

# **A Grammar of Standard Classical Arabic**

The Authors

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Work in progress

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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.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The primary texts of Islām (the Qur’ān 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 attempted 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 Qur’ān 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 Qur’ān are by Šaheeh 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

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## **Part I.**

### **Basics**

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# Chapter 1.

## Introduction



### 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.**

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 Qur’ān, some fourteen and a half centuries ago, to the Prophet Muḥammad, may Allāh grant peace and confer blessing upon him. The language of the Qur’ān 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.<sup>1</sup> 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

<sup>1</sup>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.

change. But when this began to happen, scholars took on the responsibility of preserving the language of the revelation.<sup>2</sup> 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.

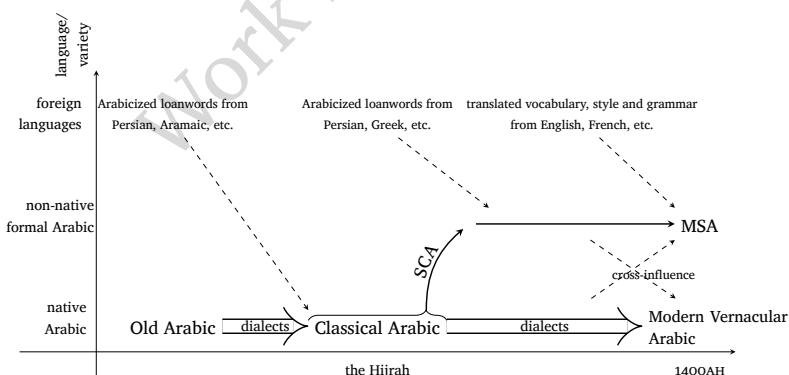


Figure 1.1.: A simplified view of the historical development of the different varieties of Arabic.

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 contributed to

<sup>2</sup> تحقيق الكلام في المسائل الثلاث ضمن آثار المعلماني ٤/٢١-٢٢

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.<sup>3</sup>

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

<sup>3</sup>See also مجموع مقالات فيصل المنصور in [علة رفض الاحتجاج بكتاب الشعراء والكتاب الذين جاءوا بعد زمن الفصاحة](#) 93–95

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 Qur'ān, 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.

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.<sup>4</sup>

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

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<sup>4</sup>Hallberg, A., *Case endings in Spoken Standard Arabic* 54–55. see also p. 86

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 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 Qur'ān, the Hadīth, 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 Qur'ān

As you proceed in your Arabic studies, you may begin to form an understanding of the meanings of some of the āyahs of the Qur'ān. 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.<sup>5</sup> Know, however, that forming this understanding should be done with a proper methodology: one that is based on sound and confirmed knowledge.<sup>6</sup> Interpreting the Qur'ān is one of the branches of Islāmic knowledge known as *tafsir*. There are proper sources for *tafsir*. They are:

<sup>5</sup>Zarabozo, *How to approach and understand the Quran* 96 citing الفوران

<sup>6</sup>Zarabozo, *How to approach and understand the Quran* 187

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.<sup>7</sup>
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.<sup>8</sup>
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.<sup>9</sup>
4. The Arabic language.<sup>10</sup>. 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.<sup>11</sup> 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.<sup>12</sup>

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.<sup>13</sup>

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.<sup>14</sup> So he better be sure 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.<sup>15</sup>

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 الَّذِينَ ءامَنُوا وَالَّذِينَ هَادُوا وَالْمُصَدِّقِينَ مِنْ ءامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ (١)  
[سورة البقرة] صَلَحًا لَهُمْ أَجْرُهُمْ عِنْ دُرْرِهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرُثُونَ  
2:62

Translation by Šaheeh International™:

*Indeed, those who believed and those who were Jews or Christians or  
Sabaeans [before Prophet Muhammad ﷺ] - those [among them] who*

<sup>7</sup>Zarabozo, *How to approach and understand the Quran* 205 citing الزركشي

<sup>8</sup>Zarabozo, *How to approach and understand the Quran* 212–213 citing الألباني

<sup>9</sup>Zarabozo, *How to approach and understand the Quran* 224ff

<sup>10</sup>Zarabozo, *How to approach and understand the Quran* 235ff

<sup>11</sup>Zarabozo, *How to approach and understand the Quran* 241

<sup>12</sup>Zarabozo, *How to approach and understand the Quran* 213ff

<sup>13</sup>Zarabozo, *How to approach and understand the Quran* 244–245

<sup>14</sup>Zarabozo, *How to approach and understand the Quran* 194

<sup>15</sup>Zarabozo, *How to approach and understand the Quran* 197 citing ابن القيم

*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:

سورة آل عمران] وَمَن يَتَّخِذُ غَيْرَ إِلَّا سَلَامٍ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (2)  
[Surah Al-A'raf 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 Companion of the Prophet ﷺ Ibn Eabbās regarding āyah 2:62, that Allāh revealed after it سورة القرآن 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 Muhammad ﷺ that is, after Allāh sent Muhammad ﷺ. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.<sup>16</sup>

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:

- عمدۃ التفسیر عن الحافظ ابن کثیر لأحمد شاکر
- المصباح المنیر فی تهدیب تفسیر ابن کثیر للمبارکفوري

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

<sup>16</sup>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.	Ara- bic let- ter	Trans- scrip- tion	Name	Description
1	ا	ā	أَلْفَ	alif
2	ب	b	بَاءُ	bā'
3	ت	t	تَاءُ	tā'
4	ث	th	ثَاءُ	thā'
5	ج	j	جِيم	jīm

No.	Ara-bic let-ter	Transcrip-tion	Name	Description
6	ح	ħ	حاء hā'	Similar to English "h" in "hat" but pronounced from the bottom of the throat. Take care there is no scraping as with ح.
7	خ	kħ	خاء kħā'	Similar to "ch" in Scottish "loch". Try saying "kh" but with a scraping sound.
8	د	d	الـ dāl	Similar to English "d" in "dog" but softer. Just like with ة, touch the tongue against the back of the top front teeth instead of just the gum.
9	ذ	dħ	الـ dħāl	Place your tongue as in ة 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	راء rā'	Equivalent to English "r" in "rat".
11	ز	z	راء zā'	Equivalent to English "z" in "zoo".
12	س	s	سـīn sīn	Equivalent to English "s" in "see".
13	ش	sh	شـīn shīn	Equivalent to English "sh" in "show".
14	صـ	s	صـād sād	An emphatic سـ that will be described later.
15	ضـ	ḍ	ضـād ḍād	An sound unique to Arabic that will be described later.
16	طـ	t̄	طـāt̄ tā'	An emphatic ئـ that will be described later.
17	ظـ	d̄ħ	ظـāt̄ dħā'	An emphatic ؤـ that will be described later.
18	عـ	ɛ	عـīn ēayn	A sound like "a" from the throat.
19	غـ	għ	غـīn ghayn	Somewhat like a "gh" sound but much softer. Try pronouncing حـ but without any scraping.
20	فـ	f	فـāf fā'	Equivalent to English "f" in "fox".
21	قـ	q	قـāf qāf	Similar to English "k" in "kite" but further back in the throat.
22	كـ	k	كـāf kāf	Equivalent to English "k" in "kite".
23	لـ	l	لـām lām	Equivalent to English "l" in "light".
24	مـ	m	مـīm mīm	Equivalent to English "m" in "man".
25	نـ	n	نـūn nūn	Equivalent to English "n" in "nut".
26	هـ	h	هـاء hā'	Equivalent to English "h" in "hat". Much softer than حـ
27	وـ	w/ū	وـāw wāw	As a consonant it is equivalent to English "w" in "water". It is also a vowel equivalent to English "oo" in "moon".
28	يـ	y/ī	يـāy 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.	Ara- bic let- ter	Trans- scrip- tion	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):

أ 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 Qur'ān teacher. Online videos may also help in practicing the sounds.

#### 2.1.2.1. ص **ṣ**ād, ط **tā'**, and ظ **d̄hā'**

The letters ص **ṣ**ād, ط **tā'**, and ظ **d̄hā'** 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 **ṣ**ād, ط **tā'**, and ظ **d̄hā'** respectively.

### 2.1.2.2. ﻕ ﺪâd

ڧ dâd is thought to be unique to Arabic. There are two ways to pronounce it. The first is similar to an emphatic ڏ. The second is almost similar to ڦ. 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 ڧ, ڢ, ڦ, ڮ, ڰ, ڻ.

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 (ڧ, ڢ, ڦ, ڮ, ڰ, ڻ) 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 ڦ as an example and start with the isolated form:

Isolated form: ڦ

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

End form: ڦ.

To get the middle form, we take the end form ڦ. 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: ڦ.

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

Beginning form: 

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 , , ,  and you can study them and the rest of the letters in the table below:

No.	Isolated	End	Middle	Beginning
1	ا	ا	none	none
2	ب	ب	ب	ب
3	ت	ت	ت	ت
4	ث	ث	ث	ث
5	ج	ج	ج	ج
6	ح	ح	ح	ح
7	خ	خ	خ	خ
8	د	د	none	none
9	ذ	ذ	none	none
10	ر	ر	none	none
11	ز	ز	none	none
12	س	س	س	س
13	ش	ش	ش	ش
14	ص	ص	ص	ص
15	ض	ض	ض	ض
16	ط	ط	ط	ط
17	ظ	ظ	ظ	ظ
18	ع	ع	ع	ع
19	غ	غ	غ	غ
20	ف	ف	ف	ف
21	ق	ق	ق	ق
22	ك	ك	ك	ك
23	ل	ل	ل	ل
24	م	م	م	م
25	ن	ن	ن	ن
26	ه	ه	ه	ه
27	و	و	none	none
28	ي	ي	ي	ي

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 joins 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  $\rho$  so we modify it to its beginning form  $\underline{\rho}$ . The next two letters are converted to their middle forms ش. And the last letter  $\mu$  is converted to its end form  $\underline{\mu}$ . Then we join the horizontal lines together and get  $\underline{\mu}\underline{\text{ش}}\underline{\text{ع}}\underline{\rho}$ . 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 take 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
د-ل-ك	ذلك
ا-ح-م-د	احمد
ر-س-و-ل	رسول
و-ز-ي-ر	وزير
ر-ا-ز-ق	راق

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-ح	الحج	الحج
ا-ل-م-ا-س	الماس	الماس
ل-م-ح	لمحة	لحة
س-ح-ر	سحر	سحر
ب-ح-ي-ر-ة	بحيرة	بحيرة
ف-ي	في	في
ب-ت-ث-ب-ي-ت-ت-ي-ن	بنثبيتين	بنثبيتين

### 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 ئ 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 ئ 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: أ. و. ئ. When written over ي, the ي will not have any dots, thus: ئ. It may also be written under an alif thus: ل. 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: عباء, توأم, تساعل.

- 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: بِرَئِينَ, شَيْئًا, خَطِيئَةً.

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 ڦ 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	Beginning
ب	ب	ٻ	ٻ
ت	ت	ٿ	ٿ
ث	ث	ڻ	ڻ
ن	ن	ڻ	ڻ
ڦ	ڦ	ڻ	ڻ

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

- ج, ح, and خ
- د and ذ
- ر and ز
- س and ش
- ص and ض
- ط and ظ
- ع and ظ

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

Isolated	End	Middle	Beginning
ف	ڦ	ڦ	ڦ

Isolated	End	Middle	Beginnning
ڦ	ڦ	ڦ	ڦ

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

Isolated	Middle
ڦ	ڦ
ڻ	ڻ

The letters alif ۽ and lâm ڸ could also be confused for each other. Their forms are shown here again for easy comparison:

Isolated	End	Middle	Beginnning
۽	۽	none	none
ڸ	ڸ	ڸ	ڸ

### 2.2.6. Joining alif after lâm

When the letter alif follows lâm we would expect them to be joined like this ۽+ڸ → ۽. But actually, they are joined in a special way

$$\text{۽} + \text{ڸ} \rightarrow \text{۽}$$

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

۽

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 ۚ *ma*.
2. *i* as in English “bit”, written with an kasrah ِ which is a small diagonal line under the letter like ۤ *bi*.
3. *u* as in English “put”, written with an ḥammah ُ which is like a tiny ُ wāw above the letter like ۖ *fu*.

Examples of words with short vowels:

- فَاتِحَةٌ *fataḥa*
- عَمِيلٌ *amila*
- قُتِيلٌ *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 । and with the preceding letter having an fatḥah. Example ۚ *mā*. This vowel is mostly pronounced like the vowel in English “man”. If however, it comes after these letters ڦ, ڻ, ڻ, ڻ, ڻ, ڻ it is pronounced like English “awe”.
2. *ī* like in English “meek” written with an unmarked ى *yā'* with the preceding letter having an kasrah. Example ڦي *fi*.
3. *ū* like in English “moon” written with an unmarked ُ *wāw* with the preceding letter having an ḥammah. Example ڏو *dūl*.

Examples of words with long and short vowels:

- هَارُونٌ *hārūnū*
- كَادِهٌ *kadhā*
- سَرَادِيبَ *sarādībā*

#### 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 ।. This is done only for a few commonly used words. Here are some examples:

- هَادِهٌ *hādhā*
- دَلِيكَ *dhālikā*

### 2.3.2.2. *ā* vowel written with a yā'

In some other words, the *ā* vowel is written with a yā' instead of an alif l. When this happens, we will write the yā' without its dots and write a dagger alif  $\ddot{\wedge}$  above it, like this  $\acute{y}$ . Here are some examples:

- $\acute{ي}\acute{ل}\acute{ع} ealā$
- $\acute{ر}\acute{م}\acute{أ} ramā$

### 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:  $\acute{a}$ ,  $\acute{e}$ ,  $\acute{u}$ . If, however, there is no vowel after the letter we will put a zero-vowel sukūn on it  $\bar{a}$ . This mark can generally only occur if there is a short vowel before the letter. Examples:

- $\bar{k}\acute{ام} kam$
- $\bar{م}\acute{نْد} mundāhu$
- $\bar{م}\acute{نْه} minhum$
- $\bar{م}\acute{نْه} minhā$

### 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  $\acute{و}\acute{l}aw$ .
2. *ay* like in English “bait”. This is written with a yā' with a sukūn on it and a short *a* vowel before it. Example  $\acute{ي}\acute{k}ay$ . Examples with short semi-vowels:

- $\acute{و}\acute{ي}\acute{ح}\acute{ا} wayhaka$
- $\acute{غ}\acute{ي}\acute{ر}\acute{و} ghayruhu$
- $\acute{ق}\acute{ل}\acute{و} qawluhu$

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  $\acute{و}\acute{l}\acute{ا}wāw$ .
2. *āy* like in English “bye”. This is written with a yā' with a sukūn on it and a long *ā* vowel before it. Example  $\acute{ي}\acute{l}\acute{ا}shāy$ .

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 قَتَّالَ qattala, the letter ت is doubled. When this occurs, we actually only write the letter once and put a “shaddah” ٰ on it, like so: قَتَّالَ 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 قَاتَلَ qatala. Examples with doubled letters:

- كَبَرَ kabbara
- حَدُّهُ hadduhu
- فَخَالَ faexāla
- سِكْيُنٌ 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.)
- سَفُودٌ saffūdu
- دَالِّينَ dāllīna
- مُزَمْمِلٌ muzzammilu

### 2.3.6. tanwīn

In the next chapter, we will learn, if Allāh wills, that nouns in Arabic are sometimes pronounced 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. ة un, for example كِتَابٌ kitābun.
2. ة an, for example شَجَرَةٌ shajaratān.
3. ئ in, for example بَيْتٍ baytin.

The tanwīned fat-hah ة has specific spelling rules: Generally, we will generally add a silent alif after it, for example سَالِمٌ 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, غَاضِبَةٌ becomes ghāḍibatān.
2. If the word ends with a ā vowel, whether written with an alif ل or as a ya' with dagger alif ي. In this case, the an mark is put on the letter before the alif ل or ya' ي and the final vowel letter becomes silent and is not pronounced. For example, مُضْطَفٌ becomes mustafān, عَصَاصاً becomes easān.
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:

- If there is an alif before an unseated hamzah ء, then we don't add a silent alif. For example ءدَّ becomes دَّاَنْ dā'an, not دَّاَنْ.
- Otherwise, we add a silent alif after the hamzah. However, this may affect the writing of the hamzah, for example مُبَتَّدِأْ becomes مُبَتَّدِءْ mubtada'an. This is discussed further in appendix @ref{hamzarules}.

Here are some examples of tanwîn words:

- سَعْدٌ saedun
- دَرْبٌ darban
- قَادِينَ qādin
- سَعَاتٍ saeatan
- دُعَاءً dueā'an
- إِمْرَاجٌ imra'an
- شَيْئًا shay'an
- سُوْلَانٍ sū'an
- غَبَّنْ ghabanun

## 2.4. Connecting hamzah

Some words in Arabic begin with a sukûn. When this occurs a connecting hamzah ֤ (written as a tiny ـ 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:

أَبْابٌ فُتْحٌ ئِفْتَاهٌ  
'iftahi -lbâba

أَنْظَرٌ ئِنْذَهُرٌ  
'undâhur

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

رَبِّ الْكَرِيمُ  
zayduni -lkarimu

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:

أَخْذَ مِنْ أَكْتَابٍ  
'akhadha minna -lkitâba

دُوْ أَلْقَرْنَيْنِ  
*dhu -lqarnayni*

فِي أَلْبَيْتٍ  
*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 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  
*fath*

عَقْبَةٌ  
*euqbah*

وَالِدَائِي  
*wālidāy*

وَالَّدَيِّ  
*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 ة, in which case it is then pronounced as a hā' with a sukūn ة. Here are examples of words with *an* marks pronounced as if they were at the end of a sentence.

مَخْوِلًا  
*mafeūlā*

سَاجِدًا  
*sajidā*

مَرْفُوعَةٌ  
*marfūeah*

Note that the above exception is only for ة. 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:

- مُبْتَدَأ is pronounced *mubtada'ā*
- دُعَاء is pronounced *dueā'ā*

Similarly, if the word has a final yā' 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:

- مُصطفى is pronounced *muṣṭafā*

Except in this section, we will usually transcribe Arabic into English letters without modifying 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:

دَهْبٌ إِلَيْ الْبَيْتِ

will be transcribed, in the remainder of this book, as:

*d̄hababa 'ila -lbayti*

but should be pronounced as

*d̄hababa 'ila -lbayt*

## 2.6. The Qur'ānic script

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

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

SCA script	Qur'ānic script
al-ākhiratū	الآخرة [سورة البقرة 94]
addāllīna	الضالّين [سورة الفاتحة 7]

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

SCA script	Qur'ānic script
inni	إِنِّي [سورة طه 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 الأَخْرَجَةُ 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
الصلوة <i>asṣalātā</i>	الصلوة [سورة البقرة] 2:3
السموات <i>assamāwāti</i>	السموات [سورة البقرة] 2:33
يَا بْنَ اُمٍّ <i>ya -bna 'umma</i>	يَبْنُؤُمَّ [سورة طه] 20:94

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

# Chapter 3.

## The 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.

### 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	<i>rajul</i>	man
كِتَاب	<i>kitāb</i>	book
بَيْت	<i>bayt</i>	house
شَجَرَة	<i>shajarah</i>	tree
صَبْر	<i>ṣabr</i>	patience
وَقْت	<i>waqt</i>	time
طَعَام	<i>ṭaeām</i>	food
أَبْن	<i>'ibn</i>	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 *ø* as a *h*. Therefore, شَجَرَة “tree”, in isolation, is pronounced *shajarah*, not *shajarat*.

Some nouns begin with a connecting hamzah, for example: أَبْن ‘ibn “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 الْ 'al. It corresponds to the English definite article “the”. In order to make a noun definite, we attach الْ 'al to its beginning.

For example, the definite noun “the book” in Arabic is الْ كِتَاب 'alkitāb.

الْ 'al 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 الْ 'al to the beginning of the word. But instead of becoming الْ رَجُل 'alrajul the word becomes الْ رَجْل arrajul. The ل in الْ 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 الْ 'al is put in the beginning, the ل in الْ 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 الْ 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 كِتاب kitāb “book” becomes الْ كِتاب 'alkitāb “the book”.

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

ع ب ج خ غ ف ق ك م 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 أَلْشَمْس 'ashshams which begins with ش which causes the ل in الْ to be silent. “The moon” is أَلْقَمْر 'alqamar

*'alqamar* which begins with ق which does not cause the ل in ال 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 <i>rajul</i> "man"	الْرَّجُل <i>'arrajul</i> "the man"
تَاجِر <i>tājir</i> "trader"	الْتَّاجِر <i>'attājir</i> "the trader"
لُعْبَة <i>luebah</i> "toy"	الْلُّعْبَة <i>'alluebah</i> "the toy"

### 3.2.1.2. The definite article ال 'al with nouns with an initial connecting hamzah

If the definite article ال 'al 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:

أَلْأَبْنَى  
'ali-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 ال 'al. For example, كِتاب *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 لِلْ 'al 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 لِلْ 'al when the noun is definite.

Examples:

- “This man gave that boy some food.”
  - man: definite; Arabic: الْرَّجُلُ 'arrujul
  - boy: definite; Arabic: الْغُلَامُ 'alghulām
  - food: indefinite; Arabic: طَعَامٌ taeām
- “Time is valuable.”
  - time: definite; Arabic: الْوَقْتُ 'alwaqt
- “We don’t have to leave just yet; we have time.”
  - time: indefinite; Arabic: وَقْتٌ 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 dammah 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 fatḥah 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 tanwīnēd. Here, for example, is the noun كِتابٌ *kitāb* “book” in its three states:

State	Indefinite “a book”	Definite “the book”
u-state	كِتابٌ <i>kitābun</i>	الْكِتابُ 'alkitābu
a-state	كِتابًا <i>kitābān</i>	الْكِتابَ 'alkitāba
i-state	كِتابٍ <i>kitābin</i>	الْكِتابِ 'alkitābi

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, كتاب *kitāb* “book” in Arabic is masculine. And شجرة *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
ابن <i>ibn</i>	masc.	son
ابنة <i>ibnah</i>	fem.	daughter
طفل <i>tifl</i>	masc.	child
طفلة <i>tiflah</i>	fem.	(female) child
إنسان <i>insān</i>	masc.	human being
إنسانة <i>insānah</i>	fem.	(female) human being
حر <i>hurr</i>	masc.	free man
حرّة <i>hurrah</i>	fem.	free woman
كلب <i>kalb</i>	masc.	(male) dog
كلبة <i>kalbah</i>	fem.	(female) dog
هر <i>hīr</i>	masc.	(male) cat
هرّة <i>hirrah</i>	fem.	(female) cat

### Derived nouns

Arabic word	Gender	Definition
معلم <i>muallim</i>	masc.	(male) teacher
معلمة <i>muallimah</i>	fem.	(female) teacher
طالب <i>tālib</i>	masc.	(male) student
طالبة <i>tālibah</i>	fem.	(female) student
صاحب <i>ṣāhib</i>	masc.	(male) companion
ضاحبة <i>ṣāhibah</i>	fem.	(female) companion
صديق <i>sādiq</i>	masc.	(male) friend
ضدية <i>sādiqah</i>	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, طفّل *tifl* is masculine, and its feminine is طفّلة *tiflah* (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-hah.

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

- i. Primitive nouns
- ii. Derived nouns

Primitive 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 masculine 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, كَلْبٌ *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 كَلْبَةٌ *kalbah* (fem.) “a female dog” is typically only used when it is needed to specify the gender of the animal. Conversely, حِرَّةٌ *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, طَفْلٌ *tifl* (masc.) is commonly used to say “a child”, regardless of whether the child is a boy or a girl. But طَفْلَةٌ *tiflah*, although not uncommon, is used specifically for “a female child”.

As another example, the word إِنْسَانٌ *insānah* (fem.) “a female human being” is rarely used at all. Instead, the word إِنْسَانٌ *insān*, 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, أَبٌ *ibn* “son” and أَبَّةٌ *ibnah* “daughter” are only ever used for their respective gender. So أَبٌ *ibn* (masc.) “a son” is never used to mean “a daughter”. And أَبَّةٌ *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, مُعَلِّمٌ *mucallim* (masc.) is only used for “a (male) teacher”. And مُعَلِّمَةٌ *muallimah* (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
أَبٌ <i>ab</i>	masc.	father
أُمٌّ <i>umm</i>	fem.	mother

Arabic word	Gender	Definition
غَلَامٌ <i>ghulām</i>	masc.	boy
جَارِيَةٌ <i>jāriyah</i>	fem.	girl
عَبْدٌ <i>eabd</i>	masc.	male slave
أُمَّةٌ <i>amah</i>	fem.	female slave
أَسَدٌ <i>asad</i>	masc.	lion
لَبَوْهٌ <i>labwah</i>	fem.	lioness
ثَوْرٌ <i>thawr</i>	masc.	bull
بَقَرَةٌ <i>baqarah</i>	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. أمٌ *'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
شَخْصٌ <i>shakħṣ</i>	masc.	person
نَفْسٌ <i>nafs</i>	fem.	self
عَدُوٌّ <i>eaduww</i>	masc.	enemy
حَيَوانٌ <i>hayawān</i>	masc.	animal
طَائِرٌ <i>tā'ir</i>	masc.	bird
قَرْدٌ <i>qird</i>	masc.	monkey
حَمَامَةٌ <i>hamāmah</i>	fem.	dove
نَمْلٌ <i>namlah</i>	fem.	ant

So, for example, قَرْد *qird* “monkey” is grammatically masculine but it will be used for both a male and a female monkey. Similarly, شَخْصٌ *shakħṣ* is a masculine noun meaning “person”. While remaining grammatically masculine, it can be used to refer to persons of male or female persons. While, نَفْسٌ *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 نَفْسٌ *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 أمٌ *'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
كتاب <i>kitāb</i>	masc.	book
بيت <i>bayt</i>	masc.	house
قلم <i>qalam</i>	masc.	pen
طعام <i>ṭeām</i>	masc.	food
ماء <i>mā'</i>	masc.	water
مدرسة <i>madrasah</i>	fem.	school
مدينة <i>madīnah</i>	fem.	city
غرفة <i>ghurfah</i>	fem.	room
شجرة <i>shajarah</i>	fem.	tree
شمس <i>shams</i>	fem.	sun
قمر <i>qamar</i>	masc.	moon
علم <i>ilm</i>	masc.	knowledge
فُوّة <i>quwwah</i>	fem.	strength
حياة <i>ḥayāh</i>	fem.	life
موت <i>mawt</i>	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: شمس *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
رهينة <i>rahīnah</i>	fem.	pledge
عضو <i>euḍw</i>	masc.	member

Similarly, رهينة *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, عضو *euḍw* 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.<sup>1</sup>

### 3.4.3. Nouns with mismarked gender

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

- أُمّ *umm* (fem.) “mother”
- نَفْسٌ *nafs* (fem.) “self”
- شَمْسٌ *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:

- يَدٌ *yad* (fem.) “hand” (sometimes “an arm”)
- عَيْنٌ *eyn* (fem.) “eye”
- أَذْنٌ *udhun* (fem.) “ear”
- قَدْمٌ *qadam* (fem.) “foot”
- رِجْلٌ *rijl* (fem.) “leg” (sometimes “foot”)
- إِبْهَامٌ *ibhām* (fem.) “thumb”
- إِصْبَعٌ *isbāe* (fem.) “finger, toe”
- سِنٌّ *sinn* (fem.) “tooth”
- رُكْبَةٌ *rukbah* (fem.) “knee”

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

- مَنْخَرٌ *mankhar* (masc.) “nostril”
- مَرْفَقٌ *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:

- رَأْسٌ *ra's* (masc.) “head”
- أَنْفٌ *anf* (masc.) “nose”
- بَطْنٌ *batn* (masc.) “belly”
- لِحَيَّةٌ *līhyah* (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:

<sup>1</sup> مجموع مقالات فيصل المنصور *عضو أم عضوة؟ ومسائل أخرى* 401-410

- خليفة *khalifah* (masc.) “caliph”
- عالم *callāmah* (masc.) “great scholar”
- داعية *dāeiyah* (masc.) “great preacher”

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

- سوق *sūq* (masc. or fem.) “market”
- طريق *tariq* (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.

Work in progress

# Chapter 4.

## The nounal sentence

### ⚠ Warning

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### 4.1. Introduction

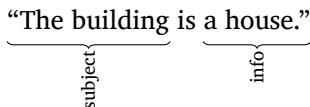
In this chapter we will learn about a class of sentences called *nounal sentences*. Nounal sentences consist of two parts:

- 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 diagram shows the sentence “The building is a house.”. The first part, “The building”, is underlined and has a bracket underneath it labeled “subject”. The second part, “is a house.”, is underlined and has a bracket underneath it labeled “info”.

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.

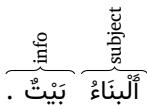
First we assemble the individual parts:

- i. “The building” in Arabic is الْبَنَاءُ *’albinā’* (masc.).
- ii. “A house” is بَيْتٌ *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 tanwînâd qâmmah ة at the end of an indefinite noun, and a qâmmah ة at the end of a definite noun. Here are the two nouns in the u-state:

- i. الْبَيْتُ 'albinâ'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:



'albaytu binâ'.

“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: الْبَيْتُ 'albaytu (masc.) “the house” (u-state)
- ii. The info: بَنَاءً binâ'un (masc.) “a building” (u-state)

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

الْبَيْتُ بَنَاءً.

'albaytu binâ'.

“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: الْبَيْنَاءُ *'albinā'u* (masc.) “the building” (u-state)
- ii. The info: مَدْرَسَةٌ *madrasatūn* (fem.) “a school” (u-state)

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

الْبَيْنَاءُ مَدْرَسَةٌ.  
*'albinā'u madrasah.*  
 “The building is a school.”

We can also reverse this sentence:

المَدْرَسَةُ بَيْنَاءٌ.  
*'almadrasatu binā'.*  
 “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 individual words that we will use to form the sentence:

- i. The subject: “the mother”: الْأُمُّ *'al'ummu* (fem.) (u-state).
- ii. The info: “a teacher”. We have two words for “a teacher” in Arabic:

- مُعَلِّم mueallim (masc.) “a (male) teacher”
- مُعَلِّمَة mueallimah (fem.) “a (female) teacher”.

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

Now we can assemble the sentence:

الْأُمُّ مُعَلِّمَةٌ.  
*'al'ummu mueallimatūn.*  
 “The mother is a teacher<sub>f</sub>.”

In the reverse sentence “The teacher is a mother.”, we again use the feminine noun مُعَلِّمَة mueallimah (fem.) “a (female) teacher”, which is now the subject of the sentence, to match the feminine noun in the info أُمُّ *'alumm* (fem.) “a mother”. So we get:

الْمُعَلِّمَةُ أُمٌّ.  
*'almueallimatu 'umm.*  
 “The teacher<sub>f</sub> is a mother.”

Here is another example:

أَلْرَجُلُ أَبٌ.  
 'arrujulu 'ab.  
 “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.

الْأُمُّ شَخْصٌ.  
 'al'ummu shakhs.  
 “The mother is a person.”

الْشَّخْصُ مُعَلِّمٌ.  
 'ashshakhsu mueallimah.  
 “The person is a (female) teacher.”

الْمُعَلِّمَةُ شَخْصٌ.  
 'almueallimatu 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 *shakhs* “a person”, not its grammatical gender.

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

الْحَيَّوَانُ هُرٌ.  
 'alhayawānu hirr.  
 “The animal is a (male) cat.”

and

الْحَيَّوَانُ هَرَّ.  
 'alhayawānu 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 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 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: حُوَّا *huwa* “he”.
- singular feminine absentee-participant: حِيَا *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:

- الْرَّجُلُ مُعَلِّمٌ.  
 'arrajulu mucallim.  
 “The man is a teacher<sub>m</sub>. ”
- هُوَ مُعَالِمٌ.  
 huwa mucallim.  
 “He is a (male) teacher<sub>m</sub>. ”
- الْجَارِيَةُ طَالِبَةٌ.  
 'aljāriyatū ṭalibah.  
 “The girl is a student<sub>f</sub>. ”
- هِيَ طَالِبَةٌ.  
 hiya ṭalibah.  
 “She is a student<sub>f</sub>. ”
- الْبَيْتُ بَنَاءٌ.  
 'albaytu binā'.  
 “The house is a building.”
- هُوَ بَنَاءٌ.  
 huwa binā'.  
 “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.

- الْبَيْنَاءُ مَدْرَسَةٌ.  
 'albinā'u madrasah.  
 “The building is a school.”
- هُوَ هِيَ مَدْرَسَةٌ.  
 huwa madrasah.  
 or  
 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 **الْبَيْنَاءُ** *'albinā'* (masc.) “the building” mismatches the gender of the info **مَدْرَسَةٌ** *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 هي مدرسة *hiya madrasah*. because the info مدرسة *madrasatun* “a school” is feminine.

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

الْجَارِيَةُ إِنْسَانٌ.  
 'aljāriyatū insān.  
 “The girl is a human.”

هِيَ إِنْسَانٌ.  
 hiya insān.  
 “She is a human.”

Here, if we replace the noun الْجَارِيَةُ *aljāriyah* “the girl” with a pronoun, we will prefer to use هي *hiya* “she”, because the girl is an animate being, even though the info إِنْسَانٌ *insānun* “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: أنتُ *'anta* “you<sub>m</sub>”.
- singular feminine addressee-participant: أنتِ *'anti* “you<sub>f</sub>”.
- singular speaker-participant: أنا *'ana* “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:

- أنتُ مُعَلِّمٌ.  
 'anta mu'allim.  
 “You<sub>m</sub> are a teacher<sub>m</sub>.”
- أنتِ مُعَلِّمةٌ.  
 'anti mu'allimah.  
 “You<sub>f</sub> are a teacher<sub>f</sub>.”
- أنا مُعَلِّمٌ.  
 'ana mu'allim.  
 “I am a teacher<sub>m</sub>.”
- أنا مُعَلِّمةٌ.  
 'ana mu'allimah.  
 “I am a teacher<sub>f</sub>.”

#### 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 الْ ‘al “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:

الرَّجُلُ الْمُعَلِّمُ.  
 ’arrajulu -lmuallim.  
 “The man is the teacher<sub>m</sub>. ”

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<sub>m</sub>. ” 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:

الرَّجُلُ هُوَ الْمُعَلِّمُ.  
 ’arrajulu huwa -lmuallim.  
 “The man is the teacher<sub>m</sub>. ”

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

الْبَيْتُ هُوَ الْبَيْنَاءُ.  
 ’albaytu -lbinā’u.  
 “The house is the building.”

الْحَيَّوَانُ هِيَ الْهَرَبُ.  
 ’alhayawānu 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:

الْبَيْنَ مَسْجِدٍ وَمَدْرَسَةٍ.  
*'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.

الْبَيْنَ مَسْجِدٍ وَمَدْرَسَةٍ وَمَكْتَبَةٍ.  
*'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 technically two sentences, both beginning with وَ:

وَالْرَّجُلُ إِنْسَانٌ وَالْكَلْبُ حَيَّانٌ  
*warrujulu 'inshānun wa-lkalbu hayawānun*  
 “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,

الْبَيْعَ مَسْجِدٌ قَمَدْرَسَةُ قَمَكْتَبَةُ.

*'albinā'u baytun fāmadrasatūn 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,

فَالْجَلْجُلُ إِنْسَانٌ وَالْكَلْبُ حَيَوانٌ

*farrujulu 'inshānun wa-lkalbu hayawānun*

“So the man is a human and the dog is an animal.”

# 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 *fi* means “in”. We can put it before the noun بَيْت *bayt* “a house”:

فِي بَيْتٍ  
*fi baytin*  
“in a house”

Note how the noun بَيْت *bayt* “a house” is in the i-state because of the preposition فِي *fi* “in” before it. The i-state is indicated by the tanwined kasrah ـة 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 ال *al* nor may they be tanwined. 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 <i>bi</i>	with, by, next to
لِ <i>li</i>	for, to
فِي <i>fi</i>	in
عَلَى <i>calā</i>	on
إِلَى <i>ilā</i>	to, toward
مِنْ <i>min</i>	from
عَنْ <i>ean</i>	from, about
كَ <i>ka</i>	like

Notes:

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

بِقَلْمَنْ  
*bīqalamin*  
“with a pen”

لِرَجُلٍ  
*līrajulin*  
“for a man”

كَأْنِينْ  
*ka-bnin*  
“like a son”

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

بِلْقَلْمَنْ  
*bi-lqalami*  
“with the pen”

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

كَالْأَبْنِينْ  
*ka-lī-bni*  
“like the son”

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

لِرَجُلٍ  
*lī-rrajūlī*  
 “for the man”

لِجَارِيَةٍ  
*lī-jāriyātī*  
 “for the girl”

لِلْبَنِ  
*lī-lī-bnī*  
 “for the son”

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

لِلْعَبْدَةِ  
*'alluəbatū*  
 “the toy”

becomes

لِلْعَبْدَةِ  
*lī-luəbatī*  
 “for the toy”

not

✗ لِلْعَبْدَةِ

This is also true for the phrase:

لِلَّهِ  
*lī-lāhī*  
 “for Allāh”

which is formed from لِّ + لَّهُ

- The prepositions عَلَى *salā* “on” and إِلَى *ilā* “to” have a long-ā vowel at the end but it is written with a dotless yā’ ی 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:

إِلَى مَدْرَسَةٍ  
*'ilā madrasatīn*  
 “to a school”

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

فِي الْبَيْتِ  
fi -lbayti  
“in the house”

إِلَى أُبْنَى  
ila -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 عن εan gets an kasrah and becomes عَن εani. Examples:

عَن الرَّجُلِ  
εani -rrajuli  
“from the man”

عَن أُبْنَى  
εani -bnin  
“from the son”

- The ending of the preposition مِن min gets an fat-hah if followed by the ال al of a definite noun. Otherwise it gets an kasrah if followed by any other connecting hamzah. Examples:

مِن الرَّجُلِ  
mina -rrajuli  
“from the man”

مِن أُبْنَى  
minū -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
عَنْدَ	einda	at
لَدَى	ladaā	at
لَدُنْ	ladun	at

Preposition	Transcription	Meaning
مَعْ	<i>mæea</i>	together with
بَيْنَ	<i>bayna</i>	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 الْغَلَامِ  
*mæea -lghulāmi*  
 “with the boy”

عَنْ الْبَيْتِ  
*einda -lbayti*  
 “at the house”

لَدَى الْبَابِ  
*lada -lbabi*  
 “at the door”

بَيْنَ الْأَنْاسِ  
*bayna -nnāsi*  
 “among the people”

## 5.4. Attached pronouns

We have already learned detached pronouns وَهِيَ, هُوَ, 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 they 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	وَهُوَ <i>huwa</i> “him”	هُ - <i>hu</i> “him”
Fem. absentee	هُيَّ <i>hiya</i> “her”	هَا - <i>hā</i> “her”
Masc. addressee	أَنْتَ <i>anta</i> “you <sub>1,m</sub> ”	كُ - <i>ka</i> “you <sub>1,m</sub> ”

Participant	Detached pronoun	Attached pronoun
Fem. addressee	أنتِ <i>anti</i> “you <sub>1,f</sub> ”	كِي - <i>ki</i> “you <sub>1,f</sub> ”
Speaker	أنا <i>ana</i> “I”	يِ - <i>i</i> “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:

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

- منْكِي *minka* “from you”
- مَعْهُ *maeahu* “with him”
- عَنْهَا *eanhā* “from her”

- The ئِ ending of prepositions become ئِ-ay when attaching an attached pronoun. Examples:

- إِلَيْهَا *ilayhā* “to her”
- عَلَيْكِ *salayka* “on you<sub>m</sub>”

- The pronoun ئِ -*hu* “him” becomes ئِ *hi* when it is preceded by the vowels ئِ -*i*, ئِ -*ī*, or the semi-vowel ئِ -*ay*. So we get

- بِهِ *bihī* “with him”
- فِيهِ *fīhī* “in him”
- إِلَيْهِ *ilayhī* “to him”

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

- ئِ -*i*
- ئِ -*iya*

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

- لِي *li* and لِي *liya* “for me”
- بِي *bi* and بِي *biya* “with/by me”
- مَعِي *maeī* and مَعِي *maeiya* “together with me”
- عَنْدِي *eindī* and عَنْدِي *eindiya* “at me”

Between these two, variants, ئِ -*i* 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 semi-vowel (-ay or -aw), the variant يِ -ī for the speaker attached pronoun is not used. Instead, only the variant يِ -ya may be used with such words.

Prepositions that fall under this category are في fi, على ilā, إلَيْ ilāy, and لَدُنْ ladān. Furthermore, the يِ -ā ending in these will become يِ -ay instead when attaching the pronoun.

In addition, the pronoun يِ -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:

- فِي + يِ = fiyya “in me”
- إِلَيْ + يِ = ilayya “to me”
- عَلَيْ + يِ = ealayya “on me”
- لَدَنْ + يِ = ladayya “at me”.

6. The preposition كَ ka “like” is not used with any attached pronoun. So, for example, we don’t say:

- × كَاهُ 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 baynā is used with a singular attached pronoun, it is repeated. For example,

- بَيْنِي وَبَيْنِكَ 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 fi “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 الْمَدِينَةِ fi -lmadīnatī but sometimes we can also say بِالْمَدِينَةِ bi -lmadīnatī 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 *ean* “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 الْبَيْتِ  
fi -lbayti  
“in the house”

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

رَجُلٌ فِي الْبَيْتِ  
rajulun fi -lbayti  
“a man in the house”

This is a phrase and not a complete sentence. Note that the preposition **فِي** *fi* “in” only puts the noun after it (**الْبَيْتِ** *albayti* “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 indefinite 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,

الْرَّجُلُ فِي الْبَيْتِ  
'arrujulu fi -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:

الْرَّجُلُ فِي الْبَيْتِ مُعَلِّمٌ.  
'arrujulu fi -lbayti muallim.  
“The man in the house is a teacher<sub>m</sub>.”

## 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 prepositional phrase, we get an incomplete sentence. For example,

رَجُلٌ فِي الْبَيْتِ  
*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 الْبَيْتِ 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 preposition then you may choose to repeat the preposition or not. Examples:

إِلَى الْمَدْرَسَةِ وَإِلَى الْبَيْتِ  
*ila -lbayti walmadrasati*

“to the school **to and** the house”

إِلَى الْمَدْرَسَةِ وَإِلَى الْبَيْتِ  
*ila -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:

إِلَيْهِ وَإِلَيْيَ أُغْلَامٌ  
*'ilayya wa'ilā -lghulāmi*  
 “to me and to the boy”

إِلَيْهِ وَإِلَيْهِ  
*'ilayya wa'ilayhi*  
 “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* *einda* “at”
- *لَدَى* *ladā* “at”
- *مَعَ* *maea* “together with”

Here are some examples:

لِأَغْلَامِ أَبٍ.

*li -lghulāmi 'ab.*

“The boy has a father.” (literally: “For the boy is a father.”)

عِنْدَ الرَّجُلِ كِتَابٌ.

*einda -rrajuli kitāb.*

“The man has a book.” (literally: “At the man is a book.”)

مَعَ الْجَارِيَةِ لُعْبَةٌ.

*maea -ljāriyati luebah.*

“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”:

- لـ *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

لـرّجـلـ كـتابـ.

*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.

- عـنـ *einda* “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

عـنـرـجـلـ كـتابـ.

*einda -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.

- لـدىـ *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

لـدىـرـجـلـ كـتابـ.

*lada -rrajuli kitāb.*

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

- مـعـ *maea* “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

مـعـرـجـلـ كـتابـ.

*maea -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 عـنـ *einda* 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 فَعْل 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 بَيْت. Using the paradigm root فَعْل, we can see that the pattern of the word *bayt* is فَعْل *fael*. The أَمْر *amr* “a matter” is derived from the root أَمْر *amr*. Its pattern is also فَعْل *fael*.

Similarly, the word مَكْتَب *maktab* “a library” is derived from the root كَتَبَ. And مَلْعُونٌ *maleab* “a playground” is derived from the root لَعَبَ. Using the paradigm root فَعَلَ, we can see that the pattern of both these words is مَفْعَلٌ *mafeal*. 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 *faeala* and the perfect form 3 verb pattern is فَاعَلَ *fāala*. 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
فَعَلَ	فَعَّالَ <i>faeala</i>	“did”
ذَهَبَ	ذَاهَبَ <i>dīhaba</i>	“went”
كَتَبَ	كَاتَبَ <i>kataba</i>	“wrote”
قَرَأَ	قَرَأً <i>qara'a</i>	“read”
جَلَسَ	جَلَسَ <i>jalas</i>	“sat”
سَأَلَ	سَأَلَ <i>sa'ala</i>	“questioned”
سَكَتَ	سَكَتَ <i>sakata</i>	“became quiet”
جَعَلَ	جَعَلَ <i>jaeala</i>	“made”
عَلِمَ	عَلِمَ <i>ealima</i>	“knew”
عَمِلَ	عَمِلَ <i>eamila</i>	“worked”
كَبَرَ	كَبَرَ <i>kabura</i>	“grew”

Note that فَعَلَ, in addition to being used as a paradigm root, also has a verb in its own right: فَعَالَ *faeala* “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-hah while the middle letter's vowel is variable. It may have an fat-hah, kasrah, or an ḍammah, depending on the verb. Using the paradigm root فَعَلَ, we can say that the form 1 verb occurs in the patterns فَعَلَ, فَعَّالَ, and فَعُالَ.

A good dictionary will tell us the middle vowel mark of a particular verb. However, as a trend, the fat-hah 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 *hasaba* “calculated”
- حَسِيبَ *hasiba* “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 كِتَابٌ *kitāb* “a book”, which is on the pattern فِي الْفَاءِ *fī al-fā’*. 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:

ذهَبَ إِلَّيْهِمْ.  
*d̄hababa -lghulām.*  
 “The boy went.”

*d̄hababa* “went” is the verb and إِلَّيْهِمْ *alghulāmu* “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:

ذهبَ رجُلٌ إِنْ أُسْوَقْ.  
*dīhaba rajulun ɻila -ssūq.*  
 “A man went to the market.”

In the above sentence, the doer noun رجل *rajulun* is indefinite.

#### 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:

ذهبَتْ جارِيَّةً.  
*dīhabat 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 a 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 *ت*. Examples:

جلسَتْ الْهَرَّةُ عَلَى الْكُرْسِيِّ.  
*jalasati -lhirratu eala -lkursiyyi.*  
 “The cat<sub>f</sub> sat on the chair.”

عَبَّاتْ الْطِفْلَةُ فِي الْبَيْتِ.  
*laeibati -t̄iflatu fi -lbayt.*  
 “The child<sub>f</sub> 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 الرَّجُلُ كِتَابًا.  
*kataba -rrajulu kitābā.*  
 “The man wrote a book.”

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

سَأَلْتُ أُمَّهُ أَنْجَارِيَّةً.

*sa'alati -lummu -ljāriyah.*

“The mother questioned the girl.”

Note again how *أَنْجَارِيَّةً* *aljāriyata* “the girl” is in the a-state because it is a direct doeٰ.

### 6.5.2. Multiple direct doees

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

جَعَلَ اللَّهُ الْرَّجُلَ مُسْلِمًا.

*jaeala -llāhu -rrajula muslimā.*

“Allāh made the man a Muslim.”

In this sentence both *الْرَّجُل* *arrajula* “the man” and *مُسْلِمًا* *muslimā* “a Muslim” are direct doees of the verb *جَعَلَ* *jaeala* and therefore both are placed in the a-state.

### 6.5.3. The indirect doeٰ

Instead of, or in addition to, direct doees, some verbs take an *indirect doeٰ*. An indirect doeٰ 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 doeٰ because it is preceded by the preposition “at”. Similarly, in Arabic, we will say:

نَظَرَ الْرَّجُلُ إِلَى الْقَمَرِ.

*nađhara -rrajulu ɻila -lqamar.*

“The man looked at the moon.”

In this sentence *الْقَمَرِ* *alqamari* “the moon” is an indirect doeٰ of the verb *نَظَرَ* *nađhara* “looked” because it is preceded by the preposition *إِلَى* *ilā* “to”. The preposition, as usual, causes the word after it (the indirect doeٰ *الْقَمَرِ* *alqamari*) to be in the i-state, as opposed to the a-state of the direct doeٰ.

Note also, that the verb “looked” in English used the preposition “at” whereas the Arabic verb *ناڏھرٰ* *nađhara* used the preposition *إِلَى* *ilā* “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 الْرَّجُلُ فِي الْأَمْرِ.

*naḍhara -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 الْرَّجُلُ الْمَكْتُوبَ فِي الْكِتَابِ.

*naḍhara -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,

سَأَلَنَّ الْغُلَامُ الْمُعَلِّمَةَ عَنْ أَمْرٍ.

*sa'ala -lghulāmu -lmueallimata ean 'amr.*

“The boy asked the teacher<sub>f</sub> about a matter.”

الْمُعَلِّمَةَ ‘almeallimata “the teacher<sub>f</sub>” 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 عنْ ean 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,

عَفَرَ اللَّهُ لِلْمُسْلِمِ.

*ghafara -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 ghafara “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 <sub>1,m</sub> ”)	هـ -ta
Fem. addressee (“you <sub>1,f</sub> ”)	هـ -ti
Speaker (“I”)	هـ -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.”

ذهاب الرجل.  
*dīhaba -rrajul.*

“The man went.”

When we replace the doer noun أَلْرَجُل *arrujul* “the man” with the doer pronoun “he”, we get:

ذهب.  
*dīhab.*

“[He] went.”

As you can see, all we did was omit the doer-noun أَلْرَجُل *arrujul*, 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:

قرأتُ الْجَارِيَةَ كِتَابًا.  
*qara'ati -l-jāriyatū kitābā.*  
 “The girl read a book.”

we get:

قرأتُ كِتَابًا.  
*qara'at 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 (“you<sub>1</sub>”) 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 فَعَلَ. The middle root letter (ع) has an fat-hah ֤ here but this vowel will vary for other verbs.

Singular participant	Doer pronoun	Doer pronoun with verb
Addressee “you <sub>1,m</sub> ”	ث -ta	فَعَلْتُ <i>faealta</i>
Addressee “you <sub>1,f</sub> ”	ت -ti	فَعَلْتُ <i>faealti</i>
Speaker “I”	ثُ -tu	فَعَلْتُ <i>faealtu</i>

Note also how the expressed singular doer pronouns modify the verb by replacing the fat-hah ֤ 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:

كَتَبْتُ كِتَابًا.

*katabta kitābā.*

“You<sub>m</sub> wrote a book.”

ذَهَبْتُ.

*dīhabt.*

“I went.”

The above sentence ends with the doer pronoun, so the vowel-mark on the doer pronoun is not pronounced (*dīhabt*). So, how would we know which doer pronoun it is? That is, does the sentence say “I went.” or “You<sub>m</sub> went.” or “You<sub>f</sub> 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 ـ of femininity does not. So make sure you see the difference in the following two sentences:

قَرَأْتُ الْكِتَابَ.

*qara'ti -lkitāb.*

“You<sub>f</sub> read the book.”

قَرَأْتُ الْكِتَابَ.

*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 ـ, then it gets assimilated with the ـ which is the doer pronoun and only one ـ, representing both, is written. Consider the verb:

سَكَّتَ sakata “became quiet”

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

سَكَّتُ

*sakattu*

“I became quiet”

سَكَّتَ

*sakatta*

“You<sub>1,m</sub> became quiet”

سَكَّتَ

*sakatti*

“You<sub>1,f</sub> became quiet”

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

## 6.7. Verbs with doeē pronouns

Just like doer nouns may be replaced with doer pronouns, so, too, may doeē nouns be replaced with *doeē pronouns*. Doeē 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 doeē pronouns are the same attached pronouns that are also used with prepositions:

Singular participant	Doeē pronoun
Masc. absentee	♂ -hu “him”
Fem. absentee	♀ -hā “her”
Masc. addressee	♂ -ka “you <sub>1,m</sub> ”
Fem. addressee	♀ -ki “you <sub>1,f</sub> ”
Speaker	§ “me”

Here are some notes regarding their usage:

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

سَأَلَهُ الْغَلَامُ.  
*sa'alahu-lghulām.*  
 “The boy asked him.”

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

سَأَلْتُكُ.  
*sa'altuk.*  
 “I asked you<sub>f</sub>.”

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

سَأَلَهَا.  
*sa'alahā.*  
 “He asked her.”

سَأَلْتُكُ.  
*sa'altuk.*  
 “She asked you<sub>m</sub>.”

- If the doeē pronoun ♂ -hu “him” is preceded by the vowels *i*, *i*, or *ay* then it shall instead become ♀ *hi* with no change in meaning. (We've already learned this rule.) For example,

سأله.

*sa'altih*

“You<sub>f</sub> asked him.”

- An intervening ن is always used between the verb and the speaker-participant doee pronoun variants ي -i and ي -iya. Remember that these pronouns force any consonant before it to have a kasrah ڻ. Therefore, the combination will be written as ني -ni and ني -niya respectively. For example:

سأله رجل.

*sa'alani rajul*

“A man asked me.”

سألهي أرجل.

*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,

سألهني.

*sa'altani*

“You<sub>m</sub> asked me.”

By the way, we have already seen this intervening ن before when it was used with some prepositions, e.g. مني minni, عنـي eanni, and لدـني ladunni

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

سألهي أرجل.

*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	dakhala	“entered”

Root	Perfect form 1 verb	Meaning
خرج	خَرَجَ <i>kharaja</i>	“exited”
أكل	أَكَلَ <i>'akala</i>	“ate”
شرب	شَرِبَ <i>shariba</i>	“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 الْعَرْقَةَ فَأَكَلْتُ فَشَرِبْتُ فَخَرَجْتُ.  
*dakhaltu -lghurfata fa'akaltu fasharibtu fakhrajt.*

“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 *و* *wa-* “and”, or *ف* *fa-* “so”/“and then”, etc. We chose *ف* *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 الْجَارِيَةُ الْعَرْقَةَ فَأَكَلَتِ فَشَرِبَتِ فَخَرَجَتِ.  
*dakhlati -ljariyat -lghurfata fa'akalat fasharibat fakhrajat.*

“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 *dakhla* “entered” is the noun *الْجَارِيَةُ* *'aljariyat* “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 *ـة* 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-doe. For example,

كَتَبَ أُرْجُلُ كِتَابًا.  
*kataba -rrajulu kitābā.*  
 “The man wrote a book.”

However, we will often come across sentences like:

أُرْجُلُ كَتَبَ كِتَابًا.  
*'arrajulu kataba kitābā.*

It may appear as if أُرْجُلُ *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 كَتَبَ أُرْجُلُ *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 كَتَبَ كِتَابًا، أُرْجُلُ كَتَبَ كِتَابًا *arrajulu kataba kitāban* instead of the more normal كَتَبَ كِتَابًا أُرْجُلُ كَتَبَ *kataba -rrajulu kitābā*? 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 أُرْجُلُ الْكِتابَ.  
*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 farther 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 الْكِتابَ 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 الْكِتَابَ.  
*kataba rajulūn -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 الْ. 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 الْكتَاب alkitāb “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 الْرَّجُلُ.  
*katabuhu -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,

دَهَبَ إِلَيْهِ الْعَلَمُ إِلَى الْمَدْرَسَةِ.  
*dīhaba -lghulāmu 'ila -lmadrasah.*  
 “The boy went to the school.”

Now, if we replace the indirect doee noun الْمَدْرَسَة almadrasati “the school” with the pronoun “it”, the indirect doee pronoun هَا -ha “it” is attached, not to the verb, but to the preposition, إِلَيْهَا ilayhā thus: إِلَيْهَا ilayhā “to it”. So it is possible to preserve the original order of words in the sentence:

دَهَبَ إِلَيْهِ الْعَلَمُ إِلَيْهَا.  
*dīhaba -lghulāmu 'ilayhā.*  
 “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 ilayhā “to it” right after the verb, and before the doer noun, thus:

دَهَبَ إِلَيْهَا إِلَيْهِ الْعَلَمُ.  
*dīhaba 'ilayhā -lghulāmu.*  
 “The boy went to it.”

This is because the pronoun لَهُ -*hā* “it” is stronger in definiteness than الْغَلَامُ ‘alghulām “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 لَا *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 أُلَّرَجُلُ.

*mā dīhaba -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 occurred.

قَدْ ذَهَبَ أُلَّرَجُلُ.

*qad dīhaba -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 يِ *iyyā*. So then we get the following doee pronouns:

Person	Doee pronoun
Absent person (masc.) “him”	هُوَ <i>iyyāhu</i>
Absent person (fem.) “her”	أَنْتَاهَا <i>iyyāhā</i>
Addressed person (masc.) “you <sub>masc.</sub> ”	أَنْتَكَ <i>iyyāka</i>
Addressed person (fem.) “you <sub>fem.</sub> ”	أَنْتَكِ <i>iyyāki</i>
Speaking person (masc. and fem.) “me”	أَنْتِي <i>iyyāya</i>

Note that for the speaking person “me”, there is no intervening ن between the prefix لـ 'iyyā and the doee pronoun. Note also that only ي -ya is allowed to be attached to the prefix لـ 'iyyā. This is because ي -i 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 لـ 'iyyā 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,

صَرَبْتُنِي وَأَيَّاهُ.  
*darabatni wa 'iyyāhu.*  
 “She hit me and him.”

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

أَيَّاهُ صَرَبْتُ.  
*'iyyāya darabat.*  
 “She hit *me*.”

### 6.13. TODO

1. Multiple verb doers: Copy over from sound plurals and rework.  
 جوار تأثير الفعل ووجوبه.
- 2.

# 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 رجل *rajul* “a man” and بيت *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 صَغِيرٌ *saghîr* 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<sub>m</sub>” or “a small one<sub>m</sub>”.

Being a noun صَغِيرٌ *saghîr*, 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 صَغِيرٌ *saghîr* is a masculine noun.

Adjectival nouns, typically, are genderizable. This means that we can feminize صَغِيرٌ *saghîr* (masc.) to get the feminine noun. We will feminize صَغِيرٌ *saghîr* (masc.) with the feminine marker ة to get the feminine adjectival noun صَغِيرَةٌ *saghîrah* (fem.) “a little one<sub>f</sub>”.

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 غُلَامٌ *ghulâm* “a boy” exists, we cannot assume that we can feminize it, by using the feminine marker ة, for example, getting: غُلَامَةٌ *ghulâmah*. 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 جَارِيَةٌ *jâriyah*.

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

- أَبْنَى *ibn* “a son” and أَبْنَى *ibnah* “a daughter”.
- مُعَالِمٌ *muallim* “a teacher<sub>m</sub>” and مُعَالِمَةٌ *muallimah* “a teacher<sub>f</sub>”

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 مَعْلُومٌ / مَعْلُومَةٌ), then the masculine/feminine pair are co-derived as separate non-genderizable words. We will discuss this in more detail in later chapters, if Allâh wills.

And when the common noun masc./fem. pair has a primitive (non-verbal and non-adjectival) meaning, (like ابْنَةً/ابْنٍ), 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
كَبِيرٌ <i>kabīr</i>	a big one
صَغِيرٌ <i>ṣaghīr</i>	a small one
طَيِّبٌ <i>tayyib</i>	a good one
قَدِيمٌ <i>qadīm</i>	an old one
جَدِيدٌ <i>jadid</i>	a new one
طَوِيلٌ <i>tawīl</i>	a long/tall one
وَاسِعٌ <i>wāsiṭ</i>	a wide one
عَرَبِيٌّ <i>arabiyy</i>	an Arab
مَشْهُورٌ <i>mash̄hūr</i>	a famous one

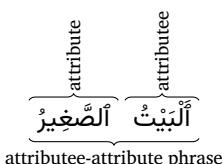
### 7.6. The attribute and the attributee in attributee-attribute phrases

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 أَصْغِيرُ 'aṣṣagħir "the small one<sub>m</sub>" comes after the attributee أَبْيَتُ 'albayt "the house".
- Both the adjectival noun attribute أَصْغِيرُ 'aṣṣagħir "the small one<sub>m</sub>" and the attributee أَبْيَتُ 'albayt "the house" get the definite article الْ "the".
- The adjectival noun attribute أَصْغِيرُ 'aṣṣagħir "the small one<sub>m</sub>" is genderized to match the attributee أَبْيَتُ 'albayt "the house" in gender.
- The adjectival noun attribute أَصْغِيرُ 'aṣṣagħir "the small one<sub>m</sub>" matches the attributee أَبْيَتُ 'albayt "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:

أَخَذَتْ الْجَارِيَةُ الْصَّغِيرَةُ كِتَابًا جَدِيدًا مِنْ الْأُمِّ الْطَّيِّبَةِ.  
 'akħadħati -l-jāriyat -ṣṣagħiratu kitaban jadidan minn -lummi -ṭtayyibah.  
 "The little girl took a new book from the good mother."

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

- الْجَارِيَةُ الْصَّغِيرَةُ  
 'aljāriyat -ṣṣagħiratu  
 "the little girl"

In this phrase the definite feminine noun الْجَارِيَةُ 'aljāriyat is the doer of the verb أَخَذَ 'akħadħha "took". Therefore it is in the u-state. It is also the attributee in the attributee-attribute phrase. Its attribute أَصْغِيرَةُ 'aṣṣagħiratu follows the attributee and is made to match the attributee in state (u-state), gender (feminine), and definiteness (definite).

- كِتَابًا جَدِيدًا  
 kitāban jadidan  
 "a new book"

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

- الْأُمِّ الْطَّيِّبَةِ  
 'alummi -ṭtayyibati  
 "the good mother"

In this phrase the definite feminine noun مُلْعَمٌ *'al'ummi* is following the preposition مِن *min* “from”. Therefore it is in the i-state. It is also the attributee in the attributee-attribute phrase. Its attribute الطَّيِّبَةُ *attayyibat* 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 الطَّيِّبَةُ *attayyibah* is still formed using the feminine marker ة, despite the feminine attributee مُلْعَمٌ 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 شخص *shakhs* 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:

الْجَارَةُ شَخْصٌ طَيِّبٌ.  
*'aljariyatū shakhsun tayyib.*  
 “The girl is a good person.”

See how we preferred to use the masculine adjectival noun طَيِّب *tayyib* instead of using the feminine طَيِّبَة *tayyibah*. But the feminine adjectival noun طَيِّبَة *tayyibah* would also have been acceptable.<sup>1</sup>

## 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.

الْبَيْتُ صَغِيرٌ.  
 {info} {subject}

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

In the above sentence, the indefinite adjectival noun صَغِير *saghir* “a small one” is used as the info of a sentence. Its indefiniteness and u-state is indicated by the tanwined dammah ڻ on its end.

<sup>1</sup>See the example 3/476 الأصول في النحو لابن السراج in ثالث شخصوص كأعيان ومحض

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 (الْأَبْيَت) is masculine. Therefore, the masculine adjectival noun (صَغِيرٌ) 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:

الْجَارِيَةُ صَغِيرَةٌ.  
'aljāriyatū saghirah

“The girl is a little one<sub>f</sub>.” = “The girl is little.”

In the above example the subject (الْجَارِيَةُ “the girl”) was feminine. Therefore, we feminized the masculine adjectival noun صَغِيرٌ saghir with the feminine marker ة to get the feminine adjectival noun صَغِيرَةٌ saghirah “a little one<sub>f</sub>” 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 أَلْشَجَرَةُ الْقَدِيمَةُ 'ashshajaratu -lqadimuiatu “the old tree”. And the info is أَكْبَرَةٌ الْكَبِيرَةُ alkabiratu “the big one”. When we put the two together we get:

الْشَّجَرَةُ الْقَدِيمَةُ الْكَبِيرَةُ  
'ashshajaratu -lqadimatu -lkabiratu

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:

الْشَّجَرَةُ الْقَدِيمَةُ هِيَ الْكَبِيرَةُ  
'ashshajaratu -lqadimatu hiya -lkabiratu.  
“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:

شربَ الصَّغِيرُ حَلِيبًا.

*shariba -ṣṣagħiru halibā.*

“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.

حملتِ الْأُمُّ الصَّغِيرَ وَشَرَبَ الصَّغِيرُ حَلِيبًا.

*hamalati -l'ummu -ṣṣagħira. wasħariba -ṣṣagħiru halibā.*

“The mother carried the little one. And the little one drank some milk.”

So now we can tell that what is meant by *asṣagħir* “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 *sagħir* “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 *sagħir* “a little one” is *kabir* “a big one”. It too has acquired the common noun meaning of “an elder person”. Here is an example of its usage:

قَدِمَ الْكَبِيرُ وَوَعَظَ الْغَلَامَ.

*qadima -lkabiru wawaedha -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 *ħasanah* (fem.) “a good one” is re-used as a common noun meaning “a good deed”. So we can use it in a sentence:

الصَّيْمَ حَسَنَةٌ.

*'asṣiyāmū ḥasanah.*

“Fasting is a good deed.”

The subject in this sentence is the masculine noun **الصَّيْمَ** *'asṣiyām* “fasting”. And the info is the feminine noun **حسَنَةٌ** *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<sub>f</sub>”, but rather as the common noun “a good deed”.

What if we have the sentence:

الصَّدَقَةُ حَسَنَةٌ.

*'asṣadaqatu ḥasanah.*

The feminine gender of the subject **الصَّدَقَةُ** *'asṣadaqah* “charity” now matches the gender of the info **حسَنَةٌ** *ḥasanah*. So now, technically, the info could be the adjectival noun, meaning “a good one<sub>f</sub>”. 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 mueallim.*

“He is a teacher<sub>m</sub> man.”

= “He is a man who is a teacher<sub>m</sub>.”

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”:

الْبَيْنَاءُ كَبِيرٌ وَطَوِيلٌ وَوَاسِعٌ.  
 'albinā'u kabīrun waṭawilun wawāsi'un  
 "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:

أَرْجُلٌ كَاتِبٌ عَرَبِيٌّ مَسْهُورٌ.  
 'arrujulu kātibun ɛarabiyyun mash̄-hūr.  
 "The man is a famous Arab writer."

### 7.12. A prepositional phrase separating the attribute from the attributee

Consider the phrase:

كِتَابٌ مِنْ الْمَكْتَبَةِ  
 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:

قَرَاً كِتَابًا صَغِيرًا مِنْ الْمَكْتَبَةِ.  
 qara'a kitāban ṣaghīran mina -lmaktabati.  
 AND  
 قَرَاً كِتَابًا مِنْ الْمَكْتَبَةِ صَغِيرًا.  
 qara'a kitāban mina -lmaktabati ṣaghīran.  
 "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

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### 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	أَرَجُلٌ
a-state	رَجُلًا	أَرَجُلًا
i-state	رَجُلٍ	أَرَجُلٍ

As you can see, the noun is tanwīn 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, however, that are *semi-flexible*. Here is an example of a semi-flexible noun, صحراء sahrā “a desert”:

State	Indefinite	Definite
u-state	صحراء	الصحراء
a-state	صحراء	الصحراء
i-state	صحراء	الصحراء

As you can see, when صحراء *sahrā*<sup>3</sup> is indefinite, it is not tanwīnēd. Also, when it is indefinite and in the i-state, the vowel mark on its final letter is not ڻ, as you might expect but ڦ. 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:

- When indefinite, a semi-flexible noun is not tanwīn̄ed.
  - When indefinite and in the i-state, a semi-flexible noun's final letter does not have an kasrah. Instead it shall have an fatḥah, 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 *ö*. When a singular noun ends with *ö*, then that is an indication, with very few exceptions, that it is a feminine noun. Examples are:

As you can see, the feminine marker *ö* 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 *ö* 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 ئ.

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

Root	Feminine noun	Masculine noun (if any)
صحر	صَحْرَاءٌ “a desert”	-
حمر	حَمْرَاءٌ adj. “red <sub>f</sub> ”	أَحْمَرٌ adj. “red <sub>m</sub> ”
ذك	ذَكْرٌ “a remembrance”	-
غضب	غَضْبَاءٌ adj. “very angry <sub>f</sub> ”	غَضْبَانٌ adj. “very angry <sub>m</sub> ”

When extrinsic to the word's root, اء and ئ are feminine markers, just like ة. However, one important difference from ة is that sometimes اء and ئ 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
هـدـيـ	الْهُدَىٰ (masc.) “the guidance”	الْفَعْلٌ
خـبـاءـ	الْخَيْبَاءٌ (masc.) “a tent”	الْفَعَالٌ

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

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

Also, just like ة، اء and ئ 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 اء and ئ 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 حَمْرَاءٌ adj. “red<sub>f</sub>” is not formed simply by adding the feminine marker اء to the end of the masculine noun أَحْمَرٌ adj. “red<sub>m</sub>”.

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: <sup>٢</sup> صَحْرَاءٌ *sahrā<sup>2</sup>*. This is to indicate their semi-flexibility.

#### 8.3.1. Nouns that end with an extrinsic ء

If a noun ends with an ء, 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: <sup>٢</sup> صَحْرَاءٌ *sahrā<sup>2</sup>* “a desert”. The root of this noun is صحراء. You can see that the ending ء is not part of the root. Therefore it is a semi-flexible noun.

Furthermore, we have also learned that this ء, 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 أُلْرَجُلُ إِلَى صَحْرَاءَ وَاسِعَةً.  
*dīhaba -rrajulu <sup>2</sup>ilā sahrah<sup>2</sup>a wāsieah.*  
 “The man went to a wide desert.”

Note that the vowel mark on the final letter of صَحْرَاءٌ *sahrah<sup>2</sup>a* is ئ, not ؤ, even though it is indefinite and in the i-state (because it is preceded by the preposition إِلَى <sup>2</sup>ilā “to”). This is because it is a semi-flexible noun.

<sup>٢</sup> صَحْرَاءٌ *sahrah<sup>2</sup>* in this sentence is also an attributee, whose attribute is وَاسِعَةٌ *wāsieatin* “wide”. The final vowel mark ئ on the attributee صَحْرَاءٌ *sahrah<sup>2</sup>a* has no effect on the final vowel mark on the attribute وَاسِعَةٌ *wāsieatin* “wide”. All that matters in this regard is the state of the attributee.

Note, also, that the attribute وَاسِعَةٌ is feminine to match the gender of the attributee <sup>٢</sup> صَحْرَاءٌ *sahrah<sup>2</sup>*.

Note, as well, that the attribute وَاسِعَةٌ is tanwīn-ed as it is indefinite and fully-flexible. The inability of its attributee <sup>٢</sup> صَحْرَاءٌ *sahrah<sup>2</sup>* to be tanwīn-ed (because of its semi-flexibility) does not affect the attribute.

Also, beware, as we've already mentioned, that there are some words where the ء ending may be part of the word's root, for example خِيَّبَاءٌ *kīhabā<sup>2</sup>* “a tent” from the root خِيَّبَاءٌ on the pattern خِيَّبَاءٌ. Such words will be fully flexible. Also, for the same reason, ء in this word is not a feminine marker, and the word is masculine.

### 8.3.2. Nouns that end with an extrinsic ئ

If a noun ends with an ئ 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: <sup>2</sup> ذِكْرٍ *d̄hikrā* "a remembrance". The root of this word is ذَكْر and it is on the pattern فِعْلٍ.

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

Since <sup>2</sup> ذِكْرٍ *d̄hikrā* already ends with the vowel-mark ئ, 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	ذِكْرٍ	الذِكْرِ
a-state	ذِكْرٍ	الذِكْرِ
i-state	ذِكْرٍ	الذِكْرِ

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:

أَلْكِتَابُ ذِكْرٍ جَمِيلَةً.  
*'alkitābu d̄hikrā jamilah.*  
 "The book is a beautiful remembrance."

Note, again how the attribute حَمِيلَةٌ *jamilah* is feminine and in the u-state, in order to match the gender and state of the attributee <sup>2</sup> ذِكْرٍ *d̄hikrā*.

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

### 8.3.3. Nouns on the pattern أَفْعَلُ *'afcal'*

If a noun is on the pattern أَفْعَلُ *'afcal'* 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 أَفْعَلُ *'afcal'*. And the feminine adjectival noun is on the pattern فَعْلَاءُ *'faelā'* (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	<sup>2</sup> أَحْمَرٌ	<sup>2</sup> حَمْرَاءٌ	red
سود	<sup>2</sup> أَسْوَدٌ	<sup>2</sup> سَوْدَاءٌ	black
بيض	<sup>2</sup> أَبْيَضٌ	<sup>2</sup> بَيْضَاءٌ	white
عرج	<sup>2</sup> أَعْرَجٌ	<sup>2</sup> عَرْجَاءٌ	lame
حور	<sup>2</sup> أَحْوَرٌ	<sup>2</sup> حَوْرَاءٌ	beautiful eyed
بكم	<sup>2</sup> أَبْكَمٌ	<sup>2</sup> بَكْمَاءٌ	mute

Example:

لَبِسَ الْرَّجُلُ قَمِيصًا أَبْيَضًا.  
*labisa -rrajulu qamiṣan 'abyad.*  
 "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 فَعْلَانُ. So the common noun ثعبان *thuebān* “a serpent” of the root نَحَى is a common noun and therefore, not a semi-flexible noun.
2. The ان must be extrinsic to the word's root. So *jabānum* “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 نَدَم, 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 *faelān* and their feminine is of the pattern فَعْلَى *faelā* (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
غَضْب	غَصْبَان٢	غَصْبَنِي٢	very angry
عَطْش	عَطْشَان٢	عَطْشَنِي٢	very thirsty
جُوع	جَوْعَان٢	جَوْعَنِي٢	very hungry

### 8.3.5. Nouns of the patterns فَفَافِيف and فَفَافِيف

Nouns that are of the patterns فَفَافِيف 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:

- <sup>2</sup> مَسَاجِد *masājid* “mosques”
- <sup>2</sup> مَفَاتِح *mafātiḥ* “keys”

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

Work in progress

# Chapter 9.

## The dual



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### 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 subscript 2, thus: “houses<sub>2</sub>”, to mean “two houses”.

### 9.2. Forming the dual

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

For example, when we dualize بَيْت bayt “a house” in order to say “houses<sub>2</sub>”, we get:

States	Indefinite	Definite
u-state	بَيْتَانِي baytāni	أَلْبَيْتَانِي <sup>?albaytāni</sup>
a-state and i-state	بَيْتَانِيّ baytayni	أَلْبَيْتَانِيّ <sup>?albaytayni</sup>

Note that indefinite duals are not tanwīn. The only difference between definite and indefinite duals is the definite article الْ “the”.

Here are examples of duals in sentences:

- u-state:

الْكِتَابَانِ فِي الْحَقِيقَةِ.  
 'alkitābāni fi -lhaqīqah.  
 “The books<sub>2</sub> are in the bag.”

- a-state:

قَرَا الْعَلَامُ كِتَابَيْنِ.  
 qara'a -lghulāmu kitābayn.  
 “The boy read two books.”

- i-state:

عَصِبَتِ الْأُلُمْ عَلَى الْجَارِيَتَيْنِ.  
 ghaqibati -lummu eala -ljāriyatayn.  
 “The mother became angry at the girls<sub>2</sub>,” # # # 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 شَجَرَةٌ shajarah “a tree”, we get “trees<sub>2</sub>”:

States	Indefinite	Definite
u-state	شَجَرَاتٍ shajaratāni	الشَّجَرَاتِ ashshajaratāni
a-state and	شَجَرَاتَيْنِ shajaratayni	الشَّجَرَاتَيْنِ ashshajaratayni
i-state		

Example:

الشَّجَرَاتِانِ فِي الْحَدِيقَةِ.  
 ashshajaratāni fi -lhadiqah.  
 “The trees<sub>2</sub> are in the garden.”

If a feminine noun does end with a ة then it will simply be appended with اتاً -āni and اتَيْنِ -ayni. For example, dualizing أمٌّ 'umm “a mother” in order to get “mothers<sub>2</sub>”, we get:

- u-state: أمٌّانِ 'ummāni
- a-state and i-state: أمٌّاتِيْنِ 'ummayni

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

### 9.2.1. Nouns ending with ء

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

Root	Singular	Dual (u-state)	Dual (a-state and i-state)
صحر	صحراء saḥrā' "a desert"	صحراءان saḥrāwāni	صحراءين saḥrāwayni
حمر	حمراء hamrā' "red <sub>f</sub> "	حمراءان hamrāwāni	حمراءين hamrāwayni

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

- خباء خباء (masc.) "a tent", pattern: فعال

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

### 9.2.2. Nouns ending with ئ

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

Root	Singular	Dual (u-state)	Dual (a-state and i-state)
غضب	غضبي ghāḍibā "very angry <sub>f</sub> "	غضبيان ghāḍibayāni	غضبيين ghāḍibayayni
ذكر	ذكرى dhikrā "a remembrance"	ذكريان dhikrayāni	ذكريين dhikrayayni

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

- الْهُدَى هدى (masc.) "the guidance", pattern: الفعل

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:

دَهْبَتْ إِلَى الْمَدِيْنَةِ الْقَدِيمَةِ.  
*dhahabtu 'ila -lmadīnati -lqadimah.*  
 “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 dualized to match it. Examples:

الْأُمَّانُ الْطَّيِّبَاتُ فِي الْبَيْتِ.  
*'al'ummāni -t̄ayyibatāni fi -lbayt.*  
 “The good mothers<sub>2</sub> are in the house.”

قَرَا الْعَلَامُ كِتَابَيْنِ ثَقِيلَيْنِ قَدِيمَيْنِ.  
*qara'a l-ghulāmu kitābayni thaqilatayni qadimatayn.*  
 “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:

الْأُمَّانُ كَرِيمَاتٌ.  
*'al'ummāni karīmatān.*  
 “The mothers<sub>2</sub> are generous.”

الْكِتَابَاتُ الْكَبِيرَاتُ ثَقِيلَاتٌ.  
*'alkitābatāni -lkabīrāni thaqilātān.*  
 “The big books<sub>2</sub> are heavy.”

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

الْرَّجُلَانُ مُعَلِّمَانِ.  
*arrujulāni mueallimān.*  
 “The men<sub>2</sub> are teachers<sub>m,2</sub>.”

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

الْوِسَادَاتُ سَرِيرٌ.  
*'alwīsādatāni 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 <i>huwa</i> “he”
Fem. absentee	هِيَ <i>hiya</i> “she”
Masc. addressee	أَنْتَ <i>anta</i> “you <sub>m,1</sub> ”
Fem. addressee	أَنْتِي <i>anti</i> “you <sub>f,1</sub> ”
Speaker	أَنَا <i>ana</i> “I”

Now we will learn the detached pronouns for the dual participants:

Dual participant	Detached pronoun
Absentee	هُمَا <i>humā</i> “they <sub>2</sub> ”
Addressee	أَنْتُمَا <i>antumā</i> “you <sub>2</sub> ”
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-participant 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 الْجُلَان.  
*huma -rrajulān.*

“They<sub>2</sub> are the men<sub>2</sub>. ”

هُمَا مُعَلِّمَاتٍ كَرِيمَاتٍ.  
*humā mueallimatāni karīmatāni.*

“They<sub>2</sub> are noble teachers<sub>f</sub>. ”

قَالَتْ أَلَامُ لِلْجَارِيَّاتِنِ أَنْتُمَا قَرِيبَاتِنِي مِيْ.  
*qalat -l'ummu litjāriyatayni 'antumā qarībatāni minni.*

“The mother said to the girls<sub>2</sub>, ‘You<sub>2</sub> are near me.’ ”

In the last example, the feminine adjectival noun فَرِيَّاتِنِي *qarībatāni* is used because it is referring to the feminine noun الْجَارِيَّاتِنِ *'aljāriyatayni* “the girls<sub>2</sub>”.

## 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	هـ - <i>hu</i> “him”
Fem. absentee	لـ - <i>hā</i> “her”
Masc. addressee	كـ - <i>ka</i> “you <sub>m,1</sub> ”
Fem. addressee	كـ - <i>ki</i> “you <sub>f,1</sub> ”
Speaker	يـ - <i>i</i> “me”

Now we will learn the attached pronouns for the dual participant:

Dual participant	Attached pronoun
Absentee	مـ هـ - <i>humā</i> “them <sub>2</sub> ”
Addressee	مـ كـ - <i>kumā</i> “you <sub>2</sub> ”
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 (“they<sub>2</sub>”/“them<sub>2</sub>”) are the same مـ هـ -*humā*.
- Just like the absentee-participant singular masculine attached pronoun هـ -*hu* “him”, the dual absentee-participant attached pronoun “them<sub>2</sub>” كـ -*humā* becomes مـ هـ -*himā* when preceded by the vowels يـ -*i*, يـ -*ī*, or the semi-vowel يـ -*ay*. Examples:
  - مـ هـ *bihimā* “with them<sub>2</sub>”
  - مـ هـ *fihimā* “in them<sub>2</sub>”
  - مـ هـ *ilayhimā* “to them<sub>2</sub>”
- The preposition لـ *li* “for” becomes لـ *la* when followed by the dual attached pronouns:
  - مـ هـ *lahumā* “for them<sub>2</sub>”
  - مـ كـ *lakumā* “for you<sub>2</sub>”
- 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 ۫. Example:

- ذَهَبَ إِلَيْكُمَا أَلْرَجْلٌ.  
*dīhaba 'ilaykuma -rrajulu.*  
 “The man went toward you<sub>2</sub>.”

### 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 أَلْرَجْلٌ.  
*sa'alahuma -rrajulu.*  
 “The man asked them<sub>2</sub>.”
- سَأَلْتُكُمَا.  
*sa'altukumā*  
 “I asked you<sub>2</sub>.”
- سَأَلْتُنَّكُمَا.  
*sa'alatkumā*  
 “She asked you<sub>2</sub>.”

## 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 الْغَلَامُ.  
*dīhaba -lghulāmu.*  
 “The boy went.”
- ذَهَبَتْ جَارِيَةً.  
*dīhabat jāriyatun*  
 “A girl went.”

These same verbs are used when the doer noun is a dual. Examples:

- ذَهَبَتْ الْغَلَامَانِ.  
*dīhabat -lghulāmāni.*  
 “The boys<sub>2</sub> went.”
- ذَهَبَتْ جَارِيَتَانِ.  
*dīhabat 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 faala
Fem. absentee	invisible	"she"	فَعَلْتُ faalat
Masc. addressee	ـta	"you <sub>m,2</sub> "	فَعَلْتَ faalta
Fem. addressee	ـti	"you <sub>f,2</sub> "	فَعَلْتِ faalти
Speaker	ـtu	"I"	فَعَلْتُ faaltru

Now we will learn the dual doer pronouns:

Dual participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee	ـā	"them <sub>2</sub> "	masc.: فَعَلَا faalā, fem: فَعَلْنَا faalatā
Addressee	ـtumā	"you <sub>2</sub> "	فَعَلْنَمَا faaltnā
Speaker	-	"us <sub>2</sub> "	-

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 (ـā) is used for a feminine doer, it is attached to the verb with an intervening ـ of femininity thus: فَعَلْنَا faalatā "they<sub>f,2</sub> did" Here are some examples of the dual doer pronouns:

سَأَلْنَا  
sa'altumānā  
"You<sub>2</sub> asked us"

سَأَلَّا كُنَّا  
sa'alatākumā  
"They<sub>f,2</sub> asked you<sub>2</sub>"

سَأَلَهُمَا  
sa'alāhumā  
"They<sub>m,2</sub> asked them<sub>2</sub>"

### 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 إِلَى بَيْتٍ.

*dhahabā 'ilā baytin.*

“They<sub>2</sub> went to a house.”

ذَهَبَتْ أُلْرَجُلَانِ إِلَى بَيْتٍ.

*dhahabā -rrujalāni 'ilā baytin.*

“The men<sub>2</sub> 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.

أُلْرَجُلَانِ ذَهَبَا إِلَى بَيْتٍ.

*'arrujalāni dhahabā 'ilā baytin.*

“The men<sub>2</sub>, they<sub>2</sub> went to a house.”

= “The men<sub>2</sub> 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 أُلْرَجُلَانِ وَشَرَبَا وَذَهَبَا.

*'akala -rrajulāni washaribā wadħħabā.*

“The men<sub>2</sub> ate and they<sub>2</sub> drank and they<sub>2</sub> went.”

= “The men<sub>2</sub> 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.

أَكَلَ أُلْرَجُلَانِ أَكَلَا وَشَرَبَا وَذَهَبَا.

*'arrajulāni 'akalā washaribā wadħħabā.*

“The men<sub>2</sub>, they<sub>2</sub> ate and they<sub>2</sub> drank and they<sub>2</sub> went.”

= “The men<sub>2</sub> ate and drank and went.”

Work in progress

# 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
girl	girls

Arabic also forms some plurals by adding plural endings to the singular noun. This kind of plural is called 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 نُونٌ -*ūna* to the singular noun when it is in the u-state, and بِينِ -*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 مُعَلِّمٌ *mu'eallim* “a teacher<sub>m</sub>”:

State	Indefinite <i>ūn</i> plural “teachers <sub>m</sub> ”	Definite <i>ūn</i> plural “the teachers <sub>m</sub> ”
u-state	مُعَلِّمُونَ <i>mu'eallimūna</i>	أَلْمُعَلِّمُونَ <i>'almu'eallimūna</i>
a-state and i-state	مُعَلِّمِينَ <i>mu'eallimīna</i>	أَلْمُعَلِّمِينَ <i>'almu'eallimīna</i>

Note that, just like for duals, the indefinite *ūn* sound plural is not tanwined. The only difference between the definite and indefinite *ūn* sound plural is the definite article أَلْ “the”.

The duals of مُعَلِّمٌ *mu'eallim* “a teacher<sub>m</sub>” are included here for comparison:

State	Indefinite <i>ūn</i> sound plural “teachers <sub>m,2</sub> ”	Definite <i>ūn</i> sound plural “the teachers <sub>m,2</sub> ”
u-state	مُعَلِّمَانِ <i>mu'eallimāni</i>	أَلْمُعَلِّمَانِ <i>'almu'eallimāni</i>
a-state and i-state	مُعَلِّمَيْنِ <i>mu'eallimayni</i>	أَلْمُعَلِّمَيْنِ <i>'almu'eallimayni</i>

Here are some examples of the *ūn* sound plural in sentences:

- u-state:

أَلْمُعَلِّمُونَ فِي الْمَدْرَسَةِ.  
*'almu'eallimūna fi-lmadrasah*  
 “The teachers are in the school.”

- a-state:

سَأَلَ الْغُلَامُ مُعَلِّمِينَ عَنْ أَمْرٍ.  
*sa'ala -lghulāmu mueallimīna ean 'amr.*  
 “The boy asked some teachers about a matter.”

- i-state:

طَلَبَ الْغُلَامُ مِنَ الْمُعَلِّمِينَ عِلْمًا.  
*ṭalaba -lghulāmu mina -lmeallimīna eilmā.*  
 “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:

- عَالَمٌ *eālam* “a world” forms the *ūn* plural *عالَمُونَ* *ālamūna* “worlds”.
- أَرْضٌ *ard* (fem.) “a land”, “an earth” forms the *ūn* plural *أَرْضُونَ* *'ardūna* “lands”, “earths”.
- أَهْلٌ *ahl* “a family” forms the *ūn* plural *أَهْلُونَ* *'ahlūna* “families”.

#### 10.3. The *āt* sound plural

The *āt* sound plural is formed by adding the ending ات *āt* to the indefinite singular noun.

Here is the *āt* sound plural of حَيَوانٌ *hayawān* “an animal”:

State	Indefinite <i>ūn</i> plural “animals”	Definite <i>ūn</i> plural “the animals”
u-state	حَيَوانَاتٌ <i>hayawānātun</i>	الْحَيَوانَاتُ <i>'alhayawānātu</i>
a-state and i-state	حَيَوانَاتٍ <i>hayawānātīn</i>	الْحَيَوانَاتِ <i>'alhayawānāti</i>

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 ات *āt* indicates the state of the plural.
- The *āt* sound plural does not take the fatḥah ֚ and the tanwīned fatḥah ֖. 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	'الْحَيْوَانُ alhayawānu	'الْحَيَّوَاتُ alhayawānātu
a-state	'الْحَيْوَانُ alhayawāna	'الْحَيَّوَاتُ alhayawānāti
i-state	'الْحَيْوَانُ alhayawāni	'الْحَيَّوَاتُ alhayawānāti

### 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 مُعَلِّمٌ *mueallimah* “a teacher<sub>f</sub>”:

State	Indefinite <i>ūn</i> plural “teachers <sub>f</sub> ”	Definite <i>ūn</i> plural “the teachers <sub>f</sub> ”
u-state	مُعَلِّمٌ <i>mueallimātun</i>	الْمُعَلِّمٌ <i>almueallimātu</i>
a-state and i-state	مُعَلِّمٌ <i>mueallimātin</i>	الْمُعَلِّمٌ <i>almueallimāti</i>

Here are some examples of the *āt* sound plural in sentences:

- u-state:

فِي الْمَدْرَسَةِ مُعَلِّمٌ.  
*fi -lmadrasati mueallimāt.*  
 “In the school are teachers.”

- a-state:

نَصَرَ اللَّهُ الْمُسْلِمِينَ.  
*naṣara -llāhu -lmuslimin.*  
 “Allāh aided the Muslims.”

- i-state:

نَظَرَ الْعَلَمُ إِلَى الْحَيَّوَاتِ.  
*naḍhara -lghulāmu 'ila -lhayawānāt.*  
 “The boy looked at the animals.”

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

### 10.3.2. Nouns ending with ء

Consistent with what we learned for duals in section @ref(duals-of-extrinsic-alif-mamduha), if a noun ends with the feminine marker ء which is extrinsic to the word's root then the ء shall be replaced with a ة when forming the āt sound plural. Example:

Root	Singular	āt sound plural
صحر	<sup>2</sup> صحراء saḥrā “a desert”	صحراءات saḥrāwāt

### 10.3.3. Nouns ending with ئ

Consistent with what we learned for duals in section @ref(duals-of-extrinsic-alif-maqṣura), If a noun ends with ئ which is extrinsic to the word's root then the ئ shall be changed to a ة when forming the āt sound plural. Examples:

Root	Singular	āt sound plural
ذكرا	<sup>2</sup> ذكر dīkra “a remembrance”	ذكريات dīkrayāt

### 10.3.4. Common nouns of the patterns فَعْلَة/فَعْل, فَعْلَة/فَعْلَة, and فَعْلَة/فَعْل

Common nouns of the patterns فَعْلَة/فَعْل, فَعْلَة/فَعْلَة, and فَعْلَة/فَعْل are treated specially when forming their āt sound plural.

If a common noun is of these patterns and the middle root letter is not ئ or ؤ, 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 fael or فَعْلَة faelah, then the sukūn on the middle letter shall be converted to an fatḥah ـ when forming the āt sound plural. For example:

- نَحْلَة nahlah “a bee” becomes نَحْلَات nahlāt “bees”, not نَحْلَات nahlāt.
- ضَربَة darbah “a strike” becomes ضَربَات darabāt “strikes”, not ضَربَات darbāt.
- صَفْحَة safhah “a page” becomes صَفْحَات safahāt “pages”, not صَفْحَات safhāt.

If the middle root letter is ئ or ؤ, or the middle and final root letters are the same then this modification is not done. For example,

- جَوْزَةٌ *jawzah* “a walnut” becomes جَوْزَاتٍ *jawzāt*.
- حَجَّةٌ *hajjah* “a pilgrimage” becomes حَجَّاتٍ *hajjāt*.

2. If a common noun is of the pattern فِعْلَةٌ *fielah*, فُعْلَةٌ *fiel*, or فُعْلَةٌ *fuelah*, or فُعْلَةٌ *fuel*, then the sukuń on the middle letter can, optionally, either:
  - i. be retained,
  - ii. be converted to an fat-hah, or
  - iii. be converted to the vowel mark on the first letter.

For example:

- ظُلْمَةٌ *q̄hulmah* “a darkness” can become, optionally, either ظُلْمَاتٍ *q̄hulmāt* or ظُلْمَاتٍ *q̄hulamāt*, or ظُلْمَاتٍ *q̄hulumāt* “darknesses”.
- كِسْرَةٌ *kisrah* “a piece” can become, optionally, either كِسْرَاتٍ *kisrāt* or كِسْرَاتٍ *kisrāt*, or كِسْرَاتٍ *kisrāt* “pieces”.

Note that this rule of changing the vowel mark is only true for common nouns. Adjectival nouns on these patterns will retain the sukuń when forming the *āt* sound plural. So صَعْبٌ *ṣaeb* and صَعْبَةٌ *ṣaebah* “a difficult one” become only صَعْبَاتٍ *ṣaebāt*, not × صَعْبَاتٍ *ṣaebat*.

### 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, عَلَمْ *ghulām* “a boy” is disqualified from forming a *ūn* sound plural because its feminine counterpart is جَارِيَةٌ *jāriyah* “a girl”, not × عَلَمَةٌ *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:

- 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
ابنُ <i>ibn</i>	a son
طَفْلٌ <i>tifl</i>	a child
إِنْسَانٌ <i>insān</i>	a human being
حُرْ <i>hurr</i>	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.

- 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	<i>ūn</i> plural
مُعَلِّمٌ	a teacher <sub>m</sub>	مُعَلِّمُونَ
مُسْلِمٌ	a Muslim <sub>m</sub> (one who submits)	مُسْلِمُونَ
كَافِرٌ	a disbeliever <sub>m</sub>	كَافِرُونَ

Word	Definition	<i>ūn</i> plural
لَاعِبٌ	a player <sub>m</sub>	لَاعِبُونَ

Such nouns, in general, can be expected to form *ūn* sound plurals.

The above defintion of primitive and derived nouns, as we have explained it, is somewhat imprecise. For example, the word حُرّ *hurr* (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: حُرّة *hurrah* (fem.) “a free woman”. Yet it is considered a primitive 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:

- كَبِيرٌ *kabīr* (masc.) “a big one”

It forms its feminine by adding a ة to the masculine noun, thus:

- كَبِيرَةٌ *kabirah* (fem.) “a big one”

The above condition is satisfied; therefore, كَبِيرٌ *kabīr* (masc.) “a big one” forms the *ūn* sound plural كَبِيرُونَ *kabirūna* “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. <sup>2</sup> فَعْلَان٢, whose feminine is on the pattern <sup>2</sup> فَعْلَى *faelā*<sup>2</sup>. Example: <sup>2</sup> غَاضِبٌ *ghāḍibān*<sup>2</sup> (masc.) “very angry” whose feminine is <sup>2</sup> غَاضِبَةٌ *ghāḍibātā*<sup>2</sup>.
- ii. <sup>2</sup> أَفْعَل٢, whose feminine is on the pattern <sup>2</sup> فَعْلَاء٢ *faelā*<sup>2</sup>. Example: <sup>2</sup> أَحْمَر٢ *ahmarā*<sup>2</sup> (masc.) “red”, whose feminine is <sup>2</sup> حَمْرَاء٢ *hamrātā*<sup>2</sup>.

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 *īn* 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, ء, and ئ are able to form an *āt* plural. Examples are:

Singular	<i>āt</i> sound plural
حَسَنَةٌ <i>hasanah</i> adj. “a good one <sub>f</sub> ”	حَسَنَاتٍ <i>hasanāt</i>
حَسَنَةٌ <i>hasanah</i> (common noun) “a good deed”	حَسَنَاتٍ <i>hasanāt</i>
صَدِيقَةٌ <i>sadiqah</i> “a friend <sub>f</sub> ”	صَدِيقَاتٍ <i>sadiqāt</i>
صَحْرَاءٌ <sup>2</sup> <i>sahrā’</i> “a desert”	صَحْرَاءَتٍ <i>sahrāwāt</i>
ذِكْرٌ <sup>2</sup> <i>dhikrā’</i> “a remembrance”	ذِكْرَيَاتٍ <i>dhikrayāt</i>

The following are exceptions to this general rule, and don't form *āt* sound plurals:

- Adjectival nouns of the pattern <sup>2</sup> فَعْلَاءُ which is the feminine of the masculine adjectival noun pattern <sup>2</sup> أَفْعُلُ. For example, حَمْرَاءٌ *hamrā’* “red<sub>f</sub>”.
- Adjectival nouns of the pattern <sup>2</sup> فَعْلَى which is the feminine of the masculine adjectival noun pattern <sup>2</sup> فَعْلَانٌ. For example, غَادِبَاءٌ *ghadibā’* “very angry<sub>f</sub>”.
- The following exceptional nouns:
  - أُمَّةٌ *ummah* “a nation”
  - اَمَّةٌ *amah* “a female slave”
  - شَفَّةٌ *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.

- حَيْوَان hayawān “an animal” forms the *āt* plural حَيَّاَتَات hayawānāt “animals”.
- حَمَام hammām forms the *āt* plural حَمَامَات hammāmāt “bathrooms”. (The doubled *μ* 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 saeb “a difficult one” is applied to “books”, which is the plural of the masculine noun كِتاب kitāb “a book”, then the masculine adjectival noun صَعْب saeb is permitted to form the *āt* plural صَعْبَات saebāt “difficult ones”.

By the way, note that both the masculine adjectival noun *saeb*, and its feminine صَعْبَة saebah form the same *āt* sound plural *saebāt*.

### 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 <sub>2</sub> ”
Addressee sing. masc.	أَنْتَ <sup>كَوْنَتْ</sup> anta “you <sub>1,m</sub> ”
Addressee sing. fem.	أَنْتِ <sup>كَوْنَتْ</sup> anti “you <sub>1,f</sub> ”
Addressee dual	أَنْتُمَا <sup>كَوْنُتُمَا</sup> antumā “you <sub>2</sub> ”
Speaker sing.	أَنَا <sup>كَوْنَأْنَا</sup> ana “I”
Speaker dual	—

Now we will learn the detached pronouns for the plural participants:

Participant	Detached pronoun
Absentee pl. masc.	هُمْ hum “they <sub>3,m</sub> ”
Absentee pl. fem.	هُنَّ hunna “they <sub>3,f</sub> ”
Addressee pl. masc.	أَنْتُمْ <sup>كَوْنُتُمْ</sup> antum “you <sub>3,m</sub> ”
Addressee pl. fem.	أَنْتُنَّ <sup>كَوْنُتُنَّ</sup> antunna “you <sub>3,f</sub> ”
Speaker pl.	نَحْنُ naħnu “we”

Note that the plural detached pronoun for the speaker participant نَحْنُ *nahnu* “we” are the same for both genders.

Also, remember that there is no detached pronoun for the dual speaker-participant. So, if the speaker-pariticipant consists of two individuals then we will use the plural pronoun.

Here are some examples of their use:

هُمْ مُسْلِمُونَ.

*hum muslimūn.*

“They<sub>3,m</sub> are men<sub>3</sub>.”

هُنَّ مُعَلِّمَاتٍ.

*hum mueallimaāt.*

“They<sub>3,f</sub> are teachers<sub>f</sub>.”

أَنْتُمْ لَاعِبُونَ.

*'antum lā'ibūn.*

“You<sub>3,m</sub> are players<sub>3,m</sub>.”

أَنْتُنَّ صَدِيقَاتٍ.

*'antunna ṣadīqāt.*

“You<sub>3,f</sub> are friends<sub>f</sub>.”

نَحْنُ رُجُلَانِ فَقِيرَانِ.

*nahnu rajulāni faqrān.*

“We<sub>2,m</sub> are poor men<sub>2</sub>.” (Note the plural pronoun subject with a dual noun in the info.)

نَحْنُ مُسْلِمَاتٍ.

*nahnu muslimāt.*

“We<sub>3,f</sub> are Muslims<sub>f</sub>.”

## 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 - <i>hu</i> “him”
Absentee sing. fem.	هَا - <i>hā</i> “her”
Absentee dual	هُمْ - <i>humā</i> “them <sub>2</sub> ”
Addressee sing. masc.	كُ - <i>ka</i> “you <sub>m,1</sub> ”
Addressee sing. fem.	كِ - <i>ki</i> “you <sub>f,1</sub> ”
Addressee dual	كُمْ - <i>kumā</i> “you <sub>2</sub> ”
Speaker sing.	يُ - <i>yi</i> “me”

## Speaker dual

-

Now we will learn the attached pronouns for the plural participant:

Participant	Attached pronoun
Absentee pl. masc.	مُهْ -hum “them <sub>3,m</sub>
Absentee pl. fem.	هُنَّ -hunna “them <sub>3,f</sub>
Addressee pl. masc.	كُمْ -kum “you <sub>3,m</sub> ”
Addressee pl. fem.	كُنْ -kunna “you <sub>3,f</sub> ”
Speaker pl	نَا -nā “us”

Note the following points about them:

- The plural absentee-participant detached and attached pronouns (“they<sub>3,m</sub>” /“them<sub>3,m</sub>”) are the same:
  - masculine: مُهْ -hum.
  - feminine: هُنَّ -hunna.
- Just like هُu “him” and مَا -humā “them<sub>2</sub>”, the plural absentee-participant attached pronouns مُهْ -hum “them<sub>3,m</sub>” and هُنَّ -hunna “them<sub>3,f</sub>” become مِهْ -himā and هِنَّ -hinna respectively, when preceded by the vowels ئِ -i, يِ -ī, or the semi-vowel ئَ -ay. Examples:
  - بِهِمْ bihimā “with them<sub>3,m</sub>”
  - فِيهِنْ fihinna “in them<sub>3,f</sub>”
  - إِلَيْهِمْ ilayhim “to them<sub>3,m</sub>”
- The final sukūn on the ةِ in the masculine plural pronouns (مُهْ hum, أَنْتُمْ 'antum, and كُمْ -kum) becomes a qammah (مُهْ humu, أَنْتُمْ 'antumu, and كُمْ -kumu respectively) when followed by a connecting hamzah. Examples:
  - هُمُ الْمَعَلُّمُونَ humu -lmueallimūn.  
“They<sub>pl. masc.</sub> are the (male) teachers.”
  - ذَهَبَ إِلَيْكُمْ أَرَجُونَ dhababa ilaykumu -rrajul.  
“The man went to you<sub>3,m</sub>.”
  - أَنْتُمُ الْمُسْلِمُونَ 'antumu -lmuslimūn. “You<sub>3,m</sub> are the Muslims<sub>3,m</sub>.”
- When the speaker plural attached pronoun نَا is attached to a word that ends with a ئِ with a sukūn, there is only one ئِ written and it is doubled with a shaddah ئَ on it. So we get:
  - مِنْ + نَا = مِنَ minnā
  - غَنْ + نَا = غَنَّ eannā

- لَدْنَ + نَا = لَدْنَّا *ladunna*

- The preposition لـ *li* “for” becomes لـ *la* when followed by the plural attached pronouns:

- مُّلْهُمْ *lahum* “for them<sub>3,m</sub>”
- لَهُنْ *lahunna* “for them<sub>3,f</sub>”
- لَكُمْ *lakum* “for you<sub>3,m</sub>”
- لَكُنْ *lakunna* “for you<sub>3,f</sub>”
- 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:

سَأَلَهُمْ أَرْجُلُ.

*sa'alahumu -rrajul.*

“The man asked them<sub>3,m</sub>.”

سَأَلْتُمْ.

*sa'altukum*

“I asked you<sub>3,m</sub>.”

سَأَلْتُنَّ.

*sa'altakunn.*

“She asked you<sub>3,f</sub>.”

سَأَلَانَا.

*sa'alānā.*

“They<sub>2,m</sub> asked us.”

سَأَلْتَاهُ.

*sa'latatāh.*

“They<sub>3,m</sub> 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 ة 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:

ذهبَ الْغَلَامُ.  
*d̥ahaba -lghulāmu.*  
 “The boy went.”

ذهبَتْ جَارِيَةً.  
*d̥ahabat jāriyatun*  
 “A girl went.”

ذهبَ الْغَلَامَانِ.  
*d̥ahaba -lghulāmāni.*  
 “The boys<sub>2</sub> went.”

ذهبَتْ جَارِيَّاتٍ.  
*d̥ahabat jāriyatāni.*  
 “Two girls went.”

These same verbs are used when the doer noun is a plural. Examples:

ذهبَ الْمَهْلُومُونَ.  
*d̥ahaba -lmueallimūn.*  
 “The teacher<sub>m,3</sub> went.”

ذهبَتْ مُهَلَّمَاتٍ.  
*d̥ahabat mueallimāt.*  
 “Teachers<sub>f,3</sub> 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”	فعل <i>faala</i>
Absentee sing. fem.	invisible	“she”	فعَلَتْ <i>faalat</i>
Absentee dual	ـā	“them <sub>2</sub> ”	فَعَلَا <i>faalā</i> , fem: فَعَلَاتَا <i>faalatā</i>
Addressee sing. masc.	ـta	“you <sub>m,2</sub> ”	فَعَلْتَ <i>faalta</i>
Addressee sing. fem.	ـti	“you <sub>f,2</sub> ”	فَعَلْتِ <i>faalti</i>
Addressee dual	ـtumā	“you <sub>2</sub> ”	فَعَلْتُمَا <i>faaltumā</i>
Speaker sing.	ـtu	“I”	فَعَلْتُ <i>faaltu</i>
Speaker dual	ـ	“us <sub>2</sub> ”	—

Now we will learn the plural doer pronouns:

plural participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee pl. masc.	٩	"they <sub>3,m</sub> "	فَعَلُوا faalū
Absentee pl. fem.	ـna	"they <sub>3,f</sub> "	فَعَلْنَ faalna
Addressee pl. masc.	ـtum	"you <sub>m,3</sub> "	فَعَلْتُم faaltum
Addressee pl. fem.	ـtunna	"you <sub>f,3</sub> "	فَعَلْتُنَّ faaltunna
Speaker pl.	ـnā	"we"	فَعَلْنَا faalnā

Note the following regarding the plural doer pronouns:

- The ئِ of femininity does not attach to the absentee plural feminine doer pronoun ـna "they<sub>3,f</sub>". Example:

- ذَهَبُنَ d̄hababna "they<sub>3,f</sub> went"

This is different from the behavior of the absentee dual doer pronoun ـā "them<sub>2,f</sub>" which, for a feminine doer, does attach to the ئِ of femininity. Example:

- ذَهَبَتَا d̄hababatā "they<sub>2,f</sub> went"

- The final sukūn on the ئِ in the masculine plural doer pronoun ـtum becomes a dammah ـtu when followed by a connecting hamzah. Examples:

- أَكْلَتُمْ خُبْرًا.  
 'akaltum khubzā.  
 "You<sub>3,m</sub> ate some bread."  
 - أَكْلَتُمُ الْخُبْرَ.  
 'akaltumu -lkhubz.  
 "You<sub>3,m</sub> ate the bread."

- The absentee plural masculine verb doer pronoun "they<sub>3,m</sub>" ـu 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:

- ضَرَبُوْا لِرَجُلٍ.  
 darabu -rrajul.  
 "They<sub>3,m</sub> hit the man."

- صَرِبْتُهُ.  
*darabūh.*  
“They<sub>3,m</sub> hit him.”

- The plural masculine verb doer pronoun for the addressed person “you<sub>3,m</sub>” تُمُّ -*tum* becomes تُمُّوْ *tumū* when a direct doee pronoun is attached. For example:

- صَرِبْتُمُّ الْرَّجُلَ.  
*darabtumu -rrajul.*  
“You<sub>3,m</sub> hit the man.”
- صَرِبْتُمُوهُ.  
*darabtumūh.*  
“You<sub>pl. masc.</sub> hit him.”

- The plural speaking participant doer pronoun ى -*nā* is the same as the plural speaking participant attached pronoun ى -*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'alana.*  
“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 الْمُعَلَّمُونَ إِلَى مَدْرَسَةٍ.  
*dhahaba -lmueallimūna 'ilā madrasah.*  
“The teachers<sub>3,m</sub> went to a school.”

ذَهَبُوا إِلَى مَدْرَسَةٍ.  
*dhahabā 'ilā madrasah.*  
“They<sub>3,m</sub> went to a school.”

لَعِبَتِ الْصَّدِيقَاتُ فِي الْبَيْتِ.  
*laeibati -ṣṣadiqātu fi -lbayt.*  
“The friends<sub>3,f</sub> played in the house.”

لَعِبْنَ فِي الْبَيْتِ.  
*laeibna fi -lbayt.*  
“They<sub>3,f</sub> 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.

أَكْلُ الْمَعْلُومَنْ دَهْبُوَا إِلَى مَدْرَسَةِ.  
 'aklū al-mu'limān dhabbo'a ilā madrasah.

"The teachers<sub>3,m</sub>, they<sub>3,m</sub> went to a school." = "The teachers<sub>3,m</sub> went to a school."

أَكْلَ الصَّدِيقَاتْ لَعِبَنَ فِي الْمَيْتِ.  
 'aklū ashadiqātu la'ibna fi -lbayt.

"The friends<sub>3,f</sub>, they<sub>3,f</sub> played in the house." = "The friends<sub>3,f</sub> 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:

أَكْلَ أَلَّا عَبُونَ وَشَرُوبُوا وَذَهَبُوا.  
 'akala -llā'ibūna washaribū wadhababū.

"The players<sub>3,m</sub> ate and they<sub>3,m</sub> drank and they<sub>3,m</sub> went."  
 = "The players<sub>3,m</sub> 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.

أَكْلُوا أَلَّا عَبُونَ أَكْلُوا وَشَرُوبُوا وَذَهَبُوا.  
 'allā'ibūna 'akalū washaribū wadhababū.

"The players<sub>3,m</sub>, they<sub>3,m</sub> ate and they<sub>3,m</sub> drank and they<sub>3,m</sub> went."  
 = "The players<sub>3,m</sub> ate and drank and went."

Similarly,

أَكْلَتْ أَلَّا عَبَاتْ وَشَرِبَنَ وَذَهَبَنَ.  
 'akalati -llā'ibātu washaribna wadhababn.

"The players<sub>3,f</sub> ate and they<sub>3,f</sub> drank and they<sub>3,f</sub> went."

and

أَكْلَلَتْ أَلَّا عَبَاتْ أَكْلَنَ وَشَرِبَنَ وَذَهَبَنَ.  
 'allā'ibātu 'akalna washaribna wadhababn.

"The players<sub>3,f</sub>, they<sub>3,f</sub> ate and they<sub>3,f</sub> drank and they<sub>3,f</sub> went."  
 = "The players<sub>3,f</sub> 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:

ذهبَتْ الْأُمُّ وَالْعَلَمُ.

*dhahabati -l'ummu wa-lghulāmu.*

“The mother and the boy went.”

ذهبَتْ الْعَلَمُ وَالْأُمُّ.

*dhahaba -lghulāmu wa -lummu.*

“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:

ذهبَتْ أَنَا وَأَنْتَ وَهُوَ.

*dhahabtu 'ana wa'anta wahuwa.*

“I, you, and he went.”

Note how the speaking person detached pronoun أنا *'ana* is used in addition to the doer pronoun أنت *-tu* in order to add و *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 ذَهَبُمَا.

*'anta wahuwa dhahabtumā.*

“You<sub>1,m</sub> and he, you<sub>2</sub> went.”

أَنَا وَمُحَمَّدٌ ذَهَبُنَا.

*'ana wamuhammadun dhahabnā.*

“I and Muhammad, we went.”

الْأُمُّ وَالْجَارِيَّةُ ذَهَبَنَا.

*'al'ummu wa-ljāriyatāni dhahabnā.*

“The mother and the girl went.”

الْأُمُّ وَالْجَارِيَّاتِنِ ذَهَبْنَاهُنَّ.

*'al'ummu wa-ljāriyatāni dhahabna.*

“The mother and the two girls, they<sub>3,f</sub> went.”

If the doers consist of both male and female persons, then the verb will have the masculine doer pronoun corresponding to the number of the doers. Example:

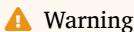
الْأُمُّ وَالْجَارِيَّةُ وَالْعَلَمُ ذَهَبُوْنَا.

*'al'ummu wa-ljāriyatāni wa-lghulāmu dhahabū.*

“The mother, the girl, and the boy, they<sub>3,m</sub> went.”

# Chapter 11.

## The broken 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.

### 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 فَحْل to show word patterns. For example, the noun رَجُل “a man” is formed from the root رَجْل on the pattern فَعْل *fau'l*.

Most nouns in Arabic are *fully-flexible*. This means that, when indefinite, they are tanwined and the indefinite i-state is shown by a tanwined 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 tanwined, and the indefinite i-state is indicated by a tanwined kasrah ِ:

ذَهَبَ رَجُلٌ إِلَى بَيْتٍ.  
*dhababa rajulun 'ilā bayt.*  
 “A man went to a house.”

Some nouns are *semi-flexible*. This means that they are not tanwined, and also, the indefinite i-state is indicated by an fat-hah ُ. Examples of such nouns are:

- غَضَبٌ *għadba*<sup>2</sup> adj. (fem.) “a very angry one<sub>f</sub>” from the root غَضَبٌ *għadbi*
  - صَحْرَاءٌ *sahrā'*<sup>2</sup> (fem.) “a desert<sub>f</sub>” from the root صَحْرَاءٌ *sħahrā'*
- ذَهَبَتْ حَارِيَةً غَصْبَنِي إِلَى صَحْرَاءٍ.  
*dħahabat jāriyatun għadbi 'ilā sħahrā'.*  
 “A very angry girl went to a desert.”

When definite, semi-flexible nouns are identical to fully-flexible nouns:

ذَهَبَتِ الْجَارِيَةُ الْغَصْبَنِي إِلَى الصَّحْرَاءِ.  
*dħahabati -l-jāriyat -l-għadbi 'ilā -sħahrā'.*  
 “The very angry girl went to the desert.”

All nouns that have the endings اء and ئ, that are extrinsic to the word’s root, are semi-flexible. اء and ئ 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 ئ 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 ئ, 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 فَفَافِيف and فَفَافِيفَ 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 فُعل for three-letter roots. Arabic also has (comparatively fewer) four-letter roots and we will show patterns for broken plurals of four-letter roots using the paradigm root فَعْلَل. 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. فُخْل *fueal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صُورَةٌ	صُورٌ	a picture	دُولَةٌ	دُولٌ	a dy-nasty/state
أُمَّةٌ	أُمَّمٌ	a nation	زُجْبَةٌ	زُجْبٌ	a knee

2. فُخْل *fuel*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَحْمَر٢	حُمْرٌ	red <sub>m</sub>	عُمَى٢	عُمَيْ	blind <sub>m</sub>
حَمْرَاء٢	حُمْرٌ	red <sub>f</sub>	عَمْيَاء٢	عَمْيَيْ	blind <sub>f</sub>
أَحْوَر٢	حُورٌ	a beautiful eyed one <sub>m</sub>	أَصْم٢	صُمٌّ	deaf <sub>m</sub>
حَوْرَاء٢	حُورٌ	a beautiful eyed one <sub>f</sub>	صَمِّاء٢	صُمٌّ	deaf <sub>f</sub>
أَسْوَد٢	سُودٌ	black <sub>m</sub>	أَبْكَم٢	بُكْمٌ	mute <sub>m</sub>
سَوْدَاء٢	سُودٌ	black <sub>f</sub>	بَكْمَاء٢	بُكْمٌ	mute <sub>f</sub>
أَبْيَض٢	بَيْضٌ	white <sub>m</sub>	نَاقَةٌ	نُوقٌ	a camel <sub>f</sub>
بَيْضَاء٢	بَيْضٌ	white <sub>f</sub>			

3. فُخْل *fueul*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
كِتاب	كُتُب	a book	رَسُول	رُسُل	a messenger
جِدار	جُدُر	a wall	سَفِيَّة	سُفُن	a ship

4. فِعْل *fieal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قِطْعَة	قِطَّع	a piece	سِيرَة	سِير	a course of life
هِرَّة	هِرَّر	a cat <sub>f</sub>			

5. فِعْال *fieāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَجُل	رِجَال	a man	حَسَن	حِسَان	adj. a good one <sub>m</sub>
إِمْرَأَة	نِسَاء	a woman	حَسَنَة	حِسَان	adj. a good one <sub>f</sub>
إِنْثَى <sup>2</sup>	إِنَاثٍ	a female	صَعْبٌ	صِعَابٌ	adj. a difficult one <sub>m</sub>
عَبْدٌ	عِبَاد	a slave <sub>m</sub>	صَعْبَةٌ	صِعَابٌ	adj. a difficult one <sub>f</sub>
أُمَّةٌ	إِمَاءٌ	a slave <sub>f</sub>	صَغِيرٌ	صِغَارٌ	adj. a small one <sub>m</sub>
جَبَلٌ	جَبَالٌ	a mountain	صَغِيرَةٌ	صِغَارٌ	adj. a small one <sub>f</sub>
ثَوْبٌ	ثِيَابٌ	a garment	كَبِيرٌ	كِبَارٌ	adj. a big one <sub>m</sub>
رِيحٌ	رِيَاحٌ	a wind	كَبِيرَةٌ	كِبَارٌ	adj. a big one <sub>f</sub>
مَرَّةٌ	مَرَازٌ	an occasion	صَعِيفٌ	صِعَافٌ	adj. a weak one <sub>m</sub>

Singular	Plural	Meaning	Singular	Plural	Meaning
بَخَار	بَخَار	a sea	ضَعِيفَةٌ	ضَعَافٌ	adj. a weak one <sub>f</sub>
عَمَادٌ	عَمُودٌ	a pillar	كِرَامٌ	كِرَامٌ	adj. a generous one <sub>m</sub>
رِيَاضٌ	رَوْضَةٌ	a garden	غَصِيبَانٌ <sup>2</sup>	غَصَابٌ	adj. a very angry <sub>m</sub>
رِمَاحٌ	رُمْحٌ	a spear	غَصِيبَنٌ <sup>2</sup>	غَصَابٌ	adj. a very angry <sub>f</sub>

6. فُعُول *fueūl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَمْرٌ	أُمُورٌ	a matter	جُبُوشٌ	جُبُوشٌ	an army
بَيْتٌ	بَيْوُتٌ	a house	قُلُوبٌ	قُلُوبٌ	a heart
حَقٌّ	حُقُوقٌ	a truth, a right	رُؤوسٌ	رُؤوسٌ	a head
مَلِكٌ	مُلُوكٌ	a king	شَهْرٌ	شَهْرُورٌ	a month
سَيِفٌ	سُيُوفٌ	a sword	نُفُوسٌ	نُفُوسٌ	a self
شَيْخٌ	شُيُوخٌ	an old man	عَيْنٌ	عَيْونٌ	a (water) spring
شَاهِدٌ	شُهُودٌ	a witness			

7. فُعَال *fueeāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَاجِعٌ	رَاجِعُونَ	one who bowes <sub>m</sub>	غَائِبٌ	غَيَّبٌ	absent
رَاكِعَةٌ	رَاجِعَاتٌ	one who bowes <sub>f</sub>			

8. فُعَال *fueeāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَارِئٌ	قُرَّاءُ	a reader <sub>m</sub>	كَافِرٌ	كُفَّارٌ	a disbeliever <sub>m</sub>
تَاجِرٌ	تُجَّارٌ	a trader <sub>m</sub>	جَاهِلٌ	جُهَّالٌ	an ignorant one <sub>m</sub>
عَامِلٌ	عُمَّالٌ	a worker <sub>m</sub>			

9. فَعْلَة *fæalah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سَاحِرٌ	سَحَّارٌ	a magician <sub>m</sub>	قَاتِلٌ	قَاتِلَةٌ	a killer <sub>m</sub>
عَامِلٌ	عَمَّلَةٌ	a labourer <sub>m</sub>	سَيِّدٌ	سَادَةٌ	a chief <sub>m</sub>

10. فُعْلَة *fuealah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَاضٍ	فُضَّاهٌ	a judge <sub>m</sub>	رَوِيٌ	رُوَاةٌ	a narrator <sub>m</sub>

11. فِعْلَة *fiealah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
دُبٌّ	دَبَّابَةٌ	a bear	قِرْدٌ	قِرْدَةٌ	a monkey
هِرٌّ	هِرَّةٌ	a cat <sub>m</sub>			

12. فِعْلَة *fiealah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَخٌ	إِخْوَةٌ	a brother	فَتَّىٰ	فِتْنَةٌ	a young man

13. أَفْعُلٌ *af'ul*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رِجْلٌ	أَرْجُلٌ	a leg	شَهْرٌ	أَشْهُرٌ	a month
نَفْسٌ	أَنْفُسٌ	a self	عَيْنٌ	أَعْيُنٌ	an eye

14. أَفْعَالٌ *afeāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَابٌ	أَبْوَابٌ	a door	مَيْتٌ	أَمْوَاتٌ	dead
قَلْمَمٌ	أَقْلَامٌ	a pen	شَيْءٌ <sup>2</sup>	أَشْيَاءٌ <sup>2</sup>	a thing
قَدْمٌ	أَقْدَامٌ	a foot	إِسْمٌ	أَسْمَاءٌ	a name
ضَاحِبٌ	أَصْحَابٌ	a companion <sub>m</sub>	يَوْمٌ	أَيَّامٌ	a day
شَرِيفٌ	أَشْرَافٌ	a noble	عَدُوٌّ	أَعْدَاءٌ	an enemy
طَفْلٌ	أَطْفَالٌ	one <sub>m</sub>	عَيْنٌ	أَعْيُنٌ	an eminent person
بُنْرٌ	آبَارٌ	a (water) well			

15. أَفْعَلَةٌ *afeilah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
لِسَانٌ	أَلْسِنَةٌ	a tongue	طَعَامٌ	أَطْعَمَةٌ	a food
إِمَامٌ	أَئِمَّةٌ	a leader <sub>m</sub>	إِلَهٌ	أَلِهَةٌ	a god

16. فَوَاعِلٌ<sup>2</sup> *fawāeil*<sup>2</sup>. (Semi-flexible because of <sup>2</sup> فَفَافَ pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
ضَاحِبٌ <sup>2</sup>	ضَوَاحِبٌ	a companion <sub>f</sub>	عَوَالِمٌ <sup>2</sup>	عَوَالِمٌ <sup>2</sup>	a factor
جَوَارٌ <sup>2</sup>	جَوَارٌ	a girl	شَاهِدٌ <sup>2</sup>	شَاهِدٌ <sup>2</sup>	a corroborating evidence
أَمْرٌ <sup>2</sup>	أَوْاْمِرٌ	a command	خَاتَمٌ <sup>2</sup>	خَاتَمٌ <sup>2</sup>	a ring (jewelry)
نَادِرٌ <sup>2</sup>	نَوَادِرٌ	a joke, a witticism	فَارِسٌ <sup>2</sup>	فَوَارِسٌ <sup>2</sup>	a horseman

17. فَعَالٌ <sup>2</sup>*fædā'il*<sup>2</sup>. (Semi-flexible because of فَفَوْفَ pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حُرَّةٌ	حَرَائِر٢	a free woman	جَزِيرَةٌ	جَرَائِر٢	an island
صَرَّةٌ	صَرَائِر٢	a co-wife	رِسَائِلٌ	رَسَائِل٢	a message
حَدِيقَةٌ	حَدَائِق٢	a garden	حَاجَةٌ	حَوَائِج٢	a need
حَفَّيْةٌ	حَفَّائِب٢	a bag	دَلِيلٌ	دَلَائِل٢	an evidence
كَبِيرَةٌ	كَبَائِر٢	a major sin	خَلِيقَةٌ	خَلَائِف٢	a successor
كَرِيمَةٌ	كَرَائِم٢	a generous one <sub>f</sub>			

18. فِعْلَانٍ *fielān*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
غُلَامٌ	غُلْمَان	a boy	نُورٌ	شِيرَان	a bull
جَارٌ	جِيرَان	a neighbor	غُرَابٌ	غَرْبَان	a crow
أَخٌ	إِخْوَانٌ	a brother	فَأُرٌ	فِئْرَان	a mouse

19. فُغْلَانٍ *fuelān*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَلْدٌ	بُلَدَان	a country	شُجَاعٌ	شُجْعَان	a brave one
جَدَارٌ	جُدْرَان	a wall	شَابٌ	شَيْان	a young man

20. فُغْلَاءٌ <sup>2</sup>*fuealā'a*<sup>2</sup>. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَمِيرٌ	أُمَرَاء٢	a commander <sub>m</sub>	خَلِيفَةٌ	خُلَفَاء٢	a caliph
فَقِيرٌ	فُقَرَاء٢	a poor one <sub>m</sub>	عَالِمٌ	عُلَمَاء٢	a scholar <sub>m</sub>
بَخِيلٌ	بُخَلَاء٢	a miser <sub>m</sub>	شَاعِرٌ	شُعَرَاء٢	a poet <sub>m</sub>

Singular	Plural	Meaning	Singular	Plural	Meaning
صَعِيفٌ <sup>2</sup>	صُحْقَاءٌ <sup>2</sup>	a weak one <sub>m</sub>			

21. **أَفْعَلَاءٌ<sup>2</sup> afālā<sup>2</sup>.** Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
نَبِيٌّ <sup>2</sup>	أَنْبِيَاءٌ <sup>2</sup>	a prophet <sub>m</sub>	شَدِيدٌ	أَشْدَادٌ <sup>2</sup>	a forceful one <sub>m</sub>
صَدِيقٌ <sup>2</sup>	أَصْدِيقَاءٌ <sup>2</sup>	a friend <sub>m</sub>	قَوِيٌّ	أَقْوَيَاءٌ <sup>2</sup>	a strong one <sub>m</sub>
غَنِيٌّ <sup>2</sup>	أَغْنِيَاءٌ <sup>2</sup>	a rich one <sub>m</sub>	شَقِيقٌ	أَسْقِيَاءٌ <sup>2</sup>	a wretched one <sub>m</sub>

22. **فَعَلَىٰ<sup>2</sup> faelā<sup>2</sup>.** Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
مَرْضِينٌ <sup>2</sup>	مَرْضِينٌ <sup>2</sup>	a sick one <sub>m</sub>	جَرِيجٌ	جَرْحَىٰ <sup>2</sup>	a wounded person
أَسْيَرٌ <sup>2</sup>	أَسْيَرٌ <sup>2</sup>	a captive			

23. **فَعَالَىٰ<sup>2</sup> faeāli<sup>2</sup>.** (Semi-flexible because of فَعَافِفٌ pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
لَيْلَةٌ <sup>2</sup>	لَيَالٍ <sup>2</sup>	a night	أَرْضٌ <sup>2</sup>	أَرَاضِ <sup>2</sup>	a land, an earth
أَهْلٌ <sup>2</sup>	أَهَالٌ <sup>2</sup>	a family			

24. **فَعَالَىٰ<sup>2</sup> faeāla<sup>2</sup>.** Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَحْرَاءٌ <sup>2</sup>	صَحَارِيٌّ <sup>2</sup>	a desert	فَتْوَىٰ <sup>2</sup>	فَتَاتَوَىٰ <sup>2</sup>	a formal legal opinion
يَتِيمٌ <sup>2</sup>	يَتَامَىٰ <sup>2</sup>	an orphan	هَدِيَّةٌ <sup>2</sup>	هَدَائِيَا <sup>2</sup>	a gift

25. فَعِيل *fə'īl* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
عبد	عَبِيد	a slave <sub>m</sub>	حُمَار	حَمَّار	a donkey <sub>m</sub>

26. فُعْوَلَة *fueūlah* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بعْل	بُعْوَلَة	a husband			

27. فَعَالَة *fieālah* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حجَّارَة	حجَّارَر	a stone			

28. فَعَل *faeal* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حَلْقَة	حَلَقَر	a circular ring			

29. فَعَل *fael* (very rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِب	صَاحِبَر	a companion			

30. فُكَافِف<sup>2</sup> *fafāfif*<sup>2</sup>. Includes the sub-patterns:

- <sup>2</sup> فَعَالِل *faeālil*<sup>2</sup>
- <sup>2</sup> أَفَاعِل *'afāeil*<sup>2</sup>
- <sup>2</sup> تَفَاعِل *tafāeil*<sup>2</sup>
- <sup>2</sup> مَفَاعِل *mafāeil*<sup>2</sup>

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
ثَغْلَبٌ <sup>2</sup>	ثَعَالِبٍ <sup>2</sup>	a fox	تَجْرِيَةٌ <sup>2</sup>	تَجَارِبٍ <sup>2</sup>	an experience
عَنْكُوْتٌ <sup>2</sup>	عَنَّاكِبٍ <sup>2</sup>	a spider	مَسْاجِدٌ <sup>2</sup>	مَسَاجِدٍ <sup>2</sup>	a mosque
دَرْهَمٌ <sup>2</sup>	دَرَاهِمٍ <sup>2</sup>	a dirham	مَعَانٍ <sup>2</sup>	مَعْنَى <sup>2</sup>	a meaning
جَوْهَرٌ <sup>2</sup>	جَوَاهِرٍ <sup>2</sup>	a gem	مَحَالٌ <sup>2</sup>	مَحَلَّةٍ <sup>2</sup>	a locality
إِصْبَاعٌ <sup>2</sup>	إِصْبَاعَيْنِ <sup>2</sup>	a finger	مَعِيشَةٌ <sup>2</sup>	مَعَاشٍ <sup>2</sup>	a means of subsistence
أَنْمَلَةٌ <sup>2</sup>	أَنْمَلَاتٍ <sup>2</sup>	a finger tip			

31. فَفَافِيف <sup>2</sup>*fafāfi*<sup>2</sup>. Includes the sub-patterns:

- *fæəlil*<sup>2</sup>
- *'afāeil*<sup>2</sup>
- *tafāeil*<sup>2</sup>
- *mafāeil*<sup>2</sup>
- *yafāeil*<sup>2</sup>
- *fawāeil*<sup>2</sup>

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سُلْطَانٌ <sup>2</sup>	سَلَاطِينٍ <sup>2</sup>	a sultan	إِعْصَارٌ <sup>2</sup>	أَعَاصِيرٍ <sup>2</sup>	a whirlwind
شَيْطَانٌ <sup>2</sup>	شَيَاطِينٍ <sup>2</sup>	a devil	تَارِيخٌ <sup>2</sup>	تَوَارِيخٍ <sup>2</sup>	a history
سِكْنٌ <sup>2</sup>	سَكَاكِنٍ <sup>2</sup>	a knife	تَصْوِيرٌ <sup>2</sup>	تَصَاوِيرٍ <sup>2</sup>	a picture
دِينَارٌ <sup>2</sup>	دَنَارِيَّاتٍ <sup>2</sup>	a dinar	مَفْتَاحٌ <sup>2</sup>	مَفَاتِيحٍ <sup>2</sup>	a key
مَسْكِينٌ <sup>2</sup>	مَسَاكِينٍ <sup>2</sup>	a needy person	مُلْعُونٌ <sup>2</sup>	مَلَائِعِينٍ <sup>2</sup>	an accursed one <sub>m</sub>
كُرْسِيٌّ <sup>2</sup>	كَرَاسِيَّاتٍ <sup>2</sup>	a chair	يَنْبُوعٌ <sup>2</sup>	يَنَابِيعٍ <sup>2</sup>	a (water) spring
أَمْبَيَّةٌ <sup>2</sup>	أَمَانِيَّاتٍ <sup>2</sup>	a wish	جَامُوسٌ <sup>2</sup>	جَوَامِيسٍ <sup>2</sup>	a buffalo

32. فَعَالِلَة *fæəlilah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَسْتَاذٌ	أَسَاتِدَةٌ	a professor	مَلَكٌ	مُلَائِكَةٌ	an angel
فَيْلُوسُوفٌ	فَلَاسِفَةٌ	a philosopher	جَبَّارٌ	جَبَّارَةٌ	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 فَعَال *fieāl* has both singular nouns, like كِتاب “a book” and broken plurals, like رِجَال *rijāl* “men”
- The broken plural patterns فَعْلَان *fiełān* and فُعْلَان *fuelān* 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 conditions 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 أَفْعَل٢ *afęal<sup>2</sup>* and فَعَلَاء٢ *fęalā<sup>2</sup>* that denote colors and physical characteristics, have broken plurals on the pattern فُعْل *fuel*. Example:

Singular	Plural
حَمْرَاء٢ “red”	حُمْرٌ
بَكْمَاء٢ “mute”	بُكْمٌ

- Singular nouns that have four or more consonant letters (excluding ة) regularly form their broken plurals on the patterns فَقَافِف٢ and فَقَافِيف٢. The pattern فَقَافِيف٢ is used when there is an intermediate long vowel between the consonants. Examples:

Singular	Plural
إِصْبَعٌ “a finger”	أَصَابِع٢
مَفَاتِيحٌ “a key”	مَفَاتِيح٢

- Singular nouns of the patterns فُعْلَةٌ *fiealah* and فُعْلَةٌ *fuelah* regularly form their broken plurals on the pattern *fieal* and فُعَلٌ *fueal* respectively. Examples:

Singular	Plural
قِطْعَةٌ “a piece”	قِطَعٌ
رُكْبَةٌ “a knee”	رُكُبٌ

Other times, this correlation is more like a tendency:

- Singular nouns on the pattern فَعِيلَةٌ *faealah* tend to form broken plurals on the pattern فَعَائِل٢ *faeā'il*. Examples:

Singular	Plural
خَدِيقَةٌ “a garden”	خَدَايَق٢
خَفَيْبَةٌ “a bag”	خَفَائِب٢

- Singular nouns on the pattern فَاعِلٌ *fā'el*, that denote male intelligent beings, tend to form broken plurals on the pattern فُعَالٌ *fueal*, فُعَالٌ *fueēal*, and فَعَلَةٌ *faealah*. Examples:

Singular	Plural
غَائِبٌ “absent”	غُيَّبٌ
قَارِئٌ “a reader <sub>m</sub> ”	قُرَاءٌ
قَاتِلٌ “a killer <sub>m</sub> ”	قَتَّلَةٌ

- Singular nouns on the pattern فَاعِلٌ *fā'el* and فَاعِلَةٌ *fāealah*, that don't denote male intelligent beings, tend to form broken plurals on the pattern فَوَاعِلٌ *fawā'el*. Examples:

Singular	Plural
صَاحِبَةٌ “a companion <sub>f</sub> ”	صَوَاحِب٢
غَاوِلٌ “a factor”	غَوَالِم٢

فَارِسٌ *fāris* “a horseman” with the plural فَوَارِس٢ 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
دَبٌّ	دُبٌّ “a bear”	فُعْلٌ
حَلٌّ	مَحَلٌّة “a locality”	مَفْعَلَة
أَمٌّ	إِمَامٌ “a leader”	فِعَالٌ
حَقٌّ	حَقٌّ “a truth, a right”	فَعْلٌ
هَرٌّ	هِرَّ “a cat <sub>m</sub> ”	فَعْلٌ

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
حَقٌّ “a truth, a right”	حُكْمُوقٌ
دُبٌّ “a bear”	دَبَّيْتَة
هِرَّ “a cat <sub>m</sub> ”	هَرَّة

The reverse also occurs, where the repeated letter may be separated in the singular, and doubled in the plural. Examples:

Singular	Plural
إِمَامٌ “a leader <sub>m</sub> ”	أَئِمَّةٌ

- The doubled letter may modify the basic word pattern somewhat. For example:

Root	Word pattern	Expected word	Actual word
شَدٌّ	أَشْدَادَاء٢	أَشَدَّاء٢	أَشَدَّاء٢
حَلٌّ	مَحَالِل٢	مَحَايِل٢	مَحَال١
صَمٌّ	أَصْمَل٢	أَصْمَم٢	أَصْمَم٢

- We have previously learned that the endings ة, اء, and ئى 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 اء ending is only for broken plurals of male intelligent beings. Examples:

Singular	Plural
لسان “a tongue”	السّيَّنَةُ
هِرْ “a cat <sub>m</sub> ”	هِزَّةٌ
أَوْبِرْ “a commander <sub>m</sub> ”	أَمَراءٌ
صَدِيقٍ “a friend <sub>m</sub> ”	أَصْدِيقٌ

- 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
شَهْرٌ	شُهُورٌ, أَشْهُرٌ
عَيْنٌ	أَعْيَانٌ, عُيُونٌ, أَعْيُنٌ
عَامِلٌ	عَمَّلَةٌ, عَوَامِلٌ <sup>2</sup> , 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
مَكْتَبٌ “an office”	مَكَابِبٌ <sup>2</sup>
مَكْتَبَةٌ “a library”	مَكَابِبٌ <sup>2</sup>

Context will then tell us which of two meanings is intended.

- The letters ء, ا, و, and ئى 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
أَرْخٌ	تَارِيخٌ	تَوَارِيَخ٢
نُوقٌ	نَاقَةٌ	نُوقٌ
ثُورٌ	ثَورٌ	ثَيْرَانٌ

- Weak letters can affect surrounding vowels. For example:

Root	Word pattern	Expected word	Actual word
بِيْضٌ	فُعْلٌ	بُيْضٌ ×	بِيْضٌ

- The weak letter ي, when followed by the ئ ending, usually modifies (in writing) it to an ڭalif instead. The pronunciation is the same. For example:

Root	Word pattern	Expected word	Actual word
هَدِيٌّ	فَحَّالَىٰ <sup>2</sup>	هَذَايَىٰ <sup>2</sup> ×	هَذَايَىٰ <sup>2</sup>

- A ي at the end of a word, in some states, gets omitted and replaced by a tanwined kasrah ڻ 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
قَضِيٌّ	فَاعِلٌ	فَاقِصٌ ×	فَاضٌ
جَرِيٌّ	فَوَاعِلٌ <sup>2</sup>	فَجَوارِيٰ <sup>2</sup> ×	جَوارِيٰ <sup>2</sup>
لَيْلٌ	فَعَالٌ <sup>2</sup>	لَيَالِيٰ <sup>2</sup> ×	لَيَالِيٰ <sup>2</sup>

- Weak letters can also get omitted in the singular and resurface in the plural. Examples:

Root	Singular	Plural
أَخُو	أَخٌ	إِخْوَةٌ، إِخْوَانٌ
أَمَوْ	أَمَةٌ	إِمَاءٌ

- 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
عَنْكُبوتٌ “a spider” <sup>2</sup>	عَنَّاكِبٍ

- Some words have individual irregularities as well and we will discuss them below:

- The word اُمْرأة نِسَاء and its plural are both irregular and we will discuss them separately in chapter @ref(irregular-nouns).
- The broken plural شَيْءٌ أَشْيَاء<sup>2</sup> *ashyā'* (of the singular noun *shay'* “a thing”) is irregular in that it is semi-flexible. Otherwise its pattern أَفْعَالٌ *afeāl* is regularly fully-flexible.
- The broken plural of the singular noun مَلَكٌ *malak* “an angel” is مَلَائِكَة *malā'ikah*. It is on the pattern فَعَالَةٌ *faeālilah*. 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: مَلُّوكٌ *mal'ak* that is used to form the plural.
- The broken plural of the singular noun دِينَارٌ “a dīnār” is دَيْنَارٍ<sup>2</sup>. It is on the pattern فَعَالِيلٌ *fā'ilil*. It is irregular in that there are two ن's in the plural whereas the singular only has one.
- The root of بَرٌ *bi'r* “a (water) well” is بٌ. The pattern of its broken plural is بَرَّ. Based on its root letters, its plural on this pattern ought regularly to have been أَبَرٌ *ab'ar*. And this plural exists but is not very commonly used. Instead, in forming the plural, the root letters بٌ and أٌ get swapped irregularly, and the more commonly used plural is actually آبَارٌ *âbâr*.

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
جَدَار	a wall	جُذْرَانٌ, جُذْرٌ
شَهْرٌ	a month	شُهُورٌ, أَشْهُرٌ
صَعِيفٌ	a weak one <sub>m</sub>	صُعَافَاءٌ <sup>2</sup> , ضِعَافٌ

Singular	Meanings	Plural
أُمْرٌ	a matter; a command	أُوامِر٢، أُمُور٢
عَيْنٌ	an eye; a (water) spring; an eminent person	أَعْيَانٌ، عَيْنُونٌ، أَعْيُنٌ
عَامِلٌ	a worker; a labourer; a factor	عَمَلَةٌ، عَوَامِل٢، عَامِلُونَ، عَمَالٌ

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 broken plurals to use. For example, the singular noun جَدَار has two broken plurals: جَدَر, جَدَرَانٌ. Either could be used, more or less, interchangeably.
2. Sometimes, the usage of one of the plurals may be restricted. For example, ضَعَفَاءُ and ضَعِيفَاءُ are both broken plurals of the masculine adjectival noun ضَعِيفٌ “a weak one<sub>m</sub>”. 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 ء ending may only be used for male intelligent beings. So the plural ضَعِيفَاءُ 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, ضَعَافَ is also shared as the broken plural for the feminine adjectival noun ضَعِيفَةٌ “a weak one<sub>f</sub>”. So it can be used for plurals of feminine nouns, both for female intelligent beings like “women” and “girls”, and for feminine 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 أُمْرٌ *'amr* has two distinct meanings, each with its own plural:
  - i. “a matter”. This has the broken plural أُمُور٢ *'umūr*.
  - ii. “a command”. This has the broken plural أُوامِر٢ *awāmir*<sup>2</sup>.
- The word عَيْنٌ *'ayn* 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 أَعْيُنٌ *aeyün* but it may also use the plural غُيُونٌ *euyün*, and rarely also the plural أَعْيَانٌ *aeyān*.

- ii. “a (water) spring”. This meaning primarily uses the plural **عُيُون** *‘uyūn* but it may also use the plural **أَعْيَن** *a‘yān*, and rarely also the plural **أَعْيَان** *a‘yān*.
- iii. “an eminent person”. This meaning only uses the plural **أَعْيَان** *a‘yān*.
- The word **عَامِل** *‘āmil* has the following meanings and plurals:
  - i. “a worker<sub>m</sub>”. Generally, this has the plural **عُمَّال** *‘ummāl*.
  - ii. “a labourer<sub>m</sub>”. This uses the plural **عَمَلَة** *‘amalah*.
  - iii. “a factor”. This uses the plural <sup>2</sup> **عَوَامِل** *‘awāmil*<sup>2</sup>.
- 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 *fīlah*
  - ii. أَفْعُل *af‘ul*
  - iii. أَفْعَال *af‘āl*
  - iv. أَفْعَلَة *af‘alah*

For example:

- i. شَهْر *shahr* “a month”, plurals: أَشْهُر *ash-hūr*, أَشْهُرُ *ash-hūrū*. The plural **أشْهُر** 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 and **عُيُون** of the word **أَعْيَن** 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
فَاتِل	a killer	فَاتِلُونَ	فَتَّلَة
كَافِر	a disbeliever	كَافِرُونَ	كُفَّار
كَبِير	a big one <sub>m</sub>	كَبِيرُونَ	كَبَار

Singular	Meaning	Sound plural	Broken plural
كِبِيرَةٌ	a big one <sub>f</sub>	كِبِيرَاتٍ	كِبَارٌ
صَغِيرَةٌ	a small one <sub>m</sub>	صَغِيرُونَ	صِغارٌ
صَغِيرَةٌ	a small one <sub>f</sub>	صَغِيرَاتٍ	صِغارٌ
رَاجِعٌ	one who bows <sub>m</sub>	رَاجِعُونَ	رُجُعٌ
رَاجِعَةٌ	one who bows <sub>f</sub>	رَاجِعَاتٍ	رُجُعٌ
صَاحِيْةٌ	a companion <sub>f</sub>	صَاحِيْاتٍ	صَوَاحِبٌ <sup>2</sup>
جَارِيَةٌ	a girl	جَارِيَاتٍ	جَوَارٌ <sup>2</sup>
حَدِيقَةٌ	a garden	حَدِيقَاتٍ	حَدَائِقٌ <sup>2</sup>

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, قَاتِلَةٌ 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 ة) 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 فَعْلَاءٌ<sup>2</sup> which is the feminine of the masculine adjectival noun pattern أَفْعَلٌ<sup>2</sup>. For example, حَوْرَاءٌ *hawrā'* “a beautiful eyed one<sub>f</sub>” uses the broken plural حُورٌ *hūr*

- Adjectival nouns of the pattern **فَعْلٍ**<sup>2</sup> which is the feminine of the masculine adjectival noun pattern **فَعْلَانٌ**<sup>2</sup>. For example, **غَضْبِيٌّ** غَضَبٌ *għadbā* “very angry<sub>f</sub>” uses the broken plural **غِضَابٍ** *għidab*.

- The following exceptional nouns:

- **نِسَاءٌ** “a woman”, broken plural: **نِسَاءٌ**
- **إِمَاءٌ** “a slave<sub>f</sub>”, broken plural: **إِمَاءٌ**
- **إِمَمٌ** “a nation”, broken plural: **إِمَمٌ**

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 **صَغِيرَاتٍ** is preferred over the broken plural **صَغَارٍ** for the adjectival noun **صَغِيرَةٌ** “a small one<sub>f</sub>”. However, both are permitted.

The following are excepted from this general statement:

- **إِناثٌ** “a female”, plural: **إِناثٌ**. The *āt* sound plural is almost unused for this word.
- Broken plurals of the patterns:
  - **فَوَاعِلٌ**<sup>2</sup> *fawācil*<sup>2</sup>
  - **فَعَائِلٌ**<sup>2</sup> *faeħil*<sup>2</sup>

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 **جَوَارٍ**<sup>2</sup> “girls” may be used freely as the plural of **جَارِيَةٌ** “a girl” and is not preferred over by **جَارِيَاتٍ**. Similarly, **صَاحِبٍ**<sup>2</sup> may freely be used as the plural of **صَاحِبَةٌ**.

Only a few nouns denoting male intelligent beings have broken plurals on these patterns, like:

- **فَارِسٌ** “a horseman”, plural: **فَوَارِسٌ**<sup>2</sup>
- **خَلَائِفٌ** “a successor”, plural: **خَلَائِفٌ**<sup>2</sup>

In conclusion, with the general preference of using the *āt* sound plural over the broken plural for female intelligent beings, you will find that **نِسَاءٌ** *nisāt* “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,<sup>2</sup> حَدَائِقٌ *hadā'iq<sup>2</sup>* is preferred over حَدِيقَاتٍ *hadīqāt* as the plural of حَدِيقَةٍ, 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 الْطَّفْلُ الْصَّغِيرُ مَعَ الْغُلْمَانِ الْكِبَارِ.  
*laeiba -t̄iflu -ṣagħiru maea -lghilmāni -lkibār.*  
 “The small child played with the big boys.”

أَخَذَ الْتَّلِمِيذُ الْعِلْمَ عَنِ الْمُعَلِّمِينَ الْكَرَامِ.  
*'akħadha -tilmidħu -leilma eani -lmeallimina -lkirām.*  
 “The pupil took knowledge from the noble teachers.”

لِلْجَارِيَةِ صَوَاحِبُ طَيْبَاتِ.  
*liljāriyati šawāhibu tayyibāt.*  
 “The girl has good companions.”

فِي الْسُّوقِ تُجَارُ صَادِقُونَ.  
*fi -ssūqi tujjārun ṣadiqūn.*  
 “In the market are honest traders.”

حَدَّمَ الرَّجُلُ الْمَسَالِحُ الْعَنْيُ الْفُقَرَاءَ الْمُضَعَّافَ مِنْ أَلْيَاتِهِ الْصَّعَابِ.  
*khadama -rrajulu -ṣṣalihu -lghaniyyu -lfuqarā'a -ddieäfa mina -lyatāmā -ṣṣigħār.*  
 “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:

أَعْلَمَانُ أَطْفَالٌ طَيِّبُونَ.  
 'alghilmānu 'atfālun ṭayyibūn.  
 “The boys are good children.”

أَرْجَانٌ أَغْنِيَاءُ.  
 'arrijālu 'aghniyā'.  
 “The men are rich.”

أَمْعَلْمَاتُ عَالِمَاتُ.  
 'almueallimātu eālimāt,  
 “The teachers<sub>f</sub> are scholars<sub>f</sub>.”

Sometimes the info may not match the subject in plurality because of the meaning of the sentence. For example:

الْمُسْلِمُونَ أَمَّةٌ.  
 'almuslimūna ummah.  
 “The Muslims are a nation.”

الْجَيْرَانُ الْطَّيِّبُونَ نِعْمَةٌ مِّنَ اللَّهِ.  
 'aljirānu -ṭayyibūna niematun 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.  
 'antunna nisā'un karīmāt.  
 “You<sub>3,f</sub> are generous women.”

أَنْتُمْ شُجَاعَانْ.  
 'antum Shubbānun Shujāeānun  
 “You<sub>m,3</sub> are courageous young men.”

الشَّيَاطِينُ هُمْ أَمْلَائِنَ.  
 'ashshayātīnu humu -lmalāeīn.  
 “The devils are the accursed ones.”

هُنَّ نِسَاءٌ غَنِيَّاتٌ.  
 hunna nisā'un ghaniyyāt.  
 “They<sub>3,f</sub> are rich women.”

نَحْنُ غُلْمَانٌ أَصْدِقَاءٌ.  
 naḥnu ghilmānun 'asdiqā'.  
 “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:

قَرَأْتُ أُنْسَاءً وَكَتَبْنَـةً.  
*qara'ati -nnisā'u wakatabn.*  
 “The women read and wrote.”

الْعَلَمَانُ لَعِبُوا بِكُرْةٍ حَمْرَاءً.  
*'alghilmānu laeibū bikuratin hamrā'.*  
 “The boys, they played with a red ball.”

طَبَحَتْ أُنْسَاءٌ طَعَامًا لِلرِّجَالِ فَأَكَلُوهُ وَشَكَرُوهُنْـةً.  
*tabakhati -nnisā'u taeāman lirrijāli fa'akalihu wasħakarūħunn.*  
 “The women prepared some food for the men, so they<sub>3,m</sub> ate it and they<sub>3,m</sub> thanked them<sub>3,f</sub>.”

ظَلَمَ الْجَبَابِرَةُ الْمَسَاكِينَ وَقَتَلُوْهُمْ.  
*đhalama -ljabābiratu -lmasākīna waqatalūhum.*  
 “The tyrants wronged the needy ones<sub>3,m</sub> and killed them<sub>3,m</sub>.”

### 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 بَيْت *bayt* denotes the inanimate object “a house”. It’s plural is بُيُوتٍ. 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 plural بُيُوتٍ *buyūt* is used in the examples below:

الْبُيُوتُ كَبِيرَةً.  
 “The houses are big.”

سَكَنُوا فِي بُيُوتٍ صَغِيرَةً.  
 “They<sub>3,m</sub> lived in small houses.”

سَقَطَتْ أَلْبُيُوتُ.  
 “The houses fell.”

الْبُيُوتُ 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:

هُنَّ ثِيَرَانٌ وَحْشَةً.

“They are wild bulls.”

الْهَرَرَةُ شَرِبَتِ الْخَلِيلَ.

“The cats<sub>m</sub>, they drank the milk.”

الْهَرَرُ شَرِبَتِ الْخَلِيلَ.

“The cats<sub>f</sub>, they drank the milk.”

السُّفُنُ طَوِيلَةً.

“The ships are tall.”

فِي الْصَنْدُوقِ أَشْيَاءٌ عَجِيبَةٌ.

“In the box are wonderful things.”

(Note how <sup>2</sup> أَشْيَاءٌ is indefinite but is not tanwîn. 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:

الْأَفْعَالُ الصَّالِحَةُ هِيَ الْحَسَنَةُ.

“The righteous acts are the good ones.”

then حَسَنَةٌ may only be the feminine adjectival noun “a good one”.

If instead you want to use حَسَنَةٌ with its common noun meaning of “a good deed”, then you have the use the plural:

الْأَفْعَالُ الصَّالِحَةُ هِيَ الْحَسَنَاتُ.

“The acts are the good deeds.”

The plural هي may continue to be used instead of هُنَّ, although the latter is also valid:

الْأَفْعَالُ الصَّالِحَةُ هُنَّ الْحَسَنَاتُ.

“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.

الْحَيَوَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. الْكَبِيرَاتُ 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):

الْحَيَوَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. الْكَبِيرَةُ 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,

الْبَيْتُ كَبِيرٌ.

“The house is big.”

not

× الْبَيْتُ كِبِيرَةً.

أَكَلَ الْأَسَدُ أَنَّ الظَّبْيَ.

“The lions<sub>2</sub> ate the gazelle.”

not

× أَكَلَتُ الْأَسَدُ أَنَّ الظَّبْيَ.

# 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:

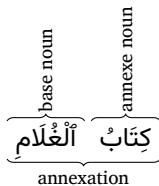
“the boy’s book”

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:



“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 كِتاب is annexed to, and belongs to, the base noun مَعْلَمٌ. You can use the alphabetical order (A, B) to help you remember that the annexe noun comes before the base 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,

كتابُ الْغَلَمِ ثقيلٌ.

“The boy’s book is heavy.”

(The annexe noun is in the u-state.)

أَخْدَتِ الْجَارِيَّةَ كِتابَ الْغَلَمِ.

“The girl took the boy’s book.”

(The annexe noun is in the a-state.)

كَتَبَ الْمُعَلِّمُ فِي كِتابِ الْغَلَمِ.

“The teacher<sub>m</sub> 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:

كتابُ الْغَلَمِ

“the boy’s book”

The base noun مَعْلَمٌ is definite because it is prefixed by الْ “the”. Therefore we have translated it as “the boy”. The annexe noun كِتاب is not made definite by الْ. Nor is it made indefinite by tanwīn. Rather, its definiteness is determined by the base noun. Because the base noun مَعْلَمٌ is definite, therefore the annexe noun كِتاب is also definite. The entire annexation is definite.

Consider now the case when the base noun is indefinite.

كتابُ عَلَمٍ

“a boy’s book”

In the above example, the base noun عَلَمٍ is indefinite because it is tanwīned and because it does not prefixed by الْ. Therefore we have translated it as “a boy”. The annexe noun كِتاب is neither tanwīned, nor does it have الْ. Its definiteness is, again, determined by the base noun. Because the base noun عَلَمٍ is indefinite,

therefore the annex noun كِتاب is also indefinite. The entire annexation is indefinite.

We will see soon, if Allāh wills, why the definiteness of the annex noun is important.

Here are some examples of definite and indefinite annexations.

لَيْسَ الْطَّفْلُ قَبِيقَ رَجُلٌ.  
“The child wore a man’s shirt.”

أَخْدَ أَمِيرُ الْجَيْشِ رَايَةَ الْمَلِكِ وَرَفَعَهَا.  
“The army’s commander took the king’s flag and raised it.”

جَلَسَ الْرَّجُلُ 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 الْرَّجُلِ  
“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 الْرَّجُلِ  
“a/the house of the man”

Note that the annex 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:

لَيْسَ الْطَّفْلُ قَبِيقَ رَجُلٍ.  
“The child wore a/the shirt of a man.”

أَخْدَ أَمِيرُ الْجَيْشِ رَايَةَ الْمَلِكِ وَرَفَعَهَا.  
“The commander of the army took the flag of the king and raised it.”

جَلَسَ الْرَّجُلُ فِي ظِلِّ شَجَرَةٍ.  
“The man sat in the shade of a tree.”

فَتَحَ الْلُّصُ شُبَابَ الْبَيْتِ وَدَخَلَ الْبَيْتَ.  
“The thief opened a/the window of the house and entered the house.”

It is important to understand that translating the annex 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 annexed noun is grammatically considered definite in Arabic.

As we mentioned earlier, the definiteness of the annexed noun in Arabic depends only on the definiteness of the base noun. If the base noun is definite then the annexed noun shall be considered definite as well. And if the base noun is indefinite then the annexed 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 annexed noun grammatically indefinite, then it is necessary to break the annexation, and use a prepositional phrase instead, usually with the preposition *لِ*, which, here, will mean “of”. Example:

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ الْرَّجُلِ.  
“The boy went to a house of the man.”

فَتَحَّ اللِّصُّونْ سُبَّاً مِنْ الْبَيْتِ وَدَخَلَ الْبَيْتَ.  
“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 ة and ئ in the a-state. Here are some examples:

خَيْوَاتُ الْعَابِةِ وَحْشَةٌ.  
“The animals of the forest are wild.”

قَرَأَ طَلِيلَاتُ الْمَدْرَسَةِ صَفَحَاتُ الْكِتَبِ  
“The school's students<sub>f</sub> read the pages of the books.”

فِي الْخِزَانَةِ أَقْلَامُ مُعَلِّمَاتِ.  
“In the cupboard are teachers' 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 الْجَارِيَةِ  
“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 **الْجَارِيَةُ** “the girl” with the adjectival noun **صَغِيرٌ** “a small one”. Here is how we will express this in Arabic:

**كِتَابُ الْجَارِيَةِ الصَّغِيرَةِ**  
“the small girl’s book”

In the manner we are already familiar with, we place the attribute **صَغِيرٌ** “a small one” after the attributee **الْجَارِيَةُ** “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:

**أَعْبَتُ الْجَارِيَةُ فِي حَدِيقَةِ النَّبْيِ الْكَبِيرِ.**  
“The girl played in the garden of the big house.”

**قَرَا الْعَلَامُ سُورَةَ الْقُرْآنِ الْكَرِيمِ.**  
“The boy read the sūrah of the Noble Qur’ān.”

**جَلَسَ الْرَّجُلُ فِي ظِلِّ شَجَرَةٍ عَرِيقَةٍ وَسِيقَةٍ.**  
“The man sat in the shade of a wide broad tree.”

### 12.6.2. Describing the annexe noun

Consider, again, the same annexation:

**كِتَابُ الْجَارِيَةِ**  
“the girl’s book”

Say, now, that we want to describe the annexe noun **كِتَابٌ** “book” with the adjectival noun **صَغِيرٌ** “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 الْجَارِيَةِ الصَّغِيرَةِ**  
“the girl’s small book”

Note how the attribute **صَغِيرٌ** matches the annexe noun **كِتَابٌ** in state and gender. Note also how the attribute is definite with an **أُنْ**. This is because it is matching the annexe noun **كِتَابٌ** in definiteness. The annexe noun **كِتَابٌ** is definite, not with **أُنْ**, but rather because of the definite base noun **الْجَارِيَةُ** “the girl”. We’ve already learned this rule in section @ref(definiteness-of-the-annexation) above.

Similarly, if we describe the annexe noun **كِتَابٌ** in an indefinite annexation, we get:

كتاب حاربة صغير  
“a girl’s small book”

This time the attribute صغير is indefinite with a tanwined dammah ة. This is because the annexe noun كتاب is indefinite. It is indefinite because base noun حاربة “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:

ذهب إلى العلام إلى بيته الرجل الكبير.  
“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 كبير is meant to describe the annexe noun بيته or the base noun الرجل؟ The annexe noun بيته and the base noun الرجل 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,

ذهب إلى العلام إلى بيته الرجل الكريم.  
“The boy went to a noble/generous man’s house.”

In the sentence above the attribute كريم “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:

ذهب إلى العلام إلى بيته الرجل الكبير.  
“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 لـ, which, here, will mean “of”. Example:

ذهب إلى العلام إلى بيته الرجل.  
“The boy went to the big house of the man.”

Here are some more examples:

لعبت الجارية بكرة العلام الحمراء.  
“The girl played with the boy’s red ball.”  
(Note that حمراء feminine to match كورة.)

سَقَطَتْ وَرْقَةُ الْشَّجَرَةِ الْحَضْرَاءُ عَلَى مَاءِ النَّهْرِ الْأَعْرِيقِ.  
 “The green leaf of the tree fell on the water of the broad river.”  
 (Note that حَضْرَاءُ is in the u-state to match وَرْقَةُ)

حَمَلَ الْغُلَامُ حَقِيقَيَّةً الْمَدْرَسَةَ الْتَّقِيلَةَ.  
 “The boy carried the heavy school-bag.”  
 (literally: the heavy bag of the school).

كَتَبَ الْرَّجُلُ عَلَى صَفْحَةٍ كِتَابَ بَيْضَاءَ.  
 “The man wrote on the white page of a book.”  
 (Note that بَيْضَاءَ is feminine to match صَفْحَةٍ. 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 tanwined and that when indefinite, their i-state is indicated by an fat-hah ܁. But when definite with الْ then they behave just like fully-flexible nouns. Example of the semi-flexible noun <sup>2</sup>صَحْرَاءُ “a desert”:

State	Indefinite	Definite
u-state	صَحْرَاءُ	الصَّحْرَاءُ
a-state	صَحْرَاءُ	الصَّحْرَاءُ
i-state	صَحْرَاءُ	الصَّحْرَاءُ

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 <sup>2</sup>صَحْرَاءُ “a desert” as the base noun in an annexation:

الْقَرْيَةُ فِي وَسْطِ الْصَّحْرَاءِ.  
 “The village is in the middle of the desert.”

شَرِبَ الْأَغْرِبِيُّ مَاءً مِنْ بَئْرِ صَحْرَاءِ.  
 “The bedouin drank some water from a desert’s well.”

As you can see, when صَحْرَاءُ is definite, then its i-state is indicated by an kasrah ܁, just like fully-flexible nouns. However, when it is indefinite, then its i-state is indicated by an fat-hah ܁.

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

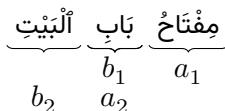
Contrary from expected behavior, a semi-flexible annexe noun, even when indefinite, takes an kasrah ܲ in the i-state instead of an fat-hah ܵ. Example,

قَدِمَ الْأَعْزَلُ بْنُ صَحْرَاءَ أَرْضٍ بَعِيدَةً.  
“The bedouin came from the desert of a far land.”

In the above example,<sup>2</sup> “a desert” is indefinite because it is the annexe noun to an indefinite base noun أَرْضٌ “a land”. It is in the i-state because it is preceded by the preposition مِنْ “from”. Nevertheless, it takes an kasrah مِنْ صَحْرَاءَ أَرْضٍ, not an fat-hah، 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:



“the house’s door’s key”

The above annexation consists of three nouns. It may be divided into two sub-annexations:

- i. مفتاح باب “door’s key”. Its annexe noun  $a_1$  is مفتاح and its base noun  $b_1$  is باب.
- ii. باب البيت “the house’s door”. Its annexe noun  $a_2$  is باب and its base noun  $b_2$  is البيت.

The noun باب “door” is common to both sub-annexations. It is the base noun of the first sub-annexation مفتاح باب “door’s key”. At the same time, it is also the annexe noun of the second sub-annexation باب البيت “the house’s door”.

Only the final base noun may have الْ or be tanwined. If the final base noun has الْ (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.

مفتاح باب بيت  
“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-hah ܵ. Example:

مِنْ بَنْرٍ صَحْرَاءً أَرْضِي  
“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 الْعَلَامِ  
“the boy’s book”

The difference is that we would like to replace the base noun **الْعَلَامِ** “the boy” with the pronoun “his”. For this we use the attached pronoun **هُ**. 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 annexed 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”

قَرَا الْرَّجُلُ كِتَابَهُ.  
“The man read his book.”

كَتَبَ الْمُعَلِّمُ فِي كِتَابِهِ.  
“The teacher<sub>m</sub> wrote in his book.”

If the annexed noun ends with **ه** then it is converted to a **ه** when annexing it to an attached pronoun. For example:

ذَهَبُوا إِلَى مَدْرَسَتِهِمْ.  
“They went to their school.”

Here are some more examples of annexing to the different attached pronouns:

ذَخَلْتُ بَيْتَكَ.  
“You<sub>1,m</sub> entered your<sub>1,m</sub> house.”

أَكَلْنَا طَعَامَهُمَا.

“They<sub>2,f</sub> ate their<sub>2</sub> food.”

قَدْمَتُ إِلَى مَدِينَتِكُمْ

“I have arrived to your<sub>3,m</sub> city.”

هُوَ إِمَامٌ مَسْجِدِنَا.

“He is the 'Imām of our mosque.”

If the annexed noun is semi-flexible then it gets a *q* in the i-state, as we've already learned. Example with the semi-flexible broken plural <sup>2</sup> حَدَائِق “gardens”:

لَعْبَنَ فِي حَدَائِقِهِنَّ.

“They<sub>3,f</sub> played in their<sub>3,f</sub> gardens.”

If an annexed noun ends with *ى* then it gets converted to an alif when annexing it to an attached pronoun. Example with <sup>2</sup> فَتاوِي “legal opinions”:

كَتَبَ تَلَامِيذُ الْشَّيْخِ فَتاوِاهُ 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 -*i*
- ii. ي -*ya*

The first (ي -*i*) is more commonly used. Example:

قرأتُ كِتَابِي

“I read my book.”

أَقْلَمَتُ قَصِيرَةً.

“My pens are short.”

If, however, the annexed noun ends in a long vowel or a semi-vowel then (ي -*i*) is disallowed and only (ي -*ya*) shall be used. Example with the semi-flexible broken plural <sup>2</sup> هَدَائِي “gifts”:

أَعْجَبْتُهُمْ هَدَائِي.

“My gifts pleased them.”

### 12.9.1. Attributes with annexations to pronouns

Consider the annexation:

كتابِهِ

“his book”

The annex noun is كِتاب and the base noun is the pronoun *هـ*. We would like add a attribute to this expression. Remember from section @ref(definiteness-of-pronouns) that pronouns are definite nouns. That makes the annex noun كِتاب 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 annex noun, not the base pronoun. Example:

كتابه الأحمر  
“his red book”

Here are some more examples:

كتبته بقلمي الأسود  
“I wrote with my black pen.”

حمل غلماً القرية حقائبهم الثقيلة إلى مدرستهم البعيدة.  
“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. *-ayni* for duals
- ii. *-īna* for *ūn* sound plurals

Here are some examples:

لَجِئُوا الْمَظْلُومُونَ الصَّعْفَاءَ فِي بِلَادِ الْمُسْلِمِينَ الْآمِنَةَ.  
“The weak wronged ones took refuge in the secure lands of the Muslims.”

أُخْتُ الْعُلَمَاءِ الْطَّوِيلَيْنِ صَغِيرَةً.  
“The tall boys’<sub>2</sub> sister is little.”

هِيَ طَالِبَةُ مُعَلِّمَتَيْنِ كَرِيمَتَيْنِ.  
“She is the student<sub>f</sub> of noble teachers<sub>2,f</sub>.”

### 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 tanwin and is, therefore, deleted before annexing them to a base noun. For example:

بَيْتَنَا أُلْرَجُل  
“the man’s houses<sub>2</sub>”  
not  
× بَيْتَانِ أُلْرَجُل

Note, also, that because the base noun أُلْرَجُل begins with a connecting hamzah ՚, therefore the long vowel ā at the end of بَيْتَنَا 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 أُلْرَجُلِ.  
qara’tu kitābāyi -rrajul  
“I read the man’s books<sub>2</sub>.”

Here are some more examples including *ūn* sound plurals:

مُعَلِّمُو الْعَلَامِ كِرَامٌ.  
muaeallimu -lghulāmi kirām.  
“The boy’s teachers<sub>3</sub> 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. أَعْبُوا “they<sub>3,m</sub> played”)

لَعِبَ أَبْنَا أُلْرَجُلِ مَعَ لَاعِبِي مَدِينَتِهِمْ.  
laeiba -bna -rrajuli maea lāebi madinatihim.  
“The man’s sons<sub>2</sub> 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 teachers<sub>3,m</sub> are good.”

لَعِبَتِ اُنْجَارِيَةً مَعَ صَدِيقَتَهَا

“The girl played with her friends<sub>2,f</sub>.”

بَيْتَايِ كَبِيرَانَ.

“My houses<sub>2</sub> are big.”

(Note that only the ي variant is allowed to be used because of بَيْتَ ending with a long vowel.)

فَرَأَتْ كَتَابَيِ.

(Note how كَتابَيِ + ي becomes كَتابَيَ.)

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 ي variant can be used. However, in addition, the expression will appear the same regardless of the state of the annexed noun. So for all states (u-state, a-state, and i-state), we will get:

مُعَلِّمِي

We don't say × مُعَلِّمُوي for the u-state. Examples:

مُعَلِّمِي كِرَامٌ.

“My teachers<sub>3,m</sub> are noble.”

(u-state)

سَأَلَتْ مُعَلِّمِي

“I asked my teachers<sub>3,m</sub>.”

(a-state)

أَخَذْتُ كِتَابًا مِنْ مُعَلِّمِي

“I took a book from my teachers<sub>3,m</sub>.”

(i-state)

### Annexing a dual noun to a dual pronoun

When a dual noun is to be annexed to a dual pronoun, then the dual annexed noun is often converted to a plural. For example, instead of saying

نَظَرْتُ إِلَى رُؤُسِهِمَا “I looked at their<sub>2</sub> heads<sub>2</sub>.”

it is in fact, more common, to say

نَظَرْتُ إِلَى رُؤُسِهِمْ “I looked at their<sub>2</sub> heads<sub>3</sub>.”

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 preferred.

### 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:

قَلْمَنْ الْغُلَامِ وَكِتَابُهُ

*qalamu -lghulāmi wakitābu*

“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* “and”. Rather a second annexation is used and the two are separated by *وَ* “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* “and”:

قَلْمَنْ وَكِتَابُ الْغُلَامِ

*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,

قَلْمَهُ 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 الْغُلَامِ وَالْجَارِيَةِ  
*baytu -lghulāmi wa-ljāriyati*  
 “the house of the boy and the girl”

Note that both *alghulāmi* and *aljāriyati* 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 الْغُلَامِ 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 annexation where the base noun is replaced by a sentence or a clause. For example,

<b>صَحَبْتُ صَدِيقِي يَوْمَ حَرْجَنَا مِنْ الْمَدِينَةِ</b> <span style="font-size: small;">annexation</span>	<span style="font-size: small;">sentence in place of base noun</span> <span style="font-size: small;">annexe noun</span>
--	---

“I accompanied my friend the day we left the city.”

The word يَوْمٌ is the annexe noun and is used as an adverb or time. The entire sentence حَرْجَنَا منْ الْمَدِينَةِ 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.<sup>1</sup> For another example, see section (ref to idaafah to a n.).

### 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 واحد wāhid. It is an adjectival noun and can be used as an attribute. For example,

قَرْأَثُ كِتَابًا وَاحِدًا.  
“I read one book.”

As usual, when the described noun is feminine, then the attribute too is feminized:

أَكْلَثُ شَمْرَةً وَاحِدَةً.  
“I ate one date.”

Often, as in English, using the number “one” is optional. For example,

قَرْأَثُ كِتَابًّا.  
“I read a book.”

<sup>1</sup>[https://ar.wikipedia.org/wiki/الجملة\\_الفعلية\\_الواقعة\\_مضافاً\\_إليه/](https://ar.wikipedia.org/wiki/الجملة_الفعلية_الواقعة_مضافاً_إليه/)

### 12.13.2. The number two

The number for “one” وَاحِدٌ is a singular noun. Correspondingly, the number for “two” اِثْنَانِ *iṭhnāni* is a dual noun. It too can be used as attribute. For example,

دَخَلَ رَجُلَانِ اِثْنَانِ.  
*dakhala rajulāni -iṭhnān*  
 “Two men entered.”

In the a-state and i-state, it becomes اِثْنَيْنِ *iṭhnayni*. For example,

قَرِئَتُ كِتَابَيْنِ اِثْنَيْنِ.  
*qara'tu kitābayni -iṭhnayn*  
 “I read two books.”

When feminized it becomes اِثْنَتَانِ *iṭhnatāni*. For example,

دَخَلَتْ جَارِيَّاتَانِ اِثْنَتَانِ وَأَكَلَتْ تَمْرَيَّنِ اِثْنَتَانِ.  
*dakhala jāriyatāni -iṭhnatāni wa'akalatā tamratayni -iṭhnatayn*  
 “Two girls entered and ate two dates.”

As with وَاحِدٌ “one”, the use of the number two is optional because its meaning is inherent in the dual. For example,

دَخَلَتْ جَارِيَّاتَانِ وَأَكَلَتْ تَمْرَيَّنِ اِثْنَتَانِ.  
*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 وَاحِدٌ “one” is a singular noun, and that the number اِثْنَانِ *iṭhnāni* “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 هُرْ “a male cat” is هَرَرَة, and the plural of هُرْ “a female cat” is هَرَرَ. 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	ثَلَاثَ

Number	Masculine	Feminine
four	أَرْبَعَةٌ	أَرْبَعَ
five	خَمْسَةٌ	خَمْسٌ
six	سِتٌّ	سِتٌّ
seven	سَبْعَةٌ	سَبْعٌ
eight	ثَمَانِيَّةٌ	ثَمَانِيَّ
nine	تِسْعَةٌ	تِسْعٌ
ten	عَشْرَةٌ	عَشْرٌ

The number 10 is irregular in that the masculine number has a fat-hā on the شَهْرَة (شَهْرَة) *eašharah*. Whereas the feminine number has a sukūn on the شَهْر (شَهْر). شَهْرَة (شَهْر).

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:

لِلمرأةِ ثَلَاثَةُ أَبْنَاءٍ وَأَرْبَعُ بَنَاتٍ.  
*lilmari'atī thalāthatu 'abnā'in wa'arbaeu banāt.*  
 “The woman has three sons and four daughters.”

وَصَعْتُ عَشْرَةَ أَقْلَامٍ فِي عَشْرِ حَقِيبَاتٍ.  
*wadāetu eašharata 'aqlāmin fī eašhri haqībat.*  
 “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 ḥammah. For example,

أَكْلَثُ ثَمَانِي هِزِّ ثَمَانِي كَسَرَاتٍ مِنْ اللَّحْمِ فِي ثَمَانِي سَاعَاتٍ.  
*'akalat thamāni hirarin thamāniya kisarātin mina -llaḥmi fī thamāni sāeāt.*  
 “Eight cats 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”**

ضَرِبَا أَنفُسَهُمَا

قالت لِي نَفْسِي

**12.14.4. annexation of material**

خاتُمٌ ذَهَبٌ

خاتُمٌ ذَهَبٌ

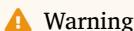
خاتُمٌ مِنْ ذَهَبٍ

**12.14.5. مَدِينَةُ دَمْشَقْ****12.14.6. مجرد ترفية**

Work in progress

# 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 'akħ, and حَمَّ ham

The first three nouns that we will talk about are:

- i. أَبٌ 'ab “a father” (root: أَبٌ)
- ii. أَخٌ 'akħ “a brother” (root: أَخٌ)
- iii. حَمَّ ham “a father-in-law” (root: حَمَّ)

The final root letter of all three of these nouns is *ه*. 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 *ه*, these nouns display their state like regular nouns. Here are some examples:

لِلْجَارِيَةِ أَبٌ كَبِيرٌ وَأَخٌ صَغِيرٌ.

*liljāriyati 'abun kabirun wa'akħun sagħir*

“The girl has an old father and a young brother.”

صَرَبَ الْعَلَامُ أَخَاهُ.

*daraba -lghulāmu 'akħan lahu*

“The boy beat a brother of his.”

أَخْمُ وَأَلَّا بُ فِي بَيْتِ أَلَّا خِ.

*'alħamu wal'abu fi bayti -l-pakħ*

“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 ئ, ة, and ظ, they display their state using the long vowels و, ـu, ـi, ـa, and ي instead. Here are some examples:

هُوَ أَخُو الْجَارِيَةِ.

*huwa 'akħu -l-jāriyah*

“He is the girl’s brother.”

سَأَلْتُ أَيَا صَدِيقِي عَنْ أَمْرٍ.

*s'a'ltu 'abā ṣadīqī ean 'amr*

“I asked my friend’s father about a matter.”

ذَهَبْتُ إِلَى بَيْتِ حَمِيِّ الْرَّجُلِ.

*dhahabtu 'ilā bayti hamī -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

*'abūhu*

“his father” (u-state).

أَخَاهَا

*'akħāna*

“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

*'akħi*

“my brother” (u-state, a-state, and i-state).

أَبِي

*'abī*

“my father” (u-state, a-state, and i-state).

حَمِيٰ  
*ħamīā*

“my father-in-law” (u-state, a-state, and i-state).

Here are some more examples in sentences:

أَخُوهُ طَوِيلٌ وَأَخْوَهَا قَصِيرٌ وَأَخِي كَبِيرٌ.

*'akħūhu ṭawilun wa'akħūhā qaṣirun wa'akħi kabir.*

“His brother is tall and her brother is short and my brother is big.”

سَأَلَ أَخَاهُمْ وَأَخَانَا.

*sa'altu 'akħāhum wa'akħānā.*

“I asked their<sub>m,3+</sub> brother and our brother.”

شَكَرَ أَخِي أَبِي.

*shakara 'akħi 'abi.*

“My brother thanked my father.”

ذَهَبَتْ إِلَى بَيْتِ أَخِيهِنَّ.

*dhahabtu 'ilā bayti 'akħihinn.*

“I went to their<sub>f,3+</sub> brother’s house.”

The above irregular behavior of these three nouns is only when they are annexed nouns. When they happen to be base nouns in annexations, then they again 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 الْأَخِي كَبِيرٌ.

*baytu -l-akħi kabir.*

“The brother’s house is big.”

ذَهَبَتْ إِلَى بَيْتِ أَخِي.

*dhahabtu 'ilā bayti 'akħi.*

“I went to a brother’s house.”

When these nouns form their duals and plurals, then the final root letter *g* is resurfaces. In forming the broken plural, the final root letter *g*, being a weak letter, sometimes converts to a *h*. The following table shows their duals and plurals.

Word	Dual (u-state)	Dual (a-state and i-state)	Plural
أَبٌ <i>'ab</i>	أَبْوَانٌ <i>'abwāni</i>	أَبْوَيْنٌ <i>'abwayni</i>	آبَاءٌ <i>'ābā'</i>
أَخٌ <i>'akh</i>	أَخْوَانٌ <i>'akħawāni</i>	أَخْوَيْنٌ <i>'akħawayni</i>	إِخْوَانٌ، إِخْوَةٌ <i>'ikħwān, 'ikħwah</i>
حَمٌ <i>ħam</i>	حَمَوَانٌ <i>ħamawāni</i>	حَمَوَيْنٌ <i>ħamawayni</i>	أَحْمَاءٌ <i>'ahmā'</i>

One special note regarding the dual: أَبْوَيْنِ /أَبْوَانِ: 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 الْأَخْوَانُ إِلَى الْمَسْجِدِ.

*dhahaba -l'akhawāni fi -lmasjidi.*

“The brothers<sub>2</sub> went to the mosque.”

سَأَلْتُ أَخَوَيِّي عَنْ أَمْرٍ

*sa'altu 'akhawayya 'an 'amrin.*

“I asked my brothers<sub>2</sub> about a matter.”

شَكَرْتُ لِأَبْوَيْهِ

*shakartu li'abawayhi.*

“I thanked his parents.”

### 13.2.2. وُدُّ وَذَاتُ *dhū* and ذَاتُ *dhāt*

The fourth irregular noun from “the five nouns” is the masculine noun وُدُّ *dhū* and its feminine counterpart ذَاتٌ and ذَاتٍ. The words وُدُّ *dhū* and ذَاتٌ ذَاتٍ *dhāt* mean “owner of” or “possessor of”.

So, for example, وُدُّ وَالْمَالِ *dhū -lmāli* means “possessor<sub>m</sub> of wealth” or “wealthy person<sub>m</sub>”. The singular, dual, and plural of وُدُّ *dhū* in all three states is shown in the table below:

State	Singular	Dual	Plural
u-state	وُدُّ <i>dhū</i>	وَدَوْا <i>dhawā</i>	وَدَوْعُو <i>dhawū</i>
a-state	ذَا <i>dhā</i>	ذَوَيْ <i>dhaway</i>	ذَوَيْوِي <i>dhawi</i>
i-state	ذِي <i>dhī</i>	ذَيْمَيْ <i>dhimay</i>	ذَيْمَيْمَيْ <i>dhimaymī</i>

The noun وُدُّ *dhū* and its duals and plurals are only ever used as annexe nouns in annexations. Furthermore, they may not be annexed to pronouns. Here are some examples:

أَرْجَلُ دُوْ أَمْالِ.  
*'arrujulu dhū -lmāl.*

“The man is the possessor of wealth.” = “This man is wealthy.”

The word ذَاتٌ is the feminine of وُدُّ. When used as an annexe noun, its states, duals, and plurals are as in the table below:

State	Singular	Dual	Plural
u-state	ذَاتُ <i>dhātu</i>	ذَوَاتٍ <i>dhawātā</i>	ذَوَاتٌ <i>dhawātū</i>
a-state	ذَاتٌ <i>dhāta</i>	ذَوَاتٍ <i>dhawātay</i>	ذَوَاتٍ <i>dhawātī</i>

State	Singular	Dual	Plural
i-state	ذَاتٌ <i>dhāti</i>	same as a-state	same as a-state

Examples:

هَذِهِ الْشَّجَرُّ ذَاتٌ شَمْرٌ كَثِيرٌ.

*hādhīhi -shshajaratu dhātu thamarin kathirin.*

“This tree is the possessor of much fruit.” = “This tree is very fruitful.”

As opposed to وُدُّ which is only an annexe noun, ذَاتٌ 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 وُدُّ which can't be annexed to attached pronouns, ذَاتٌ can be annexed to attached pronouns. Examples:

### 13.2.3. فَمْ *fam*

The fifth of “the five nouns” is فَمْ *fam* “a mouth”. It is the most irregular of “the five nouns”.

In some ways, the word فَمْ *fam* is regular. It is only irregular when it is a singular annexe noun. Let's first see its regular behavior.

عَلَى الْوَجْهِ فَمْ وَفِي الْفَمِ لِسَانٌ.

*eala -lwajhi famun wafī -lfamī lisān*

“On the face is a mouth, and in the mouth is a tongue.”

It is a base noun in an annexation regularly:

نَطَقَ لِسَانُ أَفَمْ.

*nataqa lisānu -lfam*.

“The mouth's tongue articulated [speech].”

It forms duals regularly, which are used in annexations regularly

فَمَا الْنَّهَرُّينَ كَبِيرَانِ.

*fama -nahrayni kabirāni*.

“The mouths<sub>2</sub> of the rivers<sub>2</sub> are big.”

Let's now see its irregular behavior.

When فَمْ 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
فُوْ <i>fū</i>	فَا <i>fā</i>	فِي <i>fi</i>

Examples of usage:

فُو أَنْثَهِرْ كَبِيرْ.  
fu -nnahri kabir.

“The mouth of the river is big.”

فُوهَا جَمِيلْ.  
fuhā jamil.

“Her mouth is beautiful.”

فَتَحَ فَاهْ.  
fataha fāh.

“He opened his mouth.”

جَعَلْتَ أَلْمُ لُقْمَةَ طَعَامَ فِي أَنْبَتِهَا.  
jaealatī -l'ummu luqmata ṭaṣāmin fi 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 fi the combination is always فِي fiyya in all three states. Examples:

فِي مَفْتُوحْ.  
fiyya maftūh.

“My mouth is open.”

فَتَحْتُ فِي.  
fataḥtu fiyy.

“I opened my mouth.”

أَكَلْتُ بِفِي.  
'akaltu bifiyy.

“I ate with my mouth.”

In addition to the above irregular behavior, it is permissible, but less common, to treat فِمْ regularly as an annexe noun in an annexation. So it is permissible to also say:

فَمُ أَنْثَهِرْ كَبِيرْ.  
famu -nnahri kabir.

“The river’s mouth is big.”

فَمِي مَفْتُوحْ.  
famī maftūhun.

“My mouth is open.”

فَمُهَا جَمِيلْ.  
famuhā jamilun.

“Her mouth is beautiful.”

فَتَحَ فَمَهْ.  
fataha famahu.

“He opened his mouth.”

جَعَلَتِ الْأُمُّ لُقْمَةً طَعَامٍ فِي فَمِ ابْنَتِهَا.  
*jaealati -l'ummu luqmata taεāmin fi fami -bnatihā.*  
 “The mother put a morsel of food in her daughter’s mouth.”

The other irregularity of فَمِ *fam* “a mouth” is that its broken plural is أَفْوَاهُ *'afwāh*.

Note that the letter *ف* 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. أَوْلُوُاتُ *'ulū* and أَوْلَاتُ *'ulāt*

أَوْلُوُاتُ *'ulū* (first syllable has a short vowel with a silent *و*) means “people<sub>m</sub> of”. It is only used as a masculine plural annexe noun, similar in meaning to دَّهَوْعُ *d̄hawū* 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
أَوْلُوُاتُ <i>'ulū</i>	أَوْلَاتُ <i>'ulāt</i>

Example:

لِأُولَئِي الْأَرْخَامِ حُقُوقٌ.  
*li'ułi -l'arħāmī huqūq.*  
 “The people of the wombs (i.e. blood relatives) have rights.”

The feminine counterpart of أَوْلُوُاتُ *'ulū* is أَوْلَاتُ *'ulāt* “women of”. The first syllable again has a short vowel with a silent *و*.

u-state	a-and i-state
أَوْلَاتُ <i>'ulātu</i>	أَوْلَاتِ <i>'ulāti</i>

لِأُولَاتِ الْحَمْلِ حُقُوقٌ عَلَى بَعْوَلَتِهِنَّ.  
*li'ułāti -lħamli huqūq εalā buεulatihinn.*  
 “The women of pregnancy (i.e. pregnant women) have rights upon their husbands.”

### 13.3.2. أمُّ *'umm*

The noun أمُّ *'umm* “a mother” forms two āt sound plural variants:

- i. أمَّهَاتُ *'ummahāt*
- ii. أمَّاتُ *'ummāt*

The first variant أمَّهَاتُ *'ummahāt* is more commonly used. Example:

أَمَّاهَاتُ الْغِلْمَانَ طَيِّبَاتٍ.  
*'ummahātu -lghilmāni ṭayyibāt.*  
 “The boys’ mothers are good.”

### 13.3.3. سَنَةٌ *sanah*

The noun سَنَةٌ *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)
سنَةٌ <i>sanah</i>	سَنَوَاتٍ <i>sanawāt</i>	سِنُونَ <i>sinūna</i>	سِنَينَ <i>sinīna</i>

Either of the two plurals may be used interchangeably. Here are some examples:

### 13.3.4. مَاءٌ *mā'*

ماءٌ *mā'* “a water” forms its broken plural irregularly: مَيَاهٌ *miyāh* “waters”.

### 13.3.5. شَفَةٌ *shafah*

شفَةٌ *shafah* “a lip” forms its broken plural irregularly: شَفَاهٌ *shifāh* “lips”.

Also, despite ending in the feminine marker ö, it does not form an āt sound plural.

### 13.3.6. بُنٰتِ *ibn*, بُنٰة *ibnah*, and بِنٰتِ *bint*

The noun بُنٰنِ *ibn* “a son” is from the root بنو. It has two feminine counterparts:

- i. بُنٰة *ibnah*
- ii. بِنٰتِ *bint*

which mean “a daughter”.

بنو *ibn* “a son” forms both a broken plural and an *ūn* sound plural.

Its broken plural is أَبْنَاءُ *abnā'* “sons”.

In forming the *ūn* sound plural, the singular noun is modified irregularly:

Singular	<i>ūn</i> sound plural (u-state)	<i>ūn</i> sound plural (a-state and i-state)
بنو <i>ibn</i>	بنوونا <i>banūna</i>	بنين <i>banīna</i>

بناتِ *ibnah* and بِنٰتِ *bint* “a daughter” form the irregular *āt* sound plural بَنَاتِ *banāt* “daughters”. Note that *banāt* is not a broken plural from the root بنت. Therefore, it obeys the rules of *āt* sound plurals and does not end with ة or ؏ in the a-state.

Here are some examples using these nouns:

### 13.3.7. نَاسٌ *nās*, and أَنَاسٌ *'unās*

نَاس *nās* and أَنَاس *'unās* are from the root أَنْس *nās*. They both mean “a people”.

When indefinite, only أَنَاس *'unās* tends to be used, and نَاس *nās* tends to be unused.

When definite, only أَنَاسٌ *'annās* tends to be used, and الْأَنَاسُ *'al'unās* is unused.

Here are some examples using these nouns:

### 13.3.8. The nouns مَرْأَةٌ *imra'* and مَرْأَةٌ *imra'ah*

The nouns مَرْأَةٌ *imra'* (masc.) “a man, a person” and مَرْأَةٌ *imra'ah* (fem.) “a woman” are quite irregular.

Firstly, مَرْأَةٌ *imra'ah* “a woman” is, from the perspective, of its meaning, the feminine counterpart of رَجُل *rajul* “a man (male human being)”.

مَرْأَةٌ *imra'*, 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, مَرْأَةٌ 'imra' "a man, a person" has no plural. أَنَاسٌ/نَاسٌ "a people" and قَوْمٌ "a population" may be used when a plural is required.

مَرْأَةٌ 'imra'ah "a woman" irregularly forms the broken plurals نِسَاءٌ nisā' and نِسْوَةٌ niswah "women". The former (نِسَاءٌ nisā') is more commonly used.

Like شَفَّافَةٌ shafāfa 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 الْ. When الْ 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 مَرْأَةٌ	Definite of الْمَرْأَةُ
u-state	الْمَرْءُ 'almar'u	الْمَرْأَةُ 'almar'atu
a-state	الْمَرْءُ 'almar'a	الْمَرْأَةُ 'almar'ata
i-state	الْمَرْءُ 'almar'i	الْمَرْأَةُ 'almar'ati

The masculine noun مَرْأَةٌ 'imra' 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	مَرْءُونٌ 'imra'un	مَرْءُونٌ 'imru'un
a-state	مَرْءَاةٌ 'imra'an	مَرْأَاةٌ 'imra'an
i-state	مَرْءِيٌّ 'imra'in	مَرْءِيٌّ 'imri'in

Here are some examples of these nouns:

## Chapter 14.

### The proper noun



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	عَائِشَةٌ
سَعِيدٌ	فَاطِمَةٌ
الْحَسَنُ	حَفْصَةٌ
الْنَّعْمَانُ	سُمَيَّةٌ
طَلْحَةٌ	جَمِيلَةٌ
أَسَامِةٌ	زَيْنَبٌ
عُثْمَانُ	مَرْيَمٌ
عُمَرٌ	سَعَادٌ
إِبْرَاهِيمٌ	أَسْمَاءٌ
عَبْدُ اللَّهِ	لَيْلَةٌ
أَبُو بَكْرٍ	أُمُّ حَبِيبَةٍ

Place names	Misc. names
مَكَّةٌ	رَمَضَانٌ
دَمْشُقُ	أَخْدُودٌ
مِصْرٌ	الْأَنْبَيلُ
الْقَاهِيرَةُ	الْفَاتِحَةُ

Place	names	Misc.	names
الهند	India	الجمعة	Friday

Note the following points from the list above:

- Although some names begin with **اً**, most don't.
- Many names are semi-flexible (indicated by **٢**).
- Some names consist of more than a single word, like **عبد الله سعيد** *abd Allāh Sa'īd*

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 **اً**, are definite.
- A proper noun which does not begin with **اً**, and which is fully-flexible, shall be tanwīn, despite being definite.

The above points are exemplified in the following sentence:

ذَهَبْتُ إِلَى بَيْتِ مُحَمَّدٍ الْكَرِيمِ وَزَيَّبَتُ الْطَّيْبَةَ.  
*dhahabtu ilā bayti muhammadini -lkarīmi wazaynaba -ṭtayyibah.*  
 “I went to the house of the noble Muhammad and the good Zaynab.”

Note the above from the above example:

- **مُحَمَّدٌ** is fully-flexible so it has a tanwīn kasrah **و** in the i-state.
- **زَيَّبَ** is semi-flexible so it is not tanwīn, and instead has an fatḥah **و** in the i-state.
- The proper nouns **مُحَمَّدٌ** and **زَيَّبَ** are attributees in descriptive noun phrases.
- Their attributes (**الْكَرِيمِ** and **الْطَّيْبَةَ**, respectively) have **اً** to match the definiteness of the definite proper noun attributees. Furthermore, they both end with **و** 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:

- **Muhammad** “a highly praised one<sub>m</sub>”
- **Saeid** “a happy (fortunate) one<sub>m</sub>”
- **al-Hasan** “the good one<sub>m</sub>”

- طَلْحَةٌ Talḥah “an acacia (tree)”
- حَمِيلَةٌ Jamilah “a beautiful one<sub>f</sub>”

It is possible for these names to sometimes (technically) cause a sentence to have an ambiguous meaning. For example,

جَلَسَ الْحَسَنُ مَعَ سَعِيدٍ.  
*jalsa -lhasanu maṣa saeīd*  
 “al-Hasan sat with Saeid.”  
 or  
 “The good one<sub>m</sub> sat with a happy (fortunate) one<sub>m</sub>.”

Context would tell us whether the proper noun or the common/adjectival noun meaning is intended.

Note however the following sentence:

ذَهَبَتْ حَمِيلَةٌ إِلَى الْبَيْتِ.  
*dhahabat jamilatu 'ila -lbayt.*

This sentence can only be understood to use حَمِيلَةٌ with its proper noun meaning:

“Jamilah went to the house.”

This is because حَمِيلَةٌ is semi-flexible as a proper noun and fully-flexible as an adjectival noun or common noun. If حَمِيلَةٌ were intended to be used with its adjectival noun or common noun meaning then it would have a tanwīn dammah ة and the sentence would be:

ذَهَبَتْ حَمِيلَةٌ إِلَى الْبَيْتِ.  
*dhahabat jamilatun 'ila -lbayt.*  
 “A beautiful one<sub>f</sub> went to the house.”

We will learn why حَمِيلَةٌ 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 ئ. In terms of their flexibility, proper nouns consist of two types:

- Fully-flexible proper nouns.
- 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 لِلْ, 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	Muhammad	مُعَاذ	Mu'aadh
نُوحٌ	Nuh	سَعْدٌ	Sa'ad
شُعَيْبٌ	Shueayb	عَمَّارٌ	Eammār
عَلَيٌّ	Eali	حَسَانٌ	Hassān
زَيْدٌ	Zayd	سَعِيدٌ	Saeid
أَنَّسٌ	Anas	أُخْدُ	Uhud (a mountain)

These are all masculine names.

Examples of sentences with fully-flexible proper nouns:

زَيْدٌ عَلَامٌ طَيِّبٌ.  
*zaydun ghulāmun tayyib*  
 “Zayd is a good boy.”

شَكَرَ أَنَّسٌ عَلَيًّا.  
*shakara 'anasun ealiyyā*.  
 “Anas thanked Eali.”

لَبِسَ سَعِيدٌ قَمِيصٌ نُوحٌ الْأَخْضَرُ.  
*labisa saeidun qamisa nūhini -l'akhdar*.  
 “Saeid wore Nuh'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 with ة are fully-flexible.

Most such proper nouns are feminine names. Examples:

خَدِيجَةٌ <sup>2</sup>	Khadijah	مَيْمُونَةٌ <sup>2</sup>	Maymūnah
فَاطِمَةٌ <sup>2</sup>	Fatimah	صَفِيَّةٌ <sup>2</sup>	Safiyah
عَائِشَةٌ <sup>2</sup>	Ua'ishah	خَوْلَةٌ <sup>2</sup>	Khwālah
سُمَيَّةٌ <sup>2</sup>	Sumayyah	جَمِيلَةٌ <sup>2</sup>	Jamīlah
حَفْصَةٌ <sup>2</sup>	Hafṣah	آسِيَةٌ <sup>2</sup>	Āsiyah

However, some masculine names may end with ة too:

حَمْزَةٌ <sup>2</sup>	Hamzah	مُعاُويَةٌ <sup>2</sup>	Muāwiyah
أَسَامَةٌ <sup>2</sup>	Usāmah	عِكْرَمَةٌ <sup>2</sup>	Eikrimah
طَلْحَةٌ <sup>2</sup>	Talḥah	عُبَادَةٌ <sup>2</sup>	Eubādah

Example:

طَلْحَةُ الْأَطْوَيْلُ يَعْلُمُ جَمِيلَةً الْكَرِيمَةُ.  
“The tall Ṭalḥah is the husband of the generous Jamīlah.”

### 14.4.2.2. Names ending with an extrinsic ء or ئ

Similar to common nouns and adjectival nouns, all names ending with an extrinsic ء or ئ shall be semi-flexible. These are usually feminine names. Examples:

أَسْمَاءٌ <sup>2</sup>	Asmā'	لَيْلَةٌ <sup>2</sup>	Laylā
دَرْدَاءٌ <sup>2</sup>	Dardā'	سَلْمَىٰ <sup>2</sup>	Salmā

Examples in sentences:

ذَهَبَتْ سَلْمَىٰ إِلَى بَيْتِ أَسْمَاءٍ.  
“Salmā went tp Asmā’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 دَرْدَاءٌ أَسْمَاءٍ.  
“Asmā’ asked Dardā”

But because words that end with ؟ never display any state, then for these words the sentence word order becomes more rigid. So the following sentence:

سَأَلْتُ لَيْلَى سَلْمَى.

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:

<sup>2</sup> عُثْمَانٌ	Euthmān	<sup>2</sup> رَمَضَانٌ	Ramadān
<sup>2</sup> سُفْيَانٌ	Sufyān	<sup>2</sup> شَعْبَانٌ	Šaebān

Example:

جَلَسَ عُثْمَانُ مَعَ سُفْيَانَ فِي رَمَضَانَ.

“Euthmān sat with Sufyān in Ramadān.”

#### 14.4.2.4. Names on the pattern أَفْعَل

All names on the pattern أَفْعَل shall be semi-flexible. Examples:

<sup>2</sup> أَحْمَدٌ	Aḥmad	<sup>2</sup> أَسْعَدٌ	Asead
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#### 14.4.2.5. Names of the pattern فَعَلٌ

Names of the pattern فَعَلٌ shall be semi-flexible. Examples:

<sup>2</sup> عَمَرٌ	Eumar	<sup>2</sup> مُضَرٌ	Muḍar
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#### 14.4.2.6. Names that are originally verbs

Names that are originally verbs are semi-flexible. Examples:

- يَزِيدٌ<sup>2</sup> Yazīd “He increases”
- يَعِيشٌ<sup>2</sup> Ya‘iṣh “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:

جَبْرِيلٌ <sup>2</sup>	Jibril	زَكَرِيَّا <sup>2</sup>	Zakariyyā
إِبْرَاهِيمٌ <sup>2</sup>	Ibrāhīm	يَحْيَى <sup>2</sup>	Yahyā
إِسْمَاعِيلٌ <sup>2</sup>	Ismā‘il	هَاجَرٌ <sup>2</sup>	Hājar
إِسْخَاقٌ <sup>2</sup>	Isḥāq	مَرْيَمٌ <sup>2</sup>	Maryam
يَعْقُوبٌ <sup>2</sup>	Yaqūb	يَأْجُوجٌ <sup>2</sup>	Ya‘jūj
يُوسُفٌ <sup>2</sup>	Yūsuf	مَاجُوجٌ <sup>2</sup>	Ma‘jūj
يُونُسٌ <sup>2</sup>	Yūnus	إِبْلِيسٌ <sup>2</sup>	Iblis
إِدْرِيسٌ <sup>2</sup>	Idrīs	فَرْعَوْنٌ <sup>2</sup>	Pharoah
أَيُوبٌ <sup>2</sup>	Ayyūb	هَرْقَلٌ <sup>2</sup>	Heraclius
مُوسَى <sup>2</sup>	Mūsā	كَسْرَى <sup>2</sup>	Chosroes
عَيْسَى <sup>2</sup>	Ēisā	قَيْصَرٌ <sup>2</sup>	Caesar

Note that فرعون<sup>2</sup> “Pharoah” as قيصر<sup>2</sup> “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 Nūh

#### 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, اء, and ئ, so we will provide other examples here:

زَيْنَبٌ <sup>2</sup>	Zaynab	مَرْيَمٌ <sup>2</sup>	Maryam
سُعَادٌ <sup>2</sup>	Sueād	هَاجَرٌ <sup>2</sup>	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:

- هِنْدٌ Hind
- دَعْدَةٌ Daed

Example of usage:

ذَهَبَتْ هِنْدٌ إِلَى بَيْتِ دَعْدَةٍ.  
or  
ذَهَبَتْ هِنْدٌ إِلَى بَيْتِ دَعْدَةٍ.  
“Hind went to Daed’s house.”

#### 14.5. The name فُلان

The fully-flexible name فُلان is used as a place-holder name in casual conversations. It may be translated into English as “so-and-so”. For example,

ظَلَمَ الْرَّجُلُ فُلانًا وَعَدَرَ بِفُلانٍ.  
“The man wronged so-and-so and he acted treacherously with so-and-so.”

For females, the name <sup>فُلانة</sup><sup>2</sup> is used.

صَدَقَتْ فُلانَةٌ.  
“So-and-so told the truth.”

#### 14.6. Irregular spelling of the name ئامرو ئامرو

Irregularly, the fully-flexible name ئامرو is written with a unpronounced ۋ at its end: ئامرو when in the u-state and i-state. In the a-state, the ۋ is not added.

Name	u-state	a-state	i-state
ئامرو	ئامرو	ئامرو	ئامرو

Some have mentioned that this ۋ was added in the spelling in order to distinguish it from the name <sup>2</sup> ئumar ئumar, when written without vowel marks. Or it could be the remnant of an older (pre-Islāmic) practice of appending a final ۋ to personal names.<sup>1</sup>

<sup>1</sup>Al-Jallad, A., “One wāw to rule them all: The origins and fate of wawation in Arabic and its orthography”

## 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:

أَحَدُ الْعَلَمُ شَيْئًا كِتَابًا.  
 replacement      replacee

“The boy took something: a book”

In the above sentence, the word كِتاباً “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 الْغُلَامُ إِلَى بَيْتِ عَمِّهِ عَلَيٍ.  
 “The boy went to his uncle Ealī’s house.”

In this sentence, the name علىٍ Ealī is the replacement of the replacee عَمٌ “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 هُوَ “his” between them.

Here is another example:

سَأَلَ الطَّالِبُ مُعَاذُ الْمُعَلَّمَ سَعْدًا.  
 “The student Muéadh asked the teacher Saed.”

## 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 ﻋَبْدٌ *eabd* “a slave” to one of the names of Allāh. The most common of these names are:

- ﻋَبْدُ ﷺ *Eabd Allāh* “the Slave of Allāh”
- ﻋَبْدُ الرَّحْمَنِ *Eabd al-Rahmān* “the Slave of the Most Merciful”

As usual, the base noun shall always be in the i-state. And the state of the annexed noun ﻋَبْدٌ is variable, depending on its function in the sentence. Example:

. ﻋَبْدُ ﷺ هُوَ أَخُو ﻋَبْدِ الرَّحْمَنِ. “*Eabd Allāh* is the brother of *Eabd al-Rahmān*.”

### 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 أَخْمَدٌ “Ahmad” had a son named زَيْدٌ “Zayd”, he may be called أَبُو زَيْدٍ *Abū Zayd* “Zayd’s father”. Example of usage in a sentence:

ذَهَبْتُ إِلَى بَيْتِ أَبِي زَيْدٍ.  
“I went to Abū Zayd’s house.”

(Note how زَيْدٍ has a tanwīn kasrah ڻ 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 رُوقَيْةَ سُؤالًا.  
“I asked Abū Ruqayyah a question.”

(Note how رُوقَيْةَ has an fat-hah ڻ 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) <sup>2</sup>أم حَبِيبَةٍ Umm Ḥabībah was called thus because she had a daughter named <sup>2</sup>حَبِيبَةٍ 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 <sup>2</sup>أُبُو هُرَيْرَةٍ *Abū Hurayrah* because it is reported that he used to have a pet kitten (هُرَيْرَةٍ). Here is an example of this name in a sentence.

أُبُو هُرَيْرَةٍ صَحَابِيٌّ جَلِيلٌ.  
“*Abū Hurayrah* is a great Companion.”

(Note how هُرَيْرَةٍ 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 بَكْرٌ.

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 <sup>أَبُو هُرَيْرَةَ</sup><sup>2</sup> 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 <sup>عُمَرٌ</sup><sup>2</sup> ʻUmar had a son named عبد الله Eabd Allāh. He is commonly known as <sup>ابن عُمَرٍ</sup><sup>2</sup> Ibn ʻUmar “ʻUmar’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 إِبْنُ سُمَيّْةَ<sup>2</sup> Ibn Sumayyah was affectionately called “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 إِبْنُ كَثِيرٍ Ibn Kathīr is referred to by his grandfather’s name كَثِيرٌ Kathīr.
- a human being is called إِبْنُ آدَمَ<sup>2</sup> 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 عَلَيٌّ  
Zayd the son of ʻAlī

Note some peculiarities of the full name:

- The name زَيْدٌ “Zayd” has lost its tanwīn.
- The word بْنٌ “son” is not written with its initial connecting hamzah ۖ.

These peculiarities are only when forming a full name in this manner. Consider for example the following sentence:

زَيْدُ أَبْنُ عَلَيٍّ.  
“Zayd is the son of ʻAlī.”

In the above example, the name زَيْدٌ is tanwīn and أَبْنُ is written with its connecting hamzah ۖ. Therefore this is not an expression of the full name in a replacee-replacement format. Rather, أَبْنُ here is the info of the sentence.

For women, the word بِنْتٍ is used instead of بن.

Example:

قَرَأَتْ أُمُّ الْمُعَلِّمَةُ كِتَابَ الطَّالِبَةِ زَيْنَبَ بِنْتَ أَحْمَدَ.

“The teacher read the book of the student Zaynab the daughter of Ahmad.”

The names of multiple forefathers may be strung together in this way separated by بن. For example:

إِسْمُ نَبِيِّنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّالِبِ.

“Our prophet’s name is Muḥammad the son of Ǝabd Allāh the son of Ǝabd al-Muṭṭalib.”

(Note that the second بن is in the i-state to match the state of the annexe noun عبد الله in عبد.)

We will deal with complete full names in section @ref(complete-full-names) below.

#### 14.8.4. Other annexed names

Other words besides أم, أب, عبد, إبن may be used in annexed names too. Here are some examples:

- دو أَفْرَئِين D̄hu l-Qarnayn “He of the two horns”
- مَدِيْنَةُ النَّبِيِّ madinatu -nnabiyyi “The City of the Prophet”, frequently reduced to simply الْمَدِيْنَةُ “al-Madīnah”.
- Context is used to infer whether by المَدِيْنَةُ is meant “al-Madīnah” or “the city”.
- أمُرُوْلْقَيْسِ امْرُؤُ الْقَيْسِ Imru’ al-Qays “The man of al-Qays”, a pre-Islāmic poet.

#### 14.9. Names beginning with الْ

Most names do not begin with الْ. Some, however, do begin with الْ. Examples:

الْحَسَن	al-Hasan	الْزُّبَير	al-Zubayr
الْحُسَيْن	al-Husayn	الْنُّعَمَان	al-Nuēmān
الْعَبَّاس	al-Ǝabbās	الْخَارِث	al-Hārith

If a proper noun begins with الْ then the question of its flexibility is mostly irrelevant. This is because noun beginning with الْ display their state fully, regardless of whether or not they are semi-flexible without the الْ. Examples:

الْحَسْنُ حَفِيدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

“al-Hasan is the grandson of the messenger of Allāh (may Allāh grant peace and confer blessing upon him).”  
(u-state displayed with ة.)

سَأَلَ أَنْرَجُونَ أَنْتُعْمَانَ عَنْ أَمْرٍ.

“The man asked al-Nuēmān about a matter.”  
(a-state displayed with ة.)

دَهَبْتُ إِلَى بَيْتِ الْنُّعْمَانَ.

“I went to al-Nuēmān’s house.”  
(i-state displayed with ة.)

Names that begin with الْ can sometimes lose their initial الْ. Sometimes, this is systematic, as we will learn in section @ref(calling-names-with-al). Other times, it’s hard to tell why.

Conversely, names that don’t begin with الْ can sometimes gain it.

Examples:

- The name of the daughter of the Companion أبو الدَّرْدَاء Abu l-Dardā’ is actually دَرْدَاء<sup>2</sup>, not الدَّرْدَاء.
- The son of the uncle of the Prophet (may Allāh grant peace and confer blessing upon him) إِبْنُ عَبَّاسٍ al-‘Abbās is called إِبْنُ عَبَّاسٍ Ibn ‘Abbās, not إِبْنُ الْعَبَّاسِ Ibn al-‘Abbās.

However, the son of al-Zubayr| is called إِبْنُ الْزُّبَيْرٍ Ibn al-Zubayr with the الْ.

## 14.10. Place names

Place names are generally feminine. Because of their feminine gender, those not beginning with الْ will be semi-flexible according to section @ref(feminine-names) above.

Examples of place names are:

مَكَّةٌ <sup>2</sup>	Makkah	الْمَدِيْنَةٌ	al-Madinah
دَمْشَقٌ <sup>2</sup>	Damascus	الْقَاهِرَةٌ	Cairo
بَغْدَادٌ <sup>2</sup>	Baghdād	الْهَنْدُ	India
مَصْرٌ <sup>2</sup>	Egypt	الْصِّينُ	China
فَارْسٌ <sup>2</sup>	Persia	الْرُّومُ	Rome
تَبُوكٌ <sup>2</sup>	Tabūk	الْبَصْرَةُ	Baṣrah

Example of use:

دَهَبَ أَرْجُلُ إِلَى مَكَّةَ الْمَكَرَّمَةِ وَالْمَدِينَةِ الْمُنَورَةِ.  
“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:

الْيَمَنُ	Yemen	الشَّامُ	the Levant
الْعَرَاقُ	Iraq		

### 14.11. Names of tribes

Here are examples of names of tribes:

قُرَيْشٌ	Quraysh	الْأَوْسُ	al-Aws
بَنُو تَمِيمٍ	Banū Tamīm	الْخَرْجَ	al-Khaṣraj
هَوَارِن٢	Hawāzin	بَنُو إِسْرَائِيل٢	Banū Isrā'īl

Tribes are usually called by the name of their progenitor. For example,<sup>2</sup> إِسْرَائِيل١ بَنُونَ يَعْقُوب٢ is a name of the Prophet Yaeqūb. The *ūn* sound plural “sons/children” is annexed to the name إِسْرَائِيل١ Isrā'īl to get the name of the tribe بَنُو إِسْرَائِيل٢ Banū Isrā'īl “the children of Isrā'īl”. In the a-state and i-state, this becomes بَنِي إِسْرَائِيل٢ Banī Isrā'īl.

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:

- Quraysh usually does not have بَنُونَ annexed to it.
- Banū Tamīm may optionally drop the annexed بَنُونَ and be called simply Tamīm.

#### 14.11.1. Flexibility of tribe names

The flexibility of tribe names depends on the name. Here are some examples:

- إِسْرَائِيل١ Isrā'īl is a name of foreign origin and is therefore semi-flexible. Example:

بَعَثَ اللَّهُ مُوسَى إِلَى بَنِي إِسْرَائِيل٠  
“Allāh sent Mūsā to the children of Isrā'īl.”

- Quraysh and Tamīm are native Arabic masculine names and are therefore fully-flexible. Example:

فُرَيْشٌ وَبَنُو تَمِيمٍ فِيْلَاتَان٠  
“Quraysh and Banū Tamīm are tribes,”

- **هَوَازِن** Hawāzin is on the semi-flexible noun pattern **فَقَافِفٌ**<sup>2</sup> 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 الْأَصْنَامَ.  
“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:

النبي	Prophet	الإمام	Imām
الملك	King	الشيخ	Shaykh
الأمير	Commander	الحافظ	Hāfiḍh
القاضي	Judge	الأستاذ	Professor

Some Arabic titles are left untranslated in English like

- **الإمام** Imām (a leader)
- **الشيخ** Shaykh (a venerable man)
- **الحافظ** Hāfiḍh (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 الْ to match the proper noun. For example,

شَأْلَ رَجُلٍ أَلِّامَ مَالِكًا عَنْ أَمْرٍ.  
“A man asked Imām Mālik about a matter.”

In the above sentence, the title الْأَلِّامَ Imām is a replacee and the name مَالِكًا Mālik is the replacement.

Some titles are formed from annexations. Examples:

خَلِيفَةُ رَسُولِ اللَّهِ	the Successor of the Messenger of Allāh	سَيْفُ اللَّهِ	the Sword of Allāh
أَمِيرُ الْمُؤْمِنِينَ	the Commander of the Believers	عَمَادُ الدِّينِ	the Pillar of the Faith
أُمُّ الْمُؤْمِنِينَ	the Mother of the Believers	صَلَاحُ الدِّينِ	the Righteousness of the Faith

Example:

أُمُّ الْمُؤْمِنِينَ عَائِشَةُ هِيَ ابْنَةُ خَلِيفَةِ رَسُولِ اللَّهِ أَبِي بَكْرٍ.  
“The Mother of the Believers Umm-iṣhah 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 أَحْدُودٍ	Mount Uhud	مَدِينَةُ دِمْشَقَ	the city of Damascus
نَهْرُ النَّيلِ	the river Nile	شَهْرُ رَمَضَانَ	the month of Ramaḍān
يَوْمُ الْجُمُعَةِ	the day of Friday	سُورَةُ الْفَاتِحَةِ	the Sūrah of al-Fātiḥah

Example:

قَرِأَتْ أُلْجَارِيَّةُ سُورَةَ الْفَاتِحَةِ فِي شَهْرِ رَمَضَانَ.  
“The girl read the Sūrah of al-Fātiḥah in the month of Ramadān.”

### 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 أَلصَدِيقٌ “the steadfast affirmer of the truth”.

Nicknames usually come after a person’s name as a replacement.

أُبُو بَكْرٍ أَلصَدِيقٌ هُوَ خَلِيفَةُ رَسُولِ اللَّهِ.  
“Abū Bakr the steadfast affirmer of the truth is the successor of the messenger of Allāh.”

قَرِأَ سُلَيْمَانُ أَلْعَمْسُ الْقُرْآنَ.  
“Sulaymān the weak-sighted read the Qur’ān.”

### 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:

عَرَافِيٌّ	an Iraqi	قُرَشِيٌّ	a Qurayshite
مَكَانِيٌّ	a Makkān	تَمِيمِيٌّ	a Tamīmian
دَمَاسِقِيٌّ	a Damascene	إِسْرَائِيلِيٌّ	an Isrā’īlite
شَافِعِيٌّ	a Shāfi‘īte	خَنْفِيٌّ	a Hanafī
مَالِكِيٌّ	a Mālikī	خَنْبِلِيٌّ	a Hanbalī

Note the following about affiliate adjectival nouns:

- Generally, the ending قِيٰ -iy is suffixed to a noun to create an affiliate adjectival noun.
- The ة ending is removed before adding the قِيٰ -iy suffix.
- Sometimes there are other internal changes to the word before this suffix is added. For example,  
– قُرْشِيٌّ becomes قُرْشِيٌّ
- 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 ʻAlī ʻl-Imām Abū Ḥanīfah أَبُو حَنِيفَةَ Imām Abū Ḥanīfah is called حَنَفِيّ “a Ḥanafī”.
- A follower of the school of thought of ʻAlī ʻl-Imām Aḥmad b. Ḥanbal أَبْنَاءِ الْإِمَامِ أَحْمَدَ bْنَ حَنْبَلَ Imām Aḥmad ibn Ḥanbal is called حَنْبَلِيٌّ “a Ḥanbali”.

We will treat adjectival nouns more fully in chapter @ref(the-affiliate-adjective-chapter).

Affiliate adjectival nouns frequently occur with proper nouns. They come after the proper noun as a replacement, and are made definite by ʻAlī to match the proper noun in definiteness. Examples:

إِنْ كَثِيرٍ الْمَسْقِيُّ مُفَسَّرٌ وَمُؤَرِّخٌ.

“Ibn Kathīr the Damascene 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 ابْنَةُ حَلِيلَةِ رَسُولِ اللَّهِ أَبِي بَكْرٍ الصَّدِيقِ.  
“Umm al-ʻIshāh is the daughter of the Successor of the Messenger of Allāh, Abū Bakr, the steadfast affirmer of the truth.”

قَتْلَ أَبُو لُؤْلُؤَةَ الْمَجُوسِيُّ أَمِيرُ الْمُؤْمِنِينَ أَبَا حَفْصٍ عُمَرُ bْنُ الْخَطَّابِ.  
“Abū Lu’lu’ah, the Magian killed the Commander of the Believers, Abū Hafṣ, Umar the son of al-Khaṭṭāb.”

الْحَافِظُ الْمُؤَرِّخُ الْمُفَسِّرُ عَمَادُ الدِّينِ أَبُو الْفَيْدَاءِ إِسْمَاعِيلُ bْنُ عُمَرَ bْنِ كَثِيرِ الْقَرَاشِيِّ الْمَسْقِيُّ الشَّافِعِيُّ

“The Ḥāfiẓh, the historian, the exegete, the Pillar of the Faith, the father of al-Fidā’, Ismā’il the son of Umar the son of Kathīr, the Qurayshite, the Damascene, the Shāfi’ite”

(Note how the second bْn is in the i-state because it is a replacement of عُمَر which is in the i-state because it is a base noun of the first bْn.)

# 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 لَيْكَ *yā* is usually prefixed to the person's name. For example,

السلام علىكم يا زينب.  
'assalām 'alaykum yā zaynabu.  
“Peace be upon you, O Zaynab.”

There are different rules regarding the state markings of the noun following لَيْكَ *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 زينب *zaynabu* “Zaynab” is in the u-state.

If the word would be tanwined, then the tanwin is dropped. So, for example, the name زيد *zaydun* “Zayd” usually is tanwīn. But when used for being called out to, the tanwīn is dropped and it becomes:

السلام عليكم يا زيد.  
'assalām 'alaykum 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:

السَّلَامُ عَلَيْكُمْ يَا غُلَامٌ.  
 'assalāmu ealaykum yā ghulāmu.  
 "Peace be upon you, O you boy."

السَّلَامُ عَلَيْكُمْ يَا جَارِيَةً.  
 'assalāmu ealaykum yā jāriyatū.  
 "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 رِجَالٍ، قَدْ حَدَثَ أَمْرٌ.  
 yā rijālu qad hadathā 'amrun.  
 "O you men, a matter has occurred."

Note how the word رِجَالٌ, *rijālu* "men" is not tanwined because the word is used to call out to the specific persons.

Similarly,

يَا لَاعِبَانَ بَدَأْتُمَا الْجَبَ وَمَا فَعَلْتُمَا الْعَمَلَ.  
 yā lā'ibāni bada'tuma -lla'iba wamā faealtuma -leamal.  
 "O you players, 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 أَنْ. In this case, the particle *yā* is modified to أَنْيَهَا *'ayyuhā*, or sometimes يَا أَنْيَهَا *yā 'ayyuhā*. Examples:

يَا أَنْيَهَا الْأُسْتَادُ، قَدْ فَعَلْتُ الْوَاجِبَ.  
 yā 'ayyuhā -l'ustādhu, qad faealtu -lwājibā  
 "O you the Professor, I have done the obligatory [work]."

أَنَا سَاقِيمُ أَنْيَهَا الْطَّبِيبُ.  
 'ana saqīmūn, 'ayyuhā -ṭabību.  
 "I am ill, O you the Doctor."

If the person being called out to is feminine, then يَا أَنْيَهَا *'ayyuhā* is modified to يَا أَنْيَتُهَا *'ayyatuhā*. For example:

أَيْتُهَا الْمُعَلِّمُ، هَذَا كِتَابِي.

*'ayyatuha -lmueallimatu, hādħā kitābi.*  
“O you the teacher<sub>f</sub>, 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:

- عبد الله  
*eabdu -llāhi*  
“Εabd Allāh”

- أبو بكر  
*abū bakrin*  
“Abū Bakr”

- صلاح الدين  
*ṣalāhu -ddīni*  
“Salāḥ ad-Dīn”

In this case, then instead of the u-state, the word is put into the a-state. Furthermore, the tanwin, if any, is preserved. Examples:

ما عرَفْتُ ذَلِكَ الْرَّجُلَنِ، يَا عَبْدَ اللَّهِ.  
*mā earaftu dhālikā -rrajula, yā eabda -llāhi.*  
“I have not recognized that man, O Εabd Allāh.”

يَا أَبَا بَكْرٍ، أَنْتَ رَجُلٌ كَرِيمٌ.  
*yā 'abā bakrin, 'anta rajulun karīmun*  
“O Abū Bakr, You are a noble man.”

يَا صَلَاحَ الدِّينِ، صَبَرْتَ فَنَصَرْتَ اللَّهَ.  
*yā ṣalāḥa -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 الْمُؤْمِنِينَ، قَدْ حَصَرَ الْقَوْمَ.  
*yā 'amira -lmu'minina, qad ḥadara -lqawmu.*  
“O Commander of the Believers, the people are present.”

يَا أَبْنَ أَخِي، قَدْ سَقَطَ قَلْمَكَ عَلَى الْأَرْضِ.  
*ya -bna 'akhi, qad saqata qalamuka.*  
“O my nephew, your pen has fallen on the ground.”

يَا تَلَامِيذَ الْمَدْرَسَةِ، الْعِلْمُ أَمَانَةً.  
*yā talāmidha -lmadrasati, -leilmu 'amānatun.*  
 “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 أَبَا  
*yā 'abānā*  
 “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 مُسْلِمٌ، نَصْرُ اللَّهِ 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 اللَّهِ قَرِيبٌ.  
*yā muslīman, 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 لَعِبٍ، الْوَقْتُ ثَمَنٌ.  
*yā lāeibi lueabini, -lwaqtu ḥamānun.*  
 “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 زَيْدٌ، سُؤَالُكَ جَيِّدٌ.  
*yā zaydu, su'āluka jayyidun.*  
 “O Zayd, your question is excellent.”

it is permissible to say:

رَبِّنَا، سُؤْالُكَ جَيِّدٌ.

*zaydu, su'āluka jayyidun.*

“Zayd, your question is excellent.”

Note that even when ي yā is omitted the name زَيْدٌ zaydu “Zayd” is in the u-state without any tanwīn.

This usage is especially common when supplicating to Allāh with the word رَبِّ rabbun “lord”, to emphasize the closeness of Allāh to the supplicator. For example,

رَبَّنَا لَكَ أَلْحَمْدُ.

*rabbanā laka -lhamdu.*

“Our Lord, for you is [all] praise.”

### 15.5. Shortening the attached pronoun ي i “my”

When calling someone with the pronoun “my”, for example “O my people”, it is common to shorten the attached pronoun ي i “my” to an kasrah ی. So while the following is permissible,

يَا قَوْمِي

*yā qawmī*

“O my people”

it is more common to say:

يَا قَوْمً

*yā qawmi*

“O my people”

This usage is especially common when supplicating to Allāh with the phrase ربِّ 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 ي. So we can say:

يَا اللَّهُ

*yā 'allāhu*

“O Allāh”

Note that the word اللهُ 'allāhu now has a regular hamzah ֤ instead of a connecting hamzah ֩.

However, instead of saying اللهُ يَا yā 'allāhu for “O Allāh”, it is in fact more common to use a special word:

أَللّٰهُمَّ  
'allāhumma  
“O Allāh”

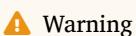
Examples:

أَللّٰهُمَّ أَنْتَ أَسْلَامٌ وَمِنْكَ أَسْلَامٌ.  
'allāhumma 'anta -ssalāmu waminka -ssalāmu.  
“O Allāh, You are Peace and from You is peace.”

أَللّٰهُمَّ أَنْتَ الْصَّاحِبُ فِي السَّفَرِ.  
'allāhumma 'anta -ṣṣāhibu fi -ssafari.  
“O Allāh, You are the companion in the journey.”

# Chapter 16.

## The pointing 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.

### 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		that one <sub>m</sub>
		هَذَا	هَذِهِ	هَذَانِ	
sing. masc.	all	هَذَا	this one <sub>m</sub>	هَذِلَكْ	that one <sub>m</sub>
sing. fem.	all	هَذِهِ	this one <sub>f</sub>	هَذِلَكْ	that one <sub>f</sub>
dual masc.	u	هَذَانِ	these ones <sub>2,m</sub>	هَذِنَكْ	those ones <sub>2,m</sub>
dual masc.	a,i	هَذِينِ	these ones <sub>2,m</sub>	هَذِينَكْ	those ones <sub>2,m</sub>
dual fem.	u	هَاتَانِ	these ones <sub>2,f</sub>	هَاتِلَكْ	those ones <sub>2,f</sub>
dual fem.	a,i	هَاتِينِ	these ones <sub>2,f</sub>	هَاتِينَكْ	those ones <sub>2,f</sub>
plural	all	هَؤُلَاءِ	these ones <sub>3</sub>	أَوْلَيَنَكْ	those ones <sub>3</sub>

Note the following:

- Many of the pointing nouns contain small alif ئ. For most of them, this is how they must be written. It would be incorrect to write هَذَا hādhā as هَذَا.
  - All the near pointing nouns begin with a ئ. And all the far pointing nouns end with ك.
  - The ئ in أَوْلَيَنَكْ 'ulā'ika is silent and not pronounced. That is, the first syllable has a short vowel u, not the long vowel ī.
  - 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: هَذَانِ (u-state) / هَذِينِ (a-state) / هَذِهِ (f-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 وَهُوَ, هُنَّا, etc. Just like pronouns, pointing nouns, too, are definite nouns even though they don't have لِلْ.

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:

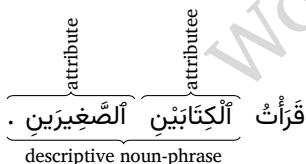
	Near point- ing noun	Far pointing noun			
sing. fem. plural	all	هَذِهُ هَؤُلَاءُ	this one <sub>f</sub> these ones <sub>3</sub>	تَلْكَ أُولَئِكَ	that one <sub>f</sub> those ones <sub>3</sub>

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 attributee 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.”)

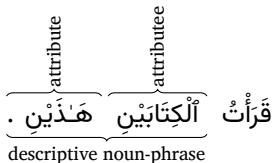
We will now see how this same descriptive noun-phrase can be used with pointing nouns.

### 16.5.1. Pointing to a single noun

We will first deal with nouns that are single words, like أَكْتَابٌ above. In section @ref(pointing-to-an-annexation) below, we will deal with nouns that are part of an annexation, like كِتابٌ أَلْرَجُلِي.

### 16.5.1.1. The pointed-to noun noun is definite with الْ

Just like an adjectival noun, a pointing noun can be an 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 an 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 **الْكِتَابَيْنِ** is the attributee in a descriptive noun-phrase. It is definite, in the a-state, masculine, and dual.

The pointing noun **هَذِينَ** 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 الْ (as in this case: **الْكِتَابَيْنِ**), 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:



“I read these books.”  
(literally: “I read the books: these-ones.”)

In the above example, the pointing noun **هَذِينَ** is a replacee. It is definite, in the a-state, masculine, and dual.

The pointed-to noun noun **الْكِتابَيْنِ** 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 **هـ**:

هـذـا الـرـجـل الـكـرـيم إـمـامـ.  
الـرـجـل الـكـرـيم هـذـا إـمـامـ.  
“This noble man is an imām.”

#### 16.5.1.2. The pointed-to noun noun is a proper noun

Remember that proper nouns are definite nouns, even though they usually don't begin with **هـ**. For example:

<b>زـيد</b>	Zayd	<b>الـخـارـث</b>	al-Hārith
<b>زـينـاب<sup>2</sup></b>	Zaynab	<b>قـرـيـش</b>	Quraysh

Such names may also be part of a pointing noun phrase. If they don't begin with **هـ** then only the [pointed-to noun noun first, then pointing noun] order is permitted. Example:

رـيـد هـذـا أـخـو زـيـب تـلـكـ.  
“This Zayd is that Zaynab's brother.”

فـرـيـش هـنـوـلـاء سـكـنـوا بـمـكـةـ.  
“These Quraysh dwelled in Makkah.”

If the name begins with **هـ** then both orders are permitted.

هـذـا الـخـارـث  
الـخـارـث هـذـا  
“this al-Hārith”

#### 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:

كتابُ الْرَّجُل  
“the book of the man”

and

كتابُ زَيْدٍ  
“the book of Zayd”

Note that both the above annexations are definite because their base nouns are definite.

Indefinite annexations like كتاب رجل “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:

كتابُ الْرَّجُل  
“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 أَلْرَجُل “the man” with the pointing noun هَذَا “this-one<sub>m</sub>”, we can put the pointing noun either before or after the base noun, thus:

كتابُ هَذَا الْرَّجُل  
كتابُ الْرَّجُل هَذَا  
“the book of this man”

Both these pointing noun phrases give the same meaning: “the book of this man”. However, the first phrase كتاب هَذَا الْرَّجُل is preferred, consistent with what we learned in section @ref(phrase-single-pointed-to-noun-with-al), above.

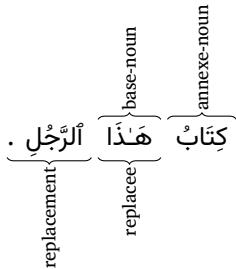
The second phrase كتاب الْرَّجُل هَذَا, although correct, would only rarely be used with this meaning. (In fact, it has another meaning: “this book of the man” which we will learn in section @ref(pointing-to-the-annexe-noun), below.)

Here is how these phrases could be used in complete sentences:

كتاب هَذَا الْرَّجُل حَدِيدٌ.  
 كتاب أَلْرَجُل هَذَا حَدِيدٌ.  
 “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”)

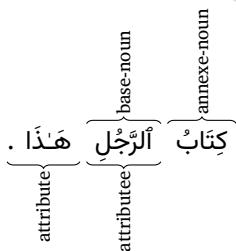
As you can see the pointing noun هَذَا has taken the place of الْرَّجُل as the base noun in the annexation. In addition to being the base noun, هَذَا is also a replacee, whose replacement is الْرَّجُل. The literal, word-for-word, translation of this phrase is:

“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”)

الْرَّجُل, here, keeps its place as the base noun in the annexation. In addition to being the base noun, الْرَّجُل is also a attributee, whose attribute is the pointing noun هَذَا. 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:

كتابُ الْرَّجُلِ

“the book of the man”

We have already discussed how to point to the base noun **الرَّجُلِ** in a pointing noun phrase. Now, we would like to point to the annexe noun **كتاب** 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

كتابُ الْرَّجُلِ هَذَا

“this book of the man”

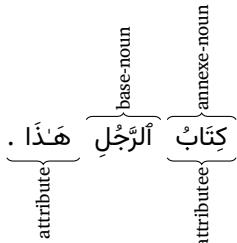
But wait! Didn’t we see in section @ref(pointing-to-the-base-noun) above that this expression has the meaning “the book of this man”?

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 **كتابُ هَذَا الْرَّجُلِ**.

Let’s analyze the expression **كتابُ الْرَّجُلِ هَذَا** “this book of the man” in detail:



“this book of the man”

(literally: “the this-one book of the man”)

كتاب, here, is both an annexe noun and an attributee. Its attribute is the pointing noun **هَذَا**. 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:

كتابُ الْرَّجُلِ هَذَا أَخْضَرٌ.

“This book of the man is green.”

### Ambiguity of this phrase

A quick note about the ambiguity of this expression:

كتابُ الْرَّجُلِ هَذَا

“this book of the man” (usual)

“the book of this man” (rare)

The ambiguity of whether the pointing noun هَذَا points to the annexe noun كتابُ or the base noun الْرَّجُل 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:

كتاباً الْرَّجُلِ هَذَانِ

“these books<sub>2</sub> of the man”

كتابُ الْرَّجُلَيْنِ هَذَا

“this book of the men<sub>2</sub>”

كتابُ الْمَرْأَةِ هَذَا

“this book of the woman”

كتابُ الْمَرْأَةِ هَذَهُ

“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 لِّ

Consider the annexation:

كتابُ الْزُّبَيْرِ

“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:

كتابُ هَذَا الْزُّبَيْرِ

“the book of this al-Zubayr”

کتابُ الْزُّبَيْرِ هَذَا

“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 جٰ

Consider, now, that the base noun is definite but does not begin with جٰ. There are two such types of nouns that we will discuss:

- i. Proper nouns not beginning with جٰ
- ii. Pronouns

##### 16.5.2.2.1. The base noun is a proper noun not beginning with جٰ

We will first deal with proper nouns that don't begin with جٰ. Consider the annexation:

کتابُ زَيْدٍ

“the book of Zayd”

Because the base noun زَيْدٌ does not begin with جٰ, any pointing nouns can come only after the entire annexation, thus:

کتابُ زَيْدٍ هَذَا

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 جٰ.

We have also learned, in section @ref(pronouns-as-base-nouns), that a pronoun may be a base noun in an annexation. Example:

کتابُهُ

“his book”

Neither the annexe noun کتاب, nor the attached pronoun هُ begin with جٰ. So if we want to add the pointing noun هَذَا to this annexation to form a pointing noun phrase, then we have to place it at the end, after the annexation, thus:

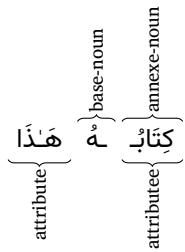
کتابُهُ هَذَا

The pointing noun هَذَا, 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 كِتاب is the desceibee. And the meaning of the phrase is:

كِتابُهُ هَذَا  
“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 جَارِيَّاتٍ.  
“These are girls<sub>2</sub>.”

أُولَئِكَ مُعْلَمُونَ.  
“Those are teachers.”

**هُوَلَاءِ أَقْلَامٌ.**  
“These are pens.”

**تِلْكَ بُيُوتٌ.**  
“Those are houses.”

هَذَانِ صَغِيرَانِ.  
“These are small ones<sub>2</sub>. ”

The info may be a single word (as above) or more complex (as below):

ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ.  
“That is the commander of the believers.”

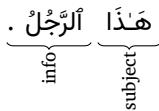
**أَوْلَئِكَ أَكْلُنَ الْطَّعَام..**  
“Those-ones ate<sub>3,f</sub> the food.”

هَذَا ثُوبٌ رَجُلٌ.  
“This is a man’s garment.”

هَذِهِ كُتُبَهُ.  
“These are his books.”

هَذَانِ بَيْتَانِ كَبِيرَانِ..  
“These are big houses.”

If the info is a noun that begins with **ع** 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:

هَذَا هُوَ الْرَّجُلُ.  
“This is the man.”

Here are some more examples:

هَاتَانِ هُمَا الْجَارِيَّاتِ.  
“These are the girls<sub>2</sub>. ”

**أُولَئِكَ هُمُ الْمَعْلُمُونَ.**  
“Those are the teachers.”

هَؤُلَاءِ هُنَّ الْأَقْلَمُ.

“These are the pens.”

تِلْكُ هِيَ الْبَيْوَتُ.

“Those are the houses.”

هَذَانِ هُمُ الصَّغِيرَانِ.

“These are the small ones<sub>2</sub>.”

### 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:

بَعَدَنَا خَبْرُ الْمَطَرِ عَلَى الْجَبَالِ. ذَلِكُ بُشْرَى لِلرُّزْعَ.

“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:

ذَلِكُ بُشْرَى

“That is a good tiding.”

The info بُشْرَى “a good tiding” is a feminine noun but the subject ذَلِكُ is masculine. This is because ذَلِكُ is actually referring to خَبْرُ 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 الْكِتَابَيْنِ مِنَ الْمَكْتَبَةِ. قَرَأْتُ هَذَا وَمَا قَرَأْتُ ذَلِكَ.

“I took the books<sub>2</sub>, from the library. I read this one and I didn’t read that one.”

شَغَلَنِي الْعَمَلُ الصَّعِبُ وَمَا فَرَغْتُ مِنْ ذَلِكَ.

“The difficult work occupied me and I did not get done with that.”

Work in progress

# 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 فَعْل, we have already seen that perfect verbs for form 1 occur in the patterns فَعَالٌ *faeala*, فَعِيلٌ *faeila*, and فَعْلُ *faeula*. The patterns for form 1 stateful verbs are يَفَعَلُ *yafealu*, يَفِعَلُ *yafeilu*, and يَفْعَلُ *yafeulu*.

Note that the stateful verb forms add an extraneous يـ *ya-* to the beginning of the verb. This extra letter can change, as we will see soon, to the letters تـ *ta-*, نـ *na*, or يـ *'a-* 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 *eamila* “he worked”
- كَبَرَ *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 fatḥah on the middle letter, the stateful verb's middle letter can have either an fatḥah, kasrah, or an ḥammah, depending on the verb. For example,

- كَتَبَ يَكْتُبُ *kataba yaktubu* “he wrote, he writes”
- دَحَّابَ يَدْحَابُ *dhababa yadhabu* “he went, he goes”
- كَشَفَ يَكْشِفُ *kašafa yakšifu* “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 fatḥah. Rarely, for a few verbs, it may be an kasrah instead. For example,

- عَمَلَ يَعْمَلُ *eamila yaemalu* “he worked, he works”
- حَسِبَ يَحْسِبُ *hasiba yahsibu* “he deemed, he deems”

3. If the perfect verb has an ḥammah on the middle letter, the stateful verb's middle letter shall have a ḥammah. For example,

- كَبَرَ 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 *hasiba* “he deemed” has as its incomplete-verb both يَحْسِبُ *yahsibu* and يَحْسَبُ *yahsabu*.

## 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 الْغُلَامُ اُرْجُلَ عَنْ شَيْءٍ.  
*sa'ala -lghulāmu -rrajula 'an shay'in.*

“The boy asked the man about something.”

In the above sentence, الْغُلَامُ *alghulāmu* is the doer of the verb so it is in the u-state and this is indicated by the ḥammah on its final letter. اُرْجُلَ *arrujala* is the direct doee of the verb so it is in the a-state and this is indicated by the fatḥah on its final letter. شَيْءٍ *shay'in* is directly preceded by a preposition so it is in the i-state and this is indicated by the tanwined kasrah ـ 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 determined 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 o-state

Two of the states have their names in common with nouns: the u-state and the a-state. The the o-state is named differently.

The ḥammah on the final letter of *yafeālu* 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 o-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 ـَيْ ya-. And if the doer noun is feminine, then the stateful verb shall begin with ـَتْ ta-. Examples:

يَكْتُبُ الْعَلَمُ فِي كِتَابِهِ.

*yaktubu -lghulāmu fi kitābihā*

“The boy writes in his book.”

يَعْمَلُ الرَّجُلَانِ فِي الْمَدِينَةِ.

*yaemalu -rrajulāni fi -lmadinati.*

“The men<sub>dual.</sub> work in the city.”

تَكْتُبُ الْجَارِيَةُ فِي كِتَابَهَا.

*taktabū -ljāriyatū fi kitābihā.*

“The girl writes in her book.”

تَعْمَلُ النِّسَاءُ فِي بُيُوتِهِنَّ.

*taemalu -nnisā'u fi 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 الْغَلَامُ أَرْجُلَ سُؤَالًا.  
*yas'alu -lghulāmu -rrajula su'ālan.*  
 “The boy asks the man a question.”

يَسْأَلُهَا الْغَلَامُ سُؤَالًا.  
*yas'aluha -lghulāmu 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. Furthermore, 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	<i>invisible</i>	فَعَلَ faala	<i>invisible</i>	يَفْعَلُ yafealu
she	<i>invisible</i>	فَعَلَتْ faalat	<i>invisible</i>	تَفْعَلُ tafealu
you <sub>1,m</sub>	ث -ta	فَعَلَتْ faalta	<i>invisible</i>	تَفْعَلُ tafealu
you <sub>1,f</sub>	ت -ti	فَعَلِتْ faalti	ي -ī	تَفْعِلِينَ tafealīna
I	ث tu	فَعَلْتُ faaltu	<i>invisible</i>	أَفْعُلُ 'afealu
they <sub>2,m</sub>	ا -ā	فَعَلَادْ faalād	ا -ā	يَفْعَلَانِ yafealāni
they <sub>2,f</sub>	ا -ā	فَعَلَنَا faalatā	ا -ā	تَفْعَلَنِ tafealāni
you <sub>2</sub>	تُma	فَعَلْتُمَا faaltumā	ا -ā	تَفْعَلَنِ tafealāni
they <sub>3+,m</sub>	و -ū	فَعَلُوا faalū	و -ū	يَفْعَلُونَ yafealūna
they <sub>3+,f</sub>	ن -na	فَعَلْنَاهُ faalna	ن -na	يَفْعَلَنَ yafealna
you <sub>3+,m</sub>	تُm -tumā	فَعَلْنَمْ faaltum	و -ū	تَفْعَلُونَ tafealūna
you <sub>3+,f</sub>	تُn -tunna	فَعَلْنَنَ faaltunna	ن na	تَفْعَلَنَ tafealna
we	نā	فَعَلْنَا faalnā	<i>invisible</i>	تَفْعَلُنَ nafealu

Note the following:

- The verb تَعْمَلُ is used both for “she” and “you<sub>2m</sub>” 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 qammah ُ on the final letter of the verb.
- For stateful verbs that have إِ, أِ, or يِ as the doer pronoun, the u-state is indicated by an extraneous نِ added to the end of the verb.
- And for the remaining stateful verbs whose doer pronoun is نِ, 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 its 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 الْجَاهُلُ وَيَأْكُلُونَ وَيَشْرُبُونَ.  
*yajlisu -rrijālu wa ya'kulūna 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,

يَدْهُبُ الْرَّجُلُ  
*yadhabu -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 a stateful verb is solely to intend a future action. This is by means of the particles ـَ *sa-* and سُوفَ *sawfa* that can be placed before the verb. They provide a meaning of “will” or “will soon”. ـَ *sa-*, being a single letter particle, is attached to the verb.

For example,

سَيَدْهُبُ الْرَّجُلُ  
*saya'dhabu -rrajulu.*  
 and  
 سُوفَ يَدْهُبُ الْرَّجُلُ  
*sawfa yadhabu -rrajulu.*  
 “The man will go.” or  
 “Soon the man will go.”

The difference in usage of سـ *sa-* and سـوـفـ *sawfa* can be thought of as one of emphasis. سـوـفـ *sawfa* is more emphatic than سـ *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 لـ *mā*

As with perfect verbs, stateful verbs too can be negated by placing the particle لـ before them. This negates the meaning of the verb usually for the present tense. For example,

مـا يـدـهـبـ أـلـرـجـلـ  
mā yad̪h-habu -rrajulu.

“The man does not go.” or,  
“The man is not going.”

### 17.9.2. Negation using لـ *lā* {U-state-verb-negation-la}

In addition to لـ *mā*, stateful verbs can be negated using لـ *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.

لـا يـدـهـبـ أـلـرـجـلـ  
lā yad̪h-habu -rrajulu.

“The man does not go.” or,  
“The man is not going.” or,  
“The man will not go.”

The particles سـ *sa-* and سـوـفـ *sawfa* may not be combined with لـ *mā* and لـ *lā* when negating verbs.

## 17.10. With قـ

TODo

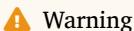
When negating a stateful verb preceded by قـ there is some question about whether قـ is retained or dropped, but the stronger opinion seems to be that it may be kept, as proven by the following verse of poetry:

وـقـ لـ تـعـدـمـ الـحـسـنـاءـ ذـاـمـاـ

“And [it] may be [that] the beautiful female does not lack a defect.”  
(ذـاـمـاـ means “defect”.)

## Chapter 18.

### The maṣdar



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#### 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
ذَهَبَ	ذَهَبَ “he went”	يَذْهَبُ “he goes”	ذَهَابٌ “going”

The maṣdar associated with this verb is ذَهَابٌ *d̄hahāb*. 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 فَعَلْ *facula* or فَعَلَ *faela* (because perfect verbs of the pattern فَعَلْ *facula* never take a direct doee). In this case:
  - a. The maṣdar for many verbs, in general, tends to be فَعْلْ *fael*. Examples:
    - فَتَّحَ يَفْتَحُ فَتَّحًا “to open (هـ s.th.)”
    - أَخْدَ يَأْخُذُ أَخْدًا “to take (هـ s.th.)”
    - حَمْدَ يَحْمِدُ حَمْدًا “to praise (هـ s.o.)”
2. If the verb does not take a direct doee, then:
  - a. If the perfect verb is of the pattern فَعَلْ *facula*, 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 فَعَلْ *fael*. Examples:
      - تَعَبَ يَتَعَبُ تَعَبًا “to become tired”
      - جَرَعَ يَجْرُعُ جَرَعًا “to be impatient”
      - أَسْفَ يَأْسُفُ أَسْفًا “to be sorrowful”
    - ii. If, instead, the meaning of the verb denotes being a color, then the maṣdar is usually of the pattern فَخَلَةَ *fuelah*. Examples:
      - خَضْرَ يَخْصُرُ خُضْرَةً “to be green”
      - سَمْرَ يَسْمُرُ 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 فُعُولَ *fueūl*. Example:
      - قَدْمَ يَقْدِمُ قُدْوَمًا “to arrive”
    - iv. If, instead, the meaning of the verb denotes some static quality, then the maṣdar tends to be of the pattern فُعُولَةَ *fueūlah*. Example:
      - يَبْسَ يَبْيَسُ يَبْيَسَةً “to be dry”
  - b. If the perfect verb is of the pattern فَعَلْ *facula*, 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 فُعُولَ *fueūl*. Examples:
      - قَعْدَ يَقْعُدُ قُعُودًا “to sit, stay back”
      - سَجَدَ يَسْجُدُ سُجُودًا “to prostrate down”
      - حَضَعَ يَحْضُضُ حُضُوعًا “to be humble”
    - ii. If, instead, the meaning of the verb denotes an ailment, then the maṣdar is usually of the pattern فَعَالْ *fueāl*. Examples:
      - سَغَلَ يَسْغُلُ سُغَالٌ “to cough”

- iii. If, instead, the meaning of the verb denotes travelling, then the maṣdar is usually of the pattern فَعِيلٌ *faiṭil*. Examples:
  - رَحِلَّ يَرْحِلُ رَحِيلًا “to depart”
- iv. If, instead, the meaning of the verb denotes a sound, then the maṣdar is usually of the pattern فَعِيلٌ *faiṭil* or فُعَالٌ *fueāl*, or both. Examples:
  - صَرَخَ يَصْرُخُ صَرِيḥًا وَصَرَاخًا “to scream”
- 3. If the verb denotes a craft or a profession or a rank, then the maṣdar is often of the pattern فِعَالَةٌ *fieālah*. Examples:
  - تَجَرَّ يَتَجَرُّ تَجَارَةً “to trade”
  - أَمْرَ يَأْمُرُ إِمَارَةً “to be a commander”
- 4. If the perfect verb is of the pattern فَعَلٌ *faiṭula*, then the maṣdar tends to be of the pattern فُعَوَّلَةٌ *fueūlah* or فَعَالَةٌ *fieālah*. Examples:
  - صَعْبٌ يَصْعُبُ صَعْوَدَةً “to be difficult”
  - شَجَعٌ 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 *akla* “to eat”. We can use its maṣdar in a sentence like this:

فَرَغَ زَيْدٌ مِنْ الْأَكْلِ.  
*faraghā zaydun mina -l'akli.*  
 “Zayd got done with eating.”

Note how the maṣdar أَكْلٌ *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 أَكْلٌ *al'akli* instead of saying أَكْلٌ *'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 indefinite maṣdar may be used too, and this will give the meaning of “a certain”, or “a specific”. For example, with the verb عَوَلَ يَعْوَلُ *ya'wal* “to work”, we can say:

فرَغَ مِنْ عَمَلٍ صَعِبٍ.  
*faraghā min ɛamalī ṣa'bīn.*  
 “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 حَمَلْ يَحْمِلُ حَمْلًا means “to carry (ـهـ s.th.)” Here is an example of its maṣdar in a sentence:

تَعَبَ زَيْدٌ مِنْ حَمْلِهِ لِكُتُبِ الْتَّقِيَّةِ.  
*taeiba zaydun min ḥamlihi lilkutubi -t̄th̄aqilati.*  
 “Zayd became tired from his carrying the heavy books.”

There exists another meaning for this verb with its own maṣdar: حَمَلْ يَخْمُلُ حَمْلَةً which means “to launch an attack (ـهـ on s.o.)” Here is an example of its maṣdar in a sentence:

دَهَشَ الْقَوْمُ مِنْ حَمْلَةِ الْعَدُوِّ عَلَيْهِمْ.  
*dahisha -lqawmu min ḥamlati -leaduwwi 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 جَهَلْ يَجْهَلُ جَهْلٌ *jahl* and جَهَالَةٌ *jahālah* which have meanings that are close to each other.

جَهَلْ *jahl* is the more simple maṣdar used for not knowing something. For example,

مَا فَعَلَ زَيْدٌ أَلْوَاجِبَ لِجَهْلِهِ إِيَّاهُ.  
*mā faedla zayduri -lwājiba lijahlihi ɔiyāhu.*  
 “Zayd did not do the obligatory [work] because of his not knowing it.”

جَهَالَةٌ *jahālah* has the more abstract meaning of “ignorance”. For example,

نَفَرَ الْمُشْلِمُ مِنْ جَهَالَةِ الْمُشْرِكِينَ.  
*nafara -lmuslimu min jahālati -lmushrikina.*  
 “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 *faeālah* 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 [from النحو الوفي 3/181] مشتقات:

1. اسم الفاعل
2. اسم المفعول
3. الصفة المشبهة
4. أفعال التفضيل
5. اسم الزمان
6. اسم المكان
7. اسم الآلة

Maybe also the following, or move to *mâṣdar* chapter because they are not مشتقات:

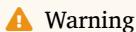
1. اسم المرة
2. اسم الهيئة

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



Warning

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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 o-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 *'an*
- لَنْ *lan*
- لِ *li*
- كَيْ *kay*
- حَتَّىْ *hattā*
- إِذْ *idhan*

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”:

يَفْعُلُ  
yafealu  
“he does”

Note that, because it is in the u-state, the its final letter ends with a ḥammah ُ. In order to form the a-state stateful verb, we change the ḥammah into a fatḥah ُ, thus:

يَفْعَلُ  
yafeala

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a ḥammah ُ.

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  
yafealāni  
“they<sub>2,m</sub> do”

becomes, for the a-state:

يَفْعَلَا  
yafealā

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	يَفْعُلُ	يَفْعَلُ
she	invisible	تَفْعُلُ	تَفْعَلُ
you <sub>1m</sub>	invisible	تَفْعَلُنِ	تَفْعَلُنِ
you <sub>1f</sub>	ي	تَفْعَلِينِ	تَفْعَلِي
I	invisible	أَفْعَلُ	أَفْعَلُ
they <sub>2m</sub>	ا	يَفْعَلَانِ	يَفْعَلَا
they <sub>2f</sub>	ا	تَفْعَلَانِ	تَفْعَلَا
you <sub>2</sub>	ا	تَفْعَلَانِ	تَفْعَلَا
they <sub>3m</sub>	و	يَفْعَلُونَ	يَفْعَلُوا
they <sub>3f</sub>	نَ	يَفْعَلَنَ	يَفْعَلَنَ (same)
you <sub>3m</sub>	و	تَفْعَلُونَ	تَفْعَلُوا
you <sub>3f</sub>	نَ	تَفْعَلَنَ	تَفْعَلَنَ (same)
we	invisible	تَفْعَلُنِ	تَفْعَلُنِ

Take note the following:

- The u-state and a-state verbs are the same for the feminine plural absentee and addressee participants:
  - يَفْعُلُنَّ (they<sub>3f</sub>)
  - تَفْعُلُنَّ (you<sub>3f</sub>)
- The a-state verbs for the masculine plural absentee and addressee participants have a final silent alif:
  - يَفْعُلُوا (they<sub>3m</sub>)
  - تَفْعُلُوا (you<sub>3m</sub>)

### 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 أَنْ 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 الْطَّالِبُ أَنْ يَنْجُحَ.  
'amala -tālibu 'an yanjah.  
“The student hoped that he succeed.”

لا can be used to negate the following a-state stateful verb. لا combines with أَنْ and assimilates with it to form لا 'allā “that not”. For example,

أَمْرَرَ الْأَبُ لِابْنِهِ أَلَا يَكُسُلَ.  
'amara -rābu li-bnā 'allā yaksal.  
“The father ordered the son that he not be lazy.”

Other than this لا 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 الْطَّالِبُ أَنْ يَنْجُحَ. It is equivalent to the maṣdar النَّجَاحُ. So the sentence is grammatically equivalent to

أَمَلَ الطَّالِبُ النَّجَاحَ.  
 'amala -tta'libu -nnajah.  
 "The student hoped [for] success."

This grammatical equivalence of the أَنْ clause with a noun allows 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 الطَّالِبُ أَنْ يَنْجُحَ.  
 direct doee

"The student hoped that he succeed."

We show other examples below where the أَنْ clause occurs in place of other noun positions.

As the subject:

أَنْ تَنْجُحَ هُوَ الْمَقْصِدُ.  
subject

"That you succeed is the purpose."

which is grammatically equivalent to: نَجَاحُكَ هُوَ الْمَقْصِدُ.

As the info:

الْمَقْصِدُ أَنْ تَنْجُحَ.  
info

"The purpose is that you succeed."

which is grammatically equivalent to: الْمَقْصِدُ نَجَاحُكَ.

As a doer noun:

يَحْرُزُنِي أَنْ يَذْهَبَ.  
doer

"That he [should] go saddens me."

which is grammatically equivalent to: يَحْرُزُنِي ذَهَابُهُ.

In the i-state as the base noun in an annexation:

سَكَتْتُ مِنْ خَشْيَةِ أَنْ يَغْضِبَ عَلَيْهَا.  
i-state base noun

"She stayed quiet from fear of that he be angry at her."

سَكَتْتُ مِنْ خَشْيَةِ غَضِبِهِ عَلَيْهَا.

In the i-state after a preposition:

**رَغْبَةُ الْعَلَمِ فِي أَنْ يَأْكُلُ الطَّعَامَ .**  
 i-state after preposition

“The boy desired that he eat the food.”

which is grammatically equivalent to: **رَغْبَةُ الْعَلَمِ فِي أَكْلِ الطَّعَامِ.**

### 20.3.3. Option to drop the preposition before **أنْ**

In the above example the verb **رَغْبَةٌ** takes an indirect doee after the preposition **في**. In such cases, where the **أنْ** 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 **في**) for the same meaning:

**رَغْبَةُ الْعَلَمِ أَنْ يَأْكُلُ الطَّعَامَ.**  
 “The boy desired that he eat the food.”

### 20.3.4. **أنْ** meaning “lest”

Ocassionally, **أنْ** is used with the meaning “lest”. For example:

**قَتَلْتُ الْثَعَانَ أَنْ يَقْتُلَنِي.**  
 “I killed the serpent lest it kill me.”

### 20.3.5. **أنْ** with the perfect verb

**أنْ** may also occur before a perfect verb. Example:

**بَلَغَنِي أَنْ رَجَعْتَ.**  
 “That you have returned has reached me.”

### 20.3.6. Other types of **أنْ**

There are other types of **أنْ** in the Arabic language. They all have the basic meaning “that”. But they are used in different grammatical ways.

The **أنْ** we have learned here is called the *maṣdarī* **أنْ** because of the equivalence of its clause with a *maṣdar*.

There is also another type of **أنْ** called the *lightened* **أنْ** that we will learn in section @ref(lightened-an).

There is also the *explanatory* **أنْ** and the *extra* **أنْ** 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: لِّا لِّا *li'an* to give the purpose of the following verb. This لِ may be translated as “so that”. For example:

أَكَلَ لِلَّآنِ يَشْبَعُ.  
“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 لِيَشْبَعُ.  
“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 لِلَّآ لِلَّا *l'il'allā*. For example,

شَرَبَ الْمَاءَ لِلَّآ لِيَخْطَشَ.  
“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 masdar applies also to when لِ is used before (either an expressed or an implied) أَنْ. So, for example, if we have a sentence:

قَرَأَ الْكِتَابَ لِيَعْلَمَ مَفْهُومَهُ.  
or  
قَرَأَ الْكِتَابَ 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 masdar عِلْمٌ thus:

قَرَأَ الْكِتَابَ لِعِلْمٍ مَفْهُومَهُ.  
“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 گن *kay*

كَيْ *kay* is a preposition similar to *J* 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 *J* is that, when *J* 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 كَنْ يَشْبَعَ.

“He ate in order that he be sated.”

\ـ is used, as usual, to negate the verb and is attached to ـي thus: كـيـلاـ *kaylā*.  
Example:

شرب الماء كيلا يعطش.

"He drank the water in order that he not be thirsty."

The preposition لے may be combined with thus: کی *likay*, for more or less the same meaning. For example:

أَكَلَ لِكَنْ يَشْبَعُ.

“He ate in order that he be sated.”

With **ݍ** the whole combination is written as لِكَيْلَا *likaylā*. أَنْ must again be noted, however, as it cannot be expressed.

Example:

شرب الماء لكيلا يعطش.

"He drank the water in order that he not be thirsty."

By the way, ﻕ and a following a-state stateful verb are not *directly* replaced by a masdar. So, for example, if we have a sentence:

قرآن الکتاب کی۔ یَعْلَمَ مَفْهُومَهُ۔

"He read the book in order that he know its meaning."

Then  $\cup$  is to be used in place of  $\bar{ك}$  if we wish to replace it and what follows with the masdar  $\bar{ع}$  thus:

قَرْآن الْكِتَاب لِعِلْمِ مَفْهُومِه.

"He read the book for the knowledge of its meaning."

## 20.6. After حَتَّا hattā

**حَتَّىٰ** *hattā* 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 *hattā* with a following noun

Consider the following sentence:

أَكْلُتُ أَسْمَكَةً حَتَّىٰ رَأْسَهَا.

“I ate the fish until its head.”

حتىٰ “until”, here, is used as a preposition. Therefore, رأس 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:

أَكْلُتُ أَسْمَكَةً حَتَّىٰ رَأْسَهَا.

“I ate the fish, even its head.”

رأس, here, is in the a-state because it is a direct doee of the verb أكل “ate”. The particle حتىٰ “even”, here, is only a connector between the direct doees in much the same way as و “and”. (أَكْلُتُ أَسْمَكَةً وَرَأْسَهَا.) “I ate the fish and its head.”)

Consider now yet another variant of this sentence:

أَكْلُتُ أَسْمَكَةً. حَتَّىٰ رَأْسُهَا [أَكْلَنَّهَا].

“I ate the fish. Even its head [I ate].”

Now رأس is in the u-state because it is actually the subject of a new sentence, whose info is (an either expressed or implied) أكلنَّها “I ate it”. حتىٰ, here, serves as an introductory particle to the second subject and does not affect the state of the following noun.

### 20.6.2. حَتَّىٰ *hattā* with a following verb

Just as حتىٰ 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 حتىٰ 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 حتىٰ is used to indicate an extreme point at which the action of the following verb would occur, or is meant to occur. Here, حتىٰ may be translated as “to the point of” and the verb following it is translated using “-ing”. For example,

قَرِئْتُ الْقُرْآنَ حَتَّىٰ أَخْتَمْهُ.

“I read the Qur’ān to the point of finishing it.”

يَغْضُبُ حَتَّىٰ يَهْرُبُوا مِنْهُ.

“He becomes angry to the point of their fleeing from him.”

عَصَبَ 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.<sup>1</sup>

Note, also, that لَا is not attached to حَتَّىٰ in حَتَّىٰ لَا.

Also, similar to the case of كَيْنَى, 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 إِنْ أَنْ to [the point] that”. So the above examples can be considered similar in meaning to:

قَرَأْتُ الْقُرْآنَ إِلَى أَنْ أَخْتِمُ.

يَعْصُبُ إِلَى أَنْ يَهْرُبُوا مِنْهُ.

عَصَبَ إِلَى لَا يَمْلِكَ نَفْسَهُ.

- When حَتَّىٰ is used with the meaning “to such a purpose that”. This is a similar meaning to كَيْنَى “in order that”. For example,

أَدْهَبْتُ إِلَيْهِ حَتَّىٰ يَأْمُرَنِي بِشَيْءٍ.

“I go to him to such a purpose that he order me [to do] something.”

وَعَظَ الْأَبُو أَبْيَهُ 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.

Sometimes, the sentence itself may admit both of the above meanings. For example:

يُكْلُ حَتَّىٰ يَسْتَجِعُ.

“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.

<sup>1</sup>Sadan, A., *The subjunctive mood in Arabic grammatical thought* 201

### 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 أُنْ is not assumed with حَتَّىٰ in this case.)

The verb following حَتَّىٰ in this case may even be a perfect verb. For example:

أَكْلُتُ أَطْعَامَ حَتَّىٰ شَبَغْتُ.  
“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,

أَكْلُتُ أَطْعَامَ حَتَّىٰ أَشْبَغْتُ.  
“I ate the food to such an extent that I am (being) full.”

عَصِبَ حَتَّىٰ يَهْرُبُونَ مِنْهُ.  
“He became so angry that they are fleeing from him.”

عَصِبَ 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

لَ and أُنْ 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 تَدْهَبْتُ.  
“You<sub>1m</sub> shall not go.”

### 20.8. After إِذْنٌ idhan

TODO

## 20.9. After وَ, فَ, أُوْ, and نُمْ

### 20.9.1. As connectors

If the connectors وَ, فَ, أُوْ, and نُمْ 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,

أَرَغَبُ أَنْ أَخْضُرَ الْمَجْلِسَ وَأَسْمَعُ.  
“I desire that I attend the session and [that] I listen.”

or

أَرَغَبُ أَنْ أَخْضُرَ الْمَجْلِسَ وَأَسْمَعُ.  
“I desire that I attend the session and I will listen.”

### 20.9.2. With special meanings

وَ, فَ, أُوْ, and نُمْ 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.

Work in progress

## Chapter 21.

### The O-state stateful verb



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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 o-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 o-state stateful verb.

We will also study the *verb of command* which is very similar to the o-state stateful verb.

#### 21.2. Forming the o-state stateful verb

Here is the u-state stateful verb for the singular masculine absentee participant doer “he”:

يَفْعُلُ  
yafealu  
“he does”

Note that, because it is in the u-state, the its final letter ends with a ḍammah ة. In order to form the o-state stateful verb, we change the ḍammah into a sukūn ُ, thus:

يَفْعَلُ  
yafeal

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a dammah ة.

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 o-state stateful verb. So, for example, the u-state stateful verb:

يَفْعَلُنَّ  
yafealāni  
“they<sub>2,m</sub> do”

becomes, for the o-state:

يَفْعَلَا  
yafealā

Here is the complete table of the o-state stateful verb for all doer participants.

Participant	Stateful verb doer pronoun	u-state stateful verb	o-state stateful verb
he	invisible	يَفْعَلُ	يَفْعَلُ
she	invisible	تَفْعَلُ	تَفْعَلُ
you <sub>1,m</sub>	invisible	تَفْعَلُ	تَفْعَلُ
you <sub>1,f</sub>	ي	تَفْعِلِينَ	تَفْعِلِي
I	invisible	أَفْعَلُ	أَفْعَلُ
they <sub>2,m</sub>	ا	يَفْعَلَنَّ	يَفْعَلَا
they <sub>2,f</sub>	ا	تَفْعَلَنَّ	تَفْعَلَا
you <sub>2</sub>	ا	تَفْعَلَنَّ	تَفْعَلَا
they <sub>3+,m</sub>	و	يَفْعُلُونَ	يَفْعُلُوا
they <sub>3+,f</sub>	ن	بَعْلَنَ	يَبْعَلُنَّ (same)
you <sub>3+,m</sub>	و	تَفْعُلُونَ	تَفْعُلُوا
you <sub>3+,f</sub>	ن	تَفْعَلَنَّ	تَفْعَلَنَّ (same)
we	invisible	تَفْعَلُنَّ	تَفْعَلُنَّ

Take note the following:

- The u-state and o-state verbs are the same for the feminine plural absentee and addressee participants:
  - يَفْعَلُنَّ (they<sub>3+,f</sub>)
  - تَفْعَلَنَّ (you<sub>3+,f</sub>)
- The u-state and o-state verbs for the masculine plural absentee and addressee participants have a final silent alif:
  - يَفْعُلُوا (they<sub>3+,m</sub>)

- تَفْعِلُوا (you<sub>3+,m</sub>)

- When the o-state stateful verb ends with a sukūn ُ, and the next word begins with a connecting hamzah ٰ then the sukūn ُ is converted to an kasrah ِ. For example:

يَفْعَلُ + أَلْرَجْلُ = يَفْعِلُ أَلْرَجْلُ -

### 21.3. With ل for indirect commands

The particle ل when connected to the front of a stateful verb causes it to be in the o-state and gives it the meaning of an indirect command. In English this can be translated using “should” or “let”:

لَيَدْهَبَ أَلْرَجْلُ

“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.)

لَنَدْهَبْ!

“Let’s go!”

The indirect command is only rarely used for the addressee participant.<sup>1</sup>

So an example like the following is permissible but rare:

لَتَحْلِسْ

“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 ل. The ل then loses its kasrah and gets a sukūn. Examples:

فَلْتَأْكُلْ طَعَامَنَا وَلْنَشْرِبْ شَرَابَنَا.

“So let us eat our food and drink our drink!”

وَلْيَجِلِسُوا عَلَى الْأَرْضِ.

“And they should sit on the ground!”

Finally, the ل before a o-state stateful verb for the indirect command is mandatory. But it may be dropped by poetic license.<sup>2</sup>

<sup>1</sup> سورة يونس for البحر المحيط لأبي حيان 4/291-293. See also references to شرح ابن يعيش على المفصل 10:58 and other tafsirs for the reading فلتغروا

<sup>2</sup> شرح ابن يعيش على المفصل 4/291-292

## 21.4. With **لـ** for prohibitions

The word **لـ** when in front of a o-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<sub>3,m</sub>!”

يَا زَيْدُ، لَا تَدْخُلُ الْبَيْتَ!  
“Don’t<sub>1,m</sub> enter the house!”

The particles **فـ** “so” and **وـ** “and” may be used before this **لـ**. Example:

فَلَا تَأْكُلْ وَلَا شُرْبْ!  
“So don’t eat<sub>1,m</sub> and don’t drink<sub>1,m</sub>!”

Such prohibitions are generally for the addressee participant. However, rarely, they may be issued for the absentee participant as well. Example:

لَا يَمْنَعْ زَيْدًا أَلْدُخُونْ.  
“Let him not prevent Zayd from entering!”

By the way, **لـ** does not force a verb to be in the u-state o-state. We have already seen in section @ref(u-state-verb-negation-la) that **لـ** can be used to negate a u-state stateful verb for the present and future tense. Example:

لَا يَذْهَبُ الْرَّجُلُ  
*lā yadīhabu -rrajulu.*  
“The man does not go.” or,  
“The man is not going.” or,  
“The man will not go.”

## 21.5. With **لـ** for “did not”

The particle **لـ** when in front of an stateful verb causes it to be in the o-state and gives it the meaning of negating the past tense In English this can be translated using “did not”. For example,

لَمْ يَذْهَبِ الْرَّجُلُ.  
“The man did not go.”

We have already learned in section @ref(negating-perfect-verbs) that the perfect verb is negated using the particle **لـ**. For example:

لَمْ يَذْهَبِ الْرَّجُلُ.  
*mā dīhaba -rrajulu.*  
“The man did not go.”  
or,  
“The man has not gone.”

Both لم and لـ are used commonly to negate the past tense. لـ has a more emphatic meaning than لم.

Here are some more examples:

## 21.6. With لَمْ for “did not yet”

The word لَمْ when in front of a o-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 o-state stateful verb

The o-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 o-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 <sub>1,m</sub>	أُفْعِلْ
you <sub>1,f</sub>	أُفْخَلِي
you <sub>2</sub>	أُفْعَلَ
you <sub>3+,m</sub>	أُفْعَلُوا
you <sub>3+,f</sub>	أُفْعَلْنَ

In order to form the verb of command, we remove the initial ء from the addressee participant 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:

- When the middle root letter of the verb of command has an ḍammah ُ, then the connecting hamzah gets an ḍammah too. Examples:

Verb	Verb of command for “he”
نَظَرَ يَنْظُرُ نَظَرًا	أَنْظُرْ “Look!”
قَتَلَ يَقْتُلُ قَتْلًا	أَقْتُلْ “Kill!”
مَكَثَ يَمْكُثُ مُمْكُنًا	أَمْكُثْ “Stay!”

- Otherwise, when the middle root letter of the verb of command has an fatḥah َ or an kasrah ِ, then the connecting hamzah gets an kasrah ِ. Examples:

Verb	Verb of command for “he”
عَمَلَ يَعْمَلُ عَمَلاً	أَعْمَلْ “Work!”
ذَهَبَ يَذْهَبُ ذَهَابًا	أَذْهَبْ “Go!”
جَلَسَ يَجْلِسُ جُلُوسًا	أَجْلِسْ “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 تَدْهَبْ  
“Don’t go!”

### 21.8.2. The verb of command for roots begin with hamzah

Appendix @ref(hamzarules) details the rules for spelling 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
أَمِلٌ	أَمَلَ يَأْمَلُ أَمَلاً	أَوْأْمَلْ “to hope”
أَذْنٌ	أَذْنَ يَأْذَنُ أَذْنًا	أَنْذَنْ “to permit”

Here are examples of these verbs of commands in the middle of a sentence:

يَا أُمِّي إِذْنِي لِي الْلَّعْبَ!  
yā <sup>‘</sup>ummi -<sup>2</sup>d̄hanī li -llaeib!

“O my mother, permit me to play!”

يَا زَيْدُ أَوْفِلُ الْحَيْرَ!  
yā zaydu -<sup>2</sup>muli -lk̄hayr!

“O Zayd, hope for good!”

When these verbs of command occur in the beginning of the sentence, then there would be two hamzahs occurring 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:

أَوْفِلُ الْحَيْرَ يَا زَيْدُ!  
<sup>2</sup>‘mul

not

×

إِذْنِي لِي الْلَّعْبَ يَا أُمِّي!  
<sup>2</sup>id̄hanī

not

×

As a further complication, when the verb of command is preceded by و “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:

وَأَمْلُ  
wa<sup>2</sup>mul

“And hope!”

فَأَذْنُ  
fa<sup>2</sup>d̄han

“So permit!”

### 21.8.3. Irregular verbs of command

In addition to the rules stated 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 أَمْرَ

The verbs of command for the following three verbs are irregular:

Root	Verb	Verb of command
أَكَلُ	أَكَلَ يَأْكُلُ أَكَلًا “to eat”	كُلْ
أَخَذُ	أَخَذَ يَأْخُذُ أَخَذًا “to take”	خُذْ
أَمَرُ	أَمَرَ يَأْمُرُ أَمْرًا “to order”	مُنْ

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 اَمْرٌ *amr* is permitted to retain its initial hamzah when preceded by و “and” or فَ “so”. Then, it becomes

وَامْرٌ *wa'mur*

and

فَامْرٌ *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 سَأَلٌ

The verb سَأَلٌ *'is'al* “to question” forms its verb of command both regularly, and irregularly:

- i. Regular: سَأَلٌ *'is'al*
- ii. Irregular: سَلٌ *sal*

If the verb of command is preceded by و “and” or فَ “so”, then the regular verb of command سَأَلٌ *'is'al* is often preferred.

Otherwise, the irregular verb of command سَلٌ *sal* is often preferred.

Examples of usage:

## Chapter 22.

### The passive verb



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#### 22.1. Introduction

Consider the sentence:

شَرِبَ زَيْدٌ الْمَاءَ.  
*shariba zayduni -lmā?*  
“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 الْمَاءُ.  
*shuriba -lmā?*  
“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 studying 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 “to drink”.
- فَتَحَ “to open”

- كَبَرَ يَكْبُرُ “to become big”
- etc.

The pattern of passive verb for form 1 verbs is always:

فُعِلْ نُفْعَلْ  
fueila yufealu

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: حَسِبَ يَحْسِبُ “to reckon” and حَسِبَ يَحْسِبُ “to deem” share the same passive verb: حُسِبَ يُحْسِبُ.

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:

- فَعَلُوا fueilū “they<sub>3m</sub>” (perfect)
- تَفْعَلَانِ tufalāni “you<sub>2</sub>” or “they<sub>2f</sub>” (u-state stateful)
- أَفْعَلَ ufeala “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:

شَرِبَ الْمَاءُ.  
deputy doer

“The water was drunk.”

Note that the noun الْمَاءُ 'almā'u “the water” is in the u-state. This is because, in the absence of the doer, the direct doee of the active verb (ماءً) 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:

- شُكِّرَتِ الْأُمَّهَاتُ وَمُدْخَنَ.  
*shukirati -l'ummahātu warudihn.*
- “The mothers were thanked and praised.”
- أَنْتُمَا شُغِّلَنَانِ وَتُخْدَعَانِ.  
*'antumā tuq̄ibānāni watukhdaeān.*
- “You<sub>2</sub> are being cheated and deceived.”

مَا قُطِعَتْ أَلْشَجَرَةُ.  
*mā qutiqat -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 doees. 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 أَنْعُلَامُ الَّذِلَوَ مَاءً.  
 “The boy filled the bucket (with) water.”

مَنَعَ الْمَرْضُ أَلْرَجُلَ أَعْمَلَ.  
 “Sickness prevented the man (from) work.”

سَأَلَ الْفَقِيرُ الْغَنِيَ دِرْهَمًا.  
 “The poor [man] asked the rich [man] (for) a dirham.”

- b. Verbs that signify an action of the heart or of intention, like thinking, deeming, making, etc. Examples:

حَسِبْتُ زَيْدًا صَدِيقًا.  
 “I deemed Zayd [to be] a friend”

وَجَدَتُ أَطْلَالَيْهِ أَلْسَنَادَةَ حَلِيمَةَ.  
 “The student<sub>f</sub> found the professor<sub>f</sub> [to be] forbearing.”

جَعَلَ اللَّهُ أَمَاءَ 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:

(دَلْوُ) مُلِئَتْ الَّذِلُو مَاءً. “bucket” is feminine.)  
 “The bucket was filled (with) water.”

مُنْعَى أَلْرَجُلَ أَعْمَلَ.  
 “The man was prevented (from) work.”

سُئِلَ الْغَنِيُّ دِرْهَمًا.  
 “The rich [man] was asked for a dirham.”

حُسِبَ زَيْدٌ صَدِيقًا.  
 “Zayd was deemed [to be] a friend”

وُجِدَتِ الْأَسْتَادَةُ خَلِيمَةً.  
“The professor<sub>f</sub> was found [to be] forbearing.”

جُعِلَ الْمَاءُ 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 الْنَّاسُ عَلَى الْأَرْضِ.  
“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 الْكَاتِبُ بِالْقَلْمَنِ.  
“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 dammah (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:

جِلِسَ عَلَى الْأَرْضِ.  
deputy doer

“The ground was sat upon.”

كُتِبَ بِالْقَلْمَنِ.  
“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 الْمَّ لَيْلَةُ الْقَدْرِ.

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 الْقَدْرِ.

“The Night of Power was stayed up [in].”

Note the u-state of لَيْلَةً 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 الْشَّيْخُ فَهْمَا 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.

فُهْمٌ فُهْمٌ 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 الْمَّ لَيْلَةً.

“The mother stayed up a night.”

then because of the non-specialized meaning of لَيْلَةً, 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 masdar

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:

**سُهْرٌ فِي الْمَسْجِدِ لَيْلَةَ الْقُدرِ.**  
“The mosque was stayed up in [on] the Night of Power.”

In the above sentence the prepositional phrase **فِي الْمَسْجِدِ** 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 o-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:

**تُذَكَّرُ قَصْهَةُ الْمَلِكِ فِي كُتُبِ الْتَّارِيخِ.**  
“The story of the king is mentioned in the books of history.”

**لَا تُرْفعُ الْأَصْوَاتُ فِي الْمَكْتَبَةِ.**  
“Voices are not raised in the library.”

The a-state verb is used for expressing wish or purpose:

**يَأْمُلُ الْمُسْلِمُونَ 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 تُشْمَعَ.**  
“You<sub>2</sub> shall not be heard.”

**دُفِعَ الْبَابُ حَتَّى يُفْتَنَ.**  
“The door was pushed for the result that it open.”

Similarly, the o-state verb is used in the following cases:

- With لَمْ “was not”:

لَمْ يُؤْدَنْ لِي أَنْ أَدْخُلْ.  
“It was not permitted for me that I enter.”

- With لَمَّا “not yet”

لَمَّا يُكْتَبْ كِتَابٌ فِي هَذَا الْمَوْضُوعِ.  
“A book has not yet been written in this subject.”

- With لْ for indirect commands<sup>1</sup>:

لِيُسْمَعْ صَوْنُهُ!  
“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<sub>3m</sub> 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:

- 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 الْزَّجَاجَةُ.  
“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.

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<sup>1</sup> شرح ابن بعيش على المفصل 4/291

- 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 گُبِرَتْ أَنْزَجَاهُ could be used when the speaker knows that it was actually زَيْدٌ “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.
- c. When the speaker wishes to draw attention to the act itself rather than the doer of the act. So we might say:

مُنْعَنَا الْدُخُولُ.

“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:

حُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ

“Man was created of haste [i.e., impatience].” (Qur’ān 21:37. Trans. Saheeh International)

In the above ’ayah 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:

حُلِقَ الْخَنْزِيرُ.

“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:

فُتِلَ أَمِيرُ الْمُؤْمِنِينَ عُمَرُ.

“The Commander of the believers, Eumar, 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 الْكِتَابَ.  
*kataba zaydūni -lkitāb.*  
“Zayd wrote the book.”

It may seem like this rule is broken in sentences like:

فُتِلَ بِالسَّيْفِ.  
*qutila bi-ssayf.*  
“He was killed by the sword.”

But such is not the case. The active verb construction would be something like:

قَتَلَهُ فُلَانٌ بِالسَّيْفِ.  
*qatalahu fulānūn bi-ssayf.*  
“So-and-so killed him with the sword.”

As you can see, فُلَانٌ “so-and-so” is actually the doer, and السَّيْفِ “the sword” is merely a prepositional phrase indicating the instrument used in the act.

Work in progress

## 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). 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-hah, kasrah, or dammah. It also has variability in the pattern its masdar. 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
- افتخل 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 فَعَلْ يُفَعِّلُ

The form 2 verb doubles the middle  $\varepsilon$  letter. The vowel mark on the middle letter does not vary. Here are some examples of form 2 verbs:

Root	Verb	Meaning
علم	عَلَمْ يُعَلِّمُ	to teach
قتل	قَتَلْ يُقْتَلُونَ	to massacre
كبير	كَبَرْ يُكَبِّرُ	to magnify, say $\text{اللّهُ أَكْبَرُ}$

### 23.2.1. Meaning patterns

The form 2 verb can denote a strengthening of the meaning. For example,

- كسر “to break (ھ s.th.)”; كسر “to smash (ھ s.th.)”
- قتل “to kill (ھ s.o.)”; قتل “to massacre (ھ s.o.)”

Often it denotes a causative meaning. For example,

- طهّر “to be pure”, طهّر “to purify (ھ .ھ s.o., s.th.)”
- علّم “to know (ھ s.th.)”, علّم “to teach (ب .ھ or ھ s.o. s.th.)”

Note that in such cases, if the form 1 verb is intransitive (e.g. طهّر) then it becomes transitive in form 2 (طهّر). And if it is transitive in form 1 (e.g. علّم), then it becomes doubly transitive in form 2 (علّم).

## 23.3. The form 3 verb فَاعَلْ 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:

- قاتل “to kill (ھ s.o.)”, قاتل “to fight (ھ s.o., with s.o., or against s.o.)”, i.e., “to vie with another to kill him”.
- سبق “to precede (ھ .ھ s.o., s.th.)”, سابق “to race (ھ s.o.)”, i.e., “to vie with another to precede him”.

**Part II.**

**Advanced**

Work in progress

Work in progress

## 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 Qur’ān 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.<sup>1</sup> But their terminology and grammatical analysis were presumably rudimentary.<sup>2</sup>

<sup>1</sup>Carter, *Sibawayhi's principles* 5–6

<sup>2</sup>Baalbaki, Introduction to *The early Islamic grammatical tradition* xv; من تاريخ النحو العربي لسعید الأفعانی 29–30, footnote 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.<sup>3</sup>

Initially, grammatical research was centered mainly in two places: the cities of al-Baṣrah and al-Kūfah, in Iraq. These Baṣran and Kūfan schools were mainly active, in their eponymous cities, into the third century AH. After that, grammarians would still often be affiliated academically to one of the two schools, but they were more geographically widespread. Many famous later grammarians operated out of Baghādād, 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.

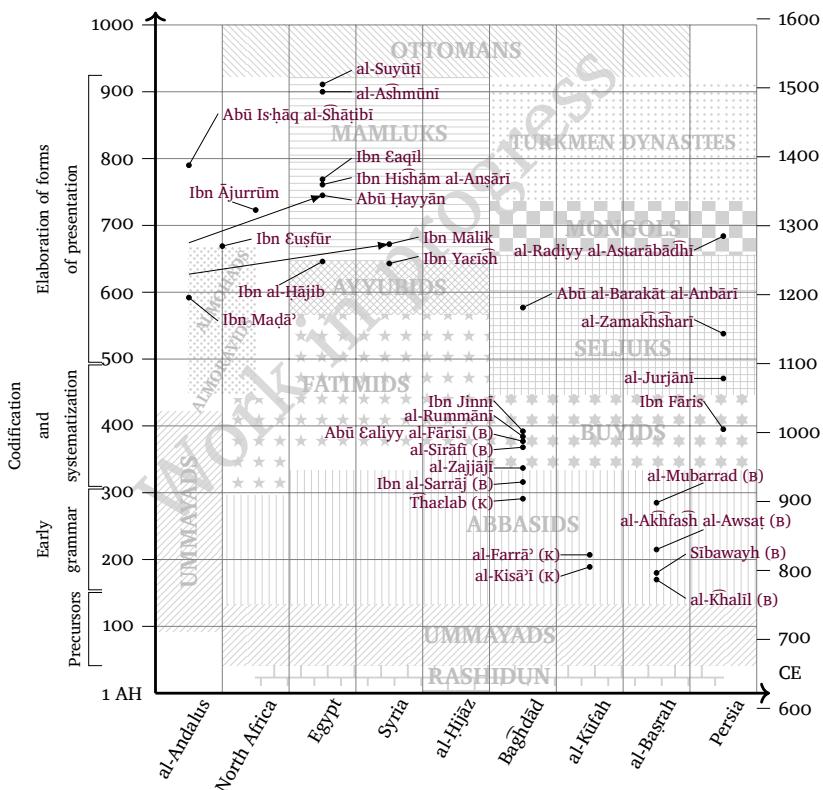


Figure 24.1.: A (year of death) timeline and geographical distribution of some of the more well-known grammarians.<sup>4</sup> (B) and (K) indicate an affiliation with the Baṣran and Kūfan schools, respectively.

<sup>3</sup>Baalbaki, Introduction to *The early Islamic grammatical tradition* xiii

## 24.2. Attested usage (السّماع)

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<sup>5</sup>:

1. Transmitted texts. These include:
  - a. Authorized readings of the Qur'ān
  - b. Poetry of the pre-Islāmic and early Islāmic poets
  - c. A collection of the sayings and proverbs of the Arabs
  - d. the Ḥadīth
2. Elicited speech

We will discuss these categories below:

### The Qur'ān

The Qur'ān 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 Qur'ān to their students from the Tābi'īn. Those students taught it to the next generation and so on and so forth. The text of the Qur'ān was thus available to the grammarians and used by them as a primary linguistic source.<sup>6</sup>

### 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.<sup>7</sup>

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 discerning 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

<sup>4</sup>Adapted from Andreas Hallberg's blog post [[andreasshallberg.github.io/timeline-of-arab-grammarians](https://andreasshallberg.github.io/timeline-of-arab-grammarians)], and Ovamir Anjum's presentation at the Muslim Community Association, Santa Clara, Calif., 2013 [[youtu.be/cZ6RoRMF-kI](https://youtu.be/cZ6RoRMF-kI)].

<sup>5</sup>from Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 16

<sup>6</sup>Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 18–19، القياس النحوی لخالد حسین أبو عمسة

<sup>7</sup>

<sup>7</sup>Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 19

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.<sup>8</sup>

### 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.<sup>9</sup>

### The Ḥadīth

The Ḥadīth of the Prophet ﷺ were transmitted by his Companions to their students from the Tābiein, 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, then the grammarians could not be certain that the ḥadīth that reached them was correct Classical Arabic. They did not have this view regarding the Qur’ān and poetry because the Qur’ān 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 ḥadīth 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.<sup>10</sup> 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 that of the urban population. The grammarians would seek out such informants, listen to their ordinary speech in natural settings, and

<sup>8</sup> القياس النحوي لخالد حسين أبو عمسة

<sup>9</sup> Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 16, 7–8

<sup>10</sup> Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 16–17, 7–8

also ask them questions, the answers to which would betray insight into the grammatical issues that they were investigating.<sup>11</sup>

### 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.<sup>12</sup> Excepted are examples that the grammarians made up and adduced to explain a particular grammatical issue.<sup>13</sup> Those are admitted into attested usage, though subject to critique by other grammarians.<sup>14</sup>

### 24.3. Analogy (القياس) and grammatical reason (العِلْةُ)

Once the source material from 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.<sup>15</sup>

Let's explain what we mean.

Let's say, hypothetically, the grammarian goes through the data in attested usage, and comes across sentences like:

(3) جاءَ الرَّجُلُ

*The man came.*

(4) ضَرَبَ زَيْدٌ عَمْرًا

*Zayd beat Eamr.*

(5) يَدْخُلُ الْبَيْتَ رَجُلٌ

*A man enters the house.*

(6) لَنْ يَضْبِعَ الْعَمَلُ الصَّالِحُ

*The good deed shall not go waste.*

<sup>11</sup>Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 22-24

<sup>12</sup>القياس في اللغة العربية لمحمد الخضر حسين 36-37

<sup>13</sup>Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 16

<sup>14</sup>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 رأياً منه، بل هو ظاهر كلامه وقياس منه

[11/75] التذليل والتكميل لأبي حيyan]

<sup>15</sup>القياس النحوى لخالد حسين أبو عمسة 4-5

(7) هَنْدٌ لَمْ تَذْهَبْ  
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) زَيْدٌ عَمْرًا ضَرَبَ  
Zayd beat Eamr.

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 determines that the person who did the beating is Zayd, not Eamr. 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 (الشاذ)

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*.

Let's take a look at 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. This is done according to analogy. For example:

Root	stem-10 perfect verb
قُوْمٌ	اَسْتَقَامٌ to be steadfast
عُودٌ	اَسْتَعْوَدٌ to seek refuge
نُورٌ	اَسْتَنَارٌ 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
حُوَذْ	اَسْتَخْوَذْ <i>to gain mastery, overcome</i>
صُوبْ	اَسْتَضْوَبْ <i>to consider (هـ s.th) to be right</i>

By the way, اشْتَخَادْ and اشْتَصَابْ 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 ٩ as the middle letter, is that the verbs should be formed generally by transforming the ٩ into an alif, like اسْتَقَامْ and اسْتَغَادْ. But for the few verbs that fall into anomalous usage, we should prefer to keep the ٩, thus: اشْتَخَادْ and اشْتَحْوَذْ. The forms اشْتَخَادْ and اشْتَصَابْ are permissible but less preferred.<sup>16</sup>

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 أَفْعَلْ, like أَبْيَضْ *white* and أَسْوَدْ *black*, then a comparative noun for it on the same pattern أَفْعَلْ is regularly not found to be used in attested usage. So أَبْيَضْ 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:

القياس في اللغة العربية لمحمد الخضر [ج1] في درعها الفضفاض ~ أَبْيَضُ منْ أَخْتَ بَنِي إِبَّانِ (9)  
حسين<sup>42</sup>  
A girl in her full long shirt ~ **whiter** than a [woman of the tribe] of Banū Ibād

Some grammarians were of the opinion, that because of the usage of أَبْيَضْ in the above verse to mean *whiter*, this can be extended by analogy generally. So whenever a adjectival noun is on the pattern أَفْعَلْ, 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.<sup>17</sup>

## 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.<sup>18</sup> 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

<sup>16</sup> القياس في اللغة العربية لمحمد الخضر حسين

<sup>17</sup> القياس في اللغة العربية لمحمد الخضر حسين

<sup>18</sup> Baalbaki, "Teaching Arabic at university level" 86

complex and analogy-based rules, even if continually revised and refined, can perhaps never capture its full complexity.

Because of this, Attested usage, in general, should not 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.<sup>19</sup>

## 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 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 قَوْمُك** [الكتاب لسيبوه 2/40]  
Your people beat me.

instead of the more normative:

(11) **ضَرَبَنِي قَوْمُك**

The dialectal usage of example () is graded as rare.<sup>20</sup> It did not make its way into SCA. Instead, the more common usage in example () became the standard.

## 24.7. Virtual modeling (التقدير)

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.<sup>21</sup> This *virtual model* was more amenable to being wrangled into organized rules.

<sup>19</sup> 204 على المبرد لابن ولاد <sup>20</sup> الانتصار لسيبوه cited by Baalbaki, "The book in the grammatical tradition" 130

<sup>20</sup> 2/40 الكتاب لسيبوه

<sup>21</sup> Levin, "The theory of al-taqdir and its terminology." 142–143

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.

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 هَنْدٌ  
Hind returned.

- (14) يَدْهَبُ 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) تَصَدَّقُونَ  
They<sub>f</sub> gave charity.

- (16) عَمِلْتُ  
I worked.

- (17) تَكْتُبَاْنَ  
You<sub>2</sub> are writing.

- (18) ذَهَبُوا  
They went.

Consulting 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: عَمِلَتْ = تُ + عَمِلْتُ Based on these observations, the grammarian devises a way, by which these sentences can still be molded to fit into his above stated rule. This is by considering the extra sounds/letters 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) أَعْمَلْ  
I work.

(22) تَصَدَّقْ  
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 تُ after the verb, but that letter is kept when there is an overt doer noun, like in example () رَجَعَتْ هُنْدٌ above. So the تُ 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 [هُوُ], thus:

(23) ذَهَبَ [هُوُ]  
He went.

Now the sentence has two parts: the verb دَهَبَ, followed by its doer, the virtually modeled [وُهُ]. 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) أَعْمَلْ [أَنَا] (I work.)

- (26) تَصَدَّقْ [إِنْحُنْ] (We give charity.)

In this way, a grammarian was able to formulate a analogy-based grammatical rule based on observation of attested usage and theorization of a virtual model.

#### 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 لـ. For example:

- (27) دَرَسْتُ لِأَنْجَحَ (I studied for the reason [that] I may succeed.)

The particle لـ here signifies the meaning *for the reason*.

The grammarians theorized that between the لـ and the a-state stateful أَنْجَحَ, there existed a virtually modeled أَنْ, thus:

- (28) دَرَسْتُ لِأَنْ 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 لـ to a preposition that only precedes nouns. And it granted to أَنْ the sole privilege of causing a stateful verb to be in the a-state.<sup>22</sup>

The virtual modeling of أَنْ between لـ 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.)

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<sup>22</sup>Baalbaki, “Bāb al-fā’” 186–189

As for the restriction of لـ 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 *māṣdar* construction. So the virtual model of () دَرَسْتُ لِأَنْ أَنْجَحَ is:

- (30) دَرَسْتُ لِنَجَاحِي  
*I studied for the reason of my success.*  
 (i.e. in order to achieve success.)

In the virtual model in example (), we can see how لـ 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. Some aspects regarding virtual modeling

#### 24.7.3.1. The virtual model often cannot actually be expressed

One point to note, regarding virtual modeling, is that the virtual model representation of a surface speech is often not actually correct as surface speech.<sup>23</sup>

If we take the virtual model in () [هُوَ ذَهَبَ] as an example, then what we mean is that we don't actually say (in surface speech) هُوَ ذَهَبَ when we intend to mean *He went*. The surface speech () ذَهَبَ is the only correct way to express this intended meaning. The representation [هُوَ ذَهَبَ] is only a *virtual model* of the surface speech 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, we saw that the virtually modeled أَنْ in example () دَرَسْتُ لِأَنْجَحَ can actually be expressed in surface speech, thus:

- (31) دَرَسْتُ لِأَنْ أَنْجَحَ  
*I studied for the reason that I may succeed.*

By the way, coincidentally, هُوَ ذَهَبَ 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)).

<sup>23</sup>Baalbaki, “Bāb al-fā’” 190; Versteegh, “The notion of underlying levels” 278

**24.7.3.2. The literal representation used in the virtual model may not be real**

Another point is that the virtually modeled doers, (جَهْنُ [هِنْ], أَتَّ [أَتْ], تَخْنُ [تَخْنْ]) 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 (in-visible) attached pronouns,<sup>24</sup> just like the overt doer pronouns ՚ I, ՚ we, ՚ they<sub>3f</sub>, 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.

24.7.3.3. Virtual modeling may required to correctly interpret a text

Consider the following āyah from the Qur'ān:

وَجَاءُو عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بْنُ سَوْلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبَرْ جَمِيلٌ وَاللَّهُ (32)

And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allāh is the one sought for help against that which you describe."

The part صبر جمیل has been analyzed as being able to be bear multiple interpretations, all requiring virtual modeling. One analysis is that صبر جمیل is a subject whose info is deleted. The virtual model for this analysis is:

سورة يوسف for الدر المصور للسمين الحلبي] صَبْرٌ جَمِيلٌ أَمْثَلُ (33) A beautiful patience is exemplary.

The second analysis is that صبر جمیل is a info whose subject is deleted. The virtual model for this analysis is:

سورة يوسف for الدر المصنون للسمين الحلبي [أمري صبر جميل] (34) 18:12  
*My affair is a beautiful patience.*

A third analysis is that صَبِّرْ جَمِيلٌ is used as a deputy to a verb (see section (maf3ool mutlaq)) in a command to oneself. The virtual model for this analysis is:

(35) سورة يوسف 12:18] تفسير ابن عاشور [for *Be patient [with] a beautiful patience!*

<sup>24</sup> تمهد ز--ط، الضمير المستتر لسعود بن عبيد الله الصاعدي

#### 24.7.3.4. Virtual modeling can be used to interpret anomalous usage

Grammarians also sometimes used virtual modeling as a tool to make anomalous usage fit coherently into their grammatical framework.<sup>25</sup> For example, if we consider the line of poetry that we discussed in section (ref) above:

القياس في اللغة العربية لمحمد الخضر] حَارِيَّةٌ فِي دُرْعَهَا الْفَصْفَاضِ ~ أَبْيَضٌ مِنْ أَخْتِ بَنِي إِبَاضٍ (36)  
[42 حسین]

*A girl in her full long shirt ~ whiter than a [woman of the tribe] of Banū Ibād*

أَبْيَض when taken to mean *whiter* is anomalous usage, as we have mentioned. One attempt to make it fit into the grammarians' analogy-based rules is by interpreting أَبْيَض not as a comparative noun, but as a adjectival noun synonymous to *white*. An implied noun *body* is also inserted.<sup>26</sup> Such that the virtual model is:

القياس في اللغة العربية لمحمد الخضر] 1/123 [الإنصاف للشاعري] في درعها جسد مبيض من أخت بنى إباض (37)  
... in her shirt is a white body from [a woman of the tribe] of Banū Ibād

Needless to say, this is pretty convoluted virtual modeling. Some grammarians would prefer to let such anomalous usage be, and they wouldn't attempt to force such complicated virtual modeling to make the anomalous usage fit into their analogy-based grammatical system.<sup>27</sup>

#### 24.7.3.5. There can be multiple 'levels' of virtual modeling

In order to fit a surface speech into analogy, there can be multiple 'levels' of virtual modeling done. As an example, we saw in section (ref) above that in the sentence () أَنْ دَرَسْتُ لِأَنْجَحَ () first an *a-state* was virtually modeled between ل 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 *māṣdar* construction: دَرَسْتُ لِأَنْجَحِي () .

Sometimes a virtual model mainly details the meaning of a sentence, rather than its syntactic structure. At all layers, however, virtual modeling serves to explain the grammar of the sentence.

<sup>25</sup> القياس في اللغة العربية لمحمد الخضر حسین 42

<sup>26</sup> 1/123 [الإنصاف للشاعري]

<sup>27</sup> القياس في اللغة العربية لمحمد الخضر حسین 42

Here is another example of using virtual modeling with anomalous usage:

ولا يتقدم نعت المصدر على معموله فلا يقال عرفت سوق 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 فعل بعد النعت يتعلق به المعمول المتأخر، فمن ذلك قول الحطيبة:

أَزْمَغْتُ يَاسَا مُبِينَا مِنْ نُوَالَكُمْ ~ وَلَنْ تَرِي طَارِدًا لِلْخَرْ كَالِيَّاسْ

فالمتبار إلى فهم سامع هذا البيت تعليق من نوالكم بياسا، وهو غير جائز كما ذكرت، بل يتعلق بيئست مضمارا

[3/109-108 شرح التسهيل لابن مالك]

#### 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.<sup>28</sup> This theorized underlying structure is more basic than the surface structure, and more easily described with a set of rules.<sup>29</sup> Without 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 disparate, and would not readily indicate the links between related linguistic phenomena. Those links are more obvious in the virtual model.

Having said that, virtual modeling is essentially a speculative exercise which is done by 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.<sup>30</sup>

Therefore, the grammarian does, or should, attempt to validate his virtual modeling approach, to whatever degree possible. One way to do this is by basing the virtual model on the meaning that a native speaker understands from the surface speech, as our hypothetical grammarian did for latent doer pronouns in section (ref) above.

Another way is to attempt to find traces of the virtual model in the surface speech, as was done in section (ref) above, for the virtual modeling of ظَلَّ between جَ and a following a-state stateful verb.

At the very least, any virtual model should be subservient to, and not contradict, the intended meaning of the surface speech.<sup>31</sup>

#### 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.<sup>32</sup> Sometimes, the difference is more in terminology than anything else. For example, the Baṣrans in their definition of the *doer*, mandated that the doer can only occur 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:

<sup>28</sup>Baalbaki, “Bāb al-fā” 188

<sup>29</sup>Baalbaki, “Bāb al-fā” 190

<sup>30</sup>Baalbaki, “Bāb al-fā” 190

<sup>31</sup>See also Baalbaki, “Bāb al-fā” 188

<sup>32</sup>See Baalbaki, Introduction to *The early Islamic grammatical tradition*, §“The Basran/Kufan divide”, pp. xxxix–xlvi

(38) 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.<sup>33</sup>

Some more differences between the two schools are that the Kūfans are considered to be more lax in extending analogy-based rules from anomalous usage. Whereas the Baṣrans liked to keep their rules more taut. And they would often attempt to interpret anomalous usage through virtual modeling so that it aligned with their rules.<sup>34</sup> 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<sup>35</sup> 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 system. 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.

<sup>33</sup> معاني النحو 2/45

<sup>34</sup> القياس في اللغة العربية لمحمد الخضر حسين 41–42

<sup>35</sup> التذليل 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:

(39) 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:

(40) اُضْرِبْ زَيْدًا  
*Beat Zayd!*

(41) لَا تَفْعِلْ  
Don't do [it]!

(42) يَا زَيْدُ  
O Zayd

(43) 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 كَبِيرٌ. 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:

(44) الْبَيْتُ كَبِيرٌ  
The house is big

In the above sentence, كَبِيرٌ is *syntactically* a info.

Now consider the following sentence:

(45) دَخَلَ بَيْتًا كَبِيرًا  
He entered a big house.

Now the same noun كَبِيرٌ is syntactically a attribute. In both examples, كَبِيرٌ 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.<sup>1</sup>

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<sup>1</sup>Hickey, L., "Stylistics, Pragmatics, and Pragmastylistics"

## 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:

(46) في الدّار (in the house)

In the above example, the preposition **في** causes the noun **الدار** to be in the i-state. So we say that the governor **في** governs **الدار** (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:

(47) قرّاً الْغُلَامُ الطَّوِيلُ كِتَابَ الْجَارِيَةِ فِي الدَّارِ الْكَبِيرَةِ

### 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 **الدار** is governed by the preceding preposition **في**. We also see that the i-state base noun **الجاريّة** is governed by the annexe noun **كتاب**.

### The doer

The doer of a verb is governed by its preceding verb. In our example the verb **قرأ** governs its doer **الغلام** in the u-state.

### The direct donee

The direct donee is also governed by its verb. In our example the verb **قرأ** governs its direct donee **كتاب** in the a-state.

### The attribute

A attribute is governed by governor of its attributee. In our example, the attribute الطَّوْبَلُ is governed in the u-state by قَرِّأَ, which is the governor of its attributee الْعَلَمُ. Similarly, the attribute الكَبِيرَةُ is governed in the i-state by the preposition فِي because also governs its attributee الدَّارُ.

### Ungoverned elements

Not every element in a sentence is governed by a governor. For example, the perfect verb قَرِّأَ has no state, and thus, no governor.

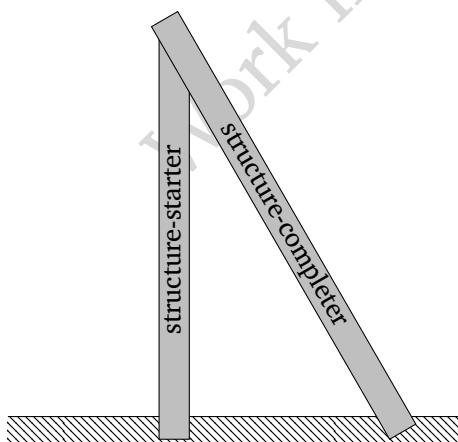
Here is a diagram depicting the above governor-governee relationships:

DIAGRAM

### 25.4. The two indispensable elements of a sentence

In the Arabic grammatical model, a sentence is analogous to the structure of a simple *lean-to* building. This structure requires two *indispensable* elements in order to be structurally complete.<sup>2</sup> 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.

<sup>2</sup>Wright 2/250ff; الجملة العربية لفاضل السامرائي 13ff

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:

#### 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:

- (48) زَيْدٌ قَائِمٌ  
Zayd is standing.

##### DIAGRAM

Example (48) 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:

- (49) مَرِحْبًا

##### DIAGRAM

Example (49) above is a verbal sentence. The doer مَرِحْبًا is the structure-starter. It is the topic of the sentence. And the verb بَرَحَ 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 initial governor may be one of the two indispensable elements. In example (49) above, the verb **فَعَلَ** governs its doer **ذُيِّجَ**. The perfect verb **فَعَلَمَ** 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 initial governor may be internal to the sentence but not one of the two indispensable elements.

Here are some examples:

- (50) لَمْ يَخْرُبِ الرَّجُلُ غَلَامَ زَيْدَ [Owens, J., *The foundations of grammar* §2.2.3, 41]  
*The man did not beat Zayd's slave.*

#### DIAGRAM

- (51) إِنْ 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.<sup>3</sup> For example:

- (52) 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.

- (53) 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 **ذُيِّجَ** (the structure-starter) in the u-state.

<sup>3</sup>Owens, J., *The foundations of grammar* 55; Peled, *Sentence types* 87–88

## 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 indispensable 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 foundational 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 tamyiz (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:

(54) [معاني النحو ١/١٤] **سورة الأنبياء** ٢١:٦ *وَمَا خَلَقْنَا آسمَاءً وَالْأَرْضَ وَمَا يَبْيَهُمَا لَعِيْنَ*  
*And We did not create the heaven and earth and that between them in play.*

لَعِيْنَ 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 verbal 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 its doer (as the structure-completer).

Consider, for example, the following sentence:

(55) بَلْ زَيْدٌ قَائِمٌ  
Rather Zayd is standing.

The first word in the sentence above is بَلْ. 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:

(56) رَأَيْتُ زَيْدًا [Peled, Sentence types 28]  
[It was] Zayd I saw.

The first word in the sentence is رَأَيْتُ. 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 زَيْدًا I saw. This is a verbal sentence. The verb رَأَيْتُ is the structure-completer and its doer, the pronoun ثُ, 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 كَانَ, إِنْ, etc., then it is usually easy to tell which is the structure-starter and which is the structure-completer. For example:

(57) فَإِنَّ حَسْبَكَ اللَّهُ [سورة الأنفال 8:62]  
then sufficient for you is Allāh

In example (57) above, حَسْبَكَ is in the a-state as the subject and the word اللَّهُ is in the u-state as the info. This tells us that حَسْبَكَ is the structure-starter and the word اللَّهُ 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:

- (58) أَنَا تَمِيمٌ [Peled, *Sentence types* 121]  
*A Tamimite I am.*

The pronoun أَنَا is definite. Therefore it is the structure-starter (as the subject). And the word تَمِيمٌ is indefinite. Therefore it is the structure-completer (as the info). Example (58) 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.<sup>4</sup> One special case is when a question noun is the subject. (Question nouns are considered indefinite.) For example:

- (59) حاشية الصبان على شرح الأشموني لأفيفية ابن مالك [1/231]  
*How much is your wealth?*

- (60) جامع الترمذى [3513]: أَيْ لَيْلَةُ لَيْلَةِ الْقَدْرِ  
*Which night is the night of Decree*

Another special case is when the subject is an indefinite comparative noun in sentences like:

- (61) حاشية الصبان على شرح الأشموني لأفيفية ابن مالك [1/231]  
*Better than you is Zayd*

In the above sentence, خَيْرٌ is considered the subject of the sentence.

<sup>4</sup><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%D8%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/>

### 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:

(62) [الدِّينُ النَّصِيحةُ] صحيح مسلم: 55a  
*The Religion is sincerity.*

However, if it is known from context that one of 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.<sup>5</sup>

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:

(63) [أَبُو يُوسُفُ أَبُو حَنِيفَةَ] شرح ابن عقيل على الألفية 1/233  
*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:

(64) [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:

(65) [أَفْضَلُ مِنْ زَيْدٍ أَفْضَلُ مِنْ عَمْرُو] شرح ابن عقيل على الألفية 1/232  
*[The person] better than Zayd is better than Ǝamr.*

(66) [سَيِّئَةٌ سَيِّئَةٌ مِثْلُهَا] سورة الشورى 42:40  
*And the retribution for an evil act is an evil one like it*

<sup>5</sup> معاني النحو; 1/233; شرح ابن عقيل على الألفية 1/168

## 25.9. The info as a complete sentence

In a nounal sentence, the info is, by default, a single noun. See example (39) again:

- (39) زَيْدٌ قَائِمٌ  
Zayd is standing.

In example (39), 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:

- (67) زَيْدٌ يَقُوْمُ  
Zayd – he stands

In example (67) above, زَيْدٌ is the subject and يَقُوْمُ is the info. But يَقُوْمُ 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 يَقُوْمُ is a verbal sentence with the meaning *he stands*.

Here is example of a compound nounal sentence, whose info is also a nounal sentence:

- (68) 4/التذليل والتكميل لأبي حيان [زَيْدٌ أبُوهُ قَائِمٌ]  
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:

- (69) كَانَ زَيْدٌ قَائِمًا  
Zayd was standing.

Or the info of كَانَ may be a complete sentence:

- (70) كَانَ زَيْدٌ يَقُوْمُ  
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<sup>6</sup> For example:

- (71) 4/التذليل والتكميل لأبي حيان [زَيْدٌ أصْرِيهُ]  
Zayd – hit him!  
(i.e. Hit Zayd!)

<sup>6</sup> 4/التذليل والتكميل لأبي حيان; 1/شرح جمل الزجاجي لابن عاصفون

### 25.9.1. The government of the compound nounal sentence

The info of a compound nounal sentence is a complete sentence. Therefore, 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:

(72) زَيْدٌ لَمْ يَصْرِبْ عَمْرًا  
Zayd – he did not hit Eamr

In example (72) above, لَمْ يَصْرِبْ 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 foundational government لَمْ governs the verb يَصْرِبْ in the O-state. And the verb يَصْرِبْ 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 يَصْرِبْ 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 حَتَّى, لَكِنْ, or بَلْ is not valid.<sup>7</sup>
- A vocative sentence is not valid.<sup>8</sup> So. we cannot say, for example:

(73) 4/ التذليل والتكميل لأبي حيان] زيد يا أخاه ×  
“Zayd – O his brother.”

### 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:

(74) 1/ المقتصد للمرجاني] زَيْدٌ قَامَ أَبُوهُ  
Zayd – his father stood up.

<sup>7</sup> 4/ التذليل والتكميل لأبي حيان 28

<sup>8</sup> 4/ التذليل والتكميل لأبي حيان 28

### DIAGRAM

In example (74) above, the link is the pronoun **هُ** in abuuuhu.

- (75) [المقتضى للجرجاني] ١/٢٧٨  
Zayd – *he stood up.*

### DIAGRAM

In example (75) 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.<sup>٩</sup> {.citex} So we cannot say, for example:

- (76) [شرح ابن يعيش على المفصل ٩٤ citing Peled, Sentence types 94] ١/٢٧٨  
Zayd – *Eamr stood up*

### A pointing noun as the link

Instead of a pronoun, an pointing noun may serve as the link. For example:

- (77) [شرح ابن عقيل على الألفية ٢٦٣ cited by سورة الأعراف ٧:٢٦] ١/٢٠٤  
*But the clothing of righteousness - that is best.*

### 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:

- (78) [شرح ابن عقيل على الألفية ٢٥٤ cited by الحقيقة ٦٩:١-٢] ١/٢٠٤  
*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:

- (79) [شرح ابن عقيل على الألفية ٢٥٦D cited by Wright 2/256D] ١/٢٠٤  
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:

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<sup>٩</sup>Peled, Sentence types 94 citing المقتضى للجرجاني; شرح ابن يعيش على المفصل

(80) شرح ابن عقيل على الألفية، [Wright 2/256D] نُطْقِي اللَّهُ حَسْبِيٌّ (1/204)  
*My utterance is "Allāh is sufficient for me."*

(81) شرح ابن عقيل على الألفية، [Wright 2/256D] قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ (1/204)  
*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.<sup>10</sup> For example:

(82) شرح الرضي على الكافية، [Wright 2/278; المقتضى للرجاني] أَسْمَمُ مَنَوْانَ بِدِرْهَمٍ (1/238)  
*The ghee is (at the rate of) two manās for a dirham.*

In the example above, the sentence with the link restored is أَسْمَمُ مَنَوْانَ مِنْهُ بِدِرْهَمٍ *two manās of it for a dirham.*

## 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:

(83) شرح شيخ زاده على قواعد الإعراب [19:30 cited by سورة مريم] قَالَ إِنِّي عَبْدُ اللَّهِ (1/23)  
*[Jesus] said, "Indeed, I am the servant of Allāh."*

In the example above, the sentence إِنِّي عَبْدُ اللَّهِ 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:

(84) شرح شيخ زاده على قواعد الإعراب [24] ظَنَّتْ زَيْدًا يَقْرَأُ (1/24)  
*I believed Zayd [to be] reading.*

<sup>10</sup> Wright 2/256B

In the example above, the verbal sentence يَقْرِئُ is in place of the a-state direct doee of ظَنِّتُ. 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 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 يَقْوُمُ, thus:

- (85) [البصاح للفارسي] مَرَرْتُ بِرَجُلٍ يَقْوُمُ  
*I passed by a man [that] stands.*  
 (literally: I passed by a 'he stands' man.)

Note that the stateful verb يَقْوُمُ is in the u-state. This is because يَقْوُمُ 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 رَجُلٍ 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.

Substituting 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:

- (86) 3 أوضح المسالك لابن هشام by 2:281 cited by سورة البقرة وَأَنْتُمْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ  
*And fear a Day when you will be returned to Allāh.*

In example (86) above, the sentence يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ is a attribute of يَوْمًا.

There are three conditions that must be met in order for a sentence to occur as a attribute<sup>:</sup>:

أوضح المسالك لابن هشام 3/275-278]

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 (86) above. Here is an example of a attributee which is definite in wording, but indefinite in meaning:

- (87) 3 أوضح المسالك لابن هشام] وَلَقَدْ أَمْرٌ عَلَى الْلَّذِيمْ يَسْبِيْنِي  
*And indeed I pass by the ignoble [person that] insults me*

In example (87) the attributee **اللَّذِيْمِ** is referring to a general person, and is therefore indefinite in meaning.

### A link that links back to the attributee

In example (86), the link, which links back to the attributee, is the pronoun **هُوَ** in **فِيهِ**.

Sometimes the link is not explicit, but is implied. For example:

(88) أوضح المسالك لابن هشام by 2:123 cited by 3/277 [سورة البقرة] وَأَنْتُمْ بِوْمَا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئاً  
[And fear a Day when no soul will suffice for another soul at all]

The implied link is the pronoun **هُوَ** in an implied **فِيهِ**, i.e. **لَا تَجْزِي فِيهِ**.

### The sentence-attribute should be truth-evaluable

The following sentence is impermissible because the attribute **اُصْرَبْهُ** is a non-truth-evaluable sentence.

(89) 3/278 [أوضح المسالك لابن هشام] مَرَرْتُ بِرْجُلٍ اُضْرِبْهُ X  
*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:

(90) شرح شيخ زاده على قواعد الإعراب by 5:119 cited by 1/28 [سورة المائدة] هَذَا يَوْمٌ يَنْفَعُ الْصَّالِدِقِينَ صِدْقُهُمْ  
*This is the Day when the truthful will benefit from their truthfulness.*

In example (90) above the entire sentence **صِدْقُهُمْ** is the base noun to the annexe noun **يَوْمٌ**. 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:

(91) 1/29 [شرح شيخ زاده على قواعد الإعراب] 40:16 [سورة غافر] يَوْمَ هُمْ بَكِرُونَ  
*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:

(92) [الجملة العربية لفاضل السامرائي] عَلِمْتُ مُحَمَّدًا يُوَلِّفُ كِتَابًا  
*I knew Muhammad [to be] writing a book.*

In the example above the verbal sentence يُوَلِّفُ كِتَابًا is in place of the second direct doee of the verb عَلِمْتُ. The noun كِتَابًا is governed directly by the verb يُوَلِّفُ. So كِتَابًا is a foreign element for the verb يُوَلِّفُ. Therefore, the following sentence is impermissible:

[الجملة العربية لفاضل السامرائي] عَلِمْتُ كِتَابًا مُحَمَّدًا يُوَلِّفُ × (93)

## 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

(94) 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 الشَّأْنِ) 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:

(95) هُوَ زَيْدٌ مُنْطَلِقٌ 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:

(96) 2 شرح الرضي على الكافية] هُوَ الْأَمِيرُ مُقْبِلٌ 464  
*It is: the commander is approaching.*  
 (the pronoun “it” is referring to “the state of affairs”.)

This pronoun is often left untranslated. So example (96) 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:

(97) 745 [البسيط لابن أبي الريبع] **هُوَ زَيْدٌ قَائِمٌ**  
 [The state of affairs] is: Zayd is standing.

(98) 745 [البسيط لابن أبي الريبع] **هِيَ هَنْدٌ قَائِمَةٌ**  
 [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:

(99) 745 [البسيط لابن أبي الريبع] **هِيَ زَيْدٌ قَائِمٌ**  
 [The state of affairs] is: Zayd is standing.

(100) 745-756 [البسيط لابن أبي الريبع] **هُوَ هَنْدٌ قَائِمَةٌ**  
 [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.<sup>11</sup>

(101) **هُوَ الزَّيْدَانُ قَائِمَانٌ**  
 [The state of affairs] is: the two Zayds are standing.

(102) **هِيَ الْهَنْدَاتُ قَائِمَاتُ**  
 [The state of affairs] is: the Hinds are standing.

<sup>11</sup> معاني النحو 1/59

### 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 addressee persons, the state-of-affairs pronoun is always a pronoun of for the absentee person. For example:

(103) [معاني النحو] ١/٥٩ هُوَ أَنَا زَيْدٌ  
[The fact] is: I am Zayd.

The sentence أَنَا زَيْدٌ is possible, but in this case the pronoun أَنَا is not a state-of-affairs pronoun. Rather it is repeated for emphasis.<sup>12</sup>

### The state-of-affairs pronouns هُوُ and هي only introduce nounal sentences

The state-of-affairs pronouns هُوُ and هي only introduce nounal sentences.<sup>13</sup> 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 إِنْ (and its sisters). In these cases, the state-of-affairs pronoun may introduce verbal sentences. For example:

(104) [الكافية] ٢/٤٦ شرح الرضي على الكافية cited by ٢٢:٤٦ سورة الحج فَإِنَّهَا لَا تَعْمَلُ أَنْبَصَرُ  
For indeed, it is not eyes that are blinded

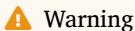
<sup>12</sup> [معاني النحو] ١/٥٩

<sup>13</sup> شرح الرضي على الكافية ٢/٤٦

Work in progress

## Chapter 26.

### The doer participle as a verb-like governor



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

#### 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:

- (105) زَيْدٌ مُّقْبِلٌ  
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 مُّقْبِلٌ.

Instead of using the stateful verb مُّقْبِلٌ, we can use its doer participle مُّقْبِلٌ, thus:

- (106) زَيْدٌ قَائِمٌ  
Zayd is standing

As you can see, we have translated the stateful verb يَقْوُمُ as *stands* and the doer participle قَائِمٌ 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 (105) and (106), and one notable difference:

### The similarity

The stateful verb يَقْوُمُ, and the doer participle قَائِمٌ both govern a latent doer pronoun, implicated as [هُوَ].

### The difference

The stateful verb يَقْوُمُ 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 يَقْوُمُ is the structure-completer. The sentence formed by the stateful verb يَقْوُمُ and its latent doer pronoun [هُوَ] is in place of a u-state noun as the info of the subject (ذِي) 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 رَأَيْتُ (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:

(107) رَأَيْتُ رَجُلًا قَائِمًا  
*I saw a standing man.*

The indispensable elements of this sentence are رَأَيْتُ; the verb رَأَيْتُ and its doer pronoun ثُ. The entire phrase رَجُلًا قَائِمًا has only dispensable elements. قَائِمًا is a attribute of رَجُلًا, governed by the verb رَأَيْتُ. 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 قائمًا with the verb يَقُولُ thus:

(108) رَجُلٌ يَقُولُ (أيُّثُرْجُلًا يَقُولُ)

then يَقُولُ is a complete sentence with the verb and its latent doer pronoun as indispensable elements. This complete sentence is the attribute of رَجُلٌ.

### 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 (106) زَنْدُ قَائِمٌ the doer of the doer participle قائمٌ is the latent pronoun هُوَ. And the referent of this doer pronoun is the subject يَزِيدُ.

#### DIAGRAM

Let's see another example:

(109) 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.<sup>1</sup>

For example, if we say:

(110) هَنْدٌ قَائِمَةٌ  
Hind is standing.

then the feminine marker ة is added to the doer participle قائمٌ 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 هَنْدُ.)

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:

<sup>1</sup>Non-agreement of Mubtada and Khabar

(111) حاشية الصبان على شرح الأشموني لألفية ابن مالك [الزَّيْدَانُ قَائِمَانٌ] 1/291  
*The two Zayds are standing.*

(112) حاشية الصبان على شرح الأشموني لألفية ابن مالك [الزَّيْدُونُ قَائِمُونَ] 1/291  
*The Zayds are standing.*

In example (111) above, the latent doer pronoun of قَائِمَانٌ is implicated as هُمَا.

And in example (112) the latent doer pronoun of قَائِمُونَ is implicated as هُنَّ.

As a point of technicality, the alif in the dual suffix of قَائِمَانٌ and the وَ in the plural suffix of قَائِمُونَ, are not themselves the doer pronouns.<sup>2</sup> Rather, the doer pronouns for the doer participles above are latent.

This is different than for verbs. In the verbs يَقْوِمَانٌ and يَقْوِمُونَ, the alif in انَّ and the وَ in وَنَ are, themselves, considered the doer pronouns. And these pronouns are overt, not latent.

## 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:

(113) زَيْدٌ يَصْرُبُ عَمْرًا  
*Zayd beats Amr*

Example (113) above is parsed as follows:

- زَيْدٌ is a subject.
- يَصْرُبُ 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 يَصْرُبُ.
- يَصْرُبُ 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 يَصْرُبُ in example (113) above we may instead use its doer participle صَارِبٌ, thus:

(114) زَيْدٌ صَارِبٌ عَمْرًا  
*Zayd is beating Amr*

Example (114) is parsed as follows:

- زَيْدٌ is a subject.

<sup>2</sup>haazimi 30/5 <https://shamela.ws/book/36130/531>

- **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 يَصْبِرُ.

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 يَصْبِرُ vs the doer of the doer participle ضَارِبٌ: The verb يَصْبِرُ 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 الْ as the governor of a direct doee

Example (114) shows the government of a direct doee by an doer participle that is not defined by الْ. In a similar manner, an doer participle that is defined by الْ, can also govern a direct doee. For example:

(115) شَرَح ابن يعيسى على المفصل، هَذَا الضَّارِبُ زَيْدًا [4/84]  
This [person] is the beater of Zayd.

By the way, you may be wondering what is the difference between the sentence in example (115) above, and if we had used an annexation thus:

(115) هَذَا ضَارِبٌ زَيْدٌ 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 الْ, then its direct doee is allowed to precede it. So we can say:

(116) شَرَح كتاب سيبويه للسيرافي، هَذَا زِيداً ضَارِبٌ [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-لْ to be used with an indirect doee instead, thus:

(117) هذا لزید ضارب *This [person], to Zayd, is beating.*

(118) لِلضَّيْفِ مُكْرِمٌ *[Fischer 113]*

The strengthening-لـ is discussed in more detail in section (later chapter).<sup>3</sup>

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.<sup>4</sup> So we cannot say:

(119) هذا زيدا الضارب ✗

We would have to say instead

(120) 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:

(121) ٤ شرح ابن يعيش على المفصل *هذان ضاربان زيدا* [These two [persons] are beating Zayd.]

(122) ٤ شرح ابن يعيش على المفصل *هم ضاربون زيدا* [These [persons] are beating Zayd.]

(123) ١ شرح كتاب سيبويه للسيرافي *الهنادات ضاربات عمرا* [The Hinds are beating Ēamr.]

Doer participles defined by أـ are again also permitted:

(124) ٢ شرح كتاب سيبويه للسيرافي *هذان الضاربان زيدا* [These two are the beaters of Zayd.]

(125) ٢ شرح كتاب سيبويه للسيرافي *هؤلاء الضاربون الرجل* [These are the beaters of the man.]

(126) ٢ شرح كتاب سيبويه للسيرافي *سورة النساء* <sup>وَالْمُؤْمِنَاتُ أَتْرَكَةً</sup> <sup>وَالْمُؤْمِنِينَ أَصْلَوَةً</sup> *cited by 4:162* *And the establishers of prayer [especially] and the givers of zakāh*

<sup>3</sup>See also Wright 2/69CD, Fischer §203 Note 2 p. 113 (who consider this strengthening-لـ obligatory), and 2/475–476 (who doesn't consider it obligatory).

<sup>4</sup> 3/263 النحو الوافي

For plurals, the sound plurals are more worthy of being used as verb-like governors<sup>5</sup> as in the examples above. However, broken plurals are permitted as well. So we can say:

(127) [شرح ابن يعيش على المفصل] الزيدون ضرباً عمراً (4/97)  
*The Zayds are beating Eamr.*

(128) [شرح ابن يعيش على المفصل] ال�نّدات ضواربَ عمراً (4/97)  
*The Hinds are beating Eamr.*

Flexible word order is again permitted for the dual and the plural as it was for the singular:

(129) [شرح كتاب سيبويه للسيرافي] الزيدان عمرا ضاربان (1/439)  
*The two Zayds are beating Eamr.*

(130) [شرح ابن يعيش على المفصل] الزيدون عمراً ضرباً (4/97)  
*The Zayds are beating Eamr.*

(131) [شرح كتاب سيبويه للسيرافي] الهنّدات عمرا ضاربات (1/439)  
*The Hinds are beating Eamr.*

(132) [شرح ابن يعيش على المفصل] الهنّدات عمراً ضوارب (4/97)  
*The Hinds are beating Eamr.*

## 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 الْ, and when it is not defined by الْ. We will discuss each of these cases separately below:

### 26.5.1. When the doer participle is not defined by الْ

When the doer participle is not defined by الْ, 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:

(133) [شرح ابن عقيل على الألفية] هذا ضارب زيدا الآن (3/106)  
*This [person] is beating Zayd now.*

- past ongoing:

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<sup>5</sup> [شرح ابن يعيش على المفصل] 4/97

(134) 3 شرح ابن عقيل على الألفية [كان زيد ضاربا عمرًا] Zayd was beating Ēamr.

شرح ابن عقيل على الألفية cited by 18:18 سورة الكهف [وَكَلِبُهُمْ بَاسِطٌ ذِرَاعِيهِ بِالْوَصِيدِ] 3/106  
while their dog stretched his forelegs at the entrance

- future:

(136) 3 شرح ابن عقيل على الألفية [هذا ضارب زيدا غداً] 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:

(137) 3 شرح ابن عقيل على الألفية [هذا ضارب زيدا أمس] X This [person] beat Zayd yesterday.

If we desire to use the doer participle, then it will not have verbal force. And زيد will have to be a base noun in a annexation. Furthermore, this annexation will be *real* (see chapter (ref)).

(138) 3 شرح ابن عقيل على الألفية [هذا ضارب زيد أمس] This [person] was the beater of Zayd yesterday.

An exception is made for transitive verbs that take more than one direct doee, like أعطي, جعل, أعطى, 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.<sup>6</sup> For example:

(139) 3 شرح التسهيل لابن مالك [هذا معطي زيد أمس درهما] 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:

(140) 3 شرح التسهيل لابن مالك [هذا ظان أمس زيد فاضلا] 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:

(141) 3 شرح ابن عقيل على الألفية [أصارب زيد عمرًا] Is Zayd beating Ēamr?

<sup>6</sup>See also 35:1 سوره فاطر for الدر المصنون للسمين الحلبي and 35:1 سوره فاطر for البحر المحيط لأبي حيان

(142) هَلْ مُكْرِمٌ أَنْتَ زَيْدًا [Wright 2/65D]  
*Will you be treating Zayd with respect?*

- The doer participle occurs after a vocative particle: Example:

(143) شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ [يا طالعا جبلا] (3/107)  
*O scaler [of] a mountain!*

- The doer participle occurs in a negation: Example:

(144) شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ [ما ضارب زيد عمرا] (3/107)  
*Zayd is not beating Eamr.*

(145) مَا أَنْتَ يَتَابِعُ قِبْلَتَهُمْ [سورة البقرة: 2:145] cited by Wright 2/65D  
*Nor will you be a follower of their qiblah*

(146) مَا مُجِرِّيٌّ أَخْذُ عَدُوًّا أَجِبَّاهُ [Wright 2/65D]  
*No one gives protection to the enemy of his loved ones*

- The doer participle occurs as a attribute. Example:

(147) شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ [مررت بِرَجُل ضارب زيدا] (3/107)  
*I passed by a man beating Zayd.*

(148) مَرَرْتُ بِفَارِسٍ طَالِبٍ ثَأْرَ أَبِيهِ [Wright 2/65C]  
*I passed by a horseman (who was) seeking vengeance for (the murderer of) his father*

An implied attribute is also considered permissible. Example:

(149) كَمْ مَالَ عَيْنَيْهِ مِنْ شَيْءٍ غَيْرِهِ [Wright 2/65C; 3/108]  
*How many a one fills his eyes with a thing of [someone] other than him*  
 (i.e. كَمْ سَخْصٌ مَالَ *How many a person fills...*)

(150) كَنَاطِحٌ صَخْرَةً يَوْمًا لِيُوْهِنَها [Wright 2/65C; 3/109]  
*Like the gorer of a rock, one day, to try to weaken it*  
 (i.e. كَوَاعِلٌ نَاطِحٌ *like a goring mountain goat...*)

- The doer participle occurs as a *ḥāl*. Example:

(151) شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ [ جاء زيد راكبا فرسا] (3/107)  
*Zayd came riding a horse.*

- The doer participle occurs as a info. Example:

(152) شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ [ زيد ضارب عمرا] (3/107)  
*Zayd is beating Eamr.*

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.

(153) [3 شرح ابن عقيل على الألفية] كان زيد ضارباً عمراً (107)

*Zayd was beating Eamr.*

(See chapter (kaana).)

(154) [3 شرح ابن عقيل على الألفية] إن زيداً ضارب عمراً (107)

*Indeed Zayd is beating Eamr.*

(See chapter (inna).)

(155) [3 شرح ابن عقيل على الألفية] ظننت زيداً ضارباً عمراً (107)

*I thought Zayd [was] beating Eamr.*

(See chapter (zanna).)

(156) [3 شرح ابن عقيل على الألفية] أعلمت زيداً عمراً ضارباً بكاراً (107)

*I let Zayd know Eamr is beating Bakr.*

(See chapter (zanna).)

### 26.5.2. When the doer participle is defined by الْ

When the doer participle is defined by الْ, 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,<sup>7</sup> (as was required for the doer participle without الْ in section (ref) above).

So we can say:

(157) [2 شرح شذور الذهب للجوبي] جاء الضارب زيداً أمس أو الآن أو غداً (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 Saazidi tamheed.

The latent doer pronoun becomes overt in some circumstances. In this section, we will discuss one such circumstance. Consider the sentence:

(158) [1 النحو الوفي] الفارس الحصان مُتعِبٌه (463)

This grammar is parsed as follows:

- الْفارسُ is the subject of the outer sentence.
- الْحَصَانُ is a second subject. It is the subject of the inner sentence.
- مُتَعِّبٌ is the info of the inner sentence. It is also a annexe noun.
- The pronoun هُ is a base noun.

<sup>7</sup> 3 النحو الوفي / 254

- The inner sentence مُتَّبِعٌ الحِصَانُ is the info of the subject (الْفَارِسُ) of outer sentence.

The info of the inner sentence مُتَّبِعٌ one who makes tired has a latent doer pronoun, implicated as هُوَ. It is possible for this latent doer pronoun to refer to either الحِصَانُ or الْفَارِسُ. Let's discuss both these meanings:

- If the latent doer pronoun هُوَ in مُتَّبِعٌ refers to الحِصَانُ then the meaning is that *the horse makes the horseman tired*. In this case, the pronoun ذُ in الْفَارِسُ مُتَّبِعٌ refers to the horse.
- And if the latent doer pronoun هُوَ in مُتَّبِعٌ refers to الْفَارِسُ then the meaning is that *the horseman makes the horse tired*. In this case, the pronoun ذُ الحِصَانُ مُتَّبِعٌ refers to the horse.

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 مُتَّبِعٌ, thus:

- (159) ١/النحو الوفي [الفارس الحصان مُتَّبِعٌ هُوَ]  
*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 مُتَّبِعٌ must stay latent and the ambiguity will remain.

By the way, the ambiguity arose in the original sentence (الفارس الحصان مُتَّبِعٌ) only because both subjects (الحِصَانُ and الْفَارِسُ) 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:

- (160) ١/شرح ابن عقيل على الألفية [زَيْدٌ هَنْدٌ ضَارِبُهَا هُوَ]  
*Zayd – Hind – [he] is beating her.  
 (i.e. Zayd is beating Hind.)*

But according to other grammarians, because ضَارِبٌ can refer only to Zayd and not to Hind, the doer participle's doer pronoun can remain latent,<sup>8</sup> thus:

- (161)  
*Zayd – Hind – [he] is beating her.  
 (i.e. Zayd is beating Hind.)*

<sup>8</sup> ١/شرح ابن عقيل على الألفية

## 26.7. The sababi info

Consider again example (113) زَيْدٌ يَصْبِرُ عَمْرًا. From this original sentence, we replaced the verb يَصْبِرُ with its doer participle and came up with (114) زَيْدٌ صَارِبٌ عَمْرًا.

Now consider the following example:

(162) زَيْدٌ يَصْبِرُ أَبُوهُ عَمْرًا  
Zayd – his father beats Eamr

In example (162) above the doer of يَصْبِرُ is not Zayd but Zayd's father. If we use this sentence as our starting point, we can again replace the verb يَصْبِرُ with its doer participle صَارِبٌ and say:

(163) زَيْدٌ صَارِبٌ أَبُوهُ عَمْرًا  
Zayd – his father is beating Eamr

أَبُوهُ is the (overt) doer of the doer participle صَارِبٌ. 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 يَصْبِرُ vs using its doer participle صَارِبٌ. And that is that يَصْبِرُ أَبُوهُ عَمْرًا in example (162) is a complete sentence. This inner sentence is the info of the outer sentence. Therefore, example (162) is a compound sentence.

However, صَارِبٌ أَبُوهُ عَمْرًا in example (163) is not a complete sentence. Itself, as a single word, is the info of the subject زَيْدٌ.<sup>9</sup> So example (163) زَيْدٌ صَارِبٌ أَبُوهُ عَمْرًا is not a compound sentence.

The info صَارِبٌ in example (163) is called a *sababi info*.<sup>10</sup> 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.<sup>11</sup> In our example, the deverbal noun صَارِبٌ governs a doer أَبٌ which is annexed to a pronoun هُ that refers back to the original referent of the deverbal noun, the subject زَيْدٌ.

### 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:

<sup>9</sup> مختصر المعاني للتفتازاني 86

<sup>10</sup> الأشياء والنظائر للسيوطى؛ الخبر السببى لوجبهة السلطان 4/287

<sup>11</sup> الضمير المستتر لسعود بن عبد الله الصاعدى 4/404 (also cited by شرح ألفية ابن مالك للشاطبى)

- (164) گَانَ زَيْدٌ مُنْطَلِقًا أَبُوهُهُ [Peled, *Sentence types* 208]  
*Zayd – his father was setting out.*

In example (164) above, مُنْطَلِقًا is the sababi info of the overt doer of the verb. The overt doer of the verb مُنْطَلِقًا is the singular masculine noun أَبُوهُهُ *his father*.

Let's see what happens when we vary the number or gender of this overt doer of the sababi info.

- (165) كَانَ الرَّيْدَانُ مُنْطَلِقًا أَبُواهُمَا [Peled, *Sentence types* 208]  
*The two Zayds – their fathers were setting out.*

In example (165) above, the sababi info مُنْطَلِقًا remains in the singular, even though its doer is the dual أَبُواهُمَا *their fathers*.

This is analogous to a verb, which remains in the singular for dual and plural doers. For example, كَانَ الرَّيْدَانُ يَنْطَلِقُ أَبُواهُمَا 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:

- (166) زَيْدٌ مُنْطَلِقَةُ أُمِّهُ  
*Zayd – his mother is setting out.*

- (167) كَانَتْ هَنْدُ مُنْطَلِقَةً خَالَاتَهَا  
*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:

- (168) كَانَ الرَّيْدُونُ مُنْطَلِقًا آبَوُهُمْ  
*The Zayds – their fathers were setting out.*

- (169) زَيْدٌ مُنْطَلِقَةُ 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,<sup>12</sup> when the doer is a plural.

For example:

- (170) كَانَ الرَّيْدُونَ قِيَامًا آبَوُهُمْ  
*The Zayds – their fathers were standing*

Here are some examples of sababi infos from the Qur'ān:

<sup>12</sup> 693–694 cited by Peled, *Sentence types* 208 (footnote)

(171) [فَإِنَّهُوَ عَانِمٌ فَلَبِدُوهُ] 2:283 سورة البقرة]

*his heart is indeed sinful*

(Other analyses besides a sababi info are also possible.<sup>13</sup> One such differing analysis is discussed in section (ref) below.)

(172) [وَظَلَّوْا أَنَّهُمْ مَانِعُتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ] 59:2 سورة الحشر]

*and they thought that their fortresses would protect them from Allāh*

(Another analysis is also possible: حُصُونُهُمْ can be a subject, and مَانِعُتُهُمْ is its fronted info.<sup>14</sup>)

### 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:

(173) [هَذَا الَّهُمَّ صَارِبُ أَبُوهُ زِيَادٍ] 3/89 الهمج للسيوطى]

*This [person] – his father is beating Zayd.*

But the direct doee can be made to precede the doer thus:

(174) [هَذَا ضَارِبُ أَبُوهُ زِيَادٍ] 2/453 حاشية الصبان على شرح الأشموني لalfiya ibn Malik]

*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:

(175) [مَرَرْتُ بِرَجُلٍ مُنْطَلِقٍ أَبُوهُ]

*I passed by a man whose father is setting out*

The doer participle مُنْطَلِقٍ is a attribute of the attributee رَجُلٍ. Because it is a sababi attribute, it has a doer أَبُوهُ 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

<sup>13</sup> سورة البقرة 2:283 for الدر المصنون للسمين الحليبي

<sup>14</sup> سورة الحشر 59:2 for الدر المصنون للسمين الحليبي

## 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 what 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:

(176) مَرَرْتُ بِالرَّجُلِ الْمُنْطَلِقِ أَخْوَاهُ

*I passed by the man whose father is setting out.*

(177) مَرَرْتُ بِرَجُلٍ مُنْطَلِقِي أَخْوَاهُ

*I passed by a man whose two brothers are setting out.*

(178) رَأَيْتُ رِجَالًا مُنْطَلِقًا آبَاؤهُمْ

*I saw men whose fathers are setting out.*

(179) رَأَيْتُ رَجُلًا مُنْطَلِقَةً أُمَّهُ

*I saw a man whose mother is setting out.*

(180) خَاءْنِي زَيْدٌ الْمُنْطَلِقَةُ أَخْوَاتُهُ

*Zayd whose sisters are setting out came to me.*

(181) جَاءَنِي امْرَأَةٌ مُنْطَلِقٌ أَخْوَاهَا

*A woman whose father is setting out came to me.*

(182) مَرَرْتُ بِالْمَرْأَةِ الْمُنْطَلِقِي أَخْوَاهَا

*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.<sup>15</sup> Examples:

(183) شرح قطر الندى وبل الصدى [288] مَرَرْتُ بِرِجَالٍ قِيَامًا آبَاؤهُمْ

*I passed by men whose fathers are standing.*

(184) شرح قطر الندى وبل الصدى [288] مَرَرْتُ بِرَجُلٍ قَعْدَةً غَلْمَانَهُ

*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.

<sup>15</sup> شرح قطر الندى وبل الصدى [288]; 3/ النحو الوافي: 453-454

## 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:

(185) [البسيط لابن أبي الربيع] مررت برجل متكلِّمٍ محمدٌ في داره (1075)  
.I passed by a man [whom] Muḥammad was speaking in his house

In the example above محمد is the doer of the doer participle. 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 الـ, 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:

(186) [الضمير المستتر لسعود بن عبيد الله الصاعدي] زَيْدٌ قَاتَلُ أَبُوهُ أَمْسٍ X  
Zayd – his father stood yesterday.

Other grammarians, however, allowed such a sentence.<sup>16</sup>

when an doer participle is defined by الـ, then it can only govern an overt doer unconditionally. So it can govern with perfective aspect and without governing support. Examples:

(187) شرح ألفية ابن مالك للشاطبي [جاءني القائم أبوه] (1/449)  
*The one whose father is standing came.*

(188) التذليل والتكميل لأبي حيان [القائم أبوه ضاحك] (3/257)  
*The one whose father is standing is laughing.*

(189) شرح ابن الناظم على ألفية ابن مالك [ جاء الضارب أبوه زيداً أمس] (59)  
*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:

#### 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.<sup>17</sup> Example:

(190) الضمير المستتر لسعود بن عبد الله الصاعدي [زَيْدٌ قَائِمٌ أَبُوهُ] (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 ayah that we discussed in section (ref) above:

(171) فَإِنَّهُ عَاصِمٌ قَلْبُهُ وَ (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 عاصِمٌ is governing a latent doer pronoun, and قَلْبُهُ is a sub for the latent doer pronoun.<sup>18</sup>

<sup>16</sup> الضمير المستتر لسعود بن عبد الله الصاعدي

<sup>17</sup> الضمير المستتر لسعود بن عبد الله الصاعدي

<sup>18</sup> سورة البقرة 2:283 for الدر المصنون للسمين الحلي

### 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.<sup>19</sup>

(160) شرح ابن عقيل على الألفية 1/207] زَيْدٌ هِنْدٌ ضَارِبًا هُوَ

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.<sup>20</sup> 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:

138] شرح ابن عقيل على الألفية هذا ضارب زيد أمس

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:

هذا ضارب أمس (191)

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.<sup>21</sup> For example:

(192) 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)).

<sup>19</sup> الضمير المستتر لسعود بن عبد الله الصاعدي 144

<sup>20</sup> الضمير المستتر لسعود بن عبد الله الصاعدي 142

<sup>21</sup>See citations 154 الضمير المستتر لسعود بن عبد الله الصاعدي

## 26.11. Superficial annexation

### Superficial annexation used to eliminate tanwīn

Consider again the sentence:

- (114) زَيْدٌ ضَارِبٌ عَمْرًا  
*zaydun dāribun 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:

- (193) زَيْدٌ ضَارِبٌ عَمْرو  
*zaydun dāribu 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, عَمْرو syntactically becomes a base noun in the superficial annexation. But in meaning, it is still the direct doee of the doer participle ضَارِبٌ. We will refer to it as the *semantic direct doee*.

By the way, the sentence زَيْدٌ ضَارِبٌ عَمْرو can also be a real annexation. In which case, the meaning will be: *Zayd is the beater of Eamr*. 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:

- (194) شُحْنَادُّاتٌ ضَارِبَاتٌ عَمْرو [الأَهْنَادُّاتُ ضَارِبَاتُ عَمْرو] modified from 1/682]  
*The Hinds are beating Eamr*  
 (instead of ضَارِباتُ عَمْرًا)

When the doer participle is a semi-flexible, it will not have a tanwin. But the superficial annexation may still be used in such a case because a tanwin would have been present if the word were fully-flexible.<sup>22</sup> For example:

- (195) شُحْنَادُّاتٌ ضَوارِبٌ عَمْرو [الأَهْنَادُّاتُ ضَوارِبُ عَمْرو] modified from 1/682]  
*The Hinds are beating Eamr*  
 (instead of ضَوارِبُ عَمْرًا)

<sup>22</sup> شُحْنَادُّاتٌ ضَارِبَاتٌ عَمْرو 1/682

### 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 tanwin (as above), and also in situations when it ends with a ن arising from a dual or sound plural. Examples:

- (196) شرح التصريح على التوضيح [الزَّيْدَانُ ضَارِبَا عَمْرَو] 1/682  
*The [two] Zayds are beating Emr*  
 (instead of ضاربان عَمْرًا)

### 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 (عَمْرَو, زَيْد) which are definite. But the doer participles (ضارباً, ضاربان) remain indefinite, because they did not originally have الْ when governing a direct doee. This example proves the above claim:

- (197) شرح ابن عبيش على المفصل [هَدْيَا يَلْبَغُ الْكَعْبَةَ] 4/84  
*as an offering [to Allāh] delivered to the Ka'bah*

In example (197) above, the doer participle يَلْبَغُ is a annexe noun to the definite base noun الْكَعْبَة. But this is a superficial annexation. So يَلْبَغُ does not become definite. Therefore يَلْبَغُ can be a attribute to the indefinite هَدْيَا.

If the doer participle is to be made definite in a superficial annexation then a الْ is added to it. For example:

- (198) شرح ابن عبيش على المفصل [هَذَانُ الضَّارِبَا زَيْدَ] 2/132  
*These two are the beaters of Zayd.*  
 (هذان الضاربان زيداً)

- (199) شرح ابن عبيش على المفصل [وَالْمُؤْمِنِي أَصْلَاهُ] 2/132  
*and the establishers of prayer*

Adding الْ 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 الْ 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:

- (200) الصَّارِبُ 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:

[201] شرح ابن يعيش على المفصل، الصَّارِبُ زَيْدٌ × 132/2

The following are similarly not permitted:

(202) شرح ابن عقيل على الألفية [الضارب رجل X  
*the beater of the man*

(203) الضَّارِبُ عَبْدُ زَيْدٍ [Wright 2/66B] the beater of the slave of Zayd

(204) الضَّارِبُ عَبْدِهِ [Wright 2/66B] *the beater of his slave*

If, however, the direct doee is defined by  $J^l$ , or is itself a annexe noun to a base noun that is defined by  $J^l$ , then, as an exception, the superficial annexation is again permitted.<sup>23</sup> For example:

(205) الصَّارِبُ الْعَبْدِ [Wright 2/66A]  
*the beater of the slave*

(206) الضَّارِبُ رَأْسَ الْعَبْدِ [Wright 2/66A]  
*the beater of the head of the slave*

[2/132] شرح ابن يعيش على المفصل **الضاربُ الرَّجُل** (207) *the beater of the man*

[3/47] شرح ابن عقيل على الألفية [الضَّوَابُ/الضَّرَابُ/الضَّارِبُاتُ الرَّجُلُ] (208)  
*the beaters of the man*

3/47) شرح ابن عقيل على الألفية **الضواربُ / الضرائبُ / الضاريَاتُ غلامُ الرَّجُلِ** (209)  
*the beaters of the slave-boy of the man*

Two or more direct doees connected by ፩ or ፪

When a doer participle governs two or more direct doees connected by  $\circ$  or  $\circ\circ$ , 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

(210) [4/ شرح ابن يعيش على المفصل] هذا ضارب زيد وعمرو/و عمرًا This [person] is beating Zayd and ɻamr

By the way, if the first direct donee is in the a-state, then it is not an annexation and the second direct donee would follow in the a-state.

(211) هذا ضاربٌ زيداً وعمراً *This [person] is beating Zayd and Eamr*

<sup>23</sup>Wright 2/66A

### Superficial annexation with a overt doer

Consider an doer participle that has a overt doer and is governing a direct doee thus:

- (212) [شرح كتاب سيبويه للسيرافي] مررت بـرجل ضارب أبوه زيدا 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:

- (213) [شرح كتاب سيبويه للسيرافي] مررت بـرجل ضارب زيد أبوه 2/74  
*I passed by a man whose father [was] beating Zayd.*  
 (Remember from section (ref) above that the word order ضارب زيداً أبوه is permissible.)

We cannot say:

- (214) [التذليل والتكميل لأبي حيان] مررت بـرجل ضارب أبيه زيدا × 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 to separate the doer participle from its doee pronoun using the prefix إِيَّا, thus:

- (215) [شرح الرضي على الكافية] ضارب إِيَّاك 2/434  
*beating you*
- (216) [شرح الرضي على الكافية] الضارب إِيَّاك 2/434  
*the beater of you*
- (217) [الصَّارُونَ 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:

- (218) [شرح الرضي على الكافية] ضاربك 2/434  
*beating you*
- (219) [شرح الرضي على الكافية] الصَّارِبُوك 2/434  
*the beater of you*
- (220) [شرح ابن يعيش على المفصل] الضاربي 2/135  
*the beater of me*
- (221) [شرح ابن يعيش على المفصل] الضارباتي 2/135  
*the beaters<sub>f</sub> of me*

When the doer participle has a overt doer, then it will follow the attached pronoun, thus:

- (222) هَذَا ضَارِبِي أُبُوهُ  
 This [person] – his father is beating me.

For the dual and sound *ān* plural in a superficial annexation, the ن of the suffix is regularly deleted. So we will say:

- (223) شرح كتاب سيبويه للسيرافي 1/196] هَذَانْ ضَارِبَاكْ

*These two are beating you.*

(ضاربان)

- (224) شرح كتاب سيبويه للسيرافي 1/196] هَؤُلَاءْ ضَارِبُوكْ

*These [persons] are beating you.*

(ضاربون)

- (225) شرح ابن يعيش على المفصل 2/135] الضارِبَاكْ

*the two beaters of you*

(الضاربان)

- (226) شرح ابن يعيش على المفصل 2/135] الضارِبُوكْ

*the beaters of you*

(ضاربون)

- (227) شرح ابن يعيش على المفصل 2/135] ضارِبَايَ

*the two beaters of me*

(ضاربان)

- (228) شرح ابن يعيش على المفصل 2/135] الضارِبَيَ

*the two beaters of me*

(ضاربين)

- (229) شرح ابن يعيش على المفصل 2/135] الضارِبَيَ

*the beaters of me*

(ضاربون and ضاربين)

Occasionally a ن is inserted between the doer participle annexe noun and the pronoun base noun. This would permit words like: الضارِبُونِي, ضارِبُنِي etc. For example:

- (230) فَهُلْ أَنْتُمْ صَادِقُونِي فِيهِ<sup>24</sup> [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.<sup>25</sup>

<sup>24</sup>also narrated as صحيح البخاري 3169 in ضادقي

<sup>25</sup>See for more details شرح ابن يعيش على المفصل 1/285; شرح كتاب سيبويه للسيرافي 2/44; شرح التحو الوافي 2/137; Wright 2/67AB

### 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 (231) above.

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:

(231) زَيْدٌ قَائِمٌ  
Zayd is standing.

In example (231) above, زَيْدٌ is the subject and قَائِمٌ is its info.

We can rearrange the word order to front the info thus:

(232) قَائِمٌ زَيْدٌ  
Standing, Zayd is.

This fronted info will be common in negative and question sentences. For example:

(233) أَفَقَائِمُ زَيْدٌ [Wright 2/257B]  
Is Zayd standing?

(234) مَا قَائِمَةُ 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 (233) and (233) above, the deverbal noun can be analyzed as a subject, and its following doer will fulfil the role of the info.

So, in examples (233) and (233) above, قائمٌ can be considered a subject زيدٌ 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 قائمٌ a fronted info and زيدٌ the backed subject?

The answer is that we can indeed consider قائمٌ a fronted info and زيدٌ 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:

(235) أَقَائِمُ الرَّيْدَانِ

*Are the two Zayds standing?*

(236) مَا دَاهِيَةً الْهَنْدَاثِ

*The Hinds are not going*

Sentences (235) and (236) are legitimate, but are only permitted for negative and question sentences.<sup>26</sup> 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:

(237) قَائِمُ الرَّيْدَانِ ×

*The two Zayds are standing.*

(238) دَاهِيَةً الْهَنْدَاثِ ×

*The Hinds are going*

This is because the deverbal noun قائم cannot govern the overt doers and الرَّيْدَانِ 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:

(239) قَائِمَانِ الرَّيْدَانِ

*Standing, the two Zayds are.*

(240) دَاهِيَاتِ الْهَنْدَاثِ

*Going, the Hinds are.*

The fronted info construction is also permitted, as an option, even for negative and question sentences. For example:

<sup>26</sup>Some grammarians did not require this condition based on the sentence حَبِيرٌ بَوْ لَعْبٌ. For details on the dispute, see 1/191 footnote 3.

(241) أَقَائِمَانِ الْزَيْدَانِ

*Are the two Zayds standing?*

(242) مَا دَاهِبَاتُ 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<sup>27</sup>:

- i. the fronted info analysis
- ii. the doer-that-fulfils-the-role-of-the-info analysis

Such is the case in examples (233) and (234) أَقَائِمَةٌ هِنْدٌ (234) above.

Here are some more examples of doer-that-fulfils-the-role-of-the-info sentences:

(242) [هلْ مَضْرُوبٌ بَنُوكِ] (Wright 2/257C)

*Are your sons beaten?*

(بنو) is a deputy doer.)

(243) أَرَاغِبُ أَنْتَ عَنْ إِلَهَتِي يَكْبُرُ اهْلِهِمْ [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.<sup>28</sup>)

(244) حَلِيلَيٰ مَا وَافِ بِعَدْيِ أَنْتُمَا [Wright 2/257D]

*My two friends, you are not keeping my promise.*

(245) أَمْنِجِرُ أَنْتُمْ وَعْدًا وَثَقْتُ بِهِ [Wright 2/257D]

*Are you fulfilling 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 الأماكن الشجرية - آن الشجري

الدرر السننية

<sup>27</sup> Wright 2/258A

<sup>28</sup> See سورة مريم 19:46 for *البحر المحيط لأبي حيان*

## Chapter 27.

### The maṣdar



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.

#### 27.1. Introduction

Consider the example:

(246) ذَهَابُ زَيْدٍ (Zayd's going)

The noun ذَهَابُ going is the maṣdar of the verb ذَهَبُ يَذْهَبُ to go.

Like the verb ذَهَبُ, the maṣdar ذَهَابُ 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 an 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:

(247) يسربني أَنْ تَأْتِي (247)

نُّ in the above example is that maṣdari نُّ. This means that, as we learned in chapter (ref), it and its following verb can be interpreted as a maṣdar construction, thus:

(248) يسربني إِتْيَانَكَ (248)

We also learned that this interpretation of the maṣdari نُّ clause in example () above allows us to grammatically model the نُّ clause as one structural element. In example () above the maṣdar construction إِتْيَانَكَ is modeled as the doer of the verb يسرب.

But example () is also a legitimate sentence in its own right. The maṣdar إِتْيَانَ signifies the occurrence of the verb تَأْتِي. But unlike the verb, it does not indicate tense. If we had started with a perfect verb, for example:

(249) يسربني أَنْ أَتَيْتَ (249)

then it would have the same modeled maṣdar:

(250) يسربني إِتْيَانَكَ غَدًا (250)

In order to add tense to sentence with maṣdar, we would have to use other means, for example, an adverb:

(251) يسربني إِتْيَانَكَ غَدًا

(252) يسربني إِتْيَانَكَ أَمْسًى

In example () above, the maṣdar إِتْيَانَ is a annexate noun in an annexation. Syntactically, the pronoun كَ is in the i-state as the base noun in the annexation, but semantically, it is considered the doer of the maṣdar إِتْيَانَ.

In example () above the verb تَأْتِي was used without a direct doee. Let's see what happens when we add a direct doee. For example:

(253) يسربني أَنْ تَأْتِينِي (253)

In example () above, the pronoun يَ me is the direct doee of the verb تَأْتِي. If we model the نُّ clause in example () above as a maṣdar construction, then we will get:

(254) يسربني إِتْيَانَكَ إِلَيَّ (254)

Now, the pronoun كَ your is again the syntactic base noun and the semantic doer of the maṣdar إِتْيَانَ. But the maṣdar now also has a direct doee إِلَيَّ 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:

(255) شرح ابن عقيل على الألفية [عِجْبَتْ مِنْ شُرْبِ زَيْدِ الْعَسْلِ] 3/102

But this is not the only word order which is possible. We can flip the order of the doer and the direct doee, thus:

(256) شرح ابن عقيل على الألفية [عِجْبَتْ مِنْ شُرْبِ الْعَسْلِ زَيْدُ] 3/102

Now the semantic direct doee 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 الْعَسْلِ زَيْدُ) is not as usual as the usual word order (زَيْدُ شُرْبِ الْعَسْلِ).<sup>1</sup> Nevertheless, it is common enough.<sup>2</sup>

### **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:

(257) مَنْعَهُمْ 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 sementic direct doee. For example:

(258) 11 التذليل والتكميل لأبي حيان [عِجِبَتْ مِنْ ضَرْبِ زَيْدٍ] 70

In example () above, زيد may either have been the person who did the beating or the person who was beaten.<sup>3</sup> 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:

(259) شرح التسهيل لابن مالك [شَرَّبَيْ إِعْطَاءَ الدَّنَانِيرِ الْفَقِيرِ] 3/109

*The giving of the dinārs to the poor-one made me happy.*

<sup>1</sup>Wright 2/59B

<sup>2</sup> شرح ابن عقيل على الألفية 3/103

<sup>3</sup> التذليل والتكميل لأبي حيان 11/70

### The maṣdar governing multiple direct doees

The maṣdar can govern multiple direct doees just like its verb. For example:

(260) [شرح التسهيل لابن مالك] عَرَفْتُ إِعْطَاءَكَ الْفَقِيرَ دِرْهَمًا (3/109)

(261) [شرح التسهيل لابن مالك] عَرَفْتُ إِعْلَمَكَ حَالِدًا جَعْفَرًا مُّقِيمًا (3/109)

#### 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:

(262) [شرح ابن عقبيل على الألفية] عَجِبْتُ مِنْ ضَرْبِ الْيَوْمِ زَيْدٌ عَمْرًا (3/103)

*I wondered at today's beating [by] Zayd [to] ʿAmr*

#### 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.<sup>4</sup> For example, we should not say:

(263) [شرح التسهيل لابن مالك] عرفت سوقك العنيف الإبل × (3/108)

*I knew your harsh driving of the camels*

We should say instead:

(264) 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.<sup>5</sup> So we can say:

(265) [شرح ابن عقبيل على الألفية] عجبت من شرب زيد الظريف والظريف (3/104)

(266) [ال نحو العربي: أحكام ومعان] عَجِبْتُ مِنْ أَكْلِ الطَّعَامِ الْخَارِّ الْخَارِّ زَيْدُ (189/2)

*I wondered at the eating of the hot food [by] Zayd*

<sup>4</sup> 2 النحو العربي: أحكام ومعان; 3/108 شرح التسهيل لابن مالك

<sup>5</sup> 3 شرح ابن عقبيل على الألفية; 2/189; 2 النحو العربي: أحكام ومعان

Wright 2/59C

### 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.<sup>6</sup> So we can say:

(267) [النحو العربي: أحكام ومعان] سَاءَنِي إِهْمَالٌ سَعِيدٌ وَخَالِدٌ/خَالِدٌ (189/2)

(268) [Wright 2/58A] كَرِهْتُ أَكْلَ الْحُبْزَ وَاللَّحْمَ/اللَّحْمَ  
I disliked eating the bread and the meat.

(269) [النحو العربي: أحكام ومعان] سَاءَنِي ضَرْبٌ خَالِدٌ وَسَعِيدٌ/سَعِيدًا خَلِيلٌ (189/2)

### 27.3. The tanwined 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 tanwined. For example:

(270) [شرح ابن عقيل على الألفية; 1/ الكتاب لسيبوه] عَجِبْتُ مِنْ ضَرْبٍ زِيدًا (94/3)

(271) [كتاب لسيبوه] عَجِبْتُ مِنْ ضَرْبٍ زِيدًا بَكْرٌ (189/1)

(272) [كتاب لسيبوه] عَجِبْتُ مِنْ ضَرْبٍ زَيْدٌ عَمْرًا (189/1; Wright 2/59A)

(273) [شرح 90:14-15، سورة البلد] أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي مَسْعَبَةٍ ﴿١٥﴾ تَبَيَّنَمَا ذَا مَقْرَبَةٍ [التسلیل لابن مالک 3/115]

*Or feeding on a day of severe hunger An orphan of near relationship*

(274) [شرح ابن عقيل على الألفية] بضرب بالسيوف رؤوس قوم (94/3; Wright 2/57C)  
*by striking, with the swords, the heads of a people*

The tanwined maṣdar governing a doer and a direct doee is comparatively rarer than the maṣdar governing in a annexation.<sup>7</sup> Some grammarians mandate that when a tanwined maṣdar is a governor then its doer should not be mentioned after it.<sup>8</sup> So they would allow example (270) above but not examples (271) and (272).

<sup>6</sup> [النحو العربي: أحكام ومعان] 189/2; Wright 2/57D-58A

<sup>7</sup> Wright 2/59B; [شرح ابن عقيل على الألفية] 94/3

<sup>8</sup> [التذليل والتكميل للأبي حيان] 75/11

## 27.4. The maṣdar prefixed by إل as a verb-like governor

In addition to the maṣdar governing in an annexation and when tanwīned, the maṣdar can also govern when it is prefixed by إل. This is the rarest out of the three formations.<sup>9</sup>

(275) شرح ابن عقيل على الألفية [عَجِبْتُ مِنَ الضرَبِ زِيَداً] (3/94)

(276) شرح التسهيل لابن مالك [ضَعِيفُ النَّكَاهَةِ أَعْذَاءُهُ] (3/116; Wright 2/57D)  
weak in harming his enemies

(277) شرح التسهيل لابن مالك [فَلَمْ أَنْلَمْ عَنِ الضرَبِ مُسْمِعاً] (3/116; Wright 2/57D)  
and I did not desist from beating Mismae

## 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 () مَنْ 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.<sup>10</sup> 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 إل 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:

(278) شرح ابن عقيل على الألفية [عَجِبْتُ مِنْ ضَرْبِكَ زِيَداً أَمْسِ / غَدَ / الْآنِ] (3/94) [modified from]

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:

(279) شرح ابن عقيل على الألفية [عَجِبْتُ مِنْ شُرْبِ الْعَسْلِ زَيْدُ] (3/102)

<sup>9</sup> شرح ابن عقيل على الألفية 3/94

<sup>10</sup> شرح الفية ابن مالك للحازمي 71/9

the doer بَدْ 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:

(280) [شرح ابن عقيل على الألفية] ضرباً زيداً (3/93)  
Hit Zayd!

The maṣdar as a deputy to a verb will be covered in more detail in section (mmut-laq), 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-لـ

wright 2/61D

## 27.8. An intervening word in the annexation

## 27.9. The mīmī 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
سَلَامٌ <i>peace</i>	السَّلَامُ عَلَيْكُمْ سَلَمٌ يُسَلِّمُ to say (to s.o.) عَلَى	تَسْلِيمٌ
عَطَاءً <i>a gift</i>	أَعْطَى يُعْطِي to give	إِعْطَاءٌ
كَلَامٌ <i>a speech</i>	كَلَمٌ يُكَلِّمُ to speak (to s.o.)	تَكْلِيمٌ
كَلَامٌ <i>a speech</i>	تَكَلَّمُ يَتَكَلَّمُ to speak	تَكَلْمٌ
قَبْلَةً <i>a kiss</i>	قَبَّلَ يُقَبِّلُ to kiss (s.o.)	تَقْبِيلٌ
عَذَابٌ <i>a punishment</i>	عَذَّبَ يُعَذِّبُ to punish (s.o.)	تَعْذِيبٌ
حَمْلٌ <i>a load</i>	حَمَلَ يُحْمِلُ to carry (s.th.)	حَمْلٌ
عِشْرَةً <i>association</i>	عَاشَرَ يُعَاشِرُ to consort (with s.o.)	مُعاشرَةٌ

The entity noun→maṣdar originally signifies the meaning of a concrete entity noun.<sup>11</sup> 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.<sup>12</sup> So we can say:

(281) [شرح ابن عقيل على الألفية] بِعِشْرَتِكَ الْكَرَامَ شُعْدُ مِنْهُمْ 3/100]

*By your associating with the generous-ones you will be reckoned [as one] amongst them.*

(.) عِشْرَةُ الْكَرَامِ is in the a-state as the direct doee of the entity noun→maṣdar

(282) [شرح ابن عقيل على الألفية] وَبَعْدَ عَطَائِكَ الْمِائَةَ 3/99]

*And after your giving of the one hundred (camels)*

(.) عَطَاءُ الْمِائَةِ is in the a-state as the direct doee of the entity noun→maṣdar

(283) [حاشية الصبان على شرح الأشموني لألفية ابن مالك] قَالُوا كَلَامُكَ هِنْدًا وَهِيَ مُضْعِيَةٌ يُشْفِيكَ 4/435

*They said "Your speaking to Hind while she is giving ear will cure you."*

(.) كَلَامُ هِنْدِ is in the a-state as the direct doee of the entity noun→maṣdar

## 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<sup>13</sup>

maṣdar→entity noun	plural	verb
عِلْمٌ <i>a science</i>	عُلُومٌ	عَلِمَ يَعْلَمُ to know

<sup>11</sup> معاني النحو 3/164–167

<sup>12</sup> شرح ابن عقيل على الألفية 3/101

<sup>13</sup> دراسات في النحو للزعبلاوي 129ff mostly taken from

maṣdar→entity noun	plural	verb
عَقْلُ an intellect	عُقُولٌ	عَقْلَ يَخْفَلُ to make sense (← of s.th.)
عَمَلُ a deed	أَعْمَالٌ	عَمَلَ يَعْمَلُ to work
ظَنُّ a conjecture	ظُنُونٌ	ظَنَّ يَظْنُ to conjecture
صَوْتُ a sound	أَصْوَاتٌ	صَوْتٌ يَصْوِتُ to make a sound
مَعِيشَةٌ a livelihood	مَعَايِشٌ	مَعَاشٌ يَعِيشُ to live
عَقْدُ a contract	عُقُودٌ	عَقْدٌ يَعْقُدُ to enter into a contract
وَعْدٌ a promise	وُعُودٌ	وَعْدٌ يَعْبُدُ to promise
عَدَةٌ a promise	عَدَاتٌ	وَعَدَ يَعْبُدُ to promise
مُوعِدٌ/مُؤْعَدٌ a promise	مَوَاعِيدٌ	وَعَدَ يَعْبُدُ to promise
تَضَعِيفٌ a double تَضَعِيفٌ	تَضَاعِيفٌ	ضَعَفٌ يُضَعِّفُ to double (← of s.th.)
تَجْرِيَةٌ a trial, experiment	تَجَارِيبٌ	جَرَبٌ يُجَرِّبُ to try (← of 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 اسْتَعْمَال (from the verb استعمل) in its plural as attested usage in Classical Arabic. This has led some grammarians to restrict plurals of maṣdars to only those recorded from attested usage.<sup>14</sup>

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<sup>15</sup>

maṣdar→entity noun	plural	verb
a use اسْتَعْمَال	اسْتَعْمَالَاتٌ	هـ (←) اسْتَعْمَلَ يَسْتَعْمِلُ s.th.)
a possible interpretation احْتِمَال	احْتِمَالَاتٌ	اَحْتَمَلَ يَحْتَمِلُ to bear a meaning (of a text)
a creed اعْتِقاد	اعْتِقَادَاتٌ	اعْتَقَدَ يَعْتَقِدُ to believe (a creed)

<sup>14</sup> دراسات في النحو للزعبياوي; 96 جمع المصدر وأحكامه لحياني

<sup>15</sup> mostly taken from 141–142 دراسات في النحو للزعبياوي 99–100 جمع المصدر وأحكامه لحياني

maṣdar→entity noun	plural	verb
إِشْكَالٌ <i>a textual difficulty</i>	إِشْكَالَاتٍ	أَشْكَلُ بُشْكِلُ <i>to be difficult (of a text)</i>
تَعْرِيفٌ <i>a definition</i>	تَعْرِيفَاتٍ	عَرَّفَ يُعَرِّفُ <i>to define (هـ s.th.)</i>
تَفْسِيرٌ <i>an explanation</i>	تَفَاسِيرٍ	فَسَرَ يُفَسِّرُ <i>to explain (هـ s.th.)</i>
حَذْفٌ <i>a deletion</i>	حُذُوفٍ	حَذَفَ يُحَذِّفُ <i>to delete (هـ s.th.)</i>

Because of the need to pluralize technical terms, some scholars have permitted that new maṣdar→entity nouns can be pluralized without restriction.<sup>16</sup>

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 تَعْبِيلُ of stem 2 فَعَلَ verbs can easily form a plural on the pattern تَفَاعِيلُ, 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 the *āt* plural may be more common in actual usage. For example: بَيَانٌ *a statement*, plural: أَبْيَانَاتٍ.<sup>17</sup>

#### 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:

- (284) شَرْح النَّسْهِيلِ لِابْنِ مَالِكٍ [وَجَرَبُوهُ فَمَا زادُتْ تجَارُبُهُمْ أَبْيَانًا إِلَّا الْحَزْمُ وَالْقَنْعَا]  
*And they tried him, but their tryings of Abū Qudāmah did not increase but [his] resolve and contentment*  
 (The plural maṣdar→entity noun تَجَارِيبٌ is governing أَبْيَانًا in the a-state as a direct doee.)

<sup>16</sup> دراسات في النحو للزعبلاوي 129ff

<sup>17</sup> دراسات في النحو للزعبلاوي 147–151

## 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 عَدْلُ of the verb عَدِلٌ *to act justly* is used as a adjectival noun to mean *just*. Similarly, the maṣdar رِضْيٌ of the verb رِضَى *to be pleased* is used as a adjectival noun to mean *pleasing*. Here is an example sentence:

- (285) شرح ابن يعيش على المفصل 2/238 [هذا رجلٌ عدلٌ]  
*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:

- (286) شرح الفارضي على ألفية ابن مالك 3/176 [مررت ب الرجل عدل أو رضي]

- (287) شرح الفارضي على ألفية ابن مالك 3/176 [مررت ب المرأة عدل أو رضي]

- (288) شرح الفارضي على ألفية ابن مالك 3/176 [مررت ب الرجلين عدل]

- (289) شرح الفارضي على ألفية ابن مالك 3/176 [مررت ب الرجال عدل]

Sometimes, a particular maṣdar is used very often as a adjectival noun. Then, exceptionally, it is feminized and pluralized.<sup>18</sup> Such is the case with the maṣdar→adjectival noun عَدْلٌ. So we can (optionally) say:

- (290) شرح الفارضي على ألفية ابن مالك 3/176 [امرأة عدلة]

- (291) شرح الفارضي على ألفية ابن مالك 3/176 [نساء عدلات]

- (292) شرح الفارضي على ألفية ابن مالك 3/176 [قوم عدول]

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 عَدْقَةٌ *trustworthy*. So we can say:

- (293) 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:

- (294) معاني النحو 1/193 [ترتع ما رتعت حتى إذا اذكرت فإنما هي إقبال وإدار] [The she-camel] pastures at pleasure until she remembers [her offspring], then she is only (the act of) approaching and withdrawing.

<sup>18</sup> شرح ابن يعيش على المفصل 2/238

Work in progress

## Chapter 28.

### The government of the preposition

#### ⚠ 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.

#### 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

(295) **جلسَ زَيْدٌ** (Zayd sat.)

We would like to add the prepositional phrase **عَلَى الْأَرْضِ** “on the ground” to the sentence, thus:

(296) **جلسَ زَيْدٌ عَلَى الْأَرْضِ** (Zayd sat on the ground.)

In order to do this, a suitable element in the original sentence (جلسَ زَيْدٌ) must act as the governor for the preposition **عَلَى**. The verb **جلسَ** 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.<sup>1</sup> However, we can work around this problem with the following reasoning:

The noun **الْأَرْضِ** is governed by the preposition **عَلَى** and not directly by the verb **جلسَ**. This is because it is the preposition which *causes* the noun following it

<sup>1</sup>Owens, J., *The foundations of grammar* 177

to be in the i-state. In order to bring the dispensable (stateful) element 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 **الْأَرْضَ**.

ADD DIAGRAM

Another way to look at this is that a prepositional phrase may be parsed (virtually) as a direct doee.<sup>2</sup> Consider the example:

(297) 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:

(298) مَرَرْتُ بِزَيْدٍ وَعَمْرًا<sup>3</sup>  
“I passed by Zayd and Eamr.”

Of course the more usual **مَرَرْتُ بِزَيْدٍ وَعَمْرُو** 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

## 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 **بِ** in (297) **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:

[استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني] ما جاء من رجل (299)  
“Not a man came.”

The preposition **مِنْ** only emphasizes the meaning of the sentence. If we drop it the basic meaning would remain the same:

<sup>2</sup>Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §3.1 124 citing النحو الوافي؛ ابن جني 439؛ الرجاحي، ابن جني، المبرد.

<sup>3</sup>Not all grammarians permit this. See استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني footnotes 34 for details.

[استيفاء حالات تعلق الجار والمجرور والظرف وأنه في المعنى على هانٍ] ما جاءَ رجُلٌ (300)  
 “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:

خَرَجَ زَيْدٌ مِنَ الْبَيْتِ (301)  
 “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 preposition: جَلَسَ زَيْدٌ عَلَى الْأَرْضِ (296). 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 noun of time and the noun of place are permitted to govern a preposition. Some grammarians allow them to govern prepositions.<sup>4</sup> Others disagree.<sup>5</sup> Here are examples (considering them permissible) as governors:

#### The noun of time

(302) [النحو الواقفي] انقضى مسعاك لتأييد الحق 2/440  
 “Your [period of] effort for aiding the truth has ended.”

<sup>4</sup> حاشية الصبان على شرح الأشموني للألفية ابن مالك 2/440 citing ابن جني

<sup>5</sup> 2/209

### The noun of place

[2/443 حاشية الصبان على شرح الأشموني للفية ابن مالك] رأيت مدخلك إلى الدار (303)  
“I saw your [place of] entrance to the house.”

Also permitted as governors 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.<sup>6</sup> So we can't say:

(304) شرح التصريح وحاشية ياسين [مَرَرْتُ بِزَيْدٍ بِعَمْرِو × 1/378]  
“I passed by Zayd by ‘Amr”  
(although, separating the second preposition with a conjunction is of course allowed: مَرَرْتُ بِزَيْدٍ وَبِعَمْرِو.)

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:

(305) شرح التصريح وحاشية ياسين [مَرَرْتُ بِزَيْدٍ بِالنَّادِيَةِ 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.<sup>7</sup> For example:

(306) سورة البقرة 2:25 [كُلُّمَا رُرْقُوا مِنْ ثَمَرَةِ رُرْقًا]  
(The first مِنْ restricts the governing verb رُرْقُوا to الْجَنَّاتِ “the gardens”. And the second مِنْ is restricted to “from the fruit from the gardens.”<sup>8</sup>)

### 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.<sup>9</sup>

Consider the following example:

<sup>6</sup> 2/444 footnote 3 النحو الوفي

<sup>7</sup> 2/444 footnote 3 النحو الوفي

<sup>8</sup> سورة البقرة 2:25 for الكشاف للزمخشري

<sup>9</sup> معاني النحو 2/442D-445، 3/131-133 النحو الوفي

(307) [3 معانٰي النحو] شَبَّهْتُ خَالِدًا وَهُوَ يَجُودُ بِمَالِهِ بِالْبَحْرِ

“I likened Khālid, while he (was) being generous with his wealth, with the sea.”

(The وَهُوَ يَجُودُ is translated as “while.” See section (ref).)

In the above example, the prepositional phrase بِالْبَحْرِ “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 بِالْبَحْرِ, not يَجُودُ.

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 شَبَّهَ that governs the preposition in بِمَالِهِ, not يَجُودُ.

Here is another example:

(308) [3 معانٰي النحو 5:3 سورة المائدۃ] الْيَوْمَ يَئِسَ الَّذِينَ 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 مِنْ دِينِكُمْ<sup>10</sup> not كَفَرَ.

## 28.6. The combination of verbs with prepositions: the indirect doee

In theory, prepositions impart their own meanings.<sup>11</sup> 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.<sup>12</sup>

The following examples show a possible set of prepositions that are meaningfully governed by the verb أَنْصَرَفَ “to turn around, leave”:

(309) [2 النحو الواقی] أَنْصَرَفَ إِلَى مَصْنَعِهِ

“He left to his workplace.”

(310) [2 النحو الواقی] أَنْصَرَفَ مِنْ الْمَصْنَعِ إِلَى بَيْتِهِ

“He left from the workplace to his house.”

(311) [2 النحو الواقی] أَنْصَرَفَ أَعْلَامُ عَنْ أَهْرَلٍ

“The scholar left off joking.”

(312) [2 النحو الواقی] أَنْصَرَفَ فِي سِيَارَتِهِ

“He left in his caravan.”

<sup>10</sup> سورة المائدۃ 5:3 for الدر المصنون للسمین الحلبی

<sup>11</sup> Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §2.7 124

<sup>12</sup> 2 النحو الواقی

<sup>13</sup> See also: صحيح البخاری [لَمَّا كَانَ يَوْمُ أُحْدٍ أَنْهَمَ الْثَّائُسَ عَنِ الْأَبْيَضِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ]

Having said that, in practice, certain verbs are more meaningfully connected with certain prepositions, sometimes almost to the exclusion of others.<sup>14</sup> For example, the verb أَقْسَمَ “to swear” requires the preposition بِ in order to transit to what is being sworn by.<sup>15</sup> For example,

- (313) [أُسرار العربية للأبياري] أَقْسَمَ بِاللَّهِ 203]  
“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. Its basic meaning is “to find.” It may be used with prepositions like فِي, عَلَى, بِ with this basic meaning. For example:

- (314) وَجَدْتُ الْكِتَابَ بِجَهْدٍ  
“I found the book with effort.”

- (315) وَجَدْتُ الْكِتَابَ فِي أَبْيَتٍ  
“I found the book in the house.”

- (316) وَجَدْتُ الْكِتَابَ عَلَى الْخَرْنَةِ  
“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:

- (317) وَجَدَ عَلَيْهِ [Lane: root وَجَد] 210  
“He was angry with him.”

- (318) وَجَدَ بِهَا [Lane: root وَجَد] 211  
“He loved her.”

- (319) قَدْ وَجَدَ فِي نَفْسِهِ عَلَيْهِ [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 preposition.

## 28.7. The implication of general beingness

Consider the sentence:

- (320) شَرْح ابن عَقِيل عَلَى الْأَفْيَةِ زَيْدٌ فِي الْلَّادَارِ 2/211  
“Zayd is in the house.”

<sup>14</sup>Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §3.3

<sup>15</sup>Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §3.3 129 citing ابن الأثياري

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 في?

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 أُسْتَقِرْ or its doer participle مُسْتَقِرْ, 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 (320) as:

(321) زَيْدٌ [مُسْتَقِرٌ] فِي الْأَدَارِ  
“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 (321) above is not same as if the words أُسْتَقِرْ “to settle”, مُسْتَقِرْ “settled”, or كَائِن “being” were actually expressed. When expressed, they impart their own meaning. For example

(322) زَيْدٌ مُسْتَقِرٌ فِي الْأَدَارِ  
“Zayd is settled in the house.”

When implicating general beingness we only use the words أُسْتَقِرْ, مُسْتَقِرْ, and كَائِن terminologically. In fact, according to the prevalent opinion among the grammarians, general beingness can only be implied.<sup>16</sup> If one of these (or any other) words is actually expressed, then it will impart a specific meaning, not the meaning of general beingness. Having said that, some grammarians did permit general beingness to be expressed.<sup>17</sup>

## 28.8. Implied general beingness as the info of a sentence

The implication of general beingness in the sentence in example (320) 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 الْأَدَارِ) from the sentence, we should still be left with a complete sentence. Let’s try doing that:

<sup>16</sup> النحو الوافي 1/477

<sup>17</sup> شرح ابن عقيل على الأنفية 2/211 footnote

(323) زَيْدٌ [مُسْتَقِرٌ]  
“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 preposition 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.<sup>18</sup> 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 the overall meaning or context supplies the meaning of the suppressed governor.<sup>19</sup> For example:

(324) الْحُرُّ بِالْحُرْ [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 “is retributed against” or “is killed”. So the sentence with the implicated meaning is الْحُرُّ يَقْتَصِي أَوْ يُقْتَلُ بِالْحُرْ “the free is retributed against, or killed, for the free.”<sup>20</sup>

## 28.10. The prepositional phrase as a attribute

Consider the sentence

[استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني] رأيًّا طائراً على الغصن (325)  
“I saw a bird on the branch.”

<sup>18</sup> النحو الوافي 1/215, 2/118, 2/442

<sup>19</sup> النحو الوافي 2/447 footnote

<sup>20</sup> سورة البقرة 2:178 for تفسير ابن عاشور

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 **عَلَى** is not meaningfully connected with the verb **رَأَى**. Therefore, **رَأَى** is not the governor of the preposition **عَلَى**.<sup>21</sup> So what then is governing the preposition **عَلَى**.

Here again, we implicate the governor of general beingness, as if to say:

- (326) رأيُتْ طائِرًا [مُسْتَقِرًّا] عَلَى الْغَصْنِ  
“I saw a bird [being] on the branch.”

General beingness [مسْتَقِرًّا] is implicated as the governor of the preposition **عَلَى**. The implicated general beingness is also a attribute to the direct doee طائِرًا. 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 طائِرًا is in example (325) above. In the case where the prepositional phrase occurs after a definite noun, (like in **الْأَطَّافِلُ عَلَى الْغَصْنِ**) 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:

- (327) كَمَثَلَ حَتَّىٰ بِرْوَةٍ سورة البقرة 2:265  
“like a garden on high ground”  
بِرْوَةٍ is analyzed as a attribute.<sup>22</sup>
- (328) رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مُّنْهَمْ سورة البقرة 2:129  
“Our Lord, and send among them a messenger from themselves”  
مُّنْهَمْ is analyzed as a attribute.<sup>23</sup>

When a prepositional phrase is, loosely speaking, a attribute, its governor is typically the implicated general beingness.<sup>24</sup> 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).<sup>25</sup> For example:

- (329) إِلَى 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 “to Pharaoh” has been analyzed as attribute of **إِلَى** آياتٍ “signs”. The meaning with the implicated governor has been explained as **وَاصِلَةٌ إِلَى فِرْعَوْنَ** “arriving to Pharaoh”.<sup>26</sup>

<sup>21</sup> استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني

<sup>22</sup> سورة البقرة 2:265 for البحر المحيط لأبي حيان

<sup>23</sup> سورة البقرة 2:129 for البحر المحيط لأبي حيان

<sup>24</sup> شرح ابن عقيل على الألفية 2/285, أوضح المسالك ابن هشام

<sup>25</sup> 2/447 footnote

<sup>26</sup> سورة النمل for الدر المصنون للسميين الحلي 2/1005. But see also التبيان في إعراب القرآن للعكيري 2/ التبيان في إعراب القرآن للعكيري

Here is another example:

(330) فَزَادُهُمْ رِجْسًا إِلَى رِجْسِهِمْ [سورة التوبة 9:125]  
“it has [only] increased them in evil [in addition] to their evil”

In the above āyah, the prepositional phrase إِلَى رِجْسِهِمْ “to their evil” has been analyzed as attribute of رِجْسًا “evil”. The meaning with the implicated governor has been explained as كُفُّرًا مَضْمُومًا إِلَى كُفُّرِهِمْ “in disbelief *in addition* to their disbelief.”<sup>27</sup>

## 28.11. The word-order for different categories of attributes

TODO

When a attributee is described by more than one attribute and 3 النحو الوافي / 496

## 28.12. The prepositional phrase in other functions

Besides the info and the attribute a prepositional phrase may also occur as a hāl and a connecting sentence.<sup>28</sup> 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.<sup>29</sup> This may be done for a number of purposes:

To limit and particularize the effect of the governor to the noun following the preposition.<sup>30</sup>

For example:

(331) [صحيح البخاري] وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ (2790)  
“and from it originate the rivers of Paradise”

(332) [معاني النحو 3:122] وَعَلَى اللَّهِ فَلْيَتَوَكَّلُ الْمُؤْمِنُونَ (3/121)  
“and upon Allāh the believers should rely.”

<sup>27</sup> سورة التوبه 9:125 for الكشاف للزمخشري

<sup>28</sup> 2 النحو الوافي 441-442

<sup>29</sup> 2 النحو الوافي 444A

<sup>30</sup> معاني النحو 3/121

### For drawing attention to the noun following the preposition<sup>31</sup>

(333) 3 معانى النحو 3:180 سورة آل عمران [وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ] cited by 3/123]

“And Allāh, of what you do, is [fully] Aware.”

(334) صحيح البخاري [أَلَيْهَا جَمَعْتُنَا] 4:770]

“Is it for *this* (that) you have gathered us?”

(335) 5 معانى سورة الذاريات [وَبِالْأَسْخَارِ هُمْ يَسْتَغْفِرُونَ] 51:18]

“And in the hours before dawn they would ask forgiveness”

(The prepositional phrase *بِالْأَسْخَارِ* is placed not just before its governor in the info *بِسْتَغْفِرُونَ*, 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.<sup>32</sup> 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 *إِلَى*, 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:

(336) 3 معانى النحو الواقي [أَنَا لَكَ الْمَرْافِقُ] 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:

- and its sisters: ibn\_aqil 1/278 fn; 1/349
- *كَانَ* زَيْدٌ آكِلاً طَعَامَكَ
- Hijāzi: sharh uthaymeen 22/4 مَكَانِي أَنْتَ مَعِينَا

#### 28.13.1. Word-order of the direct doee and its governor

Consider example (337) again:

(337) ضَرَبَ زَيْدٌ عَمْرًا

“Zayd beat Əamr.”

There are six possible permutations of word-order of the above example.

...

(338) عَمْرًا ضَرَبَ زَيْدٌ

<sup>31</sup> 3 معانى النحو 3/121

<sup>32</sup> شرح الرضي على الكافية 1/289D-290A

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 example ... in more detail. This is because the doee is governed by ضرب 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 mafub 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

(339) مررت بزيد وعمرو، وعمرٌ [https://shamela.ws/book/13301/1664]

# Chapter 29.

## The verb گان



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.

### 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 گان which is used to mean “was”. There are other verbs which behave in a similar manner and they are called the *sisters* of گان.

### 29.2. گان 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:

- (340) ڦَمْ زَيْدٌ  
Zayd stood up.

In example (340) above ڦَمْ 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 كان, which means “was”, is one such verb. If we say گان زيد, which means “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 كان. For example:

(341) گان زيد قائمًا [Peled, *Sentence types* 171]  
Zayd was standing

Now the sentence is structurally complete.

### 29.3. A كان sentence as a nounal sentence

The fact that كان is not a indispensable element of its sentence also changes the classification of the sentence. The structure-starter in example (341) زيد needs a structure-completer to complete the sentence. Because the verb كان 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 قائمًا. Therefore, the direct doee قائمًا is the structure-completer.

So indispensable elements in example (341) become زيد (the structure-starter) and قائمًا (the structure-completer). These two are nouns, not a verb and its doer. Therefore the sentence is reclassified as a nounal sentence, not a verbal sentence (see section (3amal)).<sup>1</sup> زيد is considered the subject, and قائمًا is considered the info.<sup>2</sup>

Although كان is not a indispensable element anymore, it still governs both indispensable elements. Therefore, it is the foundational government of the sentence (see section (ref)).

The diagram below depicts the government of example (341).

DIAGRAM

### 29.4. Conjugation table for كان

كان 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	كان	يُكُونُ	يَكُونَ	يَكُنْ
she	كَانَتْ	تُكُونُ	تَكُونَ	تَكُنْ
you <sub>1m</sub>	كُنْتَ	تَكُونُ	تَكُونَ	تَكُنْ

<sup>1</sup>See also Peled, *Sentence types* 171

<sup>2</sup>This is according to the classification of the Basrans. The Kūfans considered the a-state governee of كان its hāl. See شرح ألفية ابن مالك للشاطبي 2/137

Doer pronoun	perfect verb	u-state stateful verb	a-state stateful verb	o-state stateful verb
you <sub>if</sub>	كُنْتِ	تَكُونِينَ	تَكُونِي	تَكُونِي
I	كُنْتُ	أَكُونُ	أَكُونَ	أَكُنْ
they <sub>2m</sub>	كَاتَا	يَكُونُوا	يَكُونُوا	يَكُونُوا
they <sub>2f</sub>	كَاتَا	تَكُونُوا	تَكُونُوا	تَكُونُوا
you <sub>2</sub>	كُنْتَمَا	تَكُونَانِ	تَكُونَانِ	تَكُونَانِ
they <sub>3m</sub>	كَانُوا	يَكُونُونَ	يَكُونُوا	يَكُونُوا
they <sub>3f</sub>	كُنْ	يَكُنْ	يَكُنْ	يَكُنْ
you <sub>3m</sub>	كُنْتُمْ	تَكُونُونَ	تَكُونُوا	تَكُونُوا
you <sub>3f</sub>	كُنْتُنَّ	تَكُنْ	تَكُنْ	تَكُنْ
we	كُنَّا	تَكُونُ	تَكُونَ	تَكُنْ

Here are some examples showing some of the different conjugations:

(342) گائٹ زَيَّنَبْ جَائِعَةً  
Zaynab was hungry.

(343) گان الْغَلَامَ زَيَّداً  
The boy was Zayd.

(344) گائِتِ الْشَّاءُ فِي بُيوتِهِنَّ  
The women were in their houses.

(345) گائُوا مَسْرُورِينَ وَفَرَحِينَ  
They<sub>3m</sub> were happy and rejoicing.

(346) كُنْتُ نَائِمَةً  
I<sub>if</sub> was sleeping.

(347) كُنْتَ لِي أَخًا  
You<sub>1m</sub> were a brother to me.

## 29.5. Word order of گان, its subject, and its info

### Verb, subject, info

In sentence word order, the natural sequence is verb, subject, info.

348) گان زَيَّد قَائِمًا [Wright 2/100B]  
Zayd was standing.

### Verb, info, subject

The sequence verb, info, subject is also permissible.

- (349) گان ڦائِمَا زَنْدُ [Wright 2/100B]  
*Zayd was standing.*

### Info, verb, subject

So is the sequence info, verb, subject:

- (350) ڦائِمَا گان ڙَنْدُ [Wright 2/100B]  
*Zayd was standing.*

This last order is common in questions and alternative sentence sentences.<sup>3</sup> For example:

- (351) ڦائِمَا گان ڙَنْدُ  
*Was Zayd standing?*

- (352) أَكْرُمُ الضَّيْفَ عَنِيَا كَانَ أَوْ فَقِيرًا  
*Honor the guest, be he rich or poor.*

Sometimes, however, this inversion is impossible because of an indistinguishable state of the two nouns.

For example, in order to express *My brother was my companion*, we must say:

- (353) گان أَخِي رَفِيقٌ  
*My brother was my companion.*

This is because, if we invert it, it would naturally mean:

- (354) گان رَفِيقٌ أَخِي  
*My companion was my brother.*

### Subject, verb, info

What about the sequence: subject, verb, info? For example:

- (355) زَنْدُ گان ڦائِمَا  
*Zayd – he was standing.*

Remember that a verb must be followed by its doer. So this is actually a compound sentence. زَنْدُ is the subject of the outer sentence. And the info of the outer sentence is the inner sentence گان ڦائِمَا. The subject of گان is a latent pronoun, implicated a [هُوُ].

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<sup>3</sup>Wright 2/100B

### Word order when گانَ'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:

- (356) [2/59] الأشباء والنظائر للسيوطى گانَ زَيْدٌ آكِلًا طَعَامَكَ (Zayd was eating your food.)

Other word orders are also possible. We will discuss the different combinations below:

- (357) Basic order: گانَ زَيْدٌ آكِلًا

گانَ زَيْدٌ آكِلًا طَعَامَكَ ✓ (a)

گانَ زَيْدٌ طَعَامَكَ آكِلًا ✓ (b)

طَعَامَكَ گانَ زَيْدٌ آكِلًا ✓ (c)

گانَ طَعَامَكَ زَيْدٌ آكِلًا ✗ (d)

- (358) Basic order: گانَ آكِلًا زَيْدٌ

گانَ آكِلًا طَعَامَكَ زَيْدٌ ✓ (a)

گانَ آكِلًا زَيْدٌ طَعَامَكَ ✓ (b)

طَعَامَكَ گانَ آكِلًا زَيْدٌ ✓ (c)

گانَ طَعَامَكَ آكِلًا زَيْدٌ ✗ (d)

- (359) Basic order: آكِلًا گانَ زَيْدٌ

آكِلًا طَعَامَكَ گانَ زَيْدٌ ✓ (a)

طَعَامَكَ آكِلًا گانَ زَيْدٌ ✓ (b)

آكِلًا گانَ زَيْدٌ طَعَامَكَ ✓ (c)

آكِلًا گانَ طَعَامَكَ زَيْدٌ ✗ (d)

As you can see, only three of the combinations are disallowed.<sup>4</sup> And in all three گانَ 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 گانَ 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:

<sup>4</sup>There is some difference of opinion regarding the permissibility of some of the combinations. See 1/280; 2/59; شرح ابن عقبى على الألفية 1/432.

(360) [شرح ابن عقيل على الألفية] كان عندك زيدٌ مقيماً (1/280)  
*Zayd was, at your place, staying.*

(361) [شرح ابن عقيل على الألفية] كان فيك زيدٌ راغباً (1/280)  
*Zayd was, of [your favour], desirous*

Some of the combinations above, though allowed, are considered ungainly by some grammarians<sup>5</sup>, like (359) (3). آكلاً كان زيد طعامك. But again, if the governee of the info of كان is not a direct doee but a preposition or an adverb of time and place, then there is no problem. For example:

(362) [الهمع للسيوطى] مسافراً كان زيداً اليوم (1/432)  
*Journeying Zayd was today*

(363) [الهمع للسيوطى] راغباً كان زيداً فيك (1/432)  
*Desirous Zayd was, of [your favour]*

### Word order of a compound sentence when كان's info has a a-state governee

The subject can made to precede كان, such that it becomes a compound sentence:

(364) [الأشباه والنظائر للسيوطى] زيدٌ كان آكلاً طعامك (2/59)

Now the subject of كان is a latent pronoun [هُوَ]. Since this latent pronoun is attached to كان, the info آكلاً's governee can no longer come between كان and its subject. Now all twelve combinations are permissible.<sup>6</sup>, Here is a sampling out of them:

(365) [الأشباه والنظائر للسيوطى] طعامك زيدٌ كان آكلاً (a)

[الأشباه والنظائر للسيوطى] زيدٌ طعامك آكلاً كان (b)

[الأشباه والنظائر للسيوطى] طعامك آكلاً زيدٌ كان (c)

## 29.6. Negation of كان

TODO

<sup>5</sup> [الهمع للسيوطى] 1/432

<sup>6</sup> inferred from [الهمع للسيوطى] 1/433

## 29.7. A pronoun as the info of گان

When a pronoun is the info of گان, then it may optionally be attached to گان or separated using the prefix یا.

Examples:

(366) [صحيح مسلم] إِنْ يَكُنْهُ فَلَنْ تُسْلَطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرٌ لَّكَ فِي قَتْلِهِ  
[شرح الكافية الشافعية 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*

(367) [أوضح المسالك لابن هشام] الصَّدِيقُ كُنْتَهُ 1/114]

*The friend – you are he.*

الصَّدِيقُ كُنْتَ إِنَّهُ 7)

(368) [أوضح المسالك لابن هشام] گانْهُ زَيْدٌ 1/114]

*Zayd was he.*

For the other sisters of گان it is preferred that the pronoun be separated using the prefix یا. An attached pronoun for the other sisters is rare.<sup>8</sup>

## 29.8. A separating-pronoun between the subject and info of گان

TODO

گانْ رَيْدًا هُوَ الْفَائِمَ (369)

1/249 النحو الوافي

## 29.9. A maṣdarī 'an as the subject or info of گان

Recall from chapter (ref) that the clause of a maṣdarī 'an is equivalent to a maṣdar, which is a noun. Consider the following example:

(370) [البسط 6:23] ثمَ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبُّنَا مَا كُنَّا مُشْرِكِينَ  
[شرح الأنعام] 7141 لابن أبي الربيع

*Then there will be no [excuse upon] examination except they will say, “By Allāh, our Lord, we were not those who associated.”*

<sup>7</sup> 1/275 النحو الوافي, شرح ابن عقيل على الألفية 104,

<sup>8</sup> 2/245 التذليل والتمكيل لأبي حيان

The clause أَنْ قَالُوا is equivalent to قَوْلُهُمْ their saying. Due to this equivalence to a noun, a maṣdarī 'an can be the subject or the info of كَانَ. For the āyah in example (370), فِتْنَةٌ is read in both the u-state (فِتْنَتُهُمْ) and the a-state (فِتْنَةً) in different recitations.<sup>9</sup> So the أَنْ قَالُوا clause is analyzed as the subject of كَانَ when فِتْنَةٌ is read in the a-state as the info, and it is analyzed as the info of كَانَ when فِتْنَةً is read in the u-state as the subject.

In general, a maṣdarī 'an will be more likely to be the subject because it is considered more definite.<sup>10</sup>

## 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 (356) كَانَ رَيْدٌ آكِلًا طَعَامَكَ the info of the noun 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:

(371) [662 البسيط لابن أبي الربيع] كَانَ زَيْدٌ مُنْطَلِقًا  
Zayd was setting out.

In example (371) 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:

(372) [692 البسيط لابن أبي الربيع] كَانَ زَيْدٌ أَبُوهُ مُنْطَلِقٌ  
Zayd – his father was setting out.  
(literally: Zayd was – his father is setting out.)

In example (372), 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.<sup>11</sup> The inner sentence زَيْدٌ مُنْطَلِقٌ has its own internal government 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 is 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:

(373) [692 البسيط لابن أبي الربيع] كَانَ زَيْدٌ أَخْوَهُ ضَاحِكٌ  
Zayd – his brother was laughing.

<sup>9</sup> سورة الأنعام for القراءات العشر من الشاطبية والدرة --- دار الصحابة

<sup>10</sup> سورة آل عمران for الدر المصنون للسمين الحليبي: 715 البسيط لابن أبي الربيع 3:147

<sup>11</sup> البسيط لابن أبي الربيع 683

- (374) [البسيط لابن أبي الربيع] كَانَ زَيْدٌ مُنْظَلِقُ أَبُوهُ 692]  
*Zayd – setting out, his father was.*  
 (literally: Zayd was – setting out, his father is.)

In example, (374) above, the sentence info is مُنْظَلِقُ أَبُوهُ 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:

- (375) [البسيط لابن أبي الربيع] كَانَ الرَّزَيْدَانِ أَبُواهُمَا حَسَنَانِ 693  
*The two Zayds – their fathers [were] handsome.*

- (376) [البسيط لابن أبي الربيع] كَانَ الرَّزَيْدَانِ حَسَنَانِ أَبُواهُمَا 693 footnote 3  
*The two Zayds – handsome, their fathers [were].*  
 (fronted info.)

- (377) [البسيط لابن أبي الربيع] كَانَ الرَّزَيْدُونَ حَسَنُونَ أَبُوهُمْ 693 footnote 3  
*The Zayds – handsome, their fathers [were].*  
 (sound plural as the fronted info.)

- (378) [البسيط لابن أبي الربيع] كَانَ الرَّزَيْدُونَ حَسَانٌ أَبُوهُمْ 693 footnote 3  
*The Zayds – handsome, their fathers [were].*  
 (broken plural as the fronted info.)

## كَانَ 29.11. A state-of-affairs pronoun as the subject of

كَانَ may have a state-of-affairs pronoun as its subject. And the info of كَانَ will be an inner sentence. For example

- (379) [البسيط لابن أبي الربيع] كَانَ زَيْدٌ قَائِمٌ 745  
*[The state of affairs] was – Zayd is standing.*

In example (379) 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 (379) with example (341), where the subject of كَانَ is زَيْدٌ كَانَ Zayd is standing. 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:

- (380) [البسيط لابن أبي الربيع] كَانَتْ هَنْدٌ قَائِمَةً 745  
*[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.<sup>12</sup> (We also mentioned this in section (ref).)

<sup>12</sup> [البسيط لابن أبي الربيع] 745, 746 footnote 1

In practice, usage of the state-of-affairs pronoun in sentences like example (379) كانَ زَيْدٌ قَائِمٌ is uncommon, but nevertheless existent.<sup>13</sup> Instead the construction in example (341) كانَ 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 كانَ is a verbal sentence, then the state-of-affairs pronoun is very commonly used as the subject of كانَ.

## 29.12. كانَ with a sababi info

Consider again example (374) كانَ زَيْدٌ مُنْتَلِقٌ أَبُوهُ. Instead of using a sentence info, we can reconstruct the sentence to have مُنْتَلِقًا to be the info of كانَ, and have أَبُوهُ as the doer of the doer participle مُنْتَلِقًا, thus:

- (381) البسيط لابن أبي الربيع [كانَ زَيْدٌ مُنْتَلِقًا أَبُوهُ]  
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 كانَ in example (381) above is not a complete sentence. Rather, it is the single element مُنْتَلِقًا. A sentence with a sababi info like (381) كانَ زَيْدٌ مُنْتَلِقًا أَبُوهُ will be preferred over a sentence with a fronted info like (374) كانَ زَيْدٌ مُنْتَلِقٌ أَبُوهُ.<sup>14</sup>

When كانَ 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:

- (382) كانَ الرَّزَيْدَانِ مُنْتَلِقًا أَبُوهُمَا  
The two Zayds – their fathers [were] setting out.
- (383) كانَ الرَّزَيْدُونَ مُنْتَلِقَةً جَدَانُهُمْ  
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.<sup>15</sup>

- (384) البسيط لابن أبي الربيع [كانَ الرَّزَيْدُونَ حَسَنًا آباؤُهُمْ]  
The Zayds – their fathers [were] handsome.

## 29.13. كانَ with a prepositional or adverbial info

It is possible for the info of كانَ to be a prepositional or adverbial info. For example:

- (385) البسيط لابن أبي الربيع [كانَ زَيْدٌ فِي الدَّارِ]  
Zayd was in the house.

<sup>13</sup> See the analysis of the reading **لَكَانَ أَبُوهُ مُؤْمِنًا** for سورة الكهف **البحر المحيط لأبي حيان** 18:80

<sup>14</sup> البسيط لابن أبي الربيع 694

<sup>15</sup> البسيط لابن أبي الربيع 693

(386) [البسيط لain أبي الريبع] گانَ مُحَمَّدٌ عِنْدَكَ (682)  
*Muhammad was at your place.*

In such cases, the info of گانَ is technically the implication of *general beingness* [مسْتَقِرًّا] (see section (ta3alluq)). The implicated general beingness governs the preposition/adverb. The preposition or adverb is not directly governed by گانَ.<sup>16</sup>

## 29.14. گانَ as a sufficient verb

As we mentioned in section (ref) above, the verb گانَ that we have been using so far is called the *deficient* گانَ.

There is another type of گانَ called the *sufficient* گانَ. This گانَ has sufficient meaning to not need an info. The meaning that the sufficient گانَ gives is the meaning of *exists*. In English, we usually express this meaning using *there was*. For example,

(387) گانَ مَلِكٌ  
 [There] was a king.  
 (literally: A king was.)

Note that *king* is in the u-state as the subject. If it were in the a-state, then it would change the meaning:

(388) گانَ مَلِكًا  
 He was a king.

When گانَ is sufficient then it serves as the structure-completer. So the sentence is a verbal sentence.

Here is another example of a sufficient گانَ:

(389) [Wright 2/99D] گانَ تَاجِرٌ وَ گانَ لَهُ بَنُونَ  
*There was a trader, and he had sons.*

Incidentally, in example (389), the past verb of *have: had* is expressed using گانَ with the preposition لِ.

<sup>16</sup> أَكَانَ لِلنَّاسِ عَجَّابًا [سورة يومنس 10:2] But see the tafsirs of 682; for a possible exception to this rule.

### 29.15. Significations of the perfect verb كَانَ

The general signification of the perfect verb كَانَ is to indicate a state that existed in the past, and that has possibly ceased. For example:

(390) 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:

(391) أَبَيْ وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكُفَّارِ [سورة البقرة: 2:34]  
He refused and was arrogant and became of the disbelievers.

(392) اخْتَرَقَ الْخَشْبُ 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:

(393) وَيَخَافُونَ يَوْمًا كَانَ شَرُودٌ 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.<sup>17</sup> For example:

(394) وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا [سورة الأحزاب: 33:73]  
And ever is Allāh Forgive and Merciful.

(395) وَلَا تَقْرُبُوا الْزَنْيَ ۖ إِنَّهُ كَانَ فَحْشَةً وَسَاءَ 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.

<sup>17</sup> سورة آل عمران 3:110 for البح المحيط لأبي حيان

## 29.16. Significations of the u-state stateful verb يَكُونُ

### 29.16.1. Significations of the u-state stateful verb 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 the verb *is*. So if we say, *The sky is blue*, then it can mean 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 تَطْنِحُ الْأَمْ الْطَّعَامُ 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:

(396) تَغُونُ السَّمَاءُ زَرْقَاءُ  
The sky is (habitually) blue.

While we call this the habitual يَكُونُ, it can include a range of meanings, including continually, recurring, regularly, typically, generally, often, sometimes, can, may, etc. Habitual يَكُونُ is negated using لَا or لَوْ, just like other u-state stateful verbs.

Here are some examples:

(397) سنن النسائي [ قَالَ وَمَا الْبَيْثُ وَالْمِزْرُ؟ قُلْتُ شَرَابٌ يَكُونُ مِنَ الْعَسَلِ وَالْمِزْرُ يَكُونُ مِنَ الشَّعِيرِ ] :5604]  
He said: ‘What is mead and beer?’ I said: ‘A drink that is from honey, and beer is from barley.’

(398) صحيح البخاري [ إِنَّهَا تَغُونُ الظُّلْمَةُ وَالسَّيْلُ ] :667  
[There] is [at times] darkness and flooding

### 29.16.2. قَدْ يَكُونُ for may be

When the meaning *may be* is desired, the stateful verb يَكُونُ may be preceded by the particle قَدْ. For example,

(399) [ قال أَبُو الدَّرْدَاءِ يَا رَسُولَ اللَّهِ يَسْرِيقُ الْمُؤْمِنُ قَالَ قَدْ يَكُونُ ذَلِكَ ] <https://hadithunlocked.com/suyuti:401-5b><sup>18</sup>

*Abū al-Dardā' said, "O Messenger of Allah, Can a believer steal?" He said, "That may be."*

### 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 and سَ are optional and are commonly dropped, especially when the context indicates the future. Future يَكُونُ is negated by لَا. Here are some examples:

(400) [ فَقَدْ كَذَّبُتُمْ فَسَوْفَ يَكُونُ لِزَاماً ] [\[سورة الفرقان: 25:77\]](#)

*For you [disbelievers] have denied, so it [i.e., your denial] is going to be adherent.*

(401) [ لَا يَكُونُ الْعَانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ ] [\[رسالة: رباص الصالحين: 1553\]](#)

*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).)

(402) [ يَوْمَ الْقَارِعَةِ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمُبْثُثِ ] [\[سورة القارعة: 101:4\]](#)

*It is the Day when people will be like moths, dispersed,*

(403) [ 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 إِذْنٌ, حَتَّىٰ, كَيْنَ, لِ, لَنْ, أَنْ, and أَذْنَ. 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:

(404) [ نَزَلَ بِهِ الْرُّوحُ أَلَّا مِينُ . عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ] [\[سورة الشعراء: 26:193-194\]](#)

*The Trustworthy Spirit [i.e., Gabriel] has brought it down. Upon your heart, [O Muhammad] - that you may be of the warners -*

(405) [ لَنْ يَسْتَكْفِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ] [\[سورة النساء: 4:172\]](#)

*Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]*

<sup>18</sup>See <https://islamqa.info/ar/answers/264450> for the takhrij of this hadīth.

(406) سورة يونس [أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ 10:99]

*Then, [O Muhammad], would you compel the people in order that they become believers?*

## 29.18. The o-state stateful verb يَكُنْ

As with other verbs, the o-state stateful verb يَكُنْ is used for negative commands, indirect commands, and with لَمْ for negation, etc. Examples:

(407) سورة آل عمران [وَلْتَكُنْ مَنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَمَا مُرِرْتُ بِالْمَعْرُوفِ وَنَهَيْتُ عَنِ الْمُنْكَرِ 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,<sup>1</sup> and those will be the successful.*

(408) سورة آل عمران [الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ 3:60]

*The truth is from your Lord, so do not be among the doubters.*

(409) صحيح البخاري [لَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا وَلَا فَحْشَانًا وَلَا آعَانًا 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 o-state stateful conjugations of كَانَ that don't have a ن 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<sup>19</sup>:

- i. The verb is not followed by a sukün. Examples:

(410) لَمْ يَكُنِ الَّذِينَ ... × (410)

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنَفَّكِينَ حَتَّىٰ تَأْتِيهِمُ الْآيَةُ ٧  
[سورة البينة 98:1]

*Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from disbelief]<sup>1</sup> until there came to them clear evidence*

<sup>19</sup>Conditions and examples taken from <https://github.com/zahidsyed/learning-nahw-analytically>

(411) لَمْ يَكُنِ الرَّجُلُ حَاضِرًا ×  
 ✓ لَمْ يَكُنِ الرَّجُلُ حَاضِرًا  
*The man was not present.*

ii. The verb is not followed by an attached pronoun. Example:

(412) إِنْ يَكُوْهْ فَلَنْ ... وَإِنْ لَمْ يَكُوْهْ ... ×  
 ✓ إِنْ يَكُنْهْ فَلَنْ تُسْلَطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهْ فَلَا حَيْرَ 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:

(413) وَلَمْ أَكُ ... ×  
 ✓ وَلَمْ أَكُ بَغِيَّاً [سورة مریم 19:20]  
*and I have not been unchaste*

Here are some more examples which satisfy the conditions so the ن is deleted. Examples:

(414) وَلَا تَكُ فِي ضَيْقٍ مَّمَّا يَمْكُرُونَ [سورة النحل 16:127]  
*and do not be in distress over what they conspire.*

(415) وَقَدْ حَلَقْتُكَ مِنْ قَبْلٍ وَلَمْ تَأْ شَيْئًا [سورة مریم 19:9]  
*for I created you before, while you were nothing*

(416) قَالُوا لَمْ نَأْكُ مِنَ الْمُصَلَّيْنَ ﴿٣﴾ وَلَمْ نَأْكُ نُطْعُمُ الْمِسْكِيْنَ ﴿٤﴾ [سورة المدثر 74:43-44]  
*They will say, "We were not of those who prayed, Nor did we used to feed the poor.*

(417) أَلَمْ يَأْكُ نُطْفَةً مِّنْ مَنِيْ يُمْنَى [سورة القيامة 75:37]  
*Had he not been a sperm from semen emitted?*

## 29.19. The verb of command کُنْ

The verb of command کُنْ is used to mean *Be!*. Examples:

(418) قُلْنَا يَنْتَارُ كُونِي بَرَدًا وَسَلَمًا عَلَى إِبْرَاهِيمَ [سورة الأنبياء 21:69]  
*We [i.e., Allāh] said, O fire, be coolness and safety upon Abraham.*

(419) فَقُلْنَا لَهُمْ كُونُوا قِرْكَدَةً خَلِيْشِينَ [سورة البقرة 2:65]  
*"and We said to them, 'Be apes, despised.'*

The verb of command کُنْ 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:

(420) گُنْ أَبَا دَرْ [Wright 2/44C]

*I presume that the person approaching is Abū Dharr*

(421) گُنْ أَبَا زَيْدٍ [Wright 2/44C]

*I guess that you are Abū Zayd.*

## 29.20. The perfect verb گان combined with a stateful verb

In section (ref) above, we mentioned that the info گان can be a complete sentence. The examples we gave were where the info of گان were nounal sentences.

Instead of a nounal sentence as the info of گان, the info is very often a verbal sentence. گان combined with verbal sentences to express complex tenses. The most common combination is the perfect verb گان with a stateful verb in its info.

Consider again example (341):

(341) گان زَيْدٌ قَائِمًا [Peled, *Sentence types* 171]*Zayd was standing*

The info of گان is (as a single element) the doer participle قائِمًا. Let's try to replace the doer participle قائِمًا with its stateful verb یقُوْمُ. We get:

(422) گان زَيْدٌ يَقُوْمُ

*Zayd used to stand.**(literally: Zayd was – he stands.)*

When گان 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:

- Past-continuous (*he was doing*), or
- Past-habitual (*he used to do*).

In general, گان with a stateful verb can indicate either tense. Whereas گان 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 (422) گان زَيْدٌ يَقُوْمُ. The subject of گان is زَيْدٌ. And the info of گان is the complete verbal sentence يَقُوْمُ *he stands*. The doer of the stateful verb يَقُوْمُ is the latent pronoun [هُوَ] that refers back to the subject زَيْدٌ.

### The word order of گان, its subject, and the stateful verb

The sequence (گان, 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 (گان, stateful verb, subject). For example:

(423) گان يَقُومُ زَيْدٌ  
Zayd used to stand.

There are two methods to analyze example (423) above<sup>20</sup>:

The first method is to consider زَيْدٌ the doer of the stateful verb يَقُومُ. The sentence گان يَقُومُ زَيْدٌ Zayd stands is then the info of گان. And the subject of گان is a latent state-of-affairs pronoun [هُو]. The state-of-affairs pronoun will typically go untranslated in this case.

The second method is to consider زَيْدٌ the subject of گان يَقُومُ he stands (with a latent doer pronoun) is then the info of گان, 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:

(424) گان يَقُومُ الرَّبِيدَانِ ✓  
گان يَقُومانِ الرَّبِيدَانِ ✗  
The two Zayds were standing.

Both word orders (422) and (423) 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:

گان زَيْدٌ يَقُومُ	گان يَقُومُ زَيْدٌ
گان تَقْوُم هَنْدٌ	گان تَقْوُم هَنْدٌ
گان يَقُوم الرَّبِيدَانِ	گان يَقُوم الرَّبِيدَانِ
گان تَقْوُم الْهَنْدَانِ	گان تَقْوُم الْهَنْدَانِ
گان الرَّبِيدُونَ يَقُومُونَ	گان الرَّبِيدُونَ يَقُومُونَ
گان تَقْوُم الْهَنْدَاتِ	گان تَقْوُم الْهَنْدَاتِ

When the subject of گان is a dual or plural pronoun, then it seems that only the (گان, subject, stateful verb) is used. And the (گان, stateful verb, subject) is unused. For example:

<sup>20</sup>For details on the dispute amongst the grammarians on the parsing of this word order, see حاشية الدر المصنون للسمين 4/184 التذليل والتكميل لأبي حيان; 2/137 العسان على شرح الأشموني لألفية ابن مالك 9:117 سورة التوبه for الدر المصنون للسمين الحلي; ما گان يَصْبَعُ فِرْعَوْنُ 7:137 سورة الأعراف for الدر المصنون للسمين الحلي ما گاد يَرِيْعُ قُلُوبُ فَرِيقٍ وَّنَمْمَةٍ

(425) گاُنوا يَقُومُون ✓  
 گاُن يَقُومُون ✗  
*They were standing.*

Here are some more examples of گان followed by a stateful verb:

گان يَعْبُدُ مُشْرِكُو مَكَّةَ الْأَصْنَامَ  
 or  
 گان مُشْرِكُو مَكَّةَ يَعْبُدُونَ الْأَصْنَامَ  
*The polytheists of Makkah used to worship idols.*

صحيح البخاري [1420] گائت تُحِبُ الصَّدَقَةَ  
*She used to love [to practice] charity.*

صحيح البخاري [64:6] سورة النجاشي گائت تَتَّهِيَّمُ رُسُلَهُم بِالْبَيِّنَاتِ  
*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).)

صحيح البخاري [6:130] گُنْثُ الْعَبْ بِالْبَيِّنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لِي صَوَّاحِبٌ يَلْعَبُنَ مَعِي  
*I used to play with dolls in the presence of the Prophet, and I had companions playing with me.*

Occasionally, the particle قد precedes the combination of گان and the stateful verb. Example:

صحيح مسلم [2781] قَالُوا هَذَا قَدْ گاُن يَكْتُب لِمُحَمَّدٍ  
*They said, 'This [person] used to transcribe for Muhammad ﷺ.'*

The following stateful verb may also be an passive verb. Example:

صحيح البخاري [2641] إِنَّ أَنَاسًا گاُنوا يُؤْخَدُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
*Indeed people were (sometimes) judged (literally: held) by the [revealing of] divine inspiration in the lifetime of the Prophet.*

### 29.20.1. One گان suffices multiple stateful verbs

If the signification of an action occurring continually in the past applies to more than one stateful verb, then it is sufficient to prefix to only the first one. Example:

صحيح مسلم [2452] گائت تَعْمَلُ بِيَدِهَا وَتَصَدِّقُ  
*She used to work with her hand and spend (that income) on charity.*  
 (تَصَدِّقُ is abbreviated to تَصَدِّقُ. See section @ref(form-5-verbs-abbrev).)

### 29.20.2. Negation of گانَ and a stateful verb

In order to negate the combination of گانَ and the following stateful verb, multiple options are available. Using يَفْعُلُ as an example stateful verb, we can have:

- ما گانَ يَفْعُلُ
- لَمْ يَكُنْ يَفْعُلُ
- گانَ لَا يَفْعُلُ

Examples:

ما گانَ أَحَدٌ يَبْدُرُ، إِبْنُ عُمَرَ بِالسَّلَامِ [الأدب المفرد: 982]  
No one preceded or got ahead of Ibn Eumar with (giving) the greeting.

كَانُوا لَا يَتَنَاهُونَ عَنْ مُنْكَرٍ فَعَلُوهُ [سورة المائدة: 5:79]  
They used not to prevent one another from wrongdoing that they did.

لَمْ يَكُونُوا يَشَاؤُونَ عَنِ الْإِشْنَادِ [صحیح مسلم: introduction]  
They would not ask about the chains of narration

In terms of the differences between these constructions ما گانَ يَفْعُلُ imparts more emphasis in the denial than گانَ لَا يَفْعُلُ.

There is also difference between the options گانَ لَا يَفْعُلُ and ما گانَ يَفْعُلُ in terms of when one would be used instead of the other.<sup>21</sup>. For example, if someone says to you: *I thought I saw you writing yesterday*. To reply in the negative, you would say: ما كُنْتُ لَا أَكْتُب instead of گانَ لَا يَفْعُلُ to mean *I was not writing*.

The construction ما گانَ يَفْعُلُ 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,

ما كُنْتُ أَحْفَظُ شِعْرًا  
I used to not memorize any poetry.

As for گانَ لَا يَفْعُلُ, it connotes an intentional or purposeful lack of doing something. Whereas, with ما گانَ يَفْعُلُ, the lack of action may be incidental. For example, گانَ لَا يَقْرأُ الْقُرْآنَ “He used to not read the Qur'aan” imparts that the person was intentionally not doing so. Whereas ما گانَ يَقْرأُ الْقُرْآنَ does not convey the intentionality of the lack of action. For example, the person may not have been reading the Qur'aan because he did not know how to.

<sup>21</sup> معانی النحو 1/222

### 29.20.3. The combination گان يکون

Occasionally, گان can be combined with its own stateful verb يکون. This gives the meaning *was being* or *used to be*. يکون is, in this combination, often optional and may be dropped for no change in meaning. Examples:

676] [صحیح البخاری] گان يکون فی مهنة أهله  
and

6039] [صحیح البخاری] گان فی مهنة أهله  
*He used to keep himself busy serving his family*

2398] [جامع الترمذی] قد گان يکون فی الأمم محدثون  
*There used to be in the nations inspired persons*

[ Wright 2/21C] رجال گاؤوا يکونون مع الملوك  
*men that used to be with the kings*

[ Fischer 107] گان يکون فی آل بيته  
*He used to be in the house.*

### 29.20.4. Possible occurrence

Sometimes گان is used with a stateful verb to express an action that could, should, or would have occurred. Examples:

108] [Fischer 108] گان يکون سوء ادب  
*It would have been a misbehavior.*

1788] [صحیح مسلم] فقال خديعه أنت كنث تفعلي ذلك  
*Hudhayfah said: ‘You might have done that.’*

This meaning can also be for the future, for example in a question:

2606] [سنن ابن ماجه] أي شئ كنث تتصنع  
*Which thing would you do?*

### 29.20.5. Omission of گان

If one or more perfect verbs precedes the stateful verb or if the context indicates that the action was occurring in the past, then گان can be omitted, and the stateful verb is used by itself.<sup>22</sup> For example:

فَلِمَ تَقْتُلُونَ أَنْ بَيْأَةَ اللَّهِ مِنْ قَبْلِ  
2:91] [سورة البقرة]  
*Say, Then why did you kill the prophets of Allāh before”*  
(No. ۲۹۱)

<sup>22</sup>Wright 2/21C

ما تَتَلَوُا أَلْسِنَتِيْطِينَ عَلَى مُلْكِ سُلَيْمَانَ  
 2:102 سورة البقرة] وَاتَّبَعُوا [And they followed [instead] what the devils had recited during the reign of Solomon  
 (No كَانَتْ before تَتَلَوُا.)

### 29.20.6. گان followed by a doer participle or doee participle instead of a stateful verb

Instead of a stateful verb after گان, 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:

گان سَاكِنًا [Wright 2/198A]

*He was dwelling*

كَانَتِ أَعْصِيُّ مَرْكُوزَةً فِي الْأَرْضِ [Wright 2/198A]

*The staffs were sticking in the ground.*

(كَانَتْ تُرَكَ) 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 گان combined with a perfect verb

گان is combined with a following perfect verb to denote an action completed prior to some past (specified or implied) point in time. Example:

مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ حَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ الْلَّيْثِ

[Wright 2/5C]

*al-Rashid died at Tüs after (literally: and) he had set out for Khurāsan to combat Rāfiء ibn al-Layth.*

The particle قَدْ is often used when گان is combined with a perfect verb. قَدْ may be placed either between گان and the following perfect verb, or before گان. Examples:

كُنْتُ قَدْ رَبَّيْتُ جَارَةً [Wright 2/5C]

*I had brought up a girl*

قَدْ كَانَتْ فَرَغَتْ مِنْ عَمَلِهَا

*She had been done with her work.*

When there 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 گان. We re-use a previous example here and extend it:

مات الْرَّشِيدُ بِطُوسٍ وَكَانَ حَرَجٌ إِلَى حُرَاسَنَ لِمُحَاذَةِ رَافِعٍ بْنِ الْلَّيْثِ. وَكَانَ رَافِعٌ هَذَا قَدْ حَرَجَ وَخَلَعَ الْأَطْاعَةَ وَتَعَلَّبَ عَلَى سَمْرَقَنْدَ.

[Wright 2/6A]

“al-Rashīd died at Tūs after he had set out for Khurāṣān to combat Rāfiṭ ibn al-Layth. And this Rāfiṭ had already rebelled and cast off his allegiance and taken forcible posession of Samarqand.”

(Note how قَدْ is only used before Rāfiṭ’s action of rebelling.)

### 29.21.1. Negation

This combination may, again, be negated in multiple ways. Examples:

لَا يَأْتِي أَبْنَى آدَمَ النَّدْرَ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْنَاهُ [صحیح البخاری: 6609]

Vowing does not bring to the son of Adam anything I have not already written in his fate,

لَمْ أَكُنْ حَرَجْتُ الْعَامَ [سنن أبي داود: 1778]

I wish I had not come out (for Hajj) this year

وَمَا كَانَ قَدْ أَتَاهَا بِشَيْءٍ [إحياء علوم الدين لأبي حامد الغزالى 3/139 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:

مِشْكَاهُ الْمَصَابِيحِ [مشكاة المصاصب] يَكُونُ قَدْ وَجَبَ عَلَيْكَ صَدَقَةً [1793]

Charity will have been incumbent upon you

فَلَنَّا خُذْهُ فَتَكُونُ قَدْ أَخْذْنَا عَوْضًا [Fischer 108]

Let us take him for (then) we will have taken a substitute

#### 29.22.0.1. The a-state verb يَكُونُ combined with a perfect verb

An a-state verb يَكُونُ 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.

p. 59 المذهب فيما وقع في القرآن من المعرب للسيوطى

وَيَجُوزُ أَنْ يَكُونُوا سُبِّقُوا

And that they might have been preceded is possible

يَشْرُطُ فِي الْتَّائِبِ أَنْ يَكُونَ قَدْ حَجَّ عَنْ نَفْسِهِ

*It is conditional for the deputy that he be in as state of already having performed the Hajj 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. كانَ with the لِ of denial

One special use of كانَ is what is termed the لِ of denial. This is a negative (either ما كانَ or لمْ يَكُنْ with the appropriate suffixes or prefixes for the subject) followed by لِ 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 لِتَصْرِيبَ وَلَدَهَا  
Zaynab was not one to beat her child.  
or  
Zaynab was not going to beat her child.

وَمَا كَانَ اللَّهُ لِيُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ [سورة الأنفال: 8:33]  
But Allāh would not punish them while you, [O Muḥammad], are among them

فَقَالَ أَنْحَسْيَنْ أَنْ أَقْتُلُهُ مَا كُنْتُ لَأَفْعَلُ ذَلِكَ [سنن أبي داود: 3112]  
He said: Do you fear that I shall kill him ? I am not going to do that.

فَالَّمَّا كَانَ لَأَغْلَى [سنن ابن ماجه: 1503]  
He said: I was not going to do that.

### 29.25. كانَ with the لِ of deserving

Closely related, yet distinct from, the use of كانَ with the لِ of denial (above) is the use of كانَ with a لِ that signifies deserving, behooving, appropriateness, or possibility. This is, again, a negative followed by the preposition لِ and a following i-state noun, and then أنْ followed by an a-state stateful verb. This

signifies that the action of the verb does not behoove, or is not appropriate or deserving or possibly for the person denoted by the noun after لـ.<sup>23</sup> For example:

[فَأَنْبَتْنَا بِهِ حَدَّاً يُقْرَبُ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْثِي شَجَرَهَا] **سورة النمل** 27:60  
causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof

ما كانَ لِبَشَرٍ أَنْ يُؤْتِيهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولُ لِلنَّاسِ كُوْنُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ] **سورة آل عمران** 3:79

*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,’*

[سنن أبي] قالَ أَبُو بَكْرٍ مَا كَانَ لَابْنِ أَبِي فُخَافَةَ أَنْ يُصَلِّي بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَادِهِ] 940

*Abū Bakr said ; it was not befitting for the son of Abū Quhāfah to lead the prayer in the presence of the Messenger of Allāh ﷺ*

## 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]

p 411 شرح جمل الزجاجي لأن عصفور

info of kaana is a pronoun

<sup>23</sup> سورة آل عمران for تفسير ابن عاشور and البحر المحيط لأبي حيان 3:79

Work in progress

# Chapter 30.

## إِنْ 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:

(426) زَيْدٌ قَائِمٌ  
Zayd is standing.

In example (426) above, an abstract foundational government governs the subject زَيْدٌ and its info قَائِمٌ both in the u-state.

إِنْ 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 إِنْ and its sisters is:

- i. إِنْ *indeed*
- ii. أَنْ *that*
- iii. كَأَنْ *as if*
- iv. لَكَنْ *but*
- v. لَيْث *would that*
- vi. لَعْلَى *perhaps*

We will discuss them in the following sections.

## 30.2. إِنْ *inna*

### 30.2.1. Basic meaning of إِنْ

إِنْ has an assertive meaning. It asserts the property which its info expresses about its subject. For example:

(427) إِنْ زَيْدًا قَائِمٌ  
Indeed Zayd is standing. .

As you can see, the foundational government particle إِنْ has transformed the input example (426) by governing the subject زَيْد in the a-state and its info قائم in the u-state. It has also added the assertive meaning “indeed”.

### 30.2.2. إِنْ with a pronoun subject

When the subject of إِنْ (or any of its sisters) is a pronoun, then the attached pronouns are used. So we will say, for example:

(428) إِنَّهُ قَائِمٌ وَإِنَّهَا جَالِسَةٌ وَإِنَّكُمَا قَائِمَانِ وَإِنَّهُمْ جَالِسُونَ

When the subject is a pronoun for the singular speaker-participant يِ, then a guarding-ن may optionally be inserted. So we can say either إِنِّي or إِنِّي نِ. Examples:

(429) إِنِّي / إِنِّي نِ قَائِمٌ

And when the subject is a pronoun for the plural speaker-participant بِنِ, then the two نs can optionally be combined. So we can say either إِنْ بِنِ or إِنْ بِنِ نِ. Examples:

(430) إِنَا / إِنْتَا قَائِمُونَ

The above rules, which allow adding or dropping a ن, are common for all of the sisters of إِنْ that end with ن: So we can say:

- إِنِّي or إِنِّي نِ and إِنْ أَنِّي or إِنْ أَنِّي نِ.
- إِنَّا or إِنَّا نِ and إِنْ أَنَّا or إِنْ أَنَّا نِ.
- كَانَنَا or كَانَنَا نِ and كَانِي or كَانِي نِ.
- لَكِنَّا or لَكِنَّا نِ and لَكِنِي or لَكِنِي نِ.

إِلَيْهِ and لَعَلَّ have modified rules, which will be covered in their respective sections, if Allāh wills.

### 30.2.3. An إِنْ as part of a larger sentence

An إِنْ sentence can itself, be a part of a larger sentence. For example:

(431) 1/355 شرح ابن عقيل على الألفية [رَبِّ إِنْهُ قَائِمٌ]

Zayd – indeed he is standing.

(The sentence إِنْهُ قَائِمٌ is the info of the subject (رَبِّ).)

We will explore this more in section (inna vs anna) below).

### 30.3. أَنْ anna

#### 30.3.1. Interpretation of the أَنْ clause as a maṣdar construction

أَنْ may be translated as “that”. أَنْ is unique amongst إِنْ 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 (426):

(432) أَنْ زَيْدًا قَائِمٌ  
that Zayd is standing

As you can see above, example (432) does not stand by itself as a complete sentence. Terminologically, زَيْدًا is the subject of أَنْ and قَائِمٌ is its info. But once أَنْ 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 (432) a part of a larger sentence:

(433) يُعْجِبُنِي أَنْ زَيْدًا قَائِمٌ  
That Zayd is standing pleases me.

Now the sentence is structurally complete. In this sentence, the أَنْ clause (i.e. أَنْ, 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 أَنْ 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 (433) the maṣdar is interpreted as follows:

(434) قِيَامٌ زَيْدٌ = أَنْ زَيْدًا قَائِمٌ that Zayd is standing = Zayd's [being] standing

If we replace the أَنْ clause in example (433) with this interpreted maṣdar construction, we get:

(435) يُعْجِبُنِي قِيَامٌ زَيْدٌ  
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 annex noun قِيَامُ is the structure-starter and زَيْدٍ is its base noun governee, but loosely speaking they can be considered one unit.)

By the way, the interpretation of the أنْ 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 أنْ. Rather the maṣdar interpretation only helps us analyze the sentence grammatically. And it will also help us determine when we can use the maṣdari أنْ as opposed to other alternatives.

### 30.3.2. أنْ clauses as different elements of a sentence

Let's get back to example (433) يُعْجِبُنِي أَنَّ زَيْدًا قَائِمٌ *That Zayd is standing pleases me.* In this sentence, as we just discussed, أنْ زَيْدًا قَائِمٌ, because of its interpretation as the maṣdar construction قِيَامُ زَيْدٍ, constitutes a single element, in terms of sentence structure. In example (433), it constitutes the doer of a verbal sentence, which is a indispensable element. But an أنْ clause need not only constitute a doer, or a indispensable element for that matter. An أنْ clause may constitute various elements of a sentence. We will discuss them below:

#### The أنْ clause as a doer

We have already seen an example of the أنْ clause as the doer in example (433) يُعْجِبُنِي أَنَّ زَيْدًا قَائِمٌ. Here is another example:

(436) [1/176] شَرْحُ شِيخِ زَادِهِ عَلَى قَوَاعِدِ الْإِعْرَابِ بِلَغَيِّ أَنْ زَيْدًا مَنْتَلِقٌ  
[The news] that Zayd is setting out has reached me.

If we replace the أنْ clause with its interpreted maṣdar we get:

(437) [1/176] شَرْحُ شِيخِ زَادِهِ عَلَى قَوَاعِدِ الْإِعْرَابِ بِلَغَيِّ انْطَلَاقِ زَيْدٍ  
Zayd's setting out has reached me.

#### The أنْ clause as a deputy doer

(438) [nawh\_waadiH 1/264] عُرِفَ أَنَّ السَّارِقَ جَرِيءٌ  
That the thief is bold was known.

If we replace the أنْ clause with its interpreted maṣdar we get:

(439) [nawh\_waadiH 1/264] عُرِفَ جَرَاءَةُ السَّارِقِ  
The thief's boldness was known.

### The أنَّ clause as a direct doee

The أنَّ clause can occur in the position of a direct doee. Here is an example:

- (440) علِمْتُ أَنَّكَ فَاضِلٌ  
I knew that you are excellent.

If we replace the أنَّ clause with its interpreted maṣdar we get:

- (441) علِمْتُ فَضْلَكَ  
I knew your excellence.

### The أنَّ clause in the i-state

The أنَّ clause can occur after a preposition. For example:

- (442) شرح شيخ زاده على قواعد الإعراب [عجِبْتُ من أَنَّ بكرًا واقفٌ] 1/177  
I wondered at that Zayd is stopped standing.

If we replace the أنَّ clause with its interpreted maṣdar we get:

- (443) شرح شيخ زاده على قواعد الإعراب [عجِبْتُ من وقوف بكرٍ]  
I wondered at Zayd's being stopped standing.

The أنَّ clause can even occur as a base noun. For example:

- (444) قَالَ أَيْنَ تُرِيدُ قَالَ أَرِيدُ أَحَادِيلِي فِي هَذِهِ الْفَرِीقَةِ قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرْبِيْهَا قَالَ لَا عَيْرَ أَيْنِي أَحْبَبِي 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 أنَّ clause as a info

- (445) أَمْرَكَ أَنَّكَ ذَاهِبٌ [أَمْرَكَ الْجَنِي الدَّاجِنِ] 409  
Your state-of-affairs is that you are going.  
(The interpreted maṣdar ذهابك is the info.)

### The clause as a subject

The أَنْ 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.<sup>1</sup> For example:

(446) [في ظني أنك فاضل] الجنى الداني 408

[It is] in my estimation that you are excellent.

(في ظني) is analyzed as a fronted info and the interpreted maṣdar construction فَضْلُك your excellence is the backed subject.)

(447) [وَمِنْ عَائِتِيهِ أَنْتَ تَرَى الْأَرْضَ خَشْعَةً] سورة فصلت 41:39<sup>2</sup>

And of His signs is that you see the earth stilled

(448) [أَحْقَا أَنْكَ ذَاهِبٌ] المسالك لابن هشام 2/205

[Is it] really that you are going?

(The interpreted maṣdar ذَاهِبٌ is the subject. حَقًا is analyzed as an adverb info.<sup>3</sup>)

The أَنْ clause may even be an subject of كَانَ and إِنْ. Examples:

(449) [كان في ظني أنك فاضل] الجنى الداني 408

[It] was in my estimation that you are excellent.

As the subject of إِنْ، the أَنْ clause must be separated from إِنْ:

(450) [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 أَنْ clause is a governee of كَانَ then it can, in general, be either the subject or the info. For example:

(451) [فَكَانَ عَيْتَهُمَا آنَّهُمَا فِي النَّارِ] سورة الحشر 59:17

So the outcome for both of them is that they will be in the Fire

(In some recitations عاقبة is in the u-state.<sup>4</sup>)

Compare also to section (masdar an in kaana chapter).

<sup>1</sup>See 1/204 شرح الأشموني لأنفية ابن مالك الجنى الداني 408 for an exception. See also for another example.

<sup>2</sup>See 2/206 أوضح المسالك لابن هشام سورة فصلت 41:39 and إعراب القرآن للدعاس.

<sup>3</sup>See 2/206 أوضح المسالك لابن هشام.

<sup>4</sup>See 5/149 معاني القرآن للفراء; 5/5 معاني القرآن وإعرابه للزجاج; 59:17 سورة الحشر for البحار المحيط لأبي حيان الأعراف 7:5

### 30.3.3. The interpreted maṣdar when the info of أن is a prepositional/adverbial phrase

Consider the following sentences, where the info of أن is a prepositional or adverbial phrase:

- (452) عجبت من أن زيداً عندك [haazimi 24/10]  
*I wondered at that Zayd is at [your place].*  
 (The info of أن is an adverbial phrase: عندك at your place.)

- (453) علمت أن زيداً في الدار [haazimi 37/15]  
*I knew that Zayd is in the house.*  
 (The info of أن is an prepositional phrase: في الدار in the house.)

In such cases, the interpreted maṣdar is general beingness, represented by the maṣdar كون or استقرار, as below:

- (454) عجبت من استقرار زيد عندك [haazimi 24/10]  
*I wondered at Zayd's being at [your place].*
- (455) 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 أن is a entity noun

Consider the following sentence, where the info of أن is a entity noun:

- (456) علمت أن زيداًأسداً [haazimi 37/15]  
*I knew that Zayd is a lion.*  
 (The info of أن is a entity noun: أسد a lion.)

In this case as well, the interpreted maṣdar can be general beingness:

- (457) علمت كون زيد أسدًا [haazimi 37/15]  
*I knew Zayd's being a lion.*

Or the interpreted maṣdar can be formed from the entity noun, using the suffix -يّة -iyah (see section (ref)), as below:

- (458) علمت أسدية زيد [haazimi 37/15]  
*I knew Zayd's lion-like-ness.*

### 30.3.5. Optionally delete the preposition before أَنْ

When the أَنْ 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:

(459) [شرح ابن عقيل على الألفية] عجبت من أُنك قائم ٢/١٥١  
*I wondered at that you are standing.*

we can say:

(460) [شرح ابن عقيل على الألفية] عجبت أُنك قائم ٢/١٥١  
*I wondered that you are standing.*

### 30.3.6. لِلآنْ because

The preposition لِ when attached before أَنْ can signify the meaning *because*.<sup>5</sup>  
For example:

(461) [ صحيح مسلم ] من أَجْلِ رِيحِهِ بَعَثَ إِلَيْنِي يَوْمًا بِقُصْلَةٍ لَمْ يَأْكُلْ مِنْهَا لَآنْ فِيهَا ثُومًا فَسَأَلَهُ أَحَدًا حَارِمٌ هُوَ قَالَ لَا وَلَكِنْ أَكْرَهْهُ  
قالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِطَعَامٍ أَكَلَ مِنْهُ وَبَعَثَ بِقُصْلِهِ إِلَيْنِي وَإِلَيْهِ  
[ صحيح مسلم ] منْ 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** 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. لَعَلَّ with the meaning of أَنْ

As a niche use, أَنْ can be used with the meaning of لَعَلَّ (see section (ref) below).  
For example:

(462) [ التذليل والتكميل لأبي حيان ] أَئِتِ السَّوقَ أُنْكَ تَشْتري لَنَا شَيْئاً ٥/١٧٨  
*Come to the market [so] that you may buy for us something.*

(463) [ التذليل والتكميل لأبي حيان ] مَا أَدْرِي أَنْهُ صَاحِبُهَا ٥/١٧٨  
*I don't know, perhaps he is his companion.*

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<sup>5</sup>Wright 1/293B

### 30.4. كَانَ *ka'anna*

كَانَ signifies *as if*. Examples:

(464) 1 النحو العربي: أحكام ومعانٌ [كَانَ الْعِلْمُ نُورٌ] [It is] as if knowledge is a light.

(465) 1 النحو العربي: أحكام ومعانٌ [كَانَ عَلِيًّا أَسَدٌ] [It is] as if Ealiyy is a lion.

(466) 4192: سنن أبي داود [فَجِيءَ بِنَا كَانَ أَفْرَخْ] So we were brought [and it was] as if we [were] chicks.

(467) 74:50 سورة المدثر [كَانُوكُمْ حُمُرٌ مُّسْتَقْبَرُونَ] As if they were alarmed donkeys

(468) صحيح البخاري [كَانَ يَنْظُرُ إِلَيْيَّ تَبَاضِهِ فِي يَدِهِ] It is as if I am looking at its whiteness in his hand.

### 30.5. لَكِنْ *lakinna*

لَكِنْ 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:

(469) الشَّمْسُ مُشْرِقَةٌ لَكِنَّ الْجَوَّ بَارِدٌ 1 النحو العربي: أحكام ومعانٌ

The sun is bright but the air is cold.

(470) 7:61 سورة الأعراف [قَالَ يَقُومُ لَيْسَ بِي ضَلَالًا وَلَكِنِي رَسُولٌ مِّنْ رَّبِّ الْعَالَمِينَ] [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:

(471) 4 شرح ابن عييش على المفصل [لَيْتَ زِيدًا قَاتِمًا] Would that Zayd were standing.

The vocative يَا is frequently used before لَيْتَ. For example:

(472) 36:26 سورة يس [قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ] He said, “I wish my people could know”

When the subject is a pronoun for the singular speaker-participant يِ, then a guarding-ن is inserted by default, thus: لَيْتَنِي. For example:

(473) [سورة النبأ 78:40] وَيَقُولُ الْكَافِرُ يَلْبَثِي كُنْتُ تُرْبَاً  
and the disbeliever will say, “Oh, I wish that I were dust!”

Very rarely, the guarding-ن can be omitted thus: لَيْتِي. <sup>6</sup>

When the subject is a pronoun for the plural speaker-participant ي, then the ن of the pronoun is never omitted, and we will say: لَيْتَنا. For example:

(474) [سورة الأحزاب 33:66] يَلْبَثَنَا أَطْعَمَا اللَّهَ وَأَطْعَمْنَا أَرْسُولًا  
How we wish we had obeyed Allāh and obeyed the Messenger.

أَنْ can be combined with لَيْت thus:

(475) [شرح ابن عبيش على المفصل 4/569] لَيْتَ أَنْ زِيدًا خارجٌ  
Would that Zayd were going out.

(476) [Fischer 180] لَيْتَ أَنَّهُ شَاعِرٌ  
Would that he were a poet.

### 30.7. لَعَلَّ laealla

لَعَلَّ signifies *perhaps*. It tends to be used in situations signifying hope for, or apprehension from, an impending event.<sup>7</sup>

Example of hope:

(477) [معاني النحو 1/305] لَعَلَّ زِيدًا يَكْرِمُنِي  
Perhaps (i.e. I hope) Zayd will honor me.

Example of apprehension:

(478) [شرح ابن عبيش على المفصل 4/570] لَعَلَّ بَكْرًا يَضْرِبُ  
Perhaps (i.e. I fear) Bakr will beat.

Opposite to لَيْت, when the subject is a pronoun for the singular speaker-participant ي, then a guarding-ن is not inserted by default, thus: لَعَلِي. For example:

(479) [سورة طه 20:10] إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ أَمْكَثُوا إِنِّي عَانَسْتُ نَارًا لَعَلِيٌّ عَاتَيْكُم مِّنْهَا بِقَسٍِّ أَوْ أَجْدُ عَلَىٰ  
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.”

<sup>6</sup> شرح ألفية ابن مالك للشاطبي 1/332

<sup>7</sup> شرح ابن عبيش على المفصل 4/569

Very rarely, a guarding-ن can be added thus: لَعَلَّنِي<sup>8</sup>

But like لَيْتَ, the subject is a pronoun for the plural speaker-participant تَأْنِي, then the ن of the pronoun is not never omitted, and we will say: لَعَلَّنَا. For example:

- (480) [صحيح البخاري: 4359] أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جَئْنَا وَلَعَلَّنَا سَعْوَدُ 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:

- (481) [صحيح مسلم: 2362] لَعَلَّكُمْ لَوْلَمْ تَفْعَلُوا كَانَ خَيْرًا  
Perhaps if you did not do [it], it would be better.

- (482) [سنن ابن ماجه: 4029] إِنْكُمْ لَا تَدْرُونَ لَعَلَّكُمْ أَنْ تُنْتَهَوْا  
Indeed you do not know, perhaps you will be tested.

- (483) [صحيح مسلم: 144a] قَالَ كُتَّابٌ عِنْدَ عُمَرَ فَقَالَ أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُذْكُرُ الْفِتْنَ فَقَالَ  
We were with Eumar 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:

- (484) [صحيح البخاري: 6824] لَعَلَّكَ قَبَّلْتَ أَوْ غَمْزَتَ أَوْ نَظَرْتَ  
Perhaps you (only) kissed or winked or looked?

- (485) [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 كَيْنَ<sup>9</sup>. For example:

- (486) فَلَمَّا قِبَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ مُسَيْلِمَةُ الْكَذَابُ قُلْتُ لِأَخْرُجَنَ إِلَيْيَ  
[صحيح البخاري: 4072]  
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] Hamzah.

<sup>8</sup> شرح ألبية ابن مالك للشاطبي 1/333

<sup>9</sup> See (with caution) also 2:21 سورة البقرة for تفسير ابن عاشور for الكشاف للرمضاني

Surah Al-Baqarah for تفسير ابن عاشور and: يَأَيُّهَا أَنَّاسُ أَعْلَمُوا بِرَبِّكُمُ الْأَنْدِي خَلَقْنَاهُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَنْتَهُونَ  
يَأَيُّهَا الَّذِينَ عَامَلُوا كُتُبَ عَلَيْكُمْ أَلْسِنَاتُهُمْ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ تَنْتَهُونَ 2:183

### 30.8. A prepositional/adverbial phrase as the info of إنّ and its sisters

A prepositional/adverbial phrase can occur as the info of إنّ and its sisters. For example:

(487) إِنْ زَيْدًا فِي الدَّارِ  
Indeed Zayd is in the house.

(488) عَلِمْتُ أَنْ زَيْدًا عِنْدَكَ  
Indeed Zayd is at [your place].

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 إنّ and its sisters

The info of إنّ and its sisters may be a complete sentence. Examples:

(489) النحو العربي: أحكام ومعانٍ إنَّ الْعِلْمُ يُعَزِّزُ صَاحِبَةً  
[272] *Indeed the knowledge – it makes esteemed its companion.*  
(The info of إنّ is the verbal sentence يُعَزِّزُ صَاحِبَةً *it makes esteemed its companion.*)

(490) النحو العربي: أحكام ومعانٍ إنَّ الْعَالَمَ قَدْرُهُ مُرْتَفِعٌ  
[1/272] *Indeed the scholar – his worth is high.*  
(The info of إنّ is the nounal sentence قَدْرُهُ مُرْتَفِعٌ *his worth is high.*)

(491) النحو العربي: أحكام ومعانٍ لَعَلَّكَ اجْتَهَدْتَ  
[1/272] *Perhaps you may exert yourself.*  
(The info of إنّ is the verbal sentence لَعَلَّكَ اجْتَهَدْتَ *you exert yourself.*)

The info of إنّ (and its sisters) can even be a compound itself itself. Here is an example where the info of إنّ is a گان sentence with its own subject and verbal sentence info:

(492) وَإِنْ أَبَا هُرَيْرَةَ كَانَ يَلْرُمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ بَطْنِهِ وَيَحْضُرُ مَا لَا يَخْفَظُونَ  
[118] صحيح البخاري  
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 إِنْ and its sisters

#### 30.10.1. Word order for a single element info

The subject of إِنْ (and its sisters) must always follow it in word order. And its info must always follow the subject. So, for example, we cannot say:

(493) شرح قطر الندى وبل المصدى [إِنْ قَائِمٌ زَيْدًا ×]

We must say instead:

(494) إِنْ 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:

(495) 1 النحو العربي: أحكام ومعانٍ [إِنْ فِي الدَّارِ ضُبْوُفَا كَرَاماً]  
Indeed in the house are noble guests.

(496) 1 النحو العربي: أحكام ومعانٍ [أَلْيَتْ عِنْدَكَ مُحَمَّدًا]  
O that with you was Muhammad

In such cases, where the prepositional/adverbial phrase info may be placed either before or after the subject, the signification can be slightly different. For example, if we say:

(497) إِنْ 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:

(498) إِنْ 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:

(499) 3 ارتشف الضرب من لسان العرب [إِنْ فِي الدَّارِ سَاكِنَهَا]  
Indeed in the house is its resident.

(500) 3 ارتشف الضرب من لسان العرب [إِنْ عِنْدِهِ بَعْثَاهَا]  
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:

- (501) شرح ابن عقيل على الألفية [إن زيداً أكل طعامك] ١/٣٤٩  
*Indeed Zayd is eating your food.*

Optionally, the governee of the info can be made to precede it. For example:

- (502) شرح ألفية ابن مالك للشاطبي [إن زيداً أكل] ٢/٣١٧  
*Indeed Zayd is eating your food.*

But the governee of the info should not, in general, precede the subject. So we cannot say:

- (503) شرح ابن عقيل على الألفية [إن طعامك زيداً أكل] × ١/٣٤٩

However, when the governee of the info is a preposition or adverb, then there is some disagreement amongst the grammarians, with regard to whether the governee of the info can precede the subject.<sup>10</sup> Some grammarians allowed sentences like:

- (504) شرح ابن عقيل على الألفية [إنَّ عِنْدَكَ زَيْدًا جَالِسٌ] ١/٣٤٩  
*Indeed with you Zayd is sitting.*

- (505) شرح ابن عقيل على الألفية [إن بِكَ زَيْدًا واثق] ١/٣٤٩  
*Indeed in you Zayd is trusting.*

- (506) سورة هود for البحر المحيط لأنّي حيّان [إنَّ الْيَوْمَ زَيْدًا مُسَافِرٌ] ١١:٨  
*Indeed today Zayd is a journeying-one.*

- (507) المساعد على تسهيل الفوائد لابن عقيل [علمت أن اليوم زيداً سائر] ٣/٦٥ [.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.<sup>11</sup>: So they allow:

- (508) شرح ابن عقيل على الألفية [إنَّ زَيْدًا جَالِسٌ عِنْدَكَ] ١/٣٤٩  
*Indeed Zayd is sitting with you.*

- (509) شرح ابن عقيل على الألفية [إن زيداً بك واثق] ١/٣٤٩  
*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 (502) above). For example:

- (510) [إنَّ زَيْدًا عِنْدَكَ جَالِسٌ]

- (511) [إن زيداً بك واثق]

<sup>10</sup> شرح كتاب سيبويه للسيرافي; ٣/١٢٤٤؛ ارشاف الضرب من لسان العرب

<sup>11</sup> شرح ابن عقيل على الألفية ١/٣٤٩

### 30.11. A state-of-affairs pronoun as the subject of إِنْ and its sisters

A state-of-affairs pronoun can occur as the subject of إِنْ 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.

For example:

(512) إِنَّهَا تَثْوُنُ الظُّلْمَةَ وَالسَّيْلَ [ صحيح البخاري : 667 ]  
The state-of-affairs is: [there] is [at times] darkness and flooding

(513) وَقَالَ إِنَّهُ قَدِ اجْتَمَعَ لَكُمْ فِي يَوْمٍ مُّكَبْرٍ هَذَا عِيدَانٌ  
<https://sunnah.com/urn/504350>

### 30.12. إِنْ 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:

(514) زَيْدٌ قَائِمٌ  
Zayd is standing.

then we can make the sentence more assertive by using لَ of beginning in its beginning:

(515) لَزَيْدٌ قَائِمٌ  
Indeed Zayd is standing.

The لَ of beginning, in sentences without إِنْ (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:

(516) شَرْحُ أَلْفَيَةِ بْنِ مَالِكٍ لِلشَّاطِبِيِّ لَقَائِمٌ زَيْدٌ × 2/353]

#### 30.12.1. The لَ of beginning placed before the info of إِنْ

This لَ of beginning is frequently found used with إِنْ. But instead of occurring before إِنْ thus:

(517) × لَإِنْ

it is placed between the subject of إِنْ and its info, thus:

(518) شَرْحُ أَلْفَيَةِ بْنِ مَالِكٍ لِلشَّاطِبِيِّ إِنْ زَيْدٌ لَقَائِمٌ 2/352]  
Indeed Zayd is standing.

When إِنْ is used together with لَ of beginning as in the example above, then the sentence signifies extra assertion, compared to if had only إِنْ or only the لَ of beginning.

In a similar manner to example () above, we can say:

- (519) [٢/٣٥٢ شرح ألفية ابن مالك للشاطبي] إن زيداً لفي الدار  
Indeed Zayd is in the house.

The لَ of beginning has certain restrictions placed on its usage, when used with إِنْ:

Firstly, it can only be used with إِنْ and not with any of its sisters.

Secondly, the إِنْ sentence should be an affirmative sentence, not a negative sentence. So we cannot say:

- (520) [١/٢٨٨ النحو العربي: أحكام ومعان] إِنْ عَلَيْا لَمَا حَضَرَ ✗

Instead, we should say (without the لَ of beginning):

- (521) [١/٢٨٨ النحو العربي: أحكام ومعان] إِنْ عَلَيْا مَا حَضَرَ  
Indeed Ealiyy was not present.

Additionally, when the info of إِنْ 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:

- (522) [١/٢٨٨ النحو العربي: أحكام ومعان] إِنْ الْعِلْمُ لَرَفَعَ قَدْرَ صَاحِبِهِ ✗

But we can say:

- (523) [١/٢٨٨ النحو العربي: أحكام ومعان] إِنْ الْعِلْمُ لَقَدْ رَفَعَ قَدْرَ صَاحِبِهِ  
Indeed the knowledge – it has raised the worth of its companion.

Or we can say without both the لَ of beginning and قَدْ

- (524) [١/٢٨٨ النحو العربي: أحكام ومعان] إِنْ الْعِلْمُ رَفَعَ قَدْرَ صَاحِبِهِ  
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:

- (525) [٢/٣٥٢ شرح ألفية ابن مالك للشاطبي] إن زيداً ليخرج اليوم  
Indeed Zayd – he will go out today.

When the stateful verb has سُوفَ, then grammarians have disagreed with regards to allowing لَ of beginning to attach to it.<sup>12</sup> (<https://shamela.ws/book/20562/1015#p1>)

- (526) [٢/٣٥٤ شرح ألفية ابن مالك للشاطبي] إن زيداً لسُوفَ يَقُوم  
Indeed Zayd – he will soon stand.

<sup>12</sup> [٢/٣٥٤ شرح ألفية ابن مالك للشاطبي]

Also, rigid perfect verbs are exempted from being restricted and may be used with لَ of beginning directly. For example:

(527) [شرح ألفية ابن مالك للشاطبي] إنْ زيداً لزعم الرجل  
Indeed Zayd – how excellent the man.

(528) [شرح ألفية ابن مالك للشاطبي] إنْ عمراً لبُيُس الغلام  
Indeed Zayd – how wretched the boy.

However, لَبُيُس 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:

(529) [شرح ألفية ابن مالك للشاطبي] إنْ زيداً لليس بقائم ×  
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:

(530) [شرح ألفية ابن مالك للشاطبي] إنْ زيداً لفِي الدار قائم  
Indeed Zayd, in the house is standing.

(531) [شرح ألفية ابن مالك للشاطبي] إنْ زيداً لطعامك آكل  
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:

(532) [الأصول في النحو لابن السراج] إنْ زيداً آكل لطعامك ×  
Indeed Zayd, your food he is eating.

Instead, we will say:

(533) [الأصول في النحو لابن السراج] إنْ زيداً لآكل طعامك  
Indeed Zayd is eating your food.

Also, if the subject has an attribute which occurs between it and the info, then again لَ of beginning is placed with the info. For example:

(534) [شرح ألفية ابن مالك للشاطبي] إنْ زيداً الفاضل لقائم  
Indeed the excellent Zayd is standing

### 30.12.2. The لَ of beginning placed before the subject of إِنْ

So far, we have seen the لَ of beginning attached before the info of إِنْ. But, if the info occurs before the subject in word order, then لَ of beginning is actually attached before the subject. In this way, لَ of beginning again occurs between the subject and the info. For example:

(535) [شرح ابن عقيل على الألفية] إنْ في الدار لزيدا  
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:

(536) إِنْ فِيهَا زَيْدًا لِقَائِمٍ  
 إِنْ فِيهَا لِزَيْدًا قَائِمٌ  
 شَرْحُ أَلْفَيَةِ ابْنِ مَالِكٍ لِلشَّاطِئِ [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 إِنْ, 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:

(537) شَرْحُ أَلْفَيَةِ ابْنِ مَالِكٍ لِلشَّاطِئِ [إِنْ زَيْدًا هُوَ الْقَائِمُ] 2/357  
 Indeed Zayd is the standing one.

and we add لَ of beginning, we get:

(538) شَرْحُ أَلْفَيَةِ ابْنِ مَالِكٍ لِلشَّاطِئِ [إِنْ زَيْدًا لَهُوَ الْقَائِمُ] 2/357  
 Indeed Zayd is the standing one.

## 30.13. When to use إِنْ vs أَنْ

### 30.13.1. The basic principle

The basic principle in choosing whether to use إِنْ vs أَنْ is:

- أَنْ is used to begin a complete sentence. As a complete sentence, it can then be a part of a larger sentence.
- أَنْ 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 *maṣdarī* interpretation of the أَنْ clause.

In theory, this is a pretty clear demarcation. But in practice it can be a little tricky to tell when to use إِنْ vs أَنْ. Let's work through some examples:

(539) نُطْقِي اللَّهُ حَسْبِي  
 شَرْحُ ابْنِ عَقِيلٍ عَلَى الْأَلْفَيَةِ [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 إِنْ but not أَنْ thus: نُطْقِي إِنَّ اللَّهُ حَسْبِي.

Here are a couple more examples:

(540) [شرح ابن عقيل على الأفهة] حَيْرُ الْقَوْلِ إِنِّي أَحْمَدُ 1/355]  
*The best of speech is: Indeed I praise.*

(541) [أوضح المسالك لابن هشام] قَوْلِي إِنَّهُ فَاضِلٌ 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 أَنْ is used. For example:

(542) [أوضح المسالك لابن هشام] اعْتِقَادِي أَنَّهُ فَاضِلٌ 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 إِنْ in a larger sentence. In all the examples, the إِنْ sentence is part of the larger sentence, *as is*. It does not need to be interpreted as a maṣdar construction.

(543) [أوضح المسالك لابن هشام] زَيْدٌ إِنَّهُ فَاضِلٌ 1/324]  
*Zayd – indeed he is excellent.*

(544) [أوضح المسالك لابن هشام] مَرَرْتُ بِرَجُلٍ إِنَّهُ فَاضِلٌ 1/323]  
*I passed by a indeed-he-is-excellent man.*  
 (The sentence إِنَّهُ فَاضِلٌ is the attribute of رَجُلٍ.)

(545) [ال نحو العربي: أحكام ومعان] أَخْتِرُمُ الَّذِي إِنَّهُ مُخْلِصٌ فِي عَمَلِهِ 1/275]  
*I respect the one who – indeed he is sincere in his work.*  
 (The sentence إِنَّهُ مُخْلِصٌ فِي عَمَلِهِ is the connecting sentence of the connected noun الَّذِي. See chapter (ref).)

(546) [ال نحو العربي: أحكام ومعان] جِئْتُ وَإِنَّ الشَّمْسَ تَغْرُبُ 1/276]  
*I came while the sun was setting.*  
 (The sentence جِئْتُ وَإِنَّ الشَّمْسَ تَغْرُبُ is a hāl. See chapter (ref).)

Now let's again consider some tricky areas:

### 30.13.2. When إِنْ or أَنْ occur as a base noun

Consider the following sentence:

(547) [شرح ابن عقيل على الألفية] اجْلِسْ حَيْثُ إِنْ زَيْدًا جَالِسٌ  
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 إِنْ زَيْدًا جَالِسٌ. The إِنْ sentence does not require the masdar interpretation جُلوس for the meaning to work.

Now consider this sentence:

(548) قَالَ كَعْبُ بْنُ مَالِكٍ لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَرْوَةِ عَزَّاهَا قَطُّ  
 إلا في غَرْوَةِ تَبُوكَ غَيْرَ أَنِّي قَدْ تَخَلَّفْتُ فِي غَرْوَةِ بَدْرٍ ...  
[صحيح مسلم] 2769a]

Ka'b ibn Mâlik said, “I didn’t remain behind the Messenger of Allah ﷺ in any expedition that he went on, ever, except in the expedition of Tabûk, other than that I remained behind in the expedition of Badr ...”

In this example, the أَنِّي قَدْ تَخَلَّفْتُ clause is base noun of أَنْ instead of إِنْ because, in order for the meaning to work, the masdar of تَخَلَّفْ is interpreted, thus: غَيْرَ تَخْلُفِي other than my remaining behind.

### 30.13.3. In reported speech

When a sentence is reported as (direct or indirect) speech, then إِنْ is used instead of أَنْ in the beginning of the reported speech. (By the way, direct speech can also begin without إِنْ). Here are examples with إِنْ:

(549) [النحو الوفي] تُعَيِّنُونَا أَنَّا قَلِيلٌ عَدِيدُنَا فَقِلْتُ لَهَا إِنَّ الْكَرَامَ قَلِيلٌ  
She reproaches us that we – our number is few. So I said to her, “Indeed the noble are few.”

(550) [صحيح البخاري] فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
Then it was said to her Indeed he is the Prophet ﷺ

In the following example, the pronoun in إِنَّها indicates indirect speech, yet still إِنْ is used instead of أَنْ:

(551) [صحيح مسلم] قَالَتْ إِنَّهَا حُبْلٌ مِنَ الزُّنَّا  
She said that she had become pregnant as a result of fornication.

The reason for using إِنْ instead of أَنْ is, again, that that the reported speech is not interpreted as a masdar 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, إِنْ is typically used. For example:

صَلَّى بِنَا سَعِيدُ بْنُ جُبَيْرٍ بِجَمْعِ الْمَغْرِبِ ثَلَاثَةِ يَإِقَامَةٍ ثُمَّ سَلَّمَ ثُمَّ صَلَّى الْعِشَاءَ رَعْتَيْنِ ثُمَّ (552) ذَكَرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ فَعَلَ ذَلِكَ وَذَكَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 masdari meaning of the speech is interpreted as the direct doee of ذَكَرَ. That is, *he mentioned* [#3abd] Allah's **doing** that.

Ocassionally, we will find أَنْ used with قَالَ. And that is when قَالَ is not simply reporting speech, but signifying the speaker's belief, estimation, or claim of the masdari content of the following speech.<sup>13</sup> For example:

(553) أَتَقُولُ الْمَرَاصِدُ أَنَّ الْجَوَارِدَ فِي الْأَسْبُوعِ الْمُقْبِلِ [1/650 النحو الواقفي]

*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 أَنْ or إِنْ may be used. For example:

(554) عَلِمْتُ إِنَّ الرِّيَاءَ بِلَاءً

عَلِمْتُ أَنَّ الرِّيَاءَ بِلَاءً

[1/651 النحو الواقفي]

*I knew that showing off is a trial.*

If لِ of beginning is used, then, of course; it would only be used with إِنْ not أَنْ. For example:

(555) أَعْلَمُ إِنَّ الْإِسْرَافَ لِطَرِيقِ الْفَقْرِ [1/651 النحو الواقفي]

*I knew indeed extravagance is the path to poverty.*

#### 30.13.5. After إِذَا or suddenness

After إِذَا or suddenness (see chapter (ref)), either أَنْ or إِنْ may be used<sup>14</sup>:

(556) خَرَجْتُ فَإِذَا إِنَّ زِيدًا قَائِمًا

خَرَجْتُ فَإِذَا أَنَّ زِيدًا قَائِمًا

[1/356 شرح ابن عقل على الألفية]

*I came out [and] suddenly Zayd was standing.*

<sup>13</sup> شرح ابن عبيش على المفصل 4/319; see also 1/650 النحو الواقفي

<sup>14</sup> شرح ابن عقيل على الألفية 1/277; أحكام ومعانٍ 1/356. Also see editor's footnote.

### 30.13.6. After an oath

النحو العربي: أحكام ومعان 278

النحو الوافي 1/650

### 30.13.7. After ف in a condition-response

When the condition-response begins with a ف, either إِنْ or أَنْ (or neither) may be used.<sup>15</sup> For example:

(557) [النحو العربي: أحكام ومعان] إِنْ تَجْتَهُدْ فَإِنَّكَ تَاجِحٌ  
If you exert yourself then you will be successful.

## 30.14. A conjunction following إِنْ and its sisters

When a conjunction is used with the subject of إِنْ, and the post-conjunction is placed after the info of إِنْ then it can optionally either be put in the a-state or the u-state. For example:

(558) [شرح ابن عقيل على الألفية] إِنْ زيداً قائم وعمرأ (1/375)

(559) [شرح ابن عقيل على الألفية] إِنْ زيداً قائم وعمرؤ (1/376)

If the post-conjunction is put in the u-state (وَعَمْرُؤ), then it can be thought of as the subject of a new sentence, i.e.:

(560) [شرح ابن عقيل على الألفية] إِنْ زيداً قائم وَعَمْرُؤ [كَذَلِكَ]  
Indeed Zayd is standing and Eamr [is like that as well].

When post-conjunction is put before the info of إِنْ then according to the dominant view, the post-conjunction must be in the a-state. So we will say:

(561) [شرح ابن عقيل على الألفية] إِنْ زيداً وعمرأ قائمان (1/376)

(562) [شرح ابن عقيل على الألفية] إِنَّكَ وزيداً ذاهبان (1/376)

Some grammarians permitted the post-conjunction to be in the u-state in this case as well.<sup>16</sup>

The rules for أَنْ and لَكِنْ are the same as the rules for إِنْ. So we will say, for example:

(563) [شرح ابن عقيل على الألفية] علمت أنْ زيداً قائم وعمرأ وعمرأ (1/377)

(564) [شرح ابن عقيل على الألفية] علمت أنْ زيداً وعمرأ قائمان (1/377)

(565) [شرح ابن عقيل على الألفية] لكنَّ عمرأ منطلق وخالداً/خالد (1/377) [modified from (563)]

<sup>15</sup> النحو العربي: أحكام ومعان 279

<sup>16</sup> [شرح ابن عقيل على الألفية] 1/376

1/ شرح ابن عقيل على الألفية [modified from (566)] لكن عمرًا وحالاً منطلقاً

As for لَيْتَ, كَأَنْ, 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/ شرح ابن عقيل على الألفية [Layt zidha wa umra qāimān] (567)

1/ شرح ابن عقيل على الألفية [Layt zidha qāim wa umra] (568)

As mentioned, كَأَنْ and لَعَلَّ are treated similarly to the above two examples.

### 30.15. The lightened إِنْ

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The particles كَأَنْ, إِنْ, لَكِنْ, and نَ, because of the shaddah on the ن, can be termed *heavy*. They have have *lightened-from-the-heavy* versions: كَأَنْ, إِنْ, and لَكِنْ. 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 إِنْ<sup>17</sup>. 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 لـ is almost always required. For example:

1/ النحو العربي: أحكام ومعان [إِنْ سَعِيدٌ لَمْحَتْهُ] (569)  
Indeed Sa'id is an exerter [of himself].

Note that the subject سَعِيدٌ is in the u-state, and that a لـ is used with the info: لَمْحَتْهُ. This لـ is now called the *differentiator* لـ, 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 لـ may be omitted.<sup>18</sup> For example:

1/ النحو العربي: أحكام ومعان [إِنْ الْحَاقِلُ يَتَّبِعُ سَبِيلَ الرَّشَادِ] (570)  
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 إِنْ. Now the لـ (called لـ of beginning again) is optional, as it was with إِنْ. Examples:

<sup>17</sup> 1/ النحو العربي: أحكام ومعان 299

<sup>18</sup> 1/ النحو العربي: أحكام ومعان 297

(571) 1/ النحو العربي: أحكام ومعانٍ [إِنْ سَعِيدًا مُجْتَهِدٌ]  
*Indeed Sa'íd is an exerter [of himself].*

(572) 1/ النحو العربي: أحكام ومعانٍ [إِنْ كُلًا لَمَّا لَيْقَنُوهُمْ رِبُّكَ أَعْمَلَهُمْ]  
*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 إِنْ، 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:

(573) 1/ النحو العربي: أحكام ومعانٍ [وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ]  
 [2:143] وَمَعَانٍ [1/297]  
*And indeed, it is difficult except for those whom Allāh has guided.*

(574) 1/ النحو العربي: أحكام ومعانٍ [قَالَ تَالِلَهُ إِنْ كَيْدَثَ لَشُرُونَ]  
 [37:56] سورة الصافات cited by 2:143 سورة البقرة  
*He will say, "By Allāh, you almost ruined me.*

(575) 1/ النحو العربي: أحكام ومعانٍ [وَإِنْ نَظُنَكَ لَمِنَ الْكَاذِبِينَ]  
 [26:186] سورة الشعرا cited by 2:143 سورة البقرة  
*and indeed, we think you are among the liars.*

(576) 1/ النحو العربي: أحكام ومعانٍ [وَإِنْ يَكُادُ الَّذِينَ كَفَرُوا لَيُرْلُقُونَكَ بِأَبْصَرِهِمْ]  
 [68:51] سورة القلم cited by 2:143 سورة البقرة  
 [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:

(577) 1/ شرح ابن عقيل على الألفية cited by 2:298, النحو العربي: أحكام ومعانٍ [إِنْ قَتْلْتَ لَمْسِلِمًا]  
*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.<sup>19</sup>

<sup>19</sup> 26/ شرح ألفية ابن مالك للعثيمين

## 30.16. The lightened أَنْ

### 30.16.1. Governance of the lightened أَنْ

The lightened أَنْ retains the governance of the the heavy إِنْ.<sup>20</sup> But its subject is (almost) always a deleted state-of-affairs pronoun. And its info is then a complete sentence. For example:

- (578) شرح ابن عقيل على الألفية [ علمت أن زيد قائم ]  
*I knew that [the state-of-affairs is:] Zayd is standing.*

Note, in the above example, that زَيْدُ 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: أَنْهُ.

Occasionally, the subject the lightened أَنْ is not deleted, in which case it won't be a state-of-affairs pronoun.<sup>21</sup> In this case the info may either be a single noun or a complete sentence.<sup>22</sup>

- (579) شرح ابن يعيش على المفصل [ أَظُنُّ أَنَّكَ قائم ]  
*I estimate that you are standing.*

- (580) شرح ابن يعيش على المفصل [ أحسِبْ أَنَّهُ ذاہبٌ ]  
*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:

- النحو العربي: أحكام 10:10 سورة يومنس [ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ]  
 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:

- (582) شرح ابن عقيل على الألفية [ وَأَنْ لَيْسَ لِإِنْسَنٍ إِلَّا مَا سَعَى ]  
*And that there is not for man except that [good] for which he strives*

<sup>20</sup> 1 النحو العربي: أحكام ومعان 300

<sup>21</sup> 1 شرح ابن عقيل على الألفية; 1 النحو العربي: أحكام ومعان

<sup>22</sup> 1 شرح ابن عقيل على الألفية 385 editors footnote

أَوْلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَإِنْ عَسَى أَنْ (583)  
 [301 النحو العربي: أحكام ومعان by 7:185 cited by 301 سورة الأعراف]

*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:

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمِئِنَ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْنَا وَنَكُونُ عَلَيْهَا مِنَ (584)  
 [301 النحو العربي: أحكام ومعان by 5:113 cited by 301 سورة المائدة]

*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 سُوفَ. For example:

النحو العربي: أحكام ومعان by 73:20 cited by 1/301 سورة المزمل [585]

- One of the particle of negation لَمْ or لَأْ

النحو العربي: أحكام ومعان by 20:89 cited by 1/302 سورة طه [586]

النحو العربي: أحكام ومعان by 90:7 cited by 1/302 سورة البعد [587]

النحو العربي: أحكام ومعان by 73:3 cited by 1/302 سورة المزمل [588]

In (non-Qur'ānic) SCA, أَنْ is not joined in writing to the following particle. So we will write أَنْ لَمْ<sup>23</sup>, and أَنْ لَأْ. But in pronunciation, the ن is assimilated with the ل, as usual, so we will say 'allā, 'allan, and 'allam, respectively. For example:

(589) 4/ النحو الوفي [تَيقَنْتُ أَنْ لَا أَسَافِرْ]  
*I was sure that I will not journey.*

- The conditional particle لَوْ For example:

النحو العربي: أحكام ومعان by 72:16 cited by 1/302 سورة الجن [590]

<sup>23</sup> 4/ النحو الوفي 298

### 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:

(591) [شرح ابن يعيش على المفصل] عَلِمْتُ أَنْ لَا يَخْرُجُ زَيْدٌ  
I knew that Zayd will not go out.

And if we choose the a-state-izing أَنْ, then the stateful verb is put in the u-state. For example:

(592) [شرح كتاب سيبويه للسرافي] اشْتَهَيْتُ أَنْ لَا يَخْرُجَ زَيْدٌ  
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 أَنْ, which is used assertively.

As for the a-state-izing أَنْ, it is used when the verb before it signifies a wanting for something to happen, or a fearing that something not happen. Here are some examples that can illustrate this:

(593) [شرح ابن يعيش على المفصل] عَلِمْتُ أَنْ سَيَخْرُجُ زَيْدٌ  
I knew that Zayd will go out.

(594) [شرح ابن يعيش على المفصل] أَرْجُو أَنْ تُحْسِنَ إِلَيَّ  
I hope that you will do good to me.

(595) [شرح ابن يعيش على المفصل] أَخَافُ أَنْ تُسْبِئَ إِلَيَّ  
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, رَأَى 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 English 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 أَنْ), and the a-state-izing أَنْ can be used. In theory, the lightened أَنْ (and the heavy أَنْ) is used when the speaker *believes* the following statement to be true.<sup>25</sup>

<sup>24</sup>The term أَنْ الخفيفة الناصبة للمضارع as can be seen from the statement تختفي به "أن" المشددة الناصبة للأسماء دون "أن" المخففة الناصبة للأفعال أفعال العلم واليقين والمعرفة وما جرى مجريها من أفعال التحقيق تختفي به "أن" المشددة الناصبة للأسماء دون "أن" المخففة الناصبة للأفعال

<sup>25</sup> [شرح كتاب سيبويه للسرافي] 3/406

For example:

- 4 شرح ابن بعيسى على المفصل [ظَنَّتْ أَنَّكَ تَخْرُجْ] (596)  
*I [believe] that you are going out.  
or I [believe] that you will go out.*

- [٤٥٥] شرح ابن يعيش على المفصل [ظننت أن سترخُج] (٥٩٧) *I [believe] that you will go out.*

- (598) [3 شرح كتاب سيبويه للسيرافي] حسبت أن زيداً منطلق *I [believe] that Zayd is setting out.*

- [3/406] شرح كتاب سيبويه للسيرافي] ظننت أنك أخونا (599)  
*I [believe] that you are our brother.*

- 3/406] شرح كتاب سيبويه للسيرافي] قُدْ حَسِبْتُ أَنْ لَا تَقُولُ ذَلِكَ (600)  
*I [believe] that you will not say that.*

- [407] 3/ شرح كتاب سيبويه للسيرافي ] أَرَى أَنْ سَيَفُّعُلُ (601)  
*I [believe] that he will do [it].*

Conversely, the a-state-izing ظِّ is used when the speaker *feels* the following statement, without any strong evidence or indicator which is guiding his feeling.<sup>26</sup>

- [4/554] شرح ابن يعيش على المفصل [602] ظننت أن تخرج *I [feel] that you will go out.*

- [407] شرح كتاب سيبويه للسيرافي ] ظننتُ أَنْ لَا تَفْعَلَ (603)  
*I [feel] that you will not do [it]*

Despite this theoretical difference between the two uses, practically, the a-state-  
izing  $\psi$  is used more commonly in such situations because it is the default.<sup>27</sup>

When أَنْ is followed directly by 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.<sup>28</sup> For example:

- [٥٩٧] شرح ابن يعيش على المفصل كرهت أن قمت (604) *I disliked that you stood.*

We list the following examples to illustrate the range of  $\lambda$ .

- [407] 3 شرح كتاب سبيويه للسيرافي cited by 75:25 سورة القيامة تظنُّ أَنْ يُفْعَلَ بِهَا فَاقْرَأْهُ (605)

3/407 شرح كتاب سموه للسباف

<sup>27</sup> شرح قط الندع على المصباح

(606) [فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقْيِيمَا حُدُودَ اللَّهِ] 2:230 cited by سورة البقرة

[3 شرح كتاب سبيويه للسيرافي 407]

(607) [وَحَسِبُوكُمْ أَلَا تَكُونُ فِتْنَةً] 5:71 cited by سورة المائدـة

[شرح ابن 407 شرح كتاب سبيويه للسيرافي 4/554]

*And they thought there would be no [resulting] punishment*  
(Some recitations have the verb following the u-state.<sup>29</sup>)

(608) [أَيْخُسْبَتْ أَنْ لَمْ يَرْهُوْدْ أَحَدْ] 90:7 cited by سورة البلد

[4 شرح ابن يعيش على المفصل 554]

(609) [عَلِمَ أَنْ سَيْكُونُ مِنْكُمْ مَرْضَى] 73:20 cited by سورة المزمـل

[4 شرح ابن يعيش على المفصل 554]

(610) [أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا] 20:89 cited by سورة طه

[4 شرح ابن يعيش على المفصل 554]

(611) [وَالَّذِي أَطْمَعَ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الْدِين] 26:82 cited by سورة الشعـاء

[شرح ابن يعيش 4/554 على المفصل]

(612) [وَأَنَا أَرْجُو أَنْ يُبَرِّئَنِي اللَّهُ، وَلَكِنْ وَاللَّهِ مَا ظَنَّتْ أَنْ يُنْزِلَ فِي شَأْنِي وَخَيَا] 2661: صحيح البخارـي

(613) [فَأَنْزَلَ اللَّهُ عَزْ وَجْلَ وَفَخِذَهُ عَلَى فَخِذِي فَنَقْلَتْ عَلَى حَتَّى ظَنَّتْ أَنْ سَرْسُرْ فَخِذِي] سنـن

[3099: النـسائي]

(614) [وَحَسِبْتُ أَنْ قَدْ قَالَ وَالرْجُلُ رَاعٍ فِي مَالِ أَبِيهِ] 2751: صحيح البخارـي

(615) [وَأَعْلَمُوا أَنْ لَنْ يُدْخِلَ أَحَدُكُمْ عَمَلَهُ الْجَنَّةَ] 6464: صحيح البخارـي

(616) [عَنِ ابْنِ عَبَّاسٍ أَنَّ اللَّهِيْ قَالَ سَأَلْتُ اللَّهَ مَسْأَلَةً وَدَدْتُ أَنِّي لَمْ أَكُنْ سَائِلُهُ ذَكَرْتُ رُسْلَنْ] ربـي قـفلـت يا ربـ سـخرـت لـسـليمـان الرـيح وـكـلمـت مـوسـى فـقالـ تـبارـك وـتعـالـى أـلـمـ أـجـدـكـ

[https://www.hadithunlocked.com/hakim:3944]

(617) [صـحـيـحـ مـسـلـمـ] ثـمـنـيـتـ أـلـيـ لـمـ أـكـنـ أـسـلـمـ قـبـلـ ذـلـكـ الـيـومـ] 96b: صحيح مسلم

(618) [صـحـيـحـ بـخـارـيـ] وـدـدـتـ أـلـيـ نـجـوـتـ مـنـهـاـ كـفـافـ لـاـ لـيـ وـلـاـ عـلـىـ] 7218: صحيح البخارـي

(619) [إـلـيـ وـدـدـتـ أـنـ أـتـخـلـصـ مـنـهـاـ لـاـ غـلـيـ وـلـاـ لـيـ] [https://hadithunlocked.com/ibnhibban:4478]

(620) [سـنـنـ أـبـيـ دـاـوـدـ] مـاـ زـالـ يـكـمـ صـنـيـعـكـمـ حـتـىـ ظـنـنـتـ أـنـ سـنـكـتـبـ عـلـيـكـمـ] 1447<sup>30</sup>

(621) [صـحـيـحـ بـخـارـيـ] فـرـعـمـتـ أـنـ قـدـ فـخـلـ] 2940: صحيح البخارـي

(622) [صـحـيـحـ مـسـلـمـ] فـخـرـزـتـ سـاجـداـ وـعـرـفـتـ أـنـ قـدـ جـاءـ فـرـجـ] 2769a: صحيح مسلم

*So I fell down prostrating and I knew that a relief had come.*

<sup>29</sup> 4/554 footnote شـرـحـ ابنـ يـعيشـ عـلـىـ المـفـصلـ

<sup>30</sup> It is not clear to us why the source has سـنـكـتـبـ in the a-state.

**صحیح** ثُمَّ يُخَلِّلُ بِيَدِهِ شَعْرَهُ، حَتَّىٰ إِذَا طَنَّ أَنْ قَدْ أَرْوَى بَشَرَتَهُ، أَفَاضَ عَلَيْهِ الْمَاءُ ثَلَاثَ مَرَّاتٍ (623)  
[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 كَانْ

Similar to the lightened أَنْ، the lightened كَانْ has a deleted state-of-affairs pronoun as its subject and its info is sentence.

1 النحو العربي: أحكام ومعان

### 30.18. The lightened لِكِنْ

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TODO

### 30.20. FINI

#### 30.20.1. Difference between interpreted *mashdar* and actual *mashdar*

Move to chapter on subjunctive verb:

<https://shamela.ws/book/150600/124#p1>:

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## Chapter 31.

# Significance of the doer participle



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 doe

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 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:

(624) [الجرجاني 486 دراسات في النحو للزعبلاوي] زيد منطلق (Zayd is a setter out).

In example () above essentially signifies that its referent can be described as one who sets out. As opposed to the doer participle, the essential significance of the stative verb is the dynamic execution of the action of the verb. For example:

(625) [الجرجاني 486 دراسات في النحو للزعبلاوي] زيد ينطلق 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.

(626) [سن النساء] وَأَنَا مُتَّبِعٌ فِي ذَلِكَ قَضَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرْيَمَ الْمَغَالِيَةَ :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, زيد ينطلق (625) can be used in place of زيد هو منطلق to mean Zayd is setting out, or Zayd sets out, or Zayd will sets out.

### 31.3. The doer participle without أُلْـ 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: جرّى to run, أكل to eat, etc.

Other verbs are inherently more static. For example: جلس to sit, نام to sleep, etc.

Some verbs have, inherently, both a dynamic and a static meaning. For example, لبس 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, جلس 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:

- (627) [سنن النسائي: 2281] كُنْتُ مُسافِرًا فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَكُلُّ وَأَنَا صَائِمٌ  
“I was traveling and I came to the Prophet while he was **eating** and I was **fasting**.”

The verb يَكُلُّ indicates a dynamic activity, where the doer is actively eating. Whereas the doer participle صَائِمٌ 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:

- (628) فَلَبِثَ الْأَوْسُ وَالْخَرَجُ مُتَحَارِبِينَ عَشْرِينَ سَنَةً فِي أَمْرِ سُمَيْرٍ [marmor 134]  
“So al-'Aws and al-Khazraj stayed (**in a state of**) fighting each other for twenty years because of the matter of Sumayr.”

- (629) فَمَا أَنِّي أَنْتَ فِيهِ الآنَ 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:

- (630) لَمَّا كَانَ يَوْمُ أَخْدِ اِنْهَرَمَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْوَ طَلْحَةَ بْنَ يَدِي النَّبِيِّ [صحيح البخاري: 4064]  
“When it was the day of Uhud, the people left the Prophet ﷺ while Abū Talhah was in front of the Prophet ﷺ, **shielding** him with a leather shield of his.”

- (631) فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ [جامع الترمذى: 3769]  
“So the Prophet ﷺ came out while he was (**in a state of**) covering something [with his garment].”

- (632) إِذَا هُوَ مُعْتَمِدٌ عَلَى عَصَماً فِي صَلَاتِهِ فَقُلْنَا بَعْدَ أَنْ سَلَّمَنَا . فَقَالَ حَذَّنَتِي أُمْ قَيْسِ بْنِتُ مِحْصَنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَسْنَ وَحَمَلَ اللَّحْمَ اتَّخَذَ عَمُودًا فِي مُضْلَالٍ [سنن أبي داود: 948]  
“If he is **reliant** on a bone in his prayer, we said after he had **slept**. The Prophet ﷺ said: When I was young and I carried meat, I **relied** on a post in the wrong direction.”

"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 Mihṣan 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 stative verb يَعْتَمِد indicates the activity.)"

(633) [وطأ مالك] فَيَبْيَنَا أَنَّا نَازَلْنَا تَحْتَ شَجَرَةً إِذَا رَسُولُ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ

While I was in a **dismounted state** under a tree, the Messenger of Allah [came]

(634) [صحيح البخاري] إِذَا مَرَضَ الْعَبْدُ أَوْ سَاقَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا

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.

(5979) [صحيح البخاري] إِنَّ أُمَّيِّ قَدِمَتْ وَهُنَّ رَاغِبَةٌ

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 derived from a transitive verb, then the doer participle, when indicating a static state, may take a direct doee (as long as it satisfies the conditions specified in section (ref)). For example:

(298) [مسند أحمد] مَنْ كَانَ مِنْكُمْ مُلْتَمِسًا لَيَّلَةَ الْقَدْرِ فَلْيَتَمِسْهَا فِي الْعُشْرِ الْأَوَّلِ وَتُرَبًا

"Whoever amongst you is **seeking** the Night of Decree, then let him seek it in the last ten days of Ramadān, [in the] the odd [nights]."

(Note the the doer participle مُلْتَمِسًا has a direct doee لَيَّلَةَ الْقَدْرِ)

(638) [سن أبي داود] إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَةٍ

"Indeed he was praying while **trailing** his lower garment."

(451) [الأدب المفرد] وَوَقَفْتُ عِنْدَ بَابِ عَائِشَةَ فَإِذَا هُوَ مُسْتَقْبِلُ الْمَغْرِبِ

"And I stopped at the door of Əā'ishah and incidentally, it was facing the west."

(3784) [جامع الترمذى] كَانَ رَسُولُ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ حَامِلُ الْخَيْرِ بْنَ عَلَيٍّ عَلَى عَاتِقِهِ

"The Messenger of Allah ﷺ was carrying al-Hasan ibn Əaliyy on his shoulder"

(حَامِلُ الْخَيْرِ) is a superficial annexation.)

(1204) [سنن النسائي] أَنَّ رَسُولَ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَّامَةً

"that the Messenger of Allah used to pray while he [was] **carrying** Umāmah"

(641) أَنَّ أَبَا بَكْرِ اشْتَأْدَنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ لَا يُسْتَأْذِنُ [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 Eā'ishah'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:

(642) قَالَ عُثْمَانُ أَجْلَنَ وَلَكِنَّا كُنَّا خَائِفِينَ [مسند أحمد: 431]

Euthman 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:

(643) فَخَرَجْنَا خَائِفِينَ تَحْافِظَ الرَّصْدَ [maghazi 28 cited by Marmorstein, M., *Tense and text in Classical Arabic* 138]

"So we set out afraid, fearing ambush."

(644) وَرُزَيْقٌ عَامِلٌ عَلَى أَرْضٍ 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 include: قَامَ to stand, اضطَجَعَ 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 يَجِيلُسْ 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

(645) رَأَيْتُ النَّبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُفْعِيًّا يَأْكُلُ نَمْرًا [ صحيح مسلم: 2044a]

"I saw the Prophet ﷺ squatting, eating dates."

(646) قَالَ كُنْتُ مُنْكِرًا عِنْدَ عَائِشَةَ [ صحيح مسلم: 177a]

"I was resting at [the house of] Eā'ishah"

(647) لَا أُلْفِيَنَ أَحَدُكُمْ مُنْكِرًا عَلَى أَرِيكَتِهِ ... [ سنن أبي داود: 4605]

"Let me not find one of you reclining on his couch ..."

(648) أَنَّ أَبَا بَكْرِ رَضِيَ اللَّهُ عَنْهُ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى [مسند أحمد: 514] فِرَاشِهِ لَا يُسْنَدْ مَرْطَعَائِشَةً

"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 ēā'ishah's bed-sheet."

(649) كُنْتُ جَالِسًا عِنْدَ مُعَاوِيَةَ، فَخَدَّثَ نَفْسَهُ ثُمَّ أَنْتَهَهُ [الأدب المفرد: 564]

"I was **sitting** with Mueāwiyah when he [muttered to] himself, then he came to his senses."

(650) إِنِّي لَحَالِسُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى وَهُمَا يَتَحَدَّثَانِ [صحيح مسلم: 2672d]

I was sitting with ēabd Allāh and Abū Mūsā while they were talking to each other.

(651) سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَمْزَامَ فَشَرِبَ وَهُوَ قَاعِدٌ [صحيح مسلم: 2027a]

I served the Messenger of Allah some Zamzam and he drank (it) while he was **standing**.

(652) هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَهُوَ قَاعِدٌ [صحيح مسلم: 732a]

Did the Prophet ﷺ pray while he was **sitting**?

### The stateful verb for verbs of posture indicating the habitual tense

(653) تِلْكَ صَلَاةُ الْمُنَافِقِ يَرْقُبُ الشَّمْسَ حَتَّىٰ إِذَا كَانَتْ بَيْنَ قَرْبَىِ الشَّيْطَانِ قَامَ فَنَقَرَ [جامع الترمذى: 160] أَرْبَعًا لَا يَدْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا

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."

(654) كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ، يُجْلِسُنِي عَلَى سَرِيرِهِ [صحيح البخارى: 53]

I used to sit with Ibn ēabbās and he would seat me on his couch.

(655) كَانَ جِذْعٌ يَقْوُمُ إِلَيْنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [صحيح البخارى: 918]

[There] was a stem (of a date palm) [which] the Prophet ﷺ would stand against.

(656) وَيَرْكُعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ ثُمَّ يَضْطَجِعُ عَلَى شَقِّهِ الْأَيْمَنِ حَتَّىٰ يَأْتِيَهُ الْمُؤَذِّنُ لِلصَّلَاةِ [صحيح البخارى: 994]

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 *hāl* or with an adverb which will help indicate its continuous, rather than habitual, significance. Examples:

(657) أَنَّهُ رَأَى رَجُلًا يَنْكِيُّ عَلَى يَدِهِ الْأُيْسَرَى [سنن أبي داود: 994]

that he saw a man **reclining** on his left hand

- (658) رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَجْلِسُ وَالنَّاسُ مَعْهُ [tarikh tabari 3/429]  
I saw Əumar 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:

- (659) [سن النسائي] سَأَلْتُ ابْنَ عَبَّاسٍ وَهُوَ مُسْنِدٌ ظَهِيرَةً إِلَى الْكَعْبَةِ عَنِ الْبَادِقِ [5687]  
I asked Ibn Əabbās, while he was leaning his back against the Kaebah, about (a drink called) al-Bādīq
- (660) [صحیح البخاری] وَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي [2741]  
“I had been leaning him against my chest.”
- (661) [جامع الترمذی] فَبَيْنَا أَنَا قَاعِدٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَسِّدٌ فَجَذَيِ [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 distinction of the doer participle being used for the continuous tense and the stative 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:

- (662) صَحِيفَةٌ قُلْنَا لِعَمِّرٍ وَإِنَّ نَاسًا يَقُولُونَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنَامَ عَيْنَهُ وَلَا يَنَامُ قَلْبُهُ [البخاري: 859]  
“We said to Əamr: ‘Indeed some people say that the Prophet ﷺ his eye sleeps but his heart does not sleep.’”
- (663) جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ [صحیح البخاری]: 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.”
- (664) [صحیح مسلم]: إِنِّی رَجُلٌ أَصْوُمُ أَفَأَصْوُمُ فِي السَّفَرِ [1121d]  
“I am a man who [habitually] fasts, so should I fast in journeying?”
- (665) [صحیح مسلم]: سَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ [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: مَسَّ to go, دَهَبَ 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.<sup>1</sup> For example:

(666) [صحيح البخاري] وَذَلِكَ الْمَسْجُدُ عَلَى حَافَةِ الطَّرِيقِ الْيَمِنِيِّ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ (485)  
And that mosque is on the right edge of the path as you are **going** to Makkah

(667) [صحيح البخاري] كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي قُبَّاءً رَاكِبًا وَمَاشِيًّا (1194)  
The Prophet ﷺ used to come to Qubā' while riding and while walking.

(668) [سن النسائي] لَحِقَنِي عَبَّاسَ بْنُ رَافِعٍ وَأَنَا مَاشٌ، إِلَى الْجُمُعَةِ (3116)  
‘Abāyāh ibn Rāfi‘ joined me while I was **walking** to the jumueah

(669) [سن النسائي] كُنْتُ مُسَاوِرًا فَأَتَيْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَأْكُلُ وَأَنَا صَائِمٌ (2281)  
“I was journeying and I came to the Prophet ﷺ while he was eating and I was fasting.”

(670) [سن النسائي] 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”

(671) [سن النسائي] ثُمَّ أَرْدَفَنِي وَرَاءَهُ عَلَى الْعَصْبَاءِ رَاجِعِينَ إِلَى الْمَدِينَةِ (https://hadithunlocked.com/ahmad:16539)  
Then he seated me behind him on (his camel) al-Exaqbā' while we [were] returning to al-Madīnah

(672) [سن النسائي] اتَّبَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِبٌ (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:

(673) [صحيح البخاري] أَدْرَكَنِي أَبُو عَبْسٍ وَأَنَا أَدْهَبٌ إِلَى الْجُمُعَةِ (907)  
Abū ‘Uabs overtook me while I [was] **going** to the jumueah

(674) [سن النسائي] بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَيْثَيْتُنَا رِيحٌ (1463)  
While I was **travelling** with the Messenger of Allah ﷺ between al-Juhfah and al-‘Abwā’, suddenly a wind and intense darkness enveloped us

<sup>1</sup>Marmorstein, M., *Tense and text in Classical Arabic* 127

### 31.4. The doer participle without أُلْ 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 أَذْهَبْ (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 instead of the stateful verb يَدْهَبْ 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:

(675) وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّدِيْنَ [سورة المافقات: 37-99]

And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord; He will guide me.

(676) [صحيح مسلم: 2959a] فَهُوَ ذَاهِبٌ وَتَارِكٌ لِلنَّاسِ

For he is going to go and leave it for the people.

(677) [صحيح البخاري: 1925] إِنِّي ذَاكِرٌ لَكَ أَمْرًا

I am going to mention to you a matter.

(678) [جامع الترمذى: 2433] سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْفَعَ لِي يَوْمَ الْقِيَامَةِ فَقَالَ أَنَا فَاعِلٌ

I asked the Propher ﷺ that he intercede for me on the Day of Resurrection. So he said, "I will do [it]."

(679) [سورة البقرة: 2:30] وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."

(680) [صحيح مسلم: 2408d] أَلَا وَإِنِّي تَارِكٌ فِيْغَمْ شَقَّلَنِ

Unquestionably, I am leaving amongst you two weighty [things]  
(In English, "I am leaving s.th." can indicate the future tense.)

(681) [صحيح البخاري: 6158] رَعَمَ ابْنُ أَمِّي أَنَّهُ قَاتِلٌ رَجُلًا قَدْ أَجْزَتْهُ

"My maternal brother claims that he will kill a man whom I have given protection to."

(682) [سورة النمل: ٢٧:٣٥] وَإِنِّي مُرْسَلٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظَرَهُمْ يَرْجُعُ الْمُرْسَلُونَ  
“But indeed, I will send to them a gift and see with what [reply] the messengers will return.”

(683) [صحيح البخاري: 4553] إِنِّي سَأَلُ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَرْعُمُ أَنَّهُ نَبِيٌّ  
I am going to ask this [person] about this man who claims that he is a prophet.

(684) [https://hadithunlocked.com/ahmad:15841]  
وَيَحْكَ يَا فُلَانْ تَرَى هَذَا كَائِنًا  
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:

(685) وَقَالَ أَبُو جَهْلٍ فَمَا تُرِيدُ هَذَا سَيِّدُ كَيَّانَةٍ وَهُوَ لَنَا حَارِ عَلَى مَنْ تَخَلَّفَ فَقَالَ عُتْبَةُ لَا شَيْءَ أَنَا  
[مخاكي الواقع: 1/38 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 Eutbah 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,

(686) [صحيح مسلم: 560a] قَالَتْ أُنَيْنَ قَالَ أَصْلِي قَالَتْ اجْلِسْ قَالَ إِنِّي أَصْلِي  
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:

(687) إِنِّي إِنْ شَاءَ اللَّهُ لَقَائِمُ الْعَشِيَّةِ فِي النَّاسِ فَمُحَذِّرُهُمْ هُؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَغْصُبُوهُمْ  
[صحيح البخاري: 6830]  
I, if Allah wills, will stand tonight amongst the people and warn them about these [people] who want to forcibly seize their affairs.

### 31.5. The doer participle without أُنْ used to indicate a hypothetical event

The doer participle, is used very commonly in conditional hypothetical clauses with كَانَ. Here are some examples:

(688) [صحيح البخاري: 467] وَأَوْ كُنْتُ مُتَجَدِّداً مِنَ النَّاسِ خَلِيلًا لَا تَتَخَذُ أَبَا بَكْرَ خَلِيلًا  
If I were to take [anyone] from the people as a friend, I would have taken Abū Bakr as a friend.

(689) [صحيح مسلم] لَوْ كُنْتُ مُصْلِيًّا قَبْلَهَا أَوْ بَعْدَهَا لَأَتَمْمِنُهَا  
If I were to pray before it or after it, I would have completed them.

(690) [صحيح مسلم] وَلَوْ كَانَ مُحَمَّدٌ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكُنْتَ هَذِهِ الْآيَةُ مُسْلِمَةً  
And if Muhammad were to conceal anything from what was revealed to him, he would have concealed this ayah.

(691) [صحيح مسلم] لَوْ كُنْتُ قَاتِلًا رَسُولًا لَصَرَبْتُ أَعْنَاقَكُمَا  
If I were a killer of a messenger I would have struck your necks.

(692) [جامع الترمذى] لَوْ كُنْتُ آمِرًا أَخَدًا أَنْ يَسْجُدْ لِأَخَدٍ لَأَمْرَتُ الْمَرْأَةَ أَنْ تَسْجُدْ لِزَوْجِهَا  
If I were to order anyone that he prostrate to anyone, I would have ordered the woman to prostrate to her spouse

(693) [صحيح مسلم] لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكْنِتُ مُفْتَنِيَّا بِهِ  
If you had everything that is on the earth would you ransom yourself with it?

(694) [صحيح مسلم] إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَوَاحِدَةً  
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:

(695) [صحيح مسلم] لَوْ كُنْتُ أَقْرَبُهَا أَوْ أَدْخُلُ عَلَيْهَا لَأَتَيْهَا حَتَّى تُشَافِهَنِي بِهِ  
If (the current situation 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.

(696) [سورة الاسراء] قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِينَ لَنَرَنَا عَلَيْهِمْ مِنْ أَسْمَاءِ مَلَكًا رَسُولًا  
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."

(697) [سنن ابن ماجه] إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ  
Indeed Ǝabd Allâh 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:

(698) [صحيح مسلم] يَا سَلَامَةُ أَنْرَاكَ كُنْتَ فَاعِلًا  
O Salamah, do you think you could do [it]?

(699) [مسند أحمد] أَوْ كُنْتَ فَاعِلًا ذَاكَ  
Would you have done that?

The stateful verb is also used in such sentences. For example:

(700) [صحيح مسلم: 1788] أَنْتَ كُنْتَ تَعْمَلُ ذَلِكَ  
You would/may have done that

### 31.6. Interchangeability of the stateful verb and the doer participle without الْ

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 (641) وَهُوَ above and compare it with with example (701) below:

(701) سنن أبي [فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُلْبِسُ النَّعْالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ دادو : 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:

(702) [صحيح مسلم: 1747] ... وَلَا آخَرُ قَدِ اشْتَرَى غَنَمًا أَوْ حَلِفَاتٍ وَهُوَ مُنْتَظَرٌ وَلَدَهَا  
“... nor another who has bought sheep or pregnant she-camels and he is waiting for their giving birth”

(703) [صحيح البخاري: 3124] ... وَلَا أَحَدٌ اشْتَرَى غَنَمًا أَوْ حَلِفَاتٍ وَهُوَ يَنْتَظِرُ وَلَدَهَا  
“... 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 (704) below:

(704) صحيح مسلم [فَقَالَ يَا أَنَيْسُ أَذْهَبْتَ حَيْثُ أَمْرَنِّكَ قَالَ قُلْثَ نَعْمٌ أَنَا أَذْهَبُ يَا رَسُولَ اللَّهِ : 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:

(705) صحيح مسلم [أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ حَيْلًا تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكْنِتُمْ مُصَدِّقَيْ (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?”

(706) صحيح البخاري [أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصِبْحُكُمْ أَوْ مُمَسِّكُمْ، أَكْنِتُمْ تَصِدِّقُونِي (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 الْ used with a perfect significance

We have seen, in the sections above, that the doer participle without الْ has a strong correlation with the u-state stateful verb, giving an imperfect meaning. But, the doer participle without الْ 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:

(707) لَا آتَيْكُمْ 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.)

(708) صَحِيفَ الْبَخَارِيِّ [2316]

al-Nueaymān or al-Nueaymān's son was brought (in a state of) of having drunk (wine).

(709) مَوْطَأُ مَالِكٍ [قالَ جَابِرٌ فَبَيْنَا أَنَا نَازِلٌ تَحْتَ شَجَرَةٍ إِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"While I was (resting) dismounted under a tree, the Messenger of Allah ﷺ [came]."

(710) لَوْ كُنْتُ مُتَوَضِّعًا أَكْتَهْ [https://hadithunlocked.com/ahmad:15147, graded weak by al-'Arna'ūt]

If I were in a state of having done wudū', I would have eaten it.

When used with a perfect significance, then, according to most authorities, the doer participle cannot usually have a direct doee. (See section (ref).)

### 31.8. The doer participle prefixed with الْ

Consider the sentence:

رَأَيْتُ الرَّجُلَ (711)

*I saw the man.*

The definite article الْ indicates that the listener would know identity of the person who was seen because of his being referred to as a definite entity: الرَّجُلُ the man.

Consider now the sentence:

رَأَيْتُ الضَّارِبَ (712)

*I saw the beater<sub>m</sub>.*

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 الضَّارِبُ is similar in meaning to الَّذِي ضَرَبَ/يَضْرِبُ the one who beat/beats.

Similarly, if we say:

(713) جاءَتِ الْضَّارِبَةُ  
The beater, came.

then this is similar to saying **جاءَتِ الَّتِي ضَرَبَتْ/نَصَرَبَتْ** *The one<sub>f</sub> who beat/beats came.*

Because of the equivalence of this أَلْ to the connected nouns (أَلْتِي, أَلْذِي, etc.), this أَلْ, that is prefixed to doer participles (and to deverbal nouns in general) is called the *connected noun* أَلْ. We will learn more about the *connected noun* أَلْ in section (ref).

For now, we note that when the connected noun أَلْ 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 (@), the doer participle **الْمُصَارِبَةُ** is governing a latent doer pronoun [هُ]. And in the following example, the doer participle is also governing a direct doee:

(714) [صحيح مسلم]: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَفْعَلَ كَيْمًا وَكَادًا  
The Messenger of Allah ﷺ said: “Who is the one who said such and such speech?”

(715) عَانَتِ الْمُخْلِفُ الْوَعْدَ  
*I reproved the promise-breaker.*

The construction **المُخْلِفُ الْوَعْدَ** can also be converted to a superficial annexation, thus:

(716) عَانَتِ الْمُخْلِفُ الْوَعْدِ  
*I reproved the promise-breaker.*

When the *connected noun* أَلْ 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.<sup>2</sup> For example:

(717) سُورَةٌ إِنَّ الْمُصَدِّقِينَ وَالْمُصَدَّقَاتِ وَأَقْرَصُوا اللَّهَ قَرْصًا حَسَنًا يُضَاعِفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ  
[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.”

<sup>2</sup> سورة الحديد 57:18 for البحـر المحيط لأبي حيـان

### 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 particular 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 participle *ضارب* *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 *ضارب*. On the other hand, a entity noun like *رَجُلٌ 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 *صَاحِبٌ* (from the verb *صَاحَبَ* *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:

(718) [العدناني 487 دراسات في النحو للزعبلاوي] حَسَّامٌ صَاحِبُ يَاسِرًا ×  
*Hassām is a companion of Yāsir.*

Additionally any *الـ* that is prefixed to a doer participle-crossover-to-entity noun cannot be the connected noun *الـ*. It will be the regular *الـ* that is prefixed to entity nouns.<sup>3</sup> So when it is the annexe noun in an annexation then it must be a real annexation, and the *الـ* is dropped.

So we will say:

<sup>3</sup> دراسات في النحو للزعبلاوي 484

[العدناني 487 دراسات في النحو للزعبلاوي] صحب حسّام ياسراً فهُوَ صاحبُهُ (719)  
*Hassām 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.<sup>4</sup>

Here are some examples of entity nouns from cross-over doer participles:

entity noun	meaning	plural	verb
صاحب	a companion	أصحابٌ	صَحَبَ to accompany
سائِل	a beggar	سُؤالٌ، سَائِلٌ	سَأَلَ يَسْأَلُ to ask
عَالِم	a scholar	عُلَمَاءٌ	عَلِمَ يَعْلَمُ to know
قاضٍ	a judge	قُضَاهُ	قَضَى يَقْضِي to decree
كَايِبٍ	a scribe	كَتَبَةٌ	كَتَبَ يَكْتُبُ to write
شَاعِرٍ	a poet	شُعَارٌ	شَعَرَ يَشْعُرُ to be aware
بَالِغٍ	a legally mature person	بَالِغُونَ	بَلَغَ يَبْلُغُ to reach
مُصِيبةٍ	a calamity	مَصَابٌ	أَصَابَ يُصَبِّ to strike
جَارِيَةٍ	a girl	جَوَارٌ	جَرَى يَجْرِي to run
طَالِبٍ	a student	طُلَابٌ، طَلَبَةٌ	طَلَبَ يَطْلُبُ to seek
شَارِبٍ	a moustache	شَوَارِبٌ	شَرَبَ يَشْرُبُ to drink
سَاحِلٍ	a shore	سَاحِلَاتٌ	سَخَلَ يَسْخَلُ to abrade
جَامِعٍ	a large mosque	جَمَاعٌ	جَمَعَ يَجْمَعُ to gather
جَامِعَةٍ	a university	جَامِعَاتٌ	جَمَعَ يَجْمَعُ to gather
قَائِمةٍ	a leg (of a beast, furniture)	قوَائِمٌ	قَامَ يَقُومُ to stand
وارث	an heir	ورَاثَةٌ	ورَثَ يَرْثُ to inherit
وَالدُّ	a parent	وَالْدُونَ	وَلَدَ يَلْدُ to beget (offspring)
حَامِلٍ	a carrier	حَمَلَةٌ	حَمَلَ يَحْمِلُ to carry
قَارِئٍ	a reciter	قُرَاءٌ	قَرَأَ يَقْرَأُ to read, recite
مُعْلِمٍ	a teacher	مُعَلِّمُونَ	عَلَمَ يَعْلَمُ 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 صاحبةٌ is a female companion, والدةٌ is a female parent, etc. Sometimes, however, the entity noun exists for only one gender and not for the other, e.g. جارية a girl. Also sometimes, the same entity noun is used for both genders, e.g. بالغ a legally mature person. So we will say:

[السيوطى 1/136] المذكر والمؤنث لبني الأنباري] رجل بالغ، وامرأة بالغ (720)  
*A legally mature man and a legally mature woman*

<sup>4</sup> السيوطي 503 دراسات في النحو للزعبلاوي

There is often some flexibility in these cases, so بالعَة 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 participle 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 [هي] that refers to هِنْد. 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 pronoun. So the ة in the doer participle-crossover-to-entity nouns ضَاحِيَةُ *female companion* and وَالدَّةُ *female parent* is a fixed feminine marker, just like the ة in any other feminine entity noun, e.g. شَجَرَةُ *tree*, امْرَأَةٌ *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

(721) الْبَيْنَاءُ جَامِعَةٌ

*The building is a university.*

We cannot remove ة from جَامِعَةٌ in order to match the gender of الْبَيْنَاءُ. If we do so then the meaning will be:

(722) الْبَيْنَاءُ 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.<sup>5</sup> 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:

(723) دراسات في النحو للزعبلوي [503] هُؤلَاء حملة الأقلام

*These are the carriers of the pens.*

وَمَنْ تَرَكَ مَالًا فَلِيَوْرَثِهِ وَأَنَا وَارِثُ مَنْ لَا وَارِثٌ لَهُ أَعْقِلُ لَهُ وَأَيْتُهُ وَالْحَالُ وَارِثُ مَنْ لَا وَارِثٌ [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*

<sup>5</sup> دراسات في النحو للزعبلوي [503]

*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:

(725) الْعُودُ قَائِمٌ

*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:

(726) الْعَصَا قَائِمَةٌ

*The stick is a leg.*

or *The stick is standing.*

(عَصَّا) 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:

(727) 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:

(728) الْأَعْوَادُ قَوَافِلٌ

*The sticks are legs.*

then قَوَافِلٌ 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.

The 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 بَطَّارِبٍ. Now, if we wish to refer to this specific person, we have a choice: Either we can use the connected noun لُّ or we can use the regular لُّ. Either way, the word will look the same: الْبَطَّارِبُ. But its meaning will be slightly different.

In the case of the connected noun أَلْ, we are defining the person based on an action of beating that he did. الْصَّارِبُ, in this case, remains a doer participle.

And in the case of the regular أَلْ, we are defining him by virtue of his entity. Just like we would say the man, الْمَرْأَةُ the woman, etc. الْصَّارِبُ, 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 retains its أَلْ and governs the semantic direct doee in the a-state. For example:

- (729) [الأصول في النحو لابن السراج; 4/100] شرح ابن يعيش على المفصل هَذَا الصَّارِبُ زَيْدًا أَمْسِ (2/265)  
*This [person] [was] the one who beat Zayd yesterday*  
 (الصَّارِبُ is a doer participle governing a latent doer pronoun and a direct doee.)

But the entity noun الصَّارِبُ 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:

- (730) [الرجاجي معاني النحو; 3/171] citing [شرح ابن يعيش على المفصل] هَذَا صَارِبُ زَيْدًا أَمْسِ (4/32)  
*This [person] [was] the beater of Zayd yesterday*  
 (صَارِبُ 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 صَرَبَ, then he would use example (729).<sup>6</sup> And if the speaker intends to define the person by virtue of his entity then he would use example (730).

But in practice, they are often (but not always) close enough in meaning that they can be used interchangeably. Here is another example:

- (731) [فَقَالَ رَسُولُ اللَّهِ مَنْ قَاتَلَهَا] [https://hadithunlocked.com/ahmad:7060]  
*The Messenger of Allah ﷺ said: "Who is the sayer of it?"*  
 Compare with example (714) من القائل كَلِمَةً كَذَّا وَكَذَّا 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, ضَارِبُ, 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 أَلْ when is a annexe noun. Consider the following example:

- (732) [المقتضب للمبرد; 4/149] مررت بزيد ضارب عمر  
*I passed by the beater-of-Eamr Zayd*

<sup>6</sup> [الأصول في النحو لابن السراج 2/265]

See also the tafsīrs of:

(733) [سورة الفاتحة ١:٤] مَالِكِ يَوْمِ الدِّينِ  
*Sovereign of the Day of Recompense.*

(734) الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسْلًا أُولَئِيْ أَجْيَحَةِ مَشَّى وَتَلَّثَ  
 [سورة فاطر ٣٥:١] وَرَبِيعَ  
*[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.*

### 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:

(735) [٣ شرح التسهيل لابن مالك] هذا معطي زيد أمس درهما  
*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, بِالْعَجْلِ is used as an doer participle here:

(197) [سورة المائدة ٥:٩٥] هَدْيًا بِالْعَجْلِ الْكَعْبَةَ  
*as an offering [to Allāh] delivered to the Ka'bah*

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 صاحب a companion and وَالد a parent.<sup>7</sup>

<sup>7</sup> سيبويه 488 دراسات في النحو للزعبلاوي

### 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 قارئ. And from context it will be understood that the person is being called a قارئ within the situation of a certain reading or recitation. Here are some examples:

(736) أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظَّهَرَ قَجَّالَ يَقْرَأُ حَقْقَةً يَسْتَبِّحُ اسْمَهُ رَبِّكَ [صحيح مسلم] الأَعْلَى فَلَمَّا أَنْصَرَفَ قَالَ أَيْكُمْ قَرَأَ أَوْ أَيْكُمُ الْقَارِئُ [398b]

*that the Messenger of Allah ﷺ prayed the d̄huhr prayer, and a man began to recite behind him [sūrat al-Aelā]. When [the Prophet ﷺ concluded the prayer and] turned around, he said: “Which of you recited?” or “Which of you [was] the reciter?”*

(737) [صحیح البخاری] سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَارِئًا يَقْرَأُ مِنَ اللَّيْلِ فِي الْمَسْجِدِ [5042]  
The Prophet ﷺ heard a reciter reciting the Qur'aan 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:

فُلْ يَأْيَهَا أَلْ كَافِرُونَ □ لَا أَءُبْدُ مَا تَعْبُدُونَ □ وَلَا أَنْتُمْ عَبِيدُونَ مَا أَءُبْدُ □ وَلَا أَنَا  
عَابِدٌ مَا عَبَدْتُمْ □ وَلَا أَنْتُمْ عَبِيدُونَ مَا أَءُبْدُ □ لَكُمْ دِينُكُمْ وَلِي 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 wisdom, 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 [أَعْبَدْ][], which signifies dynamic occurrence, and then used for this same negation the doer participle [عَابِدٌ] 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 description 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 description 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, because 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 besides Him. So the verb [عَبَدَ يَعْبُدُ] is not negated from them because of its occurrence from them. But the description [عَابِدٌ] 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].<sup>8</sup>

### 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:

(738) دراسات في النحو للزغلالي [رَبِّ مَكْرُمٍ ضيَّقَانِهِ]  
Zayd is an honorer to his guests

## 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.<sup>9</sup> 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

<sup>8</sup> سورة الكافرون 109:6 for تفسير ابن القيم

<sup>9</sup> 3/242 النحو الوافي

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
كُرْمٌ	<i>to be noble, generous</i>	كَارِمٌ	<i>noble, generous</i>
بَخِلٌ	<i>to be stingy</i>	بَاخِلٌ	<i>stingy</i>
فَرَحٌ	<i>to be joyous</i>	فَارِحٌ	<i>joyous</i>
ضَاقٌ	<i>to be narrow</i>	ضَانِقٌ	<i>narrow</i>
حَسْنٌ	<i>to be handsome</i>	حَاسِنٌ	<i>handsome</i>

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.<sup>10</sup> For example:

فَأَعْلَمَكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَانِقٌ يَهُ صَدْرُكَ أَنْ يَمْلُؤُ لَوْلَا أَنْزَلَ عَلَيْهِ كَثِيرٌ أَوْ (739)

[3/240 النحو الوافي cited by 11:12 سورة هود]

*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?”*

According to the commentary on this āyah, ضائق is used in place of the more commonly used ضيق to indicate a temporary constrictness.<sup>11</sup>

### 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
عَذَلَ	<i>to be just</i>	<i>just</i>
بَشِّلَ	<i>to be courageous</i>	<i>courageous</i>
صَلَحَ	<i>to be righteous</i>	<i>righteous</i>
رَيَحَ	<i>to be profitable</i>	<i>profitable</i>

<sup>10</sup> 3/292 النحو الوافي; 3/240 footnote 3;

<sup>11</sup> سورة الكشاف للزمخشري and others; شرح ابن يعيش على المفصل 3 citing footnote 3 3/240 النحو الوافي هود 11:12

verb	meaning	doer participle-crossover-to-participle-like adjective
نَعْمٌ	<i>to be soft</i>	نَاعِمٌ <i>soft</i>

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.<sup>12</sup> 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:

(740) تاریخ الطبری [أَنَّ رَسُولَ اللَّهِ صَنَ لَمَّا انْصَرَفَ مِنَ الطَّائِفِ مُرِيدًا مَكَّةَ مَرَّ بِهِ بَعْضُ أَهْلِ مَكَّةَ] 2/347 cited by Waltisberg, M., *Satzkomplex und funktion* 293]

that the Messenger of Allah, when he departed from al-Tā'if intending (as his destination) Makkah, one of the people of Makkah passed by him.

(741) صحيح البخاری [إِذَايِ اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فَرَأَيْتُ زَجْلًا أَدَمَ كَأَحْسَنَ مَا أَنْتَ رَأَيْتَ مِنْ أَدَمَ الْأَجَالِ] 6999]

I saw myself (in a dream) near the Kaebah 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:

(742) وَكُمْ مِنْ مُرِيدٍ لِلْخَيْرِ لَنْ يُصْبِيهُ [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 participial 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*

<sup>12</sup>See Marmorstein, M., *Tense and text in Classical Arabic* 124

6. van Putten, M., *The morphosyntax of objects to participles in the Qur'ān*
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 للزعاباوي pp. 480–525.
11. معاني النحو [3/170ff](#).
12. دلالة سياق اسم الفاعل في الحديث النبوى الشريف صحيح مسلم أنموذجًا لشادى 3/240 footnote 3, 3/241, 3/292ff.
13. محمد جمبل عايش
- تحرير اسم الفاعل من مزاعم المجاراة لحامد علي أبو صعيديك.

Work in progress

## 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. حَسَنٌ *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<sup>1</sup>:

#### Participle-like adjective's on the pattern فعل فَعْلٌ

<sup>1</sup>The following list is taken mostly from 3 النحو الوافي / 285ff

verb	meaning	participle-like adjective	meaning
فَرَحَ	to be joyous	فَرَجٌ	joyous
خَرَنَ	to be sad	خَرْنٌ	sad
خَذَرَ	to be cautious	خَذْرٌ	cautious
تَعَبَ	to be tired	تَعْبٌ	tired

### Participle-like adjective's on the pattern فَعْلَانِ

Feminine: usually فَعْلَى

verb	meaning	participle-like adjective	meaning
عَطَشَ	to be thirsty	عَطْشَانٌ	thirsty
ظَمِيَّ	to be thirsty	ظَمَآنٌ	thirsty
شَيَعَ	to be sated	شَيْعَانٌ	sated
يَقِظَ	to be awake	يَقْظَانٌ	awake

### Participle-like adjective's on the pattern أَفْعَلِ

Feminine: فَعْلَاءُ

verb	meaning	participle-like adjective	meaning
حَمَرَ	to be red	أَحْمَرٌ	red
حَضَرَ	to be green	أَحْضَرٌ	green
عَرَجَ	to be lame	أَعْرَجٌ	lame
حَوْرَ	to be big-eyed	أَحْوَرٌ	big-eyed

### Participle-like adjective's on the pattern فَعِيلِ

verb	meaning	participle-like adjective	meaning
شُرُفَ	to be noble	شَرِيفٌ	noble
قُبْحَ	to be ugly	قَبِحٌ	ugly
بَخِيلٌ	to be stingy	بَخِيلٌ	stingy

### Participle-like adjective's on the pattern فَعْلِ

verb	meaning	participle-like adjective	meaning
صَعْبٌ	to be difficult	صَعْبٌ	difficult
ضَخْمٌ	to be large	ضَخْمٌ	large

**Participle-like adjective's on the pattern فُعَالٌ**

verb	meaning	participle-like adjective	meaning
جَبَنٌ	to be cowardly	جَبَانٌ	cowardly
حَصَنٌ	to be chaste	حَصَانٌ	chaste

**Participle-like adjective's on the pattern فُعَالٌ**

verb	meaning	participle-like adjective	meaning
شَجَّعَ	to be brave	شَجَاعٌ	brave
فَرَثَ	to be sweet	فُرَاثٌ	sweet

**Participle-like adjective's on the pattern فُعُلٌ**

verb	meaning	participle-like adjective	meaning
صَلْبٌ	to be hard (rigid)	صُلْبٌ	hard (rigid)

**Participle-like adjective's on the pattern فِعْلٌ**

verb	meaning	participle-like adjective	meaning
مَلْحٌ	to be salty	مَلْحٌ	salty

**Participle-like adjective's on the pattern فَيْعَلٌ**

verb	meaning	participle-like adjective	meaning
مَاتَ	to die	مَيِّتٌ	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.<sup>2</sup> Consider the following examples:

(743) [الضمير المستتر لسعود بن عبد الله الصاعدي] مررت بأمرأة حسنة [161]

*I passed by a handsome woman.*

(.) هي حسنة has a latent doer pronoun implicated as (.)

(744) [الضمير المستتر لسعود بن عبد الله الصاعدي] مررت برجلين حسنين [161]

*I passed by two handsome men.*

(.) هما حسنين has a latent doer pronoun implied as (.)

### 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. [3 النحو الوفي 3/303–304]

Similar to the doer participle the participle-like adjective can govern a overt doer. So we can say:

(745) [البسط لابن أبي الربيع] مررت برجل حسن وجهه

(746) [البسط لابن أبي الربيع] مررت بـرجلين حسن أبواهما

(747) [البسط لابن أبي الربيع] مررت بـرجال حسن آباؤهم

(748) الرجال كريمة أمهاهاتهم

(749) رأيت الرجال الكريمة أمهاهاتهم

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.<sup>3</sup>

So we can say:

(750) [البسط لابن أبي الربيع] مررت بـرجال حسان آباؤهم

(751) [3 النحو الوفي 3/453] هؤلاء زملاء كرام آباؤهم

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:

(752) [3 النحو الوفي 3/454] هؤلاء زملاء كريم والدوهم

(753) [3 النحو الوفي 3/454] هؤلاء زميلات كريمة والداتهن

<sup>2</sup> [الضمير المستتر لسعود بن عبد الله الصاعدي 161]

<sup>3</sup> شرح قطر الندى وبل الصدى; 248; fawzan\_sharh\_qatr 3/453–454;

By the way, when the participle-like adjective is a attribute, then instead of using a sababi naṣt (as in examples () above), we can use a sentence attribute. So instead of saying ممررت بِرَجُل حَسْنٍ وَجْهٌ, we can say:

(754) [البسيط لابن أبي الربيع] ممررت بِرَجُل حَسْنٍ وَجْهٌ (1076)

Now the attribute is the sentence حَسْنٍ وَجْهٌ *handsome, his face is.* حَسْنٍ in this sentence is a fronted info.

### 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:

(755) [البسيط لابن أبي الربيع] ممررت بِرَجُل حَسَنٍ عَمْرٌ فِي دَارِهِ  
I passed a man [whom] Eamr 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 *tamyiz*.

#### 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 explaing this process below:

Consider the sentence:

(756) [البسيط لابن أبي الربيع] ممررت بِرَجُل حَسْنٍ وَجْهٌ (1077)

In this sentence, the participle-like adjective has a definite sababi doer وجہو. This sentence is transformed in the following manner<sup>4</sup>:

### First step of the transformation

Firstly, the base noun pronoun  $\diamond$  in وجہه is transferred to being a latent doer pronoun of the participle-like adjective حسن.

### Second step of the transformation

Secondly, وجہ, with its base noun pronoun  $\diamond$  eliminated, is made into الوجه to keep it definite (to match وجہه 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: الوجهة.

We call الوجهة 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 حسّن which does not take a direct doee.

With this transformation, the sentence becomes:

(757) [البسط لابن أبي الربيع] مررت برجل حسن الوجه

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 الوجه.

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:

(758) مررت برجلين حسنين الوجهين

(759) مررت برجالي حسان الوجهة

(760) مررت بمرأة حسنة الوجهة

(761) مررت بمرأتين حسنتين الوجهين

Remember, that if الوجه were syntactically the doer, then we would have said instead:

(762) مررت برجلين حسنين وجههما

(763) مررت بمرأة حسان وجهها

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<sup>4</sup> [البسط لابن أبي الربيع]

etc.

The transformation that we have described above works exactly the same for definite participle-like adjectives. So we will say:

(764) مررت بالرجل الحسن الوجه

(765) جاءت المرأةتان الحسنتان الوجهين

etc.

### Final step of the transformation

A sentence with a direct doee-like governee, like in example () above, while grammatically correct, is rarely used in practice.<sup>5</sup> The main purpose of the direct doee-like governee is that it is used as an intermediate step for the final step of the transformation: and that is into a superficial annexation<sup>6</sup>. 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: حَسْنُ الْوَجْهِ
- Definite participle-like adjective: الْحَسَنُ الْوَجْهِ

The a-state direct doee-like governees are converted into base nouns in the i-state:

- Indefinite participle-like adjective: حَسْنُ الْوَجْهِ
- Definite participle-like adjective: الْحَسَنُ الْوَجْهِ

Here are some examples using this superficial annexation:

(766) [البسط لابن أبي الربيع] مررت بـرجل حسن الوجه (1078, 1081)

(767) جاء الرجل الحسن الوجه

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:

(768) [شرح الرضي على الكافية] هند حسنة الوجه (3/439)

(769) [شرح الرضي على الكافية] الزيدان حسنا الوجهين (3/439)

(770) [شرح الرضي على الكافية] الزيدون حسنو الوجوه (3/439)

<sup>5</sup> الضمير المستتر لسعود بن عبد الله الصاعدي

<sup>6</sup> الضمير المستتر لسعود بن عبد الله الصاعدي

### 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:

(771) [البسيط لابن أبي الربيع] مررت برجل حسن وجهها (1080)

(772) جاءت المرأة الحسنة وجهها

(773) [التذليل والتمكيل لأبي حيان] الزيدون حسنون وجوهها (241/9)

#### 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:

(774) [الضمير المستتر لسعود بن عبد الله الصاعدي] حسن وجه (171)

Again, the participle-like adjective will match its referent in gender and number. So, for example, we will say:

(775) [التذليل والتمكيل لأبي حيان] هم حسنون وجوه (227/9)

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.<sup>7</sup> {citex} So, however, does not form a superficial annexation to become:

(776) [الضمير المستتر لسعود بن عبد الله الصاعدي] الحسن وجه × (169)

Finally, whereas the participle-like adjective with its direct doee-like governee (e.g. حَسَنُ الْوِجْهَ) 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.<sup>8</sup>

<sup>7</sup> [الضمير المستتر لسعود بن عبد الله الصاعدي] 169

<sup>8</sup> شرح الرضي على الكافية 3/439 citing [الضمير المستتر لسعود بن عبد الله الصاعدي] 167

### 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:

(777) [شرح ابن عقيل على الألفية] زيد عمرا ضارب 3/143]

But this is not permitted for the participle-like adjective.<sup>^</sup> شرح كتاب سيبويه [شرح ابن عقيل على الألفية; 1/259] So we cannot say:

(778) [شرح ابن عقيل على الألفية] زَيْدُ الْوَجْهِ حَسَنٌ × 3/143]

Nor is the tamyīz allowed to precede its governing participle-like adjective (see section (ref)). So we cannot say:

(779) [المقتضب للمبرد] زيد وَجْهاً حَسَنٌ × 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.<sup>9</sup> {.citex}

We list these constructions here for completeness:

#### Governing a doer

(780) [الضمير المستتر لسعود بن عبد الله الصاعدي] حَسَنُ الْوَجْهِ (162)

(781) [الضمير المستتر لسعود بن عبد الله الصاعدي] الْحَسَنُ الْوَجْهِ (162)

(782) [الضمير المستتر لسعود بن عبد الله الصاعدي] حَسَنٌ وَجْهٌ (163)

(783) [الضمير المستتر لسعود بن عبد الله الصاعدي] الْحَسَنُ وَجْهٌ (163)

#### Governing a a-state governee

(784) [الضمير المستتر لسعود بن عبد الله الصاعدي] حَسَنٌ وَجْهٌ (166)

(785) [الضمير المستتر لسعود بن عبد الله الصاعدي] الْحَسَنُ وَجْهٌ (166)

<sup>9</sup> 162-170 [الضمير المستتر لسعود بن عبد الله الصاعدي]

### In a superficial annexation

[786] الضمير المستتر لسعود بن عبيد الله الصاعدي] حَسْنُ وَجْهِهِ (786)

When the participle-like adjective is defined by أَلْ and the semantic doer is not defined by أَلْ, then a superficial annexation is disallowed.<sup>10</sup> {.citex} For example:

[787] الضمير المستتر لسعود بن عبيد الله الصاعدي] الْحَسْنُ وَجْهِهِ × (787)

### 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:

رَيْدٌ حَسْنُ وَجْهُ أَبِيهِ (788)

رَأَيْتُ الرَّجُلَ الطَّوِيلَةَ لِحْيَةَ أَبِيهِ (789)

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 أَلْ, then a superficial annexation is only permitted, if the base noun of semantic doer also is defined by أَلْ.<sup>11</sup> Compare this with section (ref) for the doer participle. Examples:

رَيْدٌ حَسْنُ وَجْهِ الْأَبِ ✓ (790)

رَيْدٌ حَسْنُ وَجْهِ أَبِ ✓ (791)

رَيْدٌ حَسْنُ وَجْهِ أَبِيهِ ✓ (792)

رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةَ الْأَبِ ✓ (793)

رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةَ أَبِ ✓ (794)

رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةَ أَبِيهِ × (795)

### 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. Furthermore, its doer does not do any actual work or action that causes him to be in the state described by the participle-like adjective.

<sup>10</sup> الضمير المستتر لسعود بن عبيد الله الصاعدي 166

<sup>11</sup> شرح ابن عقيل على الأنفاسة 3/145-146

### 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
أَخْضَرُ	green
أَعْرَجُ	lame
شَرِيفٌ	noble, highborn
نَزِيمٌ	ignoble, baseborn

Others are fairly permanent but can change gradually. For example:

participle-like adjective	meaning
حَمِيلٌ	beautiful
قَبِيجٌ	ugly

Others can change fairly quickly. For example

participle-like adjective	meaning
جُوعَانٌ	hungry
فَرِحٌ	joyous
تَعَبٌ	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
نَكَلَانٌ	[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, حَسَنْ *handsome* aligns in meaning with the doer of the verb حَسِّنَ *to be handsome*. Occasionally, however, the participle-like adjective aligns in meaning with the doee of its verb. Examples:

participle-like adjective	meaning	verb
حَمِيدٌ	<i>praiseworthy</i>	حَمَدَ <i>to praise (s.o.)</i>
ذَمِيمٌ	<i>blameworthy</i>	ذَمَمَ <i>to blame (s.o.)</i>
مَنِيعٌ	<i>inaccessible, impregnable</i>	مَنَعَ <i>to prevent (s.o., s.th.)</i>

## 32.11. The doer participle-crossover-to-participle-like adjective

Whereas participle-like adjectives are typically derived from stative verbs, doer participles are derived from both intransitive verbs (like قَائِمٌ from قَامَ *to stand*), and transitive verbs (like ضَارِبٌ 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 رَأِيكَ of the stative verb رَبَّكَ *to be noble, generous* is rarely used. Instead, the participle-like adjective مَرِيكَ *noble, generous* will generally be used instead. But, as we also learned, رَأِيكَ 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
طَهَرَ	to be clean	طَاهِرٌ clean
صَمَرَ	to be lean	صَامِرٌ lean
صُلْحَ	to be righteous	صَالِحٌ righteous
نَعْمَ	to be soft	نَاعِمٌ soft
بَسْلَ	to be courageous	بَاسِلٌ 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 طَهِيرٌ *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	عَادِلٌ just
رَيَحَ	to gain a profit	رَايِحٌ profitable
ظَلَمَ	to wrong (s.o.)	ظَالِمٌ unjust, tyrannical
رَحَمَ	to have mercy (on s.o.)	رَاجِمٌ merciful
قَطَعَ	to cut (s.th.)	قَاطِعٌ 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)	كَايَمٌ concealed
دَفَقَ	to pour (s.th.)	دَاقِقٌ 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 كَاتِمٌ [Lane's Lexicon «دَفَقٌ»] is a concealed secret, and مَاءٌ دَاقِقٌ [Lane's Lexicon «سِرْ كَاتِمٌ»] is water that is poured forth.<sup>12</sup> But the doer participle can still be used with its original meaning. For example:

صَحِيفَةٌ وَلَوْ كَانَ مُحَمَّدُ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكَاتِمٌ هَذِهِ الْآيَةُ (796) [مسلم : 177b]

And if Muḥammad were to conceal anything from what was revealed to him, he would have concealed this āyah.

<sup>12</sup>See also فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ 69:21 سورة الحاقة for البحر المحيط لأبي حيان

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:

(797) [شرح التصريح على التوضيح] طَاهِرُ الْقُلْبِ 2/41  
clean of heart

(The transformation is طَاهِرُ الْقُلْب → طَاهِرٌ قَاتِلٌ.)

(798) [التدليل والتكميل لأبي حيyan] ضَامِرُ الْكَشْحِ 10/298  
lean of flank

(The transformation is ضَامِرُ الْكَشْحِ → ضَامِرٌ كَشْحٌ.)

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.)	ظَالِمٌ unjust, tyrannical
رَاحَمَ	to have mercy (on s.o.)	رَاجِمٌ merciful

Now let's say that we wish to use the doer participle-crossover-to-participle-like adjective رَاجِمٌ 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

(799) زَيْدٌ رَاجِمُ الْقُلْبِ  
Zayd is merciful of heart.

But we shouldn't say:

(800) زَيْدٌ رَاجِمُ الْقُلْبِ اللّٰسِ X  
Zayd is merciful of heart to the people.

Sometimes, the meaning of the syntactic base noun can cause ambiguity. For example if we say:

(801) [شرح التسهيل لابن مالك] زَيْدٌ رَاجِمُ الْأَبْنَاءِ 3/104  
modified from

then there are two routes to end up with this construction:

1. رَاجِمٌ is a doer participle and الْأَبْنَاءِ is its direct doee. The original sentence is:

(802) زَيْدٌ رَاجِمُ الْأَبْنَاءِ

Zayd is/will be having mercy on the sons.

ii. زَاجِمٌ is a doer participle-crossover-to-participle-like adjective and its semantic doer. The original sentence is:

(803) زَيْدٌ رَاجِمُ 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 رَاجِمٌ is derived from a transitive verb, its governee أَبْنَاءُ is treated as a direct doee-like governee, not as a direct doee.<sup>13</sup> So the transformation is زَيْدٌ → زَيْدٌ رَاجِمُ الْأَبْنَاءِ → زَيْدٌ رَاجِمُ أَبْنَاؤُهُ زَاجِمُ الْأَبْنَاءِ.

There is actually a third route as well, where رَاجِمٌ 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 رَاجِمُ الْأَبْنَاءِ, there is no problem with using رَاجِمُ 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 ظَالِمٌ as a doer participle-crossover-to-participle-like adjective instead of as a doer participle. For example:

(804) زَيْدٌ ظَالِمُ الْعَبْدِ [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.<sup>14</sup>

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
أَطْلَقَ	to be let loose	fluent of tongue 3/308 التذليل والتكميل لأبي حيان
اطْمَأَنَّ	to be tranquil	tranquil of heart 3/308 التذليل والتكميل لأبي حيان

<sup>13</sup> شرح التسهيل لابن مالك 3/104<sup>14</sup> سورة إبراهيم for الدر المصور للسميين الحليبي 2/222; see also المساعد على تسهيل الفوائد لابن عقيل 14:39

verb	meaning	doer participle-crossover-to-participle-like adjective
اشتَّاقَمْ	<i>to be upright</i>	مُشْتَقِيمٌ <i>straight</i>
اغْتَدَلْ	<i>to be moderate</i>	مُغْتَدِلٌ <i>moderate</i>

### 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 قائم 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.<sup>15</sup> So we can say:

(805) [2/ المساعد على تسهيل الفوائد لابن عقيل] زَيْدٌ قَائِمُ الْأَبِ

Zayd's father is a stander.

(The process of transformation is زَيْدٌ قَائِمُ أَبُوهُ → زَيْدٌ قَائِمُ الْأَبِ.)

But we should not use the superficial annexation زَيْدٌ قَائِمُ الْأَبِ with the temporary meaning of the doer participle Zayd's father is standing. This is because then قائم is not a participle-like adjective and thus cannot govern a direct doee-like governee.<sup>16</sup> And it is derived from a transitive verb, so it cannot govern a true direct doee either. So we can't say (with a temporary meaning):

(806) [3/ شرح ابن عقيل على الألفية] زَيْدٌ قَائِمُ الْأَبِ غَدًا ×

We should only say, in this case:

(807) [3/ شرح ابن عقيل على الألفية] زَيْدٌ قَائِمُ أَبُوهُ غَدًا

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:

(808) [2/ المساعد على تسهيل الفوائد لابن عقيل] زَيْدٌ صَارِبُ الْأَبِ

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:

<sup>15</sup> [2/ شرح الأشموني للألفية ابن مالك; 2/ المساعد على تسهيل الفوائد لابن عقيل]

<sup>16</sup> [4/ شرح ألفية ابن مالك للشاطبي; 3/ شرح ابن عقيل على الألفية]

(809) [٢/ المساعد على تسهيل الفوائد لابن عقيل] زَيْدٌ صَارِبُ الْأَبْعَمْرَا  
*Zayd's father is a beater of Amr.*

### 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:

(810) مررت بـرجل أسد  
*I passed by a lion man*  
 (lion is used metaphorical to mean courageous.)

Othertimes, the entity noun is simply used descriptively. For example:

(811) مررت بـرجل 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:

(812) سورة النساء 4:172 [الكافل للزمخري] مررت بـرجل عبد أبـوه

### 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
صَغِيرٌ	a baby
كَبِيرٌ	a elder person
صَغِيرَةٌ	a minor sin
كَبِيرَةٌ	a major sin
نَصِيقَةٌ	an advice
حَسَنَةٌ	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 حَسَنَةٌ *good* crosses over to a entity noun to mean *a good deed*. Let's use it in a sentence:

(813) الْصَّيَامُ حَسَنَةٌ.  
*Fasting is a good deed.*

The subject in this sentence is the masculine noun أَصْنَام *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:

(814) أَصْدَقَةٌ حَسَنَةٌ.

The feminine gender of the subject أَصْدَقَةٌ *charity* now matches the gender of the info حَسَنَةٌ. 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, كِبِيرٌ as a participle-like adjective can use the broken plural كِبَارٌ. So we can say:

(815) الْجَوَارِيٌّ كِبَارٌ *The girls are big.*  
could also have been used.)

But when كِبِيرٌ crosses over to a entity noun, then it will use the plural كَيْاَرٌ. For example:

(816) هَذِهِ الْأَفْعُالُ كَيْاَرٌ  
*These acts are major sins.*

### The doer participle-crossover-to-entity noun on the pattern فَعِيلٌ

There is a special category of lexical doer participle-crossover-to-entity nouns and that is on the pattern فَعِيلٌ, when it has the meaning of the doee participle. Examples are:

participle-like adjective- crossover-to-entity noun	meaning	verb	definition
قَتِيلٌ	a killed person	قَتَلَ	to kill (s.o.)
جَرِحٌ	a wounded person	جَرَحَ	to wound (s.o.)
أَجْرِيٌّ	a hired person	أَجْرَى	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:

(817) شَرِحَ ابْنُ عَقِيلٍ عَلَى الْأَلْفَيْهِ مَرَرْتُ بِامْرَأَةٍ جَرِحَ (4/94)  
*I passed by a wounded-person woman.*

(818) الْمَسَاعِدُ عَلَى تَسْهِيلِ الْفَوَادِ لِابْنِ عَقِيلٍ مَرَرْتُ بِرَجُلٍ جَرِحَ أَبُوهُ (209)  
*I passed by a man whose father was a wounded-person.*

(819) رَأَيْتُ قَتِيلًا وَقَتِيلَةً (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:

(820) رَجُلٌ حَمِيدٌ وَامْرَأَةٌ حَمِيدَةٌ (رَجُلٌ حَمِيدٌ وَامْرَأَةٌ حَمِيدَةٌ)  
*a praiseworthy man and a praiseworthy woman*

(821) رَجُلٌ ذَمِيمٌ وَامْرَأَةٌ ذَمِيمَةٌ (رَجُلٌ ذَمِيمٌ وَامْرَأَةٌ ذَمِيمَةٌ)  
*a blameworthy man and a blameworthy woman*

(822) حَصْنٌ مَنِيعٌ وَقَلْعَةٌ مَنِيعَةٌ (حَصْنٌ 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:

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participle-like  
adjective-  
crossover-to-entity

noun	meaning	verb	definition
رَهِينَةٌ	<i>a pledged-item</i>	رَهَنَ	<i>to pledge (s.th.)</i>

---

In this case, the entity noun has a ة and can be used for both masculine and feminine referents. For example:

(823) كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ (سنن أبي داود: 2837)  
*Every boy is a pledge by his Eaqiqah*

The masculine رَهِين can also be used but it will generally retain its adjectival noun sense.<sup>17</sup>

### 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 (766) مررت بـ حَسَنٍ where حَسَنٍ in the superficial annexation remains indefinite even though it is an annexe noun to a definite base noun أَوْجَهٌ. Therefore, the indefinite حَسَنٍ is an attribute to the indefinite attributee رَجُلٌ.

If the attributee is definite, then the participle-like adjective annexe noun is prefixed by إِلَى.

(824) شرح ابن يعيش على المفصل [مررت بالرجل الحسن الوجه] (4/116)

(825) شرح ابن يعيش على المفصل [مررت بـ زيد الحسن الوجه، وهنِي الجائلة الوشاح] (2/132)

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.<sup>18</sup> 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 becomes definite when it is an annexe noun to a definite base noun (section (ref)).

But the participle-like adjective, when it is an 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:

(826) [الجامي 496 دراسات في النحو للزعبالي] مررت بـ زيد حسن الوجه ×

We would have to say مررت بـ زيدِ الحسنِ الوجه instead, as in example () above.

All this notwithstanding, some grammarians allow, on occasion, a participle-like adjective, when an annexe noun to its semantic doer, to become definite by a definite base noun. This is by reason of aligning to the *form* of a real annexation. For more discussion on this, see تفسير ابن عثيمين for سورة غافر 40:3:

سورة غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبَ شَدِيدُ الْعَقَابِ ذِي الْطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ (827) غَافِر 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.*

<sup>17</sup>Lane's Lexicon entry رُهْن

<sup>18</sup> دراسات في النحو للزعبالي 495

**32.15. Further reading**

1. الصفة المشبهة (قراءة جديدة في البنية الشكلية والدلالية لبعض الأوصاف المشتقة).  
د. فيصل إبراهيم صفا

Work in progress

Work in progress

## 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 occurred.

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, respectively) in which the action of a verb occurs. 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:

(828) دَهْبَ زَيْدٌ إِلَى الْسُّوقِ يَوْمًا.  
“Zayd went to the market one day.”

The noun **يَوْمًا** 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 رَوْمٌ doesn't necessarily need to be used as an adverb. It may be used, for example, as the subject of a sentence:

(829) الْيَوْمُ 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:

(830) أَنْتَظِرْ يَوْمًا سَهْلًا.  
“I wait for an easy day.”

The way that we can tell when a noun is an adverb 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 أَنْتَظِرْ يَوْمًا سَهْلًا, the noun يَوْمًا is not signify the time in which the verb أَنْتَظِرْ is occurring. So it is not an adverb of time.

Having said that, there are nouns that are used exclusively or mostly as adverbs, like قَبْلٌ “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:

(831) ذَهَبَ زَيْدٌ إِلَى الْسُّوقِ يَوْمًا.  
“Zayd went to the market one day.”

In the above example, the adverb of time يَوْمًا is singular and indefinite. But an adverb of time can occur in other formations as well. For example:

As a definite common noun:

(832) ذَهَبَ زَيْدٌ إِلَى الْسُّوقِ الْيَوْمَ.  
“Zayd went to the market today.”  
(الْيَوْمَ “the day” is also used to mean “today”.)

With a attribute:

- (833) قَتَلْتُهُ الْسَّنَةُ الْمَاضِيَّةُ. [Wright 2/110A]  
“I killed him last year.”

As a proper noun:

- (834) صُمْتُ رَمَضَانَ. [Wright 2/110A]  
“I fasted (the month of) Ramadān.”

As an annexe noun to a base noun:

- (835) جَئْتُ رَمَنَ الْشَّتَاءَ. [Wright 2/110A]  
“I came in the winter-time.”

As an annexe noun to a sentence:

- (836) ضَحَبْتُ صَدِيقِي يَوْمَ حَرْجَنَا مِنْ الْمَدِيَّةِ. [Wright 2/110A]  
“I accompanied my friend the day we left the city.”

As a dual or plural:

- (837) تَأْمَلُ شَهْرَيْنِ فِي أَخْتِيَارِ الْأَسْنَادِ. [Wright 2/109D]  
“Reflect two months upon the choice of a teacher.”

- (838) سَكَنَ فِي بَعْضِ الْقُرَى أَيْمَانًا. [Wright 2/109D]  
“He stayed in one of the villages (a few) days.”

The adverb before its verb in sentence word order<sup>1</sup>:

- (839) أُتَيْوْمَ 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:

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<sup>1</sup> 2 النحو الوافي

### 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 بَيْتٌ as an adverb of place to say جَلَسْتُ بَيْتًا. Instead we'll have to use the preposition في بَيْتٍ and say جَلَسْتُ فِي بَيْتٍ.

Directional nouns are considered vague enough to be used as adverbs of place. Such nouns include:

- قَدَّامٌ “in front (of)”
- وَرَاءٌ, خَلْفٌ “behind”
- فَوْقٌ “above”
- تَحْتٌ “under”, أَسْفَلٌ “lower”, دُونٌ “beneath”
- يَمِينٌ “right”
- يَسِيرٌ, شِمَالٌ “left”

Permitted also are general spatial nouns including, but not limited to:

- وَسْطٌ “in the middle (of)”
- حَوْلٌ “around”
- لَدَى, لَذِنْ, عِنْدٌ “at, with, by”
- مَعَ “with”
- بَيْنٌ “between”

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:

(840) [نَظَرَ يَمِينًا وَيَسِيرًا] 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 أَمَامُ الْبَيْتِ “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.<sup>2</sup> For example,

(841) [بَأَيْمَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ الشَّجَرَةِ] صحيح البخاري  
“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”:

- جَهَةٌ, وَجْهٌ, تَاحِنَةٌ, حَانِبٌ “side”
- جَوْفٌ, دَاخِلٌ “inside”
- خَارِجٌ “outside”

<sup>2</sup> شرح الرضي على الكافية 1/488

With these nouns, it is more common to use prepositions like **مِنْ** or **إِلَى**, **فِي** before them. For example,

(842) [نَمِتُ فِي خَارِجِ الْدَّارِ] Wright 2/112A  
“I slept outside the house.”

(843) [رَيْدٌ فِي جَانِبِ عَمْرٍو] 1/489  
or  
1 شرح الرضي على الكافية رَيْدٌ إِلَى جَانِبِ عَمْرٍو.  
“Zayd is beside Eamr”

(844) [رَيْدٌ مِنْ خَارِجِ الْدَّارِ] 1/489  
“Zayd is outside the house.”

But there are (rare) examples of them being used as adverbs of place as well:

(845) [أَنْشَوْفُ دَاخِلًا وَخَارِجًا] مسند أحمد ط الرسالة :6520  
“I (was) looking inside and outside.”

(846) [فَهُوَ مُنْكِرٌ عَلَيْهَا دَاخِلَ الْمَسْجِدِ] مسند أحمد ط الرسالة :15837  
“And he (was) relying on [our arms] inside the mosque”

Some place nouns are vague in that they mean “place”, like **مَقَام**. These nouns are permitted to be used as adverbs of place when unspecified and indefinite. For example:

(847) [فَنُصْلِي فِي بَيْتِي مَكَانًا] 754  
“that you may pray in my house (at) a place”

(848) [وَلَكُنْ وَاللهُ لَا تَجْتَمِعُ ابْنَةُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَابْنَةُ عَدُوِّ اللهِ مَكَانًا وَاحِدًا] <https://shamela.ws/book/25794/15437>

The word **مَكَان** may be annexed to a vague expression like **كَذَا وَكَذَا** and remain vague. For example:

(849) [ثُمَّ مَوْعِدُكِ مَكَانٌ كَذَا وَكَذَا] <https://shamela.ws/book/25794/21044#p1>

(850) [وَلَكِنِي رَأَيْتُهُ انْطَلَقَ مَكَانٌ 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,

(851) [جَلَسْتُ مَكَانَ زَيْدٍ] Wright 2/111D  
“I sat down in Zayd’s place.”

(852) [امْكُنْتُ مَكَانَكِ] سنن أبي داود 940  
“Stay (at) your place.”

(853) [اجْلِسُوا مَكَانَكُمْ] صحيح البخاري 4039  
“Sit (at) your places.”

The noun مَكَانٌ 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,

- (854) [النحو الوفي] 2/261 خُذْ هَذَا مَكَانَ ذَلِكَ  
“Take this in place of that.”

So too may the noun بَدْلٌ “replacement” be used in this way.

- (855) [النحو الوفي] 2/261 خُذْ هَذَا بَدْلَ ذَلِكَ  
“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:

- (856) سَارُوا مِيلًا  
“They travelled a mile.”

- (857) مَشَيْتُ فَرْسَخَيْنِ [Wright 2/111B]  
“I walked two parasangs.”  
(A فَرْسَخٌ is a unit of distance approximately equal to three miles.)

- (858) حَتَّىٰ غَلُوْةً [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 مَفْعُلٌ or مَفْعَلٌ. 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,

- (859) قَعَدْتُ مَقْعِدَ زَيْدٍ  
جَلَسْتُ مَجْلِسَ زَيْدٍ [Wright 2/112A]  
I sat down in Zayd's seat.

- (860) مَسند أَحْمَد ط الرِّسَالَة رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَهْبَ مُدْهِبًا مُوَاجِهًا لِلْقِبْلَةَ 5741  
“He saw the Prophet ﷺ going a path facing towards the qiblah.”

Also included in this category are the vague place nouns (like مَوْضِعٌ, مَكَانٌ, and مَقْامٌ) annexed to the verb's maṣdar. They may occur as adverbs of place instead of the verb's actual noun of place. For example,

- (861) شرح الرضي على الكافية 1/490 قاتلت موضع القتال  
“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.<sup>3</sup> So according to these grammarians, we can say:

(862) [سورة التوبة 9:5] **جَلَسْتُ مَحْلِسَ زَيْدَ** for **البَرْ الْمَحِيطُ لِأَبِي حِيَانٍ**

[سورة التوبة 9:5] **فَعَدْتُ مَحْلِسَ زَيْدَ**  
“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.<sup>4</sup> So according to these grammarians, we can say:

(863) [شرح الرضي على الكافية] جلست موضع القيام (1/490)

“I sat in the place of standing.”

(864) [شرح الرضي على الكافية] تحركت مكان السكون (1/490)

“I moved in the place of resting.”

(865) [شرح الرضي على الكافية] قعدت موضعك (1/490)

“I sat in your place.”

(866) [شرح الرضي على الكافية] جلست منزل فلان (1/490)

“I sat in the so-and-so’s place of alighting.”

(867) [شرح الرضي على الكافية] نمت مبيته (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:

(868) [سورة يوسف 12:9] **أَقْتُلُوا يُوسُفَ أَوْ أَطْرُحُوهُ أَرْضًا**

“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.<sup>5</sup> Others deem the noun أَرْضًا not vague enough to be an adverb of place.<sup>6</sup> Other analyses are then proposed like it’s being in the a-state is due to the dropping of a preposition (see (ref)) or because

<sup>3</sup> [سورة التوبة 9:5] **وَأَقْعَدُوا لَهُمْ كُلَّ مَزْضِدٍ** for **البَرْ الْمَحِيطُ لِأَبِي حِيَانٍ**

<sup>4</sup> [شرح الرضي على الكافية] 1/490

<sup>5</sup> سورة يوسف 12:9 for **الكَاشَافُ لِلْمَخْشَرِي**

<sup>6</sup> سورة يوسف 12:9 for **تَفْسِيرُ ابْنِ عَاشُورَ** and سورة يوسف 12:9 for **البَرْ الْمَحِيطُ لِأَبِي حِيَانٍ**#

the verb أَطْرَح “to cast” is used with the meaning of another (transitive) verb (section (ref)) like أَوْدِعْ “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 دَخَلْ “to enter”, سَكَنْ “to dwell”, and نَزَلْ “to alight” may govern place nouns in the a-state without an intermediate preposition.<sup>7</sup> So we can say:

(869) دَخَلْتُ الْدَّارَ  
“I entered the house,”

(870) سَكَنْتُ الْبَيْتَ  
“I dwelled (in) the house,”

(871) نَرْلَتُ الْبَلَدَ  
“I alighted (in) the country.”

Also permitted is the country name الشَّام “Syria” with the verb دَهَبَ “to go.” So we can say:

(872) دَهَبْتُ إِلَى الشَّامِ  
“I went (to) Syria.”

Some grammarians consider the nouns governed by these verbs as direct doees, whereas others consider them adverbs of place.<sup>8</sup>

The expressions below are also irregular in that they contain specific, i.e. non-vague, adverbs of place:

(873) مُطَرِّنَا السَّهْلَ وَالْجَبَلَ

(874) قُلْبَ رَزِيدُ الظَّهَرَ وَأَبَطْنَ

### 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:

<sup>7</sup> 2/253 النحو الوافي

<sup>8</sup> 7/251 التذليل والتمكيل للأبي حيان

### 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.<sup>9</sup>

Such qualifiers include:

- A attribute:

(875) [معاني النحو] جلست شرقي الدار (191/2)

“I sat east of the house.”

(جلست مَكَانًا شرقي الدار (for

(876) [Wright 2/110B] جَلَسْتُ عِنْدَهُ طَوِيلًا مِنْ أَذْهَرٍ

“I sat with him (for) a long (time).” (for زَمَنًا طَوِيلًا

- A number:

(877) [Wright 2/111B] سَارُوا أَرْبَعَةً أَمْيال

“They travelled four miles.”

(Technically the number أَرْبَعَةٌ is the adverb in the a-state.)

- A fraction or a whole:

(878) [سورة المؤمنون 23:113] لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

“We remained a day or part of a day”

- A pointing noun:

(879) [معاني النحو] جئت هذا الوقت (191/2)

“I came (at) this time.”

(880) [معاني النحو] خرج محمد هذه الساعة (191/2)

“Muhammad left (at) this hour.”

(881) [معاني النحو] سرت هذه المسافة (191/2)

“I travelled this distance.”

### 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:

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<sup>9</sup> [معاني النحو] 2/191

(882) [جَاءَ طُلُوعَ الْشَّمْسِ] (Wright 2/110C)

“He came (at the time of) the rising of the sun.”

(جَاءَ وَقْتَ طُلُوعَ الْشَّمْسِ) (for)

(883) [جِئْتُ صَلَةَ الْعَصْبَرِ] (معاني النحو 2/191)

“I came (at the time of) the *eaṣr* prayer.”

(جِئْتُ وَقْتَ صَلَةَ الْعَصْبَرِ) (for)

(884) [أَنْتَظَرْتُهُ حَلْبَ نَاقَةٍ] (معاني النحو 2/191)

“I waited for him (the amount of time of) the milking of a she-camel.”

(أَنْتَظَرْتُهُ مِقْدَارَ حَلْبِ نَاقَةٍ) (for)

(885) [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 *mashdar* is more common for the adverb of time than for the adverb of place.<sup>10</sup>

### 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:

(886) **خَرَجْتُ فِي يَوْمٍ مَاطِرٍ**

“I left (on) a rainy day.”

(literally “in a rainy day.”)

The noun *يَوْمٌ* is technically no longer an adverb since it is not in the *a-state*. The preposition *فِي* signifies that the verb occurs *in* the time or place denoted by the adverb. So, in the example above, my act of leaving occurred *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 *فِي* is not always literally correct.<sup>11</sup> For example, we can't say طَارَ الطَّائِرُ فِي فَوْقِ الشَّجَرَةِ × for “The bird flew above the tree.” Instead we have to say طَارَ الطَّائِرُ فَوْقَ الشَّجَرَةِ. Nevertheless, the idea of *فِي* 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 *فِي* followed by the noun, then the sentence may be grammatically correct, but with a different meaning from the original. Consider the following examples:

<sup>10</sup> شرح ابن عقيل على الألفية 2/200

<sup>11</sup> معاني النحو 2/179

[معاني النحو] فَعَلْتُ هَذَا سَبْعَةً أَيَّامٍ (887) 2/179  
“I did this (for) seven days.”

[معاني النحو] فَعَلْتُ هَذَا فِي سَبْعَةِ أَيَّامٍ (888) 2/179  
“I did this (in) seven days.”

Example (887) indicates that I did an action repeatedly during seven days. Whereas example (888) indicates that I did the action once, and it took seven days to complete the action.

Similarly, consider these two examples:

[١٨١/٢ معاني النحو] أَدْرُسُ اللَّيْلَ وَالنَّهَارَ (889)  
“I study night and day.”

[معاني النحو] أَدْرُسْ فِي الْلَّيْلِ وَالنَّهَارِ (890) 1812/I  
“I study in the night and day.”

Example (889) is about the amount of time that I study. This is the answer to “How much do you study?” Whereas example (890) is about the period of time during which I study. This is the answer to “When do you study?”

### 33.6.1. Using other prepositions besides في

While **في** 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 **أَخْرُجْ غَدًا** for "I will leave tomorrow," we can say:

(891) أَخْرُجْ بِالْغَدِ  
“I will leave tomorrow”

And instead of saying نَظَرَ يَمِينًا وَشِمالًا for “He looked right and left,” we can say:

**نَظَرَ عَنْ الْيِمِينِ وَعَنْ الْشَّمَالِ** (892)  
“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 فَوقُّ “above”, تَحْتَ “under”,<sup>12</sup> بَعْدٌ “by”, قَبْلَ “with”, بَعْدٌ “before”, عَنْ “after”, عَنْدٌ “above”, عَنْدَ “with”, عَنْدِ “before”, عَنْدِ “after”, عَنْدِ “above”, عَنْدِ “under”, etc.

Often times, مِنْ signifies its literal meaning “from”, as usual. For example:

معاني النحو<sup>12</sup> / 193

(893) [النحو الوافي] مَكْتُثٌ عِنْدَكَ سَاعَةً ثُمَّ حَرَجْتُ مِنْ عِنْدَكَ إِلَى بَيْتِي (262/2)  
“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:

(894) قَرَأْتُ الْقُرْآنَ بَعْدَ صَلَاةَ الْعَصْرِ  
“I read the Qur’ān after the ῑaṣr prayer.”

(895) قَرَأْتُ الْقُرْآنَ مِنْ بَعْدِ صَلَاةَ الْعَصْرِ  
“I read the Qur’ān (during a time which starts) from after the ῑaṣr prayer.”

Example (895) 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 Qur’ān right after the ῑaṣr prayer.<sup>13</sup> Often, when the meaning of مِنْ is subtle, it is not translated as “from”. For example:

(896) [سورة الحج] لِكَيْلًا يَعْلَمُ مِنْ بَعْدِ عِلْمٍ شَيْئًا (22:5)  
“so that he knows, after [once having] knowledge, nothing”

(897) [سورة النحل] لِكُنْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا (16:70)  
“so that he will not know, after [having had] knowledge, a thing”

Sometimes it may be left untranslated.

### 33.8. قَبْلٌ 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:

- قَبْلٌ “before”
- بَعْدٌ “after”
- دُونٌ “beneath”,  
    أَسْفَلٌ “lower”
- فَوْقٌ “above”
- تَحْتٌ “under”
- فُدَادٌ, أَمَامٌ “in front”
- وَرَاءٌ, خَلْفٌ “behind”
- عَلَوْ, عَلٌ “on top”
- أَوَّلٌ “first”

Also usually included with these are<sup>14</sup>:

- يَمِينٌ “right”

<sup>13</sup> التذليل والتكميل لأبي حيان and من الفرق بين بعد ومن بعد في اللفظ القرآني لعلي هاني، 201-203/2 معاني النحو 11/142

<sup>14</sup> See footnote 1 for references to the difference of opinion regarding them

- شمال “left”
- آخر “last”

Collectively, we will call them قبل and its sisters.

We have already seen some of these being 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 قبل and its sisters are flexible. For example,

(898) قَامَ الْأَمِيرُ أَمَامَ الْجَيْشِ  
“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:

(899) قَامَ الْأَمِيرُ مِنْ أَمَامَ الْجَيْشِ  
“The commander stood in front of the army”

In this case, whether قبل 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 fatḥah 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:

(900) a. قَامَ الْأَمِيرُ أَمَامَ  
b. قَامَ الْأَمِيرُ مِنْ أَمَامَ  
“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, قبل and its sisters will be rigid. Their ending will have a dammah regardless of whether they are in the a-state (as an adverb) or in the i-state (following مِنْ). For example:

(901) a. قَدِمَ الْجَيْشُ وَقَامَ الْأَمِيرُ أَمَامُ  
b. قَدِمَ الْجَيْشُ وَقَامَ الْأَمِيرُ 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, قَبْلُ 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,

(902) a. قَامَ الْأَمِيرُ أَمَّاً

b. قَامَ الْأَمِيرُ مِنْ أَمَّامٍ  
“The commander stood in front”

In the example above, we can see that أَمَّامٌ 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:

(903) [مصنف ابن] يُخْرِجُ غُلَامَاهُ إِلَى الْحَجَّ فَلَا يُخْرِمُونَ مِنْ ذِي الْحُنَيْقَةِ، يُخْرِمُونَ مِنْ أَمَّامَ ذَلِكَ [ابن شيبة: 14178]

“He would take his (slave) boys out for the Hajj. But they would not enter iḥrām from Dhu l-Hulayfah; they would enter iḥrām from before that [location].”

The words أَوْلَى and أَسْفَلَ 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 المصايِب: 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:

(904) [النحو الوفي] 2/246 يوم الجمعة

“The day of Friday.”

يُومٌ is used as an adverb and the verb “I arrived” is implied.

Othertimes, it may be a complete sentence. For example:

(905) [النحو الوفي] 2/247 ألاَّرْهَارُ أَمَمَتَا

“The flowers (are) in front of us.”

(906) مَاءٌ بَارِدٌ عِنْدَ يَوْمٍ حَارٍ 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:

(907) التَّمَسْنُثُ لَيْلًا وَنَهَارًا

“I searched for it night and day”

(908) [الرضي 2/202 معاني النحو] لَقِيَتُهُ صَبَاحًا فَمَسَاءً

“I met him evening after morning.”

(i.e., every morning and evening.)

(909) لَقِيَتُهُ يَوْمًا فَيَوْمًا

“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<sup>15</sup>:

- a. When one is an adverb of time and the other an adverb of place. For example:

(910) أُجْلِشْ عِنْدِي شَاغَةً

“Sit with me an hour.” (عِنْدِي is an adverb of place and شَاغَةً 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:

<sup>15</sup> [النحو الوفي] 2/255

(911) [النحو الوافي] أَقَابِلُكَ يَوْمَ الْجُمُعَةِ طُهْرًا (2/255)

“I will meet you Friday afternoon.”

(ظهر) is a replacement for يَوْمٌ and specifies when on Friday.)

- ii. When the adverb is a comparative noun (see chapter (ref)). For example:

(912) [النحو الوافي] الْمُرِيْضُ أَلْيَوْمٌ أَحْسَنُ مِنْهُ أَمْسِي (2/256)

“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:<sup>16</sup>

- a. Both adverbs end with a fatḥah without tanwīn. For example,

(913) لَقِيْتُهُ يَوْمَ يَوْمٍ

“I met him day after day.”

- b. The adverbs form an annexation. For example,

(914) تَرَوْنَا صَبَاحَ مَسَاءً (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:

(915) دَرْجَةُ حَارَّةٍ أَجْوَ بَيْنَ

“The degree of the temperature of the air is intermediate.”

## 33.11. Some commonly used adverbs of time and place

### 33.11.1. هُنَاكَ and هُنَانَكَ

### 33.11.2. أَسْفَلٌ

أَسْفَلٌ is actually a comparative noun, meaning “lower”. And even when it is used as an adverb of place, it is with this comparative meaning.<sup>17</sup>

Most of the directional nouns, like أَمَامٌ, فَوْقٌ, وَرَاءٌ, خَلْفٌ and شَمْسٌ are used as annexate nouns. For example, فَوْقُ الْأَرْضِ means “above the Earth.”

We have learned that comparative nouns are used with the preposition مِنْ to express their “-er” meaning. For example أَكْبَرُ مِنْ الْبَيْتِ “bigger than the house.”

<sup>16</sup> معاني النحو، 2/202-204

<sup>17</sup> شرح شيخ زاده على قواعد الإعراب 79

They may also be used as annex nouns to express their “-est” meaning. For example, أَكْبَرُ الْبُيُوتِ, أَكْبَرُ بَيْتٍ “biggest house.”

أَسْفَلُ too may be used in both these formations. We will discuss them below:

### 33.11.2.1. منْ أَسْفَلُ used before أَسْفَلُ

Usually أَسْفَلُ is used with منْ to express the adverb of place “lower (than)” Here are some examples of أَسْفَلُ, as an adverb of place:

(916) [وَالرَّكْبُ أَسْفَلُ مِنْكُمْ] ٨:٤٢ سورة الأنفال  
“and the caravan was lower [in position] than you”

(917) [رَبِّدُ أَسْفَلُ مِنْكَ] كتاب سيبويه ٣/٢٨٩  
“Zayd is lower than you.”

(918) [وَضَعَ رَاحِتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ] سنن النسائي ١٠٣٦  
“He put his palms on his knees and put his fingers lower than that.”

(919) [نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُومَ الْإِمَامُ فَوْقَ شَيْءٍ وَالنَّاسُ خَلْفَهُ يَعْنِي أَسْفَلَ] مشكاة المصابيح ١٦٩٢  
“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 أَسْفَلُ does not have tanwīn. This is because it is a semi-flexible noun.

Now, in the case of قَبْلُ and its sisters we saw that their rigidity and flexibility is determined by whether or not they are annex nouns and if they have base nouns in an annexation.

But أَسْفَلُ, when used with before منْ as an adverb of place, is not an annex noun. So its rigidity and flexibility is determined by whether or not it is compared to a noun (with منْ):

If the adverb of place أَسْفَلُ is followed by منْ and a compared noun, then it is flexible. By the way, there may be another منْ before أَسْفَلُ as well, as we learned in section (ref). Here is an example,

(920) [إِذْ جَاءُوكُمْ مِنْ فَوْقَكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ] ٣٣:١٥ سورة الأحزاب  
 “[Remember] when they came at you from above you and from below you”

And if the adverb of place أَسْفَلُ is not followed by منْ 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:

<sup>18</sup> (وَقَرَا زَيْدٌ نُونٌ عَلَيْهِ أَسْفَلُ.) ٨:٤٢ سورة الأنفال for البحر المحيط لأبي حيان

(921) [صحيح البخاري] وَقَالَ يَأْصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقٍ وَطَاطَّاً إِلَى أَسْفَلٍ (921)  
 “and he gestured with his fingers and raised them up upward and lowered [them] downward.”

(922) [فقه اللغة للشاعباني] وَالظَّفَرُ وَثُبٌ مِنْ أَسْفَلِ الْفَوْقِ (922)  
 “and *atthafr* is a leap from down to up.”

### 33.11.2.2. أَسْفَلٌ 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 أَسْفَلٌ 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 أَسْفَلٌ as an annexe noun to be an adverb of place.<sup>19</sup>

For example,

(923) [1 النحو الوفي] نَعْلُكُ أَسْفَلُ رِجْلِكَ (923)  
 “Your sandal is (at) the lowest [part] of your foot.”  
 (Note the partitive meaning of أَسْفَلٌ annexed to a singular base noun.)

### 33.11.2.3. Non-adverbial use of أَسْفَلٌ

By the way, أَسْفَلٌ 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.

(924) [سنن أبي داود] لَمْ تَبْتَلِ أَسْفَلُ نِعَالِهِمْ (1059)  
 “The lower [part] of their sandals did not get wet.”

### 33.11.3. أَوَّلٌ

أَوَّلٌ is used as an adverb of time, meaning “first”

Much of what we have said about أَسْفَلٌ applies also to the noun أَوَّلٌ.

However there is some difference from أَسْفَلٌ:

- The meaning of “first” is inherently superlative. In English we don't say that something is *more first than* another thing. We can try to capture this meaning by translating it as “prior to”.
- أَوَّلٌ, despite being on the pattern أَفْعَلٌ, is irregular in that it can take tanwīn when used in an absolute and unbounded sense.

<sup>19</sup>See (فُمْ رَدَنَاهُ أَسْفَلُ سَافِلِينَ) 5:95 سورة التين for one interpretation of أَسْفَلٌ as a preposition of place.

### 33.11.3.1. أَوْلَى used before مِنْ

أَوْلَى is a semi-flexible noun when used with مِنْ:

(925) [صحيح البخاري] لَا تَسْأَلُهُ عَنْ شَيْءٍ أَوْلَى مِنْ حَدِيثِ الشَّفَاعَةِ (7510)  
“Don’t ask him about anything prior to the ḥadīth of intercession”

(926) [صحيح البخاري] لَا يَتَبَدَّلُانِ بَشَّيْءٍ أَوْلَى مِنَ الْبَيْتِ، تَطْوِفَانِ بِهِ (1641)  
“They<sub>2f</sub> would not begin with anything prior to the House, performing the ṭawāf around it.”

When مِنْ is not used but أَوْلَى is implicitly bounded then it is rigid with a dammeh on its ending:

(927) [صحيح البخاري] أَيُّ الْقُرْآنِ أُنْزِلَ أَوْلَى (4924)  
“Which [part] of the Qur’ān was revealed first (of all the sūrāhs)?”

(928) [سنن ابن ماجه] أَيُّ مَسْجِدٍ وُضِعَ أَوْلَى (753)  
“Which mosque was established first (of all the mosques)?”

When أَوْلَى is used in an absolute and unbounded sense, then it takes tanwīn despite being on the pattern أَفْعَلُ:

(929) [سنن النسائي] بَيْتَدُرُوهَا أَيْهُمْ يَكْتُبُهَا أَوْلًا (1062)  
“They (were) rushing (to see) which of them would write it first”

(930) [مسند أحمد ط الرسالة] وَأَمَّا الدَّارُ الَّتِي دَخَلْتُ أَوْلًا فَدَارٌ عَامَّةُ الْمُؤْمِنِينَ (20165)  
“And as for the house that you entered first, it was for the common people of the Muslims.”

(931) [مشكاة المصايب] أَيُّهُمَا جَاءَ أَوْلًا عَمِيلٌ عَمَلَهُ (1700)  
“Which of them came first [that] did his deed?”

### 33.11.3.2. أَوْلَى as an annexe noun

Like أَسْفَلُ, when أَوْلَى can be used as an annexe noun as well, even when it is an adverb of time. For example

(932) [صحيح مسلم] كَانَ يَنَمُّ أَوْلَى اللَّيلِ (739)  
“He used to sleep the first [part] of the night”

The usage of أَوْلَى as an annexe noun when it is an adverb of time is probably not as uncommon as it is for أَسْفَلُ.

### 33.11.3.3. Non-adverbial use of أَوْلَى

Just like أَسْقَلْ need not be used adverbially. Here it is as the info of a sentence and an annexe noun:

(933) [سورة الأعاصم] ٦:١٦٣ وَتَأَنَّ أَوْلَى الْمُسْلِمِينَ  
“and I am the first [among you] of the Muslims.”

Even when used non-adverbially, أَوْلَى may take tanwīn. For example, here it is the subject of إِنْ in the a-state:

(934) [جامع الترمذى] ١٥١ إِنَّ لِلصَّلَاةِ أَوْلًا وَآخِرًا  
“Indeed the prayer has a first [time] and a last [time]”

### 33.11.4. بَعْدٌ

- used for time and place
- meaning “yet”

### 33.11.5. ذَاتٌ

## 33.12. TODO

(935) نُّمَّ مَوْعِدُكِ مَكَانٌ كَذَا وَكَذَا  
<https://shamela.ws/book/25794/21044#p1>

(936) وَلَكُنِي رَأَيْتُهُ انطَاقَ مَكَانٌ كَذَا وَكَذَا  
<https://shamela.ws/book/25794/19824>

(937) وَلَكِنْ وَاللَّهِ لَا تَجْتَمِعُ ابْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَابْنَةُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا  
<https://shamela.ws/book/25794/15437>

(938) [صحيح مسلم] ٣٨٨ا إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ دَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ

## 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 its own maṣdar as a doee in the a-state. For example,

(939)      ضَرَبَ زَيْدٌ عَمْرًا ضَرِبًا  
                “Zayd beat Eamr a beating”

In the above example ضَرِبًا 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 Eamr a beating.” Nevertheless, we can find some parallels so you can get a feel for it:

- (940)      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 its 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:

(941) **صَرَبَ زَيْدٌ عَمْرًا صَرْبًا**  
“Zayd beat Eamr a beating”

The absolute doee **صَرْبًا** signifies that beating actually occurred, 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.<sup>1</sup>

For greater emphasis, the maṣdar may be repeated.<sup>2</sup> 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 **وَعَدْتُكُمْ وَعْدَوْدًا** (“I promised you promises”).<sup>3</sup> 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,

(942) **صَرَبَهُ صَرَبًا شَدِيدًا** [Wright 2/54A]  
“I beat him (with) a severe beating.”

(943) **صَرَبَهُ صَرَبً الظَّالِمِ** [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 **الْ**.<sup>4</sup> For example, if a specific kind of beating is known before-hand to both the speaker and addressee, then the speaker may simply say:

(944) **أَصْرِبُهُ الْصَّرْبَ**  
“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,

<sup>1</sup>See (وَكَلَمُ اللَّهِ مُوسَى تَكْلِيمًا) 4:164 سورة النساء for **تَفْسِيرِ ابْنِ الْقَيْمِ** and (وَمَكَرُوا مَكَرًا وَمَكَرْنَا مَكَرًا) 27:50 سورة النمل for **تَفْسِيرِ ابْنِ عَثِيمِينَ**

<sup>2</sup>Wright 2/55B

<sup>3</sup>2/211 النحو الوافي

<sup>4</sup>2/207 (footnote 4) النحو الوافي

(945) ضَرَبَ ضَرْبَةً

“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,

(946) ضَرَبَتْهُ ضَرْبَةً وَضَرَبَنِي ضَرْبَتَيْنِ 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 تَلَاقَ, so they are readily dualized or pluralized<sup>5</sup> (to the sound āt plural) without resorting to the one-time noun. For example,

(947) تَلَاقَ قَارِئٌ تَلَاقَاتْ

“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.<sup>6</sup> So تَلَاقَاتْ 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 عُلُومٌ, which is the plural of علم “knowledge”, and وُعُودٌ which is the plural of وَعْدٌ “promise”.

So we can say:

(948) وَعَدْتُكُمْ وَعْدًا

“I promised you promises.”

وَعْدًا here refers to different kinds or occasions of promises, rather than the purely verbal actions of promising.<sup>7</sup>

Plurals have not been recorded for all maṣdars. For example, ضَرْبٌ 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.<sup>8</sup> So according to them we should be able to coin a new plural ضُرُوبٌ “beatings” and say,

(949) ضَرَبَتْهُ 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:

<sup>5</sup> دراسات في النحو للزعابلي 137D citing 817 الكليات للكفوي<sup>6</sup> المصباح حاشية ياسين على التصريح 137-138 citing دراسات في النحو للزعابلي<sup>7</sup> ونظرون بالله الطنونا 33:10 سورة الأحزاب<sup>8</sup> See also تفسير ابن عاشور<sup>9</sup> دراسات في النحو للزعابلي 139<sup>9</sup> this plural already exists for ضَرْبٌ but for its other meaning “example”

(950) **صَرَبْتُهُ أَنْواعًا مِنْ الْصَرْبِ** “I beat him (many) kinds of beatings”

In any case, any *mashdar* may at least be dualized to indicate the kinds of its action.<sup>10</sup> So we can say:

(951) **صَرَبَنِي صَرَبْتَيْنِ** [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 **صَرَبَنِي صَرَبْتَيْنِ** is different from if we had said

(952) **صَرَبَنِي صَرَبْتَيْنِ**  
“He beat me (with) two blows.”

The former signifies the kinds or occasions of beating whereas the latter indicates the number of individual acts of beating.

By the way, for *mashdars* that themselves end with ة, if we wish to specify that the action occurred 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 *mashdar* with the attribute **وَاحِدَةٌ** “once”. For example:

(953) **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.<sup>11</sup> We cannot use the qualifying absolute doee without also emphasizing the meaning of the verb. For example,

(954) **فَاصْبِرْ صَبِرًا جَمِيلًا** [70:5 سورة المعارج]  
“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*.<sup>12</sup>

Finally, the qualifying absolute doee may qualify both the kinds and quantity of the meaning of the verb. For example:

(955) **قَرَأْتُ الْكِتَابَ قِرَاءَتَيْنِ تَافِعَتَيْنِ** [2/209 النحو الوافي]  
“I read the book two useful readings.”

<sup>10</sup> 2/212 النحو الوافي

<sup>11</sup> 2/207–209 النحو الوافي

<sup>12</sup> 2/203 معانى النحو

### 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:

#### A attribute to a deleted maṣdar

For example:

(956) [Wright 2/54A] َصَرَبْتُهُ شَدِيدًا

“I beat him severely.”

(for) َصَرَبْتُهُ صَرْبًا شَدِيدًا “I beat him a severe beating.”

(957) [2/184] أَوْضَحَ الْمَسَالِكَ إِلَى أَفْبَيْةِ ابْنِ مَالِكٍ لَابْنِ هَشَامٍ سِرْثُ أَحْسَنَ الْسَّيْرِ

“I travelled the best (kind) of travelling.”

(for) سِرْثُ الْسَّيْرِ أَحْسَنَ الْسَّيْرِ

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:

(958) 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 َصَرَبْتُهُ 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.<sup>13</sup> For example: سَارُوا طَوِيلًا “They travelled a long time,” (for) سَارُوا زَمْنًا 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.<sup>14</sup> For example,

<sup>13</sup> Wright 2/54D

<sup>14</sup> معاني النحو 2/196–199

(959) ﺗَصْرِيبَتُهُ كَثِيرًا  
“I beat him a lot.”

This sentence could mean, at the same time, both ﺗَصْرِيبَتُهُ كَثِيرًا “I beat him a lot [of beatings],” and ﺗَصْرِيبَتُهُ رَمَّا كَثِيرًا “I beat him (for) a lot [of time].”

### 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:

(960) صَحِيحٌ فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ يَا قَوْمَ أَسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لَا يَحْسَنُ الْفَاقَةَ [مسلم: 2312a]

“So he returned to his people and said, ‘O my people, embrace Islām for indeed Muḥammad gives a gift not fearing want.’”  
(عَطَاءٌ “gift” is a entity noun→maṣdar for the actual maṣdar لِإِعْطَاءٍ.)

(961) اُنْهَزُمُوا هَزِيمَةً شَنِيعَةً [Wright 2/56B]  
“They were defeated an atrocious defeat”  
(The maṣdar of اُنْهَزُمُوا is properly لِأَنْهَزَامٍ)

Also falling under the category of entity noun→maṣdar is the maṣdar of another form of the verb from the same root.<sup>15</sup>. For example:

(962) اُقْتَلُوا قَتَالًا شَدِيدًا [Wright 2/56B]  
“They fought with one another a hard fight”  
(قتال is properly the maṣdar of the form 3 verb قَاتَلَ)

(963) وَتَبَّلَّ إِلَيْهِ شَبِيلًا [سورة المزمول 73:8]  
“and devote yourself to Him with [complete] devotion”  
(تبَلَّ is properly the maṣdar of the form 2 verb بَتَّلَ)

### A synonymous maṣdar from a different root

For example:

(964) جَلَسَ قُعُودًا [Wright 2/56C]  
“I sat (with) a sitting”

<sup>15</sup> 2/215 النحو الوافي

### A noun that indicates the type of maṣdar

For example:

- (965) رَجَعَ أَوْهَقْرِي [Wright 2/56C]  
 “He returned walking backwards.”  
 أَوْهَقْرِي is a noun which means “backward walk”.

### A noun of manner of the pattern فَعَلَة

For example:

- (966) 2/ النحو الوفي [مشي القط مشية الأسد]  
 “The cat walked (with) the gait of a lion”

### The number of the maṣdar

For example:

- (967) 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:

- (968) 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 شَطَرٌ, نِصْفٌ, جَمِيعٌ, كُلٌّ, بَعْضٌ, “all”; بَعْضٌ, “some”; شَطَرٌ, نِصْفٌ, “half”, etc. can be used to indicate how much of an action is done.

For example:

- (969) سورة النساء 4:129 [فَلَا تَنْبِلُوا كُلَّ الْمَيْلِ]  
 “So do not incline completely [toward one]”

- (970) 1/ النحو العربي: أحكام ومعان [أَهْمَلَ الطَّالِبُ بَعْضَ أَلْهَمَالِ]  
 “The student was negligent somewhat”

Included in this category is the word شيءٌ “thing”. When used in the a-state governed by a verb it can signify the meaning “a bit” or “somewhat”, etc.<sup>16</sup> For example:

<sup>16</sup> See, for example, تفسير ابن عاشور 17:74 for سورة الإسراء إِنَّهُمْ شَيْءٌ قَلِيلًا

(971) فَسَارَ عَلَيْ شَيْئًا ثُمَّ وَقَفَ [صحيح مسلم: 2405]  
“So Ealiyy went a bit, then he stopped”

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 شَيْئًا “I found something.” However, in some circumstances, شَيْئًا may make sense both as an absolute doee and as a direct doee.<sup>17</sup> For example:

(972) وَلَا تُشْرِكُوا بِهِ شَيْئًا [سورة النساء: 4:36]  
“and associate nothing with Him”

Regarding this āyah, the mufassir Ibn Ḥāshūr says:

شَيْئًا is in the a-state due to its being a [direct] doee for شَرِكُوا, i.e. “Don't make a partner anything from what is worshipped”, similar to His saying, وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا [سورة الحج: 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 يُصْرُوكُ شَيْئًا [سورة المائدة: 5:42] (“never will they harm you at all.”).<sup>18</sup>

### 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:

(973) ضَرَبَتْهُ سُوطًا [Wright 2/56D]  
“I beat him (with) a whip.”  
(ضَرَبَ سُوطٍ)

### A pronoun

A absolute doee can be substituted by a pronoun that refers to it.<sup>19</sup> For example:

(974) أَحْسَنَ الْأَكْرَامَ وَأَكْرَمَهُ ضَيْفَهُ  
“He perfected generosity and was generous (with it) [to] his guest.”  
(i.e., he was generous with the generosity)

<sup>17</sup> معاني النحو 2/199

<sup>18</sup> 4:36 سورة النساء for تفسير ابن عاشور

<sup>19</sup> (فَإِنِّي أَعْذِذُهُ عَذَابًا لَا أَعْذِذُهُ أَحَدًا مِنَ الْعَالَمِينَ) 5:115 سورة المائدah for تفسير ابن عاشور

<sup>19</sup> See also تفسير ابن عاشور

### 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

- (975) [النحو الواضح على الجار] أَرْجُلُ الْمُهَدَّبِ لَا يُعَامِلُ الْأَنَاسَ هَذِهِ الْمُعَامَلَةُ  
“The refined man does not deal with the people (with) this dealing.”

- (976) [Wright 2/54A] يَحْفَظُونَ أَسْرَارَهُمْ هَذَا الْحَفْظُ  
“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,

هل جَلَسَ الْأَيْرُ عِنْدَكَ؟  
“Did the visitor sit with you?”

one may reply:

- (977) [النحو الوافي] جُلُوسًا طَوِيلًا  
“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:

- (978) [النحو الوافي] إِصَابَةً سَرِيعَةً  
“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 أَصْبِرُوا “Be patient,” one may say:

(979) صَبَرًا  
“Patience”

In terms of governance, the complete sentence is أَصْبِرُوا صَبَرًا. The sentence أَصْبِرُوا صَبَرًا is valid on its own right as a use of the reinforcing absolute doee. But that is not exactly what the utterance صَبَرًا, by itself, signifies. Rather the governing verb أَصْبِرُوا 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?<sup>20</sup> 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 inseparableness 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:

(980) قال أَبُو لَهَابٍ تَبَّا لَكَ أَلْهَذَا جَمْعَتَنَا فَنَزَلَتْ تَبَّتْ يَدَا أَبِي لَهَابٍ [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]  
(تَبَّا) is a absolute doee of the verb تَبَّ “to perish.”)

(981) شُكْرًا لَكُمْ  
“A thanking for you”  
(for أَشْكُرُكَ “I thank you.”)

(982) سُبْحَانَ اللَّهِ  
“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., أَسْبَحْ سُبْحَانَ اللَّهِ “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 اللَّهِ, by itself, signifies. The entity noun→maṣdar, سُبْحَانَ, as a deputy to the verb does not explicitly specify the verb or its doer. Rather, the entity noun→maṣdar

<sup>20</sup> معاني النحو 2/203

سُبْحَانَ 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.<sup>21</sup>

Similarly,

- (983) مَعَادُ اللَّهِ (معانى النحو) 2/206  
“The refuge of Allāh”  
مَعَادٌ is a maṣdar of مَعَادٌ “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

- (984) صَبْرٌ جَمِيلٌ (معانى النحو) 2/206  
“A beautiful patience”

instead of saying صَبْرًا حَمِيلًا. Here, the implied meaning is الْأَمْرُ فِيهِ صَبْرٌ جَمِيلٌ “The thing to be done in the matter is a beautiful patience.”<sup>22</sup>

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:

- (985) رَحْمَةُ اللَّهِ عَلَيْهِ (معانى النحو) 2/206  
“The mercy of Allāh on him”
- (986) وَيْحَ زَيْدٍ [Lane's Lexicon, root وَيْحٌ]  
“A mercy on Zayd”

In the above example, the following alternative (using the absolute doee) is also possible:

- (987) (1) وَيْحًا لِزَيْدٍ [Lane's Lexicon, root وَيْحٌ]  
(2) وَيْحَ زَيْدٍ [Lane's Lexicon, root وَيْحٌ]  
“A mercy on Zayd”  
(as though one were to say: أَلَرْمَهُ اللَّهُ وَيْحًا “May Allāh may mercy to attend him constantly!”)

The words وَيْحٌ, وَيْسٌ, and وَيْلٌ are used in a similar manner to above. These are all maṣdars of disused verbs. وَيْحٌ and وَيْسٌ typically signify compassion and a mild chiding. Whereas وَيْلٌ and وَيْحٌ typically signify a severe chiding, calling for misfortune and destruction.

<sup>21</sup> معانى النحو 2/206

<sup>22</sup> See also فَضْبِرٌ جَمِيلٌ (البحر المحيط لأبي حيان) 12:18 سورة يوسف for

### 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 *māṣdar* wouldn't ordinarily be a info in the u-state for the subject.<sup>23</sup>

Here are some examples that should illustrate what we mean:

Consider the sentence “أَنْتَ تَأْكُلُ وَتَشْرُبُ” “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:

(988) [معاني النحو] 2/208 أَنْتَ أَكَلَّا وَشَرَبَّا  
“You are eating and drinking.”  
(أَنْتَ تَأْكُلُ وَتَشْرُبُ)  
(for)

What allows this is that the *māṣdars* شُرْبٌ wouldn't ordinarily work as u-state infos for this subject. That is, we can't say أَنْتَ أَكَلُّ وَشَرَبُ ×. So when we use the *māṣdars* in the a-state as absolute doees (أَكَلَّا وَشَرَبَّا), it is understood that they are acting as a deputy for their respected deleted verbs.

Here are some more examples:

(989) [ال نحو الوفي] 2/225 أَلمَطْرُ سَحَّا سَحَّا  
“The rain (is) pouring (and) pouring.”  
(سَحَّ is the *māṣdar* of the verb سَحَّ يَسْحُحُ “to pour down abundantly (of rain)”)

(990) [ال نحو الوفي] 2/226 مَا لَأَسْدُ مَعَ فَرِسَتِهِ إِلَّا فَتَّكًا  
“The lion is not, with his prey, [anything] but slaying”  
(فَتَّك is the *māṣdar* of فَتَّك يَفْتَك “to assault and slay”)

(991) [ال نحو الوفي] 2/222 أَسْفَاهَةً وَأَنْتَ مُنَقَّفٌ؟  
“[Do you act] foolishly while you are an educated [person]?”  
(سَفَاهَة is the *māṣdar* of سَفَاهَة 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 *māṣdar*
- multiple *māṣdars* joined with conjunctive particles
- a restricted *māṣdar*
- a *māṣdar* that is asked about in a question

<sup>23</sup> [معاني النحو] 2/209

### 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.<sup>24</sup> Here is an example:

النحو] إِنْ أَسَاءَ إِلَيْكُ الْصَّدِيقُ فَأَسْلُكْ مَسْلَكَ الْعُقَلَاءِ. فَإِمَّا عَنَّا بِكَرِيمًا وَإِمَّا صَفْحًا حَمِيلًا (992)  
[الوافي 2/224]

If a friend does you wrong then take the path of the intelligent: So either an honorable reproofing or a gracious pardoning”

In the example above, the consequential vague action is فَأَسْلُكْ مَسْلَكَ الْعُقَلَاءِ “take the path of the intelligent”. The maṣdars عَنَّابٍ “reproving” and صَفْحٌ “pardoning” are then used as absolute doees to detail this vague action, فَإِمَّا عَنَّا بِكَرِيمًا وَإِمَّا صَفْحًا حَمِيلًا “So either an honorable reproofing or a gracious pardoning.”<sup>25</sup>

### 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:

- أَحْقَ حَقًّا “truly” for حَقًّا
- أَوْقَنْ يَقِينًا “certainly” for يَقِينًا

For example,

(993) [صحيح البخاري] تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ حَقًّا  
“Gabriel would appear before him and say, ‘O Muhammad! Indeed you are Allāh’s Messenger ﷺ truly’”

(994) [سورة النساء] وَمَا قَتَلُوهُ يَقِينًا (4:157)  
“And they did not kill him, for certain.”

<sup>24</sup> النحو العربي: أحكام ومعان 1/459

<sup>25</sup> See also سورة محمد 47:4

### 34.6.5. The dualized absolute doee as a deputy of the verb

There are some absolute doees that are dualized and annexed to a pronoun in set phrases. The dual indicates a recurringness of the action. These include:

- أَلْبِيلُبْ – لَبَّيْكَ is the entity noun→maṣdar of the verb “أَلْبِيلُبْ” “to remain.” The a-state dualized maṣdar annexed to the addressee pronoun, لَكَيْكَ, signifies “I remain for you (i.e. at your service) time after time.” A verb لَبَّيْنِي تَلَبِّيَةً “to utter لَبَّيْكَ” is derived from this phrase.
- سَعْدِيَكَ – سَعْدٌ is the entity noun→maṣdar of the verb “سَعْدٌ” “to help” The a-state dualized maṣdar annexed to the addressee pronoun, سَعْدِيَكَ, signifies “I am at your aid time after time.”
- حَنَانِيَكَ – حَنَانٌ from حَنَانِيَكَ signifies “Let your mercy be continuous to me.”
- دَوَالِيَكَ – دَوَالُولَةً from which is equivalent to دَوَالُولَةً and دَوَالِيَكَ signifies “Make (you) the action to be done by turns.”
- حَذَارِيَكَ – حَذَارٌ from حَذَارِيَكَ 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 (959), 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 (972) [سورة النساء 4:36] وَلَا شُرْكُوا بِهِ شَيْئاً “and associate nothing with Him”, شَيْئاً 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:

- أَكْلُ يَأْكُلُ أَكْلًا is re-used to mean “a food”
- صَبْدُ يَصْبِدُ صَبِيدًا is re-used to mean “a prey”
- قَوْلُ يَقْوِلُ قَوْلًا is re-used to mean “a saying” or “a speech”
- سُؤَالُ 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:

- (995) 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,

- (996) 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,

- (997) صَادَ زَيْدٌ صَيْدَ الْأَلْسَدِ  
 “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 الْأَلْسَد “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 قُوْل and سُؤَال, even when they are a direct doee, they only come into existence with the action of their verb. So there is no قُوْل, 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,

- (998) سأَلَ رَبِيدٌ عَمْرًا سُوَالًا صَعْبًا  
 “He asked a difficult questioning.”  
 (i.e. the questioning was difficult upon ئامِر)  
 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:

- (999) 1 النحو العربي: أحكام ومعان] فَرَحْتُ بِأُجْتِهَادِكَ أُجْتِهَادًا حَسَنًا [  
 “I rejoiced at your striving a good striving”  
 (the absolute doee أُجْتِهَادًا is governed by the preceding *maṣdar* أُجْتِهَاد)
- (1000) 1 النحو العربي: أحكام ومعان] أَنَا مُدْكُرٌ خَالِدًا إِكْرَامًا عَظِيمًا [  
 “I will honor Khālid a great honoring.”  
 (the absolute doee إِكْرَامًا is governed by the doer participle مُدْكُرٌ)

## Chapter 35.

### The ḥāl



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

#### 35.1. Introduction

The *ḥāl* (حال) 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:

حَالٌ زَيْدٌ رَاكِبًا.  
ḥāl zayd rākibā.  
“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 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:

(1001) حَاجَ زَيْدٌ رَاكِبًا [Wright 2/112C]  
“Zayd came riding”

The *ḥāl* رَأِكُنْ is an adjectival noun matching the person of *ḥāl* بَدْ 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:

- (1002) [فَقَامَتْ أُبْنَتُهُ إِلَيْهِ بَاكِيَةً] Fischer 196D  
“His daughter [went and] stood to him crying”

- (1003) [وَنَّبَّا مُسْرِعِينَ] صحيح البخاري 4794  
“they<sub>2m</sub> got up hastening”

- (1004) [جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبِينَ] النحو العربي: أحكام ومعان 2/38  
“Saeid and Khālid came riding.”

For plurals, both sound and broken plurals may be used:

- (1005) [وَأَدْخُلُوا الْبَابَ سُجَّدًا] سورة البقرة 2:58  
“and enter the gate bowing humbly”  
(The person of *ḥāl* is the plural masculine doer pronoun in أَدْخُلُوا and the *ḥāl* سُجَّد is the plural of ساجد.)

- (1006) [خَرَجْنَا مُتَوَجِّهِينَ إِلَى الْيَمَنِ] 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:

- (1007) [صَالَتِ الْأَشْوُدُ عَلَى الْفَرِيسَةِ فَاتَّكَةً]  
“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:

- (1008) [جَاءَ زَيْدٌ رَاكِبًا] Wright 2/113D  
“Zayd came riding”

#### A maṣdar

- (1009) [رُوْبِكَ الْسَّيَارَةَ مُسْرِعَةً حَطَرَ عَلَيْكَ] النحو العربي: أحكام ومعان 2/51  
“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:

(1010) زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا [Wright 2/113D]  
“Zayd is beating Eamr standing.”

(1011) زَيْدٌ حَسَنٌ قَائِمًا [Wright 2/113D]  
“Zayd is handsome standing.”

(1012) 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 لَعْلَى, كَأَنْ, لَيْتَ

In such cases there will typically be the implicit existential verb “is” providing the verbal force.

Examples:

(1013) زَيْدٌ فِي الْدَّارِ قَائِمًا [Wright 2/114A]  
“Zayd is in the house standing.” (the existential verb “is” is implied)

(1014) هَذَا عَمْرُو مُنْطَلِقًا [Wright 2/114A]  
“This is Eamr (in the act of) setting out.”

(1015) وَهَذَا بَعْلِي شَيْخًا [سورة هود 11:72 cited by Wright 2/114B]  
“and this, my husband, is an old man”

(1016) مَا شَانِكَ قَائِمًا [Wright 2/114B]  
“What is your matter, standing?”  
(i.e. “Why are you standing?”)

(1017) 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

- (1018) [فَخَرَجَ مِنْهَا خَائِفًا سورة القصص 28:21]  
“So he left it, fearful”

#### The person of *ḥāl* as a direct doee

- (1019) [وَأَرْسَلْنَاكَ لِلْمُنْبَشِرِ رَسُولًا سورة النساء 4:79]  
“And We have sent you, [O Muḥammad], to the people as a messenger”
- (1020) [رَكِبْتُ الْفَرْسَ مُسْرِحًا Wright 2/113A]  
“I rode the horse saddled”

#### The person of *ḥāl* as a deputy doer

- (1021) [تُوكِلُ الْفَاكِهَةُ نَاضِيَّجَةً 2 النحو العربي: أحكام ومعان] “The fruit is eaten fresh”

#### The person of *ḥāl* as a subject

- (1022) [الْفَاكِهَةُ لَذِيْدَةً نَاضِيَّجَةً 2 النحو العربي: أحكام ومعان] “The fruit is delicious (when it is) fresh.”

#### The person of *ḥāl* as a info

- (1023) [هَذَا هُوَ الْهَلَالُ طَالِيْغًا 2 النحو العربي: أحكام ومعان] “This is the crescent (as it is) rising.”

#### The person of *ḥāl* in the i-state following a preposition

- (1024) [مَرَرْتُ بِزَيْدٍ جَالِسًا Wright 2/113A]  
“I passed by Zayd (as he was) sitting.”
- (1025) [كُنْتُ فِي الْبَسْتَانِ 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:

- When the annexe noun is naturally capable of being the governor of the *ḥāl* (as a *māṣdar* or doer participle, etc.). For example:

(1026) أَعْجَبَنِي قِيَامُ زَيْدٍ مُّسْرِعاً [Wright 2/119C]  
 “Zayd’s standing speedily pleased me.”  
 (The governor is the annexe noun *قِيَام* which is a *māṣdar*)

(1027) إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا [Surah Al-Baqarah 5:105]  
 “To Allāh is your return all together”  
 (The governor is the annexe noun *مَرْجِع* which is a *māṣdar*)

(1028) أَنْتَ شَارِبُ الْمَاءِ صَافِيَا [النحو العربي: أحكام ومعان] 2/50  
 “You are drinking the water clear.” (The governor is the annexe noun *شَارِب* which is a doer participle)

- When the annexe noun is a real part of the base noun. For example:

(1029) وَنَزَّعْنَا مَا فِي صُدُورِهِمْ مِّنْ غُلٌ إِخْوَانًا [Surah Al-Hijr 15:47]  
 “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* *هُمْ*.)

(1030) أُؤْجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيِّنًا [Surah Al-Hijr 49:12]  
 “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*.)

- 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:

(1031) ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ أُتَبِّعَ مَلَةً إِبْرَاهِيمَ حَنِيفًا [Surah Al-Nahl 16:123]  
 “Then We revealed to you, [O Muḥammad], to follow the religion of Abraham, inclining toward truth”  
 (*إِبْرَاهِيمَ حَنِيفًا* is virtually a part of *مَلَة*, such that the meaning is correct without it: *أَتَتْبِعُ إِبْرَاهِيمَ حَنِيفًا*.)

When none of these conditions are satisfied then the base noun cannot be a person of *ḥāl*. So we cannot say:

(1032) مَرَرْتُ بِغُلَامٍ هِنْدِ جَالِسٍ × [النحو العربي: أحكام ومعان] 2/51  
 “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:

(1033) [النحو الوافي] قَبِلْتُ أَلَّاخَ رَاكِبًا (386A/2)

“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 أَلَّاخَ “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.<sup>1</sup>

### 35.5. The ḥāl after verbs like رَأَى and وَجَدَ

The verbs رَأَى 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:

(1034) [سورة المعارج] إِنَّهُمْ يَرَوُهُ بَعِيْدًا (70:6)

“Indeed, they see it [as] distant,”

(جَدِيدًا) has been analyzed as a second direct doee<sup>2</sup>)

(1035) [سورة النساء] لَوْجَدُوا اللَّهَ تَوَابًا حَمِيْمًا (4:64)

“they would have found Allāh Accepting of Repentance and Merciful.”

(تَوَابًا) has been analyzed as a second direct doee<sup>3</sup>)

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.<sup>4</sup>

For example:

(1036) [Wright 2/50C]

رَأَيْتُكَ نَائِمًا (2/386)

“I saw you sleeping.”

(1037) [Wright 2/50C]

وَجَدْنَاهُ مَرِيضاً (2/386)

“I found him sick.”

<sup>1</sup> [النحو الوافي] 2/386

<sup>2</sup> سورة المعارض [إعراب القرآن للدرويش] for 70:6

<sup>3</sup> سورة النساء [إعراب القرآن للدرويش] for 4:64

<sup>4</sup> Wright 2/50B

### 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:

#### 35.6.1. Multiple *ḥāls* for one person of *ḥāl*

These are examples of multiple *ḥāls* corresponding to one person of *ḥāl*:

(1038) [سورة الأعراف] وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَصْبَانَ أَسِفًا (7:150]

“And when Moses returned to his people, angry and grieved”

(1039) [سورة الفجر] ارْجِعُوا إِلَيْ رَبِّكُ رَاضِيَةً مُرْضِيَةً (89:28]

“Return to your Lord, well-pleased and pleasing [to Him]”

(1040) [صحيف مسلم] مَا لَكُ يَا عَائِشُ حَشْيَا رَابِيَةً (974b]

“Why are you, O *Ūaišah*, panting and short of breath?”

(*حشيان*, on the pattern *فعْلَنِ*, is the feminine of meaning “short of breath”. *رابية* 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*.<sup>5</sup> For example:

(1041) [ال نحو الواقي] أَقْبَلَ الْمُنْتَصِرُ فَرِحًا وَمُسْرِغًا وَمُصَافِحًا رِفَاقَهُ (2/430]

“The victor approached rejoicing, hastening, and shaking hands with his companions.”

In the above example, *فَرِحًا* and *مُسْرِغًا* are post-conjunctions.

This distinction is technically correct. However, loosely speaking, words like *مُسْرِغًا* and *مُصَافِحًا* in the example above may be referred to as *ḥāls*.<sup>6</sup>

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 (1004) earlier in this chapter:

(1004) [ال نحو الواقي] أَحْكَامٌ وَمَعَانٌ جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبِينَ (2/386]

“*Sa’id* and *Khālid* came riding.”

<sup>5</sup> [ال نحو الواقي] 2/386

<sup>6</sup> See, for example, the analysis of *بِلْهَرِ الْمَحِيطِ لِأَبِي حَيَان* in طَمَعًا for سورة السجدة (32:16) and *رَبِّهِمْ خَوْفًا* (38:2) for the analysis of *بِلْهَرِ الْمَحِيطِ لِأَبِي حَيَان* in طَمَعًا (38:2).

Here is another example:

- (1042) [سورة إبراهيم 14:33] وَسَخَّرَ لَكُمْ أَلْشَمْسَ وَالْقَمَرَ ذَائِبَيْنَ  
“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:

- (1043) [ال نحو العربي: أحكام ومعان 2/28] قَابَلَ عَلَيْيِ صَدِيقَهُ مَسْرُورَيْنِ  
“Ealiyy met his friend (while they both were) happy.”

- (1044) [Lc: Wright 2/113B] لَقِيَتْ زَاكِبَيْنِ  
“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*.<sup>7</sup>  
For example:

- (1045) [ال نحو العربي: أحكام ومعان 2/39] لَقِيَتْ خَالِدًا مُضْعِدًا مُنْحَدِرًا  
“I met Khālid (while he was) going up (and I<sub>m</sub> was) coming down.”

But if meaning and context are sufficient to disambiguate, then the *ḥāls* may occur in either order. For example:

- (1046) [ال نحو العربي: أحكام ومعان 2/39] لَقِيَتْ هَنْدًا مُضْعِدًا مُنْحَدِرَةً  
“I met Hind (while I<sub>m</sub> was) going up (and she was) coming down.”

### 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 *وَحْدَه* annexed to a pronoun, meaning “alone”. For example:

- (1047) [ال نحو الوفي 2/375] جاءَ الْضَّيْفَ وَحْدَهُ  
“The guest came by himself.”

Other definite nouns may also occur as *ḥāls*. For example:

- (1048) [ال نحو الوفي 2/376] اذْخُلُوا الْأَوَّلَ فَالْأَوَّلَ  
“Enter! the first then the first”  
(i.e. “Enter in order”)

<sup>7</sup> [ال نحو العربي: أحكام ومعان 2/38–39]. But see also Wright 2/115CD

(1049) [النحو العربي: أحكام ومعان] گلْمَتْهُ فَاهٌ إِلَيْ فِي 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 example:

(1050) [Wright 2/116D] زَيْدٌ الْرَّاكِبُ أَحْسَنُ مِنْهُ الْمَاشِي  
 “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 مَاشِي.

### 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

(1051) [Wright 2/117B] فِيهَا قَائِمًا رَجُلٌ  
 “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

(1052) [Wright 2/117D] عِنْدِي غُلَامٌ رَجُلٌ قَائِمًا  
 “in my house is a man's slave standing”

(1053) [النحو العربي: أحكام ومعان] قَدِمَ طَفْلٌ صَغِيرٌ بَاكِيًا 45/2  
 “a small child came crying”

(1054) [النحو العربي 41:10 cited by سورة فصلات] وَبَارَكَ فِيهَا وَقَدَرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلْسَّالِيْنَ 45/2  
 “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

(1055) [النحو الوفي] مَا حَابَ عَامِلٌ مُخْلِصًا (2/403)  
“A worker, when sincere, does not fail.”

(1056) [النحو الوفي] لَا تَشْرِبُ فِي كُوبٍ مَكْسُوِّرًا (2/403)  
“Don’t drink in a cup (when it is) broken.”

(1057) [النحو العربي: أحكام ومعان] أَجَاءَ أَحَدٌ رَاكِبًا (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.<sup>8</sup> For example:

(1058) [صحيف البخاري] وَهُنَّ قَوْمٌ قَبِيلٌ وَرَاءَهُمْ قَبِيلٌ قَبِيلًا (1113)  
“and [some] people prayed behind him standing”

## 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 a verb or quasi-verb that flexes based on the doer.

So we can say:

(1059) [رَاكِبًا جَاءَ زَيْدٌ (Wright 2/118B]  
“Zayd came riding.”

(1060) [النحو العربي: أحكام ومعان] مُشْرِعًا ذَا رَاحِلٌ (Wright 2/118B and 53)  
“In haste is this this (man) departing.”  
(ذَا) is a pointing noun like هَذَا. See section (ref.).

(1061) [add ref to alfiyyah ibn malik]  
“Sincerely did Zayd supplicate.”  
(The *ḥāl* precedes not just its governor in the info دَعَا, but also the subject زَيْدٌ.)

<sup>8</sup> [النحو العربي: أحكام ومعان 2/45-47]

If the governor is a verb or adjectival noun that is rigid (does not flex based on the doer), then the *ḥāl* rarely<sup>9</sup>, if ever<sup>10</sup>, precedes the governor. Examples of such governors are the verb of wonder and the comparative noun. For example:

- (1062) مَا أَحْسَنَ رَبِّ صَاحِبًا [Wright 2/118B]  
 (not × أَحْسَنَ رَبِّ)  
 “How handsome is Zayd (when) laughing!”

- (1063) رَبِّ أَحْسَنُ مِنْ عَمْرٍو صَاحِبًا [Wright 2/118B]  
 (زَيْدٌ صَاحِبًا أَحْسَنُ مِنْ عَمْرٍو ×)  
 “Zayd is more handsome than Ǝamr (when) laughing.”

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:

- (1064) زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا [Wright 2/118C]  
 “Zayd when standing is more handsome than [himself] when sitting.”

- (1065) زَيْدٌ مُفْرِداً أَنْفَقُ مِنْ عَمْرٍو مُعَانًا [Wright 2/118C]  
 “Zayd when alone is more useful than Ǝamr 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.<sup>11</sup>

- (1066) كَلْنَ زَيْدٌ رَاكِبًا أَسْدًا [Wright 2/118D]  
 (رَاكِبًا كَلْنَ زَيْدٌ أَسْدًا)  
 “[It is] as if Zayd, when riding, is a lion.”

- (1067) زَيْدٌ فِي الْأَدَارَ قَائِمًا [Wright 2/118D]  
 (زَيْدٌ قَائِمًا فِي الْأَدَارَ)  
 “Zayd is in the house standing.”

- (1068) 2 النحو العربي: أحكام ومعانٍ تِلْكَ هِنْدُ بَاحِثَةٌ [2/53]  
 (بَاحِثَةٌ تِلْكَ هِنْدُ)  
 “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:

- (1069) جَاءَ صَاحِبًا زَيْدٌ [Wright 2/119A]  
 “Zayd came riding.”

<sup>9</sup>ibn uthaymeen

<sup>10</sup>wright

<sup>11</sup>See, however, سورة الزمر 39:67 for the recitation of the  [البحر المحيط لأبي حيyan](#).  
 Also mentioned by Wright 2/118D

(1070) النحو العربي: أحكام ومعان] شربت الماء صافياً [2/48]  
“I drank the water clear.”

Excepted from this general permissibility is if the person of *ḥāl* is restricted by *إلا*. For example:

(1071) النحو العربي: أحكام ومعان] ما جاء أسامه إلا راكبا [2/48]  
“Usāmah did not come except riding.”

(1072) سورة الأنعام [6:48] وما نرسل المُرْسِلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ  
“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:

(1073) [أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعاً 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:

(1074) [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:

(1075) [وَمَا أَرْسَلْنَاكَ إِلَّا كَافِفًا 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:

(1076) النحو العربي: أحكام ومعان] حَضَرَ مُحَمَّدًا مَاشِيًّا [2/55]  
“Muhammad came walking.”

The speaker may choose to vary this normal order for a variety of reasons. For example, if Muhammad 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:

(1077) النحو العربي: أحكام ومعان] حَضَرَ مَاشِيًّا مُحَمَّدًا [2/55]

Or if the listener was incorrectly assuming that Muhammad came riding and not walking, then the speaker may wish to disabuse him by saying

(1078) [2 النحو العربي: أحكام ومعان] مَا شِيَّا حَصْرَ مُحَمَّدٌ (55/2)

There may be other reasons as well.<sup>12</sup>

### 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:

(1079) [2 النحو العربي: أحكام ومعان] جَاءَ سَعِيدٌ غَاضِبًا (28/2)  
“Saeid came angry”

(1080) [2 النحو العربي: أحكام ومعان] أَفْبَلَ خَالِدٌ رَاكِبًا (28/2)  
“Khālid came riding.”

In the above examples, the *ḥāls* “angry” and “riding” are meant to be transitory descriptions, such that it is conceivable that Saeid 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:

(1081) [سورة النساء 4:28] وَخَلَقَ لِلنَّاسِنَ ضَعِيفًا  
“and mankind was created weak”

(1082) [سورة آل عمران 3:36] قَالَتْ رَبِّ إِنِّي وَضَعَفْتُ هَا أُنْثَى  
“she said, ‘My Lord, I have delivered a female.’”

(1083) [2 النحو العربي: أحكام ومعان] وَلَدَتْهُ أَزْرَقَ الْعَيْنَيْنِ أَفْطَسَ الْأَنْفَ  
“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:

(1084) [سورة الأنعام 6:126 cited by 30/2] وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا  
“And this is the path of your Lord, [leading] straight”  
(The *ḥāl* “straight” applies permanently to the person of *ḥāl* صِرَاطٌ رَبِّكَ “path of your Lord”)

<sup>12</sup> معاني النحو 2/354

### 35.11. Difference in meaning between the *ḥāl* and the attribute

The *ḥāl* and 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:

(1085) [معاني النحو] هَذَا الْفَرْسُ أَلْسَابِيقُ (2/334]  
“This is the foremost horse.”

(1086) [معاني النحو] هَذَا الْفَرْسُ سَابِقًا (2/334]  
“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 being foremost at that time.

Similarly, consider:

(1087) [معاني النحو] أَقْبَلَ الطَّالِبُ الْمُفَقَّصِرُ (2/333]  
“The slackening student approached.”

(1088) [معاني النحو] أَقْبَلَ الطَّالِبُ مُفَقَّصِرًا (2/333]  
“The student approached (while) slacking.”

The same distinction applies 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.<sup>13</sup> For example, in the scenario when all the following conditions are satisfied:

- 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:

(1089) فِيهَا رَجُلٌ قَائِمٌ  
“In it (i.e. the house), is a standing man.”  
(attribute)

<sup>13</sup>See also شرح أبي سعيد بهامش كتاب سيبويه 1/272 cited by 2/350

(1090) **فِيهَا رَجُلٌ قَائِمًا**

[معاني النحو 1/272 cited by سببيوه 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:

(1091) **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: **عَاصِبًا**, **زَاكِبًا**, etc. However, it is possible for the *ḥāl* to be primitive noun. Here are some examples:

(1092) **طَانِعًا لَقَمْرَ بَدْرًا** [Wright 2/115A]

“The moon rose (as) a full moon.”

(1093) **كَرَّ زَيْدُ أَسَدًا** [Wright 2/115A]

“Zayd charged (like) a lion.”

(1094) **بِغْهُ مُدًّا بِدِرْهَمٍ** [Wright 2/115A]“Sell it (at the rate of) a mudd for a dirham”  
(a mudd is a measure of volume)(1095) **بَعْثُ أَلْسَاءَ شَاهَةَ وَدَرْهَمًا** [Wright 2/115A]

“I sold the sheep (at the rate of) a sheep [for] a dirham.”

(1096) **بَايْعَتْهُ يَدًا يَدًّا** [Wright 2/115A]“I traded with him hand in hand”  
(i.e. for ready money)(1097) **بَيَّنْتُ لَهُ حِسَابَهُ بَيَّنَابَيَّا** [Wright 2/115A]

“I explained his account for him item by item.”

(1098) **ذَخَلَ الْقَوْمَ رَجُلًا رَجُلًا** [النحو العربي: أحكام ومعان 2/30]

“The people entered, man by man.”

(1099) **كَلَّمْتُهُ فَاهْ إِلَيْيَ** [Wright 2/115B]“I spoke to him his mouth to my mouth.”  
(i.e. face to face)

- (1100) هَذَا عِنْبَةٌ أَطْيَبُ مِنْهُ زَبَّيْنَا [Wright 2/115B]  
“This (fruit), as a grape, is better than it as a raisin.”
- (1101) 2 النحو العربي: أحكام ومعانٍ [20:113] cited by 2/33  
وَكَذَلِكَ أَتْرَنَاهُ قُرْآنًا عَزِيزًا  
“And thus We have sent it down as an Arabic Qur’ān”
- (1102) 2 النحو العربي: أحكام ومعانٍ [2/34]  
هَذِهِ أَمْوَالُكَ ذَهَبًا  
“These are your wealths, as gold.”
- (1103) 2 النحو العربي: أحكام ومعانٍ [34]  
هَذِهِ فِضْلُكَ خَاتَمًا  
“This is your silver, as a ring.”
- (1104) 2 النحو العربي: أحكام ومعانٍ [34]  
هَذَا خَاتَمُكَ فِضْلَةً  
“This is your ring, in silver”

### 35.13. A maṣdar as the ḥāl

The maṣdar can sometimes appear to be a ḥāl. For example:

- (1105) 2 معاني النحو [345]  
أَقْبَلَ عَلَيْيِ رُكْضَا  
“Ealiyy approached (in the state of) running.”

In the above example, the opinion of some scholars would be that the maṣdar أَقْبَلَ عَلَيْيِ رُكْضَا is a ḥāl. And this is a substitute for saying أَقْبَلَ عَلَيْ رَاكِضًا.

When the maṣdar is used thus it remains in the indefinite singular regardless of the number of the persons of ḥāl. For example:

- (1106) أَقْبَلَ الْقَوْمُ رُكْضَا  
“The people approached running.”

The reasons for using a maṣdar رُكْضَا in this way instead of the adjectival noun رَاكِضًا may be:

- 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 Ealiyy, while executing the action of running, became the act of running.<sup>14</sup>
- Expanding the sense of the adverb to incorporate other adverbs. The maṣdar رُكْضَا, in the above example, can also be analyzed as an absolute doee (being a deputy to the maṣdar إِقْبَالٌ meaning:

- (1107) 2 معاني النحو [348]  
أَقْبَلَ عَلَيْ إِقْبَالٍ رُكْضِي  
“Ealiyy approached (in) the type of approaching (that is) running.”

<sup>14</sup> 2 معاني النحو [348]

The use of the *mâṣdar* in this way could then be used to intend both the *ḥāl* meaning and the absolute doe meaning together. That is Əaliyy's type and state of approaching was running.

Depending on the meaning of the *mâṣdar*, other types of adverbs, like the adverb of reason, may be included in this expanded sense as well.<sup>15</sup>

Some scholars are conservative in analyzing a *mâṣdar* as a *ḥāl*, and instead prefer that it be analyzed as another adverb, like a (deputy) absolute doe or an adverb of reason, etc.<sup>16</sup> And if the meaning of the *mâṣdar* 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.

Here are some examples of *mâṣdars* having being analyzed as *ḥāl*. They may fit other adverbs instead or as well.

(1108) [فَتَلَّهُ صَبَرًا] Wright 2/114C]

“I killed him in cold blood.”

(1109) [شَرِح ابن يعيسى على المفصل] گلمتہ مُشَافَهَةً 2/12]

“I spoke to him face to face.”

(1110) [يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا 32:16] سورة السجدة

“they supplicate their Lord in fear and aspiration”

(خَوْفًا) (above) is analyzed as either a adverb of reason or a *ḥāl*.<sup>17</sup>)

(1111) [أَلَّذِينَ يُنْفِقُونَ أُمُوالَهُمْ بِاللَّيلِ وَالنَّهَارِ سِرًا وَعَلَانِيَةً 2:274] سورة البقرة

“Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly”

(سِرًا وَعَلَانِيَةً) (بِسِرًا) is analyzed as either a *ḥāl* or a attribute to a deleted absolute doe (إِنْفَاقًا)<sup>18</sup>)

(1112) [إِنَّ الَّذِينَ يَأْكُلُونَ أُمُوالَ الْيَتَامَى ظُلْمًا 4:10] سورة النساء

“Indeed, those who devour the property of orphans unjustly”

(ظُلْمًا) (above) is analyzed as either a adverb of reason or a *ḥāl*.<sup>19</sup>)

(1113) [حَتَّىٰ إِذَا حَاجَتُهُمُ السَّاعَةُ بَعْتَهُ 6:31] سورة الأعراف

“until when the Hour [of resurrection] comes upon them unexpectedly”

(بَعْتَهُ ) (above) is analyzed as either a *ḥāl* or a absolute doe.<sup>20</sup>)

<sup>15</sup> معاني النحو 2/348

<sup>16</sup> See مجموع مقالات فيصل المنصور 529-530

<sup>17</sup> See سورة السجدة 32:16 for البحر المحيط لأنبي حيان

<sup>18</sup> سورة البقرة 2:274 for البحر المحيط لأنبي حيان

<sup>19</sup> سورة النساء 4:10 for البحر المحيط لأنبي حيان

<sup>20</sup> سورة الأعراف 6:30 for البحر المحيط لأنبي حيان

### 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 يَضْحِكُ:

- (1114) جَاءَ زَيْدٌ يَضْحِكُ [Wright, 2/331C]  
“Zayd came laughing.”

Actually, يَضْحِكُ 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 يَضْحِكُ signifies that Zayd’s action of laughing was ongoing during the time of the governor. جَاءَ يَضْحِكُ has a past meaning because of the perfect verb جَاءَ. An additional verb like كَانَ is not needed to transport the verb يَضْحِكُ 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:

- (1115) سَيَأْتِي زَيْدٌ يَضْحِكُ  
“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 شَ or سُوْفَ or سُوْفَ<sup>21</sup>. So we cannot say (intending سَيَضْحِكُ to be a ḥāl):

- (1116) سَيَأْتِي زَيْدٌ سَيَضْحِكُ X  
X يَأْتِي زَيْدٌ سَيَضْحِكُ X

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 شَ or سُوْفَ. For example:

- (1117) وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّهُدِينَ [سورة الصافات 37:99]  
“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:

- (1118) وَجَاءُوا أَبَاهُمْ عَشَاءَ يَكْوُنُ [سورة يوسف 12:16]  
“And they came to their father at night, weeping.”

<sup>21</sup> سورة الصافات 37:99 for تفسير ابن عاشور. But see شرح الرضي على الكافية 2/354 citing معاني النحو 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:

- (1119) [جَاءَ زَيْدٌ بِيَدِهِ 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 يَدُهُ 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 *هُ* in يَدُهُ and رَأْسِهِ.

Here are some more examples:

- (1120) [سُورَةُ الْبَقْرَةِ] أَهْبِطُوا بِعُصْكُمْ لِبَعْضِنِ عَدُوٍّ 2:36  
“Go down, [all of you], as enemies to one another”  
(The sentence بِعُصْكُمْ لِبَعْضِنِ عَدُوٍّ is the *ḥāl*. The link is the pronoun كُمْ in بِعُصْكُمْ.)

### 35.15. The 9 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 9, called the 9 of *ḥāl*, may be used. The 9 of *ḥāl* signifies that the sentence *ḥāl* occurred while the governing verb took place. Here are some examples of the the 9 of *ḥāl*:

- (1121) [فَأَمَّرَ زَيْدًا وَهُوَ بَاكٍ] Wright 2/330C  
“Zayd stood up while he was crying.”
- (1122) [سَنَنُ ابْنِ مَاجِهِ] أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ 425  
“that the Messenger of Allāh ﷺ passed by Saed 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 9 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:

- (1123) [ذَهَبَ زَيْدٌ وَعَمْرُو يَشْغَلُ] Wright 2/331A  
“Zayd went while Eamr 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 *g* 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 *g* 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 *g* of *ḥāl* is obligatory. For example:

وجوب الربط بالواو لعبد الجبار by 4/125 cited by [المقتضب للمبرد] مَرَّتْ بِزَيْدٍ وَعَمْرُو فِي الْدَّارِ (1124)  
[فتحي زيدان]  
“I passed by Zayd while Eamr (was) in the house.”

In the above example the person of *ḥāl* is زَيْدٌ and the *ḥāl* is the nounal sentence حَادَةٌ في الدَّارِ. The sentence *ḥāl* does not have a pronoun that refers back to the person of *ḥāl*. Therefore the *g* of *ḥāl* is necessary to link the sentence *ḥāl* to the person of *ḥāl*.

We have also already seen this usage in example (1123) ذَهَبَ زَيْدٌ وَعَمْرُو (ذَهَبَ زَيْدٌ وَعَمْرُو 1123). Here are more examples:

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنْ فَرِيقًا مِنْ الْمُؤْمِنِينَ لَكَارْهُونَ (8:5 سورة الأنفال) cited by [أحكام ومعان 2/58]

“[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,”

قالُوا لَيْسَ أَكْلَهُ اللَّهُ الْذُّبُرُ وَنَحْنُ عُصْبَةٌ (1126 سورة يوسف) cited by [أحكام ومعان 12:14 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 *g* of *ḥāl* is obligatory. The link between the sentence *ḥāl* and the person of *ḥāl* is now both the pronoun and the *g* of *ḥāl*. We saw this usage in examples (1121) قَامَ زَيْدٌ وَهُوَ بَالِيٌّ and (1122) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مَرَّ بِسُعْدٍ وَهُوَ يَتَوَضَّأُ.

Here are some more examples:

[2 النحو العربي: أحكام ومعان 4:43 cited by سورة النساء 4:43] لا تَعْزِّبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى (1127)  
“do not approach prayer while you are intoxicated”

(1128) كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ [Wright 2/330D]  
“You lied, knowing (that you did so).”

(1129) وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى [سورة التوبة 9:54]  
“and that they come not to prayer except while they are lazy”

Some grammarians admitted optionally dropping the ٩ of *ḥāl* in this case to allow sentences like:

(1130) وجوب الربط بالواو لعبد الجبار 2/317 cited by معاني القرآن وإعرابه للزجاج] جَاءَنِي زَيْدٌ هُوَ فَارِسٌ [فتحي زيدان]  
“Zayd came to me while he (was) on horseback.”  
(instead of the more normal usage with the ٩ of *ḥāl*: جَاءَنِي زَيْدٌ وَهُوَ فَارِسٌ)

But this opinion is considered anomalous by the majority of the grammarians.<sup>22</sup>

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 ٩ of *ḥāl* is optional. But generally, it will be preferred to have the ٩ of *ḥāl*. For example:

(1131) (more preferred) 2 النحو العربي: أحكام ومعان] جَاءَ مُحَمَّدٌ وَيَدُهُ فِي جَيْبِهِ.  
(less preferred) 2 النحو العربي: أحكام ومعان] جَاءَ مُحَمَّدٌ يَدُهُ فِي جَيْبِهِ.  
Muhammad 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 ٩ of *ḥāl* is normal.<sup>23</sup> For example:

(1132) خَاءَ زَيْدٌ فِي يَدِهِ سَوْطٌ  
“Zayd came (with) a whip in his hand.”  
(The *ḥāl* sentence is فِي يَدِهِ سَوْطٌ. Its info precedes its subject فِي يَدِهِ سَوْطٌ.)

### 35.15.2. The *ḥāl* sentence is a verbal sentence that begins with a perfect verb

There are several possible cases here:

<sup>22</sup> وجوب الربط بالواو لعبد الجبار فتحي زيدان

<sup>23</sup> دلائل الإعجاز للجرجاني 1/203

- i. The *ḥāl* sentence is devoid of a pronoun that refers back to the person of *ḥāl*. In this case the *وَ* 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:

(1133) [النحو العربي: أحكام ومعان] **جِئْتُ وَقَدْ طَلَعَتِ الْشَّمْسُ** (2/58)  
“I came while the sun had already risen.”

(1134) [النحو العربي: أحكام ومعان] **جِئْتُ وَمَا طَلَعَتِ الْشَّمْسُ** (2/58)  
“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 *وَ* 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 *وَ* of *ḥāl* and with *قَدْ*. (This is the most common case.):

(1135) [النحو العربي: سورة البقرة 2:246] **وَمَا لَنَا أَلَا نُقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرَجْنَا مِنْ دِيَارِنَا وَأُبَيَّنَا** [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 *وَ* of *ḥāl* and without *قَدْ*:

(1136) [النحو العربي: أحكام ومعان 26:111] **قَالُوا أَتُؤْمِنُ لَكُمْ وَتَبْعَلُكُمْ الْأَرْذُلُونَ** [سورة الشعرا 26:111] [cited by Wright 2/62]  
“They said, ‘Should we believe you while you are followed by the lowest [class of people]?’”

Affirmative without *وَ* of *ḥāl* and without *قَدْ*:

(1137) [النحو العربي: أحكام 4:90] **أَوْ جَاءُوكُمْ حَصِيرَتْ صُدُورُهُمْ أَنْ يُقْتَلُوكُمْ** [سورة النساء 4:90] [cited by Wright 2/62 and 2/332B]  
“or those who come to you, their hearts strained at [the prospect of] fighting you”

Affirmative without *وَ* of *ḥāl* and with *قَدْ*:

(1138) [النحو العربي: رأينا 2/332C] **قَدْ تَغَيَّرَ لِزَيْدٍ وَكَانَ عَلَىٰ جُنْدِهِ**  
“We saw him (when) he had changed [color due to being enraged] at Zayd who (was) [in command of] his army.”

Negative with *وَ* of *ḥāl* (more common):

(1139) [النحو العربي: جاء زيد 2/332D] **جَاءَ زَيْدٌ وَمَا قَامَ أُبُوهُ**  
“Zayd came without his father having stood up.”

Negative without *وَ* of *ḥāl* (less common):

(1140) [جَاءَ رَيْدٌ مَا قَاتَ أُبُوهُ] Wright 2/332D  
 “Zayd came without his father having stood up.”

- iii. The ٩ sentence is an exception, preceded by إِلَّا. In this case the ٩ of ٩ is prohibited. For example:

النحو العربي: [١٥:١١ سورة الحجر] وَمَا يَأْتِيهِم مِّنْ رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ (1141)  
 [أحكام ومعان 2/61]

“And no messenger would come to them except that they ridiculed him.”

(The sentence كَانُوا بِهِ يَسْتَهْزِئُونَ is the ٩ beginning with a perfect verb.)

Some grammarians allowed the ٩ of ٩ in this case, but the examples they cite are considered irregular to normal usage.<sup>24</sup>

- iv. The perfect verb is followed by the conjunction أَوْ. In this case, the perfect verb is used with a conditional meaning. For example:

النحو العربي: [أحكام ومعان 2/61] أَحْفَظْ زَوْجِي غَابَ أَوْ حَضَرَ (1142)

أوضح المسالك لابن حاتم الربط بـأحوال الحال الجبار فتحي زيدان] لأضربيه ذهب أو مكث (1143)  
 [هشام 2/289]

“I will certainly beat him [whether] he went or stayed.”

### 35.15.3. The ٩ sentence is a verbal sentence that begins with a stateful verb

When a sentence ٩ begins with a stateful verb, then, if the stateful is used with a continuous meaning (i.e. not with لَمْ or لَمَّا), then the ٩ sentence will contain a pronoun that refers to the person of ٩. If the stateful is used with a past meaning (i.e. with لَمْ or لَمَّا), then the ٩ sentence may or may not have a pronoun that refers to the person of ٩.<sup>25</sup>

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 ٩ of ٩ is obligatory. For example,

(1144) [لَمْ تُؤْذِنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ] Wright 2/331C  
 “why do you harm me while you certainly know that I am the messenger of Allāh to you?”

<sup>24</sup> حالات الربط بـأحوال الحال الجبار فتحي زيدان

<sup>25</sup> علة امتناع ربط المضارع المنفي بـ(لا) وـ(ما) and علة امتناع ربط المضارع المثبت بـأحوال الحال الجبار فتحي زيدان in بـأحوال

- 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 *g* of *ḥāl* is usually not used. We have already seen examples of this case earlier, like (1114) and جاءَ زَيْدٌ يُضَحِّكُ (1118) وَجَاءُوا أَبْاهُمْ عِشَاءً وَيَبْكُونَ.

Here are some more examples:

(1145) [جَاءَ الْأَمِيرُ تُقَادُ الْجِنَائِبُ بَيْنَ يَدَيْهِ] Wright 2/331C  
“The commander came with the horses led in front of him.”  
(جِنَائِبُ is the plural of جِنِيب which is a word for a tractable horse that is led.)

(1146) [وَجَاءَ رَجُلٌ مِّنْ أَفْصَصِ الْمَدِينَةِ يَسْعَى] سورة القصص 28:20  
“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 *g* of *ḥāl* and without قَدْ. For example,

(1147) حالات الرابط بـأو الحال الجبار فتحي and 59/2 النحو العربي: أحكام ومعان [فَمَتُّ وَأَصْلَكُ عَيْنَهُ] [زيدان]  
“I stood up, slapping his eye.”

More usually though, if a *g* 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:

(1148) قُمْتُ وَأَنَا أَصْلَكُ عَيْنَهُ (1148)  
“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 *g* of *ḥāl* is prohibited.

(1149) أوضح 59/2 النحو العربي: أحكام ومعان [وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ] سورة المائدـة 5:84 cited by المسالك لابن هشام 2/289  
“And why should we not believe in Allāh”

(1150) أوضح المسالك لابن 60/2 النحو العربي: أحكام ومعان [عَهْدْتُكَ مَا تَصُبُّو وَفِيلَكَ شَبِيهَ] هشام 2/290  
“I knew you when you were not childish while [you had] in you youth.”  
(ما تَصُبُّو) “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 ٩ of *ḥāl* is usually kept, although it is permissible to drop it. For example:

النحو العربي: أحكام ومعان [٦:٩٣ سورة الأنعام] أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ (1151)  
[٢/٦٠]

“or says, ‘It has been inspired to me,’ while nothing has been inspired to him”

النحو العربي: أحكام ومعان [٦:٩٣ سورة الأنعام] فَأَنْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسِسْهُمْ سُوءٌ (1152)  
[٢/٦٠]

“So they returned with favor from Allāh and bounty, no harm having touched them.”

النحو العربي: أحكام ومعان [٤:٦٠] أَقْتَلَ مُحَمَّدٌ وَلَمْ يَخْمُلْ كُتُبُهُ (1153)

[٢/٦٠] النحو العربي: أحكام ومعان [٤:٦٠] أَقْبَلَ سَعِيدٌ لَمْ يَخْمُلْ كُتُبُهُ

“Muhammad/Saeid 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 ٩ of *ḥāl* is to be used. For example:

النحو العربي: أحكام ومعان [٤:٦٠] أَقْبَلَ سَعِيدٌ وَلَمْ تَطْلُعِ الشَّمْسُ (1154)

“Saeid approached while the sun had not risen.”

النحو العربي: أحكام [٢/٦٠] وَلَقَدْ خَشِيتُ بِأَنْ أَمُوتَ وَلَمْ تَذْرُ لِلْحَرْبِ دَائِرَةً عَلَى ابْنَيِ ضَمْدَصِ (1155)

[٢/٦٠] ومعان

“And indeed I feared that I would die, while a turn [of misfortune] had not [yet] turned, in battle, on the two sons of ڏamڏam”

(وَلَمْ تَذْرُ لِلْحَرْبِ دَائِرَةً 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 ٩ of *ḥāl* is typically chosen to be used.<sup>26</sup> For example:

أَمْ حَسِيبُكُمْ أَنْ تَذْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمُ اللَّهُ أَذْيَنَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الْأَصَابِيرِينَ (1156)  
[٣:١٤٢] سورة آل عمران

“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?”

<sup>26</sup> وإن كانت منافية بـ «لما» فالمحتر ربطها بالواو: ٧: سورة الأعراف for عرب القرآن للدرويش

### 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 *وَ* of *ḥāl* is not used.

For example:

- (1157) حالات 2/289 and أوضح المسالك لابن هشام cited by 2:2 سورة البقرة [ذِلِكُ الْكِتَابُ لَا رَيْبَ فِيهِ] [الربط بواو الحال الجبار فتحي زيدان]  
 “This is the Book about which there is no doubt”  
 (The sentence *وَ*, in this interpretation, is analyzed as a *ḥāl* to the preceding sentence ذِلِكُ الْكِتَابُ لَا رَيْبَ فِيهِ.)

### 35.15.5. The sentence *ḥāl* is a post-conjunction

If a sentence *ḥāl* is preceded by a conjunction (see section (multiple *ḥāls*) above), then an additional *وَ* of *ḥāl* is not typically tacked on to the conjunction.

For example:

- (1158) فَجَاءُهَا بَأْسِنَا أَوْ هُمْ قَائِلُونَ [سورة الأعراف 7:4]  
 “and Our punishment came to them at night or while they were sleeping at noon.”  
 (An additional *وَ* of *ḥāl* is not tacked on to the conjunction أَوْ.)

However, according to some grammarians, a *وَ* of *ḥāl*, can be added to the conjunction and it would be acceptable.<sup>27</sup> For example:

- (1159) أَتَيْتُنِي وَإِلَيْنَا أَوْ وَأَنَا مَعْزُولٌ [سورة الأعراف 7:4]  
 “You came to me, while I was adjacent, or while I was remote.”

### 35.16. Purposes of the *وَ* of *ḥāl*

The *وَ* of *ḥāl* essentially distances the *ḥāl* from the influence of the governing verb.<sup>28</sup> For example, consider the expression:

- (1160) 1/213 دلائل الإعجاز للجرجاني [خَاءَنِي زَيْدٌ يُسْرِعُ]  
 “Zayd came to me hastening.”

The above example is almost equivalent to saying خَاءَنِي زَيْدٌ مُسْرِعاً. The *ḥāl* يُسْرِعُ is tightly bound to the governor جَاءَنِي. So the expression asserts Zayd's coming and his hastening as one assertion.

Consider now the expression with the *وَ* of *ḥāl*:

<sup>27</sup> معاني القرآن للقراء citing حالات الربط بواو الحال الجبار فتحي زيدان

<sup>28</sup> معاني النحو 1/213-214 cited by دلائل الإعجاز للجرجاني 357-358

(1161) ١ دلائل الإعجاز للجرجاني [ جاءني زيدٌ وهو يسرع ]  
 “Zayd came to me while he was hastening.”

Here the hāl sentence وَهُوَ يُسْرِعُ is a more independent assertion. Now, the only link between the hāl and its governing verb is that the hāl expresses the state of the person of hāl when the action of the governing verb took place.

The ٩ of hāl 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 ٩ of hāl
- ii. The hāl sentence which follows the ٩ of hāl
- iii. The preceding statement which precedes the ٩ of hāl

Here are some purposes of the ٩ of hāl:

- The ٩ of hāl indicates that the event in the preceding statement took place at the time when the hāl occurred. For example:

(1162) ٢ معاني النحو 606 مغني اللبيب لابن هشام [ جاءَ رَبِّدُ وَالشَّمْسُ طَالِعَةً ]  
 “Zayd came when the sun was risen.”

(1163) ٢ معاني النحو سَأَرُوكُ وَالْقَمْرُ طَالِعٌ  
 “I will visit you when the moon is risen.”

- The ٩ of hāl indicates that the person of hāl was already in the state described by the hāl before the event in the preceding statement occurred. For example:

(1164) ٢:٢٤٦ سورة البقرة [ وَمَا لَنَا أَلَا نُقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ]  
 ٢ معاني النحو by [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 ٩ of hāl indicates that the hāl after it is something obvious and should be taken into account, when considering the preceding statement. For example:

(1165) ٢:٢١٤ سورة البقرة [ أَمْ حَسِبْتُمْ أَنْ تَذْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَئِلَّ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ]  
 ٢ معاني النحو cited by [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?]

(1166) ٢:٣٨٥ سنن أبي داود [ أَرَأَيْتَ لَوْ مَصْمُضْتَ مِنَ الْمَاءِ وَأَنْتَ صَائِمٌ ]  
 “What do you think if you rinse your mouth with water while you are fasting?”

- The ٩ of hāl indicates that the hāl sentence is is describing something extraordinary. For example:

(1167) 2/368 معاني النحو] عَبَرَ الْنَّهْرَ وَلَمْ يُحْرِكْ يَدَهُ

“He crossed the river while not (even) moving his hand!”

(1168) 2/368 معاني النحو] دَخَلَ عَلَى الْأَمْيَرِ وَبِيدهِ سَيْفُهُ

“He entered upon the commander while in his hand was his sword!”

- To differentiate between a ḥāl and a attribute. For example:

(1169) 2/368 معاني النحو] رَأَيْتُ رَجُلًا عِنْدَهُ مَالٌ

“I saw a man (who) had wealth.”

(The sentence عِنْدَهُ مَالٌ can be analyzed as a attribute.)

(1170) 2/368 معاني النحو] رَأَيْتُ رَجُلًا وَعِنْدَهُ مَالٌ

“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.<sup>29</sup>

### 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 الْعَصْنِ “on the branch” and بَيْنَ السَّحَابِ “between the clouds”.

Just like a complete sentence, a quasi-sentence too may occur as a ḥāl. For example:

(1171) 2/285 أوضح المسالك لابن هشام] رَأَيْتُ أَلْهَلَانَ بَيْنَ الْسَّحَابِ

“I saw the crescent between the clouds.”

(Beyn Al-Shabab is analyzed as a ḥāl.)

(1172) 3/101 جامع الدروس العربية لمصطفى العلايبي] نَظَرْتُ الْعُصْفُوزَ عَلَى الْعَصْنِ

“I looked at the sparrow on the branch.”

(1173) 2/52 الأصول في النحو لابن السراج] كتب عمر إلى أبي عبيدة بالشام

“Eumar wrote to Abi Eubaydah in Syria.”

(1174) 2/285 أوضح المسالك لابن هشام cited by 28:79 سورة القصص فَخَرَجَ عَلَى قَوْمِهِ فِي زَيْتِهِ

“So he came out before his people in his adornment.”

(Fi Ziyatih is analyzed as a ḥāl.<sup>30</sup>)

(1175) 3:46 سورة آل عمران] وَيُكَلِّمُ الْنَّاسَ فِي الْمَهْدِ

“He will speak to the people in the cradle”

(Fi Al-Mehdi has been analyzed as a ḥāl.<sup>31</sup>)

<sup>29</sup> 2/368-369 معاني النحو

<sup>30</sup> See 28:79 سورة القصص for تفسير ابن عاشور

<sup>31</sup> 3:46 سورة آل عمران for البحر المحيط لأبي حيان

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 الْسَّحَابِ 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 (1171) رَأَيْتُ أَهْلَالَ بَيْنَ الْسَّحَابِ, 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 رَأَى, 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*.<sup>32</sup> While بَيْنَ remains (technically) an adverb of place.

Because the actual *ḥāl* “being” is (necessarily) unexpressed and only implied, we can loosely say that the quasi-sentence بَيْنَ الْسَّحَابِ is a *ḥāl*.

Similarly, in example (1172), نَظَرْتُ إِلَى الْعَصْفُورَ عَلَى الْغُصْنِ, the prepositional phrase عَلَى الْغُصْنِ 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 الْغُصْنِ is the *ḥāl*.

Similarly, in example (1173), كَتَبَ عَمَرٌ إِلَى أَبِي عَبِيدَةَ بَالشَّامِ, the act of writing was done by ʿUmar in al-Hijāz, not in Syria. So the prepositional phrase بالشام is describing the state of Abū ʿUbaydah 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.<sup>33</sup>

From the perspective of meaning, the quasi-sentence بَيْنَ الْسَّحَابِ “between the clouds” describes the state of the person of *ḥāl* during the occurrence of the verb رَأَى. Similarly, the quasi-sentence عَلَى الْغُصْنِ “on the branch” describes the state of the person of *ḥāl* during the occurrence of the verb نَظَرَ.

Here is an example of where the quasi-sentence does not work as a *ḥāl*:

(1176) وَقَعَ الْحَجَرُ فِي الْحُفْرَةِ  
“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 في الْحُفْرَةِ is not a *ḥāl*.

<sup>32</sup> جامع الدروس العربية لمصطفى الغلايني 3/101

<sup>33</sup> المقتضب للمبرد 4/166

One indicator to test if the quasi-sentence is valid as *ḥāl* in any particular sentence, is to insert a *g* 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 *g* of *ḥāl*, here, is to make the *ḥāl* a pre-existing state. If the resulting expression (with the *g* 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.

(1177) وَقَعَ الْحَجَرُ وَهُوَ فِي الْحُفْرَةِ

“The stone fell while it had already been in the pit.”

وَقَعَ الْحَجَرُ فِي الْحُفْرَةِ.

(This does not retain the same meaning as the original So the quasi-sentence in the original example is not a *ḥāl*.)

(1178) رَأَيْتُ الْهَلَالَ وَهُوَ بَيْنَ السَّحَابِ

“I saw the crescent while it had already been between the clouds.”

(This retains the meaning of the original رَأَيْتُ الْهَلَالَ بَيْنَ السَّحَابِ. So the quasi-sentence in the original example is valid as a *ḥāl*.)

(1179) نَظَرْتُ الْعُصْفُورَ وَهُوَ عَلَى الْغُصْنِ

“I looked at the sparrow while it had already been on the branch.”

(This retains the meaning of the original نَظَرْتُ الْعُصْفُورَ عَلَى الْغُصْنِ. 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.<sup>34</sup> For example:

(1180) 2/الأصول في النحو لابن السراج [رأيْتُ زيداً في الدار]

“I saw Zayd in the house.”

Without context, the prepositional phrase في الدار could either be governed by رَأَيْتُ, 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 زيد.<sup>35</sup>

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.<sup>36</sup> In fact, some grammarians insist that the implied governor can only be general beingness.<sup>37</sup> 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).<sup>38</sup> For example:

(1181) 3:سورة آل عمران [رَبَّنَا وَاتَّنَا مَا وَعَدْنَا عَلَى رُشْلِك]

“Our Lord, and grant us what You promised us through Your messengers”

<sup>34</sup>See also, for example, the tafsir of سورة الفتح for البحر المحيط لأبي حيyan in تخت ألمتحرة.

<sup>35</sup>2/الأصول في النحو لابن السراج

<sup>36</sup>1/213 شرح ابن عقيل على الألفية 2/285، أوضح المسالك لابن هشام

<sup>37</sup>(ما وَعَدْنَا عَلَى رُشْلِك) 3:194 سورة آل عمران for البحر المحيط لأبي حيyan

<sup>38</sup>2/447 footnote النحو الوافي

In one interpretation of the above āyah, the prepositional phrase **عَلَى نُسْلِكْ** “through Your messengers” has been analyzed as *ḥāl* of **مَا وَعَدْتَنَا** “what You promised us” The meaning with the implicated governor has been explained as **مُنْزَلًا عَلَيْهِمْ** “sent down on [Your messengers].”<sup>39</sup>

### 35.18. Interpreting a sentence as a *ḥāl* vs. a attribute

We have just seen how a sentence (or quasi-sentence) can be interpreted as a *ḥāl*. And we already know that a sentence (or quasi-sentence) can be interpreted 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<sup>40</sup>:

- 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 interpreted as either a *ḥāl* or a attribute.

However, in this case when both the attribute and the *ḥāl* interpretations are possible, one may still be preferred over the other depending on what the overall meaning and context demands.<sup>41</sup>

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 الْدَّارِ** “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 **الْفَيلُ حَوَّانٌ** “The elephant is an animal,” then we may be using **الْفَيلُ** to refer to the species, and not a specific elephant. In this case, **الْفَيلُ** 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, **فِي الْدَّارِ رَجُلٌ** in **رَجُلٌ** is an unspecified indefinite noun. But in **فِي الْدَّارِ رَجُلٌ خَيْرٌ** and **فِي الْدَّارِ رَجُلٌ كَبِيرٌ** it is a specified indefinite noun.

Here are some examples of sentences analyzed as attributes or *ḥāls*:

<sup>39</sup> سورة آل عمران 3:194 for **تفسير ابن عاشور**

<sup>40</sup> مغني اللبيب لابن هشام

<sup>41</sup> النحو الوافي 3/477

(1182) مَعْنَى الْلَّبِيبِ لَابْنِ هَشَامٍ حَتَّى تُنَزَّلَ عَلَيْنَا كِتَابًا نَفَرُوهُ [سورة الإسراء: 93] cited by مَعْنَى الْلَّبِيبِ لَابْنِ هَشَامٍ حَتَّى تُنَزَّلَ عَلَيْنَا كِتَابًا نَفَرُوهُ (1182)  
 “until you bring down to us a book we may read”  
 (كِتابٌ نَفَرُوهُ is analyzed as a attribute because كِتابٌ is an unspecified indefinite noun.)

(1183) مَعْنَى الْلَّبِيبِ لَابْنِ هَشَامٍ فَلَقِدْ رَأَيْتُهُ يَقِيَّهَا مِنَ الْحَجَازَةِ بِنَفْسِهِ [صحيح مسلم: 1699a]  
 “for indeed I saw him protecting her from the stones with his [body].”  
 (رأَيْتُهُ يَقِيَّهَا is analyzed as a ḥāl because the pronoun هُ in رَأَيْتُهُ is a specific definite noun.)

(1184) مَعْنَى الْلَّبِيبِ لَابْنِ هَشَامٍ وَقَالُوا لَوْلَا تُرِنَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ [سورة الزخرف: 31] cited by مَعْنَى الْلَّبِيبِ لَابْنِ هَشَامٍ 43:31  
 And they said, “Why was this Qur’ān not sent down upon a great man from [one of] the two cities?”  
 (عَظِيمٍ مِنَ الْقَرْيَتَيْنِ is a attribute to رَجُلٍ عَظِيمٍ. رَجُلٍ is a second attribute.)

(1185) مَعْنَى الْلَّبِيبِ لَابْنِ هَشَامٍ 62:5 [سورة الجمعة: 561] cited by مَعْنَى الْلَّبِيبِ لَابْنِ هَشَامٍ 62:5  
 “is like that of a donkey who carries volumes [of books]”  
 (يَحْمِلُ أَسْفَارًا is a generic definite noun. So, the sentence يَحْمِلُ أَسْفَارًا has been analyzed as either a ḥāl or a attribute.<sup>42</sup>)

Consider now the following example:

(1186) مَعْنَى الْلَّبِيبِ لَابْنِ هَشَامٍ 40:28 [سورة غافر: 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 مُؤْمِنٌ:

- i. مِنْ آلِ فِرْعَوْنَ
- ii. يَكُنْمُ إِيمَانَهُ

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 يَكُنْمُ إِيمَانَهُ and مِنْ آلِ فِرْعَوْنَ to be ḥāls. Or both يَكُنْمُ إِيمَانَهُ and مِنْ آلِ فِرْعَوْنَ can be attributes and يَكُنْمُ إِيمَانَهُ can be a ḥāl. Or both يَكُنْمُ إِيمَانَهُ and مِنْ آلِ فِرْعَوْنَ can be attributes.<sup>43</sup>

### 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:

<sup>42</sup> مَعْنَى الْلَّبِيبِ لَابْنِ هَشَامٍ 62:5 for الكشاف للزمخشري

<sup>43</sup> مَعْنَى الْلَّبِيبِ لَابْنِ هَشَامٍ 40:28 for تفسير ابن عثيمين

(1187) [سورة آل عمران] ٣:٣٩ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمُحْرَابِ

“So the angels called him while he was standing in prayer in the chamber,”  
هُوَ قَائِمٌ يُصَلِّي فِي الْمُحْرَابِ and هُوَ قَائِمٌ have both been analyzed as *ḥāls* as one interpretation.<sup>44</sup>)

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<sup>45</sup>:

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:

(1188) [سورة القصص] ٢٨:٢١ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

“So he left it, fearful and anticipating [apprehension].”

## 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
- [ال نحو الوفي ] الحال السببي 2/400

<sup>44</sup> سورة آل عمران for البحر المحيط لأبي حيان ٣:٣٩

<sup>45</sup> سورة آل عمران for البحر المحيط لأبي حيان ٣:٤٦

Work in progress

# 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:

رأَيْتُ الْرَّجُلَ.  
“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.

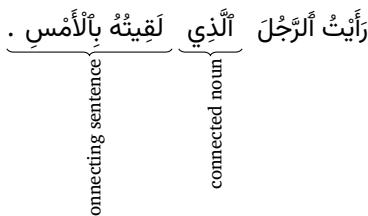
One way is to use an adjectival noun to describe the noun. For example:

رأَيْتُ الْرَّجُلَ الطَّوِيلَ.  
“I saw the *tall* man.”

Another way is to use a pointing noun, thus:

رأَيْتُ ذَلِكَ الْرَّجُلَ.  
“I saw *that* man.”

But sometimes, a whole sentence is needed to provide the needed identification. In this case, Arabic uses what is called a *connected noun* and a *connecting sentence*. This example should help you understand what we mean:



"I saw the [specific] man whom I met yesterday."

In the above sentence, the connected noun is الَّذِي *'alladhi*. It is applied to singular masculine nouns, like الْرَّجُل. By itself it may be translated as "the one<sub>1m</sub> 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 لَقِيْتُهُ بِالْأَمْسِ "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* yesterday." 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
الَّذِي <i>'alladhi</i>	Singular masculine. For both intelligent and non-intelligent beings. Rigid. Only one ج in its spelling.

connected noun	Description
الَّتِي <i>'allatī</i>	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.
الَّذَان <i>'alladħānī</i>	Dual masculine. For both intelligent and non-intelligent beings. Flexible: <i>'alladħayni</i> in the a-state and i-state. Two ل's in its spelling.
الَّثَّاتَن <i>'allatānī</i>	Dual feminine. For both intelligent and non-intelligent beings. Flexible: <i>'allatayni</i> in the a-state and i-state. Two ل's in its spelling.
الَّذِين <i>'alladħiñ</i>	Plural masculine. For both intelligent beings. Rigid. Only one ل in its spelling.
الَّلَّاتِي <i>'allātī</i>	For plural feminine intelligent beings. Also used for non-intelligent beings of both genders but <sup>الَّتِي</sup> <i>'allatī</i> is more common there. Rigid. Two ل's in its spelling. Has the following variants: <i>allātī</i> , <i>allātī</i> , <i>allawātī</i>

### 36.2.1. Grammatical position of the specific connected noun

Consider again the same example:

رَأَيْتُ الْرَّجُلَ الَّذِي لَقَيْتُهُ بِالْمَسْمَعِ.  
“I saw the [specific] man whom I met yesterday.”

In this example, the connected noun *الَّذِي* *'alladħi* is a attribute (in the a-state) to the described noun *الْرَّجُل*. Because *الَّذِي* 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 ذَلِكَ الْمَوْلَى الَّذِي لَقَيْتُهُ بِالْمَسْمَعِ.  
“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 يَغْنِيُونَ الْدَّهْبَ وَالْفَضْةَ وَلَا يُنْفِقُوهُا فِي سَبِيلٍ أُلَّا يَنْفَقُوهُمْ بِعَدَابٍ أَلِيمٍ  
“And those who hoard gold and silver and spend it not in the way of Allāh - give them tidings of a painful punishment.”

سورة التوبة 9:34

As an info:

1855: صحيح مسلم  
**خِيَارٌ أَئْمَتُكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَهُمْ**  
 “The best of your rulers are the ones whom you love and who love you”

36: سنن الدارمي  
**هُنَّ الَّلَّوَاتِي عَلَى الْمِنَابِرِ**  
 “They are the ones which (are) on the pulpit.”

As a doer:

41:29 سورة فصلت  
**قَدْ بَلَغَنَا الَّذِي قُلْنَمُوهُ.**  
 “The [specific] one (thing) that you said has reached us.”

As a direct doee:

41:29 سورة فصلت  
**رَبَّنَا أَرِنَا الَّلَّذِينَ أَصَلَّا نَا مِنَ الْجِنِّ وَالْإِنْسِ**  
 “Our Lord, show us those who misled us of the jinn and men”

Following a preposition:

2:259 سورة البقرة  
**أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ**  
 “Or [consider such an example] as the one who passed by a township”

As a base noun in an annexation:

58:1 سورة المجادلة  
**فَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِي تُجَادِلُكَ فِي رَوْجَهَا**  
 “Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muhammad]”

### 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 الْذَّهَبَ وَالْفَضَّةَ  
 “And those who hoard gold and silver”  
 refer-back pronoun: the plural masculine doer pronoun وَ in يَكْنِزُونَ

خِيَارٌ أَئْمَتُكُمُ 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 الَّذِي قُلْنَمُوهُ.  
 “The [specific] one (thing) that you said has reached us.”

refer-back pronoun: the singular masculine direct doee attached pronoun ة in فُلْتَهُوْهُ

رَبَّنَا أَرِنَا أَلِلَّهَيْنِ أَصْلَلَنَا مِنْ أَجْنَنْ وَالْأَسْنِ

“Our Lord, show us those who misled us of the jinn and men”

refer-back pronoun: the dual masculine doer pronoun ا in أَصْلَلَنَا | in أَصْلَلَنَا

أَوْ كَالَّذِي مَرَ عَلَى 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 مَرَ

قَدْ سَمِعَ اللَّهُ قَوْلَ أُولَئِي تُجَادِلُكَ فِي رَوْجَهَا

“Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muhammad]”

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 (ة, هُوَ, هُمْ, etc.). In the example وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْعَصْفَةَ “And those who hoard gold and silver,” the refer-back pronoun is the plural masculine absent-person doer pronoun وَ“they” in يَكْنِزُونَ “they hoard”. And it matches the plural masculine connected noun الَّذِينَ.

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 الَّذِي or أَنْتُمُ الَّذِينَ, etc. In these cases, the refer-back pronoun may optionally:

- either be an absent-person pronoun to match the connected noun (as usual),
- 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 الَّذِي حَضَرْتُ.

refer-back pronoun: the singular masculine doer pronoun for the speaker ثُ in حَضَرْتُ

or

أَنَا الَّذِي 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:

Wright 2/324B أَنَا الَّذِي سَمَّيْتُنِي أُمِّي حَيْدَرَةً

“I am the one whom my mother named Ḥaydarah”

(The refer-back pronoun is the speaker person’s direct doee pronoun in سَمَّيْتُنِي, which is an abbreviation of سَمَّيْتَنِي “she named me.”)

جامع الترمذى 2134 فَقَالَ مُوسَى يَا آدَمُ أَنْتَ الَّذِي خَلَقْتَ اللَّهُ بِيَهُ

“Mūsā said: O Ādām, you are the one whom Allāh created with His Hand”

(The refer-back pronoun is the addressed person’s direct doee pronoun ك in خَلَقْتَكَ.)

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 أَيْهَا or أَيْهَهَا. For example,

يَا أَيْهَا الَّذِينَ آمَنُوا

“O you who have believed”

not

× يَا أَيْهَا الَّذِينَ آمَنْتُمْ

Similarly,

سورة الحجر 15:6 يَا أَيْهَا الَّذِي نَزَّلَ عَلَيْهِ الْكِتَابَ

“O you upon whom the message has been sent down”

### 36.4. The general connected nouns and مَّا مَنْ

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”.
- أَيْهَا ayā. 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 دُوْ dīhū, and ذَادَ dīhā.

In this section we will deal with مَّا and مَنْ. We will deal with أَيْهَا separately in section (give ref) later in this chapter.

Unlike the specific connected nouns (الَّذِي, etc.), the general connected nouns do not vary for number and gender.

For example:

أَحِبُّ مَنْ يَعْدِلُ [Wright 2/322A]  
“I love [him] who is just.”

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ

[سورة يونس ١٠:٤٢] “And among them are those who listen to you.”

أَصْنَعْ مَا بَدَا لَكَ.

“Do what seems (good) to you.”

مَرَرْتُ بِمَا يُعْجِبُكَ.

“I passed by what will please you.”

عرفت ما اشتريته، وما اشتريتهم، وما اشتريتها، وما اشتريتهن [https://shamela.ws/book/13257/195]

#### 36.4.1. مَا and مَنْ after prepositions

When مَا and مَنْ are directly preceded by the prepositions وَنْ and مِنْ and are joined to the following noun with the noun's مْ doubled. For example: مَمْنَ *mimman*, مَمَّا *mimmā*, عَمَّنْ *eamman*, عَمَّا *eammā*.

The preposition فِي is also often (though not always) optionally attached to these connected nouns, thus: فِيمَنْ *fiman*, فِيمَا *imā*.

The remaining prepositions follow the normal rules: كَمْنَ, عَلَى مَا, etc. But we will see, if Allah 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 مَا and مَنْ 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:

- Either match the gender and number of the persons or things meant by the connected noun. For example, for مَنْ:

[سورة يونس ٢٤:٥١] وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ

“And among them are those who listen to you”

[جامع الترمذى ٨١٣٣: قَدْ حَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْهُنْ وَخَسِرَتْ

“She has thwarted herself, whoever did that from them<sub>of which</sub>, 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 ثُ of femininity to be added to the verb حَابَ (of which مَنْ is the doer noun).

Examples for مَا:

عرفت ما اشتريته، وما اشتريتهم، وما اشتريتها، وما اشتريتهن [https://shamela.ws/book/13257/195]

ii. Or be singular masculine to match the connected noun itself. This is generally more common for مَا. For example:

سورة يومنس [٤٠:٥] وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ

“And of them are those who believe in it, and of them are those who do not believe in it.”

جَمَعْتُ مِنْ أَلْوَرْقِي مَا سَقَطَ.

صَلَّى مِنْ أَلْرَكَعَاتِ مَا يَتَيَّسِّرُ.

“Pray from the units (of prayer) what is easy.”

[مساوى الأخلاق للخراطي: ١١٧] لَمْ أَجِدْ مَا أَعْتَذَرُ بِهِ

“I did not find what I (could) make an excuse for with”.

Both options can be utilized together as well. For example:

سورة البقرة [٢:١١٢]

بَلِّي مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَإِنَّهُ ~أَجْدُهُ عِنْدَ رَبِّهِ وَلَا هُمْ يَحْزُنُونَ  
“Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allah 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.”

سورة البقرة [٢:٣٨]

فَمَنْ تَتَّبِعُ هُدًى يَوْمَ حَقُوفٍ عَلَيْهِمْ وَلَا هُمْ يَخْرُجُونَ  
“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 ذَائِبَةٍ مِّنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ

سورة النور [٢٤:٤٥]

“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:

Wright 2/314D

أَسِرْبُ الْقَطَّا، هَلْ مَنْ يُعْبِرُ حَنَاحَهُ \* لَعْيٌ إِلَى مَنْ قَدْ هَوَيْتُ أَطْيُرُ  
O flock of birds, is there who will lend his wing  
that perhaps I may fly to whom I love

أَ: “O”, سِرْبٌ: “flock”, قَطْأً: a species of bird, هَلْ: “is there?”, لَهُ: “lend”, جَنَاحٌ: “wing”, أَطْيَرٌ: “Perhaps I”, أَطْيَرٌ: “I love”, أَطْيَرٌ: “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:

وَإِلَهٌ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ  
“And to Allāh prostrates whoever is within the heavens and the earth”

سورة الرعد 13:15

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 الْأَرْضِ  
“Whatever is in the heavens and whatever is on the earth is exalting Allāh”

سورة الجمعة 62:1

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]”

سورة آل عمران 3:35

مَا may also be used for intelligent beings when the characteristics of an intelligent being are highlighted when referring to them. For example:

فَانكِحُوهُ مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ  
“then marry those that please you of [other] women”

سورة النساء 4:3

#### 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:

مَا عِنْدَكُمْ يَنْفَدُ  
“Whatever you have will end”

سورة النحل 16:96

As an info:

مَا أَلْكَ مَا قَدَّمْتَ، وَمَا لَكَ وَارِثُكَ مَا أَخْرَى  
“Your wealth is what you have sent forward, and the wealth of your inheritors is what you have left behind.”

الأدب المفرد 153

As a doer:

فَعَالَهُ مَنْ هُوَ خَيْرٌ مِّنِي  
“it was done by one who was better than I”

صحيح البخاري 668

As a direct doee:

اعْمَلُوا مَا شِئْتُمْ 41:40 سورة فصلت

“Do whatever you will”

Following a preposition:

وَأَعْنِي بِفَصْلِكَ عَمَّنْ سَوْاكَ

“and make me independent from (all) who are besides You”

As a base noun in an annexation:

فَذَلِكَ مَثَلٌ مَّنْ أَطَاعَنِي

“So that is the similitude of the one who obeyed me”

Fischer 218 مَا تَرَى رَأِيَ مَا تَرَى.

“You do not think what we think.”

(literally: “You do not opine the opinion of what we opine.”)

Fischer 218 أَمْرٌ مَا تَحْدَرُ

“the matter of which you are wary”

Unlike the specific connected nouns (الّذِي, etc), the general connected nouns do not occur as attributes. So while we can say:

مَرَرْتُ بِالرَّجُلِ الَّذِي أَخْسَنَ إِلَيْيَ

“I passed by the man who was good to me.”

we cannot say:

× مَرَرْتُ بِالرَّجُلِ مَنْ أَخْسَنَ إِلَيْيَ.

We will have to say instead:

مَرَرْتُ بِمَنْ أَخْسَنَ إِلَيْيَ.

The general connected noun can, however, occur as a replacement. For example,

Fischer §421.2. والمسلمون مَنْ تَبَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرٌ

Originally, from

السيرة النبوية لابن

هشام.

### 36.4.5. Use with the preposition منْ

The preposition منْ is frequently used with the general connected nouns to restrict the applicability of the connected noun to a group or type. This منْ may come either before the connected noun, or after its connecting sentence. For example:

Fischer 218 فَأَعْطَانِي مَا كَانَ عِنْدَهُ مِنْ خُبْزٍ.

“Then he gave me what he had of bread.”

Fischer 218 مَنْ دَخَلَ الشَّامَ مِنْ الْعَرَبِ

“Those Arabs who entered Syria”

(literally: “Who entered Syria from the Arabs”)

فَانكِحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَاء  
“then marry those that please you of [other] women”

سورة النساء 4:3

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ  
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.)

جامع الترمذى 3502

#### 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  
“They are what they are.”

Fischer 218

نَزَلَ مَنْ نَزَلَ مِنْهُمْ  
“Some of them came down.”  
(literally: Came down who came down from them.)

Fischer 218

جَمَعْتُ مَا جَمَعْتُ  
“I gathered what I gathered.”

Fischer 218

#### 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:

[صحيح مسلم: 3692] انْظُرُوا إِلَيْ مَنْ أَسْفَلَ مِنْكُمْ  
“Look at who is lower than you.”  
(instead of انْظُرُوا إِلَيْ مَنْ هُوَ أَسْفَلُ مِنْكُمْ)

[سورة الأنبياء: 91:12] وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ  
“To Him belongs whoever is in the heavens and the earth.”  
(instead of مَنْ هُوَ فِي السَّمَاوَاتِ وَالْأَرْضِ)

<sup>1</sup>See also: سنن ابن ماجة: 2963c and صحيح مسلم: 4142 for variants with the refer-back pronoun.

مَا أَنَا بِالْذِي قَاتِلُ لَكَ شَيْئًا [Wright 2/322D]

I am not the one who says anything to you.

(مَا أَنَا بِالْذِي هُوَ قَاتِلُ لَكَ شَيْئًا)

If the connecting sentence is very short, the deleting the refer-back pronoun subject is permissible, though rare. For example:

لَا يَنْتَهُ بِمَا سَفَهَ [Wright 2/322D]

“He does not speak what is foolish.”

(بِمَا هُوَ سَفَهٌ)

- (b) When the refer-back pronoun is an attached pronoun for the direct doee it is permissible to delete it. For example:

هَذَا مَا كَنَّتُمْ لِأَنْفُسِكُمْ [سورة التوبة 53:9]

“This is what you hoarded for yourselves”

(مَا كَنَّتُمُوهُ)

- (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:

(1189) فَاقْضِ مَا أَنْتَ قَاضٍ [سورة طه 20:72]

“So decree whatever you are to decree.”

(فَاقْضِ مَا أَنْتَ قَاضِيهِ)

(1190) قَالَ أَشْبَعْتُ إِلَيْ مَا لَسْتَ آكِلًا [https://hadithweb.com/ahmad:21023]

“He said: Do you send to me what you do not eat?”

(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:

.إِنَّا عِنْدَ مَنْ أَنْتَ. [Wright 2/323C]

“I am at his [house] at whose you (are).”

(مَنْ أَنْتَ عِنْدُهُ)

.مَرَرْتُ بِالْذِي مَرَ سُلَيْمَانٌ. [Wright 2/323D]

“I passed by the (same) one that Sulaymān did.”

(مَرَرْتُ بِالْذِي مَرَ بِهِ سُلَيْمَانٌ.)

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:

جاءَ الَّذِي ضَرَبْتُهُ فِي دَارَهُ.

“The one whom I beat (him) in his house, came.

شرح ابن عقيل على  
الألفية 1/168

The connecting sentence is “ ضَرَبْتُهُ فِي دَارَهُ ” “I beat him in his house.” and the refer-back pronoun is the a-state direct doee pronoun هُوَ “him”. If we delete this pronoun, the sentence becomes

جاءَ الَّذِي ضَرَبْتُ فِي دَارَهُ.

“The one who I beat in his house, came.

Now the meaning of the sentence is markedly different. The connecting sentence ضَرَبْتُ فِي دَارَهُ 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 signify the original intent. And so deleting the refer-back pronoun in this case is not permitted.

### 36.6. The general connected noun أَيْ

أَيْ 'ayy “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, أَيْ 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, أَيْ can be, and, in fact, properly is, the annexe noun in an annexation. Whereas مَا and مَنْ cannot be annexe nouns. For example,

يُعْجِبُنِي أَيُّ الْتَّلَامِذَةِ يَجْتَهِدُ.

“Whichever of the students strives, pleases me.”

(أَيْ is in the u-state)

فَأُولَئِكُمْ يَحْمِيكُ.

“So take shelter with whichever of them protects you.”

(أَيْ is in the i-state)

Also, أَيْ is used indiscriminately for both intelligent and non-intelligent beings. For example,

أَحْمِلُ أَيْ الْحَقِيقَيْتَيْنِ هِيَ الْأَثْقَلُ  
 “I shall carry whichever of the two bags is the heavier.”  
 (أَيْ is in the a-state)

Note how, in the above examples, the final vowel mark on أَيْ varies, depending on its state due to its being a flexible noun.

أَيْ like مَا and مَنْ, is itself a singular masculine noun. And, like مَا and مَنْ, it can be used, unchanged, for both genders. The previous example used أَيْ with حَقِيقَيْتَىْنِ which is a feminine noun. But a feminine version أَيْ 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 أَيْتَهُنَّ تَنْصُحُكُمْ.  
 “Befriend whichever of them<sub>3,f</sub> is sincere to you<sub>1,f</sub>.”

By the way, أَيْ 'ayy (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 أَيْ without a base noun

أَيْ can sometimes occur without a base noun. Technically, it will then be indefinite, and thus tanwined. However, it will carry the meaning of an implied annexation. For example,

سَاقَاتِلُنَّ أَيَا بِعَوْمَنِي.  
 “I will fight whichever [of them, the enemies, etc.] resists me.”

### 36.6.2. The connected noun أَيْ 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 أَيْ.

For example,

أَجْزِي أَيْهُمْ صَادِقُ.  
 “I will reward whichever of them is truthful.”  
 (instead of أَيْهُمْ هُوَ صَادِقُ.)

### 36.6.3. Circumstance for the rigidity of أَيْضُّ

As mentioned, أَيْضُّ is generally fully flexible. However, there is one circumstance in which it may optionally be a rigid noun with the final vowel mark ُ thus: أَيْضُّ. This is when both of the following conditions are satisfied:

- i. أَيْضُّ is an annexed noun.
- ii. The refer-back pronoun to أَيْضُّ is the subject of the connecting sentence and it is deleted.

For example,

أَجْزِي أَيْهُمْ صَادِقُ.

“I will reward whichever of them is truthful.”

Since this rigidity is optional, أَيْضُّ may, in this case, retain its full-flexibility:

أَجْزِي أَيْهُمْ صَادِقُ.

“I will reward whichever of them is truthful.”

But if both the conditions above are not satisfied then أَيْضُّ shall remain fully-flexible. For example,

أَجْزِي أَيْهُمْ هُوَ صَادِقُ.

أَجْزِي أَيَا هُوَ صَادِقُ.

<sup>2</sup> أَجْزِي أَيَا صَادِقُ.

### 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 الَّذِي وَاللَّهُ قَهَرَ الْأَعْدَاءِ.

“The one who - by Allāh - overpowered the enemies has come.”

- ii. A sentence calling out to someone. For example,

أَنْتَ الَّذِي يَا زَيْدُ فَتَحْتَ الْبَابَ.

“You are the one - O Zayd - who opened the door.”

<sup>2</sup>The examples generally quoted by the grammarians are (1) the verse of poetry إِذَا مَا لَقِيتَ بَنِي مَالِكٍ ۖ كُلُّ شَيْعَةٍ أَيْهُمْ أَشَدُ عَلَى الرَّحْمَنِ عِنْدَهُمْ فَسَلَّمَ عَلَى أَيْهُمْ أَفْضَلُ ۖ [سورة مریم ۱۹:۶۹] and (2) the āyah

- 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 الَّذِي أَطَالَ اللَّهُ عُمْرَهُ أَخْسَنَ إِلَيْهِ.

“The one who - may Allah lengthen his age - was good to me has arrived.”

قَدِمَ الَّذِي وَهُوَ مُبَتَّسِمٌ أَخْسَنَ إِلَيْهِ.

“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 ٢٠٢٠٢٠٢٠ ٢٠٢٠٢٠

(1191: سن النسائي] أَنَا أَوَّلُ الْخَرِبِ شَأْلَه [5687]

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 an attribute to an indefinite noun. So while we can say:

مَرَرْتُ بِالرَّجُلِ الَّذِي يَنْامُ.

“I passed by the man who is sleeping.”

we cannot say

×

مَرَرْتُ بِرَجُلِ الَّذِي يَنْامُ.

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 رُشِّيْبَمِاءً أَلْوَزِد.

“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.

وَابْعَثْنَاهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ

“Resurrect him to a praiseworthy station, the one that you promised him”

صحيح البخاري 614

وَيَنْ لَكُلْ هُمَرَةً لَمَرَةً

الَّذِي جَمَعَ مَالًا وَعَدَدَهُ

“Woe to every scorner and mocker

Who collects wealth and [continuously] counts it.”

سورة الهمزة 104:1-2

### 36.9.2. Sentences containing a noun with generic definiteness

Sometimes the definite article الْ 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.<sup>3</sup> Because there is no connected noun, the qualifying sentence is, again, not analyzed as a connecting sentence. For example:

كَمَثَلُ الْحَمَارِ يَحْمِلُ أَسْفَارًا

سورة الجمعة 62:5

“like that of a donkey who carries volumes [of books]”

(Note how the translator has translated الْحَمَارَ as “a donkey” because in English an indefinite noun is often used to indicate a generic type.)

أَنْتُ الْأَقْزَبِرُ لَا يُعْصِي

Fischer 219

“You are the (sort of) vizier (who) is not disobeyed.”

هُمُ الْقَوَارِسُ يَحْمُونَ النِّسَاءَ.

Fischer 219

“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 as 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

<sup>3</sup>Wright 2/318C

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:

سِرُّتْ فِي الْحَدِيقَةِ عِنْدَ الْمَسْجِدِ.

“I walked in the garden next to the mosque.”

or

سِرُّتْ فِي الْحَدِيقَةِ الَّتِي عِنْدَ الْمَسْجِدِ.

or

سِرُّتْ فِي الْحَدِيقَةِ الَّتِي هِيَ عِنْدَ الْمَسْجِدِ.

“I walked in the [specific] garden that [is] next to the mosque.”

## Chapter 37.

### The question nouns مَا, مَنْ, and أَيْ

#### ⚠ 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.

#### 37.1. Introduction

In chapter (connected nouns) we studied the use of مَا “what”, مَنْ “who”, and أَيْ “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”, أَينَ “where”, مَئِنْ “when”. There are also question words which are particles, not nouns, like أَ 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,

مَنْ أَنْتَ?  
“Who are you?”

Wright 2/311D

وَمَا تِلْكَ يَمْبِينَكَ?  
“And what is that in your right hand?”

سورة طه 20:17

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 شَوْلُ؟

“What do you say?”

Wright 2/311D مَنْ قَتَّلَ؟

“Whom did you kill?”

صحيح مسلم 162a:

مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟

“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 الترمذى 3688:

لِمَنْ هَذَا الْقَصْرُ؟

“Whose is this palace?”

Wright 2/311D بِنْثُ مَنْ أَنْتَ؟

“Whose daughter are you?”

### 37.2.2. مَا shortened to ـِ in the i-state

When the question noun مَا *mā* is in the i-state it is typically shortened to ـِ *ma*. Example:

سنن ابن ماجه 4108:

بِمَ يَرْجُعُ؟

“With what does he return?”

This shortened ـِ 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:

- بِمَا for بِمَا
- لِمَا for لِمَا
- فِي مَا for فِيمَا
- إِلَى مَا for إِلَيْمَا
- عَلَى مَا for عَلَيْمَا
- حَتَّى مَا for حَتَّيْمَا
- مِمَّا for مِمَّا
- عَنْ مَا for عَنْمَا

When pausing on this shortened ـِ, a ـ is appended to it to preserve the sound of the fat-hah. For example:

لَمْهُ؟

*limah?*

“For what?”

The shortened *ρ* 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:

مِنْ مَنْ أَنْتَ؟

“What are you like?”

Wright 1/275A

### 37.2.3. and مَنْ referred back to with an i-state pronoun

As an alternative to placing the question noun لَهُ 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,

فُلْ مَنْ بِيَدِهِ مَلْكُوتُ كُلِّ شَيْءٍ

Say, “In whose hand is the realm of all things”

سورة المؤمنون 23:88

مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُخْرَمُونَ

“for which [aspect] of it would the criminals be impatient?”

سورة يونس 10:50

### 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 تَلْكَ بِيَمِينِكَ؟

“And what is that in your right hand?”

سورة طه 20:17

مَنْ هَلْوَلَاءُ الرِّجَالُ؟

“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 يُبَكِّيَكَ؟

“What makes you cry?”

جامع الترمذى 3894

Ocassionally, the feminine verb may be used if asking about a feminine doer. For example:

مَنْ كَانَتْ أُمَّكَ<sup>١</sup>؟

“Who was your mother?”

Wright 2/313C

<sup>1</sup>See also سورة البحار المحيط لأبي حيان (فِإِنْ كَانَتَا اثْنَتَيْنِ) 4:176 for النساء and سورة البحار المحيط لأبي حيان (ثُمَّ لَمْ تَكُنْ فَتَنَتَهُمْ) 6:23 الأعجم

If the question is regarding a specific number and gender, then we are more likely to insert the corresponding specific connected noun (أَلَّذِي, etc.) between the question noun مَنْ and the verb. For example:

صحيح البخاري :4913 مَنْ اللَّتَانِ تَظَاهَرُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَرْوَاجِهِ  
“Who are the ones<sub>2f</sub>, from his wives, who aided one another against the Prophet ?”

Note that now the dual feminine doer pronoun لَّا in تَظَاهَرُوا is the refer-back pronoun that refers back to the connected noun أَلَّذِي.

### 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 مَادَا

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,

صحيح البخاري :4800 مَادَا قَالَ رَبِيعٌ  
“What did your lord say?”

With مَنْ especially, but also with مَا, the specific connected noun أَلَّذِي is often appended as well. For example:

سنن ابن ماجه :3802 مَنْ ذَا أَلَّذِي قَالَ هَذَا  
“Who is the one that said this?”

Wright 2/312B مَادَا أَلَّذِي 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:

الأدب المفرد :1086 فَدَقَقْتُ الْبَابَ، فَقَالَ: مَنْ ذَا؟ فَقُلْتُ: أَنَا، أَنَا؟، كَاتِبٌ.  
“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,

لَمْ يَعْلُمْ ذَلِكَ  
“Why did he do that?”

صحيح مسلم: 705b

لِمَاذَا وَلَيْتَ بَعْدَ مَحِيلَكَ إِلَى هَذِهِنَا؟  
“Why did you turn back after your coming here?”

Wright 2/312B

Sometimes, other prepositions like بِ and عَلَى may be used. But this is dependent on the verb in the sentence. For example,

عَلَامْ يَقْتُلُ أَحَدُكُمْ أَخَاهُ  
“Why does one of you kill his brother?”  
i.e. “on what [basis]”

مشكاة المصابيح: 4562

بِمَ يُؤْخَذُ أَحَدُكُمْ مَالَ أَخِيهِ؟  
“Why should any of you take his brother’s property?”  
i.e. “by what [justification]”

مشكاة المصابيح: 2840

And often times, the meaning “why” is conveyed using مَا when a suitable verb exists. For example:

مَا يُبَكِّيَكَ؟  
“What makes you cry?”  
i.e. “Why are you crying?”

جامع الترمذى: 3894

### 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.’”

صحيح مسلم: 832

### 37.3. أیٰ

In section .. we studied أیٰ as a general connected noun. Just like مَا and مَنْ too can be a question noun for “which” questions. Many of the rules that apply

the question nouns مَا and مَنْ also apply to أَيْ. For example, the default position of أَيْ is in the beginning of the question sentence.

However, أَيْ 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 أَيْ is a fully-flexible noun and can be used indiscriminately for both intelligent and non-intelligent beings.

Also, أَيْ is typically the annexate noun in an annexation. When أَيْ is a connected noun, then its base noun is usually definite. But when أَيْ is a question noun, then its base noun may be either definite or indefinite.

### 37.3.1. أَيْ with a definite base noun

When the base noun of أَيْ is a definite noun, the annexation has the meaning “which [one] of”. For example,

40:81 سورة غافر

فَأَيْ آيَاتُ اللَّهِ تُنكِرُونَ

“So which of the signs of Allāh do you deny?”

1449: سنن أبي داود

أَيْ الْأَعْمَالُ أَفْضَلُ

“Which of the deeds is best?”

6:81 سورة الانعام

فَأَيْ الْفَرِيقَيْنِ أَحَدُهُ بِالْأَمْنِ

“So which of the two parties has more right to security?”

1160: صحيح مسلم

مِنْ أَيْ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ

“From which of the days of the month would he fast?”

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”.<sup>2</sup> For example,

3845: سنن أبي داود

فِي أَيِّ طَعَابِهِ يُبَارِكُ لَهُ

“in which (part) of his food is the blessing”

4063: سنن أبي داود

مِنْ أَيِّ الْمَالِ

“From which (category) of wealth?”

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 “the deed” can be translated in English as “deeds”. So أَيْ أَعْمَلْ means “which one from the generic type ‘deeds’” or simply “which deed”. Examples:

١: الأدب المفرد

أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟

“Which deed is most beloved to Allāh?”

<sup>2</sup>Wright 2/220A

**أيُ الدُّعَاءُ أَفْضَلُ**  
“Which supplication is best?”

637: الأدب المفرد

**أيُ الدُّنْبُ أَعْظَمُ عِنْدَ اللَّهِ**  
“Which deed is most enormous in the sight of Allāh?”

صحيح البخاري: 4477

### 37.3.2. أي with a indefinite base noun

When the base noun of **أي** is a indefinite noun, the annexation has the meaning “which” without “of”. For example,

**أيْ شَيْءٌ كُتُبْ تَصْنَعُ**  
“Which thing would you do?”

سنن ابن ماجه: 2606

**أيْ شَيْءٌ كُشْتَهِي**  
“What thing shall we desire?”

صحیح مسلم: 1887

**أيْ لَيْلَةُ لَيْلَةِ الْفَدْرِ**  
“Which night is the night of Decree”

جامع الترمذى: 3513

If the base noun is a dual or plural indefinite then then inquiry is about the complete number, not just one of them. For example:

**أيْ رِجَالٌ؟**  
“Which men?”

Wright 2/220A

**أيْ رَجُلَيْنِ؟**  
“Which two men?”

Wright 2/220A

### 37.3.3. Matching the rest of the question sentence with أي

Aي itself, like ما and مِنْ, is singular masculine. For the purpose of matching the rest of the question sentence with **أي**, either it can match the singular masculine to match with the word أي, or it can match the gender and number of what أي refers to. For example,

**أيْ اَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَعَادَتْ مِنْهُ**  
Which of the wives of the Prophet sought refuge (from Allāh) from him?  
(is a feminine verb to match the feminine “wife”.)

صحيح البخاري: 5254

**فَأَيْ نِسَاءٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحْظَى عِنْدَهُ مِنِّي**  
“So which of the women of the Prophet was dearer to him than I?”  
(is a masculine verb to match masculine أي.)

صحیح مسلم: 1423

### 37.3.4. أَيْ standalone without a base noun

Occasionally, أَيْ is used without a base noun. It is then, technically, indefininte. However, the meaning of an annexation is still implicit. This may be when أَيْ has already been used once with an annexation, and subsequent uses of أَيْ are restricted to the previously mentioned annexation. For example,

١: الأدب المفرد  
 أَيْ الْعَمَلُ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ الصَّلَاةُ عَلَى وَقْتِهَا، قُلْتُ تُمَكِّنُنِي أَرْجِعُكُمْ؟  
 “Which deed is most beloved to Allāh?” He replied, ‘Prayer at its proper time.’ I said, ‘Then which?’”

See also section ... below, where أَيْ is used standalone in a response.

### 37.3.5. أَيْ annexed to multiple base nouns

One أَيْ may be annexed to multiple base nouns separated by وْ “and”. For example,

أَيْ زِرَاعَةُ الْفَاكِهَةِ وَزِرَاعَةُ الْقُطْنِ 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 أَيْ or to repeat it. So we could also say, for the same meaning:

أَيْ زِرَاعَةُ الْفَاكِهَةِ وَأَيْ زِرَاعَةُ الْقُطْنِ أَرْبَحُ؟

However, if one of the base nouns is an attached pronoun then repeating أَيْ is mandatory.<sup>3</sup> Example:

أَبِي وَأَيْكَ أَعْلَمُ؟  
 “Which one of you and me is more knowledgeable?”

أَبِي وَأَيْكَ is equivalent to أَيْتَا but it spells out the two options to choose from.

## 37.4. The question sentence within another sentence<sup>4</sup>

TODO

## 37.5. Usage of question nouns in quoting and standalone<sup>5</sup>

TODO

<sup>3</sup>Wright 2/220B

<sup>4</sup> التعليق. See معياني النحو (ظن وآخواتها) ٢/٣٧; Howell, part II, book 5, §444, pp. 155–165.

<sup>5</sup> الحكاية. See Wright, vol. i., §352–353, pp. 275B–276B, vol. ii, §170, p. 313

### 37.6. Differentiating question words from their other functions

Many of the question words (أَنْ, مَنْ, مَا, كَيْفَ, etc.) also have other functions. For example, in chapter @ref(the-connected-nouns) we learned that نَّ, لَ, and أَيْ 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 أَنْ, 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 أَيْهُمْ قَامٌ

'is'al 'ayyuhum 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".

The question sentence is فَمُتْعَجِّلُ أَيْهُمْ قَامٌ, 'ayyuhum qām "Which of them stood". This entire sentence is considered the direct doee of the verb of command أَسْأَلْ "ask!". The question noun أَيْ 'ayyu is in the u-state because it is the subject of the question sentence. It does not become أَيْ 'ayya in the a-state because it is not, by itself, the direct doee of أَسْأَلْ. 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-hah ڻ.

Now, let's modify the example. Consider now this sentence:

إِسْأَلْ أَيْهُمْ قَامٌ

'is'al 'ayyuhum qām

Ask the one of them who stood!

Now, the noun أَيْ is in the a-state because it (individually) is the direct doee of the verb of command إِسْأَلْ. 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 أَيْ is individually affected by the preceding verb إِسْأَلْ it is now not a question noun, and must be one of the other functions that the word أَيْ can have. As a matter of fact, it is here a connected noun, and the sentence following it: فَقَدْ "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 ذَرِى, عَلِمَ, 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:

أَسْأَلُ أَيْهُمْ قَاتَمْ  
“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 أَيْهُمْ فِي الْلَّادَارِ؟  
'atadri 'ayyuhum 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 أَيْ in the above example from the u-state to the a-state:

أَتَدْرِي أَيْهُمْ فِي الْلَّادَارِ؟  
'atadri 'ayyuhum fi -ddār  
Do you know the one of them who is in the house?

When أَيْ 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 أَيْ 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 هُوَ فِي الْلَّادَارِ؟ 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 أَيْ 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 أَيْ, 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.”[<sup>^</sup>question-vs-other-functions]

Work in progress

Work in progress

**Part III.**

**Backmatter**

Work in progress

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Work in progress

Work in progress

## Appendix A.

### Rules for writing hamzah



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: ئ or ء
2. Seated on an wāw: و
3. Seated on an yā': ي
4. Unseated: ه

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: خطية khaṭī'ah. In this word, the yā' ي joins to the tā' marbūtah ة.

As a special case, when unseated hamza comes between joined lām and alif (لـا), then it is positioned between them thus: لـا. (In most cases, this is replaced with لـ as we will explain in the next point below.) And this is different from hamzah on the alif following the lām: لـا.

- When unseated hamzah is followed by an alif: اء, the combination of hamzah and alif is usually written as ؎ as a convention. Examples: آمنَ 'āmanā, ظمآنَ ḥam'ān, شنآنَ shanā'an. 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 اء, not ؎. Examples: شیئانِ shay'āni, سئالِ sa'āl, قراءاتِ qirā'āt.

- When hamzah is seated on alif, if it has an kasrah, it is written below the alif: ﴿. Otherwise, it is written above the alif: ﴾, ﴽ, ﴾.
- When hamzah is seated on yā' ﴿ the dots of the yā' are no longer written. Here's how it will appear in different positions:

Isolated	End	Middle	Beginning
ء	ء	ء	ء

Note that hamzah is seated on yā' in the middle position ء is different from unseated hamzah between two joining letters ئ.

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:

- At the beginning of the word
- In the middle of the word
- 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:

- If the hamzah carries a long-ā vowel, it is written unseated followed by an alif and written as ؎, for example أَمْنٌ 'āmana.
- If the hamzah carries any other vowel, it is written seated on an alif, and is marked with the appropriated vowel mark, for example أَسْلَمٌ aslāma, أُرِيدُ 'urīdu, إِيمَانٌ īmān, أُوكِحِدْهَا ūkhidhā.

### 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.	<i>i/ay</i>	ء
2.	<i>i</i>	ئ
3.	<i>ū/aw</i>	ء
4.	<i>u</i>	ؤ
5.	<i>ā</i>	ء
6.	<i>a</i>	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 ئ, then the hamzah will be seated on an alif.

Examples:

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
هَيْأَةٌ <i>hay'ah</i>	<i>ay</i>	<i>a</i>	<i>ay</i>	ء
خَطِيَّةٌ <i>khatī'ah</i>	<i>i</i>	<i>a</i>	<i>i</i>	ء
اسْتِيَّاْسٌ <i>isti'ās</i>	<i>i</i>	<i>a</i>	<i>i</i>	ء (Exception: ئ is not written as ئ when the preceding vowel is <i>i</i> .)
تَوَاءْمٌ <i>taw'ām</i>	<i>aw</i>	<i>a</i>	<i>aw</i>	ء
سَوَاءْ <i>saw'ah</i>	<i>aw</i>	<i>a</i>	<i>aw</i>	ء
مُؤْلِلٌ <i>maw'il</i>	<i>aw</i>	<i>i</i>	<i>i</i>	ئ
سَائِلٌ <i>sā'il</i>	<i>ā</i>	<i>i</i>	<i>i</i>	ئ
شَائِلٌ <i>tasā'il</i>	<i>ā</i>	<i>u</i>	<i>u</i>	ؤ
تَسَاءْلٌ <i>tasā'ala</i>	<i>ā</i>	<i>a</i>	<i>ā</i>	ء
قِرَاءَاتٌ <i>qirā'āt</i>	<i>ā</i>	<i>ā</i>	<i>ā</i>	ء

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
نُوَانٌ <i>nū'ānun</i>	ū	ā	ū	ء
مَسْؤُلٌ <i>mas'ūl</i>	◦	ū	ū	ء
تَرْعِيسٌ <i>tar'īs</i>	◦	i	i	ء
مَرْأَةٌ <i>mir'āh</i>	◦	ā	ā	ء
ظَلْمَانٌ <i>dīham'ān</i>	◦	ā	ā	ء
مَسَالَةٌ <i>mas'alah</i>	◦	a	a	أ
الْمَرَأَةُ <i>almar'ah</i>	◦	a	a	أ
أَسْئَلَةٌ <i>as'ilah</i>	◦	i	i	ئ
أَفْدَهَةٌ <i>af'dah</i>	◦	i	i	ئ
بِسْ <i>bi'sa</i>	i	◦	i	ئ
سُولٌ <i>su'l</i>	u	◦	u	ؤ
كَاسٍ <i>ka's</i>	a	◦	a	أ
سُؤْلٌ <i>su'ilā</i>	u	i	i	ئ
يَسِّ <i>ya'isa</i>	a	i	i	ئ
مُطْمَئِنٌ <i>mutma'inn</i>	a	i	i	ئ
سُؤَالٌ <i>su'āl</i>	u	ā	u	ؤ
رُعِيسٌ <i>ra'is</i>	a	i	i	ء
رُؤُسٌ <i>ru'ūs</i>	u	ū	ū	ء
شُؤُونٌ <i>shu'ūn</i>	u	ū	ū	ء
رُؤُوفٌ <i>ra'uūf</i>	a	ū	ū	ء
لُؤُويٌّ <i>lu'aayy</i>	u	a	u	ؤ
شَنَآنٌ <i>shāna'ān</i>	a	ā	ā	ء
سَالَ <i>sa'ala</i>	a	a	a	أ
رَأَسٌ <i>ra'āsa</i>	a	a	a	أ
سَيِّئَةٌ <i>sayyi'ah</i>	i	a	i	ئ
يَرِيسٌ <i>yura'isū</i>	a	i	i	ئ
رَسٌ <i>ru'isā</i>	u	i	i	ئ
تَفَوُّلٌ <i>tafa'ul</i>	a	u	u	ؤ
سَالٌ <i>sa'āl</i>	a	ā	ā	ء

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
لَّا "la"āl	a	ā	ā	ءُ
رَأَيْ رَايَ ra'ā	a	ā	ā	أُ (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 dueā'u	ā	ءُ
سُوُّu sū'u	ū	ءُ
جِيَّa ji'a	ī	ءُ
ضِيَّa daw'a	aw	ءُ
شِيَّa shay'a	ay	ءُ
بُطْهُu but'u	o	ءُ
عِبْهُu eib'u	o	ءُ
شَطْهُu shat'u	o	ءُ
يُهَدِّيُ yuhaddi'u	i	ئِ
مُتَكَبِّرٌ muttaki'a	i	ئِ
سَيِّدٌ sayyi'u	i	ئِ
بَطْهُu batu'a	u	ؤِ
يَهْدِيُ yahda'u	a	أِ
مُبْتَدِإِ mutbada'i	a	إِ

The exception to this rule is when the previous letter is a doubled wāw with an ڏammah. In this case the hamzah will again be unseated. Example تَبَوَّءُ tabawwu'u.

Note also that مبتدأ *mubtada'i* 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 مبتدأ *mubtada'*, 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
أَسْنَادٌ	لـ	لِأَسْنَادٍ
آخِرَةٌ	الـ	الْآخِرَةُ

#### 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 con- sonant before hamzah	Short- ened vowel on hamzah	Win- ning vowel	Seated hamzah
بَرِّيَّةٌ <i>bari'una</i>	i	ū	i	ء
بَرِّيَّانٌ <i>bari'āni</i>	i	ā	i	ء
بَرِّيَّنَ <i>bari'īna</i>	i	i	i	ء
بَرِّيَّنِي <i>bari'ayni</i>	i	ay	i/ay	ء
سِيَّتٌ <i>sī'at</i>	i	a	i	ء
شِيَّعٌ <i>shay'uhi</i>	ay	u	ay	ء
شِيَّعَ <i>shay'ahu</i>	ay	a	ay	ء
شِيَّعَه <i>shay'ihi</i>	ay	i	ay	ء

Word	Vowel on con- sonant before hamzah	Short- ened vowel on hamzah	Win- ning vowel	Seated hamzah
شَيْءَانِ <i>shay'āni</i>	ay	ā	ay	ء
شَيْئَنِ <i>shay'ayni</i>	ay	ay	ay	ء
مُجِيْهٌ <i>majī'uhu</i>	ī	u	ī	ء
مُجِيْهٌ <i>majī'ahu</i>	ī	a	ī	ء
مُجِيْهٌ <i>majī'ihi</i>	ī	i	ī	ء
سُوئَةٌ <i>sū'ihi</i>	ū	i	i	ئ
ضُوئَةٌ <i>daw'ihi</i>	aw	i	i	ئ
يُسُوئُونَ <i>yasū'ūna</i>	ū	ū	ū	ء
سُوءُهُ <i>sū'uḥu</i>	ū	u	ū	ء
سُوءَهُ <i>sū'aḥu</i>	ū	a	ū	ء
سُوءَانِ <i>sū'āni</i>	ū	ā	ū	ء
ضُوءَهُ <i>daw'aḥu</i>	aw	a	aw	ء
ضُوءَانِ <i>daw'āni</i>	aw	ā	aw	ء
مُرْجَاتٍ <i>murja'āt</i>	a	ā	ā	ء
خَاطِئٌ <i>khaṭī'īn</i>	i	ī	ī	ء
خَاسِئٌ <i>khāsi'īn</i>	i	ī	ī	ء
مُتَكَبِّنٌ <i>muttaki'bīna</i>	i	ī	ī	ء
مُتَكَبُّونَ <i>muttakibūna</i>	i	ū	i	ئ
يُبَرِّئُونَ <i>yubarri'ūna</i>	i	ū	i	ئ
يُبَرِّئُونَ <i>yubarra'ūna</i>	a	ū	ū	ء
أَقْرَءُوا <i>iqra'ū</i>	a	ū	ū	ء
سِيَّئَاتٍ <i>sayyi'āt</i>	i	ā	i	ئ
فَنَاتٍ <i>fi'nāt</i>	i	ā	i	ئ
فَنُونٌ <i>fi'nūn</i>	i	ū	i	ئ
مِئَاتٍ <i>mi'māt</i>	i	ā	i	ئ
مِئُونٌ <i>mi'mūn</i>	i	ū	i	ئ

Word	Vowel on con- sonant before hamzah	Short- ened vowel on hamzah	Win- ning vowel	Seated hamzah
يُطْفِئُوا <i>yutfi'ū</i>	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
مُسْتَهْزِئُونَ <i>mustahzi'un</i>	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
مُنْشَئُونَ <i>munshi'un</i>	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
يُضَاهِئُونَ <i>yudāhi'unā</i>	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
مُرْجِحُونَ <i>murji'un</i>	<i>i</i>	<i>ū</i>	<i>i</i>	ئ

There are some exceptions:

- If the letter before the hamzah has a sukūn and is not wāw or yā', then the hamzah will be written unseated. Examples:

- جُزْءَانِ *juz'āni*
  - عَبَانِ *eib'āni*
  - عَيْنِ *eib'ayni*
  - بَطَهُ *buṭ'ahu*
  - بَطَهُ *buṭ'uhu*
  - بَطَهُ *buṭ'ihi*

(نِ، ءُ، وُ، and ئِ are suffixes.) Note that the combination لِ is not written as ئِ when the alif is part of the suffix.

### A.2.3. tanwīn on final hamzah

*tanwîn* on final hamzah does not affect the writing of the hamzah except in the case of a *tanwîned fat-hâh* ة. When writing a *tanwîned fat-hâh* ة on a hamzah at the end of a word:

1. If there is an alif before a seated hamzah ء, then we don't add a silent alif when writing the tanwîned fat-hâh ة. For example داء becomes داءَ dâ'a, not داءُ dâ'an.

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 fat-hah 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 tanwined fat-hah ُ on the hamzah. Examples:

- مبتدأ، مبتدأ، مبتدأ becomes مبتدأ
- ملجاً، ملجاً، ملجاً becomes ملجاً
- جُزءٌ، جُزءٌ، جُزءٌ becomes جُزءٌ
- شِيءٌ، شِيءٌ، شِيءٌ becomes شِيءٌ
- سِيءٌ، سِيءٌ، سِيءٌ becomes سِيءٌ

#### 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:

- مَسَّالَةً instead of مَسَّالَة

However, this rule appears to be not consistently followed. For example, *nash'ah* لَشَّة is generally always written لَشَّة never لَشَّة.

Another variant is that when word final hamzah has an kasrah and is followed by a suffix starting with ī, then the hamzah is written unseated instead of as ئ. Examples:

- مُتَكْثُون muttaki'ūn instead of مُتَكْثُون
- يُطْفَئُوا yutfi'ū instead of يُطْفَئُوا
- مُسْتَهْزِئُون mustahzi'ūn instead of مُسْتَهْزِئُون
- مُنْشَئُون munshī'ūn instead of مُنْشَئُون
- يُضَاهَئُونَ yudāhi'ūna instead of يُضَاهَئُونَ
- مُرْجَحُونَ murji'ūn instead of مُرْجَحُونَ
- مُرْجَحُونَ murji'ūn instead of مُرْجَحُونَ
- رَئِيسٌ ra'iis instead of رَئِيسٌ

Excepted from this variant are deficient words like:

- فُون *fūn*
- مُون *muṇ*

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:

- مَسْؤُل *mas'ūl* instead of مَسْوُل *maswūl*
- رُؤُس *ru'ūs* instead of رُؤُس *ru'ūs*
- أَقْرُوا *iqra'ū* instead of أَقْرُوا *iqra'ū*

Excepted from this variant is the combination *a'ā* which will continue to be written as ئَ or ئ. For example: مُنْجَات, شَنَان.

### 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:

Pronunciation with hamzah	Pronunciation without hamzah
هَيَّة hay'ah	هَيَّه hayyah
خَطِيَّة khaṭī'ah	خَطِيَّة khaṭīyyah
تَوَعْمٌ taw'ām	تَوْمٌ tawwām
تَسَأْعُل tasā'ul	تَسَأْعُل tasāwul
بَيْسٌ bi'sa	بَيْسٌ bisa
سُولٌ su'l	سُولٌ sūl
كَاسٌ ka's	كَاسٌ 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 ئ 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 (ؑ), as in خطیعه *khaṭī’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: خطیعه *khaṭī’ah*.

Two typefaces which allow for the correct typesetting are

- Amiri from Alif Type ([amirifont.org](http://amirifont.org))
- Naskh™ from DecoType ([decotype.com](http://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 taṭwil character: ؑ. Example: خطیعه. 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 taṭwil, or position vowel marks on the superscript hamzah correctly.

2. Hamzah seated on yā’: ؕ. Example: خطیعه. 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 لَّاَلْ *la’al* “pearl seller”, where the hamzah is not allowed to disturb the lām-alif ligature لـ.

Work in progress

## Appendix B.

### Glossary of terms

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
absolute doee	المَفْعُولُ الْمُطْلَقُ	absolute accusative
o-state	حَالَةُ الْجَزْمٍ / المَجْزُونُ	jussive mood
condition	الشُرْطُ	protasis
consequence	جَوَابُ السُّرْطِ	apodosis
adjectival noun	الصِّفَةُ	epithet
adverb of time	/ ظُرْفُ الزَّمَانِ المَفْعُولُ فِيهِ	??
adverb of place	/ ظُرْفُ الْمَكَانِ المَفْعُولُ فِيهِ	??
annexation	الإِضَافَةُ	??
annexe noun	الْمُضَافُ	construct noun
base noun	الْمُضَافُ إِلَيْهِ	??
[verb of] command	الْأَمْرُ	imperative
info	الْخَبَرُ	predicate / comment
connected noun	الْأَسْمَاءُ الْمُؤْضِلُونَ	relative pronoun
connecting sentence	الصَّلَةُ	??
deputy –	نَائِبٌ عَنْ -- / نَائِبُ --	??
direct doee	المَفْعُولُ بِهِ	object
doer	الْفَاعِلُ	subject
i-state	حَالَةُ الْجَرِّ / المَجْرُونُ	genitive case
particle	الْحَرْفُ	particle
pointing noun	اَسْمُ الْإِشَارةِ	demonstrative pronoun
preposition	حَرْفُ الْجَرِّ	preposition
prohibition	الْتَّهِيُّ	??
pronoun	الضَّمِيرُ	pronoun
proper noun	الْعَلَمُ	??
a-state	حَالَةُ / الْمَاضِيُّ	accusative case (nouns) / subjunctive mood (verbs)
questioning	الْتَّصِيبُ الْاسْتِفْهَامُ	interrogative

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
u-state	حَالَةُ الرِّفْعِ / المَرْفُوعُ	nominative case (nouns) / indicative mood (verbs)
refer-back pronoun	الرَّابِطُ / الْعَائِدُ	??
inflexible	الْمُتَنِبِّعُ	??
semi-flexible state	الْمُمْتَوَّعُ مِنَ الصَّرْفِ	diptote inflection / case (nouns) / mood (verbs)
subject (of, إِنْ, etc.)	اسْمٌ --	??
subject (of sentence)	المُبْتَدَأُ، المُبْتَدَأُ بِهِ	subject / topic
tanwīn	التَّنْوِينُ	nunation

Work in progress

## 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 *q̄harf makan* هُنَاكَ and the *majhūl* verb يُوجَدُ. So one might find:

- i. هُنَاكَ حَرَّنْ فِي الْبَيْتِ. or يُوجَدُ حَرَّنْ فِي الْبَيْتِ.
- ii. هُنَاكَ غَصْبٌ يَسْتَحْبِبُ وَهُنَاكَ غَصْبٌ يَكْرَهُ. or يَوْجَدُ غَصْبٌ يَسْتَحْبِبُ وَيَوْجَدُ غَصْبٌ يَكْرَهُ.
- iii. هُنَاكَ أَسْبَابٌ. or تُوجَدُ أَسْبَابٌ.

- iv. هُنَاكَ إِلَهٌ or يُوجَدُ إِلَهٌ.
- v. هَلْ هُنَاكَ طَعَامٌ؟ or هل يوجد طعام؟
- vi. نَعَمْ هُنَاكَ طَعَامٌ. or نعم يوجد طعام.

Sometimes in place of هُنَاكَ, its synonym, هَمَّةٌ is used. These usages of هُنَاكَ, هَمَّةٌ, 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 shibh jumlah then it can readily be used as a khabar that precedes the mubtada'. For example:

فِي الْبَيْتِ حَرَقَنْ.  
“In the house is gloom.”

Sometimes, a jārr wa-majrūr, or other shibh 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 khabar:

لِلْوَضْعِ أَسْبَابٌ.  
“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:

الْعَصْبُ عَصَبَانِ: عَصْبٌ مُسْتَحْبٌ وَعَصْبٌ مَدْرُوْبٌ.  
“Anger is (actually) two angers: an anger that is liked, and an anger that is disliked.”

مَنْ أَلْعَصَبِ مَا يُسْتَحْبِبُ وَمَا يُنْهَى.  
“From anger is that which is liked, that which is disliked.”

[9: سنن ابن ماجه] من الْغَيْرَةِ مَا يُحِبُّ اللَّهُ وَمِنْهَا مَا يُكْرِهُ اللَّهُ (1192)

### 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<sup>1</sup>:

الله!

"[There is] a god!"

Consider also this example:

[صحيح مسلم] سأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ رَأَيْتَ رَبَّكَ قَالَ نُورٌ أَنِي أَرَاهُ (1193)

The statement of the Prophet has been explained by ابن تيمية with the following wording:

<sup>2</sup> كَانَ نَمَّ نُورٌ ، أَوْ حَالَ دُونَ رُؤْيَايَةِ نُورٍ فَأَنَّ أَرَاهُ.

"There was light, or light came between [my] seeing Him, so how could I see Him?"

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:

هَلْ مِنْ طَعَامٍ؟  
نَعَمْ، عِنْدَنَا طَعَامٌ.

### 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 أَمَلٌ.

This uses the *nāfiyah lil-jins* لَا. (See section @ref(la-nafiyah-lil-jins).)

<sup>1</sup> Cantarino, V., *Syntax of modern Arabic prose* 1/5 citing Brockelmann, C., *Grundriss der vergleichenden Grammatik der semitischen Sprachen* 2/35

<sup>2</sup> ابن تيمية 21 اجتماع الجيوش الإسلامية لابن القيم

### C.1.5. Legitimate use of يُوجَدْ هُنَاكَ and

If, of course, a place is intended by “there” then there is no problem using هُنَاكَ or its synonyms. For example:

أَتَمْ زَيْدٌ؟  
“Is Zayd there?”

Similarly, يُوجَدْ may be used with no problem if the meaning “is (to be) found” is intended. For example:

من قتل معاهدا لم يرح رائحة الجنة، وإن ريحها توجد من مسيرة أربعين عاماً

### C.1.6. Technical and scientific use of يوجد

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 mafeūl 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 زَيْنَبٌ؟  
Who is Zaynab?

مَا هُوَ إِلَّا إِسْلَامٌ؟  
What is Islām?

لِمَذَا هُوَ حَزِيرٌ؟  
Why is he sad?

The insertion of the pronoun of separation (هُوَ, هِيَ, etc.) after question nouns is best avoided. So it is better to say:

مَنْ زَيْنَبٌ؟  
Who is Zaynab?

مَا إِلَّا إِسْلَامٌ؟  
What is Islām?

As for “why” sentences, Arabic has a native expression using لَمَّا 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 أَحْرَجَهُ  
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 خَسَّنَ are used and the person or thing asked about is made the doer. For example:

يَا أَبَا عُمَيْرٍ مَا فَعَلَ النَّعْيَرُ  
What happened to al-nughayr  
bukhari:6129

ما فعل أصحابك  
What happened to your companions?  
riyadussalihin:30

ما فَعَلَتِ الرَّيْطَةُ  
What happened to the thin cloak?  
ibnmajah:3603

فَتَسْأَلُونَهُ مَاذَا فَعَلَ فُلَانْ مَاذَا فَعَلَ فُلَانْ  
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 عنْ. عنْ is to be used, but only in specific circumstances. For example, with the verb سَأَلَ.

سَأَلَهُ عَنْ أُمِّهِ.  
He asked him about a matter.

We have also found عنْ in the narration:

مَا هَذَا الَّذِي يَذْكُرُونَ عَنِ الْحَسَنِ  
abudawud:4621

Usually, though, the preposition في should be used instead. For example:

### C.5. “What about ...”

Avoid مَاذا عن when asking “What about someone/something?”

Instead use مَا بَالْ.

For example:

حَتَّىٰ إِذَا فَرَغَ مَسْيِّثُ، فَقُلْتُ مَا بَالْ الْعَظِيمُ وَالرَّوْحَةُ  
bukhari:3860

إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيِّئَيْهِمَا فَكِلَاهُمَا مِنْ أَهْلِ النَّارِ . قِيلَ فَهُدًا الْفَاتِلُ، فَمَا بَالْ الْمَقْتُولُ  
bukhari:7083

عَنْ عَائِشَةَ، أَتَهَا قَالَتْ يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَجُلُّ مُنْجِهُ قَالَ الْمَلْحُ وَالنَّارُ . قَالَتْ  
فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْمَاءُ قَدْ عَرَفْتَهُ فَمَا بَالْ الْمَلْحُ وَالنَّارُ .  
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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَهُ نَهَىٰ أَنْ يَسْرِبَ الرَّجُلُ قَائِمًا . فَتَأَذَّهُ فَقُلْنَا فَالْأَكْلُ فَقَالَ ذَاكَ  
“what about eating?” muslim:2024b

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُتَلَاعِنِينَ ” حِسَابُكُمَا عَلَى اللَّهِ أَحْدُكُمَا كَادِبٌ لَا سَبِيلٌ  
لَكُمْ عَلَيْهَا ” . قَالَ يَا رَسُولَ اللَّهِ مَا يَـ؟~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 الْدَّازَ [2/104]

2. To use the expression حَمَلَهُ عَلَىٰ أَنْ يَفْعَلُ. For example

[1/37] التَّبِيَانُ فِي إِعْرَابِ الْقُرْآنِ لِلْعَكْبَرِيِّ] وَقَالُوا شَيْءَتُهُ؛ أَيْ حَمَلْتُهُ عَلَىٰ أَنْ يَسْأَءَ

[عجل root المصباح المنير للفيومي] وَأَعْجَلْتُهُ بِالْأَلْفِ حَمَلْتُهُ عَلَىٰ أَنْ يَعْجَلَ (1196)

This expressions is especially common in questions like “What made you ...?” For example:

[1197] سَنْ أَبِي دَاوُدَ [ ما حَمَلَكَ عَلَىٰ مَا ضَبَعَتْ ]

3. To use the verb **جَعَلَ**. For example:

(1198) [المقتضب للمبرد] **جَعَلَهُ اللَّهُ يَدْخُلُهَا** (104/2)

Work in progress

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