A Grammar of Standard Classical Arabic

The Authors

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https://adamiturabi.github.io/arabic-tutorial-book/

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Preface

> ⚠️ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

بسم الله الرحمن الرحيم

The primary texts of Islām (the Qurʾān and the Ḥadīth) are in Arabic. So too is much of its scholarly literature. However, there are many Muslims for whom Arabic is not a native language, yet who are familiar enough with English to study textbooks written in this language. The goal of this book is to help them learn Arabic so that, together with a study of the appropriate expositional texts, they can start to understand the primary texts in their original language. We hope that this will, if Allāh wills, make them more connected to the primary texts and their teachings. Furthermore, they can be empowered to study the vast body of Arabic Islāmic literature.

Regarding the title of this book: the Arab grammarians were describing the Arabic language of the time of the Prophet ﷺ and his companions. They were doing this by drawing upon a corpus that included transmitted texts and the dialectal speech of informants. We term the language of this corpus to be *Classical Arabic*, because of its considerable volume and its agreed upon significance and eloquence. In the process of the grammarians' sifting through and describing the dialectal variation of Classical Arabic, a standard variety emerged and gained prevalence. Thenceforth, virtually all composed texts attempted to conform to the grammar of this standard. And it is the grammar of this *Standard Classical Arabic* (SCA) that is the subject of this work.

SCA, as a standard, is not exactly defined in its entirety. There is a core which is more or less agreed upon, and then there are fringe dialectal, rare, and anomalous usages, regarding whose acceptability

the grammarians have differed. We have attemped to convey both these aspects when the occasion has demanded it.

While the grammar which we cover in this book is of SCA, the vocabulary may include legitimate post-classical words and meanings. But we stop short of dealing with Modern Standard Arabic (MSA). Because the preponderance of its modern vocabulary would detract from the main focus of this book. And also because Western grammar works which focus on MSA tend to use modern texts as a corpus to re-describe and re-codify its grammar. Which is fine, as a methodology, because their goal is to understand the meaning of MSA texts. If we were to include MSA, as thus defined, in this book, then we would have to explain the conflicts between it and SCA. Which is something we are not ready, or equipped, to deal with.

This book is a learning or teaching grammar, as opposed to being strictly a reference grammar. Therefore, whenever we were able to, we have tried to explain topics, and give examples, in a manner that assumes an understanding of only preceding content. We have, at the same time, generally tried to group content coherently for convenient reference during learning.

We have also aimed to make this a self-instruction textbook so that a diligent student should, if Allāh wills, be able to study it independently. The target learner is someone who has not been exposed to grammatical terminology beyond a grade school level. While terminology is necessary for a rigorous non-immersive learning of language, we have tried to steer away from Latin-based terms like *accusative*, *jussive*, etc. Such terms, when first encountered by an uninitiated learner, may deter him from proceeding further. So we have in some places translated the meaning of Arabic grammar terms to English. In other places, we have used established English grammar terms where the terms are basic enough. We have even, in places, invented terms where we deemed appropriate. We have also used some grammatical terminology from Arabic directly, usually in cases where our target learner may have already been exposed to them from Qurʾān recitation rules, or where the term is complex enough that creating a term specifically in English wouldn't make it any simpler. The drawback to this non-standard approach, however, is that the student may not be able to immediately relate the terminology he has learned in this book to established terminology in other grammar textbooks. To remedy this to some extent, we provide a glossary which maps the grammatical terminology used in this book to other, established, Latin-based and Arabic-based counterparts.

Because this is an instructional textbook, we have generally avoided quoting verbatim when drawing material from cited sources, But we haven't shied away from sticking close to the cited text when we felt we could not better its expression or organization for our purposes. Citations are absent for basic topics, and also where we were not able to find an exact reference for some point that we are trying to make. In any event, any errors that remain in this book are our own.

Technical matters

- This book is produced using the Quarto authoring and publishing framework and set in the Charis, Vazirmatn, Kitab, and Amiri typefaces.
- Unless otherwise indicated, translations from the Qurʾān are by Ṣaḥeeḥ International™, sourced from https://quran.com.
- Unless otherwise indicated, the numbering of Ḥadīth is that used by https://sunnah.com.
- The page numbers for citations may vary across different editions and publishers. We have attempted to specify the edition that we are using in the references.

THE AUTHORS

Part I.

Basics

Chapter 1.

Introduction

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All praises are due to Allāh. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allāh from the evil in our souls and from our sinful deeds. Whomever Allāh guides, no one can mislead. Whomever Allāh leads astray, no one can guide. I bear witness that there is no one worthy of worship except Allāh. I also bear witness that Muḥammad is His servant and messenger.

May the peace and blessings of Allāh be upon the Prophet Muḥammad, his family, his companions, and those who followed them with good conduct.

1.1. History of Arabic

Allāh, may He be glorified and exalted, revealed the Qurʾān, some fourteen and a half centuries ago, to the Prophet Muḥammad, may Allāh grant peace and confer blessing upon him. The language of the Qurʾān is the Arabic language, as it was understood by the Arabs at that time. The sayings and actions of the Prophet, may Allāh grant peace and confer blessing upon him, were recorded by his companions also in this Arabic language. Also, composed in this Arabic language, was a vast body of poetry that the Arabs would consider eloquent and worth transmitting. We will call the Arabic of this pre-Islāmic and early

Islāmic era as Classical Arabic.[1] The Classical Arabic language consisted of multiple dialects that were spoken by the different tribes and in the different regions of the Arabian peninsula.

All languages change naturally over time. For example, English has changed to such a degree that the Old English language spoken 1400 years ago would be unintelligible to us today. So too did the Classical Arabic dialects begin to change. But when this began to happen, scholars took on the responsibility of preserving the language of the revelation.[2] In the process of preserving Classical Arabic, one particular variety became standardized and gained prevalence as a literary language amongst the dialects of Classical Arabic. We will call this variety *Standard Classical Arabic* (SCA).

SCA became the language of religious scholarship, science, and literature in the Islāmic world. As scholars developed new branches of religious and secular sciences, new terms and meanings were added (which are termed post-classical). A few words were also borrowed from foreign languages and Arabicized, as needed by the different scientific disciplines. Even Classical Arabic itself had a few Arabicized foreign borrowings from neighboring languages.

While SCA was used for literary purposes, the vernacular language that was spoken by Arabs in their day-to-day lives continued to evolve naturally over time and in the different regions where Arabic was spoken. And so, there began to exist two very distinct types of Arabic: the preserved SCA which is taught by formal education and which is primarily a written language, and the vernacular Arabic dialects which Arabs learn as their mother tongue and which are primarily only spoken and not written.

In modern times, many new words and meanings were added to SCA, often via translation from Western languages, to keep up with technological advancements and modern media. This modern development of SCA is called Modern Standard Arabic (MSA).

Figure 1.1 presents a simplified view the historical development of the different varieties of Arabic.

In the figure above, the extraction of SCA towards the end of the Classical Arabic period does not imply that only later stages of Classical Arabic

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[1]Some researchers term the Arabic of this era as pre-classical Arabic. They use the term Classical Arabic to refer to the later use of what we call SCA. Our choice is based on the contention that SCA is but a variety of Classical Arabic (even if it was standardized later), and not a later development.

[2]تحقيق الكلام في المسائل الثلاث ضمن آثار المعلمي 4/21–22
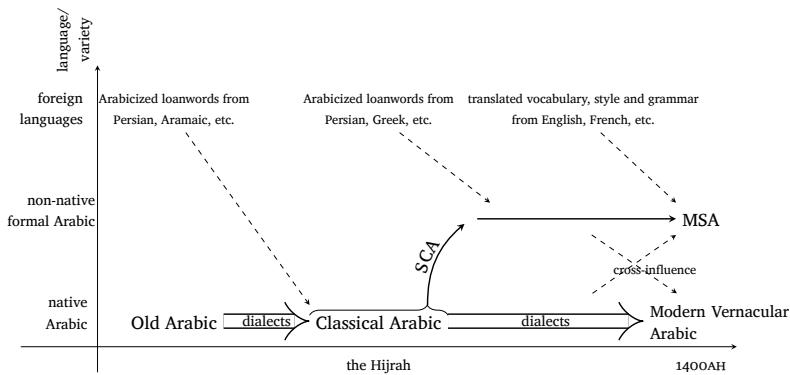
Figure 1.1.: A simplified view of the historical development of the different varieties of Arabic.

contributed to SCA. Rather, it only implies that that is when SCA emerged as the standard literary language for non-native Classical Arabic users. In fact, the source material for SCA includes not only the speech of contemporary native Classical Arabic speakers, but also transmitted texts from throughout the Classical Arabic period, even texts from before the time of the Prophet ﷺ.

Nor does the diagram intend to imply that only SCA was preserved amongst all the dialects of Classical Arabic. SCA is the variety of Classical Arabic which became a standard that continued to be used later. But the scholars of the Arabic language made notes regarding the other dialects of Classical Arabic as well.

1.2. What defines SCA

It may be appropriate to say a few words about what defines SCA proper. When the Arab grammarians first began recording and describing Classical Arabic, the regular, day-to-day, speech of many people had already begun to deviate from Classical Arabic. So the grammarians would seek out and record samples of speech and texts from only authoritative sources. And they had criteria for determining what constituted an authority in the language. One such criterion was that the text sample be native Classical Arabic speech. What we mean by "native Classical Arabic" is the language produced by persons immersed from early childhood in an environment where they would hear (native) Classical

Arabic from people around them in their day-to-day lives, such that they learned to speak it naturally, without discernable change.[3]

By the time SCA was emerging as a standard for literary output, Classical Arabic was on the decline, as a native language. Most literary output produced in SCA was then a non-native attempt to conform to the standard. So, even though proficiency in SCA was generally pretty high, books written in SCA are not themselves, generally, definitive of SCA.

1.3. MSA

As we have mentioned earlier, SCA when produced today will tend to have a lot of modern vocabulary, and will generally be referred to as MSA. MSA is used today as the language of published literature and formally produced news media.

MSA, in theory, still attempts to conform to the grammar of SCA. In practice, however, MSA is influenced noticeably by European languages. This is because much written material, like books and news articles was, and is, translated wholesale from European languages. This translation, along with adding vocabulary, has also influenced the style, and also in places, the grammar of the MSA which you are likely to find printed today. That is not to say that all MSA produced today has deviated from the grammar and style of SCA. Persons who have been more exposed to classical books are more likely to stay closer to SCA. In any case, as we have mentioned earlier, all Arabic that is produced today that attempts to conform to SCA, is merely that: an attempt to conform to SCA, and not definitive of SCA.

As a new learner, this exactitude is largely academic. Excepting the Qurʾān, which is inimitable, you may feel free to emulate the writing of good writers of SCA.

1.4. Spoken SCA

As we have mentioned above, SCA is primarily a written language. As a spoken language, SCA is, today, heard almost only in religious and formal settings.

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[3]See also علة رفض الاحتجاج بكبار الشعراء والكتاب الذين جاءوا بعد زمن الفصاحة in مجموع مقالات
فيصل المنصور 93–95

We will learn in this book, if Allāh wills, that there are very exact rules for properly pronouncing and pausing in SCA. Practically, however, most native Arabic speakers today rarely adhere to these rules exactly in extemporaneous speech. Furthermore, depending on the situation, speakers may sometimes casually mix in their vernacular dialect within their SCA speech. In terms of usage, Classical Arabic had many idiomatic expressions that were used in casual, day-to-day speech. But because spoken SCA is relegated to formal settings today, many of those expressions are now deemed archaic and are largely unused. In fact, a strict adherence to all SCA grammar, usage, and pronunciation/pausing rules in informal spoken settings may, today, come across as pretentious or overly formal.[4]

Our advice to the learner who wishes to speak his newly learned Arabic is to learn to be comfortable with the different spheres and sociolinguistic norms of Arabic. Consider the following real-world setting:

A scholar may be giving a lecture, in Arabic, on one of the Islāmic branches of knowledge. It may even be a lecture on SCA grammar. In the beginning of the lecture, the scholar will praise Allāh and ask Allāh to confer blessing upon and grant peace to the Prophet ﷺ This will be done using exact SCA grammar and pronunciation/pausing rules.

The scholar will then begin the instructional part of his lecture. The language of this instruction will still typically be SCA. But adherence to pronunciation and pausing rules may be considerably relaxed. The scholar's speech may be closer to exact SCA rules when giving formal instruction, and then more relaxed when elaborating on some particular point. When quoting an āyah from the Qur'ān, strict SCA would be employed, even if not reciting the āyah. The scholar's fluency in spoken SCA is also a factor in how close his extemporaneous formal speech is to SCA. Because, like anyone born after the classical era, he is not a native speaker of SCA. And his proficiency in speaking exact SCA fluently does not detract, if Allāh wills, from his eminence and knowledge of his domain. Within the lecture, the scholar may even dip in and out of his vernacular dialect, often when interacting with a questioner from the audience.

Once the lecture is concluded, the scholar and his students may engage in an informal session. The conversation in this session will almost entirely be in vernacular dialect(s).

If you find yourself in such a society, it is advisable to conform to its norms. As a non-native Arabic speaker, you won't be expected to speak

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[4]Hallberg, A., *Case endings in Spoken Standard Arabic* 54–55. see also p. 86

a vernacular dialect. So your speaking SCA in an informal setting is excused. But aim for a natural and easy flowing speech, even at the cost of grammatical correctness. Don't over articulate, and vary your pitch and tone. In fact, it may not be a bad idea to supplement your learning of SCA with some knowledge of a vernacular dialect, not least to understand the native speech of the Arabs today.

1.5. Scope of this book

In this book, we will study the grammar of SCA. If Allāh wills, this will help you to begin to understand the language of the Qurʾān, the Ḥadīth, and Islāmic literature.

If your goal is to learn MSA, then this book may still be of help because the core language and the grammar are essentially the same. However, you may prefer to study from a resource that focuses on the modern language.

This book does not touch at all upon the modern vernacular dialects that are spoken in the Arab world today.

1.6. Organization of this book

We will start, if Allāh wills, with the Arabic script and present, in each chapter, a new concept of Arabic grammar, together with examples. Though there is none right now, we also plan to give, if Allāh wills, a vocabulary list and exercises for each chapter.

We have generally tried to organize content coherently for convenient reference during learning. Sometimes, this can mean that on encountering a new topic, we present it in more detail than is strictly necessary for learning at that stage. Although identifying such material may not be easy for the learner, you may feel free to skim over such material and refer back to it later, as needed.

Some of the sentences we present, both as examples and as chapter exercises, because of their contrived nature, may seem of dubious usefulness to a learner wanting to learn practical usage. Also, when translating examples, we usually steer toward a literal, word-for-word, translation rather than an idiomatic one. This is in order to illustrate the function of each word, and to show a correspondence between the words in the

Arabic sentence and the English translation. The resulting English will then often sound awkward and, at times, even ungrammatical. Our excuse is that our aim in this book is to teach Arabic, not how to translate Arabic into English.

We request the reader's patience and indulgence in these and other matters.

1.7. How to study from this book

Keep pen and paper in hand when studying. Write some of the examples as you are studying and try to understand how the example is relevant to the topic. In answering the exercises, we strongly recommend that you memorize the vocabulary in full and write down the answers with pen on paper. We strongly recommend that you avoid the tendency to answer the exercises only orally or mentally without writing them down, or look up the answers from the answer key before attempting to write the answer yourself, or look up words in the vocabulary list without memorizing them, or proceed to the next chapter before memorizing the vocabulary and going through the exercises. You may also find yourself having to go back a few chapters every once in a while and revising the concepts therein. This is very normal and not a cause for any concern. It may also prove beneficial to re-do the exercises of that chapter when doing so.

Know that while Arabic grammar requires effort to master to a proficient degree, the real barrier to reading and understanding Arabic texts by oneself is vocabulary. Arabic is a very rich language and knowledge of a few thousand words is needed before the student can begin to read texts independently. In fact, we would not be too far off to say that grammar, at this stage, is only a tool to help you make sense of the vocabulary that you are acquiring. So strive to achieve a balance between learning grammar and acquiring vocabulary. In appendix @ref(vocabulary-and-reading), we suggest companion reading material, dictionaries, and techniques on acquiring and retaining vocabulary.

1.8. Interpreting the Qurʾān

As you proceed in your Arabic studies, you may begin to form an understanding of the meanings of some of the āyahs of the Qurʾān. Pondering

over the āyahs of the Qur'ān, to understand it, obtain guidance from it, and act upon it is one of the foremost goals of the Qur'ān.[5] Know, however, that forming this understanding should be done with a proper methodology: one that is based on sound and confirmed knowledge.[6] Interpreting the Qur'ān is one of the branches of Islāmic knowledge known as *tafsīr*. There are proper sources for tafsīr. They are:

1. The Qur'ān. The Qur'ān itself is a source of tafsīr. What is stated in a concise fashion in one place may be elaborated upon at another place.[7]

2. The Sunnah of the Prophet ﷺ. The Sunnah (via the Ḥadīth) is the second most important source of tafsīr. Allāh tasked the Prophet ﷺ with explaining the Qur'ān and gave him ﷺ the necessary knowledge in order for him ﷺ to do so.[8]

3. The understanding of the Companions of the Prophet ﷺ. The Companions had an excellent command of the Arabic language and lived through many of the events that the Qur'ān refers to. Furthermore, if a meaning of an āyah was not clear to them, they had access to the Prophet ﷺ and would ask him ﷺ about its meaning.[9]

4. The Arabic language.[10]. One needs to have sound knowledge of the Arabic language of the time of the Prophet ﷺ to be able to interpret the Qur'ān linguistically. However, one cannot rely solely on the Arabic language for tafsīr.[11] There are many instances where the Companions, who possessed knowledge of the Arabic language, did not understand the intent of an āyah and it was necessary for the Prophet ﷺ to explain the Qur'ān to them.[12]

The specialist in the science of tafsīr is able to use the above sources, and his educated reasoning, to interpret and comment on the meaning of āyahs.[13]

There are grave dangers to speaking about the Qur'ān without sound knowledge. If one interprets and comments on the Qur'ān, then he is actually making a statement on behalf of Allāh.[14] So he better be sure

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[5]Zarabozo, *How to approach and understand the Quran* 96 citing الفوزان

[6]Zarabozo, *How to approach and understand the Quran* 187

[7]Zarabozo, *How to approach and understand the Quran* 205 citing الزركشي

[8]Zarabozo, *How to approach and understand the Quran* 212–213 citing الألباني

[9]Zarabozo, *How to approach and understand the Quran* 224ff

[10]Zarabozo, *How to approach and understand the Quran* 235ff

[11]Zarabozo, *How to approach and understand the Quran* 241

[12]Zarabozo, *How to approach and understand the Quran* 213ff

[13]Zarabozo, *How to approach and understand the Quran* 244–245

[14]Zarabozo, *How to approach and understand the Quran* 194

that he is making that statement based on sound knowledge. Because speaking about Allāh without knowledge is a most great sin. This is because it involves and includes ascribing something falsely to Allāh.[15]

Here is an example of an āyah where it is conceivable that someone may make an incorrect interpretation, if he did not interpret according to a proper methodology:

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ (1) وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [سورة البقرة 2:62]

Translation by Ṣaḥeeḥ International™:

> *Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muḥammad (ﷺ)] - those [among them] who believed in Allāh and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.*

Footnote by the same translator:

> After the coming of Prophet Muḥammad (ﷺ) no religion other than Islām is acceptable to Allāh, as stated in 3:85.

The āyah referred to in the footnote is:

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ (2) [سورة آل عمران 3:85]

> *And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.*

Ibn Kathīr, in his tafsīr of this āyah, cites a report narrated from the the Companion of the Prophet ﷺ Ibn Ɛabbās regarding āyah سورة البقرة 2:62, that Allāh revealed after it سورة آل عمران 3:85.

Ibn Kathīr then says (paraphrasing):

> This statement by Ibn 'Abbās indicates that Allāh does not accept any deed or work from anyone, unless it conforms to the Law of Muḥammad ﷺ that is, after Allāh sent Muḥammad ﷺ. Before that, every person who followed the guidance

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[15]Zarabozo, *How to approach and understand the Quran* 197 citing ابن القيم

of his own Prophet was on the correct path, following the
correct guidance and was saved.[16]

From the tafsīr of this āyah, we see how one āyah is explained using
another āyah. And we also see the role of the Companions in tafsīr.

The tafsīr of Ibn Kathīr is available, abridged, in English translation:

- Al-Mubarakpuri, *Tafsir ibn Kathir* (abridged, English translation),
  Darussalam, 2nd edition, 2003

Arabic abridged editions also exist:

- عمدة التفسير عن الحافظ ابن كثير لأحمد شاكر
- المصباح المنير فى تهذيب تفسير ابن كثير للمباركفوري

These are beneficial, if Allāh wills, not only for their tafsīr, but also as
good companion reading material for the student of Arabic.

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[16]Al-Mubarakpuri, *Tafsir ibn Kathir* (abridged, English translation), Darussalam, 2nd
edition, 2003 1/249

Chapter 2.

The Arabic script

> ⚠️ Warning
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2.1. The Arabic alphabet

The alphabet consists of both consonants and vowels. In the English word "banana", "a" is a vowel, and "b" and "n" are called consonants. The Arabic alphabet traditionally has 28 letters, shown in the table below.

No.	Arabic letter	Transcription	Name	Description
1	ا	$\bar{a}$	أَلِف alif	A vowel like in English "man". But after these letters (خ،ر،ص،ض،غ،ق) it sounds like "awe" in English "awesome".
2	ب	b	بَاء bāʾ	Equivalent to English "b" in "boy".
3	ت	t	تَاء tāʾ	Similar to English "t" in "tall" but softer. Touch the tongue against the back of the top front teeth instead of just the gum.

No.	Arabic letter	Transcription	Name	Description
4	ث	$\widehat{th}$	ثَاء $\widehat{th}$āʾ	Similar to to English "th" in "think" but softer. Have your lips and cheek in a wide grin. Loosely bite the tip of your tongue between your front teeth and then force air out trying to hiss "ssss". Keep your tongue touching the top and bottom teeth and the hiss should come out like a "th" sound.
5	ج	*j*	جِيم jīm	Equivalent to English "j" in "just".
6	ح	ḥ	حَاء ḥāʾ	Similar to English "h" in "hat" but pronounced from the bottom of the throat. Take care there is no scraping as with خ.
7	خ	$\widehat{kh}$	خَاء $\widehat{kh}$āʾ	Similar to "ch" in Scottish "loch". Try saying "kh" but with a scraping sound.
8	د	*d*	دَال dāl	Similar to to English "d" in "dog" but softer. Just like with ت, touch the tongue against the back of the top front teeth instead of just the gum.
9	ذ	$\widehat{dh}$	ذَال $\widehat{dh}$āl	Place your tongue as in ث and force air out. But this time instead of trying to hiss "ssss" try to buzz "zzzz" and again keep your tongue touching the top and bottom teeth.
10	ر	*r*	رَاء rāʾ	Equivalent to English "r" in "rat".
11	ز	*z*	زَاء zāʾ	Equivalent to English "z" in "zoo".
12	س	*s*	سِين sīn	Equivalent to English "s" in "see".
13	ش	$\widehat{sh}$	شِين $\widehat{sh}$īn	Equivalent to English "sh" in "show".
14	ص	ṣ	صَاد ṣād	An emphatic س that will be described later.
15	ض	ḍ	ضَاد ḍād	An sound unique to Arabic that will be described later.
16	ط	ṭ	طَاء ṭāʾ	An emphatic ت that will be described later.
17	ظ	$\widehat{dh}$	ظَاء $\widehat{dh}$āʾ	An emphatic ذ that will be described later.
18	ع	ε	عَيْن εayn	A sound like "a" from the throat.

No.	Arabic letter	Transcription	Name	Description
19	غ	$\widehat{gh}$	غَيْن ghayn	Somewhat like a "gh" sound but much softer. Try pronouncing خ but without any scraping.
20	ف	f	فَاء fā'	Equivalent to English "f" in "fox".
21	ق	q	قَاف qāf	Similar to English "k" in "kite" but further back in the throat.
22	ك	k	كَاف kāf	Equivalent to English "k" in "kite".
23	ل	l	لَام lām	Equivalent to English "l" in "light".
24	م	m	مِيم mīm	Equivalent to English "m" in "man".
25	ن	n	نُون nūn	Equivalent to English "n" in "nut".
26	ه	h	هَاء hā'	Equivalent to English "h" in "hat". Much softer than ح
27	و	w/ū	وَاو wāw	As a consonant it is equivalent to English "w" in "water". It is also a vowel equivalent to English "oo" in "moon".
28	ي	y/ī	يَاء yā'	As a consonant it is equivalent to English "y" in "yellow". It is also a vowel equivalent to English "ee" in "meek".

Note that the letters و (wāw) and ي (yā') are both vowels and consonants. But that alif (alif) is only a vowel.

The consonant corresponding to alif is ء. Although ء ought to be considered a letter in its own right, it was originally only pronounced and not written. So it is not traditionally considered part of the 28-letter script.

No.	Arabic letter	Transcription	Name	Description
–	ء	'	هَمْزَة hamzah	Technically called a glottal stop, it is the sound of the breath stopping in the beginning of, and between the syllables in, the utterance "oh-oh".

2.1.1. Alternative order of letters

The above order of the letters in alphabetical sequence is currently used today. There is an alternative order that was more used in the past (from right to left):

ا ب ج د ه و ز ح ط ي ك ل م ن س ع ف ص ق ر ش ت ث خ ذ ض ظ غ

This alternative order is discussed more in appendix @ref(abjad-order). (TODO: add appendix for أبجد order, discuss its use in lists and numerical value.)

2.1.2. Pronunciation notes

Some of the sounds are similar to sounds in English but others are very different. Here we will attempt to describe the sounds but we recommend that you learn the correct pronunciation from an experienced Arabic or Qurʾān teacher. Online videos may also help in practicing the sounds.

2.1.2.1. ص ṣād, ط ṭāʾ, and ظ d͡hāʾ

The letters س sīn, ت tāʾ, and ذ d͡hāl are pronounced with the mouth and lips in a wide grin. Now try pronouncing them, in turn, with the lips round forming a small circle. The sounds will be emphatic and will be ص ṣād, ط ṭāʾ, and ظ d͡hāʾ respectively.

2.1.2.2. ض ḍād

ض ḍād is thought to be unique to Arabic. There are two ways to pronounce it. The first is similar to an emphatic د. The second is almost similar to ظ. We reiterate that it is best to use audio training to help with pronouncing these sounds.

2.2. Writing Arabic words

2.2.1. Letters in different positions

Arabic is written right-to-left, unlike English and most other languages which are written left-to-right. When writing, the letters in a word are generally joined to each other, except for six out of the 28 letters, which join only to the letter preceding them but not to the letter following them. These six partially-joining letters are ا، د، ذ، ر، ز، و.

When joining the letters, letters are modified in order to join to the preceding and following letter. The fully-joining letters can be in four positions:

1. by itself (isolated),
2. in the beginning of a group of joined letters,
3. in the middle of a group of joined letters,
4. in the end of a group of joined letters.

As we just mentioned, six of the letters (ا، د، ذ، ر، ز، و) don't join to the following letter. So these letters can only occur only in the end of a group of joined letters, or isolated by themselves.

In this book we will show a "Simplified Arabic" writing style where, in each of the four positions, the letter maintains its basic shape and is usually only slightly modified to join to the previous and following letter with horizontal lines.

To explain the method of modifying the letters when joining them, we will take ب as an example and start with the isolated form:

Isolated form: ب

To modify this into the end form, we simply join a horizontal line to the right of the letter:

End form: ـب.

To get the middle form, we take the end form ـب and cut off its tail which is at its left, and replace it with a horizontal line. We also move the dot slightly to get:

Middle form: ـبـ

And finally, to get the beginning form, we take the middle form ـبـ and remove the horizontal line at the right:

Beginning form: بـ

Now most of the letters follow this common technique but a few of them are modified a little further in each form. These, more complicated, letters are ي ،ه ،ك ،غ ،ع and you can study them and the rest of the letters in the table below:

No.	Isolated	End	Middle	Beginning
1	ا	ـا	none	none
2	ب	ـب	ـبـ	بـ
3	ت	ـت	ـتـ	تـ
4	ث	ـث	ـثـ	ثـ
5	ج	ـج	ـجـ	جـ
6	ح	ـح	ـحـ	حـ
7	خ	ـخ	ـخـ	خـ
8	د	ـد	none	none
9	ذ	ـذ	none	none
10	ر	ـر	none	none
11	ز	ـز	none	none
12	س	ـس	ـسـ	سـ
13	ش	ـش	ـشـ	شـ
14	ص	ـص	ـصـ	صـ
15	ض	ـض	ـضـ	ضـ
16	ط	ـط	ـطـ	طـ
17	ظ	ـظ	ـظـ	ظـ
18	ع	ـع	ـعـ	عـ
19	غ	ـغ	ـغـ	غـ
20	ف	ـف	ـفـ	فـ
21	ق	ـق	ـقـ	قـ
22	ك	ـك	ـكـ	كـ
23	ل	ـل	ـلـ	لـ
24	م	ـم	ـمـ	مـ
25	ن	ـن	ـنـ	نـ
26	ه	ـه	ـهـ	هـ
27	و	ـو	none	none
28	ي	ـي	ـيـ	يـ

You can see that each letter maintains a basic shape and is modified for each of the four positions.

2.2.2. Joining the different forms to make a word

Notice that when we modified the isolated form to get to the beginning, middle, and end forms, we added a horizontal line to each or both sides. It is this horizontal line which joines to the horizontal line of the neighboring letter.

As an example, we would like to join the following letters (starting from the right): ر-ش-ع-م into one word. The first letter is م so we modify it to its beginning form مـ. The next two letters are converted to their middle forms ـشـ، ـعـ. And the last letter ر is converted to its end form ـر. Then we join the horizontal lines together and get مـعـشـر. Usually, when we join letters like this we shorten the horizontal lines so you will generally see the word like this معشر.

In this example, we needed the beginning, middle, and end forms of the letters. Isolated forms are used in a word when there is a partially-joining letter present that won't join to the following letter. The letter after a partially-joining letter will be in its beginning form even though it is in the middle of a word. But if it too is a partially-joining letter, or it is the last letter in the word then it will takes its isolated form.

Let's take a look at some examples where a group of disjoint letters are joined to form a word:

Disjoint	Joined
ذ-ل-ك	ذلك
ا-ح-م-د	احمد
ر-س-و-ل	رسول
و-ز-ي-ر	وزير
ر-ا-ز-ق	رازق

Notice that in the last example, all the letters were in the isolated form.

2.2.2.1. Simplified and Traditional writing styles

We have just shown how letters join to each other with a horizontal line in the Simplified Arabic writing style. Traditional Arabic writing styles are a little more complex than Simplified Arabic: some letters join almost vertically instead of horizontally. But when you get familiar with the Simplified Arabic writing style, if Allah wills, it will not be too difficult for you to read the Traditional Arabic writing style as well.

Here are some comparisions of letters joining to each other in the Simplified Arabic and Traditional Arabic writing styles.

Disjoint	Joined (simplified)	Joined (traditional)
ت-م-ر	تمر	تمر
ا-ل-ح-ج-ج	الحجج	الحجج
ا-ل-م-ا-س	الماس	الماس
ل-م-ح-ة	لمحة	لمحة
س-ح-ر	سحر	سحر
ب-ح-ي-ر-ة	بحيرة	بحيرة
ف-ي	في	في
ب-ت-ث-ب-ي-ت-ي-ن	بتثبيتين	بتثبيتين

2.2.3. ة (closed tā’)

ة is a special letter which is merged from two letters of the alphabet. It is a ت but it is written as a ه with two dots above it. ة is pronounced exactly as a ت, except when it is at the end of a sentence in which case it is pronounced as a ه as we'll explain later, if Allāh wills. ة occurs only at the end of a word so it has only an end form and an isolated form (used when the letter before it is a partially-joining letter).

Examples:

- فاطمة
- شجرة
- فتاة

We call ة *closed* tā’ because it appears as if have taken ت and pressed it until it closed on itself. In contrast, ت is called *open* tā’ when needed to differentiate it from ة.

2.2.4. Writing hamzah

We have mentioned that hamzah was a later addition to the Arabic alphabet and originally it was only sounded and not written. Hamzah can be written in a number of different ways:

1. "Seated" above (or below) a vowel letter: Hamzah can be written above the vowel letters thus: ئ ؤ أ. When written over ي, the ي will not have any dots, thus: ئ ـئـ ـئ. It may also be written under an alif thus: إ. Examples: إن، فئة، سؤلك، أفعال.
2. "Unseated" after a letter. This has two sub cases:
    a. Standalone, after a partially-joining letter or at the end of a word. Examples: عبء، توءم، تساءل.
    b. Inline, in the middle of a word after a fully-joining letter. In this case hamzah is written above the horizontal line that joins the letters. Examples: بريئين، شيئا، خطيئة.

In all cases it is pronounced the same. There are actually a set of fairly complicated rules that determine which of the above ways to choose when writing hamzah. We present these rules in Appendix @ref(hamzarules). We recommend that for now, you memorize the spelling of each word that we present that contains a hamzah. When you are sufficiently advanced, and curious enough, you may refer to Appendix @ref(hamzarules) to learn the full set of rules.

2.2.5. Disambiguating letters that look similar

Some letters are very similar to each other and only differ in their dots or other slight differences. You should take care to distinguish between these letters. We will describe their similarities and differences here.

The letters ب، ت، and ث differ only in their dots and are otherwise identical in all positions. ن and ي are similar in initial and middle positions to ب، ت، and ث but differ from them and from each other in isolated and final positions. Compare all five in the table below:

Isolated	End	Middle	Beginnning
ب	ـب	ـبـ	بـ
ت	ـت	ـتـ	تـ
ث	ـث	ـثـ	ثـ
ن	ـن	ـنـ	نـ
ي	ـي	ـيـ	يـ

These groups of letters differ too, only in their dots:

- ج، ح، and خ
- د and ذ

- ر and ز
- ش and س
- ض and ص
- ط and ظ
- ع and غ

The letters ف and ق are similar in the initial and middle positions except for the dots. But in the isolated and final positions, the tail of ق goes lower than that of ف.

Isolated	End	Middle	Beginnning
ف	ـف	ـفـ	فـ
ق	ـق	ـقـ	قـ

Be careful also not to confuse غ and ف in their middle forms. The loop for ف is round where it is triangular and flat-topped for غ (as it is for ع). Compare their middle forms in the table below:

Isolated	Middle
غ	ـغـ
ف	ـفـ

The letters alif ا and lām ل could also be confused for each other. Their forms are shown here again for easy comparison:

Isolated	End	Middle	Beginnning
ا	ـا	none	none
ل	ـل	ـلـ	لـ

2.2.6. Joining alif after lām

When the letter alif follows lām we would expect them to be joined like this ل+ا → لـا. But actually, they are joined in a special way

ل+ا → لا

When the combination occurs at the end of a group of joined letters, it will appear thus:

لـا

Examples:

- ألا
- الإيمان
- الصلاة

2.3. Vowels and pronunciation marks.

2.3.1. Short Vowels

Arabic has six vowels. There are three short vowels which don't have letters in the alphabet. Instead they are shown with pronunciation marks:

1. *a* as the first vowel in English "manipulate", written with an fatḥah ◌َ which is a small diagonal line above the letter like مَ *ma*.
2. *i* as in English "bit", written with an kasrah ◌ِ which is a small diagonal line under the letter like بِ *bi*.
3. *u* as in English "put", written with an ḍammah ◌ُ which is like a tiny و wāw above the letter like فُ *fu*.

Examples of words with short vowels:

- فَتَحَ *fataḥa*
- عَمِلَ *ɛamila*
- قُتِلَ *qutila*

2.3.2. Long Vowels

There are also three long vowels which are part of the alphabet:

1. *ā* generally written with an unmarked alif ا and with the preceding letter having an fatḥah. Example مَا *mā*. This vowel is mostly pronounced like the vowel in English "man". If however, it comes after these letters خ،ر،ص،ض،ط،ظ،غ،ق it is pronounced like English "awe".
2. *ī* like in English "meek" written with an unmarked ي yāʾ with the preceding letter having an kasrah. Example فِي *fī*.
3. *ū* like in English "moon" written with an unmarked و wāw with the preceding letter having an ḍammah. Example ذُو *dhū*.

Examples of words with long and short vowels:

- هَارُونُ *hārūnu*
- كَذَا *kadhā*
- سَرَادِيبَ *sarādība*

2.3.2.1. *ā* vowel written with a small alif

Sometimes the *ā* vowel is written as a small alif ٰ, called a "dagger alif",
instead of a regular alif ا. This is done only for a few commonly used
words. Here are some examples:

- هَـٰذَا *hādhā*
- ذَ ٰلِكَ *dhālika*

2.3.2.2. *ā* vowel written with a yāʾ

In some other words, the *ā* vowel is written with a yāʾ instead of an alif
ا. When this happens, we will write the yāʾ without its dots and write a
dagger alif ٰ above it, like this ىٰ. Here are some examples:

- عَلَىٰ *ɛalā*
- رَمَىٰ *ramā*

2.3.3. Zero-vowel written with a sukūn

As we have seen above if an Arabic letter has a vowel after it it will
take one of the three pronunciation marks: ◌َ, ◌ِ, ◌ُ. If, however, there is
no vowel after the letter we will put a zero-vowel sukūn on it ◌ْ. This
mark can generally only occur if there is a short vowel before the letter.
Examples:

- كَمْ *kam*
- مُنْذُ *mundhu*
- مِنْهُمْ *minhum*
- مِنْهَا *minhā*

2.3.4. Semi-vowels

Arabic has two short semi-vowels:

1. *aw* like in English "show". This is written with a wāw with a sukūn on it and a short *a* vowel before it. Example لَوْ *law*.
2. *ay* like in English "bait". This is written with a yāʾ with a sukūn on it and a short *a* vowel before it. Example كَيْ *kay*. Examples with short semi-vowels:

- وَيْحَكَ *wayḥaka*
- غَيْرُهُ *ghayruhu*
- قَوْلُهُ *qawluhu*

It also has two long semi-vowels:

1. *āw* like in English "cow". This is written with a wāw with a sukūn on it and a long *ā* vowel before it. Example وَاوْ *wāw*.
2. *āy* like in English "bye". This is written with a yāʾ with a sukūn on it and a long *ā* vowel before it. Example شَايْ *shāy*.

These long semi-vowels are rare and may only occur at the end of a sentence.

2.3.5. Doubled letters

A word may contain "doubled" letters. This is when the same letter occurs, one after the other; the first letter has a sukūn, and the second letter has a vowel. For example, in the word قَتْتَلَ *qattala*, the letter ت is doubled. When this occurs, we actually only write the letter once and put a "shaddah" ّ on it, like so: قَتَّلَ *qattala*. When pronouncing this word, stop at and stress the doubled letter *qattala* and make sure it does not sound like the undoubled letter in قَتَلَ *qatala*. Examples with doubled letters:

- كَبَّرَ *kabbara*
- حَدُّهُ *ḥadduhu*
- فَعَّالَ *faεεāla*
- سِكِّينُ *sikkīnu*. Note that the kasrah is below the shaddah but above the letter ك. This is the most common way to write this, although having the kasrah below the letter is also sometimes done as well. (In this case, the shaddah will still be above the letter.)
- سَفُّودُ *saffūdu*

- ضَالِّينَ *ḍāllīna*
- مُزَّمِّلُ *muzzammilu*

2.3.6. tanwīn

In the next chapter, we will learn, if Allāh wills, that nouns in Arabic are sometimes pronouned with an extra ن sound at their end. This is called *tanwīn*. tanwīn is indicated in writing, not by adding a the letter ن at the end of the word, but by writing the final vowel mark twice, thus:

1. ٌ *un*, for example كِتَابٌ *kitābun*.
2. ً *an*, for example شَجَرَةً *shajaratan*.
3. ٍ *in*, for example بَيْتٍ *baytin*.

The tanwīned fat·ḥah ً has specific spelling rules: Generally, we will generally add a silent alif after it, for example سَالِم becomes سَالِمًا *sāliman*. This is done for all words except:

1. If the word ends with a ة. In this case we don't add the silent alif. For example, غَاضِبَة becomes غَاضِبَةً *ghāḍibatan*.

2. If the word ends with a *ā* vowel, whether written with an alif ا or as a yā' with dagger alif ى. In this case, the *an* mark is put on the letter before the alif ا or yā' ى and the final vowel letter becomes silent and is not pronounced. For example, مُصْطَفَى becomes مُصْطَفًى *muṣṭafan*, عَصَا becomes عَصًا *ɛaṣan*.

3. If the word ends with a hamzah. In this case, we might or might not write a silent alif, depending on the following rules:

    a. If there is an alif before an unseated hamzah اء, then we don't add a silent alif. For example دَاء becomes دَاءً *dā'an*, not اًدَاء.

    b. Otherwise, we add a silent alif after the hamzah. However, this may affect the writing of the hamzah, for example مُبْتَدَأ becomes مُبْتَدَأً *mubtada'an*. This is discussed further in appendix @ref(hamzarules).

Here are some examples of tanwīned words:

- سَعْدٌ *saɛdun*
- ضَرْبًا *ḍarban*
- قَاضٍ *qāḍin*
- سَعَةً *saɛatan*

- دُعَاءً *duεā'an*
- اِمْرَءًا *imra'an*
- شَيْئًا *shay'an*
- سُوءًا *sū'an*
- غَبَنٌ *ghabanun*

2.4. Connecting hamzah

Some words in arabic begin with a sukūn. When this occurs a connecting hamzah ٱ (written as a tiny صـ on an alif) is put before it. If this word comes in the beginning of the sentence the connecting alif is pronounced as a hamzah. Otherwise this connecting hamzah is not pronounced and the word is connected to the final vowel of the previous word in pronunciation. In this tutorial we will transcribe the connecting hamzah with a hyphen "-". Examples of connecting hamzah:

اِفْتَحِ ٱلْبَابَ
'iftaḥi -lbāba

أُنْظُرْ
'unḏhur

If the previous word does not end with a vowel, then a helper vowel is added. The most common helper vowel is ِ◌. Example:

زَيْدٌ ٱلْكَرِيمُ
zayduni -lkarīmu

When one word ends in a long vowel and the next word begins with a connecting hamzah, the long vowel becomes a short vowel in pronunciation, but in writing the long vowel's letter is retained. For example:

أَخَذَ مِنَّا ٱلْكِتَابَ
'akhadha minna -lkitāba

ذُو ٱلْقَرْنَيْنِ
dhu -lqarnayni

فِي ٱلْبَيْتِ
fi -lbayti

2.5. Pronouncing the end of a sentence

When a word is at the end of a sentence and it ends with a long vowel, then the final long vowel is pronounced normally. However, when a word at the end of a sentence does not end with a long vowel, then the final letter's pronunciation mark is pronounced as a sukūn when vocalizing the sentence. If the final letter is a ة then it is pronounced as a ه hā' with a sukūn.

This change in pronunciation is only vocal, it does not affect how we write the pronunciation mark. Here we give some examples of words pronounced if they were at the end of a sentence:

فَتْحٌ
fatḥ

عُقْبَةٌ
ɛuqbah

وَالِدَايَ
wālidāy

وَالِدَيَّ
wālidayy

If however, the final letter's pronunciation mark is a *an* mark then it is pronounced as a long-*ā* vowel. The only exception is if the final letter were ةً, in which case it is then pronounced as a hā' with a sukūn ةْ. Here are examples of words with *an* marks pronounced as if they were at the end of a sentence.

مَفْعُولًا
mafɛūlā

سَاجِدًا
sājidā

مَرْفُوعَةً
marfūɛah

Note that the above exception is only for ةً. If a hamzah with an *an* mark occurs at the end of a word, then it too will be pronounced as if it had a long-*ā* vowel after it. Such is the case, whether or not a silent alif is written after the hamzah. Examples:

- مُبْتَدَءًا is pronounced *mubtada'ā*
- دُعَاءً is pronounced *duɛā'ā*

Similarly, if the word has a final yāʾ that represents the long-ā vowel, and the letter before has an *an* mark, it is pronounced with the long-ā vowel at the end of the sentence. For example:

• مُصْطَفَّى is pronounced *muṣṭafā*

Except in this section, we will usually transcribe Arabic into English letters without modifiying the transcription for the last word in the sentence. This is because the last vowel mark is helpful for us to learn the grammatical function of the word. But when saying the sentence out aloud you should pronounce the ending of the final word as we have just described.

For example, the sentence:
ذَهَبَ إِلَى ٱلْبَيْتِ

will be transcribed, in the remainder of this book, as:
d͞hahaba ʾila -lbayti

but should be pronounced as
d͞hahaba ʾila -lbayt

2.6. The Qurʾānic script

The Arabic script that you will find in the muṣḥaf (a volume of the Qurʾān) is slightly different than what is used in (non-Qurʾānic) SCA.

The principal difference that concerns us is that آ is used in SCA as a replacement for اء. Whereas, in the Qurʾānic script آ denotes an elongated long ā vowel without a hamzah. The following table gives some examples:

SCA script	Qurʾānic script
الْآخِرَةُ *alʾāk͞hiratu*	ٱلْأٓخِرَةُ [سورة البقرة 2:94]
الضَّالِّينَ *aḍḍāllīna*	ٱلضَّآلِّينَ [سورة الفاتحة 1:7]

Another minor difference is that word-final ي is written without its dots in Qurʾānic script. (By the, this is also found as a regional variance in the SCA script.) For example:

SCA script	Qur'ānic script
إِنِّي *'innī*	إِنِّى [سورة طه 20:94]

There can also be regional differences in the pronunciation marks used in the Qur'ānic script. For example, in muṣḥafs that are used in the Indian subcontinent ٱلْاٰخِرَةُ is the conventional spelling.

There are other minor differences as well, mainly dealing with pronunciation and punctuation.

Besides the above differences that have to do with the diacritical marks, some words, and combinations of words, may also be spelled differently. For example:

SCA script	Qur'ānic script
ٱلصَّلَاةَ *aṣṣalāta*	ٱلصَّلَوٰةَ [سورة البقرة 2:3]
ٱلسَّمَاوَاتِ *assamāwāti*	ٱلسَّمَـٰوَٰتِ [سورة البقرة 2:33]
يَا ٱبْنَ أُمَّ *ya -bna 'umma*	يَبْنَؤُمَّ [سورة طه 20:94]

The reasons for this are out of the scope of this book.

Chapter 3.

The noun

3.1. Introduction

A noun is a kind of word that is the name of something or someone.

Here are some examples of common nouns in Arabic:

Arabic word	Transcription	Definition
رَجُل	*rajul*	man
كِتَاب	*kitāb*	book
بَيْت	*bayt*	house
شَجَرَة	*shajarah*	tree
صَبْر	*ṣabr*	patience
وَقْت	*waqt*	time
طَعَام	*ṭaɛām*	food
اِبْن	*ʾibn*	son

Note that the final letter in each word, above, does not have a vowel mark. This is because, the final vowel mark is actually variable, as we shall see later in this chapter.

When we discuss nouns outside of sentences we shall pronounce the ة as a *h*. Therefore, شَجَرَة "tree", in isolation, is pronounced *s͡hajarah*, not *s͡hajarat*.

Some nouns begin with a connecting hamzah, for example: اِبْن *ʾibn* "son". When in the beginning of a sentence, the connecting hamzah will be pronounced with an kasrah ◌ِ.

3.2. Definiteness

When talking about nouns it is necessary to introduce a topic called *definiteness*.

A noun is *definite* when the person or thing it refers to is known. For example, if you say, "The man arrived." then the usage of the word "the" before "man" tells us that the man is known to us. Therefore the noun "man" is definite in this sentence.

Conversely, if we had said "A man arrived." then the use of "a" before "man" tells us that the man is unknown to us. Therefore "man" is indefinite in this sentence.

"The" is called the *definite article* and "a" is called the *indefinite article*.

3.2.1. Definite nouns in Arabic

The definite article in Arabic is أَل *ʾal*. It corresponds to the English definite article "the". In order to make a noun definite, we attach أَل *ʾal* to its beginning.

For example, the definite noun "the book" in Arabic is أَلْكِتَاب *ʾalkitāb*.

أَل *ʾal* begins with a connecting hamzah; the hamzah will be pronounced only in the beginning of a sentence. And when it occurs in the beginning of a sentence, the hamzah is pronounced with a ◌َ a-mark.

3.2.1.1. Sun letters and moon letters

The noun "man" in Arabic is رَجُل *rajul*. To make this noun definite, we add اَلْ *ʾal* to the beginning of the word. But instead of becoming اَلْرَجُل *ʾalrajul* the word becomes اَلرَّجُل *ʾarrajul*. The ل in اَلْ becomes silent and the ر gets doubled. This happens because the first letter ر in the word رَجُل *rajul* is from a group of letters called "sun letters". For all nouns beginning with sun letters, when اَلْ *ʾal* is put in the beginning, the ل in اَلْ becomes silent and the sun letter becomes doubled.

The rest of the letters in the alphabet are called "moon letters" and for words that begin with moon letters, the ل in اَلْ does not become silent and the moon letter does not become doubled. For example, ك is a moon letter and we have already seen that كِتَاب *kitāb* "book" becomes اَلْكِتَاب *ʾalkitāb* "the book".

The sun letters are ت ث د ذ ر ز س ش ص ض ط ظ ل ن.
The moon letters are ء ب ج ح خ ع غ ف ق ك م ه و ي.

The names "sun letters" and "moon letters" were given because of the Arabic words for "sun" and "moon" respectively. "The sun" in Arabic is اَلشَّمْس *ʾashshams* which begins with ش which causes the ل in اَلْ to be silent. "The moon" is اَلْقَمَر *ʾalqamar* which begins with ق which does not cause the ل in اَلْ to be silent. Thus ش represents the sun letters and ق represents the moon letters.

Here are some examples of words that begin with sun letters:

Noun	Definite noun
رَجُل *rajul* "man"	اَلرَّجُل *ʾarrajul* "the man"
تَاجِر *tājir* "trader"	اَلتَّاجِر *ʾattājir* "the trader"
لُعْبَة *luɛbah* "toy"	اَللُّعْبَة *ʾalluɛbah* "the toy"

3.2.1.2. The definite article اَلْ *ʾal* with nouns with an initial connecting hamzah

If the definite article اَلْ *ʾal* is with prefixed to nouns that have an initial connecting hamzah, then the ل shall no longer have an sukūn ْ. Instead it shall have an kasrah ِ. Example:

ٱلِٱبْن

ʾali-bn

"the son"

3.2.2. Indefinite nouns in Arabic

Arabic has no indefinite article corresponding to the English indefinite article "a". In order to make a noun indefinite in Arabic, it is simply written or pronounced without the definite article ٱَل *ʾal*. For example, كِتَاب *kitāb* "a book".

3.2.3. Differences in definiteness between Arabic and English

The articles "a" and "the" are types of words called *determiners*. Besides "a" and "the", English has other determiners like "some", "this", "that", etc. that can make a noun definite or indefinite. For example:

"This man gave that boy some food."

In the above sentence "man" and "boy" are definite, and "food" is indefinite.

English can also have definite or indefinite nouns without determiners. The definiteness of the noun is then determined by the meaning of the sentence. Consider, for example, the sentence:

"Time is valuable."

Here, we are not talking about some indefinite amount of time, but rather the general concept of time, which is known to us. Therefore, the noun "time" here is definite.

Consider now the sentence:

"We don't have to leave just yet; we have time."

Here, "time" has an indefinite meaning "[some] time".

As opposed to this complicated situation in English, Arabic uses only the definite article ٱَل *ʾal* to make common nouns definite. So when translating sentences from English to Arabic, you must first determine whether the noun is definite or not in English, and then use ٱَل *ʾal* when the noun is definite.

Examples:

- "This man gave that boy some food."

    – man: definite; Arabic: ٱلرَّجُل *ʾarrujul*
    – boy: definite; Arabic: ٱلْغُلَام *ʾalg͟hulām*
    – food: indefinite; Arabic: طَعَام *ṭaɛām*

- "Time is valuable."

    – time: definite; Arabic: ٱلْوَقْت *ʾalwaqt*

- "We don't have to leave just yet; we have time."

    – time: indefinite; Arabic: وَقْت *waqt*

3.3. State

Nouns in Arabic have a property called *state*. The state of a noun is dependent on the function of the noun in a sentence. The state of a noun is indicated by the noun's ending. There are three states that a noun can be in. They are:

1. the u-state. This is considered the 'highest' state. It is indicated, for most nouns, by a ḍammah on the final letter of the noun.
2. the a-state. This is 'lower' than the u-state. It is indicated, for most nouns, by a fat·ḥah on the final letter of the noun.
3. the i-state. This is the 'lowest' state. It is indicated, for most nouns, by a kasrah on the final letter of the noun.

When a noun is indefinite, then, for most nouns, it is also tanwīned. Here, for example, is the noun كِتَاب *kitāb* "book" in its three states:

State	Indefinite "a book"	Definite "the book"
u-state	كِتَابٌ *kitābun*	ٱلْكِتَابُ *ʾalkitābu*
a-state	كِتَابًا *kitāban*	ٱلْكِتَابَ *ʾalkitāba*
i-state	كِتَابٍ *kitābin*	ٱلْكِتَابِ *ʾalkitābi*

The u-state is a noun's normal state, and there needs to be a reason to take the noun out of this state into another state. We will begin to use state more in the next chapter if Allāh wills, where we learn how to form sentences.

3.4. Grammatical gender

Some nouns designate animate beings like "man", "woman", "boy", "girl", "dog", "cow", etc. Other nouns designate inanimate objects like "book", "house", "hand", "tree", "city", "food".

In dealing with the grammatical genders of such nouns, English uses three genders:

1. The masculine gender. This is used for nouns that designate male human beings and also some male animals. The pronouns used for the masculine gender are "he", "him", and "his".
2. The feminine gender. This is used for nouns that designate female human beings, and also some female animals. The pronouns used for the feminine gender are "she" and "her".
3. The neutral gender. This is used for nouns that designate inanimate objects and animals in general. The pronoun used for the neutral gender is "it".

In Arabic, there are only two grammatical genders: the masculine gender and the feminine gender. All nouns in Arabic are either masculine or feminine in gender. Nouns that designate male human beings are assigned the masculine grammatical gender. And nouns that designate female human beings are assigned the feminine grammatical gender. Nouns that designate animals sometimes conform to the gender of the animal. Other times, they have a fixed gender. As for nouns that designate inanimate objects, these, too, are assigned a gender. For example, كِتَاب *kitāb* "book" in Arabic is masculine. And شَجَرَة *shajarah* "tree" in Arabic is feminine. We shall discuss this in more detail below.

3.4.1. Nouns that designate animate beings.

In Arabic, in terms of their form, nouns that designate animate beings are in three categories:

1. There are separate but matching nouns for the male and female animate beings.
2. There are separate and unrelated nouns for the male and female animate beings.
3. The same noun is used for both sexes.

We will discuss each of these categories below.

3.4.1.1. Matching nouns for male and female animate beings

In Arabic for some nouns that designate animate beings, the nouns for both sexes match each other. Here are some examples:

Primitive nouns

Arabic word	Gender	Definition
اِبْن *ʾibn*	masc.	son
اِبْنَة *ʾibnah*	fem.	daughter
طِفْل *ṭifl*	masc.	child
طِفْلَة *ṭiflah*	fem.	(female) child
إِنْسَان *ʾinsān*	masc.	human being
إِنْسَانَة *ʾinsānah*	fem.	(female) human being
حُرّ *ḥurr*	masc.	free man
حُرَّة *ḥurrah*	fem.	free woman
كَلْب *kalb*	masc.	(male) dog
كَلْبَة *kalbah*	fem.	(female) dog
هِرّ *hirr*	masc.	(male) cat
هِرَّة *hirrah*	fem.	(female) cat

Derived nouns

Arabic word	Gender	Definition
مُعَلِّم *muɛallim*	masc.	(male) teacher
مُعَلِّمَة *muɛallimah*	fem.	(female) teacher
طَالِب *ṭālib*	masc.	(male) student
طَالِبَة *ṭālibah*	fem.	(female) student
صاحِب *ṣāḥib*	masc.	(male) companion
صاحِبَة *ṣāḥibah*	fem.	(female) companion
صَدِيق *ṣadīq*	masc.	(male) friend
صَدِيقَة *ṣadīqah*	fem.	(female) friend

In each of the words in the table above, the feminine noun is basically the same as the masculine noun but with the addition of a ة at the end. For example, طِفْل *ṭifl* is masculine, and its feminine is طِفْلَة *ṭiflah* (fem.).

As a matter of fact, the ة is called a feminine marker for singular nouns. There are a couple of other, less common, feminine markers besides ة that we will learn them later, if Allāh wills.

Note that the vowel-mark before the ة is always an fat·ḥah.

Note also that we have divided the nouns above into two categories:

    i. Primitive nouns
   ii. Derived nouns

Primitve nouns have a primitive meaning, without a primarily adjectival or verbal quality in the meaning, for example "human" "cat", etc. For derived nouns, their meaning is derived from an adjectival or verbal quality. For example, a "teacher" is someone who teaches. A "friend" is someone who is friendly. And so on.

For derived nouns, the formation of the feminine noun by adding a feminine marker (like ة) to the masculine noun is normal and expected. Whereas, for primitive nouns, the fact that the feminine and masuline nouns match each other and differ only by the feminine marker ة is something that, although somewhat common, is more of a coincidence.

Another noteworthy point is that, for many primitive nouns, sometimes only one of the masculine/feminine pair may be used to refer to beings of either sex. What we mean by this is that, for example, كَلْب *kalb*, while remaining a masculine noun, can be used to refer to both a male dog and a female dog, especially if the animal's physical gender is not obvious or particularly important. And كَلْبَة *kalbah* (fem.) "a female dog" is typically only used when it is needed to specify the gender of the animal. Conversely, هِرَّة *hirrah* "a (female) cat" may be used to refer to cat of either physical gender, especially if it is not obvious whether it is a male or female cat.

This preference of the noun of one gender to refer to beings of either physical gender is case-by-case. For example, طِفْل *ṭifl* (masc.) is commonly used to say "a child", regardless of whether the child is a boy or a girl. But طِفْلَة *ṭiflah*, although not uncommon, is used specifically for "a female child".

As another example, the word إِنْسَانَة *ʾinsānah* (fem.) "a female human being" is rarely used at all. Instead, the word إِنْسَان *ʾinsān*, while remaining a masculine noun, is almost always used to refer to "a human being" in general, regardless of actual gender.

On the other hand, ٱِبْن *ʾibn* "son" and ٱِبْنَة *ʾibnah* "daughter" are only ever used for their respective gender. So ٱِبْن *ʾibn* (masc.) "a son" is never

used to mean "a daughter". And اِبْنَة *'ibnah* (fem.) "a daughter" is never used to mean "a son".

As for derived nouns, they are typically only ever used for their respective gender. So, for example, مُعَلِّم *muɛallim* (masc.) is only used for "a (male) teacher". And مُعَلِّمَة *muɛallimah* (fem.) is only used for "a (female) teacher".

3.4.1.2. Unrelated nouns for male and female animate beings

For other nouns that designate animate beings, the nouns for the male and female sexes are completely unrelated. Here are some examples:

Arabic word	Gender	Definition
أَب *'ab*	masc.	father
أُمّ *'umm*	fem.	mother
غُلَام *ghulām*	masc.	boy
جَارِيَة *jāriyah*	fem.	girl
عَبْد *ɛabd*	masc.	male slave
أَمَة *'amah*	fem.	female slave
أَسَد *'asad*	masc.	lion
لَبْوَة *labwah*	fem.	lioness
ثَوْر *thawr*	masc.	bull
بَقَرَة *baqarah*	fem.	cow

Even in these nouns you can see that the feminine noun usually ends with a ة feminine marker. There are only a few commonly used feminine nouns that don't end with a feminine marker like ة. أُمّ *'umm* "mother" is one of these exceptions.

3.4.1.3. Using the same noun for both sexes

There are other nouns for animate beings where the same word is used for both sexes. The word itself will still be either grammatically masculine or feminine. Here are some examples:

Arabic word	Gender	Definition
شَخْص *shakhṣ*	masc.	person
نَفْس *nafs*	fem.	self
عَدُوّ *ɛaduww*	masc.	enemy
حَيَوَان *ḥayawān*	masc.	animal
طَائِر *ṭā'ir*	masc.	bird
قِرْد *qird*	masc.	monkey
حَمَامَة *ḥamāmah*	fem.	dove
نَمْلَة *namlah*	fem.	ant

So, for example, قِرْد *qird* "monkey" is grammatically masculine but it will be used for both a male and a female monkey. Similarly, شَخْص *shakhṣ* is a masculine noun meaning "person". While remaining grammatically masculine, it can be used to refer to persons of male or female persons. While, نَفْس *nafs* is a feminine noun meaning "self". While remaining grammatically feminine, it can be used to refer to persons of male or female selves

Note also that نَفْس *nafs* "self" is a feminine noun but it does not end in a ة. It is one of the small number of feminine nouns that don't have a female marker, like أُمّ *'umm* (fem.) "mother".

3.4.2. Nouns that designate inanimate objects

As mentioned earlier, nouns that designate inanimate objects are assigned a fixed grammatical gender. There is usually no discernable reason why some are assigned a masculine gender while others are assigned a feminine gender.

Arabic word	Gender	Definition
كِتَاب *kitāb*	masc.	book
بَيْت *bayt*	masc.	house
قَلَم *qalam*	masc.	pen
طَعَام *ṭaɛām*	masc.	food
مَاء *mā'*	masc.	water
مَدْرَسَة *madrasah*	fem.	school
مَدِينَة *madīnah*	fem.	city
غُرْفَة *ghurfah*	fem.	room
شَجَرَة *shajarah*	fem.	tree

Arabic word	Gender	Definition
شَمْس *shams*	fem.	sun
قَمَر *qamar*	masc.	moon
عِلْم *ɛilm*	masc.	knowledge
قُوَّة *quwwah*	fem.	strength
حَيَاة *ḥayāh*	fem.	life
مَوْت *mawt*	masc.	death

In these nouns as well, we note that feminine nouns usually end with the feminine marker ة. But here too, we find another exception: شَمْس *shams* "sun" which is feminine but does not end with a feminine marker. These exceptions are not very many and, if Allāh wills, we will not find it hard to memorize them.

There is a sub-group of nouns that designate inanimate objects, but can also be used to refer to animate beings. Here are a couple of examples:

Arabic word	Gender	Definition
رَهِينَة *rahīnah*	fem.	pledge
عُضْو *ɛuḍw*	masc.	member

رَهِينَة *rahīnah* is a feminine noun meaning "pledge". For inanimate objects it refers to something that is held as a security or a collateral. With its animate meaning, it is used to refer to a human hostage.

Similarly, عُضْو *ɛuḍw* is a masculine noun meaning "member". For inanimate objects it refers to a limb which is the member of a body. With its animate meaning it refers to a person who is a member of a professional organization.

Just like we saw for the nouns in section @using-the-same-noun-for-both-sexes, such nouns adhere to their fixed grammatical gender when used for either male or female persons.[1]

3.4.3. Nouns with mismarked gender

We saw that there are some nouns that are feminine, but do not end with with a feminine marker like ة. These were:

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[1] مجموع مقالات فيصل المنصور 401–410 in عضو أم عضوة؟ ومسائل أخر

- أُمّ *ʾumm* (fem.) "mother"
- نَفْس *nafs* (fem.) "self"
- شَمْس *shams* (fem.) "sun"

There are a few more nouns that are like this. One special category among them is body parts. Many prominent body parts that come in pairs or more, are grammatically feminine, whether or not they end with a feminine marker like ة. Here are some examples:

- يَد *yad* (fem.) "hand" (sometimes "an arm")
- عَيْن *ɛayn* (fem.) "eye"
- أُذُن *ʾudhun* (fem.) "ear"
- قَدَم *qadam* (fem.) "foot"
- رِجْل *rijl* (fem.) "leg" (sometimes "foot")
- إِبْهَام *ʾibhām* (fem.) "thumb"
- إِصْبَع *ʾiṣbaɛ* (fem.) "finger, toe"
- سِنّ *sinn* (fem.) "tooth"
- رُكْبَة *rukbah* (fem.) "knee"

There are exceptions, however. The following body parts come in pairs yet are masculine.

- مَنْخَر *mankhar* (masc.) "nostril"
- مِرْفَق *mirfaq* (masc.) "elbow"

There are other such exceptions as well.

Body parts that don't come in pairs are typically more regular in their gender: they are feminine if they end in a feminine marker like ة, and masculine if they don't. Examples:

- رَأْس *raʾs* (masc.) "head"
- أَنْف *ʾanf* (masc.) "nose"
- بَطْن *baṭn* (masc.) "belly"
- لِحْيَة *liḥyah* (fem.) "beard"

Conversely, nouns that end with a feminine marker like ة, yet are masculine are very rare. Some of the more common of them are:

- خَلِيفَة *khalīfah* (masc.) "caliph"
- عَلَّامَة *ɛallāmah* (masc.) "great scholar"
- دَاعِيَة *dāɛiyah* (masc.) "great preacher"

There are also a few words which can be optionally assigned a masculine or feminine gender. Among these are:

- سُوق *sūq* (masc. or fem.) "market"
- طَرِيق *ṭarīq* (masc. or fem.) "path"

A good dictionary should mention the gender of all these exceptional words. In addition, in appendix @ref(unmarked-fem-nouns) as well, we have a compiled a list of feminine nouns that don't end with a feminine marker. (TODO: get from Hava: pg. xi (fem) and xii (admitting either gender).)

3.5. Exercises

In the following English sentences, determine whether the underlined nouns will be translated with definite or indefinite nouns in Arabic.

Chapter 4.

The nounal sentence

4.1. Introduction
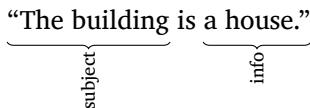
In this chapter we will learn about a class of sentences called *nounal sentences*. Nounal sentences consist of two parts:

  i. The *subject*. This is the topic of the sentence.
 ii. The *info*. This gives us some information about the subject.

4.2. Forming nounal sentences

Here is a nounal sentence:

"The building is a house."

The subject of the sentence is "the building". This means that the sentence is about "the building".

The info is "a house". This means that the info that the sentence is giving us about the subject is that it is "a house".

Let's try to form this sentence in Arabic.
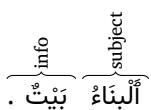
First we assemble the individual parts:

i. "The building" in Arabic is ٱلْبِنَاء *ʾalbinā*ʾ (masc.).
ii. "A house" is بَيْت *bayt* (masc.).

Next we put them both in the u-state. For nounal sentences, both the subject and the info shall be in the u-state. Remember that the u-state is formed by putting a tanwīned ḍammah ٌ at the end of an indefinite noun, and a ḍammah ُ at the end of a definite noun. Here are the two nouns in the u-state:

i. ٱلْبِنَاءُ *ʾalbinā*ʾ*u* (masc.) "the building" (u-state)
ii. بَيْتٌ *baytun* (masc.) "a house" (u-state)

In order to form this sentence in Arabic, we put the subject first and then the info. So we get:

$$\underbrace{\text{ٱلْبِنَاءُ}}_{\text{info}} \quad \underbrace{\text{بَيْتٌ}}_{\text{subject}} \text{ .}$$

*ʾalbaytu binā*ʾ.
"The building is a house."

But wait! Where is the Arabic word for "is"? It turns out that Arabic does not usually express any word for "is". Instead, the meaning of this word is implied.

Also, note that the final vowel mark at the end of the sentence is written but not pronounced. So we will write بَيْتٌ but say *bayt*, not *baytun*. This is in accordance with what we learned in section @ref(pronouncing-the-end-of-a-sentence).

Now let's try reversing this sentence, and try making the sentence:

"The house is a building."

We follow the same procedure by assembling the individual parts of the sentence and putting them in the u-state:

i. The subject: ٱلْبَيْتُ *ʾalbaytu* (masc.) "the house" (u-state)
ii. The info: بِنَاءٌ *binā*ʾ*un* (masc.) "a building" (u-state)

And then we put them together, first the subject and then the info:

اَلْبَيْتُ بِنَاءٌ.
ʾalbaytu bināʾ.
"The house is a building."

and there we have our sentence.

4.3. Matching the gender between the subject and the info

In the sentences above, both the subject and the info were masculine nouns. Now let's try forming a sentence where the subject and the info have different genders. Let's try saying:

"The building is a school."

  i. The subject: اَلْبِنَاءُ *ʾalbināʾu* (masc.) "the building" (u-state)
  ii. The info: مَدْرَسَةٌ *madrasatun* (fem.) "a school" (u-state)

In the same manner as before, we form the sentence by first writing the subject and then the info:

اَلْبِنَاءُ مَدْرَسَةٌ.
ʾalbināʾu madrasah.
"The building is a school."

We can also reverse this sentence:

اَلْمَدْرَسَةُ بِنَاءٌ.
ʾalmadrasatu bināʾ.
"The school is a building ."

So we see that it is quite normal to have a sentence where the gender of the subject does not match the gender of the info. This is because the nouns we have dealt with so far denote inanimate entities. If either the subject or the info denote animate beings, then in this case the subject and the info often do match each other in gender. For example, let's try to form the sentence:

"The mother is a teacher."

Here are the indiviual words that we will use to form the sentence:

  i. The subject: "the mother": اَلْأُمُّ *ʾalʾummu* (fem.) (u-state).

ii. The info: "a teacher". We have two words for "a teacher" in Arabic:

- مُعَلِّم *muɛallium* (masc.) "a (male) teacher"
- مُعَلِّمَة *muɛallimah* (fem.) "a (female) teacher".

Obviously, مُعَلِّمَة *muɛallimah* would apply here so we put it in the u-state: مُعَلِّمَةٌ *muɛallimatun* (u-state).

Now we can assemble the sentence:

اَلْأُمُّ مُعَلِّمَةٌ.
ʾalʾummu muɛallimah.
"The mother is a teacher_f."

In the reverse sentence "The teacher is a mother.", we again use the feminine noun مُعَلِّمَة *muɛallimah* (fem.) "a (female) teacher", which is now the subject of the sentence, to match the feminine noun in the info اَلْأُمِّ *ʾalumm* (fem.) "a mother". So we get:

اَلْمُعَلِّمَةُ أُمٌّ.
ʾalmuɛallimatu ʾumm.
"The teacher_f is a mother."

Here is another example:

اَلرَّجُلُ أَبٌّ.
ʾarrujulu ʾab.
"The man is a father."

Now, let's try a sentence where we are still dealing with animate beings but the nouns mismatches in grammatical gender.

اَلْأُمُّ شَخْصٌ.
ʾalʾummu shakhs.
"The mother is a person."

اَلشَّخْصُ مُعَلِّمَةٌ.
ʾashshakhsu muɛallimah.
"The person is a (female) teacher."

اَلْمُعَلِّمَةُ شَخْصٌ.
ʾalmuɛallimatu shakhs.
"The (female) teacher is a person."

In the above examples, the grammatical genders mismatch between the subject and the info. But this is because we are matching with the

physical gender of the person represented by the masculine noun شَخْص *shakhṣ* "a person", not its grammatical gender.

The same effect is seen when using the word حَيَوان *ḥayawān* which is a masculine noun meaning "an animal". It can be applied to both male and female animals. So we can say:

أَلْحَيَوانُ هِرٌّ.
ʾalḥayawānu hirr.
"The animal is a (male) cat."

and

أَلْحَيَوانُ هِرَّةٌ.
ʾalḥayawānu hirrah.
"The animal is a (female) cat."

4.4. Detached pronouns

Pronouns, in Arabic, are special nouns that can be used in place of other nouns when it is known who is being referred to. This means that they can replace definite nouns only. Pronouns in English include words like "he", "she", "it", "you", "I", etc.

In order to explain the usage of pronouns, we will first show a sentence with a noun subject:

"The man is a teacher."

Now we you can replace the definite subject noun "the man" with the pronoun "he":

"He is a teacher."

In Arabic there are a few different kinds of pronouns. Here we will learn *detached pronouns*. They are called detached pronouns because they are detached from other words. There are another set of pronouns called *attached pronouns* that we will learn later, if Allāh wills.

4.4.1. Participants

When talking about pronouns, it is beneficial to make use of a concept of grammar called *participants*.

In any kind of speech there are there can be up to three types of *participants* involved. A participant may be singular, i.e. consist of one individual, or plural, i.e., consist of more than one individual.

The three participants in speech are:

1. The *speaker-participant*. This is the participant who is speaking. When the speaker-participant refers to himself or herself (or themselves if plural) in English, then he/she/they use the pronouns "I", "me", "we", and "us".
2. The *addressee-participant*. This is the participant whom the speaker-participant is directly speaking to. When the speaker-participant refers to the addressee-participant in English, he uses the "you" pronoun.
3. The *absentee-participant*. This is the participant who is not being directly spoken to. Their only participation in the speech is that they are being referred to. When the speaker-participant refers to the absentee-participant in English, he uses the pronouns "he", "him", "she", "her", "it", "they", and "them".

In this chapter we will learn the Arabic pronouns for the singular participants.

4.4.2. Detached pronouns for the singular absentee-participant

Here are the Arabic detached pronouns for the singular absentee-participant:

- singular masculine absentee-participant: هُوَ *huwa* "he".
- singular feminine absentee-participant: هِيَ *hiya* "she".

Here are some examples of pair of sentences, each first with a noun, and then with a pronoun in place of the noun:

- اَلرَّجُلُ مُعَلِّمٌ.
  ʾarrajulu muɛallim.
  "The man is a teacher_m."

هُوَ مُعَلِّمٌ.
huwa muɛallim.
"He is a (male) teacher_m."

- أَلْجَارِيَةُ طَالِبَةٌ.
ʾaljāriyatu ṭalibah.
"The girl is a student_f."

- هِيَ طَالِبَةٌ.
hiya ṭalibah.
"She is a student_f."

- أَلْبَيْتُ بِنَاءٌ.
ʾalbaytu bināʾ.
"The house is a building."

هُوَ بِنَاءٌ.
huwa bināʾ.
"It is a building."

Note that Arabic uses the pronoun هُوَ *huwa* "he" to refer to the inanimate object "the house". This is because, as we know, all nouns in Arabic are either masculine or feminine. In translating the sentence to English we will employ the neutral pronoun "it" to make the sentence sound natural.

- أَلْبِنَاءُ مَدْرَسَةٌ.
ʾalbināʾu madrasah.
"The building is a school."

هُوَ مَدْرَسَةٌ. *huwa madrasah.*
or
هِيَ مَدْرَسَةٌ. *hiya madrasah.*
"It is a school."

Note that either هُوَ *huwa* "he" or هِيَ *hiya* "she" can be used in the above sentence because the gender of the subject أَلْبِنَاء *ʾalbināʾ* (masc.) "the building" mismatches the gender of the info مَدْرَسَة *madrasah* (fem.) "a school.".

In such cases where the genders of the subject and the info do not match, then, generally speaking, the pronoun for either gender could be employed with the following guideline:

Prefer to match the gender of the subject pronoun with the gender of the info, unless the noun being replaced with a pronoun is

an animate being, in which case prefer to use the gender of the animate being.

So in the above sentence we will prefer to use هِيَ مَدْرَسَةٌ. *hiya madrasah.* because the info مَدْرَسَةٌ *madrasatun* "a school" is feminine.

• Here is an example with an animate being as the subject:

ٱلْجَارِيَةُ إِنْسَانٌ.
ʾaljāriyatu īnsān.
"The girl is a human."

هِيَ إِنْسَانٌ.
hiya īnsān.
"She is a human."

Here, if we replace the noun ٱلْجَارِيَة *ʾaljāriyah* "the girl" with a pronoun, we will prefer to use هِيَ *hiya* "she", because the girl is an animate being, even though the info إِنْسَانٌ *ʾinsānun* "a human" is masculine.

4.4.3. Detached pronouns for the singular addressee-participant and speaker-participant

Here are the pronouns for the singular addressee-participant and speaker-participant:

• singular masculine addressee-participant: أَنْتَ *ʾanta* "you$_m$".
• singular feminine addressee-participant: أَنْتِ *ʾanti* "you$_f$".
• singular speaker-participant: أَنَا *ʾana* "I".

Note that the addressee-participant pronoun "you" has separate pronouns for the masculine and the feminine while the speaker-participant pronoun "I" has the same pronoun for both genders. Examples with these pronouns:

• أَنْتَ مُعَلِّمٌ.
ʾanta muɛallim.
"You$_m$ are a teacher$_m$."

• أَنْتِ مُعَلِّمَةٌ.
ʾanti muɛallimah.
"You$_f$ are a teacher$_f$."

- أَنَا مُعَلِّمٌ.
  ʾana muɛallim.
  "I am a teacher_m."

- أَنَا مُعَلِّمَة.
  ʾana muɛallimah.
  "I am a teacher_f."

4.4.4. Definiteness of pronouns

We stated, and saw, that pronouns can replace definite nouns. This means that pronouns themselves are definite nouns (even though they are not prefixed by أَل *ʾal* "the").

This fact will be useful in later chapters, if Allāh wills.

4.4.5. Rigidity of pronouns

Remember in section @ref(flexibility-of-nouns), we talked about the flexibility of nouns. We said that nouns whose endings change with the noun's state are called flexible nouns. Most nouns fall into this category.

Pronouns, however, are nouns whose endings don't change with their state. Therefore they fall into the category of *rigid* nouns.

4.5. A definite noun as the info

In all the examples so far, the info has been an indefinite noun: "a building", "a teacher", "a cat", etc. It is also possible for the info to be a definite noun:

أَلرَّجُلُ ٱلْمُعَلِّمُ.
ʾarrajulu -lmuɛallim.
"The man is the teacher_m."

The above sentence, although correct, is ambiguous. It can also be interpreted as a noun-phrase, meaning "the teacher-man", instead of the complete sentence "The man is the teacher_m." Therefore, in order to disambiguate and make it clear that we mean the complete sentence, a *disambiguating pronoun* is usually (but not always) inserted between the

subject and the info. Disambiguating pronouns are detached pronouns that match the subject of the sentence in gender. With a disambiguating pronoun, the sentence above becomes:

اَلرَّجُلُ هُوَ ٱلْمُعَلِّمُ.
ʾarrajulu huwa -lmuɛallim.
"The man is the teacher$_m$."

The disambiguating pronoun here is هُوَ *huwa* and is not translated. Here are some more examples of sentences with definite infos and disambiguating pronouns.

اَلْبَيْتُ هُوَ ٱلْبِنَاءُ.
ʾalbaytu -lbināʾu.
"The house is the building."

اَلْحَيَوَانُ هِيَ ٱلْهِرَّةُ.
ʾalḥayawānu hiya -lhirratu.
"The animal is the cat."

4.6. An indefinite noun as the subject

In all the sentences we have seen so far, the subject has always been a definite noun. This is usually the case. A subject needs a certain amount of *weight* in order to be the first word in a sentence. And being definite gives it this needed weight. That is: "the man" is grammatically *heavier* than "a man". So it is easier to start a sentence with "the man".

So can we even have a sentence that has an indefinite subject? For example:

  • A house is a building.
  • A man is the teacher.

Yes, it is possible, but sentences where the subject is an indefinite noun are not as straightforward to express in Arabic. We will explore some ways of expressing them later if Allāh wills.

4.7. وَ **wa-** "and", فَ **fa-** "so"/"and then", and أَوْ *'aw* "or"

4.7.1. وَ **wa-** "and"

Arabic uses the particle وَ *wa* to mean "and". Being a one-letter particle, it is joined to the word after it without any space between it and the next word.

وَمَدْرَسَةٌ
wamadrasatun
"and a school"

وَ *wa* meaning "and" does not change the state of the noun following it. Examples:

أَلْبِنَاءُ مَسْجِدٌ وَمَدْرَسَةٌ.
'albinā'u masjidun wamadrasah.
"The building is a mosque and a school."

If there are more than two words, then in English, only the final word usually has "and" and the rest are separated by commas in writing. In Arabic, however, each must have وَ and commas are not typically used.

أَلْبِنَاءُ مَسْجِدٌ وَمَدْرَسَةٌ وَمَكْتَبَةٌ.
'albinā'u baytun wamadrasatun wamaktabah
"The building is a mosque, a school, and a library."

We can also use وَ to begin and connect sentences. The following example is tehcnically two sentences, both beginning with وَ:

وَالرَّجُلُ إِنْسَانٌ وَٱلْكَلْبُ حَيَوَانٌ
warrujulu 'insānun wa-lkalbu ḥayawānun
"And the man is a human and the dog is an animal."

Unlike as in English, this is not considered poor style. When translating such sentences to English, the first وَ is often left out, thus: "The man is a human and the dog is an animal."

4.7.2. فَ **fa-** "so"/"and then"

The word فَ *fa-* "so"/"and then" is comparable to وَ *wa-* "and". فَ *fa-* "so"/"and then" gives a meaning of ordering, consequence, and subsequence that is missing in وَ *wa-* "and". For example,

ٱلْبِنَاءُ مَسْجِدٌ فَمَدْرَسَةٌ فَمَكْتَبَةٌ.
ʾalbinā·u baytun famadrasatun famaktabah
"The building is a mosque, and then a school, and then a library."

فَ *fa-* "so"/"and then", too, is used to begin and connect sentences. Example,

فَٱلرَّجُلُ إِنْسَانٌ وَٱلْكَلْبُ حَيَوَانٌ
farrujulu ʾinṣānun wa-lkalbu ḥayawānun
"So the man is a human and the dog is an animal."

Work in progress

Chapter 5.

The prepositions

> ⚠ Warning
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

5.1. Introduction

Prepositions are words like "in", "on", "from", etc. They are placed directly before a noun, for example: "in a house". The preposition "in" is placed directly before the noun "a house".

In Arabic prepositions, when placed before a noun, put it in the i-state. For example the preposition فِي *fī* means "in". We can put it before the noun بَيْت *bayt* "a house":

فِي بَيْتٍ
fī baytin
"in a house"

Note how the noun بَيْتٍ *baytin* "a house" is in the i-state because of the preposition فِي *fī* "in" before it. The i-state is indicated by the tanwīned kasrah ٍ on the final letter of بَيْت.

Arabic has two types of prepositions: *true* prepositions and *pseudo-*prepositions.

5.2. True prepositions

True prepositions are *particles*. Particles are a class of words, like nouns and verbs. Particles don't have the properties of nouns. Thus, they cannot be definite or indefinite. They cannot be preceded by اَلْ *al* nor may they be tanwīned. And they don't have state (u-state, a-state, i-state).

Here is a list of the more common true prepositions:

Preposition	Meaning
بِ *bi*	with, by, next to
لِ *li*	for, to
فِي *fī*	in
عَلَىٰ *ɛalā*	on
إِلَىٰ *'ilā*	to, toward
مِنْ *min*	from
عَنْ *ɛan*	from, about
كَ *ka*	like

Notes:

- Prepositions that are a single letter (like بِ *bi*, لِ *li*, كَ *ka*) are joined to the following noun in writing. Example:

  بِقَلَم
  biqalamin
  "with a pen"

  لِرَجُل
  lirajulin
  "for a man"

  كَٱبْن
  ka-bnin
  "like a son"

- When a single letter preposition comes before a definite noun with اَلْ *al*, the preposition is generally joined to the alif in the اَلْ *al*. The alif is now not pronounced (because as we know it has a connecting hamzah). Example:

بِٱلْقَلَمِ
bi-lqalami
"with the pen"

If the noun begins with a connecting hamzah then the ل in ٱلْ gets an kasrah ِ instead of its usual sukūn ْ. We described this in section @ref(the-definite-article-with-nouns-with-an-initial-connecting-hamzah). Example:

كَٱلِٱبْنِ
ka-li-bni
"like the son"

- The only exception is the preposition ل *li*. When joined to a definite noun with ٱلْ *al*, the alif in ٱلْ is dropped and we write the two *lām*s together. Example:

لِلرَّجُلِ
li-rrajuli
"for the man"

لِلْجَارِيَةِ
li-ljāriyati
"for the girl"

لِلِٱبْنِ
li-li-bni
"for the son"

However, in this case, if the noun too starts with a *lām*, then we drop the entire ٱلْ *al* (in writing, not in meaning). This is to avoid having three *lām*s joined to each other. Example:

أَللُّعْبَةُ
ʾalluʕbatu
"the toy"

becomes

لِلُّعْبَةِ
li-lluʕbati
"for the toy"

not

× لِللُّعْبَةِ

This is also true for the phrase:

لِلَّٰهِ
lillāhi
"for Allāh"

which is formed from لِ + ٱللَّٰهِ

- The prepositions عَلَىٰ *ɛalā* "on" and إِلَىٰ *ʾilā* "to" have a long-*ā* vowel at the end but it is written with a dotless yā' ى instead of an alif. (We have already learned that some words are written this way in section @ref(a-vowel-written-with-a-ya).)

- Prepositions that are composed of multiple letters are not joined to the following noun. Example:

إِلَىٰ مَدْرَسَةٍ
ʾilā madrasatin
"to a school"

- If a preposition ends with a long vowel, then, as usual, it get shortened to a short vowel when it is followed by a word which begins with a connecting hamzah. Examples:

فِي ٱلْبَيْتِ
fi -lbayti
"in the house"

إِلَى ٱبْنٍ
ʾila -bnin
"to a son"

- If a preposition ends with a sukūn ْ and it is followed by a word that begins with a connecting hamzah, then the sukūn is changed to a short vowel according to the following rules:

  - The ending of the preposition عَنْ *ɛan* gets an kasrah and becomes عَنِ *ɛani*. Examples:

    عَنِ ٱلرَّجُلِ
    ɛani -rrajuli
    "from the man"

    عَنِ ٱبْنٍ
    ɛani -bnin
    "from the son"

– The ending of the preposition مِنْ *min* gets an fatḥah if followed by the أَل *al* of a definite noun. Otherwise it gets an kasrah if followed by any other connecting hamzah. Examples:

مِنَ ٱلرَّجُلِ
mina -rrajuli
"from the man"

مِن ٱبْنٍ
mini -bnin
"from a son"

5.3. Pseudo-prepositions

Pseudo-prepositions are actually nouns but they are used as prepositions. The above rules of writing and pronunciation apply to them as well.

Here is a list of some common pseudo-prepositions:

Preposition	Transcription	Meaning
عِنْدَ	*ɛinda*	at
لَدَىٰ	*ladā*	at
لَدُنْ	*ladun*	at
مَعَ	*maɛa*	together with
بَيْنَ	*bayna*	between, among

There are three different prepositions above that we have translated as "at". لَدُنْ is relatively rarer compared to the others. Otherwise, they are largely interchangeable but there are some differences in meaning that we will explain later, if Allāh wills.

Here are some examples using pseudo-prepositions:

مَعَ ٱلْغُلَامِ
maɛa -lghulāmi
"with the boy"

عِنْدَ ٱلْبَيْتِ
ɛinda -lbayti
"at the house"

لَدَى ٱلْبَاب
lada -lbābi
"at the door"

بَيْنَ ٱلنَّاس
bayna -nnāsi
"among the people"

5.4. Attached pronouns

We have already learned detached pronouns هُوَ, هِيَ, and أَنَا in section @ref(detached-pronouns). Detached pronouns are the equivalent of "he", "she", and "I", etc. They are used in place of nouns that are in the u-state.

Now we will learn about *attached pronouns*. Attached pronouns are, more or less, the equivalent of "him", "her", and "me", etc. They are used in place of nouns that are in the a-state and the i-state. One place where attached pronouns are used is when the replace the noun directly following a preposition.

The singular attached pronouns are listed below. The detached pronouns are included as well for easy comparison.

Participant	Detached pronoun	Attached pronoun
Masc. absentee	هُوَ *huwa* "him"	هُ -*hu* "him"
Fem. absentee	هِيَ *hiya* "her"	هَا -*hā* "her"
Masc. addressee	أَنْتَ *'anta* "you$_{1,m}$"	كَ -*ka* "you$_{1,m}$"
Fem. addressee	أَنْتِ *'anti* "you$_{1,f}$"	كِ -*ki* "you$_{1,f}$"
Speaker	أَنَا *'ana* "I"	ي "me"

5.4.1. Attached pronouns with prepositions

As mentioned above, one place the attached pronouns are used are after prepositions. Here are some notes regarding how they attach to prepositions:

1. Generally, these pronouns attach to the last letter of the preposition before it. Examples:

- مِنْكَ *minka* "from you"
- مَعَهُ *maɛahu* "with him"
- عَنْهَا *ɛanhā* "from her"

2. The ى *ā* ending of prepositions become ـَيْ *-ay* when attaching an attached pronoun. Examples:

- إِلَيْهَا *ʾilayhā* "to her"
- عَلَيْكَ *ɛalayka* "on you_m"

3. The pronoun هُ *-hu* "him" becomes هِ *hi* when it is preceded by the vowels ـِ *-i*, ـِي *-ī*, or the semi-vowel ـَيْ *-ay*. So we get

- بِهِ *bihi* "with him"
- فِيهِ *fīhi* "in him"
- إِلَيْهِ *ʾilayhi* "to him"

4. The attached pronoun for the speaker deserves special attention. The pronoun itself is the letter ي. But it has two variants:

   i. ـِي *-ī*
   ii. ـِيَ *-iya*

Generally, both of these variants cause the final letter of the word before them, if a consonant, to have an kasrah ـِ, regardless of the whether or not that letter originally had an kasrah. Examples:

- لِي *lī* and لِيَ *liya* "for me"
- بِي *bī* and بِيَ *biya* "with/by me"
- مَعِي *maɛī* and مَعِيَ *maɛiya* "together with me"
- عِنْدِي *ɛindī* and عِنْدِيَ *ɛindiya* "at me"

Between these two, variants, ـِي *-ī* is more commonly used generally, except in the cases described in the next point, below:

5. For any word that ends with a long vowel (*-ā*, *-ī*, or *-ū*) or a semivowel (*-ay* or *-aw*), the variant ـِي *-ī* for the speaker attached pronoun is not used. Instead, only the variant ي *-ya* may be used with such words.

Prepositions that fall under this category are فِي *fī*, عَلَى *ɛalā*, إِلَى *ʾilā*, and لَدَى *ladā*. Furthermore, the ى *-ā* ending in these will become ـَيْ *ay* instead when attaching the pronoun.

In addition, the pronoun ي *-ya* will not cause the final letter of word before it to have an kasrah because it does that only to consonants, not to vowels or semivowels.

So we get:

- يَ + فِي = فِيَّ *fiyya* "in me"
- يَ + إِلَيْ = إِلَيَّ *'ilayya* "to me"
- يَ + عَلَيْ = عَلَيَّ *ɛalayya* "on me"
- يَ + لَدَيْ = لَدَيَّ *ladayya* "at me".

6. The preposition كَ *ka* "like" is not used with any attached pronoun. So, for example, we don't say:

- × كَهُ *kahu* for "like him."

Instead, we will learn another method to express this meaning in later chapters, if Allāh wills.

7. The word "between", because of its meaning, is typically used with two or more individuals. For example, "between us", "between you and him", etc. In Arabic, when the pseudo-preposition بَيْنَ *bayna* is used with a singular attached pronoun, it is repeated. For example,

- بَيْني وَبَيْنَكَ *baynī wabaynaka* "between me and you"

5.5. Translating prepositions

For each preposition that we have listed above, we have also given its meaning. For example,

- فِي *fī* "in"
- بِ *bi* "with", "by", "next to"

These meanings are not always fixed. And there is some degree of overlap in meanings as well. For example, in order to say "in the city" we will usually say فِي ٱلْمَدِينَةِ *fi -lmadīnati* but sometimes we can also say بِٱلْمَدِينَةِ *bi -lmadīnati* with the same meaning. As you keep learning, practicing, and reading Arabic, you will learn how to choose which preposition to use, if Allah wills.

Similarly, sometimes we have two or more prepositions with almost the same meaning. For example,

- مِنْ *min* "from"
- عَنْ *ɛan* "from", "about"

Knowing when to use one or the other will also take practice.

5.6. Sentences and phrases with prepositions

We have seen how a noun can be used after a preposition to get a prepositional phrase, for example:

فِي ٱلْبَيْتِ
fī -lbayti
"in the house"

We can put an indefinite noun in front of this structure:

رَجُلٌ فِي ٱلْبَيْتِ
rajulun fī -lbayti
"a man in the house"

This is a phrase and not a complete sentence. Note that the preposition فِي *fī* "in" only puts the noun after it (ٱلْبَيْتِ *ʾalbayti* "the house") in the i-state. It has no effect on the state of the noun before it (رَجُلٌ *rajulun* "a man"). In this case, it is in the u-state.

Instead of an indefnite noun, we can also put a definite noun in front of the prepositional phrase. Now the resulting structure can, in general, have two meanings: (i) a complete sentence, and (ii) an incomplete sentence. For example,

ٱلرَّجُلُ فِي ٱلْبَيْتِ
ʾarrujulu fī -lbayti
(i) "The man is in the house."
(ii) "The man in the house"

Usually, it will be clear from the context which of the two meanings is valid. For example, the second meaning, "The man in the house", can be part of a complete sentence:

ٱلرَّجُلُ فِي ٱلْبَيْتِ مُعَلِّمٌ.
ʾarrujulu fī -lbayti muɛallim.
"The man in the house is a teacher_m."

5.7. Sentences with an indefinite subject

We said, in section @ref(an-indefinite-noun-as-the-subject), that the subject of a sentence is usually a definite noun. Now, we shall explore one way of allowing a sentence with an indefinite subject.

We have seen that if an indefinite noun is placed in front of a preposi-
tional phrase, we get an incomplete sentence. For example,

رَجُلٌ فِي ٱلْبَيْتِ
rajulun fi -lbayti
"a man in the house"

Now we will see how to make the complete sentence (with an indefinite
subject):

"A man **is** in the house."

In order to express this sentence, we put the prepositional phrase first,
and place the indefinite subject after it:

فِي ٱلْبَيْتِ رَجُلٌ.
fi -lbayti rajul.
"In the house is a man." = "A man is in the house."

In English, it may sometimes be more convenient to translate this type
of sentence using the expression "there is":

"There is a man in the house."

5.8. Prepositions with multiple nouns/pronouns

In English, we can use a preposition with multiple nouns separated by
"and", thus:

"The boy went to the school and the house."

A similar meaning can be achieved by repeating the preposition before
each noun:

"The boy went to the school and **to** the house."

In Arabic as well, if there are multiple nouns associated with a preposi-
tion then you may choose to repeat the preposition or not. Examples:

إِلَى ٱلمَدْرَسَةِ وَإِلَى ٱلْبَيْتِ
ʾila -lbayti walmadrasati
"to the school to and the house"

إِلَى ٱلمَدْرَسَةِ وَٱلْبَيْتِ
ʾila -lbayti walmadrasati
"to the school and the house"

Note that when you don't repeat the preposition, the second noun is still in the i-state.

In English, you have a similar option when you use pronouns instead of nouns. All of the following should be acceptable:

"to the boy and me"
"to the boy and to me"
"to him and me"
"to him and to me"

In Arabic, however, if one or more pronouns is used then the prepositions must be repeated. Examples:

إِلَيَّ وَإِلَى ٱلْغُلَامِ
ʾilayya waʾila -lġhulāmi
"to me and to the boy"

إِلَيَّ وَإِلَيْهِ
ʾilayya waʾilayhi
"to me and to him"

5.9. To have something

English uses the verb "have" or "has" to express that someone Arabic does not have a verb for "have" or "has". In order to express sentences like

"I have a book."
"The boy has a father."

Arabic uses prepositions like

- لِ *li* "for"
- عِنْدَ *ɛinda* "at"
- لَدَىٰ *ladā* "at"
- مَعَ *maɛa* "together with"

Here are some examples:

لِلْغُلَام أَبٌّ.
li -lġhulāmi ʾab.
"The boy has a father." (literally: "For the boy is a father.")

عِنْدَ ٱلرَّجُلِ كِتَابٌ.
ɛinda -rrajuli kitāb.
"The man has a book." (literally: "At the man is a book.")

مَعَ ٱلْجَارِيَةِ لُعْبَةٌ.
maɛa -ljāriyati luɛbah.
"The girl has a toy." (literally: "With the girl is a toy.")

Here are some notes that can help you choose which preposition to use to express "has" or "have":

- لِ *li* "for" is used to express personal relationships, like "I have a friend", "I have a son", etc. It is also used when you wish to imply that you own the object. For example, the sentence

  لِلرَّجُلِ كِتَابٌ.
  li -rrajuli kitāb.

  implies that the man owns a book. But it is possible that he has lent it to someone else so he does not actually have it on his person or at his house, etc.

- عِنْدَ *ɛinda* "at" is used to express that the person has the object in his possession, but not necessarily that he has it with him right now. For example the sentence

  عِنْدَ ٱلرَّجُلِ كِتَابٌ.
  ɛinda -rrajuli kitāb.

  implies that the man has a book in his possession. But it is possible that it may not be with him right now. It may be at his house or elsewhere.

- لَدَىٰ *ladā* "at" is used to express that the person has the object in his possession and that he has it with him right now. For example the sentence

  لَدَى ٱلرَّجُلِ كِتَابٌ.
  lada -rrajuli kitāb.

  implies that the man has a book in his possession and that he has it with him right now.

- مَعَ *maɛa* "together with" is used to express that the person has the object with him right now. But it doesn't necessarily imply ownership. For example, the sentence

  مَعَ ٱلرَّجُلِ كِتَابٌ.
  maɛa -rrajuli kitāb.

means that the man has a book with him right now. But it is possible that he does not own it and that someone else has lent it to him.

There is some degree of overlap in meaning and you will get a feeling of which preposition is more appropriate in which circumstance as you progress in your learning, if Allah wills. For now, if you find that the object can be used with all of these prepositions, you might go with عِنْدَ *ɛinda* as it is the more commonly used.

Work in progress

Chapter 6.

The perfect verb

> ⚠️ Warning
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

6.1. Introduction

Verbs are action words. With regard to their structure, Arabic has three kinds of verbs:

1. The *perfect* verb. This typically signifies the past tense.
2. The *stateful* verb. This usually signifies the present or future tenses, but in some formations, it can be used for the past tense as well.
3. The *verb of command*. This is used for commands.

In this chapter we will study the perfect verb. We will study the stateful verb and the verb of command in later chapters, if Allāh wills.

6.2. Arabic word roots

We take this opportunity to learn about Arabic roots. Native Arabic words, both nouns and verbs, are generally derived from roots. Most roots are comprised of three letters. A smaller number are comprised of four or more letters.

Words are derived from their roots according to patterns. In traditional Arabic grammar studies, the root فعل is used as a paradigm for three-letter roots to showcase word and meaning patterns.

So for example, the word بَيْت *bayt* "a house" is derived from the root بيت. Using the paradigm root فعل, we can see that the pattern of the word بَيْت *bayt* is فَعْل *faɛl*. The أَمْر *ʾamr* "a matter" is derived from the root ءمر. Its pattern is also فَعْل *faɛl*.

Similarly, the word مَكْتَب *maktab* "a library" is derived from the root كتب. And مَلْعَب *malɛab* "a playground" is derived from the root لعب. Using the paradigm root فعل, we can see that the pattern of both these words is مَفْعَل *mafɛal*. Here, the letter م *m* is an extraneous letter added to form the words and is not part of their roots.

Not only nouns, but verbs, too, are derived from roots. All verbs are derived from their roots in a fixed set of patterns called *forms* which are numbered 1 onward. For example, the perfect form 2 verb pattern is فَعَّلَ *faɛɛala* and the perfect form 3 verb pattern is فاعَلَ *fāɛala*. There are approximately 9-10 forms that are in common usage. In addition, there are a few higher order forms (11 onward) that are less common. In this chapter will study the perfect form 1 verb only.

6.3. The form 1 perfect verb

Here are some examples of perfect form 1 verbs in Arabic:

Root	Perfect form 1 verb	Meaning
فعل	فَعَلَ *faɛala*	"did"
ذهب	ذَهَبَ *dhahaba*	"went"
كتب	كَتَبَ *kataba*	"wrote"
قرء	قَرَأَ *qaraʾa*	"read"
جلس	جَلَسَ *jalasa*	"sat"
سءل	سَأَلَ *saʾala*	"questioned"
سكت	سَكَتَ *sakata*	"became quiet"
جعل	جَعَلَ *jaɛala*	"made"
علم	عَلِمَ *ɛalima*	"knew"
عمل	عَمِلَ *ɛamila*	"worked"
كبر	كَبُرَ *kabura*	"grew"

Note that فعل, in addition to being used as a paradigm root, also has a verb in its own right: فَعَلَ *faɛala* "did".

Note, also, that the perfect form 1 verb consists only of the three letters of the root. The first and the final letter always have an fat·ḥah while the middle letter's vowel is variable. It may have an fat·ḥah, kasrah, or an ḍammah, depending on the verb. Using the paradigm root فعل, we can say that the form 1 verb occurs in the patterns فَعَلَ, فَعِلَ, and فَعُلَ.

A good dictionary will tell us the middle vowel mark of a particular verb. However, as a trend, the fat·ḥah is the most common for the middle vowel mark, followed by the kasrah, while the ḍammah is the least common.

Interestingly, there can exist multiple verbs from the same root, each with its own distinct meaning, that differ only in the vowel mark on the middle letter. An example of two such verbs is:

- حَسَبَ *ḥasaba* "calculated"
- حَسِبَ *ḥasiba* "deemed"

You can see above how the verb كَتَبَ *kataba* "wrote" is derived from the root كتب. We have already, by the way, learned another word derived from this root: the noun كِتَاب *kitāb* "a book", which is on the pattern فِعَال *fiɛāl*. Note how both the verb and the noun derived from this root have a meaning that is common and has to do with writing or of something written. In a similar manner, you will often see that words derived from the same root generally share some common meaning, although this common meaning may not always be obvious or straightforward.

6.4. Verbal sentences

We have already learned of nounal sentences. Here we will learn of a new type of sentence called a *verbal sentence*. A verbal sentence is one that begins with a verb.

When a verb is in a sentence, it requires a doer. The doer is a noun which represents the person who does the action of the verb. For example, in the sentence "The boy went.", the noun "the boy" is the doer of the verb.

6.4.1. Verbs with a masculine doer noun

Consider the sentence:

"The boy went."

In order to express this sentence in Arabic, we will say:

ذَهَبَ ٱلْغُلَامُ.
d͡hahaba -lg͡hulām.
"The boy went."

ذَهَبَ *d͡hahaba* "went" is the verb and ٱلْغُلَامُ *alg͡hulāmu* "the boy" is the doer. Note how the doer is in the u-state. Also note that in English the doer comes before the verb whereas in Arabic the doer comes after the verb in sentence word order. We can state this as a rule of Arabic grammar:

In Arabic, every verb in a sentence shall have a doer noun. The doer noun shall be in the u-state and shall come after the verb in sentence word order.

In the above example the doer noun was definite, but a doer may be indefinite too. Example:

ذَهَبَ رَجُلٌ إِلَى ٱلسُّوقِ.
d͡hahaba rajulun ʾila -ssūq.
"A man went to the market."

In the above sentence, the doer noun رَجُلٌ *rajulun* is indfinite.

6.4.2. Verbs with a feminine doer noun

Now consider the sentence:

"A girl went."

In order to express this sentence in Arabic, we will say:

ذَهَبَتْ جَارِيَةٌ.
d͡hahabat jāriyah.
"A girl went."

Note that we have modified the verb by adding on the letter ت at the end. This ت is used when the doer is ia feminine noun. It is called the ت of femininity.

If the word following the noun begins with a connecting hamzah then we add a helper vowel to the ﺕ and it becomes ﺕِ. Examples:

جَلَسَتِ ٱلْهِرَّةُ عَلَى ٱلْكُرْسِيِّ.
jalasati -lhirratu εala -lkursiyyi.
"The cat_f sat on the chair."

لَعِبَتِ ٱلطِّفْلَةُ فِي ٱلْبَيْتِ.
laεibati -ṭṭiflatu fi -lbayt.
"The child_f played in the house."

6.5. Verbs with doees

6.5.1. The direct doee

Consider the sentence:

"The man wrote a book."

In this sentence, "wrote" is the verb, "the man" is the doer, and "a book" is what we shall call the *doee*. In fact, it is what we shall call a *direct doee* because the verb directly takes the doee without an intervening preposition. A doee is the noun to whom the action of the verb is done.

In Arabic, we will express the sentence "The man wrote a book." by saying:

كَتَبَ ٱلرَّجُلُ كِتَابًا.
kataba -rrajulu kitābā.
"The man wrote a book."

Note how in Arabic the doee كِتَابًا *kitāban* "a book" is in the a-state. This is because, in Arabic, verbs shall cause a direct doee to be in the a-state. This is true whether the direct doee is definite or indefinite. Here is another example:

سَأَلَتِ ٱلْأُمُّ ٱلْجَارِيَةَ.
sa'alati -l'ummu -ljāriyah.
"The mother questioned the girl."

Note again how ٱلْجَارِيَةَ *aljāriyata* "the girl" is in the a-state because it is a direct doee.

6.5.2. Multiple direct doees

Some verbs can take more than one direct doee. In this case, all direct
doees shall be in the a-state. For example,

جَعَلَ ٱللَّٰهُ ٱلرَّجُلَ مُسلِمًا.
jaɛala -llāhu -rrajula muslimā.
"Allāh made the man a Muslim."

In this sentence both ٱلرَّجُلَ *arrajula* "the man" and مُسلِمًا *musliman* "a
Muslim" are direct doees of the verb جَعَلَ *jaɛala* and therefore both are
placed in the a-state.

6.5.3. The indirect doee

Instead of, or in addition to, direct doees, some verbs take an *indirect
doee*. An indirect doee is one before which there is a preposition. For
example, in English we might say:

"The man looked at the moon."

In this sentence, "the moon" is an indirect doee because it is preceded
by the preposition "at". Similarly, in Arabic, we will say:

نَظَرَ ٱلرَّجُلُ إِلَى ٱلْقَمَرِ.
naḏhara -rrajulu ʾila -lqamar.
"The man looked at the moon."

In this sentence ٱلْقَمَرِ *alqamari* "the moon" is an indirect doee of the verb
نَظَرَ *naḏhara* "looked" because it is preceded by the preposition إِلَى *ʾilā*
"to". The preposition, as usual, causes the word after it (the indirect
doee ٱلْقَمَرِ *ʾalqamari*) to be in the i-state, as opposed to the a-state of the
direct doee.

Note also, that the verb "looked" in English used the preposition "at"
whereas the Arabic verb نَظَرَ *naḏhara* used the preopsition إِلَى *ʾilā* "to"
for the same meaning. This is very common and you should not expect
Arabic to use exact counterparts of the prepositions used in English. In
fact, everytime you learn a new verb, you should also learn the
prepositions that go with it.

It is also possible for the same verb to take different prepositions with
possibly different meanings. So, for example, we can say:

نَظَرَ ٱلرَّجُلُ فِي ٱلْأَمْرِ.

naḏhara -rrajulu fi -l'amri.

"The man looked into the matter."

It may also be possible for the same verb to take a direct doee. So we could also say:

نَظَرَ ٱلرَّجُلُ ٱلْمَكْتُوبَ فِي ٱلْكِتَابِ.

naḏhara -rrajulu -lmaktūba fi -lkitābi.

"The man viewed what was written in the book."

A good dictionary will tell us which prepositions are used with indirect doees with a given verb and also whether it takes a direct doee.

Some verbs take a direct doee and another indirect doee, both at the same time. For example,

سَأَلَ ٱلْغُلَامُ ٱلْمُعَلِّمَةَ عَنْ أَمْرٍ.

sa'ala -lḡhulāmu -lmuɛallimata ɛan 'amr.

"The boy asked the teacher₍f₎ about a matter."

ٱلْمُعَلِّمَةَ *'almuɛallimata* "the teacher₍f₎" is the direct doee, and therefore it is in the a-state. أَمْرٍ *'amrin* "a matter" is an indirect doee, and so it is in the i-state. The preposition عَنْ *ɛan* is translated, here, as "about".

It is also possible that an English verb may take a direct doee, while the corresponding Arabic verb may only take an indirect doee. The reverse is also quite possible. For example,

غَفَرَ ٱللَّهُ لِلْمُسْلِمِ.

ḡhafara -llāhu lilmuslimi.

"Allāh forgave the Muslim."

The verb "forgave" in English takes a direct doee for the person who is forgiven. In Arabic, however, the corresponding verb غَفَرَ *ḡhafara* "forgave" takes the forgiven person as an indirect doee, using the preposition لِ *li*.

6.6. Verbs with doer pronouns

We have learned that a pronoun is a special kind of noun that can be used to replace a definite noun. And we have already learned two category of pronouns in Arabic:

 i. Detached pronouns, like هُوَ, هِيَ, etc.

 ii. Attached pronouns, like هُ, هَا, etc.

Now we would like to replace the doer noun of a verb with a pronoun. For example, instead of saying:

"The man went."

we would like to say:

"He went."

For this we will have to learn a third category of pronoun pronouns called *doer pronouns* for perfect verbs. doer pronouns are of two types: (i) expressed and (ii) implied.

Here we list the singular doer pronouns in Arabic.

Singular participant	doer pronoun
Masc. absentee ("he")	implied
Fem. absentee ("she")	implied
Masc. addressee ("you$_{1,m}$")	تَ -*ta*
Fem. addressee ("you$_{1,f}$")	تِ -*ti*
Speaker ("I")	تُ -*tu*

We will now give an explanation of the above doer pronouns.

6.6.1. doer pronouns for the singular absentee-participant ("he"/"she")

The doer pronouns of the absentee-participant are the equivalent of "he" and "she". For example, let's try to replace the doer-noun "the man" in the sentence: "The man went."

ذَهَبَ ٱلرَّجُلُ.
dhahaba -rrajul.
"The man went."

When we replace the doer noun ٱلرَّجُل *ʾarrujul* "the man" with the doer pronoun "he", we get:

ذَهَبَ.
dhahab.
"[He] went."

As you can see, all we did was omit the doer-noun ٱلرَّجُل *ʾarrujul*, and we didn't add any word to replace it as the doer pronoun. This is because the doer pronoun for "he" is implied and automatically comes into place when we omit the doer noun.

The doer pronoun for "she" is similarly implied. For example, if we replace the doer noun in the sentence:

قَرَأَتِ ٱلْجَارِيَةُ كِتَابًا.
qaraʾati -ljāriyatu kitābā.
"The girl read a book."

we get:

قَرَأَتْ كِتَابًا.
qaraʾat kitābā.
"[She] read a book."

6.6.1.1. Explanation of implied pronouns

Why do we have to go to all the trouble of saying that the doer-pronouns of the singular absentee-participants "he" and "she" are implied? Why can't we simply say that there are no doer-pronouns for the singular absentee-participants?

The reason is that we need to be able to state, as a rule of grammar, that every verb needs to have its own doer, whether expressed or implied. Later, if Allāh wills, when we study verbs with dual and plural doers we will see that this will make a difference in the formation of the verb.

6.6.2. Doer pronouns for the singular addressee ("you₁") and speaker ("I") participants

It is only the doer pronouns for the singular absentee participant that are implied for perfect verbs. The doer pronouns for the singular addressee and speaker participants are expressed. The expressed doer pronouns are attached to the verb.

Here we show how the expressed doer pronouns are attached to the verb using the root paradigm فعل. The middle root letter (ع) has an fat·ḥah ◌َ here but this vowel will vary for other verbs.

Singular participant	Doer pronoun	Doer pronoun with verb
Addressee "you$_{1,m}$"	تَ -ta	فَعَلْتَ faɛalta
Addressee "you$_{1,f}$"	تِ -ti	فَعَلْتِ faɛalti
Speaker "I"	تُ -tu	فَعَلْتُ faɛaltu

Note also how the expressed singular doer pronouns modify the verb by replacing the fat·ḥah ◌َ on its final letter by a sukūn ◌ْ.

Furthermore, note how the doer pronoun for the addressed person "you" is differentiated for masculine and feminine doers whereas the doer pronoun for the speaking person "I" is the same for both genders.

Here are some examples of sentences with expressed doer pronouns:

كَتَبْتَ كِتَابًا.
katabta kitābā.
"You$_m$ wrote a book."

ذَهَبْتُ.
d͞hahabt.
"I went."

The above sentence ends with the doer pronoun, so the vowel-mark on the doer pronoun is not pronounced (*d͞hahabt*). So, how would be know which doer pronoun it is? That is, does the sentence say "I went." or "You$_m$ went." or "You$_f$. went."? The answer is that the sentence by itself is ambiguous and context would tell us which of the three options is intended.

Take care to note that the singular doer pronouns modify the final letter of the basic verb, whereas the تْ of femininity does not. So make sure you see the difference in the following two sentences:

قَرَأْتِ ٱلْكِتَابَ.
qara'ti -lkitāb.
"You$_f$ read the book."

قَرَأَتِ ٱلْكِتَابَ.
qara'ati -lkitāb.
"She read the book."

6.6.3. Assimilation of the doer pronoun

If the final letter of the root of a verb is ت, then it gets assimililated with the ت which is the doer pronoun and only one ت, representing both, is written. Consider the verb:

سَكَتَ سكت *sakata* "became quiet"

When we add a expressed doer pronoun to this verb, we get:

سَكَتُّ
sakattu
"I became quiet"

سَكَتَّ
sakatta
"You$_{1,m}$ became quiet"

سَكَتِّ
sakatti
"You$_{1,f}$ became quiet"

Assimilation is treated in more detail in chapter/appendix TODO.

6.7. Verbs with doee pronouns

Just like doer nouns may be replaced with doer pronouns, so, too, may doee nouns be replaced with *doee pronouns*. Doee pronouns are also attached to the end of the verb but they don't modify the vowel on the final letter of the verb. The doee pronouns are the same attached pronouns that are also used with prepositions:

Singular participant	Doee pronoun
Masc. absentee	هُ *-hu* "him"
Fem. absentee	هَا *-hā* "her"
Masc. addressee	كَ *-ka* "you$_{1,m}$"
Fem. addressee	كِ *-ki* "you$_{1,f}$"
Speaker	ي "me"

Here are some notes regarding their usage:

- Doee pronouns shall always be attached to the verb. So if there is a doer noun then it shall be placed after the attached doee pronoun. For example:

  سَأَلَهُ ٱلْغُلَامُ.
  sa'alahu -lg͡hulām.
  "The boy asked him."

- If however, the doer is also a pronoun, then it shall be attached first to the verb and then the doee pronoun shall be attached to the doer pronoun. For example,

  سَأَلْتُكِ.
  sa'altuk.
  "I asked you_f."

- If the doer pronoun is implied, then the doee pronoun shall be attached to the verb again directly with only a possible ثـ of femininity intervening. For example:

  سَأَلَهَا.
  sa'alahā.
  "He asked her."

  سَأَلَتْكَ.
  sa'alatk.
  "She asked you_m."

- If the doee pronoun هُ -*hu* "him" is preceded by the vowels *i, ī,* or *ay* then it shall instead become هِ *hi* with no change in meaning. (We've already learned this rule.) For example,

  سَأَلْتِهِ.
  sa'altih
  "You_f asked him."

- An intervening ن is always used between the verb and the speaker-participant doee pronoun variants ـِي -*ī* and ـِيَ -*iya*. Remember that these pronouns force any consonant before it to have a kasrah ـِ. Therefore, the combination will be written as نِي -*nī* and نِيَ -*niya* respectively. For example:

  سَأَلَنِي رَجُلٌ.
  sa'alanī rajul.
  "A man asked me."

سَأَلَنِيَ ٱلرَّجُلُ.
sa'alaniya -rrajul.
"The man asked me."

If there is an expressed doer pronoun, the intervening ن shall come after it so that the ن is always connected to the doee pronoun. For example,

سَأَلْتَنِي.
sa'altanī
"You_m asked me."

By the way, we have already seen this intervening ن before when it was used with some prepositions, e.g. مِنِّي *minnī*, عَنِّي *ɛannī*, and لَدُنِّي *ladunnī*

The variant ـِي *-ī* is, in general, more commonly used, However, when the noun following it begins with a connecting hamzah then the variant ـِيَ *-ya* is preferred. That is why we used the variant ـِيَ *-ya* when it was followed by a connecting hamzah (سَأَلَنِيَ ٱلرَّجُلُ.), and the variant ـِي *-ī* when it was not followed by a connecting hamzah (سَأَلَنِي رَجُلٌ.). But this preference is not mandatory. So it is allowed for ـِي *-ī* to be used when followed by a connecting hamzah. When this happens, the long vowel *-ī* will be shortened to *-i* in connecting it to the next word, although the ـِي is retained in writing. For example,

سَأَلَنِي ٱلرَّجُلُ.
sa'alani -rrajul.
"The man asked me."

6.8. Multiple verbs for one doer

In this section we will use the verbs:

Root	Perfect form 1 verb	Meaning
دخل	دَخَلَ *dak͡hala*	"entered"
خرج	خَرَجَ *k͡haraja*	"exited"
ءكل	أَكَلَ *'akala*	"ate"
شرب	شَرِبَ *s͡hariba*	"drank"

Consider, now, the sentence:

"I entered the room, ate, drank, and exited."

The doer in this sentence is the pronoun "I". This same doer is doing the action of multiple verbs: "entered", "ate", "drank", and "exited". When we try to express this sentence in Arabic we must remember that every verb shall have its own doer, and that the doer shall occur after it in sentence word order. So we will say:

دَخَلْتُ ٱلْغُرْفَةَ فَأَكَلْتُ فَشَرِبْتُ فَخَرَجْتُ.

dakhaltu -lghurfata faʾakaltu fasharibtu fakharajt.

"I entered the room and then I ate and then I drank and then I exited."

Note also, that we need to replace the commas by connecting particles like وَ *wa-* "and", or فَ *fa-* "so"/"and then", etc. We chose فَ *fa-* which implies consequence or subsequence between the individual events.

Let's now try this sentence with a doer noun instead of a doer pronoun:

"The girl entered the room, ate, drank, and exited."

Here is our translation:

دَخَلَتِ ٱلْجَارِيَةُ ٱلْغُرْفَةَ فَأَكَلَتْ فَشَرِبَتْ فَخَرَجَتْ.

dakhalati -ljāriyatu -lghurfata faʾakalat fasharibat fakharajat.

"The girl entered the room and then she ate and then she drank and then she exited."

Each verb again has its own doer, which is coming after the verb in sentence word order. The doer of the first verb دَخَلَ *dakhala* "entered" is the noun ٱلْجَارِيَةُ *ʾaljāriyatu* "the girl". The subsequent verbs all have doers too but they are the implied doer pronouns for the singular feminine absentee participant. That is why we don't write them. Note also that every verb has the ت of femininity attached to it to indicate its singular feminine absentee doer.

6.9. Order of words in a sentence

6.9.1. Changing the order of words for emphasis

In Arabic, the doer always follows the verb. So the normal order of a sentence is verb-doer-doee. For example,

كَتَبَ ٱلرَّجُلُ كِتَابًا.
kataba -rrajulu kitābā.
"The man wrote a book."

However, we will often come across sentences like:

ٱلرَّجُلُ كَتَبَ كِتَابًا.
ʾarrajulu kataba kitābā.

It may appear as if ٱلرَّجُلُ *arrajulu* is the doer and it is coming before the verb كَتَبَ *kataba*. But actually, this is not the case. As a matter of fact, this sentence is basically a nounal sentence.

Here ٱلرَّجُلُ *arrajulu* "the man" is the subject of the sentence, and كَتَبَ كِتَابًا *kataba kitāban* "he wrote a book", itself a verbal sentence with an implied doer pronoun, is the info about the subject. So the translation of the sentence is technically:

"The man, he wrote a book."

However, this can be an awkward translation so we will usually translate it as "The man wrote a book."

The question arises: if both sentences above have the same translation, then why would we say ٱلرَّجُلُ كَتَبَ كِتَابًا *arrajulu kataba kitāban* instead of the more normal كَتَبَ ٱلرَّجُلُ كِتَابًا *kataba -rrajulu kitāban*? The answer is that this change in the sentence's word order is done in order to give more emphasis to the doer, as if to say:

"*The man* wrote a book."

So in Arabic, the order of words is generally more flexible than in English and this is often used to give emphasis to certain words.

6.9.2. Verbs pull definite nouns towards them

When a verb has a doer noun and a doee noun, the normal order of words in a sentence is: verb, doer noun, doee noun. For example,

كَتَبَ ٱلرَّجُلُ ٱلْكِتَابَ.
kataba -rrajulu -lkitāba.
"The man wrote the book."

There is a tendency, in Arabic, for verbs to *pull* definite nouns towards them. This means that if there are any indefinite nouns, they have a tendency to get pushed father away. So, for example, if a verb's doer is

an indefinite noun and the doee is a definite noun, the doee will often (but not always) precede the doer. For example,

كَتَبَ ٱلْكِتَابَ رَجُلٌ.

kataba -lkitāba rajul.

"A man wrote the book."

The vowel-marks at the end of the nouns, and context, will tell us which is the doer and which is the doee. In this particular example, it was optional, and not mandatory to make the definite doee precede the doer in sentence word order. So we could have also said, instead:

كَتَبَ رَجُلٌ ٱلْكِتَابَ.

kataba rajuluni -lkitāb.

"A man wrote the book."

Now let's take a look at sentences with pronouns. Remember that pronouns are a category of nouns, and also (from section @ref(definiteness-of-pronouns)) that they are definite nouns. In fact they are stronger in definiteness than words that are made definite using ٱلْ. This because if when we say "The man wrote the book." instead of "A man wrote the book.", we assume that everyone knows which man we are referring to. Now if we replace "the man" with the pronoun "he": "He wrote the book.", then this assumption becomes stronger. "He" is, in a sense, more definite than "the man.".

So now, when the direct doee noun ٱلْكِتَابَ *ʾalkitāba* "the book" is replaced with the pronoun "it", the doee pronoun must be attached to the verb, and then the doer noun follows the doee pronoun:

كَتَبَهُ ٱلرَّجُلُ.

katabahu -rrajulu.

"The man wrote it."

This can be seen as a mandatory case of the verb pulling the definite noun toward it.

Now, consider a sentence with an indirect doee. Again, the normal order of words in a sentence is verb, doer noun, preposition, doee noun. For example,

ذَهَبَ ٱلْغُلَامُ إِلَى ٱلْمَدْرَسَة.

dhahaba -lghulāmu ʾila -lmadrasah.

"The boy went to the school."

Now, if we replace the indirect doee noun ٱلْمَدْرَسَةِ. *ʾalmadrasati* "the school" with the pronoun "it", the indirect doee pronoun هَا *-hā* "it" is attached, not to the verb, but to the preposition إِلَى *ʾilā* thus: إِلَيْهَا

ʾilayhā "to it". So it possible to preserve the original order of words in the sentence:

ذَهَبَ ٱلْغُلَامُ إِلَيْهَا.

d͟hahaba -lg͟hulāmu ʾilayhā.

"The boy went to it."

While the above sentence is correct, it is in fact more common to place the preposition and doee pronoun إِلَيْهَا ʾilayhā "to it" right after the verb, and before the doer noun, thus:

ذَهَبَ إِلَيْهَا ٱلْغُلَامُ.

d͟hahaba ʾilayha -lg͟hulāmu.

"The boy went to it."

This is because the pronoun هَا -hā "it" is stronger in definiteness than ٱلْغُلَام ʾalg͟hulām "the boy". So the verb has a stronger pull towards it.

This ordering of words due to the attractive pull of the verb is largely learned by experience. The more you read Arabic, the better feel you will get for it, if Allāh wills.

6.10. Negating perfect verbs

In order to negate a perfect verb, the particle مَا mā is placed before it. This gives the meaning of the action of the verb did not get, or has not got, done. So for example:

مَا ذَهَبَ ٱلرَّجُلُ.

mā d͟hahaba -rrajulu.

"The man did not go." or,

"The man has not gone."

6.11. The particle قَدْ *qad*

The particle قَدْ *qad*, when placed before a perfect verb emphasizes that the action of the verb has already or definitely occured.

قَدْ ذَهَبَ ٱلرَّجُلُ.

qad d͟hahaba -rrajulu.

"The man has already gone." or,

"The man did go."

6.12. Separating doee pronouns from the verb

FIXME: move to imperfect verb chapter

We have mentioned that doee pronouns are attached to the verb. Sometimes there is a need to separate the doee pronoun from the verb. When separating the doee pronoun from the verb, it is instead attached to the prefix إِيَّا *ʾiyyā*. So then we get the following doee pronouns:

Person	Doee pronoun
Absent person (masc.) "him"	إِيَّاهُ *ʾiyyāhu*
Absent person (fem.) "her"	إِيَّاهَا *ʾiyyāhā*
Addressed person (masc.) "you$_{masc.}$"	إِيَّاكَ *ʾiyyāka*
Addressed person (fem.) "you$_{fem.}$"	إِيَّاكِ *ʾiyyāki*
Speaking person (masc. and fem.) "me"	إِيَّايَ *ʾiyyāya*

Note that for the speaking person "me", there is no intervening ن between the prefix إِيَّا *ʾiyyā* and the doee pronoun. Note also that only يَ -*ya* is allowed to be attached to the prefix إِيَّا *ʾiyyā*. This is because ـِي -*ī* is not permitted to be used with words that end in a long vowel (-*ā*, -*ī*, or -*ū*) or a semi-vowel (-*ay* or -*aw*). And the prefix إِيَّا *ʾiyyā* ends with the long-vowel *ā*.

But we may ask why is there a need to separate the doee pronoun from the verb? This can occur for a couple of reasons:

   i. If there are multiple doee pronouns, only one of them can be attached to the verb. Example,

   ضَرَبَتْنِي وَإِيَّاهُ.
   ḍarabatnī wa ʾiyyāhu.
   "She hit me and him."

   ii. If the doee is placed before the verb for emphasis. Example,

   إِيَّايَ ضَرَبَتْ.
   ʾiyyāya ḍarabat.
   "She hit *me*."

6.13. TODO

1. Multiple verb doers: Copy over from sound plurals and rework.
2. جواز تأنيث الفعل ووجوبه

Chapter 7.

The attribute

> **⚠ Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

7.1. Introduction

So far we have studied common nouns like رَجُل *rajul* "a man" and بَيْت *bayt* "a house".

In this chapter we will study *adjectival nouns*. Adjectival nouns are a class of nouns that don't denote objects. Rather they describe some quality of an object.

7.2. Adjectives in English

In English we usually use adjectives to describe nouns. For example, the word "big" is an adjective. It can be used in a couple of different ways:

1. It can be used to describe a noun in an attributee-attribute phrase. For example:

   "a big car"

2. The adjective "big" can also be used as the info of a sentence, describing the subject noun. For example:

   "The car is big."

But the adjective "big" cannot be used by itself as a noun, for example, as the subject of a sentence. So we can't say:

× "The big is fast."

We would have to say something like:

"The big car is fast."

instead.

7.3. Terminology: the *attribute* and the *attributee*

We take this opportunity to introduce some grammatical terminology. The attributee-attribute phrase "a big car" consists of two parts:

   i. The adjective "big". It is describing the car. We will call it the *attribute* in the noun-phrase.
   ii. The common noun "a car": It is being described by the attribute. We will call it the *attributee*.

a big car

attribute attributee

We will reserve this terminology of *attribute* and *attributee* only for the noun and adjective in an attributee-attribute phrase. So we won't use this terminology for the sentence: "The car is big."

Instead, here we will continue to use the existing terminology of *subject* and *info*. The definite noun "the car" is the subject of this sentence, and the adjective "big" is the info.

The car is big.

  subject   info

7.4. Adjectival nouns in English

Consider the English word "antique". It is what we will call a *adjectival noun.*

It can be used just like an adjective to describe a noun as part of a noun-phrase. For example:

"The antique table is expensive."

In the above sentence the adjective "antique" is a attribute and is describing the noun "table".

It can also be used as the info of a sentence, just like an adjective. For example:

"The table is antique."

But what makes it different from an normal adjective is that it can also be used by itself as a noun. For example:

"The antique is expensive."

Here "the antique" could refer to any entity that can be described by the quality of being old and valuable. The adjectival noun does not require any other noun in this sentence and can stand on its own as the subject of the sentence.

Adjectival nouns are rare in English. Instead, adjectives are usually used when we want to describe a noun.

7.5. Adjectival nouns in Arabic and genderizability

Arabic does not have adjectives. It only has adjectival nouns.

The word صَغِير *ṣaghīr* is an example of an indefinite adjectival noun in Arabic. It describes the quality of being "small" or "little". It can be used to denote any person, animal, or things that can be described as being small. Technically we could translate it as "a little one$_m$" or "a small one$_m$".

Being a noun صَغِير *ṣaghīr*, like all other nouns in Arabic, will have a grammatical gender. Since it does not end with a feminine marker like ة, we can state that صَغِير *ṣaghīr* is a masculine noun.

Adjectival nouns, typically, are genderizable. This means that we can feminize صَغِير *ṣaghīr* (masc.) to get the feminine noun. We will feminize صَغِير *ṣaghīr* (masc.) with the feminine marker ة to get the feminine adjectival noun صَغِيرَة *ṣaghīrah* (fem.) "a little one_f".

Generally, the dictionary will typically only supply the masculine adjectival noun. And we are expected to know how to feminize it to get the feminine adjectival noun.

As opposed to adjectival nouns, common nouns are not genderizable. So, for example, if we know that the noun غُلَام *ghulām* "a boy" exists, we cannot assume that we can feminize it, by using the feminine marker ة, for example, getting: × غُلَامَة *ghulāmah*. This would be a misguided attempt to obtain the meaning for "a girl" in Standard Arabic. Instead, we have to look up the Arabic word for "a girl" in the dictionary separately, and we find that it is جَارِيَة *jāriyah*.

Many times times, a masculine/feminine common noun pair will exist, that differ only by the feminine marker ة. For example:

- اِبْن *ʾibn* "a son" and اِبْنَة *ʾibnah* "a daughter".
- مُعَلِّم *muʿallim* "a teacher_m" and مُعَلِّمَة *muʿallimah* "a teacher_f"

This does not indicate that the common noun is genderizable. Rather, when the common noun masc./fem. pair has a meaning that is derived from a verb or an adjective (like مُعَلِّمَة/مُعَلِّم), then the masculine/feminine pair are co-derived as separate non-genderizable words. We will discuss this in more detail in later chapters, if Allāh wills.

And when the common noun masc./fem. pair has a primitive (non-verbal and non-adjectival) meaning, (like اِبْن/اِبْنَة), then this is only a coincidence. We alluded to this in section @ref(related-nouns-for-male-and-female-animate-beings).

7.5.1. Examples of Arabic adjectival nouns

Here are some examples of Arabic adjectival nouns that we will use in this chapter.

Arabic adjectival noun	Meaning
كَبِير *kabīr*	a big one
صَغِير *ṣaghīr*	a small one
طَيِّب *ṭayyib*	a good one

Arabic adjectival noun	Meaning
قَدِيم *qadīm*	an old one
جَدِيد *jadīd*	a new one
طَوِيل *ṭawīl*	a long/tall one
وَاسِع *wāsiε*	a wide one
عَرَبِيّ *εarabiyy*	an Arab
مَشْهُور *mash·hūr*	a famous one
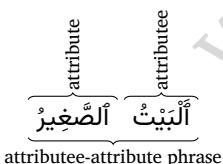
7.6. The attribute and the attributee in attributee-attribute phrases

Let's learn how attributee-attribute phrases are formed in Arabic.

We learned in section @ref(terminology-the-attribute-and-the-attributee) above that attributee-attribute phrases consist of a attribute and a attributee.

In English attributee-attribute phrases, like "the small house", the adjective attribute ("small") comes before the attributee ("house"). Also, only one definite article ("the") is used before the entire noun-phrase.

Here is the equivalent Arabic attributee-attribute phrase:

"the small house"
(literally: "the small-one house")

Note the following:

- The adjectival noun attribute ٱلصَّغِير *ʾaṣṣaghīr* "the small one$_m$" comes after the attributee ٱلْبَيْت *ʾalbayt* "the house".
- Both the adjectival noun attribute ٱلصَّغِير *ʾaṣṣaghīr* "the small one$_m$" and the attributee ٱلْبَيْت *ʾalbayt* "the house" get the definite article أَلْ *ʾal* "the".

- The adjectival noun attribute ٱلصَّغِير *ʾaṣṣaghīr* "the small one_m" is genderized to match the attributee ٱلْبَيْت *ʾalbayt* "the house" in gender.
- The adjectival noun attribute ٱلصَّغِير *ʾaṣṣaghīr* "the small one_m" matches the attributee ٱلْبَيْت *ʾalbayt* "the house" in state. In this example, they were both in the u-state but we will see examples in the other states as well.
- The word-for-word equivalence of the above attributee-attribute phrase is "the small-one house" but we will usually give the more natural translation: "the small house"

Let's try another example: let's try to translate the sentence: "The little girl took a new book from the good mother."

Here is the sentence in Arabic:

أَخَذَتِ ٱلْجَارِيَةُ ٱلصَّغِيرَةُ كِتَابًا جَدِيدًا مِنْ ٱلْأُمِّ ٱلطَّيِّبَةِ.

ʾakhadhati -ljāriyatu -ṣṣaghīratu kitaban jadīdan mina -lʾummi -ṭṭayyibah.
"The little girl took a new book from the good mother."

This sentence has three attributee-attribute phrases. We will analyze each one individually:

i. ٱلْجَارِيَةُ ٱلصَّغِيرَةُ
    ʾaljāriyatu -ṣṣaghīratu
    "the little girl"

    In this phrase the definite feminine noun ٱلْجَارِيَةُ *ʾaljāriyatu* is the doer of the verb أَخَذَ *ʾakhadha* "took". Therefore it is in the u-state. It is also the attributee in the attributee-attribute phrase. Its attribute ٱلصَّغِيرَةُ *ʾaṣṣaghīratu* follows the attributee and is made to match the attributee in state (u-state), gender (feminine), and definiteness (definite).

ii. كِتَابًا جَدِيدًا
    kitāban jadīdan
    "a new book"

    In this phrase the indefinite masculine noun كِتَابًا *kitāban* is the direct doee of the verb أَخَذَ *ʾakhadha* "took". Therefore it is in the a-state. It is also the attributee in the attributee-attribute phrase. Its attribute جَدِيدًا *jadīdan* follows the attributee and is made to match the attributee in state (a-state), gender (masculine), and definiteness (indefinite).

iii. أَلْأُمِّ ٱلطَّيِّبَةِ

ʾalʾummi -ṭṭayyibati

"the good mother"

In this phrase the definite feminine noun أَلْأُمِّ *ʾalʾummi* is following the preposition مِنْ *min* "from". Therefore it is in the i-state. It is also the attributee in the attributee-attribute phrase. Its attribute أَلطَّيِّبَةِ *ʾaṭṭayyibati* follows the attributee and is made to match the attributee in state (i-state), gender (feminine), and definiteness (definite).

Note carefully that the attribute matches the attributee in gender, not necessarily in having the same ة ending. The feminine adjectival noun attribute أَلطَّيِّبَة *ʾaṭṭayyibah* is still formed using the feminine marker ة, despite the feminine attributee أَلْأُمِّ not having the ة feminine marker.

Sometimes, a common noun of one gender is used to refer to persons of either gender. For example:

• the noun شَخْص *shakhṣ* is itself a masculine noun but it may be used to refer to both male and female persons.

If such a noun is a attributee, then we will prefer to match the attribute to the grammatical gender of the noun, not the physical gender of the person it is referring to. For example:

أَلْجَارِيَةُ شَخْصٌ طَيِّبٌ.

ʾaljāriyatu shakhṣun ṭayyib.

"The girl is a good person."
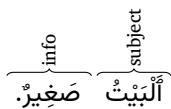
See how we preferred to use the masculine adjectival noun طَيِّب *ṭayyib* instead of using the feminine طَيِّبَة *ṭayyibah*. But the feminine adjectival noun طَيِّبَة *ṭayyibah* would also have been acceptable.[1]

7.7. The Adjectival noun as the info of a sentence

7.7.1. Indefinite adjectival noun

Let's see how to use Arabic adjectival nouns as the info of a sentence.

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[1]See the example ثَلَاثُ شُخُوصٍ كَاعِبَانِ وَمُعْصِرٌ in النحو لابن السراج الأصول في 476/3

ﺻَﻐِﻴﺮٌ   ﺃَﻟْﺒَﻴْﺖُ.

"The house is small."
(literally: "The house is a small-one.")

In the above sentence, the indefinite adjectival noun ﺻَﻐِﻴﺮ *ṣaghīr* "a small one" is used as the info of a sentence. Its indefiniteness and u-state is indicated by the tanwīned ḍammah ٌ on its end.

When an adjectival noun is the info of a sentence, then it shall be genderized to match the gender of the subject noun. The subject noun in this case (ﺃَﻟْﺒَﻴْﺖ) is masculine. Therefore, the masculine adjectival noun (ﺻَﻐِﻴﺮ) is chosen.

Technically, the translation of this sentence is "The house is a small one." However, because Arabic has only adjectival nouns and not adjectives, it is how we can express the English sentence "The house is small." Therefore we can also translate it into English as such.

Now let's try a sentence with a feminine subject:

ﺃَﻟْﺠَﺎﺭِﻳَﺔُ ﺻَﻐِﻴﺮَة.
ʾaljāriyatu ṣaghīrah
"The girl is a little one_f." = "The girl is little."

In the above example the subject (ﺃَﻟْﺠَﺎﺭِﻳَﺔ "the girl") was feminine. Therefore, we feminized the masculine adjectival noun ﺻَﻐِﻴﺮ *ṣaghīr* with the feminine marker ة to get the feminine adjectival noun ﺻَﻐِﻴﺮَة *ṣaghīrah* "a little one_f" and used the feminine adjectival noun in the sentence.

7.7.2. Definite adjectival noun

Let's see if a definite adjectival noun can be used in the info. For example, we would like to say "The old tree is the big one."

The subject of the sentence is ﺃَﻟﺸَّﺠَﺮَﺓُ ﺃَﻟْﻘَﺪِﻳﻤَﺔُ *ʾashshajaratu -lqadīmuiatu* "the old tree". And the info is ﺃَﻟْﻜَﺒِﻴﺮَﺓُ *ʾalkabīratu* "the big one". When we put the two together we get:

ﺃَﻟﺸَّﺠَﺮَﺓُ ﺃَﻟْﻘَﺪِﻳﻤَﺔُ ﺃَﻟْﻜَﺒِﻴﺮَﺓُ
ʾashshajaratu -lqadīmatu -lkabīratu

The problem is that the above could also be interpreted as one phrase "the big old tree", and not as the complete sentence "The old tree is the big one." This is the same problem that we highlighted in section @ref(chap-smp-sent-sec-def-info).

The solution, too, is the same. We insert a detached pronoun, that matches the gender of the subject, between the subject and the info. So in order to get our intended meaning, we will say:

ٱلشَّجَرَةُ ٱلْقَدِيمَةُ هِيَ ٱلْكَبِيرَةُ.

ʾashshajaratu -lqadīmatu hiya -lkabīratu.

"The old tree is the big one."

7.8. Adjectival nouns used without a described noun

We have mentioned that adjectival nouns are just like other nouns that we have learned so far, in that they have gender, state, and definiteness. Can we then use an adjectival noun by itself and not when it is describing another noun?

The answer is yes, we can. So for example, you can say:

شَرِبَ ٱلصَّغِيرُ حَلِيبًا.

shariba -ṣṣaghīru ḥalībā.

"The little one drank some milk."

The above is a correct sentence. But, by itself, it is not very clear. What do we mean by "the little one"? Is it a little boy, or a little cat, or something else? So, context would be needed to know what exactly is being denoted by the adjectival noun when it is used by itself independently.

Here is the same sentence again, but this time with some clarifying context.

حَمَلَتِ ٱلْأُمُّ ٱلصَّغِيرَ. وَشَرِبَ ٱلصَّغِيرُ حَلِيبًا.

ḥamalati -lʾummu -ṣṣaghīra. washariba -ṣṣaghīru ḥalībā.

"The mother carried the little one. And the little one drank some milk."

So now we can tell that what is meant by ٱلصَّغِير *ʾaṣṣaghīr* "the little one" here is "the baby".

7.9. Adjectival nouns re-used as common nouns

Sometimes, an adjectival noun, through much usage, acquires the meaning of a common noun. It then gets listed with this meaning in the dictionary. We actually just saw an example above. The adjectival noun صَغِير *ṣagḥīr* "a little one" is commonly used to mean "a baby". Of course, context would be needed to know whether, in a particular sentence, it has its common noun meaning: "a baby", or its general adjectival noun meaning: "a little one".

The opposite of صَغِير *ṣagḥīr* "a little one" is كَبِير *kabīr* "a big one". It too has acquired the common noun meaning of "an elder person". Here is an example of its usage:

قَدِمَ ٱلْكَبِيرُ وَوَعَظَ ٱلْغُلَامَ.
qadima -lkabīru wawaɛaḍha -lghulāma.
"The elder arrived and admonished the boy."

When an adjectival noun gets re-used as a common noun, it loses its genderizability. For example, the feminine adjectival noun حَسَنَة *ḥasanah* (fem.) "a good one" is re-used as a common noun meaning "a good deed". So we can use it in a sentence:

ٱلصِّيَامُ حَسَنَةٌ.
ʾaṣṣiyāmu ḥasanah.
"Fasting is a good deed."

The subject in this sentence is the masculine noun ٱلصِّيَام *ʾaṣṣiyām* "fasting". And the info is the feminine noun حَسَنَة *ḥasanah* "a good deed". Note that the info does not match the subject in gender. This is because it lost its genderizability since it is no longer acting as an adjectival noun "a good one$_f$", but rather as the common noun "a good deed".

What if we have the sentence:

ٱلصَّدَقَةُ حَسَنَةٌ.
ʾaṣṣadaqatu ḥasanah.

The feminine gender of the subject ٱلصَّدَقَة *ʾaṣṣadaqah* "charity" now matches the gender of the info حَسَنَة *ḥasanah*. So now, technically, the info could be the adjectival noun, meaning "a good one$_f$". So the sentence could mean:

"Charity is good."

Or the info could be the common noun, meaning "a good deed". Then the sentence would mean:

"Charity is a good deed."

Context would be needed to tell us which meaning is intended.

7.10. Common-nouns used as attributes in a noun-phrase

Usually, adjectival nouns are used as the attribute in an attributee-attribute phrase. However, we also often find a common noun used as a attribute. For example,

هُوَ رَجُلٌ مُعَلِّمٌ.
huwa rajulun muɛallim.
"He is a teacher_m man."
 = "He is a man who is a teacher_m."

This is discussed in more detail in section (participle-like adjective: entity noun crossover).

7.11. Multiple adjectival nouns describing the same noun

In English we can have a noun described by multiple adjectives separated by commas and the word "and". For example, "The building is big, tall, and wide." In Arabic we will separate the multiple adjectival nouns with وَ *wa-* "and":

أَلْبِنَاءُ كَبِيرٌ وَطَويلٌ وَوَاسِعٌ.
ʾalbināʾu kabīrun waṭawīlun wawāsiʾun
"The building is big and tall and wide."

In an English attributee-attribute phrase, multiple attributes may describe the same attributee, without being separated by the word "and". For example, "The man is a famous Arab writer." In Arabic, we can do the same, except the attributees will be in the reverse order:

ٱلرَّجُلُ كَاتِبٌ عَرَبِيٌّ مَشْهُورٌ.

ʾarrujulu kātibun ɛarabiyyun mash·hūr.

"The man is a famous Arab writer."

7.12. A prepositional phrase separating the attribute from the attributee

Consider the phrase:

كِتَابٌ مِنَ ٱلْمَكْتَبَةِ

kitābun mina -lmaktabati

"a book from the library"

If we want to add a adjectival noun as to describe "the book", we may add it either before or after the prepositional phrase attribute. Here are both examples as complete sentences:

قَرَأَ كِتَابًا صَغِيرًا مِنَ ٱلْمَكْتَبَةِ.

qaraʾa kitāban ṣaḡīran mina -lmaktabati.

AND

قَرَأَ كِتَابًا مِنَ ٱلْمَكْتَبَةِ صَغِيرًا.

qaraʾa kitāban mina -lmaktabati ṣaḡīran.

"a small book from the library"

The first option is usually chosen as a matter of preference but the second option is legitimate too.

Chapter 8.

The semi-flexible noun

> ⚠ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

8.1. Introduction

Nouns are of two main categories of nouns, with regard to their endings in the different noun states:

1. Rigid nouns.
2. Flexible nouns. These are further sub-divided into:
    i. Fully-flexible nouns.
    ii. Semi-flexible nouns.

So far we have been mostly studying fully-flexible nouns. In this chapter we will learn about semi-flexible nouns.

Here is an example of the kind of nouns we have learned so far:

State	Indefinite	Definite
u-state	رَجُلٌ	ٱلرَّجُلُ
a-state	رَجُلًا	ٱلرَّجُلَ
i-state	رَجُلٍ	ٱلرَّجُلِ

As you can see, the noun is tanwīned when it is indefinite, and also, the vowel mark on the last letter changes for each state that the noun is in.

These kinds of nouns are called *fully-flexible* nouns. They are by far the most common type of noun.

There are some nouns, however, that are *semi-flexible*. Here is an example of a semi-flexible noun, صَحْرَاء ṣaḥrāʾ "a desert":

State	Indefinite	Definite
u-state	صَحْرَاءُ	ألصَّحْرَاءُ
a-state	صَحْرَاءَ	ألصَّحْرَاءَ
i-state	صَحْرَاءَ	ألصَّحْرَاءِ

As you can see, when صَحْرَاء ṣaḥrāʾ is indefinite, it is not tanwīned. Also, when it is indefinite and in the i-state, the vowel mark on its final letter is not ◌ِ, as you might expect but ◌َ . And so the noun looks identical in the a-state and i-state when it is indefinite.

When it is definite, however, it looks just like fully-flexible nouns.

So there are two differences between fully-flexible and semi-flexible nouns:

1. When indefinite, a semi-flexible noun is not tanwīned.
2. When indefinite and in the i-state, a semi-flexible noun's final letter does not have an kasrah. Instead it shall have an fat·ḥah, just like when it is in the a-state.

The other category of nouns are *rigid* nouns. Rigid nouns don't change their endings due to their state. They are much fewer in number compared to flexible nouns. Pronouns are an example of rigid nouns.

8.2. Feminine markers

Before we discuss semi-flexible nouns in more detail, we will discuss feminine markers. We already know of one feminine marker: the ة. When a singular noun ends with ة, then that is an indication, with very few exceptions, that it is a feminine noun. Examples are:

Root	Feminine noun	Masculine noun from same root (if any)
جري	جَارِيَة "a girl_f"	–

Root	Feminine noun	Masculine noun from same root (if any)
علم	عَالِمَة "a scholar_f"	عَالِم "a scholar_m"
كلب	كَلْبَة "a dog_f"	كَلْب "a dog_m"
شجر	شَجَرَة "a tree"	–
صغر	صَغِيرَة *adj.* "small_f"	صَغِير *adj.* "small_m"

As you can see, the feminine marker ة is never part of the noun's root. It is thus considered *extrinsic* to the root. Also, sometimes, but not always, the feminine noun is formed by adding the feminine marker ة to the end of a masculine noun.

It is also important to note that ة is only a feminine marker for singular nouns. When we learn plurals, if Allāh wills, we will see that ة is used frequently with masculine plurals.

Now we will learn of two more feminine markers: اء and ىٰ.

Here are some examples of nouns that end with these two feminine markers:

Root	Feminine noun	Masculine noun (if any)
صحر	صَحْرَاء "a desert"	–
حمر	حَمْرَاء *adj.* "red_f"	أَحْمَر *adj.* "red_m"
ذكر	ذِكْرَىٰ "a remembrance"	–
غضب	غَضْبَىٰ *adj.* "very angry_f"	غَضْبَان *adj.* "very angry_m"

When extrinsic to the word's root, اء and ىٰ are feminine markers, just like ة. However, one important difference from ة is that sometimes اء and ىٰ may not be extrinsic to the word's root. In this case, they will not be feminine markers, and the noun will regularly be a masculine noun. Examples:

Root	Noun	Pattern using paradigm فعل
هدي	ٱلْهُدَىٰ (masc.) "the guidance"	ٱلْفُعَل
خبء	خِبَاء (masc.) "a tent"	فِعَال

These cases will become more clear, if Allāh wills, when we study weak roots (roots that contain a weak letter like ي، و، ء).

Otherwise, when extrinsic to the word's root, ءا, and ى are consistently feminine markers, just like ة.

Also, just like ة, ءا and ى are only feminine markers for singular nouns. We will see, if Allāh wills, that they are used frequently with masculine plurals.

By the way, another difference from ة is that when ءا and ى are feminine markers, and a masculine counterpart exists, then the feminine noun is not formed by simply adding the feminine marker to the end of the masculine noun. The masculine and feminine nouns are different internally as well. For example, the feminine noun حَمْرَاء *adj.* "red$_f$" is not formed simply by adding the feminine marker ءا to the end of the masculine noun أَحْمَر *adj.* "red$_m$".

We will discuss this in more detail below.

8.3. Categories of semi-flexible nouns

We now return to our discussion of semi-flexible nouns. Semi-flexible nouns, in terms of their formation, fall under different categories. We will discuss them below.

When discussing semi-flexible nouns in isolation we will add the numeral 2 as a superscript to their ending, thus: ²صَحْرَاء *ṣaḥrā*². This is to indicate their semi-flexibility.

8.3.1. Nouns that end with an extrinsic ءا

If a noun ends with an ءا, which is extrinsic to the word's root, then it shall be a semi-flexible noun.

We have already seen an example of such a noun above: ²صَحْرَاء *ṣaḥrā*² "a desert". The root of this noun is صحر. You can see that the ending ءا is not part of the root. Therefore it is a semi-flexible noun.

Furthermore, we have also learned that this ءا, which is extrinsic to the word's root, is a feminine marker for singular nouns, just like ة, except that ة does not generally make a noun semi-flexible.

Here is an example sentence with this noun:

ذَهَبَ ٱلرَّجُلُ إِلَىٰ صَحْرَاءَ وَاسِعَةٍ.

dhahaba -rrajulu ʾilā ṣaḥrāʾa wāsiɛah.

"The man went to a wide desert."

Note that the vowel mark on the final letter of صَحْرَاءَ *ṣaḥrāʾa* is ◌َ, not ◌ِ, even though it is indefinite and in the i-state (because it is preceded by the preposition إِلَىٰ *ʾilā* "to"). This is because it is a semi-flexible noun.

صَحْرَاء[2] *ṣaḥrā*[2] in this sentence is also a attributee, whose attribute is وَاسِعَةٍ *wāsiɛatin* "wide". The final vowel mark ◌َ on the attributee صَحْرَاءَ *ṣaḥrāʾa* has no effect on the final vowel mark on the attribute وَاسِعَةٍ *wāsiɛatin* "wide". All that matters in this regard is the state of the attributee.

Note, also, that the attribute وَاسِعَة is feminine to match the gender of the attributee [2]صَحْرَاء *ṣaḥrā*[2].

Note, as well, that the attribute وَاسِعَةٍ is tanwīned as it is indefinite and fully-flexible. The inability of its attributee [2]صَحْرَاء *ṣaḥrā*[2] to be tanwīned (because of its semi-flexibility) does not affect the attribute.

Also, beware, as we've already mentioned, that there are some words where the اء ending may be part of the word's root, for example خِبَاء *khibāʾ* "a tent" from the root خبء on the pattern فِعَال. Such words will be fully flexible. Also, for the same reason, اء in this word is not a feminine marker, and the word is masculine.

8.3.2. Nouns that end with an extrinsic ىٰ

If a noun ends with an ىٰ which is extrinsic to the word's root, then it shall be a semi-flexible noun.

We've already seen an example of such a word: [2]ذِكْرَىٰ *dhikrā*[2] "a remembrance". The root of this word is ذكر and it is on the pattern فِعْلَىٰ.

We've also learned that, similar to اء, this ىٰ, which is extrinsic to the word's root, is a feminine marker for singular nouns.

Since [2]ذِكْرَىٰ *dhikrā*[2] already ends with the vowel-mark ◌َ, the last letter won't have any additional vowel markers and therefore the word will appear the same in all states:

State	Indefinite	Definite
u-state	ذِكْرَىٰ	ٱلذِّكْرَىٰ

State	Indefinite	Definite
a-state	ذِكْرَىٰ	اَلذِّكْرَىٰ
i-state	ذِكْرَىٰ	اَلذِّكْرَىٰ

Therefore, the state of such nouns cannot be determined by the vowel mark on their final letter, and has to be deduced otherwise by their function in the sentence. Nevertheless, these nouns are still included in the category of semi-flexible nouns, and not rigid nouns. This is because rigid nouns are closed set consisting only of pronouns and other similar words.

Here is an example of this word in a sentence:

اَلْكِتَابُ ذِكْرَىٰ جَمِيلَةٌ.

ʾalkitābu dhikrā jamīlah.

"The book is a beautiful remembrance."

Note, again how the attribute جَمِيلَة *jamīlah* is feminine and in the u-state, in order to match the gender and state of the attributee ذِكْرَىٰ² *dhikrā²*.

Beware also that, just like in the case of اء, there are some words where ىٰ may be part of the word's root, e.g. اَلْهُدَىٰ *ʾalhudā* "the guidance" whose root is هدي. Because here the ىٰ in اَلْهُدَىٰ is part of the word's root, therefore it shall not be a semi-flexible noun. So, when it is indefinite, it will be tanwīned: هُدَىٰ *hudan* "a guidance". Also, for the same reason, ىٰ in this word is not a feminine marker, and the word is masculine.

8.3.3. Nouns on the pattern أَفْعَل

If a noun is on the pattern أَفْعَل *ʾafɛal* then it shall be a semi-flexible noun. By the way, there is no feminine marker on such words, so they will be masculine by default.

Most colors and many physical characteristics fall into this pattern. Colors and physical characteristics are adjectival nouns. The masculine noun for such adjectival nouns is on the pattern أَفْعَل *ʾafɛal*. And the feminine adjectival noun is on the pattern فَعْلَاء *faɛlāʾ* (which is itself a semi-flexible noun pattern because of the extrinsic اء ending). Here are some examples of such adjectival nouns:

Root	Masc. Noun	Fem. noun	Meaning
حمر	أَحْمَر²	حَمْرَاء²	red
سود	أَسْوَد²	سَوْدَاء²	black
بيض	أَبْيَض²	بَيْضَاء²	white
عرج	أَعْرَج²	عَرْجَاء²	lame
حور	أَحْوَر²	حَوْرَاء²	beautiful eyed
بكم	أَبْكَم²	بَكْمَاء²	mute

Example:

لَبِسَ ٱلرَّجُلُ قَمِيصًا أَبْيَضَ.

labisa -rrajulu qamīṣan ʾabyaḍ.

"The man wore a white shirt."

8.3.4. Adjectival nouns that end with an extrinsic ان {Adjectival noun-an-diptote}

The letters ان may be an extrinsic ending for nouns. This ending is not a feminine marker so the noun would typically be masculine. This ending may cause the noun to be semi-flexible.

This category is more complicated than the previous ones. The following conditions must be satisfied for a word that ends with ان to be a semi-flexible noun:

1. The noun must be a adjectival noun on the pattern فَعْلَان. So the common noun ثُعْبَان *thuɛbān* "a serpent" of the root ثعي is a common noun and therefore, not a semi-flexible noun.
2. The ان must be extrinsic to the word's root. So جَبَان *jabānun* "cowardly", an adjectival noun of the root جبن, is not a semi-flexible noun.
3. The feminine of the adjectival noun shall not be formed by adding ة to the masculine noun. So نَدْمَان *nadmān* "regretful", an adjectival noun from the root ندم, is not a semi-flexible noun, because its feminine is نَدْمَانَة *nadmānah*.

It is rare that this last condition fails. Most adjectival nouns that end with an extrinsic ان are of the pattern فَعْلَان *faɛlān* and their feminine is of the pattern فَعْلَىٰ *faɛlā* (which is itself a semi-flexible noun pattern). These adjectival nouns typically have an emphatic meaning. The following are examples of semi-flexible adjectival nouns that fall into this category:

Root	Masc. Noun	Fem. noun	Meaning
غضب	غَضْبَان[2]	غَضْبَىٰ[2]	very angry
عطش	عَطْشَان[2]	عَطْشَىٰ[2]	very thirsty
جوع	جَوْعَان[2]	جَوْعَىٰ[2]	very hungry

8.3.5. Nouns of the patterns فَفَافِف and فَفَافِيف

Nouns that are of the patterns فَفَافِف and فَفَافِيف are also semi-flexible nouns. Here each letter ف could be any letter of the alphabet.

Here are some examples of these nouns:

- مَسَاجِد[2] *masājid*[2] "mosques"
- مَفَاتِيح[2] *mafātīḥ*[2] "keys"

These patterns are only used for plurals and we will study them in more detail in chapter @ref(broken-plurals) , if Allāh wills.

Chapter 9.

The dual

9.1. Introduction

For any number greater than one, English uses the plural. For example, the plural of "house" is "houses". So in English we will say:

"two houses"

Arabic, on the other hand, uses the plural only for nouns in number three and higher. For nouns that are two in number Arabic uses the *dual*.

Since English does not have a dual, we will sometimes indicate it using the the subscript 2, thus: "houses$_2$", to mean "two houses".

9.2. Forming the dual

The dual is formed by appending the dual suffix انِ‎ *-āni* when the noun is in the u-state and يْنِ‎ *-ayni* when the noun is in the a-state or i-state. Definite nouns, which have أَلْ‎ in their beginning are dualized the same way.

For example, when we dualize بَيْت‎ *bayt* "a house" in order to say "houses$_2$", we get:

States	Indefinite	Definite
u-state	بَيْتَان *baytāni*	أَلْبَيْتَان *ʾalbaytāni*
a-state and i-state	بَيْتَيْن *baytayni*	أَلْبَيْتَيْن *ʾalbaytayni*

Note that indefinite duals are not tanwīned. The only difference between definite and indefinite duals is the definite article أَلْ "the".

Here are examples of duals in sentences:

- u-state:

أَلْكِتَابَان فِي ٱلْحَقِيبَةِ.
ʾalkitābāni fi -lḥaqībah.
"The books₂ are in the bag."

- a-state:

قَرَأَ ٱلْغُلَامُ كِتَابَيْنِ.
qaraʾa -lg͡hulāmu kitābayn.
"The boy read two books."

- i-state:

غَضِبَتِ ٱلْأُمُّ عَلَى ٱلْجَارِيَتَيْنِ.
g͡haḍibati -lʾummu ɛala -ljāriyatayn.
"The mother became angry at the girls₂." ### Nouns ending in ة

If a noun ends with a ة, then it is converted to a ت before appending the dual suffix. For example, dualizing شَجَرَة *shajarah* "a tree", we get "trees₂":

States	Indefinite	Definite
u-state	شَجَرَتَان *shajaratāni*	أَلشَّجَرَتَان *ʾashshajaratāni*
a-state and i-state	شَجَرَتَيْن *shajaratayni*	أَلشَّجَرَتَيْن *ʾashshajaratayni*

Example:

أَلشَّجَرَتَان فِي ٱلْحَدِيقَةِ.
ʾashsharatāni fi -lḥadīqah.
"The trees₂ are in the garden."

If a feminine noun does end with a ة then it will simply be appended with ـَان -*āni* and ـَيْن -*ayni*. For example, dualizing أُمّ *ʾumm* "a mother" in order to get "mothers₂", we get:

- u-state: أُمَّان *ʾummāni*
- a-state and i-state: أُمَّيْن *ʾummayni*

There are some nouns that end with an alif before the ة, like فَتَاة *fatāh* "a young woman". We will learn how to dualize these nouns later, if Allāh wills.

9.2.1. Nouns ending with اء

If a noun ends with the feminine marker اء which is extrinsic to the word's root then the ء shall be replaced with a و when forming the dual. Examples:

Root	Singular	Dual (u-state)	Dual (a-state and i-state)
صحر	صَحْرَاء *ṣaḥrāʾ* "a desert"	صَحْرَاوَان *ṣaḥrāwāni*	صَحْرَاوَيْن *ṣaḥrāwayni*
حمر	حَمْرَاء *ḥamrāʾ* "red(f)"	حَمْرَاوَان *ḥamrāwāni*	حَمْرَاوَيْن *ḥamrāwayni*

There are other words where the ء in the اء ending originates from the word's root. Example:

- خِبَاء خبء (masc.) "a tent", pattern: فِعَال

We will learn how to form duals of these words in later chapters, if Allāh wills.

9.2.2. Nouns ending with ى

If a noun ends with ى which is extrinsic to the word's root then the ى shall be changed to a ي when adding the dual suffixes. Examples:

Root	Singular	Dual (u-state)	Dual (a-state and i-state)
غضب	غَضْبَىٰ *ghaḍbā* "very angry_f"	غَضْبَيَان *ghaḍbayāni*	غَضْبَيَيْن *ghaḍbayayni*
ذكر	ذِكْرَىٰ *dhikrā* "a remembrance"	ذِكْرَيَان *dhikrayāni*	ذِكْرَيَيْن *dhikrayayni*

Just like in the case of اء, there are some words where ىٰ is not extrinsic to the word's root. Example:

- اَلْهُدَىٰ هدي (masc.) "the guidance", pattern: اَلْفُعَل

We will learn how to form duals of these words in later chapters, if Allāh wills.

9.3. Dual attributes and attributees in descriptive noun-phrases

We learned that when an adjectival noun is a attribute in an descriptive noun-phrase, then it matches the attributee in definiteness, state, and gender. For example:

ذَهَبْتُ إِلَى ٱلْمَدِينَةِ ٱلْقَدِيمَةِ.
dhahabtu ʾila -lmadīnati -lqadīmah.
"I went to the old city."

To this we add that the attribute shall also match the attributee in number. So if the attributee is a dual then the adjectival noun attribute shall be dualzed to match it. Examples:

ٱلْأُمَّان ٱلطَّيِّبَتَان فِي ٱلْبَيْتِ.
ʾalʾummāni -ṭṭayyibatāni fi -lbayt.
"The good mothers₂ are in the house."

قَرَأَ ٱلْغُلَامُ كِتَابَيْن ثَقِيلَيْن قَدِيمَيْنِ.
qaraʾa -lghulāmu kitābayni thaqīlatayni qadīmatayn.
"The boy read two old heavy books."

9.4. Duals in nounal sentences

In nounal sentences, if the subject is a dual, and the info is a adjectival noun, then the info will typically match the subject in being a dual. For example:

أَلْأُمَّان كَرِيمَتَان.

ʾalʾummāni karīmatān.

"The mothers$_2$ are generous."

أَلْكِتَابَان ٱلْكَبِيرَان ثَقِيلَان.

ʾalkitābāni -lkabīrāni thaqīlān.

"The big books$_2$ are heavy."

Such is usually also the case even when the info is a common noun, not an adjectival noun. For example,

أَلرَّجُلَان مُعَلِّمَان.

ʾarrujulāni muɛallimān.

"The men$_2$ are teachers$_{m,2}$."

Sometimes, however, the subject and info may not match in number because of the meaning of the sentence. For example,

أَلْوِسَادَتَان سَرِيرٌ.

ʾalwisādatāni sarīr.

"The two cushions are a bed."

In the above example, the info does not match the subject in both number, and, as it happens, in gender.

9.5. Detached dual pronouns

We have already learned the detached pronouns that are used in place of singular nouns. They are repeated here:

Singular participant	Detached pronoun
Masc. absentee	هُوَ *huwa* "he"
Fem. absentee	هِيَ *hiya* "she"
Masc. addressee	أَنْتَ *ʾanta* "you$_{m,1}$"
Fem. addressee	أَنْتِ *ʾanti* "you$_{f,1}$"
Speaker	أَنَا *ʾana* "I"

Now we will learn the detached pronouns for the dual participants:

Dual participant	Detached pronoun
Absentee	هُمَا *humā* "they₂"
Addressee	أَنْتُمَا *ʾantumā* "you₂"
Speaker	–

Note that the dual detached pronouns are the same for both genders. Also, there is no detached pronoun for the dual speaker-participant. If the speaker-pariticipant consists of two individuals then we will use the plural pronoun, which we will learn in the next chapter, if Allāh wills.

Here are some examples of their use:

هُمَا ٱلرَّجُلَان.
huma -rrajulān.
"They₂ are the men₂."

هُمَا مُعَلِّمَتَان كَرِيمَتَان.
humā muɛallimatāni karīmatāni.
"They₂ are noble teachers_f."

قَالَتِ ٱلأُمُّ لِلْجَارِيَتَيْن أَنْتُمَا قَرِبَتَان مِنِّي.
qālati -l'ummu liljāriyatayni ʾantumā qarībatāni minnī.
"The mother said to the girls₂, 'You₂ are near me.'"

In the last example, the feminine adjectival noun قَرِبَتَان *qarībatāni* is used because it is referring to the feminine noun ٱلْجَارِيَتَيْن *ʾaljāriyatayni* "the girls₂".

9.6. Attached dual pronouns

We have also already learned the attached pronouns for the singular participant. They too are repeated here:

Singular participant	Attached pronoun
Masc. absentee	هُ *-hu* "him"
Fem. absentee	هَا *-hā* "her"
Masc. addressee	كَ *-ka* "you_{m,1}"
Fem. addressee	كِ *-ki* "you_{f,1}"

Singular participant	Attached pronoun
Speaker	ي "me"

Now we will learn the attached pronouns for the dual participant:

Dual participant	Attached pronoun
Absentee	هُمَا -*humā* "them₂"
Addressee	كُمَا -*kumā* "you₂"
Speaker	–

Note the following points about them:

- Like the dual detached pronouns, the dual attached pronouns are the same for both genders. Also, there is no attached pronoun for the dual speaker-participant. Again, the plural pronoun will be used in this case.

- The dual absentee-participant detached and attached pronouns ("they₂"/"them₂") are the same هُمَا -*humā*.

- Just like the absentee-participant singular masculine attached pronoun هُ *hu* "him", the dual absentee-participant attached pronoun "them₂" هُمَا -*humā* becomes هِمَا -*himā* when preceded by the vowels ِ -*i*, ي -*ī*, or the semi-vowel يْ -*ay*. Examples:

    - بِهِمَا *bihimā* "with them₂"
    - فِيهِمَا *fīhimā* "in them₂"
    - إِلَيْهِمَا *ʾilayhimā* "to them₂"

- The preposition لِ *li* "for" becomes لَ *la* when followed by the dual attached pronouns:

    - لَهُمَا *lahumā* "for them₂"
    - لَكُمَا *lakumā* "for you₂"

- As expected, the long *ā* vowel at the ends of the dual attached pronouns becomes a short *a* vowel when followed by a connecting hamzah ﭐ. Example:

    - ذَهَبَ إِلَيْكُمَا ٱلرَّجُلُ.
      dhahaba ʾilaykuma -rrajulu.
      "The man went toward you₂."

9.6.1. Attached pronouns for the direct doee

The dual attached pronouns that we have just learned are also for the direct doee Examples:

سَأَلَهُمَا ٱلرَّجُلُ.
sa'alahuma -rrajulu.
"The man asked them$_2$."

سَأَلْتُكُمَا.
sa'altukumā
"I asked you$_2$."

سَأَلَتْكُمَا.
sa'alatkumā.
"She asked you$_2$."

9.7. Verbs with dual doers

9.7.1. Dual nouns for the doer

We learned that the perfect verb for a masculine doer is on the pattern فَعَلَ. And when the doer is feminine, the ت of femininity is attached to the verb thus: فَعَلَتْ. We have used these verbs with singular doer nouns. The doer noun always comes after the verb and shall be in the u-state. Examples:

ذَهَبَ ٱلْغُلَامُ.
dhahaba -lghulāmu.
"The boy went."

ذَهَبَتْ جَارِيَةٌ.
dhahabat jāriyatun
"A girl went."

These same verbs are used when the doer noun is a dual. Examples:

ذَهَبَ ٱلْغُلَامَان.
dhahaba -lghulāmāni.
"The boys$_2$ went."

ذَهَبَتْ جَارِيَتَان.
dhahabat jāriyatāni.
"Two girls went."

9.7.2. Dual pronouns for the doer

We have already learned the singular doer pronouns:

Singular participant	Doer pronoun	Meaning	Doer pronoun with verb
Masc. absentee	invisible	"he"	فَعَلَ *faɛala*
Fem. absentee	invisible	"she"	فَعَلَت *faɛalat*
Masc. addressee	تَ -*ta*	"you$_{m,2}$"	فَعَلْتَ *faɛalta*
Fem. addressee	تِ -*ti*	"you$_{f,2}$"	فَعَلْتِ *faɛalti*
Speaker	تُ -*tu*	"I"	فَعَلْتُ *faɛaltu*

Now we will learn the dual doer pronouns:

Dual participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee	◌َا -*ā*	"them$_2$"	masc.: فَعَلَا *faɛalā*, fem: فَعَلَتَا *faɛalatā*
Addressee	تُمَا -*tumā*	"you$_2$"	فَعَلْتُمَا *faɛaltumā*
Speaker	–	"us$_2$"	–

Note the following regarding the dual doer pronouns:

The dual doer pronouns are the same for both genders.

However, when the absentee-participant doer pronoun (◌َا -*ā*) is used for a feminine doer, it is attached to the verb with an intervening ت of femininity thus: فَعَلَتَا *faɛalatā* "they$_{f,2}$ did" Here are some examples of the dual doer pronouns:

سَأَلْتُمَانَا
sa'altumānā
"You$_2$ asked us"

سَأَلَتَاكُمَا
sa'alatākumā
"They$_{f,2}$ asked you$_2$"

سَأَلَاهُمَا
sa'alāhumā
"They$_{m,2}$ asked them$_2$"

9.7.3. Sentence word order with dual doers

As we've mentioned, the doer, whether a noun or a pronoun, always comes after the verb. Here are a couple of examples of verbal sentences with dual doers:

ذَهَبَا إِلَىٰ بَيْتٍ.
d͡hahabā ʾilā baytin.
"They₂ went to a house."

ذَهَبَ ٱلرَّجُلَانِ إِلَىٰ بَيْتٍ.
d͡hahabā -rrujalāni ʾilā baytin.
"The men₂ went to a house."

The above verbal sentence can be rearranged to be a nounal sentence. This gives more emphasis to the subject. In this case, the verb shall follow the subject and will need a doer pronoun after it.

ٱلرَّجُلَانِ ذَهَبَا إِلَىٰ بَيْتٍ.
ʾarrujalāni d͡hahabā ʾilā baytin.
"The men₂, they₂ went to a house."
= "*The men₂* went to a house."

If there are multiple verbs associated with the same doer in a verbal sentence, the doer noun will follow the first verb and the rest of the verbs will have doer pronouns. For example:

أَكَلَ ٱلرَّجُلَانِ وَشَرِبَا وَذَهَبَا.
ʾakala -rrujulāni washaribā wad͡hahabā.
"The men₂ ate and they₂ drank and they₂ went."
= "The men₂ ate and drank and went."

The above verbal sentence can be rearranged to be a nounal sentence. In that case, all the verbs shall have doer pronouns. The sentence will have the same translation as above, except for an emphasis on the subject of the sentence.

ٱلرَّجُلَانِ أَكَلَا وَشَرِبَا وَذَهَبَا.
ʾarrujulāni ʾakalā washaribā wad͡hahabā.
"The men₂, they₂ ate and they₂ drank and they₂ went."
= "*The men₂* ate and drank and went."

Chapter 10.

The sound plural

> ⚠️ Warning
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

10.1. Introduction

Arabic uses the plural for nouns in number three and higher. The formation and use of plurals in Arabic can be somewhat complicated. One of these complications is that, in using plurals, Arabic distinguishes between intelligent beings and non-intelligent beings. Intelligent beings are those living beings that are endowed with reason like humans, angels, and jinn. Non-intelligent beings include animals, inanimate objects, abstract concepts, etc.

As a further complication, there is sometimes more than one way to use plurals. In this chapter we will explain the most common usages to keep things as simple as possible.

Arabic has two categories of plurals:

1. The *sound plural:* English regularly forms the plural by adding the plural ending "s" to the end of a singular noun. For example:

Singular	Plural
book	books
house	houses
boy	boys

Singular	Plural
girl	girls

Arabic also forms some plurals by adding plural endings to to the singular noun. This kind of plural is call a *sound* plural because the singular noun is kept more or less sound (intact) when adding the plural ending.

Arabic has two types of sound plurals:

    i. The *ūn* sound plural.
   ii. The *āt* sound plural.

We will describe each of these in this chapter.

  2. The *broken plural*: When forming this plural the singular noun is not kept intact. We will learn about this plural in the next chapter, if Allāh wills.

10.2. The *ūn* sound plural

The *ūn* sound plural is formed by adding the ending ونَ -*ūna* to the singular noun when it is in the u-state, and ينَ -*īna* when the noun is in the a-state or i-state. For convenience, we will call it the "*ūn* sound plural" instead of the "-*ūna/-īna* plural".

Here is the *ūn* sound plural of مُعَلِّم *muɛallim* "a teacher_m":

State	Indefinite *ūn* plural "teachers_m"	Definite *ūn* plural "the teachers_m"
u-state	مُعَلِّمُونَ *muɛallimūna*	ٱلْمُعَلِّمُونَ *ʾalmuɛallimūna*
a-state and i-state	مُعَلِّمِينَ *muɛallimīna*	ٱلْمُعَلِّمِينَ *ʾalmuɛallimīna*

Note that, just like for duals, the indefinite *ūn* sound plural is not tanwīned. The only difference between the definite and indefinite *ūn* sound plural is the definite article أَلْ "the".

The duals of مُعَلِّم *muɛallim* "a teacher_m" are included here for comparison:

State	Indefinite ūn sound plural "teachers_{m,2}"	Definite ūn sound plural "the teachers_{m,2}"
u-state	مُعَلِّمَانِ *muɛallimāni*	أَلْمُعَلِّمَانِ *ʾalmuɛallimāni*
a-state and i-state	مُعَلِّمَيْنِ *muɛallimayni*	أَلْمُعَلِّمَيْنِ *ʾalmuɛallimayni*

Here are some examples of the ūn sound plural in sentences:

- u-state:

  أَلْمُعَلِّمُونَ فِي ٱلْمَدْرَسَةِ.
  ʾalmuɛallimūna fi -lmadrasah
  "The teachers are in the school."

- a-state:

  سَأَلَ ٱلْغُلَامُ مُعَلِّمِينَ عَنْ أَمْرٍ.
  saʾala -lg͡hulāmu muɛallimīna ɛan ʾamr.
  "The boy asked some teachers about a matter."

- i-state:

  طَلَبَ ٱلْغُلَامُ مِنَ ٱلْمُعَلِّمِينَ عِلْمًا.
  ṭalaba -lg͡hulāmu mina -lmuɛallimīna ɛilmā.
  "The boy sought some knowledge from the teachers."

10.2.1. Applicability of the ūn sound plural

Except for very few exceptions, the ūn sound plural is used only for male intelligent beings.

The few exceptions of common nouns that denote non-male intelligent beings, yet have an ūn sound plural include:

- عَالَم *ɛālam* "a world" forms the ūn plural عَالَمُونَ *ʾālamūna* "worlds".
- أَرْض *ʾarḍ* (fem.) "a land", "an earth" forms the ūn plural أَرْضُونَ *ʾarḍūna* "lands", "earths".
- أَهْل *ʾahl* "a family" forms the ūn plural أَهْلُونَ *ʾahlūna* "families".

10.3. The *āt* sound plural

The *āt* sound plural is formed by adding the ending ا ت *āt* to the indefinite singular noun.

Here is the *āt* sound plural of حَيَوَان *ḥayawān* "an animal":

State	Indefinite *ūn* plural "animals"	Definite *ūn* plural "the animals"
u-state	حَيَوَانَاتٌ *ḥayawānātun*	أَلْحَيَوَانَاتُ *ʾalḥayawānātu*
a-state and i-state	حَيَوَانَاتٍ *ḥayawānātin*	أَلْحَيَوَانَاتِ *ʾalḥayawānāti*

Note that:

- Unlike the *ūn* sound plural, the *āt* sound plural is tanwīned when indefinite. Also, just like for singular nouns, the final vowel on the plural ending ا ت *āt* indicates the state of the plural.
- The *āt* sound plural does not take the fat·ḥah ◌َ and the tanwīned fat·ḥah ◌ً. Instead the kasrah ◌ِ and the tanwīned kasrah ◌ٍ are used to indicate both the a-state and the i-state.

State	the animal	the animals
u-state	أَلْحَيَوَانُ *ʾalḥayawānu*	أَلْحَيَوَانَاتُ *ʾalḥayawānātu*
a-state	أَلْحَيَوَانَ *ʾalḥayawāna*	أَلْحَيَوَانَاتِ *ʾalḥayawānāti*
i-state	أَلْحَيَوَانِ *ʾalḥayawāni*	أَلْحَيَوَانَاتِ *ʾalḥayawānāti*

10.3.1. Nouns ending in ة

If a noun ends with a ة, then it is removed before appending the *āt* sound plural ending. Here, for example, is the *āt* sound plural of مُعَلِّمَة *muɛallimah* "a teacher_f":

State	Indefinite *ūn* plural "teachers_f"	Definite *ūn* plural "the teachers_f"
u-state	مُعَلِّمَاتٌ *muɛallimātun*	أَلْمُعَلِّمَاتُ *ʾalmuɛallimātu*
a-state and i-state	مُعَلِّمَاتٍ *muɛallimātin*	أَلْمُعَلِّمَاتِ *ʾalmuɛallimāti*

Here are some examples of the *āt* sound plural in sentences:

- u-state:

  فِي ٱلْمَدْرَسَةِ مُعَلِّمَاتٌ .
  fī -lmadrasati muɛallimāt.
  "In the school are teachers."

- a-state:

  نَصَرَ ٱللّٰهُ ٱلْمُسْلِمِينَ.
  naṣara -llāhu -lmuslimīn.
  "Allāh aided the Muslims.

- i-state:

  نَظَرَ ٱلْغُلَامُ إِلَى ٱلْحَيَوَانَاتِ.
  naḏhara -lghulāmu ʾila -lḥayawānāt.
  "The boy looked at the animals."

There are some nouns that end with an alif before the ة, like فَتَاة *fatāh* "a young woman". We will learn how to pluralize these nouns later, if Allāh wills.

10.3.2. Nouns ending with اء

Consistent with what we learned for duals in section @ref(duals-of-extrinsic-alif-mamduda), if a noun ends with the feminine marker اء which is extrinsic to the word's root then the ء shall be replaced with a و when forming the *āt* sound plural. Example:

Root	Singular	*āt* sound plural
صحر	صَحْرَاء[2] ṣaḥrāʾ[2] "a desert"	صَحْرَاوَات ṣaḥrāwāt

10.3.3. Nouns ending with ى

Consistent with what we learned for duals in section @ref(duals-of-extrinsic-alif-maqsura), If a noun ends with ى which is extrinsic to the word's root then the ى shall be changed to a يَ when when forming the *āt* sound plural. Examples:

Root	Singular	*āt* sound plural
ذكر	ذِكْرَىٰ² *d͟hikrā*² "a remembrance"	ذِكْرَيَات *d͟hikrayāt*

10.3.4. Common nouns of the patterns فَعْلَة/فَعْل, فِعْلَة/فِعْل, and فُعْلَة/فُعْل

Common nouns of the patterns فِعْلَة/فِعْل, فَعْلَة/فَعْل, and فُعْلَة/فُعْل are treated specially when forming their *āt* sound plural.

If a common noun is of these patterns and the middle root letter is not و or ي, and the middle and final root letters are not the same, then the word is modified internally when forming the *āt* sound plural.

There are two separate rules to consider:

1. If a common noun is of the pattern فَعْل *faɛl* or فَعْلَة *faɛlah*, then the sukūn on the middle letter shall be converted to an fat·ḥah ◌َ when forming the *āt* sound plural. For example:

   - نَحْلَة *naḥlah* "a bee" becomes نَحَلَات *naḥalāt* "bees", not × نَحْلَات *naḥlāt*.
   - ضَرْبَة *ḍarbah* "a strike" becomes ضَرَبَات *ḍarabāt* "strikes", not × ضَرْبَات *ḍarbāt*.
   - صَفْحَة *ṣafḥah* "a page" becomes صَفَحَات *ṣafaḥāt* "pages", not × صَفْحَات *ṣafḥāt*.

   If the middle root letter is و or ي, or the middle and final root letters are the same then this modification is not done. For example,

   - جَوْزَة *jawzah* "a walnut" becomes جَوْزَات *jawzāt*.
   - حَجَّة *ḥajjah* "a pilgrimage" becomes حَجَّات *ḥajjāt*.

2. If a common noun is of the pattern فِعْل *fiɛl*, فِعْلَة *fiɛlah*, فُعْل *fuɛl*, or فُعْلَة *fuɛlah* then the sukūn on the middle letter can, optionally, either:

   i. be retained,
   ii. be converted to an fat·ḥah, or
   iii. be converted to the vowel mark on the first letter.

   For example:

- ظُلْمَة *ḏ̣hulmah* "a darkness" can become, optionally, either ظُلْمَات *ḏ̣hulmāt* or ظُلَمَات *ḏ̣hulamāt*, or ظُلُمَات *ḏ̣hulumāt* "dark-nesses".
- كِسْرَة *kisrah* "a piece" can become, optionally, either كِسْرَات *kisrāt* or كِسَرَات *kisarāt*, or كِسِرَات *kisirāt* "pieces".

Note that this rule of changing the vowel mark is only true for common nouns. Adjectival nouns on these patterns will retain the sukūn when forming the *āt* sound plural. So صَعْب *ṣaɛb* and صَعْبَة *ṣaɛbah* "a difficult one" become only صَعْبَات *ṣaɛbāt*, not × صَعَبَات *ṣaɛabāt*.

10.3.5. Applicability of the *āt* sound plural

We had mentioned that the *ūn* sound plural is used, with very few exceptions, only for male intelligent beings. Conversely, the *āt* is used for both female intelligent beings, and for non-intelligent beings (both masculine and feminine) like animals, inanimate objects, and abstract concepts. Rarely, it is also used for male intelligent beings.

10.4. Conditions for forming the sound plural

Many times, a noun can form both an *ūn* sound plural and an *āt* sound plural. However, there are many nouns that can form only one of the two sound plurals. And many nouns don't form either sound plural; they only form broken plurals. (We will learn about broken plurals in the next chapter, if Allāh wills.) There are even nouns that can form both sound and broken plurals.

Here we will learn some of the conditions which a noun needs to satisfy in order for it to form the sound plurals.

10.4.1. Conditions for the *ūn* sound plural

The *ūn* sound plural is used, with very few exceptions, only for nouns that denote male intelligent beings. These guidelines will help you determine which nouns form the *ūn* sound plural.

We will treat common nouns and adjectival nouns separately.

10.4.1.1. Common nouns

With very few exceptions (some of which we saw in section @ref(applicability-of-the-un-sound-plural)), common nouns denoting male intelligent beings are disqualified from forming the *ūn* sound plural if their feminine counterpart is not formed by adding a ة to the masculine noun. So, غُلَام *ghulām* "a boy" is disqualified from forming a *ūn* sound plural because its feminine counterpart is جَارِيَة *jāriyah* "a girl", not × غُلَامَة *ghulāmah*.

Even if a common noun denotes a male intelligent being and its female counterpart is formed by adding a ة, further conditions are imposed that can restrict its having a *ūn* sound plural. We will explain these restrictions below:

We learned in section @ref(related-nouns-for-male-and-female-animate-beings) that, in terms of their meaning, nouns that denote animate beings are of two kinds:

i. Nouns that have a primitive meaning. That is, their meaning is not derived from a verbal or adjectival meaning. Examples (for male intelligent beings whose feminine is formed by adding ة to the masculine noun):

Arabic word	Definition
آبْن *ʾibn*	a son
طِفْل *ṭifl*	a child
إِنْسَان *ʾinsān*	a human being
حُرّ *ḥurr*	a free man

Such nouns, in general, won't be expected to form *ūn* sound plurals, unless the *ūn* sound plural is explicitly allowed in their dictionary definition.

ii. Nouns that have a meaning that is derived from a verbal or adjectival meaning. Examples (for male intelligent beings whose feminine is formed by adding ة to the masculine noun):

Word	Definition	*ūn* plural
مُعَلِّم	a teacher$_m$	مُعَلِّمُونَ
مُسْلِم	a Muslim$_m$ (one who submits)	مُسْلِمُونَ
كَافِر	a disbeliever$_m$	كَافِرُونَ

Word	Definition	*ūn* plural
لَاعِب	a player_m	لَاعِبُونَ

Such nouns, in general, can be expected to form *ūn* sound plurals.

The above defintion of primitve and derived nouns, as we have explained it, is somewhat imprecise. For example, the word حُرّ *ḥurr* (masc.) "a free man" seems to have a meaning that is derived from the adjective "free" and it forms its feminine by adding ة to it thus: حُرَّة *ḥurrah* (fem.) "a free woman". Yet it is considered a primitve noun, and thus does not form an *ūn* sound plural.

Once you become more familiar with Arabic word patterns, distinguishing between primitive and derived nouns will become clearer, if Allāh wills.

10.4.1.2. Adjectival nouns

If an adjectival noun forms its feminine by adding the feminine marker ة to the masculine noun, then we may assume that it forms the *ūn* sound plural.

Most adjectival nouns satisfy this condition. For example, consider the adjectival noun:

- كَبِير *kabīr* (masc.) "a big one"

It forms its feminine by adding a ة to the masculine noun, thus:

- كَبِيرَة *kabīrah* (fem.) "a big one"

The above condition is satisfied; therefore, كَبِير *kabīr* (masc.) "a big one" forms the *ūn* sound plural كَبِيرُونَ *kabīrūna* "big ones".

By the way, it is only the masculine adjectival noun that will form the *ūn* sound plural. Nouns with a ة are not allowed to form the *ūn* sound plural.

We have come across two patterns on adjectival nouns that don't form their feminine by adding ة to masculine noun. These are:

i. فَعْلَان *faɛlān²*, whose feminine is on the pattern فَعْلَىٰ *faɛlā²*. Example: غَضْبَان *ghaḍbān²* (masc.) "very angry" whose feminine is غَضْبَىٰ *ghaḍbā²*.

ii. ² أَفْعَل *ʾafɛal*² , whose feminine is on the pattern ² فَعْلَاء *faɛlā*'² . Ex-
ample: ² أَحْمَر *ʾaḥmar*² (masc.) "red", whose feminine is ² حَمْرَاء
ḥamrā'² .

Because the above two patterns don't form their feminine by adding ة
to the masculine noun, therefore the masculine nouns don't form the
ūn sound plural. We will see in chapter @broken_plurals, if Allāh wills,
that they form broken plurals instead.

10.4.2.   Conditions for the *āt* sound plural

Just like the *ūn* plural, there are conditions that should be fulfilled
in order for a noun to form an *āt* plural. We provide the following
guidelines to help you determine if a noun can form an *āt* plural.

10.4.2.1.   Nouns that end with a feminine marker

Generally, all nouns that end with a feminine marker like ة, اء, and ى
are able to form an *āt* plural. Examples are:

Singular	*āt* sound plural
حَسَنَة *ḥasanah adj.* "a good one_f"	حَسَنَات *ḥasanāt*
حَسَنَة *ḥasanah* (common noun) "a good deed"	حَسَنَات *ḥasanāt*
صَدِيقَة *ṣadīqah* "a friend_f"	صَدِيقَات *ṣadīqāt*
² صَحْرَاء *ṣaḥrā*'² "a desert"	صَحْرَاوَات *ṣaḥrāwāt*
² ذِكْرَىٰ *dhikrā*² "a remembrance"	ذِكْرَيَات *dhikrayāt*

The following are exceptions to this general rule, and don't form *āt*
sound plurals:

- Adjectival nouns of the pattern ² فَعْلَاء which is the feminine of
  the masculine adjectival noun pattern ² أَفْعَل. For example, حَمْرَاء
  ḥamrā' "red_f".

- Adjectival nouns of the pattern ² فَعْلَىٰ which is the feminine of
  the masculine adjectival noun pattern ² فَعْلَان. For example, غَضْبَىٰ
  ghaḍbā "very angry_f".

- The following exceptional nouns:

  – أُمَّة *ʾummah* "a nation"

– أَمَة *ʾamah* "a female slave"
– شَفَة *shafah* "a lip"

There are a few more such nouns, some of which we will introduce later.

All these exceptional nouns form broken plurals instead of the *āt* sound plural.

10.4.2.2. Nouns that don't end with a feminine marker

Common nouns

Common nouns that don't end with a feminine marker will form the *āt* plural only if they don't have a broken plural listed in the dictionary. Furthermore, it is preferred if the noun have five or more letters.

- حَيَوَان *ḥayawān* "an animal" forms the *āt* plural حَيَوَانَات *ḥayawānāt* "animals".
- حَمَّام *ḥammām* forms the *āt* plural حَمَّامَات *ḥammāmāt* "bathrooms". (The doubled م counts as two letters.)

Masculine adjectival nouns

Masculine adjectival nouns are permitted to form an *āt* sound plural, but only when they are applied to non-intelligent beings.

For example, if the masculine adjectival noun صَعْب *ṣaɛb* "a difficult one" is applied to "books", which is the plural of the masculine noun كِتَاب *kitāb* "a book", then the masculine adjectival noun صَعْب *ṣaɛb* is permitted to form the *āt* plural صَعْبَات *ṣaɛbāt* "difficult ones".

By the way, note that both the masculine adjectival noun صَعْب *ṣaɛb*, and its feminine صَعْبَة *ṣaɛbah* form the same *āt* sound plural صَعْبَات *ṣaɛbāt*.

10.5. Detached plural pronouns

We have already learned the detached pronouns for singular and dual nouns. They are repeated here:

Participant	Detached pronoun
Absentee sing. masc.	هُوَ *huwa* "he"
Absentee sing. fem.	هِيَ *hiya* "she"
Absentee dual	هُمَا *humā* "they$_2$"
Addressee sing. masc.	أَنْتَ *ʾanta* "you$_{1,m}$"
Addressee sing. fem.	أَنْتِ *ʾanti* "you$_{1,f}$"
Addressee dual	أَنْتُمَا *ʾantumā* "you$_2$"
Speaker sing.	أَنَا *ʾana* "I"
Speaker dual	–

Now we will learn the detached pronouns for the plural participants:

Participant	Detached pronoun
Absentee pl. masc.	هُمْ *hum* "they$_{3,m}$"
Absentee pl. fem.	هُنَّ *hunna* "they$_{3,f}$"
Addressee pl. masc.	أَنْتُمْ *ʾantum* "you$_{3,m}$"
Addressee pl. fem.	أَنْتُنَّ *ʾantunna* "you$_{3,f}$"
Speaker pl.	نَحْنُ *naḥnu* "we"

Note that the plural detached pronoun for the speaker participant نَحْنُ *naḥnu* "we" are the same for both genders.

Also, remember that there is no detached pronoun for the dual speaker-participant. So, if the speaker-pariiticipant consists of two individuals then we will use the plural pronoun.

Here are some examples of their use:

هُمْ مُسْلِمُونَ.
hum muslimūn.
"They$_{3,m}$ are men$_3$."

هُنَّ مُعَلِّمَاتٍ.
hum muɛallimaāt.
"They$_{3,f}$ are teachers$_f$."

أَنْتُمْ لَاعِبُونَ.
ʾantum lāɛibūn.
"You$_{3,m}$ are players$_{3,m}$."

أَنْتُنَّ صَدِيقَاتٍ.

ʾantunna ṣadīqāt.

"You$_{3,f}$ are friends$_{3,f}$."

نَحْنُ رَجُلَانِ فَقِيرَانِ.

naḥnu rajulāni faqīrān.

"We$_{2,m}$ are poor men$_2$." (Note the plural pronoun subject with a dual noun in the info.)

نَحْنُ مُسْلِمَاتٍ

naḥnu muslimāt.

"We$_{3,f}$ are Muslims$_{3,f}$."

10.6. Attached plural pronouns

We have also already learned the attached pronouns for the singular and dual participants. They too are repeated here:

Participant	Attached pronoun
Absentee sing. masc.	هُ *-hu* "him"
Absentee sing. fem.	هَا *-hā* "her"
Absentee dual	هُمَا *-humā* "them$_2$"
Addressee sing. masc.	كَ *-ka* "you$_{m,1}$"
Addressee sing. fem.	كِ *-ki* "you$_{f,1}$"
Addressee dual	كُمَا *-kumā* "you$_2$"
Speaker sing.	ي "me"
Speaker dual	–

Now we will learn the attached pronouns for the plural participant:

Participant	Attached pronoun
Absentee pl. masc.	هُمْ *-hum* "them$_{3,m}$
Absentee pl. fem.	هُنَّ *-hunna* "them$_{3,f}$
Addressee pl. masc.	كُمْ *-kum* "you$_{3,m}$"
Addressee pl. fem.	كُنَّ *-kunna* "you$_{3,f}$"
Speaker pl	نَا *-nā* "us"

Note the following points about them:

- The plural absentee-participant detached and attached pronouns
  ("they$_{3,m}$"/"them$_{3,m}$") are the same:

    - masculine: هُمْ -*hum*.
    - feminine: هُنَّ -*hunna*.

- Just like هُ *hu* "him" and هُمَا -*humā* "them$_2$", the plural absentee-
  participant attached pronouns هُمْ -*hum* "them$_{3,m}$" and هُنَّ -*hunna*
  "them$_{3,f}$" become هِمَا -*himā* and هِنَّ -*hinna* respectively, when
  preceded by the vowels ِ -*i*, ِي -*ī*, or the semi-vowel يْ -*ay*.
  Examples:

    - بِهِمَا *bihimā* "with them$_{3,m}$"
    - فِيهِنَّ *fīhinna* "in them$_{3,f}$"
    - إِلَيْهِمْ *'ilayhim* "to them$_{3,m}$"

- The final sukūn on the مْ in the masculine plural pronouns (هُمْ
  hum, أَنْتُمْ *'antum*, and كُمْ -*kum*) becomes a dammah (هُمُ *humu*, أَنْتُمُ
  'antumu, and كُمُ -*kumu* respectively) when followed by a connecting
  hamzah. Examples:

    - هُمُ ٱلْمُعَلِّمُونَ.
      humu -lmuɛallimūn.
      "They$_{pl.\ masc.}$ are the (male) teachers."
    - ذَهَبَ إِلَيْكُمُ ٱلرَّجُلُ.
      dhahaba 'ilaykumu -rrajul.
      "The man went to you$_{3,m}$."
    - أَنْتُمُ ٱلْمُسْلِمُونَ.
      'antumu -lmuslimūn. "You$_{3,m}$ are the Muslims$_{3,m}$."

- When the speaker plural attached pronoun نَا is attached to a word
  that ends with a نْ with a sukūn, there is only one ن written and
  it is doubled with a shaddah ّ on it. So we get:

    - مِنْ + نَا = مِنَّا *minnā*
    - عَنْ + نَا = عَنَّا *ɛannā*
    - لَدُنْ + نَا = لَدُنَّا *ladunnā*

- The preposition لِ *li* "for" becomes لَ *la* when followed by the
  plural attached pronouns:

    - لَهُمْ *lahum* "for them$_{3,m}$"
    - لَهُنَّ *lahunna* "for them$_{3,f}$"
    - لَكُمْ *lakum* "for you$_{3,m}$"
    - لَكُنَّ *lakunna* "for you$_{3,f}$"
    - لَنَا *lanā* "for us"

10.6.1. Plural direct doee pronouns

The plural attached pronouns that we have just learned are also used as direct doee pronouns. Examples:

سَأَلَهُمُ ٱلرَّجُلُ.
sa'alahumu -rrajul.
"The man asked them$_{3,m}$."

سَأَلْتُكُمْ.
sa'altukum
"I asked you$_{3,m}$."

سَأَلَتْكُنَّ.
sa'alatkunn.
"She asked you$_{3,f}$."

سَأَلَانَا.
sa'alānā.
"They$_{2,m}$ asked us."

سَأَلَتَاهُ.
sa'alatāh.
"They$_{3,m}$ asked him."

10.7. Verbs with plural doers

10.7.1. Plural nouns for the doer

We learned that the perfect verb for a masculine doer is on the pattern فَعَلَ. And when the doer is feminine, the ت of femininity is attached to the verb thus: فَعَلَتْ. We have used these verbs with singular and dual doer nouns. The doer noun always comes after the verb and shall be in the u-state. Examples:

ذَهَبَ ٱلْغُلَامُ.
dhahaba -lghulāmu.
"The boy went."

ذَهَبَتْ جَارِيَةٌ.
dhahabat jāriyatun
"A girl went."

ذَهَبَ ٱلْغُلَامَانِ.
dhahaba -lghulāmāni.
"The boys₂ went."

ذَهَبَتْ جَارِيَتَانِ.
dhahabat jāriyatāni.
"Two girls went."

These same verbs are used when the doer noun is a plural. Examples:

ذَهَبَ ٱلْمُعَلِّمُونَ.
dhahaba -lmuɛallimūn.
"The teacherm₃,ₘ went."

ذَهَبَتْ مُعَلِّمَاتٌ.
dhahabat muɛallimāt.
"Teachers₃,f went."

10.7.2. Plural pronouns for the doer

We have already learned the singular and dual doer pronouns. They are repeated here:

Participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee sing. masc.	invisible	"he"	فَعَلَ *faɛala*
Absentee sing. fem.	invisible	"she"	فَعَلَتْ *faɛalat*
Absentee dual	ا◌ -ā	"them₂"	masc.: فَعَلَا *faɛalā*, fem: فَعَلَتَا *faɛalatā*
Addressee sing. masc.	تَ -ta	"you_{m,2}"	فَعَلْتَ *faɛalta*
Addressee sing. fem.	تِ -ti	"you_{f,2}"	فَعَلْتِ *faɛalti*
Addressee dual	تُمَا -tumā	"you₂"	فَعَلْتُمَا *faɛaltumā*
Speaker sing.	تُ -tu	"I"	فَعَلْتُ *faɛaltu*
Speaker dual	–	"us₂"	–

Now we will learn the plural doer pronouns:

plural participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee pl. masc.	و	"they$_{3,m}$"	فَعَلُوا *faɛalū*
Absentee pl. fem.	نَ *-na*	"they$_{3,f}$"	فَعَلْنَ *faɛalna*
Addressee pl. masc.	تُمْ *-tum*	"you$_{m,3}$"	فَعَلْتُمْ *faɛaltum*
Addressee pl. fem.	تُنَّ *-tunna*	"you$_{f,3}$"	فَعَلْتُنَّ *faɛaltunna*
Speaker pl.	نَا *-nā*	"we"	فَعَلْنَا *faɛalnā*

Note the following regarding the plural doer pronouns:

- The ت of femininity does not attach to the absentee plural feminine doer pronoun نَ *-na* "they$_{3,f}$" فَعَلْنَ. Example:

  – ذَهَبْنَ *dhahabna* "they$_{3,f}$ went"

  This is different from the behavior of the absentee dual doer pronoun اٰ *-ā* "them$_{2,f}$" which in a feminine doer, does attach to the ت of femininity. Example:

  – ذَهَبَتَا *dhahabatā* "they$_{2,f}$ went"

- The final sukūn on the مْ in the masculine plural doer pronoun تُمْ *-tum* becomes a ḍammah تُمُ *-tumu* when followed by a connecting hamzah. Examples:

  – أَكَلْتُمْ خُبْزًا.
    ʾakaltum khubzā.
    "You$_{3,m}$ ate some bread."
  – أَكَلْتُمُ ٱلْخُبْزَ.
    ʾakaltumu -lkhubz.
    "You$_{3,m}$ ate the bread."

- The absentee plural masculine verb doer pronoun "they$_{3,m}$" و *ū* is written with a silent alif after it which is written only and not pronounced. This alif is dropped when a direct doee pronoun is attached. For example:

- ضَرَبُوا ٱلرَّجُلَ.
  ḍarabu -rrajul.
  "They$_{3,m}$ hit the man.
- ضَرَبُوهُ.
  ḍarabūh.
  "They$_{3,m}$ hit him."

- The plural masculine verb doer pronoun for the addressed person "you$_{3,m}$" تُمْ *-tum* becomes تُمُو *tumū* when a direct doee pronoun is attached. For example:

  - ضَرَبْتُمُ ٱلرَّجُلَ.
    ḍarabtumu -rrajul.
    "You$_{3,m}$ hit the man."
  - ضَرَبْتُمُوهُ.
    ḍarabtumūh.
    "You$_{pl.\ masc.}$ hit him."

- The plural speaking participant doer pronoun نَا *-nā* is the same as the plural speaking participant attached pronoun نَا *-nā*. But you can tell them apart because the doer pronoun, when attached to the verb, causes the final letter of the verb to have a sukūn. Consider the following two sentences:

سَأَلْنَا.
sa'alnā.
"We asked."

سَأَلَنَا.
sa'alanā.
"He asked us."

10.7.3. Sentence word order with plural doers

As we've mentioned, the doer, whether a noun or a pronoun, always comes after the verb. Here are a couple of examples of verbal sentences with plural doers:

ذَهَبَ ٱلْمُعَلِّمُونَ إِلَىٰ مَدْرَسَةٍ.
d̄hahaba -lmuɛallimūna ʾilā madrasah.
"The teachers$_{3,m}$ went to a school."

ذَهَبُوا إِلَىٰ مَدْرَسَةٍ.
d͟hahabā ʾilā madrasah.
"They₃,ₘ went to a school."

لَعِبَتِ ٱلصَّدِيقَاتُ فِي ٱلْبَيْتِ.
laεibati -ṣṣadīqātu fi -lbayt.
"The friends₃,f played in the house."

لَعِبْنَ فِي ٱلْبَيْتِ.
laεibna fi -lbayt.
"They₃,f played in the house."

The above verbal sentences with plural doers can be rearranged to be a nounal sentences. This gives more emphasis to the subject. In this case, the verb shall follow the subject and will need a doer pronoun after it.

ٱلْمُعَلِّمُونَ ذَهَبُوا إِلَىٰ مَدْرَسَةٍ.
ʾalmuεallimūna d͟hahabū ʾilā madrasah.
"The teachers₃,ₘ, they₃,ₘ went to a school." = "*The teachers₃,ₘ* went to a school."

ٱلصَّدِيقَاتُ لَعِبْنَ فِي ٱلْبَيْتِ.
ʾaṣṣadīqātu laεibna fi -lbayt.
"The friends₃,f, they₃,f played in the house." = "*The friends₃,f* played in the house."

If there are multiple verbs associated with the same doer in a verbal sentence, the doer noun will follow the first verb and the rest of the verbs will have doer pronouns. For example:

أَكَلَ ٱللَّاعِبُونَ وَشَرِبُوا وَذَهَبُوا.
ʾakala -llāεibūna was͟haribū wad͟hahabū.
"The players₃,ₘ ate and they₃,ₘ drank and they₃,ₘ went."
= "The players₃,ₘ ate and drank and went."

The above verbal sentence can be rearranged to be a nounal sentence. In that case, all the verbs shall have doer pronouns. The sentence will have the same translation as above, except for an emphasis on the subject of the sentence.

ٱللَّاعِبُونَ أَكَلُوا وَشَرِبُوا وَذَهَبُوا.
ʾallāεibūna ʾakalū was͟haribū wad͟hahabū.
"The players₃,ₘ, they₃,ₘ ate and they₃,ₘ drank and they₃,ₘ went."
= "*The players₃,ₘ* ate and drank and went."

Similarly,

أَكَلَتِ ٱللَّاعِبَاتُ وَشَرِبْنَ وَذَهَبْنَ.

ʾakalati -llāɛibātu washaribna wadhahabn.

"The players₃,f ate and they₃,f drank and they₃,f went."

and

ٱللَّاعِبَاتُ أَكَلْنَ وَشَرِبْنَ وَذَهَبْنَ.

ʾallāɛibātu ʾakalna washaribna wadhahabn.

"The players₃,f, they₃,f ate and they₃,f drank and they₃,f went."

= "*The players₃,f ate and drank and went.*"

10.7.4. Verbs with multiple doers mentioned individually

If there are multiple doers of a verb, and each is mentioned individually, then there is often more than one way to handle them. Here we will give the more common usage.

If the verb is followed by multiple doers, only the first is the true doer with respect to modifying the verb according to its gender and number. Examples:

ذَهَبَتِ ٱلْأُمُّ وَٱلْغُلَامُ.

dhahabati -lʾummu wa-lghulāmu.

"The mother and the boy went."

ذَهَبَ ٱلْغُلَامُ وَٱلْأُمُّ .

dhahaba -lghulāmu wa -lʾummu.

"The boy and the mother went."

If the doers consist of different persons (speaking person, addressed person, and absent person), then they are placed in order of strength: The speaking person is stronger than the addressed person, who is stronger than the absent person. The verb doer pronoun of the first (true) doer is then used. Example:

ذَهَبْتُ أَنَا وَأَنْتَ وَهُوَ.

dhahabtu ʾana waʾanta wahuwa.

"I, you, and he went."

Note how the speaking person detached pronoun أَنَا *ʾana* is used in addition to the doer pronoun تُ *-tu* in order to add وَ *wa* "and" to it.

If the sentence is a nounal sentence, and the verb is in the info, then the doer pronoun corresponding to the number of the subject is used. Examples:

أَنْتَ وَهُوَ ذَهَبْتُمَا.

ʾanta wahuwa d͡hahabtumā.

"You$_{1,m}$ and he, you$_2$ went."

أَنَا وَمُحَمَّدٌ ذَهَبْنَا.

ʾana wamuḥammadun d͡hahabnā.

"I and Muḥammad, we went."

ٱلْأُمُّ وَٱلْجَارِيَةُ ذَهَبَتَا.

ʾalʾummu wa-ljāriyatu d͡hahabatā.

"The mother and the girl went."

ٱلْأُمُّ وَٱلْجَارِيَتَانِ ذَهَبْنَ.

ʾalʾummu wa-ljāriyatāni d͡hahabna.

"The mother and the two girls, they$_{3,f}$ went."

If the doers consist of both male and female persons, then the verb will have the masculine doer prenoun corresponding to the number of the doers. Example:

ٱلْأُمُّ وَٱلْجَارِيَةُ وَٱلْغُلَامُ ذَهَبُوا.

ʾalʾummu wa-ljāriyatu wa-lg͡hulāmu d͡hahabū.

"The mother, the girl, and the boy, they$_{3,m}$ went."

Chapter 11.

The broken plural

11.1. Introduction

In the previous chapter we introduced sound plurals, which are formed
by appending suffixes to the singular noun. The singular noun in these
plurals remains, more or less, intact when forming these plurals. The
sound plurals correspond to English regular plurals which are formed by
appending "s" to the singular noun. However, English has some plurals
that are not formed by adding the plural ending "s". Here are some
examples,

Singular	Plural
man	men
woman	women
child	children
mouse	mice

In these plurals, the singular noun is altered to form the plural.

Arabic also forms such plurals. They are called *broken* plurals because
the singular noun is not kept intact but its structure is, in most cases,
altered, or "broken-up" when forming the plural.

While English only forms such plurals for a handful of nouns, Arabic forms broken plurals for many nouns.

11.2. Review of word patterns and semi-flexible nouns

Before we begin our discussion about broken plurals, we will do a quick review of word patterns and semi-flexible nouns. This will, if Allāh wills, facilitate the explanation of broken plurals.

Most words in Arabic are formed from three letter roots. We use the paradigm root فعل to show word patterns. For example, the noun رَجُل *rajul* "a man" is formed from the root رجل on the pattern فَعُل *faɛul*.

Most nouns in Arabic are *fully-flexible*. This means that, when indefinite, they are tanwīned and the indefinite i-state is shown by a tanwīned kasrah ٍ at the end of the noun. For example, رَجُل *rajul* "a man" and بَيْت *bayt* "a house" are fully-flexible nouns. So, you can see, below, that they are tanwīned, and the indefinite i-state is indicated by a tanwīned kasrah ٍ:

ذَهَبَ رَجُلٌ إِلَى بَيْتٍ.
d͟hahaba rajulun ʾilā bayt.
"A man went to a house."

Some nouns are *semi-flexible*. This means that they are not tanwīned, and also, the indefinite i-state is indicated by an fatˑhah َ. Examples of such nouns are:

- غَضْبَى² *g͟haḍbā²* *adj.* (fem.) "a very angry one_f" from the root غضب
- صَحْرَاء² *ṣaḥrāʾ²* (fem.) "a desert_f" from the root صحر

ذَهَبَتْ جَارِيَةٌ غَضْبَى إِلَى صَحْرَاءَ.
d͟hahabat jāriyatun g͟haḍbā ʾilā ṣaḥrāʾ.
"A very angry girl went to a desert."

When definite, semi-flexible nouns are identical to fully-flexible nouns:

ذَهَبَتِ ٱلْجَارِيَةُ ٱلْغَضْبَى إِلَى ٱلصَّحْرَاءِ.
d͟hahabati -ljāriyatu -lg͟haḍbā ʾila -ṣṣaḥrāʾ.
"The very angry girl went to the desert."

All nouns that have the endings اء and ى, that are extrinsic to the word's root, are semi-flexible. اء and ى are also feminine markers for singular

nouns, just like ة. (Except that ة does not, in general, make a noun semi-flexible.)

It is important to note that ة, اء, and ىٰ are only feminine markers for singular nouns. We will see that they are also endings for broken plural nouns and, in that case, they are not feminine markers. However, اء and ىٰ, when endings for broken plural nouns, will make the broken plural nouns semi-flexible, just as they do for singular nouns.

Nouns that are of the patterns فَفَافِف and فَفَافِيف are also semi-flexible nouns. Here each letter ف could be any letter of the alphabet. These are patterns for broken plurals, as we will see very soon. We had mentioned this in section @ref(fafafif-diptote).

This concludes our short review of word patterns and semi-flexible nouns. We will use these concepts in our discussion of broken plurals.

11.3. Patterns of the broken plural

Broken plurals occur in specific patterns, which we will show using the paradigm فعل for three-letter roots. Ararbic also has (comparatively fewer) four-letter roots and we will show patterns for broken plurals of four-letter roots using the paradigm root فعلل. We will also use the letter ف, when needed, to indicate any letter of the alphabet.

We now give all but the rarest broken plural patterns below.

1. فُعَل *fuɛal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صُورَة	صُوَر	a picture	دَوْلَة	دُوَل	a dynasty/state
أُمَّة	أُمَم	a nation	رُكْبَة	رُكَب	a knee

2. فُعْل *fuɛl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَحْمَر[2]	حُمْر	red$_m$	أَعْمىٰ[2]	عُمْي	blind$_m$
حَمْرَاء[2]	حُمْر	red$_f$	عَمْيَاء[2]	عُمْي	blind$_f$

Singular	Plural	Meaning	Singular	Plural	Meaning
أَحْوَر²	حُور	a beautiful eyed one_m	أَصَمّ²	صُمّ	deaf_m
حَوْرَاء²	حُور	a beautiful eyed one_f	صَمّاء²	صُمّ	deaf_f
أَسْوَد²	سُود	black_m	أَبْكَم²	بُكْم	mute_m
سَوْدَاء²	سُود	black_f	بَكْمَاء²	بُكْم	mute_f
أَبْيَض²	بِيض	white_m	نَاقَة	نُوق	a camel_f
بَيْضَاء²	بِيض	white_f			

3. فُعُل *fuɛul*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
كِتَاب	كُتُب	a book	رَسُول	رُسُل	a messenger
جِدَار	جُدُر	a wall	سَفِينَة	سُفُن	a ship

4. فِعَل *fiɛal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قِطْعَة	قِطَع	a piece	سِيرَة	سِيَر	a course of life
هِرَّة	هِرَر	a cat_f			

5. فِعَال *fiɛāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَجُل	رِجَال	a man	حَسَن	حِسَان	*adj.* a good one_m
اِمْرَأَة	نِسَاء	a woman	حَسَنَة	حِسَان	*adj.* a good one_f

Singular	Plural	Meaning	Singular	Plural	Meaning
أُنْثَىٰ [2]	إِنَاث	a female	صَعْب	صِعَاب	*adj.* a difficult one_m
عَبْد	عِبَاد	a slave_m	صَعْبَة	صِعَاب	*adj.* a difficult one_f
أَمَة	إِمَاء	a slave_f	صَغِير	صِغَار	*adj.* a small one_m
جَبَل	جِبَال	a mountain	صَغِيرَة	صِغَار	*adj.* a small one_f
ثَوب	ثِيَاب	a garment	كَبِير	كِبَار	*adj.* a big one_m
رِيح	رِيَاح	a wind	كَبِيرَة	كِبَار	*adj.* a big one_f
مَرَّة	مِرَار	an occasion	ضَعِيف	ضِعَاف	*adj.* a weak one_m
بَحْر	بِحَار	a sea	ضَعِيفَة	ضِعَاف	*adj.* a weak one_f
عَمُود	عِمَاد	a pillar	كَرِيم	كِرَام	*adj.* a generous one_m
رَوْضَة	رِيَاض	a garden	غَضْبَان [2]	غِضَاب	*adj.* a very angry_m
رُمْح	رِمَاح	a spear	غَضْبَىٰ [2]	غِضَاب	*adj.* a very angry_f

6. فُعُول *fuɛūl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَمْر	أُمُور	a matter	جَيْش	جُيُوش	an army

Singular	Plural	Meaning	Singular	Plural	Meaning
بَيْت	بُيُوت	a house	قَلْب	قُلُوب	a heart
حَقّ	حُقُوق	a truth, a right	رَأْس	رُؤُوس	a head
مَلِك	مُلُوك	a king	شَهْر	شُهُور	a month
سَيْف	سُيُوف	a sword	نَفْس	نُفُوس	a self
شَيْخ	شُيُوخ	an old man	عَيْن	عُيُون	a (water) spring
شَاهِد	شُهُود	a witness			

7. فُعَّل *fuεεal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَاكِع	رُكَّع	one who bowes_m	غَائِب	غُيَّب	absent
راكِعَة	رُكَّع	one who bowes_f			

8. فُعَّال *fuεεāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَارِئ	قُرَّاء	a reader_m	كَافِر	كُفَّار	a disbeliever_m
تَاجِر	تُجَّار	a trader_m	جَاهِل	جُهَّال	an ignorant one_m
عَامِل	عُمَّال	a worker_m			

9. فَعَلَة *faεalah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سَاحِر	سَحَرَة	a magician_m	قَاتِل	قَتَلَة	a killer_m

Singular	Plural	Meaning	Singular	Plural	Meaning
عامِل	عَمَلَة	a labourer$_m$	سَيِّد	سَادَة	a chief$_m$

10. فُعَلَة *fuɛalah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَاضٍ	قُضَاة	a judge$_m$	رَاوٍ	رُوَاة	a narrator$_m$

11. فِعَلَة *fiɛalah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
دُبّ	دِبَبَة	a bear	قِرْد	قِرَدَة	a monkey
هِرّ	هِرَرَة	a cat$_m$			

12. فِعْلَة *fiɛlah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَخ	إِخْوَة	a brother	فَتَّى	فِتْيَة	a young man

13. أَفْعُل *'afɛul*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رِجْل	أَرْجُل	a leg	شَهْر	أَشْهُر	a month
نَفْس	أَنْفُس	a self	عَيْن	أَعْيُن	an eye

14. أَفْعَال *'afɛāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَاب	أَبْوَاب	a door	مَيِّت	أَمْوَات	dead
قَلَم	أَقْلَام	a pen	شَيْء	أَشْيَاء²	a thing
قَدَم	أَقْدَام	a foot	اِسْم	أَسْمَاء	a name
صَاحِب	أَصْحَاب	a companion_m	يَوْم	أَيَّام	a day
شَرِيف	أَشْرَاف	a noble one_m	عَدُوّ	أَعْدَاء	an enemy
طِفْل	أَطْفَال	a child	عَيْن	أَعْيَان	an eminent person
بِئْر	آبَار	a (water) well			

15. أَفْعِلَة *ʾafɛilah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
لِسَان	أَلْسِنَة	a tongue	طَعَام	أَطْعِمَة	a food
إِمَام	أَئِمَّة	a leader_m	إِلَه	آلِهَة	a god

16. ² فَوَاعِل *fawāɛil*². (Semi-flexible because of ²فَفَافِف pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِبَة	صَوَاحِب²	a companion_f	عَامِل	عَوَامِل²	a factor
جَارِيَة	جَوَارٍ²	a girl	شَاهِد	شَوَاهِد²	a corroborating evidence
أَمْر	أَوَامِر²	a command	خَاتَم	خَوَاتِم²	a ring (jewelry)

Singular	Plural	Meaning	Singular	Plural	Meaning
نَادِرَة	نَوَادِر [2]	a joke, a witticism	فَارِس	فَوَارِس [2]	a horse-man

17. فَعَائِل [2] **faεā'il[2]**. (Semi-flexible because of فَفَافِف [2] pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حُرَة	حَرَائِر [2]	a free woman	جَزِيرَة	جَزَائِر [2]	an island
ضَرّة	ضَرَائِر [2]	a co-wife	رِسَالَة	رَسَائِل [2]	a message
حَدِيقَة	حَدَائِق [2]	a garden	حَاجَة	حَوَائِج [2]	a need
حَقِيبَة	حَقَائِب [2]	a bag	دَلِيل	دَلَائِل [2]	an evidence
كَبِيرَة	كَبَائِر [2]	a major sin	خَلِيفَة	خَلَائِف [2]	a successor
كَرِيمَة	كَرَائِم [2]	a generous one_f			

18. فِعْلَان **fiεlān**. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
غُلَام	غِلْمَان	a boy	ثَوْر	ثِيرَان	a bull
جَار	جِيرَان	a neighbor	غُرَاب	غِرْبَان	a crow
أَخ	إِخْوَان	a brother	فَأْر	فِئْرَان	a mouse

19. فُعْلَان **fuεlān**. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَلَد	بُلْدَان	a country	شُجَاع	شُجْعَان	a brave one
جِدَار	جُدْرَان	a wall	شَابّ	شُبَّان	a young man

20. فُعَلَاء² *fuεalā²*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَمِير	أُمَرَاء²	a commander$_m$	خَلِيفَة	خُلَفَاء²	a caliph
فَقير	فُقَرَاء²	a poor one$_m$	عَالِم	عُلَمَاء²	a scholar$_m$
بَخِيل	بُخَلَاء²	a miser$_m$	شَاعِر	شُعَرَاء²	a poet$_m$
ضَعِيف	ضُعَفَاء²	a weak one$_m$			

21. أَفْعِلَاء² *ʾafεilā²*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
نَبِيّ	أَنْبِيَاء²	a prophet$_m$	شَدِيد	أَشِدَّاء²	a forceful one$_m$
صَدِيق	أَصْدِقَاء²	a friend$_m$	قَوِيّ	أَقْوِيَاء²	a strong one$_m$
غَنِيّ	أُغْنِيَاء²	a rich one$_m$	شَقِيّ	أَشْقِيَاء²	a wretched one$_m$

22. فَعْلَىٰ² *faεlā²*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
مَرِيض	مَرْضَىٰ²	a sick one$_m$	جَرِيح	جَرْحَىٰ²	a wounded person
أَسِير	أَسْرَىٰ²	a captive			

23. فَعَالِي² *faεālī²*. (Semi-flexible because of فَفَافِف² pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
لَيْلَة	لَيَالٍ²	a night	أَرْض	أَرَاضٍ²	a land, an earth
أَهْل	أَهَالٍ²	a family			

24. فَعَالَىٰ² *faɛālā²*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَحْرَاء²	صَحَارَىٰ²	a desert	فَتْوَىٰ²	فَتَاوَىٰ²	a formal legal opinion
يَتِيم²	يَتَامَىٰ²	an orphan	هَدِيَّة²	هَدَايَا²	a gift

25. فَعِيل *faɛīl* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
عَبْد	عَبِيد	a slave$_m$	حِمَار	حَمِير	a donkey$_m$

26. فُعُولَة *fuɛūlah* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَعْل	بُعُولَة	a husband			

27. فِعَالَة *fiɛālah* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حَجَر	حِجَارَة	a stone			

28. فَعَل *faɛal* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حَلْقَة	حَلَق	a circular ring			

29. فَعْل *faɛl* (very rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِب	صَحْب	a companion			

30. فَفَافِف² *fafāfif²*. Includes the sub-patterns:

- فَعَالِل² *faɛālil²*
- أَفَاعِل² *ʾafāɛil²*
- تَفَاعِل² *tafāɛil²*
- مَفَاعِل² *mafāɛil²*

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
ثَعْلَب	ثَعَالِب²	a fox	تَجْرِبَة	تَجَارِب²	an experience
عَنْكَبُوت	عَنَاكِب²	a spider	مَسْجِد	مَسَاجِد²	a mosque
دِرْهَم	دَرَاهِم²	a dirham	مَعْنًى	مَعَانٍ²	a meaning
جَوْهَر	جَوَاهِر²	a gem	مَحَلَّة	مَحَالّ²	a locality
إِصْبَع	أَصَابِع²	a finger	مَعِيشَة	مَعَايِش²	a means of subsistence
أَنْمُلَة	أَنَامِل²	a finger tip			

31. فَفَافِيف² *fafāfīf²*. Includes the sub-patterns:

- فَعَالِيل² *faɛālīl²*
- أَفَاعِيل² *ʾafāɛīl²*
- تَفَاعِيل² *tafāɛīl²*
- مَفَاعِيل² *mafāɛīl²*

- يَفَاعِيل² *yafāɛīl²*
- فَوَاعِيل² *fawāɛīl²*

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سُلْطَان	سَلَاطِين²	a sultan	إِعْصَار	أَعَاصِير²	a whirl-wind
شَيْطَان	شَيَاطِين²	a devil	تَأْرِيخ	تَوَارِيخ²	a history
سِكِّين	سَكَاكِين²	a knife	تَصْوِير	تَصَاوِير²	a picture
دِينَار	دَنَانِير²	a dīnār	مِفْتَاح	مَفَاتِيح²	a key
مِسْكِين	مَسَاكِين²	a needy person	مَلْعُون	مَلَاعِين²	an accursed one_m
كُرْسِيّ	كَرَاسِيّ²	a chair	يُنْبُوع	يَنَابِيع²	a (water) spring
أُمْنِيَّة	أَمَانِيّ²	a wish	جَامُوس	جَوَامِيس²	a buffalo

32. فَعَالِلَة *faɛālilah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أُسْتَاذ	أَسَاتِذَة	a professor	مَلَك	مَلَائِكَة	an angel
فَيْلَسُوف	فَلَاسِفَة	a philosopher	جَبَّار	جَبَابِرَة	a tyrant

Note the following from the above broken plural patterns and examples:

- Both common nouns and adjectival nouns form broken plurals.

- There are comparatively fewer broken plurals for female intelligent beings than for male intelligent beings. We will expand on this in a subsequent section.

- Some patterns of the broken plural are also patterns singular nouns. For example, the pattern فِعَال *fiɛāl* has both singular nouns, like كِتَاب *kitāb* "a book" and broken plurals, like رِجَال *rijāl* "men"

- The broken plural patterns فِعْلَان *fiɛlān* and فُعْلَان *fuɛlān* are fully-flexible nouns. Although they end with the ان ending which is extrinsic to the root, they are not semi-flexible nouns. Only singular adjectival nouns that end with an extrinsic ان on the pattern فَعْلَان, and that also fulfil the other conitions listed in section @ref(adjectival noun-an-diptote), are semi-flexible.

- There is often a correlation between the pattern of a singular noun and the pattern of its plural.

  Sometimes this correlation is very strong:

  - All singular nouns of the patterns أَفْعَل² *ʾafɛal²* and فَعْلَاء² *faɛlāʾ* that denote colors and physical characteristics, have broken plurals on the pattern فُعْل *fuɛl*. Example:

Singular		Plural
أَحْمَر², حَمْرَاء²	"red"	حُمْر
أَبْكَم², بَكْمَاء²	"mute"	بُكْم

  - Singular nouns that have four or more consonant letters (excluding ة) regularly form their broken plurals on the patterns فَعَافِيف² and فَفَافِيف². The pattern فَفَافِيف² is used when there is an intermendiate long vowel between the consonants. Examples:

Singular		Plural
إِصْبَع	"a finger"	أَصَابِع²
مِفْتَاح	"a key"	مَفَاتِيح²

  - Singular nouns of the patterns فِعْلَة *fiɛlah* and فُعْلَة *fuɛlah* regularly form their broken plurals on the pattern فِعَل *fiɛal* and فُعَل *fuɛal* respectively. Examples:

Singular	Plural
قِطْعَة "a piece"	قِطَع
رُكْبَة "a knee"	رُكَب

Other times, this correlation is more like a tendency:

– Singular nouns on the pattern فَعِيلَة *faɛīlah* tend to form broken plurals on the pattern فَعَائِل² *faɛāʾil²*. Examples:

Singular	Plural
حَدِيقَة "a garden"	حَدَائِق²
حَقِيبَة "a bag"	حَقَائِب²

– Singular nouns on the pattern فَاعِل *fāɛil*, that denote male intelligent beings, tend to form broken plurals on the pattern فُعَّل *fuɛɛal*, فُعَّال *fuɛɛāl*, and فَعَلَة *faɛalah*. Examples:

Singular	Plural
غَائِب "absent"	غُيَّب
قَارِئ "a reader_m"	قُرَّاء
قَاتِل "a killer_m"	قَتَلَة

– Singular nouns on the pattern فَاعِل *fāɛil* and فَاعِلَة *fāɛilah*, that don't denote male intelligent beings, tend to form broken plurals on the pattern فَوَاعِل *fawāɛil*. Examples:

Singular	Plural
صَاحِبَة "a companion_f"	صَوَاحِب²
عَامِل "a factor"	عَوَامِل²

فَارِس *fāris* "a horseman" with the plural فَوَارِس² is one of a number of exceptions.

• Some words have roots that have the same letter repeated in the root. These are called *doubled* roots.

– For example:

Root	Word	Pattern
دبّ	دُبّ "a bear"	فُعْل
حلّ	مَحَلَّة "a locality"	مَفْعَلَة
أمّ	إِمَام "a leader"	فِعَال
حقّ	حَقّ "a truth, a right"	فَعْل
هرّ	هِرّ "a cat$_m$"	فِعْل

We will discuss doubled roots in detail in chapter @ref(doubled-roots). For now we will mention the following:

– The repeated letter in the word root may get doubled or separated in the word's pattern. Frequently, the repeated letter may be doubled in the singular, and separated in the plural. Examples:

Singular	Plural
حَقّ "a truth, a right"	حُقُوق
دُبّ "a bear"	دِبَبَة
هِرّ "a cat$_m$"	هِرَرَة

The reverse also occurs, where the repeated letter may be separated in the singular, and doubled in the plural. Examples:

Singular	Plural
إِمَام "a leader$_m$"	أَئِمَّة

– The doubled letter may modify the basic word pattern somewhat. For example:

Root	Word pattern	Expected word	Actual word
شدّ	أَفْعِلَاء[2]	× أَشْدِدَاء[2]	أَشِدَّاء[2]
حلّ	مَفَاعِل[2]	× مَحَالِل[2]	مَحَالّ[2]

Root	Word pattern	Expected word	Actual word
صَمّ	أَفْعَل[2]	× أَصْمَم[2]	أَصَمّ[2]

- We have previously learned that the endings ة, ءا, and ى that are extrinsic to the word's root are feminine markers for singular nouns. These extrinsic endings also occur for broken plurals but there, they are *not* feminine markers.

  In fact, in a sort of role reversal, the endings ة in a broken plural tends to indicate that the singular is a masculine noun. And the ءا ending is only for broken plurals of male intelligent beings. Examples:

Singular	Plural
لِسَان "a tongue"	أَلْسِنَة
هِرّ "a cat$_m$"	هِرَرَة
أَمِير "a commander$_m$"	أُمَرَاء
صَدِيق "a friend$_m$"	أَصْدِقَاء

- There often exist multiple broken plurals for the same singular noun. Many times, in fact, a singular noun may have a sound plural in addition to one or more broken plurals. Examples:

Singular	Plural
شَهْر	شُهُور, أَشْهُر
عَيْن	أَعْيَان, عُيُون, أَعْيُن
عَامِل	عُمَّال, عَمَلَة, عَوَامِل[2], عَامِلُونَ

  We will discuss how to manage these multiple plurals in a subsequent section.

- Occasionally, multiple singular nouns will share the same broken plural. Examples:

Singular	Plural
مَكْتَب "an office"	مَكَاتِب[2]

Singular	Plural
مَكْتَبَة "a library"	مَكَاتِب [2]

Context will then tell us which of two meanings is intended.

- The letters ء, ا, و, and ي are considered *weak* letters. Words that one or more these weak letters in their roots are called *defective* words. We will discuss defective words more completely in later chapters, if Allāh wills. For now, we will note the following:

  – Weak letters often get interchanged with one another when going from a singular to a plural. Examples:

Root	Singular	Plural
أرخ	تَأْرِيخ	تَوَارِيخ [2]
نوق	نَاقَة	نُوق
ثور	ثَوْر	ثِيرَان

  – Weak letters can affect surrounding vowels. For example:

Root	Word pattern	Expected word	Actual word
بيض	فُعْل	× بُيْض	بِيض

  – The weak letter ي, when followed by the ئ ending, usually modifies (in writing) it to an ☐ʾ*alif* instead. The pronunciation is the same. For example:

Root	Word pattern	Expected word	Actual word
هدي	فَعَالَ [2]	× هَدَايَىٰ [2]	هَدَايَا [2]

  – A ي at the end of a word, in some states, gets omitted and replaced by a tanwīned kasrah ٍ on the preceding letter. This happens even when the ي is extrinsic to the root, and even if the word is semi-flexible (and thus would not normally be tanwīned). Examples:

Root	Word pattern	Expected word	Actual word
قضي	فَاعِل	× قَاضِي	قَاضٍ
جري	فَوَاعِل²	× جَوَارِي²	جَوَارٍ²
ليل	فَعَالِي²	× لَيَالِي²	لَيَالٍ²

– Weak letters can also get omitted in the singular and resurface
  in the plural. Examples:

Root	Singular	Plural
أخو	أَخ	إِخْوَة, إِخْوَان
أمو	أَمَة	إِمَاء

• If there are more than four consonant letters in a word, then only
  four of them are selected to form the broken plural. For example:

Singular	Plural
عَنْكَبُوت "a spider"	عَنَاكِب²

• Some words have individual irrgularities as well and we will dis-
  cuss them below:

  – The word اِمْرَأَة and its plural نِسَاء are both irregular and we
    will discuss them separately in chapter @ref(irregular-nouns).

  – The broken plural أَشْيَاء² *ʾashyāʾ* (of the singular noun شَيْء
    shayʾ "a thing") is irregular in that it is semi-flexible. Other-
    wise its pattern أَفْعَال *ʾafɛāl* is regularly fully-flexible.

  – The broken plural of the singular noun مَلَك *malak* "an angel"
    is مَلَائِكَة *malāʾikah*. It is on the pattern فَعَالِلَة *faɛālilah*. But it is
    unusual in that the plural has an extra letter ء that is missing
    in the singular. This is because the singular has a lesser-used
    variant: مَلْأَك *malʾak* that is used to form the plural.

  – The broken plural of the singular noun دِينَار "a dīnār" is دَنَانِير².
    It is on the pattern فَعَالِيل². It is irregular in that there are
    two ن's in the plural whereas the singular only has one.

  – The root of بِئْر *bi'r* "a (water) well" is بأر. The pattern of its
  broken plural is أَفْعَال. Based on its root letters, its plural
  on this pattern ought regularly to have been أَبْآر *'ab'ār*. And
  this plural exists but is not very commonly used. Instead,
  in forming the plural, the root letters ب and أ get swapped
  irregularly, and the more commonly used plural is actually
  آبَار *'ābār*.

There are other words as well with similar irregularities.

11.4. Co-existence of multiple broken plurals

We noted that there are often multiple broken plurals for the same
singular noun. Many singular nouns even have a sound plural in addition
to one or more broken plurals. Here are some examples.

Singular	Meanings	Plural
جِدَار	a wall	جُدْرَان, جُدُر
شَهْر	a month	شُهُور, أَشْهُر
ضَعِيف	a weak one_m	ضُعَفَاء², ضِعَاف
أَمْر	a matter; a command	أَوَامِر², أُمُور
عَيْن	an eye; a (water) spring; an eminent person	أَعْيَان, عُيُون, أَعْيُن
عَامِل	a worker; a labourer; a factor	عَمَلَة, عَوَامِل², عَامِلُونَ, عُمَّال

We will deal with the co-existence of sound and broken plurals in the
next section. In this section, we will explain the existence of multiple
broken plurals, and when one of them is preferred or required to be
used over the other. Basically, there could be a few things going on:

  1. Sometimes it is more or less optional which of the multiple bro-
     ken plurals to use. For example, the singular noun جِدَار has two
     broken plurals: جُدْرَان, جُدُر Either could be used, more or less,
     interchangeably.

  2. Sometimes, the usage of one of the plurals may be restricted. For
     example, ضِعَاف and ضُعَفَاء are both broken plurals of the masculine
     adjectival noun ضَعِيف "a weak one_m". For male intelligent beings,

like "weak men", either of the two plurals could be used. But remember that broken plurals that end with an extrinsic اء ending may only be used for male intelligent beings. So the plural ضُعَفَاء may only be used for male intelligent beings like "men" or "boys", and not for masculine nouns that denote non-intelligent beings like "lions" or "pens", etc.

Interestingly, ضِعَاف is also shared as the broken plural for the feminine adjectival noun ضَعِيفَة "a weak one$_f$". So it can be used for plurals of feminine nouns, both for female intelligent beings like "women" and "girls", and for feminie nouns that denote non-intelligent beings like "trees".

3. Other times, the singular has multiple distinct meanings, and each of these distinct meanings is associated with its own broken plural(s). Here are some examples:

   • The word أَمْر ʾamr has two distinct meanings, each with it's own plural:

      i. "a matter". This has the broken plural أُمُور ʾumūr.
      ii. "a command". This has the broken plural [2] أَوَامِر ʾawāmir[2].

   • The word عَيْن ʾayn has multiple distinct meanings. There are three main meanings, and they share the broken plural with each other in the following way:

      i. "an eye". This meaning primarily uses the plural أَعْيُن ʾaɛyun but it may also use the plural عُيُون ɛuyūn, and rarely also the plural أَعْيَان ʾaɛyān.
      ii. "a (water) spring". This meaning primarily uses the plural عُيُون ɛuyūn but it may also use the plural أَعْيُن ʾaɛyun, and rarely also the plural أَعْيَان ʾaɛyān.
      iii. "an eminent person". This meaning only uses the plural أَعْيَان ʾaɛyān.

   • The word عَامِل ɛāmil has the following meanings and plurals:

      i. "a worker$_m$". Generally, this has the plural عُمَّال ɛummāl.
      ii. "a labourer$_m$". This uses the plural عَمَلَة ɛamalah.
      iii. "a factor". This uses the plural [2] عَوَامِل ɛawāmil[2].

4. Arabic has what are known as *plurals of fewness*. These are specific patterns that may (sometimes, but not always) be used when the persons or things denoted by the plural are only a few (ten or less) and not many. These patterns are:

    i.   فِعْلَة‎ *fiɛlah*

    ii. أَفْعُل‎ *ʾafɛul*

    iii. أَفْعَال‎ *ʾafɛāl*

    iv. أَفْعِلَة‎ *ʾafɛilah*

For example:

    i.   شَهْر‎ *shahr* "a month", plurals: شُهُور، أَشْهُر‎. The plural أَشْهُر‎ could be used when the number of months are only a few (ten or less), and the plural شُهُور‎ could be used when the number of months are large.

    ii. The plurals أَعْيُن‎ and عُيُون‎ of the word عَيْن‎ could also possibly be used similarly in this manner for both meanings: "an eye" and "a (water) spring". (But not for the meaning "an eminent person" which only uses the plural أَعْيَان‎).

Of course, this distinction only applies when the singular noun has additional plurals, not just one from the above four patterns. If a noun has only one of the about four plural patterns then it may be used indiscriminately and will not indicate any limitation in number.

11.5. Co-existence of sound and broken plurals

Some nouns have both sound and broken plurals for more or less the same meaning. Here are some examples:

Singular	Meaning	Sound plural	Broken plural
قَاتِل	a killer	قَاتِلُونَ	قَتَلَة
كَافِر	a disbeliever	كَافِرُونَ	كُفَّار
كَبِير	a big one$_m$	كَبِيرُونَ	كِبَار
كَبِيرَة	a big one$_f$	كَبِيرَات	كِبَار
صَغِير	a small one$_m$	صَغِيرُونَ	صِغَار
صَغِيرَة	a small one$_f$	صَغِيرَات	صِغَار
رَاكِع	one who bows$_m$	رَاكِعُونَ	رُكَّع
رَاكِعَة	one who bows$_f$	رَاكِعَات	رُكَّع
صَاحِبَة	a companion$_f$	صَاحِبَات	صَوَاحِب[2]
جَارِيَة	a girl	جَارِيَات	جَوَار[2]
حَدِيقَة	a garden	حَدِيقَات	حَدَائِق[2]

Singular	Meaning	Sound plural	Broken plural

We will treat the *ūn* and *āt* sound plurals separately.

11.5.1. *ūn* plurals and broken plurals

Remember from chapter @ref(sound-plurals) that *ūn* plurals are, with very few exceptions, only used for male intelligent beings.

If a singular noun has both an *ūn* sound plural and one or more broken plurals, then the use of the broken plural is generally preferred. The sound plural is then, generally, reserved for certain verbal usages. (We will study these in later chapters, if Allāh wills.)

So, for example, قَتَلَة is preferred over قَاتِلُونَ generally for the meaning: "killers".

11.5.2. *āt* plurals and broken plurals

āt plurals are used for both female intelligent beings and non-intelligent beings. We will discuss each of these separately.

11.5.2.1. Female intelligent beings

Remember from section @ref(conditions-for-the-at-plural) that, generally, all nouns that end with feminine markers (ة, اء, and ىٰ) can form the *āt* sound plural.

There are some nouns that are excepted from this statement. These nouns only have broken plurals and don't form sound plurals. For female intelligent beings, these nouns are:

- Adjectival nouns of the pattern فَعْلَاء² which is the feminine of the masculine adjectival noun pattern أَفْعَل². For example, حور حَوْرَاء *ḥawrā'* "a beautiful eyed one_f" uses the broken plural حُور *ḥūr*

- Adjectival nouns of the pattern فَعْلَىٰ² which is the feminine of the masculine adjectival noun pattern فَعْلَان². For example, غضب غَضْبَىٰ *ḡhaḍbā* "very angry_f" uses the broken plural غِضَاب *ḡhiḍāb*.

- The following exceptional nouns:

- أِمْرَأَة "a woman", broken plural: نِسَاء
- أَمَة "a slave_f", broken plural: إِمَاء
- أُمَّة "a nation", broken plural: أُمَم

In the case of these nouns we have no choice but to use the broken plural.

For other nouns that denote female intelligent beings, the use of the *āt* sound plural is preferred over any broken plurals that the noun may have.

So, for example, the use of the *āt* sound plural صَغِيرَات is preferred over the broken plural صِغَار for the adjectival noun صَغِيرَة "a small one_f". However, both are permitted.

The following are excepted from this general statement:

- أُنْثَى "a female", plural: إِنَاث. The *āt* sound plural is almost unused for this word.

- Broken plurals of the patterns:

    - فَوَاعِل [2] *fawāεil*[2]
    - فَعَائِل [2] *faεāʾil*[2]

    These broken plural patterns are, in fact, predominantly used for female intelligent beings and non-intelligent beings, and only rarely for male intelligent beings. So the broken plural جَوَار[2] "girls" may be used freely as the plural of جَارِيَة "a girl" and is not preferred over by جَارِيَات. Similarly, صَوَاحِب[2] may freely be used as the plural of صَاحِبَة.

    Only a few nouns denoting male intelligent beings have broken plurals on these patterns, like:

    - فَارِس "a horseman", plural: فَوَارِس[2]
    - خَلِيفَة "a successor", plural: خَلَائِف[2]

In conclusion, with the general preference of using the *āt* sound plural over the broken plural for female intelligent beings, you will find that نِسَاء *nisāʾ* "women" is the only widely found broken plural for female intelligent beings in normal usage.

11.5.2.2. Non-intelligent beings

For non-intelligent beings, the broken plural is preferred for use over *āt* sound plurals.

So, for example, حَدَائِق *ḥadāʾiq* is preferred over حَدِيقَات *ḥadīqāt* as the plural of حَدِيقَة, though both are correct.

11.6. Usage of plurals

The treatment of plurals in sentences is quite complicated. Here we will give a simplified explanation that should suffice for basic usage, until we give a fuller treatment in (TODO: give chapter reference).

We will discuss the plurals of intelligent beings and non-intelligent beings separately.

11.6.1. Plurals of intelligent beings in descriptive noun-phrases

Consistent with what we have learned so far, when the attributee in a noun-phrase is plural, then the attribute comes after it, and matches it in state, definiteness, gender, and number.

Either or both of the attribute and the attributee may be sound plurals or broken plurals.

Here are some examples:

لَعِبَ ٱلطِّفْلُ ٱلصَّغِيرُ مَعَ ٱلْغِلْمَانِ ٱلْكِبَارِ.
laεiba -ṭṭiflu -ṣṣaghīru maεa -lghilmāni -lkibār.
"The small child played with the big boys."

أَخَذَ ٱلتِّلْمِيذُ ٱلْعِلْمَ عَنِ ٱلْمُعَلِّمِينَ ٱلْكِرَامِ.
ʾakhadha -ttilmīdhu -lεilma εani -lmuεallimīna -lkirām.
"The pupil took knowledge from the noble teachers."

لِلْجَارِيَةِ صَوَاحِبُ طَيِّبَاتٌ.
liljāriyati ṣawāḥibu ṭayyibāt.
"The girl has good companions_f."

فِي ٱلسُّوق تُجَّارٌ صَادِقُونَ.

fi -ssūqi tujjārun ṣadiqūn.

"In the market are honest traders."

خَدَمَ ٱلرَّجُلُ ٱلصَّالِحُ ٱلْغَنِيُّ ٱلْفُقَرَاءَ ٱلضِّعَافَ مِنَ ٱلْيَتَامَىٰ ٱلصِّغَارِ.

khadama -rrajulu -ṣṣāliḥu -lghaniyyu -lfuqarāʾa -ḍḍiɛāfa mina -lyatāmā -ṣṣighār.

"The rich righteous man served the weak poor ones from the little orphans."

11.6.2. Plurals of intelligent beings in nounal sentences

If the subject of a sentence is a plural denoting intelligent beings then the info typically matches it in being a plural. This is especially the case if the info is an adjectival noun. For example:

ٱلْغِلْمَانُ أَطْفَالٌ طَيِّبُونَ.

ʾalghilmānu ʾaṭfālun ṭayyibūn.

"The boys are good children."

ٱلرِّجَالُ أَغْنِيَاءُ.

ʾarrijālu ʾaghniyāʾ.

"The men are rich."

ٱلْمُعَلِّمَاتُ عَالِمَاتٌ.

ʾalmuɛallimātu ɛālimāt,

"The teachers_f are scholars_f."

Sometimes the info may not match the subject in plurality because of the meaning of the sentence. For example:

ٱلْمُسْلِمُونَ أُمَّةٌ.

ʾalmuslimūna ʾummah.

"The Muslims are a nation."

ٱلْجِيرَانُ ٱلطَّيِّبُونَ نِعْمَةٌ مِنَ ٱللَّـهِ.

ʾaljīrānu -ṭṭayyibūna niɛmatun mina -llāh.

"Good neighbors are a blessing from Allah."

The use of detached pronouns is consistent with what we learned in section @ref(detached-plural-pronouns). Examples:

أَنْتُنَّ نِسَاءٌ كَرِيمَاتٌ.

ʾantunna nisāʾun karīmāt.

"You_{3,f} are generous women."

أَنْتُمْ شُبَّانٌ شُجْعَانٌ.

ʾantum shubbānun shujɛānun

"You$_{m,3}$ are courageous young men."

اَلشَّيَاطِينُ هُمُ ٱلْمَلَاعِنُ.

ʾashshayāṭīnu humu -lmalāɛīn.

"The devils are the accursed ones."

هُنَّ نِسَاءٌ غَنِيَّاتٌ.

hunna nisāʾun ghaniyyāt.

"They$_{3,f}$ are rich women."

نَحْنُ غِلْمَانٌ أَصْدِقَاءُ.

naḥnu ghilmānun ʾaṣdiqāʾ.

"We are boys who are friends."

11.6.3. Plurals of intelligent beings with verbs

We have already studied verbs with sound plurals in section (ref). The same discussion applies to broken plurals as well. Here are a couple of examples:

قَرَأَتِ ٱلنِّسَاءُ وَكَتَبْنَ.

qaraʾati -nnisāʾu wakatabn.

"The women read and wrote."

اَلْغِلْمَانُ لَعِبُوا بِكُرَةٍ حَمْرَاءَ.

ʾalghilmānu laɛibū bikuratin ḥamrāʾ.

"The boys, they played with a red ball."

طَبَخَتِ ٱلنِّسَاءُ طَعَامًا لِلرِّجَالِ فَأَكَلُوهُ وَشَكَرُوهُنَّ.

ṭabakhati -nnisāʾu ṭaɛāman lirrijāli faʾakalūhu washakarūhunn.

"The women prepared some food for the men, so they$_{3,m}$ ate it and they$_{3,m}$ thanked them$_{3,f}$.

ظَلَمَ ٱلْجَبَابِرَةُ ٱلْمَسَاكِينَ وَقَتَلُوهُمْ.

ḍhalama -ljabābiratu -lmasākīna waqatalūhum.

"The tyrants wronged the needy ones$_{3,m}$ and killed them$_{3,m}$."

11.6.4. Usage of plurals of non-intelligent beings

We now turn our attention to plurals of non-intelligent beings. The treatment of plurals of non-intelligent beings is very different from everything we have learned so far. In this basic, simplified, explanation: regardless of the grammatical or physical gender of the singular noun, plurals of non-intelligent beings are treated, for the purposes of matching adjectival nouns and pronouns, as grammatically feminine singular.

So, for example, the noun بَيت *bayt* denotes the inanimate object "a house". It's plural is بُيُوت. This plural is treated as a feminine singular noun. This is despite the fact that the singular noun بَيْت *bayt* "a house" is grammatically masculine. See how the بُيُوت *buyūt* is used in the examples below:

ٱلْبُيُوتُ كَبِيرَةٌ.
"The houses are big."

سَكَنُّوا فِي بُيُوتٍ صَغِيرَةٍ.
"They₃,ₘ lived in small houses."

سَقَطَتِ ٱلْبُيُوتُ.
"The houses fell."

ٱلْبُيُوتُ سَقَطَتْ.
"The houses, they fell."

هِيَ بُيُوتٌ لِلْفُقَرَاءِ.
"They are houses for the poor."

Plurals of inanimate objects and animals (both male and female) are treated the same way. It doesn't matter what the grammatical or physical gender of the singular is or whether it has a sound or broken plural. Examples:

هِيَ ثِيرَانٌ وَحْشَةٌ.
"They are wild bulls."

ٱلْهِرَرَةُ شَرِبَتِ ٱلْحَلِيبَ.
"The catsₘ, they drank the milk."

ٱلْهِرَرُ شَرِبَتِ ٱلْحَلِيبَ.
"The catsf, they drank the milk."

ٱلسُّفُنُ طَوِيلَة.
"The ships are tall."

فِي ٱلصُّنْدُوقِ أَشْيَاءُ عَجِيبَةٌ.
"In the box are wonderful things."
(Note how ²أَشْيَاء is indefinite but is not tanwīned. This is because it is irregularly semi-flexible.)

By the way, this rule only applies to adjectival nouns in the attributee or the info. A common noun in the attribute or info will continue match the attributee or subject in gender and number.

For example, if you say:

ٱلْأَفْعَالُ ٱلصَّالِحَةُ هِيَ ٱلْحَسَنَةُ.
"The righteous acts are the good ones."

then حَسَنَة may only be the feminine adjectival noun "a good one".

If instead you want to use حَسَنَة with its common noun meaning of "a good deed", then you have the use the plural:

ٱلْأَفْعَالُ ٱلصَّالِحَةُ هِيَ ٱلْحَسَنَاتُ.
"The acts are the good deeds."

The plural هِيَ may continue to be used instead of هُنَّ, although the latter is also valid:

ٱلْأَفْعَالُ ٱلصَّالِحَةُ هُنَّ ٱلْحَسَنَاتُ.
"The acts are the good deeds."

Similarly, if an adjectival noun connoting a non-intelligent being is used not as a attribute or an info in a sentence, then it should be pluralized to indicate plurality.

ٱلْحَيَوَانَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. ٱلْكَبِيرَاتُ وَحْشَةٌ.
"The animals are big and small. The big ones are wild."

In the second sentence above, we could not have said (for the same meaning):

ٱلْحَيَوَانَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. ٱلْكَبِيرَةُ وَحْشَةٌ. ×

It is important to note that treating non-intelligent beings as grammatically feminine is only for the plural. Singular and dual nouns for non-intelligent beings are treated according to the gender of singular noun, as we have learned in previous chapters. So, for example,

ٱلْبَيْتُ كَبِيرٌ.
"The house is big."
not
ٱلْبَيْتُ كَبِيرَة. ×

أَكَلَ ٱلْأَسَدَان ٱلظَّبْيَ.
"The lions₂ ate the gazelle."
not
أَكَلَتِ ٱلْأَسَدَانِ ٱلظَّبْيَ. ×

Chapter 12.

Annexation

> ⚠️ Warning
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

12.1. Introduction

Consider the following expression:
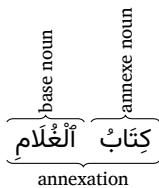
"the boy's book"

This expression establishes a relation of *belonging* between the two nouns: (i) "the boy", and (ii) "the book". It says that the book *belongs* to the boy.

Arabic expresses this meaning using a construction called *annexation*. In this chapter we will learn about this construction.

12.2. Forming the annexation

The word "annexation" means the addition of a new *annexed* item to an existing *base* item. We use the term *annexation* in Arabic grammar when an *annexe noun* is annexed to a *base noun* by being placed right before it. Here is an example of an annexation:

كِتَابُ ٱلْغُلَام

(diagram: "base noun" labels ٱلْغُلَام and "annexe noun" labels كِتَابُ; the whole is labelled "annexation")

"the boy's book"

The annexation construction consists of two nouns:

1. The *annexe noun*: This is the first noun in the annexation.
2. The *base noun*: This is the second noun in the annexation.

The annexe noun كِتَاب is annexed to, and belongs to, the base noun
ٱلْغُلَام. You can use the alphabetical order (A, B) to help you remember
that the **a**nnexe noun comes before the **b**ase noun.

12.3. State of the annexe noun and base noun

The base noun in an annexation is always in the i-state. The annexe
noun may be in any state, depending on its function in the sentence.
For example,

كِتَابُ ٱلْغُلَام ثَقِيلٌ.
"The boy's book is heavy."
(The annexe noun is in the u-state.)

أَخَذَتِ ٱلْجَارِيَةُ كِتَابَ ٱلْغُلَام.
"The girl took the boy's book."
(The annexe noun is in the a-state.)

كَتَبَ ٱلْمُعَلِّمُ فِي كِتَابِ ٱلْغُلَام.
"The teacher_m wrote in the boy's book."
(The annexe noun is in the i-state.)

12.4. Definiteness of the annexation

Consider again the annexation expression we have been using so far:

كِتَابُ ٱلْغُلَام
"the boy's book"

The base noun اَلْغُلَام is definite because it is prefixed by اَلْ "the". Therefore we have translated it as "the boy". The annexe noun كِتَاب is not made definite by اَلْ. Nor is it made indefinite by tanwīn. Rather, its definiteness is determined by the base noun. Because the base noun اَلْغُلَام is definite, therefore the annexe noun كِتَاب is also definite. The entire annexation is definite.

Consider now the case when the base noun is indefinite.

كِتَابُ غُلَامٍ
"a boy's book"

In the above example, the base noun غُلَامٍ is indefinite because it is tanwīned and because it does not prefixed by اَلْ. Therefore we have translated it as "a boy". The annexe noun كِتَاب is neither tanwīned, nor does it have اَلْ. Its definiteness is, again, determined by the base noun. Because the base noun غُلَامٍ is indefinite, therefore the annexe noun كِتَاب is also indefinite. The entire annexation is indefinite.

We will see soon, if Allāh wills, why the definiteness of the annexe noun is important.

Here are some examples of definite and indefinite annexations.

لَبِسَ ٱلطِّفْلُ قَمِيصَ رَجُلٍ.
"The child wore *a* man's shirt."

أَخَذَ أَمِيرُ ٱلْجَيْش رَايَةَ ٱلْمَلِكِ وَرَفَعَهَا.
"*The* army's commander took *the* king's flag and raised it."

جَلَسَ ٱلرَّجُلُ فِي ظِلِّ شَجَرَةٍ.
"The man sat in *a* tree's shade."

12.4.1. Translating the annexation using "of"

So far we have been using the English "'s" to translate the Arabic annexation. Examples:

بَيْتُ رَجُلٍ
"a man's house"

بَيْتُ ٱلرَّجُلِ
"the man's house"

Instead of using "'s" we may use "of" as well. For example:

بَيْتُ رَجُلٍ
"a/the house of a man"

بَيْتُ ٱلرَّجُلِ
"a/the house of the man"

Note that the annexe noun "house" may be prefixed with either "a" or "the". This will depend on what is more natural in English. Often time both will fit. Here are some examples:

لَبِسَ ٱلطِّفْلُ قَمِيصَ رَجُلٍ.
"The child wore a/the shirt of a man."

أَخَذَ أَمِيرُ ٱلْجَيْش رَايَةَ ٱلْمَلِكِ وَرَفَعَهَا.
"*The* commander of the army took *the* flag of the king and raised it."

جَلَسَ ٱلرَّجُلُ فِي ظِلِّ شَجَرَةٍ.
"The man sat in *the* shade of a tree."

فَتَحَ ٱللِّصُّ شُبَّاك ٱلْبَيْتِ وَدَخَلَ ٱلْبَيْتَ.
"The thief opened *a/the* window of the house and entered the house."

It is important to understand that translating the annexe noun into English with "a" or "the" is purely for the reason of obtaining a natural translation. This does not affect whether or not the annexe noun is grammatically considered definite in Arabic.

As we mentioned earlier, the definiteness of the annexe noun in Arabic depends only on the definiteness of the base noun. If the base noun is definite then the annexe noun shall be considered definite as well. And if the base noun is indefinite then the annexe noun shall be considered indefinite as well.

The need to maintain this distinction will become apparent in the next section.

If the base noun is definite, and it is desired to make the annexe noun grammatically indefinite, then it is necassary to break the annexation, and use a prepositional phrase instead, usually with the preposition لِ, which, here, will mean "of". Example:

ذَهَبَ ٱلْغُلَامُ إِلَىٰ بَيْتٍ لِلرَّجُلِ.
"The boy went to a house of the man."

فَتَحَ ٱللِّصُّ شُبَّاكًا مِنَ ٱلْبَيْتِ وَدَخَلَ ٱلْبَيْتَ.
"The thief opened a window of the house and entered the house."

12.5. Broken plurals and *āt* sound plurals in annexations

There is no special rules for broken plurals and *āt* sound plurals in annexations. They behave just like singular nouns. Remember only that *āt* plurals end with ٍ and ُ in the a-state. Here are some examples:

حَيَوَانَاتُ ٱلْغَابَةِ وَحْشَةٌ.
"The animals of the forest are wild."

قَرَأَتْ طَالِبَاتُ ٱلْمَدْرَسَةِ صَفَحَاتِ ٱلْكُتُبِ
"The school's students_f read the pages of the books."

فِي ٱلْخِزَانَةِ أَقْلَامُ مُعَلِّمَاتٍ.
"In the cupboard are teachers'_f pens."

Contrary to broken plurals and *āt* plurals, duals and *ūn* sound plurals behave differently in annexations. We will deal with them in section @ref(duals-and-sound-un-plurals-in-annexations)

12.6. Attributes in an annexation

12.6.1. Describing the base noun

Consider the following expression:

كِتَابُ ٱلْجَارِيَةِ
"the girl's book"

Now say that we want to form an descriptive noun-phrase "the small girl's book". Basically, we want to describe the base noun ٱلْجَارِيَةِ "the girl" with the adjectival noun صَغِير "a small one". Here is how we will express this in Arabic:

كِتَابُ ٱلْجَارِيَةِ ٱلصَّغِيرَةِ
"the small girl's book"

In the manner we are already familiar with, we place the attribute صَغِير "a small one" after the attributee ٱلْجَارِيَةِ "the girl" and match the attribute with the attributee in definiteness, state, gender and number (singular, dual, or plural).

Similarly, if we had an indefinite annexation, we would get:

كِتَابُ جَارِيَةٍ صَغِيرَةٍ
"a small girl's book"

Here are some more examples:

لَعِبَتِ ٱلْجَارِيَةُ فِي حَدِيقَةِ ٱلْبَيْتِ ٱلْكَبِيرِ.
"The girl played in the garden of the big house."

قَرَأَ ٱلْغُلَامُ سُورَةَ ٱلْقُرْآنِ ٱلْكَرِيمِ.
"The boy read the sūrah of the Noble Qurʾān."

جَلَسَ ٱلرَّجُلُ فِي ظِلِّ شَجَرَةٍ عَرِيضَةٍ وَسِيعَةٍ.
"The man sat in the shade of a wide broad tree."

12.6.2. Describing the annexe noun

Consider, again, the same annexation:

كِتَابُ ٱلْجَارِيَةِ
"the girl's book"

Say, now, that we want to describe the annexe noun كِتَاب "book" with
the adjectival noun صَغِير "a small one". Normally, nothing can come
between the annexe noun and the base noun in an annexation. So,
the attribute needs to be placed, again, after the base noun. However,
this time it will match the annexe noun, not the base noun, in state,
definiteness, gender, and number. So we get:

كِتَابُ ٱلْجَارِيَةِ ٱلصَّغِيرُ
"the girl's small book"

Note how the attribute ٱلصَّغِيرُ matches the annexe noun كِتَابُ in state
and gender. Note also how the attribute is definite with an أَلْ. This
is because it is matching the annexe noun كِتَابُ in definiteness. The
annexe noun كِتَاب is definite, not with أَلْ, but rather because of the
definite base noun ٱلْجَارِيَةِ "the girl". We've already learned this rule in
section @ref(definiteness-of-the-annexation) above.

Similarly, if we describe the annexe noun كِتَاب in an indefinite annexa-
tion, we get:

كِتَابُ جَارِيَةٍ صَغِيرٌ
"a girl's small book"

This time the attribute صَغِيرٌ is indefinite with a tanwīned ḍammah
ٌ. This is because the annexe noun كِتَابُ is indefinite. It is indefinite
because base noun جَارِيَةٍ "a girl" is indefinite.

Now, you might be foreseeing a problem. What if the annexe noun and the base noun have the same gender, and the annexe noun too is in the i-state? For example, in the sentence:

ذَهَبَ ٱلْغُلَامُ إِلَىٰ بَيْتِ ٱلرَّجُلِ ٱلْكَبِيرِ.

"The boy went to the big/old man's house."

or

"The boy went to the man's big house."

How do we know whether the attribute كَبِير is meant to describe the annexe noun بَيْتِ or the base noun ٱلرَّجُلِ? The annexe noun بَيْت and the base noun ٱلرَّجُلِ are both masculine, singular, definite, and in the i-state.

The answer is that in such cases, context will have to be clear to tell us which of the two meanings is intended. If the context makes it clear then there is no harm in using such a sentence for either of the two meanings.

Also, sometimes, the meaning of the attribute is such that it will likely apply to only one of the two nouns. For example,

ذَهَبَ ٱلْغُلَامُ إِلَىٰ بَيْتِ ٱلرَّجُلِ ٱلْكَرِيمِ.

"The boy went to a noble/generous man's house."

In the sentence above the attribute كَرِيم "noble/generous" is likely to apply to a man, and not to a house.

If, however, the context is not clear, and the meaning of the attribute can apply to both the annexe noun and the base noun, then the attribute is likely to apply to the base noun and not to the annexe noun. So then, this interpretation is more likely:

ذَهَبَ ٱلْغُلَامُ إِلَىٰ بَيْتِ ٱلرَّجُلِ ٱلْكَبِيرِ.

"The boy went to the big/old man's house."

In order to apply a attribute to the annexe noun in such a case, it is better to break the annexation and form a prepositional phrase instead, usually with the preposition لِ, which, here, will mean "of". Example:

ذَهَبَ ٱلْغُلَامُ إِلَىٰ ٱلْبَيْتِ ٱلْكَبِيرِ لِلرَّجُلِ .

"The boy went to the big house of the man."

Here are some more examples:

لَعِبَتِ ٱلْجَارِيَةُ بِكُرَةِ ٱلْغُلَامِ ٱلْحَمرَاءِ.

"The girl played with the boy's red ball."

(Note that حَمْرَاء feminine to match كُرَة.)

سَقَطَتْ وَرَقَةُ ٱلشَّجَرَةِ ٱلْخَضْرَاءُ عَلَى مَاءِ ٱلنَّهْرِ ٱلْعَرِيضِ.
"The green leaf of the tree fell on the water of the broad river."
(Note that خَضْرَاء is in the u-state to match وَرَقَةُ)

حَمَلَ ٱلْغُلَامُ حَقِيبَةَ ٱلْمَدْرَسَةِ ٱلثَّقِيلَةَ.
"The boy carried the heavy school-bag."
(literally: the heavy bag of the school).

كَتَبَ ٱلرَّجُلُ عَلَى صَفْحَةِ كِتَابٍ بَيْضَاءَ.
"The man wrote on the white page of a book."
(Note that بَيْضَاء is feminine to match صَفْحَة. However, also note that it has an a-mark ◌ in the i-state because it is semi-flexible.)

12.7. Semi-flexible nouns in an annexation

Remember that semi-flexible nouns are not tanwīned and that when indefinite, their i-state is indicated by a fat·hah ◌. But when definite with أَلْ then they behave just like fully-flexible nouns. Example of the semi-flexible noun [2] صَحْرَاءُ "a desert":

State	Indefinite	Definite
u-state	صَحْرَاءُ	ٱلصَّحْرَاءُ
a-state	صَحْرَاءَ	ٱلصَّحْرَاءَ
i-state	صَحْرَاءَ	ٱلصَّحْرَاءِ

We will now see how semi-flexible nouns behave in an annexation.

12.7.1. A semi-flexible noun as the base noun

Here are examples of the semi-flexible noun [2] صَحْرَاءُ "a desert" as the base noun in an annexation:

أَلْقَرْيَةُ فِي وَسَطِ ٱلصَّحْرَاءِ.
"The village is in the middle of the desert."

شَرِبَ ٱلْأَعْرَابِيُّ مَاءً مِنْ بِئْرِ صَحْرَاءَ.
"The bedouin drank some water from a desert's well."

As you can see, when ²صَحْرَاء is definite, then its i-state is indicate by an kasrah ◌ِ, just like fully-flexible nouns. However, when it is indefinite, then its i-state is indicate by an fatḥah ◌َ.

This is consistent with the general behavior of semi-flexible nouns that we are familiar with.

12.7.2. A semi-flexible noun as the annexe noun
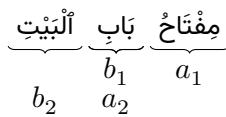
Contrary from expected behavior, a semi-flexible annexe noun, even when indefinite, takes an kasrah ◌ِ in the i-state instead of an fatḥah ◌َ. Example,

قَدِمَ ٱلْأَعْرَابِيُّ مِنْ صَحْرَاءِ أَرْضٍ بَعِيدَةٍ.
"The bédouin came from the desert of a far land."

In the above example, ²صَحْرَاء "a desert" is indefinite because it is the annexe noun to an indefinite base noun أَرْض "a land". It is in the i-state because it is preceded by the preposition مِنْ "from". Nevertheless, it takes an kasrah مِنْ صَحْرَاءِ أَرْضٍ, not an fatḥah, which would be incorrect: × مِنْ صَحْرَاءَ أَرْضٍ.

12.8. Annexations with more than two nouns

So far we have seen annexations with two nouns. Annexations may be arbitrarily long. Here is an example of a noun-chain with more than two nouns:

$$\underbrace{\underbrace{\text{مِفْتَاحُ } \text{بَابِ}}_{\substack{b_1 \\ a_2}} \text{ ٱلْبَيْتِ}}_{\substack{b_2}}$$

"the house's door's key"

The above annexation consists of three nouns. It may be divided into two sub-annexations:

i. مِفْتَاحُ بَابٍ "door's key". Its annexe noun a_1 is مِفْتَاح and its base noun b_1 is بَابٍ.

ii. بَابُ ٱلْبَيْتِ "the house's door". Its annexe noun a_2 is بَابٍ and its base noun b_2 is ٱلْبَيْتِ.

The noun بَاب "door" is common to both sub-annexations. It is the base noun of the first sub-annexation مِفْتَاحُ بَاب "door's key". At the same time, it is also the annexe noun of the second sub-annexation بَابِ ٱلْبَيْتِ "the house's door".

Only the final base noun may have أَل or be tanwīned. If the final base noun has أَل (as above) then all the nouns in the annexation are definite.

And if the final base noun is indefinite, as in the example below, then all the nouns in the annexation are indefinite.

مِفْتَاحُ بَاب بَيْتٍ
"a house's door's key"

All the nouns except the first annexe noun must be in the i-state. Consistent with section @ref(a-semi-flexible-noun-as-the-annexe-noun) if a semi-flexible noun is any of the annexe nouns and is in the i-state, then its i-state is indicated by an fat·ḥah ◌َ. Example:

مِنْ بِئْرِ صَحْرَاءَ أَرْض
"from the well of the desert of a land"

12.9. Pronouns as base nouns

Consider the expression:

"his book"

This expression is very similar to the annexation:

كِتَابُ ٱلْغُلَام
"the boy's book"

The difference is that we would like to replace the base noun ٱلْغُلَام "the boy" with the pronoun "his". For this we use the attached pronoun هٔ. When we place this pronoun as the base noun, we get:

كِتَابُهُ
"his book"

This annexation follows the same rules as the other annexations we have been studying so far:

- The annexe noun may be in any state, depending on its function in the sentence.

- The base noun is in the i-state. But because the base noun is a pronoun, and pronouns are rigid nouns (see section @ref(rigidity-of-pronouns) that don't change their ending based on their state, therefore it's i-state will not be apparent.

Here are some examples of this annexation used in sentences:

كِتَابُهُ ثَقِيلٌ.
"His book is heavy"

قَرَأَ ٱلرَّجُلُ كِتَابَهُ.
"The man read his book."

كَتَبَ ٱلْمُعَلِّمُ فِي كِتَابِهِ.
"The teacher_m wrote in his book."

If the annexe noun ends with ة then it is converted to a ت when annexing it to an attached pronoun. For example:

ذَهَبُوا إِلَىٰ مَدْرَسَتِهِمْ.
"They went to their school."

Here are some more examples of annexing to the different attached pronouns:

دَخَلْتَ بَيْتَكَ.
"You_{1,m} entered your_{1,m} house."

أَكَلَتَا طَعَامَهُمَا.
"They_{2,f} ate their_2 food."

قَدِمْتُ إِلَىٰ مَدِينَتِكُمْ
"I have arrived to your_{3,m} city."

هُوَ إِمَامُ مَسْجِدِنَا.
"He is the 'Imām of our mosque."

If the annexe noun is semi-flexible then it gets a ◌ِ in the i-state, as we've already learned. Example with the semi-flexible broken plural [2] حَدَائِق "gardens".

لَعِبْنَ فِي حَدَائِقِهِنَّ.
"They_{3,f} played in their_{3,f} gardens."

If an annexe noun ends with ىٰ then it gets converted to an alif when annexing it to an attached pronoun. Example with [2] فَتَاوَىٰ "legal opinions":

كَتَبَ تَلَامِذَةُ ٱلشَّيْخِ فَتَاوَاهُ فِي كُتُبِهِمْ.
"The pupils of the religious scholar wrote down his legal opinions in their books."

For the singular speaker-participant there are two variants for the attached pronoun:

   i. ي -*ī*
   ii. يَ -*ya*

The first (ي -*ī*) is more commonly used. Example:

قَرَأْتُ كِتَابِي
"I read my book."

أَقْلَامِي قَصِيرَة.
"My pens are short."

If, however, the annexe noun ends in a long vowel or a semi-vowel then (ي -*ī*) is disallowed and only (يَ -*ya*) shall be used. Example with the semi-flexible broken plural [2] هَدَايَا "gifts":

أَعْجَبَتْهُمْ هَدَايَايَ.
"My gifts pleased them."

12.9.1. Attributes with annexations to pronouns

Consider the annexation:

كِتَابُهُ
"his book"

The annexe noun is كِتَاب and the base noun is the pronoun ه. We would like add a attribute to this expression. Remember from section @ref(definiteness-of-pronouns) that pronouns are definite nouns. That makes the annexe noun كِتَاب also definite. Therefore, any attribute for this annexation will need to be definite too.

Here is a new rule: Pronouns may not be attributees. That is: they are not allowed to have attributes. Even in English you may say:

"The good boy went."

but you can't say:

× "The good *he* went."

So, any attributes for the annexation must necessarily only describe the annexe noun, not the base pronoun. Example:

كِتَابُهُ الأَحْمَرُ
"his red book"

Here are some more examples:

كَتَبْتُ بِقَلَمِيَ ٱلأَسْوَدِ
"I wrote with my black pen."

حَمَلَ غِلْمَانُ ٱلْقَرْيَةِ حَقَائِبَهُمُ ٱلثَّقِيلَة إِلَى مَدْرَسَتِهِمُ ٱلْبَعِيدَةِ.
"The village boys carried their heavy bags to their distant school."
(literally: the village's boys.)

12.10. Duals and *ūn* sound plurals in annexations

We have already dealt with broken plurals and *āt* sound plurals in annexations in section @ref(broken-plurals-and-at-sound-plurals-in-annexations).

In this section we will deal with duals and *ūn* sound plurals in annexations.

12.10.1. Duals and *ūn* sound plurals as base nouns

As base noun, duals and *ūn* sound plurals behave no differently than other nouns. Being base nouns they will be in the i-state and this shall be indicated by:

   i. ـَيْنِ -*ayni* for duals
   ii. ـِينَ -*īna* for *ūn* sound plurals

Here are some examples:

لَجِئَ ٱلْمَظْلُومُنَ ٱلضُّعَفَاءُ فِي بِلَادِ ٱلْمُسْلِمِينَ ٱلآمِنَةِ.
"The weak wronged ones took refuge in the secure lands of the Muslims."

أُخْتُ ٱلْغُلَامَيْنِ ٱلطَّوِيلَيْنِ صَغِيرَة.
"The tall boys'₂ sister is little."

هِيَ طَالِبَةُ مُعَلِّمَتَيْنِ كَرِيمَتَيْنِ.
"She is the student_f of noble teachers_{2,f}."

12.10.2. Duals and *ūn* sound plurals as annexe nouns

When duals and *ūn* sound plurals are annexe nouns, then their final ن is treated as a sort of tanwīn and is, therefore, deleted before annexing them to a base noun. For example:

بَيْتَا ٱلرَّجُلِ
"the man's houses_2"
not
بَيْتَانِ ٱلرَّجُلِ ×

Note, also, that because the base noun ٱلرَّجُلِ begins with a connecting hamzah ٱ, therefore the long vowel *ā* at the end of بَيْتَا is pronounced as a short vowel *a*, thus:

bayta -rrajuli
not
× *baytā -rrajuli*

If the dual annexe noun were in the i-state then the final ي gets an kasrah ◌ِ if there is following connecting hamzah. Example:

قَرَأْتُ كِتَابَيِ ٱلرَّجُلِ.
qara'tu kitābayi -rrajul
"I read the man's books_2."

Here are some more examples including *ūn* sound plurals:

مُعَلِّمُو ٱلْغُلَامِ كِرَامٌ.
muʕallimu -lghulāmi kirām.
"The boy's teachers_3 are noble."
(Note that there is no silent alif after مُعَلِّمُو as there is after a verb with a plural absentee-participant doer pronoun, e.g. لَعِبُوا "they_{3,m} played")

لَعِبَ ٱبْنَا ٱلرَّجُلِ مَعَ لَاعِبِي مَدِينَتِهِمْ.
laʕiba -bnā -rrajuli maʕa lāʕibī madīnatihim.
"The man's sons_2 played with the players of their city."

12.10.2.1. Annexing duals and ūn sound plurals to pronouns

Duals and ūn sound plurals can be annexed to attached pronouns, and in this case too, they will lose their final ن. Examples:

مُعَلِّمُونَا طَيِّبُونَ.
"Our teachers₃,ₘ are good."

لَعِبَتِ ٱلْجَارِيَةُ مَعَ صَدِيقَتَيْهَا
"The girl played with her friends₂,f."

بَيْتَايَ كَبِيرَان.
"My houses₂ are big."
(Note that only the ـيَ variant is allowed to be used because of بَيْتَا ending with a long vowel.)

قَرَأْتُ كِتَابَيَّ
(Note how كِتَابَيْ + ـيَ becomes كِتَابَيَّ.)

There are also two special cases in this category and we will examine them below:

Annexing an ūn sound plural to the singular speaker participant pronoun

When an ūn sound plural is annexed to the singular speaker participant pronoun, then again, only the ـيَ variant can be used. However, in addition, the expression will appear the same regardless of the state of the annexe noun. So for all states (u-state, a-state, and i-state), we will get:

مُعَلِّمِيَّ

We don't say × مُعَلِّمُويَ for the u-state. Examples:

مُعَلِّمِيَّ كِرَامٌ.
"My teachers₃,ₘ are noble."
(u-state)

سَأَلْتُ مُعَلِّمِيَّ
"I asked my teachers₃,ₘ."
(a-state)

أَخَذْتُ كِتَابًا مِنْ مُعَلِّمِيَّ
"I took a book from my teachers₃,ₘ."
(i-state)

Annexing an dual noun to a dual pronoun

When a dual noun is to be annexed to a dual pronoun, then the dual annexe noun is often converted to a plural. For example, instead of saying

نَظَرْتُ إِلَىٰ رَأْسَيْهِمَا "I looked at their₂ heads₂."

it is in fact, more common, to say

نَظَرْتُ إِلَىٰ رُؤُوسِهِمَا "I looked at their₂ heads₃."

Although the former is also correct. This is because the annexation of a dual to a dual is considered burdensome upon the tongue to utter, and so the plural is prefered.

12.11. Annexations with "and"

12.11.1. Multiple annexe nouns and one base noun

In English we can have an expression like "the pen and the book of the boy" = "the boy's pen and book". In this sentence there are two annexe nouns and one base noun.

In order to express this in Arabic, we will say:

قَلَمُ ٱلْغُلَامِ وَكِتَابُهُ
qalamu -lghulāmi wakitābuhu
"the boy's pen and his book" = "the boy's pen and book"

Note that the annexation is not broken by the insertion of وَ *wa* "and". Rather a second annexation is used and the two are separated by وَ *wa* "and". This is the preferred way of expressing such expressions.

There is another, less preferred way of expressing this. And this is by breaking the first annexation and inserting وَ *wa* "and":

قَلَمُ وَكِتَابُ ٱلْغُلَامِ
qalamu wakitābu -lghulāmi
"the boy's pen and book"

This second method is not considered as eloquent. Some even consider it incorrect. So we advise you to use the first method whenever possible.

12.11.1.1. With pronouns

If the base noun in the first annexation is replaced with a pronoun then only the first method is allowed. For example,

قَلَمُهُ وَكِتَابُهُ
qalamuhu wakitābuhu
"his pen and his book"

12.11.2. One annexe noun and multiple base nouns

We can also have expressions like "the house of the boy and the girl". In this sentence there is one annexe noun and two base nouns.

To express this in Arabic we will say:

بَيْتُ ٱلْغُلَام وَٱلْجَارِيَةِ
baytu -lg͟hulāmi wa-ljāriyati
"the house of the boy and the girl"

Note that both ٱلْغُلَام *ʾalg͟hulāmi* and ٱلْجَارِيَةِ *ʾaljāriyati* are in the i-state because they are both base nouns in the annexation.

12.11.2.1. With pronouns

If one or both of the base nouns in the annexation is replaced with a pronoun then the first noun must be repeated. For example,

بَيْتُ ٱلْغُلَام وَبَيْتُهَا
"the boy's house and her house"

بَيْتُهُ وَبَيْتُهَا
baytuhu wabaytuhā
"his house and her house"

12.12. Annexation to a sentence

So far we have studied the annexation of an annexe noun to a base noun. It is also possible to have an annnexation where the base noun is replaced by a sentence or a clause. For example,

صَحَبْتُ صَدِيقِي   يَوْمَ   خَرَجْنَا مِنَ ٱلْمَدِينَة

"I accompanied my friend the day we left the city."

The word يَوْم is the annexe noun and is used as an adverb or time. The entire sentence خَرَجْنَا مِنَ ٱلْمَدِينَةِ. occupies the place of the base noun. We will study the adverb of time in chapter (give ref), if Allāh wills, where such annexations are common.

Annexation to a sentence also occurs besides adverbs.[1] For another example, see section (ref to idaafah to a أَن يفعل).

12.13. Numbers from one to ten

Arabic numbers are complicated and we will treat them more fully in chapter (give ref), if Allāh wills. For now, we will give a short preview of the numbers from one to ten.

12.13.1. The number one

The word for the number "one" is وَاحِد *wāḥid*. It is an adjectival noun and can be used as a attribute. For example,

قَرَأْتُ كِتَابًا وَاحِدًا.
"I read one book."

As usual, when the described noun is feminine, then the attribute too وَاحِد is feminized:

أَكَلْتُ تَمْرَةً وَاحِدَةً.
"I ate one date."

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[1]https://ar.wikipedia.org/wiki/الجملة_الفعلية_الواقعة_مضافا_إليه

Often, as in English, using the number وَاحِد "one" is optional. For example,

قَرَأْتُ كِتَابًا.
"I read a book."

12.13.2. The number two

The number for "one" وَاحِد is a singular noun. Correspondingly, the number for "two" اِثْنَان *ithnāni* is a dual noun. It too can be used as attribute. For example,

دَخَلَ رَجُلَانِ اِثْنَان.
dakhala rajulāni -thnān
"Two men entered."

In the the a-state and i-state, it becomes اِثْنَيْنِ *ithnayni*. For example,

قَرَأْتُ كِتَابَيْنِ اِثْنَيْنِ.
qara'tu kitābayni -thnayn
"I read two books."

When feminized it becomes اِثْنَتَانِ *ithnatāni*. For example,

دَخَلَتْ جَارِيَتَانِ اِثْنَتَانِ وَأَكَلَتَا تَمْرَتَيْنِ اِثْنَتَيْنِ.
dakhala jāriyatāni -thnatāni wa'akalatā tamratayni -thnatayn.
"Two girls entered and ate two dates."

As with وَاحِد "one", the use of the number two is optional because its meaning is inherent in the dual. For example,

دَخَلَتْ جَارِيَتَانِ وَأَكَلَتَا تَمْرَتَيْنِ.
dakhala jāriyatāni wa'akalatā tamratayn.
"Two girls entered and ate two dates."

12.13.3. The numbers from three to ten

We saw that the number وَاحِد "one" is a singular noun, and that the number اِثْنَان *ithnāni* "two" is a dual noun.

So it should come as no surprise that the numbers three to ten are treated as plural nouns. (We say *treated as plurals* because they're not technically plurals. For example, they don't conform to the broken plural patterns. But let's not worry about that for now.)

Now, remember that ة is a feminine marker for singular nouns, but not for plural nouns. In fact, recall that there is almost a role reversal for ة in plural nouns, where it tends to occur for plurals of masculine nouns, and is missing for plurals of feminine nouns. For example, the plural of هِرّ "a male cat" is هِرَرَة, and the plural of هِرّة "a female cat" is هِرَر, We will now see this role reversal of ة in the numbers three to ten. When a number from 3–10 is used for a masculine noun then it shall have ة and when it is used for a feminine noun then it shall not have ة. Here then are the numbers from 3–10:

Number	Masculine	Feminine
three	ثَلَاثَة	ثَلَاث
four	أَرْبَعَة	أَرْبَع
five	خَمْسَة	خَمْس
six	سِتَّة	سِتّ
seven	سَبْعَة	سَبْع
eight	ثَمَانِيَة	ثَمَانِي
nine	تِسْعَة	تِسْع
ten	عَشَرَة	عَشْر

The number 10 is irregular in that the masculine number has a fat·ḥah on the ش (عَشَرَة *ɛasharah*). Whereas the feminine number has a sukūn on the ش (عَشْر *ɛashr*).

Consistent with the numbers 1 and 2, the numbers from 3–10 may be used as attributes. But they are more often used as annexe nouns. As mentioned earlier, we will treat numbers more fully later, if Allāh wills. But here are some examples for now:

لِلْمَرْأَةِ ثَلَاثَةُ أَبْنَاءٍ وَأَرْبَعُ بَنَاتٍ.
lilmarʾati thalāthatu ʾabnāʾin waʾarbaɛu banāt.
"The woman has three sons and four daughters."

وَضَعْتُ عَشَرَةَ أَقْلَامٍ فِي عَشْرِ حَقِيبَاتٍ.
waḍaɛtu ɛasharata ʾaqlāmin fī ɛashri ḥaqībāt.
"I put ten pens in ten bags."

The feminine number ثَمَانِي "eight" has a final weak letter ي. As we will learn in chapter (give ref), this final letter cannot take a kasrah or a ḍammah. For example,

أَكَلَتْ ثَمَانِي هِرَرٍ ثَمَانِيَ كِسَرَاتٍ مِنَ ٱللَّحْمِ فِي ثَمَانِي سَاعَاتٍ.

ʾakalat t͡hamānī hirarin t͡hamāniya kisarātin mina -llaḥmi fī t͡hamānī sāɛāt.

"Eight cats_f ate eight pieces of meat in eight hours."

12.14. Usage of the annexation

12.14.1. Primarily belonging

12.14.2. نحو، مثل، شبه

Don't become definite when annexed to pronoun

12.14.3. نفس "self"

ضَرَبا أنفسهما

قالت لِي نَفسي

12.14.4. annexation of material

خاتمُ ذَهَبٍ

خاتمٌ ذَهَبٌ

خاتمٌ مِن ذَهَبٍ

12.14.5. مَدينَةُ دَمشق

12.14.6. مجرد ترفيه

Chapter 13.

Some irregular nouns

> ⚠️ Warning
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

13.1. Introduction

There are some nouns in Arabic which are *irregular* and behave a little differently than other *regular* nouns. In this chapter we will study these irregular nouns.

13.2. The five nouns

There are five nouns in Arabic which are irregular in the same basic way. Collectively, they are called "the five nouns". They behave a little differently from regular nouns in how they display their state.

13.2.1. أَبٌ *'ab,* أَخٌ *'akh,* and حَمٌ *ḥam*

The first three nouns that we will talk about are:

   i. أَب *'ab* "a father" (root: أبو)
  ii. أَخ *'akh* "a brother" (root: أخو)
 iii. حَم *ḥam* "a father-in-law" (root: حمو)

The final root letter of all three of these nouns is و. However, irregularly, it is omitted in most formations of the word. It does resurface in some cases as we will describe below.

Without the final root letter و, these nouns display their state like regular nouns. Here are some examples:

لِلْجَارِيَةِ أَبٌ كَبِيرٌ وَأَخٌ صَغِيرٌ.
liljāriyati ʾabun kabīrun waʾakhun ṣaghīr
"The girl has an old father and a young brother."

ضَرَبَ ٱلْغُلَامُ أَخًا لَهُ.
ḍaraba -lghulāmu ʾakhan lahu.
"The boy beat a brother of his."

ٱلْحَمُ وَٱلْأَبُ فِي بَيْتِ ٱلْأَخِ.
ʾalḥamu walʾabu fī bayti -lʾakh.
"The father-in-law and the father are in the brother's house."

Where the nouns behave irregularly is when they are an annexe noun in an annexation. Then instead of displaying their state with ـُ, ـَ, and ـِ, they display their state using the long vowels و *ū*, ا *ā*, and ي *ī* instead. Here are some examples:

هُوَ أَخُو ٱلْجَارِيَةِ.
huwa ʾakhu -ljāriyah
"He is the girl's brother."

سَأَلْتُ أَبَا صَدِيقِي عَنْ أَمْرٍ.
saʾaltu ʾabā ṣadīqī ɛan ʾamr.
"I asked my friend's father about a matter."

ذَهَبْتُ إِلَىٰ بَيْتِ حَمِي ٱلرَّجُلِ.
dhahabtu ʾilā bayti ḥami -rrajul.
"I went to the man's father-in-law's house."

When these nouns are annexed to attached pronouns, then in most cases they will behave as above. So, for example,

أَبُوهُ
ʾabūhu
"his father" (u-state).

أَخَانَا
ʾakhānā
"our brother" (a-state).

However, if the attached pronoun is ي (for the singular speaker participant), then in that case, the attached pronoun ي attaches to the annexe noun directly, without any intervening long vowel:

أَخِي
ʾakhī
"my brother" (u-state, a-state, and i-state).

أَبِي
ʾabī
"my father" (u-state, a-state, and i-state).

حَمِي
ḥamī
"my father-in-law" (u-state, a-state, and i-state).

Here are some more examples in sentences:

أَخُوهُ طَوِيلٌ وَأَخُوهَا قَصِيرٌ وَأَخِي كَبِيرٌ.
ʾakhūhu ṭawīlun waʾakhūhā qaṣīrun waʾakhī kabīr.
"His brother is tall and her brother is short and my brother is big."

سَأَلَ أَخَاهُمْ وَأَخَانَا.
saʾaltu ʾakhāhum waʾakhānā.
"I asked their$_{m,3+}$ brother and our brother."

شَكَرَ أَخِي أَبِي.
shakara ʾakhī ʾabī.
"My brother thanked my father."

ذَهَبْتُ إِلَىٰ بَيْتِ أَخِيهِنَّ.
dhahabtu ʾilā bayti ʾakhīhinn.
"I went to their$_{f,3+}$ brother's house."

The above irregular behavior of these three nouns is only when they are annexe nouns. When they happen to be base nouns in annexations, then they again they behave like regular nouns and their state is displayed by the short vowel marks ُ, َ, and ِ, when definite, and by tanwīn ٌ, ً, and ٍ, when indefinite. . Examples:

بَيْتُ ٱلْأَخِ كَبِيرٌ.
baytu -lʾakhi kabīr.
"The brother's house is big."

ذَهَبْتُ إِلَىٰ بَيْتِ أَخٍ.

dhahabtu ʾilā bayti ʾakh.

"I went to a brother's house."

When these nouns form their duals and plurals, then the final root letter و is resurfaces. In forming the broken plural, the final root letter و, being a weak letter, sometimes converts to a ء. The following table shows their duals and plurals.

Word	Dual (u-state)	Dual (a-state and i-state)	Plural
أَب ʾab	أَبَوَان ʾabawāni	أَبَوَيْن ʾabawayni	آبَاء ʾābāʾ
أَخ ʾakh	أَخَوَان ʾakhawāni	أَخَوَيْن ʾakhawayni	إِخْوَان, إِخْوَة ʾikhwah, ʾikhwān
حَم ḥam	حَمَوَان ḥamawāni	حَمَوَيْن ḥamawayni	أَحْمَاء ʾaḥmāʾ

One special note regarding the dual أَبَوَيْنِ/أَبَوَان: in addition to meaning "two fathers", they can also mean "both parents", i.e., "a father and a mother". Here are examples of these words in sentences:

ذَهَبَ ٱلْأَخَوَانِ إِلَى ٱلْمَسْجِدِ.

dhahaba -lʾakhawāni fi -lmasjidi.

"The brothers₂ went to the mosque."

سَأَلْتُ أَخَوَيَّ عَنْ أَمْرٍ

saʾaltu ʾakhawayya ɛan ʾamrin.

"I asked my brothers₂ about a matter."

شَكَرْتُ لِأَبَوَيْهِ

shakartu liʾabawayhi.

"I thanked his parents."

13.2.2. ذُو *dhū* and ذَات *dhāt*

The fourth irregular noun from "the five nouns" is the masculine noun ذُو *dhū* and its feminine counterpart ذَات and *dhāt*. The words ذُو *dhū* and ذَات *dhāt* mean "owner of" or "possessor of".

So, for example, ذُو ٱلْمَال *ḏhu -lmāli* means "possessor_m of wealth" or "wealthy person_m". The singular, dual, and plural of ذُو *ḏhū* in all three states is shown in the table below:

State	Singular	Dual	Plural
u-state	ذُو *ḏhū*	ذَوَا *ḏhawā*	ذَوُو *ḏhawū*
a-state	ذَا *ḏhā*	ذَوَيْ *ḏhaway*	ذَوِي *ḏhawī*
i-state	ذِي *ḏhī*	same as a-state	same as a-state

The noun ذُو *ḏhū* and its duals and plurals are only ever used as an-nexe nouns in annexations. Furthermore, they may not be annexed to pronouns. Here are some examples:

اَلرَّجُلُ ذُو ٱلْمَال.
ʾarrujulu ḏhu -lmāl.
"The man is the possessor of wealth." = "This man is wealthy."

The word ذَات is the feminine of ذُو. When used as an annexe noun, its states, duals, and plurals are as in the table below:

State	Singular	Dual	Plural
u-state	ذَاتُ *ḏhātu*	ذَوَاتَا *ḏhawātā*	ذَوَاتُ *ḏhawātu*
a-state	ذَاتَ *ḏhāta*	ذَوَاتَيْ *ḏhawātay*	ذَوَات *ḏhawāti*
i-state	ذَاتِ *ḏhāti*	same as a-state	same as a-state

Examples:

هَـٰذِهِ ٱلشَّجَرَةُ ذَاتُ ثَمَر كَثِيرٍ.
hāḏhihi -shshajaratu ḏhātu ṯhamarin kaṯhīrin.
"This tree is the possessor of much fruit." = "This tree is very fruitful."

As opposed to ذُو which is only an annexe noun, ذَات may be used a noun in its own right. In this case it means "personality" or "essence". This usage is often found in theological or philosophical works. And, as such, unlike ذُو which can't be annexed to attached pronouns, ذَات can be annexed to attached pronouns. Examples:

13.2.3. فَم *fam*

The fifth of "the five nouns" is فَم *fam* "a mouth". It is the most irregular of "the five nouns".

In some ways, the word فَم *fam* is regular. It is only irregular when it is a singular annexe noun. Let's first see its regular bahavior.

عَلَى ٱلْوَجْهِ فَمٌ وَفِي ٱلْفَم لِسَانٌ.
ɛala -lwajhi famun wafi -lfami lisān
"On the face is a mouth, and in the mounth is a tongue."

It is a base noun in an annexation regularly:

نَطَقَ لِسَانُ ٱلْفَم.
naṭaqa lisānu -lfam.
"The mouth's tongue articulated [speech]."

It forms duals regularly, which are used in annexations regularly

فَمَا ٱلنَّهْرَيْن كَبِيرَان.
fama -nnahrayni kabīrāni.
"The mouths₂ of the rivers₂ are big."

Let's now see its irregular behavior.

When فَم is a singular annexe noun, then it is usual for it to follow the example of the rest of the five nouns.

Here is how it will appear as a singular annexe noun in the three states:

u-state	a-state	i-state
فُو *fū*	فَا *fā*	فِي *fī*

Examples of usage:

فُو ٱلنَّهْر كَبِيرٌ.
fu -nnahri kabīr.
"The mouth of the river is big."

فُوهَا جَمِيلٌ.
fūhā jamīl.
"Her mouth is beautiful."

فَتَحَ فَاهُ.
fataḥa fāh.
"He opened his mouth."

جَعَلَتِ ٱلْأُمُّ لُقْمَةَ طَعَامٍ فِي فِي ٱبْنَتِهَا.
jaɛalati -l'ummu luqmata ṭaɛāmin fī fi -bnatihā.
"The mother put a morsel of food in her daughter's mouth."

When the attached pronoun for the speaking person ي is attached to فُو *fū*, فَا *fā*, or فِي *fī* the combination is always فِيَّ *fiyya* in all three states. Examples:

فِيَّ مَفْتُوحٌ.
fiyya maftūh.
"My mouth is open."

فَتَحْتُ فِيَّ.
fataḥtu fiyy.
"I opened my mouth."

أَكَلْتُ بِفِيَّ.
'akaltu bifiyy.
"I ate with my mouth."

In addition to the above irregular behavior, it is permissible, but less common, to treat فَم regularly as an annexe noun in an annexation. So it is permissible to also say:

فَمُ ٱلنَّهْرِ كَبِيرٌ.
famu -nnahri kabīr.
"The river's mouth is big."

فَمِي مَفْتُوحٌ.
famī maftūhun.
"My mouth is open."

فَمُهَا جَمِيلٌ.
famuhā jamīlun.
"Her mouth is beautiful."

فَتَحَ فَمَهُ.
fataḥa famahu.
"He opened his mouth."

جَعَلَتِ ٱلْأُمُّ لُقْمَةَ طَعَامٍ فِي فَم ٱبْنَتِهَا.
jaɛalati -l'ummu luqmata ṭaɛāmin fī fami -bnatihā.
"The mother put a morsel of food in her daughter's mouth."

The other irregularity of فَم *fam* "a mouth" is that its broken plural is أَفْواه *'afwāh.*

Note that the letter م has not been used to form the broken plural, and instead a و, and a ه are used to form it.

13.3. Other irregular nouns

There are more nouns that have irregularity in their own ways. We will discuss them below.

13.3.1. أُولُو *ʾulū* and أُولَات *ʾulāt*

أُولُو *ʾulū* (first syllable has a short vowel with a silent و) means "people$_m$ of". It is only used as a masculine plural annexe noun, similar in meaning to ذَوُو *dhawū* which we discussed in section @ref(zu) above. There is no singular or dual of this noun.

Here is its form in the different states:

u-state	a-and i-state
ʾulū أُولُو	*ʾulī* أُولِي

Example:

لِأُولِي ٱلْأَرْحَام حُقُوقٌ.
liʾuli -lʾarḥāmi ḥuqūq.
"The people of the wombs (i.e. blood relatives) have rights."

The feminine counterpart of أُولُو *ʾulū* is أُولَات *ʾulāt* "women of". The first syllable again has a short vowel with a silent و.

u-state	a-and i-state
ʾulātu أُولَاتُ	*ʾulāti* أُولَاتِ

لِأُولَاتِ ٱلْحَمْل حُقُوقٌ عَلَىٰ بُعُولَتِهِنَّ.
liʾulāti -lḥamli ḥuqūq ɛalā buɛūlatihinn.
"The women of pregnancy (i.e. pregnant women) have rights upon their husbands."

13.3.2. أُمّ *ʾumm*

The noun أُمّ *ʾumm* "a mother" forms two *āt* sound plural variants:

  i. أُمَّهَات *ʾummahāt*
  ii. أُمَّات *ʾummāt*

The first variant أُمَّهَات *ʾummahāt* is more commonly used. Example:

أُمَّاهَاتُ ٱلْغِلْمَان طَيِّبَاتٌ.
ʾummahātu -lg͡hilmāni ṭayyibāt.
"The boys' mothers are good."

13.3.3. سَنَة *sanah*

The noun سَنَة *sanah* "a year" forms both an *āt* sound plural and an *ūn* sound plural. (Remember from section @ref(applicability-of-the-un-sound-plural) that a few nouns that don't denote male intelligent beings have *ūn* sound plurals.)

In both plurals, the singular noun is modified irregularly.

Singular	*āt* sound plural	*ūn* sound plural (u-state)	*ūn* sound plural (a-state and i-state)
سَنَة *sanah*	سَنَوَات *sanawāt*	سِنُونَ *sinūna*	سِنِينَ *sinīna*

Either of the two plurals may be used interchangeably. Here are some examples:

13.3.4. مَاء *māʾ*

مَاء *māʾ* "a water" forms its broken plural irregularly: مِيَاه *miyāh* "waters".

13.3.5. شَفَة *s͡hafah*

شَفَة *s͡hafah* "a lip" forms its broken plural irregularly: شِفَاه *s͡hifāh* "lips".

Also, despite ending in the feminine marker ة, it does not form an *āt* sound plural.

13.3.6. اِبْن *'ibn,* اِبْنَة *'ibnah,* and بِنْت *bint*

The noun اِبْن *'ibn* "a son" is from the root بنو. It has two feminine counterparts:

   i. اِبْنَة *'ibnah*
   ii. بِنْت *bint*

which mean "a daughter".

اِبْن *'ibn* "a son" forms both a broken plural and an *ūn* sound plural.

Its broken plural is أَبْنَاء *'abnā'* "sons".

In forming the *ūn* sound plural, the singular noun is modified irregularly:

Singular	*ūn* sound plural (u-state)	*ūn* sound plural (a-state and i-state)
اِبْن *'ibn*	بَنُونَ *banūna*	بَنِينَ *banīna*

The feminine اِبْنَة and بِنْت "a daughter" form the irregular *āt* sound plural بَنَات *banāt* "daughters". Note that بَنَات *banāt* is not a broken plural from the root بنت. Therefore, it obeys the rules of *āt* sound plurals and does not end with ◌ً or ◌ٍ in the a-state.

Here are some examples using these nouns:

13.3.7. نَاس *nās*, and أُنَاس *ʾunās*

نَاس *nās* and أُنَاس *ʾunās* are from the root أنس. They both mean "a people".

When indefinite, only أُنَاس *ʾunās* tends to be used, and نَاس *nās* tends to be unused.

When definite, only اَلنَّاس *ʾannās* tends to be used, and اَلأُنَاس *ʾal-ʾunās* is unused.

Here are some examples using these nouns:

13.3.8. **The nouns** اِمْرَأ *ʾimraʾ* **and** اِمْرَأَة

The nouns اِمْرَأ *ʾimraʾ* (masc.) "a man, a person" and اِمْرَأَة *ʾimraʾah* (fem.) "a woman" are quite irregular.

Firstly, اِمْرَأَة *ʾimraʾah* "a woman" is, from the perspective, of its meaning, the feminine counterpart of رَجُل *rajul* "a man (male human being)".

اِمْرَأ *ʾimraʾ*, on the other hand, only means "a man" in a general sense. For example, in the sentence "A man is only as good as his word." It can also be translated as "a person".

Secondly, اِمْرَأ *ʾimraʾ* "a man, a person" has no plural. أُنَاس/نَاس "a people" and قَوْم *qawm* "a population" may be used when a plural is required.

اِمْرَأَة *ʾimraʾah* "a woman" irregularly forms the broken plurals نِسَاء *nisāʾ* and نِسْوَة *niswah* "women". The former (نِسَاء *nisāʾ*) is more commonly used.

Like شَفَة *shafah* it also, despite ending in the feminine marker ة, does not form an *āt* sound plural.

Thirdly, both nouns are very irregular in how they become definite nouns with أل. When أل is prefixed to these nouns to make them definite, they lose the initial connecting hamzah and change their internal vowels. This table shows what we mean:

State	Definite of اِمْرَأ	Definite of اِمْرَأَة
u-state	اَلْمَرْءُ *ʾalmarʾu*	اَلْمَرْأَةُ *ʾalmarʾatu*
a-state	اَلْمَرْءَ *ʾalmarʾa*	اَلْمَرْأَةَ *ʾalmarʾata*

State	Definite of اِمْرَأ	Definite of اِمْرَأَة
i-state	اَلْمَرْءِ *ʾalmarʾi*	اَلْمَرْأَةِ *ʾalmarʾati*

The masculine noun اِمْرَأ *ʾimraʾ* has an additional irregularity. When it is indefinite, it irregularly displays its state, not only on its final letter ء, but also on the letter before it ر.

It is also permissible for it to behave regularly by displaying its state on its final letter only, but this is not as commonly used.

This table shows what we mean:

State	Regular indefinite (less common)	Irregular indefinite (more common)
u-state	اِمْرَأٌ *ʾimraʾun*	اِمْرُؤٌ *ʾimruʾun*
a-state	اِمْرَأً *ʾimraʾan*	اِمْرَأً *ʾimraʾan*
i-state	اِمْرَأٍ *ʾimraʾin*	اِمْرِئٍ *ʾimriʾin*

Here are some examples of these nouns:

Chapter 14.

The proper noun

> ⚠️ Warning
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

14.1. Introduction

Proper nouns are also known as names. Here are some examples of Arabic names:

Men's	names	Women's	names
مُحَمَّد	Muhammad	عَائِشَة[2]	ʕāʾišah
سَعِيد	Saʕīd	فَاطِمَة[2]	Faṭimah
أَلْحَسَن	al-Ḥasan	حَفْصَة[2]	Ḥafṣah
أَلنُّعْمَان	al-Nuʕmān	سُمَيَّة[2]	Sumayyah
طَلْحَة[2]	Ṭalḥah	جَمِيلَة[2]	Jamīlah
أُسَامَة[2]	Usāmah	رَيْنَب[2]	Zaynab
عُثْمَان[2]	ʕuthmān	مَرْيَم[2]	Maryam
عُمَر[2]	ʕumar	سُعَاد[2]	Suʕād
إِبْرَاهِيم[2]	Ibrāhīm	أَسْمَاء[2]	Asmāʾ
عَبْد ٱللّٰه	ʕabd Allāh	لَيْلَىٰ[2]	Laylā
أَبُو بَكْر	Abū Bakr	أُمّ حَبِيبَة[2]	Umm Ḥabībah

Place	names	Misc.	names
مَكَّة[2]	Makkah	رَمَضَان[2]	Ramadān (a month)
دِمَشْق[2]	Damascus	أُحُد	Uḥud (a mountain)
مِصْر[2]	Egypt	ٱلنِّيل	the Nile (a river)
ٱلْقَاهِرَة	Cairo	ٱلْفَاتِحَة	the Fātiḥah (a sūrah)
ٱلْهِنْد	India	ٱلْجُمُعَة	Friday

Note the following points from the list abobe:

- Although some names begin with اَلْ, most don't.
- Many names are semi-flexible (indicated by [2]○).
- Some names consist of more than a single word, like عَبْد ٱللَّٰه ɛabd Allāh

We will explain these and more details regarding proper nouns in this chapter.

14.2. Definiteness of proper nouns

Proper nouns differ from common nouns and adjectival nouns in a couple of important ways:

- All proper nouns, even if they don't begin with اَلْ, are definite.
- A proper noun which does not begin with اَلْ, and which is fully-flexible, shall be tanwīned, despite being definite.

The above points are exemplified in the following sentence:

ذَهَبْتُ إِلَىٰ بَيْتِ مُحَمَّدٍ ٱلْكَرِيمِ وَزَيْنَبَ ٱلطَّيِّبَةِ.

dhahabtu ʾilā bayti muḥammadini -lkarīmi wazaynaba -ṭṭayyibah.

"I went to the house of the noble Muḥammad and the good Zaynab."

Note the above from the above example:

- مُحَمَّدٍ is fully-flexible so it has a tanwīned kasrah ◌ٍ in the i-state.
- زَيْنَبَ is semi-flexible so it is not tanwīned, and instead has an fat·ḥah ◌َ in the i-state.
- The proper nouns مُحَمَّد and زَيْنَب are attributees in descriptive noun phrases.

- Their attributes (ٱلْكَرِيمِ and ٱلطَّيِّبَةِ, respectively) have ٱلْ to match the definiteness of the definite proper noun attributees. Furthermore, they both end with ◌ِ because they match the i-state of their attributees.

14.3. Meanings of names

Many names are re-used from common nouns and adjectival nouns with positive meanings. Examples:

- مُحَمَّد Muḥammad "a highly praised one$_m$"
- سَعِيد Saεīd "a happy (fortunate) one$_m$"
- ٱلْحَسَن al-Ḥasan "the good one$_m$"
- طَلْحَة Ṭalḥah "an acacia (tree)"
- جَمِيلَة Jamīlah "a beautiful one$_f$"

It is possible for these names to sometimes (technically) cause a sentence to have an ambiguous meaning. For example,

جَلَسَ ٱلْحَسَنُ مَعَ سَعِيدٍ.
jalsa -lhasanu maεa saεīd
"al-Ḥasan sat with Saεīd."
or
"The good one$_m$ sat with a happy (fortunate) one$_m$."

Context would tell us whether the proper noun or the common/adjectival noun meaning is intended.

Note however the following sentence:

ذَهَبَتْ جَمِيلَةُ إِلَىٰ ٱلْبَيْتِ.
dhahabat jamīlatu ʾila -lbayt.

This sentence can only be understood to use جَمِيلَة with its proper noun meaning:

"Jamīlah went to the house."

This is because جَمِيلَة is semi-flexible as a proper noun and fully-flexible as an adjectival noun or common noun. If جَمِيلَة were intended to be used with its adjectival noun or common noun meaning then it would have a tanwīned ḍammah ◌ٌ and the sentence would be:

ذَهَبَتْ جَمِيلَةٌ إِلَى ٱلْبَيْتِ.

d͟hahabat jamīlatun ʾila -lbayt.

"A beautiful one_f went to the house."

We will learn why جَمِيلَة is semi-flexible as a proper noun in section @ref(proper-nouns-ending-with-looped-ta) below.

14.4. Flexibility of proper nouns

In this section we will discuss the flexibility of proper nouns. For now, we will deal only with proper nouns that do not begin with أَلْ. In terms of their flexibility, proper nouns consist of two types:

  i. Fully-flexible proper nouns.
  ii. Semi-flexible proper nouns.

We will treat each of them below.

14.4.1. Fully-flexible proper nouns

For names that don't begin with أَلْ, the default assumption is that they are fully-flexible, unless they fall into one of the categories of semi-flexible nouns (which we will study soon).

Examples of fully-flexible names are:

مُحَمَّد	Muḥammad	مُعَاذ	Muɛād͟h
نُوح	Nūḥ	سَعْد	Saɛd
شُعَيْب	S͟huɛayb	عَمَّار	Ɛammār
عَلِيّ	Ɛalī	حَسَّان	Ḥassān
زَيْد	Zayd	سَعِيد	Saɛīd
أَنَس	Anas	أُحُد	Uḥud (a mountain)

These are all masculine names.

Examples of sentences with fully-flexible proper nouns:

زَيْدٌ غُلَامٌ طَيِّبٌ.

zaydun g͟hulāmun ṭayyib

"Zayd is a good boy."

شَكَرَ أَنَسٌ عَلِيًّا.

shakara ʾanasun ɛaliyyā.

"Anas thanked Ɛalī."

لَبِسَ سَعِيدٌ قَمِيصَ نُوحٍ ٱلْأَخْضَرَ.

labisa saɛīdun qamīṣa nūḥini -lʾakḫḍar.

"Saɛīd wore Nūḥ's green shirt."

14.4.2. Semi-flexible proper nouns

The rules for the semi-flexibility of proper nouns are a little different from the rules for the semi-flexibility of common nouns and adjectival nouns that we learned in chapter @ref(semi-flexible-nouns). Proper nouns shall be semi-flexible if they fall under one of the categories below. Note that the categories are not mutually exclusive. That is: some semi-flexible proper nouns will fall into more than one category.

14.4.2.1. Names ending with ة

All names ending with ة shall be semi-flexible. This rule is specific to proper nouns. We have already seen that common nouns and adjectival nouns that end ith ة are fully-flexible.

Most such proper nouns are feminine names. Examples:

خَدِيجَة[2]	Ḳadījah	مَيْمُونَة[2]	Maymūnah
فَاطِمَة[2]	Faṭimah	صَفِيَّة[2]	Ṣafiyyah
عَائِشَة[2]	Ɛāʾiṡah	خَوْلَة[2]	Ḳawlah
سُمَيَّة[2]	Sumayyah	جَمِيلَة[2]	Jamīlah
حَفْصَة[2]	Ḥafṣah	آسِيَة[2]	Āsiyah

However, some masculine names may end with ة too:

حَمْزَة[2]	Ḥamzah	مُعَاوِيَة[2]	Muɛāwiyah
أُسَامَة[2]	Usāmah	عِكْرِمَة[2]	Ɛikrimah
طَلْحَة[2]	Ṭalḥah	عُبَادَة[2]	Ɛubādah

Example:

طَلْحَةُ ٱلطَّوِيلُ بَعْلُ جَمِيلَةَ ٱلْكَرِيمَةِ.

"The tall Ṭalḥah is the husband of the generous Jamīlah."

14.4.2.2. Names ending with an extrinsic اء or ى

Similar to common nouns and adjectival nouns, all names ending with an extrinsic اء or ى shall be semi-flexible. These are usually feminine names. Examples:

أَسْمَاء²	Asmāʾ	لَيْلَىٰ²	Laylā
دَرْدَاء²	Dardāʾ	سَلْمَىٰ²	Salmā

Examples in sentences:

ذَهَبَتْ سَلْمَىٰ إِلَىٰ بَيْتِ أَسْمَاءَ.

"Salmā went tp Asmāʾ's house."

Sentence word order is usually pretty flexible. For stylistic reasons, it is permissible for a direct doee to precede the doer. For example,

سَأَلَتْ دَرْدَاءَ أَسْمَاءُ.

"Asmāʾ asked Dardāʾ"

But because words that end with ى never display any state, then for these words the sentence word order becomes more rigid. So the following sentence:

سَأَلَتْ لَيْلَىٰ سَلْمَىٰ.

would usually only mean "Laylā asked Salmā."

14.4.2.3. Names ending with an extrinsic ان

All names ending with an extrinsic ان will be semi-flexible.

This is somewhat different from the rule we learnt for common noun and adjectival nouns in section @ref(adjectival noun-an-diptote). There only adjectival nouns of the pattern فَعْلَان and whose feminine was not formed by adding ة to it were considered semi-flexible nouns.

Examples:

عُثْمَان²	Ɛuthmān	رَمَضَان²	Ramaḍān

سُفْيَان²	Sufyān	شَعْبَان²	S͡haɛbān

Example:

جَلَس عُثْمَانُ مَعَ سُفْيَانَ فِي رَمَضَانَ.

"ɛuthmān sat with Sufyān in Ramaḍān."

14.4.2.4. Names on the pattern أَفْعَل

All names on the pattern أَفْعَل shall be semi-flexible. Examples:

أَحْمَد²	Aḥmad	أَسْعَد²	Asɛad

14.4.2.5. Names of the pattern فُعَل

Names of the pattern فُعَل shall be semi-flexible. Examples:

عُمَر²	ɛumar	مُضَر²	Muḍar

14.4.2.6. Names that are originally verbs

Names that are originally verbs are semi-flexible. Examples:

- يَزِيد² Yazīd "He increases"
- يَعِيش² Yaɛīs͡h "He lives"

Their origin as verbs will be apparent when we study stateful verbs.

14.4.2.7. Names of foreign origin

Names of foreign origin are generally semi-flexible. These include the names of angels, many of the previous prophets and messengers, and other persons. Examples:

جِبْرِيل[2]	Jibrīl	زَكَرِيَّا[2]	Zakariyyā
إِبْرَاهِيم[2]	Ibrāhīm	يَحْيَىٰ[2]	Yaḥyā
إِسْمَاعِيل[2]	Ismāεīl	هَاجَر[2]	Hājar
إِسْحَاق[2]	Is·ḥāq	مَرْيَم[2]	Maryam
يَعْقُوب[2]	Yaεqūb	يَأْجُوج[2]	Yaʾjūj
يُوسُف[2]	Yūsuf	مَأْجُوج[2]	Maʾjūj
يُونُس[2]	Yūnus	إِبْلِيس[2]	Iblīs
إِدْرِيس[2]	Idrīs	فِرْعَون[2]	Pharoah
أَيُّوب[2]	Ayyūb	هِرْقَل[2]	Heraclius
مُوسَىٰ[2]	Mūsā	كِسْرَىٰ[2]	Chosroes
عِيسَىٰ[2]	εīsā	قَيْصَر[2]	Caesar

Note that فِرْعَون[2] "Pharoah" as قَيْصَر[2] "Caesar", despite being titles, are treated as proper names.

The only exception to this rule is a masculine name of foreign origin that comprises of only three letters, and whose middle letter has an sukūn. Such a name will be fully-flexible. Example:

• نُوح Nūḥ

14.4.2.8. Feminine names

All feminine names, regardless of their origin, or their ending, shall be semi-flexible. We have already given examples of semi-flexible feminine names that end with ة, ء, and ى, so we will provide other examples here:

زَيْنَب[2]	Zaynab	مَرْيَم[2]	Maryam
سُعَاد[2]	Suεād	هَاجَر[2]	Hājar

The only exception to this rule is a feminine name of native Arabic origin, that comprises of only three letters, and whose middle letter has an sukūn. Such a name is permitted to be optionally fully-flexible or semi-flexible. Examples:

- هِنْد Hind
- دَعْد Daɛd

Example of usage:

ذَهَبَتْ هِنْدٌ إِلَىٰ بَيْتِ دَعْدٍ.
or
ذَهَبَتْ هِنْدُ إِلَىٰ بَيْتِ دَعْدَ.
"Hind went to Daɛd's house.

14.5. The name فُلَان

The fully-flexible name فُلَان is used as a place-holder name in casual conversations. It may be translated into English as "so-and-so". For example,

ظَلَمَ ٱلرَّجُلُ فُلَانًا وَغَدَرَ بِفُلَانٍ. "The man wronged so-and-so and he acted treacherously with so-and-so."

For females, the name فُلَانَة ² is used.

صَدَقَتْ فُلَانَةُ.
"So-and-so_f told the truth."

14.6. Irregular spelling of the name عَمْرو ɛamr

Irregularly, the fully-flexible name ɛamr is written with a unpronounced و at its end: عَمْرو when in the u-state and i-state. In the a-state, the و is not added.

Name	u-state	a-state	i-state
ɛamr	عَمْرٌو ɛamrun	عَمْرًا ɛamran	عَمْرٍو ɛamrin

Some have mentioned that this و was added in the spelling in order to distinguish it from the name عُمَر ² ɛumar, when written without vowel

marks. Or it could be the remnant of an older (pre-Islāmic) practice of appending a final و to personal names.[1]

14.7. The Replacement

Before we proceed with our discussion on proper nouns, we will take a short digression to discuss a grammatical concept called the *replacement*. We will only give a short preview here and will treat it fully in chapter @ref(the-replacement-chapter).

A *replacement* is a word that follows another word, the *replacee*, and replaces it from the perspective of the grammar of the sentence. The replacement is put in the same state as the replacee. Here is an example of a sentence with a replacement and a replacee:

أَخَذَ ٱلْغُلَامُ شَيْئًا كِتَابًا.

"The boy took something: a book"

In the above sentence, the word كِتَابًا "a book" is the replacement of شَيْئًا "something". Therefore, it is put in the same a-state.

The replacement is frequently used with proper nouns. For example,

ذَهَبَ ٱلْغُلَامُ إِلَىٰ بَيْتِ عَمِّهِ عَلِيٍّ.
"The boy went to his uncle Ɛalī's house."

In this sentence, the name عَلِيٌّ Ɛalī is the replacement of the replacee عَمّ "uncle". Note, again, that the replacement comes after the replacee and matches it in state. However, the replacement does not need to come directly after the replacee. We can see that there is the pronoun ه "his" between them.

Here is another example:

سَأَلَ ٱلطَّالِبُ مُعَاذٌ ٱلْمُعَلِّمَ سَعْدًا.
"The student Muɛādh asked the teacher Saɛd."

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[1]Al-Jallad, A., "One wāw to rule them all: The origins and fate of wawation in Arabic and its orthography"

14.8. Annexed names

So far we have only dealt with proper nouns that are single words. There are some proper nouns that may be formed from two words that are in an annexation. These belong to different categories:

14.8.1. "Slave of" names

Some names are formed by annexing the noun عَبْد *εabd* "a slave" to one of the names of Allāh. The most common of these names are:

- عَبْد ٱللَّٰه *εabd Allāh* "the Slave of Allāh"
- عَبْد ٱلرَّحْمَٰن *εabd al-Raḥmān* "the Slave of the Most Merciful"

As usual, the base noun shall always be in the i-state. And the state of the annexe noun عَبْد is variable, depending on it's function in the sentence. Example:

عَبْدُ ٱللَّٰهِ هُوَ أَخُو عَبْدِ ٱلرَّحْمَٰنِ. "εabd Allāh is the brother of εabd al-Raḥmān."

14.8.2. "Parent of" names

It is common to call a man, not by his own given name, but rather by calling him the father of one of his children, usually his first born son. For example, if a man named أَحْمَد "Aḥmad" had a son named زَيْد "Zayd", he may be called أَبُو زَيْد Abū Zayd "Zayd's father". Example of usage in a sentence:

ذَهَبْتُ إِلَىٰ بَيْتِ أَبِي زَيْدٍ.
"I went to Abū Zayd's house."
(Note how زَيْدٍ has a tanwīned kasrah ◌ٍ in the i-state because it is fully-flexible.)

While using the name of first-born son is more common, a daughter's name could be used as well. Example,

سَأَلْتُ أَبَا رُقَيَّةَ سُؤَالًا.
"I asked Abū Ruqayyah a question."
(Note how رُقَيَّةَ has an fat·ḥah ◌َ in the i-state because it is semi-flexible.)

Women, too, are similarly called as the mother of one of their children. For example, the wife of the Prophet (may Allāh grant peace and confer blessing upon him) أُمّ حَبِيبَة ² Umm Ḥabībah was called thus because she had a daughter named حَبِيبَة ² from a previous marriage.

By the way, a person need not literally be a father or a mother to be called in such a way. These names may be applied as nicknames.

For example, the Companion of the Prophet (may Allāh grant peace and confer blessing upon him) was called أَبُو هُرَيْرَة ² Abū Hurayrah because it is reported that he used to have a pet kitten (هُرَيْرَة). Here is an example of this name in a sentence.

أَبُو هُرَيْرَةَ صَحَابِيٌّ جَلِيلٌ.

"Abū Hurayrah is a great Companion."
(Note how هُرَيْرَة is now considered a semi-flexible proper noun even though it may originally have been derived from the common noun "a kitten".)

Similarly, the Companion أَبُو بَكْرٍ Abū Bakr is not known to have a son named بَكْر.

It is often the case that a "parent of" name overtakes the actual given name of person in popularity, and becomes the person's name for all intents and purposes. Such is indeed the case for the Companions أَبُو بَكْرٍ Abū Bakr and أَبُو هُرَيْرَة ² Abū Hurayrah.

14.8.3. "Son of" names

In a manner similar to "parent of" names, a person may be referred to as the son of his parent. For example, the Companion عُمَر ² Ɛumar had a son named عَبْد ٱللَّه Ɛabd Allāh. He is commonly known as ٱبْن عُمَر ² Ibn Ɛumar "Ɛumar's son".

Attributing a son to his father is most common. But attributing him to a mother or other ancestor is also possible.

Examples:

- the Companion عَمَّار was affectionately called ٱبْن سُمَيَّة ² Ibn Sumayyah "Sumayyah's son" by the Prophet (may Allāh grant peace and confer blessing upon him). His mother Sumayyah was an early martyr in Islām.
- the famous scholar ٱبْن كَثِير Ibn Kathīr is referred to by his grandfather's name كَثِير Kathīr.

- a human being is called اِبْن آدَم [2] based on his being a descendent of the first man, the Prophet Adam.

14.8.3.1. Full names

The full name of a person is formed by putting his given name first, and then his "son of" name after it as a replacement. Here is an example of a full name:

زَيْدُ بْنُ عَلِيٍّ
Ƶayd the son of Ɛalī

Note some peculiarities of the full name:

- The name زَيْد "Zayd" has lost its tanwīn.
- The word بْن "son" is not written with its initial connecting hamzah اِ.

These peculiarities are only when forming a full name in this manner. Consider for example the following sentence:

زَيْدٌ ٱبْنُ عَلِيٍّ.
"Ƶayd is the son of Ɛalī."

In the above example, the name زَيْد is tanwīned and ٱبْن is written with its connecting hamzah اِ. Therefore this is not an expression of the full name in a replacee-replacement format. Rather, ٱبْنُ أَحْمَدَ here is the info of the sentence.

For women, the word بِنْت is used instead of بْن.

Example:

قَرَأَتِ ٱلْمُعَلِّمَةُ كِتَابَ ٱلطَّالِبَةِ زَيْنَبَ بِنْتِ أَحْمَدَ.
"The teacher read the book of the student Zaynab the daughter of Aḥmad."

The names of multiple forefathers may be strung together in this way separated by بْن. For example:

اِسْمُ نَبِيِّنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّه بْنِ عَبْدِ ٱلْمُطَّلِب.
"Our prophet's name is Muḥammad the son of Ɛabd Allāh the son of Ɛabd al-Muṭṭalib."
(Note that the second بْن is in the i-state to match the state of the annexe noun عَبْدِ in عَبْدِ ٱللَّه.)

We will deal with complete full names in section @ref(complete-full-names) below.

14.8.4. Other annexed names

Other words besides عَبْد, أَب, أُمّ, and اِبْن may be used in annexed names too. Here are some examples:

- ذُو ٱلْقَرْنَينِ Dhu l-Qarnayn "He of the two horns"

- مَدِينَة ٱلنَّبِي *madinatu -nnabiyyi* "The City of the Prophet", frequently reduced to simply ٱلْمَدِينَة "al-Madīnah".

  Context is used to infer whether by ٱلْمَدِينَة is meant "al-Madīnah" or "the city".

- اِمْرُؤُ ٱلْقَيْس Imruʾ al-Qays "The man of al-Qays", a pre-Islāmic poet.

14.9. Names beginning with أَلْ

Most names do not begin with أَلْ. Some, however, do begin with أَلْ. Examples:

ٱلْحَسَن	al-Ḥasan	ٱلزُّبَيْر	al-Zubayr
ٱلْحُسَيْن	al-Ḥusayn	ٱلنُّعْمَان	al-Nuεmān
ٱلْعَبَّاس	al-εabbās	ٱلْحَارِث	al-Ḥāriṯ

If a proper noun begins with أَلْ then the question of its flexibility is mostly irrelevant. This is because noun beginning with with أَلْ display their state fully, regardless of whether or not they are semi-flexible without the أَلْ. Examples:

ٱلْحَسَنُ حَفِيدٌ رَسُولِ ٱللَّهِ صلى الله عليه وسلم.
"al-Ḥasan is the grandson of the messenger of Allāh (may Allāh grant peace and confer blessing upon him)."
(u-state displayed with ـُ.)

سَأَلَ ٱلرَّجُلُ ٱلنُّعْمَانَ عَنْ أَمْرٍ.
"The man asked al-Nuεmān about a matter."
(a-state displayed with ـَ.)

ذَهَبْتُ إِلَى بَيْتِ ٱلنُّعْمَان.

"I went to al-Nuɛmān's house."

(i-state displayed with ◌ِ.)

Names that begin with أَل can sometimes lose their initial أَل. Sometimes, this is systematic, as we will lear in section @ref(calling-names-with-al). Other times, it's hard to tell why.

Conversely, names that don't begin with أَل can sometimes gain it.

Examples:

- The name of the daughter of the Companion أَبُو ٱلدَّرْدَاء Abu l-Dardā᾽ is actually دَرْدَاء[2] Dardā᾽, not ٱلدَّرْدَاء.

- The son of the uncle of the Prophet (may Allāh grant peace and confer blessing upon him) ٱلْعَبَّاس al-ɛabbās is called ٱبْن عَبَّاس Ibn ɛabbās, not ٱبْن ٱلْعَبَّاس.

However, the son of ٱلزُّبَيْر al-Zubayr| is called ٱبْن ٱلزُّبَيْر Ibn al-Zubayr with the أَل.

14.10. Place names

Place names are generally feminine. Because of their feminine gender, those not beginning with أَل will be semi-flexible according to section @ref(feminine-names) above.

Examples of place names are:

مَكَّة[2]	Makkah	ٱلْمَدِينَة	al-Madīnah
دِمَشْق[2]	Damascus	ٱلْقَاهِرَة	Cairo
بَغْدَاد[2]	Baḡhdād	ٱلْهِنْد	India
مِصْر[2]	Egypt	ٱلصِّين	China
فَارِس[2]	Persia	ٱلرُّوم	Rome
نَبُوك[2]	Tabūk	ٱلْبَصَرَة	Baṣrah

Example of use:

ذَهَبَ ٱلرَّجُلُ إِلَى مَكَّةَ ٱلْمُكَرَّمَةِ وَٱلْمَدِينَةِ ٱلْمُنَوَّرَةِ.

"The man went to the ennobled Makkah and the illuminated al-Madīnah."

While most place names are feminine, a few are masculine. Among
these are:

ٱلْيَمَن	Yemen	ٱلشَّام	the Levant
ٱلْعِرَاق	Iraq		

14.11. Names of tribes

Here are examples of names of tribes:

قُرَيْش	Quraysh	ٱلْأَوْس	al-Aws
بَنُو تَمِيم	Banū Tamīm	ٱلْخَزْرَج	al-Ḵazraj
هَوَازِن²	Hawāzin	بَنُو إِسْرَائِيل²	Banū Isrāʾīl

Tribes are usually called by the name of their progenitor. For example,
إِسْرَائِيل² Isrāʾīl is a name of the Prophet يَعْقُوب² Yaɛqūb. The *ūn* sound
plural بَنُونَ "sons/children" is annexed to the name إِسْرَائِيل² Isrāʾīl to get
the name of the tribe بَنُو إِسْرَائِيل² Banū Isrāʾīl "the children of Isrāʾīl". In
the a-state and i-state, this becomes بَنِي إِسْرَائِيل² Banī Isrāʾīl.

Not all tribe names have بَنُونَ "sons" annexed to them, but many do.
And often it is optional to keep or drop the annexed بَنُونَ. Examples:

- قُرَيْش Quraysh usually does not have بَنُونَ annexed to it.
- بَنُو تَمِيم Banū Tamīm may optionally drop the annexed بَنُونَ and
  be called simply تَمِيم Tamīm.

14.11.1. Flexibility of tribe names

The flexibility of tribe names depends on the name. Here are some
examples:

- إِسْرَائِيل² Isrāʾīl is a name of foreign origin and is therefore semi-
  flexible. Example:

  بَعَثَ ٱللَّـهُ مُوسَىٰ إِلَىٰ بَنِي إِسْرَائِيلَ.
  "Allāh sent Mūsā to the children of Isrāʾīl."

- قُرَيْش Quraysh and تَميم Tamīm are native Arabic masculine names and are therefore fully-flexible. Example:

قُرَيشٌ وَبَنُو تَميمٍ قَبيلَتَانِ.

"Quraysh and Banū Tamīm are tribes$_2$."

- هَوَازِن² Hawāzin is on the semi-flexible noun pattern فَفَافِف² and is therefore semi-flexible.

14.11.2. Gender of tribe names

Tribe names are unusual in that they are treated as both singular feminine and plural masculine. If the tribe name is the doer of a verb then it is usually treated as singular feminine. Otherwise, for example, if it comes before the verb, then the plural masculine pronouns are used for it.

Example:

سَكَنَتْ قُرَيْشٌ مَكَّةَ وَعَبَدُوا ٱلْأَصْنَامَ.

"Quraysh dwelled in Makkah and they worshipped idols."

14.12. Titles

Titles are common nouns that denote a rank or position of a person. Titles in English include: Doctor, Mister, and King. For example:

- King David
- Mr. Smith
- Dr. Adams

Here are some examples of titles in Arabic:

ٱلنَّبِيّ	Prophet	ٱلإِمَام	Imām
ٱلْمَلِك	King	ٱلشَّيْخ	Shaykh
ٱلأَمِير	Commander	ٱلْحَافِظ	Ḥāfiḍh
ٱلْقَاضِي	Judge	ٱلأُسْتَاذ	Professor

Some Arabic titles are left untranslated in English like

- ٱلإِمَام Imām (a leader)

- ٱلشَّيْخ Shaykh (a venerable man)
- ٱلْحَافِظ Ḥāfiḍh (one who has memorized, and preserved religious texts)

14.12.1. Titles as replacees

Titles are usually placed in front a proper noun and made definite with ٱَل to match the proper noun. For example,

سَأَلَ رَجُلٌ ٱلْإِمَامَ مَالِكًا عَنْ أَمْرٍ.
"A man asked Imām Mālik about a matter."

In the above sentence, the title ٱلْإِمَامَ Imām is a replacee and the name مَالِكًا Mālik is the replacement.

Some titles are formed from annexations. Examples:

خَلِيفَةُ رَسُولِ ٱللَّهِ	the Successor of the Messenger of Allāh	سَيْفُ ٱللَّهِ	the Sword of Allāh
أَمِيرُ ٱلْمُؤْمِنِينَ	the Commander of the Believers	عِمَادُ ٱلدِّينِ	the Pillar of the Faith
أُمُّ ٱلْمُؤْمِنِينَ	the Mother of the Believers	صَلَاحُ ٱلدِّينِ	the Righteousness of the Faith

Example:

أُمُّ ٱلْمُؤْمِنِينَ عَائِشَةُ هِيَ ٱبْنَةُ خَلِيفَةِ رَسُولِ ٱللَّهِ أَبِي بَكْرٍ.
"The Mother of the Believers Ɛā'ishah is the daughter of the Successor of the Messenger of Allāh Abū Bakr."

14.12.2. Titles in annexations

Some prominent inanimate objects, like mountains, rivers, and cities, may have titles. For example:

- Mount Everest
- the river Nile
- the city of Damascus

In Arabic, the titles for these objects usually don't occur as replacees as they do for persons. Rather, the title is annexed to the proper noun in an annexation. Examples:

جَبَلُ أُحُدٍ	Mount Uḥud	مَدِينَةُ دِمَشْقَ	the city of Damascus
نَهْرُ ٱلنِّيلِ	the river Nile	شَهْرُ رَمَضَانَ	the month of Ramaḍān
يَوْمُ ٱلْجُمُعَةِ	the day of Friday	سُورَةُ ٱلْفَاتِحَةِ	the Sūrah of al-Fātiḥah

Example:

قَرَأَتِ ٱلْجَارِيَةُ سُورَةَ ٱلْفَاتِحَةِ فِي شَهْرِ رَمَضَانَ.
"The girl read the Sūrah of al-Fātiḥah in the month of Ramaḍān."

14.13. Nicknames

Nicknames are often given to people. They are usually descriptive of some physical quality or character trait of the person. For example, the Companion Abū Bakr was given the nickname ٱلصِّدِّيق "the steadfast affirmer of the truth".

Nicknames usually come after a person's name as a replacement.

أَبُو بَكَرٍ ٱلصِّدِّيقُ هُوَ خَلِيفَةُ رَسُولِ ٱللَّهِ.
"Abū Bakr the steadfast affirmer of the truth is the successor of the messenger of Allāh."

قَرَأَ سُلَيْمَانُ ٱلْأَعْمَشُ ٱلْقُرْآنَ.
"Sulaymān the weak-sighted read the Qurʾān."

14.14. The affiliate adjectival noun

The affiliate adjectival noun is a kind of adjectival noun that indicates an affiliation.

Here are some examples of affiliate adjectival nouns:

عِرَاقِيّ	an Iraqi	قُرَشِيّ	a Qurayshite
مَكِّيّ	a Makkan	تَمِيمِيّ	a Tamīmian
دِمَشْقِيّ	a Damascan	إِسْرَائِيلِيّ	an Isrāʾīlite
شَافِعِيّ	a Shāfiɛite	حَنَفِيّ	a Ḥanafī
مَالِكِيّ	a Mālikī	حَنْبَلِيّ	a Ḥanbalī

Note the following about affiliate adjectival nouns:

- Generally, the ending ◌ِيّ *-iyy* is suffixed to a noun to create an affiliate adjectival noun.
- The ة ending is removed before adding the ◌ِيّ *-iyy* suffix.
- Sometimes there are other internal changes to the word before this suffix is added. For example,
  - قُرَيْش becomes قُرَشِيّ
- The affiliate adjectival noun may be formed from any of the names of a person. (Usually, one of the more distinctive names is chosen.) For example:
  - A follower of the school of thought of ٱلْإِمَام أَبُو حَنِيفَة Imām Abū Ḥanīfah is called حَنَفِيّ "a Ḥanafī".
  - A follower of the school of thought of ٱلْإِمَام أَحْمَد بْن حَنْبَل Imām Aḥmad ibn Ḥanbal is called حَنْبَلِيّ "a Ḥanbalī".

We will treat adjectival nouns more fully in chapter @ref(the-affiliate-adjective-chapter).

Afflilate adjectival nouns frequently occur with proper nouns. They come after the proper noun as a replacement, and are made definite by أَل to match the proper noun in definiteness. Examples:

ٱبْن كَثِيرٍ ٱلدَّمَشْقِيُّ مُفَسِّرٌ وَمُؤَرِّخٌ.
"Ibn Kathīr the Damascan is an exegete and a historian."

14.15. Complete full names

We have already studied how a basic full name is formed in section @ref(full-names). Here, we will expand on that topic.

The complete full name of a person is formed by placing some or all of his different names in a particular order. Each name in the order is a replacement of one of the names before it. Generally, the order is:

  i. Titles
 ii. "Father of" name
iii. Given name
 iv. "Son of" names
  v. Affiliate names

The nickname's position is variable.

Here are some examples of full names in varying degrees of completeness:

عَائِشَةُ هِيَ ٱبْنَةُ خَلِيفَةِ رَسُولِ ٱللَّـهِ أَبِي بَكْرٍ ٱلصِّدِّيقِ.

"Ɛā'iṣhah is the daughter of the Successor of the Messenger of Allāh, Abū Bakr, the steadfast affirmer of the truth."

قَتَلَ أَبُو لُؤْلُؤَةَ ٱلْمَجُوسِيُّ أَمِيرَ ٱلْمُؤْمِنِينَ أَبَا حَفْص عُمَرَ بْنَ ٱلْخَطَّابِ.

"Abū Lu'lu'ah, the Magian killed the Commander of the Believers, Abū Ḥafṣ, Ɛumar the son of al-Ḳhaṭṭāb."

ٱلْحَافِظُ ٱلْمُؤَرِّخُ ٱلْمُفَسِّرُ عِمَادُ ٱلدِّين أَبُو ٱلْفِدَاءِ إِسْمَاعِيلُ بْنُ عُمَرَ بْنِ كَثِيرٍ ٱلْقُرَشِيُّ ٱلدِّمَشْقِيُّ ٱلشَّافِعِيُّ

"The Ḥāfiḍh, the historian, the exegete, the Pillar of the Faith, the father of al-Fidā', Ismā'īl the son of Ɛumar the son of Kaṯhīr, the Qurayṣhite, the Damascan, the Ṣhāfiɛite"

(Note how the second بْنِ is in the i-state because it is a replacement of عُمَرَ which is in the i-state because it is a base noun of the first بْنُ.)

Chapter 15.

Calling out

> **⚠ Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

15.1. Introduction

When calling out to someone in Arabic, the particle يَا *yā* is usually prefixed to the person's name. For example,

ٱلسَّلَامُ عَلَيْكُمْ يَا زَيْنَبُ.
ʾassalāmu ɛalaykum yā zaynabu.
"Peace be upon you, O Zaynab."

There are different rules regarding the state markings of the noun following يَا *yā* and we will describe them in the following sections.

15.2. Calling out to specific persons

15.2.1. Using single word personal names

When a specific person is called out to, and the name used to call him consists of a single word, then that word shall be in the u-state. The sentence above is an example of this rule where the name زَيْنَبُ *zaynabu* "Zaynab" is in the u-state.

If the word would be tanwīned, then the tanwīn is dropped. So, for example, the name زَيْدٌ *zaydun* "Zayd" usually is tanwīned. But when used for being called out to, the tanwīn is dropped and it becomes:

ٱلسَّلَامُ عَلَيْكُمْ يَا زَيْدُ.
ʾassalāmu ɛalaykum yā zaydu.
"Peace be upon you, O Zayd."

15.2.2. Using single word indefinite common nouns

The examples above show the person being called out to using a personal name. Instead of a personal name, a common noun can also be used with the same rule. Examples:

ٱلسَّلَامُ عَلَيْكُمْ يَا غُلَامُ.
ʾassalāmu ɛalaykum yā ḡhulāmu.
"Peace be upon you, O you boy."

ٱلسَّلَامُ عَلَيْكُمْ يَا جَارِيَةُ.
ʾassalāmu ɛalaykum yā jāriyatu.
"Peace be upon you, O you girl."

In English, we have shown that a specific person is being called using the word "you", e.g., "O you boy". Duals and plurals are also allowed, again with the same rule:

يَا رِجَالُ، قَدْ حَدَثَ أَمْرٌ.
yā rijālu qad ḥadaṭha ʾamrun.
"O you men, a matter has occurred."

Note how the word رِجَالُ *rijālu* "men" is not tanwīned because the word is used to call out to the specific persons.

Similarly,

يَا لَاعِبَانِ بَدَأْتُمَا ٱللَّعِبَ وَمَا فَعَلْتُمَا ٱلْعَمَلَ.
yā lāɛibāni badaʾtuma -llaɛiba wamā faɛaltuma -lɛamal.
"O you players₂, you have started playing and you have not done the work."

15.2.3. Using single word definite common nouns

When using a common noun to call out to a person, especially if the common noun is a title, it is often desired to make the common noun definite with ٱلْ. In this case, the particle يَا *yā* is modified to أَيُّهَا *ʾayyuhā*, or sometimes يَا أَيُّهَا *yā ʾayyuhā*. Examples:

يَا أَيُّهَا ٱلْأُسْتَاذُ، قَدْ فَعَلْتُ ٱلْوَاجِبَ.
yā ʾayyuha -l'ustādhu, qad faɛaltu -lwājiba
"O you the Professor, I have done the obligatory [work]."

أَنَا سَقِيمٌ أَيُّهَا ٱلطَّبِيبُ.
ʾana saqīmun, ʾayyuha -ṭṭabību.
"I am ill, O you the Doctor."

If the person being called out to is feminine, then أَيُّهَا *ʾayyuhā* is modified to أَيَّتُهَا *ʾayyatuhā*. For example:

أَيَّتُهَا ٱلْمُعَلِّمَةُ، هَـٰذَا كِتَابِي.
ʾayyatuha -lmuɛallimatu, hādhā kitābi.
"O you the teacher_f, this is my book."

15.2.4. Using multiple words

The above discussion pertains to calling out to the addressed person with a single word. Often times a person's name may consist of multiple words. For example:

- عَبْدُ ٱللَّهِ
  ɛabdu -llāhi
  "ɛabd Allāh"

- أَبُو بَكْرٍ
  ʾabū bakrin
  "Abū Bakr"

- صَلَاحُ ٱلدِّينِ
  ṣalāḥu -ddīni
  "Salāḥ ad-Dīn"

In this case, then instead of the u-state, the word is put into the a-state. Furthermore, the tanwīn, if any, is preserved. Examples:

مَا عَرَفْتُ ذَ ٰلِكَ ٱلرَّجُلَ، يَا عَبْدَ ٱللَّهِ.

mā ɛaraftu dhālika -rrajula, yā ɛabda -llāhi.

"I have not recognized that man, O Ɛabd Allāh."

يَا أَبَا بَكْرٍ، أَنْتَ رَجُلٌ كَرِيمٌ.

yā ʾabā bakrin, ʾanta rajulun karīmun

"O Abū Bakr, You are a noble man."

يَا صَلَاحَ ٱلدِّينِ، صَبَرْتَ فَنَصَرَكَ ٱللَّهُ.

yā salāḥa -ddīni, ṣabarta fanaṣaraka -llāhu.

"O Salāḥ ad-Dīn, you were patient so Allāh gave you victory."

If, instead of a personal name, a noun phrase consisting of multiple words is used to call out to a person, then in this case as well, the first noun shall be in the a-state. Examples:

يَا أَمِيرَ ٱلْمُؤْمِنِينَ، قَدْ حَضَرَ ٱلْقَوْمُ.

yā ʾamīra -lmuʾminīna, qad ḥaḍara -lqawmu.

"O Commander of the Believers, the people are present."

يَا ٱبْنَ أَخِي، قَدْ سَقَطَ قَلَمُكَ عَلَى ٱلْأَرْضِ.

ya -bna ʾakhī, qad saqaṭa qalamuka.

"O my nephew, your pen has fallen on the ground."

يَا تَلَامِيذَ ٱلْمَدْرَسَةِ، ٱلْعِلْمُ أَمَانَةٌ.

yā talāmīdha -lmadrasati, -lɛilmu ʾamānatun.

"O pupils of the school, knowledge is a trust."

When multiple words are used to call out to a person, the second word in the noun-chain may be a pronoun. Here too, the first noun shall be in the a-state. Examples:

يَا أَبَانا

yā ʾabānā

"O our father"

15.3. Calling out to unspecified persons

All the discussion so far has pertained to calling out to specific persons. So for example, when you say,

يَا مُسْلِمُ، نَصْرُ ٱللَّهِ قَرِيبٌ.

yā muslimu, naṣru -llāhi qarībun.

"O you Muslim, the victory of Allāh is near."

then you are addressing a specific Muslim, who is perhaps in front of you.

If an unspecified person or persons are being called out, then the word used to call out is put into the a-state. Furthermore, the tanwīn, if any, is preserved. So if you want to address any unspecific Muslim, you will say:

يَا مُسْلِمًا، نَصْرُ ٱللَّٰهِ قَرِيبٌ.
yā musliman, naṣru -llāhi qarībun.
"O [any] Muslim, the victory of Allāh is near."

If multiple words are used, whether or not the person called out to is specific or unspecified, then too the first noun is put in the a-state.

يَا لَاعِبِي لُعَبٍ، ٱلْوَقْتُ ثَمِينٌ.
yā lāɛibī luɛabini, -lwaqtu ṯamīnun.
"O [any] players of games, time is precious."

15.4. Omitting يَا *yā*

When calling out to someone, it is permissible to omit the يَا *yā*, especially when the person being called is very near. So, instead of saying,

يَا زَيْدُ، سُؤَالُكَ جَيِّدٌ.
yā zaydu, suʾāluka jayyidun.
"O Zayd, your question is excellent."

it is permissible to say:

زَيْدُ، سُؤَالُكَ جَيِّدٌ.
zaydu, suʾāluka jayyidun.
"Zayd, your question is excellent."

Note that even when يَا *yā* is ommitted the name زَيْدُ *zaydu* "Zayd" is in the u-state without any tanwīn.

This usage is especially common when supplicating to Allāh with the word رَبٌّ *rabbun* "lord", to emphasize the closeness of Allāh to the sup-plicator. For example,

رَبَّنَا لَكَ ٱلْحَمْدُ.
rabbanā laka -lḥamdu.
"Our Lord, for you is [all] praise."

15.5. Shortening the attached pronoun ي *ī* "my"

When calling someone with the pronoun "my", for example "O my people", it is common to shorten the attached pronoun ي *ī* "my" to an kasrah ِ. So while the following is permissible,

يَا قَوْمِي
yā qawmī
"O my people"

it is more common to say:

يَا قَوْمِ
yā qawmi
"O my people"

This usage is especially common when supplicating to Allāh with the phrase رَبِّ *rabbi* "my Lord".

15.6. Calling out to Allāh by name

When calling out to Allāh by name, it is permissible to prefix the name Allāh with يَا. So we can say:

يَا أَللَّٰهُ
yā ʾallāhu
"O Allāh"

Note that the word أَللَّٰهُ *ʾallāhu* now has a regular hamzah أ instead of a connecting hamzah ٱ.

However, instead of saying يَا أَللَّٰهُ *yā ʾallāhu* for "O Allāh", it is in fact more common to use a special word:

أَللَّٰهُمَّ
ʾallāhumma
"O Allāh"

Examples:

أَللَّٰهُمَّ أَنْتَ ٱلسَّلَامُ وَمِنْكَ ٱلسَّلَامُ.
ʾallāhumma ʾanta -ssalāmu waminka -ssalāmu.
"O Allāh, You are Peace and from You is peace."

أَللَّـٰهُمَّ أَنْتَ ٱلصَّاحِبُ فِي ٱلسَّفَرِ.

ʾallāhumma ʾanta -ṣṣāḥibu fi -ssafari.
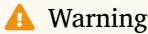
"O Allāh, You are the companion in the journey."

Chapter 16.

The pointing nouns

16.1. Introduction

Consider the following expression:

this book

pointing noun   pointed-to noun

The word "this" is what we will call a *pointing noun*. We call it this because we can imagine standing next to a book and pointing to it and saying "this book".

The word "book" here is similarly called the *pointed-to noun* noun. It refers to the object being pointed to.

16.2. The pointing nouns in Arabic

There are two types of pointing nouns:

    i. Near pointing nouns: "this-one" (singular) and "these-ones" (dual and plural).
    ii. Far pointing nouns: "that-one" (singular) and "those-ones" (dual and plural).

The following are the pointing nouns in Arabic:

Participant	State	Near pointing noun		Far pointing noun	
sing. masc.	all	هَـٰذَا	this one$_m$	ذَ ٰلِكَ	that one$_m$
sing. fem.	all	هَـٰذِهِ	this one$_f$	تِلْكَ	that one$_f$
dual masc.	u	هَـٰذَانِ	these ones$_{2,m}$	ذَ ٰنِكَ	those ones$_{2,m}$
dual masc.	a,i	هَـٰذَيْنِ	these ones$_{2,m}$	ذَيْنِكَ	those ones$_{2,m}$
dual fem.	u	هَاتَانِ	these ones$_{2,f}$	تَانِكَ	those ones$_{2,f}$
dual fem.	a,i	هَاتَيْنِ	these ones$_{2,f}$	تَيْنِكَ	those ones$_{2,f}$
plural	all	هَـٰؤُلَاءِ	these ones$_3$	أُولَـٰئِكَ	those ones$_3$

Note the following:

- Many of the pointing nouns contain small alif ٰ . For most of them, this is how they must be written. It would be incorrect to write هَـٰذَا *hādhā* as هَاذَا.

- All the near pointing nouns begin with a ه. And all the far pointing nouns end with ك.

- The و in أُولَـٰئِكَ *ʾulāʾika* is silent and not pronounced. That is, the first syllable has a short vowel *u*, not the long vowel *ū*.

- Most of the pointing nouns are rigid nouns. That is: their endings are not modified for their state.

  The dual pointing nouns, however, are flexible nouns, for example: هَـٰذَانِ (u-state) / هَـٰذَيْنِ *hādhayni* (a-state and i-state).

- The pointing nouns for the plural are the same for both masculine and feminine genders.

16.3. Definiteness of pointing nouns

The pointing nouns share some similarities with pronouns هُوَ, هِيَ, etc. Just like pronouns, pointing nouns, too, are definite nouns even though they don't have أَلْ.

Remember, however, from section @ref(attributes-with-annexations-to-pronouns), that pronouns may not be attributees. Pointing nouns are different from pronouns in this regard. It is allowed to describe a pointing noun with a attribute in a noun phrase.

Both these facts will prove useful in the next section.

16.4. Pointing noun for plurals of non-intelligent beings

Consistent with how we have been dealing with the so far, , we can choose between the following pointing nouns for the plurals of non-intelligent beings:

	Near pointing noun		Far pointing noun	
sing. fem.	all	هَـٰذِهِ this one$_f$	تِلْكَ	that one$_f$
plural	all	هَـٰؤُلَاءِ these ones$_3$	أُولَـٰئِكَ	those ones$_3$

The singular feminine pointing noun is usually preferred, unless the plural plural pointing noun is needed to indicate that there is more than one. We will be giving examples throughout this chapter.

16.5. The pointing noun phrase

Remember from chapter @ref(adjectival nouns-and-descriptive-noun-phrases) that a descriptive noun-phrase consists of a attribute and a attributee. The attribute follows the attribute and matches it in definiteness, state, gender, and number.

Here is an example of a descriptive noun-phrase in a sentence.

"I read the small books.")
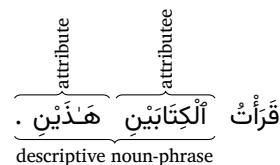
We will now see how this same descriptive noun-phrase can be used with pointing nouns.

16.5.1. Pointing to a single noun

We will first deal with nouns that are single words, like ٱلْكِتَابَيْنِ above. In section @ref(pointing-to-an-annexation) below, we will deal with nouns that are part of an annexation, like كِتَابَي ٱلرَّجُلِ.

16.5.1.1. The pointed-to noun noun is definite with اَلْ

Just like an adjectival noun, a pointing noun can be a attribute in a noun-phrase. But remember from section @ref(definiteness-of-pointing nouns) above that pointing nouns are definite. So, if a pointing noun is a attribute in a noun-phrase, the attributee has to be definite too. Example:

"I read these books."
(literally: "I read the these-ones books.")

In the above example, the pointed-to noun noun ٱلْكِتَابَيْنِ is the attributee in a descriptive noun-phrase. It is definite, in the a-state, masculine, and dual.

The pointing noun هَـٰذَيْن is its attribute. It follows the attributee and matches it being dual, in the a-state, masculine, and dual.

As a special case, when the pointed-to noun noun has ٱل (as in this case: ٱلْكِتَابَيْن), then the order of the pointing noun and the pointed-to noun noun is permitted to be reversed.

The pointing noun is then a replacee (see section @ref(the-replacement)), and the pointed-to noun noun is its replacement.

Example:

قَرَأْتُ هَـٰذَيْنِ ٱلْكِتَابَيْنِ .

replacement — replacee

"I read these books."
(literally: "I read the books: these-ones.")

In the above example, the pointing noun هَـٰذَيْن is a replacee. It is definite, in the a-state, masculine, and dual.

The pointed-to noun noun ٱلْكِتَابَيْن is its replacement. It follows the replacee and matches it being dual, in the a-state, masculine, and dual.

As a matter of fact, even though both orders are permitted, this reverse order of placing the pointing noun first and following it with the pointed-to noun noun is more common.

Here are some more examples of pointing noun phrases when the pointed-to noun noun is definite with ٱل:

هَـٰذَا ٱلرَّجُلُ ٱلْكَرِيمُ إِمَامٌ.
ٱلرَّجُلُ ٱلْكَرِيمُ هَـٰذَا إِمَامٌ.
"This noble man is an imām."

16.5.1.2. The pointed-to noun noun is a proper noun

Remember that proper noun are definite nouns, even though they usually don't begin with ٱل. For example:

al-Ḥārith	ٱلْحَارِث	Zayd	زَيْد
Quraysh	قُرَيْش	Zaynab	زَيْنَب[2]

Such names may also be part of a pointing noun phrase. If they don't begin with اَلْ then only the [pointed-to noun noun first, then pointing noun] order is permitted. Example:

زَيْدٌ هَـٰذَا أَخُو زَيْنَبَ تِلْكَ.
"This Zayd is that Zaynab's brother."

قُرَيْشٌ هَـٰؤُلَاءِ سَكَنُوا بِمَكَّةَ.
"These Quraysh dwelled in Makkah."

If the name begins with اَلْ then both orders are permitted.

هَـٰذَا ٱلْحَارِث
ٱلْحَارِث هَـٰذَا
"this al-Ḥārith"

16.5.2. Pointing to an annexation

Consider the following expression:

"the man's book"

We can apply the pointing noun "this" to either "the book" or to "the man" in a pointing noun phrase. So we have two options:

   i. "the book of this man"
  ii. "this book of the man"

Similarly, consider the following expression:

"Zayd's book"

We can, again, apply the pointing noun "this" to either "the book" or to "Zayd":

   i. "the book of this Zayd"
  ii. "this book of Zayd"

In this section we will learn how to construct these pointing noun phrases in Arabic. Arabic uses annexations to express the above meanings. So we will discuss annexations like:

كِتَابُ ٱلرَّجُلِ
"the book of the man"

and

كِتَابُ زَيْدٍ
"the book of Zayd"

Note that both the above annexations are definite because their base nouns are definite.

Indefinite annexations like كِتَاب رَجُلٍ "a man's book" cannot be used in pointing noun phrases.

16.5.2.1. The definite base noun begins with أَلْ

We will first consider annexations where the definite base noun begins with أَلْ, like:

كِتَابُ ٱلرَّجُلِ
"the book of the man"

16.5.2.1.1. Pointing to the base noun

We would like to express the phrase:

"the book of this man"

In order to point to the base noun أَلرَّجُلِ "the man" with the pointing noun هَـٰذَا "this-one$_{m}$", we can put the pointing noun either before or after the base noun, thus:

كِتَابُ هَـٰذَا ٱلرَّجُلِ
كِتَابُ ٱلرَّجُلِ هَـٰذَا
"the book of this man"

Both these pointing noun phrases give the same meaning: "the book of this man". However, the first phrase كِتَابُ هَـٰذَا ٱلرَّجُلِ is preferred, consistent with what we learned in section @ref(phrase-single-pointed-to-noun-with-al), above.
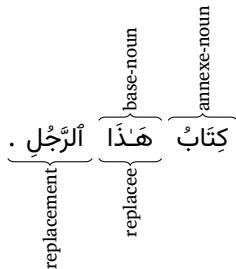
The second phrase كِتَابُ ٱلرَّجُلِ هَـٰذَا, although correct, would only rarely be used with this meaning. (In fact, it has another meaning: "this book of the man" which we will learn in section @ref(pointing-to-the-annexe-noun), below.)

Here is how these phrases could be used in complete sentences:

كِتَابُ هَـٰذَا ٱلرَّجُلِ جَدِيدٌ.
كِتَابُ ٱلرَّجُلِ هَـٰذَا جَدِيدٌ.
"The book of this man is new."

Before we give more examples, let's analyze these phrases in detail.

Consider the first pointing noun phrase:

"the book of this man"
(literally: "the book of this-one: the man")
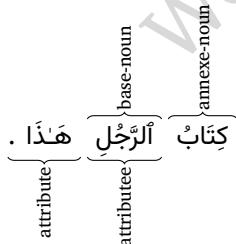
As you can see the pointing noun هَـٰذَا has taken the place of ٱلرَّجُلِ as the base noun in the annexation. In addition to being the base noun, هَـٰذَا is also a replacee, whose replacement is ٱلرَّجُلِ. The literal, word-for-word, translation of this phrase is:

"the book of this-one: the man"

The more natural translation is:

"the book of this man"

Consider, now, the second pointing noun phrase:

"the book of this man"
(literally: "the book of the this-one man")

ٱلرَّجُلِ, here, keeps its place as the base noun in the annexation. In addition to being the base noun, ٱلرَّجُلِ is also a attributee, whose attribute is the pointing noun هَـٰذَا. The literal, word-for-word, translation of this phrase is:

"the book of the this-one man"

The more natural translation is:

"the book of this man"

16.5.2.1.2. Pointing to the annexe noun

Consider, again, the annexation:

كِتَابُ ٱلرَّجُلِ
"the book of the man"

We have already discussed how to point to the base noun ٱلرَّجُل in a pointing noun phrase. Now, we would like to point to the annexe noun كِتَاب in a pointing noun phrase.

In other words, we would like to express the meaning:

"this book of the man"

The way to express this in Arabic is

كِتَابُ ٱلرَّجُلِ هَٰذَا
"this book of the man"
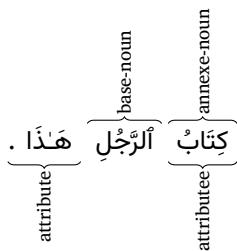
But wait! Didn't we see in section @ref(pointing-to-the-base-noun) above that this expression has the meaning "the book of this man"?

It turns out that this expression supports both meanings.

But it will generally only be used for the meaning: "this book of the man"

In order to express "the book of this man" we will typically use the expression كِتَابُ هَٰذَا ٱلرَّجُلِ.

Let's analyze the expression كِتَابُ ٱلرَّجُلِ هَٰذَا "this book of the man" in detail:

كِتَابُ ٱلرَّجُلِ هَـٰذَا .

"this book of the man"
(literally: "the this-one book of the man")

كِتَاب, here, is both and annexe noun and a attributee. Its attribute is
the pointing noun هَـٰذَا. The literal, word-for-word, translation of this
phrase is:

"the this-one book of the man"

The more natural translation is:

"this book of the man"

Here is this pointing noun phrase in a complete sentence:

كِتَابُ ٱلرَّجُلِ هَـٰذَا أَخْضَر.
"This book of the man is green."

Ambiguity of this phrase

A quick note about the ambiguity of this expression:

كِتَابُ ٱلرَّجُلِ هَـٰذَا
"this book of the man" (usual)
"the book of this man" (rare)

The ambiguity of whether the pointing noun هَـٰذَا points to the annexe
noun كِتَابُ or the base noun ٱلرَّجُلِ only exists because the annexe noun
and the base noun match each other in gender and number: singular
masculine. If the annexe noun and the base noun were different in
gender and number, then there would be no ambiguity. Examples:

كِتَابَا ٱلرَّجُلِ هَـٰذَان
"these books$_2$ of the man"

كِتَابُ ٱلرَّجُلَيْن هَـٰذَا
"this book of the men$_2$"

كِتَابُ ٱلْمَرْأَةِ هَـٰذَا
"this book of the woman"

كِتَابُ ٱلْمَرْأَةِ هَـٰذِهِ
"the book of this woman"

Here are some more examples of pointing to annexe nouns:

16.5.2.1.3. The base noun is a proper noun beginning with ٱلْ

Consider the annexation:

كِتَابُ ٱلزُّبَيْرِ
"the book of al-Zubayr"

We can apply the preceding discussion of pointing to the annexe noun and base noun to this annexation as well. So we get:

كِتَابُ هَـٰذَا ٱلزُّبَيْرِ
"the book of this al-Zubayr"

كِتَابُ ٱلزُّبَيْرِ هَـٰذَا
"this book of al-Zubayr" (usual)
"the book of this al-Zubayr" (rare)

16.5.2.2. The definite base noun does not begin with ٱلْ

Consider, now, that the base noun is definite but does not begin with ٱلْ. There are two such types of nouns that we will discuss:

   i. Proper nouns not beginning with ٱلْ
   ii. Pronouns

16.5.2.2.1. The base noun is a proper noun not beginning with ٱلْ

We will first deal with proper nouns that don't begin with ٱلْ. Consider the annexation:

كِتَابُ زَيْدٍ
"the book of Zayd"

Because the base noun زَيْد does not begin with ٱلْ, any pointing nouns can come only after the entire annexation, thus:

كِتَابُ زَيْدٍ هَـٰذَا

In theory, this supports two meanings:

  i. "this book of Zayd"
 ii. "the book of this Zayd"

In practice, however, the first meaning ("this book of Zayd") is much more likely. Pointing to a proper noun in a pointing noun phrase ("the book of this Zayd") is uncommon, generally.

16.5.2.2.2. The base noun is a pronoun

We have learned, in section @ref(definiteness-of-pronouns), that pronouns are always definite, despite not beginning with أَلْ.

We have also learned, in section @ref(pronouns-as-base-nouns), that a pronoun may be a base noun in an annexation. Example:

كِتَابُهُ
"his book"

Neither the annexe noun كِتَاب, nor the attached pronoun هُ begin with أَلْ. So if we want to add the pointing noun هَـٰذَا to this annexation to form a pointing noun phrase, then we have to place it at the end, after the annexation, thus:
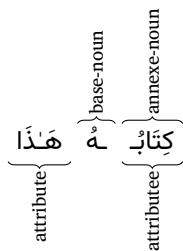
كِتَابُهُ هَـٰذَا

The pointing noun هَـٰذَا, here, is a attributee. But what is its attribute?

We have also learned, in section @ref(attributes-with-annexations-to-pronouns) that pronouns may not be attributees in a descriptive noun phrase.

So, we are left with only one option: the annexe noun كِتَاب is the desceibee. And the meaning of the phrase is:

كِتَابُهُ هَـٰذَا
"this book of his"
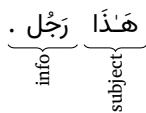
"this book of his"

Here are some more examples:

16.6. Pointing nouns as subjects

Besides their use in pointing noun phrases, pointing nouns are very often used as the subject of a sentence. For example:

"This is a man."
(literally: "This-one is a man.")

The pointing noun is (usually) made to match the info in number and gender. Examples:

هَاتَانِ جَارِيَتَانِ.
"These are girls$_2$."

أُولَـٰئِكَ مُعَلِّمُونَ.
"Those are teachers."

هَـٰؤُلَاءِ أَقْلَامٌ.
"These are pens."

تِلْكَ بُيُوتٌ.
"Those are houses."

هَـٰذَان صَغِيرَان.
"These are small ones₂."

The info may be a single word (as above) or more complex (as below):

ذَ ٰلِكَ أَمِيرُ ٱلْمُؤْمِنِينَ.
"That is the commander of the believers."

أُولَـٰئِكَ أَكَلْنَ ٱلطَّعَامَ..
"Those-ones ate₃,f the food."

هَـٰذَا ثَوْبُ رَجُلٍ.
"This is a man's garment."

هَـٰذِهِ كُتُبُهُ.
"These are his books."

هَـٰذَان بَيْتَان كَبِيرَان..
"These are big houses₂."

If the info is a noun that begins with اَلْ then it may be placed after the pointing noun subject in the same manner:

  "This is the man."
  (literally: "This-one is the man.")

While the this is permitted and correct, it may be sometimes confused with for the pointing noun phrase "this man". So, in the same way that we learned in section @ref(chap-smp-sent-sec-def-info), we insert a detached pronoun between the subject and the info, thus:

هَـٰذَا هُوَ ٱلرَّجُلُ.
"This is the man."

Here are some more examples:

هَاتَان هُمَا ٱلْجَارِيَتَان.
"These are the girls₂."

أُولَـٰئِكَ هُمُ ٱلْمُعَلِّمُونَ.
"Those are the teachers."

هَـٰؤُلَاءِ هُنَّ ٱلْأَقْلَامُ.
"These are the pens."

تِلْكَ هِيَ ٱلْبُيُوتُ.
"Those are the houses."

هَـٰذَانِ هُمَ ٱلصَّغِيرَانِ.
"These are the small ones₂."

16.6.1. Mismatched pointing noun subject

When the pointing noun is a subject we usually match its number and gender with the number and gender of the info, as we have been doing so far. However, when the pointing noun subject refers to a noun in a previous sentence, then we may prefer to match to the previous noun than to the the following info. Example:

بَلَغَنَا خَبَرُ ٱلْمَطَرِ عَلَى ٱلْجَبَالِ. ذَ ٰلِكَ بُشْرَىٰ لِلزُّرَّاعِ.
"The news of the rain on the mountains has reached us. That is a good tiding for the sowers."

Note that the second sentence's subject and info mismatch:

ذَ ٰلِكَ بُشْرَىٰ
"That is a good tiding."

The info بُشْرَىٰ "a good tiding" is a feminine noun but the subject ذَ ٰلِكَ is masculine. This is because ذَ ٰلِكَ is actually referring to خَبَر in the previous sentence which is a masculine noun.

16.7. Pointing nouns as other parts of speech

Besides their use in pointing noun phrases and as subjects, pointing nouns may be used as other parts of speech as well, typically where one would expect pronouns. Here are some examples:

أَخَذْتُ ٱلْكِتَابَيْنِ مِنَ ٱلْمَكْتَبَةِ. قَرَأْتُ هَـٰذا وَمَا قَرَأْتُ ذَ ٰلِكَ.
"I took the books₂ from the library. I read this one and I didn't read that one."

شَغَلَنِي ٱلْعَمَلُ ٱلصَّعْبُ وَمَا فَرَغْتُ مِنْ ذَ ٰلِكَ.
"The difficult work occupied me and I did not get done with that."

Chapter 17.

The u-state stateful verb

> ⚠️ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

17.1. Introduction

So far, we have used the perfect verb. In this chapter we will study the u-state *stateful* verb. The stateful verb is called thus because it resembles the noun in that it has states. The perfect verb, as we know, does not have any state.

17.2. Pattern for form 1

Using the root paradigm فعل, we have already seen that perfect verbs for form 1 occur in the patterns فَعَلَ *faɛala*, فَعِلَ *faɛila*, and فَعُلَ *faɛula*. The patterns for form 1 stateful verbs are يَفْعَلُ *yafɛalu*, يَفْعِلُ *yafɛilu*, and يَفْعُلُ *yafɛulu*.

Note that the stateful verb forms add an extraneous يَ *ya-* to the beginning of the verb. This extra letter can change, as we will see soon, to the letters تَ *ta-*, نَ *na*, or أ *ʼa-* depending on the doer.

17.3. Vowel-mark on the middle root letter

We have seen that vowel on the middle root letter in a perfect verb can vary depending on the verb. So we can have,

- كَتَبَ *kataba* "he wrote"
- عَمِلَ *ɛamila* "he worked"
- كَبُرَ *kabura* "he became big"

Similarly, the vowel on the middle letter in an stateful verb can also vary depending on the verb. Generally, this will need to be looked up in a dictionary and memorized. But there are the following rules which limit the variation:

1. If the perfect verb has an fat·ḥah on the middle letter, the stateful verb's middle letter can have either an fat·ḥah, kasrah, or an ḍammah, depending on the verb. For example,

    - كَتَبَ يَكْتُبُ *kataba yaktubu* "he wrote, he writes"
    - ذَهَبَ يَذْهَبُ *dhahaba yadh·habu* "he went, he goes"
    - كَشَفَ يَكْشِفُ *kashafa yakshifu* "he uncovered, he uncovers"

2. If the perfect verb has an kasrah on the middle letter, the stateful verb's middle letter will usually have an fat·ḥah. Rarely, for a few verbs, it may be an kasrah instead. For example,

    - عَمِلَ يَعْمَلُ *ɛamila yaɛmalu* "he worked, he works"
    - حَسِبَ يَحْسِبُ *ḥasiba yaḥsibu* "he deemed, he deems"

3. If the perfect verb has an ḍammah on the middle letter, the stateful verb's middle letter shall have a ḍammah. For example,

    - كَبُرَ يَكْبُرُ *kabura yakburu* "he grew big, he grows big"

It is possible for some stateful verbs to have more than option for the vowel mark on the middle letter. Both variants give the same meaning for the verb. For example, the perfect verb حَسِبَ *ḥasiba* "he deemed" has as its incomplete-verb both يَحْسِبُ *yaḥsibu* and يَحْسَبُ *yaḥsabu*.

17.4. Verb state

As you know, nouns in Arabic have a state that is determined by the function of the noun in the sentence. For example, consider the following sentence:

سَأَلَ ٱلْغُلَامُ ٱلرَّجُلَ عَنْ شَيْءٍ.
saʾala -lg͞hulāmu -rrajula ʾan s͞hayʾin.
"The boy asked the man about something."

In the above sentence, ٱلْغُلَامُ *ʾalg͞hulāmu* is the doer of the verb so it is in the u-state and this is indicated by the ḍammah on its final letter. ٱلرَّجُلَ *ʾarrujala* is the direct doee of the verb so it is in the a-state and this is indicated by the fat·ḥah on its final letter. شَيْءٍ *s͞hayʾin* is directly preceded by a preposition so it is in the i-state and this is indicated by the tanwīned kasrah ٍ on its final letter. The ending of the perfect verb سَأَلَ is not determined based on the function of the verb in the sentence, and therefore, it does not have any state. (Its ending can change depending on whether a pronoun is attached to it but this is not related to the function of the verb in the sentence and does not represent any state.)

As opposed to perfect verbs, which don't have any state, stateful verbs do have a state which is determinined by the function of the verb in a sentence. Similar to nouns, the state of an stateful verb is indicated by the vowel mark or suffix at the end of the verb.

Stateful verbs have three states, just like nouns. These states are called:

  i. The u-state
 ii. The a-state
iii. The 0-state

Two of the states have their names in common with nouns: the u-state and the a-state. The the 0-state is named differently.

The ḍammah on the final letter of يَفْعَلُ *yafɛalu* indicates that it is in the u-state. We will study only the u-state of stateful verbs in this chapter. And we will study the a-state and 0-state in later chapters if Allāh wills.

17.5. With doer nouns

As with perfect verbs, doer nouns are placed after the verb in sentence
word order. However, the gender of the doer noun affects the beginning
of the stateful verb. If the doer noun is masculine, then the stateful verb
shall begin with used is يَ *ya-*. And if the doer noun is feminine, then
the stateful verb shall begin with تَ *ta-*. Examples:

يَكْتُبُ ٱلْغُلَامُ فِي كِتَابِهِ.
yaktubu -lg͞hulāmu fī kitābihi
"The boy writes in his book."

يَعْمَلُ ٱلرَّجُلَانِ فِي ٱلْمَدِينَةِ.
yaεmalu -rrajulāni fī -lmadīnati.
"The men$_{\text{dual.}}$ work in the city."

تَكْتُبُ ٱلْجَارِيَةُ فِي كِتَابِهَا.
taktubu -ljāriyatu fī kitābihā.
"The girl writes in her book."

تَعْمَلُ ٱلنِّسَاءُ فِي بُيُوتِهِنَّ.
taεmalu -nnisā'u fī buyūtihinna.
"The women work in their houses."

17.6. With the direct doee

The direct doee (either as a noun or a pronoun) with stateful verbs work
exactly as with perfect verbs.

يَسْأَلُ ٱلْغُلَامُ ٱلرَّجُلَ سُؤَالًا.
yas'alu -lg͞hulāmu -rrajula su'ālan.
"The boy asks the man a question."

يَسْأَلُهَا ٱلْغُلَامُ سُؤَالًا.
yas'aluha -lg͞hulāmu su'ālan.
"The boy asks her a question."

17.7. With doer pronouns

When we studied perfect verbs, we saw that doer pronouns are either visible or invisible. Visible doer pronouns are added to the end of the verb, modifying the end of the verb in the process.

The doer pronouns for stateful verbs are different from the doer pronouns for perfect verbs. Stateful verbs' doer pronouns are also added to the end of the verb, but in addition to modifying the end of the verb, they modify the beginning of the verb as well. Futhermore, additional letters may be added after the doer pronoun to indicate the state of the verb.

We'll show what all this means in the table below of verbs with doer pronouns. Perfect verbs are included as well so that you can contrast them with their stateful counterparts.

Person	Perfect doer pronoun	Perfect verb with doer pronoun	Stateful verb doer pronoun	Stateful verb with doer pronoun in the u-state
he	*invisible*	فَعَل *faɛala*	*invisible*	يَفْعَلُ *yafɛalu*
she	*invisible*	فَعَلَت *faɛalat*	*invisible*	تَفْعَلُ *tafɛalu*
you$_{1,m}$	تَ -*ta*	فَعَلْتَ *faɛalta*	*invisible*	تَفْعَلُ *tafɛalu*
you$_{1,f}$	تِ -*ti*	فَعَلْتِ *faɛalti*	ي -*ī*	تَفْعَلينَ *tafɛalīna*
I	تُ *tu*	فَعَلْتُ *faɛaltu*	*invisible*	أَفْعَلُ *ʾafɛalu*
they$_{2,m}$	ا -*ā*	فَعَلَا *faɛalā*	ا -*ā*	يَفْعَلَانِ *yafɛalāni*
they$_{2,f}$	ا -*ā*	فَعَلَتَا *faɛalatā*	ا -*ā*	تَفْعَلَانِ *tafɛalāni*
you$_2$	تُمَا -*tumā*	فَعَلْتُمَا *faɛaltumā*	ا -*ā*	تَفْعَلَانِ *tafɛalāni*
they$_{3+,m}$	و -*ū*	فَعَلُوا *faɛalū*	و -*ū*	يَفْعَلُونَ *yafɛalūna*
they$_{3+,f}$	نَ -*na*	فَعَلْنَ *faɛalna*	نَ -*na*	يَفْعَلْنَ *yafɛalna*
you$_{3+,m}$	تُمْ -*tumā*	فَعَلْتُمْ *faɛaltum*	و -*ū*	تَفْعَلُونَ *tafɛalūna*
you$_{3+,f}$	تُنَّ -*tunna*	فَعَلْتُنَّ *faɛaltunna*	نَ *na*	تَفْعَلْنَ *tafɛalna*
we	نَا *nā*	فَعَلْنَا *faɛalnā*	*invisible*	نَفْعَلُ *nafɛalu*

Note the following:

- The verb نَفْعَلُ is used both for "she" and "you₂ₘ" doers. Only context will be able to help us differentiate between the two.
- In stateful verbs which have invisible doer pronouns, the u-state of the verb is indicated by the ḍammah ◌ُ on the final letter of the verb.
- For stateful verbs that have ا, و, or ي as the doer pronoun, the u-state is indicated by an extraneous ن added to the end of the verb.
- And for the remaining stateful verbs whose doer pronoun is نَ, there is no indication of the state of the verb.

Here are some examples of the usage of the doer pronouns:

Remember that in Arabic, each verb must have it's own doer, so when there are multiple verbs associated with the same doer, the first verb can be used with the doer noun and the rest with doer pronouns. This is the same behavior as with perfect verbs. For example:

يَجْلِسُ ٱلرِّجَالُ وَيَأْكُلُونَ وَيَشْرَبُونَ.
yajlisu -rrijālu wa yaʾkulūna wa yashrabūna.
"The men sit and (they) eat and (they) drink."

17.8. Future

The stateful verb is used to express both the present (habitual and progressive) and future tenses. Sometimes all meanings are meant in the same expression. And if only one of the meanings is intended, context can be sufficient to determine which is intended. So, for example,

يَذْهَبُ ٱلرَّجُلُ
yadh·habu -rrajulu.

can mean, either one, or even all, of:

"The man goes." or
"The man is going." or
"The man will go."

Arabic does provide a mechanism for specifying that the use of an stateful verb is solely to intend a future action. This is by means of the particles سَ *sa-* and سَوْفَ *sawfa* that can be placed before the verb. They provide a meaning of "will" or "will soon". سَ *sa-*, being a single letter particle, is attached to the verb.

For example,

سَيَذْهَبُ ٱلرَّجُلُ
sayadh·habu -rrajulu.
and
سَوْفَ يَذْهَبُ ٱلرَّجُلُ
sawfa yadh·habu -rrajulu.
"The man will go." or
"Soon the man will go."

The difference in usage of سَـ *sa-* and سَوْفَ *sawfa* can be thought of as one of emphasis. سَوْفَ *sawfa* is more emphatic than سَـ *sa-*. This emphasis can translate to more definiteness in the action or even that the action is farther in the future.

17.9. Negation

17.9.1. Negation using مَا *mā*

As with perfect verbs, stateful verbs too can be negated by placing the particle مَا before them. This negates the meaning of the verb usually for the present tense. For example,

مَا يَذْهَبُ ٱلرَّجُلُ
mā yadh·habu -rrajulu.
"The man does not go." or,
"The man is not going."

17.9.2. Negation using لَا *lā* {U-state-verb-negation-la}

In addition to مَا *mā*, stateful verbs can be negated using لَا *lā* in the same manner. In addition to negating the meaning of the verb for the present tense, it can also negate the meaning for the future tense.

لَا يَذْهَبُ ٱلرَّجُلُ
lā yadh·habu -rrajulu.
"The man does not go." or,
"The man is not going." or,
"The man will not go."

The particles سَـ *sa-* and سَوْفَ *sawfa* may not be combined with مَا *mā* and لَا *lā* when negating verbs.

17.10. With قَدْ

TODO

When negating a stateful verb preceded by قَدْ there is some question about whether قَدْ is retained or dropped, but the stronger opinion seems to be that it may be kept, as proven by the following verse of poetry:

وَقَدْ لَا تَعْدَمُ الْحَسْنَاءُ ذَامًا
"And [it] may be [that] the beautiful female does not lack a defect."
(ذَام means "defect".)

Chapter 18.

The maṣdar

18.1. Introduction

Every verb has a set of *verbal-nouns* derived from it that, despite being nouns, have a verbal meaning to them. One of these verbal-nouns is the *maṣdar*, that we shall study in this chapter.

Consider the following form 1 verb:

Root	Perfect verb	Stateful verb (u-state)	maṣdar
ذهب	ذَهَبَ "he went"	يَذْهَبُ "he goes"	ذَهَاب "going"

The maṣdar associated with this verb is ذَهَاب *dhahāb*. It denotes "the action of going", or simply "going". In this section we shall learn how this and other verbal-nouns are used.

Before we proceed, we present a new method to present a verb and its meaning in this book. We will often give a new verb in the format:

ذَهَبَ يَذْهَبُ ذَهَابًا "to go"

The perfect verb for the singular masculine absentee participant "he", the corresponding stateful verb, and their maṣdar are given together, in

sequence. The maṣdar is given in the a-state, because of a usage that we shall learn in a later chapter, if Allāh wills. This is how verb definitions are traditionally found in Arabic dictionaries. And the English meaning is given using the dictionary definition, in this case, the phrase: "to go".

18.2. Patterns of the maṣdar for form 1 verbs

The patterns of the maṣdar for form 1 verbs are very variable. It is best to learn the maṣdar when you learn a new verb. Having said that, there are some general trends which may be useful to keep in mind:

1. If the verb takes a direct doee, then the perfect verb must necessarily be of the pattern فَعَلَ *faɛala* or فَعِلَ *faɛila* (because perfect verbs of the pattern فَعُلَ *faɛula* never take a direct doee). In this case:

    a. The maṣdar for many verbs, in general, tends to be فَعْل *faɛl*. Examples:
    - فَتَحَ يَفْتَحُ فَتْحًا "to open (هـ s.th.)"
    - أَخَذَ يَأْخُذُ أَخْذًا "to take (هـ s.th.)"
    - حَمِدَ يَحْمَدُ حَمْدًا "to praise (ه s.o.)"

2. If the verb does not take a direct doee, then:

    a. If the perfect verb is of the pattern فَعِلَ *faɛila*, then:
        i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣdar tends to be, in general, of the pattern فَعَل *faɛal*. Examples:
        - تَعِبَ يَتْعَبُ تَعَبًا "to become tired"
        - جَزِعَ يَجْزَعُ جَزَعًا "to be impatient"
        - أَسِفَ يَأْسَفُ أَسَفًا "to be sorrowful"
        ii. If, instead, the meaning of the verb denotes being a color, then the maṣdar is usually of the pattern فُعْلَة *fuɛlah*. Examples:
        - خَضِرَ يَخْضَرُ خُضْرَةً "to be green"
        - سَمِرَ يَسْمَرُ سُمْرَةً "to be brown"
        iii. If, instead, the meaning of the verb denotes some work or effort, then the maṣdar tends to be of the pattern فُعُول *fuɛūl*. Example:
        - قَدِمَ يَقْدَمُ قُدُومًا "to arrive"

iv. If, instead, the meaning of the verb denotes some static quality, then the maṣdar tends to be of the pattern فُعُولَة *fuɛūlah*. Example:

- يَبِسَ يَيْبَسُ يُبُوسَة "to be dry"

b. If the perfect verb is of the pattern فَعَلَ *faɛala*, then:

i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣdar tends to be, in general, of the pattern فُعُول *fuɛūl*. Examples:

- قَعَدَ يَقْعُدُ قُعُودًا "to sit, stay back"
- سَجَدَ يَسْجُدُ سُجُودًا "to prostrate down"
- خَضَعَ يَخْضَعُ خُضُوعًا "to be humble"

ii. If, instead, the meaning of the verb denotes an ailment, then the maṣdar is usually of the pattern فُعَال *fuɛāl*. Examples:

- سَعَلَ يَسْعُلُ سُعَالً "to cough"

iii. If, instead, the meaning of the verb denotes travelling, then the maṣdar is usually of the pattern فَعِيل *faɛīl*. Examples:

- رَحَلَ يَرْحَلُ رَحِيلًا "to depart"

iv. If, instead, the meaning of the verb denotes a sound, then the maṣdar is usually of the pattern فَعِيل *faɛīl* or فُعَال *fuɛāl*, or both. Examples:

- صَرَخَ يَصْرُخُ صَرِيخًا وَصُرَاخًا "to scream"

3. If the verb denotes a craft or a profession or a rank, then the maṣdar is often of the pattern فِعَالَة *fiɛālah*. Examples:

- تَجَرَ يَنْجُرُ تِجَارَةً "to trade"
- أَمِرَ يَأْمَرُ إِمَارَةً "to be a commander"

4. If the perfect verb is of the pattern فَعُلَ *faɛula*, then the maṣdar tends to be of the pattern فُعُولَة *fuɛūlah* or فَعَالَة *faɛālah*. Examples:

- صَعُبَ يَصْعُبُ صُعُوبَةً "to be difficult"
- شَجُعَ يَشْجُعُ شَجَاعَةً "to be brave"

As mentioned earlier, these are only general trends and there are many verbs that have maṣdars which don't fall under the above rules.

18.3. Usage of the maṣdar

The maṣdar has properties of a noun, like state and definiteness. But it gives the meaning of a verb. For example, consider the verb أَكَلَ يَأْكُلُ أَكْلًا "to eat". We can use its maṣdar in a sentence like this:

فَرَغَ زَيْدٌ مِنَ ٱلْأَكْلِ.
faragha zaydun mina -l'akli.
"Zayd got done with eating."

Note how the maṣdar ٱلْأَكْلِ *'al'akli* gives the meaning of the action of the verb "eating". But since it is a noun, it obeys the rules for nouns, like being in the i-state when preceded by the preposition مِنْ *min*.

Another point worth noting is that we have made it definite by saying ٱلْأَكْلِ *'al'akli* instead of saying أَكْلٍ *'aklin* for the meaning of "eating". This is because, as we explained in section @ref(usage-of-definite-and-indefinite-nouns), the definite noun is usually used in Arabic to give a general meaning, where in English we would not use "the". This may be a good time to re-read that section.

Having said that, the indefnite maṣdar may be used too, and this will give the meaning of "a certain", or "a specific". For example, with the verb عَمِلَ يَعْمَلُ عَمَلًا "to work", we can say:

فَرَغَ مِنْ عَمَلٍ صَعْبٍ.
faragha min ɛamalin ṣaɛbin.
"He got done with a [certain] difficult work."

18.4. Multiple maṣdars for the same verb

It is possible, and fairly common, for verbs to have more than one maṣdar. Usually, each of the maṣdars has its own meaning, distinct from each other.

For example, the verb حَمَلَ يَحْمِلُ حَمْلًا means "to carry (هـ s.th.)" Here is an example of its maṣdar in a sentence:

تَعِبَ زَيْدٌ مِنْ حَمْلِهِ لِلْكُتُبِ ٱلثَّقِيلَةِ.
taɛiba zaydun min ḥamlihi lilkutubi -ththaqīlati.
"Zayd became tired from his carrying the heavy books."

There exists another meaning for this verb with its own maṣdar: حَمَلَ يَحْمِلُ حَمْلَةً which means "to launch an attack (عَلَى on s.o.)" Here is an example of its maṣdar in a sentence:

دَهِشَ ٱلْقَوْمُ مِنْ حَمْلَةِ ٱلْعَدُوِّ عَلَيْهِمْ.

dahiśa -lqawmu min ḥamlati -lɛaduwwi ɛalayhim.

"The people were astonished at the attack launched by the enemy on them."

Sometimes the meaning between the multiple maṣdars is only slight. Consider, for example, the verb جَهِلَ يَجْهَلُ "to not know, or to be ignorant (هـ of s.th.)"

It has two maṣdars: جَهْلٌ *jahl* and جَهَالَة *jahālah* which have meanings that are close to each other.

جَهْلٌ *jahl* is the more simple maṣdar used for not knowing something. For example,

مَا فَعَلَ زَيْدٌ ٱلْوَاجِبَ لِجَهْلِهِ إِيَّاهُ.

mā faɛala zayduni -lwājiba lijahlihi ʾiyyāhu.

"Zayd did not do the obligatory [work] because of his not knowing it."

جَهَالَة *jahālah* has the more abstract meaning of "ignorance". For example,

نَفَرَ ٱلْمُسْلِمُ مِنْ جَهَالَةِ ٱلْمُشْرِكِينَ.

nafara -lmuslimu min jahālati -lmushrikīna.

"The Muslim was repulsed by the ignorance of the pagans."

As a general rule of thumb, the fewer letters in a maṣdar, the simpler its meaning. And maṣdars of the pattern فَعَالَة *faɛālah* tend to have an abstract meaning.

Chapter 19.

Some nouns derived from the verb

> ⚠ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

Or change title to "The deverbal nouns"?

19.1. Introduction

TODO

Introduce the seven مشتقات [from النحو الوافي 3/181]:

1. اسم الفاعل
2. اسم المفعول
3. الصفة المشبهة
4. أفعل التفضيل
5. اسم الزمان
6. اسم المكان
7. اسم الآلة

Maybe also the following, or move to maṣdar chapter because they are not مشتقات:

1. اسم المرة
2. اسم الهيئة

Only briefly introduce their governing a doer and direct doee, if applicable. Will be covered in detail in later chapter if Allāh wills.

Work in progress

Chapter 20.

The a-state stateful verb

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>
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20.1. Introduction

In chapter @ref(u-state-stateful-verbs) we mentioned that stateful verbs have three states (like nouns). These states are called:

  i. The u-state
 ii. The a-state
iii. The 0-state

We introduced the u-state stateful verb in chapter @ref(u-state-stateful-verbs). In this chapter we will study the a-state stateful verb.

The u-state stateful verb makes a plain statement. The a-state stateful verb implies a wish or purpose. The a-state stateful verb is used after the following articles:

- أَنْ *ʾan*
- لَنْ *lan*
- لِ *li*
- كَيْ *kay*
- حَتَّىٰ *ḥattā*
- إِذَنْ *ʾidhan*

We will go over these cases in this chapter.

20.2. Forming the a-state stateful verb

Here is the u-state stateful verb for the singular masculine absentee participant doer "he":

يَفْعَلُ
yafɛalu
"he does"

Note that, because it is in the u-state, the its final letter ends with a ḍammah ُ. In order to form the a-state stateful verb, we change the ḍammah into a fat·ḥah َ, thus:

يَفْعَلَ
yafɛala

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a ḍammah ُ.

For participants whose doer pronoun is followed by an extra ن in the u-state verb, this final ن is dropped in order to form the a-state stateful verb. So, for example, the u-state stateful verb:

يَفْعَلَانِ
yafɛalāni
"they₂,ₘ do"

becomes, for the a-state:

يَفْعَلَا
yafɛalā

Here is the complete table of the a-state stateful verb for all doer participants.

Participant	Stateful verb doer pronoun	u-state stateful verb	a-state stateful verb
he	*invisible*	يَفْعَلُ	يَفْعَلَ
she	*invisible*	تَفْعَلُ	تَفْعَلَ
you₁ₘ	*invisible*	تَفْعَلُ	تَفْعَلَ
you₁f	ي	تَفْعَلِينَ	تَفْعَلِي
I	*invisible*	أَفْعَلُ	أَفْعَلَ
they₂ₘ	ا	يَفْعَلَانِ	يَفْعَلَا
they₂f	ا	تَفْعَلَانِ	تَفْعَلَا
you₂	ا	تَفْعَلَانِ	تَفْعَلَا

Participant	Stateful verb doer pronoun	u-state stateful verb	a-state stateful verb
they₃ₘ	و	يَفْعَلُونَ	يَفْعَلُوا
they₃f	نَ	يَفْعَلْنَ	يَفْعَلْنَ (same)
you₃ₘ	و	تَفْعَلُونَ	تَفْعَلُوا
you₃f	نَ	تَفْعَلْنَ	تَفْعَلْنَ (same)
we	*invisible*	نَفْعَلُ	نَفْعَلَ

Take note the following:

- The u-state and a-state verbs are the same for the feminine plural absentee and addressee participants:
    - يَفْعَلْنَ (they₃f)
    - تَفْعَلْنَ (you₃f)
- The a-state verbs for the masculine plural absentee and addressee participants have a final silent alif:
    - يَفْعَلُوا (they₃ₘ)
    - تَفْعَلُوا (you₃ₘ)

20.3. After أَنْ *’an*

أَنْ *’an* "that" is the main article which causes the following stateful verb to be in the a-state. The other articles that we listed in the introduction are all either derived from أَن or include its meaning implicitly without expressing it.

20.3.1. Basic usage of أَنْ *’an* with the a-state stateful verb

أَنْ often follows verbs that have a meaning of wishing or hoping. For example,

أَمَلَ ٱلطَّالِبُ أَنْ يَنْجَحَ.
’amala -ṭṭālibu ’an yanjaḥ.
"The student hoped that he succeed."

لَا can be used to negate the following a-state stateful verb. لَا combines
with أَنْ and assimilates with it to form أَلَّا *ʾallā* "that not". For example,

أَمَرَ ٱلْأَبُ ٱلِٱبْنَ أَلَّا يَكْسَلَ.
ʾamara -lʾabu li-bna ʾallā yaksal.
"The father ordered the son that he not be lazy."

Other than this لَا, أَنْ must directly precede the following a-state stateful
verb and must not be separated from it.

20.3.2. Grammatical equivalence of أَنْ clause with a maṣdar

In grammatical theory, أَنْ and the following verb form a clause that is
equivalent in meaning to the maṣdar of the verb. So in the example, أَمَلَ
ٱلطَّالِبُ أَنْ يَنْجَحَ, the أَنْ clause is أَنْ يَنْجَحَ. It is equivalent to the maṣdar
ٱلنَّجَاح. So the sentence is grammatically equivalent to

أَمَلَ ٱلطَّالِبُ ٱلنَّجَاحَ.
ʾamala -ṭṭālibu -nnajāḥ.
"The student hoped [for] success."

This grammatical equivalence of the أَنْ clause with a noun aloows the
أَنْ clause to take the place of a noun in various positions in a sentence.
So, in the above example, the أَنْ clause is in place of the direct doee of
the verb أَمَلَ:

أَمَلَ ٱلطَّالِبُ   أَنْ يَنْجَحَ .
                  ‿‿‿‿‿
                 direct doee

 "The student hoped that he suceed."

We show other examples below where the أَنْ clause occurs in place of
other noun positions.

As the subject:

أَنْ تَنْجَحَ   هُوَ ٱلْمَقْصِدُ .
‿‿‿‿‿
 subject

 "That you succeed is the purpose."

which is grammatically equivalent to: نَجَاحَكَ هُوَ ٱلْمَقْصِدُ.

As the info:

اَلْمَقْصِدُ   أَنْ تَنْجَحَ .
$\underbrace{}_{\text{info}}$

"The purpose is that you succeed."

which is grammatically equivalent to: اَلْمَقْصِدُ نَجَاحَكَ.

As a doer noun:

يَحْزُنُنِي   أَنْ يَذْهَبَ .
$\underbrace{}_{\text{doer}}$

"That he [should] go saddens me."

which is grammatically equivalent to: يَحْزُنُنِي ذَهَابُهُ.

In the i-state as the base noun in an annexation:

سَكَتَتْ مِنْ خَشْيَةِ   أَنْ يَغْضَبَ   عَلَيْهَا .
$\underbrace{}_{\text{i-state base noun}}$

"She stayed quiet from fear of that he be angry at her."

which is grammatically equivalent to: سَكَتَتْ مِنْ خَشْيَةِ غَضَبِهِ عَلَيْهَا.

In the i-state after a preposition:

رَغِبَ ٱلْغُلَامُ فِي   أَنْ يَأْكُلَ ٱلطَّعَامَ .
$\underbrace{}_{\text{i-state after preposition}}$

"The boy desired that he eat the food."

which is grammatically equivalent to: رَغِبَ ٱلْغُلَامُ فِي أَكْلِ ٱلطَّعَامِ.

20.3.3. Option to drop the preposition before أَنْ

In the above example the verb رَغِبَ يَرْغَبُ takes an indirect doee after the preposition فِي. In such cases, where the أَنْ clause occurs after a preposition, it is common to drop the preposition as long as there is not resulting confusion in meaning. So, we can also say (without the preposition فِي) for the same meaning:

رَغِبَ ٱلْغُلَامُ أَنْ يَأْكُلَ ٱلطَّعَامَ.
"The boy desired that he eat the food."

20.3.4. أَنْ meaning "lest"

Ocassionally, أَنْ is used with the meaning "lest". For example:

قَتَلْتُ ٱلثُّعْبَانَ أَنْ يَقْتُلَنِي.
"I killed the serpent lest it kill me."

20.3.5. أَنْ with the perfect verb

أَنْ may also occur before a perfect verb. Example:

بَلَغَنِي أَنْ رَجَعْتَ.
"That you have returned has reached me."

20.3.6. Other types of أَنْ

There are other types of أَنْ in the Arabic language. They all have the basic meaning "that". But they are used in different grammatical ways.

The أَنْ we have learned here is called the *maṣdari* أَنْ because of the equivalence of its clause with a maṣdar.

There is also another type of أَنْ called the *lightened* أَنْ that we will learn in section @ref(lightened-an).

There is also the *explanatory* أَنْ and the *extra* أَنْ that we will cover in chapter @ref(types-of-an).

20.4. After لِ *li*

20.4.1. The لِ of purpose

The article أَنْ may be attached to the preposition لِ *li* thus: لِأَنْ *li'an* to give the purpose of the following verb. This لِ may be translated as "so that". For example:

أَكَلَ لِأَنْ يَشْبَعَ.
"He ate so that he be sated."

When لِ is thus used, أَنْ is optionally allowed to be dropped while its meaning is retained. لِ is then attached to the verb. So we can say, for the same meaning:

أَكَلَ لِيَشْبَعَ.
"He ate so that he be sated."

But when using لَا to negate the verb, then أَنْ must be expressed, and the combination of لِ, أَنْ, and لَا is written as لِئَلَّا *li'allā*. For example,

شَرِبَ ٱلْمَاءَ لِئَلَّا يَعْطَشَ.
"He drank the water so that he not be thirsty."

By the way, the grammatical equivalence of أَنْ and a following a-state stateful verb with a maṣdar applies also to when لِ is used before (either an expressed or an implied) أَنْ. So, for example, if we have a sentence:

قَرَأَ ٱلْكِتَابَ لِيَعْلَمَ مَفْهُومَهُ.
or
قَرَأَ ٱلْكِتَابَ لِأَنْ يَعْلَمَ مَفْهُومَهُ.
"He read the book so that he know its meaning."

Then, grammatically, أَنْ and what follows it may be expressed with the maṣdar عِلْم thus:

قَرَأَ ٱلْكِتَابَ لِعِلْمِ مَفْهُومِهِ.
"He read the book for the knowledge of its meaning."

20.4.2. The لِ of denial

There is a specific لِ, called the لِ of denial, which is used with a-state stateful verbs and the verb كَانَ that we will discuss in section (TODO in كَانَ chapter).

20.5. *After* كَيْ *kay*

كَيْ *kay* is a preposition similar to لِ in meaning. It may be translated as "in order that", or also as "so that". It is also used before the a-state stateful verb. The difference from لِ is that, when لِ is used with the a-state stateful verb, expressing or dropping the أَنْ was optional. But with كَيْ, dropping the أَنْ is mandatory, while its meaning is retained. For example:

أَكَلَ كَيْ يَشْبَعَ.
"He ate in order that he be sated."

لَا is used, as usual, to negate the verb and is attached to كَيْ thus: كَيْلَا *kaylā*. Example:

شَرِبَ ٱلْمَاءَ كَيْلَا يَعْطَشَ.
"He drank the water in order that he not be thirsty."

The preposition لِ may be combined with كَيْ thus: لِكَيْ *likay*, for more or less the same meaning. For example:

أَكَلَ لِكَيْ يَشْبَعَ.
"He ate in order that he be sated."

With لَا the whole combination is written as لِكَيْلَا *likaylā*. أَنْ must again be not be expressed.

Example:

شَرِبَ ٱلْمَاءَ لِكَيْلَا يَعْطَشَ.
"He drank the water in order that he not be thirsty."

By the way, كَيْ and a following a-state stateful verb are not *directly* replaced by a maṣdar. So, for example, if we have a sentence:

قَرَأَ ٱلْكِتَابَ كَيْ يَعْلَمَ مَفْهُومَهُ.
"He read the book in order that he know its meaning."

Then لِ is to be used in place of كَيْ if we wish to replace it and what follows with the maṣdar عِلْم thus:

قَرَأَ ٱلْكِتَابَ لِعِلْم مَفْهُومِهِ.
"He read the book for the knowledge of its meaning."

20.6. After حَتَّى *ḥattā*

حَتَّى *ḥattā* is a particle that can be used in multiple ways. Its basic meaning is "until" or "to the point of" or "even" where it indicates an extreme limit.

Before we discuss its use with a verb following it, we will take a short digression to discuss its use with a following noun.

20.6.1. حَتَّىٰ *ḥattā* with a following noun

Consider the following sentence:

أَكَلْتُ ٱلسَّمَكَةَ حَتَّىٰ رَأْسِهَا.
"I ate the fish until its head."

حَتَّىٰ "until", here, is used as a preposition. Therefore, رَأْس is in the i-state, as the noun following a preposition. The meaning of the sentence is that the fish was eaten all the way to its head. (Whether the head itself was eaten or not is ambiguous. The sentence itself admits both meanings.)

Consider now a variant of this sentence:

أَكَلْتُ ٱلسَّمَكَةَ حَتَّىٰ رَأْسَهَا.
"I ate the fish, even its head."

رَأْس, here, is in the a-state because it is a direct doee of the verb أَكَلَ "ate". The particle حَتَّىٰ "even", here, is only a connector between the direct doees in much the same way as وَ "and". (أَكَلْتُ ٱلسَّمَكَةَ وَرَأْسَهَا. "I ate the fish and its head.")

Consider now yet another variant of this sentence:

أَكَلْتُ ٱلسَّمَكَةَ. حَتَّىٰ رَأْسُهَا [أَكَلْتُهَا].
"I ate the fish. Even its head [I ate]."

Now رَأْس is in the u-state because it is actually the subject of a new sentence, whose info is (an either expressed or implied) أَكَلْتُهَا "I ate it". حَتَّىٰ, here, serves as an introductory particle to the second subject and does not affect the state of the following noun.

20.6.2. حَتَّىٰ *ḥattā* with a following verb

Just as حَتَّىٰ is used for different purposes with a following noun, so too is it used with different purposes with a verb following it.

20.6.2.1. حَتَّىٰ with a following a-state stateful verb

When حَتَّىٰ is used with an expectation or purpose of a future action of the verb following it, then the verb following it is an a-state stateful verb. This is done in the following two scenarios:

1. When حَتَّىٰ is used to indicate an extreme point at which the action of the following verb would occur, or is meant to occur. Here, حَتَّىٰ may be translated as "to the point of" and the verb following it is translated using "-ing". For example,

قَرَأْتُ ٱلْقُرْآنَ حَتَّىٰ أَخْتِمَهُ.

"I read the Qur'ān to the point of finishing it."

يَغْضَبُ حَتَّىٰ يَهْرَبُوا مِنْهُ.

"He becomes angry to the point of their fleeing from him."

غَضِبَ حَتَّىٰ لَا يَمْلِكَ نَفْسَهُ.

"He became angry to the point of not controlling himself."

It is noteworthy that the use of حَتَّىٰ, here, implies only that the following action is meant to occur, or is at the point of being expected to occur. It doesn't actually state that the action will actually occur, for something may prevent it from occurring in reality.[1]

Note, also, that لَا is not attached to حَتَّىٰ in حَتَّىٰ لَا.

Also, similar to the case of كَيْ, there is an assumed (but mandatorily unexpressed) أَنْ which is the real cause of the following stateful verb being in the a-state. In fact, حَتَّىٰ, here, can be considered synonymous to إِلَىٰ أَنْ "to [the point] that". So the above examples can be considered similar in meaning to:

قَرَأْتُ ٱلْقُرْآنَ إِلَىٰ أَنْ أَخْتِمَهُ.

يَغْضَبُ إِلَىٰ أَنْ يَهْرَبُوا مِنْهُ.

غَضِبَ إِلَىٰ أَلَّا يَمْلِكَ نَفْسَهُ.

2. When حَتَّىٰ is used with the meaning "to such a purpose that". This is a similar meaning to كَيْ "in order that". For example,

أَذْهَبُ إِلَيْهِ حَتَّىٰ يَأْمُرَنِي بِشَيْءٍ.

"I go to him to such a purpose that he order me [to do] something."

وَعَظَ ٱلْأَبُ ٱبْنَهُ حَتَّىٰ يَصْلُحَ.

"The father admonished his son to such a purpose that he be righteous."

Again, there is an assumed (but mandatorily unexpressed) أَنْ which is the real cause of the following stateful verb being in the a-state.

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[1]Sadan, A., *The subjunctive mood in Arabic grammatical thought* 201

Sometimes, the sentence itself may admit both of the above meanings. For example:

يَأْكُلُ حَتَّىٰ يَشْبَعَ.
"He eats to the point of being full."
and/or
"He eats to the purpose that he be full."

Context would be needed to determine which meaning or whether both meanings are intended.

20.6.2.2. حَتَّىٰ with no effect on the following verb

If حَتَّىٰ is not used with any expectation or purpose of a future action of the verb following it, then it has no effect on this verb. (It goes without saying that an implicit أَنْ is not assumed with حَتَّىٰ in this case.)

The verb following حَتَّىٰ in this case may even be a perfect verb. For example:

أَكَلْتُ ٱلطَّعَامَ حَتَّىٰ شَبِعْتُ.
"I ate the food until I became full."

When used with a following stateful verb, the verb is put in the u-state and the meaning is that the action of the verb *before* حَتَّىٰ was done to such an extent that it caused the action of the verb *following* حَتَّىٰ to definitely occur. The action before حَتَّىٰ must necessarily be a past action, and the action following حَتَّىٰ must necessarily be a present (not a future) action. For example,

أَكَلْتُ ٱلطَّعَامَ حَتَّىٰ أَشْبَعُ.
"I ate the food to such an extent that I am (being) full."

غَضِبَ حَتَّىٰ يَهْرَبُونَ مِنْهُ.
"He became so angry that they are fleeing from him."

غَضِبَ حَتَّىٰ لَا يَمْلِكُ نَفْسَهُ.
"He became so angry that he is not controlling himself."

Compare these examples with the corresponding ones in the previous sub-section that have an a-state stateful verb.

20.7. After لَنْ *lan*

لَا and أَنْ are combined to form لَنْ *lan* with the meaning "shall not". لَنْ is used with the a-state stateful verb to emphatically negate the future.

لَنْ تَذْهَبَ.
"You$_{1m}$ shall not go."

20.8. After إِذَنْ *ʾidhan*

TODO

20.9. After ثُمَّ and ,أَوْ ,فَ ,وَ

20.9.1. As connectors

If the connectors وَ, فَ, أَوْ, and ثُمَّ occur after an a-state stateful verb, then a second a-state stateful verb (that doesn't have its own أَنْ, etc.) may be either in the a-state or the u-state. For example,

أَرْغَبُ أَنْ أَحْضُرَ ٱلْمَجْلِسَ وَأَسْمَعَ. (أَسْمَعَ in a-state)
"I desire that I attend the session and [that] I listen."

or

أَرْغَبُ أَنْ أَحْضُرَ ٱلْمَجْلِسَ وَأَسْمَعُ. (أَسْمَعَ in u-state)
"I desire that I attend the session and I will listen."

20.9.2. With special meanings

وَ, فَ, أَوْ, and ثُمَّ also cause the following stateful verb to be in the a-state in their own right, not simply as connectors. This is discussed in more detail in chapter TODO.

Chapter 21.

The 0-state stateful verb

> ⚠️ Warning
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

21.1. Introduction

In chapter @ref(u-state-stateful-verbs) we mentioned that stateful verbs have three states (like nouns). These states are called:

  i. The u-state
 ii. The a-state
iii. The 0-state

We have already studied the u-state of stateful verbs in chapter @ref(u-state-stateful-verbs). And we will defer the study of a-state of stateful verbs to chapter @ref(a-state-stateful-verbs). In this chapter we will study the 0-state stateful verb.

We will also study the *verb of command* which is very similar to the 0-state stateful verb.

21.2. Forming the 0-state stateful verb

Here is the u-state stateful verb for the singular masculine absentee participant doer "he":

يَفْعَلُ
yafεalu
"he does"

Note that, because it is in the u-state, the its final letter ends with a ḍammah ُ. In order to form the 0-state stateful verb, we change the ḍammah into a sukūn ْ, thus:

يَفْعَلْ
yafεal

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a ḍammah ُ.

For participants whose doer pronoun is followed by an extra ن in the u-state verb, this final ن is dropped in order to form the 0-state stateful verb. So, for example, the u-state stateful verb:

يَفْعَلَانِ
yafεalāni
"they$_{2,m}$ do"

becomes, for the 0-state:

يَفْعَلَا
yafεalā

Here is the complete table of the 0-state stateful verb for all doer participants.

Participant	Stateful verb doer pronoun	u-state stateful verb	0-state stateful verb
he	*invisible*	يَفْعَلُ	يَفْعَلْ
she	*invisible*	تَفْعَلُ	تَفْعَلْ
you$_{1,m}$	*invisible*	تَفْعَلُ	تَفْعَلْ
you$_{1,f}$	ي	تَفْعَلِينَ	تَفْعَلِي
I	*invisible*	أَفْعَلُ	أَفْعَلْ
they$_{2,m}$	ا	يَفْعَلَانِ	يَفْعَلَا
they$_{2,f}$	ا	تَفْعَلَانِ	تَفْعَلَا
you$_2$	ا	تَفْعَلَانِ	تَفْعَلَا
they$_{3+,m}$	و	يَفْعَلُونَ	يَفْعَلُوا
they$_{3+,f}$	نَ	يَفْعَلْنَ	يَفْعَلْنَ (same)
you$_{3+,m}$	و	تَفْعَلُونَ	تَفْعَلُوا
you$_{3+,f}$	نَ	تَفْعَلْنَ	تَفْعَلْنَ (same)

Participant	Stateful verb doer pronoun	u-state stateful verb	0-state stateful verb
we	*invisible*	نَفْعَلُ	نَفْعَلْ

Take note the following:

- The u-state and 0-state verbs are the same for the feminine plural absentee and addressee participants:
    - يَفْعَلْنَ (they$_{3+,f}$)
    - تَفْعَلْنَ (you$_{3+,f}$)
- The u-state and 0-state verbs for the masculine plural absentee and addressee participants have a final silent alif:
    - يَفْعَلُوا (they$_{3+,m}$)
    - تَفْعَلُوا (you$_{3+,m}$)
- When the 0-state stateful verb ends with a sukūn ْ, and the next word begins with a connecting hamzah ٱ then the sukūn ْ is converted to an kasrah ِ. For example:
    - يَفْعَلْ + ٱلرَّجُلُ = يَفْعَلِ ٱلرَّجُلُ

21.3. With لِ for indirect commands

The particle لِ when connected to the front of a stateful verb causes it to be in the 0-state and gives it the meaning of an indirect command. In English this can be translated using "should" or "let":

لِيَذْهَبِ ٱلرَّجُلُ
"The man should go!"
or
"Let the man go!"
("Let" is being used here as a command for the man, not for the addressee of this speech.)

لِنَذْهَبْ!
"Let's go!"

The indirect command is only rarely used for the addressee participant.[1]

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[1] for البحر المحيط لأبي حيان 4/291–293. See also references to شرح ابن يعيش على المفصل
سورة يونس 10:58 and other tafsīrs for the reading فبذلك فلتفرحوا

So an example like the following is permissible but rare:

لِتَجْلِسْ
"You should sit!"

Instead, the verb of command is more commonly used which we will study in section @ref(verb-of-command) later in this chapter.

The particles فَ "so" and وَ "and" are frequently used before this لِ. The لِ then loses its kasrah and gets a sukūn. Examples:

فَلْنَأْكُلْ طَعَامَنَا وَلْنَشْرَبْ شَرَابَنَا.
"So let us eat our food and drink our drink!"

وَلْيَجْلِسُوا عَلَى ٱلْأَرْضِ.
"And they should sit on the ground!"

Finally, the لِ before a 0-state stateful verb for the indirect command is mandatory. But it may be dropped by poetic license.[2]

21.4. With لَا for prohibitions

The word لَا when in front of a 0-state stateful verb gives the meaning of a prohibition. In English this can be translated using "Don't".

For example,

لَا تَكْتُبُوا
"Don't write$_{3,m}$!"

يَا زَيْدُ، لَا تَدْخُل ٱلْبَيْتَ!
"Don't$_{1,m}$ enter the house!"

The particles فَ "so" and وَ "and" may be used before this لَا. Example:

فَلَا تَأْكُلْ وَلَا تَشْرَبْ!
"So don't eat$_{1,m}$ and don't drink$_{1,m}$!"

Such prohibitions are generally for the addressee participant. However, rarely, they may be issued for the absentee participant as well. Example:

لَايَمْنَعْ زَيْدًا ٱلدُّخُولَ.
"Let him not prevent Zayd from entering!"

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[2]شرح ابن يعيش على المفصل 4/291–292

By the way, لَا does not force a verb to be in the u-state 0-state. We have already seen in section @ref(u-state-verb-negation-la) that لَا can be used to negate a u-state stateful verb for the present and future tense. Example:

لَا يَذْهَبُ ٱلرَّجُلُ

lā yadh·habu -rrajulu.

"The man does not go." or,

"The man is not going." or,

"The man will not go."

21.5. With لَمْ for "did not"

The particle لَمْ when in front of an stateful verb causes it to be in the 0-state and gives it the meaning of negating the past tense In English this can be translated using "did not". For example,

لَمْ يَذْهَبِ ٱلرَّجُلُ.

"The man did not go."

We have already learned in section @ref(negating-perfect-verbs) that the perfect verb is negated using the particle مَا. For example:

مَا ذَهَبَ ٱلرَّجُلُ.

mā dhahaba -rrajulu.

"The man did not go."

or,

"The man has not gone."

Both لَمْ and مَا are used commonly to negate the past tense. مَا has a more emphatic meaning than لَمْ.

Here are some more examples:

21.6. With لَمَّا for "did not yet"

The word لَمَّا when in front of a 0-state stateful verb gives the meaning "did not yet". For example,

لَمَّا يَذْهَبْ زَيْدٌ.

"Zayd did not go yet."

21.7. Other uses of the 0-state stateful verb

The 0-state stateful verb is also used for *consequential actions* and in *conditional statements*. We will deal with these in chapters @ref(the-consequential-action) and @ref(conditional-statements) respectively

21.8. The verb of command

In order to give a direct command to an addressee, Arabic uses the verb of command. The verb of command is very similar to the 0-state stateful verb. The verb of command is only available for the addressee participant.

21.8.1. Forming the verb of command

Here is the verb of command for the addressee participants:

Participant	Verb of command
you$_{1,m}$	اُفْعَلْ
you$_{1,f}$	اُفْعَلِي
you$_2$	اُفْعَلَا
you$_{3+,m}$	اُفْعَلُوا
you$_{3+,f}$	اُفْعَلْنَ

In order to form the verb of command, we remove the initial ت from the addressee particpant verb. The verb then begins with an sukūn so we place a connecting hamzah in front of it.

When the verb of command occurs in the beginning of a sentence, then the vowel mark for the connecting hamzah is selected according to the following criteria:

  i. When the middle root letter of the verb of command has an ḍammah $\overset{\circ}{}$, then the connecting hamzah gets an ḍammah too. Examples:

Verb	Verb of command for "he"
نَظَرَ يَنْظُرُ نَظَرًا	اُنْظُرْ "Look!"
قَتَلَ يَقْتُلُ قَتْلًا	اُقْتُلْ "Kill!"
مَكَثَ يَمْكُثُ مُكُونًا	اُمْكُثْ "Stay!"

ii. Otherwise, when the middle root letter of the verb of command has an fat·ḥah ◌َ or an kasrah ◌ِ, then the connecting hamzah gets an kasrah ◌ِ. Examples:

Verb	Verb of command for "he"
عَمِلَ يَعْمَلُ عَمَلًا	اِعْمَلْ "Work!"
ذَهَبَ يَذْهَبُ ذَهَابًا	اِذْهَبْ "Go!"
جَلَسَ يَجْلِسُ جُلُوسًا	اِجْلِسْ "Sit!"

Here are some examples of using the verb of command:

The verb of command is not used to issue negative commands, like "Don't go!". Instead, the o-state verb is used with لَا as described in section @ref(la-of-prohibition) above.

لَا تَذْهَبْ
"Don't go!"

21.8.2. The verb of command for roots begin with hamzah

Appendix @ref(hamzarules) details the rules for speeling words that contain hamzah generally. In addition to those rules, the verb of command for roots that begin with hamzah warrant additional discussion.

Consider the following form 1 verbs and their verbs of command for the singular masculine addressee doer "he":

Root	Verb	Verb of command
أمل	أَمَلَ يَأْمُلُ أَمَلًا "to hope"	اُؤْمُلْ
أذن	أَذِنَ يَأْذَنُ أَذَنًا "to permit"	اِئْذَنْ

Here are examples of these verbs of commands in the middle of a sentence:

يَا أُمِّي ٱئْذَنِي لِي ٱللَّعِبَ!

yā ʾummi -ʾd͡hanī li -llaɛib!

"O my mother, permit me to play!"

يَا زَيْدُ أَوْمُل ٱلْخَيْرَ!

yā zaydu -ʾmuli -lk͡hayr!

"O Zayd, hope for good!"

When these verbs of command occur in the beginning of the sentence, then there would be two hamzahs occuring next to each other which is not permitted. So the second hamzah is pronounced as a long vowel, though it may still be written as a hamzah. Examples:

أُوۡمُلِ ٱلْخَيْرَ يَا زَيْدُ!

ʾūmul

not

× *ʾuʾmul*

ٱئْذَنِي لِي ٱللَّعِبَ يَا أُمِّي!

ʾīd͡hanī

not

× *ʾiʾd͡hanī*

As a further complication, when the verb of command is preceded by وَ "and" or فَ "so" then the connecting *hamza* is not written and the hamzah of the first root letter is written seated on an alif. Examples:

وَأْمُلْ

waʾmul

"And hope!"

فَأْذَنْ

faʾd͡han

"So permit!"

21.8.3. Irregular verbs of command

In addition to the rules states above there are four verbs of command (all containing hamzah) that are irregular. We will discuss them below:

21.8.3.1. The verbs أَكَلَ , أَخَذَ , and أَمَرَ

The verbs of command for the following three verbs are irregular:

Root	Verb		Verb of command
أكل	أَكَلَ يَأْكُلُ أَكْلًا	"to eat"	كُلْ
أخذ	أَخَذَ يَأْخُذُ أَخْذًا	"to take"	خُذْ
أمر	أَمَرَ يَأْمُرُ أَمْرًا	"to order"	مُرْ

As you can see, the initial hamzah has been completely deleted for the verbs of command. However, of these verbs, the verb of command for أَمَرَ يَأْمُرُ أَمْرًا is permitted to retain its initial hamzah when preceded by وَ "and" or فَ "so". Then, it becomes

وَأْمُرْ *wa'mur*
and
فَأْمُرْ *fa'mur*

This retaining of the initial hamzah is not done for the other two verbs.

Here are some examples of these verbs of command:

21.8.3.2. The verb سَأَلَ

The verb سَأَلَ يَسْأَلُ سُؤَالًا "to question" forms its verb of command both regularly, and irregularly:

   i. Regular: اِسْأَلْ *'is'al*
  ii. Irregular: سَلْ *sal*

If the verb of command is preceded by وَ "and" or فَ "so", then the regular verb of command اِسْأَلْ *'is'al* is often preferred.

Otherwise, the irregular verb of command سَلْ *sal* is often preferred.

Examples of usage:

Chapter 22.

The passive verb

22.1. Introduction

Consider the sentence:

شَرِبَ زَيْدٌ ٱلْمَاءَ.
shariba zayduni -lmāʾ.
"Zayd drank the water."

In this sentence, زَيْدٌ "Zayd" is the doer of the verb شَرِبَ "drank". This construction of the verb, which we have been using so far, is called the *active verb* construction, because the doer of the verb, in this case "Zayd" is known. Now consider the following sentence:

شُرِبَ ٱلْمَاءُ.
shuriba -lmāʾ.
"The water was drunk."

In this sentence, the doer of the verb, i.e. the person who is doing the action of the verb "to drink", is not mentioned. From the sentence itself it is unknown who the doer is. This construction of the verb is called the *passive verb* construction.

22.2. Forming the passive verb

So far we have been studing form 1 verbs, which use only the three root letters. As we know, the vowel on the middle root letter is variable for active verbs, for example:

- شَرِبَ يَشْرَبُ "to drink".
- فَتَحَ يَفْتَحُ "to open"
- كَبُرَ يَكْبُرُ "to become big"
- etc.

The pattern of passive verb for form 1 verbs is always:

فُعِلَ يُفْعَلُ
fuɛila yufɛalu

This is regardless of the vowel on the middle root letter in the active verb. If there is more than one verb from the same root, with different middle root letter vowels for the active verb, then they will share the same passive verb. For example, the active verbs: حَسَبَ يَحْسُبُ "to reckon" and حَسِبَ يَحْسِبُ "to deem" share the same passive verb: حُسِبَ يُحْسَبُ.

The same doer pronouns are used for the passive verb as for the active verb. And the passive stateful verb has the same three states as the active stateful verb. For example:

- فُعِلُوا *fuɛilū* "they$_{3m}$" (perfect)
- تُفْعَلَانِ *tufɛalāni* "you$_2$" or "they$_{2f}$" (u-state stateful)
- أُفْعَلَ *ʾufɛala* "I" (a-state stateful)
- etc.

The complete table showing the doer pronouns is given in appendix @ref(verb-tables).

22.3. The deputy doer

Consider again this sentence with an passive verb construction:

شُرِبَ ٱلْمَاءُ .
      deputy doer

"The water was drunk."

Note that the noun ٱلْمَاءُ *ʾalmāʾu* "the water" is in the u-state. This is because, in the absence of the doer, the direct doee of the active verb (ٱلْمَاءَ) is deputized to take doer's place in the u-state. It is then known as the *deputy doer*.

The doer pronouns for the passive verb shall therefore match the gender and number of the deputy doer. Here are some examples:

شُكِرَتِ ٱلْأُمَّهَاتُ وَمُدِحْنَ.
shukirati -ʾummahātu wamudiḥn.
"The mothers were thanked and praised."

أَنْتُمَا تُغْبَنَانِ وَتُخْدَعَانِ.
ʾantumā tughbanāni watukhdaɛān.
"You₂ are being cheated and deceived."

مَا قُطِعَتِ ٱلشَّجَرَةُ.
mā quṭiɛati -shshajarah.
"The tree was not cut."

22.3.1. The deputy doer for multiple direct doees

Some verbs, in the active construction, take multiple direct doee. These verbs can be classified into two classes:

a. Verbs that cause the first direct doee to be affected by, or asked for, the second direct doee. Examples:

مَلَأَ ٱلْغُلَامُ ٱلدَّلْوَ مَاءً.
"The boy filled the bucket (with) water."

مَنَعَ ٱلْمَرَضُ ٱلرَّجُلَ ٱلْعَمَلَ.
"Sickness prevented the man (from) work."

سَأَلَ ٱلْفَقِيرُ ٱلْغَنِيَّ دِرْهَمًا.
"The poor [man] asked the rich [man] (for) a dirham."

b. Verbs that siginify an action of the heart or of intention, like thinking, deeming, making, etc. Examples:

حَسِبْتُ زَيْدًا صَدِيقًا.
"I deemed Zayd [to be] a friend"

وَجَدَتِ ٱلطَّالِبَةُ ٱلْأُسْتَاذَةَ حَلِيمَةً.
"The student_f found the professor_f [to be] forbearing."

جَعَلَ ٱللَّـهُ ٱلْمَاءَ بَرَكَةً.
"Allāh has made the water a blessing."

When such verbs are converted to the passive verb construction, then one, and only one, direct doee shall be chosen to be the deputy doer. It is generally preferred to make the first direct doee the deputy-doer, and leave the second direct doee, as is, in the a-state. Here are the same sentences in the passive construction:

مُلِئَتِ ٱلدَّلْوُ مَاءً. (دَلْو "bucket" is feminine.)
"The bucket was filled (with) water."

مُنِعَ ٱلرَّجُلُ ٱلْعَمَلَ.
"The man was prevented (from) work."

سُئِلَ ٱلْغَنِيُّ دِرْهَمًا.
"The rich [man] was asked for a dirham."

حُسِبَ زَيْدٌ صَدِيقًا.
"Zayd was deemed [to be] a friend"

وُجِدَتِ ٱلْأُسْتَاذَةُ حَلِيمَةً.
"The professor_f was found [to be] forbearing."

جُعِلَ ٱلْمَاءُ بَرَكَةً.
"Water has been made a blessing."

22.4. Impersonal use

TODO: add examples from Wright p. 268

When verbs are used without a direct doee, then their passive construction gives in an impersonal meaning. There are a few such usages that we will explain in the following subsections.

22.4.1. With prepositional phrases

Some verbs take no direct doees, but are used with prepositional phrases. For example,

جَلَسَ ٱلنَّاسُ عَلَى ٱلْأَرْض.
"The people sat upon the ground."

Other verbs, which can take a direct doee, may be used without one, and again with a prepositional phrase instead. For example:

كَتَبَ ٱلْكَاتِبُ بِٱلْقَلَمِ.
"The scribe wrote with the pen."

When such sentences are converted to the passive verb construction then the prepositional phrase may be taken as the deputy doer. However, the preposition causes the noun following it to remain in the i-state. So the deputy doer is not indicated by an apparent ḍammah (or by the other indicators of the u-state). The verb then appears to be in the singular masculine, with its deputy doer following it. For example:

جُلِسَ   عَلَى ٱلْأَرْضِ .
     └─ deputy doer

"The ground was sat upon."

كُتِبَ بِٱلْقَلَمِ.
"The pen was written with."

22.4.2. With adverbs of time or place

Other verbs don't take a direct doee but may be used with an adverb of time or place in the a-state. (We will study adverbs of time and place in chapter @ref(adverbs-of-time-and-place), if Allāh wills.) Here is an example:

سَهَرَتِ ٱلْأَمُّ   لَيْلَةَ ٱلْقَدْرِ .
  └─ a-state adverb of time

"The mother stayed up the Night of Power."

When this sentence is converted to an passive construction then the adverb of time or place can be taken as the deputy doer in the u-state:

سُهِرَتْ لَيْلَةُ ٱلْقَدْرِ.
"The Night of Power was stayed up [in]."

Note the u-state of لَيْلَةُ *laylatu* as the deputy doer.

22.4.3. With the maṣdar

The maṣdar, because it is the action being done may be considered a kind of direct doee. (We will study the use of the maṣdar as a doee in chapter @ref(absolute-doee), if Allāh wills.) For example:

فَهِمَ ٱلشَّيْخُ فَهْمًا عَمِيقًا.
"The old man understood, a deep understanding."

When such sentences are converted to the passive verb construction, then the maṣdar may be taken as the deputy doer in the u-state.

فُهِمَ فَهْمٌ عَمِيقٌ.
"A deep understanding was understood."

22.4.4. Requirement of specialization

When a prepositional phrase, or an adverb of time or place, or a maṣdar is to be used as a deputy doer in an passive verb construction, then it is required that they be specialized in meaning, and not used in a general sense. So for example, if we have the sentence:

سَهَرَتِ ٱلْأُمُّ لَيْلَةً.
"The mother stayed up a night."

then because of the non-specialized meaning of لَيْلَةَ, such a sentence is typically not suitable for being converted to a passive verb construction.

22.4.5. Choosing the deputy doer

If a sentence is to be converted to an passive verb construction and it has more than one of the following:

- a direct doee
- a specialized prepositional phrase
- a specialized adverb of time or place
- a specialized maṣdar

Then only one shall be chosen as the deputy doer. If a direct doee exists, then it is typically chosen. If a direct doee does not exist, then the one desired to be emphasized may be chosen as the deputy doer. For example:

سُهِرَ فِي ٱلْمَسْجِدِ لَيْلَةَ ٱلْقَدْرِ.
"The mosque was stayed up in [on] the Night of Power."

In the above sentence the prepositional phrase فِي ٱلْمَسْجِدِ was chosen as the deputy doer, and the adverb of time لَيْلَةَ remains, as is, in the a-state.

22.5. States of the passive stateful verb

The passive stateful verb has three states, just like the active stateful verb: the u-state, the a-state, and the 0-state. The three states are used in the same circumstances, and with the same rules that we have already learned.

So the u-state verb is used for making plain statements:

تُذْكَرُ قِصَّةُ ٱلْمَلِكِ فِي كُتُبِ ٱلتَّأْرِيخِ.
"The story of the king is mentioned in the books of history."

لَا تُرْفَعُ ٱلْأَصْوَاتُ فِي ٱلْمَكْتَبَةِ.
"Voices are not raised in the library."

The a-state verb is used for expressing wish or purpose:

يَأْمُلُ ٱلْمُسْلِمُونَ أَنْ يُغْفَرَ لَهُمْ.
"The Muslims hope that they be forgiven."
(Note that يُغْفَرَ has a singular masculine deputy doer because there is no direct doee.)

لَنْ تُسْمَعَا.
"You₂ shall not be heard."

دُفِعَ ٱلْبَابُ حَتَّىٰ يُفْتَحَ.
"The door was pushed for the result that it open."

Similarly, the 0-state verb is used in the following cases:

- With لَمْ "was not":

  لَمْ يُؤْذَنْ لِي أَنْ أَدْخُلَ.
  "It was not permitted for me that I enter."

- With لَمَّا "not yet"

  لَمَّا يُكْتَبْ كِتَابٌ فِي هَٰذَا ٱلْمَوْضُوعِ.
  "A book has not yet been written in this subject."

- With لِ for indirect commands[1]:

لِيُسْمَعْ صَوْتُهُ!

"Let his voice be heard!"

There is no verb of command for passive verbs. So while indirect commands are typically not used for the addressee participant for active verbs (see section @ref(indirect-commands)), they are the only way to issue commands for the addressee participant in the passive verb construction:

لِتُنْصَرُوا!

"Let you~3m~ be aided!"

22.6. Usage of the passive verb

There are cases where it is permissible to use of the passive verb construction, and cases where it is *not* permissible to use of the passive verb construction. We will explain them below:

22.6.1. Permissible use of the passive verb

There can be a number of reasons why a speaker is forced to, or chooses to, use the passive verb construction. Among these reasons are:

a. When the doer is actually unknown to the speaker. This is the classic use-case, as indicated by the name *passive verb*. (But, as we shall see below, it is not the only use case.) So, if we say:

كُسِرَتِ ٱلزُّجَاجَةُ.

"The glass was broken."

then, it may be that we don't know who broke the glass, and that is why we are expressing it in the passive verb construction.

b. When the doer is known to the speaker, but he does not wish to make him known to others. So the same sentence above كُسِرَتِ ٱلزُّجَاجَةُ. could be used when the speaker knows that it was actually زَيْد "Zayd", for example, who broke the glass, but the speaker does not wish that others find out that it was Zayd. This itself could be for any reason, for example: the speaker fears Zayd, for fears for Zayd, etc.

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[1] ٤/٢٩١ شرح ابن يعيش على المفصل

c. When the speaker wishes to draw attention to the act itself rather than the doer of the act. So we might say:

مُنِعْنَا ٱلدُّخُولَ.
"We have been prevented from entering."

when we wish to focus on the act of our having been prevented, rather than who prevented us.

d. For stylistic reasons, when it is obvious and known who the doer is. For example:

خُلِقَ ٱلْإِنْسَانُ مِنْ عَجَل
"Man was created of haste [i.e., impatience]." (Qurʾān 21:37. Trans. Saheeh International)

In the above ʾāyah it is known and obvious that Allāh created man.

e. In order to glorify the doer. So we might the passive verb construction to say:

خُلِقَ ٱلْخِنْزِيرُ.
"The pig was created."

This could be to distance Allāh from being mentioned next to the name of a particularly dirty animal.

f. When the doer is not mentioned due to contempt for him. For example:

قُتِلَ أَمِيرُ ٱلْمُؤْمِنِينَ عُمَرُ.
"The Commander of the believers, Ɛumar, was killed."

In this sentence we chose not to name the killer due to contempt for him.

These reasons are not mutually exclusive, and sometimes the passive verb construction is used for a combination of them.

22.6.2. Impermissible use of the passive verb

The passive verb may not be used when the doer is mentioned with the verb. This is different from English which can use the word "by" to indicate the doer in a passive voice construction, as in: "The book was written by Zayd.". Such a sentence, in Arabic can only be expressed with the active verb construction:

كَتَبَ زَيْدٌ ٱلْكِتَابَ.

kataba zayduni -lkitāb.

"Zayd wrote the book."

It may seem like this rule is broken in sentences like:

قُتِلَ بِٱلسَّيْفِ.

qutila bi-ssayf.

"He was killed by the sword."

But such is not the case. The active verb constuction would be something like:

قَتَلَهُ فُلَانٌ بِٱلسَّيْفِ.

qatalahu fulānun bi-ssayf.

"So-and-so killed him with the sword."

As you can see, فُلَان "so-and-so" is actually the doer, and ٱلسَّيْف "the sword" is merely a prepositional phrase indicating the instrument used in the act.

Chapter 23.

Additional forms of the verb

> ⚠️ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

23.1. Introduction

So far we have been studying the form 1 verb (فَعَلَ يَفْعَلُ). The form 1 verb is the basic form of the verb. It consists of only the three root letters for the stateless verb.

In this chapter we will learn additional forms of the verb. These forms add extra letters to three root letters. There are about 15 or so additional forms of the verb. But only 10 or so are in common usage.

Learning these additional forms may seem tedious but we advise you to persevere because additional forms of the verb are used very commonly.

The form 1 verb has variability in the middle (ع) letter, which can have either an fat·ḥah, kasrah, or ḍammah. It also has variability in the pattern its maṣdar. The additional forms have almost no variability of this kind. So, in one sense, the additional forms of the verb are easier than the form 1 verb.

23.1.1. Topics to cover

- usage of the masdar of one form for another form
- افتعل with the meaning of تفاعل and nuances in the meaning
- avoid using [☐☐] with form 6, unless as masdar. (Actually added it to Usage and Style chapter in appendix but reference it here.)

23.2. The form 2 verb فَعَّلَ يُفَعِّلُ

The form 2 verb doubles the middle ع letter. The vowel mark on the middle letter does not vary. Here are some examples of form 2 verbs:

Root	Verb	Meaning
علم	عَلَّمَ يُعَلِّمُ	to teach
قتل	قَتَّلَ يُقَتِّلُ	to massacre
كبر	كَبَّرَ يُكَبِّرُ	to magnify, say اَللّٰهُ أَكْبَرُ

23.2.1. Meaning patterns

The form 2 verb can denote a strengthening of the meaning. For example,

- كَسَرَ "to break (ﻫ s.th.)"; كَسَّرَ "to smash (ﻫ s.th.)"
- قَتَلَ "to kill (ه s.o.)"; قَتَّلَ "to massacre (ه s.o.)"

Often it denotes a causative meaning. For example,

- طَهُرَ "to be pure", طَهَّرَ "to purify (ﻫ ،ه s.o., s.th.)"
- عَلِمَ "to know (ﻫ s.th.)", عَلَّمَ "to teach (ب ه or ﻫ ه s.o. s.th.)"

Note that in such cases, if the form 1 verb is intranstive (e.g. طَهُرَ) then it becomes transitive in form 2 (طَهَّرَ). And if it is transitive in form 1 (e.g. عَلِمَ), then it becomes doubly transitive in form 2 (عَلَّمَ).

23.3. The form 3 verb فَاعَلَ يُفَاعِلُ

The basic meaning pattern for the form 3 verb is to express or emphasize the relation of the action to someone else.

Sometimes, as an extension of the basic meaning, it expresses vying with someone in the action of the verb. For example:

- قَتَلَ "to kill (ه s.o.)", قَاتَلَ "to fight (ه s.o., with s.o., or against s.o.)", i.e., "to vie with another to kill him".
- سَبَقَ "to precede (هـ ،ه s.o., s.th.)", سَابَقَ "to race (ه s.o.)", i.e., "to vie with another to precede him".

Part II.

Advanced

Chapter 24.

The Arabic grammatical tradition

> ⚠️ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

24.1. History of the Arabic grammatical tradition

During the time of the Prophet ﷺ, the Arabs spoke Classical Arabic natively.

After the time of the Prophet ﷺ, during the Rashidūn caliphate (11–41 AH), the borders of the Islāmic state had expanded beyond the Arabian peninsula. This brought upon an increased intermingling between Arab and non-Arab populations, especially in the towns and urban centers.

There are reports that, during this time, there was an increased occurrence of grammatical and pronunciation errors in spoken Arabic, especially by non-Arabs and the newer generation.

The reports also claim, that in order to safeguard the Qurʾān from being read incorrectly, efforts began to preserve Classical Arabic. This outline of events is traditionally credited as the inception of the Arabic grammatical tradition, and of the profession of the grammarian.

It is difficult to establish the authenticity of many of these reports. So we are not certain who would qualify to be the first grammarians, nor are we certain of the extent of their grammatical discourse. We do know that the early grammarians of the first and early second centuries AH, were definitely able to distinguish between correct and incorrect language.[1] But their terminology and grammatical analysis were presumably rudimentary.[2]

However, in the latter half of the second century AH, Arabic grammar had already developed, from these primitive beginnings, into a highly developed system of linguistic analysis.[3]

Initially, grammatical activity flourished mainly in two urban centers: the cities of al-Baṣrah and al-Kūfah in Iraq. These are often referred to as the Baṣran and Kūfan grammatical schools respectively. The Baṣran and Kūfan schools were mainly active, in their eponymous cities, into the third century AH. After that, grammarians would still often be ascribed academically to one of the two schools, but they were more geographically widespread. Many famous later grammarians operated out of Baḡhdād, Egypt, Syria, Persia, and al-Andalus (Islāmic Spain).

Figure 24.1 depicts a (year of death) timeline and geographical distribution of some of the more well-known grammarians.

24.2. Attested usage (السَّماع)

In order to develop a grammatical framework for Classical Arabic, the grammarians first needed a collection of authentic Classical Arabic texts. The grammarians used, as their source material for this collection, a corpus of Classical Arabic texts, which we will term *attested usage*. The body of attested usage can be categorized into[5]:

1. Transmitted texts. These include:

    a. Authorized readings of the Qurʾān
    b. Poetry of the pre-Islāmic and early Islāmic poets

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[1]Carter, *Sībawayhi's principles* 5–6

[2]Baalbaki, Introduction to *The early Islamic grammatical tradition* xv; من تاريخ النحو العربي لسعيد الأفعاني 29–30, footnote 2

[3]Baalbaki, Introduction to *The early Islamic grammatical tradition* xiii

[4]Adapted from Andreas Hallberg's blog post [andreasmhallberg.github.io/timeline-of-arab-grammarians], and Ovamir Anjum's presentation at the Muslim Community Association, Santa Clara, Calif., 2013 [youtu.be/cZ6RoRMF-kI].

[5]from Suleiman, *The Arabic grammatical tradition: A study in taʿlīl* 16
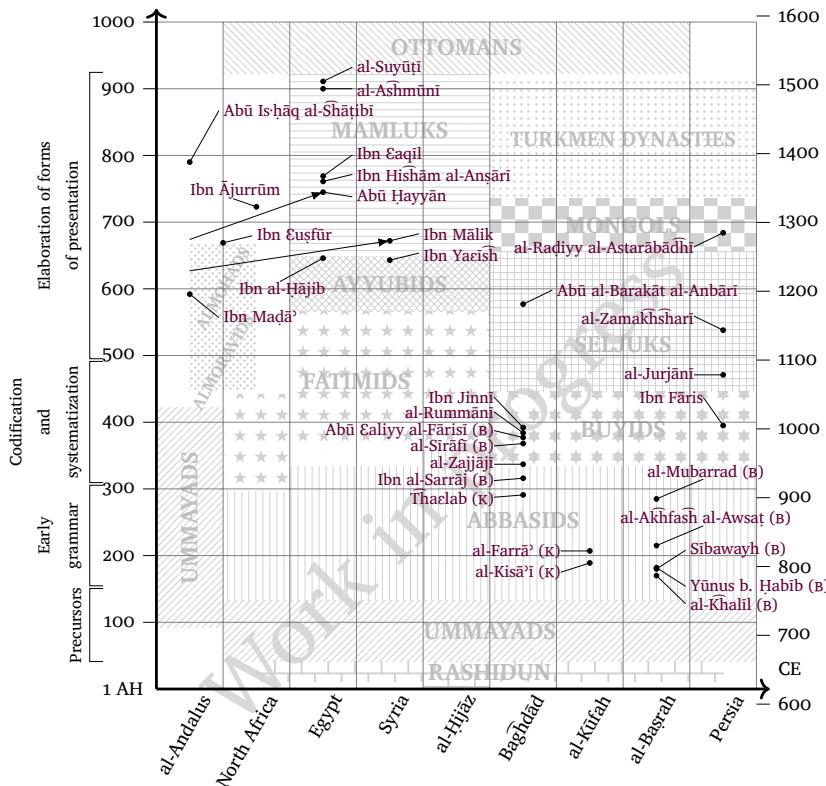
Figure 24.1.: A (year of death) timeline and geographical distribution of some of the more well-known grammarians.[4] (B) and (K) indicate an affiliation with the Baṣran and Kūfan schools, respectively.

   c. A collection of the sayings and proverbs of the Arabs
   d. the Ḥadīth

 2. Elicited speech

We will discuss these categories below:

The Qurʾān

The Qurʾān was transmitted by the Prophet ﷺ to his Companions.
When the territories under the Islāmic caliphate expanded, many of
the Companions were sent or relocated to the different areas under
Muslim rule, and there, they began teaching the Qurʾān to their students
from the Tābiɛīn. Those students taught it to the next generation and
so on and so forth. The text of the Qurʾān was thus available to the
grammarians and used by them as a primary linguistic source.[6]

Poetry

From pre-Islāmic times into the Islāmic era, Classical Arabic poetry
was composed and transmitted orally, from region to region, and from
generation to generation. The grammarians used this transmitted poetry
as their second major source of transmitted data.[7] Some native Arabic
dialects were beginning to diverge from Classical Arabic in the first and
second century AH. Because of this, the grammarians were more discern-
ing in whether they would accept the poetry of a later poet. Generally
they would only accept the poetry of a later poet if his language was
determined to be uninfluenced by the newer developments in the native
dialects. The grammarians generally have a cut-off date somewhere in
the middle of the first century AH. Poetry composed after this cut-off
date is typically not accepted as a valid source of Classical Arabic.[8]

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[6]Suleiman, *The Arabic grammatical tradition: A study in taʿlīl* 18–19, القياس النحوي لخالد
حسين أبو عمشة 7

[7]Suleiman, *The Arabic grammatical tradition: A study in taʿlīl* 19

[8]القياس النحوي لخالد حسين أبو عمشة 8

Sayings and proverbs of the Arabs

A small portion of prose material, consisting of sayings and proverbs of the Arabs, is also generally accepted as a source of Classical Arabic data.[9]

The Ḥadīth

The Ḥadīth of the Prophet ﷺ were transmitted by his Companions to their students from the Tābiɛīn, who then transmitted them to their students from the next generation, and so on. Theoretically, the Ḥadīth texts should be considered a valid source of Classical Arabic. However, as a trend, the grammarians were reluctant to consider the transmitted Ḥadīth texts as part of attested usage. This is because they feared that some of the narrators in the chains of transmission of hadīth may have narrated their ḥadīth by meaning, rather than verbatim text. And if the narrator was himself not a native Classical Arabic speaker, than they could not be certain that the ḥadīth that reached them was correct Classical Arabic. They did not have this view regarding the Qurʾān and poetry because the Qurʾān and poetry required that they be transmitted verbatim. This policy of the grammarians has received some criticism, with some researchers deeming that they were unnecessarily exclusive, and that if the transmitters of a hadīth are deemed competent, then the ḥadīth should be admitted into attested usage. In this sense, Ḥadīth texts should be considered at least as acceptable as poetry, since the possibility of variation in transmission is applicable to both.[10] In any case, we note that if the grammarians erred then it was on the side of caution.

Elicited speech

In addition to the transmitted texts mentioned above, the grammarians also used, as part of their source data, samples of speech that they obtained themselves by meeting and talking to native Classical Arabic speaking *informants*. Such informants continued to exist, in pockets, into the second and third centuries AH. In general, the speech of the bedouin Arabs was considered purer and more free from errors than

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[9]Suleiman, *The Arabic grammatical tradition: A study in taʿlīl* 16, القياس النحوي لخالد حسين أبو عمشة 7–8

[10]Suleiman, *The Arabic grammatical tradition: A study in taʿlīl* 16–17, القياس النحوي لخالد حسين أبو عمشة 7–8

that of the urban population. The grammarians would seek out such informants, listen to their ordinary speech in natural settings, and also ask them questions, the answers to which would betray insight into the grammatical issues that they were investigating.[11]

Exclusion of the grammarians' writings from attested usage

The grammarians were scholars of Classical Arabic. Yet, generally speaking, they were not native speakers of Classical Arabic. So even though they were knowledgeable in analyzing Classical Arabic, they had not learned it natively. So their writings are not considered attested usage.[12] Excepted are examples that the grammarians made up and adduced to explain a particular grammatical issue.[13] Those are admitted into attested usage, though subject to critique by other grammarians.[14]

24.3. Analogy (القِياس) and grammatical reason (العِلّة)

Once the source material in attested usage was available to the grammarians, they set about analyzing it in order to develop a grammatical framework The process of developing a grammatical framework is based on *analogy* and *grammatical reason*.

Analogy is the process of observing a pattern in attested usage, determining a grammatical reason for the pattern, and expounding a grammatical rule that states that whenever the grammatical reason is to be found, then the pattern is to be expected.[15]

Let's explain what we mean.

Let's say, hypothetically, the grammarian goes through the data in attested usage, and comes across sentences like:

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[11]Suleiman, *The Arabic grammatical tradition: A study in taʿlīl* 22-24

[12]القياس في اللغة العربية لمحمد الخضر حسين 36-37

[13]Suleiman, *The Arabic grammatical tradition: A study in taʿlīl* 16

[14]Here is an example:

… ولم يذكره [سيبويه] إلا في نفس عبارته قال «وذلك عجبت من ضرب زيد عمرًا»، وليس في لفظه ما يدل على أنه محكي عن العرب، فيحتمل أن يكون ذلك رأيًا منه، بل هو ظاهر كلامه وقياس منه [11/75 التذييل والتكميل لأبي حيان]

[15]القياس النحوي لخالد حسين أبو عمشة 4-5

(3) جَاء الرَّجُلُ
The man came.

(4) ضَرَبَ زَيْدٌ عَمْرًا
Zayd beat Ɛamr.

(5) يَدْخُلُ الْبَيْتَ رَجُلٌ
A man enters the house.

(6) لَنْ يَضِيعَ الْعَمَلُ الصَّالِحُ
The good deed shall not go waste.

(7) لَمْ تَذْهَبْ هِنْدٌ
Hind did not go.

When the grammarian studies these sentences he notes that they are all verbal sentences consisting of (at least) a verb and its doer. He also observes a pattern. And that is that the doer of the verb is always in the u-state. Now, he comes up with a grammatical rule that states that whenever there is a verbal sentence (this is our grammatical reason), then the doer of the verb is be in the u-state.

This rule is made for the benefit of the student who has not gone through the data in attested usage. Let's say that a student is reading a text and comes across a sentence:

(8) ضَرَبَ عَمْرًا زَيْدٌ
Zayd beat Ɛamr.

The student determines that this is a verbal sentence. Being a verbal sentence is the grammatical reason that makes the above analogy-based rule applicable. Now the student observes that ضَرَبَ is the verb, and following it are two nouns: عَمْرًا in the a-state, and زَيْدٌ in the u-state. Applying the rule, he detrmines that the person who did the beating is Zayd, not Ɛamr. This will give him a correct understanding of the text.

Furthermore, if the student wishes to construct his own verbal sentence, attempting to conform to SCA, then he knows that he will have to put the verb's doer in the u-state.

24.4. Anomalous usage (الشَّاذّ)

Sometimes a pattern occurs often enough in attested usage that a rule is built upon it using analogy. However, occurrences contrary to the

pattern are also found in attested usage. This usage which is contrary to analogy is called *anomalous usage*.

As an example of anomalous usage, when the second letter of a root is و, then its stem-10 perfect verb is regularly formed by transforming the و into an alif. For example:

Root	stem-10 perfect verb
قوم	اسْتَقَامَ *to be steadfast*
عوذ	اسْتَعَاذَ *to seek refuge*
نور	اسْتَنَارَ *to seek light*

In anomalous usage, a few roots whose middle letters are و, usually form their stem-10 perfect verbs by keeping the و. For example:

Root	stem-10 perfect verb
حوذ	اسْتَحْوَذَ *to gain mastery, overcome*
صوب	اسْتَصْوَبَ *to consider (ـهُ s.th) to be right*

By the way, اسْتَحَاذَ and اسْتَصَابَ are also found in attested usage, albeit less frequently.

The general principle, when dealing with anomalous usage, is that it should be limited to what is found in attested usage, and not be extended by analogy.

So the rule for forming stem-10 perfect verb for roots that have و as the middle letter, is that the verbs should be formed generally by transforming the و into an alif, like اسْتَقَامَ and اسْتَعَاذَ. But for the few verbs that fall into anomalous usage, we should prefer to keep the و, thus: اسْتَصْوَبَ and اسْتَحْوَذَ. The forms اسْتَحَاذَ and اسْتَصَابَ are permissible but less preferred.[16]

The grammarians have not always agreed over how to deal with different anomalous usages. As an example, when an adjectival noun is on the pattern أَفْعَل, like أَبْيَض *white* and أَسْوَد *black*, then a comparative noun for it on the same pattern أَفْعَل is regularly not found to be used in attested usage. So أَبْيَض is not usually found in attested usage to mean *more white*. However, this meaning is found as anomalous usage, as in the verse of poetry:

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[16] القياس في اللغة العربية لمحمد الخضر حسين 40

(9) جَارِيَةٌ فِي دِرْعِهَا الفَضْفَاضِ ~ أَبَيَضُ مِنْ أُخْتِ بَنِي إِبَاضِ [القياس في اللغة العربية]
[لمحمد الخضر حسين 42]
*A girl in her full long shirt ~ **whiter** than a [woman of the tribe] of Banū Ibāḍ*

Some grammarians were of the opinion, that because of the usage of أَبَيَض in the above verse to mean *whiter*, this can be extended by analogy generally. So whenever a adjectival noun is on the pattern أَفْعَل, a comparative noun can also be formed for it on the same pattern. Other grammarians were more conservative and did not extend this usage by analogy.[17]

24.5. The balance between analogy and attested usage

The ultimate authority for what is correct Classical Arabic is attested usage. Analogy-based rules are a means to understand SCA correctly, and a guide to form sentences that attempt to conform to SCA.

Analogy is a speculative process on the part of the grammarians.[18] As such, it is subjective, and rules derived from analogy may need to be revised and refined in order to sufficiently explain the language. Natural language, however, is very complex and analogy-based rules, even if continually revised and refined, can perhaps never capture its full complexity.

Attested usage, in general, cannot be rejected on the basis of analogy. And an analogy, even if it were sound, should not be applied if it leads to something that is contrary to attested usage.[19]

24.6. Classical Arabic dialects and SCA

Classical Arabic consisted of multiple dialects that were spoken by the various tribes of the Arabs in the different regions of the Arabian peninsula. When the grammarians developed analogy-based rules from

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[17]القياس في اللغة العربية لمحمد الخضر حسين 42

[18]Baalbaki, "Teaching Arabic at university level" 86

[19]الانتصار لسيبويه على المبرد لابن ولاد 204 cited by Baalbaki, "The book in the grammatical tradition" 130

attested usage, they would often grade the usages in the different dialects. Even within a dialect, sometimes there are multiple permissible ways to construct an expression. For forming analogy-based rules, the grammarians would often select, out of the various usages, a more normative one, or a more eloquent one, or a more preferred one, or what they deemed a more original one.

Standard Classical Arabic (SCA) is the *de facto* standard variety of Classical Arabic that became dominant through, amongst other factors, the widespread adoption of the grammarians' rules.

As an example, the grammarians discuss a dialectal usage that pluralizes a verb even when the plural doer is mentioned. So speakers of this dialect would say:

(10) ضَرَبُونِي قَوْمُكَ [الكتاب لسيبويه 2/40]
       Your people beat me.

instead of the more normative:

(11) ضَرَبَنِي قَوْمُكَ

The dialectal usage of example () is graded as rare.[20] It did not make its way into SCA. Instead, the more common usage in example () became the standard.

24.7. Virtual modeling (التَّقْدِير)

In analyzing attested usage, the grammarians were attempting to build a comprehensive and coherent grammar of Classical Arabic. During this process, they saw that natural speech, even when not anomalous usage, was often too complex to be codified compactly. But they also realized that under the literally uttered speech (termed *surface speech*), there could be modeled a *virtual* utterance that existed only in the mind of the speaker.[21] This *virtual model* was more amenable to being wrangled into organized rules.

The grammarians then considered it their role to theorize a virtual model, when needed, under the surface speech, and to build their grammatical framework based on the virtual model.

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[20]الكتاب لسيبويه 2/40
[21]Levin, "The Theory of al-Taqdīr and its Terminology." 142–143

We will explain what we mean by going through a hypothetical example in the following subsection below.

24.7.1. A virtual model of latent doer pronouns

Let's say that a grammarian goes through some data in attested usage, and he finds surface speech samples like the following:

(12) قَرَأَ زَيْدٌ
      Zayd read.

(13) رَجَعَتْ هِنْدٌ
      Hind returned.

(14) يَذَهَبُ الرِّجَالُ
      The men go.

The grammarian asks his native Classical Arabic speaking informant what the informant understands by the above samples. The informant tells the grammarian that he understands each one as having a complete meaning: a meaning that expresses an action (signified by the first word), and the doer of that action, (signified by the second word).

Because each sample has a complete meaning, the grammarian determines that each sample is a complete sentence. He classifies the first word in each sentence as a verb, and the second word as a noun. Based on the abundance of sentences like the above, the grammarian formulates a rule, which is that a verbal sentence needs two parts to be a complete sentence: a verb, followed by its doer (noun).

The grammarian then continues going through attested usage and finds surface speech samples like the following:

(15) تَصَدَّقْنَ
      They_f gave charity.

(16) عَمِلْتُ
      I worked.

(17) تَكْتُبَانِ
      You_2 are writing.

(18) ذَهَبُوا
      They went.

Checking with his informant, he finds that these also are complete sentences in their meaning. The informant tells him that the doer of each action is now a person who is not named, but who is known to the informant. So the grammarian classifies the doers as *pronouns*. The grammarian also notices that the end of each verb is modified and extra sounds (expressed by letters in the script) are added after it. For example:

عَمِلَ + تُ = عَمِلْتُ

The grammarian then decides that these sentences can still be molded to fit into his above stated rule. He does this by analyzing the extra sounds at the end of the verbs (for example, تُ in عَمِلْتُ) to be the doer pronouns. Now the sentences can be considered to have two parts: a verb followed by its doer. So far so good.

But now the grammarian comes across surface speech samples like the following:

(19) ذَهَبَ
      He went.

(20) رَجَعَتْ
      She returned.

(21) أَعْمَلُ
      I work.

(22) نَتَصَدَّقُ
      We give charity.

These samples pose a problem for our grammarian. Because his informant tells him that he still understands these samples, in context, to have a complete meaning. The doer of each action is again a person who is not named but who is known to the informant.

So, evidently, samples () through () are complete sentences with pronoun doers, just like samples () through (). But the problem is that there are no apparent extra sounds/letters after the verbs which can be considered the doer.

Some of the verbs in these sentences, like in examples () and (), have extra sounds, but they are before the verb. But some verbs, like in example (), don't even have that. Example () رَجَعَتْ does have an extra تْ after the verb, but that letter is kept when there is an overt doer noun, like in example () رَجَعَتْ هِنْدٌ above. So the تْ doesn't seem like it can be the doer. So what is the grammarian to do?

In order to keep the rule consistent, the grammarian virtually models *latent* doers for these sentences. For example () above, the latent doer is virtually modeled as [هُوَ], thus:

(23) ذَهَبَ [هُوَ]
He went.

Now the sentence has two parts: the verb ذَهَبَ, followed by it's doer, the virtually modeled [هُوَ]. Thus it is compliant with the above stated rule that the grammarian developed for verbal sentences.

Here are the other examples with their virtually modeled doers:

(24) رَجَعَتْ [هِيَ]
She returned.

(25) أَعْمَلُ [أَنَا]
I work.

(26) نَتَصَدَّقُ [نَحْنُ]
We give charity.

24.7.2. A virtual model of أَنْ before a-state stateful verbs

In chapter (ref), we studied how a a-state stateful verb can occur after the particle لِ. For example:

(27) دَرَسْتُ لِأَنْجَحَ
I studied for the reason [that] I may succeed.

The particle لِ here signifies the meaning *for the reason*.

The grammarians theorized that between the لِ and the a-state stateful أَنْجَحَ, there existed a virtually modeled أَنْ, thus:

(28) دَرَسْتُ لِ[أَنْ] أَنْجَحَ
I studied for the reason [that] I may succeed.

And it was this أَنْ that actually caused the stateful verb to be in the a-state. This virtual modeling allowed them to reduce the definition of لِ to a preposition that only precedes nouns. And it granted to أَنْ the sole privelege of causing a stateful verb to be in the a-state.[22]

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[22]Baalbaki, "Bāb al-Fāʾ" 186–189

The virtual modeling of أَنْ between لِ and a following a-state stateful verb is also supported by the fact that the surface speech can actually have an أَنْ in that position, for the same meaning. So we can actually also say:

(29) دَرَسْتُ لِأَنْ أَنْجَحَ
    I studied for the reason that I may succeed.

As for the restriction of لِ to a preposition that only precedes nouns, then this can be seen when we apply a second level of virtual modeling: and that is to interpret (a surface or virtually modeled) أَنْ and the following a-state stateful verb as a maṣdar construction. So the virtual model of () دَرَسْتُ لِأَنْ أَنْجَحَ is:

(30) دَرَسْتُ لِنَجَاحِي
    I studied for reason of my success.
    (i.e. *so as to achieve success*.)

In the virtual model in example (), we can see how لِ is a preposition before the i-state noun نَجَاح.

We will see more examples of virtual modeling for the a-state stateful verb in chapter (ref), if Allāh wills.

24.7.3. Points to note regarding virtual modeling

The virtual model often cannot actually be expressed

One point is that the virtual model representation of a surface speech is often not actually correct as surface speech.[23]

If we take the virtual model in () ذَهَبَ [هُوَ] as an example, then what we mean is that we don't actually say, ذَهَبَ هُوَ when we intend to mean *He went*. Example () ذَهَبَ is the only correct way to express this intended meaning. The representation () ذَهَبَ [هُوَ] is only a *virtual model* of example () ذَهَبَ that elucidates the grammar of the sentence.

Sometimes, however, a virtual model representation can actually be expressed, for the same or similar meaning. This can be, for example, when the virtual model restores a word or expression which is implied and was optionally deleted. For example, the virtually modeled أَنْ in example () can actually be expressed in surface speech, thus:

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[23]Baalbaki, "Bāb al-Fāʾ" 190; Versteegh, "The notion of underlying levels" 278

By the way, coincidentally, ذَهَبَ هُوَ is actually a correct sentence in its own right, but it has a different meaning than the intended ذَهَبَ *He went*. It uses the pronoun هُوَ as an *emphatic follower* (see chapter (ref)).

The literal representation used in the virtual model may not be real

Another point is that the virtually modeled doers, ([هُوَ], [هِيَ], [أَنَا], and [نَحْنُ] in examples () through () above) are not "real" representations of the latent doer pronouns. They are only written as such because, for his analysis, the grammarian needs some words to represent the latent doer pronouns in the virtual model. And because there are no real words to denote the latent doer pronouns, the grammarian borrows the words that denote the detached pronouns to do so.

As it happens, the virtually modeled latent pronouns are theorized to be (invisible) attached pronouns,[24] just like the overt doer pronouns تُ *I*, نَا *we*, نَ *they$_{3f}$*, etc. Virtually modeling the latent doer pronouns as attached pronouns has benefits that keeps the grammatical framework coherent across different grammatical topics. We will see one such benefit in chapter (ref), when we discuss the emphatic follower.

Virtual modeling can be used to interpret anomalous usage

Grammarians also sometimes used virtual modeling as a tool to fit anomalous usage into their coherent grammatical framework.[25] For example:

TODO

[26]

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[24]تمهيد ز--ط ,الضمير المستتر لسعود بن عبيد الله الصاعدي

[25]42 القياس في اللغة العربية لمحمد الخضر حسين

[26]Here is another example:

ولا يتقدم نعت المصدر على معموله فلا يقال عرفت سوقك العنيف الإبل، لأن معمول المصدر منه بمنزلة الصلة من الموصول، فلا يتقدم نعت المصدر على معموله، كما لا يتقدم نعت الموصول على صلته، فإن ورد ما يوهم خلاف ذلك قدر بعد النعت يتعلق به المعمول المتأخر. فمن ذلك قول الحطيئة:

أزمَعْتُ يأسًا مُبينا من نَوالكم ~ ولنْ ترى طارِدًا للحُرِّ كاليأس

فالمتبادر إلى فهم سامع هذا البيت تعليق من نوالكم بيأساً، وهو غير جائز كما ذكرت، بل يتعلق بِبِئست مضمرا

[3/108–109 شرح التسهيل لابن مالك]

There can be multiple 'levels' of virtual modeling

As an example, we saw in section (ref) above that in the sentence ()
دَرَسْتُ لِأَنْجَحَ, first an أَنْ was virtually modeled between لِ and the a-state
stateful thus: () دَرَسْتُ لِأَنْ أَنْجَحَ.

And then a further level of virtual modeling was done, where أَنْ and the
following a-state stateful verb was reinterpreted as a maṣdar construc-
tion: () دَرَسْتُ لِنَجَاحِي.

24.7.4. Benefits and risks of virtual modeling

Virtual modeling is an analytic tool that allows the grammarian to
discover and reconstruct a theorized structure that underlies surface
speech.[27] This underlying theorized structure is more basic than the
surface structure, and more easily described with a set of rules.[28] With-
out virtual modeling, the set of rules, which the grammarian would
have to formulate, would increase greatly to capture all the different
variations in surface speech. Furthermore, the rules would be dispa-
rate, and would not easily indicate the links between related linguistic
phenomena. Those links are more apparent in the virtual model.

Having said that, virtual modeling is essentially a speculative exercise
on the part of the grammarian. Because the virtual model, by its very
definition, does not manifest in surface speech, the grammarian can only
theorize its existence and formulation. As such, virtual modeling entails
risks because it is based on the grammarian's subjective reasoning.[29]

Therefore, the grammarian does, or should, attempt to substantiate
his virtual modeling approach. This can be done by basing it on the
understanding of native speakers, as our grammarian did for latent doer
pronouns in section (ref) above. Or by attempting to find evidence for it
in the surface speech, as was done n section (ref) above, for the virtual
modeling of أَنْ between لِ and a following a-state stateful verb.[30]

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[27]Baalbaki, "Bāb al-Fāʾ" 188
[28]Baalbaki, "Bāb al-Fāʾ" 190
[29]Baalbaki, "Bāb al-Fāʾ" 190
[30]See also Baalbaki, "Bāb al-Fāʾ" 188 for another example from كتاب سيبويه.

24.8. Difference of opinion between the grammarians

The grammarians sometimes differed with one another regarding the extraction of analogy-based rules from attested usage. We have seen a couple of examples of their differences in the sections above. These differences often, though not always, occur along grammatical school lines, with the Baṣrans having one opinion, and the Kūfans another.[31] Sometimes, the difference is more in terminology than anything else. For example, the Baṣrans in their definition of the *doer*, mandated that the doer only occurs after the verb in word order. The Kūfans on the other hand allowed the doer to occur before the verb. However, both schools allowed sentences like:

(31) زَيْدٌ جَاءَ
   Zayd came.

It's just that the Kūfans would analyze زَيْدٌ as a doer, whereas the Baṣrans would analyze it as a subject.[32]

Some more differences between the two schools are that the Kūfans are considered to be more lax in extending analogy from anomalous usage. Whereas the Baṣrans would attempt to interpret anomalous usage through virtual modeling so that it aligned with their rules.[33] Both, however, as a general rule, accepted the anomalous usage as valid attested usage. The Kūfans are also thought to be more grounded in that they tried to stay closer to attested usage[34] rather than venturing into too much virtual modeling.

Generally speaking, the Baṣrans formed their terminology and opinions with a view to building a comprehensive and coherent grammatical framework. And it is their terminology and opinions that became the standard among later grammarians. Nevertheless, the Kūfan view is often brought in as a reality check against what may sometimes be deemed to be excessive rule strictness and virtual modeling on the part of the Baṣrans.

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[31]See Baalbaki, Introduction to *The early Islamic grammatical tradition* §*The Basran/Kufan divide* pp. xxxix–xlii

[32] معاني النحو 2/45

[33] القياس في اللغة العربية لمحمد الخضر حسين 41–42

[34] التذييل والتكميل لأبي حيان 11/75

Chapter 25.

Sentence and government theory

> ⚠️ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

25.1. Introduction

In this chapter, we will study the Arabic grammatical model for constructing sentences. We will first define some linguistic terms.

25.1.1. Truth-evaluability

Statements are classified into two types:

  i. a truth-evaluable statement
  ii. a non-truth-evaluable statement

A *truth-evaluable* statement is one that can be judged to be true or false. In other words it is falsifiable. For example, if we have a statement:

(32) زَيْدٌ قَائِمٌ
  Zayd is standing.

The above statement may be judged to have a truth value. If zayd is actually standing, then the statement is true. And if zayd is not standing, then the statement is false.

A *non-truth-evaluable* statement, on the other hand, does not have a truth value. Here are some examples of non-truth-evaluable statements:

(33) اضْرِبْ زَيْدًا
      Beat Zayd!

(34) لَا تَفْعَلْ
      Don't do [it]!

(35) يَا زَيْدُ
      O Zayd

(36) مَنْ هُوَ
      Who is he?

25.1.2. Syntax, semantics, pragmatics, and stylistics

Syntax and semantics

Semantics is the study of the meanings of words. And *syntax* is the study of how words combine to form phrases and sentences. Syntax deals with the grammatical relationships between the words in a sentence. For example, consider the adjectival noun كَبِير. Semantically, it gives the meaning of something being big. When it is in a linguistic environment, like a phrase or a sentence, then its syntactical role is determined by the grammatical relationships it has with other words in the sentence.

Consider the following sentence:

(37) الْبَيْتُ كَبِيرٌ
      The house is big

In the above sentence, كَبِير is *syntactically* a info.

Now consider the following sentence:

(38) دَخَلَ بَيْتًا كَبِيرًا
      He entered a big house.

Now the same noun كَبِير is syntactically a attribute. In both examples, كَبِير has the same semantic signification.

Pragmatics

Pragmatics is the study of what sentences mean in a specific context or situation.

Stylistics

In order to express a meaning, there will often be a normal way to choose words or construct a sentence's structure. If, for some effect (rhetorical, persuasive, literary, etc.), the speaker chooses to deviate from this norm, then he is doing so for stylistic reasons.[1]

25.2. The theory of government

A sentence in Arabic is constituted from elements. An element can be a noun, a verb, or a particle. Of these elements, some have the quality of state. These are called *stateful* elements. The stateful elements are nouns and stateful verbs. A noun may be either in the u-state, a-state, or i-state. And a stateful verb may be either in the u-state, a-state, or o-state. The theory of government states that a stateful element is put in a particular state by a *governor*. For example:

(39) فِي الدَّار
 in the house

In the above example, the gpreposition فِي causes the noun الدَّار to be in the i-state. So we say that the governor فِي *governs* الدَّار (the *governee*) in the i-state.

25.3. Some common governees

Let's look at some common governor-governee relationships. We will make use of the following example:

(40) قَرَأَ الْغُلَامُ الطَّوِيلُ كِتَابَ الجَارِيَةِ فِي الدَّارِ الْكَبِيرَةِ

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[1]Hickey, L, "Stylistics, Pragmatics, and Pragmastylistics"

The i-state noun

A noun in the i-state is governed by a preceding preposition or annexe noun. We have already seen that the i-state noun الدَّار is governed by the preceding preposition فِي. We also see that the i-state base noun الجَارِيَةِ is governed by the annexe noun كِتَاب.

The doer

The doer of a verb is governed by its preceding verb. In our example the verb قَرَأَ governs its doer الْغُلَامُ in the u-state.

The direct doee

The direct doee is also governed by its verb. In our example the verb قَرَأَ governs its direct doee كِتَاب in the a-state.

The attribute

A attribute is governed by governor of its attributee. In our example, the attribute الطَّوِيلُ is governed in the u-state by قَرَأَ, which is the governor of its attributee الْغُلَامُ. Similarly, the attribute الْكَبِيرَة is governed in the i-state by the preposition فِي because فِي also governs its attributee الدَّارِ.

Ungoverned elements

Not every element in a sentence is governed by a governor. For example, the perfect verb قَرَأَ has no state, and thus, no governor.
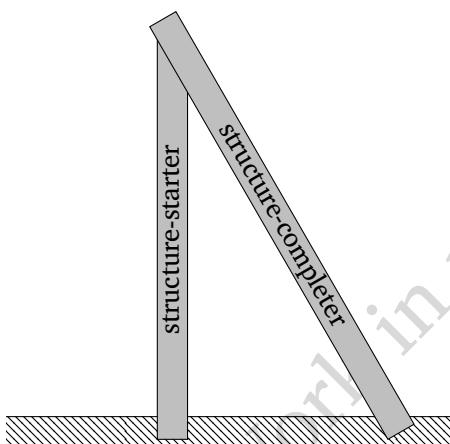
Here is a diagram depicting the above governor-governee relationships:

DIAGRAM

25.4. The two indispensable elements of a sentence

In the Arabic grammatical model, a sentence is analagous to the structure of a simple *lean-to* building. This structure requires two *indispensable* elements in order to be structurally complete.[2] These two indispensable elements are:

  i. The structure-starter
 ii. The structure-completer

The structure-starter is the primary indispensable element. It represents whom the sentence is about, i.e. its topic. The structure-completer rests against the structure-starter. It expresses some property about the structure-starter that completes the meaning of the sentence.

Once the two indispensable elements are in place, the sentence is structurally complete. Other *dispensable* elements (see section (ref) below) may be added in addition to the indispensable elements to add meaning to the sentence, but they are not required to make the sentence structurally complete.

Let's look at the indispensable elements for the two types of Arabic sentences:

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[2]Wright 2/250ff; الجملة العربية لفاضل السامرائي 13ff

25.4.1. The indispensable elements of a nounal sentence

In a nounal sentence the subject is the structure-starter and the info is the structure-completer. Consider the following nounal sentence:

(41) زَيْدٌ قَائِمٌ
      Zayd is standing.

DIAGRAM

Example (41) above is a nounal sentence. The subject زَيْدٌ is the structure-starter. It is the topic of the sentence. The info قَائِمٌ is the structure-completer. It is a comment on the topic, giving us some information about زَيْدٌ.

25.4.2. The indispensable elements of a verbal sentence

In a verbal sentence the verb is the structure-completer and its doer is the structure-starter. Consider the following verbal sentence:

(42) قَامَ زَيْدٌ

DIAGRAM

Example (42) above is a verbal sentence. The doer زَيْدٌ is the structure-starter. It is the topic of the sentence. And the verb قَامَ is the structure-completer. It is a comment on the topic.

25.5. Foundational government

In order to build a sentence from the indispensable elements, a sentence needs *foundational government*.[Owens §2.3.6.1, 54] Foundational government is any and all government prior to, and until, the first governed indispensable element.

One of the two indispensable elements is the foundational government

In some sentences, the intitial governor may be one of the two indispensable elements. In example (42) above, the verb قَامَ governs its doer زَيْدٌ. The perfect verb قَامَ has no state and thus needs no governor. So it is, itself, the foundational government.

DIAGRAM

Another (non-indispensable) element is the foundational government

The intitial governor may be internal to the sentence but not one of the two indispensable elements.

Here are some examples:

(43) لَمْ يَضْرِبِ الرَّجُلُ غُلَامَ زَيْدٍ [Owens, J., *The foundations of grammar* §2.2.3, 41]
The man did not beat Zayd's slave.

DIAGRAM

(44) إِنَّ زَيْدًا قَائِمٌ
Indeed Zayd is standing.

DIAGRAM

The abstract foundational government

Very commonly, the foundational government is not an actual word, but only an abstract concept. When there is one or more stateful indispensable elements in a sentence with no overt (i.e. observable) governor, then this necessitates bringing in a *abstract* foundational government.[3] For example:

(45) زَيْدٌ مُنْطَلِقٌ [Peled, *Sentence types* 87]
Zayd is setting out.

The abstract foundational government governs both the structure-starter (the subject زَيْدٌ), and the structure-completer (the info مُنْطَلِقٌ) in the u-state.

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[3]Owens, J., *The foundations of grammar* 55; Peled, *Sentence types* 87–88

(46) يَقُومُ زَيْدٌ
Zayd stands

The abstract foundational government governs the structure-completer
(the stateful verb يَقُومُ) in the u-state. And, as usual, the verb يَقُومُ
governs its doer زَيْدٌ (the structure-starter) in the u-state.

25.6. Dispensable elements

A dispensable element is any stateful element in a sentence, after the
foundational government, that is not either of the two indispensable
elements. The source of government for a dispensable element must be,
directly or indirectly, one of the indispensable elements.

We know from section (ref) above, that in a nounal sentence the indis-
pensable elements are the subject and the info. And that in a verbal
sentence the indispensable elements are the verb and its doer. So all
other elements besides these (and elements that constitute the founda-
tional government) are dispensable elements. Here is an (incomplete)
list of some common dispensable elements:

- the attribute
- the direct doee (usually)
- the absolute doee (see chapter (ref))
- the adverb of time and the adverb of place (see chapter (ref))
- the adverb of reason (see chapter (ref))
- the accompanying doee (see chapter (ref))
- the ḥāl (see chapter (ref))
- the tamyīz (see chapter (ref))

By the way, when we say *dispensable,* we mean that an element is
dispensable in the sense that it is not required to complete the sentence
structurally. We don't mean that it is superfluous in terms of its meaning.
In fact, a dispensable element may be essential for the correct meaning
of the sentence. For example, consider the āyah:

(47) وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ [سورة الأنبياء 21:16 cited by معاني
النحو 1/14]
*And We did not create the heaven and earth and that between them in
play.*

لَاعِبِينَ is a ḥāl (see in chapter (ref)), which is a dispensable element. If we remove it from the sentence, then the sentence will be structurally complete but it will have an incorrect meaning.

25.7. Refining the definitions of the nounal sentence and the verbal sentence

We know that there are two basic types of Arabic sentences:

  i. The nounal sentence
  ii. The verbal sentence

Previously we had said that a nounal sentence is one that begins with a noun. And a nounal sentence is one that begins with a verb. We will now refine these definitions:

A *nounal sentence* is one whose indispensable elements are two nouns: a subject (as the structure-starter) and an info (as the structure-completer). And a *verbal sentence* is one whose indispensable elements are a verb (as the structure-starter) and and its doer (as the structure-completer).

Consider, for example, the following sentence:

(48) بَلْ زَيْدٌ قَائِمٌ
    Rather Zayd is standing.

The first word in the sentence above is بَل. It is a particle and not a indispensable element. Removing it from the sentence, we see that the remaining indispensable elements are two nouns: زَيْدٌ (the subject) and قَائِمٌ (as the info). So the sentence is a nounal sentence.

Let's take a look at another example:

(49) زَيْدًا رَأَيْتُ [Peled, *Sentence types* 28]
    [It was] Zayd I saw.

The first word in the sentence is زَيْدَا. It is a direct doee. We learned in section (ref) above that a direct doee is not usually a indispensable element. Rather, it is usually a dispensable elements Stripping the sentence of this dispensable element, we are left with رَأَيْتُ *I saw*. This is a verbal sentence. The verb رَأَى is the structure-completer and its doer, the pronoun تُ, is the structure-starter.

25.8. Identifying the indispensable elements in a nounal sentence

It can sometimes be complicated to tell which of the twp indispensable elements in a nounal sentence is the structure-starter and which is the structure-completer. We will discuss several cases below:

25.8.1. When there is an overt foundational government

When there is an overt foundational government, like إِنَّ, كَانَ, etc., then it is usually easy to tell which is the structure-starter and which is the structure-completer. For example:

(50) فَإِنَّ حَسْبَكَ ٱللَّهُ [سورة الأنفال 8:62]
    then sufficient for you is Allāh

In example (50) above, حَسْب is in the a-state as the subject and the word ٱللَّهُ is in the u-state as the info. This tells us that حَسْب is the structure-starter and the word ٱللَّهُ is the structure-completer.

25.8.2. One indispensable element is definite and the other indispensable element is indefinite

When one indispensable element is definite and the other indispensable element is indefinite, then it is usually the case that the definite element is the structure-starter (as the subject) and the indefinite element is the structure-completer (as the info).

In terms of pragmatics, the structure-starter and the structure-completer represent 'given' and 'new' information. That is, the listener knows who the structure-starter is and can identify him or it. So the structure-starter is a 'given' to the listener. And the speaker is providing 'new' information about the structure-starter to the listener. The definite element represents the 'given' information, which the listener already knows. And the indefinite element represents 'new' information.

Let's take a look at an example:

(51) تَميمِيٌّ أَنَا [Peled, *Sentence types* 121]
    A Tamīmite I am.

The pronoun أَنَا is definite. Therefore it is the structure-starter (as the subject). And the word تَمِيمِيٌّ is indefinite. Therefore it is the structure-completer (as the info). Example (51) is an inverted order sentence where the info is fronted and the subject is placed after it.

In special cases, some grammarians hold that it is possible to have an indefinite subject and a definite info.[4] One special case is when a question noun is the subject. (Question nouns are considered indefinite.) For example:

(52) كَمْ مَالُكَ [حاشية الصبان على شرح الأشمونى لألفية ابن مالك 1/231]
How much is your wealth?

(53) أَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ [جامع الترمذي: 3513]
Which night is the night of Decree

Another special case is when the subject is an indefinite comparative noun in sentences like:

(54) خَيْرٌ مِنْكَ زَيْدٌ [حاشية الصبان على شرح الأشمونى لألفية ابن مالك 1/231]
Better than you is Zayd

In the above sentence, خَيْرٌ is considered the subject of the sentence.

25.8.3. Both indispensable elements are definite

When both indispensable elements are definite, then typically the first is the subject and the second is the info. For example:

(55) الدِّينُ النَّصِيحَةُ [صحيح مسلم: 55a]
The Religion is sincerity.

However, if it is known from context that one if the two elements is the 'given' information and the other is the 'new' information, then the given information will be the subject and the new information will be the info, regardless of word-order.[5]

For example, consider a situation where one wishes to say, "Abū Yūsuf is [like] Abū Ḥanīfah." (Imām Abū Yūsuf was the foremost student of Imām Abū Ḥanīfah.) The normal way to express this sentence is:

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[4]https://alababmisr.com/%D8%B3%D8%A4%D8%A7%D9%84-%D9%87%D9%84-
%D9%8A%D8%AC%D9%88%D8%B2-%D8%A3%D9%86-%D9%8A%D8%A3%D
8%AA%D9%8A-%D8%A7%D9%84%D9%85%D8%A8%D8%AA%D8%AF%D8%A3-
%D9%86%D9%83%D8%B1%D8%A9-%D9%88%D8%A7%D9%84%D8%AE/

[5]شرح ابن عقيل على الألفية 1/233؛ معاني النحو 1/168

(56) أَبُو يُوسُفَ أَبُو حَنِيفَةَ [شرح ابن عقيل على الألفية 233/1]
    Abū Yūsuf is [like] Abū Ḥanīfah.

DIAGRAM

However, if it is pragmatically known that the topic of the sentence is أَبُو يُوسُفَ, then it is 'given' that أَبُو يُوسُفَ is the structure-starter (as the subject). Similarly, it is known that likening him to أَبُو حَنِيفَةَ is the 'new' information. Therefore, أَبُو حَنِيفَةَ is the structure-completer (as the info). In this case, the sentence order can be flexible, and the info can be fronted (stylistically), for the same meaning, thus:

(57) أَبُو حَنِيفَةَ أَبُو يُوسُفَ
    [Like] Abū Ḥanīfah, Abū Yūsuf is.

DIAGRAM

25.8.4. Both indispensable elements are indefinite

When both indispensable elements are indefinite then, again, the first is likely to be the subject and the second to be the info. Examples:

(58) أَفْضَلُ مِنْ زَيْدٍ أَفْضَلُ مِنْ عَمْرو [شرح ابن عقيل على الألفية 232/1]
    [The person] better than Zayd is better than Ɛamr.

(59) وَجَزَٰٓؤُاْ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَاۖ [سورة الشورى 42:40]
    And the retribution for an evil act is an evil one like it

25.9. The info as a complete sentence

In a nounal sentence, the info is, by default, a single noun. See example (32) again:

(32) زَيْدٌ قَائِمٌ
    Zayd is standing.

In example (32), قَائِمٌ is a single word and it is the info. This is what we may call a *simple* nounal sentence.

In contrast, in a *compound* nounal sentence, the info is itself a complete sentence. For example:

(60) زَيْدٌ يَقُومُ
Zayd – he stands

In example (60) above, زَيْدٌ is the subject and يَقُومُ is the info. But يَقُومُ is not a single word here. It is in fact a complete sentence. This is because, as we know, a verb *must* be followed by its doer. And if there is no overt doer, then a latent doer pronoun is implicated. So يَقُومُ is a a verbal sentence with the meaning *he stands*.

Here is example of a compound nounal sentence, whose info is also a nounal sentence:

(61) زَيْدٌ أَبُوهُ قَائِمٌ [التذييل والتكميل لأبي حيان 4/26]
Zayd – his father is standing.

(FIXME: MOVE THIS TO KAANA CHAPTER):

Compound sentences are very common with كَانَ. Remember from section (ref) above that كَانَ is a deficient verb, and thus needs a info to grammatically the sentence. This info may be a single word, like:

(62) كَانَ زَيْدٌ قَائِمًا
Zayd was standing.

Or the info of كَانَ may be a complete sentence:

(63) كَانَ زَيْدٌ يَقُومُ
Zayd used to stand.

(END FIXME)

The info of a compound nounal sentence is typically a truth-evaluable sentence. But it need not be so. A non-truth-evaluable sentence is also valid as a info[6] For example:

(64) زَيْدٌ اضْرِبْهُ [التذييل والتكميل لأبي حيان 4/27]
Zayd – hit him!
(i.e. *Hit Zayd!*)

---

[6] 4/27 التذييل والتكميل لأبي حيان 347/1; شرح جمل الزجاجي لابن عصفور

25.9.1. The government of the compound nounal sentence sentence

The info of a compound nounal sentence is a complete sentence. There-
fore, it has its own independent internal government for all elements
within it (including its own foundational government). But the *entire*
info is governed, albeit not markedly, by a governor in the outer sentence.
For example, consider the following compound nounal sentence:

(65) زَيْدٌ لَمْ يَضْرِبْ عَمْرًا
      Zayd – he did not hit Ɛamr

In example (65) above, لَمْ يَضْرِبْ عَمْرًا is a complete sentence that is the
info of the outer sentence. This inner sentence has its own internal
government, starting with its foundational government لَمْ. The founda-
tional government لَمْ governs the verb يَضْرِب in the o-state. And the verb
يَضْرِبْ governs an implicated latent doer pronoun (هُوَ) in the u-state, and
the direct doee عَمْرًا in the a-state.

We will say that the inner sentence لَمْ يَضْرِبْ عَمْرًا is *in place* of a u-state
noun as the info of the outer sentence.

The government of this compound sentence is illustrated in the diagram
below:

DIAGRAM

25.9.2. Invalid inner sentences

Some sentences are not valid as inner sentences:

- A sentence beginning with لَكِنْ, حَتَّى, or بَلْ is not valid.[7]

- A vocative sentence is not valid.[8] So. we cannot say, for example:

(66) ✗ زيد يا أخاه [التذييل والتكميل لأبي حيان 4/28]
      "Zayd – O his brother."

―――――――――――――――――――――

[7] التذييل والتكميل لأبي حيان 4/28
[8] التذييل والتكميل لأبي حيان 4/28

25.9.3. The link between the inner and outer sentence

It is usually necessary for there to be a link between the inner sentence, and the subject of the outer sentence. This link is typically supplied by a pronoun. Let's look at some examples:

(67) زَيْدٌ قَامَ أَبُوهُ [المقتصد للجرجاني 1/278]
Zayd – his father stood up.

DIAGRAM

In example (67) above, the link is the pronoun هُ in abuuhu.

(68) زَيْدٌ قَامَ [المقتصد للجرجاني 1/278]
Zayd – he stood up.

DIAGRAM

In example (68) above, the link is the implied singular masculine pronoun that is the doer of قَامَ.

Generally, if there is no such link between the inner sentence and the subject of the outer sentence, then the compound sentence is invalid.[9]{.citex} So we cannot say, for example:

(69) ✗ زَيْدٌ قَامَ عَمْرٌ [شرح ابن يعيش على المفصل citing 94 *Sentence types* ,Peled]
Zayd – Ɛamr stood up

A pointing noun as the link

Instead of a pronoun, an pointing noun may serve as the link. For example:

(70) وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ [سورة الأعراف 7:26 cited by شرح ابن عقيل على الألفية 1/204]
But the clothing of righteousness - that is best.

---

[9]Peled, *Sentence types* 94 citing شرح ابن يعيش على المفصل; المقتصد للجرجاني

A repeated subject as the link

The subject of the outer sentence may be repeated in the inner sentence, and this is sufficient as the link. For example:

(71) شرح ابن عقيل على الألفية cited by [69:1-2 سورة الحاقة] ٱلْحَآقَّةُ ۝ مَا ٱلْحَآقَّةُ ۝ [204/1]
The Inevitable Reality - What is the Inevitable Reality?

No need for the link

In cases where the info of the outer sentence is more general than its subject a link is not needed. For example:

(72) زَيْدٌ نِعْمَ الرَّجُلُ [Wright 2/256D, شرح ابن عقيل على الألفية 204/1]
Zayd – an excellent man

The link is also not needed when the subject of the outer sentence and its info are perfectly identical in meaning. For example:

(73) نُطْقِي اللَّهُ حَسْبِي [Wright 2/256D, شرح ابن عقيل على الألفية 204/1]
My utterance is "Allāh is sufficient for me."

(74) قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ [Wright 2/256D, شرح ابن عقيل على الألفية 204/1]
My saying is "There is no god but Allāh."

An implied link

The link, even when technically required, is sometimes omitted. But it remains implied. This is in cases in which the sense is perfectly clear without it.[10] For example:

(75) ٱلسَّمْنُ مَنَوَانِ بِدِرْهَمٍ [Wright 2/256C; المقتصد للجرجاني 278/1; شرح الرضي على الكافية 238/1]
The ghee is (at the rate of) two manās for a dirham.

In the example above, the sentence with the link restored is ٱلسَّمْنُ مَنَوَانِ مِنْهُ بِدِرْهَمٍ *two manās **of it** for a dirham.*

---

[10]Wright 2/256B

25.10. Other complete sentences in place of nouns

It is not only the info which can be replaced with a complete sentence. Other grammatical categories are also, by default, a single noun, but which can be replaced with complete sentences. We will discuss some of these categories below, and treat other categories in their respective chapters (like the ḥāl, the condition-response, and verbs of perception).

25.10.1. The direct doee as a complete sentence

A sentence which is direct speech occurs in the place of a direct doee. For example:

(76) قَالَ إِنِّي عَبْدُ ٱللَّهِ [سورة مريم 19:30 cited by شرح شيخ زاده على قواعد الإعراب 1/23]
[Jesus] said, "Indeed, I am the servant of Allāh.

In the example above, the sentence إِنِّي عَبْدُ ٱللَّهِ is in place of the a-state direct doee of قَالَ.

A complete sentence can also occur as a direct doee with verbs of perception. Examples:

(77) ظَنَنْتُ زَيْدًا يَقْرَأُ [شرح شيخ زاده على قواعد الإعراب 1/24]
I believed Zayd [to be] reading.

In the example above, the verbal sentence يَقْرَأُ is in place of the a-state direct doee of ظَنَنْتُ. We will learn more about this category in chapter (ref), if Allāh wills.

25.10.2. The attribute as a complete sentence

The attribute is, in principle, a single noun.

However, an sentence entire sentence may occur in place of the single noun. For example, instead of saying مَرَرْتُ بِرَجُلٍ قَائِمٍ, we can replace the single word attribute قَائِمٍ with the sentence يَقُومُ, thus:

(78)   مَرَرْتُ بِرَجُلٍ يَقُومُ [الإيضاح للفارسي 308]
I passed by a man [that] stands.
(literally: *I passed by a 'he stands' man.*

Note that the stateful verb يَقُومُ is in the u-state. This is because يَقُومُ is a complete sentence (with an implied doer pronoun). So it has its own internal government that is not affected by any element in the outer sentence. Thus, the state of the attributee رَجُل has no effect on any state within the sentence-attribute. However, the entire sentence attribute is *in place* of a i-state noun as the attribute of رَجُلٍ.

Substituing a single-noun attribute with its corresponding stateful verb is the most basic form of the sentence-attribute. However, more complex sentence-attributes may also be formed. For example:

(79)   وَٱتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ [2:281 سورة البقرة cited by أوضح المسالك لابن هشام 3/276]
And fear a Day when you will be returned to Allāh.

In example (79) above, the sentence تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ is a attribute of يَوْمًا.

There are three conditions that must be met in order for a sentence to occur as a attribute^: [أوضح المسالك لابن هشام 275–278/3]

1. The attributee must be indefinite, either in wording or in meaning.
2. The sentence-attribute must contain a link that links back to the attributee.
3. The sentence-attribute should be truth-evaluable.

Let's discuss each of these conditions.

Indefiniteness of the attributee

We already saw an example of an indefinite (in wording) attributee in example (79) above. Here is an example of a attributee which is definite in wording, but indefinite in meaning:

(80)   وَلَقَدْ أَمُرُّ عَلَى اللَّئِيمِ يَسُبُّنِي [أوضح المسالك لابن هشام 3/276]
And indeed I pass by the ignoble [person that] insults me

In example (80) the attributee اللَّئِيم is referring to a general person, and is therefore indefinite in meaning.

A link that links back to the attributee

In example (79), the link, which links back to the attributee يَوْمًا, is the pronoun ه in فِيهِ.

Sometimes the link is not explicit, but is implied. For example:

(81) وَٱتَّقُواْ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْئًا [سورة البقرة 2:123 cited by أوضح المسالك لابن هشام 3/277]
And fear a Day when no soul will suffice for another soul at all

The implied link is the pronoun ه in an implied فِيهِ, i.e. لَا تَجْزِى فِيهِ.

The sentence-attribute should be truth-evaluable

The following sentence is impermissible because the attribute اضْرِبْهُ is a non-truth-evaluable sentence.

(82) ✗ مَرَرْتُ بِرَجُلٍ اضْرِبْهُ [أوضح المسالك لابن هشام 3/278]
I passed by a man – hit him

25.10.3. The base noun in an annexation as a complete sentence

The base noun in an annexation may be a complete sentence instead of a single noun. For example:

(83) هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ [سورة المائدة 5:119 cited by شرح شيخ زاده على قواعد الإعراب 1/28]
This is the Day when the truthful will benefit from their truthfulness.

In example (83) above the entire sentence يَنفَعُ ٱلصَّادِقِينَ صِدْقُهُمْ is the base noun to the annexe noun يَوْمُ. As with sentence-infos and sentence-attributes, the sentence-base noun has its own internal government. And the sentence-base noun is *in place* of an i-state noun.

Here is another example:

(84) يَوْمَ هُم بَٰرِزُونَ [سورة غافر 40:16 cited by شرح شيخ زاده على قواعد الإعراب 1/29]
The Day they come forth

25.11. A foreign element separating a governor from its governee

A foreign element is one that is not *directly* governed by a governor. In most cases, a foreign element should not come between (and thus separate) a governor from its governee(s). For example, consider the following sentence:

(85) عَلِمْتُ مُحَمَّدًا يُؤَلِّفُ كِتَابًا [الجملة العربية لفاضل السامرائي 66]
    I knew Muḥammad [to be] writing a book.

In the example above the verbal sentence يُؤَلِّفُ كِتَابًا is in place of the second direct doee of عَلِمْتُ. The noun كِتَابًا is governed directly by the verb يُؤَلِّفُ. So كِتَابًا is a foreign element for the verb عَلِمْتُ. Therefore, the following sentence is impermissible:

(86) ✗ عَلِمْتُ كِتَابًا مُحَمَّدًا يُؤَلِّفُ [الجملة العربية لفاضل السامرائي 66]

25.12. The state-of-affairs pronoun

Usually, for pronouns, the pronoun's referent is a single noun that occurs before it. For example, if we say

(87) زَيْدٌ هُوَ مُنْطَلِقٌ
    Zayd is setting out.

Then the pronoun هُوَ refers to the noun زَيْدٌ which occurs before it.

There is a special pronoun, called the *state-of-affairs pronoun* (ضَمِيرُ الشَّأْن) that behaves differently from other pronouns It is used to begin compound nounal sentences. Here is an example of a sentence with a state-of-affairs pronoun:

(88) هُوَ زَيْدٌ مُنْطَلِقٌ [معاني النحو 1/57]
    [The state of affairs] is: Zayd is setting out.

The pronoun هُوَ is the state-of-affairs pronoun It is the subject of the outer sentence. Its info is the inner sentence زَيْدٌ مُنْطَلِقٌ. What the state-of-affairs pronoun is referring to is explained by the entire sentence زَيْدٌ مُنْطَلِقٌ that occurs after it.

The state-of-affairs pronoun is typically used for statements that are momentous. Consider, for example, a situation where one hears some

hubbub, and wonders, "What is the state of affairs that is causing this hubbub?" The answer to this question is:

هُوَ الأَمِيرُ مُقْبِلٌ [شرح الرضي على الكافية 2/464]   (89)
It is: the commander is approaching.
(the pronoun "it" is referring to "the state of affairs".)

This pronoun is often left untranslated. So example (89) may simply be translated as *The commander is approaching.*

Here are some rules and guidelines regarding the state-of-affairs pronoun:

The gender of the state-of-affairs pronoun

If the subject of the following sentence is masculine, then the state-of-affairs pronoun is generally the masculine pronoun هُوَ. And if the subject of the following sentence is feminine, then the state-of-affairs pronoun is generally the feminine pronoun هِيَ. Examples:

هُوَ زَيْدٌ قَائِمٌ [البسيط لابن أبي الربيع 745]   (90)
[The state of affairs] is: Zayd is standing.

هِيَ هِنْدٌ قَائِمَةٌ [البسيط لابن أبي الربيع 745]   (91)
[The state of affairs] is: Hind is standing.

As mentioned, the gender of the state-of-affairs pronoun generally matches the gender of the following subject (as above). Sometimes, however, it is found to mismatch. For example:

هِيَ زَيْدٌ قَائِمٌ [البسيط لابن أبي الربيع 745]   (92)
[The state of affairs] is: Zayd is standing.

هُوَ هِنْدٌ قَائِمَةٌ [البسيط لابن أبي الربيع 745–756]   (93)
[The state of affairs] is: Hind is standing.

The state-of-affairs pronoun is always a singular pronoun

The state-of-affairs pronoun is always a singular pronoun, regardless of whether the subject of the following subject is singular, dual, or plural.[11]

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[11] معاني النحو 1/59

(94) هُوَ الزَّيْدَانِ قَائِمَانِ

[The state of affairs] is: the two Zayds are standing.

(95) هِيَ الْهِنْدَاتُ قَائِمَاتٌ

[The state of affairs] is: the Hinds are standing.

The state-of-affairs pronoun is always a pronoun for the absentee person

Even if the subject of the inner sentence is a pronoun for the speaker or adressee persons, the state-of-affairs pronoun is always a pronoun of for the absentee person. For example:

(96) هُوَ أَنَا زَيْدٌ [معاني النحو 1/59]

[The fact] is: I am Zayd.

The sentence أَنَا أَنَا زَيْدٌ is possible, but in this case the pronoun أَنَا is not a state-of-affairs pronoun. Rather it is repeated for emphasis.[12]

The state-of-affairs pronouns هُوَ and هِيَ only introduce nounal sentences

The state-of-affairs pronouns هُوَ and هِيَ only introduce nounal sentences.[13] This can be seen in the examples above.

We will see, in sections (kaana) and (inna), that the state-of-affairs pronoun can also be used with كَانَ and إِنَّ (and its sisters). In these cases, the state-of-affairs pronoun may introduce verbal sentences. For example:

(97) فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَرُ [سورة الحج 22:46 cited by شرح الرضي على الكافية 2/467]

For indeed, it is not eyes that are blinded

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[12] معاني النحو 1/59

[13] شرح الرضي على الكافية 2/467

Chapter 26.

The doer participle as a verb-like governor

26.1. Introduction

The verb is the basic, and strongest, governor of a doer or doee. Deverbal nouns, because they are derived from the verb, can also govern in a verb-like manner. In this chapter we will discuss the rules of how such nouns may act as verb-like governors.

26.2. The doer participle as a verb-like governor

The doer participle is the closest of the deverbal nouns to the verb, and thus the strongest of the deverbal nouns in its capacity to act as a verb-like governor.

Consider the following sentence:

(98) زَيْدٌ يَقُومُ
Zayd – he stands

As we know from chapter (ref), this is a compound sentence. زَيْدٌ is the subject of an outer sentence. The info of the outer sentence is the inner sentence يَقُومُ.

Instead of using the stateful verb يَقُومُ, we can use its doer participle قَائِم, thus:

(99) زَيْدٌ قَائِمٌ
     Zayd is standing

As you can see, we have translated the stateful verb يَقُومُ as *stands* and the doer participle قَائِم as *standing*. We will discuss the difference in meaning between the stateful verb and the doer participle in more detail in chapter (ref), if Allāh wills. For now, we will focus on the grammar of the two sentences.

There is one notable similarity between the grammar of examples (98) and (99), and one notable difference:

The similarity

The stateful verb يَقُومُ, and the doer participle قَائِمٌ both govern a latent doer pronoun, implicated as [هُوَ].

The difference

The stateful verb يَقُومُ and its latent doer pronoun [هُوَ] are complementary indispensable elements that constitute a complete sentence. The latent doer pronoun [هُوَ] is the structure-starter and the stateful verb يَقُومُ is the structure-completer. The sentence formed by the stateful verb يَقُومُ and its latent doer pronoun [هُوَ] is in place of a u-state noun as the info of the subject (زَيْدٌ) of the outer sentence.

On the other hand, and the doer participle قَائِمٌ and its latent doer pronoun [هُوَ] are *not* complementary indispensable elements. Rather, قَائِمٌ (as the structure-completer) and زَيْدٌ (as the structure-starter) are complementary indispensable elements. This is a simple sentence, not a compound sentence. The latent doer pronoun [هُوَ] is not the indispensable element of any sentence. But, despite being dispensable from the perspective of sentence completion, the latent doer pronoun is an essential governee of the doer participle.

Let's take a look at another example:

(100)   رَأَيْتُ رَجُلًا قَائِمًا
>   *I saw a standing man.*

The indispensable elements of this sentence are رَأَيْتُ: the verb رَأَى and its doer pronoun تُ. The entire phrase رَجُلًا قَائِمًا has only dispensable elements. قَائِمًا is a attribute of رَجُلًا, governed by the verb رَأَى. The doer participle قَائِمًا has a latent doer pronoun [هُوَ] that refers back to رَجُلًا. But because قَائِمًا is a (dispensable) element of an existing sentence (whose indispensable elements are رَأَيْتُ), therefore it cannot be the indispensable structure-completer of a new sentence with its latent doer pronoun [هُوَ].

So, as you can see, whenever the doer participle has a latent doer pronoun, that doer pronoun is not the structure-starter of any sentence. This is because the doer participle, as a single element, is already a member of an existing sentence.

In contrast, a verb always forms a sentence (as the structure-completer) with its doer (as the structure-starter). If we replace the doer participle قَائِمًا with the verb يَقُومُ thus:

(101)   رَأَيْتُ رَجُلًا يَقُومُ

then يَقُومُ is a complete sentence with the verb and its latent doer pronoun as indispensable elements. This complete sentence is the attribute of رَجُلًا.

26.3. The doer participle as the governor of a latent doer pronoun

Let us look into the latent doer pronoun of the doer participle in more detail. It makes sense for a verb to have a doer but how can a noun have a doer? The reason is that the doer participle, because of its closeness to the verb, can act like one. When acting with verbal force, it can govern a doer. It can also, as we will see soon, if Allāh wills, govern a direct doee.

The doer of the doer participle is, by default, a latent pronoun. And it refers back to a referent that occurs before it. In example (99) زَيْدٌ قَائِمٌ the doer of the doer participle قَائِمٌ is the latent pronoun [هُوَ]. And the referent of this doer pronoun is the subject زَيْدٌ.

DIAGRAM

Let's see another example:

(102) صَاحَ الرَّجُلُ الْقَائِمُ
       The standing man shouted.

then الْقَائِمُ governs a latent doer pronoun [هُوَ], that refers back to الرَّجُلُ.

The fact that the doer participle has a latent doer pronoun is, in fact, the reason why a doer participle in the info will match the subject in gender.[1]

For example, if we say:

(103) هِنْدٌ قَائِمَةٌ
       Hind is standing.

then the feminine marker ة is added to the doer participle قَائِم only because it has to match the feminine gender of the latent doer pronoun [هِيَ] that occurs with, and is governed by, the doer participle. (The latent doer pronoun [هِيَ] refers back to هِنْد.)

When the referent of the latent doer pronoun changes for number or gender, then the latent doer pronoun will change to match it. For example:

(104) الزَّيْدَانِ قَائِمَانِ [حاشية الصبان على شرح الأشمونى لألفية ابن مالك 291/1]
       The two Zayds are standing.

(105) الزَّيْدُونَ قَائِمُونَ [حاشية الصبان على شرح الأشمونى لألفية ابن مالك 291/1]
       The Zayds are standing.

In example (104) above, the latent doer pronoun of قَائِمَانِ is implicated as هُمَا.

And in example (105) the latent doer pronoun of قَائِمُونَ is implicated as هُمْ.

As a point of technicality, the alif in the dual suffix of قَائِمَانِ and the و in the plural suffix of قَائِمُونَ, are not themselves the doer pronouns.[2] Rather, the doer pronouns for the doer participles above are latent.

This is different than for verbs. In the verbs يَقُومَانِ and يَقُومُونَ, the alif in ان and the و in ونَ are, themselves, considered the doer pronouns. And these pronouns are *overt*, not latent.

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[1]Non-agreement of Mubtada and Khabar
[2]haazimi 30/5 https://shamela.ws/book/36130/531

26.4. **The doer participle as the governor of a direct doee**

We have seen that the doer participle, when acting with verbal force, governs a doer. In a similar manner, the doer participle for transitive verbs can, optionally, govern a direct doee. In order to introduce this behavior, we use again, as our starting point, the u-state stateful verb. Consider the following example:

(106) زَيْدٌ يَضْرِبُ عَمْرًا
Zayd beats Amr

Example (106) above is parsed as follows:

- زَيْدٌ is a subject.
- يَضْرِبُ is a stateful verb in the u-state. It governs a latent pronoun (implicated as هُوَ) in the u-state as its doer. The latent doer pronoun هُوَ refers back to its referent: the subject زَيْدٌ.
- عَمْرًا is a direct doee, governed in the a-state by the verb يَضْرِبُ.
- يَضْرِبُ عَمْرًا is an inner sentence which is in place of a u-state noun as the info of the subject زَيْدٌ.

Instead of using the verb يَضْرِبُ in example (106) above we may instead use its doer participle ضَارِب, thus:

(107) زَيْدٌ ضَارِبٌ عَمْرًا
Zayd is beating Amr

Example (107) is parsed as follows:

- زَيْدٌ is a subject.
- ضَارِبٌ is the info of the subject زَيْدٌ. It governs a latent pronoun (implicated as هُوَ) in the u-state as its doer. The latent doer pronoun هُوَ refers back to the subject زَيْدٌ.
- عَمْرًا is a direct doee, governed in the a-state by the doer participle ضَارِبٌ.

As you can see, the doer participle ضَارِبٌ can govern a direct doee just like the verb يَضْرِبُ.

However, while a transitive verb can govern a direct doee unconditionally, a doer participle can only govern a direct doee if certain conditions are satisfied. We will discuss these conditions in section (ref) below.

By the way, we again highlight the difference in the doer of the verb يَضْرِبُ vs the doer of the doer participle ضَارِبٌ: The verb يَضْرِبُ and its doer are

complementary indispensable pairs that constitute a complete sentence. Whereas, the doer participle ضَارِبٌ does not form a new sentence with its doer.

26.4.1. A doer participle defined by أَل as the governor of a direct doee

Example (107) shows the government of a direct doee by an doer participle that is not defined by أَل. In a similar manner, an doer participle that *is* defined by أَل, can also govern a direct doee. For example:

(108) هَذَا الضَّارِبُ زَيْدًا [شرح ابن يعيش على المفصل 4/84]
    This [person] is the beater of Zayd.

By the way, you my be wondering what is the difference between the sentence in example (108) هَذَا الضَّارِبُ زَيْدًا above, and if we had used an annexation thus:

(108) هَذَا ضَارِبُ زَيْدٍ *This [person] is the beater of Zayd.*

This is touched upon in section (ma3aani_ism_faa3il).

26.4.2. Word order of the direct doee and its governing doer participle

As with verbs, the direct doee usually follows its governing doer participle (as in the examples above). But when an doer participle is not prefixed by ال, then its direct doee is allowed to precede it. So we can say:

(109) هذا زيدا ضارب [شرح كتاب سيبويه للسيرافي 1/259]
    This [person] is beating Zayd.

While the direct doee is permitted to precede its governing doer participle (as above), it is very common, in such a case, for a strengthening-لِ to be used with an indirect doee instead, thus:

(110) هذا لِزيدٍ ضارب
    This [person], to Zayd, is beating.

(111) لِلضَّيْفِ مُكْرِمٌ [Fischer 113]
    to the guest, is honoring
    (i.e. *honoring the guest*)

The strengthening-لِ is discussed in more detail in section (later chapter).[3]

Also, the freedom for the governee of a doer participle to precede it is only given to the doer participle not prefixed by الـ. When an doer participle is prefixed by الـ, then its direct doee is not allowed to precede it.[4] So we cannot say:

(112) ✗ هذا زيدا الضارب

We would have to say instead

(113) ✓ هذا الضارب زيدا

TODO: Fronting the direct doee is not permitted for participle-like adjective. See link in example above. Add to section on participle-like adjective

26.4.3. A dual or plural doer participle as the governor of a direct doee

A dual or plural doer participle may govern a direct doee just like the singular. So we can say:

(114) هذان ضاربان زيدًا [شرح ابن يعيش على المفصل 4/97]
These two [persons] are beating Zayd.

(115) هم ضاربون زيدًا [شرح ابن يعيش على المفصل 4/97]
These [persons] are beating Zayd.

(116) الهندات ضاربات عمرا [شرح كتاب سيبويه للسيرافي 1/439]
The Hinds are beating Ɛamr.

Doer participles defined by أل are again also permitted:

(117) هذان الضاربان زيدا [شرح كتاب سيبويه للسيرافي 2/40]
These two are the beaters of Zayd.

(118) هؤلاء الضاربون الرجل [شرح كتاب سيبويه للسيرافي 2/40]
These are the beaters of the man.

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[3]See also Wright 2/69CD, Fischer §203 Note 2 p. 113 (who consider this strengthening-لِ obligatory), and النحو الوافي 2/475–476 (who doesn't consider it obligatory).

[4]النحو الوافي 3/263

(119) وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ [سورة النساء 4:162 cited by شرح كتاب سيبويه
2/40 للسيرافي]
And the establishers of prayer [especially] and the givers of zakāh

For plurals, the sound plurals are more worthy of being used as verb-like governors[5] as in the examples above. However, broken plurals are permitted as well. So we can say:

(120) الزيدون ضُرّابٌ عمرًا [شرح ابن يعيش على المفصل 4/97]
The Zayds are beating ʿamr.

(121) الهِنْداتُ ضواربُ عَمْرًا [شرح ابن يعيش على المفصل 4/97]
The Hinds are beating ʿamr.

Flexible word order is again permitted for the dual and the plural as it was for the singular:

(122) الزيدان عمرا ضاربان [شرح كتاب سيبويه للسيرافي 1/439]
The two Zayds are beating ʿamr.

(123) الزيدون عَمْرًا ضُرّابٌ [شرح ابن يعيش على المفصل 4/97]
The Zayds are beating ʿamr.

(124) الهِندات عمرا ضاربات [شرح كتاب سيبويه للسيرافي 1/439]
The Hinds are beating ʿamr.

(125) الهِنْداتُ عَمْرًا ضواربُ [شرح ابن يعيش على المفصل 4/97]
The Hinds are beating ʿamr.

26.5. Conditions for the doer participle to govern a direct doee

As we mentioned above, there are conditions that must be satisfied in order for an doer participle to be able to govern a direct doee in this manner. The conditions are different for when the doer participle is defined by ٱل, and when it is not defined by ٱل. We will discuss each of these cases separately below:

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[5]شرح ابن يعيش على المفصل 4/97

26.5.1. When the doer participle is not defined by ٱلْ

When the doer participle is not defined by ٱلْ, then two conditions must be satisfied:

1. The verbal aspect of the doer participle must be imperfect. That is, it must indicate an ongoing (whether present or past) or future action. Examples:

   • present ongoing:

   (126) هذا ضارب زيدا الآن [شرح ابن عقيل على الألفية 3/106]
   This [person] is beating Zayd now.

   • past ongoing:

   (127) كان زيد ضاربا عمرا [شرح ابن عقيل على الألفية 3/107]
   Zayd was beating Ɛamr.

   (128) وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بَٱلْوَصِيدِ [سورة الكهف 18:18 cited by شرح ابن عقيل على الألفية 3/106]
   while their dog stretched his forelegs at the entrance

   • future:

   (129) هذا ضارب زيدا غَدًا [شرح ابن عقيل على الألفية 3/106]
   This [person] will beat Zayd tomorrow.

   If the verbal aspect indicated by the doer participle is perfect, then the doer participle may not govern a direct doee. So, for example, we cannot say:

   (130) ✗ هذا ضارب زيدا أمس [شرح ابن عقيل على الألفية 3/106]
   This [person] beat Zayd yesterday.

   If we desire to use the doer participle, then it will not have verbal force. And زَيْد will have to be a base noun in a annexation. Furthermore, this annexation will be *real* (see chapter (ref)).

   (131) هذا ضارب زيد أمس [شرح ابن عقيل على الألفية 3/106]
   This [person] was the beater of Zayd yesterday.

   An exception is made for for transitive verbs that take more than one direct doee, like أَعطى, جعل, etc. When the doer participle of such a verb is annexed to what would have been the first direct

doee, then second direct doee is permitted to be in the a-state, even if the aspect is perfect.[6] For example:

(132)   هذا معطي زيد أمس درهما [شرح التسهيل لابن مالك 78/3]
This [person] was the giver of Zayd, yesterday, a dirham.

Even the first direct doee may remain in the a-state, if separated from the doer participle. For example:

(133)   هذا ظان أمس زيدا فاضلا [شرح التسهيل لابن مالك 78/3]
This [person] was the believer, yesterday, of Zayd as an eminent person.

2. The second condition that should be satisfied is that the doer participle must have *governing support*. This governing support can be provided by the following means:

- The doer participle occurs after a question word. Example:

(134)   أضارب زيد عمرا [شرح ابن عقيل على الألفية 107/3]
Is Zayd beating Ɛamr?

(135)   هَلْ مُكْرِمٌ أَنْتَ زَيْدًا [Wright 2/65D]
Will you be treating Zayd with respect?

- The doer participle occurs after a vocative particle: Example:

(136)   يا طالعا جبلا [شرح ابن عقيل على الألفية 107/3]
O scaler [of] a mountain!

- The doer participle occurs in a negation: Example:

(137)   ما ضارب زيد عمرا [شرح ابن عقيل على الألفية 107/3]
Zayd is not beating Ɛamr.

(138)   مَا أَنْتَ بِتَابِع قِبْلَتَهُمْ [سورة البقرة 2:145 cited by Wright 2/65D]
Nor will you be a follower of their qiblah

(139)   مَا مُجِيرٌ أَحَدٌّ عَدُوَّ أَحِبَّاءِهِ [Wright 2/65D]
No one gives protection to the enemy of his loved ones

- The doer participle occurs as a attribute. Example:

(140)   مررت برجل ضارب زيدا [شرح ابن عقيل على الألفية 107/3]
I passed by a man beating Zayd.

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[6]See also البحر المحيط لأبي حيان for سورة فاطر 35:1 and الدر المصون للسمين الحلبي for سورة
فاطر 35:1

(141) مَرَرْتُ بِفَارِس طَالِب ثَأْرَ أَبِيهِ [Wright 2/65C]
I passed by a horseman (who was) seeking vengeance for (the murder of) his father

An implied attribute is also considered permissible. Example:

(142) كَمْ مَالِئٍ عَيْنَيْهِ مِنْ شَيْءٍ غَيْرِهِ [Wright 2/65C; شرح ابن عقيل على الألفية 3/108]
How many a one fills his eyes with a thing of [someone] other than him
(i.e. كَمْ شَخْصٍ مَالِئٍ *How many a person fills…*)

(143) كَنَاطِحٍ صَخْرَةً يَوْمًا لِيُوهِنَهَا [Wright 2/65C; شرح ابن عقيل على الألفية 3/109]
Like the gorer of a rock, one day, to try to weaken it
(i.e. كَوَعِلٍ نَاطِحٍ *like a goring mountain goat…*)

- The doer participle occurs as a ḥāl. Example:

(144) جاء زيد راكبا فرسا [شرح ابن عقيل على الألفية 3/107]
Zayd came riding a horse.

- The doer participle occurs as a info. Example:

(145) زيد ضارب عمرا [شرح ابن عقيل على الألفية 3/107]
Zayd is beating Ɛamr.

We will learn in later chapters, if Allāh wills, different forms of infos. The following examples show these different forms, with references to the later chapters.

(146) كان زيد ضاربا عمرا [شرح ابن عقيل على الألفية 3/107]
Zayd was beating Ɛamr.
(See chapter (kaana).)

(147) إن زيدا ضارب عمرا [شرح ابن عقيل على الألفية 3/107]
Indeed Zayd is beating Ɛamr.
(See chapter (inna).)

(148) ظننت زيدا ضاربا عمرا [شرح ابن عقيل على الألفية 3/107]
I thought Zayd [was] beating Ɛamr.
(See chapter (zanna).)

(149) أعلمت زيدا عمرا ضاربا بكرا [شرح ابن عقيل على الألفية 3/107]
I let Zayd know Ɛamr is beating Bakr.
(See chapter (zanna).)

26.5.2. When the doer participle is defined by أَلْ

When the doer participle is defined by أَلْ, then it is permitted to govern a direct doee for a perfect or imperfect aspect. Furthermore, no governing support is required for it to be a governor,[7] (as was required for the doer participle without أَلْ in section (ref) above).

So we can say:

(150) جاء الضارب زيداً أمس أو الآن أو غداً [شرح شذور الذهب للجوجري 2/683]
The beater of Zayd came yesterday/today/tomorrow

26.6. The doer participle as the governor of an overt doer pronoun

FIXME: The latent doer pronoun does not **become** overt. Rather, a overt noun can replace it. Or a overt pronoun can occur after it as tawkeed. See Saa3idi tamheed.

The latent doer pronoun becomes overt in some circumstances. In this section, we will discuss one such circumstance. Consider the sentence:

(151) الفارس الحصانُ مُتْعِبُه [النحو الوافي 1/463]

This grammar is parsed as follows:

- الْفَارِسُ is the subject of the outer sentence.
- الْحِصَانُ is a second subject. It is the subject of the inner sentence.
- مُتْعِب is the info of the inner sentence. It is also a annexe noun.
- The pronoun هُ is a base noun.
- The inner sentence الْحِصَانُ مُتْبِعُهُ is the info of the subject (الْفَارِسُ) of outer sentence.

The info of the inner sentence مُتْبِع *one who makes tired* has a latent doer pronoun, implicated as [هُوَ]. It is possible for this latent doer pronoun to refer to either الْفَارِسُ or الْحِصَانُ. Let's discuss both these meanings:

i. If the latent doer pronoun [هُوَ] in مُتْبِع refers to الْحِصَانُ then the meaning is that *the horse makes the horseman tired*. In this case, the pronoun هُ in مُتْبِعُهُ refers to الْفَارِسُ.

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[7] النحو الوافي 3/254

ii. And if the latent doer pronoun [هُوَ] in مُتْبِع refers to الْفَارِسُ then the meaning is that *the horseman makes the horse tired*. In this case, the pronoun هُ in مُتْبِعُهُ refers to الْحِصَانِ.

Both meanings are possible.

If only the second meaning is desired, then the latent doer pronoun [هُوَ] can be made overt and added after the doer participle مُتْبِع, thus:

(152) الفارس الحصانُ مُتْعِبُه هُوَ [النحو الوافي 1/464]
The horseman – the horse – [he] makes him tired.
(i.e. *The horseman makes the horse tired.*)

Now only the second meaning is possible. If the first meaning is desired, the doer pronoun of مُتْبِع must stay latent and the ambiguity will remain.

By the way, the ambiguity arose in the original sentence (الفارس الحصانُ مُتْعِبُه) only because both subjects (الْفَارِسُ and الْحِصَانُ) are singular masculine nouns. If the two subjects are distinguishable in number or gender then there will be no ambiguity. However, even in this case, according to some grammarians, if the info is to refer to the subject of the outer sentence, then the doer pronoun of the doer participle in the info should be made overt. For example:

(153) زَيْدٌ هِنْدٌ ضَارِبُهَا هُوَ [شرح ابن عقيل على الألفية 1/207]
Zayd – Hind – [he] is beating her.
(i.e. *Zayd is beating Hind.*)

But according to other grammarians, because ضَارِب can refer only to Zayd and not to Hind, the doer participle's doer pronoun can remain latent,[8] thus:

(154) زَيْدٌ هِنْدٌ ضَارِبُهَا
Zayd – Hind – [he] is beating her.
(i.e. *Zayd is beating Hind.*)

26.7. The sababi info

Consider again example (106) زَيْدٌ يَضرِبُ عَمْرًا. From this original sentence, we replaced the verb يَضرِبُ with its doer participle and came up with زَيْدٌ ضَارِبٌ عَمْرًا (107).

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[8] شرح ابن عقيل على الألفية 1/207

Now consider the following example:

(155) زَيْدٌ يَضْرِبُ أَبُوهُ عَمْرًا
Zayd – his father beats Ɛamr

In example (155) above the doer of يَضْرِبُ is not Zayd but Zayd's father. If we use this sentence as our starting point, we can again replace the verb يَضْرِبُ with its doer participle ضَارِبٌ and say:

(156) زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا
Zayd – his father is beating Ɛamr

أَبُوهُ is the (overt) doer of the doer participle ضَارِبٌ. And عَمْرًا is its direct doee. So just like a verb can have an overt noun as its doer instead of a latent pronoun, so too can the doer participle have an overt noun as its doer instead of a latent pronoun.

Again, there is one important difference between using the verb يَضْرِبُ vs using its doer participle ضَارِبٌ. And that is that يَضْرِبُ أَبُوهُ عَمْرًا in example (155) is a complete sentence. This inner sentence is the info of the outer sentence. Therefore, example (155) is a compound sentence.

However, ضَارِبٌ أَبُوهُ عَمْرًا in example (156) is not a complete sentence. ضَارِبٌ itself, as a single word, is the info of the subject زَيْدٌ.[9] So example (156) زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا is not a compound sentence.

The info ضَارِبٌ in example (156) زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا is called a sababi info.[10] A deverbal noun is termed *sababi* when it governs a doer which is annexed to a pronoun that refers back to the original referent of the deverbal noun.[11] In our example, the deverbal noun ضَارِبٌ governs a doer أَب which is annexed to a pronoun هُ that refers back to the original referent of the deverbal noun, the subject زَيْد.

26.7.1. Varying the number or gender of the overt doer of the sababi info

Here is another example of a sentence with a sababi info:

(157) كَانَ زَيْدٌ مُنْطَلِقًا أَبُوهُ [Peled, *Sentence types* 208]
Zayd – his father was setting out.

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[9] مختصر المعاني للتفتازاني 86

[10] الخبر السببي لوجيهة السطل; الأشباه والنظائر للسيوطي 287/4

[11] الضمير المستتر لسعود بن عبيد الله الصاعدي 404/4 شرح ألفية ابن مالك للشاطبي (also cited by 161)

In example (157) above, مُنْطَلِقًا is the sababi info of كَانَ. The overt doer of the مُنْطَلِقًا is the singular masculine noun أَبُوه *his father*.

Let's see what happens when we vary the number or gender of this overt doer of the sababi info.

(158) كَانَ الزَيْدَان مُنْطَلِقًا أَبَوَاهُمَا [Peled, *Sentence types* 208]
The two Zayds – their fathers were setting out.

In example (158) above, the sababi info مُنْطَلِقًا remains in the singular, even though its doer is the dual أَبَوَاهُمَا.

This is analogous to a verb, which remains in the singular for dual and plural doers. For example كَانَ الزَيْدَان أَبَوَاهُمَا يَنْطَلِقُ, etc.

If the gender of the doer participle's doer is feminine, then the doer participle remains in the singular but it is feminized. For example:

(159) زَيْدٌ مُنْطَلِقَةٌ أُمُّهُ
Zayd – his mother is setting out.

(160) كَانَتْ هِنْدٌ مُنْطَلِقَةً خَالَتَاهَا
Hind – her two maternal aunts were setting out.

This again is analogous to the feminizing a verb that has a feminine doer.

If the doer of the doer participle is a plural, then we have an choice:

If the doer participle has a sound plural, then, again, it is not used and the doer participle remains in the singular. For example:

(161) كَانَ الزَيْدُونَ مُنْطَلِقًا آبَاؤُهُمْ
The Zayds – their fathers were setting out.

(162) زَيْدٌ مُنْطَلِقَةٌ خَالَاتُهُ
Zayd – his maternal aunts are setting out.

But if the doer participle has a broken plural, then it is allowed to be used, and is indeed preferred,[12] when the doer is a plural.

For example:

(163) كَانَ الزَّيْدُونَ قِيَامًا آبَاؤُهُمْ
The Zayds – their fathers were standing

Here are some examples of sababi infos from the Qurʾān:

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[12] البسيط لابن أبي الربيع 693–694 cited by Peled, *Sentence types* 208 (footnote)

(164) فَإِنَّهُۥٓ ءَاثِمٌ قَلۡبُهُۥۗ [سورة البقرة 2:283]
his heart is indeed sinful
(Other analyses besides a sababi info are also possible.[13] One such differing analysis is discussed in section (ref) below.)

(165) وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمۡ حُصُونُهُم مِّنَ ٱللَّهِ [سورة الحشر 59:2]
and they thought that their fortresses would protect them from Allāh
(Another analysis is also possible: حُصُونُهُمْ can be a subject, and مَانِعَتْهُمْ is its fronted info.[14])

26.7.2. Word order of the doer and the direct doee in a sababi info

If the doer participle is transitive, then the normal word order is doer participle, doer, direct doee. For example:

(166) هَذَا ضَارِب أَبوهُ زيدا [الهمع للسيوطي 89/3]
This [person] – his father is beating Zayd.

But the direct doee can be made to precede the doer thus:

(167) هذا ضارب زيدا أبوه [حاشية الصبان على شرح الأشموني لألفية ابن مالك 453/2]
This [person] – his father is beating Zayd.

26.8. The sababi attribute

In section (ref) above we have seen how a doer participle can govern a overt doer when it is a sababi info. In a similar manner, a doer participle can govern a overt doer when it is a sababi attribute.

Consider the following example:

(168) مَرَرْتُ بِرَجُلٍ مُنْطَلِقٍ أَبُوهُ
I passed by a man whose father is setting out

---

[13] الدر المصون للسمين الحلبي for سورة البقرة 2:283
[14] الدر المصون للسمين الحلبي for سورة الحشر 59:2

The doer participle مُنْطَلِقٍ is a attribute of the attributee رَجُلٍ. Because it is a sababi attribute, it has a doer أَب that is annexed to a pronoun هُ which refers to the attributee رَجُلٍ.

We know that, in general, a attribute will match its attributee in four aspects:

  i. state
 ii. definiteness
iii. gender
 iv. number (singular/dual/plural)

The sababi attribute will also match its preceding attributee in state and definiteness. (You can see the attribute مُنْطَلِق matches its attributee رَجُل in the i-state and in being indefinite.) But in matching gender and number the sababi attribute has different rules. Consistent with we learned for the sababi info above, the sababi attribute will, in general, always be singular, and it will match its doer in gender. Here are some examples that show different combinations:

(169) مَرَرْتُ بِالرَّجُلِ الْمُنْطَلِقِ أَبُوهُ
I passed by the man whose father is setting out.

(170) مَرَرْتُ بِرَجُلٍ مُنْطَلِقٍ أَخَوَاهُ
I passed by a man whose two brothers are setting out.

(171) رَأَيْتُ رِجَالًا مُنْطَلِقًا آبَاؤُهُمْ
I saw men whose fathers are setting out.

(172) رَأَيْتُ رَجُلًا مُنْطَلِقَةً أُمُّهُ
I saw a man whose mother is setting out.

(173) جَاءَنِي زَيْدٌ الْمُنْطَلِقَةُ أَخَوَاتُهُ
Zayd whose sisters are setting out came to me.

(174) جَاءَتْنِي امْرَأَةٌ مُنْطَلِقٌ أَبُوهَا
A woman whose father is setting out came to me.

(175) مَرَرْتُ بِالْمَرْأَةِ الْمُنْطَلِقِ أَخَوَاهَا
I passed by the woman whose two brothers are setting out.

The above examples use the doer participle مُنْطَلِق which only has sound plurals. Therefore it remains in the singular. If an doer participle has a broken plural, it is permitted (and in fact preferred) to use the broken plural for a plural doer.[15] Examples:

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[15] شرح قطر الندى وبل الصدى 288; النحو الوافي 453–454/3

(176) مَرَرْت بِرِجَال قِيام آباؤُهم [288 شرح قطر الندى وبل الصدى]
I passed by men whose fathers are standing.

(177) مَرَرْت برجل قعُود غلمانه [288 شرح قطر الندى وبل الصدى]
I passed by a man whose slave-boys are sitting
(Note that the attributee رَجُل is singular in this case.)

Some more aspects of gender agreement of the sababi doer with its governing deverbal noun will be discussed in section (sifah_mush sababi na3t), if Allāh wills.

26.9. The doer participle as the governor of a non-sababi overt doer

When the doer of the doer participle is overt then it will often be a sababi doer, as we have seen in sections (sababi-xabar) and (sababi-na3t) above. However, it is also possible for the doer participle to govern a non-sababi overt doer. For example:

(178) مررت برجل متكلمٍ محمدٌ في داره [1075 البسيط لابن أبي الربيع]
I passed by a man [whom] Muḥammad was speaking in his house.

In the example above محمد is the doer of the doer participle متكلم. But because it is not annexed to a pronoun which refers back to رجل, therefore it is not a sababi doer.

26.10. Conditions for the doer participle to govern a doer

In section (ref) above, we discussed the conditions for the doer participle to govern a direct doee. Correspondingly, there exist conditions for the doer participle to govern a doer.

The doer participle can have either an overt doer (either as a noun or as a pronoun), or a latent doer pronoun. We will treat each of these separately below:

26.10.1. Conditions for the doer participle to govern an overt doer

The grammarians differed with regard to the conditions under which the doer participle is allowed to govern an overt doer. According to some, the same conditions are applicable as for governing a direct doee, namely that when an doer participle is not defined by أل, then it can only govern an overt doer when

  i. It has an imperfect aspect.
  ii. It has governing support

So it is not allowed to govern an overt doer for a perfect aspect. The following example would then be disallowed:

(179) ✗ زَيْدٌ قَائِمٌ أَبُوهُ أَمْسِ [134 الضمير المستتر لسعود بن عبيد الله الصاعدي]
Zayd – his father stood yesterday.

Other grammarians, however, allowed such a sentence.[16]

when an doer participle is defined by أل, then it can only govern an overt doer unconditionally. So it can govern with perfective aspect and without governing support. Examples:

(180) جاءني القائم أبوه [449/1 شرح ألفية ابن مالك للشاطبي]
The one whose father is standing came.

(181) القائم أبوه ضاحك [257/3 التذييل والتكميل لأبي حيان]
The one whose father is standing is laughing.

(182) جاء الضارب أبوه زيدًا أمس [59 شرح ابن الناظم على ألفية ابن مالك]
The one whose father beat Zayd yesterday came.

26.10.2. Conditions for the doer participle to govern a latent doer pronoun

As a default, the doer participle requires a latent doer pronoun. So it governs a latent doer pronoun unconditionally, except when it is prevented from doing so because of one of the following situations:

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[16] 134 الضمير المستتر لسعود بن عبيد الله الصاعدي

The doer participle is already governing an overt doer noun

If the doer participle is already governing an overt doer, then it will not also have a latent doer pronoun. This is because one doer participle cannot have two doers.[17] Example:

(183) زَيْدٌ قَائِمٌ أَبُوهُ [الضمير المستتر لسعود بن عبيد الله الصاعدي 139]
Zayd – his father is standing

Beware though, that sometimes it may appear that an doer participle is governing an overt doer, but actually another interpretation may also be possible. Consider the following āyah that we discussed in section (ref) above:

(164) فَإِنَّهُۥ ءَاثِمٌۭ قَلْبُهُۥ [سورة البقرة 2:283]
his heart is indeed sinful

We had discussed this as a case of a sababi info. But another analysis is also possible: The doer participle ءَاثِمٌ is governing a latent doer pronoun, and قَلْبُهُ is a sub for the latent doer pronoun.[18]

The doer participle is already governing an overt doer pronoun

We discussed in section (ref) above, a situation in which the originally latent doer pronoun of a doer participle becomes overt. Because the doer is now overt the doer participle will not govern an additional latent doer.[19]

(153) زَيْدٌ هِنْدٌ ضَارِبُهَا هُوَ [شرح ابن عقيل على الألفية 1/207]
Zayd – Hind – [he] is beating her.
(i.e. *Zayd is beating Hind.*)

The doer participle is the annexe noun in a real annexation

When doer participle is the annexe noun in a real annexation, then it will not govern a latent doer pronoun.[20] This can happen when the doer participle indicates a perfective aspect. We saw an example of this in the conditions for governing a direct doee above:

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[17] الضمير المستتر لسعود بن عبيد الله الصاعدي 139
[18] سورة البقرة 2:283 for الدر المصون للسمين الحلبي
[19] الضمير المستتر لسعود بن عبيد الله الصاعدي 144
[20] الضمير المستتر لسعود بن عبيد الله الصاعدي 142

(131) هذا ضارب زيد أمس [شرح ابن عقيل على الألفية 106/3]
This [person] was the beater of Zayd yesterday.

By the way, this does not mean that the doer participle cannot govern a latent doer pronoun whenever it signifies a perfective aspect. It only cannot do so in a real annexation. So doer participle will govern a latent doer pronoun when it has a perfective aspect, but no annexation. For example:

(184) هذا ضاربٌ أمس
This [person] was a beater yesterday.

The doer participle has crossed over to a entity noun

When the doer participle has crossed over to a entity noun (see section (ref) below), then, in general, it does not govern a latent doer pronoun.[21]. For example:

(185) زَيْدٌ صَاحِبٌ
Zayd is a companion

But even for entity nouns, the the latent doer pronoun can re-emerge when needed (see section (sec-the-doer-participle-crossover-to-substantive-as-a-attribute)).

26.11. Superficial annexation

Superficial annexation used to eliminate tanwīn

Consider again the sentence:

(107) زَيْدٌ ضَارِبٌ عَمْرًا
zaydun ḍāribun 3amran
Zayd is beating Amr

The doer participle ضَارِبٌ has a tanwīn which is pronounced before pronouncing the direct doee عَمْرًا. In an effort to make the pronunciation easier, this tanwīn is often eliminated and replaced with an annexation. The direct doee is then made into a base noun in the i-state. The meaning remains the same. So the above sentence then becomes:

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[21]See citations in الضمير المستتر لسعود بن عبيد الله الصاعدي 154

زَيْدٌ ضَارِبٌ عَمْرٍو (186)
ẕaydun ḍāribu 3amrin
Zayd is beating Amr

This is called a superficial annexation, as opposed to a real annexation, which is what we have been studying so far. This is because it is only an annexation for the purposes of easing the pronunciation, not in meaning.

Regarding terminology, عَمْرٍو syntactically becomes a base noun in the superficial annexation. But in meaning, it is still the direct doee of the doer participle ضَارِب. We will refer to it as the *semantic direct doee*.

By the way, the sentence زَيْدٌ ضَارِبٌ عَمْرٍو can also be a real annexation. In which case, the meaning will be: *Zayd is the beater of Ɛamr*. So if we come across such a sentence, how can we tell if it is a real annexation or a superficial annexation? The answer is, in this case, context should guide us. We will see below that the superficial annexation is not always identical in form to the real annexation. So in those cases, the form of the annexation will tell us whether it is a real annexation or a superficial annexation.

Here are some more examples of a superficial annexation used to eliminate a tanwīn:

الْهِنْدَاتُ ضارِباتُ عمرٍو [modified from شرح التصريح على التوضيح 1/682] (187)
The Hinds are beating Ɛamr
(ضارِباتٌ عمرًا instead of)

When the doer participle is a semi-flexible, it will not have a tanwīn. But the superficial annexation may still be used in such a case because a tanwīn would have been present if the word were fully-flexible.[22] For example:

الْهِنْدَاتُ ضوارِبُ عَمْرٍو [modified from شرح التصريح على التوضيح 1/682] (188)
The Hinds are beating Ɛamr
(ضوارِبُ عمرًا instead of)

Superficial annexation used to eliminate the ن of a dual or plural suffix

The superficial annexation is used in situations when the governing doer participle has tanwīn (as above), and also in situations when it ends with a ن arising from a dual or sound plural. Examples:

---

[22] شرح التصريح على التوضيح 1/682

(189) الزَّيْدَان ضاربا عَمْرو [modified from شرح التصريح على التوضيح 1/682]
The [two] Ẓayds are beating Ɛamr
(ضاربانِ عَمْرًا instead of)

Definiteness of the superficial annexation

Because this is a superficial and not a real annexation, the annexe noun is not made definite by a definite base noun. In the examples so far, the base nouns have been proper nouns (عَمْرو, زَيْد) which are definite. But the doer participles (ضَارِبَا, ضَارِب, etc.) remain indefinite, because they did not originally have أل when governing a direct doee. This example proves the above claim:

(190) هَدْيًا بَلِغَ ٱلْكَعْبَةِ [سورة المائدة 5:95 cited by شرح ابن يعيش على المفصل 4/84]
as an offering [to Allāh] delivered to the Kaʿbah

In example (190) above, the doer participle بَالِغ is a annexe noun to the definite base noun الْكَعْبَة. But this is a superficial annexation. So بَالِغ does not become definite. Therefore بَالِغ can be a attribute to the indefinite هَدْيًا.

If the doer participle is to be made definite in a superficial annexation then a أل is added to it. For example:

(191) هذان الضاربا زيدٍ [شرح ابن يعيش على المفصل 2/132]
These two are the beaters of Zayd.
(هذان الضاربان زيدًا instead of)

(192) وَٱلْمُقِيمِى ٱلصَّلَوٰةِ [سورة الحج 22:35 cited by شرح ابن يعيش على المفصل 2/132]
and the establishers of prayer

Adding أل to the annexe noun is particular to a superficial annexation. As we know, it is not permitted in a real annexation. So when we see أل with a annexe noun, then we will know that the annexation has to be a superficial one.

When the doer participle does not have tanwīn or a suffixed ن

Consider the following case of a doer participle governing a direct doee:

(193) الضَّارِبُ زَيْدًا
the beater of Zayd

There is no tanwīn of suffixed ن after the doer participle. Therefore, a superficial annexation is not permitted, and we cannot say:

(194) ✗ الضَّارِبُ زَيْدٍ [شرح ابن يعيش على المفصل 2/132]

The following are similarly not permitted:

(195) ✗ الضارب رجلٍ [شرح ابن عقيل على الألفية 3/47]
the beater of the man

(196) ✗ الضَّارِبُ عَبْدِ زَيْدٍ [Wright 2/66B] *the beater of the slave of Zayd*

(197) ✗ الضَّارِبُ عَبْدِهِ [Wright 2/66B] *the beater of his slave*

If, however, the direct doee is defined by ال, or is itself a annexe noun to a base noun that is defined by ال, then, as an exception, the superficial annexation is again permitted.[23] For example:

(198) الضَّارِبُ الْعَبْدِ [Wright 2/66A]
the beater of the slave

(199) الضَّارِبُ رَأْس الْعَبْدِ [Wright 2/66A]
the beater of the head of the slave

(200) الضَّارِبُ الرَّجُلِ [شرح ابن يعيش على المفصل 2/132]
the beater of the man

(201) الضَّوَارِبُ/الضُّرَّابُ/الضَّارِبَاتُ الرَّجُلِ [شرح ابن عقيل على الألفية 3/47]
the beaters of the man

(202) الضَّوَارِبُ/الضُّرَّابُ/الضَّارِبَاتُ غُلَامِ الرَّجُلِ [شرح ابن عقيل على الألفية 3/47]
the beaters of the slave-boy of the man

Two or more direct doees connected by وَ or أَوْ

When a doer participle governs two or more direct doees connected by وَ or أَوْ then, if the first is in a superficial annexation then the second may either be in the i-state or the a-state. For example

(203) هذا ضاربُ زيدٍ وعمرٍو/وعمرًا [شرح ابن يعيش على المفصل 4/81]
This [person] is beating Zayd and Ɛamr

By the way, if the first direct doee is in the a-state, then it is not an annexation and the second direct doee would follow in the a-state.

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[23]Wright 2/66A

(204) هذا ضاربٌ زيدًا وعمرًا
This [person] is beating Zayd and Ɛamr

Superficial annexation with a overt doer

Consider an doer participle that has a overt doer and is governing a direct doee thus:

(205) مررت برجل ضارب أبوه زيدا [شرح كتاب سيبويه للسيرافي 2/458]
I passed by a man whose father [was] beating Zayd.

If we wish to use a superficial annexation, then the doer participle can only be annexed to its direct doee and not to its doer. So we can say:

(206) مررت برجل ضارب زيد أبوه [شرح كتاب سيبويه للسيرافي 2/74]
I passed by a man whose father [was] beating Zayd.
(Remember from section (ref) above that the word order ضَارِبٌ زَيْدًا
أَبُوهُ is permissible.)

We cannot say:

(207) X مررت برجل ضارب أَبِيهِ زيدا [التذييل والتكميل لأبي حيان 10/359]

26.12. The doer participle with a pronoun as its direct doee

When the doer participle governs a direct doee that is a pronoun, there is considerable variation seen

One possibility is is to separate the doer participle from its doee pronoun using the prefix إِيَّا, thus:

(208) ضَارِبٌ إِيَّاكَ [شرح الرضي على الكافية 2/434]
beating you

(209) الضَّارِبُ إِيَّاكَ [شرح الرضي على الكافية 2/434]
the beater of you

(210) الضَّارِبُونَ إِيَّاهُ [Wright 2/67A]
the beaters of me

The second possibility, and by far the more common usage, is to use a superficial annexation, thus:

(211) ضَارِبُكَ [٢/٤٣٤ شرح الرضي على الكافية]
beating you

(212) الضَّارِبُكَ [٢/٤٣٤ شرح الرضي على الكافية]
the beater of you

(213) الضاربي [٢/١٣٥ شرح ابن يعيش على المفصل]
the beater of me

(214) الضارباتي [٢/١٣٥ شرح ابن يعيش على المفصل]
the beaters$_f$ of me

When the doer participle has a overt doer, then it will follow the attached
pronoun, thus:

(215) هَذَا ضَارِبِي أَبُوهُ
This [person] – his father is beating me.

For the dual and sound *ūn* plural in a superficial annexation, the ن of
the suffix is regularly deleted. So we will say:

(216) هذان ضارباك [١/١٩٦ شرح كتاب سيبويه للسيرافي]
These two are beating you.
(from ضاربان)

(217) هؤلاء ضاربوك [١/١٩٦ شرح كتاب سيبويه للسيرافي]
These [persons] are beating you.
(from ضاربون)

(218) الضارباك [٢/١٣٥ شرح ابن يعيش على المفصل]
the two beaters of you
(from الضاربان)

(219) الضاربوك [٢/١٣٥ شرح ابن يعيش على المفصل]
the beaters of you
(from الضاربون)

(220) ضاربايَ [٢/١٣٥ شرح ابن يعيش على المفصل]
the two beaters of me
(from الضاربَان)

(221) الضاربَيَّ [٢/١٣٥ شرح ابن يعيش على المفصل]
the two beaters of me
(from الضاربَيْن)

(222) الضاربيَّ [٢/١٣٥ شرح ابن يعيش على المفصل]
the beaters of me
(from الضاربِين and الضاربون)

Occasionally a ن is inserted between the doer participle annexe noun and the pronoun base noun. This would permit words like: ضَارِبُنِي, الضَّارِبُونِي, etc. For example:

فَهَلْ أَنْتُمْ صَادِقُونِي فِيهِ [24] (223) [https://hadithunlocked.com/nasai-kubra:11291]
So will you tell me the truth about it?

It seems that this usage did not make its way to Standard Classical Arabic. But some grammarians permit this usage by poetic license, or as a rare usage.[25]

26.13. The doee participle as a verb-like governor

https://shamela.ws/book/17116/3534

26.14. The participle-like adjective as a verb-like governor

الأشباه والنظائر: ذكر ما افترق فيه الصفة المشبهة واسم الفاعل

https://shamela.ws/book/13301/1472

https://shamela.ws/book/13301/582#p1

https://shamela.ws/book/9985/799

26.15. The doer of a deverbal noun that fulfils the role of the info

In our discussion of the doer of deverbal nouns, we have consistently stated that the doer of a deverbal noun is not a indispensable element. This is because the deverbal noun, which has a doer, is typically already part of an existing sentence. See example (156) زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا above.

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[24]also narrated as صَادِقِيَّ in صحيح البخاري 3169:

[25]See for more details شرح ابن يعيش على 1/285; النحو الوافي 2/44; شرح كتاب سيبويه للسيرافي 2/137 المفصل; Wright 2/67AB

However, there is one special kind of sentence where that the doer of a deverbal noun *is* a indispensable element.

Before presenting this special *doer-that-fulfils-the-role-of-the-info* sentence, we will first give some background. Consider the sentence:

(224) زَيْدٌ قَائِمٌ
    Zayd is standing.

In example (224) above, زَيْدٌ is the subject and قَائِمٌ is its info.

We can rearrange the word order to front the info thus:

(225) قَائِمٌ زَيْدٌ
    Standing, Zayd is.

This fronted info will be common in negative and question sentences. For example:

(226) أَقَائِمٌ زَيْدٌ [Wright 2/257B]
    Is Zayd standing?

(227) مَا قَائِمَةٌ هِنْدٌ [Wright 2/257B]
    Hind is not going

Now we come to the special doer-that-fulfils-the-role-of-the-info sentence:

In negative and question sentences like examples (226) and (226) above, the deverbal noun can be analyzed as a subject, and its following doer will fulfil the role of the info.

So, in examples (226) and (226) above, قَائِمٌ can be considered a subject زَيْدٌ and can be its doer that fulfils the role of the info. Now, you might be thinking: what is the reason for this strange doer-that-fulfils-the-role-of-the-info analysis?

Why can't we just consider قَائِمٌ a fronted info and زَيْدٌ the backed subject?

The answer is that we can indeed consider قَائِمٌ a fronted info and زَيْدٌ the backed subject as one option. But, as another option, the doer-that-fulfils-the-role-of-the-info analysis allows us to keep the deverbal noun in the singular for dual and plural subjects. So we can say:

(228) أَقَائِمٌ الزَّيْدَانِ
    Are the two Zayds standing?

(229) مَا ذَاهِبَةٌ الْهِنْدَاتُ
The Hinds are not going

Sentences (228) and (229) are legitimate, but are only permitted for negative and question sentences.[26] If it is not a negative or question sentence, then the doer-that-fulfils-the-role-of-the-info construction is not permitted. So the following are not correct as complete sentences:

(230) ✗ قَائِمٌ الزَّيْدَانِ
The two Zayds are standing.

(231) ✗ ذَاهِبَةٌ الْهِنْدَاتُ
The Hinds are going

This is because the deverbal noun قَائِم cannot govern the overt doers الزَّيْدَانِ and الْهِنْدَاتُ without the governing support that is provided by being in a negative or question sentence.

So when it is not a negative or question sentence, then only the fronted info construction is permitted and the info will typically match the backed subject in number and gender. For example:

(232) قَائِمَانِ الزَّيْدَانِ
Standing, the two Zayds are.

(233) ذَاهِبَاتٌ الْهِنْدَاتُ
Going, the Hinds are.

The fronted info construction is also permitted, as an option, even for negative and question sentences. For example:

(234) أَقَائِمَانِ الزَّيْدَانِ
Are the two Zayds standing?

(235) مَا ذَاهِبَاتٌ الْهِنْدَاتُ
The Hinds are not going

When the deverbal noun and the doer are both singular, and it is a negative or question sentence, then a double analysis is possible[27]:

   i. the fronted info analysis
   ii. the doer-that-fulfils-the-role-of-the-info analysis

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[26]Some grammarians did not require this condition based on the sentence خَبِيرٌ بَنُو لِهْبٍ.
For details on the dispute, see أوضح المسالك لابن هشام 1/191 footnote 3.
[27]Wright 2/258A

Such is the case in examples (226) مَا قَائِمَةٌ هِنْدٌ and (227) أَقَائِمٌ زَيْدٌ above.

Here are some more examples of doer-that-fulfils-the-role-of-the-info sentences:

(235) هَلْ مَضْرُوبٌ بَنُوكَ [Wright 2/257C]
Are your sons beaten?
(بَنُو is a deputy doer.)

(236) [أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَٰٓإِبْرَاهِيمُ سورة مريم 19:46] cited by Wright 2/257D]
Have you no desire for my gods, O Abraham?
(A double analysis is reportedly possible, but the doer-that-fulfils-the-role-of-the-info analysis is preferred.[28])

(237) خَلِيلَيَّ مَا وَافٍ بِعَهْدِي أَنْتُمَا [Wright 2/257D]
My two friends, you are not keeping my promise.

(238) أَمُنْجِزٌ أَنْتُمْ وَعْدًا وَثِقْتُ بِهِ [Wright 2/257D]
Are you fulfiling a promise that I put my trust on?

26.16. The maṣdar as a verb-like governor

https://shamela.ws/book/36130/1479#p1

مسألة الفرق بين اسم الفاعل والمصدر في العمل – كتاب ما لم ينشر من الأمالي الشجرية – ابن الشجري

الدرر السنية

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[28]See البحر المحيط لأبي حيان for سورة مريم 19:46

Chapter 27.

The maṣdar

27.1. Introduction

Consider the example:

(239) ذَهَابُ زَيْدٍ
    Zayd's going

The noun ذَهَاب *going* is the maṣdar of the verb ذَهَبَ يَذْهَبُ *to go*.

Like the verb ذَهَبَ يَذْهَبُ, the maṣdar ذَهَاب signifies the action of going. But unlike the verb, the maṣdar does not include tense. So it doesn't say when the action of going happened or will happen.

The maṣdar is classified as a primitive noun, not a deverbal noun. In other words, in terms of grammatical theory, it is not considered to be derived from the verb. (Rather, the verb is considered to be derived from the maṣdar.)

Also the maṣdar is not a adjectival noun. Technically, this would put it in the category of entity nouns. But because the maṣdar signifies the action of a verb, and not an actual entity, it is an abstract entity noun, not a concrete entity noun. In fact, we will treat it in a category of its own. We will see, if Allāh wills, that the maṣdar can cross over to a concrete entity noun and then refer to an entity.

27.2. The maṣdar as a verb-like governor in an annexation

As a noun which is related to a verb, a maṣdar can govern in a verb-like manner. Let's start with a sentence which has a verb:

(240) يسرني أن تأتي

أنْ in the above example is that maṣdari أنْ. This means that, as we learned in chapter (ref), it and its following verb can be interpreted as a maṣdar construction, thus:

(241) يسرني إتيانك

We also learned that this interpretation of the maṣdari أنْ clause in example () above allows us to grammatically model the أنْ clause as one structural element. In example () above the maṣdar construction إتيانك is modeled as the doer of the verb يسر.

But example () is also a legitimate sentence in its own right. The maṣdar إتيان signifies the occurrence of the verb أتى يأتي. But unlike the verb, it does not indicate tense. If we had started with a perfect verb, for example:

(242) يسرني أن أتيت

then it would have the same modeled maṣdar:

(243) يسرني إتيانك

In order to add tense to sentence with maṣdar, we would have to use other means, for example, an adverb:

(244) يسرني إتيانك غدا

(245) يسرني إتيانك أمس

In example () above, the maṣdar إتيان is a annexe noun in an annexation. Syntactically, the pronoun ك is in the i-state as the base noun in the annexation, but semantically, it is considered the doer of the. maṣdar إتيان.

In example () above the verb تأتي was used without a direct doee. Let's see what happens when we add a direct doee. For example:

(246) يسرني أن تأتيني

In example () above, the pronoun ي me is the direct doee of the verb تأتي.

If we model the أَنْ clause in example () above as a maṣdar construction, then we will get:

(247) يسرني إتيانك إيَّايَ

Now, the pronoun ك *your* is again the syntactic base noun and the semantic doer of the maṣdar إتيان. But the maṣdar now also has a direct doee إِيَّايَ in the a-state.

The maṣdar in an annexation governing a u-state doer

Here is another example of a maṣdar governing a semantic doer and a direct doee:

(248) عَجِبْتُ مِنْ شُرْبِ زَيْدٍ الْعَسَلَ [3/102 شرح ابن عقيل على الألفية]

But this is not the only word order which is possible. We can flip the order of the doer and the direct doee, thus:

(249) عَجِبْتُ مِنْ شُرْبِ الْعَسَلِ زَيْدٌ [3/102 شرح ابن عقيل على الألفية]

Now the semantic direct doee العسل is the base noun in the i-state and the doer زيد is in the u-state.

This word order of the direct doee's being the base noun and the doer occurring after it in the u-state (شُرْبِ الْعَسَلِ زَيْدٌ) is not as usual as the usual word order (شُرْبِ الْعَسَلِ زَيْدٌ).[1] Nevertheless, it is common enough.[2]

The maṣdar in an annexation governing only a direct doee without a doer

The doer of the maṣdar need not be mentioned. In this case, the maṣdar is a annexe noun noun to its sementic direct doee directly. For example:

(250) مَنَعَهُمْ مِنْ قَوْلِ الْحَقِّ [Wright 2/57C]
    He hindered them from saying the truth.

Sometimes, context would be needed to tell whether the base noun is the semantic doer or the semantic direct doee. For example:

(251) عجبت من ضرب زيد [11/70 التذييل والتكميل لأبي حيان]

---

[1]Wright 2/59B
[2]3/103 شرح ابن عقيل على الألفية

In example () above, زيد may either have been the person who did the beating or the person who was beaten.[3] Context would be needed to disambiguate.

The maṣdar governing a deputy doer

Just like the maṣdar can govern a doer in the u-state it can similarly govern a deputy doer. For example:

(252) سَرَّنِي إِعْطَاءُ الدَّنَانِيرِ الْفَقِيرُ [3/109 شرح التسهيل لابن مالك]
The giving of the dīnārs to the poor-one made me happy.

The maṣdar governing multiple direct doees

The maṣdar can govern multiple direct doees just like its verb. For example:

(253) عَرَفْتُ إِعْطَاءَكَ الْفَقِيرَ دِرْهَمًا [3/109 شرح التسهيل لابن مالك]

(254) عَرَفْتُ إِعْلَامَكَ خَالِدًا جَعْفَرًا مُقِيمًا [3/109 شرح التسهيل لابن مالك]

27.2.0.1. The maṣdar in a annexation to an adverb of time/place

The adverb of time/place, like a ;mafulb, is considered a doee. As such, it can be a base noun to a governing maṣdar. Any doer and/or direct doees will then occur after it in their respective syntactic states. For example:

(255) عَجِبْتُ مِنْ ضَرْبِ اليَوْمِ زَيْدٌ عَمْرًا [3/103 شرح ابن عقيل على الألفية]
I wondered at today's beating [by] Zayd [to] Ɛamr

A attribute to a governing maṣdar in an annexation

A maṣdar which is governing a governee (like a doer or a direct doee) can be described by a attribute, but that attribute should occur after the maṣdar's governees.[4] For example, we should not say:

(256) × عرفت سوقك العنيف الإبل [3/108 شرح التسهيل لابن مالك]
I knew your harsh driving of the camels

---

[3] 11/70 التذييل والتكميل لأبي حيان
[4] 2/188 النحو العربي: أحكام ومعان; 3/108 شرح التسهيل لابن مالك

We should say instead:

(257) عرفت سوقك الإبل العنيف

A attribute to the governee of a maṣdar in an annexation

When the maṣdar is governing a doer or a direct doee in an annexation, and that governee is to be described by a attribute, then the attribute may, optionally, be either in the i-state, or in the u-state for the doer and the a-state for the direct doee.[5] So we can say:

(258) عجبت من شرب زيد الظريف والظريف [3/104 شرح ابن عقيل على الألفية]

(259) عَجِبْتُ مِنْ أَكْلِ الطَّعَامِ الْحَارِّ/الْحَارَّ زَيْدٌ [2/189 النحو العربي: أحكام ومعان]
I wondered at the eating of the hot food [by] Zayd

A conjunction to the governee of a maṣdar in an annexation

When the maṣdar is governing a doer or a direct doee in an annexation, and that governee is followed by a conjunction and post-conjunction, then the post-conjunction may, optionally, be either in the i-state, or in the u-state for the doer and the a-state for the direct doee.[6] So we can say:

(260) سَاءَنِي إِهْمَالُ سَعِيدٍ وَخَالِدٍ/خَالِدٌ [2/189 النحو العربي: أحكام ومعان]

(261) كَرِهْتُ أَكْلَ الْخُبْزِ وَاللَّحْمِ/اللَّحْمَ [Wright 2/58A]
I disliked eating the bread and the meat.

(262) سَاءَنِي ضَرْبُ خَالِدٍ وَسَعِيدٍ/سَعِيدًا خَلِيلٌ [2/189 النحو العربي: أحكام ومعان]

27.3. The tanwīned maṣdar as a verb-like governor

In section (ref) above, we have seen how the maṣdar governing in an annexation. However, an annexation is not the only form in which a maṣdar can govern in a verb-like manner. A maṣdar can also govern when it is tanwīned. For example:

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[5] Wright 2/59C; 2/189 النحو العربي: أحكام ومعان 3/104–105 شرح ابن عقيل على الألفية;

[6] Wright 2/57D-58A; 2/189 النحو العربي: أحكام ومعان

(263) عَجِبتُ مِن ضَرْبٍ زيدا [الكتاب لسيبويه 1/189؛ شرح ابن عقيل على الألفية 3/94]

(264) عجبتُ مِن ضَرْبٍ زيداً بكرٌ [الكتاب لسيبويه 1/189]

(265) عَجِبْتُ مِنْ ضَرْبٍ زَيْدٌ عَمْرًا [الكتاب لسيبويه 1/189; Wright 2/59A modified from]

(266) أَوْ إِطْعَمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ۝ يَتِيمًا ذَا مَقْرَبَةٍ ۝ [سورة البلد 90:14-15, cited
by شرح التسهيل لابن مالك 3/115]
Or feeding on a day of severe hunger An orphan of near relationship

(267) بضرب بالسيوف رؤوس قوم [شرح ابن عقيل على الألفية 3/94; Wright 2/57C]
by striking, with the swords, the heads of a people

The tanwīned maṣdar governing a doer and a direct doee is compara-
tively rarer than the maṣdar governing in an annexation.[7] Some gram-
marians mandate that when a tanwīned maṣdar is a governor then its
doer should not be mentioned after it.[8] So they would allow example
(263) above but not examples (264) and (265).

27.4. The maṣdar prefixed by ال as a verb-like governor

In addition to the maṣdar governing in an annexation and when tan-
wīned, the maṣdar can also govern when it is prefixed by ال. This is the
rarest out of the three formations.[9]

(268) عجبت من الضرب زيدا [شرح ابن عقيل على الألفية 3/94]

(269) ضَعِيفُ النِّكَايَةِ أَعْدَاءَهُ [شرح التسهيل لابن مالك 3/116; Wright 2/57D]
weak in harming his enemies

(270) فلم أنكُلْ عن الضَّرْبِ مِسْمِعا [شرح التسهيل لابن مالك 3/116; Wright 2/57D]
and I did not desist from beating Mismaε

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[7]Wright 2/59B; شرح ابن عقيل على الألفية 3/94
[8]التذييل والتكميل لأبي حيان 11/75
[9]شرح ابن عقيل على الألفية 3/94

27.5. The maṣdar as a verb-like governor compared to the doer participle

We have already seen, in chapter (ref), that the doer participle is also a noun that is related to a verb, and that can govern in a verb-like manner. But the maṣdar and the doer participle are different in how they govern a doer and a direct doee.

Firstly, the maṣdar is a primitive noun. So it does not govern a latent doer pronoun. When the maṣdar is governing a direct doee without a doer as in example () مَنَعَهُمْ مِنْ قَوْلِ الْحَقِّ then, no latent doer pronoun is virtual modeled.

Secondly, when the maṣdar is governing in an annexation, (for example عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ عَمْرًا) then this annexation is real, not superficial.[10] However, when the doer participle is governing in an annexation, then the annexation is superficial (see section (ref)).

Thirdly, the doer participle not prefixed by ال only governs in a verb-like manner when it has an imperfective meaning. The maṣdar on the other hand can govern for both a perfective and imperfective meaning. For example:

(271) عجبت من ضربك زيدا أمس/غدا/الآن [modified from شرح ابن عقيل على الألفية 3/94]

The maṣdar as a verb-like governor does have one similarity to the governing doer participle. And that is that both their doers are not the structure-starter of a new sentence. So, for example, in the sentence:

(272) عَجِبْتُ مِنْ شُرْبِ الْعَسَلِ زَيْدٌ [شرح ابن عقيل على الألفية 3/102]

the doer زَيْد does not form an inner sentence with the maṣdar شُرْب. Rather, the maṣdar شُرْب, as a single-word element, is in the i-state, governed by the preposition مِنْ.

An exception to the doer of a maṣdar not being a structure-starter, and also to the maṣdar not governing a latent doer pronoun, is when the maṣdar occurs as the deputy to a verb. For example:

(273) ضربا زيدا [شرح ابن عقيل على الألفية 3/93]
Hit Zayd!

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[10] شرح ألفية ابن مالك للحازمي 9/71

The maṣdar as a deputy to a verb will be covered in more detail in section (mmutlaq), if Allāh wills.

TODO: Add to mmutlaq chapter

27.6. The maṣdar governing an indirect doee

wright 2/61

27.7. The maṣdar governing a direct doee with a strengthening-لِ

wright 2/61D

27.8. An intervening word in the annexation

27.9. The mīmi maṣdar

27.10. The manufactured maṣdar

27.11. The one-time noun

27.12. The noun of manner

27.13. The entity noun→maṣdar

The entity noun→maṣdar is a concrete entity noun that crosses over to be used like a maṣdar. Examples:

entity noun→maṣdar	verb	actual maṣdar
سَلَام *peace*	السَّلَامُ عَلَيْكُمْ سَلَّمَ يُسَلِّمُ *to say* (عَلَى *to s.o.*)	تَسْلِيم
عَطَاء *a gift*	أَعْطَى يُعْطِي *to give*	إِعْطَاء
كَلَام *a speech*	كَلَّمَ يُكَلِّمُ *to speak (to* ه *s.o.)*	تَكْلِيم
كَلَام *a speech*	تَكَلَّمَ يَتَكَلَّمُ *to speak*	تَكَلُّم
قُبْلَة *a kiss*	قَبَّلَ يُقَبِّلُ *to kiss (* ه *s.o.)*	تَقْبِيل
عَذَاب *a punishment*	عَذَّبَ يُعَذِّبُ *to punish (*ه *s.o.)*	تَعْذِيب
حِمْل *a load*	حَمَلَ يَحْمِلُ *to carry (*هـ *s.th.)*	حَمْل
عِشْرَة *association*	عَاشَرَ يُعَاشِرُ *to consort (with* ه *s.o.)*	مُعَاشَرَة

The entity noun→maṣdar originally signifies the meaning of a concrete entity noun.[11] So, for example the maṣdar تَكْلِيم signifies the action of speaking to someone, and the entity noun→maṣdar كَلَام signifies the concrete entity noun *speech*. But the entity noun→maṣdar, once it crosses over to a maṣdar, can signify the action of the verb, just like the actual maṣdar. As such, it can even govern in a verb-like manner.[12] So we can say:

(274) بِعِشْرَتِكَ الْكِرَامَ تُعَدُّ مِنْهُمْ [شرح ابن عقيل على الألفية 3/100]
By your associating with the generous-ones you will be reckoned [as one] amongst them.
(الْكِرَامَ is in the a-state as the direct doee of the entity noun→maṣdar عِشْرَة.)

(275) وَبَعْدَ عَطَائِكَ الْمِائَةَ [شرح ابن عقيل على الألفية 3/99]
And after your giving of the one hundred (camels)
(الْمِائَةَ is in the a-state as the direct doee of the entity noun→maṣdar عَطَاء.)

(276) قَالُوا كَلَامُكَ هِنْدًا وَهِيَ مُصْغِيَةٌ يَشْفِيكَ [حاشية الصبان على شرح الأشموني لألفية ابن مالك 2/435]
They said "Your speaking to Hind while she is giving ear will cure you."
(هِنْد is in the a-state as the direct doee of the entity noun→maṣdar كَلَام.)

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[11] معاني النحو 3/164–167
[12] شرح ابن عقيل على الألفية 3/101

27.14.   The maṣdar→entity noun

Just like the entity noun→maṣdar crosses over from a entity noun to a
maṣdar, the maṣdar→entity noun crosses over form a maṣdar to a entity
noun. Here are some examples[13]

maṣdar→entity noun	plural	verb
عِلْم *a science*	عُلُوم	عَلِمَ يَعْلَمُ *to know*
عَقْل *an intellect*	عُقُول	عَقَلَ يَعْقِلُ *to make sense (هـ of s.th.)*
عَمَل *a deed*	أَعْمَال	عَمِلَ يَعْمَلُ *to work*
ظَنّ *a conjecture*	ظُنُون	ظَنَّ يَظُنُّ *to conjecture*
صَوْت *a sound*	أَصْوَات	صاتَ يَصُوتُ *to make a sound*
مَعِيشَة *a livelihood*	مَعَايِش	عَاشَ يَعِيشُ *to live*
عَقْد *a contract*	عُقُود	عَقَدَ يَعْقِدُ *to enter into a contract*
وَعْد *a promise*	وُعُود	وَعَدَ يَعِدُ *to promise*
عِدَة *a promise*	عِدَات	وَعَدَ يَعِدُ *to promise*
مَوْعِد/مَوْعِدَة *a promise*	مَوَاعِد	وَعَدَ يَعِدُ *to promise*
تَضْعِيف *a double*	تَضَاعِيف	ضَعَّفَ يُضَعِّفُ *to double (هـ s.th.)*
تَجْرِبَة *a trial, experiment*	تَجَارِب	جَرَّبَ يُجَرِّبُ *to try (هـ، ه s.o., s.th.)*

As you can see, once a maṣdar crosses over to a entity noun, it can, and
often does, have a plural.

27.14.1.   Plurals of maṣdar→entity nouns

As you can see, most of the maṣdar→entity nouns in the table above are
from stem 1 verbs. There are relatively fewer from stem 2 verbs. Most
form broken plurals. All the plurals above are amongst those that are
attested usage from Classical Arabic.

Most maṣdars are not attested to have plurals from Classical Arabic.
For example, perhaps we may not find the maṣdar اِسْتِعْمَال (from the
verb اِسْتَعْمَلَ يَسْتَعْمِلُ) to have the its plural as attested usage in Classical

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[13]mostly taken from دراسات في النحو للزعبلاوي 129ff

Arabic. This has led some grammarians to restrict plurals of maṣdars to only those recorded from attested usage.[14]

After the era of native Classical Arabic, when SCA became the language of science and literature, new terms and meanings were added to the language and used with their technical meanings. Many of these new terms are maṣdar→entity nouns and they are often from higher stem verbs. Here are some examples[15]

maṣdar→entity noun	plural	verb
اِسْتِعْمَال *a use*	اِسْتِعْمَالَات	اِسْتَعْمَلَ يَسْتَعْمِلُ *to use* (هـ) *s.th.*)
اِحْتِمَال *a possible interpretation*	اِحْتِمَالَات	اِحْتَمَلَ يَحْتَمِلُ *to bear a meaning (of a text)*
اِعْتِقَاد *a creed*	اِعْتِقَادَات	اِعْتَقَدَ يَعْتَقِدُ *to believe (a creed)*
إِشْكَال *a textual difficulty*	إِشْكَالَات	أَشْكَلَ يُشْكِلُ *to be difficult (of a text)*
تَعْرِيف *a definition*	تَعْرِيفَات	عَرَّفَ يُعَرِّفُ *to define* (هـ *s.th.*)
تَفْسِير *an explanation*	تَفَاسِير	فَسَّرَ يُفَسِّرُ *to explain* (هـ) *s.th.*)
حَذْف *a deletion*	حُذُوف	حَذَفَ يَحْذِفُ *to delete* (هـ) *s.th.*)

Because of the need to pluralize technical terms, some scholars have permitted that new maṣdar→entity nouns can be pluralized without restriction.[16]

As you can see, many of these maṣdar→entity nouns are from higher stem verbs. Since, broken plurals are not easily formed from words with many letters, the *āt* plural is preferred for these maṣdar→entity nouns. The maṣdar pattern تَفْعِيل of stem 2 فَعَّلَ verbs can easily form a plural on the pattern تَفَاعِيل, but even for new maṣdar→entity nouns on this pattern, the *āt* plural often tends to be in current usage.

Remember, however, from section (ref), that there are conditions that should be satisfied in order for a word to have a *āt* plural. So if a maṣdar→entity noun does not end with ة and has fewer than five letters than we may prefer to form a broken plural than a *āt* plural. Nevertheless

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[14] جمع المصدر وأحكامه لحياني 96; دراسات في النحو للزعبلاوي 138

[15]mostly taken from دراسات في النحو للزعبلاوي 142–141, جمع المصدر وأحكامه لحياني 99–100

[16] دراسات في النحو للزعبلاوي 129ff

the *āt* plural may be more common in actual usage. For example: بَيَان *a statement*, plural: بَيَانَات, أَبْيِنَة. [17]

27.14.2. The ability of maṣdar→entity nouns to govern in a verb-like manner

The default for concrete entity nouns is that they will not govern in a verb-like manner. But a maṣdar→entity noun, even though it has crossed over to a entity noun, its maṣdar origin retains some influence. Because of this, we do sometimes find a maṣdar→entity noun governing in a verb-like manner. This is most apparently visible in the plural of a maṣdar→entity noun. For example:

(277) وجرّبوه فما زادتْ تجاربُهم أبا قدامةَ إلّا الحزمَ والفَنَعا [107 شرح التسهيل لابن مالك]
And they tried him, but their tryings of Abū Qudāmah did not increase but [his] resolve and contentment
(The plural maṣdar→entity noun تجَارب is governing أبا in the a-state as a direct doee.)

27.15. The maṣdar→adjectival noun

A maṣdar→adjectival noun is a maṣdar that crosses over to be used like a adjectival noun. For example, the maṣdar عَدَل of the verb عَدَلَ يَعْدِلُ *to act justly* is used as a adjectival noun to mean *just*. Similarly, the maṣdar رِضًى of the verb رَضِيَ يَرْضَى *to be pleased* is used as a adjectival noun to mean *pleasing*. Here is an example sentence:

(278) هذا رجلٌ عدلٌ [2/238 شرح ابن يعيش على المفصل]
This is a just man.

When a maṣdar is used as a adjectival noun, then, normally, it is not feminized, dualized or pluralized, regardless of the number or gender of the described noun. So we will say:

(279) مررت برجل عدل أو رضي [3/176 شرح الفارضي على ألفية ابن مالك]

(280) مررت بامرأتين رضي [3/176 شرح الفارضي على ألفية ابن مالك]

(281) مررت برجلين عدل [3/176 شرح الفارضي على ألفية ابن مالك]

(282) مررت برجال عدل [3/176 شرح الفارضي على ألفية ابن مالك]

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[17] 147–151 دراسات في النحو للزعبلاوي

Sometimes, a particular maṣdar is used very often as a adjectival noun. Then, exceptionally, it is feminized and pluralized.[18] Such is the case with the maṣdar→adjectival noun عَدْل. So we can (optionally) say:

(283) امرأة عدلة [شرح الفارضي على ألفية ابن مالك 3/176]

(284) نساء عدلات [شرح الفارضي على ألفية ابن مالك 3/176]

(285) قوم عدول [شرح الفارضي على ألفية ابن مالك 3/176]

Also, excepted from the restriction of not being pluralized is a maṣdar→adjectival noun which ends with a ة. This is readily pluralized with a *āt* plural. For example ثِقَة *trustworthy*. So we can say:

(286) رِجَالٌ ثِقَاتٌ
trustworthy men

27.16.   The maṣdar used figuratively to describe a concrete entity noun

Along the same lines as the maṣdar→adjectival noun we sometimes see a maṣdar used figuratively to describe a concrete entity noun. For example:

(287) ترتع ما رتعت حتى إذا ادّكرت فإنما هي إقبال وإدبار [معاني النحو 1/193]
[The she-camel] pastures at pleasure until she remembers [her offspring], then she is only (the act of) approaching and withdrawing.

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[18] شرح ابن يعيش على المفصل 2/238

Chapter 28.

The government of the preposition

28.1. The need for governing the preposition

In the Arabic grammatical model, prepositional phrases are dispensable elements. In order to bring a dispensable stateful element into a sentence, a suitable element of the original sentence must act as governor of the new dispensable element. For example, consider the sentence

(288) جَلَسَ زَيْدٌ
"Zayd sat."

We would like to add the prepositional phrase عَلَى ٱلْأَرْضِ "on the ground" to the sentence, thus:

(289) جَلَسَ زَيْدٌ عَلَى ٱلْأَرْض
"Zayd sat on the ground."

In order to do this, a suitable element in the original sentence (جَلَسَ زَيْدٌ) must act as the governor for the preposition عَلَىٰ. The verb جَلَسَ is this suitable element.

Now, you may be thinking: we introduced the concept of government for determining the state of an element. But prepositions don't have

state. So why should they need to be governed, and in what manner may they be governed?

This is a valid objection. "Governing" a preposition is definitively problematic.[1] However, we can work around this problem with the following reasoning:

The noun ٱلْأَرْض is governed by the preposition عَلَى and not directly by the verb جَلَسَ This is because it is the preposition which *causes* the noun following it to be in the i-state. In order to bring the dispensable (stateful) element ٱلْأَرْض in the sentence, we have to establish an unbroken chain of governor-governee dependencies that links back to a governing element in the original sentence. Saying that عَلَى is governed by جَلَسَ allows us to accomplish this. So جَلَسَ will govern عَلَى. And عَلَى will govern ٱلْأَرْض.

ADD DIAGRAM

Another way to look at this is that a prepositional phrase may be parsed (virtually) as a direct doee.[2] Consider the example:

(290)   مَرَرْتُ بِزَيْدٍ
        "I passed by Zayd."

In the above example, the prepositional phrase بِزَيْدٍ may be parsed (virtually) as in the a-state as a direct doee. So much so, that if we wish to add a second doee using a conjunction then it may be added in the a-state. For example:

(291)   مَرَرْتُ بِزَيْدٍ وَعَمْرًا [3]
        "I passed by Zayd and Ɛamr."

Of course the more usual مَرَرْتُ بِزَيْدٍ وَعَمْرٍو is also permitted.

So we can consider the verb as governing the entire prepositional phrase in the a-state. And within the prepositional phrase, the preposition governs its following noun in the i-state.

ADD DIAGRAM

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[1]Owens, J., *The foundations of grammar* 177

[2]Kasher, A., "The term *al-fiɛl al-mutaɛaddī bi-ḥarf jarr*" §3.1 124 citing ابن جني; النحو الوافي 2/439; Owens, J., *The foundations of grammar* 176 citing المبرد, ابن جني, الزجّاجي.

[3]Not all grammarians permit this. See استيفاء حالات تعلق الجار والمجرور و الظرف وأثره في المعنى لعلي هاني footnote 34 for details.

28.2. Prepositions not needing a governor

What we have just said regarding a preposition requiring a governor is true of *essential* prepositions. An essential preposition is that which, by its addition, gives a distinctly new meaning to the sentence. They are also used to connect an indirect doee to its governing verb. The preposition ب in (290) مَرَرْتُ بِزَيْدٍ is an example of an essential preposition.

There also exist *non-essential* prepositions. These merely give emphasis to an existing meaning in the sentence. Non-essential prepositions do not need a governor. Here is an example of a non-essential preposition:

(292) [استيفاء حالات تعلق الجار والمجرور و الظرف وأثره في المعنى لعلي هاني] ما جاء من رجل
         "Not a man came."

The preposition مِنْ only emphasizes the meaning of the sentence. If we drop if the basic meaning would remain the same:

(293) [استيفاء حالات تعلق الجار والمجرور و الظرف وأثره في المعنى لعلي هاني] ما جاء رجلٌ
         "Not a man came."

By the way, مِنْ happens to be a non-essential preposition in the example above. But it may be an essential preposition in other sentences. For example:

(294) خَرَجَ زَيْدٌ مِنَ ٱلْبَيْتِ
         "Zayd came out from the house."

28.3. Valid governors of the preposition

The verb is the typical governor of the preposition. We have already given an example of a verb governing a prepostion: (289) جَلَسَ زَيْدٌ عَلَى ٱلْأَرْضِ. Besides the verb, nouns that have the effect of a verb may also govern the preposition. Such nouns include:

The maṣdar

Also included are deverbal nouns like:

The doer participle

The doee participle

The participle-like adjective

The emphatic nouns

The comparative noun

Grammarians differ regarding whether the the noun of time and the noun of place are permitted to govern a preposition. Some grammarians allow them to govern prepositions.[4] Others disagree.[5] Here are examples (considering them permissible) as governors:

The noun of time

(295) انقضى مسعاك لتأييد الحق [النحو الوافي 2/440]
      "Your [period of] effort for aiding the truth has ended."

The noun of place

(296) رأيت مدخلك إلى الدار [حاشية الصبان على شرح الأشموني لألفية ابن مالك 2/443]
      "I saw your [place of] entrance to the house."

Also permitted as governorns are primitive nouns used with an adjectival meaning. For example:

28.4. One governor governing multiple prepositions

One governor can govern multiple different prepositions with no problems. For example:

But if the multiple governees are the same prepositon, then in general they may not be governed by the same governor.[6] So we can't say:

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[4] حاشية الصبان على شرح الأشموني لألفية ابن مالك 2/443 citing النحو الوافي 2/440
[5] الخصائص لابن جني 2/209
[6] النحو الوافي 2/444 footnote 3

(297) X مَرَرْتُ بِزَيْدٍ بِعَمْرو [شرح التصريح وحاشية ياسين 1/378]
"I passed by Zayd by Ɛamr"
(although, separting the second preposition with a conjunction is
of course allowed: مَرَرْتُ بِزَيْدٍ وَبِعَمْرو.)

But if the same preposition is used with different meanings then it is
permissible to have them being governed by the same governor. For
example:

(298) مَرَرْتُ بِزَيْدٍ بِٱلْبَادِيَةِ [شرح التصريح وحاشية ياسين 1/378]
"I passed *by* Zayd *in* the desert."

If the first preposition restricts the verb, and the second preposition is
applied after the verb has been restricted, then too may the multiple
same prepositions be used.[7] For example:

(299) كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا [سورة البقرة 2:25]
(The first مِنْ restricts the governing verb رُزِقُوا to ٱلْجَنَّات "the gar-
dens". And the second مِنْ is restricted to "from the fruit from the
gardens."[8])

28.5. A meaningful connection between the preposition and its governor

In order for a preposition to be governed by a governor, there needs to
be a meaningful connection between the governor and the governed
prepositional phrase.[9]

Consider the following example:

(300) شَبَّهْتُ خَالِدًا وَهُوَ يَجُودُ بِمَالِهِ بِٱلْبَحْر [معاني النحو 3/131]
"I likened Khālid, while he (was) being generous with his wealth,
with the sea."
(The و in وَهُوَ يَجُودُ is translated as "while." See section (ref).)

In the above example, the prepositional phrase بِٱلْبَحْر "with the sea" is
meaningfully connected to the verb شَبَّهَ "to liken," not with the verb
يَجُودُ "to be generous." Therefore, it is شَبَّهَ that governs the preposition
in بِٱلْبَحْر, not يَجُودُ.

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[7] النحو الوافي 2/444 footnote 3

[8] الكشاف للزمخشري for سورة البقرة 2:25

[9] النحو الوافي 2/442D–445, معاني النحو 3/131–133

Similarly, the prepositional phrase بِمَالِهِ "with his wealth" is meaningfully connected to the verb يَجُودُ "to be generous," not with the verb شَبَّهَ "to liken." Therefore, it is يَجُودُ that governs the preposition in بِمَالِهِ, not شَبَّهَ.

Here is another example:

(301) [3/131 معاني النحو cited by 5:3 سورة المائدة] ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
    "This day those who disbelieve have despaired of [defeating] your
    religion;"

In the above example, the prepositional phrase مِنْ دِينِكُمْ "of your religion is meaningfully connected to the verb يَئِسَ "to despair," not with the verb كَفَرَ "to disbelieve" Therefore, it is يَئِسَ that governs the preposition in كَفَرَ. not مِنْ دِينِكُمْ[10]

28.6. The combination of verbs with prepostions: the indirect doee

In theory, prepositions impart their own meanings.[11] And there is no restriction on which prepositions may be used with a given governing verb (or verbal noun), as long as the prepositional phrase be meaningfully connected with its governor.[12]

The following examples show a possible set of prepositions that are meaningfully governed by the verb ٱنْصَرَفَ "to turn around, leave":

(302) [2/161 النحو الوافي] ٱنْصَرَفَ إِلَىٰ مَصْنَعِهِ
    "He left to his workplace."

(303) [2/161 النحو الوافي] ٱنْصَرَفَ مِنَ ٱلْمَصْنَعِ إِلَىٰ بَيْتِهِ
    "He left from the workplace to his house."

(304) [2/161 النحو الوافي][13] ٱنْصَرَفَ ٱلْعَالِمُ عَنِ ٱلْهَزْلِ
    "The scholar left off joking."

(305) [2/161 النحو الوافي] ٱنْصَرَفَ فِي سَيَّارَتِهِ
    "He left in his caravan."

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[10] الدر المصون للسمين الحلبي for سورة المائدة 5:3

[11] Kasher, A., "The term *al-fiʿl al-mutaʿaddī bi-ḥarf jarr*" §2.7 124

[12] 2/161 النحو الوافي

[13] See also لَمَّا كَانَ يَوْمَ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ صلى الله عليه وسلم [صحيح البخاري :4064]

Having said that, in practice, certain verbs are more meaningfully connected with certain prepositions, sometimes almost to the exclusion of others.[14] For example, the verb أَقْسَمَ "to swear" requires the preposition بِ in order to transit to what is being sworn by.[15] For example,

(306) أقسم بالله [203 أسرار العربية للأنباري]
  "I swear by Allāh"

The combination of a verb and its governed preposition can even acquire a specific meaning. Consider, for example, the verb وَجَدَ. It's basic meaning is "to find." It may be used with prepositions like فِي, عَلَىٰ, بِ with this basic meaning. For example:

(307) وَجَدْتُ ٱلْكِتَابَ بِجَهْدٍ
  "I found the book with effort."

(308) وَجَدْتُ ٱلْكِتَابَ فِي ٱلْبَيْتِ
  "I found the book in the house."

(309) وَجَدْتُ ٱلْكِتَابَ عَلَى ٱلْخِزَانَةِ
  "I found the book on the cupboard."

But this verb also has specific meanings when used with these prepositions and certain indirect doees (albeit possibly with different maṣdars). For example:

(310) وَجَدَ عَلَيْهِ [Lane: root وجد]
  "He was angry with him."

(311) وَجَدَ بِهَا [Lane: root وجد]
  "He loved her."

(312) قَدْ وَجَدَ فِي نَفْسِهِ عَلَيَّ [صحيح مسلم :1649b]
  "he may have some feelings against me"

In such cases, the preposition almost seems to lose some of its independent meaning. Instead, the meaning of the expression is obtained from the combination of the verb with the prepostion.

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[14]Kasher, A., "The term *al-fiʿl al-mutaʿaddī bi-ḥarf jarr*" §3.3

[15]Kasher, A., "The term *al-fiʿl al-mutaʿaddī bi-ḥarf jarr*" §3.3 129 citing ابن الأنباري

28.7. The implication of general beingness

Consider the sentence:

(313) زَيْدٌ فِي ٱلدَّار [شرح ابن عقيل على الألفية 211/2]
    "Zayd is in the house."

We mentioned in section (ref) above, that the governor of a preposition must be a verb, or what has the effect of a verb. But we find no such word in the sentence above. So what then is the governor of the preposition فِي?

In order to remain consistent with the Arabic grammatical model, we *implicate* the involvement of an implied governor. This implied governor has the meaning given by the verb "is" or its verbal noun "being". We will refer to it as *general beingness*.

In Arabic grammatical terminology, general beingness is represented by the verb ٱسْتَقَرَّ or its doer participle مُسْتَقِرّ, or by the word كَائِن, which is the doer participle of the verb كَانَ.

Using these representations of general beingness, we can explicate (one interpretation of) example (313) زَيْدٌ فِي ٱلدَّارِ as:

(314) زَيْدٌ [مُسْتَقِرٌّ] فِي ٱلدَّار
    "Zayd is [being] in the house."

The word "being" is not really needed in the translation because the verb "is" conveys the same concept. But we have added it to explicate the involvement of general beingness in the grammar of the sentence.

Note that implicating general beingness in a sentence as we did in example (314) above is not same as if the words ٱسْتَقَرَّ "to settle", مُسْتَقِرّ "settled", or كَائِن "being" were actually expressed. When expressed, they impart their own meaning. For example

(315) زَيْدٌ مُسْتَقِرٌّ فِي ٱلدَّار
    "Zayd is settled in the house."

When implicating general beingness we only use the words مُسْتَقِرّ, ٱسْتَقَرَّ, and كَائِن terminologically. In fact, according to the prevalent opinion among the grammarians, general beingness can only be implied.[16] If one of these (or any other) words is actually expressed, then it will impart a

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[16] النحو الوافي 477/1

specific meaning, not the meaning of general beingness. Having said that, some grammarians did permit general beingness to be expressed.[17]

28.8. Implied general beingness as the info of a sentence

The implication of generall beingness in the sentence in example (313) زَيْدٌ فِي ٱلدَّارِ solves another problem for us. Remember how we said that, in the Arabic grammatical model, the preposition is a dispensable element. So if we remove it (and the following i-state noun ٱلدَّارِ) from the sentence, we should still be left with a complete sentence. Let's try doing that:

زَيْدٌ [مُسْتَقِرٌّ] (316)
　　　"Zayd is [being]."

See how the implied general beingness serves as the indispensable structure-completer: the info. If we were to not implicate general beingness, we would be left with a grammatically incomplete sentence.

We also take this opportunity to explain an apparent inconsistency. Back in chapter (ref), we had said that a prepositional phrase can be the info of a sentence. We now state that, strictly speaking, it is the (implied) governor of the prepostion which is the info. But because the actual info is implied and is not expressed, we can say, loosely speaking, that the prepositional phrase is the info.

This approach of applying a terminological label differently when loosely speaking vs when strictly speaking is common.[18] We will see other examples of it in sections (refs) if Allāh wills.

28.9. Other implied governors besides general beingness

While general beingness is necessarily implied and never expressed (see section (ref) above), other governors of prepositions too may be optionally suppressed. This is done on the condition that that the overall

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[17]شرح ابن عقيل على الألفية 2/211 footnote
[18]النحو الوافي 2/442, 2/118, 1/215

meaning or context supplies the meaning of the suppressed governor.[19] For example:

(317) أَلْحُرُّ بِٱلْحُرِّ [سورة البقرة 2:178 cited by النحو الوافي 2/447]
    "the free for the free"

In the above example, the info has been analyzed as the implied governor يَقْتَصُّ "is retributed against" or يُقْتَلُ "is killed". So the sentence with the implicated meaning is الحُرُّ يَقْتَصُّ أَوْ يُقْتَلُ بالحُرِّ "the free is retributed against, or killed, for the free."[20]

28.10. The prepositional phrase as a attribute

Consider the sentence

(318) رأيتُ طائرًا على الغصن [استيفاء حالات تعلق الجار والمجرور و الظرف وأثره في المعنى لعلي لهاني]
    "I saw a bird on the branch."

Now the logical assumption is that the bird was on the branch, not that my act of seeing was done on a branch. So this means that the preposition عَلَىٰ is not meaningfully connected with the verb رَأَىٰ. Therefore, رَأَىٰ is not the governor of the preposition عَلَىٰ.[21] So what then is governing the preposition عَلَىٰ.

Here again, we implicate the governor of general beingness, as if to say:

(319) رأيتُ طائرًا [مُسْتَقِرًّا] على الغصن
    "I saw a bird [being] on the branch."

General beingness [مُسْتَقِرًّا] is implicated as the governor of the preposition عَلَىٰ. The implicated general beingness is also a attribute to the direct doee طَائِرًا. But because the implied general beingness is not expressed, we may say, loosely speaking, that the prepositional phrase is the attribute.

In order for a prepositional phrase to be a attribute, its attributee will usually be an indefinite noun, like طَائِرًا is in example (318) above. In the case where the prepositional phrase occurs after a definite noun, (like

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[19] النحو الوافي 2/447 footnote
[20] تفسير ابن عاشور for سورة البقرة 2:178
[21] استيفاء حالات تعلق الجار والمجرور و الظرف وأثره في المعنى لعلي هاني

in ٱلغصن على ٱلطائر رأيتُ) it will typically be analyzed as a ḥāl. We will discuss this in more detail in chapter (ref) section (ref) if Allāh wills.

Here are some more examples of prepositional phrases as attributes:

(320) كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ [سورة البقرة 2:265]
     "like a garden on high ground"
     (بِرَبْوَةٍ is analyzed as a attribute.[22])

(321) رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمُ [سورة البقرة 2:129]
     "Our Lord, and send among them a messenger from themselves"
     (مِنْهُمْ is analyzed as a attribute.[23])

When a prepositional phrase is, loosely speaking, a attribute, its governor is typically the implicated general beingness.[24]. However, it is conceivable that the implied governor of the preposition be interpreted, if not formally then at least in meaning, as some other verb (or verbal noun).[25] For example:

(322) فِى تِسْع ءَايَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ [سورة النمل 27:12]
     "[These are] among the nine signs [you will take] to Pharaoh and his people."

In one interpretation of the above āyah, the prepositional phrase إِلَىٰ فِرْعَوْنَ "to Pharoah" has been analyzed as attribute of ءَايَاتٍ "signs". The meaning with the implicated governor has been explained as وَاصِلَةٌ إِلَى فِرْعَوْنَ "*arriving* to Pharoah".[26]

Here is another example:

(323) فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ [سورة التوبة 9:125]
     "it has [only] increased them in evil [in addition] to their evil"

In the above āyah, the prepositional phrase إِلَىٰ رِجْسِهِمْ "to their evil" has been analyzed as attribute of رِجْسًا "evil". The meaning with the implicated governor has been explained as كُفْرًا مَضْمُومًا إِلَىٰ كُفْرِهِمْ "in disbelief *in addition* to their disbelief."[27]

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[22]البحر المحيط لأبي حيان for سورة البقرة 2:265

[23]البحر المحيط لأبي حيان for سورة البقرة 2:129

[24]213/1 شرح ابن عقيل على الألفية, 285/2 أوضح المسالك لابن هشام

[25]447/2 النحو الوافي footnote

[26]الدر المصون للسمين الحلبي for سورة 1005/2. But see also التبيان في إعراب القرآن للعكبري النمل 27:12 where this interpretation is critiqued.

[27]الكشاف للزمخشري for سورة التوبة 9:125

28.11. The word-order for different categories of attributes

TODO

When a attributee is described by more than one attribute and النحو الوافي 3/496

28.12. The prepositional phrase in other functions

Besides the info and the attribute a prepositional phrase may also occur as a ḥāl and a connecting sentence.[28] We will cover these two remaining topics in their respective chapters in sections (ref) and (ref) respectively.

28.13. Word order of the preposition and its governor

A prepositional phrase may freely precede its governor.[29] This may be done for a number of purposes:

To limit and particularize the effect of the governor to the noun following the preposition.[30]

For example:

(324) وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ [صحيح البخاري: 2790]
"and from it originate the rivers of Paradise"

(325) وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ [سورة آل عمران 3:122] cited by معاني النحو 3/121
"and upon Allāh the believers should rely."

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[28] النحو الوافي 2/441–442
[29] النحو الوافي 2/444A
[30] معاني النحو 3/121

For drawing attention to the noun following the preposition[31]

(326) وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ [سورة آل عمران 3:180 cited by معاني النحو 3/123]
     "And Allāh, of what you do, is [fully] Aware."

(327) أَلِهَـٰذَا جَمَعْتَنَا [صحيح البخاري :4770]
     "Is it for *this* (that) you have gathered us?"

(328) وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ [سورة الذاريات 51:18]
     "And in the hours before dawn they would ask forgiveness"
     (The prepositional phrase بِٱلْأَسْحَارِ is placed not just before its
     governor in the info يَسْتَغْفِرُونَ, but also before the subject هُمْ.)

When governing the preposition (and also the adverbs of time and place
(section ref)), the placement of the governee is especially flexible.[32] Even
when the placement of the governees of a governor might be restricted
in general, a license is often given to prepositions. For example, we saw
in section (ref), that when a doer participle is prefixed with ال, then
its governees may not precede it. So for example, we cannot say ✗ هذا
زيدا الضارب. We have to say instead ✓ هذا الضارب زيدا. But an exception is
made for the preposition which is governed by the doer participle. So
we can say:

(329) أَنَا لَكَ المرافق [النحو الوافي 3/263]
     I am, for you, the travelling companion.

We will see, in sections (refs) if Allāh wills that the governee, in this
case, are permitted to be placed where other types of governees are
not.

TODO: Add content to:

- إِنَّ and its sisters: ibn_aqil 1/278 fn; 1/349
- كَانَ and its sisters كان زيد آكلا طعامك
- Ḥijāzi مَا: sharh uthaymeen 22/4 (مكا بي أنت معينا)

28.13.1. Word-order of the direct doee and its governor

Consider example (330) again:

(330) ضَرَبَ زَيْدٌ عَمْرًا
     "Zayd beat Ɛamr."

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[31] معاني النحو 3/121
[32] شرح الرضي على ٱلكافية 1/289D–290A

There are six possible permutations of word-order of the above example.

…

(331) ضرب زيد عمرا

In examples … the doee عمرا precedes its governor ضرب. This is generally permitted for stylistic (?) aspects, as we will discuss in chapter (ref).

Lets consider exaple … in more detail. This is because the doee is governed by ⬜⬜ in the info. But it precedes, not just its governor but also the subject of the outer sentence. This is normal for some types of governees (like the prep). But for the mafulb some grammarians consider it impermissible. Others allow it, but consider it rare or weak in its structure.

Peled, *Sentence types* considers this dubious or unattested. Search for OSV in the text. However, others consider it permissible (search sabban, batalyusi for this sentence).

28.14. عطف

(332) مررت بزيد وعمرو، وعمرٍ [https://shamela.ws/book/13301/1664]

Chapter 29.

The verb كَانَ

29.1. Introduction

We have learned that a verb must have a doer in the u-state and can have a direct doee in the a-state. In this chapter, we will learn about a new type of verb, whose doer is called its subject, and whose direct doee is called its info.

The principal verb of this type is كَانَ which is used to mean "was". There are other verbs which behave in a similar manner and they are called the *sisters* of كَانَ.

29.2. كَانَ as a deficient verb

In chapter (gov), we learned that a verbal sentence is formed from a verb and its doer. The verb constitutes the structure-completer and its doer constitutes the structure-starter. For example:

(333) قَامَ زَيْدٌ
    Zayd stood up.

In example (333) above قَامَ is the structure-completer and زَيْدٌ is the structure-starter.

Most verbs behave in this manner. They are termed *sufficient* verbs because the verb contains sufficient meaning to be the structure-completer by expressing some property about its doer (the structure-starter).

There are some verbs, however, that do not contain sufficient meaning to be the structure-completer of a sentence. These verbs are termed *deficient* verbs. For such verbs, the verb's direct doee is needed to complete the meaning of the sentence. The verb كَانَ, which means "*was*", is one such verb. If we say كَانَ زَيْدٌ *Zayd was* then the meaning is, in general, incomplete. The listener would be left wondering, *Zayd was what?* So, in order to complete the meaning of the sentence, we have to add a direct doee for كَانَ. For example:

(334) كَانَ زَيْدٌ قَائِمًا [Peled, *Sentence types* 171]
    Zayd was standing

Now the sentence is structurally complete.

29.3. A كَانَ sentence as a nounal sentence

The fact that كَانَ is not a indispensable element of its sentence also changes the classification of the sentence. The structure-starter in example (334) زَيْدٌ needs a structure-completer to complete the sentence. Because the verb كَانَ does not complete the meaning of the sentence, therefore it cannot be the structure-completer. The sentence becomes structurally complete when we add the direct doee قَائِمًا. Therefore, the direct doee قَائِمًا is the structure-completer.

So indispensable elements in example (334) become زَيْدٌ (the structure-starter) and قَائِمًا (the structure-completer). These two are nouns, not a verb and its doer. Therefore the sentence is reclassified as a nounal sentence (see section (3amal)).[1] زَيْدٌ is considered the subject, and قَائِمًا is considered the info.[2]

Although كَانَ is not a indispensable element anymore, it still governs both indispensable elements. Therefore, it is the foundational government of the sentence (see section (ref)).

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[1]See also Peled, *Sentence types* 171

[2]This is according to the classification of the Baṣrans. The Kūfans considered the a-state governee of كَانَ its ḥāl. See شرح ألفية ابن مالك للشاطبي 2/137

The diagram below depicts the government of example (334).

DIAGRAM

29.4. **Conjugation table for** كَانَ

كَانَ is a hollow verb. Here is its conjugation table for easy reference:

Doer pronoun	perfect verb	u-state stateful verb	a-state stateful verb	o-state stateful verb
he	كَانَ	يَكُونُ	يَكُونَ	يَكُنْ
she	كَانَتْ	تَكُونُ	تَكُونَ	تَكُنْ
you₁ₘ	كُنْتَ	تَكُونُ	تَكُونَ	تَكُنْ
you₁f	كُنْتِ	تَكُونِينَ	تَكُونِي	تَكُونِي
I	كُنْتُ	أَكُونُ	أَكُونَ	أَكُنْ
they₂ₘ	كَانَا	يَكُونَانِ	يَكُونَا	يَكُونَا
they₂f	كَانَتَا	تَكُونَانِ	تَكُونَا	تَكُونَا
you₂	كُنْتُمَا	تَكُونَانِ	تَكُونَا	تَكُونَا
they₃ₘ	كَانُوا	يَكُونُونَ	يَكُونُوا	يَكُونُوا
they₃f	كُنَّ	يَكُنَّ	يَكُنَّ	يَكُنَّ
you₃ₘ	كُنْتُمْ	تَكُونُونَ	تَكُونُوا	تَكُونُوا
you₃f	كُنْتُنَّ	تَكُنَّ	تَكُنَّ	تَكُنَّ
we	كُنَّا	نَكُونُ	نَكُونَ	نَكُنْ

Here are some examples showing some of the different conjugations:

(335) كَانَتْ زَيْنَبُ جَائِعَةً
Zaynab was hungry.

(336) كَانَ ٱلْغُلَامُ زَيْدًا
The boy was Zayd.

(337) كَانَتِ ٱلنِّسَاءُ فِي بُيُوتِهِنَّ
The women were in their houses.

(338) كَانُوا مَسْرُورِينَ وَفَرِحِينَ
They₃ₘ were happy and rejoicing.

(339) كُنْتُ نَائِمَةً
I₁f was sleeping.

(340) كُنْتَ لِي أَخًا
You$_{1m}$ were a brother to me.

29.5. Word order of كَانَ, its subject, and its info

Verb, subject, info

In sentence word order, the natural sequence is verb, subject, info.

341) كَانَ زَيْدٌ قَائِمًا [Wright 2/100B]
Zayd was standing.

Verb, info, subject

The sequence verb, info, subject is also permissible.

(342) كَانَ قَائِمًا زَيْدٌ [Wright 2/100B]
Zayd was standing.

Info, verb, subject

So is the sequence info, verb, subject:

(343) قَائِمًا كَانَ زَيْدٌ [Wright 2/100B]
Zayd was standing.

This last order is common in questions and alternative sentence sentences.[3] For example:

(344) أَقَائِمًا كَانَ زَيْدٌ
Was Zayd standing?

(345) أَكْرِمْ الضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا [Wright 2/100B]
Honor the guest, be he rich or poor.

---

[3]Wright 2/100B

Sometimes, however, this inversion is impossible because of an indistin-
guishable state of the two nouns.

For example, in order to express *My brother was my companion,* we must
say:

(346) كَانَ أَخِي رَفِيقِي [Wright 2/100C]
My brother was my companion.

This is because, if we invert it, it would naturally mean:

(347) كَانَ رَفِيقِي أَخِي [Wright 2/100C]
My companion was my brother.

Subject, verb, info

What about the sequence: subject, verb, info? For example:

(348) زَيْدٌ كَانَ قَائِمًا
Zayd – he was standing.

Remember that a verb must be followed by its doer. So this is actually a
compound sentence. زَيْدٌ is the subject of the outer sentence. And the
info of the outer sentence is the inner sentence كَانَ قَائِمًا. The subject of
كَانَ is a latent pronoun, implicated a [هُوَ].

Word order when كَانَ's info has a a-state governee

We know from chapter (ref) that a deverbal noun can have a doee. The
natural word order is for this doee to occur after its governor, thus:

(349) كَانَ زَيْدٌ آكِلًا طَعَامَكَ [الأشباه والنظائر للسيوطي 2/59]
Zayd was eating your food.

Other word orders are also possible. We will discuss the different
combinations below:

(350) Basic order: كَانَ زَيْدٌ آكِلًا

✓ (a) كَانَ زَيْدٌ آكِلًا طَعَامَكَ

✓ (b) كَانَ زَيْدٌ طَعَامَكَ آكِلًا

طَعَامَكَ كَانَ زَيْدٌ آكِلًا ✓ (c)

كَانَ طَعَامَكَ زَيْدٌ آكِلًا ✗ (d)

(351) Basic order: كَانَ آكِلًا زَيْدٌ

كَانَ آكِلًا طَعَامَكَ زَيْدٌ ✓ (a)

كَانَ آكِلًا زَيْدٌ طَعَامَكَ ✓ (b)

طَعَامَكَ كَانَ آكِلًا زَيْدٌ ✓ (c)

كَانَ طَعَامَكَ آكِلًا زَيْدٌ ✗ (d)

(352) Basic order: آكِلًا كَانَ زَيْدٌ

آكِلًا طَعَامَكَ كَانَ زَيْدٌ ✓ (a)

طَعَامَكَ آكِلًا كَانَ زَيْدٌ ✓ (b)

آكِلًا كَانَ زَيْدٌ طَعَامَكَ ✓ (c)

آكِلًا كَانَ طَعَامَكَ زَيْدٌ ✗ (d)

As you can see, only three of the combinations are disallowed.[4] And in all three كَانَ is separated from its subject (زَيْدٌ) by the governee (طَعَامَكَ) of its info (آكِلًا).

Even some of these disallowed combinations become permitted if the governee of the info of كَانَ is not a direct doee but a preposition or an adverb of time and place. Recall from section (ref) that the word order of prepositions and adverbs of time and place is especially flexible. So we can say:

(353) كَانَ عِنْدَكَ زَيْدٌ مُقِيمًا [شرح ابن عقيل على الألفية 1/280]
Zayd was, at your place, staying.

(354) كَانَ فِيكَ زَيْدٌ رَاغِبًا [شرح ابن عقيل على الألفية 1/280]
Zayd was, of [your favour], desirous

Some of the combinations above, though allowed, are considered ungainly by some grammarians[5], like (352) (3) آكِلًا كَانَ زَيْدٌ طَعَامَكَ. But

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[4]There is some difference of opinion regarding the permissibility of some of the combinations. See شرح ابن عقيل على الألفية 1/280; الأشباه والنظائر للسيوطي 2/59; الهمع للسيوطي 1/432.

[5]الهمع للسيوطي 1/432

again, if the governee of the info of كَانَ is not a direct doee but a preposition or an adverb of time and place, then there is no problem. For example:

(355) كَانَ زَيْدٌ الْيَوْمَ مُسَافِرًا [الهمع للسيوطي 1/432]
Journeying Zayd was today

(356) كَانَ زَيْدٌ فِيكَ رَاغِبًا [الهمع للسيوطي 1/432]
Desirous Zayd was, of [your favour]

Word order of a compound sentence when كَانَ's info has a a-state governee

The subject can made to precede كَانَ, such that it becomes a compound sentence:

(357) زَيْدٌ كَانَ آكِلًا طَعَامَكَ [الأشباه والنظائر للسيوطي 2/59]

Now the subject of كَانَ is a latent pronoun [هُوَ]. Since this latent pronoun is attached to كَانَ, the info آكِلًا's governee طَعَامَكَ can no longer come between كَانَ and its subject. Now all twelve combinations are permissible.[6], Here is a sampling out of them:

(358) (a) طَعَامَكَ زَيْدٌ كَانَ آكِلًا [الأشباه والنظائر للسيوطي 2/59]

(b) زَيْدٌ طَعَامَكَ آكِلًا كَانَ [الأشباه والنظائر للسيوطي 2/59]

(c) طَعَامَكَ آكِلًا زَيْدٌ كَانَ [الأشباه والنظائر للسيوطي 2/59]

29.6. Negation of كَانَ

TODO

29.7. A pronoun as the info of كَانَ

When a pronoun is the info of كَانَ, then it may optionally be attached to كَانَ or separated using the prefix إِيَّا.

Examples:

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[6]inferred from الهمع للسيوطي 1/433

(359) إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ [صحيح مسلم: 2930a

cited by شرح الكافية الشافية لابن مالك 1/231]

If he is he (i.e. the Dajjāl), you would not be able to overpower him,
and if he is not he there is no good for you in killing him

(360) الصَّدِيقُ كُنْتَهُ [أوضح المسالك لابن هشام 1/114]
The friend – you are he.
(الصَّدِيقُ كُنْتَ إِيَّاهُ is also permitted.[7])

(361) كَانَهُ زَيْدٌ [أوضح المسالك لابن هشام 1/114]
Zayd was he.

For the other sisters of كَانَ it is preferred that the pronoun be separated
using the prefix إِيَّا. An attached pronoun for the other sisters is rare.[8]

29.8. A separating-pronoun between the subject and info of كَانَ

TODO

(362) كَانَ زَيْدًا هُوَ الْقَائِمَ

النحو الوافي 1/249

29.9. A maṣdari ʾan as the subject or info of كَانَ

Recall from chapter (ref) that the clause of a maṣdari ʾan is equivalent
to a maṣdar, which is a noun. Consider the following example:

(363) ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُواْ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ [سورة الأنعام 6:23 cited

by البسيط لابن أبي الربيع 714]
Then there will be no [excuse upon] examination except they will say,
"By Allāh, our Lord, we were not those who associated."

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[7] النحو الوافي 1/275, شرح ابن عقيل على الألفية 1/104
[8] التذييل والتكميل لأبي حيان 2/245

The clause أَنْ قَالُوا is equivalent to قَوْلُهُمْ *their saying.* Due to this equiv-
alence to a noun, a maṣdari ʾan can be the subject or the info of كَانَ.
For the āyah in example (363), فِتْنَة is read in both the u-state (فِتْنَتُهُمْ)
and the a-state (فِتْنَتَهُمْ) in different recitations.[9] So the أَنْ قَالُوا clause
is analyzed as the subject of كَانَ when فِتْنَة is read in the a-state as the
info. and it is analyzed as the info of كَانَ when فِتْنَة is read in the u-state
as the subject.

In general, a maṣdari ʾan will be more likely to be the subject because
is is considered more definite.[10]

29.10. A complete sentence as the info of كَانَ

So far we have seen examples where the info of كَانَ is a single noun in
the a-state. In example (349) كَانَ زَيْدٌ آكِلًا طَعَامَكَ the info of the كَانَ is
the noun آكِلًا. The info آكِلًا is governing a latent doer pronoun [هُوَ] and
the direct doee طَعَامَكَ, but still, the info itself is a single noun, not a
complete sentence.

Here is another example:

(364) كَانَ زَيْدٌ مُنْطَلِقًا [البسيط لابن أبي الربيع 662]
    Zayd was setting out.

In example (364) above the info of كَانَ is the noun مُنْطَلِقًا.

In section (ref), we learned that the info of a nounal sentence can be a
complete sentence. So, the info of كَانَ can be a complete sentence. For
example:

(365) كَانَ زَيْدٌ أَبُوهُ مُنْطَلِقٌ [البسيط لابن أبي الربيع 692]
    Zayd – his father was setting out.
    (literally: *Zayd was – his father is setting out.*)

In example (365), the info of كَانَ is the complete sentence أَبُوهُ مُنْطَلِقٌ
His father is setting out. As we stated in section (ref), when the info is
a sentence, then internally it is governed independently with its own
foundational government. So كَانَ has no governing effect *within* the info
sentence.[11] The inner sentence زَيْدٌ مُنْطَلِقٌ has its own internal government

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[9] القراءات العشر من الشاطبية والدرة --- دار الصحابة for سورة الأنعام 6:23
[10] الدر المصون للسمين الحلبي for سورة آل عمران 3:147; 715 البسيط لابن أبي الربيع
[11] 683 البسيط لابن أبي الربيع

with زَيْدٌ as the subject and مُنْطَلِقٌ as the info. That is why مُنْطَلِقٌ is in the u-state and not in the a-state.

The entire info sentence أَبُوهُ مُنْطَلِقٌ in in place of a a-state noun as the info of كَانَ.

Here are some more examples of كَانَ with a sentence as its info:

(366) كَانَ زَيْدٌ أَخُوهُ ضَاحِكٌ [البسيط لابن أبي الربيع 692]
Zayd – his brother was laughing.

(367) كَانَ زَيْدٌ مُنْطَلِقٌ أَبُوهُ [البسيط لابن أبي الربيع 692]
Zayd – setting out, his father was.
(literally: *Zayd was – setting out, his father is.*)

In example, (367) above, the sentence info is مُنْطَلِقٌ أَبُوهُ. مُنْطَلِقٌ is the fronted info and أَبُوهُ is the subject. Although this sentence is grammatically correct, we will see in the next section that a sababi info is more likely to be used instead.

When كَانَ has a info that is a complete sentence, then the info of the inner sentence will match its subject in number and gender. For example:

(368) كَانَ الزَّيْدَانِ أَبَوَاهُمَا حَسَنَانِ [البسيط لابن أبي الربيع 693]
The two Zayds – their fathers [were] handsome.

(369) كَانَ الزَّيْدَانِ حَسَنَانِ أَبَوَاهُمَا [البسيط لابن أبي الربيع 693 footnote 3]
The two Zayds – handsome, their fathers [were].
(fronted info.)

(370) كَانَ الزَّيْدُونَ حَسَنُونَ آبَاؤُهُمْ [البسيط لابن أبي الربيع 693 footnote 3]
The Zayds – handsome, their fathers [were].
(sound plural as the fronted info.)

(371) كَانَ الزَّيْدُونَ حِسَانٌ آبَاؤُهُمْ [البسيط لابن أبي الربيع 693 footnote 3]
The Zayds – handsome, their fathers [were].
(broken plural as the fronted info.)

29.11. A state-of-affairs pronoun as the subject of كَانَ

كَانَ may have a state-of-affairs pronoun as its subject. And the info of كَانَ will be an inner sentence. For example

(372) كَانَ زَيْدٌ قَائِمٌ [745 البسيط لابن أبي الربيع]
   [The state of affairs] was – Zayd is standing.

In example (372) above, the subject of كَانَ is a latent state-of-affairs pronoun [هُوَ]. And the info of كَانَ is the inner sentence زَيْدٌ قَائِمٌ *Zayd is standing.* Compare example (372) with example (334) كَانَ زَيْدٌ قَائِمًا, where the subject of كَانَ is زَيْدٌ. And the info of كَانَ is the single element قَائِمًا.

Similarly, if the subject of the inner sentence is a feminine noun, then the state-of-affairs pronoun subject of كَانَ is typically feminine, thus:

(373) كَانَتْ هِنْدٌ قَائِمَةٌ [745 البسيط لابن أبي الربيع]
   [The state of affairs] was – Hind is standing.

By the way, although the gender of the state-of-affairs pronoun usually matches the gender of the subject of its info, it is possible for it to mismatch.[12] (We also mentioned this in section (ref).)

In practice, usage of the state-of-affairs pronoun in sentences like example (372) كَانَ زَيْدٌ قَائِمٌ is uncommon, but nevertheless existent.[13] Instead the construction in example (334) كَانَ زَيْدٌ قَائِمًا is far more likely to be used. But, as we will see in sections (ref) and (ref), if Allāh wills, when the info of كَانَ is a verbal sentence, then the state-of-affairs pronoun is very commonly used as the subject of كَانَ.

29.12. كَانَ **with a sababi info**

Consider again example (367) كَانَ زَيْدٌ مُنْطَلِقٌ أَبُوهُ. Instead of using a sentence info, we can reconstruct the sentence to have مُنْطَلِقًا to be the info of كَانَ, and have أَبُوهُ as the doer of the doer participle مُنْطَلِقًا, thus:

(374) كَانَ زَيْدٌ مُنْطَلِقًا أَبُوهُ [692 البسيط لابن أبي الربيع]
   Zayd – his father was setting out.

This is a sababi info construction. (See section (ref) for an introduction to the sababi info.) The info of كَانَ in example (374) above is not a complete sentence. Rather, it is the single element مُنْطَلِقًا. A sentence with a sababi info like (374) كَانَ زَيْدٌ مُنْطَلِقًا أَبُوهُ will be preferred over a sentence with a fronted info like (367) كَانَ زَيْدٌ مُنْطَلِقٌ أَبُوهُ.[14]

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[12] البسيط لابن أبي الربيع 745, 746 footnote 1

[13]See the analysis of the reading فَكَانَ أَبُوَاهُ مُؤْمِنانِ in البحر المحيط لأبي حيان for سورة الكهف 18:80

[14]البسيط لابن أبي الربيع 694

When كَانَ has a sababi info, then, as mentioned in section (ref), it generally remains singular regardless whether its doer is dual or plural. So we get:

(375) كَانَ الزَّيْدَانِ مُنْطَلِقًا أَبَوَاهُمَا
    The two Zayds – their fathers [were] setting out.

(376) كَانَ الزَّيْدُونَ مُنْطَلِقَةً جَدَّاتُهُمْ
    The Zayds – their grandmothers [were] setting out.

But if the info has a broken plural, then it is permitted (and in fact preferred) to be used.[15]

(377) كَانَ الزَّيْدُونَ حِسَانًا آبَاؤُهُمْ [البسيط لابن أبي الربيع 693]
    The Zayds – their fathers [were] handsome.

29.13. كَانَ with a prepositional or adverbial info

It is possible for the info of كَانَ to be a prepositional or adverbial info. For example:

(378) كَانَ زَيْدٌ فِي الدَّارِ [البسيط لابن أبي الربيع 682]
    Zayd was in the house.

(379) كَانَ مُحَمَّدٌ عِنْدَكَ [البسيط لابن أبي الربيع 682]
    Muḥammad was at your place.

In such cases, the info of كَانَ is technically the implication of *general beingness* [مُسْتَقِرًّا] (see section (ta3alluq)). The implicated general beingness governs the preposition/adverb. The preposition or adverb is not directly governed by كَانَ.[16]

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[15] البسيط لابن أبي الربيع 693

[16] أَكَانَ لِلنَّاسِ عَجَبًا [سورة يونس 10:2] for a possible exception to this rule. 682; But see the tafsīrs of البسيط لابن أبي الربيع

29.14. كَانَ as a sufficient verb

As we mentioned in section (ref) above, the verb كَانَ that we have been using so far is called the *deficient* كَانَ.

There is another type of كَانَ called the *sufficient* كَانَ. This كَانَ has sufficient meaning to not need an info. The meaning that the sufficient كَانَ gives is the meaning of *exists*. In English, we usually express this meaning using *there was*. For example,

(380) كَانَ مَلِكٌ
[There] was a king.
(literally: *A king was.*)

Note that مَلِك *king* is in the u-state as the subject. If it were in the a-state, then it would change the meaning:

(381) كَانَ مَلِكًا
He was a king.

When كَانَ is sufficient then it serves as the structure-completer. So the sentence is a verbal sentence.

Here is another example of a sufficient كَانَ:

(382) كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ [Wright 2/99D]
There was a trader, and he had sons.

Incidentally, in example (382), the past verb of *have*: *had* is expressed using كَانَ with the preposition لِ.

29.15. Significations of the perfect verb كَانَ

The general siginification of the perfect verb كَانَ is to indicate a state that existed in the past, and that has possibly ceased. For example:

(383) كَانَ زَيْدٌ قَائِمًا
Zayd was standing.

This statement is regarding Zayd's state in the past and the implication is that he is possibly no longer standing.

This is the most common signification of the perfect verb كَانَ and the one that we have been using so far. But كَانَ is special in that it admits additional significations:

The second signification of كَانَ is to indicate a state that, at first, had not yet begun, and which then began and remained, possibly up to the present. It has, in this sense, the meaning *became, has become,* or *happened.* Examples:

(384) أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ [سورة البقرة 2:34]
He refused and was arrogant and became of the disbelievers.

(385) احْتَرَقَ الْخَشَبُ فَكَانَ تُرَابًا
[النحو الوافي 1/548]
The wood burned and so became dust.

A third signification of كَانَ is to indicate a state that will be in the future. For example:

(386) وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا [سورة الإنسان 76:7]
and [they] fear a Day whose evil will be widespread.

A fourth signification of كَانَ is to indicate a state that always existed and will always exist.[17] For example:

(387) وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا [سورة الأحزاب 33:73]
And ever is Allāh Forgiving and Merciful.

(388) وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا [سورة الإسراء 17:32]
And do not approach unlawful sexual intercourse.1 Indeed, it is ever an immorality and is evil as a way.

29.16. Significations of the u-state stateful verb يَكُونُ

29.16.1. يَكُونُ used for habitual *is*

Consider the sentence, *The mother cooks the food.* The verb *cooks* implies that the action is habitually done, not necessarily that it is being done at present. If we wished to say that the action is being done at present, we might instead say, *The mother* is cooking *the food.* English maintains this distinction between the present and the habitual for most verbs. But it does not for ther verb *is.* So if we say, *The sky is blue,* then it can mean

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[17]البحر المحيط لأبي حيان for سورة آل عمران 3:110

both (i) that the sky is blue at present, or (ii) that it is habitually blue, not necessarily that it is blue at present.

In Arabic the situation is somewhat different. Arabic does not usually have a distinction between the present and the habitual for most verbs. So تَطْبُخُ الْأُمُّ الطَّعَامَ may mean both (i) that the mother is cooking the food at present, or (ii) that she habitually does.

But for the verb *is*, Arabic can distinguish between the present and the habitual. So if we say السَّمَاءُ زَرْقَاءُ, then this can, in general, mean both (i) that the sky is blue at present, and (ii) that it is habitually blue. If we wish to specify the habitual meaning, we may use the stateful verb يَكُونُ, thus:

(389) تَكُونُ السَّمَاءُ زَرْقَاءَ
The sky is (habitually) blue.

While we call this the habitual يَكُونُ, it can include a range of meanings, including continually, recurringly, regularly, typically, generally, often, sometimes, can, may, etc. Habitual يَكُونُ is negated using مَا or لَا, just like other u-state stateful verbs.

Here are some examples:

(390) قَالَ وَمَا الْبِتْعُ وَالْمِزْرُ؟ قُلْتُ شَرَابٌ يَكُونُ مِنَ الْعَسَلِ وَالْمِزْرُ يَكُونُ مِنَ الشَّعِيرِ
[سنن النسائي :5604]
*He said: 'What is mead and beer?' I said: 'A drink that **is** from honey, and beer **is** from barley.'*

(391) إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْلُ [صحيح البخاري :667]
*[There] **is** [at times] darkness and flooding*

29.16.2. قَدْ يَكُونُ for *may be*

When the meaning *may be* is desired, the the stateful verb يَكُونُ may be preceded by the particle قَدْ. For example,

(392) قَالَ أَبُو الدَّرْدَاء يَا رَسُولَ اللّهِ يَسْرِقُ الْمُؤْمِنُ قَالَ قَدْ يَكُونُ ذَلِكَ [https://hadithun-locked.com/suyuti:401-5b][18]
Abū al-Dardāʾ said, "O Messenger of Allah, Can a believer steal?" He said, "That may be."

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[18]See https://islamqa.info/ar/answers/264450 for the takhrīj of this ḥadīth.

29.16.3. يَكُونُ used for future *will be*

Another usage of the stateful verb يَكُونُ is for the future tense to mean *will be*. In this case, it is often preceded by سَ or سَوْفَ. سَ and سَوْفَ are optional and are commonly dropped, especially when the context indicates the future. Future يَكُونُ is negated by لَا. Here are some examples:

(393) فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا [سورة الفرقان 25:77]
For you [disbelievers] have denied, so it [i.e., your denial] is going to be adherent.

(394) لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ يَومَ القِيَامَةِ [رياض الصالحين :1553]
The frequent cursers will be neither intercessors nor witnesses [on] the day of resurrection.
(يَوْمَ is in the a-state because it is an adverb of time, see chapter @ref(adverb-of-time).)

(395) يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ [سورة القارعة 101:4]
It is the Day when people will be like moths, dispersed,

(396) يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ [صحيح مسلم :7]
There will be in the end of time charlatan liars

29.17. Significance of the a-state stateful verb يَكُونَ

Like a-state stateful verbs in general, يَكُونَ *be* expresses the meaning of purpose, wish, or expectation. It occurs after the particles أَنْ, لَنْ, ل, كَيْ, حَتَّىٰ, and إِذَنْ. All this is consistent with what we have learned about a-state stateful verbs in chapter @ref(a-state-stateful-verbs). Here are some examples:

(397) نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ. عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ [سورة الشعراء 26:193-194]
The Trustworthy Spirit [i.e., Gabriel] has brought it down. Upon your heart, [O Muḥammad] - that you may be of the warners -

(398) لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰئِكَةُ ٱلْمُقَرَّبُونَ [سورة النساء 4:172]
Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]

(399) أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ [سورة يونس 10:99]
Then, [O Muḥammad], would you compel the people in order that they become believers?

29.18. The 0-state stateful verb يَكُنْ

As with other verbs, the 0-state stateful verb يَكُنْ is used for negative commands, indirect commands, and with لَم for negation, etc. Examples:

(400) **وَلْتَكُن** مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ [سورة آل عمران 3:104]
And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong,1 and those will be the successful.

(401) ٱلْحَقُّ مِن رَّبِّكَ فَلَا **تَكُن** مِّنَ ٱلْمُمْتَرِينَ [سورة آل عمران 3:60]
The truth is from your Lord, so do not be among the doubters.

(402) لَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم سَبَّابًا وَلاَ فَحَّاشًا وَلاَ لَعَّانًا [صحيح البخاري 6031:]
The Prophet ﷺ was not one who would abuse (others) or say obscene words, or curse (others)

29.18.1. Deletion of ن

For the 0-state stateful conjugations of كَانَ that don't have a و between ك and ن, the ن may optionally be deleted if certain conditions are satisfied. These conjugations are:

- يَكُنْ which becomes يَكُ
- تَكُنْ which becomes تَكُ
- نَكُنْ which becomes نَكُ
- أَكُنْ which becomes أَكُ

These are the conditions, all of whom must be satisfied[19]:

    i. The verb is not followed by a sukūn. Examples:

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[19]Conditions and examples taken from https://github.com/zahidsyed/learning-nahw-analytically

لَمْ يَكُ الَّذِينَ ... ✗ (403)

✓ لَمْ **يَكُنِ** ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ

تَأْتِيَهُمُ ٱلْبَيِّنَةُ [سورة البينة 98:1]

Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief]1 until there came to them clear evidence

لَمْ يَكُ الرَّجُلُ حَاضِرًا ✗ (404)
لَمْ يَكُنِ الرَّجُلُ حَاضِرًا ✓
The man was not present.

ii. The verb is not followed by an attached pronoun. Example:

إِنْ يَكُهُ فَلَنْ ... وَإِنْ لَمْ يَكُهُ ... ✗ (405)

✓ إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ [صحيح مسلم 2930a:]

If he is he (i.e. the Dajjāl), you would not be able to overpower him, and if he is not he there is no good for you in killing him

iii. The verb is not at the end of a sentence. Example:

وَلَمْ أَكُ ✗ (406)

✓ وَلَمْ **أَكُ** بَغِيًّا [سورة مريم 19:20]
and I have not been unchaste

Here are some more examples which satisfy the conditions so the ن is deleted. Examples:

(407) وَلَا **تَكُ** فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ [سورة النحل 16:127]
and do not be in distress over what they conspire.

(408) وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ **تَكُ** شَيْئًا [سورة مريم 19:9]
for I created you before, while you were nothing

(409) قَالُوا لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ۝ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ۝ [سورة المدثر 43:-44]
They will say, "We were not of those who prayed, Nor did we used to feed the poor.

(410) أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ [سورة القيامة 75:37]
Had he not been a sperm from semen emitted?

29.19. The verb of command كُنْ

The verb of command كُنْ is used to mean *Be!*. Examples:

(411) قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرٰهِيمَ [سورة الأنبياء 21:69]
    We [i.e., Allāh] said, *O fire, be coolness and safety upon Abraham.*

(412) فَقُلْنَا لَهُمْ كُونُوٱ قِرَدَةً خَٰسِئِينَ [سورة البقرة 2:65]
    "and We said to them, 'Be apes, despised.'

The verb of command كُنْ followed by the name of a person in the a-state is used to express one's guessing that the person whom one sees is the individual named. For example:

(413) كُنْ أَبَا ذَرٍّ [Wright 2/44C]
    I presume that the person approaching is Abū Dharr

(414) كُنْ أَبَا زَيْدٍ [Wright 2/44C]
    I guess that you are Abū Zayd.

29.20. The perfect verb كَانَ combined with a stateful verb

In section (ref) above, we mentioned that the info كَانَ can be a complete sentence. The examples we gave were where the info of كَانَ were nounal sentences.

Instead of a nounal sentence as the info of كَانَ, the info is very often a verbal sentence. كَانَ combined with verbal sentences to express complex tenses. The most common combination is the perfect verb كَانَ with a stateful verb in its info.

Consider again example (334):

(334) كَانَ زَيْدٌ قَائِمًا [Peled, *Sentence types* 171]
    Zayd was standing

The info of كَانَ is (as a single element) the doer participle قَائِمًا. Let's try to replace the doer participle قَائِمًا with its stateful verb يَقُومُ. We get:

(415) كَانَ زَيْدٌ يَقُومُ
    Zayd used to stand.
    (literally: *Zayd was – he stands.*)

When كَانَ is combined with a following stateful verb, or its doer participle, it indicates an imperfect action that was occurring in the past. The tense is usually either:

    i. Past-continuous (*he was doing*), or
    ii. Past-habitual (*he used to do*).

In general, كَانَ with a stateful verb can indicate either tense. Whereas كَانَ with a doer participle typically indicates the past-continuous tense. The exact difference in signification between the doer participle and its stateful verb is discussed in more detail in chapter (ref).

Let's discuss the grammar of the new sentence (415) كَانَ زَيْدٌ يَقُومُ. The subject of كَانَ is زَيْدٌ. And the info of كَانَ is the complete verbal sentence يَقُومُ *he stands*. The doer of the stateful verb يَقُومُ is the latent pronoun [هُوَ] that refers back to the subject زَيْدٌ.

The word order of كَانَ, its subject, and the stateful verb

The sequence (كَانَ, subject, stateful verb) is a very commonly used word order. But there is also another word order which is also very frequently used. And that is (كَانَ, stateful verb, subject). For example:

كَانَ يَقُومُ زَيْدٌ (416)
    Zayd used to stand.

There are two methods to anaylyze example (416) above[20]:

The first method is to consider زَيْدٌ the doer of the stateful verb يَقُومُ. The sentence يَقُومُ زَيْدٌ *Zayd stands* is then the info of كَانَ. And the subject of كَانَ is a latent state-of-affairs pronoun [هُوَ]. The state-of-affairs pronoun will typically go untranslated in this case.

The second method is to consider زَيْدٌ the subject of كَانَ. The sentence يَقُومُ *he stands* (with a latent doer pronoun) is then the info of كَانَ, but which is made to precede its subject. By the way, it seems that this second method is not used when the subject is dual or plural. This is because we typically always find the stateful verb in the singular when it precedes the subject, regardless of whether the subject is singular, dual, or plural. For example:

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[20]For details on the dispute amongst the grammarians on the parsing of this word order, see التذييل والتكميل لأبي حيان 4/184; حاشية الصبان على شرح الأشموني لألفية ابن مالك 2/137; الدر المصون للسمين for مَا كَانَ يَصْنَعُ فِرْعَوْنُ 7:137 سورة الأعراف for الدر المصون للسمين الحلبي

مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ for 9:117 سورة التوبة for الحلبي

(417) ✓ كَانَ يَقُومُ الزَّيْدَانِ
    ✗ كَانَ يَقُومَانِ الزَّيْدَانِ
    The two Zayds were standing.

Both word orders (415) كَانَ يَقُومُ زَيْدٌ and (416) كَانَ زَيْدٌ يَقُومُ. have, more or less, a similar meaning.

But choosing one of two word orders can affect the conjugation of the stateful verb for dual and plural subjects. Here is a table that compares conjugations for the two options:

كَانَ زَيْدٌ يَقُومُ	كَانَ يَقُومُ زَيْدٌ
كَانَتْ هِنْدٌ تَقُومُ	كَانَتْ تَقُومُ هِنْدٌ
كَانَالزَّيْدَانِ يَقُومَانِ	كَانَ يَقُومُ الزَّيْدَانِ
كَانَتِ الْهِنْدَانِ تَقُومَانِ	كَانَتْ تَقُومُ الْهِنْدَانِ
كَانَ الزَّيْدُونَ يَقُومُونَ	كَانَ يَقُومُ الزَّيْدُونَ
كَانَتِ الْهِنْدَاتُ يَقُمْنَ	كَانَتْ تَقُومُ الْهِنْدَاتُ

When the subject of كَانَ is a dual or plural pronoun, then it seems that only the (كَانَ, subject, stateful verb) is used. And the (كَانَ, stateful verb, subject) is unused. For example:

(418) ✓ كَانُوا يَقُومُونَ
    ✗ كَانَ يَقُومُونَ
    They were standing.

Here are some more examples of كَانَ followed by a stateful verb:

كَانَ يَعْبُدُ مُشْرِكُو مَكَّةَ ٱلْأَصْنَامَ
or
كَانَ مُشْرِكُو مَكَّةَ يَعْبُدُونَ ٱلْأَصْنَامَ
The polytheists of Makkah used to worship idols.

كَانَتْ تُحِبُّ الصَّدَقَةَ [صحيح البخاري :1420]
She used to love [to practice] charity.

كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ [سورة التغابن 64:6]
their messengers used to come to them with clear evidences
(Sound plurals, even of rational beings, may be treated as grammatically singular feminine. See section @ref(sound-plurals-sing-fem).)

كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم وَكَانَ لِي صَوَاحِبُ يَلْعَبْنَ مَعِي
[صحيح البخاري :6130]

*I used to play with dolls in the presence of the Prophet, and I had companions*ₑ *playing with me.*

Occasionally, the particle قَدْ precedes the combination of كَانَ and the stateful verb. Example:

قَالُوا هَذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ [صحيح مسلم :2781]
*They said, 'This [person] used to transcribe for Muḥammad*ﷺ*'*

The following stateful verb may also be an passive verb. Example:

إِنَّ أُنَاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم [صحيح البخاري :2641]
Indeed people were (sometimes) judged (literally: held) by the [revealing of] divine inspiration in the lifetime of the Prophet.

29.20.1. One كَانَ suffices multiple stateful verbs

If the signification of an action ocurring continually in the past applies to more that one stateful verb, then it is sufficient to prefix كَانَ to only the first one. Example:

كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ [صحيح مسلم :2452]
She used to work with her hand and spend (that income) on charity.
(تَتَصَدَّقُ is abbreviated to تَصَدَّقُ.   See section @ref(form-5-verbs-abbrev).)

29.20.2. Negation of كَانَ and a stateful verb

In order to negate the combination of كَانَ and the following stateful verb, multiple options are available. Using يَفْعَلُ as an example stateful verb, we can have:

- مَا كَانَ يَفْعَلُ
- لَمْ يَكُنْ يَفْعَلُ
- كَانَ لَا يَفْعَلُ

Examples:

مَا كَانَ أَحَدٌ يَبْدَأُ، أَوْ يَبْدُرُ، ابْنَ عُمَرَ بِالسَّلام [الأدب المفرد :982]
No one preceded or got ahead of Ibn Ɛumar with (giving) the greeting.

كَانُوا   لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ   فَعَلُوهُ [سورة المائدة 5:79]
They used not to prevent one another from wrongdoing that they did.

[introduction :صحيح مسلم] لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الإِسْنَادِ
They would not ask about the chains of narration

In terms of the differences between these constructions مَا كَانَ يَفْعَلُ imparts more emphasis in the denial than كَانَ لَا يَفْعَلُ.

There is also difference between the options كَانَ لَا يَفْعَلُ and مَا كَانَ يَفْعَلُ in terms of when one would be used instead of the other.[21]. For example, if someone says to you: *I thought I saw you writing yesterday.* To reply in the negative, you would say: مَا كُنْتُ أَكْتُبُ instead of كُنْتُ لَا أَكْتُبُ to mean *I was not writing.*

The construction مَا كَانَ يَفْعَلُ is also used when one wishes to say that one never used to do something due to one's circumstances And also to mean that one did not know how to do something in the past. For example,

مَا كُنْتُ أَحْفَظُ شِعْرًا
I used to not memorize any poetry.

As for كَانَ لَا يَفْعَلُ, it connotes an intentional or purposeful lack of doing something. Whereas, with مَا كَانَ يَفْعَلُ, the lack of action may be incidental. For example, كَانَ لَا يَقْرَأُ ٱلْقُرْآنَ "He used to not read the Qur'ān imparts that the person was intentionally not doing so. Whereas مَا كَانَ يَقْرَأُ ٱلْقُرْآنَ does not convey the intentionality of the lack of action. For example, the person may not have been reading the Qur'ān because he did not know how to.

29.20.3. The combination كَانَ يَكُونُ

Occasionally, كَانَ can be combined with its own stateful verb يَكُونُ This gives the meaning *was being* or *used to be*. يَكُونُ is, in this combination, often optional and may be dropped for no change in meaning. Examples:

[676 :صحيح البخاري] كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ
and
[6039 :صحيح البخاري] كَانَ فِي مِهْنَةِ أَهْلِهِ
He used to keep himself busy serving his family

[2398 :جامع الترمذي] قَدْ كَانَ يَكُونُ فِي الأُمَمِ مُحَدَّثُونَ
There used to be in the nations inspired persons

معاني النحو 1/222[21]

رِجَالٌ كَانُوا يَكُونُونَ مَعَ ٱلْمُلُوكِ [Wright 2/21C]
men that used to be with the kings

كَانَ يَكُونُ فِي ٱلْبَيْتِ [Fischer 107]
He used to be in the house.

29.20.4. Possible occurrence

Sometimes كَانَ is used with a stateful verb to express an action that could, should, or would have occurred. Examples:

كَانَ يَكُونُ سُوءَ أَدَب [Fischer 108]
It would have been a misbehavior.

فَقَالَ حُذَيْفَةُ أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ [1788: صحيح مسلم]
Ḥudhayfah said: 'You might have done that.'

This meaning can also be for the future, for example in a question:

أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ [2606: سنن ابن ماجه]
Which thing would you do?

29.20.5. Omission of كَانَ

If one or more perfect verbs precedes the stateful verb or if the context indicates that the action was occurring in the past, then كَانَ can be omitted, and the stateful verb is used by itself.[22] For example:

قُلْ فَلِمَ تَقْتُلُونَ أَن بِيَاءَ ٱللَّهِ مِن قَبْلُ [2:91 سورة البقرة]
Say,"Then why did you kill the prophets of Allāh before"
(No كُنْتُمْ before تَقْتُلُونَ.)

وَٱتَّبَعُوا   مَا تَتْلُوا   ٱلشَّيَٰطِينُ عَلَى مُلْكِ سُلَيْمَٰنَ [2:102 سورة البقرة]
And they followed [instead] what the devils had recited during the reign of Solomon
(No كَانَتْ before تَتْلُو.)

---

[22]Wright 2/21C

29.20.6. كَانَ **followed by a doer participle or doee participle instead of a stateful verb**

Instead of a stateful verb after كَانَ, its doer participle or doee participle may be used instead. And this can give the effect of a state of being rather than an action being done. For example:

كَانَ سَاكِنًا [Wright 2/198A]
He was dwelling

كَانَتِ ٱلْعُصِيُّ مَرْكُوزَةً فِي ٱلْأَرْض [Wright 2/198A]
The staffs were sticking in the ground.
(كَانَتْ تُرْكَزُ would imply that they were being stuck.)

When the verbal noun refers to an action taking place in the future, the idea of futurity is transferred to a past time. For example:

أَمْرٌ كَانَ مَفْعُولًا [Wright 2/196A]
a matter which was to be done

29.21. **The perfect verb** كَانَ **combined with a perfect verb**

كَانَ is combined with a following perfect verb to denote an action completed prior to some past (specified or implied) point in time. Example:

مَاتَ ٱلرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَىٰ خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ ٱللَّيْثِ

[Wright 2/5C]

al-Rashīd died at Ṭūs after (literally: and) he had set out for Khurāsān to combat Rāfiє ibn al-Layth.

The particle قَدْ is often used when كَانَ is combined with a perfect verb. قَدْ may be placed either between كَانَ and the following perfect verb, or before كَانَ. Examples:

كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً [Wright 2/5C]
I had brought up a girl

قَدْ كَانَتْ فَرَغَتْ مِنْ عَمَلِهَا
She had been done with her work.

When their are multiple perfect verbs, and one (or more) of them occurred farther in the past than the others, it is indicated with قَدْ, the

others having merely كَانَ. We re-use a previous example here and extend it:

مَاتَ ٱلرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَىٰ خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ ٱللَّيْثِ. وَكَانَ رَافِعٌ هَـٰذَا قَدْ خَرَجَ وَخَلَعَ ٱلطَّاعَةَ وَتَغَلَّبَ عَلَىٰ سَمَرْقَنْدَ.

[Wright 2/6A]

"al-Rashīd died at Ṭūs after he had set out for Khurāsān to combat Rāfiε ibn al-Layth. And this Rāfiε had already rebelled and cast off his allegiance and taken forcible posession of Samarqand."
(Note how قَدْ is only used before Rāfiε's action of rebelling.)

29.21.1. Negation

This combination may, again, be negated in multiple ways. Examples:

[6609: صحيح البخاري] لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ
Vowing does not bring to the son of Adam anything I have not already written in his fate,

[1778: سنن أبي داود] وَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ
I wish I had not come out (for Ḥajj) this year

[139/3 إحياء علوم الدين لأبي حامد الغزالي A report narrated in] وَمَا كَانَ قَدْ أَتَاهَا بِشَيْءٍ without a chain]
And he had not brought her anything

29.22. The stateful verb يَكُونُ combined with a perfect verb

The stateful verb يَكُونُ is compined with a perfect verb (often with an interposed قَدْ) to express that the action is conceived of having been completed in the future. Examples:

[1793: مشكاة المصابيح] يَكُونُ قَدْ وَجَبَ عَلَيْكَ صَدَقَةٌ
Charity will have been incumbent upon you

فَلْنَأْخُذْهُ فَنَكُونُ قَدْ أَخَذْنَا عِوَضًا [Fischer 108]
Let us take him for (then) we will have taken a substitute

29.22.0.1. The a-state verb يَكُونَ combined with a perfect verb

An a-state يَكُونَ is combined with a perfect verb to express being in a state of an action having occurred or that might have occurred. For example:

خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ [Fischer 110]
He feared that he could have erred.

وَيَجُوزُ أَنْ يَكُونُوا سُبِقُوا [المهذب فيما وقع في القرآن من المعرب للسيوطي p. 59]
And that they might have been preceded is possible

يَشْتَرِطُ فِي ٱلنَّائِبِ أَنْ يَكُونَ قَدْ حَجَّ عَنْ نَفْسِهِ
It is conditional for the deputy that he be in as state of already having performed the Ḥajj for himself.

29.23. The verb of command كُنْ combined with a stateful verb

Ocassionally, the verb of command كُنْ is combined with a stateful verb, thus:

كُنْ أَنْتَ تُكَلِّمُهُمْ [Fischer 121]
You be speaking to them!

29.24. كَانَ with the ل of denial

One special use of كَانَ is what is termed the ل *of denial*. This is a negative كَانَ (either لَمْ يَكُنْ or مَا كَانَ with the appropriate suffixes or prefixes for the subject) followed by ل and then an a-state stateful verb. This expresses the meaning of:

 i. to deny being the one to do something, or
 ii. to deny going to do something

Here are some examples:

لَمْ تَكُنْ زَيْنَبُ لِتَضْرِبَ وَلَدَهَا
Zaynab was not one to beat her child.
or
Zaynab was not going to beat her child.

[8:33 سورة الأنفال] وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ
But Allāh would not punish them while you, [O Muḥammad], are among them

[3112: سنن أبي داود] فَقَالَ أَتَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لِأَفْعَلَ ذَلِكَ
He said: Do you fear that I shall kill him ? I am not going to do that.

[1503: سنن ابن ماجه] قَالَ لَمْ أَكُنْ لِأَفْعَلَ
He said: I was not going to do that.

29.25.   كَانَ **with the** لِ **of deserving**

Closely related, yet distinct from, the use of كَانَ with the لِ of denial (above) is the use of كَانَ with a لِ that signifies deserving, behooving, appropriateness, or possibility. This is, again, a negative كَانَ followed by the preposition لِ and a following i-state noun, and then أَنْ followed by an a-state stateful verb. This signifies that the action of the verb does not behoove, or is not appropriate or desrving or possibly for the person denoted by the noun after لِ.[23] For example:

[27:60 سورة النمل] فَأَنبَتْنَا بِهِ   حَدَآئِقَ ذَاتَ بَهْجَةٍ   مَّا كَانَ لَكُمْ أَن تُنبِتُوا   شَجَرَهَآ
causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا   عِبَادًا ا لِّى
[3:79 سورة آل عمران] مِن دُونِ ٱللَّهِ
It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allāh,'

قَالَ أَبُو بَكْرٍ مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم
[940: سنن أبي داود]
Abū Bakr said ; it was not befitting for the son of Abū Quḥāfah to lead the prayer in the presence of the Messenger of Allāh ﷺ

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[23] سورة آل عمران 3:79 for تفسير ابن عاشور and البحر المحيط لأبي حيان

29.26. FINI

29.27. TODO:

كان زيد آكلا طعامك

See 1/280–284 شرح ابن عقيل على الألفية

[66 الجملة العربية لفاضل السامرائي] كانت الحمى تأخذ زيدا

أن المصدرية as subject or info of kaana. Both permitted but subject more worthy. [basit 714–715A]

411 p شرح جمل الزجاجي لأبن عصفور

info of kaana is a pronoun

Chapter 30.

إِنَّ and its sisters

> ⚠️ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

30.1. Introduction

The archetypical nounal sentence is governed by an abstract foundational government that governs a subject and its info, both in the u-state.

For example:

(419) زَيْدٌ قَائِمٌ
Zayd is standing. .

In example (419) above, an abstract foundational government governs the subject زَيْد and its info قَائِم both in the u-state.

إِنَّ and its sisters are a set of six foundational government particles that take an archetypical nounal sentence as their input and transform it, by governing the subject in the u-state and the info in the u-state. Furthermore, each particle has its own meaning that it imparts to the input sentence.

The set of إِنَّ and its sisters is:

i. إِنَّ *indeed*
ii. أَنَّ *that*
iii. كَأَنَّ *as if*

iv. لَكِنَّ *but*
v. لَيْتَ *would that*
vi. لَعَلَّ *perhaps*

We will discuss them in the following sections.

30.2. إِنَّ *inna*

30.2.1. Basic meaning of إِنَّ

إِنَّ has an assertive meaning. It asserts the property which its info expresses about its subject. For example:

(420) إِنَّ زَيْدًا قَائِمٌ
    Indeed Zayd is standing. .

As you can see, the foundational government particle إِنَّ has transformed the input example (419) by governing the subject زَيْد in the a-state and its info قَائِم in the u-state. It has also added the assertive meaning "*indeed*".

30.2.2. إِنَّ with a pronoun subject

When the subject of إِنَّ (or any of its sisters) is a pronoun, then the attached pronouns are used. So we will say, for example:

(421) إنه قائم وإنها جالسة و إنكما قائمان وإنهم جالسون

When the subject is a pronoun for the singular speaker-participant ي, then a guarding-ن may optionally be inserted. So we can say either إِنَّنِي or إِنِّي. Examples:

(422) إني/إنني قائم

And when the subject is a pronoun for the plural speaker-participant نَ, then the two نs can optionally be combined. So we can say either إِنَّنَا or إِنَّا. Examples:

(423) إنا/إننا قائمون

The above rules, which allow adding or dropping a ن, are common for all of the sisters of إِنَّ that end with ن: So we can say:

- إِنَّا or إِنِّي and إِنَّنَا or إِنَّنِي.
- أَنَّا or أَنِّي and أَنَّنَا or أَنَّنِي.
- كَأَنَّا or كَأَنِّي and كَأَنَّنَا or كَأَنَّنِي.
- لَكِنَّا or لَكِنِّي and لَكِنَّنَا or لَكِنَّنِي.

لَيْتَ and لَعَلَّ have modified rules, which will be covered in their respective sections, if Allāh wills.

30.2.3. An إِنَّ as part of a larger sentence

An إِنَّ sentence can itself, be a part of a larger sentence. For example:

(424) زَيْدٌ إِنَّهُ قَائِمٌ [شرح ابن عقيل على الألفية 1/355]
Zayd – indeed he is standing.
(The sentence إِنَّهُ قَائِمٌ is the info of the subject زَيْدٌ.)

We will explore this more in section (inna vs anna) below.

30.3. أَنَّ *anna*

30.3.1. Interpretation of the أَنَّ clause as a maṣdar construction

أَنَّ may be translated as "*that*". أَنَّ is unique amongst إِنَّ and its sisters that when it transforms an input nounal sentence the output is actually not a structurally complete sentence anymore. Here is its output after transforming example (419):

(425) أَنَّ زَيْدًا قَائِمٌ
that Zayd is standing

As you can see above, example (425) does not stand by itself as a complete sentence. Terminologically, زَيْدًا is the subject of أَنَّ and قَائِمٌ is its info. But once أَنَّ has been added to the sentence, then the resulting output actually only constitutes a single element of a sentence (in terms of sentence structure). Let's explain what we mean by making example (425) a part of a larger sentence:

(426) يُعْجِبُنِي أَنَّ زَيْدًا قَائِمٌ
That Zayd is standing pleases me.

Now the sentence is structurally complete. In this sentence, the أَنَّ clause (i.e. أَنَّ, its subject, and its info together) constitutes the structure-starter element of the sentence as the doer of the verb يُعْجِبُنِي. The verb يُعْجِبُنِي is the structure-completer of the sentence.

The grammarians have theorized that the أَنَّ clause is able to constitute a single sentence element because it is interpreted as a maṣdar construction. And the maṣdar is then able to take the place of a single element of the sentence. In example (426) the maṣdar is interpreted as follows:

(427) أَنَّ زَيْدًا قَائِمٌ = قِيَامُ زَيْدٍ *that Zayd is standing = Zayd's [being] standing*

If we replace the أَنَّ clause in example (426) with this interpreted maṣdar construction, we get:

(428) يُعْجِبُنِي قِيَامُ زَيْدٍ
        Zayd's [being] standing pleases me..

Now we can see how the interpreted maṣdar construction قِيَامُ زَيْدٍ constitutes the structure-starter of the sentence. (Technically, the annexe noun قِيَامُ is the structure-starter and زَيْدٍ is it its base noun governee, but loosely speaking they can be considered one unit.)

By the way, the interpretation of the أَنَّ clause as a maṣdar construction does not mean that the sentence with the maṣdar construction will have exactly the same meaning as the sentence with أَنَّ. Rather the maṣdar interpretation only helps us analyze the sentence grammatically. And it will also help us determine when we can use the maṣdari أَنَّ as opposed to other alternatives.

30.3.2. أَنَّ clauses as different elements of a sentence

Let's get back to example (426) يُعْجِبُنِي أَنَّ زَيْدًا قَائِمٌ *That Zayd is standing pleases me*. In this sentence, as we just discussed, أَنَّ زَيْدًا قَائِمٌ, because of its interpretation as the maṣdar construction قِيَامُ زَيْدٍ, constitutes a single element, in terms of sentence structure. In example (426), it constitutes the doer of a verbal sentence, which is a indispensable element. But an أَنَّ clause need not only constitute a doer, or a indispensable element for that matter. An أَنَّ clause may constitute various elements of a sentence. We will discuss them below:

The أَنَّ clause as a doer

We have already seen an example of the أَنَّ clause as the doer in example
(426) يُعْجِبُنِي أَنَّ زَيْدًا قَائِمٌ. Here is another example:

(429) بلغني أن زيدًا منطَلِقٌ [شرح شيخ زاده على قواعد الإعراب 1/176]
[The news] that Zayd is setting out has reached me.

If we replace the أَنَّ clause with its interpreted maṣdar we get:

(430) بلغني انطلاق زيدٍ [شرح شيخ زاده على قواعد الإعراب 1/176]
Zayd's setting out has reached me.

The أَنَّ clause as a deputy doer

(431) عُرِف أَنَّ السَّارِقَ جَرِيءٌ [nawh_waadiH 1/264]
That the thief is bold was known.

If we replace the أَنَّ clause with its interpreted maṣdar we get:

(432) عُرِف جَرَاءَةُ السَّارِق [nawh_waadiH 1/264]
The thief's boldness was known.

The أَنَّ clause as a direct doee

The أَنَّ clause can occur in the position of a direct doee. Here is an
example:

(433) عَلِمْتُ أَنَّكَ فَاضِلٌ
I knew that you are excellent.

If we replace the أَنَّ clause with its interpreted maṣdar we get:

(434) عَلِمْتُ فَضْلَكَ
I knew your excellence.

The أَنَّ **clause in the i-state**

The أَنَّ clause can occur after a preposition. For example:

(435) عَجِبْتُ من أنّ بكرًا واقفٌ [1/177 شرح شيخ زاده على قواعد الإعراب]
I wondered at that Zayd is stopped standing.

If we replace the أَنَّ clause with its interpreted maṣdar we get:

(436) عجبت من وقوف بكرٍ [1/177 شرح شيخ زاده على قواعد الإعراب]
I wondered at Zayd's being stopped standing.

The أَنَّ clause can even occur as a base noun. For example:

(437) قَالَ أَيْنَ تُرِيدُ قَالَ أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا
قَالَ لاَ غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ
[صحيح مسلم :2567a]
[*He said, "Where are you intending [to go]?" He said, "I intend [to go to] a brother of mine in this town." He said, "Do you have upon him a favor that [you are seeking repayment for]?" He said, "No, **except that** I have loved him [for the sake of] Allāh the Exalted and Glorious."*]

The أَنَّ **clause as a info**

(438) أمرك أنك ذاهب [409 الجنى الداني]
Your state-of-affairs is that you are going.
(The interpreted maṣdar ذَهَابُكَ is the info.)

The أَنَّ **clause as a subject**

The أَنَّ clause as a subject is not as common as the other categories, and has some restrictions. Generally, it won't begin the sentence. Instead, its info will usually precede it.[1] For example:

(439) في ظني أنك فاضل [408 الجنى الداني]
[It is] in my estimation that you are excellent.
(في ظني is analyzed as a fronted info and the interpreted maṣdar construction فَضْلُكَ *your excellence* is the backed subject.)

_____

[1]See الجنى الداني 408 for an exception. See also شرح الأشموني لألفية ابن مالك 1/204 (editor's footnote) for another example.

(440) وَمِنْ ءَايَـٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَـٰشِعَةً [سورة فصلت 41:39][2]
And of His signs is that you see the earth stilled

(441) أَحقا أنك ذاهب [أوضح المسالك لابن هشام 2/205]
[Is it] really that you are going?
(The interpreted maṣdar ذَهَابُكَ is the subject. حَقًّا is analyzed as an adverb info.[3])

The أَنَّ clause may even be an subject of إِنَّ and كَانَ. Examples:

(442) كان في ظني أنك فاضل [الجنى الداني 408]
[It] was in my estimation that you are excellent.

As the subject of إِنَّ, the أَنَّ clause must be separated from إِنَّ:

(443) إن عندي أنك فاضل [الجنى الداني 408]
Indeed [it is your rank] with me that you are excellent.
i.e. *You are excellent in my sight.*

When the أَنَّ clause is a governee of كَانَ then it can, in general, be either the subject or the info. For example:

(444) فَكَانَ عَـٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ [سورة الحشر 59:17]
So the outcome for both of them is that they will be in the Fire
(In some recitations عَاقِبَة is in the u-state.[4])

Compare also to section (masdar an in kaana chapter).

30.3.3. The interpreted maṣdar when the info of أَنَّ is a prepositional/adverbial phrase

Consider the following sentences, where the info of أَنَّ is a prepositional or adverbial phrase:

(445) عجبتُ من أن زيداً عندك [haazimi 24/10]
I wondered at that Zayd is at [your place].
(The info of أَنَّ is an adverbial phrase: عِنْدَكَ *at your place.*)

_____

[2]See (editor's 2/206) أوضح المسالك لابن هشام and سورة فصلت 41:39 for إعراب القرآن للدعاس (footnote).

[3]See (editor's footnote 2/206) أوضح المسالك لابن هشام.

[4]معاني القرآن 5/149; معاني القرآن وإعرابه للزجاج 59:17 سورة الحشر for البحر المحيط لأبي حيان 7:5 سورة الأعراف for للفراء

(446) علمت أن زيداً في الدار [haazimi 37/15]
  I knew that Zayd is in the house.
  (The info of أَنَّ is an prepositional phrase: فِي الدَّارِ *in the house.*)

In such cases, the interpreted maṣdar is general beingness, represented
by the maṣdar كَوْن or اسْتِقْرَار, as below:

(447) عجبت من استقرار زيدٍ عندك [haazimi 24/10]
  I wondered at Zayd's being at [your place].

(448) علمت كون زيد في الدار [haazimi 37/15]
  I knew Zayd's being in the house.

30.3.4. The interpreted maṣdar when the info of أَنَّ is a entity noun

Consider the following sentence, where the info of أَنَّ is a entity noun:

(449) علمت أن زيداً أسد [haazimi 37/15]
  I knew that Zayd is a lion.
  (The info of أَنَّ is a entity noun: أَسَدٌ *a lion.*)

In this case as well, the interpreted maṣdar can be general beingness:

(450) علمت كون زيد أسداً [haazimi 37/15]
  I knew Zayd's being a lion.

Or the interpreted maṣdar can be formed from the entity noun, using
the suffix يِّة *-iyyah* (see section (ref)), as below:

(451) علمت أسدية زيد [haazimi 37/15]
  I knew Zayd's lion-like-ness.

30.3.5. Optionally delete the preposition before أَنَّ

When the أَنَّ clause is in the i-state following a preposition, then it is
allowed to (optionally) delete the preposition, for the same meaning, as
long as the meaning remains clear. So, instead of saying:

(452) عجبت من أنك قائم [شرح ابن عقيل على الألفية 151/2]
  I wondered at that you are standing.

we can say:

(453) عجبت أنك قائم [شرح ابن عقيل على الألفية 151/2]
I wondered that you are standing.

30.3.6. لِأَنَّ *because*

The preposition لِ when attached before أَنَّ can signify the meaning *because.*[5] For example:

(454) قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا أُتِيَ بِطَعَامٍ أَكَلَ مِنْهُ وَبَعَثَ بِفَضْلِهِ
إِلَيَّ وَإِنَّهُ بَعَثَ إِلَيَّ يَوْمًا بِفَضْلَةٍ لَمْ يَأْكُلْ مِنْهَا لِأَنَّ فِيهَا ثُومًا فَسَأَلْتُهُ أَحَرَامٌ هُوَ
[صحيح مسلم :2053] قَالَ لاَ وَلَكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحِهِ
He said, "The Messenger of Allāh ﷺ would, when he was brought
some food, eat from it and send its extra to me. And indeed he sent to
*me, one day, some extra having not eaten from it **because** in it was*
some garlic. So I asked him, 'Is it unlawful?' He said, 'No, but I dislike
it because of its odor.'"

30.3.7. أَنَّ *with the meaning of* لَعَلَّ

As a niche use, أَنَّ can be used with the meaning of لَعَلَّ (see section (ref)
below). For example:

(455) ائتِ السوقَ أنكَ تشتري لَنَا شيئا [التذييل والتكميل لأبي حيان 178/5]
Come to the market [so] that you may buy for us something.

(456) ما أدري أنه صاحبها [التذييل والتكميل لأبي حيان 178/5]
I don't know, perhaps he is his companion.

30.4. كَأَنَّ *ka'anna*

كَأَنَّ signifies *as if.* Examples:

(457) كَأَنَّ الْعِلْمَ نُورٌ [النحو العربي: أحكام ومعان 272/1]
[It is] as if knowledge is a light.

(458) كَأَنَّ عَلِيًّا أَسَدٌ [النحو العربي: أحكام ومعان 272/1]
[It is] as if Ɛaliyy is a lion.

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[5]Wright 1/293B

(459) فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ [سنن أبي داود: 4192]
So we were brought [and it was] as if we [were] chicks.

(460) كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ [سورة المدثر 74:50]
As if they were alarmed donkeys

(461) كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ [صحيح البخاري: 65]
It is as if I am looking at its whiteness in his hand.

30.5. لَـٰكِنَّ *lākinna*

لَـٰكِنَّ signifies *but*. It forms a complete sentence with its subject and its info. But it will usually follow a previous sentence and contrast it. Examples:

(462) الشَّمْسُ مُشْرِقَةٌ لَكِنَّ الْجَوَّ بَارِدٌ
[النحو العربي: أحكام ومعان 1/272]
The sun is bright but the air is cold.

(463) قَالَ يَقَوْمِ لَيْسَ بِى ضَلَلَةٌ وَلَكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَلَمِينَ [سورة الأعراف 7:61]
[Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds."

30.6. لَيْتَ *layta*

لَيْتَ has a wishful meaning. For example:

(464) ليت زيداً قائمًا [شرح ابن يعيش على المفصل 4/568]
Would that Zayd were standing.

The vocative يَا is frequently used before لَيْتَ. For example:

(465) قَالَ يَلَيْتَ قَوْمِى يَعْلَمُونَ [سورة يس 36:26]
He said, "I wish my people could know"

When the subject is a pronoun for the singular speaker-participant ي, then a guarding-ن is inserted by default, thus: لَيْتَنِي. For example:

(466) وَيَقُولُ ٱلْكَافِرُ يَلَيْتَنِى كُنتُ تُرَٰبًا [سورة النبأ 78:40]
and the disbeliever will say, "Oh, I wish that I were dust!"

Very rarely, the guarding-ن can be omitted thus: لَيْتِي.[6]

When the subject is a pronoun for the plural speaker-participant نَا, then the ن of the pronoun is never omitted, and we will say: لَيْتَنَا. For example:

(467) يَلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠ [سورة الأحزاب 33:66]
How we wish we had obeyed Allāh and obeyed the Messenger.

أَنَّ can be combined with لَيْتَ thus:

(468) ليت أنّ زيدًا خارجٌ [شرح ابن يعيش على المفصل 4/569]
Would that Zayd were going out.

(469) لَيْتَ أَنَّهُ شَاعِرٌ [Fischer 180]
Would that he were a poet.

30.7. لَعَلَّ *laɛalla*

لَعَلَّ signifies *perhaps*. It tends to be used in situations signifying hope for, or apprehension from, an impending event.[7]

Example of hope:

(470) لعل زيدا يكرمني [معاني النحو 1/305]
Perhaps (i.e. I hope) Zayd will honor me.

Example of apprehension:

(471) لعلّ بكرًا يضرب [شرح ابن يعيش على المفصل 4/570]
Perhaps (i.e. I fear) Bakr will beat.

Opposite to لَيْتَ, when the subject is a pronoun for the singular speaker-participant ي, then a guarding-ن is not inserted by default, thus: لَعَلِّي. For example:

(472) إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ
أَجِدُ عَلَى ٱلنَّارِ هُدًى [سورة طه 20:10]
When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."

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[6] شرح ألفية ابن مالك للشاطبي 1/332
[7] شرح ابن يعيش على المفصل 4/569

Very rarely, a guarding-ن can be added thus: لَعَلَّنِي.[8]

But like لَيْتَ, the subject is a pronoun for the plural speaker-participant نَا, then the ن of the pronoun is not never omitted, and we will say: لَعَلَّنَا. For example:

(473) [صحيح البخاري :4359] أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَنَعُودُ إِنْ شَاءَ اللَّهُ
Inform your companion that we came and perhaps we will come again, if Allāh wills.

Here are some more examples showing the semantic range of لَعَلَّ:

(474) [صحيح مسلم :2362] لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا كَانَ خَيْرًا
Perhaps if you did not do [it], it would be better.

(475) [سنن ابن ماجه :4029] إِنَّكُمْ لاَ تَدْرُونَ لَعَلَّكُمْ أَنْ تُبْتَلَوْا
Indeed you do not know, perhaps you will be tested.

(476) قَالَ كُنَّا عِنْدَ عُمَرَ فَقَالَ أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَذْكُرُ الْفِتَنَ فَقَالَ قَوْمٌ نَحْنُ سَمِعْنَاهُ فَقَالَ لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ قَالُوا أَجَلْ [صحيح مسلم :144a]
We were with Ɛumar and he said, "Which of you has heard the Messenger of Allāh mention the tribulations?" Some people said, "We did hear him." So he said, "Perhaps you are meaning the tribulation of a man in regard to his household and his neighbor?"

لَعَلَّ can also be used for a past event. For example:

(477) [صحيح البخاري :6824] لَعَلَّكَ قَبَّلْتَ أَوْ غَمَزْتَ أَوْ نَظَرْتَ
Perhaps you (only) kissed or winked or looked?

(478) [صحيح البخاري :180] لَعَلَّنَا أَعْجَلْنَاكَ
Perhaps we have forced you to hurry?

لَعَلَّ is often connected in meaning to a previous sentence. signifying in its meaning a connotation of *in order to*. In this sense, it approaches the meaning of كَيْ.[9] For example:

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[8] 1/333 شرح ألفية ابن مالك للشاطبي

[9]See (with caution) also الكشاف للزمخشري for سورة البقرة 2:21 and تفسير ابن عاشور for سورة
تفسير ابن and; يَاأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِى خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ 2:21 البقرة
يَاأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ from 2:183 سورة البقرة for عاشور
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَرَجَ مُسَيْلِمَةُ الْكَذَّابُ قُلْتُ (479)
[صحيح البخاري :4072] لأَخْرُجَنَّ إِلَى مُسَيْلِمَةَ لَعَلِّي أَقْتُلُهُ فَأُكَافِئَ بِهِ حَمْزَةَ
When the Messenger of Allāh ﷺ passed away, and then Musaylimah
*the Liar appeared, I said, "I will surely go out to Musaylimah **so that***
***I may kill him** and so make amends for [killing] Ḥamzah.*

30.8. A prepositional/adverbial phrase as the info of إِنَّ and its sisters

A prepositional/adverbial phrase can occur as the info of إِنَّ and its sisters. For example:

إِنَّ زَيْدًا فِي الدَّارِ (480)
Indeed Zayd is in the house.

عَلِمْتُ أَنَّ زَيْدًا عِنْدَكَ *Indeed Zayd is at [your place].* (481)

In such cases, based on what we have learned in section (ref), the info is actually implicated as general beingness, and the preposition or adverb is its governee. But loosely speaking we may say that the prepositional/adverbial phrase is the info.

30.9. A complete sentence as the info of إِنَّ and its sisters

The info of إِنَّ and its sisters may be a complete sentence. Examples:

[النحو العربي: أحكام ومعان 272] إِنَّ الْعِلْمَ يُعَزِّزُ صَاحِبَهُ (482)
Indeed the knowledge – it makes esteemed its companion.
(The info of إِنَّ is the verbal sentence يُعَزِّزُ صَاحِبَهُ *it makes esteemed its companion.*)

[النحو العربي: أحكام ومعان 272/1] إِنَّ الْعَالِمَ قَدْرُهُ مُرْتَفِعٌ (483)
Indeed the scholar – his worth is high.
(The info of إِنَّ is the nounal sentence قَدْرُهُ مُرْتَفِعٌ *his worth is high.*)

[النحو العربي: أحكام ومعان 272/1] لَعَلَّكَ اجْتَهَدْتَ (484)
Perhaps you may exert yourself.
(The info of لَعَلَّ is the verbal sentence اجْتَهَدْتَ *you exert yourself.*)

The info of إِنَّ (and its sisters) can even be a compound itself itself. Here is an example where the info of إِنَّ is a كَانَ sentence with its own subject and verbal sentence info:

(485) وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزَمُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِشَبَعِ بَطْنِهِ وَيَحْضُرُ مَا
لاَ يَحْضُرُونَ وَيَحْفَظُ مَا لاَ يَحْفَظُونَ [صحيح البخاري :118]
And indeed Abū Hurayrah used to stick with the Messenger of Allāh with the fill of his stomach and be present for what they [were] not present for, and memorize what they [were] not memorizing.

30.10. Word order of the subject and the info with إِنَّ and its sisters

30.10.1. Word order for a single element info

The subject of إِنَّ (and its sisters) must always follow it in word order. And its info must always follow the subject. So, for example, we cannot say:

(486) × إِنَّ قَائِمٌ زَيْدًا [شرح قطر الندى وبل الصدى 162]

We must say instead:

(487) إِنَّ زَيْدًا قَائِمٌ
Indeed Zayd is standing.

30.10.2. Word order for a prepositional or adverbial phrase info

When the info is itself (loosely speaking) the prepositional or adverbial phrase, then then it may be placed before the subject. Sometimes, placing the prepositional/adverbial phrase before the subject is optional. For example:

(488) إِنَّ فِي الدَّارِ ضُيُوفًا كِرَامًا [النحو العربي: أحكام ومعان 1/273]
Indeed in the house are noble guests.

(489) لَيْتَ عِنْدَكَ مُحَمَّدًا [النحو العربي: أحكام ومعان 1/273]
O that with you was Muḥammad

In such cases, where the prepositional/adverbial phrase info may be placed either before or after the subject, the signification can be slightly diferent. For example, if we say:

(490)   إِنَّ مَعَكَ صَاحِبَكَ. [Wright 2/80C]
    *Indeed, with you, is **your companion**.*

This puts the logical accent on the subject صَاحِبَكَ "your companion". If the subject is placed first then this puts the logical accent on the info:

(491)   إِنَّ صَاحِبَكَ مَعَكَ. [Wright 2/80C]
    *Indeed your companion is **with you**.*

When the prepositional/adverbial phrase has a pronoun that refers to the subject, then it must obligatorily be placed before the subject. For example:

(492)   إِنَّ فِي الدَّارِ سَاكِنَهَا [ارتشاف الضرب من لسان العرب 3/1244]
    Indeed in the house is its resident.

(493)   إِنَّ عِنْدَ هِنْدٍ بَعْلَهَا [ارتشاف الضرب من لسان العرب 3/1244]
    Indeed with Hind is her husband.

30.10.3. Word order when the info has a governee

If the info has a governee, then the normal word order is for it to follow its governor. For example:

(494)   إن زيدا آكل طعامك [شرح ابن عقيل على الألفية 1/349]
    Indeed Zayd is eating your food.

Optionally, the governee of the info can be made to precede it. For example:

(495)   إن زيدا طعامك آكل [شرح ألفية ابن مالك للشاطبي 2/317]
    Indeed Zayd is eating your food.

But the governee of the info should not, in general, precede the subject. So we cannot say:

(496)   ✗ إن طعامك زيدا آكل [شرح ابن عقيل على الألفية 1/349]

However, when the governee of the info is a preposition or adverb, then there is some diagreement amongst the grammarians, with regard to whether the governee of the info can precede the subject.[10] Some grammarians allowed sentences like:

(497) إنَّ عِنْدَكَ زَيْدًا جَالِسٌ [شرح ابن عقيل على الألفية 1/349]
Indeed with you Zayd is sitting.

(498) إن بك زيدا واثق [شرح ابن عقيل على الألفية 1/349]
Indeed in you Zayd is trusting.

(499) إنَّ اليَوْمَ زَيْدًا مُسافِرٌ [البحر المحيط لأبي حيان for سورة هود 11:8]
Indeed today Zayd is a journeying-one.

(500) علمت أن اليوم زيداً سائر [المساعد على تسهيل الفوائد لابن عقيل 3/65]]{.citex}
I knew that today Zayd is a travelling-one.

Others disallowed such sentences and mandated that the governee of the info not precede the subject even in the case of preposition or adverb governee.[11]: So they allow:

(501) إنَّ زَيْدًا جَالِسٌ عِنْدَكَ [شرح ابن عقيل على الألفية 1/349]
Indeed Zayd is sitting with you.

(502) إن زيدا واثق بك [شرح ابن عقيل على الألفية 1/349]
Indeed Zayd is trusting in you.

It is also allowed to make the governee of the info precede it (but not the subject) (as in example (495) above). For example:

(503) إِنَّ زَيْدًا عِنْدَكَ جَالِسٌ

(504) إن زيدا بك واثق

30.11. A state-of-affairs pronoun as the subject of اِنَّ and its sisters

A state-of-affairs pronoun can occur as the subject of اِنَّ and its sisters. In this case, as usual, the info will be a complete sentence.

As with كَانَ, when the subject is a state-of-affairs pronoun, then the info can be a nounal sentence or a verbal sentence.

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[10] 2/464 شرح كتاب سيبويه للسيرافي; 3/1244 ارتشاف الضرب من لسان العرب
[11] 1/349 شرح ابن عقيل على الألفية

For example:

(505) إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْلُ [صحيح البخاري :667]
The state-of-affairs is: [there] is [at times] darkness and flooding

(506) وَقَالَ إِنَّهُ قَدِ اجْتَمَعَ لَكُمْ فِي يَوْمِكُمْ هَذَا عِيدَان
https://sunnah.com/urn/504350

30.12. إِنَّ **with a** لَ **of beginning**

The لَ *of beginning* is a particle which generally occurs in the beginning
of a sentence signifies an assertive meaning. For example, if we start
with:

(507) زَيْدٌ قَائِمٌ
Zayd is standing.

then we can make the sentence more assertive by using لَ of beginning
in its beginning:

(508) لَزَيْدٌ قَائِمٌ
Indeed Zayd is standing.

The لَ of beginning, in sentences without إِنَّ (as above), is placed in the
beginning of the sentence and is attached only to the subject. If the info
were fronted, we wouldn't say:

(509) × لَقَائِمٌ زَيْدٌ [شرح ألفية ابن مالك للشاطبي 2/353]

30.12.1. The لَ of beginning placed before the info of إِنَّ

This لَ of beginning is frequently found used with إِنَّ. But instead of
occurring before إِنَّ thus:

(510) × لَإِنَّ

it is placed between the subject of إِنَّ and its info, thus:

(511) إِنَّ زَيْدٌ لَقَائِمٌ [شرح ألفية ابن مالك للشاطبي 2/352]
Indeed Zayd is standing.

When إِنَّ is used together with لَ of beginning as in the example above, then the sentence signifies extra assertion, compared to if had only إِنَّ or only the لَ of beginning.

In a similar manner to example () above, we can say:

(512) إِن زيدًا لفي الدار [شرح ألفية ابن مالك للشاطبي 2/352]
Indeed Zayd is in the house.

The لَ of beginning has certain restrictions placed on its usage, when used with إِنَّ:

Firstly, it can only be used with إِنَّ and not with any of its sisters.

Secondly, the إِنَّ sentence should be an affirmative sentence, not a negative sentence. So we cannot say:

(513) ✗ إِنَّ عَلِيًّا لَمَا حَضَرَ [النحو العربي: أحكام ومعان 1/288]

Instead, we should say (without the لَ of beginning):

(514) إِنَّ عَلِيًّا مَا حَضَرَ [النحو العربي: أحكام ومعان 1/288]
Indeed Ɛaliyy was not present.

Additionally, when the info of إِنَّ is a verbal sentence with a perfect verb, then the لَ of beginning is not attached to the perfect verb. But if قَدْ is used before the perfect verb, then the لَ of beginning may be attached before it. So we cannot say:

(515) ✗ إِنَّ الْعِلْمَ لَرَفَعَ قَدْرَ صَاحِبِهِ [النحو العربي: أحكام ومعان 1/288]

But we can say:

(516) إِنَّ الْعِلْمَ لَقَدْ رَفَعَ قَدْرَ صَاحِبِهِ [النحو العربي: أحكام ومعان 1/288]
Indeed the knowledge – it has raised the worth of its companion.

Or we can say without both the لَ of beginning and قَدْ

(517) إِنَّ الْعِلْمَ رَفَعَ قَدْرَ صَاحِبِهِ [النحو العربي: أحكام ومعان 1/288]
Indeed the knowledge – it raised the worth of its companion.

This restriction is not placed on a ;xabar which is a verbal sentence with a stateful verb. So we can say:

(518) إِن زيدًا ليخرج اليوم [شرح ألفية ابن مالك للشاطبي 2/352]
Indeed Zayd – he will go out today.

When the stateful verb has سَوْفَ, then grammarians have dis-
agreed with regards tp allowing لَ of beginning to attach to
it.[12] (https://shamela.ws/book/20562/1015#p1)]

[2/354 شرح ألفية ابن مالك للشاطبي] إن زيدا لسوفَ يقوم (519)
Indeed Zayd – he will soon stand.

Also, rigid perfect verbs are exempted from being restricted and may be
used with لَ of beginning directly. For example:

[2/352 شرح ألفية ابن مالك للشاطبي] إنّ زيدًا لنِعْم الرجلُ (520)
Indeed Zayd – how excellent the man.

[2/352 شرح ألفية ابن مالك للشاطبي] إنّ عمرًا لِبِئْسَ الغلامُ (521)
Indeed Zayd – how wretched the boy.

However, لَيْسَ is a rigid verb, but لَ of beginning does not attach to it
because of the undesirableness of two لَs coming together. So we won't
say:

[2/352 شرح ألفية ابن مالك للشاطبي] إنّ زيدًا لليس بقائم ✗ (522)
Indeed Zayd – he is not standing.

When a governee of the info is placed before it in word order (but still
after the subject), such that it comes between the subject and the info,
then لَ of beginning will attach to the fronted governee, thus:

[2/354 شرح ألفية ابن مالك للشاطبي] إنّ زيدًا لَفِى الدار قائمٌ (523)
Indeed Zayd, in the house is standing.

[2/355 شرح ألفية ابن مالك للشاطبي] إنّ زيدًا لطعامَكَ آكلٌ (524)
Indeed Zayd, your food he is eating.

But if the governee of the info is placed after the info then the info will
have لَ of beginning, not its governee. So we won't say:

[2/235 الأصول في النحو لابن السراج] إنَّ زيدًا آكلٌ لطعامكَ ✗ (525)

Instead, we will say:

[2/235 الأصول في النحو لابن السراج] إنَّ زيدًا لآكلٌ طعامَكَ (526)
Indeed Zayd is eating your food.

Also, if the subject has a attribute which occurs between it and the info,
then again لَ of beginning is placed with the info. For example:

[2/355 شرح ألفية ابن مالك للشاطبي] إنّ زيدًا الفاضلَ لَقَائمٌ (527)
Indeed the excellent Zayd is standing

2/354 شرح ألفية ابن مالك للشاطبي[12]

30.12.2. The لَ of beginning placed before the subject of إِنَّ

So far, we have seen the لَ of beginning attached before the info of إِنَّ. But, if the info occurs before the subject in word order, then لَ of beginning is actually atached before the subject. In this way, لَ of beginning again occurs between the subject and the info. For example:

(528) إن في الدار لزيدا [شرح ابن عقيل على الألفية 1/373]
    Indeed in the house is Zayd.

If the info occurs after the subject in word order, but a governee of the info occurs before the subject, then we have two options: لَ of beginning may optionally be attached before the subject or before the info. For example:

(529) إن فيها زيدًا لقائم
    إن فيها لزيدًا قائم
    [شرح ألفية ابن مالك للشاطبي 2/357]
    Indeed in it Zayd is standing.

30.12.3. The لَ of beginning with a separating-pronoun

If a separating-pronoun occurs between the subject and the info of إِنَّ, and a لَ of beginning is to be used, then the لَ of beginning will be attached before the separating-pronoun. For example, if we start with:

(530) إن زيدًا هو القائم [شرح ألفية ابن مالك للشاطبي 2/357]
    Indeed Zayd is the standing one.

and we add لَ of beginning, we get:

(531) إن زيدًا لَهو القائم [شرح ألفية ابن مالك للشاطبي 2/357]
    Indeed Zayd is the standing one.

30.13. When to use إِنَّ vs أَنَّ

30.13.1. The basic principle

The basic principle in choosing whether to use إِنَّ vs أَنَّ is:

- إِنَّ is used to begin a complete sentence. As a complete sentence, it can then be a part of an larger sentence.
- أَنَّ is used to begin a clause which is part of a larger sentence. The larger sentence, in order for its meaning to work, requires a maṣdari interpretation of the أَنَّ clause.

In theory, this is a pretty clear demarcation. But in practice it can be a little tricky to tell when to use إِنَّ vs أَنَّ. Let's work through some examples:

(532) نُطْقِي اللَّهُ حَسْبِي

[Wright 2/256D, شرح ابن عقيل على الألفية 1/204, previously cited in section (ref)]

My utterance is "Allāh is sufficient for me."

In the example above, the sentence info اللَّهُ حَسْبِي *Allāh is sufficient for me*, is simply being reported as speech. It's not an interpreted maṣdar of the info which is expressing a property about the subject نُطْقِي. Rather, the info, as a complete sentence, is the complement of the subject. So it can begin with إِنَّ but not أَنَّ, thus: نُطْقِي إِنَّ اللَّهُ حَسْبِي.

Here are a couple more examples:

(533) خَيْرُ الْقَوْلِ إِنِّي أَحْمَدُ [شرح ابن عقيل على الألفية 1/355]

The best of speech is: Indeed I praise.

(534) قَوْلِي إِنَّهُ فَاضِلٌ [أوضح المسالك لابن هشام 1/325]

My saying is: Indeed he is excellent.

But if the info expresses a property about the subject, not as a complete sentence, but as an interpreted maṣdar, then أَنَّ is used. For example:

(535) اعْتِقَادِي أَنَّهُ فَاضِلٌ [أوضح المسالك لابن هشام 1/325]

My belief is that he is excellent.

(i.e. اعْتِقَادِي فَضْلُهُ *My belief is his being excellent.*)

In the example above, it is not exactly the sentence هُوَ فَاضِلٌ "he is excellent" which is my belief. Rather my belief is his *being* excellent.

Here are some more examples of a complete sentence with إِنَّ in a larger sentence. In all the examples, the إِنَّ sentence is part of the larger sentence, *as is*. It does not need to be interpreted as a maṣdar construction.

(536) زَيْدٌ إِنَّهُ فَاضِلٌ [أوضح المسالك لابن هشام 1/324]

Zayd – indeed he is excellent.

(537) مَرَرْتُ بِرَجُلٍ إِنَّهُ فَاضِلٌ [أوضح المسالك لابن هشام 1/323]
I passed by a indeed-he-is-excellent man.
(The sentence إِنَّهُ فَاضِلٌ is the attribute of رَجُل.)

(538) أَحْتَرِمُ الَّذِي إِنَّهُ مُخْلِصٌ فِي عَمَلِهِ [النحو العربي: أحكام ومعان 1/275]
I respect the one who – indeed he is sincere in his work.
(The إِنَّ sentence إِنَّهُ مُخْلِصٌ فِي عَمَلِهِ is the connecting sentence of
the connected noun الَّذِي. See chapter (ref).)

(539) جِئْتُ وَإِنَّ الشَّمْسَ تَغْرُبُ [النحو العربي: أحكام ومعان 1/276]
I came while the sun was setting.
(The إِنَّ sentence جِئْتُ وَإِنَّ الشَّمْسَ تَغْرُبُ is a ḥāl. See chapter (ref).)

Now let's again consider some tricky areas:

30.13.2. When إِنَّ or أَنَّ occur as a base noun

Consider the following sentence:

(540) اِجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ [شرح ابن عقيل على الألفية 1/355]
Sit where – indeed Zayd is sitting.

In the above example حَيْثُ is an adverb of place (see chapter (ref))
which is a annexe noun to the sentence-base noun إِنَّ زَيْدًا جَالِسٌ. The
إِنَّ sentence does not require the maṣdari interpretation جُلُوس for the
meaning to work.

Now consider this sentence:

(541) قَالَ كَعْبُ بْنُ مَالِكٍ لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ
غَزَاهَا قَطُّ إِلاَّ فِي غَزْوَةٍ تَبُوكَ غَيْرَ أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ ... [صحيح مسلم
2769a:]
*Kaɛb ibn Mālik said, "I didn't remain behind the Messenger of Allāh
ﷺ in any expedition that he went on, ever, except in the expedition of
Tabūk, other than that I remained behind in the expedition of Badr …*

In this example, the أَنَّ clause أَنِّي قَدْ تَخَلَّفْتُ is base noun of غَيْرَ. أَنَّ is used
instead of إِنَّ because, in order for the meaning to work, the maṣdar of
تَخَلَّفَ is interpreted, thus: غَيْرَ تَخَلُّفِي *other than my remaining behind.*

30.13.3. In reported speech

When a sentence is reported as (direct or indirect) speech, then إِنَّ is used instead of أَنَّ in the beginning of the reported speech. (By the way, direct speech can also begin without إِنَّ.) Here are examples with إِنَّ:

(542) [النحو الوافي 1/650] تُعَيِّرنا أَنَّا قليلٌ عَدِيدنا فقلتُ لها إنّ الكرام قليلُ
She reproaches us that we – our number is few. So I said to her, "Indeed the noble are few."

(543) [صحيح البخاري :1283] فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ صلى الله عليه وسلم
Then it was said to her Indeed he is the Prophet ﷺ

In the following example, the pronoun in إِنَّهَا indicates indirect speech, yet still إِنَّ is used instead of أَنَّ:

(544) [صحيح مسلم :1695a] قَالَت إِنَّهَا حُبْلَى مِنَ الزِّنَا
She said that she had become pregnant as a result of fornication.

The reason for using إِنَّ instead of أَنَّ is, again, that that the reported speech is not interpreted as a maṣdar in order to connect it to the verb قَالَ before it. Rather, the entire reported speech is, as is, the direct doee of the verb قَالَ.

With other verbs that may indicate reported speech, أَنَّ is typically used. For example:

(545) صَلَّى بِنَا سَعِيدُ بْنُ جُبَيْرٍ بِجَمْعٍ الْمَغْرِبَ ثَلاَثًا بِإِقَامَةٍ ثُمَّ سَلَّمَ ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ ذَكَرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ فَعَلَ ذَلِكَ وَذَكَرَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَعَلَ ذَلِكَ [سنن النسائي :483]
Sa'eed bin Jubair led us in prayer in Jam'. (He prayed) Maghrib, three Rak'ahs with an Iqamah, then he prayed 'Isha', two Rak'ahs. Then he mentioned that 'Abdullah bin 'Umar had done that, and he mentioned that the Messenger of Allah ﷺ had done that.

The reason is that now, the maṣdari meaning of the speech is interpreted as the direct doee of ذَكَرَ. That is, *he mentioned [#3abd] Allāh's **doing** that.*

Ocassionally, we will find أَنَّ used with قَالَ. And that is when قَالَ is not simply reporting speech, but signifying the speaker's belief, estimation, or claim of the *maṣdari content* of the following speech.[13] For example:

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[13] 4/319 شرح ابن يعيش على المفصل; see also 1/650 النحو الوافي

(546) أتقول المراصدُ أن الجو بارد فى الأسبوع المقبل [النحو الوافي 1/650]
Does the forecaster say that the weather is cold in the upcoming week?
(i.e. *Does the forecaster estimate the weather to **be** cold …*)

30.13.4. After verbs of perception

After, verbs of perception (see chapter (ref), if a sentence suspends its government (see section (ref)), then either إِنَّ or أَنَّ may be used. For example:

(547) علمت إن الرياءَ بلاءٌ
علمت أن الرياءَ بلاءٌ
[النحو الوافي 1/651]
I knew that showing off is a trial.

If لَ of beginning is used, then, of course; it would only be used with إِنَّ not أَنَّ. For example:

(548) علمت إن الإسراف لطريق الفقر [النحو الوافي 1/651]
I knew indeed extravagance is the path to poverty.

30.13.5. After إِذَا or suddenness

After إِذَا or suddenness (see chapter (ref)), either إِنَّ or أَنَّ may be used[14]:

(549) خرجت فإذا إن زيدا قائم
خرجت فإذا أن زيدا قائم
[شرح ابن عقيل على الألفية 1/356]
I came out [and] suddenly Zayd was standing.

30.13.6. After an oath

278 النحو العربي: أحكام ومعان

1/650 النحو الوافي

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[14] النحو العربي: أحكام ومعان 1/277; شرح ابن عقيل على الألفية 1/356. Also see editor's footnote.

30.13.7. After فـ in a condition-response

When the condition-response begins with a فَـ, either إِنَّ or أَنَّ (or neither) may be used.[15] For example:

(550) إِنْ تَجْتَهِدْ فَإِنَّكَ/فَأَنَّكَ نَاجِحٌ [النحو العربي: أحكام ومعان 1/279]
If you exert yourself then you will be successful.

30.14. A conjunction following إِنَّ and its sisters

When a conjunction is used with the subject of إِنَّ, and the post-conjunction is placed after the info of إِنَّ then it can optionally either be put in the a-state or the u-state. For example:

(551) إن زيدا قائم وعمرا [شرح ابن عقيل على الألفية 1/375]

(552) إن زيدا قائم وعمرو [شرح ابن عقيل على الألفية 1/376]

If the post-conjunction is put in the u-state (وَعَمْرٌو), then it can be thought of as the subject of a new sentence, i.e.:

(553) إن زيدا قائم وَعَمْرٌ [كَذَلِكَ] modified from [شرح ابن عقيل على الألفية 1/376]
Indeed Zayd is standing and Ɛamr [is like that as well].

When post-conjunction is put before the info of إِنَّ, then according to the dominant view, the post-conjunction must be in the a-state. So we will say:

(554) إن زيدا وعمرا قائمان [شرح ابن عقيل على الألفية 1/376]

(555) إنك وزيدا ذاهبان [شرح ابن عقيل على الألفية 1/376]

Some grammarians permitted the post-conjunction to be in the u-state in this case as well.[16]

The rules for أَنَّ and لَكِنَّ are the same as the rules for إِنَّ. So we will say, for example:

(556) علمت أن زيدا قائم وعمرو/وعمرا [شرح ابن عقيل على الألفية 1/377]

(557) علمت أن زيدا وعمرا قائمان [شرح ابن عقيل على الألفية 1/377]

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[15] النحو العربي: أحكام ومعان 1/279

[16] شرح ابن عقيل على الألفية 1/376

[1/377 شرح ابن عقيل على الألفية modified from] لكن عمرا منطلق وخالدا/خالد (558)

[1/377 شرح ابن عقيل على الألفية modified from] لكن عمرا وخالدا منطلقان (559)

As for كَأَنَّ, لَيْتَ, and لَعَلَّ, only the a-state is permitted for the ;,a3toof;, whether or not it is after the info or before. So we will say, for example:

[1/377 شرح ابن عقيل على الألفية] ليت زيدا وعمرا قائمان (560)

[1/377 شرح ابن عقيل على الألفية] ليت زيدا قائم وعمرا (561)

As mentioned, كَأَنَّ and لَعَلَّ are treated similarly to the above two examples.

30.15. The lightened إِنْ

296 النحو العربي: أحكام ومعان

The particles إِنَّ, أَنَّ, كَأَنَّ, and لَكِنَّ, because of the shaddah on the ن, can be termed *heavy*. They have have *lightened-from-the-heavy* versions: إِنْ, أَنْ, كَأَنْ, and لَـكِنْ. The lightened particles have somewhat different rules from their original heavy counterparts. In this section we will treat the lightened إِنْ. We will treat the rest of the lightened particles in subsequent sections, if Allāh wills.

30.15.1. Governance of the lightened إِنْ

The lightened إِنْ is less assertive in meaning than the heavy إِنَّ.[17]. In using it there are two optional possibilities:

The first, and more common, option is that the lightened leaves the state of its subject in the u-state, just like a basic nounal sentence. But now, a لَ is almost always required. For example:

[297–1/296 النحو العربي: أحكام ومعان] إِنْ سَعِيدٌ لَمُجْتَهِدٌ (562)
   Indeed Saɛīd is an exerter [of himself].

1/299 النحو العربي: أحكام ومعان[17]

Note that the subject سَعِيدٌ is in the u-state, and that a لَ is used with the info: لَمُجْتَهِدٌ. This لَ is now called the *differentiator* لَ, because it differentiates the lightened إِنْ from another type of إِنْ called the *negating*-إِنْ (see chapter (ref)). Occasionally, when the meaning is clear without it, the differentiator لَ may be omitted.[18] For example:

(563) إِنَّ الْعَاقِلُ يَتَّبِعُ سَبِيلَ الرَّشَادِ [أحكام ومعان: النحو العربي 297/1]
Indeed the sensible one follows the path of right conduct.

The second, and less commonly used, option is for the lightened إِنْ to govern its subject in the a-state, just like the heavy إِنَّ. Now the لَ (called لَ of beginning again) is optional, as it was with إِنَّ. Examples:

(564) إِنْ سَعِيدًا مُجْتَهِدٌ [أحكام ومعان: النحو العربي 297/1]
Indeed Saɛīd is an exerter [of himself].

(565) وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَلَهُمْ [سورة هود 11:111 cited by أحكام: النحو العربي ومعان 297/1]
And indeed, each [of the believers and disbelievers] - your Lord will fully compensate them for their deeds.

30.15.2. A verbal sentence after the lightened إِنْ

Unlike the heavy إِنَّ, the lightened إِنْ can be followed directly by a verb. But the verb that follows it is usually constrained to be a canceling verb. Examples:

(566) وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ [سورة البقرة 2:143 cited by النحو العربي: أحكام ومعان 297/1]
And indeed, it is difficult except for those whom Allāh has guided.

(567) قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ [سورة الصافات 37:56 cited by أحكام ومعان: النحو العربي 297/1]
He will say, "By Allāh, you almost ruined me.

(568) وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَٰذِبِينَ [سورة الشعراء 26:186 cited by أحكام ومعان: النحو العربي 297/1]
and indeed, we think you are among the liars.

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[18]النحو العربي: أحكام ومعان 297/1

(569) وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَـٰرِهِمْ [سورة القلم 68:51 cited by النحو العربي:
أحكام ومعان 1/298]
And indeed, those who disbelieve would almost make you slip with
their eyes [i.e., looks]

Rarely, a non-canceling verb is found to occur after the lightened إِنْ.
For example:

(570) إِنْ قَتَلْتَ لَمُسْلِمًا [النحو العربي: أحكام ومعان 1/298, شرح ابن عقيل على الألفية 1/382]
Indeed you killed a Muslim

The analysis of this sentence is that the subject of the lightened إِنْ is
implicated to be a deleted state-of-affairs pronoun. And the verb which
follows with its governees is a sentence which is the info of the lightened
إِنْ.[19]

30.16. The lightened أَنْ

30.16.1. Governance of the lightened أَنْ

The lightened أَنْ retains the governance of the the heavy إِنَّ.[20] But its
subject is (almost) always a deleted state-of-affairs pronoun. And its
info is then a complete sentence. For example:

(571) علمت أن زيد قائم [شرح ابن عقيل على الألفية 1/383]
I knew that [the state-of-affairs is:] Zayd is standing.

Note, in the above example, that زَيدٌ is in the u-state because it is the
subject of an independent sentence زَيْدٌ قَائِمٌ. The subject of أَنْ is a deleted
state-of-affairs pronoun, implicated thus: أَنَّهُ.

Occasionally, the subject the lightened أَنْ is not deleted, in which case
it won't be a state-of-affairs pronoun.[21] In this case the info may either
be a single noun or a complete sentence.[22]

(572) أَظُنُّ أَنْكَ قَائِمٌ [شرح ابن يعيش على المفصل 4/552]
I estimate that you are standing.

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[19] شرح ألفية ابن مالك للعثيمين 26/6
[20] النحو العربي: أحكام ومعان 1/300
[21] النحو العربي: أحكام ومعان 1/300; شرح ابن عقيل على الألفية 1/384
[22] شرح ابن عقيل على الألفية editors footnote 1/385

(573) أَحْسَبُ أَنَّهُ ذَاهِبٌ [شرح ابن يعيش على المفصل 4/552]
I deem that he is going.

But most of the time, the subject of the lightened أَنْ will be a deleted state-of-affairs pronoun, and its info will be a sentence. The sentence which is the info of this lightened أَنْ can begin either with a noun or with a verb.

When it begins with a noun, then it does not need any separation between it and the أَنْ. For example:

(574) وَءَاخِرُ دَعْوَىٰهُمْ **أَنِ ٱلْحَمْدُ** لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ [سورة يونس 10:10] cited by النحو
[العربي: أحكام ومعان 301]
And the last of their call will be, "Praise to Allāh, Lord of the worlds!"

Similarly, if the sentence info begins with a primitive verb, then again no separation is needed between it and the أَنْ. For example:

(575) **وَأَن لَّيْسَ** لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ [سورة النجم 53:39]
And that there is not for man except that [good] for which he strives

(576) أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ **وَأَنْ عَسَىٰٓ** أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ [سورة الأعراف 7:185] cited by النحو العربي: أحكام ومعان 301]
Do they not look into the realm of the heavens and the earth and everything that Allāh has created and [think] that perhaps their appointed time has come near?

But if the verb is flexible, then it is preferred that it be separated from the lightened أَنْ by one of the following:

- قَدْ. For example:

(577) قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ **أَن قَدْ** صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّٰهِدِينَ [سورة المائدة 5:113] cited by النحو العربي: أحكام ومعان 301]
They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."

- The particles سَ or سَوْفَ. For example:

النحو العربي: cited by 73:20 سورة المزمل] عَلِمَ **أَن سَيَكُونُ** مِنكُم مَّرَضَىٰ (578)
[1/301 أحكام ومعان

- One of the particle of negation لَا, لَنْ, or لَمْ

النحو العربي: أحكام cited by 20:89 سورة طه] أَفَلَا يَرَوْنَ **أَلَّا** يَرْجِعُ إِلَيْهِمْ قَوْلًا (579)
[1/302 ومعان

النحو العربي: أحكام ومعان cited by 90:7 سورة البلد] أَيَحْسَبُ **أَن لَّمْ** يَرَهُ أَحَدٌ (580)
[1/302

النحو cited by 73:3 سورة المزمل] أَيَحْسَبُ ٱلْإِنسَٰنُ **أَلَّن** نَّجْمَعَ عِظَامَهُ (581)
[1/302 العربي: أحكام ومعان

In (non-Qur'ānic) SCA, أَنْ is not joined in writing to the following
particle. So we will write أَنْ لَا, أَنْ لَنْ[23], and أَنْ لَمْ. But in pronun-
ciation, the ن is assimilated with the ل, as usual, so we will say
'allā, 'allan, and *'allam,* respectively. For example:

[4/298 النحو الوافي] تَيَقَّنْتُ أَنْ لاَ أُسَافِرُ (582)
I was sure that I will not journey.

- The conditional particle لَوْ For example:

cited 72:16 سورة الجن] **وَأَلَّوِ** ٱسْتَقَٰمُواْ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا (583)
[1/302 النحو العربي: أحكام ومعان by

30.16.2. When to use the lightened أَنْ vs the a-state-izing أَنْ

When أَنْ is to be followed by a stateful verb (whether or not separated
by a particle like لَا), then the question is should we use the lightened أَنْ
or the a-state-izing أَنْ?

If we choose the lightened أَنْ, then the stateful verb is put in the u-state.
For example:

[4/553 شرح ابن يعيش على المفصل] عَلِمْتُ أَنْ لاَ يَخْرُجُ زَيْدٌ (584)
I knew that Zayd will not go out.

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[23]النحو الوافي 4/298

And if we choose the a-state-izing أَنْ, then the stateful verb is put in the u-state. For example:

(585) اشْتَهَيْتُ أَنْ لاَ يَخْرُجَ زَيْدٌ [شرح كتاب سيبويه للسيرافي 3/406][24]
I desired that Zayd not go out.

The general principle is that the lightened أَنْ is used when the verb before it signifies certainty, like عَلِمَ *to know*. This is because it is the lightened from the heavy أَنَّ, which is used assertively.

As for the a-state-izing أَنْ, it is used when the verb before it signfies a wanting for something to happen, or a fearing that something not happen. Here are some examples that can illustrate this:

(586) عَلِمْتُ أَنْ سَيَخْرُجُ زَيْدٌ [modified from شرح ابن يعيش على المفصل 4/554]
I knew that Zayd will go out.

(587) أَرْجُو أَنْ تُحْسِنَ إِلَيَّ [شرح ابن يعيش على المفصل 4/554]
I hope that you will do good to me.

(588) أَخَافُ أَنْ تُسِيءَ إِلَيَّ [شرح ابن يعيش على المفصل 4/554]
I fear that you will do evil to me.

There are a class of verbs that vary in the amount of certainty or wanting that they signify. Such verbs include: ظَنَّ *to conjecture*, حَسِبَ *to deem*, خَالَ *to imagine*, رَأَىٰ *to opine*, etc. In this context, they can be translated in idiomatic English as *to think*. Furthermore, the perfect verb can be used where in Eng;ish we would use the present tense (in accordance with what we learned in section (madi used for moment of utterance)).

With such verbs, both the lightened أَنْ (and therefore also the heavy أَنَّ), and the a-state-izing أَنْ can be used. In theory, the lightened أَنْ (and the heavy أَنَّ) is used when the speaker *believes* the following statement to be true.[25]

For example:

(589) ظَنَنْتُ أَنَّكَ تَخْرُجُ [شرح ابن يعيش على المفصل 4/554]
I [believe] that you are going out.
or *I [believe] that you will go out.*

---

[24]The term مخففة is used by the authour here to mean أن الخفيفة الناصبة للمضارع as can be seen from the statement أفعال العلم واليقين والمعرفة وما جرى مجراها من أفعال التحقيق تختص به ″ أنّ ″ المشددة الناصبة للأسماء دون ″ أن ″ المخففة الناصبة للأفعال
[25]شرح كتاب سيبويه للسيرافي 3/406

(590) ظَنَنْتُ أَنْ سَتَخْرُجُ [4/554 شرح ابن يعيش على المفصل]
I [believe] that you will go out.

(591) حسبت أن زيدا منطلق [3/406 شرح كتاب سيبويه للسيرافي]
I [believe] that Zayd is setting out.

(592) ظننت أنك أخونا [3/406 شرح كتاب سيبويه للسيرافي]
I [believe] that you are our brother.

(593) قَدْ حَسِبْتُ أَنْ لَا تَقُولُ ذَلِكَ [3/406 شرح كتاب سيبويه للسيرافي]
I [believe] that you will not say that.

(594) أَرَىٰ أَنْ سَيَفْعَلُ [3/407 شرح كتاب سيبويه للسيرافي]
I [believe] that he will do [it].

Conversely, the a-state-izing أَنْ is used when the the speaker *feels* the following statement, without any strong evidence or indicator which is guiding his feeling.[26]

(595) ظننت أن تَخْرُجَ [4/554 شرح ابن يعيش على المفصل]
I [feel] that you will go out.

(596) ظَنَنْتُ أَنْ لاَ تَفْعَلَ [3/407 شرح كتاب سيبويه للسيرافي]
I [feel] that you will not do [it]

Despite this theoretical difference between the two uses, practically, the a-state-izing أَنْ is used more commonly in such situations because it is the default.[27]

When أَنْ is followed directly be a perfect verb (without an intervening قَدْ), then it seems that the أَنْ is a-state-izing (despite their being no effect of the a-state-izing أَنْ on the perfect verb). This is because the lightened أَنْ would have required قَدْ.[28] For example:

(597) كرهتُ أن قمتَ [5/97 شرح ابن يعيش على المفصل]
I disliked that you stood.

We list the following examples to illustrate the range of أَنْ.

(598) **تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ** [سورة القيامة 75:25 cited by شرح كتاب سيبويه للسيرافي 3/407]

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[26] 3/407 شرح كتاب سيبويه للسيرافي
[27] 64 شرح قطر الندى وبل الصدى
[28]But see البحر المحيط لأبي حيان for سورة النور 24:9 for the recitation أَنْ غَضِبَ ٱللَّهُ (cited by ومعان أحكام :النحو العربي 1/301). See also تفسير ابن عاشور for سورة النور 24:9 for a counter-argument.

(599) [سورة البقرة 2:230] فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ إِن **ظَنَّآ أَن يُقِيمَا** حُدُودَ ٱللَّهِ
cited by [شرح كتاب سيبويه للسيرافي 3/407]

(600) **وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ** [سورة المائدة 5:71] cited by شرح كتاب سيبويه للسيرافي 3/407;
[شرح ابن يعيش على المفصل 4/554]
And they thought there would be no [resulting] punishment
(Some recitations have the verb following أَنْ in the u-state.[29])

(601) **أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ** أَحَدٌ [سورة البلد 90:7] cited by شرح ابن يعيش على المفصل
[4/554

(602) **عَلِمَ أَن سَيَكُونُ** مِنكُم مَّرْضَىٰ [سورة المزمل 73:20] cited by شرح ابن يعيش على
[المفصل 4/554

(603) أَفَلَا **يَرَوْنَ أَلَّا يَرْجِعُ** إِلَيْهِمْ قَوْلًا [سورة طه 20:89] cited by شرح ابن يعيش على المفصل
[4/554

(604) وَٱلَّذِىٓ **أَطْمَعُ أَن يَغْفِرَ** لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ [سورة الشعراء 26:82] cited by شرح
[ابن يعيش على المفصل 4/554

(605) وَأَنَا أَرْجُو أَنْ يُبَرِّئَنِي اللَّهُ، وَلَكِنْ وَاللَّهِ مَا ظَنَنْتُ أَنْ يُنْزِلَ فِي شَأْنِي وَحْيًا [صحيح
[البخاري 2661:

(606) فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَفَخِذُهُ عَلَى فَخِذِي فَثَقُلَتْ عَلَيَّ حَتَّى ظَنَنْتُ أَنْ سَتَرُضُّ
[فَخِذِي [سنن النسائي 3099:

(607) وَحَسِبْتُ أَنْ قَدْ قَالَ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ [صحيح البخاري 2751:]

(608) وَاعْلَمُوا أَنْ لَنْ يُدْخِلَ أَحَدَكُمْ عَمَلُهُ الْجَنَّةَ [صحيح البخاري 6464:]

(609) عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ   قَالَ سَأَلْتُ اللَّهَ مَسْأَلَةً وَدِدْتُ أَنِّي لَمْ أَكُنْ سَأَلْتُهُ
ذَكَرْتُ رُسُلَ رَبِّي فَقُلْتُ يَا رَبِّ سَخَّرْتَ لِسُلَيْمَانَ الرِّيحَ وَكَلَّمْتَ مُوسَى فَقَالَ تَبَارَكَ
وَتَعَالَى أَلَمْ أَجِدْكَ يَتِيمًا فَآوَيْتُكَ وَضَالًّا فَهَدَيْتُكَ وَعَائِلًا فَأَغْنَيْتُكَ؟ قَالَ فَقُلْتُ
نَعَمْ فَوَدِدْتُ أَنْ لَمْ أَسْأَلْهُ [https://hadithunlocked.com/hakim:3944]

(610) تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ [صحيح مسلم 96b:]

(611) وَدِدْتُ أَنِّي نَجَوْتُ مِنْهَا كَفَافًا لاَ لِي وَلاَ عَلَيَّ [صحيح البخاري 7218:]

(612) إِنِّي وَدِدْتُ أَنْ أَتَخَلَّصَ مِنْهَا لَا عَلَيَّ وَلَا لِي [https://hadithunlocked.com/ibnhibban:
4478]

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[29]شرح ابن يعيش على المفصل 4/554 footnote 7

(613) مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنْ سَتُكْتَبَ عَلَيْكُمْ [سنن أبي داود :1447]³⁰

(614) فَزَعَمْتَ أَنْ قَدْ فَعَلَ [صحيح البخاري :2940]

(615) فَخَرَرْتُ سَاجِدًا وَعَرَفْتُ أَنْ قَدْ جَاءَ فَرَجٌ [صحيح مسلم :2769a]
So I fell down prostrating and I knew that a relief had come.

(616) ثُمَّ يُخَلِّلُ بِيَدِهِ شَعَرَهُ، حَتَّى إِذَا ظَنَّ أَنْ قَدْ أَرْوَى بَشَرَتَهُ، أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ [صحيح البخاري :272]
Then he [would] get the water in the interstices of his hair with his hand until when he thought that he had wettened his skin, he poured on it water three times.

30.17. The lightened كَأَنْ

Similar to the lightened أَنْ, the lightened كَأَنْ has a deleted state-of-affairs pronoun as its subject and its info is sentence.

النحو العربي: أحكام ومعان 1/303

30.18. The lightened لَكِنْ

النحو العربي: أحكام ومعان 1/304

30.19. إِنَّمَا and أَنَّمَا

النحو العربي: أحكام ومعان 290

TODO

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³⁰It is not clear to us why the source has سَتُكْتَبَ in the a-state.

30.20. FINI

30.20.1. Difference between interpreted maṣdar and actual maṣdar

Move to chapter on subjunctive verb:

https://shamela.ws/book/150600/124#p1:

□□□□ □□ □□□□□□ ”□□□□□□ □□□□□“ :□□□□ □□□ :□□□□□□□□ □□□□□ ”□□□□ □□□ □□□□□“ :□□□ □□□ □□□□□□ □□ □□□□□□ □□□ □□□□□□□ □□□□□ □□□ □□□□□□□ □□□

Chapter 31.

Significance of the doer participle

> ⚠️ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

31.1. Introduction

The doer participle is technically a noun. But because of its derivation, and close association with the verb, it can have some verbal qualities. We have already seen in chapter (ref) how the doer participle can, like a verb, govern a doer and a direct doee

In this chapter, we will study the meanings that the doer participle can signify, especially when it behaves as a verb-like governor.

31.2. The essential significance of the doer participle

The doer participle is derived from a verb. For example, the doer participle منطلق is derived from the verb انطلق ينطلق *to set out*. The essential significance of the doer participle is that its referent can be described as the doer of the action of its verb. Consider the example:

(617) زيد منطلق *Zayd is a setter out.* [الجرجاني citing 486 دراسات في النحو للزعبلاوي]

In example () above منطلق essentially signifies that its referent زيد can be described as one who sets out. As opposed to the doer participle, the essential significance of the stateful verb is the dynamic execution of the action of the verb. For example:

(618) زيد ينطلق [الجرجاني citing 486 دراسات في النحو للزعبلاوي] *Zayd is setting out.*
        or *Zayd sets out.*
        or *Zayd will set out.*

In example () above, the stateful verb ينطلق indicates the dynamic action of setting out.

Here is another example of a doer participle used to signify the doer of a verb. This time the doer participle is from a transitive noun and is governing a direct doee.

(619) وَأَنَا مُتَّبِعٌ فِي ذَلِكَ قَضَاءَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي مَرْيَمَ الْمَغَالِيَّةِ
        [سنن النسائي :3498]
        I am a follower, in that [matter], of the ruling of the Messenger of Allāh ﷺ concerning Maryam al-Maghāliyyah.

In the following sections, we will see that the doer participle, while retaining its essential significance of describing its referent as the doer of a verb, can also signify the meaning of the verb from which it is described. So it can signify the occurrence of the action of the verb and its tense.

For example, (617) زيد منطلق can be used in place of (618) زيد ينطلق to mean *Zayd is setting out,* or *Zayd sets out,* or *Zayd will sets out.*

31.3. The doer participle without أل used to indicate a imperfect static state

When we consider a verbal action, it can, in general, have a static and a dynamic perspective The dynamic perspective of looking at a verbal action focuses on the dynamic activity of the doer as he undertakes the verbal action. So, for example, if someone is eating, then the dynamic perspective of looking at this activity is considering the doer's action of lifting his hand from his plate to his mouth, chewing, swallowing, etc.

The static perspective of looking at a verbal action focuses more on fact that the person can be described as being in a state of doing the

action. And not so much on the actual activity involved. So, the static perspective of considering someone eating is simply that the person was in a state where he can be described as eating.

Some verbs, just from their meaning, tend to be more dynamic than others. For example: جَرَى *to run*, أَكَلَ *to eat*, etc.

Other verbs are inherently more static. For example: جَلَسَ *to sit*, نَامَ *to sleep*, etc.

Some verbs have, inherently, both a dynamic and a static meaning. For example, لَبِسَ can mean both: to put on a garment, and also to remain clothed in the garment.. Even static verbs can have a dynamic component. For example, جَلَسَ can mean both: to enter into a seated state (from another position like standing, etc.), and also to remain in a seated state.

As a general trend, the doer participle is used to indicate a static state. In contrast to the doer participle, the stateful verb indicates that the doer is doing a dynamic action.

By the way, when we say "static state" we mean it semantically. The state or condition of an entity can also be indicated syntactically using the ḥāl (see chapter (ref)). These two (semantic and syntactic) aspects of indicating being in a state are often combined. So, we will see from the examples in this section that the doer participle is often (but not always) either a ḥāl, or part of a ḥāl sentence.

Consider the following example:

(620) كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ يَأْكُلُ وَأَنَا صَائِمٌ [سنن النسائي: 2281]

> "I was traveling and I came to the Prophet while he was **eating** and I was **fasting**."

The verb يَأْكُلُ indicates a dynamic activity, where the doer is actively eating. Whereas the doer participle صَائِم calls attention to the doer's being in a (static) state of fasting, and not to his actively doing the activity of fasting.

Even when a verb that is associated with a dynamic activity, its doer participle can be used instead of the verb when the purpose is to indicate the doer's *being in a state* of doing the activity, rather than to indicate the dynamic activity of the verb. For example:

(621) فَلَبِثَ الْأَوْسُ وَالْخَزْرَجُ مُتَحَارِبِينَ عِشْرِينَ سَنَةً فِي أَمْرِ سُمَيْرٍ [marmor 134]

"So al-ʾAws and al-Khazraj stayed **(in a state of) fighting each other** for twenty years because of the matter of Sumayr."

(622) فَمَا الَّذِي أَنْتَ فِيهِ الْآنَ مُجْمِعٌ [marmor 99A]

"So what is it that you are now (in a state of being) **decided** about?"

Here are some more examples of the the doer participle being used to indicate being in a static state:

(623) لَمَّا كَانَ يَوْمَ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَبُو طَلْحَةَ بَيْنَ

يَدَي النَّبِيِّ صلى الله عليه وسلم مُجَوِّبٌ عَلَيْهِ بِحَجَفَةٍ لَهُ [صحيح البخاري: 4064]

"When it was the day of Uḥud, the people left the Prophet ﷺ while Abū Ṭalḥah was in front of the Prophet ﷺ, **shielding** him with a leather shield of his."

(624) فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ [جامع الترمذي: 3769]

"So the Prophet ﷺ came out while he was **(in a state of) covering** something [with his garment]."

(625) وَإِذَا هُوَ مُعْتَمِدٌ عَلَى عَصًا فِي صَلَاتِهِ فَقُلْنَا بَعْدَ أَنْ سَلَّمْنَا . فَقَالَ حَدَّثَتْنِي أُمُّ

قَيْسٍ بِنْتُ مِحْصَنٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَمَّا أَسَنَّ وَحَمَلَ اللَّحْمَ

اتَّخَذَ عَمُودًا فِي مُصَلَّاهُ يَعْتَمِدُ عَلَيْهِ [سنن أبي داود: 948]

"And incidentally, he was **resting** on a staff in his prayer. We [asked] him (about resting on the staff) after we had given the salutation; He said: Umm Qays daughter of Miḥṣan said to me that when the Messenger of Allah ﷺ became aged and the flesh grew increasingly on him, he took a prop at his place of prayer and he **would rest** on it."

(Note how the doer participle مُعْتَمِد indicates a state and the stateful verb يَعْتَمِدُ indicates the activity."

(626) فَبَيْنَا أَنَا نَازِلٌ تَحْتَ شَجَرَةٍ إِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم [موطأ مالك: 48]

While I was **in a dismounted state** under a tree, the Messenger of Allah [came]

(627) إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا [صحيح البخاري: 56]

When a slave journeys or falls ill, a [similar reward] is written for him as what he used to do while **staying** (i.e. not journeying) [and] healthy.

(628) إِنَّ أُمِّي قَدِمَتْ وَهْىَ رَاغِبَةٌ [صحيح البخاري: 5979]

My mother has arrived and she is desirous (of my favor).

31.3.1. The direct doee of the doer participle when indicating a static state

When the doer participle is dervied from a transitive verb, then the doer participle, when indicating a static state, may take a direct doee (as long as it satisifes the conditions specified in section (ref)). For example:

(629) [مسند أحمد] مَنْ كَانَ مِنْكُمْ مُلْتَمِسًا لَيْلَةَ الْقَدْرِ فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الْأَوَاخِرِ وِتْرًا [298:
  "Whoever amongst you is **seeking** the Night of Decree, then let him seek it in the last ten days of Ramaḍān, [in the] the odd [nights]."
  (Note the the doer participle مُلْتَمِسًا has a direct doee لَيْلَةَ الْقَدْرِ.)

(630) [سنن أبي داود :638, graded weak by al-ʾAlbāni] إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ
  "Indeed he was praying while **trailing** his lower garment."

(631) [الأدب المفرد :451] وَوَقَفْتُ عِنْدَ بَابِ عَائِشَةَ فَإِذَا هُوَ مُسْتَقْبِلٌ الْمَغْرِبَ
  "And I stopped at the door of Ɛāʾis͟hah and incidentally, it was facing the west."

(632) [جامع] كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَامِلَ الْحَسَنِ بْنِ عَلِيٍّ عَلَى عَاتِقِهِ [الترمذي :3784]
  "The Messenger of Allah ﷺ was carrying al-Ḥasan ibn Ɛaliyy on his shoulder"
  (حَامِلَ الْحَسَنِ is a superficial annexation.)

(633) [سنن النسائي] أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ [1204:
  "that the Messenger of Allah used to pray while he [was] **carrying** Umāmah"

(634) أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ مُضطَجِعٌ عَلَى فِرَاشِهِ لَابِسٌ مِرْطَ عَائِشَةَ [صحيح مسلم :2402a]
  "that Abū Bakr sought permission from the Messenger of Allah ﷺ [for entrance in his apartment] while he was lying on his bed having on him Ɛāʾis͟hah's bed-sheet."

However, when the main intent is to indicate the state of the doer independent of the action of the doer upon any doee, then the doer participle can occur without a direct doee. For example:

(635) [مسند أحمد :431] قَالَ عُثْمَانُ أَجَلْ وَلَكِنَّا كُنَّا خَائِفِينَ
  Ɛut͟hman said, "Yes, but we were in a state of fear."

In such cases, the doer participle can be followed with a verb (typically its own), specifying the direct doee. For example:

(636) فَخَرَجْنَا خَائِفِينَ نَخَافُ الرَّصَدَ [maghazi 28 cited by Marmorstein, M., *Tense and text in Classical Arabic* 138]

"So we set out afraid, fearing ambush."

(637) وَرُزَيْقٌ عَامِلٌ عَلَى أَرْض يَعْمَلُهَا [صحيح البخاري :893]

"Ruzayq was (in a state of) working on the land, working (i.e. farming) it."

31.3.2. The doer participle for verbs of posture

Verbs of posture inlude: جَلَسَ to sit, قَامَ to stand, اضْطَجَعَ to lie down, etc.

With such verbs, the stateful verb, when used for the present or past, tends to be used only for the habitual tense and not for the continuous tense. So if we say يَجْلِسُ زَيْدٌ then it will usually mean *Zayd sits* and not *Zayd is sitting*.

For the continuous tense, only the doer participle tends to be used. So, in order to say *Zayd is sitting* we will usually say زَيْدٌ جَالِسٌ.

Here are some examples of the doer participle and stateful verb for verbs of posture:

The doer participle for verbs of posture indicating the continuous tense

(638) رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم مُقْعِيًا يَأْكُلُ تَمْرًا [صحيح مسلم :2044a]

"I saw the Prophet ﷺ squatting, eating dates."

(639) قَالَ كُنْتُ مُتَّكِئًا عِنْدَ عَائِشَةَ [صحيح مسلم :177a]

"I was resting at [the house of] Ɛāʾishah"

(640) ... لاَ أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ [سنن أبي داود :4605]

"Let me not find one of you reclining on his couch …"

(641) أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ اشْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ لَابِسٌ مِرْطَ عَائِشَةَ [مسند أحمد :514]

"that Abū Bakr sought permission from the Messenger of Allah

ﷺ [for entrance in his apartment] while he was **lying** on his bed having on him ɛā'ishah's bed-sheet."

(642) [564: الأدب المفرد] كُنْتُ جَالِسًا عِنْدَ مُعَاوِيَةَ، فَحَدَّثَ نَفْسَهُ ثُمَّ انْتَبَهَ
"I was **sitting** with Muɛāwiyah when he [muttered to] himself, then he came to his senses."

(643) [2672d: صحيح مسلم] إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى وَهُمَا يَتَحَدَّثَانِ
I was sitting with ɛabd Allāh and Abū Mūsā while they were talking to each other.

(644) [صحيح مسلم] سَقَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ
[2027a:]
I served the Messenger of Allah some Zamzam and he drank (it) while he was **standing**.

(645) [732a: صحيح مسلم] هَلْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي وَهُوَ قَاعِدٌ
Did the Prophet ﷺ pray while he was **sitting**?

The stateful verb for for verbs of posture indicating the habitual tense

(646) تِلْكَ صَلاَةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ
[160: جامع الترمذي] قَامَ فَنَقَرَ أَرْبَعًا لاَ يَذْكُرُ اللَّهَ فِيهَا إِلاَّ قَلِيلاً
That is the prayer of the hypocrite. He sits watching the sun, until when it is between the horns of the devil he stands and pecks out four (units of prayer), not remembering Allah in them but a little."

(647) [53: صحيح البخاري] كُنْتُ أَقْعُدُ مَعَ ابْن عَبَّاس، يُجْلِسُنِي عَلَى سَرِيرِه
I used to sit with Iɓn ɛaɓɓās and he would seat me on his couch.

(648) [918: صحيح البخاري] كَانَ جِذْعٌ يَقُومُ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم
[There] was a stem (of a date palm) [which] the Prophet ﷺ would stand against.

(649) وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ
[994: صحيح البخاري] لِلصَّلاَةِ
And he would pray two units [of (sunnah) prayer] before the Fajr prayer, then he **would lie** on his right side until the mu'adhdhin would come to him for the (obligatory) prayer"

Rarely, the stateful verb has been found to be used to indicate a continuous tense. But in such cases it will likely be in a ḥāl or with an

adverb which will help indicate its continuous, rather than habitual, significance. Examples:

(650) أَنَّهُ رَأَى رَجُلاً يَتَّكِئُ عَلَى يَدِهِ الْيُسْرَى [سنن أبي داود :994]
that he saw a man **reclining** on his left hand

(651) رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَجْلِسُ وَالنَّاسُ مَعَهُ [tarikh tabari 3/429]
I saw Ɛumar ibn al-Khaṭṭāb while he [was] **sitting** while the people [were] with him

Transitive verbs of posture

The verbs of posture are usually intransitive verbs, as you can see in the examples so far. But a transitive verb of posture can also be used. For example:

(652) سَأَلْتُ ابْنَ عَبَّاس وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى الْكَعْبَةِ عَن الْبَاذَق [سنن النسائي :5687]
I asked Ibn Ɛabbās, while he was leaning his back against the Kaɛbah, about (a drink called) al-Bādhaq

(653) وَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي [صحيح البخاري :2741]
"I had been leaning him against my chest."

(654) فَبَيْنَا أَنَا قَاعِدٌ وَرَسُولُ اللَّهِ صلى الله عليه وسلم مُتَوَسِّدٌ فَخِذِي [جامع الترمذي :2861]
So while I was sitting and the Prophet ﷺ [was] using my thigh as a headrest

Other verbs that have similar behavior to the verbs of posture

In addition to verbs of posture, there are a few other verbs that indicate show the same disticion of the doer participle being used for the continous tense and the stateful verb for the habitual tense. For example: نَامَ *to sleep*, صَامَ *to fast*. The reason that these verbs show the same behavior as verbs of posture may be that the doer is not actively *doing* anything except remaining in a condition. Here are some examples with these verbs:

(655) قُلْنَا لِعَمْرٍو إِنَّ نَاسًا يَقُولُونَ إِنَّ النَّبِيَّ صلى الله عليه وسلم تَنَامُ عَيْنُهُ وَلاَ يَنَامُ قَلْبُهُ [صحيح البخاري :859]
"We said to Ɛamr: 'Indeed some people say that the Prophet ﷺ his eye sleeps but his heart does not sleep.'"

(656) جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ صلى الله عليه وسلم وَهْوَ نَائِمٌ فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ
وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ [صحيح البخاري :7281]
Some angels came to the Prophet ﷺ while he was sleeping. Some of them said, "He is sleeping." Some [others] of them said, "His eye[s] are sleeping but his heart is awake."

(657) إِنِّي رَجُلٌ أَصُومُ أَفَأَصُومُ فِي السَّفَر [صحيح مسلم :1121d]
"I am a man who [habitually] fasts, so should I fast in journeying?"

(658) سِرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ صَائِمٌ [صحيح مسلم :1101c]
We travelled with the Messenger of Allah ﷺ while he [was] fasting.

31.3.3. The doer participle for verbs of motion

The doer participle is very common with verbs of motion, like: ذَهَبَ to go, مَشَى to walk, رَجَعَ to return, سَارَ to travel, etc. The doer participle for these verbs again indicates the situation of being in a move rather than the actual dynamic movement.[1] For example:

(659) وَذَلِكَ الْمَسْجِدُ عَلَى حَافَةِ الطَّرِيقِ الْيُمْنَى، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ [صحيح البخاري :485]
And that mosque is on the right edge of the path as you are **going** to Makkah

(660) كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْتِي قُبَاءً رَاكِبًا وَمَاشِيًا [صحيح البخاري :1194]
The Prophet ﷺ used to come to Qubāʾ while riding and while walking.

(661) لَحِقَنِي عَبَايَةُ بْنُ رَافِعٍ وَأَنَا مَاشٍ، إِلَى الْجُمُعَةِ [سنن النسائي :3116]
Ɛabāyah ibn Rāfiɛ joined me while I was **walking** to the jumuɛah

(662) كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم وَهُوَ يَأْكُلُ وَأَنَا صَائِمٌ [سنن النسائي :2281]
"I was journeying and I came to the Prophet ﷺ while he was eating and I was fasting."

(663) بَيْنَا النَّبِيُّ سَائِرٌ إِلَى تَبُوكَ نَزَلَ عَنْ رَاحِلَتِهِ [https://hadithunlocked.com/bayhaqi:16844]
"While the Prophet ﷺ was **travelling** to Tabūk, he dismounted off his mount"

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[1]Marmorstein, M., *Tense and text in Classical Arabic* 127

(664) ثُمَّ أَرْدَفَنِي وَرَاءَهُ عَلَى الْعَضْبَاءِ رَاجِعِينَ إِلَى الْمَدِينَةِ [https://hadithun-locked.com/ahmad:16539]

Then he seated me behind him on (his camel) al-Ɛaḍbā’ while we [were] returning to al-Madīnah

(665) اتَّبَعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ رَاكِبٌ [سنن النسائي :953] [move to verbs of motion]

"I followed the Messenger of Allah ﷺ when he was **riding**"

Unlike verbs of posture and temporary state, verbs of motion are frequently used for the continuous tense. Here are some examples:

(666) أَدْرَكَنِي أَبُو عَبْسٍ وَأَنَا أَذْهَبُ إِلَى الْجُمُعَةِ [صحيح البخاري :907]

Abū Ɛabs overtook me while I **[was] going** to the jumuɛah

(667) بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم بَيْنَ الْجُحْفَةِ وَالأَبْوَاءِ إِذْ غَشِيَتْنَا شَدِيدَةٌ وَظُلْمَةٌ رِيحٌ [سنن أبي داود :1463] While I **was travelling** with the Messenger of Allah ﷺ between al-Juḥfah and al-’Abwā’, suddenly a wind and intense darkness enveloped us

31.4. The doer participle without ٱلْ used to indicate a future event

In addition to indicating a static state, another verbal meaning of the doer participle is to indicate the future tense.

Here too, the doer participle is used instead of the stateful verb. When a stateful verb is used to indicate a future event, then it merely signifies that the speaker thinks that the doer will take an action. For example, the stateful verb أَذْهَبُ (when used to indicate the future tense) merely signifies the speaker's intention of going some time in the future.

In contrast, when the doer participle is used to indicate the future tense, then it signifies that, in the estimation of the speaker, the event will definitely take place. In other words, the doer's future action is so settled and resolved in the speaker's mind that doer can already be described by the doer participle. So, for example, if the speaker says أَنَا ذَاهِبٌ and the context tells us he is referring to a future action, then the use of the doer participle ذَاهِب instead of the stateful verb يَذْهَبُ, signifies that the speaker is so sure that he will do this action that he can already be described as a "goer".

Here are some examples of the doer participle being used to indicate the future tense:

(668) وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ
[سورة الصافات 37:99]
And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord; He will guide me.

(669) فَهُوَ ذَاهِبٌ وَتَارِكُهُ لِلنَّاس [2959a: صحيح مسلم]
For he is going to go and leave it for the people.

(670) إِنِّي ذَاكِرٌ لَكَ أَمْرًا [1925: صحيح البخاري]
I am going to mention to you a matter.

(671) سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ فَقَالَ أَنَا فَاعِلٌ [جامع
الترمذي :2433]
I asked the Prophet ﷺ that he intercede for me on the Day of Resurrection. So he said, "I will do [it]."

(672) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّى جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً [سورة البقرة 2:30]
And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."

(673) أَلاَ وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْن [2408d: صحيح مسلم]
Unquestionably, I am leaving amongst you two weighty [things] (In English, "I am leaving s.th." can indicate the future tense.)

(674) زَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ [6158: صحيح البخاري]
"My maternal brother claims that he will kill a man whom I have given protection to."

(675) وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ [سورة النمل 27:35]
"But indeed, I will send to them a gift and see with what [reply] the messengers will return."

(676) إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ [4553: صحيح البخاري]
I **am going to ask** this [person] about this man who claims that he is a prophet.

(677) وَيْحَكَ يَا فُلَانُ تَرَى هَذَا كَائِنًا [https://hadithunlocked.com/ahmad:15841]
A mercy on you O so-and-so! Do you think this **will be**?

The use of the doer participle instead of the stateful verb to indicate a future event can also, depending on context, indicate that the event is imminent, i.e. that it is in the very near future. In such cases it can be translated using "be going to". For example:

(678) وَقَالَ أَبُو جَهْلٍ فَمَا تُرِيدُ هَذَا سَيِّدُ كِنَانَةَ وَهُوَ جَارٌ لَنَا عَلَى مَنْ تَخَلَّفَ فَقَالَ عُتْبَةُ
لَا شَيْءَ أَنَا خَارِجٌ [1/38 مغازي الواقدي cited by Marmorstein, M., *Tense and text in Classical Arabic* 171]

Abū Jahl said, "So what do you want? This is the chief of Kinānah and he is for us a protector over who remains behind." So Ɛutbah said, "[I want] nothing. I am going out."

By the way, it is not just the doer participle which is used to indicate an imminent future event. The stateful verb can also be used with this meaning. For example,

(679) قَالَتْ أَيْنَ قَالَ أُصَلِّي قَالَتِ اجْلِسْ قَالَ إِنِّي أُصَلِّي [صحيح مسلم :560a]
She said, "Where [are you going]?" He said, "I **am going to pray**." She said, "Sit!" He said, "Indeed I **am going to pray**."

The doer participle of verbs of posture and verbs of motion don't have any special behavior when used with a future tense meaning. Examples:

(680) إِنِّي إِنْ شَاءَ اللَّهُ لَقَائِمٌ الْعَشِيَّةَ فِي النَّاسِ، فَمُحَذِّرُهُمْ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ
يَغْصِبُوهُمْ أُمُورَهُمْ [صحيح البخاري :6830]
I, if Allāh wills, **will stand** tonight amongst the peope and **warn** them about these [people] who want to forcibly seize their affairs.

31.5.   The doer participle without أَلْ used to indicate a hypothetical event

The doer participle, is used very commonly in conditional hypothetical clauses with كَانَ. Here are some examples:

(681) وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلاً لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً [صحيح البخاري :467]
If I were to take [anyone] from the people as a friend, I would have taken Abū Bakr as a friend.

(682) لَوْ كُنْتُ مُصَلِّيًا قَبْلَهَا أَوْ بَعْدَهَا لَأَتْمَمْتُهَا [https://hadithunlocked.com/ah-mad:5185]
If I were to pray before it or after it, I would have completed them.

(683) وَلَوْ كَانَ مُحَمَّدٌ صلى الله عليه وسلم كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكَتَمَ هَذِهِ الآيَةَ
[صحيح مسلم :177b]
And if Muḥammad were to conceal anything from what was revealed to him, he would have concealed this āyah.

(684) لَوْ كُنْتُ قَاتِلًا رَسُولًا لَضَرَبْتُ أَعْنَاقَكُمَا [https://hadithunlocked.com/ahmad:3708]
If I were a killer of a messenger I would have struck your necks.

(685) لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا [جامع الترمذي :1159]
If I were to order anyone that he prostrate to anyone, I would have ordered the woman to prostrate to her spouse

(686) لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ مُفْتَدِيًا بِهِ [https://hadithun-locked.com/ahmad:12289]
If you had everything that is on the earth would you ransom yourself with it?

(687) إِنْ كُنْتَ لاَ بُدَّ فَاعِلاً فَوَاحِدَةً [546: صحيح مسلم]
If you must do it then (only) once.

The stateful verb is also used in such clauses, but it tends to indicate a hypothetical *current* situation. For example:

(688) لَوْ كُنْتُ أَقْرَبُهَا أَوْ أَدْخُلُ عَلَيْهَا لَأَتَيْتُهَا حَتَّى تُشَافِهَنِي بِهِ [746a: صحيح مسلم]
If (the current situtation were such that) I were nearing her or entering upon her, I would have come to her so that she would [tell] it to me face-to-face.

(689) قُل لَّوْ كَانَ فِي ٱلْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا [17:95 سورة الإسراء]
Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

(690) إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يُكْثِرُ الصَّلاةَ مِنَ اللَّيْلِ [3919: سنن ابن ماجه]
Indeed Ɛabd Allāh is a righteous man, if only he would pray much in the night.

The doer participle can also be used in non-conditional hypothetical sentences (see section (kaana)). For example:

(691) يَا سَلَمَةُ أَتُرَاكَ كُنْتَ فَاعِلاً [1807a: صحيح مسلم]
O Salamah, do you think you could do [it]?

(692) أَوَكُنْتَ فَاعِلًا ذَاكَ [61: مسند أحمد]
Would you have done that?

The stateful verb is also used in such sentences. For example:

(693) أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ [1788: صحيح مسلم]
You would/may have done that

31.6. Interchangeability of the stateful verb and the doer participle without أَلْ

We have described above, the circumstances when the doer participle instead of the stateful verb,. We would like to state that these are more like trends rather than hard and fast rules. We sometimes find a stateful verb where an doer participle could have worked, and vice versa.

For the indication of a static state, consider, for instance, example (634) (وَهُوَ مُضطَجِعٌ عَلَى فِرَاشِهِ لاَبِسٌ مِرْطَ عَائِشَةَ) above and compare it with with example (694) below:

(694) فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ

[سنن أبي داود :1772]

"I have seen the Messenger of Allah ﷺ **wearing** the sandals which don't have hair on them (i.e. tanned)."

Consider also the following two narrations:

(695) وَلاَ آخَرُ قَدِ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهُوَ مُنْتَظِرٌ وِلاَدَهَا ... [صحيح مسلم :1747]

"… nor another who has bought sheep or pregnant she-camels and he is **waiting** for their giving birth"

(696) وَلاَ أَحَدٌ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهْوَ يَنْتَظِرُ وِلاَدَهَا ... [صحيح البخاري :3124]

"… nor one who has bought sheep or pregnant she-camels and he is **waiting** for their giving birth"

Similarly, for the indication of the future tense, contrast example (@ism_fail_going_to_my_lord) with example (697) below:

(697) فَقَالَ يَا أُنَيْسُ أَذَهَبْتَ حَيْثُ أَمَرْتُكَ قَالَ قُلْتُ نَعَمْ أَنَا أَذْهَبُ يَا رَسُولَ اللَّهِ [صحيح]

[مسلم :2310a]

He said "O Unays, did you go where I commanded you [to go]?" I said, "Yes I am going, O Messenger of Allah"

Consider also the following two narrations:

(698) أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ [صحيح مسلم :208a]

"Do you think if I were to inform you that there were horsemen emerging out of the foot of this mountain, would you **believe** me?"

(699) أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ أَوْ مُمَسِّيكُمْ، أَكُنْتُمْ تُصَدِّقُوني [صحيح
[البخاري: 4972]

    "Do you think if I told you that an enemy is going to attack you in
the morning or in the evening, will you **believe** me?"

31.7. The doer participle without اَل used with a perfect significance

We have seen, in the sections above, that the doer participle without
اَل has a strong correlation with the u-state stateful verb, giving an
imperfect meaning. But, the doer participle without اَل can also carry
the significance of the perfect verb. Such that it can indicate that the
doer has completed the action of the verb. As when the doer participle
was used in an imperfect sense, here too it can indicate being in a static
state. Examples:

(700) لَا آتِيكَ مُجْرِمًا [Fischer 112]

    I shall not come to you as one who has committed a crime.

    (مُجْرِمًا is here in place of the perfect verb وَقَدْ أَجْرَمْتُ.)

(701) جِيءَ بِالنُّعَيْمَان أَوِ ابْنِ النُّعَيْمَان شَارِبًا [صحيح البخاري: 2316]

    al-Nuɛaymān or al-Nuɛaymān's son was brought (in a state of) of
having drunk (wine).

(702) قَالَ جَابِرٌ فَبَيْنَا أَنَا نَازِلٌ تَحْتَ شَجَرَةٍ إِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم [موطأ
[مالك: 48]

    "While I was (resting) dismounted under a tree, the Messenger of
Allah ﷺ [came]."

(703) لَوْ كُنْتُ مُتَوَضِّئًا أَكَلْتُهُ [https://hadithunlocked.com/ahmad:15147, graded weak
by al-ʾArnaʾūṭ]

    If I were in a state of having done wuḍūʾ, I would have eaten it.

When used with a perfect significance, then, according to most au-
thorities, the doer participle cannot usually have a direct doee. (See
section (ref).)

31.8. The doer participle prefixed with اَل

Consider the sentence:

(704)　رَأَيْتُ الرَّجُلَ
　　　I saw the man.

The definite article أل indicates that the listener would know identity of the person who was seen because of his being referred to as a definite entity: الرَّجُلَ *the* man.

Consider now the sentence:

(705)　رَأَيْتُ الضَّارِبَ
　　　I saw the beater$_m$.

Now the person who was seen is identified, not by his virtue of being an entity, but because of his being the doer of the verb ضَرَبَ يَضْرِبُ. In this sense, the noun الضَّارِب is similar in meaning to الَّذِي ضَرَبَ/يَضْرِبُ *the one who beat/beats*.

Similarly, if we say:

(706)　جَاءَتِ الضَّارِبَةُ
　　　The beater$_f$ came.

then this is similar to saying جَاءَتِ الَّتِي ضَرَبَتْ/تَضْرِبُ *The one$_f$ who beat/beats came.*

Because of the equivalence of this أل to the connected nouns (الَّذِي, أل, الَّتِي, etc.), this أل, that is prefixed to doer participles (and to deverbal nouns in general) is called the *connected noun* أل. We will learn more about the *connected noun* أل in section (ref).

For now, we note that when the connected noun أل, is prefixed to a deverbal noun then the deverbal noun retains its capability to govern a doer and a a-state governee.

So in example (@) جَاءَتِ الضَّارِبَةُ, the doer participle الضَّارِبَة is governing a latent doer pronoun [هِيَ]. And in the following example, the doer participle is also governing a direct doee:

(707)　[صحيح مسلم] فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنِ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا [601:
　　　The Messenger of Allahﷺ said: "Who is the one who said such and such speech?"

(708)　عَاتَبْتُ الْمُخْلِفَ الْوَعْدَ
　　　I reproved the promise-breaker.

The construction الْمُخْلِفَ الْوَعْدَ can also be converted to a superficial annexation, thus:

(709) عَاتَبْتُ الْمُخْلِفَ الْوَعْدِ
I reproved the promise-breaker.

When the *connected noun* أل is used with an doer participle, then the doer participle includes the meaning of the verb. So much so, that an actual verb may be conjuncted to the *meaning of the verb* that is included in the doer participle.[2] For example:

(710) إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَاتِ وَأَقْرَضُوا ٱللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ
كَرِيمٌ [سورة الحديد 57:18]
"Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allāh a goodly loan - it will be multiplied for them, and they will have a noble reward."

31.9. The doer participle that crosses over to the entity noun

Sometimes, the doer participle is re-used as a entity noun. When this happens, it loses its purely verbal meaning of the doer of a verb, and signifies only an entity, just like a entity noun. There are two categories of doer participle-crossover entity nouns:

  i. The lexical doer participle-crossover-to-entity noun
  ii. The ad hoc doer participle-crossover-to-entity noun

In reality, these are not completely distinct categories. They more represent a spectrum of meanings. And it can be a judgement call as to which category a particluar noun may belong. We will discuss each of these categories in the following sub-sections:

31.9.1. The lexical doer participle-crossover-to-entity noun

The doer participle is from the class of adjectival nouns, not entity nouns. And in terms of its meaning, it has a relatively temporary and incidental meaning when compared to a entity noun. For example the the doer

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[2]البحر المحيط لأبي حيان for سورة الحديد 57:18

participle ضَارِب *beater* would only be applicable to someone when he is associated with the act of beating. Otherwise he would not be referred to as a ضَارِب. On the other hand, a entity noun like رَجُل *man* has a more permanent meaning, that is not associated with any action from him.

Some doer participle's can take on this more permanent meaning of a entity noun. Usually, their meaning will be somewhat distinct from the original doer participle or the verb from which it is derived. Such a doer participle is termed a lexical doer participle-crossover-to-entity noun because its new meaning often deserves a new lexical definition in the dictionary.

For example, the doer participle صَاحِب (from the verb صَحِبَ يَصْحَبُ *to accompany*) is predominantly used as a entity noun to mean *companion*. With this meaning, it can no longer act as a verb-like governor. So it will not have a latent doer pronoun, and it will not govern a direct doee. So we cannot say:

(711) ✗ حَسَّامٌ صَاحِبٌ يَاسِرًا [العدناني citing 487 دراسات في النحو للزعبلاوي]
    Ḥassām is a companion of Yāsir.

Additionally any أل that is prefixed to a doer participle-crossover-to-entity noun cannot be the connected noun أل. It will be the regular أل that is prefixed to entity nouns.[3] So when it is the annexe noun in an annexation then it must be a real annexation, and the أل is dropped.

So we will say:

(712) صَحِبَ حَسَّامٌ يَاسِرًا فَهُوَ صَاحِبُهُ [العدناني citing 487 دراسات في النحو للزعبلاوي]
    *Ḥassām accompanied Yāsir so he is **his companion**.*

With regard to their plurals, the default behavior for the doer participle, especially when used with a verbal meaning, is to have a sound plural. But when the doer participle crosses-over to a entity noun then it is more likely to have a broken plural.[4]

Here are some examples of entity nouns from cross-over doer participles:

entity noun	meaning	plural	verb
صَاحِب	a companion	أَصْحَاب	صَحِبَ يَصْحَبُ to accompany
سَائِل	a beggar	سُؤَّال, سَأَلَة	سَأَلَ يَسْأَلُ to ask

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[3] 484 دراسات في النحو للزعبلاوي
[4] السيوطي citing 503 دراسات في النحو للزعبلاوي

entity noun	meaning	plural	verb
عَالِم	a scholar	عُلَمَاء	عَلِمَ يَعْلَمُ to know
قَاضٍ	a judge	قُضَاة	قَضَى يَقْضِي to decree
كَاتِبٌ	a scribe	كَتَبَة	كَتَبَ يَكْتُبُ to write
شَاعِر	a poet	شُعَرَاء	شَعَرَ يَشْعُرُ to be aware
بَالِغ	a legally mature person	بَالِغُونَ	بَلَغَ يَبْلُغُ to reach
مُصِيبَة	a calamity	مَصَائِب	أَصَابَ يُصِيبُ to strike
جَارِيَة	a girl	جَوَارٍ	جَرَى يَجْرِي to run
طَالِب	a student	طُلَّاب, طَلَبَة	طَلَبَ يَطْلُبُ to seek
شَارِب	a moustache	شَوَارِب	شَرِبَ يَشْرَبُ to drink
سَاحِل	a shore	سَوَاحِل	سَحَلَ يَسْحَلُ to abrade
جَامِع	a large mosque	جَوَامِع	جَمَعَ يَجْمَعُ to gather
جَامِعَة	a university	جَامِعَات	جَمَعَ يَجْمَعُ to gather
قَائِمَة	a leg (of a beast, furniture)	قَوَائِم	قَامَ يَقُومُ to stand
وَارِث	an heir	وُرَّاث, وَرَثَة	وَرَثَ يَرِثُ to inherit
وَالِدٌ	a parent	وَالِدُونَ	وَلَدَ يَلِدُ to beget (offspring)
حَامِل	a carrier	حَمَلَة	حَمَلَ يَحْمِلُ to carry
قَارِئ	a reciter	قُرَّاء	قَرَأَ يَقْرَأُ to read, recite
مُعَلِّم	a teacher	مُعَلِّمُونَ	عَلَّمَ يُعَلِّمُ to teach

When the doer participle that has crossed over to a entity noun refers to human beings, then often, but not always, a feminine version of the crossed over entity noun will also exist, with a ة. So صَاحِبَة is a female companion, وَالِدَة is a female parent, etc. Sometimes, however, the entity noun exists for only one gender and not for the other, e.g. جَارِيَة *a girl*. Also sometimes, the same entity noun is used for both genders, e.g. بَالِغ *a legally mature person*. So we will say:

(713) رجل بالغٌ، وامرأة بالغ [المذكر والمؤنث لابن الأنباري 136/1]
    A legally mature man and a legally mature woman

There is often some flexibility in these cases, so بَالِغَة can also be used for a female legally mature person. The dictionary is the best guide in these matters.

Recall from section (ref) that the ة that exists in a feminine doer partici-ple is because of its latent doer pronoun. So when we say هِنْدٌ قَائِمَةٌ *Hind is standing* then the ة in قَائِمَةٌ is to match its latent doer pronoun [هِيَ] that refers to هِنْدٌ. But the ة that exists in a doer participle-crossover-to-entity noun is no longer because of a latent doer pronoun. This is because, as mentioned previously, the doer participle-crossover-to-entity noun is not a verb-like governor, so it will not govern a latent doer pro-noun. So the ة in the doer participle-crossover-to-entity nouns صَاحِبَة *female companion* and وَالِدَة *female parent* is a fixed feminine marker, just like the ة in any other feminine entity noun, e.g. شَجَرَة *tree*, اِمْرَأَة *woman*, etc.

Additionally, once a doer participle has crossed over to a entity noun, then like all entity nouns, it loses its genderizability. So we cannot add or remove a feminine marker (like ة) at will. For example, if we wish to say *The building is a university*, then we will say

(714) الْبِنَاءُ جَامِعَةٌ
       The building is a university.

We cannot remove ة from جَامِعَةٌ in order to match the gender of الْبِنَاءُ. If we do so then the meaning will be:

(715) الْبِنَاءُ جَامِعٌ
       The building is a large mosque.

In this case, جَامِع happens to exist as another doer participle-crossover-to-entity noun. So example () is a valid sentence, but with a different meaning than intended.

Sometimes it can be difficult to tell whether a noun from this category is an doer participle with its original meaning, or one that has crossed over to a entity noun. If you find that it is used independently (in meaning) without referring to an (implicit or explicit) referent, then it is likely that it is a doer participle-crossover-to-entity noun. Another clue is that it is used with a broken plural.[5] But broken plurals may be used for governing doer participles as well (as we saw in section (ref)) so this isn't a definitive indicator. A more reliable indicator is whether it is made definite by being annexed to a definite base noun in a real annexation. Here are some examples:

(716) هؤلاء حملة الأقلام [503 دراسات في النحو للزعبلاوي]
       *These are **the** carriers of the pens.*

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5 503 دراسات في النحو للزعبلاوي

(717) وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ وَأَنَا وَارِثُ مَنْ لاَ وَارِثَ لَهُ أَعْقِلُ لَهُ وَأَرِثُهُ وَالْخَالُ وَارِثُ مَنْ
لاَ وَارِثَ لَهُ يَعْقِلُ عَنْهُ وَيَرِثُهُ [سنن أبي داود: 2899]

*Whoever leaves wealth then [it is] for his heirs. And I am **the heir** of he who has no heir, paying blood-wit for him and inheriting from him. And the maternal uncle is the heir of he who has no heir, paying blood-wit for him and inheriting from him.*

Another possible indicator is whether the doer participle as an info mismatches in gender with the subject. For example:

(718) الْعُودُ قَائِمَةٌ

The stick is a leg (of some furniture or other structure).
(If the doer participle was intended, then we would say الْعُودُ قَائِمٌ
The stick is standing.)

But this isn't always reliable because the subject may match in gender with the doer participle-crossover-to-entity noun anyway. For example:

(719) الْعَصَا قَائِمَةٌ

The stick is a leg.
or *The stick is standing.*
(عَصًا is a feminine noun.)

Another indicator also whether the singular feminine of the doer participle is used as a info or attribute for non-intelligent beings. For example:

(720) الْأَعْوَادُ قَائِمَةٌ

The sticks are standing.

In the above example قَائِمَةٌ is likely to be an doer participle. (By the way, a entity noun reading is also possible: *the sticks (collectively) are a leg.*) But if we say:

(721) الْأَعْوَادُ قَوَائِمُ

The sticks are legs.

then قَوَائِمُ is more likely to be a entity noun. Context is a useful guide here.

31.9.2. The ad hoc doer participle-crossover-to-entity noun

This second category consists of doer participles that are made entity nouns on an ad hoc basis. That is, the dictionary will typically not list the doer participle (for this category of meaning) separately for any distinct meaning.

Th ad hoc doer participle-crossover-to-entity noun is routinely formed for doer participles that signify the action of a perfect verb. This is especially done when the doer participle of the perfect action is to be the annexe noun in a (now real) annexation.

So for example, if someone has done the action of beating, then he can be described as a ضَارِب. Now, if we wish to refer to this specific person, we have a choice: Either we can use the connected noun أل or we can use the regular أل. Either way, the word will look the same: الضَّارِب. But its meaning will be slightly different.

In the case of the connected noun أل, we are defining the person based on an action of beating that he did. الضَّارِب, in this case, remains a doer participle.

And in the case of the regular أل, we are defining him by virtue of his entity. Just like we would say الرَّجُل *the man*, الْمَرْأَة *the woman*, etc. الضَّارِب, in this case, becomes a entity noun.

Either of these can generally be used when describing the definite doer of a perfect verb. When the semantic direct doee of the verb is mentioned, then the doer participle الضَّارِب retains its أل and governs the semantic direct doee in the a-state. For example:

(722)   هَذَا الضَّارِبُ زَيْدًا أَمْسِ [شرح ابن يعيش على المفصل 4/100; الأصول في النحو لابن السراج 2/265]
This [person] [was] the one who beat Zayd yesterday
(الضَّارِب is a doer participle governing a latent doer pronoun and a direct doee.)

But the entity noun الضَّارِب cannot govern a direct doee and so it has to be annexed to the semantic direct doee in a real annexation So we will say:

(723)   هَذَا ضَارِبُ زَيْدٍ أَمْسِ [شرح ابن يعيش على المفصل 4/32; معاني النحو 3/171] citing
[الزجاجي]

This [person] [was] the beater of Zayd yesterday
(ضَارِب is a entity noun in a real annexation.)

In theory, if the speaker intends to define the person by his being the doer of the verb ضَرَبَ, then he would use example (722). [6] And if the speaker intends to define the person by virtue of his entity then he would use example (723).

But in practice, they are often (but not always) close enough in meaning that they can be used interchangeably. Here is another example:

(724) فَقَالَ رَسُولُ اللّٰهِ مَنْ قَائِلُهَا [https://hadithunlocked.com/ahmad:7060]
The Messenger of Allahﷺ said: "Who is the sayer of it?"
Compare with example (707) مَنِ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا above.

31.9.3. The doer participle-crossover-to-entity noun as a attribute

Once an doer participle has crossed over to a entity noun, it can still be used as a attribute. This is because the the doer participle-crossover-to-entity noun still signifies its verbal meaning to some degree. So, for example, ضَارِب, even once it has crossed over to a entity noun still signifies its verbal meaning of being a one who beats. But because it is now a entity noun, it will lose its ال when is a annexe noun. Consider the following example:

(725) مررت بزيد ضارب عمر [149/4 المقتضب للمبرد]
I passed by the beater-of-Ɛamr Zayd

See also the tafsīrs of:

(726) مَٰلِكِ يَوْمِ ٱلدِّينِ [1:4 سورة الفاتحة]
Sovereign of the Day of Recompense.

(727) ٱلْحَمْدُ لِلّٰهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ
وَثُلَٰثَ وَرُبَٰعَ [35:1 سورة فاطر]
[All] praise is [due] to Allāh, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four.

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[6] 2/265 الأصول في النحو لابن السراج

31.9.4. The doer participle-crossover-to-entity noun of doubly transitive verb

As we have mentioned, when an doer participle crosses over to a entity noun, then it cannot govern a doer or an a-state governee like a direct doee. But an exception is made for the doer participle of transitive verb that has two direct doees. When an doer participle of such a verb is used with a perfect meaning (as a entity noun) in a real annexation, then it's first semantic direct doee is made into the base noun but it's second direct doee remains in the a-state. We mentioned this already in section (ref) and gave the following example:

(728) هذا معطي زيد أمس درهما [شرح التسهيل لابن مالك 78/3]
    This [person] was the giver of Zayd, yesterday, a dirham.

31.9.5. An doer participle can co-exist with its doer participle-crossover-to-entity nouns

When a cross-over entity noun exists, it does not mean that the original doer participle meaning has ceased to exist. Both can continue to exist and context will clue us in as to which meaning is intended. For example, بَالِغ is used as an doer participle here:

(190) هَدْيًا بَٰلِغَ ٱلْكَعْبَةِ [سورة المائدة 5:95]
    as an offering [to Allāh] delivered to the Kaʿbah

For some cross-over entity nouns, however, the entity noun usage is predominant and the original doer participle meaning is virtually non-existent. Such is the case for صَاحِب *a companion* and وَالِد *a parent*.[7]

31.10. Eligibility to be described with the doer participle

Theoretically, anyone who is the doer of a verb can be described with its doer participle. So, for example, any person who is the doer of the verb قَرَأَ, even once, can be called a قَارِئ. And from context it will be understood that the person is being called a قَارِئ within the situation of a certain reading or recitation. Here are some examples:

---

[7] دراسات في النحو للزعبلاوي 488 citing سيبويه and others

(729) أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الظُّهْرَ فَجَعَلَ رَجُلٌ يَقْرَأُ خَلْفَهُ بِسَبِّحِ
اسْمَ رَبِّكَ الأَعْلَى فَلَمَّا انْصَرَفَ قَالَ أَيُّكُمْ قَرَأَ أَوْ أَيُّكُمُ الْقَارِئُ [صحيح مسلم :398b]
that the Messenger of Allah ﷺ prayed the ḍhuhr prayer, and a man
began to recite behind him [sūrat al-Aɛlā]. When [the Prophet ﷺ
concluded the prayer and] turned around, he said: "Which of you
recited?" or "Which of you [was] **the reciter***?"*

(730) سَمِعَ النَّبِيُّ صلى الله عليه وسلم قَارِئًا يَقْرَأُ مِنَ اللَّيْلِ فِي الْمَسْجِدِ [صحيح البخاري
5042:]
The Prophet ﷺ heard **a reciter** *reciting the Qurʾān in the mosque at*
night.

Having said that, the doer participle is a noun. And a noun, by its very
nature, signifies a more permanence and constancy in its meaning than
a verb. So there can be scenarios where being described by an doer
participle can have a higher bar of eligibility than simply being the doer
of a verb. Consider for example سورة الكافرون:

قُل يَـٰ أَيُّهَا ٱلْـكَـٰفِرُونَ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ۝ وَلَا أَنتُم عَـٰبِدُونَ مَا أَعْبُدُ۝
وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ۝ وَلَا أَنتُمْ عَـٰبِدُونَ مَا أَعْبُدُ۝ لَكُمْ دِينُكُمْ وَلِيَ
دِينِ۝

[سورة الكافرون]
Say, "O disbelievers, I do not worship what you worship. Nor are you
worshippers of what I worship. Nor will I be a worshipper of what you
worship. Nor will you be worshippers of what I worship. For you is your
religion, and for me is my religion."

Ibn al-Qayyim says, in the tafsīr of this sūrah:

> Negation isn't employed for [the disbelievers] except by
> the doer participle. And for [the Prophet ﷺ], negation
> is employed once using the verb, and once using the doer
> participle.
>
> And this is – and Allāh knows best – due to a marvelous wis-
> dom, which is that the greater objective is [the Prophet's ﷺ]
> disassociation from their gods from every perspective and in
> every [instance of] time. So [the Prophet ﷺ, in speaking to
> the disbelievers with the words of the revealed sūrah], used
> first the verb [أَعْبُدُ], which signifies dynamic occurrence, and
> then used for this same negation the doer participle [عَابِد]
> in the second instance, i.e. "This [worshipping of what you
> worship] is not my description nor my state of affairs." [This

is] as if he had said: "Worshipping other than Allāh will
not be an verbal action of mine, nor a descrption of mine."
Thus he used two negations for two negated items [a verbal
action, and a description], that are intended by the negation.

As for [the negation used for the disbelievers], he used only
the doer participle [عَابِدُونَ], which signifies the description
[of its referent by the doer participle] and the stability [of
this description], i.e. "The stable, requisite, description [of
being a worshipper] of Allah is negated from you. For this de-
scription cannot be established for you. It is only established
for the one who singles out Allāh exclusively for worship,
and then does not associate anyone with Him. But you, be-
cause you have worshipped other than Him, are not from
His worshippers." Even if they may have worshipped Allāh
some of the time. For the polytheist worships Allāh and
worships, with Him, others besides Him. Just like the People
of the Cave said: *And when you have withdrawn from them
and that which they worship other than Allāh* [سورة الكهف 18:16]
i.e., "you have withdrawn from their gods excluding Allāh,
for you have not withdrawn from Him." And similarly did
the polytheists say regarding their gods: *"We only worship
them that they may bring us nearer to Allāh in position."* [سورة
الزمر 39:3]. Thus they used to worship, with Him, others be-
sides Him. So the verb [عَبَدَ يَعْبُدُ] is not negated from them
because of its occurrence from them. But the description
[عَابِد] is negated because whoever worshipped other than
Allāh is not established on the worship of Allāh, and is not
described by [being a worshipper of Allāh].[8]

31.10.1. The doer participle indicating a habitual doer

In addition to the default incidental meaning, the meaning of the doer
that is indicated by the doer participle can be a habitual meaning. For
example:

[دراسات في النحو للزعبلاوي 482] زَيْدٌ مُكْرِمٌ ضِيفَانِهِ (731)
Zayd is an honorer to his guests

---

[8] تفسير ابن القيم for سورة الكافرون 109:6

31.11. Verbs for which the doer participle is rarely used

31.11.1. The doer participle for stative verbs

Technically, an doer participle can be formed from any verb.[9] For form 1 verbs, it will always be on the pattern فَاعِل. However, there are some verbs for which their doer participles are rarely used.

These are verbs which indicate only being in a static state, with virtually no dynamic action. The meaning signified is usually (but not exclusively) an innate permanent quality. For such verb, the their participle-like adjectives (see chapter (ref)) are generally used instead of their doer participles. The following table lists some such verbs, along with their rarely used doer participles, and their commonly used participle-like adjectives.

verb	meaning	doer participle	participle-like adjective
كَرُمَ	*to be noble, generous*	كَارِم	كَرِيم *noble, generous*
بَخِلَ	*to be stingy*	بَاخِل	بَخِيل *stingy*
فَرِحَ	*to by joyous*	فَارِح	فَرِح *joyous*
ضَاقَ	*to be narrow*	ضَائِق	ضَيِّق *narrow*
حَسُنَ	*to be handsome*	حَاسِن	حَسَن *handsome*

Nevertheless, the doer participles for such verbs can be used, on occasion, to indicate a incidental state that has only temporary occurred. As opposed to the more permanent state that the participle-like adjective would signify.[10] For example:

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ **وَضَآئِقٌ** بِهِۦ صَدْرُكَ أَن يَقُولُوٓاْ لَوْلَآ أُنزِلَ (732)
عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُۥ مَلَكٌۚ [سورة هود 11:12 cited by النحو الوافي 3/240 footnote 3]

Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?"

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[9] النحو الوافي 3/242
[10] النحو الوافي 3/240 footnote 3; النحو الوافي 3/292

According to the commentary on this āyah, ضَائِق is used in place of he more commonly used ضَيِّق to indicate a temporary constrictness.[11]

31.11.2. The doer participle-crossover-to-participle-like adjective

Sometimes, for stative verbs like the above what would appear to be an doer participle is very commonly used. But actually, these usages are from the class of doer participle-crossover-to-participle-like adjectives. Here are some examples:

verb	meaning	doer participle-crossover-to-participle-like adjective
عَدَلَ	*to be just*	عَادِل *just*
بَسُلَ	*to be courageous*	بَاسِل *courageous*
صَلُحَ	*to be righteous*	صَالِح *righteous*
رَبِحَ	*to be profitable*	رَابِح *profitable*
نَعُمَ	*to be soft*	نَاعِم *soft*

We will study this category in more detail in section (ref), if Allāh wills.

31.11.3. Verbs for which the doer participle is rarely used in place of the stateful verb

The doer participle is also not found used in place of a stateful verb for various other classes of verbs, including verbs that indicate mental states, perception, or action.[12] Such verbs include رَأَى to see, رَجَا to hope, أَرَادَ to want, and others. For such verbs, only the verb is typically used when the meaning of the verb is needed. Nevertheless, the doer participle for such verbs has been found to be used on occasion. Examples:

أَنَّ رَسُولَ اللَّهِ ص لَمَّا انْصَرَفَ مِنَ الطَّائِفِ مُرِيدًا مَكَّةَ مَرَّ بِهِ بَعْضُ أَهْلِ مَكَّةَ (733)

[2/347 تاريخ الطبري cited by Waltisberg, M., *Satzkomplex und funktion* 293]

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[11] الكشاف للزمخشري and others; شرح ابن يعيش على المفصل 3/240 footnote 3 citing النحو الوافي 3/240 for سورة هود 11:12

[12]See Marmorstein, M., *Tense and text in Classical Arabic* 124

that the Messenger of Allah, when he departed from al-Ṭāʾif intending (as his destination) Makkah, one of the people of Makkah passed by him.

(734) أُرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فَرَأَيْتُ رَجُلاً آدَمَ كَأَحْسَنِ مَا أَنْتَ رَاءٍ مِنْ أُدْمِ الرِّجَالِ [صحيح
[البخاري :6999]

I saw myself (in a dream) near the Kaɛbah last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion.

The doer participle of such verbs may also freely be used when its essential "doer" meaning is intended. For example:

(735) وَكَمْ مِنْ مُرِيدٍ لِلْخَيْرِ لَنْ يُصِيبَهُ [https://hadithunlocked.com/darimi:210]
How many of an intender of goodness shall not achieve it.
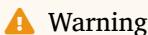
31.12. Further reading

1. Fischer §201–§204, pp. 111–113.
2. Kinberg, N., *Semi-imperfectives and imperfectives: A case study of aspect and tense in Arabic participal clauses*
3. Marmorstein, M., *Tense and text in Classical Arabic*
4. Odilavadze, N., *Western scholars' opinions on rendering the tense by means of the participle in Arabic*
5. Owens, J., and M. Yavrumyan, *The participle*
6. van Putten, M., *The morphosyntax of objects to participles in the Qurʾān*
7. Waltisberg, M., *Satzkomplex und funktion*
8. Wright, vol. ii, §30–§31 pp. 63–69, §72–§74 pp. 194–198.
9. Youssef, Z., *Das partizip im Arabischen*
10. دراسات في النحو للزعبلاوي pp. 480–525.
11. معاني النحو 3/170ff.
12. النحو الوافي 3/240 footnote 3, 3/241, 3/292ff.
13. دلالة سياق اسم الفاعل في الحديث النبوي الشريف صحيح مسلم أنموذجًا لشادي محمد جميل عايش
14. تحرير اسم الفاعل من مزاعم المجاراة لحامد علي أبو صعيليك

Chapter 32.

The participle-like adjective

> ⚠️ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

32.1. Introduction

The participle-like adjective is a deverbal noun. It is the quintessential adjectival noun signifying a relatively stable and unchanging meaning. حَسَن *handsome, good* is an example of a participle-like adjective.

The participle-like adjective is called such because it shares some characteristics with the doer participle. The doer participle is the closest of the deverbal nouns to the verb. We saw in chapter (ref) that it can govern in a verb-like manner and even be used in place of a verb.

The participle-like adjective, although not as close to the verb as the doer participle, can also govern in a manner which is similar (but not quite exactly the same) as the governing of the doer participle. In this chapter, we will explore its significance and its ability to govern in a verb-like manner.

32.2. The forms of the participle-like adjective

The participle-like adjective comes in various forms. We will list the most common of them[1]:

Participle-like adjective's on the pattern فَعِل

verb	meaning	participle-like adjective	meaning
فَرِحَ	*to be joyous*	فَرِح	*joyous*
حَزِنَ	*to be sad*	حَزِن	*sad*
حَذِرَ	*to be precautious*	حَذِر	*precautious*
تَعِبَ	*to be tired*	تَعِب	*tired*

Participle-like adjective's on the pattern فَعْلَان

Feminine: usually فَعْلَى

verb	meaning	participle-like adjective	meaning
عَطِشَ	*to be thirsty*	عَطْشَان	*thirsty*
ظَمِئَ	*to be thirsty*	ظَمْآن	*thirsty*
شَبِع	*to be sated*	شَبْعَان	*sated*
يَقِظَ	*to be awake*	يَقْظَان	*awake*

Participle-like adjective's on the pattern أَفْعَل

Feminine: فَعْلَاء

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[1]The following list is taken mostly from النحو الوافي 3/285ff

verb	meaning	participle-like adjective	meaning
حَمَرَ	*to be red*	أَحْمَر	*red*
خَضِرَ	*to be green*	أَخْضَر	*green*
عَرِجَ	*to be lame*	أَعْرَج	*lame*
حَوِرَ	*to be big-eyed*	أَحْوَر	*big-eyed*

Participle-like adjective's on the pattern فَعِيل

verb	meaning	participle-like adjective	meaning
شَرُفَ	*to be noble*	شَرِيف	*noble*
قَبُحَ	*to be ugly*	قَبِيح	*ugly*
بَخِلَ	*to be stingy*	بَخِيل	*stingy*

Participle-like adjective's on the pattern فَعْل

verb	meaning	participle-like adjective	meaning
صَعُبَ	*to be difficult*	صَعْب	*difficult*
ضَخْمَ	*to be large*	ضَخْم	*large*

Participle-like adjective's on the pattern فَعَال

verb	meaning	participle-like adjective	meaning
جَبُنَ	*to be cowardly*	جَبَان	*cowardly*
حَصُنَ	*to be chaste*	حَصَان	*chaste*

Participle-like adjective's on the pattern فُعَال

verb	meaning	participle-like adjective	meaning
شَجُعَ	*to be brave*	شُجَاع	*brave*
فَرُتَ	*to be sweet*	فُرَات	*sweet*

Participle-like adjective's on the pattern فُعْل

verb	meaning	participle-like adjective	meaning
صَلُبَ	*to be hard (rigid)*	صُلْب	*hard (rigid)*

Participle-like adjective's on the pattern فِعْل

verb	meaning	participle-like adjective	meaning
مَلُحَ	*to be salty*	مِلْح	*salty*

Participle-like adjective's on the pattern فَيْعِل

verb	meaning	participle-like adjective	meaning
مَاتَ	*to die*	مَيِّت	*dead, dying*

32.3.　The participle-like adjective as the governor of a latent doer pronoun

Just like the doer participle, the participle-like adjective will, by default, govern a latent doer pronoun.[2] Consider the following examples:

(736)　مررت بامرأة حسنة [الضمير المستتر لسعود بن عبيد الله الصاعدي 161]
I passed by a handsome woman.
(حسنة has a latent doer pronoun implicated as هي.)

(737)　مررت برجلين حسنين [الضمير المستتر لسعود بن عبيد الله الصاعدي 161]
I passed by two handsome men.
(حسنين has a latent doer pronoun هما.)

2الضمير المستتر لسعود بن عبيد الله الصاعدي 161

32.4. The participle-like adjective as the governor of a sababi overt doer

TODO: sifah should be valid for both genders if mismatch. Also for ism_fail like murDi3. Add forward reference to ism_fail chapter. [النحو الوافي 3/303–304]

Similar to the doer participle the participle-like adjective can govern a overt doer. So we can say:

(738) مررت برجل حسن وجهه [البسيط لابن أبي الربيع 1077]

(739) مررت برجلين حسن أبواهما [البسيط لابن أبي الربيع 1077]

(740) مررت برجال حسن آباؤهم [البسيط لابن أبي الربيع 1077]

(741) الرجال كريمة أمهاتهم

(742) رأيت الرجالَ الكريمةَ أمهاتهم

Also similar to the doer participle, when participle-like adjective's doer is a broken plural (as in example () above آباؤهم), then the participle-like adjective is permitted, and preferred, to also be a broken plural.[3]

So we can say:

(743) مررت برجال حسانٍ آباؤهم [البسيط لابن أبي الربيع 1077]

(744) هؤلاء زملاءٌ كرامٌ آباؤهم [النحو الوافي 3/453]

But if the doer of the participle-like adjective is a sound plural, then it is preferred that the participle-like adjective remain singular. Examples:

(745) هؤلاء زملاءٌ كريم والدوهم [النحو الوافي 3/454]

(746) هؤلاء زميلات كريمة والداتهن [النحو الوافي 3/454]

By the way, when the participle-like adjective is a attribute, then instead of using a sababi na3t (as in examples () above), we can use a sentence attribute. So instead of saying مررت برجل حسنٍ وجهه, we can say:

(747) مررت برجل حسنٌ وجهه [البسيط لابن أبي الربيع 1076]

Now the attribute is the sentence حسنٌ وجهُه *handsome, his face is.* حسن in this sentence is a fronted info.

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[3] النحو الوافي 3/453–454; fawzan_sharh_qatr 248; شرح قطر الندى وبل الصدى 288

The participle-like adjective cannot govern a non-sababi overt doer

In section (ref) above, we saw that an doer participle can govern a non-sababi overt doer. Unlike the doer participle the participle-like adjective can only govern a sababi overt doer. So we cannot say:

(748) ✗ مررت برجل حَسَن عمرٌو في داره [البسيط لابن أبي الربيع 1075]
    I passed a man [whom] ʕamr was handsome in his house.

32.5. The participle-like adjective in a superficial annexation

Like the doer participle, the participle-like adjective forms a superficial annexation with its governee. In section (ref), we learned that the doer participle forms a superficial annexation between the doer participle and its semantic direct doee. The participle-like adjective is typically from an intransitive verb. so it will not have a direct doee. Instead, it forms a superficial annexation in two ways:

   i. A superficial annexation between the participle-like adjective and its semantic *doer*.
  ii. A superficial annexation between the participle-like adjective and its tamyīz.

32.5.1. Superficial annexation between the participle-like adjective and its semantic doer

The participle-like adjective can form a superficial annexation between the participle-like adjective and its semantic doer. It does this by first transforming its doer into a *direct doee-like* governee. Wil will explaining this process below:

Consider the sentence:

(749) مررت برجل حسنٍ وجهُه [البسيط لابن أبي الربيع 1077]

In this sentence, the participle-like adjective has a definite sababi doer وجهه. This sentence is transformed in the following manner[4]:

―――――――――――――――
[4] البسيط لابن أبي الربيع 1080

First step of the transformation

Firstly, the base noun pronoun ه in وجهه is transferred to being a latent doer pronoun of the participle-like adjective حسن.

Second step of the transformation

Secondly, وجه, with its base noun pronoun ه eliminated, is made into الوجه to keep it definite (to match وجهه which was also definite).

Now that the participle-like adjective حسن already has a doer (its latent doer pronoun هو), the noun الوجه cannot be its doer. So it is made into what we will call a *direct doee-like* governee. So it is put into the a-state thus: الْوَجْهَ.

We call الْوَجْهَ a direct doee-like governee, and not a true direct doee because, in meaning, it is still the doer of the participle-like adjective حسن. The participle-like adjective حسن is derived from an intransitive verb حَسُنَ which does not take a direct doee.

With this transformation, the sentence becomes:

(750) مررت برجل حسنٍ الوجهَ [البسيط لابن أبي الربيع 1080]

It is important to note that this transformation affects only the syntax of the sentence, but not its meaning. The participle-like adjective حسن is still describing a quality of الوجه, not رجل.

But now that الوجه is not syntactically the doer of the participle-like adjective, the participle-like adjective match its syntactic referent رجل in gender and number, not its semantic doer الوجه. So we will say:

(751) مررت برجلين حسنين الوجهين

(752) مررت برجالٍ حسانٍ الوجوهَ

(753) مررت بمرأة حسنة الوجهَ

(754) مررت بمرأتين حسنتين الوجهين

Remember, that it الوجه were syntactically the doer, then we would have said instead:

(755) مررت برجلين حسنين وجهاهما

(756) مررت بمرأة حَسَنٍ وجهُهَا

etc.

The transformation that we have described above works exactly the same for definite participle-like adjectives. So we will say:

(757)   مررت بالرجل الحسن الوجهَ

(758)   جاءت المرأتان الحسنتان الوجهين

etc.

Final step of the transformation

A sentence with a direct doee-like governee, like in example () مررت برجل حسن الوجهَ above, while grammatically correct, is rarely used in practice.[5] The main purpose of the direct doee-like governee is that it is used as a intermediate step for the final step of the transformation: and that is into a superficial annexation[6] This is done by converting the direct doee-like governee into a syntactic base noun.

Lets start with participle-like adjectives with their direct doee-like governees:

- Indefinite participle-like adjective: حَسَنٌ الْوَجْهَ
- Definite participle-like adjective: الْحَسَنُ الْوَجْهَ

The a-state direct doee-like governees are converted into base nouns in the i-state:

- Indefinite participle-like adjective: حَسَنُ الْوَجْهِ
- Definite participle-like adjective: الْحَسَنُ الْوَجْهِ

Here are some examples using this superficial annexation:

(759)   مررت برجل حسنِ الوجهِ [البسيط لابن أبي الربيع 1078, 1081]

(760)   جاء الرجل الحسنُ الوجهِ

Note that, because الوجه is a a-state governee, and not the doer, of the participle-like adjective, therefore, the participle-like adjective is feminized, dualized, or pluralized to match its referent, not الوجه. Examples:

(761)   هند حسنة الوجه [شرح الرضي على الكافية 3/439]

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(762) الزيدان حسنا الوجهين [شرح الرضي على الكافية 3/439]

(763) الزيدون حسنو الوجوه [شرح الرضي على الكافية 3/439]

32.6. The participle-like adjective with a tamyīz

Remember from section (ref), that the tamyīz is a a-state governee that specifies the scope of its governor. As a verb-like noun, the participle-like adjective can govern a tamyīz. So we can say, for example:

(764) مررت برجل حسن وجهًا [البسيط لابن أبي الربيع 1080]

(765) جاءت المرأة الحسنة وجهًا

(766) الزيدون حسنون وجوها [التذييل والتكميل لأبي حيان 9/241]

32.6.1. Superficial annexation of the participle-like adjective with a tamyīz

As with the participle-like adjective that has a direct doee-like governee, the participle-like adjective with a tamyīz also can also form a superficial annexation.

So حَسَنٌ وَجْهًا will become:

(767) حسنُ وجهٍ [الضمير المستتر لسعود بن عبيد الله الصاعدي 171]

Again, the participle-like adjective will match its referent in gender and number. So, for example, we will say:

(768) هم حسنو وجوه [التذييل والتكميل لأبي حيان 9/227]

Unlike, the participle-like adjective with a direct doee-like governee, a participle-like adjective prefixed by ال with a tamyīz does not form a superficial annexation This is because a definite annexe noun with an indefinite base noun is fundamentally inconsistent with an annexation construction.[7]{.citex} So الْحَسَنُ وَجْهًا, however, does not form a superficial annexation to become:

(769) ✗ الحسنُ وجهٍ [الضمير المستتر لسعود بن عبيد الله الصاعدي 169]

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[7] 169 الضمير المستتر لسعود بن عبيد الله الصاعدي

Finally, whereas the participle-like adjective with its direct doee-like governee (e.g. حَسَنُ الْوَجْهَ) is pretty much only used as an intermediate step to form a superficial annexation, such is not the case for the participle-like adjective with a tamyīz. The participle-like adjective with a tamyīz can be used, as is, without converting it into a superficial annexation.[8]

32.7. The word order of the participle-like adjective and its a-state governee

Recall from section (ref) above that the a-state governee of a doer participle is permitted to precede its governing doer participle in word order. So we can say:

(770) زيد عمرا ضارب [شرح ابن عقيل على الألفية 3/143]

But this is not permitted for the participle-like adjective.ˆ [شرح كتاب So we cannot [شرح ابن عقيل على الألفية 3/143] سيبويه للسيرافي 1/259; say:

(771) ✗ زَيْدٌ الْوَجْهَ حَسَنٌ [شرح ابن عقيل على الألفية 3/143]

Nor is the tamyīz allowed to precede its governing participle-like adjective (see section (ref)). So we cannot say:

(772) ✗ زيد وَجها حسن [المقتضب للمبرد 4/164]

32.8. Uncommon constructions of the participle-like adjective

There are some constructions of the participle-like adjective, that are uncommonly found. Some are disagreed upon with regard to their grammatical correctness. Some grammarians allow some of them unconditionally, others by poetic license only, while others would disallow them.[9]{.citex}

We list these constructions here for compleness:

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[8] شرح الرضي على الكافية 3/439 citing الضمير المستتر لسعود بن عبيد الله الصاعدي 167
[9] الضمير المستتر لسعود بن عبيد الله الصاعدي 162–170

Governing a doer

(773) حَسَنٌ الْوَجْهُ [الضمير المستتر لسعود بن عبيد الله الصاعدي 162]

(774) الْحَسَنُ الْوَجْهُ [الضمير المستتر لسعود بن عبيد الله الصاعدي 162]

(775) حَسَنٌ وَجْهٌ [الضمير المستتر لسعود بن عبيد الله الصاعدي 163]

(776) الْحَسَنُ وَجْهٌ [الضمير المستتر لسعود بن عبيد الله الصاعدي 163]

Governing a a-state governee

(777) حَسَنٌ وَجْهَهُ [الضمير المستتر لسعود بن عبيد الله الصاعدي 166]

(778) الْحَسَنُ وَجْهَهُ [الضمير المستتر لسعود بن عبيد الله الصاعدي 166]

In a superficial annexation

(779) حَسَنُ وَجْهِهِ [الضمير المستتر لسعود بن عبيد الله الصاعدي 169]

When the participle-like adjective is defined by أل and the semantic doer is not defined by أل, then a superficial annexation is disallowed.[10]{.citex} For example:

(780) × الْحَسَنُ وَجْهِهِ [الضمير المستتر لسعود بن عبيد الله الصاعدي 169]

32.9. Superficial annexation to an annexation

It is possible for the doer of a participle-like adjective to itself be in an annexation. For example:

(781) زَيْدٌ حَسَنٌ وَجْهُ أَبِيهِ

(782) رَأَيْتُ الرَّجُلَ الطَّوِيلَةَ لِحْيَةُ أَبِيهِ

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[10] الضمير المستتر لسعود بن عبيد الله الصاعدي 166

Superficial annexations can, in general, be formed from such constructions after, of course, first transforming the doers into a-state governees.

But when the participle-like adjective is defined by أل, then a superficial annexation is only permitted, if the base noun of semantic doer also is defined by أل.[11] Compare this with section (ref) for the doer participle. Examples:

(783) ✓ زَيْدٌ حَسَنُ وَجْهِ الْأَبِ

(784) ✓ زَيْدٌ حَسَنُ وَجْهِ أَبٍ

(785) ✓ زَيْدٌ حَسَنُ وَجْهِ أَبِيهِ

(786) ✓ رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةِ الْأَبِ

(787) ✗ رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةِ أَبٍ

(788) ✗ رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةِ أَبِيهِ

32.10. Significance of the participle-like adjective

The participle-like adjective is typically derived from a stative verb. A stative verb is one which, rather than describing any process or action, signifies that its doer is in a particular state. Futhermore, its doer does not do any actual work or action that causes him to be in the state described by the participle-like adjective.

32.10.1. Permanence of the meaning of the participle-like adjective

Some participle-like adjectives have a very permanent meaning. For example:

participle-like adjective	meaning
أَخْضَر	*green*
أَعْرَج	*lame*

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[11] 3/145–146 شرح ابن عقيل على الألفية

participle-like adjective	meaning
شَرِيف	*noble, highborn*
زَنِيم	*ignoble, baseborn*

Others are fairly permanent but can change gradually. For example:

participle-like adjective	meaning
جَمِيل	*beautiful*
قَبِيح	*ugly*

Others can change fairly quickly. For example

participle-like adjective	meaning
جَوْعَان	*hungry*
فَرِح	*joyous*
تَعِب	*tired*

32.10.2. Transitivity of the verb from which the doer participle is derived

The participle-like adjective is typically derived from intransitive verbs. Rarely, we find a participle-like adjective which is derived from a transitive verb. For example:

participle-like adjective	meaning
ثَكْلَان	[bereft (of child)

32.10.3. Participle-like adjectives whose meaning aligns with the doee

Most of the time, the participle-like adjective aligns in meaning with the doer of the verb from which it is derived. For example, حَسَن *handsome* aligns in meaning with the doer of the verb حَسُنَ *to be handsome*. Occasionally, however, the participle-like adjective aligns in meaning with the doee of its verb. Examples:

participle-like adjective	meaning	verb
حَمِيد	*praiseworthy*	حَمِدَ *to praise (s.o.)*
ذَمِيم	*blameworthy*	ذَمَّ *to blame (s.o.)*
مَنِيع	*inaccessible, impregnable*	مَنَعَ *to prevent (s.o., s.th.)*

32.11. The doer participle-crossover-to-participle-like adjective

Whereas participle-like adjective are typically derived from stative verbs, doer participles are derived from both intransitive verbs (like قَائِم from قَامَ *to stand*), and transitive verbs (like ضَارِب from ضَرَبَ *to beat*). Furthermore, when a verb has a stative meaning, then, as we learned in section (ref) its doer participle is often not in common usage. Instead, a participle-like adjective will often exist for the stative verb and the participle-like adjective will be generally used instead. For example, the doer participle كَارِم of the stative verb كَرُمَ *to be noble, generous* is rarely used. Instead, the participle-like adjective كَرِيم *noble, generous* will generally be used instead. But, as we also learned, كَارِم could be used when temporary meaning is intended.

The above is the general rule for doer participles of stative verbs. However, there are some stative verbs, for which the doer participle is commonly used, but only after it crosses over to become a participle-like adjective. As with the doer participle-crossover-to-entity noun there are two categories of doer participle-crossover-to-participle-like adjectives:

   i. The lexical doer participle-crossover-to-participle-like adjective
  ii. The ad hoc doer participle-crossover-to-participle-like adjective

32.11.1. The lexical doer participle-crossover-to-participle-like adjective

The lexical doer participle-crossover-to-participle-like adjective is one which is commonly used with its participle-like adjective meaning. It will typically have its own entry in a dictionary. Examples are:

verb	meaning	doer participle-crossover-to-participle-like adjective
طَهُرَ	*to be clean*	طَاهِر *clean*
ضَمَرَ	*to be lean*	ضَامِر *lean*
صَلُحَ	*to be righteous*	صَالِح *righteous*
نَعُمَ	*to be soft*	نَاعِم *soft*
بَسُلَ	*to be courageous*	بَاسِل *courageous*

Sometimes, a true participle-like adjective with a similar meaning, can co-exist with the lexical doer participle-crossover-to-participle-like adjective, For example طَهِير *clean*.

Sometimes, lexical doer participle-crossover-to-participle-like adjective occurs for verbs which are not purely stative. In fact, it can even occur for transitive verbs. Here are some examples:

verb	meaning	doer participle-crossover-to-participle-like adjective
عَدَلَ	*to act justly*	عَادِل *just*
رَبِحَ	*to gain a profit*	رَابِح *profitable*
ظَلَمَ	*to wrong (s.o.)*	ظَالِم *unjust, tyrannical*
رَحِمَ	*to have mercy (on s.o.)*	رَاحِم *merciful*
قَطَعَ	*to cut (s.th.)*	قَاطِع *sharp, incisive*

Occasionally, the meaning of the doer participle can change considerably when it crosses over to a participle-like adjective. For example:

verb	meaning	doer participle-crossover-to-participle-like adjective
كَتَمَ	*to conceal (s.th)*	كَاتِم *concealed*
دَفَقَ	*to pour (s.th.)*	دَافِق *poured forth*

In the above examples, we can see that the lexical doer participle-crossover-to-participle-like adjectives actually have the meaning of the doee participles. So سِرٌّ كَاتِمٌ [Lane's Lexicon «دفق»] is *a concealed secret*, and مَاءٌ دَافِقٌ [Lane's Lexicon «دفق»] is *water that is poured forth*.[12] But the doer participle can still be used with its original meaning. For example:

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[12]See also البحر المحيط لأبي حيان سورة الحاقة 69:21 فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ

(789) وَلَوْ كَانَ مُحَمَّدٌ صلى الله عليه وسلم كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكَتَمَ هَذِهِ الآيَةَ
[صحيح مسلم :177b]

And if Muḥammad were to conceal anything from what was revealed to him, he would have concealed this āyah.

When an doer participle crosses over to a participle-like adjective, then it will govern in the manner of a participle-like adjective. So, it can govern a doer, and the doer is transformed into a direct doee-like governee, which is then used in a superficial annexation. For example:

(790) طَاهِرُ الْقَلْبِ [شرح التصريح على التوضيح 2/41]
clean of heart
(The transformation is طَاهِرُ الْقَلْبِ ← طَاهِرٌ الْقَلْبَ ← طَاهِرٌ قَلْبُهُ.)

(791) ضَامِرُ الْكَشْحِ [التذييل والتكميل لأبي حيان 10/298]
lean of flank
(The transformation is ضَامِرُ الْكَشْحِ ← ضَامِرٌ الْكَشْحَ ← ضَامِرٌ كَشْحُهُ.)

The process above is normal and straightforward when it comes to doer participle-crossover-to-participle-like adjectives that are derived from intransitive verbs. But if a doer participle-crossover-to-participle-like adjective is derived from a transitive verb, then there is more care required when using it in a superficial annexation. For example, consider the following two doer participle-crossover-to-participle-like adjectives that are derived from transitive verbs:

verb	meaning	doer participle-crossover-to-participle-like adjective
ظَلَمَ	*to wrong (s.o.)*	ظَالِم *unjust, tyrannical*
رَحِمَ	*to have mercy (on s.o.)*	رَاحِم *merciful*

Now let's say that we wish to use the doer participle-crossover-to-participle-like adjective رَاحِم in a superficial annexation. Then, it is preferred that the actual direct doee of the doer participle not be mentioned. So, for example, we can say

(792) زَيْدٌ رَاحِمُ الْقَلْبِ
Zayd is merciful of heart.

But we shouldn't say:

(793) ✗ زَيْدٌ رَاحِمُ الْقَلْبِ النَّاسَ
Zayd is merciful of heart to the people.

Sometimes, the meaning of the syntactic base noun can cause ambiguity. For example if we say:

(794)   زَيْدٌ رَاحِمُ الْأَبْنَاءِ [modified from شرح التسهيل لابن مالك 3/104]

then there are two routes to end up with this construction:

    i.   رَاحِم is a doer participle and الْأَبْنَاء is its direct doee. The original sentence is:

    (795)   زَيْدٌ رَاحِمٌ الْأَبْنَاءَ
         Zayd is/will be having mercy on the sons.

    ii.   رَاحِم is a doer participle-crossover-to-participle-like adjective and الْأَبْنَاء is its semantic doer. The original sentence is:

    (796)   زَيْدٌ رَاحِمٌ أَبْنَاؤُهُ
         Zayd is merciful of sons.
         i.e. *Zayd has merciful sons.*

    This sentence gets transformed according to the transformation of participle-like adjectives. Even though رَاحِم is derived from a transitive verb, its governee أَبْنَاء is treated as a direct doee-like governee, not as a direct doee.[13] So the transformation is زَيْدٌ رَاحِمٌ أَبْنَاؤُهُ ← زَيْدٌ رَاحِمُ الْأَبْنَاءَ ← زَيْدٌ رَاحِمٌ الْأَبْنَاءِ.

There is actually a third route as well, where رَاحِم is an ad hoc doer participle-crossover-to-entity noun. In this case the meaning would be *Zayd is the merciful-one of the sons*. However, this meaning is a little less likely and not very relevant to our discussion here.

Coming back to the sentence زَيْدٌ رَاحِمُ الْأَبْنَاءِ, there is no problem with using رَاحِمُ الْأَبْنَاءِ as a doer participle-crossover-to-participle-like adjective to mean *merciful of sons*. But only if context makes it clear that Zayd has merciful sons, not that he is having mercy on the sons.

Similarly, one can use ظَالِم as a doer participle-crossover-to-participle-like adjective instead of as a doer participle. For example:

(797)   زَيْدٌ ظَالِمُ الْعَبِيدِ [modified from شرح التسهيل لابن مالك 3/104]
         Zayd is unjust of slaves.

This meaning can be understood when context indicates that Zayd has unjust slaves.[14]

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[13] شرح التسهيل لابن مالك 3/104

[14] سورة for الدر المصون للسمين الحلبي 2/222; see also المساعد على تسهيل الفوائد لابن عقيل إبراهيم 14:39

The lexical doer participle-crossover-to-participle-like adjective is not as common for form 1 verbs as the true participle-like adjective. But for form 2 + verbs, the doer participle crossing over to a participle-like adjective is the default mechanism to derive a participle-like adjective from the verb. Examples:

verb	meaning	doer participle-crossover-to-participle-like adjective
اِنْطَلَقَ	*to be let loose*	مُنْطَلِقُ اللِّسَان *fluent of tongue* [التذييل والتكميل لأبي حيان 3/308]
اطْمَأَنَّ	*to be tranquil*	مُطْمَئِنُّ الْقَلْب *tranquil of heart* [التذييل والتكميل لأبي حيان 3/308]
اسْتَقَامَ	*to be upright*	مُسْتَقِيم *straight*
اعْتَدَلَ	*to be moderate*	مُعْتَدِل *moderate*

32.11.2.   The ad hoc doer participle-crossover-to-participle-like adjective

The ad hoc doer participle-crossover-to-participle-like adjective can be created from any doer participle, on the fly, when what is intended by the doer participle is a more permanent quality. So, for example, the doer participle قَائِم can cross over to a participle-like adjective if its referent is standing more constantly than the doer participle would signify. Now it can follow the same transformation of governing a direct doee-like governee and then into a superficial annexation.[15] So we can say:

(798)   زَيْدٌ قَائِمُ الْأَب [2/222 المساعد على تسهيل الفوائد لابن عقيل]
Zayd's father is a stander.
(The process of transformation is زَيْدٌ → زَيْدٌ قَائِمٌ الْأَبَ → زَيْدٌ قَائِمٌ أَبُوهُ → قَائِمُ الْأَب.)

But we should not use the superficial annexation زَيْدٌ قَائِمُ الْأَب with the temporary meaning of the doer participle *Zayd's father is standing*. This is because then قَائِم is not a participle-like adjective and thus cannot govern a direct doee-like governee.[16] And it is derived from a transitive

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[15] 2/230 شرح الأشموني لألفية ابن مالك; 2/222 المساعد على تسهيل الفوائد لابن عقيل
[16] 4/393 شرح ألفية ابن مالك للشاطبي; 3/140 شرح ابن عقيل على الألفية

verb, so it cannot govern a true direct doee either. So we can't say (with a temporary meaning):

(799) ✗ زَيْدٌ قَائِمُ الْأَبِ غَدًا [شرح ابن عقيل على الألفية 3/140] *Zayd's father will stand tomorrow.*

We should only say, in this case:

(800) زَيْدٌ قَائِمٌ أَبُوهُ غَدًا [شرح ابن عقيل على الألفية 3/140] *Zayd's father will stand tomorrow.*

An ad hoc doer participle-crossover-to-participle-like adjective can be formed from a transitive doer participle using the same reasoning. So we can say:

(801) زَيْدٌ ضَارِبُ الْأَبِ [المساعد على تسهيل الفوائد لابن عقيل 2/222–223] *Zayd's father is a beater.*

But one should only use such a construction when context makes it clear that Zayd's father is the beater. Otherwise the apparent meaning, out of context, is *Zayd is the beater of the father*. By the way, we have already learned in section (ref) above that when a doer participle-crossover-to-participle-like adjective is derived from a transitive verb, then the true direct doee of the verb should not be used. So we shouldn't say:

(802) ✗ زَيْدٌ ضَارِبُ الْأَبِ عَمْرًا [المساعد على تسهيل الفوائد لابن عقيل 2/223] *Zayd's father is a beater of Ɛamr.*

32.12. The entity noun that crosses over to a adjectival noun

It is possible for a entity noun to cross over to a adjectival noun. Sometimes this crossing over is metaphorical, such that the entity noun is used with an adjectival noun meaning. For example:

(803) مررت برجل أسد
    I passed by a lion man
    (*lion* is used metaphorical to mean courageous.)

Othertimes, the entity noun is simply used descriptively. For example:

(804) مررت برجل عبد *I passed by a slave man*

When a entity noun crosses over to a adjectival noun, then it will govern a latent doer pronoun. This doer can also be an overt sababi doer. For example:

(805) مررت برجل عبد أبوه [الكشاف للزمخشري for النساء سورة 4:172]

32.13. The lexical participle-like adjective-crossover-to-entity noun

Very often, a participle-like adjective can cross over to a entity noun.

Here are some examples:

participle-like adjective-crossover-to-entity noun	meaning
صَغِير	*a baby*
كَبِير	*a elder person*
صَغِيرَة	*a minor sin*
كَبِيرَة	*a major sin*
نَصِيحَة	*an advice*
حَسَنَة	*a good deed*

As with doer participle-crossover-to-entity nouns when an adjectival noun crosses over to a entity noun, it loses its genderizability. For example, the feminine participle-like adjective حَسَنَة *good* crosses over to a entity noun to mean *a good deed*. Let's use it in a sentence:

(806) ٱلصِّيَامُ حَسَنَةٌ.
        Fasting is a good deed.

The subject in this sentence is the masculine noun ٱلصِّيام *fasting*. And the info is the feminine noun حَسَنَة *a good deed*. Note that the info does not match the subject in gender. This is because it lost its genderizability since it is no longer acting as an participle-like adjective *good*, but rather as the entity noun *a good deed*.

What if we have the sentence:

(807) ٱلصَّدَقَةُ حَسَنَةٌ.

The feminine gender of the subject ٱلصَّدَقَة. *charity* now matches the gender of the info حَسَنة. So now, technically, the info could be the participle-like adjective, meaning *good*. So the sentence could mean *Charity is good.*

Or the info could be the entity noun meaning *a good deed*. Then the sentence would mean *Charity is a good deed.*.

Context would be needed to tell us which meaning is intended.

Frequently, when a participle-like adjective can cross over to a entity noun, then it uses a different plural from the original participle-like adjective. For example, كَبِيرَة as a participle-like adjective can use the broken plural كِبَار. So we can say:

(808) الْجَوَارِي كِبَارٌ *The girls are big.*
(كَبِيرات could also have been used.)

But when كَبِيرَة crosses over to a entity noun, then it will use the plural كَبَائِر. For example:

(809) هَذِهِ الْأَفْعَالُ كَبَائِرُ
These acts are major sins.

The doer participle-crossover-to-entity noun on the pattern فَعِيل

There is a special category of lexical doer participle-crossover-to-entity nouns and that is on the pattern فَعِيل, when it has the meaning of the doee participle. Examples are:

participle-like adjective-crossover-to-entity noun	meaning	verb	definition
قَتِيل	*a killed person*	قَتَلَ	*to kill (s.o.)*
جَرِيح	*a wounded person*	جَرَحَ	*to wound (s.o.)*
أَجِير	*a hired person*	أَجَرَ	*to hire (s.o.)*

These doer participle-crossover-to-entity nouns are used under the following general guidelines:

- They can be used as a attribute (by crossing back over to a adjectival noun as in section (ref) above).

- When with an (explicit or implicit) noun as its referent has been previously mentioned, then only the masculine noun is used, even for feminine referents.

- When used without an (explicit or implicit) noun as its referent, then the feminine noun (with ة) may be used for a feminine referent.

Here are some examples:

(810) مررت بامرأة جريح [شرح ابن عقيل على الألفية 4/94]
I passed by a wounded-person woman.

(811) مررت برجل جريح أبوه [المساعد على تسهيل الفوائد لابن عقيل 2/209]
I passed by a man whose father was a wounded-person.

(812) رَأَيْتُ قَتِيلًا وَقَتِيلَةً
I saw a male killed person and a female killed person.

Not all participle-like adjectives with the meaning of the doee participle cross over (lexically) to entity nouns. Some remain as participle-like adjectives and then are feminized as usual. For example:

(813) رَجُلٌ حَمِيدٌ وامْرَأَةٌ حَمِيدَةٌ
a praiseworthy man and a praiseworthy woman

(814) رَجُلٌ ذَمِيمٌ وامْرَأَةٌ ذَمِيمَةٌ
a blameworthy man and a blameworthy woman

(815) حِصْنٌ مَنِيعٌ وَقَلْعَةٌ مَنِيعَةٌ
an impregnable fort and an impregnable citadel

Another example od lexical doer participle-crossover-to-entity nouns that is on the pattern فَعِيل is:

participle-like adjective-crossover-to-entity noun	meaning	verb	definition
رَهِينَة	*a pledged-item*	رَهَنَ	*to pledge (s.th.)*

In this case, the entity noun has a ة and can be used for both masculine and feminine referents. For example:

(816) كُلُّ غُلاَم رَهِينَةٌ بِعَقِيقَتِهِ [سنن أبي داود 2837:]
Every boy is a pledge by his Ɛaqīqah

The masculine رَهِين can also be used but it will generally retain its adjectival noun sense.[17]

32.14. Definiteness of a participle-like adjective in a superficial annexation

We learned in section (ref) that the annexe noun in a superficial annexation is not made definite by a definite base noun. We saw this in example مررت برجل حسن الوجهِ (759), where حَسَن in the superficial annexation remains indefinite even though it is a annexe noun to a definite base noun الْوَجْهِ. Therefore, the indefinite حَسَن is a attribute to the indefinite attributee رَجُل.

If the attributee is definite, then the participle-like adjective annexe noun is prefixed by ال.

مررت بالرجل الحسنِ الوجهِ [شرح ابن يعيش على المفصل 4/116] (817)

مررتُ بزيدٍ الحسنِ الوجهِ، وهندٍ الجائلةِ الوِشاح [شرح ابن يعيش على المفصل 2/132] (818)

This rule of a participle-like adjective not becoming definite because of a definite base noun is followed more strictly than for the doer participle.[18] In the case of an doer participle, we saw in section (ref) that it can cross over to a entity noun in an ad hoc manner. When this happens, then it it becomes definite when it is a annexe noun to a definite base noun (section (ref)).

But the participle-like adjective, when it is a annexe noun to its semantic doer, cannot be understood as a real annexation. That is حَسَنُ الْوَجْهِ *handsome of face* can only be understood to mean that the face is handsome, never *the face's handsome-one*. So we cannot, in general, say:

[الجامي citing 496 دراسات في النحو للزعبلاوي] مررت بزيد حسن الوجه ✗ (819)

We would have to say مررتُ بزيدٍ الحسنِ الوجهِ instead, as in example () above.

All this notwithstanding, some grammarians allow, on occasion, a participle-like adjective, when a annexe noun to its semantic doer, to become definite by a definite base noun. This is by reason of aligning

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[17] Lane's Lexicon entry رَهْن

[18] دراسات في النحو للزعبلاوي 495

to the *form* of a real annexation. For more discussion on this, see تفسير
ابن عثيمين for سورة غافر 40:3:

غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوۡبِ **شَدِيدِ ٱلۡعِقَابِ** ذِى ٱلطَّوۡلِ لَآ إِلَٰهَ إِلَّا هُوَۖ إِلَيۡهِ ٱلۡمَصِيرُ (820)
[سورة غافر 40:3]
The forgiver of sin, acceptor of repentance, severe in punishment, owner
of abundance. There is no deity except Him; to Him is the destination.
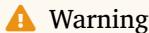
32.15. Further reading

1. الصفة المشبهة (قراءة جديدة في البنية الشكلية والدلالية لبعض الأوصاف
المشتقة) د. فيصل إبراهيم صفا

Chapter 33.

The adverb of time and and the adverb of place

> ⚠️ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

33.1. Introduction

Consider the sentence:

"Zayd went to the market one day."

The term "one day" here is an *adverb of time*. It describes the verb "went" and tells us the time in which the action of going ocurred.

In this chapter, we will study two kinds of adverbs in Arabic: the *adverb of time* and the *adverb of place*. These two adverbs are treated together because they both describe the space (of time and place, respectedly) in which the action of a verb ocurrs. There are other kinds of adverbs as well, and we will study them in other chapters, if Allāh wills.

The adverb, in Arabic, is a noun that qualifies a verb. It is put in the a-state. Let's express the above sentence in Arabic:

(821)   ذَهَبَ زَيْدٌ إِلَى ٱلسُّوق يَوْمًا.
"Zayd went to the market one day."

The noun يَوْم is functioning as an adverb of time. When used thus, as an adverb, we can translate it idiomatically as "one day" instead of "a day".

33.2. Determining when a noun is an adverb of time or place

The term *adverb* in Arabic grammar technically does not refer to any specific class of nouns. Generally, nouns can be used for different functions, including as adverbs. For example, the noun يَوْم doesn't necessarily need to be used as an adverb. It may be used, for example, as the subject of a sentence:

(822) أَلْيَوْمُ طَوِيلٌ.
    "The day is long."

Even when it is in the a-state, it is not necessarily an adverb. Here it is as a direct doee:

(823) أَنْتَظِرُ يَوْمًا سَهْلًا.
    "I wait for an easy day."

The way that we can tell when a noun is an adevrb of time or place is if it satisfies the following conditions:

1. The noun is in the a-state.
2. The noun is extra, such that the sentence is complete, albeit more vague, without it.
3. The noun signifies the time or place in which the verb occurred.

In the sentence أَنْتَظِرُ يَوْمًا سَهْلًا, the noun يَوْم is not signify the time in which the verb أَنْتَظِرُ is ocurring. So it is not an adverb of time.

Having said that, there are nouns that are used exclusively or mostly as adverbs, like قَبْل "before". So, loosely speaking, such nouns, themselves, may be referred to as adverbs.

33.3. The adverb or time

The adverb of time is more unrestricted than the adverb of place. So we will deal with it first. We have already seen an example of an adverb of time in the sentence:

(824) ذَهَبَ زَيْدٌ إِلَى ٱلسُّوق يَوْمًا.
"Zayd went to the market one day."

In the above example, the adverb of time يَوْم is singular and indefinite. But an adverb of time can occur in other formations as well. For example:

As a definite common noun:

(825) ذَهَبَ زَيْدٌ إِلَى ٱلسُّوق ٱلْيَوْمَ.
"Zayd went to the market today."
(ٱلْيَوْم "the day" is also used to mean "today".)

With a attribute:

(826) قَتَلْتُهُ ٱلسَّنَةَ ٱلْمَاضِيَةَ. [Wright 2/110A]
"I killed him last year."

As a proper noun:

(827) صُمْتُ رَمَضَانَ. [Wright 2/110A]
"I fasted (the month of) Ramaḍān."

As an annexe noun to a base noun:

(828) جِئْتُ زَمَنَ ٱلشِّتَاءِ. [Wright 2/110A]
"I came in the winter-time."

As an annexe noun to a sentence:

(829) صَحَبْتُ صَدِيقِي يَوْمَ خَرَجْنَا مِنَ ٱلْمَدِينَةِ.
"I accompanied my friend the day we left the city."

As a dual or plural:

(830) تَأَمَّلْ شَهْرَيْن فِي ٱخْتِيَار ٱلْأُسْتَاذِ. [Wright 2/109D]
"Reflect two months upon the choice of a teacher."

(831) سَكَنَ فِي بَعْض ٱلْقُرَىٰ أَيَّامًا. [Wright 2/109D]
"He stayed in one of the villages (a few) days."

The adverb before its verb in sentence word order[1]:

(832) ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [سورة المائدة 5:3]
   "This day I have perfected for you your religion"

33.4. The adverb of place

The adverb of place is more restricted than the adverb of time. Only some nouns are suitable to function as adverbs of place. Such nouns fall under some categories that we will discuss in the next few subsections:

33.4.1. Vague and unbounded nouns

Generally, only vague and unbounded nouns are permitted to be used as adverbs of place. A noun that denotes a specific place are not permitted. So, for example, we can't use the noun بَيْت as an adverb of place to say جَلَسْتُ بَيْتًا. Instead we'll have to use the preposition فِي and say فِي بَيْتٍ.

Directional nouns are considered vague enough to be used as adverbs of place. Such nouns include:

- قُدَّام, أَمَام "in front (of)"
- وَرَاء, خَلْفَ "behind"
- فَوْق "above"
- تَحْت "under", أَسْفَل "lower", دُون "beneath"
- يَمِين "right"
- يَسَار, شِمَال "left"

Permitted also are general spatial nouns including, but not limited to:

- وَسْط "in the middle (of)"
- حَوْل "around"
- لَدَىٰ, لَدُنْ, عِنْد "at, with, by"
- مَع "with"
- بَيْن "between"

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[1] النحو الوافي 245/2

Some of the nouns above we have introduced previously in section (ref) as *pseudo-prepositions*. But they are actually nouns, that when used as adverbs give meanings similar to prepositions.

Here is an example of the use of these nouns as adverbs of place:

(833) نَظَرَ يَمِينًا وَيَسَارًا (وَشِمَالًا) [Wright 2/111B]
    "He looked right and left."

Generally, these nouns indicate place by being annexed to a base noun reference point. For example أَمَامَ ٱلْبَيْتِ "in front of the house". When they are annexed to a definite noun then they too will be definite. But this in no way restricts their vagueness and thus ability to be used as adverbs of place.[2] For example,

(834) بَايَعْنَا النَّبِيَّ صلى الله عليه وسلم تَحْتَ الشَّجَرَةِ [صحيح البخاري :7208]
    "We gave the oath of allegiance to the Prophet ﷺ under the tree"

There are some nouns whose meaning is associated with the word "side":

- جِهَة, وَجْه, نَاحِيَة, جَانِب "side"
- جَوْف, دَاخِل "inside"
- خَارِج "outside"

With these nouns, it is more common to use prepositions like فِي, إِلَى, or مِنْ before them. For example,

(835) نِمْتُ فِي خَارِج ٱلدَّار [Wright 2/112A]
    "I slept outside the house."

(836) زَيْدٌ فِي جَانِب عَمْرٍو.
    or
    زَيْدٌ إِلَىٰ جَانِب عَمْرٍو. [شرح الرضي على الكافية 489/1]
    "Zayd is beside Ɛamr"

(837) زَيْدٌ مِنْ خَارِج ٱلدَّارِ. [شرح الرضي على الكافية 489/1]
    "Zayd is outside the house."

But there are (rare) examples of them being used as adverbs of place as well:

(838) أَتَشَوَّفُ دَاخِلًا وَخَارِجًا [مسند أحمد ط الرسالة :6520]
    "I (was) looking inside and outside."

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[2] شرح الرضي على الكافية 488/1

(839) فَهُوَ مُتَّكِئٌ عَلَيْهَا دَاخِلَ الْمَسْجِدِ [15837: مسند أحمد ط الرسالة]
"And he (was) relying on [our arms] inside the mosque"

Some place nouns are vague in that they mean "place", like مَكَان, and
مَقَام. These nouns are permitted to be used as adverbs of place when
unspecified and indefinite. For example:

(840) فَتُصَلِّيَ فِي بَيْتِي مَكَانًا [754: سنن ابن ماجه]
"that you may pray in my house (at) a place"

(841) وَلَكِنْ وَاللّٰهِ لَا تَجْتَمِعُ ابْنَةُ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَابْنَةُ عَدُوِّ اللّٰهِ مَكَانًا
وَاحِدًا أَبَدًا
https://shamela.ws/book/25794/15437

The word مَكَان may be be annexed to a vague expression like كَذَا وَكَذَا
and remain vague. For example:

(842) ثُمَّ مَوْعِدُكِ مَكَانَ كَذَا وَكَذَا
https://shamela.ws/book/25794/21044#p1

(843) وَلَكِنِّي رَأَيْتُهُ انْطَلَقَ مَكَانَ كَذَا وَكَذَا
https://shamela.ws/book/25794/19824

However, when these nouns are specified, typically by definiteness, then
it is better that they only be used as nouns of place when construed with
a verb conveying the idea of stopping or remaining. For example,

(844) جَلَسْتُ مَكَانَ زَيْدٍ [Wright 2/111D]
"I sat down in Zayd's place."

(845) امْكُثْ مَكَانَكَ [940: سنن أبي داود]
"Stay (at) your place."

(846) اجْلِسُوا مَكَانَكُمْ [4039: صحيح البخاري]
"Sit (at) your places."

The noun مَكَان is also used in an annexation to mean "in place of". With
this meaning, it may be used as an adverb of place unrestrictedly. For
example,

(847) خُذْ هَٰذَا مَكَانَ ذَٰلِكَ [2/261 النحو الوافي]
"Take this in place of that."

So too may the noun بَدَل "replacement" be used in this way.

(848) خُذْ هَٰذَا بَدَلَ ذَٰلِكَ [2/261 النحو الوافي]
"Take this in replacement of that."

33.4.2. **Units of distance and space**

Units of distance and space are permitted to be used as adverbs of place. For example:

(849) سَارُوا مِيلًا
    "They travelled a mile."

(850) مَشَيْتُ فَرْسَخَيْن [Wright 2/111B]
    "I walked two parasangs."
    (A فَرْسَخْ is a unit of distance approximately equal to three miles.)

(851) جَرَىٰ غَلْوَةً [Wright 2/111B]
    "He ran the distance of a bowshot."

33.4.3. **Nouns of place**

In section (ref) we studied the *noun of place*, which is formed on the pattern مَفْعِل or مَفْعَل. The noun of place is permitted to be used as an adverb of place, but only when construed with the verb from which it is derived. For example,

(852) قَعَدْتُ مَقْعَدَ زَيْدٍ,
    [Wright 2/112A] جَلَسْتُ مَجْلِسَ زَيْدٍ
    I sat down in Zayd's seat.

(853) رَأَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم ذَهَبَ مَذْهَبًا مُوَاجِهًا لِلْقِبْلَةِ [مسند أحمد ط الرسالة] [5741:
    "He saw the Prophet ﷺ going a path facing towards the qiblah."

Also included in this category are the vague place nouns (like مَوْضِع, مَكَان, and مَقَام) annexed to the verb's maṣdar. They may occur as adverbs of place instead of the verb's actual noun of place. For example,

(854) قاتلت موضع القتال [شرح الرضي على الكافية 1/490]
    "I fought (in) the place of fighting."

Some grammarians allow using the noun of place of one verb as an adverb of place with another verb, when both verbs are close in meaning, or when one verb is used with the meaning of another verb.[3] So according to these grammarians, we can say:

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[3] البحر المحيط لأبي حيان for 9:5 سورة التوبة (واقْعُدُوا لَهم كُلَّ مَرْصَدٍ)

(855) جَلَسْتُ مَجْلِسَ زيدٍ [البحر المحيط لأبي حيان for سورة التوبة 9:5]

فَقَعَدْتُ مَجْلِسَ زيدٍ [البحر المحيط لأبي حيان for سورة التوبة 9:5]
"I sat (in) Zayd's seat."

According to other grammarians, it is the meaning of remaining stopped (in either the verb or the noun of place) that allows freedom in mixing and matching verbs and nouns of place.[4] So according to these grammarians, we can say:

(856) جلست موضع القيام [شرح الرضي على الكافية 1/490]
"I sat in the place of standing."

(857) تحركت مكان السكون [شرح الرضي على الكافية 1/490]
"I moved in the place of resting."

(858) قعدت موضعك [شرح الرضي على الكافية 1/490]
"I sat in your place."

(859) جلست منزل فلان [شرح الرضي على الكافية 1/490]
"I sat in the so-and-so's place of alighting."

(860) نمت مبيته [شرح الرضي على الكافية 1/490]
"I slept in his place of spending the night."

33.4.4. Gray area in vagueness

There is actually considerable difference of opinion among the grammarians with regard to which nouns are permissible as adverbs of place. We got a taste of this in the previous section with respect of nouns of place as adverbs. Most of this disagreement centers around whether a noun is sufficiently vague. Consider the following example:

(861) ٱقْتُلُوا يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا [سورة يوسف 12:9]
"Kill Joseph or cast him out to [another] land;"

The noun أَرْضًا is in the a-state. Our first thought would be that it is an adverb of place. However, in the *tafsīr* of this āyah, scholars have differed with regard to how to analyze أَرْضًا.

Some do analyze it as an adverb of place.[5]. Others deem the noun أَرْضًا not vague enough to be an adverb of place. [6] Other analyses are then proposed like it's being in the a-state is due to the dropping of a

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[4] 1/490 شرح الرضي على الكافية

[5] الكشاف للزمخشري for سورة يوسف 12:9

[6] البحر المحيط لأبي حيان for سورة يوسف 12:9 and تفسير ابن عاشور for سورة يوسف 12:9#

preposition (see (ref)) or because the verb أَطْرَح "to cast" is used with the meaning of another (transitive) verb (section (ref)) like أَوْدع "to deposit".

33.4.5. Irregular adverbs of place

There are some examples of adverbs of place that don't align with the examples that we have given. They are considered irregular adverbs of place. We will list these irregular adverbs of place below:

The verbs دَخَلَ "to enter", سَكَنَ "to dwell", and نَزَلَ "to alight" may govern place nouns in the a-state without an intermediate preposition.[7] So we can say:

(862) دَخَلْتُ ٱلدَّارَ
"I entered the house,"

(863) سَكَنْتُ ٱلْبَيْتَ
"I dwelled (in) the house,"

(864) نَزَلْتُ ٱلْبَلَدَ
"I alighted (in) the country."

Also permitted is the country name ٱلشَّأم "Syria" with the verb ذَهَبَ "to go." So we can say:

(865) ذَهَبْتُ ٱلشَّأْمَ
"I went (to) Syria."

Some grammarians consider the nouns governed by these verbs as direct doees, whereas others consider them adverbs of place.[8]

The expressions below are also irregular in that they contain specific, i.e. non-vague, adverbs of place:

(866) مُطِرْنَا ٱلسَّهْلَ وَٱلْجَبَلَ

(867) قُلِبَ زَيْدٌ ٱلظَّهْرَ وَٱلْبَطْنَ

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[7] النحو الوافي 253/2
[8] التذييل والتكميل لأبي حيان 251/7

33.5. The deputy adverb of time and place

The adverb of time or place may be substituted by another noun. This other noun then becomes the adverb in the a-state as the deputy of the original adverb. The meaning of the original (substituted) adverb is then implied. The substitute may be from the following categories:

33.5.1. A qualifier

When an adverb of time or place is qualified by another noun, then the adverb may be dropped and the qualifier may take its place.[9]

Such qualifiers include:

- A attribute:

(868)   جلست شرقي الدار [معاني النحو 2/191]
"I sat east of the house."
(جلست مَكَانًا شرقي الدار for)

(869)   جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ ٱلدَّهْرِ [Wright 2/110B]
"I sat with him (for) a long (time)." (for زَمَنًا طَوِيلًا)

- A number:

(870)   سَارُوا أَرْبَعَةَ أَمْيالٍ [Wright 2/111B]
"They travelled four miles."
(Technically the number أَرْبَعَة is the adverb in the a-state.)

- A fraction or a whole:

(871)   لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [23:113 سورة المؤمنون]
"We remained a day or part of a day"

- A pointing noun:

(872)   جئت هذا الوقت [معاني النحو 2/191]
"I came (at) this time."

(873)   خرج محمد هذه الساعة [معاني النحو 2/191]
"Muḥammad left (at) this hour."

(874)   سرت هذه المسافة [معاني النحو 2/191]
"I travelled this distance."

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[9] معاني النحو 2/191

33.5.2. A maṣdar

A maṣdar may substitute an adverb of time or place if:

- the meaning "at the time of" or "the amount of time of" is implied for adverb of time;
- and the meaning "at the place of" "the amount of space of" is implied for the adverb of place.

Examples:

(875) جَاءَ طُلُوعَ ٱلشَّمْسِ [Wright 2/110C]
"He came (at the time of) the rising of the sun."
(جَاءَ وَقْتَ طُلُوعِ ٱلشَّمْسِ for)

(876) جِئْتُ صَلَاةَ ٱلْعَصْرِ [معاني النحو 2/191]
"I came (at the time of) the ɛaṣr prayer."
(جِئْتُ وَقْتَ صَلَاةِ ٱلْعَصْرِ. for)

(877) ٱنْتَظَرْتُهُ حَلْبَ نَاقَةٍ [معاني النحو 2/191]
"I waited for him (the amount of time of) the milking of a she-camel."
ٱنْتَظَرْتُهُ مِقْدَارَ حَلْبِ نَاقَةٍ (for)

(878) جَلَسْتُ قُرْبَ زَيْدٍ [شرح ابن عقيل على الألفية 2/200]
"I sat near Zayd."
(literally: "I sat (at the place of) the nearness of Zayd.")

This substitution by a maṣdar is more common for the adverb of time than for the adverb of place.[10]

33.6. Using prepositions instead of adverbs of time and place

Often we can replace a noun used as an adverb of time or place by a preposition followed by the same noun. This preposition is usually فِي. For example, instead of saying: خَرَجْتُ يَوْمًا مَاطِرًا "I left (on) a rainy day," we can say:

(879) خَرَجْتُ فِي يَوْم مَاطِر
"I left (on) a rainy day."
(literally "in a rainy day".)

The noun يَوْم is technically no longer an adverb since it is not in the a-state. The preposition في signifies that the verb occurs *in* the time or place denoted by the adverb. So, in the example above, my act of leaving ocurred *in* a time which is denoted by "a rainy day". In cases like the example above, the choice of whether to use an adverb or preposition is a matter of style, and is up to the speaker.

Note, however, that this substitution with في is not always literally correct.[11] For example, we can't say × طار الطائر في فوق الشجرة for "The bird flew above the tree." Instead we have to say طار الطائر فوق الشجرة. Nevertheless, the idea of في is still correct in that the bird flew *in* the space which is above the tree.

And sometimes, if we substitute a noun used as an adverb with في followed by the noun, then the sentence may be grammatically correct, but with a different meaning from the original. Consider the following examples:

(880) فَعَلْتُ هَـٰذَا سَبْعَةَ أَيَّام [معاني النحو 2/179]
    "I did this (for) seven days."

(881) فَعَلْتُ هَـٰذَا فِي سَبْعَةِ أَيَّام [معاني النحو 2/179]
    "I did this (in) seven days."

Example (880) indicates that I did an action repeatedly during seven days. Whereas example (881) indicates that I did the action once, and it took seven days to complete the action.

Similarly, consider these two examples:

(882) أَدْرُسُ ٱللَّيْلَ وَٱلنَّهَارَ [معاني النحو 2/181]
    "I study night and day."

(883) أَدْرُسُ فِي ٱللَّيْل وَٱلنَّهَار [معاني النحو 2/181]
    "I study in the night and day."

Example (882) is about the amount of time that I study. This is the answer to "How much do you study?" Whereas example (883) is about the period of time during which I study. This is the answer to "When do you study?"

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[11] معاني النحو 2/179

33.6.1. Using other prepositions besides فِي

While فِي is the most general preposition for substituting an adverb, other prepositions are also used. This often depends on the adverb itself. For example, instead of saying أَخْرُجُ غَدًا for "I will leave tomorrow," we can say:

(884) أَخْرُجُ بِالْغَدِ
"I will leave tomorrow"

And instead of saying نَظَرَ يَمِينًا وَشِمَالًا for "He looked right and left," we can say:

(885) نَظَرَ عَنِ ٱلْيَمِين وَعَنِ ٱلشِّمَال
"He looked right and left."

One common preposition used before a class of adverbs is مِنْ. We will discuss it separately in the next section below.

33.7. Using مِنْ before some adverbs

There are some nouns that are used as adverbs, but are also used with the preposition مِنْ to give the same adverbial meaning. Some of these nouns are تَحْت "above", فَوْق "after", بَعْد "before", قَبْل "by, with", لَدُن, عِنْد "under",[12] etc.

Often times, مِنْ signifies its literal meaning "from", as usual. For example:

(886) [النحو الوافي 2/262] مَكَثْتُ عِنْدَكَ سَاعَةً ثُمَّ خَرَجْتُ مِنْ عِنْدِكَ إِلَى بَيْتِي
"I stayed at your [place] an hour, then I left *from* your place to my house."

Other times, the significance of this مِنْ is less obvious. Consider the following examples:

(887) قَرَأْتُ ٱلْقُرآنَ بَعْدَ صَلَاةَ ٱلْعَصْر
"I read the Qur'ān after the ʕaṣr prayer."

(888) قَرَأْتُ ٱلْقُرآنَ مِنْ بَعْدِ صَلَاةِ ٱلْعَصْر
"I read the Qur'ān (during a time which starts) from after the ʕaṣr prayer."

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[12] معاني النحو 2/193

Example (888) specifies the *beginning of the time period* that is indicated by the adverb. Technically, this is not necessarily when the action of the verb began. But this usage of مِنْ could be used to signify that the action started very close to the beginning of the time period. That is, it could indicate that I started to read the Qurʾān right after the ɛaṣr prayer.[13] Often, when the meaning of مِنْ is subtle, it is not translated as "from". For example:

(889) لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْم شَيْئًا [سورة الحج 22:5]
     "so that he knows, after [once having] knowledge, nothing"

(890) لِكَيْنْ لَا يَعْلَمَ بَعْدَ عِلْم شَيْئًا [سورة النحل 16:70]
     "so that he will not know, after [having had] knowledge, a thing"

Sometimes it may be left untranslated.

33.8. قَبْل **and its sisters**

There are a class of nouns, which are usually adverbs of time and place, that are sometimes flexible, and sometimes rigid. These nouns are:

- قَبْل "before"
- بَعْد "after"
- دُون "beneath",
- أَسْفَل "lower"
- فَوْق "above"
- تَحْت "under"
- قُدَّام, أَمَام "in front"
- وَرَاء, خَلْف "behind"
- عَلْو, عَلُ, "on top"
- أَوَّل "first"

Also usually included with these are[14]:

- يَمِين "right"
- شمَال "left"
- آخِر "last"

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[13] معاني النحو 2/193–201, من الفرق بين بعد ومن بعد في اللفظ القرآني لعلي هاني التذييل and والتكميل لأبي حيان 11/142

[14] See النحو الوافي 3/142, footnote 1 for references to the difference of opinion regarding them

Collectively, we will call them قَبْل *and its sisters*.

We have already seen some of these being used used as adverbs of time or place. The cases for determining when they are flexible and when rigid are as follows:

a. When used as annexe nouns with a mentioned base noun: When used as annexe nouns then قَبْل and its sisters are flexible. For example,

(891) قَامَ ٱلْأَمِيرُ أَمَامَ ٱلْجَيْشِ
    "The commander stood in front of the army"

As we've previously discussed, instead of using these nouns as adverbs, it is common to also precede them with a preposition, like مِنْ. For example:

(892) قَامَ ٱلْأَمِيرُ مِنْ أَمَامِ ٱلْجَيْشِ
    "The commander stood in front of the army"

In this case, whether قَبْل or one of its sisters is an adverb in the a-state, or following a preposition in the i-state, then it is flexible. This is indicated in the examples above by the fat·ḥah on its ending when in the a-state, and the kasrah when in the i-state.

b. When used as annexe nouns but the base noun is not mentioned: Rarely, for stylistic reasons, the base noun in sentences like the example above is dropped. But the presence of the base noun is intended by the speaker. In such cases, the annexe noun will be flexible and without tanwīn. For example:

(893)   a. قَامَ ٱلْأَمِيرُ أَمَامَ

    b. قَامَ ٱلْأَمِيرُ مِنْ أَمَامٍ
        "The commander stood in front [of the army]"

c. More commonly, the base noun is deleted, both in expression and in intention, but the adverb is still understood to be bounded implicitly. In this case, قَبْل and its sisters will be rigid. Their ending will have a ḍammah regardless of whether they are in the a-state (as an adverb) or in the i-state (following مِنْ). For example:

(894)   a. قَدِمَ ٱلْجَيْشُ وَقَامَ ٱلْأَمِيرُ أَمَامُ

b. قَدِمَ ٱلْجَيْشُ وَقَامَ ٱلْأَمِيرُ مِنْ أَمَامُ

"The army arrived, and the commander stood in front (of the army)"

This usage is quite common. Much more so than case b. where the base noun is dropped only stylistically.

d. Lastly, قَبْل and its sisters may occur as indefinite nouns without an implicit or explicit base noun. They then have an absolute and unbounded meaning. In this case, they are flexible. For example,

(895)   a. قَامَ ٱلْأَمِيرُ أَمَامًا

b. قَامَ ٱلْأَمِيرُ مِنْ أَمَامٍ
"The commander stood in front"

In the example above, we can see that أَمَام is a flexible noun due to its tanwīn.

The difference in meaning between some of these cases is quite subtle. In practice, cases a. and c. are more common. And case b. is rare.

Here are some more examples:

(896) يُخْرِجُ غِلْمَانَهُ إِلَى الْحَجِّ فَلَا يُحْرِمُونَ مِنْ ذِي الْحُلَيْفَةِ، يُحْرِمُونَ مِنْ أَمَام ذَلِكَ

[مصنف ابن أبي شيبة :14178]

"He would take his (slave) boys out for the Ḥajj. But they would not enter iḥrām from Dhu l-Ḥulayfah; they would enter iḥrām from before that [location]."

The words أَوَّل and أَسْفَل also have some rules that are specific to them and we will treat them separately in section (ref).

33.9. The governor of the adverb of time and place

(TODO)

Like the preposition (see (ref)), the adverb of time and place is governed by a verb, or what has the effect of a verb.

33.9.1. The adverb of time and place as a info

مشكاة المصابيح: 674

33.9.2. The use of an adverb without an obvious verb

The adverb of time and place is associated with the verb in a sentence. It indicates the time or place in which the action of the verb occurs. However, there are some sentences with adverbs that do not have an obvious verb

Sometimes, this is in partial sentences, like in the response to the question "When did you arrive?" one may answer:

(897) يَومَ ٱلْجُمُعَةِ [النحو الوافي 2/246]
  "The day of Friday."
  يَوْم is used as an adverb and the verb "I arrived" is implied.

Othertimes, it may be a complete sentence. For example:

(898) ٱلْأَزْهَارُ أَمَامَنَا [النحو الوافي 2/247]
  "The flowers (are) in front of us."

(899) مَاءٌ بَارِدٌ عِنْدَ يَوْم حَارٍّ نِعْمَةٌ
  "Some cold water (being) on a hot day, is a blessing."

In such sentences, the missing verb is "is" or its verbal noun "being". This verb is unexpressed in Arabic.

33.10. Multiple adverbs of place with a single verb

33.10.1. Multiple adverbs with conjunctions

It is possible for multiple adverbs to be used with a single verb. This is regularly done with using particles like وَ and فَ. For example:

(900) ٱلْتَمَسْتُهُ لَيْلًا وَنَهَارًا
  "I searched for it night and day"

[(الرضي) 2/202 معاني النحو (referencing) لَقِيتُهُ صَبَاحًا فَمَسَاءً (901)
    "I met him evening after morning."
    (i.e., every morning and evening.)

لَقِيتُهُ يَوْمًا فَيَوْمًا (902)
    "I met him day after day."

33.10.2. Multiple adverbs without conjunctions

If particles like وَ and فَ are not used then multiple adverbs may be used for one verb in one of the following cases[15]:

  a. When one is an adverb of time and the other an adverb of place. For example:

   أَجْلِسْ عِنْدِي سَاعَةً (903)
       "Sit with me an hour." (عِنْد is an adverb of place and سَاعَة is a adverb of time.)

  b. When both are adverbs of the same kind:

      i. When the second adverb is a replacement for the first. For example:

      [2/255 النحو الوافي] أُقَابِلُكَ يَومَ ٱلْجُمْعَةِ ظُهْرًا (904)
          "I will meet you Friday afternoon."
          (ظُهْر is a replacement for يَوْم and specifies when on Friday.)

      ii. When the adverb is a comparative noun (see chapter (ref)). For example:

      [2/256 النحو الوافي] ٱلْمَريضُ ٱلْيَوْمَ أَحْسَنُ مِنْهُ أَمْس (905)
          "The patient today is better than he (was) yesterday."

33.10.3. Compound adverbs

Instead of using particles like وَ and فَ between adverbs, compound adverbs may be formed. There are two ways to form a compound adverb:[16]

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[15] 2/255 النحو الوافي
[16] 204–2/202 معاني النحو, 2/271 النحو الوافي

a. Both adverbs end with a fat·ḥah without tanwīn. For example,

(906) لَقِيتُهُ يَوْمَ يَوْمَ
"I met him day after day."

b. The adverbs form an annexation. For example,

(907) تَزُورُنَا صَبَاحَ مَسَاءٍ [النحو الوافي 2/271]
"You visit us morning and night."

Both options can be used more or less interchangeably. Unless there is a compound adverb with a set meaning. For example:

(908) دَرَجَةُ حَرَارَةِ ٱلْجَوِّ بَيْنَ بَيْنَ
"The degree of the temperature of the air is intermediate."

33.11. Some commonly used adverbs of time and place

33.11.1. هُنَا and هُنَاكَ

33.11.2. أَسْفَل

أَسْفَل is actually a comparative noun, meaning "lower". And even when it is used as an adverb of place, it is with this comparative meaning.[17]

Most of the directional nouns, like فَوْق, وَرَاء, خَلْفَ, أَمَام, and تَحْت are used as annexe nouns. For example, فَوْقَ ٱلْأَرْضِ means "above the Earth."

We have learned that comparative nouns are used with the the preposition مِنْ to express their "-er" meaning. For example أَكْبَرُ مِنْ ٱلْبَيْتِ "bigger than the house." They may also be used as annexe nouns to express their "-est" meaning. For example, أَكْبَرُ ٱلْبُيُوتِ, أَكْبَرُ بَيْتٍ "biggest house."

أَسْفَل too may be used in both these formations. We will discuss them below:

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[17]شرح شيخ زاده على قواعد الإعراب 79

33.11.2.1. أَسْفَل **used before** مِنْ

Usually أَسْفَل is used with مِنْ to express the adverb of place "lower (than)" Here are some examples of أَسْفَل, as an adverb of place:

(909) وَٱلرَّكْبُ أَسْفَلَ مِنْكُمْ [18] [8:42 سورة الأنفال]
        "and the caravan was lower [in position] than you"

(910) زَيْدٌ أَسْفَلَ مِنْكَ [3/289 كتاب سيبويه]
        "Zayd is lower than you."

(911) وَضَعَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ [1036: سنن النسائي]
        "He put his palms on his knees and put his fingers lower than that."

(912) نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُومَ الْإِمَامُ فَوْقَ شَيْءٍ وَالنَّاسُ خَلْفَهُ
        يَعْنِي أَسْفَلَ مِنْهُ [1692: مشكاة المصابيح]
        "The Messenger of Allāh ﷺ forbade that the imām should stand
        on anything when the people are behind him, meaning lower than
        him."

Note, in the examples above, that أَسْفَل does not have tanwīn. This is because it is a semi-flexible noun.

Now, in the case of قَبْل and its sisters we saw that their rigidity and flexibility is determined by whether or not they are annexe nouns and if they have base nouns in an annexation.

But أَسْفَل, when used with before مِنْ as an adverb of place, is not an annexe noun. So its rigidity and flexibility is determined by whether or not it is compared to a noun (with مِنْ):

If the adverb of place أَسْفَل is followed by مِنْ and a compared noun, then it is flexible. By the way, there may be another مِنْ before أَسْفَل as well, as we learned in section (ref). Here is an example,

(913) إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ [33:10 سورة الأحزاب]
        "[Remember] when they came at you from above you and from
        below you"

And if the adverb of place أَسْفَل is not followed by مِنْ and a compared noun, but the adverb is still understood to be bounded implicitly, then it will be rigid ending with a ḍammah. For example:

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[18] البحر المحيط لأبي حيان for 8:42 سورة الأنفال (وقَرَأَ زَيْدُ بْنُ عَلِيٍّ: أَسْفَلُ)

(914) أَسْفَلُ إِلَى وَطَأْطَأَ فَوْقُ إِلَى وَرَفَعَهَا بِأَصَابِعِهِ وَقَالَ [صحيح البخاري :621]
> "and he gestured with his fingers and raised them up upward and
> lowered [them] downward."

(915) فَوْقُ الى أَسْفَلُ مِنْ وَثْبٌ والطَّفْرُ [فقه اللغة للثعالبي 137]
> "and *aṭṭafr* is a leap from down to up."

33.11.2.2. أَسْفَل as an annexe noun

Most of the time, we will want to say that something is *below* or *lower than*
another thing. In this case, we will use أَسْفَل مِنْ as we have described
above.

However, sometimes, we may want to say that something is at the *lowest*
place. In this case, we can use أَسْفَل as an annexe noun to be an adverb
of place.[19]

For example,

(916) رِجْلِكَ أَسْفَلُ نَعْلُكَ [النحو الوافي 1/484]
> "Your sandal is (at) the lowest [part] of your foot."
> (Note the partitive meaning of أَسْفَل annexed to a singular base
> noun.)

33.11.2.3. Non-adverbial use of أَسْفَل

By the way, أَسْفَل need not always be an adverb of place. It may be used
like other common nouns. In the following example, it is the doer of a
verb and also an annexe noun.

(917) نِعَالِهِمْ أَسْفَلُ نَبْتَلَّ لَمْ [سنن أبي داود :1059]
> "The lower [part] of their sandals did not get wet."

33.11.3. أَوَّل

أَوَّل is used as an adverb of time, meaning "first"

Much of what we have said about أَسْفَل applies also to the noun أَوَّل.

However there is some difference from أَسْفَل:

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[19]See تفسير ابن عاشور for one interpretation of (ثُمَّ رَدَدْنَاهُ أَسْفَلَ سافِلِينَ) 95:5 سورة التين for
أَسْفَلَ as a ظرف

    a. The meaning of "first" is inherently superlative. In English we dont say that something is *more first than* another thing. We can try to capture this meaning by translating it as "prior to".

    b. أَوَّل, despite being on the pattern أَفْعَل, is irregular in that it can take tanwīn when used in an absolute and unbounded sense.

33.11.3.1. أَوَّل **used before** مِنْ

أَوَّل is a semi-flexible noun when used with مِنْ:

(918) [صحيح البخاري :7510] لاَ تَسْأَلْهُ عَنْ شَيْءٍ أَوَّلَ مِنْ حَدِيثِ الشَّفَاعَةِ
    "Don't ask him about anything prior to the hadīth of intercession"

(919) [صحيح البخاري :1641] لاَ تَبْتَدِئَان بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ، تَطُوفَان بِهِ
    "They₂f would not begin with anything prior to the House, performing the ṭawāf around it."

When مِنْ is not used but أَوَّل is implicitly bounded then it is rigid with a ḍammah on its ending:

(920) [صحيح البخاري :4924] أَيُّ الْقُرْآن أُنْزِلَ أَوَّلُ
    "Which [part] of the Qur'ān was revealed first (of all the sūrahs)?"

(921) [سنن ابن ماجه :753] أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ
    "Which mosque was established first (of all the mosques)?"

When أَوَّل, is used in an absolute and unbounded sense, then it takes tanwīn despite being on the pattern أَفْعَل:

(922) [سنن النسائي :1062] يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلًا
    "They (were) rushing (to see) which of them would write it first"

(923) [مسند أحمد ط الرسالة :20165] وَأَمَّا الدَّارُ الَّتِي دَخَلْتَ أَوَّلًا فَدَارُ عَامَّةِ الْمُؤْمِنِينَ
    "And as for the house that you entered first, it was for the common people of the Muslims."

(924) [مشكاة المصابيح :1700] أَيُّهُمَا جَاءَ أَوَّلًا عَمِلَ عَمَلَهُ
    "Which of them came first [that] did his deed?"

33.11.3.2. أَوَّل as an annexe noun

Like أَسْفَل, when أَوَّل can be used as an annexe noun as well, even when it is an adverb of time. For example

(925) كَانَ يَنَامُ أَوَّلَ اللَّيْلِ [صحيح مسلم :739]
   "He used to sleep the first [part] of the night"

The usage of أَوَّل as an annexe noun when it is an adverb of time is probably not as uncommon as it is for أَسْفَل.

33.11.3.3. Non-adverbial use of أَوَّل

Just like أَسْفَل, أَوَّل need not be used adverbially. Here it is as the info of a sentence and an annexe noun:

(926) وَأَنَا أَوَّلُ ٱلْمُسْلِمِينَ [سورة الأنعام 6:163]
   "and I am the first [among you] of the Muslims."

Even when used non-adverbially, أَوَّل may take tanwīn. For example, here it is the subject of إِنّ in the a-state:

(927) إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا [جامع الترمذي :151]
   "Indeed the prayer has a first [time] and a last [time]"

33.11.4. بَعْد

- used for time and place
- meaning "yet"

33.11.5. ذَات

33.12. TODO

(928) ثُمَّ مَوْعِدُكِ مَكَانَ كَذَا وَكَذَا
   https://shamela.ws/book/25794/21044#p1

(929) وَلَكِنِّي رَأَيْتُهُ انْطَلَقَ مَكَانَ كَذَا وَكَذَا
   https://shamela.ws/book/25794/19824

(930) وَلَكِنْ وَاللّهِ لَا تَجْتَمِعُ ابْنَةُ رَسُولِ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ، وَابْنَةُ عَدُوِّ اللّهِ مَكَانًا
وَاحِدًا أَبَدًا
https://shamela.ws/book/25794/15437

(931) إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ [صحيح]
[مسلم :388a]

Chapter 34.

The absolute doee

> ⚠ Warning
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

34.1. Introduction

The absolute doee is, fundamentally, the verb taking it's own maṣdar as a doee in the a-state. For example,

(932) ضَرَبَ زَيْدٌ عَمْرًا ضَرْبًا
      "Zayd beat Ɛamr a beating"

In the above example ضَرْبًا is the maṣdar of the verb ضَرَبَ and is governed by it in the a-state as its absolute doee.

This sort of sentence is unfamiliar in English, as evinced by its awkward translation, "Zayd beat Ɛamr a beating." Nevertheless, we can find some parallels so you can get a feel for it:

(933)   1. "He died an honorable death."
        2. "He slept the sleep of the just."
        3. "He lived two lives."

The absolute doee is somewhat different from the direct doee in that the direct doee only occurs for transitive verbs. Whereas, the absolute doee can occur for any verb, whether transitive or intransitive Also, the absolute doee is effectively an adverb because it qualifies the meaning of the verb as we will learn in this chapter, if Allāh wills.

The absolute doee is used for the following purposes:

1. To reinforce or emphasize the meaning of the governing verb.
2. To qualify the meaning of the governing verb.
3. To act as a deputy for the governing verb, substituting it and fulfilling it's role.

34.2. The reinforcing absolute doee

Reinforcing and emphasizing the meaning of the governing verb is the basic function of the absolute doee. Consider again our earlier example:

(934) ضَرَبَ زَيْدٌ عَمْرًا ضَرْبًا
    "Zayd beat ɛamr a beating"

The absolute doee ضَرْبًا signifies that beating actually ocurred, as if to counter any possible suspicion that it didn't. If the usage of the governing verb can support both a literal and a metaphorical meaning, then the absolute doee can also signify that the meaning of the verb is literal, and not metaphorical.[1]

For greater emphasis, the maṣdar may be repeated.[2] For example,

The reinforcing absolute doee, when used purely for emphasis and not also for other purposes, cannot be dualized or pluralized. So we cannot say × وَعَدْتُكَ وُعُودًا ("I promised you promises").[3] Though, this sentence is correct for the other purposes of the absolute doee, which we will learn in subsequent sections, if Allāh wills.

34.3. The qualifying absolute doee

With regard to the meaning of the governing verb, the qualifying absolute doee indicates either what kind was intended, or its quantity, or both.

The kind of the maṣdar is frequently used with a attribute or in an annexation. For example,

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[1]See معاني النحو 2/194–195. But see also تفسير ابن القيم for سورة النساء 4:164 (وكلم الله) and تفسير ابن عثيمين for سورة النمل 27:50 (ومكروا مكرًا ومكرنا مكرًا) (موسى تكليما)

[2]Wright 2/55B

[3]النحو الوافي 2/211

(935) ضَرَبْتُهُ ضَرْبًا شَدِيدًا [Wright 2/54A]
      "I beat him (with) a severe beating."

(936) ضَرَبَهُ ضَرْبَ ٱلظَّالِم [Wright 2/54B]
      "He beat him (with) the beating of an oppressor."

Such a qualifying absolute doee may also be signified simply with the definite article ٱل.[4]. For example, if a specific kind of beating is known before-hand to both the speaker and addressee, then the speaker may simply say:

(937) أَضْرِبُهُ ٱلضَّرْبَ
      "I will beat him (with) *the* beating."

The qualifying maṣdar may also be annexed to a pronoun referring to the doer of the verb. For example,

(938) ضَرَبَ ضَرْبَهُ
      "He beat him (with) his beating"

The quantity of the maṣdar often uses the *one-time noun*. It may be dualized or pluralized. For example,

(939) ضَرَبْتُهُ ضَرْبَةً وَضَرَبَنِي ضَرْبَتَيْن أَوْ ضَرَبَاتٍ [Wright 2/53D]
      "I beat him one blow and he beat me two blows or (three or more) blows."

Some maṣdars themselves end with a ة, like تِلَوَة, so they are readily dualized or pluralized[5] (to the sound *āt* plural) without resorting to the one-time noun. For example,

(940) تَلَا ٱلْقَارِئُ تِلَوَاتٍ
      "The reader recited recitations."

But in reality, when a maṣdar is dualized or pluralized in this manner, it seems to leave its maṣdar meaning, which is purely a verbal meaning, and begins to denote a regular (non-verbal) noun.[6] So تِلَوَات will denote, not so much the actions of reciting but kinds of recitations.

The same goes for maṣdars that don't end with a ة but for whom a broken plural has been recorded from Classical Arabic, like عُلُوم, which is the plural of عِلْم "knowledge", and وُعُود which is the plural of وَعْد "promise".

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[4] النحو الوافي 2/207 (footnote 4)

[5] الكليات للكفوي 817 citing 137D دراسات في النحو للزعبلاوي

[6] المصباح and حاشية ياسين على التصريح citing 137–138 دراسات في النحو للزعبلاوي

So we can say:

(941) وَعَدْتُكَ وُعُودًا
  "I promised you promises."

وُعُود here refers to different kinds or occasions of promises, rather than the purely verbal actions of promising.[7]

Plurals have not been recorded for all maṣdars. For example, ضَرْب does not have a recorded plural for its maṣdar meaning of "beating".

So can we pluralize it if we wish to say "I beat him (many) kinds of beatings"? Some authorities allow us to form a new broken plural if there is a need.[8] So according to them we should be able to coin a new plural ضُرُوب[9] "beatings" and say,

(942) ضَرَبْتُهُ ضُرُوبًا
  "I beat him (many kinds of) beatings"

Other authorities are more conservative and would only allow using broken plurals for existing meanings of words if one has been recorded for them. Following this opinion, we might then say:

(943) ضَرَبْتُهُ أَنْوَاعًا مِنَ ٱلضَّرْبِ
  "I beat him (many) kinds of beatings"

In any case, any maṣdar may at least be dualized to indicate the kinds of its action.[10] So we can say:

(944) ضَرَبَنِي ضَرْبَيْن [Wright 2/55D]
  "He beat me two (kinds of) beatings."
  or
  "He beat me (on) two (occasions of) beatings."

By the way, you should be able to see that saying ضَرَبَنِي ضَرْبَيْنِ is different from if we had said

(945) ضَرَبَنِي ضَرْبَتَيْن
  "He beat me (with) two blows."

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[7]See also تفسير ابن عاشور for سورة الأحزاب 33:10 (وتظنون بالله الظنونا)
[8]139 دراسات في النحو للزعبلاوي
[9]this plural already exists for ضَرْب but for its other meaning "example"
[10]النحو الوافي 2/212

The former signifies the kinds or occasions of beating whereas the latter indicates the number of individual acts of beating.

By the way, for maṣdars that themselves end with ة, if we wish to specify that the action ocurred only once, we cannot, of course, form a one-time noun by appending another ة to it. In such a case, we may qualify the maṣdar with the attribute وَاحِدَة "once". For example:

(946) رَحِمَهُ رَحْمَةً وَاحِدَةً [Wright 1/123C]
"He took one mercy upon him."

It is also important to mention that the qualifying absolute doee includes the reinforcing meaning.[11] We cannot use the qualifying absolute doee without also emphasizing the meaning of the verb. For example,

(947) فَٱصْبِرْ صَبْرًا جَمِيلًا [سورة المعارج 70:5]
"So be patient with gracious patience"

In section (ref), we will see that in order to only qualify the verb without emphasizing it, we can substitute the verb with the absolute doee which then becomes a *deputy to the verb*.[12]

Finally, the qualifying absolute doee may qualify both the kinds and quantity of the meaning of the verb. For example:

(948) قَرَأْتُ ٱلْكِتَابَ قِرَاءَتَيْن نَافِعَتَيْن [النحو الوافي 2/209]
"I read the book two useful readings."

34.4. The deputy to the maṣdar as an absolute doee

Frequently, instead of using the maṣdar as the absolute doee directly, it is substituted by another word. This word is then called the deputy to the maṣdar as an absolute doee because it fulfils the absolute doee's role. The maṣdar may still figure in the expression. It will just not technically be the absolute doee, because the first a-state doee in that position is now its deputy.

The deputy to the maṣdar can be one of several categories:

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[11] النحو الوافي 2/207–209
[12] معاني النحو 2/203

A attribute to a deleted maṣdar

For example:

(949) ضَرَبْتُهُ شَدِيدًا [Wright 2/54A]
"I beat him severely."
(for ضَرَبْتُهُ ضَرْبًا شَدِيدًا "I beat him a severe beating.")

(950) سِرْتُ أَحْسَنَ ٱلسَّيْرِ [أوضح المسالك إلى ألفية ابن مالك لابن هشام 2/184]
"I travelled the best (kind) of travelling."
(for سِرْتُ ٱلسَّيْرِ أَحْسَنَ ٱلسَّيْرِ)

When the maṣdar is thus substituted with its attribute, then the masculine adjectival noun is typically used for the attribute, even if the maṣdar was a feminine noun. For example:

(951) كَتَبُوا سَرِيعًا
"They wrote quickly."
(for كَتَبُوا كِتَابَةً سَرِيعَةً)

This is because even when maṣdars end with a feminine marker, they are abstract enough in their meaning that when they are absent, only the idea of them retains influence, not their actual wording. And because that abstract idea is not feminine in its meaning, it doesn't cause the attribute to match the feminine wording of the maṣdar in gender. So, by default, the masculine adjectival noun is used for the attribute.

Also, the a-state adjectival noun in such phrases as ضَرَبْتُهُ شَدِيدًا may, where the sense allows or requires it, be a deputy to the adverb of time instead of a deputy to the absolute doee.[13] For example: سَارُوا طَوِيلًا "They travelled a long time," (for سَارُوا زَمَنًا طَوِيلًا. See section (ref).)

In fact, according to some authorities, when the a-state noun in such phrases could be applied to both a deleted absolute doee or a deleted adverb of time (or, for that matter, other a-state functions like a direct doee), then it is possible that both meanings could be intended.[14] For example,

(952) ضَرَبْتُهُ كَثِيرًا
"I beat him a lot."

This sentence could mean, at the same time, both ضَرَبْتُهُ ضَرْبًا كَثِيرًا "I beat him a lot [of beatings]," and ضَرَبْتُهُ زَمَنًا كَثِيرًا "I beat him (for) a lot [of time]."

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[13]Wright 2/54D
[14]معاني النحو 2/196–199

An entity noun→maṣdar

The entity noun→maṣdar may be a regular common noun that is used in place of a verb's maṣdar (see (ref)).

For example:

(953) فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ أَسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لاَ يَخْشَى الْفَاقَةَ
[صحيح مسلم :2312a]
"So he returned to his people and said, 'O my people, embrace Islām for indeed Muḥammad gives a gift not fearing want.'"
(عَطَاء "gift" is a entity noun→maṣdar for the actual maṣdar إِعْطَاء.)

(954) أَنْهَزَمُوا هَزِيمَةً شَنِيعَةً
[Wright 2/56B]
"They were defeated an atrocious defeat"
(The maṣdar of أَنْهَزَمَ is properly أَنْهِزَام)

Also falling under the category of entity noun→maṣdar is the maṣdar of another form of the verb from the same root.[15] For example:

(955) أَقْتَتَلُوا قِتَالًا شَدِيدًا [Wright 2/56B]
"They fought with one another a hard fight"
(قِتَال is properly the maṣdar of the form 3 verb قَاتَلَ)

(956) وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا [سورة المزمل 73:8]
"and devote yourself to Him with [complete] devotion"
(تَبْتِيل is properly the maṣdar of the form 2 verb بَتَّلَ)

A synonymous maṣdar from a different root

For example:

(957) جَلَسَ قُعُودًا [Wright 2/56C]
"I sat (with) a sitting"

A noun that indicates the type of maṣdar

For example:

(958) رَجَعَ ٱلْقَهْقَرَىٰ [Wright 2/56C]
"He returned walking backwards."
قَهْقَرَىٰ is a noun which means "backward walk".

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[15] النحو الوافي 2/215

A noun of manner of the pattern فِعْلَة

For example:

(959) مشى القط مشية الأسد [النحو الوافي 2/218]
    "The cat walked (with) the gait of a lion"

The number of the maṣdar

For example:

(960) ضَرَبْتُ ثَلَاثَ ضَرَبَاتٍ
    "I beat him three blows"

The maṣdar may also be omitted from the base noun such that only the number remains. For example:

(961) ضَرَبْتُ ثَلَاثًا
    "I beat him three (blows)"
    (Note the feminine number ثَلَاث instead of the masculine ثَلَاثَة because the deleted base noun will be feminine in such circumstances.)

A partial or whole fraction

Words like كُلّ, جَميع "all"; بَعْض "some"; شَطْر, نِصْف "half", etc. can be used to indicate how much of an action is done.

For example:

(962) فَلَا تَمِيلُوا كُلَّ ٱلْمَيْلِ [سورة النساء 4:129]
    "So do not incline completely [toward one]"

(963) أَهْمَلَ ٱلطَّالِبُ بَعْضَ ٱلْإِهْمَالِ [النحو العربي: أحكام ومعان 1/452]
    "The student was negligent somewhat"

Included in this category is the word شَيْء "thing". When used in the a-state governed by a verb it can signify the meaning "a bit" or "somewhat", etc.[16] For example:

(964) فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ [صحيح مسلم 2405:]
    "So Ɛaliyy went a bit, then he stopped"

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[16]See, for example, تفسير ابن عاشور for سورة الإسراء 17:74 (كدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا)

The a-state noun شَيْئًا isn't always a absolute doee after a verb. It may be, depending on the meaning of the sentence, a direct doee. For example, in the وَجَدْتُ شَيْئًا "I found something." However, in some circumstances, شَيْئًا may make sense both as an absolute doee and as a direct doee.[17] For example:

(965) وَلَا تُشْرِكُوا بِهِ شَيْئًا [سورة النساء 4:36]
　　　 "and associate nothing with Him"

Regarding this āyah, the mufassir Ibn Ɛāshūr says:

> شَيْئًا is in the a-state due to its being a [direct] doee for تُشْرِكُوا, i.e. "Don't make a partner anything from what is worshipped", similar to His saying, وَلَنْ نُشْرِكَ بِرَبِّنا أَحَدًا [سورة الجن 72:2] ("And we will never associate with our Lord anyone").

> And it is permissible that شَيْئًا is in the a-state due to its being [a deputy to] the maṣdar, i.e. "a bit of associating even if it is slight", similar to His saying, فَلَنْ يَضُرُّوكَ شَيْئًا [سورة المائدة 5:42] ("never will they harm you at all.").[18]

The instrument or implement used in the action

The type of action may be indicated with the the instrument or implement used in the action. For example:

(966) ضَرَبْتُهُ سَوْطًا [Wright 2/56D]
　　　 "I beat him (with) a whip."
　　　 (ضَرْبَ سَوْطٍ for)

A pronoun

A absolute doee can be substituted by a pronoun that refers to it.[19] For example:

(967) أَحْسَنَ ٱلْإِكْرَامَ وَأَكْرَمَهُ ضَيْفَهُ
　　　 "He perfected generosity and was generous (with it) [to] his guest."
　　　 (i.e., he was generous with the generosity)

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[17] معاني النحو 2/199

[18] تفسير ابن عاشور for سورة النساء 4:36

[19] See also تفسير ابن عاشور for سورة المائدة 5:115 (فَإِنِّي أُعَذِّبُهُ عَذابًا لا أُعَذِّبُهُ أَحَدًا مِنَ العالَمِينَ)

A pointing noun

Similar to the pronoun as a deputy maṣdar absolute doee, a pointing noun may be used in the same vein. For example

(968) ٱلرَّجُلُ ٱلْمُهَذَّبُ لاَ يُعَامِلُ ٱلنَّاسَ هَـٰذِهِ ٱلْمُعَامَلَةَ [النحو الواضح لعلي الجارم 2/159]
  "The refined man does not deal with the people (with) this dealing."

(969) يَحْفَظُونَ أَسْرَارَهُمْ هَـٰذَا ٱلْحِفْظَ [Wright 2/54A]
  "They keep their secrets (with) this keeping"
  (i.e. so carefully)

34.5. The absolute doee with a deleted governing verb

The governing verb of the specifying absolute doee may be deleted if there is sufficient context or circumstance to supply its meaning. For example, in response to the question,

هَلْ جَلَسَ ٱلزَّائِرُ عِنْدَكَ؟
"Did the visitor sit with you?"

one may reply:

(970) جُلُوسًا طَوِيلًا [النحو الوافي 2/219]
  "A long sitting"
  (for جَلَسَ جُلُوسًا طَوِيلًا "He sat a long sitting.")

Similarly, if one sees a hunter striking his quarry with an arrow successfully, he might say:

(971) إِصَابَةً سَرِيعَةً [النحو الوافي 2/219]
  "A quick striking"
  (for أَصَابَ إِصَابَةً سَرِيعَةً "He struck a quick striking.")

In both the above scenarios, the deleted governing verb is implied. So the complete sentence includes both the implied governing verb, and the absolute doee

34.6. The absolute doee as a deputy of the deleted governing verb

In some cases, the deleted governing verb is replaced by the absolute doee. The absolute doee is then a deputy of the deleted verb. This can be done in the following circumstances:

34.6.1. The absolute doee as a deputy of the verb in a command or supplication

For example, instead of using the verb of command ٱصْبِرُوا "Be patient," one may say:

(972) صَبْرًا
     "Patience"

In terms of governance, the complete sentence is ٱصْبِرُوا صَبْرًا. The sentence ٱصْبِرُوا صَبْرًا is valid on its own right as a use of the reinforcing absolute doee. But that is not exactly what the utterance صَبْرًا, by itself, signifies. Rather the governing verb ٱصْبِرُوا. is substituted with the absolute doee, such that the verb is no longer present in meaning, and the absolute doee is now its deputy, fulfilling its role.

Why then would one choose to use a absolute doee instead of a verb?[20] The maṣdar signifies only a meaning of the action of the verb. The verb signifies both the meaning of its maṣdar and is also linked to a time in which the action originates, continues, or renews. So the verb is more temporary than its maṣdar. Therefore, if we use a absolute doee instead of a verb, then it is not explicitly linked to any time, nor does it explicitly imply a renewal of the action. So the absolute doee as a deputy for the verb signifies a constancy and inseperableness of the action. Whereas the verb is a direct application of the action.

Secondly, the verb is necessarily tied to its doer. So, also in circumstances where the objective is the action itself, and not who does it, the absolute doee may be used as a deputy to the verb.

Here are some more examples of a absolute doee as a deputy for the verb:

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[20] معاني النحو 2/203

(973) قَالَ أَبُّو لَهَبٍ تَبًّا لَكَ أَلِهَذَا جَمَعْتَنَا فَنَزَلَتْ تَبَّتْ يَدَا أَبِي لَهَبٍ [صحيح البخاري: 4973]
  "Abū Lahab said: 'A perishing for you! Is it for this (that) you have
  gathered us?' So there was revealed: 'May the hands of Abū Lahab
  be ruined' " [سورة المسد 111:1]
  (تَبًّا is a absolute doee of the verb تَبَّ "to perish".)

(974) شُكْرًا لَكُمْ
  "A thanking for you"
  (for أَشْكُرُكَ "I thank you.")

(975) سُبْحَانَ ٱللَّهِ "The glorification of Allāh!"
  (سُبْحَانَ is a entity noun→maṣdar for the verb سَبَّحَ "to glorify".)

In the above example, the sentence with the verb could be, e.g., أُسَبِّحُ
سُبْحَانَ ٱللَّهِ "I glorify the glorification of Allāh." But again, though
this may be a valid sentence on its own right, it is not exactly what
the utterance سُبْحَانَ ٱللَّهِ, by itself, signifies. The entity noun→maṣdar
سُبْحَان, as a deputy to the verb does not explicitly specify the verb or
its doer. Rather, the entity noun→maṣdar سُبْحَان replaces its governing
verb. The purpose is to mention the glorification of Allāh without being
limited by a time limit for the action of the verb, or a need to mention
the doer of the verb.[21]

Similarly,

(976) مَعَاذَ ٱللَّهِ
  "The refuge of Allāh"
  (مَعَاذَ is a maṣdar of عَاذَ يَعُوذُ "to seek refuge".)

Using the u-state maṣdar instead of the absolute doee

In situations that call for a course of action, the u-state maṣdar may
optionally be used instead of using the (a-state) absolute doee.

For example, in a situation that calls for patience, one might say

(977) صَبْرٌ جَمِيلٌ [معاني النحو 2/206]
  "A beautiful patience"

instead of saying صَبْرًا جَمِيلًا. Here, the implied meaning is ٱلْأَمْرُ فِيهِ صَبْرٌ
جَمِيلٌ "The thing to be done in the matter is a beautiful patience."[22]

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[21] معاني النحو 2/206

[22]See also البحر المحيط لأبي حيان for سورة يوسف 12:18 (فَصَبْرٌ جَمِيلٌ)

The u-state maṣdar (instead of the a-state absolute doee) has the force of more constancy and generality. Additionally, it can imply that the action called for has, in the speaker's estimation, already begun and become established. Here are some more examples:

(978) رَحْمَةُ ٱللَّـهِ عَلَيْهِ [معاني النحو 2/206]
    "The mercy of Allāh on him"

(979) وَيْحٌ لِزَيْدٍ [Lane's Lexicon, root ويح]
    "A mercy on Zayd"

In the above example, the following alternative (using the absolute doee) is also possible:

(980) (1) وَيْحًا لِزَيْدٍ [Lane's Lexicon, root ويح]
    (2) وَيْحَ زَيْدٍ [Lane's Lexicon, root ويح]
       "A mercy on Zayd"
       (as though one were to say: أَلْزَمَهُ ٱللَّـهُ وَيْحًا "May *Allāh* may mercy to attend him constantly!")

The words وَيْل, وَيْب, and وَيْس are used in a similar manner to وَيْح above. These are all maṣdars of disused verbs. وَيْح and وَيْس typically signify compassion and a mild chiding. Whereas وَيْل and وَيْب typically signify a severe chiding, calling for misfortune and destruction.

34.6.2. The absolute doee as a deputy of a verb that is a info

There is a set of circumstances where the governing verb can deleted, and its place is taken by the absolute doee as its deputy. This is when the verb is the info of a nounal sentence, and the verb's maṣdar wouldn't ordinarily be a info in the u-state for the subject.[23]

Here are some examples that should illustrate what we mean:

Consider the sentence أَنْتَ تَأْكُلُ وَتَشْرَبُ "You are eating and drinking." The verbs in this sentence may be deleted and each is substituted with its a-state absolute doees as a deputy. So we can say:

(981) أَنْتَ أَكْلًا وَشُرْبًا [معاني النحو 2/208]
    "You are eating and drinking."
    (أَنْتَ تَأْكُلُ وَتَشْرَبُ for)

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[23]معاني النحو 2/209

What allows this is that the maṣdars شُرْب أَكْل wouldn't oridinarily work as u-state infos for this subject. That is, we can't say × أَنْتَ أَكْلٌ وَشُرْبٌ. So when we use the maṣdars in the a-state as absolute doees (أَنْتَ أَكْلًا وَشُرْبًا), it is understood that they are acting as a deputy for their respected deleted verbs.

Here are some more examples:

(982) أَلْمَطَرُ سَحًّا سَحًّا [النحو الوافي 2/225]
"The rain (is) pouring (and) pouring."
(سَحّ is the maṣdar of the verb سَحَّ يَسُحُّ "to pour down abundantly (of rain)")

(983) مَا أَلْأَسَدُ مَعَ فَرِيسَتِهِ إِلَّا فَتْكًا [النحو الوافي 2/226]
"The lion is not, with his prey, [anything] but slaying"
(فَتْك is the maṣdar of فَتَكَ يَفْتُكُ "to assault and slay")

(984) أَسَفَاهَةً وَأَنْتَ مُثَقَّفٌ؟ [النحو الوافي 2/222]
"[Do you act] foolishly while you are an educated [person]?"
(سَفَاهَة is the maṣdar of سَفِهَ يَسْفَهُ "to be foolish")

As you can see from the examples above, these circumstances are usually limited to one of the following kind of sentences:

- a repeated maṣdar
- multiple maṣdars joined with conjunctive particles
- a restricted maṣdar
- a maṣdar that is asked about in a question

34.6.3. The absolute doee as a deputy for a verb in detailing a vague consequential action

This is a very specific circumstance where the absolute doee may occur as a deputy to a verb. Consider an action that is done as a consequence of some matter. If this consequential action is expressed only vaguely, then the following sentence can add detail to this vague action using absolute doees.[24] Here is an example:

(985) إِنْ أَسَاءَ إِلَيْكَ ٱلصَّدِيقُ فَٱسْلُكْ مَسْلَكَ ٱلْعُقَلَاءِ. فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا جَمِيلًا [النحو الوافي 2/224]
If a friend does you wrong then take the path of the intelligent:
So either an honorable reproving or a gracious pardoning"

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[24] النحو العربي: أحكام ومعان 1/459

In the example above, the consequential vague action is فَاَسْلُكْ مَسْلَكَ ٱلْعُقَلَاءِ "take the path of the intelligent". The maṣdars عِتَاب "reproving" and صَفْح "pardoning" are then used as absolute does to detail this vague action, فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا جَمِيلًا "So either an honorable reproving or a gracious pardoning."[25]

34.6.4. The absolute doee as a deputy for a verb in emphasizing the meaning of an entire sentence

One usage of the absolute doee as a deputy for a verb is in emphasizing the meaning of an entire sentence. The absolute doee in such cases are maṣdars (or entity noun→maṣdars) like:

- حَقًّا "truly" for أُحِقُّ حَقًّا "I assert a truth"
- يَقِينًا "certainly" for أُوقِنُ يَقِينًا "I ascertain a certainty"

For example,

(986) حَقًّا ٱللَّهِ رَسُولُ إِنَّكَ مُحَمَّدُ يَا فَقَالَ جِبْرِيلُ لَهُ تَبَدَّى [صحيح البخاري :6982]
"Gabriel would appear before him and say, 'O Muḥammad! Indeed you are Allāh's Messenger ﷺ truly'"

(987) وَمَا قَتَلُوهُ يَقِينًا [سورة النساء 4:157]
"And they did not kill him, for certain."

34.6.5. The dualized absolute doee as a deputy of the verb

There are some absolute does that are dualized and annexed to a pronoun in set phrases. The dual indicates a recurringness of the action. These include:

- لَبَّيْكَ – لَبّ is the entity noun→maṣdar of the verb أَلَبَّ يُلِبُّ "to remain." The a-state dualized maṣdar annexed to the addressee pronoun, لَبَّيْكَ, signifies "I remain for you (i.e. at your service] time after time." A verb لَبَّيْكَ "to utter لَبَّى يُلَبِّي تَلْبِيَةً" is derived from this phrase.
- سَعْدَيْكَ – سَعْد is the entity noun→maṣdar of the verb أَسْعَدَ يُسْعِدُ "to help" The a-state dualized maṣdar annexed to the addressee pronoun, سَعْدَيْكَ, signifies "I am at your aid time after time."

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[25]See also سورة محمد 47:4 (فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً)

- حَنَانَيْكَ – from حَنَان "mercy". حَنَانَيْكَ signifies "Let your mercy be continuous to me."
- دَوَالَيْكَ – from دَوَال which is equivalent to مُدَاوَلَة and تَدَاوُل "taking by turns". دَوَالَيْكَ signifies "Make (you) the action to be done by turns."
- حَذَارَيْكَ – from حَذَار "Beware". حَذَارَيْكَ signifies "Twice beware!"

34.7. Differentiating the absolute doee from the other a-state doees

The absolute doee is a kind of doee. Other kinds of doees include the direct doee, the adverb of time and the adverb of place, and the adverb of reason. Generally, all adverbs can be considered to be in the category of doees. All doees are governed by verbs and occur in the a-state.

Sometimes it is not easy to disambiguate the exact function of an a-state noun occurring as a doee. We have already seen some instances of this. For example, we mentioned that in example (952) ضَرَبْتُهُ كَثِيرًا, that the a-state doee كَثِيرًا could be analyzed as either a absolute doee or a adverb of time, depending on context.

Similarly, in example (965) وَلَا تُشْرِكُوا بِهِ شَيْئًا [سورة النساء 4:36] "and associate nothing with Him", شَيْئًا has been analyzed to support both a absolute doee meaning and a direct doee meaning.

For some verbs, their maṣdars are re-used as common nouns. For example:

- أَكْل – أَكَلَ يَأْكُلُ أَكْلًا is re-used to mean "a food"
- صَيْد – صَادَ يَصِيدُ صَيْدًا is re-used to mean "a prey"
- قَوْل – قَالَ يَقُولُ قَوْلًا is re-used to mean "a saying" or "a speech"
- سُؤَال – سَأَلَ يَسْأَلُ سُؤَالًا is re-used to mean "a question"

When these nouns are in the a-state governed by their verb, then how do we tell whether they are a absolute doee or a direct doee? For example:

(988) أَكَلَ زَيْدٌ أَكْلًا
    "Zayd ate an eating."
    or
    "Zayd ate a food."

By itself, أَكْلًا supports both functions of the direct doee and the absolute doee. And we have to look at context to see which of the two meanings the speaker intended.

Sometimes, if the a-state doee is qualified, then that can help us distinguish between the two functions. For example,

(989)   أَكَلَ زَيْدٌ أَكْلًا سَرِيعًا
   "Zayd ate a fast eating"
   (i.e. "Zayd ate quickly.")

In the above example, the attribute سَرِيع "fast" is applied to the attributee أَكْلًا. Now, unless Zayd was eating "fast food" (unlikely in classical times), the attribute applies to the manner in which Zayd was eating. Hence أَكْلًا is a absolute doee and not a direct doee.

Sometimes, the qualifier may be applicable to both the absolute doee and the doee. Yet each meaning will be distinct. For example,

(990)   صَادَ زَيْدٌ صَيْدَ ٱلْأَسَدِ
   "Zayd hunted (in the manner of) the hunting of a lion."
   or
   "Zayd hunted the lion's prey."

In the above example, the doee صَيْد is qualified in an annexation with the base noun ٱلْأَسَد "the lion". But the qualifier is applicable to both meanings of صَيْد: the absolute doee meaning: "hunting", and the direct doee meaning: "prey". When applied to the absolute doee meaning then the sentence means that Zayd hunted in a ferocious and daring manner, like a lion does. And when applied to the direct doee meaning then the sentence means that Zayd hunted a prey which was (previously) the prey of a lion. However, both of these meanings are distinct from each other. In this sort of case, context should help in figuring out the intended meaning.

In the case of maṣdars like أَكْل and صَيْد, when they are re-used as common nouns, then their existence is not tied to the action of the verb. For example, أَكْل, meaning "food", exists prior to the action of eating. And صَيْد, meaning "prey" exists prior to the action of hunting.

But in the case of maṣdars like قَوْل and سُؤَال, even when they are a direct doee, they only come into existence with the action of their verb. So there is no قَوْل, either as a absolute doee or as a direct doee, before the action of "saying" And there is no سُؤَال, either as a absolute doee or as a direct doee, before the action of "asking".

In such cases, even when a qualifier is applied, the line between the absolute doee and the direct doee can remain blurry. And that is not really a big deal because both meanings will be similar. For example,

(991) سَأَلَ زَيْدٌ عَمْرًا سُؤَالًا صَعْبًا

      "He asked a difficult questioning."
      (i.e. the questioning was difficult upon Ɛamr)
      or
      "He asked a difficult question."

This sort of ambiguity can sometimes be found in the other adverb doees as well.

34.8. Candidates for governing the absolute doee

The verb is the fundamental governor of the doer and the doee. But we have seen (in sections (ref)), that nouns that have a verbal quality to them, like the maṣdar, the doer participle, etc., can also govern a doer and a doee.

So a absolute doee may occur, governed by either a verb (as we have seen), or a doer participle, or a doee participle, or a participle-like adjective, or even another maṣdar.

Here are some examples:

(992) فَرَحْتُ بِٱجْتِهَادِكَ ٱجْتِهَادًا حَسَنًا [النحو العربي: أحكام ومعان 1/449]

      "I rejoiced at your striving a good striving"
      (the absolute doee ٱجْتِهَادًا is governed by the preceding maṣdar
      (ٱجْتِهَاد

(993) أَنَا مُكْرِمٌ خَالِدًا إِكْرَامًا عَظِيمًا [النحو العربي: أحكام ومعان 1/449]

      "I will honor Khālid a great honoring."
      (the absolute doee إِكْرَامًا is governed by the doer participle مُكْرِم)

Chapter 35.

The ḥāl

35.1. Introduction

The *ḥāl* (اَلْحَال) is a kind of adverb, governed typically by a verb, that describes the state of the *person of ḥāl* during the time that the ḥāl's governing verb is taking place. Here is an example of a ḥāl:

جَاءَ زَيْدٌ رَاكِبًا .

"Zayd came riding"

In the example above, the usage of the ḥāl signifies that Zayd, while he was coming, was in a riding state.

By the way, we are not not using "state" here terminologically, as in u-state, a-state, etc. Rather we are using it to mean Zayd's condition or mode of being.

35.2. Matching the ḥāl to the person of ḥāl

Consider again the example:

(994) جَاءَ زَيْدٌ رَاكِبًا [Wright 2/112C]
      "Zayd came riding"

The ḥāl رَاكِبًا is an adjectival noun matching the person of ḥāl زَيْد in number (singular) and gender (masculine).

If the person of ḥāl is feminine in gender or more than one in number, then the ḥāl will match it accordingly. For example:

(995) قَامَتِ ٱبْنَتُهُ إِلَيْهِ بَاكِيَةً [Fischer 196D]
      "His daughter [went and] stood to him crying"

(996) وَثَبَا مُسْرِعَيْنِ [صحيح البخاري :4794]
      "they₂ₘ got up hastening"

(997) جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبَيْنِ [النحو العربي: أحكام ومعان 2/38]
      "Saɛīd and Khālid came riding."

For plurals, both sound and broken plurals may be used:

(998) وَٱدْخُلُوا ٱلْبَابَ سُجَّدًا [سورة البقرة 2:58]
      "and enter the gate bowing humbly"
      (The person of ḥāl is the plural masculine doer pronoun in ٱدْخُلُوا
      and the ḥāl سُجَّد is the plural of سَاجِد.)

(999) خَرَجْنَا مُتَوَجِّهِينَ إِلَىٰ ٱلْيَمَنِ [Fischer 196D]
      "We left heading towards Yemen"

As with attributes and infos, when the person of ḥāl is a plural of non-intelligent beings, the singular feminine is typically used for the ḥāl. For example:

(1000) صَالَتِ ٱلْأُسُودُ عَلَى ٱلْفَرِيسَةِ فَاتِكَةً
       "The lions pounced on the prey slaying"

35.3. The governor of the ḥāl

The governor of the ḥāl may be one of the following:

A verb

The verb is the typical governor of the ḥāl. For example:

(1001) جَاءَ زَيْدٌ رَاكِبًا [Wright 2/113D]
    "Zayd came riding"

A maṣdar

(1002) رُكُوبُكَ ٱلسَّيَارَةَ مُسْرِعَةً خَطَرٌ عَلَيْكَ [2/51 النحو العربي: أحكام ومعان]
    "Your riding the car speeding is a danger for you."

A quasi-verb

A quasi-verb is a deverbal verbal noun like an doer participle or an doee participle, or an adjectival noun, etc. For example:

(1003) زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا [Wright 2/113D]
    "Zayd is beating Ɛamr standing."

(1004) زَيْدٌ حَسَنٌ قَائِمًا [Wright 2/113D]
    "Zayd is handsome standing."

(1005) زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا [Wright 2/114A]
    "Zayd, standing, is more handsome than him sitting."

An expression that has verbal force

An expression that has verbal force could be:

- a preposition or adverb of time or place with a following noun in the i-state
- a pointing noun
- a question word
- a word like لَعَلَّ ,كَأَنَّ ,لَيْتَ

In such cases there will typically be the implicit existential verb "is" providing the verbal force.

Examples:

(1006) زَيْدٌ فِي ٱلدَّارِ قَائِمًا [Wright 2/114A]
    "Zayd is in the house standing." (the existential verb "is" is implied)

(1007) هَـٰذَا عَمْرٌو مُنْطَلِقًا [Wright 2/114A]
    "This is Ɛamr (in the act of) setting out."

(1008) وَهَـٰذَا بَعْلِي شَيْخًا [سورة هود 11:72 cited by Wright 2/114B]
    "and this, my husband, is an old man"

(1009) مَا شَأْنُكَ قَائِمًا [Wright 2/114B]
    "What is your matter, standing?"
    (i.e. "Why are you standing?")

(1010) مَا لَكَ وَاقِفًا [Wright 2/114B]
    "What (happened) to you, standing?"
    (i.e. "Why are you standing?")

35.4. Valid persons of ḥāl

The person of ḥāl may be the doer of the governing verb but it may also be the direct doee, or even other nouns in a sentence.

Let's see some examples.

The person of ḥāl as a doer

(1011) فَخَرَجَ مِنْهَا خَائِفًا [سورة القصص 28:21]
    "So he left it, fearful"

The person of ḥāl as a direct doee

(1012) وَأَرْسَلْنَاكَ لِلنَّاس رَسُولًا [سورة النساء 4:79]
    "And We have sent you, [O Muḥammad], to the people as a messenger"

(1013) رَكِبْتُ ٱلْفَرَسَ مُسْرَجًا [Wright 2/113A]
    "I rode the horse saddled"

The person of ḥāl as a deputy doer

(1014) تُؤْكَلُ ٱلْفَاكِهَةُ نَاضِجَةً [النحو العربي: أحكام ومعان 28/2]
    "The fruit is eaten fresh"

The person of ḥāl as a subject

(1015) ٱلْفَاكِهَةُ لَذِيذَةٌ نَاضِجَةً [النحو العربي: أحكام ومعان 2/28]
"The fruit is delicious (when it is) fresh."

The person of ḥāl as a info

(1016) هَـٰذَا هُوَ ٱلْهِلَالُ طَالِعًا [النحو العربي: أحكام ومعان 2/28]
"This is the crescent (as it is) rising."

The person of ḥāl in the i-state following a preposition

(1017) مَرَرْتُ بِزَيْدٍ جَالِسًا [Wright 2/113A]
"I passed by Zayd (as he was) sitting."

(1018) كُنْتُ فِي ٱلْبُسْتَانِ زَاهِرًا [Wright 2/113B]
"I was in the garden (while it was) in bloom."

The person of ḥāl in the i-state in as the base noun in an annexation

The base noun in an annexation is permitted to be a person of ḥāl if it satisfies any one of the following conditions:

   i. When the annexe noun is naturally capable of being the governor of the ḥāl (as a maṣdar or doer participle, etc.). For example:

   (1019) أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا [Wright 2/119C]
   "Zayd's standing speedily pleased me."
   (The governor is the annexe noun قِيَام which is a maṣdar)

   (1020) إِلَى ٱللَّـهِ مَرْجِعُكمْ جَمِيعًا [سورة المائدة 5:105]
   "To Allāh is your return all together"
   (The governor is the annexe noun مَرْجِع which is a maṣdar)

   (1021) أَنْتَ شَارِبُ ٱلْمَاءِ صَافِيًا [النحو العربي: أحكام ومعان 2/50]
   "You are drinking the water clear." (The governor is the annexe noun شَارِب which is a doer participle)

   ii. When the annexe noun is a real part of the base noun. For example:

(1022) [15:47 سورة الحجر] وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا

"And We will remove whatever is in their breasts of resentment, [so they will be] brothers"

(The annexe noun صُدُور is a real part of the base noun person of ḥāl هِمْ.)

(1023) [49:12 سورة الحجرات] أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

"Would one of you like to eat the flesh of his brother when dead?"

(The annexe noun لَحْم is a real part of the base noun person of ḥāl أَخ.)

   iii. When the annexe noun is not really but is virtually a part of the base noun. Such that the meaning would still be correct if the annexe noun was removed. For example:

(1024) [16:123 سورة النحل] ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

"Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth"

(حَنِيفًا is a ḥāl of the person of ḥāl إِبْرَاهِيم. مِلَّة is virtually a part of إِبْرَاهِيم such that the meaning is correct without it: اتَّبِعْ إِبْرَاهِيمَ حَنِيفًا.)

When none of these conditions are satisfied then the base noun cannot be a person of ḥāl. So we cannot say:

(1025) ✗ [2/51 النحو العربي: أحكام ومعان] مَرَرْتُ بِغُلَام هِنْدِ جَالِسَةً

"I passed by Hind's slave boy (when she was) sitting."

Determining the person of ḥāl when there is more than one possibility

When the sentence has more than one noun as a possible person of ḥāl, usually the meaning, gender, or number is sufficient to determine whom the ḥāl is describing. But sometimes context will be needed to determine who the person of ḥāl is. For example:

(1026) [2/386A النحو الوافي] قَابَلْتُ الْأَخَ رَاكِبًا

"I met the brother riding"

In the example above, the ḥāl رَاكِبًا may be applicable to either the speaker (assuming he is male), or to الْأَخ "the brother". Context should tell us which is intended. If context is not sufficient then is more suitable

for the closer of the two to the ḥāl to be the person of ḥāl. Or, to avoid ambiguity, it may be better that the expression not be used in this case.[1]

35.5. The ḥāl after verbs like رَأَىٰ and وَجَدَ

The verbs رَأَىٰ and وَجَدَ are what are known as verbs of perception (see chapter (ref)). That is, they signify an act that takes place in the mind. So they may take two direct doees. For example:

(1027) إِنَّهُمْ يَرَوْنَهُ بَعِيدًا [سورة المعارج 70:6]
"Indeed, they see it [as] distant,"
(بَعِيدًا has been analyzed as a second direct doee[2])

(1028) لَوَجَدُوا ٱللَّهَ تَوَّابًا رَحِيمًا [سورة النساء 4:64]
"they would have found Allāh Accepting of Repentance and Merciful."
(تَوَّابًا has been analyzed as a second direct doee[3])

However, if these verbs are mere verbs of sense, i.e. they express nothing but acts of the external organs of sense, then they may still have two governees in the a-state but the second governee will no longer be a direct doee but a ḥāl.[4] For example:

(1029) رَأَيْتُكَ نَائِمًا [Wright 2/50C]
"I saw you sleeping."

(1030) وَجَدْتُهُ مَرِيضًا [Wright 2/50C]
"I found him sick."

35.6. Multiple ḥāls or persons of ḥāl

There may be one or multiple ḥāls that correspond to one or multiple persons of ḥāl. This occurs in the following cases:

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[1] النحو الوافي 2/386
[2] 70:6 سورة المعارج for إعراب القرآن للدرويش
[3] 4:64 سورة النساء for إعراب القرآن للدرويش
[4] Wright 2/50B

35.6.1. Multiple ḥāls for one person of ḥāl

These are examples of multiple ḥāls corresponding to one person of ḥāl:

(1031) وَلَمَّا رَجَعَ مُوسى إلى قَوْمِهِ غَضْبانَ أَسِفًا [سورة الأعراف 7:150]
"And when Moses returned to his people, angry and grieved"

(1032) ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً [سورة الفجر 89:28]
"Return to your Lord, well-pleased and pleasing [to Him]"

(1033) مَا لَكِ يَا عَائِشُ حَشْيَا رَابِيَةً [صحيح مسلم :974b]
"Why are you, O Ɛāʾishah, panting and short of breath?"
(حَشْيَا, on the pattern فَعْلَى, is the feminine of حَشْيَان meaning "short of breath". رَابِيَة has a similar meaning.)

As you can see, there is no need for a conjunction like و to connect the multiple ḥāls (though we may use the word "and" in the translation). If such a و is inserted, then the noun(s) following it is technically no longer a ḥāl. Rather, it is now a post-conjunction to the preceding ḥāl.[5] For example:

(1034) أَقْبَلَ ٱلْمُنْتَصِرُ فَرِحًا وَمُسْرِعًا وَمُصَافِحًا رِفَاقَهُ [النحو الوافي 2/430]
"The victor approached rejoicing, hastening, and shaking hands with his companions."

In the above example, فَرِحًا is a ḥāl, مُسْرِعًا and مُصَافِحًا are post-conjunctions.

This distinction is technically correct. However, loosely speaking, words like مُسْرِعًا and مُصَافِحًا in the example above may be referred to as ḥāls.[6]

See also section (ref) later in this chapter for multiple ḥāls when one or more is a *sentence ḥāl*.

35.6.2. One ḥāl for multiple persons of ḥāl

If there are multiple persons of ḥāl and the same ḥāl can be used to describe all of them, then one ḥāl, appropriately dualized or pluralized, may be used. We have already seen an example of this in example (997) earlier in this chapter:

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[5] النحو الوافي 2/386
[6] See, for example, the analysis of طَمَعًا in البحر المحيط لأبي حيان for سورة السجدة 32:16
(يَدْعُونَ رَبَّهم خَوْفًا وطَمَعًا)

(997) جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبَيْنِ [النحو العربي: أحكام ومعان 2/38]
        "Saεīd and K͞hālid came riding."

Here is another example:

(1035) وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَائِبَيْنِ [سورة إبراهيم 14:33]
        "And He subjected for you the sun and the moon, continuous [in
        orbit]"

Sometimes the multiple persons of ḥāl may even occur in different
functions in the sentence. For example:

(1036) قَابَلَ عَلِيٌّ صَدِيقَهُ مَسْرُورَيْنِ [النحو العربي: أحكام ومعان 2/28]
        "εaliyy met his friend (while they both were) happy."

(1037) لَقِيتُهُ رَاكِبَيْنِ [Wright 2/113B]
        "I met him (while we both were) riding"

35.6.3. Multiple ḥāls for multiple persons of ḥāl

If there are multiple persons of ḥāl, and each is to be described by
different ḥāls, then the individual ḥāls may occur in the sentence without
any conjunction. If context and meaning are not sufficient to determine
which ḥāl applies to which person of ḥāl, then the first ḥāl (in sentence
word order) should apply to the second person of ḥāl, and the second
ḥāl should apply to the first person of ḥāl.[7] For example:

(1038) لَقِيتُ خَالِدًا مُصْعِدًا مُنْحَدِرًا [النحو العربي: أحكام ومعان 2/39]
        "I met K͞hālid (while he was) going up (and I$_m$ was) coming down."

But if meaning and context are sufficient to disambiguate, then the ḥāls
may occur in either order. For example:

(1039) لَقِيتُ هِنْدًا مُصْعِدًا مُنْحَدِرَةً [النحو العربي: أحكام ومعان 2/39]
        "I met Hind (while I$_m$ was) going up (and she was) coming down."

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[7] النحو العربي: أحكام ومعان 2/38–39. But see also Wright 2/115CD النحو العربي: أحكام ومعان 2/387, النحو الوافي

35.7. Definiteness of the ḥāl

The ḥāl is typically an indefinite noun, as we have seen in all the
examples so far. Occasionally, however, it does occur as a definite noun.
The most common such ḥāl is the noun وَحْد annexed to a pronoun,
meaning "alone". For example:

(1040) جَاءَ ٱلضَّيْفَ وَحْدَهُ [النحو الوافي 2/375]
    "The guest came by himself."

Other definite nouns may also occur as ḥāls. For example:

(1041) ٱدْخُلُوا ٱلْأَوَّلَ فَٱلْأَوَّلَ
    [النحو الوافي 2/376]
    "Enter! the first then the first"
    (i.e. "Enter in order")

(1042) كَلَّمْتُهُ فَاهُ إِلَىٰ فِيَّ [النحو العربي: أحكام ومعان 2/34]
    "I spoke to him his mouth to my mouth."
    (i.e. face to face)

The definite ḥāl may also occur in a comparative statement. For exam-
ple:

(1043) زَيْدٌ ٱلرَّاكِبَ أَحْسَنُ مِنْهُ ٱلْمَاشِي [Wright 2/116D]
    "Zayd as the rider is more handsome than he is (as) the walker."

Although, it is more usual to use the indefinite ḥāl in this case: زَيْدٌ رَاكِبًا
أَحْسَنُ مِنْهُ مَاشِيًا.

35.8. Definiteness of the person of ḥāl

The person of ḥāl is typically a definite noun, as we have seen in all
the examples so far. Sometimes, however, it does occur as an indefinite
noun. Usually, when the person of ḥāl is indefinite, it occurs in the
following circumstances:

The ḥāl precedes the indefinite person of ḥāl

(1044) فِيهَا قَائِمًا رَجُلًا [Wright 2/117B]
"in it (i.e. the house) is a man standing"

The order of the ḥāl and the person of ḥāl is treated in more detail in section (ref).

The indefinite person of ḥāl is qualified by a attribute or a base noun

(1045) عِنْدِي غُلَامُ رَجُلٍ قَائِمًا [Wright 2/117D]
"in my house is a man's slave standing"

(1046) قَدِمَ طِفْلٌ صَغِيرٌ بَاكِيًا [النحو العربي: أحكام ومعان 2/45]
"a small child came crying"

(1047) وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ [سورة فصلت 41:10]
cited by أحكَام ومعان: النحو العربي 2/45
"and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask."

The indefinite person of ḥāl is in a negative statement or a question

(1048) مَا خَابَ عَامِلٌ مُخْلِصًا [النحو الوافي 2/403]
"A worker, when sincere, does not fail."

(1049) لَا تَشْرَبْ فِي كُوبٍ مَكْسُورًا [النحو الوافي 2/403]
"Don't drink in a cup (when it is) broken."

(1050) أَجَاءَ أَحَدٌ رَاكِبًا [النحو العربي: أحكام ومعان 2/44]
"Did anyone come riding?"

The indefinite person of ḥāl without any special circumstance

Occasionally, the person of ḥāl may be indefinite without any special circumstance.[8] For example:

(1051) وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا [صحيح البخاري: 1113]
"and [some] people prayed behind him standing"

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[8]النحو العربي: أحكام ومعان 2/45–47

35.9. The order of the ḥāl, the person of ḥāl and the governor

The normal order is: first the governor, then the person of ḥāl, then the ḥāl. However, there is much variability permitted, subject to certain rules.

35.9.1. The ḥāl preceding the governor

The ḥāl may precede the governor if the governor is an verb or quasi-verb that flexes based on the doer.

So we can say:

(1052) رَاكِبًا جَاءَ زَيْدٌ [Wright 2/118B]
        "Zayd came riding."

(1053) مُسْرِعًا ذَا رَاحِلٌ [Wright 2/118B and النحو العربي: أحكام ومعان 2/53]
        "In haste is this this (man) departing."
        (ذَا is a pointing noun like هَـٰذَا. See section (ref).)

(1054) مُخْلِصًا زَيْدٌ دَعَا [add ref to alfiyyah ibn malik]
        "Sincerely did Zayd supplicate."
        (The ḥāl مُخْلِصًا precedes not just its governor in the info دَعَا, but also the subject زَيْدٌ.)

If the governor is a verb or adjectival noun that is rigid (does not flex based on the doer), then the ḥāl rarely[9], if ever[10], precedes the governor. Examples of such governors are the verb of wonder and the comparative noun. For example:

(1055) مَا أَحْسَنَ زَيْدٌ ضَاحِكًا [Wright 2/118B]
        (ضَاحِكًا مَا أَحْسَنَ زَيْدٌ X not)
        "How handsome is Zayd (when) laughing!"

(1056) زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو ضَاحِكًا [Wright 2/118B]
        (زَيْدٌ ضَاحِكًا أَحْسَنُ مِنْ عَمْرٍو X not)
        "Zayd is more handsome than Ɛamr (when) laughing."

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[9]ibn uthaymeen
[10]wright

An exception is permitted when a noun, in one ḥāl, is compared with itself or another noun in another ḥāl. In this case, the ḥāl regularly precedes its comparative noun governor. For example:

(1057) زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا [Wright 2/118C]

     "Zayd when standing is more handsome than [himself] when sitting."

(1058) زَيْدٌ مُفْرَدًا أَنْفَعُ مِنْ عَمْرٍو مُعَانًا [Wright 2/118C]

     "Zayd when alone is more useful than Ɛamr when assisted (by others)."

If the governor is not a verb or a quasi-verb but an expression that has verbal force, then the ḥāl usually does not precede the governor.[11]

(1059) كَأَنَّ زَيْدٌ رَاكِبًا أَسَدٌ [Wright 2/118D]

     (رَاكِبًا كَأَنَّ زَيْدٌ أَسَدٌ × not)

     "[It is] as if Zayd, when riding, is a lion."

(1060) زَيْدٌ فِي ٱلدَّارِ قَائِمًا [Wright 2/118D]

     (زَيْدٌ قَائِمًا فِي ٱلدَّارِ × not)

     "Zayd is in the house standing."

(1061) تِلْكَ هِنْدٌ بَاحِثَةً [النحو العربي: أحكام ومعان 2/53]

     (بَاحِثَةً تِلْكَ هِنْدٌ × not)

     "That is Hind, searching."

35.9.2. The ḥāl preceding the person of ḥāl

The ḥāl is generally allowed to precede the person of ḥāl when the person of ḥāl is in the u-state or a-state. For example:

(1062) جَاءَ ضَاحِكًا زَيْدٌ [Wright 2/119A]

     "Zayd came riding."

(1063) شَرِبْتُ ٱلْمَاءَ صَافِيًا [النحو العربي: أحكام ومعان 2/48]

     "I drank the water clear."

Excepted from this general permissibility is if the person of ḥāl is restricted by إِلَّا. For example:

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[11]See, however, البحر المحيط لأبي حيان for سورة الزمر 39:67 for the recitation والسماوات. Also mentioned by Wright 2/118D مطوياتٍ بيمينه.

(1064) مَا جَاءَ أُسَامَةُ إِلَّا رَاكِبًا [أحكام ومعان :النحو العربي 2/48]
"Usāmah did not come except riding."

(1065) وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ [سورة الأنعام 6:48]
"And We send not the messengers except as bringers of good tidings
and warners."

When the person of ḥāl is in the i-state then: if it is a base noun in an
annexation, then the ḥāl should follow the person of ḥāl and not precede
it.

For example:

(1066) أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا [Wright 2/119C]
"Zayd's standing speedily pleased me."

If the person of ḥāl is in the i-state due to a preceding preposition, then
the ḥāl will usually follow it and not precede it. For example:

(1067) مَرَرْتُ بِهِنْدٍ جَالِسَةً [Wright 2/119B]
"I passed by Hind (when she was) sitting."

Occasionally, however, the ḥāl has been found to precede the i-state
person of ḥāl preceded by a preposition. For example:

(1068) وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ [سورة سبأ 34:28]
"And We have not sent you except comprehensively to mankind"

35.9.3. Reasons for varying the normal order

The natural order, as we have mentioned, is: first the governor, then the
person of ḥāl, then the ḥāl. So normally we would say:

(1069) حَضَرَ مُحَمَّدٌ مَاشِيًا [أحكام ومعان :النحو العربي 2/55]
"Muḥammad came walking."

The speaker may choose to vary this normal order for a variety of
reasons. For example, if Muḥammad had been previously hampered
from walking due to an illness or injury, then in order to emphasize his
being able to walk, the speaker may say:

(1070) حَضَرَ مَاشِيًا مُحَمَّدٌ [أحكام ومعان :النحو العربي 2/55]

Or if the listener was incorrectly assuming that Muḥammad came riding
and not walking, then the speaker may wish to disabuse him by saying

(1071) مَاشِيًا حَضَرَ مُحَمَّدٌ [أحكام ومعان :النحو العربي 55/2]

There may be other reasons as well.[12]

35.10. Transitory and permanent meanings for the ḥāl

Fundamentally, the ḥāl is transitory in its meaning; i.e. it is not meant to be a permanent description of the person of ḥāl. For example:

(1072) جَاءَ سَعِيدٌ غَاضِبًا [أحكام ومعان :النحو العربي 28/2]
    "Saεīd came angry"

(1073) أَقْبَلَ خَالِدٌ رَاكِبًا [أحكام ومعان :النحو العربي 28/2]
    "Khālid came riding."

In the above examples, the ḥāls غَاضِبًا "angry" and رَاكِبًا "riding" are meant to be transitory descriptions, such that it is conceivable that Saεīd may cease to be angry, and that Khālid could come walking instead of riding.

However, it is possible that the ḥāl have a more permanent meaning. This is primarily when the ḥāl describes person of ḥāl as it comes in to existence or relevance.

For example:

(1074) وَخُلِقَ ٱلْإِنْسَانُ ضَعِيفًا [سورة النساء 4:28]
    "and mankind was created weak"

(1075) قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [سورة آل عمران 3:36]
    "she said, 'My Lord, I have delivered a female.'"

(1076) وَلَدَتْهُ أَزْرَقَ ٱلْعَيْنَينِ أَفْطَسَ ٱلْأَنْفِ [أحكام ومعان :النحو العربي 29/2]
    "She gave birth to him blue-eyed (and) snub-nosed"

The ḥāl may also have a more permanent meaning in the sense that while it describes the person of ḥāl linked in time to the governor, its meaning also applies more permanently to the person of ḥāl. For example:

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[12] معاني النحو 354/2

النحو العربي: أحكام ومعان cited by [سورة الأنعام 6:126] وَهَـٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا (1077)
2/30]
    "And this is the path of your Lord, [leading] straight"
    (The ḥāl مُسْتَقِيمًا "straight" applies permanently to the person of
    ḥāl صِرَاطُ رَبِّكَ "path of your Lord")

35.11. Difference in meaning between the ḥāl and the attribute

The ḥāl and the the attribute are typically both sourced from adjectival nouns. And generally when you use the adjectival noun as a ḥāl it will have a different meaning from when it is used as a adjectival noun.

Consider the following two examples:

[2/334 معاني النحو] هَـٰذَا ٱلْفَرَسُ ٱلسَّابِقُ (1078)
    "This is the foremost horse."

[2/334 معاني النحو] هَـٰذَا ٱلْفَرَسُ سَابِقًا (1079)
    "This is the horse (when it is) foremost"

The former sentence is describing the horse as being foremost, but not necessarily at the time when the speaker is pointing to it. So, at the moment of pointing to it, the horse may actually be tethered. Whereas the latter sentence is describing the horse at the moment of pointing at it. It would likely be running and and being foremost at that time.

Similarly, consider:

[2/333 معاني النحو] أَقْبَلَ ٱلطَّالِبُ ٱلْمُقَصِّرُ (1080)
    "The slacking student approached."

[2/333 معاني النحو] أَقْبَلَ ٱلطَّالِبُ مُقَصِّرًا (1081)
    "The student approached (while) slacking."

The same distinction appiles to the above two examples. The former sentence describes the student as a slacker generally. But he may not be slacking at the moment when he is approaching. Whereas the latter sentence describes the student as slacking when he is approaching. He may not be a slacker in general.

However, there can sometimes be some overlap in meaning.[13] For example, in the scenario when all the following conditions are satisfied:

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[13]See also 1/272 شرح إبي سعيد بهامش كتاب سيبويه cited by معاني النحو 2/350

- the ḥāl has a transitory meaning,
- the meaning of the ḥāl is a description of motion or posture (like "sitting", "standing", "sleeping", "running", etc.),
- the person of ḥāl is indefinite,
- the governor is an expression that has verbal force (see section (ref)).

In such a case, the adjectival noun used as a attribute may have a somewhat similar meaning to it being used a ḥāl. For example:

(1082) فِيهَا رَجُلٌ قَائِمٌ
 "In it (i.e. the house), is a standing man."
 (attribute)

(1083) فِيهَا رَجُلٌ قَائِمًا
 [سيبويه 1/272 cited by معاني النحو 2/352]
 "In the house, is a man standing."
 (ḥāl)

There may also be a case where the ḥāl is indistinguishable from the attribute due to the person of ḥāl being indefinite and in the a-state. For example:

(1084) رَأَيْتُ طَالِبًا مُقَصِّرًا [معاني النحو 2/352]
 "I saw a student slacking."
 or
 "I saw a slacking student."

35.12. An primitive noun as the ḥāl

Because the ḥāl is a description of the person of ḥāl, and a description is likely to be a adjectival noun, and adjectival nouns are typically deverbal nouns, it therefore follows that the ḥāl is likely to be a deverbal noun. Most of the examples we have seen so far have been of the ḥāl as a deverbal noun. For example: رَاكِبًا, غَاضِبًا, etc. However, it is possible for the ḥāl to be primitive noun. Here are some examples:

(1085) طَلَعَ ٱلْقَمَرُ بَدْرًا [Wright 2/115A]
 "The moon rose (as) a full moon."

(1086) كَرَّ زَيْدٌ أَسَدًا [Wright 2/115A]
 "Zayd charged (like) a lion."

(1087) بِعْهُ مُدًّا بِدِرْهَم [Wright 2/115A]
"Sell it (at the rate of) a mudd for a dirham"
(a mudd is a measure of volume)

(1088) بِعْتُ ٱلشَّاءَ شَاةً وَدِرْهَمًا [Wright 2/115A]
"I sold the sheep (at the rate of) a sheep [for] a dirham."

(1089) بَايَعْتُهُ يَدًا بِيَدٍ [Wright 2/115A]
"I traded with him hand in hand"
(i.e. for ready money)

(1090) بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا [Wright 2/115A]
"I explained his account for him item by item."

(1091) دَخَلَ ٱلْقَوْمُ رَجُلًا رَجُلًا [أحكام ومعان :النحو العربي 2/30]
"The people entered, man by man."

(1092) كَلَّمْتُهُ فَاهُ إِلَىٰ فِيَّ [Wright 2/115B]
"I spoke to him his mouth to my mouth."
(i.e. face to face)

(1093) هَٰذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيبًا [Wright 2/115B]
"This (fruit), as a grape, is better than it as a raisin."

(1094) وَكَذَٰلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا [سورة طه 20:113 cited by أحكام ومعان :النحو العربي 2/33]
"And thus We have sent it down as an Arabic Qur'ān"

(1095) هَٰذِهِ أَمْوَالُكَ ذَهَبًا [أحكام ومعان :النحو العربي 2/34]
"These are your wealths, as gold."

(1096) هَٰذِهِ فِضَّتُكَ خَاتَمًا [أحكام ومعان :النحو العربي 2/34]
"This is your silver, as a ring."

(1097) هَٰذَا خَاتَمُكَ فِضَّةً [أحكام ومعان :النحو العربي 2/34]
"This is your ring, in silver"

35.13. A maṣdar as the ḥāl

The maṣdar can sometimes *appear* to be a ḥāl. For example:

(1098) أَقْبَلَ عَلِيٌّ رَكْضًا [معاني النحو 2/345]
"Ɛaliyy approached (in the state of) running."

In the above example, the opinion of some scholars would be that the maṣdar رَكْضًا is a ḥāl. And this is a substitute for saying أَقْبَلَ عَلِيٌّ رَاكِضًا.

When the maṣdar is used thus it remains in the indefinite singular regardless of the number of the persons of ḥāl. For example:

(1099) أَقْبَلَ ٱلْقَوْمُ رَكْضًا
  "The people approached running."

The reasons for using a maṣdar رَكْضًا in this way instead of the adjectival noun رَاكِضًا may be:

i. Emphasis. The maṣdar signifies purely the meaning of the verb "to run". Whereas the adjectival noun signifies the meaning of the verb along with person described by the adjectival noun (the runner). So using the maṣdar as a ḥāl draws attention to the meaning of running rather than the person who is running. The maṣdar used in this way can also be seen as a sort of metaphor, as if Ɛaliyy, while executing the action of running, *became* the act of running.[14]

ii. Expanding the sense of the adverb to incorporate other adverbs. The maṣdar رَكْضًا, in the above example, can also be analyzed as an absolute doee (being a deputy to the maṣdar إِقْبَال) meaning:

(1100) أَقْبَلَ عَلِيٌّ إِقْبَالَ رَكْض [2/348 معاني النحو]
  "Ɛaliyy approached (in) the type of approaching (that is) running."

The use of the maṣdar in this way could then be used to intend both the ḥāl meaning and the absolute doee meaning together. That is Ɛaliyy's type and state of approaching was running.

Depending on the meaning of the maṣdar, other types of adverbs, like the adverb of reason, may be included in this expanded sense as well.[15]

Some scholars are conservative in analyzing a maṣdar as a ḥāl, and instead prefer that it be analyzed as another adverb, like a (deputy) absolute doee or an adverb of reason, etc.[16] And if the meaning of the maṣdar does not allow it to be analyzed as another adverb, and only as a ḥāl then it is accepted as a permitted usage but one that is restricted to what has been recorded from Classical Arabic.

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[14] 2/348 معاني النحو
[15] 2/348 معاني النحو
[16] See مجموع مقالات فيصل المنصور 529–530

Here are some examples of maṣdars having being analyzed as ḥāl. They may fit other adverbs instead or as well.

(1101) قَتَلْتُهُ صَبْرًا [Wright 2/114C]
    "I killed him in cold blood."

(1102) كَلَّمْتُهُ مُشَافَهَةً [شرح ابن يعيش على المفصل 2/12]
    "I spoke to him face to face."

(1103) يَدْعُونَ رَبَّهم خَوْفًا وطَمَعًا [سورة السجدة 32:16]
    "they supplicate their Lord in fear and aspiration"
    (خَوْفًا (above) is analyzed as either a adverb of reason or a ḥāl.[17])

(1104) ٱلَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً [سورة البقرة 2:274]
    "Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly"
    (سِرًّا is analyzed as either a ḥāl or a attribute to a deleted absolute doee إِنْفَاقًا.[18])

(1105) إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوالَ اليَتامى ظُلْمًا [سورة النساء 4:10]
    "Indeed, those who devour the property of orphans unjustly"
    (ظُلْمًا (above) is analyzed as either a adverb of reason or a ḥāl.[19])

(1106) حَتَّىٰ إِذَا جَاءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً [سورة الأنعام 6:31]
    "until when the Hour [of resurrection] comes upon them unexpect-edly"
    (بَغْتَةً (above) is analyzed as either a ḥāl or a absolute doee.[20])

35.14. A sentence as the ḥāl

In the examples so far, the ḥāl has always been a single word, usually an adjectival noun. For example, جَاءَ زَيْدٌ ضَاحِكًا "Zayd came laughing". Instead, of using the adjectival noun ضَاحِكًا, we can instead use the u-state stateful verb يَضْحَكُ:

(1107) جَاءَ زَيْدٌ يَضْحَكُ [Wright, 2/331C]
    "Zayd came laughing."

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[17]See البحر المحيط لأبي حيان for سورة السجدة 32:16
[18] البحر المحيط لأبي حيان for سورة البقرة 2:274
[19] البحر المحيط لأبي حيان for سورة النساء 4:10
[20] البحر المحيط لأبي حيان for سورة الأنعام 6:30

Actually, يَضْحَكُ is not just a verb. Rather, it is a complete sentence comprising of the verb itself and the doer which, in this case, is the hidden pronoun "he". So the ḥāl here is a sentence.

As we know, the ḥāl describes the person of ḥāl during time of ḥāl's governing verb. The use of the stateful verb يَضْحَكُ signifies that Zayd's action of laughing was ongoing during the time of the governor جَاءَ. So يَضْحَكُ has a past meaning because of the perfect verb جَاءَ. An additional verb like كَانَ is not needed to transport the verb يَضْحَكُ to the past. Similarly, if the governor was in the present or the future, the stateful verb in the ḥāl would automatically be transported to the present or future as well. For example:

سَيَأْتِي زَيْدٌ يَضْحَكُ (1108)
> "Zayd will come laughing."

In fact, it is not permitted for the ḥāl sentence that begins with the stateful verb to itself be prefixed with سَ or سَوْفَ.[21] So we cannot say (intending سَيَضْحَكُ to be a ḥāl):

سَيَأْتِي زَيْدٌ سَيَضْحَكُ ✗ (1109) or
يَأْتِي زَيْدٌ سَيَضْحَكُ ✗

This restriction only applies to stateful verbs that begin a sentence ḥāl. If a stateful verb begins a sentence that is not a ḥāl then it may begin with سَ or سَوْفَ. For example:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ [سورة الصافات 37:99] (1110)
> "And [then] he said, 'Indeed, I will go to [where I am ordered by] my Lord; He will guide me."

Here are some more examples of sentence ḥāls comprised of a stateful verb and a doer (or deputy doer) pronoun:

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ [سورة يوسف 12:16] (1111)
> "And they came to their father at night, weeping."

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[21]سورة الصافات for تفسير ابن عاشور But see شرح الرضي على الكافية citing 2/354 معاني النحو 37:99 for a dissenting opinion.

35.14.1. The link between the sentence ḥāl and the person of ḥāl

The sentence comprising of only the stateful verb and its doer is the simplest, and one of the most common, kind of ḥāl sentence. However, more complex ḥāl sentences are also possible. And the person of ḥāl need not always be the doer of the verb in the sentence.

But the sentence ḥāl needs to have a link between it and the person of ḥāl. This link is often a pronoun that refers back to the person of ḥāl. In the examples above this link pronoun was the doer pronoun of the stateful verb. Here is an example of a more complex ḥāl sentence:

(1112) جَاءَ زَيْدٌ يَدُهُ عَلَى رَأْسِهِ [Wright, 2/331A]
"Zayd came (with) his hand on his head."

In the example above, the sentence يَدُهُ عَلَى رَأْسِهِ is the ḥāl. Note that يَد is in the u-state because it is the subject of the sentence. It is not in the a-state because it is not, by itself, the ḥāl. The entire sentence يَدُهُ عَلَى رَأْسِهِ is considered to be in the a-state as the ḥāl. The link is the pronoun ه in يَدُهُ and رَأْسِهِ.

Here are some more examples:

(1113) اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ [سورة البقرة 2:36]
"Go down, [all of you], as enemies to one another"
(The sentence بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ is the ḥāl. The link is the pronoun كُمْ in بَعْضُكُمْ.)

35.15. The و of ḥāl and its rules

Instead of, or in addition to, a pronoun as the link between the sentence ḥāl and the person of ḥāl, a special و, called the و *of ḥāl*, may be used. The و of ḥāl signifies that the sentence ḥāl occurred *while* the governing verb took place. Here are some examples of the the و of ḥāl:

(1114) قَامَ زَيْدٌ وَهَوَ بَاكٍ [Wright 2/330C]
"Zayd stood up while he was crying."

(1115) أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ [سنن ابن ماجه :425]
"that the Messenger of Allāh ﷺ passed by Saɛd while he was performing ablution"

We have defined the ḥāl as an adverb that describes the person of ḥāl. However, sometimes, the ḥāl sentence that is linked with a و of ḥāl won't apparently describe the person of ḥāl. In fact, it may not even refer to the person of ḥāl at all. For example:

(1116) [Wright 2/331A] ذَهَبَ زَيْدٌ وَعَمْرٌو يَشْتَغِلُ
"Zayd went while Ɛamr was busy."

In the example above, the ḥāl's description of the person of ḥāl is only circumstantial, in that it alludes to the time in which the action of the governing verb occurred. In such cases the meaning of the ḥāl approaches that of the adverb of time. This is another of the cases where the lines between different types of adverbs get blurred. We have seen similar cases in sections (ref). Here are some more examples:

Depending on the sentence, the و of ḥāl can be either mandatory, optional, or disallowed.

Let's go over the different types of ḥāl sentences, and discuss the ruling of the و of ḥāl in each type of sentence.

35.15.1. The ḥāl sentence is a nounal sentence

When the ḥāl sentence is a nounal sentence, then there are three possibilities:

  i. The ḥāl sentence is devoid of a pronoun referring back to the person of ḥāl. In this case, the و of ḥāl is obligatory. For example:

(1117) مَرَرْتُ بِزَيْدٍ وَعَمْرٌو فِي ٱلدَّارِ [المقتضب للمبرد 4/125 cited by وجوب الربط بالواو
[لعبد الجبار فتحي زيدان
"I passed by Zayd while Ɛamr (was) in the house."

In the above example the person of ḥāl is زَيْد and the ḥāl is the nounal sentence عَمْرٌو فِي ٱلدَّارِ. The sentence ḥāl does not have a pronoun that refers back to the person of ḥāl. Therefore the و of ḥāl is necessary to link the sentence ḥāl to the person of ḥāl.

We have also already seen this usage in example (1116) ذَهَبَ زَيْدٌ وَعَمْرٌو يَشْتَغِلُ. Here are more examples:

(1118) كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَارِهُونَ [سورة
[النحو العربي 2/58 cited by أحكام ومعان: الأنفال 8:5
"[It is] just as when your Lord brought you out of your home

[for the battle of Badr] in truth, while indeed, a party among
the believers were unwilling,"

(1119) عُصْبَةٌ قَالُوا لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ [سورة يوسف 12:14] cited by النحو العربي: أحكام ومعان 2/58]
"They said, 'If a wolf should eat him while we are a [strong]
clan,"

ii. The sentence ḥāl begins with a pronoun that refers to person of ḥāl.
   In this case as well, the و of ḥāl is obligatory. The link between
   the sentence ḥāl and the person of ḥāl is now both the pronoun
   and the و of ḥāl. We saw this usage in examples (1114) قَامَ زَيْدٌ وَهَوَ
   .أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ and (1115) بَاكٍ

   Here are some more examples:

(1120) سُكَارَىٰ لَا تَقْرَبُوا ٱلصَّلَاةَ وَأَنْتُمْ [سورة النساء 4:43] cited by النحو العربي: أحكام ومعان 2/58]
"do not approach prayer while you are intoxicated"

(1121) كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ [Wright 2/330D]
"You lied, knowing (that you did so)."

(1122) كُسَالَى وَلَا يَأْتُونَ ٱلصَّلَاةَ إِلَّا وَهُمْ [سورة التوبة 9:54]
"and that they come not to prayer except while they are lazy"

   Some grammarians admitted optionally dropping the و of ḥāl in
   this case to allow sentences like:

(1123) جَاءَنِي زَيْدٌ هُوَ فَارِسٌ [معاني القرآن وإعرابه للزجاج 2/317 cited by وجوب الربط بالواو لعبد الجبار فتحي زيدان]
"Zayd came to me while he (was) on horseback."
(instead of the more normal usage with the و of ḥāl: جَاءَنِي زَيْدٌ
(وَهُوَ فَارِسٌ

   But this opinion is considered anomalous by the majority of the
   grammarians.[22]

iii. The ḥāl sentence has a pronoun that refers to the person of ḥāl
   but it does not begin the ḥāl sentence. In this case, the و of ḥāl is
   optional. But generally, it will be preferred to have the و of ḥāl.
   For example:

─────────────────
[22]وجوب الربط بالواو لعبد الجبار فتحي زيدان

(1124) جَاءَ مُحَمَّدٌ وَيَدُهُ فِي جَيْبِهِ. [النحو العربي: أحكام ومعان 61/2] (more pre-ferred)

جَاءَ مُحَمَّدٌ يَدُهُ فِي جَيْبِهِ. [النحو العربي: أحكام ومعان 61/2] (less preferred)
Muḥammad came (with) his hand in his pocket."

If the ḥāl sentence's info is a quasi-sentence (consisting of an prepositional or adverbial phrase), and the info precedes the subject, then dropping the و of ḥāl is normal.[23] For example:

(1125) جَاءَ زَيْدٌ فِي يَدِهِ سَوْطٌ
"Zayd came (with) a whip in his hand."
(The ḥāl sentence is فِي يَدِهِ سَوْطٌ. Its info فِي يَدِهِ precedes its subject سَوْطٌ.)

35.15.2. The ḥāl sentence is a verbal sentence that begins with a perfect verb

There are several possible cases here:

i. The ḥāl sentence is devoid of a pronoun that refers back to the person of ḥāl. In this case the و of ḥāl is mandatory. Furthermore, if the ḥāl sentence is affirmative, the perfect verb shall be preceded by the particle قَدْ. And if the ḥāl sentence is negative, the perfect verb shall not be preceded by the particle قَدْ. Examples:

(1126) جِئْتُ وَقَدْ طَلَعَتِ ٱلشَّمْسُ [النحو العربي: أحكام ومعان 58/2]
"I came while the sun had already risen."

(1127) جِئْتُ وَمَا طَلَعَتِ ٱلشَّمْسُ [النحو العربي: أحكام ومعان 58/2]
"I came while the sun had not risen."

ii. The ḥāl sentence has a pronoun that refers back to the person of ḥāl. In this case the و of ḥāl is optional. Furthermore, if the ḥāl sentence is affirmative, the perfect verb can optionally be preceded by the particle قَدْ. And if the ḥāl sentence is negative, the perfect verb shall not be preceded by the particle قَدْ. Here are some examples:

Affirmative with و of ḥāl and with قَدْ. (This is the most common case.):

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[23] دلائل الإعجاز للجرجاني 203/1

(1128) وَمَا لَنَا أَلَّا نُقَاتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا [سورة البقرة
2:246 cited by Wright 2/332B]

> "And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?"

Affirmative with و of ḥāl and without قَدْ:

(1129) قَالُوٓا أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ [سورة الشعراء 26:111 cited by النحو العربي:
أحكام ومعان 2/62]

> "They said, 'Should we believe you while you are followed by the lowest [class of people]?'"

Affirmative without و of ḥāl and without قَدْ:

(1130) أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ [سورة النساء 4:90 cited by النحو
العربي: أحكام ومعان 2/62 and Wright 2/332B]

> "or those who come to you, their hearts strained at [the prospect of] fighting you"

Affirmative without و of ḥāl and with قَدْ:

(1131) رَأَيْنَاهُ قَدْ تَغَيَّرَ لِزَيْدٍ وَكَانَ عَلَىٰ جُنْدِهِ [Wright 2/332C]

> "We saw him (when) he had changed [color due to being enraged] at Zayd who (was) [in command of] his army."

Negative with و of ḥāl (more common):

(1132) جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ [Wright 2/332D]

> "Zayd came without his father having stood up."

Negative without و of ḥāl (less common):

(1133) جَاءَ زَيْدٌ مَا قَامَ أَبُوهُ [Wright 2/332D]

> "Zayd came without his father having stood up."

iii. The ḥāl sentence is an exception, preceded by إِلَّا. In this case the و of ḥāl is prohibited. For example:

(1134) وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ [سورة الحجر 15:11 cited by النحو
العربي: أحكام ومعان 2/61]

> "And no messenger would come to them except that they ridiculed him."
> (The sentence كَانُوا بِهِ يَسْتَهْزِءُونَ is the ḥāl beginning with a perfect verb.)

Some grammarians allowed the و of ḥāl in this case, but the examples they cite are considered irregular to normal usage.[24]

iv. The perfect verb is followed by the conjunction أَوْ. In this case, the perfect verb is used with a conditional meaning. For example:

(1135) أَحْفَظُ زَوْجِي غَابَ أَوْ حَضَرَ [النحو العربي: أحكام ومعان 61/2]

(1136) لأَضربنَّه ذهب أو مكث [أوضح and حالات الربط بواو الحال الجبار فتحي زيدان]
[المسالك لابن هشام 289/2]
"I will certainly beat him [whether] he went or stayed."

35.15.3. The ḥāl sentence is a verbal sentence that begins with a stateful verb

When a sentence ḥāl begins with a stateful verb, then, if the stateful is used with a continuous meaning (i.e. not with لَمْ or لَمَّا), then the ḥāl sentence will contain a pronoun that refers to the person of ḥāl. If the stateful is used with a past meaning (i.e. with لَمْ or لَمَّا), then the ḥāl sentence may or may not have a pronoun that refers to the person of ḥāl.[25]

There are again a number of possible cases.

i. The sentence is affirmative and the stateful verb is preceded by the particle قَدْ. In this case, the و of ḥāl is obligatory. For example,

(1137) لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ [سورة الصف 61:5 cited by Wright 2/331C]
"why do you harm me while you certainly know that I am the messenger of Allāh to you?"

ii. The sentence is affirmative and the stateful verb is not preceded by the particle قَدْ. We assume here that the sentence ḥāl contains a pronoun that refers to the person of ḥāl.

In this case, the و of ḥāl is usually not used. We have already seen examples of this case earlier, like (1107) جَاءَ زَيْدٌ يَضْحَكُ and (1111) وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ.

Here are some more examples:

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[24] حالات الربط بواو الحال الجبار فتحي زيدان
[25]Derived from sections علّة امتناع ربط المضارع المنفي and علةُ امتناع ربط المضارع المثبت بالواو
حالات الربط بواو الحال الجبار فتحي زيدان in بـ(لا) و(ما) بالواو

(1138) جَاءَ ٱلْأَميرُ تُقَادُ ٱلْجَنَائِبُ بَيْنَ يَدَيْه [Wright 2/331C]

"The commander came with the horses led in front of him."
(جَنَائِب is the plural of جَنِيب which is a word for a tractable horse that is led.)

(1139) وَجَاءَ رَجُلٌ مِنْ أَقْصَى ٱلْمَدِينَةِ يَسْعَىٰ [28:20 سورة القصص]

"And a man came from the farthest end of the city, running."

What we have shown above constitutes the more common usage. However, we do sometimes see a ḥāl sentence beginning with a stateful verb with the و of ḥāl and without قَدْ. For example,

(1140) قُمْتُ وَأَصُّكُ عَيْنَهُ النحو العربي: أحكام ومعان 2/59 and حالات الربط بواو الحال
[الجبار فتحي زيدان]

"I stood up, slapping his eye."

More usually though, if a و of ḥāl is to be used with a stateful verb, then a pronoun referring to the doer is inserted before it, converting the ḥāl sentence to a nounal sentence, thus:

(1141) قُمْتُ وَأَنَا أَصُّكُ عَيْنَهُ

"I stood up, slapping his eye."

We have already covered this type of ḥāl sentence in section (ref) above.

iii. The sentence is negative and the stateful verb is negated with لَا or مَا. We again assume here that the sentence ḥāl contains a pronoun that refers to the person of ḥāl. In this case, the و of ḥāl is prohibited.

(1142) وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ النحو العربي: أحكام ومعان 2/59 cited by [5:84 سورة المائدة]
and أوضح المسالك لابن هشام 2/289]

"And why should we not believe in Allāh"

(1143) عَهَدْتُكَ مَا تَصْبُو وَفِيكَ شَبِيبَةٌ النحو العربي 2/60 and أوضح [أحكام ومعان
المسالك لابن هشام 2/290]

"I knew you when you were not childish while [you had] in you youth."
(مَا تَصْبُوا "You were not childish" is a sentence ḥāl)

iv. The sentence is negative and the stateful verb is negated with لَمْ. Here, the sentence ḥāl need not contain a pronoun that refers to the person of ḥāl. In this case, the و of ḥāl is usually kept, although it is permissible to drop it. For example:

(1144) النحو العربي: cited by [سورة الأنعام 6:93] أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ أحكام ومعان [60/2]

> "or says, 'It has been inspired to me,' while nothing has been inspired to him"

(1145) cited [سورة الأنعام 6:93] فَٱنْقَلَبُوا بِنِعْمَةٍ مِنَ ٱللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ by النحو العربي: أحكام ومعان [60/2]

> "So they returned with favor from Allāh and bounty, no harm having touched them."

(1146) النحو العربي: أحكام ومعان [60/2] أَقْبَلَ مُحَمَّدٌ وَلَمْ يَحْمِلْ كُتُبَهُ
النحو العربي: أحكام ومعان [60/2] أَقْبَلَ سَعِيدٌ لَمْ يَحْمِلْ كُتُبَهُ

> "Muḥammad/Saɛīd approached while he didn't carry his books."

If the sentence ḥāl does not have a pronoun that links to the person of ḥāl then the و of ḥāl is to be used. For example:

(1147) النحو العربي: أحكام ومعان [60/2] أَقْبَلَ سَعِيدٌ وَلَمْ تَطْلُعِ ٱلشَّمْسُ

> "Saɛīd approached while the sun had not risen."

(1148) النحو] وَلَقَدْ خَشِيتُ بِأَنْ أَمُوتَ وَلَمْ تَدُرْ لِلْحَرْبِ دَائِرَةٌ عَلَى ابْنَيْ ضَمْضَمِ العربي: أحكام ومعان [60/2]

> "And indeed I feared that I would die, while a turn [of misfortune] had not [yet] turned, in battle, on the two sons of Ḍamḍam"

(وَلَمْ تَدُرْ لِلْحَرْبِ دَائِرَةٌ is the sentence ḥāl)

v. The sentence is negative and the stateful verb is negated with لَمَّا. Here again, the sentence ḥāl need not contain a pronoun that refers to the person of ḥāl. In this case, the و of ḥāl is typically chosen to be used.[26] For example:

(1149) أَمْ حَسِبْتُمْ أَن تَدْخُلُوا ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ ٱلصَّابِرِينَ [سورة آل عمران 3:142]

> "Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?"

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[26]From إعراب القرآن للدرويش for سورة الأعراف 7:4: وإن كانت منفية بـ «لما» فالمختار ربطها بالواو

35.15.4. The sentence ḥāl strengthens the meaning of the preceding sentence as a whole

Sometimes the ḥāl describes, not just a single word as the person of ḥāl but the preceding sentence as a whole. (See section (ref)). If the ḥāl is itself a sentence, then the و of ḥāl is not used.

For example:

(1150) ذَٰلِكَ ٱلْكِتَابُ لَا رَيْبَ فِيهِ [سورة البقرة 2:2 cited by ابن هشام أوضح المسالك لابن هشام 2/289
[حالات الربط بواو الحال الجبار فتحي زيدان and
"This is the Book about which there is no doubt"
(The sentence لَا رَيْبَ فِيهِ, in this interpretation, is analyzed as a ḥāl to the preceding sentence ذَٰلِكَ ٱلْكِتَابُ.)

35.15.5. The sentence ḥāl is a post-conjunction

If a sentence ḥāl is preceded by a conjunction (see section (multiple hals) above), then an additional و of ḥāl is not typically tacked on to the conjunction.

For example:

(1151) فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ [سورة الأعراف 7:4]
"and Our punishment came to them at night or while they were sleeping at noon."
(An additional و of ḥāl is not tacked on to the conjunction أَوْ.)

However, according to some grammarians, a و of ḥāl, can be added to the conjunction and it would be acceptable.[27] For example:

(1152) أَتَيْتَنِى وَالِيًا أَوْ وَأَنَا مَعْزُولٌ [سورة الأعراف for معاني القرآن للفراء 7:4]
"You came to me, while I was adjacent, or while I was remote."

35.16. Purposes of the و of ḥāl

The و of ḥāl essentially distances the ḥāl from the influence of the governing verb.[28] For example, consider the expression:

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[27]معاني القرآن للفراء citing حالات الربط بواو الحال الجبار فتحي زيدان
[28]دلائل الإعجاز للجرجاني 1/213 cited by معاني النحو 214 357–358

(1153) جَاءَنِي زَيْدٌ يُسْرِعُ [دلائل الإعجاز للجرجاني 213/1]

"Zayd came to me hastening."

The above example is almost equivalent to saying جَاءَنِي زَيْدٌ مُسْرِعًا. The ḥāl يُسْرِعُ is tightly bound to the governor جَاءَ. So the expression asserts Zayd's coming and his hastening as one assertion.

Consider now the expression with the و of ḥāl:

(1154) جَاءَنِي زَيْدٌ وَهُوَ يُسْرِعُ [دلائل الإعجاز للجرجاني 214/1]

"Zayd came to me while he was hastening."

Here the ḥāl sentence وَهُوَ يُسْرِعُ is a more independent assertion. Now, the only link between the ḥāl and its governing verb is that the ḥāl expresses the state of the person of ḥāl when the action of the governing verb took place.

The و of ḥāl can be used for a different purposes. We will list them below. In the following discussion, there will be three distinct expressions that we will refer to:

  i. The و of ḥāl
 ii. The ḥāl sentence which follows the و of ḥāl
iii. The *preceding statement* which precedes the و of ḥāl

Here are some purposes of the و of ḥāl:

  • The و of ḥāl indicates that the event in the preceding statement took place at the time when the ḥāl occurred. For example:

(1155) جَاءَ زَيْدٌ وَٱلشَّمْسُ طَالِعَةٌ [606 مغني اللبيب لابن هشام cited by معاني النحو 361/2]

"Zayd came when the sun was risen."

(1156) سَأَزُورُكَ وَٱلْقَمَرُ طَالِعٌ [معاني النحو 367/2]

"I will visit you when the moon is risen."

  • The و of ḥāl indicates that the person of ḥāl was already in the state described by the ḥāl before the event in the preceding statement occurred. For example:

(1157) وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا [سورة البقرة 2:246 cited by معاني النحو 368/2]

" "And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?"

- The و of ḥāl indicates that the ḥāl after it is something obvious
  and should be taken into account, when considering the preceding
  statement. For example:

(1158) أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا ٱلْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ ٱلَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ [سورة
البقرة 2:214 cited by معاني النحو 2/367]
    "Or do you think that you will enter Paradise while such
    [trial] has not yet come to you as came to those who passed
    on before you?"

(1159) أَرَأَيْتَ لَوْ مَضْمَضْتَ مِنَ ٱلْمَاءِ وَأَنْتَ صَائِمٌ [سنن أبي داود :2385]
    "What do you think if you rinse your mouth with water while
    you are fasting?"

- The و of ḥāl indicates that the ḥāl sentence is is describing some-
  thing extraordinary. For example:

(1160) عَبَرَ ٱلنَّهْرَ وَلَمْ يُحَرِّكْ يَدَهُ [معاني النحو 2/368]
    "He crossed the river while not (even) moving his hand!"

(1161) دَخَلَ عَلَى ٱلْأَمِيرِ وَبِيَدِهِ سَيْفُهُ [معاني النحو 2/368]
    "He entered upon the commander while in his hand was his
    sword!"

- To differentiate between a ḥāl and a attribute. For example:

(1162) رَأَيْتُ رَجُلًا عِنْدَهُ مَالٌ [معاني النحو 2/368]
    "I saw a man (who) had wealth."
    (The sentence عِنْدَهُ مَالٌ can be analyzed as a attribute.)

(1163) رَأَيْتُ رَجُلًا وَعِنْدَهُ مَالٌ [معاني النحو 2/368]
    "I saw a man while he had wealth."
    (The sentence عِنْدَهُ مَالٌ can only be analyzed as a ḥāl.)

There may be other purposes as well.[29]

35.17. A quasi-sentence as the ḥāl

(Compare this section to section (ref).) A quasi-sentence, in this context,
is a prepositional or adverbial phrase. For example: عَلَى ٱلْغُصْنِ "on the
branch" and بَيْنَ ٱلسَّحَابِ "between the clouds".

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[29]معاني النحو 2/368–369

Just like a complete sentence, a quasi-sentence too may occur as a ḥāl. For example:

(1164) رَأَيْتُ ٱلْهِلَالَ بَيْنَ ٱلسَّحَابِ [أوضح المسالك لابن هشام 285/2]
"I saw the crescent between the clouds."
(بَيْنَ ٱلسَّحَابِ is analyzed as a ḥāl.)

(1165) نَظَرْتُ ٱلْعُصْفُورَ عَلَى ٱلْغُصْنِ [جامع الدروس العربية لمصطفى الغلاييني 101/3]
"I looked at the sparrow on the branch."

(1166) كتب عمر إلى أبي عبيدة بالشام [الأصول في النحو لابن السراج 52/2]
"Ɛumar wrote to Abī Ɛubaydah in Syria."

(1167) فَخَرَجَ عَلَىٰ قَوْمِهِ فِى زِينَتِهِ [سورة القصص 28:79 cited by أوضح المسالك لابن هشام 285/2]
"So he came out before his people in his adornment."
(فِى زِينَتِهِ is analyzed as a ḥāl.[30])

(1168) وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلْمَهْدِ [سورة آل عمران 3:46]
"He will speak to the people in the cradle"
(فِي ٱلْمَهْدِ has been analyzed as a ḥāl.[31])

Now, you might be thinking: Didn't we learn in chapter (ref) that بَيْنَ is an adverb of place? So why are we now saying that it is a ḥāl?

Well, first of all, we are saying that the quasi-sentence بَيْنَ ٱلسَّحَابِ is a ḥāl, not just بَيْنَ. Secondly, we say that the quasi-sentence is a ḥāl only loosely speaking.

Remember that an adverb of time or place is governed by a verb. And the adverb of time or place indicates the time or place where the action of the verb occurred. In a sentence like (1164) رَأَيْتُ ٱلْهِلَالَ بَيْنَ ٱلسَّحَابِ, the crescent was between the clouds before the action of seeing took place. So, in this case, we say that بَيْنَ is an adverb of place, but it is governed, not by the verb رَأَىٰ, but by an implied general beingness (see section (ref)) So it is as if we are saying:

"I saw the crescent (while it was) [being]^between the clouds."

And it is this implied general beingness which is technically the ḥāl.[32] While بَيْنَ remains (technically) an adverb of place.

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[30]See تفسير ابن عاشور for سورة القصص 28:79
[31]البحر المحيط لأبي حيان for سورة آل عمران 3:46
[32]جامع الدروس العربية لمصطفى الغلاييني 101/3

Because the actual ḥāl "being" is (necessarily) unexpressed and only implied, we can loosely say that the quasi-sentence بَيْنَ ٱلسَّحَابِ is a ḥāl.

Similarly, in example (1165) نَظَرْتُ ٱلْعُصْفُورَ عَلَى ٱلْغُصْنِ, the prepositional phrase عَلَى ٱلْغُصْنِ is governed, not by the verb نَظَرَ but by an implied verb "being" which is the true ḥāl. But, loosely speaking, we may say that the quasi-sentence عَلَى ٱلْغُصْنِ is the ḥāl.

Similarly, in example (1166) كتب عمر إلى أبي عبيدة بالشام, the act of writing was dony by Ɛumar in al-Ḥijāz, not in Syria. So the prepositional phrase بالشام is describing the state of Abū Ɛubaydah while he was in Syria.

This is yet another instance of where the lines between different types of adverbs get blurred. In fact, some grammarians have classified the ḥāl to be of the same class of adverbs as the adverb of time and the adverb of place.[33]

From the perspective of meaning, the quasi-sentence بَيْنَ ٱلسَّحَاب "between the clouds" describes the state of the person of ḥāl ٱلْهِلَالُ during the occurrence of the verb رَأَى. Similarly, the quasi-sentence عَلَى ٱلْغُصْنِ "on the branch" describes the state of the person of ḥāl ٱلْعُصْفُور during the occurrence of the verb نَظَرَ.

Here is an example of where the quasi-sentence does not work as a ḥāl:

(1169) وَقَعَ ٱلْحَجَرُ فِي ٱلْحُفْرَةِ
        "The stone fell in the pit."

In the above example, the stone went in the pit due to the action of the verb وَقَعَ. So the preposition فِي is governed by the verb وَقَعَ. Because فِي is not governed by an implied governor meaning "being", therefore, the quasi-sentence فِي ٱلْحُفْرَةِ is not a ḥāl.

One indicator to test if the quasi-sentence is valid as ḥāl in any particular sentence, is to insert a و of ḥāl and a pronoun (referring to the person of ḥāl) before the quasi-sentence (thus making it a complete sentence). The purpose of the و of ḥāl, here, is to make the ḥāl a pre-existing state. If the resulting expression (with the و of ḥāl is interpreted as making the ḥāl a pre-existing state) retains the same meaning as the original, then the quasi-sentence could be valid as a ḥāl. Let's use this test on some of the examples above.

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[33] المقتضب للمبرد 4/166

(1170) وَقَعَ ٱلْحَجَرُ وَهُوَ فِي ٱلْحُفْرَةِ

> "The stone fell while it had already been in the pit."
> (This does not retain the same meaning as the original وَقَعَ ٱلْحَجَرُ
> فِي ٱلْحُفْرَةِ. So the quasi-sentence in the original example is not a
> ḥāl.)

(1171) رَأَيْتُ ٱلْهِلَالَ وَهُوَ بَيْنَ ٱلسَّحَابِ

> "I saw the crescent while it had already been between the clouds."
> (This retains the meaning of the original رَأَيْتُ ٱلْهِلَالَ بَيْنَ ٱلسَّحَابِ. So
> the quasi-sentence in the original example is valid as a ḥāl.)

(1172) نَظَرْتُ ٱلْعُصْفُورَ وَهُوَ عَلَى ٱلْغُصْنِ

> "I looked at the sparrow while it had already been on the branch."
> (This retains the meaning of the original نَظَرْتُ ٱلْعُصْفُورَ عَلَى ٱلْغُصْنِ.
> So the quasi-sentence in the original example is valid as a ḥāl.)

There may be examples where a quasi-sentence could be validly interpreted either as a ḥāl (governed by an implied governor meaning "being"), or as governed by an overt verb.[34] For example:

(1173) رَأَيْتُ زيدًا في الدار [2/52 الأصول في النحو لابن السراج]

> "I saw Zayd in the house."

Without context, the prepositional phrase في الدار could either be governed by رَأَىٰ, signifying that the act of seeing was done in the house. Or it could be governed by the implication of general beingness, as a ḥāl for زَيْد.[35]

A quasi-sentence can only be a ḥāl if it is governed by an implied (unexpressed) governor. This implicated governor will typically be general beingness, as in the examples above.[36] In fact, some grammarians insist that the implied governor can only be general beingness.[37] However, it is conceivable that the implied governor of the preposition be interpreted, if not formally then at least in meaning, as some other verb (or verbal noun).[38] For example:

(1174) رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ [3:194 سورة آل عمران]

> "Our Lord, and grant us what You promised us through Your
> messengers"

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[34] See also, for example, the tafsīr of البحر المحيط لأبي حيان in تَحْتَ ٱلشَّجَرَةِ for سورة الفتح
48:18

[35] 2/52 الأصول في النحو لابن السراج

[36] 1/213 شرح ابن عقيل على الألفية, 2/285 أوضح المسالك لابن هشام

[37] (مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ) 3:194 سورة آل عمران for البحر المحيط لأبي حيان

[38] 2/447 النحو الوافي footnote

In one interpretation of the above āyah, the prepositional phrase عَلَىٰ
رُسُلِكَ "through Your messengers" has been analyzed as ḥāl of مَا وَعَدتَّنَا
"what You promised us" The meaning with the implicated governor has
been explained as مُنَزَّلًا عَلَيْهِمْ "*sent down* on [Your messengers]."[39]

35.18. Interpreting a sentence as a ḥāl vs. a attribute

We have just seen how a sentence (or quasi-sentence) can be intrepreted
as a ḥāl. And we already know that a sentence (or quasi-sentence) can
be intrepreted as a attribute. So how can we tell when a sentence (or
quasi-sentence) is a ḥāl vs. when it is a attribute?

We may use the following guidelines[40]:

- When a sentence (or quasi-sentence) occurs after a specific definite
  noun, then it will be a ḥāl.

- And when a sentence (or quasi-sentence) occurs after a unspecified
  indefinite noun, then it will be a attribute.

- And when a sentence (or quasi-sentence) occurs after a generic
  definite noun or an specified indefinite noun then it may be inter-
  preted as either a ḥāl or a attribute.

  However, in this case when both the attribute and the ḥāl inter-
  pretations are possible, one may still be preferred over the other
  depending on what the overall meaning and context demands.[41]

  This is because when a sentence is interpreted as a ḥāl then it will
  be describing the state of the person of ḥāl. And when a sentence
  is interpreted as a attribute then it will be specifying or identifying
  the attributee.

What we mean by a *specific definite* noun is one that refers to a specific
entity. Not one that refers to a generic type (for which Arabic also uses
the definite).

For example, in the sentence زَيْدٌ فِي ٱلدَّارِ "Zayd is in the house," زَيْدٌ is
a specific definite noun because it refers to a specific person. On the
other hand, if we say ٱلْفِيلُ حَيَوانٌ "The elephant is an animal," then we

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[39] تفسير ابن عاشور for سورة آل عمران 3:194

[40] مغني اللبيب لابن هشام 560

[41] النحو الوافي 477/3

may be using ٱلْفِيل to refer to the species, and not a specific elephant. In this case, ٱلْفِيل is a *generic definite* noun.

And what we mean by an unspecified indefinite noun is one that is not restricted by a attribute or other qualifier. So it is applicable to any entity denoted by that noun. For example, رَجُل in فِي ٱلدَّارِ رَجُلٌ is an unspecified indefinite noun. But in فِي ٱلدَّارِ رَجُلٌ خَيْرٍ and فِي ٱلدَّارِ رَجُلٌ كَبِيرٌ it is a specified indefinite noun.

Here are some examples of sentences analyzed as attributes or ḥāls:

(1175) حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرَؤُهُ [سورة الإسراء 17:93 cited by مغني اللبيب لابن هشام 560]
"until you bring down to us a book we may read"
(نَقْرَؤُهُ is analyzed as a attribute because كِتَاب is an unspecified indefinite noun.)

(1176) فَلَقَدْ رَأَيْتُهُ يَقِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ [صحيح مسلم 1699a]
"for indeed I saw him protecting her from the stones with his [body]."
(يَقِيهَا is analyzed as a ḥāl because the pronoun ه in رَأَيْتُهُ is a specific definite noun.)

(1177) وَقَالُوا لَوْلَا نُزِّلَ هَـٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ [سورة الزخرف 43:31]
And they said, "Why was this Qur'ān not sent down upon a great man from [one of] the two cities?"
(مِنَ ٱلْقَرْيَتَيْنِ is a attribute to رَجُل. عَظِيم is a second attribute.)

(1178) كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًا [سورة الجمعة 62:5 cited by مغني اللبيب لابن هشام 561]
"is like that of a donkey who carries volumes [of books]"
(ٱلْحِمَارِ is a generic definite noun. So, the sentence يَحْمِلُ أَسْفَارًا has been analyzed as either a ḥāl or a attribute.[42])

Consider now the following example:

(1179) وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ [سورة غافر 40:28]
"And a believing man from the family of Pharaoh who concealed his faith said,"

In the above example, there are two (quasi-) sentences after the first attribute مُؤْمِن:

  i. مِنْ آلِ فِرْعَوْنَ
  ii. يَكْتُمُ إِيمَانَهُ

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[42] الكشاف للزمخشري for سورة الجمعة 62:5

There are now multiple possible interpretations:

Since رَجُلٌ is now a specified indefinite noun (having been described by the attribute مُؤْمِنٌ) it is permissible for both مِنْ آلِ فِرْعَوْنَ and يَكْتُمُ إِيمَانَهُ to be ḥāls. Or مِنْ آلِ فِرْعَوْنَ can be a attribute and يَكْتُمُ إِيمَانَهُ can be a ḥāl. Or both يَكْتُمُ إِيمَانَهُ and مِنْ آلِ فِرْعَوْنَ can be attributes.[43]

35.19. Multiple ḥāls when one or more is a sentence or quasi-sentence

From section (ref) earlier in this chapter, we learned that there may be more than one ḥāl for one person of ḥāl. These multiple ḥāls may consist of sentence and quasi-sentence ḥāls. For example:

(1180) فَنَادَتْهُ ٱلْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ [سورة آل عمران 3:39]

"So the angels called him while he was standing in prayer in the chamber,"

(يُصَلِّى فِى ٱلْمِحْرَابِ and هُوَ قَائِمٌ have both been analyzed as ḥāls as one interpretation.[44])

When one or more of these multiple ḥāls is a sentence or quasi-sentence, then it is usual, though not imperative, that the ḥāls be in the following order[45]:

1. First, any ḥāls that are comprised of a single word
2. Then any quasi-sentence ḥāls
3. Then any sentence ḥāls

This is the same order that is usually followed for attributes as well.

Here is an example:

(1181) فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ [سورة القصص 28:21]

"So he left it, fearful and anticipating [apprehension]."

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[43] تفسير ابن عثيمين for سورة غافر 40:28
[44] البحر المحيط لأبي حيان for سورة آل عمران 3:39
[45] البحر المحيط لأبي حيان for سورة آل عمران 3:46

35.20. Suppressing the governor of the ḥāl

The governor of the ḥāl may be suppressed (i.e. omitted) in some cases optionally, and in other cases necessarily. We will discuss these cases below

35.20.1. Optional suppressing of the governor of the ḥāl

35.20.2. Necessary suppressing of the governor of the ḥāl

The governor is also omitted when it is conceptual with the meaning "existing" or "being". We have seen this in section (ref) above.

35.21. TODO topics

- حذف عامل الحال
- الحال المؤكدة
- الحال من حيث الزمن/الحال المقدرة
- الحال السببي [النحو الوافي 2/400]

Chapter 36.

The connected nouns

> ⚠️ Warning
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

36.1. Introduction

Consider the sentence:

رَأَيْتُ ٱلرَّجُلَ.
"I saw the man."

If the listener (or reader) can identify the individual referred to by the noun "the man" (maybe from a pre-existing mutual understanding with the speaker), then there is no problem with this sentence. But often, further clarification is needed for the listener to correctly identify the individual to whom the speaker is referring. This further clarification can be provided in a number of ways.
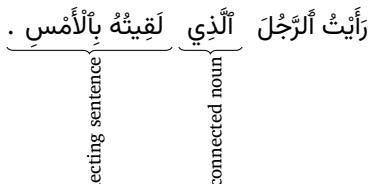
One way is to use an adjectival noun to describe the noun. For example:

رَأَيْتُ ٱلرَّجُلَ ٱلطَّوِيلَ.
"I saw the *tall* man."

Another way is to use a pointing noun, thus:

رَأَيْتُ ذَٰلِكَ ٱلرَّجُلَ.
"I saw *that* man."

But sometimes, a whole sentence is needed to provide the needed iden-
tification. In this case, Arabic uses what is called a *connected noun* and
a *connecting sentence*. This example should help you understand what
we mean:

رَأَيْتُ ٱلرَّجُلَ   ٱلَّذِي   لَقِيتُهُ بِٱلْأَمْسِ .

connecting sentence   connected noun

   "I saw the [specific] man whom I met yesterday."

In the above sentence, the connected noun is ٱلَّذِي *ʾalladhī*. It is applied
to singular masculine nouns, like ٱلرَّجُل. By itself it may be translated
as "the one$_{1m}$ that/which/who/whom". It is called a connected noun
because it is directly followed by, i.e. *connected* to, a connecting sentence.
The connecting sentence contains necessary information for the listener
to correctly identify the individual that the connected noun refers to.
The connecting sentence in the above example is the sentence لَقِيتُهُ
بِٱلْأَمْسِ "I met him yesterday."

Note by the way, that we did not translate the pronoun "him" in our
original translation (above). This is because it would sound unnatural
in English to say: "I saw the [specific] man (whom) I met *him* yester-
day." But this pronoun is an essential part of the Arabic connecting
sentence and is called the *refer-back pronoun*. We will deal with it in
section @ref(refer-back-pronoun) later in this chapter.

There are two types of connected nouns:

 1. The specific connected nouns
 2. The general connected nouns

We will study both these types separately within this chapter.

36.2. The specific connected nouns

The specific connected nouns have a significance which is restricted
to a specific individual or category of individuals, and its connecting
sentence should contain sufficient information to identify that specific
individual.

The specific connected nouns is a group of nouns where each noun is applied to a gender and number of individuals. They are:

connected noun	Description
اَلَّذِي *ʾalladhī*	Singular masculine. For both intelligent and non-intelligent beings. Rigid. Only one ل in its spelling.
اَلَّتِي *ʾallatī*	Singular feminine. For both intelligent and non-intelligent beings. Also used for plural non-intelligent beings of both genders. Rigid. Only one ل in its spelling.
اَللَّذَان *ʾalladhānī*	Dual masculine. For both intelligent and non-intelligent beings. Flexible: اَللَّذَيْن *ʾalladhayni* in the a-state and i-state. Two ل's in its spelling.
اَللَّتَان *ʾallatānī*	Dual feminine. For both intelligent and non-intelligent beings. Flexible: اَللَّتَيْن *ʾallatayni* in the a-state and i-state. Two ل's in its spelling.
اَلَّذِينَ *ʾalladhīna*	Plural masculine. For both intelligent beings. Rigid. Only one ل in its spelling.
اَللَّاتِي *ʾallātī*	For plural feminine intelligent beings. Also used for non-intelligent beings of both genders but اَلَّتِي is more common there. Rigid. Two ل's in its spelling. Has the following variants: اَللَّاتِ *ʾallāti*, اَللَّائِي *ʾallāʾī*, اَللَّوَاتِي *ʾallawātī*

36.2.1. Grammatical position of the specific connected noun

Consider again the same example:

رَأَيْتُ ٱلرَّجُلَ ٱلَّذِي لَقِيتُهُ بِٱلْأَمْس.
"I saw the [specific] man whom I met yesterday."

In this example, the connected noun اَلَّذِي *ʾalladhī* is a attribute (in the a-state) to the described noun ٱلرَّجُلَ. Because اَلَّذِي is a rigid noun, it will appear the same in all states without any change to its ending.

As a attribute, the connected noun may also come as the last in a series of attributes, and can also be combined with a pointing noun. For example:

رَأَيْتُ ذَ ٰلِكَ ٱلرَّجُلَ ٱلطَّوِيلَ ٱلَّذِي لَقِيتُهُ بِٱلْأَمْسِ.

"I saw that [specific] tall man whom I met yesterday."

But connected nouns need not only occur as attributes. They may occur in various grammatical positions. Here are some examples:

As a subject:

وَالَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ ٱللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

"And those who hoard gold and silver and spend it not in the way of Allāh - give them tidings of a painful punishment."

As an info:

خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ
"The best of your rulers are the ones whom you love and who love you"

هُنَّ اللَّوَاتِي عَلَى الْمِنْبَرِ

"They are the ones which (are) on the pulpit."

As a doer:

قَدْ بَلَغَنَا ٱلَّذِي قُلْتُمُوهُ.

"The [specific] one (thing) that you said has reached us."

As a direct doee:

رَبَّنَا أَرِنَا ٱللَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنْسِ

"Our Lord, show us those who misled us of the jinn and men"

Following a preposition:

أَوْ كَٱلَّذِي مَرَّ عَلَىٰ قَرْيَةٍ

"Or [consider such an example] as the one who passed by a township"

As a base noun in an annexation:

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَادِلُكَ فِي زَوْجِهَا
"Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad]"

36.3. The refer-back pronoun

The connecting sentence is directly follows the connected noun. As we mentioned in the introduction, the connecting sentence provides clarifying information for the listener (or reader) to identify the individual referred to by the connected noun.

In the connecting sentence is a pronoun that refers back to the connected noun. This pronoun is called the *refer-back pronoun.* and it is an essential (though not always apparent) part of the connecting sentence.

Let us identify some of the refer-back pronouns in the examples we have given.

وَالَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ
"And those who hoard gold and silver"
refer-back pronoun: the plural masculine doer pronoun و in يَكْنِزُونَ

خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ
"The best of your rulers are the ones whom you love and who love you"
refer-back pronoun: the plural masculine direct doee attached pronoun
هُمْ in تُحِبُّونَهُمْ

قَدْ بَلَغَنَا ٱلَّذِي قُلْتُمُوهُ.
"The [specific] one (thing) that you said has reached us."
refer-back pronoun: the singular masculine direct doee attached pronoun هُ in قُلْتُمُوهُ

رَبَّنَا أَرِنَا ٱللَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنْسِ
"Our Lord, show us those who misled us of the jinn and men"
refer-back pronoun: the dual masculine doer pronoun ا in أَضَلَّانَا

أَوْ كَٱلَّذِي مَرَّ عَلَىٰ قَرْيَةٍ
"Or [consider such an example] as the one who passed by a township"
refer-back pronoun: the implied singular masculine doer pronoun "he"
in مَرَّ

قَدْ سَمِعَ ٱللَّـهُ قَوْلَ ٱلَّتِي تُجَادِلُكَ فِي زَوْجِهَا
"Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad]"
refer-back pronoun: the implied singular feminine doer pronoun "she"
in تُجَادِلُكَ

36.3.1. Matching the refer-back pronoun with the connected noun

The refer-back pronoun matches the specific connected noun in gender and number. And the refer-back pronoun is generally an absent-person pronoun (هُ، هَا، هُوَ، هُمْ, etc.). In the example وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ "And those who hoard gold and silver," the refer-back pronoun is the plural masculine absent-person doer pronoun و "they" in يَكْنِزُونَ "they hoard". And it matches the plural masculine connected noun ٱلَّذِينَ.

However, there is an exception to the refer-back pronoun being an absent-person pronoun. And that is when the connected noun refers to the speaker or the addressed person, like أَنَا ٱلَّذِي, or أَنْتُمُ ٱلَّذِينَ, etc. In these cases, the refer-back pronoun may optionally:

    i. either be an absent-person pronoun to match the connected noun (as usual),
    ii. or match the pronoun for the speaker or addressed person (as the case may be)

The latter is generally more common but both options are permissible. For example:

أَنَا ٱلَّذِي حَضَرْتُ.
refer-back pronoun: the singular masculine doer pronoun for the speaker تُ in حَضَرْتُ
or
أَنَا ٱلَّذِي حَضَرَ.
refer-back pronoun: the implied singular masculine doer pronoun for the absent person "he" in حَضَرَ
"I am the one (who) was present."

Here are some examples from Classical Arabic:

أَنَا ٱلَّذِي سَمَّتْنِ أُمِّي حَيْدَرَهْ
"I am the one whom my mother named Ḥaydarah"
(The refer-back pronoun is the speaker person's direct doee pronoun in سَمَّتْنِ, which is an abbreviation of سَمَّتْنِي "she named me".)

فَقَالَ مُوسَى يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ
"Mūsā said: O Ādam, you are the one whom Allāh created with His Hand"
(The refer-back pronoun is the addressed person's direct doee pronoun كَ in خَلَقَكَ.)

There is one circumstance where matching the refer-back pronoun to the (absent person) connected noun is mandated. And that is when the connected noun is the called-out person using the particle أَيَّتُهَا or أَيُّهَا. For example,

يَاأَيُّهَا ٱلَّذِينَ آمَنُوا
"O you who have believed"
not
يَاأَيُّهَا ٱلَّذِينَ آمَنْتُمْ ×

Similarly,

يَاأَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ   15:6 سورة الحجر
"O you upon whom the message has been sent down"

36.4. The general connected nouns مَنْ and مَا

The general connected nouns are unrestricted in significance, and may be applied to any individual who fits the criteria given in the connecting sentence. The most commonly general connected nouns are:

- مَنْ *man*. Typically used for intelligent beings and translated as "who".
- مَا *mā*. Typically used for non-intelligent beings and translated as "what".
- أَيّ *'ayy*. Used for both intelligent and non-intelligent beings. Translated as "which", "whichever" or "any".

There are also a couple of rarely or dialectally used general connected nouns that we will not cover. These are ذُو *dhū*, and ذَا *dhā*.

In this section we will deal with مَنْ and مَا. We will deal with أَيّ separately in section (give ref) later in this chapter.

Unlike the specific connected nouns (ٱلَّذِي, etc.), the general connected nouns do not vary for number and gender.

For example:

أُحِبُّ مَنْ يَعْدِلُ [Wright 2/322A]
"I love [him] who is just."

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ
[سورة يونس 10:42] "And among them are those who listen to you."

اِصْنَعْ مَا بَدَا لَكَ.

"Do what seems (good) to you."

مَرَرْتُ بِمَا يُعْجِبُكَ.

"I passed by what will please you."

[https://shamela.ws/book/13257/195] عرفت ما اشتريته، وما اشتريتهما، وما اشتريتها، وما اشتريتهن

36.4.1. مَنْ and مَا after prepositions

When مَنْ and مَا are directly preceded by the prepositions مِنْ and عَنْ, these prepositions lose their ن and are joined to the following noun with the noun's م doubled. For example: مَمَّنْ *mimman*, مَمَّا *mimmā*, عَمَّنْ *ɛamman*, عَمَّا *ɛammā*.

The preposition فِي is also often (though not always) optionally attached to these connected nouns, thus: فِيمَنْ *fīman*, فِيمَا *fīmā*.

The remaining prepositions follow the normal rules: كَمَنْ, عَلَى مَا, etc. But we will see, if Allāh wills, in chapter @ref(questions), that مَا and مَنْ are also used as question nouns, in which case the rules of joining prepositions to them will differ.

36.4.2. The refer-back pronoun for the general connected nouns

The general connected nouns مَنْ and مَا are themselves singular masculine in number and gender. However, they can be used to signify persons or things of any number and gender.

Their refer-back pronouns can then, optionally:

i. Either match the gender and number of the persons or things meant by the connected noun. For example, for مَنْ:

[سورة يونس 24:01] وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ

"And among them are those who listen to you"

[جامع الترمذي: 8133] قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْهُنَّ وَخَسِرَتْ

"She has thwarted herself, whoever did that from them$_{3f}$, and lost."

Note also how, in this example how, in addition to the feminine refer-back doer pronouns in فَعَلَتْ and خَسِرَتْ, the feminine gender of the person signified by مَنْ has also caused the ث of femininity to be added to the verb خَابَ (of which مَنْ is the doer noun).

Examples for مَا:

[https://shamela.ws/book/13257/195] عرفت ما اشتريته، وما اشتريتهما، وما اشتريتها، وما اشتريتهن

ii. Or be singular masculine to match the connected noun itself. This is generally more common for مَا. For example:

[سورة يونس 04:01] وَمِنْهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِ
"And of them are those who believe in it, and of them are those who do not believe in it."

جَمَعْتُ مِنَ ٱلْوَرَقِ مَا سَقَطَ. "I gathered what fell from the leaves."

صَلِّ مِنَ ٱلرَّكَعَاتِ مَا يَتَيَسَّرُ.
"Pray from the units (of prayer) what is easy."

[مساوئ الأخلاق للخرائطي:171] لَمْ أَجِدْ مَا أَعْتَذِرُ بِهِ
"I did not find what I (could) make an excuse for with".

Both options can be utilized together as well. For example:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ   2:112 سورة البقرة
"Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allāh while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve."

فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ   2:38 سورة البقرة
"whoever follows My guidance - there will be no fear concerning them, nor will they grieve."

36.4.3. Applicability of مَا and مَنْ to intelligent and non-intelligent beings

As we mentioned earlier, مَنْ is typically used to refer to intelligent beings. And مَا is typically used to refer to non-intelligent beings. However, there are some circumstances in which these roles can differ.

مَنْ may be used for non-intelligent beings when a non-intelligent being is compared with an intelligent being. For example,

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُم مَّن يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُم مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِي عَلَىٰ أَرْبَعٍ

24:45 سورة النور

"Allāh has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four."

مَنْ may also be used for non-intelligent beings when attributes usually applicable to intelligent beings are applied to a non-intelligent being. For example:

أَسِرْبَ الْقَطَا، هَلْ مَنْ يُعِيرُ جَنَاحَه ٭ لَعَلِّي إِلَىٰ مَنْ قَدْ هَوِيتُ أَطِيرُ

O flock of birds, is there who will lend his wing
that perhaps I may fly to whom I love

أ: "O", سِرْب: "flock", قَطَا: a species of bird, هَلْ: "is there?", يُعِيرُ: "lend",
جَنَاح: "wing", لَعَلِّي: "Perhaps I", هَوِيتُ: "I love", أَطِيرُ: "I fly".

مَنْ may also be used for non-intelligent beings when there is a mixed group including both intelligent and non-intelligent beings, and the intelligent beings are given preference. For example:

وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْض

"And to Allāh prostrates whoever is within the heavens and the earth"

Similarly, مَا may, in some circumstances, be used for intelligent beings. This may be when there is a mixed group including both intelligent and non-intelligent beings, and the non-intelligent beings are given preference because of their larger number. For example:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْض

"Whatever is in the heavens and whatever is on the earth is exalting Allāh"

مَا may also be used for intelligent beings when the person being referred to is vague to the speaker. For example:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا

"My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service]"

مَا may also be used for intelligent beings when the characteristics of an intelligent being are highlighted when referring to them. For example:

فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ

"then marry those that please you of [other] women"

36.4.4. Grammatical position of the general connected nouns

The general connected noun may occur in various grammatical positions. Here are some examples:

As a subject:

ما عِنْدَكُمْ يَنْفَدُ
"Whatever you have will end"

<div align="right">16:96 سورة النحل</div>

As an info:

مَالُكَ مَا قَدَّمْتَ، وَمَالُ وَارِثِكَ مَا أَخَّرْتَ
"Your wealth is what you have sent forward, and the wealth of your inheritors is what you have left behind."

<div align="right">153 :الأدب المفرد</div>

As a doer:

فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي
"it was done by one who was better than I"

<div align="right">صحيح البخاري
668:</div>

As a direct doee:

اعْمَلُوا مَا شِئْتُمْ
"Do whatever you will"

<div align="right">41:40 سورة فصلت</div>

Following a preposition:

وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ
"and make me independent from (all) who are besides You"

<div align="right">جامع الترمذي
3563:</div>

As a base noun in an annexation:

فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي
"So that is the similitude of the one who obeyed me"

<div align="right">صحيح مسلم
2283:</div>

مَا تَرَىٰ رَأْيَ مَا نَرَىٰ.
"You do not think what we think."
(literally: "You do not opine the opinion of what we opine.")

<div align="right">Fischer 218</div>

أَمْرَ مَا تَحْذَرُ
"the matter of which you are wary"

<div align="right">Fischer 218</div>

Unlike the specific connected nouns (ٱلَّذِي, etc), the general connected nouns do not occur as attributes. So while we can say:

مَرَرْتُ بِٱلرَّجُلِ ٱلَّذِي أَحْسَنَ إِلَيَّ.
"I passed by the man who was good to me."

we cannot say:

<div dir="rtl">

مَرَرْتُ بِٱلرَّجُلِ مَنْ أَحْسَنَ إِلَيّ. ×

</div>

We will have to say instead:

<div dir="rtl">

مَرَرْتُ بِمَنْ أَحْسَنَ إِلَيّ.

</div>

The general connected noun can, however, occur as a replacement. For example,

<div dir="rtl">

والمسلمون مَن تبع رسول الله صلى الله عليه وسلم كثير

</div>

"And the Muslims, who follow the Messenger of Allāh, are many"

36.4.5. Use with the preposition مِنْ

The preposition مِنْ is frequently used with the general connected nouns to restrict the applicability of the connected noun to a group or type. This مِنْ may come either before the connected noun, or after its connecting sentence. For example:

<div dir="rtl">

فَأَعْطَانِي مَا كَانَ عِنْدَهُ مِنْ خُبْزٍ.

</div>

"Then he gave me what he had of bread."

<div dir="rtl">

مَنْ دَخَلَ ٱلشَّأْمَ مِنَ ٱلْعَرَبِ

</div>

"Those Arabs who entered Syria"
(literally: "Who entered Syria from the Arabs")

<div dir="rtl">

فَانكِحُوا مَا طَابَ لَكُم مِّنَ ٱلنِّسَاءِ

</div>

"then marry those that please you of [other] women"

<div dir="rtl">

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ

</div>

O Allāh, apportion for us, from the fear of You, (that) what shall come between us and disobedience of You
(The connected noun مَا is the direct doee of the verb of command اقْسِمْ.)

36.4.6. Use with a repeated word to express vagueness or uncertainty

The general connected nouns مَنْ and مَا are used with a word that is repeated to express a vague or uncertain quantity or quality. For example:

هُمْ مَا هُمْ   Fischer 218
"They are what they are."

نَزَلَ مَنْ نَزَلَ مِنْهُمْ   Fischer 218
"Some of them came down."
(literally: Came down who came down from them.")

جَمَعْتُ مَا جَمَعْتُ   Fischer 218
"I gathered what I gathered."

36.5. Deleting the refer-back pronoun

The refer-back pronoun may be deleted (and its meaning is then implicit) if some conditions are satisfied. Some conditions are specific to the state of the refer-back pronoun. These are:

(a) When the refer-back pronoun is the subject of a nounal sentence, then it may be deleted, and its meaning will be implied. When deleting the refer-back pronoun in this case, it is preferred that the connecting sentence not be too short.

For example:

[1] [صحيح مسلم: c3692] انْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ
"Look at who is lower than you."
(انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ.) (instead of

[سورة الأنبياء 91:12] وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْض
"To Him belongs whoever is in the heavens and the earth."
(مَنْ هُوَ فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ instead of

[Wright 2/322D] مَا أَنَا بِٱلَّذِي قَائِلٌ لَكَ شَيْئًا
I am not the one who says anything to you.
(مَا أَنَا بِٱلَّذِي هُوَ قَائِلٌ لَكَ شَيْئًا instead of

If the connecting sentence is very short, the deleting the refer-back pronoun subject is permissible, though rare. For example:

[Wright 2/322D] لَا يَنْطِقُ بِمَا سَفَهٌ
"He does not speak what is foolish."
(بِمَا هُوَ سَفَهٌ instead of

---

[1]See also سنن ابن ماجه: 2963c and صحيح مسلم: 4142 for variants with the refer-back pronoun.

(b) When the refer-back pronoun is an attached pronoun for the direct doee it is permissible to delete it. For example:

هَـٰذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ [سورة التوبة 53:9]
"This is what you hoarded for yourselves"
(instead of مَا كَنَزْتُمُوهُ)

(c) When the refer-back pronoun is in the i-state, it is permissible to delete it:

  (i) When the refer-back pronoun is the base noun in an annexation whose annexe noun is a doer participle or the direct doee implying a present or future meaning. For example:

  فَاقْض مَا أَنتَ قَاض [سورة طه 20:72] (1182)
  "So decree whatever you are to decree."
  (instead of فَاقْضِ مَا أَنتَ قَاضِيهِ)

  قَالَ أَتَبْعَثُ إِلَيَّ مَا لَسْتَ آكِلًا [https://hadithweb.com/ahmad:21023] (1183)
  "He said: Do you send to me what you do not eat?"
  (instead of مَا لَسْتَ آكِلَهُ)

  (ii) When the refer-back pronoun is attached to a preposition or adverb, and the same preposition or adverb has already been used (with the same meaning) with the connecting noun or its described noun. The preposition/adverb is deleted along with its attached pronoun. For example:

  أَنَا عِنْدَ مَنْ أَنْتَ. [Wright 2/323C]
  "I am at his [house] at whose you (are)."
  (instead of مَنْ أَنْتَ عِنْدَهُ)

  مَرَرْتُ بِٱلَّذِي مَرَّ سُلَيْمَانُ. [Wright 2/323D]
  "I passed by the (same) one that Sulaymān did."
  (instead of مَرَرْتُ بِٱلَّذِي مَرَّ بِهِ سُلَيْمَانُ.)

In addition to the above conditions that are specific to the state of the refer-back pronoun, a further, general, condition should be satisfied, which is: that the omission of the refer-back pronoun be obvious to the listener, and the listener can re-construct the original meaning by restoring the refer-back pronoun to get the intended meaning.

If the refer-back pronoun is deleted, and the remaining connecting sentence (with the refer-back pronoun deleted) is valid as a connecting sentence on its own right, then it will give a different meaning (even if slightly) from the original. And the listener will not know that the

refer-back pronoun has been deleted. In this case, it is not permitted to delete the refer-back pronoun. Here is an example that should explain what we mean:

Consider the sentence:

جاء الذي ضربته في داره.
"The one whom I beat (him) in his house, came.

The connecting sentence is ضربته في داره. "I beat him in his house." and the refer-back pronoun is the a-state direct doee pronoun ه "him". If we delete this pronoun, the sentence becomes

جاء الذي ضربت في داره.
"The one who I beat in his house, came.

Now the meaning of the sentence is markedly different. The connecting sentence ضربت في دَارِه is valid on its own right but it gives a different meaning from the original. It does not specify that I beat *him* in his house, just that I beat in his house, possibly others. Because the omission of the refer-back pronoun is not obvious, the sentence now does not siginify the original intent. And so deleting the refer-back pronoun in this case is not permitted.

36.6. The general connected noun أَيّ

أَيّ *ʾayy* "which/whichever" is a general connected noun similar to مَا "what" and مَنْ "who". But it differs from مَا and مَنْ in a few aspects:

Firstly, أَيّ is (generally) fully flexible. So it will display its state as a vowel mark on its final letter. Whereas مَا and مَنْ, as we know, are rigid.

Secondly, أَيّ can be, and, in fact, properly is, the annexe noun in an annexation. Whereas مَا and مَنْ cannot be annexe nouns. For example,

يُعْجِبُني أَيُّ ٱلتَّلَامِذَةِ يَجْتَهِدُ.
"Whichever of the students strives, pleases me."
(أَيّ is in the u-state)

فَأْوِ إِلَى أَيِّهِمْ يَحْمِيكَ.
"So take shelter with whichever of them protects you."
(أَيّ is in the i-state)

Also, أَيّ is used indiscriminately for both intelligent and non-intelligent beings. For example,

أَحْمِلُ أَيَّ ٱلْحَقِيبَتَيْنِ هِيَ ٱلْأَثْقَلُ

"I shall carry whichever of the two bags is the heavier."
(أَيّ is in the a-state)

Note how, in the above examples, the final vowel mark on أَيّ varies, depending on its state due to its being a flexible noun.

أَيّ, like مَا and مَنْ, is itself a singular masculine noun. And, like مَا and مَنْ, أَيّ can be used, unchanged, for both genders. The previous example used أَيّ with حَقِيبَة which is a feminine noun. But a feminine version أَيَّة does exist and can be used with feminine base nouns. It is, however, only commonly used if its base noun is a feminine pronoun. For example,

صَادِقِي أَيَّتَهُنَّ تَنْصَحُكِ.

"Befriend whichever of them₃,ꜰ is sincere to you₁,ꜰ."

By the way, أَيّ ʾayy (like مَا and مَنْ) is also a question noun and we will discuss its properties in more detail in section …

36.6.1. The connected noun أَيّ without a base noun

أَيّ can sometimes occur without a base noun. Technically, it will then be indefinite, and thus tanwīned. However, it will carry the meaning of an implied annexation. For example,

سَأُقَاتِلُ أَيًّا يُقَاوِمُنِي.

"I will fight whichever [of them, the enemies, etc.] resists me."

36.6.2. The connected noun أَيّ with a deleted refer-back pronoun

Consistent with what we have already learned for the other connected nouns, the refer-back pronoun may be deleted in connected sentences for the connected noun أَيّ.

For example,

أَجْزِي أَيَّهُمْ صَادِقٌ.

"I will reward whichever of them is truthful."

(.أَيَّهُمْ هُوَ صَادِقٌ instead of)

36.6.3. Circumstance for the rigidity of أَيّ

As mentioned, أَيّ is generally fully flexible. However, there is one circumstance in which it may optionally be a rigid noun with the final vowel mark ُ thus: أَيُّ. This is when both of the following conditions are satisfied:

i. أَيّ is an annexe noun.
ii. The refer-back pronoun to أَيّ is the subject of the connecting sentence and it is deleted.

For example,

أَجْزِي أَيُّهُمْ صَادِقٌ.

"I will reward whichever of them is truthful."

Since this rigidity is optional, أَيّ may, in this case, retain its full-flexibility:

أَجْزِي أَيَّهُمْ صَادِقٌ.

"I will reward whichever of them is truthful."

But if both the conditions above are not satisfied then أَيّ shall remain fully-flexible. For example,

أَجْزِي أَيَّهُمْ هُوَ صَادِقٌ.
أَجْزِي أَيًّا هُوَ صَادِقٌ.
[2] أَجْزِي أَيًّا صَادِقٌ.

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[2]The examples generally quoted by the grammarians are (1) the verse of poetry إِذَا مَا نُّمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ,لَقِيتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ and (2) the āyah الرَّحْمَنِ عِتِيّاً [سورة مريم 19:69]

36.7. Separating the connecting sentence from the connected noun

Generally, the connecting sentence directly follows the connected noun, as in all the examples we have given so far. However, the connecting sentence may be separated from the connected noun by one of the following:

 i. An oath. For example:

جَاءَ ٱلَّذِي وَٱللَّـه قَهَرَ ٱلْأَعْدَاءَ.

"The one who - by Allāh - overpowered the enemies has come."

 ii. A sentence calling out to someone. For example,

أَنْتَ ٱلَّذِي يَا زَيْدُ فَتَحْتَ ٱلْبَابَ.

"You are the one - O Zayd - who opened the door."

 iii. A parenthetical clause, which is a sentence within the main sentence that adds information to it, but which can be deleted without affecting the completeness of the main sentence. For example:

قَدِمَ ٱلَّذِي أَطَالَ ٱللَّـهُ عُمْرَهُ أَحْسَنَ إِلَيَّ.

"The one who - may Allah lengthen his age - was good to me has arrived."

قَدِمَ ٱلَّذِي وَهُوَ مُبْنَتَسِمٌ أَحْسَنَ إِلَيَّ.

"The one who - and he is smiling - was good to me has arrived."

36.8. Deleting the connected noun and/or the connecting sentence

TODO. See □□□□□□ □□□□□

[5687: سنن النسائي] أَنَا أَوَّلُ الْعَرَبِ سَأَلَهُ (1184)

I [was] the first of the Arabs **[who]** asked him

36.9. Sentences without connected nouns

There are some sentences where we might expect a connected noun but which are always, or often (as the case may be), expressed in Arabic without a connected noun. These sentences are of different types:

36.9.1. Sentences with indefinite nouns needing a qualifying sentence

When an indefinite noun needs a qualifying sentence, it is natural in English to insert "that", "which", "who", etc. between the noun and the following sentence. For example, "I passed by a man *who* was sleeping."

In Arabic, however, we will not use any connected noun in such sentences. This is because the connected nouns are considered definite nouns. And therefore they may not be a attribute to an indefinite noun. So while we can say:

مَرَرْتُ بِٱلرَّجُلِ ٱلَّذِي يَنَامُ.
"I passed by the man who is sleeping."

we cannot say

مَرَرْتُ بِرَجُلٍ ٱلَّذِي يَنَامُ. ×

Instead, we put the qualifying sentence directly after the indefinite noun. The qualifying sentence will then not be a connecting sentence, but will itself be the attribute to the described noun:

مَرَرْتُ بِرَجُلٍ يَنَامُ.
"I passed by a man (who) is sleeping."

Here is another example:

جَلَسْتُ فِي مَجْلِسٍ قَدْ رُشَّ بِمَاءِ ٱلْوَرْدِ.
"I sat in a sitting (that) had been sprinkled with rose-water."

A connected noun can, however, follow an indefinite noun, if we intend to start a separate sentence with it, or if it is a *replacement* (see chapter @ref(the-replacement)). For example.

وَٱبْعَثْهُ مَقَامًا مَحْمُودًا ٱلَّذِي وَعَدْتَهُ
"Resurrect him to a praiseworthy station, the one that you promised him"

صحيح البخاري
:614

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

"Woe to every scorner and mocker
Who collects wealth and [continuously] counts it."

36.9.2. Sentences containing a noun with generic definiteness

Sometimes the definite article اَل does not determine a particular individual, but makes a noun definite only in a generic way. In this case a qualifying sentence may directly follow it without any intermediate connected noun used as a attribute.[3] Because there is no connected noun, the qualifying sentence is, again, not analyzed as a connecting sentence. For example:

كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا
"like that of a donkey who carries volumes [of books]"
(Note how the translator has translated اَلْحِمَار as "a donkey" because in English an indefinite noun is often used to indicate a generic type.)

أَنْتَ ٱلْوَزِيرُ لَا يُعْصَىٰ
"You are the (sort of) vizier (who) is not disobeyed."

هُمُ ٱلْفَوَارِسُ يَحْمُونَ ٱلنِّسَاءَ.
"They are the (kind of) horsemen (who) protect the women."

36.9.3. Sentences with prepositional or adverbial phrases

If a sentence has a definite noun which is to be qualified by a prepositional or adverbial phrase, then in many cases, that phrase may directly follow the definite noun without any intermediate connected noun used a attribute. But using a connected noun is also permissible if one wishes to emphasize that the specificity of the noun. When there is no connected noun, the prepositional or adverbial phrase is not analyzed as a connecting sentence, but is considered attached to an implied verb that has the idea of "being", like "is", "are", etc. When there is a connected noun, then it is analyzed as a connecting sentence, as usual. For example:

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[3]Wright 2/318C

سِرْتُ فِي ٱلْحَدِيقَةِ عِنْدَ ٱلْمَسْجِدِ.

"I walked in the garden next to the mosque."

or

سِرْتُ فِي ٱلْحَدِيقَةِ ٱلَّتِي عِنْدَ ٱلْمَسْجِدِ.

or

سِرْتُ فِي ٱلْحَدِيقَةِ ٱلَّتِي هِيَ عِنْدَ ٱلْمَسْجِدِ.

"I walked in the [specific] garden that [is] next to the mosque."

Chapter 37.

The question nouns مَا, مَنْ, and أَيّ

37.1. Introduction

In chapter (connected nouns) we studied the use of مَا "what", مَنْ "who", and أَيّ "which" as the general connected nouns. In this chapter, we will study the use of these same nouns as *question nouns*.

There are other question nouns besides the ones above, like كَيْفَ "how", أَيْنَ "where" مَتَىٰ "when". There are also question words which are particles, not nouns, like أ and هَلْ. We will study all these elsewhere, if Allāh wishes.

37.2. مَا **and** مَنْ

37.2.1. Position of question words in the beginning of the sentence

All question words typically occur in the beginning of the question sentence. (Particles like وَ, فَ, etc. are allowed to precede them.) For example,

Wright 2/311D   مَنْ أَنْتَ؟
"Who are you?"

سورة طه 20:17   وَمَا تِلْكَ بِيَمِينِكَ؟
"And what is that in your right hand?"

In both the above examples, the question nouns مَا and مَنْ are in the u-state as the subject of their respective question sentences.

When the question is asking about the direct doee of a verb, then too is the question noun placed in the beginning of the sentence. For example,

Wright 2/312A   مَا تَقُولُ؟
"What do you say?"

Wright 2/311D   مَنْ قَتَلْتَ؟
"Whom did you kill?"

صحيح مسلم   مَا فَرَضَ رَبُّكَ عَلَىٰ أُمَّتِكَ؟
:162a   "What has your Lord enjoined upon your Ummah?"

In the above three examples, the question nouns مَا and مَنْ are analyzed as the a-state direct doee of the verb following it.

The question nouns are exempted from being placed in the beginning of the question noun when they are in the i-state: either following a preposition, or as the base noun in an annexation. For example,

جامع الترمذي   لِمَنْ هَـٰذَا ٱلْقَصْرُ؟
:3688   "Whose is this palace?"

Wright 2/311D   بِنْتُ مَنْ أَنْتِ؟
"Whose daughter are you?"

37.2.2. مَا **shortened to** مَ **in the i-state**

When the question noun مَا *mā* is in the i-state it is typically shortened to مَ *ma*. Example:

بِمَ يَرْجِعُ؟
"With what does he return?"

This shortened مَ is also usually joined to the preposition before it, even for prepositions constituting more than one letter (which don't typically join to the word directly following it). So we get:

- بِمَ for بِمَا
- لِمَ for لِمَا
- فِيمَ for فِي مَا
- إِلَامَ for إِلَىٰ مَا
- عَلَامَ for عَلَىٰ مَا
- حَتَّامَ for حَتَّىٰ مَا
- مِمَّ for مِمَّا (مِنْ مَا)
- عَمَّ for عَمَّا (عَنْ مَا)

When pausing on this shortened مَ, a ﻪ is appended to it to preserve the sound of the fat·ḥah. For example:

لِمَهْ؟
limah?
"For what?"

The shortened مَ is also used when it is the base noun in an annexation. However, in this case it won't be joined to the previous word. For example:

مِثْلُ مَ أَنْتَ؟
"What are you like?"

37.2.3. مَا **and** مَنْ **referred back to with an i-state pronoun**

As an alternative to placing the question noun مَا or مَنْ after the preposition or annexe noun, the question noun may be placed in the beginning of the sentence and it is referred back to by a pronoun. For example,

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ
Say, "In whose hand is the realm of all things"

مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ
"for which [aspect] of it would the criminals be impatient?"

37.2.4. Verb gender when inquiring about the doer of a verb

The question nouns مَا and مَنْ are themselves masculine singular nouns. But they can be used to ask about nouns of any gender or number. For example,

وَمَا تِلْكَ بِيَمِينِكَ؟
"And what is that in your right hand?"

مَنْ هَـٰؤُلَاءِ ٱلرِّجَالُ؟
"Who are these men?"

When inquiring about the doer of a verb, then the verb is usually construed with a masculine singular doer to match the question noun. For example:

مَنْ جَاءَ؟
"Who has come?"

مَا يُبْكِيكَ؟
"What makes you cry?"

Ocassionally, the feminine verb may be used if asking about a feminine doer. For example:

مَنْ كَانَتْ أُمَّكَ؟[1]
"Who was your mother?"

If the question is regarding a specific number and gender, then we are more likely to insert the corresponding specific connected noun (ٱلَّذِي, etc.) between the question noun مَن and the verb. For example:

مَنِ اللَّتَان تَظَاهَرَتَا عَلَى النَّبِيِّ صلى الله عليه وسلم مِنْ أَزْوَاجِهِ
"Who are the ones$_{2f}$, from his wives, who aided one another against the Prophet ?

Note that now the dual feminine doer pronoun ا in تَظَاهَرَتَا is the refer-back pronoun that refers back to the connected noun ٱللَّتَانِ.

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[1]See also البحر المحيط لأبي حيان البحر المحيط لأبي and (فإن كانتا اثنتين) 4:176 سورة النساء for البحر المحيط لأبي حيان
حيان for 6:23 سورة الأنعام (ثم لم تكن فتنتهم)

37.2.5. **An indefinite noun after** مَا **and** مَنْ

The question nouns مَا and مَنْ cannot occur as annexe nouns. Nor can either of them be a replacee. So any indefinite noun after them must necessarily be the info of the question sentence. For example, مَنْ فَارِسٌ؟ can only mean, "Who is a horseman?" not "Who horseman?" or "Which horseman?"

37.2.6. مَنْ ذَا **and** مَاذَا

To lend more force to the question or to make it more lively, ذَا may be appended to the question nouns مَا and مَنْ. For example,

مَاذَا قَالَ رَبُّكُمْ
"What did your lord say?"

With مَنْ ذَا especially, but also with مَا, the specific connected noun ٱلَّذِي is often appended as well. For example:

مَنْ ذَا ٱلَّذِي قَالَ هَذَا
"Who is the one that said this?"

مَاذَا ٱلَّذِي تَقُولُ؟
"What is it that you say?"

Note that ذَا is also a variant pointing noun meaning "this" or "that". In which case, it can be the info of the question sentence by itself. For example:

فَدَقَقْتُ الْبَابَ، فَقَالَ: مَنْ ذَا؟ فَقُلْتُ: أَنَا، قَالَ: أَنَا، أَنَا، كَأَنَّهُ كَرِهَهُ.
"So I knocked at the door. He said, 'Who is that?' I said, 'I.' He said 'I? I?' as if he disliked it."

37.2.7. **Why**

Arabic has no distinct question word for "why". Instead, the question noun مَا is used with a preposition, typically لِ to give the meaning "For what?". For example,

لِمَ فَعَلَ ذَلِكَ
"Why did he do that?"

لِمَاذَا وَلَّيْتَ بَعْدَ مَجِيِّكَ إِلَى هَٰهُنَا؟
"Why did you turn back after your coming here?"

Sometimes, other prepositions like عَلَى and بِ may be used. But this is dependent on the verb in the sentence. For example,

عَلاَمَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ
"Why does one of you kill his brother?"
i.e. "on what [basis]"

بِمَ يَأْخُذُ أحدكُم مَال أَخِيه؟
"Why should any of you take his brother's property?"
i.e. "by what [justification]"

And often times, the meaning "why" is conveyed using مَا when a suitable verb exists. For example:

مَا يُبْكِيكَ؟
"What makes you cry?"
i.e. "Why are you crying?"

37.2.8. Applicability of مَا and مَنْ to intelligent and non-intelligent beings

In (give ref) we discussed how, sometimes, the connected noun مَا may be used for intelligent beings and مَنْ for non-intelligent beings. Those same guidelines apply for مَا and مَنْ when they are question nouns. For example, when inquiring about the nature or qualities of a person مَا may be used. Examples:

فَقُلْتُ لَهُ مَا أَنْتَ قَالَ أَنَا نَبِيٌّ. فَقُلْتُ وَمَا نَبِيٌّ قَالَ أَرْسَلَنِي اللَّهُ
"I said, 'Who are you?' He said, 'I am a prophet.' So I said, 'And who is a prophet?' He said 'Allāh has sent me.'"

37.3. أَيّ

In section .. we studied أَيّ as a general connected noun. Just like مَا and مَنْ, أَيّ too can be a question noun for "which" questions. Many of the rules that apply the question nouns مَا and مَنْ also apply to أَيّ. For example, the default position of أَيّ is in the beginning of the question sentence.

However, أَيّ is also different from مَا and مَنْ in some respects. For example, consistent with what we learned in its use as a connected

noun, the question noun أَيّ is a fully-flexible noun and can be used indiscriminately for both intelligent and non-intelligent beings.

Also, أَيّ is typically the annexe noun in an annexation. When أَيّ is a connected noun, then its base noun is usually definite. But when أَيّ is a question noun, then its base noun may be either definite or indefinite.

37.3.1. أَيّ with a definite base noun

When the base noun of أَيّ is a definite noun, the annexation has the meaning "which [one] of". For example,

فَأَيَّ آيَاتِ ٱللَّهِ تُنكِرُونَ	40:81 سورة غافر
"So which of the signs of Allāh do you deny?"	

أَيُّ الأَعْمَال أَفْضَلُ	سنن أبي داود
"Which of the deeds is best?"	1449:

فَأَيُّ الْفَرِيقَيْن أَحَقُّ بِالْأَمْن	6:81 سورة الأنعام
"So which of the two parties has more right to security"	

مِنْ أَيِّ أَيَّام الشَّهْر كَانَ يَصُومُ	صحيح مسلم
"From which of the days of the month would he fast?"	1160:

As in the examples above, the base noun in such a case is typically a plural or a dual. If the base noun is a definite singular noun, then there is an implied partitive meaning, i.e. "which part of".[2] For example,

فِي أَيِّ طَعَامِه يُبَارَكُ لَهُ	سنن أبي داود
"in which (part) of his food is the blessing"	3845:

مِنْ أَيِّ الْمَال	سنن أبي داود
"From which (category) of wealth?"	4063:

However, if the noun is of generic definiteness then the partitive aspect indicates one out of the set that constitutes the generic type. In English the plural is often used to signify the generic type. For example the generic type ٱلْعَمَل "the deed" can be translated in English as "deeds". So أَيُّ ٱلْعَمَل means "which one from the generic type 'deeds'" or simply "which deed". Examples:

أَيُّ الْعَمَل أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ؟	1: الأدب المفرد
"Which deed is most beloved to Allāh?"	

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[2]Wright 2/220A

أَيُّ الدُّعَاءِ أَفْضَلُ
"Which supplication is best?"

أَيُّ الذَّنْب أَعْظَمُ عِنْدَ اللَّهِ
"Which deed is most enormous in the sight of Allāh?"

37.3.2. أَيّ with a indefinite base noun

When the base noun of أَيّ is a indefinite noun, the annexation has the meaning "which" without "of". For example,

أَيَّ شَـيْءٍ كُنْتَ تَصْنَعُ
"Which thing would you do?"

أَيَّ شَـيْءٍ نَشْتَهِي
"What thing shall we desire?"

أَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ
"Which night is the night of Decree"

If the base noun is a dual or plural indefinite then then inquiry is about the complete number, not just in one of them. For example:

أَيُّ رِجَال؟
"Which men?"

أَيُّ رَجُلَيْنِ؟
"Which two men?"

37.3.3. Matching the rest of the question sentence with أَيّ

أَيّ itself, like مَا and مَنْ, is singular masculine. For the purpose of matching the rest of the question sentence with أَيّ, either it can match the singular masculine to match with the word أَيّ, or it can match the gender and number of what أَيّ refers to. For example,

أَيُّ أَزْوَاج النَّبِيِّ صلى الله عليه وسلم اسْتَعَاذَتْ مِنْهُ
Which of the wives of the Prophet sought refuge (fwith Allāh) from him?
(اسْتَعَاذَتْ is a feminine verb to match the feminine "wife".)

فَأَيُّ نِسَاءِ رَسُول اللَّهِ صلى الله عليه وسلم كَانَ أَحْظَى عِنْدَهُ مِنِّي

"So which of the women of the Prophet was dearer to him than I?"

(كَانَ is a masculine verb to match masculine أَيّ.)

37.3.4. أَيّ standalone without a base noun

Occasionally, أَيّ is used without a base noun. It is then, technically, indefininte. However, the meaning of an annexation is still implicit. This may be when أَيّ has already been used once with an an annexation, and subsequent uses of أَيّ are restricted to the previously mentioned annexation. For example,

أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ؟ قَالَ الصَّلاَةُ عَلَى وَقْتِهَا، قُلْتُ ثُمَّ أَيٌّ؟

" 'Which deed is most beloved to Allāh?' He replied, 'Prayer at its proper time.' I said, 'Then which?' "

See also section … below, where أَيّ is used standalone in a response.

37.3.5. أَيّ annexed to multiple base nouns

One أَيّ may be annexed to multiple base nouns separated by وَ "and". For example,

أَيُّ زِرَاعَةِ ٱلْفَاكِهَةِ وَزِرَاعَةِ ٱلْقُطْنِ أَرْبَحُ؟

"Which one of the agriculture of fruit, and the agriculture of cotton is more profitable?"

In such a case, it is optional to have one أَيّ or to repeat it. So we could also say, for the same meaning:

أَيُّ زِرَاعَةِ ٱلْفَاكِهَةِ وَأَيُّ زِرَاعَةِ ٱلْقُطْنِ أَرْبَحُ؟

However, if one of the base nouns is an attached pronoun then repeating أَيّ is mandatory.[3] Example:

أَيِّي وَأَيُّكَ أَعْلَمُ؟

"Which one of you and me is more knowledgeable?"

أَيِّي وَأَيُّكَ is equivalent to أَيُّنَا but it spells out the two options to choose from.

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[3]Wright 2/220B

37.4. The question sentence within another sentence[4]

TODO

37.5. Usage of question nouns in quoting and standalone[5]

TODO

37.6. Differentiating question words from their other functions

Many of the question words (أ, مَنْ, مَا, كَيْفَ, etc.) also have other functions. For example, in chapter @ref(the-connected-nouns) we learned that مَنْ, مَا, and أَيّ are also connected nouns. Many of the question nouns can also be used as *conditional nouns* that we will study in chapter @ref(…), if Allāh wills.

In this section, we will discuss briefly how to determine when words like أ, مَنْ, مَا, كَيْفَ, etc. are question words, and when they could have one of their other functions.

The basic principle regarding a question sentence is that it is to be treated as one unit. A word from within a question sentence is not, individually, affected by anything outside the question. Let's try to understand this using an example.

Consider the following sentence:

إِسْأَلْ أَيُّهُمْ قَامَ
ʾisʾal ʾayyuhum qām
"Ask: 'Which of them stood?' "

The speaker is commanding the addressed person to ask a group of people the question: "Which of them stood".

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[4] التعليق. See ٢/٣٧ (ظن وأخواتها) معاني النحو; النحو الوافي ٢/٢٧; Howell, part II, book 5, §444, pp. 155–165.

[5] الحكاية. See Wright, vol. i., §352–353, pp. 275B–276B, vol. ii, §170, p. 313

The question sentence is أَيُّهُمْ قَامَ *ʾayyuhum qām* "Which of them stood". This entire sentence is considered the direct doee of the verb of command اِسْأَلْ "ask!". The question noun أَيُّ *ʾayyu* is in the u-state because it is the subject of the question sentence. It does not become أَيَّ *ʾayya* in the a-state because it is not, by itself, the direct doee of اِسْأَلْ. Rather, as we have just stated, the entire question sentence is the direct doee. But because the direct doee is a sentence, and not an individual word, it does not indicate its state using, for example, an fat·ḥah ◌َ.

Now, let's modify the example. Consider now this sentence:

اِسْأَلْ أَيَّهُمْ قَامَ
ʾisʾal ʾayyahum qām
Ask the one of them who stood!

Now, the noun أَيّ is in the a-state because it (individually) is the direct doee of the verb of command اِسْأَلْ. The speaker is now commanding the addressed person to ask (something) of only the person who stood, out of a group of people. The rest of the people are not to be asked. Because the noun أَيّ is individually affected by the preceding verb اِسْأَلْ it is now not a question noun, and must be one of the other functions that the word أَيّ can have. As a matter of fact, it is here a connected noun, and the sentence following it: قَامَ "he stood" is its connecting sentence.

The other noteworthy point regarding questions (besides their being considered one unit) is that they may only be preceded either by a verb of knowledge, (like عَلِمَ, دَرَىٰ, etc.) or by an expression indicating that the question is being quoted. We have already seen an example of the question being quoted in the example:

اِسْأَلْ أَيُّهُمْ قَامَ
"Ask: 'Which of them stood?'"

An example of a question being preceded by a verb of knowledge is:

مَا عَلِمْتُ أَذَهَبَ أَمْ مَكَثَ
I don't know whether he went or stayed.

Here the question sentence is: أَذَهَبَ أَمْ مَكَثَ "Did he go or did he stay?"

By the way, a question sentence may be part of a bigger question as well. For example:

أَتَدْرِي أَيُّهُمْ فِي ٱلدَّارِ؟
ʾatadrī ʾayyuhum fi -ddār
Do you know: which of them is in the house?

Note now the subtle difference in meaning if we change the state of أَيّ in the above example from the u-state to the a-state:

أَتَدْرِي أَيَّهُمْ فِي ٱلدَّارِ؟

ʾatadrī ʾayyahum fī -ddār

Do you know the one of them who is in the house?

When أَيّ was in the u-state it was a question noun. And the speaker was asking the addressed person if he could figure out who, from among the group of people, was in the house.

When أَيّ is in the a-state it is now a connected noun. The connecting sentence's refer-back pronoun is omitted (as is permissible in this case, see section @ref(…)). With the refer-back pronoun restored, the sentence is أَتَدْرِي أَيَّهُمْ هُوَ فِي ٱلدَّارِ؟ And the speaker is asking the addressed person if he is familiar with the person who is in the house. Now he is not asking the addressed person to identify him, but rather if knows him as a person.

This difference is apparent with أَيّ because it is a flexible noun whose state is indicated by the vowel mark at its end. The same occurs in the other question nouns that are also connected nouns: مَا, and مَنْ but it won't often be as apparent because they are rigid nouns.

As a final note, sometimes, one of the words like أ, مَنْ, مَا, كَيْفَ, etc. may be preceded by parts of a sentence that are neither quoting, nor a verb of knowledge. Here we can be sure that the word is not a question word and must be one of its other functions. However, it still may not be easy to figure out what that other function is. Nevertheless, the meaning of the sentence can still usually be gleaned. For example:

فَلْتَدْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَتْ

"then let her enter from whichever of the doors of paradise she wishes."[^question-vs-other-functions]

Part III.

Backmatter

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Appendix A.

Rules for writing hamzah

> ⚠️ Warning
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

A.1. Seats of hamzah

Hamzah is written in four different ways:

1. Seated on an alif: أ or إ
2. Seated on an wāw: ؤ
3. Seated on an yā': ئ
4. Unseated: ء

Here are some of notes about writing hamzah in the above four methods:

- When unseated hamzah comes between two letters that are joined, then it is written above the line that joins them, for example: خَطِيئَة *khaṭī'ah*. In this word, the yā' ي joins to the *tā' marbūṭah* ة.

  As a special case, when unseated hamza comes between joined lām and alif (لا), then it is positioned between them thus: لَٔا. (In most cases, this is replaced with لَٔا as we will explain in the next point below.) And this is different from hamzah on the alif following the lām: لَأ.

675

- When unseated hamzah is followed by an alif: ءا, the combination of hamzah and alif is usually written as آ as a convention. Examples: آمَنَ *āmana*, ظَمْآن *ḍham'ān*, شَنَآن *shana'ān*. However, when the alif is a suffix or part of a suffix, or the hamzah is doubled, or there is an alif before the hamzah then we will write ءا, not آ. Examples: شَيْئَان *shay'āni*, سَءَّال *sa''āl*, قِرَاءَات *qirā'āt*.

- When hamzah is seated on alif, if it has an kasrah, it is written below the alif: إِ. Otherwise, it is written above the alif: أَ, أُ, أْ.

- When hamzah is seated on yā' ئ the dots of the yā' are no longer written. Here's how it will appear in different positions:

Isolated	End	Middle	Beginnning
ئ	ـئ	ـئـ	ئـ

Note that hamzah is seated on yā' in the middle position ـئـ is different from unseated hamzah between two joining letters ـئـ.

So how do we know when to write hamzah unseated and when seated? And how do we choose between its three different seats? There are a set of rules that we need to follow in order to correctly write hamzah.

A.2. Rules for determining the seat of hamzah

A.2.1. Without prefixes and suffixes

We will first learn how to determine the seat of hamzah for a word without any prefix or suffix.

Hamzah can occur in three positions in a word:

1. At the beginning of the word
2. In the middle of the word
3. At the end of the word

We will treat each of these positions below.

A.2.1.1. At the beginning of the word

When hamzah occurs in the beginning of a word, then:

    a. If the hamzah carries a long-*ā* vowel, it is written unseated followed by an alif and written as آ, for example آمَنَ *ʾāmana*.

    b. If the hamzah carries any other vowel, it is written seated on an alif, and is marked with the appropriated vowel mark, for example أَسْلَمَ *ʾaslama,* أُرِيدُ *ʾurīdu,* إِسْلَام *ʾislām,* إِيمَان *ʾīmān,* أُوخِذَ *ʾūkhidha*.

A.2.1.2. In the middle of the word

Arabic has three short vowels, three long vowels, two semi-vowels, and a zero-vowel indicated by a sukūn ْ◌. Each of these has an order of precedence and a hamzah seat, that we have shown in the table below:

Precedence	Vowel	Seated hamzah
1.	*ī/ay*	ء
2.	*i*	ئ
3.	*ū/aw*	ء
4.	*u*	ؤ
5.	*ā*	ء
6.	*a*	أ
7.	ْ◌	ء

Main rule: Disregard any shaddah ّ◌. Consider the vowel on the consonant before the hamzah and the vowel on the hamzah itself. Determine which of the two vowels wins by being higher in precedence in the above table. The winning vowel's seat will be the seat of the hamzah.

Exception: If the vowel *ā* wins, but it is written not as an alif but as a ى, then the hamzah will be seated on an alif.

Examples:

Word	Vowel before hamzah	Vowel on hamzah	Win-ning vowel	Seated hamzah
هَيْئَة *hay'ah*	ay	a	ay	ء
خَطِيئَة *khaṭī'ah*	ī	a	ī	ء
اِسْتِيئَاس *isti'ās*	ī	a	ī	ء (Exception: ئَ is not written as آ when the preceding vowel is *ī*.)
تَوْءَم *taw'am*	aw	a	aw	ء
سَوْءَة *saw'ah*	aw	a	aw	ء
مَوْئِل *maw'il*	aw	i	i	ئ
سَائِل *sā'il*	ā	i	i	ئ
تَسَاؤُل *tasā'ul*	ā	u	u	ؤ
تَسَاءَلَ *tasā'ala*	ā	a	ā	ء
قِرَاءَات *qirā'āt*	ā	ā	ā	ء
نُوآنٌ *nū'ānun*	ū	ā	ū	ء
مَسْؤُول *mas'ūl*	ْ	ū	ū	ء
تَرْئِيس *tar'īs*	ْ	ī	ī	ء
مِرْآة *mir'āh*	ْ	ā	ā	ء
ظَمْآن *ḍham'ān*	ْ	ā	ā	ء
مَسْأَلَة *mas'alah*	ْ	a	a	أ
المَرْأَة *almar'ah*	ْ	a	a	أ
أَسْئِلَة *'as'ilah*	ْ	i	i	ئ
أَفْئِدَة *'af'idah*	ْ	i	i	ئ
بِئْسَ *bi'sa*	i	ْ	i	ئ
سُؤْل *su'l*	u	ْ	u	ؤ
كَأْس *ka's*	a	ْ	a	أ
سُئِلَ *su'ila*	u	i	i	ئ

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
يَئِسَ *yaʾisa*	*a*	*i*	*i*	ئ
مُطْمَئِنّ *muṭmaʾinn*	*a*	*i*	*i*	ئ
سُؤَال *suʾāl*	*u*	*ā*	*u*	ؤ
رَئِيس *raʾīs*	*a*	*ī*	*ī*	ء
رُؤُوس *ruʾūs*	*u*	*ū*	*ū*	ء
شُؤُون *shuʾūn*	*u*	*ū*	*ū*	ء
رَؤُوف *raʾūf*	*a*	*ū*	*ū*	ء
لُؤَيّ *luʾayy*	*u*	*a*	*u*	ؤ
شَنَآن *shanaʾān*	*a*	*ā*	*ā*	ء
سَأَلَ *saʾala*	*a*	*a*	*a*	أ
رَأَّس *raʾʾasa*	*a*	*a*	*a*	أ
سَيِّئَة *sayyiʾah*	*i*	*a*	*i*	ئ
يُرَئِّس *yuraʾʾisu*	*a*	*i*	*i*	ئ
رُئِّس *ruʾʾisa*	*u*	*i*	*i*	ئ
تَفَؤُّل *tafaʾʾul*	*a*	*u*	*u*	ؤ
سَأَّال *saʾʾāl*	*a*	*ā*	*ā*	ء
لَأَّال *laʾʾāl*	*a*	*ā*	*ā*	ء
رَأَئ *raʾā*	*a*	*ā*	*ā*	أ (using exception)

A.2.1.3. At the end of the word

When hamzah occurs at the end of a word, disregard the vowel on hamzah itself, and consider only the vowel on preceding consonant. Plug it into the precedence table as above to determine the seat of hamzah.

Word	Vowel on consonant before hamzah	Seated hamzah
دُعَاءُ *duɛāʾu*	ā	ء
سوءُ *sūʾu*	ū	ء
جِيءَ *jīʾa*	ī	ء
ضوءَ *ḍawʾa*	aw	ء
شَيْءَ *shayʾa*	ay	ء
بطْءُ *buṭʾu*	ْ	ء
عبْءُ *ɛibʾu*	ْ	ء
شَطْءُ *shaṭʾu*	ْ	ء
يهدِّئُ *yuhaddiʾu*	i	ئ
متَّكِئَ *muttakiʾa*	i	ئ
سيِّئُ *sayyiʾu*	i	ئ
بطُؤَ *baṭuʾa*	u	ؤ
يهدأ *yahdaʾu*	a	أ
مبتدإٍ *mubtadaʾi*	a	إ

The exception to this rule is when the previous letter is a doubled wāw with an ḍammah. In this case the hamzah will again be unseated. Example تبوُّءُ *tabawwuʾu*.

Note also that مُبْتَدَإٍ *mubtadaʾi* can be written with the hamzah below the alif because of the kasrah on the hamzah. But it is also common to write it as مُبْتَدَأ *mubtadaʾ*, especially when the hamzah is unvoweled.

A.2.2. With prefixes and suffixes

A.2.2.1. Prefixes

If hamzah is in the beginning of a word, adding a prefix to the word will not alter the writing of the hamzah. Hamzah will continue to be seated on an alif. Here are some examples of words with beginning hamzahs and prefixes.

Word without prefix	Prefix	Word with prefix
أُسْتَاذ	ل	لأُسْتَاذ
آخِرَة	الَ	الْآخِرَة

A.2.2.2. Suffixes

If hamzah is at the end of a word, adding a suffix to the word can, in general, alter the writing of the hamzah. Hamzah is now, generally, treated as if it is in the middle of the word, and the rules for hamzah in the middle of a word apply. Examples:

Word	Vowel on consonant before hamzah	Short-ened vowel on hamzah	Winning vowel	Seated hamzah
بَرِيئُونَ *bariʾūna*	$\bar{\imath}$	$\bar{u}$	$\bar{\imath}$	ء
بَرِيئَان *bariʾāni*	$\bar{\imath}$	$\bar{a}$	$\bar{\imath}$	ء
بَرِيئِين *bariʾīna*	$\bar{\imath}$	$\bar{\imath}$	$\bar{\imath}$	ء
بَرِيئَيْن *bariʾayni*	$\bar{\imath}$	ay	$\bar{\imath}$/ay	ء
سِيئَتْ *sīʾat*	$\bar{\imath}$	a	$\bar{\imath}$	ء
شَيْئُه *shayʾuhu*	ay	u	ay	ء
شَيْئَه *shayʾahu*	ay	a	ay	ء

Word	Vowel on consonant before hamzah	Short-ened vowel on hamzah	Win-ning vowel	Seated hamzah
شَيْئِهِ *shay'ihi*	*ay*	*i*	*ay*	ء
شَيْئَان *shay'āni*	*ay*	*ā*	*ay*	ء
شَيْئَيْنِ *shay'ayni*	*ay*	*ay*	*ay*	ء
مَجِيئُهُ *majī'uhu*	*ī*	*u*	*ī*	ء
مَجِيئَهُ *majī'ahu*	*ī*	*a*	*ī*	ء
مَجِيئِهِ *majī'ihi*	*ī*	*i*	*ī*	ء
سُوئِهِ *sū'ihi*	*ū*	*i*	*i*	ئ
ضَوْئِهِ *ḍaw'ihi*	*aw*	*i*	*i*	ئ
يَسُوءُونَ *yasū'ūna*	*ū*	*ū*	*ū*	ء
سُوءُهُ *sū'uhu*	*ū*	*u*	*ū*	ء
سُوءَهُ *sū'ahu*	*ū*	*a*	*ū*	ء
سُوءَان *sū'āni*	*ū*	*ā*	*ū*	ء
ضَوْءَهُ *ḍaw'ahu*	*aw*	*a*	*aw*	ء
ضَوْءَان *ḍaw'āni*	*aw*	*ā*	*aw*	ء
مُرْجَئَات *murja'āt*	*a*	*ā*	*ā*	ء
خَاطِئِين *khāṭi'īn*	*i*	*ī*	*ī*	ء
خَاسِئِين *khāsi'īn*	*i*	*ī*	*ī*	ء
مُتَّكِئِين *muttaki'īna*	*i*	*ī*	*ī*	ء
مُتَّكِئُونَ *muttaki'ūna*	*i*	*ū*	*i*	ئ
يُبَرِّئُونَ *yubarri'ūna*	*i*	*ū*	*i*	ئ
يُبَرَّءُونَ *yubarra'ūna*	*a*	*ū*	*ū*	ء
اقْرَءُوا *iqra'ū*	*a*	*ū*	*ū*	ء

Word	Vowel on consonant before hamzah	Short-ened vowel on hamzah	Win-ning vowel	Seated hamzah
سَيِّئَات *sayyiʾāt*	i	ā	i	ئ
فِئَات *fiʾāt*	i	ā	i	ئ
فِئُون *fiʾūn*	i	ū	i	ئ
مِئَات *miʾāt*	i	ā	i	ئ
مِئُون *miʾūn*	i	ū	i	ئ
يُطْفِئُوا *yutfiʾū*	i	ū	i	ئ
مُسْتَهْزِئُون *mustahziʾūn*	i	ū	i	ئ
مُنْشِئُون *munshiʾūn*	i	ū	i	ئ
يُضَاهِئُونَ *yuḍāhiʾūna*	i	ū	i	ئ
مُرْجِئُون *murjiʾūn*	i	ū	i	ئ

There are some exceptions:

- If the letter before the hamzah has a sukūn and is not wāw or yāʾ, then the hamzah will be written unseated. Examples:

    – جُزْءَانِ *juzʾāni*

    – عِبْءَانِ *ɛibʾāni*

    – عِبْءَيْنِ *ɛibʾayni*

    – بُطْءَهُ *buṭʾahu*

    – بُطْءُهُ *buṭʾuhu*

- بُطْ*ئِهِ* *buṭʾihi*

(ان, ـِيْنِ, ـُهُ, and ـه are suffixes.) Note that the combination اء is not written as آ when the alif is part of the suffix.

A.2.3. tanwīn on final hamzah

tanwīn on final hamzah does not affect the writing of the hamzah except in the case of a tanwīned fatḥah ً. When writing a tanwīned fatḥah ً on a hamzah at the end of a word:

1. If there is an alif before a unseated hamzah ءا, then we don't add a silent alif when writing the tanwīned fatḥah ً. For example دَاء becomes دَاءً *dāʾan*, not دَاءًا.

2. Otherwise, we add the silent alif after the hamzah so that the hamzah is now in the middle of the word with a suffix alif after it. We now pretend that the hamzah has an fatḥah and that the alif after it is a long-*ā* vowel. Then we go through the rules for writing hamzah in the middle of a word (given above) to determine how hamzah will be written. We then write the tanwīned fatḥah ً on the hamzah. Examples:

- مُبْتَدَأ becomes مُبْتَدَإٍ، مُبْتَدَءًا، مُبْتَدَأٌ
- مَلْجَأ becomes مَلْجَإٍ، مَلْجَءًا، مَلْجَأٌ
- جُزْء becomes جُزْءٍ، جُزْءًا، جُزْءٌ
- شَيْء becomes شَيْءٍ، شَيْئًا، شَيْءٌ
- سَيِّئ becomes سَيِّئٍ، سَيِّئًا، سَيِّئٌ

A.2.4. Variants

There are some historical and regional variants to the above rules. The main one is when the letter before hamzah has a sukūn, the hamzah is generally written unseated. So with this variant, we write:

- مَسْأَلَة instead of مَسْـئَلَة

However, this rule appears to be not consistently followed. For example, *nashʾah* is generally always written نَشْأَة never نَشْءَة.

Another variant is that when word final hamzah has an kasrah and is followed by a suffix starting with *ū*, then the hamzah is written unseated instead of as ئ. Examples:

- مُتَّكِئُون *muttakiʾūn* instead of مُتَّكِئُون
- يُطْفِئُوا *yutfiʾū* instead of يُطْفِئُوا
- مُسْتَهْزِئُون *mustahziʾūn* instead of مُسْتَهْزِئُون
- مُنْشِئُون *munshiʾūn* instead of مُنْشِئُون
- يُضَاهِئُونَ *yuḍāhiʾūna* instead of يُضَاهِئُونَ
- مُرْجِئُون *murjiʾūn* instead of مُرْجِئُون
- مُرْجِئُون *murjiʾūn* instead of مُرْجِئُون
- رَئِيس *raʾīs* instead of رَئِيس

Excepted from this variant are deficient words like:

- فِئُون *fiʾūn*
- مِئُون *miʾūn*

Another, more modern, variant is to modify the precedence rule of vowels. According to this modern variant, the vowel before hamzah is compared with the *shortened* vowel on the hamzah. This can result in some changes in the hamzah seat. For example:

- مَسْئُول *masʾūl* instead of مَسْؤُول
- رُئُوس *ruʾūs* instead of رُؤُوس
- اَقْرَئُوا *iqraʾū* instead of اَقْرَؤُوا

Excepted from this variant is the combination *aʾā* which will continue to be written as ـَآ or آ. For example: مُرْجَئَات, شَنَآن.

A.3. Why so complicated?

Hamzah was originally not pronounced everywhere in some Classical Arabic dialects. For speakers of these dialects, when hamzah would occur in the middle of a word, they would replace it with an *a*, *u*, or *i* vowel. So they would adjust their pronunciation as follows:

Proununciation with hamzah	Proununciation without hamzah
هَيْئَة *hay'ah*	هِيَّة *hayyah*
خَطِيئَة *k͡haṭī'ah*	خَطِيَّة *k͡haṭiyyah*
تَوْءَم *taw'am*	تَوم *tawwam*
تَسَاؤُل *tasā'ul*	تَسَاوُل *tasāwul*
بِئْس *bi'sa*	بِيس *bīsa*
سُؤْل *su'l*	سُول *sūl*
كَأْس *ka's*	كَاس *kās*

When the Classical Standard Arabic variety emerged, then, for reasons that are beyond the scope of this text, the pronunciation *with* hamzah and the consonantal spelling *without* hamzah became standardized. So ء is now added as a pronunciation mark on top of the various *seats* that would instead have been dialectally pronounced without hamzah.

A.4. Typographical limitations

Unfortunately, most digital fonts do not currently allow for correctly typing an unseated hamzah between two joined letters (ـﺌـ), as in خَطِيئَة *k͡haṭī'ah*. In most fonts, the hamzah character (Unicode u + 0621) will break the joining between the two letters surrounding it, and the output will be rendered incorrectly: خَطِيءَة *k͡haṭī'ah*.

Two typefaces which allow for the correct typesetting are

- Amiri from Alif Type (amirifont.org)
- Naskh™ from DecoType (decotype.com)

We have used the Amiri font for typesetting this appendix chapter.

For most other fonts, an unseated hamzah between two joined letters would have to be approximated in one of two ways:

1. Hamzah superscript on a taṭwīl character: ـٔ. Example: خَطِئَة. The Unicode input sequence is:

   u+0640 ARABIC TATWEEL
   u+0654 ARABIC HAMZA ABOVE

   This is a more accurate approximation, but some fonts may not position the hamzah correctly on the taṭwīl, or position vowel marks on the superscript hamzah correctly.

2. Hamzah seated on yāʾ: ئ. Example: خَطِيَّة. This is a reprehensible, yet more prevalent, and better supported, approximation.

Beware, though, that neither of these approximations would allow for the correct rendering of a complex (but thankfully rare) word like لَأَّال *laʾʾāl* "pearl seller", where the hamzah is not allowed to disturb the lām-alif ligature لا.

Appendix B.

Glossary of terms

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
absolute doee	المَفْعُول المُطْلَق	absolute accusative
0-state	حَالَةٌ / المَجْزُومُ الجَزْمِ	jussive mood
condition	الشَّرط	protasis
consequence	جَوَابُ الشَّرْط	apodosis
adjectival noun	الصِّفَةُ	epithet
adverb of time	ظَرْفُ الزَّمَان / المَفْعُولُ فِيهِ	??
adverb of place	ظَرْفُ المَكَّان / المَفْعُولُ فِيهِ	??
annexation	الإضَافَة	??
annexe noun	المُضَافُ	construct noun
base noun	المُضَافُ إلَيْهِ	??
[verb of] command	الأَمْرُ	imperative
info	الخَبَر	predicate / comment
connected noun	الاسْمُ المَوْصُولُ	relative pronoun
connecting sentence	الصِّلَة	??
deputy –	نَائِبٌ عَنْ / نَائِبٌ -- --	??
direct doee	المَفْعُول بِه	object
doer	الفَاعِلُ	subject
i-state	حَالَةُ الجَرِّ / المَجْرُورُ	genitive case
particle	الحَرْفُ	particle
pointing noun	اسْمُ الإشَارَة	demonstrative pronoun
preposition	حَرْفُ الجَرِّ	preposition

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
prohibition	النَّهْيُ	??
pronoun	الضَّميرُ	pronoun
proper noun	العَلَمُ	??
a-state	حَالَةُ / المَنْصُوبُ النَّصْبِ	accusative case (nouns) / subjunctive mood (verbs)
questioning	الاسْتِفْهَامُ	interrogative
u-state	حَالَةُ / المَرْفُوعُ الرَّفْعِ	nominative case (nouns) / indicative mood (verbs)
refer-back pronoun	الرَّابطُ / العَائِدُ	??
inflexible	المَبْنِيُّ	??
semi-flexible	المَمْنُوعُ مِنَ الصَّرْفِ	diptote
state	الإعْرَابُ	inflection / case (nouns) / mood (verbs)
subject (of إِنَّ, كَانَ, etc.)	اسْمُ --	??
subject (of sentence)	المُبْتَدَأُ, المُبْتَدَأُ بِهِ	subject / topic
tanwīn	التَّنْوِين	nunation

Appendix C.

Usage and style

> ⚠️ **Warning**
>
> **THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.**

C.1. "There is a …" sentences.

In English the plain existence of an indefinite subject is expressed using the word "there". For example:

i. "There is a gloom in the house"
ii. "There is a type of anger which is liked and [there is] a type of anger which is disliked.
iii. "There are reasons."
iv. "There is a god."
v. "Is there food?"
vi. "Yes, there is food"

The word "there" in these examples does not indicate a specific place. Rather it signifies the existence of the subject of the sentence. This use of "there" is called the *existential* "there".

Expressing such sentences in Arabic can sometimes be tricky. There is a modern tendency to use the d̄harf makan هُنَاكَ and the majhūl verb يُوجَدُ. So one might find:

i. هُنَاكَ حَزَنٌ فِي ٱلْبَيتِ. or
يُوجَدُ حَزَنٌ فِي ٱلْبَيتِ.

ii. هناك غضب يستحب وهناك غصب يكره. or
يوجد غضب يستحب ويوجد غصب يكره.

iii. هُناك أسباب. or
تُوجَدُ أسباب.

iv. هناك إله. or
يوجد إله.

v. هَل هناك طعام؟ or
هل يوجد طعام؟

vi. نَعَمْ هناك طعام. or
نَعَمْ يوجد طعام.

Sometimes in place of هُنَاكَ, its synonym, ثَمَّةَ is used. These usages of هُنَاكَ, ثَمَّةَ, and يُوجَدُ are foreign to Arabic and should generally be avoided.

In Classical Arabic, expressing such sentences falls under the category of sentences with indefinite subjects. We have discussed this topic in chapter @ref(chap-indef-subjects).

There are various strategies for expressing such sentences:

C.1.1. Using or manufacturing scope

If, for example, there is a jārr wa-majrūr, or other s͡hibh jumlah then it can readily be used as a k͡habar that precedes the mubtada'. For example:

فِي ٱلْبَيتِ حَزَنٌ.
"In the house is gloom."

Sometimes, a jārr wa-majrūr, or other s͡hibh jumlah is not original, but can readily be manufactured. For example, in the sentence, "There are reasons." the reasons must be for something, and that something can be used as a k͡habar:

لِلْوَضْع أَسْبابٌ.
"For the situation, are reasons."

C.1.2. Using or manufacturing an introductory sentence

Similarly, a introductory sentence or shibh jumlah can be manufactured to pave the way for the main sentence. For example:

الغَضَبُ غَضَبَانِ: غَضَبٌ مُسْتَحَبٌّ وَغَضَبٌ مَكْرُوهٌ.

"Anger is (actually) two angers: an anger that is liked, and an anger that is disliked."

مَنَ ٱلْغَضَبِ مَا يُسْتَحَبُّ وَمَا يُكْرَهُ.

"From anger is that which is liked, that which is disliked."

(1185) مِنَ الْغَيْرَةِ مَا يُحِبُّ اللَّهُ وَمِنْهَا مَا يَكْرَهُ اللَّهُ [سنن ابن ماجه :9]

C.1.3. Using an interjection

Sometimes it hard to come up with any of the above solutions, as in the sentence: "There is a god." Such sentences, if they are able to be converted to an interjection, may be expressed with the subject itself as a one word sentence[1]:

إِلَهٌ!

"[There is] a god!"

Consider also this example:

(1186) سَأَلْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم هَلْ رَأَيْتَ رَبَّكَ قَالَ نُورٌ أَنَّى أَرَاهُ [صحيح]
[مسلم :178]

The statement of the Prophet ﷺ نُورٌ أَنَّى أَرَاهُ has been explained by ابن تيمية with the following wording:

كَانَ ثَمَّ نُورٌ ، أَوْ حَالَ دُونَ رُؤْيَتِهِ نُورٌ فَأَنَّى أَرَاهُ. [2]

"There was light, or light came between [my] seeing Him, so how could I see Him?"

---

[1]Cantarino, V., *Syntax of modern Arabic prose* 1/5 citing Brockelmann,\ C., *Grundriss der vergleichenden Grammatik der semitischen Sprachen* 2/35

[2]ابن تيمية quoting 21 اجتماع الجيوش الإسلامية لابن القيم

This solution should only be considered if the sentence makes sense as an interjection, and can not be used as a blanket solution. For example, in the exchange:

"Is there food?"
"Yes, there is food."

One way to express this in Arabic is:

<div dir="rtl">

هَلْ مِنْ طَعَام؟
نَعَمْ، عِنْدَنَا طَعَامٌ.

</div>

C.1.4. Negative and past existential sentences

English also uses the word "there" with this existential meaning for sentences like:

i. "There was a king."
ii. "There is no hope."

These sentences can be expressed in Arabuc without indefinite subjects. For example:

i. كَانَ مَلِكٌ.
This uses the *self-sufficient* كَانَ. (See section @ref(self-sufficient-kaana).)

ii. لَا أَمَلَ.
This uses the nāfiyah lil-jins لَا. (See section @ref(la-nafiyah-lil-jins).)

C.1.5. Legitimate use of هُنَاكَ and يُوجَدُ

If, of course, a place is intended by "there" then there is no problem using هُنَاكَ or its synonyms. For example:

<div dir="rtl">

أَثَمَّ زَيْدٌ؟

</div>

"Is Zayd there?"

Similarly, يُوجَدُ may be used with no problem if the meaning "is (to be) found" is intended. For example:

<div dir="rtl">

من قتل معاهدا لم يرح رائحة الجنة، وإن ريحها توجد من مسيرة أربعين عاماً

</div>

C.1.6. **Technical and scientific use of** يوجَد

Our above directive to avoid the use of يوجد to mean "there is" holds for normal sentences. Sometimes, however, a more technical meaning of "exists" is intended, especially in the language of science. In this case, يوجد and its ism mafɛūl موجود may be used when needing to discuss the existence of something in a scientific text. But such usage should be restricted to its domain, and should not, ideally, spill over to normal sentences, where a simple "there is" is intended.

While this concession can be granted to يوجد, we find no such justifying circumstance for using هناك existentially.

C.2. **Pronoun of separation after question nouns**

In later writing we find the following forms:

مَنْ هِيَ زَيْنَب؟
Who is Zaynab?

مَا هُوَ ٱلْإِسْلَامُ؟
What is Islām?

لِمَاذَا هُوَ حَزِينٌ؟
Why is he sad?

The insertion of the pronoun of separation (هِيَ, هُوَ, etc.) after question nouns is best avoided. So it is better to say:

مَنْ زَيْنَب؟
Who is Zaynab?

مَا ٱلْإِسْلَامُ؟
What is Islām?

As for "why" sentences, Arabic has a native expression using مَا ل followed by a noun or pronoun in the i-state and then an adjective in the a-state. For example:

مَا لَهُ حَزِينًا؟
Why is he sad?

Another option, that is sometimes possible, is to convert the "why" question into a "what" question, thus:

مَا أَحْزَنَهُ
Why is he sad? (literally: What has made him sad?)

C.3. "What happened to …"

When asking the question, "What happened to a person/thing?" the verbs فَعَلَ and صَنَعَ are used and the person or thing asked about is made the doer. For example:

يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ
What happened to al-nughayr
bukhari:6129

ما فعل أصحابك
What happened to your companions?
riyadussalihin:30

مَا فَعَلَتِ الرَّيْطَةُ
What happened to the thin cloak?
ibnmajah:3603

فَيَسْأَلُونَهُ مَاذَا فَعَلَ فُلَانٌ مَاذَا فَعَلَ فُلَانٌ
So they ask him: What happened to so-and-so? What happened to so-and-so?
nasai:1833

C.4. about

The word "about" is often indiscriminately translated as عَنْ. عَنْ is to be used, but only in specific circumstances. For example, with the verb سَأَلَ.

سَأَلَهُ عَنْ أَمْرٍ.
He asked him about a matter.

We have also found عَنْ in the narration:

مَا هَذَا الَّذِي يَذْكُرُونَ عَنِ الْحَسَنِ
abudawud:4621

Usually, though, the preposition فِي should be used instead. For example:

C.5. "What about …"

Avoid مَاذَا عَنْ when asking "What about someone/something?"

Instead use مَا بَالُ.

For example:

حَتَّى إِذَا فَرَغَ مَشَيْتُ، فَقُلْتُ مَا بَالُ الْعَظْمِ وَالرَّوْثَةِ
bukhari:3860

إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَكِلَاهُمَا مِنْ أَهْلِ النَّارِ ". قِيلَ فَهَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُول
bukhari:7083

عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ قَالَ الْمَاءُ وَالْمِلْحُ وَالنَّارُ
" . قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْمَاءُ قَدْ عَرَفْنَاهُ فَمَا بَالُ الْمِلْحِ وَالنَّارِ
ibnmajah:2474

When the question "What about …?" is asked as a follow-up to a previous statement then the asked about person/thing can be asked by itself in a single word. For example:

عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا . قَتَادَةُ فَقُلْنَا فَالأَكْلُ فَقَالَ ذَاكَ أَشَرُّ أَوْ أَخْبَثُة "what about eating?" muslim:2024b

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلْمُتَلاَعِنَيْنِ "حِسَابُكُمَا عَلَى اللَّهِ أَحَدُكُمَا كَاذِبٌ لاَ سَبِيلَ لَكَ عَلَيْهَا " . قَالَ يَا رَسُولَ اللَّهِ مَالِي
"What about my wealth?" abudawud:2257

C.6. To make someone do something

In order to express the meaning: to make someone do something, we have a few options:

1. To use a causative verb, like form 4, if one is available with this meaning. For example:

   أَدْخَلْتُهُ ٱلدَّارَ (1187) [المقتضب للمبرد 2/104]

2. To use the expression حَمَلَهُ عَلَى أَنْ يَفْعَلَ. For example

   وَقَالُوا شَيَّأْتُهُ ; أَيْ حَمَلْتُهُ عَلَى أَنْ يَشَاءَ (1188) [التبيان في إعراب القرآن للعكبري 1/37]

(1189) وَأَعْجَلْتُهُ بِالْأَلِفِ حَمَلْتُهُ عَلَى أَنْ يَعْجَلَ [عجل root المصباح المنير للفيومي]

This expressions is especially common in questions like "What made you …?" For example:

(1190) مَا حَمَلَكَ عَلَى مَا صَنَعْتَ [سنن أبي داود :2221]

3. To use the verb جَعَلَ. For example:

(1191) جَعَلْتُهُ يَدْخُلَهَا [المقتضب للمبرد 2/104]