

DREAM NOTES 2 ISM (NOUN) :-

Out of the the three types of words in Arabic we will study the Ism first. When studying ism we come across its properties. There are four properties that help us determine the meaning of the Ism used. These four properties are as follows,

- Status of an ism اعراب
- Number عدد
- Gender جنس
- Type وسعة

We will start by discussing each property separately in detail.

2.1 STATUS اعراب :-

The status of an ism in the English language is determined by its placement in the sentence. Opposed to Arabic in which the status has nothing to do with placement but rather the changes happening at the end of the word. These changes indicate its status(role) in any given sentence, we shall discuss these changes in our following discussion.

The literal meaning of I'raab is to,

“ Make something arabic ”.

In arabic grammatical terminology it is not the harakaat that are called I'raab. These harakaat basically function as the vowels in the english language.

I'raab is basically the status of the ism determined by the harakaat on the last letter of the ism or extra letters at the end. It can also be defined as,

“ The changes in an ism which do not change its meaning but only the harakaat or the ending of that ism is called l'raab. “

HOW TO TELL THE STATUS OF AN ISM ? :-

Every ism can either be in any of the following status

Status (English Equivalent)	Arabic Terminology
DOER (SUBJECT)	Rafa , marfooa رَفَع ، مَرْفُوع
DETAIL (OBJECT)	Nasb, mansoob. نَصَب ، مَنْصُوب
AFTER THE WORD 'OF' (POSSESSIVE) Or AFTER HOJ	Jarr, majroor جَرّ ، مَجْرُور

For example,

Hamid read the book (Hamid is DOER)

Saeed greeted Hamid (Hamid is DETAIL)

Saeed read Hamid's notes (notes of Hamid) (Hamid is AFTER OF)

Isms are by default in the Raf' Status until and unless there is a reason for them to be in Nasb or Jarr status. Isms can only be in the above mentioned three states. There is no fourth state.

WAYS TO DETERMINE STATUS :-

There are basically two ways to determine what the status of the Ism (known as اعراب in the Arabic language) is and they are,

1} ENDING SOUNDS: -

By Ending Sounds, we mean that it is the state where in the Singular form, the sound made by the “Harakah” on the last letter of the word, shows the status of the singular ism.

Alternative Suggestion for above definition:

“Ending sounds is a method used to determine the status of Singular ism’s only. Ending sound is basically the sound of the “Harakah” on the last letter of the Singular Ism.”

a) Dammah/Dammatain [Harakah : ُـ ُـ Sound: ‘u’ / ‘un’] at the end of the singular noun denotes **Raf**

Example **قَلَمٌ** (A Pen) and **الْكِتَابُ** (The Book)

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ (٨) سورة النازعات

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (سورة الفاتحة: ١)

b) Fatah/Fathatain [Harakah : َـ َـ Sound: ‘a’ / ‘an’] at the end of a singular noun shows **Nasb** status

Example **رَجُلًا** (A Man) and **الْعَرْشَ** (The Throne)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (البقرة: ٣٠)

c) Kasrah/Kasratain [Harakah : ِـ ِـ Sound: ‘e’ / ‘in’] at the end of the singular Ism shows the **Jarr** status

Example **جَمَلٍ** (A Camel) and **الْصِّرَاطِ** (The Path)

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) سورة العلق

وَالنَّيْنِ وَالزَّيْتُونِ (١) سورة التين

Note: Ending sound for singular feminine isms is similar to singular masculine, except that it ends with a ة

For e.g. سَيَّارَةٌ / السَّيَّارَةُ (Raf')

سَيَّارَةٌ / السَّيَّارَةُ (Nasb)

سَيَّارَةٌ / السَّيَّارَةُ (Jarr)

2} ENDING COMBINATIONS: -

By Ending Combination we mean that except for the Ending Sounds in the Singular Ism all the DUAL and PLURAL Masculine Isms as well as the FEMININE PLURAL Isms have different forms of changes that tell us what their status is. We shall see them as follows

Alternative definition:

“Ending combination is a method used to determine the status of DUAL and PLURAL ism’s only. Each of these ism’s (i.e. DUAL masc., DUAL fem., PLURAL masc., PLURAL fem.) have a unique ending combination which tells us what their status is.”

We shall see them as follows.

- Raf' Status Indicators,

- ❖ It is أَنْ (aani) in the dual word مُسْلِمَانِ (Two Muslims) and the

- أ (aa) in the dual word مُسْلِمَاتٍ

The dual feminine version is similar to dual masculine version, except there is an extra ت at the end i.e. تَانِ (taani) or تَا (taa)

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (آل

عمران: ١٢٢)

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (البقرة: ١٢٨)

- ❖ It is the **ون** (oona) in the plural word **مُسْلِمُونَ** (Muslims) and the **و** (oo) in the plural word **مُسْلِمُو**

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا **عَاكِفُونَ** (الأنبياء: ٥٢)

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ **الْمُسْلِمِينَ** (الأنعام: ١٦٣)

- ❖ It is **آت** (aatun) in the feminine plural word **مُسْلِمَاتٌ** and the **آت** (aatu) in the Feminine plural word **مُسْلِمَاتٌ**

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ **فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا (النساء: ٣٤)**

- **Nasb & Jarr Status Indicators,**

In order to know whether the ism in the AAYAH or sentence is nasb or Jarr we will need to see the reason in the context.

- ❖ It is **بين** (aine) in the dual word **مُسْلِمَيْنِ** (two muslims) as well as **ني** in the dual word **مُسْلِمَي**

The dual feminine version is similar to dual masculine version, except there is an extra ت at the end i.e. تَيْنِ (tayni) or تِي (tay) .

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ (الرحمن: ١٧)
3:13 قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّوَّابَاتِ

- ❖ It is the **يِنَ** = (eena) in the word **مُسْلِمِينَ** (Muslims) as well as **يِ** = (ee) in the word **مُسْلِمِي**

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (البقرة: ٨)

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمْ مُؤْمِنِينَ (البقرة: ٩١)

- ❖ It is the **آتِ** in the word **مُسْلِمَاتِ** in the feminine plural and **آتِ** in the word **مُسْلِمَاتِ**

عَسَىٰ رَبُّهُ إِن طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّمَّنْ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا (التحریم: ٥)

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (الأحزاب: ٣٥)

IMPORTANT NOTE :-

1. Note that for dual and plural ism's, the Nasb and Jarr versions look the same (refer Muslim Chart which is listed below)
2. Whenever we try to find the status of an ism it is always important to remember to look for the ENDING COMBINATION first and if we don't find it only then look for ENDING SOUNDS.

To illustrate the importance of above point, let's look at the feminine plural ism **مُسْلِمَاتٍ** or **المُسْلِمَاتِ** Now if you just look at the Ending Sound i.e. sound of the harakah on the last letter, the 'in'/'e' sound may lead you to the conclusion that this ism is in Jarr status, while in reality there is an ending combination **ات** and the 'aatin/aati' ending combination sound denotes that this ism is either in Nasb or Jarr status. Hence first look at the Ending Combination and if there is no Ending Combination found, only then look at Ending Sounds.

3. Isms with the masculine ending combinations are referring to people. They are not used to refer to stuff. Whereas the feminine ending combinations are used for females as well as objects for example **آيَاتٌ**

LIGHT, HEAVY or IRRELEVANT STATUS OF ISMS :-

An ism can either be Light or Heavy. All Isms are by default HEAVY meaning an ism is always heavy until and unless there is a reason for it to be light

In order to make a Heavy Ism light we need to remove the extra 'n' sound from the end of the Heavy Ism by either dropping the tanween or dropping the noon at the end. **Making a heavy ism light does not change its meaning nor status.** We can do this by,

1. Removing the tanween from the end of the Ism

E.g. كِتَابٌ [Heavy] كِتَابٌ [Light] as in كِتَابُ اللَّهِ

2. Removing the extra ن at the end of the ism

E.g. كِتَابَيْنِ [Heavy] كِتَابِي [Light] as in كِتَابِيهِ

If the Ism has اَل on it or in other words is معرف باللام then we won't term it as Heavy or Light. The reason is that ال is related to the type of an ism whereas light and heavy are related to the status of the ism

Reasons For Ism to be Light :-

In the arabic language there are only four reasons which compel an Ism to become Light. These are,

1. Categorical Negation لا نافيةٌ لِلْخِنْسِ
2. Partially Flexible Isms. غير منصرف أسماء
3. Mudaf مضاف
4. Munada منادى

Light verses heavy is related to the status of an ism as it let's the ism be

1. A mudaf

2. A munada
3. A partially flexible ism
4. An absolute negation

Because by default an ism is Heavy,
so for the following 4 reasons the ism is made light.

It has nothing to do with Al.

For example

Heavy ism طَالِبُ طَالِيَانِ طَالِيُونِ

Light Isms طَالِبًا طَالِيَا طَالِيُو

Thats why when an ism has ال we don't say Light or heavy we say irrelevant

Being generic (common) name or a specific (proper) name

is related to the type a separate property of an ism. The only thing common between the two is that Al makes the ism drop the tanveen but is different because Al does not make the extra noon at the end drop.

Common Isms

طَالِبٌ طَالِبَانِ طَالِبُونَ

Proper Isms

الطَّالِبُ الطَّالِبَانِ الطَّالِبُونَ

A Light ism طَالِبٌ drops tanveen without an Al

A proper Ism الطَّالِبُ drops tanveen with Al

MUSLIM CHART :-

PLURAL جمع	DUAL مثني	SINGULAR مفرد	STATUS اعراب	
مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	Raf'	Heavy
مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا	Nasb	H
مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمٍ	Jarr	H
مُسْلِمَاتٍ	مُسْلِمَتَانِ	مُسْلِمَةً	R	H
مُسْلِمَاتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةً	N	H
مُسْلِمَاتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةً	J	H
مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	R	Light
مُسْلِمِي	مُسْلِمَي	مُسْلِمٍ	N	L
مُسْلِمِي	مُسْلِمَي	مُسْلِمٍ	J	L
مُسْلِمَاتٍ	مُسْلِمَاتَا	مُسْلِمَةً	R	L
مُسْلِمَاتٍ	مُسْلِمَاتِي	مُسْلِمَةً	N	L

مُسَلِّمَاتِ	مُسَلِّمَتِي	مُسَلِّمَةٍ	J	L
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CATEGORIES OF ISMS ACCORDING TO FLEXIBILITY :-

Isms can also be categorized according to the degree of their flexibility. By flexibility we mean,

“ This flexibility refers to the ability of an ism to adapt its ending appropriately to one of the three l'rab states.”

Flexibility has no effect on l'rab or meaning of the Ism. According to flexibility the Ism can be divided into three categories,

1. Flexible- the normal noun **معرب**
2. Non-flexible or Inflexible. **مبني**
3. Partially Flexible **غَيْرُ مُنْصَرَفٍ**

1. FLEXIBLE ISMS **معرب منصرف اسماء :-**

Those nouns that adapt their ending according to each state i.e. their ending changes in all three states are called Fully Flexible Isms. These account for roughly 80% to 85% of the words in Arabic language.

Jarr Status	Nasb Status	Raf' Status
زَيْدٍ	زَيْدًا	زَيْدٌ
كِتَابٍ	كِتَابًا	كِتَابٌ
صِرَاطٍ	صِرَاطًا	صِرَاطٌ

In the Nasb state when the last letter has FATHATAIN (ُ) then there is an addition of ALIF (ا) as well, as seen in the table above. But there are two exceptions to this rule.

- a. Isms ending with TAA MARBOOTA (ة) do not take alif after Fathatain.

Jarr Status	Nasb Status	Raf' Status
جَنَّةٍ	جَنَّةٍ	جَنَّةٍ
آيَةٍ	آيَةٍ	آيَةٍ
مُطْمَئِنَّةٍ	مُطْمَئِنَّةٍ	مُطْمَئِنَّةٍ

- b. Isms ending with Hamza (ء) as well as those Isms where there is an ALIF before the Hamza (اء), for example

Jarr Status	Nasb Status	Raf' Status
سَمَاءٍ	سَمَاءٍ	سَمَاءٍ
مَاءٍ	مَاءٍ	مَاءٍ
جَزَاءٍ	جَزَاءٍ	جَزَاءٍ

Flexibility of a word is decided by the ending sounds

1. Fully flexible isms

if its a common ism then

Fully flexible isms will either have un an and in sounds
example

مسلمٌ مسلماً مسلِمٍ

In case of proper isms, if it is

Fully flexible the ending sounds will be u , a and i

المسلمُ المسلمَ المسلمِ

2. NON-FLEXIBLE ISMS مبنی اسماء :-

These Isms do not change structurally but are taken to carry one of the three Irabs. The context of the sentence helps us to identify their status.

Inflexible Isms include the following,

- a. Pointing Nouns
- b. Relative Nouns
- c. Isms ending in Alif { ا } e.g.
- d. Pronouns

Jarr Status	Nasb Status	Raf' Status
ذلك	ذلك	ذلك
الذي	الذي	الذي
هذا	هذا	هذا

3.PARTIALLY FLEXIBLE ISMS :-

These account for upto 13% Isms in the Arabic Language that take on two changes for the three states. PF Isms have two restrictions,

- They cannot be Heavy (no extra 'n' sound)
- They cannot take Kasrah (-) in the Jarr Status

As a result the Irab in raf' status has the usual iraab but the Nasb and Jarr status are similar with fatha in both the states. Here these isms do not accept kasrah in the Jarr status

Jarr Status	Nasb Status	Raf' Status
إِبْرَاهِيمَ	إِبْرَاهِيمَ	إِبْرَاهِيمُ
فَاطِمَةَ	فَاطِمَةَ	فَاطِمَةٌ
عُثْمَانَ	عُثْمَانَ	عُثْمَانُ

GROUPS OF PARTIALLY FLEXIBLE ISMS :-

1. Non Arab Names **يُوسُفُ، يُوسُفُ، يُعْقُوبُ، فِرْعَوْنُ** except certain three letter names like **صَالِحٌ، شُعَيْبٌ، هُودٌ، لُوطٌ، نُوحٌ** and **مُحَمَّدٌ**
2. Arabic feminine names **عَائِشَةُ، حَفْصَةُ، فَاطِمَةُ، زَيْنَبُ، مَرْيَمُ** e.t.c.
3. Masculine names ending in Taa Marboota **أَسْمَاءُ، طَلْحَةُ، حُدَيْفَةُ، مُعَاوِيَةُ، حَمْرَةُ** e.t.c.
4. Masculine names ending in "ان" like **عِمْرَانُ، سُلَيْمَانُ** etc.
5. Names of Angels like **جِبْرِيلُ، ميكَالُ، هَارُوتُ، مَارُوتُ** etc.
6. Names of Hell like **جَهَنَّمُ، جَحِيمُ** etc.
7. Names of cities and Countries like **مَكَّةُ، بَاكِسْتَانُ، مِصْرُ، بَابِلُ** etc.
8. Certain three-letter names like **عُمَرُ** etc.
9. Comparative & Superlative adjectives and colors like **أَكْثَرُ، أَسْوَدُ** etc
10. Broken Plurals on the pattern of **مَفَاعِلُ** and **فُعَلَاءُ** except in two conditions like **عُرَبَاءُ، أَمْرَاءُ، شُهَدَاءُ، عُلَمَاءُ، فُقَرَاءُ، مَسَاجِدُ، قَبَائِلُ** etc.
11. Isms that come on the scale of fild for example **يَزِيدُ**

EXCEPTIONS TO THE RULE :-

As was discussed that partially flexible isms usually don't accept kasrah in the jarr state but there are two exceptions to this rule. A partially flexible will be able to accept kasrah under two conditions.

- a. When they have **أَلْ** attached to them

المَسَاجِدُ المَسَاجِدَ المَسَاجِدِ

- b. When they come as Mudaf in an Idafa fragment

مَسَاجِدِ اللَّهِ

Partially flexible isms

In case of common isms we know that partially flexible isms don't accept tanvwen so the ending sounds will be u, a and a

مَسَاجِدُ مَسَاجِدَ مَسَاجِدَ

In case of proper isms we add al but then adding an al makes the partially flexible ism accept kasrah in the jarr status so it will be

المَسَاجِدُ المَسَاجِدِ المَسَاجِدِ

ACTIVITY # 1

Quizlet

<https://quizlet.com/306629589/quiz-for-a1-ch-2-flash-cards/>

ACTIVITY # 2

Write down the three stated for the following Isms,

Jarr Status	Nasb Status	Raf' Status	ISMS
			رَسُول
			يُونُس
			شَهْوَة
			مُسْلِم
			مَرْيَم
			أَسْوَد
			الَّذِينَ
			أَوْلِيَاكَ
			سَوَاء
			آخِر

			صَادِق
			هُؤُلَاءِ
			سُلَيْمَانَ
			شُعَيْب
			مُطَمِّنَةً
			شَيْء
			سُوء
			أَخ
			نِدَاء

ACTIVITY # 3 :-

Identify flexibility as well as the status of the following Isms,

STATUS	FLEXIBILITY	ISMS
		كِتَاب
		مُؤْمِنَاتٌ
		كَافِرَتَيْنِ
		صَالِحَةً
		وَلَدًا

		المُحْسِنَاتِ
		نَائِمَانِ
		صغرى
		دار
		مساجد

ACTIVITY # 3 :-

EC	ES	ISMS
		مُوسَى
		مَرَأَةٌ
		سَائِحَاتٍ
		مَسَاجِدَ

		مُتَّصِدِّقِينَ
		كَافِرَاتَانِ
		سَبْحًا
		فِيئَةٍ

ACTIVITY # 4 :-

Identify the isms given below based on their Flexibility

FLEXIBILITY	ISMS
	سَمَاء
	مَفَاتِحِ
	زَيْدٍ
	هَادٍ
	زَيْنَبٍ

	خَدِيجَةَ
	حَمْرَةَ
	مُحَمَّدَ
	مَكَّةَ
	عَيْنَ