

# **A Grammar of Standard Classical Arabic**

The Authors

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Work in progress

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## Preface

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 at a beginner’s level so that, together with a study of the appropriate expository texts, they are one step closer to understanding the primary texts in their original language. We hope that this will, if Allāh wills, make them feel 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, 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 describing the dialectal variation of Classical Arabic, a standard variety emerged and gained prevalence. Thenceforth, virtually all texts that were composed 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.

While the grammar that 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 can put the grammar of this definition of MSA at odds with the grammar of SCA.

This book is a learning or teaching grammar, as opposed to being strictly a reference grammar. Therefore, generally, topics are covered, and examples are given, in a manner that assumes an understanding of only preceding content. We have, however, generally tried to organize 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.

It may also be appropriate to inform the reader that we chose to present a subset, and sometimes a simplified version, of Arabic grammar. As such, the grammar presented here may not be entirely consistent with the comprehensive and harmonious framework developed by the Arab grammarians. We chose this approach because we felt that exposing the beginner to complex grammatical details at this stage would be more of a hindrance than a help in learning the language.

Generally, we have tried to cite all published sources that we have drawn from. Replies to private queries are not cited in the text but we have tried to list them in the **acknowledgements**. In drawing material from sources, 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, but also when we could not find suitable references for topics we wish to present. In such cases, any claims or statements we make may be interpreted as original, or at least independent, research and thus more criticizable.

### Technical matters

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

THE AUTHORS

# Chapter 1.

## Introduction

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

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

### 1.1. History of Arabic

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

All languages change naturally over time. For example, English has changed to such a degree that the Old English language spoken 1400 years ago would be unintelligible to us today. So too did the Classical Arabic dialects begin to change. But as part of preserving His religion, Allāh preserved the Arabic language as well. This was by means of the efforts of scholars who recorded the Classical Arabic language of the time of the revelation.

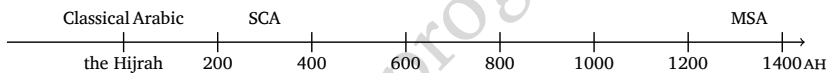
In the process of preserving Classical Arabic, one particular variety became standardized and gained prevalence as a literary language over the other dialects of the Arabic of the early-Islāmic period. We will call this variety Standard Classical Arabic (SCA).

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. Classical Arabic itself had a few Arabicized foreign borrowings from neighboring languages.

While SCA was preserved and used for literary purposes, the vernacular language that was spoken by Arabs in their day-to-day lives continued to change 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).

The figure below depicts the historical development of SCA



## 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.

By the time SCA emerged as a standard, Classical Arabic itself had more or less ceased to be a native language. All literary output produced in SCA was then an attempt to conform to the standard. So, even though proficiency in SCA was generally pretty high, texts written in SCA are not generally, themselves, definitive of SCA.<sup>1</sup>

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

<sup>1</sup>See also *مجموع مقالات فيصل المنصور* in *علة رفض الاحتجاج بكبار الشعراء والكتاب الذين جاءوا بعد زمن الفصاحة* 93–95

### 1.3. 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, speakers may sometimes casually mix in their vernacular dialect within their SCA speech. In fact, a strict adherence to all SCA grammar and pronunciation rules in informal spoken settings may, today, come across as turgid or pedantic.<sup>2</sup>

### 1.4. About this book

#### 1.4.1. Scope

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 Ḥadīth, and Islāmic literature.

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

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

#### 1.4.2. Current status

This book is currently a work in progress, and not yet ready for study.

#### 1.4.3. Methodology

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 convenience 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

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<sup>2</sup>Hallberg, A., *Case endings in Spoken Standard Arabic* 54–55, 86

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

#### **1.4.4. How to study from this book**

##### **1.4.4.1. Exercises**

In answering the exercises, we strongly recommend that you memorize the vocabulary in full and write down the answers with pen and paper. We strongly recommend that you resist 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.

##### **1.4.4.2. Vocabulary**

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.



## Chapter 2.

### The Arabic script

#### 2.1. The Arabic alphabet

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

No.	Arabic letter	Transcription	Name	Description
1	ا	<i>ā</i>	أَلِف alif	A vowel like in English “man”. But after these letters (خ, ر, ص, ض, غ, ق) it sounds like “awe” in English “awesome”.
2	ب	<i>b</i>	بَاء bā’	Equivalent to English “b” in “boy”.
3	ت	<i>t</i>	تَاء tā’	Similar to English “t” in “tall” but softer. Touch the tongue against the back of the top front teeth instead of just the gum.
4	ث	<i>th</i>	ثَاء thā’	Similar to to English “th” in “think” but softer. Have your lips and cheek in a wide grin. Loosely bite the tip of your tongue between your front teeth and then force air out trying to hiss “ssss”. Keep your tongue touching the top and bottom teeth and the hiss should come out like a “th” sound.
5	ج	<i>j</i>	جِيم jīm	Equivalent to English “j” in “just”.
6	ح	<i>h</i>	حَاء ḥā’	Similar to English “h” in “hat” but pronounced from the bottom of the throat. Take care there is no scraping as with خ.
7	خ	<i>kh</i>	خَاء khā’	Similar to “ch” in Scottish “loch”. Try saying “kh” but with a scraping sound.
8	د	<i>d</i>	دَال dāl	Similar to to English “d” in “dog” but softer. Just like with ت, touch the tongue against the back of the top front teeth instead of just the gum.

No.	Arabic letter	Transcription	Name	Description
9	ذ	<i>dh</i>	ذَال <i>dhāl</i>	Place your tongue as in ث and force air out. But this time instead of trying to hiss “ssss” try to buzz “zzzz” and again keep your tongue touching the top and bottom teeth.
10	ر	<i>r</i>	رَاء <i>rāʾ</i>	Equivalent to English “r” in “rat”.
11	ز	<i>z</i>	زَاء <i>zāʾ</i>	Equivalent to English “z” in “zoo”.
12	س	<i>s</i>	سِين <i>sīn</i>	Equivalent to English “s” in “see”.
13	ش	<i>sh</i>	شِين <i>shīn</i>	Equivalent to English “sh” in “show”.
14	ص	<i>ṣ</i>	صَاد <i>ṣād</i>	An emphatic س that will be described later.
15	ض	<i>ḍ</i>	ضَاد <i>ḍād</i>	An sound unique to Arabic that will be described later.
16	ط	<i>ṭ</i>	طَاء <i>ṭāʾ</i>	An emphatic ت that will be described later.
17	ظ	<i>ḍh</i>	ظَاء <i>ḍhāʾ</i>	An emphatic ذ that will be described later.
18	ع	<i>ʿ</i>	عَيْن <i>ʿayn</i>	A sound like “a” from the throat.
19	غ	<i>gh</i>	غَيْن <i>ghayn</i>	Somewhat like a “gh” sound but much softer. Try pronouncing ح but without any scraping.
20	ف	<i>f</i>	فَاء <i>fāʾ</i>	Equivalent to English “f” in “fox”.
21	ق	<i>q</i>	قَاف <i>qāf</i>	Similar to English “k” in “kite” but further back in the throat.
22	ك	<i>k</i>	كَاف <i>kāf</i>	Equivalent to English “k” in “kite”.
23	ل	<i>l</i>	لَام <i>lām</i>	Equivalent to English “l” in “light”.
24	م	<i>m</i>	مِيم <i>mīm</i>	Equivalent to English “m” in “man”.
25	ن	<i>n</i>	نُون <i>nūn</i>	Equivalent to English “n” in “nut”.
26	ه	<i>h</i>	هَاء <i>hāʾ</i>	Equivalent to English “h” in “hat”. Much softer than ح
27	و	<i>w/ū</i>	وَاو <i>wāw</i>	As a consonant it is equivalent to English “w” in “water”. It is also a vowel equivalent to English “oo” in “moon”.
28	ي	<i>y/ī</i>	يَاء <i>yāʾ</i>	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 (*yāʾ*) are both vowels and consonants. But that alif (*alif*) is only a vowel.

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

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

### 2.1.1. Alternative order of letters

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

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

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

### 2.1.2. Pronunciation notes

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

#### 2.1.2.1. ص ṣād, ط ṭā’, and ظ ḍhā’

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

#### 2.1.2.2. ض ḍād

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

## 2.2. Writing Arabic words

### 2.2.1. Letters in different positions

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

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

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

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

Isolated form: ب

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

End form: بب

To get the middle form, we take the end form بب 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: بب

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

Beginning form: بب

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 ع, غ, ه, ي, ك, and you can study them and the rest of the letters in the table below:

No.	Isolated	End	Middle	Beginning
1	ا	ل	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): م-ع-ش-ر into one word. The first letter is م so we modify it to its beginning form م. The next two letters are converted to their middle forms ع, ش. And the last letter ر is converted to its end form ر. Then we join the horizontal lines together and get معشر. Usually, when we join letters like

this we shorten the horizontal lines so you will generally see the word like this  
مَعشَر.

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

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

### 2.2.2.1. Simplified and Traditional writing styles

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

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

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

### 2.2.3. ة (closed tā')

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

Examples:

- فاطمة
- شجرة
- فتاة

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

### 2.2.4. Writing hamzah

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

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

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

### 2.2.5. Disambiguating letters that look similar

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

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

Isolated	End	Middle	Beginning
ب	ب	ب	ب
ت	ت	ت	ت
ث	ث	ث	ث
ن	ن	ن	ن
ي	ي	ي	ي

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

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

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

Isolated	End	Middle	Beginning
ف	ف	ف	ف
ق	ق	ق	ق

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

Isolated	Middle
غ	غ
ف	ف



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

Isolated	End	Middle	Beginning
ا	ل	none	none
ل	لـ	ـلـ	ـلـ

### 2.2.6. Joining alif after lām

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

ل+ا → لا

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

لا

Examples:

- أَلَا
- الْإِيمَان
- الصَّلَاة

## 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 fat-ḥah َ which is a small diagonal line above the letter like مَ *ma*.
2. *i* as in English “bit”, written with an kasrah ِ which is a small diagonal line under the letter like بِ *bi*.
3. *u* as in English “put”, written with an ḍammah ُ which is like a tiny ʾ wāw above the letter like فُ *fu*.

Examples of words with short vowels:

- فَتَحَ *fataḥa*
- عَمِلَ *ʿamila*
- قَتَلَ *qatila*

### 2.3.2. Long Vowels

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

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

Examples of words with long and short vowels:

- **هَارُونُ** *hārūnu*
- **كَذَا** *kadhā*
- **سَرَادِيبُ** *sarādība*

#### 2.3.2.1. *ā* vowel written with a small alif

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

- **هَادِثًا** *hādithā*
- **ذَالِكْ** *dhalika*

#### 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 **ا**. When this happens, we will write the *yā’* without its dots and write a dagger alif **آ** above it, like this **يَآ**. Here are some examples:

- **عَالِي** *ēalā*
- **رَامِي** *ramā*

### 2.3.3. Zero-vowel written with a sukūn

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

- **كَمْ** *kam*
- **مُنْذُ** *mundhu*

- مِنْهُمْ *minhum*
- مِنْهَا *minhā*

### 2.3.4. Semi-vowels

Arabic has two short semi-vowels:

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

- وَيَحَاكْ *wayḥaka*
- غَيْرُهُ *ghayruhu*
- قَوْلُهُ *qawluhu*

It also has two long semi-vowels:

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

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

### 2.3.5. Doubled letters

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

- كَبَّرَ *kabbara*
- حَدَّدَ *hadduhu*
- فَعَّالَ *faʿʿala*
- سَكَّيْنُ *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.)
- سَفَّوْدُ *saffūdu*
- دَالِّلِيْنَ *dāllīna*
- مُزَّامِلُ *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. ُ *un*, for example كِتَابٌ *kitābun*.
2. ِ *an*, for example شَجَرَةٌ *shājaratan*.
3. ٍ *in*, for example بَيْتٍ *baytin*.

The tanwined fatḥah ُ has specific spelling rules: Generally, we will generally add a silent alif after it, for example سَالِمٌ becomes سَالِمًا *sālīman*. 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 غَاضِبَةً *ghāḍibatān*.
2. If the word ends with a ā vowel, whether written with an alif ا or as a yā' with dagger alif ي. In this case, the *an* mark is put on the letter before the alif ا or yā' ي and the final vowel letter becomes silent and is not pronounced. For example, مُصْطَفًى becomes مُصْطَفًى *muṣṭafān*, عَصَا becomes عَصَا *eaṣān*.
3. If the word ends with a hamzah. In this case, we might or might not write a silent alif, depending on the following rules:
  - a. If there is an alif before an unseated hamzah ء, then we don't add a silent alif. For example دَاءٌ becomes دَاءٌ *dā'an*, not دَاءًا.
  - b. Otherwise, we add a silent alif after the hamzah. However, this may affect the writing of the hamzah, for example مُبْتَدَأٌ becomes مُبْتَدَأًا *mubtada'an*. This is discussed further in appendix @ref(hamzarules).

Here are some examples of tanwined words:

- سَعْدٌ *saʿdun*
- دَرَبٌ *darban*
- قَادِي *qādīn*
- سَعَةِ *saʿatan*
- دُعَاءٌ *duʿā'an*
- اِمْرَأٌ *imra'an*
- شَيْءٌ *shay'an*
- سُوءٌ *sū'an*
- غَبَانٌ *ghabanun*

## 2.4. Connecting hamzah

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

اِفْتَحِ الْبَابَ  
'iftahi -lbāba

اُنْظُرْ  
'undhur

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

زَيْدُ الْكَرِيمِ  
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:

أَخَذَ مِنَّا الْكِتَابَ  
'akhadha minna -lkitāba

ذُو الْقَرْنَيْنِ  
dhu -lqarnayni

فِي الْبَيْتِ  
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 َ then it is pronounced as a َ hā' with a sukūn.

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

فَاتِحٌ  
fatḥ

عُقْبَةُ  
*uqbah*

وَالِدَايِ  
*wālidāy*

وَالِدَيَّ  
*wālidayy*

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

مَفْعُولًا  
*mafeūlā*

سَاجِدًا  
*sājīdā*

مَرْفُوعَةً  
*marfūeah*

Note that the above exception is only for *ḥā'*. 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:

- مُبْتَدَأًا is pronounced *mubtada'ā*
- دُعَاءٌ 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:

- مُصْطَفًى 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:

ذَهَبَ إِلَى الْبَيْتِ

will be transcribed, in the remainder of this book, as:  
*dhahaba 'ila -lbayti*

but should be pronounced as  
*dhahaba 'ila -lbayt*

## 2.6. Qur'ānic script

In printed volumes of the Qur'ān, the spelling words is a little different from non-Qur'ānic Standard Arabic. The reasons for this are beyond the scope of this book. Here we'll just give a few examples and note that these differences are typically only found in printed volumes of the Qur'ān.

Standard Arabic	Qur'ānic Arabic
الصَّلَاةُ	الصَّلَوَةُ
السَّمَاوَاتِ	السَّمَوَاتِ
يَا أَبْنَاءَ	يَبْنَؤُمْ

Work in progress

Work in progress



## Chapter 3.

### The noun

#### 3.1. Introduction

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

Here are some examples of common nouns in Arabic:

Arabic word	Transcription	Definition
رَجُل	<i>rajul</i>	man
كِتَاب	<i>kitāb</i>	book
بَيْت	<i>bayt</i>	house
شَجَرَة	<i>shajarah</i>	tree
صَبْر	<i>ṣabr</i>	patience
وَقْتُ	<i>waqt</i>	time
طَعَام	<i>ṭaʿām</i>	food
ابْن	<i>ʾibn</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 *ə* as a *h*. Therefore, شَجَرَة “tree”, in isolation, is pronounced *shajarah*, not *shajarat*.

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

#### 3.2. Definiteness

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

A noun is *definite* when the person or thing it refers to is known. For example, if you say, “The man arrived.” then the usage of the word “the” before “man”

tells us that the man is known to us. Therefore the noun “man” is definite in this sentence.

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

“The” is called the *definite article* and “a” is called the *indefinite article*.

### 3.2.1. Definite nouns in Arabic

The definite article in Arabic is *ألْ* *al*. It corresponds to the English definite article “the”. In order to make a noun definite, we attach *ألْ* *al* to its beginning.

For example, the definite noun “the book” in Arabic is *الْكِتَابُ* *alkitāb*.

*ألْ* *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 *ا* a-mark.

#### 3.2.1.1. Sun letters and moon letters

The noun “man” in Arabic is *رَجُلٌ* *rajul*. To make this noun definite, we add *ألْ* *al* to the beginning of the word. But instead of becoming *الْرَجُلُ* *alrajul* the word becomes *الرَّجُلُ* *arrajul*. The *ل* in *ألْ* becomes silent and the *ر* gets doubled. This happens because the first letter *ر* in the word *رَجُلٌ* *rajul* is from a group of letters called “sun letters”. For all nouns beginning with sun letters, when *ألْ* *al* is put in the beginning, the *ل* in *ألْ* 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 *ألْ* does not become silent and the moon letter does not become doubled. For example, *كِتَابٌ* *kitāb* “book” becomes *الْكِتَابُ* *alkitāb* “the book”.

The sun letters are *ن ط ظ ل ر ز س ش ص ض ط ظ ل ن*.

The moon letters are *ء ب ج ح خ ع غ ف ق ك م ه و ي*.

The names “sun letters” and “moon letters” were given because of the Arabic words for “sun” and “moon” respectively. “The sun” in Arabic is *الشَّمْسُ* *ash-shams* which begins with *ش* which causes the *ل* in *ألْ* to be silent. “The moon” is *القَمَرُ* *alqamar* which begins with *ق* which does not cause the *ل* in *ألْ* 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
رَجُلٌ <i>rajul</i> “man”	الرَّجُلُ <i>arrajul</i> “the man”
تَاجِرٌ <i>tājir</i> “trader”	التَّاجِرُ <i>attājir</i> “the trader”
لُعْبَةٌ <i>luebah</i> “toy”	اللُّعْبَةُ <i>alluebah</i> “the toy”

### 3.2.1.2. The definite article الّ *al* with nouns with an initial connecting hamzah

If the definite article الّ *al* is prefixed to nouns that have an initial connecting hamzah, then the ج shall no longer have an sukūn ْ. Instead it shall have an kasrah ِ. Example:

الْأَبْنِ  
*'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 الّ *al*. For example, كِتَابٌ *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 *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 *al* when the noun is definite.

Examples:

- “This man gave that boy some food.”
  - man: definite; Arabic: *الرَّجُلُ* *’arrujul*
  - boy: definite; Arabic: *الْغُلَامُ* *’alghulām*
  - food: indefinite; Arabic: *طَعَام* *ṭaʿām*
- “Time is valuable.”
  - time: definite; Arabic: *الْوَقْتُ* *’alwaqt*
- “We don’t have to leave just yet; we have time.”
  - time: indefinite; Arabic: *وَقْتُ* *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 raised-state. This is considered the ‘highest’ state. It is indicated, for most nouns, by a *ḍammah* on the final letter of the noun.
2. the propped-state. This is ‘lower’ than the raised-state. It is indicated, for most nouns, by a *fatḥah* on the final letter of the noun.
3. the lowered-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 *tanwīn*ed. Here, for example, is the noun *كِتَاب* *kitāb* “book” in its three states:

State	Indefinite “a book”	Definite “the book”
raised-state	<i>كِتَابٌ kitābun</i>	<i>الْكِتَابُ ’alkitābu</i>
propped-state	<i>كِتَابًا kitāban</i>	<i>الْكِتَابَ ’alkitāba</i>
lowered-state	<i>كِتَابٍ kitābin</i>	<i>الْكِتَابِ ’alkitābi</i>

The raised-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 *shajrah* “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>ṭifl</i>	masc.	child
طفلة <i>ṭiflah</i>	fem.	(female) child
إنسان <i>insān</i>	masc.	human being
إنسانة <i>insānah</i>	fem.	(female) human being
حرّ <i>hurr</i>	masc.	free man
حرة <i>hurrah</i>	fem.	free woman
كلب <i>kalb</i>	masc.	(male) dog
كلبة <i>kalbah</i>	fem.	(female) dog
هرّ <i>hurr</i>	masc.	(male) cat
هيرة <i>hirrah</i>	fem.	(female) cat

## Derived nouns

Arabic word	Gender	Definition
مُعَلِّم <i>muṣallim</i>	masc.	(male) teacher
مُعَلِّمَة <i>muṣallimah</i>	fem.	(female) teacher
طَالِب <i>ṭālib</i>	masc.	(male) student
طَالِبَة <i>ṭālibah</i>	fem.	(female) student
صَاحِب <i>ṣāhib</i>	masc.	(male) companion
صَاحِبَة <i>ṣāhibah</i>	fem.	(female) companion
صَدِيق <i>ṣadiq</i>	masc.	(male) friend
صَدِيقَة <i>ṣadiqah</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 *ṣ* at the end. For example, *طِفْل* *ṭifl* is masculine, and its feminine is *طِفْلَة* *ṭiflah* (fem.).

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

Note that the vowel-mark before the *ṣ* is always an *fatḥah*.

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, كَلْب *kalb*, while remaining a masculine noun, can be used to refer to both a male dog and a female dog, especially if the animal’s physical gender is not obvious or particularly important. And كَلْبَة *kalbah* (fem.) “a female dog” is typically only used when it is needed to specify the gender of the animal. Conversely, هِرَّة *hirrah* “a (female) cat” may be used to refer to cat of either physical gender, especially if it is not obvious whether it is a male or female cat.

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

As another example, the word إِنْسَانَة *insānah* (fem.) “a female human being” is rarely used at all. Instead, the word إِنْسَان *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, ابْن *ibn* “son” and ابْنَة *ibnah* “daughter” are only ever used for their respective gender. So ابْن *ibn* (masc.) “a son” is never used to mean “a daughter”. And ابْنَة *ibnah* (fem.) “a daughter” is never used to mean “a son”.

As for derived nouns, they are typically only ever used for their respective gender. So, for example, مُعَلِّم *muallim* (masc.) is only used for “a (male) teacher”. And مُعَلِّمَة *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
أَب <i>ab</i>	masc.	father
أُم <i>umm</i>	fem.	mother

Arabic word	Gender	Definition
غُلَامٌ <i>ghulām</i>	masc.	boy
جَارِيَةٌ <i>jāriyah</i>	fem.	girl
عَبْدٌ <i>ʿabd</i>	masc.	male slave
أَمَةٌ <i>ʾamah</i>	fem.	female slave
أَسَدٌ <i>ʾasad</i>	masc.	lion
لَبْوَةٌ <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. اُمٌّ *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>shakhṣ</i>	masc.	person
نَفْسٌ <i>nafs</i>	fem.	self
عَدُوٌّ <i>ʿaduww</i>	masc.	enemy
حَيَوَانٌ <i>ḥayawān</i>	masc.	animal
طَائِرٌ <i>ṭāʾir</i>	masc.	bird
قِرْدٌ <i>qird</i>	masc.	monkey
حَمَامَةٌ <i>ḥamāmah</i>	fem.	dove
نَمْلَةٌ <i>namlah</i>	fem.	ant

So, for example, قِرْدٌ *qird* “monkey” is grammatically masculine but it will be used for both a male and a female monkey. Similarly, شَخْصٌ *shakhṣ* is a masculine noun meaning “person”. While remaining grammatically masculine, it can be used to refer to persons of male or female persons. While, 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 اُمٌّ *umm* (fem.) “mother”.



### 3.4.2. Nouns that designate inanimate objects

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

Arabic word	Gender	Definition
كِتَاب <i>kitāb</i>	masc.	book
بَيْت <i>bayt</i>	masc.	house
قَلَم <i>qalam</i>	masc.	pen
طَعَام <i>ṭaʿām</i>	masc.	food
مَاء <i>māʾ</i>	masc.	water
مَدْرَسَة <i>madrasah</i>	fem.	school
مَدِينَة <i>madīnah</i>	fem.	city
غُرْفَة <i>ghurfah</i>	fem.	room
شَجَرَة <i>shajarah</i>	fem.	tree
شَمْس <i>shams</i>	fem.	sun
قَمَر <i>qamar</i>	masc.	moon
عِلْم <i>ʿilm</i>	masc.	knowledge
قُوَّة <i>quwwah</i>	fem.	strength
حَيَاة <i>hayāh</i>	fem.	life
مَوْت <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: شَمْس *shams* “sun” which is feminine but does not end with a feminine marker. These exceptions are not very many and, if Allāh wills, we will not find it hard to memorize them.

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

Arabic word	Gender	Definition
رَهِيْنَة <i>rahīnah</i>	fem.	pledge
عَضْو <i>ʿudw</i>	masc.	member

رَهِيْنَة *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, عَضْو *ʿudw* 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 with a feminine marker like ة. These were:

- أُمُّ *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 *ayn* (fem.) “eye”
- أُذُنٌ *udhun* (fem.) “ear”
- قَدَمٌ *qadam* (fem.) “foot”
- رِجْلٌ *rijl* (fem.) “leg” (sometimes “foot”)
- إِبْهَامٌ *ibham* (fem.) “thumb”
- إِصْبَعٌ *ishbaʿ* (fem.) “finger, toe”
- سِنٌّ *sinn* (fem.) “tooth”
- رُكْبَةٌ *rukbaḥ* (fem.) “knee”

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

- مَنخَرٌ *mankhar* (masc.) “nostril”
- مِرْفَقٌ *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”
- لِحْيَةٌ *lihyah* (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> 401-410 مجموع مقالات فيصل المنصور in عضو أم عضوة؟ ومساائل آخر

- خَلِيفَة *khalifah* (masc.) “caliph”
- عَلَامَة *ʿallamah* (masc.) “great scholar”
- دَاعِيَة *dāʿiyah* (masc.) “great preacher”

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

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

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

### 3.5. Exercises

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

Work in progress

Work in progress

## Chapter 4.

### The subject-comment sentence

#### 4.1. Introduction

In this chapter we will learn about a class of sentences called *subject-comment sentences*. Subject-comment sentences consist of two parts:

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

#### 4.2. Forming subject-comment sentences

Here is a subject-comment sentence:

“The building is a house.”

subject

comment

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

The comment is “a house”. This means that the comment 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 أَلْبِنَاءُ ‘albinā’ (masc.).
- ii. “A house” is بَيْتٌ bayt (masc.).

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

- i. أَلْبِنَاءُ ‘albinā’u (masc.) “the building” (raised-state)

- ii. <sup>بَيْتٌ</sup> *baytun* (masc.) “a house” (raised-state)

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

$$\left. \begin{array}{c} \text{comment} \\ \text{بَيْتٌ} \end{array} \right\} \left. \begin{array}{c} \text{subject} \\ \text{الْبَيْتُ} \end{array} \right\}$$

<sup>بَيْتٌ</sup> *albaytu binā’*.

“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 <sup>بَيْتٌ</sup> 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 raised-state:

- i. The subject: <sup>الْبَيْتُ</sup> *albaytu* (masc.) “the house” (raised-state)
- ii. The comment: <sup>بِنَاءٌ</sup> *binā’un* (masc.) “a building” (raised-state)

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

$$\left. \begin{array}{c} \text{comment} \\ \text{بِنَاءٌ} \end{array} \right\} \left. \begin{array}{c} \text{subject} \\ \text{الْبَيْتُ} \end{array} \right\}$$

<sup>الْبَيْتُ</sup> *albaytu binā’*.

“The house is a building.”

and there we have our sentence.

### 4.3. Matching the gender between the subject and the comment

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

“The building is a school.”

- i. The subject: <sup>الْبَيْتُ</sup> *albinā’u* (masc.) “the building” (raised-state)
- ii. The comment: <sup>مَدْرَسَةٌ</sup> *madrasatun* (fem.) “a school” (raised-state)

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

الْبِنَاءُ مَدْرَسَةٌ.

*ʿalbināʿu madrasah.*

“The building is a school.”

We can also reverse this sentence:

الْمَدْرَسَةُ بِنَاءٌ.

*ʿalmadrasatu bināʿ.*

“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 comment. This is because the words we have dealt with so far denote animate objects. If either the subject or the comment denote animate beings, then in this case the subject and the comment 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 ʿalʿummu* (fem.) (raised-state).
- ii. The comment: “a teacher”. We have two words for “a teacher” in Arabic:
  - *مُعَلِّمٌ muʿallim* (masc.) “a (male) teacher”
  - *مُعَلِّمَةٌ muʿallimah* (fem.) “a (female) teacher”.

Obviously, *مُعَلِّمَةٌ muʿallimah* would apply here so we put it in the raised-state: *مُعَلِّمَةٌ muʿallimatun* (raised-state).

Now we can assemble the sentence:

الْأُمُّ مُعَلِّمَةٌ.

*ʿalʿummu muʿallimah.*

“The mother is a teacher<sub>f</sub>.”

In the reverse sentence “The teacher is a mother.”, we again use the feminine noun *مُعَلِّمَةٌ muʿallimah* (fem.) “a (female) teacher”, which is now the subject of the sentence, to match the feminine noun in the comment *الْأُمُّ ʿalumm* (fem.) “a mother”. So we get:

الْمُعَلِّمَةُ أُمٌّ.

*ʿalmuʿallimatu ʿumm.*

“The teacher<sub>f</sub> is a mother.”

Here is another example:

الرَّجُلُ أَبٌ.

*ʾarrujulu ʾab.*

“The man is a father.”

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

الْأُمُّ شَاكِشٌ.

*ʾalʾummu shakhṣ.*

“The mother is a person.”

الشَّخْصُ مُعَلِّمَةٌ.

*ʾashshakhṣu muʿallimah.*

“The person is a (female) teacher.”

الْمُعَلِّمَةُ شَاكِشٌ.

*ʾalmuʿallimatu shakhṣ.*

“The (female) teacher is a person.”

In the above examples, the grammatical genders mismatch between the subject and the comment. But this is because we are matching with the physical gender of the person represented by the masculine noun *شَاكِشٌ* *shakhṣ* “a person”, not its grammatical gender.

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

الْحَيَوَانُ هِرٌّ.

*ʾalhayawānu hirr.*

“The animal is a (male) cat.”

and

الْحَيَوَانُ هِرَّةٌ.

*ʾalhayawānu hirrah.*

“The animal is a (female) cat.”

#### 4.4. Detached pronouns

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

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

“The man is a teacher.”



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

“He is a teacher.”

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

#### 4.4.1. Participants

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

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

The three participants in speech are:

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

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

#### 4.4.2. Detached pronouns for the singular absentee-participant

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

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

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

- الرَّجُلُ مُعَلِّمٌ.  
'arrajulu mu'allim.  
"The man is a teacher<sub>m</sub>."
- هُوَ مُعَلِّمٌ.  
huwa mu'allim.  
"He is a (male) teacher<sub>m</sub>."
- الْبِنَاتُ طَالِبَةٌ.  
'albjāriyatu ṭalibah.  
"The girl is a student<sub>f</sub>."
- هِيَ طَالِبَةٌ.  
hiya ṭalibah.  
"She is a student<sub>f</sub>."
- الْبَيْتُ بِنَاءٌ.  
'albaytu binā'.  
"The house is a building."
- هُوَ بِنَاءٌ.  
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.

- الْبِنَاءُ مَدْرَسَةٌ.  
'albinā'u madrasah.  
"The building is a school."
- هُوَ مَدْرَسَةٌ. *huwa madrasah.*  
or  
• هِيَ مَدْرَسَةٌ. *hiya madrasah.*  
"It is a school."

Note that either هُوَ *huwa* "he" or هِيَ *hiya* "she" can be used in the above sentence because the gender of the subject الْبِنَاءُ 'albinā' (masc.) "the building" mismatches the gender of the comment مَدْرَسَةٌ *madrasah* (fem.) "a school."

In such cases where the genders of the subject and the comment 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 comment, 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 comment *مدرسة* *madrasatun* “a school” is feminine.

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

الْجَارِيَةُ إِنْسَانٌ.  
'*aljāriyatu 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 comment *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: أَنْتَ '*anta* “you<sub>m</sub>”.
- singular feminine addressee-participant: أَنْتِ '*anti* “you<sub>f</sub>”.
- singular speaker-participant: أَنَا '*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:

- أَنْتَ مُعَلِّمٌ.  
'*anta mu'allim*.  
“You<sub>m</sub> are a teacher<sub>m</sub>.”

- أَنْتِ مُعَلِّمَةٌ.  
'*anti mu'allimah*.  
“You<sub>f</sub> are a teacher<sub>f</sub>.”

- أَنَا مُعَلِّمٌ.  
'*ana mu'allim*.  
“I am a teacher<sub>m</sub>.”

- أَنَا مُعَلِّمَةٌ.  
'*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 ال *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 comment

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

الرَّجُلُ الْمُعَلِّمُ.

ʾarrajulu -lmuʿallim.

“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 comment. 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.

ʾarrajulu huwa -lmuʿallim.

“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 comments and disambiguating pronouns.

الْبَيْتُ هُوَ الْبَيْتَاءُ.

ʾalbaytu -lbināʾu.

“The house is the building.”

الْخَيَّوَانُ هِيَ الْهَرَّةُ.  
 '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. و *wa*- “and”, فَ *fa*- “so”/“and then”, and أَوْ *aw* “or”

### 4.7.1. و *wa*- “and”

Arabic uses the particle و *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”

و *wa* meaning “and” does not change the state of the noun following it. Examples:

الْبِنَاءُ مَسْجِدٌ وَمَدْرَسَةٌ.  
 'albinā'u masjidun wamadrasah.  
 “The building is a mosque and a school.”

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

الْبِنَاءُ مَسْجِدٌ وَمَدْرَسَةٌ وَمَكْتَبَةٌ.  
 'albinā'u baytun wamadrasatun wamaktabah  
 “The building is a mosque, a school, and a library.”

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

وَالرَّجُلُ إِنْسَانٌ وَالْكَلْبُ حَيَوَانٌ  
*warrujulu 'inṣānun wa-lkalbu ḥayawānun*

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

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

#### 4.7.2. *فَ* *fa*- “so”/“and then”

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

الْبِنَاءُ مَسْجِدٌ فَمَدْرَسَةٌ فَمَكْتَبَةٌ.  
*'albinā'u baytun ḥamadrasatun 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,

فَالرَّجُلُ إِنْسَانٌ وَالْكَلْبُ حَيَوَانٌ  
*farrujulu 'inṣānun wa-lkalbu ḥayawānun*

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

## Chapter 5.

### The prepositions

#### 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 lowered-state. For example the preposition فِي *fī* means “in”. We can put it before the noun بَيْت *bayt* “a house”:

فِي بَيْتٍ  
*fī baytin*  
“in a house”

Note how the noun بَيْت *baytin* “a house” is in the lowered-state because of the preposition فِي *fī* “in” before it. The lowered-state is indicated by the tanwīn kasrah ِ on the final letter of بَيْت.

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

#### 5.2. True prepositions

True prepositions are *particles*. Particles are a class of words, like nouns and verbs. Particles don’t have the properties of nouns. Thus, they cannot be definite or indefinite. They cannot be preceded by اَلْ *al* nor may they be tanwīn. And they don’t have state (raised-state, propped-state, lowered-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>fī</i>	in
عَلَى <i>ʿalā</i>	on
إِلَى <i>ʾilā</i>	to, toward

Preposition	Meaning
مِنْ <i>min</i>	from
عَنْ <i>ʿan</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:

بِقَلَمٍ  
*biqalamin*  
“with a pen”

لِرَجُلٍ  
*lirajulin*  
“for a man”

كَابْنٍ  
*ka-bnin*  
“like a son”

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

بِالْقَلَمِ  
*bi-lqalami*  
“with the pen”

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

كَالْأَبْنِ  
*ka-li-bni*  
“like the son”

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

لِلرَّجُلِ  
*li-rrajuli*  
“for the man”



لِلْجَارِيَةِ  
*li-ljāriyati*  
 “for the girl”

لِلابْنِ  
*li-li-bni*  
 “for the son”

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

أَلَلْعَبَةِ  
*ʿalluebatu*  
 “the toy”

becomes

لِلْعَبَةِ  
*li-lluebati*  
 “for the toy”

not

× لِلْعَبَةِ

This is also true for the phrase:

لِلَّهِ  
*lillāhi*  
 “for Allāh”

which is formed from *ل* + *اللَّهُ*

- The prepositions *عَلَى* *ʿalā* “on” and *إِلَى* *ʿilā* “to” have a long-*ā* vowel at the end but it is written with a dotless *yā* *ي* 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  
*ʿilā madrasatin*  
 “to a school”

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

فِي الْبَيْتِ  
*fi -lbayti*  
 “in the house”

إِلَى ابْنٍ  
*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 عَنْ *ean* gets an kasrah and becomes عَنِ *eani*. Examples:

عَنِ الرَّجُلِ  
*eani -rrajuli*  
 “from the man”

عَنِ ابْنٍ  
*eani -bnin*  
 “from the son”

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

مِنَ الرَّجُلِ  
*mina -rrajuli*  
 “from the man”

مِنْ ابْنٍ  
*mini -bnin*  
 “from a son”

### 5.3. Pseudo-prepositions

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

Here is a list of some common pseudo-prepositions:

Preposition	Transcription	Meaning
عِنْدَ	<i>inda</i>	at
لَدَى	<i>ladā</i>	at
لَدُنْ	<i>ladun</i>	at
مَعَ	<i>maea</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 الْغُلَامِ  
maʿa -lghulāmi  
“with the boy”

عِنْدَ الْبَيْتِ  
ʿinda -lbayti  
“at the house”

لَدَى الْبَابِ  
lāda -lbābi  
“at the door”

بَيْنَ النَّاسِ  
bayna -nnāsi  
“among the people”

## 5.4. Attached pronouns

We have already learned detached pronouns هُوَ, هِيَ, and أَنَا in section @ref(detached-pronouns). Detached pronouns are the equivalent of “he”, “she”, and “I”, etc. They are used in place of nouns that are in the raised-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 propped-state and the lowered-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	هُوَ <i>huwa</i> “him”	هُوَ - <i>hu</i> “him”
Fem. absentee	هِيَ <i>hiya</i> “her”	هِيَ - <i>hā</i> “her”
Masc. addressee	أَنْتَ <i>anta</i> “you <sub>1,m</sub> ”	كَ - <i>ka</i> “you <sub>1,m</sub> ”
Fem. addressee	أَنْتِ <i>anti</i> “you <sub>1,f</sub> ”	كِ - <i>ki</i> “you <sub>1,f</sub> ”
Speaker	أَنَا <i>ana</i> “I”	يَ “me”

### 5.4.1. Attached pronouns with prepositions

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

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

- مِنْكَ *minka* “from you”
- مَعَهُ *maʿahu* “with him”
- عَنْهَا *ʿanhā* “from her”

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

- إِلَيْهَا *ʾilayhā* “to her”
- عَلَيْكَ *ʿalayka* “on you<sub>m</sub>”

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

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

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

- i. *-ī*
- ii. *-iya*

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

- لِي *lī* and لِيَا *liya* “for me”
- بِي *bī* and بِيَا *biya* “with/by me”
- مَعِي *maʿī* and مَعِيَا *maʿiya* “together with me”
- عِنْدِي *ʿindī* and عِنْدِيَا *ʿindiya* “at me”

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

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

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

In addition, the pronoun *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:

- $\text{فِي} + \text{ي} = \text{فِيَّ} \text{ fiyya}$  “in me”
- $\text{إِلَى} + \text{ي} = \text{إِلَيَّْ} \text{ ilayya}$  “to me”
- $\text{عَلَى} + \text{ي} = \text{عَلَيَّْ} \text{ ealayya}$  “on me”
- $\text{لَدَى} + \text{ي} = \text{لَدَيَّْ} \text{ ladayya}$  “at me”.

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

- $\times \text{كَ} \text{ kahu}$  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 *bayna* is used with a singular attached pronoun, it is repeated. For example,

- $\text{بَيْنِي وَبَيْنَكَ} \text{ baynī wabaynaka}$  “between me and you”

## 5.5. Translating prepositions

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

- $\text{فِي} \text{ fī}$  “in”
- $\text{بِ} \text{ bi}$  “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 *fī l-madinati* but sometimes we can also say *bi l-madinati* 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,

- $\text{مِنْ} \text{ min}$  “from”
- $\text{عَنْ} \text{ ʿan}$  “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 *fi* “in” only puts the noun after it (الْبَيْتِ ‘albayti “the house”) in the lowered-state. It has no effect on the state of the noun before it (رَجُلٌ *rajulun* “a man”). In this case, it is in the raised-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,

الرَّجُلُ 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:

الرَّجُلُ فِي الْبَيْتِ مُعَلِّمٌ.  
'arrujulu fi -lbayti mu'allim.  
“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 وَالْبَيْتِ  
*'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 lowered-state.

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

“to the boy and me”  
“to the boy and to me”  
“to him and me”  
“to him and to me”

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

إِلَيَّ وَإِلَى الْغُلَامِ  
*‘ilayya wa’ila -lghulāmi*  
 “to me and to the boy”

إِلَيَّ 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 *inda* “at”
- لَدَى *ladā* “at”
- مَعَ *maʿa* “together with”

Here are some examples:

لِلْغُلَامِ أَبٌ.

*li -lghulāmi ‘ab.*

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

عِنْدَ الرَّجُلِ كِتَابٌ.

*inda -rrajuli kitāb.*

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

مَعَ الْبَارِيَةِ لُعْبَةٌ.

*maʿa -lḡāriyati 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”:

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

لِلرَّجُلِ كِتَابٌ.

*li -rrajuli kitāb.*

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



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

عِنْدَ الرَّجُلِ كِتَابٌ.  
*inda -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.

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

لَدَى الرَّجُلِ كِتَابٌ.  
*lada -rrajuli kitāb.*

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

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

مَعَ الرَّجُلِ كِتَابٌ.  
*maʿa -rrajuli kitāb.*

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

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

Work in progress

## Chapter 6.

### The past verb

#### 6.1. Introduction

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

1. The *past* verb. This typically signifies the past tense.
2. The *resembling* 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 past verb. We will study the resembling verb and the verb of command in later chapters, if Allāh wills.

#### 6.2. Arabic word roots

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

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

So for example, the word بَيْت *bayt* “a house” is derived from the root ب.ي.ت. Using the paradigm root ف.ع.ل, we can see that the pattern of the word بَيْت *bayt* is فَعْل *faʿl*. The أَمْر *ʾamr* “a matter” is derived from the root أ.م.ر. Its pattern is also فَعْل *faʿl*.

Similarly, the word مَكْتَب *maktab* “a library” is derived from the root ك.ت.ب. And مَلْعَب *malʿab* “a playground” is derived from the root ل.ع.ب. Using the paradigm root ف.ع.ل, we can see that the pattern of both these words is مَفْعَل *maʿfʿal*. 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 past form 2 verb pattern is فَعَّل *faʿʿala* and the past

form 3 verb pattern is فَاعَلَ *fāʿala*. 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 past form 1 verb only.

### 6.3. The form 1 past verb

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

Root	Past form 1 verb	Meaning
فعل	فَعَلَ <i>faʿala</i>	“did”
ذهب	ذَهَبَ <i>dhahaba</i>	“went”
كتب	كَتَبَ <i>kataba</i>	“wrote”
قرأ	قَرَأَ <i>qaraʾa</i>	“read”
جلس	جَلَسَ <i>jalasa</i>	“sat”
سأل	سَأَلَ <i>saʾala</i>	“questioned”
سكت	سَكَتَ <i>sakata</i>	“became quiet”
جعل	جَعَلَ <i>jaʿala</i>	“made”
علم	عَلِمَ <i>ʿalima</i>	“knew”
عمل	عَمِلَ <i>ʿamila</i>	“worked”
كبر	كَبُرَ <i>kabura</i>	“grew”

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

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

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

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

- حَسَبَ *ḥasaba* “calculated”
- حَسِبَ *ḥasiba* “deemed”

You can see above how the verb كَتَبَ *kataba* “wrote” is derived from the root كتب. We have already, by the way, learned another word derived from this root: the noun كِتَاب *kitāb* “a book”, which is on the pattern فَعَال *fīʿāl*. 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 subject-comment sentences. Here we will learn of a new type of sentence called a *verbal sentence*. A verbal sentence is one that begins with a verb.

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

### 6.4.1. Verbs with a masculine doer noun

Consider the sentence:

“The boy went.”

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

ذَهَبَ الْغُلَامُ.  
*dhahaba -lghulām.*  
 “The boy went.”

ذَهَبَ *dhahaba* “went” is the verb and الْغُلَامُ *alghulāmu* “the boy” is the doer. Note how the doer is in the raised-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 raised-state and shall come after the verb in sentence word order.**

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

ذَهَبَ رَجُلٌ إِلَى السُّوقِ.  
*dhahaba rajulun 'ila -ssūq.*  
 “A man went to the market.”

In the above sentence, the doer noun رَجُلٌ *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:

ذَهَبَتْ جَارِيَةٌ.

*dhahabat 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 **تِ**. Examples:

جَلَسَتْ الْهَرَّةُ عَلَى الْكُرْسِيِّ.

*jalasati -lhirratu ʿala -lkursiyyi.*

“The cat<sub>f</sub> sat on the chair.”

لَعِبَتْ الطِّفْلَةُ فِي الْبَيْتِ.

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

سَأَلَتِ الْأُمُّ الْجَارِيَةَ.

sa'alati -l'ummu -ljāriyah.

"The mother questioned the girl."

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

### 6.5.2. Multiple direct does

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

جَعَلَ اللَّهُ الرَّجُلَ مُسْلِمًا.

ja'ala -llāhu -rrajula muslimā.

"Allāh made the man a Muslim."

In this sentence both الرَّجُلَ *arrajula* "the man" and مُسْلِمًا *musliman* "a Muslim" are direct does of the verb جَعَلَ *ja'ala* and therefore both are placed in the propped-state.

### 6.5.3. The indirect doee

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

"The man looked at the moon."

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

نَظَرَ الرَّجُلُ إِلَى الْقَمَرِ.

naḏhara -rrajulu 'ila -lqamar.

"The man looked at the moon."

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

Note also, that the verb "looked" in English used the preposition "at" whereas the Arabic verb نَظَرَ *naḏhara* used the 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 الرَّجُلُ فِي الْأَمْرِ.

*naḏhara -rrajulu fi -l'amri.*

"The man looked into the matter."

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

نَظَرَ الرَّجُلُ الْأَمْرَ الْمَكْتُوبَ فِي الْكِتَابِ.

*naḏhara -rrajulu -lmaktūba fi -lkitābi.*

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

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

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

سَأَلَ الْغُلَامُ الْمُعَلِّمَةَ عَنْ أَمْرٍ.

*sa'ala -lgḥulāmu -lmueallimata ʿan 'amr.*

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

'almueallimata "the teacher<sub>f</sub>" is the direct doee, and therefore it is in the propped-state. 'amrin "a matter" is an indirect doee, and so it is in the lowered-state. The preposition عَنْ *ʿan* 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.

*ḡhafara -llāhu lilmuslimi.*

"Allāh forgave the Muslim."

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

## 6.6. Verbs with doer pronouns

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

- i. Detached pronouns, like هُوَ, هِيَ, etc.
- ii. Attached pronouns, like هُوَ, هِيَ, 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 past 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> ”)	تَ - <i>ta</i>
Fem. addressee (“you <sub>1,f</sub> ”)	تِ - <i>ti</i>
Speaker (“I”)	أَ - <i>tu</i>

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

### 6.6.1. doer pronouns for the singular absentee-participant (“he”/“she”)

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

ذَهَبَ الرَّجُلُ.  
*d̥hahaba -rrajul.*  
 “The man went.”

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

ذَهَبَ.  
*d̥hahab.*  
 “[He] went.”

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

قَرَأَتْ الْجَارِيَةُ كِتَابًا.  
*qara'ati -ljāriyatu kitābā.*  
 “The girl read a book.”

we get:

قَرَأَتْ 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 past 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 fatḥah َ here but this vowel will vary for other verbs.

Singular participant	Doer pronoun	Doer pronoun with verb
Addressee “you <sub>1,m</sub> ”	تَ -ta	فَعَلْتَ faʿalta
Addressee “you <sub>1,f</sub> ”	تِ -ti	فَعَلْتِ faʿalti
Speaker “I”	تُ -tu	فَعَلْتُ faʿaltu

Note also how the expressed singular doer pronouns modify the verb by replacing the fatḥah َ on its final letter by a sukūn ْ.

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

Here are some examples of sentences with expressed doer pronouns:

كَتَبْتَ كِتَابًا.

*katabta kitābā.*

“You<sub>m</sub> wrote a book.”

ذَهَبْتُ.

*dhahabt.*

“I went.”

The above sentence ends with the doer pronoun, so the vowel-mark on the doer pronoun is not pronounced (*dhahabt*). 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 *ṭ* of femininity does not. So make sure you see the difference in the following two sentences:

قَرَأْتَ الْكِتَابَ.

*qara'ti -lkitāb.*

“You<sub>f</sub> read the book.”

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

سَكَتَ سَكَّتَ *sakata* “became quiet”

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

سَكَّتُ

*sakattu*

“I became quiet”

سَكَّتَ

*sakatta*

“You<sub>1,m</sub> became quiet”

سَكَّتِ

*sakatti*

“You<sub>1,f</sub> became quiet”

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

## 6.7. Verbs with doee pronouns

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

Singular participant	Doee pronoun
Masc. absentee	هُ -hu "him"
Fem. absentee	هَا -hā "her"
Masc. addressee	كَ -ka "you <sub>1,m</sub> "
Fem. addressee	كِ -ki "you <sub>1,f</sub> "
Speaker	ي "me"

Here are some notes regarding their usage:

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

سَأَلَهُ الْغُلَامُ.

*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 doee pronoun shall be attached to the doer pronoun. For example,

سَأَلْتُكَ.

*sa'altuk.*

"I asked you<sub>f</sub>."

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

سَأَلَهَا.

*sa'alahā.*

"He asked her."

سَأَلْتُكَ.

*sa'alatk.*

"She asked you<sub>m</sub>."

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

سَأَلْتَهُ.

sa’altih

“You<sub>f</sub> asked him.”

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

سَأَلَنِي رَجُلٌ.

sa’alanī rajul.

“A man asked me.”

سَأَلَنِي الرَّجُلُ.

sa’alaniya -rrajul.

“The man asked me.”

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

سَأَلْتَنِي.

sa’altanī

“You<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. مِنِّي minnī, عَنِّي ʿannī, and لَدُنِّي ladunnī

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

سَأَلَنِي الرَّجُلُ.

sa’alanī -rrajul.

“The man asked me.”

## 6.8. Multiple verbs for one doer

In this section we will use the verbs:

Root	Past form 1 verb	Meaning
دخل	دَخَلَ <i>dakhala</i>	“entered”
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 الْغُرْفَةَ فَأَكَلْتُ فَشَرِبْتُ فَخَرَجْتُ.  
*dakhaltu -lghurfata fa'akaltu fasharibtu fakharajt.*

“I entered the room and then I ate and then I drank and then I exited.”

Note also, that we need to replace the commas by connecting particles like *wa*- “and”, or *fa*- “so”/“and then”, etc. We chose *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 الْغُرْفَةَ فَأَكَلَتْ فَشَرِبَتْ فَخَرَجَتْ.  
*dakhalati -ljāriyatu -lghurfata fa'akalat fasharibat fakharajat.*

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

Each verb again has its own doer, which is coming after the verb in sentence word order. The doer of the first verb دَخَلَ *dakhala* “entered” is the noun الْجَارِيَةُ *aljāriyatu* “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 *th* 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-doe-doe. For example,

كَتَبَ الرَّجُلُ كِتَابًا.

*kataba -rrajulu kitābā.*

“The man wrote a book.”

However, we will often come across sentences like:

الرَّجُلُ كَتَبَ كِتَابًا.

*’arrajulu kataba kitābā.*

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

Here *’arrajulu* “the man” is the subject of the sentence, and *kataba kitābā* “he wrote a book”, itself a verbal sentence with an implied doer pronoun, is the comment 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 *’arrajulu kataba kitābā* instead of the more normal *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 الرَّجُلُ الْكِتَابَ.

*kataba -rrajulu -lkitāba.*

“The man wrote the book.”

There is a tendency, in Arabic, for verbs to *pull* definite nouns towards them. This means that if there are any indefinite nouns, they have a tendency to get

pushed father away. So, for example, if a verb's doer is an indefinite noun and the doee is a definite noun, the doee will often (but not always) precede the doer. For example,

كَتَبَ الْكِتَابَ 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 rajuluni -lkitāb.*

"A man wrote the book."

Now let's take a look at sentences with pronouns. Remember that pronouns are a category of nouns, and also (from section @ref(definiteness-of-pronouns)) that they are definite nouns. In fact they are stronger in definiteness than words that are made definite using *أل*. 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 *الْكِتَابَ* '*alkitāba* "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 الرَّجُلُ.

*katabahu -rrajulu.*

"The man wrote it."

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

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

ذَهَبَ الْغُلَامُ إِلَى الْمَدْرَسَةِ.

*dhahaba -lghulāmu 'ila -lmdrasah.*

"The boy went to the school."

Now, if we replace the indirect doee noun *الْمَدْرَسَةِ* '*almdrasati* "the school" with the pronoun "it", the indirect doee pronoun *هَا* -*hā* "it" is attached, not to the verb, but to the preposition *إِلَى* '*ilā* thus: *إِلَيْهَا* '*ilayhā* "to it". So it possible to preserve the original order of words in the sentence:

ذَهَبَ الْغُلَامُ إِلَيْهَا.

*dhahaba -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:

ذَهَبَ إِلَيْهَا الْغُلَامُ.

*dhahaba ‘ilayha -lghulāmu.*

“The boy went to it.”

This is because the pronoun هَا *-hā* “it” is stronger in definiteness than الْغُلَامُ *‘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 past verbs

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

مَا ذَهَبَ الرَّجُلُ.

*mā dhahaba -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 past verb emphasizes that the action of the verb has already or definitely occurred.

قَدْ ذَهَبَ الرَّجُلُ.

*qad dhahaba -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 يَ *‘iyyā*. So then we get the following doee pronouns:

Person	Doe pronoun
Absent person (masc.) “him”	إِيَّاهُ <i>’iyyāhu</i>
Absent person (fem.) “her”	إِيَّاهَا <i>’iyyāhā</i>
Addressed person (masc.) “you <sub>masc.</sub> ”	إِيَّاكَ <i>’iyyāka</i>
Addressed person (fem.) “you <sub>fem.</sub> ”	إِيَّاكِ <i>’iyyāki</i>
Speaking person (masc. and fem.) “me”	إِيَّايَ <i>’iyyāya</i>

Note that for the speaking person “me”, there is no intervening ن between the prefix إِيَّايَ *’iyyā* and the doe pronoun. Note also that only يَ *-ya* is allowed to be attached to the prefix إِيَّايَ *’iyyā*. This is because يَ *-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 إِيَّايَ *’iyyā* ends with the long-vowel *ā*.

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

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

صَرَبَتْني وَإِيَّاهُ.  
*ḍarabatnī wa ’iyyāhu.*  
 “She hit me and him.”

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

إِيَّايَ صَرَبَتْ.  
*’iyyāya ḍarabat.*  
 “She hit me.”

### 6.13. TODO

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

## Chapter 7.

### The adjectival noun and the describee-describer phrase

#### 7.1. Introduction

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

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

#### 7.2. Adjectives in English

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

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

“a big car”

2. The adjective “big” can also be used as the comment 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 *describer* and the *describee*

We take this opportunity to introduce some grammatical terminology. The describee-describer phrase “a big car” consists of two parts:

- i. The adjective “big”. It is describing the car. We will call it the *describer* in the noun-phrase.
- ii. The common noun “a car”: It is being described by the describer. We will call it the *describee*.

a big car  
 {                      {  
 describer       describee

We will reserve this terminology of *describer* and *describee* only for the noun and adjective in an describee-describer 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 *comment*. The definite noun “the car” is the subject of this sentence, and the adjective “big” is the comment.

The car is big.  
 {                      {  
 subject       comment

### 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 describer and is describing the noun “table”.

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

“The table is antique.”

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

“The antique is expensive.”

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

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

## 7.5. Adjectival nouns in Arabic and genderizability

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

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

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

Adjectival nouns, typically, are genderizable. This means that we can feminize صَغِير *ṣaghīr* (masc.) to get the feminine noun. We will feminize صَغِير *ṣaghīr* (masc.) with the feminine marker ة to get the feminine adjectival noun صَغِيرَة *ṣaghīrah* (fem.) “a little one<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 غُلَام *ghulām* “a boy” exists, we cannot assume that we can feminize it, by using the feminine marker ة, for example, getting: × غُلَامَة *ghulāmah*. This would be a misguided attempt to obtain the meaning for “a girl” in Standard Arabic. Instead, we have to look up the Arabic word for “a girl” in the dictionary separately, and we find that it is جَارِيَة *jāriyah*.

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

- ابْن *ibn* “a son” and ابْنَة *ibnah* “a daughter”.
- مُعَلِّم *muʿallim* “a teacher<sub>m</sub>” and مُعَلِّمَة *muʿallimah* “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 مُعَلِّم/مُعَلِّمَة), then the masculine/feminine pair are co-derived as separate non-genderizable words. We will discuss this in more detail in later chapters, if Allāh wills.

And when the common noun masc./fem. pair has a primitive (non-verbal and non-adjectival) meaning, (like ابْن/ابْنَة), then this is only a coincidence.

We alluded to this in section @ref(related-nouns-for-male-and-female-animate-beings).

7.5.1. Examples of Arabic adjectival nouns

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

Arabic adjectival noun	Meaning
كَبِير <i>kabīr</i>	a big one
صَغِير <i>ṣaghīr</i>	a small one
طَيِّب <i>ṭayyib</i>	a good one
قَدِيم <i>qadīm</i>	an old one
جَدِيد <i>jadīd</i>	a new one
طَوِيل <i>ṭawīl</i>	a long/tall one
وَاسِع <i>wāsiʿ</i>	a wide one
عَرَبِيّ <i>ʿarabiyy</i>	an Arab
مَشْهُور <i>mash-hūr</i>	a famous one

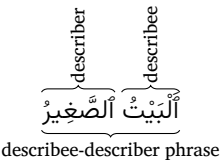
7.6. The describer and the describee in describee-describer phrases

Let’s learn how describee-describer phrases are formed in Arabic.

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

In English describee-describer phrases, like “the small house”, the adjective describer (“small”) comes before the describee (“house”). Also, only one definite article (“the”) is used before the entire noun-phrase.

Here is the equivalent Arabic describee-describer phrase:



“the small house”  
(literally: “the small-one house”)

Note the following:

- The adjectival noun describer *اَلصَّغِير* 'aṣṣagħīr “the small one<sub>m</sub>” comes after the describee *اَلْبَيْت* 'albayt “the house”.
- Both the adjectival noun describer *اَلصَّغِير* 'aṣṣagħīr “the small one<sub>m</sub>” and the describee *اَلْبَيْت* 'albayt “the house” get the definite article اَلْ “the”.
- The adjectival noun describer *اَلصَّغِير* 'aṣṣagħīr “the small one<sub>m</sub>” is genderized to match the describee *اَلْبَيْت* 'albayt “the house” in gender.
- The adjectival noun describer *اَلصَّغِير* 'aṣṣagħīr “the small one<sub>m</sub>” matches the describee *اَلْبَيْت* 'albayt “the house” in state. In this example, they were both in the raised-state but we will see examples in the other states as well.
- The word-for-word equivalence of the above describee-describer phrase is “the small-one house” but we will usually give the more natural translation: “the small house”

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

Here is the sentence in Arabic:

أَخَذَتِ الْجَارِيَةُ الصَّغِيرَةُ كِتَابًا جَدِيدًا مِنَ الْأُمِّ الطَّيِّبَةِ.  
'akhaḏhati -ljāriyatu -ṣṣagħīratu kitāban jadīdan mina -l'ummi -ṭṭayyibah.  
“The little girl took a new book from the good mother.”

This sentence has three describee-describer phrases. We will analyze each one individually:

- i. اَلْجَارِيَةُ الصَّغِيرَةُ  
'aljāriyatu -ṣṣagħīratu  
“the little girl”

In this phrase the definite feminine noun اَلْجَارِيَةُ 'aljāriyatu is the doer of the verb أَخَذَ 'akhaḏha “took”. Therefore it is in the raised-state. It is also the describee in the describee-describer phrase. Its describer اَلصَّغِيرَةُ 'aṣṣagħīratu follows the describee and is made to match the describee in state (raised-state), gender (feminine), and definiteness (definite).

- ii. كِتَابًا جَدِيدًا  
kitāban jadīdan  
“a new book”

In this phrase the indefinite masculine noun كِتَابًا kitāban is the direct doer of the verb أَخَذَ 'akhaḏha “took”. Therefore it is in the propped-state. It is also the describee in the describee-describer phrase. Its describer جَدِيدًا jadīdan follows the describee and is made to match the describee in state (propped-state), gender (masculine), and definiteness (indefinite).

- iii. الْأُمُّ الطَّيِّبَةُ  
'al'ummi -ṭṭayyibati  
“the good mother”

In this phrase the definite feminine noun **الْأُمُّ** *al'ummi* is following the preposition **مِنْ** *min* “from”. Therefore it is in the lowered-state. It is also the describee in the describee-describer phrase. Its describer **الطَّيِّبَةُ** *aṭṭayyibati* follows the describee and is made to match the describee in state (lowered-state), gender (feminine), and definiteness (definite).

Note carefully that the describer matches the describee in gender, not necessarily in having the same *ḍ* ending. The feminine adjectival noun describer **الطَّيِّبَةُ** *aṭṭayyibah* is still formed using the feminine marker *ḍ*, despite the feminine describee **الْأُمُّ** not having the *ḍ* feminine marker.

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

- the noun **شَخْصٌ** *shakḥṣ* is itself a masculine noun but it may be used to refer to both male and female persons.

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

**الْجَارِيَةُ شَخْصٌ طَيِّبٌ.**  
*aljāriyatu shakḥṣun ṭayyib.*  
 “The girl is a good person.”

See how we preferred to use the masculine adjectival noun **طَيِّبٌ** *ṭayyib* instead of using the feminine **طَيِّبَةٌ** *ṭayyibah*.

## 7.7. Adjectival nouns as the comment of a sentence

### 7.7.1. Indefinite adjectival noun

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

$$\begin{array}{c} \text{comment} \\ \text{subject} \end{array}$$
**الْبَيْتُ صَغِيرٌ.**

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

In the above sentence, the indefinite adjectival noun **صَغِيرٌ** *ṣaġhūr* “a small one” is used as the comment of a sentence. Its indefiniteness and raised-state is indicated by the tanwined ḍammah **ُ** on its end.



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

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

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

الْجَارِيَةُ صَغِيرَةٌ.

*‘aljāriyatu ṣaghīrah*

“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 صَغِير *ṣaghīr* with the feminine marker ة to get the feminine adjectival noun صَغِيرَةٌ *ṣaghīrah* “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 comment. For example, we would like to say “The old tree is the big one.”

The subject of the sentence is الشَّجَرَةُ الْقَدِيمَةُ *‘ashshājaratu -lqadīmiyatu* “the old tree”. And the comment is الْكَبِيرَةُ *‘alkabīratu* “the big one”. When we put the two together we get:

الشَّجَرَةُ الْقَدِيمَةُ الْكَبِيرَةُ

*‘ashshājaratu -lqadīmatu -lkabīratu*

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

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

الشَّجَرَةُ الْقَدِيمَةُ هِيَ الْكَبِيرَةُ.

*‘ashshājaratu -lqadīmatu hiya -lkabīratu.*

“The old tree is the big one.”

## 7.8. Adjectival nouns used without a described noun

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

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

شَرَبَ الصَّغِيرُ حَلِيبًا.

*shariba -ṣṣaghīru ḥalibā.*

“The little one drank some milk.”

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

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

حَمَلَتِ الْأُمُّ الصَّغِيرَ. وَشَرَبَ الصَّغِيرُ حَلِيبًا.

*hamalati -l'ummu -ṣṣaghīra. washariba -ṣṣaghīru ḥalibā.*

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

So now we can tell that what is meant by الصَّغِيرِ *aṣṣaghīr* “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 صَغِيرِ *ṣaghīr* “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 صَغِيرِ *ṣaghīr* “a little one” is كَبِيرِ *kabīr* “a big one”. It too has acquired the common noun meaning of “an elder person”. Here is an example of its usage:

قَدِمَ الْكَبِيرُ وَوَعِظَ الْغُلَامَ.

*qadima -lkabīru wawaʿaḍha -lghulāma.*

“The elder arrived and admonished the boy.”

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

الصَّيَّامُ حَسَنَةٌ.

ʾaṣṣiyāmu ḥasanah.

“Fasting is a good deed.”

The subject in this sentence is the masculine noun الصَّيَّامُ ʾaṣṣiyām “fasting”. And the comment is the feminine noun حَسَنَةٌ ḥasanah “a good deed”. Note that the comment 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.

ʾaṣṣadaqatu ḥasanah.

The feminine gender of the subject الصَّدَقَةُ ʾaṣṣadaqah “charity” now matches the gender of the comment حَسَنَةٌ ḥasanah. So now, technically, the comment could be the adjectival noun, meaning “a good one<sub>f</sub>”. So the sentence could mean:

“Charity is good.”

Or the comment 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 describers in a noun-phrase

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

هُوَ رَجُلٌ مُعَلِّمٌ.

huwa rajulun muʿallim.

“He is a teacher<sub>m</sub> man.”

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

## 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 و wa- “and”:

الْبِنَاءُ كَبِيرٌ وَطَوِيلٌ وَوَاسِعٌ.

ʾalbināʾu kabīrun waṭawīlun wawāsiʾun

“The building is big and tall and wide.”

In an English describee-describer phrase, multiple describers may describe the same describee, 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 describees will be in the reverse order:

الرَّجُلُ كَاتِبٌ عَرَبِيٌّ مَشْهُورٌ.  
*ʾarrujulu kātibun ʿarabiyyun mash-hūr.*  
 “The man is a famous Arab writer.”

## 7.12. A prepositional phrase separating the describer from the describee

Consider the phrase:

كِتَابٌ مِنَ الْمَكْتَبَةِ  
*kitābun mina -lmaktabati*  
 “a book from the library”

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

قَرَأَ كِتَابًا صَغِيرًا مِنَ الْمَكْتَبَةِ.  
*qara’a kitāban ṣaġhīran mina -lmaktabati.*  
 AND  
 قَرَأَ كِتَابًا مِنَ الْمَكْتَبَةِ صَغِيرًا.  
*qara’a kitāban mina -lmaktabati ṣaġhīran.*  
 “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

#### 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
raised-state	رَجُلٌ	الرَّجُلُ
propped-state	رَجُلًا	الرَّجُلَ
lowered-state	رَجُلِ	الرَّجُلِ

As you can see, the noun is tanwined 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, صحراء *ṣaḥrā'* “a desert”:

State	Indefinite	Definite
raised-state	صَحْرَاءُ	الصَّحْرَاءُ
propped-state	صَحْرَاءَ	الصَّحْرَاءَ
lowered-state	صَحْرَاءِ	الصَّحْرَاءِ

As you can see, when صَحْرَاءُ *ṣaḥrā'* is indefinite, it is not tanwīned. Also, when it is indefinite and in the lowered-state, the vowel mark on its final letter is not ِ, as you might expect but َ. And so the noun looks identical in the propped-state and lowered-state when it is indefinite.

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

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

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

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

## 8.2. Feminine markers

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

Root	Feminine noun	Masculine noun from same root (if any)
جري	جَارِيَةٌ “a girl <sub>f</sub> ”	–
علم	عَالِمَةٌ “a scholar <sub>f</sub> ”	عَالِمٌ “a scholar <sub>m</sub> ”
كلب	كَلْبَةٌ “a dog <sub>f</sub> ”	كَلْبٌ “a dog <sub>m</sub> ”
شجر	شَجَرَةٌ “a tree”	–
صغر	صَغِيرَةٌ <i>adj.</i> “small <sub>f</sub> ”	صَغِيرٌ <i>adj.</i> “small <sub>m</sub> ”

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

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

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

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

Root	Feminine noun	Masculine noun (if any)
صحر	صَحْرَاءُ “a desert”	–
حمر	حَمْرَاءُ <i>adj.</i> “red <sub>f</sub> ”	أَحْمَرُ <i>adj.</i> “red <sub>m</sub> ”
ذكر	ذِكْرَى “a remembrance”	–
غضب	غَضَبَى <i>adj.</i> “very angry <sub>f</sub> ”	غَضَبَانُ <i>adj.</i> “very angry <sub>m</sub> ”

When extrinsic to the word’s root, ء and ي are feminine markers, just like ة. However, one important difference from ة is that sometimes ء and ي 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 فَعَلَ
هدي	الْهُدَى (masc.) “the guidance”	الْفَعْلُ
خبء	خِبَاءُ (masc.) “a tent”	فِعَالٌ

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

Otherwise, when extrinsic to the word’s root, ء, and ي are consistently feminine markers, just like ة.

Also, just like ة, ء and ي 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 ء and ي 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 حَمْرَاءُ *adj.* “red<sub>f</sub>” is not formed simply by adding the feminine marker ء to the end of the masculine noun أَحْمَرُ *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>2</sup>صَحْرَاءُ *ṣaḥrāʾ*<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>2</sup>صَحْرَاءُ *ṣaḥrā'* "a desert". The root of this noun is صحر. 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 الرَّجُلُ إِلَى صَحْرَاءٍ وَاسِعَةٍ.

*d̥hahaba -rrajulu 'ilā ṣaḥrā'a wāsi'ah.*

"The man went to a wide desert."

Note that the vowel mark on the final letter of صَحْرَاءُ *ṣaḥrā'a* is َ, not ِ, even though it is indefinite and in the lowered-state (because it is preceded by the preposition إِلَى *'ilā* "to"). This is because it is a semi-flexible noun.

<sup>2</sup>صَحْرَاءُ *ṣaḥrā'* in this sentence is also a describee, whose describer is وَاسِعَةٍ *wāsi'ah* "wide". The final vowel mark َ on the describee صَحْرَاءُ *ṣaḥrā'a* has no effect on the final vowel mark on the describer وَاسِعَةٍ *wāsi'ah* "wide". All that matters in this regard is the state of the describee.

Note, also, that the describer وَاسِعَةٍ is feminine to match the gender of the describee <sup>2</sup>صَحْرَاءُ *ṣaḥrā'*.

Note, as well, that the describer وَاسِعَةٍ is tanwined as it is indefinite and fully-flexible. The inability of its describee <sup>2</sup>صَحْرَاءُ *ṣaḥrā'* to be tanwined (because of its semi-flexibility) does not affect the describer.

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 خَيْبَاءُ *k̥hibā'* "a tent" from the root خباء on the pattern خَيْبَاءُ. 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 ِ

If a noun ends with an ِ 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>ذِكْرَى *d̥hikrā'* "a remembrance". The root of this word is ذكر and it is on the pattern فُعْلَى.

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



Since <sup>2</sup>ذُكِّرِي *dhikrā*<sup>2</sup> already ends with the vowel-mark ِ, the last letter won't have any additional vowel markers and therefore the word will appear the same in all states:

State	Indefinite	Definite
raised-state	ذُكِّرِي	الَّذُكِّرِي
propped-state	ذُكِّرِي	الَّذُكِّرِي
lowered-state	ذُكِّرِي	الَّذُكِّرِي

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:

الْكِتَابُ ذُكِّرِي جَمِيلَةٌ.

*ʾalkitābu dhikrā jamīlah.*

“The book is a beautiful remembrance.”

Note, again how the describer جَمِيلَةٌ *jamīlah* is feminine and in the raised-state, in order to match the gender and state of the describee <sup>2</sup>ذُكِّرِي *dhikrā*<sup>2</sup>.

Beware also that, just like in the case of اء, there are some words where ى may be part of the word's root, e.g. اَلْهُدَى *alhudā* “the guidance” whose root is هدى. Because here the ى in اَلْهُدَى 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: هُدًى *hudan* “a guidance”. Also, for the same reason, ى in this word is not a feminine marker, and the word is masculine.

### 8.3.3. Nouns on the pattern أَفْعَلْ

If a noun is on the pattern أَفْعَلْ *ʾafʿal* 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 أَفْعَلْ *ʾafʿal*. And the feminine adjectival noun is on the pattern فَعْلَاء *faʿlāʾ* (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	أَحْمَرٌ <sup>2</sup>	حَمْرَاءُ <sup>2</sup>	red

Root	Masc. Noun	Fem. noun	Meaning
سود	أَسْوَدٌ <sup>2</sup>	سَوْدَاءٌ <sup>2</sup>	black
بيض	أَبْيَضٌ <sup>2</sup>	بَيْضَاءٌ <sup>2</sup>	white
عرج	أَعْرَجٌ <sup>2</sup>	عَرْجَاءٌ <sup>2</sup>	lame
حور	أَحْوَرٌ <sup>2</sup>	حَوْرَاءٌ <sup>2</sup>	beautiful eyed
بكم	أَبْكَمٌ <sup>2</sup>	بَكْمَاءٌ <sup>2</sup>	mute

Example:

لَبِيسَ الرَّجُلِ قَمِيصًا أَبْيَضَ.  
*labisa -rrajulu qamiṣan 'abyaḍ.*  
 "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 an adjectival noun on the pattern فَعْلَان. So the common noun ثُعْبَان *thuebān* "a serpent" of the root ثَعِيَ is a common noun and therefore, not a semi-flexible noun.
2. The ان must be extrinsic to the word's root. So جَبَان *jabānun* "cowardly", an adjectival noun of the root جبن, is not a semi-flexible noun.
3. The feminine of the adjectival noun shall not be formed by adding ة to the masculine noun. So نَدَمَان *nadmān* "regretful", an adjectival noun from the root ندم, is not a semi-flexible noun, because its feminine is نَدْمَانَةٌ *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
غضب	غَضَبَانٌ <sup>2</sup>	غَضَبَى <sup>2</sup>	very angry
عطش	عَطْشَانٌ <sup>2</sup>	عَطْشَى <sup>2</sup>	very thirsty
جوع	جَوْعَانٌ <sup>2</sup>	جَوْعَى <sup>2</sup>	very hungry

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

Nouns that are of the patterns فَعَّافِيف and فَعَّافِيف 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<sup>2</sup> “mosques”
- <sup>2</sup> مَفَاتِيح mafāṭiḥ<sup>2</sup> “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

Work in progress

## Chapter 9.

### The dual

#### 9.1. Introduction

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

“two houses”

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

Since English does not have a dual, we will sometimes indicate it using the 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 اَنِ -*āni* when the noun is in the raised-state and اَيْنِ -*ayni* when the noun is in the propped-state or lowered-state. Definite nouns, which have اَلْ 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
raised-state	بَيْتَانِ <i>baytāni</i>	اَلْبَيْتَانِ <i>’albaytāni</i>
propped-state and lowered-state	بَيْتَيْنِ <i>baytayni</i>	اَلْبَيْتَيْنِ <i>’albaytayni</i>

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

Here are examples of duals in sentences:

- raised-state:

الْكِتَابَانِ فِي الْحَقِيبَةِ.  
*ʾalkitābāni fi -lḥaqibah.*  
 “The books<sub>2</sub> are in the bag.”

- propped-state:

قَرَأَ الْغُلَامُ كِتَابَيْنِ.  
*qaraʾa -lḡhulāmu kitābayn.*  
 “The boy read two books.”

- lowered-state:

عَظِيبَتُ الْأُمِّ عَلَى الْجَارِيَتَيْنِ.  
*ḡhaḍibati -lʾummu ʿala -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 شَجَرَة *shajarah* “a tree”, we get “trees<sub>2</sub>”:

States	Indefinite	Definite
raised-state	شَجَرَتَانِ <i>shajaratāni</i>	الشَّجَرَتَانِ <i>ʾashshajaratāni</i>
propped-state and lowered-state	شَجَرَتَيْنِ <i>shajaratayni</i>	الشَّجَرَتَيْنِ <i>ʾashshajaratayni</i>

Example:

الشَّجَرَتَانِ فِي الْحَدِيقَةِ.  
*ʾashsharatāni fi -lḥadiqah.*  
 “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 اَنِ *-āni* and اَيْنِ *-ayni*. For example, dualizing اُمُّ *umm* “a mother” in order to get “mothers<sub>2</sub>”, we get:

- raised-state: اُمَّانِ *ummāni*
- propped-state and lowered-state: اُمَّيْنِ *ummayni*

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

### 9.2.1. Nouns ending with 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 و when forming the dual. Examples:

Root	Singular	Dual (raised-state)	Dual (propped-state and lowered-state)
صح	صَحْرَاءُ <i>ṣaḥrāʾ</i> “a desert”	صَحْرَاوَانِ <i>ṣaḥrāwāni</i>	صَحْرَاوَيْنِ <i>ṣaḥrāwayni</i>
حمر	حَمْرَاءُ <i>ḥamrāʾ</i> “red <sub>f</sub> ”	حَمْرَاوَانِ <i>ḥamrāwāni</i>	حَمْرَاوَيْنِ <i>ḥamrāwayni</i>

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

- خِبَاءُ خِبَاءٍ (masc.) “a tent”, pattern: فَعَال

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

### 9.2.2. Nouns ending with ي

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

Root	Singular	Dual (raised-state)	Dual (propped-state and lowered-state)
غضب	غَضَبٌ <i>ghaḍbā</i> “very angry <sub>f</sub> ”	غَضَبَيَانِ <i>ghaḍbayāni</i>	غَضَبَيْنِ <i>ghaḍbayayni</i>
ذكر	ذِكْرٌ <i>dḥikrā</i> “a remembrance”	ذِكْرَيَانِ <i>dḥikrayāni</i>	ذِكْرَيْنِ <i>dḥikrayayni</i>

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

- الْهُدَى هَدًى (masc.) “the guidance”, pattern: الُّفْعَل

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

### 9.3. Dual describers and describees in descriptive noun-phrases

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

ذَهَبْتُ إِلَى الْمَدِينَةِ الْقَدِيمَةِ.  
*d̥hahabtu ʾila -lmadīnati -lqadīmah.*  
 “I went to the old city.”

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

الْأُمَمَانِ الطَّيِّبَاتَانِ فِي الْبَيْتِ.  
*ʾalʾummāni -ṭṭayyibatāni fi -lbayt.*  
 “The good mothers<sub>2</sub> are in the house.”

قَرَأَ الْغُلَامُ كِتَابَيْنِ ثَقِيلَيْنِ قَدِيمَيْنِ.  
*qaraʾa -lghulāmu kitābayni ṭhaqīlatayni qadīmatayn.*  
 “The boy read two old heavy books.”

### 9.4. Duals in subject-comment sentences

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

الْأُمَمَانِ كَرِيمَتَانِ.  
*ʾalʾummāni karīmatān.*  
 “The mothers<sub>2</sub> are generous.”

الْكِتَابَانِ الْكَبِيرَانِ ثَقِيلَانِ.  
*ʾalkitābāni -lkabīrāni ṭhaqīlān.*  
 “The big books<sub>2</sub> are heavy.”

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

الرَّجُلَانِ مُعَلِّمَانِ.  
*ʾarrujulāni muʿallimān.*  
 “The men<sub>2</sub> are teachers<sub>m,2</sub>.”

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



الْوَسَادَتَانِ سَرِيرٌ.  
 'alwisādatāni sarīr.

“The two cushions are a bed.”

In the above example, the comment 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>hīya</i> “she”
Masc. addressee	أَنْتَ <i>'anta</i> “you <sub>m,1</sub> ”
Fem. addressee	أَنْتِ <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 الرِّجَالَانِ.  
*humā -rrajulān.*

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

هُمَا مُعَلِّمَتَانِ كَرِيمَتَانِ.  
*humā muʿallimatāni karīmatāni.*

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

قَالَتْ أُمُّهُ لِلْجَارِيَتَيْنِ أَنْتُمَا قَرِيبَتَانِ مِنِّي.  
*qālatī -l'ummu liġāriyatayni 'antumā qaribatāni minnī.*

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

In the last example, the feminine adjectival noun قَرِيبَاتَانِ *qaribatāni* is used because it is referring to the feminine noun اَلْجَارِيَتَيْنِ *al-jāriyatayni* “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	هُ - <i>hu</i> “him”
Fem. absentee	هَا - <i>hā</i> “her”
Masc. addressee	كَ - <i>ka</i> “you <sub>m,1</sub> ”
Fem. addressee	كِ - <i>kī</i> “you <sub>f,1</sub> ”
Speaker	يَ “me”

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

Dual participant	Attached pronoun
Absentee	هُمَا - <i>humā</i> “them <sub>2</sub> ”
Addressee	كُما - <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 هُمَا -*humā*.
- Just like the absentee-participant singular masculine attached pronoun هُو *hu* “him”, the dual absentee-participant attached pronoun “them<sub>2</sub>” هُمَا -*humā* becomes هِمَا -*himā* when preceded by the vowels اَ -*i*, اِ -*ī*, or the semi-vowel اَيَ -*ay*. Examples:
  - بِهَمَا *bihimā* “with them<sub>2</sub>”
  - فِيهِمَا *fīhimā* “in them<sub>2</sub>”
  - اِلَيْهِمَا *ilayhimā* “to them<sub>2</sub>”
- The preposition لَ *li* “for” becomes لَها *lahumā* when followed by the dual attached pronouns:
  - لَهُمَا *lahumā* “for them<sub>2</sub>”

– ذَهَبَ لَكُمَا *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 *ʾ*. Example:

– ذَهَبَ إِلَيْكُمَا الرَّجُلُ.  
*dhahaba ʾilaykuma -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 الرَّجُلُ.  
*saʾalahuma -rrajulu.*  
 “The man asked them<sub>2</sub>.”

سَأَلْتُكُمَا.  
*saʾaltukumā*  
 “I asked you<sub>2</sub>.”

سَأَلَتْكُمَا.  
*saʾalatkumā.*  
 “She asked you<sub>2</sub>.”

## 9.7. Verbs with dual doers

### 9.7.1. Dual nouns for the doer

We learned that the past 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 raised-state. Examples:

ذَهَبَ الْغُلَامُ.  
*dhahaba -lghulāmu.*  
 “The boy went.”

ذَهَبَتْ جَارِيَةٌ.  
*dhahabat jāriyatun*  
 “A girl went.”

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

ذَهَبَ الْغُلَامَانِ.  
*dhahaba -lghulamāni.*  
 “The boys<sub>2</sub> went.”

ذَهَبَتِ جَارِيَتَانِ.  
*dhahabat jāriyatāni.*  
 “Two girls went.”

### 9.7.2. Dual pronouns for the doer

We have already learned the singular doer pronouns:

Singular participant	Doer pronoun	Meaning	Doer pronoun with verb
Masc. absentee	invisible	“he”	فَعَلَ <i>faʿala</i>
Fem. absentee	invisible	“she”	فَعَلَتْ <i>faʿalat</i>
Masc. addressee	تَ - <i>ta</i>	“you <sub>m,2</sub> ”	فَعَلْتَ <i>faʿalta</i>
Fem. addressee	تِ - <i>tī</i>	“you <sub>f,2</sub> ”	فَعَلْتِ <i>faʿalti</i>
Speaker	تُ - <i>tu</i>	“I”	فَعَلْتُ <i>faʿaltu</i>

Now we will learn the dual doer pronouns:

Dual participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee	اِ - <i>ā</i>	“them <sub>2</sub> ”	masc.: فَعَلَا <i>faʿalā</i> , fem: فَعَلَاتَا <i>faʿalatā</i>
Addressee	تُمَا - <i>tumā</i>	“you <sub>2</sub> ”	فَعَلْتُمَا <i>faʿaltumā</i>
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 (اِ -*ā*) is used for a feminine doer, it is attached to the verb with an intervening ت of femininity thus: فَعَلَاتَا *faʿalatā* “they<sub>f,2</sub> did” Here are some examples of the dual doer pronouns:

سَأَلْتُمَانَا  
*saʿaltumānā*  
 “You<sub>2</sub> asked us”

سَأَلَاتَاكُمَا  
*saʿalatākumā*  
 “They<sub>f,2</sub> asked you<sub>2</sub>”

سَأَلَاَهُمَا

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."

ذَهَبَ الرَّجُلَانِ 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 subject-comment 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.

الرَّجُلَانِ ذَهَبَا إِلَى بَيْتٍ.

'arrajulāni 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 الرَّجُلَانِ وَشَرِبَا وَذَهَبَا.

'akala -rrajulāni washaribā wadhahabā.

"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 subject-comment 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.

الرَّجُلَانِ أَكَلَا وَشَرِبَا وَذَهَبَا.

'arrajulāni 'akalā washaribā wadhahabā.

"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

#### 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 to the singular noun. This kind of plural is call a *sound* plural because the singular noun is kept more or less sound (intact) when adding the plural ending.

Arabic has two types of sound plurals:

- i. The *ūn* sound plural.
- ii. The *āt* sound plural.

We will describe each of these in this chapter.

2. The *broken plural*: When forming this plural the singular noun is not kept intact. We will learn about this plural in the next chapter, if Allāh wills.

## 10.2. The *ūn* sound plural

The *ūn* sound plural is formed by adding the ending *ūna* to the singular noun when it is in the raised-state, and *īna* when the noun is in the propped-state or lowered-state. For convenience, we will call it the “*ūn* sound plural” instead of the “*ūna*/-*īna* plural”.

Here is the *ūn* sound plural of *muʿallim* “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> ”
raised-state	مُعَلِّمُونَ <i>muʿallimūna</i>	الْمُعَلِّمُونَ <i>ʾalmuʿallimūna</i>
propped-state and lowered-state	مُعَلِّمِينَ <i>muʿallimīna</i>	الْمُعَلِّمِينَ <i>ʾalmuʿallimīna</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 *al* “the”.

The duals of *muʿallim* “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> ”
raised-state	مُعَلِّمَانِ <i>muʿallimāni</i>	الْمُعَلِّمَانِ <i>ʾalmuʿallimāni</i>
propped-state and lowered-state	مُعَلِّمَيْنِ <i>muʿallimayni</i>	الْمُعَلِّمَيْنِ <i>ʾalmuʿallimayni</i>

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

- raised-state:

الْمُعَلِّمُونَ فِي الْمَدْرَسَةِ.  
*ʾalmuʿallimūna fi -lmaḍrasah*  
 “The teachers are in the school.”

- propped-state:

سَأَلَ الْغُلَامُ مُعَلِّمِينَ عَنْ أَمْرٍ.  
*saʿala -lghulāmu muʿallimīna ʿan ʾamr.*  
 “The boy asked some teachers about a matter.”

- lowered-state:

طَلَبَ الْغُلَامُ مِنَ الْمُعَلِّمِينَ عِلْمًا.  
*ṭalaba -lghulāmu mina -lmuʿallimīna ʿilmā.*  
 “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:

- عالم *ʿālam* “a world” forms the ūn plural عَالَمُونَ *ʿālamūna* “worlds”.
- أرض *ʾarḍ* (fem.) “a land”, “an earth” forms the ūn plural أَرْضُونَ *ʾarḍūna* “lands”, “earths”.
- أهل *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 حيوان *ḥayawān* “an animal”:

State	Indefinite ūn plural “animals”	Definite ūn plural “the animals”
raised-state	حَيَوَانَاتُ <i>ḥayawānātun</i>	الْحَيَوَانَاتُ <i>alḥayawānātu</i>
propped-state and lowered-state	حَيَوَانَاتٍ <i>ḥayawānātīn</i>	الْحَيَوَانَاتِ <i>alḥayawānāti</i>

Note that:

- Unlike the ūn sound plural, the āt sound plural is tanwined 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 tanwined fatḥah ً. Instead the kasrah ِ and the tanwined kasrah ٍ are used to indicate both the propped-state and the lowered-state.

State	the animal	the animals
raised-state	الْحَيَوَانُ <i>alḥayawānu</i>	الْحَيَوَانَاتُ <i>alḥayawānātu</i>
propped-state	الْحَيَوَانِ <i>alḥayawāna</i>	الْحَيَوَانَاتِ <i>alḥayawānāti</i>
lowered-state	الْحَيَوَانِ <i>alḥayawāni</i>	الْحَيَوَانَاتِ <i>alḥayawānāti</i>

### 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 مُعَلِّمَةٌ *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> ”
raised-state	مُعَلِّمَاتٌ <i>mueallimātun</i>	اَلْمُعَلِّمَاتُ <i>’almueallimātu</i>
propped-state and lowered-state	مُعَلِّمَاتٍ <i>mueallimātin</i>	اَلْمُعَلِّمَاتِ <i>’almueallimāti</i>

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

- raised-state:

فِي الْمَدْرَسَةِ مُعَلِّمَاتٌ .  
*fi -lmdrasati mueallimāt.*  
 “In the school are teachers.”

- propped-state:

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

- lowered-state:

نَظَرَ الْغُلَامُ إِلَى الْخَيَوَانَاتِ.  
*naḏhara -lghulāmu ’ila -lḥayawānāt.*  
 “The boy looked at the animals.”

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

### 10.3.2. Nouns ending with ء

Consistent with what we learned for duals in section @ref(duals-of-extrinsic-alif-mamduda), 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 و when forming the *āt* sound plural. Example:

Root	Singular	<i>āt</i> sound plural
صحر	صَحْرَاءُ <i>ṣaḥrā</i> <sup>2</sup> “a desert”	صَحْرَاوَاتٍ <i>ṣaḥrāwāt</i>

### 10.3.3. Nouns ending with ئ

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

Root	Singular	āt sound plural
ذَكَرَ	ذِكْرٌ <sup>2</sup> <i>dhikrā</i> “a remembrance”	ذِكْرِيَّاتٌ <i>dhikrayāt</i>

### 10.3.4. Common nouns of the patterns فُعْلَةٌ/فُعْلٌ, فُعْلَةٌ/فُعْلٌ, and فُعْلَةٌ/فُعْلٌ

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

If a common noun is of these patterns and the middle root letter is not و or ي, and the middle and final root letters are not the same, then the word is modified internally when forming the āt sound plural.

There are two separate rules to consider:

1. If a common noun is of the pattern فُعْلٌ *faʿl* or فُعْلَةٌ *faʿlah*, then the sukūn on the middle letter shall be converted to an fat-ḥah َ when forming the āt sound plural. For example:

- نَحْلَةٌ *naḥlah* “a bee” becomes نَحْلَاتٌ *naḥlāt* “bees”, not × نَحَلَاتٌ *nahlāt*.
- ضَرْبَةٌ *ḍarbah* “a strike” becomes ضَرْبَاتٌ *ḍarabāt* “strikes”, not × ضَرَبَاتٌ *ḍarbāt*.
- صَفْحَةٌ *ṣafḥah* “a page” becomes صَفْحَاتٌ *ṣafḥāt* “pages”, not × صَفَحَاتٌ *ṣafḥāt*.

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

- جَوْزَةٌ *jawzah* “a walnut” becomes جَوْزَاتٌ *jawzāt*.
- حَجَّةٌ *hajjah* “a pilgrimage” becomes حَجَّاتٌ *hajjāt*.

2. If a common noun is of the pattern فُعْلٌ *fiel*, فُعْلَةٌ *fielah*, فُعْلٌ *fuel*, or فُعْلَةٌ *fuelah* then the sukūn on the middle letter can, optionally, either:

- i. be retained,
- ii. be converted to an fat-ḥah, or
- iii. be converted to the vowel mark on the first letter.

For example:

- ظُلمة *ḍhulmah* “a darkness” can become, optionally, either ظُلمات *ḍhulmāt* or ظُلمات *ḍhulamāt*, or ظُلمات *ḍhulumāt* “darknesses”.
- كِسرة *kisrah* “a piece” can become, optionally, either كِسرات *kisrāt* or كِسرات *kisarāt*, or كِسرات *kisirāt* “pieces”.

Note that this rule of changing the vowel mark is only true for common nouns. Adjectival nouns on these patterns will retain the sukūn when forming the *āt* sound plural. So صَعْب *ṣaʿb* and صَعْبَة *ṣaʿbah* “a difficult one” become only صَعَبَات *ṣaʿbāt*, not × صَعَبَات *ṣaʿabāt*.

### 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 *ə* to the masculine noun. So, غُلَام *ghulām* “a boy” is

disqualified from forming a *ūn* sound plural because its feminine counterpart is جَارِيَّة *jāriyah* “a girl”, not × غَلَامَة *ghulāmah*.

Even if a common noun denotes a male intelligent being and its female counterpart is formed by adding a *ə*, further conditions are imposed that can restrict its having a *ūn* sound plural. We will explain these restrictions below:

We learned in section @ref(related-nouns-for-male-and-female-animate-beings) that, in terms of their meaning, nouns that denote animate beings are of two kinds:

- i. Nouns that have a primitive meaning. That is, their meaning is not derived from a verbal or adjectival meaning. Examples (for male intelligent beings whose feminine is formed by adding *ə* to the masculine noun):

Arabic word	Definition
ابْن <i>ibn</i>	a son
طِفْل <i>ṭifl</i>	a child
إِنْسَان <i>insān</i>	a human being
حُرٌّ <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.

- ii. Nouns that have a meaning that is derived from a verbal or adjectival meaning. Examples (for male intelligent beings whose feminine is formed by adding *ə* to the masculine noun):

Word	Definition	<i>ūn</i> plural
مُعَلِّم	a teacher <sub>m</sub>	مُعَلِّمُونَ
مُسْلِم	a Muslim <sub>m</sub> (one who submits)	مُسْلِمُونَ
كَافِر	a disbeliever <sub>m</sub>	كَافِرُونَ
لَاعِب	a player <sub>m</sub>	لَاعِبُونَ

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

The above definition of primitive and derived nouns, as we have explained it, is somewhat imprecise. For example, the word حُرٌّ *hurr* (masc.) “a free man” seems to have a meaning that is derived from the adjective “free” and it forms its feminine by adding *ə* to it thus: حُرَّة *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 *ə* to the masculine noun, then we may assume that it forms the *ūn* sound plural.

Most adjectival nouns satisfy this condition. For example, consider the adjectival noun:

- كَبِير *kabīr* (masc.) “a big one”

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

- كَبِيرَة *kabīrah* (fem.) “a big one”

The above condition is satisfied; therefore, كَبِير *kabīr* (masc.) “a big one” forms the *ūn* sound plural كَبِيرُونَ *kabīrūna* “big ones”.

By the way, it is only the masculine adjectival noun that will form the *ūn* sound plural. Nouns with a *ə* 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 *ə* to masculine noun. These are:

- <sup>2</sup>فَعْلَان *faelān*<sup>2</sup>, whose feminine is on the pattern <sup>2</sup>فَعْلَاء *faelā*<sup>2</sup>. Example: <sup>2</sup>غَضَبَان *ghaḍbān*<sup>2</sup> (masc.) “very angry” whose feminine is <sup>2</sup>غَضَبَاء *ghaḍbā*<sup>2</sup>.
- <sup>2</sup>أَفْعَل *afʿal*<sup>2</sup>, whose feminine is on the pattern <sup>2</sup>فَعْلَاء *faelā*<sup>2</sup>. Example: <sup>2</sup>أَحْمَر *aḥmar*<sup>2</sup> (masc.) “red”, whose feminine is <sup>2</sup>حَمْرَاء *hamrā*<sup>2</sup>.

Because the above two patterns don’t form their feminine by adding *ə* to the masculine noun, therefore the masculine nouns don’t form the *ūn* sound plural. We will see in chapter @broken\_plurals, if Allāh wills, that they form broken plurals instead.

### 10.4.2. Conditions for the *āt* sound plural

Just like the *ūn* plural, there are conditions that should be fulfilled in order for a noun to form an *āt* plural. We provide the following guidelines to help you determine if a noun can form an *āt* plural.

#### 10.4.2.1. Nouns that end with a feminine marker

Generally, all nouns that end with a feminine marker like *ə*, *ah*, and *ih* are able to form an *āt* plural. Examples are:

Singular	<i>āt</i> sound plural
حَسَنَة <i>hasanah</i> adj. “a good one <sub>f</sub> ”	حَسَنَات <i>hasanāt</i>
حَسَنَة <i>hasanah</i> (common noun) “a good deed”	حَسَنَات <i>hasanāt</i>
صَدِيقَة <i>ṣadiqah</i> “a friend <sub>f</sub> ”	صَدِيقَات <i>ṣadiqāt</i>

Singular	<i>āt</i> sound plural
<sup>2</sup> صَحْرَاء <i>ṣaḥrā</i> <sup>2</sup> “a desert”	صَحْرَاوَات <i>ṣaḥrāwāt</i>
<sup>2</sup> ذِكْرَى <i>dhikrā</i> <sup>2</sup> “a remembrance”	ذِكْرِيَات <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>فَعْلَاء which is the feminine of the masculine adjectival noun pattern <sup>2</sup>أَفْعَل. For example, حَمْرَاء *ḥamrā* “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>فُعْلَان. For example, غَضَبَى *ghaḍbā* “very angry<sub>f</sub>”.
- The following exceptional nouns:
  - اُمَّة <sup>2</sup>ummaḥ “a nation”
  - أَمَةٌ <sup>2</sup>amah “a female slave”
  - شَفَّة <sup>2</sup>shafah “a lip”

There are a few more such nouns, some of which we will introduce later.

All these exceptional nouns form broken plurals instead of the *āt* sound plural.

#### 10.4.2.2. Nouns that don't end with a feminine marker

##### Common nouns

Common nouns that don't end with a feminine marker will form the *āt* plural only if they don't have a broken plural listed in the dictionary. Furthermore, it is preferred if the noun have five or more letters.

- حَيَوَان *ḥayawān* “an animal” forms the *āt* plural حَيَوَانَات *ḥayawānāt* “animals”.
- حَمَّام *ḥammām* forms the *āt* plural حَمَّامَات *ḥammāmāt* “bathrooms”. (The doubled م counts as two letters.)

##### Masculine adjectival nouns

Masculine adjectival nouns are permitted to form an *āt* sound plural, but only when they are applied to non-intelligent beings.

For example, if the masculine adjectival noun صَعْب *ṣaʿb* “a difficult one” is applied to “books”, which is the plural of the masculine noun كِتَاب *kitāb* “a book”, then the masculine adjectival noun صَعْب *ṣaʿb* is permitted to form the *āt* plural صَعَبَات *ṣaʿbāt* “difficult ones”.

By the way, note that both the masculine adjectival noun صَعْب *ṣaʿb*, and its feminine صَعْبَةٌ *ṣaʿbah* form the same *āt* sound plural صَعَبَات *ṣaʿbāt*.

### 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 <i>huwa</i> “he”
Absentee sing. fem.	هِيَ <i>hiya</i> “she”
Absentee dual	هُمَا <i>humā</i> “they <sub>2</sub> ”
Addressee sing. masc.	أَنْتَ <i>’anta</i> “you <sub>1,m</sub> ”
Addressee sing. fem.	أَنْتِ <i>’anti</i> “you <sub>1,f</sub> ”
Addressee dual	أَنْتُمَا <i>’antumā</i> “you <sub>2</sub> ”
Speaker sing.	أَنَا <i>’ana</i> “I”
Speaker dual	—

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

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

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

Also, remember that there is no detached pronoun for the dual speaker-participant. So, if the speaker-participant 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 مُعَلِّمَاتُ.  
*hum muʿallimāt.*

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

أَنْتُمْ لَاعِبُونَ.  
*’antum lāʿibūn.*

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



أَنْتُمْ صَدِيقَاتُ.

'*antunna ṣaḍīqāt*.

"You<sub>3,f</sub> are friends<sub>3,f</sub>."

نَحْنُ رَجُلَانِ فَقِيرَانِ.

*naḥnu rajulāni faqīrān*.

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

نَحْنُ مُسْلِمَاتُ.

*naḥnu muslimāt*.

"We<sub>3,f</sub> are Muslims<sub>3,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	هُمَا - <i>humā</i> "them <sub>2</sub> "
Addressee sing. masc.	كَ - <i>ka</i> "you <sub>m,1</sub> "
Addressee sing. fem.	كِ - <i>ki</i> "you <sub>f,1</sub> "
Addressee dual	كُما - <i>kumā</i> "you <sub>2</sub> "
Speaker sing.	ي "me"
Speaker dual	—

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

Participant	Attached pronoun
Absentee pl. masc.	هُمْ - <i>hum</i> "them <sub>3,m</sub> "
Absentee pl. fem.	هُنَّ - <i>hunna</i> "them <sub>3,f</sub> "
Addressee pl. masc.	كُكُمْ - <i>kum</i> "you <sub>3,m</sub> "
Addressee pl. fem.	كُنَّ - <i>kunna</i> "you <sub>3,f</sub> "
Speaker pl	نَا - <i>nā</i> "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: هُمْ -*hum*.

- feminine: هُنَّ *-hunna*.
- Just like هُوَ *hu* “him” and هُمَا *-humā* “them<sub>2</sub>”, the plural absentee-participant attached pronouns هُمْ *-hum* “them<sub>3,m</sub>” and هُنَّ *-hunna* “them<sub>3,f</sub>” become هِمَا *-himā* and هِنَّا *-hinna* respectively, when preceded by the vowels اَ -i, اِ -ī, or the semi-vowel اِىَ -ay. Examples:
  - بِهِمْ *bihimā* “with them<sub>3,m</sub>”
  - فِيهِنَّ *fīhinna* “in them<sub>3,f</sub>”
  - إِلَيْهِمْ *‘ilayhim* “to them<sub>3,m</sub>”
- The final sukūn on the م in the masculine plural pronouns أَنْتُمْ *hum*, اَنْتُمْ *‘antum*, and كُمْ *-kum*) becomes a ḍammah هُم *humu*, اَنْتُمْ *‘antumū*, and كُمْ *-kumu* respectively) when followed by a connecting hamzah. Examples:
  - هُمُ الْمُعَلِّمُونَ. *humu -lmueallimūn*.  
“They<sub>pl. masc.</sub> are the (male) teachers.”
  - ذَهَبَ إِلَيْكُمُ الرَّجُلُ. *d̥hahaba ‘ilaykumu -rrajul*.  
“The man went to you<sub>3,m</sub>.”
  - أَنْتُمُ الْمُسْلِمُونَ. *‘antumū -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 ن with a sukūn, there is only one ن written and it is doubled with a shaddah ّ on it. So we get:
  - نَا + مِن = مِئْنَا *minnā*
  - نَا + عَنَّ = عَانْنَا *ʿannā*
  - نَا + لَدُنْ = لَدُنُنَا *ladunnā*
- The preposition لِ *li* “for” becomes لِ *la* when followed by the plural attached pronouns:
  - لَهُمْ *lahum* “for them<sub>3,m</sub>”
  - لَهُنَّ *lahunna* “for them<sub>3,f</sub>”
  - لَكُمْ *lakum* “for you<sub>3,m</sub>”
  - لَكُنَّ *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:

سَأَلَهُمُ الرَّجُلُ.  
*sa’alahumu -rrajul*.  
“The man asked them<sub>3,m</sub>.”

سَأَلْتُكُمْ.  
*sa'altukum*  
 "I asked you<sub>3,m</sub>."

سَأَلَتْكِ.  
*sa'alatkunn.*  
 "She asked you<sub>3,f</sub>."

سَأَلْنَا.  
*sa'alānā.*  
 "They<sub>2,m</sub> asked us."

سَأَلَتْهُ.  
*sa'alatāh.*  
 "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 past verb for a masculine doer is on the pattern *فَعَلَ*. And when the doer is feminine, the *ت* of femininity is attached to the verb thus: *فَعَلَتْ*. We have used these verbs with singular and dual doer nouns. The doer noun always comes after the verb and shall be in the raised-state. Examples:

ذَهَبَ الْغُلَامُ.  
*dhahaba -lghulāmu.*  
 "The boy went."

ذَهَبَتْ جَارِيَةٌ.  
*dhahabat jāriyatun*  
 "A girl went."

ذَهَبَ الْغُلَامَانِ.  
*dhahaba -lghulāmāni.*  
 "The boys<sub>2</sub> went."

ذَهَبَتِ جَارِيَتَانِ.  
*dhahabat jāriyatāni.*  
 "Two girls went."

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

ذَهَبَ الْمُعَلِّمُونَ.  
*dhahaba -lmu'allimūn.*  
 "The teacherm<sub>3,m</sub> went."

ذَهَبَتْ مُعَلِّمَاتٌ.  
*dhahabat mu'allimāt.*  
 "Teachers<sub>3,f</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"	فَعَلَ <i>fa'ala</i>
Absentee sing. fem.	invisible	"she"	فَعَلَتْ <i>fa'alat</i>
Absentee dual	اِ - <i>ā</i>	"them <sub>2</sub> "	masc.: فَعَلَا <i>fa'alā</i> , fem: فَعَلَتَا <i>fa'alatā</i>
Addressee sing. masc.	تَ - <i>ta</i>	"you <sub>m,2</sub> "	فَعَلْتَ <i>fa'alta</i>
Addressee sing. fem.	تِ - <i>ti</i>	"you <sub>f,2</sub> "	فَعَلْتِ <i>fa'alti</i>
Addressee dual	تُمَا - <i>tumā</i>	"you <sub>2</sub> "	فَعَلْتُمَا <i>fa'altumā</i>
Speaker sing.	تُ - <i>tu</i>	"I"	فَعَلْتُ <i>fa'altu</i>
Speaker dual	–	"us <sub>2</sub> "	–

Now we will learn the plural doer pronouns:

plural participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee pl. masc.	و - <i>na</i>	"they <sub>3,m</sub> "	فَعَلُوا <i>fa'alū</i>
Absentee pl. fem.	نَ - <i>na</i>	"they <sub>3,f</sub> "	فَعَلْنَ <i>fa'alna</i>
Addressee pl. masc.	تُمْ - <i>tum</i>	"you <sub>m,3</sub> "	فَعَلْتُمْ <i>fa'altum</i>
Addressee pl. fem.	تُنَّ - <i>tunna</i>	"you <sub>f,3</sub> "	فَعَلْتُنَّ <i>fa'altunna</i>
Speaker pl.	نَا - <i>nā</i>	"we"	فَعَلْنَا <i>fa'alnā</i>

Note the following regarding the plural doer pronouns:

- The  $\text{ت}$  of femininity does not attach to the absentee plural feminine doer pronoun  $\text{ن}$  -*na* “they<sub>3,f</sub>”  $\text{فَعَلْنَ}$ . Example:

–  $\text{ذَهَبْنَ}$  *dhahabna* “they<sub>3,f</sub> went”

This is different from the behavior of the absentee dual doer pronoun  $\text{اَ}$  -*ā* “them<sub>2,f</sub>” which, for a feminine doer, does attach to the  $\text{ت}$  of femininity. Example:

–  $\text{ذَهَبَتَا}$  *dhahabatā* “they<sub>2,f</sub> went”

- The final sukūn on the  $\text{م}$  in the masculine plural doer pronoun  $\text{تُمْ}$  -*tum* becomes a ḍammah  $\text{تُم}$  -*tumu* when followed by a connecting hamzah. Examples:

–  $\text{أَكَلْتُمْ خُبْزًا}$ .  
 $\text{ʾakaltum kḥubzā}$ .  
 “You<sub>3,m</sub> ate some bread.”

–  $\text{أَكَلْتُمُ الْخُبْزَ}$ .  
 $\text{ʾakaltumu lkḥubz}$ .  
 “You<sub>3,m</sub> ate the bread.”

- The absentee plural masculine verb doer pronoun “they<sub>3,m</sub>” و *ū* is written with a silent alif after it which is written only and not pronounced. This alif is dropped when a direct doee pronoun is attached. For example:

–  $\text{صَرَبُوا الرَّجُلَ}$ .  
 $\text{ṣarabu r-rajul}$ .  
 “They<sub>3,m</sub> hit the man.”

–  $\text{صَرَبُوهُ}$ .  
 $\text{ṣarabūh}$ .  
 “They<sub>3,m</sub> hit him.”

- The plural masculine verb doer pronoun for the addressed person “you<sub>3,m</sub>”  $\text{تُمْ}$  -*tum* becomes  $\text{تُمُو}$  *tumū* when a direct doee pronoun is attached. For example:

–  $\text{صَرَبْتُمُ الرَّجُلَ}$ .  
 $\text{ṣarabtumu r-rajul}$ .  
 “You<sub>3,m</sub> hit the man.”

–  $\text{صَرَبْتُمُوهُ}$ .  
 $\text{ṣarabtumūh}$ .  
 “You<sub>pl. masc.</sub> hit him.”

- The plural speaking participant doer pronoun  $\text{نَا}$  -*nā* is the same as the plural speaking participant attached pronoun  $\text{نَا}$  -*nā*. But you can tell them apart because the doer pronoun, when attached to the verb, causes the final letter of the verb to have a sukūn. Consider the following two sentences:

سَأَلْنَا.

sa'alnā.

"We asked."

سَأَلَنَا.

sa'alanā.

"He asked us."

### 10.7.3. Sentence word order with plural doers

As we've mentioned, the doer, whether a noun or a pronoun, always comes after the verb. Here are a couple of examples of verbal sentences with plural doers:

ذَهَبَ الْمُعَلِّمُونَ 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 الصَّدِيقَاتُ 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 subject-comment 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.

الْمُعَلِّمُونَ ذَهَبُوا إِلَى مَدْرَسَةٍ.

'almueallimūna dhahabū '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."

الصَّدِيقَاتُ لَعِبْنَ فِي الْبَيْتِ.

'aṣṣadiqātu laeibna 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:

أَكَلَ الْأَعْبُونَ وَشَرِبُوا وَذَهَبُوا.

'akala -llāeibūna waṣharibū wadhahabū.

“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 subject-comment 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.

اَللّٰعِبُوْنَ اَكَلُوْا وَشَرِبُوْا وَذَهَبُوْا.

ʾallāʿibūna ʾakalū waṣharibū wadḥahabū.

“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,

اَكَلَتِ اللّٰعِبَاتُ وَشَرِبْنَ وَذَهَبْنَ.

ʾakalati -llāʿibātu waṣharibna wadḥahabn.

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

and

اَكَلْنَ اللّٰعِبَاتُ اَكَلْنَ وَشَرِبْنَ وَذَهَبْنَ.

ʾallāʿibātu ʾakalna waṣharibna wadḥahabn.

“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:

ذَهَبَتِ اُمُّمٌ وَالْعَلَامُ.

ḍahabati -lʾummu wa-lghulāmu.

“The mother and the boy went.”

ذَهَبَ الْعَلَامُ وَالْأُمُّ.

ḍahaba -lghulāmu wa -lʾummu.

“The boy and the mother went.”

If the doers consist of different persons (speaking person, addressed person, and absent person), then they are placed in order of strength: The speaking person is stronger than the addressed person, who is stronger than the absent person. The verb doer pronoun of the first (true) doer is then used. Example:

ذَهَبْتُ أَنَا وَأَنْتَ وَهُوَ.  
*dhahabtu 'ana wa'anta wahuwa.*  
 "I, you, and he went."

Note how the speaking person detached pronoun أَنَا *'ana* is used in addition to the doer pronoun تـ *-tu* in order to add وَ *wa* "and" to it.

If the sentence is a subject-comment sentence, and the verb is in the comment, then the doer pronoun corresponding to the number of the subject is used. Examples:

أَنْتَ وَهُوَ ذَهَبْتُمَا.  
*'anta wahuwa dhahabtumā.*  
 "You<sub>1,m</sub> and he, you<sub>2</sub> went."

أَنَا وَمُحَمَّدٌ ذَهَبْنَا.  
*'ana wamuḥammadun dhahabnā.*  
 "I and Muḥammad, we went."

الْأُمُّ وَالْجَارِيَةُ ذَهَبَتَا.  
*'al'ummu wa-ljāriyatu dhahabatā.*  
 "The mother and the girl went."

الْأُمُّ وَالْجَارِيَتَانِ ذَهَبْنَ.  
*'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 وَالْجَارِيَةُ وَالْعَلَامُ ذَهَبُوا.  
*'al'ummu wa-ljāriyatu wa-lghulāmu dhahabū.*  
 "The mother, the girl, and the boy, they<sub>3,m</sub> went."



## Chapter 11.

### The broken plural

#### 11.1. Introduction

In the previous chapter we introduced sound plurals, which are formed by appending suffixes to the singular noun. The singular noun in these plurals remains, more or less, intact when forming these plurals. The sound plurals correspond to English regular plurals which are formed by appending “s” to the singular noun. However, English has some plurals that are not formed by adding the plural ending “s”. Here are some examples,

Singular	Plural
man	men
woman	women
child	children
mouse	mice

In these plurals, the singular noun is altered to form the plural.

Arabic also forms such plurals. They are called *broken* plurals because the singular noun is not kept intact but its structure is, in most cases, altered, or “broken-up” when forming the plural.

While English only forms such plurals for a handful of nouns, Arabic forms broken plurals for many nouns.

#### 11.2. Review of word patterns and semi-flexible nouns

Before we begin our discussion about broken plurals, we will do a quick review of word patterns and semi-flexible nouns. This will, if Allāh wills, facilitate the explanation of broken plurals.

Most words in Arabic are formed from three letter roots. We use the paradigm root فَعَلَ to show word patterns. For example, the noun رَجُل *rajul* “a man” is formed from the root رَجَل on the pattern فَعُل *faeul*.

Most nouns in Arabic are *fully-flexible*. This means that, when indefinite, they are tanwined and the indefinite lowered-state is shown by a tanwined kasrah ِ at the end of the noun. For example, رَجُلٌ *rajul* “a man” and بَيْتٌ *bayt* “a house” are fully-flexible nouns. So, you can see, below, that they are tanwined, and the indefinite lowered-state is indicated by a tanwined kasrah ِ:

ذَهَبَ رَجُلٌ إِلَى بَيْتٍ.

*dhahaba 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 lowered-state is indicated by an fatḥah َ. Examples of such nouns are:

- غَضَبٌ *ghaḍbā*<sup>2</sup> *adj.* (fem.) “a very angry one<sub>f</sub>” from the root غَضَبَ
- صَحْرَاءٌ *ṣaḥrā'*<sup>2</sup> (fem.) “a desert<sub>f</sub>” from the root صَحَرَ

ذَهَبَتْ جَارِيَةٌ غَضَبٌ إِلَى صَحْرَاءٍ.

*dhahabat jāriyatun ghaḍbā 'ilā ṣaḥrā'.*

“A very angry girl went to a desert.”

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

ذَهَبَتِ الْجَارِيَةُ الْغَضَبُ إِلَى الصَّحْرَاءِ.

*dhahabati-ljāriyatu-lghaḍbā 'ilā-ṣṣaḥrā'.*

“The very angry girl went to the desert.”

All nouns that have the endings ِ and ُ, that are extrinsic to the word's root, are semi-flexible. ِ and ُ are also feminine markers for singular nouns, just like َ. (Except that َ does not, in general, make a noun semi-flexible.)

It is important to note that َ, ِ, and ُ 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, ِ and ُ, 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 فَعَاْفِ and فَعَاْفِ are also semi-flexible nouns. Here each letter ف could be any letter of the alphabet. These are patterns for broken plurals, as we will see very soon. We had mentioned this in section @ref(fafafif-diptote).

This concludes our short review of word patterns and semi-flexible nouns. We will use these concepts in our discussion of broken plurals.

### 11.3. Patterns of the broken plural

Broken plurals occur in specific patterns, which we will show using the paradigm فعل for three-letter roots. Arabic also has (comparatively fewer) four-letter roots and we will show patterns for broken plurals of four-letter roots using the paradigm root فَعَّل. 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. فُعَلَ *fuʿal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صُورَة	صُور	a picture	دَوْلَة	دُول	a dy-nasty/state
أُمَّة	أُمَم	a nation	رُكْبَة	رُكَب	a knee

#### 2. فُعِلَ *fuʿil*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَخْمَرٌ <sup>2</sup>	خُمَر	red <sub>m</sub>	أَعْمَى <sup>2</sup>	عُمَى	blind <sub>m</sub>
خَمْرَاءُ <sup>2</sup>	خُمَر	red <sub>f</sub>	عَمَيَاءُ <sup>2</sup>	عُمَى	blind <sub>f</sub>
أَحْوَرٌ <sup>2</sup>	حُور	a beautiful eyed one <sub>m</sub>	أَصَمٌ <sup>2</sup>	صُم	deaf <sub>m</sub>
خَوْرَاءُ <sup>2</sup>	حُور	a beautiful eyed one <sub>f</sub>	صَمَاءُ <sup>2</sup>	صُم	deaf <sub>f</sub>
أَسْوَدٌ <sup>2</sup>	سُود	black <sub>m</sub>	أَبْكَمٌ <sup>2</sup>	بُكْم	mute <sub>m</sub>
سَوْدَاءُ <sup>2</sup>	سُود	black <sub>f</sub>	بَكْمَاءُ <sup>2</sup>	بُكْم	mute <sub>f</sub>
أَبْيَضٌ <sup>2</sup>	بَيْض	white <sub>m</sub>	نَاقَة	نُوق	a camel <sub>f</sub>
بَيْضَاءُ <sup>2</sup>	بَيْض	white <sub>f</sub>			

#### 3. فُعُلَ *fuʿul*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
كِتَاب	كُتُب	a book	رَسُول	رُسُل	a messenger
جِدَار	جُدُر	a wall	سَفِينَة	سُفُن	a ship

4. **فَعْل** *fi'āl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قِطْعَة	قِطْع	a piece	سِيْرَة	سِيْر	a course of life
هَيْرَة	هَيْر	a cat <sub>f</sub>			

5. **فُعَال** *fi'āl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَجُل	رِجَال	a man	حَسَن	حِسَان	<i>adj.</i> a good one <sub>m</sub>
إِمْرَأَة	نِسَاء	a woman	حَسَنَة	حِسَان	<i>adj.</i> a good one <sub>f</sub>
أُنْثَى <sup>2</sup>	إِنَاث	a female	صَعْب	صِعَاب	<i>adj.</i> a difficult one <sub>m</sub>
عَبْد	عِبَاد	a slave <sub>m</sub>	صَعْبَة	صِعَاب	<i>adj.</i> a difficult one <sub>f</sub>
أَمَة	إِمَاء	a slave <sub>f</sub>	صَغِير	صِغَار	<i>adj.</i> a small one <sub>m</sub>
جَبَل	جِبَال	a mountain	صَغِيرَة	صِغَار	<i>adj.</i> a small one <sub>f</sub>
ثَوْب	ثِيَاب	a garment	كَبِير	كِبَار	<i>adj.</i> a big one <sub>m</sub>
رِيح	رِيَّاح	a wind	كَبِيرَة	كِبَار	<i>adj.</i> a big one <sub>f</sub>
مَرَّة	مِرَار	an occasion	صَعِيف	ضِعَاف	<i>adj.</i> a weak one <sub>m</sub>
بَحْر	بِحَار	a sea	صَعِيفَة	ضِعَاف	<i>adj.</i> a weak one <sub>f</sub>
عَمُود	عِمَاد	a pillar	كَرِيم	كِرَام	<i>adj.</i> a generous one <sub>m</sub>
رَوْضَة	رِيَّاض	a garden	غَضَبَان <sup>2</sup>	غَضَاب	<i>adj.</i> a very angry <sub>m</sub>

Singular	Plural	Meaning	Singular	Plural	Meaning
رُمَح	رِمَاح	a spear	غَضَبٌ <sup>2</sup>	غِضَاب	adj. a very angry <sub>f</sub>

6. فُعُول *fueūl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَمْر	أُمُور	a matter	جَيْش	جُيُوش	an army
بَيْت	بُيُوت	a house	قَلْب	قُلُوب	a heart
حَق	حَقُوق	a truth, a right	رَأْس	رُؤُوس	a head
مَلِك	مُلُوك	a king	شَهْر	شُهُور	a month
سَيْف	سُيُوف	a sword	نَفْس	نُفُوس	a self
شَيْخ	شُيُوخ	an old man	عَيْن	عُيُون	a (water) spring
شَاهِد	شُهُود	a witness			

7. فُعَل *fueal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَاكِع	رُكَّع	one who bowes <sub>m</sub>	غَائِب	غُيِّب	absent
رَاكِعَة	رُكَّع	one who bowes <sub>f</sub>			

8. فُعَال *fueāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَارِئ	قُرَّاء	a reader <sub>m</sub>	كَافِر	كُفَّار	a disbeliever <sub>m</sub>
تَاجِر	تُجَّار	a trader <sub>m</sub>	جَاهِل	جُهَّال	an ignorant one <sub>m</sub>
عَامِل	عُمَّال	a worker <sub>m</sub>			

9. فَعَلَة *faelah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سَاحِر	سَحَرَة	a magician <sub>m</sub>	قَاتِل	قَتَلَة	a killer <sub>m</sub>
عَامِل	عَمَلَة	a labourer <sub>m</sub>	سَيِّد	سَادَة	a chief <sub>m</sub>

10. **فُعْلَة** *fu'alah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَاضٍ	قُضَاة	a judge <sub>m</sub>	رَاقٍ	رُؤَاة	a narrator <sub>m</sub>

11. **فِعْلَة** *fi'alah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
دُبٌّ	دِبَبَة	a bear	قِرْدٌ	قِرْدَة	a monkey
هَرٌّ	هِرَرَة	a cat <sub>m</sub>			

12. **فِعْلَة** *fi'alah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَخٌ	إِخْوَة	a brother	فَتًى	فِتْيَة	a young man

13. **أَفْعُل** *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. **أَفْعَال** *af'eāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَابٌ	أَبْوَابٌ	a door	مَيِّتٌ	أَمْوَاتٌ	dead
قَلَمٌ	أَقْلَامٌ	a pen	شَيْءٌ	أَشْيَاءٌ <sup>2</sup>	a thing

Singular	Plural	Meaning	Singular	Plural	Meaning
قَدَم	أَقْدَام	a foot	اِسْم	اَسْمَاء	a name
صَاحِب	أَصْحَاب	a companion <sub>m</sub>	يَوْم	أَيَّام	a day
شَرِيف	أَشْرَاف	a noble one <sub>m</sub>	عَدُو	أَعْدَاء	an enemy
طِفْل	أَطْفَال	a child	عَيْن	أَعْيَان	an eminent person
بُيْر	آبَار	a (water) well			

15. أَفْعِلَةٌ *af'ilah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
لِسَان	أَلْسِنَةٌ	a tongue	طَعَام	أَطْعَمَةٌ	a food
إِمَام	أَيِّمَةٌ	a leader <sub>m</sub>	إِلَه	آلِهَةٌ	a god

16. فَوَاعِلٌ *fawā'il*<sup>2</sup>. (Semi-flexible because of فَعَايِف pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِبَةٌ	صَوَاحِبٌ <sup>2</sup>	a companion <sub>f</sub>	عَامِل	عَوَامِلٌ <sup>2</sup>	a factor
جَارِيَةٌ	جَوَارِيٌ <sup>2</sup>	a girl	شَاهِد	شَوَاهِدٌ <sup>2</sup>	a corroborating evidence
أَمْر	أَوَامِرٌ <sup>2</sup>	a command	خَاتَم	خَوَاتِمٌ <sup>2</sup>	a ring (jewelry)
نَادِرَةٌ	نَوَادِرٌ <sup>2</sup>	a joke, a witticism	فَارِس	فَوَارِسٌ <sup>2</sup>	a horse-man

17. فَعَائِلٌ *fa'ā'il*<sup>2</sup>. (Semi-flexible because of فَعَايِف pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حُرَّة	حَرَائِرٌ <sup>2</sup>	a free woman	جَزِيرَةٌ	جَزَائِرٌ <sup>2</sup>	an island
صَرَّة	صَرَائِرٌ <sup>2</sup>	a co-wife	رِسَالَةٌ	رِسَائِلٌ <sup>2</sup>	a message
حَدِيقَةٌ	حَدَائِقٌ <sup>2</sup>	a garden	حَاجَةٌ	حَوَائِجٌ <sup>2</sup>	a need

Singular	Plural	Meaning	Singular	Plural	Meaning
حَقِيبَةٌ	حَقَائِبٌ <sup>2</sup>	a bag	دَلِيلٌ	دَلَائِلٌ <sup>2</sup>	an evidence
كَبِيرَةٌ	كَبَائِرٌ <sup>2</sup>	a major sin	خَلِيفَةٌ	خَلَائِفٌ <sup>2</sup>	a successor
كَرِيمَةٌ	كَرَائِمٌ <sup>2</sup>	a generous one <sub>f</sub>			

18. فُعْلَانُ *fielān*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
غُلَامٌ	غُلَمَانٌ	a boy	بُورٌ	بُيْرَانٌ	a bull
جَارٌ	جِيرَانٌ	a neighbor	غُرَابٌ	غُرَبَانٌ	a crow
أَخٌ	إِخْوَانٌ	a brother	فَأْرٌ	فُئْرَانٌ	a mouse

19. فُئْلَانُ *fuelān*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَلَدٌ	بُلْدَانٌ	a country	شُجَاعٌ	شُجْعَانٌ	a brave one
جِدَارٌ	جُدْرَانٌ	a wall	شُبَّانٌ	شُبَّانٌ	a young man

20. فُعْلَاءُ *fuēalā*<sup>22</sup>. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَمِيرٌ	أُمَرَاءٌ <sup>2</sup>	a commander <sub>m</sub>	خَلِيفَةٌ	خُلَفَاءٌ <sup>2</sup>	a caliph
فَقِيرٌ	فُقَرَاءٌ <sup>2</sup>	a poor one <sub>m</sub>	عَالِمٌ	عُلَمَاءٌ <sup>2</sup>	a scholar <sub>m</sub>
بَخِيلٌ	بُخَلَاءٌ <sup>2</sup>	a miser <sub>m</sub>	شَاعِرٌ	شُعَرَاءٌ <sup>2</sup>	a poet <sub>m</sub>
صُعِيفٌ	صُعَفَاءٌ <sup>2</sup>	a weak one <sub>m</sub>			

21. أَفْعِلَاءُ *afeilā*<sup>22</sup>. Examples:



Singular	Plural	Meaning	Singular	Plural	Meaning
نَبِيٍّ	أَنْبِيَاءٌ <sup>2</sup>	a prophet <sub>m</sub>	شَدِيدٍ	أَشْدَاءٌ <sup>2</sup>	a forceful one <sub>m</sub>
صَدِيقٍ	أَصْدِقَاءٌ <sup>2</sup>	a friend <sub>m</sub>	قَوِيٍّ	أَقْوِيَاءٌ <sup>2</sup>	a strong one <sub>m</sub>
غَنِيٍّ	أَغْنِيَاءٌ <sup>2</sup>	a rich one <sub>m</sub>	شَقِيٍّ	أَشْقِيَاءٌ <sup>2</sup>	a wretched one <sub>m</sub>

22. <sup>2</sup>فَعْلٍ *faʿlā*<sup>2</sup>. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
مَرِيضٍ	مَرَضَى <sup>2</sup>	a sick one <sub>m</sub>	جَرِيحٍ	جُرْحَى <sup>2</sup>	a wounded person
أَسِيرٍ	أَسْرَى <sup>2</sup>	a captive			

23. <sup>2</sup>فَعَالِي *faʿālī*<sup>2</sup>. (Semi-flexible because of <sup>2</sup>فَعَالِف pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
لَيْلَةٍ	لَيَالٍ <sup>2</sup>	a night	أَرْضٍ	أَرَاضٍ <sup>2</sup>	a land, an earth
أَهْلٍ	أَهَالٍ <sup>2</sup>	a family			

24. <sup>2</sup>فَعَالٍ *faʿālā*<sup>2</sup>. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَحْرَاءُ <sup>2</sup>	صَحْرَايَ <sup>2</sup>	a desert	فَتْوَى <sup>2</sup>	فَتْاوَى <sup>2</sup>	a formal legal opinion
يَتِيمٍ <sup>2</sup>	يَتَامَى <sup>2</sup>	an orphan	هَدِيَّةٍ <sup>2</sup>	هَدَايَا <sup>2</sup>	a gift

25. فَعِيل *faʿīl* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
عَبْد	عَبِيد	a slave <sub>m</sub>	حِمَار	حَمِير	a donkey <sub>m</sub>

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

Singular	Plural	Meaning	Singular	Plural	Meaning
بَعْل	بُعُولَة	a husband			

27. **فِعَالَة** *fiēālah* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حَجَر	حَجَارَة	a stone			

28. **فَعَل** *fael* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
خَلَقَة	خَلَق	a circular ring			

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

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِب	صَحْب	a companion			

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

- **فَعَالِل** *faēālil*<sup>2</sup>
- **أَفَاعِل** *afāēil*<sup>2</sup>
- **تَفَاعِل** *tafāēil*<sup>2</sup>
- **مَفَاعِل** *mafāēil*<sup>2</sup>

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
نَعْلَب	نَعَالِب	a fox	تَجْرِبَة	تَجَارِب	an experience
عَنْكَبُوت	عَنَاكِب	a spider	مَسْجِد	مَسَاجِد	a mosque

Singular	Plural	Meaning	Singular	Plural	Meaning
دِرْهَم	دِرَاهِم <sup>2</sup>	a dirham	مَعَانٍ	مَعْنَى <sup>2</sup>	a meaning
جَوْهَر	جَوَاهِر <sup>2</sup>	a gem	مَحَالّ	مَحَلَّة <sup>2</sup>	a locality
إِصْبَع	أَصَابِع <sup>2</sup>	a finger	مَعِيشَة	مَعَارِش <sup>2</sup>	a means of subsistence
أَنْمَلَة	أَنْمَال <sup>2</sup>	a finger tip			

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

- *faēālīl* فَعَالِيل<sup>2</sup>
- *afāēīl* أَفَاعِيل<sup>2</sup>
- *tafāēīl* تَفَاعِيل<sup>2</sup>
- *mafāēīl* مَفَاعِيل<sup>2</sup>
- *yafāēīl* يَفَاعِيل<sup>2</sup>
- *fawāēīl* فَوَاعِيل<sup>2</sup>

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سُلْطَان	سَلَاطِين <sup>2</sup>	a sultan	إِعْصَار	أَعَاصِير <sup>2</sup>	a whirlwind
شَيْطَان	شَيْاطِين <sup>2</sup>	a devil	تَأْرِخ	تَوَارِيخ <sup>2</sup>	a history
سِكِّين	سِكَاكِين <sup>2</sup>	a knife	تَصْوِير	تَصَاوِير <sup>2</sup>	a picture
دِينَار	دِنَانِير <sup>2</sup>	a dinār	مِفْتَاح	مِفَاتِيح <sup>2</sup>	a key
مِسْكِين	مَسَاكِين <sup>2</sup>	a needy person	مَلْعُون	مَلَاعِين <sup>2</sup>	an accursed one <sub>m</sub>
كُرْسِي	كِرَاسِي <sup>2</sup>	a chair	بُنْبُوع	بَيَابِيع <sup>2</sup>	a (water) spring
أُمِّيَّة	أُمَانِي <sup>2</sup>	a wish	جَامُوس	جَوَامِيس <sup>2</sup>	a buffalo

32. *faēālilah* فَعَالِلَة. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أُسْتَاذ	أُسَاتِذَة	a professor	مَلَك	مَلَايِكَة	an angel
فَيْلَسُوف	فَلَاسِيفَة	a philosopher	جَبَّار	جَبَابِرَة	a tyrant

Note the following from the above broken plural patterns and examples:

- Both common nouns and adjectival nouns form broken plurals.
- There are comparatively fewer broken plurals for female intelligent beings than for male intelligent beings. We will expand on this in a subsequent section.
- Some patterns of the broken plural are also patterns singular nouns. For example, the pattern فَعَال *fiʿāl* has both singular nouns, like كِتَاب *kitāb* “a book” and broken plurals, like رِجَال *rijāl* “men”
- The broken plural patterns فُعْلَان *fuʿlān* and فُعْلَان *fuʿlān* 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 فُعْلَان, 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 أَفْعَل<sup>2</sup> *ʾafeal*<sup>2</sup> and فَعْلَاء<sup>2</sup> *faʿlāʾ*<sup>2</sup> that denote colors and physical characteristics, have broken plurals on the pattern فُعْل *fuʿl*. Example:

Singular	Plural
حُمْرَاء <sup>2</sup> , أَحْمَر <sup>2</sup> “red”	حُمْر
بُكْمَاء <sup>2</sup> , أَبْكَم <sup>2</sup> “mute”	بُكْم

- Singular nouns that have four or more consonant letters (excluding ة) regularly form their broken plurals on the patterns فَعَّاف<sup>2</sup> and فَعَّافِيف<sup>2</sup>. The pattern فَعَّافِيف<sup>2</sup> is used when there is an intermediate long vowel between the consonants. Examples:

Singular	Plural
إِصْبَع “a finger”	أَصْبَاع <sup>2</sup>
مِفْتَاح “a key”	مِفْتَاحِيف <sup>2</sup>

- Singular nouns of the patterns فِعْلَة *fiʿlah* and فُعْلَة *fuʿlah* regularly form their broken plurals on the pattern فِعال *fiʿal* and فُعْال *fuʿal* respectively. Examples:

Singular	Plural
قُطْعَة “a piece”	قُطَع
رُكْبَة “a knee”	رُكَب

Other times, this correlation is more like a tendency:

- Singular nouns on the pattern فَاعِلَة *faʿilah* tend to form broken plurals on the pattern فُعَالٌ *faʿāʾil*<sup>2</sup>. Examples:

Singular	Plural
حَدِيقَة “a garden”	حَدَائِقُ <sup>2</sup>
حَقِيبَة “a bag”	حَقَائِبُ <sup>2</sup>

- Singular nouns on the pattern فَاعِل *fāʿil*, that denote male intelligent beings, tend to form broken plurals on the pattern فُعَل *fueʿal*, فُعَال *fueʿāl*, and فَعَلَة *faʿalah*. Examples:

Singular	Plural
غَائِب “absent”	غُيِبَ
قَارِئ “a reader <sub>m</sub> ”	قُرَّاء
قَاتِل “a killer <sub>m</sub> ”	قَتَلَة

- Singular nouns on the pattern فَاعِل *fāʿil* and فَاعِلَة *fāʿilah*, that don't denote male intelligent beings, tend to form broken plurals on the pattern فَوَاعِل *fawāʿil*. Examples:

Singular	Plural
صَاحِبَة “a companion <sub>f</sub> ”	صَوَاجِبُ <sup>2</sup>
عَامِل “a factor”	عَوَامِلُ <sup>2</sup>

فَارِس *fāris* “a horseman” with the plural فَوَارِسُ<sup>2</sup> 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
دَبَّ	دَبَّ “a bear”	فُعْل
حَلَّ	مَحَلَّة “a locality”	مَفْعَلَة
أَمَّ	إِمَام “a leader”	فُعَال
حَقَّ	حَقَّ “a truth, a right”	فُعْل
هَرَّ	هَرَّ “a cat <sub>m</sub> ”	فُعْل

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
حَقَّ “a truth, a right”	حُقُوق
دَبَّ “a bear”	دَبَبَة
هَرَّ “a cat <sub>m</sub> ”	هَرَرَة

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

Singular	Plural
إِمَام “a leader <sub>m</sub> ”	أَيِّمَة

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

Root	Word pattern	Expected word	Actual word
شَدَّ	أَفْعَلَاء <sup>2</sup>	× أَشْدِدَاء <sup>2</sup>	أَشْدَاء <sup>2</sup>
حَلَّ	مَفَاعِل <sup>2</sup>	× مَحَالِل <sup>2</sup>	مَحَال <sup>2</sup>
صَمَّ	أَفْعَل <sup>2</sup>	× أَصَمَّم <sup>2</sup>	أَصَمَّ <sup>2</sup>

- We have previously learned that the endings ة, اء, and ى that are extrinsic to the word’s root are feminine markers for singular nouns. These extrinsic endings also occur for broken plurals but there, they are *not* feminine markers.

In fact, in a sort of role reversal, the endings ة in a broken plural tends to indicate that the singular is a masculine noun. And the اء ending is only for broken plurals of male intelligent beings. Examples:

Singular	Plural
لِسَان “a tongue”	أَلْسِنَةٌ
هَرَّ “a cat <sub>m</sub> ”	هَرَرَةٌ
أَمِير “a commander <sub>m</sub> ”	أُمَرَاءُ
صَدِيق “a friend <sub>m</sub> ”	أَصْدِقَاءُ

- There often exist multiple broken plurals for the same singular noun. Many times, in fact, a singular noun may have a sound plural in addition to one or more broken plurals. Examples:

Singular	Plural
شَهْر	شُهُور, أَشْهُر
عَيْن	أَعْيَان, عَيْنُون, أَعْيُن
عَامِل	عُمَّال, عَمَلَةٌ, عَوَاجِل <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
مَكْتَب “an office”	مَكَاتِب <sup>2</sup>
مَكْتَبَةٌ “a library”	مَكَاتِب <sup>2</sup>

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

- The letters ء, ل, و, and ي are considered *weak* letters. Words that one or more these weak letters in their roots are called *defective* words. We will discuss defective words more completely in later chapters, if Allāh wills. For now, we will note the following:

- Weak letters often get interchanged with one another when going from a singular to a plural. Examples:

Root	Singular	Plural
أَرخ	تَأْرِخ	تَوَارِيخ <sup>2</sup>
نوق	نَاقَة	نُوق
ثور	ثُور	ثِيَرَان

- Weak letters can affect surrounding vowels. For example:

Root	Word pattern	Expected word	Actual word
بيض	فُعْل	× بُيُض	بَيْض

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

Root	Word pattern	Expected word	Actual word
هدي	فُعَالِي <sup>2</sup>	× هَذَايِي <sup>2</sup>	هَذَايَا <sup>2</sup>

- A ي at the end of a word, in some states, gets omitted and replaced by a tanwīned kasrah ِ on the preceding letter. This happens even when the ي is extrinsic to the root, and even if the word is semi-flexible (and thus would not normally be tanwīned). Examples:

Root	Word pattern	Expected word	Actual word
قضي	فَاعِل	× قَاضِي	قَاضٍ
جري	فَوَاعِل <sup>2</sup>	× جَوَارِي <sup>2</sup>	جَوَارٍ <sup>2</sup>
ليل	فَعَالِي <sup>2</sup>	× لَيَالِي <sup>2</sup>	لَيَالٍ <sup>2</sup>

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

Root	Singular	Plural
أخو	أَخٌ	إِخْوَةٌ, إِخْوَانٌ
أمو	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
عَنْكَبُوتٌ “a spider”	عَنَّاكِبٌ <sup>2</sup>

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



- The word *إِمْرَأَة* and its plural *نِسَاء* are both irregular and we will discuss them separately in chapter @ref(irregular-nouns).
- The broken plural *أَشْيَاء* <sup>2</sup>*ashyā* (of the singular noun *شَيْء* *shay* “a thing”) is irregular in that it is semi-flexible. Otherwise its pattern *أَفْعَال* *afeāl* is regularly fully-flexible.
- The broken plural of the singular noun *مَلَك* *malak* “an angel” is *مَلَائِكَة* *malā'ikah*. It is on the pattern *فَعَالِلَة* *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: *مَلَأَك* *mal'ak* that is used to form the plural.
- The broken plural of the singular noun *دِينَار* “a *dīnār*” is *دِنَانِير* <sup>2</sup>. It is on the pattern *فُعَالِيل* <sup>2</sup>. It is irregular in that there are two *ن*'s in the plural whereas the singular only has one.
- The root of *بئر* *bi'r* “a (water) well” is *ب.أ.ر*. The pattern of its broken plural is *أَفْعَال*. Based on its root letters, its plural on this pattern ought regularly to have been *أَبَار* <sup>2</sup>*ab'ār*. And this plural exists but is not very commonly used. Instead, in forming the plural, the root letters *ب* and *أ* get swapped irregularly, and the more commonly used plural is actually *أَبَار* <sup>2</sup>*ābār*.

There are other words as well with similar irregularities.

## 11.4. Co-existence of multiple broken plurals

We noted that there are often multiple broken plurals for the same singular noun. Many singular nouns even have a sound plural in addition to one or more broken plurals. Here are some examples.

Singular	Meanings	Plural
جِدَار	a wall	جُدُرَان, جُدُر
شَهْر	a month	شُهُور, أَشْهُر
صَعِيف	a weak one <sub>m</sub>	صُعَفَاء <sup>2</sup> , ضِعَاف
أَمْر	a matter; a command	أَوَامِر <sup>2</sup> , أُمُور
عَيْن	an eye; a (water) spring; an eminent person	أَعْيَان, عَيْوَن, أَعْيَن
عَامِل	a worker; a labourer; a factor	عَمَلَة, عَوَامِل <sup>2</sup> , عَامِلُونَ عُمَال

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: جُدُر, جُدْرَان. Either could be used, more or less, interchangeably.
2. Sometimes, the usage of one of the plurals may be restricted. For example, ضِعَاف and ضُعَفَاء are both broken plurals of the masculine adjectival noun ضَعِيف “a weak one<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 ضُعَفَاء may only be used for male intelligent beings like “men” or “boys”, and not for masculine nouns that denote non-intelligent beings like “lions” or “pens”, etc.

Interestingly, ضِعَاف is also shared as the broken plural for the feminine adjectival noun ضَعِيفَة “a weak one<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 أَمْر ’*amr* has two distinct meanings, each with its own plural:

- i. “a matter”. This has the broken plural أُمُور ’*umūr*.
- ii. “a command”. This has the broken plural أَوَامِر ’*awāmīr*<sup>2</sup>.

- The word عَيْن ’*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 أَعْيُن ’*ʾaeyun* but it may also use the plural عُيُون *ʿuyūn*, and rarely also the plural أَعْيَان ’*ʾaeyān*.
- ii. “a (water) spring”. This meaning primarily uses the plural عُيُون *ʿuyūn* but it may also use the plural أَعْيُن ’*ʾaeyun*, and rarely also the plural أَعْيَان ’*ʾaeyān*.
- iii. “an eminent person”. This meaning only uses the plural أَعْيَان ’*ʾaeyān*.

- The word عَامِل *ʿāmil* has the following meanings and plurals:

- i. “a worker<sub>m</sub>”. Generally, this has the plural عُمَال *ʿummāl*.
- ii. “a labourer<sub>m</sub>”. This uses the plural عَمَلَة *ʿamalah*.
- iii. “a factor”. This uses the plural عَوَامِل *ʿawāmīl*<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. فَعْلَةٌ *fi'elah*
- ii. أَفْعُلْ *'afeul*
- iii. أَفْعَالْ *'afeāl*
- iv. أَفْعِلَاهْ *'afeilah*

For example:

- i. شَهْر *shahr* “a month”, plurals: أَشْهُر, شُهُور. The plural أَشْهُر could be used when the number of months are only a few (ten or less), and the plural شُهُور could be used when the number of months are large.
- ii. The plurals أَغْيَان and عُيُون of the word عَيْن could also possibly be used similarly in this manner for both meanings: “an eye” and “a (water) spring”. (But not for the meaning “an eminent person” which only uses the plural أَعْيَان).

Of course, this distinction only applies when the singular noun has additional plurals, not just one from the above four patterns. If a noun has only one of the about four plural patterns then it may be used indiscriminately and will not indicate any limitation in number.

## 11.5. Co-existence of sound and broken plurals

Some nouns have both sound and broken plurals for more or less the same meaning. Here are some examples:

Singular	Meaning	Sound plural	Broken plural
قَاتِل	a killer	قَاتِلُونَ	قَتَلَةٌ
كَافِر	a disbeliever	كَافِرُونَ	كُفَّار
كَبِير	a big one <sub>m</sub>	كَبِيرُونَ	كِبَار
كَبِيرَةٌ	a big one <sub>f</sub>	كَبِيرَات	كِبَار
صَغِير	a small one <sub>m</sub>	صَغِيرُونَ	صِغَار
صَغِيرَةٌ	a small one <sub>f</sub>	صَغِيرَات	صِغَار
رَاكِع	one who bows <sub>m</sub>	رَاكِعُونَ	رُكَّع
رَاكِعَةٌ	one who bows <sub>f</sub>	رَاكِعَات	رُكَّع
صَاحِبَةٌ	a companion <sub>f</sub>	صَاحِبَات	صَوَاجِب <sup>2</sup>
جَارِيَةٌ	a girl	جَارِيَات	جَوَارِ <sup>2</sup>
حَدِيقَةٌ	a garden	حَدِيقَات	حَدَائِق <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, قَتَلَةٌ 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 ئ) 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 فَعْلَى<sup>2</sup> which is the feminine of the masculine adjectival noun pattern أَفْعَلٌ<sup>2</sup>. For example, غَضَبَى غَضَبٍ *ghaḍbā* “very angry<sub>f</sub>” uses the broken plural غَضَابٌ *ghīḍāb*.
- The following exceptional nouns:
  - نِسَاءٌ “a woman”, broken plural: نِسَاءٌ
  - إِمَاءٌ “a slave<sub>f</sub>”, broken plural: إِمَاءٌ
  - أُمَّةٌ “a nation”, broken plural: أُمَمٌ

In the case of these nouns we have no choice but to use the broken plural.

For other nouns that denote female intelligent beings, the use of the *āt* sound plural is preferred over any broken plurals that the noun may have.

So, for example, the use of the *āt* sound plural صَغِيرَات is preferred over the broken plural صِغَار for the adjectival noun صَغِيرَة “a small one<sub>f</sub>”. However, both are permitted.

The following are excepted from this general statement:

- أَنْثَى “a female”, plural: إِنَاث. The *āt* sound plural is almost unused for this word.
- Broken plurals of the patterns:
  - فَوَاعِل<sup>2</sup> *fawāʿil*<sup>2</sup>
  - فَعَائِل<sup>2</sup> *faʿāʿil*<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 جَوَار<sup>2</sup> “girls” may be used freely as the plural of جَارِيَة “a girl” and is not preferred over by جَارِيَّات. Similarly, صَوَائِب<sup>2</sup> may freely be used as the plural of صَاحِبَة.

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

- فَوَارِس “a horseman”, plural: فَوَارِس<sup>2</sup>
- خَلَائِف “a successor”, plural: خَلَائِف<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 نِسَاء *nisāʾ*<sup>2</sup> “women” is the only widely found broken plural for female intelligent beings in normal usage.

#### 11.5.2.2. Non-intelligent beings

For non-intelligent beings, the broken plural is preferred for use over *āt* sound plurals.

So, for example, حَدَائِق<sup>2</sup> *hadāʾiq*<sup>2</sup> is preferred over حَدِيقَات *hadiqāt* as the plural of حَدِيقَة, though both are correct.

### 11.6. Usage of plurals

The treatment of plurals in sentences is quite complicated. Here we will give a simplified explanation that should suffice for basic usage, until we give a fuller treatment in (TODO: give chapter reference).

We will discuss the plurals of intelligent beings and non-intelligent beings separately.

### 11.6.1. Plurals of intelligent beings in descriptive noun-phrases

Consistent with what we have learned so far, when the describee in a noun-phrase is plural, then the describer comes after it, and matches it in state, definiteness, gender, and number.

Either or both of the describer and the describee may be sound plurals or broken plurals.

Here are some examples:

لَعِبَ الْطِفْلُ الصَّغِيرُ مَعَ الْعِلْمَانِ الْكِبَارِ.  
*laʿiba -ṭṭiflu -ṣṣaghīru maʿa -lghilmāni -lkibār.*  
 “The small child played with the big boys.”

أَخَذَ التِّلْمِيذُ الْعِلْمَ عَنِ الْمُعَلِّمِينَ الْكَرَامِ.  
*ʾakhadha -ttilmiḏhu -leilma ʿani -lmueallimīna -lkirām.*  
 “The pupil took knowledge from the noble teachers.”

لِلْجَارِيَةِ صَوَاحِبٌ طَيِّبَاتٌ.  
*liljāriyati ṣawāhibu ṭayyibāt.*  
 “The girl has good companions.”

فِي السُّوقِ نَجَّارٌ صَادِقُونَ.  
*fi -ssūqi tujjārūn ṣadiqūn.*  
 “In the market are honest traders.”

خَدَمَ الرَّجُلُ الصَّالِحُ الْغَنِيُّ الْفُقَرَاءَ الصَّغَافَ مِنَ الْيَتَامَى الصَّغَارِ.  
*khadama -rrajulu -ṣṣālīhu -lghaniyyu -lfuqarāʾa -ḍḍieāfa mina -lyatāmā -ṣṣighār.*  
 “The rich righteous man served the weak poor ones from the little orphans.”

### 11.6.2. Plurals of intelligent beings in subject-comment sentences

If the subject of a sentence is a plural denoting intelligent beings then the comment typically matches it in being a plural. This is especially the case if the comment is an adjectival noun. For example:

الْعِلْمَانُ أَطْفَالٌ طَيِّبُونَ.  
*ʾalghilmānu ʾaṭfālun ṭayyibūn.*  
 “The boys are good children.”

الرِّجَالُ أَغْنِيَاءُ.  
*ʾarrijālu ʾaghniyāʾ.*  
 “The men are rich.”

الْمُعَلِّمَاتُ عَالِمَاتٌ.  
*ʾalmueallimātu ʿālimāt,*  
 “The teachers<sub>f</sub> are scholars<sub>f</sub>.”

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

اَلْمُسْلِمُونَ اُمَّةٌ.

*ʾalmuslimūna ʾummah.*

“The Muslims are a nation.”

اَلْجِيرَانُ الطَّيِّبُونَ نِعْمَةٌ مِّنَ اللّٰهِ.

*ʾaljirānu -ṭṭayyibūna niʿmatun 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:

اَنْتُنَّ نِسَاءٌ كَرِيْمَاتٌ.

*ʾantunna nisāʾun karīmāt.*

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

اَنْتُمْ شُبَّانٌ شَجْعَانٌ.

*ʾantum shubbānun shuḥjeānun*

“You<sub>m,3</sub> are courageous young men.”

اَلشَّيَاطِيْنُ هُمْ اَلْمَلَاِئِنُ.

*ʾashshayāṭīnu humu -lmalāʾīn.*

“The devils are the accursed ones.”

هُنَّ نِسَاءٌ غَنِيَّاتٌ.

*hunna nisāʾun ḡhaniyyāt.*

“They<sub>3,f</sub> are rich women.”

نَحْنُ غُلَمَانٌ اَصْدِقَاءٌ.

*naḥnu ḡhilmānun ʾaṣḍiqāʾ.*

“We are boys who are friends.”

### 11.6.3. Plurals of intelligent beings with verbs

We have already studied verbs with sound plurals in section (ref). The same discussion applies to broken plurals as well. Here are a couple of examples:

قَرَأَتِ النِّسَاءُ وَكَتَبْنَ.

*qaraʾati -nnisāʾu wakatabn.*

“The women read and wrote.”

اَلْغُلَمَانُ لَعِبُوا بِكُرَّةٍ حُمْرَاءَ.

*ʾalḡhilmānu laʿībū bikuratin ḡamrāʾ.*

“The boys, they played with a red ball.”

طَبَخَتِ النِّسَاءُ طَعَامًا لِلرِّجَالِ فَأَكَلُوهُ وَشَكَرُوهُنَّ.

*ṭabakhati -nnisāʾu ṭaʿāman lirrijāli faʾakalūhu washakarūhun.*

“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 الْاِمْسَاكِينَ وَقَتَلُوهُمْ.

*ḍhalama -ljabābiratu -lmasākina 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”. Its plural is بُيُوت. This plural is treated as a feminine singular noun. This is despite the fact that the singular noun بَيْت *bayt* “a house” is grammatically masculine. See how the بُيُوت *buyūt* is used in the examples below:

اَلْبُيُوتُ كَبِيرَةٌ.

“The houses are big.”

سَكَنُوا فِي بُيُوتٍ صَغِيرَةٍ.

“They<sub>3,m</sub> lived in small houses.”

سَقَطَتِ اَلْبُيُوتُ.

“The houses fell.”

اَلْبُيُوتُ سَقَطَتْ.

“The houses, they fell.”

هِيَ بُيُوتٌ لِّلْفُقَرَاءِ.

“They are houses for the poor.”

Plurals of inanimate objects and animals (both male and female) are treated the same way. It doesn’t matter what the grammatical or physical gender of the singular is or whether it has a sound or broken plural. Examples:

هِيَ ثِيَرَانٌ وَخَشَةٌ.

“They are wild bulls.”

اَلْهَرَزَةُ شَرَبَتْ اَلْحَلِيبَ.

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

اَلْهَرَزُ شَرَبَتْ اَلْحَلِيبَ.

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

اَلْسُفُنُ طَوِيلَةٌ.

“The ships are tall.”



فِي الصُّنْدُوقِ أَشْيَاءٌ عَجِيبَةٌ.

“In the box are wonderful things.”

(Note how أَشْيَاءٌ<sup>2</sup> is indefinite but is not tanwined. This is because it is irregularly semi-flexible.)

By the way, this rule only applies to adjectival nouns in the describee or the comment. A common noun in the describer or comment will continue match the describee 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 to use the plural:

الْأَفْعَالُ الصَّالِحَةُ هِيَ الْحَسَنَاتُ.

“The acts are the good deeds.”

The plural هِيَ 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 describer or an comment in a sentence, then it should be pluralized to indicate plurality.

الْحَيَوَانَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. الْكَبِيرَاتُ وَحَشَةٌ.

“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):

× الْحَيَوَانَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. الْكَبِيرَةُ وَحَشَةٌ.

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 كَبِيرَةٌ.

أَكَلَ الْأَسَدَانِ الظَّبْيَ.

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

not

× أَكَلَتِ الْأَسَدَانِ الظَّبْيَ.

Work in progress

## Chapter 12.

### Annexation

#### 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:

$$\begin{array}{cc} \text{base noun} & \text{annexe noun} \\ \{ & \{ \\ \text{كِتَابُ} & \text{الْغُلَامِ} \\ \} & \} \\ \text{[idaafah].subs} \end{array}$$

“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 كِتَابُ is annexed to, and belongs to, the base noun الْغُلَامِ. 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 lowered-state. The annexe noun may be in any state, depending on its function in the sentence. For example,

كِتَابُ الْغُلَامِ ثَقِيلٌ.

“The boy’s book is heavy.”

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

أَخَذَتِ الْبَارِيَّةُ كِتَابَ الْغُلَامِ.

“The girl took the boy’s book.”

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

كَتَبَ الْمُعَلِّمُ فِي كِتَابِ الْغُلَامِ.

“The teacher<sub>m</sub> wrote in the boy’s book.”

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

### 12.4. Definiteness of the annexation

Consider again the annexation expression we have been using so far:

كِتَابُ الْغُلَامِ

“the boy’s book”

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

Consider now the case when the base noun is indefinite.

كِتَابُ غُلَامٍ

“a boy’s book”

In the above example, the base noun *غُلَامٍ* is indefinite because it is tanwīned and because it does not prefixed by *أَلْ*. Therefore we have translated it as “a boy”. The annexe noun *كِتَاب* is neither tanwīned, nor does it have *أَلْ*. Its definiteness is, again, determined by the base noun. Because the base noun *غُلَامٍ* is indefinite, therefore the annexe noun *كِتَاب* is also indefinite. The entire annexation is indefinite.

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

Here are some examples of definite and indefinite annexations.

لَبَسَ الطِّفْلُ قَمِيصَ رَجُلٍ.

“The child wore a man’s shirt.”

أَخَذَ أَمِيرُ الْجَيْشِ رَايَةَ الْمَلِكِ وَرَفَعَهَا.

“The army’s commander took *the* king’s flag and raised it.”

جَلَسَ الرَّجُلُ 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 الرَّجُلِ

“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 الرَّجُلِ

“a/the house of the man”

Note that the annexe noun “house” may be prefixed with either “a” or “the”. This will depend on what is more natural in English. Often time both will fit. Here are some examples:

لَبَسَ الطِّفْلُ قَمِيصَ رَجُلٍ.

“The child wore a/the shirt of a man.”

أَخَذَ أَمِيرُ الْجَيْشِ رَايَةَ الْمَلِكِ وَرَفَعَهَا.

“The commander of the army took *the* flag of the king and raised it.”

جَلَسَ الرَّجُلُ فِي ظِلِّ شَجَرَةٍ.

“The man sat in *the* shade of a tree.”

فَتَحَ اللَّصُّ شُبَّاكَ الْبَيْتِ وَدَخَلَ الْبَيْتَ.

“The thief opened *a/the* window of the house and entered the house.”

It is important to understand that translating the annexe noun into English with “a” or “the” is purely for the reason of obtaining a natural translation. This does not affect whether or not the annexe noun is grammatically considered definite in Arabic.

As we mentioned earlier, the definiteness of the annexe noun in Arabic depends only on the definiteness of the base noun. If the base noun is definite then the annexe noun shall be considered definite as well. And if the base noun is indefinite then the annexe noun shall be considered indefinite as well.

The need to maintain this distinction will become apparent in the next section.

If the base noun is definite, and it is desired to make the annexe noun grammatically indefinite, then it is 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 الرَّجُلِ.  
“The boy went to a house of the man.”

فَتَحَ اللَّصُّ شُبَّاغًا مِنَ 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 {#broken-plurals-and-at-sound-plurals-in-annexations}

There is no special rules for broken plurals and *āt* sound plurals in annexations. They behave just like singular nouns. Remember only that *āt* plurals end with **ٍ** and **ِ** in the propped-state. Here are some examples:

حَيَوَانَاتُ الْغَابَةِ وَخَشَةٌ.  
“The animals of the forest are wild.”

قَرَأَتْ طَالِبَاتُ الْمَدْرَسَةِ صَفَحَاتِ الْكُتُبِ.  
“The school’s students<sub>f</sub> read the pages of the books.”

فِي الْخِرَازَةِ أَقْلَامُ مُعَلِّمَاتٍ.  
“In the cupboard are teachers’<sub>f</sub> 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. Describers 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 الْجَارِيَةِ “the girl” with the adjectival noun صَغِيرٍ “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 describer *صَغِير* “a small one” after the describee *الْجَارِيَّة* “the girl” and match the describer with the describee in definiteness, state, gender and number (singular, dual, or plural).

Similarly, if we had an indefinite annexation, we would get:

كِتَابُ جَارِيَّةٍ صَغِيرَةٍ  
“a small girl’s book”

Here are some more examples:

لَعَبَتِ الْجَارِيَةُ فِي حَدِيقَةِ الْبَيْتِ الْكَبِيرِ.  
“The girl played in the garden of the big house.”

قَرَأَ الْغُلَامُ سُورَةَ الْقُرْآنِ الْكَرِيمِ.  
“The boy read the sūrah of the Noble Qur’ān.”

جَلَسَ الرَّجُلُ فِي ظِلِّ شَجَرَةٍ عَرِيضَةٍ وَسَبِيحَةٍ.  
“The man sat in the shade of a wide broad tree.”

### 12.6.2. Describing the annexe noun

Consider, again, the same annexation:

كِتَابُ الْجَارِيَّةِ  
“the girl’s book”

Say, now, that we want to describe the annexe noun *كِتَاب* “book” with the adjectival noun *صَغِير* “a small one”. Normally, nothing can come between the annexe noun and the base noun in an annexation. So, the describer 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 الْجَارِيَّةِ الصَّغِيرِ  
“the girl’s small book”

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

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

كِتَابُ جَارِيَّةٍ صَغِيرٍ  
“a girl’s small book”

This time the describer صَغِيرُ is indefinite with a tanwīned dammah ُ. This is because the annexe noun كِتَابُ is indefinite. It is indefinite because base noun جَارِيَةٌ “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 lowered-state? For example, in the sentence:

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ الرَّجُلِ الْكَبِيرِ.

“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 describer كَبِير is meant to describe the annexe noun بَيْت or the base noun الرَّجُلُ? The annexe noun بَيْت and the base noun الرَّجُلُ are both masculine, singular, definite, and in the lowered-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 describer is such that it will likely apply to only one of the two nouns. For example,

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ الرَّجُلِ الْكَرِيمِ.

“The boy went to a noble/generous man’s house.”

In the sentence above the describer كَرِيم “noble/generous” is likely to apply to a man, and not to a house.

If, however, the context is not clear, and the meaning of the describer can apply to both the annexe noun and the base noun, then the describer is likely to apply to the base noun and not to the annexe noun. So then, this interpretation is more likely:

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ الرَّجُلِ الْكَبِيرِ.

“The boy went to the big/old man’s house.”

In order to apply a describer to the annexe noun in such a case, it is better to break the annexation and form a prepositional phrase instead, usually with the preposition لِ, which, here, will mean “of”. Example:

ذَهَبَ الْغُلَامُ إِلَى الْبَيْتِ الْكَبِيرِ لِلرَّجُلِ .

“The boy went to the big house of the man.”

Here are some more examples:

لَعَبَتِ الْجَارِيَةُ بِكُرَةِ الْغُلَامِ الْحُمْرَاءِ.

“The girl played with the boy’s red ball.”

(Note that كُرَةٌ feminine to match حُمْرَاءُ.)



سَقَطَتْ وَرَقَةُ الشَّجَرَةِ الْخَضْرَاءُ عَلَى مَاءِ النَّعْرِ الْعَرِيضِ.  
 “The green leaf of the tree fell on the water of the broad river.”  
 (Note that خَضْرَاءُ is in the raised-state to match وَرَقَةُ)

حَمَلَ الْغُلَامُ حَقِيْبَةَ الْمَدْرَسَةِ الثَّقِيْلَةِ.  
 “The boy carried the heavy school-bag.”  
 (literally: the heavy bag of the school).

كَتَبَ الرَّجُلُ عَلَى صَفْحَةٍ كِتَابٍ 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 lowered-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 lowered-state is indicated by an fat-ḥah َ. But when definite with ال then they behave just like fully-flexible nouns. Example of the semi-flexible noun <sup>2</sup>صَحْرَاءُ “a desert”:

State	Indefinite	Definite
raised-state	صَحْرَاءُ	الصَّحْرَاءُ
propped-state	صَحْرَاءُ	الصَّحْرَاءُ
lowered-state	صَحْرَاءَ	الصَّحْرَاءَ

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 الصَّحْرَاءِ.  
 “The village is in the middle of the desert.”

شَرَبَ الْأَعْرَابِيُّ مَاءً مِنْ بئرِ صَحْرَاءَ.  
 “The bedouin drank some water from a desert’s well.”

As you can see, when <sup>2</sup>صَحْرَاءُ is definite, then its lowered-state is indicate by an kasrah ِ, just like fully-flexible nouns. However, when it is indefinite, then its lowered-state is indicate by an fat-ḥah َ.

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 lowered-state instead of an fatḥah َ. Example,

قَدِمَ الْأَعْرَابِيُّ مِنْ صَحْرَاءَ أَرْضٍ بَعِيدَةٍ.

“The bedouin came from the desert of a far land.”

In the above example, صَحْرَاءَ “a desert” is indefinite because it is the annexe noun to an indefinite base noun أَرْضٍ “a land”. It is in the lowered-state because it is preceded by the preposition مِنْ “from”. Nevertheless, it takes an kasrah مِنْ صَحْرَاءَ أَرْضٍ, not an fatḥah, which would be incorrect: × مِنْ صَحْرَاءَ أَرْضٍ.

### 12.8. Annexations with more than two nouns

So far we have seen annexations with two nouns. Annexations may be arbitrarily long. Here is an example of a noun-chain with more than two nouns:

$$\underbrace{\text{مِفْتَاحُ}}_{a_1} \underbrace{\text{بَابِ}}_{b_1} \underbrace{\text{الْبَيْتِ}}_{a_2}$$

$$b_2 \quad a_2$$

“the house’s door’s key”

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

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

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

Only the final base noun may have أَلْ or be tanwined. If the final base noun has أَلْ (as above) then all the nouns in the annexation are definite.

And if the final base noun is indefinite, as in the example below, then all the nouns in the annexation are indefinite.

مِفْتَاحُ بَابِ بَيْتٍ

“a house’s door’s key”

All the nouns except the first annexe noun must be in the lowered-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 lowered-state, then its lowered-state is indicated by an fatḥah َ. Example:

مِنْ بئرِ صَحْرَاءِ أَرْضٍ

“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 الْغُلَامِ

“the boy’s book”

The difference is that we would like to replace the base noun الْغُلَامِ “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 annexe noun may be in any state, depending on its function in the sentence.
- The base noun is in the lowered-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 lowered-state will not be apparent.

Here are some examples of this annexation used in sentences:

كِتَابُهُ ثَقِيلٌ.

“His book is heavy”

قَرَأَ الرَّجُلُ كِتَابَهُ.

“The man read his book.”

كَتَبَ الْمُعَلِّمُ فِي كِتَابِهِ.

“The teacher<sub>m</sub> wrote in his book.”

If the annexe noun ends with ة then it is converted to a ت when annexing it to an attached pronoun. For example:

ذَهَبُوا إِلَى مَدْرَسَتِهِمْ.

“They went to their school.”

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

دَخَلْتَ 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.”

قَدِمْتُ إِلَى مَدِينَتِكُمْ.

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

هُوَ إِمَامُ مَسْجِدِنَا.

“He is the ’Imām of our mosque.”

If the annexe noun is semi-flexible then it gets a ِ in the lowered-state, as we’ve already learned. Example with the semi-flexible broken plural <sup>2</sup>حَدَائِقُ “gardens”.

لَعَبْنَ فِي حَدَائِقِهِنَّ.

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

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

كَتَبَ تَلَامِذَةُ الشَّيْخِ فَتَاوَاهُ فِي كُتُبِهِمْ.

“The pupils of the religious scholar wrote down his legal opinions in their books.”

For the singular speaker-participant there are two variants for the attached pronoun:

- i. -ī ي
- ii. -ya يَ

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

قَرَأْتُ كِتَابِي.

“I read my book.”

أَقْلَامِي قَصِيرَةٌ.

“My pens are short.”

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

أَعْجَبَتْهُمْ هَدَايَايَ.

“My gifts pleased them.”

### 12.9.1. Describers with annexations to pronouns

Consider the annexation:

كِتَابُهُ

“his book”

The annexe noun is كِتَاب and the base noun is the pronoun ه. We would like add a describer to this expression. Remember from section @ref(definiteness-of-pronouns) that pronouns are definite nouns. That makes the annexe noun كِتَاب also definite. Therefore, any describer for this annexation will need to be definite too.

Here is a new rule: Pronouns may not be describees. That is: they are not allowed to have describers. Even in English you may say:

“The good boy went.”

but you can’t say:

× “The good *he* went.”

So, any describers for the annexation must necessarily only describe the annexe noun, not the base pronoun. Example:

كِتَابُهُ الْأَحْمَرُ

“his red book”

Here are some more examples:

كَتَبْتُ بِقَلَمِي الْأَسْوَدِ

“I wrote with my black pen.”

حَمَلَ غُلَمَانُ الْقَرْيَةِ حَقَائِبَهُمُ النَّقِيلَةَ إِلَى مَدْرَسَتِهِمُ الْبَعِيدَةِ.

“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 {#duals-and-sound-un-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 lowered-state and this shall be indicated by:

- i. اَيْنِ -*ayni* for duals
- ii. اَيْنِ -*ina* for *ūn* sound plurals

Here are some examples:

لَجِىَ الْمَظْلُومُونَ الصُّعَفَاءَ فِي بِلَادِ الْمُسْلِمِينَ الْأَمَّةِ.  
 “The weak wronged ones took refuge in the secure lands of the Muslims.”

أَخْتُ الْعَلَامِينَ الطَّوِيلَيْنِ صَغِيرَةٍ.  
 “The tall boys’<sub>2</sub> sister is little.”

هِيَ طَالِبَةٌ 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 tanwīn and is, therefore, deleted before annexing them to a base noun. For example:

بَيْتَا الرَّجُلِ  
 “the man’s houses<sub>2</sub>”  
 not

× بَيْتَانِ الرَّجُلِ

Note, also, that because the base noun الرَّجُلُ begins with a connecting hamzah ا, therefore the long vowel *ā* at the end of بَيْتَا is pronounced as a short vowel *a*, thus:

bayta -rrajuli  
 not  
 × baytā -rrajuli

If the dual annexe noun were in the lowered-state then the final ي gets an kasrah ِ if there is following connecting hamzah. Example:

قَرَأْتُ كِتَابِي الرَّجُلِ.  
*qara’tu kitābayi -rrajul*  
 “I read the man’s books<sub>2</sub>.”

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

مُعَلِّمُو الْعِلَامِ كِرَامٌ.  
*mu‘allimu -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. لَعِبُوا “they<sub>3,m</sub> played”)

لَعِبَ ابْنُ الرَّجُلِ مَعَ لَاعِبِي مَدِينَتِهِمْ.  
 laeiba -bna -rrajuli maʿa lāeibi madīnatihiḡ.

“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 ʾn. Examples:

مُعَلِّمُونَا طَيِّبُونَ.

“Our teachers<sub>3,m</sub> are good.”

لَعِبَتِ الْجَارِيَةُ مَعَ صَدِيقَتَيْهَا

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

بَيْتَايَ كَبِيرَانِ.

“My houses<sub>2</sub> are big.”

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

فَرَأْتُ كِتَابَيْ

(Note how ʾi + ʾi becomes ʾi.)

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 ʾi variant can be used. However, in addition, the expression will appear the same regardless of the state of the annexe noun. So for all states (raised-state, propped-state, and lowered-state), we will get:

مُعَلِّمِي

We don’t say × مُعَلِّمُوِي for the raised-state. Examples:

مُعَلِّمِي كِرَامٌ.

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

(raised-state)

سَأَلْتُ مُعَلِّمِي

“I asked my teachers<sub>3,m</sub>.”

(propped-state)

أَخَذْتُ كِتَابًا مِنْ مُعَلِّمَيَّ  
 “I took a book from my teachers<sub>3,m</sub>.”  
 (lowered-state)

### Annexing an dual noun to a dual pronoun

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

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

it is in fact, more common, to say

نَظَرْتُ إِلَى رُؤُوسِهِمَا “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:

قَلَمُ الْغُلَامِ وَكِتَابُهُ  
*qalamu -lghulāmi wakitābuhu*  
 “the boy’s pen and his book” = “the boy’s pen and book”

Note that the annexation is not broken by the insertion of *wa* “and”. Rather a second annexation is used and the two are separated by *wa* “and”. This is the preferred way of expressing such expressions.

There is another, less preferred way of expressing this. And this is by breaking the first annexation and inserting *wa* “and”:

قَلَمٌ 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,

قَلَمُهُ وَكِتَابُهُ  
*qalamuhu wakitābuhu*  
 “his pen and his book”

## 12.11.2. One annexe noun and multiple base nouns

We can also have expressions like “the house of the boy and the girl”. In this sentence there is one annexe noun and two base nouns.

To express this in Arabic we will say:

بَيْتُ الْعُغْلَامِ وَالْجَارِيَةِ  
*baytu -lghulāmi wa-ljāriyati*  
 “the house of the boy and the girl”

Note that both الْعُغْلَامِ *alghulāmi* and الْجَارِيَةِ *aljāriyati* are in the lowered-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 الْعُغْلَامِ 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,



قَرَأْتُ كِتَابًا.  
“I read a book.”

### 12.13.2. The number two

The number for “one” وَاحِد is a singular noun. Correspondingly, the number for “two” اِثْنَان *ithnāni* is a dual noun. It too can be used as describer. For example,

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

In the the propped-state and lowered-state, it becomes اِثْنَيْنِ *ithnayni*. For example,

قَرَأْتُ كِتَابَيْنِ اِثْنَيْنِ.  
*qara'tu kitābayni -ithnayn*  
“I read two books.”

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

دَخَلَتْ جَارِيَتَانِ اِثْنَتَانِ وَأَكَلَتَا تَمْرَتَيْنِ اِثْنَتَيْنِ.  
*dakhala jāriyatāni -ithnatāni wa'akalatā tamratayni -ithnatayn.*  
“Two girls entered and ate two dates.”

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

دَخَلَتْ جَارِيَتَانِ وَأَكَلَتَا تَمْرَتَيْنِ.  
*dakhala jāriyatāni wa'akalatā tamratayn.*  
“Two girls entered and ate two dates.”

### 12.13.3. The numbers from three to ten

We saw that the number وَاحِد “one” is a singular noun, and that the number اِثْنَان *ithnāni* “two” is a dual noun.

So it should come as no surprise that the numbers three to ten are treated as plural nouns. (We say *treated as plurals* because they're not technically plurals. For example, they don't conform to the broken plural patterns. But let's not worry about that for now.)

Now, remember that ة is a feminine marker for singular nouns, but not for plural nouns. In fact, recall that there is almost a role reversal for ة in plural nouns, where it tends to occur for plurals of masculine nouns, and is missing for plurals of feminine nouns. For example, the plural of هَرَّ “a male cat” is هَرَرَة, and the plural of هَرَّة “a female cat” is هَرَر. 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  $\delta$  and when it is used for a feminine noun then it shall not have  $\delta$ . Here then are the numbers from 3–10:

Number	Masculine	Feminine
three	ثَلَاثَة	ثَلَاث
four	أَرْبَعَة	أَرْبَع
five	خَمْسَة	خَمْس
six	سِتَّة	سِتّ
seven	سَبْعَة	سَبْع
eight	ثَمَانِيَة	ثَمَانِي
nine	تِسْعَة	تِسْع
ten	عَشْرَة	عَشْر

The number 10 is irregular in that the masculine number has a fatḥah on the ش (عَشْرَة *ʿasharah*). Whereas the feminine number has a sukūn on the ش (عَشْر *ʿashr*).

Consistent with the numbers 1 and 2, the numbers from 3–10 may be used as describers. But they are more often used as annexe nouns. As mentioned earlier, we will treat numbers more fully later, if Allāh wills. But here are some examples for now:

لِلْمَرْأَةِ ثَلَاثَةُ أَبْنَاءٍ وَأَرْبَعُ بَنَاتٍ.

*lilmar'ati thalāthatu 'abnā'in wa'arbāʿu banāt.*

“The woman has three sons and four daughters.”

وَضَعْتُ عَشْرَةَ أَقْلَامٍ فِي عَشْرِ حَقِيبَاتٍ.

*waḍaʿtu ʿasharata 'aqlāmin fī ʿashri ḥaqībāt.*

“I put ten pens in ten bags.”

The feminine number ثَمَانِي “eight” has a final weak letter ي. As we will learn in chapter (give ref), this final letter cannot take a kasrah or a ḍammah. For example,

أَكَلْتُ ثَمَانِي هِرَّ ثَمَانِي كِسْرَاتٍ مِنْ اللَّحْمِ فِي ثَمَانِي سَاعَاتٍ.

*'akalat thamāni hirarīn thamāniya kisrātīn minā -llaḥmi fī thamāni sāʿāt.*

“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”**

صَرَبَا أَنْفُسَهُمَا  
قَالَتْ لِي نَفْسِي

12.14.4. **annexation of material**

خَاتَمَ ذَهَبٍ  
خَاتَمَ ذَهَبٍ  
خَاتَمٌ مِنْ ذَهَبٍ

12.14.5. **مَدِينَةُ دِمَشْقٍ**

12.14.6. **مَجْرَدُ تَرْفِيهِ**

Work in progress

Work in progress

## Chapter 13.

### Some irregular nouns

#### 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. أَبْ ‘*ab*, أَخْ ‘*akh*, and حَمَّ ‘*ham*

The first three nouns that we will talk about are:

- i. أَبْ ‘*ab* “a father” (root: أبو)
- ii. أَخْ ‘*akh* “a brother” (root: أخو)
- iii. حَمَّ ‘*ham* “a father-in-law” (root: حمو)

The final root letter of all three of these nouns is 9. 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 9, these nouns display their state like regular nouns. Here are some examples:

لِلْجَارِيَةِ أَبٌ كَبِيرٌ وَأَخٌ صَغِيرٌ.

*liljāriyati ‘abun kabīrun wa’akhun ṣaḡhīr*

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

صَرَبَ الْغُلَامُ أَخًا لَهُ.

*ḡaraba -lḡhulāmu ‘akhan lahu.*

“The boy beat a brother of his.”

الْحَمُّ وَالْأَبُ فِي بَيْتِ الْإِخ.

*ʾalḥamu walʾabu fi bayti -lʾakḥ.*

“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 *ū*, *ā*, and *ī*, they display their state using the long vowels *u*, *a*, and *i* instead. Here are some examples:

هُوَ أَخُو الْبَجَارِيَّةِ.

*huwa ʾakḥu -lǧāriyah*

“He is the girl’s brother.”

سَأَلْتُ أَبَا صَدِيقِي عَنْ أَمْرٍ.

*saʾaltu ʾabā ṣadiqī ʿan ʾamr.*

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

ذَهَبْتُ إِلَى بَيْتِ حَمِي الرَّجُلِ.

*dḥabtu ʾilā bayti ḥami -rrajul.*

“I went to the man’s father-in-law’s house.”

When these nouns are annexed to attached pronouns, then in most cases they will behave as above. So, for example,

أَبُوهُ

*ʾabūhu*

“his father” (raised-state).

أَخَانَا

*ʾakḥānā*

“our brother” (propped-state).

However, if the attached pronoun is *ī* (for the singular speaker participant), then in that case, the attached pronoun *ī* attaches to the annexe noun directly, without any intervening long vowel:

أَخِي

*ʾakḥī*

“my brother” (raised-state, propped-state, and lowered-state).

أَبِي

*ʾabī*

“my father” (raised-state, propped-state, and lowered-state).

حَمِي

*ḥamī*

“my father-in-law” (raised-state, propped-state, and lowered-state).

Here are some more examples in sentences:



أَخُوهُ طَوِيلٌ وَأَخُوهَا قَصِيرٌ وَأَخِي كَبِيرٌ.

*ʾakhūhu ṭawilun waʾakhūhā qaṣīrun waʾakhī kabīr.*

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

سَأَلَ أَخَاهُمْ وَأَخَانَا.

*saʾaltu ʾakhāhum waʾakhānā.*

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

شَكَرَ أَخِي أَبِي.

*shakara ʾakhī ʾabī.*

“My brother thanked my father.”

ذَهَبْتُ إِلَى بَيْتِ أَخِيهِنَّ.

*dhahabtu ʾilā bayti ʾakhīhin.*

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

The above irregular behavior of these three nouns is only when they are annexe nouns. When they happen to be base nouns in annexations, then they again they behave like regular nouns and their state is displayed by the short vowel marks ُ, ِ, and ٍ, when definite, and by tanwīn ٌ, ٍ, and ٍ, when indefinite. . Examples:

بَيْتُ الْأَخِ كَبِيرٌ.

*baytu ʾl-ʾakhī kabīr.*

“The brother’s house is big.”

ذَهَبْتُ إِلَى بَيْتِ أَخٍ.

*dhahabtu ʾilā bayti ʾakh.*

“I went to a brother’s house.”

When these nouns form their duals and plurals, then the final root letter ٍ is resurfaces. In forming the broken plural, the final root letter ٍ, being a weak letter, sometimes converts to a ٤. The following table shows their duals and plurals.

Word	Dual (raised-state)	Dual (propped-state and lowered-state)	Plural
أَب ʾab	أَبَوَانِ ʾabawāni	أَبَوَيْنِ ʾabayni	آبَاءُ ʾābāʾ
أَخ ʾakh	أَخَوَانِ ʾakhawāni	أَخَوَيْنِ ʾakhawayni	إِخْوَانُ ʾikhwah, ʾikhwān
حَم ʾham	حَمَوَانِ ʾhamawāni	حَمَوَيْنِ ʾhamawayni	أَحْمَاءُ ʾahmāʾ

One special note regarding the dual أَبَوَيْنِ/أَبَوَانِ: 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 الْأَخَوَانِ إِلَى الْمَسْجِدِ.

*dhahaba -l'akhawāni fi -lmasjidi.*

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

سَأَلْتُ أَخَوَيْ عَنْ أَمْرٍ

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

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

شَكَرْتُ لِأَبَوَيْهِ

*shakartu li'abayhi.*

“I thanked his parents.”

### 13.2.2. ذُو *dhū* and ذَات *dhāt*

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

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

State	Singular	Dual	Plural
raised-state	ذُو <i>dhū</i>	ذَوَا <i>dhawā</i>	ذَوُو <i>dhawū</i>
propped-state	ذَا <i>dhā</i>	ذَوَيَّ <i>dhaway</i>	ذَوِي <i>dhawī</i>
lowered-state	ذِي <i>dhī</i>	same as propped-state	same as propped-state

The noun ذُو *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:

الرَّجُلُ ذُو الْأَمْالِ.

*'arrujulu dhū -lmāl.*

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

The word ذَات *dhāt* is the feminine of ذُو *dhū*. When used as an annexe noun, its states, duals, and plurals are as in the table below:

State	Singular	Dual	Plural
raised-state	ذَات <i>dhātu</i>	ذَوَاتَا <i>dhawātā</i>	ذَوَاتُ <i>dhawātu</i>
propped-state	ذَات <i>dhāta</i>	ذَوَاتِي <i>dhawātay</i>	ذَوَاتِي <i>dhawāti</i>
lowered-state	ذَاتِي <i>dhāti</i>	same as propped-state	same as propped-state

Examples:

هَذِهِ الشَّجَرَةُ ذَاتُ ثَمَرٍ كَثِيرٍ.

*hādhihi -shshajaratu dhātu thamarin kathīrin.*

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

As opposed to ذُو which is only an annexe noun, ذَات may be used a noun in its own right. In this case it means “personality” or “essence”. This usage is often found in theological or philosophical works. And, as such, unlike ذُو which can’t be annexed to attached pronouns, ذَات can be annexed to attached pronouns. Examples:

### 13.2.3. فَمَ *fam*

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

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

عَلَى الْوَجْهِ فَمٌ وَفِي الْفَمِ لِسَانٌ.

*eala -lwajhi famun wafi -lfami lisān*

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

It is a base noun in an annexation regularly:

نَطَقَ لِسَانُ الْفَمِ.

*naṭaqa lisānu -lfam.*

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

It forms duals regularly, which are used in annexations regularly

فَمَا النَّهْرَيْنِ كَبِيرَانِ.

*fama -nnahrayni kabirāni.*

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

Let’s now see its irregular behavior.

When فَمَ 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:

raised-state	propped-state	lowered-state
فُو <i>fū</i>	فَا <i>fā</i>	فِي <i>fī</i>

Examples of usage:

فُؤ النَّهْرِ كَبِيرٌ.

*fu -nnahri kabīr.*

“The mouth of the river is big.”

فُؤهَا جَمِيلٌ.

*fūhā jamīl.*

“Her mouth is beautiful.”

فَتَحَ فَاةً.

*fataḥa fāh.*

“He opened his mouth.”

جَعَلَتْ أُمُّ لُقْمَةَ طَعَامٍ فِي فِي ابْنَتِهَا.

*ja'alati -l'ummu luqmata ṭa'āmin fī fī -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 فُؤ *fū*, فَ *fā*, or فِي *fī* the combination is always فِي *fiyya* in all three states. Examples:

فِي مَفْتُوحٍ.

*fiyya maftūh.*

“My mouth is open.”

فَتَحْتُ فِيَّ.

*fatahtu fiyy.*

“I opened my mouth.”

أَكَلْتُ بِفِيَّ.

*'akaltu bifīyy.*

“I ate with my mouth.”

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

فَمُ النَّهْرِ كَبِيرٌ.

*famu -nnahri kabīr.*

“The river’s mouth is big.”

فَمِي مَفْتُوحٌ.

*famī maftūhun.*

“My mouth is open.”

فَمُهَا جَمِيلٌ.

*famuhā jamīlun.*

“Her mouth is beautiful.”

فَتَحَ فَمَهُ.

*fataḥa famahu.*

“He opened his mouth.”

جَعَلَتْ أُمُّ لُقْمَةَ طَعَامٍ فِي فَمِ ابْنَتِهَا.

*jaʿalati -l'ummu luqmata ṭaeāmin 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 أَفْوَاهٍ *ʾafwāh*.

Note that the letter م *m* has not been used to form the broken plural, and instead a و *w*, and a ه *h* 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. أُوْلُو *ʾulū* and أَوْلَاتُ *ʾulāt*

أُوْلُو *ʾulū* (first syllable has a short vowel with a silent و *w*) means “people<sub>m</sub> of”. It is only used as a masculine plural annexe noun, similar in meaning to دَوَّو *dhawū* which we discussed in section @ref(zu) above. There is no singular or dual of this noun.

Here is its form in the different states:

raised-state	a-and lowered-state
أُوْلُو <i>ʾulū</i>	أُولِي <i>ʾulī</i>

Example:

لِأُولِي الْأَرْحَامِ حُقُوقٌ.

*liʾuli -lʾarḥāmi ḥuqūq.*

“The people of the wombs (i.e. blood relatives) have rights.”

The feminine counterpart of أُوْلُو *ʾulū* is أَوْلَاتُ *ʾulāt* “women of”. The first syllable again has a short vowel with a silent و *w*.

raised-state	a-and lowered-state
أَوْلَاتُ <i>ʾulātu</i>	أُولَاتٍ <i>ʾulāti</i>

لِأَوْلَاتِ الْحَمْلِ حُقُوقٌ عَلَى بُعُولَتِهِنَّ.

*liʾulāti -lḥamli ḥuqūq ʿalā buʿūlatihinn.*

“The women of pregnancy (i.e. pregnant women) have rights upon their husbands.”

### 13.3.2. أُمُّ *umm*

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

- i. أُمَّهَاتٌ *ummahāt*
- ii. أُمَمَاتٌ *ummāt*

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

أُمَّهَاتُ الْغُلَمَانِ طَيِّبَاتٌ.  
*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	<i>āt</i> sound plural	<i>ūn</i> sound plural (raised-state)	<i>ūn</i> sound plural (propped-state and lowered-state)
سَنَةٌ <i>sanah</i>	سَنَوَاتٌ <i>sanawāt</i>	سِنُونٌ <i>sinūna</i>	سِنِينَ <i>sinīna</i>

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

### 13.3.4. مَاءٌ *mā'*

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

### 13.3.5. شَفَةٌ *shafah*

شَفَةٌ *shafah* “a lip” forms its broken plural irregularly: شِفَاهُ *shifāh* “lips”.

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

13.3.6. اِبْنُ *ibn*, اِبْنَةُ *ibnah*, and بِنْتُ *bint*

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

- i. اِبْنَةُ *ibnah*
- ii. بِنْتُ *bint*

which mean “a daughter”.

اِبْنُ *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 (raised-state)	<i>ūn</i> sound plural (propped-state and lowered-state)
اِبْنُ <i>ibn</i>	بَنُونَ <i>banūna</i>	بَنِينَ <i>banīna</i>

The feminine اِبْنَةُ and بِنْتُ “a daughter” form the irregular *āt* sound plural □□□□□ *banāt* “daughters”. Note that بَنَات *banāt* is not a broken plural from the root بِنْتُ. Therefore, it obeys the rules of *āt* sound plurals and does not end with َ or ُ in the propped-state.

Here are some examples using these nouns:

13.3.7. نَاسٌ *nās*, and اُنَاسٌ *unās*

نَاسٌ *nās* and اُنَاسٌ *unās* are from the root اُنَس. They both mean “a people”.

When indefinite, only اُنَاسٌ *unās* tends to be used, and نَاسٌ *nās* tends to be unused.

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

Here are some examples using these nouns:

### 13.3.8. The nouns اِمْرَأَة and اِمْرَأ

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

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

اِمْرَأ '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, اِمْرَأ 'imra' “a man, a person” has no plural. اُنَاس/نَاس “a people” and قَوْم “a population” may be used when a plural is required.

اِمْرَأَة 'imra'ah “a woman” irregularly forms the broken plurals نِسَاء *nisā'* and نِسْوَة *niswah* “women”. The former (نِسَاء *nisā'*) is more commonly used.

Like شَفَة *shafah* it also, despite ending in the feminine marker ة, does not form an *āt* sound plural.

Thirdly, both nouns are very irregular in how they become definite nouns with اَلْ. When اَلْ is prefixed to these nouns to make them definite, they lose the initial connecting hamzah and change their internal vowels. This table shows what we mean:

State	Definite of اِمْرَأ	Definite of اِمْرَأَة
raised-state	اَلْمَرْء <i>almar'u</i>	اَلْمَرْأَة <i>almar'atu</i>
propped-state	اَلْمَرْء <i>almar'a</i>	اَلْمَرْأَة <i>almar'ata</i>
lowered-state	اَلْمَرْء <i>almar'i</i>	اَلْمَرْأَة <i>almar'ati</i>

The masculine noun اِمْرَأ '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)
raised-state	اِمْرَأ <i>'imra'un</i>	اِمْرُؤ <i>'imru'un</i>
propped-state	اِمْرَأ <i>'imra'an</i>	اِمْرُء <i>'imra'an</i>
lowered-state	اِمْرَأ <i>'imra'in</i>	اِمْرِي <i>'imri'in</i>

Here are some examples of these nouns:



## Chapter 14.

### The proper noun

#### 14.1. Introduction

Proper nouns are also known as names. Here are some examples of Arabic names:

Men's names	Women's names
مُحَمَّد	عَائِشَة <sup>2</sup>
Saeīd	فَاطِمَة <sup>2</sup>
أَلْحَسَن	حَفْصَة <sup>2</sup>
أَلْنُعْمَان	سُمَيَّة <sup>2</sup>
طَلْحَة <sup>2</sup>	جَمِيلَة <sup>2</sup>
أَسَامَة <sup>2</sup>	زَيْنَب <sup>2</sup>
عُثْمَان <sup>2</sup>	مَرْيَم <sup>2</sup>
عُمَر <sup>2</sup>	سُعَاد <sup>2</sup>
إِبْرَاهِيم <sup>2</sup>	أَسْمَاء <sup>2</sup>
عَبْدُ اللَّهِ	لَيْلَى <sup>2</sup>
أَبُو بَكْر	أُمُّ حَبِيبَة <sup>2</sup>

Place names	Misc. names
مَكَّة <sup>2</sup>	رَمَضَان <sup>2</sup>
دِمَشْق <sup>2</sup>	أُحُد <sup>2</sup>
مِصْر <sup>2</sup>	النَّيْل
الْقَاهِرَة	الْفَاتِحَة
الْهِنْد	الْجُمُعَة

Note the following points from the list above:

- Although some names begin with أَلْ, most don't.
- Many names are semi-flexible (indicated by <sup>2</sup>).
- Some names consist of more than a single word, like عَبْدُ اللَّهِ Eabd Allāh

We will explain these and more details regarding proper nouns in this chapter.

## 14.2. Definiteness of proper nouns

Proper nouns differ from common nouns and adjectival nouns in a couple of important ways:

- All proper nouns, even if they don't begin with اَلْ, are definite.
- A proper noun which does not begin with اَلْ, and which is fully-flexible, shall be tanwined, despite being definite.

The above points are exemplified in the following sentence:

ذَهَبْتُ إِلَى بَيْتِ مُحَمَّدٍ الْكَرِيمِ وَزَيْنَبَ الطَّيِّبَةِ.

*dhahabtu 'ilā bayti muḥammadini -lkarimi wazaynaba -ṭṭayyibah.*

"I went to the house of the noble Muḥammad and the good Zaynab."

Note the above from the above example:

- مُحَمَّدٍ is fully-flexible so it has a tanwined kasrah ِ in the lowered-state.
- زَيْنَبَ is semi-flexible so it is not tanwined, and instead has an fat-ḥah َ in the lowered-state.
- The proper nouns مُحَمَّد and زَيْنَب are describees in descriptive noun phrases.
- Their describers (الْكَرِيم and الطَّيِّبَةِ, respectively) have اَلْ to match the definiteness of the definite proper noun describees. Furthermore, they both end with ِ because they match the lowered-state of their describees.

## 14.3. Meanings of names

Many names are re-used from common nouns and adjectival nouns with positive meanings. Examples:

- مُحَمَّد Muḥammad "a highly praised one<sub>m</sub>"
- سَعِيد Sa'īd "a happy (fortunate) one<sub>m</sub>"
- الْحَسَن al-Ḥasan "the good one<sub>m</sub>"
- طَلْحَة Ṭalḥah "an acacia (tree)"
- جَمِيلَة Jamīlah "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 ma'a sa'īd*

"al-Ḥasan sat with Sa'īd."

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 جَمِيلَةٌ إِلَى الْبَيْتِ.

*dhahabat jamīlatu 'ila -lbayt.*

This sentence can only be understood to use جَمِيلَةٌ with its proper noun meaning:

“Jamīlah went to the house.”

This is because جَمِيلَةٌ is semi-flexible as a proper noun and fully-flexible as an adjectival noun or common noun. If جَمِيلَةٌ were intended to be used with its adjectival noun or common noun meaning then it would have a tanwīn dammah ٌ and the sentence would be:

ذَهَبَتْ جَمِيلَةٌ إِلَى الْبَيْتِ.

*dhahabat jamīlatun 'ila -lbayt.*

“A beautiful one<sub>f</sub> went to the house.”

We will learn why جَمِيلَةٌ 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 أَ. In terms of their flexibility, proper nouns consist of two types:

- i. Fully-flexible proper nouns.
- ii. Semi-flexible proper nouns.

We will treat each of them below.

### 14.4.1. Fully-flexible proper nouns

For names that don't begin with أَ, 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:

مُحَمَّدٌ	Muḥammad	مُعَاذٌ	Mu'ādh
نُوحٌ	Nūh	سَعْدٌ	Sa'ed
شُعَيْبٌ	Shu'ayb	عَمَّارٌ	ʿammār
عَلِيٌّ	ʿAlī	حَسَّانٌ	Ḥassān
زَيْدٌ	Zayd	سَعِيدٌ	Sa'īd
أَنَسٌ	Anas	أُحُدٌ	Uḥud (a mountain)

These are all masculine names.

Examples of sentences with fully-flexible proper nouns:

زَيْدٌ غُلَامٌ طَيِّبٌ.

*zaydun ḡhulāmun ṭayyib*

“Zayd is a good boy.”

شَكَرَ أَنَسٌ عَلِيًّا.

*shakara 'anasun ʿaliyyā.*

“Anas thanked ʿAlī.”

لَبِيسَ سَعِيدٌ قَمِيصَ نُوحٍ الْأَخْضَرَ.

*labisa saʿīdun qamiṣa nūḥini -l'akhḡar.*

“Saʿīd wore Nūḥ's green shirt.”

#### 14.4.2. Semi-flexible proper nouns

The rules for the semi-flexibility of proper nouns are a little different from the rules for the semi-flexibility of common nouns and adjectival nouns that we learned in chapter @ref(semi-flexible-nouns). Proper nouns shall be semi-flexible if they fall under one of the categories below. Note that the categories are not mutually exclusive. That is: some semi-flexible proper nouns will fall into more than one category.

##### 14.4.2.1. Names ending with ة

All names ending with ة shall be semi-flexible. This rule is specific to proper nouns. We have already seen that common nouns and adjectival nouns that end with ة are fully-flexible.

Most such proper nouns are feminine names. Examples:

حَدِيجَةٌ <sup>2</sup>	Kḥadījah	مَيْمُونَةٌ <sup>2</sup>	Maymūnah
فَاطِمَةٌ <sup>2</sup>	Faṭimah	صَفِيَّةٌ <sup>2</sup>	Ṣafiyyah
عَائِشَةُ <sup>2</sup>	ʿĀ'ishah	خَوْلَةٌ <sup>2</sup>	Kḥawlah
سُمَيَّةٌ <sup>2</sup>	Sumayyah	جَمِيلَةٌ <sup>2</sup>	Jamilah
حَفْصَةٌ <sup>2</sup>	Ḥaṣṣah	أَسِيَّةٌ <sup>2</sup>	Āsiyah

However, some masculine names may end with ة too:

حَمْزَةٌ <sup>2</sup>	Ḥamzah	مُعَاوِيَةٌ <sup>2</sup>	Mueāwīyah
أُسَامَةٌ <sup>2</sup>	Usāmah	عِكْرِمَةٌ <sup>2</sup>	ʿIkrimah
طَلْحَةٌ <sup>2</sup>	Ṭalḡah	عُبَادَةٌ <sup>2</sup>	ʿUḃādah

Example:

طَلْحَةُ الطَّوِيلُ بَعْلُ جَمِيلَةَ الْكَرِيمَةِ.

“The tall Ṭalḥah is the husband of the generous Jamilah.”

#### 14.4.2.2. Names ending with an extrinsic ء or ي

Similar to common nouns and adjectival nouns, all names ending with an extrinsic ء or ي shall be semi-flexible. These are usually feminine names. Examples:

أَسْمَاءٌ <sup>2</sup>	Asmāʾ	لَيْلَى <sup>2</sup>	Laylā
دَرْدَاءٌ <sup>2</sup>	Dardāʾ	سَلْمَى <sup>2</sup>	Salmā

Examples in sentences:

ذَهَبَتْ سَلْمَى إِلَى بَيْتِ أَسْمَاءَ.

“Salmā went to Asmā’s house.”

Sentence word order is usually pretty flexible. For stylistic reasons, it is permissible for a direct doer to precede the doer. For example,

سَأَلَتْ دَرْدَاءُ أَسْمَاءَ.

“Asmā asked Dardā”

But because words that end with ي never display any state, then for these words the sentence word order becomes more rigid. So the following sentence:

سَأَلَتْ 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 فُعْلَان and whose feminine was not formed by adding ة to it were considered semi-flexible nouns.

Examples:

عُثْمَانٌ <sup>2</sup>	ʿUṭhmān	رَمَضَانٌ <sup>2</sup>	Ramaḍān
سُفْيَانٌ <sup>2</sup>	Sufyān	شُعْبَانٌ <sup>2</sup>	Shaʿbān

Example:

جَلَسَ عُثْمَانُ مَعَ سُفْيَانَ فِي رَمَضَانَ.  
 “‘Euthmān sat with Sufyān in Ramaḍān.”

#### 14.4.2.4. Names on the pattern أَفْعَل

All names on the pattern أَفْعَل shall be semi-flexible. Examples:

أَحْمَد <sup>2</sup>	Aḥmad	أَسْعَد <sup>2</sup>	Asʿad
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#### 14.4.2.5. Names of the pattern فُعَل

Names of the pattern فُعَل shall be semi-flexible. Examples:

عُمَر <sup>2</sup>	ʿUmar	مُضَر <sup>2</sup>	Muḍar
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#### 14.4.2.6. Names that are originally verbs

Names that are originally verbs are semi-flexible. Examples:

- يَزِيد<sup>2</sup> Yazīd “He increases”
- يَعِيش<sup>2</sup> Yaʿīsh “He lives”

Their origin as verbs will be apparent when we study resembling verbs.

#### 14.4.2.7. Names of foreign origin

Names of foreign origin are generally semi-flexible. These include the names of angels, many of the previous prophets and messengers, and other persons. Examples:

جِبْرِيل <sup>2</sup>	Jibrīl	زَكَرِيَّا <sup>2</sup>	Zakariyyā
إِبْرَاهِيم <sup>2</sup>	Ibrāhīm	يَحْيَى <sup>2</sup>	Yahyā
إِسْمَاعِيل <sup>2</sup>	Ismāʿil	هَاجِر <sup>2</sup>	Hājar
إِسْحَاق <sup>2</sup>	Is-ḥāq	مَرْيَم <sup>2</sup>	Maryam
يَعْقُوب <sup>2</sup>	Yaʿqūb	يَأْجُوج <sup>2</sup>	Ya’jūj
يُوسُف <sup>2</sup>	Yūsuf	مَأْجُوج <sup>2</sup>	Ma’jūj
يُونُس <sup>2</sup>	Yūnus	إِبْلِيس <sup>2</sup>	Iblīs
إِدْرِيس <sup>2</sup>	Idrīs	فِرْعَوْن <sup>2</sup>	Pharoah
أَيُّوب <sup>2</sup>	Ayyūb	هَرَقْل <sup>2</sup>	Heraclius
مُوسَى <sup>2</sup>	Mūsā	كِسْرَى <sup>2</sup>	Chosroes

<sup>2</sup> عَيْسَى	Ēisā	<sup>2</sup> قَيْصَر	Caesar
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Note that <sup>2</sup>فِرْعَوْن “Pharoah” as <sup>2</sup>قَيْصَر “Caesar”, despite being titles, are treated as proper names.

The only exception to this rule is a masculine name of foreign origin that comprises of only three letters, and whose middle letter has an sukūn. Such a name will be fully-flexible. Example:

- نُوح Nūḥ

#### 14.4.2.8. Feminine names

All feminine names, regardless of their origin, or their ending, shall be semi-flexible. We have already given examples of semi-flexible feminine names that end with ة, اء, and ئ, so we will provide other examples here:

<sup>2</sup> زَيْنَب	Zaynab	<sup>2</sup> مَرْيَم	Maryam
<sup>2</sup> سُعَاد	Sueād	<sup>2</sup> هَاجِر	Hājar

The only exception to this rule is a feminine name of native Arabic origin, that comprises of only three letters, and whose middle letter has an sukūn. Such a name is permitted to be optionally fully-flexible or semi-flexible. Examples:

- هِنْد Hind
- دَاعِد Daed

Example of usage:

ذَهَبْتُ هِنْدُ إِلَى بَيْتِ دَاعِدٍ.

or

ذَهَبْتُ هِنْدُ إِلَى بَيْتِ دَاعِدٍ.

“Hind went to Daed’s house.

### 14.5. The name فُلَان

The fully-flexible name فُلَان is used as a place-holder name in casual conversations. It may be translated into English as “so-and-so”. For example,

ظَلَمَ الرَّجُلُ فُلَانًا وَعَدَرَ بِفُلَانٍ. “The man wronged so-and-so and he acted treacherously with so-and-so.”

For females, the name فُلَانَةٌ is used.

صَدَقَتْ فُلَانَةٌ.

“So-and-so<sub>f</sub> told the truth.”

### 14.6. Irregular spelling of the name عَمْرُو ʿAmr

Irregularly, the fully-flexible name ʿAmr is written with a unpronounced و at its end: عَمْرُو when in the raised-state and lowered-state. In the propped-state, the و is not added.

Name	raised-state	propped-state	lowered-state
ʿAmr	عَمْرُو ʿamrun	عَمْرًا ʿamran	عَمْرٍو ʿamrin

Some have mentioned that this و was added in the spelling in order to distinguish it from the name عُمَرُ ʿUmar, when written without vowel marks. Or it could be the remnant of an older (pre-Islāmic) practice of appending a final و to personal names.<sup>1</sup>

### 14.7. The Replacement

Before we proceed with our discussion on proper nouns, we will take a short digression to discuss a grammatical concept called the *replacement*. We will only give a short preview here and will treat it fully in chapter @ref(the-replacement-chapter).

A *replacement* is a word that follows another word, the *replacee*, and replaces it from the perspective of the grammar of the sentence. The replacement is put in the same state as the replacee. Here is an example of a sentence with a replacement and a replacee:

أَخَذَ الْغُلَامُ شَيْئًا كِتَابًا.

replacement
replacee

“The boy took something: a book”

In the above sentence, the word كِتَابًا “a book” is the replacement of شَيْئًا “something”. Therefore, it is put in the same propped-state.

The replacement is frequently used with proper nouns. For example,

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ عَمِّهِ عَلِيٍّ.

“The boy went to his uncle ʿAlī’s house.”

<sup>1</sup>Al-Jallad, A., “One wāw to rule them all: The origins and fate of wawation in Arabic and its orthography”



In this sentence, the name عَلِيّ Ealī is the replacement of the replacee عَمّ “uncle”. Note, again, that the replacement comes after the replacee and matches it in state. However, the replacement does not need to come directly after the replacee. We can see that there is the pronoun هـ “his” between them.

Here is another example:

سَأَلَ الطَّالِبُ مُعَاذَ الْمُعَلِّمِ سَعْدًا.

“The student Mu‘ādh asked the teacher Sa‘d.”

## 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 عَبْدُ *‘abd* “a slave” to one of the names of Allāh. The most common of these names are:

- عَبْدُ اللَّهِ Eabd Allāh “the Slave of Allāh”
- عَبْدُ الرَّحْمَنِ Eabd al-Raḥmān “the Slave of the Most Merciful”

As usual, the base noun shall always be in the lowered-state. And the state of the annexe noun عَبْدُ is variable, depending on its function in the sentence. Example:

عَبْدُ اللَّهِ هُوَ أَخُو عَبْدِ الرَّحْمَنِ. “Eabd Allāh is the brother of Eabd al-Raḥmān.”

### 14.8.2. “Parent of” names

It is common to call a man, not by his own given name, but rather by calling him the father of one of his children, usually his first born son. For example, if a man named أَحْمَد “Aḥmad” had a son named زَيْد “Zayd”, he may be called أَبُو زَيْد Abū Zayd “Zayd’s father”. Example of usage in a sentence:

ذَهَبْتُ إِلَى بَيْتِ أَبِي زَيْدٍ.

“I went to Abū Zayd’s house.”

(Note how زَيْد has a tanwined kasrah ِ in the lowered-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 رُقَيْيَةَ سُؤَالَ.

“I asked Abū Ruqayyah a question.”

(Note how هُفَّيَّةٌ has an fatḥah َ in the lowered-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) أمّ حَبِيبَةَ<sup>2</sup> Umm Ḥabībah was called thus because she had a daughter named حَبِيبَةَ<sup>2</sup> from a previous marriage.

By the way, a person need not literally be a father or a mother to be called in such a way. These names may be applied as nicknames.

For example, the Companion of the Prophet (may Allāh grant peace and confer blessing upon him) was called أَبُو هُرَيْرَةَ<sup>2</sup> Abū Hurayrah because it is reported that he used to have a pet kitten (هُرَيْرَةٌ). Here is an example of this name in a sentence.

أَبُو هُرَيْرَةَ صَحَابِيٌّ جَلِيلٌ.

“Abū Hurayrah is a great Companion.”

(Note how هُرَيْرَةٌ 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 أَبُو هُرَيْرَةَ<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 عُمَرُ<sup>2</sup> ʿUmar had a son named عَبْدُ اللَّهِ ʿAbd Allāh. He is commonly known as ابْنُ عُمَرَ<sup>2</sup> Ibn ʿUmar “ʿUmar’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 عَمَّارٌ was affectionately called ابْنُ سُمَيَّةَ<sup>2</sup> Ibn Sumayyah “Sumayyah’s son” by the Prophet (may Allāh grant peace and confer blessing upon him). His mother Sumayyah was an early martyr in Islām.
- the famous scholar ابْنُ كَثِيرٍ Ibn Kathīr is referred to by his grandfather’s name كَثِيرٌ Kathīr.
- a human being is called ابْنُ 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 عَلِيٍّ

Zayd the son of ʿAlī

Note some peculiarities of the full name:

- The name زَيْد “Zayd” has lost its tanwīn.
- The word بْنُ “son” is not written with its initial connecting hamzah ٱ.

These peculiarities are only when forming a full name in this manner. Consider for example the following sentence:

زَيْدُ ابْنُ عَلِيٍّ.

“Zayd is the son of ʿAlī.”

In the above example, the name زَيْدُ is tanwīned and ابْنُ is written with its connecting hamzah ٱ. Therefore this is not an expression of the full name in a replacee-replacement format. Rather, زَيْدُ ابْنُ أَحْمَدَ here is the comment of the sentence.

For women, the word بِنْتُ is used instead of ابْنُ.

Example:

قَرَأَتْ الْمُعَلِّمَةُ كِتَابَ الطَّالِبَةِ زَيْنَبَ بِنْتِ أَحْمَدَ.

“The teacher read the book of the student Zaynab the daughter of Aḥmad.”

The names of multiple forefathers may be strung together in this way separated by ابْنُ. For example:

إِسْمُ نَبِيِّنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ.

“Our prophet’s name is Muḥammad the son of ʿAbd Allāh the son of ʿAbd al-Muṭṭalib.”

(Note that the second ابْنُ is in the lowered-state to match the state of the annexe noun عَبْدُ ٱللَّهِ in عَبْدُ ٱللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ.)

We will deal with complete full names in section @ref(complete-full-names) below.

### 14.8.4. Other annexed names

Other words besides عَبْدُ ٱللَّهِ, أُمُّ ٱلْمُؤْمِنِينَ, and ابْنُ ٱلْأَبِي may be used in annexed names too. Here are some examples:

- ذُو الْقَرْنَيْنِ Dhu l-Qarnayn “He of the two horns”

- مَدِينَةُ النَّبِيِّ *madīnatu -nnabiyyi* “The City of the Prophet”, frequently reduced to simply الْمَدِينَةُ “al-Madinah”.

Context is used to infer whether by الْمَدِينَةُ is meant “al-Madinah” or “the city”.

- اِمْرُؤُ الْقَيْسِ *Imru’ al-Qays* “The man of al-Qays”, a pre-Islāmic poet.

### 14.9. Names beginning with اَلْ

Most names do not begin with اَلْ. Some, however, do begin with اَلْ. Examples:

اَلْحَسَنُ	al-Hasan	اَلزُّبَيْرُ	al-Zubayr
اَلْحُسَيْنُ	al-Husayn	اَلنُّعْمَانُ	al-Nuʿmān
اَلْعَبَّاسُ	al-ʿAbbās	اَلْحَارِثُ	al-Ḥārith

If a proper noun begins with اَلْ then the question of its flexibility is mostly irrelevant. This is because noun beginning with اَلْ display their state fully, regardless of whether or not they are semi-flexible without the اَلْ. Examples:

اَلْحَسَنُ حَفِيدُ رَسُولِ اللّٰهِ صلى الله عليه وسلم.

“al-Hasan is the grandson of the messenger of Allāh (may Allāh grant peace and confer blessing upon him).”  
(raised-state displayed with اَلْ.)

سَأَلَ الرَّجُلُ النُّعْمَانَ عَنْ أَمْرٍ.

“The man asked al-Nuʿmān about a matter.”  
(propped-state displayed with اَلْ.)

ذَهَبْتُ إِلَى بَيْتِ النُّعْمَانَ.

“I went to al-Nuʿmān’s house.”  
(lowered-state displayed with اَلْ.)

Names that begin with اَلْ can sometimes lose their initial اَلْ. 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 اَلْ can sometimes gain it.

Examples:

- The name of the daughter of the Companion أَبُو الدَّرْدَاءِ Abu l-Dardā’ is actually دَرْدَاءٌ<sup>2</sup> Dardā’, not اَلدَّرْدَاءُ.
- The son of the uncle of the Prophet (may Allāh grant peace and confer blessing upon him) اَلْعَبَّاسُ al-ʿAbbās is called اِبْنُ عَبَّاسٍ Ibn ʿabbās, not اِبْنُ اَلْعَبَّاسِ.

However, the son of اَلزُّبَيْرِ al-Zubayr| is called اِبْنُ اَلزُّبَيْرِ Ibn al-Zubayr with the اَلْ.

### 14.10. Place names

Place names are generally feminine. Because of their feminine gender, those not beginning with اَلْ will be semi-flexible according to section @ref(feminine-names) above.

Examples of place names are:

مَكَّة <sup>2</sup>	Makkah	اَلْمَدِيْنَة	al-Madīnah
دِمَشْق <sup>2</sup>	Damascus	اَلْقَاهِرَة	Cairo
بَغْدَاد <sup>2</sup>	Baghdād	اَلْهِنْد	India
مِصْر <sup>2</sup>	Egypt	اَلصِّيْن	China
فَارِس <sup>2</sup>	Persia	اَلرُّوم	Rome
تَبُوك <sup>2</sup>	Tabūk	اَلْبَصْرَة	Baṣrah

Example of use:

ذَهَبَ الرَّجُلُ إِلَى مَكَّةَ اَلْمَكْرَمَةِ وَاَلْمَدِيْنَةِ اَلْمُنَوَّرَةِ.

“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:

اَلْيَمَن	Yemen	اَلشَّام	the Levant
اَلْعِرَاق	Iraq		

### 14.11. Names of tribes

Here are examples of names of tribes:

قُرَيْش	Quraysh	اَلْأَوْس	al-Aws
بَنُو تَمِيم	Banū Tamīm	اَلْخَزْرَج	al-Khazraj
هَوَازِن <sup>2</sup>	Hawāzin	بَنُو إِسْرَائِيل <sup>2</sup>	Banū Isrāʾīl

Tribes are usually called by the name of their progenitor. For example, إِسْرَائِيل<sup>2</sup> Isrāʾīl is a name of the Prophet يَعْقُوب<sup>2</sup> Yaʿqūb. The ūn sound plural بَنُونَ “sons/children” is annexed to the name إِسْرَائِيل<sup>2</sup> Isrāʾīl to get the name of the tribe بَنُو إِسْرَائِيل<sup>2</sup> Banū Isrāʾīl “the children of Isrāʾīl”. In the propped-state and lowered-state, this becomes بَنِي إِسْرَائِيل<sup>2</sup> Banī Isrāʾīl.

Not all tribe names have بَنُونَ “sons” annexed to them, but many do. And often it is optional to keep or drop the annexed بَنُونَ. Examples:

- قُرَيْشٌ Quraysh usually does not have بَنُونَ annexed to it.
- بَنُو تَمِيمٍ Banū Tamīm may optionally drop the annexed بَنُونَ and be called simply تَمِيمٍ Tamīm.

#### 14.11.1. Flexibility of tribe names

The flexibility of tribe names depends on the name. Here are some examples:

- إِسْرَائِيلُ Isrā'īl is a name of foreign origin and is therefore semi-flexible. Example:

بَعَثَ اللَّهُ مُوسَى إِلَى بَنِي إِسْرَائِيلَ.  
“Allāh sent Mūsā to the children of Isrā'īl.”

- قُرَيْشٌ Quraysh and تَمِيمٍ Tamīm are native Arabic masculine names and are therefore fully-flexible. Example:

قُرَيْشٌ وَبَنُو تَمِيمٍ قَبِيلَتَانِ.  
“Quraysh and Banū Tamīm are tribes.”

- هَوَازِنٌ Hawāzin is on the semi-flexible noun pattern فَعَاِفٌ<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:

النَّبِيِّ	Prophet	الإمام	Imām
الْمَلِكِ	King	الشَّيْخِ	Shaykh
الْأَمِيرِ	Commander	الْحَافِظِ	Hāfiḍh
الْقَاضِي	Judge	الْأُسْتَاذِ	Professor

Some Arabic titles are left untranslated in English like

- الإمام Imām (a leader)
- الشَّيْخِ Shaykh (a venerable man)
- الْحَافِظِ 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 الَّ to match the proper noun. For example,

سَأَلَ رَجُلٌ الْإِمَامَ مَالِكًا عَنْ أَمْرٍ.

“A man asked Imām Mālik about a matter.”

In the above sentence, the title الإمام 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	عِمَادُ 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 ʿĀʾishah is the daughter of the Successor of the Messenger of Allāh Abū Bakr.”

### 14.12.2. Titles in annexations

Some prominent inanimate objects, like mountains, rivers, and cities, may have titles. For example:

- Mount Everest
- the river Nile
- the city of Damascus

In Arabic, the titles for these objects usually don't occur as replacees as they do for persons. Rather, the title is annexed to the proper noun in an annexation. Examples:

جَبَلُ أُحُدٍ	Mount Uhud	مَدِينَةُ دِمَشْقَ	the city of Damascus
نَهْرُ النَّيْلِ	the river Nile	شَهْرُ رَمَضَانَ	the month of Ramaḍān
يَوْمُ الْجُمُعَةِ	the day of Friday	سُورَةُ الْفَاتِحَةِ	the Sūrah of al-Fātiḥah

Example:

قَرَأَتِ الْجَارِيَةُ سُورَةَ الْفَاتِحَةِ فِي شَهْرِ رَمَضَانَ.

“The girl read the Sūrah of al-Fātiḥah in the month of Ramaḍān.”

### 14.13. Nicknames

Nicknames are often given to people. They are usually descriptive of some physical quality or character trait of the person. For example, the Companion Abū Bakr was given the nickname الصَّدِيقُ “the steadfast affirmer of the truth”.

Nicknames usually come after a person's name as a replacement.

أَبُو بَكْرٍ الصَّدِيقُ هُوَ خَلِيفَةُ رَسُولِ اللَّهِ.

“Abū Bakr the steadfast affirmer of the truth is the successor of the messenger of Allāh.”

قَرَأَ سُلَيْمَانُ الْأَعْمَسُ 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:

عِرَاقِيّ	an Iraqi	قُرَشِيّ	a Qurayshite
مَكِّيّ	a Makkan	تَمِيمِيّ	a Tamīmian
دِمَشْقِيّ	a Damascan	إِسْرَائِيلِيّ	an Isrāʾīlite
شَافِعِيّ	a Shāfiʿite	حَنَفِيّ	a Ḥanafī
مَالِكِيّ	a Mālīkī	حَنْبَلِيّ	a Ḥanbalī

Note the following about affiliate adjectival nouns:

- Generally, the ending *-iyy* is suffixed to a noun to create an affiliate adjectival noun.
- The *ة* ending is removed before adding the *-iyy* suffix.
- Sometimes there are other internal changes to the word before this suffix is added. For example,

– قُرَيْش becomes قُرَشِيّ

- The affiliate adjectival noun may be formed from any of the names of a person. (Usually, one of the more distinctive names is chosen.) For example:

– A follower of the school of thought of أَبُو حَنِيفَةَ Imām Abū Ḥanīfah is called حَنَفِيّ “a Ḥanafī”.

– A follower of the school of thought of حَنْبَلُ بْنُ أَحْمَدَ Imām Aḥmad ibn Ḥanbal is called حَنْبَلِيّ “a Ḥanbalī”.

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 *الْ* to match the proper noun in definiteness. Examples:

ابْنُ كَثِيرٍ الدَّمَشْقِيُّ مُفَسِّرٌ وَتَارِكٌ.

“Ibn Kathīr the Damascan is an exegete and a historian.”

### 14.15. Complete full names

We have already studied how a basic full name is formed in section @ref(full-names). Here, we will expand on that topic.

The complete full name of a person is formed by placing some or all of his different names in a particular order. Each name in the order is a replacement of one of the names before it. Generally, the order is:

- i. Titles
- ii. “Father of” name
- iii. Given name
- iv. “Son of” names
- v. Affiliate names

The nickname’s position is variable.

Here are some examples of full names in varying degrees of completeness:

عَائِشَةُ هِيَ ابْنَةُ خَلِيفَةِ رَسُولِ اللَّهِ أَبِي بَكْرٍ الصِّدِّيقِ.

“Eā’ishah is the daughter of the Successor of the Messenger of Allāh, Abū Bakr, the steadfast affirmer of the truth.”

قَتَلَ أَبُو لُؤْلُؤَةَ الْمَجُوسِيُّ أَمِيرَ الْمُؤْمِنِينَ أَبَا حَفْصٍ عُمَرَ بْنَ الْخَطَّابِ.

“Abū Lu’lu’ah, the Magian killed the Commander of the Believers, Abū Ḥaḥṣ, Ḥumar the son of al-Khaṭṭāb.”

الْخَافِظُ الْمَوْزَحُ الْمَفْسَرُ عِمَادُ الدِّينِ أَبُو الْفِدَاءِ إِسْمَاعِيلُ بْنُ عُمَرَ بْنِ كَثِيرٍ الْقُرَشِيُّ الدَّمَشْقِيُّ الشَّافِعِيُّ

“The Ḥāfiḥ, the historian, the exegete, the Pillar of the Faith, the father of al-Fidā’, Ismā’il the son of Ḥumar the son of Kathīr, the Qurayshite, the Damaskan, the Shāfi’ite”

(Note how the second بْنُ is in the lowered-state because it is a replacement of عُمَرُ which is in the lowered-state because it is a base noun of the first بَنٍ.)

## Chapter 15.

### Calling out

#### 15.1. Introduction

When calling out to someone in Arabic, the particle يَا *yā* is usually prefixed to the person's name. For example,

اَلسَّلَامُ عَلَیْكُمْ يَا زَيْنَبُ.  
'*assalāmu ʿalaykum yā zaynabu.*  
“Peace be upon you, O Zaynab.”

There are different rules regarding the state markings of the noun following يَا *yā* and we will describe them in the following sections.

#### 15.2. Calling out to specific persons

##### 15.2.1. Using single word personal names

When a specific person is called out to, and the name used to call him consists of a single word, then that word shall be in the raised-state. The sentence above is an example of this rule where the name زَيْنَبُ *zaynabu* “Zaynab” is in the raised-state.

If the word would be tanwined, then the tanwīn is dropped. So, for example, the name زَيْدٌ *zaydun* “Zayd” usually is tanwined. But when used for being called out to, the tanwīn is dropped and it becomes:

اَلسَّلَامُ عَلَیْكُمْ يَا زَيْدُ.  
'*assalāmu ʿalaykum 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:

اَلْسَّلَامُ عَلَیْکُمْ یَا غُلَامُ.  
'assalāmu *elaykum* yā *ghulāmu*.  
"Peace be upon you, O you boy."

اَلْسَّلَامُ عَلَیْکُمْ یَا جَارِیةَ.  
'assalāmu *elaykum* yā *jāriyatu*.  
"Peace be upon you, O you girl."

In English, we have shown that a specific person is being called using the word "you", e.g., "O you boy". Duals and plurals are also allowed, again with the same rule:

یَا رِجَالُ، قَدْ حَدَثَ أَمْرٌ.  
yā *rijālu* qad *ḥadathā* 'amrun.  
"O you men, a matter has occurred."

Note how the word رِجَالُ *rijālu* "men" is not tanwined because the word is used to call out to the specific persons.

Similarly,

یَا لَاعِبَانِ بَدَأْتُمَا اللَّعِبَ وَمَا فَعَلْتُمَا الْعَمَلَ.  
yā *lā'ibāni* bada'tuma -*lla'ibā* wamā fa'altuma -*leamal*.  
"O you players<sub>2</sub>, 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 اَلْ. In this case, the particle یَا *yā* is modified to اَیُّهَا *'ayyuhā*, or sometimes یَا اَیُّهَا *yā 'ayyuhā*. Examples:

یَا اَیُّهَا اَلْأُسْتَاذُ، قَدْ فَعَلْتُ اَلْوَاجِبَ.  
yā 'ayyuhā -*l'ustādhu*, qad fa'altu -*lwājiba*  
"O you the Professor, I have done the obligatory [work]."

أَنَا سَقِیمٌ اَیُّهَا اَلطَّبِیبُ.  
'ana saqīmun, 'ayyuhā -*tṭabību*.  
"I am ill, O you the Doctor."

If the person being called out to is feminine, then اَیُّهَا *'ayyuhā* is modified to اَیُّهَا *'ayyatuhā*. For example:

أَيُّهَا الْمُعَلِّمَةُ، هَذَا كِتَابِي.  
 'ayyatuha -lmueallimatu, hādhā 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:

- عَبْدُ اللَّهِ  
*ʿabdu -llāhi*  
 "ʿabd Allāh"
- أَبُو بَكْرٍ  
*ʿabū bakrin*  
 "Abū Bakr"
- صَلَاحُ الدِّينِ  
*ṣalāhu -ddīni*  
 "Salāh ad-Dīn"

In this case, then instead of the raised-state, the word is put into the propped-state. Furthermore, the tanwīn, if any, is preserved. Examples:

مَا عَرَفْتُ ذَٰلِكَ الرَّجُلَ، يَا عَبْدَ اللَّهِ.  
*mā ʿaraftu dhālika -rrajula, yā ʿabda -llāhi.*  
 "I have not recognized that man, O ʿabd Allāh."

يَا أَبَا بَكْرٍ، أَنْتَ رَجُلٌ كَرِيمٌ.  
*yā ʿabā bakrin, ʿantā rajulun karimun*  
 "O Abū Bakr, You are a noble man."

يَا صَلَاحُ الدِّينِ، صَبَرْتَ فَتَنَصَّرَكَ اللَّهُ.  
*yā ṣalāḥa -ddīni, ṣabarta fanaṣsaraka -llāhu.*  
 "O Salāh 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 propped-state. Examples:

يَا أَمِيرَ الْمُؤْمِنِينَ، قَدْ حَضَرَ الْقَوْمُ.  
*yā ʿamīra -lmuʾminīna, qad ḥaḍara -lqawmu.*  
 "O Commander of the Believers, the people are present."

يَا أَبْنَ أَخِي، قَدْ سَقَطَ قَلَمُكَ عَلَى الْأَرْضِ.  
*ya -bna ʿakḥī, qad saqaṭa qalamuka.*  
 "O my nephew, your pen has fallen on the ground."

يَا تَلَامِيذَ الْمَدْرَسَةِ، الْعِلْمُ أَمَانَةٌ.  
*yā talāmīdhā -lmadrasati, -ʿilmu ʿamānatun.*  
 “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 propped-state. Examples:

يَا أَبَانَا  
*yā ʿabānā*  
 “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 propped-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 musliman, naṣru -llāhi qarībun.*  
 “O [any] Muslim, the victory of Allāh is near.”

If multiple words are used, whether or not the person called out to is specific or unspecified, then too the first noun is put in the propped-state.

يَا لَاعِبِي لُعْبٍ، الْوَقْتُ ثَمِينٌ.  
*yā lāʿibī luʿabini, -lwaqtu ṭhāmīnun.*  
 “O [any] players of games, time is precious.”

### 15.4. Omitting يَا yā

When calling out to someone, it is permissible to omit the يَا yā, especially when the person being called is very near. So, instead of saying,

يَا زَيْدُ، سُؤْالُكَ جَيِّدٌ.  
*yā zaydu, suʾāluka jayyidun.*  
 “O Zayd, your question is excellent.”

it is permissible to say:

زَيْدُ، سُؤْأَلُكَ جَيِّدٌ.

*zaydu, su'āluka jayyidun.*

“Zayd, your question is excellent.”

Note that even when يَ yā is omitted the name زَيْدُ *zaydu* “Zayd” is in the raised-state without any tanwīn.

This usage is especially common when supplicating to Allāh with the word رَبُّ *rabbun* “lord”, to emphasize the closeness of Allāh to the supplicator. For example,

رَبَّنَا لَكَ الْحَمْدُ.

*rabbānā laka -lḥamdu.*

“Our Lord, for you is [all] praise.”

### 15.5. Shortening the attached pronoun يَ ī “my”

When calling someone with the pronoun “my”, for example “O my people”, it is common to shorten the attached pronoun يَ ī “my” to an kasrah ِ. So while the following is permissible,

يَا قَوْمِي

*yā qawmī*

“O my people”

it is more common to say:

يَا قَوْمِ

*yā qawmī*

“O my people”

This usage is especially common when supplicating to Allāh with the phrase رَبِّ *rabbī* “my Lord”.

### 15.6. Calling out to Allāh by name

When calling out to Allāh by name, it is permissible to prefix the name Allāh with يَا. So we can say:

يَا أَلَلَّهُ

*yā 'allāhu*

“O Allāh”

Note that the word أَلَلَّهُ *'allāhu* now has a regular hamzah ى instead of a connecting hamzah ِ.

However, instead of saying يَا أَلَلَّهُ *yā 'allāhu* for “O Allāh”, it is in fact more common to use a special word:

اَللّٰهُمَّ

'allāhumma

“O Allāh”

Examples:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ.

'allāhumma 'anta -ssalāmu waminka -ssalāmu.

“O Allāh, You are Peace and from You is peace.”

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ.

'allāhumma 'anta -ṣṣāhibu fi -ssafari.

“O Allāh, You are the companion in the journey.”

Work in progress



## Chapter 16.

### The pointing nouns

#### 16.1. Introduction

Consider the following expression:

this book

{  
 pointing noun    pointed-to noun  
 }

The word “this” is what we will call a *pointing noun*. We call it this because we can imagine standing next to a book and pointing to it and saying “this book”.

The word “book” here is similarly called the *pointed-to noun*. It refers to the object being pointed to.

#### 16.2. The pointing nouns in Arabic

There are two types of pointing nouns:

- Near pointing nouns: “this-one” (singular) and “these-ones” (dual and plural).
- Far pointing nouns: “that-one” (singular) and “those-ones” (dual and plural).

The following are the pointing nouns in Arabic:

Participant	State	Near point- ing noun	Far point- ing noun
sing. masc.	all	هَذَا this one <sub>m</sub>	ذَلِكَ that one <sub>m</sub>
sing. fem.	all	هَذِهِ this one <sub>f</sub>	تِلْكَ that one <sub>f</sub>
dual masc.	u	هَذَانِ these ones <sub>2,m</sub>	ذَئِكَ those ones <sub>2,m</sub>

Participant	State	Near point- ing noun		Far point- ing noun	
dual masc.	a,i	هَذَيْنِ	these ones <sub>2,m</sub>	ذَيْنِكَ	those ones <sub>2,m</sub>
dual fem.	u	هَاتَانِ	these ones <sub>2,f</sub>	تَانِكَ	those ones <sub>2,f</sub>
dual fem.	a,i	هَاتَيْنِ	these ones <sub>2,f</sub>	تَيْنِكَ	those ones <sub>2,f</sub>
plural	all	هَؤُلَاءِ	these ones <sub>3</sub>	أُولَئِكَ	those ones <sub>3</sub>

Note the following:

- Many of the pointing nouns contain small alif َ. For most of them, this is how they must be written. It would be incorrect to write هَذَا *hādḥā* as هَادَا.
- All the near pointing nouns begin with a ه. And all the far pointing nouns end with ك.
- The و in أُولَئِكَ *ulā'ika* is silent and not pronounced. That is, the first syllable has a short vowel *u*, not the long vowel *ū*.
- Most of the pointing nouns are rigid nouns. That is: their endings are not modified for their state.

The dual pointing nouns, however, are flexible nouns, for example: هَذَانِ (raised-state) / هَذَيْنِ *hādḥayni* (propped-state and lowered-state).

- The pointing nouns for the plural are the same for both masculine and feminine genders.

### 16.3. Definiteness of pointing nouns

The pointing nouns share some similarities with pronouns هُوَ, هِيَ, etc. Just like pronouns, pointing nouns, too, are definite nouns even though they don't have ال.

Remember, however, from section @ref(describers-with-annexations-to-pronouns), that pronouns may not be describees. Pointing nouns are different from pronouns in this regard. It is allowed to describe a pointing noun with a describer 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 point- ing noun			
sing. fem.	all	هَذِهِ	this one <sub>f</sub>	تِلْكَ	that one <sub>f</sub>
plural	all	هَؤُلَاءِ	these ones <sub>3</sub>	أُولَئِكَ	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 describer and a describee. The describer follows the describee and matches it in definiteness, state, gender, and number.

Here is an example of a descriptive noun-phrase in a sentence.

describer  
describee  
 قَرَأْتُ الْكِتَابَيْنِ الصَّغِيرَيْنِ.  
  
 descriptive noun-phrase

“I read the small books.”)

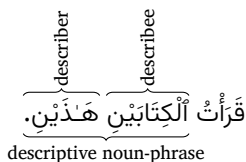
We will now see how this same descriptive noun-phrase can be used with pointing nouns.

### 16.5.1. Pointing to a single noun

We will first deal with nouns that are single words, like الْكِتَابَيْنِ above. In section @ref(pointing-to-an-annexation) below, we will deal with nouns that are part of an annexation, like كِتَابِي الرَّجُلِ.

### 16.5.1.1. The pointed-to noun noun is definite with اَلْ

Just like an adjectival noun, a pointing noun can be a describer in a noun-phrase. But remember from section @ref(definiteness-of-pointing nouns) above that pointing nouns are definite. So, if a pointing noun is a describer in a noun-phrase, the describee has to be definite too. Example:



“I read these books.”  
(literally: “I read the these-ones books.”)

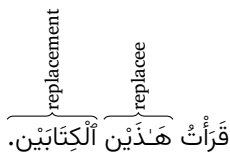
In the above example, the pointed-to noun noun الْكِتَابَيْنِ is the describee in a descriptive noun-phrase. It is definite, in the propped-state, masculine, and dual.

The pointing noun هَذَيْنِ is its describer. It follows the describee and matches it being dual, in the propped-state, masculine, and dual.

As a special case, when the pointed-to noun noun has اَلْ (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 هَذَيْنِ is a replacee. It is definite, in the propped-state, masculine, and dual.

The pointed-to noun noun الْكِتَابَيْنِ is its replacement. It follows the replacee and matches it being dual, in the propped-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 is more common.

Here are some more examples of pointing noun phrases when the pointed-to noun is definite with *al*:

هَذَا الرَّجُلُ الْكَرِيمُ إِمَامٌ.  
الرَّجُلُ الْكَرِيمُ هَذَا إِمَامٌ.  
“This noble man is an imām.”

#### 16.5.1.2. The pointed-to noun is a proper noun

Remember that proper nouns are definite nouns, even though they usually don't begin with *al*. For example:

زَيْد	Zayd	الْحَارِث	al-Hārith
زَيْنَب <sup>2</sup>	Zaynab	قُرَيْش	Quraysh

Such names may also be part of a pointing noun phrase. If they don't begin with *al* then only the [pointed-to noun first, then pointing noun] order is permitted. Example:

زَيْدٌ هَذَا أَخُو زَيْنَبَ تِلْكَ.  
“This Zayd is that Zaynab's brother.”

قُرَيْشٌ هَؤُلَاءِ سَكَنُوا بِمَكَّةَ.  
“These Quraysh dwelled in Makkah.”

If the name begins with *al* then both orders are permitted.

هَذَا الْحَارِثُ  
الْحَارِثُ هَذَا  
“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:

كِتَابُ الرَّجُلِ  
“the book of the man”

and

كِتَابُ زَيْدٍ  
“the book of Zayd”

Note that both the above annexations are definite because their base nouns are definite.

Indefinite annexations like كِتَابُ رَجُلٍ “a man’s book” cannot be used in pointing noun phrases.

#### 16.5.2.1. The definite base noun begins with اَلْ

We will first consider annexations where the definite base noun begins with اَلْ, like:

كِتَابُ الرَّجُلِ  
“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 اَلرَّجُلُ “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:

كِتَابُ هَذَا الرَّجُلِ  
كِتَابُ الرَّجُلِ هَذَا  
“the book of this man”

Both these pointing noun phrases give the same meaning: “the book of this man”. However, the first phrase كِتَابُ هَذَا الرَّجُلِ is preferred, consistent

with what we learned in section @ref(phrase-single-pointed-to-noun-with-al), above.

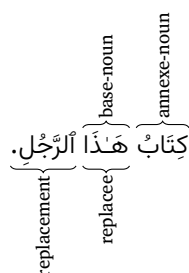
The second phrase كِتَابُ الرَّجُلِ هَذَا, although correct, would only rarely be used with this meaning. (In fact, it has another meaning: “this book of the man” which we will learn in section @ref(pointing-to-the-annexe-noun), below.)

Here is how these phrases could be used in complete sentences:

كِتَابُ هَذَا الرَّجُلِ جَدِيدٌ.  
كِتَابُ الرَّجُلِ هَذَا جَدِيدٌ.  
“The book of this man is new.”

Before we give more examples, let’s analyze these phrases in detail.

Consider the first pointing noun phrase:



“the book of this man”  
(literally: “the book of this-one: the man”)

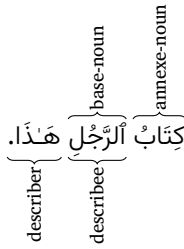
As you can see the pointing noun هَذَا has taken the place of الرَّجُلِ as the base noun in the annexation. In addition to being the base noun, هَذَا is also a replacee, whose replacement is الرَّجُلِ. The literal, word-for-word, translation of this phrase is:

“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”)

الرَّجُلِ, here, keeps its place as the base noun in the annexation. In addition to being the base noun, الرَّجُلِ is also a describee, whose describer 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:

كِتَابُ الرَّجُلِ

“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 كِتَابُ in a pointing noun phrase.

In other words, we would like to express the meaning:

“this book of the man”

The way to express this in Arabic is

كِتَابُ الرَّجُلِ 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”?

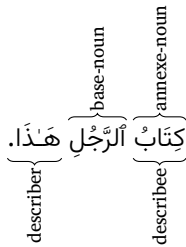
It turns out that this expression supports both meanings.

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 كِتَابُ هَذَا الرَّجُلِ.



Let's analyze the expression **كِتَابُ الرَّجُلِ هَذَا** "this book of the man" in detail:



"this book of the man"

(literally: "the this-one book of the man")

**كِتَابُ**, here, is both an annexe noun and a describee. Its describer 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:

**كِتَابُ الرَّجُلِ هَذَا أَخْضَرُ.**

"This book of the man is green."

### Ambiguity of this phrase

A quick note about the ambiguity of this expression:

**كِتَابُ الرَّجُلِ 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 **كِتَابُ** or the base noun **الرَّجُلِ** 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:

**كِتَابَاتُ الرَّجُلِ هَذَانِ**

"these books<sub>2</sub> of the man"

**كِتَابُ الرَّجُلَيْنِ هَذَا**

"this book of the men<sub>2</sub>"

**كِتَابُ الْمَرْأَةِ هَذَا**

"this book of the woman"

كِتَابُ الْمَرْأَةِ هَٰذَا

“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 أَفْ

Consider the annexation:

كِتَابُ الزُّبَيْرِ

“the book of al-Zubayr”

We can apply the preceding discussion of pointing to the annexe noun and base noun to this annexation as well. So we get:

كِتَابُ هَٰذَا الزُّبَيْرِ

“the book of this al-Zubayr”

كِتَابُ الزُّبَيْرِ هَٰذَا

“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 أَفْ

Consider, now, that the base noun is definite but does not begin with أَفْ. There are two such types of nouns that we will discuss:

- i. Proper nouns not beginning with أَفْ
- ii. Pronouns

#### 16.5.2.2.1. The base noun is a proper noun not beginning with أَفْ

We will first deal with proper nouns that don't begin with أَفْ. Consider the annexation:

كِتَابُ زَيْدٍ

“the book of Zayd”

Because the base noun زَيْدٍ does not begin with أَفْ, any pointing nouns can come only after the entire annexation, thus:

كِتَابُ زَيْدٍ هَٰذَا

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 **الْ**.

We have also learned, in section @ref(pronouns-as-base-nouns), that a pronoun may be a base noun in an annexation. Example:

كِتَابُهُ

“his book”

Neither the annexe noun **كِتَاب**, nor the attached pronoun **هُ** begin with **الْ**. 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:

كِتَابُهُ هَذَا

The pointing noun **هَذَا**, here, is a describee. But what is its describer?

We have also learned, in section @ref(describers-with-annexations-to-pronouns) that pronouns may not be describees in a descriptive noun phrase.

So, we are left with only one option: the annexe noun **كِتَاب** is the describee. And the meaning of the phrase is:

كِتَابُهُ 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:

هَذَا رَجُلٌ.  
 {comment} {subject}

“This is a man.”

(literally: “This-one is a man.”)

The pointing noun is (usually) made to match the comment in number and gender. Examples:

هَاتَانِ جَارِيَتَانِ.

“These are girls<sub>2</sub>.”

أُولَئِكَ مُعَلِّمُونَ.

“Those are teachers.”

هَؤُلَاءِ أَقْلَامٌ.

“These are pens.”

تِلْكَ بُيُوتٌ.

“Those are houses.”

هَذَانِ صَغِيرَانِ.

“These are small ones<sub>2</sub>.”

The comment may be a single word (as above) or more complex (as below):

ذَٰلِكَ أَمِيرُ الْمُؤْمِنِينَ.

“That is the commander of the believers.”

أُولَئِكَ أَكَلْنَ الطَّعَامَ..

“Those-ones ate<sub>3,f</sub> the food.”

هَٰذَا ثَوْبُ رَجُلٍ.

“This is a man’s garment.”

هَٰذِهِ كُتُبُهُ.

“These are his books.”

هَٰذَانِ بَيْتَانِ كَبِيرَانِ..

“These are big houses<sub>2</sub>.”

If the comment is a noun that begins with اَلْ then it may be placed after the pointing noun subject in the same manner:

هَذَا الرَّجُلُ.  
 {comment} {subject}

“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 comment, thus:

هَذَا هُوَ الرَّجُلُ.  
 “This is the man.”

Here are some more examples:

هَاتَانِ هُمَا الْجَارِيَتَانِ.  
 “These are the girls<sub>2</sub>.”

أُولَئِكَ هُمُ الْمُعَلِّمُونَ.  
 “Those are the teachers.”

هَؤُلَاءِ هُنَّ الْأَقْلَامُ.  
 “These are the pens.”

تِلْكَ هِيَ الْبُيُوتُ.  
 “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 comment, 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 comment. Example:

بَلَغَنَا خَبَرُ الْمَطَرِ عَلَى الْجِبَالِ. ذَٰلِكَ بُشْرَى لِلزَّرَّاعِ.  
 “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 comment mismatch:

ذَٰلِكَ بُشْرَى  
 “That is a good tiding.”

The comment بُشْرَى “a good tiding” is a feminine noun but the subject ذَٰلِكَ is masculine. This is because ذَٰلِكَ is actually referring to خَيْر 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 ذَٰلِكَ.

“I took the books<sub>2</sub> from the library. I read this one and I didn’t read that one.”

شَغَلَنِي الْعَمَلُ الصَّعْبُ وَمَا فَرَغْتُ مِنْ ذَٰلِكَ.

“The difficult work occupied me and I did not get done with that.”

Work in progress

## Chapter 17.

### The raised-state resembling verb

#### 17.1. Introduction

So far, we have used the past verb. In this chapter we will study the raised-state *resembling* verb. The resembling verb is called thus because it resembles the noun in that it has states. The past verb, as we know, does not have any state.

#### 17.2. Pattern for form 1

Using the root paradigm فَعَلَ, we have already seen that past verbs for form 1 occur in the patterns فَعَلْ faʿala, فَعِلْ faʿila, and فَعُلْ faʿula. The patterns for form 1 resembling verbs are يَفْعَلْ yafʿalu, يَفْعِلْ yafʿilu, and يَفْعُلْ yafʿulu.

Note that the resembling 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 أـ ʾa- 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 past verb can vary depending on the verb. So we can have,

- كَتَبَ kataba “he wrote”
- عَمِلَ ʿamila “he worked”
- كَبُرَ kabura “he became big”

Similarly, the vowel on the middle letter in an resembling 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 past verb has an fat-ḥah on the middle letter, the resembling verb’s middle letter can have either an fat-ḥah, kasrah, or an ḍammah, depending on the verb. For example,

- يَكْتُبُ kataba yaktubu “he wrote, he writes”

- ذَهَبَ يَذْهَبُ *dhahaba yadh-habu* “he went, he goes”
  - كَشَفَ يَكْشِفُ *kashafa yakshifu* “he uncovered, he uncovers”
2. If the past verb has an kasrah on the middle letter, the resembling verb’s middle letter will usually have an fat-ḥah. Rarely, for a few verbs, it may be an kasrah instead. For example,
- عَمِلَ يَعْمَلُ *amila yaemalu* “he worked, he works”
  - حَسِبَ يَحْسِبُ *hasiba yahsibu* “he deemed, he deems”
3. If the past verb has an ḍammah on the middle letter, the resembling verb’s middle letter shall have a ḍammah. For example,
- كَبُرَ يَكْبُرُ *kabura yakburu* “he grew big, he grows big”

It is possible for some resembling 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 past 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 الرَّجُلَ عَنْ شَيْءٍ.  
*sa'ala -lghulāmu -rrajula 'an shay'in.*  
 “The boy asked the man about something.”

In the above sentence, اَلْغُلَامُ *alghulāmu* is the doer of the verb so it is in the raised-state and this is indicated by the ḍammah on its final letter. الرَّجُلَ *ar-rujula* is the direct doee of the verb so it is in the propped-state and this is indicated by the fat-ḥah on its final letter. عَنْ *shay'in* is directly preceded by a preposition so it is in the lowered-state and this is indicated by the tanwined kasrah ِ on its final letter. The ending of the past 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 past verbs, which don't have any state, resembling verbs do have a state which is determined by the function of the verb in a sentence. Similar to nouns, the state of an resembling verb is indicated by the vowel mark or suffix at the end of the verb.

Resembling verbs have three states, just like nouns. These states are called:

- i. The raised-state
- ii. The propped-state



## iii. The clipped-state

Two of the states have their names in common with nouns: the raised-state and the propped-state. The the clipped-state is named differently.

The *ḍammah* on the final letter of *يَفْعَلُ* *yafeʿalu* indicates that it is in the raised-state. We will study only the raised-state of resembling verbs in this chapter. And we will study the propped-state and clipped-state in later chapters if Allāh wills.

## 17.5. With doer nouns

As with past verbs, doer nouns are placed after the verb in sentence word order. However, the gender of the doer noun affects the beginning of the resembling verb. If the doer noun is masculine, then the resembling verb shall begin with used is *ya-*. And if the doer noun is feminine, then the resembling verb shall begin with *ta-*. Examples:

يَكْتُبُ الْغُلَامُ فِي كِتَابِهِ.

*yaktubu -lghulāmu fī kitābihi*

“The boy writes in his book.”

يَعْمَلُ الرَّجُلَانِ فِي الْمَدِينَةِ.

*yaʿmalu -rrajulāni fī lmadīnati.*

“The men<sub>dual.</sub> work in the city.”

تَكْتُبُ الْجَارِيَةُ فِي كِتَابِهَا.

*taktubu -ljāriyatu fī kitābihā.*

“The girl writes in her book.”

تَعْمَلُ النِّسَاءُ فِي بُيُوتِهِنَّ.

*taʿmalu -nnisāʾu fī buyūtihinna.*

“The women work in their houses.”

## 17.6. With the direct doee

The direct doee (either as a noun or a pronoun) with resembling verbs work exactly as with past verbs.

يَسْأَلُ الْغُلَامُ الرَّجُلَ سُؤْالًا.

*yasʿalu -lghulāmu -rrajula suʿālan.*

“The boy asks the man a question.”

يَسْأَلُهَا الْغُلَامُ سُؤْالًا.

*yasʿaluha -lghulāmu suʿālan.*

“The boy asks her a question.”

### 17.7. With doer pronouns

When we studied past 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 resembling verbs are different from the doer pronouns for past verbs. Resembling 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. Past verbs are included as well so that you can contrast them with their resembling counterparts.

Person	Past doer pronoun	Past verb with doer pronoun	Resembling verb doer pronoun	Resembling verb with doer pronoun in the raised-state
he	<i>invisible</i>	فَعَلَ <i>faʿala</i>	<i>invisible</i>	يُفَعِّلُ <i>yafʿalu</i>
she	<i>invisible</i>	فَعَلَتْ <i>faʿalat</i>	<i>invisible</i>	تُفَعِّلُ <i>tafʿalu</i>
you <sub>1,m</sub>	تَ - <i>ta</i>	فَعَلْتَ <i>faʿalta</i>	<i>invisible</i>	تُفَعِّلُ <i>tafʿalu</i>
you <sub>1,f</sub>	تِ - <i>ti</i>	فَعَلْتِ <i>faʿalti</i>	يَ - <i>i</i>	تُفَعِّلِينَ <i>tafʿalīna</i>
I	أَ <i>tu</i>	فَعَلْتُ <i>faʿaltu</i>	<i>invisible</i>	أُفَعِّلُ <i>ʾafʿalu</i>
they <sub>2,m</sub>	أَ - <i>ā</i>	فَعَلُوا <i>faʿalā</i>	أَ - <i>ā</i>	يُفَعِّلَانِ <i>yafʿalāni</i>
they <sub>2,f</sub>	أَ - <i>ā</i>	فَعَلْنَ <i>faʿalatā</i>	أَ - <i>ā</i>	تُفَعِّلَانِ <i>tafʿalāni</i>
you <sub>2</sub>	أَ - <i>tumā</i>	فَعَلْتُمَا <i>faʿaltumā</i>	أَ - <i>ā</i>	تُفَعِّلَانِ <i>tafʿalāni</i>
they <sub>3+,m</sub>	وَ - <i>ū</i>	فَعَلُوا <i>faʿalū</i>	وَ - <i>ū</i>	يُفَعِّلُونُ <i>yafʿalūna</i>
they <sub>3+,f</sub>	نَ - <i>na</i>	فَعَلْنَ <i>faʿalna</i>	نَ - <i>na</i>	يُفَعِّلْنَ <i>yafʿalna</i>
you <sub>3+,m</sub>	أَ - <i>tumā</i>	فَعَلْتُمْ <i>faʿaltum</i>	وَ - <i>ū</i>	تُفَعِّلُونُ <i>tafʿalūna</i>
you <sub>3+,f</sub>	نَ - <i>tunna</i>	فَعَلْتُنَّ <i>faʿaltunna</i>	نَ <i>na</i>	تُفَعِّلْنَ <i>tafʿalna</i>
we	أَ <i>nā</i>	فَعَلْنَا <i>faʿalnā</i>	<i>invisible</i>	نُفَعِّلُ <i>naʿfalu</i>

Note the following:

- The verb تُفَعِّلُ is used both for “she” and “you<sub>2m</sub>” doers. Only context will be able to help us differentiate between the two.
- In resembling verbs which have invisible doer pronouns, the raised-state of the verb is indicated by the ɖammah ُ on the final letter of the verb.
- For resembling verbs that have أ, و, or ي as the doer pronoun, the raised-state is indicated by an extraneous ن added to the end of the verb.
- And for the remaining resembling verbs whose doer pronoun is نَ, there is no indication of the state of the verb.

Here are some examples of the usage of the doer pronouns:

Remember that in Arabic, each verb must have 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 past verbs. For example:

يَجْلِسُ الرَّجَالُ وَيَأْكُلُونَ وَيَشْرَبُونَ.  
*yajlisu -rrijālu wa ya'kulūna wa yashrabūna.*  
 "The men sit and (they) eat and (they) drink."

## 17.8. Future

The resembling verb is used to express both the present (habitual and progressive) and future tenses. Sometimes all meanings are meant in the same expression. And if only one of the meanings is intended, context can be sufficient to determine which is intended. So, for example,

يَذْهَبُ الرَّجُلُ  
*yadh-habu -rrajulu.*

can mean, either one, or even all, of:

"The man goes." or  
 "The man is going." or  
 "The man will go."

Arabic does provide a mechanism for specifying that the use of an resembling verb is solely to intend a future action. This is by means of the particles *sa-* and *sawfa* that can be placed before the verb. They provide a meaning of "will" or "will soon". *sa-*, being a single letter particle, is attached to the verb.

For example,

سَيَذْهَبُ الرَّجُلُ  
*sayadh-habu -rrajulu.*

and

سَوْفَ يَذْهَبُ الرَّجُلُ  
*sawfa yadh-habu -rrajulu.*

"The man will go." or  
 "Soon the man will go."

The difference in usage of *sa-* and *sawfa* can be thought of as one of emphasis. *sawfa* is more emphatic than *sa-*. This emphasis can translate to more definiteness in the action or even that the action is farther in the future.

## 17.9. Negation

### 17.9.1. Negation using مَا *mā*

As with past verbs, resembling verbs too can be negated by placing the particle مَا before them. This negates the meaning of the verb usually for the present tense. For example,

مَا يَذْهَبُ الرَّجُلُ

*mā yadh-habu -rrajulu.*

“The man does not go.” or,

“The man is not going.”

### 17.9.2. Negation using لَا *lā* {Raised-state-verb-negation-la}

In addition to مَا *mā*, resembling verbs can be negated using لَا *lā* in the same manner. In addition to negating the meaning of the verb for the present tense, it can also negate the meaning for the future tense.

لَا يَذْهَبُ الرَّجُلُ

*lā yadh-habu -rrajulu.*

“The man does not go.” or,

“The man is not going.” or,

“The man will not go.”

The particles سَ *sa-* and سَوْفَ *sawfa* may not be combined with مَا *mā* and لَا *lā* when negating verbs.

## 17.10. With قَدْ *qad*

TODO

When negating a resembling verb preceded by قَدْ there is some question about whether قَدْ is retained or dropped, but the stronger opinion seems to be that it may be kept, as proven by the following verse of poetry:

وَقَدْ لَا تَعْدَمُ الْخَسَنَاءُ ذَامًا

“And [it] may be [that] the beautiful female does not lack a defect.”

(ذَامٌ means “defect”).

## Chapter 18.

### The maṣḍar

#### 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 *maṣḍar*, that we shall study in this chapter.

Consider the following form 1 verb:

Root	Past verb	Resembling verb (raised-state)	Maṣḍar
ذهب	ذَهَبَ “he went”	يَذْهَبُ “he goes”	ذَهَابٌ “going”

The maṣḍar associated with this verb is ذَهَابٌ *d̥hahāb*. 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 past verb for the singular masculine absentee participant “he”, the corresponding resembling verb, and their maṣḍar are given together, in sequence. The maṣḍar is given in the propped-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 maṣḍar for form 1 verbs

The patterns of the maṣḍar for form 1 verbs are very variable. It is best to learn the maṣḍar 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 doer, then the past verb must necessarily be of the pattern فَعَلَ *faʿala* or فَعِلَ *faʿila* (because past verbs of the pattern فَعَّلَ *faʿʿala* never take a direct doer). In this case:

a. The maṣḍar for many verbs, in general, tends to be فَعَلَ *faʿl*. Examples:

- فَتَحَ يَفْتَحُ فَتْحًا “to open (هـ s.th.)”
- أَخَذَ يَأْخُذُ أَخْذًا “to take (هـ s.th.)”
- حَمَدَ يَحْمَدُ حَمْدًا “to praise (هـ s.o.)”

2. If the verb does not take a direct doer, then:

a. If the past verb is of the pattern فَعِلَ *faʿila*, then:

- i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣḍar tends to be, in general, of the pattern فَعَلَ *faʿal*. Examples:

- تَعَبَ يَتْعَبُ تَعَبًا “to become tired”
- جَزَعُ يَجْزَعُ جَزَعًا “to be impatient”
- أَسَفَ يَأْسَفُ أَسَفًا “to be sorrowful”

- ii. If, instead, the meaning of the verb denotes being a color, then the maṣḍar is usually of the pattern فُعِلَ *fuʿilah*. Examples:

- خَضِرَ يَخْضَرُ خَضَرَةً “to be green”
- سَمِرَ يَسْمُرُ سُمْرَةً “to be brown”

- iii. If, instead, the meaning of the verb denotes some work or effort, then the maṣḍar tends to be of the pattern فُعُولَ *fuʿūl*. Example:

- قَدِمَ يَقْدِمُ قُدُومًا “to arrive”

- iv. If, instead, the meaning of the verb denotes some static quality, then the maṣḍar tends to be of the pattern فُعُولَةٌ *fuʿūlah*. Example:

- يَبِسَ يَبْشَسُ يَبْسُوسَةً “to be dry”

b. If the past verb is of the pattern فَعَّلَ *faʿʿala*, then:

- i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣḍar tends to be, in general, of the pattern فُعُولَ *fuʿūl*. Examples:

- قَعَدَ يَقْعُدُ قُعُودًا “to sit, stay back”
- سَجَدَ يَسْجُدُ سُجُودًا “to prostrate down”
- خَضَعَ يَخْضَعُ خُضُوعًا “to be humble”

- ii. If, instead, the meaning of the verb denotes an ailment, then the maṣḍar is usually of the pattern فُعَالَ *fuʿāl*. Examples:

- سَعَلَ يَسْعَلُ سَعَالًا “to cough”

- iii. If, instead, the meaning of the verb denotes travelling, then the maṣḍar is usually of the pattern فَعِيلَ *faʿīl*. Examples:

- رَحَلَ يَرْحَلُ رَحِيلًا “to depart”

- iv. If, instead, the meaning of the verb denotes a sound, then the maṣḍar is usually of the pattern فَعِيل *faʿīl* or فُعَال *fuʿāl*, or both. Examples:

• صَرَخَ يَصْرُخُ صَرِيحًا وَصَرَاحًا “to scream”

3. If the verb denotes a craft or a profession or a rank, then the maṣḍar is often of the pattern فِعَالَة *fiʿālah*. Examples:

• تَجَرَ يَتَجَرُ تِجَارَةً “to trade”

• أَمَرَ يَأْمُرُ إِمَارَةً “to be a commander”

4. If the past verb is of the pattern فَعَلَ *faʿula*, then the maṣḍar tends to be of the pattern فُعُولَة *fuʿūlah* or فِعَالَة *fiʿālah*. Examples:

• صَعِبَ يَصْعَبُ صُعُوبَةً “to be difficult”

• شَجَعَ يَشْجَعُ شَجَاعَةً “to be brave”

As mentioned earlier, these are only general trends and there are many verbs that have maṣḍars which don't fall under the above rules.

## 18.3. Usage of the maṣḍar

### 18.3.1. State and definiteness

The maṣḍar has properties of a noun, like state and definiteness. But it gives the meaning of a verb. For example, consider the verb أَكَلَ يَأْكُلُ أَكْلًا “to eat”. We can use its maṣḍar in a sentence like this:

فَرَعَ زَيْدٌ مِنَ الْأَكْلِ.

*faragha zaydun mina -l'akli.*

“Zayd got done with eating.”

Note how the maṣḍar الْأَكْلُ *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 lowered-state when preceded by the preposition مِنْ *min*.

Another point worth noting is that we have made it definite by saying الْأَكْلُ *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 maṣḍar may be used too, and this will give the meaning of “a certain”, or “a specific”. For example, with the verb عَمَلَ يَعْمَلُ عَمَلًا “to work”, we can say:

فَرَعَ مِنْ عَمَلٍ صَعْبٍ.

*faragha min ʿamalin ṣaʿbin.*

“He got done with a [certain] difficult work.”

### 18.3.2. With a doer

A doer may be used with the maṣḍar to show who is doing the action. In this case, the maṣḍar and the doer are usually placed in an annexation. The maṣḍar shall be the annexe noun and the doer shall be in the lowered-state as the base noun in the annexation. For example, consider the verb قَرَأَ يَقْرَأُ قِرَاءَةً “to read”. We can say:

سَمِعْتُ قِرَاءَةَ زَيْدٍ.

*samiʿtu qirāʾata zaydīn.*

“I heard Zayd’s reading.”

The doer may similarly be a pronoun, in which case, as usual, attached pronouns are used. So we can say:

سَمِعْتُ قِرَاءَتَهُ.

*samiʿtu qirāʾatahu.*

“I heard his reading.”

### 18.3.3. With an indirect doer

If a verb uses a particular preposition with indirect does, and the maṣḍar of that verb is to be used with an indirect doer, then that same preposition is used with the maṣḍar.

For example the verb ذَهَبَ يَذْهَبُ ذَهَابًا “to go” is used with the preposition إِلَى *ʾilā* “to” with an indirect doer to give the place to which the doer is going. This same preposition is then used with the maṣḍar, thus:

تَعَبْتُ مِنَ الذَّهَابِ إِلَى الْمَدِينَةِ الْبَعِيدَةِ.

*taʿibtu mina -dhāhābi ʾilā -lmaḍīnati -lbacīdati.*

“I became tired from going to the far city.”

If a doer is used along with the indirect doer, then the doer shall be placed in a noun chain with the doer participle, as explained in the previous section. For example,

حَزِنْتُ مِنْ ذَهَابِ زَيْدٍ إِلَى مَدِينَةٍ بَعِيدَةٍ.

*ḥazintu min dhāhābi zaydīn ʾilā maḍīnatin bacīdatin.*

“I became sad from Zayd’s going to a far city.”



### 18.3.4. With a direct doee

If a verb takes a direct doee, and we wish to use the direct doee with the verb's maṣḍar, then we may deal with it in one of three ways:

#### 18.3.4.1. The direct doee in the lowered-state in an annexation with the maṣḍar

In the first method, the direct doee is in the lowered-state as the base noun in an annexation with the maṣḍar. This method is used when the doer of the verbal noun is not mentioned with the maṣḍar, or when there is no other phrase between the maṣḍar and the direct doee. For example,

فَرَعَ زَيْدٌ مِنْ قِرَاءَةِ الْكِتَابِ.

*faragha zaydun min qirā'ati -lkitābi.*

"Zayd got done with reading the book."

In this sentence, *الْكِتَابِ* 'alkitābi "the book" is the direct doee of the maṣḍar *قِرَاءَةِ* qirā'ati "reading". The doer *زَيْدٌ* zayd "Zayd" is only mentioned in the beginning of the sentence but not again with the maṣḍar. Therefore, the direct doee *الْكِتَابِ* 'alkitābi "the book" is allowed to be put in an annexation with the maṣḍar thus: *قِرَاءَةِ* qirā'ati -lkitābi "reading the book".

Instead of a noun, the direct doee may be a pronoun instead. For example,

قَرَأَ زَيْدٌ الْكِتَابَ فَفَرَعَ مِنْ قِرَاءَتِهِ.

*qara'a zayduni -lkitāba fafaragha min qirā'atihi*

"Zayd read the book, and then he got done with reading it."

Remember from the previous section, that a doer is handled in the same way with a maṣḍar by placing it in an annexation with the maṣḍar. So how do we know whether the base noun in an annexation with a maṣḍar is a doer or a doee? Well, for many verbs the meaning of the verbal-noun and the noun is sufficient. For example, in the phrase *قِرَاءَةِ* *الْكِتَابِ* qirā'ati -lkitābi "reading the book", the meaning of "reading" makes it clear that *الْكِتَابِ* 'alkitābi can only be a doee, because a book can't be the one doing the reading.

But there are some verbs, however, where the meaning of the verbal-noun itself is not sufficient to tell us whether the noun following it in an annexation is a doer or a doee. Consider the verb *صَرَبَ* *يَضْرِبُ* صَرَبًا "to beat (ه s.o.)". If we form an annexation using its maṣḍar, thus: *صَرَبَ* *زَيْدٍ* *darbu zaydin*, we cannot know whether Zayd is the doer (the one doing the beating), or the doee (the one getting beaten). In this case, we will need more context to help us determine whether Zayd is the doer or the doee. Here are a few sentences that may help illustrate this point:

صَرَبَ زَيْدٌ عَمْرًا. سَمِعَ الْأَبُ زَيْدٌ فَغَضِبَ عَلَيْهِ. فَدِمَ زَيْدٌ مِنْ صَرَبِ عَمْرٍو.

*ḍaraba zaydun ʿamran. samiea -lʾabu ḍarba zaydin faḡhaḍiba ʿalayhi. fa nadima*

*zaydun min ḍarbi ʿamrin.*

“Zayd beat ʿamr. The father heard Zayd’s beating so he became angry with him. So, Zayd became remorseful of beating ʿamr.”

We can see that the meaning of the sentences help us determine that in the phrase *ضَرَبَ زَيْدٌ* *ḍarba zaydin*, Zayd is the doer, and in *ضَرَبَ عَمْرٌ* *ḍarbi ʿamrin*, ʿamr is the doee.

#### 18.3.4.2. The direct doee in propped-state following the maṣḍar

The second way to deal with a direct doee and a maṣḍar is to put it in the propped-state after the maṣḍar. This is usually done when the doer is mentioned with the maṣḍar in an annexation with it. The direct doee is then placed after the doer in the propped-state. For example, we can re-word the previous example:

*ضَرَبَ زَيْدٌ عَمْرًا. سَمِعَ الْأَبُ ضَرَبَ زَيْدٍ عَمْرًا فَغَضِبَ عَلَيْهِ. فَتَدِمَ زَيْدٌ مِنْ ضَرَبِهِ عَمْرًا.*  
*ḍaraba zaydun ʿamran. samia -ʾabu ḍarba zaydin ʿamran faḡhaḍiba ʿalayhi. fa nadima zaydun min ḍarbihi ʿamran.*

“Zayd beat ʿamr. The father heard Zayd’s beating ʿamr so he became angry with him. So, Zayd became remorseful of his beating ʿamr.”

Notice that in *ضَرَبِهِ عَمْرًا* *ḍarbihi ʿamran* “his beating ʿamr”, the doer is a pronoun instead of a noun. This is permissible, and is in line with other usages we have learned so far.

The doee noun in the propped-state, too, may be replaced with a pronoun, but just like when the attached doee pronoun is separated from its verb it has to instead be attached to the prefix *يَا* *ʾiyyā*, here too this prefix is used. For example,

*أَلِمَ عَمْرٌو مِنْ ضَرَبِ زَيْدٍ إِيَّاهُ.*  
*ʿalima ʿamrun min ḍarbi zaydin ʾiyyāhu.*  
 “ʿamr was in pain from Zayd’s beating him.”

This usage of putting the direct doee in the propped-state after the maṣḍar is not only done when the doer is mentioned with the maṣḍar. But it is also done when the direct doee is separated from the maṣḍar by some other words, like a prepositional phrase. For example,

*فَرَعْتُ مِنَ الْقِرَاءَةِ فِي الْمَكْتَبَةِ كِتَابًا.*  
*faraghtu mina -lqirʾati fi -lmaktabati kitāban.*  
 “I got done with reading, in the library, a book.”

The prepositional phrase *فِي الْمَكْتَبَةِ* *fi -lmaktabati* in the above example is placed between the maṣḍar and the doee for effect. It could, of course, also have been placed after the doee, in a more normal fashion. In this case, it would be preferred for the maṣḍar and the doee to be placed in an annexation, in the manner we have already learned.

فَرَعْتُ مِنْ قِرَاءَةِ كِتَابٍ فِي الْمَكْتَبَةِ .

*faraghtu min qirā'ati kitābin fi -lmaktabati.*

"I got done with reading a book in the library."

#### 18.3.4.3. The direct doer in lowered-state preceded by the preposition لِ *li*

The third way to deal with a direct doer and a maṣḍar is to put it in the lowered-state preceded by the preposition لِ *li*. This is usually done in one of the following scenarios:

1. When the maṣḍar is indefinite and immediately precedes the direct doer.

Example:

فَرَعْتُ مِنْ قِرَاءَةِ الْكُتُبِ .

*faraghtu min qirā'atin lilkutubi.*

"I got done with a reading of the books."

This sentence can be used to indicate one particular instance of reading the books. As opposed to saying قِرَاءَةُ الْكُتُبِ *qirā'ati -lkutubi* which would indicate that the reading was general or complete.

2. When the doer comes between the maṣḍar and the doer. Example,

أَلِمَ عَمْرُو مِنْ ضَرْبِ زَيْدٍ لَهُ .

*'alima 'amrun min ḍarbi zaydin lahu.*

"'Amr was in pain from Zayd's beating him."

This is as an optional alternative to putting the doer in the propped-state, in the manner we have already learned in the previous section:

أَلِمَ عَمْرُو مِنْ ضَرْبِ زَيْدٍ إِيَّاهُ .

*'alima 'amrun min ḍarbi zaydin 'iyyāhu.*

"'Amr was in pain from Zayd's beating him."

## 18.4. Multiple maṣḍars for the same verb

It is possible, and fairly common, for verbs to have more than one maṣḍar. Usually, each of the maṣḍars has its own meaning, distinct from each other.

For example, the verb حَمَلَ يَحْمِلُ حَمْلًا means "to carry (هـ s.th.)" Here is an example of its maṣḍar in a sentence:

تَعَبَ زَيْدٌ مِنْ حَمْلِهِ لِلْكِتَابِ الثَّقِيلَةِ .

*tasiba zaydun min ḥamlihi lilkutubi -ththaqilati.*

"Zayd became tired from his carrying the heavy books."

There exists another meaning for this verb with its own maṣḍar: حَمَلَ يَحْمِلُ حَمْلَةً which means “to launch an attack (على on s.o.)” Here is an example of its maṣḍar in a sentence:

دَهَشَ الْقَوْمَ مِنْ حَمَلَةِ الْعَدُوِّ عَلَيْهِمْ.

*dahisha -lqawmu min ḥamlati -laduwwi ealayhim.*

“The people were astonished at the attack launched by the enemy on them.”

Sometimes the meaning between the multiple maṣḍars is only slight. Consider, for example, the verb جَهَلَ يَجْهَلُ “to not know, or to be ignorant (هـ of s.th.)”

It has two maṣḍars: جَهْلٌ *jahl* and جَهَالَةٌ *jahālah* which have meanings that are close to each other.

جَهْلٌ *jahl* is the more simple maṣḍar used for not knowing something. For example,

مَا فَعَلَ زَيْدٌ الْوَاجِبَ لِجَهْلِهِ إِثَاءً.

*mā faʿala zayduni -lwājiba lijahlihi ʿiyyāhu.*

“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 الْمُسْلِمُ مِنْ جَهَالَةِ الْمُشْرِكِينَ.

*nafara -lmuslimu min jahālati -lmushrikīna.*

“The Muslim was repulsed by the ignorance of the pagans.”

As a general rule of thumb, the fewer letters in a maṣḍar, the simpler its meaning. And maṣḍars of the pattern فَعَالَةٌ *faʿālah* tend to have an abstract meaning.

### 18.5. Maṣḍars re-used as common nouns

There are many maṣḍars, that in addition to their verbal meaning, are also re-used as common nouns. Their common noun meaning is typically associated, in some manner, with their verbal meaning.

For example, the verb سَأَلَ يَسْأَلُ سُؤَالًا means “to question or ask (عن s.o. about s.th.)”. The maṣḍar سُؤَالٌ *suʾālun* can be used with its verbal meaning: “questioning”. For example,

سَئِمَ الْأَبُ مِنْ كَثْرَةِ سُؤَالِ ابْنِهِ إِثَاءً.

*saʿima -lʾabu min kathrati suʾālī -bnihi ʿiyyāhu.*

“The father became weary from the excessiveness of his son’s questioning him.”

سُؤَالٌ *suʾālun*, in addition to being a maṣḍar “questioning” is re-used as a common noun with the meaning “a question” and the broken plural أسْئَلَةٌ *ʾasʾilah* “questions”. So, for example, we can say:

كَتَبَ الْأُسْتَاذُ سُؤَالَ عَلَى السَّبُّورَةِ.  
*kataba -lʾustādhu suʾālan ʿala -ssabbūratī.*  
 “The professor wrote a question on the board.”

## 18.6. Common nouns re-used as maṣḍars

Just as some maṣḍars are re-used as common nouns, there are some common nouns that may be re-used as maṣḍars. For example, the verb فَعَلَ *faʿala* “to do (هـ an action)” has the maṣḍar فَعْلٌ *faʿlun*.

There is an associated common noun from this root: فِعْلٌ *fiʿlun* “an act”. This common noun is frequently used in place of the maṣḍar فَعْلٌ *faʿlun*. For example:

طَلَبَ الْأُسْتَاذُ مِنَ التَّلَامِيذِ فِعْلَ الْوَاجِبِ.  
*ṭalaba -lʾustādhu mina -ttalāmīdhā fiʿla -lwājibī.*  
 “The professor wanted from his students the doing of the obligatory [work].”

## 18.7. TODO

Add multiple does with masdar

Work in progress

## Chapter 19.

### Some nouns derived from the verb

Or change title to “The deverbals nouns”?

#### 19.1. Introduction

TODO

Introduce the seven مشتقات [from النحو الوافي 3/181]:

1. اسم الفاعل
2. اسم المفعول
3. الصفة المشبهة
4. أفعل التفضيل
5. اسم الزمان
6. اسم المكان
7. اسم الآلة

Maybe also the following, or move to maṣdar chapter because they are not مشتقات:

1. اسم المرة
2. اسم الهيئة

Only briefly introduce their governing a doer and direct doee, if applicable. Will be covered in detail in later chapter if Allāh wills.

Work in progress



## Chapter 20.

### The propped-state resembling verb

#### 20.1. Introduction

In chapter @ref(raised-state-resembling-verbs) we mentioned that resembling verbs have three states (like nouns). These states are called:

- i. The raised-state
- ii. The propped-state
- iii. The clipped-state

We introduced the raised-state resembling verb in chapter @ref(raised-state-resembling-verbs). In this chapter we will study the propped-state resembling verb.

The raised-state resembling verb makes a plain statement. The propped-state resembling verb implies a wish or purpose. The propped-state resembling verb is used after the following articles:

- أَنْ *ʾan*
- لَنْ *lan*
- لِ *li*
- كَيْ *kay*
- حَتَّى *hattā*
- إِذَنْ *ʾidhan*

We will go over these cases in this chapter.

#### 20.2. Forming the propped-state resembling verb

Here is the raised-state resembling verb for the singular masculine absentee participant doer “he”:

يَفْعَلُ  
*yafʿalu*  
“he does”

Note that, because it is in the raised-state, the its final letter ends with a ḍammah ُ. In order to form the propped-state resembling verb, we change the ḍammah into a fatḥah َ, thus:

يَفْعَلُ  
yafeʿala

This is done for all participants whose doer pronoun is invisible and raised-state verb ends with a ḍammah ُ.

For participants whose doer pronoun is followed by an extra ن in the raised-state verb, this final ن is dropped in order to form the propped-state resembling verb. So, for example, the raised-state resembling verb:

يَفْعَلَانِ  
yafeʿalāni  
“they<sub>2,m</sub> do”

becomes, for the propped-state:

يَفْعَلَا  
yafeʿalā

Here is the complete table of the propped-state resembling verb for all doer participants.

Participant	Resembling verb doer pronoun	raised-state resembling verb	propped-state resembling verb
he	<i>invisible</i>	يَفْعَلُ	يَفْعَلُ
she	<i>invisible</i>	تَفْعَلُ	تَفْعَلُ
you <sub>1m</sub>	<i>invisible</i>	تَفْعَلُ	تَفْعَلُ
you <sub>1f</sub>	يَ	تَفْعَلِينَ	تَفْعَلِي
I	<i>invisible</i>	أَفْعَلُ	أَفْعَلُ
they <sub>2m</sub>		يَفْعَلَانِ	يَفْعَلَا
they <sub>2f</sub>		تَفْعَلَانِ	تَفْعَلَا
you <sub>2</sub>		تَفْعَلَانِ	تَفْعَلَا
they <sub>3m</sub>	9	يَفْعَلُونَ	يَفْعَلُوا
they <sub>3f</sub>	نَ	يَفْعَلْنَ	يَفْعَلْنَ (same)
you <sub>3m</sub>	9	تَفْعَلُونَ	تَفْعَلُوا
you <sub>3f</sub>	نَ	تَفْعَلْنَ	تَفْعَلْنَ (same)
we	<i>invisible</i>	نَفْعَلُ	نَفْعَلُ

Take note the following:

- The raised-state and propped-state verbs are the same for the feminine plural absentee and addressee participants:

– يَفْعَلْنَ (they<sub>3f</sub>)

- تَفْعَلْنَ (you<sub>3f</sub>)
- The propped-state verbs for the masculine plural absentee and addressee participants have a final silent alif:
  - يَفْعَلُوا (they<sub>3m</sub>)
  - تَفْعَلُوا (you<sub>3m</sub>)

### 20.3. After أَنَّ 'an

أَنَّ 'an “that” is the main article which causes the following resembling verb to be in the propped-state. The other articles that we listed in the introduction are all either derived from أَنَّ or include its meaning implicitly without expressing it.

#### 20.3.1. Basic usage of أَنَّ 'an with the propped-state resembling verb

أَنَّ often follows verbs that have a meaning of wishing or hoping. For example,

أَمَلَ الطَّالِبُ أَنَّ يَنْجَحَ.  
'amala -ṭṭālibu 'an yanjah.

“The student hoped that he succeed.”

لَا can be used to negate the following propped-state resembling verb. لَا combines with أَنَّ and assimilates with it to form أَلَّا 'allā “that not”. For example,

أَمَرَ الْأَبُ الْإِبْنَ أَلَّا يَكْسَلَ.  
'amara -l'abu li-bna 'allā yaksal.

“The father ordered the son that he not be lazy.”

Other than this لَا, أَنَّ must directly precede the following propped-state resembling verb and must not be separated from it.

#### 20.3.2. Grammatical equivalence of أَنَّ clause with a maṣḍar

In grammatical theory, أَنَّ and the following verb form a clause that is equivalent in meaning to the maṣḍar of the verb. So in the example, أَمَلَ الطَّالِبُ أَنَّ يَنْجَحَ, the أَنَّ clause is أَنَّ يَنْجَحَ. It is equivalent to the maṣḍar النِّجَاح. So the sentence is grammatically equivalent to

أَمَلَ الطَّالِبُ النِّجَاحَ.  
'amala -ṭṭālibu -nnajāḥ.

“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 doer of the verb نَجَحَ:

أَمَلَ الطَّالِبُ أَنْ يَنْجَحَ.  
[mafulb].subs

“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 تَنْجَحَ هُوَ الْمَقْصِدُ.  
subject

“That you succeed is the purpose.”

which is grammatically equivalent to: نَجَاكَ هُوَ الْمَقْصِدُ.

As the comment:

الْمَقْصِدُ أَنْ تَنْجَحَ.  
comment

“The purpose is that you succeed.”

which is grammatically equivalent to: الْمَقْصِدُ نَجَاكَ.

As a doer noun:

يَحْزُنُنِي أَنْ يَذْهَبَ.  
doer

“That he [should] go saddens me.”

which is grammatically equivalent to: يَحْزُنُنِي ذَهَابُهُ.

In the lowered-state as the base noun in an annexation:

سَكَتَتْ مِنْ خَشْيَةِ أَنْ يَغْضَبَ عَلَيْهَا.  
[istate].subs [mudafil].subs

“She stayed quiet from fear of that he be angry at her.”

which is grammatically equivalent to: سَكَتَتْ مِنْ خَشْيَةِ غَضَبِهِ عَلَيْهَا.

In the lowered-state after a preposition:

رَغِبَ الْغُلَامُ فِي أَنْ يَأْكُلَ الطَّعَامَ.

[istate].subs after preposition

“The boy desired that he eat the food.”

which is grammatically equivalent to: رَغِبَ الْغُلَامُ فِي أَكْلِ الطَّعَامِ.

### 20.3.3. Option to drop the preposition before أَنْ

In the above example the verb رَغِبَ يَرْغِبُ takes an indirect doer after the preposition فِي. In such cases, where the أَنْ clause occurs after a preposition, it is common to drop the preposition as long as there is not resulting confusion in meaning. So, we can also say (without the preposition فِي) for the same meaning:

رَغِبَ الْغُلَامُ أَنْ يَأْكُلَ الطَّعَامَ.

“The boy desired that he eat the food.”

### 20.3.4. أَنْ meaning “lest”

Occasionally, أَنْ is used with the meaning “lest”. For example:

قَتَلْتُ السُّعْبَانَ أَنْ يَقْتُلَنِي.

“I killed the serpent lest it kill me.”

### 20.3.5. أَنْ with the past verb

أَنْ may also occur before a past verb. Example:

بَلَغَنِي أَنْ رَجَعْتَ.

“That you have returned has reached me.”

### 20.3.6. Other types of أَنْ

There are other types of أَنْ in the Arabic language. They all have the basic meaning “that”. But they are used in different grammatical ways.

The أَنْ we have learned here is called the *maṣdari* أَنْ because of the equivalence of its clause with a maṣdar.

There is also another type of أَنْ called the *lightened* أَنْ that we will learn in section @ref(lightened-an).

There is also the *explanatory* اَنَّ and the *extra* اَنَّ that we will cover in chapter @ref(types-of-an).

## 20.4. After لِ li

### 20.4.1. The لِ of purpose

The article اَنَّ may be attached to the preposition لِ li thus: لِاَنَّ li'an to give the purpose of the following verb. This لِ may be translated as “so that”. For example:

أَكَلَ لِأَنَّ يَشْبَع.

“He ate so that he be sated.”

When لِ is thus used, اَنَّ 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 لِيَشْبَع.

“He ate so that he be sated.”

But when using لَا to negate the verb, then اَنَّ must be expressed, and the combination of لِ, اَنَّ, and لَا is written as لِئَلَّا li'allā. For example,

شَرِبَ الْمَاءَ لِئَلَّا يَعْطَشَ.

“He drank the water so that he not be thirsty.”

By the way, the grammatical equivalence of اَنَّ and a following propped-state resembling verb with a maṣdar applies also to when لِ is used before (either an expressed or an implied) اَنَّ. So, for example, if we have a sentence:

قَرَأَ الْكِتَابَ لِيَعْلَمَ مَفْهُومَهُ.

or

قَرَأَ الْكِتَابَ لِأَنَّ يَعْلَمَ مَفْهُومَهُ.

“He read the book so that he know its meaning.”

Then, grammatically, اَنَّ and what follows it may be expressed with the maṣdar عِلْمٌ thus:

قَرَأَ الْكِتَابَ لِعِلْمِ مَفْهُومِهِ.

“He read the book for the knowledge of its meaning.”

### 20.4.2. The لِ of denial

There is a specific لِ, called the لِ of denial, which is used with propped-state resembling verbs and the verb كَانَ that we will discuss in section (TODO in كَانَ chapter).

## 20.5. After كَي kay

کَي kay is a preposition similar to ل in meaning. It may be translated as “in order that”, or also as “so that”. It is also used before the propped-state resembling verb. The difference from ل is that, when ل is used with the propped-state resembling verb, expressing or dropping the اُنْ was optional. But with كَي, dropping the اُنْ is mandatory, while its meaning is retained. For example:

أَكَلَ كَي يَشْبَع.

“He ate in order that he be sated.”

لَا is used, as usual, to negate the verb and is attached to كَي thus: كَيْلَا kaylā. Example:

شَرَبَ الْمَاءَ كَيْلَا يَعْطَشَ.

“He drank the water in order that he not be thirsty.”

The preposition ل may be combined with كَي thus: لَيْكَي likay, for more or less the same meaning. For example:

أَكَلَ لَيْكَي يَشْبَع.

“He ate in order that he be sated.”

With لَا the whole combination is written as كَيْلَا likaylā. اُنْ must again be not be expressed.

Example:

شَرَبَ الْمَاءَ لَيْكَيْلَا يَعْطَشَ.

“He drank the water in order that he not be thirsty.”

By the way, كَي and a following propped-state resembling verb are not *directly* replaced by a maṣdar. So, for example, if we have a sentence:

قَرَأَ الْكِتَابَ كَي يَعْلَمَ مَفْهُومَهُ.

“He read the book in order that he know its meaning.”

Then ل is to be used in place of كَي if we wish to replace it and what follows with the maṣdar thus:

قَرَأَ الْكِتَابَ لِيَعْلَمَ مَفْهُومَهُ.

“He read the book for the knowledge of its meaning.”

## 20.6. After حَتَّى hattā

حَتَّى 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. **حَتَّى** *hattā* with a following noun

Consider the following sentence:

أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا.  
“I ate the fish until its head.”

حَتَّى “until”, here, is used as a preposition. Therefore, رَأْس is in the lowered-state, as the noun following a preposition. The meaning of the sentence is that the fish was eaten all the way to its head. (Whether the head itself was eaten or not is ambiguous. The sentence itself admits both meanings.)

Consider now a variant of this sentence:

أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا.  
“I ate the fish, even its head.”

رَأْس, here, is in the propped-state because it is a direct doer of the verb أَكَلَ “ate”. The particle حَتَّى “even”, here, is only a connector between the direct doers in much the same way as وَ “and”. أَكَلْتُ السَّمَكَةَ وَرَأْسِهَا. (“I ate the fish and its head.”)

Consider now yet another variant of this sentence:

أَكَلْتُ السَّمَكَةَ. حَتَّى رَأْسِهَا [أَكَلْتُهَا].  
“I ate the fish. Even its head [I ate].”

Now رَأْس is in the raised-state because it is actually the subject of a new sentence, whose comment is (an either expressed or implied) أَكَلْتُهَا “I ate it”. حَتَّى, here, serves as an introductory particle to the second subject and does not affect the state of the following noun.

### 20.6.2. **حَتَّى** *hattā* with a following verb

Just as حَتَّى 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. **حَتَّى** with a following propped-state resembling verb

When حَتَّى is used with an expectation or purpose of a future action of the verb following it, then the verb following it is an propped-state resembling verb. This is done in the following two scenarios:

1. When حَتَّى is used to indicate an extreme point at which the action of the following verb would occur, or is meant to occur. Here, حَتَّى may be translated as “to the point of” and the verb following it is translated using “-ing”. For example,



قَرَأْتُ الْقُرْآنَ حَتَّى أَخْتِمَهُ.

“I read the Qurʾān to the point of finishing it.”

يَغْضَبُ حَتَّى يَهْرَبُوا مِنْهُ.

“He becomes angry to the point of their fleeing from him.”

غَضِبَ حَتَّى لَا يَمْلِكَ نَفْسَهُ.

“He became angry to the point of not controlling himself.”

It is noteworthy that the use of حَتَّى, 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 حَتَّى in لَا حَتَّى.

Also, similar to the case of كَيْ, there is an assumed (but mandatorily unexpressed) أَنْ which is the real cause of the following resembling verb being in the propped-state. In fact, حَتَّى, here, can be considered synonymous to إِلَى أَنْ “to [the point] that”. So the above examples can be considered similar in meaning to:

قَرَأْتُ الْقُرْآنَ إِلَى أَنْ أَخْتِمَهُ.

يَغْضَبُ إِلَى أَنْ يَهْرَبُوا مِنْهُ.

غَضِبَ إِلَى أَنْ لَا يَمْلِكَ نَفْسَهُ.

2. When حَتَّى is used with the meaning “to such a purpose that”. This is a similar meaning to كَيْ “in order that”. For example,

أَذْهَبُ إِلَيْهِ حَتَّى يَأْمُرَنِي بِشَيْءٍ.

“I go to him to such a purpose that he order me [to do] something.”

وَعَظَ الْأَبُ ابْنَهُ حَتَّى يَصْلَحَ.

“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 resembling verb being in the propped-state.

Sometimes, the sentence itself may admit both of the above meanings. For example:

يَأْكُلُ حَتَّى يَشْبَعَ.

“He eats to the point of being full.”

and/or

“He eats to the purpose that he be full.”

Context would be needed to determine which meaning or whether both meanings are intended.

<sup>1</sup>Sadan, A., *The subjunctive mood in Arabic grammatical thought* 201

### 20.6.2.2. حَتَّى with no effect on the following verb

If حَتَّى is not used with any expectation or purpose of a future action of the verb following it, then it has no effect on this verb. (It goes without saying that an implicit أَنْ is not assumed with حَتَّى in this case.)

The verb following حَتَّى in this case may even be a past verb. For example:

أَكَلْتُ الطَّعَامَ حَتَّى شَبِعْتُ.  
“I ate the food until I became full.”

When used with a following resembling verb, the verb is put in the raised-state and the meaning is that the action of the verb *before* حَتَّى was done to such an extent that it caused the action of the verb *following* حَتَّى to definitely occur. The action before حَتَّى must necessarily be a past action, and the action following حَتَّى must necessarily be a present (not a future) action. For example,

أَكَلْتُ الطَّعَامَ حَتَّى أَشْبَعُ.  
“I ate the food to such an extent that I am (being) full.”

غَضِبَ حَتَّى يَهْرُبُونَ مِنْهُ.  
“He became so angry that they are fleeing from him.”

غَضِبَ حَتَّى 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 propped-state resembling verb.

### 20.7. After لَنْ lan

لَا and لَنْ are combined to form لَنْ lan with the meaning “shall not”. لَنْ is used with the propped-state resembling verb to emphatically negate the future.

لَنْ تَذْهَبَ.  
“You<sub>1m</sub> shall not go.”

### 20.8. After إِذَنْ idhan

TODO

## 20.9. After وَ, فَ, أَوْ, and ثُمَّ

### 20.9.1. As connectors

If the connectors وَ, فَ, أَوْ, and ثُمَّ occur after an propped-state resembling verb, then a second propped-state resembling verb (that doesn't have its own أَنْ, etc.) may be either in the propped-state or the raised-state. For example,

(أَسْمَعُ in propped-state) أَرْغَبُ أَنْ أَحْضَرَ الْمَجْلِسَ وَأَسْمَعُ.  
 “I desire that I attend the session and [that] I listen.”

or

(أَسْمَعُ in raised-state) أَرْغَبُ أَنْ أَحْضَرَ الْمَجْلِسَ وَأَسْمَعُ.  
 “I desire that I attend the session and I will listen.”

### 20.9.2. With special meanings

وَ, فَ, أَوْ, and ثُمَّ also cause the following resembling verb to be in the propped-state in their own right, not simply as connectors. This is discussed in more detail in chapter TODO.

Work in progress

## Chapter 21.

### The clipped-state resembling verb

#### 21.1. Introduction

In chapter @ref(raised-state-resembling-verbs) we mentioned that resembling verbs have three states (like nouns). These states are called:

- i. The raised-state
- ii. The propped-state
- iii. The clipped-state

We have already studied the raised-state of resembling verbs in chapter @ref(raised-state-resembling-verbs). And we will defer the study of propped-state of resembling verbs to chapter @ref(propped-state-resembling-verbs). In this chapter we will study the clipped-state resembling verb.

We will also study the *verb of command* which is very similar to the clipped-state resembling verb.

#### 21.2. Forming the clipped-state resembling verb

Here is the raised-state resembling verb for the singular masculine absentee participant doer “he”:

يَفْعَلُ  
*yafʿalu*  
“he does”

Note that, because it is in the raised-state, the its final letter ends with a ḍammah ُ. In order to form the clipped-state resembling verb, we change the ḍammah into a sukūn ْ, thus:

يَفْعَلْ  
*yafʿal*

This is done for all participants whose doer pronoun is invisible and raised-state verb ends with a ḍammah ُ.

For participants whose doer pronoun is followed by an extra ن in the raised-state verb, this final ن is dropped in order to form the clipped-state resembling verb. So, for example, the raised-state resembling verb:

يُفْعَلَانِ  
yafʿalāni  
“they<sub>2,m</sub> do”

becomes, for the clipped-state:

يُفْعَلَا  
yafʿalā

Here is the complete table of the clipped-state resembling verb for all doer participants.

Participant	Resembling verb doer pronoun	raised-state resembling verb	clipped-state resembling verb
he	<i>invisible</i>	يُفْعَلُ	يُفْعَلُ
she	<i>invisible</i>	تُفْعَلُ	تُفْعَلُ
you <sub>1,m</sub>	<i>invisible</i>	تُفْعَلُ	تُفْعَلُ
you <sub>1,f</sub>	ي	تُفْعَلِينَ	تُفْعَلِي
I	<i>invisible</i>	أَفْعَلُ	أَفْعَلُ
they <sub>2,m</sub>	ا	يُفْعَلَانِ	يُفْعَلَا
they <sub>2,f</sub>	ا	تُفْعَلَانِ	تُفْعَلَا
you <sub>2</sub>	ا	تُفْعَلَانِ	تُفْعَلَا
they <sub>3+,m</sub>	9	يُفْعَلُونَ	يُفْعَلُوا
they <sub>3+,f</sub>	ن	يُفْعَلْنَ	يُفْعَلْنَ (same)
you <sub>3+,m</sub>	9	تُفْعَلُونَ	تُفْعَلُوا
you <sub>3+,f</sub>	ن	تُفْعَلْنَ	تُفْعَلْنَ (same)
we	<i>invisible</i>	نُفْعَلُ	نُفْعَلُ

Take note the following:

- The raised-state and clipped-state verbs are the same for the feminine plural absentee and addressee participants:
  - يُفْعَلْنَ (they<sub>3+,f</sub>)
  - تُفْعَلْنَ (you<sub>3+,f</sub>)
- The raised-state and clipped-state verbs for the masculine plural absentee and addressee participants have a final silent alif:
  - يُفْعَلُوا (they<sub>3+,m</sub>)
  - تُفْعَلُوا (you<sub>3+,m</sub>)

- When the clipped-state resembling verb ends with a sukūn ْ, and the next word begins with a connecting hamzah ٱ then the sukūn ْ is converted to an kasrah ِ. For example:

– يَفْعَلُ + الرَّجُلُ = يَفْعَلِ الرَّجُلُ

### 21.3. With ل for indirect commands

The particle ل when connected to the front of a resembling verb causes it to be in the clipped-state and gives it the meaning of an indirect command. In English this can be translated using “should” or “let”:

لِيَذْهَبِ الرَّجُلُ

“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.)

لِنَذْهَبِ!

“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:

لِتَجْلِسِ

“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:

فَلْنَأْكُلْ طَعَامَنَا وَلِنَشْرَبْ شَرَابَنَا.

“So let us eat our food and drink our drink!”

وَلِيَجْلِسُوا عَلَى الْأَرْضِ.

“And they should sit on the ground!”

Finally, the ل before a clipped-state resembling verb for the indirect command is mandatory. But it may be dropped by poetic license.<sup>2</sup>

<sup>1</sup> سورة يونس البحر المحيط لأبي حيان 4/291-293. See also references to شرح ابن يعيش على المفصل 10:58 and other tafsirs for the reading فبذلك فلتفرحوا

<sup>2</sup> 4/291-292 شرح ابن يعيش على المفصل

### 21.4. With لَا for prohibitions

The word لَا when in front of a clipped-state resembling 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 فَ “so” and وَ “and” may be used before this لَا. Example:

فَلَا تَأْكُلْ وَلَا تَشْرَبْ!  
“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 يَمْنَعُ زَيْدًا الدُّخُولَ.  
“Let him not prevent Zayd from entering!”

By the way, لَا does not force a verb to be in the raised-state clipped-state. We have already seen in section @ref(raised-state-verb-negation-la) that لَا can be used to negate a raised-state resembling verb for the present and future tense. Example:

لَا يَذْهَبُ الرَّجُلُ.  
*lā yadh-habu -rrajulu.*  
“The man does not go.” or,  
“The man is not going.” or,  
“The man will not go.”

### 21.5. With لَمْ for “did not”

The particle لَمْ when in front of an resembling verb causes it to be in the clipped-state and gives it the meaning of negating the past tense. In English this can be translated using “did not”. For example,

لَمْ يَذْهَبِ الرَّجُلُ.  
“The man did not go.”

We have already learned in section @ref(negating-past-verbs) that the past verb is negated using the particle مَا. For example:

مَا ذَهَبَ الرَّجُلُ.  
*mā dhahaba -rrajulu.*  
“The man did not go.”



or,

“The man has not gone.”

Both لَمْ and مَا are used commonly to negate the past tense. مَا has a more emphatic meaning than لَمْ.

Here are some more examples:

## 21.6. With لَمَّا for “did not yet”

The word لَمَّا when in front of a clipped-state resembling verb gives the meaning “did not yet”. For example,

لَمَّا يَذْهَبُ زَيْدٌ.

“Zayd did not go yet.”

## 21.7. Other uses of the clipped-state resembling verb

The clipped-state resembling 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 clipped-state resembling 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>	أَفْعَلْ
you <sub>1,f</sub>	أَفْعَلِي
you <sub>2</sub>	أَفْعَلَا
you <sub>3+,m</sub>	أَفْعَلُوا
you <sub>3+,f</sub>	أَفْعَلْنَ

In order to form the verb of command, we remove the initial ت 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:

- i. When the middle root letter of the verb of command has an ʾammah ُ, then the connecting hamzah gets an ʾammah too. Examples:

Verb	Verb of command for “he”
نَظَرَ يَنْظُرُ نَظْرًا	اُنْظُرْ “Look!”
قَتَلَ يَقْتُلُ قَتْلًا	اُقْتُلْ “Kill!”
مَكَثَ يَمْكُثُ مَكُوثًا	اُمْكُثْ “Stay!”

- ii. 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”
عَمِلَ يَعْمَلُ عَمَلًا	اُعْمَلْ “Work!”
ذَهَبَ يَذْهَبُ ذَهَابًا	اِذْهَبْ “Go!”
جَلَسَ يَجْلِسُ جُلُوسًا	اِجْلِسْ “Sit!”

Here are some examples of using the verb of command:

The verb of command is not used to issue negative commands, like “Don’t go!”. Instead, the clipped-state verb is used with لَا as described in section @ref(la-of-prohibition) above.

لَا تَذْهَبْ  
“Don’t go!”

### 21.8.2. The verb of command for roots begin with hamzah

Appendix @ref(hamzarules) details the rules for 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
أَمَلَ	أَمَلَ يَأْمُلُ أَمَلًا “to hope”	أَوْمُلْ
أَذِنَ	أَذِنَ يَأْذِنُ أَذْنًا “to permit”	أُذِّنْ

Here are examples of these verbs of commands in the middle of a sentence:

يَا أُمِّي أَتُذِّنِي لِي أَلْعَبَ!

*yā ‘ummi -’dhanī li -llaʿib!*

“O my mother, permit me to play!”

يَا زَيْدُ أَوْمِلِ الْخَيْرَ!

*yā zaydu -’muli -lkhayr!*

“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:

أَوْمِلِ الْخَيْرَ يَا زَيْدُ!

*’ūmul*

not

× *’u’mul*

إِذِّنِي لِي أَلْعَبَ يَا أُمِّي!

*’idhanī*

not

× *’i’dhanī*

As a further complication, when the verb of command is preceded by وَ “and” or فَ “so” then the connecting *hamza* is not written and the hamzah of the first root letter is written seated on an alif. Examples:

وَأْمِلْ

*wa’mul*

“And hope!”

فَأْذِنْ

*fa’dhan*

“So permit!”

### 21.8.3. Irregular verbs of command

In addition to the rules states above there are four verbs of command (all containing hamzah) that are irregular. We will discuss them below:

### 21.8.3.1. The verbs أَكَلَ , أَخَذَ , and أَمَرَ

The verbs of command for the following three verbs are irregular:

Root	Verb	Verb of command
أكل	أَكَلَ يَأْكُلُ أَكْلًا “to eat”	كُنْ
أخذ	أَخَذَ يَأْخُذُ أَخْذًا “to take”	خُذْ
أمر	أَمَرَ يَأْمُرُ أَمْرًا “to order”	مُرْ

As you can see, the initial hamzah has been completely deleted for the verbs of command. However, of these verbs, the verb of command for *أَمَرَ يَأْمُرُ أَمْرًا* is permitted to retain its initial hamzah when preceded by *وَ* “and” or *فَ* “so”. Then, it becomes

وَأْمُرْ *wa'mur*  
and  
فَأْمُرْ *fa'mur*

This retaining of the initial hamzah is not done for the other two verbs.

Here are some examples of these verbs of command:

### 21.8.3.2. The verb سَأَلَ

The verb *سَأَلَ يَسْأَلُ سَأَلًا* “to question” forms its verb of command both regularly, and irregularly:

- i. Regular: *اسْأَلْ is'al*
- ii. Irregular: *سَلْ sal*

If the verb of command is preceded by *وَ* “and” or *فَ* “so”, then the regular verb of command *اسْأَلْ is'al* is often preferred.

Otherwise, the irregular verb of command *سَلْ sal* is often preferred.

Examples of usage:

## Chapter 22.

### Additional forms of the verb

#### 22.1. Introduction

So far we have been studying the form 1 verb (فَعَلَ يَفْعُلُ). The form 1 verb is the basic form of the verb. It consists of only the three root letters for the stateless verb.

In this chapter we will learn additional forms of the verb. These forms add extra letters to three root letters. There are about 15 or so additional forms of the verb. But only 10 or so are in common usage.

Learning these additional forms may seem tedious but we advise you to persevere because additional forms of the verb are used very commonly.

The form 1 verb has variability in the middle (ع) letter, which can have either an fat-ḥah, kasrah, or ḍammah. It also has variability in the pattern its maṣḍar. 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.

##### 22.1.1. Topics to cover

- usage of the maṣḍar of one form for another form
- افتعل with the meaning of تفاعل and nuances in the meaning
- avoid using [□□] with form 6, unless as maṣḍar. (Actually added it to Usage and Style chapter in appendix but reference it here.)

#### 22.2. The form 2 verb فَعَّلَ يُفَعِّلُ

The form 2 verb doubles the middle ع letter. The vowel mark on the middle letter does not vary. Here are some examples of form 2 verbs:

Root	Verb	Meaning
علم	عَلَّمَ يُعَلِّمُ	to teach
قتل	قَتَّلَ يُقَتِّلُ	to massacre
كبر	كَبَّرَ يُكَبِّرُ	to magnify, say أَللَّهُ أَكْبَرُ

### 22.2.1. Meaning patterns

The form 2 verb can denote a strengthening of the meaning. For example,

- كَسَرَ “to break (هـ s.th.)”; كَسَّرَ “to smash (هـ s.th.)”
- قَتَلَ “to kill (هـ s.o.)”; قَتَّلَ “to massacre (هـ s.o.)”

Often it denotes a causative meaning. For example,

- طَهَّرَ “to be pure”, طَهَّرَ “to purify (هـ، هـ s.o., s.th.)”
- عَلِمَ “to know (هـ s.th.)”, عَلَّمَ “to teach (ب هـ or هـ هـ s.o. s.th.)”

Note that in such cases, if the form 1 verb is intransitive (e.g. طَهَّرَ) then it becomes transitive in form 2 (طَهَّرَ). And if it is transitive in form 1 (e.g. عَلِمَ), then it becomes doubly transitive in form 2 (عَلَّمَ).

### 22.3. The form 3 verb فَاعِلٌ يُفَاعِلُ

The basic meaning pattern for the form 3 verb is to express or emphasize the relation of the action to someone else.

Sometimes, as an extension of the basic meaning, it expresses vying with someone in the action of the verb. For example:

- قَتَلَ “to kill (هـ s.o.)”, قَاتَلَ “to fight (هـ s.o., with s.o., or against s.o.)”, i.e., “to vie with another to kill him”.
- سَبَقَ “to precede (هـ، هـ s.o., s.th.)”, سَابَقَ “to race (هـ s.o.)”, i.e., “to vie with another to precede him”.

## Chapter 23.

### The adverb of time and and the adverb of place

#### 23.1. 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 propped-state. Let’s express the above sentence in Arabic:

- (1) ذَهَبَ زَيْدٌ إِلَى السُّوقِ يَوْمًا.  
“Zayd went to the market one day.”

The noun يَوْم is functioning as an adverb of time. When used thus, as an adverb, we can translate it idiomatically as “one day” instead of “a day”.

#### 23.2. Determining when a noun is an adverb of time or place

The term *adverb* in Arabic grammar technically does not refer to any specific class of nouns. Generally, nouns can be used for different functions, including as adverbs. For example, the noun يَوْم doesn’t necessarily need to be used as an adverb. It may be used, for example, as the subject of a sentence:

- (2) الْيَوْم طَوِيلٌ.  
“The day is long.”

Even when it is in the propped-state, it is not necessarily an adverb. Here it is as a direct doer:

- (3) اُنْتَظِرْ 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 propped-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 اُنْتَظِرْ يَوْمًا سَهْلًا, the noun يَوْم is not signify the time in which the verb اُنْتَظِرْ 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 قَبْل “before”. So, loosely speaking, such nouns, themselves, may be referred to as adverbs.

### 23.3. The adverb of 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:

- (4) ذَهَبَ زَيْدٌ إِلَى السُّوقِ يَوْمًا.  
“Zayd went to the market one day.”

In the above example, the adverb of time يَوْم is singular and indefinite. But an adverb of time can occur in other formations as well. For example:

As a definite common noun:

- (5) ذَهَبَ زَيْدٌ إِلَى السُّوقِ الْيَوْمِ.  
“Zayd went to the market today.”  
(الْيَوْم “the day” is also used to mean “today”.)

With a describer:

- (6) قَتَلْتُهُ السَّنَةَ الْمَاضِيَةَ. [Wright 2/110A]  
“I killed him last year.”

As a proper noun:

- (7) صُمْتُ رَمَضَانَ. [Wright 2/110A]  
“I fasted (the month of) Ramaḍān.”

As an annexe noun to a base noun:



- (8) جِئْتُ زَمَنَ الشَّتَاءِ. [Wright 2/110A]  
 “I came in the winter-time.”

As an annexe noun to a sentence:

- (9) صَحَبْتُ صَدِيقِي يَوْمَ خَرَجْنَا مِنَ الْمَدِينَةِ.  
 “I accompanied my friend the day we left the city.”

As a dual or plural:

- (10) تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ. [Wright 2/109D]  
 “Reflect two months upon the choice of a teacher.”  
 (11) سَكَنَ فِي بَعْضِ الْقُرَى أَثْنًا. [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>:

- (12) [5:3 سورة المائدة] الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ  
 “This day I have perfected for you your religion”

## 23.4. 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:

### 23.4.1. Vague and unbounded nouns

Generally, only vague and unbounded nouns are permitted to be used as adverbs of place. A noun that denotes a specific place are not permitted. So, for example, we can't use the noun بَيْت as an adverb of place to say جَلَسْتُ بَيْتًا. Instead we'll have to use the preposition فِي and say جَلَسْتُ فِي بَيْتٍ.

Directional nouns are considered vague enough to be used as adverbs of place. Such nouns include:

- قُدَّام, أَمَام “in front (of)”
- وَرَاء, خَلْف “behind”
- فَوْق “above”
- دُون, أَسْفَل “lower”, “beneath”
- تَحْتَ “under”
- يَمِين “right”
- يَسَار, شِمَال “left”

Permitted also are general spatial nouns like:

- وَسْط “in the middle (of)”

<sup>1</sup> النحو الوافي 2/245

- حَوْلَ “around”
- لَدَى, لَدُنَّ, عِنْدَ “at, with, by”
- مَعَ “with”
- بَيْنَ “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:

- (13) نَظَرَ يَمِينًا وَيَسَارًا (وَشَمَالًا) [Wright 2/111B]  
 “He looked right and left.”

Most of these nouns can be, and often are, annexe nouns. 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,

- (14) بَاتِعْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ الشَّجَرَةِ [صحيح البخاري: 7208]  
 “We gave the oath of allegiance to the Prophet ﷺ under the tree”

There are some nouns whose meaning is associated with the word “side”:

- جِهَةٌ, وَجْهٌ, نَاحِيَةٌ, جَانِبٌ “side”
- جَوْفٌ, دَاخِلٌ “inside”
- خَارِجٌ “outside”

With these nouns, it is more common to use prepositions like *إِلَى*, *فِي*, or *مِنْ* before them. For example,

- (15) نِمْتُ فِي خَارِجِ الدَّارِ [Wright 2/112A]  
 “I slept outside the house.”
- (16) زَيْدٌ فِي جَانِبِ عَمْرٍو.  
 or  
 زَيْدٌ إِلَى جَانِبِ عَمْرٍو. [شرح الرضي على الكافية: 1/489]  
 “Zayd is beside ʿAmr”
- (17) زَيْدٌ مِنْ خَارِجِ الدَّارِ. [شرح الرضي على الكافية: 1/489]  
 “Zayd is outside the house.”

But they may be used, less commonly, as adverbs of place as well. For example,

- (18) أَتَشَوُّفُ دَاخِلًا وَخَارِجًا [مسند أحمد ط الرسالة: 6520]  
 “I (was) looking inside and outside.”
- (19) فَهُوَ مُتَكَيٍّ عَلَيْهَا دَاخِلَ الْمَسْجِدِ [مسند أحمد ط الرسالة: 15837]  
 “And he (was) relying on [our arms] inside the mosque”

<sup>2</sup> 1/488 شرح الرضي على الكافية

Some place nouns are vague in that they mean “place”, like مَكَان, مَوْضِع, and مَقَام. These nouns are permitted to be used as adverbs of place when indefinite. For example:

- (20) [754: سنن ابن ماجه] فَتُصَلِّي فِي بَيْتِي مَكَانًا  
“that you may pray in my house (at) a place”

When definite then they may only be used as nouns of place when construed with a verb conveying the idea of stopping or remaining. For example,

- (21) جَلَسْتُ مَكَانَ زَيْدٍ [Wright 2/111D]  
“I sat down in Zayd’s place.”  
(22) [940: سنن أبي داود] اْمْكُثْ مَكَانَكَ  
“Stay (at) your place.”

The noun مَكَان is also used in an annexation to mean “in place of”. With this meaning, it may be used as an adverb of place unrestrictedly. For example,

- (23) [2/261: النحو الوافي] خُذْ هَذَا مَكَانَ ذَلِكَ  
“Take this in place of that.”

So too may the noun بَدَل “replacement” be used in this way.

- (24) [2/261: النحو الوافي] خُذْ هَذَا بَدَلَ ذَلِكَ  
“Take this in replacement of that.”

Excluded from this restriction of vagueness are nouns used with the verbs دَخَلَ “to enter”, سَكَنَ “to dwell”, and نَزَلَ “to alight”.<sup>3</sup> So we can say دَخَلْتُ الدَّارَ “I entered the house,” سَكَنْتُ الْبَيْتَ “I dwelled (in) the house,” and نَزَلْتُ الْبَلَدَ “I alighted (in) the country.” The propped-state nouns with these verbs may be considered either direct does or adverbs of place. Excluded also, is the country name الشَّامُ “Syria” with the verb ذَهَبَ “to go.” So we can say ذَهَبْتُ الشَّامَ for “I went (to) Syria.”

### 23.4.2. Units of distance and space

Units of distance and space are permitted to be used as adverbs of place. For example:

- (25) سَارُوا مِيْلًا  
“They travelled a mile.”  
(26) مَشَيْتُ فَرَسَخَيْنِ [Wright 2/111B]  
“I walked two parasangs.”  
(A فَرَسَخ is a unit of distance approximately equal to three miles.)  
(27) جَرَى غَلْوَةً [Wright 2/111B]  
“He ran the distance of a bowshot.”

<sup>3</sup> 2/253 النحو الوافي

### 23.4.3. Nouns of place

In section (ref) we studied the *noun of place*, which is formed on the pattern *مَفْعَل* or *مَفْعَل*. The noun of place is permitted to be used as an adverb of place, but only when construed with the verb from which it is derived. For example,

- (28) فَعَدْتُ مَقْعَدَ زَيْدٍ,  
جَلَسْتُ مَجْلِسَ زَيْدٍ [Wright 2/112A]  
I sat down in Zayd's seat.

- (29) رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَهَبًا مَذْهَبًا مُوَاجِهًا لِلْقِبْلَةِ [5741: مسند أحمد ط الرسالة]  
“He saw the Prophet ﷺ going a path facing towards the qiblah.”

Also included in this category are the vague place nouns (like *مَكَان*, *مَوْضِع*, and *مَقَام*) annexed to the verb's *maṣḍar*. They may occur as adverbs of place instead of the verb's actual noun of place. For example,

- (30) 1/490 [شرح الرضي على الكافية] قَاتَلْتُ مَوْضِعَ الْقِتَالِ  
“I fought (in) the place of fighting.”

### 23.5. 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 propped-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:

#### 23.5.1. 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>4</sup>

Such qualifiers include:

- A describer:

- (31) 2/191 [معاني النحو] جَلَسْتُ شَرْقِي الدَّارِ  
“I sat east of the house.”  
(جَلَسْتُ مَكَانًا شَرْقِي الدَّارِ)

- (32) [Wright 2/110B] جَلَسْتُ عِنْدَهُ طَوِيلًا مِّنَ الدَّهْرِ  
“I sat with him (for) a long (time).” (for) زَمَنًا طَوِيلًا)

- A number:

<sup>4</sup> 2/191 معاني النحو

(33) سَارُوا أَرْبَعَةَ أَمْيَالٍ [Wright 2/111B]

“They travelled four miles.”

(Technically the number أَرْبَعَةَ is the adverb in the propped-state.)

- A fraction or a whole:

(34) لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [سورة المؤمنون 23:113]

“We remained a day or part of a day”

- A pointing noun:

(35) جِئْتُ هَذَا الْوَقْتُ [2/191 معاني النحو]

“I came (at) this time.”

(36) خَرَجَ مُحَمَّدٌ هَذِهِ السَّاعَةَ [2/191 معاني النحو]

“Muḥammad left (at) this hour.”

(37) سَرْتُ هَذِهِ الْمَسَافَةَ [2/191 معاني النحو]

“I travelled this distance.”

### 23.5.2. A maṣḍar

A maṣḍar may substitute an adverb of time or place if:

- the meaning “at the time of” or “the amount of time of” is implied for the adverb of time;
- and the meaning “at the place of” “the amount of space of” is implied for the adverb of place.

Examples:

(38) جَاءَ طُلُوعُ الشَّمْسِ [Wright 2/110C]

“He came (at the time of) the rising of the sun.”

(جَاءَ وَقْتُ طُلُوعِ الشَّمْسِ)

(39) جِئْتُ صَلَاةَ الْعَصْرِ [2/191 معاني النحو]

“I came (at the time of) the ṣaṣr prayer.”

(جِئْتُ وَقْتُ صَلَاةِ الْعَصْرِ)

(40) اُنْتَظَرْتُهُ خَلْبَ نَاقَةٍ [2/191 معاني النحو]

“I waited for him (the amount of time of) the milking of a she-camel.”

(اُنْتَظَرْتُهُ مِقْدَارَ خَلْبِ نَاقَةٍ)

(41) جَلَسْتُ قُرْبَ زَيْدٍ [2/200 شرح ابن عقيل على الألفية]

“I sat near Zayd.”

(literally: “I sat (at the place of) the nearness of Zayd.”)

This substitution by a maṣḍar is more common for the adverb of time than for the adverb of place.<sup>5</sup>

<sup>5</sup> 2/200 شرح ابن عقيل على الألفية

### 23.6. 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 *في*. For example, instead of saying: *خَرَجْتُ يَوْمًا مَاطِرًا* “I left (on) a rainy day,” we can say:

- (42) *خَرَجْتُ فِي يَوْمٍ مَاطِرٍ*  
 “I left (on) a rainy day.”  
 (literally “in a rainy day”.)

The noun *يَوْمٍ* is technically no longer an adverb since it is not in the propped-state. The preposition *في* signifies that the verb occurs *in* the time or place denoted by the adverb. So, in the example above, my act of leaving 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 *في* is not always literally correct.<sup>6</sup> For example, we can't say *× طار الطائر في فوق الشجرة* for “The bird flew above the tree.” Instead we have to say *طار الطائر فوق الشجرة*. Nevertheless, the idea of *في* is still correct in that the bird flew *in* the space which is above the tree.

And sometimes, if we substitute a noun used as an adverb with *في* followed by the noun, then the sentence may be grammatically correct, but with a different meaning from the original. Consider the following examples:

- (43) *فَعَلْتُ هَذَا سَبْعَةَ أَيَّامٍ* [معاني النحو 2/179]  
 “I did this (for) seven days.”  
 (44) *فَعَلْتُ هَذَا فِي سَبْعَةِ أَيَّامٍ* [معاني النحو 2/179]  
 “I did this (in) seven days.”

Example (43) indicates that I did an action repeatedly during seven days. Whereas example (44) indicates that I did the action once, and it took seven days to complete the action.

Similarly, consider these two examples:

- (45) *أَدْرُسُ اللَّيْلَ وَالنَّهَارَ* [معاني النحو 2/181]  
 “I study night and day.”  
 (46) *أَدْرُسُ فِي اللَّيْلِ وَالنَّهَارِ* [معاني النحو 2/181]  
 “I study in the night and day.”

Example (45) is about the amount of time that I study. This is the answer to “How much do you study?” Whereas example (46) is about the period of time during which I study. This is the answer to “When do you study?”

<sup>6</sup> معاني النحو 2/179

### 23.6.1. Using other prepositions besides فِي

While فِي is the most general preposition for substituting an adverb, other prepositions are also used. This often depends on the adverb itself. For example, instead of saying عَدَا أَخْرُجُ for “I will leave tomorrow,” we can say:

- (47) أَخْرُجُ بِالْعَدَا  
“I will leave tomorrow”

And instead of saying نَظَرَ يَمِينًا وَشِمَالًا for “He looked right and left,” we can say:

- (48) نَظَرَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ  
“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.

## 23.7. 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 بِدُونِ “by, with”, قَبْلَ “before”, بَعْدَ “after”, فَوْقَ “above”, تَحْتَ “under”,<sup>7</sup> etc.

Often times, مِنْ signifies its literal meaning “from”, as usual. For example:

- (49) مَكَّثْتُ عِنْدَكَ سَاعَةً ثُمَّ خَرَجْتُ مِنْ عِنْدِكَ إِلَى بَيْتِي [النحو الوافي 2/262]  
“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:

- (50) قَرَأْتُ الْقُرْآنَ بَعْدَ صَلَاةِ الْعَصْرِ  
“I read the Qur’ān after the ʿaṣr prayer.”
- (51) قَرَأْتُ الْقُرْآنَ مِنْ بَعْدِ صَلَاةِ الْعَصْرِ  
“I read the Qur’ān (during a time which starts) from after the ʿaṣr prayer.”

Example (51) 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 ʿaṣr prayer.<sup>8</sup>

Often, when the meaning of مِنْ is subtle, it is not translated as “from”. For example:

<sup>7</sup> 2/193 معاني النحو

<sup>8</sup> من الفرق بين بعد ومن بعد في اللفظ القرآني لعلي هاني 201-2/193 معاني النحو

(52) [سورة الحج 22:5] لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا

“so that he knows, after [once having] knowledge, nothing”

(53) [سورة النحل 16:70] لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا

“so that he will not know, after [having had] knowledge, a thing”

Sometimes it may be left untranslated.

### 23.8. قَبْل and its sisters

There are a class of nouns, which are usually adverbs of time and place, that are sometimes flexible, and sometimes rigid. These nouns are:

- قَبْل “before”
- بَعْد “after”
- دُون “beneath”,
- أَسْفَل “lower”
- فَوْق “above”
- تَحْتَ “under”
- قُدَّام, أَمَام “in front”
- وَرَاء, خَلْف “behind”
- عَلُو, عَلٍ “on top”
- أَوَّل “first”

Also usually included with these are<sup>9</sup>:

- يَمِين “right”
- شِمَال “left”
- آخِر “last”

Collectively, we will call them قَبْل 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 قَبْل and its sisters are flexible. For example,

(54) 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:

(55) قَامَ الْأَمِيرُ مِنْ أَمَامِ الْجَيْشِ

“The commander stood in front of the army”

<sup>9</sup>See النحو الوافي 3/142, footnote 1 for references to the difference of opinion regarding them



In this case, whether قَبْل or one of its sisters is an adverb in the propped-state, or following a preposition in the lowered-state, then it is flexible. This is indicated in the examples above by the fatḥah on its ending when in the propped-state, and the kasrah when in the lowered-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:

(56) 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, قَبْل and its sisters will be rigid. Their ending will have a ḍammah regardless of whether they are in the propped-state (as an adverb) or in the lowered-state (following مِنْ). For example:

(57) a. قَدِمَ الْجَيْشُ وَقَامَ الْأَمِيرُ أَمَامَ

- b. قَدِمَ الْجَيْشُ وَقَامَ الْأَمِيرُ مِنْ أَمَامَ  
“The army arrived, and the commander stood in front (of the army)”

This usage is quite common. Much more so than case b. where the base noun is dropped only stylistically.

- d. Lastly, قَبْل and its sisters may occur as indefinite nouns without an implicit or explicit base noun. They then have an absolute and unbounded meaning. In this case, they are flexible. For example,

(58) a. قَامَ الْأَمِيرُ أَمَامًا

- b. قَامَ الْأَمِيرُ مِنْ أَمَامَ  
“The commander stood in front”

In the example above, we can see that أَمَام is a flexible noun due to its tanwīn.

The difference in meaning between some of these cases is quite subtle. In practice, cases a. and c. are more common. And case b. is rare.

Here are some more examples:

- (59) **مصنف ابن** يُخْرِجُ غِلْمَانَهُ إِلَى الْحَجِّ فَلَا يُخْرِمُونَ مِنْ ذِي الْحَلِيفَةِ، يُخْرِمُونَ مِنْ أَمَامِ ذَلِكَ [14178: أبي شعبة]  
 “He would take his (slave) boys out for the Ḥajj. But they would not enter iḥrām from Dhu l-Ḥulayfah; they would enter iḥrām from before that [location].”

The words **أَوَّل** and **أَسْفَل** also have some rules that are specific to them and we will treat them separately in section (ref).

### 23.9. 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:

- (60) **يَوْمَ الْجُمُعَةِ** [النحو الوافي 2/246]  
 “The day of Friday.”  
**يَوْمَ** is used as an adverb and the verb “I arrived” is implied.

Othertimes, it may be a complete sentence. For example:

- (61) **الْأَزْهَارُ أَمَامَنَا** [النحو الوافي 2/247]  
 “The flowers (are) in front of us.”  
 (62) **مَاءٌ بَارِدٌ عِنْدَ يَوْمٍ حَارٍّ نِعْمَةٌ**  
 “Some cold water (being) on a hot day, is a blessing.”

In such sentences, the missing verb is “is” or its verbal noun “being”. This verb is unexpressed in Arabic.

### 23.10. Multiple adverbs of place with a single verb

#### 23.10.1. 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:

- (63) **الْتَمَسْتُهُ لَيْلًا وَنَهَارًا**  
 “I searched for it night and day”  
 (64) **لَقِيتُهُ صَبَاحًا فَمَسَاءً** [الرضي 2/202 (referencing معاني النحو)]  
 “I met him evening after morning.”  
 (i.e., every morning and evening.)

- (65) لَقِيْتُهُ يَوْمًا فَيَوْمًا  
“I met him day after day.”

### 23.10.2. 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>10</sup>:

- a. When one is an adverb of time and the other an adverb of place. For example:

- (66) أَجْلِسْ عِنْدِي سَاعَةً  
“Sit with me an hour.” (*عِنْد* is an adverb of place and *سَاعَةً* 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:

- (67) أَقَابِلُكَ يَوْمَ الْجُمُعَةِ ظَهْرًا [النحو الوافي 2/255]  
“I will meet you Friday afternoon.”  
(*ظَهْرًا* is a replacement for *يَوْمَ* and specifies when on Friday.)

- ii. When the adverb is a comparative noun (see chapter (ref)). For example:

- (68) الْمَرِيضُ الْيَوْمَ أَحْسَنُ مِنْهُ أَمْسَ [النحو الوافي 2/256]  
“The patient today is better than he (was) yesterday.”

### 23.10.3. 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>11</sup>

- a. Both adverbs end with a fatḥah without tanwīn. For example,

- (69) لَقِيْتُهُ يَوْمَ يَوْمَ  
“I met him day after day.”

- b. The adverbs form an annexation. For example,

- (70) تَرُورُنَا صَبَاحَ مَسَاءٍ [النحو الوافي 2/271]  
“You visit us morning and night.”

Both options can be used more or less interchangeably. Unless there is a compound adverb with a set meaning. For example:

<sup>10</sup> النحو الوافي 2/255

<sup>11</sup> معاني النحو، 2/202–204، النحو 2/271، النحو الوافي<sup>11</sup>

(71) دَرَجَةُ حَرَارَةِ الْجَوِّ بَيْنَ بَيْنٍ

“The degree of the temperature of the air is intermediate.”

## 23.11. Some commonly used adverbs of time and place

### 23.11.1. هُنَا and هُنَاكَ

#### 23.11.2. أَسْفَلَ

أَسْفَلَ 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>12</sup>

Most of the directional nouns, like أَمَامَ, خَلْفَ, وَرَاءَ, فَوْقَ, and تَحْتَ are used as annexe nouns. For example, فَوْقَ 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 مِنَ الْبَيْتِ “bigger than the house.” They may also be used as annexe nouns to express their “-est” meaning. For example, أَكْبَرُ الْبُيُوتِ, أَكْبَرُ بَيْتٍ “biggest house.”

أَسْفَلَ too may be used in both these formations. We will discuss them below:

#### 23.11.2.1. مِنْ أَسْفَلَ used before

Usually أَسْفَلَ is used with مِنْ to express the adverb of place “lower (than)” Here are some examples of أَسْفَلَ, as an adverb of place:

(72) [8:42 سورة الأنفال] <sup>13</sup> وَالرَّكْبُ أَسْفَلَ مِنْكُمْ

“and the caravan was lower [in position] than you”

(73) [3/289 كتاب سيبويه] زَيْدٌ أَسْفَلَ مِنْكَ

“Zayd is lower than you.”

(74) [1036: سنن النسائي] وَصَغَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ

“He put his palms on his knees and put his fingers lower than that.”

(75) نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُومَ الْإِمَامُ فَوْقَ شَيْءٍ وَالنَّاسُ خَلْفَهُ يَعْنِي أَسْفَلَ مِنْهُ [1692: مشكاة المصابيح]

“The Messenger of Allāh ﷺ forbade that the imām should stand on anything when the people are behind him, meaning lower than him.”

<sup>12</sup> 79 شرح شيخ زاده على قواعد الإعراب

<sup>13</sup> (وَقَرَأَ زَيْدٌ بَيْنَ عَلِيٍّ: أَسْفَلَ) 8:42 سورة الأنفال for البحر المحيط لأبي حيان

Note, in the examples above, that **أَسْفَلَ** does not have tanwīn. This is because it is a semi-flexible noun.

Now, in the case of **قَبْلَ** and its sisters we saw that their rigidity and flexibility is determined by whether or not they are annexe nouns and if they have base nouns in an annexation.

But **أَسْفَلَ**, when used with **مِنْ** as an adverb of place, is not an annexe noun. So its rigidity and flexibility is determined by whether or not it is compared to a noun (with **مِنْ**):

If the adverb of place **أَسْفَلَ** is followed by **مِنْ** and a compared noun, then it is flexible. By the way, there may be another **مِنْ** before **أَسْفَلَ** as well, as we learned in section (ref). Here is an example,

- (76) [33:10 سورة الأحزاب] **إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ**  
 “[Remember] when they came at you from above you and from below you”

And if the adverb of place **أَسْفَلَ** is not followed by **مِنْ** and a compared noun, but the adverb is still understood to be bounded implicitly, then it will be rigid ending with a ḍammah. For example:

- (77) [621: صحيح البخاري] **وَقَالَ بِأَصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقٍ وَطَأَّطَأَ إِلَى أَسْفَلٍ**  
 “and he gestured with his fingers and raised them up upward and lowered [them] downward.”
- (78) [137 فقه اللغة للعلاني] **وَالطَّفَرُ وَثَبٌ مِّنْ أَسْفَلٍ إِلَى فَوْقٍ**  
 “and *attafra* is a leap from down to up.”

### 23.11.2.2. **أَسْفَلَ** 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 **أَسْفَلَ** 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 **أَسْفَلَ** as an annexe noun to be an adverb of place.<sup>14</sup>

For example,

- (79) [1/484 النحو الوافي] **تَعْلُكَ أَسْفَلُ رِجْلِكَ**  
 “Your sandal is (at) the lowest [part] of your foot.”  
 (Note the partitive meaning of **أَسْفَلَ** annexed to a singular base noun.)

<sup>14</sup>See ظرف **أَسْفَلَ** as a ظرف (ثُمَّ رَدَّ ذَنَاهُ أَسْفَلَ سَافِلَيْنِ) 95:5 سورة التين for one interpretation of **أَسْفَلَ** as a ظرف

### 23.11.2.3. Non-adverbial use of أَسْفَلَ

By the way, أَسْفَلَ 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.

- (80) [1059: سنن أبي داود] لَمْ تَبْتَئْ أَسْفَلَ نِجَالِهِمْ  
 “The lower [part] of their sandals did not get wet.”

### 23.11.3. أَوَّلُ

أَوَّلُ is used as an adverb of time, meaning “first”

Much of what we have said about أَسْفَلَ applies also to the noun أَوَّلُ.

However there is some difference from أَسْفَلَ:

- 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”.
- أَوَّلُ, despite being on the pattern أَفْعَلُ, is irregular in that it can take tanwīn when used in an absolute and unbounded sense.

#### 23.11.3.1. أَوَّلُ used before مِنْ

أَوَّلُ is a semi-flexible noun when used with مِنْ:

- (81) [7510: صحيح البخاري] لَا تَسْأَلْهُ عَنْ شَيْءٍ أَوَّلَ مِنْ حَدِيثِ الشَّفَاعَةِ  
 “Don't ask him about anything prior to the ḥadīth of intercession”
- (82) [1641: صحيح البخاري] لَا تَبْتَدِئْ بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ، تَطَوَّفَانِ بِهِ  
 “They<sub>2f</sub> would not begin with anything prior to the House, performing the ṭawāf around it.”

When مِنْ is not used but أَوَّلُ is implicitly bounded then it is rigid with a ḍammah on its ending:

- (83) [4924: صحيح البخاري] أَيُّ الْقُرْآنِ أُنْزِلَ أَوَّلُ  
 “Which [part] of the Qur'ān was revealed first (of all the sūrahs)?”
- (84) [753: سنن ابن ماجه] أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ  
 “Which mosque was established first (of all the mosques)?”

When أَوَّلُ is used in an absolute and unbounded sense, then it takes tanwīn despite being on the pattern أَفْعَلُ:

- (85) [1062: سنن النسائي] يَبْتَذِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلًا  
 “They (were) rushing (to see) which of them would write it first”

- (86) [20165: مسند أحمد ط الرسالة] وَأَمَّا الدَّارُ الَّتِي دَخَلْتُ أُوَّلًا فَذَاكَ غَامَّةُ الْمُؤْمِنِينَ  
 “And as for the house that you entered first, it was for the common people of the Muslims.”
- (87) [1700: مشكاة المصابيح] أَيُّهُمَا جَاءَ أُوَّلًا عَمِلَ عَمَلُهُ  
 “Which of them came first [that] did his deed?”

### 23.11.3.2. **أَوَّل** as an annexe noun

Like **أَسْفَلَ**, when **أَوَّل** can be used as an annexe noun as well, even when it is an adverb of time. For example

- (88) [739: صحيح مسلم] كَانَ يَنَامُ **أَوَّلَ** اللَّيْلِ  
 “He used to sleep the first [part] of the night”

The usage of **أَوَّل** as an annexe noun when it is an adverb of time is probably not as uncommon as it is for **أَسْفَلَ**.

### 23.11.3.3. Non-adverbial use of **أَوَّل**

Just like **أَسْفَلَ**, **أَوَّل** need not be used adverbially. Here it is as the comment of a sentence and an annexe noun:

- (89) [6:163: سورة الأنعام] وَأَنَا **أَوَّلُ** الْمُسْلِمِينَ  
 “and I am the first [among you] of the Muslims.”

Even when used non-adverbially, **أَوَّل** may take tanwīn. For example, here it is the subject of **إِنَّ** in the propped-state:

- (90) [151: جامع الترمذي] إِنَّ **أَوَّلَ** لِلصَّلَاةِ **أَوَّلًا** وَآخِرًا  
 “Indeed the prayer has a first [time] and a last [time]”

### 23.11.4. **بَعْدَ**

- used for time and place
- meaning “yet”

### 23.11.5. **ذَاتَ**

Work in progress



## Chapter 24.

### The absolute doee

#### 24.1. Introduction

The absolute doee is, fundamentally, the verb taking it's own maṣḍar as a doee in the propped-state. For example,

- (91) ضَرَبَ زَيْدٌ عَمْرًا ضَرْبًا  
“Zayd beat ʿamr a beating”

In the above example ضَرْبًا is the maṣḍar of the verb ضَرَبَ and is governed by it in the propped-state as its absolute doee.

This sort of sentence is unfamiliar in English, as evinced by its awkward translation, “Zayd beat ʿamr a beating.” Nevertheless, we can find some parallels so you can get a feel for it:

- (92) 1. “He died an honorable death.”  
2. “He slept the sleep of the just.”  
3. “He lived two lives.”

The absolute doee is somewhat different from the direct doee in that the direct doee only occurs for transitive verbs. Whereas, the absolute doee can occur for any verb, whether transitive or intransitive. Also, the absolute doee is effectively an adverb because it qualifies the meaning of the verb as we will learn in this chapter, if Allāh wills.

The absolute doee is used for the following purposes:

1. To reinforce or emphasize the meaning of the governing verb.
2. To qualify the meaning of the governing verb.
3. To act as a deputy for the governing verb, substituting it and fulfilling it's role.

## 24.2. 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:

- (93) ضَرَبَ زَيْدٌ عَمْرًا ضَرْبًا  
“Zayd beat ʿamr a beating”

The absolute doee ضَرْبًا 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 × وَعَدْتُكَ وَعُدُّوْا (“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.

## 24.3. 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 describer or in an annexation. For example,

- (94) ضَرَبْتُهُ ضَرْبًا شَدِيدًا [Wright 2/54A]  
“I beat him (with) a severe beating.”  
(95) ضَرَبَهُ ضَرْبُ 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 ال.<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:

- (96) أَضْرِبُهُ الضَّرْبَ  
“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 2/194–195. But see also تفسير ابن القيم 4:164 سورة النساء (وكلّم الله موسى تكليماً) and (ومكروا مكراً ومكرنا مكراً) سورة النمل 27:50 تفسير ابن عثيمين

<sup>2</sup>Wright 2/55B

<sup>3</sup>2/211 النحو الوافي

<sup>4</sup>2/207 (footnote 4) النحو الوافي

- (97) ضَرَبَ ضَرْبَهُ  
“He beat him (with) his beating”

The quantity of the maṣḍar often uses the *one-time noun*. It may be dualized or pluralized. For example,

- (98) ضَرَبْتُهُ 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 maṣḍars themselves end with a ة, like تَلَاوَةٌ, so they are readily dualized or pluralized<sup>5</sup> (to the sound *āt* plural) without resorting to the one-time noun. For example,

- (99) تَلَا الْقَارِئُ تِلَاوَاتٍ  
“The reader recited recitations.”

But in reality, when a maṣḍar is dualized or pluralized in this manner, it seems to leave its maṣḍar meaning, which is purely a verbal meaning, and begins to denote a regular (non-verbal) noun.<sup>6</sup> So تِلَاوَاتٍ will denote, not so much the actions of reciting but kinds of recitations.

The same goes for maṣḍars 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 عِلْمٌ “knowledge”, and وُعُودٌ which is the plural of وَعْدٌ “promise”.

So we can say:

- (100) وَعَدْتُكَ وُعُودًا  
“I promised you promises.”

وُعُودٌ 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 maṣḍars. For example, ضَرَبَ does not have a recorded plural for its maṣḍar 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<sup>9</sup> “beatings” and say,

- (101) ضَرَبْتُهُ ضُرُوبًا  
“I beat him (many kinds of) beatings”

Other authorities are more conservative and would only allow using broken plurals for existing meanings of words if one has been recorded for them. Following this opinion, we might then say:

<sup>5</sup> 817 الكليات للكفوي citing 137D دراسات في النحو للزعيلاوي

<sup>6</sup> المصباح وحاشية ياسين على التصريح citing 137-138 دراسات في النحو للزعيلاوي

<sup>7</sup> See also تفسير ابن عاشور for سورة الأحزاب 33:10 وتظنون بالله الظنونا

<sup>8</sup> 139 دراسات في النحو للزعيلاوي

<sup>9</sup> this plural already exists for ضَرَبَ but for its other meaning “example”

- (102) صَرَبْتُهُ أَنْوَاعًا مِنَ الصَّرْبِ  
 “I beat him (many) kinds of beatings”

In any case, any *maṣḍar* may at least be dualized to indicate the kinds of its action.<sup>10</sup> So we can say:

- (103) صَرَبْتَنِي صَرَبَتَيْنِ [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 صَرَبْتَنِي صَرَبَتَيْنِ is different from if we had said

- (104) صَرَبْتَنِي صَرَبَتَيْنِ  
 “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 *maṣḍars* that themselves end with *ḍ*, if we wish to specify that the action occurred only once, we cannot, of course, form a one-time noun by appending another *ḍ* to it. In such a case, we may qualify the *maṣḍar* with the describer *وَاحِدَةً* “once”. For example:

- (105) 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,

- (106) فَاصْبِرْ صَبْرًا جَمِيلًا [سورة المعارج 70:5]  
 “So be patient with gracious patience”

In section (ref), we will see that in order to only qualify the verb without emphasizing it, we can substitute the verb with the absolute doee which then becomes a *deputy to the verb*.<sup>12</sup>

Finally, the qualifying absolute doee may qualify both the kinds and quantity of the meaning of the verb. For example:

- (107) قَرَأْتُ الْكِتَابَ قِرَاءَتَيْنِ نَافِعَتَيْنِ [النحو الوافي 2/209]  
 “I read the book two useful readings.”

<sup>10</sup> النحو الوافي 2/212

<sup>11</sup> النحو الوافي 2/207–209

<sup>12</sup> معاني النحو 2/203

## 24.4. The deputy to the maṣḍar as an absolute doee

Frequently, instead of using the maṣḍar as the absolute doee directly, it is substituted by another word. This word is then called the deputy to the maṣḍar as an absolute doee because it fulfils the absolute doee's role. The maṣḍar may still figure in the expression. It will just not technically be the absolute doee, because the first propped-state doee in that position is now its deputy.

The deputy to the maṣḍar can be one of several categories:

### A describer to a deleted maṣḍar

For example:

- (108) *صَرَبْتُهُ شَدِيدًا* [Wright 2/54A]  
 “I beat him severely.”  
 (for *صَرَبْتُهُ صَرَبًا شَدِيدًا* “I beat him a severe beating.”)
- (109) *سَبَرْتُ أَحْسَنَ السَّبْرِ* [2/184 أوضح المسالك إلى ألفية ابن مالك لابن هشام]  
 “I travelled the best (kind) of travelling.”  
 (for *سَبَرْتُ السَّبْرَ أَحْسَنَ السَّبْرِ*)

When the maṣḍar is thus substituted with its describer, then the masculine adjectival noun is typically used for the describer, even if the maṣḍar was a feminine noun. For example:

- (110) *كَتَبُوا سَرِيعًا*  
 “They wrote quickly.”  
 (for *كَتَبُوا كِتَابَةً سَرِيعَةً*)

This is because even when maṣḍars 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 describer to match the feminine wording of the maṣḍar in gender. So, by default, the masculine adjectival noun is used for the describer.

Also, the propped-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 زَمَنًا طَوِيلًا*. See section (ref).)

In fact, according to some authorities, when the propped-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 propped-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

- (111) صَرَبْتُهُ كَثِيرًا  
“I beat him a lot.”

This sentence could mean, at the same time, both صَرَبْتُهُ صَرَبًا كَثِيرًا “I beat him a lot [of beatings],” and صَرَبْتُهُ زَمَنًا كَثِيرًا “I beat him (for) a lot [of time].”

### An quasi-maṣḍar

The quasi-maṣḍar may be a regular common noun that is used in place of a verb's maṣḍar (see (ref)).

For example:

- (112) [صحیح] فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ أَسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ [2312a: مسلم]  
“So he returned to his people and said, ‘O my people, embrace Islām for indeed Muḥammad gives a gift not fearing want.’”  
(إِعْطَاء “gift” is a quasi-maṣḍar for the actual maṣḍar عَطَاءُ.)

- (113) أَنْهَزَمُوا هَزِيمَةً شَنِيعَةً  
[Wright 2/56B]  
“They were defeated an atrocious defeat”  
(The maṣḍar of أَنْهَزَمَ is properly أَنْهَزَامٌ)

Also falling under the category of quasi-maṣḍar is the maṣḍar of another form of the verb from the same root.<sup>15</sup> For example:

- (114) أَقْتَتَلُوا قِتَالًا شَدِيدًا [Wright 2/56B]  
“They fought with one another a hard fight”  
(قَاتَلَ is properly the maṣḍar of the form 3 verb قَاتَلَ)
- (115) [73:8 سورة المزمل] وَتَبَتَّلْ إِلَيْهِ تَتَبُّلاً  
“and devote yourself to Him with [complete] devotion”  
(تَبَتَّلَ is properly the maṣḍar of the form 2 verb تَبَتَّلَ)

### A synonymous maṣḍar from a different root

For example:

- (116) جَلَسْتُ قُعُودًا [Wright 2/56C]  
“I sat (with) a sitting”

<sup>15</sup> النحو الوافي 2/215

### A noun that indicates the type of maṣḍar

For example:

- (117) رَجَعَ الْفَهْقَرَى [Wright 2/56C]

“He returned walking backwards.”

فَهْقَرَى is a noun which means “backward walk”.

### A noun of kind of the pattern فُعْلَة

For example:

- (118) مشى القط مشية الأسد [النحو الوافي 2/218]

“The cat walked (with) the gait of a lion”

### The number of the maṣḍar

For example:

- (119) ضَرَبْتُ ثَلَاثَ ضَرْبَاتٍ

“I beat him three blows”

The maṣḍar may also be omitted from the base noun such that only the number remains. For example:

- (120) ضَرَبْتُ ثَلَاثًا

“I beat him three (blows)”

(Note the feminine number ثَلَاثَة instead of the masculine ثَلَاث because the deleted base noun will be feminine in such circumstances.)

### A partial or whole fraction

Words like كُلِّ, جَمِيع, “all”; بَعْض, “some”; شَطْر, نِصْف, “half”, etc. can be used to indicate how much of an action is done.

For example:

- (121) فَلَا تَيْبَلُوا كُلَّ الْمَلِ [سورة النساء 4:129]

“So do not incline completely [toward one]”

- (122) أَهْمَلَ الطَّالِبُ بَعْضَ الْإِهْمَالِ [النحو العربي: أحكام ومعان 1/452]

“The student was negligent somewhat”

Included in this category is the word شَيْء “thing”. When used in the propped-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, كِدْتُ تُرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا 17:74 سورة الإسراء for تفسير ابن عاشور

- (123) [2405: صحيح مسلم] فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ  
 “So ʿAliyy went a bit, then he stopped”

The propped-state noun شَيْئًا isn't always a absolute doee after a verb. It may be, depending on the meaning of the sentence, a direct doee. For example, in the وَجَدْتُ شَيْئًا “I found something.” However, in some circumstances, شَيْئًا may make sense both as an absolute doee and as a direct doee.<sup>17</sup> For example:

- (124) [4:36 سورة النساء] وَلَا تُشْرِكُوا بِهِ شَيْئًا  
 “and associate nothing with Him”

Regarding this āyah, the mufassir Ibn ʿĀshūr says:

تُشْرِكُوا is in the propped-state due to its being a [direct] doee for شَيْئًا, i.e. “Don't make a partner anything from what is worshipped”, similar to His saying, وَلَنْ تُشْرِكَ بِرَبِّنَا أَحَدًا [72:2 سورة الجن] (“And we will never associate with our Lord anyone”).

And it is permissible that شَيْئًا is in the propped-state due to its being [a deputy to] the maṣdar, i.e. “a bit of associating even if it is slight”, similar to His saying, فَلَنْ يَضُرُّوكَ شَيْئًا [5:42 سورة المائدة] (“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:

- (125) [Wright 2/56D] ضَرَبْتُهُ سَوْطًا  
 “I beat him (with) a whip.”  
 (for ضَرَبَ سَوْطًا)

### A pronoun

A absolute doee can be substituted by a pronoun that refers to it.<sup>19</sup> For example:

- (126) أَحْسَنَ الْإِكْرَامَ وَأَكْرَمَهُ صَيْفَهُ  
 “He perfected generosity and was generous (with it) [to] his guest.”  
 (i.e., he was generous with the generosity)

<sup>17</sup> 2/199 معاني النحو

<sup>18</sup> 4:36 سورة النساء for تفسير ابن عاشور

<sup>19</sup> See also 5:115 سورة المائدة for تفسير ابن عاشور (فَأَنِّي أَعَذُّهُ غَظَابًا لَا أَعَذُّهُ أَحَدًا مِنَ الْعَالَمِينَ)



### A pointing noun

Similar to the pronoun as a deputy maṣḍar absolute doee, a pointing noun may be used in the same vein. For example

- (127) [2/159 النحو الواضح لعلي الجارم] الرَّجُلُ الْمَهْدَبُ لَا يُعَامِلُ النَّاسَ هَذِهِ الْمَعَامَلَةَ  
 “The refined man does not deal with the people (with) this dealing.”
- (128) [Wright 2/54A] يَحْفَظُونَ أَسْرَارَهُمْ هَذَا الْحِفْظَ  
 “They keep their secrets (with) this keeping”  
 (i.e. so carefully)

### 24.5. The absolute doee with a deleted governing verb

The governing verb of the specifying absolute doee may be deleted if there is sufficient context or circumstance to supply its meaning. For example, in response to the question,

هَلْ جَلَسَ الزَّائِرُ عِنْدَكَ؟  
 “Did the visitor sit with you?”

one may reply:

- (129) [2/219 النحو الوافي] جُلُوسًا طَوِيلًا  
 “A long sitting”  
 (جَلَسَ جُلُوسًا طَوِيلًا “He sat a long sitting.”)

Similarly, if one sees a hunter striking his quarry with an arrow successfully, he might say:

- (130) [2/219 النحو الوافي] إِصَابَةً سَرِيعَةً  
 “A quick striking”  
 (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

### 24.6. 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:

### 24.6.1. The absolute doer 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:

- (131) صَبْرًا  
“Patience”

In terms of governance, the complete sentence is أَصْبِرُوا صَبْرًا. The sentence أَصْبِرُوا is valid on its own right as a use of the reinforcing absolute doer. But that is not exactly what the utterance صَبْرًا, by itself, signifies. Rather the governing verb أَصْبِرُوا is substituted with the absolute doer, such that the verb is no longer present in meaning, and the absolute doer is now its deputy, fulfilling its role.

Why then would one choose to use a absolute doer 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 doer 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 doer 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 doer may be used as a deputy to the verb.

Here are some more examples of a absolute doer as a deputy for the verb:

- (132) قَالَ أَبُو لَهَبٍ تَبًّا لَكَ أَلِهَذَا جَمَعْتَنَا فَنَزَلَتْ تَبَّتْ يَدَا أَبِي لَهَبٍ  
[4973: صحيح البخاري]  
“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’”  
[111:1 سورة المسد]  
(تَبًّا is a absolute doer of the verb تَبَّ “to perish”).
- (133) شُكْرًا لَكُمْ  
“A thanking for you”  
(for أَشْكُرُكَ “I thank you.”)
- (134) سُبْحَانَ اللَّهِ “The glorification of Allāh!”  
(سُبْحَانَ is a quasi-maṣdar for the verb سَبَّحَ “to glorify”).

In the above example, the sentence with the verb could be, e.g., أَسَبِّحُ سُبْحَانَ “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 quasi-maṣdar سُبْحَانَ, as a deputy to the verb does not explicitly specify the verb or its doer. Rather, the quasi-maṣdar سُبْحَانَ replaces

<sup>20</sup> 2/203 معاني النحو

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,

- (135) مَعَادَ اللَّهِ  
 “The refuge of Allāh”  
 (مَعَاد is a maṣḍar of عَادَ يَعُودُ “to seek refuge”).

### Using the raised-state maṣḍar instead of the absolute doer

In situations that call for a course of action, the raised-state maṣḍar may optionally be used instead of using the (propped-state) absolute doer.

For example, in a situation that calls for patience, one might say

- (136) صَبْرٌ جَمِيلٌ [2/206 معاني النحو]  
 “A beautiful patience”

instead of saying صَبْرًا جَمِيلًا. 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 raised-state maṣḍar (instead of the propped-state absolute doer) 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:

- (137) رَحْمَةُ اللَّهِ عَلَيْهِ [2/206 معاني النحو]  
 “The mercy of Allāh on him”

- (138) وَبِحَ لَزَيْدٍ [Lane’s Lexicon, root و ب ح]  
 “A mercy on Zayd”

In the above example, the following alternative (using the absolute doer) is also possible:

- (139) (1) وَبِحَ لَزَيْدٍ [Lane’s Lexicon, root و ب ح]  
 (2) وَبِحَ زَيْدٍ [Lane’s Lexicon, root و ب ح]  
 “A mercy on Zayd”  
 (as though one were to say: أَلَزَمَهُ اللَّهُ وَبِحَ “May Allāh may mercy to attend him constantly!”)

The words وَبِلَ and وَبِسَ are used in a similar manner to وَبِحَ above. These are all maṣḍars of disused verbs. وَبِحَ and وَبِسَ typically signify compassion and a mild chiding. Whereas وَبِلَ and وَبِبَ typically signify a severe chiding, calling for misfortune and destruction.

<sup>21</sup>2/206 معاني النحو

<sup>22</sup>See also (فَصْبْرٌ جَمِيلٌ) سورة يوسف for البحر المحيط لأبي حيان

### 24.6.2. The absolute doee as a deputy of a verb that is a comment

There is a set of circumstances where the governing verb can be deleted, and its place is taken by the absolute doee as its deputy. This is when the verb is the comment of a subject-comment sentence, and the verb's *maṣḍar* wouldn't ordinarily be a comment in the raised-state for the subject.<sup>23</sup>

Here are some examples that should illustrate what we mean:

Consider the sentence أَنْتَ تَأْكُلُ وَتَشْرَبُ "You are eating and drinking." The verbs in this sentence may be deleted and each is substituted with its propped-state absolute doee as a deputy. So we can say:

- (140) أَنْتَ أَكَلًا وَشَرِبًا [2/208 معاني النحو]  
 "You are eating and drinking."  
 (for أَنْتَ تَأْكُلُ وَتَشْرَبُ)

What allows this is that the *maṣḍars* أَكَلٌ and شَرِبٌ wouldn't ordinarily work as raised-state comments for this subject. That is, we can't say × أَنْتَ أَكَلٌ وَشَرِبٌ. So when we use the *maṣḍars* in the propped-state as absolute doees (أَنْتَ أَكَلًا وَشَرِبًا), it is understood that they are acting as a deputy for their respected deleted verbs.

Here are some more examples:

- (141) الْمَطَرُ سَحًا وَسَحًا [2/225 النحو الوافي]  
 "The rain (is) pouring (and) pouring."  
 (سَح is the *maṣḍar* of the verb سَحَّ يَسْحُ "to pour down abundantly (of rain)")
- (142) مَا الْأَسَدُ مَعَ فَرِيْسَتِهِ إِلَّا فَتَكًا [2/226 النحو الوافي]  
 "The lion is not, with his prey, [anything] but slaying"  
 (فَتَك is the *maṣḍar* of فَتَكَ يَفْتِكُ "to assault and slay")
- (143) أَسْفَاهَةً وَأَنْتَ مُتَّقِفٌ؟ [2/222 النحو الوافي]  
 "[Do you act] foolishly while you are an educated [person]?"  
 (سَفَاهَةٌ is the *maṣḍar* of سَفِهَ يَسْفِهُ "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 *maṣḍar*
- multiple *maṣḍars* joined with conjunctive particles
- a restricted *maṣḍar*
- a *maṣḍar* that is asked about in a question

<sup>23</sup> 2/209 معاني النحو

### 24.6.3. 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:

- (144) النحوا! إِنَّ أَسَاءَ إِلَيْكَ الصَّدِيقُ فَاسْلُكْ مَسْلَكَ الْعُقَلَاءِ. فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا جَمِيلًا  
[الوافي 2/224]  
If a friend does you wrong then take the path of the intelligent: So either an honorable reproving or a gracious pardoning”

In the example above, the consequential vague action is فَاسْلُكْ مَسْلَكَ الْعُقَلَاءِ “take the path of the intelligent”. The maṣḍars عِتَاب “reproving” and صَفْح “pardoning” are then used as absolute doees to detail this vague action, فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا جَمِيلًا “So either an honorable reproving or a gracious pardoning.”<sup>25</sup>

### 24.6.4. 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 maṣḍars (or quasi-maṣḍars) like:

- أَجِبْ حَقًّا “truly” for أَجِبْ حَقًّا “I assert a truth”
- أَوْقِنْ بَقِيئًا “certainly” for أَوْقِنْ بَقِيئًا “I ascertain a certainty”

For example,

- (145) [صحيح البخاري: 6982] تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ حَقًّا  
“Gabriel would appear before him and say, ‘O Muḥammad! Indeed you are Allāh’s Messenger ﷺ truly”
- (146) [سورة النساء: 4:157] وَمَا قَتَلُوهُ يَقِيئًا  
“And they did not kill him, for certain.”

<sup>24</sup>1/459 النحو العربي: أحكام ومعان

<sup>25</sup>See also (فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً) سورة محمد 47:4

### 24.6.5. 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:

- لَبَّيْكَ – لَبَّ is the quasi-maṣḍar of the verb لَبَّيْتُ “to remain.” The propped-state dualized maṣḍar annexed to the addressee pronoun, لَبَّيْكَ, signifies “I remain for you (i.e. at your service) time after time.” A verb لَبَّيْتُ لَبَّيْكَ “to utter لَبَّيْكَ” is derived from this phrase.
- سَعِدْكَ – سَعَدَ is the quasi-maṣḍar of the verb سَعَدْتُ “to help.” The propped-state dualized maṣḍar annexed to the addressee pronoun, سَعِدْكَ, signifies “I am at your aid time after time.”
- خَنَانِكَ – from خَنَان “mercy”. خَنَانِكَ signifies “Let your mercy be continuous to me.”
- دَوَالِيكَ – from دَوَالٍ which is equivalent to مَدَاوِلَة and تَدَاوُل “taking by turns”. دَوَالِيكَ signifies “Make (you) the action to be done by turns.”
- خَذَارِيكَ – from خَذَار “Beware”. خَذَارِيكَ signifies “Twice beware!”

### 24.7. Differentiating the absolute doee from the other propped-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 propped-state.

Sometimes it is not easy to disambiguate the exact function of an propped-state noun occurring as a doee. We have already seen some instances of this. For example, we mentioned that in example (111) صَرَبْتُهُ كَثِيرًا, that the propped-state doee كَثِيرًا could be analyzed as either a absolute doee or a adverb of time, depending on context.

Similarly, in example (124) وَلَا تُشْرِكُوا بِهِ شَيْئًا [4:36 سورة النساء] “and associate nothing with Him”, شَيْئًا has been analyzed to support both a absolute doee meaning and a direct doee meaning.

For some verbs, their maṣḍars are re-used as common nouns. For example:

- أَكَلَ يَأْكُلُ أَكْلًا is re-used to mean “a food”
- ضَادَّ يَصِيدُ صَيْدًا is re-used to mean “a prey”
- قَالَ يَقُولُ قَوْلًا is re-used to mean “a saying” or “a speech”
- سَأَلَ يَسْأَلُ سُؤَالًا is re-used to mean “a question”

When these nouns are in the propped-state governed by their verb, then how do we tell whether they are a absolute doee or a direct doee? For example:

- (147) 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 propped-state doee is qualified, then that can help us distinguish between the two functions. For example,

- (148) أَكَلَ زَيْدٌ أَكْلًا سَرِيعًا  
 “Zayd ate a fast eating”  
 (i.e. “Zayd ate quickly.”)

In the above example, the describer سَرِيع “fast” is applied to the describee أَكْلًا. Now, unless Zayd was eating “fast food” (unlikely in classical times), the describer 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,

- (149) صَادَ زَيْدٌ صَيْدَ الْأَسَدِ  
 “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 الْأَسَد “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 maṣḍars 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 maṣḍars like قَوْل and سُؤَال, even when they are a direct doee, they only come into existence with the action of their verb. So there is no قَوْل, either as a absolute doee or as a direct doee, before the action of “saying” And there is no سُؤَال, either as a absolute doee or as a direct doee, before the action of “asking”.

In such cases, even when a qualifier is applied, the line between the absolute doee and the direct doee can remain blurry. And that is not really a big deal because both meanings will be similar. For example,

- (150) سَأَلَ رَيْدٌ عَمْرًا سُؤَالًا صَعْبًا  
 “He asked a difficult questioning.”  
 (i.e. the questioning was difficult upon ʿamr)  
 or  
 “He asked a difficult question.”

This sort of ambiguity can sometimes be found in the other adverb does as well.

## 24.8. 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 maṣḍar, 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 quasi-participle, or even another maṣḍar.

Here are some examples:

- (151) [1/449 النحو العربي: أحكام ومعان] فَرَحْتُ بِأَجْتِهَادِكَ أَجْتِهَادًا حَسَنًا  
 “I rejoiced at your striving a good striving”  
 (the absolute doee أَجْتِهَادًا is governed by the preceding maṣḍar أَجْتِهَادُ)
- (152) [1/449 النحو العربي: أحكام ومعان] أَنَا مُكْرِمٌ خَالِدًا إِكْرَامًا عَظِيمًا  
 “I will honor Khālid a great honoring.”  
 (the absolute doee إِكْرَامًا is governed by the doer participle مُكْرِمٌ)



## Chapter 25.

### The passive verb

#### 25.1. 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.

#### 25.2. 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 يَشْرِبُ “to drink”.
- فَتَحَ يَفْتَحُ “to open”
- كَبُرَ يَكْبُرُ “to become big”
- etc.

The pattern of passive verb for form 1 verbs is always:

فُعِلَ يُفْعَلُ  
*fuʿila yufʿalu*

This is regardless of the vowel on the middle root letter in the active verb. If there is more than one verb from the same root, with different middle root letter vowels for the active verb, then they will share the same passive verb. For example, the active verbs: حَسَبَ يَحْسُبُ “to reckon” and حَسِبَ يَحْسِبُ “to deem” share the same passive verb: حُسِبَ يُحْسَبُ.

The same doer pronouns are used for the passive verb as for the active verb. And the passive resembling verb has the same three states as the active resembling verb. For example:

- فُعِلُوا *fuʿilū* “they<sub>3m</sub>” (past)
- تُفْعَلَانِ *tufʿalāni* “you<sub>2</sub>” or “they<sub>2f</sub>” (raised-state resembling)
- أُفْعِلَ *ufʿala* “I” (propped-state resembling)
- etc.

The complete table showing the doer pronouns is given in appendix @ref(verb-tables).

### 25.3. The deputy doer

Consider again this sentence with an passive verb construction:

شَرِبَ الْمَاءُ.  
[naib].subs doer

“The water was drunk.”

Note that the noun الْمَاءُ *almāʿu* “the water” is in the raised-state. This is because, in the absence of the doer, the direct doer of the active verb (الْمَاءُ) is deputized to take doer’s place in the raised-state. It is then known as the *deputy doer*.

The doer pronouns for the passive verb shall therefore match the gender and number of the deputy doer. Here are some examples:

شُكِرَتِ الْأُمَّهَاتُ وَمُدِحْنَ.  
*shukirati -lummahātu wamudiḥn.*  
“The mothers were thanked and praised.”

أَنْتُمْ تُغَبَّانِ وَتُخَدَّعَانِ.  
*ʾantumā tuḡḥbanāni watukḥdaeān.*  
“You<sub>2</sub> are being cheated and deceived.”

مَا قُطِعَتِ الشَّجَرَةُ.  
*mā quṭiʿati -shshajarah.*  
 “The tree was not cut.”

### 25.3.1. The deputy doer for multiple direct doees

Some verbs, in the active construction, take multiple direct doee. These verbs can be classified into two classes:

- a. Verbs that cause the first direct doee to be affected by, or asked for, the second direct doee. Examples:

مَلَأَ الْغُلَامُ الدَّلْوَ مَاءً.  
 “The boy filled the bucket (with) water.”

مَنَعَ الْمَرَضُ الرَّجُلَ الْعَمَلَ.  
 “Sickness prevented the man (from) work.”

سَأَلَ الْفَقِيرُ الْغَنِيَّ 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”

وَجَدَتِ الطَّالِبَةُ الْأُسْتَاذَةَ حَلِيمَةً.  
 “The student<sub>f</sub> found the professor<sub>f</sub> [to be] forbearing.”

جَعَلَ اللَّهُ الْمَاءَ بَرَكَهً.  
 “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 propped-state. Here are the same sentences in the passive construction:

دَلُوٌ مُمِلَّتْ الدَّلْوُ مَاءً. (دَلُوٌ “bucket” is feminine.)  
 “The bucket was filled (with) water.”

مُنِعَ الرَّجُلُ الْعَمَلَ.  
 “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 الْأُسْتَاذَةُ خَلِيمَةً.

“The professor<sub>f</sub> was found [to be] forbearing.”

جُعِلَ الْمَاءُ بَرَكََةً.

“Water has been made a blessing.”

## 25.4. Impersonal use

When verbs are used without a direct doer, then their passive construction gives in an impersonal meaning. There are a few such usages that we will explain in the following subsections.

### 25.4.1. With prepositional phrases

Some verbs take no direct doers, but are used with prepositional phrases. For example,

جَلَسَ النَّاسُ عَلَى الْأَرْضِ.

“The people sat upon the ground.”

Other verbs, which can take a direct doer, may be used without one, and again with a prepositional phrase instead. For example:

كَتَبَ الْكَاتِبُ بِالْقَلَمِ.

“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 lowered-state. So the deputy doer is not indicated by an apparent *ḍammah* (or by the other indicators of the raised-state). The verb then appears to be in the singular masculine, with its deputy doer following it. For example:

جُلِيَ عَلَى الْأَرْضِ.

[naib].subs doer

“The ground was sat upon.”

كُتِبَ بِالْقَلَمِ.

“The pen was written with.”

### 25.4.2. With adverbs of time or place

Other verbs don't take a direct doer but may be used with an adverb of time or place in the propped-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 الْأُمُّ لَيْلَةَ الْقَدْرِ.

[astate].subs 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 raised-state:

سُهِرَتِ لَيْلَةُ الْقَدْرِ.

“The Night of Power was stayed up [in].”

Note the raised-state of لَيْلَةُ *laylatu* as the deputy doer.

### 25.4.3. With the maṣḍar

The maṣḍar, because it is the action being done may be considered a kind of direct doer. (We will study the use of the maṣḍar as a doer in chapter @ref(absolute-doe), if Allāh wills.) For example:

فُهِمَ الشَّيْخُ فَهْمًا عَمِيقًا.

“The old man understood, a deep understanding.”

When such sentences are converted to the passive verb construction, then the maṣḍar may be taken as the deputy doer in the raised-state.

فُهِمَ فَهْمٌ عَمِيقٌ.

“A deep understanding was understood.”

### 25.4.4. Requirement of specialization

When a prepositional phrase, or an adverb of time or place, or a maṣḍar 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 الْأُمُّ 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.

### 25.4.5. Choosing the deputy doer

If a sentence is to be converted to an passive verb construction and it has more than one of the following:

- a direct doee
- a specialized prepositional phrase
- a specialized adverb of time or place
- a specialized maṣdar

Then only one shall be chosen as the deputy doer. If a direct doee exists, then it is typically chosen. If a direct doee does not exist, then the one desired to be emphasized may be chosen as the deputy doer. For example:

سُهِرَ فِي الْمَسْجِدِ لَيْلَةَ الْقَدْرِ.

“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 propped-state.

### 25.5. States of the passive resembling verb

The passive resembling verb has three states, just like the active resembling verb: the raised-state, the propped-state, and the clipped-state. The three states are used in the same circumstances, and with the same rules that we have already learned.

So the raised-state verb is used for making plain statements:

تُذَكَّرُ قِصَّةُ الْمَلِكِ فِي كُتُبِ التَّارِيخِ.

“The story of the king is mentioned in the books of history.”

لَا تُرْفَعُ الْأَصَوَاتُ فِي الْمَكْتَبَةِ.

“Voices are not raised in the library.”

The propped-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 تُسْمَعَ.

“You<sub>2</sub> shall not be heard.”

دُفِعَ الْبَابُ حَتَّى يُفْتَحَ.

“The door was pushed for the result that it open.”

Similarly, the clipped-state verb is used in the following cases:

- With لَمْ “was not”:

لَمْ يُؤْذَنْ لِي أَنْ أَدْخُلَ.

“It was not permitted for me that I enter.”

- With لَمْأ “not yet”

لَمْأ يُكْتَبْ كِتَابٌ فِي هَذَا الْمَوْضُوعِ.

“A book has not yet been written in this subject.”

- With لِ for indirect commands<sup>1</sup>:

لِيُسْمَعَ صَوْتُهُ!

“Let his voice be heard!”

There is no verb of command for passive verbs. So while indirect commands are typically not used for the addressee participant for active verbs (see section @ref(indirect-commands)), they are the only way to issue commands for the addressee participant in the passive verb construction:

لِيُنْتَصَرُوا!

“Let you<sub>3m</sub> be aided!”

## 25.6. 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:

### 25.6.1. Permissible use of the passive verb

There can be a number of reasons why a speaker is forced to, or chooses to, use the passive verb construction. Among these reasons are:

- a. When the doer is actually unknown to the speaker. This is the classic use-case, as indicated by the name *passive verb*. (But, as we shall see below, it is not the only use case.) So, if we say:

كُسِرَتِ الرَّجَاجَةُ.

“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.

<sup>1</sup> 4/291 شرح ابن يعيش على المفصل

- 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 *كُيِّبِرَتِ الرَّجَاجَةُ* 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:

*مُنِعْنَا الدُّخُولَ.*

“We have been prevented from entering.”

when we wish to focus on the act of our having been prevented, rather than who prevented us.

- d. For stylistic reasons, when it is obvious and known who the doer is. For example:

*خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ*

“Man was created of haste [i.e., impatience].” (Qur’ān 21:37. Trans. Sa-heeh International)

In the above ’āyah it is known and obvious that Allāh created man.

- e. In order to glorify the doer. So we might the passive verb construction to say:

*خُلِقَ الْخِنْزِيرُ.*

“The pig was created.”

This could be to distance Allāh from being mentioned next to the name of a particularly dirty animal.

- f. When the doer is not mentioned due to contempt for him. For example:

*قُتِلَ أَمِيرُ الْمُؤْمِنِينَ عُمَرُ.*

“The Commander of the believers, ʿUmar, 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.

### 25.6.2. 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 zayduni -lkitāb.*

“Zayd wrote the book.”

It may seem like this rule is broken in sentences like:

قُتِلَ 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 fulānun bi-ssayf.*

“So-and-so killed him with the sword.”

As you can see, فُلَانٌ “so-and-so” is actually the doer, and السَّيْفُ “the sword” is merely a prepositional phrase indicating the instrument used in the act.

Work in progress

Work in progress

## Chapter 26.

### The doer participle and the doee participle

FIXME:

- move to later chapter, after استفهام because شروط إعمال اسم الفاعل relies on it.
- add الصفة المشبهة *verb-like descriptive noun* and its عمل
- add difference in إعمال اسم الفاعل when it has ال and when without.
- add نائب الفاعل acting as verb with نائب الفاعل

See + Wright vol. ii. p. 65 +, and p. 195. + النحو الوافي vol 3, p. 246 + + Howell vol. 4, p 1606 +

#### 26.1. Introduction

In the previous chapter we studied the *maṣḍar*. In this chapter we shall study two more kinds of verbal-nouns. These are the doer participle and the doee participle. These, too, are nouns that can give the meaning of the verb they are derived from. In places, they may even replace the verb, thereby adding some nuances in meaning.

The doer participle gives the meaning of the doer, that is the person doing the action of the verb. For example, for the verb قَرَأَ يَقْرَأُ قِرَاءَةً “to read”, the doer participle is قَارِئٌ *qāriʾ* “a reader”.

#### 26.2. Pattern of the doer participle

We saw in the previous chapter that the pattern for the *maṣḍar* for form 1 verbs was very variable. In contrast, the pattern for the doer participle for form 1 verbs is fixed. It is always on the pasttern فَاعِل *fāʿil*. Also, the doer participle is modified for gender and number. Its forms its feminine by appending ة thus: فَاعِلَةٌ. It takes sound plurals: the -ūn for the masculine, and the -āt plural for the feminine. In many case, it may also have broken plurals. Here is a table showing these modifications for the raised-state. You should be able to extend them for the propped-state and lowered-state.

Number	Masculine	Feminine
singular	فَاعِلٌ <i>fā'ilun</i>	فَاعِلَةٌ <i>fā'ilatun</i>
dual	فَاعِلَانِ <i>fā'ilāni</i>	فَاعِلَتَانِ <i>fā'ilatāni</i>
plural	فَاعِلُونَ <i>fā'ilūna</i>	فَاعِلَاتُ <i>fā'ilātun</i>

### 26.3. The doer participle as a noun

Like the maṣḍar, the doer participle occupies a place that is between a noun and a verb. The basic, most essential, meaning of the doer participle is that of a noun which denotes the doer of the verb.

So, for example, consider the verb سَأَلَ سَأْلاً “to question”. Its doer participle is سَائِلٌ. Since it refers to the doer of this verb, we can translate it as “a questioner<sub>m</sub>”.

By itself, the word سَائِلٌ “a questioner” just denotes a noun. It does not indicate when the doer does the action of the verb: has the questioner already asked the question, is he asking it at present, or will he ask it in the future? So, for example, we can say:

سَيَقْدُمُ سَائِلٌ وَسَيَسْأَلُ سَأْلاً.  
*sayaqdamu sā'ilun wasayaqdamu su'alan.*

“A questioner<sub>m</sub> will arrive and he will ask a question.”

In the above sentence, the doer participle is being described as performing the action of the verb in the future.

Here is another example:

سَأَلَتِ الْفَقِيَّةَ سَائِلَةٌ عَنْ أَمْرٍ.  
*sa'alati l-faqiha sā'ilatun ʿan ʿamrin.*

“A questioner<sub>f</sub> asked the jurist about a matter.”

In the above sentence, the doer participle is being described as having performed the action of the verb in the past.

Doer participles of form 1 verbs, when used with this nounal meaning, often have broken plurals, in addition to their sound plurals. Generally, either could be used in most cases, but the usage of the broken plurals is preferred.

For example, consider the verb قَتَلَ يَقْتُلُ “to kill (ه s.o.)”. Its doer participle is قَاتِلٌ “a killer<sub>m</sub>”. Its sound plural is قَاتِلُونَ *qātilūna* and its broken plurals are قُتَالٌ *quttāl* and قَتَلَةٌ *qatalah*. Any of these could be used but the broken plural is often preferred.

هَرَبَ قَتَلَةُ الرَّجُلِ إِلَى مَخْبَأِهِمْ.  
*haraba qatalatu r-rajuli ʾilā makhba'ihim.*

“The killers of the man fled to their hideout.”

## 26.4. The doer participle as a verb

We have learned that the essential meaning of the doer participle is the doer of the action of the verb from which it is derived. In addition to this essential meaning, the doer participle can also be used in place of the verb from which it is derived. This is only done when the verb to be replaced is the resembling verb. The doer participle does not replace the past verb. We will now explain this usage.

### 26.4.1. Usage of the doer participle as a present tense verb

Consider the following sentence:

يَذْهَبُ زَيْدٌ إِلَى الْمَدْرَسَةِ.

*yadh-habu zaydun 'ila -Imadrasati.*

“Zayd goes to school.”

The above sentence does not explicitly specify whether Zayd is actually going to school at present, or that he goes to school habitually and not necessarily right now.

If we wish to indicate that Zayd is actually going to school at present we can replace the resembling verb with the indefinite doer participle. So we get:

زَيْدٌ ذَاهِبٌ إِلَى الْمَدْرَسَةِ.

*yadh-habu zaydun 'ila -Imadrasati.*

“Zayd is going to school.”

Note that the same preposition إِلَى *'ilā* “to” is used with the doer participle as is used with the verb. Also note that this is now a subject-comment sentence instead of a verbal sentence. زَيْدٌ *zaydun* “Zayd” is the subject, and ذَاهِبٌ *dāhibun* is part of the comment.

This usage of the doer participle to indicate that the action of the verb is occurring at present is mostly done for what we call *verbs of posture* and *verbs of motion*.

Verbs of posture denote a static position or activity of the doer's body and include verbs like sitting, standing, lying down, sleeping, etc.

Verbs of motion denote a moving action of the doer's body and include verbs like going, coming, running, etc.

So, if, for example, we say,

زَيْنَبٌ جَالِسَةٌ عَلَى هَذِهِ الْكُرْسِيِّ.

*zaynabu jālisatun ʿala hādha -lkursiyyi.*

“Zaynab is sitting on this chair.”

this indicates that Zaynab is sitting on this chair at present. And if we say,

تَجْلِسُ زَيْنَبٌ عَلَى هَذَا الْكُرْسِيِّ.  
*tajlisu zaynabu ʿala hādha -lkursiyyi.*  
 “Zaynab sits on this chair.”

this indicates that Zaynab usually sits on this chair.

If this usage of the doer participle to indicate a present action is mostly only for verbs of posture and motion, how then do we indicate this distinction for other verbs? We have answered this in section [TODO: add section to resembling verb] where we said that in order to give the meaning that the action of the verb is happening right now, a verbal sentence can be converted to a subject-comment sentence.

#### 26.4.2. Usage of the doer participle as a future tense verb {Doer participle-for-intended-future-action}

The doer participle may be used in place of the verb it is derived from to indicate an intent on the part of the doer, or to indicate that the action will occur in the future.

This usage of the doer participle is not just for verbs of posture and motion like the present tense usage. Rather, it is for all verbs in general.

And since intention is something that is mostly expressed by the speaker for himself, rather than for someone else, we will often find this usage with the subject أَنَا *ʾana* “I”.

##### 26.4.2.1. With an indirect doee

Here is an example of the usage of the doer participle as a future tense verb with an indirect doee:

أَنَا ذَاهِبٌ إِلَى بَيْتِ صَدِيقِي فِي الصَّبَاحِ.  
*ʾana dhāhibun ʾilā bayti ṣadiqī fi -ṣṣabāhi.*  
 “I’m going to go to my friend’s house in the morning.”

In the above sentence it is possible for the phrase فِي الصَّبَاحِ *fi -ṣṣabāhi* “in the morning” to be omitted for the same meaning. In that case, surrounding context could tell us that the person is intending to go in the future, and is not actually in the process of going there at present.

Here is another example (by a female speaker):

عِنْدِي كُرَّةٌ فِي الْبَيْتِ فَأَنَا رَاجِعَةٌ إِلَى الْبَيْتِ وَلَاعِبَةٌ بِهَا.  
*ʿindi kuratun fi -lbayti faʾana rājiʿatun ʾila -lbayti walāʿibatun bihā.*  
 “I have a ball at home, so I’m going to go home and play with it.”

### 26.4.2.2. Difference with the particles سَ sa- and سَوْفَ sawfa

We have already learned a method to express a future action using the particles سَ sa- and سَوْفَ sawfa with the resembling verb. So we could also have said:

سَأَذْهَبُ إِلَى بَيْتِ صَدِيقِي.  
sa'adh-habu 'ilā bayti ṣadiqī.

“I will to go to my friend's house.”

The difference between using the particles سَ sa- and سَوْفَ sawfa and using the doer participle is that using the doer participle signifies more emphasis, or, as a possible consequence of the emphasis, that the action is more imminent. That is:

أَنَا ذَاهِبٌ ...  
'ana dhāhibun ...  
“I will [definitely] go ...”

or

“I'm going to go ...”

سَأَذْهَبُ ...  
sa'adh-habu ...  
“[Soon] I will go ...”

### 26.4.2.3. With a direct doee

If a verb takes a direct doee, and we wish to use the direct doee with the verb's doer participle when the doer participle is acting as a verb, then we may deal with it in one of three ways:

1. The direct doee in propped-state following the doer participle

The most basic method of dealing with a direct doee of a doer participle is by placing it in the propped-state right after the doer participle. Here is an example,

قَدْ دَخَلَ الْمَدِينَةَ رَجُلٌ شَرِيرٌ. هُوَ قَاتِلٌ سُكَّانِهَا.  
qad dakhala l-madinata rajulun ṣharīrun. hua qātilun sukkānahā.  
“An evil man has entered the city. He is going to kill its residents.”

2. The direct doee in lowered-state annexed to the doer participle

The combination of the doer participle and following direct doee in the propped-state is often replaced with an annexation of the doer participle to the lowered-state direct doee. So, for example, instead of the above example, we can say:

قَدْ دَخَلَ الْمَدِينَةَ رَجُلٌ شَرِيرٌ. هُوَ قَاتِلٌ سُكَّانِهَا.  
qad dakhala l-madinata rajulun ṣharīrun. hua qātilu sukkānihā.  
“An evil man has entered the city. He is going to kill its residents.”

Note that قَاتِلُ سُكَّانِهَا *qātilu sukkānihā*. can also support the non-verbal meaning of the doer participle: “killer of its residents”, i.e., he has already killed its residents in the past. So, when an annexation is used with a doer participle, we will often need surrounding context to tell us whether the verbal (resembling) meaning is intended, or the noun meaning.

This usage of annexing the doer participle to the lowered-state direct doee instead of employing the more basic usage of the doer participle and a following propped-state direct doee is optional, but fairly common. In fact, when the doer participle is indefinite and tanwined, and the direct doee begins with اَلْ *ʾal*, then the annexation usage becomes predominant over the basic propped-state usage. So we will be more likely to see:

أَنَا فَاعِلُهُ.  
'ana fā'iluhu.

instead of:

أَنَا فَاعِلٌ إِيَّاهُ.  
'ana fā'ilun 'iyyāhu.

for the meaning: “I will do it.” Note again, that the latter sentence could also support the nounal meaning of the doer participle: “I am its doer.”, i.e., “the one who did it.”

Similarly, it will be more common to find:

هُوَ قَاتِلُ النَّاسِ.  
huwa qātilu -nnāsi.

instead of:

هُوَ قَاتِلٌ النَّاسِ.  
huwa qātilunī -nnāsa.

for the meaning: “He is going to kill the people.” Note, once again, that the former sentence also supports the meaning: “He is the people’s killer.”, i.e., “the one who killed them”, and that context would be needed to tell us which of the two meanings is intended.

The annexation of a doer participle to its direct doee in the lowered-state is not the kind of “proper” annexation that we have learned so far. In fact, it is called an *improper annexation* and we shall study it in more detail in chapter **TODO**, if Allāh wills.

3. Quite similar to what we learned in section (ref) for maṣḍars, the direct doee can follow the doer participle in the lowered-state preceded by the preposition لِ *li*.

This is often optional, as an alternative to the above two methods. For example,



هُوَ قَاتِلٌ لَهُمْ.  
*huwa qātilun lahum.*  
 “He will kill them.”

Using *li* in this manner is also a technique to move the direct doer before the doer participle for effect, if desired. For example,

هُوَ لَهُمْ قَاتِلٌ.  
*huwa lahum qātilun.*  
 “He will kill them.”

#### 26.4.3. The definite doer participle as a verb

So far we have seen only an indefinite doer participle being used with the meaning of an resembling verb. However, the definite doer participle, too, can give this meaning. The meaning is often in the present tense. Here are some examples:

With an indirect doer:

قَدِمَ زَيْدٌ الدَّاهِبُ إِلَى الْجَامِعَةِ.  
*qadima zayduni -dhāhibu 'ila -ljāmi'ati.*  
 “Zayd, the one who goes to the university, has arrived.”

With a direct doer in the propped-state:

هَرَبْتُ مِنَ الْأَسَدِ الْأَكِلِ الْإِنْسَانَ.  
*harabtu mina -l'asadi -l'ākilu -l'insāna.*  
 “I fled from the lion, the one that eats man.”

With a direct doer in the lowered-state preceded by the preposition *li*:

سَيَنْجَحُ الطَّالِبُ التَّارِكُ لِلْهُو.  
*sayanjahu -ttālibu -ttāriku lillahwi.*  
 “The student, the one who leaves idle amusement, will succeed.”

#### 26.4.4. Plurals of the doer participle when used as a verb

We mentioned in section @ref(the-doer participle-as-a-noun) that doer participles when used with their nounal meaning often have broken plurals along with their sound plural. We gave the example of the doer participle قَاتِلٌ *qātil* “a killer<sub>m</sub>.” with the sound plural قَاتِلُونَ *qātilūna* and the broken plurals قَاتِلٌ *qattāl* and قَاتِلَةٌ *qatalah*.

When the doer participle is used as a verb, only the sound plural is permitted to be used, and the broken plurals, if any are not used. So we can only say:

هُمْ قَاتِلُونَ النَّاسَ.  
*hum qātilūna -nnāsa.*

and

هُمْ قَاتِلُوا النَّاسِ.

*hum qātīlu -nnāsi.*

for

“They will kill the people.”

not, for example

× هُمْ قُتِلَ النَّاسِ.

(In the second sentence, the ن of قَاتِلُونَ is omitted because it is an annexed noun).

## 26.5. The doee participle

The doee participle for form 1 verbs is on the pattern مَفْعُول *mafe'ul*. It carries the meaning of the person or thing to whom the action of the verb has been done. For example, the doee participle for the verb قَتَلَ يَقْتُلُ “to kill (s.o.)” is مَقْتُول *maqtul* and means “a killed person”.

### 26.5.1. The plural of the doee participle

The doee participle almost always takes the sound plurals *-ūn* for masculine intelligent beings, and *-āt* otherwise. Therefore the plural of the doee participle مَقْتُول *maqtul* “a killed person<sub>m</sub>.” is مَقْتُولُونَ *maqtulūna* “killed persons<sub>m</sub>.” and the plural of the doee participle مَقْتُولَةٌ *maqtūlah* “a killed person<sub>f</sub>” is مَقْتُولَاتٌ *maqtūlāt* “killed persons<sub>f</sub>”.

There are only a few doee participles that, as an exception, have broken plurals. The broken plural for these exceptions is than always on the pattern مَفَاعِيلٌ *mafā'il*<sup>2</sup>. For example, the doee participle for the verb لَعَنَ يَلْعَنُ لَعْنًا “to curse (s.o.)” is مَلْعُونٌ *male'un* “accursed” and its plural is مَلَاعِينٌ *malā'ein*<sup>2</sup>.

### 26.5.2. Usage of the doee participle

Much of what has been said regarding the doer participle applies to the doee participle as well: The doee participle may be used with a verbal meaning for the resembling verb only. So if we say:

هُوَ مَقْتُولٌ.

*huwa maqtul*

with a verbal meaning, then it means “He will be killed.” And if we say it using its nounal meaning, then it means “He is the person killed.”

### 26.5.3. The doee participles of indirect doee verbs

Consider the verb سَأَلَ يَسْأَلُ سُؤَالًا “to question (عن s.o. about s.th.)”.

Here it is used in a sentence:

سَأَلَ زَيْدٌ زَيْنَبَ عَنْ حَادِثَةٍ.  
*sa'ala zaydun zaynaba ʿan ḥādīthah.*  
 “Zayd questioned Zaynab about an accident.”

In this sentence, زَيْدٌ *zaydun* “Zayd” is the doer. The corresponding doer participle that refers to him is سَائِلٌ *sā'il* “a questioner<sub>m</sub>”. Next, زَيْنَبُ *zaynaba* “Zaynab” is the direct doee. The corresponding doee participle that refers to her is مَسْئُولَةٌ *mas'ūlah* “a questioned person<sub>f</sub>”. But how, now, do we refer to the indirect doee: حَادِثَةٌ *ḥādīthatin* “an accident”? The answer is that the doee participle referring to this indirect doee is مَسْئُولٌ عَنْهَا *mas'ūl ʿanhā* “a thing<sub>f</sub> questioned about”.

Let's analyze this term مَسْئُولٌ عَنْهَا *mas'ūl ʿanhā* “a thing questioned about” carefully. The first word is مَسْئُولٌ *mas'ūl* which shall always be singular masculine, regardless of the gender and number of the indirect doee. The second word is عَنْهَا *ʿanhā* “about it”. Here عَنْ *ʿan* is the same preposition that has been used with the verb. And هَا *hā* is the pronoun that refers to the indirect doee حَادِثَةٍ *ḥādīthatin* “an accident”. If the number or gender of the indirect doee were to change then this would be reflected in this pronoun.

So, for example, if we say,

نَظَرَ زَيْدٌ إِلَى الرِّجَالِ.  
*naḏhara zaydun ʾila -rrijāli.*  
 “Zayd looked at the men.”

then, the doee participle that refers to الرِّجَالِ *arrijāli* “the men” is مَنظُورٌ إِلَيْهِمْ *manḏhūr ʾilayhim* “persons<sub>m</sub> looked at”.

If doee participles of indirect does are used in sentences then it is the first word (in this case مَنظُورٌ *manḏhūr*) that changes for definiteness and state (but not for gender or number, as already discussed). Here are some examples:

From the verb لَعِبَ يَلْعَبُ لَعِبًا “to play (هـ s.th.)”:

هَذِهِ الْكُرَى هِيَ الْمَلْعُوبُ بِهَِا.  
*hādhi -lkurā hiya -lmalʿūbu bihā.*  
 “These balls are the ones played with.”

From the verb أَمَرَ يَأْمُرُ أَمْرًا “to order (هـ s.o. ب to do s.th.)”:

فَعَلَ الْغُلَامُ الْمَأْمُورَ بِهِِنَا.  
*faʿala -lġhulāmu -lma'mūra bihinna.*  
 “The boy did the [things] ordered to do.”

(Remember that the feminine plural pronouns may be used to refer to plural non-intelligent beings, regardless of their grammatical gender, in order to indicate plurality.)

Having said all this, in practice, you may find that indirect doees are sometimes treated as direct doees when forming their doee participle. This is especially common when forming plurals for terms that are very common. So instead of referring to “[things] ordered to do” in the above example as *al-māmūr bihinn*, you may find the word *al-māmūrāt* used instead.

TODO: The doee participle for indirect doees may have some ambiguity with the doee verbal for direct doees. *مسؤول عنه* can also be “the person who is asked about it” where the pronoun has been substituted for a noun, for example *مسؤول عن الأمر*. In this case it is the word *مسؤول* which will be feminized and pluralized. *المسؤولون عنه* “the persons asked about it.”

For that matter *سائل عنه* is also valid as “the questioner about it”.

## 26.6. Doer participles and doee participles re-used as adjectival nouns

Doer participles and doee participles are often re-used as adjectival nouns with meanings that are directly formed from their doer participle and doee participle meanings respectively. Here are some examples:

Verb	Doer participle/doee participle	Adjectival noun meaning
نَعِمَ يَنْعِمُ نَعُومَةً “to be soft”	نَاعِم	“soft”
يَبِسُ يَبْسُ يَبْسٌ “to be dried up”	يَابِس	“dried up”
حَاضِرٌ يَحْضُرُ حُضُورًا “to be present”	حَاضِر	“present (attending)”
جَمَعَ يَجْمَعُ جَمْعًا “to gather (هـ s.th.)”	جَامِع	“comprehensive”
لَمَعَ يَلْمَعُ لَمْعًا وَلَمَعَانًا “to be shiny”	لَامِع	“shiny”
فَتَحَ يَفْتَحُ فَتْحًا “to open (هـ s.th.)”	مَفْتُوح	“open”
شَهَرَ يَشْهَرُ شَهْرًا “to make famous (هـ، هـ، هـ s.o., s.th.)”	مَشْهُور	“famous”

### 26.6.1. Genderizability of doer participles and doee participles when re-used as adjectival nouns

When a doer participle or doee participle is re-used as an adjectival noun, then it generally retains its genderizability. For example,

بَابٌ مَفْتُوحٌ  
*bābun maftūḥun*  
 “an open door”

and

نَافِذَةٌ مَفْتُوحَةٌ  
*nāfiḍḥatun maftūḥatun*  
 “an open window”

If, however, the adjectival noun is only applicable to females, then, only a female adjectival noun is formed but, peculiarly, without the feminine marker ة. The most common example is from the verb: حَمَلَ يَحْمِلُ حَمَلًا “to carry (هـ s.th.)”. The doer participle is حَامِلٌ *ḥāmil* “a carrier”. The adjectival noun formed from the doer participle is “pregnant”, but because it is only applicable to females, it does not get the feminine marker ة. For example,

الْمَرْأَةُ حَامِلَةٌ.  
*’almar’atu ḥāmil.*  
 “The woman is pregnant.”

This does not affect the doer participle when it is not used with this adjectival noun meaning. For example,

الْمَرْأَةُ حَامِلَةُ الْمَاءِ.  
*’almar’atu ḥāmilatu -lmā’.*  
 “The woman will carry the water.”

or

“The woman is the water-carrier.”

### 26.6.2. Corresponding with English adjectives

Sometimes both the doer participle and the doee participle are used in Arabic with distinct meanings where we would use the same word in English. For example, the verb عَقَلَ يَعْقِلُ عَقْلًا *eaqala yaʿqilu eaqlan* means “to make sense (هـ of s.th.)”. Its doer participle عَاقِلٌ *ʿāqil* means “one who makes sense (of something)” and may be re-used as an adjectival noun meaning “sensible” when it refers to a person who makes sense of something. For example,

زَيْدٌ غُلَامٌ عَاقِلٌ.  
*zaydun ḡhulāmun ʿāqil.*  
 “Zayd is a sensible boy.”

Its doee participle مَعْقُولٌ *maʿqūl* means “something which makes sense” and may be re-used as an adjectival noun meaning “sensible” when it refers to a something which makes sense. For example,

هَذَا مَنَهْجٌ مَعْقُولٌ.  
*hādḥā manhajun maʿqūl.*  
 “This is a sensible approach.”

## 26.7. Doer participle and doee participles re-used as common nouns

The doer participle is often re-used as a common noun with a meaning that is either directly, or indirectly related to the meaning of the verb. For example, the doer participle of the verb سَأَلَ يَسْأَلُ سَأَالًا *sa'ala yas'alu su'alan* is سَائِلٌ “a questioner” with the sound plural سَائِلُونَ *sā'ilūna* and the broken plurals سَوَالٌ *su'āl* and سَأَالَةٌ *sa'alah*.

The word سَائِلٌ *sā'il* “a questioner” is re-used with the meaning “a beggar”. The association in meaning is that a beggar continually asks people for money.

The re-use of a doer participle or doee participle as a common noun does not prevent it from continuing to be used with its doer/direct doee or verbal meaning. سَائِلٌ *sā'il* may be used to mean both “a questioner” and “a beggar”, and context will help us determine which of the meanings is intended.

When a doer participle is re-used as a common noun then only the broken plural, if it exists, may be used. The sound plural is only permitted to be used if no broken plurals exist. Here are some more examples of doer participles re-used as common nouns:

Verb	Doer participle/doee participle	Plural	Common noun meaning
عَلِمَ يَعْلَمُ عَلَمًا “to know (هـ s.th.)”	عَالِمٌ	عُلَمَاءٌ <sup>2</sup>	“a scholar”
طَلَبَ يَطْلُبُ طَلْبًا “to seek (هـ s.th.)”	طَالِبٌ	طُلَّابٌ، طَلَبَةٌ	“a student”
لَعِبَ يَلْعَبُ لَعِبًا “to play (هـ s.th.)”	لَاعِبٌ	لَاعِبُونَ	“a player”
جَمَعَ يَجْمَعُ جَمْعًا “to gather (هـ s.th.)”	جَامِعَةٌ	جَامِعَاتٌ	“a university”
جَمَعَ يَجْمَعُ جَمْعًا “to gather (هـ s.th.)”	جَامِعٌ	جَوَامِعٌ <sup>2</sup>	“a mosque (in which the Friday prayers are performed)”
حَدَثَ يَحْدُثُ حَدْثًا “to happen”	خَادِثَةٌ	خَوَادِثٌ <sup>2</sup>	“an accident”
شَرِبَ يَشْرَبُ شَرْبًا “to drink (هـ s.th.)”	شَارِبٌ	شَوَارِبٌ <sup>2</sup>	“a moustache”
سَخَلَ يَسْخُلُ سَخْلًا “to abrade (هـ s.th.)”	سَاحِلٌ	سَوَاحِلٌ <sup>2</sup>	“a seashore”
صَمِنَ يَصْمِنُ صِمَانًا “to guarantee (هـ s.th.)”	مَصْمُومٌ	مَصَامِينٌ <sup>2</sup>	“a content (of a letter, etc.)”
دَخَلَ يَدْخُلُ دُخُولًا “to enter”	دَاخِلٌ	none	“inside”
خَرَجَ يَخْرُجُ خُرُوجًا “to exit”	خَارِجٌ	none	“outside”

The last two دَاخِلٌ “inside” and خَارِجٌ “outside” are notable. Here, for example, is how they can be used:

غَسَلَ الْكُؤَبَ مِنْ دَاخِلٍ.

*ghasala -lkūba min dākḥilin.*

“He washed the tumbler from inside.”

### 26.7.1. Genderizability of doer participle and doee participles when re-used as common nouns

When a doer participle or doee participle is re-used as a common noun, then it loses its genderizability. For example, if we wish to say “The building is a university.” we will say:

الْبِنَاءُ جَامِعَةٌ.

*‘albinā’u jāmīeah.*

“The building is a university.”

We cannot masculinize جَامِعَةٌ *jāmīeah* “a university” to جَامِعٌ *jāmīe* in order to make it match the gender of بِنَاءٌ *binā’* (masc.) “a building”. Were we to do so, then جَامِعٌ *jāmīe* would get interpreted with either:

1. Its doer participle meaning “a gatherer”:

“The building is a gatherer.”

which doesn’t make sense as a sentence.

2. Or, with the common noun meaning of جَامِعٌ *jāmīe*, if one happens to exist. There is such a meaning in this case: “a mosque (in which the Friday prayers are performed)”. So then we would get:

الْبِنَاءُ جَامِعٌ.

*‘albinā’u jāmīeun.*

“The building is a mosque (in which the Friday prayers are performed).”

3. Or, with the adjectival noun meaning of جَامِعٌ *jāmīe*, if one happens to exist. There is such a meaning in this case: “comprehensive”. So then we would get:

الْبِنَاءُ جَامِعٌ.

*‘albinā’u jāmīeun.*

“The building is comprehensive.”

None of these give the original meaning we intended: “The building is a university.” So, in summary, once a doer participle or doee participle is re-used as a common noun, it loses its genderizability.

Having said this, when a doer participle is re-used as a common noun that applies to humans, both the masculine and feminine common-noun typically exist together. So for example,

عَالِم *ʿālim* is re-used as the common-noun for “a (male) scholar” with the plural عُلَمَاء <sup>2</sup> *ʿulamāʾ*. And

عَالِمَة *ʿālimah* is re-used as the common-noun for “a (female) scholar” with the plural عَالِمَات *ʿālimāt*.

In such cases, i.e., when applicable to humans, the dictionary will generally only list, and supply the definition for the masculine common-noun. The reader is expected to know that its feminine exists and how to form it.

There are exceptions, however. The verb جَرَى يَجْرِي جَرًى *jarā yajrī jaryan* “to run” is formed from the root جري. This is a weak root because of the letter ي in it, and we will study it in more detail later in chapter @ref(roots-with-weak-final-letter). In any case, its feminine doer participle is جَارِيَة *jāriyah* and is re-used for the common noun meaning “a girl”. The masculine doer participle is not re-used as a common noun for the meaning “a boy”.

Work in progress



## Chapter 27.

### The verb كَانَ

#### 27.1. Introduction

We have learned that a verb must have a doer in the raised-state and can have a direct doee in the propped-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 comment.

The principal verb of this type is كَانَ which is used to mean “was”. There are other verbs which behave in a similar manner and they are called the *sisters* of كَانَ.

#### 27.2. كَانَ, its subject, and its comment

Consider the sentence:

الرَّجُلُ مُعَلِّمٌ.  
“The man is a teacher.”

This is a subject-comment sentence. الرَّجُلُ is the subject in the raised-state, and مُعَلِّمٌ is the comment, also in the raised-state. Arabic does not, in this case, express any word for “is”.

Consider now the following sentence:

كَانَ الرَّجُلُ مُعَلِّمًا.  
[mafulb].subs/ doer/ subject  
comment

Now, as you can see, Arabic does express a word for “was”. It is the past verb كَانَ *kāna*. كَانَ is a hollow verb from the root كَوْن. Its resembling verb is يَكُونُ *yakūnu*. The complete table for this verb for all doer pronouns is given below:

Doer pronoun	past verb	resembling verb
he	كَانَ	يَكُونُ
she	كَانَتْ	تَكُونُ
you <sub>1m</sub>	كُنْتَ	تَكُونُ
you <sub>1f</sub>	كُنْتِ	تَكُونِينَ
I	كُنْتُ	أَكُونُ
they <sub>2m</sub>	كَانَا	يَكُونَانِ
they <sub>2f</sub>	كَانَتَا	تَكُونَانِ
you <sub>2</sub>	كُنْتُمَا	تَكُونَانِ
they <sub>3m</sub>	كَانُوا	يَكُونُونَ
they <sub>3f</sub>	كُنَّ	يَكُنَّ
you <sub>3m</sub>	كُنْتُمْ	تَكُونُونَ
you <sub>3f</sub>	كُنْتُنَّ	تَكُنَّ
we	كُنَّا	نَكُونُ

Like, for other verbs, the doer of كَانَ, الرَّجُلُ, is in the raised-state, and its direct doer, مُعَلِّمًا, is in the propped-state.

However, unlike most other verbs, the doer of كَانَ, الرَّجُلُ, is also called its subject and its direct doer, مُعَلِّمًا, is also called its comment.

So a sentence with كَانَ used in this way is a subject-comment sentence. If it begins with كَانَ then it is also a verbal sentence at the same time.

This property also applies to the sisters of كَانَ that we will learn later in this chapter. Together, these verbs are also called *deficient* verbs, because, besides their doer/subject, they also need an comment to complete the meaning of the sentence. That is, without the comment, the sentence is deficient.

“Is” subject-comment sentences can be converted to “was” subject-comment sentences using the verb كَانَ. Here are some examples:

“is”	“was”
زَيْنَبٌ جَائِعَةٌ. “Zaynab is hungry.”	كَانَتْ زَيْنَبٌ جَائِعَةً. “Zaynab was hungry.”
الْغُلَامُ زَيْدٌ. “The boy is Zayd.”	كَانَ الْغُلَامُ زَيْدًا. “The boy was Zayd.”
النِّسَاءُ فِي بُيُوتِهِنَّ. “The women are in their houses.”	كَانَتِ النِّسَاءُ فِي بُيُوتِهِنَّ. “The women were in their houses.”
هُمْ مَسْرُورُونَ وَفَرِحُونَ. “They <sub>3m</sub> are happy and rejoicing.”	كَانُوا مَسْرُورِينَ وَفَرِحِينَ. “They <sub>3m</sub> were happy and rejoicing.”
أَنَا نَائِمَةٌ. “I <sub>1f</sub> am sleeping.”	كُنْتُ نَائِمَةً. “I <sub>1f</sub> was sleeping.”
أَنْتَ لِي أَخٌ. “You <sub>1m</sub> are a brother to me.”	كُنْتَ لِي أَخًا. “You <sub>1m</sub> were a brother to me.”

## 27.2.1. Sequence of كَانَ, its subject, and its comment

In sentence word order, the natural sequence is verb, subject, comment.

كَانَ زَيْدٌ قَائِمًا.

“Zayd was standing.”

Wright 2/100B

but we may also, for the same meaning, apply the sequence verb, comment, subject:

كَانَ قَائِمًا زَيْدٌ.

“Zayd was standing.”

Wright 2/100B

and also the sequence comment, verb, subject:

قَائِمًا كَانَ زَيْدٌ.

“Zayd was standing.”

Wright 2/100B

This last order is common in questions and alternative sentence sentences. For example:

أَفَقَائِمًا كَانَ زَيْدٌ.

“Was Zayd standing?”

اُدْعُ زَيْدًا قَائِمًا كَانَ أَوْ جَالِسًا!

“Call Zayd, be he standing or sitting!”

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:

كَانَ أَخِي رَفِيقِي.

“My brother was my companion.”

Wright 2/100C

This is because, if we invert it, it would naturally mean:

كَانَ رَفِيقِي أَخِي.

“My companion was my brother.”

Wright 2/100C

The following apparent sequence is also possible:

زَيْدٌ كَانَ قَائِمًا.

“Zayd: he was standing.”

But this is actually a subject-comment sentence. زَيْدٌ is the subject. And the comment is كَانَ قَائِمًا, which is itself a كَانَ subject-comment sentence in the sequence verb, subject, comment. The subject is the hidden pronoun “he” and the comment is قَائِمًا.

### 27.2.2. Plurals of non-rational beings with كَانَ

Because كَانَ sentences are subject-comment being sentences, many of the rules that we have learned for subject-comment sentences also apply to كَانَ sentences. One such rule is that when the subject of a sentence is a plural of non-rational beings, and the comment is an adjectival noun, then the feminine singular adjectival noun is often used. (See section @ref(usage-of-plurals-of-non-intelligent-beings).) For example:

كَانَتِ الْبُيُوتُ صَغِيرَةً. (typical)  
 “The houses were small.”

Also allowed, but not as common:

كَانَتِ الْبُيُوتُ صَغِيرَاتٍ.  
 كَانَتِ الْبُيُوتُ صَغَارًا.

الْبُيُوتُ كَانَتْ صَخْمَةً. (typical)  
 “The bulls were large.”

Also allowed, but not as common:

الْبُيُوتُ كَانَتْ صَخَامًا.  
 الْبُيُوتُ كُنَّ صَخَمَاتٍ.

### 27.2.3. كَانَ with a separating pronoun

Another rule that applies to subject-comment sentences, and that carries over to كَانَ sentences, is that when the subject and comment are both definite, then a separating pronoun, which is a detached pronoun that matches the subject, can be inserted between them. For example,

كَانَ الْمُؤْمِنُونَ هُمُ الْفَائِزِينَ.  
 “The believers were the winners.”

The separating pronoun هُمُ does not, in this case, serve to disambiguate the comment الْفَائِزِينَ “the winners”, from being a describer, as it did in sentences without كَانَ (see section @ref(subject-comment-sentences-separating-pronoun)). This is because the propped-state of الْفَائِزِينَ already tells us that it is the comment of كَانَ. If الْفَائِزِينَ were a describer of the raised-state subject الْمُؤْمِنُونَ, then it too would be in the raised-state, not the propped-state. So the separating pronoun serves more, here, to emphasize the subject.

Most of the time, separating pronouns are used in كَانَ sentences when the subject of كَانَ is itself a pronoun. Examples:

وَكُنَّا نَحْنُ الْوَارِثِينَ  
 “And it is We who were the inheritors”

كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ  
 “You were the Observer over them”

Sometimes a pronoun may appear to be a separating pronoun, but actually is not one. Consider, for example, the following sentence:

كَانَ الْمُؤْمِنُونَ هُمُ الْفَائِزُونَ.

“The believers were the winners.”

Note that *الْفَائِزُونَ* is in the raised-state, so it is not, by itself, the comment of *كَانَ*. So this is, in fact, a subject-comment sentence. *الْمُؤْمِنُونَ* is the subject of *كَانَ*. The comment of *كَانَ* is the comment *هُمُ الْفَائِزُونَ*, which is itself a subject-comment sentence with a raised-state subject (*هُمُ*) and a raised-state comment (*الْفَائِزُونَ*).

#### 27.2.4. Negating *كَانَ*

Like other past verbs, the verb *كَانَ* may be negated by preceding it with the particle *مَا*. For example:

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

3:67 سورة آل عمران

“Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allāh]. And he was not of the polytheists.”

A similar meaning may be obtained with the particle *لَمْ* followed by the clipped-state resembling verb *يَكُنْ*. This is dealt with in section @ref(lam-yakun) below.

#### 27.2.5. Gender of a pronoun subject of *كان*

Remember from section @ref(gender-of-pronoun-subject) that when the subject of a sentence is a pronoun, then it may optionally either match the gender of the noun it refers to, or the the gender of the predicate. This rules carries over to *كَانَ* subject-comment sentences as well. For example:

ذَهَبْتُ إِلَى السُّوقِ فِي الصَّبَاحِ. وَكَانَتْ لِي عَادَةٌ.

“I went to the market in the morning. And it was a habit for me.”

وَرَكِبُوهُمْ فَكَانَتْ هَزِيمَتُهُمْ

Wright 2/298C

“And they bore down upon them and it was their defeat.”

Note, how, in the above examples, *كَانَتْ* has a ت of femininity to match the feminine gender of the comment *عَادَةٌ* “habit”, and *هَزِيمَتُهُمْ* “their defeat”.

#### 27.2.6. A pronoun as the comment of *كَانَ*

TODO

### 27.3. The resembling verb يَكُونُ

The rules related to كَانَ, its subject, and its comment, that we have given above apply also to its resembling verb يَكُونُ.

We will now discuss the usages of the specific states of the resembling verb.

#### 27.3.1. The raised-state resembling verb يَكُونُ

We have already mentioned that Arabic does not usually express any word for “is”. So when, then, is the raised-state resembling verb يَكُونُ used? There are actually a few uses of this verb. We will explain them below:

##### 27.3.1.1. يَكُونُ used for habitual “is”

Consider the sentence, “The mother cooks the food.” The verb “cooks” implies that the action is habitually done, not necessarily that it is being done at present. If we wished to say that the action is being done at present, we might instead say, “The mother *is cooking* the food.” English maintains this distinction between the present and the habitual for most verbs. But it does not for 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 تَطْبُخُ الْأُمُّ 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 زُرْقَاءُ, 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 emphasize the habitual meaning, we may use the resembling verb يَكُونُ, thus:

تَكُونُ السَّمَاءُ زُرْقَاءَ.

“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 مَا or لَا, just like other raised-state resembling verbs.

Here are some examples:

قَالَ وَمَا الْبَيْعُ وَالْمِزْرُ؟ قُلْتُ شَرَابٌ يَكُونُ مِنَ الْعَسَلِ وَالْمِزْرُ يَكُونُ مِنَ الشَّعِيرِ

“He said: ‘What is mead and beer?’ I said: ‘A drink: it is from honey, and beer: it is from barley.’”

يَكُونُ اللَّحَافُ وَسَادَةً وَلَا تَكُونُ الْوَسَادَةُ لِحَافًا.

“The blanket can be a pillow but the pillow cannot be a blanket.”

مَا يَكُونُ الرَّجُلُ صَدِيقَكَ حَتَّى يَصْدَقَكَ.

“A man is not your friend until he is truthful to you.”

#### 27.3.1.1.1. قَدْ يَكُونُ for “may be”

When the meaning “may be” is desired, the the resembling verb يَكُونُ may be preceded by the particle قَدْ. For example,

قَدْ يَكُونُ الْأَسْتِهْزَاءُ كُفْرًا.

“Mocking may be a disbelief.”

#### 27.3.1.2. يَكُونُ used for future “will be”

Another usage of the resembling verb يَكُونُ is for the future tense to mean “will be”. In this case, it is often preceded by سَوْفَ or سَوْفَ. سَوْفَ and سَوْفَ are optional and are commonly dropped, especially when the context indicates the future. Future يَكُونُ is negated by لَا. Here are some examples:

فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

“For you [disbelievers] have denied, so it [i.e., your denial] is going to be adherent.”

25:77 سورة الفرقان

لَا يَكُونُ اللَّعَّائُونَ شُفَعَاءَ وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ

“The frequent cursers will be neither intercessors nor witnesses [on] the day of resurrection.”

رياض الصالحين  
:1553

(يَوْمَ is in the propped-state because it is an adverb of time, see chapter @ref(adverb-of-time).)

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

“It is the Day when people will be like moths, dispersed,”

101:4 سورة القارعة

#### 27.3.2. The propped-state resembling verb يَكُونُ

Like propped-state resembling verbs in general, يَكُونُ “be” expresses the meaning of purpose, wish, or expectation. It occurs after the particles لَنْ, لَنْ, أَنْ, كَيْ, and إِذَنْ. All this is consistent with what we have learned about propped-state resembling verbs in chapter @ref(propped-state-resembling-verbs). Here are some examples:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ. عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

“The Trustworthy Spirit [i.e., Gabriel] has brought it down. Upon your heart, [O Muḥammad] - that you may be of the warners -”

سورة الشعراء  
26:193-194

4:172 سورة النساء

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ  
 “Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]”

10:99 سورة يونس

أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ  
 “Then, [O Muḥammad], would you compel the people in order that they become believers?”

### 27.3.3. The clipped-state resembling verb يَكُنْ

The clipped-state resembling verb يَكُنْ is used consistent with the usage of clipped-state resembling verbs in general. (See chapter @ref(clipped-state-resembling-verbs).)

For example:

3:104 سورة آل عمران

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
 “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.”

3:60 سورة آل عمران

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِينَ  
 “The truth is from your Lord, so do not be among the doubters.”

60:31 صحيح البخاري

لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَابًا وَلَا فَحَاشًا وَلَا لَعَانًا  
 “The Prophet ﷺ was not one who would abuse (others) or say obscene words, or curse (others)”

#### 27.3.3.1. Deletion of ن

The ن may (irregularly) be deleted for the clipped-state resembling verbs that don't have a َ before them. These are:

- يَكُنْ, becomes يَكْ
- تَكُنْ, becomes تَكْ
- نَكُنْ, becomes نَكْ
- أَكُنْ, becomes أَكْ

This may only be done when the word following the verb does not begin with a connecting hamzah ا. Examples:

16:127 سورة النحل

وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ  
 “and do not be in distress over what they conspire.”

19:9 سورة مريم

وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا  
 “for I created you before, while you were nothing”

But we can't say:

لَمْ تَكُ الرَّجُلُ. ×



This is because اَلرَّجُلْ begins with with a connecting hamzah ا. So we have to say instead:

لَمْ تَكُنِ اَلرَّجُلَ.

“You were not the man.”

## 27.4. The verb of command كُنْ

The verb of command كُنْ is used to mean “Be!”. Examples:

قُلْنَا يِنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَيَّ اِبْرٰهِيْمَ

سورة الانبياء 21:69

We [i.e., Allāh] said, “O fire, be coolness and safety upon Abraham.”

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خٰسِيْنَ

سورة البقرة 2:65

“and We said to them, ‘Be apes, despised.’

The verb of command كُنْ followed by the name of a person in the propped-state is used to express one’s guessing that the person whom one sees is the individual named. For example:

كُنْ اَبَا دَرٍّ

Wright 2/44C

“I presume that the person approaching is Abū Dharr”

كُنْ اَبَا زَيْدٍ

Wright 2/44C

“I guess that you are Abū Zayd.”

## 27.5. The complete كَانَ

The verb كَانَ that we have been using so far is called the *deficient* كَانَ. It is called so because its meaning is deficient without its comment. For example, in the sentence قَائِمًا كَانَ زَيْدٌ قَائِمًا “Zayd was standing,” if we remove the comment قَائِمًا then the sentence is not complete for the desired meaning.

There is another type of كَانَ called the *complete* كَانَ. This كَانَ does not need an comment to complete its meaning. This كَانَ gives the meaning of “exists”. In English, we usually express this meaning using “there was”. For example,

كَانَ مَلِكٌ.

“There was a king.”

(literally: “A king was.”)

Note that مَلِكٌ “king” is in the raised-state as the subject. If it were in the propped-state, then it would change the meaning:

كَانَ مَلِكًا.

“He was a king.”

Here are some more examples:

Wright 2/99D

كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ.  
 “There was a trader, and he had sons.”

Incidentally, as you can see, the past verb of “have”: “has” is expressed using كَانَ:

كَانَ عِنْدِي كِتَابٌ.  
 “I had a book.”  
 (literally: “A book was for me.”)

7: صحيح مسلم

يَكُونُ فِي آخِرِ الزَّمَانِ دَجَالُونَ كَذَّابُونَ  
 “There will be in the end of time charlatan liars”  
 [From Ḥadīth in Ṣaḥīḥ Muslim:7]

667: صحيح البخاري

إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْلُ  
 “[At times there] is darkness and flooding”

لَمْ تَكُنِ الْحَرْبُ.  
 “The war didn’t occur.”  
 (literally: “The war was not.”)

## 27.6. Time signification of the past verb كَانَ

The general signification of the past verb كَانَ is to indicate a state that existed in the past, and that has possibly ceased. For example:

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 past 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:

2:34 سورة البقرة

أَبَىٰ وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ  
 “He refused and was arrogant and became of the disbelievers.”

اخْتَرَقَ الْخَشَبُ فَكَانَ تُرَابًا.  
 “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:

76:7 سورة الإنسان

وَيَخَافُونَ يَوْمًا كَانَتْ شَرُّهُ مُسْتَطِيرًا  
 “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>1</sup> For example:

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا  
“And ever is Allāh Forgiving and Merciful.”

سورة الأحزاب 33:73

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا  
“And do not approach unlawful sexual intercourse.<sup>1</sup> Indeed, it is ever an immorality and is evil as a way.”

سورة الإسراء 17:32

## 27.7. *كَانَ combined with other verbs*

The past verb *كَانَ* and its resembling verb *يَكُونُ* are combined with other verbs to express complex tenses in the past and the future, respectively. We will explain these combinations below.

### 27.7.1. *كَانَ combined with a resembling verb*

*كَانَ* is combined with a following resembling verb to express that the action of the verb was repeatedly or continually occurring in the past. For example:

كَانَ زَيْدٌ يَكْتُبُ.  
“Zayd was writing.”  
or  
“Zayd used to write.”  
or  
“Zayd would write.”

This sentence can be analyzed grammatically as a subject-comment sentence. The subject of *كَانَ* is *زَيْدٌ* and it is the subject of the sentence. The comment of *كَانَ* is itself a sentence *يَكْتُبُ* “he writes”, and it is the comment of the main sentence.

The order of the subject and the resembling verb can be re-arranged for the same meaning thus:

كَانَ يَكْتُبُ زَيْدٌ.

Now, two grammatical analyses are possible:

1. *زَيْدٌ* is the doer of *يَكْتُبُ*, and the subject of *كَانَ* is a hidden pronoun of the fact.
2. *زَيْدٌ* is the delayed subject of *كَانَ* and *يَكْتُبُ* is the comment of *كَانَ*. The doer of *يَكْتُبُ* is a hidden pronoun.

<sup>1</sup> 3:110 سورة آل عمران البحر المحيط لأبي حيان

Either way, the meaning, as we have mentioned, is the same. Here are some more examples for different types of doers/subjects:

كَانَ يَعْبُدُ مُشْرِكُو مَكَّةَ الْأَصْنَامَ.

or

كَانَ مُشْرِكُو مَكَّةَ يَعْبُدُونَ الْأَصْنَامَ.

“The polytheists of Makkah used to worship idols.”

كَانَتْ تُحِبُّ الصَّدَقَةَ.

“She used to love [to practice] charity.”

كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ 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).)

كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لِي صَوَاحِبٌ يَلْعَبْنَ مَعِيَ

“I used to play with dolls in the presence of the Prophet, and I had companions<sub>f</sub> playing with me.”

Occasionally, the particle قَدْ precedes the combination of كَانَ and the resembling verb. Example:

قَالُوا هَذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ

“They said, ‘This [person] used to transcribe for Muhammad ﷺ’”

The following resembling verb may also be an passive verb. Example:

إِنَّ أَنَاكَ كَانُوا يُؤْخَذُونَ 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.”

#### 27.7.1.1. One كَانَ suffices multiple resembling verbs

If the signification of an action occurring continually in the past applies to more than one resembling verb, then it is sufficient to prefix كَانَ to only the first one. Example:

كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ

“She used to work with her hand and spend (that income) on charity.”

(تَصَدَّقُ is abbreviated to تَتَصَدَّقُ. See section @ref(form-5-verbs-abbrev).)

#### 27.7.1.2. Negation of كَانَ and a resembling verb

In order to negate the combination of كَانَ and the following resembling verb, multiple options are available. Using يَفْعَلُ as an example resembling verb, we can have:

- مَا كَانَ يَفْعَلُ

- لَمْ يَكُنْ يَفْعَلْ
- كَانَ لَا يَفْعَلْ

Examples:

مَا كَانَ أَحَدٌ يَبْدَأُ، أَوْ يَبْذُرُ، ابْنَ عُمَرَ بِالسَّلَامِ

982: الأدب المفرد

“No one preceded or got ahead of Ibn Umar with (giving) the greeting.”

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرِ فَعْلُوهُ

5:79 سورة المائدة

“They used not to prevent one another from wrongdoing that they did.”

لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ

صحيح مسلم

“They would not ask about the chains of narration”

introduction:

In terms of the differences between these constructions مَا كَانَ يَفْعَلْ imparts more emphasis in the denial than كَانَ لَا يَفْعَلْ.

There is also difference between the options مَا كَانَ يَفْعَلْ and كَانَ لَا يَفْعَلْ in terms of when one would be used instead of the other.<sup>2</sup> For example, if someone says to you: “I thought I saw you writing yesterday.” To reply in the negative, you would say: مَا كُنْتُ أَكْتُبُ instead of كُنْتُ لَا أَكْتُبُ to mean “I was not writing.”

The construction مَا كَانَ يَفْعَلْ is also used when one wishes to say that one never used to do something due to one’s circumstances And also to mean that one did not know how to do something in the past. For example,

مَا كُنْتُ أَحْفَظُ شِعْرًا.

“I used to not memorize any poetry.”

As for كَانَ لَا يَفْعَلْ, it connotes an intentional or purposeful lack of doing something. Whereas, with مَا كَانَ يَفْعَلْ, the lack of action may be incidental. For example, كَانَ لَا يَقْرَأُ الْقُرْآنَ “He used to not read the Qur’ān imparts that the person was intentionally not doing so. Whereas مَا كَانَ يَقْرَأُ الْقُرْآنَ does not convey the intentionality of the lack of action. For example, the person may not have been reading the Qur’ān because he did not know how to.

### 27.7.1.3. The combination of كَانَ with يَكُونُ

Occasionally, كَانَ can be combined with its own resembling verb يَكُونُ This gives the meaning “was being” or “used to be”. يَكُونُ is, in this combination, often optional and may be dropped for no change in meaning. Examples:

كَانَ يَكُونُ فِي مَهْنَةٍ أَهْلِهِ

676: صحيح البخاري

and

كَانَ فِي مَهْنَةٍ أَهْلِهِ

صحيح البخاري

“He used to keep himself busy serving his family”

:6039

<sup>2</sup> 1/222 معاني النحو

2398: جامع الترمذي

قَدْ كَانَ يَكُونُ فِي الْأُمَمِ مُحَدَّثُونَ  
 “There used to be in the nations inspired persons”

Wright 2/21C

رَجَالٌ كَانُوا يَكُونُونَ مَعَ الْمُلُوكِ  
 “men that used to be with the kings”

Fischer 107

كَانَ يَكُونُ فِي الْبَيْتِ  
 “He used to be in the house.”

#### 27.7.1.4. Possible occurrence

Sometimes كَانَ is used with a resembling verb to express an action that could, should, or would have occurred. Examples:

Fischer 108

كَانَ يَكُونُ سُوءَ آدَبٍ.  
 “It would have been a misbehavior.”

1788: صحيح مسلم

فَقَالَ حُذَيْفَةُ أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ  
 “Ḥudhayfah said: ‘You might have done that.’”

This meaning can also be for the future, for example in a question:

2606: سنن ابن ماجه

أَيُّ شَيْءٍ كُنْتَ تَصْنَعُ  
 “Which thing would you do?”

#### 27.7.1.5. Omission of كَانَ

If one or more past verbs precedes the resembling verb or if the context indicates that the action was occurring in the past, then كَانَ can be omitted, and the resembling verb is used by itself.<sup>3</sup> For example:

2:91 سورة البقرة

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ  
 “Say,” Then why did you kill the prophets of Allāh before”  
 (تَقْتُلُونَ before كُنْتُمْ.)

2:102 سورة البقرة

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ  
 “And they followed [instead] what the devils had recited during the reign of Solomon”  
 (تَتْلُوا before كَانَتْ.)

<sup>3</sup>Wright 2/21C

### 27.7.1.6. *كَانَ followed by a doer participle or doee participle instead of a resembling verb*

Instead of a resembling verb after *كَانَ*, its doer participle or doee participle may be used instead. And this can give the effect of a state of being rather than an action being done. For example:

كَانَ سَاكِنًا  
“He was dwelling”

Wright 2/198A

كَانَتْ أَلْعَصِيُّ مَرْكُورَةً فِي الْأَرْضِ.  
“The staffs were sticking in the ground.”  
(*كَانَتْ تُرْكِرُ* would imply that they were being stuck.)

Wright 2/198A

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  
“a matter which was to be done”

Wright 2/196A

### 27.7.2. *كَانَ combined with a past verb*

*كَانَ* is combined with a following past verb to denote an action completed prior to some past (specified or implied) point in time. Example:

مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَّاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ

“al-Rashīd died at Tūs after (literally: and) he had set out for Khurāsān to combat Rāfiʿ ibn al-Layth.”

Wright 2/5C

The particle *قَدْ* is often used when *كَانَ* is combined with a past verb. *قَدْ* may be placed either between *كَانَ* and the following past verb, or before *كَانَ*. Examples:

كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً  
“I had brought up a girl”

Wright 2/5C

قَدْ كَانَتْ فَرَعَتْ مِنْ عَمَلِهَا.  
“She had been done with her work.”

When there are multiple past verbs, and one (or more) of them occurred farther in the past than the others, it is indicated with *قَدْ*, the others having merely *كَانَ*. We re-use a previous example here and extend it:

مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَّاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ. وَكَانَ رَافِعٌ هَذَا قَدْ خَرَجَ وَخَلَعَ الطَّاعَةَ وَتَغَلَّبَ عَلَى سَمَرْقَنْدَ.

“al-Rashīd died at Tūs after he had set out for Khurāsān to combat Rāfiʿ ibn al-Layth. And this Rāfiʿ had already rebelled and cast off his allegiance and taken forcible possession of Samarqand.”

Wright 2/6A

(Note how *قَدْ* is only used before Rāfiʿ’s action of rebelling.)

### 27.7.2.1. Negation

This combination may, again, be negated in multiple ways. Examples:

صحيح البخاري  
:6609  
لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتَهُ  
“Vowing does not bring to the son of Adam anything I have not already written in his fate,”

1778: سنن أبي داود  
وَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ  
“I wish I had not come out (for Hajj) this year”

A report narrated  
in إحياء علوم الدين  
لأبي حامد الغزالي  
3/139 without a  
chain  
وَمَا كَانَ قَدْ أَتَاهَا بِشَيْءٍ  
“And he had not brought her anything”

### 27.7.3. يَكُونُ combined with a past verb

The resembling verb يَكُونُ is combined with a past verb (often with an interposed قَدْ) to express that the action is conceived of having been completed in the future. Examples:

مشكاة المصابيح  
:1793  
يَكُونُ قَدْ وَجَبَ عَلَيْكَ صَدَقَةٌ  
“Charity will have been incumbent upon you”

Fischer 108  
فَلَنَأْخُذَهُ فَنَكُونُ قَدْ أَخَذْنَا عَوْصًا  
“Let us take him for (then) we will have taken a substitute”

#### 27.7.3.1. propped-state يَكُونُ combined with a past verb

An propped-state يَكُونُ is combined with a past verb to express being in a state of an action having occurred or that might have occurred. For example:

Fischer 110  
خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ  
“He feared that he could have erred.”

المهذب فيما وقع في  
القرآن من المعرب  
p. 59 للسيوطي  
وَيَجُوزُ أَنْ يَكُونُوا سَبَقُوا  
“And that they might have been preceded is possible”

يَشْتَرِطُ فِي النَّائِبِ 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.”

### 27.7.4. Verb of command كُنْ combined with a resembling verb

Occasionally, the verb of command كُنْ is combined with a resembling verb, thus:

Fischer 121  
كُنْ أَنْتَ تُكَلِّمُهُمْ  
“You be speaking to them!”



## 27.8. *كَانَ* with the *ل* of denial

One special use of *كَانَ* is what is termed the *ل* of denial. This is a negative *كَانَ* (either *مَا كَانَ* or *لَمْ يَكُنْ* with the appropriate suffixes or prefixes for the subject) followed by *ل* and then an propped-state resembling 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 لِيَتَضَرَّبَ وَلَدُهَا

“Zaynab was not one to beat her child.”

or

“Zaynab was not going to beat her child.”

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

“But Allāh would not punish them while you, [O Muḥammad], are among them”

8:33 سورة الأنفال

فَقَالَ أَتَحْشِشِينَ أَنْ أَقْتُلَهُ مَا كُنْتُ لِأَفْعَلَ ذَلِكَ

“He said: Do you fear that I shall kill him ? I am not going to do that.”

3112: سنن أبي داود

قَالَ لَمْ أَكُنْ لِأَفْعَلَ

“He said: I was not going to do that.”

1503: سنن ابن ماجه

## 27.9. *كَانَ* with the *ل* of deserving

Closely related, yet distinct from, the use of *كَانَ* with the *ل* of denial (above) is the use of *كَانَ* with a *ل* that signifies deserving, behooving, appropriateness, or possibility. This is, again, a negative *كَانَ* followed by the preposition *ل* and a following lowered-state noun, and then *أَنَّ* followed by an propped-state resembling 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 *ل*.<sup>4</sup> For example:

فَأَنْزَلْنَا بِهِ حَدَائِقَ دَاثَ بِهِجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا

“causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof”

27:60 سورة النمل

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ

“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,’”

3:79 سورة آل عمران

<sup>4</sup> 3:79 سورة آل عمران for تفسير ابن عاشور and البحر المحيط لأبي حيان

940: سنن أبي داود

قَالَ أَبُو بَكْرٍ مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 “Abū Bakr said ; it was not befitting for the son of Abū Quḥāfah to lead the  
 prayer in the presence of the Messenger of Allāh ﷺ”

Work in progress

## Chapter 28.

### إِنَّ and its sisters

#### 28.1. Introduction

In the basic subject-comment sentence, both the subject and the comment are in the raised-state. For example:

الرَّجُلُ مُعَلِّمٌ.  
subject comment

“This man is a teacher.”

In the above sentence both the subject الرَّجُلُ “the man”, and the comment مُعَلِّمٌ “a teacher” are in the raised-state. In this chapter we will study a family of particles, called إِنَّ and its sisters, that modify the subject-comment sentence by placing the subject in the propped-state instead of the raised-state. For example,

إِنَّ الرَّجُلَ مُعَلِّمٌ.  
*’inna -rrajula muεallimun.*

“Indeed the man is a teacher.”

Note how, in the above example, the subject الرَّجُلُ “the man” is now in the propped-state. The comment مُعَلِّمٌ “a teacher” remains in the raised-state.

The particles constituting the family of إِنَّ and its sisters are:

1. إِنَّ *’inna*
2. أَنَّ *’anna*
3. كَأَنَّ *ka’anna*
4. لَكِنَّ *lākinna*
5. لَيْتَ *layta*
6. لَعَلَّ *lasalla*

We shall now study each of these particles.

## 28.2. *إِنَّ* 'inna

*إِنَّ* 'inna is used to begin independent sentences. It has an emphatic meaning, as if the speaker is asserting the comment about the subject. It is often translated into English as “indeed” or “verily”, but it is also often left untranslated.

*إِنَّ* 'inna is only used to begin subject-comment sentences. Verbal sentences cannot be introduced by *إِنَّ* 'inna directly. (Later, in section @ref(damiir-al-shan), we shall see how to overcome this restriction.). For example,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ.  
*'inna -ddīna einda -llāhi -l'islāmu.*

“Indeed, the religion in the sight of Allāh is Islām.” (Qur’ān 3:19, trans. Saheeh International)

*إِنَّ* 'inna may be preceded by other particles like *وَ* “and”, *فَ* “so”, and *ثُمَّ* “then”. For example,

اُطْلُبِ الْعِلْمَ النَّافِعَ. فَإِنَّ طَلَبَ الْعِلْمِ النَّافِعِ عَمَلٌ صَالِحٌ. وَإِنَّ تَرْكَهُ غَفْلَةٌ.  
 “Seek the useful knowledge. For indeed the seeking of the useful knowledge is a good deed. And indeed leaving it is a negligence.”

The subject of *إِنَّ* 'inna may be a noun phrase, in which case, any describers or replacements of the subject are also in the propped-state. Examples:

إِنَّ هَؤُلَاءِ الرِّجَالَ الْكَرَامَ أَصْدِقَائِي.  
 “Indeed these noble men are my friends.”

*إِنَّ* 'inna may have multiple subjects, each in the propped-state, separated by *وَ*. Example,

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ يَعْْبُدُونَ اللَّهَ.  
 “Indeed the Muslim men and Muslim women worship Allāh.”

If the comment of the first subject has been mentioned before the second subject, then the second subject may optionally be in the propped-state or the raised-state. For example:

إِنَّ زَيْدًا جَالِسٌ وَعَمْرٌ.  
 or  
 إِنَّ زَيْدًا جَالِسٌ وَعَمْرٌو.  
 “Indeed Zayd is sitting and ʿAmr [as well].”

إِنَّ هَذَا الْكِتَابَ لِي وَذَلِكَ الْكِتَابُ لَكَ.  
 or  
 إِنَّ هَذَا الْكِتَابَ لِي وَذَلِكَ الْكِتَابُ لَكَ.  
 “Indeed this book is for me and that book is for you.”

*إِنَّ* 'inna may be used to begin sentences with an indefinite subject. For example,

إِنَّ مَلِكًا مِّنَ الْهِنْدِ كَتَبَ إِلَى أَحَدِ وُزَرَائِهِ.  
 “Indeed a king from India wrote to one of his ministers.”

Note that in all the above examples that إِنَّ 'inna is only used to begin subject-comment sentences. Verbal sentences cannot be introduced by إِنَّ 'inna directly. (Later, in section @ref(damiir-al-shan), we shall see how to overcome this restriction.). By default, the subject of إِنَّ 'inna must directly follow it with no intervening words or particles. The only exception is when the comment consists of a prepositional or adverbial phrase, it is then allowed to precede the subject. The subject, in any case, shall be in the propped-state. For example,

إِنَّ فِي الْبَيْتِ رَجُلًا.  
 “Indeed, in the house, is a man.”

إِنَّ تَحْتَ الشَّجَرَةِ كَنْزٌ ثَمِيْنًا.  
 “Indeed, under the tree, is a precious treasure.”

This reverse order is permitted even when the subject is definite. For example,

إِنَّ مَعَكَ صَاحِبَكَ.  
 “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 comment:

إِنَّ صَاحِبَكَ مَعَكَ.  
 “Indeed your companion is *with you*.”

If the subject contains a pronoun that refers to a noun in the comment then the comment must precede the subject. For example,

إِنَّ فِي الْمَصْنَعِ عُمَّالَهُ.  
 “Indeed, in the factory, are its workers.”

إِنَّ أَمَامَ الدَّارِ حَارِسَهَا.  
 “Indeed, in front of the door, is its guard.”

### 28.2.1. Pronoun subjects

The subject of إِنَّ may be a pronoun instead of a noun. For this the attached pronouns are used. For example,

لَا تَقْطَعْ تِلْكَ الشَّجَرَةَ فَإِنَّهَا ظَلِيلَةٌ.  
 “Don’t cut that tree, for it is shady.”

إِنَّكُمَا صَدِيقَايَ.  
 “You<sub>2</sub> are my friends.”

The speaker pronouns, both singular and plural, may optionally keep or drop their ن. So for the singular speaker pronoun both اِنِّني 'innani and اِنِّي 'inni may

be used. And for the plural speaker pronoun both *إِنَّا* 'innā and *إِنَّآ* 'innā may be used. Examples:

إِنِّي مُسْلِمٌ.

or

إِنَّنِي مُسْلِمٌ.

“Indeed I am a Muslim.”

إِنَّا كَاتِبُو هَذَا الْكِتَابِ.

or

إِنَّا كَاتِبُو هَذَا الْكِتَابِ.

“Indeed we are the writers of this book.”

TODO: Multiple pronoun subjects: ... *إِنَّكَ* ...

*إِنَّ* with the speaker pronouns are often used with doer participles to signify that the speaker intends to to the action of the verb. For example,

إِنِّي ذَاهِبٌ إِلَى الْمَسْجِدِ.

“I’m going to the mosque.”

We also mentioned this point in section @ref(doer participle-for-intended-future-action).

### 28.2.2. *إِنَّ* 'inna with a strengthening *لَ*

The strengthening particle *لَ* adds extra emphasis and may optionally be used between the subject of *إِنَّ* and its comment. If the subject occurs first (as is the default) then *لَ* is connected to and placed directly before the comment. For example:

إِنَّ زَيْدًا لَقَائِمٌ.

“Indeed Zayd is definitely standing.”

If the comment precedes the subject, then then *لَ* is connected to and placed directly before the subject. For example:

إِنَّ فِي الْبَيْتِ لَرَجُلًا.

“Indeed, in the house, is definitely a man.”

The strengthening particle *لَ* is only used with *إِنَّ* and not for any of its other sisters (*لَعَلَّ*, *لَيْتَ*, *لَكِنَّ*, *كَأَنَّ*, *أَنَّ*, *إِنَّ*).

### 28.2.3. Commonality of rules for اِنَّ and its sisters

Unless otherwise noted, the rules we have presented above for اِنَّ, for example, the subject being in the propped-state, the order of the subject and the comment, the use of attached pronouns for the subject, etc., apply also to its other sisters.

The strengthening particle ل, as mentioned above, is only used with اِنَّ and not for any of its other sisters.

### 28.3. اَنَّ 'anna

The particle اَنَّ 'anna can be translated as “that”. It is similar to اِنَّ in that it asserts the comment about the subject. But اَنَّ is different from اِنَّ in that اِنَّ, its subject, and its comment together constitute a complete sentence. Whereas the اَنَّ clause (اَنَّ, its subject, and its comment together) does not constitute a complete sentence. For example, consider the expression:

زَيْدٌ صَادِقٌ.  
“Zayd is truthful.”

This is a complete sentence. But if we add اَنَّ “that” to its beginning, it no longer remains a complete sentence:

اَنَّ زَيْدًا صَادِقٌ  
“that Zayd is truthful”

We need to additional words, external to the اَنَّ clause to complete the sentence. We will see examples of this below.

#### 28.3.1. The اَنَّ clause in place of the direct doer

أَعْلَمُ اَنَّ زَيْدًا صَادِقٌ.  
[mafulb].subs

“I know that Zayd is truthful.”

Note how, in the example above the اَنَّ clause (اَنَّ زَيْدًا صَادِقٌ) has occupied the place of the direct doer of the verb أَعْلَمُ.

In a similar manner, اَنَّ clauses can be placed where one would expect other noun positions, such as: a subject, an comment, a doer, and more. Here are some examples:

### 28.3.2. The **إِنَّ** clause in place of the doer

Example:

بَلَغَنِي أَنَّكَ مَرِيضٌ.  
doer

“That you are sick has reached me.” (“It has reached me that you are sick.”)

### 28.3.3. The **إِنَّ** clause in place of the subject

Example (with comment before subject in sentence word order):

مِنْ صِفَاتِهِ أَنَّهُ كَرِيمٌ.  
subject

“From his characteristics is that he is noble.”

### 28.3.4. The **إِنَّ** clause in place of the comment

Example:

الْحَقُّ أَنَّهُ ذَهَبَ.  
comment

“The truth is that he went.”

### 28.3.5. **كَانَ** with **إِنَّ**

As you know, **كَانَ**'s doer is also its subject, and its direct doee is also its comment. The **إِنَّ** clause can occur in either the subject or the comment of **كَانَ**. For example, the **إِنَّ** clause as the comment:

كَانَ الْأَمْرُ أَنَّهُ لَمْ يَفْعَلْ وَاجِبَهُ.  
comment

“The matter was that he didn't do his obligation.”

Now, the **إِنَّ** clause as the subject:

كَانَ الْأَمْرُ أَنَّهُ لَمْ يَفْعَلْ وَاجِبَهُ.  
subject



“That he didn’t do his obligation was the matter.”

Note that in the latter case, the comment precedes the subject.

### 28.3.6. The أَنَّ clause in place of an lowered-state noun

The أَنَّ clause can occur in place of an lowered-state base noun in an annexation. Example:

كَثُرَ قَاطِعُو الطَّرِيقِ لِدَرَجَةِ أَنَّ السَّفَرَ خَطِرٌ.  
[mudafil].subs

“The highway robbers (literally: the cutters of the way) have increased to the degree that the journey is dangerous.”

The أَنَّ clause can occur in place of an lowered-state noun directly following a preposition. Example:

عَجِبْتُ مِنْ أَنَّ زَيْدًا نَائِمٌ.  
[istate].subs after preposition

“I wondered at that Zayd is asleep.”

#### 28.3.6.1. Optionally deleting the preposition directly before an أَنَّ clause

If an أَنَّ clause directly follows a preposition, it is permissible to optionally delete the preposition as long as the meaning remains clear. So the previous example can be expressed without the preposition مِنْ with the same meaning:

عَجِبْتُ أَنَّ زَيْدًا نَائِمٌ.  
“I wondered at that Zayd is asleep.”

#### 28.3.6.2. لِأَنَّ “because”

The combination of the preposition لِ “for” and أَنَّ is used to mean “because”. For example,

أَكَلْتُ الطَّعَامَ لِأَنِّي كُنْتُ جَائِعًا.  
“I ate the food because I was hungry.”

### 28.3.7. Equivalence of the اِنَّ clause with a maṣḍar

As a matter of grammatical theory, the اِنَّ clause, i.e. اِنَّ itself, its subject, and its comment) is considered equivalent to a maṣḍar (typically in an annexation, and possibly with a direct doer as well). It is this equivalence that allows it to take the place of a doer, direct doer, and the other categories we have given above. For instance, consider the example:

عَجِبْتُ مِنْ اَنَّ زَيْدًا ذَهَبَ.  
“I wondered at that Zayd went.”

Here, the clause اِنَّ زَيْدًا ذَهَبَ is equivalent to the verbal noun phrase ذَهَابَ زَيْدٍ “Zayd’s going”. So the grammatically equivalent sentence with this verbal noun phrase is:

عَجِبْتُ مِنْ ذَهَابِ زَيْدٍ.  
“I wondered at Zayd’s going.”

Similarly, in the example,

مِنْ صِفَاتِهِ اَنَّهُ كَرِيمٌ.  
“From his characteristics is that he is generous.”

the clause اَنَّهُ كَرِيمٌ is equivalent to the verbal noun phrase كَرَامَتِهِ “his generosity”. So the grammatically equivalent sentence with this verbal noun phrase is:

كَرَامَتِهِ مِنْ صِفَاتِهِ.  
“His generosity is from his characteristics.”

This grammatical equivalence is more a matter of theory than of practical usefulness to us. And you have seen this grammatical equivalence before with اِنَّ and propped-state resembling verbs in chapter @ref(propped-state-resembling-verbs-verbal-noun).

### 28.4. كَأَنَّ ka’anna

كَأَنَّ ka’anna may be translated as “[It is] as if”. It is actually simply the preposition كَ “like” attached to اِنَّ. But it is treated separately because, unlike اِنَّ, كَأَنَّ ka’anna, its subject, and its comment constitute a complete sentence. For example,

كَأَنَّ اَلْأُمَّ مَدْرَسَةٌ.  
“[It is] as if the mother is a school.”

TODO: add more info

## 28.5. لَكِنَّ lākinna

TODO

## 28.6. لَيْتَ layta

TODO

## 28.7. لَعَلَّ laʿalla

TODO

## 28.8. The comment as a complete sentence and the pronoun of the fact

## 28.8.1. The comment as a complete sentence

There is a sub-type of subject-comment sentence where the comment is a complete sentence. Here is an example:

الشَّجَرَةُ فُرُوعُهَا طَوِيلَةٌ.  

comment
subject

“The tree: its branches are long.”

In these kinds of sentences, the subject introduces a topic, and the comment is itself a sentence which comments on the topic/subject. We have, in fact, already seen sentences like this in section @ref(past-verbs-order-of-words), when we take a verbal sentence and convert it to a subject-comment sentence. This is the example we discussed there:

الرَّجُلُ كَتَبَ كِتَابًا.

“The man: he wrote a book.”

### 28.8.1.1. The linker pronoun

A subject-comment sentence, in which the comment is itself a sentence; typically requires a pronoun in the comment that links back to the subject. In the example **أَلشَّجَرَةُ فُرُوعُهَا طَوِيلَةٌ**, the attached pronoun **هَا** “it” in **فُرُوعُهَا** “its tree” is the linker pronoun that links back to the subject **أَلشَّجَرَةُ** “the tree”.

Similarly, in the example **أَلرَّجُلُ كَتَبَ كِتَابًا**, the linker pronoun is the invisible doer pronoun “he” of the verb **كَتَبَ** “he wrote” that links back to the subject **أَلرَّجُلُ** “the man”.

### 28.8.1.2. Subject-comment sentences with **إِنَّ** and its sisters

**إِنَّ** and its sisters are very often used in subject-comment sentences. (With **أَنَّ** it is, as usual, an incomplete sentence.) Here are some examples:

**إِنَّ زَيْدًا لَهُ أَخٌ وَأُخْتُ.**  
“Indeed Zayd: he has a brother and sister.”

**أَعْلَمُ أَنَّ أَلْعِلْمَ حُصُولُهُ يَتَطَلَّبُ جُهْدًا.**  
“Know that knowledge: its obtaining requires effort.”

### 28.8.1.3. Subject-comment sentences with a pronoun subject

The subject, in a subject-comment sentence, is frequently a pronoun. For example,

**أَنَا أَشْمِي زَيْدٌ.**  
“I: my name is Zayd.”  
**أَكَلْتُ الطَّعَامَ لَكِنَّكَ لَمْ تَأْكُلْ.**  
“I ate the food but you: you didn’t eat.”

## 28.8.2. The pronoun of the fact

Mostly, pronouns are used in place of nouns when it is already known to whom the noun refers to. So if you say:

**أَنَا أَشْمِي زَيْدٌ.**  
“I: my name is Zayd.”

the pronoun **أَنَا** “I” refers to the speaker, who is known.

There is a special pronoun, called the *pronoun of the fact* that begins subject-comment sentences. This pronoun does not refer to any previously known entity, but rather refers to the comment that follows it. It is sometimes translated as “the fact is” but is often left untranslated. Here is an example:

هُوَ الْبَرْدُ شَدِيدٌ.  
 {  
 comment  
 pronoun of the fact

“The fact is: the cold is intense.”

This pronoun is usually the singular masculine pronoun (as above) but it is also sometimes the singular feminine pronoun هِيَ. It is typically used with statements of import, to which the speaker wishes to draw attention. The comment does not contain a linker pronoun because the whole comment refers back to the subject. The pronoun of the fact is frequently used with اِنَّ and its sisters. Here are some examples:

إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ.  
 “Indeed, the disbelievers will not succeed.”  
 (Qurʾān 23:117, trans. Saheeh International)

Sometimes, one can choose between using the pronoun of the fact and a pronoun matching the participant resulting in different emphasis. For example,

إِنَّهُمْ هُمُ الْفَاعِلُونَ  
 “Indeed, the fact is: they are the doers.”

إِنَّهُمْ هُمُ الْفَاعِلُونَ  
 “Indeed, *they* are the doers.”

## 28.9. The lightened versions إِنَّ, اِنَّ, and لَئِنْ

The particles إِنَّ, اِنَّ, and لَئِنْ, because of the doubled ن are considered *heavy*. There exist *lightened* versions of these particles that are: اِنَّ, اِنَّ, and لَئِنْ. These lightened versions have similar meanings to their heavy counterparts but they have somewhat different rules. We will discuss them below. In terms of their usage اِنَّ and اِنَّ are not very commonly used except in the Qurʾān, poetry, and other rhetorical texts. اِنَّ and لَئِنْ are relatively more common.

### 28.9.1. The lightened اِنَّ

The lightened اِنَّ can be used in either of the following ways:

- i. With the same rules as the heavy إِنَّ. The subject is put in the propped-state and the use of the strengthening لَ is optional. For example,

إِنَّ زَيْدًا مُسْلِمٌ.

or

إِنَّ زَيْدًا لَمُسْلِمٍ.

“Indeed Zayd is a Muslim.”

However, this method is not as common as the second way (below):

- ii. The subject is not put in the propped-state but is rather in the raised-state. However, the strengthening لَ (see section @ref(inna-strengthening-la) above), that was optional with the heavy إِنَّ, is now mandatory with the lightened إِنْ. For example,

إِنْ زَيْدٌ لَمُسْلِمٍ.

“Indeed Zayd is a Muslim.”

Another notable difference between the lightened إِنْ and the heavy إِنَّ is that the heavy إِنَّ is only used to introduce subject-comment sentences. The lightened إِنْ, however, can be used to introduce verbal sentences, but only those that begin with the verbs: كَانَ and its sisters, كَادَ and its sisters, and ظَنَّ and its sisters. For example,

قَرَأْتُ الْكِتَابَ وَإِنْ كَانَ الْكِتَابُ لَجَيِّدًا.

“I read the book and indeed the book was good.”

### 28.9.2. The lightened إِنْ

As we know, the heavy إِنَّ is an emphatic particle and is frequently used with the pronoun of the fact, thus:

أَعْلَمُ أَنَّ الْبَرْدَ شَدِيدٌ.

“I know that the fact is: the cold is intense.”

When we wish not to use much emphasis, we may replace the heavy إِنَّ along with its following pronoun of the fact (أَنَّهَا/أَنَّهُ) with a lightened إِنْ, thus:

أَعْلَمُ إِنْ الْبَرْدَ شَدِيدٌ.

“I know that the cold is intense.”

Note that the lightened إِنْ replaces أَنَّهُ, which is the combination of heavy إِنَّ and the pronoun of the fact هُ. So the pronoun of the fact (هُ) does not appear with the lightened إِنْ.

In the above example, the lightened إِنْ introduces a comment which is a subject-comment sentence. But the more common use of the lightened إِنْ is to introduce comments that are verbal sentences.

When the comment of the lightened إِنْ is a verbal sentence, then it is preferred to separate the verb from إِنْ with one of the following:

## 1. قَدْ. Example:

أَظُنُّ أَنَّ قَدْ عَرَبَتِ الشَّمْسُ.

“I think that the sun has set.”

## 2. سَوْفَ or سَ. Example:

أَعْلَمُ أَنَّ سَيَذْهَبُ.

“I know that he will go.”

## 3. A negative particle like لَا, لَنْ, or لَمْ.

أَعْلَمُ أَنَّ لَا يَذْهَبُ.

“I know that he does/will not go.”

Note that, in writing, we have not combined the lightened اُنْ and لَا to form اَلَّا, as is done for the propped-state-verbal اَنَّ (for example: اَلَّا يَذْهَبُ “that he not go”) in chapter @ref(chapter-propped-state-resembling-verbs). This distinction in spelling is not obligatory, but some authorities recommend it. In any case, they are both pronounced the same: 'allā.

More examples:

أَعْلَمُ أَنَّ لَنْ يَذْهَبُ.

“I know that he shall not go.”

أَعْلَمُ أَنَّ لَمْ يَذْهَبُ.

“I know that he did not go.”

Note that the لَنْ and لَمْ, even when after the lightened اُنْ, change the state of the following resembling verb to the propped-state and clipped-state respectively.

## 4. The conditional particle لَوْ. We will study conditional sentences in chapter @ref(conditional-sentences). TODO: add example.

Rigid verbs like لَيْسَ and verbs expressing supplications are exempted from needing to be separated from the lightened اُنْ. Example:

ظَنَنْتُ أَنَّ لَيْسَ الْبَرْدُ شَدِيدًا.

“I thought that the cold is not intense.”

## 28.9.2.1. Distinguishing between the lightened اُنْ and the propped-state-verbal اَنَّ

Although they are similar in meaning, care must be taken to distinguish between this lightened اُنْ and the propped-state-verbal اَنَّ (that we learned in chapter @ref(chapter-propped-state-resembling-verbs)). The propped-state-verbal اَنَّ puts the following resembling verb in the propped-state. Whereas the resembling verb directly after the lightened اُنْ remains in the raised-state. The following guidelines can help to distinguish between these two اُنْ:

- If the verb before إِنَّ signifies certainty then only إِنَّ and its lightened version اِنَّ is used. For example,

أَعْلَمُ أَنَّ قَدْ ذَهَبَ وَأَنَّ سَيَرْجِعُ.

“I know that he has gone and that he will return.”

- If the verb before إِنَّ signifies wanting, hoping, or expecting, then the اِنَّ puts the following verb in the propped-state. For example,

أُطَمَعُ أَنَّ لَا يَذْهَبُ.

“I hope that he not go.”

Note that the verb يَذْهَبُ is in the propped-state.

- If the verb before اِنَّ reflects a view of something going to occur, and signifies neither certainty nor expectation, but rather doubt or neutrality, then either of the اِنَّs may be used, depending on the intended meaning. Such verbs include ظَنَّ يَظُنُّ “to think” and حَسِبَ يَحْسِبُ “to deem”. For example,

propped-state-verbal اِنَّ:

ظَنَنْتُ اِنَّ يَرْجِعُ.

“I thought that he should return.”

lightened اِنَّ:

ظَنَنْتُ اِنَّ يَرْجِعُ.

“I thought that he will return.”

- If the verb before اِنَّ does not reflect a view of something going to occur then the اِنَّ is typically the propped-state-verbal اِنَّ. For example,

سَرَّيْ اِنَّ تَنْجَحَ

“That you succeed [will have] gladdened me.”

Remember from chapter @ref(chapter-propped-state-resembling-verbs)), that the propped-state-verbal اِنَّ can occur with past verbs as well. Example:

سَرَّيْ اِنَّ نَجَحْتَ

“That you have succeeded [has] gladdened me.”

### 28.9.3. The lightened كَأَنَّ

The lightened كَأَنَّ is similar to the lightened اِنَّ in that it introduces a subject-comment sentence and the subject is usually a deleted pronoun of the fact. For example,

كَأَنَّ الْبَرْدَ ذَهَبَ.

“[It is] as if the cold has gone.”



Also similar to the lightened اِنَّ, the lightened اِنَّ may introduce a verbal sentence but it must be separated from اِنَّ by either فَذ or لَمْ. For example,

ذَهَبَ اِنَّ لَمْ يَسْمَعْ.

“He went as if he did not hear.”

#### 28.9.4. The lightened لَنْ

The lightened لَنْ has the same meaning as the heavy لَنْ but it has no grammatical effect on the word or sentence after it. It may introduce either subject-comment or verbal sentences. For example,

نَجَحَ زَيْدٌ لَنْ صَدِيقُهُ لَمْ يَنْجَحْ.

“Zayd succeeded but his friend did not succeed.”

Work in progress

Work in progress

## Chapter 29.

### The ḥāl

#### 29.1. Introduction

The ḥāl (الخال) 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:

جاء زيدٌ راكبًا.  
          { ḥāl }  
          { person of ḥāl }  
          { governor }

“Zayd came riding”

In the example above, the usage of the ḥāl signifies that Zayd, while he was coming, was in a riding state.

By the way, we are not not using “state” here terminologically, as in raised-state, propped-state, etc. Rather we are using it to mean Zayd’s condition or mode of being.

#### 29.2. Matching the ḥāl to the person of ḥāl

Consider again the example:

(153) جاء زيدٌ راكبًا [Wright 2/112C]  
“Zayd came riding”

The ḥāl راكبًا is an adjectival noun matching the person of ḥāl زيد 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:

(154) قامت ابنته إليه باكياً [Fischer 196D]  
“His daughter [went and] stood to him crying”

- (155) [4794: صحيح البخاري] وَتَبَا مُسْرِعَيْنِ  
 “they<sub>2m</sub> got up hastening”
- (156) [2/38 النحو العربي: أحكام ومعان] جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبَيْنِ  
 “Saeīd and Khālīd came riding.”

For plurals, both sound and broken plurals may be used:

- (157) [2:58 سورة البقرة] وَأَدْخُلُوا الْبَابَ سُجَّدًا  
 “and enter the gate bowing humbly”  
 (The person of ḥāl is the plural masculine doer pronoun in اَدْخُلُوا and the ḥāl سَاجِد is the plural of سَاجِد.)
- (158) [Fischer 196D] خَرَجْنَا مُتَوَجِّهِينَ إِلَى الْيَمَنِ  
 “We left heading towards Yemen”

As with describers and comments, when the person of ḥāl is a plural of non-intelligent beings, the singular feminine is typically used for the ḥāl. For example:

- (159) صَالَتْ الْأُسُودُ عَلَى الْفَرَسَةِ فَانْكَبَتْ  
 “The lions pounced on the prey slaying”

### 29.3. 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:

- (160) [Wright 2/113D] جَاءَ زَيْدٌ رَاكِبًا  
 “Zayd came riding”

#### A maṣḍar

- (161) [2/51 النحو العربي: أحكام ومعان] رَكُوبُكَ السَّيَّارَةَ مُسْرِعَةً حَظَرٌ عَلَيْكَ  
 “Your riding the car speeding is a danger for you.”

### A quasi-verb

A quasi-verb is a derived verbal noun like an doer participle or an doee participle, or an adjectival noun, etc. For example:

- (162) زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا [Wright 2/113D]  
 “Zayd is beating ʿamr standing.”
- (163) زَيْدٌ حَسَنٌ قَائِمًا [Wright 2/113D]  
 “Zayd is handsome standing.”
- (164) 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 lowered-state
- a pointing noun
- a question word
- a word like لَعَلَّ, كَأَنَّ, لَيْتَ

In such cases there will typically be the implicit existential verb “is” providing the verbal force.

Examples:

- (165) زَيْدٌ فِي الْبَارِ قَائِمًا [Wright 2/114A]  
 “Zayd is in the house standing.” (the existential verb “is” is implied)
- (166) هَذَا عَمْرُو مُنْطَلِقٍ [Wright 2/114B]  
 “This is ʿamr setting out.”
- (167) وَهَذَا بَعْلِي شَيْخًا [سورة هود 11:72 cited by Wright 2/114B]  
 “and this, my husband, is an old man”
- (168) مَا شَأْنُكَ قَائِمًا [Wright 2/114B]  
 “What is your matter, standing?”  
 (i.e. “Why are you standing?”)
- (169) مَا لَكَ وَاقِفًا [Wright 2/114B]  
 “What (happened) to you, standing?”  
 (i.e. “Why are you standing?”)

### 29.4. 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

- (170) [سورة القصص 28:21] فَخَرَجَ مِنْهَا خَائِفًا  
“So he left it, fearful”

#### The person of ḥāl as a direct doee

- (171) [سورة النساء 4:79] وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا  
“And We have sent you, [O Muḥammad], to the people as a messenger”  
(172) رَكِبْتُ الْفَرَسَ مُسَرَّجًا [Wright 2/113A]  
“I rode the horse saddled”

#### The person of ḥāl as a deputy doer

- (173) 2/28 النحو العربي: أحكام ومعان] تَوَكَّلْ الْفَاكِهَةَ نَاضِجَةً  
“The fruit is eaten fresh”

#### The person of ḥāl as a subject

- (174) 2/28 النحو العربي: أحكام ومعان] الْفَاكِهَةُ لَذِيذَةٌ نَاضِجَةٌ  
“The fruit is delicious (when it is) fresh.”

#### The person of ḥāl as a comment

- (175) 2/28 النحو العربي: أحكام ومعان] هَذَا هُوَ الْأَهْلَالُ طَالِعًا  
“This is the crescent (as it is) rising.”

#### The person of ḥāl in the lowered-state following a preposition

- (176) [Wright 2/113A] مَرَرْتُ بِزَيْدٍ جَالِسًا  
“I passed by Zayd (as he was) sitting.”  
(177) [Wright 2/113B] كُنْتُ فِي الْبُسْتَانِ زَاهِرًا  
“I was in the garden (while it was) in bloom.”

### The person of ḥāl in the lowered-state in as the base noun in an annexation

The base noun in an annexation is permitted to be a person of ḥāl if it satisfies any one of the following conditions:

- i. When the annexe noun is naturally capable of being the governor of the ḥāl (as a maṣdar or doer participle, etc.). For example:

(178) أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا [Wright 2/119C]

“Zayd’s standing speedily pleased me.”

(The governor is the annexe noun قِيَامُ which is a maṣdar)

(179) إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا [سورة المائدة 5:105]

“To Allāh is your return all together”

(The governor is the annexe noun مَرْجِعُ which is a maṣdar)

(180) أَنْتَ شَارِبُ الْمَاءِ صَافِيًا [2/50 النحو العربي: أحكام ومعان]

“You are drinking the water clear.” (The governor is the annexe noun شَارِبُ which is a doer participle)

- ii. When the annexe noun is a real part of the base noun. For example:

(181) وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍّ إِخْوَانًا [سورة الحجر 15:47]

“And We will remove whatever is in their breasts of resentment, [so they will be] brothers”

(The annexe noun صُدُورُ is a real part of the base noun person of ḥāl هِمُّ.)

(182) أَأَيُّبُ أَحَدَكُمُ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا [سورة الحجرات 49:12]

“Would one of you like to eat the flesh of his brother when dead?”

(The annexe noun لَحْمُ is a real part of the base noun person of ḥāl أَخٌ.)

- iii. When the annexe noun is not really but is virtually a part of the base noun. Such that the meaning would still be correct if the annexe noun was removed. For example:

(183) ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا [سورة النحل 16:123]

“Then We revealed to you, [O Muḥammad], to follow the religion of Abraham, inclining toward truth”

مِلَّةُ is virtually a part of the person of ḥāl إِبْرَاهِيمَ حَنِيفًا such that the meaning is correct without it: اتَّبِعْ إِبْرَاهِيمَ حَنِيفًا.

When non of these conditions are satisfied then the base noun cannot be a person of ḥāl. So we cannot say:

(184) مَرَرْتُ بِغُلَامٍ هِنْدٍ جَالِسَةً × [2/51 النحو العربي: أحكام ومعان]

“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:

- (185) [النحو الوافي 2/386A] قَابَلْتُ أَخًا رَاكِبًا  
“I met the brother riding”

In the example above, the ḥāl رَاكِبًا may be applicable to either the speaker (assuming he is male), or to أَخًا “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>

## 29.5. 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:

### 29.5.1. Multiple ḥāls for one person of ḥāl

These are examples of multiple ḥāls corresponding to one person of ḥāl:

- (186) [سورة الأعراف 7:150] وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا  
“And when Moses returned to his people, angry and grieved”
- (187) [سورة الفجر 89:28] ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً  
“Return to your Lord, well-pleased and pleasing [to Him]”
- (188) [صحيح مسلم 974b] مَا لَكَ يَا عَائِشُ حَشِيًا رَابِيَةً  
“Why are you, O ʿĀʾishah, panting and short of breath?”  
(حَشِيًا, on the pattern فَعْلَى, is the feminine of حَشِيَان meaning “short of breath”. رَابِيَةٌ 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 conjunctee to the preceding ḥāl.<sup>2</sup> For example:

- (189) [النحو الوافي 2/430] أَقْبَلَ الْمُتَنَصِّرُ فَرَحًا وَمُسْرَعًا وَمُصَافِحًا رَفَاقَةً  
“The victor approached rejoicing, hastening, and shaking hands with his companions.”

<sup>1</sup> النحو الوافي 2/386

<sup>2</sup> النحو الوافي 2/386



In the above example, *فَرِحًا* is a ḥāl, *مُسْرِعًا* and *مُصَافِحًا* are conjunctees.

This distinction is technically correct. However, loosely speaking, words like *مُسْرِعًا* and *مُصَافِحًا* in the example above may be referred to as ḥāls.<sup>3</sup>

See also section (ref) later in this chapter for multiple ḥāls when one or more is a *sentence ḥāl*.

### 29.5.2. 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 (156) earlier in this chapter:

- (156) جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبَيْنِ [2/38 النحو العربي: أحكام ومعان]  
“Sa‘īd and Khālīd came riding.”

Here is another example:

- (190) وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ [14:33 سورة إبراهيم]  
“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:

- (191) قَابَلَ عَلِيٌّ صَدِيقَهُ مُسْرُورَيْنِ [2/28 النحو العربي: أحكام ومعان]  
“‘Aliyy met his friend (while they both were) happy.”
- (192) لَقِيتُهُ رَاكِبَيْنِ [Wright 2/113B]  
“I met him (while we both were) riding”

### 29.5.3. 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>4</sup> For example:

- (193) لَقِيتُ خَالِدًا مُصْعِدًا مُنْخَدِرًا [2/39 النحو العربي: أحكام ومعان]  
“I met Khālīd (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:

<sup>3</sup>See, for example, the analysis of طَمَعًا in البحر المحيط لأبي حيان 32:16 سورة السجدة يَدْعُونَ رَبَّهُمْ خَوْفًا (وَطَمَعًا)

<sup>4</sup>2/387, 2/38–39. But see also Wright 2/115CD

- (194) [2/39 النحو العربي: أحكام ومعان] لَقِيْتُ هِنْدًا مُصْعِدًا مُنْحَدِرَةً  
 “I met Hind (while I<sub>m</sub> was) going up (and she was) coming down.”

### 29.6. 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 وَحْدٌ annexed to a pronoun, meaning “alone”. For example:

- (195) [2/375 النحو الوافي] جَاءَ الضَّيْفُ وَحْدَهُ  
 “The guest came by himself.”

Other definite nouns may also occur as ḥāls. For example:

- (196) اَدْخُلُوا الْأَوَّلَ فَالْأَوَّلَ  
 [2/376 النحو الوافي]  
 “Enter! the first then the first”  
 (i.e. “Enter in order”)
- (197) [2/34 النحو العربي: أحكام ومعان] كَلَّمْتُهُ فَاَهُ إِلَى فِيٍّ  
 “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:

- (198) [Wright 2/116D] زَيْدٌ الرَّكِيبُ 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 مَاشِيًا.

### 29.7. 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**

- (199) [Wright 2/117B] فِيهَا قَائِمًا رَجُلًا  
 “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 describer or a base noun**

- (200) عِنْدِي غُلَامٌ رَجُلٌ قَائِمًا [Wright 2/117D]  
“in my house is a man’s slave standing”
- (201) قَدِمَ طِفْلٌ صَغِيرٌ بَاكِيًا [النحو العربي: أحكام ومعان 2/45]  
“a small child came crying”
- (202) 41:10 سورة فصلت cited by النحو  
وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ لِّلْسَّائِلِينَ  
[النحو العربي: أحكام ومعان 2/45]  
“and He blessed it and determined therein its [creatures’] sustenance in four days without distinction - for [the information of] those who ask.”

**The indefinite person of ḥāl is in a negative statement or a question**

- (203) مَا خَابَ عَامِلٌ مُّخْلِصًا [النحو الوافي 2/403]  
“A worker, when sincere, does not fail.”
- (204) لَا تَشْرَبْ فِي كُوبٍ مَّكْسُورًا [النحو الوافي 2/403]  
“Don’t drink in a cup (when it is) broken.”
- (205) أَجَاءَ أَحَدٌ رَاكِبًا [النحو العربي: أحكام ومعان 2/44]  
“Did anyone come riding?”

**The indefinite person of ḥāl without any special circumstance**

Occasionally, the person of ḥāl may be indefinite without any special circumstance.<sup>5</sup> For example:

- (206) 113: صحيح البخاري [صَحِيحُ الْبُخَارِيِّ]  
وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا  
“and [some] people prayed behind him standing”

**29.8. 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.

<sup>5</sup> 45-47 النحو العربي: أحكام ومعان

### 29.8.1. The ḥāl preceding the governor

The ḥāl may precede the governor if the governor is an verb or quasi-verb that flexes based on the doer.

So we can say:

- (207) رَاكِبًا جَاءَ زَيْدٌ [Wright 2/118B]  
 “Zayd came riding.”
- (208) مُسْرِعًا دَا رَاجِلٌ [Wright 2/118B and أحكام ومعان: 2/53]  
 “In haste is this this (man) departing.”  
 (دا is a pointing noun like هَذَا. See section (ref).)

If the governor is a verb or adjectival noun that is rigid (does not flex based on the doer), then the ḥāl may not precede the governor. Examples of such governors are the verb of wonder and the comparative noun. For example:

- (209) مَا أَحْسَنَ زَيْدٌ صَاحِبًا [Wright 2/118B]  
 (not × أَحْسَنَ زَيْدٌ ×)  
 “How handsome is Zayd (when) laughing!”
- (210) زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو صَاحِبًا [Wright 2/118B]  
 (not × صَاحِبًا أَحْسَنُ مِنْ عَمْرٍو ×)  
 “Zayd is more handsome than ʿAmr (when) laughing.”

An exception is permitted with a noun, in one ḥāl, is compared with itself or another noun in another ḥāl. For example:

- (211) زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا [Wright 2/118C]  
 “Zayd when standing is more handsome than [himself] when sitting.”
- (212) زَيْدٌ مُفْرَدًا أَنْفَعُ مِنْ عَمْرٍو مُعَانًا [Wright 2/118C]  
 “Zayd when alone is more useful than ʿAmr 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 is generally not permitted to precede the governor.<sup>6</sup>

- (213) كَأَنَّ زَيْدٌ رَاكِبًا أَسَدٌ [Wright 2/118D]  
 (not × رَاكِبًا كَأَنَّ زَيْدٌ أَسَدٌ ×)  
 “[It is] as if Zayd, when riding, is a lion.”
- (214) زَيْدٌ فِي الدَّارِ قَائِمًا [Wright 2/118D]  
 (not × قَائِمًا فِي الدَّارِ ×)  
 “Zayd is in the house standing.”
- (215) تِلْكَ هِنْدٌ بَاجِئَةً [أحكام ومعان: 2/53]  
 (not × هِنْدٌ تِلْكَ ×)  
 “That is Hind, searching.”

<sup>6</sup>See, however, البحر المحيط لأبي حيان 39:67 for the recitation والسماوات مطويات بيمينه سورة الزمر for the recitation Also mentioned by Wright 2/118D

### 29.8.2. 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 raised-state or propped-state. For example:

- (216) جَاءَ ضَاحِكًا زَيْدٌ [Wright 2/119A]  
 “Zayd came riding.”
- (217) شَرِبْتُ أَلْمَاءً صَافِيًا [النحو العربي: أحكام ومعان] 2/48  
 “I drank the water clear.”

Excepted from this general permissibility is if the person of ḥāl is restricted by *إِلَّا*. For example:

- (218) مَا جَاءَ أُسَامَةُ إِلَّا رَاكِبًا [النحو العربي: أحكام ومعان] 2/48  
 “Usāmah did not come except riding.”
- (219) وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ [سورة الأنعام 6:48]  
 “And We send not the messengers except as bringers of good tidings and warners.”

When the person of ḥāl is in the lowered-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:

- (220) أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا [Wright 2/119C]  
 “Zayd’s standing speedily pleased me.”

If the person of ḥāl is in the lowered-state due to a preceding preposition, then the ḥāl will usually follow it and not precede it. For example:

- (221) مَرَرْتُ بِهِنْدٍ جَالِسَةً [Wright 2/119B]  
 “I passed by Hind (when she was) sitting.”

Occasionally, however, the ḥāl has been found to precede the lowered-state person of ḥāl preceded by a preposition. For example:

- (222) وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ [سورة سبأ 34:28]  
 “And We have not sent you except comprehensively to mankind”

### 29.8.3. 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:

- (223) حَضَرَ مُحَمَّدٌ مَاثِيًا [النحو العربي: أحكام ومعان] 2/55  
 “Muḥammad came walking.”

The speaker may choose to vary this normal order for a variety of reasons. For example, if Muḥammad had been previously hampered from walking due to an illness or injury, then in order to emphasize his being able to walk, the speaker may say:

(224) حَضَرَ مَاثِيًا مُحَمَّدٌ [2/55 النحو العربي: أحكام ومعان]

Or if the listener was incorrectly assuming that Muḥammad came riding and not walking, then the speaker may wish to disabuse him by saying

(225) مَاثِيًا حَضَرَ مُحَمَّدٌ [2/55 النحو العربي: أحكام ومعان]

There may be other reasons as well.<sup>7</sup>

### 29.9. 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:

(226) جَاءَ سَعِيدٌ غَاضِبًا [2/28 النحو العربي: أحكام ومعان]  
“Saeid came angry”

(227) أَقْبَلَ خَالِدٌ رَاكِبًا [2/28 النحو العربي: أحكام ومعان]  
“Khālid came riding.”

In the above examples, the ḥāls غَاضِبًا “angry” and رَاكِبًا “riding” are meant to be transitory descriptions, such that it is conceivable that 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:

(228) وَخُلِقَ الْإِنْسَانُ ضَعِيفًا [4:28 سورة النساء]  
“and mankind was created weak”

(229) قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى  
“she said, ‘My Lord, I have delivered a female.’” [3:36 سورة آل عمران]

(230) وَلَدَتْهُ أَرْزَقَ الْعَيْنَيْنِ أَفْطَسَ الْأَنْفِ [2/29 النحو العربي: أحكام ومعان]  
“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:

<sup>7</sup> 2/354 معاني النحو

- (231) 2/30 النحو العربي: أحكام ومعان cited by سورة الأنعام 6:126 وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا  
 “And this is the path of your Lord, [leading] straight”  
 (The ḥāl مُسْتَقِيمًا “straight” applies permanently to the person of ḥāl صِرَاطٌ رَبِّكَ “path of your Lord”)

## 29.10. Difference in meaning between the ḥāl and the describer

The ḥāl and the the describer 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 an adjectival noun.

Consider the following two examples:

- (232) 2/334 معاني النحو هَذَا أَلْفَرَسٌ أَلَسَّابِقُ  
 “This is the foremost horse.”
- (233) 2/334 معاني النحو هَذَا أَلْفَرَسٌ سَابِقًا  
 “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:

- (234) 2/333 معاني النحو أَقْبَلَ الطَّالِبُ الْمُقَصِّرُ  
 “The slacking student approached.”
- (235) 2/333 معاني النحو أَقْبَلَ الطَّالِبُ مُقَصِّرًا  
 “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>8</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)).

<sup>8</sup>See also 2/350 معاني النحو 1/272 شرح إبي سعيد بهامش كتاب سيبويه

In such a case, the adjectival noun used as a describer may have a somewhat similar meaning to it being used a ḥāl. For example:

- (236) فِيهَا رَجُلٌ قَائِمٌ  
 “In it (i.e. the house), is a standing man.”  
 (describer)
- (237) فِيهَا رَجُلٌ قَائِمًا  
 [معاني النحو 2/352 cited by 1/272 سيويه]  
 “In the house, is a man standing.”  
 (ḥāl)

There may also be a case where the ḥāl is indistinguishable from the describer due to the person of ḥāl being indefinite and in the propped-state. For example:

- (238) رَأَيْتُ طَالِبًا مُقَصِّرًا [معاني النحو 2/352]  
 “I saw a student slacking.”  
 or  
 “I saw a slacking student.”

### 29.11. An underived noun as the ḥāl

Because the ḥāl is a description of the person of ḥāl, and a description is likely to be an adjectival noun, and adjectival nouns are typically derived nouns, it therefore follows that the ḥāl is likely to be a derived noun. Most of the examples we have seen so far have been of the ḥāl as a derived noun. For example: غَاضِبًا, رَاكِبًا, etc. However, it is possible for the ḥāl to be underived noun. Here are some examples:

- (239) طَلَعَ الْقَمَرُ بَدْرًا [Wright 2/115A]  
 “The moon rose (as) a full moon.”
- (240) كَرَّ زَيْدٌ أَسَدًا [Wright 2/115A]  
 “Zayd charged (like) a lion.”
- (241) بَعْهُ مُدًّا بِدِرْهَمٍ [Wright 2/115A]  
 “Sell it (at the rate of) a mudd for a dirham”  
 (a mudd is a measure of volume)
- (242) بَعْثُ الشَّاءِ شَاءً وَدِرْهَمًا [Wright 2/115A]  
 “I sold the sheep (at the rate of) a sheep [for] a dirham.”
- (243) بَايَعْتُهُ بَدًا بِنَيْدٍ [Wright 2/115A]  
 “I traded with him hand in hand”  
 (i.e. for ready money)
- (244) بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا [Wright 2/115A]  
 “I explained his account for him item by item.”



- (245) [2/30 النحو العربي: أحكام ومعان] دَخَلَ الْقَوْمُ رَجُلًا رَجُلًا  
 “The people entered, man by man.”
- (246) [Wright 2/115B] كَلَّمْتُهُ فَاهُ إِلَى فِيٍّ  
 “I spoke to him his mouth to my mouth.”  
 (i.e. face to face)
- (247) [Wright 2/115B] هَذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيْبًا  
 “This (fruit), as a grape, is better than it as a raisin.”
- (248) [2/33 النحو العربي: أحكام ومعان] وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا  
 “And thus We have sent it down as an Arabic Qur’ān”
- (249) [2/34 النحو العربي: أحكام ومعان] هَذِهِ أَمْوَالُكَ ذَهَبًا  
 “These are your wealths, as gold.”
- (250) [2/34 النحو العربي: أحكام ومعان] هَذِهِ فِصَّةُكَ خَاتَمًا  
 “This is your silver, as a ring.”
- (251) [2/34 النحو العربي: أحكام ومعان] هَذَا خَاتَمُكَ فِصَّةً  
 “This is your ring, in silver”

## 29.12. A maṣḍar as the ḥāl

The maṣḍar can sometimes *appear* to be a ḥāl. For example:

- (252) [2/345 معاني النحو] أَقْبَلَ عَلَيَّ رَكْضًا  
 “‘Āliyy approached (in the state of) running.”

In the above example, the opinion of some scholars would be that the maṣḍar رَكْضًا is a ḥāl. And this is a substitute for saying رَاكِضًا.

When the maṣḍar is used thus it remains in the indefinite singular regardless of the number of the persons of ḥāl. For example:

- (253) أَقْبَلَ الْقَوْمُ رَكْضًا  
 “The people approached running.”

The reasons for using a maṣḍar رَكْضًا in this way instead of the adjectival noun رَاكِضًا may be:

- i. Emphasis. The maṣḍar 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 maṣḍar as a ḥāl draws attention to the meaning of running rather than the person who is running. The maṣḍar used in this way can also be seen as a sort of metaphor, as if ‘Āliyy, while executing the action of running, *became* the act of running.<sup>9</sup>

<sup>9</sup> 2/348 معاني النحو

- ii. Expanding the sense of the adverb to incorporate other adverbs. The maṣḍar رَكَضًا, in the above example, can also be analyzed as an absolute doer (being a deputy to the maṣḍar إِقْبَالَ) meaning:

(254) [2/348 معاني النحو] أَقْبَلَ عَلَيَّ إِقْبَالَ رَكَضٍ

“Ealiyy approached (in) the type of approaching (that is) running.”

The use of the maṣḍar in this way could then be used to intend both the ḥāl meaning and the absolute doer meaning together. That is Ealiyy’s type and state of approaching was running.

Depending on the meaning of the maṣḍar, other types of adverbs, like the adverb of reason, may be included in this expanded sense as well.<sup>10</sup>

Some scholars are conservative in analyzing a maṣḍar as a ḥāl, and instead prefer that it be analyzed as another adverb, like a (deputy) absolute doer or an adverb of reason, etc.<sup>11</sup> And if the meaning of the maṣḍar 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 maṣḍars having being analyzed as ḥāl. They may fit other adverbs instead or as well.

(255) [Wright 2/114C] قَتَلْتُهُ صَبْرًا

“I killed him in cold blood.”

(256) [2/12 شرح ابن يعيش على المفصل] كَلَّمْتُهُ مُشَافَهَةً

“I spoke to him face to face.”

(257) [سورة السجدة 32:16] يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

“they supplicate their Lord in fear and aspiration”

(خَوْفًا (above) is analyzed as either a adverb of reason or a ḥāl.<sup>12</sup>)

(258) [سورة البقرة 2:274] الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً

“Those who spend their wealth [in Allāh’s way] by night and by day, secretly and publicly”

(سِرًّا is analyzed as either a ḥāl or a describer to a deleted absolute doer (إِنْفَاقًا).<sup>13</sup>)

(259) [سورة النساء 4:10] إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا

“Indeed, those who devour the property of orphans unjustly”

(ظُلْمًا (above) is analyzed as either a adverb of reason or a ḥāl.<sup>14</sup>)

<sup>10</sup> 2/348 معاني النحو

<sup>11</sup> See 529–530 مجموع مقالات فيصل المنصور

<sup>12</sup> See سورة السجدة 32:16 for البحر المحيط لأبي حيان

<sup>13</sup> سورة البقرة 2:274 for البحر المحيط لأبي حيان

<sup>14</sup> سورة النساء 4:10 for البحر المحيط لأبي حيان

- (260) [6:31 سورة الأنعام] حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً  
 “until when the Hour [of resurrection] comes upon them unexpectedly”  
 (بَغْتَةً (above) is analyzed as either a ḥāl or a absolute doer.<sup>15</sup>)

### 29.13. 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 raised-state resembling verb يَضْحَكُ:

- (261) جَاءَ زَيْدٌ يَضْحَكُ [Wright, 2/331C]  
 “Zayd came laughing.”

Actually, يَضْحَكُ is not just a verb. Rather, it is a complete sentence comprising of the verb itself and the doer which, in this case, is the hidden pronoun “he”. So the ḥāl here is a sentence.

As we know, the ḥāl describes the person of ḥāl during time of ḥāl’s governing verb. The use of the resembling verb يَضْحَكُ signifies that Zayd’s action of laughing was ongoing during the time of the governor جَاءَ. So يَضْحَكُ has a past meaning because of the past verb جَاءَ. An additional verb like كَانَ is not needed to transport the verb يَضْحَكُ to the past. Similarly, if the governor was in the present or the future, the resembling verb in the ḥāl would automatically be transported to the present or future as well. For example:

- (262) سَيَأْتِي زَيْدٌ يَضْحَكُ  
 “Zayd will come laughing.”

In fact, it is not permitted for the ḥāl sentence that begins with the resembling verb to itself be prefixed with سَوْفَ or سَيُ. <sup>16</sup> So we cannot say (intending سَيَضْحَكُ to be a ḥāl):

- (263) × سَيَأْتِي زَيْدٌ سَيَضْحَكُ or  
 × يَأْتِي زَيْدٌ سَيَضْحَكُ

This restriction only applies to resembling verbs that begin a sentence ḥāl. If a resembling verb begins a sentence that is not a ḥāl then it may begin with سَوْفَ or سَيُ. For example:

- (264) [37:99 سورة الصافات] وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ  
 “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 resembling verb and a doer (or deputy doer) pronoun:

<sup>15</sup> 6:30 سورة الأنعام for البحر المحيط لأبي حيان

<sup>16</sup> شرح الرضي على الكافية 2/354 citing معاني النحو

- (265) [سورة يوسف 12:16] وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ  
 “And they came to their father at night, weeping.”

### 29.13.1. The link between the sentence ḥāl and the person of ḥāl

The sentence comprising of only the resembling 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 resembling verb. Here is an example of a more complex ḥāl sentence:

- (266) جَاءَ زَيْدٌ يَدُهُ عَلَى رَأْسِهِ [Wright, 2/331A]  
 “Zayd came (with) his hand on his head.”

In the example above, the sentence يَدُهُ عَلَى رَأْسِهِ is the ḥāl. Note that يَد is in the raised-state because it is the subject of the sentence. It is not in the propped-state because it is not, by itself, the ḥāl. The entire sentence يَدُهُ عَلَى رَأْسِهِ is considered to be in the propped-state as the ḥāl. The link is the pronoun هـ in يَدُهُ and رَأْسِهِ.

Here are some more examples:

- (267) [سورة البقرة 2:36] أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ  
 “Go down, [all of you], as enemies to one another”  
 (The sentence بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ is the ḥāl. The link is the pronoun كُمْ in بَعْضُكُمْ.)

### 29.14. The ۉ 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 ۉ, called the ۉ of ḥāl, may be used. The ۉ of ḥāl signifies that the sentence ḥāl occurred *while* the governing verb took place. Here are some examples of the ۉ of ḥāl:

- (268) قَامَ زَيْدٌ وَهُوَ بَاكٍ [Wright 2/330C]  
 “Zayd stood up while he was crying.”
- (269) [425: سنن ابن ماجه] أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ  
 “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 ۉ 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:

- (270) ذَهَبَ زَيْدٌ وَعَمَرُو يَشْتَغِلُ [Wright 2/331A]  
 “Zayd went while ʿAmr 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 ۉ 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 ۉ of ḥāl in each type of sentence.

### 29.14.1. The ḥāl sentence is a subject-comment sentence

When the ḥāl sentence is a subject-comment 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 ۉ of ḥāl is obligatory. For example:

- (271) وَجُوبَ الرِّبْطِ بِالْوَاوِ لِعَبْدِ الْجَبَّارِ [4/125 cited by Wright 2/331A]  
 مَرَرْتُ بِزَيْدٍ وَعَمَرُو فِي الْبَيْتِ  
 [فتحي زيدان]  
 “I passed by Zayd while ʿAmr (was) in the house.”

In the above example the person of ḥāl is زَيْدٌ and the ḥāl is the subject-comment sentence عَمَرُو فِي الْبَيْتِ. The sentence ḥāl does not have a pronoun that refers back to the person of ḥāl. Therefore the ۉ of ḥāl is necessary to link the sentence ḥāl to the person of ḥāl.

We have also already seen this usage in example (270) ذَهَبَ زَيْدٌ وَعَمَرُو يَشْتَغِلُ. Here are more examples:

- (272) 8:5 سورة الأنفال] كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارْهُونَ  
 cited by Wright 2/58] النحو العربي: أحكام ومعان  
 “[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,”
- (273) النحو العربي: أحكام ومعان] 12:14 سورة يوسف] قَالُوا لَئِنْ أَكَلَهُ الْذِّئْبُ وَحَنُّ غُصْبَةٍ  
 2/58]  
 “They said, ‘If a wolf should eat him while we are a [strong] clan,’”

- ii. The sentence ḥāl begins with a pronoun that refers to person of ḥāl. In this case as well, the و of ḥāl is obligatory. The link between the sentence ḥāl and the person of ḥāl is now both the pronoun and the و of ḥāl. We saw this usage in examples (268) قَامَ زَيْدٌ وَهُوَ بَاكٍ and (269) أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ.

Here are some more examples:

- (274) 2/58] النحو العربي: أحكام ومعان cited by [4:43 سورة النساء] لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى  
“do not approach prayer while you are intoxicated”
- (275) Wright 2/330D] كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ  
“You lied, knowing (that you did so).”
- (276) [9:54 سورة التوبة] وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى  
“and that they come not to prayer except while they are lazy”

Some grammarians admitted optionally dropping the و of ḥāl in this case to allow sentences like:

- (277) وجوب الربط بالواو لعبد الجبار cited by 2/317 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 و of ḥāl: جَاءَنِي زَيْدٌ وَهُوَ فَارِسٌ)

But this opinion is considered anomalous by the majority of the grammarians.<sup>17</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 و of ḥāl is optional. But generally, it will be preferred to have the و of ḥāl. For example:

- (278) [2/61] النحو العربي: أحكام ومعان] جَاءَ مُحَمَّدٌ وَيَدُهُ فِي جَيْبِهِ. (more preferred)  
[2/61] النحو العربي: أحكام ومعان] جَاءَ مُحَمَّدٌ يَدُهُ فِي جَيْبِهِ. (less preferred)  
Muḥammad came (with) his hand in his pocket.”

If the ḥāl sentence's comment is a quasi-sentence (consisting of an prepositional or adverbial phrase), and the comment precedes the subject, then dropping the و of ḥāl is normal.<sup>18</sup> For example:

- (279) جَاءَ زَيْدٌ فِي يَدِهِ سَوْطٌ  
“Zayd came (with) a whip in his hand.”  
(The ḥāl sentence is فِي يَدِهِ سَوْطٌ. Its comment يَدِهِ precedes its subject سَوْطٌ.)

<sup>17</sup> وجوب الربط بالواو لعبد الجبار فتحي زيدان

<sup>18</sup> 1/203 دلائل الإعجاز للجرجاني

### 29.14.2. The ḥāl sentence is a verbal sentence that begins with a past verb

There are several possible cases here:

- i. The ḥāl sentence is devoid of a pronoun that refers back to the person of ḥāl. In this case the ۉ of ḥāl is mandatory. Furthermore, if the ḥāl sentence is affirmative, the past verb shall be preceded by the particle **قَدْ**. And if the ḥāl sentence is negative, the past verb shall not be preceded by the particle **قَدْ**. Examples:

(280) النحو العربي: أحكام ومعان] جِئْتُ وَقَدْ طَلَعَتِ الشَّمْسُ [2/58]  
 “I came while the sun had already risen.”

(281) النحو العربي: أحكام ومعان] جِئْتُ وَمَا طَلَعَتِ الشَّمْسُ [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 ۉ of ḥāl is optional. Furthermore, if the ḥāl sentence is affirmative, the past verb can optionally be preceded by the particle **قَدْ**. And if the ḥāl sentence is negative, the past verb shall not be preceded by the particle **قَدْ**. Here are some examples:

Affirmative with ۉ of ḥāl and with **قَدْ**. (This is the most common case.):

(282) سورة البقرة 2:246 cited by Wright 2/332B]  
 وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا  
 “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 ۉ of ḥāl and without **قَدْ**:

(283) النحو العربي: أحكام ومعان] قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ [26:111 cited by Wright 2/332B]  
 “They said, ‘Should we believe you while you are followed by the lowest [class of people]?’”

Affirmative without ۉ of ḥāl and without **قَدْ**:

(284) النحو العربي: أحكام ومعان] أَوْ جَاءُوكُمْ خَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ [4:90 cited by Wright 2/332B]  
 “or those who come to you, their hearts strained at [the prospect of] fighting you”

Affirmative without ۉ of ḥāl and with **قَدْ**:

(285) [Wright 2/332C]  
 رَأَيْنَاهُ قَدْ تَغَيَّرَ لِرَيْدٍ وَكَانَ عَلَى جُنْدِهِ  
 “We saw him (when) he had changed [color due to being enraged] at Zayd who (was) [in command of] his army.”

Negative with ۉ of ḥāl (more common):

- (286) جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ [Wright 2/332D]  
 “Zayd came without his father having stood up.”

Negative without و of ḥāl (less common):

- (287) جَاءَ زَيْدٌ مَا قَامَ أَبُوهُ [Wright 2/332D]  
 “Zayd came without his father having stood up.”

iii. The ḥāl sentence is an exception, preceded by إِلا. In this case the و of ḥāl is prohibited. For example:

- (288) وَمَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ [سورة الحجر: 15:11 cited by النحو العربي: 2/61]  
 “And no messenger would come to them except that they ridiculed him.”  
 (The sentence كَانُوا بِهِ يَسْتَهْزِءُونَ is the ḥāl beginning with a past verb.)

Some grammarians allowed the و of ḥāl in this case, but the examples they cite are considered irregular to normal usage.<sup>19</sup>

iv. The past verb is followed by the conjunction أَوْ. In this case, the past verb is used with a conditional meaning. For example:

- (289) أَحَقَطَ زَوْجِي غَابَ أَوْ خَصَرَ [النحو العربي: أحكام ومعان] 2/61  
 أوضح المسالك لابن and حالات الربط بواو الحال الجبار فتحي زيدان] لأضربته ذهب أو مكث  
 2/289 هشام  
 “I will certainly beat him [whether] he went or stayed.”

### 29.14.3. The ḥāl sentence is a verbal sentence that begins with a resembling verb

When a sentence ḥāl begins with a resembling verb, then, if the resembling is used with a continuous meaning (i.e. not with لَمْ or لَمَّا), then the ḥāl sentence will contain a pronoun that refers to the person of ḥāl. If the resembling is used with a past meaning (i.e. with لَمْ or لَمَّا), then the ḥāl sentence may or may not have a pronoun that refers to the person of ḥāl.<sup>20</sup>

There are again a number of possible cases.

i. The sentence is affirmative and the resembling verb is preceded by the particle قَدْ. In this case, the و of ḥāl is obligatory. For example,

- (291) لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ [سورة الصف: 61:5 cited by Wright 2/331C]  
 “why do you harm me while you certainly know that I am the messenger of Allāh to you?”

<sup>19</sup> حالات الربط بواو الحال الجبار فتحي زيدان

<sup>20</sup> علة امتناع ربط المضارع المنفي بـ(لا) و(ما) and علة امتناع ربط المضارع المثبت بالواو Derived from sections حالات الربط بواو الحال الجبار فتحي زيدان in بالواو



- ii. The sentence is affirmative and the resembling 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 9 of ḥāl is usually not used. We have already seen examples of this case earlier, like (261) *جَاءَ زَيْدٌ يَضْحَكُ* and (265) *وَجَاءُوا أَبَاهُمْ* *عِشَاءً يَبْكُونَ*.

Here are some more examples:

- (292) *جَاءَ الْأَمِيرُ تُقَادُ الْجَنَائِبُ بَيْنَ يَدَيْهِ* [Wright 2/331C]  
 “The commander came with the horses led in front of him.”  
 (جَنَائِبُ is the plural of جَنِيب which is a word for a tractable horse that is led.)
- (293) [سورة القصص 28:20] *وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى*  
 “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 resembling verb with the 9 of ḥāl and without *قَدْ*. For example,

- (294) حالات الربط بواو الحال الجبار فتحي and 2/59 النحو العربي: أحكام ومعان] *قُمْتُ وَأَضَلْتُ عَيْنَهُ* [زيدان]  
 “I stood up, slapping his eye.”

More usually though, if a 9 of ḥāl is to be used with a resembling verb, then a pronoun referring to the doer is inserted before it, converting the ḥāl sentence to a subject-comment sentence, thus:

- (295) *قُمْتُ وَأَنَا أَضَلُّ عَيْنَهُ*  
 “I stood up, slapping his eye.”

We have already covered this type of ḥāl sentence in section (ref) above.

In any case, here is an example from Qurʾān where a sentence beginning with a resembling verb not preceded by *قَدْ* has been interpreted as a ḥāl

- (296) *إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ* *وَيَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ*  
 [حالات الربط بواو الحال الجبار فتحي زيدان cited by [سورة آل عمران 3:45-46] when the angels said, “O Mary, indeed Allāh gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allāh]. He will speak to the people in the cradle and in maturity and will be of the righteous.”

(The sentence *وَيَكَلِّمُ* has been analyzed as a ḥāl.<sup>21</sup>)

<sup>21</sup> سورة آل عمران for البحر المحيط لأبي حيان

- iii. The sentence is negative and the resembling verb is negated with **لَا** or **مَا**. We again assume here that the sentence ḥāl contains a pronoun that refers to the person of ḥāl. In this case, the **و** of ḥāl is prohibited.

(297) أوضح and 2/59 النحو العربي: أحكام ومعان cited by سورة المائدة 5:84 وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ [2/289 المسالك لابن هشام]

“And why should we not believe in Allāh”

(298) أوضح المسالك لابن and 2/60 النحو العربي: أحكام ومعان [عَهْدْتُكَ مَا تَصْبُو وَفِيكَ شَبِيهَةٌ 2/290 هشام]

“I knew you when you were not childish while [you had] in you youth.”

“You were not childish” is a sentence ḥāl

- iv. The sentence is negative and the resembling verb is negated with **لَمْ**. Here, the sentence ḥāl need not contain a pronoun that refers to the person of ḥāl. In this case, the **و** of ḥāl is usually kept, although it is permissible to drop it. For example:

(299) النحو العربي: أحكام ومعان cited by سورة الأنعام 6:93 أَوْ قَالَ أَوْجَى إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ [2/60]

“or says, ‘It has been inspired to me,’ while nothing has been inspired to him”

(300) النحو العربي: أحكام ومعان cited by سورة الأنعام 6:93 فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ [2/60 النحو العربي: أحكام ومعان]

“So they returned with favor from Allāh and bounty, no harm having touched them.”

(301) 2/60 النحو العربي: أحكام ومعان [أَقْبَلَ مُحَمَّدٌ وَلَمْ يَحْمِلْ كُتُبَهُ]

2/60 النحو العربي: أحكام ومعان [أَقْبَلَ سَعِيدٌ لَمْ يَحْمِلْ كُتُبَهُ]

“Muḥammad/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 **و** of ḥāl is to be used. For example:

(302) 2/60 النحو العربي: أحكام ومعان [أَقْبَلَ سَعِيدٌ وَلَمْ تَطْلُعِ الشَّمْسُ]

“Saeid approached while the sun had not risen.”

(303) النحو العربي: أحكام [وَلَقَدْ خَشِيتُ بَانَ أُمُوتَ وَلَمْ تَذَرْ لِلْخَرْبِ دَائِرَةً عَلَى ابْنَيْ صَمْصَمٍ 2/60 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 Ḍamḍam”

وَلَمْ تَذَرْ لِلْخَرْبِ دَائِرَةً is the sentence ḥāl

- v. The sentence is negative and the resembling verb is negated with **لَمَّا**. Here again, the sentence ḥāl need not contain a pronoun that refers to the person of ḥāl. In this case, the **و** of ḥāl is typically chosen to be used.<sup>22</sup> For example:

<sup>22</sup>From وإن كانت منفية ب «لما» فالمختار ربطها بالواو 7:4 سورة الأعراف [إعراب القرآن للدرويش]

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ (304)  
[3:142 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?”

#### 29.14.4. 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 ِ of ḥāl is not used.

For example:

(305) دَلَّ لَكَ الْكِتَابُ لَا رَيْبَ فِيهِ [2:2 سورة البقرة] cited by هشام لابن هاشم 2/289 and حالات  
[الربط بواو الحال الجبار فتحي زيدان]  
“This is the Book about which there is no doubt”  
(The sentence لَا رَيْبَ فِيهِ, in this interpretation, is analyzed as a ḥāl to the preceding sentence دَلَّ لَكَ الْكِتَابُ.)

#### 29.14.5. The sentence ḥāl is a conjunctee

If a sentence ḥāl is preceded by a conjunction (see section (multiple ḥals) above), then an additional ِ of ḥāl is not typically tacked on to the conjunction.

For example:

(306) [7:4 سورة الأعراف] فَجَاءَهَا بِأُسْطَا بَيَاتًا أَوْ هُمْ فَاثِلُونَ  
“and Our punishment came to them at night or while they were sleeping at noon.”  
(An additional ِ of ḥāl is not tacked on to the conjunction أَوْ.)

However, according to some grammarians, a ِ of ḥāl, can be added to the conjunction and it would be acceptable.<sup>23</sup> For example:

(307) [7:4 سورة الأعراف] أَتَيْتَنِي وَالْيَا أَوْ وَأَنَا مَعْرُوفٌ  
“You came to me, while I was adjacent, or while I was remote.”

<sup>23</sup> معاني القرآن للفراء citing حالات الربط بواو الحال الجبار فتحي زيدان

### 29.15. Purposes of the ۉ of ḥāl

The ۉ of ḥāl essentially distances the ḥāl from the influence of the governing verb.<sup>24</sup> For example, consider the expression:

- (308) دلائل الإعجاز للجرجاني [1/213] جَاءَنِي زَيْدٌ يُسْرِعُ  
“Zayd came to me hastening.”

The above example is almost equivalent to saying جَاءَنِي زَيْدٌ مُسْرِعًا. The ḥāl يُسْرِعُ is tightly bound to the governor جَاءَ. So the expression asserts Zayd’s coming and his hastening as one assertion.

Consider now the expression with the ۉ of ḥāl:

- (309) دلائل الإعجاز للجرجاني [1/214] جَاءَنِي زَيْدٌ وَهُوَ يُسْرِعُ  
“Zayd came to me while he was hastening.”

Here the ḥāl sentence وَهُوَ يُسْرِعُ is a more independent assertion. Now, the only link between the ḥāl and its governing verb is that the ḥāl expresses the state of the person of ḥāl when the action of the governing verb took place.

The ۉ of ḥāl can be used for a different purposes. We will list them below. In the following discussion, there will be three distinct expressions that we will refer to:

- i. The ۉ of ḥāl
- ii. The ḥāl sentence which follows the ۉ of ḥāl
- iii. The *preceding statement* which precedes the ۉ of ḥāl

Here are some purposes of the ۉ of ḥāl:

- The ۉ of ḥāl indicates that the event in the preceding statement took place at the time when the ḥāl occurred. For example:

- (310) معاني النحو 606 cited by مغني اللبيب لابن هشام [2/361] جَاءَ زَيْدٌ وَالشَّمْسُ طَالَعَةٌ  
“Zayd came when the sun was risen.”

- (311) معاني النحو [2/367] سَأُزَوِّدُكَ وَالْقَمَرُ طَالَعٌ  
“I will visit you when the moon is risen.”

- The ۉ of ḥāl indicates that the person of ḥāl was already in the state described by the ḥāl before the event in the preceding statement occurred. For example:

- (312) سورة البقرة 2:246 cited by معاني النحو [2/368] وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا  
“And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?”

<sup>24</sup> 357–358 cited by معاني النحو 1/213–214 cited by دلائل الإعجاز للجرجاني

- The 9 of ḥāl indicates that the ḥāl after it is something obvious and should be taken into account, when considering the preceding statement. For example:

(313) 2:214 سورة البقرة] أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ  
[cited by معاني النحو 2/367]

“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?”

(314) [2385: سنن أبي داود] أَرَأَيْتَ لَوْ مَضْمَضْتُ مِنَ الْمَاءِ وَأَنْتَ صَائِمٌ

“What do you think if you rinse your mouth with water while you are fasting?”

- The 9 of ḥāl indicates that the ḥāl sentence is describing something extraordinary. For example:

(315) [2/368 معاني النحو] عَبَرَ النَّهْرَ وَلَمْ يُحَرِّكْ يَدَهُ

“He crossed the river while not (even) moving his hand!”

(316) [2/368 معاني النحو] دَخَلَ عَلَى الْأَمِيرِ وَبِيَدِهِ سَيْفُهُ

“He entered upon the commander while in his hand was his sword!”

- To differentiate between a ḥāl and a describer. For example:

(317) [2/368 معاني النحو] رَأَيْتُ رَجُلًا عِنْدَهُ مَالٌ

“I saw a man (who) had wealth.”

(The sentence رَأَيْتُ رَجُلًا عِنْدَهُ مَالٌ can be analyzed as a describer.)

(318) [2/368 معاني النحو] رَأَيْتُ رَجُلًا وَعِنْدَهُ مَالٌ

“I saw a man while he had wealth.”

(The sentence رَأَيْتُ رَجُلًا وَعِنْدَهُ مَالٌ can only be analyzed as a ḥāl.)

There may be other purposes as well.<sup>25</sup>

## 29.16. A quasi-sentence as the ḥāl

A quasi-sentence, in this context, is a prepositional or adverbial phrase. For example: عَلَى الْغُصْنِ “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:

(319) [2/285 أَوْضَحَ الْمَسَالِكَ لِابْنِ هِشَامٍ] رَأَيْتُ الْهَلَالَ بَيْنَ السَّحَابِ

“I saw the crescent between the clouds.”

(رَأَيْتُ الْهَلَالَ بَيْنَ السَّحَابِ is analyzed as a ḥāl.)

<sup>25</sup> 2/368–369 معاني النحو

- (320) [2/285 أَوْضَحَ الْمَسَالِكُ لِابْنِ هِشَامٍ cited by 28:79 سورة القصص] فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ  
 “So he came out before his people in his adornment.”  
 (فِي زِينَتِهِ is analyzed as a ḥāl.<sup>26</sup>)

- (321) 3/101 جامع الدروس العربية لمصطفى الغلاييني] نَظَرْتُ الْغُصْفُورَ عَلَى الْغُصْنِ  
 “I looked at the sparrow on the branch.”

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 السَّحَابِ 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 (319) رَأَيْتُ الْهَلَالَ بَيْنَ السَّحَابِ, 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 verb (or verbal noun) that has the meaning of “is” or “being”. So it is as if we are saying, “I saw the crescent *being* between the clouds.” And it is this implied governor “being” which is technically the ḥāl.<sup>27</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 السَّحَابِ is a ḥāl.

Similarly, in example (321) نَظَرْتُ الْغُصْفُورَ 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.

This is yet another instance of where the lines between different types of adverbs get blurry. 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>28</sup>

From the perspective of meaning, the quasi-sentence بَيْنَ السَّحَابِ “between the clouds” describes the state of the person of ḥāl الْهَلَالُ during the occurrence of the verb رَأَى. Similarly, the quasi-sentence عَلَى الْغُصْنِ “on the branch” describes the state of the person of ḥāl الْغُصْفُورُ during the occurrence of the verb نَظَرَ.

A quasi-sentence can thus only be a ḥāl if it is governed by an implied (unexpressed) governor which has the meaning of “is” or “being”.<sup>29</sup> So the quasi-sentence ḥāl must be uninfluenced, or pre-existing, before the action of any overt verb in the preceding statement.

<sup>26</sup> See 28:79 سورة القصص for تفسير ابن عاشور

<sup>27</sup> 3/101 جامع الدروس العربية لمصطفى الغلاييني

<sup>28</sup> 4/166 المقتضب للمبرد

<sup>29</sup> 1/213 شرح ابن عقيل على الألفية, 2/285 أَوْضَحَ الْمَسَالِكُ لِابْنِ هِشَامٍ

Here is an example of where the quasi-sentence does not work as a ḥāl:

- (322) 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 فِي الْحُفْرَةِ is not a ḥāl.

One indicator to test if the quasi-sentence is valid as ḥāl in any particular sentence, is to insert a وَ 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 وَ of ḥāl, here, is to make the ḥāl a pre-existing state. If the resulting expression (with the وَ 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.

- (323) وَقَعَ الْحَجَرُ وَهُوَ فِي الْحُفْرَةِ  
“The stone fell while it had already been in the pit.”  
(This does not retain the same meaning as the original فِي الْحُفْرَةِ. So the quasi-sentence in the original example is not a ḥāl.)
- (324) رَأَيْتُ الْهَيْلَالَ وَهُوَ بَيْنَ السَّحَابِ  
“I saw the crescent while it had already been between the clouds.”  
(This retains the meaning of the original بَيْنَ السَّحَابِ. So the quasi-sentence in the original example is valid as a ḥāl.)
- (325) نَظَرْتُ الْغُصْفُورَ وَهُوَ عَلَى الْغُصْنِ  
“I looked at the sparrow while it had already been on the branch.”  
(This retains the meaning of the original 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>30</sup>

## 29.17. Interpreting a sentence as a ḥāl vs. a describer

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 describer. So how can we tell when a sentence (or quasi-sentence) is a ḥāl vs. when it is a describer?

We may use the following guidelines<sup>31</sup>:

<sup>30</sup>See, for example, the tafsīr of تَحْتَ الشَّجَرَةِ in البحر المحيط لأبي حيان 48:18 سورة الفتح

<sup>31</sup>560 مغني اللبيب لابن هشام

- 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 describer.
- 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 describer.

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 describer then it will be specifying or identifying the describee.

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 الدَّارِ “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 أَلْفِيلٌ خَيَوَانٌ “The elephant is an animal,” then we may be using أَلْفِيلٌ to refer to the species, and not a specific elephant. In this case, أَلْفِيلٌ is a *generic definite* noun.

And what we mean by an unspecified indefinite noun is one that is not restricted by a describer or other qualifier. So it is applicable to any entity denoted by that noun. For example, رَجُلٌ فِي الدَّارِ is an unspecified indefinite noun. But in رَجُلٌ خَيْرٌ and رَجُلٌ كَبِيرٌ it is a specified indefinite noun.

Here are some examples of sentence ḥāls occurring after definite and indefinite nouns:

- (326) 560 مغني اللبيب لابن هشام [سورة الإسراء 17:93 cited by هشام] حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ  
“until you bring down to us a book we may read”  
(نَقْرُؤُهُ is analyzed as a describer because كِتَابٌ is an unspecified indefinite noun.)
- (327) 1699a: [صحيح مسلم] فَلَقَدْ رَأَيْتُهُ يُقِيئُهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ  
“for indeed I saw him protecting her from the stones with his [body].”  
(يُقِيئُهَا is analyzed as a ḥāl because the pronoun هِ is a specific definite noun.)
- (328) [سورة الزخرف 43:31] وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ  
And they said, “Why was this Qur’ān not sent down upon a great man from [one of] the two cities?”  
(رَجُلٌ is a describer to الْقَرْيَتَيْنِ. عَظِيمٌ is a second describer.)
- (329) 561 مغني اللبيب لابن هشام [سورة الجمعة 62:5 cited by هشام] كَمَثَلِ الْجَمَارِ يَحْمِلُ أَسْفَارًا  
“is like that of a donkey who carries volumes [of books]”  
(الْجَمَارُ is a generic definite noun. So, the sentence يَحْمِلُ أَسْفَارًا has been analyzed as either a ḥāl or a describer.<sup>32</sup>)

<sup>32</sup> سورة الجمعة for الكشف للزمخشري



Consider now the following example:

- (330) [40:28 سورة غافر] وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ  
 “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 describer مؤمن:

- i. مِنْ آلِ فِرْعَوْنَ
- ii. يَكْتُمُ إِيمَانَهُ

There are now multiple possible interpretations:

Since رَجُلٌ is now a specified indefinite noun (having been described by the describer مؤمن) it is permissible for both مِنْ آلِ فِرْعَوْنَ and يَكْتُمُ إِيمَانَهُ to be ḥāls. Or مِنْ آلِ فِرْعَوْنَ can be a describer and يَكْتُمُ إِيمَانَهُ can be a ḥāl. Or both مِنْ آلِ فِرْعَوْنَ and يَكْتُمُ إِيمَانَهُ can be describers.<sup>33</sup>

## 29.18. 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:

- (331) [3:39 سورة آل عمران] فَتَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحْرَابِ  
 “So the angels called him while he was standing in prayer in the chamber,”  
 (هُوَ قَائِمٌ and فِي الْمَحْرَابِ have both been analyzed as ḥāls as one interpretation.<sup>34</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>35</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 describers as well.

Here is an example:

- (332) [28:21 سورة القصص] فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ  
 “So he left it, fearful and anticipating [apprehension].”

<sup>33</sup> 40:28 سورة غافر for تفسير ابن عثيمين

<sup>34</sup> 3:39 سورة آل عمران for البحر المحيط لأبي حيان

<sup>35</sup> 3:46 سورة آل عمران for البحر المحيط لأبي حيان

## 29.19. Topics

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sahib_haal:
- faa3il of 3aamil
- maf3ul bih of 3aamil
- both faa3il and maf3ul bih
- other functions
Temporary nature of haal:
  mostly temporary: ~
  sometimes permanent: ~
Types of words used for haal:
  mostly mushtaqq: ~
  sometimea jamid: ~
definiteness of haal:
- وحال
Definiteness of the sahib_haal:
  mostly definite: ~
  sometimes indefinite: ~
Order of the haal, the sahib_haal:
  the haal of a mudaf_ilayh: ~
Concurrence of the haal:
  mostly concurrent with governing verb: ~
  sometimes future: ~
Multiple haals: ~
Fundamental and emphasizing haals:
  mostly fundamental: ~
  sometimes emphasizing: ~
The masdar as a haal:
  possibility of multiple interpretations:
  - as a haal
  - as a maf3ul mutlaq
Sentences as haal:
  Definiteness of sahib_hal:
  - if after maHD definite then haal
  - otherwise can be na3t or haal
  link bw haal and sahib_haal:
  - pronoun
  - waw of haal
  Rules of waw of haal: ~
Blurriness of haal with other adverbs:
  see ma3aani al-nahw: ~
The 3aamil of the haal:
- verb
- quasi-verb
- a verb stand-in
- Wright 2/113D

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order of haal and 3aamil: ~  
deleting the 3aamil: ~  
The sababi haal: nahw wafi 2/400
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- ḥāl is typically an adjectival noun
- governor of the ḥāl
- person of ḥāl can be doer or direct doer of governing verb. Can also be noun in other functions

Typically, the ḥāl is an adjectival noun, its governor is a verb, and the ḥāl describes the person of ḥāl. But occasionally, each of these statements may be relaxed. That is,

Work in progress

Work in progress

## Chapter 30.

### The connected nouns

#### 30.1. Introduction

Consider the sentence:

رَأَيْتُ الرَّجُلَ.

“I saw the man.”

If the listener (or reader) can identify the individual referred to by the noun “the man” (maybe from a pre-existing mutual understanding with the speaker), then there is no problem with this sentence. But often, further clarification is needed for the listener to correctly identify the individual to whom the speaker is referring. This further clarification can be provided in a number of ways.

One way is to use an adjectival noun to describe the noun. For example:

رَأَيْتُ الرَّجُلَ الطَّوِيلَ.

“I saw the *tall* man.”

Another way is to use a pointing noun, thus:

رَأَيْتُ ذَٰلِكَ الرَّجُلَ.

“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:

رَأَيْتُ الرَّجُلَ الَّذِي لَقِيتُهُ بِالْأَمْسِ.

connecting sentence  
connected noun

“I saw the [specific] man whom I met yesterday.”

In the above sentence, the connected noun is الَّذِي *alladhī*. It is applied to singular masculine nouns, like الرَّجُلَ. By itself it may be translated as “the one<sub>im</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 لَقَيْتُهُ 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.

## 30.2. 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 'alladhī	Singular masculine. For both intelligent and non-intelligent beings. Rigid. Only one ل in its spelling.
الَّتِي 'allatī	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.
الَّذَانِ 'alladhānī	Dual masculine. For both intelligent and non-intelligent beings. Flexible: الَّذَيْنِ 'alladhaynī in the propped-state and lowered-state. Two ل's in its spelling.
الَّتَانِ 'allatānī	Dual feminine. For both intelligent and non-intelligent beings. Flexible: اللَّتَيْنِ 'allataynī in the propped-state and lowered-state. Two ل's in its spelling.
الَّذِينَ 'alladhīna	Plural masculine. For both intelligent beings. Rigid. Only one ل in its spelling.

connected noun	Description
اللَّاتِي 'allātī	For plural feminine intelligent beings. Also used for non-intelligent beings of both genders but اللَّاتِي is more common there. Rigid. Two ل's in its spelling. Has the following variants: اللَّاتِ 'allātī, اللَّائِي 'allā'i, اللَّوَاتِي 'allawātī

### 30.2.1. Grammatical position of the specific connected noun

Consider again the same example:

رَأَيْتُ الرَّجُلَ الَّذِي لَقَيْتُهُ بِالْأَمْسِ.  
 "I saw the [specific] man whom I met yesterday."

In this example, the connected noun الَّذِي 'alladhī is a describer (in the propped-state) to the described noun الرَّجُلَ. Because الَّذِي is a rigid noun, it will appear the same in all states without any change to its ending.

As a describer, the connected noun may also come as the last in a series of describers, and can also be combined with a pointing noun. For example:

رَأَيْتُ ذَٰلِكَ الرَّجُلَ الطَّوِيلَ الَّذِي لَقَيْتُهُ بِالْأَمْسِ.  
 "I saw that [specific] tall man whom I met yesterday."

But connected nouns need not only occur as describers. They may occur in various grammatical positions. Here are some examples:

As a subject:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ  
 "And those who hoard gold and silver and spend it not in the way of Allāh - give them tidings of a painful punishment."

9:34 سورة التوبة

As an comment:

خَيْرَ أَوْلِيَّائِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ  
 "The best of your rulers are the ones whom you love and who love you"

18:55: صحيح مسلم

هُنَّ اللَّوَاتِي عَلَى الْمُنْبَرِ  
 "They are the ones which (are) on the pulpit."

36: سنن الدارمي

As a doer:

قَدْ بَلَغَنَا الَّذِي قُلْتُمُوهُ.  
 "The [specific] one (thing) that you said has reached us."

As a direct doer:

رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ  
 "Our Lord, show us those who misled us of the jinn and men"

41:29 سورة فصلت

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

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

“Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad]”

### 30.3. 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 الذَّهَبَ وَالْفِضَّةَ

“And those who hoard gold and silver”

refer-back pronoun: the plural masculine doer pronoun **و** in **يَكْنِزُونَ**

خَيْرَ أَيْمَتِكُمُ الَّذِينَ نَحِبُونَهُمْ

“The best of your rulers are the ones whom you love and who love you”

refer-back pronoun: the plural masculine direct doer attached pronoun **هُمْ** in **نَحِبُونَهُمْ**

قَدْ بَلَغَنَا الَّذِي قُلْتُمُوهُ.

“The [specific] one (thing) that you said has reached us.”

refer-back pronoun: the singular masculine direct doer attached pronoun **هُ** in **قُلْتُمُوهُ**

رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّلْنَا مِنَ الْجِنِّ وَالْإِنْسِ

“Our Lord, show us those who misled us of the jinn and men”

refer-back pronoun: the dual masculine doer pronoun **ا** in **أَضَلَّلْنَا**

أَوْ كَالَّذِي مَرَّ 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 **مَرَّ**

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

“Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad]”



refer-back pronoun: the implied singular feminine doer pronoun “she” in تُجَادِلُكَ

### 30.3.1. 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 (هُوَ, هُمْ, etc.). In the example وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ “And those who hoard gold and silver,” the refer-back pronoun is the plural masculine absent-person doer pronoun وَهُمْ “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 أَنْتُمْ الَّذِينَ, etc. In these cases, the refer-back pronoun may optionally:

- i. either be an absent-person pronoun to match the connected noun (as usual),
- ii. or match the pronoun for the speaker or addressed person (as the case may be)

The latter is generally more common but both options are permissible. For example:

أَنَا الَّذِي حَضَرْتُ.

refer-back pronoun: the singular masculine doer pronoun for the speaker ت 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:

أَنَا الَّذِي سَمَّيْتَنِي أُمِّي حَيْدَرَهُ

“I am the one whom my mother named Haydarah”

(The refer-back pronoun is the speaker person’s direct doer pronoun in سَمَّيْتَنِي, which is an abbreviation of سَمَّيْتَنِي “she named me”.)

Wright 2/324B

فَقَالَ مُوسَى يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ

“Mūsā said: O Ādam, you are the one whom Allāh created with His Hand”

(The refer-back pronoun is the addressed person’s direct doer pronoun كَ in خَلَقَكَ.)

2134: جامع الترمذي

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 *يَا أَيُّهَا* or *أَيُّهَا*. For example,

يَا أَيُّهَا الَّذِينَ آمَنُوا

“O you who have believed”

not

× يَا أَيُّهَا الَّذِينَ آمَنُتُمْ

Similarly,

يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ

“O you upon whom the message has been sent down”

15:6 سورة الحجر

### 30.4. The general connected nouns *مَنْ* and *مَا*

The general connected nouns are unrestricted in significance, and may be applied to any individual who fits the criteria given in the connecting sentence. The most commonly general connected nouns are:

- *مَنْ* *man*. Typically used for intelligent beings and translated as “who”.
- *مَا* *mā*. Typically used for non-intelligent beings and translated as “what”.
- *أَيُّ* *ayy*. Used for both intelligent and non-intelligent beings. Translated as “which”, “whichever” or “any”.

There are also a couple of rarely or dialectally used general connected nouns that we will not cover. These are *دُو* *dū*, and *لَا* *dhā*.

In this section we will deal with *مَنْ* and *مَا*. We will deal with *أَيُّ* 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

“I love [him] who is just.”

أَحِبُّ مَنْ يَعْدِلُونَ

“I love [them] who are just.”

إِصْنَعْ مَا بَدَا لَكَ.

“Do what seems (good) to you.”

مَرَرْتُ بِمَا يُعْجِبُكَ.

“I passed by what will please you.”

## 30.4.1. مَنْ and مَا after prepositions

When مَنْ and مَا are directly preceded by the prepositions مِنْ and عَنْ, these prepositions lose their ن and are joined to the following noun with the noun's م doubled. For example: مَمَّنْ *mimman*, مَمَّا *mimmā*, عَمَّنْ *eamman*, عَمَّا *eammā*.

The preposition فِي is also often (though not always) optionally attached to these connected nouns, thus: فِيمَنْ *fīman*, فِيمَا *fīmā*.

The remaining prepositions follow the normal rules: عَلَى مَا, كَمَنْ, etc. But we will see, if Allāh wills, in chapter @ref(questions), that مَا and مَنْ are also used as question nouns, in which case the rules of joining prepositions to them will differ.

## 30.4.2. The refer-back pronoun for the general connected nouns

The general connected nouns مَنْ and مَا are themselves singular masculine in number and gender. However, they can be used to signify persons or things of any number and gender.

Their refer-back pronouns can then, optionally:

- i. Either match the gender and number of the persons or things meant by the connected noun. For example:

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ [10:42 سورة يونس]

“And among them are those who listen to you”

قَدْ خَابَتْ مَنْ فَعَلْتَ ذَلِكَ مِنْهُمْ وَخَسِرَتْ [33:18 جامع الترمذي]

“She has thwarted herself, whoever did that from them<sub>3f</sub>, and lost.”

Note also how, in this example how, in addition to the feminine refer-back doer pronouns in فَعَلْتَ and خَسِرَتْ, the feminine gender of the person signified by مَنْ has also caused the ت of femininity to be added to the verb خَابَ (of which مَنْ is the doer noun).

جَمَعْتُ مِنَ الْوَرَقِ مَا سَقَطَ.

“I gathered what fell from the leaves.”

صَلِّ مِنَ الرُّكَّعَاتِ مَا يَتَيَسَّرُ.

or

صَلِّ مِنَ الرُّكَّعَاتِ مَا تَتَيَسَّرُ.

“Pray from the units (of prayer) what is easy.”

- ii. Or be singular masculine to match the connected noun itself. This is generally more common for مَا. For example:

وَمِنْهُمْ مَن يُّؤْمِنُ بِهِ وَمِنْهُمْ مَن لَا يُؤْمِنُ بِهِ [10:40 سورة يونس]

“And of them are those who believe in it, and of them are those who do not believe in it.”

جَمَعْتُ مِنَ الْوَرَقِ مَا سَقَطَ. “I gathered what fell from the leaves.”

صَلٍّ مِنَ الرُّكَّعَاتِ مَا يَتَيْسَّرُ.

“Pray from the units (of prayer) what is easy.”

[171:مساوئ الأخلاق للخرائطي] لَمْ أَجِدْ مَا أَعْتَذِرُ بِهِ

“I did not find what I (could) make an excuse for with”.

Both options can be utilized together as well. For example:

2:112 سورة البقرة

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ  
“Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allāh while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.”

2:38 سورة البقرة

فَمَنْ تَبَعَ هُذَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ  
“whoever follows My guidance - there will be no fear concerning them, nor will they grieve.”

### 30.4.3. Applicability of مَا and مَنْ to intelligent and non-intelligent beings

As we mentioned earlier, مَنْ is typically used to refer to intelligent beings. And مَا is typically used to refer to non-intelligent beings. However, there are some circumstances in which these roles can differ.

مَنْ may be used for non-intelligent beings when a non-intelligent being is compared with an intelligent being. For example,

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ

24:45 سورة النور

“Allāh has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four.”

مَنْ may also be used for non-intelligent beings when attributes usually applicable to intelligent beings are applied to a non-intelligent being. For example:

Wright 2/314D

أَسْرَبَ الْقَطَا، هَلْ مَن يُعِيرُ جَنَاحَهُ \* لَعَلِّي إِلَيَّ مَن قَدْ هَوَيْتُ أَطِيرُ

O flock of birds, is there who will lend his wing that perhaps I may fly to whom I love

جَنَاحَ: “lend”, يُعِيرُ: “is there?”, هَلْ: a species of bird, قَطَا: “flock”, سَرَبَ: “O”, أَطِيرُ: “I fly”, لَعَلِّي: “Perhaps I”, هَوَيْتُ: “I love”, أَسْرَبَ: “wing”.

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:

13:15 سورة الرعد

وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ

“And to Allāh prostrates whoever is within the heavens and the earth”

Similarly, *مَا* may, in some circumstances, be used for intelligent beings. This may be when there is a mixed group including both intelligent and non-intelligent beings, and the non-intelligent beings are given preference because of their larger number. For example:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

62:1 سورة الجمعة

“Whatever is in the heavens and whatever is on the earth is exalting Allāh”

*مَا* may also be used for intelligent beings when the person being referred to is vague to the speaker. For example:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا

3:35 سورة آل عمران

“My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service]”

*مَا* may also be used for intelligent beings when the characteristics of an intelligent being are highlighted when referring to them. For example:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

4:3 سورة النساء

“then marry those that please you of [other] women”

#### 30.4.4. 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

16:96 سورة النحل

“Whatever you have will end”

As an comment:

مَا لَكَ مَا قَدَّمْتَ، وَمَالٌ وَارِثَكَ مَا أَخَّرْتَ

153: الألب المفرد

“Your wealth is what you have sent forward, and the wealth of your inheritors is what you have left behind.”

As a doer:

فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي

668: صحيح البخاري

“It was done by one who was better than I”

As a direct doer:

اعْمَلُوا مَا شِئْتُمْ

41:40 سورة فصلت

“Do whatever you will”

Following a preposition:

وَأَعِزَّنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

3563: جامع الترمذي

“and make me independent from (all) who are besides You”

As a base noun in an annexation:

2283: صحيح مسلم

فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي

“So that is the similitude of the one who obeyed me”

Fischer 218

مَا تَرَى رَأْيِي مَا نَرَى.

“You do not think what we think.”

(literally: “You do not opine the opinion of what we opine.”)

Fischer 218

أَمْرٌ مَا تَحْذَرُ

“the matter of which you are wary”

Unlike the specific connected nouns (الَّذِي, etc), the general connected nouns do not occur as describers. So while we can say:

مَرَرْتُ بِالرَّجُلِ الَّذِي أَحْسَنَ إِلَيَّ.

“I passed by the man who was good to me.”

we cannot say:

× مَرَرْتُ بِالرَّجُلِ مَنْ أَحْسَنَ إِلَيَّ.

We will have to say instead:

مَرَرْتُ بِمَنْ أَحْسَنَ إِلَيَّ.

The general connected noun can, however, occur as a replacement. For example,

Fischer §421.2.  
Originally, from  
السيرة النبوية لابن  
هشام.

والمسلمون من تبع رسول الله صلى الله عليه وسلم كثير

“And the Muslims, who follow the Messenger of Allāh, are many”

### 30.4.5. Use with the preposition مِنْ

The preposition مِنْ is frequently used with the general connected nouns to restrict the applicability of the connected noun to a group or type. This مِنْ may come either before the connected noun, or after its connecting sentence. For example:

Fischer 218

فَأَعْطَانِي مَا كَانَ عِنْدَهُ مِنْ خُبْزٍ.

“Then he gave me what he had of bread.”

Fischer 218

مَنْ دَخَلَ الشَّامَ مِنَ الْعَرَبِ

“Those Arabs who entered Syria”

(literally: “Who entered Syria from the Arabs”)

4: سورة النساء

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

“then marry those that please you of [other] women”

3502: جامع الترمذي

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيكَ

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 doer of the verb of command اقْسِمْ.)

### 30.4.6. 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.”

Fischer 218

(literally: Came down who came down from them.)

جَمَعْتُ مَا جَمَعْتُ

“I gathered what I gathered.”

Fischer 218

## 30.5. 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 subject-comment sentence, then it may be deleted, and its meaning will be implied. When deleting the refer-back pronoun in this case, it is preferred that the connecting sentence not be too short.

For example:

1 [2963c: صحيح مسلم] انظروا إلى مَنْ أَسْفَلَ مِنْكُمْ

“Look at who is lower than you.”

(instead of انظروا إلى مَنْ هُوَ أَسْفَلَ مِنْكُمْ.)

[21:19 سورة الأنبياء] وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ

“To Him belongs whoever is in the heavens and the earth.”

(instead of مَنْ هُوَ فِي السَّمَاوَاتِ وَالْأَرْضِ)

[Wright 2/322D] مَا أَنَا بِالَّذِي قَائِلٌ لَكَ شَيْئًا

I am not the one who says anything to you.

(instead of مَا أَنَا بِالَّذِي هُوَ قَائِلٌ لَكَ شَيْئًا)

If the connecting sentence is very short, the deleting the refer-back pronoun subject is permissible, though rare. For example:

[Wright 2/322D] لَا يَنْطِقُ بِمَا سَفَهُ

“He does not speak what is foolish.”

(instead of بِمَا هُوَ سَفَهُ)

<sup>1</sup>See also [2963c: صحيح مسلم] and [4142: سنن ابن ماجه] for variants with the refer-back pronoun.

- (b) When the refer-back pronoun is an attached pronoun for the direct doer it is permissible to delete it. For example:

هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ [9:35 سورة التوبة]  
 “This is what you hoarded for yourselves”  
 (instead of مَا كَنْزْتُمُوهُ)

- (c) When the refer-back pronoun is in the lowered-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 doer implying a present or future meaning. For example:

فَاقْضِ مَا أَنْتَ قَاضٍ [20:72 سورة طه]  
 “So decree whatever you are to decree.”  
 (instead of فَاغْضِ مَا أَنْتَ قَاضِيهِ)

- (ii) When the refer-back pronoun is attached to a preposition or adverb, and the same preposition or adverb has already been used (with the same meaning) with the connecting noun or its described noun. The preposition/adverb is deleted along with its attached pronoun. For example:

أَنَا عِنْدَ مَنْ أَنْتَ. [Wright 2/323C]  
 “I am at his [house] at whose you (are).”  
 (instead of مَنْ أَنْتَ عِنْدَهُ)

مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ. [Wright 2/323D]  
 “I passed by the (same) one that Sulaymān did.”  
 (instead of مَرَرْتُ بِالَّذِي مَرَّ بِهِ سُلَيْمَانُ)

In addition to the above conditions that are specific to the state of the refer-back pronoun, a further, general, condition should be satisfied, which is: that the omission of the refer-back pronoun be obvious to the listener, and the listener can re-construct the original meaning by restoring the refer-back pronoun to get the intended meaning.

If the refer-back pronoun is deleted, and the remaining connecting sentence (with the refer-back pronoun deleted) is valid as a connecting sentence on its own right, then it will give a different meaning (even if slightly) from the original. And the listener will not know that the refer-back pronoun has been deleted. In this case, it is not permitted to delete the refer-back pronoun. Here is an example that should explain what we mean:

Consider the sentence:

جاء الذي ضربته في داره.  
 “The one whom I beat (him) in his house, came.



The connecting sentence is ضربه في داره. “I beat him in his house.” and the refer-back pronoun is the propped-state direct doee pronoun هـ “him”. If we delete this pronoun, the sentence becomes

جاء الذي ضربت في داره.

“The one who I beat in his house, came.

Now the meaning of the sentence is markedly different. The connecting sentence ضربه في داره 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.

### 30.6. The general connected noun أَيَّ

أَيَّ “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, أَيَّ 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, أَيَّ can be, and, in fact, properly is, the annexe noun in an annexation. Whereas مَا and مَنْ cannot be annexe nouns. For example,

بُعْجِبْنِي أَيُّ التَّلَامِذَةِ يَجْتَهِدُ.

“Whichever of the students strives, pleases me.”

(أَيَّ is in the raised-state)

فَاوْ إِلَى أَيُّهُمْ يَحْمِيكَ.

“So take shelter with whichever of them protects you.”

(أَيَّ is in the lowered-state)

Also, أَيَّ is used indiscriminately for both intelligent and non-intelligent beings. For example,

أَحْمِلْ أَيُّ الْحَقِيْبَتَيْنِ هِيَ الْأَثْقَلُ

“I shall carry whichever of the two bags is the heavier.”

(أَيَّ is in the propped-state)

Note how, in the above examples, the final vowel mark on أَيَّ varies, depending on its state due to its being a flexible noun.

أَيَّ, like مَا and مَنْ, is itself a singular masculine noun. And, like مَا and مَنْ, أَيَّ can be used, unchanged, for both genders. The previous example used أَيَّ with حَقِيْبَةٌ which is a feminine noun. But a feminine version أَيَّة does exist and can be used with feminine base nouns. It is, however, only commonly used if its base noun is a feminine pronoun. For example,

صَادِقِي أَيُّهُنَّ تَنْصَحُكَ.

“Befriend whichever of them<sub>3,f</sub> is sincere to you<sub>1,f</sub>.”

By the way, أَيُّ ‘ayy (like مَا and مَنْ) is also a question noun and we will discuss its properties in more detail in section ...

### 30.6.1. The connected noun أَيُّ without a base noun

أَيُّ 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,

سَأُقَاتِلُ أَيًّا يَقَاوِمُنِي.

“I will fight whichever [of them, the enemies, etc.] resists me.”

### 30.6.2. The connected noun أَيُّ 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 أَيُّ.

For example,

أَجْزِي أَيُّهُمْ صَادِقٌ.

“I will reward whichever of them is truthful.”

(instead of أَجْزِي هُوَ صَادِقٌ.)

### 30.6.3. Circumstance for the rigidity of أَيُّ

As mentioned, أَيُّ is generally fully flexible. However, there is one circumstance in which it may optionally be a rigid noun with the final vowel mark ُ thus: أَيُّ. This is when both of the following conditions are satisfied:

- i. أَيُّ is an annexe noun.
- ii. The refer-back pronoun to أَيُّ is the subject of the connecting sentence and it is deleted.

For example,

أَجْزِي أَيُّهُمْ صَادِقٌ.

“I will reward whichever of them is truthful.”

Since this rigidity is optional, أَيُّ may, in this case, retain its full-flexibility:

أَجْزِي أَيُّهُمُ صَادِقٌ.

“I will reward whichever of them is truthful.”

But if both the conditions above are not satisfied then أَيٌّ shall remain fully-flexible. For example,

أَجْزِي أَيُّهُمُ هُوَ صَادِقٌ.

أَجْزِي أَيُّهُ هُوَ صَادِقٌ.

أَجْزِي أَيُّهُ صَادِقٌ.<sup>2</sup>

### 30.7. 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 وَاللَّهِ قَهَرَ الْأَعْدَاءَ.

“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.”

- 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 عُمُرَهُ أَحْسَنَ إِلَيَّ.

“The one who - may Allah lengthen his age - was good to me has arrived.”

قَدِمَ الَّذِي وَهُوَ مُبْتَسِمٌ أَحْسَنَ إِلَيَّ.

“The one who - and he is smiling - was good to me has arrived.”

### 30.8. Deleting the connected noun and/or the connecting sentence

TODO. See □□□□□ □□□□□□

<sup>2</sup>The examples generally quoted by the grammarians are (1) the verse of poetry إِذَا مَا لَقِيتَ بَنِي مَالِكٍ [19:69 سورة مريم] ثُمَّ لَتَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا āyah, and (2) the āyah فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ

### 30.9. 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:

#### 30.9.1. Sentences with indefinite nouns needing a qualifying sentence

When an indefinite noun needs a qualifying sentence, it is natural in English to insert “that”, “which”, “who”, etc. between the noun and the following sentence. For example, “I passed by a man *who* was sleeping.”

In Arabic, however, we will not use any connected noun in such sentences. This is because the connected nouns are considered definite nouns. And therefore they may not be a describer to an indefinite noun. So while we can say:

مَرَزْتُ بِالرَّجُلِ الَّذِي يَنَامُ.  
“I passed by the man who is sleeping.”

we cannot say

× مَرَزْتُ بِرَجُلٍ الَّذِي يَنَامُ.

Instead, we put the qualifying sentence directly after the indefinite noun. The qualifying sentence will then not be a connecting sentence, but will itself be the describer to the described noun:

مَرَزْتُ بِرَجُلٍ يَنَامُ.  
“I passed by a man (who) is sleeping.”

Here is another example:

جَلَسْتُ فِي مَجْلِسٍ قَدْ رُسَّ بِمَاءِ الْوَرْدِ.  
“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.

وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ  
“Resurrect him to a praiseworthy station, the one that you promised him”

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ  
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ  
“Woe to every scorner and mocker  
Who collects wealth and [continuously] counts it.”

### 30.9.2. Sentences containing a noun with generic definiteness

Sometimes the definite article *الـ* 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 describer.<sup>3</sup> Because there is no connected noun, the qualifying sentence is, again, not analyzed as a connecting sentence. For example:

كَمَثَلِ الْجِمَارِ يَحْمِلُ أَشْفَارًا

“like that of a donkey who carries volumes [of books]”

سورة الجمعة 62:5

(Note how the translator has translated *الْجِمَارِ* as “a donkey” because in English an indefinite noun is often used to indicate a generic type.)

أَنْتَ الْوَزِيرُ لَا يُعَصَى

“You are the (sort of) vizier (who) is not disobeyed.”

Fischer 219

هُمْ الْفَوَارِسُ يَحْمُونَ النِّسَاءَ.

“They are the (kind of) horsemen (who) protect the women.”

Fischer 219

### 30.9.3. 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 describer. But using a connected noun is also permissible if one wishes to emphasize that the specificity of the noun. When there is no connected noun, the prepositional or adverbial phrase is not analyzed as a connecting sentence, but is considered attached to an implied verb that has the idea of “being”, like “is”, “are”, etc. When there is a connected noun, then it is analyzed as a connecting sentence, as usual. For example:

سِرْتُ فِي الْحَدِيقَةِ عِنْدَ الْمَسْجِدِ.

“I walked in the garden next to the mosque.”

or

سِرْتُ فِي الْحَدِيقَةِ الَّتِي عِنْدَ الْمَسْجِدِ.

or

سِرْتُ فِي الْحَدِيقَةِ الَّتِي هِيَ عِنْدَ الْمَسْجِدِ.

“I walked in the [specific] garden that [is] next to the mosque.”

<sup>3</sup>Wright 2/318C

Work in progress

## Chapter 31.

### The question nouns مَا, مَنْ, and أَيَّ

#### 31.1. Introduction

In chapter (connected nouns) we studied the use of مَا “what”, مَنْ “who”, and أَيَّ “which” as the general connected nouns. In this chapter, we will study the use of these same nouns as *question nouns*.

There are other question nouns besides the ones above, like كَيْفَ “how”, أَيْنَ “where” مَتَى “when”. There are also question words which are particles, not nouns, like هَلْ and أ. We will study all these elsewhere, if Allāh wishes.

#### 31.2. مَا and مَنْ

##### 31.2.1. 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 بِيَمِينِكَ؟  
“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 raised-state as the subject of their respective question sentences.

When the question is asking about the direct doer of a verb, then too is the question noun placed in the beginning of the sentence. For example,

مَا تَقُولُ؟  
“What do you say?”

Wright 2/312A

مَنْ قَتَلْتَ؟  
“Whom did you kill?”

Wright 2/311D

162a: صحيح مسلم

مَا فَرَضَ رَبُّكَ عَلَيَّ أُمَّتِكَ؟

“What has your Lord enjoined upon your Ummah?”

In the above three examples, the question nouns مَا and مَنْ are analyzed as the propped-state direct doer 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 lowered-state: either following a preposition, or as the base noun in an annexation. For example,

3688: جامع الترمذي

لِمَنْ هَذَا الْقَصْرُ؟

“Whose is this palace?”

Wright 2/311D

بُنْتُ مَنْ أَنْتَ؟

“Whose daughter are you?”

### 31.2.2. مَا shortened to مَ in the lowered-state

When the question noun مَا *mā* is in the lowered-state it is typically shortened to مَ *ma*. Example:

4108: سنن ابن ماجه

بِمَ يَرْجِعُ؟

“With what does he return?”

This shortened مَ is also usually joined to the preposition before it, even for prepositions constituting more than one letter (which don't typically join to the word directly following it). So we get:

- بِمَا for بِمَا
- لِمَا for لِمَا
- فِي مَا for فِي مَا
- إِلَى مَا for إِلَى مَا
- عَلَى مَا for عَلَى مَا
- حَتَّى مَا for حَتَّى مَا
- (مِنْ مَا) for مِنْ مَا
- (عَنْ مَا) for عَنْ مَا

When pausing on this shortened مَ, a ة is appended to it to preserve the sound of the fatḥah. For example:

لِمَهْ؟

*limah?*

“For what?”

The shortened مَ is also used when it is the base noun in an annexation. However, in this case it won't be joined to the previous word. For example:

Wright 1/275A

مِثْلُ مَ أَنْتَ؟

“What are you like?”



### 31.2.3. مَا and مَنْ referred back to with an lowered-state pronoun

As an alternative to placing the question noun مَا or مَنْ after the preposition or annexe noun, the question noun may be placed in the beginning of the sentence and it is referred back to by a pronoun. For example,

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ  
Say, "In whose hand is the realm of all things"

سورة المؤمنون 23:88

مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ  
"for which [aspect] of it would the criminals be impatient?"

سورة يونس 10:50

### 31.2.4. Verb gender when inquiring about the doer of a verb

The question nouns مَا and مَنْ are themselves masculine singular nouns. But they can be used to ask about nouns of any gender or number. For example,

وَمَا تِلْكَ بِيَمِينِكَ؟  
"And what is that in your right hand?"

سورة طه 20:17

مَنْ هَؤُلَاءِ الرَّجَالُ؟  
"Who are these men?"

When inquiring about the doer of a verb, then the verb is usually construed with a masculine singular doer to match the question noun. For example:

مَنْ جَاءَ؟  
"Who has come?"

مَا يُبْكِيكَ؟  
"What makes you cry?"

3894: جامع الترمذي

Occasionally, the feminine verb may be used if asking about a feminine doer. For example:

<sup>1</sup> مَنْ كَانَتْ أُمُّكَ؟  
"Who was your mother?"

Wright 2/313C

If the question is regarding a specific number and gender, then we are more likely to insert the corresponding specific connected noun (الَّذِي, etc.) between the question noun مَنْ and the verb. For example:

مَنْ اللَّتَانِ تَظَاهَرَتَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَزْوَاجِهِ  
"Who are the ones<sub>2f</sub>, from his wives, who aided one another against the Prophet ?

4913: صحيح البخاري

Note that now the dual feminine doer pronoun لِي in تَظَاهَرَتَا is the refer-back pronoun that refers back to the connected noun اللَّتَانِ.

<sup>1</sup>See also سورة البحر المحيط لأبي حيان and (فإن كانتا اثنتين) سورة النساء 4:176 for البحر المحيط لأبي حيان  
(ثم لم تكن فتنتهم) 6:23 الأنعام

### 31.2.5. 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 comment of the question sentence. For example, مَنْ فَارِسٌ؟ can only mean, “Who is a horseman?” not “Who horseman?” or “Which horseman?”

Wright 2/312C

### 31.2.6. مَنْ ذَا and مَاذَا

To lend more force to the question or to make it more lively, ذَا may be appended to the question nouns مَا and مَنْ. For example,

صحيح البخاري  
:4800

مَاذَا قَالَ رَبُّكُمْ  
“What did your lord say?”

With مَنْ ذَا especially, but also with مَا، the specific connected noun الَّذِي is often appended as well. For example:

سنن ابن ماجه  
:3802

مَنْ ذَا الَّذِي قَالَ هَذَا  
“Who is the one that said this?”

Wright 2/312B

مَاذَا الَّذِي 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 comment of the question sentence by itself. For example:

10806: الأدب المفرد

فَدَفَقْتُ الْبَابَ، فَقَالَ: مَنْ ذَا؟ فَقُلْتُ: أَنَا، قَالَ: أَنَا، أَنَا؟، كَأَنَّهُ كَرِهَهُ.  
“So I knocked at the door. He said, ‘Who is that?’ I said, ‘I.’ He said ‘I? I?’ as if he disliked it.”

### 31.2.7. 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,

705b: صحيح مسلم

لِمَ فَعَلَ ذَلِكَ  
“Why did he do that?”

Wright 2/312B

لِمَاذَا وَلَّيْتَ بَعْدَ مَجِيئِكَ إِلَيَّ هَهُنَا؟  
“Why did you turn back after your coming here?”

Sometimes, other prepositions like عَلَى and بِ may be used. But this is dependent on the verb in the sentence. For example,

مشكاة المصابيح  
:4562

عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ  
“Why does one of you kill his brother?”  
i.e. “on what [basis]”

بِمَ يَأْخُذُ 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 يُبْكِيكَ؟

“What makes you cry?”

i.e. “Why are you crying?”

3894: جامع الترمذي

### 31.2.8. 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.’”

832: صحيح مسلم

### 31.3. أَيْ

In section .. we studied أَيْ as a general connected noun. Just like مَا and مَنْ, أَيْ 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 annexe 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.

### 31.3.1. أَيُّ with a definite base noun

When the base noun of أَيُّ is a definite noun, the annexation has the meaning “which [one] of?”. For example,

40:81 سورة غافر فَأَيُّ آيَاتِ اللَّهِ تُنْكِرُونَ  
“So which of the signs of Allāh do you deny?”

1449 سنن أبي داود أَيُّ الْأَعْمَالِ أَفْضَلُ  
“Which of the deeds is best?”

6:81 سورة الأنعام فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ  
“So which of the two parties has more right to security?”

1160 صحيح مسلم مِنْ أَيِّ 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 طَعَامِهِ 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 الْعَمَلُ “the deed” can be translated in English as “deeds”. So أَيُّ الْعَمَلِ means “which one from the generic type ‘deeds’” or simply “which deed”. Examples:

1: الأدب المفرد أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟  
“Which deed is most beloved to Allāh?”

637 الأدب المفرد أَيُّ الدُّعَاءِ أَفْضَلُ  
“Which supplication is best?”

4477 صحيح البخاري أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ  
“Which deed is most enormous in the sight of Allāh?”

<sup>2</sup>Wright 2/220A

### 31.3.2. أَيَّ with a indefinite base noun

When the base noun of أَيَّ is a indefinite noun, the annexation has the meaning “which” without “of”. For example,

أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ  
“Which thing would you do?”

2606: سنن ابن ماجه

أَيَّ شَيْءٍ نَشْتَهِي  
“What thing shall we desire?”

1887: صحيح مسلم

أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدَرِ  
“Which night is the night of Decree?”

3513: جامع الترمذي

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:

أَيَّ رَجَالٍ؟  
“Which men?”

Wright 2/220A

أَيَّ رَجُلَيْنِ؟  
“Which two men?”

Wright 2/220A

### 31.3.3. Matching the rest of the question sentence with أَيَّ

أَيَّ itself, like مَا and مَنْ, is singular masculine. For the purpose of matching the rest of the question sentence with أَيَّ, either it can match the singular masculine to match with the word أَيَّ, or it can match the gender and number of what أَيَّ refers to. For example,

أَيَّ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعَاذَتْ مِنْهُ  
Which of the wives of the Prophet sought refuge (fwith Allāh) from him?  
(اسْتَعَاذَتْ is a feminine verb to match the feminine “wife”).

5254: صحيح البخاري

فَأَيُّ نِسَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحْظَى عِنْدَهُ مِنِّي  
“So which of the women of the Prophet was dearer to him than I?”  
(أَيَّ is a masculine verb to match masculine كَانَ.)

1423: صحيح مسلم

### 31.3.4. أَيَّ standalone without a base noun

Occasionally, أَيَّ is used without a base noun. It is then, technically, indefininte. However, the meaning of an annexation is still implicit. This may be when أَيَّ has already been used once with an an annexation, and subsequent uses of أَيَّ are restricted to the previously mentioned annexation. For example,

1: الأدب المفرد

أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ الصَّلَاةُ عَلَى وَفَرِّهَا، فَلْتُ ثُمَّ أَيُّ؟  
 “Which deed is most beloved to Allāh?” He replied, ‘Prayer at its proper time.’  
 I said, ‘Then which?’”

See also section ... below, where أَيَّ is used standalone in a response.

### 31.3.5. أَيَّ annexed to multiple base nouns

One أَيَّ may be annexed to multiple base nouns separated by وَ “and”. For example,

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أَيُّ زِرَاعَةِ الْفَاكِهَةِ وَزِرَاعَةِ 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 أَيَّ or to repeat it. So we could also say, for the same meaning:

أَيُّ زِرَاعَةِ الْفَاكِهَةِ وَأَيُّ زِرَاعَةِ الْقُطْنِ أَرْبَحُ؟

However, if one of the base nouns is an attached pronoun then repeating أَيَّ is mandatory.<sup>3</sup> Example:

أَيُّي وَأَنْتَ أَكْثَرُ عِلْمًا؟

“Which one of you and me is more knowledgeable?”

أَيُّي وَأَنْتَ is equivalent to أَيُّنَا but it spells out the two options to choose from.

### 31.4. The question sentence within another sentence<sup>4</sup>

TODO

### 31.5. Usage of question nouns in quoting and standalone<sup>5</sup>

TODO

<sup>3</sup>Wright 2/220B

<sup>4</sup>التعليق. See ٢/٣٧ (ظن وأخواتها)؛ معاني النحو (نحو وأخواتها)؛ النحو الوافي ٢/٢٧؛ 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

### 31.6. Differentiating question words from their other functions

Many of the question words (أَيُّ, مَنْ, مَا, كَيْفَ, etc.) also have other functions. For example, in chapter @ref(the-connected-nouns) we learned that مَنْ, مَا, and أَيُّ 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 مَنْ, أَيْ, كَيْفَ, etc. are question words, and when they could have one of their other functions.

The basic principle regarding a question sentence is that it is to be treated as one unit. A word from within a question sentence is not, individually, affected by anything outside the question. Let's try to understand this using an example.

Consider the following sentence:

إِسْأَلْ أَيُّهُمْ قَامَ  
'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 إسْأَلْ أَيُّهُمْ قَامَ 'ayyuhum qām “Which of them stood”. This entire sentence is considered the direct doer of the verb of command اسْأَلْ “ask!”. The question noun أَيُّ 'ayyu is in the raised-state because it is the subject of the question sentence. It does not become أَيَّ 'ayya in the propped-state because it is not, by itself, the direct doer of اسْأَلْ. Rather, as we have just stated, the entire question sentence is the direct doer. But because the direct doer is a sentence, and not an individual word, it does not indicate its state using, for example, an fatḥah َ.

Now, let's modify the example. Consider now this sentence:

إِسْأَلْ أَيُّهُمْ قَامَ  
'is'al 'ayyahum qām

Ask the one of them who stood!

Now, the noun أَيُّ is in the propped-state because it (individually) is the direct doer of the verb of command اسْأَلْ. 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 أَيُّ is individually affected by the preceding verb اسْأَلْ it is now not a question noun, and must be one of the other functions that the word أَيُّ can have. As a matter of fact, it is here a connected noun, and the sentence following it: قَامَ “he stood” is its connecting sentence.

The other noteworthy point regarding questions (besides their being considered one unit) is that they may only be preceded either by a verb of knowledge, (like عَلِمَ, دَرَى, 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:

إِسْأَلْ أَيُّهُمْ قَامَ

“Ask: ‘Which of them stood?’”

An example of a question being preceded by a verb of knowledge is:

مَا عَلِمْتُ أَذْهَبَ أَمْ مَكَثَ

I don’t know whether he went or stayed.

Here the question sentence is: أَذْهَبَ أَمْ مَكَثَ “Did he go or did he stay?”

By the way, a question sentence may be part of a bigger question as well. For example:

أَتَدْرِي أَيُّهُمْ فِي الدَّارِ؟

’ataḍrī ’ayyuhum fī -ddār

Do you know: which of them is in the house?

Note now the subtle difference in meaning if we change the state of أَيَّ in the above example from the raised-state to the propped-state:

أَتَدْرِي أَيُّهُمْ فِي الدَّارِ؟

’ataḍrī ’ayyuhum fī -ddār

Do you know the one of them who is in the house?

When أَيَّ was in the raised-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 أَيَّ is in the propped-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 أَنَّهُ هُوَ فِي الدَّارِ؟ 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 أَيَّ 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 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>question-</sup>vs-other-functions]

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## Appendix A.

### Rules for writing hamzah

#### A.1. Seats of hamzah

Hamzah is written in four different ways:

1. Seated on an alif: أ or إ
2. Seated on an wāw: وُ
3. Seated on an yā': يُ
4. Unseated: ء

Here are some of notes about writing hamzah in the above four methods:

- When unseated hamzah comes between two letters that are joined, then it is written above the line that joins them, for example: *خطبة* *khaṭī'ah*. In this word, the yā' ي joins to the *tā' marbūṭah* ة.

As a special case, when unseated hamza comes between joined lām and alif (لا), then it is positioned between them thus: لا. (In most cases, this is replaced with لآ as we will explain in the next point below.) And this is different from hamzah on the alif following the lām: لآ.

- When unseated hamzah is followed by an alif: اء, the combination of hamzah and alif is usually written as آ as a convention. Examples: آمن *āmana*, ظمآن *ṭham'ān*, شنآن *shana'ān*. However, when the alif is a suffix or part of a suffix, or the hamzah is doubled, or there is an alif before the hamzah then we will write اء, not آ. Examples: شينآن *shay'āni*, سآال *sa'āl*, قراءات *qirā'āt*.
- When hamzah is seated on alif, if it has an kasrah, it is written below the alif: اِ. Otherwise, it is written above the alif: اَ, اُ, ا. ا.
- When hamzah is seated on yā' يُ the dots of the yā' are no longer written. Here's how it will appear in different positions:

Isolated	End	Middle	Beginning
أ	إ	ئ	ء

Note that hamzah is seated on yā' in the middle position ئ is different from unseated hamzah between two joining letters إ.

So how do we know when to write hamzah unseated and when seated? And how do we choose between its three different seats? There are a set of rules that we need to follow in order to correctly write hamzah.

## A.2. Rules for determining the seat of hamzah

### A.2.1. Without prefixes and suffixes

We will first learn how to determine the seat of hamzah for a word without any prefix or suffix.

Hamzah can occur in three positions in a word:

1. At the beginning of the word
2. In the middle of the word
3. At the end of the word

We will treat each of these positions below.

#### A.2.1.1. At the beginning of the word

When hamzah occurs in the beginning of a word, then:

- a. If the hamzah carries a long-ā vowel, it is written unseated followed by an alif and written as آ, for example آمَنَ āmana.
- b. If the hamzah carries any other vowel, it is written seated on an alif, and is marked with the appropriated vowel mark, for example أَسْلَمَ aslama, أُرِيدُ uridu, إِسْلَامَ islām, إِيْمَانٍ imān, أَوْحَدَ ūkhidha.

#### 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>ī/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 *ay*, then the hamzah will be seated on an alif.

Examples:

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
هَيْئَة <i>hay'ah</i>	<i>ay</i>	<i>a</i>	<i>ay</i>	ء
خَطِيئَة <i>khaṭi'ah</i>	<i>ī</i>	<i>a</i>	<i>ī</i>	ء
اِسْتِيْاس <i>'isti'ās</i>	<i>ī</i>	<i>a</i>	<i>ī</i>	ء (Exception: ة is not written as ا when the preceding vowel is <i>ī</i> .)
تَوَّام <i>taw'am</i>	<i>aw</i>	<i>a</i>	<i>aw</i>	ء
سَوَّاه <i>saw'ah</i>	<i>aw</i>	<i>a</i>	<i>aw</i>	ء
مَوَّال <i>maw'il</i>	<i>aw</i>	<i>i</i>	<i>i</i>	ئ
سَائِل <i>sā'il</i>	<i>ā</i>	<i>i</i>	<i>i</i>	ئ
تَسَاوُل <i>tasā'ul</i>	<i>ā</i>	<i>u</i>	<i>u</i>	ؤ
تَسَاءَل <i>tasā'ala</i>	<i>ā</i>	<i>a</i>	<i>ā</i>	ء
قِرَاءَات <i>qirā'āt</i>	<i>ā</i>	<i>ā</i>	<i>ā</i>	ء
نَوَّان <i>nū'ānun</i>	<i>ū</i>	<i>ā</i>	<i>ū</i>	ء
مَسْوُل <i>mas'ul</i>	◌ْ	<i>ū</i>	<i>ū</i>	ء
تَرْيَس <i>tar'is</i>	◌ْ	<i>ī</i>	<i>ī</i>	ء
مِرَّاه <i>mir'ah</i>	◌ْ	<i>ā</i>	<i>ā</i>	ء

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
ظَمَانٌ ḥam'ān	◌ْ	ā	ā	ء
مَسْأَلَةٌ mas'alah	◌ْ	a	a	أ
الْمَرَاة almar'ah	◌ْ	a	a	أ
أَسْئَلَةٌ as'ilah	◌ْ	i	i	ئ
أَفْئِدَةٌ af'idah	◌ْ	i	i	ئ
بَيْسٌ bi'sa	i	◌ْ	i	ئ
سُؤْلٌ su'l	u	◌ْ	u	ؤ
كَاسٌ ka's	a	◌ْ	a	أ
سُئِلَ su'ila	u	i	i	ئ
يَاسٌ ya'isa	a	i	i	ئ
مُطْمَئِنٌّ muṭma'inn	a	i	i	ئ
سُؤَالٌ su'āl	u	ā	u	ؤ
رَءِيسٌ ra'īs	a	ī	ī	ء
رُءُوسٌ ru'ūs	u	ū	ū	ء
شُؤْنٌ shu'ūn	u	ū	ū	ء
رَءُوفٌ ra'ūf	a	ū	ū	ء
لُؤْيٍ lu'ayy	u	a	u	ؤ
شَنَانٌ shana'ān	a	ā	ā	ء
سَأَلَ sa'ala	a	a	a	أ
رَأْسٌ ra'asa	a	a	a	أ
سَيِّئَةٌ sayyi'ah	i	a	i	ئ
يُرَاسُ yura'isu	a	i	i	ئ
رُئِيسٌ ru'isa	u	i	i	ئ
تَفَوُّلٌ tafa'ul	a	u	u	ؤ
سَأَلَ sa'āl	a	ā	ā	ء
لَأَلَ la'āl	a	ā	ā	ء
رَأَى ra'a	a	ā	ā	أ (using exception)

## A.2.1.3. At the end of the word

When hamzah occurs at the end of a word, disregard the vowel on hamzah itself, and consider only the vowel on preceding consonant. Plug it into the precedence table as above to determine the seat of hamzah.

Word	Vowel on conso- nant before hamzah	Seated hamzah
دُعَاٌ <i>duʿāʾu</i>	<i>ā</i>	ء
سُوٌّ <i>sūʾu</i>	<i>ū</i>	ء
جِيٌّ <i>jīʾa</i>	<i>ī</i>	ء
ضَوٌّ <i>ḍawʾa</i>	<i>aw</i>	ء
شَيْءٌ <i>shayʾa</i>	<i>ay</i>	ء
بُطٌّ <i>buṭʾu</i>	◌ُ	ء
عِبٌّ <i>ʿibʾu</i>	◌ُ	ء
شَطٌّ <i>shatʾu</i>	◌ُ	ء
يُهَدَّى <i>yuhaddiʾu</i>	<i>i</i>	ئ
مُتَكِيٌّ <i>muttakiʾa</i>	<i>i</i>	ئ
سَيِّئٌ <i>sayyiʾu</i>	<i>i</i>	ئ
بَطْوٌ <i>baṭuʾa</i>	<i>u</i>	ؤ
يَهْدَأُ <i>yahdaʾu</i>	<i>a</i>	أ
مُبْتَدَأٌ <i>mubtadaʾi</i>	<i>a</i>	إ

The exception to this rule is when the previous letter is a doubled wāw with an ḍammah. In this case the hamzah will again be unseated. Example تَبَوُّءٌ *tabawwuʾu*.

Note also that مُبْتَدَأٌ *mubtadaʾi* can be written with the hamzah below the alif because of the kasrah on the hamzah. But it is also common to write it as مُبْتَدَأٌ *mubtadaʾ*, especially when the hamzah is unvoiced.

### 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
أُسْتَاذٌ	ل	لأُسْتَاذٍ
آخِرَةٌ	ال	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 consonant before hamzah	Shortened vowel on hamzah	Winning vowel	Seated hamzah
بَرِيْثُونٌ <i>bari'ūna</i>	<i>ī</i>	<i>ū</i>	<i>ī</i>	ء
بَرِيْثَانٌ <i>bari'āni</i>	<i>ī</i>	<i>ā</i>	<i>ī</i>	ء
بَرِيْثِيْنَ <i>bari'īna</i>	<i>ī</i>	<i>ī</i>	<i>ī</i>	ء
بَرِيْثِيْنَ <i>bari'ayni</i>	<i>ī</i>	<i>ay</i>	<i>ī/ay</i>	ء
سَيِّتٌ <i>sī'at</i>	<i>ī</i>	<i>a</i>	<i>ī</i>	ء
شَيْهٌ <i>shay'uhu</i>	<i>ay</i>	<i>u</i>	<i>ay</i>	ء
شَيْهٌ <i>shay'ahu</i>	<i>ay</i>	<i>a</i>	<i>ay</i>	ء
شَيْهٌ <i>shay'ihī</i>	<i>ay</i>	<i>i</i>	<i>ay</i>	ء
شَيْهَانٌ <i>shay'āni</i>	<i>ay</i>	<i>ā</i>	<i>ay</i>	ء
شَيْهِيْنَ <i>shay'ayni</i>	<i>ay</i>	<i>ay</i>	<i>ay</i>	ء
مَجِيْهٌ <i>majī'uhu</i>	<i>ī</i>	<i>u</i>	<i>ī</i>	ء

Word	Vowel on consonant before hamzah	Shortened vowel on hamzah	Winning vowel	Seated hamzah
مَجِيْهَ maji'ahu	<i>ī</i>	<i>a</i>	<i>ī</i>	ء
مَجِيْهِهَ maji'ihī	<i>ī</i>	<i>i</i>	<i>ī</i>	ء
سُوْهِهَ sū'ihī	<i>ū</i>	<i>i</i>	<i>i</i>	ئ
دَاوْهِهَ daw'ihī	<i>aw</i>	<i>i</i>	<i>i</i>	ئ
يَاسُوْءُونا yasū'ūna	<i>ū</i>	<i>ū</i>	<i>ū</i>	ء
سُوْءُوهَ sū'uhu	<i>ū</i>	<i>u</i>	<i>ū</i>	ء
سُوْءُوهَ sū'ahu	<i>ū</i>	<i>a</i>	<i>ū</i>	ء
سُوْءَانِ sū'āni	<i>ū</i>	<i>ā</i>	<i>ū</i>	ء
دَاوْءُوهَ daw'ahu	<i>aw</i>	<i>a</i>	<i>aw</i>	ء
دَاوْءَانِ daw'āni	<i>aw</i>	<i>ā</i>	<i>aw</i>	ء
مُرْجَاتِ murja'āt	<i>a</i>	<i>ā</i>	<i>ā</i>	ء
كَخَاتِيْنَ khāti'n	<i>i</i>	<i>ī</i>	<i>ī</i>	ء
كَخَاسِيْنَ khāsi'n	<i>i</i>	<i>ī</i>	<i>ī</i>	ء
مُتَّكِيْنَ muttaki'ina	<i>i</i>	<i>ī</i>	<i>ī</i>	ء
مُتَّكِيْوُنَ muttaki'ūna	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
يُبَرِّوُنَ yubarri'ūna	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
يُبَرِّاْوُنَ yubarra'ūna	<i>a</i>	<i>ū</i>	<i>ū</i>	ء
اِقْرَءُوا iqra'ū	<i>a</i>	<i>ū</i>	<i>ū</i>	ء
سَيِّاتِ sayyi'āt	<i>i</i>	<i>ā</i>	<i>i</i>	ئ
فَيَّاتِ fi'āt	<i>i</i>	<i>ā</i>	<i>i</i>	ئ
فَيَّوُنَ fi'ūn	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
مَيَّاتِ mi'āt	<i>i</i>	<i>ā</i>	<i>i</i>	ئ
مَيَّوُنَ mi'ūn	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
يُطْفِئُوا yutfi'ū	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
مُسْتَهِزِّوُنَ mustahzi'ūn	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
مُنْشِئُوُنَ munshi'ūn	<i>i</i>	<i>ū</i>	<i>i</i>	ئ

Word	Vowel on consonant before hamzah			
	Shortened vowel on hamzah	Winning vowel	Seated hamzah	
يُضَاهُونَ <i>yudāhi'ūna</i>	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
مُرْجُونَ <i>murji'ūn</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*

– عِبَانِ *ib'āni*

– عِبَيْنِ *ib'ayni*

– بَطْأَهُ *buṭ'ahu*

– بَطْأَهُ *buṭ'uhu*

– بَطْأَهُ *buṭ'ihī*

(انِ, اَيْنِ, and هُ are suffixes.) Note that the combination اء is not written as ئ when the alif is part of the suffix.

### A.2.3. Tanwīn on final hamzah

Tanwīn on final hamzah does not affect the writing of the hamzah except in the case of a tanwīned fatḥah ً. When writing a tanwīned fatḥah ً on a hamzah at the end of a word:

1. If there is an alif before a unseated hamzah ا, then we don't add a silent alif when writing the tanwīned fatḥah ً. For example دَاء becomes دَاءً *dā'an*, not دَاءِ.
2. Otherwise, we add the silent alif after the hamzah so that the hamzah is now in the middle of the word with a suffix alif after it. We now pretend that the hamzah has an fatḥah and that the alif after it is a long-ā vowel.



Then we go through the rules for writing hamzah in the middle of a word (given above) to determine how hamzah will be written. We then write the tanwined fatḥah َ on the hamzah. Examples:

- مبتدأ becomes مبتدأ، مبتدأ، مبتدأ
- ملجأ becomes ملجأ، ملجأ، ملجأ
- جزء becomes جزء، جزء، جزء
- شيء becomes شيء، شيء، شيء
- سيئ becomes سيئ، سيئ، سيئ

#### 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:

- مسألة instead of مسألة

However, this rule appears to be not consistently followed. For example, *nash'ah* is generally always written نشأة never نشة.

Another variant is that when word final hamzah has an kasrah and is followed by a suffix starting with ū, then the hamzah is written unseated instead of as ع. Examples:

- متكئون muttaki'ūn instead of متكئون
- يطفئوا yutfi'ū instead of يطفئوا
- مستهزئون mustahzi'ūn instead of مستهزئون
- منشئون munshi'ūn instead of منشئون
- يضاهئون yudāhi'ūna instead of يضاهئون
- مرجئون murji'ūn instead of مرجئون
- مرجئون murji'ūn instead of مرجئون
- رئيس ra'is instead of رئيس

Excepted from this variant are deficient words like:

- فُتُون *fīʿūn*
- مِثُون *miʿūn*

Another, more modern, variant is to modify the precedence rule of vowels. According to this modern variant, the vowel before hamzah is compared with the *shortened* vowel on the hamzah. This can result in some changes in the hamzah seat. For example:

- مَسْئُول *masʿūl* instead of مَسْئُول
- رُءُوس *ruʿūs* instead of رُءُوس
- أَقْرَأُوا *iqraʿū* instead of أَقْرَأُوا

Excepted from this variant is the combination *aʿā* which will continue to be written as عَا or آ. For example: مُرَجَّات, 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
هَيْئَة <i>hayʿah</i>	هَيَّه <i>hayyah</i>
خَطِيئَة <i>khaṭīʿah</i>	خَطِيَّه <i>khaṭiyyah</i>
تَوَّءَم <i>tawʿam</i>	تَوَّوَم <i>tawwam</i>
تَسَاوُل <i>tasāʿul</i>	تَسَاوُول <i>tasāwul</i>
بَيْس <i>biʿsa</i>	بَيَّس <i>bīsa</i>
سَوَّل <i>suʿl</i>	سَوُول <i>sūl</i>
كَاس <i>kaʿs</i>	كَيَّاس <i>kās</i>

When the Classical Standard Arabic variety emerged, then, for reasons that are beyond the scope of this text, the pronunciation *with* hamzah and the consonantal spelling *without* hamzah became standardized. So ء is now added as a pronunciation mark on top of the various *seats* that would instead have been dialectally pronounced without hamzah.

## A.4. Typographical limitations

Unfortunately, most digital fonts do not currently allow for correctly typing an unseated hamzah between two joined letters (ا), as in خَطِيئَةٌ *khaṭi'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: خَطِيءَةٌ *khaṭi'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 taṭwīl character: ء. Example: خَطِيئَةٌ. The Unicode input sequence is:

u + 0640 ARABIC TATWEEL

u + 0654 ARABIC HAMZA ABOVE

This is a more accurate approximation, but some fonts may not position the hamzah correctly on the taṭwīl, or position vowel marks on the superscript hamzah correctly.

2. Hamzah seated on yā': ئ. Example: خَطِيئَةٌ. 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 لَائِل *la'āl* “pearl seller”, where the hamzah is not allowed to disturb the lām-alif ligature لا.

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 الْمُطْلَق	absolute accusative
clipped-state	حَالَةُ الْجَزْمِ / الْمَجْزُومُ	jussive mood
condition	الشَّرْطُ	protasis
consequence	جَوَابُ الشَّرْطِ	apodosis
adjectival noun	الصِّفَةُ	epithet
adverb of time	ظَرْفُ الزَّمَانِ / المَفْعُولُ فِيهِ	??
adverb of place	ظَرْفُ الْمَكَانِ / المَفْعُولُ فِيهِ	??
annexation	الإِصَافَةُ	??
annexe noun	المُصَافُ	construct noun
base noun	المُصَافُ إِلَيْهِ	??
[verb of] command	الأَمْرُ	imperative
comment	الخَبَرُ	predicate / comment
connected noun	الاسْمُ الْمَوْضُولُ	relative pronoun
connecting sentence	الصَّلَاةُ	??
deputy –	نَائِبٌ عَنْ – / نَائِبٌ –	??
direct doee	المَفْعُولُ بِهِ	object
doer	الْفَاعِلُ	subject
lowered-state	حَالَةُ الْجَرِّ / الْمَجْزُورُ	genitive case
particle	الحَرْفُ	particle
pointing noun	اسْمُ الْإِشَارَةِ	demonstrative pronoun
preposition	حَرْفُ الْجَرِّ	preposition
prohibition	النَّهْيُ	??
pronoun	الصَّمِيرُ	pronoun
proper noun	العِلْمُ	??
propped-state	حَالَةُ الْمَنْصُوبِ / النَّصْبُ	accusative case (nouns) / subjunctive mood (verbs)
questioning	الاسْتِفْهَامُ	interrogative

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
raised-state	حَالَةُ الرَّفْعِ / المَرْفُوعُ	nominative case (nouns) / indicative mood (verbs)
refer-back pronoun	الرَّابِطُ / العَائِدُ	??
rigid	الْمَيِّتُ	??
semi-flexible	الْمَمْنُوعُ مِنَ الصَّرْفِ	diptote
state	الْإِغْرَابُ	inflection / case (nouns) / mood (verbs)
subject (of إِنَّ, كَانَ, etc.)	اسْمٌ -	??
subject (of sentence)	الْمُبْتَدَأُ, الْمُبْتَدَأُ بِهِ	subject / topic
tanwīn	التَّنْوِينُ	nunation

Work in progress

## Appendix C.

### Usage and style

#### 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 *ḍharf makan* هُنَاكَ and the *majhūl* verb يُوجَدُ. So one might find:

- i. هُنَاكَ حَزَنٌ فِي الْبَيْتِ. or  
يُوجَدُ حَزَنٌ فِي الْبَيْتِ.
- ii. هُنَاكَ غَضَبٌ يَسْتَحِبُّ وَهُنَاكَ غَضَبٌ يَكْرَهُ. or  
يُوجَدُ غَضَبٌ يَسْتَحِبُّ وَيُوجَدُ غَضَبٌ يَكْرَهُ.
- iii. هُنَاكَ أَسْبَابٌ. or  
تُوجَدُ أَسْبَابٌ.
- iv. هُنَاكَ إِلَهٌ. or  
يُوجَدُ إِلَهٌ.
- v. هَلْ هُنَاكَ طَعَامٌ؟  
هَلْ يُوجَدُ طَعَامٌ؟
- vi. نَعَمْ هُنَاكَ طَعَامٌ. or  
نَعَمْ يُوجَدُ طَعَامٌ.

Sometimes in place of هُنَاكَ, its synonym, هُنَا is used. These usages of هُنَاكَ, هُنَا, 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:

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 muftada'. For example:

فِي الْبَيْتِ حَزَنٌ.  
“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.”

Similarly, an introductory sentence or shibh jumlah can be manufactured to pave the way for the main sentence. For example:

الْغَضَبُ غَضَبَانِ: غَضَبٌ مُسْتَحَبٌّ وَغَضَبٌ مَكْرُوهٌ.  
“Anger is (actually) two angers: an anger that is liked, and an anger that is disliked.”

مَنْ الْغَضَبِ مَا يُسْتَحَبُّ وَمَا يُكْرَهُ.  
“From anger is that which is liked, that which is disliked.”

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>:

إِلَهٌ!  
“[There is] a god!”

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.

<sup>1</sup> Cantarino, V., *Syntax of modern Arabic prose* 1/5 citing Brockelmann, C., *Grundriss der vergleichenden Grammatik der semitischen Sprachen* 2/35



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 Arabic 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).)

### C.1.1. Legitimate use of هُنَاكَ and يُوجَدُ

If, of course, a place is intended by “there” then there is no problem using هُنَاكَ or its synonyms. For example:

أَتَمَّ زَيْدٌ؟

“Is Zayd there?”

Similarly, يُوجَدُ 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 ربحها توجد من مسيرة أربعين عاماً

### C.1.2. Technical and scientific use of يُوجَدُ

Our above directive to avoid the use of يُوجَدُ 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, يُوجَدُ 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 يُوجَدُ, we find no such justifying circumstance for using هُنَاكَ existentially.

## C.2. Pronoun of separation after question nouns

In later writing we find the following forms:

مَنْ هِيَ زَيْنَب؟  
Who is Zaynab?

مَا هُوَ الْإِسْلَامُ؟  
What is Islām?

لِمَاذَا هُوَ حَزِينٌ؟  
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 زَيْنَب؟  
Who is Zaynab?

مَا الْإِسْلَامُ؟  
What is Islām?

As for “why” sentences, Arabic has a native expression using مَا لَ followed by a noun or pronoun in the lowered-state and then an adjective in the propped-state. For example:

مَا لَهُ حَزِينًا؟  
Why is he sad?

Another option, that is sometimes possible, is to convert the “why” question into a “what” question, thus:

مَا أَحْزَنَهُ؟  
Why is he sad? (literally: What has made him sad?)

## C.3. “What happened to ...”

When asking the question, “What happened to a person/thing?” the verbs فَعَلَ and صَنَعَ are used and the person or thing asked about is made the doer. For example:

يَا أَبَا عُمَيْرٍ مَا فَعَلَ النَّعْبَرُ؟  
What happened to al-nughayr  
bukhari:6129

مَا فَعَلَ أَصْحَابُكَ؟  
What happened to your companions?  
riyadussalihin:30

مَا فَعَلْتَ الرِّيبَةَ

What happened to the thin cloak?

ibnmajah:3603

فَيَسْأَلُونَهُ مَاذَا فَعَلَ فُلَانٌ مَاذَا فَعَلَ فُلَانٌ

So they ask him: What happened to so-and-so? What happened to so-and-so?

nasai:1833

## C.4. about

The word “about” is often indiscriminately translated as عَنْ. عَنْ is to be used, but only in specific circumstances. For example, with the verb سَأَلَ.

سَأَلَهُ عَنْ أَمْرٍ.

He asked him about a matter.

We have also found عَنْ in the narration:

مَا هَذَا الَّذِي يَذْكُرُونَ عَنِ الْحَسَنِ

abudawud:4621

Usually, though, the preposition فِي should be used instead. For example:

## C.5. “What about ...”

Avoid عَنْ مَاذَا when asking “What about someone/something?”

Instead use مَا بَالُ.

For example:

حَتَّى إِذَا فَرَغَ مَشْيَيْتٍ، فَقُلْتُ مَا بَالُ الْعَظَمِ وَالرَّوْتَةِ

bukhari:3860

إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيِّئَيْهِمَا فِكِلَاهُمَا مِنْ أَهْلِ النَّارِ . قِيلَ فَهَذَا الْقَائِلُ، فَمَا بَالُ الْمُقْتُولِ

bukhari:7083

عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَجِلُّ مِنْهُ قَالَ الْمَاءُ وَالْمِلْحُ وَالنَّارُ . قَالَتْ

قُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْمَاءُ قَدْ عَرَفْنَاهُ فَمَا بَالُ الْمِلْحِ وَالنَّارِ

ibnmajah:2474

When the question “What about ...?” is asked as a follow-up to a previous statement then the asked about person/thing can be asked by itself in a single word. For example:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا . فَتَادَهُ فَقُلْنَا فَاأَكُلْ فَقَالَ ذَاكَ

عَنِ النَّبِيِّ “what about eating?” muslim:2024b

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُتَلَاعِنَيْنِ "حِسَابُكُمَا عَلَى اللَّهِ أَخَذُكُمَا كَاذِبٌ لَا سَبِيلَ لَكَ عَلَيْهَا". قَالَ يَا رَسُولَ اللَّهِ مَا لِي  
 "What about my wealth?" abudawud:2257

Work in progress