

THE LANGUAGE OF QURAN



And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?
SURAH AL-QAMAR (54:17)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 Arabic Grammar (NAHW)
 @THE LANGUAGE OF QURAN
 العلم لا يأتي إنما يؤتى إليه
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Lesson 4

PROPERTIES OF ISM

التعريف
 الجنس
 الإعراب
 العدد

الإعراب

The status

The three cases

In this characteristic of a ism we will learn about the role of the ism in the sentence. There are only three roles of ism in the sentence and they are:

المَرْفُوعُ/حَالَةُ الرَّفْعِ - when the noun is the subject or the doer of the sentence. It will have a single dhamma or double dhamma(tanween) on the last letter. The noun is said to be in the state of rafa' and will be called as Marfoo'.

Examples:

قَالَ نُوحٌ -Nuh said.(71:21)

وَأَنْشَقَّ الْقَمَرُ -And the moon was split.(54:1)

الْمَنْصُوبُ/حَالَةُ النَّصْبِ - when the noun is the object of the Sentence. It will have a single fatha or double fatha(tanween) on the last letter. The noun is said to be in the state of nasb and will be called as mansoob.

Examples:

جَعَلَ اللَّهُ الْكَعْبَةَ -Allah has made the Ka'bah.(5:97)

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا - He (who) made for you the earth a bed (spread out).(2:22)

الْمَجْرُورُ/حَالَةُ الْجَرِّ - when the noun is preceded by a preposition, It will have a single kasra or double kasra(tanween) on the last letter. The noun is said to be in the state of jar and will be called as majroor.

Examples:

مِنْ شَرِّ مَا خَلَقَ -from the evil of that which He has created.
(113:2)

فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ -then he will lead a life of pleasure.
(101:7)

عَلَى صِرَاطٍ مُسْتَقِيمٍ -on the straight path.(36:4)

These three statuses of noun occur due to various reasons in a sentence. This will be discussed soon Insha'Allah in the next lessons. The study of the different conditions under which a word in a sentence may occur in marfoo' , mansoob, and majroor cases and the relationship of different types of words in a sentence is termed as "NAHW", and is called as العلم النحو in Arabic. Therefore we can say that:

nahw النَّحْو which is syntax. It is "the **arrangement of words** and phrases to create well-formed sentences in a language."

العدد

The number

المفرد-المثنى-الجمع

There are three types of nouns with respects to number. These are:

المُفْرَدُ-The singular

المُتَنَّى-The dual

الْجَمْعُ-The plural

المُفْرَدُ-The singular

المفرد وإعرابه

The three cases of singular nouns have already been discussed:

المَرْفُوعُ وَ عِلَامَتُهُ:the marfoo' state and its sign is single dhamma

Or double dhamma and it is written in arabic as:

مَرْفُوعٌ بِالضَّمَّةِ

- علامة الرفع the sign of rafa' is dhamma.

Example:

مُسْلِمٌ -A muslim(man)

مُسْلِمَةٌ -A muslim(woman)

الْمَنْصُوبُ وَ عِلَامَتُهُ:the mansoob state and its sign is single fatha

Or double fatha on the last letter and it is written in arabic as:

مَنْصُوبٌ بِالْفَتْحَةِ

- علامة النصب the sign of nasb is fatha.

Example:

مُسْلِمًا -A muslim(man)

مُسْلِمَةً -A muslim(woman)

المَجْرُورُ وَ عِلَامَتُهُ: the majrour state and its sign is single kasra or Double kasra on the last letter and it is written in arabic as:

مَجْرُورٌ بِالْكَسْرِ

علامة الجر - the sign of jarr is kasra.

Example:

مُسْلِمٍ -A muslim(man)

مُسْلِمَةٍ -A muslim(woman)

The reasons for why the nouns take these three cases will be explained later insha'Allah.

المثنى-The dual

المثنى وإعرابه

The dual nouns are formed by dropping the tanween from the last letter of the singular noun and putting a fatha on it and then adding :

انِ - in the rafa' state

ينِ - in the nasb state

ينِ - in the jarr state

حالة الرفع

كِتَابٌ كِتَابٍ + ان = كِتَابَانِ

حالة النصب

كِتَابًا كِتَابَ + ين = كِتَابَيْنِ

حالة الجر

كِتَابٍ كِتَابٍ + ين = كِتَابَيْنِ

Examples from Quran:

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۗ وَمَا فَعَلْتُهُ ۗ عَنْ أَمْرِ ۗ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ۝ ٨٢

“And as for the wall, it belonged to **two orphan boys** in the city, and under the wall was a treasure that belonged to them, and their father had been a righteous man. So your Lord willed that these children should come of age and retrieve their treasure, as a mercy from your Lord. I did not do it ‘all’ on my own. This is the explanation of what you could not bear patiently.”

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

For any who fears to stand before his Lord are **two Gardens**.

Notice that the nasb and jar states of dual nouns are same but the context will tell us that whether noun is nasb or jarr. We will be studying how to recognize them in the later lessons insha'Allah.

الجمع - The plural

الجمع وإعرابه

There are two types of plurals in Arabic:

الْجَمْعُ السَّالِمُ -the sound plurals

الْجَمْعُ الْمَكْسَرُ -the broken plurals

الْجَمْعُ السَّالِمُ -the sound plurals:

In the formation of sound plural the original form of the noun does not change. The singular form will retain its form. There are two types of the sound plural:

جمع المذكر السالم -the sound masculine plural

جمع المؤنث السالم -the sound feminine plural

جمع المذكر السالم -the sound masculine plural:

The sound masculine plurals are formed by dropping the tanween from the last letter of the singular noun and adding:

وْنَ - to a singular noun in the rafa' state

يْنَ - to a singular noun in the nasb state

يَنَّ - to a singular noun in the jarr state

As a general rule, the sound masculine plural can only be used for male human beings.

إعراب الجمع المذكر السالم

حالة الرفع-مرفوع

مُسْلِمٌ مُسْلِمٌ+وْنَ = مُسْلِمُونَ

حالة النصب-منصوب

مُسْلِمًا مُسْلِمٍ+يْنَ = مُسْلِمِينَ

حالة الجر-مجرور

مُسْلِمٍ مُسْلِمٍ+يْنَ = مُسْلِمِينَ

the sound feminine plural: جمع المؤنث السالم

The sound feminine plurals are formed by removing the ta marboota from the feminine isms and adding:

اُتُّ - to a singular noun in the rafa' state.

اِئِ - to a singular noun in the nasb state

اِئِ - to a singular noun in the jarr state

To the end of the isms.

إعراب الجمع المؤنث السالم

حالة الرفع-مرفوع

مُسْلِمَةٌ مُسْلِمَةٌ + أَتَتْ = مُسْلِمَاتٌ

حالة النصب-منصوب

مُسْلِمَةٌ مُسْلِمَةٌ + أَتِيَتْ = مُسْلِمَاتٍ

حالة الجر-مجرور

مُسْلِمَةٌ مُسْلِمَةٌ + أَتِيَتْ = مُسْلِمَاتٍ

Examples from the Quran:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ «أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا 33:35

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿2:5﴾

الْجَمْعُ الْمَكْسَرُ - the broken plurals:

Unlike sound plurals where the original form of the word is retained, the singular form breaks in the plural. The broken plural is formed by making internal changes to the structure of the noun. It has no fixed rules for making broken plurals. Sometimes letters are added or deleted or there is an alter in the harakat. All the non-human broken plurals are treated grammatically as singular feminine.

Listed below are some examples of broken plurals.

مُفْرَدٌ Singular	جَمْعٌ Plural	مُفْرَدٌ Singular	جَمْعٌ Plural
وَلَدٌ Boy	أَوْلَادٌ Boys	أَمْرٌ Command/Affair	أُمُورٌ Commands/Affairs
رَبٌّ Lord	أَرْبَابٌ Lords	نَبِيٌّ Prophet	أَنْبِيَاءٌ Prophets
مَالٌ Property	أَمْوَالٌ Properties	رُوحٌ Soul	أَرْوَاحٌ Souls
نَهْرٌ River	أَنْهَارٌ / أَنْهَارٌ Rivers	شَهْرٌ Month	شُهُورٌ / أَشْهُرٌ Months
زَوْجٌ Wife	أَزْوَاجٌ Wives	مَدِينَةٌ City	مُدُنٌ Cities
رِجْلٌ Foot	أَرْجُلٌ Feet	سَفِينَةٌ Ship	سُفُنٌ Ships
عَيْنٌ Eye	عُيُونٌ / أَعْيُنٌ Eyes	قَلْبٌ Heart	قُلُوبٌ Hearts
سَيْفٌ Sword	سُيُوفٌ Swords	جَبَلٌ Mountain	جِبَالٌ Mountains
رَجُلٌ Man	رِجَالٌ Men	بَيْتٌ House	بُيُوتٌ Houses
إِمْرَأَةٌ Woman	نِسَاءٌ / نِسَاءٌ Women	قَلَمٌ Pen	أَقْلَامٌ Pens

Examples from the Quran:

﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾

“And these *days* (ups and downs) We keep on changing among human beings by turn.” (3:140)

﴿وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

“And *gardens* beneath which *rivers* flow.” (3:136)

﴿ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

“Are different *masters* better or Allah, the One, the Omnipotent?” (12:39)

﴿وَالْحِبَالُ أَوْتَادًا﴾

“And the *mountains* pegs?” (78:7)

﴿لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا﴾

“They have hearts with which they do not understand.” (7:179)

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾

“Then marry from among the *women* who seem good to you.” (4:3)

﴿إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوَّكُمْ﴾

“Some of *your wives* and *your children* are certainly your enemies.” (64:14)