

# **A Grammar of Standard Classical Arabic**

The Authors

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Work in progress

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Work in progress

# Preface



Warning

**THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

SCA, as a standard, is not exactly defined in its entirety. There is a core which is more or less agreed upon, and then there are fringe dialectal, rare, and anomalous usages, regarding whose acceptability the grammarians have differed. We have attempted to convey both these aspects when the occasion has demanded it.

While the grammar which we cover in this book is of SCA, the vocabulary may include legitimate post-classical words and meanings. But we stop short of dealing with Modern Standard Arabic (MSA). Because the preponderance of its modern vocabulary would detract from the main focus of this book. And also because Western grammar works which focus on MSA tend to use modern texts as a corpus to re-describe and re-codify its grammar. Which is fine, as a methodology, because their goal is to understand the meaning of MSA texts. If we were to include MSA, as thus defined, in this book, then we would have to

explain the conflicts between it and SCA. Which is something we are not ready, or equipped, to deal with.

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

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

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

## Technical matters

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

## **Part I.**

### **Basics**

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# Chapter 1.

## Introduction



Warning

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

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

### 1.1. History of Arabic

Allāh, may He be glorified and exalted, revealed the Qur’ān, some fourteen and a half centuries ago, to the Prophet Muhammad, may Allāh grant peace and confer blessing upon him. The language of the Qur’ān is the Arabic language, as it was understood by the Arabs at that time. The sayings and actions of the Prophet, may Allāh grant peace and confer blessing upon him, were recorded by his companions also in this Arabic language. Also, composed in this Arabic language, was a vast body of poetry that the Arabs would consider eloquent and worth transmitting. We will call the Arabic of this pre-Islāmic and early Islāmic era as Classical Arabic.<sup>1</sup> The Classical Arabic language consisted of multiple dialects that were spoken by the different tribes and in the different regions of the Arabian peninsula.

All languages change naturally over time. For example, English has changed to such a degree that the Old English language spoken 1400 years ago would be unintelligible to us today. So too did the Classical Arabic dialects begin to change. But when this began to happen, scholars took on the responsibility of preserving the language of the revelation.<sup>2</sup> In the process of preserving Classical

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

<sup>2</sup> تحقيق الكلام في المسائل الثلاث ضمن آثار المعلم

Arabic, one particular variety became standardized and gained prevalence as a literary language amongst the dialects of Classical Arabic. We will call this variety *Standard Classical Arabic* (SCA).

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

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

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

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

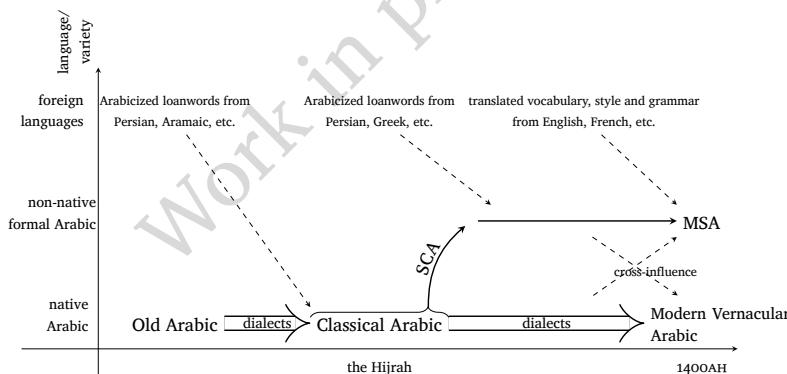


Figure 1.1.: A simplified view of the historical development of the different varieties of Arabic.

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

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

## 1.2. What defines SCA

It may be appropriate to say a few words about what defines SCA proper. When the Arab grammarians first began recording and describing Classical Arabic, the regular, day-to-day, speech of many people had already begun to deviate from Classical Arabic. So the grammarians would seek out and record samples of speech and texts from only authoritative sources. And they had criteria for determining what constituted an authority in the language. One such criterion was that the text sample be native Classical Arabic speech. What we mean by “native Classical Arabic” is the language produced by persons immersed from early childhood in an environment where they would hear (native) Classical Arabic from people around them in their day-to-day lives, such that they learned to speak it naturally, without discernable change.<sup>3</sup>

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

## 1.3. MSA

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

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

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

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

## 1.4. Spoken SCA

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

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

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

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

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

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

If you find yourself in such a society, it is advisable to conform to its norms. As a non-native Arabic speaker, you won't be expected to speak a vernacular dialect. So your speaking SCA in an informal setting is excused. But aim for a natural and easy flowing speech, even at the cost of grammatical correctness.

You can even try to convert your SCA speech to sound more like the modern vernacular dialects. (Appendix D gives some tips on how to do so.) In fact, it may not be a bad idea to supplement your learning of SCA with some knowledge

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

of a vernacular dialect, not least to understand the native speech of the Arabs today.

### 1.5. Scope of this book

In this book, we will study the grammar of SCA. If Allāh wills, this will help you to begin to understand the language of the Qur'ān, the 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.

Except for the marginal treatment in Appendix D, this book does not deal with the modern vernacular dialects that are spoken in the Arab world today.

### 1.6. Organization of this book

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

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

Some of the sentences we present, both as examples and as chapter exercises, because of their contrived nature, may seem of dubious usefulness to a learner wanting to learn practical usage. Also, when translating "made-up" examples, we usually steer toward a literal, word-for-word, translation rather than a natural one. This is in order to illustrate the function of each word, and to show a correspondence between the words in the Arabic sentence and the English translation. The resulting English will then often sound awkward and, at times, even ungrammatical. Our excuse is that our aim in this book is to teach Arabic, not how to translate Arabic into English.

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

### 1.7. How to study from this book

Keep pen and paper in hand when studying. Write some of the examples as you are studying and try to understand how the example is relevant to the topic. In answering the exercises, we strongly recommend that you memorize the vocabulary in full and write down the answers with pen on paper. We strongly recommend that you avoid the tendency to answer the exercises only orally or mentally without writing them down, or look up the answers from the answer key before attempting to write the answer yourself, or look up words in the vocabulary list without memorizing them, or proceed to the next chapter before

memorizing the vocabulary and going through the exercises. You may also find yourself having to go back a few chapters every once in a while and revising the concepts therein. This is very normal and not a cause for any concern. It may also prove beneficial to re-do the exercises of that chapter when doing so.

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

## 1.8. Interpreting the Qur’ān

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

1. The Qur’ān. The Qur’ān itself is a source of *tafsīr*. What is stated in a concise fashion in one place may be elaborated upon at another place.<sup>7</sup>
2. The Sunnah of the Prophet ﷺ. The Sunnah (via the Ḥadīth) is the second most important source of *tafsīr*. Allāh tasked the Prophet ﷺ with explaining the Qur’ān and gave him ﷺ the necessary knowledge in order for him ﷺ to do so.<sup>8</sup>
3. The understanding of the Companions of the Prophet ﷺ. The Companions had an excellent command of the Arabic language and lived through many of the events that the Qur’ān refers to. Furthermore, if a meaning of an āyah was not clear to them, they had access to the Prophet ﷺ and would ask him ﷺ about its meaning.<sup>9</sup>
4. The Arabic language.<sup>10</sup>. One needs to have sound knowledge of the Arabic language of the time of the Prophet ﷺ to be able to interpret the Qur’ān linguistically. However, one cannot rely solely on the Arabic language for

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

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

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

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

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

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

tafsīr.<sup>11</sup> There are many instances where the Companions, who possessed knowledge of the Arabic language, did not understand the intent of an āyah and it was necessary for the Prophet ﷺ to explain the Qur'ān to them.<sup>12</sup>

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

There are grave dangers to speaking about the Qur'ān without sound knowledge. If one interprets and comments on the Qur'ān, then he is actually making a statement on behalf of Allāh.<sup>14</sup> So he better be sure that he is making that statement based on sound knowledge. Because speaking about Allāh without knowledge is a most great sin. This is because it involves and includes ascribing something falsely to Allāh.<sup>15</sup>

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

إِنَّ الَّذِينَ عَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ عَمِنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ (1)  
[سورة البقرة] صَلَحًا فَلَهُمْ أَجْرُهُمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ  
2:62]

Translation by Saheeh International™:

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

Footnote by the same translator:

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

The āyah referred to in the footnote is:

سورة آل عمران وَمَنْ يَتَنَعَّ غَيْرُ إِلَسْلَمٍ دِينًا فَلَنْ يُبْلِغَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ (2)  
3:85]

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

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

Ibn Kathīr then says (paraphrasing):

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

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

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

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

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

This statement by Ibn ‘Abbās indicates that Allāh does not accept any deed or work from anyone, unless it conforms to the Law of Muḥammad ﷺ that is, after Allāh sent Muḥammad ﷺ. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.<sup>16</sup>

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

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

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

Arabic abridged editions also exist:

- عمدۃ التفسیر عن الحافظ ابن کثیر لاحمد شاکر
- المصباح المنیر فی تهذیب تفسیر ابن کثیر للمبارکفوري

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

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

## Chapter 2.

### The Arabic script



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#### 2.1. The Arabic alphabet

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

No.	Ara- bic let- ter	Trans- crip- tion	Name	Description
1	ا	ā	أَلْفَيْ alif	A vowel like in English “man”. But after these letters (خ, ر, ص, غ) it sounds like “awe” in English “awesome”.
2	ب	b	بَاءَ bā'	Equivalent to English “b” in “boy”.
3	ت	t	تَاءَ 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	th	ثَاءَ thā'	Similar to English “th” in “think” but softer. Have your lips and cheek in a wide grin. Loosely bite the tip of your tongue between your front teeth and then force air out trying to hiss “ssss”. Keep your tongue touching the top and bottom teeth and the hiss should come out like a “th” sound.
5	ج	j	جِيمَ jīm	Equivalent to English “j” in “just”.
6	ح	h	حَاءَ hā'	Similar to English “h” in “hat” but pronounced from the bottom of the throat. Take care there is no scraping as with خ.

No.	Ara-bic let-ter	Transcrip-tion	Name	Description
7	ڇ	k̄h	ڪَ khā'	Similar to “ch” in Scottish “loch”. Try saying “kh” but with a scraping sound.
8	ڏ	d	ڏلَ dāl	Similar to English “d” in “dog” but softer. Just like with ڏ, touch the tongue against the back of the top front teeth instead of just the gum.
9	ڙ	d̄h	ڙلَ ڏhāl	Place your tongue as in ڏ and force air out. But this time instead of trying to hiss “ssss” try to buzz “zzzz” and again keep your tongue touching the top and bottom teeth.
10	ر	r	ءَ rā'	Equivalent to English “r” in “rat”.
11	ڙ	z	ءَ zā'	Equivalent to English “z” in “zoo”.
12	س	s	سِينَ sīn	Equivalent to English “s” in “see”.
13	ش	sh	شِينَ shīn	Equivalent to English “sh” in “show”.
14	ص	ṣ	صَادَ sād	An emphatic ڡ that will be described later.
15	ض	d	ضَادَ dād	An sound unique to Arabic that will be described later.
16	ط	t	طَاءَ tā'	An emphatic ڏ that will be described later.
17	ڦ	d̄h	ڦَاءَ ڏhā'	An emphatic ڙ that will be described later.
18	ع	ɛ	عَيْنَ eayn	A sound like “a” from the throat.
19	ڦ	gh̄	ڦَيْنَ ghayn	Somewhat like a “gh” sound but much softer. Try pronouncing ڇ but without any scraping.
20	ف	f	فَاءَ fā'	Equivalent to English “f” in “fox”.
21	ڧ	q	ڧَافَ qāf	Similar to English “k” in “kite” but further back in the throat.
22	ك	k	ڪَaf	Equivalent to English “k” in “kite”.
23	ل	l	لَامَ lām	Equivalent to English “l” in “light”.
24	م	m	مِيمَ mīm	Equivalent to English “m” in “man”.
25	ن	n	نُونَ nūn	Equivalent to English “n” in “nut”.
26	ه	h	هَاءَ hā'	Equivalent to English “h” in “hat”. Much softer than ڻ
27	و	w/ū	وَاهَ wāw	As a consonant it is equivalent to English “w” in “water”. It is also a vowel equivalent to English “oo” in “moon”.
28	ي	y/ī	يَاهَ yā'	As a consonant it is equivalent to English “y” in “yellow”. It is also a vowel equivalent to English “ee” in “meek”.

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

The consonant corresponding to alif is ء. Although ء ought to be considered a

letter in its own right, it was originally only pronounced and not written. So it is not traditionally considered part of the 28-letter script.

No.	Ara- bic let- ter	Trans- crip- tion	Name	Description
-	ء	'	هَمْزَةٌ 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 *tā'*, and ظ *dhā'*

The letters ص sin, ط tā', and ظ dhāl 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 *tā'*, and ظ *dhā'* respectively.

#### 2.1.2.2. ض *dād*

ض *dād* is thought to be unique to Arabic. There are two ways to pronounce it. The first is similar to an emphatic ء. The second is almost similar to ب. 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، ي، ح، د، ر، ل**.

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، ي، ح، د، ر، ل**) 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 **هـ** as an example and start with the isolated form:

Isolated form: **هـ**

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

End form: **هـ**.

To get the middle form, we take the end form **هـ** 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: **هـ**

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

Beginning form: **هـ**

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 **خـ، ءـ، هـ، قـ، غـ، يـ** and you can study them and the rest of the letters in the table below:

No.	Isolated	End	Middle	Beginning
1	ا	لـ	نـone	نـone
2	هـ	هـ	هـ	هـ
3	تـ	تـ	تـ	تـ
4	ثـ	ثـ	ثـ	ثـ
5	جـ	جـ	جـ	جـ

No.	Isolated	End	Middle	Beginning
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	ف	قا
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): ع-ش-ر into one word. The first letter is ر so we modify it to its beginning form ر. The next two letters are converted to their middle forms ش، ع. And the last letter ، is converted to its end form ع. Then we join the horizontal lines together and get معاشر. Usually, when we join letters like this we shorten the horizontal lines so you will generally see the word like this معاشر.

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	احمد
ر-س-و-ل	رسول
و-ز-ب-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 Allāh wills, it will not be too difficult for you to read the Traditional Arabic writing style as well.

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

Disjoint	Joined (simplified)	Joined (traditional)
ت-م-ر	تمر	تمر
ا-ل-ح-ج-ج	الحج	الحج
ا-ل-م-ا-س	الماس	الماس
ة-ل-م-ح	لمحة	لمحة
س-ح-ر	سحر	سحر
ب-ح-ي-ر	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 ئ with two dots above it. ة is pronounced exactly as a ت, except when it is at the end of a sentence in which case it is pronounced as a ئ as we'll explain later, if Allāh wills. ة occurs only at the end of a word so it has only an end form and an isolated form (used when the letter before it is a partially-joining letter).

Examples:

- فاطمة
- شجرة

فتاة •

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

#### 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: ئُ ؤُ ٰ. When written over يِ, the يِ will not have any dots, thus: ئِ ؤِ ٰ. It may also be written under an alif thus: ٰ. Examples: أفعال, سُؤلَك, فَتَّة, إِن.
  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: تَسْعَل, تَوْعَم, عَبَّر.
    - 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: بِرَئَن, شِيَخَة.

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
ي	ي	ي	ي
و	و	و	و
هـ	هـ	هـ	هـ
تـ	تـ	تـ	تـ
ثـ	ثـ	ثـ	ثـ
نـ	نـ	نـ	نـ
لـ	لـ	لـ	لـ
بـ	بـ	بـ	بـ

Isolated	End	Middle	Beginning
----------	-----	--------	-----------

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

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

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	ة	ق

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

Isolated	Middle
خ	خ
ف	ف

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

Isolated	End	Middle	Beginning
ل	ل	none	none
ل	ل	ل	ل

### 2.2.6. Joining alif after lām

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

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

لـ

Examples:

- ألا
- الإيمان
- الصلاة

## 2.3. Vowels and pronunciation marks.

### 2.3.1. Short Vowels

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

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

Examples of words with short vowels:

- فَتَحْ fataḥa
- عَمَلْ eamila
- قُتْلَ qutila

### 2.3.2. Long Vowels

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

1. *ā* generally written with an unmarked alif ٍ and with the preceding letter having an fatḥah. Example ۖ *mā*. This vowel is mostly pronounced like the vowel in English "man". If however, it comes after these letters خ, ر, ص, ظ, غ, ق 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 ۤ *fī*.
3. *ū* like in English "moon" written with an unmarked ۹ wāw with the preceding letter having an ḍammah. Example ۩ *dū*.

Examples of words with long and short vowels:

- حَارِنْ hārīnū
- كَدَّا kadħā
- سَرَادِيبْ sarādībā

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

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

- حَدَّا hādħā
- دَلِيكْ dħālikā

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

In some other words, the ā vowel is written with a yā' instead of an alif l. When this happens, we will write the yā' without its dots and write a dagger alif ء above it, like this ئ. Here are some examples:

- ئالا ealā
- رمان 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:

- كَam
- مَنْدُundhu
- 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 ءلـaw.
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 كـay. Examples with short semi-vowels:

- وَيْحَكٌ wayḥaka
- غَرِيْهُ 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 ئـاـwāw.
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 شـاـيـ 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 قـتـلـ qattala, the letter تـ is doubled. When this occurs, we actually only write the letter once and put a “shaddah” ـ on it, like so: قـتـلـ 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 قَلْ *qatala*. Examples with doubled letters:

- كَبْرَ kabbara
- حَدْدُهُ hadduhu
- فَعَالَ faeëāla
- سِكْنٌ sikkīnū. Note that the kasrah is below the shaddah but above the letter ك. This is the most common way to write this, although having the kasrah below the letter is also sometimes done as well. (In this case, the shaddah will still be above the letter.)
- سَفُودٌ saffūdu
- صَالِنَ dāllīna
- مُزَّمِّلٌ 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. ةُ un, for example كِتابٌ kitābun.
2. ةُ an, for example شَجَرَةٌ shajaratan.
3. ةِ in, for example بَيْتٍ baytin.

The tanwined fat-hah ة has specific spelling rules: Generally, we will generally add a silent alif after it, for example سَالِمٌ becomes سَالِمًا sāliman. This is done for all words except:

1. If the word ends with a ة. In this case we don't add the silent alif. For example, غَاصِبَةٌ becomes غَاصِبَةً ghāṣibatān.
2. If the word ends with a ā vowel, whether written with an alif ل or as a yā' with dagger alif ئ. In this case, the an mark is put on the letter before the alif ل or yā' ئ and the final vowel letter becomes silent and is not pronounced. For example, مُصْطَفَى becomes muṣṭafān, عَصَا becomes عَصَانِي 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 دَاءَ dā'an, not دَاءُ.
  - b. Otherwise, we add a silent alif after the hamzah. However, this may affect the writing of the hamzah, for example مُبْتَدِأٌ becomes مُبْتَدِئًا mutbada'an. This is discussed further in appendix @ref{hamzarules}.

Here are some examples of tanwined words:

- سَعْدٌ saedun

- ضَرْبًا *darban*
- قَاضِيٌّ *qādīn*
- سَعَةً *saeatan*
- دُعَاءً *dueā'an*
- اِمْرَأَةٍ *imra'an*
- شَيْئًا *shay'an*
- سُوْءًا *sū'an*
- عَبْنُ *ghabanun*

## 2.4. Connecting hamzah

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

- أَفْتَحْ أَلْبَابَ  
'iftahi -lbāba  
أَنْظُرْ  
'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 الْكَرِيمُ  
zayduri -lkarimu

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

- أَخْذَ مِنْ أَكْتَابَ  
'akħadħha minna -lkitāba  
دُوْلَةِ الْقَرْبَانِيِّينَ  
dhu -lqarnayni  
فِي أَلْبَيْتِ  
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:

فتحٌ  
fatḥ

عُقبَةٌ  
euqbah

وَالْدَّايٰ  
wālidāy

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

مُخْوَلٌ  
mafeulā

سَاجِدًا  
sājidā

مَرْفُوعَةً  
marfūeah

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

- مُبْتَدَأ is pronounced *mutada'ā*
- دُعَاءً is pronounced *du'a'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:

- مُصْطَفَى 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. The Qur'ānic script

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

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

SCA script	Qur'ānic script
al-ākhiratū	الْآخِرَةُ [سورة البقرة] 2:94
ad-dāllīna	الضَّالِّينَ [سورة الفاتحة] 1:7

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

SCA script	Qur'ānic script
inni	إِنِّي [سورة طه] 20:94

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

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

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

SCA script	Qur'ānic script
aṣṣalāta	الصَّلَاةُ [سورة البقرة] 2:3
assamāwāti	السَّمَوَاتِ [سورة البقرة] 2:33
ya - bna 'umma	يَأَنْتَ إِنْ شَاءَ [سورة طه] 20:94

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

# Chapter 3.

## The noun



Warning

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### 3.1. Introduction

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

Here are some examples of common nouns in Arabic:

Arabic word	Transcription	Definition
رَجُل	<i>rajul</i>	man
كِتَاب	<i>kitāb</i>	book
بَيْت	<i>bayt</i>	house
شَجَرَة	<i>shajarah</i>	tree
صَبْر	<i>ṣabr</i>	patience
وَقْت	<i>waqt</i>	time
طَعَام	<i>ṭeām</i>	food
أَبْن	<i>'ibn</i>	son

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

When we discuss nouns outside of sentences we shall pronounce the *ā* as a *h*. Therefore, شَجَرَة “tree”, in isolation, is pronounced *shajarah*, not *shajarat*.

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

### 3.2. Definiteness

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

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

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

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

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

### 3.2.1. Definite nouns in Arabic

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

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

الْ 'al begins with a connecting hamzah; the hamzah will be pronounced only in the beginning of a sentence. And when it occurs in the beginning of a sentence, the hamzah is pronounced with a ˘ a-mark.

#### 3.2.1.1. Sun letters and moon letters

The noun “man” in Arabic is رَجُل rajul. To make this noun definite, we add الْ 'al to the beginning of the word. But instead of becoming الْ رَجُل 'alrajul the word becomes الْ رَجُل arrajul. The ل in الْ becomes silent and the ر gets doubled. This happens because the first letter ر in the word رَجُل rajul is from a group of letters called “sun letters”. For all nouns beginning with sun letters, when الْ 'al is put in the beginning, the ل in الْ becomes silent and the sun letter becomes doubled.

The rest of the letters in the alphabet are called “moon letters” and for words that begin with moon letters, the ل in الْ does not become silent and the moon letter does not become doubled. For example, ك is a moon letter and we have already seen that كِتاب kitāb “book” becomes الْ كِتاب 'alkitāb “the book”.

ت ث د ذ ر س ش ص ض ط ظ ل ن

ع ب ج ح خ ع غ ف ق ك م و ي

The names “sun letters” and “moon letters” were given because of the Arabic words for “sun” and “moon” respectively. “The sun” in Arabic is الشّمْس ashshams which begins with ش which causes the ل in الْ to be silent. “The moon” is الْ قَمَر alqamar which begins with ق which does not cause the ل in الْ to be silent. Thus ش represents the sun letters and ق represents the moon letters.

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

Noun	Definite noun
رَجُل rajul “man”	الْ رَجُل arrajul “the man”
تَاجِر tājir “trader”	الْ تَاجِر attājir “the trader”
لُغْبَة luebah “toy”	الْ لُغْبَة alluebah “the toy”

### 3.2.1.2. The definite article $\text{جـ} \text{ } \text{'}\text{al}$ with nouns with an initial connecting hamzah

If the definite article  $\text{جـ} \text{ } \text{'}\text{al}$  is with prefixed to nouns that have an initial connecting hamzah, then the  $\text{جـ}$  shall no longer have an sukūn  $\cdot$ . Instead it shall have an kasrah  $\cdot\cdot$ . Example:

$\text{أـلـيـنـ}$   
 $\text{'ali}-bn$   
“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  $\text{جـ} \text{ } \text{'}\text{al}$ . For example,  $\text{كتـابـ}$  *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  $\text{الـ} \text{ } \text{'}\text{al}$  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  $\text{الـ} \text{ } \text{'}\text{al}$  when the noun is definite.

Examples:

- “This man gave that boy some food.”
  - man: definite; Arabic:  $\text{أـلـرـجـعـ}$   $\text{'arrujul}$
  - boy: definite; Arabic:  $\text{أـلـغـلـامـ}$   $\text{'alghulām}$
  - food: indefinite; Arabic:  $\text{طـعـامـ}$   $\text{taeām}$
- “Time is valuable.”
  - time: definite; Arabic:  $\text{أـلـوـقـتـ}$   $\text{'alwaqt}$
- “We don’t have to leave just yet; we have time.”

- time: indefinite; Arabic: وقت *waqt*

### 3.3. State

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

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

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

State	Indefinite "a book"	Definite "the book"
u-state	كتاب <i>kitābun</i>	الكتاب <i>'alkitābū</i>
a-state	كتاباً <i>kitāban</i>	الكتاباً <i>'alkitābā</i>
i-state	كتابٍ <i>kitābin</i>	الكتابٍ <i>'alkitābī</i>

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

### 3.4. Grammatical gender

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

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

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

In Arabic, there are only two grammatical genders: the masculine gender and the feminine gender. All nouns in Arabic are either masculine or feminine

in gender. Nouns that designate male human beings are assigned the masculine grammatical gender. And nouns that designate female human beings are assigned the feminine grammatical gender. Nouns that designate animals sometimes conform to the gender of the animal. Other times, they have a fixed gender. As for nouns that designate inanimate objects, these, too, are assigned a gender. For example, كِتاب *kitāb* “book” in Arabic is masculine. And شَجَرَة *shajarah* “tree” in Arabic is feminine. We shall discuss this in more detail below.

### 3.4.1. Nouns that designate animate beings.

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

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

We will discuss each of these categories below.

#### 3.4.1.1. Matching nouns for male and female animate beings

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

##### Primitive nouns

Arabic word	Gender	Definition
ابن <i>ibn</i>	masc.	son
ابنة <i>ibnah</i>	fem.	daughter
طفل <i>tifl</i>	masc.	child
طفلة <i>tiflah</i>	fem.	(female) child
إنسان <i>insān</i>	masc.	human being
إنسانة <i>insānah</i>	fem.	(female) human being
حرر <i>hurr</i>	masc.	free man
حررة <i>hurrah</i>	fem.	free woman
كلب <i>kalb</i>	masc.	(male) dog
كلبة <i>kalbah</i>	fem.	(female) dog
هر <i>hirr</i>	masc.	(male) cat
هرة <i>hirrah</i>	fem.	(female) cat

##### Derived nouns

Arabic word	Gender	Definition
مُعَلِّم <i>muallim</i>	masc.	(male) teacher
مُعَلِّمة <i>muallimah</i>	fem.	(female) teacher
طَالِب <i>tālib</i>	masc.	(male) student
طَالِبَة <i>tālibah</i>	fem.	(female) student
ضَاحِب <i>sāhib</i>	masc.	(male) companion
ضَاحِبة <i>sāhibah</i>	fem.	(female) companion
صَدِيق <i>sādiq</i>	masc.	(male) friend
صَدِيقَة <i>sādiqah</i>	fem.	(female) friend

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

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

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

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

- i. Primitive nouns
- ii. Derived nouns

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

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

Another noteworthy point is that, for many primitive nouns, sometimes only one of the masculine/feminine pair may be used to refer to beings of either sex. What we mean by this is that, for example, الكلب *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 الكلبة *kalbah* (fem.) “a female dog” is typically only used when it is needed to specify the gender of the animal. Conversely, the هرّة *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, طفل *tifl* (masc.) is commonly used to say “a child”, regardless of whether the child is a boy or a girl. But طفلة *tiflah*, although not uncommon, is used specifically for “a female child”.

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

As for derived nouns, they are typically only ever used for their respective gender. So, for example, مُعَلِّمٌ *muallim* (masc.) is only used for “a (male) teacher”. And مُعَالِمَةٌ *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
أَبْ	masc.	father
أُمْ	fem.	mother
غُلَامٌ	masc.	boy
جَارِيَةٌ	fem.	girl
عَبْدٌ	masc.	male slave
أَمَةٌ	fem.	female slave
أَسَدٌ	masc.	lion
لَبَوَّاهٌ	fem.	lioness
ثَوْرٌ	masc.	bull
بَقَرَةٌ	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. أمُّ *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	masc.	person
نَفْسٌ	fem.	self
عَدُوٌّ	masc.	enemy
حَيَوانٌ	masc.	animal
طَائِرٌ	masc.	bird
قِرْدٌ	masc.	monkey

Arabic word	Gender	Definition
حَمَّامَةٌ <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 *shakhs* 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 أمٌّ *'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
كِتابٌ <i>kitāb</i>	masc.	book
بَيْتٌ <i>bayt</i>	masc.	house
قَلْمَنٌ <i>qalam</i>	masc.	pen
طَعَامٌ <i>ṭeām</i>	masc.	food
مَاءٌ <i>mā'</i>	masc.	water
مَدْرَسَةٌ <i>madrasah</i>	fem.	school
مَدِينَةٌ <i>madīnah</i>	fem.	city
غُرْفَةٌ <i>ghurfah</i>	fem.	room
شَجَرَةٌ <i>shajarah</i>	fem.	tree
شَمْسٌ <i>shams</i>	fem.	sun
قَمَرٌ <i>qamar</i>	masc.	moon
عِلْمٌ <i>eilm</i>	masc.	knowledge
قُوَّةٌ <i>quwwah</i>	fem.	strength
حَيَاةٌ <i>hayāh</i>	fem.	life
مَوْتٌ <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: شَمْسٌ *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
رَهْيَةٌ <i>rahīnah</i>	fem.	pledge
عَضْوٌ <i>eudw</i>	masc.	member

رَهْيَةٌ *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, عَضْوٌ *eudw* is a masculine noun meaning “member”. For inanimate objects it refers to a limb which is the member of a body. With its animate meaning it refers to a person who is a member of a professional organization.

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

### 3.4.3. Nouns with mismarked gender

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

- أمُّ *'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:

- يدٌ *yad* (fem.) “hand” (sometimes “an arm”)
- عينٌ *eyān* (fem.) “eye”
- أذنٌ *uḍħun* (fem.) “ear”
- قدمٌ *qadam* (fem.) “foot”
- رِجْلٌ *rījil* (fem.) “leg” (sometimes “foot”)
- إِبْحَامٌ *i'bham* (fem.) “thumb”
- إصبعٌ *i'sbae* (fem.) “finger, toe”
- سنٌ *sinn* (fem.) “tooth”
- كُعْبَةٌ *rukbah* (fem.) “knee”

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

- منْخَرٌ *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:

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

- رأس *ra's* (masc.) “head”
- أنف *'anf* (masc.) “nose”
- بطن *batn* (masc.) “belly”
- لحية *līhiyah* (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:

- خليفة *Khalifah* (masc.) “caliph”
- عالمة *uallāmah* (masc.) “great scholar”
- داعية *dā'iyyah* (masc.) “great preacher”

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

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

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

### 3.5. Exercises

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

## Chapter 4.

### The nounal sentence



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#### 4.1. Introduction

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

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

#### 4.2. Forming nounal sentences

Here is a nounal sentence:

“The building is a house.”

The diagram shows the sentence "The building is a house." with a bracket underneath it. The first part, "The building", is labeled "subject" below the bracket. The second part, "is a house.", is labeled "info" below the bracket.

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

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

Let’s try to form this sentence in Arabic.

First we assemble the individual parts:

- i. “The building” in Arabic is الْبَناءُ *albinā’u* (masc.).
- ii. “A house” is بَيْتٌ *bayt* (masc.).

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

- i. الْبَناءُ *albinā’u* (masc.) “the building” (u-state)

- ii. بَيْتٌ *baytun* (masc.) “a house” (u-state)

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



'albaytu 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 بَيْتٌ but say *bayt*, not *baytun*. This is in accordance with what we learned in section @ref(pronouncing-the-end-of-a-sentence).

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

“The house is a building.”

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

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

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

الْبَيْتُ بَنَاءً.

'albaytu binā?.

“The house is a building.”

and there we have our sentence.

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

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

“The building is a school.”

- The subject: الْبَيْتُ 'albinā'u (masc.) “the building” (u-state)
- The info: مَدْرَسَةً madrasatun (fem.) “a school” (u-state)

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

الْبَيْتُ مَدْرَسَةً.

'albinā'u madrasah.

“The building is a school.”

We can also reverse this sentence:

الْمَدْرَسَةُ بِنَاءٌ.  
*'almadrasatu binā'*.

"The school is a building."

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

"The mother is a teacher."

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

i. The subject: "the mother": الْأُمُّ *'al'ummu* (fem.) (u-state).

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

- مُعَلِّم mu'eallim (masc.) "a (male) teacher"
- مُعَلِّمَة mu'eallimah (fem.) "a (female) teacher".

Obviously, مُعَلِّمَة mu'eallimah would apply here so we put it in the u-state:  
 مُعَلِّمَة mu'eallimatun (u-state).

Now we can assemble the sentence:

الْأُمُّ مُعَلِّمَة.  
*'al'ummu mu'eallimah*.  
 "The mother is a teacher<sub>f</sub>".

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

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

Here is another example:

الْرَّجُلُ أَبٌ.  
*'arrujulu 'ab*.  
 "The man is a father."

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

الْأُمُّ شَخْصٌ.  
*'al'ummu shakhs*.  
 "The mother is a person."  
 الْشَّخْصُ مُعَلِّمَةٌ.  
*'ashshakhsu mu'eallimah*.  
 "The person is a (female) teacher."  
 الْمُعَلِّمَةُ شَخْصٌ.  
*'almueallimatu shakhs*.  
 "The (female) teacher is a person."

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

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

الْحَيْوانُ هُرُّ.

*'alhayawānu hirr.*

“The animal is a (male) cat.”

and

الْحَيْوانُ هِرْهُرُّ.

*'alhayawānu hirrah.*

“The animal is a (female) cat.”

## 4.4. Detached pronouns

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

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

“The man is a teacher.”

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

“He is a teacher.”

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

### 4.4.1. Participants

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

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

The three participants in speech are:

1. The *speaker-participant*. This is the participant who is speaking. When the speaker-participant refers to himself or herself (or themselves if plural) in English, then he/she/they use the pronouns “I”, “me”, “we”, and “us”.
2. The *addressee-participant*. This is the participant whom the speaker-participant is directly speaking to. When the speaker-participant refers to the addressee-participant in English, he uses the “you” pronoun.

3. The *absentee-participant*. This is the participant who is not being directly spoken to. Their only participation in the speech is that they are being referred to. When the speaker-participant refers to the absentee-participant in English, he uses the pronouns “he”, “him”, “she”, “her”, “it”, “they”, and “them”.

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

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

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

- singular masculine absentee-participant: هوُ *huwa* “he”.
- singular feminine absentee-participant: هيِ *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 mueallim.  
“The man is a teacher<sub>m</sub>.”

- هُوَ مُعَلِّمٌ.  
*huwa* *muwallim*.  
“He is a (male) teacher<sub>m</sub>.”

- الْجَارِيَةُ طَالِبٌ.  
'aljāriyatū talibah.  
“The girl is a student<sub>f</sub>.”

- هيِ طَالِبٌ.  
*hiya* *talibah*.  
“She is a student<sub>f</sub>.”

- الْبَيْتُ بَنَاءً.  
'albaytu binā.  
“The house is a building.”

- هُوَ بَنَاءً.  
*huwa* *binā*.  
“It is a building.”

Note that Arabic uses the pronoun هوُ *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.

- الْبَيْتُ 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 **الْبَنَاءُ** *albinā* (masc.) “the building” mismatches the gender of the info **مَدْرَسَةٌ** *madrasah* (fem.) “a school.”

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

Prefer to match the gender of the subject pronoun with the gender of the info, unless the noun being replaced with a pronoun is an animate being, in which case prefer to use the gender of the animate being.

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

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

**الْجَارِيَّةُ إِنْسَانٌ.**

**'aljāriyatū insān.**

“The girl is a human.”

**هِيَ إِنْسَانٌ.**

**hiya insān.**

“She is a human.”

Here, if we replace the noun **الْجَارِيَّةُ** *aljāriyah* “the girl” with a pronoun, we will prefer to use **هِيَ** *hiya* “she”, because the girl is an animate being, even though the info **إِنْسَانٌ** *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 mueallim.**

“You<sub>m</sub> are a teacher<sub>m</sub>.”

- أَنْتَ مُعَلِّمٌ.  
 'anti mueallimah.  
 "You<sub>f</sub> are a teacher<sub>f</sub>."
- أَنَا مُعَلِّمٌ.  
 'ana mueallim.  
 "I am a teacher<sub>m</sub>."
- أَنَا مُعَلِّمٌ.  
 'ana mueallimah.  
 "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 info

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

الرَّجُلُ الْمُعَلِّمُ.  
 'arrajulu -lmueallim.  
 "The man is the teacher<sub>m</sub>."

The above sentence, although correct, is ambiguous. It can also be interpreted as a noun-phrase, meaning "the teacher-man", instead of the complete sentence "The man is the teacher<sub>m</sub>." Therefore, in order to disambiguate and make it clear that we mean the complete sentence, a *disambiguating pronoun* is usually (but not always) inserted between the subject and the info. Disambiguating pronouns are detached pronouns that match the subject of the sentence in gender. With a disambiguating pronoun, the sentence above becomes:

الرَّجُلُ هُوَ الْمُعَلِّمُ.  
 'arrajulu huwa -lmueallim.  
 "The man is the teacher<sub>m</sub>."

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

- الْبَيْتُ هُوَ الْبَيْنَاءُ.  
 'albaytu -lbinā'u.  
 "The house is the building."  
 الْحَيْوَانُ هِيَ الْهِرَةُ.  
 'alhayawānu hiya -lhirratu.  
 "The animal is the cat."

#### 4.6. An indefinite noun as the subject

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

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

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

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

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

##### 4.7.1. وَ wa- "and"

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

وَمَدْرَسَةٌ  
 wamadrasatun  
 "and a school"

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

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

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

الْبَيْنَاءُ 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 حَيَّوًا  
*warrujulu 'inṣānūn wa-lkalbu ḥayawānūn*

“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,

الْبَيْنَاءُ مَسْجِدٌ فَمَدْرَسَةٌ فَمَكْتَبَةٌ.  
*'albinā'u baytun famadrasatun famaktabah*

“The building is a mosque, and then a school, and then a library.”

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

وَالرَّجُلُ إِنْسَانٌ وَالْكَلْبُ حَيَّوًا  
*farrujulu 'inṣānūn wa-lkalbu ḥayawānūn*

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

Work in progress

## Chapter 5.

# The prepositions



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 5.1. Introduction

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

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

فِي بَيْتٍ  
*fi baytin*  
“in a house”

Note how the noun *baytin* “a house” is in the i-state because of the preposition *فِي fi* “in” before it. The i-state is indicated by the tanwîn kasrah ئ on the final letter of *بَيْتٍ*.

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

### 5.2. True prepositions

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

Here is a list of the more common true prepositions:

Preposition	Meaning
بِ <i>bi</i>	with, by, next to
لِ <i>li</i>	for, to
فِي <i>fi</i>	in

Preposition	Meaning
عَلَى <i>salā</i>	on
إِلَى <i>ilā</i>	to, toward
مِنْ <i>min</i>	from
عَنْ <i>ean</i>	from, about
كَ <i>ka</i>	like

Notes:

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

بِقَلْمَنْ  
*bīqalamin*  
“with a pen”

لِرَجُلِ  
*līrajulīn*  
“for a man”

كَبْنِ  
*ka-bnīn*  
“like a son”

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

بِالْقَلْمَنْ  
*bī-lqalāmi*  
“with the pen”

If the noun begins with a connecting hamzah then the ل in لِ 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:

كَبْنِي  
*ka-li-bnī*  
“like the son”

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

لِلرَّجُلِ  
*līrrajulī*  
“for the man”

لِلْجَارِيَةِ  
*lī-ljāriyati*  
“for the girl”

لِلْبَنِ  
lī-lī-bnī

“for the son”

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

اللُّغَبَةُ  
'alluebatu

“the toy”  
becomes

اللُّغَبَةُ  
lī-lūebati

“for the toy”  
not  
× للُّغَبَةُ

This is also true for the phrase:

لِلَّهِ  
lillāhi

“for Allāh”

which is formed from ل + أَلْلَهِ

- The prepositions على *salā* “on” and إلى *yilā* “to” have a long-ā vowel at the end but it is written with a dotless yā’ ی instead of an alif. (We have already learned that some words are written this way in section @ref(a-vowel-written-with-a-ya).)

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

إِلَى مَدْرَسَةٍ  
'ila madrasatin  
“to a school”

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

فِي الْبَيْتِ  
fi-lbayti  
“in the house”

إِلَى اُنْ  
'ila -bnin  
“to a son”

- If a preposition ends with a sukūn ـ 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 عنْ *ean* gets an kasrah and becomes عنِ *eani*. Examples:

عَنْ أَرْجُلِ  
*eani -rrajuli*  
 “from the man”

عَنْ أَبْنَ  
*ēani -bnin*  
 “from the son”

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

مِنْ أَرْجُلِ  
*mina -rajuli*  
 “from the man”

مِنْ أَبْنَ  
*mīni -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
عَنْ	<i>einda</i>	at
لَدِي	<i>laddā</i>	at
لَدُنْ	<i>ladun</i>	at
مَعْ	<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:

مَعْ الْغُلَامِ  
*maea -lghulāmi*  
 “with the boy”  
 عَنْ الْبَيْتِ  
*einda -lbayti*  
 “at the house”

لَدَى الْبَابِ	<i>ladā -lbābi</i>
“at the door”	
بَيْنَ النَّاسِ	<i>bayna -nnāsi</i>
“among the people”	

## 5.4. Attached pronouns

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

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

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

Participant	Detached pronoun	Attached pronoun
Masc. absentee	وُهُ <i>huwa</i> “him”	هُ - <i>hu</i> “him”
Fem. absentee	هِيٰ <i>hiya</i> “her”	هَا - <i>hā</i> “her”
Masc. addressee	أَنْتَ <i>anta</i> “you <sub>1,m</sub> ”	كُ - <i>ka</i> “you <sub>1,m</sub> ”
Fem. addressee	أَنْتِي <i>anti</i> “you <sub>1,f</sub> ”	كِي - <i>ki</i> “you <sub>1,f</sub> ”
Speaker	أَنَا <i>ana</i> “I”	يُ - <i>i</i> “me”

### 5.4.1. Attached pronouns with prepositions

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

- Generally, these pronouns attach to the last letter of the preposition before it. Examples:
  - مِنْكَ *minka* “from you”
  - مَعْنَهُ *maeahu* “with him”
  - عَنْهَا *eanhā* “from her”
- The يُ ending of prepositions become يُّ -*ay* when attaching an attached pronoun. Examples:
  - إِلَيْهَا *ilayhā* “to her”
  - عَلَيْكَ *alayka* “on you<sub>m</sub>”
- The pronoun هُ -*hu* “him” becomes هِ *hi* when it is preceded by the vowels ةِ -*i*, يِ -*i*, or the semi-vowel يُ -*ay*. So we get

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

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

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

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

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

Prepositions that fall under this category are في *fi*, على *alā*, إِلَى *ilā*, and لَدَى *ladā*. Furthermore, the -ā ending in these will become يِ - *ay* instead when attaching the pronoun.

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

So we get:

- فِي + يِ = فِي *fiyya* “in me”
- إِلَيْ + يِ = إِلَيْ *ilayya* “to me”
- عَلَيْ + يِ = عَلَيْ *alayya* “on me”
- لَدَيْ + يِ = لَدَيْ *ladayya* “at me”.

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

- ✗ كَاهُ *kahu* for “like him.”

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

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

- بَيْنِي وَبَيْنَكَ *baynī wabaynaka* “between me and you”

## 5.5. Translating prepositions

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

- فِي *fi* “in”
- بِ *bi* “with”, “by”, “next to”

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

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

- مِنْ *min* “from”
- عَنْ *ean* “from”, “about”

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

## 5.6. Sentences and phrases with prepositions

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

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

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

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

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

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

الْرَّجُلُ فِي الْبَيْتِ  
*'arrujulu fi -lbayti*  
 (i) “The man is in the house.”  
 (ii) “The man in the house”

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

الرَّجُلُ فِي الْبَيْتِ مُعَلَّمٌ.  
 'arrujulu fi -lbayti muallim.  
 "The man in the house is a teacher<sub>m</sub>."

### 5.7. Sentences with an indefinite subject

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

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

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

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

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

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

فِي الْبَيْتِ رَجُلٌ.  
 fi -lbayti rajul.

"In the house is a man." = "A man is in the house."

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

"There is a man in the house."

### 5.8. Prepositions with multiple nouns/pronouns

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

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

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

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

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

إِلَى الْمَدْرَسَةِ وَإِلَى الْبَيْتِ  
 'ila -lbayti walmadrasati  
 "to the school to and the house"  
 إِلَى الْمَدْرَسَةِ وَالْبَيْتِ  
 'ila -lbayti walma'drasati  
 "to the school and the house"

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

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

“to the boy and me”

“to the boy and to me”

“to him and me”

“to him and to me”

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

إِلَيْهِ وَإِلَيْنَا الْغُلَامُ

*'ilayya wa'ilā -lghulāmi*

“to me and to the boy”

إِلَيْهِ وَإِلَيْهِ

*'ilayya wa'ilayhi*

“to me and to him”

## 5.9. To have something

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

“I have a book.”

“The boy has a father.”

Arabic uses prepositions like

- ل *li* “for”
- عَنْدَ *eindā* “at”
- لَدَى *ladā* “at”
- مَعَ *mæa* “together with”

Here are some examples:

لِلْغُلَامِ أَبٌ.

*li -lghulāmi 'ab.*

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

عَنْدَ أَبْرَجْلِ كِتَابٍ.

*eindā -rrajuli kitāb.*

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

مَعَ الْجَارِيَةِ لَعْبَةً.

*mæa -ljāriyati luebah.*

“The girl has a toy.” (literally: “With the girl is a toy.”)

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

- ل *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

لِبَرْجُلِ كِتَابٍ.

*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.

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

عَنْدَ أَلْرَجُلِ كِتَابٌ.

*einda -rrajuli kitāb.*

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

- 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 أَلْرَجُلِ كِتَابٌ.

*lada -rrajuli kitāb.*

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

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

مَعَ أَلْرَجُلِ كِتَابٌ.

*maea -rrajuli kitāb.*

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

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

# Chapter 6.

## The perfect verb



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 6.1. Introduction

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

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

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

### 6.2. Arabic word roots

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

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

So for example, the word بَيْت bayt “a house” is derived from the root بَيْت. Using the paradigm root فَعْل, we can see that the pattern of the word بَيْت bayt is فَعْل fael. The أَمْرُ ‘amr “a matter” is derived from the root عَمْرٌ ‘amr. Its pattern is also فَعْل fael.

Similarly, the word مَكْتبٌ maktab “a library” is derived from the root كَتَبٌ. And the word مَلَأْبٌ maleab “a playground” is derived from the root لَعَبٌ. Using the paradigm root فَعْل, we can see that the pattern of both these words is مَفْعَلٌ mafeal. Here, the letter *م* is an extraneous letter added to form the words and is not part of their roots.

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

### 6.3. The form 1 perfect verb

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

Root	Perfect form 1 verb	Meaning
فعل	فَعَلْ <i>faeala</i>	“did”
ذهب	ذَهَبَ <i>dhababa</i>	“went”
كتب	كَتَبَ <i>kataba</i>	“wrote”
قرء	قَرَأَ <i>qara'a</i>	“read”
جلس	جَلَسَ <i>jalasa</i>	“sat”
سئل	سَأَلَ <i>sa'ala</i>	“questioned”
سكت	سَكَتَ <i>sakata</i>	“became quiet”
جعل	جَعَلَ <i>jaeala</i>	“made”
علم	عَلِمَ <i>ealima</i>	“knew”
عمل	عَمِلَ <i>eamila</i>	“worked”
كبر	كَبَرَ <i>kabura</i>	“grew”

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

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

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

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

- حَسَبَ *hasaba* “calculated”
- حَسِبَ *hasiba* “deemed”

You can see above how the verb كَتَبَ *kataba* “wrote” is derived from the root كتب. We have already, by the way, learned another word derived from this root: the noun كِتاب *kitāb* “a book”, which is on the pattern فِعَال *fieāl*. Note how both the verb and the noun derived from this root have a meaning that

is common and has to do with writing or of something written. In a similar manner, you will often see that words derived from the same root generally share some common meaning, although this common meaning may not always be obvious or straightforward.

## 6.4. Verbal sentences

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

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

### 6.4.1. Verbs with a masculine doer noun

Consider the sentence:

“The boy went.”

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

ذهبَ الْغَلَامُ.

*d̄hahaba -lghulām.*

“The boy went.”

ذهبَ *d̄hahaba* “went” is the verb and الْغَلَامُ *alghulāmu* “the boy” is the doer. Note how the doer is in the u-state. Also note that in English the doer comes before the verb whereas in Arabic the doer comes after the verb in sentence word order. We can state this as a rule of Arabic grammar:

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

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

ذهبَ رَجُلٌ إِلَى الْمَسْوَقِ.

*d̄hahaba 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:

ذهَبَتْ جَارِيَةً.

*d̄hahabat jāriyah.*

“A girl went.”

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

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

جَلَسَتِ الْهَنْدُ عَلَى الْكُرْسِيِّ.  
*jalasati -lhirratu eala -lkursiyyi.*

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

لَعِبَتِ الْطَّفْلَةُ فِي الْبَيْتِ.  
*laeibati -t̄iflatu fi -lbayt.*

“The child<sub>f</sub> played in the house.”

## 6.5. Verbs with doees

### 6.5.1. The direct doee

Consider the sentence:

“The man wrote a book.”

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

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

كَتَبَ أَرْجُلٌ كِتَابًا.  
*kataba -rrajulu kitābā.*

*kataba -rrajulu kitābā.*

“The man wrote a book.”

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

سَأَلَتِ الْمُؤْمِنُ الْجَارِيَّةَ.  
*sa'alati -lummu -ljāriyah.*

“The mother questioned the girl.”

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

### 6.5.2. Multiple direct doees

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

جَعَلَ اللَّهُ الْرَّجُلَ مُسْلِمًا.  
*jaeala -llāhu -rrajula muslimā.*

“Allāh made the man a Muslim.”

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

### 6.5.3. The indirect doee

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

“The man looked at the moon.”

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

نَظَرَ إِلَيْهِ الْقَمَرٌ.

*naḍhara -rrajulu 'ila -lqamar.*

“The man looked at the moon.”

In this sentence *alqamari* “the moon” is an indirect doee of the verb *naḍhara* “looked” because it is preceded by the preposition *إِلَيْ* *'ila* “to”. The preposition, as usual, causes the word after it (the indirect doee *الْقَمَرٌ* *'ila alqamari*) to be in the i-state, as opposed to the a-state of the direct doee.

Note also, that the verb “looked” in English used the preposition “at” whereas the Arabic verb *naḍhara* used the preposition *نَظَرَ* *'ila* “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 إِلَيْهِ فِي الْأُمْرِ.

*naḍhara -rrajulu fi -l'amri.*

“The man looked into the matter.”

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

نَظَرَ إِلَيْهِ الْمَكْتُوبَ فِي الْكِتَابِ.

*naḍhara -rrajulu -lmaktaba fi -lkitabi.*

“The man viewed what was written in the book.”

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

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

سَأَلَ الْعَلَمُ الْمُعَلِّمَةَ عَنْ أُمِّرٍ.

*sa'ala -lghulāmu -lmueallimata ean '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 a-state. *'amr* “a matter” is an indirect doee, and so it is in the i-state. The preposition *عنْ* *ean* is translated, here, as “about”.

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

عَفَرَ اللَّهُ لِلْمُسْلِمِ.

*ghafara -llāhu lilmuslimi.*

“Allāh forgave the Muslim.”

The verb “forgave” in English takes a direct doee for the person who is forgiven. In Arabic, however, the corresponding verb غفر *ghafara* “forgave” takes the forgiven person as an indirect doee, using the preposition لـ *li*.

## 6.6. Verbs with doer pronouns

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

- i. Detached pronouns, like هُوَ, هِيَ, etc.
  - ii. Attached pronouns, like هُ, هَا, etc.

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

“The man went.”

we would like to say:

“He went.”

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

Here we list the singular doer pronouns in Arabic.

Singular participant	doer pronoun
Masc. absentee (“he”)	implied
Fem. absentee (“she”)	implied
Masc. addressee (“you <sub>1,m</sub> ”)	⌚ -ta
Fem. addressee (“you <sub>1,f</sub> ”)	⌚ -ti
Speaker (“I”)	⌚ -tu

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

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

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

ذَهَبَ الْرَّحْلُ.

*d̥hababa -rrajul.*

“The man went.”

When we replace the doer noun أَرْجُل "arrujul" "the man" with the doer pronoun "he", we get:

**ذَهَبَ.**

*d̄hahab.*

“[He] went.”

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

فَرَأَتِ الْجَارِيَةُ كِتَابًا.  
*qara'ati-l-jāriyatū kitābā.*  
 "The girl read a book."  
 we get:  
 فَرَأَتْ كِتَابًا.  
*qara'at kitābā.*  
 "[She] read a book."

#### 6.6.1.1. Explanation of implied pronouns

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

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

#### 6.6.2. Doer pronouns for the singular addressee ("you<sub>1</sub>") and speaker ("I") participants

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

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

Singular participant	Doer pronoun	Doer pronoun with verb
Addressee "you <sub>1,m</sub> "	ث - <i>ta</i>	فَعَلْتُ <i>faalta</i>
Addressee "you <sub>1,f</sub> "	ت - <i>ti</i>	فَعَلْتِ <i>faalти</i>
Speaker "I"	ث - <i>tu</i>	فَعَلْتُ <i>faaltu</i>

Note also how the expressed singular doer pronouns modify the verb by replacing the fat-hah ڻ on its final letter by a sukün ڻ.

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:

- گَتَّبْتُ كِتَابًا.  
*katabta kitābā.*  
 “You<sub>m</sub> wrote a book.”  
 ذَهَبْتُ.  
*dīhabt.*  
 “I went.”

The above sentence ends with the doer pronoun, so the vowel-mark on the doer pronoun is not pronounced (*dīhabt*). So, how would we know which doer pronoun it is? That is, does the sentence say “I went.” or “You<sub>m</sub> went.” or “You<sub>f</sub>. went.”? The answer is that the sentence by itself is ambiguous and context would tell us which of the three options is intended.

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

- قَرَأْتُ الْكِتَابَ.  
*qara'ti -lkitāb.*  
 “You<sub>f</sub> read the book.”  
 قَرَأْتُ الْكِتَابَ.  
*qara'ati -lkitāb.*  
 “She read the book.”

### 6.6.3. Assimilation of the doer pronoun

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

سَكَّتَ sakata “became quiet”

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

- سَكَّتَ  
*sakattu*  
 “I became quiet”  
 سَكَّتَ  
*sakatta*  
 “You<sub>1,m</sub> became quiet”  
 سَكَّتَ  
*sakatti*  
 “You<sub>1,f</sub> became quiet”

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

## 6.7. Verbs with doee pronouns

TODO: add long vowel for *hū/hī* for singular masculine

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	يَ -yā “me”

Here are some notes regarding their usage:

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

سَأَلَهُ الْغَلَامُ.

*sa'alahu -lghulām.*

“The boy asked him.”

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

سَأَلْتُكُمْ.

*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 ئ of femininity intervening. For example:

سَأَلَهَا.

*sa'alahā.*

“He asked her.”

سَأَلْتُكُنَّكُمْ.

*sa'altuk.*

“She asked you<sub>m</sub>.”

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

سَأَلْتَهِ.

*sa'altih*

“You<sub>f</sub> asked him.”

- An intervening ئ is always used between the verb and the speaker-participant doee pronoun variants يِ -i and يِ -iya. Remember that these pronouns force any consonant before it to have a kasrah ئ. Therefore,

the combination will be written as نـي -*nī* and نـيـا -*niya* respectively. For example:

سـأـلـيـ رـجـلـ.  
sa'alanī rajul.

“A man asked me.”

سـأـلـيـ أـلـرـجـلـ.  
sa'alanī -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,

سـأـلـتـنـيـ.  
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. مـنـيـ *minnī*, عـنـيـ *ənnī*, and لـذـنـيـ *ladunni*

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

سـأـلـيـ أـلـرـجـلـ.  
sa'alanī -rrajul.

“The man asked me.”

## 6.8. Multiple verbs for one doer

In this section we will use the verbs:

Root	Perfect form 1 verb	Meaning
دخل	دـخـلـ <i>dakħala</i>	“entered”
خرج	خـرـجـ <i>kħaraja</i>	“exited”
أكل	أـكـلـ <i>'akala</i>	“ate”
شرب	شـرـبـ <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 الْعُرْقَةَ فَأَكَلْتُ فَشَرِبْتُ فَخَرَجْتُ.  
*dakhlu -lghurfata fa'akalu 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 و wa- "and", or ف fa- "so"/"and then", etc. We chose ف fa- which implies consequence or subsequence between the individual events.

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

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

Here is our translation:

دَخَلَتِ الْجَارِيَّةُ الْعُرْقَةَ فَأَكَلَتْ فَشَرِبَتْ فَخَرَجَتْ.  
*dakhalati -ljariyatu -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 دَخَل dakhala "entered" is the noun الْجَارِيَّةُ 'aljariyatu "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 ة of femininity attached to it to indicate its singular feminine absentee doer.

## 6.9. Order of words in a sentence

### 6.9.1. Changing the order of words for emphasis

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

كَتَبَ الْرَّجُلُ كِتَابًا.  
*kataba -rrajulu kitābā.*

"The man wrote a book."

However, we will often come across sentences like:

الْرَّجُلُ كَتَبَ كِتَابًا.  
*'arrajulu kataba kitābā.*

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

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

"The man, he wrote a book."

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

The question arises: if both sentences above have the same translation, then why would we say الْرَّجُل كَتَبَ كِتَابًا arrajulu kataba kitāban instead of the more

normal كَتَبَ أَرْجُلُ كِتَابًا kataba -rrajulu kitāban? The answer is that this change in the sentence's word order is done in order to give more emphasis to the doer, as if to say:

“The man wrote a book.”

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

### 6.9.2. Verbs pull definite nouns towards them

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

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

كَتَبَ 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 رَجُلُ 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 أَنْ. 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 الْكِتَابُ ‘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 أَرْجُلُ.

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,

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

Now, if we replace the indirect doee noun أَمْدَرَسَةٍ *'almadrasati* “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:

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

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

دَهَبَ إِلَيْهَا الْعَلَامُ.  
*dīhaba 'ilayha -lghulāmu.*  
 “The boy went to it.”

This is because the pronoun هَا *-hā* “it” is stronger in definiteness than الْعَلَامُ *'alghulām* “the boy”. So the verb has a stronger pull towards it.

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

## 6.10. Negating perfect verbs

In order to negate a perfect verb, the particle لَوْ *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 دَهَبَ أَرْجُنُ.  
*mā dīhaba -rrajulu.*  
 “The man did not go.” or,  
 “The man has not gone.”

## 6.11. The particle قَدْ *qad*

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

قَدْ دَهَبَ أَرْجُنُ.  
*qad dīhaba -rrajulu.*  
 “The man has already gone.” or,  
 “The man did go.”

## 6.12. Separating doee pronouns from the verb

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 لِيْ *'iyā*. So then we get the following doee pronouns:

Person	Doee pronoun
Absent person (masc.) “him”	لَهُ لِيْ <i>'iyāhu</i>
Absent person (fem.) “her”	لَهَا لِيْ <i>'iyāhā</i>
Addressed person (masc.) “you <sub>masc.</sub> ”	لَكُمْ لِيْ <i>'iyāka</i>
Addressed person (fem.) “you <sub>fem.</sub> ”	لَكُنْ لِيْ <i>'iyāki</i>
Speaking person (masc. and fem.) “me”	لِيْ لِيْ <i>'iyāya</i>

Note that for the speaking person “me”, there is no intervening ل between the prefix لِيْ *'iyā* and the doee pronoun. Note also that only ي -ya is allowed to be attached to the prefix لِيْ *'iyā*. This is because ي -i is not permitted to be used with words that end in a long vowel (-ā, -ī, or -ū) or a semi-vowel (-ay or -aw). And the prefix لِيْ *'iyā* ends with the long-vowel ā.

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

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

صَرَبَتْنِي وَإِيْهَا.  
*darabatni wa 'iyāhu.*  
 “She hit me and him.”

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

إِيْهَا صَرَبَتْ.  
*'iyāya darabat.*  
 “She hit me.”

### 6.13. TODO

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

# Chapter 7.

## The attribute



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 7.1. Introduction

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

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

### 7.2. Adjectives in English

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

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

“a big car”

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

“The car is big.”

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

✗ “The big is fast.”

We would have to say something like:

“The big car is fast.”

instead.

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

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

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

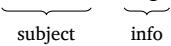
a big car



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

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

The car is big.



### 7.4. Adjectival nouns in English

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

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

“The antique table is expensive.”

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

It can also be used as the info of a sentence, just like an adjective. For example:  
“The table is antique.”

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

“The antique is expensive.”

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

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

### 7.5. Adjectival nouns in Arabic and genderizability

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

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

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

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

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

As opposed to adjectival nouns, common nouns are not genderizable. So, for example, if we know that the noun غُلَامٌ *ghulām* “a boy” exists, we cannot assume that we can feminize it, by using the feminine marker ة, for example, getting: غُلَامَةٌ *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 جَارِيَةٌ *jāriyah*.

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

- ابْنٌ *ibn* “a son” and ابْنَةٌ *ibnah* “a daughter”.
- مُعَلِّمٌ *mucallim* “a teacher<sub>m</sub>” and مُعَلِّمَةٌ *muallimah* “a teacher<sub>f</sub>”

This does not indicate that the common noun is genderizable. Rather, when the common noun masc./fem. pair has a meaning that is derived from a verb or an adjective (like مُعَلِّمٌ / مُعَلِّمَةٌ), 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 ابْنٌ / ابْنَةٌ), then this is only a coincidence. We alluded to this in section @ref{related-nouns-for-male-and-female-animate-beings}.

### 7.5.1. Examples of Arabic adjectival nouns

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

Arabic adjectival noun	Meaning
كَبِيرٌ <i>kabîr</i>	a big one
صَغِيرٌ <i>saghîr</i>	a small one
طَيِّبٌ <i>tayyib</i>	a good one
قَدِيمٌ <i>qadîm</i>	an old one

Arabic adjectival noun	Meaning
جَدِيدٌ <i>jadid</i>	a new one
طَوِيلٌ <i>tawil</i>	a long/tall one
وَاسِعٌ <i>wāsie</i>	a wide one
عَرَبِيٌّ <i>earabiyy</i>	an Arab
مَشْهُورٌ <i>mash'hūr</i>	a famous one

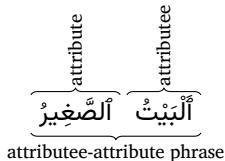
## 7.6. The attribute and the attributee in attributee-attribute phrases

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

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

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

Here is the equivalent Arabic attributee-attribute phrase:



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

Note the following:

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

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

Here is the sentence in Arabic:

أَخَذَتِ الْجَارِيَةُ الصَّغِيرَةُ كِتَابًا جَدِيدًا مِنْ الْأُلْمَ الْطَّيِّبَةِ.  
*'akhadhati -ljāriyatū -ṣṣagħiratu kitāban jadidā minn al-lum al-tayyibah.*

“The little girl took a new book from the good mother.”

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

- i. الْجَارِيَةُ الصَّغِيرَةُ  
*'aljāriyatū -ṣṣagħiratu*  
 “the little girl”

In this phrase the definite feminine noun *'aljāriyatū* is the doer of the verb أَخَذَ *'akhadha* “took”. Therefore it is in the u-state. It is also the attributee in the attributee-attribute phrase. Its attribute *الصَّغِيرَةُ assagħiratu* follows the attributee and is made to match the attributee in state (u-state), gender (feminine), and definiteness (definite).

- ii. كِتَابًا جَدِيدًا  
*kitāban jadidā*  
 “a new book”

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

- iii. الْأُلْمَ الْطَّيِّبَةِ  
*'al-lummi -tayyibati*  
 “the good mother”

In this phrase the definite feminine noun *'al-lummi* is following the preposition مِنْ *min* “from”. Therefore it is in the i-state. It is also the attributee in the attributee-attribute phrase. Its attribute *الْطَّيِّبَةِ attayyibati* follows the attributee and is made to match the attributee in state (i-state), gender (feminine), and definiteness (definite).

Note carefully that the attribute matches the attributee in gender, not necessarily in having the same ة ending. The feminine adjectival noun attribute *الْطَّيِّبَةِ attayyibah* is still formed using the feminine marker ة, despite the feminine attributee الْأُلْمَ *al-lum* not having the ة feminine marker.

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

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

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

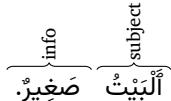
الْجَارِيَةُ شَخْصٌ طَيْبٌ.  
 'aljāriyatū shakhsun ṭayyib.  
 "The girl is a good person."

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

## 7.7. The Adjectival noun as the info of a sentence

### 7.7.1. Indefinite adjectival noun

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



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

In the above sentence, the indefinite adjectival noun صَغِيرٌ *saghîr* "a small one" is used as the info of a sentence. Its indefiniteness and u-state is indicated by the tanwîn *dammah* ة on its end.

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

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

Now let's try a sentence with a feminine subject:  
 الْجَارِيَةُ صَغِيرَةٌ.  
 'aljāriyatū saghirah  
 "The girl is a little one<sub>f</sub>." = "The girl is little."

In the above example the subject ("the girl") was feminine. Therefore, we feminized the masculine adjectival noun *saghîr* with the feminine marker ة to get the feminine adjectival noun صَغِيرَةٌ *saghîrah* "a little one<sub>f</sub>" and used the feminine adjectival noun in the sentence.

### 7.7.2. Definite adjectival noun

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

The subject of the sentence is الْشَّجَرَةُ الْقَدِيمَةُ *ashshajaratu -lqadimuiatu* "the old tree". And the info is الْكَبِيرَةُ *alkabirah* "the big one". When we put the two together we get:

<sup>1</sup>See the example في النحو لابن السراج in ثالث شخصي كاعبان ومحضر 3/476

الشَّجَرَةُ الْقَدِيمَةُ الْكَبِيرَةُ  
 'ashshajaratu -lqadīmatu -lkabīratu

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

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

الشَّجَرَةُ الْقَدِيمَةُ هِيَ الْكَبِيرَةُ.  
 'ashshajaratu -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:

شرِبَ الصَّغِيرُ حَلِيبًا.  
 shariba -ṣṣagħiru halibā.

“The little one drank some milk.”

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

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

حَمَلَتِ الْأُمُّ الصَّغِيرَ، وَشَرِبَ الصَّغِيرُ حَلِيبًا.  
 hamalati -lummu -ṣṣagħira. wasħariba -ṣṣagħiru halibā.

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

So now we can tell that what is meant by 'assagħir “the little one” here is “the baby”.

## 7.9. Adjectival nouns re-used as common nouns

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

The opposite of *sagħir* “a little one” is *kabir* “a big one”. It too has acquired the common noun meaning of “an elder person”. Here is an example of its usage:

قَدِمَ الْكَبِيرُ وَوَعَظَ الْعُلَمَاءَ.  
*qadima -lkabiru wawaqaðha -lghulāma.*  
 “The elder arrived and admonished the boy.”

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

أَصْيَامُ حَسَنَةٍ.  
*'assiyāmu hasanah.*  
 “Fasting is a good deed.”

The subject in this sentence is the masculine noun أَصْيَامٌ *'assiyām* “fasting”. And the info is the feminine noun حَسَنَةٌ *hasanah* “a good deed”. Note that the info does not match the subject in gender. This is because it lost its genderizability since it is no longer acting as an adjectival noun “a good one<sub>f</sub>”, but rather as the common noun “a good deed”.

What if we have the sentence:

الْصَّدَقَةُ حَسَنَةٌ.  
*'asṣadaqatu hasanah.*

The feminine gender of the subject أَصْدَقَةٌ *'asṣadaqah* “charity” now matches the gender of the info حَسَنَةٌ *hasanah*. So now, technically, the info could be the adjectival noun, meaning “a good one<sub>f</sub>”. So the sentence could mean:

“Charity is good.”

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

“Charity is a good deed.”

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

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

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

هُوَ رَجُلٌ مُعَلِّمٌ.  
*huwa rajulun muallim.*  
 “He is a teacher<sub>m</sub> man.”  
 = “He is a man who is a teacher<sub>m</sub>.”

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

## 7.11. Multiple adjectival nouns describing the same noun

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

الْبَنَاءُ كَبِيرٌ وَطَوِيلٌ وَوَاسِعٌ.  
*'albinā'u kabīrun waṭāwīlun wawāsi'un*  
 "The building is big and tall and wide."

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

أَرْجُلُ كَاتِبٍ عَرَبِيٍّ مَسْفُورٌ.  
*'arrujulu kātibun ʕarabiyyun mash'hūr.*  
 "The man is a famous Arab writer."

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

Consider the phrase:

كِتَابٌ مِنْ الْمَكْتَبَةِ  
*kitābun mina -lmaktabati*  
 "a book from the library"

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

قَرَأَ كِتَابًا خَغِيرًا مِنْ الْمَكْتَبَةِ.  
*qara'a kitāban ṣaghīran mina -lmaktabati.*  
 AND  
 قَرَأَ كِتَابًا مِنْ الْمَكْتَبَةِ صَغِيرًا.  
*qara'a kitāban mina -lmaktabati ṣaghīran.*  
 "a small book from the library"

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

Work in progress

# Chapter 8.

## The semi-flexible noun



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### 8.1. Introduction

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

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

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

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

State	Indefinite	Definite
u-state	رَجُلٌ	أَرَجُلٌ
a-state	رَجُلًا	أَرَجُلًا
i-state	رَجُلٍ	أَرَجُلٍ

As you can see, the noun is tanwîn 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 *sahra'* “a desert”:

State	Indefinite	Definite
u-state	صحراء	الصحراء

State	Indefinite	Definite
a-state	صَحْرَاءٌ	الصَّحْرَاءُ
i-state	صَحْرَاءً	الصَّحْرَاءً

As you can see, when صَحْرَاءٌ *sahrā'* is indefinite, it is not tanwined. Also, when it is indefinite and in the i-state, the vowel mark on its final letter is not ة, as you might expect but ئ. And so the noun looks identical in the a-state and i-state when it is indefinite.

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

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

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

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

## 8.2. Feminine markers

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

Root	Feminine noun	Masculine noun from same root (if any)
جـيـ	جـارـيـةـ “a girl <sub>f</sub> ”	—
عـلـمـ	عـالـمـةـ “a scholar <sub>f</sub> ”	عـالـمـ “a scholar <sub>m</sub> ”
كـلـبـ	كـلـيـةـ “a dog <sub>f</sub> ”	كـلـبـ “a dog <sub>m</sub> ”
شـحـرـ	شـحـرـةـ “a tree”	—
صـغـرـ	صـغـيرـةـ adj. “small <sub>f</sub> ”	صـغـيرـ adj. “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: ا and ئ.

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

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

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

Root	Noun	Pattern using paradigm
هـدـيـ	أَهْدَىٰ (masc.) “the guidance”	أَفْعَلٌ
خـبـءـ	خَبَاءٌ (masc.) “a tent”	فَخَالٌ

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

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

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

By the way, another difference from ة is that when ء and ى are feminine markers, and a masculine counterpart exists, then the feminine noun is not formed by simply adding the feminine marker to the end of the masculine noun. The masculine and feminine nouns are different internally as well. For example, the feminine noun حَمْرَاءٌ adj. “red<sub>f</sub>” is not formed simply by adding the feminine marker ئ to the end of the masculine noun أَحْمَرٌ adj. “red<sub>m</sub>”.

We will discuss this in more detail below.

### 8.3. Categories of semi-flexible nouns

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

When discussing semi-flexible nouns in isolation we will add the numeral 2 as a superscript to their ending, thus: <sup>2</sup>صَحْرَاء٢ٰ<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 ئ, 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> صَحْرَاءٌ sahrā<sup>2</sup> “a desert”. The root of this noun is صحراء. You can see that the ending اءِ is not part of the root. Therefore it is a semi-flexible noun.

Furthermore, we have also learned that this اءِ, 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:

هَبَ الْرَّجُلُ إِلَى صَحْرَاءٍ وَاسِعَةً.

*dhahaba -rrajulu <sup>2</sup>ilā sahrā'a wāsieah.*

“The man went to a wide desert.”

Note that the vowel mark on the final letter of صَحْرَاءٍ sahrā'a is ئِ, not ئُ, even though it is indefinite and in the i-state (because it is preceded by the preposition ألى <sup>2</sup>ilā “to”). This is because it is a semi-flexible noun.

<sup>2</sup> صَحْرَاءٍ sahrā<sup>2</sup> in this sentence is also a attributee, whose attribute is وَاسِعَةٌ wāsieatin “wide”. The final vowel mark ئِ on the attributee صَحْرَاءٍ sahrā'a has no effect on the final vowel mark on the attribute وَاسِعَةٌ wāsieatin “wide”. All that matters in this regard is the state of the attributee.

Note, also, that the attribute وَاسِعَةٌ is feminine to match the gender of the attributee <sup>2</sup> صَحْرَاءٍ sahrā<sup>2</sup>.

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

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

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

If a noun ends with an ئِ 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> ذِكْرٌ dhikrā<sup>2</sup> “a remembrance”. The root of this word is ذَكْرٌ and it is on the pattern فَعْلٌ.

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

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

State	Indefinite	Definite
u-state	ذَكْرٌ	الذَّكْرٌ
a-state	ذِكْرٌ	الذِّكْرٌ
i-state	ذِكْرٌ	الذِّكْرٌ

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:

الكتاب ذكرٍ حميلة.  
 'alkitābu dhikrā jamilah.  
 "The book is a beautiful remembrance."

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

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

### 8.3.3. Nouns on the pattern أفعَلُ *afeal*

If a noun is on the pattern أفعَلُ *afeal* 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 أفعَلُ *afeal*. And the feminine adjectival noun is on the pattern فَعْلَاءً *faelā'* (which is itself a semi-flexible noun pattern because of the extrinsic اء ending). Here are some examples of such adjectival nouns:

Root	Masc. Noun	Fem. noun	Meaning
حمر	أَحْمَر٢	حَمْرَاء٢	red
سود	أَسْوَد٢	سَوْدَاء٢	black
بيض	أَبْيَض٢	بَيْضَاء٢	white
عرج	أَعْرَج٢	عَرْجَاء٢	lame
حور	أَحْوَر٢	حَوْرَاء٢	beautiful eyed
بكم	أَبْكَم٢	بَكْمَاء٢	mute

Example:

لَبِسَ الرَّجُلُ قَمِيصًا أَبْيَضَنَ.  
*labisa -rajulu qamisan abyad.*  
 "The man wore a white shirt."

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

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

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

1. The noun must be a adjectival noun on the pattern فَخَلَان. So the common noun ثعبان *thuebān* “a serpent” of the root ثعبي is a common noun and therefore, not a semi-flexible noun.
2. The ان must be extrinsic to the word's root. So *jabārun* “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 ندمان *nadmān* “regretful”, an adjectival noun from the root ندم, is not a semi-flexible noun, because its feminine is ندماءة *nadmānah*.

It is rare that this last condition fails. Most adjectival nouns that end with an extrinsic ان are of the pattern فَخَلَان *faelān* and their feminine is of the pattern فَعَلَى *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	عَصْبَان٢	عَصْبَنِي٢	very angry
عطش	عَطْشَان٢	عَطْشَنِي٢	very thirsty
جوع	جُوعَان٢	جُوعَنِي٢	very hungry

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

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

Here are some examples of these nouns:

- مساجد<sup>2</sup> *masājid*<sup>2</sup> “mosques”
- مفاتيح<sup>2</sup> *mafātiḥ*<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.

# Chapter 9.

## The dual



Warning

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### 9.1. Introduction

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

“two houses”

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

Since English does not have a dual, we will sometimes indicate it using the subscript 2, thus: “houses<sub>2</sub>”, to mean “two houses”.

### 9.2. Forming the dual

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

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

States	Indefinite	Definite
u-state	بَيْتَانِي baytāni	الْبَيْتَانِيُّ albaytāni
a-state and i-state	بَيْتَانِيَّ baytayni	الْبَيْتَانِيَّيُّ albaytayni

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

Here are examples of duals in sentences:

- u-state:

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

- a-state:

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

- i-state:

عَصِبَتِ الْأُمُّ عَلَى أُنْجَارَيَّتِينِ.  
 ghaqibati -lummu eala -ljāriyatayn.  
 “The mother became angry at the girls<sub>2</sub>.” # # # Nouns ending in ة

If a noun ends with a ة, then it is converted to a ت before appending the dual suffix. For example, dualizing شَجَرَة shajarah “a tree”, we get “trees<sub>2</sub>”:

States	Indefinite	Definite
u-state	شَجَرَاتٌ shajaratāni	الشَّجَرَاتٌ ashshajaratāni
a-state and i-state	شَجَرَاتٍ shajarataynī	الشَّجَرَاتِ ashshajarataynī

Example:  
 الْشَّجَرَاتَانِ فِي الْخَدِيقَةِ.  
 'ashshajaratāni fi -lhadiqah.  
 “The trees<sub>2</sub>, are in the garden.”

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

- u-state: أمانٰn, ummāni
- a-state and i-state: أمينٰn, ummaynī

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

### 9.2.1. Nouns ending with ءا

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

Root	Singular	Dual (u-state)	Dual (a-state and i-state)
صحر	صحراء <i>ṣaḥrā'</i> "a desert"	صحراءان <i>ṣaḥrāwāni</i>	صحراءين <i>ṣaḥrāwayni</i>
حمر	حمراء <i>ḥamrā'</i> "red <sub>f</sub> "	حمراءان <i>ḥamrāwāni</i>	حمراءين <i>ḥamrāwayni</i>

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

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

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

### 9.2.2. Nouns ending with ئ

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

Root	Singular	Dual (u-state)	Dual (a-state and i-state)
غضب	غضبي <i>ḡhadbā</i> "very angry <sub>f</sub> "	غضبيان <i>ḡhadbayāni</i>	غضبيين <i>ḡhadbayayni</i>
ذكر	ذكرى <i>dīhkṛā</i> "a remembrance"	ذكريان <i>dīhkṛayāni</i>	ذكريين <i>dīhkṛayayni</i>

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

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

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

### 9.3. Dual attributes and attributees in descriptive noun-phrases

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

دَهَبْتُ إِلَى الْمَدِيْنَةِ الْقَدِيمَةِ.  
*dhahabtu 'ila -lmadīnati -lqadīmah.*  
 "I went to the old city."

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

الْأَمْمَانُ الْطَّيِّبَاتُ فِي الْبَيْتِ.  
 'al'ummāni -t̄tayyibatāni fi -lbayt.

"The good mothers<sub>2</sub> are in the house."

قَرَا الْعَلَامُ كِتَابَيْنِ ثَقِيلَيْنِ قَدِيمَيْنِ.  
 qara'a -lghulāmu kitābayni thaqilatayni qadimatayn.  
 "The boy read two old heavy books."

#### 9.4. Duals in nounal sentences

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

الْأَمْمَانُ كَرِيمَاتٍ.  
 'al'ummāni karimatān.  
 "The mothers<sub>2</sub> are generous."  
 الْكِتَابَاتُ الْكَبِيرَاتُ ثَقِيلَاتٍ.  
 'alkitābāni -lkabirāni thaqilān.  
 "The big books<sub>2</sub> are heavy."

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

الْرَّجُلَانُ مُعَلِّمَانِ.  
 'arrujulāni mueallimān.  
 "The men<sub>2</sub> are teachers<sub>m,2</sub>."

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

الْوِسَادَاتُ سَرِيرٌ.  
 'alwīsādatāni sarīr.  
 "The two cushions are a bed."

In the above example, the info does not match the subject in both number, and, as it happens, in gender.

#### 9.5. Detached dual pronouns

We have already learned the detached pronouns that are used in place of singular nouns. They are repeated here:

Singular participant	Detached pronoun
Masc. absentee	هُوَ huwa "he"
Fem. absentee	هُيَّ hiya "she"
Masc. addressee	أَنْتَ 'anta "you <sub>m,1</sub> "
Fem. addressee	أَنْتِ 'anti "you <sub>f,1</sub> "
Speaker	أَنَا 'ana "I"

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

Dual participant	Detached pronoun
Absentee	مَا هُمْ <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 أُلْرَجِلَانِ.

*humā -rrajulān.*

“They<sub>2</sub> are the men.”

هُمْ مُعْلَمَاتٌ كَرِيمَاتٌ.

*humā mu'allimatāni karīmatāni.*

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

قَالَتْ أُلْمَّ لِلْجَارِيَّاتِ إِنَّمَا قَرِيبَاتِنِي مِنِّي.

*qālati -lummu liljāriyatayni 'antumā qarībatāni minni.*

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

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

## 9.6. Attached dual pronouns

We have also already learned the attached pronouns for the singular participant. They too are repeated here:

Singular participant	Attached pronoun
Masc. absentee	هُ - <i>hu</i> “him”
Fem. absentee	هَا - <i>hā</i> “her”
Masc. addressee	كَا - <i>ka</i> “you <sub>m,1</sub> ”
Fem. addressee	كِي - <i>ki</i> “you <sub>f,1</sub> ”
Speaker	يِ - <i>yī</i> “me”

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

Dual participant	Attached pronoun
Absentee	مَا هُمْ - <i>humā</i> “them <sub>2</sub> ”
Addressee	مَا كُمْ - <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 مَّا -humā.
- Just like the absentee-participant singular masculine attached pronoun ة hu “him”, the dual absentee-participant attached pronoun “them<sub>2</sub>” مَّا -humā becomes مَّا -himā when preceded by the vowels ئ -i, ئ -ī, or the semi-vowel ئ -ay. Examples:
  - مَّا بهمَا bihimā “with them<sub>2</sub>”
  - فِيهِمَا fihimā “in them<sub>2</sub>”
  - إِلَيْهِمَا ʔilayhimā “to them<sub>2</sub>”
- The preposition ل li “for” becomes ل la when followed by the dual attached pronouns:
  - مَّا لَهُمَا lahumā “for them<sub>2</sub>”
  - مَّا 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 ՚. Example:
  - ذَهَبَ إِلَيْهِمَا أَلْرَجْلِ . ՚ dīhaba ՚ilaykuma -rrajulu.  
“The man went toward you<sub>2</sub>.”

### 9.6.1. Attached pronouns for the direct doee

The dual attached pronouns that we have just learned are also for the direct doee Examples:

- سَأْلُهُمَا أَلْرَجْلِ .  
sa'alahuma -rrajulu.  
“The man asked them<sub>2</sub>.”
- سَأْلُنُكُمَا .  
sa'altukumā  
“I asked you<sub>2</sub>.”
- سَأْلُنُكُمَا .  
sa'alatkumā  
“She asked you<sub>2</sub>.”

## 9.7. Verbs with dual doers

### 9.7.1. Dual nouns for the doer

We learned that the perfect verb for a masculine doer is on the pattern فَعَلَ. And when the doer is feminine, the ة of femininity is attached to the verb thus: فَعَلْتُ. We have used these verbs with singular doer nouns. The doer noun always comes after the verb and shall be in the u-state. Examples:

ذَهَبَ الْغُلَامُ.

*d̥ahaba -lghulāmu.*

“The boy went.”

ذَهَبْتُ جَارِيًّا.

*d̄hahabat jāriyatun*

“A girl went.”

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

**ذَهَبَ الْغُلَامَانِ.**

*d̄hāhaba -lghulāmāni.*

"The boys<sub>2</sub> went."

ذہبٰت جاریتاں۔

*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"	فَعْلُ faala
Fem. absentee	invisible	"she"	فَعْلَتْ faalat
Masc. addressee	تُ -ta	"you <sub>m,2</sub> "	فَعْلَتْ faalta
Fem. addressee	تُ -ti	"you <sub>f,2</sub> "	فَعْلَتِ faalti
Speaker	تُ -tu	"I"	فَعْلُتْ faaltu

Now we will learn the dual doer pronouns:

Dual participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee	لَوْ -ā	“them <sub>2</sub> ”	masc.: فَعَالْ faalā, fem: فَعَالْتَā faalatā
Addressee	لَمَا -tumā	“you <sub>2</sub> ”	فَعَالْتَمَا faalatmā
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 (لَهُ -ā) is used for a feminine doer, it is attached to the verb with an intervening ئِ of femininity thus: فَعَلَتْهُ “they<sub>f,2</sub> did” Here are some examples of the dual doer pronouns:

سَأَلْتُمَانَا

*sa'altumānā*

“You<sub>2</sub> asked us”

سَأَلْتُكُمَا

*sa'alatākumā*

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

سَأَلَاهُمَا

*sa'alāhūmā*

“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 الْرَّجُلَانِ إِلَى بَيْتٍ.

*dhahabā -rrujulāni 'ilā baytin.*

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

The above verbal sentence can be rearranged to be a nounal sentence. This gives more emphasis to the subject. In this case, the verb shall follow the subject and will need a doer pronoun after it.

أَلْرَجُلَانِ ذَهَبَا إِلَى بَيْتٍ.

*'arrujulāni 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 الْرَّجُلَانِ وَشَرَبَا وَدَهَبَا.

*'akala -rrajulāni washaribā wadħħahabā.*

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

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

The above verbal sentence can be rearranged to be a nounal sentence. In that case, all the verbs shall have doer pronouns. The sentence will have the same translation as above, except for an emphasis on the subject of the sentence.

أَكَلَا وَشَرَبَا وَذَهَبَا.

*'arrujulāni 'akalā washaribā wadħħahabā.*

“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.”

# **Chapter 10.**

## **The sound plural**



**Warning**

**THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.**

### **10.1. Introduction**

Arabic uses the plural for nouns in number three and higher. The formation and use of plurals in Arabic can be somewhat complicated. One of these complications is that, in using plurals, Arabic distinguishes between intelligent beings and non-intelligent beings. Intelligent beings are those living beings that are endowed with reason like humans, angels, and jinn. Non-intelligent beings include animals, inanimate objects, abstract concepts, etc.

As a further complication, there is sometimes more than one way to use plurals. In this chapter we will explain the most common usages to keep things as simple as possible.

Arabic has two categories of plurals:

1. The *sound plural*: English regularly forms the plural by adding the plural ending “s” to the end of a singular noun. For example:

Singular	Plural
book	books
house	houses
boy	boys
girl	girls

Arabic also forms some plurals by adding plural endings to the singular noun. This kind of plural is called a *sound plural* because the singular noun is kept more or less sound (intact) when adding the plural ending.

Arabic has two types of sound plurals:

- i. The *ün* sound plural.
- ii. The *ät* sound plural.

We will describe each of these in this chapter.

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

## 10.2. The *ūn* sound plural

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

Here is the *ūn* sound plural of مُعَلِّمٌ *mueallim* “a teacher<sub>m</sub>”:

State	Indefinite <i>ūn</i> plural “teachers <sub>m</sub> ”	Definite <i>ūn</i> plural “the teachers <sub>m</sub> ”
u-state	مُعَلِّمُونَ <i>mueallimūna</i>	الْمُعَلِّمُونَ <sup>؟</sup> <i>almueallimūna</i>
a-state and i-state	مُعَلِّمٰتٍ <i>mueallimīna</i>	الْمُعَلِّمَاتٍ <sup>؟</sup> <i>almueallimīna</i>

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

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

State	Indefinite <i>ūn</i> sound plural “teachers <sub>m,2</sub> ”	Definite <i>ūn</i> sound plural “the teachers <sub>m,2</sub> ”
u-state	مُعَلِّمٰتٍ <i>mueallimāni</i>	الْمُعَلِّمَاتٍ <sup>؟</sup> <i>almueallimāni</i>
a-state and i-state	مُعَلِّمَيْنِ <i>mueallimayni</i>	الْمُعَلِّمَيْنِ <sup>؟</sup> <i>almueallimayni</i>

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

- u-state:

الْمُعَلِّمُونَ فِي الْمَدْرَسَةِ .

<sup>؟</sup>*almueallimūna fi -lmadrasah*

“The teachers are in the school.”

- a-state:

سَأَلَ الْغُلَامُ مُعَلِّمَيْنِ عَنْ أَمْرٍ .

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

“The boy asked some teachers about a matter.”

- i-state:

طَلَبَ الْغُلَامُ مِنْ الْمُعَلِّمَيْنِ عِلْمًا .

*talaba -lghulāmu mina -lmueallimayni eilmā.*

“The boy sought some knowledge from the teachers.”

### 10.2.1. Applicability of the *ūn* sound plural

Except for very few exceptions, the *ūn* sound plural is used only for male intelligent beings.

The few exceptions of common nouns that denote non-male intelligent beings, yet have an *ūn* sound plural include:

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

### 10.3. The *āt* sound plural

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

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

State	Indefinite <i>ūn</i> plural “animals”	Definite <i>ūn</i> plural “the animals”
u-state	حَيْوَاتٌ <i>hayawānatun</i>	الْحَيْوَاتُ <i>'alhayawānatū</i>
a-state and i-state	حَيْوَاتٍ <i>hayawānatīn</i>	الْحَيْوَاتِ <i>'alhayawānatī</i>

Note that:

- Unlike the *ūn* sound plural, the *āt* sound plural is tanwīn 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 tanwīn fatḥah ُ. Instead the kasrah ُ and the tanwīn kasrah ُ are used to indicate both the a-state and the i-state.

State	the animal	the animals
u-state	الْحَيْوَانُ <i>'alhayawānu</i>	الْحَيْوَاتُ <i>'alhayawānatū</i>
a-state	الْحَيْوَانَ <i>'alhayawāna</i>	الْحَيْوَاتَ <i>'alhayawānatī</i>
i-state	الْحَيْوَانِ <i>'alhayawāni</i>	الْحَيْوَاتِ <i>'alhayawānatī</i>

#### 10.3.1. Nouns ending in ُ

If a noun ends with a ُ, then it is removed before appending the *āt* sound plural ending. Here, for example, is the *āt* sound plural of عَلَمٌ *muallimah* “a teacher”:

State	Indefinite <i>ūn</i> plural “teachers <sub>f</sub> ”	Definite <i>ūn</i> plural “the teachers <sub>f</sub> ”
u-state	مُعَلِّمَاتٌ <i>mueallimātun</i>	الْمُعَلِّمَاتُ <i>'almuueallimātu</i>
a-state and i-state	مُعَلِّمَاتٍ <i>mueallimātin</i>	الْمُعَلِّمَاتِ <i>'almueallimāti</i>

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

- u-state:

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

- a-state:

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

- i-state:

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

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

### 10.3.2. Nouns ending with ءا

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

Root	Singular	āt sound plural
صَر	صَحْرَاءٌ <i>sahrā'</i> <sup>2</sup> “a desert”	صَحْرَاءَاتٍ <i>sahrāwāt</i>

### 10.3.3. Nouns ending with ئى

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

Root	Singular	āt sound plural
ذَكْرٌ	ذِكْرٌ <i>dhikrā'</i> <sup>2</sup> “a remembrance”	ذِكْرَيَاتٍ <i>dhikrayāt</i>

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

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

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

- *nahlah* “a bee” becomes نَحْلَاتٍ *nahlāt* “bees”, not نَحْلَاتٍ *nahlāt*.
- ضَرْبَاتٍ *darbah* “a strike” becomes ضَرْبَاتٍ *darabāt* “strikes”, not ضَرْبَاتٍ *darbāt*.
- صَفْحَاتٍ *safhah* “a page” becomes صَفْحَاتٍ *safahāt* “pages”, not صَفْحَاتٍ *safhāt*.

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

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

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

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

For example:

- ظُلْمَةٍ *d̥hulmah* “a darkness” can become, optionally, either ظُلْمَاتٍ *d̥hulmāt* or ظُلْمَاتٍ *d̥hulamāt*, or ظُلْمَاتٍ *d̥hulumāt* “darknesses”.
- كِسْرَةٍ *kisrah* “a piece” can become, optionally, either كِسْرَاتٍ *kisrāt* or كِسْرَاتٍ *kisrāt*, or كِسْرَاتٍ *kisrāt* “pieces”.

Note that this rule of changing the vowel mark is only true for common nouns. Adjectival nouns on these patterns will retain the sukūn when forming the āt sound plural. So صَعْبٌ *saeb* and صَعْبَةٍ *saebah* “a difficult one” become only صَعْبَاتٍ *saebāt*, not صَعْبَاتٍ *saebāt*.

#### 10.3.5. Applicability of the āt sound plural

We had mentioned that the īn sound plural is used, with very few exceptions, only for male intelligent beings. Conversely, the āt is used for both female intelligent beings, and for non-intelligent beings (both masculine and feminine) like animals, inanimate objects, and abstract concepts. Rarely, it is also used for male intelligent beings.

## 10.4. Conditions for forming the sound plural

Many times, a noun can form both an *ūn* sound plural and an *āt* sound plural. However, there are many nouns that can form only one of the two sound plurals. And many nouns don't form either sound plural; they only form broken plurals. (We will learn about broken plurals in the next chapter, if Allāh wills.) There are even nouns that can form both sound and broken plurals.

Here we will learn some of the conditions which a noun needs to satisfy in order for it to form the sound plurals.

### 10.4.1. Conditions for the *ūn* sound plural

The *ūn* sound plural is used, with very few exceptions, only for nouns that denote male intelligent beings. These guidelines will help you determine which nouns form the *ūn* sound plural.

We will treat common nouns and adjectival nouns separately.

#### 10.4.1.1. Common nouns

With very few exceptions (some of which we saw in section @ref{applicability-of-the-un-sound-plural}), common nouns denoting male intelligent beings are disqualified from forming the *ūn* sound plural if their feminine counterpart is not formed by adding a ة to the masculine noun. So, مُلْعَنْ *ghulām* “a boy” is disqualified from forming a *ūn* sound plural because its feminine counterpart is جَارِيَةٌ *jāriyah* “a girl”, not × غُلَامَةٌ *ghulāmah*.

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

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

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

Arabic word	Definition
ابن <i>ibn</i>	a son
طفل <i>tifl</i>	a child
إنسان <i>insān</i>	a human being
حرر <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 ة to the masculine noun):

Word	Definition	ūn plural
مُعَلِّمٌ	a teacher <sub>m</sub>	مُعَلِّمُونَ
مُسْلِمٌ	a Muslim <sub>m</sub> (one who submits)	مُسْلِمُونَ
كَافِرٌ	a disbeliever <sub>m</sub>	كَافِرُونَ
لَاعِبٌ	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 حُرُّ *hurr* (masc.) “a free man” seems to have a meaning that is derived from the adjective “free” and it forms its feminine by adding ة to it thus: حُرَّةٌ *hurrah* (fem.) “a free woman”. Yet it is considered a primitive noun, and thus does not form an ūn sound plural.

Once you become more familiar with Arabic word patterns, distinguishing between primitive and derived nouns will become clearer, if Allāh wills.

#### 10.4.1.2. Adjectival nouns

If an adjectival noun forms its feminine by adding the feminine marker ة to the masculine noun, then we may assume that it forms the ūn sound plural.

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

- كَبِيرٌ *kabir* (masc.) “a big one”

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

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

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

By the way, it is only the masculine adjectival noun that will form the ūn sound plural. Nouns with a ة are not allowed to form the ūn sound plural.

We have come across two patterns on adjectival nouns that don’t form their feminine by adding ة to masculine noun. These are:

- فَعْلَان٢ *faelān*<sup>2</sup>, whose feminine is on the pattern فَعَلَىٰ٢ *faelā*<sup>2</sup>. Example: غَضِيَان٢ *ghadibān*<sup>2</sup> (masc.) “very angry” whose feminine is غَضِيَّاً *ghadibā*<sup>2</sup>.
- أَفْعَل٢ *afeal*<sup>2</sup>, whose feminine is on the pattern فَعْلَاء٢ *faelā*<sup>2</sup>. Example: أَحْمَر٢ *ahmar*<sup>2</sup> (masc.) “red”, whose feminine is حَمْرَاء٢ *hamrā*<sup>2</sup>.

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

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

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

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

Generally, all nouns that end with a feminine marker like ة, اء, and ؎ are able to form an *āt* plural. Examples are:

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

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

- Adjectival nouns of the pattern فَعْلَاءٌ <sup>2</sup> which is the feminine of the masculine adjectival noun pattern أَفْعُلٌ. For example, امرأة *hamrā'* “red<sub>f</sub>”.
- Adjectival nouns of the pattern فَعْلَىٰ <sup>2</sup> which is the feminine of the masculine adjectival noun pattern فَعْلَانٌ <sup>2</sup>. For example, غَاضِبَانٌ *ghaḍibā'* “very angry<sub>f</sub>”.
- The following exceptional nouns:
  - امة *ummah* “a nation”
  - امة *amah* “a female slave”
  - شفة *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.

- Hayawān “an animal” forms the *āt* plural حَيَوَانَاتٍ *hayawānat* “animals”.
- Hammām forms the *āt* plural حَمَّامَاتٍ *hammāmat* “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 ضَعْبٌ *ṣaeb* “a difficult one” is applied to “books”, which is the plural of the masculine noun كِتَابٌ *kitāb* “a book”, then the masculine adjectival noun ضَعْبٌ *ṣaeb* is permitted to form the *āt* plural ضَعْبَاتٍ *ṣaebāt* “difficult ones”.

By the way, note that both the masculine adjectival noun *ṣaeb*, and its feminine ضَعْبَةٌ *ṣaebah* form the same *āt* sound plural ضَعْبَاتٍ *ṣaebāt*.

## 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.	أَنْتِي <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.	هُنْنَ <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>nahnu</i> “we”

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

Also, remember that there is no detached pronoun for the dual speaker-participant. So, if the speaker-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 مُعَلِّمَاتٍ.  
*hum muallimaāt.*  
 “They<sub>3,f</sub> are teachers<sub>f</sub>.”
- أَنْتُمْ لَا عِبُونَ.  
*'antum lāibūn.*  
 “You<sub>3,m</sub> are players<sub>3,m</sub>.”
- أَنْتُنَّ صَدِيقَاتٍ.  
*'antunna ṣadīqāt.*  
 “You<sub>3,f</sub> are friends<sub>3,f</sub>.”
- نَحْنُ رَجُلَانِ فَقِيرَانِ.  
*nahnu rajūlāni faqīrān.*  
 “We<sub>2,m</sub> are poor men<sub>2</sub>. ” (Note the plural pronoun subject with a dual noun in the info.)
- نَحْنُ مُسْلِمَاتٍ.  
*nahnu muslimāt.*  
 “We<sub>3,f</sub> are Muslims<sub>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.	كُ - <i>ka</i> “you <sub>m,1</sub> ”
Addressee sing. fem.	كِي - <i>ki</i> “you <sub>f,1</sub> ”
Addressee dual	كُمَا - <i>kumā</i> “you <sub>2</sub> ”
Speaker sing.	يِ - <i>yī</i> “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.	كُمْ - <i>kum</i> “you <sub>3,m</sub> ”
Addressee pl. fem.	كُنْ - <i>kunna</i> “you <sub>3,f</sub> ”
Speaker pl	نَّ - <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 هُمْ -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 هُمَا -himā and هُنَّ -hinna respectively, when preceded by the vowels ئِ -i, يِ -ī, or the semi-vowel ئِي -ay. Examples:
  - بِهِمْ bihimā “with them<sub>3,m</sub>”
  - فِيهِنَّ fihinna “in them<sub>3,f</sub>”
  - إِلَيْهِمْ ilayhim “to them<sub>3,m</sub>”
- The final sukūn on the هُ in the masculine plural pronouns (هم hum, هُنَّ antum, and هُنْ -kum) becomes a dammah (هم humu, هُنْ antumu, and هُنْ -kumu respectively) when followed by a connecting hamzah. Examples:
  - هُمْ الْمُعَلَّمُونَ.  
humu -lmueallimūn.  
“They<sub>pl. masc.</sub> are the (male) teachers.”
  - ذَهَبَ إِلَيْكُمْ أَرْجُلٌ.  
dhahaba ilaykumu -rrajul.  
“The man went to you<sub>3,m</sub>. ”
  - أَنْتُمُ الْمُسْلِمُونَ.  
'antumu -luslimūn. “You<sub>3,m</sub> are the Muslims<sub>3,m</sub>. ”
- When the speaker plural attached pronoun لَى is attached to a word that ends with a نْ with a sukūn, there is only one ن written and it is doubled with a shaddah ّ on it. So we get:
  - نَى + مِنْ = مِنَّا minnā
  - نَى + عَنْ = عَنَّا earrnā
  - نَى + لَدْنَ = لَدْنَنَّa ladunnā
- The preposition لِ li “for” becomes لِ la when followed by the plural attached pronouns:
  - لَهُمْ lahūm “for them<sub>3,m</sub>”
  - لَهُنَّ lahunna “for them<sub>3,f</sub>”
  - لَكُمْ lakūm “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:

- سَأَلَهُمْ أُرْجِعْلُ.  
 sa'alahumu -rrajul.  
 “The man asked them<sub>3,m</sub>.”
- سَأَلْتُكُمْ.  
 sa'altukum  
 “I asked you<sub>3,m</sub>.”
- سَأَلْتُكُنَّ.  
 sa'alatkunn.  
 “She asked you<sub>3,f</sub>.”
- سَأَلَانَا.  
 sa'alānā.  
 “They<sub>2,m</sub> asked us.”
- سَأَلَتَهُ.  
 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 perfect verb for a masculine doer is on the pattern فَعَلَ. And when the doer is feminine, the ة of femininity is attached to the verb thus: فَعَلَتْ. We have used these verbs with singular and dual doer nouns. The doer noun always comes after the verb and shall be in the u-state. Examples:

- ذَهَبَ الْغَلَامُ.  
 dhahaba -lghulāmu.  
 “The boy went.”
- ذَهَبَتْ حَارِيَةً.  
 dhahabat jāriyatun  
 “A girl went.”
- ذَهَبَ الْغَلَامَانِ.  
 dhahaba -lghulāmāni.  
 “The boys<sub>2</sub> went.”
- ذَهَبَتْ جَارِيَتَانِ.  
 dhahabat jāriyatāni.  
 “Two girls went.”

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

- ذَهَبَ الْمُعَلِّمُونَ.  
 dhahaba -lmueallimūn.  
 “The teacher<sub>m</sub><sub>3,m</sub> went.”
- ذَهَبَتْ مُعَلِّمَاتٍ.  
 dhahabat mueallimāt.  
 “Teachers<sub>f</sub><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”	فَعَلْ faalā
Absentee sing. fem.	invisible	“she”	فَعَلْتُ faalat
Absentee dual	ـā	“them <sub>2</sub> ”	masc.: فَعَلَا faalā, fem.: فَعَلَّاتَا faalatā
Addressee sing. masc.	-ta	“you <sub>m,2</sub> ”	فَعَلْتُ faalata
Addressee sing. fem.	-ti	“you <sub>f,2</sub> ”	فَعَلْتُ faalati
Addressee dual	ـumā	“you <sub>2</sub> ”	فَعَلْتُمَا faalatumā
Speaker sing.	-tu	“I”	فَعَلْتُ faalutu
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.	ـو	“they <sub>3,m</sub> ”	فَعَلُوا faalū
Absentee pl. fem.	ـna	“they <sub>3,f</sub> ”	فَعَلْنَ faalna
Addressee pl. masc.	ـum	“you <sub>m,3</sub> ”	فَعَلْتُم faalatum
Addressee pl. fem.	ـنَّ	“you <sub>f,3</sub> ”	فَعَلْتُنَّ faalunna
Speaker pl.	ـnā	“we”	فَعَلْنَا faalnā

Note the following regarding the plural doer pronouns:

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

ـ دَهَبُـنَ dhababna “they<sub>3,f</sub> went”

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

- دَهْبَاتَا *dīhabatā* “they<sub>2,f</sub> went”

- The final sukuṇ on the <sup>و</sup> in the masculine plural doer pronoun تُمُ -*tum* becomes a dammah تُمُ -*tumu* when followed by a connecting hamzah. Examples:

- أَكْلَتُمْ حُبْرًا.  
     <sup>'</sup>*akaltum khubzā*.  
     “You<sub>3,m</sub> ate some bread.”

- أَكْلَتُمُ الْحُبْرَ.  
     <sup>'</sup>*akaltumu lkhubz*.  
     “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:

- صَرِبُوا الْرَّجُلَ.  
     <sup>'</sup>*darabu -rrajul*.  
     “They<sub>3,m</sub> hit the man.”

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

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

- صَرِبْتُمُ الْرَّجُلَ.  
     <sup>'</sup>*darabtumu -rrajul*.  
     “You<sub>3,m</sub> hit the man.”

- صَرِبْتُمُوهُ.  
     <sup>'</sup>*darabtumūh*.  
     “You<sub>pl. masc.</sub> hit him.”

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

. سَأَلْنَا.  
     <sup>s'</sup>*sa'alnā*.  
     “We asked.”

. سَأَلَنَا.  
     <sup>s'</sup>*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.”

كَهْبُوا إِلَى مَدْرَسَةٍ.  
*dhahabā -'ilā madrasah.*

“They<sub>3,m</sub> went to a school.”

لَعِبَتِ الْصَّدِيقَاتُ فِي أَلْبَيْتِ.  
*laebati -şəadiqātu fi -lbayt.*

“The friends<sub>3,f</sub> played in the house.”

لَعِبْنَ فِي أَلْبَيْتِ.  
*laeibna fi -lbayt.*

“They<sub>3,f</sub> played in the house.”

The above verbal sentences with plural doers can be rearranged to be a nounal sentences. This gives more emphasis to the subject. In this case, the verb shall follow the subject and will need a doer pronoun after it.

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.”  
 الْصَّدِيقَاتُ لَعِبْنَ فِي أَلْبَيْتِ.  
*'assadiqātu 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:

أَكَلُ الْلَّاعِبُونَ وَشَرِبُوا وَذَهَبُوا.  
*'akala -llāibūna washaribū wadħahabū.*

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

The above verbal sentence can be rearranged to be a nounal sentence. In that case, all the verbs shall have doer pronouns. The sentence will have the same translation as above, except for an emphasis on the subject of the sentence.

أَكَلُوا وَشَرِبُوا وَذَهَبُوا.  
*'akkalu washaribū wadħahabū.*

“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,

أَكَلَتِ الْلَّاعِبَاتُ وَشَرِبْنَ وَذَهَبْنَ.  
*'akalati -llāibātu washaribna wadħahabn.*

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

أَلْلَاعِبَاتُ أَكْلُنَ وَشَرِبَنَ وَذَهَبْنَ.  
 'allā'ibātu 'aklāna washaribna wadhabnā.  
 "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 الْأُمُّ وَالْعَلَمُ.  
 dhahabati -l'ummu wa-lghulāmu.  
 "The mother and the boy went."  
 ذَهَبَتِ الْعَلَمُ وَالْأُمُّ .  
 dhahaba -lghulāmu wa -l'ummu.  
 "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 أنا 'ana is used in addition to the doer pronoun أنت -tu in order to add و wa "and" to it.

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

أَنْتَ وَهُوَ ذَهَبْنَا.  
 'anta wahuwa dhahabtumā.  
 "You<sub>1,m</sub> and he, you<sub>2</sub> went."  
 أَنَا وَمُحَمَّدٌ ذَهَبْنَا.  
 'ana wamuhammadun dhahabnā.  
 "I and Muhammad, we went."

الْأُمُّ وَالْجَارِيَةُ ذَهَبْنَا.  
 'al'ummu wa-ljāriyatū dhahabatā.  
 "The mother and the girl went."  
 أَلْأُمُّ وَالْجَارِيَتَانِ ذَهَبْنَا.  
 'al'ummu wa-ljāriyatāni dhahabnā.

"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 وَالْعَلَمُ ذَهَبْنَا.

*'al'ummu wa-ljāriyatū wa-lghulāmu dħahabū.*  
“The mother, the girl, and the boy, they<sub>3,m</sub> went.”

Work in progress

Work in progress

## Chapter 11.

### The broken plural



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

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

Most nouns in Arabic are *fully-flexible*. This means that, when indefinite, they are tanwîned and the indefinite i-state is shown by a tanwîned kasrah ِ at the end of the noun. For example, رَجُل *rajul* “a man” and بَيْت *bayt* “a house” are fully-flexible nouns. So, you can see, below, that they are tanwîned, and the indefinite i-state is indicated by a tanwîned 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 tanwîned, and also, the indefinite i-state is indicated by an fat-hâh ُ. Examples of such nouns are:

- غَضِيبٌ *ghadibā*<sup>2</sup> adj. (fem.) “a very angry one<sub>f</sub>” from the root غَضِيبٌ *għadib*<sup>2</sup>
- صَحْرَاءٌ *sahrā'*<sup>2</sup> (fem.) “a desert<sub>f</sub>” from the root صَحْرَاءٌ *sħahrā'*

ذَهَبَتْ جَارِيَةٌ غَصِيبٌ إِلَى صَحْرَاءٍ.  
*dhahabat jāriyatun għadibā 'ilā saħrā'.*

“A very angry girl went to a desert.”

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

ذَهَبَتْ الْجَارِيَةُ الْغَصِيبِيَّةُ إِلَى الصَّحْرَاءِ.  
*dhahabati l-jāriyatū -lghadibā 'ila -sħaħrā'.*

“The very angry girl went to the desert.”

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

It is important to note that ة, ء, and ى 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, ء and ى, 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 فَفَفِيفِ and فَفَفَفِيفِ 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 فَعْل 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 فَعْل. We will also use the letter ف, when needed, to indicate any letter of the alphabet.

We now give all but the rarest broken plural patterns below.

## 1. فُخْل fœul. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صُورَةٌ	صُورٌ	a picture	دُولَةٌ	دُولٌ	a dynasty/state
أُمَّةٌ	أُمَّمٌ	a nation	رُكْبَةٌ	رُكُبٌ	a knee

## 2. فُخْل fuel. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَحْمَر٢	أَحْمَرٌ	red <sub>m</sub>	أَعْمَى٢	أَعْمَمٌ	blind <sub>m</sub>
حُمْرَاء٢	حُمْرَاءٌ	red <sub>f</sub>	عَمْيَاء٢	عَمْيَمٌ	blind <sub>f</sub>
أَحْوَر٢	أَحْوَرٌ	a beautiful eyed one <sub>m</sub>	أَصْمَم٢	أَصْمَمٌ	deaf <sub>m</sub>
حُور٢	حُورٌ	a beautiful eyed one <sub>f</sub>	صَمَمَاء٢	صَمَمٌ	deaf <sub>f</sub>
أَسْوَد٢	أَسْوَدٌ	black <sub>m</sub>	بُكْم٢	بُكْمٌ	mute <sub>m</sub>
سَوْدَاء٢	سَوْدَاءٌ	black <sub>f</sub>	بَكْمَاء٢	بَكْمٌ	mute <sub>f</sub>
أَبْيَض٢	أَبْيَضٌ	white <sub>m</sub>	نَاقَة٢	نُوقٌ	a camel <sub>f</sub>
بَيْضَاء٢	بَيْضَاءٌ	white <sub>f</sub>			

## 3. فُخْل fœul. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
كِتَابٌ	كُتُبٌ	a book	رَسُولٌ	رُسُلٌ	a messenger
جِدْرٌ	جُدُرٌ	a wall	سَفِينَةٌ	سُفُنٌ	a ship

## 4. فُخْل fieal. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قِطْعَةٌ	قِطَعٌ	a piece	سِيرَةٌ	سِيرٌ	a course of life
هِرَةٌ	هِرَرٌ	a cat <sub>f</sub>			

## 5. فُخْل fieāl. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَجُل	رِجَال	a man	حَسَن	حِسَان	adj. a good one <sub>m</sub>
امْرَأةٌ	نِسَاءٌ	a woman	حَسَنَةٌ	حِسَان	adj. a good one <sub>f</sub>
أُنْثى٢	إِنْاثٍ	a female	صَعْبٌ	صِعَابٌ	adj. a difficult one <sub>m</sub>
عَبْدٌ	عِبَادٍ	a slave <sub>m</sub>	صَعْبَةٌ	صِعَابٌ	adj. a difficult one <sub>f</sub>
أُمَّةٌ	إِمَاءٌ	a slave <sub>f</sub>	صَغِيرٌ	صِغَارٌ	adj. a small one <sub>m</sub>
جَبَلٌ	جِبَالٌ	a mountain	صَغِيرَةٌ	صِغَارٌ	adj. a small one <sub>f</sub>
ثَيَابٌ	ثِيَابٌ	a garment	كَبِيرٌ	كِبَارٌ	adj. a big one <sub>m</sub>
رِيحٌ	رِيَاحٌ	a wind	كَبِيرَةٌ	كِبَارٌ	adj. a big one <sub>f</sub>
مَرْأةٌ	مَرَازٌ	an occasion	صَعِيفٌ	صِعَافٌ	adj. a weak one <sub>m</sub>
بَخْرٌ	بَخَارٌ	a sea	صَعِيفَةٌ	صِعَافٌ	adj. a weak one <sub>f</sub>
عَمَادٌ	عَمُودٌ	a pillar	كَرِيمٌ	كِرَامٌ	adj. a generous one <sub>m</sub>
رِوْضَةٌ	رِيَاضٌ	a garden	عَصْبَان٢	عِصَابٌ	adj. a very angry <sub>m</sub>
رِمْحٌ	رِمَاحٌ	a spear	عَصْبَن٢	عِصَابٌ	adj. a very angry <sub>f</sub>

6. فُعُول *fueūl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أُمْرٌ	أُمُورٌ	a matter	جُيُشٌ	جُيُوشٌ	an army
بَيْتٌ	بُيُوتٌ	a house	قَلْبٌ	قُلُوبٌ	a heart

Singular	Plural	Meaning	Singular	Plural	Meaning
حَقٌّ	حُقُوق	a truth, a right	رَأْسٌ	رُؤُوسٌ	a head
مَلِكٌ	مُلُوكٌ	a king	شَهْرٌ	شُهُورٌ	a month
سَيِفٌ	سُيُوفٌ	a sword	نَفْسٌ	نُفُوسٌ	a self
شَيْخٌ	شُيُوخٌ	an old man	عَيْنٌ	عُيُونٌ	a (water) spring
شَاهِدٌ	شُهُودٌ	a witness			

7. فُخْل fueel. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَاكِعٌ	رُكُعٌ	one who bows <sub>m</sub>	غَائِبٌ	غُيَّبٌ	absent
راكِعةٌ	رُكُعٌ	one who bows <sub>f</sub>			

8. فُعَال fuceal. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَارِئٌ	قُرَاءُ	a reader <sub>m</sub>	كَافِرٌ	كُفَّارٌ	a disbeliever <sub>m</sub>
تَاجِرٌ	تُجَارٌ	a trader <sub>m</sub>	جَاهِلٌ	جُهَّالٌ	an ignorant one <sub>m</sub>
عَامِلٌ	عُمَالٌ	a worker <sub>m</sub>			

9. فَعْلَة faelah. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سَاحِرٌ	سَحَرَةٌ	a magician <sub>m</sub>	قَاتِلٌ	قَاتَّالَةٌ	a killer <sub>m</sub>
غَامِلٌ	غَمَلَةٌ	a labourer <sub>m</sub>	شَيْدٌ	شَادَةٌ	a chief <sub>m</sub>

10. فُخَلَة fuealah. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَاضٍ	قُضَّاهُ	a judge <sub>m</sub>	رَوِيْدٌ	رُوَاةٌ	a narrator <sub>m</sub>

11. فِعْلَة fīcalah. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
دُبٌّ	دَبَّة	a bear	قِزْدٌ	قِزَّادَة	a monkey
هِرّ	هِرَّة	a cat <sub>m</sub>			

12. فِعْلَة fīlah. Examples:

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

13. أَفْعُل' afeul. Examples:

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

14. أَفْعَال' afeāl. Examples:

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

15. أَفْعِلَةً *afeilah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
لِسَانٌ	أَلْسَيْتَهُ	a tongue	طَعَامٌ	أَطْعَمَهُ	a food
إِمَامٌ	أَئِمَّةٌ	a leader <sub>m</sub>	إِلَهٌ	أَلْهَةٌ	a god

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

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِبٌ <sup>2</sup>	صَوَاحِبٌ	a companion <sub>f</sub>	عَاملٌ <sup>2</sup>	عَوَالِمٌ <sup>2</sup>	a factor
جَارِيَةٌ <sup>2</sup>	جَوَارِيٌّ	a girl	شَاهِدٌ <sup>2</sup>	شَوَاهِدٌ	a corroborating evidence
أَمْرٌ <sup>2</sup>	أَوْاْمِرٌ <sup>2</sup>	a command	خَاتَمٌ <sup>2</sup>	خَوَاتِمٌ <sup>2</sup>	a ring (jewelry)
نَادِرَةٌ <sup>2</sup>	نَوَادِرٌ	a joke, a witticism	فَارِسٌ <sup>2</sup>	فَوَارِسٌ <sup>2</sup>	a horseman

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

Singular	Plural	Meaning	Singular	Plural	Meaning
حُرَّةٌ <sup>2</sup>	حَرَّاَئِرٌ <sup>2</sup>	a free woman	جَزِيرَةٌ <sup>2</sup>	جَزِيرَائِرٌ <sup>2</sup>	an island
صَرَّةٌ <sup>2</sup>	صَرَّائِرٌ <sup>2</sup>	a co-wife	رِسَالَةٌ <sup>2</sup>	رِسَالَائِلٌ <sup>2</sup>	a message
حَدِيقَةٌ <sup>2</sup>	حَدَّاَقٌ <sup>2</sup>	a garden	حَاجَةٌ <sup>2</sup>	حَوَائِجٌ <sup>2</sup>	a need
حَقَابٌ <sup>2</sup>	حَقَابٌ <sup>2</sup>	a bag	دَلَيلٌ <sup>2</sup>	دَلَائِلٌ <sup>2</sup>	an evidence
كَبِيرَةٌ <sup>2</sup>	كَبَائِرٌ <sup>2</sup>	a major sin	خَلِيقَةٌ <sup>2</sup>	خَلَائِفٌ <sup>2</sup>	a successor
كَرِيمَةٌ <sup>2</sup>	كَرَائِمٌ <sup>2</sup>	a generous one <sub>f</sub>			

18. فِخَلَانٍ *fīxlān*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
غُلَامٌ	غُلْمَان	a boy	ثُورٌ	ثَيْرَان	a bull
جَارٌ	جِبَان	a neighbor	عُزَّابٌ	غُرْبَان	a crow

Singular	Plural	Meaning	Singular	Plural	Meaning
أَخٌ	إِخْوَانٌ	a brother	فَأْرٌ	فَئْرَانٌ	a mouse

19. فُعَلَانٌ *fuelān*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَلْدٌ	بُلْدَانٌ	a country	شَجَاعٌ	شُجَاعَانٌ	a brave one
جِدَارٌ	جُدْرَانٌ	a wall	شَابٌ	شُبَّانٌ	a young man

20. فُخَلَاء٢ *fuealā<sup>2</sup>*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَمِيرٌ <sup>2</sup>	أُمَرَاء٢	a commander <sub>m</sub>	خَلِيفَةٌ	خُلُقَاء٢	a caliph
فَقِيرٌ <sup>2</sup>	فُقَرَاء٢	a poor one <sub>m</sub>	عَالِمٌ	عُلَمَاء٢	a scholar <sub>m</sub>
بَخِيلٌ <sup>2</sup>	بُخَلَاء٢	a miser <sub>m</sub>	شَاعِرٌ	شُعَرَاء٢	a poet <sub>m</sub>
ضَعِيفٌ <sup>2</sup>	ضُعَيْفَاء٢	a weak one <sub>m</sub>			

21. أَفْخَلَاء٢ *afeilā<sup>2</sup>*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
نَبِيٌّ <sup>2</sup>	نَبِيَاء٢	a prophet <sub>m</sub>	شَدِيدٌ	أَشِدَّاء٢	a forceful one <sub>m</sub>
صَدِيقٌ <sup>2</sup>	أَصْدِيقَاء٢	a friend <sub>m</sub>	قَوِيٌّ	أَقْوَيَاء٢	a strong one <sub>m</sub>
غَنِيٌّ <sup>2</sup>	أَغْنِيَاء٢	a rich one <sub>m</sub>	شَقِيقٌ	أَشْقِيقَاء٢	a wretched one <sub>m</sub>

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

Singular	Plural	Meaning	Singular	Plural	Meaning
مَرْضِيٌّ <sup>2</sup>	مَرْضِين्	a sick one <sub>m</sub>	جَرِيجٌ <sup>2</sup>	جَرِيجٌ <sup>2</sup>	a wounded person
أَسْرِيٌّ <sup>2</sup>	أَسْرِيٌّ <sup>2</sup>	a captive			

23. فَعَالٍ **fæəlī<sup>2</sup>**. (Semi-flexible because of فَعَافِ pattern.) Examples:

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

24. فَعَالَةٍ **fæəlā<sup>2</sup>**. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَحْرَاءٌ <sup>2</sup>	صَحَارِيٌّ <sup>2</sup>	a desert	فَتَّاوِيٌّ <sup>2</sup>	فَتَّاوِيٌّ <sup>2</sup>	a formal legal opinion
يَتَامَىٌ <sup>2</sup>	يَتَامَىٌ <sup>2</sup>	an orphan	هَدِيَّةٌ <sup>2</sup>	هَدِيَّةٌ <sup>2</sup>	a gift

25. فَعِيلٍ **fæəlīl** (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
عَبْدٌ	عَبِيدٌ	a slave <sub>m</sub>	حَمَارٌ	حَمَّارٌ	a donkey <sub>m</sub>

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

Singular	Plural	Meaning	Singular	Plural	Meaning
بَعْلٌ	بَعْلَةٌ	a husband			

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

Singular	Plural	Meaning	Singular	Plural	Meaning
حَجَرٌ	حِجَارَةٌ	a stone			

28. فَعْل *fael* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حَلْفَةٌ	حَلَقَاتٍ	a circular ring			

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

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِبٌ	صَاحِبَاتٍ	a companion			

30. فَفَاعِفُ <sup>2</sup>*fafāif*<sup>2</sup>. Includes the sub-patterns:

- <sup>2</sup> فَعَالِل٢ *faeālil*<sup>2</sup>
- <sup>2</sup> أَفَاعِل٢ *afāeil*<sup>2</sup>
- <sup>2</sup> تَفَاعِل٢ *tafāeil*<sup>2</sup>
- <sup>2</sup> مَفَاعِل٢ *mafāeil*<sup>2</sup>

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
تَعْلَبٌ	تَعْلَب٢	a fox	تَجَرِيدٌ	تَجَارِب٢	an experience
عَنْكُبُوتٌ	عَنْكُبُوت٢	a spider	مَسْجِدٌ	مَسَاجِد٢	a mosque
دِرْهَمٌ	دِرْهَم٢	a dirham	مَعَانٍ	مَعْان٢	a meaning
جَوْهَرٌ	جَوْهَر٢	a gem	مَحَالٌ	مَحَال٢	a locality
إِصْبَعٌ	إِصْبَع٢	a finger	مَعِيشَةٌ	مَعَايِش٢	a means of subsistence
أَنْمَلٌ	أَنْمَل٢	a finger tip			

31. فَفَاعِفِيف٢ *fafāifīf*<sup>2</sup>. Includes the sub-patterns:

- <sup>2</sup> فَعَالِلِيل٢ *faeālil*<sup>2</sup>
- <sup>2</sup> أَفَاعِيل٢ *afāeil*<sup>2</sup>
- <sup>2</sup> تَفَاعِيل٢ *tafāeil*<sup>2</sup>
- <sup>2</sup> مَفَاعِيل٢ *mafāeil*<sup>2</sup>
- <sup>2</sup> يَفَاعِيل٢ *yafāeil*<sup>2</sup>
- <sup>2</sup> فَوَاعِيل٢ *fawāeil*<sup>2</sup>

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سُلْطَانٌ <sup>2</sup>	سَلَاطِينٌ <sup>2</sup>	a sultan	إِعْصَارٌ <sup>2</sup>	أَعَاصِيرٌ <sup>2</sup>	a whirlwind
شَيْطَانٌ <sup>2</sup>	شَيَّاطِينٌ <sup>2</sup>	a devil	تَارِيخٌ <sup>2</sup>	تَوَارِيخٌ <sup>2</sup>	a history
سَكَنٌ <sup>2</sup>	سَكَاكِينٌ <sup>2</sup>	a knife	تَصْوِيرٌ <sup>2</sup>	تَصَاوِيرٌ <sup>2</sup>	a picture
دِينَارٌ <sup>2</sup>	دَنَارِينٌ <sup>2</sup>	a dīnār	مَفْتَاحٌ <sup>2</sup>	مَفَاتِحٌ <sup>2</sup>	a key
مَسْكِينٌ <sup>2</sup>	مَسَاكِينٌ <sup>2</sup>	a needy person	مَلَعُونٌ <sup>2</sup>	مَلَعُونَ <sup>2</sup>	an accursed one <sub>m</sub>
كُرْسِيٌّ <sup>2</sup>	كَرَاسِيٌّ <sup>2</sup>	a chair	يَنْبُوعٌ <sup>2</sup>	يَنَابِيعٌ <sup>2</sup>	a (water) spring
أَمْبَيَةٌ <sup>2</sup>	أَمَانِيٌّ <sup>2</sup>	a wish	جَامُوسٌ <sup>2</sup>	جَوَامِيسٌ <sup>2</sup>	a buffalo

32. فَعَالَةٌ *fæəlilah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَسْتَادٌ	أَسْتَادَةٌ	a professor	مَلَكٌ	مَلَائِكَةٌ	an angel
فَلَاسِفَةٌ	فَلَاسِفَةٌ	a philosopher	جَبَارٌ	جَبَارَةٌ	a tyrant

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

- Both common nouns and adjectival nouns form broken plurals.
- There are comparatively fewer broken plurals for female intelligent beings than for male intelligent beings. We will expand on this in a subsequent section.
- Some patterns of the broken plural are also patterns singular nouns. For example, the pattern فَعَال *fieāl* has both singular nouns, like *kitāb* “a book” and broken plurals, like *rījāl* “men”
- The broken plural patterns فِعْلَانٌ *fielān* and فُعْلَانٌ *fuelān* are fully-flexible nouns. Although they end with the ان ending which is extrinsic to the root, they are not semi-flexible nouns. Only singular adjectival nouns that end with an extrinsic ان on the pattern فَعَالَانٌ, 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 <sup>أَفْعَلٌ</sup><sup>2</sup> *af'āl<sup>2</sup>* and <sup>فَعْلَاءُ</sup><sup>2</sup> *fālā'* that denote colors and physical characteristics, have broken plurals on the pattern <sup>فُخْلٌ</sup><sup>2</sup> *fuħl<sup>2</sup>*. Example:

Singular	Plural
<sup>حُمْرَاءُ</sup> <sup>2</sup> , <sup>أَحْمَرٌ</sup> <sup>2</sup> “red”	<sup>حُمْرٌ</sup>
<sup>بَكْمَاءُ</sup> <sup>2</sup> , <sup>أَبْكَمٌ</sup> <sup>2</sup> “mute”	<sup>بُكْمٌ</sup>

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

Singular	Plural
<sup>إِصْبَاعٌ</sup> <sup>2</sup> “a finger”	<sup>أَصَابِعٌ</sup> <sup>2</sup>
<sup>مَفْتَاحٌ</sup> <sup>2</sup> “a key”	<sup>مَفَاتِيحٌ</sup> <sup>2</sup>

- Singular nouns of the patterns <sup>فُخْلَةٌ</sup><sup>2</sup> *fuħlā'* and <sup>فُخْلَةٌ</sup><sup>2</sup> *fuelah* regularly form their broken plurals on the pattern <sup>فُخْلٌ</sup><sup>2</sup> *fuħl<sup>2</sup>* and <sup>فُخْلٌ</sup><sup>2</sup> *fueal<sup>2</sup>* respectively. Examples:

Singular	Plural
<sup>قَطْعَةٌ</sup> <sup>2</sup> “a piece”	<sup>قَطْعٌ</sup>
<sup>رُكْبَةٌ</sup> <sup>2</sup> “a knee”	<sup>رُكُبٌ</sup>

Other times, this correlation is more like a tendency:

- Singular nouns on the pattern <sup>فَعِيلَةٌ</sup><sup>2</sup> *fā'ilā'* tend to form broken plurals on the pattern <sup>فَعَائِلٌ</sup><sup>2</sup> *fā'iil<sup>2</sup>*. Examples:

Singular	Plural
<sup>حَدَائِقٌ</sup> <sup>2</sup> “a garden”	<sup>حَدَائِقٌ</sup> <sup>2</sup>
<sup>حَفَائِبٌ</sup> <sup>2</sup> “a bag”	<sup>حَفَائِبٌ</sup> <sup>2</sup>

- Singular nouns on the pattern <sup>فَاعِلٌ</sup><sup>2</sup> *fā'il<sup>2</sup>*, that denote male intelligent beings, tend to form broken plurals on the pattern <sup>فُخَالٌ</sup><sup>2</sup> *fuħāl<sup>2</sup>*, <sup>فُعَالٌ</sup><sup>2</sup> *fueal<sup>2</sup>*, and <sup>فَعَالَةٌ</sup><sup>2</sup> *fā'alā'*. Examples:

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

- Singular nouns on the pattern فَاعِل fāeil and فَاعِلَة fāeilah, that don't denote male intelligent beings, tend to form broken plurals on the pattern فَوَاعِل fawāeil. Examples:

Singular	Plural
صَاحِبٌ “a companion <sub>f</sub> ”	صَوَاحِبٌ <sup>2</sup>
عَامِلٌ “a factor”	عَوَامِلٌ <sup>2</sup>

فَارِس fāris “a horseman” with the plural فَوَارِس fawāris<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
دَبٌ	دَبٌ “a bear”	فُعْلٌ
مَحَلٌّ	مَحَلٌّ “a locality”	مَفْعَلَةٌ
إِمَامٌ	إِمَامٌ “a leader”	فَعَالٌ
حَقٌّ	حَقٌّ “a truth, a right”	فَعْلٌ
هَرٌّ	هَرٌّ “a cat <sub>m</sub> ”	فِعْلٌ

We will discuss doubled roots in detail in chapter @ref(doubled-roots). For now we will mention the following:

- The repeated letter in the word root may get doubled or separated in the word's pattern. Frequently, the repeated letter may be doubled in the singular, and separated in the plural. Examples:

Singular	Plural
حَقٌّ “a truth, a right”	حُقُوقٌ
دَبٌ “a bear”	دَبَّاتٍ
هَرٌّ “a cat <sub>m</sub> ”	هَرَّاتٍ

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

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

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

Root	Word pattern	Expected word	Actual word
شدّ	أَجْعَلَاء٢	× أَسْدِيَاء٢	أَشِدَّاء٢
حَلّ	مَفَاعِل٢	× مَخَالِل٢	مَحَال٢
صمّ	أَفْعَل٢	× أَصْمَم٢	أَصَم٢

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

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

Singular	Plural
لِسانٌ “a tongue”	أَلْسِنَةٌ
هَرَّ “a cat <sub>m</sub> ”	هَرَّةٌ
أَمْبَرٌ “a commander <sub>m</sub> ”	أَمْرَاءٌ
صَدِيقٌ “a friend <sub>m</sub> ”	أَصْدِيقَاءٌ

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

Singular	Plural
شَهْرٌ	شُهُورٌ، أَشْهُرٌ
عَيْنٌ	أَعْيُونٌ، عُيُونٌ، أَعْيَنٌ
عَامِلٌ	عَمَّالٌ، غَمَّلَةٌ، عَوَالُون٢

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
مَكْتبٌ “an office”	مَكَاتِبٌ <sup>2</sup>
مَكتَبةٌ “a library”	مَكَاتِبٌ <sup>2</sup>

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

- The letters ء, ا, و, and ي are considered *weak letters*. Words that one or more these weak letters in their roots are called *defective words*. We will discuss defective words more completely in later chapters, if Allāh wills. For now, we will note the following:
  - Weak letters often get interchanged with one another when going from a singular to a plural. Examples:

Root	Singular	Plural
أَرْخٌ	تَارِيخٌ	تَوَارِيَخٌ <sup>2</sup>
نُوقٌ	نَاقَةٌ	نُوقٌ
ثُورٌ	ثُورٌ	ثِيرَانٌ

- Weak letters can affect surrounding vowels. For example:

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

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

Root	Word pattern	Expected word	Actual word
هَدِيٌّ	فَعَالٍ <sup>2</sup>	هَدَائِيٌّ <sup>2</sup> ×	هَدَائِيٌّ <sup>2</sup>

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

Root	Word pattern	Expected word	Actual word
قَضَىٰ جَرِيٌّ	فَاعِلٌ فَوَاعِلٌ <sup>2</sup>	فَاضِيٌّ <sup>2</sup> ×	فَاضِيٌّ <sup>2</sup>

Root	Word pattern	Expected word	Actual word
لِيلٌ	فَعَالٍ <sup>2</sup>	لَيَالٍ <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
أَخُو	أَخٌ	إِخْوَانٌ
أَمْوَا	أَمْةٌ	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”	عَنَّاكِبٍ <sup>2</sup>

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

- The word بَشَاءٌ and its plural بَشَاءُونَ are both irregular and we will discuss them separately in chapter @ref(irregular-nouns).
- The broken plural فَعَالٍ<sup>2</sup> "ashyād" (of the singular noun شَيْءٌ shay' "a thing") is irregular in that it is semi-flexible. Otherwise its pattern أَفْعَالٍ<sup>2</sup> afeāl is regularly fully-flexible.
- The broken plural of the singular noun مَلَكٌ malak "an angel" is مَلَائِكَةٌ malā'ikah. It is on the pattern فَعَالِلَةٌ facālīlah. But it is unusual in that the plural has an extra letter ل that is missing in the singular. This is because the singular has a lesser-used variant: مَلَّاْكٌ mal'ak that is used to form the plural.
- The broken plural of the singular noun دِينَارٌ dinār<sup>2</sup> "a dinār" is دَنَابِيرٌ denabīr<sup>2</sup>. It is on the pattern فَعَالِلَيْلٌ fālālīl. It is irregular in that there are two ن's in the plural whereas the singular only has one.
- The root of بَرْ bīr "a (water) well" is بَرٌ. The pattern of its broken plural is أَفْعَالٍ. Based on its root letters, its plural on this pattern ought regularly to have been أَبَارٌ abār. And this plural exists but is not very commonly used. Instead, in forming the plural, the root letters ب and ا get swapped irregularly, and the more commonly used plural is actually آبَارٌ 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
جَذَار	a wall	جُذْرَان, جُذْرٌ
شَهْرٌ	a month	شُهُور, أَشْهُرٌ
صَعِيفٌ	a weak one <sub>m</sub>	ضُعَفَاءٌ <sup>2</sup> , ضِعَافٌ
أَمْرٌ	a matter; a command	أَوْامِرٌ <sup>2</sup> , أَمْوَرٌ
عَيْنٌ	an eye; a (water) spring; an eminent person	أَعْيَانٌ, عَيْنُونٌ, أَعْيُنٌ
عَامِلٌ	a worker; a labourer; a factor	عَمَلَةٌ, عَوَامِلٌ <sup>2</sup> , عَامِلُونَ عُمَالٌ

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 جَذَار has two broken plurals: جُذْرٌ and جُذْرَان. Either could be used, more or less, interchangeably.
2. Sometimes, the usage of one of the plurals may be restricted. For example, ضُعَفَاءٌ and ضِعَافٌ are both broken plurals of the masculine adjectival noun صَعِيفٌ “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 ضُعَفَاءٌ 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, ضِعَافٌ is also shared as the broken plural for the feminine adjectival noun ضَعِيفَةٌ “a weak one<sub>f</sub>”. So it can be used for plurals of feminine nouns, both for female intelligent beings like “women” and “girls”, and for feminine nouns that denote non-intelligent beings like “trees”.

3. Other times, the singular has multiple distinct meanings, and each of these distinct meanings is associated with its own broken plural(s). Here are some examples:
  - The word أَمْرٌ *amr* has two distinct meanings, each with its own plural:
    - i. “a matter”. This has the broken plural أَمْوَرٌ *umr*.
    - ii. “a command”. This has the broken plural أَوْامِرٌ<sup>2</sup> *awāmir*<sup>2</sup>.

- The word ئَيْن 'ayn has multiple distinct meanings. There are three main meanings, and they share the broken plural with each other in the following way:

- “an eye”. This meaning primarily uses the plural أَعْيُن 'aeyun but it may also use the plural عُيُون euyūn, and rarely also the plural أَعْيَان 'aeyān.
- “a (water) spring”. This meaning primarily uses the plural عُيُون euyūn but it may also use the plural أَعْيُن 'aeyun, and rarely also the plural أَعْيَان 'aeyān.
- “an eminent person”. This meaning only uses the plural أَعْيَان 'aeyān.

- The word عَالِم eāmil has the following meanings and plurals:

- “a worker<sub>m</sub>”. Generally, this has the plural عَمَّال eummāl.
- “a labourer<sub>m</sub>”. This uses the plural عَمَّلَة eamalah.
- “a factor”. This uses the plural عَوَامِل<sup>2</sup> eawāmil<sup>2</sup>.

- 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:

- فَعْلَة fielah
- أَفْعُل 'afeul
- أَفْعَال 'afeāl
- أَفْعَلَة 'afeilah

For example:

- i. شَهْر shahr “a month”, plurals: أَشْهُر, أَشْهُور. The plural أَشْهُر could be used when the number of months are only a few (ten or less), and the plural أَشْهُور could be used when the number of months are large.
- ii. The plurals أَعْيُن and عُيُون of the word ئَيْن 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
قَاتِلٌ	a killer	قَاتِلُونَ	قَتْلَةٌ
كَافِرٌ	a disbeliever	كَافِرُونَ	كُفَّارٌ
كَبِيرٌ	a big one <sub>m</sub>	كَبِيرُونَ	كَبَارٌ
كَبِيرَةٌ	a big one <sub>f</sub>	كَبِيرَاتٍ	كَبَارٌ
صَغِيرٌ	a small one <sub>m</sub>	صَغِيرُونَ	صَغَارٌ
صَغِيرَةٌ	a small one <sub>f</sub>	صَغِيرَاتٍ	صَغَارٌ
رَاكِعٌ	one who bows <sub>m</sub>	رَاكِعُونَ	رُكُعٌ
رَاكِعَةٌ	one who bows <sub>f</sub>	رَاكِعَاتٍ	رُكُعٌ
صَاحِبٌ	a companion <sub>f</sub>	صَاحِبَاتٍ	صَوَاحِبٌ <sup>2</sup>
جَارِيَةٌ	a girl	جَارِيَاتٍ	جَوَارٌ <sup>2</sup>
حَدِيقَةٌ	a garden	حَدِيقَاتٍ	حَدَائِقٌ <sup>2</sup>

We will treat the *ūn* and *āt* sound plurals separately.

### 11.5.1. *ūn* plurals and broken plurals

Remember from chapter @ref(sound-plurals) that *ūn* plurals are, with very few exceptions, only used for male intelligent beings.

If a singular noun has both an *ūn* sound plural and one or more broken plurals, then the use of the broken plural is generally preferred. The sound plural is then, generally, reserved for certain verbal usages. (We will study these in later chapters, if Allāh wills.)

So, for example, قَاتِلُونَ is preferred over قَتْلَةٌ generally for the meaning: “killers”.

### 11.5.2. *āt* plurals and broken plurals

*āt* plurals are used for both female intelligent beings and non-intelligent beings. We will discuss each of these separately.

#### 11.5.2.1. Female intelligent beings

Remember from section @ref(conditions-for-the-at-plural) that, generally, all nouns that end with feminine markers (ة, اء, and ة) can form the *āt* sound plural.

There are some nouns that are excepted from this statement. These nouns only have broken plurals and don't form sound plurals. For female intelligent beings, these nouns are:

- Adjectival nouns of the pattern فَعْلَاءٌ<sup>2</sup> which is the feminine of the masculine adjectival noun pattern أَفْعُلٌ. For example, حَوْرَاءٌ *hawrā'* “a beautiful eyed one<sub>f</sub>” uses the broken plural حُورٌ *hūr*
- Adjectival nouns of the pattern فَعْلَىٰ<sup>2</sup> which is the feminine of the masculine adjectival noun pattern فَعْلَانٌ<sup>2</sup>. For example, غَضَبَنِيٰ *ghadibā'* “very angry<sub>f</sub>” uses the broken plural غَهِيدَبٌ *ghidabā'*.

- The following exceptional nouns:

- اِمْرَأَةً “a woman”, broken plural: نِسَاءٌ
- اِمْرَأَةٍ “a slave<sub>f</sub>”, broken plural: إِمَامٌ
- اِمْرَأَةٌ “a nation”, broken plural: اِمَامٌ

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

The following are excepted from this general statement:

- اُنْثَى “a female”, plural: إِنْاثٌ. The *āt* sound plural is almost unused for this word.

- Broken plurals of the patterns:

- فَوَاعِلٌ <sup>2</sup>*fawā'iil*
- فَعَالِلٌ <sup>2</sup>*fa'ā'il*

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 حَوَارٌ <sup>2</sup>“girls” may be used freely as the plural of حَارِيَةٌ “a girl” and is not preferred over by حَارِيَاتٍ. Similarly, خَاجِبٌ <sup>2</sup>may be used as the plural of خَاجِبةٌ.

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

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

In conclusion, with the general preference of using the *āt* sound plural over the broken plural for female intelligent beings, you will find that نِسَاءٌ *nisā'* “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, حَدَائقٌ <sup>2</sup>*hada'iq* is preferred over حَدِيقَاتٍ *hadīqāt* as the plural of حَدِيقَةٌ, though both are correct.

## 11.6. Usage of plurals

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

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

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

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

Either or both of the attribute and the attributee may be sound plurals or broken plurals.

Here are some examples:

لَعِبَ الْطِّفْلُ الصَّغِيرُ مَعَ الْعِلْمَانِ الْكَبَارِ.

*laeiba -t̄iflu -ṣṣagħiru maea -lghilmāni -lkibār.*

“The small child played with the big boys.”

أَخْذَ الْتَّلِيمِيدُ الْعِلْمَ عَنِ الْمُعَلِّمِينَ الْكَرَامِ.

*'akhadħha -ttilmidħu -leilma eani -lmueallimina -lkirām.*

“The pupil took knowledge from the noble teachers.”

لِلْجَارِيَةِ صَوَاحِبُ طَيْبَاتِ.

*liljāriyati ṣawāhibu tayyibāt.*

“The girl has good companions<sub>f</sub>.”

فِي الْسُّوقِ تُجَارُ صَادِقُونَ.

*fi -ssūqi tujjārun ṣadiqūn.*

“In the market are honest traders.”

حَدَّمَ الْرَّجُلُ الْصَّالِحُ الْعَنْيَى الْفُقَرَاءَ الْضَّعَافَ مِنْ الْيَتَامَى الْصَّغَارِ.

*khadama -rrajulu -ṣṣalihu -lghaniyyu -lfuqarā'a -dđieħfa mina -lyatāmā -ssīgħar.*

“The rich righteous man served the weak poor ones from the little orphans.”

### 11.6.2. Plurals of intelligent beings in nounal sentences

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

الْعِلْمَانُ أَطْفَالٌ طَيْبُونَ.

*alghilmānu 'atfālun tayyibūn.*

“The boys are good children.”

الْرِّخَالُ أَغْنِيَاءُ.

*arrijālu 'aghniyāt.*

“The men are rich.”

الْمُعَلِّمَاتُ عَالِمَاتٍ.

*almueallimātu eālimāt,*

“The teachers<sub>f</sub> are scholars<sub>f</sub>.”

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

الْمُسْلِمُونَ أَمَّةٌ.

*almuslimūna ɻummah.*

“The Muslims are a nation.”

الْجِيَزَانُ الْطَّيِّبُونَ نَعْمَةٌ مِنْ اللَّهِ.  
 'aljirānu -tayyibūna niematun mina -llāh.  
 "Good neighbors are a blessing from Allah."

The use of detached pronouns is consistent with what we learned in section @ref(detached-plural-pronouns). Examples:

أَنْتُنَّ نِسَاءٌ كَرِيمَاتٌ.  
 'antunna nisā'un karīmat.  
 "You<sub>3,f</sub> are generous women."  
 أَنْتُمْ شُبَّانٌ شُحْخَانٌ.  
 'antum shubbānun shujānun  
 "You<sub>m,3</sub> are courageous young men."  
 أَلْسَيَاطِينُ هُمُ الْمَلَائِكَةُ.  
 'ashshayātinu humu -lmalāeīn.  
 "The devils are the accursed ones."  
 هُنَّ نِسَاءٌ غَيْبَانَ.  
 hunna nisā'un ghaniyyāt.  
 "They<sub>3,f</sub> are rich women."  
 يَحْنُنْ غَلْمَانٌ أَصْدِقَاءُ.  
 nahnu ghilmānun 'asdiqā.  
 "We are boys who are friends."

### 11.6.3. Plurals of intelligent beings with verbs

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

قَرَأُتُ النِّسَاءَ وَكَتَبْتُ.  
 qara'ati -nnisā'u wakatabn.  
 "The women read and wrote."  
 أَعْلَمَانُ لَعْبُوا بِكُوْرَةٍ خَمْرَاءَ.  
 'alghilmānu laeibū bikuratin ḥamrā'.  
 "The boys, they played with a red ball."  
 طَبَخَتُ النِّسَاءَ طَعَامًا لِلرِّجَالِ فَأَكَلُوهُ وَشَكَرُوهُنَّ.  
 tabakhati -nnisā'u taeāman lirrijāli fa'akalūhu wasħakarūhunn.  
 "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>.  
 ظَلَمُ الْجَبَابِرَةُ الْمَسَاكِينَ وَقَتَلُوهُمْ.  
 ḫhalama -ljabābiratu -lmasākīna waqatalūhum.  
 "The tyrants wronged the needy ones<sub>3,m</sub> and killed them<sub>3,m</sub>."

### 11.6.4. Usage of plurals of non-intelligent beings

We now turn our attention to plurals of non-intelligent beings. The treatment of plurals of non-intelligent beings is very different from everything we have learned so far. In this basic, simplified, explanation: regardless of the grammatical or physical gender of the singular noun, plurals of non-intelligent beings are treated,

for the purposes of matching adjectival nouns and pronouns, as grammatically feminine singular.

So, for example, the noun *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 “a house” is grammatically masculine. See how the بُيُوت *buyūt* is used in the examples below:

أَلْبَيْوْتُ كَبِيرَةً.

“The houses are big.”

سَكُونًا فِي بُيُوتٍ صَغِيرَةٍ.

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

سَقَطَتِ الْبَيْوْتُ.

“The houses fell.”

الْبَيْوْتُ سَقَطَ.

“The houses, they fell.”

هِيَ بُيُوتُ الْفَقَرَاءِ.

“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 وَحْشَةً.

“They are wild bulls.”

الْأَهْرَرُ شَرَبَتِ الْحَلِيلَ.

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

الْأَهْرَرُ شَرَبَتِ الْحَلِيلَ.

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

الْسُّفْنُ طَوِيلَةً.

“The ships are tall.”

فِي الْصُّنْدُوقِ أَشْيَاءٌ عَجِيبَةٌ.

“In the box are wonderful things.”

(Note how أَشْيَاء<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 attributee or the info. A common noun in the attribute or info will continue match the attributee or subject in gender and number.

For example, if you say:

الْأَفْعَالُ الصَّالِحَةُ هِيَ الْخَيْرَ.

“The righteous acts are the good ones.”

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

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

الْأَفْعَالُ الصَّالِحَةُ هِيَ الْخَيْرَاتُ.

“The acts are the good deeds.”

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

الْأَفْعَالُ الصَّالِحَةُ هُنَّ الْخَيْرَاتُ.

“The acts are the good deeds.”

Similarly, if an adjectival noun connoting a non-intelligent being is used not as a attribute or an info in a sentence, then it should be pluralized to indicate plurality.

الْحَيَّاتُ صَغِيرٌ وَكَبِيرٌ. الْكَبِيرُ وَحْشٌ.  
“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):  
× الْحَيَّاتُ صَغِيرٌ وَكَبِيرٌ. الْكَبِيرُ وَحْشٌ.

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,

أَلْبَيْثُ كَبِيرٌ.  
“The house is big.”

not

× أَلْبَيْثُ كَبِيرَةٌ.  
أَكَلَ الْأَسَدُ اِلَّا طَبِيعِيٍّ.

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

not

× أَكَلَتِ الْأَسَدُ اِلَّا طَبِيعِيٍّ.

# Chapter 12.

## Annexation



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 12.1. Introduction

Consider the following expression:

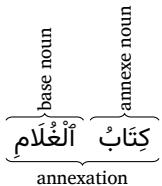
“the boy’s book”

This expression establishes a relation of *belonging* between the two nouns: (i) “the boy”, and (ii) “the book”. It says that the book *belongs* to the boy.

Arabic expresses this meaning using a construction called *annexation*. In this chapter we will learn about this construction.

### 12.2. Forming the annexation

The word “annexation” means the addition of a new *annexed item* to an existing *base item*. We use the term *annexation* in Arabic grammar when an *annexe noun* is annexed to a *base noun* by being placed right before it. Here is an example of an annexation:



“the boy’s book”

The annexation construction consists of two nouns:

1. The *annexe noun*: This is the first noun in the annexation.
2. The *base noun*: This is the second noun in the annexation.

The annex noun كِتَاب is annexed to, and belongs to, the base noun الْغُلَام. You can use the alphabetical order (A, B) to help you remember that the annex noun comes before the base noun.

### 12.3. State of the annex noun and base noun

The base noun in an annexation is always in the i-state. The annex noun may be in any state, depending on its function in the sentence. For example,

كِتَابُ الْغُلَامِ تَقِيلٌ.

“The boy’s book is heavy.”

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

أَحَدٌ الْخَارِجَةُ كِتَابُ الْغُلَامِ.

“The girl took the boy’s book.”

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

كَتَبَ الْمُعَلِّمُ فِي كِتَابِ الْغُلَامِ.

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

(The annex noun is in the i-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 الْغُلَام is definite because it is prefixed by أَنْ “the”. Therefore we have translated it as “the boy”. The annex noun كِتَاب is not made definite by أَنْ. Nor is it made indefinite by tanwīn. Rather, its definiteness is determined by the base noun. Because the base noun الْغُلَام is definite, therefore the annex 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 غُلَام is indefinite because it is tanwined and because it does not prefixed by أَنْ. Therefore we have translated it as “a boy”. The annex noun كِتَاب is neither tanwined, nor does it have أَنْ. Its definiteness is, again, determined by the base noun. Because the base noun غُلَام is indefinite, therefore the annex noun كِتَاب is also indefinite. The entire annexation is indefinite.

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

Here are some examples of definite and indefinite annexations.

لَيْسُ الْطَّفْلُ قَمِيصَ رَجُلٍ.

“The child wore a man’s shirt.”

أَخَذَ أَوْيَمٌ الْجَنِيشَ رَايَةَ الْمَلِكِ وَرَفَعَهَا.

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

جَلَسَ الْرَّجُلُ فِي ظِلِّ شَجَرَةٍ.

“The man sat in a tree’s shade.”

### 12.4.1. Translating the annexation using “of”

So far we have been using the English “s” to translate the Arabic annexation.

Examples:

بَيْتُ رَجُلٍ  
“a man’s house”

بَيْتُ الْرَّجُلِ  
“the man’s house”

Instead of using “s” we may use “of” as well. For example:

بَيْتُ رَجُلٍ  
“a/the house of a man”

بَيْتُ الْرَّجُلِ  
“a/the house of the man”

Note that the 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:

لَيْسَ الْطِفْلُ قَمِيقَ رَجُلٍ.  
“The child wore a/the shirt of a man.”

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

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

فَتَحَ اللَّصُونُ شَبَاكَ 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 الْرَّجُلِ.  
“The boy went to a house of the man.”

فَتَحَ اللَّصُونُ شَبَاكًا 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

There is no special rules for broken plurals and *āt* sound plurals in annexations. They behave just like singular nouns. Remember only that *āt* plurals end with ة and ئ in the a-state. Here are some examples:

حَيَوَاتُ الْغَابَةِ وَحْشَةٌ.

“The animals of the forest are wild.”

قَرَأْتُ طَالِبَاتُ الْمَدْرَسَةِ صَفَحَاتِ الْكِتَبِ

“The school’s students<sub>f</sub> read the pages of the books.”

فِي الْخَرَاجَةِ أَقْلَامُ مُعَلِّمَاتِ.

“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. Attributes in an annexation

### 12.6.1. Describing the base noun

Consider the following expression:

كِتَابُ الْجَارِيَةِ

“the girl’s book”

Now say that we want to form an descriptive noun-phrase “the small girl’s book”. Basically, we want to describe the base noun “the girl” with the adjectival noun *صَغِيرٌ* “a small one”. Here is how we will express this in Arabic:

كِتَابُ الْجَارِيَةِ الْصَّغِيرَةِ

“the small girl’s book”

In the manner we are already familiar with, we place the attribute *صَغِيرٌ* “a small one” after the attributee “the girl” and match the attribute with the attributee in definiteness, state, gender and number (singular, dual, or plural).

Similarly, if we had an indefinite annexation, we would get:

كِتَابُ جَارِيَةٍ صَغِيرَةٍ

“a small girl’s book”

Here are some more examples:

لَعِبَتِ الْجَارِيَةُ فِي حَدِيقَةِ الْبَيْتِ الْكَبِيرِ.

“The girl played in the garden of the big house.”

قَرَا الْعَلَامُ سُورَةَ الْقُرْآنِ الْكَبِيرِ.

“The boy read the sūrah of the Noble Qur’ān.”

جَلَسَ الْرَّجُلُ فِي ظِلِّ شَجَرَةٍ عَرِيقَةٍ وَسِيَعَةٍ.

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

### 12.6.2. Describing the annexe noun

Consider, again, the same annexation:

كِتَابُ الْجَارِيَةِ

“the girl’s book”

Say, now, that we want to describe the annexe noun *book* with the adjectival noun *صَغِيرٌ* “a small one”. Normally, nothing can come between the annexe noun and the base noun in an annexation. So, the attribute needs to be placed, again, after the base noun. However, this time it will match the annexe noun, not the base noun, in state, definiteness, gender, and number. So we get:

كتابُ الْجَارِيَةِ الصَّغِيرُ  
“the girl’s small book”

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

Similarly, if we describe the annex noun **كتاب** in an indefinite annexation, we get:

كتابُ جَارِيَةٍ صَغِيرٌ  
“a girl’s small book”

This time the attribute **صَغِيرٌ** is indefinite with a tanwined **dammah** **هـ**. This is because the annex noun **كتاب** is indefinite. It is indefinite because base noun **جارِيَةٍ** “a girl” is indefinite.

Now, you might be foreseeing a problem. What if the annex noun and the base noun have the same gender, and the annex noun too is in the i-state? For example, in the sentence:

ذَهَبَ الْعَلَامُ 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 attribute **كَبِيرٌ** is meant to describe the annex noun **بيت** or the base noun **رجل**? The annex noun **بيت** and the base noun **رجل** are both masculine, singular, definite, and in the i-state.

The answer is that in such cases, context will have to be clear to tell us which of the two meanings is intended. If the context makes it clear then there is no harm in using such a sentence for either of the two meanings.

Also, sometimes, the meaning of the attribute is such that it will likely apply to only one of the two nouns. For example,

ذَهَبَ الْعَلَامُ إِلَى بَيْتِ الرَّجُلِ الْكَرِيمِ.  
“The boy went to a noble/generous man’s house.”

In the sentence above the attribute **كريم** “noble/generous” is likely to apply to a man, and not to a house.

If, however, the context is not clear, and the meaning of the attribute can apply to both the annex noun and the base noun, then the attribute is likely to apply to the base noun and not to the annex noun. So then, this interpretation is more likely:

ذَهَبَ الْعَلَامُ إِلَى بَيْتِ الرَّجُلِ الْكَبِيرِ.  
“The boy went to the big/old man’s house.”

In order to apply a attribute to the annex 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 الْعَلَامُ إِلَى بَيْتِ الْكَبِيرِ لِرَجُلٍ.  
“The boy went to the big house of the man.”

Here are some more examples:

لَعِبَتِ الْجَارِيَةُ بِكُرْةِ الْعَلَامِ الْخَمْرَاءِ.

“The girl played with the boy’s red ball.”

(Note that حُمَّاء feminine to match كُنْتَ.)

سَقَطَتْ وَرَقَةُ السَّجْرَةِ الْخَضْرَاءُ عَلَى مَاءِ النَّفَرِ الْعَرِيفِيِّ.

“The green leaf of the tree fell on the water of the broad river.”

(Note that خَضْرَاءُ is in the u-state to match وَرَقَةُ)

حَمَلَ الْغَلَامُ حَقِيقَيْهِ الْمَدْرَسَةِ النَّقِيلَةِ.

“The boy carried the heavy school-bag.”

(literally: the heavy bag of the school).

كَتَبَ الرَّجُلُ عَلَى صَفْحَةِ كِتَابٍ بَيْضَاءَ.

“The man wrote on the white page of a book.”

(Note that بَيْضَاءُ is feminine to match صَفْحَةَ. However, also note that it has an a-mark ۚ in the i-state because it is semi-flexible.)

## 12.7. Semi-flexible nouns in an annexation

Remember that semi-flexible nouns are not tanwined and that when indefinite, their i-state is indicated by an fatḥah ۖ. But when definite with أُنْ then they behave just like fully-flexible nouns. Example of the semi-flexible noun <sup>2</sup>صَحْرَاءُ “a desert”:

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

We will now see how semi-flexible nouns behave in an annexation.

### 12.7.1. A semi-flexible noun as the base noun

Here are examples of the semi-flexible noun <sup>2</sup>صَحْرَاءُ “a desert” as the base noun in an annexation:

الْقَرْيَةُ فِي وَسْطِ الْصَّحْرَاءِ.

“The village is in the middle of the desert.”

شَرِبَ الْأَنْزَابِيُّ مَاءً مِنْ بَيْنِ صَحْرَاءِ.

“The bedouin drank some water from a desert’s well.”

As you can see, when <sup>2</sup>صَحْرَاءُ is definite, then its i-state is indicated by an kasrah ۖ, just like fully-flexible nouns. However, when it is indefinite, then its i-state is indicated by an fatḥah ۖ.

This is consistent with the general behavior of semi-flexible nouns that we are familiar with.

### 12.7.2. A semi-flexible noun as the annexe noun

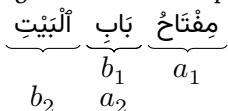
Contrary from expected behavior, a semi-flexible annexe noun, even when indefinite, takes an kasrah ۖ in the i-state instead of an fatḥah ۖ. Example,

قَدِمَ الْأَعْزَابِيُّ مِنْ صَحْرَاءً أَرْضِ بَعِيدَةٍ.  
“The bedouin came from the desert of a far land.”

In the above example, <sup>صَحْرَاءً</sup> “a desert” is indefinite because it is the annex noun to an indefinite base noun <sup>أَرْضِ</sup> “a land”. It is in the i-state because it is preceded by the preposition مِنْ “from”. Nevertheless, it takes an kasrah مِنْ صَحْرَاءً أَرْضِ, not an fatḥah, which would be incorrect: × مِنْ صَحْرَاءً أَرْضِ

## 12.8. Annexations with more than two nouns

So far we have seen annexations with two nouns. Annexations may be arbitrarily long. Here is an example of a noun-chain with more than two nouns:



“the house’s door’s key”

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

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

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

Only the final base noun may have أـ or be tanwined. If the final base noun has أـ (as above) then all the nouns in the annexation are definite.

And if the final base noun is indefinite, as in the example below, then all the nouns in the annexation are indefinite.

مفتاح بـ البابيت  
“a house’s door’s key”

All the nouns except the first annex noun must be in the i-state. Consistent with section @ref(a-semi-flexible-noun-as-the-annexe-noun) if a semi-flexible noun is any of the annex nouns and is in the i-state, then its i-state is indicated by an fatḥah ـ. Example:

مِنْ بَئْرِ صَحْرَاءً أَرْضِ  
“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:

كتابُ الْغَلَام  
“the boy’s book”

The difference is that we would like to replace the base noun المَلَم “the boy” with the pronoun “his”. For this we use the attached pronoun **هـ**. When we place this pronoun as the base noun, we get:

كتابُ  
“his book”

This annexation follows the same rules as the other annexations we have been studying so far:

- The annexed noun may be in any state, depending on its function in the sentence.
- The base noun is in the i-state. But because the base noun is a pronoun, and pronouns are rigid nouns (see section @ref(rigidity-of-pronouns)) that don’t change their ending based on their state, therefore it’s i-state will not be apparent.

Here are some examples of this annexation used in sentences:

كتابُهُ ثقيلٌ.  
“His book is heavy”

قرأَ الرَّجُلُ كتابَهُ.  
“The man read his book.”

كتبَ المَعْلُومَ في كتابِهِ.  
“The teacher<sub>m</sub> wrote in his book.”

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

ذهبُوا إِلَيْ مَدْرَسَتِهِمْ.  
“They went to their school.”

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

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

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

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

هُوَ إِمامُ مسجِدَنَا.  
“He is the ’Imām of our mosque.”

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

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

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

كَتَبَ تَلَامِذَةُ الشَّيْخِ فَتاوَاهُ فِي كُتُبِهِنَّ.  
“The pupils of the religious scholar wrote down his legal opinions in their books.”

For the singular speaker-participant there are two variants for the attached pronoun:

- i. ي -i
- ii. ي -ya

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

قِرْأَتْ كِتَابِي

“I read my book.”

أَقْلَامِي قَصِيرَةٌ.

“My pens are short.”

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

أَعْجَبَتْهُمْ هَدَابِيٍّ.

“My gifts pleased them.”

### 12.9.1. Attributes with annexations to pronouns

Consider the annexation:

كِتابُهُ

“his book”

The annex noun is كتاب and the base noun is the pronoun *o*. We would like add a attribute to this expression. Remember from section @ref(definiteness-of-pronouns) that pronouns are definite nouns. That makes the annex noun كتاب also definite. Therefore, any attribute for this annexation will need to be definite too.

Here is a new rule: Pronouns may not be attributees. That is: they are not allowed to have attributes. Even in English you may say:

“The good boy went.”

but you can't say:

✗ “The good *he* went.”

So, any attributes for the annexation must necessarily only describe the annex noun, not the base pronoun. Example:

كتابُهُ الأَحْمَرُ

“his red book”

Here are some more examples:

كتبُ يَقْلِمِي الْأَسْوَدِ

“I wrote with my black pen.”

حَمَلَ غُلْمَانُ الْقَرْيَةِ حَقَائِبَهُمُ الْثَقِيلَةَ إِلَى مَدْرَسَتِهِمُ الْعَيْدَةِ.

“The village boys carried their heavy bags to their distant school.”  
(literally: the village's boys.)

### 12.10. Duals and *ūn* sound plurals in annexations

We have already dealt with broken plurals and *āt* sound plurals in annexations in section @ref(broken-plurals-and-at-sound-plurals-in-annexations).

In this section we will deal with duals and *ūn* sound plurals in annexations.

### 12.10.1. Duals and *ūn* sound plurals as base nouns

As base noun, duals and *ūn* sound plurals behave no differently than other nouns. Being base nouns they will be in the i-state and this shall be indicated by:

- i. أَيْنِ -*ayni* for duals
- ii. أَيْنَ -*īna* for *ūn* sound plurals

Here are some examples:

لَجِئُوا الْمَظْلُومُونَ أَصْعَفَاءُ فِي بَلَادِ الْمُسْلِمِينَ الْآمِنةَ.  
“The weak wronged ones took refuge in the secure lands of the Muslims.”

أَخْثُرُ الْعَلَمَيْنِ الْطَّوْبَلَيْنِ صَغِيرَةً.  
“The tall boys’<sub>2</sub> sister is little.”

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

### 12.10.2. Duals and *ūn* sound plurals as annexe nouns

When duals and *ūn* sound plurals are annexe nouns, then their final ن is treated as a sort of tanwin and is, therefore, deleted before annexing them to a base noun. For example:

بَيْتًا الْرَّجُلِ  
“the man’s houses<sub>2</sub>”  
not  
× بَيْتَانِ الْرَّجُلِ

Note, also, that because the base noun الْرَّجُل begins with a connecting hamzah ی, therefore the long vowel ā at the end of بَيْتًا is pronounced as a short vowel a, thus:

bayta -*rrajuli*  
not  
× baytā -*rrajuli*

If the dual annexe noun were in the i-state then the final ي gets an kasrah ○ if there is following connecting hamzah. Example:

قَرَاثُ كَتَابَيْ الْرَّجُلِ.  
qara’tu kitābāyi -*rrajul*  
“I read the man’s books<sub>2</sub>.”

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

مُعَلِّمُو الْعُلَامَ كَرَامٌ.  
mucallimu -*lghulāmi kirām*.  
“The boy’s teachers<sub>3</sub> are noble.”

(Note that there is no silent alif after مُعَلِّمُو as there is after a verb with a plural absentee-participant doer pronoun, e.g. أَعْبُوا “they<sub>3,m</sub> played”)

لَجِيبُ أَبْنَا الْرَّجُلِ مَعَ لَاعِبِي مَدِينَتَهُمْ.  
laeiba -*bna -rrajuli maea laeibi madinatihim*.  
“The man’s sons<sub>2</sub> played with the players of their city.”

### 12.10.2.1. Annexing duals and *ūn* sound plurals to pronouns

Duals and *ūn* sound plurals can be annexed to attached pronouns, and in this case too, they will lose their final ن. Examples:

مُعْلِمُونَا طَيِّبُونَ.  
“Our teachers<sub>3,m</sub> are good.”

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

بَيْتَنَا يَكِيرَانِ.  
“My houses<sub>2</sub> are big.”

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

قَرْأَتْ كِتَابَيْ  
(Note how كِتابَيْ + ي becomes كِتابَيْ + ي)

There are also two special cases in this category and we will examine them below:

#### Annexing an *ūn* sound plural to the singular speaker participant pronoun

When an *ūn* sound plural is annexed to the singular speaker participant pronoun, then again, only the ي variant can be used. However, in addition, the expression will appear the same regardless of the state of the annexe noun. So for all states (u-state, a-state, and i-state), we will get:

مُعْلِمٰي

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

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

(u-state)  
سَأَلْتُ مُعْلِمٰي  
“I asked my teachers<sub>3,m</sub>.”

(a-state)  
أَخَذْتُ كِتابَاتِي مِنْ مُعْلِمٰي  
“I took a book from my teachers<sub>3,m</sub>.”

(i-state)

#### Annexing a dual noun to a dual pronoun

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

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

it is in fact, more common, to say

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

فَلْمُ الْغُلَامِ وَكِتَابُهُ  
*qalamu -lghulāmi wakitābu*

“the boy’s pen and his book” = “the boy’s pen and book”

Note that the annexation is not broken by the insertion of *وَ* *wa* “and”. Rather a second annexation is used and the two are separated by *وَ* *wa* “and”. This is the preferred way of expressing such expressions.

There is another, less preferred way of expressing this. And this is by breaking the first annexation and inserting *وَ* *wa* “and”:

فَلْمُ 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,

فَلْمُهُ وَكِتَابُهُ  
*qalamuhu wakitābu*  
 “his pen and his book”

### 12.11.2. One annexe noun and multiple base nouns

We can also have expressions like “the house of the boy and the girl”. In this sentence there is one annexe noun and two base nouns.

To express this in Arabic we will say:

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

Note that both *الْغُلَامِ* *alghulāmi* and *الْجَارِيَةِ* *aljāriyati* are in the i-state because they are both base nouns in the annexation.

#### 12.11.2.1. With pronouns

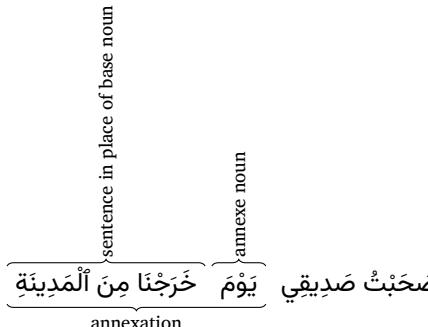
If one or both of the base nouns in the annexation is replaced with a pronoun then the first noun must be repeated. For example,

بَيْتُ الْغُلَامِ وَبَيْتُهَا  
*baytu alghulāmi wabaituha*  
 “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,



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

The word **يَوْمَ** is the annexe noun and is used as an adverb or time. The entire sentence **خَرَجْنَا مِنْ الْمَدِينَةِ** occupies the place of the base noun. We will study the adverb of time in chapter (give ref), if Allāh wills, where such annexations are common.

Annexation to a sentence also occurs besides adverbs.<sup>1</sup> For another example, see section (ref to idaafah to a 安 يفعل).

## 12.13. Numbers from one to ten

Arabic numbers are complicated and we will treat them more fully in chapter (give ref), if Allāh wills. For now, we will give a short preview of the numbers from one to ten.

### 12.13.1. The number one

The word for the number “one” is **واحدٌ wāhid**. It is an adjectival noun and can be used as an attribute. For example,

قَرَأْتُ كِتَابًا وَاحِدًا.  
 “I read one book.”

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

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

أَكْلُتْ تَمْرَةً وَاحِدَةً.  
“I ate one date.”

Often, as in English, using the number واحد “one” is optional. For example,  
قَرْأَتْ كِتَابً.  
“I read a book.”

### 12.13.2. The number two

The number for “one” واحد is a singular noun. Correspondingly, the number for “two” اثنان *iṭhnāni* is a dual noun. It too can be used as attribute. For example,  
دَخَلَ رَجُلَيْنِ اثْنَانِ.

*dakħala rajulāni -iṭhnān*

“Two men entered.”

In the the a-state and i-state, it becomes اثنين *iṭhnayni*. For example,  
قَرْأَتْ كِتَابَيْنِ اثْنَيْنِ.

*qara'tu kitābayni -iṭhnayn*

“I read two books.”

When feminized it becomes اثنتان *iṭhnatāni*. For example,  
دَخَلَتْ جَارِيَتَانِ اثْنَتَانِ وَأَكْلَتَنَا تَمْرَتَيْنِ اثْنَتَيْنِ.

*dakħala jāriyatāni -iṭnatāni wa'akalatā tamratayni -iṭnatayn*.

“Two girls entered and ate two dates.”

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

دَخَلَتْ جَارِيَتَانِ وَأَكْلَتَنَا تَمْرَتَيْنِ.

*dakħala 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 واحد “one” is a singular noun, and that the number اثنان *iṭhnāni* “two” is a dual noun.

So it should come as no surprise that the numbers three to ten are treated as plural nouns. (We say *treated as plurals* because they’re not technically plurals. For example, they don’t conform to the broken plural patterns. But let’s not worry about that for now.)

Now, remember that ة is a feminine marker for singular nouns, but not for plural nouns. In fact, recall that there is almost a role reversal for ة in plural nouns, where it tends to occur for plurals of masculine nouns, and is missing for plurals of feminine nouns. For example, the plural of هر “a male cat” is هر، and the plural of هرّه “a female cat” is هرز، We will now see this role reversal of ة in the numbers three to ten. When a number from 3–10 is used for a masculine noun then it shall have ة and when it is used for a feminine noun then it shall not have ة. Here then are the numbers from 3–10:

Number	Masculine	Feminine
three	ثَلَاثَةٌ	ثَلَاثَ

Number	Masculine	Feminine
four	أَرْبَعَةٌ	أَرْبَعٌ
five	خَمْسَةٌ	خَمْسٌ
six	سِتَّةٌ	سِتٌّ
seven	سَبْعَةٌ	سَبْعٌ
eight	ثَمَانَةٌ	ثَمَانِيٌّ
nine	تِسْعَةٌ	تِسْعٌ
ten	عَشْرَةٌ	عَشْرٌ

The number 10 is irregular in that the masculine number has a fatḥah on the ش (sh) of عَشْرَةٍ (*eashharah*). Whereas the feminine number has a sukūn on the ش (sh) of عَشْرٍ (*eashhr*).

Consistent with the numbers 1 and 2, the numbers from 3–10 may be used as attributes. But they are more often used as annexe nouns. As mentioned earlier, we will treat numbers more fully later, if Allāh wills. But here are some examples for now:

لِلْمَرْأَةِ ثَلَاثَةُ أَبْنَاءٍ وَأَرْبَعُ بَنَاتٍ.

*lilmara'a thalathatu 'abnā'in wa'arbaeu banāt.*

“The woman has three sons and four daughters.”

وَضَعْثُ عَشْرَةَ أَقْلَامٍ فِي عَشْرِ حَقِيبَاتٍ.

*wadaetu eashharata 'aqlāmin fi eashri haqibāt.*

“I put ten pens in ten bags.”

The feminine number “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,

أَكْلَثُ ثَمَانِيٍ هَرَرِ ثَمَانِيٍ كِسْرَاتٍ مِنْ الْلَّحْمِ فِي ثَمَانِي سَاعَاتٍ.

*'akalat thamāni hirarin thamāniya kisrātin mina -llahmī fi thamāni sāeāt.*

“Eight cats<sub>f</sub> ate eight pieces of meat in eight hours.”

## 12.14. Usage of the annexation

### 12.14.1. Primarily belonging

نحو، مثل، شبه.

Don't become definite when annexed to pronoun

### 12.14.3. نفس “self”

صَرَباً أَنفُسَهُمَا

قالت لِي نَفْسِي

### 12.14.4. annexation of material

خاتِمٌ ذَهَبٌ

خاتمْ ذَهَبٌ  
خاتمْ مِنْ ذَهَبٍ

**12.14.5.** مَدِينَةُ دَمْشَقْ

**12.14.6.** مجرد ترفيه

# Chapter 13.

## Some irregular nouns



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 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. أَبُّ 'ab, أَخْ 'akh, and حَمٌّ ham

The first three nouns that we will talk about are:

- i. أَبُّ 'ab “a father” (root: أبو)
- ii. أَخْ 'akh “a brother” (root: أخو)
- iii. حَمٌّ ham “a father-in-law” (root: حمو)

The final root letter of all three of these nouns is *و*. However, irregularly, it is omitted in most formations of the word. It does resurface in some cases as we will describe below.

Without the final root letter *و*, these nouns display their state like regular nouns. Here are some examples:

لِلْجَارِيَةِ أَبُّ كَبِيرٌ وَأَخْ صَغِيرٌ.

*liljāriyati 'abun kabirun wa'akhun ṣaghīr*

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

ضَرَبَ الْعَلَمُ أَخَا لَهُ.

*ḍaraba -lghulāmu 'akhān lahu.*

“The boy beat a brother of his.”

الْحَمْ وَالْأَبُ فِي بَيْتِ الْأَخِ.  
*'alhamu wal'abu fi bayti -l'akħ.*

“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 ةُ, ةِ, and ةَ, they display their state using the long vowels ئُ, ئِ, ئَ, and ئِ instead. Here are some examples:

هُوَ أَخُو الْجَارِيَةِ.  
*huwa 'akħu -l-jāriyah*

“He is the girl’s brother.”

سَأَلْتُ أَبا صَدِيقِي عَنْ أَمْرٍ.  
*sa'altu 'abā ṣadīqi ean 'amr.*

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

ذَهَبْتُ إِلَى بَيْتِ حَمِي أَرْجُلٍ.  
*dhahabtu 'ilā bayti ḥamī -rrajul.*

“I went to the man’s father-in-law’s house.”

When these nouns are annexed to attached pronouns, then in most cases they will behave as above. So, for example,

أَبُوهُ  
*'abūhu*  
 “his father” (u-state).

أَخَانَا  
*'akħānā*  
 “our brother” (a-state).

However, if the attached pronoun is ئِ (for the singular speaker participant), then in that case, the attached pronoun ئِ attaches to the annexe noun directly, without any intervening long vowel:

أَخِي  
*'akħi*  
 “my brother” (u-state, a-state, and i-state).

أَبِي  
*'abi*  
 “my father” (u-state, a-state, and i-state).

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

Here are some more examples in sentences:

أَخُوهُ طَوِيلٌ وَأَخُوهُ قَصِيرٌ وَأَخِي كَبِيرٌ.  
*'akħuhu ṭawilun wa'akħuhā qaṣirun wa'akħi kabir.*

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

سَأَلْ أَخَاهُمْ وَأَخَانَا.  
*sa'altu 'akħāhim wa'akħānā.*

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

شَكَرْ أَخِي أَبِي.  
*šakar 'akħi 'abi.*

*shakara* 'akħi 'abi.

“My brother thanked my father.”

دَهْبُتْ إِلَى بَيْتِ أَخِيهِنْ.

*dhahabtu* 'ilā bayti 'akħihinn.

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

The above irregular behavior of these three nouns is only when they are annexed nouns. When they happen to be base nouns in annexations, then they again behave like regular nouns and their state is displayed by the short vowel marks ئِ, ةِ, and ئِ, when definite, and by tanwin ئُ, ةُ, and ئُ, when indefinite. . Examples:

بَيْتُ الْأَخْ كَبِيرٌ.

*baytu* -l-akħi kabir.

“The brother’s house is big.”

دَهْبُتْ إِلَى بَيْتِ أَخٍ.

*dhahabtu* 'ilā bayti 'akħ.

“I went to a brother’s house.”

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

Word	Dual (u-state)	Dual (a-state and i-state)	Plural
أَبٌ <i>ab</i>	أَبْوَانٌ <i>abawāni</i>	أَبْوَيْنِ <i>abawayni</i>	آبَاءُ <i>'ābā'</i>
أَخٌ <i>akħ</i>	أَخْوَانٌ <i>akħawāni</i>	أَخْوَيْنِ <i>akħawayni</i>	إِخْوَةٌ <i>'ikħwah</i> , إِخْوَانٌ <i>'ikħwān</i>
خَمْ <i>ħam</i>	خَمْوَانٌ <i>ħamawāni</i>	خَمْوَيْنِ <i>ħamawayni</i>	أَخْمَاءُ <i>'ahmā'</i>

One special note regarding the dual of أَبْوَيْنِ/أَبْوَانٌ: 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:

دَهَبَ الْأَخْوَانُ إِلَى الْمَسْجِدِ.

*dhahaba* -l-akħawāni fi -lmasjid.

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

سَأَلَتْ أَخْوَيَّ عَنْ أَمْرٍ

*sa'altu* 'akħawayya ean 'amrin.

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

شَكَرْتُ لِأَبْوَيْهِ

*shakartu* li?abawayhi.

“I thanked his parents.”

### 13.2.2. دُوْ دَّهُū and دَّهَاتِ d̄hāt

The fourth irregular noun from “the five nouns” is the masculine noun دُوْ دَّهُū and its feminine counterpart دَّهَاتِ and دَّهَات. The words دُوْ دَّهُū and دَّهَاتِ mean “owner of” or “possessor of”.

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

State	Singular	Dual	Plural
u-state	دوْ دَّهُū	دَّهَوَا d̄hawā	دوْ دَّهَوَاتِ d̄hawāt
a-state	ذا دَّهَاتِ	دَّهَوَيِّ d̄haway	دوْ دَّهَوَاتِ d̄hawāt
i-state	دي دَّهَاتِ	same as a-state	same as a-state

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

أَرْجُلُ دُوْ دَّهُوْ أَمْالٌ.  
'arrujulu d̄hū -lmāl.

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

The word دَّهَاتِ is the feminine of دُوْ دَّهُū. When used as an annexes noun, its states, duals, and plurals are as in the table below:

State	Singular	Dual	Plural
u-state	دَّهَاتِ d̄hātu	دَّهَوَاتِ d̄hawātā	دَّهَوَاتِ d̄hawātū
a-state	دَّهَاتِ d̄hāta	دَّهَوَاتِي d̄hawātay	دَّهَوَاتِ d̄hawātī
i-state	دَّهَاتِ d̄hāti	same as a-state	same as a-state

Examples:

هَذِهِ الشَّجَرَةُ دَّهَاتُ ثَمَرٌ كَثِيرٌ.  
hādhihi -shshajaratu d̄hātu thamarin kathirin.

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

As opposed to دُوْ دَّهُū which is only an annexes noun, دَّهَاتِ 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 دُوْ دَّهُū which can’t be annexed to attached pronouns, دَّهَاتِ can be annexed to attached pronouns. Examples:

### 13.2.3. فَمِ fam

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

In some ways, the word فَمِ fam is regular. It is only irregular when it is a singular annexes noun. Let’s first see its regular behavior.

عَلَى الْوِجْهِ فَمٌ وَفِي الْقَمَ لِسَانٌ.  
*eala -l-wajhi 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 الْقَمِ.  
*nataqa lisānu -lfam.*

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

It forms duals regularly, which are used in annexations regularly

فَمَا الْنَّهْرَيْنِ 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 فَمٌ is a singular annexe noun, then it is usual for it to follow the example of the rest of the five nouns.

Here is how it will appear as a singular annexe noun in the three states:

u-state	a-state	i-state
فُوْ fū	فَا fā	فِي fi

Examples of usage:

فُوْ الْنَّهْرِ كَبِيرٌ.  
*fu -nnahri kabir.*

“The mouth of the river is big.”

فُوهَا جَمِيلٌ.  
*fuhā jamil.*

“Her mouth is beautiful.”

فَتَحَ فَاهٌ.  
*fataha fāh.*

“He opened his mouth.”

جَعَلَتِ الْأُمُ لُفْمَةً طَغَامٍ فِي فَيْنَبِهَا.  
*jaaalati -l-ummū luqmata taeāmin fi fi -bnatihā.*

“The mother put a morsel of food in her daughter’s mouth.”

When the attached pronoun for the speaking person ي is attached to فُوْ fū, فَا fā, or فِي fi the combination is always فِي fiyya in all three states. Examples:

فِي مَفْتُوحٍ.  
*fiyya maftūh.*

“My mouth is open.”

فَتَحَتْ فِي.  
*fatahtu fiyy.*

“I opened my mouth.”

أَكْلَثْ بِفِي.  
*'aklalu bifiy.*

“I ate with my mouth.”

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

فَمُّ الْنَّهَرِ كَبِيرٌ.

*famu -nnahri kabir.*

“The river’s mouth is big.”

فَمِي مَفْتُوحٌ.

*famī maftūhun.*

“My mouth is open.”

فَمُّهَا جَمِيلٌ.

*famuhā jamilun.*

“Her mouth is beautiful.”

فَتَحَ فَمُّهُ.

*fataḥa famahu.*

“He opened his mouth.”

جَعَلَتِ الْأُلُمْ لِقْمَةً طَعَامٍ فِي فَمِ ابْنَتِهَا.

*jasalati -l'ummū luqmata tacāmin fī fami -bnatihā.*

“The mother put a morsel of food in her daughter’s mouth.”

The other irregularity of فَمْ “a mouth” is that its broken plural is أَوْهَاهُ *'afwāh.*

Note that the letter *م* has not been used to form the broken plural, and instead a *و*, and a *ه* are used to form it.

### 13.3. Other irregular nouns

There are more nouns that have irregularity in their own ways. We will discuss them below.

#### 13.3.1. أَوْلَاتُ *'ulū* and أَوْلَاتُ *'ulāt*

أَوْلُو *'ulū* (first syllable has a short vowel with a silent *و*) means “people<sub>m</sub> of”. It is only used as a masculine plural annexe noun, similar in meaning to أَهْلُ *dīħawū* which we discussed in section @ref{zu} above. There is no singular or dual of this noun.

Here is its form in the different states:

u-state	a-and i-state
أَوْلُو <i>'ulū</i>	أَوْلَاتُ <i>'ulāt</i>

Example:

لِأُولَيِ الْأَرْحَامِ حُقُوقٌ.

*lil'awlī l-arħāmi huqūq.*

“The people of the wombs (i.e. blood relatives) have rights.”

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

u-state	a-and i-state
أُولَاتُ <sup>لِلْأَوْلَادِ</sup> <sup>لِلْأَوْلَادِ</sup> <i>ulātū</i>	أُولَاتٍ <sup>لِلْأَوْلَادِ</sup> <sup>لِلْأَوْلَادِ</sup> <i>ulāti</i>

لِلْأَوْلَادِ أُلْحَمْلُ حُقُوقُ عَلَى بُعْدِ لِتَهْنَ.  
*li'ulāti -lhamli huqūq əlā bue'lālatihinn.*

“The women of pregnancy (i.e. pregnant women) have rights upon their husbands.”

### 13.3.2. أمُّ <sup>أُمٌّ</sup> *umm*

The noun <sup>أُمٌّ</sup> *umm* “a mother” forms two *āt* sound plural variants:

i. أمَّهَاتُ <sup>أُمَّهَاتٍ</sup> *ummahāt*

ii. أمَّاتُ <sup>أُمَّاتٍ</sup> *ummāt*

The first variant <sup>أُمَّهَاتٍ</sup> *ummahāt* is more commonly used. Example:

أُمَّاهَاتُ الْغُلْمَانِ طَيِّبَاتُ.  
<sup>أُمَّاتُ</sup> *ummahātū -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 *ān* sound plural. (Remember from section @ref(applicability-of-the-un-sound-plural) that a few nouns that don’t denote male intelligent beings have *ān* sound plurals.)

In both plurals, the singular noun is modified irregularly.

Singular	<i>āt</i> sound plural	<i>ān</i> sound plural (u-state)	<i>ān</i> sound plural (a-state and i-state)
سَنَةٌ سَنَاهُ <i>sanah</i>	سَنَوَاتٍ <i>sanawāt</i>	سِنُونٍ <i>sinūna</i>	سِنِينٍ <i>sinīna</i>

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

### 13.3.4. مَاءٌ *mā'*

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

### 13.3.5. شَفَةٌ *shafah*

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

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

### 13.3.6. بِنْتٌ *ibn*, ابنة *ibnah*, and بِنْتٌ *bint*

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

- i. ابنة *ibnah*
- ii. بِنْتٌ *bint*

which mean “a daughter”.

ابن *ibn* “a son” forms both a broken plural and an īn sound plural.

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

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

Singular	īn sound plural (u-state)	īn sound plural (a-state and i-state)
ابن <i>ibn</i>	بنون <i>banūna</i>	بنين <i>banīna</i>

The feminine بِنْتٌ and بِنْتٌ “a daughter” form the irregular āt sound plural بَنَاتٍ *banāt* “daughters”. Note that بَنَاتٍ *banāt* is not a broken plural from the root بنت. Therefore, it obeys the rules of āt sound plurals and does not end with ة or ة in the a-state.

Here are some examples using these nouns:

### 13.3.7. نَاسٌ *nās*, and عَنْاسٌ *unās*

ناس *nās* and عناس *unās* are from the root أَسَنْ *as-n-a-*. They both mean “a people”.

When indefinite, only عناس *unās* tends to be used, and ناس *nās* tends to be unused.

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

Here are some examples using these nouns:

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

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

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

另一方面، مَرْأَةٌ *imra'*, on the other hand, only means “a man” in a general sense. For example, in the sentence “A man is only as good as his word.” It can also be translated as “a person”.

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

另一方面، مَرْأَةٌ *imra'ah* “a woman” irregularly forms the broken plurals نِسَاءٌ *nisā'* and نِسْوَةٌ *niswah* “women”. The former (نِسَاءٌ *nisā'*) is more commonly used.

Like شَفَافٌ *shafaf* 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 <sup>ي</sup>الْ. When <sup>ي</sup>الْ is prefixed to these nouns to make them definite, they lose the initial connecting hamzah and change their internal vowels. This table shows what we mean:

State	Definite of إِمْرَأٌ	Definite of إِمْرَأَةٌ
u-state	إِمْرَأٌ الْمَرْأَةُ 'almar'u	إِمْرَأَةٌ الْمَرْأَةُ 'almar'atu
a-state	إِمْرَأَةٌ الْمَرْأَةُ 'almar'a	إِمْرَأَةٌ الْمَرْأَةُ 'almar'ata
i-state	إِمْرَأَةٌ الْمَرْأَةُ 'almar'i	إِمْرَأَةٌ الْمَرْأَةُ 'almar'ati

The masculine noun إِمْرَأٌ *'imra'* has an additional irregularity. When it is indefinite, it irregularly displays its state, not only on its final letter ئ, but also on the letter before it ر.

It is also permissible for it to behave regularly by displaying its state on its final letter only, but this is not as commonly used.

This table shows what we mean:

State	Regular indefinite (less common)	Irregular indefinite (more common)
u-state	إِمْرَأٌ الْمَرْأَةُ 'imra'un	إِمْرَأَةٌ الْمَرْأَةُ 'imru'un
a-state	إِمْرَأَةٌ الْمَرْأَةُ 'imra'an	إِمْرَأَةٌ الْمَرْأَةُ 'imra'an
i-state	إِمْرَأَةٌ الْمَرْأَةُ 'imra'in	إِمْرَأَةٌ الْمَرْأَةُ 'imri'in

Here are some examples of these nouns:

Work in progress

# Chapter 14.

## The proper noun



THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 14.1. Introduction

Proper nouns are also known as names. Here are some examples of Arabic names:

Men's	names	Women's	names
مُحَمَّد	Muhammad	عَائِشَةٌ	Uā'ishah
سَعِيد	Saeid	فَاطِمَةٌ	Fatimah
الْحَسَن	al-Hasan	حَفْصَةٌ	Hafṣah
الْنَّعْمَان	al-Nu'emān	سُمَيَّةٌ	Sumayyah
طَلْحَةٌ	Talhah	جَمِيلَةٌ	Jamīlah
أَسَامِةٌ	Usāmah	زَينَبٌ	Zaynab
عُثْمَانُ	Uthmān	مَرْيَمٌ	Maryam
عُمَرٌ	Umar	سَعَادٌ	Sueād
إِبْرَاهِيمٌ	Ibrāhim	أَسْمَاءٌ	Asmā'
عَبْدُ اللَّهِ	Eabd Allāh	لَيْلَةٌ	Laylā
أَبُو بَكْرٍ	Abū Bakr	أُمُّ حَبِيبَةٍ	Umm Ḥabībah

Place	names	Misc.	names
مَكَّةٌ	Makkah	رَمَضَانٌ	Ramadān (a month)
دَمْشَقُ	Damascus	أَحْدَادٌ	Uhud (a mountain)
مِصْرٌ	Egypt	أَنْبَيلٌ	the Nile (a river)
الْقَاهِرَةُ	Cairo	الْفَاتِحَةُ	the Fātiḥah (a sūrah)
الْهِنْدُ	India	الْجُمُعَةُ	Friday

Note the following points from the list above:

- Although some names begin with الْ, most don't.
- Many names are semi-flexible (indicated by ٰ).
- Some names consist of more than a single word, like عبد الله عَبْدُ اللَّهِ ؓ Saabd 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 الْ, are definite.
- A proper noun which does not begin with الْ, and which is fully-flexible, shall be tanwīned, despite being definite.

The above points are exemplified in the following sentence:

**ذَهَبَتِ إِلَى بَيْتِ مُحَمَّدٍ الْكَرِيمِ وَزَيَّبَ الْطَّيِّبَةَ.**  
*dhahabtu 'ilā bayti muhammadini -ikarimi wazaynaba -ttayyibah.*  
 "I went to the house of the noble Muhammad and the good Zaynab."

Note the above from the above example:

- مُحَمَّدٌ is fully-flexible so it has a tanwīned kasrah ِ in the i-state.
- زَيَّبٌ is semi-flexible so it is not tanwīned, and instead has an fatḥah َ in the i-state.
- The proper nouns مُحَمَّدٌ and زَيَّبٌ are attributees in descriptive noun phrases.
- Their attributes (الْكَرِيمَةُ and الْطَّيِّبَةُ, respectively) have الْ to match the definiteness of the definite proper noun attributees. Furthermore, they both end with ِ because they match the i-state of their attributees.

## 14.3. Meanings of names

Many names are re-used from common nouns and adjectival nouns with positive meanings. Examples:

- مُحَمَّدٌ Muhammad “a highly praised one<sub>m</sub>”
- سَعِيدٌ Saeid “a happy (fortunate) one<sub>m</sub>”
- الْخَيْرُ al-Hasan “the good one<sub>m</sub>”
- طَلْحَةٌ Talhah “an acacia (tree)”
- جَمِيلَةٌ Jamilah “a beautiful one<sub>f</sub>”

It is possible for these names to sometimes (technically) cause a sentence to have an ambiguous meaning. For example,

**جَلَسَ الْخَيْرُ مَعَ سَعِيدٍ.**  
*jalsa -lhasanu maea saeid*  
 “al-Hasan sat with Saeid.”  
 or  
 “The good one<sub>m</sub> sat with a happy (fortunate) one<sub>m</sub>.”

Context would tell us whether the proper noun or the common/adjectival noun meaning is intended.

Note however the following sentence:

ذَهَبَتْ جَمِيلَةٌ إِلَى الْبَيْتِ.  
*dīhabat jamilatu 'ila -lbayt.*

This sentence can only be understood to use جَمِيلَةٌ with its proper noun meaning:

“Jamilah 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 ة and the sentence would be:

ذَهَبَتْ جَمِيلَةً إِلَى الْبَيْتِ.  
*dīhabat jamilatun '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 ل. 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 ل, the default assumption is that they are fully-flexible, unless they fall into one of the categories of semi-flexible nouns (which we will study soon).

Examples of fully-flexible names are:

مُحَمَّد	Muhammad	مُعَاذ	Mu'ādh
نُوحٌ	Nūh	سَعْدٌ	Sa'ad
شُعَيْبٌ	Shu'eayb	عَمَّارٌ	Eammār
عَلَيٌّ	Ealī	حَسَانٌ	Hassān
زَيْدٌ	Zayd	سَعِيدٌ	Saeid
أَنَّسٌ	Anas	أَحْمَدٌ	Uḥmad (a mountain)

These are all masculine names.

Examples of sentences with fully-flexible proper nouns:

- .رَبْدُ عَلَمْ طَبِّبْ.  
*zaydun ghulāmun ṭayyib*  
 “Zayd is a good boy.”
- شَكَرَ أَسْ عَلَيْ.  
*shakara 'anasun ealiyyā*  
 “Anas thanked Eali.”
- لَبِسَ سَعِيدْ قَمِيقَ نُوحَ الْأَخْضَرِ.  
*labisa saeidun qamisa nūhini -l'akhdar*  
 “Saeid wore Nūh'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 in ة are fully-flexible.

Most such proper nouns are feminine names. Examples:

خَدِيجَةٌ <sup>2</sup>	Khadījah	مَيْمُونَةٌ <sup>2</sup>	Maymūnah
فَاطِمَةٌ <sup>2</sup>	Fatimah	صَفِيَّةٌ <sup>2</sup>	Safiyah
عَائِشَةٌ <sup>2</sup>	Uā'ishah	خَوْلَةٌ <sup>2</sup>	Khawlah
سَمَيَّةٌ <sup>2</sup>	Sumayyah	جَمِيلَةٌ <sup>2</sup>	Jamilah
حَفْصَةٌ <sup>2</sup>	Hafṣah	آسِيَّةٌ <sup>2</sup>	Āsiyah

However, some masculine names may end with ة too:

حَمْزَةٌ <sup>2</sup>	Hamzah	مُعَاوِيَةٌ <sup>2</sup>	Mu'awiyah
أَسَامَةٌ <sup>2</sup>	Usāmah	عَكْرِمَةٌ <sup>2</sup>	Eikrimah
طَلْحَةٌ <sup>2</sup>	Talḥah	عُبَادَةٌ <sup>2</sup>	Eubādah

Example:

طَلْحَةُ الْطَّوَيْلِ يَعْلُجُ جَمِيلَةً الْكَرِيمَةِ.  
 “The tall Talḥah is the husband of the generous Jamilah.”

#### 14.4.2.2. Names ending with an extrinsic ء or ى

Similar to common nouns and adjectival nouns, all names ending with an extrinsic ء or ى shall be semi-flexible. These are usually feminine names. Examples:

أَسْمَاءٌ <sup>2</sup>	Asmā'	لَيْلَىٰ <sup>2</sup>	Laylā
دَرْدَاءٌ <sup>2</sup>	Dardā'	سَلْمَىٰ <sup>2</sup>	Salmā

Examples in sentences:

ذَهَبَتْ سَلْمَىٰ إِلَى بَيْتِ أَسْمَاءٍ.  
“Salmā went tp Asmā’s house.”

Sentence word order is usually pretty flexible. For stylistic reasons, it is permissible for a direct doee to precede the doer. For example,

سَأَلَتْ دَرْدَاءٌ أَسْمَاءٍ.  
“Asmā’ asked Dardā”

But because words that end with ى never display any state, then for these words the sentence word order becomes more rigid. So the following sentence:

سَأَلَتْ لَيْلَىٰ سَلْمَىٰ.  
would usually only mean “Laylā asked Salmā.”

#### 14.4.2.3. Names ending with an extrinsic ان

All names ending with an extrinsic ان will be semi-flexible.

This is somewhat different from the rule we learnt for common noun and adjectival nouns in section @ref(adjectival noun-an-diptote). There only adjectival nouns of the pattern فَعْلَان and whose feminine was not formed by adding ة to it were considered semi-flexible nouns.

Examples:

عُثْمَانٌ <sup>2</sup>	Euthmān	رَمَضَانٌ <sup>2</sup>	Ramadān
سُفْيَانٌ <sup>2</sup>	Sufyān	شَعْبَانٌ <sup>2</sup>	Shāebān

Example:

جَلَسَ عُثْمَانُ مَعَ سُفْيَانَ فِي رَمَضَانٍ.  
“Euthmān sat with Sufyān in Ramadān.”

#### 14.4.2.4. Names on the pattern أَفْعَلٌ

All names on the pattern أَفْعَلٌ shall be semi-flexible. Examples:

أَخْمَدٌ <sup>2</sup>	Aḥmad	أَسْعَدٌ <sup>2</sup>	Asead
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#### 14.4.2.5. Names of the pattern فُعْل

Names of the pattern فُعْل shall be semi-flexible. Examples:

<sup>2</sup> عَمَر	Eumar	<sup>2</sup> مُضَر	Mudar
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#### 14.4.2.6. Names that are originally verbs

Names that are originally verbs are semi-flexible. Examples:

- يَزِيدٌ <sup>2</sup> Yazid “He increases”
- يَعِيشٌ <sup>2</sup> Ya'ish “He lives”

Their origin as verbs will be apparent when we study stateful verbs.

#### 14.4.2.7. Names of foreign origin

Names of foreign origin are generally semi-flexible. These include the names of angels, many of the previous prophets and messengers, and other persons. Examples:

جَبْرِيلٌ <sup>2</sup>	Jibril	زَكَرِيَاً <sup>2</sup>	Zakariyyā
إِبْرَاهِيمٌ <sup>2</sup>	Ibrāhīm	يَحْيَى <sup>2</sup>	Yahyā
إِسْمَاعِيلٌ <sup>2</sup>	Ismā'īl	هَاجَرٌ <sup>2</sup>	Hājar
إِسْحَاقٌ <sup>2</sup>	Is-hāq	مَرْيَمٌ <sup>2</sup>	Maryam
يَعْقُوبٌ <sup>2</sup>	Ya'qūb	يَأْجُوجٌ <sup>2</sup>	Ya'jūj
يُوسُفٌ <sup>2</sup>	Yūsuf	مَاجُوجٌ <sup>2</sup>	Ma'jūj
يُونُسٌ <sup>2</sup>	Yūnus	إِبْلِيسٌ <sup>2</sup>	Iblīs
إِدْرِيسٌ <sup>2</sup>	Idris	فَرْعَوْنٌ <sup>2</sup>	Pharoah
أَيُوبٌ <sup>2</sup>	Ayyūb	هَرَقَلٌ <sup>2</sup>	Heraclius
مُوسَى <sup>2</sup>	Mūsā	كَسْرَىٰ <sup>2</sup>	Chosroes
عِيسَىٰ <sup>2</sup>	Ēisā	قِيَصَرٌ <sup>2</sup>	Caesar

Note that فِرْعَوْن <sup>2</sup> “Pharoah” as قِيَصَر <sup>2</sup> “Caesar”, despite being titles, are treated as proper names.

The only exception to this rule is a masculine name of foreign origin that comprises of only three letters, and whose middle letter has an sukūn. Such a name will be fully-flexible. Example:

- نُوح Nūh

#### 14.4.2.8. Feminine names

All feminine names, regardless of their origin, or their ending, shall be semi-flexible. We have already given examples of semi-flexible feminine names that end with ة, اء, and ئ, so we will provide other examples here:

زَيْنَبٌ <sup>2</sup> سُعَادٌ	Zaynab Sueād	مَرْيَمٌ <sup>2</sup> هَاجِرٌ	Maryam Hājar
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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
- دَعْدَ دَعَدَ Daed

Example of usage:

ذَهَبَتْ هِنْدٌ إِلَى بَيْتِ دَعَدٍ.

or

ذَهَبَتْ هِنْدٌ إِلَى بَيْتِ دَعَةٍ.

“Hind went to Daed’s house.

#### 14.5. *The name* فُلانْ

The fully-flexible name فُلانْ is used as a place-holder name in casual conversations. It may be translated into English as “so-and-so”. For example,

ظَلَّمَ أُرْجُلٌ فُلانًا وَغَدَرَ بِفُلانٍ. “The man wronged so-and-so and he acted treacherously with so-and-so.”

For females, the name فُلانَةٌ<sup>2</sup> is used.

صَدَقَتْ فُلانَةٌ.

“So-and-so told the truth.”

#### 14.6. Irregular spelling of the name عَمْرُو ءامِر ءامِر

Irregularly, the fully-flexible name ءامِر is written with an unpronounced ُ at its end: عَمْرُو when in the u-state and i-state. In the a-state, the ُ is not added.

Name	u-state	a-state	i-state
ءامِر	عَمْرُو ءامِر	عَمْرًا ءامِر	عَمْرِو ءامِر

Some have mentioned that this ُ was added in the spelling in order to distinguish it from the name عُمر ءumar, when written without vowel marks. Or it could be the remnant of an older (pre-Islāmic) practice of appending a final ُ to personal names.<sup>1</sup>

<sup>1</sup>Al-Jallad, A., “One wāw to rule them all: The origins and fate of wawation in Arabic and its orthography”

## 14.7. The Replacement

Before we proceed with our discussion on proper nouns, we will take a short digression to discuss a grammatical concept called the *replacement*. We will only give a short preview here and will treat it fully in chapter @ref(the-replacement-chapter).

A *replacement* is a word that follows another word, the *replacee*, and replaces it from the perspective of the grammar of the sentence. The replacement is put in the same state as the replacee. Here is an example of a sentence with a replacement and a replacee:

أَخَذَ الْعَلَامُ شَيْئًا كِتَابًا.  
 replacement      replacee

“The boy took something: a book”

In the above sentence, the word كِتابًا “a book” is the replacement of شَيْئًا “something”. Therefore, it is put in the same a-state.

The replacement is frequently used with proper nouns. For example,  
ذَهَبَ الْأَعْلَامُ إِلَى بَيْتِ عَمِّهِ عَلَيٍّ.

“The boy went to his uncle Eali’s house.”

In this sentence, the name علىٍّ Eali is the replacement of the replacee عَمٌ “uncle”. Note, again, that the replacement comes after the replacee and matches it in state. However, the replacement does not need to come directly after the replacee. We can see that there is the pronoun هُوَ “his” between them.

Here is another example:

سَأَلَ الطَّالِبُ مُعَاذَ الْمَعْلُومِ سَعْدًا.

“The student Mu'aadh asked the teacher Saed.”

## 14.8. Annexed names

So far we have only dealt with proper nouns that are single words. There are some proper nouns that may be formed from two words that are in an annexation. These belong to different categories:

### 14.8.1. “Slave of” names

Some names are formed by annexing the noun عبد ئابد “a slave” to one of the names of Allāh. The most common of these names are:

- ئابد الله ئابد الله “the Slave of Allāh”
- ئابد الرحمن ئابد الرحمن “the Slave of the Most Merciful”

As usual, the base noun shall always be in the i-state. And the state of the annex noun عبد is variable, depending on its function in the sentence. Example:

عبد الله هو أخو عبد الرحمن. “Eabd Allāh is the brother of Eabd al-Rahmān.”

### 14.8.2. “Parent of” names

It is common to call a man, not by his own given name, but rather by calling him the father of one of his children, usually his first born son. For example, if a man named أَحْمَد “Ahmad” had a son named زَيْد “Zayd”, he may be called أبو زَيْد Abū Zayd “Zayd’s father”. Example of usage in a sentence:

ذَهَبَتْ إِلَى بَيْتِ أُبُو زَيْدٍ.  
“I went to Abū Zayd’s house.”

(Note how زَيْدٍ has a tanwined kasrah ڻ in the i-state because it is fully-flexible.)

While using the name of first-born son is more common, a daughter’s name could be used as well. Example,

سَأَلْتُ أُبَا رُوقَيْةَ سُؤَالًا.  
“I asked Abū Ruqayyah a question.”

(Note how رُوقَيْةَ has an fat-hah ڻ in the i-state because it is semi-flexible.)

Women, too, are similarly called as the mother of one of their children. For example, the wife of the Prophet (may Allāh grant peace and confer blessing upon him) اُمُّ حَبِيبَةٍ<sup>2</sup> Umm Ḥabibah was called thus because she had a daughter named حَبِيبَةٍ<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 هُرَيْرَةٍ<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 هُرَيْرَةٍ<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 عُمَرْ<sup>2</sup> Eumar had a son named عبد الله Allāh. He is commonly known as اَبْنَ عُمَرْ<sup>2</sup> Ibn Eumar “Eumar’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 اَبْنُ سُمَيْةَ<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 أَبْنَ كَثِيرٍ Ibn Kathīr is referred to by his grandfather's name كَثِيرٌ Kathīr.
- a human being is called <sup>2</sup>أَبْنَ آدَمَ based on his being a descendent of the first man, the Prophet Adam.

#### 14.8.3.1. Full names

The full name of a person is formed by putting his given name first, and then his “son of” name after it as a replacement. Here is an example of a full name:

زَيْدُ بْنُ عَلَيٌّ  
Zayd the son of Ealī

Note some peculiarities of the full name:

- The name زَيْدٌ “Zayd” has lost its tanwīn.
- The word بْنٌ “son” is not written with its initial connecting hamzah ۖ.

These peculiarities are only when forming a full name in this manner. Consider for example the following sentence:

رَأَيْدُ أَبْنُ عَلَيٌّ.  
“Zayd is the son of Ealī.”

In the above example, the name زَيْدٌ is tanwīned and أَبْنُ is written with its connecting hamzah ۖ. Therefore this is not an expression of the full name in a replacee-replacement format. Rather, أَبْنُ here is the info of the sentence.

For women, the word بِنْتٍ is used instead of بْنٌ.

Example:

قَرَأَتِ الْمُعَلِّمَةُ كِتَابَ أَطْلَالِيَةَ زَيْنَبَ بِنْتَ أَحْمَادَ.

“The teacher read the book of the student Zaynab the daughter of Ahmad.”

The names of multiple forefathers may be strung together in this way separated by بْنٌ. For example:

إِسْمُ نَبِيِّنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ.

“Our prophet's name is Muhammad the son of Eabd Allāh the son of Eabd al-Muṭṭalib.”

(Note that the second بْنٌ is in the i-state to match the state of the annexed noun عَبْدِ اللَّهِ in عَبْدِ اللَّهِ.)

We will deal with complete full names in section @ref(complete-full-names) below.

#### 14.8.4. Other annexed names

Other words besides أَبْنَ, أَمْ, عَبْدٌ, أَبْنَ, and أَمْ may be used in annexed names too. Here are some examples:

- دُوْ دَهْرَيْنِ Dhu l-Qarnayn “He of the two horns”
- مَدِينَةُ النَّبِيِّ madinatu -nnabiyyi “The City of the Prophet”, frequently reduced to simply الْمَدِينَةُ “al-Madīnah”.

Context is used to infer whether by الْمَدِينَةُ is meant “al-Madīnah” or “the city”.

• امْرُوْ أَقْيِسْ Imru' al-Qays "The man of al-Qays", a pre-Islamic poet.

### 14.9. Names beginning with الْ

Most names do not begin with الْ. Some, however, do begin with الْ. Examples:

الْحَسَنْ	al-Hasan	الْزُبَيْرْ	al-Zubayr
الْحُسَيْنْ	al-Husayn	الْنَّعْمَانْ	al-Nuēmān
الْعَبَّاسْ	al-‘Abbās	الْخَارِثْ	al-Hārith

If a proper noun begins with الْ then the question of its flexibility is mostly irrelevant. This is because noun beginning with الْ display their state fully, regardless of whether or not they are semi-flexible without the الْ. Examples:

الْخَسَنْ حَفِيدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.  
"al-Hasan is the grandson of the messenger of Allāh (may Allāh grant peace and confer blessing upon him)."

(u-state displayed with ةٰ.)

سَأَلَ الْرَّجُلُ الْنَّعْمَانَ عَنْ أَمْرٍ.

"The man asked al-Nuēmān about a matter."

(a-state displayed with ةٰ.)

دَهْبَتْ إِلَى بَيْتِ الْنَّعْمَانِ.

"I went to al-Nuēmān's house."

(i-state displayed with ةٰ.)

Names that begin with الْ can sometimes lose their initial الْ. Sometimes, this is systematic, as we will learn in section @ref(calling-names-with-al). Other times, it's hard to tell why.

Conversely, names that don't begin with الْ can sometimes gain it.

Examples:

- The name of the daughter of the Companion أبو الدَّرْدَاء Abu l-Dardā' is actually دَرْدَاء<sup>2</sup>, not الدَّرْدَاء.
- The son of the uncle of the Prophet (may Allāh grant peace and confer blessing upon him) ابْنُ عَبَّاسٍ al-‘Abbās is called Ibn ‘Abbās, not ابْنُ الْعَبَّاسٍ.

However, the son of الْزُبَيْر al-Zubayr is called ابْنُ الْزُبَيْر Ibn al-Zubayr with the الْ.

### 14.10. Place names

Place names are generally feminine. Because of their feminine gender, those not beginning with الْ will be semi-flexible according to section @ref(feminine-names) above.

Examples of place names are:

<sup>2</sup> مَكَّةٌ	Makkah	الْمَدِينَةُ	al-Madīnah
<sup>2</sup> دَمْشُقُ	Damascus	الْقَاهِرَةُ	Cairo
<sup>2</sup> بَغْدَادُ	Baghdād	الْهِنْدُ	India
<sup>2</sup> مَصْرُ	Egypt	الْصِّينُ	China
<sup>2</sup> فَارْسُ	Persia	الْبُرْوَمُ	Rome
<sup>2</sup> تَبُوكُ	Tabūk	الْبَصْرَةُ	Baṣrah

Example of use:

دَهَبَ الْرَّجُلُ إِلَى مَكَّةَ الْمُكَرَّمَةِ وَالْمَدِينَةِ الْمُنَورَةِ.

“The man went to the ennobled Makkah and the illuminated al-Madīnah.”

While most place names are feminine, a few are masculine. Among these are:

أَيْمَنُ	Yemen	الشَّامُ	the Levant
الْعَرَاقُ	Iraq		

### 14.11. Names of tribes

Here are examples of names of tribes:

قُرَيْشٌ	Quraysh	الْأَوْسُ	al-Aws
بَنُو تَمِيمٍ	Banū Tamim	الْخَزْرَاجُ	al-Khazraj
هَوَازِن٢	Hawāzin	بَنُو إِسْرَائِيل٢	Banū Isrā'īl

Tribes are usually called by the name of their progenitor. For example, بَنُو إِسْرَائِيل٢ is a name of the Prophet Yaeqūb. The *ūn* sound plural بَنُونَ “sons/children” is annexed to the name إِسْرَائِيل٢ to get the name of the tribe بَنُو إِسْرَائِيل٢ Banū Isrā'īl “the children of Isrā'īl”. In the a-state and i-state, this becomes بَنِي إِسْرَائِيل٢ Bani Isrā'īl.

Not all tribe names have بَنُونَ “sons” annexed to them, but many do. And often it is optional to keep or drop the annexed بَنُونَ. Examples:

- Quraysh usually does not have بَنُونَ annexed to it.
- Banū Tamim may optionally drop the annexed بَنُونَ and be called simply Tamim.

#### 14.11.1. Flexibility of tribe names

The flexibility of tribe names depends on the name. Here are some examples:

- Isrā'īl is a name of foreign origin and is therefore semi-flexible. Example:

بَعَثَ اللَّهُ مُوسَى إِلَيْنَا بَنِي إِسْرَائِيلَ.

“Allāh sent Mūsā to the children of Isrā'īl.”

- قُرَيْشٌ Quraysh̄ and Tamīm are native Arabic masculine names and are therefore fully-flexible. Example:  
فُرَيْشٌ وَبَنُو تَمِيمٍ قَبِيلَاتٌ.  
“Quraysh̄ and Banū Tamīm are tribes<sub>2</sub>.”
- هَوَازِينٌ Hawāzin is on the semi-flexible noun pattern <sup>فَهَافِفٌ</sup><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.  
“Quraysh̄ dwelled in Makkah and they worshipped idols.”

## 14.12. Titles

Titles are common nouns that denote a rank or position of a person. Titles in English include: Doctor, Mister, and King. For example:

- King David
- Mr. Smith
- Dr. Adams

Here are some examples of titles in Arabic:

النبي	Prophet	الإمام	Imām
الملك	King	الشيخ	Shayk̄h
الأمير	Commander	الحافظ	Hāfiḍh
القاضي	Judge	الأستاذ	Professor

Some Arabic titles are left untranslated in English like

- الإمام Imām (a leader)
- شيخ Shayk̄h (a venerable man)
- حافظ 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 لـ to match the proper noun. For example,

سَأَلَ رَجُلٌ إِلَمَامَ 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 **مالك** Mālik is the replacement.

Some titles are formed from annexations. Examples:

<b>خليفة رسول الله</b>	the Successor of the Messenger of Allāh	<b>سيف الله</b>	the Sword of Allāh
<b>أمير المؤمنين</b>	the Commander of the Believers	<b>عماد الدين</b>	the Pillar of the Faith
<b>أم المؤمنين</b>	the Mother of the Believers	<b>صلاح الدين</b>	the Righteousness of the Faith

Example:

**أم المؤمنين عائشة هي ابنة خليفة رسول الله أبي بكر.**

“The Mother of the Believers **عائشة** is the daughter of the Successor of the Messenger of Allāh **أبي بكر**.”

#### 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:

<b>جبل أحد</b>	Mount Uhud	<b>مدينة دمشق</b>	the city of Damascus
<b>نهر النيل</b>	the river Nile	<b>شهر رمضان</b>	the month of Ramadān
<b>يوم الجمعة</b>	the day of Friday	<b>سورة الفاتحة</b>	the Sūrah of al-Fātiḥah

Example:

**قرأت الجارية سورة الفاتحة في شهر رمضان.**

“The girl read the Sūrah of al-Fātiḥah in the month of Ramadān.”

#### 14.13. Nicknames

Nicknames are often given to people. They are usually descriptive of some physical quality or character trait of the person. For example, the Companion Abū Bakr was given the nickname **الصديق** “the steadfast affirmer of the truth”.

Nicknames usually come after a person's name as a replacement.

أَبُو بَكْرُ الْصَّدِيقُ هُوَ خَلِيفَةُ رَسُولِ اللَّهِ.

"Abū Bakr the steadfast affirmer of the truth is the successor of the messenger of Allāh."

فَرَأَ سُلَيْمَانُ الْأَعْمَشُ 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:

عَرَبِيٌّ	an Iraqi	قُرْشِيٌّ	a Qurayshite
مَكْنَى	a Makkan	تَمِيمِيٌّ	a Tamimian
دَمْشِقِيٌّ	a Damascene	إِسْرَائِيلِيٌّ	an Isrā'īlite
شَافِعِيٌّ	a Shāfi'eite	حَنَفِيٌّ	a Ḥanafī
مَالِكِيٌّ	a Mālikī	حَنْبَلِيٌّ	a Hanbalī

Note the following about affiliate adjectival nouns:

- Generally, the ending ةِ -iy is suffixed to a noun to create an affiliate adjectival noun.
- The ة ending is removed before adding the ةِ -iy suffix.
- Sometimes there are other internal changes to the word before this suffix is added. For example,
  - قُرْشِيٌّ becomes قُرْشِيشٌ
- 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 إِلَامَامٌ أَبُو حَنِيفَةَ Imām Abū Ḥanifah is called حَنَفِيٌّ "a Ḥanafī".
  - A follower of the school of thought of إِلَامَامٌ أَخْمَدُ بْنُ حَنْبَلٍ Imām Aḥmad ibn Ḥanbal is called حَنْبَلِيٌّ "a Hanbalī".

We will treat adjectival nouns more fully in chapter @ref(the-affiliate-adjective-chapter).

Affilate 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:

إِنَّ كَثِيرًا مِنَ الْمُؤْرِخِينَ وَمُفَسِّرِيِّينَ.

"Ibn Kathīr the Damascene is an exegete and a historian."

### 14.15. Complete full names

We have already studied how a basic full name is formed in section @ref(full-names). Here, we will expand on that topic.

The complete full name of a person is formed by placing some or all of his different names in a particular order. Each name in the order is a replacement of one of the names before it. Generally, the order is:

- i. Titles
- ii. “Father of” name
- iii. Given name
- iv. “Son of” names
- v. Affiliate names

The nickname’s position is variable.

Here are some examples of full names in varying degrees of completeness:

عائشةٌ هِيَ ابْنَةُ خَلِيفَةِ رَسُولِ اللَّهِ أَبِي بَكْرٍ الْصَّدِيقِ.

“Uā’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 Ḥafṣ, Eumar the son of al-Khaṭṭāb.”

الْحَافِظُ الْمُؤَرِّخُ الْمَفَسِّرُ عَمَادُ الدِّينِ أَبُو الْفِدَاءِ إِسْمَاعِيلُ بْنُ كَثِيرٍ الْقُرْشِيُّ الْدَّمَشْقِيُّ الْشَّافِعِيُّ

“The Ḥāfiḍh, the historian, the exegete, the Pillar of the Faith, the father of al-Fidā’, Ismā’il the son of Eumar the son of Kathīr, the Qurayshite, the Damascene, the Shāfi’ite”

(Note how the second بْن is in the i-state because it is a replacement of عُمر which is in the i-state because it is a base noun of the first بْن.)

## Chapter 15.

### Calling out



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

#### 15.1. Introduction

When calling out to someone in Arabic, the particle **ي** *yā* is usually prefixed to the person's name. For example,

السلام عليكم يا زينب.  
*'assalāmu 'alaykum yā zaynab.*

“Peace be upon you, O Zaynab.”

There are different rules regarding the state markings of the noun following **ي** *yā* and we will describe them in the following sections.

#### 15.2. Calling out to specific persons

##### 15.2.1. Using single word personal names

When a specific person is called out to, and the name used to call him consists of a single word, then that word shall be in the u-state. The sentence above is an example of this rule where the name **زينب** *zaynab* “Zaynab” is in the u-state.

If the word would be tanwined, then the tanwīn is dropped. So, for example, the name **زيد** *zaydun* “Zayd” usually is tanwīned. But when used for being called out to, the tanwīn is dropped and it becomes:

السلام عليكم يا زيد.  
*'assalāmu 'alaykum yā zaydu.*

“Peace be upon you, O Zayd.”

##### 15.2.2. Using single word indefinite common nouns

The examples above show the person being called out to using a personal name. Instead of a personal name, a common noun can also be used with the same rule. Examples:

السَّلَامُ عَلَيْكُمْ يَا غُلَمٌ.  
 'assalāmu ealaykum yā ghulāmu.  
 "Peace be upon you, O you boy."  
 أَسَلَامٌ عَلَيْكُمْ يَا جَارِيَةٌ.  
 'assalāmu ealaykum yā jāriyatū.  
 "Peace be upon you, O you girl."

In English, we have shown that a specific person is being called using the word "you", e.g., "O you boy". Duals and plurals are also allowed, again with the same rule:

يَا رِجَالٌ، قَدْ حَدَثَ أَمْرٌ.  
 yā rijālu qad ḥadathā 'amrun.  
 "O you men, a matter has occurred."  
 Note how the word رِجَالٌ, *rijālu* "men" is not tanwīn because the word is used to call out to the specific persons.  
 Similarly,  
 يَا لَاعِبَانَ بَدَأْتُمَا الْلَّعْبَ وَمَا فَعَلْنَمَا الْعَمَلَ.  
 yā lāibāni bāda'tuma -lлаibā wa'ma fa'altuma -le'amal.  
 "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 الْ. In this case, the particle *yā* is modified to يَا أَيُّهَا *'ayyuhā*, or sometimes يَا أَيُّهَا *'ayyuhā*. Examples:

يَا أَيُّهَا الْأَسْتَاذُ، قَدْ فَعَلْتُ أُولَوْاجِبَ.  
 yā 'ayyuha -l'ustādhū, qad fa'altu -lwājiba  
 "O you the Professor, I have done the obligatory [work]."  
 أَنَا سَقِيمُ أَيُّهَا الْطَّبِيبُ.  
 'ana saqīmūn, 'ayyuha -ṭabību.  
 "I am ill, O you the Doctor."

If the person being called out to is feminine, then يَا أَيُّهَا *'ayyuhā* is modified to يَا أَيُّهَا *'ayyatuḥā*. For example:  
 أَيُّهَا الْمُعْلِمَةُ، هَذَا كِتَابِي.  
 'ayyatuḥā -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  
 'aabdu -llāhi  
 "Eabd Allāh"

• أُبُو بَكْرٍ  
 'abū bakrin  
 "Abū Bakr"

• صَلَاحُ الدِّينِ  
 ṣalāḥu -ddīnī  
 "Salāḥ ad-Dīn"

In this case, then instead of the u-state, the word is put into the a-state. Furthermore, the tanwīn, if any, is preserved. Examples:

مَا عَرَفْتُ ذَلِكَ الْرَّجُلَ, يَا عَبْدَ اللَّهِ.  
*mā* *earaftu* *dhalika* -*rrajula*, *yā* *εabda* -*llāhi*.  
 "I have not recognized that man, O Εabd Allāh."

يَا أَبَا بَكْرٍ, أَنْتَ رَجُلٌ كَرِيمٌ.  
*yā* 'abā bakrin, 'anta rajulun karimun  
 "O Abū Bakr, You are a noble man."  
 يَا صَلَاحَ الدِّينِ, صَرْتُ فَنْصَرَكَ اللَّهُ.  
*yā* ṣalāḥa -*ddīni*, *ṣabarta fanaṣaraka* -*llāhu*.

"O Salāḥ ad-Dīn, you were patient so Allāh gave you victory."

If, instead of a personal name, a noun phrase consisting of multiple words is used to call out to a person, then in this case as well, the first noun shall be in the a-state. Examples:

يَا أَمِيرَ الْمُؤْمِنِينَ, قَدْ حَضَرَ الْقَوْمُ.  
*yā* 'amīra -*lmu'minīna*, *qad* ḥadara -*lqawmu*.  
 "O Commander of the Believers, the people are present."

يَا اُبْنَ أَخِي, قَدْ سَقَطَ قَلْمَكَ عَلَى الْأَرْضِ.  
*ya* -*bna* 'akhi, *qad* saqata qalamuka.  
 "O my nephew, your pen has fallen on the ground."

يَا تَلَامِيذَ الْمَدْرَسَةِ, الْعِلْمُ أَمَانَةً.  
*yā* talāmidha -*lmadrasati*, -*leilmu* 'amānatun.  
 "O pupils of the school, knowledge is a trust."

When multiple words are used to call out to a person, the second word in the noun-chain may be a pronoun. Here too, the first noun shall be in the a-state. Examples:

يَا أَبَانَا  
*yā* 'abāna  
 "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 مُشْلِمُ, نَصْرُ اللَّهِ قَرِيبٌ.  
*yā* muslimu, naṣru -*llāhi* qarībun.  
 "O you Muslim, the victory of Allāh is near."

then you are addressing a specific Muslim, who is perhaps in front of you.

If an unspecified person or persons are being called out, then the word used to call out is put into the a-state. Furthermore, the tanwīn, if any, is preserved. So if you want to address any unspecific Muslim, you will say:

يَا مُسْلِمًا، نَصْرُ اللَّهِ قَرِيبٌ.  
*yā musliman, naṣru -llāhi qarībūn.*

“O [any] Muslim, the victory of Allāh is near.”

If multiple words are used, whether or not the person called out to is specific or unspecified, then too the first noun is put in the a-state.

يَا لَاعِبِي لُعَبٌ، أَلْوَقْتُ ثَمَيْنٌ.  
*yā lāibī lueabini, -lwaqtu thamaynun.*

“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، سُؤالُكَ حَيِّدُ.  
*yā zaydu, su'ālukā jayyidūn.*

“O Zayd, your question is excellent.”

it is permissible to say:

زَيْدُ، سُؤالُكَ حَيِّدُ.  
*zaydu, su'ālukā jayyidū.*

“Zayd, your question is excellent.”

Note that even when يَا yā is omitted the name زَيْدُ zaydu “Zayd” is in the u-state without any tanwīn.

This usage is especially common when supplicating to Allāh with the word ربُّ rabbin “lord”, to emphasize the closeness of Allāh to the supplicator. For example,

رَبَّنَا لَكَ الْحَمْدُ.  
*rabbanā laka -lhamdu.*

“Our Lord, for you is [all] praise.”

#### 15.5. Shortening the attached pronoun يِ i “my”

When calling someone with the pronoun “my”, for example “O my people”, it is common to shorten the attached pronoun يِ i “my” to an kasrah ی. So while the following is permissible,

يَا قَوْمِي  
*yā qawmī*

“O my people”

it is more common to say:

يَا قَوْمِ  
*yā qawmī*

“O my people”

This usage is especially common when supplicating to Allāh with the phrase ربُّ rabbi “my Lord”.

## 15.6. Calling out to Allāh by name

When calling out to Allāh by name, it is permissible to prefix the name Allāh with يَا. So we can say:

يَا أَللَّهُ  
yā 'allāhu  
“O Allāh”

Note that the word يَا أَللَّهُ 'allāhu now has a regular hamzah ِ instead of a connecting hamzah ۖ.

However, instead of saying يَا أَللَّهُ yā 'allāhu for “O Allāh”, it is in fact more common to use a special word:

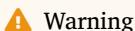
أَللَّهُمَّ  
'allāhumma  
“O Allāh”

- Examples:
- أَللَّهُمَّ أَنْتَ أَسْلَامٌ وَمِنْكَ أَسْلَامٌ.  
'allāhumma 'anta -ssalāmu waminka -ssalāmu.
  - “O Allāh, You are Peace and from You is peace.”
  - أَللَّهُمَّ أَنْتَ 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



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 16.1. Introduction

Consider the following expression:

this book

A diagram illustrating the structure of the phrase "this book". The word "this" is grouped with "book" by two curly braces. The left brace is labeled "pointing noun" vertically below it. The right brace is labeled "pointed-to noun" vertically below it, indicating that "this" points to the "book".

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:

- i. Near pointing nouns: “this-one” (singular) and “these-ones” (dual and plural).
- ii. Far pointing nouns: “that-one” (singular) and “those-ones” (dual and plural).

The following are the pointing nouns in Arabic:

Participant	State	Near pointing noun	Far pointing noun	
sing. masc.	all	هَذَا	this one <sub>m</sub>	ذَلِكُ
sing. fem.	all	هَذِهِ	this one <sub>f</sub>	ذَلِكُ
dual masc.	u	هَذَانِ	these ones <sub>2,m</sub>	ذَيْنَكُ
dual masc.	a,i	هَذَيْنِ	these ones <sub>2,m</sub>	ذَيْنَكُ
dual fem.	u	هَاثَانِ	these ones <sub>2,f</sub>	ثَالِثَكُ
dual fem.	a,i	هَاثَيْنِ	these ones <sub>2,f</sub>	ثَالِثَكُ
plural	all	هَؤُلَاءِ	these ones <sub>3</sub>	أُولَئِكُ

Note the following:

- Many of the pointing nouns contain small alif  $\circ$ . For most of them, this is how they must be written. It would be incorrect to write هَذَا hādhā as هَذَا.
- All the near pointing nouns begin with a  $\circ$ . And all the far pointing nouns end with ك.
- The  $\circ$  in أُولَئِكُ  $ulā'iķ$  is silent and not pronounced. That is, the first syllable has a short vowel u, not the long vowel ī.
- Most of the pointing nouns are rigid nouns. That is: their endings are not modified for their state.  
The dual pointing nouns, however, are flexible nouns, for example: هَذَانِ (u-state) / هَذَيْنِ (a-state and i-state).
- The pointing nouns for the plural are the same for both masculine and feminine genders.

### 16.3. Definiteness of pointing nouns

The pointing nouns share some similarities with pronouns هوُ, هيُ, etc. Just like pronouns, pointing nouns, too, are definite nouns even though they don't have الـ.

Remember, however, from section @ref(attributes-with-annexations-to-pronouns), that pronouns may not be attributees. Pointing nouns are different from pronouns in this regard. It is allowed to describe a pointing noun with a attribute in a noun phrase.

Both these facts will prove useful in the next section.

### 16.4. Pointing noun for plurals of non-intelligent beings

Consistent with how we have been dealing with the so far, , we can choose between the following pointing nouns for the plurals of non-intelligent beings:

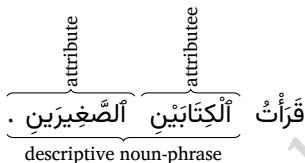
	Near point- ing noun	Far pointing noun		
sing. fem.	all	هَذِهُ	this one <sub>f</sub>	هَذِهِ
plural	all	هَؤُلَاءِ	these ones <sub>3</sub>	هَؤُلَئِكَ

The singular feminine pointing noun is usually preferred, unless the plural plural pointing noun is needed to indicate that there is more than one. We will be giving examples throughout this chapter.

## 16.5. The pointing noun phrase

Remember from chapter @ref(adjectival nouns-and-descriptive-noun-phrases) that a descriptive noun-phrase consists of a attribute and a attributee. The attribute follows the attributee and matches it in definiteness, state, gender, and number.

Here is an example of a descriptive noun-phrase in a sentence.



“I read the small books.”)

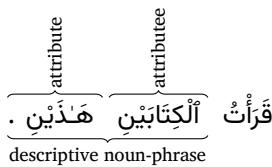
We will now see how this same descriptive noun-phrase can be used with pointing nouns.

### 16.5.1. Pointing to a single noun

We will first deal with nouns that are single words, like الْكِتابَيْنِ above. In section @ref(pointing-to-an-annexation) below, we will deal with nouns that are part of an annexation, like كِتابَيْ أَلْزَجَلِي.

#### 16.5.1.1. The pointed-to noun noun is definite with أَنْ

Just like an adjectival noun, a pointing noun can be a attribute in a noun-phrase. But remember from section @ref(definiteness-of-pointing nouns) above that pointing nouns are definite. So, if a pointing noun is a attribute in a noun-phrase, the attributee has to be definite too. Example:



“I read these books.”

(literally: “I read the these-ones books.”)

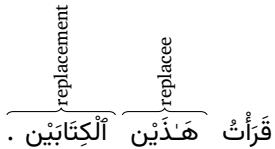
In the above example, the pointed-to noun noun is the attributee in a descriptive noun-phrase. It is definite, in the a-state, masculine, and dual.

The pointing noun هَذِينَ is its attribute. It follows the attributee and matches it being dual, in the a-state, masculine, and dual.

As a special case, when the pointed-to noun noun has الْ (as in this case: الْكِتَابِينَ), then the order of the pointing noun and the pointed-to noun noun is permitted to be reversed.

The pointing noun is then a replacee (see section @ref(the-replacement)), and the pointed-to noun noun is its replacement.

Example:



“I read these books.”

(literally: “I read the books: these-ones.”)

In the above example, the pointing noun هَذِينَ is a replacee. It is definite, in the a-state, masculine, and dual.

The pointed-to noun noun الْكِتَابِينَ is its replacement. It follows the replacee and matches it being dual, in the a-state, masculine, and dual.

As a matter of fact, even though both orders are permitted, this reverse order of placing the pointing noun first and following it with the pointed-to noun noun is more common.

Here are some more examples of pointing noun phrases when the pointed-to noun noun is definite with الْ:

هَذَا الْرَّجُلُ الْكَرِيمُ إِمَامٌ.

الْرَّجُلُ الْكَرِيمُ هَذَا إِمَامٌ.

“This noble man is an imām.”

#### 16.5.1.2. The pointed-to noun noun is a proper noun

Remember that proper noun are definite nouns, even though they usually don't begin with الْ. For example:

زَيْدٌ	Zayd	الْخَارِث	al-Hārith
زَيْنَبٌ <sup>2</sup>	Zaynab	قُرَيْشٌ	Quraysh

Such names may also be part of a pointing noun phrase. If they don't begin with الْ then only the [pointed-to noun noun first, then pointing noun] order is permitted. Example:

رَيْدٌ هَذَا أَخُو زَيْنَبٍ تِلْكَ.  
“This Zayd is that Zaynab's brother.”

فُرَيْشٌ هَوَّلَاعَ سَكَنُوا بِمَكَّةَ.  
“These Quraysh dwelled in Makkah.”

If the name begins with الْ then both orders are permitted.

هَذَا الْخَارِث  
الْخَارِث 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 الْرَّجُلِ  
“the book of the man”

and

كِتَابُ زَيْدٍ  
“the book of Zayd”

Note that both the above annexations are definite because their base nouns are definite.

Indefinite annexations like كِتَاب رَجُلٍ “a man's book” cannot be used in pointing noun phrases.

### 16.5.2.1. The definite base noun begins with أَنْ

We will first consider annexations where the definite base noun begins with أَنْ, like:

كِتَابُ الْرَّجُلِ  
“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 أَنْ “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 الْرَّجُلِ  
كِتَابُ الْرَّجُلِ 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 الْرَّجُلِ is preferred, consistent with what we learned in section @ref(phrase-single-pointed-to-noun-with-al), above.

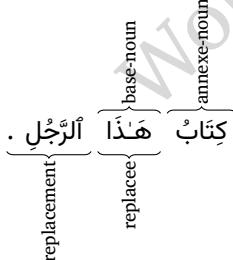
The second phrase كِتَابُ الْرَّجُلِ هَذَا, although correct, would only rarely be used with this meaning. (In fact, it has another meaning: “this book of the man” which we will learn in section @ref(pointing-to-the-annexe-noun), below.)

Here is how these phrases could be used in complete sentences:

كِتَابُ هَذَا الْرَّجُلِ جَيِّدٌ.  
كِتَابُ الْرَّجُلِ 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”)

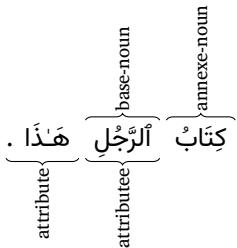
As you can see the pointing noun هَذَا has taken the place of أَنْ as the base noun in the annexation. In addition to being the base noun, هَذَا is also a replacee, whose replacement is أَنْ. The literal, word-for-word, translation of this phrase is:

“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”)

الرَّجُل, here, keeps its place as the base noun in the annexation. In addition to being the base noun, الرَّجُل is also a attributee, whose attribute is the pointing noun هَذَا. The literal, word-for-word, translation of this phrase is:

“the book of the this-one man”

The more natural translation is:

“the book of this man”

#### 16.5.2.1.2. Pointing to the annexe noun

Consider, again, the annexation:

كِتَابُ الْرَّجُل

“the book of the man”

We have already discussed how to point to the base noun الرَّجُل in a pointing noun phrase. Now, we would like to point to the annexe noun كِتاب 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

كِتابُ هَذَا الْرَّجُل

“this book of the man”

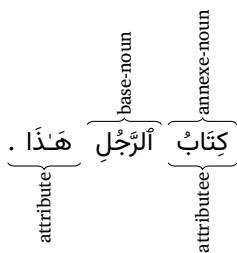
But wait! Didn’t we see in section @ref(pointing-to-the-base-noun) above that this expression has the meaning “the book of this man”?

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 كِتابُ هَذَا الْرَّجُل.

Let’s analyze the expression كِتابُ هَذَا الْرَّجُل “this book of the man” in detail:



“this book of the man”

(literally: “the this-one book of the man”)

كتابُ, here, is both and annexe noun and a attributee. Its attribute is the pointing noun هَذَا. The literal, word-for-word, translation of this phrase is:

“the this-one book of the man”

The more natural translation is:

“this book of the man”

Here is this pointing noun phrase in a complete sentence:

كتابُ الْرَّجُلِ هَذَا أَخْضَرٌ.

“This book of the man is green.”

### Ambiguity of this phrase

A quick note about the ambiguity of this expression:

كتابُ الْرَّجُلِ هَذَا

“this book of the man” (usual)

“the book of this man” (rare)

The ambiguity of whether the pointing noun هَذَا points to the annexe noun كتابُ or the base noun الْرَّجُلِ only exists because the annexe noun and the base noun match each other in gender and number: singular masculine. If the annexe noun and the base noun were different in gender and number, then there would be no ambiguity. Examples:

كتاباً الْرَّجُلِ هَذَا

“these books<sub>2</sub> of the man”

كتابُ الْرَّجُلَيْنِ هَذَا

“this book of the men<sub>2</sub>”

كتابُ الْمَرْأَةِ هَذَا

“this book of the woman”

كتابُ الْمَرْأَةِ هَذِهِ

“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 ظ

Consider the annexation:

كتابُ الْزُّبَيْرِ

“the book of al-Zubayr”

We can apply the preceding discussion of pointing to the annexe noun and base noun to this annexation as well. So we get:

كتاب هذَا الْزُبَيْرِ  
“the book of this al-Zubayr”

كتاب الْزُبَيْرِ هذَا  
“this book of al-Zubayr” (usual)

كتاب الْزُبَيْرِ هذَا  
“the book of this al-Zubayr” (rare)

### 16.5.2.2. The definite base noun does not begin with الْ

Consider, now, that the base noun is definite but does not begin with الْ. There are two such types of nouns that we will discuss:

- i. Proper nouns not beginning with الْ
- ii. Pronouns

#### 16.5.2.2.1. The base noun is a proper noun not beginning with الْ

We will first deal with proper nouns that don't begin with الْ. Consider the annexation:

كتاب زَيْدٍ  
“the book of Zayd”

Because the base noun زَيْدٌ does not begin with الْ, any pointing nouns can come only after the entire annexation, thus:

كتاب زَيْدٍ هذَا

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:

كتابه هذَا  
“his book”

Neither the annexe noun كتاب, nor the attached pronoun هذَا begin with الْ. So if we want to add the pointing noun كَهْذَا to this annexation to form a pointing noun phrase, then we have to place it at the end, after the annexation, thus:

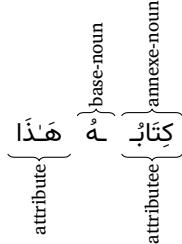
كتابه هذَا كَهْذَا

The pointing noun هذَا, here, is an attributee. But what is its attribute?

We have also learned, in section @ref(attributes-with-annexations-to-pronouns) that pronouns may not be attributees in a descriptive noun phrase.

So, we are left with only one option: the annexe noun كِتاب is the desceibee. And the meaning of the phrase is:

كِتابُهُ هَذَا  
“this book of his”

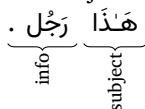


“this book of his”

Here are some more examples:

### 16.6. Pointing nouns as subjects

Besides their use in pointing noun phrases, pointing nouns are very often used as the subject of a sentence. For example:



“This is a man.”

(literally: “This-one is a man.”)

The pointing noun is (usually) made to match the info in number and gender. Examples:

- هَاتَانِ جَارِيَاتِنِ.  
“These are girls<sub>2</sub>. ”
- أُولَئِكَ مُعْلِمُونَ.  
“Those are teachers.”
- هَؤُلَاءِ أَقْلَامٌ.  
“These are pens.”
- تُلْكُ بُيُوتٌ.  
“Those are houses.”
- هَذَانِ صَغِيرَاتِنِ.  
“These are small ones<sub>2</sub>. ”
- ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ.  
“That is the commander of the believers.”

The info may be a single word (as above) or more complex (as below):

ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ.

أُولَئِكَ أَكْنَنْ الْطَّعَام..  
 “Those-ones ate<sub>3,f</sub> the food.”

هَذَا تَوْبُ رَجُلٌ.  
 “This is a man’s garment.”

هَذِهِ كِتَابَةٌ.  
 “These are his books.”

هَذَانِ بَيْتَانِ كَبِيرَانِ..  
 “These are big houses<sub>2</sub>.”

If the info is a noun that begins with جـ then it may be placed after the pointing noun subject in the same manner:

هَذَا الْرَّجُلُ.  
 {info} {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 info, thus:

هَذَا هُوَ الْرَّجُلُ.  
 “This is the man.”

Here are some more examples:

هَاتَانِ هُمَا الْجَارِيَاتِ.  
 “These are the girls<sub>2</sub>.”

أُولَئِكَ هُمْ الْمُعَلَّمُونَ.  
 “Those are the teachers.”

كَوْلَاعِ هُنَّ الْأَقْلَامُ.  
 “These are the pens.”

تَلْكَ هِيَ الْبَيْوَثُ.  
 “Those are the houses.”

هَذَانِ هُمْ الصَّغِيرَانِ.  
 “These are the small ones<sub>2</sub>.”

### 16.6.1. Mismatched pointing noun subject

When the pointing noun is a subject we usually match its number and gender with the number and gender of the info, as we have been doing so far. However, when the pointing noun subject refers to a noun in a previous sentence, then we may prefer to match to the previous noun than to the the following info. Example:

**بَلَغَنَا حَبْرُ الْمَطَرِ عَلَى الْجَبَالِ. ذَلِكُ بُشْرَى لِلرُّزْعَاءِ.**  
 “The news of the rain on the mountains has reached us. That is a good tiding for the sowers.”

Note that the second sentence’s subject and info mismatch:

**ذَلِكُ بُشْرَى**  
 “That is a good tiding.”

The info “**بُشْرَى** ‘a good tiding’” is a feminine noun but the subject **ذَلِك** is masculine. This is because **ذَلِك** is actually referring to **حَبْرٍ** 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:

**أَخْدُثُ أُكْتَابَيْنِ مِنْ الْمَكْتَبَةِ. قَرَأْتُ هَذَا وَمَا قَرَأْتُ ذَلِكَ.**  
 “I took the books<sub>2</sub> from the library. I read this one and I didn’t read that one.”

**شَعَلَنِي الْعَمَلُ أَصْعَبُ وَمَا فَرَغْتُ مِنْ ذَلِكَ.**

“The difficult work occupied me and I did not get done with that.”

# Chapter 17.

## The u-state stateful verb



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 17.1. Introduction

So far, we have used the perfect verb. In this chapter we will study the u-state *stateful* verb. The stateful verb is called thus because it resembles the noun in that it has states. The perfect verb, as we know, does not have any state.

### 17.2. Pattern for form 1

Using the root paradigm فَعْل, we have already seen that perfect verbs for form 1 occur in the patterns فَعَلْ *faeala*, فَجَلْ *faeila*, and فَخَلْ *faeula*. The patterns for form 1 stateful verbs are يَفَعْلُ *yafealu*, يَفَجْلُ *yafeilu*, and يَفَخْلُ *yafeulu*.

Note that the stateful verb forms add an extraneous يـ *ya-* to the beginning of the verb. This extra letter can change, as we will see soon, to the letters تـ *ta-*, نـ *na*, or ئـ *a-* depending on the doer.

### 17.3. Vowel-mark on the middle root letter

We have seen that vowel on the middle root letter in a perfect verb can vary depending on the verb. So we can have,

- كتبـ *kataba* “he wrote”
- عملـ *eamila* “he worked”
- كـبـرـ *kabura* “he became big”

Similarly, the vowel on the middle letter in an stateful verb can also vary depending on the verb. Generally, this will need to be looked up in a dictionary and memorized. But there are the following rules which limit the variation:

1. If the perfect verb has an fatḥah on the middle letter, the stateful verb’s middle letter can have either an fatḥah, kasrah, or an ḍammah, depending on the verb. For example,

- گَتَّبَ يَكْتُبُ *kataba yaktubu* “he wrote, he writes”
- دَهَبَ يَدْهُبُ *dhahaba yaðhabu* “he went, he goes”
- كَشَفَ يَكْشِفُ *kashafa yakshifu* “he uncovered, he uncovers”

2. If the perfect verb has an kasrah on the middle letter, the stateful verb's middle letter will usually have an fatḥah. Rarely, for a few verbs, it may be an kasrah instead. For example,

- عَمَلَ يَعْمَلُ *eamila yaemalu* “he worked, he works”
- حَسِبَ يَحْسِبُ *hasiba yahsibu* “he deemed, he deems”

3. If the perfect verb has an ḥammah on the middle letter, the stateful verb's middle letter shall have a ḥammah. For example,

- كَبَرَ يَكْبُرُ *kabura yakburu* “he grew big, he grows big”

It is possible for some stateful verbs to have more than one option for the vowel mark on the middle letter. Both variants give the same meaning for the verb. For example, the perfect verb حَسِبَ *hasiba* “he deemed” has as its incomplete-verb both يَحْسِبُ *yahsibu* and يَحْسَبُ *yahsabu*.

## 17.4. Verb state

As you know, nouns in Arabic have a state that is determined by the function of the noun in the sentence. For example, consider the following sentence:

سَأَلَ الْغُلَامُ أَلْرَجُلَ عَنْ شَيْءٍ.  
*sa'ala -lghulāmu -rrajula 'an shay'in.*

“The boy asked the man about something.”

In the above sentence, الْغُلَامُ *alghulāmu* is the doer of the verb so it is in the u-state and this is indicated by the ḥammah on its final letter. أَلْرَجُلُ *arrajula* is the direct donee of the verb so it is in the a-state and this is indicated by the fatḥah on its final letter. عَنْ شَيْءٍ *shay'in* is directly preceded by a preposition so it is in the i-state and this is indicated by the tanwīn kasrah ـ on its final letter. The ending of the perfect verb سَأَلَ *sālan* is not determined based on the function of the verb in the sentence, and therefore, it does not have any state. (Its ending can change depending on whether a pronoun is attached to it but this is not related to the function of the verb in the sentence and does not represent any state.)

As opposed to perfect verbs, which don't have any state, stateful verbs do have a state which is determined by the function of the verb in a sentence. Similar to nouns, the state of an stateful verb is indicated by the vowel mark or suffix at the end of the verb.

Stateful verbs have three states, just like nouns. These states are called:

- i. The u-state
- ii. The a-state
- iii. The o-state

Two of the states have their names in common with nouns: the u-state and the a-state. The the o-state is named differently.

The ḍammah on the final letter of يَفْعُلْ *yafealu* indicates that it is in the u-state. We will study only the u-state of stateful verbs in this chapter. And we will study the a-state and o-state in later chapters if Allāh wills.

### 17.5. With doer nouns

As with perfect verbs, doer nouns are placed after the verb in sentence word order. However, the gender of the doer noun affects the beginning of the stateful verb. If the doer noun is masculine, then the stateful verb shall begin with used is يـ *ya-*. And if the doer noun is feminine, then the stateful verb shall begin with تـ *ta-*. Examples:

- يَكْتُبُ الْغُلَامُ فِي كِتَابِهِ.  
*yaktribu -lghulāmu fi kitābihi*  
 “The boy writes in his book.”
- يَعْمَلُ الرَّجُلُانِ فِي الْمَدِينَةِ.  
*yaemalu -rrajulāni fi -lmadinati*  
 “The men<sub>dual</sub> work in the city.”
- تَكْتُبُ الْجَارِيَةُ فِي كِتَابِهَا.  
*taktibu -ljāriyatū fi kitābihā*  
 “The girl writes in her book.”
- تَعْمَلُ النِّسَاءُ فِي بُوْتَهَنْ.  
*taemalu -nnisā'u fi buyūtihinna*  
 “The women work in their houses.”

### 17.6. With the direct doee

The direct doee (either as a noun or a pronoun) with stateful verbs work exactly as with perfect verbs.

- يَسْأَلُ الْغُلَامُ أَرْجُلَنِ سُؤَالًا.  
*yas'alu -lghulāmu -rrajula su'ālan*  
 “The boy asks the man a question.”
- يَسْأَلُهَا الْغُلَامُ سُؤَالًا.  
*yas'aluha -lghulāmu su'ālan*  
 “The boy asks her a question.”

### 17.7. With doer pronouns

When we studied perfect verbs, we saw that doer pronouns are either visible or invisible. Visible doer pronouns are added to the end of the verb, modifying the end of the verb in the process.

The doer pronouns for stateful verbs are different from the doer pronouns for perfect verbs. Stateful verbs' doer pronouns are also added to the end of the verb, but in addition to modifying the end of the verb, they modify the

beginning of the verb as well. Furthermore, additional letters may be added after the doer pronoun to indicate the state of the verb.

We'll show what all this means in the table below of verbs with doer pronouns. Perfect verbs are included as well so that you can contrast them with their stateful counterparts.

Person	Perfect doer pronoun	Perfect verb with doer pronoun	Stateful verb doer pronoun	Stateful verb with doer pronoun in the u-state
he	<i>invisible</i>	فَعَلْ <i>faeala</i>	<i>invisible</i>	يَفْعُلْ <i>yafealu</i>
she	<i>invisible</i>	فَعَلْتُ <i>faecalat</i>	<i>invisible</i>	تَفْعَلْ <i>tafealu</i>
you <sub>1,m</sub>	ث - <i>ta</i>	فَعَلْتَ <i>faelalta</i>	<i>invisible</i>	تَفْعَلْ <i>tafealu</i>
you <sub>1,f</sub>	ث - <i>ti</i>	فَعَلْتِ <i>faelati</i>	ي - <i>i</i>	تَفْعَلِينَ <i>tafealina</i>
I	ث <i>tu</i>	فَعَلْتُ <i>faelatu</i>	<i>invisible</i>	أَفْعُلْ <i>'afealu</i>
they <sub>2,m</sub>	ا - <i>ā</i>	فَعَلَّا <i>faelālā</i>	ا - <i>ā</i>	يَفْعَلَانَ <i>yafealāni</i>
they <sub>2,f</sub>	ا - <i>ā</i>	فَعَلَّاتَا <i>faelalatā</i>	ا - <i>ā</i>	تَفْعَلَانَ <i>tafealāni</i>
you <sub>2</sub>	تُمَا - <i>tumā</i>	فَعَلْتُمَا <i>faelatumā</i>	ا - <i>ā</i>	تَفْعَلَانَ <i>tafealāni</i>
they <sub>3+,m</sub>	و - <i>ū</i>	فَعَلُوا <i>faelū</i>	و - <i>ū</i>	يَفْعَلُونَ <i>yafealūna</i>
they <sub>3+,f</sub>	نَ - <i>na</i>	فَعَلْنَ <i>faelna</i>	ن - <i>na</i>	يَفْعَلَنَ <i>yafealna</i>
you <sub>3+,m</sub>	تُمْ - <i>tumā</i>	فَعَلْتُمْ <i>faelatum</i>	و - <i>ū</i>	تَفْعَلُونَ <i>tafealūna</i>
you <sub>3+,f</sub>	تُنْ - <i>tunna</i>	فَعَلْتُنَ <i>faeltnna</i>	ن na	تَفْعَلَنَ <i>tafealna</i>
we	نَا - <i>nā</i>	فَعَلْنَا <i>faelnā</i>	<i>invisible</i>	تَفْعَلْ <i>nafealu</i>

Note the following:

- The verb تَفْعَلْ is used both for “she” and “you<sub>2m</sub>” doers. Only context will be able to help us differentiate between the two.
- In stateful verbs which have invisible doer pronouns, the u-state of the verb is indicated by the ḍammah ُ on the final letter of the verb.
- For stateful verbs that have ا, و, or ي as the doer pronoun, the u-state is indicated by an extraneous ن added to the end of the verb.
- And for the remaining stateful verbs whose doer pronoun is ن, there is no indication of the state of the verb.

Here are some examples of the usage of the doer pronouns:

Remember that in Arabic, each verb must have its own doer, so when there are multiple verbs associated with the same doer, the first verb can be used with the doer noun and the rest with doer pronouns. This is the same behavior as with perfect verbs. For example:

يَجِلِّسُ أَلْرَجَالُ وَيَأْكُلُونَ وَيَشْرُبُونَ.  
*yajlisu -rrijālu wa ya'kulūna wa yashrabūna.*  
 “The men sit and (they) eat and (they) drink.”

## 17.8. Future

The stateful verb is used to express both the present (habitual and progressive) and future tenses. Sometimes all meanings are meant in the same expression. And if only one of the meanings is intended, context can be sufficient to determine which is intended. So, for example,

يَذْهَبُ الْرَّجُلُ  
*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 stative verb is solely to intend a future action. This is by means of the particles *ـَ sa-* and *سَوْفَ sawfa* that can be placed before the verb. They provide a meaning of "will" or "will soon". *ـَ sa-*, being a single letter particle, is attached to the verb.

For example,

سَيِّدُ الْجُلُوْبِ

*sayad̄h·habu -rrajulu.*

and

سَوْفَ تَذَهَّبُ الْحُجَّاءُ

*sawfa yadh-habu -rrajulu.*

"The man will go," or

"Soon the man will go."

The difference in usage of ـ sa- and ـ sawf can be thought of as one of emphasis. ـ sawf is more emphatic than ـ 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 *mā*

As with perfect verbs, stateful verbs too can be negated by placing the particle *ල* before them. This negates the meaning of the verb usually for the present tense. For example,

مَا يَذْهَبُ الْرَّجُلُ  
*mā yadhabu -rrajulu.*

"The man does not go." or  
"The man is not going."

### 17.9.2. Negation using *ú lā* {U-state-verb-negation-la}

In addition to *lō mā*, stateful verbs can be negated using *ʃ 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 الْرَّجُلُ  
*lā yad̪h·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 $\_قَدْ$

TODO

When negating a stateful verb preceded by  $\_قَدْ$  there is some question about whether  $\_قَدْ$  is retained or dropped, but the stronger opinion seems to be that it may be kept, as proven by the following verse of poetry:

$وَقَدْ لَا تَعْذُمُ الْحَسَنَاتُ ذَامًا$   
 “And [it] may be [that] the beautiful female does not lack a defect.”  
 (ذَامٌ means “defect”.)

Work in progress

## Chapter 18.

### The *mashdar*



Warning

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#### 18.1. Introduction

Every verb has a set of *verbal-nouns* derived from it that, despite being nouns, have a verbal meaning to them. One of these verbal-nouns is the *mashdar*, that we shall study in this chapter.

Consider the following form 1 verb:

Root	Perfect verb	Stateful verb (u-state)	<i>mashdar</i>
ذَهَبَ	ذَهَبَ “he went”	يَذْهَبُ “he goes”	ذَهَابٌ “going”

The *mashdar* associated with this verb is ذَهَاب *dīhāb*. It denotes “the action of going”, or simply “going”. In this section we shall learn how this and other verbal-nouns are used.

Before we proceed, we present a new method to present a verb and its meaning in this book. We will often give a new verb in the format:

ذَهَبَ يَذْهَبُ ذَهَابًا “to go”

The perfect verb for the singular masculine absentee participant “he”, the corresponding stateful verb, and their *mashdar* are given together, in sequence. The *mashdar* is given in the a-state, because of a usage that we shall learn in a later chapter, if Allāh wills. This is how verb definitions are traditionally found in Arabic dictionaries. And the English meaning is given using the dictionary definition, in this case, the phrase: “to go”.

#### 18.2. Patterns of the *mashdar* for form 1 verbs

The patterns of the *mashdar* for form 1 verbs are very variable. It is best to learn the *mashdar* when you learn a new verb. Having said that, there are some general trends which may be useful to keep in mind:

1. If the verb takes a direct doee, then the perfect verb must necessarily be of the pattern فَعَلٌ *facula* or فَعِيلٌ *facila* (because perfect verbs of the pattern فَعْلٌ *facula* never take a direct doee). In this case:

a. The maṣdar for many verbs, in general, tends to be فَعَلٌ *fael*. Examples:

- فَتَّحَ يَفْتَحُ فَتْحًا “to open (هـ s.th.)”
- أَخَذَ يَأْخُذُ أَخْذًا “to take (هـ s.th.)”
- حَمِدَ يَحْمُدُ حَمْدًا “to praise (هـ s.o.)”

2. If the verb does not take a direct doee, then:

a. If the perfect verb is of the pattern فَعَلٌ *facula*, then:

i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣdar tends to be, in general, of the pattern فَعَلٌ *facula*. Examples:

- تَعَبَ يَتَعَبُ تَعَبًا “to become tired”
- جَرَعَ يَجْرُعُ جَرَعاً “to be impatient”
- أَسْفَى يَأْسِفُ أَسْفًا “to be sorrowful”

ii. If, instead, the meaning of the verb denotes being a color, then the maṣdar is usually of the pattern فُخْلَةٌ *fuelah*. Examples:

- خَضْرَ يَخْضُرُ خَضْرَةً “to be green”
- سَمْرَ يَسْمِرُ سَمْرَةً “to be brown”

iii. If, instead, the meaning of the verb denotes some work or effort, then the maṣdar tends to be of the pattern فُغُولٌ *fueūl*. Example:

- قَدِيمَ يَقْدِمُ قُدْمًا “to arrive”

iv. If, instead, the meaning of the verb denotes some static quality, then the maṣdar tends to be of the pattern فُغُولَةٌ *fueūlah*. Example:

- بَيْسَ يَبْيَسُ بَيْسَةً “to be dry”

b. If the perfect verb is of the pattern فَعَلٌ *facula*, then:

i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣdar tends to be, in general, of the pattern فُغُولٌ *fueūl*. Examples:

- قَعَدَ يَقْعُدُ قُعُودًا “to sit, stay back”
- سَجَدَ يَسْجُدُ سُجُودًا “to prostrate down”
- حَضَعَ يَحْضُصُ حُضُوعًا “to be humble”

ii. If, instead, the meaning of the verb denotes an ailment, then the maṣdar is usually of the pattern فُغَالٌ *fueāl*. Examples:

- سَعَلَ يَسْعُلُ سَعَالٌ “to cough”

iii. If, instead, the meaning of the verb denotes travelling, then the maṣdar is usually of the pattern فَعِيلٌ *fael*. Examples:

- رَحَلَ يَرْحُلُ رَحِيلًا “to depart”

iv. If, instead, the meaning of the verb denotes a sound, then the maṣdar is usually of the pattern فَعِيلٌ *fael* or فُغَالٌ *fueāl*, or both. Examples:

• صَرَخَ يَصْرُخُ صَرِيχًا وَصُرَاخًا “to scream”

3. If the verb denotes a craft or a profession or a rank, then the maṣdar is often of the pattern فَعَالَةٌ *fieālah*. Examples:

- تَجَرَّ يَتَجَرَّ تَجَارَةً “to trade”
- أَمْرَ يَأْمُرُ إِمَارَةً “to be a commander”

4. If the perfect verb is of the pattern فَعْلٌ *faeula*, then the maṣdar tends to be of the pattern فُعْلَةٌ *fueūlah* or فَعَالَةٌ *faeālah*. Examples:

- صَعْبٌ يَصْعُبُ صُعْوَدَةً “to be difficult”
- شَجَعٌ يَشْجُعُ شَجَاعَةً “to be brave”

As mentioned earlier, these are only general trends and there are many verbs that have maṣdars which don't fall under the above rules.

### 18.3. Usage of the maṣdar

The maṣdar has properties of a noun, like state and definiteness. But it gives the meaning of a verb. For example, consider the verb أَكَلَ *akl* “to eat”. We can use its maṣdar in a sentence like this:

فَرَغَ زَيْدٌ مِنْ الْأَكْلِ.

*faragha zaydun mina -l'akli.*

“Zayd got done with eating.”

Note how the maṣdar 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 i-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 maṣdar may be used too, and this will give the meaning of “a certain”, or “a specific”. For example, with the verb عَمِلَ *iy'aml* “to work”, we can say:

فَرَغَ مِنْ عَمَلٍ صَعِبٍ.

*faragha min eamalin şaebin.*

“He got done with a [certain] difficult work.”

### 18.4. Multiple maṣdars for the same verb

It is possible, and fairly common, for verbs to have more than one maṣdar. Usually, each of the maṣdars has its own meaning, distinct from each other.

For example, the verb حَمَلَ *ihmal* means “to carry (of s.th.)” Here is an example of its maṣdar in a sentence:

تَعْبَرَ زَيْدٌ مِنْ حَمْلِهِ لِكُتُبِ الْنَّقِيلَةِ.  
*taeiba zaydun min ḥamlihi likutubi -iṭṭhaqlati.*

“Zayd became tired from his carrying the heavy books.”

حَمَلَ يَخْمُلُ which means “to launch an attack (غَلَى on s.o.)” Here is an example of its maṣdar in a sentence:

ذَهَشَ الْقَوْمُ مِنْ حَمْلَةِ الْغَدْوَةِ عَلَيْهِمْ.  
*dahisha -lqawmu min hamlati -leaduwwi εalayhim.*

“The people were astonished at the attack launched by the enemy on them.”

Sometimes the meaning between the multiple maṣdars is only slight. Consider, for example, the verb جَهَلَ “to not know, or to be ignorant (.ه of s.th.)”

It has two maṣdars: جَهْلٌ *jahl* and جَهَالَةٌ *jahālah* which have meanings that are close to each other.

جَهْلٌ *jahl* is the more simple maṣdar used for not knowing something. For example,

مَا فَعَلَ زَيْدٌ أَلْوَاجِبُ لِجَهْلِهِ إِيَّاهُ.  
*mā faeala zayduni -lwājiba lijahlihi ʔiyyāhu.*

“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 maṣdar, the simpler its meaning. And maṣdars of the pattern *faeālah* tend to have an abstract meaning.

## Chapter 19.

### Some nouns derived from the verb



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

Or change title to “The deverbal nouns”?

#### 19.1. Introduction

TODO

Introduce the seven [منشقات النحو الوافي 3/181]:

1. اسم الفاعل
2. اسم المفعول
3. الصفة المشبهة
4. أفعال التفضيل
5. اسم الزمان
6. اسم المكان
7. اسم الآلة

Maybe also the following, or move to *māṣdar* chapter because they are not منشقات:

1. اسم المرة
2. اسم الهيئة

Only briefly introduce their governing a doer and direct doee, if applicable.  
Will be covered in detail in later chapter if Allāh wills.

Work in progress

# Chapter 20.

## The a-state stateful verb



Warning

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### 20.1. Introduction

In chapter @ref(u-state-stateful-verbs) we mentioned that stateful verbs have three states (like nouns). These states are called:

- i. The u-state
- ii. The a-state
- iii. The o-state

We introduced the u-state stateful verb in chapter @ref(u-state-stateful-verbs). In this chapter we will study the a-state stateful verb.

The u-state stateful verb makes a plain statement. The a-state stateful verb implies a wish or purpose. The a-state stateful verb is used after the following articles:

- أَنْ *'an*
- لَنْ *lan*
- لِ *li*
- كَيْ *kay*
- حَتَّاً *hattā*
- إِذْ *idhan*

We will go over these cases in this chapter.

### 20.2. Forming the a-state stateful verb

Here is the u-state stateful verb for the singular masculine absentee participant doer “he”:

يُفْعِلُ  
*yafealu*  
“he does”

Note that, because it is in the u-state, the its final letter ends with a ḍammah ڻ. In order to form the a-state stateful verb, we change the ḍammah into a fatḥah ڦ, thus:

يَفْعُل  
yafeala

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a ḍammah ڻ.

For participants whose doer pronoun is followed by an extra ن in the u-state verb, this final ن is dropped in order to form the a-state stateful verb. So, for example, the u-state stateful verb:

يَفْعَلُن  
yafealāni  
“they<sub>2,m</sub> do”  
becomes, for the a-state:  
يَفْعَلَا  
yafealā

Here is the complete table of the a-state stateful verb for all doer participants.

Participant	Stateful verb doer pronoun	u-state stateful verb	a-state stateful verb
he	invisible	يَفْعُلُن	يَفْعُلُن
she	invisible	تَفْعُلُن	تَفْعُلُن
you <sub>1m</sub>	invisible	تَفْعُلُن	تَفْعُلُن
you <sub>1f</sub>	ي	تَفْعَلِنَ	تَفْعَلِنَ
I	invisible	أَفْعُلُن	أَفْعُلُن
they <sub>2m</sub>	ا	يَفْعَلُن	يَفْعَلُن
they <sub>2f</sub>	ا	تَفْعَلُن	تَفْعَلُن
you <sub>2</sub>	ا	تَفْعَلُن	تَفْعَلُن
they <sub>3m</sub>	و	يَفْعَلُونَ	يَفْعَلُونَ
they <sub>3f</sub>	ن	يَفْعُلُنَ	يَفْعُلُنَ (same)
you <sub>3m</sub>	و	تَفْعَلُونَ	تَفْعَلُونَ
you <sub>3f</sub>	ن	تَفْعُلُنَ	تَفْعُلُنَ (same)
we	invisible	تَفْعُلُن	تَفْعُلُن

Take note the following:

- The u-state and a-state verbs are the same for the feminine plural absentee and addressee participants:

- يَفْعُلُن (they<sub>3f</sub>)
- تَفْعُلُن (you<sub>3f</sub>)

- The a-state verbs for the masculine plural absentee and addressee participants have a final silent alif:

- يَفْعَلُونَ (they<sub>3m</sub>)
- تَفْعَلُونَ (you<sub>3m</sub>)

### 20.3. After أَنْ 'an

أَنْ 'an "that" is the main article which causes the following stateful verb to be in the a-state. The other articles that we listed in the introduction are all either derived from أَنْ or include its meaning implicitly without expressing it.

#### 20.3.1. Basic usage of أَنْ 'an with the a-state stateful verb

أَنْ often follows verbs that have a meaning of wishing or hoping. For example,

أَمْلَ أَطَالِبُ أَنْ يَنْجَحَ.  
'amala -tālibu 'an yanjah.

"The student hoped that he succeed."

لَا can be used to negate the following a-state stateful verb. لَا combines with أَنْ and assimilates with it to form لَا 'allā "that not". For example,

أَمْرَ أَلَّا بُ اِلَيْنَ لَا يَكُسْلَ.  
'amara -lābu li-bnā 'allā yaksal.

"The father ordered the son that he not be lazy."

Other than this لَا, أَنْ must directly precede the following a-state stateful verb and must not be separated from it.

#### 20.3.2. Grammatical equivalence of أَنْ clause with a maṣdar

In grammatical theory, أَنْ and the following verb form a clause that is equivalent in meaning to the maṣdar of the verb. So in the example, أَمْلَ أَطَالِبُ أَنْ يَنْجَحَ, the أَنْ clause is أَنْ يَنْجَحَ. It is equivalent to the maṣdar النَّجَاحُ. So the sentence is grammatically equivalent to

أَمْلَ أَطَالِبُ النَّجَاحَ.  
'amala -tālibu -nnajāh.

"The student hoped [for] success."

This grammatical equivalence of the أَنْ clause with a noun allows the أَنْ clause to take the place of a noun in various positions in a sentence. So, in the above example, the أَنْ clause is in place of the direct doee of the verb أَمْلَ:

أَمْلَ أَطَالِبُ أَنْ يَنْجَحَ.

direct doee

"The student hoped that he succeed."

We show other examples below where the أَنْ clause occurs in place of other noun positions.

As the subject:

أَنْ تَنْجَحَ هُوَ الْمُقْصِدُ.  
  subject

"That you succeed is the purpose."

نَجَاحُكَ هُوَ الْمُقْصِدُ. which is grammatically equivalent to:

As the info:

أَنْ تَنْجُحَ الْمَفْصِدُ.  
info

“The purpose is that you succeed.”

which is grammatically equivalent to: الْمَفْصِدُ نَجَاحَكَ.

As a doer noun:

يَحْرُنِي أَنْ يَذْهَبَ.  
doer

“That he [should] go saddens me.”

which is grammatically equivalent to: يَحْرُنِي ذَهَابُهُ.

In the i-state as the base noun in an annexation:

سَكَنَتْ مِنْ خَشْيَةِ أَنْ يَعْصَمَ عَلَيْهَا.  
i-state base noun

“She stayed quiet from fear of that he be angry at her.”

which is grammatically equivalent to: سَكَنَتْ مِنْ خَشْيَةِ غَضَبِهِ عَلَيْهَا.

In the i-state after a preposition:

رَغْبَ الْعَلَامِ فِي أَنْ يَأْكُلُ الْطَّعَامَ.  
i-state after preposition

“The boy desired that he eat the food.”

which is grammatically equivalent to: رَغْبَ الْعَلَامِ فِي أَكْلِ الْطَّعَامِ.

### 20.3.3. Option to drop the preposition before أَنْ

In the above example the verb رَغَبَ يَرْغَبُ takes an indirect doee after the preposition فِي. In such cases, where the أَنْ clause occurs after a preposition, it is common to drop the preposition as long as there is not resulting confusion in meaning. So, we can also say (without the preposition فِي) for the same meaning:

رَغْبَ الْعَلَامِ أَنْ يَأْكُلُ الْطَّعَامَ.

“The boy desired that he eat the food.”

### 20.3.4. أَنْ meaning “lest”

Ocassionally, أَنْ is used with the meaning “lest”. For example:

قَتَلْتُ الْثَّعْبَانَ أَنْ يَقْتُلَنِي.

“I killed the serpent lest it kill me.”

### 20.3.5. أَنْ with the perfect verb

أَنْ may also occur before a perfect verb. Example:

يَأْتِيَنِي أَنْ رَجَعْتُ.  
“That you have returned has reached me.”

### 20.3.6. Other types of أنْ

There are other types of أنْ in the Arabic language. They all have the basic meaning “that”. But they are used in different grammatical ways.

The أنْ we have learned here is called the *maṣdarī* أنْ because of the equivalence of its clause with a maṣdar.

There is also another type of أنْ called the *lightened* أنْ that we will learn in section @ref(lightened-an).

There is also the *explanatory* أنْ and the *extra* أنْ that we will cover in chapter @ref(types-of-an).

## 20.4. After لِ li

### 20.4.1. The لِ of purpose

The article أنْ may be attached to the preposition لِ li thus: لِانْ li'an to give the purpose of the following verb. This لِ may be translated as “so that”. For example:

أَكَلَ لِأَنْ يَشْبَعَ.  
“He ate so that he be sated.”

When لِ is thus used, أنْ is optionally allowed to be dropped while its meaning is retained. لِ is then attached to the verb. So we can say, for the same meaning:

أَكَلَ لِيَشْبَعَ.  
“He ate so that he be sated.”

But when using لِ to negate the verb, then أنْ must be expressed, and the combination of لِ, أنْ, لِ is written as لِلَّا li'allā. For example,

شَرِبَ الْمَاءِ لِلَّا يَعْطَشَ.  
“He drank the water so that he not be thirsty.”

By the way, the grammatical equivalence of أنْ and a following a-state stateful verb with a masdar applies also to when لِ is used before (either an expressed or an implied) أنْ. So, for example, if we have a sentence:

قَرَأَ الْكِتَابَ لِيَعْلَمَ مَفْهُومَهُ.  
or  
قَرَأَ الْكِتَابَ لِأَنْ يَعْلَمَ مَفْهُومَهُ.  
“He read the book so that he know its meaning.”

Then, grammatically, أنْ and what follows it may be expressed with the maṣdar عِلْم thus:

قَرَأَ الْكِتَابَ لِعِلْمٍ مَفْهُومَهُ.  
“He read the book for the knowledge of its meaning.”

### 20.4.2. The ل of denial

There is a specific ل, called the ل of denial, which is used with a-state stateful verbs and the verb كَانَ that we will discuss in section (TODO in كَانَ chapter).

### 20.5. After كَيْ *kay*

كَيْ *kay* is a preposition similar to ل in meaning. It may be translated as “in order that”, or also as “so that”. It is also used before the a-state stateful verb. The difference from ل is that, when ل is used with the a-state stateful verb, expressing or dropping the أَنْ was optional. But with كَيْ, dropping the أَنْ is mandatory, while its meaning is retained. For example:

أَكَلَ كَيْ يَشْتَهِي.  
“He ate in order that he be sated.”

لَا is used, as usual, to negate the verb and is attached to كَيْ thus: كَيْلَا *kaylā*.  
Example:

شَرَبَ الْمَاء لَكَيْلَا يَعْطَشُ.  
“He drank the water in order that he not be thirsty.”

The preposition ل may be combined with كَيْ thus: لَكَيْ *likay*, for more or less the same meaning. For example:

أَكَلَ لَكَيْ يَشْتَهِي.  
“He ate in order that he be sated.”

With ل the whole combination is written as لَكَيْلَا *likaylā*. أَنْ must again be not be expressed.

Example:  
شَرَبَ الْمَاء لَكَيْلَا يَعْطَشُ.  
“He drank the water in order that he not be thirsty.”

By the way, كَيْ and a following a-state stateful verb are not *directly* replaced by a *maṣdar*. So, for example, if we have a sentence:

قَرَأَ الْكِتَاب كَيْ يَعْلَمَ مَفْوَهَةً.  
“He read the book in order that he know its meaning.”

Then ل is to be used in place of كَيْ if we wish to replace it and what follows with the *maṣdar* عِلْم thus:

قَرَأَ الْكِتَاب لِعِلْمٍ مَفْوَهَةً.  
“He read the book for the knowledge of its meaning.”

### 20.6. After حَتَّى *hattā*

حتى *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. *hattā* with a following noun

Consider the following sentence:

أَكُلْتُ الْسَّمَكَةَ حَتَّىٰ رَأَسَهَا.  
“I ate the fish until its head.”

حَتَّىٰ “until”, here, is used as a preposition. Therefore, رَأَسٌ is in the i-state, as the noun following a preposition. The meaning of the sentence is that the fish was eaten all the way to its head. (Whether the head itself was eaten or not is ambiguous. The sentence itself admits both meanings.)

Consider now a variant of this sentence:  
أَكُلْتُ الْسَّمَكَةَ حَتَّىٰ رَأَسَهَا.  
“I ate the fish, even its head.”

رَأَسٌ here, is in the a-state because it is a direct doee of the verb أَكَلْ “ate”. The particle حَتَّىٰ “even”, here, is only a connector between the direct doees in much the same way as وَ “and”. (أَكُلْتُ الْسَّمَكَةَ وَ رَأَسَهَا.). وَ “and”.)

Consider now yet another variant of this sentence:  
أَكُلْتُ الْسَّمَكَةَ. حَتَّىٰ رَأَسَهَا [أَكَلْنَاهَا].  
“I ate the fish. Even its head [I ate].”

Now رَأَسٌ is in the u-state because it is actually the subject of a new sentence, whose info is (an either expressed or implied) أَكَلْنَاهَا “I ate it”. حَتَّىٰ, here, serves as an introductory particle to the second subject and does not affect the state of the following noun.

## 20.6.2. حَتَّىٰ hattā with a following verb

Just as حَتَّىٰ is used for different purposes with a following noun, so too is it used with different purposes with a verb following it.

### 20.6.2.1. حَتَّىٰ with a following a-state stateful verb

When حَتَّىٰ is used with an expectation or purpose of a future action of the verb following it, then the verb following it is an a-state stateful verb. This is done in the following two scenarios:

1. When حَتَّىٰ is used to indicate an extreme point at which the action of the following verb would occur, or is meant to occur. Here, حَتَّىٰ may be translated as “to the point of” and the verb following it is translated using “-ing”. For example,

قَرِئْتُ الْقُرْآنَ حَتَّىٰ أَخْتَمْتُهُ.

“I read the Qur’ān to the point of finishing it.”

يَغْضَبُ حَتَّىٰ يَهْرُبُوا مِنْهُ.

“He becomes angry to the point of their fleeing from him.”

يَضْبَطُ حَتَّىٰ لَا يَمْلِكَ نَفْسَهُ.

“He became angry to the point of not controlling himself.”

It is noteworthy that the use of حَتَّىٰ, here, implies only that the following action is meant to occur, or is at the point of being expected to occur. It doesn’t actually state that the action will actually occur, for something may prevent it from occurring in reality.<sup>1</sup>

<sup>1</sup>Sadan, A., *The subjunctive mood in Arabic grammatical thought* 201

Note, also, that لَا is not attached to حَتَّىٰ in حَتَّىٰ لَا.

Also, similar to the case of كَيْ, there is an assumed (but mandatorily unexpressed) أَنْ which is the real cause of the following stateful verb being in the a-state. In fact, حَتَّىٰ, here, can be considered synonymous to إِلَى أَنْ “to [the point] that”. So the above examples can be considered similar in meaning to:

قَرُّأْتُ الْقُرْآنَ إِلَى أَنْ أَخْتِمَهُ.

يَعْصُبُ إِلَى أَنْ يَهْرُبُوا مِنْهُ.

عَصِبَ إِلَى أَلَا يَمْلِكَ نَفْسَهُ.

- When حَتَّىٰ is used with the meaning “to such a purpose that”. This is a similar meaning to كَيْ “in order that”. For example,

أَدْهَبْتُ إِلَيْهِ حَتَّىٰ يَأْمُرَنِي بِشَيْءٍ:

“I go to him to such a purpose that he order me [to do] something.”

وَعَظَ أَلَّا يَأْتِهِ حَتَّىٰ يَصْلُحَ.

“The father admonished his son to such a purpose that he be righteous.”

Again, there is an assumed (but mandatorily unexpressed) أَنْ which is the real cause of the following stateful verb being in the a-state.

Sometimes, the sentence itself may admit both of the above meanings. For example:

يَأْكُلُ حَتَّىٰ يَسْبَعَ.

“He eats to the point of being full.”

and/or

“He eats to the purpose that he be full.”

Context would be needed to determine which meaning or whether both meanings are intended.

#### 20.6.2.2. حَتَّىٰ with no effect on the following verb

If حَتَّىٰ is not used with any expectation or purpose of a future action of the verb following it, then it has no effect on this verb. (It goes without saying that an implicit أَنْ is not assumed with حَتَّىٰ in this case.)

The verb following حَتَّىٰ in this case may even be a perfect verb. For example:

أَكْلُتُ الْطَّعَامَ حَتَّىٰ شَبَعْتُ.

“I ate the food until I became full.”

When used with a following stateful verb, the verb is put in the u-state and the meaning is that the action of the verb *before* حَتَّىٰ was done to such an extent that it caused the action of the verb *following* حَتَّىٰ to definitely occur. The action before حَتَّىٰ must necessarily be a past action, and the action following حَتَّىٰ must necessarily be a present (not a future) action. For example,

أَكْلُتُ الْطَّعَامَ حَتَّىٰ أَشْبَعْتُ.

“I ate the food to such an extent that I am (being) full.”

عَضِّبَ حَتَّىٰ يَهُرُبُونَ مِنْهُ.  
“He became so angry that they are fleeing from him.”

عَضِّبَ حَتَّىٰ لَا يَمْلِكُ نَفْسَهُ.  
“He became so angry that he is not controlling himself.”

Compare these examples with the corresponding ones in the previous subsection that have an a-state stateful verb.

## 20.7. After لَنْ lan

لَا and أَنْ are combined to form لَنْ lan with the meaning “shall not”. لَنْ is used with the a-state stateful verb to emphatically negate the future.

لَنْ تَذَهَّبَ.  
“You<sub>1m</sub> shall not go.”

## 20.8. After إِذْ idhan

TODO

## 20.9. After وَ, أَوْ, فَ, and ثُمْ

### 20.9.1. As connectors

If the connectors وَ, أَوْ, فَ, and ثُمْ occur after an a-state stateful verb, then a second a-state stateful verb (that doesn't have its own أَنْ, etc.) may be either in the a-state or the u-state. For example,

أَرَغَبُ أَنْ أَحْضُرَ الْمَجْلِسَ وَأَسْمَعَ.  
“I desire that I attend the session and [that] I listen.”

or  
أَرَغَبُ أَنْ أَحْضُرَ الْمَجْلِسَ وَأَسْمَعَ.  
“I desire that I attend the session and I will listen.”

### 20.9.2. With special meanings

وَ, أَوْ, فَ, and ثُمْ also cause the following stateful verb to be in the a-state in their own right, not simply as connectors. This is discussed in more detail in chapter TODO.

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## Chapter 21.

### The o-state stateful verb



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

#### 21.1. Introduction

In chapter @ref(u-state-stateful-verbs) we mentioned that stateful verbs have three states (like nouns). These states are called:

- i. The u-state
- ii. The a-state
- iii. The o-state

We have already studied the u-state of stateful verbs in chapter @ref(u-state-stateful-verbs). And we will defer the study of a-state of stateful verbs to chapter @ref(a-state-stateful-verbs). In this chapter we will study the o-state stateful verb.

We will also study the *verb of command* which is very similar to the o-state stateful verb.

#### 21.2. Forming the o-state stateful verb

Here is the u-state stateful verb for the singular masculine absentee participant doer “he”:

يَفْعُل  
yafealu  
“he does”

Note that, because it is in the u-state, the its final letter ends with a dammah ـ. In order to form the o-state stateful verb, we change the dammah into a sukūn ـ, thus:

يَفْعَل  
yafeal

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a dammah ـ.

For participants whose doer pronoun is followed by an extra ن in the u-state verb, this final ن is dropped in order to form the o-state stateful verb. So, for example, the u-state stateful verb:

يُفْعَلُون  
yafealāni

"they<sub>2,m</sub> do"

becomes, for the o-state:

يُفْعَلَا  
yafealā

yafealā

Here is the complete table of the o-state stateful verb for all doer participants.

Participant	Stateful verb doer pronoun	u-state stateful verb	o-state stateful verb
he	<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	تَفْعِيلٌ	تَفْعِيلٌ
I	<i>invisible</i>	أَفْعَلُ	أَفْعَلُ
they <sub>2,m</sub>	ا	يُفْعَلَانِ	يُفْعَلَانِ
they <sub>2,f</sub>	ا	تُفْعَلَانِ	تُفْعَلَانِ
you <sub>2</sub>	ا	تُفْعَلَانِ	تُفْعَلَانِ
they <sub>3+,m</sub>	و	يُفْعَلُونِ	يُفْعَلُونِ
they <sub>3+,f</sub>	نَ	تُفْعَلُنِ	تُفْعَلُنِ (same)
you <sub>3+,m</sub>	و	تُفْعَلُونِ	تُفْعَلُونِ
you <sub>3+,f</sub>	نَ	تُفْعَلُنِ	تُفْعَلُنِ (same)
we	<i>invisible</i>	تُفْعَلُ	تُفْعَلُ

Take note the following:

- The u-state and o-state verbs are the same for the feminine plural absentee and addressee participants:

- يُفْعَلُنَ (they<sub>3+,f</sub>)  
- تُفْعَلُنَ (you<sub>3+,f</sub>)

- The u-state and o-state verbs for the masculine plural absentee and addressee participants have a final silent alif:

- يُفْعَلُوا (they<sub>3+,m</sub>)  
- تُفْعَلُوا (you<sub>3+,m</sub>)

- When the o-state stateful verb ends with a sukūn ُ, and the next word begins with a connecting hamzah ՚ then the sukūn ُ is converted to an kasrah ܲ. For example:

- يُفْعَلُ + أَرْجُلُ = يُفْعَلُ أَرْجُلُ

### 21.3. With لـ for indirect commands

The particle لـ when connected to the front of a stateful verb causes it to be in the o-state and gives it the meaning of an indirect command. In English this can be translated using “should” or “let”:

لِيَذْهَبِ الْرَّجُلُ  
“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.)

لَذْهَبْنَا!  
“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:

لِتَحْلِسْنَ  
“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 فـ “so” and وـ “and” are frequently used before this لـ. The لـ then loses its kasrah and gets a sukūn. Examples:

فَلَنَّا كُنْ طَعَامَنَا وَلَنْشَرِبْ شَرَابَنَا.  
“So let us eat our food and drink our drink!”

وَلِيَجْلِسُوا عَلَى الْأَرْضِ.  
“And they should sit on the ground!”

Finally, the لـ before a o-state stateful verb for the indirect command is mandatory. But it may be dropped by poetic license.<sup>2</sup>

### 21.4. With لـ for prohibitions

The word لـ when in front of a o-state stateful verb gives the meaning of a prohibition. In English this can be translated using “Don’t”.

For example,

لَا تَكْتُبُوا  
“Don’t write<sub>3,m</sub>!”

يَا زَيْدُ، لَا تَدْخُلْ الْبَيْتَ!  
“Don’t<sub>1,m</sub> enter the house!”

The particles فـ “so” and وـ “and” may be used before this لـ. Example:

فَلَا تَأْكُلْ وَلَا تَشْرِبْ!  
“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:

<sup>1</sup> سورة يونس for البحر المحيط لأنبي حيـان 4/291-293. See also references to فـ ذلك فلتغروا 10:58 and other tafsirs for the reading فـ ذلك فلتغروا

<sup>2</sup> شرح ابن يعيش على المفصل 4/291-292

لَا يَمْنَعْ زَيْدًا أَلْدُخُولُ.  
“Let him not prevent Zayd from entering!”

By the way, لَا does not force a verb to be in the u-state o-state. We have already seen in section @ref(u-state-verb-negation-la) that لَا can be used to negate a u-state stateful verb for the present and future tense. Example:

لَا يَدْهَبُ الْرَّجُلُ  
*lā yadhabu -rrajulu.*  
“The man does not go.” or,  
“The man is not going.” or,  
“The man will not go.”

### 21.5. With لَمْ for “did not”

The particle لَمْ when in front of an stateful verb causes it to be in the o-state and gives it the meaning of negating the past tense In English this can be translated using “did not”. For example,

لَمْ يَدْهَبِ الْرَّجُلُ.  
“The man did not go.”

We have already learned in section @ref(negating-perfect-verbs) that the perfect verb is negated using the particle مَا. For example:

مَا دَهَبَ الْرَّجُلُ.  
*mā dhababa -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 o-state stateful verb gives the meaning “did not yet”. For example,

لَمَّا يَدْهَبْ زَيْدٌ.  
“Zayd did not go yet.”

### 21.7. Other uses of the o-state stateful verb

The o-state stateful verb is also used for *consequential actions* and in *conditional statements*. We will deal with these in chapters @ref(the-consequential-action) and @ref(conditional-statements) respectively

## 21.8. The verb of command

In order to give a direct command to an addressee, Arabic uses the verb of command. The verb of command is very similar to the o-state stateful verb. The verb of command is only available for the addressee participant.

### 21.8.1. Forming the verb of command

Here is the verb of command for the addressee participants:

Participant	Verb of command
you <sub>1,m</sub>	أْفَعِلْ
you <sub>1,f</sub>	أْفَعِلِي
you <sub>2</sub>	أْفَعِلَا
you <sub>3+,m</sub>	أْفَعِلُوا
you <sub>3+,f</sub>	أْفَعِلْنَ

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 qammah ُ, then the connecting hamzah gets an qammah ُ. Examples:

Verb	Verb of command for “he”
نَظَرَ يَنْظُرُ نَظَرًا	أَنْظُرْ “Look!”
قَتَلَ يَقْتُلُ قَتْلًا	أَقْتُلْ “Kill!”
مَكَثَ يَمْكُثُ مُمْكُنًا	أَمْكُثْ “Stay!”

- ii. Otherwise, when the middle root letter of the verb of command has an fat-hah َ or an kasrah ِ, then the connecting hamzah gets an kasrah ِ. Examples:

Verb	Verb of command for “he”
عَمَلَ يَعْمَلُ عَمَلًا	أَعْمَلْ “Work!”
ذَهَبَ يَذْهَبُ ذَهَابًا	أَذْهَبْ “Go!”
جَلَسَ يَجْلِسُ جَلْوَسًا	أَجْلِسْ “Sit!”

Here are some examples of using the verb of command:

The verb of command is not used to issue negative commands, like “Don’t go!”. Instead, the o-state verb is used with لـ 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
أَمِلٌ	أَمَلْ يَأْمُلُ أَمْلًا “to hope”	أُؤْمِلْ
أَذْنٌ	أَذْنَ يَأْذُنُ أَذْنًا “to permit”	أُؤْذِنْ

Here are examples of these verbs of commands in the middle of a sentence:

يَا أَمِّي أَذْنِي لِي أَلْعَبْ!  
*yā ammi aḏni li al-‘lab!*

“O my mother, permit me to play!”

يَا زَيْدُ أَوْمُلْ أَلْخَيْرْ!  
*yā zaydū ‘omul al-khayr!*

“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:

أُؤْمِلْ أَلْخَيْرْ يَا زَيْدْ!  
*‘ūmul al-khayr yā zayd!*

not

×

*‘ūmul*  
يَا أَذْنِي لِي أَلْعَبْ يَا أَمِّي!  
*yā aḏni li al-‘lab yā ammi!*

not

×

*‘ūdhani*

not

×

*‘ūdhani*

As a further complication, when the verb of command is preceded by و “and” or فـ “so” then the connecting *hamza* is not written and the hamzah of the first root letter is written seated on an *alif*. Examples:

وَأَمِلْ  
*wa‘mul*

“And hope!”

فَادْعُونَ  
*fa'adhan*  
 “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 أَكُلُّ, أَخْذُ, أَكْلُ, and أَمْرُ

The verbs of command for the following three verbs are irregular:

Root	Verb	Verb of command
أَكِلُّ	أَكَلُّ يَأْكُلُ أَكَلًا	أَكُلُّ “to eat”
أَخْذُ	أَخَذُ يَأْخُذُ أَخْذًا	أَخْذُ “to take”
أَمْرُ	أَمْرُ يَأْمُرُ أَمْرًا	أَمْرُ “to order”

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 أَمْرٌ *yāmrūr* is permitted to retain its initial hamzah when preceded by وْ “and” or فْ “so”. Then, it becomes

وَأَمْرٌ *wa'mur*

and

فَأَمْرٌ *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 سَأَلَنَّ

The verb سَأَلَنَّ *sālan* “to question” forms its verb of command both regularly, and irregularly:

- i. Regular: أَسْأَلُ *is'al*
- ii. Irregular: سَلْ *sal*

If the verb of command is preceded by وْ “and” or فْ “so”, then the regular verb of command أَسْأَلُ *is'al* is often preferred.

Otherwise, the irregular verb of command سَلْ *sal* is often preferred.

Examples of usage:

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## Chapter 22.

### The passive verb



Warning

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#### 22.1. Introduction

Consider the sentence:

شرب زيد الماء.

shariba zaydūni -lmā?

“Zayd drank the water.”

In this sentence, زيد “Zayd” is the doer of the verb شرب “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:

شرب الماء.

shuriba -lmā?

“The water was drunk.”

In this sentence, the doer of the verb, i.e. the person who is doing the action of the verb “to drink”, is not mentioned. From the sentence itself it is unknown who the doer is. This construction of the verb is called the *passive verb* construction.

#### 22.2. Forming the passive verb

So far we have been studying form 1 verbs, which use only the three root letters. As we know, the vowel on the middle root letter is variable for active verbs, for example:

- شربَ “to drink”.
- فتحَ “to open”
- كبرَ “to become big”
- etc.

The pattern of passive verb for form 1 verbs is always:

فعلٌ يُفْعَلٌ

fueila yufcalu

This is regardless of the vowel on the middle root letter in the active verb. If there is more than one verb from the same root, with different middle root letter vowels for the active verb, then they will share the same passive verb. For example, the active verbs: حَسِبَ يَحْسِبُ “to reckon” and حَسِبَ يَحْسِبُ “to deem” share the same passive verb: حُسِبَ يُحْسِبُ.

The same doer pronouns are used for the passive verb as for the active verb. And the passive stateful verb has the same three states as the active stateful verb. For example:

- فَعَلُوا *fueilū* “they<sub>3m</sub>” (perfect)
- تَفْعَلَانِ *tufealāni* “you<sub>2</sub>” or “they<sub>2f</sub>” (u-state stateful)
- أَفْعَلَ *ufeala* “I” (a-state stateful)
- etc.

The complete table showing the doer pronouns is given in appendix @ref(verb-tables).

### 22.3. The deputy doer

Consider again this sentence with an passive verb construction:

شُرِبَ الْمَاءُ .  
deputy doer

“The water was drunk.”

Note that the noun الْمَاءُ, *almā'u* “the water” is in the u-state. This is because, in the absence of the doer, the direct doee of the active verb (الماء) is deputized to take doer's place in the u-state. It is then known as the *deputy doer*.

The doer pronouns for the passive verb shall therefore match the gender and number of the deputy doer. Here are some examples:

- شُكِّرْتُ الْأُمَّهَاتُ وَمُدْحَنْ .  
*shukirati -l'ummahātu wamudihān.*  
“The mothers were thanked and praised.”
- أَنْتُمَا تُعْبَدَانِ وَتُنْهَدَعَانِ .  
*'antumā tuğħbanāni watukħdaæān.*  
“You<sub>2</sub> are being cheated and deceived.”
- مَا قُطِعَتْ أَشْجَرَةٌ .  
*mā qutięati -ħħajjarah.*  
“The tree was not cut.”

#### 22.3.1. The deputy doer for multiple direct doees

Some verbs, in the active construction, take multiple direct doee. These verbs can be classified into two classes:

- a. Verbs that cause the first direct doee to be affected by, or asked for, the second direct doee. Examples:

مَلَأَ الْعَلَامُ الْدَّلْوَ مَاءً.

“The boy filled the bucket (with) water.”

مَنَعَ الْمَرْضُ اِلْرَجُلَ الْعَمَلَ.

“Sickness prevented the man (from) work.”

سَأَلَ الْفَقِيرُ الْغُنْيَ 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:

خَسِبْتُ زَيْدًا صَدِيقًا.

“I deemed Zayd [to be] a friend”

وَجَدْتُ اِلْطَّالِبَةَ اِلْاَسْتَادَةَ حَلِيمَةً.

“The student<sub>f</sub> found the professor<sub>f</sub> [to be] forbearing.”

جَعَلَ اَللَّهُ اَلْمَاءَ بَرَكَةً.

“Allāh has made the water a blessing.”

When such verbs are converted to the passive verb construction, then one, and only one, direct doee shall be chosen to be the deputy doer. It is generally preferred to make the first direct doee the deputy-doer, and leave the second direct doee, as is, in the a-state. Here are the same sentences in the passive construction:

(دُبُو) مُلِئَتِ اِلْدَلْوُ مَاءً. “bucket” is feminine.)

“The bucket was filled (with) water.”

مُنْعِي اِلْرَجُلُ اَلْعَمَلَ.

“The man was prevented (from) work.”

شُوِّلَ اَلْغُنْيُ دِرْهَمًا.

“The rich [man] was asked for a dirham.”

خُسِبَ زَيْدٌ صَدِيقًا.

“Zayd was deemed [to be] a friend”

وُجِدَتِ اِلْاَسْتَادَةَ حَلِيمَةً.

“The professor<sub>f</sub> was found [to be] forbearing.”

جُعِلَ اَلْمَاءَ بَرَكَةً.

“Water has been made a blessing.”

## 22.4. Impersonal use

TODO: add examples from Wright p. 268

When verbs are used without a direct doee, then their passive construction gives in an impersonal meaning. There are a few such usages that we will explain in the following subsections.

### 22.4.1. With prepositional phrases

Some verbs take no direct doees, but are used with prepositional phrases. For example,

**خَلَسَ الْتَّأْسُ عَلَى الْأَرْضِ.**  
“The people sat upon the ground.”

Other verbs, which can take a direct doee, may be used without one, and again with a prepositional phrase instead. For example:

**كَتَبَ الْكَاتِبُ بِالْقَلْمَنِ.**  
“The scribe wrote with the pen.”

When such sentences are converted to the passive verb construction then the prepositional phrase may be taken as the deputy doer. However, the preposition causes the noun following it to remain in the i-state. So the deputy doer is not indicated by an apparent dammah (or by the other indicators of the u-state). The verb then appears to be in the singular masculine, with its deputy doer following it. For example:

**جُلِسَ عَلَى الْأَرْضِ.**  
deputy doer

“The ground was sat upon.”

**كُتِبَ بِالْقَلْمَنِ.**  
“The pen was written with.”

#### 22.4.2. With adverbs of time or place

Other verbs don't take a direct doee but may be used with an adverb of time or place in the a-state. (We will study adverbs of time and place in chapter @ref(adverbs-of-time-and-place), if Allāh wills.) Here is an example:

**سَهَرَتْ أَلَامُ لَيْلَةً أَقْدَرِ.**  
a-state adverb of time

“The mother stayed up the Night of Power.”

When this sentence is converted to an passive construction then the adverb of time or place can be taken as the deputy doer in the u-state:

**سُهِرْتْ لَيْلَةً الْقَدْرِ.**  
“The Night of Power was stayed up [in].”

Note the u-state of **لَيْلَةً laylatu** as the deputy doer.

#### 22.4.3. With the maṣdar

The maṣdar, because it is the action being done may be considered a kind of direct doee. (We will study the use of the maṣdar as a doee in chapter @ref(absolute-doee), if Allāh wills.) For example:

**فَهُمْ أَشْبَحُ فَهُمْ عَمِيقُ.**  
“The old man understood, a deep understanding.”

When such sentences are converted to the passive verb construction, then the maṣdar may be taken as the deputy doer in the u-state.

**فُهْمٌ فَهُمْ عَمِيقُ.**  
“A deep understanding was understood.”

#### 22.4.4. Requirement of specialization

When a prepositional phrase, or an adverb of time or place, or a maṣdar is to be used as a deputy doer in an passive verb construction, then it is required that they be specialized in meaning, and not used in a general sense. So for example, if we have the sentence:

سَهَرَتِ الْمُهْلَةُ لَيْلَةً.

“The mother stayed up a night.”

then because of the non-specialized meaning of لَيْلَةً, such a sentence is typically not suitable for being converted to a passive verb construction.

#### 22.4.5. Choosing the deputy doer

If a sentence is to be converted to an passive verb construction and it has more than one of the following:

- a direct doee
- a specialized prepositional phrase
- a specialized adverb of time or place
- a specialized 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:

سَهَرَ فِي الْمَسْجِدِ لَيْلَةً أَقْدَرٍ.

“The mosque was stayed up in [on] the Night of Power.”

In the above sentence the prepositional phrase في المسجد was chosen as the deputy doer, and the adverb of time لَيْلَةً remains, as is, in the a-state.

### 22.5. States of the passive stateful verb

The passive stateful verb has three states, just like the active stateful verb: the u-state, the a-state, and the o-state. The three states are used in the same circumstances, and with the same rules that we have already learned.

So the u-state verb is used for making plain statements:

تُذَكَّرُ قَصَّةُ الْمَلِكِ فِي كُتُبِ اثْنَا عَشَرَ.

“The story of the king is mentioned in the books of history.”

لَا تُرْزَعُ الْأَصْوَاتُ فِي الْمَكَبَّةِ.

“Voices are not raised in the library.”

The a-state verb is used for expressing wish or purpose:

يَأْمُلُ الْمُسْلِمُونَ أَنْ يُغْفَرَ لَهُمْ.

“The Muslims hope that they be forgiven.”

(Note that يُغْفَرَ has a singular masculine deputy doer because there is no direct doee.)

لَنْ شُسْمَخَا.

“You<sub>2</sub> shall not be heard.”

دُفعَ الْبَابُ حَتَّىٰ فُتَحَ.

“The door was pushed for the result that it open.”

Similarly, the o-state verb is used in the following cases:

- With لَمْ “was not”:

لَمْ يُؤْذَنْ لِي أَنْ أَدْخُلَ.

“It was not permitted for me that I enter.”

- With لَمَا “not yet”

لَمَّا يُكْتَبُ كِتَابٌ فِي هَذَا الْمَوْضِعِ.

“A book has not yet been written in this subject.”

- With لِ for indirect commands<sup>1</sup>:

لِيُسْمَعُ 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:

لِتَنْصُرُوا!

“Let you<sub>3m</sub> be aided!”

## 22.6. Usage of the passive verb

There are cases where it is permissible to use of the passive verb construction, and cases where it is *not* permissible to use of the passive verb construction. We will explain them below:

### 22.6.1. Permissible use of the passive verb

There can be a number of reasons why a speaker is forced to, or chooses to, use the passive verb construction. Among these reasons are:

- When the doer is actually unknown to the speaker. This is the classic use-case, as indicated by the name *passive verb*. (But, as we shall see below, it is not the only use case.) So, if we say:

كُسِرَتْ الْرُّجَاجُ.

“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.

- When the doer is known to the speaker, but he does not wish to make him known to others. So the same sentence above كُسِرَتْ الْرُّجَاجُ could be used when the speaker knows that it was actually زَيْدٌ “Zayd”, for example, who

<sup>1</sup> شرح ابن بعشن على المفصل 4/291

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:

**مُنْعِنَا الْدُّخُول.**

“We have been prevented from entering.”

when we wish to focus on the act of our having been prevented, rather than who prevented us.

- d. For stylistic reasons, when it is obvious and known who the doer is. For example:

**حُلِقَ الْإِنْسَانُ مِنْ عَحْدِهِ.**

“Man was created of haste [i.e., impatience].” (Qur’ān 21:37. Trans. Saheeh International)

In the above ‘ayah it is known and obvious that Allāh created man.

- e. In order to glorify the doer. So we might the passive verb construction to say:

**حُلِقَ الْجِنَّةِ.**

“The pig was created.”

This could be to distance Allāh from being mentioned next to the name of a particularly dirty animal.

- f. When the doer is not mentioned due to contempt for him. For example:

**فُتِلَ أَمِيرُ الْمُؤْمِنِينَ عُمَرٌ.**

“The Commander of the believers, Eumar, was killed.”

In this sentence we chose not to name the killer due to contempt for him.

These reasons are not mutually exclusive, and sometimes the passive verb construction is used for a combination of them.

### 22.6.2. Impermissible use of the passive verb

The passive verb may not be used when the doer is mentioned with the verb. This is different from English which can use the word “by” to indicate the doer in a passive voice construction, as in: “The book was written by Zayd.”. Such a sentence, in Arabic can only be expressed with the active verb construction:

**كَتَبَ زَيْدٌ الْكِتَابَ.**

*kataba zayduni -lkitāb.*

“Zayd wrote the book.”

It may seem like this rule is broken in sentences like:

**فُتِلَ بِالسَّيْفِ.**

*qutila bi-ssayf.*

“He was killed by the sword.”

But such is not the case. The active verb construction would be something like:

قَتَّالُهُ فُلَانْ بِالسَّيْفِ.  
*qatalahu fulānun bi-ssayf.*

“So-and-so killed him with the sword.”

As you can see, فُلَانْ “so-and-so” is actually the doer, and السَّيْفِ “the sword” is merely a prepositional phrase indicating the instrument used in the act.

## Chapter 23.

### Additional forms of the verb



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

#### 23.1. Introduction

So far we have been studying the form 1 verb (فعّل). The form 1 verb is the basic form of the verb. It consists of only the three root letters for the stateless verb.

In this chapter we will learn additional forms of the verb. These forms add extra letters to three root letters. There are about 15 or so additional forms of the verb. But only 10 or so are in common usage.

Learning these additional forms may seem tedious but we advise you to persevere because additional forms of the verb are used very commonly.

The form 1 verb has variability in the middle (ع) letter, which can have either an fat-hah, kasrah, or dammah. It also has variability in the pattern its maṣdar. The additional forms have almost no variability of this kind. So, in one sense, the additional forms of the verb are easier than the form 1 verb.

##### 23.1.1. Topics to cover

- usage of the masdar of one form for another form
- افتّعل with the meaning of تفاعّل and nuances in the meaning
- avoid using [□□] with form 6, unless as masdar. (Actually added it to Usage and Style chapter in appendix but reference it here.)

#### 23.2. The form 2 verb فَعَّلْ

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	عَلَمْ يُعَلِّمُ	to teach

Root	Verb	Meaning
قتل	قَتْلٌ يُقْتَلُونَ	to massacre
كِبَر	كَبَرٌ يُكَبِّرُونَ	to magnify, say $\text{الله أَكْبَر}$

### 23.2.1. Meaning patterns

The form 2 verb can denote a strengthening of the meaning. For example,

- گسَر “to break ( $\underline{\text{ه}}$  s.th.)”; گسَر “to smash ( $\underline{\text{ه}}$  s.th.)”
- قَتَل “to kill ( $\diamond$  s.o.)”; قَتَل “to massacre ( $\diamond$  s.o.)”

Often it denotes a causative meaning. For example,

- طَهَر “to be pure”, طَهَر “to purify ( $\underline{\text{ه}}$ ,  $\diamond$  s.o., s.th.)”
- عَلَم “to know ( $\underline{\text{ه}}$  s.th.)”, عَلَم “to teach ( $\text{ب}$   $\diamond$  or  $\underline{\text{ه}}$   $\diamond$  s.o. s.th.)”

Note that in such cases, if the form 1 verb is intransitive (e.g. طَهَر) then it becomes transitive in form 2 (طَهَر). And if it is transitive in form 1 (e.g. عَلَم), then it becomes doubly transitive in form 2 (عَلَم).

### 23.3. The form 3 verb فَاعَلْ يُفَاعِلُ

The basic meaning pattern for the form 3 verb is to express or emphasize the relation of the action to someone else.

Sometimes, as an extension of the basic meaning, it expresses vying with someone in the action of the verb. For example:

- قَاتَل “to kill ( $\diamond$  s.o.)”, قَاتَل “to fight ( $\diamond$  s.o., with s.o., or against s.o.)”, i.e., “to vie with another to kill him”.
- سَابَق “to precede ( $\underline{\text{ه}}$ ,  $\diamond$  s.o., s.th.)”, سَابَق “to race ( $\diamond$  s.o.)”, i.e., “to vie with another to precede him”.

**Part II.**

**Advanced**

Work in progress

Work in progress

## Chapter 24.

# The Arabic grammatical tradition



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 24.1. History of the Arabic grammatical tradition

During the time of the Prophet ﷺ, the Arabs spoke Classical Arabic natively.

After the time of the Prophet ﷺ, during the Rashidūn caliphate (11–41 AH), the borders of the Islāmic state had expanded beyond the Arabian peninsula. This brought upon an increased intermingling between Arab and non-Arab populations, especially in the towns and urban centers.

There are reports that, during this time, there was an increased occurrence of grammatical and pronunciation errors in spoken Arabic, especially by non-Arabs and the newer generation.

The reports also claim, that in order to safeguard the Qur’ān from being read incorrectly, efforts began to preserve Classical Arabic. This outline of events is traditionally credited as the inception of the Arabic grammatical tradition, and of the profession of the grammarian. Another reason that may have propelled grammatical activity may have been a desire to understand how to correctly produce speech modeled on Classical Arabic.<sup>1</sup>

It is difficult to establish the authenticity of many of the reports which list specific individuals and incidents that purportedly launched Arabic grammar as a discipline.<sup>2</sup> So we are not certain who would qualify to be the very first grammarians, nor are we certain of the extent of their grammatical discourse. We do know that the early grammarians of the first and early second centuries AH, were definitely able to distinguish between correct and incorrect language.<sup>3</sup> But their terminology and grammatical analysis were presumably rudimentary.<sup>4</sup>

However, in the latter half of the second century AH, Arabic grammar had

<sup>1</sup>See also Carter, “Arabic grammar” 120

<sup>2</sup>Carter, “Arabic grammar” 119

<sup>3</sup>Carter, *Sibawayhi’s principles* 5–6

<sup>4</sup>Baalbaki, Introduction to *The early Islamic grammatical tradition* xv; من تاريخ النحو العربي لسعید الأفعانی

29–30, footnote 2

already developed, from these primitive beginnings, into a highly developed system of linguistic analysis.<sup>5</sup>

Initially, in the second century AH, grammatical activity was centered mainly in two places: the cities of al-Baṣrah and al-Kūfah, in Iraq.<sup>6</sup> By middle of the third century AH, these Baṣran and Kūfan schools had eventually moved to the Abbasid capital Baghādād. After the fourth century AH, the grammarians were more geographically widespread, with many famous later grammarians operating out of Egypt, Syria, Persia, and al-Andalus (Islāmic Spain).

Figure 24.1 depicts a (year of death) timeline and geographical distribution of some of the more well-known grammarians.

## 24.2. Attested usage (السماع)

In order to develop a grammatical framework for Classical Arabic, the grammarians first needed a collection of authentic Classical Arabic texts. The grammarians used, as their source material for this collection, a corpus of Classical Arabic texts, which we will term *attested usage*. The body of attested usage can be categorized into<sup>8</sup>:

1. Transmitted texts. These include:
  - a. Authorized readings of the Qur’ān
  - b. Poetry of the pre-Islāmic and early Islāmic poets
  - c. A collection of the sayings and proverbs of the Arabs
  - d. the Ḥadīth
2. Elicited speech

We will discuss these categories below:

### The Qur’ān

The Qur’ān was transmitted by the Prophet ﷺ to his Companions. When the territories under the Islāmic caliphate expanded, many of the Companions were sent or relocated to the different areas under Muslim rule, and there, they began teaching the Qur’ān to their students from the Tābiieīn. Those students taught it to the next generation and so on and so forth. The text of the Qur’ān was thus available to the grammarians and used by them as a primary linguistic source.<sup>9</sup>

<sup>5</sup>Baalbaki, Introduction to *The early Islamic grammatical tradition* xiii

<sup>6</sup>See also Carter, “Arabic grammar” 126–127

<sup>7</sup>Adapted from Andreas Hallberg’s figure (and TikZ code) at [[andreasvh.github.io/timeline-of-arab-grammarians/](https://andreasvh.github.io/timeline-of-arab-grammarians/)], and from Ovamir Anjum’s presentation at the Muslim Community Association, Santa Clara, Calif., 2013 [[youtu.be/cZ6RoRMF-kI](https://youtu.be/cZ6RoRMF-kI)].

<sup>8</sup>from Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 16

<sup>9</sup>Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 18–19, القياس النحوي لخالد حسين أبو عمسة

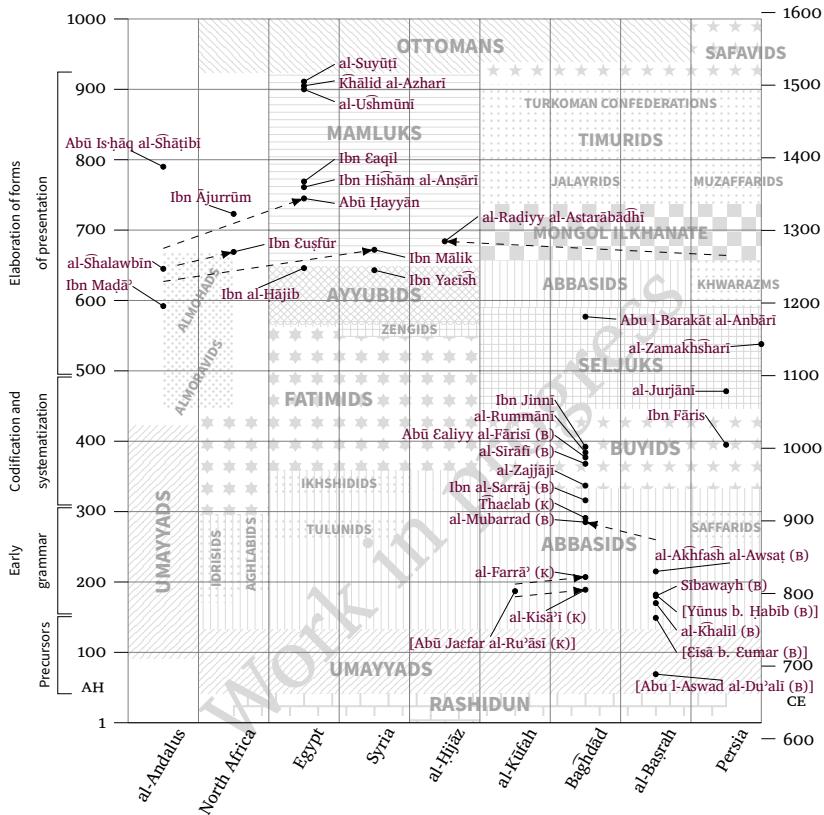


Figure 24.1.: A (year of death) timeline and geographical distribution of some of the more well-known grammarians.<sup>7</sup> (B) and (K) indicate an affiliation with the Baṣrān and Kūfan schools, respectively. Brackets indicate putative proto-grammarians. Some professional relocations are indicated using dashed arrows.

## Poetry

From pre-Islāmic times into the Islāmic era, Classical Arabic poetry was composed and transmitted orally, from region to region, and from generation to generation. The grammarians used this transmitted poetry as their second major source of transmitted data.<sup>10</sup>

Some native Arabic dialects were beginning to diverge from Classical Arabic in the first and second century AH. Because of this, the grammarians were more discerning in whether they would accept the poetry of a later poet. Generally they would only accept the poetry of a later poet if his language was determined to be uninfluenced by the newer developments in the native dialects. The grammarians generally have a cut-off date somewhere in the middle of the first century AH. Poetry composed after this cut-off date is typically not accepted as a valid source of Classical Arabic.<sup>11</sup>

## Sayings and proverbs of the Arabs

A small portion of prose material, consisting of sayings and proverbs of the Arabs, is also generally accepted as a source of Classical Arabic data.<sup>12</sup>

## The Ḥadīth

The Ḥadīth of the Prophet ﷺ were transmitted by his Companions to their students from the Tābiein, who then transmitted them to their students from the next generation, and so on. Theoretically, the Ḥadīth texts should be considered a valid source of Classical Arabic. However, as a trend, the grammarians were reluctant to consider the transmitted Ḥadīth texts as part of attested usage. This is because they feared that some of the narrators in the chains of transmission of ḥadīth may have narrated their ḥadīth by meaning, rather than verbatim text. And if the narrator was himself not a native Classical Arabic speaker, then the grammarians could not be certain that the ḥadīth that reached them was correct Classical Arabic. They did not have this view regarding the Qur’ān and poetry because the Qur’ān and poetry required that they be transmitted verbatim.

This policy of the grammarians has received some criticism, with some researchers deeming that they were unnecessarily exclusive, and that if the transmitters of a ḥadīth are deemed competent, then the ḥadīth should be admitted into attested usage. In this sense, Ḥadīth texts should be considered at least as acceptable as poetry, since the possibility of variation in transmission is applicable to both.<sup>13</sup> In any case, we note that if the grammarians erred then it was on the side of caution.

<sup>10</sup>Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 19

<sup>11</sup>القياس النحوي لخالد حسين أبو عمّشة 8

<sup>12</sup>Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 16, 7-8

<sup>13</sup>Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 16-17, 7-8; See also

6/1/168ff 6 الاستشهاد بالحديث في اللغة لمحمد الخضر حسين

### Elicited speech

In addition to the transmitted texts mentioned above, the grammarians also used, as part of their source data, samples of speech that they obtained themselves by meeting and talking to native Classical Arabic speaking *informants*. Such informants continued to exist, in pockets, into the second and third centuries AH. In general, the speech of the bedouin Arabs was considered purer and more free from errors than that of the urban population. The grammarians would seek out such informants, listen to their ordinary speech in natural settings, and also ask them questions, the answers to which would betray insight into the grammatical issues that they were investigating.<sup>14</sup>

### Exclusion of the grammarians' writings from attested usage

The grammarians were scholars of Classical Arabic. Yet, generally speaking, they were not native speakers of Classical Arabic. So even though they were knowledgeable in analyzing Classical Arabic, they had not learned it natively. So their writings are not considered attested usage.<sup>15</sup> Excepted are examples that the grammarians made up and adduced to explain a particular grammatical issue.<sup>16</sup> Those are admitted into attested usage, though subject to critique by other grammarians.<sup>17</sup>

### 24.3. Analogy (القياس) and grammatical reason (الجُلَّة)

Once the source material from attested usage was available to the grammarians, they set about analyzing it in order to develop a grammatical framework. The process of developing a grammatical framework is based on *analogy* and *grammatical reason*.

Analogy is the process of observing a pattern in attested usage, determining a grammatical reason for the pattern, and expounding a grammatical rule that states that whenever the grammatical reason is found, then the pattern is to be expected.<sup>18</sup>

Let's explain what we mean.

Let's say, hypothetically, a grammarian goes through the data in attested usage, and comes across sentences like:

(3) جاءَ الرَّجُلُ  
The man came.

(4) ضَرَبَ زَيْدٌ عَمْرًا  
Zayd beat Eamr.

<sup>14</sup>Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 22-24

<sup>15</sup>36-37 القياس في اللغة العربية لمحمد الخضر حسين

<sup>16</sup>Suleiman, *The Arabic grammatical tradition: A study in ta'lil* 16

<sup>17</sup>Here is an example:

... ولم يذكره [سيبوبيه] إلا في نفس عبارته قال «وذلك عجبت من ضرب زيد عمراً، ولبس في لحظة ما يدل على أنه محكي عن العرب، فيحتمل أن يكون ذلك رأياً منه، بل هو ظاهر كلامه وقياس منه

[11 التذليل والتكميل لأبي حيyan]

<sup>18</sup>4-5 القياس النحوى لخالد حسين أبو عمشة

(5) يَدْخُلُ الْبَيْتَ رَجُلٌ  
A man enters the house.

(6) لَنْ يَضِيقَ الْعَمَلُ الصَّالِحُ  
The good deed shall not go waste.

(7) لَمْ تَذْهَبْ هِنْدٌ  
Hind did not go.

When the grammarian studies these sentences he notes that they are all verbal sentences consisting of (at least) a verb and its doer. He also observes a pattern. And that is that the doer of the verb is always in the u-state. Now, he comes up with a grammatical rule that states that whenever there is a verbal sentence (this is our grammatical reason), then the doer of the verb is be in the u-state.

This rule is made for the benefit of the student who has not gone through the data in attested usage. Let's say that a student is reading a text and comes across a sentence:

(8) ضَرَبَ عَمْرًا زَيْدَ  
Zayd beat Eamr.

The student determines that this is a verbal sentence. Being a verbal sentence is the grammatical reason that makes the above analogy-based rule applicable. Now the student observes that ضَرَبَ is the verb, and following it are two nouns: عَمْرًا in the a-state, and زَيْدَ in the u-state. Applying the rule, he determines that the person who did the beating is Zayd, not Eamr. This will give him a correct understanding of the text.<sup>19</sup>

Furthermore, if the student wishes to construct his own verbal sentence, attempting to conform to SCA, then he knows that he will have to put the verb's doer in the u-state.

#### 24.4. Anomalous usage (الشاذ)

Sometimes a pattern occurs often enough in attested usage that a rule is built upon it using analogy. However, occurrences contrary to the pattern are also found in attested usage. This usage which is contrary to analogy is called *anomalous usage*.

Let's take a look at an example of anomalous usage. When the second letter of a root is 9, then its stem-10 perfect verb is regularly formed by transforming the 9 into an alif. This is done according to analogy. For example:

Root	stem-10 perfect verb
قوم	اسْتَقَامَ to be steadfast
عوذ	اسْتَعَذَ to seek refuge
نور	اسْتَنَارَ to seek light

<sup>19</sup> شرح المقدمة المحسنة لابن با بشاذ 1/90, cited by Carter, "Arabic grammar" 132

In anomalous usage, a few roots whose middle letters are گ, usually form their stem-10 perfect verbs by keeping the گ. For example:

Root	stem-10 perfect verb
حوذ	اشْتَحَوْدَ to gain mastery, overcome
صوب	اشْتَصَبَ to consider (هـ s.th) to be right

By the way, اشتَحَادَ and اشتَصَابَ are also found in attested usage, albeit less frequently.

The general principle, when dealing with anomalous usage, is that it should be limited to what is found in attested usage, and not be extended by analogy.

So the rule for forming stem-10 perfect verb for roots that have گ as the middle letter, is that the verbs should be formed generally by transforming the گ into an alif, like اشتَقَامَ and اشتَغَادَ اشتَقَامَ and اشتَغَادَ. But for the few verbs that fall into anomalous usage, we should prefer to keep the گ, thus: اشتَحَوْدَ and اشتَصَبَ. The forms اشتَحَادَ and اشتَصَابَ are permissible but less preferred.<sup>20</sup>

The grammarians have not always agreed over how to deal with different anomalous usages. As an example, when an adjectival noun is on the pattern أَفْعَلُ, like أَبْيَضُ white and أَسْوَدُ black, then a comparative noun for it on the same pattern أَفْعَلُ is regularly not found to be used in attested usage. So أَبْيَضُ is not usually found in attested usage to mean *more white*. However, this meaning is found as anomalous usage, as in the verse of poetry:

القياس في اللغة العربية لمحمد الخضر [جاريٌّةٌ في درعها الفَصَافِصِي ~ أَبْيَضُ مِنْ أَكْثَرِ بَنِي إِبَادٍ] (9)  
حسين [42]

*A girl in her full long shirt ~ whiter than a [woman of the tribe] of Banū Ibād*

Some grammarians were of the opinion, that because of the usage of أَبْيَضُ in the above verse to mean *whiter*, this can be extended by analogy generally. So whenever a adjectival noun is on the pattern أَفْعَلُ, a comparative noun can also be formed for it on the same pattern. Other grammarians were more conservative and did not extend this usage by analogy.<sup>21</sup>

## 24.5. The balance between analogy and attested usage

The ultimate authority for what is correct Classical Arabic is attested usage. Analogy-based rules are a means to understand SCA correctly, and a guide to form sentences that attempt to conform to SCA.

Analogy is a speculative process on the part of the grammarians.<sup>22</sup> As such, it is subjective, and rules derived from analogy may need to be revised and refined in order to sufficiently explain the language. Natural language, however, is very complex and analogy-based rules, even if continually revised and refined, can perhaps never capture its full complexity.

<sup>20</sup> القياس في اللغة العربية لمحمد الخضر ج 40

<sup>21</sup> القياس في اللغة العربية لمحمد الخضر ج 42

<sup>22</sup> Baalbaki, "Teaching Arabic at university level" 86

Because of this, attested usage, in general, should not be rejected on the basis of analogy. And an analogy, even if it were sound, should not be applied if it leads to something that is contrary to attested usage.<sup>23</sup>

## 24.6. Classical Arabic dialects and SCA

Classical Arabic consisted of multiple dialects that were spoken by the various tribes of the Arabs in the different regions of the Arabian peninsula. Even within a dialect, there were often multiple ways of choosing and forming words and expressions. When the grammarians described the Arabic of attested usage, they would typically list many of the linguistic variations found within and across the different dialects of Classical Arabic. When Standard Classical Arabic (SCA) emerged as literary standard, it converged to using only a small subset out of the many variations allowed in Classical Arabic.

We will discuss below a few examples out of the many variations of Classical Arabic, and the selections which became standardized in SCA:

### Pluralizing the verb with a plural doer

The grammarians discuss a dialectal feature where a verb is pluralized even when it has an overt plural doer noun. So speakers of this dialect would say:

(10) [صَرَبْوْنِي قَوْمُكْ] ٢/٤٠ كتاب سيبويه  
Your people beat me.

instead of the more normative:

(11) صَرَبَنِي قَوْمُكْ

The dialectal feature used in example () is graded by the grammarians as rare.<sup>24</sup> It did not make its way into SCA. Instead, the more common usage in example () became the standard.

### Elision of the hamzah

Hamzah was considered by the grammarians to be an original root letter. So for example, it is an original root letter in رأس *ra's* “head”. However, the preferred pronunciation of native Classical Arabic speakers in some regions was to elide or approximate it in favor of a vowel, or the letters ئ or ئى, depending on the surrounding vowels.<sup>25</sup> So they would say راس *rās* instead of رأس *ra's*.<sup>26</sup> This variant pronunciation was not generally adopted in SCA, which retains the full pronunciation of hamzah for most words.

<sup>23</sup> ٢٠٤ الانتصار لسيبوه على المبرد لابن ولاد cited by Baalbaki, “The book in the grammatical tradition” 130

<sup>24</sup> كتاب سيبويه 2/40

<sup>25</sup> كتاب سيبويه 3/541ff

<sup>26</sup> كتاب سيبويه 3/543

### Matching ك in the far pointing nouns to the gender and number of the persons being spoken to

Classical Arabic had a feature, where the end ك in a far pointing noun could optionally be feminized, dualized, or pluralized, to match the number and gender of the persons being spoken to.<sup>27</sup> For example:

(12) وَنَادَهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنِ تِلْكُمَا الشَّجَرَةِ وَأَفْلَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ  
[Surah al-A'raf: 7:22]

*And their Lord called to them, “Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?”*

This feature tends to not be used in SCA.

### Variations in the pointing nouns

Classical Arabic had a large variety of pointing nouns. For example, “that<sub>j</sub>” was expressed using both تِلْك tilka and تِيَك tika. SCA uses only تِلْك tilka. Here is an example:

(13) إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُسَلِّمُ ثُمَّ يَقُولُ كَيْفَ تَيْكُمْ ثُمَّ يَنْصُرُفُ [صحیح البخاری: 4750]

*The Messenger of Allāh ﷺ would only enter upon me, greet, then say, “How is that [lady]?” Then he would leave.*

Similarly, Classical Arabic expressed “there” using both هُنَالِكْ and هُنَالِك. In SCA, only هُنَالِك tends to be used, whereas هُنَالِك is hardly ever used.

### The imālah

For some words that have a final ي, and also for some long ā vowels in the middle of a word, some tribes would pronounce the vowel as ē, not ā. This vowel sound is known as *imālah*.

Here are a couple of words with *imālah* and with the SCA pronunciation:

Word	SCA pronunciation	pronunciation with imālah
حُبْلَى <sup>28</sup>	hublā	hublē
مَسَاجِد <sup>29</sup>	masājid	masejīd

The *imālah* can be heard in the Qur'ānic reading of Hafṣean Eāsim in this āyah:

<sup>27</sup> معانی النحو 1/99

<sup>28</sup> كتاب سيبويه 4/120

<sup>29</sup> كتاب سيبويه 4/117

(14) وَقَالَ أَرْكِبُوا فِيهَا يَسْمُ اللَّهُ مَجْرُهَا وَمُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ [سورة هود 11:41]  
And [Noah] said, “Embark therein; in the name of Allāh [are] its course and its anchorage. Indeed, my Lord is Forgiving and Merciful.”

The imālah is not used in SCA.

### The vowel on the attached pronouns هـ/هـما/همـ

We have learned that when the attached pronouns هـ/هـما/همـ are preceded by a kasrah, long-*i*, or *ay*, then, in SCA, the هـ gets a kasrah instead of a dammah. For example: بـ *bihī*, ـlayhimā, فـ *fīhem*. In Classical Arabic, the dominant pronunciation in some regions was to retain the dammah on the هـ regardless of the preceding vowel. So, for example, they would say بـ *bihū*.<sup>30</sup> This variant can be heard in the Qur’ānic reading of Ḥafs ēan Īāsim in this āyah:

(15) وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا [سورة الفتح 48:10]  
And he who fulfills that which he has promised Allāh - He will give him a great reward.

فـهـ، وـهـ، etc.

When the conjunction وـ or is attached to the pronouns هـ and then Classical Arabic would optionally pronounce them as فـهـ *fahwa* (instead of وـهـ *fahuwa*), وـهـيـ *wahya* (instead of وـهـيـ *wahiya*), etc.<sup>31</sup> For example:

(16) عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ فِيهِ سَاعَةً لَا  
صَحِيفَ الْبَخَارِيِّ] نُوَافِقُهَا عَبْدُ مُسْلِمٍ، وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ  
[935]

*On the authority of Abū Hurayrah, Allāh’s Messenger ﷺ mentioned the day of Friday and said, “There is an hour on Friday in which no Muslim servant stands praying and asks Allāh for something except that He will grant it to him.”*

SCA does not typically use this option.

### أَرَاقٌ and هَرَاقٌ instead of هـرـاق

In Classical Arabic the stem-4 verb أَرَاقٌ يُرِيقُ to pour, spill had variants: هـرـاقٌ يُهـرـيقُ and أَهـرـاقٌ يُهـرـيقُ. For example:

(17) [سنن النسائي: 5739] فَإِنْ أَضْبَحَ مِنْهُ شَيْءٌ هَرَاقٌ أَهْرَاقٌ  
If anything was left of it the following morning he poured it out.

These variants are not used in SCA.

<sup>30</sup> كتاب سيبويه 4/195

<sup>31</sup> شرح ابن بعيش على المفصل 5/312

### The u-state-ن of the stateful verb

There are five stateful verbs for which the u-state is indicated using a ن. They are:

- i. يَفْعُلُونَ *they<sub>3m</sub>*
- ii. تَفْعُلُونَ *you<sub>3m</sub>*
- iii. يَفْعَلَانِ *they<sub>2m</sub>*
- iv. تَفْعَلَانِ *they<sub>2f</sub>/you<sub>2</sub>*
- v. تَفْعِلَيْنِ *you<sub>1f</sub>*

In Classical Arabic, the ن could occasionally be dropped, even for the u-state. For example:

[جَامِعُ التَّرْمذِيٍّ] وَالَّذِي نَهَىٰ بِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّىٰ تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّىٰ تَحَبُّوْا (18)  
By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another.

The ن is not dropped in SCA for the u-state.

In addition, when these verbs have a speaker-participant pronoun as its direct doee, then Classical Arabic had three acceptable forms<sup>32</sup>:

- i. يَفْعَلُونَيْ *yafealūnāni*
- ii. يَفْعَلُوْنِي *yafealūnnī*
- iii. يَفْعَلُونِي *yafealūnī*

Option (ii) can be heard in the Qur'anic reading of Ḥafṣ əan Eāsim in this āyah:

[سُورَةُ الزُّمُرٍ] قُلْ أَفَغَيْرَ اللَّهِ قَاتَمُورَقَنْتَ أَعْدَدُ إِيْهَا الْجَاهِلُونَ (19)  
Say, [O Muhammad], "Is it other than Allāh that you order me to worship, O ignorant ones?"

SCA uses only option (i).

### Summary

Classical Arabic possessed a wide and dynamic range of linguistic features during the period when it was still spoken as a native language.

SCA, by contrast, emerged later as a codified literary variety, after Classical Arabic had largely ceased to function as a mother tongue. As a result, SCA draws on only a portion of the variation that once characterized Classical Arabic. For each linguistic feature, the portion selected by SCA often, but not always, corresponds to what the grammarians identified as the base or archetypal form, from which other variations would branch out. Alternative forms and patterns, once fully natural and widely used, fell into disuse as SCA became crystallized.

By the way, some of the features discussed above, like the elision of the hamzah, the imālah, and variation in the pointing nouns (amongst others), are

<sup>32</sup> شرح التسهيل لابن مالك 1/51-53

heard to this day in some of the modern vernacular dialects. This is hardly surprising since they are the product of natural evolution from the Classical Arabic dialects.

It must be stressed that the variations found in attested usage are, generally, all valid Classical Arabic. One cannot take the portion that is used in SCA and, on its basis, pronounce judgement on a non-conforming feature that is found in attested usage.

## 24.7. Virtual modeling (الْتَّقْدِيرُ)

When the grammarians were analyzing attested usage, they observed that there is an underlying harmony and order in the Classical Arabic language,<sup>33</sup> such that it could be described with a set of coherent and comprehensive basic principles. But these principles often will not describe surface speech directly. (*Surface speech* is defined as the literal utterance that is spoken by the speaker and heard by the listener.) This is because surface speech, even when not anomalous usage, has too much variation and complexity to be wrangled into a minimalist framework of grammatical principles directly. Oftentimes, two surface speech utterances can differ in their apparent form. But there would seem to be a common grammatical principle at work that directs the structure of both surface speech utterances.

In order to describe the language using a minimal set of grammatical principles, the grammarians theorized a *virtual model* of the surface speech. This virtual model would exist only in the mind of the speaker,<sup>34</sup> under the level of surface speech. The links between inter-related linguistic phenomena would be more evident in the virtual model than in surface speech. The virtual model would be simpler in its structure, and have less variation, than surface speech. It would thus be more amenable to being described by a set of basic principles.

We will further explain virtual modeling by going through some examples in the section below:

### 24.7.1. Examples of virtual modeling

#### 24.7.1.1. A virtual model of latent doer pronouns

Let's say that a hypothetical grammarian goes through some data in attested usage, and he finds surface speech samples like the following:

(20) قَرَأَ زَيْدٌ  
Zayd read.

(21) رَجَعَتْ هَنْدٌ  
Hind returned.

(22) يَكْرَهُ الْجَاهِلُونَ  
The men go.

<sup>33</sup>Baalbaki, "Some aspects of harmony and hierarchy in Sibawayhi's grammatical analysis" 7ff

<sup>34</sup>Levin, "The theory of al-taqdir and its terminology." 142–143

The grammarian asks his native Classical Arabic speaking informant what the informant understands by the above samples. The informant tells the grammarian that he understands each one as having a complete meaning: a meaning that expresses an action (signified by the first word), and the doer of that action, (signified by the second word).

Because each sample has a complete meaning, the grammarian determines that each sample is a complete sentence. He classifies the first word in each sentence as a verb, and the second word as a noun. Based on the abundance of sentences like the above, the grammarian formulates a principle, which is that a verbal sentence needs two parts to be a complete sentence: a verb, followed by its doer (noun).

The grammarian then continues going through attested usage and finds surface speech samples like the following:

- (23) تَصَدَّقُنْ  
*They<sub>f</sub> gave charity.*

- (24) عَمِلْتُ  
*I worked.*

- (25) تَكْتُبَانْ  
*You<sub>2</sub> are writing.*

- (26) ذَهَبُوا  
*They went.*

Consulting his informant, he finds that these also are complete sentences in their meaning. The informant tells him that the doer of each action is now a person who is not named, but who is known to the informant. So the grammarian classifies the doers as *pronouns*.

The grammarian also notices that the end of each verb is modified and extra sounds (expressed by letters in the script) are added after it. For example: عَمِلْتُ + ثُ = عَمِلْتُ Based on these observations, the grammarian devises a way, by which these sentences can still be molded to fit into his above stated principle. This is by considering the extra sounds/letters at the end of the verbs (for example, ثُ in عَمِلْتُ) to be the doer pronouns. Now the sentences can be considered to have two parts: a verb followed by its doer. So far so good.

But now the grammarian comes across surface speech samples like the following:

- (27) ذَهَبَ  
*He went.*

- (28) رَجَعَتْ  
*She returned.*

- (29) أَعْمَلَ  
*I work.*

(30) نَسَدَّقُ

*We give charity.*

These samples pose a problem for our grammarian. Because his informant tells him that he still understands these samples, in context, to have a complete meaning. The doer of each action is again a person who is not named but who is known to the informant.

So, evidently, samples () through () are complete sentences with pronoun doers, just like samples () through (). But the problem is that there are no apparent extra sounds/letters after the verbs which can be considered the doer.

Some of the verbs in these sentences, like in examples () and (), have extra sounds, but they are before the verb. But some verbs, like in example (), don't even have that. Example () رَجَعْتْ does have an extra ئَ after the verb, but that letter is kept when there is an overt doer noun, like in example () رَجَعْتْ هِنْدٌ above. So the ئَ doesn't seem like it can be the doer. So what is the grammarian to do?

In order to keep the principle consistent, the grammarian virtually models *latent* doers for these sentences. For example () above, the latent doer is virtually modeled as [هُوُ], thus:

(31) ذَهَبَ [هُوُ]

*He went.*

Now the sentence has two parts: the verb ذَهَبَ, followed by its doer, the virtually modeled [هُوُ]. Thus it is compliant with the above stated principle that the grammarian developed for verbal sentences.

Here are the other examples with their virtually modeled doers:

(32) رَجَعْتْ [هِنْدٌ]

*She returned.*

(33) أَعْمَلُ [أَنَا]

*I work.*

(34) نَسَدَّقُ [نَحْنُ]

*We give charity.*

In this way, a grammarian was able to formulate a analogy-based grammatical principle based on observation of attested usage and theorization of a virtual model.

#### 24.7.1.2. A virtual model of ءَ before a-state stateful verbs

We present another example of where virtual modeling is useful for coming up with grammatical principles. In chapter (ref), we studied how a a-state stateful verb can occur after the particle ئَ. For example:

(35) دَرَسْتُ لِأَنْجَحَ

*I studied for the reason [that] I may succeed.*

The particle ل here signifies the meaning *for the reason*.

The grammarians theorized that between the ل and the a-state stateful أَنْجَح there existed a virtually modeled أَنْ, thus:

(36) دَرَسْتُ لِأَنْ أَنْجَح (I studied for the reason [that] I may succeed.)

And it was this أَنْ that actually caused the stateful verb to be in the a-state. This virtual modeling allowed them to reduce the definition of ل to a preposition that only precedes nouns. And it granted to أَنْ the (more-or-less) sole privilege of causing a stateful verb to be in the a-state.<sup>35</sup>

The virtual modeling of أَنْ between ل and a following a-state stateful verb is also supported by the fact that the surface speech can actually have an أَنْ in that position, for the same meaning. So we can actually also say:

(37) دَرَسْتُ لِأَنْ أَنْجَح (I studied for the reason that I may succeed.)

As for the restriction of ل to a preposition that only precedes nouns, then this can be seen when we apply a second level of virtual modeling: and that is to interpret (a surface or virtually modeled) أَنْ and the following a-state stateful verb as a *māṣdar* construction. So the virtual model of () دَرَسْتُ لِأَنْ أَنْجَح is:

(38) دَرَسْتُ لِنَجَاحِي (I studied for the reason of my success.  
(i.e. in order to achieve success.)

In the virtual model in example (), we can see how ل is a preposition before the i-state noun نَجَاح.

We will see more examples of virtual modeling for the a-state stateful verb in chapter (ref), if Allāh wills.

### 24.7.1.3. A virtual model of a warning statement

إِيَّاكَ وَالشَّرِّ  
TODO. Get from شرح ابن عثيمين 59/4

### 24.7.2. Some aspects regarding virtual modeling

#### 24.7.2.1. The virtual model is not actually uttered

One point to note, regarding virtual modeling, is that the virtual model representation of a surface speech is often not actually correct as surface speech.<sup>36</sup>

If we take the virtual model in () ذَهَبَ [هُوَ] as an example, then what we mean is that we don't actually say (in surface speech) ذَهَبَ هُوَ when we intend to mean *He went*. The surface speech () ذَهَبَ is the only correct way to express

<sup>35</sup>Baalbaki, “Bāb al-fā” 186–189

<sup>36</sup>Baalbaki, “Bāb al-fā” 190; Versteegh, “The notion of underlying levels” 278

this intended meaning. The representation [هُوَ ذَهَبٌ] is only a *virtual model* of the surface speech ذَهَبَ that elucidates the grammar of the sentence.

Sometimes, however, a virtual model representation is actually correct as surface speech, for more-or-less the same, or a similar meaning. This can be, for example, when the virtual model restores a word or expression which is implied and was optionally deleted. For example, we saw that the virtually modeled أَنْ in example () ذَهَبَ لِأَجْحَى can actually be expressed in surface speech, thus:

ذَهَبْتُ لِأَنْ أَجْحَى (39)  
*I studied for the reason that I may succeed.*

By the way, coincidentally, وَهُوَ ذَهَبٌ is actually a correct sentence in its own right, but it has a different meaning than the intended ذَهَبَ *He went*. It uses the pronoun وَهُوَ as an *emphatic follower* (see chapter (ref)).

#### 24.7.2.2. The literal representation used in the virtual model may not be real

Another point is that the grammarians' representation of the virtual model may not necessarily be real.

In the example of latent doer pronouns, the virtually modeled doers, ([وَهُوَ], [هُيَّا], [أَنَا], and [تَحْنُّنٌ] in examples () through () above) are not “real” representations of the latent doer pronouns. They are only written as such because, for his analysis, the grammarian needs some words to represent the latent doer pronouns in the virtual model. And because there are no real words to denote the latent doer pronouns, the grammarian borrows the words that denote the detached pronouns to do so.

As it happens, the virtually modeled latent pronouns are theorized to be (invisible/inaudible) *attached* pronouns,<sup>37</sup> just like the overt doer pronouns ُأُنْ, ُأَنْ, ُأَنَا, ُأَنْتَ, ُأَنْتُ, ُأَنْتُمْ, ُأَنْتُمْنَا, ُأَنْتُمْنِي, ُأَنْتُمْنِيْنَا, etc. Virtually modeling the latent doer pronouns as attached pronouns has benefits that keeps the grammatical framework coherent across different grammatical topics. We will see one such benefit in chapter (ref), when we discuss the emphatic follower.

#### 24.7.2.3. Virtual modeling may be required to correctly interpret a text

Consider the following āyah from the Qur’ān:

وَجَاءُو عَلَىٰ قَمِصِيهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلْتُ لَكُمْ أَنْفُسَكُمْ أَمْرًا فَصَبَرْ جَمِيلٌ وَاللهُ (40)  
 سورة يوسف 12:18  
 And they brought upon his shirt false blood. [Jacob] said, “Rather, your souls have enticed you to something, so patience is most fitting. And Allāh is the one sought for help against that which you describe.”

<sup>37</sup> تمهيد ز--ط، الضمير المستتر لسعود بن عبد الله الصاعدي

The part صَبْرٌ جَمِيلٌ has been analyzed as being able to be bear multiple interpretations, all requiring virtual modeling. One analysis is that صَبْرٌ جَمِيلٌ is a subject whose info is deleted. The virtual model for this analysis is:

(41) 12:18 سورة يوسف for الدر المصنون للسمين الحلي [صَبْرٌ جَمِيلٌ أَمْثُلْ]

*A beautiful patience is exemplary.*

The second analysis is that صَبْرٌ جَمِيلٌ is a info whose subject is deleted. The virtual model for this analysis is:

(42) 12:18 سورة يوسف for الدر المصنون للسمين الحلي [أَمْرٌ صَبْرٌ جَمِيلٌ]

*My affair is a beautiful patience.*

A third analysis is that صَبْرٌ جَمِيلٌ is used as a deputy to a verb (see section (mafzool mutlaq)) in a command to oneself. The virtual model for this analysis is:

(43) 12:18 سورة يوسف for تفسير ابن عاشور [اصْبِرْ صَبْرًا جَمِيلًا]

*Be patient [with] a beautiful patience!*

#### 24.7.2.4. Virtual modeling can be used to interpret anomalous usage

Grammarians also sometimes used virtual modeling as a tool to make anomalous usage fit coherently into their grammatical framework.<sup>38</sup> For example, if we consider the line of poetry that we discussed in section (ref) above:

القياس في اللغة العربية لمحمد الخضر [جاريَةٌ في دُرْعَهَا الْفَضْفَاضِي ~ أَبْيُضٌ مِنْ أَحْبَتْ بَنِي إِبَاضِنْ] (44)  
حسين<sup>42</sup>

*A girl in her full long shirt ~ whiter than a [woman of the tribe] of Banū Ibād*

أَبْيُضُ when taken to mean *whiter* is anomalous usage, as we have mentioned. One attempt to make it fit into the grammarians' analogy-based rules is by interpreting أَبْيُضُ not as a comparative noun, but as an adjectival noun synonymous to white. An implied noun جَسَد body is also inserted.<sup>39</sup> Such that the virtual model is:

(45) [في دُرْعَهَا جَسَدٌ مُبْيَضٌ مِنْ أَحْبَتْ بَنِي إِبَاضِنْ] 1/123 [الإنصاف للأبخاري]

*... in her shirt is a white body from [a woman of the tribe] of Banū Ibād*

Needless to say, this is pretty convoluted virtual modeling. Some grammarians would prefer to let such anomalous usage be, and they wouldn't attempt to force such complicated virtual modeling to make the anomalous usage fit into their analogy-based grammatical system.<sup>40</sup>

<sup>38</sup> 42 القياس في اللغة العربية لمحمد الخضر حسين

<sup>39</sup> 1/123 الإنصاف للأبخاري

<sup>40</sup> 42 القياس في اللغة العربية لمحمد الخضر حسين

Here is another example of using virtual modeling with anomalous usage:  
ولا ينقدم نعت المصدر على معموله فلا يقال عرفت سوق العينيف الإبل، لأن معمول المصدر منه بمنزلة المصلة من الموصول، فلا ينقدم نعت المصدر على معموله، كما لا ينقدم نعت الموصول على صلة، فإن ورد ما يوهم خلاف ذلك  
قدر فعل بعد النعت يتعلق به المعمول المتأخر، فمن ذلك قول الحطيبة:  
أزمحُّ يا شاً مُبَيَّنا من توالكم ~ ولن ترى طاردا للغُرْ كالليأس

فالمتباذر إلى فهم سامي هذا البيت تعليق من نوالكم بياسا، وهو غير جائز كما ذكرت، بل يتعلق ببيئت مضميرا  
[3/108-109] شرح التسهيل لابن مالك]

#### 24.7.2.5. There can be multiple ‘levels’ of virtual modeling

In order to fit a surface speech into analogy, there can be multiple ‘levels’ of virtual modeling done. As an example, we saw in section (ref) above that in the sentence () دَرَسْتُ لِأَنْجَحَ أَنْ, first an أَنْ was virtually modeled between ل and the a-state stateful thus: () دَرَسْتُ لِأَنْ أَنْجَحَ.

And then a further level of virtual modeling was done, where أَنْ and the following a-state stateful verb was reinterpreted as a *māṣdar* construction: () دَرَسْتُ لِنَجَاحِي.

Sometimes a virtual model mainly details the meaning of a sentence, rather than its syntactic structure. At all layers, however, virtual modeling serves to explain the grammar of the sentence.

#### 24.7.3. Benefits and risks of virtual modeling

Virtual modeling is an analytic tool that allows the grammarian to discover and reconstruct a theorized structure that underlies surface speech.<sup>41</sup> This theorized underlying structure is more basic than the surface structure, and more easily described with a set of rules.<sup>42</sup> Without virtual modeling, the set of rules, which the grammarian would have to formulate, would increase greatly to capture all the different variations in surface speech. Furthermore, the rules would be disparate, and would not readily indicate the links between related linguistic phenomena. Those links are more obvious in the virtual model.

Having said that, virtual modeling is essentially a speculative exercise which is done by the grammarian. Because the virtual model, by its very definition, does not manifest in surface speech, the grammarian can only theorize its existence and formulation. As such, virtual modeling entails risks because it is based on the grammarian’s subjective reasoning.<sup>43</sup>

Therefore, the grammarian does, or should, attempt to validate his virtual modeling approach, to whatever degree possible. One way to do this is by basing the virtual model on the meaning that a native speaker understands from the surface speech, like our hypothetical grammarian did for latent doer pronouns in section (ref) above.

Another way is to attempt to find traces of the virtual model in the surface speech, as was done in section (ref) above, for the virtual modeling of أَنْ between ل and a following a-state stateful verb.

At the very least, any virtual model should be subservient to, and not contradict, the intended meaning of the surface speech.<sup>44</sup>

### 24.8. Difference of opinion between the grammarians

The grammarians sometimes differed with one another regarding the extraction of analogy-based rules from attested usage. We have seen a couple of examples

<sup>41</sup>Baalbaki, “Bāb al-fā” 188

<sup>42</sup>Baalbaki, “Bāb al-fā” 190

<sup>43</sup>Baalbaki, “Bāb al-fā” 190

<sup>44</sup>See also Baalbaki, “Bāb al-fā” 188

of their differences in the sections above. These differences often, though not always, occur along grammatical school lines, with the Kūfans purportedly<sup>45</sup> holding one opinion, and the Baṣrāns another.<sup>46</sup> Sometimes, the difference is more in terminology than anything else. For example, the Baṣrāns in their definition of the *doer*, mandated that the doer can only occur after the verb in word order. The Kūfans on the other hand allowed the doer to occur before the verb. However, both schools allowed sentences like:

(46) زَيْدٌ جَاءَ  
Zayd came.

It's just that the Kūfans would analyze زَيْدٌ as a doer, whereas the Baṣrāns would analyze it as a subject.<sup>47</sup>

Some more differences between the two schools are that the Kūfans are regarded as more lax in forming analogy-based rules based on anomalous usage. Whereas the Baṣrāns liked to keep their rules more taut, attempting to interpret rare and anomalous usages through virtual modeling<sup>48</sup> so that everything aligned with a minimal set of basic grammatical principles. Both, however, as a general rule, accepted the anomalous usage as valid attested usage. The Kūfans are also thought to be more grounded in that they tried to stay closer to attested usage,<sup>49</sup> rather than venturing into too much virtual modeling.

Generally speaking, the Baṣrāns formed their terminology and opinions with a view to building a comprehensive and coherent grammatical system. And it is their terminology and opinions that became the standard with later grammarians. Nevertheless, the Kūfan view is often brought in as a reality check against what may sometimes be deemed to be excessive rule strictness and virtual modeling on the part of the Baṣrāns.<sup>50</sup>

<sup>45</sup>Carter, “Arabic grammar” 126

<sup>46</sup>See Baalbaki, Introduction to *The early Islamic grammatical tradition*, §“The Basran/Kufan divide”, pp. xxix–xlvi

<sup>47</sup> ٢/٤٥ معانٰ النحو

<sup>48</sup> ٤١-٤٢ القياس في اللغة العربية لمحمد الخضر حسين

<sup>49</sup> ١١/٧٥ التذيل والتمكيل لأبي حيان

<sup>50</sup>See also Carter, “Arabic grammar” 126–127

Work in progress

# Chapter 25.

## Sentence and government theory



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 25.1. Introduction

In this chapter, we will study the Arabic grammatical model for constructing sentences. We will first define some linguistic terms.

#### 25.1.1. Truth-evaluability

Statements are classified into two types:

- i. a truth-evaluable statement
- ii. a non-truth-evaluable statement

A *truth-evaluable* statement is one that can be judged to be true or false. In other words it is falsifiable. For example, if we have a statement:

(47) زَيْدٌ قَائِمٌ  
Zayd is standing.

The above statement may be judged to have a truth value. If zayd is actually standing, then the statement is true. And if zayd is not standing, then the statement is false.

A *non-truth-evaluable* statement, on the other hand, does not have a truth value. Here are some examples of non-truth-evaluable statements:

(48) اُضْرِبْ زَيْدًا  
Beat Zayd!

(49) لَا تَعْمَلْ  
Don't do [it]!

(50) يَا زَيْدُ  
O Zayd

(51) مَنْ هُوَ  
Who is he?

### 25.1.2. Syntax, semantics, pragmatics, and stylistics

#### Syntax and semantics

*Semantics* is the study of the meanings of words. And *syntax* is the study of how words combine to form phrases and sentences. Syntax deals with the grammatical relationships between the words in a sentence. For example, consider the adjectival noun كَبِيرٌ. Semantically, it gives the meaning of something being big. When it is in a linguistic environment, like a phrase or a sentence, then its syntactical role is determined by the grammatical relationships it has with other words in the sentence.

Consider the following sentence:

- (52) **الْبَيْتُ كَبِيرٌ**  
The house is big

In the above sentence, كَبِيرٌ is *syntactically* a info.

Now consider the following sentence:

- (53) **دَخَلَ بَيْتًا كَبِيرًا**  
He entered a big house.

Now the same noun كَبِيرٌ is syntactically a attribute. In both examples, كَبِيرٌ has the same semantic signification.

#### Pragmatics

Pragmatics is the study of what sentences mean in a specific context or situation.

#### Stylistics

In order to express a meaning, there will often be a normal way to choose words or construct a sentence's structure. If, for some effect (rhetorical, persuasive, literary, etc.), the speaker chooses to deviate from this norm, then he is doing so for stylistic reasons.<sup>1</sup>

### 25.2. The theory of government

A sentence in Arabic is constituted from elements. An element can be a noun, a verb, or a particle. Of these elements, some have the quality of state. These are called *stateful* elements. The stateful elements are nouns and stateful verbs. A noun may be either in the u-state, a-state, or i-state. And a stateful verb may be either in the u-state, a-state, or o-state. The theory of government states that a stateful element is put in a particular state by a *governor*. For example:

- (54) **فِي الدَّارِ**  
in the house

In the above example, the gpreposition في causes the noun الدَّارِ to be in the i-state. So we say that the governor في governs the governee الدَّارِ (the governee) in the i-state.

<sup>1</sup>Hickey, L, "Stylistics, Pragmatics, and Pragmastylistics"

### 25.3. Some common governees

Let's look at some common governor-governee relationships. We will make use of the following example:

قَرَأَ الْعَلَامُ الطَّوْيُلُ كِتَابَ الْجَارِيَةِ فِي الدَّارِ الْكَبِيرَةِ (55)

#### The i-state noun

A noun in the i-state is governed by a preceding preposition or annexe noun. We have already seen that the i-state noun **الدَّارِ** is governed by the preceding preposition **فِي**. We also see that the i-state base noun **الْجَارِيَةِ** is governed by the annexe noun **كِتَابَ**.

#### The doer

The doer of a verb is governed by its preceding verb. In our example the verb **قَرَأَ** governs its doer **الْعَلَامُ** in the u-state.

#### The direct doee

The direct doee is also governed by its verb. In our example the verb **قَرَأَ** governs its direct doee **كِتَابَ** in the a-state.

#### The attribute

A attribute is governed by governor of its attributee. In our example, the attribute **الطَّوْيُلُ** is governed in the u-state by **قَرَأَ**, which is the governor of its attributee **الْعَلَامُ**. Similarly, the attribute **الْكَبِيرَةِ** is governed in the i-state by the preposition **فِي** because **فِي** also governs its attributee **الدَّارِ**.

#### Ungoverned elements

Not every element in a sentence is governed by a governor. For example, the perfect verb **قَرَأَ** has no state, and thus, no governor.

Here is a diagram depicting the above governor-governee relationships:  
DIAGRAM

### 25.4. The two indispensable elements of a sentence

In the Arabic grammatical tradition, a sentence can be modeled as analogous to the structure of a simple *lean-to* building. Figure 25.1 depicts this model. This structure requires two *indispensable* elements in order to be structurally complete.<sup>2</sup> These two indispensable elements are:

- i. The structure-starter
- ii. The structure-completer

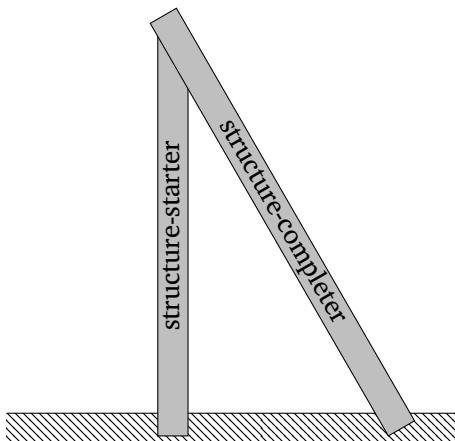


Figure 25.1.: A lean-to building as the model for an Arabic sentence.

The structure-starter is the primary indispensable element. It represents whom the sentence is about, i.e. its topic. The structure-completer rests against the structure-starter. It expresses some property about the structure-starter that completes the meaning of the sentence.

Once the two indispensable elements are in place, the sentence is structurally complete. Other *dispensable* elements (see section (ref) below) may be added in addition to the indispensable elements to add meaning to the sentence, but they are not required to make the sentence structurally complete.

Let's look at the indispensable elements for the two types of Arabic sentences:

#### 25.4.1. The indispensable elements of a nounal sentence

In a nounal sentence the subject is the structure-starter and the info is the structure-completer. Consider the following nounal sentence:

(56) زَيْدٌ قَائِمٌ  
Zayd is standing.

##### DIAGRAM

Example (56) above is a nounal sentence. The subject زَيْدٌ is the structure-starter. It is the topic of the sentence. The info قَائِمٌ is the structure-completer. It is a comment on the topic, giving us some information about زَيْدٌ.

#### 25.4.2. The indispensable elements of a verbal sentence

In a verbal sentence the verb is the structure-completer and its doer is the structure-starter. Consider the following verbal sentence:

<sup>2</sup>Wright 2/250ff; الجملة العربية لفاضل السامرائي 13ff

(57) قَامَ زَيْدٌ

#### DIAGRAM

Example (57) above is a verbal sentence. The doer زَيْدٌ is the structure-starter. It is the topic of the sentence. And the verb قَامَ is the structure-completer. It is a comment on the topic.

### 25.5. Foundational government

In order to build a sentence from the indispensable elements, a sentence needs *foundational government*. [Owens §2.3.6.1, 54] Foundational government is any and all government prior to, and until, the first governed indispensable element. There may be different types of foundational government:

#### One of the two indispensable elements is the foundational government

In some sentences, the initial governor may be one of the two indispensable elements. In example (57) above, the verb قَامَ governs its doer زَيْدٌ. The perfect verb قَامَ has no state and thus needs no governor. So it is, itself, the foundational government.

#### DIAGRAM

#### Another (non-indispensable) element is the foundational government

The initial governor may be internal to the sentence but not one of the two indispensable elements.

Here are some examples:

(58) لَمْ يُصْبِرِ الْرَّجُلُ عَلَامَ زَيْدٍ [Owens, J., *The foundations of grammar* §2.2.3, 41]  
*The man did not beat Zayd's slave.*

#### DIAGRAM

(59) إِنْ زَيْدًا قَائِمٌ  
*Indeed Zayd is standing.*

#### DIAGRAM

#### The abstract foundational government

Very commonly, the foundational government is not an actual word, but only an abstract concept. When there is one or more stateful indispensable elements in a sentence with no overt (i.e. observable) governor, then this necessitates bringing in a *abstract* foundational government.<sup>3</sup> For example:

(60) زَيْدٌ مُنْطَلِقٌ [Peled, *Sentence types* 87]  
*Zayd is setting out.*

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<sup>3</sup>Owens, J., *The foundations of grammar* 55; Peled, *Sentence types* 87–88

The abstract foundational government governs both the structure-starter (the subject زَيْدٌ), and the structure-completer (the info مُنْتَلِقٌ) in the u-state.

(61) يَقُولُ زَيْدٌ  
Zayd stands

The abstract foundational government governs the structure-completer (the stateful verb يَقُولُ) in the u-state. And, as usual, the verb يَقُولُ governs its doer زَيْدٌ (the structure-starter) in the u-state.

## 25.6. Dispensable elements

A dispensable element is any stateful element in a sentence, after the foundational government (in government hierarchy), that is not either of the two indispensable elements. The source of government for a dispensable element must be, directly or indirectly, one of the indispensable elements.

We know from section (ref) above, that in a nounal sentence the indispensable elements are the subject and the info. And that in a verbal sentence the indispensable elements are the verb and its doer. So all other elements besides these (and elements that constitute the foundational government) are dispensable elements. Here is an (incomplete) list of some common dispensable elements:

- the attribute
- the direct doee (usually)
- the absolute doee (see chapter (ref))
- the adverb of time and the adverb of place (see chapter (ref))
- the adverb of reason (see chapter (ref))
- the accompanying doee (see chapter (ref))
- the hāl (see chapter (ref))
- the tamyiz (see chapter (ref))

By the way, when we say *dispensable*, we mean that an element is dispensable in the sense that it is not required to complete the sentence *structurally*. We don't mean that it is superfluous in terms of its meaning. In fact, a dispensable element may be essential for the correct meaning of the sentence. For example, consider the āyah:

14/16 معاني النحو cited by 21: سورة الأنبياء [And We did not create the heaven and earth and that between them in play.]  
(62)

لَعَبِينَ is a hāl (see in chapter (ref)), which is a dispensable element. If we remove it from the sentence, then the sentence will be structurally complete but it will have an incorrect meaning.

## 25.7. Refining the definitions of the nounal sentence and the verbal sentence

We know that there are two basic types of Arabic sentences:

- i. The nounal sentence
- ii. The verbal sentence

Previously we had said that a nounal sentence is one that begins with a noun. And a verbal sentence is one that begins with a verb. We will now refine these definitions:

A *nounal sentence* is one whose indispensable elements are two nouns: a subject (as the structure-starter) and an info (as the structure-completer). And a *verbal sentence* is one whose indispensable elements are a verb (as the structure-completer) and its doer (as the structure-starter).

Consider, for example, the following sentence:

(63) بَلْ زَيْدٌ قَائِمٌ  
Rather Zayd is standing.

The first word in the sentence above is بَلْ. It is a particle and not a indispensable element. Removing it from the sentence, we see that the remaining indispensable elements are two nouns: زَيْدٌ (the subject) and قَائِمٌ (as the info). So the sentence is a nounal sentence.

Let's take a look at another example:

(64) [Peled, Sentence types 28]  
[It was] Zayd I saw.

The first word in the sentence is زَيْدًا. It is a direct doee. We learned in section (ref) above that a direct doee is not usually a indispensable element. Rather, it is usually a dispensable element. Stripping the sentence of this dispensable element, we are left with رَأَيْتُ I saw. This is a verbal sentence. The verb رَأَيْتُ is the structure-completer and its doer, the pronoun ثُ, is the structure-starter.

## 25.8. Identifying the indispensable elements in a nounal sentence

It can sometimes be complicated to tell which of the twp indispensable elements in a nounal sentence is the structure-starter and which is the structure-completer. We will discuss several cases below:

### 25.8.1. When there is an overt foundational government

When there is an overt foundational government, like كَانَ, إِنْ, etc., then it is usually easy to tell which is the structure-starter and which is the structure-completer. For example:

(65) فَإِنَّ حَسْبَكَ اللَّهُ [سورة الأنفال: 8:62]  
then sufficient for you is Allāh

In example (65) above, حَسْبَكَ is in the a-state as the subject and the word اللَّهُ is in the u-state as the info. This tells us that حَسْبَكَ is the structure-starter and the word اللَّهُ is the structure-completer.

### 25.8.2. One indispensable element is definite and the other indispensable element is indefinite

When one indispensable element is definite and the other indispensable element is indefinite, then it is usually the case that the definite element is the structure-starter (as the subject) and the indefinite element is the structure-completer (as the info).

In terms of pragmatics, the structure-starter and the structure-completer represent ‘given’ and ‘new’ information. That is, the listener knows who the structure-starter is and can identify him or it. So the structure-starter is a ‘given’ to the listener. And the speaker is providing ‘new’ information about the structure-starter to the listener. The definite element represents the ‘given’ information, which the listener already knows. And the indefinite element represents ‘new’ information.

Let's take a look at an example:

- (66) تَبَيِّنِي أَنَا [Peled, *Sentence types* 121]  
*A Tamīmite I am.*

The pronoun أَنَا is definite. Therefore it is the structure-starter (as the subject). And the word تَبَيِّنِي is indefinite. Therefore it is the structure-completer (as the info). Example (66) is an inverted order sentence where the info is fronted and the subject is placed after it.

In special cases, some grammarians hold that it is possible to have an indefinite subject and a definite info.<sup>4</sup> One special case is when a question noun is the subject. (Question nouns are considered indefinite.) For example:

- (67) 1/ حاشية الصبان على شرح الأشموني لألفية ابن مالك [كم مالك]  
*How much is your wealth?*

- (68) 3513: جامع الترمذى [أي ليلة ليلة القدر]  
*Which night is the night of Decree*

Another special case is when the subject is an indefinite comparative noun in sentences like:

- (69) 1/ حاشية الصبان على شرح الأشموني لألفية ابن مالك [خَيْرٌ مِنْكَ زَيْدٌ]  
*Better than you is Zayd*

In the above sentence, خَيْرٌ is considered the subject of the sentence.

### 25.8.3. Both indispensable elements are definite

When both indispensable elements are definite, then typically the first is the subject and the second is the info. For example:

<sup>4</sup><https://alababmisr.com/%D8%B3%D8%A4%D8%A7%D9%84-%D9%87%D9%84-%D9%8A%D8%AC%D9%88%D8%B2-%D8%A3%D9%86-%D9%8A%D8%A3%D8%AA%D9%8A-%D8%A7%D9%84%D9%85%D8%A8%D8%AA%D8%AF%D8%A3-%D9%86%D9%83%D8%B1%D8%A9%D9%88%D8%A7%D9%84%D8%AE/>

(70) [صحيح مسلم] الْدِّينُ التَّصِيقُ<sup>٥</sup> (55a)  
*The Religion is sincerity.*

However, if it is known from context that one of the two elements is the ‘given’ information and the other is the ‘new’ information, then the given information will be the subject and the new information will be the info, regardless of word-order.<sup>5</sup>

For example, consider a situation where one wishes to say, “Abū Yūsuf is [like] Abū Ḥanifah.” (Imām Abū Yūsuf was the foremost student of Imām Abū Ḥanifah.) The normal way to express this sentence is:

(71) شرح ابن عقيل على الألفية [أبو يُوسُف أبو حَنِيفَةَ] ١/٢٣٣  
*Abū Yūsuf is [like] Abū Ḥanifah.*

#### DIAGRAM

However, if it is pragmatically known that the topic of the sentence is أَبُو يُوسُف, then it is ‘given’ that أَبُو يُوسُف is the structure-starter (as the subject). Similarly, it is known that likening him to أَبُو حَنِيفَةَ is the ‘new’ information. Therefore, أَبُو حَنِيفَةَ is the structure-completer (as the info). In this case, the sentence order can be flexible, and the info can be fronted (stylistically), for the same meaning, thus:

(72) أَبُو حَنِيفَةَ أَبُو يُوسُفَ  
*[Like] Abū Ḥanifah, Abū Yūsuf is.*

#### DIAGRAM

#### 25.8.4. Both indispensable elements are indefinite

When both indispensable elements are indefinite then, again, the first is likely to be the subject and the second to be the info. Examples:

(73) شرح ابن عقيل على الألفية [أَفْضَلُ مِنْ زَيْدٍ أَفْضَلُ مِنْ عَمْرُو] ١/٢٣٢  
*[The person] better than Zayd is better than Emr.*

(74) سورة الشورى [وَجَرَّأَ سَيِّئَةً سَيِّئَةً وَشَهَا] ٤٢:٤٠  
*And the retribution for an evil act is an evil one like it*

#### 25.9. The info as a complete sentence

In a nounal sentence, the info is, by default, a single noun. See example (47) again:

(47) زَيْدٌ قَائِمٌ  
*Zayd is standing.*

<sup>5</sup> معاني النحو; ١/٢٣٣؛ شرح ابن عقيل على الألفية

In example (47), قائمٌ is a single word and it is the info. This is what we may call a *simple* nounal sentence.

In contrast, in a *compound* nounal sentence, the info is itself a complete sentence. For example:

- (75) زَيْدٌ يَقُوْمُ  
Zayd – he stands

In example (75) above, زيدٌ is the subject and يقومٌ is the info. But يقومٌ is not a single word here. It is in fact a complete sentence. This is because, as we know, a verb *must* be followed by its doer. And if there is no overt doer, then a latent doer pronoun is implicated. So يقومٌ is a verbal sentence with the meaning *he stands*.

Here is example of a compound nounal sentence, whose info is also a nounal sentence:

- (76) ٤/التذليل والتكميل لأبي حيان] زَيْدٌ أَبُوهُ قَائِمٌ  
Zayd – his father is standing.

(FIXME: MOVE THIS TO KAANA CHAPTER):

Compound sentences are very common with كانَ. Remember from section (ref) above that كانَ is a deficient verb, and thus needs a info to grammatically the sentence. This info may be a single word, like:

- (77) كَانَ زَيْدٌ قَائِمًا  
Zayd was standing.

Or the info of كانَ may be a complete sentence:

- (78) كَانَ زَيْدٌ يَقُوْمُ  
Zayd used to stand.

(END FIXME)

The info of a compound nounal sentence is typically a truth-evaluable sentence. But it need not be so. A non-truth-evaluable sentence is also valid as a info<sup>6</sup>. For example:

- (79) ٤/التذليل والتكميل لأبي حيان] زَيْدٌ أَضْرَبْهُ  
Zayd – hit him!  
(i.e. Hit Zayd!)

### 25.9.1. The government of the compound nounal sentence

The info of a compound nounal sentence is a complete sentence. Therefore, it has its own independent internal government for all elements within it (including its own foundational government). But the *entire* info is governed, albeit not markedly, by a governor in the outer sentence. For example, consider the following compound nounal sentence:

<sup>6</sup> ٤/التذليل والتكميل لأبي حيان; ٣٤٧/١ شرح جمل الزجاجي لابن عصفور

(80) زَيْدٌ لَمْ يَضْرِبْ عَمْرًا  
Zayd – he did not hit Eamr

In example (80) above, لَمْ يَضْرِبْ عَمْرًا is a complete sentence that is the info of the outer sentence. This inner sentence has its own internal government, starting with its foundational government لَمْ. The foundational government لَمْ governs the verb يَضْرِبْ in the 0-state. And the verb يَضْرِبْ governs an implicated latent doer pronoun (هُوَ) in the u-state, and the direct doee عَمْرًا in the a-state.

We will say that the inner sentence لَمْ يَضْرِبْ عَمْرًا is *in place* of a u-state noun as the info of the outer sentence.

The government of this compound sentence is illustrated in the diagram below:

DIAGRAM

### 25.9.2. Invalid inner sentences

Some sentences are not valid as inner sentences:

- A sentence beginning with حَتَّىٰ, لَكِنْ or بَلْ is not valid.<sup>7</sup>
- A vocative sentence is not valid.<sup>8</sup> So. we cannot say, for example:

(81) 4/28 التذليل والتمكيل لأبي حيان] زيد يا أخاه X  
“Zayd – O his brother.”

### 25.9.3. The link between the inner and outer sentence

It is usually necessary for there to be a link between the inner sentence, and the subject of the outer sentence. This link is typically supplied by a pronoun. Let's look at some examples:

(82) المقتضى للجرجاني] زَيْدٌ قَامَ أَبُوهُ<sup>1/278]</sup>  
Zayd – his father stood up.

DIAGRAM

In example (82) above, the link is the pronoun <sup>هُ</sup> in abuuuhu.

(83) 1/278 المقتضى للجرجاني] زَيْدٌ قَامَ  
Zayd – he stood up.

DIAGRAM

In example (83) above, the link is the implied singular masculine pronoun that is the doer of قَامَ.

Generally, if there is no such link between the inner sentence and the subject of the outer sentence, then the compound sentence is invalid.<sup>9</sup> {.citex} So we cannot say, for example:

(84) شرح ابن يعيش على المفصل [Peled, Sentence types 94 citing]  
Zayd – Eamr stood up

<sup>7</sup> 4/28 التذليل والتمكيل لأبي حيان

<sup>8</sup> 4/28 التذليل والتمكيل لأبي حيان

<sup>9</sup> Peled, Sentence types 94 citing المقتضى للجرجاني; شرح ابن يعيش على المفصل

### A pointing noun as the link

Instead of a pronoun, an pointing noun may serve as the link. For example:

(85) شرح ابن عقيل على الألفية by عقيل على الألفية cited by سورة الأعراف 7:26 [1/204]  
*وَلِيَاسُ الْتَّقْوَىٰ ذَلِكَ خَيْرٌ*  
*But the clothing of righteousness - that is best.*

### A repeated subject as the link

The subject of the outer sentence may be repeated in the inner sentence, and this is sufficient as the link. For example:

(86) شرح ابن عقيل على الألفية cited by سورة الحاقة 69:1-2 [1/204]  
*مَا الْحَاقَةُ* *الْحَاقَةُ*  
*The Inevitable Reality - What is the Inevitable Reality?*

### No need for the link

In cases where the info of the outer sentence is more general than its subject a link is not needed. For example:

(87) شرح ابن عقيل على الألفية, Wright 2/256D [1/204]  
*زَيْدٌ نَّعْمَ الرَّجُلٌ*  
*Zayd – an excellent man*

The link is also not needed when the subject of the outer sentence and its info are perfectly identical in meaning. For example:

(88) شرح ابن عقيل على الألفية, Wright 2/256D [1/204]  
*نُطْقِي اللَّهُ حَسْبِي*  
*My utterance is “Allah is sufficient for me.”*

(89) شرح ابن عقيل على الألفية, Wright 2/256D [1/204]  
*قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ*  
*My saying is “There is no god but Allah.”*

### An implied link

The link, even when technically required, is sometimes omitted. But it remains implied. This is in cases in which the sense is perfectly clear without it.<sup>10</sup> For example:

(90) شرح الرضي على الكافية; المقتصد للجرجاني 1/278; المقتضي على الكافية 2/256C [1/238]  
*السَّمْنُ مَنْوَانٌ بِدِرْهَمٍ*  
*The ghee is (at the rate of) two manās for a dirham.*

In the example above, the sentence with the link restored is أَسَمْنُ مَنْوَانٌ مِنْهُ بِدِرْهَمٍ  
*two manās of it for a dirham.*

<sup>10</sup>Wright 2/256B

## 25.10. Other complete sentences in place of nouns

It is not only the info which can be replaced with a complete sentence. Other grammatical categories are also, by default, a single noun, but which can be replaced with complete sentences. We will discuss some of these categories below, and treat other categories in their respective chapters (like the *ḥal*, the condition-response, and verbs of perception).

### 25.10.1. The direct doee as a complete sentence

A sentence which is direct speech occurs in the place of a direct doee. For example:

(91) شرح شيخ زاده على قواعد الإعراب ١٩:٣٠ cited by [Jesus] said, "Indeed, I am the servant of Allāh." (1/23)  
*[Jesus] said, "Indeed, I am the servant of Allāh.*

In the example above, the sentence *إِنِّي عَبْدُ اللَّهِ* is in place of the a-state direct doee of *قَالَ*.

A complete sentence can also occur as a direct doee with verbs of perception. Examples:

(92) شرح شيخ زاده على قواعد الإعراب ٢٤:٦  
*I believed Zayd [to be] reading.*

In the example above, the verbal sentence *يَقْرَأُ* is in place of the a-state direct doee of *ظَنَّتُ*. We will learn more about this category in chapter (ref), if Allāh wills.

### 25.10.2. The attribute as a complete sentence

The attribute is, in principle, a single noun.

However, an entire sentence may occur in place of the single noun. For example, instead of saying *مَرَرْتُ بِرَجُلٍ قَائِمٍ*, we can replace the single word attribute *قَائِمٍ* with the sentence *يَقْوُمُ*, thus:

(93) الإيضاح للفارسي ٣٠٨  
*I passed by a man [that] stands.*  
 (literally: *I passed by a 'he stands' man.*)

Note that the stateful verb *يَقْوُمُ* is in the u-state. This is because *يَقْوُمُ* is a complete sentence (with an implied doer pronoun). So it has its own internal government that is not affected by any element in the outer sentence. Thus, the state of the attributee *رَجُلٍ* has no effect on any state within the sentence-attribute. However, the entire sentence attribute is *in place* of a i-state noun as the attribute of *رَجُلٍ*.

Substituting a single-noun attribute with its corresponding stateful verb is the most basic form of the sentence-attribute. However, more complex sentence-attributes may also be formed. For example:

(94) [أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ] وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَيَّ اللَّهِ [سُورَةُ الْبَقْرَةِ 2:281] أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ 3/276  
*And fear a Day when you will be returned to Allah.*

In example (94) above, the sentence *تُرْجَعُونَ فِيهِ إِلَيَّ اللَّهِ* is a attribute of *يَوْمًا*.

There are three conditions that must be met in order for a sentence to occur as a attribute<sup>3</sup>: [أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ] 3/275-278]

1. The attributee must be indefinite, either in wording or in meaning.
2. The sentence-attribute must contain a link that links back to the attributee.
3. The sentence-attribute should be truth-evaluable.

Let's discuss each of these conditions.

### **Indefiniteness of the attributee**

We already saw an example of an indefinite (in wording) attributee in example (94) above. Here is an example of a attributee which is definite in wording, but indefinite in meaning:

(95) [أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ] وَلَقَدْ أَمْرُ عَلَى الْلَّثَيْمِ بَسْتَبِينِي [سُورَةُ الْبَقْرَةِ 2:123] أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ 3/276  
*And indeed I pass by the ignoble [person that] insults me*

In example (95) the attributee *اللَّثَيْمِ* is referring to a general person, and is therefore indefinite in meaning.

### **A link that links back to the attributee**

In example (94), the link, which links back to the attributee, *يَوْمًا*, is the pronoun *هُوَ* in *فِيهِ*.

Sometimes the link is not explicit, but is implied. For example:

(96) [أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ] وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا [سُورَةُ الْبَقْرَةِ 2:123] أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ 3/277  
*And fear a Day when no soul will suffice for another soul at all*

The implied link is the pronoun *هُوَ* in an implied *فِيهِ*, i.e. *فِيهِ لَا تَجْزِي*.

### **The sentence-attribute should be truth-evaluable**

The following sentence is impermissible because the attribute *اُصْرُبْهُ* is a non-truth-evaluable sentence.

(97) [أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ] مَرَرْتُ بِرَجُلٍ اُصْرُبْهُ X [سُورَةُ الْبَقْرَةِ 2:278] أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ 3/278  
*I passed by a man – hit him*

### 25.10.3. The base noun in an annexation as a complete sentence

The base noun in an annexation may be a complete sentence instead of a single noun. For example:

(98) شرح شيخ زاده على قواعد الإعراب [٥:١١٩ سورة العنكبوت] هَذِهِ يَوْمٌ يَنْفَعُ الْصَّادِقِينَ صِدْقُهُمْ [١/٢٩]

*This is the Day when the truthful will benefit from their truthfulness.*

In example (98) above the entire sentence يَنْفَعُ الْصَّادِقِينَ صِدْقُهُمْ is the base noun to the annexe noun يَوْمٌ. As with sentence-infos and sentence-attributes, the sentence-base noun has its own internal government. And the sentence-base noun is *in place* of an i-state noun.

Here is another example:

(99) شرح شيخ زاده على قواعد الإعراب [٤٠:١٦ سورة غافر] يَوْمَ هُمْ يَبْرُزُونَ [١/٢٩]

*The Day they come forth*

### 25.11. A foreign element separating a governor from its governee

A foreign element is one that is not *directly* governed by a governor. In most cases, a foreign element should not come between (and thus separate) a governor from its governee(s). For example, consider the following sentence:

(100) [٦٦ الجملة العربية لفاضل السامرائي] عَلِمْتُ مُحَمَّدًا يُوَلِّفُ كِتَابًا

*I knew Muhammad [to be] writing a book.*

In the example above the verbal sentence يُوَلِّفُ كِتَابًا is in place of the second direct doee of the verb عَلِمْتُ. The noun كِتَابًا is governed directly by the verb يُوَلِّفُ. So عَلِمْتُ كِتَابًا is a foreign element for the verb يُوَلِّفُ. Therefore, the following sentence is impermissible:

(101) [٦٦ الجملة العربية لفاضل السامرائي] عَلِمْتُ كِتَابًا مُحَمَّدًا يُوَلِّفُ ×

### 25.12. The state-of-affairs pronoun

Usually, for pronouns, the pronoun's referent is a single noun that occurs before it. For example, if we say

(102) زَيْدٌ هُوَ مُنْطَلِقٌ

*Zayd is setting out.*

Then the pronoun هُوَ refers to the noun زَيْدٌ which occurs before it.

There is a special pronoun, called the *state-of-affairs pronoun* (ضَمِيرُ الشَّأْنِ) that behaves differently from other pronouns. It is used to begin compound nounal sentences. Here is an example of a sentence with a state-of-affairs pronoun:

(103) [معاني النحو] ١/٥٧ هُوَ زَيْدٌ مُنْطَلِقٌ  
 [The state of affairs] is: Zayd is setting out.

The pronoun هُوَ is the state-of-affairs pronoun. It is the subject of the outer sentence. Its info is the inner sentence زَيْدٌ مُنْطَلِقٌ. What the state-of-affairs pronoun is referring to is explained by the entire sentence زَيْدٌ مُنْطَلِقٌ that occurs after it.

The state-of-affairs pronoun is typically used for statements that are momentous. Consider, for example, a situation where one hears some hubbub, and wonders, “What is the state of affairs that is causing this hubbub?” The answer to this question is:

(104) [شرح الرضي على الكافية] ٢/٤٦٤ هُوَ الْأَوَّلُ مُقْبِلٌ  
 It is: the commander is approaching.  
 (the pronoun “it” is referring to “the state of affairs”.)

This pronoun is often left untranslated. So example (104) may simply be translated as *The commander is approaching*.

Here are some rules and guidelines regarding the state-of-affairs pronoun:

### The gender of the state-of-affairs pronoun

If the subject of the following sentence is masculine, then the state-of-affairs pronoun is generally the masculine pronoun هُوَ. And if the subject of the following sentence is feminine, then the state-of-affairs pronoun is generally the feminine pronoun هيَ. Examples:

(105) [البسيط لابن أبي الربيع] ٧٤٥ هُوَ زَيْدٌ قَائِمٌ  
 [The state of affairs] is: Zayd is standing.

(106) [البسيط لابن أبي الربيع] ٧٤٥ هيَ هِنْدٌ قَائِمَةٌ  
 [The state of affairs] is: Hind is standing.

As mentioned, the gender of the state-of-affairs pronoun generally matches the gender of the following subject (as above). Sometimes, however, it is found to mismatch. For example:

(107) [البسيط لابن أبي الربيع] ٧٤٥ هيَ زَيْدٌ قَائِمٌ  
 [The state of affairs] is: Zayd is standing.

(108) [البسيط لابن أبي الربيع] ٧٤٥-٧٥٦ هُوَ هِنْدٌ قَائِمَةٌ  
 [The state of affairs] is: Hind is standing.

### The state-of-affairs pronoun is always a singular pronoun

The state-of-affairs pronoun is always a singular pronoun, regardless of whether the subject of the following subject is singular, dual, or plural.<sup>11</sup>

<sup>11</sup> [معاني النحو] ١/٥٩

(109) هُوَ الْزَّيْدَانِ قَائِمَانِ [The state of affairs] is: the two Zayds are standing.

(110) هُنَّ الْهِنْدَاتِ قَائِمَاتِ [The state of affairs] is: the Hinds are standing.

**The state-of-affairs pronoun is always a pronoun for the absentee person**

Even if the subject of the inner sentence is a pronoun for the speaker or addressee persons, the state-of-affairs pronoun is always a pronoun for the absentee person. For example:

(111) ١/٥٩ [معاني النحو] هُوَ أَنَا زَيْدٌ [The fact] is: I am Zayd.

The sentence أَنَا زَيْدٌ is possible, but in this case the pronoun أَنَا is not a state-of-affairs pronoun. Rather it is repeated for emphasis.<sup>12</sup>

**The state-of-affairs pronouns هي و هو only introduce nounal sentences**

The state-of-affairs pronouns هي و هو only introduce nounal sentences.<sup>13</sup> This can be seen in the examples above.

We will see, in sections (kaana) and (inna), that the state-of-affairs pronoun can also be used with كَانَ and إِنْ (and its sisters). In these cases, the state-of-affairs pronoun may introduce verbal sentences. For example:

(112) ٢/٤٦٧ [شرح الرضي على الكافية] ٢٢:٤٦ سورة الحج فَإِنَّهَا لَا تَعْمَى الْأَبْصَرُ [For indeed, it is not eyes that are blinded]

### 25.13. Deletion

TODO

### 25.14. Occupied state

في محل رفع/نصب/جزم  
TODO

<sup>12</sup> ١/٥٩ [معاني النحو]

<sup>13</sup> ٢/٤٦٧ [شرح الرضي على الكافية]

Work in progress

## Chapter 26.

### The doer participle as a verb-like governor



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

#### 26.1. Introduction

The verb is the basic, and strongest, governor of a doer or doee. Deverbal nouns, because they are derived from the verb, can also govern in a verb-like manner. In this chapter we will discuss the rules of how such nouns may act as verb-like governors.

#### 26.2. The doer participle as a verb-like governor

The doer participle is the closest of the deverbal nouns to the verb, and thus the strongest of the deverbal nouns in its capacity to act as a verb-like governor.

Consider the following sentence:

(113) زَيْدٌ يَقُولُ  
Zayd – he stands

As we know from chapter (ref), this is a compound sentence. زَيْدٌ is the subject of an outer sentence. The info of the outer sentence is the inner sentence يَقُولُ.

Instead of using the stateful verb يَقُولُ, we can use its doer participle قَائِمٌ, thus:

(114) زَيْدٌ قَائِمٌ  
Zayd is standing

As you can see, we have translated the stateful verb يَقُولُ as *stands* and the doer participle قَائِمٌ as *standing*. We will discuss the difference in meaning between the stateful verb and the doer participle in more detail in chapter (ref), if Allāh wills. For now, we will focus on the grammar of the two sentences.

There is one notable similarity between the grammar of examples (113) and (114), and one notable difference:

### The similarity

The stateful verb يَقُولُ, and the doer participle قَائِمٌ both govern a latent doer pronoun, implicated as [هُوَ].

### The difference

The stateful verb يَقُولُ and its latent doer pronoun [هُوَ] are complementary indispensable elements that constitute a complete sentence. The latent doer pronoun [هُوَ] is the structure-starter and the stateful verb يَقُولُ is the structure-completer. The sentence formed by the stateful verb يَقُولُ and its latent doer pronoun [هُوَ] is in place of a u-state noun as the info of the subject (زَيْدٌ) of the outer sentence.

On the other hand, and the doer participle قَائِمٌ and its latent doer pronoun [هُوَ] are *not* complementary indispensable elements. Rather, قَائِمٌ (as the structure-completer) and زَيْدٌ (as the structure-starter) are complementary indispensable elements. This is a simple sentence, not a compound sentence. The latent doer pronoun [هُوَ] is not the indispensable element of any sentence. But, despite being dispensable from the perspective of sentence completion, the latent doer pronoun is an essential governee of the doer participle.

Let's take a look at another example:

(115) رأَيْتُ زَجْلًا قَائِمًا  
I saw a standing man.

The indispensable elements of this sentence are زَجْلًا: the verb رأى and its doer pronoun شَيْءٌ. The entire phrase زَجْلًا قَائِمًا has only dispensable elements. قَائِمًا is a attribute of زَجْلًا, governed by the verb رأى. The doer participle قَائِمًا has a latent doer pronoun [هُوَ] that refers back to زَجْلًا. But because قَائِمًا is a (dispensable) element of an existing sentence (whose indispensable elements are رأى), therefore it cannot be the indispensable structure-completer of a new sentence with its latent doer pronoun [هُوَ].

So, as you can see, whenever the doer participle has a latent doer pronoun, that doer pronoun is not the structure-starter of any sentence. This is because the doer participle, as a single element, is already a member of an existing sentence.

In contrast, a verb always forms a sentence (as the structure-completer) with its doer (as the structure-starter). If we replace the doer participle قَائِمًا with the verb يَقُولُ thus:

(116) رأَيْتُ زَجْلًا يَقُولُ

then يَقُولُ is a complete sentence with the verb and its latent doer pronoun as indispensable elements. This complete sentence is the attribute of زَجْلًا.

### 26.3. The doer participle as the governor of a latent doer pronoun

Let us look into the latent doer pronoun of the doer participle in more detail. It makes sense for a verb to have a doer but how can a noun have a doer? The

reason is that the doer participle, because of its closeness to the verb, can act like one. When acting with verbal force, it can govern a doer. It can also, as we will see soon, if Allāh wills, govern a direct doee.

The doer of the doer participle is, by default, a latent pronoun. And it refers back to a referent that occurs before it. In example (114) زَيْدٌ قَائِمٌ the doer of the doer participle قَائِمٌ is the latent pronoun [هُوَ]. And the referent of this doer pronoun is the subject زَيْدٌ.

#### DIAGRAM

Let's see another example:

- (117) صَاحَ الرَّجُلُ الْفَائِمُ  
The standing man shouted.

then the feminine marker ة governs a latent doer pronoun [هُوَ], that refers back to الرَّجُلُ.

The fact that the doer participle has a latent doer pronoun is, in fact, the reason why a doer participle in the info will match the subject in gender.<sup>1</sup>

For example, if we say:

- (118) هِنْدٌ قَائِمَةٌ  
Hind is standing.

then the feminine marker ة is added to the doer participle قَائِمٌ only because it has to match the feminine gender of the latent doer pronoun [هي] that occurs with, and is governed by, the doer participle. (The latent doer pronoun [هي] refers back to هِنْدٌ.)

When the referent of the latent doer pronoun changes for number or gender, then the latent doer pronoun will change to match it. For example:

- [1/291] حاشية الصبان على شرح الأشموني لـألفية ابن مالك] الْزَيْدَانَ قَائِمَانَ (119)  
The two Zayds are standing.

- [1/291] حاشية الصبان على شرح الأشموني لـألفية ابن مالك] الْزَيْدُونَ قَائِمُونَ (120)  
The Zayds are standing.

In example (119) above, the latent doer pronoun of قَائِمَانَ is implicated as هُمْ. And in example (120) the latent doer pronoun of قَائِمُونَ is implicated as هُنْ.

As a point of technicality, the alif in the dual suffix of قَائِمَانَ and the و in the plural suffix of قَائِمُونَ, are not themselves the doer pronouns.<sup>2</sup> Rather, the doer pronouns for the doer participles above are latent.

This is different than for verbs. In the verbs يَقُولُونَ and يَقُولُونَ, the alif in ان and the و in و are, themselves, considered the doer pronouns. And these pronouns are *overt*, not latent.

<sup>1</sup>Non-agreement of Mubtada and Khabar

<sup>2</sup>haazimi 30/5 <https://shamela.ws/book/36130/531>

## 26.4. The doer participle as the governor of a direct doe

We have seen that the doer participle, when acting with verbal force, governs a doer. In a similar manner, the doer participle for transitive verbs can, optionally, govern a direct doee. In order to introduce this behavior, we use again, as our starting point, the u-state stateful verb. Consider the following example:

(121) زَيْدٌ يَصْبِرُ عَمْرًا  
Zayd beats Amr

Example (121) above is parsed as follows:

- زَيْدٌ is a subject.
- يَصْبِرُ is a stateful verb in the u-state. It governs a latent pronoun (implicated as هُوَ) in the u-state as its doer. The latent doer pronoun هُوَ refers back to its referent: the subject زَيْدٌ.
- عَمْرًا is a direct doee, governed in the a-state by the verb يَصْبِرُ.
- يَصْبِرُ عَمْرًا is an inner sentence which is in place of a u-state noun as the info of the subject زَيْدٌ.

Instead of using the verb يَصْبِرُ in example (121) above we may instead use its doer participle ضَارِبٌ, thus:

(122) زَيْدٌ ضَارِبٌ عَمْرًا  
Zayd is beating Amr

Example (122) is parsed as follows:

- زَيْدٌ is a subject.
- ضَارِبٌ is the info of the subject زَيْدٌ. It governs a latent pronoun (implicated as هُوَ) in the u-state as its doer. The latent doer pronoun هُوَ refers back to the subject زَيْدٌ.
- عَمْرًا is a direct doee, governed in the a-state by the doer participle ضَارِبٌ.

As you can see, the doer participle ضَارِبٌ can govern a direct doee just like the verb يَصْبِرُ.

However, while a transitive verb can govern a direct doee unconditionally, a doer participle can only govern a direct doee if certain conditions are satisfied. We will discuss these conditions in section (ref) below.

By the way, we again highlight the difference in the doer of the verb يَصْبِرُ vs the doer of the doer participle ضَارِبٌ: The verb يَصْبِرُ and its doer are complementary indispensable pairs that constitute a complete sentence. Whereas, the doer participle ضَارِبٌ does not form a new sentence with its doer.

### 26.4.1. A doer participle defined by الْ as the governor of a direct doee

Example (122) shows the government of a direct doee by an doer participle that is not defined by الْ. In a similar manner, an doer participle that is defined by الْ, can also govern a direct doee. For example:

- (123) [٤/٨٤ شرح ابن عبيش على المفصل] هَذَا الْصَّارِبُ زَيْدًا  
*This [person] is the beater of Zayd.*

By the way, you may be wondering what is the difference between the sentence in example (123) above, and if we had used an annexation thus:

- (123) هَذَا صَارِبُ زَيْدٍ *This [person] is the beater of Zayd.*

This is touched upon in section (ma3aani\_ism\_faa3il).

#### 26.4.2. Word order of the direct doee and its governing doer participle

As with verbs, the direct doee usually follows its governing doer participle (as in the examples above). But when a doer participle is not prefixed by الـ, then its direct doee is allowed to precede it. So we can say:

- (124) [١/٢٥٩ شرح كتاب سيبويه للسيرافي] هَذَا زَيْدًا ضَارِبٌ  
*This [person] is beating Zayd.*

While the direct doee is permitted to precede its governing doer participle (as above), it is very common, in such a case, for a strengthening-لـ to be used with an indirect doee instead, thus:

- (125) هَذَا لِزَيْدٍ ضَارِبٌ  
*This [person], to Zayd, is beating.*

- (126) [١١٣ فischer لِلضَّيْفِ مُكْرِمٌ]  
*to the guest, is honoring*  
 (i.e. honoring the guest)

The strengthening-لـ is discussed in more detail in section (later chapter).<sup>3</sup>

Also, the freedom for the governee of a doer participle to precede it is only given to the doer participle not prefixed by الـ. When an doer participle is prefixed by الـ, then its direct doee is not allowed to precede it.<sup>4</sup> So we cannot say:

- (127) هَذَا زَيْداً الصَّارِبُ ✗

We would have to say instead

- (128) هَذَا الصَّارِبُ زَيْداً ✓

TODO: Fronting the direct doee is not permitted for participle-like adjective. See link in example above. Add to section on participle-like adjective

<sup>3</sup>See also Wright 2/69CD, Fischer §203 Note 2 p. 113 (who consider this strengthening-لـ obligatory), and النحو الوافي 2/475–476 (who doesn't consider it obligatory).

<sup>4</sup> النحو الوافي 3/263

### 26.4.3. A dual or plural doer participle as the governor of a direct doee

A dual or plural doer participle may govern a direct doee just like the singular. So we can say:

(129) ٤ شرح ابن يعيش على المفصل [هذان ضاربان زيداً] (4/97)  
*These two [persons] are beating Zayd.*

(130) ٤ شرح ابن يعيش على المفصل [هم ضاربون زيداً] (4/97)  
*These [persons] are beating Zayd.*

(131) ١ شرح كتاب سيبويه للسيرافي [الهندات ضاربات عمراً] (1/439)  
*The Hinds are beating Eamr.*

Doer participles defined by الْأَلْأَلْ are again also permitted:

(132) ٢ شرح كتاب سيبويه للسيرافي [هذان الضاربان زيداً] (2/40)  
*These two are the beaters of Zayd.*

(133) ٢ شرح كتاب سيبويه للسيرافي [هؤلاء الضاربون الرجل] (2/40)  
*These are the beaters of the man.*

(134) ٢ شرح كتاب سيبويه للسيرافي [سورة النساء] وَالْمُؤْمِنُونَ أَصْلَوَةً وَالْمُؤْتَمِنُونَ الْزَكَوةً (4:162) cited by ٤ شرح ابن يعيش على المفصل [And the establishers of prayer [especially] and the givers of zakāh]

For plurals, the sound plurals are more worthy of being used as verb-like governors<sup>5</sup> as in the examples above. However, broken plurals are permitted as well. So we can say:

(135) ٤ شرح ابن يعيش على المفصل [الزيدون ضرّابٌ عمراً] (4/97)  
*The Zayds are beating Eamr.*

(136) ٤ شرح ابن يعيش على المفصل [الهنداث ضواربٌ عمراً] (4/97)  
*The Hinds are beating Eamr.*

Flexible word order is again permitted for the dual and the plural as it was for the singular:

(137) ١ شرح كتاب سيبويه للسيرافي [الزيدان عمراً ضاربان] (1/439)  
*The two Zayds are beating Eamr.*

(138) ٤ شرح ابن يعيش على المفصل [الزيدون عمراً ضرّابٌ] (4/97)  
*The Zayds are beating Eamr.*

(139) ١ شرح كتاب سيبويه للسيرافي [الهندات عمراً ضاربات] (1/439)  
*The Hinds are beating Eamr.*

(140) ٤ شرح ابن يعيش على المفصل [الهنداث عمراً ضواربٌ] (4/97)  
*The Hinds are beating Eamr.*

<sup>5</sup> ٤ شرح ابن يعيش على المفصل

## 26.5. Conditions for the doer participle to govern a direct doee

As we mentioned above, there are conditions that must be satisfied in order for an doer participle to be able to govern a direct doee in this manner. The conditions are different for when the doer participle is defined by الْأَنْ, and when it is not defined by الْأُمْمَةِ. We will discuss each of these cases separately below:

### 26.5.1. When the doer participle is not defined by الْأُمْمَةِ

When the doer participle is not defined by الْأُمْمَةِ, then two conditions must be satisfied:

1. The verbal aspect of the doer participle must be imperfect. That is, it must indicate an ongoing (whether present or past) or future action. Examples:

- present ongoing:

(141) شرح ابن عقيل على الألفية [هذا ضارب زيداً الآن] 3/106  
*This [person] is beating Zayd now.*

- past ongoing:

(142) شرح ابن عقيل على الألفية [كان زيد ضارباً عمراً] 3/107  
*Zayd was beating Eamr.*

(143) شرح ابن عقيل على الألفية [وَكَلَّهُمْ بَاسِطُ ذِرَاعَيْهِ بَالْوَصِيدِ] 3/106  
*while their dog stretched his forelegs at the entrance*

- future:

(144) شرح ابن عقيل على الألفية [هذا ضارب زيداً غداً] 3/106  
*This [person] will beat Zayd tomorrow.*

If the verbal aspect indicated by the doer participle is perfect, then the doer participle may not govern a direct doee. So, for example, we cannot say:

(145) شرح ابن عقيل على الألفية [هذا ضارب زيداً أمس] 3/106  
*This [person] beat Zayd yesterday.*

If we desire to use the doer participle, then it will not have verbal force. And will have to be a base noun in a annexation. Furthermore, this annexation will be *real* (see chapter (ref)).

(146) شرح ابن عقيل على الألفية [هذا ضارب زيداً أمس] 3/106  
*This [person] was the beater of Zayd yesterday.*

An exception is made for transitive verbs that take more than one direct doee, like أَعْطَى, جَعَلَ, etc. When the doer participle of such a verb is annexed to what would have been the first direct doee, then second direct doee is permitted to be in the a-state, even if the aspect is perfect.<sup>6</sup> For example:

<sup>6</sup>See also سورة فاطر for الدر المصنون للسمين الحلبي and سورة فالمر المحيط لأبي حيان 35:1

(147) [3/ شرح التسهيل لابن مالك] هذا معطي زيد أمس درهما

*This [person] was the giver of Zayd, yesterday, a dirham.*

Even the first direct doee may remain in the a-state, if separated from the doer participle. For example:

(148) [3/ شرح التسهيل لابن مالك] هذا ظان أمس زيدا فاضلا

*This [person] was the believer; yesterday, of Zayd as an eminent person.*

2. The second condition that should be satisfied is that the doer participle must have *governing support*. This governing support can be provided by the following means:

- The doer participle occurs after a question word. Example:

(149) [3/ شرح ابن عقيل على الألفية] أضارب زيد عمرا

*Is Zayd beating Eamr?*

(150) [هَلْ مُكْرِمٌ أَنْتَ رَيْدًا] Wright 2/65D]

*Will you be treating Zayd with respect?*

- The doer participle occurs after a vocative particle: Example:

(151) [3/ شرح ابن عقيل على الألفية] يا طالعا جبلا

*O scaler [of] a mountain!*

- The doer participle occurs in a negation: Example:

(152) [3/ شرح ابن عقيل على الألفية] ما ضارب زيد عمرا

*Zayd is not beating Eamr.*

(153) [سورة البقرة 2:145] cited by Wright 2/65D]

*Nor will you be a follower of their qiblah*

(154) [ما مُجِيرٌ أَحَدٌ عَدُوًّا أَجَيَّاهُ] Wright 2/65D]

*No one gives protection to the enemy of his loved ones*

- The doer participle occurs as a attribute. Example:

(155) [3/ شرح ابن عقيل على الألفية] مررت برجل ضارب زيدا

*I passed by a man beating Zayd.*

(156) [مررْتُ بِفَارِسٍ طَالِبٍ ثَأْرَ أَبِيهِ] Wright 2/65C]

*I passed by a horseman (who was) seeking vengeance for (the murderer of) his father*

An implied attribute is also considered permissible. Example:

(157) [3/ شرح ابن عقيل على الألفية] كُمْ مَالِي عَيْنِيَهُ مِنْ شَيْءٍ غَيْرِهِ] Wright 2/65C;

*How many a one fills his eyes with a thing of [someone] other than him*

(i.e. كَمْ شَخْصٌ مَالِي How many a person fills...)

(158) [3/ شرح ابن عقيل على الألفية; Wright 2/65C] كَنَاطِحٌ صَخْرَةً يُوْمَا لِتُوهِنَّها

*Like the gorer of a rock, one day, to try to weaken it*

(i.e. كَوَعِلٌ نَاطِحٌ like a goring mountain goat...)

- The doer participle occurs as a *hāl*. Example:

(159) [شرح ابن عقيل على الألفية] جاء زيد راكبا فرسا 3/107  
*Zayd came riding a horse.*

- The doer participle occurs as a *info*. Example:

(160) [شرح ابن عقيل على الألفية] زيد ضارب عمرا 3/107  
*Zayd is beating Eamr.*

We will learn in later chapters, if Allāh wills, different forms of infos. The following examples show these different forms, with references to the later chapters.

(161) [شرح ابن عقيل على الألفية] كان زيد ضاربا عمرا 3/107  
*Zayd was beating Eamr.*  
 (See chapter (kaana).)

(162) [شرح ابن عقيل على الألفية] إن زيدا ضارب عمرا 3/107  
*Indeed Zayd is beating Eamr.*  
 (See chapter (inna).)

(163) [شرح ابن عقيل على الألفية] ظنت زيدا ضاربا عمرا 3/107  
*I thought Zayd [was] beating Eamr.*  
 (See chapter (zanna).)

(164) [شرح ابن عقيل على الألفية] أعلمت زيدا ضاربا بكرأ 3/107  
*I let Zayd know Eamr is beating Bakr.*  
 (See chapter (zanna).)

### 26.5.2. When the doer participle is defined by أَنْ

When the doer participle is defined by أَنْ, then it is permitted to govern a direct doee for a perfect or imperfect aspect. Furthermore, no governing support is required for it to be a governor,<sup>7</sup> (as was required for the doer participle without أَنْ in section (ref) above).

So we can say:

(165) [شرح شذور الذهب للجوبي] جاء الضارب زيداً أمس أو آن أو غداً 2/683  
*The beater of Zayd came yesterday/today/tomorrow*

## 26.6. The doer participle as the governor of an overt doer pronoun

**FIXME:** The latent doer pronoun does not **become** overt. Rather, a overt noun can replace it. Or a overt pronoun can occur after it as tawkeed. See Saa3idi tamheed.

The latent doer pronoun becomes overt in some circumstances. In this section, we will discuss one such circumstance. Consider the sentence:

(166) [ال نحو الوفي] الفارس الحصان مُتَعِّبٌ 1/463

<sup>7</sup> [ال نحو الوفي] 3/254

This grammar is parsed as follows:

- الْفَارِسُ is the subject of the outer sentence.
- الْحِصَانُ is a second subject. It is the subject of the inner sentence.
- مُتَبِّعٌ is the info of the inner sentence. It is also a annex noun.
- The pronoun هُوَ is a base noun.
- The inner sentence الْحِصَانُ مُتَبِّعٌ (of الْفَارِسُ) is the info of the subject of outer sentence.

The info of the inner sentence مُتَبِّعٌ one who makes tired has a latent doer pronoun, implicated as هُوَ [he]. It is possible for this latent doer pronoun to refer to either الْفَارِسُ or الْحِصَانُ. Let's discuss both these meanings:

- i. If the latent doer pronoun [هُوَ] in مُتَبِّعٌ refers to الْحِصَانُ then the meaning is that *the horse makes the horseman tired*. In this case, the pronoun هُوَ in الْفَارِسُ مُتَبِّعٌ refers to الْفَارِسُ.
- ii. And if the latent doer pronoun [هُوَ] in مُتَبِّعٌ refers to الْفَارِسُ then the meaning is that *the horseman makes the horse tired*. In this case, the pronoun هُوَ in الْحِصَانُ مُتَبِّعٌ refers to الْحِصَانُ.

Both meanings are possible.

If only the second meaning is desired, then the latent doer pronoun [هُوَ] can be made overt and added after the doer participle مُتَبِّعٌ, thus:

(167) [الفارس الحصان متبعه هو] النحو الوافي 1/464]

*The horseman – the horse – [he] makes him tired.  
(i.e. The horseman makes the horse tired.)*

Now only the second meaning is possible. If the first meaning is desired, the doer pronoun مُتَبِّعٌ must stay latent and the ambiguity will remain.

By the way, the ambiguity arose in the original sentence (الفارس الحصان متبعه) only because both subjects (الْحِصَانُ and الْفَارِسُ) are singular masculine nouns. If the two subjects are distinguishable in number or gender then there will be no ambiguity. However, even in this case, according to some grammarians, if the info is to refer to the subject of the outer sentence, then the doer pronoun of the doer participle in the info should be made overt. For example:

(168) [زَيْدٌ هَنْدٌ ضَارِبُهَا هُوَ] شرح ابن عقيل على الألفية 1/207]

*Zayd – Hind – [he] is beating her.  
(i.e. Zayd is beating Hind.)*

But according to other grammarians, because ضَارِبٌ can refer only to Zayd and not to Hind, the doer participle's doer pronoun can remain latent,<sup>8</sup> thus:

(169) [زَيْدٌ هَنْدٌ ضَارِبُهَا]

*Zayd – Hind – [he] is beating her.  
(i.e. Zayd is beating Hind.)*

<sup>8</sup> شرح ابن عقيل على الألفية 1/207

## 26.7. The sababi info

Consider again example (121). زَيْدٌ يَصْرِبُ عَمْرًا. From this original sentence, we replaced the verb يَصْرِبُ with its doer participle and came up with (122) زَيْدٌ صَارِبٌ عَمْرًا.

Now consider the following example:

- (170) زَيْدٌ يَصْرِبُ أَبُوهُ عَمْرًا  
Zayd – his father beats Eamr

In example (170) above the doer of يَصْرِبُ is not Zayd but Zayd's father. If we use this sentence as our starting point, we can again replace the verb يَصْرِبُ with its doer participle صَارِبٌ and say:

- (171) زَيْدٌ صَارِبٌ أَبُوهُ عَمْرًا  
Zayd – his father is beating Eamr

أَبُوهُ is the (overt) doer of the doer participle صَارِبٌ. And عَمْرًا is its direct doee. So just like a verb can have an overt noun as its doer instead of a latent pronoun, so too can the doer participle have an overt noun as its doer instead of a latent pronoun.

Again, there is one important difference between using the verb يَصْرِبُ vs using its doer participle صَارِبٌ. And that is that زَيْدٌ يَصْرِبُ أَبُوهُ عَمْرًا in example (170) is a complete sentence. This inner sentence is the info of the outer sentence. Therefore, example (170) is a compound sentence.

However, صَارِبٌ in example (171) is not a complete sentence. صَارِبٌ itself, as a single word, is the info of the subject.<sup>9</sup> So example (171) زَيْدٌ صَارِبٌ أَبُوهُ عَمْرًا is not a compound sentence.

The info صَارِبٌ in example (171) is called a sababi info.<sup>10</sup> A deverbal noun is termed *sababi* when it governs a doer which is annexed to a pronoun that refers back to the original referent of the deverbal noun.<sup>11</sup> In our example, the deverbal noun صَارِبٌ governs a doer أَبٌ which is annexed to a pronoun هُ that refers back to the original referent of the deverbal noun, the subject زَيْدٌ.

### 26.7.1. Varying the number or gender of the overt doer of the sababi info

Here is another example of a sentence with a sababi info:

- (172) كَانَ زَيْدٌ مُنْتَلِقًا أَبُوهُ  
Zayd – his father was setting out.

<sup>9</sup> 86 مختصر المعاني للفتخاري

<sup>10</sup> 4/287 الأشياء والنظائر للسيوطى؛ الخبر السببى لوجهة السطل

<sup>11</sup> 161 الضمير المستتر لسعود بن عبد الله الصاعدي 4/404 (also cited by شرح ألفية ابن مالك للشاطبي)

In example (172) above, مُنْطَلِقاً is the sababi info of the overt doer of the singular masculine noun أَبُوهُ his father.

Let's see what happens when we vary the number or gender of this overt doer of the sababi info.

(173) كَانَ الْزَيْدَانُ مُنْطَلِقاً أَبْوَاهُمَا [Peled, *Sentence types* 208]

*The two Zayds – their fathers were setting out.*

In example (173) above, the sababi info مُنْطَلِقاً remains in the singular, even though its doer is the dual أَبْوَاهُمَا.

This is analogous to a verb, which remains in the singular for dual and plural doers. For example, كَانَ الْزَيْدَانُ يَنْتَلِقُ أَبْوَاهُمَا etc.

If the gender of the doer participle's doer is feminine, then the doer participle remains in the singular but it is feminized. For example:

(174) زَيْدٌ مُنْطَلِقَةُ أُمِّهِ

*Zayd – his mother is setting out.*

(175) كَانَتْ هَذِهِ مُنْطَلِقَةً خَالِتَاهَا

*Hind – her two maternal aunts were setting out.*

This again is analogous to the feminizing a verb that has a feminine doer.

If the doer of the doer participle is a plural, then we have an choice:

If the doer participle has a sound plural, then, again, it is not used and the doer participle remains in the singular. For example:

(176) كَانَ الْزَيْدُونُ مُنْطَلِقاً آبَوْهُمْ

*The Zayds – their fathers were setting out.*

(177) زَيْدٌ مُنْطَلِقَةُ خَالِتَهُ

*Zayd – his maternal aunts are setting out.*

But if the doer participle has a broken plural, then it is allowed to be used, and is indeed preferred,<sup>12</sup> when the doer is a plural.

For example:

(178) كَانَ الْزَيْدُونُ قِيَامًا آبَوْهُمْ

*The Zayds – their fathers were standing*

Here are some examples of sababi infos from the Qur'ān:

(179) فَإِنَّهُ عَاصِمٌ قَاتِلٌ [سورة البقرة 2:283]

*his heart is indeed sinful*

(Other analyses besides a sababi info are also possible.<sup>13</sup> One such differing analysis is discussed in section (ref) below.)

(180) وَطَلُّوْا إِنَّهُمْ مَانِعُتُهُمْ حُصُونُهُمْ مِنْ اللَّهِ [سورة الحشر 59:2]

*and they thought that their fortresses would protect them from Allāh*

(Another analysis is also possible: حُصُونُهُمْ can be a subject, and مَانِعُتُهُمْ is its fronted info.<sup>14</sup>)

<sup>12</sup> 693–694 cited by Peled, *Sentence types* 208 (footnote)

<sup>13</sup> سورة البقرة 2:283 for الدر المصنون للسمين الحلبي

<sup>14</sup> سورة الحشر 59:2 for الدر المصنون للسمين الحلبي

### 26.7.2. Word order of the doer and the direct doee in a sababi info

If the doer participle is transitive, then the normal word order is doer participle, doer, direct doee. For example:

(181) [هَذَا ضَارِبٌ أُبُوهُ زَيْدًا] الْمَهْمَعُ لِلصَّيْوَطِيٍّ 3/89]

*This [person] – his father is beating Zayd.*

But the direct doee can be made to precede the doer thus:

(182) [هَذَا ضَارِبٌ أُبُوهُ زَيْدًا] حاشية الصبان على شرح الأشموني لألفية ابن مالك 2/453]

*This [person] – his father is beating Zayd.*

## 26.8. The sababi attribute

In section (ref) above we have seen how a doer participle can govern a overt doer when it is a sababi info. In a similar manner, a doer participle can govern a overt doer when it is a sababi attribute.

Consider the following example:

(183) [مَرَرْتُ بِرَجُلٍ مُنْتَطِقٍ أُبُوهُ]

*I passed by a man whose father is setting out*

The doer participle مُنْتَطِقٍ is a attribute of the attributee رَجُلٍ. Because it is a sababi attribute, it has a doer أُبُوهُ that is annexed to a pronoun ة which refers to the attributee رَجُلٍ.

We know that, in general, a attribute will match its attributee in four aspects:

- i. state
- ii. definiteness
- iii. gender
- iv. number (singular/dual/plural)

The sababi attribute will also match its preceding attributee in state and definiteness. (You can see the attribute مُنْتَطِقٍ matches its attributee رَجُلٍ in the i-state and in being indefinite.) But in matching gender and number the sababi attribute has different rules. Consistent with what we learned for the sababi info above, the sababi attribute will, in general, always be singular, and it will match its doer in gender. Here are some examples that show different combinations:

(184) [مَرَرْتُ بِالرَّجُلِ الْمُنْتَطِقِ أُبُوهُ]

*I passed by the man whose father is setting out.*

(185) [مَرَرْتُ بِرَجُلٍ مُنْتَطِقٍ أَخْوَاهُ]

*I passed by a man whose two brothers are setting out.*

(186) [رَأَيْتُ رَجَالًا مُنْتَطِقًا آباؤهُمْ]

*I saw men whose fathers are setting out.*

(187) رَأَيْتُ رَجُلًا مُنْطَلِقَةً أُمُّهُ  
*I saw a man whose mother is setting out.*

(188) جَاءَنِي زَيْدٌ الْمُنْتَلِقَةُ أَخْوَاهُ  
*Zayd whose sisters are setting out came to me.*

(189) حَاءَنِي امْرَأَةٌ مُنْطَلِقُ أَبِيهَا  
*A woman whose father is setting out came to me.*

(190) مَرَرْتُ بِالْمَرْأَةِ الْمُنْطَلِقَيْ أَخْوَاهَا  
*I passed by the woman whose two brothers are setting out.*

The above examples use the doer participle which only has sound plurals. Therefore it remains in the singular. If an doer participle has a broken plural, it is permitted (and in fact preferred) to use the broken plural for a plural doer.<sup>15</sup> Examples:

(191) شرح قطر الندى وبل الصدى [مررت ب الرجال قيام آباءهم] 288  
*I passed by men whose fathers are standing.*

(192) شرح قطر الندى وبل الصدى [مررت ب رجل قعود غلمانه] 288  
*I passed by a man whose slave-boys are sitting*  
 (Note that the attributee رجل is singular in this case.)

Some more aspects of gender agreement of the sababi doer with its governing deverbal noun will be discussed in section (sifah\_mush sababi na3t), if Allāh wills.

## 26.9. The doer participle as the governor of a non-sababi overt doer

When the doer of the doer participle is overt then it will often be a sababi doer, as we have seen in sections (sababi-xabar) and (sababi-na3t) above. However, it is also possible for the doer participle to govern a non-sababi overt doer. For example:

(193) 1075 البسيط لابن أبي الريبع [مررت ب رجل متكلم محمد في داره]  
*I passed by a man [whom] Muhammad was speaking in his house*

In the example above is the doer of the doer participle متكلم محمد. But because it is not annexed to a pronoun which refers back to رجل, therefore it is not a sababi doer.

<sup>15</sup> 3 النحو الوافي; شرح قطر الندى وبل الصدى 453-454

## 26.10. Conditions for the doer participle to govern a doer

In section (ref) above, we discussed the conditions for the doer participle to govern a direct doee. Correspondingly, there exist conditions for the doer participle to govern a doer.

The doer participle can have either an overt doer (either as a noun or as a pronoun), or a latent doer pronoun. We will treat each of these separately below:

### 26.10.1. Conditions for the doer participle to govern an overt doer

The grammarians differed with regard to the conditions under which the doer participle is allowed to govern an overt doer. According to some, the same conditions are applicable as for governing a direct doee, namely that when an doer participle is not defined by *أُلْ*, then it can only govern an overt doer when

- i. It has an imperfect aspect.
- ii. It has governing support

So it is not allowed to govern an overt doer for a perfect aspect. The following example would then be disallowed:

[134] الضمير المستتر لسعود بن عبد الله الصاعدي] زَيْدٌ قَائِمٌ أَبُوهُ أَمْسَنْ ×  
Zayd – his father stood yesterday.

Other grammarians, however, allowed such a sentence.<sup>16</sup>

when an doer participle is defined by *أُلْ*, then it can only govern an overt doer unconditionally. So it can govern with perfective aspect and without governing support. Examples:

(195) [1/449] شرح أقفية ابن مالك للشاطبي] جاءني القائم أبوه  
*The one whose father is standing came.*

(196) [3/257] التذليل والتكميل لأبي حيان] القائم أبوه ضاحك  
*The one whose father is standing is laughing.*

(197) [59] شرح ابن الناظم على أقفية ابن مالك] جاء الضارب أبوه زيداً أمسن  
*The one whose father beat Zayd yesterday came.*

### 26.10.2. Conditions for the doer participle to govern a latent doer pronoun

As a default, the doer participle requires a latent doer pronoun. So it governs a latent doer pronoun unconditionally, except when it is prevented from doing so because of one of the following situations:

<sup>16</sup> [134] الضمير المستتر لسعود بن عبد الله الصاعدي

### The doer participle is already governing an overt doer noun

If the doer participle is already governing an overt doer, then it will not also have a latent doer pronoun. This is because one doer participle cannot have two doers.<sup>17</sup> Example:

[139] الضمير المستتر لسعود بن عبيد الله الصاعدي] رَبِّ قَائِمٍ أُبُودْ (198)  
*Zayd – his father is standing*

Beware though, that sometimes it may appear that an doer participle is governing an overt doer, but actually another interpretation may also be possible. Consider the following ayah that we discussed in section (ref) above:

(179) فَإِنَّهُ قَاتِلٌ قَاتِلٌ [سورة البقرة 2:283]  
*his heart is indeed sinful*

We had discussed this as a case of a sababi info. But another analysis is also possible: The doer participle آتِمٌ is governing a latent doer pronoun, and قاتِلٌ is a sub for the latent doer pronoun.<sup>18</sup>

### The doer participle is already governing an overt doer pronoun

We discussed in section (ref) above, a situation in which the originally latent doer pronoun of a doer participle becomes overt. Because the doer is now overt the doer participle will not govern an additional latent doer.<sup>19</sup>

(168) شرح ابن عقيل على الألفية 1/207] رَبِّ هَنْدٍ ضَارِبًا هُوَ (Zayd – Hind – [he] is beating her.  
 (i.e. Zayd is beating Hind.)

### The doer participle is the annexe noun in a real annexation

When doer participle is the annexe noun in a real annexation, then it will not govern a latent doer pronoun.<sup>20</sup> This can happen when the doer participle indicates a perfective aspect. We saw an example of this in the conditions for governing a direct doee above:

146] شرح ابن عقيل على الألفية] هذا ضارب زيد أمس  
*This [person] was the beater of Zayd yesterday.*

By the way, this does not mean that the doer participle cannot govern a latent doer pronoun whenever it signifies a perfective aspect. It only cannot do so in a real annexation. So doer participle will govern a latent doer pronoun when it has a perfective aspect, but no annexation. For example:

199] هذا ضاربٌ أمس (This [person] was a beater yesterday.)

<sup>17</sup> الضمير المستتر لسعود بن عبيد الله الصاعدي 139

<sup>18</sup> سورة البقرة 2:283

<sup>19</sup> الضمير المستتر لسعود بن عبيد الله الصاعدي

<sup>20</sup> الضمير المستتر لسعود بن عبيد الله الصاعدي 142

### The doer participle has crossed over to a entity noun

When the doer participle has crossed over to a entity noun (see section (ref) below), then, in general, it does not govern a latent doer pronoun.<sup>21</sup>. For example:

- (200) زَيْدٌ صَاحِبٌ  
Zayd is a companion

But even for entity nouns, the the latent doer pronoun can re-emerge when needed (see section (sec-the-doer-participle-crossover-to-substantive-as-a-attribute)).

## 26.11. Superficial annexation

### Superficial annexation used to eliminate tanwīn

Consider again the sentence:

- (122) زَيْدٌ ضَارِبُ عَمْرًا  
zaydun dāribun 3amra  
Zayd is beating Amr

The doer participle ضَارِبٌ has a tanwīn which is pronounced before pronouncing the direct doee عَمْرًا. In an effort to make the pronunciation easier, this tanwīn is often eliminated and replaced with an annexation. The direct doee is then made into a base noun in the i-state. The meaning remains the same. So the above sentence then becomes:

- (201) زَيْدٌ ضَارِبٌ عَمْرُو  
zaydun dāribu 3amrin  
Zayd is beating Amr

This is called a superficial annexation, as opposed to a real annexation, which is what we have been studying so far. This is because it is only an annexation for the purposes of easing the pronunciation, not in meaning.

Regarding terminology, عَمْرُو syntactically becomes a base noun in the superficial annexation. But in meaning, it is still the direct doee of the doer participle ضَارِبٌ. We will refer to it as the *semantic direct doee*.

By the way, the sentence زَيْدٌ ضَارِبٌ عَمْرُو can also be a real annexation. In which case, the meaning will be: *Zayd is the beater of Amr*. So if we come across such a sentence, how can we tell if it is a real annexation or a superficial annexation? The answer is, in this case, context should guide us. We will see below that the superficial annexation is not always identical in form to the real annexation. So in those cases, the form of the annexation will tell us whether it is a real annexation or a superficial annexation.

Here are some more examples of a superficial annexation used to eliminate a tanwīn:

<sup>21</sup>See citations in 154 الضمير المستتر لسعود بن عبد الله الصاعدي

- (202) شرح التصريح على التوضيح [المهندات ضارباث عمرو] 1/682  
*The Hinds are beating Eamr*  
 (instead of ضارباث عمراً)

When the doer participle is a semi-flexible, it will not have a tanwīn. But the superficial annexation may still be used in such a case because a tanwīn would have been present if the word were fully-flexible.<sup>22</sup> For example:

- (203) شرح التصريح على التوضيح [المهندات ضوارب عمرو] 1/682  
*The Hinds are beating Eamr*  
 (instead of ضوارب عمراً)

### Superficial annexation used to eliminate the ن of a dual or plural suffix

The superficial annexation is used in situations when the governing doer participle has tanwīn (as above), and also in situations when it ends with a ن arising from a dual or sound plural. Examples:

- (204) شرح التصريح على التوضيح [الزَّيْدَان ضارباً عَمْرُو] 1/682  
*The [two] Zayds are beating Eamr*  
 (instead of ضاربان عَمْرَاً)

### Definiteness of the superficial annexation

Because this is a superficial and not a real annexation, the annexe noun is not made definite by a definite base noun. In the examples so far, the base nouns have been proper nouns (عُمُرُو, زَيْدٌ) which are definite. But the doer participles (ضارباً, ضارباثاً, etc.) remain indefinite, because they did not originally have ال when governing a direct doee. This example proves the above claim:

- (205) شرح ابن يعيش على المفصل [هذان يبلغُ الْكَعْبَةَ] 4/84 cited by سورة المائدة 5:95  
*as an offering [to Allāh] delivered to the Ka'bah*

In example (205) above, the doer participle بَالِغٌ is an annexe noun to the definite base noun الْكَعْبَةَ. But this is a superficial annexation. So بَالِغٌ does not become definite. Therefore بَالِغٌ can be an attribute to the indefinite هَذُنِي.

If the doer participle is to be made definite in a superficial annexation then a ال is added to it. For example:

- (206) شرح ابن يعيش على المفصل [هذان الضارباً زيدٍ] 2/132  
*These two are the beaters of Zayd.*  
 (instead of هذان الضاربان زيداً)

- (207) شرح ابن يعيش على المفصل [وَالْمُؤْمِنُو الصَّلَاةَ] 2/132 cited by سورة الحج 22:35  
*and the establishers of prayer*

Adding ال to the annexe noun is particular to a superficial annexation. As we know, it is not permitted in a real annexation. So when we see ال with an annexe noun, then we will know that the annexation has to be a superficial one.

<sup>22</sup> شرح التصريح على التوضيح 1/682

### When the doer participle does not have tanwīn or a suffixed ن

Consider the following case of a doer participle governing a direct doee:

- (208) الْضَّارِبُ زَيْدًا  
*the beater of Zayd*

There is no tanwin of suffixed ن after the doer participle. Therefore, a superficial annexation is not permitted, and we cannot say:

- (209) شرح ابن عبيش على المفصل [الضَّارِبُ زَيْدٌ]  
[*the beater of Zayd*] 2/132]

The following are similarly not permitted:

- (210) شرح ابن عقيل على الألفية [الضَّارِبُ رَجُلٌ]  
[*the beater of the man*] 3/47]

- (211) [الضَّارِبُ عَبْدٌ زَيْدٌ] Wright 2/66B [*the beater of the slave of Zayd*]

- (212) [الضَّارِبُ عَبْدِهِ] Wright 2/66B [*the beater of his slave*]

If, however, the direct doee is defined by الـ, or is itself a *annexe noun* to a base noun that is defined by الـ, then, as an exception, the superficial annexation is again permitted.<sup>23</sup> For example:

- (213) [الضَّارِبُ الْعَبْدُ] Wright 2/66A [*the beater of the slave*]

- (214) [الضَّارِبُ رَأْسُ الْعَبْدِ] Wright 2/66A [*the beater of the head of the slave*]

- (215) شرح ابن عبيش على المفصل [الضَّارِبُ الرَّجُلِ] 2/132 [*the beater of the man*]

- (216) شرح ابن عقيل على الألفية [الضَّوَارِبُ/الضَّرَابُ/الضَّارِباتُ الرَّجُلُ] 3/47 [*the beaters of the man*]

- (217) شرح ابن عقيل على الألفية [الضَّوَارِبُ/الضَّرَابُ/الضَّارِباتُ غَلَامُ الرَّجُلِ] 3/47 [*the beaters of the slave-boy of the man*]

### Two or more direct doees connected by و or أَوْ

When a doer participle governs two or more direct doees connected by و or أَوْ then, if the first is in a superficial annexation then the second may either be in the i-state or the a-state. For example

- (218) شرح ابن عبيش على المفصل [هذا ضارب زيد و عمرو و عمراً] 4/81  
*This [person] is beating Zayd and Emr*

By the way, if the first direct doee is in the a-state, then it is not an annexation and the second direct doee would follow in the a-state.

- (219) هذا ضارب زيداً و عمراً  
*This [person] is beating Zayd and Emr*

<sup>23</sup>Wright 2/66A

### Superficial annexation with a overt doer

Consider an doer participle that has a overt doer and is governing a direct doee thus:

(220) [2/458] شرح كتاب سيبويه للسيرافي مررت بـرجل ضارب أبوه زيدا

*I passed by a man whose father [was] beating Zayd.*

If we wish to use a superficial annexation, then the doer participle can only be annexed to its direct doee and not to its doer. So we can say:

(221) [2/74] شرح كتاب سيبويه للسيرافي مررت بـرجل ضارب زيد أبوه

*I passed by a man whose father [was] beating Zayd.*

(Remember from section (ref) above that the word order ضارب زيداً أبوه is permissible.)

We cannot say:

(222) [10/359] التذليل والتكميل لأبي حبان مررت بـرجل ضارب أبيه زيدا ×

### 26.12. The doer participle with a pronoun as its direct doee

When the doer participle governs a direct doee that is a pronoun, there is considerable variation seen

One possibility is to separate the doer participle from its doee pronoun using the prefix إِيَّا, thus:

(223) [2/434] شرح الرضي على الكافية ضارب إِيَّاك  
beating you

(224) [2/434] شرح الرضي على الكافية الضارب إِيَّاك  
the beater of you

(225) [Wright 2/67A] المُهَارُون إِيَّاهُ  
the beaters of me

The second possibility, and by far the more common usage, is to use a superficial annexation, thus:

(226) [2/434] شرح الرضي على الكافية ضاربك  
beating you

(227) [2/434] شرح الرضي على الكافية الضاربك  
the beater of you

(228) [2/135] شرح ابن يعيش على المفصل الضاربي  
the beaters of me

(229) [2/135] شرح ابن يعيش على المفصل الضارباتي  
the beaters of me

When the doer participle has an overt doer, then it will follow the attached pronoun, thus:

- (230) هَذَا صَارِبٌ أُنْوَهُ  
*This [person] – his father is beating me.*

For the dual and sound *īn* plural in a superficial annexation, the ن of the suffix is regularly deleted. So we will say:

- (231) 1 شرح كتاب سيبويه للسيرافي [هذان ضاربان]  
*These two are beating you.*

(from ضاربان)

- (232) 1 شرح كتاب سيبويه للسيرافي [هؤلاء ضاربون]  
*These [persons] are beating you.*

(from ضاربون)

- (233) 2 شرح ابن يعيش على المفصل [الضاربان]  
*the two beaters of you*

(from الضاربان)

- (234) 2 شرح ابن يعيش على المفصل [الضاربون]  
*the beaters of you*

(from الضاربون)

- (235) 2 شرح ابن يعيش على المفصل [ضاربأ]  
*the two beaters of me*

(from الضاربان)

- (236) 2 شرح ابن يعيش على المفصل [ضاربي]  
*the two beaters of me*

(from الضاربين)

- (237) 2 شرح ابن يعيش على المفصل [ضاربي]  
*the beaters of me*

(from الضاربون and الضاربين)

Occasionally a ن is inserted between the doer participle annexe noun and the pronoun base noun. This would permit words like: الضاربوني, ضاربني, etc. For example:

- (238) فَهَلْ أَنْتُمْ صَادِقُونِي فِيهِ<sup>24</sup> [https://hadithunlocked.com/nasai-kubra:11291]  
*So will you tell me the truth about it?*

It seems that this usage did not make its way to Standard Classical Arabic. But some grammarians permit this usage by poetic license, or as a rare usage.<sup>25</sup>

<sup>24</sup>also narrated as: صحيح البخاري 3169

<sup>25</sup>See for more details 1 التحو الوافي; 2 شرح كتاب سيبويه للسيرافي 2/44; شرح ابن يعيش على المفصل 2/137; Wright 2/67AB

### 26.13. The doee participle as a verb-like governor

<https://shamela.ws/book/17116/3534>

### 26.14. The participle-like adjective as a verb-like governor

الأشباه والنظائر: ذكر ما افترق فيه الصفة المشبهة واسم الفاعل

<https://shamela.ws/book/13301/1472>

<https://shamela.ws/book/13301/582#p1>

<https://shamela.ws/book/9985/799>

### 26.15. The doer of a deverbal noun that fulfils the role of the info

In our discussion of the doer of deverbal nouns, we have consistently stated that the doer of a deverbal noun is not a indispensable element. This is because the deverbal noun, which has a doer, is typically already part of an existing sentence. See example (171) زَيْدٌ صَارِبُ أَبُوهُ عَمْرًا above.

However, there is one special kind of sentence where that the doer of a deverbal noun is a indispensable element.

Before presenting this special *doer-that-fulfils-the-role-of-the-info* sentence, we will first give some background. Consider the sentence:

(239) زَيْدٌ قَائِمٌ  
Zayd is standing.

In example (239) above, زَيْدٌ is the subject and قَائِمٌ is its info.  
We can rearrange the word order to front the info thus:

(240) قَائِمٌ زَيْدٌ  
Standing, Zayd is.

This fronted info will be common in negative and question sentences. For example:

(241) أَفَقَائِمُ زَيْدٌ [Wright 2/257B]  
Is Zayd standing?

(242) مَا قَائِمَةُ هِنْدٌ [Wright 2/257B]  
Hind is not going

Now we come to the special doer-that-fulfils-the-role-of-the-info sentence:

In negative and question sentences like examples (241) and (241) above, the deverbal noun can be analyzed as a subject, and its following doer will fulfil the role of the info.

So, in examples (241) and (241) above, قَائِمٌ can be considered a subject زَيْدٌ and can be its doer that fulfils the role of the info. Now, you might be thinking: what is the reason for this strange doer-that-fulfils-the-role-of-the-info analysis?

Why can't we just consider قائمٌ a fronted info and زيدانٌ the backed subject?

The answer is that we can indeed consider قائمٌ a fronted info and زيدانٌ the backed subject as one option. But, as another option, the doer-that-fulfils-the-role-of-the-info analysis allows us to keep the deverbal noun in the singular for dual and plural subjects. So we can say:

- (243) **قَائِمُ الْزَيْدَانِ**  
Are the two Zayds standing?

- (244) **ذَاهِبَةُ الْهِنْدَادِ**  
The Hinds are not going

Sentences (243) and (244) are legitimate, but are only permitted for negative and question sentences.<sup>26</sup> If it is not a negative or question sentence, then the doer-that-fulfils-the-role-of-the-info construction is not permitted. So the following are not correct as complete sentences:

- (245) **قَائِمُ الْزَيْدَانِ ×**  
The two Zayds are standing.

- (246) **ذَاهِبَةُ الْهِنْدَادِ ×**  
The Hinds are going

This is because the deverbal noun قائم cannot govern the overt doers زيدان and الهنداد without the governing support that is provided by being in a negative or question sentence.

So when it is not a negative or question sentence, then only the fronted info construction is permitted and the info will typically match the backed subject in number and gender. For example:

- (247) **قَائِمَانِ الْزَيْدَانِ**  
Standing, the two Zayds are.

- (248) **ذَاهِبَاتُ الْهِنْدَادِ**  
Going, the Hinds are.

The fronted info construction is also permitted, as an option, even for negative and question sentences. For example:

- (249) **أَقَائِمَانِ الْزَيْدَانِ**  
Are the two Zayds standing?

- (250) **مَا ذَاهِبَاتُ الْهِنْدَادِ**  
The Hinds are not going

When the deverbal noun and the doer are both singular, and it is a negative or question sentence, then a double analysis is possible<sup>27</sup>:

<sup>26</sup>Some grammarians did not require this condition based on the sentence خَيْرٌ بَنُو لَهْبٍ. For details on the dispute, see 1/191 footnote 3.

<sup>27</sup>Wright 2/258A

- i. the fronted info analysis
- ii. the doer-that-fulfils-the-role-of-the-info analysis

Such is the case in examples (241) أَقَائِمْ رَبِّدْ and (242) مَا فَائِمَةُ هِنْدْ above.

Here are some more examples of doer-that-fulfils-the-role-of-the-info sentences:

(250) [هل مَصْرُوبٌ بَنُوك] [Wright 2/257C]

*Are your sons beaten?*

(بُنُوك is a deputy doer.)

(251) [أَرَاغَبْ أَنْتَ عَنْ ءَالِهَةِي يَتَابُرَاهِيمُ] <sup>سورة مريم 19:46</sup> cited by Wright 2/257D]

*Have you no desire for my gods, O Abraham?*

(A double analysis is reportedly possible, but the doer-that-fulfils-the-role-of-the-info analysis is preferred.<sup>28</sup>)

(252) [خَلِيلَيْ مَا وَافِ بِعَهْدِي أَنْتُمَا] [Wright 2/257D]

*My two friends, you are not keeping my promise.*

(253) [أَمْنِجَرْ أَنْتُمْ وَعْدًا وَثَقْتُ بِهِ] [Wright 2/257D]

*Are you fulfilling a promise that I put my trust on?*

## 26.16. The *maṣdar* as a verb-like governor

<https://shamela.ws/book/36130/1479#p1>

مسألة الفرق بين اسم الفاعل والمصدر في العمل - كتاب ما لم ينشر من الأمازي الشجرية  
- ابن الشجري

الدرر السننية

<sup>28</sup> See سورة مريم 19:46 for البحـر المحيط لأبي حـيـان

## Chapter 27.

### The maṣdar



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

#### 27.1. Introduction

Consider the example:

(254) زَيْدٌ ذَهَابٌ زَيْدٍ  
Zayd's going

The noun *going* is the maṣdar of the verb *يَذْهَبُ* to go.

Like the verb *ذَهَابٌ*, the maṣdar signifies the action of going. But unlike the verb, the maṣdar does not include tense. So it doesn't say when the action of going happened or will happen.

The maṣdar is classified as a primitive noun, not a deverbal noun. In other words, in terms of grammatical theory, it is not considered to be derived from the verb. (Rather, the verb is considered to be derived from the maṣdar.)

Also the maṣdar is not an adjectival noun. Technically, this would put it in the category of entity nouns. But because the maṣdar signifies the action of a verb, and not an actual entity, it is an abstract entity noun, not a concrete entity noun. In fact, we will treat it in a category of its own. We will see, if Allāh wills, that the maṣdar can cross over to a concrete entity noun and then refer to an entity.

#### 27.2. The maṣdar as a verb-like governor in an annexation

As a noun which is related to a verb, a maṣdar can govern in a verb-like manner. Let's start with a sentence which has a verb:

(255) أَنْ تَأْتِي سِرْنِي

in the above example is that maṣdarī *أَنْ*. This means that, as we learned in chapter (ref), it and its following verb can be interpreted as a maṣdar construction, thus:

(256) يسريني إتيانك

We also learned that this interpretation of the maṣdar clause in example () above allows us to grammatically model the آنْ آنْ clause as one structural element. In example () above the maṣdar construction إتيانك is modeled as the doer of the verb يسرك.

But example () is also a legitimate sentence in its own right. The maṣdar إتيان signifies the occurrence of the verb أتى. But unlike the verb, it does not indicate tense. If we had started with a perfect verb, for example:

(257) يسريني أتى أتيت

then it would have the same modeled maṣdar:

(258) يسريني إتيانك غدا

In order to add tense to sentence with maṣdar, we would have to use other means, for example, an adverb:

(259) يسريني إتيانك غدا

(260) يسريني إتيانك أمس

In example () above, the maṣdar إتيان is a annexate noun in an annexation. Syntactically, the pronoun ك is in the i-state as the base noun in the annexation, but semantically, it is considered the doer of the masdar إتيان.

In example () above the verb تأتى was used without a direct doee. Let's see what happens when we add a direct doee. For example:

(261) يسريني أتى تأتبني

In example () above, the pronoun ي me is the direct doee of the verb تأتى. If we model the آنْ آنْ clause in example () above as a maṣdar construction, then we will get:

(262) يسريني إتيانك إبأي

Now, the pronoun ك your is again the syntactic base noun and the semantic doer of the maṣdar إتيان. But the maṣdar now also has a direct doee إبأي in the a-state.

### The maṣdar in an annexation governing a u-state doer

Here is another example of a maṣdar governing a semantic doer and a direct doee:

(263) [الألفية على عقيل ابن شرح 102/3]

But this is not the only word order which is possible. We can flip the order of the doer and the direct doee, thus:

(264) [3 شرح ابن عقيل على الألفية] عَجِبْتُ مِنْ شُرْبِ الْعَسْلِ زَيْدٌ

Now the semantic direct doee العسل is the base noun in the i-state and the doer زيد is in the u-state.

This word order of the direct doee's being the base noun and the doer occurring after it in the u-state (شرب العسل زيد) is not as usual as the usual word order (شرب العسل زيد).<sup>1</sup> Nevertheless, it is common enough.<sup>2</sup>

### The maṣdar in an annexation governing only a direct doee without a doer

The doer of the maṣdar need not be mentioned. In this case, the maṣdar is a annexe noun noun to its sementic direct doee directly. For example:

(265) [3 شرح ابن عقيل على الألفية] مَنْعَهُمْ مِنْ قَوْلِ الْحَقِّ

*He hindered them from saying the truth.*

Sometimes, context would be needed to tell whether the base noun is the semantic doer or the sementic direct doee. For example:

(266) [3 شرح ابن عقيل على الألفية] عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ

In example () above, زيد may either have been the person who did the beating or the person who was beaten.<sup>3</sup> Context would be needed to disambiguate.

### The maṣdar governing a deputy doer

Just like the maṣdar can govern a doer in the u-state it can similarly govern a deputy doer. For example:

(267) [3 شرح التسهيل لابن مالك] سَرَّبَ إِعْطَاءُ الدَّنَانِيرِ الْفَقِيرِ

*The giving of the dinārs to the poor-one made me happy.*

### The maṣdar governing multiple direct doees

The maṣdar can govern multiple direct doees just like its verb. For example:

(268) [3 شرح التسهيل لابن مالك] عَرَفْتُ إِعْطَاءَكَ الْفَقِيرِ دِرْهَمًا

(269) [3 شرح التسهيل لابن مالك] عَرَفْتُ إِعْلَامَكَ حَالَدًا حَعْفَرًا مُقْبِمًا

#### 27.2.0.1. The maṣdar in a annexation to an adverb of time/place

The adverb of time/place, like a ;mafulb, is considered a doee. As such, it can be a base noun to a governing maṣdar. Any doer and/or direct doees will then occur after it in their respective syntactic states. For example:

(270) [3 شرح ابن عقيل على الألفية] عَجِبْتُ مِنْ ضَرْبِ الْيَوْمِ زَيْدٌ عَمْرًا

*I wondered at today's beating [by] Zayd [to] Ǝamr*

<sup>1</sup>Wright 2/59B

<sup>2</sup>3 شرح ابن عقيل على الألفية

<sup>3</sup>11/70 التسهيل والتمكيل للأبي حيان

### A attribute to a governing maṣdar in an annexation

A maṣdar which is governing a governee (like a doer or a direct doee) can be described by a attribute, but that attribute should occur after the maṣdar's governees.<sup>4</sup> For example, we should not say:

(271) [3 شرح التسهيل لابن مالك] عرفت سوقك العنيف الإبل ×  
*I knew your harsh driving of the camels*

We should say instead:

(272) عرفت سوقك الإبل العنيف

### A attribute to the governee of a maṣdar in an annexation

When the maṣdar is governing a doer or a direct doee in an annexation, and that governee is to be described by a attribute, then the attribute may, optionally, be either in the i-state, or in the u-state for the doer and the a-state for the direct doee.<sup>5</sup> So we can say:

(273) [3 شرح ابن عقيل على الألفية] عجبت من شرب زيد الظريف والظريف (104)

(274) [2 النحو العربي: أحكام ومعان] عَجِبْتُ مِنْ أَكْلِ الطَّعَامِ الْحَارِّ الْخَارَّ زَيْدٌ (189)  
*I wondered at the eating of the hot food [by] Zayd*

### A conjunction to the governee of a maṣdar in an annexation

When the maṣdar is governing a doer or a direct doee in an annexation, and that governee is followed by a conjunction and post-conjunction, then the post-conjunction may, optionally, be either in the i-state, or in the u-state for the doer and the a-state for the direct doee.<sup>6</sup> So we can say:

(275) [2 النحو العربي: أحكام ومعان] سَاعَنِي إِهْمَانٌ سَعِيدٌ وَخَالِدٌ وَخَالِدٌ (189)

(276) [Wright 2/58A] كَرِهْتُ أَكْلَ الْحُبْزِ وَاللَّحْمِ / اللَّحْمَ (2/58A)  
*I disliked eating the bread and the meat.*

(277) [2 النحو العربي: أحكام ومعان] سَاعَنِي ضَرْبٌ خَالِدٍ وَسَعِيدٌ / سَعِيدًا خَلِيلٌ (189)

### 27.3. The tanwīnēd maṣdar as a verb-like governor

In section (ref) above, we have seen how the maṣdar governing in an annexation. However, an annexation is not the only form in which a maṣdar can govern in a verb-like manner. A maṣdar can also govern when it is tanwīnēd. For example:

(278) [3 شرح ابن عقيل على الألفية; 1 كتاب سبيوه] عَجِبْتُ مِنْ ضَرْبِ زِيدَا (94)

<sup>4</sup> 2 النحو العربي: أحكام ومعان; 3 شرح التسهيل لابن مالك 188

<sup>5</sup> 3 شرح ابن عقيل على الألفية; 2 النحو العربي: أحكام ومعان Wright 2/59C

<sup>6</sup> 2 النحو العربي: أحكام ومعان Wright 2/57D-58A

(279) [عَجِبْتُ مِنْ ضَرْبٍ زَيْدًا بَكْرٌ] 1 كتاب سيبويه 1/189]

(280) [عَجِبْتُ مِنْ ضَرْبٍ زَيْدٍ عَمْرًا] 1 كتاب سيبويه 1/189; Wright 2/59A]

(281) شرح 90:14-15 سورة البلد [أَوْ إِطْعَمْ فِي يَوْمٍ ذِي مَسْعَةٍ ۝ يَتَمَّا ذَا مَقْرَرَةٍ ۝] 3/115]  
[3 التسهيل لابن مالك]

*Or feeding on a day of severe hunger An orphan of near relationship*

(282) [شَرْحُ ابْنِ عَقِيلٍ عَلَى الْأَلْفَيْهِ] بضرب بالسيوف رؤوس قوم 3/94; Wright 2/57C]  
*by striking, with the swords, the heads of a people*

The tanwîned maṣdar governing a doer and a direct doee is comparatively rarer than the maṣdar governing in a annexation.<sup>7</sup> Some grammarians mandate that when a tanwîned maṣdar is a governor then its doer should not be mentioned after it.<sup>8</sup> So they would allow example (278) above but not examples (279) and (280).

## 27.4. The maṣdar prefixed by ال as a verb-like governor

In addition to the maṣdar governing in an annexation and when tanwîned, the maṣdar can also govern when it is prefixed by ال. This is the rarest out of the three formations.<sup>9</sup>

(283) [عَجِبْتُ مِنْ الضَّرْبِ زِيدًا] 3 شرح ابن عقيل على الألفية 3/94]

(284) [صَعِيفُ التَّكَايَا أَعْدَاهُ] 3/116; Wright 2/57D]  
*weak in harming his enemies*

(285) [فَلَمْ أَكُلْ عَنِ الضَّرْبِ مُسْمِعًا] 3 شرح التسهيل لابن مالك 3/116; Wright 2/57D]  
*and I did not desist from beating Mismae*

## 27.5. The maṣdar as a verb-like governor compared to the doer participle

We have already seen, in chapter (ref), that the doer participle is also a noun that is related to a verb, and that can govern in a verb-like manner. But the maṣdar and the doer participle are different in how they govern a doer and a direct doee.

Firstly, the maṣdar is a primitive noun. So it does not govern a latent doer pronoun. When the maṣdar is governing a direct doee without a doer as in example () then, no latent doer pronoun is virtual modeled.

Secondly, when the maṣdar is governing in an annexation, (for example عَجِبْتُ مِنْ ضَرْبٍ زَيْدٍ عَمْرًا) then this annexation is real, not superficial.<sup>10</sup> However,

<sup>7</sup> Wright 2/59B; شرح ابن عقيل على الألفية 3/94

<sup>8</sup> 11/75 التذليل والكميل لابي حيان

<sup>9</sup> شرح ابن عقيل على الألفية 3/94

<sup>10</sup> شرح ألفية ابن مالك للحازمي 71/9

when the doer participle is governing in an annexation, then the annexation is superficial (see section (ref)).

Thirdly, the doer participle not prefixed by إل only governs in a verb-like manner when it has an imperfective meaning. The maṣdar on the other hand can govern for both a perfective and imperfective meaning. For example:

(286) شرح ابن عقيل على الألفية [modified from ضربك زيداً أمس/غداً/الآن] (94/3)

The maṣdar as a verb-like governor does have one similarity to the governing doer participle. And that is that both their doers are not the structure-starter of a new sentence. So, for example, in the sentence:

(287) شرح ابن عقيل على الألفية [عَجِبْتُ مِنْ شُرُبِ الْعَسْلِ زَيْدٌ] (102/3)

the doer زَيْدٌ does not form an inner sentence with the maṣdar شُرُبُ. Rather, the maṣdar شُرُبُ, as a single-word element, is in the i-state, governed by the preposition مِنْ.

An exception to the doer of a maṣdar not being a structure-starter, and also to the maṣdar not governing a latent doer pronoun, is when the maṣdar occurs as the deputy to a verb. For example:

(288) شرح ابن عقيل على الألفية [ضرباً زيداً] (93/3)  
Hit Zayd!

The maṣdar as a deputy to a verb will be covered in more detail in section (mmutlaq), if Allāh wills.

TODO: Add to mmutlaq chapter

## 27.6. The maṣdar governing an indirect doee

wright 2/61

## 27.7. The maṣdar governing a direct doee with a strengthening-لـ

wright 2/61D

## 27.8. An intervening word in the annexation

### 27.9. The mīmī maṣdar

### 27.10. The manufactured maṣdar

### 27.11. The one-time noun

### 27.12. The noun of manner

### 27.13. The entity noun→maṣdar

The entity noun→maṣdar is a concrete entity noun that crosses over to be used like a maṣdar. Examples:

entity noun→maṣdar	verb	actual maṣdar
سَلَامٌ <i>peace</i>	السَّلَامُ عَلَيْكُمْ to say سَلَمٌ بِسَلَامٍ (to s.o.)	سَلِيمٌ
عَطَاءً <i>a gift</i>	أَعْطَى يُعْطِي to give	إِعْطَاءٌ
كَلَامٌ <i>a speech</i>	كَلَمٌ يُكَلِّمُ to speak (to s.o.)	تَكْلِيمٌ
كَلَامٌ <i>a speech</i>	تَكَلَّمُ يَتَكَلَّمُ to speak	تَكَلْمٌ
قُبْلَةً <i>a kiss</i>	قَبَّلَنْ يُقَبِّلُ to kiss (to s.o.)	تَقْبِيلٌ
عَذَابٌ <i>a punishment</i>	عَذَّبَتْ يُعَذَّبُ to punish (to s.o.)	تَعْذِيبٌ
حَمْلٌ <i>a load</i>	حَمَلَ يَحْمِلُ to carry (to s.th.)	حَمْلٌ
عِشْرَةً <i>association</i>	عَاشَرَ يَعَاشِرُ to consort (with s.o.)	مُعاَشَرَةٌ

The entity noun→maṣdar originally signifies the meaning of a concrete entity noun.<sup>11</sup> So, for example the maṣdar تَكْلِيم signifies the action of speaking to someone, and the entity noun→maṣdar كَلَام signifies the concrete entity noun *speech*. But the entity noun→maṣdar, once it crosses over to a maṣdar, can signify the action of the verb, just like the actual maṣdar. As such, it can even govern in a verb-like manner.<sup>12</sup> So we can say:

(289) [3/100] شَرْح ابن عَقِيل عَلَى الْأَلْفِيَةِ بِعِشْرِنَاتِ الْكِرَامِ تَعْدُ مِنْهُمْ

*By your associating with the generous-ones you will be reckoned [as one] amongst them.*

(الْكِرَامُ is in the a-state as the direct doee of the entity noun→maṣdar عِشْرَةً.)

(290) [3/99] شَرْح ابن عَقِيل عَلَى الْأَلْفِيَةِ وَبَعْدَ عَطَائِنَاتِ الْمِائَةِ

*And after your giving of the one hundred (camels)*

(الْمِائَةُ is in the a-state as the direct doee of the entity noun→maṣdar عَطَاءً.)

<sup>11</sup> معانٍ النحو 3/164-167

<sup>12</sup> شَرْح ابن عَقِيل عَلَى الْأَلْفِيَةِ 3/101

(291) حاشية الصبان على شرح الأشموني للأفبة ابن مالك [قالوا كلامك هنداً وهي مُضْعِيَّةٌ يُشْفِيكَ] They said “Your speaking to Hind while she is giving ear will cure you.” (هـ هـ is in the a-state as the direct doee of the entity noun→maṣdar.)

## 27.14. The maṣdar→entity noun

Just like the entity noun→maṣdar crosses over from a entity noun to a maṣdar, the maṣdar→entity noun crosses over from a maṣdar to a entity noun. Here are some examples<sup>13</sup>

maṣdar→entity noun	plural	verb
علمُ a science	عُلُومٌ	عَلِمَ يَعْلَمُ to know
عقلُ an intellect	عُقُولٌ	عَقَلَ يَعْقُلُ to make sense (هـ of s.th.)
عملُ a deed	أَعْمَالٌ	عَمِلَ يَعْمَلُ to work
ظنُّ a conjecture	ظُنُونٌ	ظَنَ يَظْنُ to conjecture
صوتُ a sound	أَصْوَاتٌ	صَاتَ يَصْوُتُ to make a sound
معيشةُ a livelihood	مَعَايِشٌ	عَاشَ يَعْيَشُ to live
عقدُ a contract	عُقُودٌ	عَقَدَ يَبْقُدُ to enter into a contract
وعدُ a promise	وُعُودٌ	وَعَدَ يَعْدُ to promise
عَدَّة a promise	عَدَاتٌ	وَعَدَ يَعْدُ to promise
موعدٌ/موعدة a promise	مَوَاعِيدٌ	وَعَدَ يَعْدُ to promise
تضاعيفُ a double	تَضَاعِيفٌ	ضَعَفَ يَضَعُفُ to double (هـ s.th.)
تجربةٌ a trial, experiment	تَجَارِيبٌ	جَرَبَ يَجْرِبُ to try (هـ، هـ s.o., s.th.)

As you can see, once a maṣdar crosses over to a entity noun, it can, and often does, have a plural.

### 27.14.1. Plurals of maṣdar→entity nouns

As you can see, most of the maṣdar→entity nouns in the table above are from stem 1 verbs. There are relatively fewer from stem 2 verbs. Most form broken plurals. All the plurals above are amongst those that are attested usage from Classical Arabic.

Most maṣdars are not attested to have plurals from Classical Arabic. For example, perhaps we may not find the maṣdar اسْتَعْمَال (from the verb يَسْتَعْمِلُ) to have the its plural as attested usage in Classical Arabic. This has led some grammarians to restrict plurals of maṣdars to only those recorded from attested usage.<sup>14</sup>

After the era of native Classical Arabic, when SCA became the language of science and literature, new terms and meanings were added to the language and

<sup>13</sup> mostly taken from دراسات في النحو للزعبياوي 129ff

<sup>14</sup> دراسات في النحو للزعبياوي; 96؛ جمع المصدر وأحكامه لحياني 138

used with their technical meanings. Many of these new terms are *mashdar*→entity nouns and they are often from higher stem verbs. Here are some examples<sup>15</sup>

<i>mashdar</i> →entity noun	plural	verb
a use اسْتِعْمَال	اسْتِعْمَالاتْ	to use (هـ اسْتَعْمَلَ يَسْتَعْمِلُ s.th.)
a possible interpretation احْتِمَال	احْتِمَالاتْ	to bear a meaning (of a text) احْتَمَلَ يَحْتَمِلُ
a creed اعْتِقَاد	اعْتِقَادَاتْ	to believe (a creed) اعْتَقَدَ يَعْتَقِدُ
a textual difficulty إِشْكَالٌ	إِشْكَالَاتْ	to be difficult (of a text) أَشْكَلَ يُشْكِلُ
a definition تَعْرِيف	تَعْرِيفَاتْ	to define (هـ عَرَّفَ يُعرَّفُ s.th.)
an explanation تَفْسِيرٌ	تَفَاسِيرْ	to explain (هـ فَسَرَ يُفسِّرُ s.th.)
a deletion حَذْفٌ	حُذُوفْ	to delete (هـ حَذَفَ يَحْذِفُ s.th.)

Because of the need to pluralize technical terms, some scholars have permitted that new *mashdar*→entity nouns can be pluralized without restriction.<sup>16</sup>

As you can see, many of these *mashdar*→entity nouns are from higher stem verbs. Since, broken plurals are not easily formed from words with many letters, the *āt* plural is preferred for these *mashdar*→entity nouns. The *mashdar* pattern *فَعَلَ* of stem 2 *فَعَيْل* verbs can easily form a plural on the pattern *فَعَاعِيل*, but even for new *mashdar*→entity nouns on this pattern, the *āt* plural often tends to be in current usage.

Remember, however, from section (ref), that there are conditions that should be satisfied in order for a word to have a *āt* plural. So if a *mashdar*→entity noun does not end with *ة* and has fewer than five letters than we may prefer to form a broken plural than a *āt* plural. Nevertheless the *āt* plural may be more common in actual usage. For example: بَيَانٌ *a statement*, أَبْيَاثٌ<sup>17</sup> *statements*.

### 27.14.2. The ability of *mashdar*→entity nouns to govern in a verb-like manner

The default for concrete entity nouns is that they will not govern in a verb-like manner. But a *mashdar*→entity noun, even though it has crossed over to a entity noun, its *mashdar* origin retains some influence. Because of this, we do sometimes find a *mashdar*→entity noun governing in a verb-like manner. This is most apparently visible in the plural of a *mashdar*→entity noun. For example:

(292) [107] شَرْح التَّسْهِيل لِابْن مَالِكٍ وَجَزِيَّوْهُ فَمَا زَادْتْ تَجَارِبُهُمْ أَبَا قَدَامَةَ إِلَّا الْحَزَمُ وَالْفَقْعَةُ

*And they tried him, but their tryings of Abū Qudāmah did not increase but [his] resolve and contentment*

(The plural *mashdar*→entity noun تَجَارِبٌ is governing أَبَا in the a-state as a direct doee.)

<sup>15</sup> mostly taken from جمع المصدر وأحكامه لحياني 141–142 دراسات في النحو للزعبلاوي

<sup>16</sup> دراسات في النحو للزعبلاوي 129ff

<sup>17</sup> دراسات في النحو للزعبلاوي 147–151

### 27.15. The maṣdar→adjectival noun

A maṣdar→adjectival noun is a maṣdar that crosses over to be used like a adjectival noun. For example, the maṣdar عَدْلُ of the verb عَدِلَ يَعْدِلُ *to act justly* is used as a adjectival noun to mean *just*. Similarly, the maṣdar رَضْيٌ of the verb رَضِيَ يَرْضَى *to be pleased* is used as a adjectival noun to mean *pleasing*. Here is an example sentence:

(293) [شرح ابن عبيش على المفصل] هذا رجلٌ عدلٌ (2/238)  
*This is a just man.*

When a maṣdar is used as a adjectival noun, then, normally, it is not feminized, dualized or pluralized, regardless of the number or gender of the described noun. So we will say:

(294) [شرح الفارضي على ألفية ابن مالك] مررت برجل عدل أو رضي (3/176)

(295) [شرح الفارضي على ألفية ابن مالك] مررت بأمرأتين رضي (3/176)

(296) [شرح الفارضي على ألفية ابن مالك] مررت بوجلين عدل (3/176)

(297) [شرح الفارضي على ألفية ابن مالك] مررت ب الرجال عدل (3/176)

Sometimes, a particular maṣdar is used very often as a adjectival noun. Then, exceptionally, it is feminized and pluralized.<sup>18</sup> Such is the case with the maṣdar→adjectival noun عَدْلٌ. So we can (optionally) say:

(298) [شرح الفارضي على ألفية ابن مالك] امرأة عدلة (3/176)

(299) [شرح الفارضي على ألفية ابن مالك] نساء عدلات (3/176)

(300) [شرح الفارضي على ألفية ابن مالك] قوم عدول (3/176)

Also, excepted from the restriction of not being pluralized is a maṣdar→adjectival noun which ends with a ة. This is readily pluralized with a āt plural. For example ثقافة *trustworthy*. So we can say:

(301) رجال ثقافٌ  
*trustworthy men*

### 27.16. The maṣdar used figuratively to describe a concrete entity noun

Along the same lines as the maṣdar→adjectival noun we sometimes see a maṣdar used figuratively to describe a concrete entity noun. For example:

(302) [معاني النحو] ترتع ما رتعت حتى إذا ذكرت فإنما هي إقبال وإدبار (1/193)  
*[The she-camel] pastures at pleasure until she remembers [her offspring], then she is only (the act of) approaching and withdrawing.*

<sup>18</sup> [شرح ابن عبيش على المفصل] 2/238

## Chapter 28.

# The government of the preposition

### ⚠ Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 28.1. The need for governing the preposition

In the Arabic grammatical model, prepositional phrases are dispensable elements. In order to bring a dispensable stateful element into a sentence, a suitable element of the original sentence must act as governor of the new dispensable element. For example, consider the sentence

(303) جَلَسَ زَيْدٌ  
“Zayd sat.”

We would like to add the prepositional phrase “عَلَى الْأَرْضِ” “on the ground” to the sentence, thus:

(304) جَلَسَ زَيْدٌ عَلَى الْأَرْضِ  
“Zayd sat on the ground.”

In order to do this, a suitable element in the original sentence (جَلَسَ زَيْدٌ) must act as the governor for the preposition عَلَى. The verb جَلَسَ is this suitable element.

Now, you may be thinking: we introduced the concept of government for determining the state of an element. But prepositions don't have state. So why should they need to be governed, and in what manner may they be governed?

This is a valid objection. “Governing” a preposition is definitively problematic.<sup>1</sup> However, we can work around this problem with the following reasoning:

The noun أَلْأَرْضُ is governed by the preposition عَلَى and not directly by the verb جَلَسَ. This is because it is the preposition which causes the noun following it to be in the i-state. In order to bring the dispensable (stateful) element أَلْأَرْضُ in the sentence, we have to establish an unbroken chain of governor-governee dependencies that links back to a governing element in the original sentence.

<sup>1</sup>Owens, J., *The foundations of grammar* 177

Saying that على is governed by جلس allows us to accomplish this. So will govern على will govern على. And على will govern على.

ADD DIAGRAM

Another way to look at this is that a prepositional phrase may be parsed (virtually) as a direct doee.<sup>2</sup> Consider the example:

(305) مَرَرْتُ بِزَيْدٍ  
“I passed by Zayd.”

In the above example, the prepositional phrase بِزَيْدٍ may be parsed (virtually) as in the a-state as a direct doee. So much so, that if we wish to add a second doee using a conjunction then it may be added in the a-state. For example:

(306) مَرَرْتُ بِزَيْدٍ وَعَمْرًا<sup>3</sup>  
“I passed by Zayd and Eamr.”

Of course the more usual مَرَرْتُ بِزَيْدٍ وَعَمْرًا is also permitted.

So we can consider the verb as governing the entire prepositional phrase in the a-state. And within the prepositional phrase, the preposition governs its following noun in the i-state.

ADD DIAGRAM

## 28.2. Prepositions not needing a governor

What we have just said regarding a preposition requiring a governor is true of essential prepositions. An essential preposition is that which, by its addition, gives a distinctly new meaning to the sentence. They are also used to connect an indirect doee to its governing verb. The preposition ب in (305) is an example of an essential preposition.

There also exist non-essential prepositions. These merely give emphasis to an existing meaning in the sentence. Non-essential prepositions do not need a governor. Here is an example of a non-essential preposition:

(307) [استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني] ما جاء من رجل  
“Not a man came.”

The preposition من only emphasizes the meaning of the sentence. If we drop it the basic meaning would remain the same:

(308) [استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني] ما جاء رجل  
“Not a man came.”

By the way, من happens to be a non-essential preposition in the example above. But it may be an essential preposition in other sentences. For example:

(309) خَرَجَ زَيْدٌ مِنَ الْبَيْتِ  
“Zayd came out from the house.”

<sup>2</sup>Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §3.1 124 citing ابن جني 439; الزجاجي، ابن جني، المبرد.

<sup>3</sup>Not all grammarians permit this. See استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني footnote 34 for details.

### 28.3. Valid governors of the preposition

The verb is the typical governor of the preposition. We have already given an example of a verb governing a preposition: جَلَسَ زَيْدٌ عَلَى الْأَرْضِ (304). Besides the verb, nouns that have the effect of a verb may also govern the preposition. Such nouns include:

#### **The maṣdar**

Also included are deverbal nouns like:

#### **The doer participle**

#### **The doee participle**

#### **The participle-like adjective**

#### **The emphatic nouns**

#### **The comparative noun**

Grammarians differ regarding whether the noun of time and the noun of place are permitted to govern a preposition. Some grammarians allow them to govern prepositions.<sup>4</sup> Others disagree.<sup>5</sup> Here are examples (considering them permissible) as governors:

#### **The noun of time**

(310) [النحو الوافي] انقضى مسعاك لتأييد الحق 2/440  
 “Your [period of] effort for aiding the truth has ended.”

#### **The noun of place**

(311) حاشية الصبان على شرح الأشموني لألفية ابن مالك رأيت مدخلك إلى الدار 2/443  
 “I saw your [place of] entrance to the house.”

Also permitted as governors are primitive nouns used with an adjectival meaning. For example:

<sup>4</sup> حاشية الصبان على شرح الأشموني لألفية ابن مالك 2/440 citing 2 النحو الوافي  
<sup>5</sup> 2/209 الخصائص لابن جني

## 28.4. One governor governing multiple prepositions

One governor can govern multiple different prepositions with no problems. For example:

But if the multiple governees are the same preposition, then in general they may not be governed by the same governor.<sup>6</sup> So we can't say:

(312) شرح التصريح وحاشية ياسين] مَرَرْتُ بِزَيْدٍ بِعَمْرُو × 1/378]

“I passed by Zayd by ‘Amr”

(although, separating the second preposition with a conjunction is of course allowed: مَرَرْتُ بِزَيْدٍ وَبِعَمْرُو.)

But if the same preposition is used with different meanings then it is permissible to have them being governed by the same governor. For example:

(313) شرح التصريح وحاشية ياسين] مَرَرْتُ بِزَيْدٍ بِالنَّادِيَةِ 1/378]

“I passed by Zayd in the desert.”

If the first preposition restricts the verb, and the second preposition is applied after the verb has been restricted, then too may the multiple same prepositions be used.<sup>7</sup> For example:

(314) سورة البقرة 2:25 كُلُّمَا رُرْقُوا مِنْهَا مِنْ شَمْرَةِ رَزْقًا

(The first مِنْ restricts the governing verb رُرْقُوا to “the gardens”. And the second مِنْ is restricted to “from the fruit from the gardens.”<sup>8</sup>)

## 28.5. A meaningful connection between the preposition and its governor

In order for a preposition to be governed by a governor, there needs to be a meaningful connection between the governor and the governed prepositional phrase.<sup>9</sup>

Consider the following example:

(315) 3/131 مهاني النحو] شَهَّفْتُ خَالِدًا وَهُوَ يَجْوُدُ بِمَالِهِ بِالْبَحْرِ

“I likened Khālid, while he (was) being generous with his wealth, with the sea.”

(The وَ in وَهُوَ يَجْوُدُ is translated as “while.” See section (ref).)

In the above example, the prepositional phrase بِالْبَحْرِ “with the sea” is meaningfully connected to the verb شَهَّفْتُ “to liken,” not with the verb يَجْوُدُ “to be generous.” Therefore, it is شَهَّفْتُ that governs the preposition in بِالْبَحْرِ, not يَجْوُدُ.

Similarly, the prepositional phrase بِمَالِهِ “with his wealth” is meaningfully connected to the verb يَجْوُدُ “to be generous,” not with the verb شَهَّفْتُ “to liken.” Therefore, it is يَجْوُدُ that governs the preposition in بِمَالِهِ, not شَهَّفْتُ.

Here is another example:

<sup>6</sup> 2/444 footnote 3

<sup>7</sup> 2/444 footnote 3

<sup>8</sup> 2:25 سورة البقرة for الكشاف للزمخشري

<sup>9</sup> 3/131–133 معانى النحو الوافي 2/442D–445,

(316) [معاني النحو 3/131 cited by سورة المائدة 5:3] الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ  
“This day those who disbelieve have despaired of [defeating] your religion;”

In the above example, the prepositional phrase “of your religion is meaningfully connected to the verb يَئِسَ “to despair,” not with the verb كَفَرَ “to disbelieve.” Therefore, it is يَئِسَ that governs the preposition in مِنْ دِينِكُمْ not كَفَرَ.<sup>10</sup>

## 28.6. The combination of verbs with prepositions: the indirect doee

In theory, prepositions impart their own meanings.<sup>11</sup> And there is no restriction on which prepositions may be used with a given governing verb (or verbal noun), as long as the prepositional phrase be meaningfully connected with its governor.<sup>12</sup>

The following examples show a possible set of prepositions that are meaningfully governed by the verb أَنْصَرَ “to turn around, leave”:

(317) [ال نحو الواقي 2/161] أَنْصَرَ إِلَى مَضَيِّعِه  
“He left to his workplace.”

(318) [ال نحو الواقي 2/161] أَنْصَرَ مِنْ الْمَضْبَعِ إِلَى بَيْتِه  
“He left from the workplace to his house.”

(319) [ال نحو الواقي 2/161]<sup>13</sup> أَنْصَرَ أَغَالِمَ عَنْ أَهْزَلٍ  
“The scholar left off joking.”

(320) [ال نحو الواقي 2/161] أَنْصَرَ فِي سَيَّارَتِه  
“He left in his caravan.”

Having said that, in practice, certain verbs are more meaningfully connected with certain prepositions, sometimes almost to the exclusion of others.<sup>14</sup> For example, the verb أَقْسَمَ “to swear” requires the preposition بِ in order to transit to what is being sworn by.<sup>15</sup> For example,

(321) [أسرار العربية للأبنواري 203] أَقْسَمَ بِالله  
“I swear by Allāh”

The combination of a verb and its governed preposition can even acquire a specific meaning. Consider, for example, the verb وَجَدَ. Its basic meaning is “to find.” It may be used with prepositions like فِي, غَلَى, بِ with this basic meaning. For example:

<sup>10</sup> سورة المائدة for الدر المصنون للسمين الحلبين 5:3

<sup>11</sup> Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §2.7 124

<sup>12</sup> [ال نحو الواقي 2/161]

<sup>13</sup> See also: صحيح البخاري [لَمَّا كَانَ يَوْمُ أُخْدِيَ أَنْهَرَمَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 4064]

<sup>14</sup> Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §3.3

<sup>15</sup> Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §3.3 129 citing ابن الأبنواري

(322) وَجَدْتُ الْكِتَابَ بِجَهْدٍ  
“I found the book with effort.”

(323) وَجَدْتُ الْكِتَابَ فِي الْبَيْتِ  
“I found the book in the house.”

(324) وَجَدْتُ الْكِتَابَ عَلَى الْخَرَائِةِ  
“I found the book on the cupboard.”

But this verb also has specific meanings when used with these prepositions and certain indirect doees (albeit possibly with different maṣdars). For example:

(325) وَجَدَ عَلَيْهِ [Lane: root] وجد  
“He was angry with him.”

(326) وَجَدَ بِهَا [Lane: root] وجد  
“He loved her.”

(327) قَدْ وَجَدَ فِي نَفْسِهِ عَلَى [صحيح مسلم: 1649b]  
“he may have some feelings against me”

In such cases, the preposition almost seems to lose some of its independent meaning. Instead, the meaning of the expression is obtained from the combination of the verb with the preposition.

## 28.7. The implication of general beingness

Consider the sentence:

(328) شرح ابن عقيل على الألفية] زَيْدٌ فِي الْأَدَارِ [2/211]  
“Zayd is in the house.”

We mentioned in section (ref) above, that the governor of a preposition must be a verb, or what has the effect of a verb. But we find no such word in the sentence above. So what then is the governor of the preposition في؟

In order to remain consistent with the Arabic grammatical model, we *implicate* the involvement of an implied governor. This implied governor has the meaning given by the verb “is” or its verbal noun “being”. We will refer to it as *general beingness*.

In Arabic grammatical terminology, general beingness is represented by the verb مُسْتَقِرْ or its doer participle مُسْتَقِرْ, or by the word كائن, which is the doer participle of the verb كان.

Using these representations of general beingness, we can explicate (one interpretation of) example (328) زَيْدٌ فِي الْأَدَارِ as:

(329) زَيْدٌ [مسْتَقِرْ] فِي الْأَدَارِ  
“Zayd is [being] in the house.”

The word “being” is not really needed in the translation because the verb “is” conveys the same concept. But we have added it to explicate the involvement of general beingness in the grammar of the sentence.

Note that implicating general beingness in a sentence as we did in example (329) above is not same as if the words أُسْتَقِرْ “to settle”, مُسْتَقِرْ “settled”, or كَائِن “being” were actually expressed. When expressed, they impart their own meaning. For example

(330) زَيْدٌ مُسْتَقِرٌ فِي الْأَدَارِ  
“Zayd is settled in the house.”

When implicating general beingness we only use the words مُسْتَقِرْ، أُسْتَقِرْ، and كَائِن terminologically. In fact, according to the prevalent opinion among the grammarians, general beingness can only be implied.<sup>16</sup> If one of these (or any other) words is actually expressed, then it will impart a specific meaning, not the meaning of general beingness. Having said that, some grammarians did permit general beingness to be expressed.<sup>17</sup>

## 28.8. Implied general beingness as the info of a sentence

The implication of general beingness in the sentence in example (328) solves another problem for us. Remember how we said that, in the Arabic grammatical model, the preposition is a dispensable element. So if we remove it (and the following i-state noun الْأَدَارِ) from the sentence, we should still be left with a complete sentence. Let's try doing that:

(331) زَيْدٌ [مُسْتَقِرٌ]  
“Zayd is [being].”

See how the implied general beingness serves as the indispensable structure-completer: the info. If we were to not implicate general beingness, we would be left with a grammatically incomplete sentence.

We also take this opportunity to explain an apparent inconsistency. Back in chapter (ref), we had said that a prepositional phrase can be the info of a sentence. We now state that, strictly speaking, it is the (implied) governor of the preposition which is the info. But because the actual info is implied and is not expressed, we can say, loosely speaking, that the prepositional phrase is the info.

This approach of applying a terminological label differently when loosely speaking vs when strictly speaking is common.<sup>18</sup> We will see other examples of it in sections (refs) if Allāh wills.

<sup>16</sup> النحو الواقفي 1/477

<sup>17</sup> شرح ابن عقبيل على الألفية 2/211 footnote

<sup>18</sup> النحو الواقفي 1/215, 2/118, 2/442

## 28.9. Other implied governors besides general beingness

While general beingness is necessarily implied and never expressed (see section (ref) above), other governors of prepositions too may be optionally suppressed. This is done on the condition that the overall meaning or context supplies the meaning of the suppressed governor.<sup>19</sup> For example:

(332) 2 النحو الوافي سورة البقرة 2:178 cited by 2/447  
الْحُرُّ بِالْحُرُّ “the free for the free”

In the above example, the info has been analyzed as the implied governor يُفْتَنُش “is retributed against” or يُقْتَلُ “is killed”. So the sentence with the implicated meaning is الْحُرُّ يَفْتَنُشُ أَوْ يُقْتَلُ بِالْحُرُّ “the free is retributed against, or killed, for the free.”<sup>20</sup>

## 28.10. The prepositional phrase as a attribute

Consider the sentence

(333) [استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني] رأيُ طائرًا على الغصن  
“I saw a bird on the branch.”

Now the logical assumption is that the bird was on the branch, not that my act of seeing was done on a branch. So this means that the preposition على is not meaningfully connected with the verb رأى. Therefore, رأى is not the governor of the preposition.<sup>21</sup> So what then is governing the preposition على.

Here again, we implicate the governor of general beingness, as if to say:

(334) رأيُ طائرًا [مُسْتَقِرًّا] على الغصن  
“I saw a bird [being] on the branch.”

General beingness [مُسْتَقِرٌّ] is implicated as the governor of the preposition على. The implicated general beingness is also a attribute to the direct doee طائرًا. But because the implied general beingness is not expressed, we may say, loosely speaking, that the prepositional phrase is the attribute.

In order for a prepositional phrase to be a attribute, its attributee will usually be an indefinite noun, like طائرًا is in example (333) above. In the case where the prepositional phrase occurs after a definite noun, (like in على الغصن) it will typically be analyzed as a hāl. We will discuss this in more detail in chapter (ref) section (ref) if Allāh wills.

Here are some more examples of prepositional phrases as attributes:

(335) 2 النحو الوافي سورة البقرة 2:265  
كَمَلَ جَنَّةً بِرَبْوَةٍ  
“like a garden on high ground”  
(بربوبة is analyzed as a attribute.<sup>22</sup>)

<sup>19</sup> 2/447 footnote

<sup>20</sup> 2:178 سورة البقرة for تفسير ابن عاشور

<sup>21</sup> استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني

<sup>22</sup> 2:265 سورة البقرة for البحر المحيط لأنبي حيان

(336) سورة البقرة [رَبَّنَا وَأَنْبَعْثُ فِيهِمْ رَسُولًا مِّنْهُمْ] 2:129

“Our Lord, and send among them a messenger from themselves”  
 (منهم) is analyzed as a attribute.<sup>23</sup>)

When a prepositional phrase is, loosely speaking, a attribute, its governor is typically the implicated general beingness.<sup>24</sup>. However, it is conceivable that the implied governor of the preposition be interpreted, if not formally then at least in meaning, as some other verb (or verbal noun).<sup>25</sup> For example:

(337) سورة النمل [فِي تِسْعَةِ آيَاتٍ إِلَى فَرْعَوْنَ وَقَوْمِهِ] 27:12

“[These are] among the nine signs [you will take] to Pharaoh and his people.”

إِلَى فَرْعَوْنَ وَقَوْمِهِ “signs”. The meaning with the implied governor has been explained as “arriving to Pharaoh”<sup>26</sup>

Here is another example:

(338) سورة التوبة [فَزَادُوهُمْ رِجْسًا إِلَى رِجْسِهِمْ] 9:125

“it has [only] increased them in evil [in addition] to their evil”

In the above āyah, the prepositional phrase “إِلَى رِجْسِهِمْ” has been analyzed as attribute of رِجْسًا “evil”. The meaning with the implied governor has been explained as كُفُّارًا مَّضِيُّومًا إِلَى كُفَّرِهِمْ “in disbelief in addition to their disbelief.”<sup>27</sup>

## 28.11. The word-order for different categories of attributes

TODO

ال نحو الوافي  
 When a attributee is described by more than one attribute and 3/496

## 28.12. The prepositional phrase in other functions

Besides the info and the attribute a prepositional phrase may also occur as a hāl and a connecting sentence.<sup>28</sup> We will cover these two remaining topics in their respective chapters in sections (ref) and (ref) respectively.

<sup>23</sup> سورة البقرة 2:129 for البحر المحيط لأبي حيان

<sup>24</sup> شرح ابن عقيل على الأنفاس 2/285, أوضح المسالك لابن هشام 1/213

<sup>25</sup> النحو الوافي 2/447 footnote

<sup>26</sup> سورة النمل for الدر المصون للسميين الحلبي 2/1005. But see also التبيان في إعراب القرآن للعكيري 27:12 where this interpretation is critiqued.

<sup>27</sup> سورة التوبه 9:125 for الكشاف للمخشرى

<sup>28</sup> النحو الوافي 2/441-442

### 28.13. Word order of the preposition and its governor

A prepositional phrase may freely precede its governor.<sup>29</sup> This may be done for a number of purposes:

**To limit and particularize the effect of the governor to the noun following the preposition.<sup>30</sup>**

For example:

(339) [صحيح البخاري] وَمِنْهُ تَفْجَرُ أَنْهَازُ الْجَنَّةِ  
“and from it originate the rivers of Paradise”

(340) [معاني النحو 3/121] وَعَلَى اللَّهِ فَلْيَتَوَكَّلُ الْمُؤْمِنُونَ  
“and upon Allāh the believers should rely.”

**For drawing attention to the noun following the preposition<sup>31</sup>**

(341) [معاني النحو 3/122 cited by سورة آل عمران 3:180] وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ  
“And Allāh, of what you do, is [fully] Aware.”

(342) [صحيح البخاري] أَلَهَدَا جَمِيعَنَا  
“Is it for *this* (that) you have gathered us?”

(343) [سورة الذاريات 5:18] وَبِالْأَسْخَارِ هُمْ يَسْتَغْفِرُونَ  
“And in the hours before dawn they would ask forgiveness”

(The prepositional phrase *بِالْأَسْخَارِ* is placed not just before its governor in the info, but also before the subject *هُمْ*.)

When governing the preposition (and also the adverbs of time and place (section ref)), the placement of the governee is especially flexible.<sup>32</sup> Even when the placement of the governees of a governor might be restricted in general, a license is often given to prepositions. For example, we saw in section (ref), that when a doer participle is prefixed with *إِلَى*, then its governees may not precede it. So for example, we cannot say *هذا زيدا الضارب* ×. We have to say instead ✓ *هذا الضارب زيدا*. But an exception is made for the preposition which is governed by the doer participle. So we can say:

(344) [معاني النحو الوفي 3/263] أَنَا لِكَ الْمَرْافِق  
*I am, for you, the travelling companion.*

We will see, in sections (refs) if Allāh wills that the governee, in this case, are permitted to be placed where other types of governees are not.

TODO: Add content to:

- and its sisters: ibn\_aqil 1/278 fn; 1/349
- كان زيد آكلا طعامك و كان
- مكا بي أنت معينا: sharh uthaymeen 22/4

<sup>29</sup> [النحو الوفي 2/444A]

<sup>30</sup> [معاني النحو 3/121]

<sup>31</sup> [معاني النحو 3/121]

<sup>32</sup> شرح الرضي على الكافية 1/289D–290A

### 28.13.1. Word-order of the direct doee and its governor

Consider example (345) again:

(345) ضَرَبَ زَيْدٌ عَمْرًا  
“Zayd beat Eamr.”

There are six possible permutations of word-order of the above example.

...

(346) ضَرَبَ زَيْدٌ عَمْرًا

In examples ... the doee precedes its governor ضَرَبَ عَمْرًا. This is generally permitted for stylistic (?) aspects, as we will discuss in chapter (ref).

Lets consider example ... in more detail. This is because the doee is governed by ةِ in the info. But it precedes, not just its governor but also the subject of the outer sentence. This is normal for some types of governees (like the prep). But for the mafعلب some grammarians consider it impermissible. Others allow it, but consider it rare or weak in its structure.

Peled, *Sentence types* considers this dubious or unattested. Search for OSV in the text. However, others consider it permissible (search sabban, batalyusi for this sentence).

### 28.14. عطف

(347) مَرَرْتُ بِزَيْدٍ وَعَمْرَوْ، وَعَمْرَ

[\[https://shamela.ws/book/13301/1664\]](https://shamela.ws/book/13301/1664)

Work in progress

## Chapter 29.

### The verb كَانَ



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

#### 29.1. Introduction

We have learned that a verb must have a doer in the u-state and can have a direct doee in the a-state. In this chapter, we will learn about a new type of verb, whose doer is called its subject, and whose direct doee is called its info.

The principal verb of this type is كَانَ which is used to mean “was”. There are other verbs which behave in a similar manner and they are called the *sisters* of كَانَ.

#### 29.2. كَانَ as a deficient verb

In chapter (gov), we learned that a verbal sentence is formed from a verb and its doer. The verb constitutes the structure-completer and its doer constitutes the structure-starter. For example:

- (348) زَيْدٌ قَامَ  
Zayd stood up.

In example (348) above قَامَ is the structure-completer and زَيْدٌ is the structure-starter.

Most verbs behave in this manner. They are termed *sufficient* verbs because the verb contains sufficient meaning to be the structure-completer by expressing some property about its doer (the structure-starter).

There are some verbs, however, that do not contain sufficient meaning to be the structure-completer of a sentence. These verbs are termed *deficient* verbs. For such verbs, the verb's direct doee is needed to complete the meaning of the sentence. The verb كَانَ, which means “was”, is one such verb. If we say كَانَ زَيْدٌ Zayd was then the meaning is, in general, incomplete. The listener would be left wondering, Zayd was what? So, in order to complete the meaning of the sentence, we have to add a direct doee for كَانَ. For example:

(349) گان زَيْدٌ قَائِمًا [Peled, *Sentence types* 171]  
*Zayd was standing*

Now the sentence is structurally complete.

### 29.3. A گان sentence as a nounal sentence

The fact that گان is not a indispensable element of its sentence also changes the classification of the sentence. The structure-starter in example (349) زَيْدٌ needs a structure-completer to complete the sentence. Because the verb گان does not complete the meaning of the sentence, therefore it cannot be the structure-completer. The sentence becomes structurally complete when we add the direct doee قَائِمًا. Therefore, the direct doee is the structure-completer.

So indispensable elements in example (349) become زَيْدٌ (the structure-starter) and قَائِمًا (the structure-completer). These two are nouns, not a verb and its doer. Therefore the sentence is reclassified as a nounal sentence, not a verbal sentence (see section (3amal)).<sup>1</sup> زَيْدٌ is considered the subject, and قَائِمًا is considered the info.<sup>2</sup>

Although گان is not a indispensable element anymore, it still governs both indispensable elements. Therefore, it is the foundational government of the sentence (see section (ref)).

The diagram below depicts the government of example (349).

DIAGRAM

### 29.4. Conjugation table for گان

گان is a hollow verb. Here is its conjugation table for easy reference:

Doer pronoun	perfect verb	u-state stateful verb	a-state stateful verb	o-state stateful verb
he	گان	بَگُونْ	نَكْوُنْ	يَكْنْ
she	گانَتْ	تَكْوُنْ	تَكْوُنْ	تَكْنْ
you <sub>1m</sub>	كُنْتْ	تَكْوُنْ	تَكْوُنْ	تَكْنْ
you <sub>1f</sub>	كُنْتِ	ثَكْوِينَ	ثَكْوِينِي	ثَكْوِينِي
I	كُنْتْ	أَكْوُنْ	أَكْوَنْ	أَكْنْ
they <sub>2m</sub>	گانا	بَكْوُنَانِ	بَكْوُنَا	بَكْوُنَا
they <sub>2f</sub>	گائنا	تَكْوُنَانِ	تَكْوُنَا	تَكْوُنَا
you <sub>2</sub>	كُنْتَما	تَكْوُنَانِ	تَكْوُنَا	تَكْوُنَا
they <sub>3m</sub>	کائوا	يَكْوُنَونَ	يَكْوُنُوا	يَكْوُنُوا
they <sub>3f</sub>	گنْ	يَكْنَ	يَكْنَ	يَكْنَ
you <sub>3m</sub>	كُنْتم	ثَكْوُنَونَ	ثَكْوُنُوا	ثَكْوُنُوا
you <sub>3f</sub>	كُنْتنَ	ثَكْنَ	ثَكْنَ	ثَكْنَ

<sup>1</sup>See also Peled, *Sentence types* 171

<sup>2</sup>This is according to the classification of the Basrans. The Kūfans considered the a-state governee of گان its hāl. See شرح ألفية ابن مالك للشاطبي 2/137

Doer pronoun	perfect verb	u-state stateful verb	a-state stateful verb	o-state stateful verb
we	كُنّا	نَكُونُ	نَكُونَ	نَكْنُ

Here are some examples showing some of the different conjugations:

(350) گائِتْ زَيْنَبْ جَائِعَةً (Zaynab was hungry.)

(351) گان الْغَلَمْ زَيْدًا (The boy was Zayd.)

(352) گائِتِ الْنِسَاءُ فِي بُيُوتِهِنَ (The women were in their houses.)

(353) گائُوا مَسْرُورِينَ وَفَرِحِينَ (They<sub>3m</sub> were happy and rejoicing.)

(354) كُنْتُ نَائِمَةً (I<sub>if</sub> was sleeping.)

(355) كُنْتَ لِي أَخَا (You<sub>1m</sub> were a brother to me.)

## 29.5. Word order of گان, its subject, and its info

### Verb, subject, info

In sentence word order, the natural sequence is verb, subject, info.

356) گان زَيْدٌ قَائِمًا [Wright 2/100B]  
Zayd was standing.

### Verb, info, subject

The sequence verb, info, subject is also permissible.

(357) گان قَائِمًا زَيْدٌ [Wright 2/100B]  
Zayd was standing.

### Info, verb, subject

So is the sequence info, verb, subject:

(358) قَائِمًا گان زَيْدٌ [Wright 2/100B]  
Zayd was standing.

This last order is common in questions and alternative sentence sentences.<sup>3</sup> For example:

- (359) أَقَائِمًا كَانَ زَيْدٌ  
Was Zayd standing?

- (360) أَكْرَمُ الصَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا [Wright 2/100B]  
Honor the guest, be he rich or poor.

Sometimes, however, this inversion is impossible because of an indistinguishable state of the two nouns.

For example, in order to express *My brother was my companion*, we must say:

- (361) كَانَ أَخِي رَفِيقِي  
My brother was my companion.

This is because, if we invert it, it would naturally mean:

- (362) كَانَ رَفِيقِي أَخِي [Wright 2/100C]  
My companion was my brother.

### Subject, verb, info

What about the sequence: subject, verb, info? For example:

- (363) زَيْدٌ كَانَ قَائِمًا  
Zayd – he was standing.

Remember that a verb must be followed by its doer. So this is actually a compound sentence. زَيْدٌ is the subject of the outer sentence. And the info of the outer sentence is the inner sentence كَانَ قَائِمًا. The subject of كَانَ is a latent pronoun, implicated a [هُوَ].

### Word order when كانَ's info has a a-state governee

We know from chapter (ref) that a deverbal noun can have a doee. The natural word order is for this doee to occur after its governor, thus:

- (364) 2 الأشياه والنظائر للسيوطني [كانَ زَيْدٌ آكِلاً طَعَامَكَ]  
Zayd was eating your food.

Other word orders are also possible. We will discuss the different combinations below:

- (365) Basic order: كانَ زَيْدٌ آكِلاً طَعَامَكَ  
 (a) كانَ زَيْدٌ آكِلاً طَعَامَكَ ✓  
 (b) كانَ زَيْدٌ طَعَامَكَ آكِلاً ✓

<sup>3</sup>Wright 2/100B

(c) طَعَامَكَ گَانَ زَيْدُ آكِلًا ✓

(d) گَانَ طَعَامَكَ زَيْدُ آكِلًا ✗

(366) Basic order: گَانَ آكِلًا زَيْدُ

(a) گَانَ آكِلًا طَعَامَكَ زَيْدُ ✓

(b) گَانَ آكِلًا زَيْدُ طَعَامَكَ ✓

(c) طَعَامَكَ گَانَ آكِلًا زَيْدُ ✓

(d) گَانَ طَعَامَكَ آكِلًا زَيْدُ ✗

(367) Basic order: آكِلًا گَانَ زَيْدُ

(a) آكِلًا طَعَامَكَ گَانَ زَيْدُ ✓

(b) طَعَامَكَ آكِلًا گَانَ زَيْدُ ✓

(c) آكِلًا گَانَ زَيْدُ طَعَامَكَ ✓

(d) آكِلًا گَانَ طَعَامَكَ زَيْدُ ✗

As you can see, only three of the combinations are disallowed.<sup>4</sup> And in all three گان is separated from its subject (زَيْدُ) by the governee (طَعَامَكَ) of its info (آكِلًا).

Even some of these disallowed combinations become permitted if the governee of the info of گان is not a direct doee but a preposition or an adverb of time and place. Recall from section (ref) that the word order of prepositions and adverbs of time and place is especially flexible. So we can say:

(368) [1/280] شرح ابن عقيل على الأنفية] گَانَ عِنْدَكَ زَيْدٌ مُقِبِّلًا

*Zayd was, at your place, staying.*

(369) [1/280] شرح ابن عقيل على الأنفية] گَانَ فِيْكَ زَيْدٌ رَاغِبًا

*Zayd was, of [your favour], desirous*

Some of the combinations above, though allowed, are considered ungainly by some grammarians<sup>5</sup>, like (367) (3). آكِلًا گَانَ زَيْدُ طَعَامَكَ. But again, if the governee of the info of گان is not a direct doee but a preposition or an adverb of time and place, then there is no problem. For example:

(370) [1/432] الهمم للسيوطى] مُسَافِرًا گَانَ زَيْدُ الْيَوْمَ

*Journeying Zayd was today*

(371) [1/432] الهمم للسيوطى] رَاغِبًا گَانَ زَيْدُ فِيْكَ

*Desirous Zayd was, of [your favour]*

<sup>4</sup>There is some difference of opinion regarding the permissibility of some of the combinations. See 1/الهمم للسيوطى; 2/الأشباه والناظر للسيوطى; 1/شرح ابن عقيل على الأنفية

<sup>5</sup>1/الهمم للسيوطى

### Word order of a compound sentence when كَانَ's info has a a-state governee

The subject can made to precede كَانَ, such that it becomes a compound sentence:

(372) [الأشباه والنظائر للسيوطى] زَيْدٌ كَانَ آكِلاً طَعَامَكَ (2/59)

Now the subject of كَانَ is a latent pronoun [هُوَ]. Since this latent pronoun is attached to كَانَ, the info طَعَامَكَ can no longer come between كَانَ and its subject. Now all twelve combinations are permissible.<sup>6</sup>, Here is a sampling out of them:

(373) [الأشباه والنظائر للسيوطى] طَعَامَكَ زَيْدٌ كَانَ آكِلاً (a) (2/59)

[الأشباه والنظائر للسيوطى] زَيْدٌ طَعَامَكَ آكِلاً كَانَ (b) (2/59)

[الأشباه والنظائر للسيوطى] طَعَامَكَ آكِلاً زَيْدٌ كَانَ (c) (2/59)

## 29.6. Negation of كَانَ

TODO

## 29.7. A pronoun as the info of كَانَ

When a pronoun is the info of كَانَ, then it may optionally be attached to or separated using the prefix إِيَّا.

Examples:

(374) [صحيح مسلم] إِنْ يَكُنْهُ فَلَنْ تُسْلَطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرٌ لَكَ فِي قَتْلِهِ<sup>2930a</sup> cited by شرح الكافية الشافية لابن مالك [1/231]

If he is he (i.e. the Dajjal), you would not be able to overpower him, and if he is not he there is no good for you in killing him

(375) [أوضح المسالك لابن هشام] الصَّدِيقُ كُنْتَهُ (1/114)

The friend – you are he.

الصَّدِيقُ كُنْتَ إِيَّاهُ<sup>7</sup> is also permitted.<sup>7</sup>)

(376) [أوضح المسالك لابن هشام] كَانَهُ زَيْدٌ (1/114)

Zayd was he.

For the other sisters of كَانَ it is preferred that the pronoun be separated using the prefix إِيَّا. An attached pronoun for the other sisters is rare.<sup>8</sup>

<sup>6</sup>inferred from 1/433

<sup>7</sup>1 النحو الوافي، 1/104، شرح ابن عقيل على الألفية

<sup>8</sup>2 التذليل والتكميل لأبي حيان 1/245

## 29.8. A separating-pronoun between the subject and info of كَانَ

TODO

(377) كَانَ زَيْدًا هُوَ الْفَائِمَ

1/249 النحو الوافي

## 29.9. A maṣdarī 'an as the subject or info of كَانَ

Recall from chapter (ref) that the clause of a maṣdarī 'an is equivalent to a maṣdar, which is a noun. Consider the following example:

البسيط 6:23 cited by سورة الأنعام [ ثمْ لَمْ تَكُنْ فَتَنَّهُمْ إِلَّا أَنْ قَالُوا وَاللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ ] (378)  
714 لابن أبي الربيع

*Then there will be no [excuse upon] examination except they will say, "By Allāh, our Lord, we were not those who associated."*

The clause كَانَ زَيْدًا is equivalent to قَوْلُهُمْ their saying. Due to this equivalence to a noun, a maṣdarī 'an can be the subject or the info of كَانَ. For the āyah in example (378), فَتَنَّهُمْ (فتنة) is read in both the u-state (فَتَنَّهُمْ) and the a-state (فَتَنَّهُمْ) in different recitations.<sup>9</sup> So the clause is analyzed as the subject of كَانَ when فَتَنَّهُمْ is read in the a-state as the info, and it is analyzed as the info of كَانَ when فَتَنَّهُمْ is read in the u-state as the subject.

In general, a maṣdarī 'an will be more likely to be the subject because it is considered more definite.<sup>10</sup>

## 29.10. A complete sentence as the info of كَانَ

So far we have seen examples where the info of كَانَ is a single noun in the a-state. In example (364) كَانَ زَيْدٌ آكِلًا طَعَامَكَ the info of the noun is the noun آكِلًا. The info آكِلًا is governing a latent doer pronoun [هُوَ] and the direct doee, but still, the info itself is a single noun, not a complete sentence.

Here is another example:

البسيط 662 لابن أبي الربيع [ كَانَ زَيْدٌ مُنْطَلِقًا ] (379)  
*Zayd was setting out.*

In example (379) above the info of كَانَ is the noun مُنْطَلِقًا.

In section (ref), we learned that the info of a nounal sentence can be a complete sentence. So, the info of كَانَ can be a complete sentence. For example:

البسيط 692 لابن أبي الربيع [ كَانَ زَيْدٌ أَبُوهُ مُنْطَلِقًا ] (380)  
*Zayd – his father was setting out.*  
(literally: Zayd was – his father is setting out.)

<sup>9</sup> سورة الأنعام for القراءات العشر من الشاطبية والدرة --- دار الصحابة

<sup>10</sup> سورة آل عمران for الدر المصنون للسمين الحلي؛ 715 لابن أبي الربيع

In example (380), the info of كانَ is the complete sentence أَبُوهُ مُنْطَلِقٌ His father is setting out. As we stated in section (ref), when the info is a sentence, then internally it is governed independently with its own foundational government. So كانَ has no governing effect *within* the info sentence.<sup>11</sup> The inner sentence زَيْدٌ مُنْطَلِقٌ has its own internal government with زَيْدٌ as the subject and مُنْطَلِقٌ as the info. That is why مُنْطَلِقٌ is in the u-state and not in the a-state.

The entire info sentence أَبُوهُ مُنْطَلِقٌ is in place of a a-state noun as the info of كانَ.

Here are some more examples of كانَ with a sentence as its info:

(381) [البسيط لابن أبي الربيع] كانَ زَيْدٌ أَخْوَهُ صَاحِلٌ Zayd – his brother was laughing.

(382) [البسيط لابن أبي الربيع] كانَ زَيْدٌ مُنْطَلِقٌ أَبُوهُ Zayd – setting out, his father was.

(literally: Zayd was – setting out, his father is.)

In example, (382) above, the sentence info is مُنْطَلِقٌ مُنْطَلِقٌ أَبُوهُ is the fronted info and أَبُوهُ is the subject. Although this sentence is grammatically correct, we will see in the next section that a sababi info is more likely to be used instead.

When كانَ has a info that is a complete sentence, then the info of the inner sentence will match its subject in number and gender. For example:

(383) [البسيط لابن أبي الربيع] كانَ الرَّبِيدَانِ أَبَوَاهُمَا حَسَنَانٌ The two Zayds – their fathers [were] handsome.

(384) [البسيط لابن أبي الربيع] كانَ الرَّبِيدَانِ أَبَوَاهُمَا The two Zayds – handsome, their fathers [were].  
(fronted info.)

(385) [البسيط لابن أبي الربيع] كانَ الرَّبِيدُونَ حَسَنُونَ آبَوُهُمْ The Zayds – handsome, their fathers [were].  
(sound plural as the fronted info.)

(386) [البسيط لابن أبي الربيع] كانَ الرَّبِيدُونَ حَسَانٌ آبَوُهُمْ The Zayds – handsome, their fathers [were].  
(broken plural as the fronted info.)

## 29.11. A state-of-affairs pronoun as the subject of كانَ

كانَ may have a state-of-affairs pronoun as its subject. And the info of كانَ will be an inner sentence. For example

(387) [البسيط لابن أبي الربيع] كانَ زَيْدٌ قَائِمٌ [The state of affairs] was – Zayd is standing.

<sup>11</sup> [البسيط لابن أبي الربيع]

In example (387) above, the subject of گانَ is a latent state-of-affairs pronoun [هُوٰ]. And the info of گانَ is the inner sentence زَيْدٌ قَائِمٌ *Zayd is standing*. Compare example (387) with example (349) گانَ زَيْدٌ قَائِمًا, where the subject of زَيْدٌ is گانَ and the info of گانَ is the single element قَائِمًا.

Similarly, if the subject of the inner sentence is a feminine noun, then the state-of-affairs pronoun subject of گانَ is typically feminine, thus:

- (388) 745 [البسط لابن أبي الربيع] گائثٌ هِنْدٌ قَائِمٌ  
*[The state of affairs] was – Hind is standing.*

By the way, although the gender of the state-of-affairs pronoun usually matches the gender of the subject of its info, it is possible for it to mismatch.<sup>12</sup> (We also mentioned this in section (ref).)

In practice, usage of the state-of-affairs pronoun in sentences like example (387) گانَ زَيْدٌ قَائِمٌ is uncommon, but nevertheless existent.<sup>13</sup> Instead the construction in example (349) گانَ زَيْدٌ قَائِمًا is far more likely to be used. But, as we will see in sections (ref) and (ref), if Allāh wills, when the info of گانَ is a verbal sentence, then the state-of-affairs pronoun is very commonly used as the subject of گانَ.

## 29.12. گانَ with a sababi info

Consider again example (382) گانَ زَيْدٌ مُنْتَلِقٌ أُبُوهُ. Instead of using a sentence info, we can reconstruct the sentence to have مُنْتَلِقًا to be the info of گانَ, and have أُبُوهُ as the doer of the doer participle مُنْتَلِقًا, thus:

- (389) 692 [البسط لابن أبي الربيع] گانَ زَيْدٌ مُنْتَلِقًا أُبُوهُ  
*Zayd – his father was setting out.*

This is a sababi info construction. (See section (ref) for an introduction to the sababi info.) The info of گانَ in example (389) above is not a complete sentence. Rather, it is the single element مُنْتَلِقًا. A sentence with a sababi info like (389) گانَ زَيْدٌ مُنْتَلِقًا أُبُوهُ will be preferred over a sentence with a fronted info like (382) گانَ زَيْدٌ مُنْتَلِقًا أُبُوهُ.<sup>14</sup>

When گانَ has a sababi info, then, as mentioned in section (ref), it generally remains singular regardless whether its doer is dual or plural. So we get:

- (390) گانَ الرَّزِيْدَانِ مُنْتَلِقًا أُبُوهُا هُمَا  
*The two Zayds – their fathers [were] setting out.*

- (391) گانَ الرَّزِيْدُوْنَ مُنْتَلِقَةً جَدَادُهُمْ  
*The Zayds – their grandmothers [were] setting out.*

But if the info has a broken plural, then it is permitted (and in fact preferred) to be used.<sup>15</sup>

<sup>12</sup> 745, 746 footnote 1

<sup>13</sup> سورة الكهف for البحَر المحيط لأبي حيَان in فَكَانَ أُبُوهُ مُؤْمِنًا 18:80

<sup>14</sup> 694 [البسط لابن أبي الربيع]

<sup>15</sup> 693 [البسط لابن أبي الربيع]

(392) [البسيط لابن أبي الربيع] كانَ الْزَّيْدُونَ حَسَانًا آباؤهُمْ (693)  
*The Zayds – their fathers [were] handsome.*

### 29.13. كانَ with a prepositional or adverbial info

It is possible for the info of كانَ to be a prepositional or adverbial info. For example:

(393) [البسيط لابن أبي الربيع] كانَ زَيْدٌ فِي الدَّارِ (682)  
*Zayd was in the house.*

(394) [البسيط لابن أبي الربيع] كانَ مُحَمَّدٌ عِنْدَكَ (682)  
*Muhammad was at your place.*

In such cases, the info of كانَ is technically the implication of *general beingness* [مُسْتَقْرَىءٌ] (see section (ta3alluq)). The implicated general beingness governs the preposition/adverb. The preposition or adverb is not directly governed by كانَ.<sup>16</sup>

### 29.14. كانَ as a sufficient verb

As we mentioned in section (ref) above, the verb كانَ that we have been using so far is called the *deficient*.

There is another type of كانَ called the *sufficient*. This has sufficient meaning to not need an info. The meaning that the sufficient gives is the meaning of *exists*. In English, we usually express this meaning using *there was*. For example,

(395) كانَ مَلِكٌ  
*[There] was a king.*  
 (literally: A king was.)

Note that مَلِكُ *king* is in the u-state as the subject. If it were in the a-state, then it would change the meaning:

(396) كانَ مَلِيكًا  
*He was a king.*

When كانَ is sufficient then it serves as the structure-completer. So the sentence is a verbal sentence.

Here is another example of a sufficient:

(397) كانَ تَاجِرٌ وَكَانَ لَهُ بْنُوْنَ [Wright 2/99D]  
*There was a trader, and he had sons.*

Incidentally, in example (397), the past verb of *have: had* is expressed using كانَ with the preposition لَ.

<sup>16</sup> 10:2 سورة يونس أكان للئاس عجباً But see the tafsirs of 682; the tafsirs of أكان للئاس عجباً for a possible exception to this rule.

## 29.15. Significations of the perfect verb كَانَ

The general signification of the perfect verb كَانَ is to indicate a state that existed in the past, and that has possibly ceased. For example:

(398) كَانَ زَيْدٌ قَائِمًا  
Zayd was standing.

This statement is regarding Zayd's state in the past and the implication is that he is possibly no longer standing.

This is the most common signification of the perfect verb كَانَ and the one that we have been using so far. But كَانَ is special in that it admits additional significations:

The second signification of كَانَ is to indicate a state that, at first, had not yet begun, and which then began and remained, possibly up to the present. It has, in this sense, the meaning *became, has become, or happened*. Examples:

(399) أَبَىٰ وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكُفَّارِ [سورة البقرة: 34]  
He refused and was arrogant and became of the disbelievers.

(400) احْتَرَقَ الْخَسْبُ فَكَانَ تُرَابًا [الجواهري: 548]  
The wood burned and so became dust.

A third signification of كَانَ is to indicate a state that will be in the future. For example:

(401) وَيَخَافُونَ يَوْمًا كَانَ شَرًّا وَمُسْتَطِيرًا [سورة الإنسان: 7]  
and [they] fear a Day whose evil will be widespread.

A fourth signification of كَانَ is to indicate a state that always existed and will always exist.<sup>17</sup> For example:

(402) وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا [سورة الأحزاب: 73]  
And ever is Allāh Forgiving and Merciful.

(403) وَلَا تَقْرُبُوا الْأَنِيْثَى إِلَيْهِ وَكَانَ فَلْحَشَةً وَسَاءَ سَبِيلًا [سورة الإسراء: 32]  
And do not approach unlawful sexual intercourse.<sup>1</sup> Indeed, it is ever an immorality and is evil as a way.

## 29.16. Significations of the u-state stateful verb يَكُونُ

### 29.16.1. يَكُونُ used for habitual is

Consider the sentence, *The mother cooks the food*. The verb *cooks* implies that the action is habitually done, not necessarily that it is being done at present. If we wished to say that the action is being done at present, we might instead say,

<sup>17</sup> سورة آل عمران for البحرين المحيط لأبي حيان 3:110

*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 تَطْبِخُ الْأُمُّ الطَّعَامَ may mean both (i) that the mother is cooking the food at present, or (ii) that she habitually does.

But for the verb *is*, Arabic can distinguish between the present and the habitual. So if we say السَّمَاءُ زَرقاءً, then this can, in general, mean both (i) that the sky is blue at present, and (ii) that it is habitually blue. If we wish to specify the habitual meaning, we may use the stateful verb يَكُونُ, thus:

(404) تَكُونُ السَّمَاءُ زَرقاءً  
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 u-state stateful verbs.

Here are some examples:

(405) سنن النسائي [قالَ وَمَا الْبَيْنُ وَالْمَرْزُ؟ قُلْتُ شَرَابٌ يَكُونُ مِنَ الْعَسَلِ وَالْمَرْزُ يَكُونُ مِنَ الشَّعِيرِ :5604]  
He said: ‘What is mead and beer?’ I said: ‘A drink that is from honey, and beer is from barley.’

(406) صحيح البخاري [إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْلُ :667]  
[There] is [at times] darkness and flooding

### 29.16.2. قدْ يَكُونُ for may be

When the meaning *may be* is desired, the stateful verb يَكُونُ may be preceded by the particle قدْ. For example,

(407) [قالَ أَبُو الدَّرْدَاءِ يَا رَسُولَ اللَّهِ يَسْرِقُ الْمُؤْمِنُ فَأَنَّ قدْ يَكُونُ ذَلِكَ]  
Abū al-Dardā' said, “O Messenger of Allah, Can a believer steal?” He said, “That may be.”

### 29.16.3. يَكُونُ used for future will be

Another usage of the stateful verb يَكُونُ is for the future tense to mean *will be*. In this case, it is often preceded by سَ or سَوْفَ and سَ are optional and are commonly dropped, especially when the context indicates the future. Future يَكُونُ is negated by لَا. Here are some examples:

<sup>18</sup>See <https://islamqa.info/ar/answers/264450> for the takhrij of this hadith.

(408) [فَقَدْ كَذَّبُتُمْ فَسَوْفَ يَكُونُ لِيَاماً] سورة الفرقان 25:77

*For you [disbelievers] have denied, so it [i.e., your denial] is going to be adherent.*

(409) [لَا يَكُونُ الْعَانُونُ شُفَعَاءَ وَلَا شَهَادَاءَ يَوْمَ الْقِيَامَةِ] رياض الصالحين 1553

*The frequent cursers will be neither intercessors nor witnesses [on] the day of resurrection.*

(409) [يَوْمٌ] is in the a-state because it is an adverb of time, see chapter @ref(adverb-of-time).)

(410) [يَوْمٌ يَكُونُ أَنْثَاثٌ كَأَفْرَاسٍ أَمْبَوْثٍ] سورة القارعة 101:4

*It is the Day when people will be like moths, dispersed,*

(411) [يَكُونُ فِي آخِرِ الزَّمَانِ دَجَالُونَ كَذَّابُونَ] صحيح مسلم 7

*There will be in the end of time charlatan liars*

## 29.17. Significance of the a-state stateful verb يَكُونُ

Like a-state stateful verbs in general, يَكُونُ *be* expresses the meaning of purpose, wish, or expectation. It occurs after the particles أَنْ, حَتَّىٰ, كَيْفَ, لَمْ, لَنْ, إِذْنٌ, حَتَّىٰ, كَيْفَ, لَمْ, لَنْ, أَنْ, and يَكُونُ. All this is consistent with what we have learned about a-state stateful verbs in chapter @ref(a-state-stateful-verbs). Here are some examples:

(412) [نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ. عَلَىٰ قَبْلِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ] سورة الشعرا 26:193-194

*The Trustworthy Spirit [i.e., Gabriel] has brought it down. Upon your heart, [O Muhammad] - that you may be of the warners -*

(413) [لَنْ يَسْتَكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقْرِبُونَ] سورة النساء 4:172

*Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]*

(414) [أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ] سورة يونس 10:99

*Then, [O Muhammad], would you compel the people in order that they become believers?*

## 29.18. The o-state stateful verb يَكُنْ

As with other verbs, the o-state stateful verb يَكُنْ is used for negative commands, indirect commands, and with لَمْ for negation, etc. Examples:

(415) [وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا عَنِ الْمُنْكَرِ] سورة آل عمران 3:104

*And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong,<sup>1</sup> and those will be the successful.*

(416) [سورة آل عمران] الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ [3:60]

*The truth is from your Lord, so do not be among the doubters.*

(417) [صحیح البخاری] لَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَّابًا وَلَا فَحَّاشًا وَلَا لَعَانًا [6031]

*The Prophet ﷺ was not one who would abuse (others) or say obscene words, or curse (others)*

### 29.18.1. Deletion of ن

For the o-state stateful conjugations of that don't have a ن between ك and ن, the ن may optionally be deleted if certain conditions are satisfied. These conjugations are:

- يَكُنْ which becomes يَكُنْ
- تَكُنْ which becomes تَكُنْ
- نَكُنْ which becomes نَكُنْ
- أَكُنْ which becomes أَكُنْ

These are the conditions, all of whom must be satisfied<sup>19</sup>:

i. The verb is not followed by a sukūn. Examples:

(418) لَمْ يَكُنْ الَّذِينَ ... X

✓ لَمْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّىٰ تَأْتِيهُمُ الْبِيْنَةُ [سورة البينة 98:1]

*Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from disbelief] until there came to them clear evidence*

(419) لَمْ يَكُنْ الرَّجُلُ حَاضِرًا X

✓ لَمْ يَكُنْ الرَّجُلُ حَاضِرًا

*The man was not present.*

ii. The verb is not followed by an attached pronoun. Example:

(420) إِنْ يَكُنْ فَلَنْ ... وَإِنْ لَمْ يَكُنْ ... X

✓ إِنْ يَكُنْ فَلَنْ شُلُّطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْ فَلَا خَيْرٌ لَكَ فِي قَتْلِهِ [صحیح مسلم 2930a]

*If he is he (i.e. the Dajjāl), you would not be able to overpower him, and if he is not he there is no good for you in killing him*

iii. The verb is not at the end of a sentence. Example:

(421) وَلَمْ أَكُنْ X

✓ وَلَمْ أَكُنْ بَغِيَّاً [سورة مریم 19:20]

*and I have not been unchaste*

Here are some more examples which satisfy the conditions so the ن is deleted. Examples:

<sup>19</sup>Conditions and examples taken from <https://github.com/zahidsyed/learning-nahw-analytically>

(422) [سورة النحل ١٦:١٢٧] وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ  
and do not be in distress over what they conspire.

(423) [سورة مريم ١٩:٩] وَقَدْ خَلَقْنَاكَ مِنْ قَلْبٍ وَلَمْ تَكُنْ شَيْئًا  
for I created you before, while you were nothing

(424) [سورة المدثر ٧٤:٤٣-٤٤] قَالُوا لَمْ نَكُنْ مِّنَ الْمُصَلِّينَ ۝ وَلَمْ نَكُنْ نُطْعِمُ الْمُسْكِينَ  
They will say, “We were not of those who prayed, Nor did we used to feed the poor.”

(425) [سورة القيامة ٧٥:٣٧] أَلَمْ يَكُنْ نُطْفَةً مِّنْ مَّنْ يُمْسِي  
Had he not been a sperm from semen emitted?

## 29.19. The verb of command كُنْ

The verb of command كُنْ is used to mean *Be!*. Examples:

(426) [سورة الأنبياء ٢١:٦٩] قُلْنَا يَنَارُ كُونِي بَرِدًا وَسَلَمًا عَلَى إِبْرَاهِيمَ  
We [i.e., Allāh] said, *O fire, be coolness and safety upon Abraham.*

(427) [سورة البقرة ٢:٦٥] فَقُلْنَا لَهُمْ كُوْنُوا قِرْدَةً حَسِيْنَ  
“and We said to them, ‘Be apes, despised.’”

The verb of command كُنْ followed by the name of a person in the a-state is used to express one’s guessing that the person whom one sees is the individual named. For example:

(428) [Wright 2/44C] كُنْ أَبَا دَرْ [I presume that the person approaching is Abū Dharr]

(429) [Wright 2/44C] كُنْ أَبَا زَيْدٍ [I guess that you are Abū Zayd.]

## 29.20. The perfect verb گَانَ combined with a stateful verb

In section (ref) above, we mentioned that the info گَانَ can be a complete sentence. The examples we gave were where the info of گَانَ were nounal sentences.

Instead of a nounal sentence as the info of گَانَ, the info is very often a verbal sentence گَانَ combined with verbal sentences to express complex tenses. The most common combination is the perfect verb گَانَ with a stateful verb in its info.

Consider again example (349):

(349) [Peled, Sentence types 171] گَانَ زَيْدٌ قَائِمًا  
Zayd was standing

The info of گَانَ is (as a single element) the doer participle قَائِمًا. Let’s try to replace the doer participle قَائِمًا with its stateful verb بِقُوْمٍ. We get:

(430) گان زَيْدٌ يَقُوْمُ  
*Zayd used to stand.*  
 (literally: *Zayd was – he stands.*)

When گان is combined with a following stateful verb, or its doer participle, it indicates an imperfect action that was occurring in the past. The tense is usually either:

- i. Past-continuous (*he was doing*), or
- ii. Past-habitual (*he used to do*).

In general, گان with a stateful verb can indicate either tense. Whereas with a doer participle typically indicates the past-continuous tense. The exact difference in signification between the doer participle and its stateful verb is discussed in more detail in chapter (ref).

Let's discuss the grammar of the new sentence (430) گان زَيْدٌ يَقُوْمُ. The subject of گان is گان. And the info of گان is the complete verbal sentence یَقُوْمُ *he stands*. The doer of the stateful verb يَقُوْمُ is the latent pronoun [هُوَ] that refers back to the subject زَيْدٌ.

### The word order of گان, its subject, and the stateful verb

The sequence (گان, subject, stateful verb) is a very commonly used word order. But there is also another word order which is also very frequently used. And that is (گان, stateful verb, subject). For example:

(431) گان يَقُوْمُ زَيْدٌ  
*Zayd used to stand.*

There are two methods to analyze example (431) above<sup>20</sup>:

The first method is to consider زَيْدٌ the doer of the stateful verb بِقَوْمٍ. The sentence يَقُوْمُ Zayd stands is then the info of گان. And the subject of گان is a latent state-of-affairs pronoun [هُوَ]. The state-of-affairs pronoun will typically go untranslated in this case.

The second method is to consider زَيْدٌ the subject of گان he stands (with a latent doer pronoun) is then the info of گان, but which is made to precede its subject. By the way, it seems that this second method is not used when the subject is dual or plural. This is because we typically always find the stateful verb in the singular when it precedes the subject, regardless of whether the subject is singular, dual, or plural. For example:

(432) گان يَقُوْمُ الْزَيْدَان ✓  
 گان يَقُوْمَان الْزَيْدَان ✗  
*The two Zayds were standing.*

<sup>20</sup>For details on the dispute amongst the grammarians on the parsing of this word order, see حاشية الدر المصنون للسمين 4/184 التذليل والتكميل لأبي حيان; 2/137 العسان على شرح الأشموني لألفية ابن مالك 9:117 سورة التوبة for الدر المصنون للسمين الحلي; ما گان يَصْنَعُ فِرْعَوْنُ 7:137 for سورة الأعراف for الحلي ما گاذ يَرِيْغُ قُلُوبُ فَرِيقٍ وَّمُنْهُمْ

Both word orders كَانَ يَفْعُمُ زَيْدٌ يَوْمًا (430) and كَانَ زَيْدٌ يَفْعُمُ (431) have, more or less, a similar meaning.

But choosing one of two word orders can affect the conjugation of the stateful verb for dual and plural subjects. Here is a table that compares conjugations for the two options:

كَانَ زَيْدٌ يَفْعُمُ	كَانَ يَفْعُمُ زَيْدٌ
كَانَتْ هِنْدٌ تَقْوُمُ	كَانَتْ تَقْوُمُ هِنْدٌ
كَانَ الْهَنْدَانِ يَقْوَمَانِ	كَانَ يَقْوَمُ الْهَنْدَانِ
كَانَتِ الْهَنْدَانِ تَقْوَمَانِ	كَانَتِ تَقْوَمُ الْهَنْدَانِ
كَانَ الرَّبِيعُونَ يَفْعُمُونَ	كَانَ يَفْعُمُ الرَّبِيعُونَ
كَانَتِ الْهَنْدَاتُ يَفْعُمْنَ	كَانَتِ تَفْعُمُ الْهَنْدَاتُ

When the subject of كَانَ is a dual or plural pronoun, then it seems that only the subject, stateful verb, subject (كَانَ) is used. And the كَانَ (stateful verb, subject) is unused. For example:

(433) كَانُوا يَقْوُمُونَ ✓  
          كَانَ يَقْوُمُونَ ✗  
*They were standing.*

Here are some more examples of كَانَ followed by a stateful verb:

كَانَ يَعْبُدُ مُشْرِكُو مَكَةَ الْأَصْنَامِ  
or  
كَانَ مُشْرِكُو مَكَةَ يَعْبُدُونَ الْأَصْنَامِ

*The polytheists of Makkah used to worship idols.*

صَحِيحُ البَخْرَى [420]: كَانَتْ تُحْبُّ الصَّدَقَةَ  
*She used to love [to practice] charity.*

سُورَةُ النَّغَافِنَ [64:6]: كَانَتْ تَأْتِيهِمْ رُسْلَاهُمْ 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).)

صَحِيحٌ [6130]: كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لِي صَوَّاحِبٌ يَلْعَبُنَّ مَعِي  
*I used to play with dolls in the presence of the Prophet, and I had companions playing with me.*

Occasionally, the particle قَدْ precedes the combination of كَانَ and the stateful verb. Example:

صَحِيحٌ [2781]: قَالُوا هَذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ  
They said, ‘This [person] used to transcribe for Muhammad ﷺ’

The following stateful verb may also be an passive verb. Example:

صَحِيحٌ [2641]: إِنَّ أَنَاسًا كَانُوا يُؤْخَذُونَ بِأَلوَحٍ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
*Indeed people were (sometimes) judged (literally: held) by the [revealing of] divine inspiration in the lifetime of the Prophet.*

### 29.20.1. One گان suffices multiple stateful verbs

If the signification of an action occurring continually in the past applies to more than one stateful verb, then it is sufficient to prefix گان to only the first one. Example:

[صحيح مسلم: 2452] **كانت تَعْمَل بِيَدِهَا وَتَصَدّقُ**  
*She used to work with her hand and spend (that income) on charity.*  
 (تَصَدّقُ is abbreviated to تَسَدِّقُ. See section @ref(form-5-verbs-abbrev).)

### 29.20.2. Negation of گان and a stateful verb

In order to negate the combination of گان and the following stateful verb, multiple options are available. Using يَفْعَل as an example stateful verb, we can have:

- ما گان يَفْعَل
- لَمْ يَكُنْ يَفْعَل
- گان لا يَفْعَل

Examples:

[الأدب المفرد: 982] **ما گان أَحَدْ بَيْدَأْ، أَوْ بَيْدُرْ، إِنْ عُمَرْ بِالسَّلَامِ**  
*No one preceded or got ahead of Ibn Eumar with (giving) the greeting.*

[سورة المائدة: 5:79] **كَانُوا لَا يَتَنَاهُونَ عَنْ مُنْكَرٍ فَعَلُوْهُ**  
*They used not to prevent one another from wrongdoing that they did.*

[صحيح مسلم: introduction] **لَمْ يَكُنُوا يَسْأَلُونَ عَنِ الإِسْنَادِ**  
*They would not ask about the chains of narration*

In terms of the differences between these constructions ما گان يَفْعَل imparts more emphasis in the denial than گان لا يَفْعَل.

There is also difference between the options ما گان يَفْعَل and ما گان أَحَدْ بَيْدَأْ in terms of when one would be used instead of the other.<sup>21</sup> For example, if someone says to you: *I thought I saw you writing yesterday.* To reply in the negative, you would say: ما گُنْتُ لا أَكْتُب instead of ما گُنْتُ لا أَكْتُب to mean *I was not writing.*

The construction ما گان يَفْعَل is also used when one wishes to say that one never used to do something due to one's circumstances And also to mean that one did not know how to do something in the past. For example,

**ما گُنْتُ أَحْفَطْ شِعْرًا**  
*I used to not memorize any poetry.*

As for گان لا يَفْعَل, it connotes an intentional or purposeful lack of doing something. Whereas, with ما گان يَفْعَل, the lack of action may be incidental. For example, گان لا يَقْرَأُ الْقُرْآنَ “He used to not read the Qur'aan” imparts that the person was intentionally not doing so. Whereas ما گان يَقْرَأُ الْقُرْآنَ does not convey the intentionality of the lack of action. For example, the person may not have been reading the Qur'aan because he did not know how to.

<sup>21</sup> معاني النحو 1/222

### 29.20.3. The combination گان يكُون

Occasionally, گان can be combined with its own stateful verb يكُون This gives the meaning *was being* or *used to be*. يكُون is, in this combination, often optional and may be dropped for no change in meaning. Examples:

and [صحيح البخاري] گان يكُون في مهنة أهله 676]

[صحيح البخاري] گان في مهنة أهله 6039]  
He used to keep himself busy serving his family

[جامع الترمذى] قد گان يكُون في الأمم مخدّثون 2398]  
There used to be in the nations inspired persons

[Wright 2/21C]  
men that used to be with the kings  
کان يكُون في آل بيته [Fischer 107]

He used to be in the house.

### 29.20.4. Possible occurrence

Sometimes گان is used with a stateful verb to express an action that could, should, or would have occurred. Examples:

کان يكُون سوءً أدب [Fischer 108]  
It would have been a misbehavior.

[صحيح مسلم] فَقَالَ حَذِيفَةُ أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ  
 Hudhayfah said: 'You might have done that.'

This meaning can also be for the future, for example in a question:  
أي شئ كنت تصنع [سنن ابن ماجه] 2606]  
Which thing would you do?

### 29.20.5. Omission of گان

If one or more perfect verbs precedes the stateful verb or if the context indicates that the action was occurring in the past, then گان can be omitted, and the stateful verb is used by itself.<sup>22</sup> For example:

فُلْ قُلْ فَإِمْ تَعْتَلُونَ أَنْ بَيَاءَ اللَّهِ مِنْ قَبْلِ [سورة البقرة] 2:91]  
Say, Then why did you kill the prophets of Allāh before”

(No گنتون before.)

[سورة البقرة] وَأَتَتَّبَعُوا مَا تَتَّلَوْا أَلْشَيَطِينُ عَلَى مُلْكِ سُلَيْمَانَ 2:102]  
And they followed [instead] what the devils had recited during the reign of Solomon

(No گاتن before.)

### 29.20.6. گان followed by a doer participle or doee participle instead of a stateful verb

Instead of a stateful verb after گان, its doer participle or doee participle may be used instead. And this can give the effect of a state of being rather than an action being done. For example:

<sup>22</sup>Wright 2/21C

گان ساکِن [Wright 2/198A]  
*He was dwelling*

گائت الْعُصِيُّ مَرْكُوْزَةً فِي الْأَرْضِ [Wright 2/198A]  
*The staffs were sticking in the ground.*  
 (گائت ترکر) would imply that they were being stuck.)

When the verbal noun refers to an action taking place in the future, the idea of futurity is transferred to a past time. For example:

أَمْرٌ كَانَ مَفْعُولًا [Wright 2/196A]  
*a matter which was to be done*

## 29.21. The perfect verb گان combined with a perfect verb

گان is combined with a following perfect verb to denote an action completed prior to some past (specified or implied) point in time. Example:

مات الرشيد بطورس وگان خرج إلى خراسان لمخازنة رافع بن النيث [Wright 2/5C]

al-Rashid died at Tüs after (literally: and) he had set out for Khurāsān to combat Rāfīe ibn al-Layth.

قَدْ is often used when گان is combined with a perfect verb. قَدْ may be placed either between گان and the following perfect verb, or before گان. Examples:

كُنْتُ قَدْ رَبِيْث جارِيَةً [Wright 2/5C]  
*I had brought up a girl*

قَدْ كَانَتْ فَرَعَثَتْ مِنْ عَمْلَهَا  
*She had been done with her work.*

When there are multiple perfect verbs, and one (or more) of them occurred farther in the past than the others, it is indicated with قَدْ, the others having merely گان. We re-use a previous example here and extend it:

مات الرشيد بطورس وگان خرج إلى خراسان لمخازنة رافع بن النيث. وگان رافع هَذَا قد خرج وخلع الاطاعة وتغلب على سمرقند.

[Wright 2/6A]

“al-Rashid died at Tüs after he had set out for Khurāsān to combat Rāfīe ibn al-Layth. And this Rāfīe had already rebelled and cast off his allegiance and taken forcible posession of Samarqand.”

(Note how قَدْ is only used before Rāfīe’s action of rebelling.)

### 29.21.1. Negation

This combination may, again, be negated in multiple ways. Examples:

لَا يَأْتِي ابْنَ آدَمَ النَّذْرَ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَرْتَهُ 6609: صحيح البخاري  
*Vowing does not bring to the son of Adam anything I have not already written in his fate,*

وَدَدْتُ أَنِّي لَمْ أَكُنْ خَرْجَتُ الْعَامِ 1778: سنن أبي داود  
*I wish I had not come out (for Hajj) this year*

3/139 إحياء علوم الدين لأبي حامد الغزالي [A report narrated in without a chain]

*And he had not brought her anything*

## 29.22. The stateful verb يَكُونُ combined with a perfect verb

The stateful verb يَكُونُ is combined with a perfect verb (often with an interposed قَدْ) to express that the action is conceived of having been completed in the future. Examples:

مشكاة المصابح [1793]: يَكُونُ قَدْ وَجَبَ عَلَيْكَ صَدَقَةً

*Charity will have been incumbent upon you*

فَلَنَأْخُذْهُ فَنَكُونُ قَدْ أَخْذَنَا عَوْضًا [Fischer 108]

*Let us take him for (then) we will have taken a substitute*

### 29.22.0.1. The a-state verb يَكُونُ combined with a perfect verb

An a-state verb يَكُونُ is combined with a perfect verb to express being in a state of an action having occurred or that might have occurred. For example:

خَافَ أَنْ يَكُونَ قَدْ أَخْطَأً [Fischer 110]

*He feared that he could have erred.*

p. 59. المهدب فيما وقع في القرآن من المعرب للسيوطى] وَجِئْرُوا أَنْ يَكُونُوا سُبِّقُوا

*And that they might have been preceded is possible*

يُشَرِّطُ فِي الْتَّابِعِ أَنْ يَكُونَ قَدْ حَجَّ عَنْ نَفْسِهِ

*It is conditional for the deputy that he be in as state of already having performed the Hajj for himself.*

## 29.23. The verb of command كُنْ combined with a stateful verb

Ocassionally, the verb of command كُنْ is combined with a stateful verb, thus:

كُنْ أَنْتَ تَكَامِلُهُمْ [Fischer 121]

*You be speaking to them!*

## 29.24. كَانَ with the ل of denial

One special use of كَانَ is what is termed the ل of denial. This is a negative كَانَ (either كَانَ مَا يَكُنْ or لَمْ يَكُنْ with the appropriate suffixes or prefixes for the subject) followed by ل and then an a-state stateful verb. This expresses the meaning of:

- i. to deny being the one to do something, or
- ii. to deny going to do something

Here are some examples:

لَمْ تَكُنْ زَيْبُ لِتَصْرِيبٍ وَلَدَهَا

*Zaynab was not one to beat her child.*

or

*Zaynab was not going to beat her child.*

وَمَا كَانَ اللَّهُ لِيَعْذِبَهُمْ وَأَنْتَ فِيهِمْ [سورة الأنفال: 8:33]

*But Allāh would not punish them while you, [O Muḥammad], are among them*

[سنن أبي داود: 3112] فَقَالَ أَتَخْشِيَنَّ أَنْ أَفْتَلُهُ مَا كُنْتُ لَأَفْعَلُ ذَلِكَ

*He said: Do you fear that I shall kill him? I am not going to do that.*

[سنن ابن ماجه: 1503] قَالَ لَمْ أَكُنْ لَأَفْعَلَ

*He said: I was not going to do that.*

## 29.25. كَانَ with the لِ of deserving

Closely related, yet distinct from, the use of كَانَ with the لِ of denial (above) is the use of كَانَ with a لِ that signifies deserving, behooving, appropriateness, or possibility. This is, again, a negative followed by the preposition لِ and a following i-state noun, and then أَنْ followed by an a-state stateful verb. This signifies that the action of the verb does not behoove, or is not appropriate or deserving or possibly for the person denoted by the noun after لِ.<sup>23</sup> For example:

فَأَزَّبَنَا يَهْجَةً مَا كَانَ لَكُمْ أَنْ تُدْبِوا شَجَرَهَا [سورة النمل: 27:60]

*causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof*

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيهِ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولُ لِلنَّاسِ كُوْنُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ [سورة آل عمران: 3:79]

*It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, ‘Be servants to me rather than Allāh,’*

سَنِنٌ [فَالْأَبْوَابُ بَكْرٌ مَا كَانَ لِابْنِ أَبِي فُحَافَةَ أَنْ يُصَلِّي بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْيَ دَادِ] [أَبْيَ دَادِ: 940]

*Abū Bakr said; it was not befitting for the son of Abū Quhāfah to lead the prayer in the presence of the Messenger of Allāh ﷺ*

## 29.26. FINI

### 29.27. TODO:

كان زيد آكلًا طعاماك

See 1/280–284 شرح ابن عقيل على الألفية

[66 الجملة العربية لفاضل السامرائي] كانت الحمى تأخذ زيدا

as subject or info of kaana. Both permitted but subject more worthy. [basit 714–715A]

p 411 شرح جمل الزجاجي لأبن عصفور

info of kaana is a pronoun

<sup>23</sup> سورة آل عمران for تفسير ابن عاشور and البحر المحيط لأبي حيان

# Chapter 30.

## إِنْ and its sisters



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 30.1. Introduction

The archetypical nounal sentence is governed by an abstract foundational government that governs a subject and its info, both in the u-state.

For example:

(434) زَيْدٌ قَائِمٌ  
Zayd is standing .

In example (434) above, an abstract foundational government governs the subject زَيْدٌ and its info قَائِمٌ both in the u-state.

إِنْ and its sisters are a set of six foundational government particles that take an archetypical nounal sentence as their input and transform it, by governing the subject in the u-state and the info in the u-state. Furthermore, each particle has its own meaning that it imparts to the input sentence.

The set of إِنْ and its sisters is:

- i. إِنْ *indeed*
- ii. إِنْ *that*
- iii. كَأَنْ *as if*
- iv. لَكِنْ *but*
- v. لَيْث *would that*
- vi. لَعْلَى *perhaps*

We will discuss them in the following sections.

### 30.2. إِنْ *inna*

#### 30.2.1. Basic meaning of إِنْ

إِنْ has an assertive meaning. It asserts the property which its info expresses about its subject. For example:

(435) إِنْ زَيْدًا قَائِمٌ  
Indeed Zayd is standing. .

As you can see, the foundational government particle إِنْ has transformed the input example (434) by governing the subject زَيْدٌ in the a-state and its info قَائِمٌ in the u-state. It has also added the assertive meaning “indeed”.

### 30.2.2. إِنْ with a pronoun subject

When the subject of إِنْ (or any of its sisters) is a pronoun, then the attached pronouns are used. So we will say, for example:

إِنْهُ قَائِمٌ وَإِنَّهَا جَالِسَةٌ وَإِنَّكُمَا قَائِمَانِ وَإِنَّهُمْ جَالِسُونَ (436)

When the subject is a pronoun for the singular speaker-participant يِ, then نِ may optionally be inserted. So we can say either إِنِّي or إِنِّي نِ. Examples:

إِنِّي/إِنِّي قَائِمٌ (437)

And when the subject is a pronoun for the plural speaker-participant بِ, then the two نِs can optionally be combined. So we can say either إِنَّنَا or إِنِّنَا. Examples:

إِنَا/إِنَّنَا قَائِمُونَ (438)

The above rules, which allow adding or dropping a نِ, are common for all of the sisters of إِنْ that end with نِ: So we can say:

- إِنِّي/إِنِّي نِ and إِنَّنَا/إِنَّنَا نِ.
- أَنِّي/أَنِّي نِ and أَنَّنَا/أَنَّنَا نِ.
- كَانِي/كَانِي نِ and كَانَنَا/كَانَنَا نِ.
- لَكِنِّي/لَكِنِّي نِ and لَكِنَنَا/لَكِنَنَا نِ.

لَعْلَى and لَيْلَى have modified rules, which will be covered in their respective sections, if Allāh wills.

### 30.2.3. An إِنْ as part of a larger sentence

An إِنْ sentence can itself, be a part of a larger sentence. For example:

(439) [شرح ابن عقيل على الألفية] زَيْدٌ إِنَّهُ قَائِمٌ 1/355  
Zayd – indeed he is standing.  
(The sentence إِنَّهُ قَائِمٌ is the info of the subject زَيْدٌ.)

We will explore this more in section (inna vs anna) below).

### 30.3. أَنْ anna

#### 30.3.1. Interpretation of the أَنْ clause as a maṣdar construction

أَنْ may be translated as “that”. أَنْ is unique amongst إِنْ and its sisters that when it transforms an input nounal sentence the output is actually not a structurally complete sentence anymore. Here is its output after transforming example (434):

(440) أَنْ زَيْدًا قَائِمٌ  
that Zayd is standing

As you can see above, example (440) does not stand by itself as a complete sentence. Terminologically, زَيْدًا is the subject of أَنْ and قَائِمٌ is its info. But once أَنْ has been added to the sentence, then the resulting output actually only constitutes a single element of a sentence (in terms of sentence structure). Let's explain what we mean by making example (440) a part of a larger sentence:

(441) يُعْجِبُنِي أَنْ زَيْدًا قَائِمٌ  
That Zayd is standing pleases me.

Now the sentence is structurally complete. In this sentence, the أَنْ clause (i.e. أَنْ, its subject, and its info together) constitutes the structure-starter element of the sentence as the doer of the verb يُعْجِبُنِي. The verb يُعْجِبُنِي is the structure-completer of the sentence.

The grammarians have theorized that the أَنْ clause is able to constitute a single sentence element because it is interpreted as a maṣdar construction. And the maṣdar is then able to take the place of a single element of the sentence. In example (441) the maṣdar is interpreted as follows:

(442) قَيْاْمٌ زَيْدٌ = أَنْ زَيْدًا قَائِمٌ that Zayd is standing = Zayd's [being] standing

If we replace the أَنْ clause in example (441) with this interpreted maṣdar construction, we get:

(443) يُعْجِبُنِي قَيْاْمٌ زَيْدٌ  
Zayd's [being] standing pleases me..

Now we can see how the interpreted maṣdar construction قَيْاْمٌ زَيْدٌ constitutes the structure-starter of the sentence. (Technically, the annex noun قَيْاْمٌ is the structure-starter and زَيْدٌ is its base noun governee, but loosely speaking they can be considered one unit.)

By the way, the interpretation of the أَنْ clause as a maṣdar construction does not mean that the sentence with the maṣdar construction will have exactly the same meaning as the sentence with إِنْ. Rather the maṣdar interpretation only helps us analyze the sentence grammatically. And it will also help us determine when we can use the maṣdar أَنْ as opposed to other alternatives.

### 30.3.2. أَنْ clauses as different elements of a sentence

Let's get back to example يُعِجِّبُنِي أَنْ زَيْدًا قَائِمٌ ([\(441\)](#)) *That Zayd is standing pleases me.* In this sentence, as we just discussed, أَنْ زَيْدًا قَائِمٌ, because of its interpretation as the maṣdar construction قَيَامٌ زَيْدٍ, constitutes a single element, in terms of sentence structure. In example ([\(441\)](#)), it constitutes the doer of a verbal sentence, which is a indispensable element. But an أَنْ clause need not only constitute a doer, or a indispensable element for that matter. An أَنْ clause may constitute various elements of a sentence. We will discuss them below:

#### The أَنْ clause as a doer

We have already seen an example of the أَنْ clause as the doer in example ([\(441\)](#)) يُعِجِّبُنِي أَنْ زَيْدًا قَائِمٌ. Here is another example:

([444](#)) شرح شيخ زاده على قواعد الإعراب [بلغني أن زيداً منطلق] [\[1/176\]](#)  
*[The news] that Zayd is setting out has reached me.*

If we replace the أَنْ clause with its interpreted maṣdar we get:

([445](#)) شرح شيخ زاده على قواعد الإعراب [بلغني انطلاق زيد] [\[1/176\]](#)  
*Zayd's setting out has reached me.*

#### The أَنْ clause as a deputy doer

([446](#)) عُرِفَ أَنَّ السَّارِقَ حَرِيْعٌ [\[nawh\\_waadiH 1/264\]](#)  
*That the thief is bold was known.*

If we replace the أَنْ clause with its interpreted maṣdar we get:

([447](#)) عُرِفَ حَرَاءُهُ السَّارِقِ [\[nawh\\_waadiH 1/264\]](#)  
*The thief's boldness was known.*

#### The أَنْ clause as a direct doee

The أَنْ clause can occur in the position of a direct doee. Here is an example:

([448](#)) عَلِمْتُ أَنْكَ فَاضِلٌ [\[nawh\\_waadiH 1/264\]](#)  
*I knew that you are excellent.*

If we replace the أَنْ clause with its interpreted maṣdar we get:

([449](#)) عَلِمْتُ فَضْلَكَ [\[nawh\\_waadiH 1/264\]](#)  
*I knew your excellence.*

### The clause in the i-state

The أنَّ clause can occur after a preposition. For example:

(450) شرح شيخ زاده على قواعد الإعراب [1/177]

*I wondered at that Zayd is stopped standing.*

If we replace the أنَّ clause with its interpreted maṣdar we get:

(451) شرح شيخ زاده على قواعد الإعراب [1/177]

*I wondered at Zayd's being stopped standing.*

The أنَّ clause can even occur as a base noun. For example:

(452) قالَ أَئِنْ تُرِيدُ قَالَ أَرِيدُ أَخَا لِي فِي هَذِهِ الْقَرْيَةِ قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرْبَهَا قَالَ لَا

غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ غَرَّ وَحْشَ

[صحيح مسلم: 2567a]

[He said, "Where are you intending [to go]?" He said, "I intend [to go to] a brother of mine in this town." He said, "Do you have upon him a favor that [you are seeking repayment for]?" He said, "No, except that I have loved him [for the sake of] Allāh the Exalted and Glorious."

### The clause as a info

(453) أمرك أنك ذاهب [الجني الداني] 409]

*Your state-of-affairs is that you are going.*

(The interpreted maṣdar ذهابك is the info.)

### The clause as a subject

The أنَّ clause as a subject is not as common as the other categories, and has some restrictions. Generally, it won't begin the sentence. Instead, its info will usually precede it.<sup>1</sup> For example:

(454) في ظني أنك فاضل [الجني الداني] 408]

*[It is] in my estimation that you are excellent.*

(في ظني is analyzed as a fronted info and the interpreted maṣdar construction فَضْلُكَ your excellence is the backed subject.)

(455) أنك ترى الأرض خلشعة [سورة فصلت] 41:39<sup>2</sup>

*And of His signs is that you see the earth stilled*

(456) أَحْقًا أنك ذاهب [أوضح المسالك لابن هشام] 2/205]

*[Is it] really that you are going?*

(The interpreted maṣdar ذهابك is the subject. حَقًا is analyzed as an adverb info.<sup>3</sup>)

<sup>1</sup>See 1 شرح الأشموني لألفية ابن مالك 408 for an exception. See also 2/204 (editor's footnote) for another example.

<sup>2</sup>See 2 أوضح المسالك لابن هشام 41:39 and 2 سورة فصلت 41:39 for إعراب القرآن للداعسي.

<sup>3</sup>See 2/206 (editor's footnote).

The أَنْ clause may even be an subject of كَانَ إِنْ and. Examples:

- (457) [كان في ظني أنك فاضل] 408 الجنِ الداني [It] was in my estimation that you are excellent.

As the subject of the أَنْ clause must be separated from إِنْ:

- (458) [إن عندي أنك فاضل] 408 الجنِ الداني [Indeed it is your rank] with me that you are excellent.  
i.e. You are excellent in my sight.

When the أَنْ clause is a governee of كَانَ then it can, in general, be either the subject or the info. For example:

- (459) [فَكَانَ عَيْتَهُمَا آنَهُمَا فِي أَنَّارٍ] 59:17 سورة الحشر [So the outcome for both of them is that they will be in the Fire]  
(In some recitations عاقِبة is in the u-state.<sup>4</sup>)

Compare also to section (masdar an in kaana chapter).

### 30.3.3. The interpreted maṣdar when the info of أَنْ is a prepositional/adverbial phrase

Consider the following sentences, where the info of أَنْ is a prepositional or adverbial phrase:

- (460) [عجبت من أن زيداً عندك] haazimi 24/10  
*I wondered at that Zayd is at [your place].*  
(The info of أَنْ is an adverbial phrase: *عندك at your place*.)

- (461) [علمت أن زيداً في الدار] haazimi 37/15  
*I knew that Zayd is in the house.*  
(The info of أَنْ is an prepositional phrase: *في الدار in the house*.)

In such cases, the interpreted maṣdar is general beingness, represented by the maṣdar كون زيد في الدار, as below:

- (462) [عجبت من استقرار زيد عندك] haazimi 24/10  
*I wondered at Zayd's being at [your place].*

- (463) [علمت كون زيد في الدار] haazimi 37/15  
*I knew Zayd's being in the house.*

<sup>4</sup> سورة الحشر for معاني القرآن للفراء; 5 معاني القرآن وإعرابه للزجاج; 59:17 سورة الحشر for البحر المحيط لأبي حيان الأعراف 7:5

### 30.3.4. The interpreted maṣdar when the info of أن is a entity noun

Consider the following sentence, where the info of أن is a entity noun:

(464) علمت أن زيداً أسد [haazimi 37/15]

*I knew that Zayd is a lion.*

(The info of أن is a entity noun: أسد a lion.)

In this case as well, the interpreted maṣdar can be general beingness:

(465) علمت كون زيد أسد [haazimi 37/15]

*I knew Zayd's being a lion.*

Or the interpreted maṣdar can be formed from the entity noun, using the suffix -iyah (see section (ref)), as below:

(466) علمت أسدية زيد [haazimi 37/15]

*I knew Zayd's lion-like-ness.*

### 30.3.5. Optionally delete the preposition before أن

When the أن clause is in the i-state following a preposition, then it is allowed to (optionally) delete the preposition, for the same meaning, as long as the meaning remains clear. So, instead of saying:

(467) شرح ابن عقيل على الألفية 2/151 عجبت من أنك قائم

*I wondered at that you are standing.*

we can say:

(468) شرح ابن عقيل على الألفية 2/151 عجبت أنك قائم

*I wondered that you are standing.*

### 30.3.6. لأن because

The preposition ل when attached before أن can signify the meaning *because*.<sup>5</sup> For example:

(469) قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَيَ بِطَعَامٍ أَكَلَ مِنْهُ وَبَعْثَ بِفَضْلِهِ إِلَيَّ وَإِنَّهُ بَعْثَ إِلَيَّ يَوْمًا بِفَضْلِهِ لَمْ يَأْكُلْ مِنْهَا لَأَنَّ فِيهَا ثُومًا فَسَأَلَهُ أَخْرَاهُمْ هُوَ قَالَ لَا وَلَكُنِي أَكْرَهُهُ [صحيح مسلم] مِنْ أَجْلِ رِيحِهِ

*He said, “The Messenger of Allāh ﷺ would, when he was brought some food, eat from it and send its extra to me. And indeed he sent to me, one day, some extra having not eaten from it because in it was some garlic. So I asked him, ‘Is it unlawful?’ He said, ‘No, but I dislike it because of its odor.’”*

<sup>5</sup>Wright 1/293B

### 30.3.7. لَعَلَّ أَنْ with the meaning of لَعَلَّ

As a niche use, أَنْ can be used with the meaning of لَعَلَّ (see section (ref) below). For example:

(470) [5 التذليل والتكميل لأبي حيـان] أئـت السـوق أـلـك تـشتـري لـئـا شـبـينا  
*Come to the market [so] that you may buy for us something.*

(471) [5 التذليل والتكميل لأبي حيـان] ما أـدـري أـنـه صـاحـبـها  
*I don't know, perhaps he is his companion.*

### 30.4. كَأَنْ ka'anna

كَأَنْ signifies as if. Examples:

(472) [1 النحو العربي: أحكام ومعان] كَأَنَّ الْعِلْمُ نُورٌ  
*[It is] as if knowledge is a light.*

(473) [1 النحو العربي: أحكام ومعان] كَأَنَّ عَلِيًّا أَسَدٌ  
*[It is] as if Ealiyy is a lion.*

(474) [سنن أبي داود: صحيح البخاري] فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ  
*So we were brought [and it was] as if we [were] chicks.*

(475) [سورة المدثر: 74:50] كَأَنَّهُمْ حُمْرٌ مُسْتَنِفَةٌ  
*As if they were alarmed donkeys*

(476) [صحيح البخاري] كَأَنِّي أَنْظُرُ إِلَيْهِ بَيَاضِهِ فِي يَدِهِ  
*It is as if I am looking at its whiteness in his hand.*

### 30.5. لَكِنْ lakinna

لَكِنْ signifies but. It forms a complete sentence with its subject and its info. But it will usually follow a previous sentence and contrast it. Examples:

(477) [1 النحو العربي: أحكام ومعان] الشَّمْسُ مُشِقَّةٌ لَكِنَّ الْجَوَّ بَارِدٌ  
*The sun is bright but the air is cold.*

(478) [سورة الأعراف: 7:61] قَالَ يَقُومُ لَيْسَ بِي ضَلَالٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ  
*[Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds."*

### 30.6. لَيْتٌ layta

لَيْتٌ has a wishful meaning. For example:

(479) [شرح ابن يعيش على المفصل] لَيْت زيداً قَائِمَا (4/568)  
Would that Zayd were standing.

The vocative is frequently used before لَيْتٌ. For example:

(480) [سورة بيسن 36:26] قَالَ يَأَيُّتَ فَهُنَّ يَعْلَمُونَ  
He said, "I wish my people could know"

When the subject is a pronoun for the singular speaker-participant يٰ, then a guarding-ن is inserted by default, thus: لَيْتني ن-. For example:

(481) [سورة النبأ 78:40] وَيَقُولُ الْكَافِرُ يَأَيُّتَنِي كُنْتُ تُرْبَةً  
and the disbeliever will say, "Oh, I wish that I were dust!"

Very rarely, the guarding-ن can be omitted thus: لَيْتني.<sup>6</sup>

When the subject is a pronoun for the plural speaker-participant نـا, then the ن of the pronoun is never omitted, and we will say: لَيْتنـا. For example:

(482) [سورة الأحزاب 33:66] يَأَيُّنـا أَطَعْنـا اللَّهَ وَأَطَعْنـا الرَّسُولَ  
How we wish we had obeyed Allah and obeyed the Messenger.

لَيْتٌ can be combined with أَنْ thus:

(483) [شرح ابن يعيش على المفصل] لَيْتْ أَنْ زيداً خارج (4/569)  
Would that Zayd were going out.

(484) [Fischer 180] لَيْتَ أَنْهُ شَاعِرٌ  
Would that he were a poet.

### 30.7. لَعَلَّ la'alla

لَعَلَّ signifies *perhaps*. It tends to be used in situations signifying hope for, or apprehension from, an impending event.<sup>7</sup>

Example of hope:

(485) [معاني النحو] لعل زيدا يكرمني (1/305)  
Perhaps (i.e. I hope) Zayd will honor me.

Example of apprehension:

(486) [شرح ابن يعيش على المفصل] لعل بكرًا يضرـب (4/570)  
Perhaps (i.e. I fear) Bakr will beat.

<sup>6</sup> [شرح ألفية ابن مالك للشاطبي] 1/332

<sup>7</sup> [شرح ابن يعيش على المفصل] 4/569

Opposite to لَيْتَ, when the subject is a pronoun for the singular speaker-participant ي, then a guarding-ن is not inserted by default, thus: لَعَلِيٌّ. For example:

إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ أَمْكُثُ فِي إِنْتِي عَانِسْتُ نَارًا لَعَلِيٌّ إِنْتِي كُمْ مِنْهَا بَقَسِّ أَوْ أَجْدُ عَلَىٰ (487)  
[سورة طه 20:10]

*When he saw a fire and said to his family, “Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance.”*

Very rarely, a guarding-ن can be added thus: لَعَلِيٌّ.<sup>8</sup>

But like لَيْتَ, the subject is a pronoun for the plural speaker-participant بَنِي, then the of the pronoun is not never omitted, and we will say: لَعَلَنَا. For example:

أَخْبِرْ صَاحِبَكَ أَنَا قَدْ جِئْنَا وَلَعَلَنَا سَنَعُودُ إِنْ شَاءَ اللَّهُ (4359) [صحيح البخاري]  
Inform your companion that we came and perhaps we will come again, if Allāh wills.

Here are some more examples showing the semantic range of لَعَلَّ:

لَعَلَّكُمْ لَوْلَمْ تَعْمَلُوا كَانَ خَيْرًا (489) [صحيح مسلم 2362]  
Perhaps if you did not do [it], it would be better.

إِنْكُمْ لَا تَدْرُونَ لَعَلَّكُمْ أَنْ تُبْتَلُوا (490) [سنن ابن ماجه 4029]  
Indeed you do not know, perhaps you will be tested.

فَالْيُتَّمَ عِنْدَ عُمَرَ فَقَالَ أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْكُرُ الْفِتْنَ فَقَالَ (491)  
صحيح مسلم] قَوْمٌ نَحْنُ سَمِعَنَا فَقَالَ لَعَلَّكُمْ تَعْنَوْنَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ قَاتِلُوا أَجْنَانَ  
[144a]

*We were with Eumar and he said, “Which of you has heard the Messenger of Allāh mention the tribulations?” Some people said, “We did hear him.” So he said, “Perhaps you are meaning the tribulation of a man in regard to his household and his neighbor?”*

لَعَلَّ can also be used for a past event. For example:

لَعَلَّكَ قَبَلَتْ أَوْ عَمِرْتْ أَوْ نَظَرْتْ (492) [صحيح البخاري 6824]  
Perhaps you (only) kissed or winked or looked?

لَعَلَّنَا أَعْجَلْنَاكَ (493) [صحيح البخاري 180]  
Perhaps we have forced you to hurry?

لَعَلَّ is often connected in meaning to a previous sentence. signifying in its meaning a connotation of *in order to*. In this sense, it approaches the meaning of كَيْ. For example:

<sup>8</sup> شرح ألفية ابن مالك للشاطبي 1/333

<sup>9</sup> See (with caution) also 2:21 سورة البقرة for تفسير ابن عاشور

سورة البقرة for تفسير ابن عاشور and; يَأْتِيهَا النَّاسُ أَعْيُنُو رَبِّكُمْ أَلَّذِي حَلَقْكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

يَأْتِيهَا الَّذِينَ عَامَلُوكُمْ كَمَا كُنْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ 2:183

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ مُسَيْلِمَةُ الْكَذَّابُ قُلْتُ لِأَخْرَجْنَ إِلَيْ (494)  
 [مسيلمة الكاذب: صحيح البخاري 4072]

*When the Messenger of Allāh ﷺ passed away, and then Musaylimah the Liar appeared, I said, “I will surely go out to Musaylimah so that I may kill him and so make amends for [killing] Hamzah.*

### 30.8. A prepositional/adverbial phrase as the info of إِنْ and its sisters

A prepositional/adverbial phrase can occur as the info of إِنْ and its sisters. For example:

(495) إِنْ زَيْدًا فِي الدَّارِ  
*Indeed Zayd is in the house.*

(496) عَلِمْتُ أَنْ زَيْدًا عِنْدَكَ  
*Indeed Zayd is at [your place].*

In such cases, based on what we have learned in section (ref), the info is actually implicated as general beingness, and the preposition or adverb is its governee. But loosely speaking we may say that the prepositional/adverbial phrase is the info.

### 30.9. A complete sentence as the info of إِنْ and its sisters

The info of إِنْ and its sisters may be a complete sentence. Examples:

(497) [النحو العربي: أحكام ومعان] إِنَّ الْعِلْمَ يُعَزِّزُ صَاحِبَةً  
*Indeed the knowledge – it makes esteemed its companion.*  
 (The info of إِنْ is the verbal sentence *يُعَزِّزُ صَاحِبَةً* it makes esteemed its companion.)

(498) [النحو العربي: أحكام ومعان] إِنَّ الْعَالَمَ قَدْرُهُ مُرْتَفعٌ  
*Indeed the scholar – his worth is high.*  
 (The info of إِنْ is the nounal sentence *قَدْرُهُ مُرْتَفعٌ* his worth is high.)

(499) [النحو العربي: أحكام ومعان] لَعَلَكَ اجْتَهَدْتَ  
*Perhaps you may exert yourself.*  
 (The info of لَعَلَكَ is the verbal sentence *اجْتَهَدْتَ* you exert yourself.)

The info of إِنْ (and its sisters) can even be a compound itself itself. Here is an example where the info of إِنْ is a sentence with its own subject and verbal sentence info:

(500) وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْرُمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ بَطْنِهِ وَبَحْصُرُ مَا لَا يَحْكُرُونَ  
 [النحو العربي: أحكام ومعان] وَيَحْفَظُ مَا لَا يَحْكُرُونَ  
*And indeed Abū Hurayrah used to stick with the Messenger of Allāh with the fill of his stomach and be present for what they [were] not present for, and memorize what they [were] not memorizing.*

### 30.10. Word order of the subject and the info with إِنْ and its sisters

#### 30.10.1. Word order for a single element info

The subject of إِنْ (and its sisters) must always follow it in word order. And its info must always follow the subject. So, for example, we cannot say:

(501) [162] شَرْحُ قَطْرِ النَّدِيِّ وَبَلِ الصَّدِيِّ] إِنْ قَائِمٌ زَيْدًا ×

We must say instead:

(502) إِنْ زَيْدًا قَائِمٌ  
Indeed Zayd is standing.

#### 30.10.2. Word order for a prepositional or adverbial phrase info

When the info is itself (loosely speaking) the prepositional or adverbial phrase, then then it may be placed before the subject. Sometimes, placing the prepositional/adverbial phrase before the subject is optional. For example:

(503) [1/273] الْجُوَفُ الْعَرَبِيُّ: أَحْكَامٍ وَمَعَانٍ] إِنْ فِي الدَّارِ صَبُوقًا كَرَامًا  
Indeed in the house are noble guests.

(504) [1/273] الْجُوَفُ الْعَرَبِيُّ: أَحْكَامٍ وَمَعَانٍ] لَيْتَ عِنْدَكَ مُحَمَّدًا  
O that with you was Muhammad

In such cases, where the prepositional/adverbial phrase info may be placed either before or after the subject, the signification can be slightly different. For example, if we say:

(505) [Wright 2/80C] إِنْ مَعَكَ صَاحِبَكَ.  
Indeed, with you, is your companion.

This puts the logical accent on the subject “your companion”. If the subject is placed first then this puts the logical accent on the info:

(506) [Wright 2/80C] إِنْ صَاحِبَكَ مَعَكَ.  
Indeed your companion is with you.

When the prepositional/adverbial phrase has a pronoun that refers to the subject, then it must obligatorily be placed before the subject. For example:

(507) [3/1244] ارْشَافُ الضَّرِبِ مِنْ لِسَانِ الْعَرَبِ] إِنْ فِي الدَّارِ سَاكِنَهَا  
Indeed in the house is its resident.

(508) [3/1244] ارْشَافُ الضَّرِبِ مِنْ لِسَانِ الْعَرَبِ] إِنْ عِنْدَ هِنْدٍ بَعْلَهَا  
Indeed with Hind is her husband.

### 30.10.3. Word order when the info has a governee

If the info has a governee, then the normal word order is for it to follow its governor. For example:

(509) [1/349] شرح ابن عقيل على الألفية [إن زيداً أكل طعامك]  
*Indeed Zayd is eating your food.*

Optionally, the governee of the info can be made to precede it. For example:

(510) [2/317] شرح ألفية ابن مالك للشاطبي [إن زيداً طعامك آكل]  
*Indeed Zayd is eating your food.*

But the governee of the info should not, in general, precede the subject. So we cannot say:

(511) [1/349] شرح ابن عقيل على الألفية [إن طعامك زيداً آكل ×]  
*Indeed with you Zayd is sitting.*

However, when the governee of the info is a preposition or adverb, then there is some disagreement amongst the grammarians, with regard to whether the governee of the info can precede the subject.<sup>10</sup> Some grammarians allowed sentences like:

(512) [1/349] شرح ابن عقيل على الألفية [إن عنْدَكَ زَيْدًا جَالِسٌ]  
*Indeed with you Zayd is sitting.*

(513) [1/349] شرح ابن عقيل على الألفية [إن بك زيداً واثق]  
*Indeed in you Zayd is trusting.*

(514) [سورة هود for البحر المحيط لأبي حيان] [إنَّ الْيَوْمَ زَيْدًا مُسَافِرٌ] (11:8)  
*Indeed today Zayd is a journeying-one.*

(515) [3/65] المساعد على تسهيل الفوائد لابن عقيل [.]citex علمت أن اليوم زيداً سائر  
*I knew that today Zayd is a travelling-one.*

Others disallowed such sentences and mandated that the governee of the info not precede the subject even in the case of preposition or adverb governee.<sup>11</sup>: So they allow:

(516) [1/349] شرح ابن عقيل على الألفية [إن زَيْدًا جَالِسٌ عِنْدَكَ]  
*Indeed Zayd is sitting with you.*

(517) [1/349] شرح ابن عقيل على الألفية [إن زيداً واثق بك]  
*Indeed Zayd is trusting in you.*

It is also allowed to make the governee of the info precede it (but not the subject) (as in example (510) above). For example:

(518) [إن زَيْدًا عِنْدَكَ جَالِسٌ]  
*Indeed Zayd is sitting with you.*

(519) [إن زيداً باك واثق]  
*Indeed Zayd is trusting in you.*

<sup>10</sup> 2/464 شرح كتاب سيبويه للسيرافي; 3/ ارتشف الضرب من لسان العرب

<sup>11</sup> 1/349 شرح ابن عقيل على الألفية

### 30.11. A state-of-affairs pronoun as the subject of إِنْ and its sisters

A state-of-affairs pronoun can occur as the subject of إِنْ and its sisters. In this case, as usual, the info will be a complete sentence.

As with كَانَ, when the subject is a state-of-affairs pronoun, then the info can be a nounal sentence or a verbal sentence.

For example:

(520) [صحيح البخاري] إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْئُونَ (667)  
The state-of-affairs is: [there] is [at times] darkness and flooding

(521) وَقَالَ إِنَّهُ قَدْ اجْتَمَعَ لَكُمْ فِي يَوْمٍ مُّكْمَلٍ هَذَا عِيدَانٌ  
<https://sunnah.com/urn/504350>

### 30.12. إِنْ with a لَ of beginning

The لَ of beginning is a particle which generally occurs in the beginning of a sentence signifies an assertive meaning. For example, if we start with:

(522) زَيْدٌ قَائِمٌ  
Zayd is standing.

then we can make the sentence more assertive by using لَ of beginning in its beginning:

(523) لَزَيْدٌ قَائِمٌ  
Indeed Zayd is standing.

The لَ of beginning, in sentences without إِنْ (as above), is placed in the beginning of the sentence and is attached only to the subject. If the info were fronted, we wouldn't say:

(524) شَرْحُ أَفْفَيَةِ ابْنِ مَالِكٍ لِلشَّاطِبِيِّ [لَقَائِمٌ زَيْدٌ × 2/353]

#### 30.12.1. The لَ of beginning placed before the info of إِنْ

This لَ of beginning is frequently found used with إِنْ. But instead of occurring before إِنْ thus:

(525) لَإِنْ ×

it is placed between the subject of إِنْ and its info, thus:

(526) شَرْحُ أَفْفَيَةِ ابْنِ مَالِكٍ لِلشَّاطِبِيِّ [إِنْ لَقَائِمٌ زَيْدٌ 2/352]  
Indeed Zayd is standing.

When إِنْ is used together with لَ of beginning as in the example above, then the sentence signifies extra assertion, compared to if had only إِنْ or only the لَ of beginning.

In a similar manner to example () above, we can say:

(527) [شرح ألفية ابن مالك للشاطبي] إن زيداً لفي الدار (352)  
*Indeed Zayd is in the house.*

The ل of beginning has certain restrictions placed on its usage, when used with إِن:

Firstly, it can only be used with إِن and not with any of its sisters.

Secondly, the إِن sentence should be an affirmative sentence, not a negative sentence. So we cannot say:

(528) [ال نحو العربي: أحكام ومعان] إِنْ عَلِيًّا لَمَا حَضَرَ ✗ (1/288)

Instead, we should say (without the ل of beginning):

(529) [ال نحو العربي: أحكام ومعان] إِنْ عَلِيًّا مَا حَضَرَ (1/288)  
*Indeed Ealiy was not present.*

Additionally, when the info of إِن is a verbal sentence with a perfect verb, then the ل of beginning is not attached to the perfect verb. But if قَد is used before the perfect verb, then the ل of beginning may be attached before it. So we cannot say:

(530) [ال نحو العربي: أحكام ومعان] إِنْ الْعِلْمُ لَرَفَعَ قَدْرَ صَاحِبِهِ ✗ (1/288)

But we can say:

(531) [ال نحو العربي: أحكام ومعان] إِنْ الْعِلْمُ لَقَدْ رَفَعَ قَدْرَ صَاحِبِهِ (1/288)  
*Indeed the knowledge – it has raised the worth of its companion.*

Or we can say without both the ل of beginning and قَد

(532) [ال نحو العربي: أحكام ومعان] إِنْ الْعِلْمُ رَفَعَ قَدْرَ صَاحِبِهِ (1/288)  
*Indeed the knowledge – it raised the worth of its companion.*

This restriction is not placed on a ;xabar which is a verbal sentence with a stateful verb. So we can say:

(533) [شرح ألفية ابن مالك للشاطبي] إن زيداً ليخرج اليوم (352)  
*Indeed Zayd – he will go out today.*

When the stateful verb has شُوَفَ, then grammarians have disagreed with regards tp allowing ل of beginning to attach to it.<sup>12</sup> (<https://shamela.ws/book/20562/1015#p1>)

(534) [شرح ألفية ابن مالك للشاطبي] إن زيداً لسوق يقوم (354)  
*Indeed Zayd – he will soon stand.*

Also, rigid perfect verbs are exempted from being restricted and may be used with ل of beginning directly. For example:

(535) [شرح ألفية ابن مالك للشاطبي] إن زيداً لِنِعْمِ الرَّجُلِ (352)  
*Indeed Zayd – how excellent the man.*

<sup>12</sup> [شرح ألفية ابن مالك للشاطبي] 2/354

(536) [شرح ألفية ابن مالك للشاطبي] إنْ عمرًا لِيُتَسَّ الخلام [Indeed Zayd – how wretched the boy.]

However, تَسَّ is a rigid verb, but لِ of beginning does not attach to it because of the undesirableness of two لِs coming together. So we won't say:

(537) [شرح ألفية ابن مالك للشاطبي] إنْ زِيدًا لِلبيس بِقَائِمٍ [Indeed Zayd – he is not standing.]

When a governee of the info is placed before it in word order (but still after the subject), such that it comes between the subject and the info, then لِ of beginning will attach to the fronted governee, thus:

(538) [شرح ألفية ابن مالك للشاطبي] إنْ زِيدًا لَيْفِي الدار قَائِمٌ [Indeed Zayd, in the house is standing.]

(539) [شرح ألفية ابن مالك للشاطبي] إنْ زِيدًا لطعامكَ آكِلٌ [Indeed Zayd, your food he is eating.]

But if the governee of the info is placed after the info then the info will have لِ of beginning, not its governee. So we won't say:

(540) [الأصول في النحو لابن السراج] إنْ زِيدًا آكِلٌ لطعامكَ [Indeed Zayd is eating your food.]

Instead, we will say:

(541) [الأصول في النحو لابن السراج] إنْ زِيدًا لَا كُلُّ طعامكَ [Indeed Zayd is eating your food.]

Also, if the subject has an attribute which occurs between it and the info, then again لِ of beginning is placed with the info. For example:

(542) [شرح ألفية ابن مالك للشاطبي] إنْ زِيدًا الفاضل لَقَائِمٌ [Indeed the excellent Zayd is standing]

### 30.12.2. The لِ of beginning placed before the subject of إِنْ

So far, we have seen the لِ of beginning attached before the info of إِنْ. But, if the info occurs before the subject in word order, then لِ of beginning is actually attached before the subject. In this way, لِ of beginning again occurs between the subject and the info. For example:

(543) [شرح ابن عقيل على الألفية] إنْ فِي الدار لَزِيدًا [Indeed in the house is Zayd.]

If the info occurs after the subject in word order, but a governee of the info occurs before the subject, then we have two options: لِ of beginning may optionally be attached before the subject or before the info. For example:

(544) إِنْ فِيهَا زِيدًا لَقَائِمٌ  
إِنْ فِيهَا لَزِيدًا قَائِمٌ  
[شرح ألفية ابن مالك للشاطبي] 2/357  
Indeed in it Zayd is standing.

### 30.12.3. The ل of beginning with a separating-pronoun

If a separating-pronoun occurs between the subject and the info of إِنْ, and a ل of beginning is to be used, then the ل of beginning will be attached before the separating-pronoun. For example, if we start with:

(545) [شرح ألفية ابن مالك للشاطبي] إن زيداً هو القائم (2/357)  
Indeed Zayd is the standing one.

and we add ل of beginning, we get:

(546) [شرح ألفية ابن مالك للشاطبي] إن زيداً لهو القائم (2/357)  
Indeed Zayd is the standing one.

### 30.13. When to use إِنْ vs أَنْ

#### 30.13.1. The basic principle

The basic principle in choosing whether to use إِنْ vs أَنْ is:

- أَنْ is used to begin a complete sentence. As a complete sentence, it can then be a part of a larger sentence.
- أَنْ is used to begin a clause which is part of a larger sentence. The larger sentence, in order for its meaning to work, requires a maṣdar interpretation of the أَنْ clause.

In theory, this is a pretty clear demarcation. But in practice it can be a little tricky to tell when to use إِنْ vs أَنْ. Let's work through some examples:

(547) نُطْقِي اللَّهُ خَسِيبِي [Wright 2/256D, 1/204, previously cited in section (ref)]  
My utterance is "Allāh is sufficient for me."

In the example above, the sentence info اللَّهُ خَسِيبِي Allāh is sufficient for me, is simply being reported as speech. It's not an interpreted maṣdar of the info which is expressing a property about the subject نُطْقِي. Rather, the info, as a complete sentence, is the complement of the subject. So it can begin with إِنْ but not أَنْ thus: نُطْقِي إِنَّ اللَّهُ خَسِيبِي.

Here are a couple more examples:

(548) [شرح ابن عقل على الألفية] حَيْرُ الْقَوْلِ إِنِّي أَحْمَدُ (1/355)  
The best of speech is: Indeed I praise.

(549) [أوضح المسالك لابن هشام] قَوْلِي إِنَّهُ فَاضِلٌ (1/325)  
My saying is: Indeed he is excellent.

But if the info expresses a property about the subject, not as a complete sentence, but as an interpreted maṣdar, then أَنْ is used. For example:

(550) [أوضح المسالك لابن هشام] أَعْتِقَادِي أَنَّهُ فَاضِلٌ (1/325)  
*My belief is that he is excellent.*

(i.e. اَعْتِقَادِي فَضْلُهُ My belief is his being excellent.)

In the example above, it is not exactly the sentence “**he is excellent**” which is my belief. Rather my belief is his *being* excellent.

Here are some more examples of a complete sentence with **إِنْ** in a larger sentence. In all the examples, the **إِنْ** sentence is part of the larger sentence, as **is**. It does not need to be interpreted as a *māṣdar* construction.

(551) [أوضح المسالك لابن هشام] زَيْدٌ إِنَّهُ فَاضِلٌ (1/324)  
*Zayd – indeed he is excellent.*

(552) [أوضح المسالك لابن هشام] مَرَرْتُ بِرَجُلٍ إِنَّهُ فَاضِلٌ (1/323)  
*I passed by a indeed-he-is-excellent man.*  
 (The sentence **إِنْ** is the attribute of **رَجُلٍ**.)

(553) [ال نحو العربي: أحكام ومعان] أَحْتَرُمُ الَّذِي إِنَّهُ مُحْلِصٌ فِي عَمْلِهِ (1/275)  
*I respect the one who – indeed he is sincere in his work.*  
 (The sentence **إِنْ** is the connecting sentence of the connected noun **الَّذِي**. See chapter (ref).)

(554) [ال نحو العربي: أحكام ومعان] جِئْتُ وَإِنَّ الشَّمْسَ تَغُرُّبُ (1/276)  
*I came while the sun was setting.*  
 (The sentence **إِنْ** is a **ḥāl**. See chapter (ref).)

Now let's again consider some tricky areas:

### 30.13.2. When إِنْ or أَنْ occur as a base noun

Consider the following sentence:

(555) [شرح ابن عقيل على الألفية] أَخْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ  
*Sit where – indeed Zayd is sitting.*

In the above example **حيث** is an adverb of place (see chapter (ref)) which is a annexe noun to the sentence-base noun **إن زيدا جالس**. The sentence does not require the *māṣdar* interpretation for the meaning to work.

Now consider this sentence:

(556) قَالَ كَعْبُ بْنُ مَالِكٍ لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ غَزَّاهَا قَطْ ... (2769a)  
*[ صحيح مسلم ] إلا في غزوة تبوك غير أبي قد تخلفت في غزوة بدر ...*

*Kaeb ibn Mālik said, “I didn't remain behind the Messenger of Allāh ﷺ in any expedition that he went on, ever, except in the expedition of Tabuk, other than that I remained behind in the expedition of Badr ...”*

In this example, the **غير** clause is base noun of **أن**. **غير** is used instead of **إن** because, in order for the meaning to work, the *māṣdar* of **تخلّف** is interpreted, thus: **غير تخلّفي** *other than my remaining behind.*

### 30.13.3. In reported speech

When a sentence is reported as (direct or indirect) speech, then إِنْ is used instead of أَنْ in the beginning of the reported speech. (By the way, direct speech can also begin without إِنْ.) Here are examples with إِنْ:

(557) [1 النحو الواقي] تُخَيِّرُنَا أَنَّا قَلِيلٌ عَدِيدُنَا فَقُلْتُ لَهَا إِنْ الْكَرَامُ قَلِيلٌ

*She reproaches us that we – our number is few. So I said to her, “Indeed the noble are few.”*

(558) [صحيح البخاري] فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Then it was said to her Indeed he is the Prophet ﷺ*

In the following example, the pronoun in إِنَّها indicates indirect speech, yet still إِنْ is used instead of أَنْ:

(559) [ صحيح مسلم ] قَالَتْ إِنَّهَا حُبِيَّ مِنِ الرِّبْنَا

*She said that she had become pregnant as a result of fornication.*

The reason for using إِنْ instead of أَنْ is, again, that that the reported speech is not interpreted as a *māṣdari* in order to connect it to the verb *قَالَ* before it. Rather, the entire reported speech is, as is, the direct doee of the verb *قَالَ*.

With other verbs that may indicate reported speech, أَنْ is typically used. For example:

(560) [ صحيح مسلم ] صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَنْ عَبَدَ اللَّهَ بْنَ عُمَرَ فَعَلَ ذَلِكَ وَذَكَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ ذَلِكَ [ سنن النسائي ]: 483

*Sa'eed bin Jubair led us in prayer in Jam'. (He prayed) Maghrib, three Rak'ahs with an Iqamah, then he prayed 'Isha', two Rak'ahs. Then he mentioned that 'Abdullah bin 'Umar had done that, and he mentioned that the Messenger of Allah ﷺ had done that.*

The reason is that now, the *māṣdari* meaning of the speech is interpreted as the direct doee of ذَكَرَ. That is, *he mentioned* [#3abd] Allāh's **doing** that.

Ocassionally, we will find أَنْ used with *قَالَ*. And that is when *قَالَ* is not simply reporting speech, but signifying the speaker's belief, estimation, or claim of the *māṣdari* content of the following speech.<sup>13</sup> For example:

(561) [1 النحو الواقي] أَتَقُولُ الْمَرَاصِدُ أَنَّ الْجَوَارِدَ فِي الْأَسْبُوعِ الْمُقْبِلِ

*Does the forecaster say that the weather is cold in the upcoming week?*

(i.e. Does the forecaster estimate the weather to be cold ...)

### 30.13.4. After verbs of perception

After, verbs of perception (see chapter (ref)), if a sentence suspends its government (see section (ref)), then either إِنْ or أَنْ may be used. For example:

<sup>13</sup> شرح ابن يعيش على المفصل 4/319; see also 1 النحو الواقي 650;

(562) علمت إن الريأء بلاءً

علمـتـ أـنـ الـرـيـأـءـ بـلـاءـ

[1 النحو الوافي]

*I knew that showing off is a trial.*

If لـ of beginning is used, then, of course; it would only be used with إنِّي not أـنـ. For example:

(563) علمـتـ إـنـ الـإـسـرـافـ لـطـرـيقـ الـفـقـرـ

[1 النحو الوافي]

*I knew indeed extravagance is the path to poverty.*

### 30.13.5. After إـذـاـ or suddenness

After إـذـاـ or suddenness (see chapter (ref)), either أـنـ or إـنـ may be used<sup>14</sup>:

(564) خـرـجـتـ فـإـذـاـ إـنـ زـيـدـاـ قـائـمـ

خـرـجـتـ فـإـذـاـ أـنـ زـيـدـاـ قـائـمـ

[1 شـرـحـ اـبـنـ عـقـيلـ عـلـىـ الـأـلـفـيـ]

*I came out [and] suddenly Zayd was standing.*

### 30.13.6. After an oath

278 النـوـعـيـ: أحـكـامـ وـمـعـانـ

[1 النـوـعـيـ]

### 30.13.7. After فـ in a condition-response

When the condition-response begins with a فـ, either إنِّي or أـنـ (or neither) may be used.<sup>15</sup> For example:

(565) [1 النـوـعـيـ: أحـكـامـ وـمـعـانـ] إـنـ تـجـتـهـدـ فـإـنـكـ/فـأـنـكـ تـاجـحـ

*If you exert yourself then you will be successful.*

## 30.14. A conjunction following إـنـ and its sisters

When a conjunction is used with the subject of إـنـ, and the post-conjunction is placed after the info of إـنـ then it can optionally either be put in the a-state or the u-state. For example:

(566) [1 شـرـحـ اـبـنـ عـقـيلـ عـلـىـ الـأـلـفـيـ] إـنـ زـيـدـاـ قـائـمـ وـعـمـراـ

(567) [1 شـرـحـ اـبـنـ عـقـيلـ عـلـىـ الـأـلـفـيـ] إـنـ زـيـدـاـ قـائـمـ وـعـمـروـ

If the post-conjunction is put in the u-state (وـعـمـروـ), then it can be thought of as the subject of a new sentence, i.e.:

<sup>14</sup> 1 شـرـحـ اـبـنـ عـقـيلـ عـلـىـ الـأـلـفـيـ; 277 النـوـعـيـ: أحـكـامـ وـمـعـانـ

<sup>15</sup> 1 النـوـعـيـ: أحـكـامـ وـمـعـانـ

(568) [1/376] شرح ابن عقيل على الألفية إن زيدا قائم وَعَمْرٌ [كَذَلِكَ]  
*Indeed Zayd is standing and Samr [is like that as well].*

When post-conjunction is put before the info of إِنْ, then according to the dominant view, the post-conjunction must be in the a-state. So we will say:

(569) [1/376] شرح ابن عقيل على الألفية إن زيدا عمرًا قائمان

(570) [1/376] شرح ابن عقيل على الألفية إنك وزيدا ذاهبان

Some grammarians permitted the post-conjunction to be in the u-state in this case as well.<sup>16</sup>

The rules for لَكِنْ and أَنْ are the same as the rules for إِنْ. So we will say, for example:

(571) [1/377] شرح ابن عقيل على الألفية علمت أن زيدا قائم وعمرو/و عمرا

(572) [1/377] شرح ابن عقيل على الألفية علمت أن زيدا وعمرا قائمان

(573) [1/377] شرح ابن عقيل على الألفية لكن عمرا منطلق وخالدا/خالد

(574) [1/377] شرح ابن عقيل على الألفية لكن عمرا و خالدا منطلقا

As for لَيْثَ, كَانَ, and لَعَلَّ, only the a-state is permitted for the ;,a3toof;, whether or not it is after the info or before. So we will say, for example:

(575) [1/377] شرح ابن عقيل على الألفية ليت زيدا وعمرا قائمان

(576) [1/377] شرح ابن عقيل على الألفية ليت زيدا قائم وعمرا

As mentioned, كَانَ and لَعَلَّ are treated similarly to the above two examples.

## 30.15. *The lightened* إِنْ

296 النحو العربي: أحكام ومعان

The particles كَانَ, أَنْ, إِنْ لَكِنْ, because of the shaddah on the ن, can be termed *heavy*. They have have *lightened-from-the-heavy* versions: كَانَ, أَنْ, إِنْ, and لَكِنْ. The lightened particles have somewhat different rules from their original heavy counterparts. In this section we will treat the lightened إِنْ. We will treat the rest of the lightened particles in subsequent sections, if Allāh wills.

### 30.15.1. Governance of the lightened إِنْ

The lightened إِنْ is less assertive in meaning than the heavy إِنْ.<sup>17</sup> In using it there are two optional possibilities:

The first, and more common, option is that the lightened leaves the state of its subject in the u-state, just like a basic nounal sentence. But now, a لـ is almost always required. For example:

<sup>16</sup> [1/376] شرح ابن عقيل على الألفية

<sup>17</sup> النحو العربي: أحكام ومعان 299

(577) 1/ النحو العربي: أحكام ومعانٍ [إِنْ سَعَيْدٌ لَمُجْتَهِدٌ] *Indeed Sa'id is an exerter [of himself].*

Note that the subject سَعَيْدٌ is in the u-state, and that a لِ is used with the info: لَمُجْتَهِدٌ. This لِ is now called the *differentiator* لِ, because it differentiates the lightened إِنْ from another type of إِنْ called the *negating-*إِنْ (see chapter (ref)). Occasionally, when the meaning is clear without it, the differentiator لِ may be omitted.<sup>18</sup> For example:

(578) 1/ النحو العربي: أحكام ومعانٍ [إِنْ الْعَاقِلُ يَتَّبِعُ سَبِيلَ الرَّشَادِ] *Indeed the sensible one follows the path of right conduct.*

The second, and less commonly used, option is for the lightened إِنْ to govern its subject in the a-state, just like the heavy إِنْ. Now the لِ (called لِ of beginning again) is optional, as it was with إِنْ. Examples:

(579) 1/ النحو العربي: أحكام ومعانٍ [إِنْ سَعَيْدًا مُجْتَهِدٌ] *Indeed Sa'id is an exerter [of himself].*

(580) 1/ النحو العربي: أحكام ومعانٍ [وَإِنَّ كُلًا لَمَّا لَيْرَفِيَّهُمْ رَبُّكَ أَعْمَلَهُمْ] *11:111* cited by سورة هود  
And indeed, each [of the believers and disbelievers] - your Lord will fully compensate them for their deeds.

### 30.15.2. A verbal sentence after the lightened إِنْ

Unlike the heavy إِنْ، the lightened إِنْ can be followed directly by a verb. But the verb that follows it is usually constrained to be a canceling verb. Examples:

(581) النحو العربي: أحكام ومعانٍ [وَإِنْ كَانَتْ لَكَبِيرًا إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ] *2:143* cited by سورة البقرة  
And indeed, it is difficult except for those whom Allāh has guided.

(582) 1/ النحو العربي: أحكام ومعانٍ [قَالَ تَالَّهُ إِنْ كَدِتَ لَتُرَدِّيْنِ] *37:56* cited by سورة الصافات  
He will say, "By Allāh, you almost ruined me."

(583) 1/ النحو العربي: أحكام ومعانٍ [وَإِنْ تَفْتَأِنَكَ لَمَنْ أَكَلَدِيْنِ] *26:186* cited by سورة الشعرا  
and indeed, we think you are among the liars.

(584) النحو العربي: أحكام ومعانٍ [وَإِنْ يَكُادُ الَّذِينَ كَفَرُوا لَيُرَلُّوْنَاكَ بِأَبْصَارِهِمْ] *68:51* cited by سورة القلم  
And indeed, those who disbelieve would almost make you slip with their eyes  
[i.e., looks]

Rarely, a non-canceling verb is found to occur after the lightened إِنْ. For example:

<sup>18</sup> 1/ النحو العربي: أحكام ومعانٍ 297

[585] شرح ابن عقيل على الألفية، 1/298 النحو العربي: أحكام ومعانٍ إِنْ قَتَلْتَ لَمْسُلِمًا (585)  
*Indeed you killed a Muslim*

The analysis of this sentence is that the subject of the lightened إِنْ is implicated to be a deleted state-of-affairs pronoun. And the verb which follows with its governees is a sentence which is the info of the lightened إِنْ.<sup>19</sup>

### 30.16. *The lightened* أَنْ

#### 30.16.1. *Governance of the lightened* أَنْ

The lightened أَنْ retains the governance of the heavy إِنْ.<sup>20</sup> But its subject is (almost) always a deleted state-of-affairs pronoun. And its info is then a complete sentence. For example:

(586) شرح ابن عقيل على الألفية [علمت أن زيد قائماً]  
*I knew that [the state-of-affairs is:] Zayd is standing.*

Note, in the above example, that زَيْدُ is in the u-state because it is the subject of an independent sentence زَيْدٌ قَائِمٌ. The subject of أَنْ is a deleted state-of-affairs pronoun, implicated thus: أَنْهُ.

Occasionally, the subject the lightened أَنْ is not deleted, in which case it won't be a state-of-affairs pronoun.<sup>21</sup> In this case the info may either be a single noun or a complete sentence.<sup>22</sup>

(587) شرح ابن عبيش على المفصل [أظن أنك قائماً]  
*I estimate that you are standing.*

(588) شرح ابن عبيش على المفصل [أحسب أنه ذاهب]  
*I deem that he is going.*

But most of the time, the subject of the lightened أَنْ will be a deleted state-of-affairs pronoun, and its info will be a sentence. The sentence which is the info of this lightened أَنْ can begin either with a noun or with a verb.

When it begins with a noun, then it does not need any separation between it and the أَنْ. For example:

النحو العربي: أحكام by 10:10 سورة يومن cited by مالك للعثيمين [301] و معانٍ  
(589) وَإِخْرُ دَعْوَتِهِمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
*And the last of their call will be, "Praise to Allāh, Lord of the worlds!"*

Similarly, if the sentence info begins with a primitive verb, then again no separation is needed between it and the أَنْ. For example:

<sup>19</sup> شرح ألفية ابن مالك للعثيمين 26/6

<sup>20</sup> النحو العربي: أحكام و معانٍ 1/300

<sup>21</sup> شرح ابن عقيل على الألفية؛ 1/300 النحو العربي: أحكام و معانٍ

<sup>22</sup> شرح ابن عقيل على الألفية 1/385 editors footnote

(590) [سورة النجم] وَأَنْ لَيْسَ لِإِنْسَنٍ إِلَّا مَا سَعَى [53:39]

*And that there is not for man except that [good] for which he strives*

(591) أَوْلَمْ يَظْرُفُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ

[301] النحو العربي: أحكام ومعان by 7:185 cited 7:185 [سورة الأعراف] يَكُونُ قَدْ أَفْتَرَبَ أَجَلَهُمْ

*Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near?*

But if the verb is flexible, then it is preferred that it be separated from the lightened أَنْ by one of the following:

- قَدْ For example:

(592) قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْنَا وَنَكُونَ عَلَيْهَا مِنْ

[301] النحو العربي: أحكام ومعان by 5:113 cited 5:113 [سورة المائدة] الشَّهِيدَيْنَ

*They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."*

- The particles سَوْفَ or سَوْفَ For example:

(593) النحو العربي: أحكام ومعان by 73:20 cited by 73:20 [سورة المزمل] عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى [1/301]

- One of the particle of negation لَمْ، لَنْ، لَا or لَمْ

(594) 1/302 النحو العربي: أحكام ومعان by 20:89 cited by 20:89 [سورة طه] أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا

[302] 1/302 النحو العربي: أحكام ومعان by 90:7 cited by 90:7 [سورة البلد] أَيْحَسِبُ أَنْ لَمْ يَرُهُ أَحَدٌ

(596) النحو العربي: أحكام ومعان by 73:3 cited by 73:3 [سورة العزم] أَيْحَسِبُ إِلَيْنَسَلْ أَلَّنْ تَحْمَعُ عَظَامُهُ [1/302]

In (non-Qur'ānic) SCA, أَنْ is not joined in writing to the following particle. So we will write أَنْ لَمْ، أَنْ لَنْ، and أَنْ لَا<sup>23</sup>. But in pronunciation, the ن is assimilated with the ل, as usual, so we will say 'allā, 'allan, and 'allam, respectively. For example:

(597) [ال نحو الوفي] 4/298 تَيقِنْتُ أَنْ لَا أَسَافِرُ

*I was sure that I will not journey.*

- The conditional particle لَوْ For example:

(598) النحو العربي: أحكام ومعان by 72:16 cited by 72:16 [سورة الجن] وَأَلَوْ أَسْتَقْدِمُوا عَلَى الْطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا [1/302]

<sup>23</sup> 4/298 النحو الوفي

### 30.16.2. When to use the lightened أَنْ vs the a-state-izing أَنْ

When أَنْ is to be followed by a stateful verb (whether or not separated by a particle like لَا), then the question is should we use the lightened أَنْ or the a-state-izing أَنْ?

If we choose the lightened أَنْ, then the stateful verb is put in the u-state. For example:

(599) شرح ابن يعيش على المفصل [علمتْ أَنْ لَا يخرُج زَيْدٌ] 4/553]  
*I knew that Zayd will not go out.*

And if we choose the a-state-izing أَنْ, then the stateful verb is put in the u-state. For example:

(600) شرح كتاب سيبويه للسبرافي [اشتهِيْتْ أَنْ لَا يخرُج زَيْدٌ] 3/406]  
*I desired that Zayd not go out.*

The general principle is that the lightened أَنْ is used when the verb before it signifies certainty, like عَلِمَ *to know*. This is because it is the lightened from the heavy أَنْ which is used assertively.

As for the a-state-izing أَنْ, it is used when the verb before it signifies a wanting for something to happen, or a fearing that something not happen. Here are some examples that can illustrate this:

(601) شرح ابن يعيش على المفصل [علمتْ أَنْ سيَخْرُج زَيْدٌ] (modified from 4/554)  
*I knew that Zayd will go out.*

(602) شرح ابن يعيش على المفصل [أَرْجُو أَنْ تُحسِّن إِلَيَّ] 4/554]  
*I hope that you will do good to me.*

(603) شرح ابن يعيش على المفصل [أَخَافُ أَنْ تُسيء إِلَيَّ] 4/554]  
*I fear that you will do evil to me.*

There are a class of verbs that vary in the amount of certainty or wanting that they signify. Such verbs include: ظَنَّ *to conjecture*, حَسِبَ *to deem*, خَالَ *to imagine*, رَأَى *to opine*, etc. In this context, they can be translated in idiomatic English as *to think*. Furthermore, the perfect verb can be used where in English we would use the present tense (in accordance with what we learned in section (madi used for moment of utterance)).

With such verbs, both the lightened أَنْ (and therefore also the heavy أَنْ), and the a-state-izing أَنْ can be used. In theory, the lightened أَنْ (and the heavy أَنْ) is used when the speaker *believes* the following statement to be true.<sup>25</sup>

For example:

<sup>24</sup>The term أَنْ الخفيفة الناصبة للمضارع as can be seen from the statement أَفْعَالِ الْعِلْمِ وَالْيَقِينِ وَالْعِرْفِ وَمَا جَرَى مَجْرَاهَا مِنْ أَفْعَالِ الْحَقِيقَةِ تَخْتَصُّ بِهِ "أَنْ" المُشَدَّدة الناصبة لِلأسْمَاءِ دُونَ "أَنْ" المُخْفَفة الناصبة لِلْأَفْعَالِ

<sup>25</sup>شرح كتاب سيبويه للسبرافي 3/406

(604) شرح ابن يعيش على المفصل [٤/٥٥٤] ظَنَّتُ أَنَّكَ تَخْرُجُ  
*I [believe] that you are going out.*  
 or *I [believe] that you will go out.*

(605) شرح ابن يعيش على المفصل [٤/٥٥٤] ظَنَّتُ أَنْ سَتَخْرُجُ  
*I [believe] that you will go out.*

(606) شرح كتاب سيبويه للسیرافي [٣/٤٠٦] حسبت أن زيدا منطلق  
*I [believe] that Zayd is setting out.*

(607) شرح كتاب سيبويه للسیرافي [٣/٤٠٦] ظنت أنك أخوانا  
*I [believe] that you are our brother.*

(608) شرح كتاب سيبويه للسیرافي [٣/٤٠٦] قَدْ حَسِبْتُ أَنْ لَا تَقُولُ ذَلِكَ  
*I [believe] that you will not say that.*

(609) شرح كتاب سيبويه للسیرافي [٣/٤٠٧] أَرَى أَنْ سَيَفْعَلُ  
*I [believe] that he will do [it].*

Conversely, the a-state-izing أَنْ is used when the speaker *feels* the following statement, without any strong evidence or indicator which is guiding his feeling.<sup>26</sup>

(610) شرح ابن يعيش على المفصل [٤/٥٥٤] ظننت أن تَخْرُجَ  
*I [feel] that you will go out.*

(611) شرح كتاب سيبويه للسیرافي [٣/٤٠٧] ظَنَّتُ أَنْ لَا تَفْعَلُ  
*I [feel] that you will not do [it]*

Despite this theoretical difference between the two uses, practically, the a-state-izing أَنْ is used more commonly in such situations because it is the default.<sup>27</sup>

When أَنْ is followed directly by a perfect verb (without an intervening أَنْ), then it seems that the أَنْ is a-state-izing (despite their being no effect of the a-state-izing أَنْ on the perfect verb). This is because the lightened أَنْ would have required قَدْ.<sup>28</sup> For example:

(612) شرح ابن يعيش على المفصل [٥/٩٧] كرهت أن قمت  
*I disliked that you stood.*

We list the following examples to illustrate the range of أَنْ.

(613) شرح كتاب سيبويه للسیرافي [٣/٤٠٧] تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقْتُلُ  
 cited by سورة القيمة [٢:٢٥] cited by البقرة [٢:٢٣٠]

(614) فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجِعَا إِنْ ظَنَّا أَنْ يُقْيِيمَا حُكْمَادَ اللَّهِ  
 cited by سورة البقرة [٢:٢٣٠] cited by النحو العربي: أنْ عَضِيبَ اللَّهِ 24:9 for the recitation for سورۃ النور for البحر المحیط لأبی حیان

<sup>26</sup> شرح كتاب سيبويه للسیرافي 3/407  
<sup>27</sup> شرح قطر الندى وبل الصدى 64  
<sup>28</sup> But see سورۃ النور for تفسیر ابن عاشور 24:9 for a counter-argument. See also أحکام ومعان 1/301.

شرح ابن: 3/407: شرح كتاب سيبويه للسيرافي cited by 5:71 سورة المائدة [وَحَسِبُوا أَلَا تَكُونُ فَتْنَةٌ] (615)  
[4/554: يعيش على المفصل]

*And they thought there would be no [resulting] punishment*  
(Some recitations have the verb following أَنْ in the u-state.<sup>29</sup>)

شرح ابن يعيش على المفصل cited by 90:7 سورة البلد [أَيْخُسْبُ أَنْ لَمْ يَرَهُ أَحَدٌ] (616)

[4/554: شرح ابن يعيش على المفصل cited by 73:20 سورة المزمول] عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى (617)

[4/554: شرح ابن يعيش على المفصل cited by 20:89 سورة طه] أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا (618)

شرح ابن يعيش cited by 26:82 سورة الشعرا [وَالَّذِي أَطْمَعَ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الْدِينِ] (619)  
[4/554: على المفصل]

[2661: صحيح البخاري] وَأَنَا أَرْجُو أَنْ يُبَرِّئَنِي اللَّهُ، وَلَكِنَّ وَاللَّهِ مَا ظَنَّتُ أَنْ يُنْزِلَ فِي شَأْنِي وَحْيًا (620)

[سنن] فَأَنَّ اللَّهَ عَزَّ وَجَلَّ وَفَخِذُهُ عَلَى فَخِذِي فَتَقْلُتْ عَلَى حَشْ ظَنَّتُ أَنْ سَرْطَنْ فَخِذِي (621)  
[3099: النسائي]

[2751: صحيح البخاري] وَحَسِبْتُ أَنْ قَدْ قَالَ وَالرَّجُلُ رَاعٍ فِي مَالِ أَيْهِ (622)

[6464: صحيح البخاري] وَاعْلَمُوا أَنْ لَنْ يُدْخِلَ أَحَدَكُمْ عَمَلَهُ الْجَنَّةَ (623)

عن ابن عباس: أَنَّ النَّبِيَّ قَالَ سَأَلْتُ اللَّهَ مَسَالَةً وَدِدْتُ أَنِّي لَمْ أَكُنْ سَأَلْتُهُ ذَكْرُ رُسُلٍ (624)  
رَبِّي فَقْلُتْ يَا رَبِّ سَخَرْتُ لِسْلِيمَانَ الرِّيحَ وَكَلَمْتُ مُوسَى فَقَالَ تَبَارَكَ وَتَعَالَى أَمْ أَحْدَكَ  
[https://يتيماً فَآوَيْتُكَ وَضَالَّاً فَهَدَيْتُكَ وَعَالِلاً فَاغْنَيْتُكَ؟ قَالَ فَقْلُتْ نَعَمْ فَوَدَدْتُ أَنْ لَمْ أَسْأَلْهُ  
//hadithunlocked.com/hakim:3944]

[96b: صحيح مسلم] تَمَنَّيْتُ أَنِّي لَمْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ (625)

[7218: صحيح البخاري] وَدِدْتُ أَنِّي نَجَوْتُ مِنْهَا كَفَافًا لَا يَرِي وَلَا عَلَى (626)

[https://hadithunlocked.com/ibnhibban:4478] إِنِّي وَدِدْتُ أَنْ أَتَخَلَّصَ مِنْهَا لَا غَيْرَ وَلَا يَرِي (627)

[1447: سنن أبي داود] مَا زَالَ بِكُمْ صَنِيعَكُمْ حَتَّى ظَنَّتُ أَنْ سُنْكَتَبَ عَلَيْكُمْ (628)

[2940: صحيح البخاري] فَرَعَمْتُ أَنْ قَدْ فَعَلَ (629)

[2769a: صحيح مسلم] فَخَرَرْتُ سَاجِدًا وَعَرْفَتُ أَنْ قَدْ جَاءَ فَرَجْ (630)

*So I fell down prostrating and I knew that a relief had come.*

صحيح [ثُمَّ يُخَلِّلُ بِيَدِهِ شَعْرَهُ، حَتَّى إِذَا طَنَّ أَنْ قَدْ أَرْوَى بَشَرَتِهِ، أَفَاضَ عَلَيْهِ الْمَاءُ ثَلَاثَ مَرَّاتٍ] (631)  
[272: البخاري]

*Then he [would] get the water in the interstices of his hair with his hand until when he thought that he had wettened his skin, he poured on it water three times.*

<sup>29</sup> 4/554 شرح ابن يعيش على المفصل

<sup>30</sup> It is not clear to us why the source has سُنْكَتَبَ in the a-state.

### 30.17. The lightened كَأْنُ

Similar to the lightened أَنْ، the lightened كَأْنُ has a deleted state-of-affairs pronoun as its subject and its info is sentence.

ال نحو العربي: أحكام ومعان 1/303

### 30.18. The lightened لَكِنْ

ال نحو العربي: أحكام ومعان 1/304

### 30.19. إِنَّمَا and إِلَّمَا

ال نحو العربي: أحكام ومعان 290

TODO

## 30.20. FINI

### 30.20.1. Difference between interpreted *maṣdar* and actual *maṣdar*

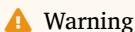
Move to chapter on subjunctive verb:

<https://shamela.ws/book/150600/124#p1>:

كَأْنُمْ كَمْ كَأْنُمْ ”كَأْنُمْ كَأْنُمْ“ : كَأْنُمْ كَمْ : كَأْنُمْ كَأْنُمْ كَأْنُمْ  
 كَأْنُمْ ”كَأْنُمْ كَمْ كَأْنُمْ“ : كَأْنُمْ كَأْنُمْ كَأْنُمْ كَأْنُمْ كَأْنُمْ كَأْنُمْ  
 كَأْنُمْ كَأْنُمْ كَأْنُمْ

## Chapter 31.

# Significance of the doer participle



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 31.1. Introduction

The doer participle is technically a noun. But because of its derivation, and close association with the verb, it can have some verbal qualities. We have already seen in chapter (ref) how the doer participle can, like a verb, govern a doer and a direct doe.

In this chapter, we will study the meanings that the doer participle can signify, especially when it behaves as a verb-like governor.

### 31.2. The essential significance of the doer participle

The doer participle is derived from a verb. For example, the doer participle منطلق is derived from the verb ينطلق to set out. The essential significance of the doer participle is that its referent can be described as the doer of the action of its verb. Consider the example:

(632) [الجرجاني 486 دراسات في النحو للزعبلاوي] زيد منطلق (Zayd is a setter out).

In example () above essentially signifies that its referent زيد can be described as one who sets out. As opposed to the doer participle, the essential significance of the stateful verb is the dynamic execution of the action of the verb. For example:

(633) [الجرجاني 486 دراسات في النحو للزعبلاوي] زيد ينطلق (Zayd is setting out.  
or Zayd sets out.  
or Zayd will set out.

In example () above, the stateful verb ينطلق indicates the dynamic action of setting out.

Here is another example of a doer participle used to signify the doer of a verb. This time the doer participle is from a transitive noun and is governing a direct doe.

سنن النسائي [وَأَنَا مُتَّبِعٌ فِي ذَلِكَ قَضَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرْيَمَ الْمَغَالِيَةَ] (634) [\[3498\]](#)

*I am a follower, in that [matter], of the ruling of Messenger of Allah ﷺ concerning Maryam al-Maghāliyah.*

In the following sections, we will see that the doer participle, while retaining its essential significance of describing its referent as the doer of a verb, can also signify the meaning of the verb from which it is described. So it can signify the occurrence of the action of the verb and its tense.

For example, (632) زَيْدٌ يَنْطَلِقُ can be used in place of (633) Zayd is setting out, or Zayd sets out, or Zayd will sets out.

### 31.3. The doer participle without أُلْنِ used to indicate a imperfect static state

When we consider a verbal action, it can, in general, have a static and a dynamic perspective. The dynamic perspective of looking at a verbal action focuses on the dynamic activity of the doer as he undertakes the verbal action. So, for example, if someone is eating, then the dynamic perspective of looking at this activity is considering the doer's action of lifting his hand from his plate to his mouth, chewing, swallowing, etc.

The static perspective of looking at a verbal action focuses more on fact that the person can be described as being in a state of doing the action. And not so much on the actual activity involved. So, the static perspective of considering someone eating is simply that the person was in a state where he can be described as eating.

Some verbs, just from their meaning, tend to be more dynamic than others. For example: جَرِي to run, أَكُلُ to eat, etc.

Other verbs are inherently more static. For example: جَلَسَ to sit, نَامَ to sleep, etc.

Some verbs have, inherently, both a dynamic and a static meaning. For example, لِيَسَ can mean both: to put on a garment, and also to remain clothed in the garment.. Even static verbs can have a dynamic component. For example, جَلَسَ can mean both: to enter into a seated state (from another position like standing, etc.), and also to remain in a seated state.

As a general trend, the doer participle is used to indicate a static state. In contrast to the doer participle, the stateful verb indicates that the doer is doing a dynamic action.

By the way, when we say "static state" we mean it semantically. The state or condition of an entity can also be indicated syntactically using the *ḥāl* (see chapter (ref)). These two (semantic and syntactic) aspects of indicating being in a state are often combined. So, we will see from the examples in this section that the doer participle is often (but not always) either a *ḥāl*, or part of a *ḥāl* sentence.

Consider the following example:

(635) [سن النسائي: 2281] كُنْتُ مُسافِرًا فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَأْكُلُ وَأَنَا صَائِمٌ  
“I was traveling and I came to the Prophet while he was **eating** and I was **fasting**.”

The verb يَأْكُلُ indicates a dynamic activity, where the doer is actively eating. Whereas the doer participle صائم calls attention to the doer's being in a (static) state of fasting, and not to his actively doing the activity of fasting.

Even when a verb that is associated with a dynamic activity, its doer participle can be used instead of the verb when the purpose is to indicate the doer's *being in a state* of doing the activity, rather than to indicate the dynamic activity of the verb. For example:

(636) فَلَبِثَ الْأَوْسُ وَالْخَزْرَجُ مُتَحَارِبِينَ عَشْرِينَ سَنَةً فِي اُمْرِ سُمَيْرٍ [marmor 134]  
“So al-'Aws and al-Khazraj stayed (**in a state of**) fighting each other for twenty years because of the matter of Sumayr.”

(637) فَمَا الَّذِي أَنْتَ فِيهِ الآنَ مُخْمَعٌ [marmor 99A]  
“So what is it that you are now (**in a state of being**) **decided** about?

Here are some more examples of the the doer participle being used to indicate being in a static state:

(638) لَمَّا كَانَ يَوْمُ أُحَدٍ انْهَرَمَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبْو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ [صحيف البخاري: 4064]  
“When it was the day of Uhud, the people left the Prophet ﷺ while Abū Talḥah was in front of the Prophet ﷺ, **shielding** him with a leather shield of his.”

(639) فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ [جامع الترمذى: 3769]  
“So the Prophet ﷺ came out while he was (**in a state of**) covering something [with his garment].”

(640) وَإِذَا هُوَ مُعْتَمِدٌ عَلَى عَصَماً فِي ضَلَالِتِهِ فَقُلْنَا بَعْدَ أَنْ سَلَّمَنَا . فَقَالَ حَدَّثَنِي أُمُّ قَيْسِ بْنُ ثُ[448]  
مِحْصَنٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَسْنَ وَحَمَلَ الْلَّحْمَ اتَّخَذَ عَمُودًا فِي مُضَلَّةٍ  
يَعْتَمِدُ عَلَيْهِ [سن أبي داود: 448]  
“And incidentally, he was **resting** on a staff in his prayer. We [asked] him (about resting on the staff) after we had given the salutation; He said: Umm Qays daughter of Miḥṣan said to me that when the Messenger of Allah ﷺ became aged and the flesh grew increasingly on him, he took a prop at his place of prayer and he **would rest** on it.”  
(Note how the doer participle مُعْتَمِدٌ indicates a state and the stateful verb يَعْتَمِدُ indicates the activity.”

(641) فَبَيْنَا أَنَا نَازِلٌ تَحْتَ سَجْرَةٍ إِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [موطاً مالك: 48]  
While I was **in a dismounted state** under a tree, the Messenger of Allah [came]

(642) [ صحيح البخاري ] إِذَا مَرَضَ الْعَبْدُ أَوْ سَاقَهُ، كُتِّبَ لَهُ مِنْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا  
When a slave journeys or falls ill, a [similar reward] is written for him as what he used to do while staying (i.e. not journeying) [and] healthy.

(643) [ صحيح البخاري ] إِنَّ أُمّيَ قَدِمَتْ وَهُنَّ رَاغِبَةٌ  
My mother has arrived and she is desirous (of my favor).

### 31.3.1. The direct doee of the doer participle when indicating a static state

When the doer participle is derived from a transitive verb, then the doer participle, when indicating a static state, may take a direct doee (as long as it satisfies the conditions specified in section (ref)). For example:

(644) [ مسند أحمد ] مَنْ كَانَ مِنْكُمْ مُلْتَمِسًا لَيْلَةَ الْقَدْرِ فَأَنِيلْتَمِسْهَا فِي الْعُشْرِ الْأَوَّلِ وَتُرَأِ  
“Whoever amongst you is seeking the Night of Decree, then let him seek it in the last ten days of Ramadān, [in the] the odd [nights].”  
(Note the the doer participle مُلْتَمِسًا has a direct doee لَيْلَةَ الْقَدْرِ.)

(645) [ سنن أبي داود ] إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَةً  
“Indeed he was praying while trailing his lower garment.”

(646) [ الأدب المفرد ] وَوَقَفْتُ عِنْدَ بَابِ عَائِشَةَ فَإِذَا هُوَ مُسْتَقْبِلُ الْمَغْرِبِ  
“And I stopped at the door of ʿAa’ishah and incidentally, it was facing the west.”

(647) [ جامع الترمذى ] كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَامِلَ الْخَيْرَ بْنَ عَلَيٍّ عَلَى عَاتِقِهِ  
[3784]  
“The Messenger of Allah ﷺ was carrying al-Hasan ibn ʿEaliyy on his shoulder”  
حَامِلَ الْخَيْرِ (is a superficial annexation.)

(648) [ سنن السعدي ] أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَّامَةً  
“that the Messenger of Allah used to pray while he [was] carrying Umāmah”

(649) [ صحيح مسلم ] أَنَّ أَبَا بَكْرَ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ لَا يُسْنِ  
[2402a]  
“that Abū Bakr sought permission from the Messenger of Allah ﷺ [for entrance in his apartment] while he was lying on his bed having on him ʿEa’ishah’s bed-sheet.”

However, when the main intent is to indicate the state of the doer independent of the action of the doer upon any doee, then the doer participle can occur without a direct doee. For example:

(650) [ مسند أحمد ] قَالَ عُثْمَانُ أَجْلٌ وَلَكُنَا كُلُّا خَائِفِينَ  
Euthman said, “Yes, but we were in a state of fear.”

In such cases, the doer participle can be followed with a verb (typically its own), specifying the direct doee. For example:

(651) فَخَرَجْنَا حَائِفِينَ نَحَافِ الرَّصْد [maghazi 28 cited by Marmorstein, M., *Tense and text in Classical Arabic* 138]

“So we set out afraid, fearing ambush.”

(652) صَحِيفَ الْبَخْارِيٍّ وَرُزَيْقٌ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا [893]

“Ruzayq was (in a state of) working on the land, working (i.e. farming) it.”

### 31.3.2. The doer participle for verbs of posture

Verbs of posture include: قَمَ to sit, قَمَ to stand, اَضْطَجَعَ to lie down, etc.

With such verbs, the stateful verb, when used for the present or past, tends to be used only for the habitual tense and not for the continuous tense. So if we say يَجْلِسُ زَيْدٌ then it will usually mean *Zayd sits* and not *Zayd is sitting*.

For the continuous tense, only the doer participle tends to be used. So, in order to say *Zayd is sitting* we will usually say زَيْدٌ جَاسِلٌ.

Here are some examples of the doer participle and stateful verb for verbs of posture:

#### The doer participle for verbs of posture indicating the continuous tense

(653) رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُمْعِيًّا يَأْكُلُ تَمْرًا [ صحيح مسلم 2044a]

“I saw the Prophet ﷺ squatting, eating dates.”

(654) قَالَ كُنْتُ مُنْكِنًا عِنْدَ عَائِشَةَ [ صحيح مسلم 177a]

“I was resting at [the house of] Eā’ishah”

(655) لَا أُلْفِيَّنَ أَحَدَكُمْ مُتَكَبِّلًا عَلَى أَرِيكَتِهِ ... [ سنن أبي داود 4605]

“Let me not find one of you reclining on his couch ...”

(656) أَنَّ أَبَا بَكْرَ رَضِيَ اللَّهُ عَنْهُ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ لَابِسُ مِرْطَ عَائِشَةَ [ مسنـد أحمد 514]

“that Abū Bakr sought permission from the Messenger of Allah ﷺ [for entrance in his apartment] while he was lying on his bed having on him Eā’ishah’s bed-sheet.”

(657) كُنْتُ جَالِسًا عِنْدَ مُعَاوِيَةَ, فَحَدَّثَ نَفْسَهُ ثُمَّ انْتَبَهَ [الأدب المفرد 564]

“I was sitting with Mu‘āwiyah when he [muttered to] himself, then he came to his senses.”

(658) إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى وَهُمَا يَتَحَدَّثَانِ [ صحيح مسلم 2672d]

I was sitting with Eabd Allāh and Abū Mūsā while they were talking to each other.

(659) سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَمْرَمْ فَشَرَبَ وَهُوَ قَائِمٌ [ صحيح مسلم 2027a]

I served the Messenger of Allah some Zamzam and he drank (it) while he was standing.

(660) [صحيح مسلم] هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَهُوَ قَاعِدٌ (732a)  
Did the Prophet ﷺ pray while he was sitting?

### The stateful verb for verbs of posture indicating the habitual tense

(661) تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقِبُ السَّمْسَرَ حَتَّىٰ إِذَا كَانَتْ بَيْنَ قَرْبَىِ السَّيْطَانِ قَامَ فَتَرَ (جامع الترمذى) أَرْبَعًا لَا يَدْرُكُ اللَّهُ فِيهَا إِلَّا قَلِيلًا [160]

That is the prayer of the hypocrite. He sits watching the sun, until when it is between the horns of the devil he stands and pecks out four (units of prayer), not remembering Allah in them but a little.”

(662) [صحيح البخارى] كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ، يُجْلِسُنِي عَلَى سَرِيرِهِ (53)  
I used to sit with Ibn Eabbas and he would seat me on his couch.

(663) [صحيح البخارى] كَانَ جَذْعٌ يَقُومُ إِلَيْهِ الْبَيْعُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (918)  
[There] was a stem (of a date palm) [which] the Prophet ﷺ would stand against.

(664) وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ نَمَّ يَصْطَدِحُ عَلَى شِفَّةِ الْأَيْمَنِ حَتَّىٰ يَأْتِيَهُ الْمُؤْدَنُ لِلصَّلَاةِ [صحيح البخارى] [994]

And he would pray two units [of (sunnah) prayer] before the Fajr prayer, then he **would lie** on his right side until the mu'adhdhin would come to him for the (obligatory) prayer”

Rarely, the stateful verb has been found to be used to indicate a continuous tense. But in such cases it will likely be in a *ḥāl* or with an adverb which will help indicate its continuous, rather than habitual, significance. Examples:

(665) [سنن أبي داود] أَنَّهُ رَأَى رَجُلًا يَشْكُنُ عَلَى يَدِهِ الْيُسْرَى [994]  
that he saw a man **reclining** on his left hand

(666) رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَجْلِسُ وَالنَّاسُ مَعَهُ [tarikh tabari 3/429]  
I saw Umar ibn al-Khaṭṭāb while he [was] **sitting** while the people [were] with him

### Transitive verbs of posture

The verbs of posture are usually intransitive verbs, as you can see in the examples so far. But a transitive verb of posture can also be used. For example:

(667) [سنن النسائي] سَأَلْتُ ابْنَ عَبَّاسٍ وَهُوَ مُسِنِدٌ ظَهِيرَةً إِلَى الْكَعْبَةِ عَنِ الْبَادِقَ [5687]  
I asked Ibn Eabbas, while he was leaning his back against the Kaebah, about (a drink called) al-Bādhaq

(668) [صحيح البخارى] وَقَدْ كُنْتُ مُسِنِدَتُهُ إِلَى صَدْرِي [2741]  
“I had been leaning him against my chest.”

(669) [جامع الترمذى] قَبَيْنَا أَنَا قَاعِدٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَسِّدٌ فَخِذِي [2861]  
So while I was sitting and the Prophet ﷺ [was] using my thigh as a headrest

### Other verbs that have similar behavior to the verbs of posture

In addition to verbs of posture, there are a few other verbs that indicate show the same distinction of the doer participle being used for the continuous tense and the stative verb for the habitual tense. For example: نَامَ to sleep, خَامَ to fast. The reason that these verbs show the same behavior as verbs of posture may be that the doer is not actively *doing* anything except remaining in a condition. Here are some examples with these verbs:

(670) صَحِيفٌ قُلْنَا لِعَمِّرٍ وَإِنْ نَائِمًا يَقُولُونَ إِنَّ النَّبِيَّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ شَنَّامَ عَيْنَهُ وَلَا يَنَمُ فَلَبَّهُ [البخاري: 859]

“We said to ؓamr: ‘Indeed some people say that the Prophet ﷺ his eye sleeps but his heart does not sleep.’”

(671) جاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ [البخاري: صحيح البخاري 7281]

Some angels came to the Prophet ﷺ while he was sleeping. Some of them said, “He is sleeping.” Some [others] of them said, “His eye[s] are sleeping but his heart is awake.”

(672) [صحيح مسلم: 1121d] إِنِّي رَجُلٌ أَصُومُ أَفَأَصُومُ فِي السَّفَرِ  
“I am a man who [habitually] fasts, so should I fast in journeying?”

(673) [صحيح مسلم: 1101c] سَرَّنَا مَعَ رَسُولِ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ  
We travelled with the Messenger of Allah ﷺ while he [was] fasting.

### 31.3.3. The doer participle for verbs of motion

The doer participle is very common with verbs of motion, like: ذَهَبَ to go, مَشَّ to walk, رَجَعَ to return, سَارَ to travel, etc. The doer participle for these verbs again indicates the situation of being in a move rather than the actual dynamic movement.<sup>1</sup> For example:

(674) [صحيح البخاري: 485] وَذَلِكَ الْمَسْجِدُ عَلَى حَافَةِ الطَّرِيقِ الْيَمِينِيِّ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ  
And that mosque is on the right edge of the path as you are going to Makkah

(675) [صحيح البخاري: 1194] كَانَ النَّبِيُّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ يَاتِي قُبَّاءً رَاكِبًا وَمَاشِيًّا  
The Prophet ﷺ used to come to Qubā' while riding and while walking.

(676) [سنن النسائي: 3116] لَجَّفَنِي عَبَيَّةُ بْنُ رَافِعٍ وَأَنَا مَاشٌ، إِلَى الْجُمُعَةِ  
Eabayah ibn Rāfie joined me while I was walking to the jumueah

(677) [سنن النسائي: 2281] كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيَّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَأْكُلُ وَأَنَا صَائِمٌ  
“I was journeying and I came to the Prophet ﷺ while he was eating and I was fasting.”

<sup>1</sup>Marmorstein, M., *Tense and text in Classical Arabic* 127

(678) [بَيْنَا النَّبِيُّ سَائِرًا إِلَى تَبُوكَ نَزَلَ عَنْ رَاحِلَتِهِ] [\[https://hadithunlocked.com/bayhaqi:16844\]](https://hadithunlocked.com/bayhaqi:16844)  
 “While the Prophet ﷺ was travelling to Tabūk, he dismounted off his mount”

(679) [ثُمَّ أَرْدَقَنِي وَرَاءَهُ عَلَى الْعَصْبَاءِ رَاجِعِينَ إِلَى الْمَدِينَةِ] [\[https://hadithunlocked.com/ahmad:16539\]](https://hadithunlocked.com/ahmad:16539)  
 Then he seated me behind him on (his camel) al-Ξadbā’ while we [were] returning to al-Madīnah

(680) [سَنَنُ النَّسَابِيِّ أَتَبَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِبٌ] [\[move to verbs of motion\]](#)  
 “I followed the Messenger of Allah ﷺ when he was riding”

Unlike verbs of posture and temporary state, verbs of motion are frequently used for the continuous tense. Here are some examples:

(681) [صَحِيفَةُ الْبَخَارِيِّ أَدْرَكَنِي أَبُو عَبْسٍ وَأَنَا أَذْهَبُ إِلَى الْجُمُعَةِ] [\[907: سنن البخاري\]](#)  
 Abū `Ubayd overtook me while I [was] going to the jumueah

(682) [بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَشِيَّنَا رِيحٌ] [\[1463: سنن أبي داود\]](#)  
 While I was travelling with the Messenger of Allah ﷺ between al-Juhfah and al-’Abwā’, suddenly a wind and intense darkness enveloped us

### 31.4. The doer participle without لِ used to indicate a future event

In addition to indicating a static state, another verbal meaning of the doer participle is to indicate the future tense.

Here too, the doer participle is used instead of the stateful verb. When a stateful verb is used to indicate a future event, then it merely signifies that the speaker thinks that the doer will take an action. For example, the stateful verb اذهب (when used to indicate the future tense) merely signifies the speaker’s intention of going some time in the future.

In contrast, when the doer participle is used to indicate the future tense, then it signifies that, in the estimation of the speaker, the event will definitely take place. In other words, the doer’s future action is so settled and resolved in the speaker’s mind that doer can already be described by the doer participle. So, for example, if the speaker says اذهب and the context tells us he is referring to a future action, then the use of the doer participle ذاهب instead of the stateful verb يذهب signifies that the speaker is so sure that he will do this action that he can already be described as a “goer”.

Here are some examples of the doer participle being used to indicate the future tense:

(683) [وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّدِيْنِ] [\[37:99\]](#)  
 سورة الصافات

And [then] he said, “Indeed, I will go to [where I am ordered by] my Lord; He will guide me.

(684) فَهُوَ ذَاهِبٌ وَتَارِكٌ لِلنَّاسِ [صحيح مسلم 2959a]

For he is going to go and leave it for the people.

(685) إِنِّي ذَاكِرٌ لَكَ أَمْرًا [صحيح البخاري 1925]

I am going to mention to you a matter.

(686) سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ فَقَالَ أَنَا فَاعِلٌ [جامع الترمذ 2433]

I asked the Propher ﷺ that he intercede for me on the Day of Resurrection. So he said, “I will do [it].”

(687) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً [سورة البقرة 2:30]

And [mention, O Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.”

(688) أَلَا وَإِنِّي تَارِكٌ فِيْكُمْ ثَقَلَيْنِ [صحيح مسلم 2408d]

Unquestionably, I am leaving amongst you two weighty [things]  
(In English, “I am leaving s.th.” can indicate the future tense.)

(689) زَعَمَ ابْنُ أَمِّي أَنَّهُ قَاتِلٌ رَجُلًا قَدْ أَجْزَتَهُ [صحيح البخاري 6158]

“My maternal brother claims that he will kill a man whom I have given protection to.”

(690) وَإِنِّي مُرْسِلٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظَرُهُمْ بَمْ يَرِجِعُ أَمْرُسُلَوْنَ [سورة النمل 27:35]

“But indeed, I will send to them a gift and see with what [reply] the messengers will return.”

(691) إِنِّي سَائِئٌ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَرْعُمُ أَنَّهُ نَبِيٌّ [صحيح البخاري 4553]

I am going to ask this [person] about this man who claims that he is a prophet.

(692) وَيَخْلُكَ يَا فُلَانُ تَرَى هَذَا كَارِبًا [https://hadithunlocked.com/ahmad:15841]

A mercy on you O so-and-so! Do you think this will be?

The use of the doer participle instead of the stateful verb to indicate a future event can also, depending on context, indicate that the event is imminent, i.e. that it is in the very near future. In such cases it can be translated using “be going to”. For example:

(693) وَقَالَ أَبُو جَهْلٍ فَمَا تُرِيدُ هَذَا سَيِّدُ كِنَانَةَ وَهُوَ لَنَا جَارٌ عَلَى مَنْ تَخَلَّفَ فَقَالَ عُثْنَةُ لَا شَيْءَ أَنَا

1/38 مغاري الواقعى cited by Marmorstein, M., Tense and text in Classical Arabic 171]

Abū Jahl said, “So what do you want? This is the chief of Kinānah and he is for us a protector over who remains behind.” So Eutbah said, “[I want] nothing. I am going out.”

By the way, it is not just the doer participle which is used to indicate an imminent future event. The stateful verb can also be used with this meaning. For example,

(694) [صحيح مسلم] قَالَتْ أُنِيْنَ قَالَ أُصْلِيْ فَالَّتِ اجْلِسْ قَالَ إِنِيْ أُصْلِيْ  
She said, “Where [are you going]?” He said, “I am going to pray.” She  
said, “Sit!” He said, “Indeed I am going to pray.”

The doer participle of verbs of posture and verbs of motion don't have any special behavior when used with a future tense meaning. Examples:

(695) إِنِيْ إِنْ شَاءَ اللَّهُ لَقَائِمُ الْعَشِيَّةَ فِي النَّاسِ، فَمُحَدَّرُهُمْ هُؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَعْصِبُوهُمْ  
[صحيح البخاري] أُمُورُهُمْ  
I, if Allāh wills, will stand tonight amongst the people and warn them about these [people] who want to forcibly seize their affairs.

### 31.5. The doer participle without أَنْ used to indicate a hypothetical event

The doer participle, is used very commonly in conditional hypothetical clauses with كَانَ. Here are some examples:

(696) [صحيح البخاري] وَلَوْ كُنْتُ مُنْخَجِداً مِنَ النَّاسِ خَلِيلًا لَا تَخَدُثُ أَبَا بَكْرَ خَلِيلًا  
If I were to take [anyone] from the people as a friend, I would have taken Abū Bakr as a friend.

(697) [https://hadithunlocked.com/ahmad:5185]  
لَوْ كُنْتُ مُضْلِلًا قَبْلَهَا أَوْ بَعْدَهَا لَأَتَمْمِنْهَا  
If I were to pray before it or after it, I would have completed them.

(698) [صحيح] وَلَوْ كَانَ مُحَمَّدٌ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِمَّا أَنْزَلَ عَلَيْهِ لَكَتَمَ هَذِهِ الْآيَةَ  
[مسلم] 177b  
And if Muḥammad were to conceal anything from what was revealed to him, he would have concealed this āyah.

(699) [https://hadithunlocked.com/ahmad:3708]  
لَوْ كُنْتُ قَاتِلًا رَسُولًا لَضَرَبْتُ أَغْنَافَكُمَا  
If I were a killer of a messenger I would have struck your necks.

(700) [جامع الترمذى] لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدْ لِأَخِدِ الْمَرْأَةِ أَنْ تَسْجُدْ لِرَوْجَهَا  
If I were to order anyone that he prostrate to anyone, I would have ordered the woman to prostrate to her spouse

(701) [https://hadithunlocked.com/ahmad:12289]  
لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكْنَتْ مُفْتَدِيَ بِهِ  
If you had everything that is on the earth would you ransom yourself with it?

(702) [صحيح مسلم] إِنْ كُنْتَ لَا تُدْرِكَ فَاعْلُأْ فَوَاحِدَةً  
If you must do it then (only) once.

The stateful verb is also used in such clauses, but it tends to indicate a hypothetical *current* situation. For example:

(703) [صحيح مسلم: 746a] لَوْ كُنْتُ أَقْرَبُهَا أَوْ أَدْخُلُ عَلَيْهَا لَأَتَبِعُهَا حَتَّى تُشَافِهَنِي بِهِ  
If (the current situation were such that) I were nearing her or entering upon her, I would have come to her so that she would [tell] it to me face-to-face.

(704) [سورة الرعد: 17:95] قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْسُونُ مُطْمَئِنِينَ لَنَرَنَا عَلَيْهِمْ مِنْ أَلْسِنَاتِنَا مَلَائِكَةٌ رَسُولًا  
Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

(705) [سنن ابن ماجه: 3919] إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيلِ  
Indeed Ebabd Allāh is a righteous man, if only he would pray much in the night.

The doer participle can also be used in non-conditional hypothetical sentences (see section (kaana)). For example:

(706) [صحيح مسلم: 1807a] يَا سَلَامَةُ أَتَرَأَكَ كُنْتَ فَاعِلًا  
O Salamah, do you think you could do [it]?

(707) [مسند أحمد: 61] أَوْ كُنْتَ فَاعِلًا ذَلِكَ  
Would you have done that?

The stateful verb is also used in such sentences. For example:

(708) [صحيح مسلم: 1788] أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ  
You would/may have done that

### 31.6. Interchangeability of the stateful verb and the doer participle without أُلْ

We have described above, the circumstances when the doer participle instead of the stateful verb,. We would like to state that these are more like trends rather than hard and fast rules. We sometimes find a stateful verb where an doer participle could have worked, and vice versa.

For the indication of a static state, consider, for instance, example (649) وَهُوَ (above) and compare it with with example (709) below:

(709) [سنن أبي داود: 1772] فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبِسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ  
“I have seen the Messenger of Allah ﷺ wearing the sandals which don't have hair on them (i.e. tanned).”

Consider also the following two narrations:

(710) [صحيح مسلم: 1747] ... وَلَا آخَرُ قَدِ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهُوَ مُنْتَظِرٌ وَلَادَهَا  
“... nor another who has bought sheep or pregnant she-camels and he is waiting for their giving birth”

(711) [صحيح البخاري] ... وَلَا أَحَدُ اشْتَرَى غَنَّمًا أَوْ حَلْقَاتٍ وَهُوَ يَنْتَظِرُ وَلَدَهَا (3124)  
 “... nor one who has bought sheep or pregnant she-camels and he is **waiting** for their giving birth”

Similarly, for the indication of the future tense, contrast example (@ism\_fail\_going\_to\_my\_lord) with example (712) below:

(712) [صحيح مسلم] فَقَالَ يَا أَنَيْسُ أَذَهَبْتَ حَيْثُ أَمْرَلَكَ قَالَ قُلْتُ نَعَمْ أَنَا أَذَهَبْ يَا رَسُولَ اللَّهِ (:2310a)]

He said “O Unays, did you go where I commanded you [to go]?” I said,  
 “Yes I am going, O Messenger of Allah”

Consider also the following two narrations:

(713) [صحيح مسلم] أَرَأَيْتُكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ حَيْلًا تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكْنَتُمْ مُضَدِّقَيْ (:208a]  
 “Do you think if I were to inform you that there were horsemen emerging out of the foot of this mountain, would you **believe** me?”

(714) [صحيح البخاري] أَرَأَيْتُمْ إِنْ خَدَّتُكُمْ أَنَّ الْعَدُوَّ مُصَبْحَكُمْ أَوْ مُمَسِّيكُمْ، أَكْنَتُمْ تُضَدِّقُونِي (:4972]  
 “Do you think if I told you that an enemy is going to attack you in the morning or in the evening, will you **believe** me?”

### 31.7. The doer participle without الْ used with a perfect significance

We have seen, in the sections above, that the doer participle without الْ has a strong correlation with the u-state stateful verb, giving an imperfect meaning. But, the doer participle without الْ can also carry the significance of the perfect verb. Such that it can indicate that the doer has completed the action of the verb. As when the doer participle was used in an imperfect sense, here too it can indicate being in a static state. Examples:

(715) [Fischer 112] لَا آتَيْكَ مُجْرِمًا  
 I shall not come to you as one who has committed a crime.  
 (.وَقَدْ أَجْرَمْتُ مُجْرِمًا) is here in place of the perfect verb مُجْرِمًا

(716) [صحيح البخاري] جَيءَ بِالنَّعَيمَانَ أَوْ ابْنِ النَّعَيمَانَ شَارِبًا (:2316]  
 al-Nueaymān or al-Nueaymān's son was brought (in a state of) of having drunk (wine).

(717) [موطأ مالك] قَالَ حَابِرٌ فَقِيلَنَا أَنَا نَازِلٌ تَحْتَ شَجَرَةً إِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (:48]  
 “While I was (resting) dismounted under a tree, the Messenger of Allah ﷺ [came].”

(718) [https://hadithunlocked.com/ahmad:15147, graded weak by al-'Arna'ūt]  
 لوْ كُنْتُ مُتَوَضِّعًا أَكْلَتُهُ If I were in a state of having done *wuḍū'*, I would have eaten it.

When used with a perfect significance, then, according to most authorities, the doer participle cannot usually have a direct doee. (See section (ref).)

### 31.8. The doer participle prefixed with أُلْ

Consider the sentence:

- (719) رأيْتُ الرَّجُلَ (I saw the man.)

The definite article أُلْ indicates that the listener would know identity of the person who was seen because of his being referred to as a definite entity: الرَّجُلُ the man.

Consider now the sentence:

- (720) رأيْتُ الصَّارِبَ (I saw the beater<sub>m</sub>.)

Now the person who was seen is identified, not by his virtue of being an entity, but because of his being the doer of the verb صَرَبَ تَصْرِيبٌ. In this sense, the noun الصَّارِبَ is similar in meaning to الَّذِي صَرَبَ/يُصَرِّبُ the one who beat/beats.

Similarly, if we say:

- (721) جاءَتِ الصَّارِبَةُ (The beater<sub>f</sub> came.)

then this is similar to saying جاءَتِ الَّتِي صَرَبَتْ/تَصْرِيبٌ The one<sub>f</sub> who beat/beats came.

Because of the equivalence of this أُلْ to the connected nouns الَّتِي, الَّذِي (etc.), this أُلْ, that is prefixed to doer participles (and to deverbal nouns in general) is called the *connected noun* أُلْ. We will learn more about the *connected noun* أُلْ in section (ref).

For now, we note that when the connected noun أُلْ is prefixed to a deverbal noun then the deverbal noun retains its capability to govern a doer and a state governee.

So in example (@), جاءَتِ الصَّارِبَةُ, the doer participle is governing a latent doer pronoun هُنَّا [هُنَّا]. And in the following example, the doer participle is also governing a direct doee:

- (722) فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْأَقْالِمِ كَذَّا وَكَذَّا [صحيح مسلم: 601]

*The Messenger of Allah ﷺ said: "Who is the one who said such and such speech?"*

- (723) عَانَثْتُ الْمُخْلِفَ الْوَعْدَ (I reproved the promise-breaker.)

The construction المُخْلِفَ الْوَعْدَ can also be converted to a superficial annexation, thus:

- (724) عَانَثْتُ الْمُخْلِفَ الْوَعْدَ (I reproved the promise-breaker.)

When the *connected noun* الـ مجرّد is used with an doer participle, then the doer participle includes the meaning of the verb. So much so, that an actual verb may be conjuncted to the *meaning of the verb* that is included in the doer participle.<sup>2</sup> For example:

(725) سُورَةٌ إِنَّ الْمُصَدِّقِينَ وَالْمُصَدَّقَاتِ وَأَفْرَضُوا اللَّهَ قُرْبًا حَسَنًا يُضَاعِفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ [الحديد 57:18]

“Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allāh a goodly loan - it will be multiplied for them, and they will have a noble reward.”

### 31.9. The doer participle that crosses over to the entity noun

Sometimes, the doer participle is re-used as a entity noun. When this happens, it loses its purely verbal meaning of the doer of a verb, and signifies only an entity, just like a entity noun. There are two categories of doer participle-crossover entity nouns:

- i. The lexical doer participle-crossover-to-entity noun
- ii. The ad hoc doer participle-crossover-to-entity noun

In reality, these are not completely distinct categories. They more represent a spectrum of meanings. And it can be a judgement call as to which category a particular noun may belong. We will discuss each of these categories in the following sub-sections:

#### 31.9.1. The lexical doer participle-crossover-to-entity noun

The doer participle is from the class of adjectival nouns, not entity nouns. And in terms of its meaning, it has a relatively temporary and incidental meaning when compared to a entity noun. For example the the doer participle ضارب beater would only be applicable to someone when he is associated with the act of beating. Otherwise he would not be referred to as a ضارب. On the other hand, a entity noun like رجل man has a more permanent meaning, that is not associated with any action from him.

Some doer participle's can take on this more permanent meaning of a entity noun. Usually, their meaning will be somewhat distinct from the original doer participle or the verb from which it is derived. Such a doer participle is termed a lexical doer participle-crossover-to-entity noun because its new meaning often deserves a new lexical definition in the dictionary.

For example, the doer participle صاحب (from the verb يصحّب to accompany) is predominantly used as a entity noun to mean *companion*. With this meaning, it can no longer act as a verb-like governor. So it will not have a latent doer pronoun, and it will not govern a direct doee. So we cannot say:

(726) [العدناني 487 citing دراسات في النحو للزعبلاوي] حَسَانٌ صَاحِبٌ يَاسِرًا × Hassām is a companion of Yāsir.

<sup>2</sup> سورة الحديد 57:18 for البحرين المحيط لأبي حيّان

Additionally any الْ that is prefixed to a doer participle-crossover-to-entity noun cannot be the connected noun الْ. It will be the regular الْ that is prefixed to entity nouns.<sup>3</sup> So when it is the annexate noun in an annexation then it must be a real annexation, and the الْ is dropped.

So we will say:

[العدناني 487 دراسات في النحو للزعبي] صحب حسّام يَسِرًا فَهُوَ صَاحِبُهُ (727)  
*Hassām accompanied Yāsir so he is his companion.*

With regard to their plurals, the default behavior for the doer participle, especially when used with a verbal meaning, is to have a sound plural. But when the doer participle crosses-over to a entity noun then it is more likely to have a broken plural.<sup>4</sup>

Here are some examples of entity nouns from cross-over doer participles:

entity noun	meaning	plural	verb
صاحب	a companion	أَصْحَابٌ	صَاحِبٌ to accompany
سائل	a beggar	سُؤَالٌ, سَائِلٌ	سَأَلٌ يَسْأَلُ to ask
عالم	a scholar	عُلَمَاءٌ	عَلِمٌ يَعْلَمُ to know
قاضٍ	a judge	قُضَاءٌ	قَضَى يَقْضِي to decree
كاتبٍ	a scribe	كُتَّابٌ	كَتَبٌ يَكْتُبُ to write
شاعرٍ	a poet	شُعُّراءٌ	شَعَرٌ يَشْعُرُ to be aware
بالغٍ	a legally mature person	بَالِغُونَ	بَلَغٌ يَبْلُغُ to reach
مُصيبةٍ	a calamity	مَصَاصَبٌ	أَصَابٌ يُصِيبُ to strike
جاريةٍ	a girl	جَوَارٍ	جَرِيَ يَجْرِي to run
طالبٍ	a student	طُلَّابٌ, طَلَبَةٌ	طَلَبٌ يَطْلُبُ to seek
شاربٍ	a moustache	شَوَّاربٌ	شَرَبٌ يَشْرَبُ to drink
ساحلٍ	a shore	سَوَاحِلٌ	سَخَلٌ يَسْخَلُ to abrade
جامعٍ	a large mosque	جَمَاعٌ	جَمَعٌ يَجْمَعُ to gather
جامعةٍ	a university	جَامِعَاتٌ	جَمَعٌ يَجْمَعُ to gather
قائمةٍ	a leg (of a beast, furniture)	قوائمٌ	قَامٌ يَقُومُ to stand
وارثٍ	an heir	وَرَاثٌ, وَرَثَةٌ	وَرَثَ يَرِثُ to inherit
والدٍ	a parent	وَالْدُونَ	وَلَدٌ يَبْلُدُ to beget (offspring)
حاملٍ	a carrier	حَمَلَةٌ	حَمَلٌ يَحْمِلُ to carry
قارئٍ	a reciter	قُرَاءٌ	قَرَا يَقْرَأُ to read, recite
معلمٍ	a teacher	مُعَلِّمُونَ	عَلَمٌ يُعَلِّمُ to teach

When the doer participle that has crossed over to a entity noun refers to human beings, then often, but not always, a feminine version of the crossed over entity noun will also exist, with a ة. So صاحبة is a female companion, والدة is a female parent.

<sup>3</sup> دراسات في النحو للزعبي 484

<sup>4</sup> دراسات في النحو للزعبي 503 citing السيوطي

is a female parent, etc. Sometimes, however, the entity noun exists for only one gender and not for the other, e.g. حَارِيَةُ a girl. Also sometimes, the same entity noun is used for both genders, e.g. بَالِغٌ a legally mature person. So we will say:

(728) [المُذَكَّرُ وَالْمُؤْنَتُ لِبْنِ الْأَنْبَارِيِّ] رَجُلٌ بَالِغٌ، وَامْرَأَةٌ بَالِغٌ (1/136)

*A legally mature man and a legally mature woman*

There is often some flexibility in these cases, so بَالِغَةٌ can also be used for a female legally mature person. The dictionary is the best guide in these matters.

Recall from section (ref) that the ة that exists in a feminine doer participle is because of its latent doer pronoun. So when we say هِنْدٌ قَائِمٌ Hind is standing then the ة in قَائِمٌ is to match its latent doer pronoun [هيّ] that refers to هِنْدٌ. But the ة that exists in a doer participle-crossover-to-entity noun is no longer because of a latent doer pronoun. This is because, as mentioned previously, the doer participle-crossover-to-entity noun is not a verb-like governor, so it will not govern a latent doer pronoun. So the ة in the doer participle-crossover-to-entity nouns صَاحِبَةُ female companion and وَالْأُذْنَةُ female parent is a fixed feminine marker, just like the ة in any other feminine entity noun, e.g. شَجَرَةُ tree, اُمَّةُ woman, etc.

Additionally, once a doer participle has crossed over to a entity noun, then like all entity nouns, it loses its genderizability. So we cannot add or remove a feminine marker (like ة) at will. For example, if we wish to say *The building is a university*, then we will say

(729) الْبَيْنَاءُ حَامِيَةٌ

*The building is a university.*

We cannot remove ة from حَامِيَةٌ in order to match the gender of الْبَيْنَاءُ. If we do so then the meaning will be:

(730) الْبَيْنَاءُ حَامِيٌّ

*The building is a large mosque.*

In this case, حَامِيٌّ happens to exist as another doer participle-crossover-to-entity noun. So example () is a valid sentence, but with a different meaning than intended.

Sometimes it can be difficult to tell whether a noun from this category is an doer participle with its original meaning, or one that has crossed over to a entity noun. If you find that it is used independently (in meaning) without referring to an (implicit or explicit) referent, then it is likely that it is a doer participle-crossover-to-entity noun. Another clue is that it is used with a broken plural.<sup>5</sup> But broken plurals may be used for governing doer participles as well (as we saw in section (ref)) so this isn't a definitive indicator. A more reliable indicator is whether it is made definite by being annexed to a definite base noun in a real annexation. Here are some examples:

(731) دراسات في النحو للزعبلاوي 503 هؤلاء حملة الأقلام

*These are the carriers of the pens.*

<sup>5</sup> دراسات في النحو للزعبلاوي 503

وَمَنْ تَرَكَ مَالًا فَلِيُورَثِهِ وَأَنَا وَارِثٌ مَنْ لَا وَارِثٌ لَهُ أَعْقِلُ لَهُ وَأَرْبَةُ وَالْحَالُ وَارِثٌ مَنْ لَا وَارِثٌ  
 (732) [لَهُ يَعْقِلُ غَنْمَةً وَيَرْثَةً] سِنَانِي دَاوِدْ 2899

*Whoever leaves wealth then [it is] for his heirs. And I am the heir of he who has no heir, paying blood-wit for him and inheriting from him. And the maternal uncle is the heir of he who has no heir, paying blood-wit for him and inheriting from him.*

Another possible indicator is whether the doer participle as an info mismatches in gender with the subject. For example:

(733) العُودُ قَائِمٌ

*The stick is a leg (of some furniture or other structure).*

(If the doer participle was intended, then we would say أَلْعُودُ قَائِمٌ *The stick is standing.*)

But this isn't always reliable because the subject may match in gender with the doer participle-crossover-to-entity noun anyway. For example:

(734) الْعَصَاصَ قَائِمٌ

*The stick is a leg.*

or *The stick is standing.*

(عَصَاصٌ is a feminine noun.)

Another indicator also whether the singular feminine of the doer participle is used as a info or attribute for non-intelligent beings. For example:

(735) الْأَعْوَادُ قَائِمٌ

*The sticks are standing.*

In the above example قَائِمٌ is likely to be an doer participle. (By the way, a entity noun reading is also possible: *the sticks (collectively) are a leg.*) But if we say:

(736) الْأَعْوَادُ قَوَافِلٌ

*The sticks are legs.*

then قَوَافِلٌ is more likely to be a entity noun. Context is a useful guide here.

### 31.9.2. The ad hoc doer participle-crossover-to-entity noun

This second category consists of doer participles that are made entity nouns on an ad hoc basis. That is, the dictionary will typically not list the doer participle (for this category of meaning) separately for any distinct meaning.

The ad hoc doer participle-crossover-to-entity noun is routinely formed for doer participles that signify the action of a perfect verb. This is especially done when the doer participle of the perfect action is to be the annexed noun in a (now real) annexation.

So for example, if someone has done the action of beating, then he can be described as a خَارِبٌ. Now, if we wish to refer to this specific person, we have a choice: Either we can use the connected noun لُلْ or we can use the regular لُلٍ.

Either way, the word will look the same: الضارب. But its meaning will be slightly different.

In the case of the connected noun اُل, we are defining the person based on an action of beating that he did. الضارب, in this case, remains a doer participle.

And in the case of the regular اُل, we are defining him by virtue of his entity. Just like we would say *الرَّجُل the man*, *الْمَرْأَة the woman*, etc. الضارب, in this case, becomes a entity noun.

Either of these can generally be used when describing the definite doer of a perfect verb. When the semantic direct doee of the verb is mentioned, then the doer participle retains its اُل and governs the semantic direct doee in the a-state. For example:

(737) [الأصول في النحو لابن السراج; 4/100] شرح ابن يعيش على المفصل هَذَا الْضَّارِبُ زَيْدًا أَمْسِي  
 This [person] [was] the one who beat Zayd yesterday  
 (الضارب) is a doer participle governing a latent doer pronoun and a direct doee.)

But the entity noun الضارب cannot govern a direct doee and so it has to be annexed to the semantic direct doee in a real annexation So we will say:

(738) [الزجاجي 3/171 citing معاني النحو; 4/32] شرح ابن يعيش على المفصل هَذَا ضَارِبُ زَيْدٍ أَمْسِي  
 This [person] [was] the beater of Zayd yesterday  
 (ضارب) is a entity noun in a real annexation.)

In theory, if the speaker intends to define the person by his being the doer of the verb ضَرَبَ, then he would use example (737).<sup>6</sup> And if the speaker intends to define the person by virtue of his entity then he would use example (738).

But in practice, they are often (but not always) close enough in meaning that they can be used interchangeably. Here is another example:

(739) [https://hadithunlocked.com/ahmad:7060] فَقَالَ رَسُولُ اللَّهِ مَنْ قَاتَلَهَا  
 The Messenger of Allah ﷺ said: "Who is the sayer of it?"  
 Compare with example (722) مَنْ أَقَاءَ لِكَمَةً كَذَا وَكَذَا above.

### 31.9.3. The doer participle-crossover-to-entity noun as a attribute

Once an doer participle has crossed over to a entity noun, it can still be used as a attribute. This is because the the doer participle-crossover-to-entity noun still signifies its verbal meaning to some degree. So, for example, ضارب, even once it has crossed over to a entity noun still signifies its verbal meaning of being a one who beats. But because it is now a entity noun, it will lose its اُل when is a annexe noun. Consider the following example:

(740) [المقتضب للمبرد; 4/149] مررت بزيد ضارب عمر  
 I passed by the beater-of-Eamr Zayd

See also the tafsirs of:

<sup>6</sup> [الأصول في النحو لابن السراج; 2/265]

(741) [سورة الفاتحة] مَنْلِكُ يَوْمِ الْدِّين ١:٤  
 Sovereign of the Day of Recompense.

(742) الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَئِيْ أَجْبَحَةٍ مَّنْشَأٍ وَثُلَاثٌ  
 سورة فاطر 35:1  
 [All] praise is [due] to Allāh, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four.

### 31.9.4. The doer participle-crossover-to-entity noun of doubly transitive verb

As we have mentioned, when an doer participle crosses over to a entity noun, then it cannot govern a doer or an a-state governee like a direct doee. But an exception is made for the doer participle of transitive verb that has two direct doees. When an doer participle of such a verb is used with a perfect meaning (as a entity noun) in a real annexation, then it's first semantic direct doee is made into the base noun but it's second direct doee remains in the a-state. We mentioned this already in section (ref) and gave the following example:

(743) ٣/ شرح التسهيل لابن مالك هذا معطي زيد أمس درهما  
 This [person] was the giver of Zayd, yesterday, a dirham.

### 31.9.5. An doer participle can co-exist with its doer participle-crossover-to-entity nouns

When a cross-over entity noun exists, it does not mean that the original doer participle meaning has ceased to exist. Both can continue to exist and context will clue us in as to which meaning is intended. For example, بالغ is used as an doer participle here:

(205) [سورة المائدة] هَدِيًّا بَلَغَ الْكَعْبَةَ ٥:٩٥  
 as an offering [to Allāh] delivered to the Ka'bah

For some cross-over entity nouns, however, the entity noun usage is predominant and the original doer participle meaning is virtually non-existent. Such is the case for ضاحِب a companion and والد a parent.<sup>7</sup>

## 31.10. Eligibility to be described with the doer participle

Theoretically, anyone who is the doer of a verb can be described with its doer participle. So, for example, any person who is the doer of the verb قرأ even once, can be called a قارئ. And from context it will be understood that the person is being called a قارئ within the situation of a certain reading or recitation. Here are some examples:

<sup>7</sup> سيبويه 488 دراسات في النحو للعزبلاوي

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظَّهَرَ فَجَعَلَ رَجُلٌ يَقْرَأُ حَلْفَهُ يُسْتَبِّحُ اسْمَ رَبِّكَ (744) [صحيح مسلم: 398b]  
 أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظَّهَرَ فَلَمَّا أَتَى مَنْصَرَ قَالَ أَيُّهُمْ قَرَاً أَوْ أَيُّهُمْ الْقَارِئُ

*that the Messenger of Allah ﷺ prayed the ḏ̄huhr prayer, and a man began to recite behind him [sūrat al-Aelā]. When [the Prophet ﷺ concluded the prayer and] turned around, he said: “Which of you recited?” or “Which of you [was] the reciter?”*

(745) [صحيح البخاري]: سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَارِئًا يَقْرَأُ مِنَ اللَّيْلِ فِي الْمَسْجِدِ  
*The Prophet ﷺ heard a reciter reciting the Qur’ān in the mosque at night.*

Having said that, the doer participle is a noun. And a noun, by its very nature, signifies a more permanence and constancy in its meaning than a verb. So there can be scenarios where being described by an doer participle can have a higher bar of eligibility than simply being the doer of a verb. Consider for example سورة الكافرون:

فُلْ يَأْيُهَا أُلْ كَفِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ □ وَلَا أَنْتُمْ عَبِيدُونَ مَا أَعْبُدُ □ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ □ وَلَا أَنْتُمْ عَبِيدُونَ مَا أَعْبُدُ □ لَكُمْ دِيْنُكُمْ وَلِيْ دِيْنِ □  
 [سورة الكافرون]

*Say, “O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.”*

Ibn al-Qayyim says, in the tafsir of this sūrah:

Negation isn’t employed for [the disbelievers] except by the doer participle. And for [the Prophet ﷺ], negation is employed once using the verb, and once using the doer participle.

And this is – and Allāh knows best – due to a marvelous wisdom, which is that the greater objective is [the Prophet’s ﷺ] disassociation from their gods from every perspective and in every [instance of] time. So [the Prophet ﷺ, in speaking to the disbelievers with the words of the revealed sūrah], used first the verb [أَعْبُدُ], which signifies dynamic occurrence, and then used for this same negation the doer participle [عَابِدٌ] in the second instance, i.e. “This [worshipping of what you worship] is not my description nor my state of affairs.” [This is] as if he had said: “Worshipping other than Allāh will not be an verbal action of mine, nor a description of mine.” Thus he used two negations for two negated items [a verbal action, and a description], that are intended by the negation.

As for [the negation used for the disbelievers], he used only the doer participle [عَابِدُونَ], which signifies the description [of its referent by the doer participle] and the stability [of this description], i.e. “The stable, requisite, description [of being a worshipper] of Allah is negated from you. For this description cannot be established for you. It is only established for the one who singles out Allāh exclusively for worship, and then does not associate anyone with Him. But you, because you have worshipped other than Him, are not from

His worshippers.” Even if they may have worshipped Allāh some of the time. For the polytheist worships Allāh and worships, with Him, others besides Him. Just like the People of the Cave said: *And when you have withdrawn from them and that which they worship other than Allāh* [سورة الكهف 18:16] i.e., “you have withdrawn from their gods excluding Allāh, for you have not withdrawn from Him.” And similarly did the polytheists say regarding their gods: “*We only worship them that they may bring us nearer to Allāh in position.*” [سورة الزمر 39:3]. Thus they used to worship, with Him, others besides Him. So the verb [عَبَدَ بَعْدًا] is not negated from them because of its occurrence from them. But the description [غَابِدٌ] is negated because whoever worshipped other than Allāh is not established on the worship of Allāh, and is not described by [being a worshipper of Allāh].<sup>8</sup>

### 31.10.1. The doer participle indicating a habitual doer

In addition to the default incidental meaning, the meaning of the doer that is indicated by the doer participle can be a habitual meaning. For example:

(746) دراسات في النحو للزعباوي زَيْدُ مُكْرِمٌ ضَيْقَانِي [Zayd is an honorer to his guests]

## 31.11. Verbs for which the doer participle is rarely used

### 31.11.1. The doer participle for stative verbs

Technically, an doer participle can be formed from any verb.<sup>9</sup> For form 1 verbs, it will always be on the pattern فَاعِل. However, there are some verbs for which their doer participles are rarely used.

These are verbs which indicate only being in a static state, with virtually no dynamic action. The meaning signified is usually (but not exclusively) an innate permanent quality. For such verb, the their participle-like adjectives (see chapter (ref)) are generally used instead of their doer participles. The following table lists some such verbs, along with their rarely used doer participles, and their commonly used participle-like adjectives.

verb	meaning	doer participle	participle-like adjective
كَرْمٌ	to be noble, generous	كَارِمٌ	noble, generous
بَخْلٌ	to be stingy	بَخِيلٌ	stingy
فَرَحٌ	to be joyous	فَارِحٌ	joyous
صَاقٌ	to be narrow	صَاقِيٌّ	narrow
حَسْنٌ	to be handsome	حَاسِنٌ	handsome

<sup>8</sup> سورة الكافرون 109:6 for تفسير ابن القيم

<sup>9</sup> 3/242 النحو الوافي

Nevertheless, the doer participles for such verbs can be used, on occasion, to indicate a incidental state that has only temporary occurred. As opposed to the more permanent state that the participle-like adjective would signify.<sup>10</sup> For example:

فَلَعِلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَصَابِقٌ بِهِ صَدِرُكَ أَنْ يَقُولُوا لَوْلَا أَنْزَلَ عَنِيهِ كَنْزٌ أَوْ (747)

جَاءَ مَعْنُودٌ مَلَكٌ [سورة هود 11:12] cited by النحو الوافي 3/240 footnote 3]

*Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, “Why has there not been sent down to him a treasure or come with him an angel?”*

According to the commentary on this āyah, خائق is used in place of the more commonly used ضيق to indicate a temporary constrictiveness.<sup>11</sup>

### 31.11.2. The doer participle-crossover-to-participle-like adjective

Sometimes, for stative verbs like the above what would appear to be an doer participle is very commonly used. But actually, these usages are from the class of doer participle-crossover-to-participle-like adjectives. Here are some examples:

verb	meaning	doer participle-crossover-to-participle-like adjective
عَدْلٌ	<i>to be just</i>	عَادِلٌ <i>just</i>
بَسْلٌ	<i>to be courageous</i>	بَاسِلٌ <i>courageous</i>
صَلْحٌ	<i>to be righteous</i>	صَالِحٌ <i>righteous</i>
رَبِيعٌ	<i>to be profitable</i>	رَاجِعٌ <i>profitable</i>
نَعْمَمٌ	<i>to be soft</i>	نَاعِمٌ <i>soft</i>

We will study this category in more detail in section (ref), if Allāh wills.

### 31.11.3. Verbs for which the doer participle is rarely used in place of the stateful verb

The doer participle is also not found used in place of a stateful verb for various other classes of verbs, including verbs that indicate mental states, perception, or action.<sup>12</sup> Such verbs include رأى to see, أتَى to hope, أراد to want, and others. For such verbs, only the verb is typically used when the meaning of the verb is needed. Nevertheless, the doer participle for such verbs has been found to be used on occasion. Examples:

<sup>10</sup> 3/240 footnote 3; النحو الوافي 3

<sup>11</sup> سورة الكشاف للزمخشري for شرح ابن عييش على المفصل and others; النحو الوافي 3/240 footnote 3 citing 11:12 هو

<sup>12</sup> See Marmorstein, M., *Tense and text in Classical Arabic* 124

تاریخ الطبری [أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ اٰتَصْرَفَ مِنَ الطَّائِفِ مُرِيدًا مَكْتَمَةً مَرَّ بِهِ بَعْضُ أَهْلِ مَكَّةَ] (748)  
 2/347 cited by Waltisberg, M., *Satzkomplex und funktion* 293]

that the Messenger of Allah, when he departed from al-Tā'if intending (as his destination) Makkah, one of the people of Makkah passed by him.

صحیح البخاری [أَرَأَيْتِ الْأَلَيْلَةَ إِنْذَ الْكَعْبَةِ قَرَأْتِ رَجُلًا آذِمَّ كَأَخْسِنِ مَا أَنْتُ رَأَيْتَ مِنْ آذِمِ الرِّجَالِ] (749)  
 :6999]

I saw myself (in a dream) near the Ka'bah last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion.

The doer participle of such verbs may also freely be used when its essential “doer” meaning is intended. For example:

(750) وَكُمْ مِنْ مُرِيدٍ لِلْخَيْرِ لَنْ يُصْبِيَهُ [https://hadithunlocked.com/darimi:210]  
*How many of an intender of goodness shall not achieve it.*

## 31.12. Further reading

1. Fischer §201–§204, pp. 111–113.
2. Kinberg, N., *Semi-imperfectives and imperfectives: A case study of aspect and tense in Arabic participial clauses*
3. Marmorstein, M., *Tense and text in Classical Arabic*
4. Odilavadze, N., *Western scholars' opinions on rendering the tense by means of the participle in Arabic*
5. Owens, J., and M. Yavrumyan, *The participle*
6. van Putten, M., *The morphosyntax of objects to participles in the Qur'ān*
7. Waltisberg, M., *Satzkomplex und funktion*
8. Wright, vol. ii, §30–§31 pp. 63–69, §72–§74 pp. 194–198.
9. Youssef, Z., *Das Partizip im Arabischen*
10. دراسات في النحو للزعبلاوي pp. 480–525.
11. معاني النحو 3/170ff.
12. دلالة سياق اسم الفاعل في الحديث النبوى الشريف صحيح مسلم أنموذجًا لشادى محمد جميل عايش
13. تحرير اسم الفاعل من مزاعم المجازاة لحامد على أبو صعيديك
14. تحرير اسم الفاعل من مزاعم المجازاة لحامد على أبو صعيديك

Work in progress

## Chapter 32.

# The participle-like adjective



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 32.1. Introduction

The participle-like adjective is a deverbal noun. It is the quintessential adjectival noun signifying a relatively stable and unchanging meaning. حَسْنٌ *handsome*, *good* is an example of a participle-like adjective.

The participle-like adjective is called such because it shares some characteristics with the doer participle. The doer participle is the closest of the deverbal nouns to the verb. We saw in chapter (ref) that it can govern in a verb-like manner and even be used in place of a verb.

The participle-like adjective, although not as close to the verb as the doer participle, can also govern in a manner which is similar (but not quite exactly the same) as the governing of the doer participle. In this chapter, we will explore its significance and its ability to govern in a verb-like manner.

### 32.2. The forms of the participle-like adjective

The participle-like adjective comes in various forms. We will list the most common of them<sup>1</sup>:

#### Participle-like adjective's on the pattern فِعْلٌ

verb	meaning	participle-like adjective	meaning
فَرَحَ	<i>to be joyous</i>	فَرَحٌ	<i>joyous</i>
حَزَنَ	<i>to be sad</i>	حَزَنٌ	<i>sad</i>
حَذَرَ	<i>to be cautious</i>	حَذَرٌ	<i>cautious</i>

<sup>1</sup>The following list is taken mostly from النحو الوافي 3/285ff

verb	meaning	participle-like adjective	meaning
تَعْلَمُ	<i>to be tired</i>	تَعِبٌ	<i>tired</i>

### Participle-like adjective's on the pattern فَعْلَان

Feminine: usually فَعَلَى

verb	meaning	participle-like adjective	meaning
عَطَشَنَ	<i>to be thirsty</i>	عَطْشَانَ	<i>thirsty</i>
ظَمِئَنَ	<i>to be thirsty</i>	ظَمَآنَ	<i>thirsty</i>
شَبَعَانَ	<i>to be sated</i>	شَبْعَانَ	<i>sated</i>
يَقْطَانَ	<i>to be awake</i>	يَقْظَانَ	<i>awake</i>

### Participle-like adjective's on the pattern أَفْعَل

Feminine: فَعَلَاء

verb	meaning	participle-like adjective	meaning
حَمَرَ	<i>to be red</i>	أَحْمَرٌ	<i>red</i>
حَضَرَ	<i>to be green</i>	أَحْضَرٌ	<i>green</i>
عَرَجَ	<i>to be lame</i>	أَعْرَجٌ	<i>lame</i>
حَوَّرَ	<i>to be big-eyed</i>	أَحْوَرٌ	<i>big-eyed</i>

### Participle-like adjective's on the pattern فَعِيل

verb	meaning	participle-like adjective	meaning
شَرِيفٌ	<i>to be noble</i>	شَرِيفٌ	<i>noble</i>
قَبِيجٌ	<i>to be ugly</i>	قَبِيجٌ	<i>ugly</i>
بَخِيلٌ	<i>to be stingy</i>	بَخِيلٌ	<i>stingy</i>

### Participle-like adjective's on the pattern فَعْل

verb	meaning	participle-like adjective	meaning
صَعْبٌ	<i>to be difficult</i>	صَعْبٌ	<i>difficult</i>
صَخْمٌ	<i>to be large</i>	صَخْمٌ	<i>large</i>

**Participle-like adjective's on the pattern فَعَالٌ**

verb	meaning	participle-like adjective	meaning
جَبَنَ	to be cowardly	جَبَانٌ	cowardly
حَسِنَ	to be chaste	حَسَانٌ	chaste

**Participle-like adjective's on the pattern فَعَالٌ**

verb	meaning	participle-like adjective	meaning
شَجَعَ	to be brave	شُجَاعٌ	brave
فَرَّتْ	to be sweet	فُرَّاتْ	sweet

**Participle-like adjective's on the pattern فَعْلٌ**

verb	meaning	participle-like adjective	meaning
صَلْبٌ	to be hard (rigid)	صَلْبٌ	hard (rigid)

**Participle-like adjective's on the pattern فَعْلٌ**

verb	meaning	participle-like adjective	meaning
مُلْحٌ	to be salty	مُلْحٌ	salty

**Participle-like adjective's on the pattern فَيَعْلُمُ**

verb	meaning	participle-like adjective	meaning
مَاتَ	to die	مَيِّتٌ	dead, dying

**32.3. The participle-like adjective as the governor of a latent doer pronoun**

Just like the doer participle, the participle-like adjective will, by default, govern a latent doer pronoun.<sup>2</sup> Consider the following examples:

<sup>2</sup> 161 الضمير المستتر لسعود بن عبد الله الصاعدي

(751) [الضمير المستتر لسعود بن عبد الله الصاعدي] مررت بامرأة حسنة (161)  
*I passed by a handsome woman.*

(.) هي has a latent doer pronoun implicated as حسنة (.)

(752) [الضمير المستتر لسعود بن عبد الله الصاعدي] مررت برجلين حسنين (161)  
*I passed by two handsome men.*

(.) هما has a latent doer pronoun implicated as حسنين (.)

### 32.4. The participle-like adjective as the governor of a sababi overt doer

TODO: sifah should be valid for both genders if mismatch. Also for ism\_fail like murDi3. Add forward reference to ism\_fail chapter. [3 النحو الوفي 3/303–304]

Similar to the doer participle the participle-like adjective can govern a overt doer. So we can say:

(753) [البسيط لابن أبي الربيع] مررت برجل حسن وجهه (1077)

(754) [البسيط لابن أبي الربيع] مررت برجلين حسن أبواهما

(755) [البسيط لابن أبي الربيع] مررت برجال حسن آباؤهم

(756) الرجال كريمة أمهاطهم

(757) رأيت الرجال الكريمة أمهاطهم

Also similar to the doer participle, when participle-like adjective's doer is a broken plural (as in example () above آباؤهم (آباؤهم)), then the participle-like adjective is permitted, and preferred, to also be a broken plural.<sup>3</sup>

So we can say:

(758) [البسيط لابن أبي الربيع] مررت برجال حسان آباؤهم (1077)

(759) [3 النحو الوفي 3/453] هؤلاء زملاء كرام آباؤهم

But if the doer of the participle-like adjective is a sound plural, then it is preferred that the participle-like adjective remain singular. Examples:

(760) [3 النحو الوفي 3/454] هؤلاء زملاء كريم والدوهم

(761) [3 النحو الوفي 3/454] هؤلاء زميلات كريمة والداتهن

By the way, when the participle-like adjective is a attribute, then instead of using a sababi na3t (as in examples () above), we can use a sentence attribute. So instead of saying مررت ب الرجل حسن وجهه, we can say:

(762) [البسيط لابن أبي الربيع] مررت ب الرجل حسن وجهه (1076)

Now the attribute is the sentence حسن وجهه *handsome, his face is.* in this sentence is a fronted info.

<sup>3</sup> شرح قطر الندى وبل الصدى; fawzan\_sharh\_qatr 248; 3 النحو الوفي 288

### The participle-like adjective cannot govern a non-sababi overt doer

In section (ref) above, we saw that an doer participle can govern a non-sababi overt doer. Unlike the doer participle the participle-like adjective can only govern a sababi overt doer. So we cannot say:

(763) [البسط لابن أبي الربيع] مررت برجل حسن عمرٌ في داره × (1075)  
*I passed a man<sup>4</sup> [whom] Əamr was handsome in his house.*

## 32.5. The participle-like adjective in a superficial annexation

Like the doer participle, the participle-like adjective forms a superficial annexation with its governee. In section (ref), we learned that the doer participle forms a superficial annexation between the doer participle and its semantic direct doee. The participle-like adjective is typically from an intransitive verb, so it will not have a direct doee. Instead, it forms a superficial annexation in two ways:

- i. A superficial annexation between the participle-like adjective and its semantic *doer*.
- ii. A superficial annexation between the participle-like adjective and its *tamyiz*.

### 32.5.1. Superficial annexation between the participle-like adjective and its semantic doer

The participle-like adjective can form a superficial annexation between the participle-like adjective and its semantic doer. It does this by first transforming its doer into a *direct doee-like* governee. Wil will explain this process below:

Consider the sentence:

(764) [البسط لابن أبي الربيع] مررت بـرجل حسن وجفه (1077)

In this sentence, the participle-like adjective has a definite sababi doer وجفه<sup>4</sup>. This sentence is transformed in the following manner:

#### First step of the transformation

Firstly, the base noun pronoun ه in وجفه is transferred to being a latent doer pronoun of the participle-like adjective حسن.

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<sup>4</sup> [البسط لابن أبي الربيع] 1080

### Second step of the transformation

Secondly, الوجه، with its base noun pronoun و eliminated, is made into الوجه to keep it definite (to match which was also definite).

Now that the participle-like adjective حسن already has a doer (its latent doer pronoun هو)، the noun الوجه cannot be its doer. So it is made into what we will call a *direct doee-like* governee. So it is put into the a-state thus: الأُوجْهَة.

We call الأُوجْهَة a direct doee-like governee, and not a true direct doee because, in meaning, it is still the doer of the participle-like adjective حسن. The participle-like adjective حسن is derived from an intransitive verb حَسِنَ which does not take a direct doee.

With this transformation, the sentence becomes:

(765) [البسيط لابن أبي الربيع] مررت برجل حسن الوجه

It is important to note that this transformation affects only the syntax of the sentence, but not its meaning. The participle-like adjective حسن is still describing a quality of الوجه, not رجل الوجه.

But now that الوجه is not syntactically the doer of the participle-like adjective, the participle-like adjective match its syntactic referent رجل instead of الوجه. So we will say:

(766) مررت بـرجلين حسنيـن الـوجهـين

(767) مررت بـرجالـ حسانـ الـوجهـة

(768) مررت بـمرأة حسنةـ الـوجهـة

(769) مررت بـمـرأـتين حـسـنـتـين الـوجهـهـين

Remember, that if الوجه were syntactically the doer, then we would have said instead:

(770) مررت بـرجلـين حـسـنـيـن وـجـهـاهـما

(771) مررت بـمرأة حـسـنـ وـجـهـهـا

etc.

The transformation that we have described above works exactly the same for definite participle-like adjectives. So we will say:

(772) مررت بالـرـجـلـ الحـسـنـ الـوجهـة

(773) جاءـتـ المـرأـتـانـ الحـسـنـتـانـ الـوجهـهـينـ

etc.

### Final step of the transformation

A sentence with a direct doee-like governee, like in example () above, while grammatically correct, is rarely used in practice.<sup>5</sup> The main purpose of the direct doee-like governee is that it is used as a intermediate step for the final step of the transformation: and that is into a superficial annexation<sup>6</sup>. This is done by converting the direct doee-like governee into a syntactic base noun.

Lets start with participle-like adjectives with their direct doee-like governees:

- Indefinite participle-like adjective: حَسَنُ الْوَجْهِ
- Definite participle-like adjective: الْحَسَنُ الْوَجْهِ

The a-state direct doee-like governees are converted into base nouns in the i-state:

- Indefinite participle-like adjective: حَسَنُ الْوَجْهِ
- Definite participle-like adjective: الْحَسَنُ الْوَجْهِ

Here are some examples using this superficial annexation:

(774) [البسيط لابن أبي الربيع] مررت برجل حسن الوجه (1078, 1081)

(775) جاء الرجل الحسن الوجه

Note that, because الوجه is a a-state governee, and not the doer, of the participle-like adjective, therefore, the participle-like adjective is feminized, dualized, or pluralized to match its referent, not الوجه. Examples:

(776) [شرح الرضي على الكافية] هند حسنة الوجه (3/439)

(777) [شرح الرضي على الكافية] الزيدان حسنا الوجهين (3/439)

(778) [شرح الرضي على الكافية] الزيدون حسنو الوجوه (3/439)

### 32.6. *The participle-like adjective with a tamyiz*

Remember from section (ref), that the *tamyiz* is a a-state governee that specifies the scope of its governor. As a verb-like noun, the participle-like adjective can govern a *tamyiz*. So we can say, for example:

(779) [البسيط لابن أبي الربيع] مررت برجل حسن وجهًا (1080)

(780) جاءت المرأة الحسنة وجهًا

(781) [التذليل والتكميل لأبي حيان] الزيدون حسنو وجوها (9/241)

<sup>5</sup> 166 الضمير المستتر لسعود بن عبد الله الصاعدي

<sup>6</sup> 167 الضمير المستتر لسعود بن عبد الله الصاعدي

### 32.6.1. Superficial annexation of the participle-like adjective with a tamyīz

As with the participle-like adjective that has a direct doee-like governee, the participle-like adjective with a tamyīz also can also form a superficial annexation.

So حَسْنٌ وَجْهًا will become:

[71] الضمير المستتر لسعود بن عبيد الله الصاعدي] حَسْنٌ وَجْهٍ (782)

Again, the participle-like adjective will match its referent in gender and number. So, for example, we will say:

[783] 9 التذليل والتكميل لأبي حبان] هم حسنون وجوه (227)

Unlike, the participle-like adjective with a direct doee-like governee, a participle-like adjective prefixed by ال with a tamyīz does not form a superficial annexation. This is because a definite annexe noun with an indefinite base noun is fundamentally inconsistent with an annexation construction.<sup>7</sup> {.citex} So الحَسَنُ وَجْهًا, however, does not form a superficial annexation to become:

[784] [169] الضمير المستتر لسعود بن عبيد الله الصاعدي] الحَسَنُ وَجْهٌ × (784)

Finally, whereas the participle-like adjective with its direct doee-like governee (e.g. حَسْنُ الْوِجْهَ) is pretty much only used as an intermediate step to form a superficial annexation, such is not the case for the participle-like adjective with a tamyiz. The participle-like adjective with a tamyiz can be used, as is, without converting it into a superficial annexation.<sup>8</sup>

### 32.7. The word order of the participle-like adjective and its a-state governee

Recall from section (ref) above that the a-state governee of a doer participle is permitted to precede its governing doer participle in word order. So we can say:

[785] 3/ شرح ابن عقيل على الألفية] زيد عمرا ضارب (143)

شرح كتاب سيبويه] ^ But this is not permitted for the participle-like adjective.<sup>^</sup> 3/ شرح ابن عقيل على الألفية; 1/ للسيرافي [259] So we cannot say:

[786] 3/ شرح ابن عقيل على الألفية] زَيْدٌ الْوَجْهَ حَسْنٌ × (143)

Nor is the tamyiz allowed to precede its governing participle-like adjective (see section (ref)). So we cannot say:

[787] 4/ المقتضب للمبرد] زيد وَجْها حسن × (164)

<sup>7</sup> [169] الضمير المستتر لسعود بن عبيد الله الصاعدي

<sup>8</sup> 3/ شرح الرضي على الكافية 167 citing الضمير المستتر لسعود بن عبيد الله الصاعدي

### 32.8. Uncommon constructions of the participle-like adjective

There are some constructions of the participle-like adjective, that are uncommonly found. Some are disagreed upon with regard to their grammatical correctness. Some grammarians allow some of them unconditionally, others by poetic license only, while others would disallow them.<sup>9</sup> {.citex}

We list these constructions here for completeness:

#### Governing a doer

(788) [الضمير المستتر لسعود بن عبيد الله الصاعدي] حَسَنُ الْوِجْهُ

(789) [الضمير المستتر لسعود بن عبيد الله الصاعدي] الْحَسَنُ الْوِجْهُ

(790) [الضمير المستتر لسعود بن عبيد الله الصاعدي] حَسَنٌ وَجْهٌ

(791) [الضمير المستتر لسعود بن عبيد الله الصاعدي] الْخَسَنُ وَجْهٌ

#### Governing a state governee

(792) [الضمير المستتر لسعود بن عبيد الله الصاعدي] حَسَنٌ وَجْهَهُ

(793) [الضمير المستتر لسعود بن عبيد الله الصاعدي] الْخَسَنُ وَجْهَهُ

#### In a superficial annexation

(794) [الضمير المستتر لسعود بن عبيد الله الصاعدي] حَسَنُ وَجْهِهِ

When the participle-like adjective is defined by أَلْ and the semantic doer is not defined by أَلْ, then a superficial annexation is disallowed.<sup>10</sup> {.citex} For example:

(795) [الضمير المستتر لسعود بن عبيد الله الصاعدي] الْخَسَنُ وَجْهِهِ ×

### 32.9. Superficial annexation to an annexation

It is possible for the doer of a participle-like adjective to itself be in an annexation. For example:

(796) زَيْدٌ حَسَنُ وَجْهُ أَبِيهِ

(797) رَأَيْتُ الرَّجُلَ الطَّوِيلَةَ لِحْيَةً أَبِيهِ

<sup>9</sup> 162 [الضمير المستتر لسعود بن عبيد الله الصاعدي]

<sup>10</sup> 166 [الضمير المستتر لسعود بن عبيد الله الصاعدي]

Superficial annexations can, in general, be formed from such constructions after, of course, first transforming the doers into a-state governees.

But when the participle-like adjective is defined by أَلْ, then a superficial annexation is only permitted, if the base noun of semantic doer also is defined by أَلْ.<sup>11</sup> Compare this with section (ref) for the doer participle. Examples:

- (798) زَيْدٌ حَسَنُ وَجْهِ الْأَبِ ✓  
 (799) زَيْدٌ حَسَنُ وَجْهِ أَبٍ ✓  
 (800) زَيْدٌ حَسَنُ وَجْهِ أَبِيهِ ✓  
 (801) رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةِ الْأَبِ ✓  
 (802) رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةِ أَبٍ ✗  
 (803) رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةِ أَبِيهِ ✗

### 32.10. Significance of the participle-like adjective

The participle-like adjective is typically derived from a stative verb. A stative verb is one which, rather than describing any process or action, signifies that its doer is in a particular state. Furthermore, its doer does not do any actual work or action that causes him to be in the state described by the participle-like adjective.

#### 32.10.1. Permanence of the meaning of the participle-like adjective

Some participle-like adjectives have a very permanent meaning. For example:

participle-like adjective	meaning
أَخْضَرٌ	green
أَعْرَجٌ	lame
شَرِيفٌ	noble, highborn
زَنِيمٌ	ignoble, baseborn

Others are fairly permanent but can change gradually. For example:

participle-like adjective	meaning
جَمِيلٌ	beautiful
قَبِيجٌ	ugly

<sup>11</sup> شرح ابن عقيل على الألفية 3/145-146

Others can change fairly quickly. For example

participle-like adjective	meaning
جُوَاعٌ	<i>hungry</i>
فَرِحٌ	<i>joyous</i>
تَعِبٌ	<i>tired</i>

### 32.10.2. Transitivity of the verb from which the doer participle is derived

The participle-like adjective is typically derived from intransitive verbs. Rarely, we find a participle-like adjective which is derived from a transitive verb. For example:

participle-like adjective	meaning
شَكَلَانٌ	[bereft (of child)]

### 32.10.3. Participle-like adjectives whose meaning aligns with the doee

Most of the time, the participle-like adjective aligns in meaning with the doer of the verb from which it is derived. For example, حَسْنٌ *handsome* aligns in meaning with the doer of the verb حَسِنَ *to be handsome*. Occasionally, however, the participle-like adjective aligns in meaning with the doee of its verb. Examples:

participle-like adjective	meaning	verb
حَمِيدٌ	<i>praiseworthy</i>	حَمِدَ <i>to praise (s.o.)</i>
ذَمِيمٌ	<i>blameworthy</i>	ذَمَّ <i>to blame (s.o.)</i>
مَنِيعٌ	<i>inaccessible, impregnable</i>	مَنَعَ <i>to prevent (s.o., s.th.)</i>

## 32.11. The doer participle-crossover-to-participle-like adjective

Whereas participle-like adjective are typically derived from stative verbs, doer participles are derived from both intransitive verbs (like قَائِمٌ from مَقَامٌ *to stand*), and transitive verbs (like ضَارِبٌ from ضَرَبَ *to beat*). Furthermore, when a verb has a stative meaning, then, as we learned in section (ref) its doer participle is often not in common usage. Instead, a participle-like adjective will often exist for the stative verb and the participle-like adjective will be generally used instead. For example, the doer participle كَانُ of the stative verb كُنَّ *to be noble, generous* is rarely used. Instead, the participle-like adjective بِنِينٌ *noble, generous*

will generally be used instead. But, as we also learned, گارم could be used when temporary meaning is intended.

The above is the general rule for doer participles of stative verbs. However, there are some stative verbs, for which the doer participle is commonly used, but only after it crosses over to become a participle-like adjective. As with the doer participle-crossover-to-entity noun there are two categories of doer participle-crossover-to-participle-like adjectives:

- i. The lexical doer participle-crossover-to-participle-like adjective
- ii. The ad hoc doer participle-crossover-to-participle-like adjective

### 32.11.1. The lexical doer participle-crossover-to-participle-like adjective

The lexical doer participle-crossover-to-participle-like adjective is one which is commonly used with its participle-like adjective meaning. It will typically have its own entry in a dictionary. Examples are:

verb	meaning	doer participle-crossover-to-participle-like adjective
طَهِيرٌ	<i>to be clean</i>	طَاهِرٌ <i>clean</i>
صَمْرٌ	<i>to be lean</i>	صَامِرٌ <i>lean</i>
صَلْحٌ	<i>to be righteous</i>	صَالِحٌ <i>righteous</i>
نَعْمٌ	<i>to be soft</i>	نَاعِمٌ <i>soft</i>
بَسْلٌ	<i>to be courageous</i>	بَاسِلٌ <i>courageous</i>

Sometimes, a true participle-like adjective with a similar meaning, can co-exist with the lexical doer participle-crossover-to-participle-like adjective. For example طَاهِرٌ *clean*.

Sometimes, lexical doer participle-crossover-to-participle-like adjective occurs for verbs which are not purely stative. In fact, it can even occur for transitive verbs. Here are some examples:

verb	meaning	doer participle-crossover-to-participle-like adjective
عَدَل	<i>to act justly</i>	عَادِلٌ <i>just</i>
زَيَّح	<i>to gain a profit</i>	زَاجِحٌ <i>profitable</i>
ظَلَمَ	<i>to wrong (s.o.)</i>	ظَالِمٌ <i>unjust, tyrannical</i>
رَحِمَ	<i>to have mercy (on s.o.)</i>	رَاجِمٌ <i>merciful</i>
قَطَعَ	<i>to cut (s.th.)</i>	قَاطِعٌ <i>sharp, incisive</i>

Occasionally, the meaning of the doer participle can change considerably when it crosses over to a participle-like adjective. For example:

verb	meaning	doer participle-crossover-to-participle-like adjective
كَتَمْ	to conceal (s.th.)	concealed كَايْتَمْ
دَفَقَ	to pour (s.th.)	poured forth دَافَقْ

In the above examples, we can see that the lexical doer participle-crossover-to-participle-like adjectives actually have the meaning of the doee participles. So مَاءُ دَافِقٌ [Lane's Lexicon] سِرْ كَاتِمٌ [Lane's Lexicon] دَفَقٌ is a concealed secret, and مَاءُ دَافِقٌ [Lane's Lexicon] دَفَقٌ is water that is poured forth.<sup>12</sup> But the doer participle can still be used with its original meaning. For example:

(804) صَحِحٌ وَلَوْ كَانَ مُحَمَّدٌ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِمَّا أُنْزَلَ عَلَيْهِ لَكَتَمْ هَذِهِ الْآيَةُ [صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: 177b]

And if Muḥammad were to conceal anything from what was revealed to him, he would have concealed this āyah.

When an doer participle crosses over to a participle-like adjective, then it will govern in the manner of a participle-like adjective. So, it can govern a doer, and the doer is transformed into a direct doee-like governee, which is then used in a superficial annexation. For example:

(805) 2 شرح التصريح على التوضيح طَاهِرُ الْقُلْبِ [clean of heart]

(The transformation is طَاهِرُ الْقُلْبِ → طَاهِرٌ قُلْبُهُ)

(806) 10 التذليل والتكميل لأبي حيyan ضَامِرُ الْكَشْحُ [lean of flank]

(The transformation is ضَامِرُ الْكَشْحُ → ضَامِرٌ كَشْحُهُ)

The process above is normal and straightforward when it comes to doer participle-crossover-to-participle-like adjectives that are derived from intransitive verbs. But if a doer participle-crossover-to-participle-like adjective is derived from a transitive verb, then there is more care required when using it in a superficial annexation. For example, consider the following two doer participle-crossover-to-participle-like adjectives that are derived from transitive verbs:

verb	meaning	doer participle-crossover-to-participle-like adjective
ظَلَمَ	to wrong (s.o.)	ظَالِمٌ unjust, tyrannical
رَاحَمَ	to have mercy (on s.o.)	رَاجِمٌ merciful

Now let's say that we wish to use the doer participle-crossover-to-participle-like adjective رَاجِمٌ in a superficial annexation. Then, it is preferred that the actual direct doee of the doer participle not be mentioned. So, for example, we can say

<sup>12</sup>See also فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ 69:21 سورة الحاقة for الْبَحْرُ الْمُحِيطُ لِأَبِي حَيَّان

(807) زَيْدٌ رَاجِحُ الْقُلُوبِ  
Zayd is merciful of heart.

But we shouldn't say:

(808) زَيْدٌ رَاجِحُ الْقُلُوبِ إِلَّا سَعَ  
Zayd is merciful of heart to the people.

Sometimes, the meaning of the syntactic base noun can cause ambiguity. For example if we say:

(809) [modified from شرح التسهيل لابن مالك] زَيْدٌ رَاجِحُ الْأَبْنَاءِ (3/104)

then there are two routes to end up with this construction:

- i. رَاجِحٌ is a doer participle and الْأَبْنَاءُ is its direct doee. The original sentence is:

(810) زَيْدٌ رَاجِحُ الْأَبْنَاءِ  
Zayd is/will be having mercy on the sons.

- ii. رَاجِحٌ is a doer participle-crossover-to-participle-like adjective and الْأَبْنَاءُ is its semantic doer. The original sentence is:

(811) زَيْدٌ رَاجِحٌ أَبْنَاؤُهُ  
Zayd is merciful of sons.  
i.e. Zayd has merciful sons.

This sentence gets transformed according to the transformation of participle-like adjectives. Even though رَاجِحٌ is derived from a transitive verb, its governee أَبْنَاءُ is treated as a direct doee-like governee, not as a direct doee.<sup>13</sup> So the transformation is زَيْدٌ → زَيْدٌ رَاجِحٌ أَبْنَاؤُهُ → زَيْدٌ رَاجِحُ الْأَبْنَاءِ → زَيْدٌ رَاجِحُ الْأَبْنَاءِ.

There is actually a third route as well, where رَاجِحٌ is an ad hoc doer participle-crossover-to-entity noun. In this case the meaning would be *Zayd is the merciful one of the sons*. However, this meaning is a little less likely and not very relevant to our discussion here.

Coming back to the sentence زَيْدٌ رَاجِحُ الْأَبْنَاءِ, there is no problem with using رَاجِحٌ الْأَبْنَاءُ as a doer participle-crossover-to-participle-like adjective to mean *merciful of sons*. But only if context makes it clear that Zayd has merciful sons, not that he is having mercy on the sons.

Similarly, one can use ظَالِمٌ as a doer participle-crossover-to-participle-like adjective instead of as a doer participle. For example:

(812) [modified from شرح التسهيل لابن مالك] زَيْدٌ ظَالِمُ الْغَبَيْدِ (3/104)  
Zayd is unjust of slaves.

<sup>13</sup> شرح التسهيل لابن مالك 3/104

This meaning can be understood when context indicates that Zayd has unjust slaves.<sup>14</sup>

The lexical doer participle-crossover-to-participle-like adjective is not as common for form 1 verbs as the true participle-like adjective. But for form 2+ verbs, the doer participle crossing over to a participle-like adjective is the default mechanism to derive a participle-like adjective from the verb. Examples:

verb	meaning	doer participle-crossover-to-participle-like adjective
انْطَلِقْ	<i>to be let loose</i>	<i>fluent of tongue</i> مُنْطَلِقٌ اللِّسَانُ [التذليل والتكميل لأبي حيyan] 3/308]
اطْمَآنْ	<i>to be tranquil</i>	<i>tranquil of heart</i> مُطْمَئِنُ الْقُلُوبِ [التذليل والتكميل لأبي حيyan] 3/308]
اسْتَقَامْ	<i>to be upright</i>	<i>straight</i> مُسْتَقِيمٌ
اعْتَدَلْ	<i>to be moderate</i>	<i>moderate</i> مُعْتَدِلٌ

### 32.11.2. The ad hoc doer participle-crossover-to-participle-like adjective

The ad hoc doer participle-crossover-to-participle-like adjective can be created from any doer participle, on the fly, when what is intended by the doer participle is a more permanent quality. So, for example, the doer participle قائم can cross over to a participle-like adjective if its referent is standing more constantly than the doer participle would signify. Now it can follow the same transformation of governing a direct doee-like governee and then into a superficial annexation.<sup>15</sup> So we can say:

(813) [2/222 المساعد على تسهيل الفوائد لابن عقيل] زَيْدٌ قَائِمُ الْأَبِ

*Zayd's father is a stander.*

(The process of transformation is زَيْدٌ قَائِمُ الْأَبِ → زَيْدٌ قَائِمُ أُبُوهُ الْأَبِ.)

But we should not use the superficial annexation with the temporary meaning of the doer participle *Zayd's father is standing*. This is because then قائم is not a participle-like adjective and thus cannot govern a direct doee-like governee.<sup>16</sup> And it is derived from a transitive verb, so it cannot govern a true direct doee either. So we can't say (with a temporary meaning):

(814) [3/140 شرح ابن عقيل على الألفية] زَيْدٌ قَائِمُ الْأَبِ غَدًا ×

We should only say, in this case:

(815) [3/140 شرح ابن عقيل على الألفية] زَيْدٌ قَائِمُ أُبُوهُ غَدًا

<sup>14</sup> سورة إبراهيم for الدر المصون للسمين الحلبي 2/222; see also 2 المساعد على تسهيل الفوائد لابن عقيل 14:39

<sup>15</sup> 2 شرح الشموني للألفية ابن مالك 2/222; 2 المساعد على تسهيل الفوائد لابن عقيل 230

<sup>16</sup> 3 شرح ألفية ابن مالك للشاطبي 4/393

An ad hoc doer participle-crossover-to-participle-like adjective can be formed from a transitive doer participle using the same reasoning. So we can say:

- (816) [زَيْدٌ صَارِبُ الْأَبْ] 2/222-223 المساعد على تسهيل الفوائد لابن عقيل  
Zayd's father is a beater.

But one should only use such a construction when context makes it clear that Zayd's father is the beater. Otherwise the apparent meaning, out of context, is *Zayd is the beater of the father*. By the way, we have already learned in section (ref) above that when a doer participle-crossover-to-participle-like adjective is derived from a transitive verb, then the true direct doee of the verb should not be used. So we shouldn't say:

- (817) [زَيْدٌ صَارِبُ الْأَبْ عَمْرًا] 2/223 المساعد على تسهيل الفوائد لابن عقيل  
Zayd's father is a beater of Emr.

### 32.12. The entity noun that crosses over to a adjectival noun

It is possible for a entity noun to cross over to a adjectival noun. Sometimes this crossing over is metaphorical, such that the entity noun is used with an adjectival noun meaning. For example:

- (818) مررت بـرجل أسد  
*I passed by a lion man*  
(lion is used metaphorical to mean courageous.)

Othertimes, the entity noun is simply used descriptively. For example:

- (819) مررت بـرجل عبد *I passed by a slave man*

When a entity noun crosses over to a adjectival noun, then it will govern a latent doer pronoun. This doer can also be an overt sababi doer. For example:

- (820) سورة النساء 4:172 [الكشاف للزمخشري] مررت بـرجل عبد أبوه

### 32.13. The lexical participle-like adjective-crossover-to-entity noun

Very often, a participle-like adjective can cross over to a entity noun. Here are some examples:

participle-like adjective-crossover-to-entity noun	meaning
صَغِيرٌ	a baby
كَبِيرٌ	a elder person
صَغِيرَةٌ	a minor sin
كَبِيرَةٌ	a major sin
نَصِيحةٌ	an advice

participle-like adjective-crossover-to-entity noun	meaning
حسنة	a good deed

As with doer participle-crossover-to-entity nouns when an adjectival noun crosses over to a entity noun, it loses its genderizability. For example, the feminine participle-like adjective حسنة *good* crosses over to a entity noun to mean *a good deed*. Let's use it in a sentence:

- (821) أصْيَامْ حَسَنَةً.  
*Fasting is a good deed.*

The subject in this sentence is the masculine noun أصْيَام *fasting*. And the info is the feminine noun حسنة *a good deed*. Note that the info does not match the subject in gender. This is because it lost its genderizability since it is no longer acting as an participle-like adjective *good*, but rather as the entity noun *a good deed*.

What if we have the sentence:

- (822) الْصَّدَقَةُ حَسَنَةً.

The feminine gender of the subject الْصَّدَقَة *charity* now matches the gender of the info حسنة. So now, technically, the info could be the participle-like adjective, meaning *good*. So the sentence could mean *Charity is good*.

Or the info could be the entity noun meaning *a good deed*. Then the sentence would mean *Charity is a good deed*.

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

Frequently, when a participle-like adjective can cross over to a entity noun, then it uses a different plural from the original participle-like adjective. For example, كِبِيرَة as a participle-like adjective can use the broken plural كِبَار. So we can say:

- (823) الْجَوَارِي كِبَارٌ (The girls are big.  
 كِبِيرات could also have been used.)

But when كِبِيرَة crosses over to a entity noun, then it will use the plural كِبَائِر. For example:

- (824) هَذِهِ الْأَفْعَالُ كِبَائِرٌ (These acts are major sins.)

### The doer participle-crossover-to-entity noun on the pattern فَجِيل

There is a special category of lexical doer participle-crossover-to-entity nouns and that is on the pattern فَجِيل, when it has the meaning of the doee participle. Examples are:

participle-like  
adjective-  
crossover-to-entity

noun	meaning	verb	definition
فَتَيْلٌ	a killed person	فَتَلَنَّ	to kill (s.o.)
جَرِحٌ	a wounded person	جَرَحَ	to wound (s.o.)
أَجَيرٌ	a hired person	أَجَرَ	to hire (s.o.)

These doer participle-crossover-to-entity nouns are used under the following general guidelines:

- They can be used as a attribute (by crossing back over to a adjectival noun as in section (ref) above).
- When with an (explicit or implicit) noun as its referent has been previously mentioned, then only the masculine noun is used, even for feminine referents.
- When used without an (explicit or implicit) noun as its referent, then the feminine noun (with ö) may be used for a feminine referent.

Here are some examples:

(825) شرح ابن عقيل على الألفية [مررت بامرأة جريح] (4/94)  
*I passed by a wounded-person woman.*

(826) المساعد على تسهيل الفوائد لابن عقيل [مررت برجل جريح أبوه] (2/209)  
*I passed by a man whose father was a wounded-person.*

(827) رأيت قتيلاً وفتيةً  
*I saw a male killed person and a female killed person.*

Not all participle-like adjectives with the meaning of the doee participle cross over (lexically) to entity nouns. Some remain as participle-like adjectives and then are feminized as usual. For example:

(828) رَجُلٌ حَمِيدٌ وَامْرَأَةٌ حَمِيدَةٌ  
*a praiseworthy man and a praiseworthy woman*

(829) رَجُلٌ ذَمِيمٌ وَامْرَأَةٌ ذَمِيمَةٌ  
*a blameworthy man and a blameworthy woman*

(830) حِصْنٌ مَبِينٌ وَقَلْعَةٌ مَبِينَةٌ  
*an impregnable fort and an impregnable citadel*

Another example od lexical doer participle-crossover-to-entity nouns that is on the pattern فَعِيل is:

participle-like

adjective-

crossover-to-entity

noun

meaning

verb

definition

رَهِينَةٌ

*a pledged-item*

رَهْنٌ

*to pledge (s.th.)*

In this case, the entity noun has a ة and can be used for both masculine and feminine referents. For example:

(831) سَنْ أَبِي دَادٍ كُلُّ عَلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ  
Every boy is a pledge by his *Eaqiqah*

The masculine رَهِينٌ can also be used but it will generally retain its adjectival noun sense.<sup>17</sup>

### 32.14. Definiteness of a participle-like adjective in a superficial annexation

We learned in section (ref) that the annexe noun in a superficial annexation is not made definite by a definite base noun. We saw this in example (774) مررت بالرجل حَسَنَ الوجه where حَسَنَ الوجه in the superficial annexation remains indefinite even though it is a annexe noun to a definite base noun الْوَجْهُ. Therefore, the indefinite حَسَنَ is a attribute to the indefinite attributee رَجُلٌ.

If the attributee is definite, then the participle-like adjective annexe noun is prefixed by إل.

(832) شَرْحُ ابْنِ يَعْيَشِ عَلَى الْمَفْصِلِ [مررت بالرجل الحسن الوجه]

(833) شَرْحُ ابْنِ يَعْيَشِ عَلَى الْمَفْصِلِ [مررت بِزَيْدِ الْحَسَنِ الْوَجْهِ، وَهُنْدِ الْجَائِلَةِ الْوَشَاحِ]

This rule of a participle-like adjective not becoming definite because of a definite base noun is followed more strictly than for the doer participle.<sup>18</sup> In the case of an doer participle, we saw in section (ref) that it can cross over to a entity noun in an ad hoc manner. When this happens, then it becomes definite when it is a annexe noun to a definite base noun (section (ref)).

But the participle-like adjective, when it is a annexe noun to its semantic doer, cannot be understood as a real annexation. That is حَسَنُ الْوَجْهِ *handsome of face* can only be understood to mean that the face is handsome, never *the face's handsome-one*. So we cannot, in general, say:

(834) [الجامي دراسات في النحو للزعبلاوي] مررت بزيد حسن الوجه ×

We would have to say مررت بِزَيْدِ الْحَسَنِ الْوَجْهِ instead, as in example () above.

All this notwithstanding, some grammarians allow, on occasion, a participle-like adjective, when a annexe noun to its semantic doer, to become definite by a definite base noun. This is by reason of aligning to the *form* of a real annexation. For more discussion on this, see تفسير ابن عثيمين for سورة غافر 40:3:

<sup>17</sup>Lane's Lexicon entry رَهْن

<sup>18</sup> دراسات في النحو للزعبلاوي 495

سورة [غَافِرُ الذُّنُوبِ وَقَابِلُ التَّوْبَ شَدِيدُ الْعِقَابِ ذِي الْطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ] (835)  
[غافر 40:3]

*The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.*

### 32.15. Further reading

1. الصفة المشبهة (قراءة جديدة في البنية الشكلية والدلالية لبعض الأوصاف المشتقة). د. فيصل إبراهيم صفا

## Chapter 33.

# The adverb of time and and the adverb of place



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 33.1. Introduction

Consider the sentence:

“Zayd went to the market one day.”

The term “one day” here is an *adverb of time*. It describes the verb “went” and tells us the time in which the action occurred.

In this chapter, we will study two kinds of adverbs in Arabic: the *adverb of time* and the *adverb of place*. These two adverbs are treated together because they both describe the space (of time and place, respectively) in which the action of a verb occurs. There are other kinds of adverbs as well, and we will study them in other chapters, if Allāh wills.

The adverb, in Arabic, is a noun that qualifies a verb. It is put in the a-state. Let's express the above sentence in Arabic:

(836) ذَهَبَ زَيْدٌ إِلَى الْمَارَكِتُ يَوْمًا.  
“Zayd went to the market one day.”

The noun يَوْمًا is functioning as an adverb of time. When used thus, as an adverb, we can translate it idiomatically as “one day” instead of “a day”.

### 33.2. Determining when a noun is an adverb of time or place

The term *adverb* in Arabic grammar technically does not refer to any specific class of nouns. Generally, nouns can be used for different functions, including as adverbs. For example, the noun يَوْمًا doesn't necessarily need to be used as an adverb. It may be used, for example, as the subject of a sentence:

(837) أَلْيَوْمُ طَوِيلٌ.  
“The day is long.”

Even when it is in the a-state, it is not necessarily an adverb. Here it is as a direct doee:

(838) أَنْتَ تَظُرُّ يَوْمًا سَهْلًا.  
“I wait for an easy day.”

The way that we can tell when a noun is an adverb of time or place is if it satisfies the following conditions:

1. The noun is in the a-state.
2. The noun is extra, such that the sentence is complete, albeit more vague, without it.
3. The noun signifies the time or place in which the verb occurred.

In the sentence أَنْتَ تَظُرُّ يَوْمًا سَهْلًا, the noun يَوْمًا is not signify the time in which the verb تَظُرُّ 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 قَبْلٍ “before”. So, loosely speaking, such nouns, themselves, may be referred to as adverbs.

### 33.3. The adverb or time

The adverb of time is more unrestricted than the adverb of place. So we will deal with it first. We have already seen an example of an adverb of time in the sentence:

(839) ذَهَبَ زَيْدٌ إِلَى الْسُّوقِ يَوْمًا.  
“Zayd went to the market one day.”

In the above example, the adverb of time يَوْمًا is singular and indefinite. But an adverb of time can occur in other formations as well. For example:

As a definite common noun:

(840) ذَهَبَ زَيْدٌ إِلَى الْسُّوقِ الْيَوْمَ.  
“Zayd went to the market today.”  
(الْيَوْمَ “the day” is also used to mean “today”.)

With a attribute:

(841) قَتَلْتُهُ لَسْنَةً الْمَاضِيَّةَ. [Wright 2/110A]  
“I killed him last year.”

As a proper noun:

(842) صُمْتُ رَمَضَانَ. [Wright 2/110A]  
“I fasted (the month of) Ramaḍān.”

As an annexe noun to a base noun:

(843) جَئْتُ رَمَنَ الْشَّتَاءَ. [Wright 2/110A]  
“I came in the winter-time.”

As an annex noun to a sentence:

(844) صَحَبْتُ صَدِيقِي يَوْمَ حَرَجْنَا مِنْ أَلْمَدِيَّة.  
“I accompanied my friend the day we left the city.”

As a dual or plural:

(845) تَأْمَلُ شَهْرَيْنِ فِي اخْتِيَارِ الْأَسْنَادِ.  
[Wright 2/109D]  
“Reflect two months upon the choice of a teacher.”

(846) سَكَنَ فِي بَعْضِ الْقُرَى أَيَّامًا.  
[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>:

(847) أَلَيْوَمْ أَكْمَلْتُ لَكُمْ دِينَكُمْ [سورة المائدة ٥:٣]  
“This day I have perfected for you your religion”

### 33.4. The adverb of place

The adverb of place is more restricted than the adverb of time. Only some nouns are suitable to function as adverbs of place. Such nouns fall under some categories that we will discuss in the next few subsections:

#### 33.4.1. Vague and unbounded nouns

Generally, only vague and unbounded nouns are permitted to be used as adverbs of place. A noun that denotes a specific place are not permitted. So, for example, we can't use the noun بَيْتٌ as an adverb of place to say جَلَسْتُ بَيْنَهُ. Instead we'll have to use the preposition في and say جَلَسْتُ فِي بَيْنِهِ.

Directional nouns are considered vague enough to be used as adverbs of place. Such nouns include:

- فُدَادٌ, أَمَامٌ “in front (of)”
- وَرَاءٌ, خَلْفٌ “behind”
- فَوْقٌ “above”
- تَعْنِيْتٌ, أَشْفَلٌ “under”, دُونٌ “lower”, دُونٌ “beneath”
- يَمِينٌ “right”
- يَسَارٌ, شِمَالٌ “left”

Permitted also are general spatial nouns including, but not limited to:

- وَسْطٌ “in the middle (of)”
- حَوْلٌ “around”
- لَكَىٰ, لَدُنٌ, عَنْدٌ “at, with, by”
- مَعٌ “with”
- بَيْنٌ “between”

<sup>1</sup> النحو الوافي 2/245

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:

- (848) نَظَرَ يَمِينًا وَيُسَارًا (وَشَمَالًا) [Wright 2/111B]  
“He looked right and left.”

Generally, these nouns indicate place by being annexed to a base noun reference point. For example أَمامَ الْبَيْتِ “in front of the house”. When they are annexed to a definite noun then they too will be definite. But this in no way restricts their vagueness and thus ability to be used as adverbs of place.<sup>2</sup> For example,

- (849) صَحِيفَ الْبَخَارِيِّ [بَايَعْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ الشَّجَرَةِ] 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 “side”
- وَجْهٌ, تَاهِيَةٌ, حَاجِنٌ “inside”
- خَارِجٌ “outside”

With these nouns, it is more common to use prepositions like مِنْ or إِلَى, فِي before them. For example,

- (850) نَمِطْ فِي خَارِجِ الْدَّارِ [Wright 2/112A]  
“I slept outside the house.”

- (851) زَيْدٌ فِي حَاجِنِ عَمْرٍو. 1/489  
or  
1/489 شَرْح الرَّضِيِّ عَلَى الْكَافِيَّةِ] زَيْدٌ إِلَى حَاجِنِ عَمْرٍو.  
“Zayd is beside Əamr”

- (852) 1/489 شَرْح الرَّضِيِّ عَلَى الْكَافِيَّةِ] زَيْدٌ مِنْ خَارِجِ الْدَّارِ. Zayd is outside the house.”

But there are (rare) examples of them being used as adverbs of place as well:

- (853) مَسْنَدَ أَحْمَدَ طِ الرِّسَالَةِ] أَتَشَوَّفُ دَاخِلًا وَخَارِجًا [6520]  
“I (was) looking inside and outside.”

- (854) مَسْنَدَ أَحْمَدَ طِ الرِّسَالَةِ] فَهُوَ مُنْكَرٌ عَلَيْهَا دَاخِلَ الْمَسْجِدِ [15837]  
“And he (was) relying on [our arms] inside the mosque”

Some place nouns are vague in that they mean “place”, like مَكَانٌ, and مَقَامٌ. These nouns are permitted to be used as adverbs of place when unspecified and indefinite. For example:

<sup>2</sup> 1/488 شَرْح الرَّضِيِّ عَلَى الْكَافِيَّةِ

(855) [سنن ابن ماجه] فَتُصَلِّي فِي بَيْتِي مَكَانًا (754)

“that you may pray in my house (at) a place”

(856) وَلَكِنَّ اللَّهَ لَا تَجْتَمِعُ أَبْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَابْنَةُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا (https://shamela.ws/book/25794/15437)

The word مَكان may be annexed to a vague expression like گَذَا وَكَذَا and remain vague. For example:

(857) نُّمْ مَوْعِدُكْ مَكَانَ گَذَا وَكَذَا (https://shamela.ws/book/25794/21044#p1)

(858) وَلَكِنِي رَأَيْتُهُ انطَّلَقَ مَكَانَ گَذَا وَكَذَا (https://shamela.ws/book/25794/19824)

However, when these nouns are specified, typically by definiteness, then it is better that they only be used as nouns of place when construed with a verb conveying the idea of stopping or remaining. For example,

(859) جَلَسْتُ مَكَانَ زَيْدٍ [Wright 2/111D]  
“I sat down in Zayd’s place.”

(860) امْكُثْ مَكَانَكَ (سنن أبي داود) 940  
“Stay (at) your place.”

(861) اجْلِسُوا مَكَانَكُمْ [صحيح البخاري] 4039  
“Sit (at) your places.”

The noun مَكان 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,

(862) حُذْ هَذَا مَكَانَ ذَلِكَ [النحو الوفي] 2/261  
“Take this in place of that.”

So too may the noun بَذَلْ “replacement” be used in this way.

(863) حُذْ هَذَا بَذَلَ ذَلِكَ [النحو الوفي] 2/261  
“Take this in replacement of that.”

### 33.4.2. Units of distance and space

Units of distance and space are permitted to be used as adverbs of place. For example:

(864) سَارُوا مِيلًا  
“They travelled a mile.”

(865) مَشَيْتُ فَرْسَخَيْنَ [Wright 2/111B]  
“I walked two parasangs.”  
(A فَرْسَخ is a unit of distance approximately equal to three miles.)

(866) جَرَى غَلْوَةً [Wright 2/111B]  
“He ran the distance of a bowshot.”

### 33.4.3. Nouns of place

In section (ref) we studied the *noun of place*, which is formed on the pattern مَفْعُل or مَفْعُل. 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,

- (867) **فَقَعَدْتُ مَقْعِدَ زَيْدٍ**  
 [Wright 2/112A]  
 I sat down in Zayd's seat.

- (868) مسند أحمد ط الرسالة] رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَهْبَ مُذْهَبًا مُواجِهًًا لِِالْقِبْلَةَ  
 “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 مَقْام) annexed to the verb's *maṣdar*. They may occur as adverbs of place instead of the verb's actual noun of place. For example,

- (869) شرح الرضي على الكافية] قاتلت موضع القتال (1/490)  
 “I fought (in) the place of fighting.”

Some grammarians allow using the noun of place of one verb as an adverb of place with another verb, when both verbs are close in meaning, or when one verb is used with the meaning of another verb.<sup>3</sup> So according to these grammarians, we can say:

- (870) 9:5 سورة التوبة for البحر المحيط لأبي حيان] جَلَسْتُ مَجْلِسَ زَيْدٍ (9:5 سورة التوبة for البحر المحيط لأبي حيان] فَقَعَدْتُ مَجْلِسَ زَيْدٍ  
 “I sat (in) Zayd's seat.”

According to other grammarians, it is the meaning of remaining stopped (in either the verb or the noun of place) that allows freedom in mixing and matching verbs and nouns of place.<sup>4</sup> So according to these grammarians, we can say:

- (871) شرح الرضي على الكافية] جلست موضع القيام (1/490)  
 “I sat in the place of standing.”

- (872) 1/490 شرح الرضي على الكافية] تحركت مكان السكون  
 “I moved in the place of resting.”

- (873) 1/490 شرح الرضي على الكافية] قعدت موضعك  
 “I sat in your place.”

- (874) 1/490 شرح الرضي على الكافية] جلست منزل فلان  
 “I sat in the so-and-so's place of alighting.”

- (875) 1/490 شرح الرضي على الكافية] نمت مبيته  
 “I slept in his place of spending the night.”

<sup>3</sup> (وَأَفْخَدُوا لَهُمْ كُلَّ مَرْصِدٍ) 9:5 سورة التوبة for البحر المحيط لأبي حيان

<sup>4</sup> شرح الرضي على الكافية 1/490

### 33.4.4. Gray area in vagueness

There is actually considerable difference of opinion among the grammarians with regard to which nouns are permissible as adverbs of place. We got a taste of this in the previous section with respect of nouns of place as adverbs. Most of this disagreement centers around whether a noun is sufficiently vague. Consider the following example:

- (876) أَفْتَلُوا يُوسُفَ أَوْ أَطْرَحُوهُ أَرْضًا [سورة يوسف 12:9]  
“Kill Joseph or cast him out to [another] land;”

The noun أَرْضًا is in the a-state. Our first thought would be that it is an adverb of place. However, in the *tafsir* of this ayah, scholars have differed with regard to how to analyze أَرْضًا.

Some do analyze it as an adverb of place.<sup>5</sup> Others deem the noun أَرْضًا not vague enough to be an adverb of place.<sup>6</sup> Other analyses are then proposed like it's being in the a-state is due to the dropping of a preposition (see (ref)) or because the verb أَطْرَح “to cast” is used with the meaning of another (transitive) verb (section (ref)) like أَوْدِع “to deposit”.

### 33.4.5. Irregular adverbs of place

There are some examples of adverbs of place that don't align with the examples that we have given. They are considered irregular adverbs of place. We will list these irregular adverbs of place below:

The verbs دَخَلَ “to enter”, سَكَنَ “to dwell”, and نَزَلَ “to alight” may govern place nouns in the a-state without an intermediate preposition.<sup>7</sup> So we can say:

- (877) دَخَلْتُ الْمَأْذَارَ  
“I entered the house,”
- (878) سَكَنْتُ الْبَيْتَ  
“I dwelled (in) the house,”
- (879) نَزَلْتُ الْبَلَدَ  
“I alighted (in) the country.”

Also permitted is the country name أَلْشَامُ “Syria” with the verb دَهَبَ “to go.” So we can say:

- (880) دَهَبْتُ الْشَّامَ  
“I went (to) Syria.”

Some grammarians consider the nouns governed by these verbs as direct doees, whereas others consider them adverbs of place.<sup>8</sup>

The expressions below are also irregular in that they contain specific, i.e. non-vague, adverbs of place:

<sup>5</sup> سورة يوسف 12:9 for الكشاف للزمخشري

<sup>6</sup># سورة يوسف 12:9 for تفسير ابن عاشور and سورة يوسف 12:9 for البر المحيط لأبي حيان

<sup>7</sup> 2 النحو الوافي 2/253

<sup>8</sup> التذليل والتكميل لأبي حيان 7/251

(881) مُطِرَّنَا السَّهْلَ وَأَجَبَلَ

(882) قُلِّبَ زَيْدُ الظَّهَرَ وَأَبْطَنَ

### 33.5. The deputy adverb of time and place

The adverb of time or place may be substituted by another noun. This other noun then becomes the adverb in the a-state as the deputy of the original adverb. The meaning of the original (substituted) adverb is then implied. The substitute may be from the following categories:

#### 33.5.1. A qualifier

When an adverb of time or place is qualified by another noun, then the adverb may be dropped and the qualifier may take its place.<sup>9</sup>

Such qualifiers include:

- A attribute:

(883) [معاني النحو] 2/191 جلست شرقى الدار

“I sat east of the house.”

(جلست مَكَانًا شرقى الدار (for

(884) [Wright 2/110B] جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ الدَّهْرِ

“I sat with him (for) a long (time).” (زَمَنًا طَوِيلًا

- A number:

(885) [Wright 2/111B] شَارُوا أَرْبَعَةً أَمْيالٍ

“They travelled four miles.”

(Technically the number أَرْبَعَةٌ is the adverb in the a-state.)

- A fraction or a whole:

(886) [سورة المؤمنون] 23:113 لَبِثْتَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

“We remained a day or part of a day”

- A pointing noun:

(887) [معاني النحو] 2/191 حَتَّى هَذَا الْوَقْتِ

“I came (at) this time.”

(888) [معاني النحو] 2/191 خَرَجَ مُحَمَّدٌ هَذِهِ السَّاعَةِ

“Muhammad left (at) this hour.”

(889) [معاني النحو] 2/191 سَرَّتْ هَذِهِ الْمَسَافَةِ

“I travelled this distance.”

<sup>9</sup> [معاني النحو] 2/191

### 33.5.2. A maṣdar

A maṣdar may substitute an adverb of time or place if:

- the meaning “at the time of” or “the amount of time of” is implied for adverb of time;
- and the meaning “at the place of” “the amount of space of” is implied for the adverb of place.

Examples:

(890) [جَاءَ طُلُوعَ الْشَّمْسِ] Wright 2/110C

“He came (at the time of) the rising of the sun.”

(جَاءَ وَقْتَ طُلُوعَ الْشَّمْسِ for

(891) [جِئْتُ صَلَةَ الْعَصْرِ] 2/191 معاني النحو

“I came (at the time of) the easr prayer.”

(جِئْتُ وَقْتَ صَلَةَ الْعَصْرِ for

(892) [أَنْتَظَرْتُ حَلْبَ نَاقَةٍ] 2/191 معاني النحو

“I waited for him (the amount of time of) the milking of a she-camel.”

(أَنْتَظَرْتُ مَفْدَازَ حَلْبِ نَاقَةٍ for

(893) [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 maṣdar is more common for the adverb of time than for the adverb of place.<sup>10</sup>

### 33.6. Using prepositions instead of adverbs of time and place

Often we can replace a noun used as an adverb of time or place by a preposition followed by the same noun. This preposition is usually فِي. For example, instead of saying: خَرَجْتُ يَوْمًا مَاطِرًا “I left (on) a rainy day,” we can say:

(894) [خَرَجْتُ فِي يَوْمٍ مَاطِرًا]

“I left (on) a rainy day.”

(literally “in a rainy day.”)

The noun يَوْمٌ is technically no longer an adverb since it is not in the a-state. The preposition فِي signifies that the verb occurs *in* the time or place denoted by the adverb. So, in the example above, my act of leaving occurred *in* a time which is denoted by “a rainy day”. In cases like the example above, the choice of whether to use an adverb or preposition is a matter of style, and is up to the speaker.

<sup>10</sup> شرح ابن عقيل على الألفية 2/200

Note, however, that this substitution with **في** is not always literally correct.<sup>11</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:

(895) [معاني النحو] فَعَلْتُ هَذَا سَبْعَةً أَيَّامٍ (2/179)  
“I did this (for) seven days.”

(896) [معاني النحو] فَعَلْتُ هَذَا فِي سَبْعَةِ أَيَّامٍ (2/179)  
“I did this (in) seven days.”

Example (895) indicates that I did an action repeatedly during seven days. Whereas example (896) indicates that I did the action once, and it took seven days to complete the action.

Similarly, consider these two examples:

(897) [معاني النحو] أَدْرُسُ الْلَّيْلَ وَالنَّهَارَ (2/181)  
“I study night and day.”

(898) [معاني النحو] أَدْرُسُ فِي الْلَّيْلَ وَالنَّهَارِ (2/181)  
“I study in the night and day.”

Example (897) is about the amount of time that I study. This is the answer to “How much do you study?” Whereas example (898) is about the period of time during which I study. This is the answer to “When do you study?”

### 33.6.1. Using other prepositions besides **في**

While **في** is the most general preposition for substituting an adverb, other prepositions are also used. This often depends on the adverb itself. For example, instead of saying أَخْرُجْ غَدًا for “I will leave tomorrow,” we can say:

(899) أَخْرُجْ بِالْغَدَاء  
“I will leave tomorrow”

And instead of saying نَظَرَ يَمِينًا وَشِمَالًا for “He looked right and left,” we can say:

(900) نَظَرَ عَنِ الْيَمِينِ وَعَنِ السَّمَاءِ  
“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.

<sup>11</sup> معاني النحو 2/179

### 33.7. Using مِنْ before some adverbs

There are some nouns that are used as adverbs, but are also used with the preposition مِنْ to give the same adverbial meaning. Some of these nouns are مِنْ “by, with”, قَبْلٌ “before”, بَعْدٌ “after”, فَوْقٌ “above”, تَحْتٌ “under”,<sup>12</sup> etc.

Often times, مِنْ signifies its literal meaning “from”, as usual. For example:

(901) [النحو الوافي] مَكَثْتُ عِنْدَكَ سَاعَةً ثُمَّ حَرَجْتُ مِنْ عِنْدِكَ إِلَى بَيْتي  
“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:

(902) قَرَأْتُ الْقُرْآنَ بَعْدَ صَلَاةِ الْعُصْرِ  
“I read the Qur’ān after the eaṣr prayer.”

(903) قَرَأْتُ الْقُرْآنَ مِنْ بَعْدِ صَلَاةِ الْعُصْرِ  
“I read the Qur’ān (during a time which starts) from after the eaṣr prayer.”

Example (903) 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 eaṣr prayer.<sup>13</sup> Often, when the meaning of مِنْ is subtle, it is not translated as “from”. For example:

(904) [سورة الحج] لِكَيْلًا يَعْلَمُ مِنْ بَعْدِ عِلْمٍ شَيْئًا 22:5  
“so that he knows, after [once having] knowledge, nothing”

(905) [سورة النحل] لِكَيْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا 16:70  
“so that he will not know, after [having had] knowledge, a thing”

Sometimes it may be left untranslated.

### 33.8. قَبْلٌ and its sisters

There are a class of nouns, which are usually adverbs of time and place, that are sometimes flexible, and sometimes rigid. These nouns are:

- قَبْلٌ “before”
- بَعْدٌ “after”
- ذُونٌ “beneath”,
- أَسْفَلٌ “lower”
- فَوْقٌ “above”
- تَحْتٌ “under”
- قَدْأَمٌ, أَمَامٌ “in front”

<sup>12</sup> معاني النحو 2/193

التذليل والتكميل لأبي حيان and من الفرق بين بعد ومن بعد في اللفظ القرآني لعلي هاني 201-193 / معاني النحو 2/2

- وَرَاءٌ, خَلْفٌ “behind”
- عَلَى, عَلْيُ “on top”
- أَوَّلٌ “first”

Also usually included with these are<sup>14</sup>:

- يَمِينٌ “right”
- شَمَالٌ “left”
- آخِرٌ “last”

Collectively, we will call them قَبْلٌ 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 قَبْلٌ and its sisters are flexible. For example,

(906) قَامَ الْأَمْيَرُ 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:

(907) قَامَ الْأَمْيَرُ مِنْ أَمَامَ الْجَيْشِ  
“The commander stood in front of the army”

In this case, whether قَبْلٌ or one of its sisters is an adverb in the a-state, or following a preposition in the i-state, then it is flexible. This is indicated in the examples above by the fat-hah on its ending when in the a-state, and the kasrah when in the i-state.

- b. When used as annexe nouns but the base noun is not mentioned: Rarely, for stylistic reasons, the base noun in sentences like the example above is dropped. But the presence of the base noun is intended by the speaker. In such cases, the annexe noun will be flexible and without tanwīn. For example:

(908) a. قَامَ الْأَمْيَرُ أَمَامَ

b. قَامَ الْأَمْيَرُ 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, قَبْلٌ and its sisters will be rigid. Their ending will have a dammah regardless of whether they are in the a-state (as an adverb) or in the i-state (following مِنْ). For example:

<sup>14</sup>See 3/142, footnote 1 for references to the difference of opinion regarding them

(909) a. قَدِمَ الْجَيْشُ وَقَامَ الْأَمِيرُ أَمَّاًمٌ

b. قَدِمَ الْجَيْشُ وَقَامَ الْأَمِيرُ مِنْ أَمَّاًمٍ

“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, قبل 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,

(910) a. قَامَ الْأَمِيرُ أَمَّاًمًا

b. قَامَ الْأَمِيرُ مِنْ أَمَّاًمٍ

“The commander stood in front”

In the example above, we can see that <sup>أَمَّاًمٌ</sup> 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:

مصنف ابن [ يُخْرِجُ غَلْمَانَهُ إِلَى الْحَجَّ فَلَا يُحِرِّمُونَ مِنْ ذِي الْحُلْيَفَةِ، يُحِرِّمُونَ مِنْ أَمَّاًمَ ذَلِكَ ]  
[ أبي شيبة : 14178 ]

“He would take his (slave) boys out for the Hajj. But they would not enter iḥrām from Dhu l-Hulayfah; they would enter iḥrām from before that [location].”

The words أَوْلَى and أَسْفَلَ also have some rules that are specific to them and we will treat them separately in section (ref).

### 33.9. The governor of the adverb of time and place

(TODO)

Like the preposition (see (ref)), the adverb of time and place is governed by a verb, or what has the effect of a verb.

#### 33.9.1. The adverb of time and place as a info

: مشكاة المصابيح 674

#### 33.9.2. The use of an adverb without an obvious verb

The adverb of time and place is associated with the verb in a sentence. It indicates the time or place in which the action of the verb occurs. However, there are some sentences with adverbs that do not have an obvious verb

Sometimes, this is in partial sentences, like in the response to the question “When did you arrive?” one may answer:

(912) [النحو الواقي] 2/246 يوم الجمعة

“The day of Friday.”

يَوْمٌ is used as an adverb and the verb “I arrived” is implied.

Other times, it may be a complete sentence. For example:

(913) [النحو الواقي] 2/247 أَمَّا هُنَّا فِي الْأَرْضِ

“The flowers (are) in front of us.”

(914) مَاءٌ بَارِدٌ عِنْدَ يَوْمٍ حَارِّ نَعْمَةٌ

“Some cold water (being) on a hot day, is a blessing.”

In such sentences, the missing verb is “is” or its verbal noun “being”. This verb is unexpressed in Arabic.

### 33.10. Multiple adverbs of place with a single verb

#### 33.10.1. Multiple adverbs with conjunctions

It is possible for multiple adverbs to be used with a single verb. This is regularly done with using particles like وَ and فَ. For example:

(915) لَتَمْسَثُتُ لَيْلًا وَنَهارًا

“I searched for it night and day”

(916) لَقِيْتُهُ لَقِيْتُهُ صَبَاحًا فَمَسَاءً

“I met him evening after morning.”

(i.e., every morning and evening.)

(917) لَقِيْنَاهُ يَوْمًا فَيَوْمًا

“I met him day after day.”

#### 33.10.2. Multiple adverbs without conjunctions

If particles like وَ and فَ are not used then multiple adverbs may be used for one verb in one of the following cases<sup>15</sup>:

- a. When one is an adverb of time and the other an adverb of place. For example:

(918) أَجْلِسْ عَنْدِي سَاعَةً

“Sit with me an hour.” (عِنْدِي is an adverb of place and سَاعَةً is a adverb of time.)

- b. When both are adverbs of the same kind:

<sup>15</sup> [النحو الواقي] 2/255

i. When the second adverb is a replacement for the first. For example:

(919) [النحو الوفي] أَقَابِلُكِ يَوْمَ الْجُمُعَةِ ظُهُرًا (2/255)

“I will meet you Friday afternoon.”

(ظُهُرًا is a replacement for يَوْمَ and specifies when on Friday.)

ii. When the adverb is a comparative noun (see chapter (ref)). For example:

(920) [النحو الوفي] أَلْمَرِبُّعُ الْيَوْمَ أَخْسَنُ مِنْهُ أَمْسِ (2/256)

“The patient today is better than he (was) yesterday.”

### 33.10.3. Compound adverbs

Instead of using particles like وَ and فَ between adverbs, compound adverbs may be formed. There are two ways to form a compound adverb:<sup>16</sup>

a. Both adverbs end with a fat-hah without tanwin. For example,

(921) لَقِيَتْهُ يَوْمَ يَوْمَ (2/271)

“I met him day after day.”

b. The adverbs form an annexation. For example,

(922) [النحو الوفي] تَرْوُنَا صَبَاحَ مَسَاءً (2/271)

“You visit us morning and night.”

Both options can be used more or less interchangeably. Unless there is a compound adverb with a set meaning. For example:

(923) بَيْنَ حَرَاجَةَ حَرَاجَةَ الْجَوْ (2/271)

“The degree of the temperature of the air is intermediate.”

### 33.11. Some commonly used adverbs of time and place

#### 33.11.1. هُنَاكَ and هُنَى

#### 33.11.2. أَسْفَلٌ

أَسْفَلٌ is actually a comparative noun, meaning “lower”. And even when it is used as an adverb of place, it is with this comparative meaning.<sup>17</sup>

Most of the directional nouns, like فَوْقَ, وَرَاءَ, خَلْفَ, أَمَامَ, 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 مِنْ أَلْيَتْ “bigger than the house.” They may also be used as annexe nouns to express their “-est” meaning. For example, أَكْبَرُ الْبَيْوَتِ, أَكْبَرُ بَيْتٍ “biggest house.”

أَسْفَلٌ too may be used in both these formations. We will discuss them below:

<sup>16</sup> معاني النحو 2/271-204

<sup>17</sup> شرح شيخ زاده على قواعد الإعراب 79

### 33.11.2.1. أَسْفَلُ used before مِنْ

Usually أَسْفَلُ is used with مِنْ to express the adverb of place “lower (than)” Here are some examples of أَسْفَلُ, as an adverb of place:

(924) [الأنفال: 8:42] وَالرَّكْبُ أَسْفَلَ مِنْكُمْ<sup>18</sup>  
“and the caravan was lower [in position] than you”

(925) [سيبوه: 3/289] زَيْدٌ أَسْفَلَ مِنْكَ  
“Zayd is lower than you.”

(926) [سنن النسائي: 1036] وَضَعَ رَاحْتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ  
“He put his palms on his knees and put his fingers lower than that.”

(927) [مشكاة المصابيح: 1692] نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُومُ الْإِمَامُ فَوْقَ شَيْءٍ وَالثَّالِثُ خَلْفَهُ يَعْنِي أَسْفَلَ  
“The Messenger of Allah ﷺ forbade that the imām should stand on anything when the people are behind him, meaning lower than him.”

Note, in the examples above, that أَسْفَلُ does not have tanwīn. This is because it is a semi-flexible noun.

Now, in the case of قَبْلُ and its sisters we saw that their rigidity and flexibility is determined by whether or not they are annexe nouns and if they have base nouns in an annexation.

But أَسْفَلُ, when used with before مِنْ as an adverb of place, is not an annexe noun. So its rigidity and flexibility is determined by whether or not it is compared to a noun (with مِنْ):

If the adverb of place أَسْفَلُ is followed by مِنْ and a compared noun, then it is flexible. By the way, there may be another مِنْ before أَسْفَلُ as well, as we learned in section (ref). Here is an example,

(928) [الأحزاب: 33:10] إِذْ جَاءُوكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ  
“[Remember] when they came at you from above you and from below you”

And if the adverb of place أَسْفَلُ 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 qāmmah. For example:

(929) [صحیح البخاری: 621] وَقَالَ بِأَصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقٍ وَطَلَاطِيلًا إِلَى أَسْفَلٍ  
“and he gestured with his fingers and raised them up upward and lowered [them] downward.”

(930) [فقه اللغة للتعالبي: 137] وَالظَّفَرُ وَتُبْ منْ أَسْفَلَ إِلَى فَوْقٍ  
“and attafr is a leap from down to up.”

<sup>18</sup> (وَقَرَأَ زَيْدٌ بْنُ عَلِيٍّ: أَسْفَلٌ) سورة الأنفال 8:42 for البحر المحيط لأبي حيـان

### 33.11.2.2. أَسْفَلٌ as an annexe noun

Most of the time, we will want to say that something is *below* or *lower than* another thing. In this case, we will use أَسْفَلٌ as we have described above.

However, sometimes, we may want to say that something is at the *lowest* place. In this case, we can use أَسْفَلٌ as an annexe noun to be an adverb of place.<sup>19</sup>

For example,

(931) [النحو الوافي] أَعْلُكْ أَسْفَلْ رِجْلَكَ (1/484)

“Your sandal is (at) the lowest [part] of your foot.”

(Note the partitive meaning of أَسْفَلٌ annexed to a singular base noun.)

### 33.11.2.3. Non-adverbial use of أَسْفَلٌ

By the way, أَسْفَلٌ need not always be an adverb of place. It may be used like other common nouns. In the following example, it is the doer of a verb and also an annexe noun.

(932) [سنن أبي داود] لَمْ تَبْتَلَ أَسْفَلُ نِعَالِهِمْ (1059)

“The lower [part] of their sandals did not get wet.”

### 33.11.3. أَوَّلٌ

أَوَّلٌ is used as an adverb of time, meaning “first”

Much of what we have said about أَسْفَلٌ applies also to the noun أَوَّلٌ.

However there is some difference from أَسْفَلٌ:

- The meaning of “first” is inherently superlative. In English we don't say that something is *more first than* another thing. We can try to capture this meaning by translating it as “prior to”.
- أَوَّلٌ, despite being on the pattern أَفْعَلٌ, is irregular in that it can take tanwin when used in an absolute and unbounded sense.

#### 33.11.3.1. مِنْ أَوَّلٌ used before مِنْ

أَوَّلٌ is a semi-flexible noun when used with مِنْ:

(933) [صحيح البخاري] لَا تَسْأَلُهُ عَنْ شَيْءٍ أَوَّلٌ مِنْ حَدِيثِ الشَّفَاعَةِ (7510)

“Don't ask him about anything prior to the ḥadīth of intercession”

(934) [صحيح البخاري] لَا تَبْتَدِئُنَّ بِشَيْءٍ أَوَّلٌ مِنَ الْبَيْتِ، تَطْوِقَانِ بِهِ (1641)

“They<sub>2f</sub> would not begin with anything prior to the House, performing the ṭawāf around it.”

When مِنْ is not used but أَوَّلٌ is implicitly bounded then it is rigid with a dammah on its ending:

<sup>19</sup>See (ثُمَّ زَدَنَاهُ أَسْفَلَ سَافِلِينَ) for one interpretation of ظرف أَسْفَلٌ as a

(935) [صحيح البخاري] أَيُّ الْقُرْآنٍ أُنْزِلَ أَوَّلٌ (4924)  
 “Which [part] of the Qur’ān was revealed first (of all the sūrahs)?”

(936) [سنن ابن ماجه] أَيُّ مَسْجِدٍ وُضِعَ أَوَّلٌ (753)  
 “Which mosque was established first (of all the mosques)?”

When أَوَّلٌ is used in an absolute and unbounded sense, then it takes tanwīn despite being on the pattern أَفْعَل:

(937) [سنن النسائي] يَتَبَرُّونَهَا أَيْنَهُمْ يَكْتَبُهَا أَوَّلًا (1062)  
 “They (were) rushing (to see) which of them would write it first”

(938) [مسند أحمد ط الرسالة] وَأَمَّا الدَّارُ الَّتِي دَخَلْتُ أَوَّلًا فَدَارٌ عَامَةُ الْمُؤْمِنِينَ (2016)  
 “And as for the house that you entered first, it was for the common people of the Muslims.”

(939) [مشكاة المصابيح] أَيْهُمَا جَاءَ أَوَّلًا عَمِيلٌ عَمَلَهُ (1700)  
 “Which of them came first [that] did his deed?”

### 33.11.3.2. أَوَّلٌ as an annexe noun

Like أَسْفَلٌ, when أَوَّلٌ can be used as an annexe noun as well, even when it is an adverb of time. For example

(940) [صحيح مسلم] كَانَ يَنْامُ أَوَّلَ اللَّيْلِ (739)  
 “He used to sleep the first [part] of the night”

The usage of أَوَّلٌ as an annexe noun when it is an adverb of time is probably not as uncommon as it is for أَسْفَلٌ.

### 33.11.3.3. Non-adverbial use of أَوَّلٌ

Just like أَسْفَلٌ need not be used adverbially. Here it is as the info of a sentence and an annexe noun:

(941) [سورة الأنعام] وَأَنَا أَوَّلُ الْمُسْلِمِينَ (6:163)  
 “and I am the first [among you] of the Muslims.”

Even when used non-adverbially, أَوَّلٌ may take tanwīn. For example, here it is the subject of إِنْ in the a-state:

(942) [جامع الترمذى] إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا (151)  
 “Indeed the prayer has a first [time] and a last [time]”

### 33.11.4. بَعْدٌ

- used for time and place
- meaning “yet”

ذَاتٌ

### 33.12. TODO

(943) نُّمْ مَوْعِدُكِ مَكَانٌ كَذَا وَكَذَا

<https://shamela.ws/book/25794/21044#p1>

(944) وَلَكِنِي رَأَيْتُهُ انطَّلَقَ مَكَانٌ كَذَا وَكَذَا

<https://shamela.ws/book/25794/19824>

(945) وَلَكِنْ وَاللَّهِ لَا تَجْتَمِعُ ابْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَابْنَةُ عَدُوِّ اللَّهِ مَكَانًا وَاجِدًا

<https://shamela.ws/book/25794/15437>

(946) [صَحِيفَ مُسْلِمٍ] إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ دَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ

[388a]

Work in progress

## Chapter 34.

### The absolute doee

#### ⚠ Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

#### 34.1. Introduction

The absolute doee is, fundamentally, the verb taking its own maṣdar as a doee in the a-state. For example,

(947) ضَرَبَ زَيْدٌ عَمْرًا ضَرْبًا  
“Zayd beat Eamr a beating”

In the above example ضَرْبًا is the maṣdar of the verb ضَرَبَ and is governed by it in the a-state as its absolute doee.

This sort of sentence is unfamiliar in English, as evinced by its awkward translation, “Zayd beat Eamr a beating.” Nevertheless, we can find some parallels so you can get a feel for it:

- (948)
1. “He died an honorable death.”
  2. “He slept the sleep of the just.”
  3. “He lived two lives.”

The absolute doee is somewhat different from the direct doee in that the direct doee only occurs for transitive verbs. Whereas, the absolute doee can occur for any verb, whether transitive or intransitive. Also, the absolute doee is effectively an adverb because it qualifies the meaning of the verb as we will learn in this chapter, if Allāh wills.

The absolute doee is used for the following purposes:

1. To reinforce or emphasize the meaning of the governing verb.
2. To qualify the meaning of the governing verb.
3. To act as a deputy for the governing verb, substituting it and fulfilling its role.

### 34.2. The reinforcing absolute doee

Reinforcing and emphasizing the meaning of the governing verb is the basic function of the absolute doee. Consider again our earlier example:

(949) ضَرَبَ زَيْدٌ عَمْرًا ضَرِبًا  
“Zayd beat ‘Amr a beating”

The absolute doee signifies that beating actually occurred, as if to counter any possible suspicion that it didn't. If the usage of the governing verb can support both a literal and a metaphorical meaning, then the absolute doee can also signify that the meaning of the verb is literal, and not metaphorical.<sup>1</sup>

For greater emphasis, the maṣdar may be repeated.<sup>2</sup> For example,

The reinforcing absolute doee, when used purely for emphasis and not also for other purposes, cannot be dualized or pluralized. So we cannot say × وَعَدْتُكُمْ وَعْدَوْدًا (“I promised you promises”).<sup>3</sup> Though, this sentence is correct for the other purposes of the absolute doee, which we will learn in subsequent sections, if Allāh wills.

### 34.3. The qualifying absolute doee

With regard to the meaning of the governing verb, the qualifying absolute doee indicates either what kind was intended, or its quantity, or both.

The kind of the maṣdar is frequently used with a attribute or in an annexation. For example,

(950) ضَرَبَهُ ضَرِبَةً شَدِيدَةً [Wright 2/54A]  
“I beat him (with) a severe beating.”

(951) ضَرَبَهُ ضَرْبَ 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 الـ.<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:

(952) أَضْرَبْتُهُ أَضْرِبَتْ  
“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,

(953) ضَرَبَهُ ضَرِبَةً  
“He beat him (with) his beating”

<sup>1</sup>See also تفسير ابن القيم 4:164 سورة النساء 2/194-195. But see also تفسير ابن عثيمين (ومكرروا مكرراً ومكرنا مكرنا) 27:50 سورة النمل for Wright 2/55B

<sup>2</sup>Wright 2/55B

<sup>3</sup>2/211 النحو الوافي

<sup>4</sup>2/207 (footnote 4) النحو الوافي

The quantity of the maṣdar often uses the *one-time noun*. It may be dualized or pluralized. For example,

- (954) ضَرَبْتُهُ ضَرَبَةً وَضَرَبَتِي ضَرَبَتِينَ أَوْ ضَرَبَاتٍ [Wright 2/53D]  
“I beat him one blow and he beat me two blows or (three or more) blows.”

Some maṣdars themselves end with a ة, like تَلَاقَةٌ, so they are readily dualized or pluralized<sup>5</sup> (to the sound *āt* plural) without resorting to the one-time noun. For example,

- (955) تَلَاقَيْ تَلَاقَاتٍ  
“The reader recited recitations.”

But in reality, when a maṣdar is dualized or pluralized in this manner, it seems to leave its maṣdar meaning, which is purely a verbal meaning, and begins to denote a regular (non-verbal) noun.<sup>6</sup> So تَلَاقَاتٍ will denote, not so much the actions of reciting but kinds of recitations.

The same goes for maṣdars that don't end with a ة but for whom a broken plural has been recorded from Classical Arabic, like عُلُومٌ, which is the plural of علم “knowledge”, and وَعْدٌ which is the plural of وَعْدٌ “promise”.

So we can say:

- (956) وَعَدْتُكُمْ وَعْدًا  
“I promised you promises.”

وَعْدٌ here refers to different kinds or occasions of promises, rather than the purely verbal actions of promising.<sup>7</sup>

Plurals have not been recorded for all maṣdars. For example, ضرب does not have a recorded plural for its maṣdar meaning of “beating”.

So can we pluralize it if we wish to say “I beat him (many) kinds of beatings”? Some authorities allow us to form a new broken plural if there is a need.<sup>8</sup> So according to them we should be able to coin a new plural ضرباتٍ<sup>9</sup> “beatings” and say,

- (957) 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:

- (958) ضَرَبْتُهُ أَنْواعًا مِنْ الضَّرَبِ  
“I beat him (many) kinds of beatings”

<sup>5</sup> المصباح حاشية ياسين على التصريح 137D citing 817 الكليات للكفوي دراسات في النحو للزعبياوي

<sup>6</sup> ونظرون بالله الطنونا 33:10 سوره الأحزاب دراسات في النحو للزعبياوي 137-138 citing دراسات في النحو للزعبياوي

<sup>7</sup> See also تفسير ابن عاشور 139 دراسات في النحو للزعبياوي

<sup>8</sup> دراسات في النحو للزعبياوي 139

<sup>9</sup> this plural already exists for ضرب but for its other meaning “example”

In any case, any *māṣdar* may at least be dualized to indicate the kinds of its action.<sup>10</sup> So we can say:

- (959) ضَرَبَنِي ضَرْبَتَيْنِ [Wright 2/55D]  
 “He beat me two (kinds of) beatings.”  
 or  
 “He beat me (on) two (occasions of) beatings.”

By the way, you should be able to see that saying ضَرَبَنِي ضَرْبَتَيْنِ is different from if we had said

- (960) ضَرَبَنِي ضَرْبَتَيْنِ  
 “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 *māṣdars* that themselves end with ة, if we wish to specify that the action occurred only once, we cannot, of course, form a one-time noun by appending another ة to it. In such a case, we may qualify the *māṣdar* with the attribute وَاحِدَةٌ “once”. For example:

- (961) 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,

- (962) 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:

- (963) قَرْأْتُ الْكِتَابَ قَرَاءَتَيْنِ تَافِعَتَيْنِ [النحو الوفي 2/209]  
 “I read the book two useful readings.”

#### 34.4. The deputy to the *māṣdar* as an absolute doee

Frequently, instead of using the *māṣdar* as the absolute doee directly, it is substituted by another word. This word is then called the deputy to the *māṣdar* as an absolute doee because it fulfils the absolute doee’s role. The *māṣdar* may still figure in the expression. It will just not technically be the absolute doee, because the first a-state doee in that position is now its deputy.

The deputy to the *māṣdar* can be one of several categories:

<sup>10</sup> النحو الوفي 2/212

<sup>11</sup> النحو الوفي 2/207–209

<sup>12</sup> معاني النحو 2/203

### A attribute to a deleted maṣdar

For example:

- (964) ضَرَبْتُهُ شَدِيدًا [Wright 2/54A]  
 “I beat him severely.”  
 (for) ضَرَبْتُهُ ضَرْبًا شَدِيدًا “I beat him a severe beating.”

- (965) أَوْضَحَ الْمَسَالِكَ إِلَى أَلْفَيَةِ ابْنِ مَالِكٍ لَّابْنِ هَشَامٍ سِرْتُ أَحْسَنَ أَسْيَيرَ [2/184]  
 “I travelled the best (kind) of travelling.”  
 (for) سِرْتُ أَسْيَيرَ أَحْسَنَ أَلْسَيْرَ

When the maṣdar is thus substituted with its attribute, then the masculine adjectival noun is typically used for the attribute, even if the maṣdar was a feminine noun. For example:

- (966) كَتَبُوا سَرِيعًا  
 “They wrote quickly.”  
 (for) كَتَبُوا كِتَابَةً سَرِيعَةً

This is because even when maṣdars end with a feminine marker, they are abstract enough in their meaning that when they are absent, only the idea of them retains influence, not their actual wording. And because that abstract idea is not feminine in its meaning, it doesn't cause the attribute to match the feminine wording of the maṣdar in gender. So, by default, the masculine adjectival noun is used for the attribute.

Also, the a-state adjectival noun in such phrases as ضَرَبْتُهُ شَدِيدًا may, where the sense allows or requires it, be a deputy to the adverb of time instead of a deputy to the absolute doee.<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 a-state noun in such phrases could be applied to both a deleted absolute doee or a deleted adverb of time (or, for that matter, other a-state functions like a direct doee), then it is possible that both meanings could be intended.<sup>14</sup> For example,

- (967) ضَرَبْتُهُ كَثِيرًا  
 “I beat him a lot.”

This sentence could mean, at the same time, both “I beat him a lot [of beatings],” and “I beat him (for) a lot [of time].”

### An entity noun→maṣdar

The entity noun→maṣdar may be a regular common noun that is used in place of a verb's maṣdar (see (ref)).

For example:

<sup>13</sup> Wright 2/54D

<sup>14</sup> معاني النحو 2/196–199

(968) صَحِّحٌ [فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ يَا قَوْمَ أَسْلِمُوا فَإِنْ مُحَمَّدًا يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ] [مسالم 2312a]

“So he returned to his people and said, ‘O my people, embrace Islām for indeed Muḥammad gives a gift not fearing want.’”  
 (“gift” is a entity noun→maṣdar for the actual maṣdar *إِعْطَاء*.)

(969) أَنْهَزُمُوا هَزِيمَةً شَنِيعَةً

[Wright 2/56B]

“They were defeated an atrocious defeat”  
 (The maṣdar of *أَنْهَزَمُ* is properly *أَنْهَزَام*)

Also falling under the category of entity noun→maṣdar is the maṣdar of another form of the verb from the same root.<sup>15</sup>. For example:

(970) أَفْتَنْتُهُوا قِتَالًا شَدِيدًا [Wright 2/56B]

“They fought with one another a hard fight”

(*قاتَلُوا* is properly the maṣdar of the form 3 verb *قاتَلَ*)

(971) وَتَبَتَّلَ إِلَيْهِ تَبَتِيلًا [سورة المزمول 73:8]

“and devote yourself to Him with [complete] devotion”

(*تَبَتَّلَ* is properly the maṣdar of the form 2 verb *تَبَتَّلَ*)

### A synonymous maṣdar from a different root

For example:

(972) حَلَسَ قُعُودًا [Wright 2/56C]

“I sat (with) a sitting”

### A noun that indicates the type of maṣdar

For example:

(973) رَجَعَ أَقْهَقْرَى [Wright 2/56C]

“He returned walking backwards.”

*أَقْهَقْرَى* is a noun which means “backward walk”.

### A noun of manner of the pattern فِعْلَة

For example:

(974) 2 النحو الوافي [مشى القط مشية الأسد]

“The cat walked (with) the gait of a lion”

<sup>15</sup> 2 النحو الوافي

### The number of the maṣdar

For example:

- (975) ضَرَبْتُ تَلَاثَ ضَرَبَاتٍ  
“I beat him three blows”

The maṣdar may also be omitted from the base noun such that only the number remains. For example:

- (976) ضَرَبْتُ تَلَاثًا  
“I beat him three (blows)”  
(Note the feminine number تَلَاثَ instead of the masculine تَلَاثَة because the deleted base noun will be feminine in such circumstances.)

### A partial or whole fraction

Words like شَطْرٌ, نَصْفٌ “all”; جَمِيعٌ, جَمِيعٌ “some”; بَعْضٌ “half”, etc. can be used to indicate how much of an action is done.

For example:

- (977) فَلَا تَيْلُوا كُلَّ الْمَيْلِ [سورة النساء: 4:129]  
“So do not incline completely [toward one]”

- (978) أَهْمَلَ الطَّالِبُ بَعْضَ الْأَهْمَالِ [النحو العربي: أحكام ومعانٍ 1/452]  
“The student was negligent somewhat”

Included in this category is the word شَيْءٌ “thing”. When used in the a-state governed by a verb it can signify the meaning “a bit” or “somewhat”, etc.<sup>16</sup> For example:

- (979) فَسَارَ عَلَيْ شَيْئًا ثُمَّ وَقَفَ [صحيح مسلم: 2405]  
“So Ealiyy went a bit, then he stopped”

The a-state noun شَيْئًا isn't always a absolute doee after a verb. It may be, depending on the meaning of the sentence, a direct doee. For example, in the sentence 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:

- (980) وَلَا تُشْرِكُوا بِهِ شَيْئًا [سورة النساء: 4:36]  
“and associate nothing with Him”

Regarding this ayah, the mufassir Ibn Īashūr says:

شَيْئًا is in the a-state due to its being a [direct] doee for شُرِكُوا, i.e. “Don't make a partner anything from what is worshipped”, similar to His saying, وَلَنْ تُشْرِكَ بِرَبِّنَا أَحَدًا [سورة الجن: 72:2] (“And we will never associate with our Lord anyone”).

<sup>16</sup> See, for example, تفسير ابن عاشور 17:74 for سورة الإسراء

<sup>17</sup> معاني النحو 2/199

And it is permissible that شَيْئًا is in the a-state due to its being [a deputy to] the maṣdar, i.e. “a bit of associating even if it is slight”, similar to His saying, فَلَنْ يُضُرُوكَ شَيْئًا [سورة المائدة 5:42] (“never will they harm you at all.”).<sup>18</sup>

### The instrument or implement used in the action

The type of action may be indicated with the the instrument or implement used in the action. For example:

- (981) [صَرَبْتُهُ سَوْطًا] Wright 2/56D  
“I beat him (with) a whip.”  
(for صَرْبَ سَوْطٍ)

### A pronoun

A absolute doee can be substituted by a pronoun that refers to it.<sup>19</sup> For example:

- (982) [أَحْسَنَ الْإِكْرَامَ وَأَكْرَمَهُ صَبِيقَةً]  
“He perfected generosity and was generous (with it) [to] his guest.”  
(i.e., he was generous with the generosity)

### A pointing noun

Similar to the pronoun as a deputy maṣdar absolute doee, a pointing noun may be used in the same vein. For example

- (983) [أُلْرَجُلُ الْمُهَدَّبُ لَا يَعْامِلُ النَّاسَ هَذِهُ الْمُعَامَلَةُ] 2/ النحو الواضح لعلي الجارم  
“The refined man does not deal with the people (with) this dealing.”
- (984) [يَحْفَظُونَ أَسْرَارُهُمْ هَذَا الْحَفْظُ] Wright 2/54A  
“They keep their secrets (with) this keeping”  
(i.e. so carefully)

### 34.5. The absolute doee with a deleted governing verb

The governing verb of the specifying absolute doee may be deleted if there is sufficient context or circumstance to supply its meaning. For example, in response to the question,

هل جلست آلزائر عندك?  
“Did the visitor sit with you?”  
one may reply:

- (985) [جُلُوسًا طَوِيلًا] 2/ النحو الوافي  
“A long sitting”  
(for جَلَسَ جُلُوسًا طَوِيلًا “He sat a long sitting.”)

<sup>18</sup> 4:36 سورة النساء for تفسير ابن عاشور

<sup>19</sup> (فَإِنِّي أَعْذُّهُ عَذَابًا لَا أَعْذُّهُ أَخْدًا مِنَ الْعَالَمِينَ) 5:115 سورة المائدة for تفسير ابن عاشور

Similarly, if one sees a hunter striking his quarry with an arrow successfully, he might say:

- (986) [النحو الوافي 2/219] إِصَابَةٌ سَرِيعَةٌ  
 “A quick striking”  
 (for أَصَابَ إِصَابَةً سَرِيعَةً “He struck a quick striking.”)

In both the above scenarios, the deleted governing verb is implied. So the complete sentence includes both the implied governing verb, and the absolute doee

### 34.6. The absolute doee as a deputy of the deleted governing verb

In some cases, the deleted governing verb is replaced by the absolute doee. The absolute doee is then a deputy of the deleted verb. This can be done in the following circumstances:

#### 34.6.1. The absolute doee as a deputy of the verb in a command or supplication

For example, instead of using the verb of command أَصْبِرُوا “Be patient,” one may say:

- (987) صَبْرًا  
 “Patience”

In terms of governance, the complete sentence is أَصْبِرُوا صَبْرًا. The sentence أَصْبِرُوا صَبْرًا is valid on its own right as a use of the reinforcing absolute doee. But that is not exactly what the utterance صَبْرًا, by itself, signifies. Rather the governing verb أَصْبِرُوا is substituted with the absolute doee, such that the verb is no longer present in meaning, and the absolute doee is now its deputy, fulfilling its role.

Why then would one choose to use a absolute doee instead of a verb?<sup>20</sup> The *maṣdar* signifies only a meaning of the action of the verb. The verb signifies both the meaning of its *maṣdar* and is also linked to a time in which the action originates, continues, or renews. So the verb is more temporary than its *maṣdar*. Therefore, if we use a absolute doee instead of a verb, then it is not explicitly linked to any time, nor does it explicitly imply a renewal of the action. So the absolute doee as a deputy for the verb signifies a constancy and inseparability of the action. Whereas the verb is a direct application of the action.

Secondly, the verb is necessarily tied to its doer. So, also in circumstances where the objective is the action itself, and not who does it, the absolute doee may be used as a deputy to the verb.

Here are some more examples of a absolute doee as a deputy for the verb:

<sup>20</sup> معاني النحو 2/203

(988) [ صحيح البخاري 4973] قال أَبُو لَهَبٍ تَّبَّأَ لَكَ أَلْهَدَا جَمِعْتَنَا فَنَرَكْتَ تَبَّتْ يَدَا أَبِي لَهَبٍ  
 “Abū Lahab said: ‘A perishing for you! Is it for this (that) you have gathered us?’ So there was revealed: ‘May the hands of Abū Lahab be ruined’” [سورة الحج 111:1]  
 (تَبَّتْ is a absolute doee of the verb تَبَّتْ “to perish.”)

(989) شُكْرًا لَكُمْ  
 “A thanking for you”  
 (for أَشْكُرُكَ “I thank you.”)

(990) سُبْحَانَ اللَّهِ  
 “The glorification of Allāh!”  
 (سُبْحَانَ is a entity noun→maṣdar for the verb سَبَّحَ “to glorify.”)

In the above example, the sentence with the verb could be, e.g., اسْبَّحْ سُبْحَانَ اللَّهِ “I glorify the glorification of Allāh.” But again, though this may be a valid sentence on its own right, it is not exactly what the utterance سُبْحَانَ اللَّهِ, by itself, signifies. The entity noun→maṣdar, as a deputy to the verb does not explicitly specify the verb or its doer. Rather, the entity noun→maṣdar replaces its governing verb. The purpose is to mention the glorification of Allāh without being limited by a time limit for the action of the verb, or a need to mention the doer of the verb.<sup>21</sup>

Similarly,

(991) مَعَادًّا لِلَّهِ  
 “The refuge of Allāh”  
 (مَعَادًّا is a maṣdar for the verb عَادَ يَعْوَدُ “to seek refuge.”)

### Using the u-state maṣdar instead of the absolute doee

In situations that call for a course of action, the u-state maṣdar may optionally be used instead of using the (a-state) absolute doee.

For example, in a situation that calls for patience, one might say

(992) [ معاني النحو 2/206] صَبْرٌ جَمِيلٌ  
 “A beautiful patience”

instead of saying صَبْرٌ جَمِيلٌ. Here, the implied meaning is الْأَمْرُ فِيهِ صَبْرٌ جَمِيلٌ “The thing to be done in the matter is a beautiful patience.”<sup>22</sup>

The u-state maṣdar (instead of the a-state absolute doee) has the force of more constancy and generality. Additionally, it can imply that the action called for has, in the speaker’s estimation, already begun and become established. Here are some more examples:

(993) [ معاني النحو 2/206] رَحْمَةُ اللَّهِ عَلَيْهِ  
 “The mercy of Allāh on him”

<sup>21</sup> معاني النحو 2/206

<sup>22</sup> See also (فَصَبَرْ جَمِيلٌ) 18 سورة يوسف for البحر المحيط لأبي حيان

- (994) [Lane's Lexicon, root بِحْ] وَبِحُ لِزَيْدٍ  
“A mercy on Zayd”

In the above example, the following alternative (using the absolute doee) is also possible:

- (995) (1) [Lane's Lexicon, root بِحْ] وَبِحًا لِزَيْدٍ (2) [Lane's Lexicon, root بِحْ] وَبِحَ زَيْدٍ  
“A mercy on Zayd”  
(as though one were to say: أَلْزَمْهُ اللَّهُ وَبِحًا “May Allāh may mercy to attend him constantly!”)

The words وَبِحْ, وَبِبْ, and وَبِسْ are used in a similar manner to above. These are all maṣdars of disused verbs. وَبِحْ and وَبِسْ typically signify compassion and a mild chiding. Whereas وَبِبْ and وَبِبْ typically signify a severe chiding, calling for misfortune and destruction.

### 34.6.2. The absolute doee as a deputy of a verb that is a info

There is a set of circumstances where the governing verb can deleted, and its place is taken by the absolute doee as its deputy. This is when the verb is the info of a nounal sentence, and the verb's maṣdar wouldn't ordinarily be a info in the u-state for the subject.<sup>23</sup>

Here are some examples that should illustrate what we mean:

Consider the sentence أَنْتَ تَأْكُلُ وَتَشْرُبُ “You are eating and drinking.” The verbs in this sentence may be deleted and each is substituted with its a-state absolute doees as a deputy. So we can say:

- (996) 2/208] معاني النحو أَنْتَ أَكْلًا وَشَرِبًا  
“You are eating and drinking.”  
(أَنْتَ تَأْكُلُ وَتَشْرُبُ)

What allows this is that the maṣdars شَرِبٌ wouldn't ordinarily work as u-state infos for this subject. That is, we can't say أَنْتَ أَكْلُ وَشَرِبُ ×. So when we use the maṣdars in the a-state as absolute doees (أَنْتَ أَكْلًا وَشَرِبًا), it is understood that they are acting as a deputy for their respected deleted verbs.

Here are some more examples:

- (997) 2/225] معاني النحو الوافي أَلْمَطْرُ سَحَّا سَحَّا  
“The rain (is) pouring (and) pouring.”  
سَحَّ is the maṣdar of the verb سَحَّ يَسْحُّ “to pour down abundantly (of rain)”

- (998) 2/226] معاني النحو الوافي ما أَلْأَسْدُ مَعَ فَرِيسَتِهِ إِلَّا قَتْنَا  
“The lion is not, with his prey, [anything] but slaying”  
قَتْنَك is the maṣdar of يَقْتُلُ “to assault and slay”

<sup>23</sup> 2/209 معاني النحو

(999) [النحو الوافي] أَسْفَاهَهُ وَأَنْتَ مُنْقَفُ؟ (2/222)

“[Do you act] foolishly while you are an educated [person]?”  
 (سَفَاهَةٌ is the maṣdar of سَفَهٌ “to be foolish”)

As you can see from the examples above, these circumstances are usually limited to one of the following kind of sentences:

- a repeated maṣdar
- multiple maṣdars joined with conjunctive particles
- a restricted maṣdar
- a maṣdar that is asked about in a question

### 34.6.3. The absolute doee as a deputy for a verb in detailing a vague consequential action

This is a very specific circumstance where the absolute doee may occur as a deputy to a verb. Consider an action that is done as a consequence of some matter. If this consequential action is expressed only vaguely, then the following sentence can add detail to this vague action using absolute doees.<sup>24</sup> Here is an example:

(1000) [النحو] إِنْ أَسَاءَ إِلَيْكَ الْصَّدِيقُ فَأَنْسِلْكُ مَسْلِكَ الْعُقْلَاءِ. فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا جَمِيلًا (النحو 2/224)

If a friend does you wrong then take the path of the intelligent: So either an honorable reproofing or a gracious pardoning”

In the example above, the consequential vague action is فَأَنْسِلْكُ مَسْلِكَ الْعُقْلَاءِ “take the path of the intelligent”. The maṣdars عِتَابٌ “reproofing” and صَفْحٌ “pardoning” are then used as absolute doees to detail this vague action, فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا جَمِيلًا “So either an honorable reproofing or a gracious pardoning.”<sup>25</sup>

### 34.6.4. The absolute doee as a deputy for a verb in emphasizing the meaning of an entire sentence

One usage of the absolute doee as a deputy for a verb is in emphasizing the meaning of an entire sentence. The absolute doee in such cases are maṣdars (or entity noun→maṣdars) like:

- أَحْقُ حَقًّا “truly” for حَقًّا “I assert a truth”
- أَوْقُنْ يَقِينًا “certainly” for يَقِينًا “I ascertain a certainty”

For example,

(1001) [صحح البخاري] تَبَدَّى لَهُ جَبْرِيلٌ فَقَالَ يَا مُحَمَّدُ إِنَّكَ رَسُولَ اللَّهِ حَقًّا (6982)

“Gabriel would appear before him and say, ‘O Muḥammad! Indeed you are Allāh’s Messenger ﷺ truly’”

(1002) [سورة النساء] وَمَا قَتَلُواْ يَقِينًا (4:157)

“And they did not kill him, for certain.”

<sup>24</sup> 1/459 النحو العربي: أحكام ومعان

<sup>25</sup> See also 47:4 سورة محمد (فَإِمَّا مَنْ يَعْدُ وَإِمَّا فَذَاء)

### 34.6.5. The dualized absolute doee as a deputy of the verb

There are some absolute doees that are dualized and annexed to a pronoun in set phrases. The dual indicates a recurringness of the action. These include:

- لَبْ - لَبِّيَكُ is the entity noun→maṣdar of the verb أَلْبُ - لَبِّيَكُ “to remain.” The a-state dualized maṣdar annexed to the addressee pronoun, لَبِّيَكُ, signifies “I remain for you (i.e. at your service] time after time.” A verb لَبَّ يُلَبِّي تَلْبِيَةً “to utter لَبِّيَكُ” is derived from this phrase.
- سَعْدٌ - سَعْدِيَكُ is the entity noun→maṣdar of the verb أَسْعَدُ يُسْعِدُ “to help” The a-state dualized maṣdar annexed to the addressee pronoun, سَعْدِيَكُ, signifies “I am at your aid time after time.”
- حَنَانٌ - حَنَانِيَكُ from حَنَانٌ signifies “Let your mercy be continuous to me.”
- دَوَالٌ - دَوَالِيَكُ which is equivalent to مُدَأْوَلَةً and دَوَالٌ signifies “taking by turns”
- حَذَارٌ - حَذَارِيَكُ signifies “Make (you) the action to be done by turns.”
- حَذَارٌ - حَذَارِيَكُ from حَذَارٌ “Beware” حَذَارِيَكُ signifies “Twice beware!”

### 34.7. Differentiating the absolute doee from the other a-state doees

The absolute doee is a kind of doee. Other kinds of doees include the direct doee, the adverb of time and the adverb of place, and the adverb of reason. Generally, all adverbs can be considered to be in the category of doees. All doees are governed by verbs and occur in the a-state.

Sometimes it is not easy to disambiguate the exact function of an a-state noun occurring as a doee. We have already seen some instances of this. For example, we mentioned that in example ضَرَبَهُ كَثِيرًا (967) (967), that the a-state doee كَثِيرًا could be analyzed as either a absolute doee or a adverb of time, depending on context.

Similarly, in example وَلَا تُشْرِكُوا بِهِ شَيْئًا (سورة النساء 4:36) [“and associate nothing with Him”, شَيْئًا has been analyzed to support both a absolute doee meaning and a direct doee meaning.

For some verbs, their maṣdars are re-used as common nouns. For example:

- أَكْلٌ - أَكْلَنْ يَأْكُلُ أَكْلًا is re-used to mean “a food”
- ضَيْدٌ - ضَادٌ يَصِيدُ ضَيْدًا is re-used to mean “a prey”
- قَوْلٌ - قَالَ يَقُولُ قَوْلًا is re-used to mean “a saying” or “a speech”
- سُؤَالٌ - سَأَلَنْ يَسْأَلُ سُؤَالًا is re-used to mean “a question”

When these nouns are in the a-state governed by their verb, then how do we tell whether they are a absolute doee or a direct doee? For example:

- (1003) أَكَلَ زَيْدٌ أَكْلًا  
“Zayd ate an eating.”  
or  
“Zayd ate a food.”

By itself, أَكْلٌ supports both functions of the direct doee and the absolute doee. And we have to look at context to see which of the two meanings the speaker intended.

Sometimes, if the a-state doee is qualified, then that can help us distinguish between the two functions. For example,

- (1004) أَكْلَ زَيْدٌ أَكْلًا سَرِيعًا  
 “Zayd ate a fast eating”  
 (i.e. “Zayd ate quickly.”)

In the above example, the attribute سَرِيعٌ “fast” is applied to the attributee أَكْلًا. Now, unless Zayd was eating “fast food” (unlikely in classical times), the attribute applies to the manner in which Zayd was eating. Hence أَكْلٌ 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,

- (1005) صَادَ زَيْدٌ صَيْدَ الْأَسْدِ  
 “Zayd hunted (in the manner of) the hunting of a lion.”  
 or  
 “Zayd hunted the lion’s prey.”

In the above example, the doee صَيْدٌ is qualified in an annexation with the base noun الْأَسْدِ “the lion”. But the qualifier is applicable to both meanings of صَيْدٌ: the absolute doee meaning: “hunting”, and the direct doee meaning: “prey”. When applied to the absolute doee meaning then the sentence means that Zayd hunted in a ferocious and daring manner, like a lion does. And when applied to the direct doee meaning then the sentence means that Zayd hunted a prey which was (previously) the prey of a lion. However, both of these meanings are distinct from each other. In this sort of case, context should help in figuring out the intended meaning.

In the case of maṣdars like أَكْلٌ and صَيْدٌ, when they are re-used as common nouns, then their existence is not tied to the action of the verb. For example, أَكْلٌ, meaning “food”, exists prior to the action of eating. And صَيْدٌ, meaning “prey” exists prior to the action of hunting.

But in the case of maṣdars like قَوْلٌ and سُؤَالٌ, even when they are a direct doee, they only come into existence with the action of their verb. So there is no قَوْلٌ, either as a absolute doee or as a direct doee, before the action of “saying”. And there is no سُؤَالٌ, 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,

- (1006) سَأَلَ زَيْدٌ عَمْرًا سُؤَالًا صَعِيبًا  
 “He asked a difficult questioning.”  
 (i.e. the questioning was difficult upon ئامر)  
 or  
 “He asked a difficult question.”

This sort of ambiguity can sometimes be found in the other adverb doees as well.

### 34.8. Candidates for governing the absolute doee

The verb is the fundamental governor of the doer and the doee. But we have seen (in sections (ref)), that nouns that have a verbal quality to them, like the *maṣdar*, the doer participle, etc., can also govern a doer and a doee.

So a absolute doee may occur, governed by either a verb (as we have seen), or a doer participle, or a doee participle, or a participle-like adjective, or even another *maṣdar*.

Here are some examples:

[1 النحو العربي: أحكام ومعان] فَرُّخْتُ بِأَجْتِهَادِكَ أَجْتِهَادًا حَسَنًا (1007)

“I rejoiced at your striving a good striving”

(the absolute doee أَجْتِهَادًا is governed by the preceding *maṣdar* أَجْتِهَاد)

[1 النحو العربي: أحكام ومعان] أَنَا مُكْرِمٌ خَالِدًا إِكْرَامًا عَظِيْمًا (1008)

“I will honor Khālid a great honoring.”

(the absolute doee إِكْرَامًا is governed by the doer participle مُكْرِم)

Work in progress

# Chapter 35.

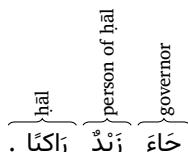
## The ḥāl



THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 35.1. Introduction

The ḥāl (الحال) 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:



"Zayd came riding"

In the example above, the usage of the ḥāl signifies that Zayd, while he was coming, was in a riding state.

By the way, we are not using "state" here terminologically, as in u-state, a-state, etc. Rather we are using it to mean Zayd's condition or mode of being.

### 35.2. Matching the ḥāl to the person of ḥāl

Consider again the example:

(1009) [Wright 2/112C]  جاء زيد راكبا  
"Zayd came riding"

The ḥāl راكبا 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:

(1010) [Fischer 196D]  قامت ائنه إلينه باكيه  
"His daughter [went and] stood to him crying"

(1011) [ صحيح البخاري 4794] وَتَبَا مُسْرِعِينَ  
“they<sub>2m</sub> got up hastening”

(1012) [النحو العربي: أحكام ومعان] جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبِينَ  
“Saeīd and Khālid came riding.”

For plurals, both sound and broken plurals may be used:

(1013) [سورة البقرة 2:58] وَأَذْلَلُوا أَبْيَاتٍ سُجَّداً  
“and enter the gate bowing humbly”  
(The person of *ḥāl* is the plural masculine doer pronoun in أَذْلَلُوا and the  
ḥāl سُجَّد is the plural of ساجِد.)

(1014) [Fischer 196D] خَرَجْنَا مُتَوَجِّهِينَ إِلَى الْيَمَنِ  
“We left heading towards Yemen”

As with attributes and infos, when the person of *ḥāl* is a plural of non-intelligent beings, the singular feminine is typically used for the *ḥāl*. For example:

(1015) ضَالَّتْ أَلْسُونُدْ عَلَى الْقَرِيسَةِ فَإِنَّكَةَ  
“The lions pounced on the prey slaying”

### 35.3. The governor of the *ḥāl*

The governor of the *ḥāl* may be one of the following:

#### A verb

The verb is the typical governor of the *ḥāl*. For example:

(1016) [Wright 2/113D] جَاءَ زَيْدٌ رَاكِباً  
“Zayd came riding”

#### A *maṣdar*

(1017) [النحو العربي: أحكام ومعان] رُوكُبُكُ الْسَّيَارَةِ مُسْرِعَةً حَاطِرُ عَلَيْكَ  
“Your riding the car speeding is a danger for you.”

#### A quasi-verb

A quasi-verb is a deverbal verbal noun like an doer participle or an doee participle, or an adjectival noun, etc. For example:

(1018) [Wright 2/113D] زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا  
“Zayd is beating Ǝamr standing.”

(1019) [Wright 2/113D] زَيْدٌ حَسَنٌ قَائِمًا  
“Zayd is handsome standing.”

(1020) [Wright 2/114A] زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا  
“Zayd, standing, is more handsome than him sitting.”

### An expression that has verbal force

An expression that has verbal force could be:

- a preposition or adverb of time or place with a following noun in the i-state
- a pointing noun
- a question word
- a word like لَعْلٌ, كَأْنَ, أَيْتَ

In such cases there will typically be the implicit existential verb “is” providing the verbal force.

Examples:

(1021) زَيْدٌ فِي الْدَّارِ قَائِمًا [Wright 2/114A]

“Zayd̄ is in the house standing.” (the existential verb “is” is implied)

(1022) هَذَا عَمْرُو مُنْطَلِقًا [Wright 2/114A]

“This is ‘Amr̄ (in the act of) setting out.”

(1023) سُورَةُ هُودٍ ١١:٧٢ وَهَذَا بَعْلِي شَيْخًا [cited by Wright 2/114B]

“and this, my husband, is an old man”

(1024) مَا شَأْنُكَ قَائِمًا [Wright 2/114B]

“What is your matter, standing?”

(i.e. “Why are you standing?”)

(1025) مَا لَكَ وَاقِفًا [Wright 2/114B]

“What (happened) to you, standing?”

(i.e. “Why are you standing?”)

### 35.4. Valid persons of *ḥāl*

The person of *ḥāl* may be the doer of the governing verb but it may also be the direct doee, or even other nouns in a sentence.

Let's see some examples.

#### The person of *ḥāl* as a doer

(1026) سُورَةُ الْقَصْصَ ٢٨:٢١ فَخَرَجَ مِنْهَا خَائِفًا

“So he left it, fearful”

#### The person of *ḥāl* as a direct doee

(1027) سُورَةُ النَّسَاءِ ٤:٧٩ وَأَرْسَلْنَاكَ لِلْأَسْرَارِ رَسُولًا

“And We have sent you, [O Muḥammad], to the people as a messenger”

(1028) رَكِبْتُ الْفَرَسَ مُسْرِجًا [Wright 2/113A]

“I rode the horse saddled”

### The person of ḥāl as a deputy doer

(1029) 2 النحو العربي: أحكام ومعان] نُوكْلُ الْفَاكِهَةُ تَأْتِيَجَةً  
“The fruit is eaten fresh”

### The person of ḥāl as a subject

(1030) 2 النحو العربي: أحكام ومعان] الْفَاكِهَةُ لَذِيَّةٌ تَأْتِيَجَةً  
“The fruit is delicious (when it is) fresh.”

### The person of ḥāl as a info

(1031) 2 النحو العربي: أحكام ومعان] هَذَا هُوَ الْأَهْلَالُ طَالِعًا  
“This is the crescent (as it is) rising.”

### The person of ḥāl in the i-state following a preposition

(1032) مَرَرْتُ بِرَبِيعِ جَالِسًا [Wright 2/113A]  
“I passed by Zayd (as he was) sitting.”

(1033) كُنْتُ فِي الْبَسْتَانِ زَاهِرًا [Wright 2/113B]  
“I was in the garden (while it was) in bloom.”

### The person of ḥāl in the i-state in as the base noun in an annexation

The base noun in an annexation is permitted to be a person of ḥāl if it satisfies any one of the following conditions:

- i. When the annexe noun is naturally capable of being the governor of the ḥāl (as a maṣdar or doer participle, etc.). For example:

(1034) أَعْجَبَنِي قِيَامٌ رَّيْدٌ مُسْرِعًا [Wright 2/119C]  
“Zayd’s standing speedily pleased me.”  
(The governor is the annexe noun قِيَام which is a maṣdar)

(1035) إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا [سورة المائدَة 5:105]  
“To Allāh is your return all together”  
(The governor is the annexe noun مَرْجِع which is a maṣdar)

(1036) 2 النحو العربي: أحكام ومعان] أَنْتَ شَارِبُ الْمَاءِ صَافِيَا [50]  
“You are drinking the water clear.” (The governor is the annexe noun شَارِب which is a doer participle)

- ii. When the annexe noun is a real part of the base noun. For example:

(1037) وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٌ إِخْوَانًا [سورة الحجَّر 15:47]  
“And We will remove whatever is in their breasts of resentment, [so they will be] brothers”  
(The annexe noun صُدُور is a real part of the base noun person of ḥāl هِمْ.)

(1038) [أَيْجُبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا 49:12 سورة الحجرات]

“Would one of you like to eat the flesh of his brother when dead?”

(The annex noun لَحْمٌ is a real part of the base noun person of *ḥāl* أَخِيهِ.)

- iii. When the annex noun is not really but is virtually a part of the base noun. Such that the meaning would still be correct if the annex noun was removed. For example:

(1039) [شَّمَّ أُوْحَدْنَا إِلَيْكَ أَنْ أَتْبِعَ مَلَةً إِبْرَاهِيمَ حَنِيفًا 16:123 سورة النحل]

“Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth”

(أَتْبِعَ إِبْرَاهِيمَ حَنِيفًا) is a *ḥāl* of the person of *ḥāl* إِبْرَاهِيمَ such that the meaning is correct without it: (أَتْبِعَ إِبْرَاهِيمَ حَنِيفًا).

When none of these conditions are satisfied then the base noun cannot be a person of *ḥāl*. So we cannot say:

(1040) [مَرَرْتُ بِغُلَامٍ هَنْدِ 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:

(1041) [قَابَلْتُ أَلَّاَخَ رَاكِبًا 2/386A النحو الوافي]

“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 أَلَّاَخَ “the brother”. Context should tell us which is intended. If context is not sufficient then is more suitable for the closer of the two to the *ḥāl* to be the person of *ḥāl*. Or, to avoid ambiguity, it may be better that the expression not be used in this case.<sup>1</sup>

## 35.5. The *ḥāl* after verbs like رَأَى and وَجَدَ

The verbs رَأَى and وَجَدَ are what are known as verbs of perception (see chapter (ref)). That is, they signify an act that takes place in the mind. So they may take two direct doees. For example:

(1042) [إِنَّهُمْ يَرَوُهُ بَعِيدًا 70:6 سورة المعارج]

“Indeed, they see it [as] distant,”

(بَعِيدًا) has been analyzed as a second direct doee<sup>2</sup>)

<sup>1</sup> 2 النحو الوافي

<sup>2</sup> سورة المعارض for إعراب القرآن للدرويش

(1043) [سورة النساء ٤:٦٤] لَوْجَدُوا أُلَّهَ تَوَآبَا رَحِيْمًا

“they would have found Allāh Accepting of Repentance and Merciful.”  
has been analyzed as a second direct doee<sup>3</sup>)

However, if these verbs are mere verbs of sense, i.e. they express nothing but acts of the external organs of sense, then they may still have two governees in the a-state but the second governee will no longer be a direct doee but a ḥāl.<sup>4</sup> For example:

(1044) رَأَيْتُكَ نَائِمًا [Wright 2/50C]  
“I saw you sleeping.”

(1045) وَجَدْتُهُ مَرِيْضًا [Wright 2/50C]  
“I found him sick.”

### 35.6. Multiple ḥāls or persons of ḥāl

There may be one or multiple ḥāls that correspond to one or multiple persons of ḥāl. This occurs in the following cases:

#### 35.6.1. Multiple ḥāls for one person of ḥāl

These are examples of multiple ḥāls corresponding to one person of ḥāl:

(1046) وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ عَصْبَانَ أَسِفًا [سورة الأعراف ٧:١٥٠]  
“And when Moses returned to his people, angry and grieved”

(1047) ارْجِعُ إِلَيْ رَبِّكَ رَاضِيًّا مَرْضِيًّا [سورة الفجر ٨٩:٢٨]  
“Return to your Lord, well-pleased and pleasing [to Him]”

(1048) مَا لَكَ يَا غَائِشُ حَشْيَا رَابِيَّةً [صحيح مسلم ٩٧٤b]  
“Why are you, O Əā'ishah, panting and short of breath?”  
(حَشْيَا, on the pattern of حَخْلَى, is the feminine of حَشْيَان meaning “short of breath”. رَابِيَّة has a similar meaning.)

As you can see, there is no need for a conjunction like *و* to connect the multiple ḥāls (though we may use the word “and” in the translation). If such a *و* is inserted, then the noun(s) following it is technically no longer a ḥāl. Rather, it is now a post-conjunction to the preceding ḥāl.<sup>5</sup> For example:

(1049) أَقْبَلَ الْمُنْتَصِرُ فَرِحًا وَمُسْرِعًا وَمُصَافِحًا رَفَاقَهُ [النحو الوافي ٢/٤٣٠]  
“The victor approached rejoicing, hastening, and shaking hands with his companions.”

<sup>3</sup> سورة النساء ٤:٦٤ for إعراب القرآن للدرويش

<sup>4</sup> Wright 2/50B

<sup>5</sup> النحو الوافي ٢/٣٨٦

In the above example, فَرِحًا is a *ḥāl*, and مُسْرِعًا and مُصَافِحًا are post-conjunctions.

This distinction is technically correct. However, loosely speaking, words like مُصَافِحًا and مُسْرِعًا in the example above may be referred to as *ḥāls*.<sup>6</sup>

See also section (ref) later in this chapter for multiple *ḥāls* when one or more is a *sentence ḥāl*.

### 35.6.2. One *ḥāl* for multiple persons of *ḥāl*

If there are multiple persons of *ḥāl* and the same *ḥāl* can be used to describe all of them, then one *ḥāl*, appropriately dualized or pluralized, may be used. We have already seen an example of this in example (1012) earlier in this chapter:

(1012) [النحو العربي: أحكام ومعان] جاءَ سَعِيدٌ وَخَالِدٌ رَاكِبِين

“Saeid and Khālid came riding.”

Here is another example:

(1050) [النحو العربي: أحكام ومعان] وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِين

“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:

(1051) [النحو العربي: أحكام ومعان] قَابَلَ عَلَيْهِ صَدِيقَهُ مَسْرُورَين

“Ealiyy met his friend (while they both were) happy.”

(1052) [النحو العربي: أحكام ومعان] لَقِيَتْ رَاكِبِين

“I met him (while we both were) riding”

### 35.6.3. Multiple *ḥāls* for multiple persons of *ḥāl*

If there are multiple persons of *ḥāl*, and each is to be described by different *ḥāls*, then the individual *ḥāls* may occur in the sentence without any conjunction. If context and meaning are not sufficient to determine which *ḥāl* applies to which person of *ḥāl*, then the first *ḥāl* (in sentence word order) should apply to the second person of *ḥāl*, and the second *ḥāl* should apply to the first person of *ḥāl*.<sup>7</sup> For example:

(1053) [النحو العربي: أحكام ومعان] لَقِيَتْ خَالِدًا مُضِعِدًا مُنْخَدِرًا

“I met Khālid (while he was) going up (and I<sub>m</sub> was) coming down.”

But if meaning and context are sufficient to disambiguate, then the *ḥāls* may occur in either order. For example:

(1054) [النحو العربي: أحكام ومعان] لَقِيَتْ هَنْدًا مُضِعِدًا مُنْخَدِرَةً

“I met Hind (while I<sub>m</sub> was) going up (and she was) coming down.”

<sup>6</sup>See, for example, the analysis of طَمْعا in 32:16 سورة السجدة for البحَرُ الْمَحِيطُ لِأَبِي حَيَان (وطَمْعا)

<sup>7</sup>38–39. 2 النحو العربي: أحكام ومعان, 387, 2 النحو الوافي Wright 2/115CD

### 35.7. Definiteness of the *ḥāl*

The *ḥāl* is typically an indefinite noun, as we have seen in all the examples so far. Occasionally, however, it does occur as a definite noun. The most common such *ḥāl* is the noun حُدْجَةٌ *hudjat* annexed to a pronoun, meaning “alone”. For example:

- (1055) [جاءَ الْصَّيْفَ وَحْدَهُ] 2/375]  
“The guest came by himself.”

Other definite nouns may also occur as *ḥāls*. For example:

- (1056) [أَذْخُلُوا الْأَوَّلَ فَالْأَوَّلَ] 2/376]  
“Enter! the first then the first”  
(i.e. “Enter in order”)

- (1057) [كَمْتُهُ فَاهْ إِلَيْنِي] 2/34]  
“I spoke to him his mouth to my mouth.”  
(i.e. face to face)

The definite *ḥāl* may also occur in a comparative statement. For example:

- (1058) [رَبِيدُ الْرَّاكِبٍ أَحْسَنُ مِنْهُ الْمَاشِي] Wright 2/116D]  
“Zayd as the rider is more handsome than he is (as) the walker.”

Although, it is more usual to use the indefinite *ḥāl* in this case: رَبِيدُ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا.

### 35.8. Definiteness of the person of *ḥāl*

The person of *ḥāl* is typically a definite noun, as we have seen in all the examples so far. Sometimes, however, it does occur as an indefinite noun. Usually, when the person of *ḥāl* is indefinite, it occurs in the following circumstances:

#### The *ḥāl* precedes the indefinite person of *ḥāl*

- (1059) [فِيهَا قَائِمًا رَجُلًا] Wright 2/117B]  
“in it (i.e. the house) is a man standing”

The order of the *ḥāl* and the person of *ḥāl* is treated in more detail in section (ref).

#### The indefinite person of *ḥāl* is qualified by a attribute or a base noun

- (1060) [عَنْدِي غُلَامٌ رَجُلٌ قَائِمًا] Wright 2/117D]  
“in my house is a man’s slave standing”

- (1061) [قَدِيمٌ طَفْلٌ صَغِيرٌ بَاكِيًا] 2/45]  
“a small child came crying”

النحو by 41:10 cited by سورة فصلت [وَبَارِكَ فِيهَا وَقَدَرَ فِيهَا أَقْوَانَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلْسَّائِلِينَ] (1062) [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

(1063) [ال نحو الوافي] مَا خَابَ عَامِلٌ مُخْلِصًا [2/403]

“A worker, when sincere, does not fail.”

(1064) [ال نحو الوافي] لَا تَشْرُبْ فِي كُوبٍ مَكْسُورًا [2/403]

“Don’t drink in a cup (when it is) broken.”

(1065) [ال نحو العربي: أحكام ومعان] أَجَاءَ أَحَدٌ رَاكِبًا [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>8</sup> For example:

(1066) [ صحيح البخاري] وَصَلَّى وَرَأَءَهُ قَوْمٌ قَيَاماً [صحيح البخاري: 1113]

“and [some] people prayed behind him standing”

## 35.9. The order of the *ḥāl*, the person of *ḥāl* and the governor

The normal order is: first the governor, then the person of *ḥāl*, then the *ḥāl*. However, there is much variability permitted, subject to certain rules.

### 35.9.1. The *ḥāl* preceding the governor

The *ḥāl* may precede the governor if the governor is an verb or quasi-verb that flexes based on the doer.

So we can say:

(1067) [ Wright 2/118B] رَاكِبًا جَاءَ زَيْدٌ

“Zayd came riding.”

(1068) [ Wright 2/118B and صحيح البخاري: أحكام ومعان 2/53] مُسْرِعاً ذَا رَاجِلٍ

“In haste is this this (man) departing.”

(ذَا) is a pointing noun like هَذَا. See section (ref.).

(1069) [add ref to alfiyyah ibn malik] مُخْلِصًا زَيْدٌ دَعَا

“Sincerely did Zayd supplicate.”

(The *ḥāl* مُخْلِصًا precedes not just its governor in the info, but also the subject زَيْدٌ.)

<sup>8</sup> [ال نحو العربي: أحكام ومعان 2/45-47]

If the governor is a verb or adjectival noun that is rigid (does not flex based on the doer), then the *ḥāl* rarely<sup>9</sup>, if ever<sup>10</sup>, precedes the governor. Examples of such governors are the verb of wonder and the comparative noun. For example:

- (1070) مَا أَحْسَنَ زَيْدٌ صَاحِكَا (Wright 2/118B)  
 (not × صَاحِكَا مَا أَحْسَنَ زَيْدٌ)  
 “How handsome is Zayd (when) laughing!”

- (1071) زَيْدٌ أَحْسَنُ مِنْ عَمْرُو صَاحِكَا (Wright 2/118B)  
 (not × زَيْدٌ صَاحِكَا أَحْسَنُ مِنْ عَمْرُو)  
 “Zayd is more handsome than Ǝamr (when) laughing.”

An exception is permitted when a noun, in one *ḥāl*, is compared with itself or another noun in another *ḥāl*. In this case, the *ḥāl* regularly precedes its comparative noun governor. For example:

- (1072) زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا (Wright 2/118C)  
 “Zayd when standing is more handsome than [himself] when sitting.”

- (1073) زَيْدٌ مُفْرِداً أَنْفَعُ مِنْ عَمْرُو مَعَانًا (Wright 2/118C)  
 “Zayd when alone is more useful than Ǝamr when assisted (by others).”

If the governor is not a verb or a quasi-verb but an expression that has verbal force, then the *ḥāl* usually does not precede the governor.<sup>11</sup>

- (1074) كَانَ زَيْدٌ رَاكِبًا أَسَدًا (Wright 2/118D)  
 (رَاكِبًا كَانَ زَيْدٌ أَسَدًا ×)  
 “[It is] as if Zayd, when riding, is a lion.”

- (1075) زَيْدٌ فِي الْأَدَارِ قَائِمًا (Wright 2/118D)  
 (زَيْدٌ قَائِمًا فِي الْأَدَارِ ×)  
 “Zayd is in the house standing.”

- (1076) 2 النحو العربي: أحكام ومعانٍ [تِلْكَ هِنْدُ بَاحِثَةٌ] (Wright 2/53)  
 (بَاحِثَةٌ تِلْكَ هِنْدُ ×)  
 “That is Hind, searching.”

### 35.9.2. The *ḥāl* preceding the person of *ḥāl*

The *ḥāl* is generally allowed to precede the person of *ḥāl* when the person of *ḥāl* is in the u-state or a-state. For example:

- (1077) جَاءَ صَاحِكَا زَيْدٌ (Wright 2/119A)  
 “Zayd came riding.”

<sup>9</sup>ibn uthaymeen

<sup>10</sup>wright

<sup>11</sup>See, however, البحر المحيط لأبي حيان 39:67 for the recitation سورة الزمر for the recitation by himinah, also mentioned by Wright 2/118D

(1078) [النحو العربي: أحكام ومعان] شَرِبْتُ آمَاءَ صَافِيًّا ٢/٤٨  
“I drank the water clear.”

Excepted from this general permissibility is if the person of *ḥāl* is restricted by *إِلَّا*. For example:

(1079) [النحو العربي: أحكام ومعان] مَا جَاءَ أَسَامَةً إِلَّا رَاكِبًا ٢/٤٨  
“Usāmah did not come except riding.”

(1080) [سورة الأنعام: ٦:٤٨] وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ  
“And We send not the messengers except as bringers of good tidings and warners.”

When the person of *ḥāl* is in the i-state then: if it is a base noun in an annexation, then the *ḥāl* should follow the person of *ḥāl* and not precede it.

For example:

(1081) [أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعاً Wright 2/119C]  
“Zayd's standing speedily pleased me.”

If the person of *ḥāl* is in the i-state due to a preceding preposition, then the *ḥāl* will usually follow it and not precede it. For example:

(1082) [مَرَرْتُ بِهِنْدِ جَالِسَةً Wright 2/119B]  
“I passed by Hind (when she was) sitting.”

Occasionally, however, the *ḥāl* has been found to precede the i-state person of *ḥāl* preceded by a preposition. For example:

(1083) [سورة سباء: ٣٤:٢٨] وَمَا أَرْسَلْنَاكَ إِلَّا كَافَةً لِلْتَّابِسِ  
“And We have not sent you except comprehensively to mankind”

### 35.9.3. Reasons for varying the normal order

The natural order, as we have mentioned, is: first the governor, then the person of *ḥāl*, then the *ḥāl*. So normally we would say:

(1084) [النحو العربي: أحكام ومعان] حَضَرَ مُحَمَّدًا مَاشِيًّا ٥٥/٥٥  
“Muhammad came walking.”

The speaker may choose to vary this normal order for a variety of reasons. For example, if Muhammad had been previously hampered from walking due to an illness or injury, then in order to emphasize his being able to walk, the speaker may say:

(1085) [النحو العربي: أحكام ومعان] حَضَرَ مَاشِيًّا مُحَمَّدًا ٥٥/٥٥

Or if the listener was incorrectly assuming that Muhammad came riding and not walking, then the speaker may wish to disabuse him by saying

(1086) [النحو العربي: أحكام ومعان] مَاشِيًّا حَضَرَ مُحَمَّدًا ٥٥/٥٥

There may be other reasons as well.<sup>12</sup>

<sup>12</sup> معاني النحو 2/354

### 35.10. Transitory and permanent meanings for the *ḥāl*

Fundamentally, the *ḥāl* is transitory in its meaning; i.e. it is not meant to be a permanent description of the person of *ḥāl*. For example:

(1087) [النحو العربي: أحكام ومعان] جَاءَ سَعِيدٌ غَاضِبًا (2/28)  
“Saeid came angry”

(1088) [النحو العربي: أحكام ومعان] أَقْبَلَ خَالِدٌ رَاكِبًا (2/28)  
“Khālid came riding.”

In the above examples, the *ḥāls* “غاضبًا” “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:

(1089) [سورة النساء] وَخُلِقَ الْإِنْسَانُ ضَعِيفًا (4:28)  
“and mankind was created weak”

(1090) [سورة آل عمران] قَالَتْ رَبِّ إِنِّي وَضَعْفَهَا أُنْثَى (3:36)  
“she said, ‘My Lord, I have delivered a female.’”

(1091) [النحو العربي: أحكام ومعان] وَلَدَتْهُ أَزْرَقُ الْعَيْنَيْنِ أَفْطَسُ الْأَنْفِ (2/29)  
“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:

(1092) [النحو العربي: أحكام ومعان] وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا (6:126) cited by [سورة الأنعام]  
“And this is the path of your Lord, [leading] straight”  
(The *ḥāl* “straight” applies permanently to the person of *ḥāl* صِرَاطُ رَبِّكَ “path of your Lord”)

### 35.11. Difference in meaning between the *ḥāl* and the attribute

The *ḥāl* and the attribute are typically both sourced from adjectival nouns. And generally when you use the adjectival noun as a *ḥāl* it will have a different meaning from when it is used as a adjectival noun.

Consider the following two examples:

(1093) [معاني النحو] هَذَا الْقَرْسُ أَسَاطِيقُ (2/334)  
“This is the foremost horse.”

(1094) [معاني النحو] هَذَا الْقَرْسُ سَابِقًا (2/334)  
“This is the horse (when it is) foremost”

The former sentence is describing the horse as being foremost, but not necessarily at the time when the speaker is pointing to it. So, at the moment of pointing to it, the horse may actually be tethered. Whereas the latter sentence is describing the horse at the moment of pointing at it. It would likely be running and and being foremost at that time.

Similarly, consider:

(1095) [معانٰی النحو] أَفْتَلَ الْطَّالِبُ الْمُفَضَّرُ (2/333)  
“The slacking student approached.”

(1096) [معانٰی النحو] أَفْتَلَ الْطَّالِبُ مُفَضَّرًا (2/333)  
“The student approached (while) slacking.”

The same distinction applies to the above two examples. The former sentence describes the student as a slacker generally. But he may not be slacking at the moment when he is approaching. Whereas the latter sentence describes the student as slacking when he is approaching. He may not be a slacker in general.

However, there can sometimes be some overlap in meaning.<sup>13</sup> For example, in the scenario when all the following conditions are satisfied:

- the *ḥāl* has a transitory meaning,
- the meaning of the *ḥāl* is a description of motion or posture (like “sitting”, “standing”, “sleeping”, “running”, etc.),
- the person of *ḥāl* is indefinite,
- the governor is an expression that has verbal force (see section (ref)).

In such a case, the adjectival noun used as a attribute may have a somewhat similar meaning to it being used a *ḥāl*. For example:

(1097) فيَهَا رَجُلٌ قَائِمٌ  
[معانٰی النحو] سبويه 1/272 cited by  
“In it (i.e. the house), is a standing man.”  
(attribute)

(1098) فيَهَا رَجُلٌ قَائِمًا  
[معانٰی النحو] سبويه 1/272 cited by  
“In the house, is a man standing.”  
(*ḥāl*)

There may also be a case where the *ḥāl* is indistinguishable from the attribute due to the person of *ḥāl* being indefinite and in the a-state. For example:

(1099) رأَيْتُ طَالِبًا مُفَضَّرًا  
[معانٰی النحو] سبويه 1/272 cited by  
“I saw a student slacking.”  
or  
“I saw a slacking student.”

<sup>13</sup>See also [معانٰی النحو] شرح إبى سعيد بهامش كتاب سبويه 2/350

### 35.12. An primitive noun as the *ḥāl*

Because the *ḥāl* is a description of the person of *ḥāl*, and a description is likely to be a adjectival noun, and adjectival nouns are typically deverbal nouns, it therefore follows that the *ḥāl* is likely to be a deverbal noun. Most of the examples we have seen so far have been of the *ḥāl* as a deverbal noun. For example: رَأَكُبَا, غَاضِبًا, etc. However, it is possible for the *ḥāl* to be primitive noun. Here are some examples:

- (1100) طَلَعَ الْقَمْرُ تَذْرِّي [Wright 2/115A]  
“The moon rose (as) a full moon.”
- (1101) كَرَّ زَيْدٌ أَسَدًا [Wright 2/115A]  
“Zayd charged (like) a lion.”
- (1102) بِعْهُ مُدَّا بِدْرَهْم [Wright 2/115A]  
“Sell it (at the rate of) a mudd for a dirham”  
(a mudd is a measure of volume)
- (1103) بَعْثُ أَلْشَاء شَاهَ وَدِرْهَمًا [Wright 2/115A]  
“I sold the sheep (at the rate of) a sheep [for] a dirham.”
- (1104) بَاعَنْهُ يَدًا بَيْدَ [Wright 2/115A]  
“I traded with him hand in hand”  
(i.e. for ready money)
- (1105) بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا [Wright 2/115A]  
“I explained his account for him item by item.”
- (1106) دَخَلَ الْقَوْمَ رَجُلًا رَجُلًا [ال نحو العربي: أحكام ومعان] 2/30  
“The people entered, man by man.”
- (1107) كَلَمْتَهُ فَاهَ إِلَى فَيَ [Wright 2/115B]  
“I spoke to him his mouth to my mouth.”  
(i.e. face to face)
- (1108) هَذَا عِنَبًا أَطْبَبُ مِنْ زَبَيْنَا [Wright 2/115B]  
“This (fruit), as a grape, is better than it as a raisin.”
- (1109) وَكَذَ لِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا [ال نحو العربي: أحكام ومعان] 2/33  
cited by سورة طه 20:113  
“And thus We have sent it down as an Arabic Qur’ān”
- (1110) هَذِهُ أَمْوَالُكَ ذَهَبًا [ال نحو العربي: أحكام ومعان] 2/34  
“These are your wealths, as gold.”
- (1111) هَذِهِ فِضْلَكَ خَاتَمًا [ال نحو العربي: أحكام ومعان] 2/34  
“This is your silver, as a ring.”
- (1112) هَذِهِ فِضْلَكَ فِضْلَةً [ال نحو العربي: أحكام ومعان] 2/34  
“This is your ring, in silver”

### 35.13. A maṣdar as the ḥāl

The maṣdar can sometimes appear to be a ḥāl. For example:

(1113) أَقْبَلَ عَلَيْ رُكْضًا [معاني النحو] 2/345  
“Ealiyy approached (in the state of) running.”

In the above example, the opinion of some scholars would be that the maṣdar أَقْبَلَ عَلَيْ رُكْضًا is a ḥāl. And this is a substitute for saying أَقْبَلَ عَلَيْ رَاكِضًا.

When the maṣdar is used thus it remains in the indefinite singular regardless of the number of the persons of ḥāl. For example:

(1114) أَقْبَلَ الْفَقُومُ رُكْضًا  
“The people approached running.”

The reasons for using a maṣdar رُكْضًا in this way instead of the adjectival noun رَاكِضًا may be:

- Emphasis. The maṣdar signifies purely the meaning of the verb “to run”. Whereas the adjectival noun signifies the meaning of the verb along with person described by the adjectival noun (the runner). So using the maṣdar as a ḥāl draws attention to the meaning of running rather than the person who is running. The maṣdar used in this way can also be seen as a sort of metaphor, as if Ealiyy, while executing the action of running, became the act of running.<sup>14</sup>
- Expanding the sense of the adverb to incorporate other adverbs. The maṣdar رُكْضًا, in the above example, can also be analyzed as an absolute doe (being a deputy to the maṣdar أَقْبَلَ) meaning:

(1115) أَقْبَلَ عَلَيْ إِقْبَالٍ رُكْضًا [معاني النحو] 2/348  
“Ealiyy approached (in) the type of approaching (that is) running.”

The use of the maṣdar in this way could then be used to intend both the ḥāl meaning and the absolute doe meaning together. That is Ealiyy’s type and state of approaching was running.

Depending on the meaning of the maṣdar, other types of adverbs, like the adverb of reason, may be included in this expanded sense as well.<sup>15</sup>

Some scholars are conservative in analyzing a maṣdar as a ḥāl, and instead prefer that it be analyzed as another adverb, like a (deputy) absolute doe or an adverb of reason, etc.<sup>16</sup> And if the meaning of the maṣdar does not allow it to be analyzed as another adverb, and only as a ḥāl then it is accepted as a permitted usage but one that is restricted to what has been recorded from Classical Arabic.

Here are some examples of maṣdars having been analyzed as ḥāl. They may fit other adverbs instead or as well.

<sup>14</sup> معاني النحو 2/348

<sup>15</sup> معاني النحو 2/348

<sup>16</sup> See مجموع مقالات فيصل المنصور 529–530

- (1116) [قتلته صبرا] Wright 2/114C  
“I killed him in cold blood.”
- (1117) [كلمته مسافهة] شرح ابن عييش على المفصل 2/12  
“I spoke to him face to face.”
- (1118) [يذعون ربهم خوفا وطماعا] سورة السجدة 32:16  
“they supplicate their Lord in fear and aspiration”  
(above) is analyzed as either a adverb of reason or a ḥāl.<sup>17)</sup>
- (1119) [الذين ينفقون أموالهم بالليل والنهار سرا وعلانية] سورة البقرة 2:274  
“Those who spend their wealth [in Allāh’s way] by night and by day, secretly and publicly”  
(سرًا) is analyzed as either a ḥāl or a attribute to a deleted absolute doee  
إِنْفَاقًا<sup>18)</sup>
- (1120) [إن الذين يأكلون أموال اليتامى ظلما] سورة النساء 4:10  
“Indeed, those who devour the property of orphans unjustly”  
(ظلمًا) (above) is analyzed as either a adverb of reason or a ḥāl.<sup>19)</sup>
- (1121) [حتى إذا جاءتهم ال الساعة بعثة] سورة الأنعام 6:31  
“until when the Hour [of resurrection] comes upon them unexpectedly”  
(بعثة) (above) is analyzed as either a ḥāl or a absolute doee.<sup>20)</sup>

### 35.14. A sentence as the ḥāl

In the examples so far, the ḥāl has always been a single word, usually an adjectival noun. For example, جاء زيد صاحبًا “Zayd came laughing”. Instead, of using the adjectival noun صاحبًا, we can instead use the u-state stateful verb يُضْحِكُ:

- (1122) [ جاء زيدٌ يُضْحِكٌ] Wright, 2/331C  
“Zayd came laughing.”

Actually, يُضْحِكٌ is not just a verb. Rather, it is a complete sentence comprising of the verb itself and the doer which, in this case, is the hidden pronoun “he”. So the ḥāl here is a sentence.

As we know, the ḥāl describes the person of ḥāl during time of ḥāl’s governing verb. The use of the stateful verb يُضْحِكٌ signifies that Zayd’s action of laughing was ongoing during the time of the governor. So جاء يُضْحِكٌ has a past meaning because of the perfect verb جاءَ. An additional verb like كَانَ is not needed to transport the verb يُضْحِكٌ to the past. Similarly, if the governor was in the present or the future, the stateful verb in the ḥāl would automatically be transported to the present or future as well. For example:

<sup>17)</sup> See سورة السجدة for البحر المحيط لأبي حيyan 32:16

<sup>18)</sup> سورة البقرة 2:274 for البحر المحيط لأبي حيyan

<sup>19)</sup> سورة النساء 4:10 for البحر المحيط لأبي حيyan

<sup>20)</sup> سورة الأنعام 6:30 for البحر المحيط لأبي حيyan

(1123) سَيَأْتِي زَيْدٌ يُضْحَكُ  
“Zayd will come laughing.”

In fact, it is not permitted for the *ḥāl* sentence that begins with the stateful verb to itself be prefixed with شَ or سَوْفَ. <sup>21</sup> So we cannot say (intending سَيُضْحَكُ to be a *ḥāl*):

(1124) سَيَأْتِي زَيْدٌ سَيُضْحَكُ X  
يَأْتِي زَيْدٌ سَيُضْحَكُ X

This restriction only applies to stateful verbs that begin a sentence *ḥāl*. If a stateful verb begins a sentence that is not a *ḥāl* then it may begin with شَ or سَوْفَ. For example:

(1125) وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينَ [سورة الصافات: 37:99]  
“And [then] he said, 'Indeed, I will go to [where I am ordered by] my Lord;  
He will guide me.’”

Here are some more examples of sentence *ḥāls* comprised of a stateful verb and a doer (or deputy doer) pronoun:

(1126) وَجَاءُوا أَبَاهُمْ عَشَاءَ يَكُونُ [سورة يوسف: 12:16]  
“And they came to their father at night, weeping.”

### 35.14.1. The link between the sentence *ḥāl* and the person of *ḥāl*

The sentence comprising of only the stateful verb and its doer is the simplest, and one of the most common, kind of *ḥāl* sentence. However, more complex *ḥāl* sentences are also possible. And the person of *ḥāl* need not always be the doer of the verb in the sentence.

But the sentence *ḥāl* needs to have a link between it and the person of *ḥāl*. This link is often a pronoun that refers back to the person of *ḥāl*. In the examples above this link pronoun was the doer pronoun of the stateful verb. Here is an example of a more complex *ḥāl* sentence:

(1127) حَاجَةٌ زَيْدٌ يَدْهُ عَلَى رَأْسِهِ [Wright, 2/331A]  
“Zayd came (with) his hand on his head.”

In the example above, the sentence يَدْهُ عَلَى رَأْسِهِ is the *ḥāl*. Note that يَدْ is in the u-state because it is the subject of the sentence. It is not in the a-state because it is not, by itself, the *ḥāl*. The entire sentence يَدْهُ عَلَى رَأْسِهِ is considered to be in the a-state as the *ḥāl*. The link is the pronoun هُ in يَدْهُ and رَأْسِهِ.

Here are some more examples:

(1128) أَهْبِطُوكُمْ لِيَعْضُنَ عَدُوًّا [سورة البقرة: 2:36]  
“Go down, [all of you], as enemies to one another”  
(The sentence لِيَعْضُنَ عَدُوًّا is the *ḥāl*. The link is the pronoun كُمْ in كُمْ لِيَعْضُنَ.)

<sup>21</sup> سورة الصافات 37:99 citing تفسير ابن عاشور 2/354 for a dissenting opinion. But see شرح الرضي على الكافية 2 معاني النحو.

### 35.15. The 9 of ḥāl and its rules

Instead of, or in addition to, a pronoun as the link between the sentence ḥāl and the person of ḥāl, a special 9, called the 9 of ḥāl, may be used. The 9 of ḥāl signifies that the sentence ḥāl occurred *while* the governing verb took place. Here are some examples of the the 9 of ḥāl:

(1129) قَامَ زَيْدٌ وَهُوَ بِالِّي [Wright 2/330C]  
“Zayd stood up while he was crying.”

(1130) أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ [سنن ابن ماجة: 425]  
“that the Messenger of Allāh ﷺ passed by Saed while he was performing ablution”

We have defined the ḥāl as an adverb that describes the person of ḥāl. However, sometimes, the ḥāl sentence that is linked with a 9 of ḥāl won't apparently describe the person of ḥāl. In fact, it may not even refer to the person of ḥāl at all. For example:

(1131) ذَهَبَ زَيْدٌ وَعَمْرُو يَشْتَغِلُ [Wright 2/331A]  
“Zayd went while Samr 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 9 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 9 of ḥāl in each type of sentence.

#### 35.15.1. The ḥāl sentence is a nounal sentence

When the ḥāl sentence is a nounal sentence, then there are three possibilities:

- i. The ḥāl sentence is devoid of a pronoun referring back to the person of ḥāl. In this case, the 9 of ḥāl is obligatory. For example:

وجوب الربط بالواو لعبد الجبار by 4 المقتنب للمبرد] مَرَرْتُ بِزَيْدٍ وَعَمْرُو فِي الْأَذْدَارِ (1132)  
[فتحي زيدان]  
“I passed by Zayd while Samr (was) in the house.”

In the above example the person of ḥāl is زَيْدٌ and the ḥāl is the nounal sentence عَمْرُو فِي الْأَذْدَارِ. The sentence ḥāl does not have a pronoun that refers back to the person of ḥāl. Therefore the 9 of ḥāl is necessary to link the sentence ḥāl to the person of ḥāl.

We have also already seen this usage in example (1131) ذَهَبَ زَيْدٌ وَعَمْرُو يَشْتَغِلُ. Here are more examples:

(1133) [كُمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنْ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارْهُونَ] ٨:٥ سورة الأنفال  
cited by النحو العربي: أحكام ومعان 2/58]

“[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling,”

(1134) [فَالْأُولُو لَيْلَنْ أَكْلُهُ الظُّلْبُ وَتَحْنُ عَصْبَةً] ١٢:١٤ سورة يوسف  
cited by النحو العربي: أحكام ومعان 2/58]

“They said, 'If a wolf should eat him while we are a [strong] clan,'”

- ii. The sentence *ḥāl* begins with a pronoun that refers to person of *ḥāl*. In this case as well, the ٩ of *ḥāl* is obligatory. The link between the sentence *ḥāl* and the person of *ḥāl* is now both the pronoun and the ٩ of *ḥāl*. We saw this usage in examples (1129) and (1130) أَنَّ رَسُولَ اللَّهِ قَاتَمْ زَيْدَ وَهُوَ يَأْكُلُ.
- صلى الله عليه وسلم مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ.

Here are some more examples:

(1135) [لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى] ٤:٤٣ سورة النساء  
cited by النحو العربي: أحكام ومعان 2/58]  
“do not approach prayer while you are intoxicated”

(1136) [كَذَّبْتُمْ وَأَنْتُمْ تَعْلَمُونَ] Wright 2/330D  
“You lied, knowing (that you did so).”

(1137) [وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى] ٩:٥٤ سورة التوبة  
“and that they come not to prayer except while they are lazy”

Some grammarians admitted optionally dropping the ٩ of *ḥāl* in this case to allow sentences like:

(1138) [وجوب الربط بالواو لعبد الجبار] cited by معاني القرآن وإعرابه للزجاج 2/317  
[فتحي زيدان]  
“Zayd came to me while he (was) on horseback.”  
(instead of the more normal usage with the ٩ of *ḥāl*: جَاءَنِي زَيْدٌ وَهُوَ فَارِسٌ)

But this opinion is considered anomalous by the majority of the grammarians.<sup>22</sup>

- iii. The *ḥāl* sentence has a pronoun that refers to the person of *ḥāl* but it does not begin the *ḥāl* sentence. In this case, the ٩ of *ḥāl* is optional. But generally, it will be preferred to have the ٩ of *ḥāl*. For example:

(1139) [ وجوب الربط بالواو لعبد الجبار فتحي زيدان] 2/61  
[أحكام ومعان] جَاءَ مُحَمَّدٌ وَيَدُهُ فِي جَنِيَّهِ.  
(less preferred)  
Muhammad came (with) his hand in his pocket.”

If the *ḥāl* sentence's info is a quasi-sentence (consisting of an prepositional or adverbial phrase), and the info precedes the subject, then dropping the ٩ of *ḥāl* is normal.<sup>23</sup> For example:

<sup>22</sup> وجوب الربط بالواو لعبد الجبار فتحي زيدان

<sup>23</sup> دلائل الإعجاز للجرجاني 1/203

(1140) حَاءَ زَيْدٌ فِي يَدِهِ سُوطٌ  
 “Zayd came (with) a whip in his hand.”  
 (The ḥāl sentence is preceded by its info فِي يَدِهِ شُوṭٌ. Its subject precedes the ḥāl sentence.)

### 35.15.2. The ḥāl sentence is a verbal sentence that begins with a perfect verb

There are several possible cases here:

- i. The ḥāl sentence is devoid of a pronoun that refers back to the person of ḥāl. In this case the *و* of ḥāl is mandatory. Furthermore, if the ḥāl sentence is affirmative, the perfect verb shall be preceded by the particle قَدْ. And if the ḥāl sentence is negative, the perfect verb shall not be preceded by the particle قَدْ. Examples:

(1141) 2 النحو العربي: أحكام ومعان [جَئْتُ وَقَدْ طَلَعَتِ الْشَّمْسُ]  
 “I came while the sun had already risen.”

(1142) 2 النحو العربي: أحكام ومعان [جَئْتُ وَمَا طَلَعَتِ الْشَّمْسُ]  
 “I came while the sun had not risen.”

- ii. The ḥāl sentence has a pronoun that refers back to the person of ḥāl. In this case the *و* of ḥāl is optional. Furthermore, if the ḥāl sentence is affirmative, the perfect verb can optionally be preceded by the particle قَدْ. And if the ḥāl sentence is negative, the perfect verb shall not be preceded by the particle قَدْ. Here are some examples:

Affirmative with *و* of ḥāl and with قَدْ. (This is the most common case.):

(1143) 2:246 سورة البقرة cited by Wright 2/332B  
 وَمَا لَنَا أَلَا نُقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْتَأْنَا  
 “And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?”

Affirmative with *و* of ḥāl and without قَدْ:

(1144) 26:111 سورة الشعرا cited by Wright 2/62  
 النحو العربي: أحكام ومعان [قَالُوا أَؤْمِنُ لَكُمْ وَأَتَبَعَكُمْ الْأَذْلَوْنَ]  
 “They said, ‘Should we believe you while you are followed by the lowest [class of people]?’”

Affirmative without *و* of ḥāl and without قَدْ:

(1145) 4:90 سورة النساء cited by Wright 2/62 and 332B  
 النحو العربي: أحكام ومعان [أَوْ جَاءُوكُمْ حَصَرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ]  
 “or those who come to you, their hearts strained at [the prospect of] fighting you”

Affirmative without *و* of ḥāl and with قَدْ:

(1146) رَأَيْنَاهُ قَدْ تَغَيَّرَ لِرَيْدٍ وَكَانَ عَلَى حُنْدِهِ [Wright 2/332C]

“We saw him (when) he had changed [color due to being enraged] at Zayd who (was) [in command of] his army.”

Negative with 9 of ḥāl (more common):

(1147) جَاءَ رَيْدٌ وَمَا قَامَ أُبُوهُ [Wright 2/332D]

“Zayd came without his father having stood up.”

Negative without 9 of ḥāl (less common):

(1148) جَاءَ رَيْدٌ مَا قَامَ أُبُوهُ [Wright 2/332D]

“Zayd came without his father having stood up.”

iii. The ḥāl sentence is an exception, preceded by إِلَّا. In this case the 9 of ḥāl is prohibited. For example:

(1149) النحو العربي: [15:11 سورة الحجر] وَمَا يَأْتِيهِم مِّنْ رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ [أحكام ومعان 2/61]

“And no messenger would come to them except that they ridiculed him.”

(The sentence كَانُوا بِهِ يَسْتَهْزِئُونَ is the ḥāl beginning with a perfect verb.)

Some grammarians allowed the 9 of ḥāl in this case, but the examples they cite are considered irregular to normal usage.<sup>24</sup>

iv. The perfect verb is followed by the conjunction وْ. In this case, the perfect verb is used with a conditional meaning. For example:

(1150) النحو العربي: [أحكام ومعان 2/61] أَحْفَظْ رَوْجِي غَابُ أَوْ حَضَرَ

(1151) أوضح المسالك لابن and حالات الربط بواو الحال الجبار فتحي زيدان [لأضربيه ذهب أو مكث 2/289]

“I will certainly beat him [whether] he went or stayed.”

### 35.15.3. The ḥāl sentence is a verbal sentence that begins with a stateful verb

When a sentence ḥāl begins with a stateful verb, then, if the stateful is used with a continuous meaning (i.e. not with لَمْ or لَمَّا), then the ḥāl sentence will contain a pronoun that refers to the person of ḥāl. If the stateful is used with a past meaning (i.e. with لَمْ or لَمَّا), then the ḥāl sentence may or may not have a pronoun that refers to the person of ḥāl.<sup>25</sup>

There are again a number of possible cases.

i. The sentence is affirmative and the stateful verb is preceded by the particle قَدْ. In this case, the 9 of ḥāl is obligatory. For example,

<sup>24</sup> حالات الربط بواو الحال الجبار فتحي زيدان

علة امتناع ربط المضارع المنفي بـ(لا) و(ما) and علة امتناع ربط المضارع المثبت بـ(الواو)

<sup>25</sup> Derived from sections حلال الربط بواو الحال الجبار فتحي زيدان in بالواو

(1152) [سورة الصاف] **لَمْ تُؤْدِنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ** cited by Wright 2/331C  
“why do you harm me while you certainly know that I am the messenger of Allāh to you?”

- ii. The sentence is affirmative and the stateful verb is not preceded by the particle **فَذَّ**. We assume here that the sentence *ḥāl* contains a pronoun that refers to the person of *ḥāl*.

In this case, the *و* of *ḥāl* is usually not used. We have already seen examples of this case earlier, like (1122) **جَاءَ زَيْدٌ يَضْحَكُ** (1126) **وَجَاءُوا أَبَاهُمْ عِشَاءً** **يَبْكُونَ**.

Here are some more examples:

(1153) [سورة الأم] **جَاءَ الْأَمِيرُ تَفَادُ الْجَنَائِبِ 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.)

(1154) [سورة القصص] **وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَى** (28:20)  
“And a man came from the farthest end of the city, running.”

What we have shown above constitutes the more common usage. However, we do sometimes see a *ḥāl* sentence beginning with a stateful verb with the *و* of *ḥāl* and without **فَذَّ**. For example,

حالات الربط بـوأو الحال الجبار فتحي and 2/59 النحو العربي: أحكام ومعان [فُقِتُّ وَأَصْلَكُ عَيْنَهُ] (1155) [زيدان]  
“I stood up, slapping his eye.”

More usually though, if a *و* of *ḥāl* is to be used with a stateful verb, then a pronoun referring to the doer is inserted before it, converting the *ḥāl* sentence to a nounal sentence, thus:

(1156) **فُقِتُّ وَأَنَا أَصْلَكُ عَيْنَهُ**  
“I stood up, slapping his eye.”

We have already covered this type of *ḥāl* sentence in section (ref) above.

- iii. The sentence is negative and the stateful verb is negated with **لَا** or **مَا**. We again assume here that the sentence *ḥāl* contains a pronoun that refers to the person of *ḥāl*. In this case, the *و* of *ḥāl* is prohibited.

أوضح 2/59 and 2/59 النحو العربي: أحكام ومعان [وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ] (1157) [المسلالك لابن هشام 2/289]  
“And why should we not believe in Allāh”

أوضح المسلح لابن 2/60 and 2/60 النحو العربي: أحكام ومعان [عَهْدْتُكَ مَا تَصُبُّو وَفِيلَكَ شَبِيهُ] (1158) [هشام 2/290]  
“I knew you when you were not childish while [you had] in your youth.”  
(ما تَصُبُّو) “You were not childish” is a sentence *ḥāl*)

- iv. The sentence is negative and the stateful verb is negated with لَمْ. Here, the sentence *ḥāl* need not contain a pronoun that refers to the person of *ḥāl*. In this case, the ٩ of *ḥāl* is usually kept, although it is permissible to drop it. For example:

(1159) النحو العربي: أحكام ومعان 6:93 cited by سورة الأنعام [أُوْ قَالَ أُوْحِيَ إِلَيْنَا وَلَمْ يُوحَّ إِلَيْهِ شَيْءٌ] 2/60]

“or says, ‘It has been inspired to me,’ while nothing has been inspired to him”

(1160) النحو العربي: أحكام ومعان 6:93 cited by فَإِنْتَبُوا بِنِعْمَةٍ مِّنْ أَنْفُسِهِمْ وَفَضْلٍ لَمْ يَمْسِسُهُمْ سُوءٌ] 2/60]

“So they returned with favor from Allāh and bounty, no harm having touched them.”

(1161) النحو العربي: أحكام ومعان [أُقْتِلَ مُحَمَّدٌ وَلَمْ يَحْمِلْ كُتُبَهُ] 2/60]

[2 النحو العربي: أحكام ومعان] أُقْبِلَ سَعِيدٌ لَمْ يَخْمُلْ كُتُبَهُ

“Muhammad/Saeid approached while he didn’t carry his books.”

If the sentence *ḥāl* does not have a pronoun that links to the person of *ḥāl* then the ٩ of *ḥāl* is to be used. For example:

(1162) النحو العربي: أحكام ومعان [أُقْبِلَ سَعِيدٌ وَلَمْ تَطْلُعْ أَشْمَسُ] 2/60]

“Saeid approached while the sun had not risen.”

(1163) النحو العربي: أحكام [وَلَقَدْ خَيِّثْتُ بِأَنْ أَمُوتُ وَلَمْ تَذْرُ لِلْحَرْبِ دَائِرَةً عَلَى ابْنَيِ صَمْضَمْ] 2/60]

“And indeed I feared that I would die, while a turn [of misfortune] had not [yet] turned, in battle, on the two sons of ڏamڏam”  
وَلَمْ تَذْرُ لِلْحَرْبِ دَائِرَةً is the sentence *ḥāl*)

- v. The sentence is negative and the stateful verb is negated with لَمْا. Here again, the sentence *ḥāl* need not contain a pronoun that refers to the person of *ḥāl*. In this case, the ٩ of *ḥāl* is typically chosen to be used.<sup>26</sup> For example:

(1164) أم حسِيبُّتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمُ اللَّهُ أَذِلِّيْنَ جَاهَدُوا مِنْكُمْ وَبَيْعَلَمُ الْأَصَابِيرِينَ [سورة آل عمران 3:142]

“Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?”

#### 35.15.4. The sentence *ḥāl* strengthens the meaning of the preceding sentence as a whole

Sometimes the *ḥāl* describes, not just a single word as the person of *ḥāl* but the preceding sentence as a whole. (See section (ref)). If the *ḥāl* is itself a sentence, then the ٩ of *ḥāl* is not used.

For example:

<sup>26</sup> وإن كانت منافية بـ «لما» فالمحتر ربطها بالـ ٩: 7 سورة الأعراف for إعراب القرآن للدرويش

حالات 2/289 and أوضح المسالك لابن هشام cited by 2:2 سورة البقرة] ذَلِكُ الْكِتَابُ لَا رَيْبَ فِيهِ (1165)  
 [الربط بـأو الحال الجبار فتحي زيدان]  
 “This is the Book about which there is no doubt”  
 (The sentence *وَهُوَ* in this interpretation, is analyzed as a ḥāl to the preceding sentence.)

### 35.15.5. The sentence ḥāl is a post-conjunction

If a sentence ḥāl is preceded by a conjunction (see section (multiple hals) above), then an additional *وَ* of ḥāl is not typically tacked on to the conjunction.

For example:

(1166) 7:4 سورة الأعراف] فَجَاءُهُمْ بَأْسُنَا بَيْنًا أَوْ هُمْ قَائِلُونَ  
 “and Our punishment came to them at night or while they were sleeping at noon.”  
 (An additional *وَ* of ḥāl is not tacked on to the conjunction *أَوْ*.)

However, according to some grammarians, a *وَ* of ḥāl, can be added to the conjunction and it would be acceptable.<sup>27</sup> For example:

(1167) 7:4 سورة الأعراف for معاني القرآن للفراء] أَتَيْنَاهُمْ وَإِلَيْنَا أَوْ وَأَنَا مَعْزُولٌ  
 “You came to me, while I was adjacent, or while I was remote.”

### 35.16. Purposes of the *وَ* of ḥāl

The *وَ* of ḥāl essentially distances the ḥāl from the influence of the governing verb.<sup>28</sup> For example, consider the expression:

(1168) 1/213 دلائل الإعجاز للجرجاني] حَاجَنِي زَيْدٌ يُسْرِعُ  
 “Zayd came to me hastening.”

The above example is almost equivalent to saying حَاجَنِي زَيْدٌ مُسْرِعًا. The ḥāl جَاءَني زَيْدٌ 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 *وَ* of ḥāl:

(1169) 1/214 دلائل الإعجاز للجرجاني] حَاجَنِي 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 *وَ* 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 *وَ* of ḥāl

<sup>27</sup> معاني القرآن للفراء citing حالات الربط بـأو الحال الجبار فتحي زيدان

<sup>28</sup> معاني النحو 357-358 cited by 1/213-214 دلائل الإعجاز للجرجاني

- ii. The hāl sentence which follows the ٩ of hāl
- iii. The preceding statement which precedes the ٩ of hāl

Here are some purposes of the ٩ of hāl:

- The ٩ of hāl indicates that the event in the preceding statement took place at the time when the hāl occurred. For example:

(1170) ٢/٣٦٧ معاني النحو ٦٠٦ مغني اللبيب لابن هشام] جَاءَ زَيْدٌ وَالشَّمْسُ طَالِعٌ  
“Zayd came when the sun was risen.”

(1171) ٢/٣٦٧ معاني النحو] سَأَزُورُكَ وَالقَمَرُ طَالِعٌ  
“I will visit you when the moon is risen.”

- The ٩ of hāl indicates that the person of hāl was already in the state described by the hāl before the event in the preceding statement occurred. For example:

(1172) ٢:٢٤٦ سورة البقرة] وَمَا لَنَا أَلَا نُقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ خُرْجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا  
by ٢/٣٦٨ معاني النحو]  
“And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?”

- The ٩ of hāl indicates that the hāl after it is something obvious and should be taken into account, when considering the preceding statement. For example:

(1173) ٢:٢١٤ سورة البقرة] أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثْلُ الَّذِينَ حَلَوْا مِنْ قَبْلِكُمْ  
cited by ٢/٣٦٧ معاني النحو]  
“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?”

(1174) ٢:٣٨٥ سنن أبي داود] أَرَأَيْتَ لَوْ مَمْضِطٌ مِنَ الْمَاءِ وَأَنْتَ ضَائِئٌ  
“What do you think if you rinse your mouth with water while you are fasting?”

- The ٩ of hāl indicates that the hāl sentence is describing something extraordinary. For example:

(1175) ٢/٣٦٨ معاني النحو] عَبَرَ الْنَّهَرَ وَلَمْ يُحْرِكْ يَدَهُ  
“He crossed the river while not (even) moving his hand!”

(1176) ٢/٣٦٨ معاني النحو] دَخَلَ عَلَى الْأَمْيَرِ وَبِيَدِهِ سَيِّفُهُ  
“He entered upon the commander while in his hand was his sword!”

- To differentiate between a hāl and a attribute. For example:

(1177) ٢/٣٦٨ معاني النحو] رَأَيْتُ رَجُلًا عِنْدَهُ مَالٌ  
“I saw a man (who) had wealth.”  
(The sentence عِنْدَهُ مَالٌ can be analyzed as a attribute.)

(1178) ٢/٣٦٨ معاني النحو] رَأَيْتُ رَجُلًا وَعِنْدَهُ مَالٌ  
“I saw a man while he had wealth.”  
(The sentence عِنْدَهُ مَالٌ can only be analyzed as a hāl.)

There may be other purposes as well.<sup>29</sup>

### 35.17. A quasi-sentence as the *ḥāl*

(Compare this section to section (ref).) A quasi-sentence, in this context, is a prepositional or adverbial phrase. For example: **عَلَى الْعُصْنِ** “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:

(1179) [أَوْضَحَ الْمَسَالِكَ لَابْنِ هَشَامٍ] رَأَيْتُ الْأَهْلَالَ بَيْنَ السَّحَابِ (2/285)  
“I saw the crescent between the clouds.”  
(**بَيْنَ السَّحَابِ** is analyzed as a *ḥāl*.)

(1180) [جَامِعُ الدُّرُوسِ الْعَرَبِيُّ لِمُصْطَفَى الْغَلَائِبِينِ] نَظَرْتُ الْعُصْفُورَ عَلَى الْعُصْنِ (3/101)  
“I looked at the sparrow on the branch.”

(1181) [الْأَصْوَلُ فِي النَّحْوِ لَابْنِ السَّرَّاجِ] كَتَبَ عَمْرٌ إِلَى أَبِي عَبِيدَةَ بَالشَّامِ (52/2)  
“Eumar wrote to Abī Eubaydah in Syria.”

(1182) [أَوْضَحَ الْمَسَالِكَ لَابْنِ هَشَامٍ] فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ (28:79 cited by سورة القصص)  
“So he came out before his people in his adornment.”  
(**فِي زِينَتِهِ** is analyzed as a *ḥāl*.<sup>30</sup>)

(1183) [سورة آل عمران 3:46] وَيُكَلِّمُ أَنَّاسًا فِي الْمُهْدِ (3:46)  
“He will speak to the people in the cradle”  
(**فِي الْمُهْدِ** has been analyzed as a *ḥāl*.<sup>31</sup>)

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 (1179), 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 **رَأَيْتُ**, but by an implied general beingness (see section (ref)) So it is as if we are saying:

“I saw the crescent (while it was) [being] between the clouds.”

And it is this implied general beingness which is technically the *ḥāl*.<sup>32</sup> While **بَيْنَ** remains (technically) an adverb of place.

Because the actual *ḥāl* “being” is (necessarily) unexpressed and only implied, we can loosely say that the quasi-sentence **بَيْنَ السَّحَابِ** is a *ḥāl*.

<sup>29</sup> معاني النحو 368–369/2

<sup>30</sup> See سورة القصص 79:28 for **نَفْسِيْرِ ابْنِ عَاشُورَ**

<sup>31</sup> سورة آل عمران 46:3 for **الْبَحْرِ الْمَحْبِطِ لِأَبِي حَيَانَ**

<sup>32</sup> جامِعُ الدُّرُوسِ الْعَرَبِيُّ لِمُصْطَفَى الْغَلَائِبِينِ 101/3

Similarly, in example (1180), the prepositional phrase **عَلَى الْغُصْنِ** is governed, not by the verb **نَظَرَ** but by an implied verb “being” which is the true *ḥāl*. But, loosely speaking, we may say that the quasi-sentence **عَلَى الْغُصْنِ** is the *ḥāl*.

Similarly, in example (1181) the act of writing was done by ʿUmar in al-Hijāz, not in Syria. So the prepositional phrase **بِالشَّامِ** is describing the state of Abū ʿUbaydah while he was in Syria.

This is yet another instance of where the lines between different types of adverbs get blurred. In fact, some grammarians have classified the *ḥāl* to be of the same class of adverbs as the adverb of time and the adverb of place.<sup>33</sup>

From the perspective of meaning, the quasi-sentence **بَيْنَ السَّحَابَ** “between the clouds” describes the state of the person of *ḥāl* **الْهَلَانُ** during the occurrence of the verb **رَأَى**. Similarly, the quasi-sentence **عَلَى الْخُضْنِ** “on the branch” describes the state of the person of *ḥāl* **الْغُصْفُورُ** during the occurrence of the verb **نَظَرَ**.

Here is an example of where the quasi-sentence does not work as a *ḥāl*:

(1184) **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 *g* of *ḥāl* and a pronoun (referring to the person of *ḥāl*) before the quasi-sentence (thus making it a complete sentence). The purpose of the *g* of *ḥāl*, here, is to make the *ḥāl* a pre-existing state. If the resulting expression (with the *g* of *ḥāl*) is interpreted as making the *ḥāl* a pre-existing state) retains the same meaning as the original, then the quasi-sentence could be valid as a *ḥāl*. Let’s use this test on some of the examples above.

(1185) **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 **وَقَعَ الْحَجَرُ فِي الْحُفْرَةِ**. So the quasi-sentence in the original example is not a *ḥāl*.)

(1186) **رَأَيْتُ الْهَلَانَ وَهُوَ بَيْنَ السَّحَابِ**  
“I saw the crescent while it had already been between the clouds.”  
(This retains the meaning of the original **رَأَيْتُ الْهَلَانَ بَيْنَ السَّحَابِ**. So the quasi-sentence in the original example is valid as a *ḥāl*.)

(1187) **نَظَرَتُ الْغُصْفُورَ وَهُوَ عَلَى الْغُصْنِ**  
“I looked at the sparrow while it had already been on the branch.”  
(This retains the meaning of the original **نَظَرَتُ الْغُصْفُورَ عَلَى الْغُصْنِ**. So the quasi-sentence in the original example is valid as a *ḥāl*.)

There may be examples where a quasi-sentence could be validly interpreted either as a ḥāl (governed by an implied governor meaning “being”), or as governed by an overt verb.<sup>34</sup> For example:

(1188) 2/الأصول في النحو لابن السراج [رأيُ زيداً في الدار] [I saw Zayd in the house.]

Without context, the prepositional phrase في الدار could either be governed by رَأَى, signifying that the act of seeing was done in the house. Or it could be governed by the implication of general beingness, as a ḥāl for زَيْدٌ.<sup>35</sup>

A quasi-sentence can only be a ḥāl if it is governed by an implied (unexpressed) governor. This implicated governor will typically be general beingness, as in the examples above.<sup>36</sup> In fact, some grammarians insist that the implied governor can only be general beingness.<sup>37</sup> However, it is conceivable that the implied governor of the preposition be interpreted, if not formally then at least in meaning, as some other verb (or verbal noun).<sup>38</sup> For example:

(1189) 3:سورة آل عمران [رَبَّنَا وَعَزَّزَنَا مَا وَعَدْنَا عَلَى رُسُلِكَ] [Our Lord, and grant us what You promised us through Your messengers]

In one interpretation of the above āyah, the prepositional phrase “through Your messengers” has been analyzed as ḥāl of مَا “what You promised us” The meaning with the implicated governor has been explained as مُنَزَّلاً عَلَيْهِمْ “sent down on [Your messengers].”<sup>39</sup>

### 35.18. Interpreting a sentence as a ḥāl vs. a attribute

We have just seen how a sentence (or quasi-sentence) can be interpreted as a ḥāl. And we already know that a sentence (or quasi-sentence) can be interpreted as a attribute. So how can we tell when a sentence (or quasi-sentence) is a ḥāl vs. when it is a attribute?

We may use the following guidelines<sup>40</sup>:

- When a sentence (or quasi-sentence) occurs after a specific definite noun, then it will be a ḥāl.
- And when a sentence (or quasi-sentence) occurs after a unspecified indefinite noun, then it will be a attribute.
- And when a sentence (or quasi-sentence) occurs after a generic definite noun or an specified indefinite noun then it may be interpreted as either a ḥāl or a attribute.

<sup>34</sup>See also, for example, the tafsir of البحرين المحيط لأبي حيان in تخت الشجرة for سورة الفتح 48:18

<sup>35</sup>2/الأصول في النحو لابن السراج 2/52

<sup>36</sup>3: شرح ابن عقيل على الأنفحة 2/285, أوضح المسالك لابن هشام 1/213

<sup>37</sup>(ما وعذتنا على رسلك) 3:سورة آل عمران for البحرين المحيط لأبي حيان

<sup>38</sup>2/447 footnote

<sup>39</sup>3:سورة آل عمران for تفسير ابن عاشور

<sup>40</sup>معنى اللبيب لابن هشام 560

However, in this case when both the attribute and the *ḥāl* interpretations are possible, one may still be preferred over the other depending on what the overall meaning and context demands.<sup>41</sup>

This is because when a sentence is interpreted as a *ḥāl* then it will be describing the state of the person of *ḥāl*. And when a sentence is interpreted as a attribute then it will be specifying or identifying the attributee.

What we mean by a *specific definite* noun is one that refers to a specific entity. Not one that refers to a generic type (for which Arabic also uses the definite).

For example, in the sentence “*Zayd is in the house*,” زَيْدٌ فِي الْأَدَارِ is a specific definite noun because it refers to a specific person. On the other hand, if we say “*The elephant is an animal*,” then we may be using الْفَيلُ خَيْوَانٌ to refer to the species, and not a specific elephant. In this case, الْفَيلُ is a *generic definite* noun.

And what we mean by an *unspecified indefinite* noun is one that is not restricted by a attribute or other qualifier. So it is applicable to any entity denoted by that noun. For example, فِي الْأَدَارِ رَجُلٌ is an unspecified indefinite noun. But in it فِي الْأَدَارِ رَجُلٌ خَيْرٌ and فِي الْأَدَارِ رَجُلٌ كَبِيرٌ is a specified indefinite noun.

Here are some examples of sentences analyzed as attributes or *ḥāls*:

- (1190) [560 مغني الليب لابن هشام cited by 17:93 سورة الإسراء] حَتَّىٰ تَنْزَلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ (until you bring down to us a book we may read”)  
 (فِي الْأَدَارِ رَجُلٌ خَيْرٌ وَرَجُلٌ كَبِيرٌ) is analyzed as a attribute because كِتابٌ is an unspecified indefinite noun.)

- (1191) [صحيح مسلم 1699a] فَلَقَدْ رَأَيْتُهُ يَقِيْهَا مِنَ الْحِجَازَةِ بِنَفْسِهِ (for indeed I saw him protecting her from the stones with his [body].”)  
 (فِي الْأَدَارِ رَجُلٌ خَيْرٌ وَرَجُلٌ كَبِيرٌ) is analyzed as a *ḥāl* because the pronoun هُوَ رَأَيْتُهُ is a specific definite noun.)

- (1192) [43:31 سورة الزخرف] وَقَالُوا لَوْلَا نُزِّلَ هَذَا أَفْرَعَانٌ عَلَى رَجُلٍ مِنَ الْقَرِيبَيْنِ عَظِيمٍ (And they said, “Why was this Qur’ān not sent down upon a great man from [one of] the two cities?”)  
 (فِي الْأَدَارِ رَجُلٌ خَيْرٌ وَرَجُلٌ كَبِيرٌ) is a attribute to رَجُلٌ is a second attribute.)

- (1193) [561 مغني الليب لابن هشام cited by 62:5 سورة الجمعة] كَمِئُلُ الْجِمَارِ يَحْمِلُ أَسْفَارًا (is like that of a donkey who carries volumes [of books])  
 (فِي الْأَدَارِ رَجُلٌ خَيْرٌ وَرَجُلٌ كَبِيرٌ) is a generic definite noun. So, the sentence يَحْمِلُ أَسْفَارًا has been analyzed as either a *ḥāl* or a attribute.<sup>42</sup>)

Consider now the following example:

- (1194) [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,)

<sup>41</sup> 3 النحو الوافي / 477

<sup>42</sup> 62:5 سورة الجمعة for الكشاف للزمخشري

In the above example, there are two (quasi-) sentences after the first attribute مِنْ آلٍ فِرْعَوْنَ مُؤْمِنٌ:

- i. مِنْ آلٍ فِرْعَوْنَ
- ii. يَكُنُّ إِيمَانَهُ

There are now multiple possible interpretations:

Since رَجُلٌ is now a specified indefinite noun (having been described by the attribute) it is permissible for both مِنْ آلٍ فِرْعَوْنَ and مِنْ آلٍ يَكُنُّ إِيمَانَهُ to be ḥāls. Or both مِنْ آلٍ فِرْعَوْنَ and مِنْ آلٍ يَكُنُّ إِيمَانَهُ can be a attribute and can be a ḥāl. Or both مِنْ آلٍ فِرْعَوْنَ and مِنْ آلٍ يَكُنُّ إِيمَانَهُ can be attributes.<sup>43</sup>

### 35.19. Multiple ḥāls when one or more is a sentence or quasi-sentence

From section (ref) earlier in this chapter, we learned that there may be more than one ḥāl for one person of ḥāl. These multiple ḥāls may consist of sentence and quasi-sentence ḥāls. For example:

(1195) سورة آل عمران [فَنَادَتْهُ أُمَّلَائِكَةٌ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمُحْرَابِ 3:39]

“So the angels called him while he was standing in prayer in the chamber,” have both been analyzed as ḥāls as one interpretation.<sup>44</sup>)

When one or more of these multiple ḥāls is a sentence or quasi-sentence, then it is usual, though not imperative, that the ḥāls be in the following order<sup>45</sup>:

1. First, any ḥāls that are comprised of a single word
2. Then any quasi-sentence ḥāls
3. Then any sentence ḥāls

This is the same order that is usually followed for attributes as well. Here is an example:

(1196) سورة القصص [فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقُّبُ 28:21]

“So he left it, fearful and anticipating [apprehension].”

### 35.20. Suppressing the governor of the ḥāl

The governor of the ḥāl may be suppressed (i.e. omitted) in some cases optionally, and in other cases necessarily. We will discuss these cases below

<sup>43</sup> سورة غافر 40:28 for تفسير ابن عثيمين

<sup>44</sup> سورة آل عمران 3:39 for البحر المحيط لأبي حيان

<sup>45</sup> سورة آل عمران 3:46 for البحر المحيط لأبي حيان

### 35.20.1. Optional suppressing of the governor of the ḥāl

### 35.20.2. Necessary suppressing of the governor of the ḥāl

The governor is also omitted when it is conceptual with the meaning “existing” or “being”. We have seen this in section (ref) above.

## 35.21. TODO topics

- حذف عامل الحال
- الحال المؤكدة
- الحال من حيث الزمن/الحال المقدرة
- [النحو الوافي] الحال السببي 2/400

Work in progress

# Chapter 36.

## The connected nouns



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 36.1. Introduction

Consider the sentence:

رأيْتُ الْرَّجُلَ.

“I saw the man.”

If the listener (or reader) can identify the individual referred to by the noun “the man” (maybe from a pre-existing mutual understanding with the speaker), then there is no problem with this sentence. But often, further clarification is needed for the listener to correctly identify the individual to whom the speaker is referring. This further clarification can be provided in a number of ways.

One way is to use an adjectival noun to describe the noun. For example:

رأيْتُ الْرَّجُلَ الطَّوِيلَ.

“I saw the *tall* man.”

Another way is to use a pointing noun, thus:

رأيْتُ ذَلِكَ الْرَّجُلَ.

“I saw *that* man.”

But sometimes, a whole sentence is needed to provide the needed identification. In this case, Arabic uses what is called a *connected noun* and a *connecting sentence*. This example should help you understand what we mean:

رأيْتُ الْرَّجُلَ الَّذِي لَقِيْتُهُ يَا لَمَسْنِ.

connecting sentence

connected noun

“I saw the [specific] man whom I met yesterday.”

In the above sentence, the connected noun is الَّذِي *'alad̪hi*. It is applied to singular masculine nouns, like الْرَّجُلِ. By itself it may be translated as “the

one<sub>1m</sub> that/which/who/whom". It is called a connected noun because it is directly followed by, i.e. *connected* to, a connecting sentence. The connecting sentence contains necessary information for the listener to correctly identify the individual that the connected noun refers to. The connecting sentence in the above example is the sentence "لَقِيْتُهُ يَا لَّا مُسْنٍ" "I met him yesterday."

Note by the way, that we did not translate the pronoun "him" in our original translation (above). This is because it would sound unnatural in English to say: "I saw the [specific] man (whom) I met *him* yesterday." But this pronoun is an essential part of the Arabic connecting sentence and is called the *refer-back pronoun*. We will deal with it in section @ref(refer-back-pronoun) later in this chapter.

There are two types of connected nouns:

1. The specific connected nouns
2. The general connected nouns

We will study both these types separately within this chapter.

### 36.2. The specific connected nouns

The specific connected nouns have a significance which is restricted to a specific individual or category of individuals, and its connecting sentence should contain sufficient information to identify that specific individual.

The specific connected nouns is a group of nouns where each noun is applied to a gender and number of individuals. They are:

connected noun	Description
الذِي 'alladhi	Singular masculine. For both intelligent and non-intelligent beings. Rigid. Only one ل in its spelling.
الَّتِي 'allati	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.
اللَّذُن 'alladhāni	Dual masculine. For both intelligent and non-intelligent beings. Flexible: 'allad̄hayni in the a-state and i-state. Two ل's in its spelling.
اللَّذَن 'allatāni	Dual feminine. For both intelligent and non-intelligent beings. Flexible: 'allatayni in the a-state and i-state. Two ل's in its spelling.
الذِينَ 'alladhiṇa	Plural masculine. For both intelligent beings. Rigid. Only one ل in its spelling.
الَّتِي 'allāti	For plural feminine intelligent beings. Also used for non-intelligent beings of both genders but الـتـي is more common there. Rigid. Two ل's in its spelling. Has the following variants: الـلـوـاـنـي, 'allāwāni, الـلـوـاـتـي, 'allawāti

### 36.2.1. Grammatical position of the specific connected noun

Consider again the same example:

رَأَيْتُ أَلْرَجُلَ الَّذِي لَقَيْتُهُ يَا لَأَمْسِ.  
“I saw the [specific] man whom I met yesterday.”

In this example, the connected noun *الَّذِي alladhi* is a attribute (in the a-state) to the described noun *الرَّجُل al-ragul*. Because *الَّذِي* is a rigid noun, it will appear the same in all states without any change to its ending.

As a attribute, the connected noun may also come as the last in a series of attributes, and can also be combined with a pointing noun. For example:

رَأَيْتُ ذَلِكَ الْرَّجُلَ الْطَّوِيلَ الَّذِي لَقَيْتُهُ يَا لَأَمْسِ.  
“I saw that [specific] tall man whom I met yesterday.”

But connected nouns need not only occur as attributes. They may occur in various grammatical positions. Here are some examples:

As a subject:  
وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفَضَّةَ وَلَا يُنْفِقُوهُنَا 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 info:  
خَيْرُ أُمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ  
“The best of your rulers are the ones whom you love and who love you”

صحيح مسلم 1855

هُنَّ الْلَّوَاتِي عَلَى الْمِنْبَرِ  
“They are the ones which (are) on the pulpit.”

36: سنن الدارمي

As a doer:  
قَدْ بَلَغْنَا الَّذِي قُلْتُمُوهُ.  
“The [specific] one (thing) that you said has reached us.”

As a direct doee:  
رَبَّنَا أَرْبَنا الَّذِينَ أَخْلَدْنَا مِنَ الْجِنِّ وَالْإِنْسِنِ  
“Our Lord, show us those who misled us of the jinn and men”

41:29 سورة فصلت

Following a preposition:  
أَوْ كَالَّذِي مَرَّ عَلَى فَرِيَةٍ  
“Or [consider such an example] as the one who passed by a township”

2:259 سورة البقرة

As a base noun in an annexation:  
قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي رَوْجِهَا  
“Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad]”

58:1 سورة المجادلة

### 36.3. The refer-back pronoun

The connecting sentence is directly follows the connected noun. As we mentioned in the introduction, the connecting sentence provides clarifying information for the listener (or reader) to identify the individual referred to by the connected noun.

In the connecting sentence is a pronoun that refers back to the connected noun. This pronoun is called the *refer-back pronoun*. and it is an essential (though not always apparent) part of the connecting sentence.

Let us identify some of the refer-back pronouns in the examples we have given.

وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِيَضَةَ

“And those who hoard gold and silver”

refer-back pronoun: the plural masculine doer pronoun ٩ in يَكْنِزُونَ

خَيْرٌ أَمْتَكُمُ الَّذِينَ تُحِبُّونَهُمْ

“The best of your rulers are the ones whom you love and who love you”

refer-back pronoun: the plural masculine direct doee attached pronoun ٩ in تُحِبُّونَهُمْ

قَدْ بَأْعَنَا الَّذِي قُلْتُمُوهُ.

“The [specific] one (thing) that you said has reached us.”

refer-back pronoun: the singular masculine direct doee attached pronoun ٨ in قُلْتُمُوهُ

رَبَّنَا أَرِنَا اللَّهَيْنِ أَصْلَانَا مِنَ الْجِنِّ وَالْإِنْسِ

“Our Lord, show us those who misled us of the jinn and men”

refer-back pronoun: the dual masculine doer pronoun ١ in أَصْلَانَا

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 تُخَادِلُكَ فِي رَوْجِهَا

“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 تُخَادِلُكَ

### 36.3.1. Matching the refer-back pronoun with the connected noun

The refer-back pronoun matches the specific connected noun in gender and number. And the refer-back pronoun is generally an absent-person pronoun (٩, ٨, etc.). In the example “وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِيَضَةَ” “And those who hoard gold and silver,” the refer-back pronoun is the plural masculine absent-person doer pronoun ٩ “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 أَنْتَ الَّذِي, 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 ٣ in

حَضِرْتُ

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 سَمِّنْتُ أُمِّي حَيْدَرَهُ

Wright 2/324B

“I am the one whom my mother named Haydarah”

(The refer-back pronoun is the speaker person’s direct doee pronoun in سَمِّنْتُ which is an abbreviation of سَمِّتُنِي “she named me”.)

فَقَالَ مُوسَى يَا آدَمُ أَنْتَ الَّذِي خَلَقَ اللَّهُ بِيَدِهِ

جامع الترمذى: 2134

“Mūsā said: O Ādām, you are the one whom Allāh created with His Hand”

(The refer-back pronoun is the addressed person’s direct doee pronoun كُ in خَلَقَكُ.)

There is one circumstance where matching the refer-back pronoun to the (absent person) connected noun is mandated. And that is when the connected noun is the called-out person using the particle أَيْهَا or أَيْتُهَا. For example,

يَا أَيُّهَا الَّذِينَ آمَنُوا

“O you who have believed”

not

يَا أَيُّهَا الَّذِينَ آمَنْتُمْ ×

Similarly,

يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ

سورة الحجر 15:6

“O you upon whom the message has been sent down”

### 36.4. The general connected nouns and مَنْ

The general connected nouns are unrestricted in significance, and may be applied to any individual who fits the criteria given in the connecting sentence. The most commonly general connected nouns are:

- مَنْ man. Typically used for intelligent beings and translated as “who”.
- مَا mā. Typically used for non-intelligent beings and translated as “what”.
- أَيْ '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 دُوْ dū, and دَاهَ dāhā.

In this section we will deal with مَنْ and مَا. We will deal with أَيْ separately in section (give ref) later in this chapter.

Unlike the specific connected nouns (الَّذِي, etc.), the general connected nouns do not vary for number and gender.

For example:

أَحِبُّ مَنْ يَعْدِلُ [Wright 2/322A]

“I love [him] who is just.”

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ

[سورة يونس ١٠:٤٢] “And among them are those who listen to you.”

أُصْنَعُ مَا بَدَا لَكَ.

“Do what seems (good) to you.”

مَرْرُثٌ بِمَا يُعِجِّبُكَ.

“I passed by what will please you.”

[عَرَفْتَ مَا اشْتَرَيْتَهُ، وَمَا اشْتَرَيْتَهُمَا، وَمَا اشْتَرَيْتَهُنَّا، وَمَا اشْتَرَيْتَهُنَّا]

[\[https://shamela.ws/book/13257/195\]](https://shamela.ws/book/13257/195)

#### 36.4.1. مَّا and مَنْ after prepositions

When مَنْ and مَّا are directly preceded by the prepositions وَ and عَنْ منْ and مَنْ respectively, these prepositions lose their نَ and are joined to the following noun with the noun's رَ doubled. For example: mimman, مَمَّا mimmā, عَمَّنْ eamman, عَمَّا eammā.

The preposition فِي is also often (though not always) optionally attached to these connected nouns, thus: فِيمَنْ fiman, فِيمَّا fimā.

The remaining prepositions follow the normal rules: عَلَى مَّا, كَمَنْ, etc. But we will see, if Allāh wills, in chapter @ref{questions}, that مَّا and مَنْ are also used as question nouns, in which case the rules of joining prepositions to them will differ.

#### 36.4.2. The refer-back pronoun for the general connected nouns

The general connected nouns مَّا and مَنْ are themselves singular masculine in number and gender. However, they can be used to signify persons or things of any number and gender.

Their refer-back pronouns can then, optionally:

- Either match the gender and number of the persons or things meant by the connected noun. For example, for مَنْ:

[سورة يونس ٢٤:٥١] وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ

“And among them are those who listen to you”

[جاج الترمذى ٨١٣٣] قَدْ حَابَثَ مَنْ فَعَلَتْ ذَلِكَ مِنْهُنَّ وَخَسِرَتْ

“She has thwarted herself, whoever did that from them<sub>٣f</sub>, and lost.”

Note also how, in this example how, in addition to the feminine refer-back doer pronouns فَعَلَتْ and خَسِرَتْ, the feminine gender of the person signified by مَنْ has also caused the شَ of femininity to be added to the verb حَابَ (of which مَنْ is the doer noun).

Examples for مَّا:

[عَرَفْتَ مَا اشْتَرَيْتَهُ، وَمَا اشْتَرَيْتَهُمَا، وَمَا اشْتَرَيْتَهُنَّا، وَمَا اشْتَرَيْتَهُنَّا]

[\[https://shamela.ws/book/13257/195\]](https://shamela.ws/book/13257/195)

- Or be singular masculine to match the connected noun itself. This is generally more common for مَّا. For example:

[سورة يونس ٥٤:٥١] وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ

“And of them are those who believe in it, and of them are those who do not believe in it.”

جَمِعْتُ مِنْ أَلْوَاقٍ مَا سَقَطَ . “I gathered what fell from the leaves.”

صَلَّى مِنْ أَلْرَكَعَاتِ مَا يَتَسَبَّبُ .

“Pray from the units (of prayer) what is easy.”

[مساواة الأخلاق للخاطي: 171] لَمْ أَجِدْ مَا أَعْتَذَرْ بِهِ

“I did not find what I (could) make an excuse for with”.

Both options can be utilized together as well. For example:

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ بَخْرُزُونَ

سورة البقرة 2:112

“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.”

فَمَنْ تَبَعَ هُدَايَيْ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ بَخْرُزُونَ

“whoever follows My guidance - there will be no fear concerning them, nor will they grieve.”

سورة البقرة 2:38

### 36.4.3. Applicability of مَا and مَنْ to intelligent and non-intelligent beings

As we mentioned earlier, مَنْ is typically used to refer to intelligent beings. And مَا is typically used to refer to non-intelligent beings. However, there are some circumstances in which these roles can differ.

مَنْ may be used for non-intelligent beings when a non-intelligent being is compared with an intelligent being. For example,

وَاللَّهُ خَلَقَ كُلَّ ذَائِبٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ

“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.”

سورة النور 24:45

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:

أَسْرَبَ الْقَطَطُ، هَلْ مَنْ يُعِيرُ جَنَاحَهُ \* لَعْلَى إِنْ مَنْ قَدْ هَوَيْتُ أَطْيَرُ

O flock of birds, is there who will lend his wing

that perhaps I may fly to whom I love

أَ: “O”: “flock”, أَسْرَبُ: a species of bird, هَلْ: “is there?”, يُعِيرُ: “lend”, جَنَاحٌ: “wing”, لَعْلَى: “Perhaps I”, قَدْ هَوَيْتُ: “I love”, أَطْيَرُ: “I fly”.

Wright 2/314D

مَنْ may also be used for non-intelligent beings when there is a mixed group including both intelligent and non-intelligent beings, and the intelligent beings are given preference. For example:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

“And to Allāh prostrates whoever is within the heavens and the earth”

سورة الرعد 13:15

Similarly, مَا may, in some circumstances, be used for intelligent beings. This may be when there is a mixed group including both intelligent and non-intelligent beings, and the non-intelligent beings are given preference because of their larger number. For example:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
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 مُخْرَجًا  
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:

فَانكُحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ  
4:3 سوره النساء

“then marry those that please you of [other] women”

#### 36.4.4. Grammatical position of the general connected nouns

The general connected noun may occur in various grammatical positions. Here are some examples:

As a subject:  
ما عِنْدَكُمْ يَنْقُضُ  
16:96 سوره النحل

“Whatever you have will end”

As an info:  
مَالُكُ مَا قَدَّمْتُ، وَمَالُ وَارِثُكَ مَا أَخْرَى  
153: الأدب 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 مِّنِي  
668: صحيح البخاري

“it was done by one who was better than I”

As a direct doee:  
أَعْمَلُوا مَا شَتَّتُمْ  
41:40 سوره فصلت

“Do whatever you will”

Following a preposition:  
وَأَغْنِنِي بِقُضْلِكَ عَمَّنْ سِوَاكَ  
3563: جامع الترمذى

“and make me independent from (all) who are besides You”

As a base noun in an annexation:  
فَذَلِكَ مَثَلٌ مِّنْ أَطَاعَنِي  
2283: صحيح مسلم

“So that is the similitude of the one who obeyed me”

Fischer 218  
ما تَرَى رَأَيَ مَا تَرَى.  
“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 (الذى, etc), the general connected nouns do not occur as attributes. So while we can say:

مَرَرْتُ بِالرَّجُلِ الَّذِي أَحْسَنَ إِلَيْيَ.  
“I passed by the man who was good to me.”

we cannot say:  
× مَرَرْتُ بِالرَّجُلِ مَنْ أَحْسَنَ إِلَيْ.

We will have to say instead:

مَرْثُ بِمَنْ أَحْسَنَ إِلَيْيَ.

The general connected noun can, however, occur as a replacement. For example,

وَالْمُسْلِمُونَ مَنْ تَبَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرٌ

“And the Muslims, who follow the Messenger of Allāh, are many”

Fischer §421.2.  
Originally, from  
السيرة النبوية لابن  
هشام.

### 36.4.5. Use with the preposition مِنْ

The preposition مِنْ is frequently used with the general connected nouns to restrict the applicability of the connected noun to a group or type. This مِنْ may come either before the connected noun, or after its connecting sentence. For example:

فَأَعْطَانِي مَا كَانَ عِنْدَهُ مِنْ خُبْزٍ.

“Then he gave me what he had of bread.”

Fischer 218

مِنْ دَخَلَ الْشَّامَ مِنْ الْعَرَبِ

“Those Arabs who entered Syria”

Fischer 218

(literally: “Who entered Syria from the Arabs”)

فَانِكِحُوهَا مَا طَابَ لَكُمْ مِنْ النِّسَاءِ

“then marry those that please you of [other] women”

سورة النساء 4:3

اللَّهُمَّ اقْسِمْ لَنَا مِنْ حَسْبِنَاكَ مَا يَحْوُلُ بَيْنَ أَيْمَانِنَا وَبَيْنَ مَعَاصِيكَ

O Allāh, apportion for us, from the fear of You, (that) what shall come between us and disobedience of You

(The connected noun مَا is the direct doee of the verb of command اقْسِمْ.)

جامع الترمذى 3502

### 36.4.6. Use with a repeated word to express vagueness or uncertainty

The general connected nouns مِنْ 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 مِنْ نَزَلٍ مِنْهُمْ

“Some of them came down.”

Fischer 218

(literally: Came down who came down from them.”)

حَمَّعْتُ مَا حَمَّعْتُ

“I gathered what I gathered.”

Fischer 218

## 36.5. Deleting the refer-back pronoun

The refer-back pronoun may be deleted (and its meaning is then implicit) if some conditions are satisfied. Some conditions are specific to the state of the refer-back pronoun. These are:

- (a) When the refer-back pronoun is the subject of a nounal sentence, then it may be deleted, and its meaning will be implied. When deleting the

refer-back pronoun in this case, it is preferred that the connecting sentence not be too short.

For example:

صحيح مسلم [c3692]: انْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ ١

“Look at who is lower than you.”

(instead of اِنْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ)

سورة الأنبياء [91:12]: وَلِهِ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ

“To Him belongs whoever is in the heavens and the earth.”

(منْ هُوَ فِي السَّمَاوَاتِ وَالْأَرْضِ)

ما أَنَا بِالَّذِي قَاتِلُ لَكَ شَيْئًا [Wright 2/322D]

I am not the one who says anything to you.

(ما أَنَا بِالَّذِي هُوَ فَاعِلٌ لَكَ شَيْئًا)

If the connecting sentence is very short, the deleting the refer-back pronoun subject is permissible, though rare. For example:

لَا يَنْطِقُ بِمَا سَفَةٌ [Wright 2/322D]

“He does not speak what is foolish.”

(بِمَا هُوَ سَفَةٌ)

- (b) When the refer-back pronoun is an attached pronoun for the direct doee it is permissible to delete it. For example:

سورة العنكبوت [53:9]: هَذَا مَا كَنَزْتُمُ لِأَنفُسِكُمْ

“This is what you hoarded for yourselves”

(ما كَنَزْتُمُوهُ)

- (c) When the refer-back pronoun is in the i-state, it is permissible to delete it:

- (i) When the refer-back pronoun is the base noun in an annexation whose annexe noun is a doer participle or the direct doee implying a present or future meaning. For example:

فَاقْضُ مَا أَنْتَ قَاضِي [سورة طه 20:72] (1197)

“So decree whatever you are to decree.”

(فَاقْضُ مَا أَنْتَ قَاضِي)

قالَ أَتَتَبَعَثُ إِلَيْ مَا لَسْتَ آكِلًا [https://hadithweb.com/ahmad:21023] (1198)

“He said: Do you send to me what you do not eat?”

(ما لَسْتَ آكِلًا)

- (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:

<sup>1</sup>See also سنن ابن ماجه 4142: صحيح مسلم 2963: صحيح مسلم for variants with the refer-back pronoun.

أَنَا عِنْدَ مَنْ أَنْتَ. [Wright 2/323C]  
 “I am at his [house] at whose you (are).”  
 (instead of منْ أَنْتَ عِنْدُهُ)

مَرَرْتُ بِالذِّي مَرَ سُلَيْمَانُ. [Wright 2/323D]  
 “I passed by the (same) one that Sulaymān did.”  
 (instead of مَرَرْتُ بِالذِّي مَرَ بِهِ سُلَيْمَانُ.)

In addition to the above conditions that are specific to the state of the refer-back pronoun, a further, general, condition should be satisfied, which is: that the omission of the refer-back pronoun be obvious to the listener, and the listener can re-construct the original meaning by restoring the refer-back pronoun to get the intended meaning.

If the refer-back pronoun is deleted, and the remaining connecting sentence (with the refer-back pronoun deleted) is valid as a connecting sentence on its own right, then it will give a different meaning (even if slightly) from the original. And the listener will not know that the refer-back pronoun has been deleted. In this case, it is not permitted to delete the refer-back pronoun. Here is an example that should explain what we mean:

Consider the sentence:  
 جاء الذي ضربته في داره.  
 “The one whom I beat (him) in his house, came.

The connecting sentence is ضربته في داره. “I beat him in his house.” and the refer-back pronoun is the a-state direct doee pronoun 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 ضربت 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.

شرح ابن عقيل على  
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## 36.6. The general connected noun أَيْ

أَيْ <sup>أَيْ</sup>?ayy “which/whichever” is a general connected noun similar to مَا “what” and مَنْ “who”. But it differs from مَا and مَنْ in a few aspects:

Firstly, أَيْ is (generally) fully flexible. So it will display its state as a vowel mark on its final letter. Whereas مَا and مَنْ, as we know, are rigid.

Secondly, أَيْ can be, and, in fact, properly is, the annexe noun in an annexation. Whereas مَا and مَنْ cannot be annexe nouns. For example,

يُعْجِبُنِي أَيُّ الْمُلَامِدَةِ يَجْتَهِدُ.  
 “Whichever of the students strives, pleases me.”  
 (أَيْ is in the u-state)

فَأَوْ إِلَى أَيِّهِمْ يَحْمِلُكَ.  
“So take shelter with whichever of them protects you.”  
(أَيْ is in the i-state)

Also, أَيْ is used indiscriminately for both intelligent and non-intelligent beings. For example,

أَحْمَلُ أَيِّ الْحَقِيقَتَيْنِ هِيَ الْأَثْقَلُ.  
“I shall carry whichever of the two bags is the heavier.”  
(أَيْ is in the a-state)

Note how, in the above examples, the final vowel mark on أَيْ varies, depending on its state due to its being a flexible noun.

أَيْ، like مَا and مَنْ, is itself a singular masculine noun. And, like مَا and مَنْ, can be used, unchanged, for both genders. The previous example used أَيْ with حَقِيقَة 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,

صَادِقٌ أَيْهُنَّ تَنْضَحُلُكِ.  
“Befriend whichever of them<sub>3,f</sub> is sincere to you<sub>1,f</sub>.”

By the way, أَيِّ ayy (like مَا and مَنْ) is also a question noun and we will discuss its properties in more detail in section ...

### 36.6.1. The connected noun أَيْ without a base noun

أَيْ can sometimes occur without a base noun. Technically, it will then be indefinite, and thus tanwined. However, it will carry the meaning of an implied annexation. For example,

سَأُقَاتِلُ أَيْاً يُقاوِمُنِي.  
“I will fight whichever [of them, the enemies, etc.] resists me.”

### 36.6.2. The connected noun أَيْ with a deleted refer-back pronoun

Consistent with what we have already learned for the other connected nouns, the refer-back pronoun may be deleted in connected sentences for the connected noun أَيْ.

For example,  
أَخْرِي أَيِّهِمْ صَادِقٌ.  
“I will reward whichever of them is truthful.”  
(instead of أَيِّهِمْ هُوَ صَادِقٌ.)

### 36.6.3. Circumstance for the rigidity of أَيْ

As mentioned, أَيْ is generally fully flexible. However, there is one circumstance in which it may optionally be a rigid noun with the final vowel mark ة thus: أَيُّ. This is when both of the following conditions are satisfied:

i. أَيْ is an annexed noun.

ii. The refer-back pronoun to أَيْ is the subject of the connecting sentence and it is deleted.

For example,

أَجْزِي أَهْمَمْ صَادِقْ.

“I will reward whichever of them is truthful.”

Since this rigidity is optional, أَيْ may, in this case, retain its full-flexibility:

أَجْزِي أَيْهُمْ صَادِقْ.

“I will reward whichever of them is truthful.”

But if both the conditions above are not satisfied then أَيْ shall remain fully-flexible. For example,

أَجْزِي أَيْهُمْ هُوَ صَادِقْ.

أَجْزِي أَيَا هُوَ صَادِقْ.

<sup>2</sup>أَجْزِي أَيًّا صَادِقْ.

### 36.7. Separating the connecting sentence from the connected noun

Generally, the connecting sentence directly follows the connected noun, as in all the examples we have given so far. However, the connecting sentence may be separated from the connected noun by one of the following:

i. An oath. For example:

جَاءَ الَّذِي وَأَلَّهُ 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 عُمْرَهُ أَحْسَنَ إِلَيْ.

“The one who - may Allah lengthen his age - was good to me has arrived.”

قَدِمَ الَّذِي وَهُوَ مُبْتَسِمٌ أَحْسَنَ إِلَيْ.

“The one who - and he is smiling - was good to me has arrived.”

<sup>2</sup>The examples generally quoted by the grammarians are (1) the verse of poetry إِذَا مَا لَقِيتَ تَبِي مَالِكٍ فَمُنْتَزِغُ مِنْ كُلِّ شَيْعَةٍ أَهْمَمْ أَشَدُ عَلَى الرَّحْمَنِ عَيْتَا [سورة مریم ۱۹:۶۹]

### 36.8. Deleting the connected noun and/or the connecting sentence

TODO. See ٢٠٢٠٢٠٢٠ ٢٠٢٠٢٠

(1199) أَنَا أَوَّلُ الْعَرَبِ سَأَلْتُه [سنن النسائي: 5687]  
I [was] the first of the Arabs [who] asked him

### 36.9. Sentences without connected nouns

There are some sentences where we might expect a connected noun but which are always, or often (as the case may be), expressed in Arabic without a connected noun. These sentences are of different types:

#### 36.9.1. Sentences with indefinite nouns needing a qualifying sentence

When an indefinite noun needs a qualifying sentence, it is natural in English to insert “that”, “which”, “who”, etc. between the noun and the following sentence. For example, “I passed by a man *who* was sleeping.”

In Arabic, however, we will not use any connected noun in such sentences. This is because the connected nouns are considered definite nouns. And therefore they may not be an attribute to an indefinite noun. So while we can say:

مَرَرْتُ بِالرَّجُلِ الَّذِي يَنَامُ.  
“I passed by the man who is sleeping.”

we cannot say

مَرَرْتُ بِرَجُلِ 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 attribute to the described noun:

مَرَرْتُ بِرَجُلٍ يَنَامُ.  
“I passed by a man (who) is sleeping.”

Here is another example:

جَلَسْتُ فِي مَجْلِسٍ قَدْ رُشِّ بِماءً الْوَزْدِ.  
“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,

وَابْعَثْنِي مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ  
“Resurrect him to a praiseworthy station, the one that you promised him”

وَلِلَّذِي هُمَةَ لُمَرَةٍ  
الَّذِي جَمَعَ مَالًا وَعَدَدَهُ  
“Woe to every scorner and mocker  
Who collects wealth and [continuously] counts it.”

### 36.9.2. Sentences containing a noun with generic definiteness

Sometimes the definite article الْ does not determine a particular individual, but makes a noun definite only in a generic way. In this case a qualifying sentence may directly follow it without any intermediate connected noun used as a attribute.<sup>3</sup> Because there is no connected noun, the qualifying sentence is, again, not analyzed as a connecting sentence. For example:

كَمَّلَ الْجِمَارِ يَحْمُلُ أَسْفَالًا  
“like that of a donkey who carries volumes [of books]”  
(Note how the translator has translated الْجِمَارِ as “a donkey” because in English an indefinite noun is often used to indicate a generic type.)

أَنْتُ الْوَزِيرُ لَا يُعَصِّي  
“You are the (sort of) vizier (who) is not disobeyed.”

هُمُ الْقَوَاعِدُ يَجْمُونَ الْمُسَاءَ.  
“They are the (kind of) horsemen (who) protect the women.”

سورة الجمعة 62:5

Fischer 219

Fischer 219

### 36.9.3. Sentences with prepositional or adverbial phrases

If a sentence has a definite noun which is to be qualified by a prepositional or adverbial phrase, then in many cases, that phrase may directly follow the definite noun without any intermediate connected noun used a attribute. But using a connected noun is also permissible if one wishes to emphasize that the specificity of the noun. When there is no connected noun, the prepositional or adverbial phrase is not analyzed as a connecting sentence, but is considered attached to an implied verb that has the idea of “being”, like “is”, “are”, etc. When there is a connected noun, then it is analyzed as a connecting sentence, as usual. For example:

سِرَّتُ فِي الْحَدِيقَةِ عِنْدَ الْمَسْجِدِ.  
“I walked in the garden next to the mosque.”

or

سِرَّتُ 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 37.

## The question nouns مَا, مَنْ, and أَيٌّ



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

### 37.1. Introduction

In chapter (connected nouns) we studied the use of مَا “what”, مَنْ “who”, and أَيٌّ “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 كَيْفٌ “how”, أَيْنَ “where” and مَتَىٰ “when”. There are also question words which are particles, not nouns, like أَ and هُلْ. We will study all these elsewhere, if Allāh wishes.

### 37.2. مَا and مَنْ

#### 37.2.1. Position of question words in the beginning of the sentence

All question words typically occur in the beginning of the question sentence. (Particles like أَ, فَ, etc. are allowed to precede them.) For example,

مَنْ أَنْتَ؟  
“Who are you?”

Wright 2/311D

وَمَا تَلْكِ يَبْيَسِينَكَ؟  
“And what is that in your right hand?”

سورة طه 20:17

In both the above examples, the question nouns مَا and مَنْ are in the u-state as the subject of their respective question sentences.

When the question is asking about the direct doee of a verb, then too is the question noun placed in the beginning of the sentence. For example,

مَا شَوَّلْتَ؟  
“What do you say?”

Wright 2/312A

مَنْ قَتَلْتَ؟  
“Whom did you kill?”

Wright 2/311D

مَا فَرَضَ رَبُّكَ عَلَى أَمْتَكِ؟  
“What has your Lord enjoined upon your Ummah?”

صحيح مسلم : 162a

In the above three examples, the question nouns مَا and مَنْ are analyzed as the a-state direct doee of the verb following it.

The question nouns are exempted from being placed in the beginning of the question noun when they are in the i-state: either following a preposition, or as the base noun in an annexation. For example,

لِمَنْ هَذَا الْقَصْرُ؟

“Whose is this palace?”

بِنْتُ مَنْ أَنْتَ؟

“Whose daughter are you?”

### 37.2.2. مَا shortened to ـِ in the i-state

When the question noun مَا mā is in the i-state it is typically shortened to ـِ ma. Example:

بِمَ يَرْجُعُ؟

“With what does he return?”

This shortened ـِ is also usually joined to the preposition before it, even for prepositions constituting more than one letter (which don't typically join to the word directly following it). So we get:

- بِمَا for بِمَا
- لِمَ for لِمَا
- فِي مَا for فِي مَا
- إِلَى مَا for إِلَى مَا
- عَلَى مَا for عَلَى مَا
- حَتَّى مَا for حَتَّى مَا
- مِمَّا for مِمَّا (منْ مَا)
- عَنْ مَا for عَنْ مَا (عَنْ مَا)

When pausing on this shortened ـِ, a ـْ is appended to it to preserve the sound of the fat-hāh. For example:

لِمَـْهـ؟

limah?

“For what?”

The shortened ـِ is also used when it is the base noun in an annexation. However, in this case it won't be joined to the previous word. For example:

مِثْلُ مَـْهـ أَنْتَ؟

“What are you like?”

### 37.2.3. مَا and مَنْ referred back to with an i-state pronoun

As an alternative to placing the question noun مَا or مَنْ after the preposition or annexe noun, the question noun may be placed in the beginning of the sentence and it is referred back to by a pronoun. For example,

فُلْ مَنْ يَبْدِه مَلْكُوْث كُلْ شَيْءٍ

Say, “In whose hand is the realm of all things”

مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرُمُونَ

“for which [aspect] of it would the criminals be impatient?”

### 37.2.4. Verb gender when inquiring about the doer of a verb

The question nouns مَا and مَنْ are themselves masculine singular nouns. But they can be used to ask about nouns of any gender or number. For example, وَمَا تُلْكَ بِيَمِينِكَ؟

“And what is that in your right hand?”

سورة طه 20:17

مَنْ هُوَ لَاءُ الْرِّجَالِ؟

“Who are these men?”

When inquiring about the doer of a verb, then the verb is usually construed with a masculine singular doer to match the question noun. For example:

مَنْ جَاءَ؟

“Who has come?”

مَا يُبَكِّيَكَ؟

“What makes you cry?”

جامع الترمذى 3894

Ocassionally, the feminine verb may be used if asking about a feminine doer. For example:

مَنْ كَانَتْ أُمَّكَ<sup>١</sup>؟

“Who was your mother?”

Wright 2/313C

If the question is regarding a specific number and gender, then we are more likely to insert the corresponding specific connected noun (أَلْذِي, etc.) between the question noun مَنْ and the verb. For example:

مَنِ اللَّثَانِ تَظَاهَرَتْ 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 ?

صحيح البخاري 4913

Note that now the dual feminine doer pronoun | تَظَاهَرَتْ | is the refer-back pronoun that refers back to the connected noun اللَّثَانِ.

### 37.2.5. An indefinite noun after مَا and مَنْ

The question nouns مَا and مَنْ cannot occur as annexe nouns. Nor can either of them be a replacee. So any indefinite noun after them must necessarily be the info of the question sentence. For example, مَنْ فَارَسْ؟ can only mean, “Who is a horseman?” not “Who horsemanship?” or “Which horseman?”

Wright 2/312C

### 37.2.6. مَنْ ذَا and مَاذا

To lend more force to the question or to make it more lively, ذَا may be appended to the question nouns مَا and مَنْ. For example,

مَاذَا قَالَ رَبُّكُمْ

“What did your lord say?”

صحيح البخاري

:4800

With مَنْ ذَا especially, but also with مَا, the specific connected noun أَلْذِي is often appended as well. For example:

مَنْ ذَا الَّذِي قَالَ هَذَا

“Who is the one that said this?”

سنن ابن ماجه 3802

<sup>1</sup>See also سورة البحر المحيط لأبي حيان (فَإِنْ كَانَتَا اثْنَتَيْنِ) 4:176 for النساء for سورة البحر المحيط لأبي حيان (ثُمَّ لَمْ تَكُنْ فَتَنَتَهُمْ) 6:23 الأعجم

Wright 2/312B مَادِأَ الَّذِي تَقُولُ؟

“What is it that you say?”

Note that ذا is also a variant pointing noun meaning “this” or “that”. In which case, it can be the info of the question sentence by itself. For example:

فَدَقَّثُ الْبَابَ، فَقَالَ: مَنْ ذَا؟ فَقُلْتُ: أَنَا، قَالَ: أَنَا، أَنَا، كَانَهُ كَرْهَهُ.

“So I knocked at the door. He said, ‘Who is that?’ I said, ‘I.’ He said ‘I? I?’ as if he disliked it.”

### 37.2.7. Why

Arabic has no distinct question word for “why”. Instead, the question noun ما is used with a preposition, typically لـ to give the meaning “For what?”. For example,

لِمَ فَعَلَ ذَلِكَ

“Why did he do that?”

لِمَاذَا وَلَيْتَ بَعْدَ مَجِّيكَ إِنِّي هَهُنَا؟

“Why did you turn back after your coming here?”

Sometimes, other prepositions like بـ and عـلـى may be used. But this is dependent on the verb in the sentence. For example,

عَلَامَ يَقْتُلُ أَخْدُوكُمْ أَخَاهُ

“Why does one of you kill his brother?”

i.e. “on what [basis]”

بِمَ يَأْخُذُ أَخْدُوكُمْ مَالَ أَخِيهِ؟

“Why should any of you take his brother’s property?”

i.e. “by what [justification]”

And often times, the meaning “why” is conveyed using ما when a suitable verb exists. For example:

ما يُبَكِّيكَ؟

“What makes you cry?”

i.e. “Why are you crying?”

### 37.2.8. Applicability of ما and من to intelligent and non-intelligent beings

In (give ref) we discussed how, sometimes, the connected noun ما may be used for intelligent beings and من for non-intelligent beings. Those same guidelines apply for ما and من when they are question nouns. For example, when inquiring about the nature or qualities of a person ما may be used. Examples:

فَقُلْتُ لَهُ مَا أَنْتَ قَالَ أَنَا نَبِيٌّ.

“I said, ‘Who are you?’ He said, ‘I am a prophet.’ So I said, ‘And who is a prophet?’ He said ‘Allāh has sent me.’”

## 37.3. أي

In section .. we studied أَيْ as a general connected noun. Just like ما and من 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.

### 37.3.1. أَيْ with a definite base noun

When the base noun of أَيْ is a definite noun, the annexation has the meaning “which [one] of”. For example,

فَأَيْ آيَاتِ اللَّهِ شُكِرُونَ  
“So which of the signs of Allāh do you deny?”

سورة غافر 40:81

أَيْ الْأَعْمَالِ أَفْضَلُ  
“Which of the deeds is best?”

سنن أبي داود 1449

فَأَيْ الْقَرِيقَيْنِ أَحْقُّ بِالْأَمْنِ  
“So which of the two parties has more right to security?”

سورة الأنعام 6:81

مِنْ أَيْ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ  
“From which of the days of the month would he fast?”

صحیح مسلم 1160

فِي أَيْ طَعَامِهِ يُبَارِكُ لَهُ  
“in which (part) of his food is the blessing”

سنن أبي داود 3845

مِنْ أَيْ الْمَالِ  
“From which (category) of wealth?”

سنن أبي داود 4063

However, if the noun is of generic definiteness then the partitive aspect indicates one out of the set that constitutes the generic type. In English the plural is often used to signify the generic type. For example the generic type أَلْعَمْلٌ “the deed” can be translated in English as “deeds”. So أَلْعَمْلٌ means “which one from the generic type ‘deeds’” or simply “which deed”. Examples:

أَيْ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَرَّجَنَ؟  
“Which deed is most beloved to Allāh?”

الأدب المفرد 1

أَيْ الدُّعَاءِ أَفْضَلُ  
“Which supplication is best?”

الأدب المفرد 637

أَيْ الَّذِي أَنْظَمَ عِنْدَ اللَّهِ  
“Which deed is most enormous in the sight of Allāh?”

صحیح البخاری 4477

<sup>2</sup>Wright 2/220A

### 37.3.2. أَيْ with a indefinite base noun

When the base noun of أَيْ is a indefinite noun, the annexation has the meaning “which” without “of”. For example,

2606: سنن ابن ماجه  
أَيْ شَيْءٍ كُنْتَ تَصْنَعُ  
“Which thing would you do?”

1887: صحيح مسلم  
أَيْ شَيْءٍ نَشَاءُ  
“What thing shall we desire?”

3513: جامع الترمذى  
أَيْ لَيْلَةً لَيْلَةُ الْقَدْرِ  
“Which night is the night of Decree”

If the base noun is a dual or plural indefinite then then inquiry is about the complete number, not just one of them. For example:

Wright 2/220A  
أَيْ رِجَالٍ؟  
“Which men?”

Wright 2/220A  
أَيْ رِجُلَيْنِ؟  
“Which two men?”

### 37.3.3. Matching the rest of the question sentence with أَيْ

أَيْ itself, like مَا and مَنْ, is singular masculine. For the purpose of matching the rest of the question sentence with أَيْ either it can match the singular masculine to match with the word أَيْ, or it can match the gender and number of what أَيْ refers to. For example,

5254: صحيح البخارى  
أَيْ أَزْوَاج النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَغَاثَتْ مِنْهُ  
Which of the wives of the Prophet sought refuge (with Allāh) from him?  
(استغاثة is a feminine verb to match the feminine “wife”.)

1423: صحيح مسلم  
فَأَيْ نِسَاءٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحَظَى عِنْدَهُ مِنِّي  
“So which of the women of the Prophet was dearer to him than I?”  
(كان is a masculine verb to match masculine أَيْ.)

### 37.3.4. أَيْ standalone without a base noun

Occasionally, أَيْ is used without a base noun. It is then, technically, indefininte. However, the meaning of an annexation is still implicit. This may be when أَيْ has already been used once with an annexation, and subsequent uses of أَيْ are restricted to the previously mentioned annexation. For example,

1: الأدب المفرد  
أَيْ الْعَمَلُ أَحَبُّ إِلَى اللَّهِ غَرَّ وَجَّهَ؟ قَالَ الصَّلَادُهُ عَلَى وَقْتِهَا، فَلَمْ تُمْ أَيْ؟  
“Which deed is most beloved to Allāh?” He replied, ‘Prayer at its proper time.’ I said, ‘Then which?’”

See also section ... below, where أَيْ is used standalone in a response.

### 37.3.5. أَيْ annexed to multiple base nouns

One أَيْ may be annexed to multiple base nouns separated by وْ “and”. For example,

أَيْ زِرَاعَةُ الْفَاكِهَةِ وَزِرَاعَةُ الْقُطْنِ أَرْبَحٌ؟

“Which one of the agriculture of fruit, and the agriculture of cotton is more profitable?”

In such a case, it is optional to have one أَيْ or to repeat it. So we could also say, for the same meaning:

أَيْ زِرَاعَةُ الْفَاكِهَةِ وَأَيْ زِرَاعَةُ الْقُطْنِ أَرْبَحٌ؟

However, if one of the base nouns is an attached pronoun then repeating أَيْ is mandatory.<sup>3</sup> Example:

أَيْ أَنَا وَأَنْتَ أَعْلَمُ؟

“Which one of you and me is more knowledgeable?”

أَيْ أَنَا وَأَنْتَ is equivalent to أَيْ تَأْنِي but it spells out the two options to choose from.

النحو الوافي 3/107

## 37.4. The question sentence within another sentence<sup>4</sup>

TODO

## 37.5. Usage of question nouns in quoting and standalone<sup>5</sup>

TODO

## 37.6. Differentiating question words from their other functions

Many of the question words (أَيْ، مَا، مَنْ، كَيْفَ، etc.) also have other functions. For example, in chapter @ref(the-connected-nouns) we learned that مَنْ، مَا, and أَيْ are also connected nouns. Many of the question nouns can also be used as *conditional nouns* that we will study in chapter @ref(...), if Allāh wills.

In this section, we will discuss briefly how to determine when words like أَيْ، كَيْفَ، مَا, مَنْ are question words, and when they could have one of their other functions.

The basic principle regarding a question sentence is that it is to be treated as one unit. A word from within a question sentence is not, individually, affected by anything outside the question. Let's try to understand this using an example.

Consider the following sentence:

إِسْأَلْ أَيْهُمْ قَامَ

*'is'al 'ayyuhum qām*

“Ask: ‘Which of them stood?’”

<sup>3</sup>Wright 2/220B

<sup>4</sup>: معاني النحو (ظن وأخواتها) ٢/٣٧؛ النحو الوافي ٣/١٠٧؛ التعليق. See 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

The speaker is commanding the addressed person to ask a group of people the question: “Which of them stood”.

The question sentence is أَيْ هُمْ قَامَ *'ayyuhum qām* “Which of them stood”. This entire sentence is considered the direct doee of the verb of command أَسْأَلْ *'asal* “ask!”. The question noun أَيْ *'ayyu* is in the u-state because it is the subject of the question sentence. It does not become أَيْ *'ayya* in the a-state because it is not, by itself, the direct doee of أَسْأَلْ. Rather, as we have just stated, the entire question sentence is the direct doee. But because the direct doee is a sentence, and not an individual word, it does not indicate its state using, for example, an fat'hāh ُ.

Now, let's modify the example. Consider now this sentence:

أَسْأَلْ أَيْهُمْ قَامَ  
*'asal 'ayyuhum qām*  
 Ask the one of them who stood!

Now, the noun أَيْ is in the a-state because it (individually) is the direct doee of the verb of command أَسْأَلْ. The speaker is now commanding the addressed person to ask (something) of only the person who stood, out of a group of people. The rest of the people are not to be asked. Because the noun أَيْ is individually affected by the preceding verb أَسْأَلْ it is now not a question noun, and must be one of the other functions that the word أَيْ can have. As a matter of fact, it is here a connected noun, and the sentence following it: 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 أَدْرِي, عَلِمَ, دَرِي, 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:

أَسْأَلْ أَيْهُمْ قَامَ  
 “Ask: ‘Which of them stood?’”

An example of a question being preceded by a verb of knowledge is:  
 مَا عَلِمْتُ أَدْهَبَ أَمْ مَكَثَ

I don't know whether he went or stayed.

Here the question sentence is: أَدْهَبَ 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:

أَنْدَرِي أَيْهُمْ فِي أَلَّا رِ؟  
*'atadri 'ayyuhum fi -ddārī*

Do you know: which of them is in the house?

Note now the subtle difference in meaning if we change the state of أَيْ in the above example from the u-state to the a-state:

أَنْدَرِي أَيْهُمْ فِي أَلَّا رِ؟  
*'atadri 'ayyuhum fi -ddārī*

Do you know the one of them who is in the house?

When أَيْ was in the u-state it was a question noun. And the speaker was

asking the addressed person if he could figure out who, from among the group of people, was in the house.

When أَيْ is in the a-state it is now a connected noun. The connecting sentence's refer-back pronoun is omitted (as is permissible in this case, see section @ref(...)). With the refer-back pronoun restored, the sentence is أَنْذَرِي أَهْمَّ هُوَ فِي الْلَّادِرِ؟ And the speaker is asking the addressed person if he is familiar with the person who is in the house. Now he is not asking the addressed person to identify him, but rather if knows him as a person.

This difference is apparent with أَيْ because it is a flexible noun whose state is indicated by the vowel mark at its end. The same occurs in the other question nouns that are also connected nouns: مَا, and مَنْ but it won't often be as apparent because they are rigid nouns.

As a final note, sometimes, one of the words like أَيْ، مَنْ، مَا، كَيْفَ, etc. may be preceded by parts of a sentence that are neither quoting, nor a verb of knowledge. Here we can be sure that the word is not a question word and must be one of its other functions. However, it still may not be easy to figure out what that other function is. Nevertheless, the meaning of the sentence can still usually be gleaned. For example:

فَلْتَدْخُلْ مِنْ أَيْ أَبْوَابِ الْجَنَّةِ شَاءَتْ  
“then let her enter from whichever of the doors of paradise she wishes.”[^question-vs-other-functions]

Work in progress

**Part III.**

**Backmatter**

Work in progress

## Glossary of terms

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
absolute doee	المُفْعُولُ المُطْلَقُ	absolute accusative
O-state	حَالَةُ الْجَزْمِ / المَجْزُونُ	jussive mood
condition	الشَّرْطُ	protasis
consequence	جَوَابُ الشَّرْطِ	apodosis
adjectival noun	الصَّفَةُ	epithet
adverb of time	/ ظَرْفُ الزَّمَانِ	??
	المُفْعُولُ فِيهِ	
adverb of place	/ ظَرْفُ الْمَكَانِ	??
	المُفْعُولُ فِيهِ	
annexation	الإِضَافَةُ	??
annexe noun	الْمُضَافُ	construct noun
base noun	الْمُضَافُ إِلَيْهِ	??
[verb of] command	الْأَمْرُ	imperative
info	الْخَبَرُ	predicate / comment
connected noun	الْاِسْمُ الْمَوْضُولُ	relative pronoun
connecting sentence	الصَّلَاةُ	??
deputy -	نَائِبٌ عَنْ -- / نَائِبُ --	??
direct doee	المُفْعُولُ بِهِ	object
doer	الْفَاعِلُ	subject
i-state	حَالَةُ الْجَرِ / المَجْبُورُ	genitive case
particle	الْحَرْفُ	particle
pointing noun	اسْمُ الإِشَارةِ	demonstrative pronoun
preposition	خَرْفُ الْجَرِ	preposition
prohibition	الثَّنِيُّ	??
pronoun	الضَّمِيرُ	pronoun
proper noun	الْعَلَمُ	??
a-state	حَالَةُ الْمَنْصُوبِ	accusative case (nouns) / subjunctive mood (verbs)
questioning	التَّصْبِيبُ	interrogative
u-state	الْاِسْتِفْهَامُ	nominative case (nouns) / indicative mood (verbs)
refer-back pronoun	الرَّابِطُ / الْعَائِدُ	??
inflexible	الْمَيِّنِيُّ	??

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
semi-flexible state	المُمْنوعُ مِنِ الصَّرْفِ الإِعْرَابُ	diptote inflection / case (nouns) / mood (verbs)
subject (of, كَانَ إِنْ, etc.)	-- اسمٌ	??
subject (of sentence)	المُبْتَدَأُ، المُبْتَدَأُ بِهِ	subject / topic
tanwīn	التَّوْيِنُ	nunation

Work in progress

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## Appendix A.

### Rules for writing hamzah



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

#### 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: و
3. Seated on an yā': ي
4. Unseated: ه

Here are some of notes about writing hamzah in the above four methods:

- When unseated hamzah comes between two letters that are joined, then it is written above the line that joins them, for example: خطیه *khatī'ah*. In this word, the yā' ي joins to the tā' *marbūtah* ة.

As a special case, when unseated hamza comes between joined lām and alif (ل), then it is positioned between them thus: لـ. (In most cases, this is replaced with لـ as we will explain in the next point below.) And this is different from hamzah on the alif following the lām: لـ.

- When unseated hamzah is followed by an alif: اـ, the combination of hamzah and alif is usually written as ئـ as a convention. Examples: آمنَ *'amāna*, ظمآنَ *dīham'ān*, شَنآنَ *shāna'an*. However, when the alif is a suffix or part of a suffix, or the hamzah is doubled, or there is an alif before the hamzah then we will write اـ, not ئـ. Examples: شَيئَانِ *shay'āni*, سَعَالِ *sa'āl*, قِرَاءَاتِ *qirā'āt*.
- When hamzah is seated on alif, if it has an kasrah, it is written below the alif: ئـ. Otherwise, it is written above the alif: أـ, إـ, يـ.

- When hamzah is seated on yā<sup>۰</sup> ﻱ the dots of the yā<sup>۰</sup> are no longer written. Here's how it will appear in different positions:

Isolated	End	Middle	Beginning
ي	ي	ي	ي

Note that hamzah is seated on yā<sup>۰</sup> in the middle position ي is different from unseated hamzah between two joining letters ي.

So how do we know when to write hamzah unseated and when seated? And how do we choose between its three different seats? There are a set of rules that we need to follow in order to correctly write hamzah.

## A.2. Rules for determining the seat of hamzah

### A.2.1. Without prefixes and suffixes

We will first learn how to determine the seat of hamzah for a word without any prefix or suffix.

Hamzah can occur in three positions in a word:

- At the beginning of the word
- In the middle of the word
- At the end of the word

We will treat each of these positions below.

#### A.2.1.1. At the beginning of the word

When hamzah occurs in the beginning of a word, then:

- If the hamzah carries a long-ā vowel, it is written unseated followed by an alif and written as ئ, for example أَمْنٌ 'amāna.
- If the hamzah carries any other vowel, it is written seated on an alif, and is marked with the appropriated vowel mark, for example أَسْلَمٌ aslāma, أُرِيدُ urīdu, إِيمَانٌ īmān, إِسْلَامٌ īslām, أُوكْهِدَنَا ukhīdhnā.

#### A.2.1.2. In the middle of the word

Arabic has three short vowels, three long vowels, two semi-vowels, and a zero-vowel indicated by a sukūn ُ. Each of these has an order of precedence and a hamzah seat, that we have shown in the table below:

Precedence	Vowel	Seated hamzah
1.	<i>i/ay</i>	ء
2.	<i>i</i>	ئ
3.	<i>ū/aw</i>	ء
4.	<i>u</i>	ؤ
5.	<i>ā</i>	ء
6.	<i>a</i>	أ
7.	○	ء

**Main rule:** Disregard any shaddah ٌ. Consider the vowel on the consonant before the hamzah and the vowel on the hamzah itself. Determine which of the two vowels wins by being higher in precedence in the above table. The winning vowel's seat will be the seat of the hamzah.

**Exception:** If the vowel *ā* wins, but it is written not as an alif but as a ئ, then the hamzah will be seated on an alif.

Examples:

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
هَيْةٌ <i>hay'ah</i>	<i>ay</i>	<i>a</i>	<i>ay</i>	ء
خَطِيْعَةٌ <i>khatī'ah</i>	<i>i</i>	<i>a</i>	<i>i</i>	ء
اسْتِيْعَاسٌ <i>istī'ās</i>	<i>i</i>	<i>a</i>	<i>i</i>	ء (Exception: ئ is not written as ئ when the preceding vowel is <i>i</i> .)
تَوْاْمٌ <i>taw'am</i>	<i>aw</i>	<i>a</i>	<i>aw</i>	ء
سَوْاْهٌ <i>saw'ah</i>	<i>aw</i>	<i>a</i>	<i>aw</i>	ء
مَوْلَى <i>maw'il</i>	<i>aw</i>	<i>i</i>	<i>i</i>	ئ
سَائِلٌ <i>sā'il</i>	<i>ā</i>	<i>i</i>	<i>i</i>	ئ
شَائُولٌ <i>tasā'ul</i>	<i>ā</i>	<i>u</i>	<i>u</i>	ؤ
تَسَاءَلَ <i>tasā'ala</i>	<i>ā</i>	<i>a</i>	<i>ā</i>	ء
قِرَاءَاتٍ <i>qirā'āt</i>	<i>ā</i>	<i>ā</i>	<i>ā</i>	ء
نُوْانٌ <i>nū'anun</i>	<i>ū</i>	<i>ā</i>	<i>ū</i>	ء
مَسْؤُلٌ <i>mas'ūl</i>	○	<i>ū</i>	<i>ū</i>	ء
تَرْعِيسٌ <i>tar'is</i>	○	<i>i</i>	<i>i</i>	ء
مَرْأَةٌ <i>mir'āh</i>	○	<i>ā</i>	<i>ā</i>	ء
ظَمَانٌ <i>dham'ān</i>	○	<i>ā</i>	<i>ā</i>	ء

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
مسَالَةٌ mas'alah	◦	a	a	أُ
المرأةٌ almar'ah	◦	a	a	أُ
آسِلَةٌ as'ilah	◦	i	i	ئُ
آفْدَةٌ af'idah	◦	i	i	ئُ
بَنِيسٌ bi'sa	i	◦	i	ئُ
سُوْلٌ su'l	u	◦	u	ؤُ
كَاسٌ ka's	a	◦	a	أُ
سُهْلٌ su'ila	u	i	i	ئُ
يَسِّيْسٌ ya'isa	a	i	i	ئُ
مُطْمَئْنٌ muṭma'inn	a	i	i	ئُ
سُؤَالٌ su'āl	u	ā	u	ؤُ
رَعِيسٌ ra'is	a	ī	ī	ءُ
رَوْسٌ ru'ūs	u	ū	ū	ءُ
شُعْنٌ shu'ūn	u	ū	ū	ءُ
رَوْفٌ ra'ūf	a	ū	ū	ءُ
لَوْيٌ lu'ayy	u	a	u	ؤُ
شَنَانٌ shana'ān	a	ā	ā	ءُ
سَالٌ sa'ala	a	a	a	أُ
رَأْسٌ ra'asa	a	a	a	أُ
سَلِيْهٌ sayyi'ah	i	a	i	ئُ
يَرِيسٌ yura'is	a	i	i	ئُ
رَسِسٌ ru'isa	u	i	i	ئُ
تَفَوْلٌ tafa'ul	a	u	u	ؤُ
سَهْلٌ sa'āl	a	ā	ā	ءُ
لَلَّاْلٌ la'āl	a	ā	ā	ءُ
رَأْيٌ ra'ā	a	ā	ā	أُ (using exception)

### A.2.1.3. At the end of the word

When hamzah occurs at the end of a word, disregard the vowel on hamzah itself, and consider only the vowel on preceding consonant. Plug it into the precedence table as above to determine the seat of hamzah.

Word	Vowel on conso- nant before hamzah	Seated hamzah
دُعَاءُ <i>dueā'u</i>	ā	ء
سُوْءُ <i>sū'u</i>	ū	ء
جِيَّا <i>jī'a</i>	ī	ء
ضِبْوَةٌ <i>daw'a</i>	aw	ء
شِيَّا <i>shay'a</i>	ay	ء
بِطْءُ <i>buṭ'u</i>	○	ء
عِبْءُ <i>εib'u</i>	○	ء
شَطْءُ <i>shat'u</i>	○	ء
يُهْدِي <i>yuhaddi'u</i>	i	ئ
مُتَكَبَّرٌ <i>muttaki'a</i>	i	ئ
سَيِّيٰ <i>sayyi'u</i>	i	ئ
بَطْءٌ <i>baṭ'u</i>	u	ؤ
يَهْدَا <i>yahda'u</i>	a	أ
مُبْتَدِأٌ <i>mubtada'i</i>	a	!

The exception to this rule is when the previous letter is a doubled wāw with an ḥammah. In this case the hamzah will again be unseated. Example تَبَوَّءُ *tabawwu'u*.

Note also that مُبْتَدِأٌ *mubtada'i* can be written with the hamzah below the alif because of the kasrah on the hamzah. But it is also common to write it as مُبْتَدِأٌ *mubtada'*, especially when the hamzah is unwoweled.

### 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
أَسْتَاذٌ	لـ	لَاسْتَاذٌ
آخِرَةٌ	الـ	الآخِرَةٌ

#### A.2.2.2. Suffixes

If hamzah is at the end of a word, adding a suffix to the word can, in general, alter the writing of the hamzah. Hamzah is now, generally, treated as if it is in the middle of the word, and the rules for hamzah in the middle of a word apply. Examples:

Word	Vowel on con- sonant before hamzah	Short- ened vowel on hamzah	Win- ning vowel	Seated hamzah
بَرِيشُونَ <i>bari'ūna</i>	ī	ū	ī	ء
بَرِيشَانَ <i>bari'āni</i>	ī	ā	ī	ء
بَرِيشَنَ <i>bari'īna</i>	ī	ī	ī	ء
بَرِيشِينَ <i>bari'ayni</i>	ī	ay	ī/ay	ء
سِيَّئَتْ <i>sī'at</i>	ī	a	ī	ء
شَيْعَهُ <i>shay'u hu</i>	ay	u	ay	ء
شَيْعَهُ <i>shay'ahu</i>	ay	a	ay	ء
شَيْعَهُ <i>shay'ihi</i>	ay	i	ay	ء
شَيْعَانَ <i>shay'āni</i>	ay	ā	ay	ء
شَيْعَيْنَ <i>shay'ayni</i>	ay	ay	ay	ء
مَجِيَّهُ <i>maji'u hu</i>	ī	u	ī	ء
مَجِيَّهُ <i>maji'ahu</i>	ī	a	ī	ء
مَجِيَّهُ <i>maji'ihi</i>	ī	i	ī	ء

Word	Vowel on con- sonant before hamzah	Short- ened vowel on hamzah	Win- ning vowel	Seated hamzah
سُوئِيْهٌ <i>sū'ihi</i>	ū	i	i	ئ
ضُوئِيْهٌ <i>daw'ihi</i>	aw	i	i	ئ
يُسُوئِيْنُونَ <i>yasū'ūna</i>	ū	ū	ū	ء
سُوئِيْهٌ <i>sū'uhi</i>	ū	u	ū	ء
سُوئِيْهٌ <i>sū'ahu</i>	ū	a	ū	ء
سُوئِيْهٌ <i>sū'āni</i>	ū	ā	ū	ء
ضُوئِيْهٌ <i>daw'ahu</i>	aw	a	aw	ء
ضُوئِيْهٌ <i>daw'āni</i>	aw	ā	aw	ء
مُرْجَاتٍ <i>murja'āt</i>	a	ā	ā	ء
خَاطِئِينَ <i>khaṭī'iñ</i>	i	ī	ī	ء
خَاسِئِينَ <i>khaṣī'iñ</i>	i	ī	ī	ء
مُتَكَبِّرِينَ <i>muttaki'bīna</i>	i	ī	ī	ء
مُتَكَبِّرِونَ <i>muttaki'būna</i>	i	ū	i	ئ
يُبَرِّئُونَ <i>yubarri'ūna</i>	i	ū	i	ئ
يُبَرِّئُونَ <i>yubarra'ūna</i>	a	ū	ū	ء
أَقْرَءُوا <i>iqra'ū</i>	a	ū	ū	ء
سَيِّئَاتٍ <i>sayyi'a'āt</i>	i	ā	i	ئ
فَثَاتٍ <i>fi'āt</i>	i	ā	i	ئ
فَثُونٌ <i>fi'un</i>	i	ū	i	ئ
مِئَاتٍ <i>mi'a'āt</i>	i	ā	i	ئ
مَئُونٌ <i>mi'un</i>	i	ū	i	ئ
يُطْفَلُوا <i>yutfi'lū</i>	i	ū	i	ئ
مُسْتَهْزَئُونَ <i>mustahzi'ūn</i>	i	ū	i	ئ
مُنْشَئُونَ <i>munshī'ūn</i>	i	ū	i	ئ
يُضَاهَئُونَ <i>yudāhi'ūna</i>	i	ū	i	ئ
مُرْجِئُونَ <i>murji'ūn</i>	i	ū	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
- عِبَّانِ eib'āni
- عِبَّيْنِ eib'ayni
- بَطْعَهُ but'ahu
- بَطْعَهُ but'uhi
- بَطْعَهُ but'ihi

(هُ، مِنْ، اَنْ are suffixes.) Note that the combination لِهُ is not written as لِ 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 tanwined fat-hah ة. When writing a tanwined fat-hah ة on a hamzah at the end of a word:

1. If there is an alif before a unseated hamzah ء, then we don't add a silent alif when writing the tanwined fat-hah ة. For example داءَ becomes داءَ dā'an, not داءً.
2. Otherwise, we add the silent alif after the hamzah so that the hamzah is now in the middle of the word with a suffix alif after it. We now pretend that the hamzah has an fat-hah ة and that the alif after it is a long-ā vowel. Then we go through the rules for writing hamzah in the middle of a word (given above) to determine how hamzah will be written. We then write the tanwined fat-hah ة on the hamzah. Examples:

- مُبْتَدأ، مُبْتَدأً، مُبْتَدأاً، مُبْتَدأً becomes مُبْتَدأاً
- مَلْجَأ، مَلْجَأً، مَلْجَأاً، مَلْجَأً becomes مَلْجَأاً
- جُزْءَ، جُزْءًَ، جُزْءَاً becomes جُزْءَ
- شَيْءَ، شَيْءًَ، شَيْءَاً، شَيْءَ becomes شَيْءَ
- سَيْئَ، سَيْئًَ، سَيْئَاً، سَيْئَ becomes سَيْئَ

#### 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 sukün, the hamzah is generally written unseated. So with this variant, we write:

- مَسَأْلَةً instead of مَسَأْلَةَ

However, this rule appears to be not consistently followed. For example, *nash'ah* is generally always written نَشَّاة never نَشَّة.

Another variant is that when word final hamzah has an kasrah and is followed by a suffix starting with *ū*, then the hamzah is written unseated instead of as ئ. Examples:

- مُتَكَبُونَ instead of مُتَكَبُونْ *muttaki'ūn*
- يُطْفَئُوا instead of يُطْفَئُو *yutfi'ū*
- مُسْتَهْزِئُونَ instead of مُسْتَهْزِئُونْ *mustahzi'ūn*
- مُنْشَئُونَ instead of مُنْشَئُونْ *munshi'ūn*
- يُضَاهَئُونَ instead of يُضَاهَئُونْ *yudāhi'ūna*
- مُرْجَحُونَ instead of مُرْجَحُونْ *murji'ūn*
- مُرْجَحُونَ instead of مُرْجَحُونْ *murji'ūn*
- رَعِيسٌ instead of رَعِيْسٌ *ra'is*

Excepted from this variant are deficient words like:

- فُؤُونَ *fi'ūn*
- مُؤُونَ *mi'ūn*

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:

- مَسْؤُول instead of مَسَؤُول *mas'ūl*
- رُؤُوسٍ instead of رُؤُوسَ *ru'ūs*
- أَقْرَءُوا instead of أَقْرَءُوا *iqrā'ū*

Excepted from this variant is the combination *a'a* which will continue to be written as آ or ـ. For example: مُرْجَحَاتٌ، شَانَ.

### 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
هَيْةٌ <i>hay'ah</i>	هِيَةٌ <i>hayyah</i>
خَطِيْعَةٌ <i>khaṭī'ah</i>	خَطِيْعَةٌ <i>khaṭīyyah</i>
تَوْمٌ <i>taw'am</i>	تَوْمٌ <i>tawwam</i>
تَسَاؤلٌ <i>tasā'ul</i>	تَسَاؤلٌ <i>tasāwul</i>
بِسْ <i>bi'sa</i>	بِسْ <i>bīsa</i>
سُولْ <i>sul'</i>	سُولْ <i>sūl</i>
كَاسْ <i>ka's</i>	كَاسْ <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 (ء), as in خَطِيْعَةٌ *khaṭī'ah*. In most fonts, the hamzah character (Unicode u+0621) will break the joining between the two letters surrounding it, and the output will be rendered incorrectly: خَطِيْعَةٌ *khaṭī'ah*.

Two typefaces which allow for the correct typesetting are

- Amiri from Alif Type ([amirifont.org](http://amirifont.org))
- Naskh™ from DecoType ([decotype.com](http://decotype.com))

We have used the Amiri font for typesetting this appendix chapter.

For most other fonts, an unseated hamzah between two joined letters would have to be approximated in one of two ways:

1. Hamzah superscript on a tatwīl character: ئ. Example: ئَخَطِيْعَةٌ. 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 tāwil, or position vowel marks on the superscript hamzah correctly.

2. Hamzah seated on yāʔ: ئ. Example: حَاطِيَة. This is a reprehensible, yet more prevalent, and better supported, approximation.

Beware, though, that neither of these approximations would allow for the correct rendering of a complex (but thankfully rare) word like لَّاَلْ la”al “pearl seller”, where the hamzah is not allowed to disturb the lām-alif ligature لـ.

Work in progress

Work in progress

## Appendix B.

### Usage and style

#### Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

#### B.1. “There is a ...” sentences.

In English the plain existence of an indefinite subject is expressed using the word “there”. For example:

- “There is a gloom in the house”
- “There is a type of anger which is liked and [there is] a type of anger which is disliked.”
- “There are reasons.”
- “There is a god.”
- “Is there food?”
- “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 *qâhf* *makan* هُنَاكٌ and the *majhûl* verb يُوجَدُ. So one might find:

- هُنَاكٌ حَرَنْ فِي الْبَيْتِ. or  
يُوجَدُ حَرَنْ فِي الْبَيْتِ.
- هُنَاكٌ غَضْبٌ يَسْتَحْبِبُ وَهُنَاكٌ غَصْبٌ يَكْرَهُ.  
يُوجَدُ غَضْبٌ يَسْتَحْبِبُ وَيُوجَدُ غَصْبٌ يَكْرَهُ.
- هُنَاكٌ أَسْبَابٌ. or  
تُوجَدُ أَسْبَابٌ.
- هُنَاكٌ إِلَهٌ. or  
يُوجَدُ إِلَهٌ.
- هَلْ هُنَاكٌ طَعَامٌ؟ or  
هَلْ يُوجَدُ طَعَامٌ؟

vi. نَعْمٌ هُنَاكَ طَعَامٌ or  
نَعْمٌ يُوجَدُ طَعَامٌ.

Sometimes in place of هُنَاكَ, its synonym، نَمَّةٌ is used. These usages of هُنَاكَ, نَمَّةٌ, and نَعْمٌ 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:

### B.1.1. Using or manufacturing scope

If, for example, there is a jārr wa-majrūr, or other shibh jumlah then it can readily be used as a khabar that precedes the mubtada'. For example:

فِي الْبَيْتِ حَزْنٌ.  
“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:

لِلْوُضُعِ أَسْبَابٌ.  
“For the situation, are reasons.”

### B.1.2. Using or manufacturing an introductory sentence

Similarly, an introductory sentence or shibh jumlah can be manufactured to pave the way for the main sentence. For example:

الْغَضَبُ غَضَبٌ: غَصَبٌ مُسْتَحْبٌ وَغَصَبٌ مَكْرُوهٌ.  
Anger is (actually) two angers: an anger that is liked, and an anger that is disliked.”

مَنْ الْغَضَبُ مَا يُسْتَحْبُّ وَمَا يُكَرُّهُ.  
“From anger is that which is liked, that which is disliked.”

[9: سنن ابن ماجه] مِنَ الْعَيْرَةِ مَا يُحِبُّ اللَّهُ وَمِنْهَا مَا يَكْرُهُ اللَّهُ (1200)

### B.1.3. Using an interjection

Sometimes it hard to come up with any of the above solutions, as in the sentence: “There is a god.” Such sentences, if they are able to be converted to an interjection, may be expressed with the subject itself as a one word sentence<sup>1</sup>:

إِلَهٌ!  
“[There is] a god!”

Consider also this example:

[صحيح مسلم] سَأَلَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ رَأَيْتَ رَبَّكَ قَالَ نُورٌ أَنِّي أَرَاهُ (1201)

<sup>1</sup>Cantarino, V., *Syntax of modern Arabic prose 1/5* citing Brockelmann, C., *Grundriss der vergleichenden Grammatik der semitischen Sprachen* 2/35

ابن تيمية has been explained by نُورٌ أَتَىْ أَرَاهُ ﷺ with the following wording:

كَانَ ثَمَّ نُورٌ ، أَوْ خَالَ دُونَ رُؤْيَيْهِ نُورٌ فَأَنَّىْ أَرَاهُ.<sup>2</sup>

"There was light, or light came between [my] seeing Him, so how could I see Him?"

This solution should only be considered if the sentence makes sense as an interjection, and can not be used as a blanket solution. For example, in the exchange:

"Is there food?"  
"Yes, there is food."

One way to express this in Arabic is:

هَلْ مِنْ طَعَامٍ؟  
نَعَمْ، عَنْدَنَا طَعَامٌ.

#### B.1.4. Negative and past existential sentences

English also uses the word "there" with this existential meaning for sentences like:

- i. "There was a king."
- ii. "There is no hope."

These sentences can be expressed in Arabic without indefinite subjects. For example:

i. كَانَ مَلِكٌ.

This uses the *self-sufficient* كَانَ. (See section @ref(self-sufficient-kaana).)

ii. لَا أَمْلَ.

This uses the *nāfiyah lil-jins* لَا. (See section @ref(la-nafiyah-lil-jins).)

#### B.1.5. Legitimate use of هُنَاكَ and يُوجَدُ

If, of course, a place is intended by "there" then there is no problem using هُنَاكَ or its synonyms. For example:

أَتَمْ زَيْدُ؟

"Is Zayd there?"

Similarly, يُوجَدُ may be used with no problem if the meaning "is (to be) found" is intended. For example:

مَنْ قُتِلَ مَعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رَيَّهَا تَوَجَّدُ مِنْ مَسِيرَةِ أَرْبَعينِ عَامًّا

<sup>2</sup> ابن تيمية quoting 21 اجتماع الجيوش الإسلامية لابن القيم

### B.1.6. Technical and scientific use of يوجَد

Our above directive to avoid the use of يوجَد 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, يوجَد 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 يوجَد, we find no such justifying circumstance for using هنَاك existentially.

## B.2. Pronoun of separation after question nouns

In later writing we find the following forms:

مَنْ هِيَ زَيْنَبٌ؟  
Who is Zaynab?

مَا هُوَ الْإِسْلَامُ؟  
What is Islām?  
لِمَادًا 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 زَيْنَبٌ؟  
Who is Zaynab?  
مَا إِلَّا إِسْلَامٌ؟  
What is Islām?

As for “why” sentences, Arabic has a native expression using لَمَّا followed by a noun or pronoun in the i-state and then an adjective in the a-state. For example:

لَمَّا كَانَ حَزِينًا؟  
Why is he sad?  
Another option, that is sometimes possible, is to convert the “why” question into a “what” question, thus:  
مَا أَحْرَجَهُ؟  
Why is he sad? (literally: What has made him sad?)

## B.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 النَّغْيَرُ  
What happened to al-nughayr  
bukhari:6129

ما فعل أصحابك

What happened to your companions?

riyadussalihin:30

ما فعلت الرّيطة

What happened to the thin cloak?

ibnmajah:3603

فَيُسأَلُونَ مَاذَا فَعَلَ فُلَانٌ مَاذَا فَعَلَ فُلَانٌ

So they ask him: What happened to so-and-so? What happened to so-and-so?

nasai:1833

## B.4. about

The word “about” is often indiscriminately translated as عنْ is to be used, but only in specific circumstances. For example, with the verb سأَلَنَّ.

سَأَلَنَّ عَنْ أُمِرٍ.

He asked him about a matter.

We have also found عنْ in the narration:

ما هَذَا الَّذِي يَذْكُرُونَ عَنِ الْحَسَنِ

abudawud:4621

Usually, though, the preposition في should be used instead. For example:

## B.5. “What about ...”

Avoid ماذا عنْ when asking “What about someone/something?”

Instead use بما.

For example:

حَتَّىٰ إِذَا فَرَغَ مَسْيِّثٍ، فَقُلْتُ مَا بَالِ الْعَظَمُ وَالرَّوْتَةُ

bukhari:3860

إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيِّقَيْهِمَا فَكِلَاهُمَا مِنْ أَهْلِ النَّارِ . قَيْلَ فَهَدَا الْقَاتِلُ، فَمَا بَالِ الْمَقْتُولُ

bukhari:7083

عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ مَا الشَّئْعُ الَّذِي لَا يَجْلُ مَنْعِهُ قَالَ الْمَاءُ وَالْمُلْحُ وَالنَّارُ .

قالَتْ قُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْمَاءُ قَدْ عَرَفْتَهُ فَمَا بَالِ الْمُلْحُ 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 نَهَىٰ أَنْ يَسْرِبَ الرَّجُلُ قَائِمًا . فَتَأَدَّهُ فَقُلْنَا فَالْأَكْلُ فَقَالَ

“what about eating?” muslim:2024b

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُتَلَاعِنِينَ ” حِسَابُكُمَا عَلَى اللَّهِ أَحَدُكُمَا كَادِبٌ لَا سَبِيلٌ لَكَ عَلَيْهَا ” . قَالَ يَا رَسُولَ اللَّهِ مَالِي

“What about my wealth?” abudawud:2257

## B.6. To make someone do something

In order to express the meaning: to make someone do something, we have a few options:

1. To use a causative verb, like form 4, if one is available with this meaning.  
For example:

(1202) [المقتضب للمبرد] أَدْخَلْتُهُ الْدَّارَ (2/104)

2. To use the expression حَمَلَهُ عَلَىْ أَنْ يَفْعَلْ. For example

(1203) [التبیان فی إعراب القرآن للعکبری] وَقَالُوا شَيْئًا ; أَیْ حَمَلْتُهُ عَلَىْ أَنْ يَشَاءَ (1/37)

[عجل root المصباح المنیر للفیوی] وَأَعْجَلْتُهُ بِالْأَنْفِ حَمَلْتُهُ عَلَىْ أَنْ يَعْجَلَ (1204)

This expressions is especially common in questions like “What made you ...?” For example:

(1205) [سن أبي داود] مَا حَمَلْكَ عَلَىْ مَا ضَرَبْتَ (2221)

3. To use the verb جَعَلَ. For example:

(1206) [المقتضب للمبرد] جَعَلْتُهُ يَدْخُلُها (2/104)

## Appendix C.

### Narrations, quotes and humor

#### C.1. Narrations

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ سَعَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ أَنَا الرَّحْمَنُ وَهِيَ الرَّحْمُ شَفَقْتُ لَهَا إِنَّمَا مِنْ اسْبِي مَنْ وَصَلَّاهَا وَصَلَّتْهُ وَمَنْ قَطَعَهَا بَنَتْهُ

[سنن أبي داود: 1694]

قَالَ ابْنُ عَبَّاسَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْفَى ذَلِكَ أَمْ إِسْمَاعِيلَ وَهُوَ تُحِبُّ الْإِنْسَانَ فَنَزَلُوا وَأُرْسَلُوا إِلَى أَهْلِهِمْ فَنَزَلُوا مَعَهُمْ حَتَّى إِذَا كَانُوا أَهْلَ أَبِيَّ إِيمَانٍ مِّنْهُمْ وَشَبَّ الْغَلامُ وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ وَانْفَسَهُمْ وَانْفَسُهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ

[From صحيح البخاري: 3364]

عَنْ عَدَيِّ بْنِ حَاتَمٍ أَنَّ رَجُلًا خَطَبَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ وَمَنْ يَعْصِمَا فَقَدْ غَوَى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِّرْ لِخَطِيبِ أَنْ قُلْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ قَالَ ابْنُ ثَمِيرٍ فَقَدْ غَوَى

[صحيح مسلم: 870]

حَدَّثَنَا يَحْيَىٰ عَنْ أَجْلَحَ قَالَ حَدَّثَنَا يَزِيدُ بْنُ الْأَصْمَ عَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِعُهُ الْكَلَامَ فَقَالَ مَا شَاءَ اللَّهُ وَشِئْتَ فَقَالَ جَعَلْتَنِي اللَّهُ عَدْلًا مَا شَاءَ اللَّهُ وَحْدَهُ

[<https://hadithunlocked.com/ahmad:3247>]

عَنْ ابْنِ شَهَابٍ أَنَّ أَنَسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ {فَأَبْتَتْنَا فِيهَا حَبًّا وَعِبَّا وَفَضَّبَا وَزَيَّنَوْنَا وَخَلَّا وَحَدَّاقَ غُبْلًا وَفَاكِهَةَ وَابَّا} [عبس:]

[٢٨] قَالَ فَكُلْ هَذَا قَدْ عَرَفْنَاهُ فَإِنَّ الْأَبَّ ثُمَّ نَقَضَ عَصَمًا كَانَتْ فِي يَدِهِ فَقَالَ هَذَا لَعْمَرُ اللَّهُ التَّكْلُفُ اتَّعُوا مَا تَبَيَّنَ لَكُمْ مِنْ هَذَا الْكِتَابِ هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخِينَ وَلَمْ يُخِرِّجَاهُ [التعليق - من تلخيص الذهي] ٣٩٧ - على شرط البخاري ومسلم [3897: مستدرك الحاكم]

عن سعيد بن جبير عن ابن عباس قال بعث رب العزة ملوك الموت فأخذ من أديم الأرض من عذبها ومالها خلق منه آدم ومن ثم سمي آدم لأنه خلق من أديم الأرض [تفسير الطبرى 2:31 سوره البقرة for 3:212 شعب الإيمان للبيهقي ط الرشد]

وعن أبي عبيد حدثني يحيى بن سعيد عن سفيان عن إبراهيم بن المهاجر عن مجاهد عن ابن عباس قال كنت لا أدرى ما «فاطر السموات» (١) حتى أتاني أعرابيان يختصمان في بئر فقال أحدهما: أنا فطرتها أي ابتدأتها

[3/212 شعب الإيمان للبيهقي ط الرشد]

الْحَمْدُ لِلَّهِ فَاطَّرَ السَّمَاوَاتِ وَالْأَرْضَ جَاعِلَ الْمَلَائِكَةَ رُسُلًا أُولَئِيْ أَجْنَاحَةٍ مُّنْشَأَتِ وَثُلَّتِ (□)  
[٣٥: فاطر 35 سوره فاطر] وَرُزِّعَ يَرِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

قال الأصمعي: قرأت هذه الآية (١)، وإلى جنبي أعرابي، فقلت: والله غفور رحيم، سهواً، فقال الأعرابي: كلام من هذا؟ قلت: كلام الله. قال: أعد فأعدت: والله غفور رحيم، فقال: ليس هذا كلام الله، فتبينت، فقلت: والله عزيز حكيم. فقال: أصبحت، هذا كلام الله. فقلت له: أقرأ القرآن؟ قال: لا. قلت: فمن أين علمت أي خطأت؟ فقال: يا هذا عَرَّ فَحَمْ فَقْطَعَ، وَلَوْ غَرَرْ وَرَحْمَ لَمْ قَطَعَ.

[546 زاد المسير في علم التفسير لابن الجوزي]

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْا أَيْدِيهِمَا جَرَاءً بِمَا كَسَبَا نَكَالًا مِنْ أَنَّ اللَّهَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (□)  
[٥:38 سوره المائدة]

فقال أبو حاتم: لا تعجبون من هذا، أخبرني الأصمعي أن معتوها جاء إلى أبي عمرو بن العلاء فقال: يا أبا عمرو، لم يميت النخيل خيلا؟ فبقى أبو عمرو ليس عنده فيه جواب. فقال: لا أدرى. فقال: لكني أدرى. فقال: علينا نعلم. قال: لا ختيالها في المشي. فقال أبو عمرو لأصحابه بعد ما ولى الجنون: اكتبوا الحكمة وارووها ولو عن معتوها.

[187 مجالس العلماء للزجاجي]

وأَخْبَرَنَا أَبُو حَاتَمَ عَنِ الْأَصْمَعِي قَالَ: قَالَ أَبُو عَمْرُونَ بْنُ الْعَلَاءِ: سَعَتْ أَعْرَابِيَّاً يَمَانِيَّاً يَقُولُ: فَلَانْ لَغُوبْ جَاءَهُ كَابِي فَاحْتَرَرَهَا، فَقَلَّتْ: يَقُولُ: جَاءَهُ كَابِي فَقَالَ: أَلِيَسْ بِصِحِيفَةٍ؟ [1/370] جَمِيْهُ اللَّهُ لَابْنِ دَرِيدَ]

## C.2. Quotes

وكان المازني يقول:  
من أراد أن يعمل كبيراً في التحو فبعد كتاب سيبويه فليستحي.  
[40 أخبار التحرين البصرىين للسيرافى]

وذكر بعض شيوخنا أن الخليل بن أحمد رحمه الله، سئل عن العلل التي يعتل بها في التحو، فقيل له: عن العرب أخذتها أم اخترعها من نفسها؟ فقال: إن العرب نطقوا على سجيتها وطباعها. وعرفت مواقع كلامها، وقام في عقولها عللها، وإن لم ينقل ذلك عنها، واعتلت أنا بما عندي أنه علة لما علته منه. فإن أكنت أصبت العلة فهو الذي التمست. وإن تكن هناك علة له فمثل في ذلك مثل رجل حكيم دخل داراً محكمة البناء، عجيبة النظم والأقسام؛ وقد صحت عنده حكمة بانيها، بالخبر الصادق أو بالبراهين الواضحة والمحج اللاحقة، فكلما وقف هذا الرجل في الدار على شيء منها قال: إنما فعل هذا هكذا لعلة كذا وكذا، ولسبب كذا وكذا. سنت له وخطرت بياله محتملة لذلك، بغائز أن يكون الحكيم الباقي للدار فعل ذلك للعلة التي ذكرها هذا الذي دخل الدار، وجائز أن يكون فعله لغير تلك العلة، إلا أن ذلك مما ذكره هذا الرجل محتملاً أن يكون علة لذلك. فإن سنج لغيري علة لما علته من التحو هو أليق مما ذكرته بالمعايير فليأت بها.

[65 الإيضاح في علل التحو للزجاجي]

وقال الفراء أموت وفي نفسى شيء من حتى  
وفيات الأعيان لابن خلكان [6/180]

ويقال ما زال التحو مجذونا حتى عقله ابن السراج بأصوله  
[6/2535 معجم الأدباء لل Hammond]

Without exaggeration one could say that the entire linguistic tradition in Arabic is nothing but a huge commentary on the *Kitāb Sibawayhi*.

[Kees Versteegh, *Landmarks in linguistic thought III: The Arabic linguistic tradition* 39]

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النحو والله جاف، لكن هذا «التقدير» والله روح النحو، وقلبه النابض،  
[محاضرة "التقدير النحووي بين الواقع والتقييد" لـ أ.د. رياض الخقام]

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### C.3. Humor

لمَ ضرب زيد عمراً؟  
لأنه سرق واو داود.

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ترنو بطرف فاتر فاتن ... أضعف من حجة نحوي  
[3/469 يتيمة الدهر للتعالي]

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اضرب أيمهم أفضل  
[2/399 كتاب سيبويه]

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يعجبي أيمهم ضربته في داره  
[1/168 شرح ابن عقيل على الألقبة]

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ومثله ما حكي أن بعض القراء وقف على باب نحوي فقرعه فقال نحوي من بالباب  
قال سائل فقال ينصرف فقال اسبي أحمد فقال نحوي لغلامه أعط سيبويه كسرة.  
[1/40 ثرات الأوراق في المحضرات لابن حجة نحوي]

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وكان لبعضهم ولد نحووي يتصرّف في كلامه، فاعتُل أبوه علة شديدة أشرف منها على الموت،  
فاجتمع عليه أولاده، وقالوا له: ندعوك فلانا أخانا، قال: لا إن جاءني قتلي، فقالوا: نحن  
نوصيه أن لا يتكلّم، فدعوه، فلما دخل عليه قال له يا أبّت: قل لا إله إلا الله تدخل بها  
الجنة وتفوز من النار، يا أبّت: والله ما أشغلني عنك إلا فلان، فإنه دعاني بالأمس، فأهرس  
وأعدّ واستبلاج وسكبّ وجّه وأفرج وجّه وأبصل وأمضّ ولوّزج وافتّرّج فصاح أبوه  
غموضوني، فقد سبق [أخوك] ملك الموت إلى قبض روحي.  
[475 المستطرف في كل فن مستظرف للأبشعين]

ووقع نحوي في كنيف، فجاء كاس ليخرجه، فصاح به الكاس ليعلم أنه حي أم لا، فقال له النحوي: أطلب لي حبلاً دقيقاً وشدني شداً وثيقاً واجذبني جذباً رفيراً، فقال الكاس: [أمرأتي] طالق إن أخرجتك منه، ثم تركه وانصرف.

[المستطرف في كل فن مستطرف للأبيشيهي] 475

حدثنا أبو طاهر، قال: حدثنا وكيع، قال: حدثني محمد بن خلاد، قال: ثنا الوليد بن هشام <sup>القَحْدَمِيُّ</sup>، قال:

دخل خالدُ بْنُ صَفْوَانَ الْحَمَّامَ وَفِيهِ رَجُلٌ مَعَ ابْنِهِ، فَأَرَادَ أَنْ يُعْرِفَ خَالدًا مَا عِنْدَهُ مِنَ الْبَيَانِ  
قال: يا بُنْيَّ، أَبْدَأْ بِيَدِكَ وَرِجْلِكَ، ثُمَّ التَّفَتَ إِلَى خَالدٍ فَقَالَ: يَا أَبَا صَفْوَانَ، هَذَا كَلَامٌ قَدْ  
ذَهَبَ أَهْلُهُ. قَالَ: هَذَا كَلَامٌ مَا خَلَقَ اللَّهُ لَهُ أَهْلًا قَطُّ.

[أخبار في النحو لأبي طاهر بن أبي هاشم] 49

ركب نحوي سفينه فقال للملاح: أتعرف النحو؟ قال: لا، قال: ذهب نصف عمرك.  
فهاجمت الريح وانضربت السفينه فقال له المللاح: أتعرف السباحة؟ قال لا، قال: ذهب  
كل عمرك.

[روض الأخيار المنتخب من ربيع الأول للأماسي] 392

Work in progress

## Appendix D.

### Modifying SCA to sound like a vernacular dialect

#### ⚠ Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY TO BE STUDIED FROM.

SCA is not typically used in informal settings. Rather Arabs use their native modern vernacular dialects in everyday settings. For the student of Arabic, in order to fit in, and not seem overly formal in these settings, it's not a bad idea to learn a vernacular dialect. Which vernacular dialect you should learn can depend on where you think you would be using your spoken Arabic. The Egyptian, Levantine, and Urban Hijāzi dialects cover a wide strata of the Arab population and, in our opinion, learning any one of these would be useful.

But if you don't find yourself having enough time to learn both SCA and a dialect, you can water down your spoken SCA to sound more like a vernacular. Here are some tips to do this:

1. Soften the semi-vowels. Examples:

Word	pronunciation in exact SCA	pronunciation in watered down SCA
بَيْتٌ	bayt	beyt

2. Replace middle and end hamzahs by their seat letters. Examples:

3. Drop the case endings. Example:

The *و* of the u-state plural masculine stateful verb is also a case ending so it too is dropped.

Drop also the final fathah of the singular masculine perfect verb.

4. Use only *in* instead of *ūna/īna* for the sound masculine plural.

5. For stateful verbs where the second letter has a sukoon, convert *yaf3al* to *yif3al* and *taf3al* to *tif3al*.

6. Use only لـ and لا for negation, never لم or لمـ.
7. Use the plural masculine verb instead of the dual verbs and the feminine plural verb.
8. Drop ظـ before the a-state stateful verb.
9. Learn the vernacular words for:
  - The verb *to go*
  - The verb *to want*
  - The verb *to bring*
  - The question nouns:

TODO: add examples