



In Arabic most nouns are declinable i.e., they indicate their function in the sentence by their endings. These endings are three. They are:

علامات الإعراب الأصلية

- 1) The *ḍammah* to indicate the nominative case (الرَّفْعُ). A noun with this ending is called مَرْفُوعٌ.
- 2) The *fathah* to indicate the accusative case (النَّصْبُ). A noun with this ending is called مَنْصُوبٌ.
- 3) The *kasrah* to indicate the genitive case (الْجَرُّ). A noun with this ending is called مَجْرُورٌ.

Here is an example:

دَخَلَ المدرِّسُ.

'The teacher entered.'



Here al-mudarris-u is مَرْفُوعٌ because it is the *fā'il* (الفاعل).

سَأَلْتُ المدرِّسَ.

'I asked the teacher.'



Here al-mudarris-a is مَنْصُوبٌ because it is the object (المفعول به).

هذه سَيَّارَةُ المدرِّسِ.

'This is the teacher's car.'



Here al-mudarris-i is مَجْرُورٌ because it is *muḍāf ilayhi* (مُضَافٌ إِلَيْهِ).

Now these endings (*ḍammah*, *fathah* and *kasrah*) are called the Primary Endings

(عَلَامَاتُ الإِعْرَابِ الأَصْلِيَّةِ).

علامات الإعراب الفرعية

There are other endings also which are called the Secondary Endings

(عَلَامَاتُ الإِعْرَابِ الْفَرَعِيَّةُ).

The following groups of nouns have these endings:

جمع المؤنث السالم

a) The Sound Feminine Plural

Only the *naṣb*-ending is different in this group. It takes *kasrah* instead of *fathah*, e.g.:

سَأَلَتِ الْمَدِيرَةُ الْمَدْرَسَاتِ. 'The headmistress asked the female teachers.'

Here *al-mudarrisāt-i* takes *kasrah* instead of *fathah* because it is sound feminine plural. Note that in this group the *naṣb*-ending is the same as the *jarr*-ending, e.g.:



رَأَيْتُ السَّيَّارَاتِ. 'I saw the cars.'

Here *al-sayyārāt-i* is منصوب because it is the object.

خَرَجَ النَّاسُ مِنَ السَّيَّارَاتِ. 'The people came out of the cars.'

Here *al-sayyārāt-i* is مجرور because it is preceded by a preposition.



الممنوع من الصرف

b) The Diptote

In this group the *jarr*-ending is *fathah* instead of *kasrah*, e.g.:



هَذَا كِتَابُ زَيْنَبَ. 'This is Zainab's book.'

Here *Zainab-a* has *fathah* instead of *kasrah* because it is a diptote.

Note that in this group the *jarr*-ending is the same as *naṣb*-ending, e.g.:

سَأَلْتُ زَيْنَبَ. 'I asked Zainab.'

Here *Zainab-a* is منصوب because it is مفعول به.



ذَهَبْتُ إِلَى زَيْنَبَ. 'I went to Zainab.'

Here *Zainab-a* is مجرور because it is preceded by a preposition.



الأَسْمَاءُ الْخَمْسَةُ

c) The Five Nouns

These are ذُو، فَمٌّ، حَمٌّ، أَخٌ، أَبٌ، أُمٌّ.⁽²⁾ These nouns take the secondary endings only when they are مُضَافٌ، and the مُضَافٌ إِلَيْهِ is not the pronoun of the first person singular. In this group the *raf*-ending is *wāw*, the *naṣb*-ending is *alif* and the *jarr*-ending is *yā*, e.g.:

ماذا قال أَبُو بلالٍ؟ 'What did Bilāl's father say?'

Note it is أَبُو (abū) with a *wāw*, not أَبٌ (abu).

أَعْرِفُ أَبَا بلالٍ. 'I know Bilāl's father.'

Note it is أَبَا (abā) with an *alif*, not أَبٌ (aba).

ذَهَبْتُ إِلَى أَبِي بلالٍ. 'I went to Bilāl's father.'

Note it is أَبِي (abī) with a *yā*, not أَبٌ (abi).



يُمْكِنُ أَنْ يَكُونَ الْمُضَافُ إِلَيْهِ ضَمِيرًا

The مُضَافٌ إِلَيْهِ can be a pronoun, e.g.:

أَيْنَ ذَهَبَ أَخُوكَ? 'Where did your brother go?' (akhū-ka)

مَا رَأَيْتُ أَخَاكَ. 'I did not see your brother.' (akhā-ka)

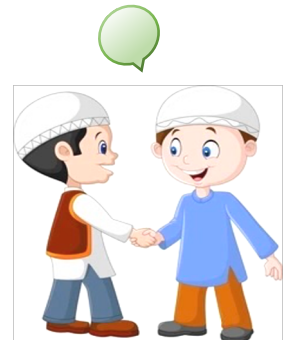
مَا أَسْمُ أَخِيكَ? 'What is your brother's name?' (akhī-ka)

If the مُضَافٌ إِلَيْهِ is the pronoun of the first person singular, the noun remains unchanged, e.g.:

يَدْرُسُ أَخِي بِالْجَامِعَةِ. 'My brother is studying at the university.'

أَتَعْرِفُ أَخِي? 'Do you know my brother?'

خُذِ الْعُنْوَانَ مِنْ أَخِي. 'Take the address from my brother.'



استخدام فَمّ

The word فَمّ (mouth) can be used in two ways: with the *mīm* and without it. When used with the *mīm*, it is declined with the primary endings, e.g.:

فَمُّكَ نَظِيفٌ. 'Your mouth is clean.'

اِفْتَحْ فَمَّكَ. 'Open your mouth.'

مَاذَا فِي فَمِّكَ? 'What is in your mouth?'

If the *mīm* is dropped, it is declined like the Five Nouns (الْأَسْمَاءُ الْخَمْسَةُ), e.g.:

فُوكَ صَغِيرٌ. 'Your mouth is small.' (fū-ka)

اِفْتَحْ فَاكَ. 'Open your mouth.' (fā-ka)

مَاذَا فِي فِيكَ? 'What is in your mouth?' (fī-ka)



The Five Nouns are declined with the special secondary endings only if they are مُضَافٌ as we have seen. Otherwise they are declined with the primary endings.

هُوَ أَخٌ. 'He is a brother.'

أَيْنَ الْأَخِ? 'Where is the brother?'

رَأَيْتُ أَخًا. 'I saw a brother.'

سَأَلْتُ الْأَخَ. 'I asked the brother.'

هَذَا مِنْ أَخٍ. 'This is from a brother.'

هَذِهِ سَيَارَةٌ الْأَخِ. 'This is the brother's car.'



جمع المذكر السالم

d) The Sound Masculine Plural

This group has -u (na) as *raf'*-ending, and -I (na) as the *nasb/jarr*- ending, e.g.,

دَخَلَ المدرِّسونَ 'The teachers entered.'

Here al-mudarris-ūna is *مرفوعٌ*.

مَا سَأَلْتُ المدرِّسينَ 'I did not ask the teachers.'

Here al-mudarris-īna is *منصوبٌ*.

أَيْنَ غُرْفَةُ المدرِّسينَ 'Where is the teachers' room?'

Here al-mudarris-īna is *مجرورٌ*.

Note that the *nasb*-ending is the same as the *jarr*-ending in this group.

The ن of -ū(na) and -ī(na) is omitted if the noun happens to be *مُضافٌ*, e.g.:

أَيْنَ مُدَرِّسُو الْقُرْآنِ؟ 'Where are the Qur'ān teachers?' (mudarris-ū)

أَرَأَيْتَ مُدَرِّسِي الْقُرْآنِ؟ 'Did you see the Qur'ān teachers?' (mudarris-ī)



conversation



المثنى

e) The Dual

The dual takes -ā(ni) as the *raf'*-ending, and -ai(ni) as the *nasb/jarr*-endings, e.g.:

أَجَاءَ المدرِّسانِ الجديدانِ؟ 'Have the two new teachers come?' (al-mudarris-āni)

أَرَأَيْتُمُ المدرِّسَيْنِ؟ 'Did you see the two teachers?' (al-mudarris-ayni)

أَسْأَلُ عَنِ المدرِّسَيْنِ. 'I am asking about the two teachers.' (al-mudarris-ayni)

The ن of -ā(ni) and -ai(ni) is omitted if the noun happens to be *مُضافٌ*, e.g.:

أَيْنَ تَدْرُسُ أُخْتَا بِلَالٍ؟ 'Where are Bilāl's two sisters studying?' (ukht-ā)

أَتَعْرِفِينَ أُخْتَيِ بِلَالٍ؟ 'Do you know Bilāl's two sisters?' (ukht-ai)

أَكْتَبْتِ إِلَى أُخْتَيِ بِلَالٍ؟ 'Did you write to Bilāl's two sisters?' (ukht-ai)

