

Implied Declinable Signs

184. When are the signs of declination implied?

185. When is the *waw* implied?

186. When is the nominative *nun* implied?

187. When is the *sakin* implied?

184. There are four cases when the signs of declination are implied: declinable nouns that end in an *alif*, for example: **الْفَتَى**, nouns that are prefixed to a first person *yā'*, for example: **غلامي**, declinable words that end in a *waw* preceded by a *dummaḥ* or a *yā'* preceded by a *kasrah*, for example: **يَدْعُو الْقَاصِي**, and in words whose last letter is erased, for example: **قَاضٍ**. All vowel signs are implied when the word ends in an *alif* because an *alif* cannot take a vowel sign. The vowel signs are implied in nouns that are prefixed to a first person *yā'* because the last letter has to receive a *kasrah* in relation to the *yā'*. The vowel sign is implied in the third case due to difficulty in pronunciation. A *fathah* is able to come in the third case, for example: **لَنْ يَدْعُو الْقَاصِي**, a *waw* and *yā'* can receive vowel signs if they are preceded by a letter without a vowel sign, for example: **دَلُّ**, if the last letter is erased the *dummaḥ* and *kasrah* are implied while the *fathah* remains, for example: **رَأَيْتُ قَاضِيًا**.

185. The *waw* is implied in masculine sound plurals in the nominative state which are prefixed to a first person *yā'*, for example: **جَاءَ مُكْرِمِي**. We would say that this word is in the nominative state and its sign is a *waw* that has turned into a *yā'* because of incorporation.

186. The nominative *nun* is implied in two cases: if it comes before a *nun* of emphasis, for example: **هَلْ تُكْرِمَانِ** or if it comes before the *nun* of separation, for example: **هَلْ تُكْرِمُونِي**.

187. The *sakin* is implied if it follows a letter without a vowel sign, for example: **احترام الشيوخ**. In this case the *mim* is given a *kasrah* so two letters without vowel signs will not occur together.

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