي
الِاسْمِ الْمَقْصُورِ		hidden	hidden	hidden	جَاءَ مُوسَى	رَأَيْتُ مُوسَى	مَرَرْتُ بِمُوسَى
الِاسْمِ الْمَنْقُوصِ	مَعْرِفَةٌ	hidden	فَتْحَةٌ	hidden	جَاءَ الْقَاضِي	رَأَيْتُ الْقَاضِي	مَرَرْتُ بِالْقَاضِي
	نَكْرَةٌ	hidden	فَتْحَةٌ	hidden	جَاءَ قَاضٍ	رَأَيْتُ قَاضِيًا	مَرَرْتُ بِقَاضٍ

Case Endings (I'rab) of Various Declinable Nouns

الْمُثَنَّى	ـَانِ	ـَيْنِ	ـَيْنِ	جَاءَ رَجُلَانِ	رَأَيْتُ رَجُلَيْنِ	مَرَرْتُ بِرَجُلَيْنِ
اِثْنَانِ (masculine)	ـَانِ	ـَيْنِ	ـَيْنِ	جَاءَ اِثْنَانِ	رَأَيْتُ اِثْنَيْنِ	مَرَرْتُ بِاِثْنَيْنِ
اِثْنَتَانِ (feminine)						
كِلَا (masculine)				جَاءَ		
كِلْتَا (feminine)	ـَا	ـَيِ	ـَيِ	كِلَاهُمَا	رَأَيْتُ كِلَيْهِمَا	مَرَرْتُ بِكِلَيْهِمَا
(مُضَافٌ إِلَى الضَّمِيرِ)						

Case Endings (I'rab) of Various Declinable Nouns

<i>Ism</i> Type	حَالَةُ الرَّفْعِ	حَالَةُ النَّصْبِ	حَالَةُ الْجَرِّ	Examples for each state		
جَمْعُ الْمُؤَنَّثِ السَّالِمِ	ـَاتٌ	ـَاتٍ	ـَاتٍ	هُنَّ مُسْلِمَاتٌ	رَأَيْتُ مُسْلِمَاتٍ	مَرَرْتُ بِمُسْلِمَاتٍ
جَمْعُ الْمَذْكَرِ السَّالِمِ	ـُونَ	ـِينَ	ـِينَ	جَاءَ مُسْلِمُونَ	رَأَيْتُ مُسْلِمِينَ	مَرَرْتُ بِمُسْلِمِينَ
عِشْرُونَ إِلَى تِسْعُونَ – سِنُونَ	ـُونَ	ـِينَ	ـِينَ	جَاءَ عِشْرُونَ رِجَالًا	رَأَيْتُ عِشْرِينَ رِجَالًا	مَرَرْتُ بِعِشْرِينَ رِجَالًا
أَوْلُو (plural of ذُو)	ـُو	ـِي	ـِي	جَاءَ أَوْلُو مَالٍ	رَأَيْتُ أَوْلِيَّ مَالٍ	مَرَرْتُ بِأَوْلِيَّ مَالٍ
جَمْعُ الْمَذْكَرِ السَّالِمِ (مُضَافٌ إِلَى يَاءِ الْمُتَكَلِّمِ)	hidden	ـِي	ـِي	هَؤُلَاءِ مُسْلِمِيَّ	رَأَيْتُ مُسْلِمِيَّ	مَرَرْتُ بِمُسْلِمِيَّ

Relative Adjective الإِسْمُ الْمَنْسُوبُ

Relative adjective – الإِسْمُ الْمَنْسُوبُ

Definition: It is that إِسْمٌ which shows something or someone to be related to it.

e.g.	بَغْدَادِيٌّ	someone or something from Baghdad
	صَرَفِيٌّ	an expert in morphology
	نَحْوِيٌّ	an expert in Arabic grammar
	هِنْدِيٌّ	someone or something from India

Relative Adjective الإِسْمُ الْمَنْسُوبُ

Rules for creating الإِسْمُ الْمَنْسُوبُ:

To show this relation, a *kasrah* (يَاءُ التَّسْبِيبِ الْمَشَدَّدَةُ) preceded by a *kasrah* is added at the end of the *ism* after affecting the following changes, if needed:

1. If a three-letter or a four-letter إِسْمٌ ends with an (أَلِفٌ مَقْصُورَةٌ), then (أَلِفٌ مَقْصُورَةٌ) should be changed to a و.

e.g. عَيْسَى becomes عَيْسَوِيٌّ

Note: In the case of a five-letter إِسْمٌ, the (أَلِفٌ مَقْصُورَةٌ) should be dropped.

e.g. مُصْطَفَى becomes مُصْطَفِيٌّ

Relative Adjective الإسم المنسوب

2. If an إسم ends with an الألف الممدودة (اء), then the ء should be changed to a و.

e.g. سماء becomes سماوي

3. That إسم which already ends with a ي does not require ياء النسبة.

e.g. شافعي would remain as is.

4. The round ة at the end of an إسم should be dropped.

e.g. مكة becomes مكّي فاطمة becomes فاطمي

5. The round ة and ي of an إسم which appears on the وزن of فعيلة and فعيلة should be dropped.

e.g. مدينة becomes مدني جهيئة becomes جهني

Relative Adjective الإِسْمُ الْمَنْسُوبُ

6. In case of the اِسْمٌ which appears on the وَزْنُ of فَعِيلٌ and ends with a ي, the first ي should be changed to a و preceded by a *fathah*, and the second ي should be dropped.

e.g. عَلِيٌّ (عَلِيٌّ) becomes عَلَوِيٌّ

7. If the fourth letter of an اِسْمٌ is a ي preceded by a *kasrah*, then the ي can be dropped or it can be changed to a و.

e.g. دِهْلِيٌّ becomes دِهْلِيٌّ or دِهْلَوِيٌّ

Relative Adjective الإِسْمُ الْمَنْسُوبُ

8. If an original letter from the end of an **إِسْمٌ** was dropped, it should first be brought back, and then, the **إِسْمٌ مَنْسُوبٌ** should be made.

e.g. **أَبٌ** (originally **أَبُو**) becomes **أَبُوِي**
 أَخٌ (originally **أَخُو**) becomes **أَخُوِي**
 دَمٌ (originally **دَمُو**) becomes **دَمُوِي**

9. Some words do not follow any particular rule. They are based on usage.

e.g. **نُورٌ** becomes **نُورَايِي** **حَقٌّ** becomes **حَقَايِي**