A Grammar of Standard Classical Arabic

The Authors

2025-08-16

This book is typeset with KOMA‑Script and X$_{\text{Ǝ}}$L^{A}T$_{E}$X (via Quarto and pandoc) in the Charis, Vazirmatn, and Amiri typefaces.

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

Contents

Preface

بسم الله الرحمن الرحيم

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

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

While the grammar that we cover in this book is of SCA, the vocabulary may include legitimate post-classical words and meanings. But we stop short of dealing with Modern Standard Arabic (MSA). Because the preponderance of its modern vocabulary would detract from the main focus of this book. And also because Western grammar works which focus on MSA tend to use modern texts as a corpus to re-describe and re-codify its grammar. Which can put the grammar of this definition of MSA at odds with the grammar of SCA.

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

We have also aimed to make this a self-instruction textbook so that a diligent student should, if Allāh wills, be able to study it independently. The target learner is someone who has not been exposed to grammatical terminology beyond a grade school level. While terminology is necessary for a rigorous non-immersive learning of language, we have tried to steer away from Latin-based

terms like *accusative*, *jussive*, etc. Such terms, when first encountered by an uninitiated learner, may deter him from proceeding further. So we have in some places translated the meaning of Arabic grammar terms to English. In other places, we have used established English grammar terms where the terms are basic enough. We have even, in places, invented terms where we deemed appropriate. We have also used some grammatical terminology from Arabic directly, usually in cases where our target learner may have already been exposed to them from Qurʾān recitation rules, or where the term is complex enough that creating a term specifically in English wouldn't make it any simpler. The drawback to this non-standard approach, however, is that the student may not be able to immediately relate the terminology he has learned in this book to established terminology in other grammar textbooks. To remedy this to some extent, we provide a glossary which maps the grammatical terminology used in this book to other, established, Latin-based and Arabic-based counterparts.

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

Generally, we have tried to cite all published sources that we have drawn from. Replies to private queries are not cited in the text but we have tried to list them in the acknowledgements. In drawing material from sources, we haven't shied away from sticking close to the cited text when we felt we could not better its expression or organization for our purposes. Citations are absent for basic topics, but also when we could not find suitable references for topics we wish to present. In such cases, any claims or statements we make may be interpreted as original, or at least independent, research and thus more criticizable.

Technical matters

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

THE AUTHORS

Chapter 1.

Introduction

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

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

1.1. History of Arabic

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

All languages change naturally over time. For example, English has changed to such a degree that the Old English language spoken 1400 years ago would be unintelligible to us today. So too did the Classical Arabic dialects begin to change. But as part of preserving His religion, Allāh preserved the Arabic language as well. This was by means of the efforts of scholars who recorded the Classical Arabic language of the time of the revelation.
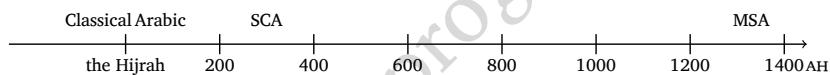
In the process of preserving Classical Arabic, one particular variety became standardized and gained prevalence as a literary language over the other dialects of the Arabic of the early-Islāmic period. We will call this variety Standard Classical Arabic (SCA).

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

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

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

The figure below depicts the historical development of SCA

1.2. What defines SCA

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

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

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

---

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

1.3. Spoken SCA

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

We will learn in this book, if Allāh wills, that there are very exact rules for properly pronuncing and pausing in SCA.

Practically, however, most native Arabic speakers today rarely adhere to these rules exactly in extemporaneous speech. Furthermore, speakers may sometimes casually mix in their vernacular dialect within their SCA speech. In fact, a strict adherence to all SCA grammar and pronunciation rules in informal spoken settings may, today, come across as turgid or pedantic.[2]

1.4. About this book

1.4.1. Scope

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

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

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

1.4.2. Current status

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

1.4.3. Methodology

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

We have generally tried to organize content coherently for convenience reference during learning. Sometimes, this can mean that on encountering a new topic, we present it in more detail than is strictly necessary for learning at that

---

[2]Hallberg, A., *Case endings in Spoken Standard Arabic* 54–55, 86

stage. Although identifying such material may not be easy for the learner, you may feel free to skim over such material and refer back to it later, as needed.

Some of the sentences we present, both as examples and as chapter exercises, because of their contrived nature, may seem of dubious usefulness to a learner wanting to learn practical usage. Also, when translating examples, we usually steer toward a literal, word-for-word, translation rather than an idiomatic one. This is in order to illustrate the function of each word, and to show a correspondence between the words in the Arabic sentence and the English translation. The resulting English will then often sound awkward, and even sometimes ungrammatical. We request the reader's patience and indulgence in these and other matters.

1.4.4. How to study from this book

1.4.4.1. Exercises

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

1.4.4.2. Vocabulary

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

Chapter 2.

The Arabic script

2.1. The Arabic alphabet

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

No.	Arabic letter	Transcription	Name	Description
1	ا	$\bar{a}$	أَلِف alif	A vowel like in English "man". But after these letters (خ،ر،ص،ض،غ،ق) it sounds like "awe" in English "awesome".
2	ب	b	بَاء bāʾ	Equivalent to English "b" in "boy".
3	ت	t	تَاء tāʾ	Similar to English "t" in "tall" but softer. Touch the tongue against the back of the top front teeth instead of just the gum.
4	ث	$\widehat{th}$	ثَاء $\widehat{th}$āʾ	Similar to to English "th" in "think" but softer. Have your lips and cheek in a wide grin. Loosely bite the tip of your tongue between your front teeth and then force air out trying to hiss "ssss". Keep your tongue touching the top and bottom teeth and the hiss should come out like a "th" sound.
5	ج	j	جِيم jīm	Equivalent to English "j" in "just".
6	ح	ḥ	حَاء ḥāʾ	Similar to English "h" in "hat" but pronounced from the bottom of the throat. Take care there is no scraping as with خ.
7	خ	$\widehat{kh}$	خَاء $\widehat{kh}$āʾ	Similar to "ch" in Scottish "loch". Try saying "kh" but with a scraping sound.
8	د	d	دَال dāl	Similar to to English "d" in "dog" but softer. Just like with ت, touch the tongue against the back of the top front teeth instead of just the gum.

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

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

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

No.	Arabic let-ter	Tran-scrip-tion	Name	Description
–	ء	ʾ	هَمْزَة hamzah	Technically called a glottal stop, it is the sound of the breath stopping in the beginning of, and between the syllables in, the utterance "oh-oh".

2.1.1. Alternative order of letters

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

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

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

2.1.2. Pronunciation notes

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

2.1.2.1. ص ṣād, ط ṭāʾ, and ظ d͡hāʾ

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

2.1.2.2. ض ḍād

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

2.2. Writing Arabic words

2.2.1. Letters in different positions

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

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

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

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

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

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

Isolated form: ب

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

End form: ـب

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

Middle form: ـبـ

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

Beginning form: بـ

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

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

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

2.2.2. Joining the different forms to make a word

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

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

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

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

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

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

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

2.2.2.1. Simplified and Traditional writing styles

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

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

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

2.2.3. ة (closed tāʾ)

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

Examples:

- فاطمة
- شجرة
- فتاة

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

2.2.4. Writing hamzah

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

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

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

2.2.5. Disambiguating letters that look similar

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

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

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

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

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

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

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

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

Isolated	Middle
غ	ـغـ
ف	ـفـ

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

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

2.2.6. Joining alif after lām

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

‌ل+‌ا → لا

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

ـلا

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

Examples of words with short vowels:

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

2.3.2. Long Vowels

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

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

Examples of words with long and short vowels:

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

2.3.2.1. *ā* vowel written with a small alif

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

- هَـٰذَا *hādhā*
- ذَٰلِكَ *dhālika*

2.3.2.2. *ā* vowel written with a yā'

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

- عَلَىٰ *ɛalā*
- رَمَىٰ *ramā*

2.3.3. Zero-vowel written with a sukūn

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

- كَمْ *kam*
- مُنْذُ *mundhu*

- مِنْهُمْ *minhum*
- مِنْهَا *minhā*

2.3.4. Semi-vowels

Arabic has two short semi-vowels:

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

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

It also has two long semi-vowels:

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

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

2.3.5. Doubled letters

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

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

2.3.6. Tanwīn

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

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

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

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

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

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 ءا, then we don't add a silent alif. For example دَاء becomes دَاءً *dā'an*, not دَاءًا.

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

Here are some examples of tanwīned words:

- سَعْدٌ *saʿdun*
- ضَرْبًا *ḍarban*
- قَاضٍ *qāḍin*
- سَعَةً *saʿatan*
- دُعَاءً *duʿā'an*
- اِمْرَءًا *imra'an*
- شَيْئًا *shay'an*
- سُوءًا *sū'an*
- غَبَنٌ *ghabanun*

2.4. Connecting hamzah

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

اِفْتَحِ ٱلْبَابَ
ʾiftaḥi -lbāba

أُنْظُرْ
ʾunḏhur

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

زَيْدٌ ٱلْكَرِيمُ
zayduni -lkarīmu

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

أَخَذَ مِنَّا ٱلْكِتَابَ
ʾakhaḏa minna -lkitāba

ذُو ٱلْقَرْنَيْنِ
ḏhu -lqarnayni

فِي ٱلْبَيْتِ
fi -lbayti

2.5. Pronouncing the end of a sentence

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

فَتْحُ
fatḥ

عُقْبَةٌ
εuqbah

وَالِدَايَ
wālidāy

وَالدَيَّ
wālidayy

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

مَفْعُولًا
mafεūlā

سَاجِدًا
sājidā

مَرْفُوعَةً
marfūεah

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

- مُبْتَدَءًا is pronounced *mubtada'ā*
- دُعَاءً is pronounced *duεā'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:

- مُصطَفًى is pronounced *muṣṭafā*

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

For example, the sentence:
ذَهَبَ إِلَى ٱلْبَيْتِ

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

but should be pronounced as
d̄hahaba 'ila -lbayt

2.6. Qurʾānic script

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

Standard Arabic	Qurʾānic Arabic
ٱلصَّلَاةَ	ٱلصَّلَوٰةَ
ٱلسَّمَاوَاتِ	ٱلسَّمَٰوَٰتِ
يَا ٱبْنَ أُمَّ	يَبْنَؤُمَّ

Work in progress

Chapter 3.

The noun

3.1. Introduction

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

Here are some examples of common nouns in Arabic:

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

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

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

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

3.2. Definiteness

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

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

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

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

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

3.2.1. Definite nouns in Arabic

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

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

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

3.2.1.1. Sun letters and moon letters

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

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

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

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

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

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

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

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

اَلِابْن
ʾali-bn
"the son"

3.2.2. Indefinite nouns in Arabic

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

3.2.3. Differences in definiteness between Arabic and English

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

"This man gave that boy some food."

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

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

"Time is valuable."

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

Consider now the sentence:

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

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

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

Examples:

- "This man gave that boy some food."

    - man: definite; Arabic: اَلرَّجُل *ʾarrujul*
    - boy: definite; Arabic: اَلْغُلَام *alg͡hulām*
    - food: indefinite; Arabic: طَعَام *ṭaɛām*

- "Time is valuable."

    - time: definite; Arabic: اَلْوَقْت *ʾalwaqt*

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

    - time: indefinite; Arabic: وَقْت *waqt*

3.3. State

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

1. the raised-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 propped-state. This is 'lower' than the raised-state. It is indicated, for most nouns, by a fat·hah on the final letter of the noun.
3. the lowered-state. This is the 'lowest' state. It is indicated, for most nouns, by a kasrah on the final letter of the noun.

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

State	Indefinite "a book"	Definite "the book"
raised-state	كِتَابٌ *kitābun*	اَلْكِتَابُ *ʾalkitābu*
propped-state	كِتَابًا *kitāban*	اَلْكِتَابَ *ʾalkitāba*
lowered-state	كِتَابٍ *kitābin*	اَلْكِتَابِ *ʾalkitābi*

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

3.4. Grammatical gender

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

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

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

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

3.4.1. Nouns that designate animate beings.

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

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

We will discuss each of these categories below.

3.4.1.1. Matching nouns for male and female animate beings

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

Primitive nouns

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

Derived nouns

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

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

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

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

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

  i. Primitive nouns
 ii. Derived nouns

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

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

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

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

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

On the other hand, اِبْن *'ibn* "son" and اِبْنَة *'ibnah* "daughter" are only ever used for their respective gender. So اِبْن *'ibn* (masc.) "a son" is never used to mean "a daughter". And اِبْنَة *'ibnah* (fem.) "a daughter" is never used to mean "a son".

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

3.4.1.2. Unrelated nouns for male and female animate beings

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

Arabic word	Gender	Definition
أَب *'ab*	masc.	father
أُمّ *'umm*	fem.	mother

Arabic word	Gender	Definition
غُلَام ghulām	masc.	boy
جَارِيَة jāriyah	fem.	girl
عَبْد ɛabd	masc.	male slave
أَمَة ʾamah	fem.	female slave
أَسَد ʾasad	masc.	lion
لَبْوَة labwah	fem.	lioness
ثَوْر thawr	masc.	bull
بَقَرَة baqarah	fem.	cow

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

3.4.1.3. Using the same noun for both sexes

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

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

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

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

3.4.2. Nouns that designate inanimate objects

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

Arabic word	Gender	Definition
كِتَاب *kitāb*	masc.	book
بَيْت *bayt*	masc.	house
قَلَم *qalam*	masc.	pen
طَعَام *ṭaɛām*	masc.	food
مَاء *mā'*	masc.	water
مَدْرَسَة *madrasah*	fem.	school
مَدِينَة *madīnah*	fem.	city
غُرْفَة *ghurfah*	fem.	room
شَجَرَة *shajarah*	fem.	tree
شَمْس *shams*	fem.	sun
قَمَر *qamar*	masc.	moon
عِلْم *ɛilm*	masc.	knowledge
قُوَّة *quwwah*	fem.	strength
حَيَاة *ḥayāh*	fem.	life
مَوْت *mawt*	masc.	death

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

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

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

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

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

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

3.4.3. Nouns with mismarked gender

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

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

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

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

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

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

There are other such exceptions as well.

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

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

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

---

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

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

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

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

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

3.5. Exercises

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

Work in progress

Chapter 4.

The subject-comment sentence

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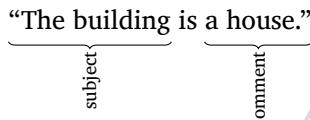
In this chapter we will learn about a class of sentences called *subject-comment sentences.* Subject-comment sentences consist of two parts:

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

4.2. Forming subject-comment sentences

Here is a subject-comment sentence:

"The building is a house."

subject   comment

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

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

Let's try to form this sentence in Arabic.

First we assemble the individual parts:

   i. "The building" in Arabic is أَلْبِنَاء *ʾalbināʾ* (masc.).
   ii. "A house" is بَيْت *bayt* (masc.).

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

   i. أَلْبِنَاءُ *ʾalbināʾu* (masc.) "the building" (raised-state)

ii. بَيْتٌ *baytun* (masc.) "a house" (raised-state)

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

أَلْبِنَاءُ بَيْتٌ.

ʾalbaytu bināʾ.
"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 raised-state:

i. The subject: أَلْبَيْتُ *ʾalbaytu* (masc.) "the house" (raised-state)
ii. The comment: بِنَاءٌ *bināʾun* (masc.) "a building" (raised-state)

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

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

and there we have our sentence.

4.3. Matching the gender between the subject and the comment

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

"The building is a school."

i. The subject: أَلْبِنَاءُ *ʾalbināʾu* (masc.) "the building" (raised-state)
ii. The comment: مَدْرَسَةٌ *madrasatun* (fem.) "a school" (raised-state)

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

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

We can also reverse this sentence:

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

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

"The mother is a teacher."

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

   i. The subject: "the mother": أَلْأُمُّ *ʾalʾummu* (fem.) (raised-state).

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

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

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

Now we can assemble the sentence:

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

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

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

Here is another example:

ﭐﻟﺮَّﺟُﻞُ ﺃَﺏٌ.
ʾarrujulu ʾab.
"The man is a father."

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

ﭐﻟﺄُﻡُّ ﺷَﺨْﺺٌ.
ʾalʾummu shakhṣ.
"The mother is a person."

ﭐﻟﺸَّﺨْﺺُ ﻣُﻌَﻠِّﻤَﺔٌ.
ʾashshakhṣu muɛallimah.
"The person is a (female) teacher."

ﭐﻟْﻤُﻌَﻠِّﻤَﺔُ ﺷَﺨْﺺٌ.
ʾalmuɛallimatu shakhṣ.
"The (female) teacher is a person."

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

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

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

and

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

4.4. Detached pronouns

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

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

"The man is a teacher."

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

"He is a teacher."

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

4.4.1. Participants

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

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

The three participants in speech are:

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

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

4.4.2. Detached pronouns for the singular absentee-participant

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- singular masculine addressee-participant: أَنْتَ *ʾanta* "you_m".
- singular feminine addressee-participant: أَنْتِ *ʾanti* "you_f".
- singular speaker-participant: أَنَا *ʾana* "I".

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

- أَنْتَ مُعَلِّمٌ.
  ʾanta muɛallim.
  "You_m are a teacher_m."

- أَنْتِ مُعَلِّمَةٌ.
  ʾanti muɛallimah.
  "You_f are a teacher_f."

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

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

4.4.4. Definiteness of pronouns

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

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

4.4.5. Rigidity of pronouns

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

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

4.5. A definite noun as the comment

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

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

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

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

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

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

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

4.6. An indefinite noun as the subject

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

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

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

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

4.7. وَ *wa-* "and", فَ *fa-* "so"/"and then", and أَوْ *ʾaw* "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:

ٱلْبِنَاءُ مَسْجِدٌ وَمَدْرَسَةٌ.
ʾalbināʾu 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.

ٱلْبِنَاءُ مَسْجِدٌ وَمَدْرَسَةٌ وَمَكْتَبَةٌ.
ʾalbināʾu baytun wamadrasatun wamaktabah
"The building is a mosque, a school, and a library."

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

وَٱلرَّجُلُ إِنْسَانٌ وَٱلْكَلْبُ حَيَوَانٌ

warrujulu ʾinṣānun wa-lkalbu ḥayawānun

"And the man is a human and the dog is an animal."

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

4.7.2. فَ *fa-* "so"/"and then"

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

ٱلْبِنَاءُ مَسْجِدٌ فَمَدْرَسَةٌ فَمَكْتَبَةٌ.

ʾalbināʾu baytun famadrasatun famaktabah

"The building is a mosque, and then a school, and then a library."

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

فَٱلرَّجُلُ إِنْسَانٌ وَٱلْكَلْبُ حَيَوَانٌ

farrujulu ʾinṣānun wa-lkalbu ḥayawānun

"So the man is a human and the dog is an animal."

Chapter 5.

The prepositions

5.1. Introduction

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

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

فِي بَيْتٍ
fī baytin
"in a house"

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

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

5.2. True prepositions

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

Here is a list of the more common true prepositions:

Preposition	Meaning
بِ *bi*	with, by, next to
لِ *li*	for, to
فِي *fī*	in
عَلَىٰ *ɛalā*	on
إِلَىٰ *ʾilā*	to, toward

Preposition	Meaning
مِنْ *min*	from
عَنْ *ɛan*	from, about
كَ *ka*	like

Notes:

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

بِقَلَمٍ
biqalamin
"with a pen"

لِرَجُلٍ
lirajulin
"for a man"

كَٱبْنٍ
ka-bnin
"like a son"

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

بِٱلْقَلَمِ
bi-lqalami
"with the pen"

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

كَٱلِٱبْنِ
ka-li-bni
"like the son"

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

لِلرَّجُلِ
li-rrajuli
"for the man"

لِلْجَارِيَةِ
li-ljāriyati
"for the girl"

لِلِٱبْنِ
li-li-bni
"for the son"

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

ٱَللُّعْبَةُ
ʾalluɛbatu
"the toy"

becomes

لِلُّعْبَةِ
li-lluɛbati
"for the toy"

not

× لِللُّعْبَةِ

This is also true for the phrase:

لِلَّٰه
lillāhi
"for Allāh"

which is formed from ٱللَّٰه + لِ

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

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

إِلَى مَدْرَسَةٍ
ʾilā madrasatin
"to a school"

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

فِي ٱلْبَيْتِ
fi -lbayti
"in the house"

إِلَى ٱبْنٍ
ʾila -bnin
"to a son"

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

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

    عَنِ ٱلرَّجُلِ
    ɛani -rrajuli
    "from the man"

    عَنِ ٱبْنٍ
    ɛani -bnin
    "from the son"

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

    مِنَ ٱلرَّجُلِ
    mina -rrajuli
    "from the man"

    مِنِ ٱبْنٍ
    mini -bnin
    "from a son"

5.3. Pseudo-prepositions

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

Here is a list of some common pseudo-prepositions:

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

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

Here are some examples using pseudo-prepositions:

مَعَ ٱلْغُلَامِ
maɛa -lghulāmi
"with the boy"

عِنْدَ ٱلْبَيْتِ
ɛinda -lbayti
"at the house"

لَدَى ٱلْبَابِ
lada -lbābi
"at the door"

بَيْنَ ٱلنَّاس
bayna -nnāsi
"among the people"

5.4. Attached pronouns

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

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

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

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

5.4.1. Attached pronouns with prepositions

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

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

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

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

   • إِلَيْهَا *ʾilayhā* "to her"
   • عَلَيْكَ *ɛalayka* "on you$_m$"

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

   • بِه *bihi* "with him"
   • فِيهِ *fīhi* "in him"
   • إِلَيْهِ *ʾilayhi* "to him"

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

   i. ـِي *-ī*
   ii. ـِيَ *-iya*

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

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

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

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

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

In addition, the pronoun يَ -*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:

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

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

- × كَهُ *kahu* for "like him."

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

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

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

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

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

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

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

5.6. Sentences and phrases with prepositions

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

فِي ٱلْبَيْتِ
fī -lbayti
"in the house"

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

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

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

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

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

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

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

5.7. Sentences with an indefinite subject

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

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

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

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

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

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

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

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

"There is a man in the house."

5.8. Prepositions with multiple nouns/pronouns

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

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

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

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

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

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

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

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

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

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

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

إِلَيَّ وَإِلَى ٱلْغُلَامِ

ʾilayya waʾila -lg͡hulāmi

"to me and to the boy"

إِلَيَّ وَإِلَيْهِ

ʾilayya waʾilayhi

"to me and to him"

5.9. To have something

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

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

Arabic uses prepositions like

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

Here are some examples:

لِلْغُلَامِ أَبٌّ.

li -lg͡hulāmi ʾab.

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

عِنْدَ ٱلرَّجُلِ كِتَابٌ.

ɛinda -rrajuli kitāb.

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

مَعَ ٱلْجَارِيَةِ لُعْبَةٌ.

maɛa -ljāriyati luɛbah.

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

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

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

  لِلرَّجُلِ كِتَابٌ.

  li -rrajuli kitāb.

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

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

عِنْدَ ٱلرَّجُلِ كِتَابٌ.
ɛinda -rrajuli kitāb.

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

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

لَدَى ٱلرَّجُلِ كِتَابٌ.
lada -rrajuli kitāb.

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

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

مَعَ ٱلرَّجُلِ كِتَابٌ.
maɛa -rrajuli kitāb.

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

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

Work in progress

Chapter 6.

The past verb

6.1. Introduction

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

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

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

6.2. Arabic word roots

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

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

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

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

Not only nouns, but verbs, too, are derived from roots. All verbs are derived
from their roots in a fixed set of patterns called *forms* which are numbered 1
onward. For example, the past form 2 verb pattern is فَعَّل *faɛɛala* and the past

form 3 verb pattern is فَاعَلَ *fāɛala*. There are approximately 9-10 forms that are in common usage. In addition, there are a few higher order forms (11 onward) that are less common. In this chapter will study the past form 1 verb only.

6.3. The form 1 past verb

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

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

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

Note, also, that the past form 1 verb consists only of the three letters of the root. The first and the final letter always have an fatḥah while the middle letter's vowel is variable. It may have an fatḥah, 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 فَعُلَ, فَعِلَ, and فَعَلَ.

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

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

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

You can see above how the verb كَتَبَ *kataba* "wrote" is derived from the root كتب. We have already, by the way, learned another word derived from this root: the noun كِتَاب *kitāb* "a book", which is on the pattern فِعَال *fiɛāl*. Note how both the verb and the noun derived from this root have a meaning that is common and has to do with writing or of something written. In a similar

manner, you will often see that words derived from the same root generally share some common meaning, although this common meaning may not always be obvious or straightforward.

6.4. Verbal sentences

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

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

6.4.1. Verbs with a masculine doer noun

Consider the sentence:

"The boy went."

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

ذَهَبَ ٱلْغُلَامُ.
dhahaba -lghulām.
"The boy went."

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

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

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

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

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

6.4.2. Verbs with a feminine doer noun

Now consider the sentence:

"A girl went."

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

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

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

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

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

لَعِبَتِ ٱلطِّفْلَةُ فِي ٱلْبَيْتِ.
laɛibati -ṭṭiflatu fī -lbayt.
"The child_f played in the house."

6.5. Verbs with doees

6.5.1. The direct doee

Consider the sentence:

"The man wrote a book."

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

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

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

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

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

Note again how ٱلْجَارِيَةَ *aljāriyata* "the girl" is in the propped-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 propped-state. For example,

جَعَلَ ٱللَّـٰهُ ٱلرَّجُلَ مُسْلِمًا.
jaεala -llāhu -rrajula muslimā.
"Allāh made the man a Muslim."

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

6.5.3. The indirect doee

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

"The man looked at the moon."

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

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

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

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

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

نَظَرَ ٱلرَّجُلُ فِي ٱلْأَمْرِ.

naḏhara -rrajulu fi -l'amri.

"The man looked into the matter."

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

نَظَرَ ٱلرَّجُلُ ٱلْمَكْتُوبَ فِي ٱلْكِتَابِ.

naḏhara -rrajulu -lmaktūba fi -lkitābi.

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

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

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

سَأَلَ ٱلْغُلَامُ ٱلْمُعَلِّمَةَ عَنْ أَمْرٍ.

sa'ala -lghulāmu -lmuɛallimata ɛan 'amr.

"The boy asked the teacher_f about a matter."

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

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

غَفَرَ ٱللَّهُ لِلْمُسْلِمِ.

ghafara -llāhu lilmuslimi.

"Allāh forgave the Muslim."

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

6.6. Verbs with doer pronouns

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

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

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

"The man went."

we would like to say:

"He went."

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

Here we list the singular doer pronouns in Arabic.

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

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

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

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

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

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

ذَهَبَ.
dhahab.
"[He] went."

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

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

we get:

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

6.6.1.1. Explanation of implied pronouns

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

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

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

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

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

Singular participant	Doer pronoun	Doer pronoun with verb
Addressee "you₁,ₘ"	تَ *-ta*	فَعَلْتَ *faɛalta*
Addressee "you₁,f"	تِ *-ti*	فَعَلْتِ *faɛalti*
Speaker "I"	تُ *-tu*	فَعَلْتُ *faɛaltu*

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

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

Here are some examples of sentences with expressed doer pronouns:

كَتَبْتَ كِتَابًا.
katabta kitābā.
"You_m wrote a book."

ذَهَبْتُ.
d͡hahabt.
"I went."

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

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

قَرَأْتِ ٱلْكِتَابَ.
qaraʼti -lkitāb.
"You_f read the book."

قَرَأَتِ ٱلْكِتَابَ.
qaraʼati -lkitāb.
"She read the book."

6.6.3. Assimilation of the doer pronoun

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

سَكَتَ سكت *sakata* "became quiet"

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

سَكَتُّ
sakattu
"I became quiet"

سَكَتَّ
sakatta
"You_{1,m} became quiet"

سَكَتِّ
sakatti
"You_{1,f} became quiet"

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

6.7. Verbs with doee pronouns

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

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

Here are some notes regarding their usage:

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

  سَأَلَهُ ٱلْغُلَامُ.
  sa'alahu -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,

  سَأَلْتُكِ.
  sa'altuk.
  "I asked you$_f$."

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

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

  سَأَلَتْكَ.
  sa'alatk.
  "She asked you$_m$."

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

سَأَلْتِهِ.
sa'altih
"You_f asked him."

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

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

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

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

سَأَلْتَنِي.
sa'altanī
"You_m asked me."

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

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

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

6.8. Multiple verbs for one doer

In this section we will use the verbs:

Root	Past form 1 verb	Meaning
دخل	دَخَلَ *dakhala*	"entered"
خرج	خَرَجَ *kharaja*	"exited"
ءكل	أَكَلَ *ʾakala*	"ate"
شرب	شَرِبَ *shariba*	"drank"

Consider, now, the sentence:

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

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

دَخَلْتُ ٱلْغُرْفَةَ فَأَكَلْتُ فَشَرِبْتُ فَخَرَجْتُ.
dakhaltu -lghurfata faʾakaltu fasharibtu fakharajt.
"I entered the room and then I ate and then I drank and then I exited."

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

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

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

Here is our translation:

دَخَلَتِ ٱلْجَارِيَةُ ٱلْغُرْفَةَ فَأَكَلَتْ فَشَرِبَتْ فَخَرَجَتْ.
dakhalati -ljāriyatu -lghurfata faʾakalat fasharibat fakharajat.
"The girl entered the room and then she ate and then she drank and then she exited."

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

6.9. Order of words in a sentence

6.9.1. Changing the order of words for emphasis

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

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

However, we will often come across sentences like:

أَلرَّجُلُ كَتَبَ كِتَابًا.
ʾarrajulu kataba kitābā.

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

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

"The man, he wrote a book."

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

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

"*The man* wrote a book."

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

6.9.2. Verbs pull definite nouns towards them

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

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

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

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

كَتَبَ ٱلْكِتَابَ رَجُلٌ.
kataba -lkitāba rajul.
"A man wrote the book."

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

كَتَبَ رَجُلٌ ٱلْكِتَابَ.
kataba rajuluni -lkitāb.
"A man wrote the book."

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

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

كَتَبَهُ ٱلرَّجُلُ.
katabahu -rrajulu.
"The man wrote it."

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

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

ذَهَبَ ٱلْغُلَامُ إِلَى ٱلْمَدْرَسَةِ.
dhahaba -lghulāmu ʾila -lmadrasah.
"The boy went to the school."

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

ذَهَبَ ٱلْغُلَامُ إِلَيْهَا.
dhahaba -lghulāmu ʾilayhā.
"The boy went to it."

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

ذَهَبَ إِلَيْهَا ٱلْغُلَامُ.
dhahaba ʾilayha -lghulāmu.
"The boy went to it."

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

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

6.10. Negating past verbs

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

مَا ذَهَبَ ٱلرَّجُلُ.
mā dhahaba -rrajulu.
"The man did not go." or,
"The man has not gone."

6.11. The particle قَدْ *qad*

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

قَدْ ذَهَبَ ٱلرَّجُلُ.
qad dhahaba -rrajulu.
"The man has already gone." or,
"The man did go."

6.12. Separating doee pronouns from the verb

FIXME: move to imperfect verb chapter

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

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

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

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

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

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

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

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

6.13. TODO

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

Chapter 7.

The adjectival noun and the describee-describer phrase

7.1. Introduction

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

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

7.2. Adjectives in English

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

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

   "a big car"

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

   "The car is big."

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

× "The big is fast."

We would have to say something like:
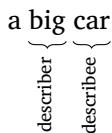
"The big car is fast."

instead.

7.3. Terminology: the *describer* and the *describee*
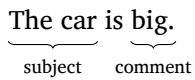
We take this opportunity to introduce some grammatical terminology.   The describee-describer phrase "a big car" consists of two parts:

    i. The adjective "big". It is describing the car. We will call it the *describer* in the noun-phrase.

   ii. The common noun "a car": It is being described by the describer. We will call it the *describee*.

a big car

describer describee

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

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

The car is big.

   subject   comment

7.4. Adjectival nouns in English

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

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

"The antique table is expensive."

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

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

"The table is antique."

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

"The antique is expensive."

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

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

7.5. Adjectival nouns in Arabic and genderizability

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

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

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

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

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

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

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

- اِبْن *ʾibn* "a son" and اِبْنَة *ʾibnah* "a daughter".
- مُعَلِّم *muɛallim* "a teacher$_\text{m}$" and مُعَلِّمَة *muɛallimah* "a teacher$_\text{f}$"

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

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

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

7.5.1. Examples of Arabic adjectival nouns

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

Arabic adjectival noun	Meaning
كَبِير *kabīr*	a big one
صَغِير *ṣaghīr*	a small one
طَيِّب *ṭayyib*	a good one
قَدِيم *qadīm*	an old one
جَدِيد *jadīd*	a new one
طَوِيل *ṭawīl*	a long/tall one
وَاسِع *wāsiɛ*	a wide one
عَرَبِيّ *ɛarabiyy*	an Arab
مَشْهُور *mash·hūr*	a famous one
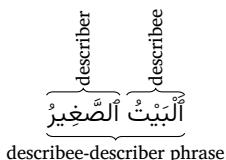
7.6. The describer and the describee in describee-describer phrases

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

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

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

Here is the equivalent Arabic describee-describer phrase:

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

Note the following:

- The adjectival noun describer ٱلصَّغِير *aṣṣaghīr* "the small one_m" comes after the describee ٱلْبَيْت *albayt* "the house".
- Both the adjectival noun describer ٱلصَّغِير *aṣṣaghīr* "the small one_m" and the describee ٱلْبَيْت *albayt* "the house" get the definite article ٱلْ *al* "the".
- The adjectival noun describer ٱلصَّغِير *aṣṣaghīr* "the small one_m" is genderized to match the describee ٱلْبَيْت *albayt* "the house" in gender.
- The adjectival noun describer ٱلصَّغِير *aṣṣaghīr* "the small one_m" matches the describee ٱلْبَيْت *albayt* "the house" in state. In this example, they were both in the raised-state but we will see examples in the other states as well.
- The word-for-word equivalence of the above describee-describer phrase is "the small-one house" but we will usually give the more natural translation: "the small house"

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

Here is the sentence in Arabic:

أَخَذَتِ ٱلْجَارِيَةُ ٱلصَّغِيرَةُ كِتَابًا جَدِيدًا مِنْ ٱلْأُمِّ ٱلطَّيِّبَةِ.

ʾakhadhati -ljāriyatu -ṣṣaghīratu kitaban jadīdan mina -lʾummi -ṭṭayyibah.

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

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

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

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

ii. كِتَابًا جَدِيدًا
   kitāban jadīdan
   "a new book"

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

iii. ٱلْأُمِّ ٱلطَّيِّبَةِ
   ʾalʾummi -ṭṭayyibati
   "the good mother"

In this phrase the definite feminine noun الأُمِّ *ʾalʾummi* is following the preposition مِنْ *min* "from". Therefore it is in the lowered-state. It is also the describee in the describee-describer phrase. Its describer اَلطَّيِّبَةِ *ʾaṭṭayyibati* follows the describee and is made to match the describee in state (lowered-state), gender (feminine), and definiteness (definite).

Note carefully that the describer matches the describee in gender, not necessarily in having the same ة ending. The feminine adjectival noun describer اَلطَّيِّبَة *ʾaṭṭayyibah* is still formed using the feminine marker ة, despite the feminine describee الأُمِّ not having the ة feminine marker.

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

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

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

اَلْجَارِيَةُ شَخْصٌ طَيِّبٌ.
ʾaljāriyatu shakhṣun ṭayyib.
"The girl is a good person."

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

7.7. Adjectival nouns as the comment of a sentence

7.7.1. Indefinite adjectival noun

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

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

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

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

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

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

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

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

7.7.2. Definite adjectival noun

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

The subject of the sentence is ٱلشَّجَرَةُ ٱلْقَدِيمَةُ *ʾashshajaratu -lqadīmuiatu* "the old tree". And the comment is ٱلْكَبِيرَةُ *ʾalkabīratu* "the big one". When we put the two together we get:

ٱلشَّجَرَةُ ٱلْقَدِيمَةُ ٱلْكَبِيرَةُ
ʾashshajaratu -lqadīmatu -lkabīratu

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

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

ٱلشَّجَرَةُ ٱلْقَدِيمَةُ هِيَ ٱلْكَبِيرَةُ.
ʾashshajaratu -lqadīmatu hiya -lkabīratu.
"The old tree is the big one."

7.8. Adjectival nouns used without a described noun

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

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

شَرِبَ ٱلصَّغِيرُ حَلِيبًا.

shariba -ṣṣaghīru ḥalībā.

"The little one drank some milk."

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

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

حَمَلَتِ ٱلْأُمُّ ٱلصَّغِيرَ. وَشَرِبَ ٱلصَّغِيرُ حَلِيبًا.

ḥamalati -l'ummu -ṣṣaghīra. washariba -ṣṣaghīru ḥalībā.

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

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

7.9. Adjectival nouns re-used as common nouns

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

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

قَدِمَ ٱلْكَبِيرُ وَوَعَظَ ٱلْغُلَامَ.

qadima -lkabīru wawaɛaḍha -lghulāma.

"The elder arrived and admonished the boy."

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

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

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

What if we have the sentence:

ٱلصَّدَقَةُ حَسَنَةٌ.
ʾaṣṣadaqatu ḥasanah.

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

"Charity is good."

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

"Charity is a good deed."

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

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

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

هُوَ رَجُلٌ مُعَلِّمٌ.
huwa rajulun muɛallim.
"He is a teacher$_m$ man."
= "He is a man who is a teacher$_m$."

7.11. Multiple adjectival nouns describing the same noun

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

ٱلْبِنَاءُ كَبِيرٌ وَطَوِيلٌ وَوَاسِعٌ.
ʾalbināʾu kabīrun waṭawīlun wawāsiʾun
"The building is big and tall and wide."

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

اَلرَّجُلُ كَاتِبٌ عَرَبِيٌّ مَشْهُورٌ.

ʾarrujulu kātibun ɛarabiyyun mash·hūr.

"The man is a famous Arab writer."

7.12. A prepositional phrase separating the describer from the describee

Consider the phrase:

كِتَابٌ مِنَ ٱلْمَكْتَبَةِ

kitābun mina -lmaktabati

"a book from the library"

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

قَرَأَ كِتَابًا صَغِيرًا مِنَ ٱلْمَكْتَبَةِ.

qaraʾa kitāban ṣaghīran mina -lmaktabati.

AND

قَرَأَ كِتَابًا مِنَ ٱلْمَكْتَبَةِ صَغِيرًا.

qaraʾa kitāban mina -lmaktabati ṣaghīran.

"a small book from the library"

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

Chapter 8.

The semi-flexible noun

8.1. Introduction

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

1. Rigid nouns.
2. Flexible nouns. These are further sub-divided into:

    i. Fully-flexible nouns.
    ii. Semi-flexible nouns.

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

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

State	Indefinite	Definite
raised-state	رَجُلٌ	ٱلرَّجُلُ
propped-state	رَجُلًا	ٱلرَّجُلَ
lowered-state	رَجُلٍ	ٱلرَّجُلِ

As you can see, the noun is tanwīned when it is indefinite, and also, the vowel mark on the last letter changes for each state that the noun is in. These kinds of nouns are called *fully-flexible* nouns. They are by far the most common type of noun.

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

State	Indefinite	Definite
raised-state	صَحْرَاءُ	ٱلصَّحْرَاءُ
propped-state	صَحْرَاءَ	ٱلصَّحْرَاءَ
lowered-state	صَحْرَاءَ	ٱلصَّحْرَاءِ

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

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

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

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

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

8.2. Feminine markers

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

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

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

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

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

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

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

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

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

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

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

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

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

We will discuss this in more detail below.

8.3. Categories of semi-flexible nouns

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

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

8.3.1. Nouns that end with an extrinsic اء

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

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

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

Here is an example sentence with this noun:

ذَهَبَ ٱلرَّجُلُ إِلَى صَحْرَاءَ وَاسِعَةٍ.
dhahaba -rrajulu ʾilā ṣaḥrāʾa wāsiɛah.
"The man went to a wide desert."

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

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

Note, also, that the describer وَاسِعَة is feminine to match the gender of the describee ²صَحْرَاء *ṣaḥrāʾ*².

Note, as well, that the describer وَاسِعَة is tanwīned as it is indefinite and fully-flexible. The inability of its describee ²صَحْرَاء *ṣaḥrāʾ*² to be tanwīned (because of its semi-flexibility) does not affect the describer.

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

8.3.2. Nouns that end with an extrinsic ى

If a noun ends with an ى 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: ²ذِكْرَى *dhikrā*² "a remembrance". The root of this word is ذكر and it is on the pattern فِعْلَى.

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

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

State	Indefinite	Definite
raised-state	ذِكْرَىٰ	ٱلذِّكْرَىٰ
propped-state	ذِكْرَىٰ	ٱلذِّكْرَىٰ
lowered-state	ذِكْرَىٰ	ٱلذِّكْرَىٰ

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:

ٱلْكِتَابُ ذِكْرَىٰ جَمِيلَةٌ.
ʾalkitābu dhikrā jamīlah.
"The book is a beautiful remembrance."

Note, again how the describer جَمِيلَة *jamīlah* is feminine and in the raised-state, in order to match the gender and state of the describee ²ذِكْرَىٰ *dhikrā*².

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

8.3.3. Nouns on the pattern أَفْعَل

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

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

Root	Masc. Noun	Fem. noun	Meaning
حمر	أَحْمَر²	حَمْرَاء²	red

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

Example:

لَبِسَ ٱلرَّجُلُ قَمِيصًا أَبْيَض.

labisa -rrajulu qamīṣan ʾabyaḍ.

"The man wore a white shirt."

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

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

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

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

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

Root	Masc. Noun	Fem. noun	Meaning
غضب	غَضْبَان²	غَضْبَىٰ²	very angry
عطش	عَطْشَان²	عَطْشَىٰ²	very thirsty
جوع	جَوْعَان²	جَوْعَىٰ²	very hungry

8.3.5. Nouns of the patterns فَفَافِف and فَفَافِيف

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

Here are some examples of these nouns:

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

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

Work in progress

Chapter 9.

The dual

9.1. Introduction

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

"two houses"

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

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

9.2. Forming the dual

The dual is formed by appending the dual suffix اٰن -*āni* when the noun is in the raised-state and ـيْن -*ayni* when the noun is in the propped-state or lowered-state. Definite nouns, which have اَل in their beginning are dualized the same way.

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

States	Indefinite	Definite
raised-state	بَيْتَان *baytāni*	اَلْبَيْتَان *ʾalbaytāni*
propped-state and lowered-state	بَيْتَيْن *baytayni*	اَلْبَيْتَيْن *ʾalbaytayni*

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

Here are examples of duals in sentences:

- raised-state:

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

- propped-state:

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

- lowered-state:

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

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

States	Indefinite	Definite
raised-state	شَجَرَتَانِ *shajaratāni*	ٱلشَّجَرَتَانِ *ʾashshajaratāni*
propped-state and lowered-state	شَجَرَتَيْنِ *shajaratayni*	ٱلشَّجَرَتَيْنِ *ʾashshajaratayni*

Example:

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

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

- raised-state: أُمَّانِ *ʾummāni*
- propped-state and lowered-state: أُمَّيْنِ *ʾummayni*

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

9.2.1. Nouns ending with اء

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

Root	Singular	Dual (raised-state)	Dual (propped-state and lowered-state)
صحر	صَحْرَاء *ṣaḥrā* "a desert"	صَحْرَاوَان *ṣaḥrāwāni*	صَحْرَاوَيْن *ṣaḥrāwayni*
حمر	حَمْرَاء *ḥamrā* "red$_f$"	حَمْرَاوَان *ḥamrāwāni*	حَمْرَاوَيْن *ḥamrāwayni*

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

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

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

9.2.2. Nouns ending with ىٰ

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

Root	Singular	Dual (raised-state)	Dual (propped-state and lowered-state)
غضب	غَضْبَىٰ *ghaḍbā* "very angry$_f$"	غَضْبَيَان *ghaḍbayāni*	غَضْبَيَيْن *ghaḍbayayni*
ذكر	ذِكْرَىٰ *dhikrā* "a remembrance"	ذِكْرَيَان *dhikrayāni*	ذِكْرَيَيْن *dhikrayayni*

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

• ٱلْهُدَىٰ هدي (masc.) "the guidance", pattern: ٱلْفُعَل

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

9.3. Dual describers and describees in descriptive noun-phrases

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

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

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

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

قَرَأَ ٱلْغُلَامُ كِتَابَيْنِ ثَقِيلَيْنِ قَدِيمَيْنِ.
qaraʾa -lg̱hulāmu kitābayni th̄aqīlatayni qadīmatayn.
"The boy read two old heavy books."

9.4. Duals in subject-comment sentences

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

ٱلْأُمَّان كَرِيمَتَان.
ʾalʾummāni karīmatān.
"The mothers₂ are generous."

ٱلْكِتَابَانِ ٱلْكَبِيرَانِ ثَقِيلَانِ.
ʾalkitābāni -lkabīrāni th̄aqīlān.
"The big books₂ are heavy."

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

ٱلرَّجُلَانِ مُعَلِّمَانِ.
ʾarrujulāni muɛallimān.
"The men₂ are teachers_{m,2}."

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

ٱلْوِسَادَتَان سَرِيرٌ.
ʾalwisādatāni sarīr.
"The two cushions are a bed."

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

9.5. Detached dual pronouns

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

Singular participant	Detached pronoun
Masc. absentee	هُوَ *huwa* "he"
Fem. absentee	هِيَ *hiya* "she"
Masc. addressee	أَنْتَ *ʾanta* "you$_{m,1}$"
Fem. addressee	أَنْتِ *ʾanti* "you$_{f,1}$"
Speaker	أَنَا *ʾana* "I"

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

Dual participant	Detached pronoun
Absentee	هُمَا *humā* "they$_2$"
Addressee	أَنْتُمَا *ʾantumā* "you$_2$"
Speaker	–

Note that the dual detached pronouns are the same for both genders. Also, there is no detached pronoun for the dual speaker-participant. If the speaker-pariticipant consists of two individuals then we will use the plural pronoun, which we will learn in the next chapter, if Allāh wills.

Here are some examples of their use:

هُمَا ٱلرَّجُلَان.
huma -rrajulān.
"They$_2$ are the men$_2$."

هُمَا مُعَلِّمَتَان كَرِيمَتَان.
humā muʿallimatāni karīmatāni.
"They$_2$ are noble teachers$_f$."

قَالَتِ ٱلْأُمُّ لِلْجَارِبَتَيْن أَنْتُمَا قَرِيبَتَان مِنِّي.
qālati -lʾummu liljāriyatayni ʾantumā qarībatāni minnī.
"The mother said to the girls$_2$, 'You$_2$ are near me.'"

In the last example, the feminine adjectival noun قَرِيبَتَانِ *qarībatāni* is used be-
cause it is referring to the feminine noun ٱلْجَارِيَتَيْنِ *ʾaljāriyatayni* "the girls₂".

9.6. Attached dual pronouns

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

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

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

Dual participant	Attached pronoun
Absentee	هُمَا -*humā* "them₂"
Addressee	كُمَا -*kumā* "you₂"
Speaker	–

Note the following points about them:

- Like the dual detached pronouns, the dual attached pronouns are the same
  for both genders. Also, there is no attached pronoun for the dual speaker-
  participant. Again, the plural pronoun will be used in this case.

- The dual absentee-participant detached and attached pronouns
  ("they₂"/"them₂") are the same هُمَا -*humā*.

- Just like the absentee-participant singular masculine attached pronoun
  هُ *hu* "him", the dual absentee-participant attached pronoun "them₂" هُمَا
  -*humā* becomes هِمَا -*himā* when preceded by the vowels ِ -*i*, ي -*ī*, or the
  semi-vowel يْ -*ay*. Examples:

  – بِهِمَا *bihimā* "with them₂"
  – فِيهِمَا *fīhimā* "in them₂"
  – إِلَيْهِمَا *ʾilayhimā* "to them₂"

- The preposition لِ *li* "for" becomes لَ *la* when followed by the dual at-
  tached pronouns:

  – لَهُمَا *lahumā* "for them₂"

– لَكُمَا *lakumā* "for you₂"

• As expected, the long *ā* vowel at the ends of the dual attached pronouns becomes a short *a* vowel when followed by a connecting hamzah ﺍ. Example:

– ذَهَبَ إِلَيْكُمَا ٱلرَّجُلُ.
dhahaba ʾilaykuma -rrajulu.
"The man went toward you₂."

9.6.1. Attached pronouns for the direct doee

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

سَأَلَهُمَا ٱلرَّجُلُ.
saʾalahuma -rrajulu.
"The man asked them₂."

سَأَلْتُكُمَا.
saʾaltukumā
"I asked you₂."

سَأَلَتْكُمَا.
saʾalatkumā.
"She asked you₂."

9.7. Verbs with dual doers

9.7.1. Dual nouns for the doer

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

ذَهَبَ ٱلْغُلَامُ.
dhahaba -lghulāmu.
"The boy went."

ذَهَبَتْ جَارِيَةٌ.
dhahabat jāriyatun
"A girl went."

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

ذَهَبَ ٱلْغُلَامَان.
d͟hahaba -lg͟hulāmāni.
"The boys₂ went."

ذَهَبَتْ جَارِيَتَان.
d͟hahabat jāriyatāni.
"Two girls went."

9.7.2. Dual pronouns for the doer

We have already learned the singular doer pronouns:

Singular participant	Doer pronoun	Meaning	Doer pronoun with verb
Masc. absentee	invisible	"he"	فَعَلَ *faɛala*
Fem. absentee	invisible	"she"	فَعَلَتْ *faɛalat*
Masc. addressee	تَ *-ta*	"you$_{m,2}$"	فَعَلْتَ *faɛalta*
Fem. addressee	تِ *-ti*	"you$_{f,2}$"	فَعَلْتِ *faɛalti*
Speaker	تُ *-tu*	"I"	فَعَلْتُ *faɛaltu*

Now we will learn the dual doer pronouns:

Dual participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee	ا◌ *-ā*	"them₂"	masc.: فَعَلَا *faɛalā*, fem: فَعَلَتَا *faɛalatā*
Addressee	تُمَا *-tumā*	"you₂"	فَعَلْتُمَا *faɛaltumā*
Speaker	–	"us₂"	–

Note the following regarding the dual doer pronouns:

The dual doer pronouns are the same for both genders.

However, when the absentee-participant doer pronoun (ا◌ *-ā*) is used for a feminine doer, it is attached to the verb with an intervening ت of femininity thus: فَعَلَتَا *faɛalatā* "they$_{f,2}$ did" Here are some examples of the dual doer pronouns:

سَأَلْتُمَانَا
sa'altumānā
"You₂ asked us"

سَأَلَتَاكُمَا
sa'alatākumā
"They$_{f,2}$ asked you₂"

سَأَلَاهُمَا
saʾalāhumā
"They_{m,2} asked them_2"

9.7.3. Sentence word order with dual doers

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

ذَهَبَا إِلَىٰ بَيْتٍ.
dhahabā ʾilā baytin.
"They_2 went to a house."

ذَهَبَ ٱلرَّجُلَانِ إِلَىٰ بَيْتٍ.
dhahabā -rrujalāni ʾilā baytin.
"The men_2 went to a house."

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

ٱلرَّجُلَانِ ذَهَبَا إِلَىٰ بَيْتٍ.
ʾarrujalāni dhahabā ʾilā baytin.
"The men_2, they_2 went to a house."
= "*The men_2* went to a house."

If there are multiple verbs associated with the same doer in a verbal sentence, the doer noun will follow the first verb and the rest of the verbs will have doer pronouns. For example:

أَكَلَ ٱلرَّجُلَانِ وَشَرِبَا وَذَهَبَا.
ʾakala -rrajulāni washaribā wadhahabā.
"The men_2 ate and they_2 drank and they_2 went."
= "The men_2 ate and drank and went."

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

ٱلرَّجُلَانِ أَكَلَا وَشَرِبَا وَذَهَبَا.
ʾarrajulāni ʾakalā washaribā wadhahabā.
"The men_2, they_2 ate and they_2 drank and they_2 went."
= "*The men_2* ate and drank and went."

Work in progress

Chapter 10.

The sound plural

10.1. Introduction

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

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

Arabic has two categories of plurals:

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

Singular	Plural
book	books
house	houses
boy	boys
girl	girls

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

Arabic has two types of sound plurals:

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

We will describe each of these in this chapter.

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

10.2. The *ūn* sound plural

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

Here is the *ūn* sound plural of مُعَلِّم *muɛallim* "a teacher_m":

State	Indefinite *ūn* plural "teachers_m"	Definite *ūn* plural "the teachers_m"
raised-state	مُعَلِّمُونَ *muɛallimūna*	ٱلْمُعَلِّمُونَ *ʾalmuɛallimūna*
propped-state and lowered-state	مُعَلِّمِينَ *muɛallimīna*	ٱلْمُعَلِّمِينَ *ʾalmuɛallimīna*

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

The duals of مُعَلِّم *muɛallim* "a teacher_m" are included here for comparison:

State	Indefinite *ūn* sound plural "teachers_{m,2}"	Definite *ūn* sound plural "the teachers_{m,2}"
raised-state	مُعَلِّمَان *muɛallimāni*	ٱلْمُعَلِّمَان *ʾalmuɛallimāni*
propped-state and lowered-state	مُعَلِّمَيْن *muɛallimayni*	ٱلْمُعَلِّمَيْن *ʾalmuɛallimayni*

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

- raised-state:

  ٱلْمُعَلِّمُونَ فِي ٱلْمَدْرَسَةِ.
  ʾalmuɛallimūna fi -lmadrasah
  "The teachers are in the school."

- propped-state:

  سَأَلَ ٱلْغُلَامُ مُعَلِّمِينَ عَنْ أَمْرٍ.
  saʾala -lg͡hulāmu muɛallimīna ɛan ʾamr.
  "The boy asked some teachers about a matter."

- lowered-state:

  طَلَبَ ٱلْغُلَامُ مِنَ ٱلْمُعَلِّمِينَ عِلْمًا.
  ṭalaba -lg͡hulāmu mina -lmuɛallimīna ɛilmā.
  "The boy sought some knowledge from the teachers."

10.2.1. Applicability of the *ūn* sound plural

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

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

- عَالَم *ɛālam* "a world" forms the *ūn* plural عَالَمُونَ *ʾālamūna* "worlds".
- أَرْض *ʾarḍ* (fem.) "a land", "an earth" forms the *ūn* plural أَرْضُونَ *ʾarḍūna* "lands", "earths".
- أَهْل *ʾahl* "a family" forms the *ūn* plural أَهْلُونَ *ʾahlūna* "families".

10.3. The *āt* sound plural

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

Here is the *āt* sound plural of حَيَوَان *ḥayawān* "an animal":

State	Indefinite *ūn* plural "animals"	Definite *ūn* plural "the animals"
raised-state	حَيَوَانَاتٌ *ḥayawānātun*	ٱلْحَيَوَانَاتُ *ʾalḥayawānātu*
propped-state and lowered-state	حَيَوَانَاتٍ *ḥayawānātin*	ٱلْحَيَوَانَاتِ *ʾalḥayawānāti*

Note that:

- Unlike the *ūn* sound plural, the *āt* sound plural is tanwīned when indefinite. Also, just like for singular nouns, the final vowel on the plural ending ات *āt* indicates the state of the plural.
- The *āt* sound plural does not take the fat·ḥah ◌َ and the tanwīned fat·ḥah ◌ً. Instead the kasrah ◌ِ and the tanwīned kasrah ◌ٍ are used to indicate both the propped-state and the lowered-state.

State	the animal	the animals
raised-state	ٱلْحَيَوَانُ *ʾalḥayawānu*	ٱلْحَيَوَانَاتُ *ʾalḥayawānātu*
propped-state	ٱلْحَيَوَانَ *ʾalḥayawāna*	ٱلْحَيَوَانَاتِ *ʾalḥayawānāti*
lowered-state	ٱلْحَيَوَانِ *ʾalḥayawāni*	ٱلْحَيَوَانَاتِ *ʾalḥayawānāti*

10.3.1. Nouns ending in ة

If a noun ends with a ة, then it is removed before appending the *āt* sound plural ending. Here, for example, is the *āt* sound plural of مُعَلِّمَة *muɛallimah* "a teacher$_f$":

State	Indefinite *ūn* plural "teachers$_f$"	Definite *ūn* plural "the teachers$_f$"
raised-state	مُعَلِّمَاتٌ *muɛallimātun*	ٱلْمُعَلِّمَاتُ *ʾalmuɛallimātu*
propped-state and lowered-state	مُعَلِّمَاتٍ *muɛallimātin*	ٱلْمُعَلِّمَاتِ *ʾalmuɛallimāti*

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

- raised-state:

  فِي ٱلْمَدْرَسَةِ مُعَلِّمَاتٌ .
  fi -lmadrasati muɛallimāt.
  "In the school are teachers."

- propped-state:

  نَصَرَ ٱللَّٰهُ ٱلْمُسْلِمِينَ.
  naṣara -llāhu -lmuslimīn.
  "Allāh aided the Muslims."

- lowered-state:

  نَظَرَ ٱلْغُلَامُ إِلَى ٱلْحَيَوَانَاتِ.
  naḏhara -lghulāmu ʾila -lḥayawānāt.
  "The boy looked at the animals."

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

10.3.2. Nouns ending with اء

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

Root	Singular	*āt* sound plural
صحر	صَحْرَاء *ṣaḥrā*[2] "a desert"	صَحْرَاوَات *ṣaḥrāwāt*

10.3.3. Nouns ending with ى

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

Root	Singular	*āt* sound plural
ذكر	ذِكْرَىٰ² *dhikrā*² "a remembrance"	ذِكْرَيَات *dhikrayāt*

10.3.4. Common nouns of the patterns فِعْلَة/فِعْل, فَعْلَة/فَعْل, and فُعْلَة/فُعْل

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

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

There are two separate rules to consider:

1. If a common noun is of the pattern فَعْل *faɛl* or فَعْلَة *faɛlah*, then the sukūn on the middle letter shall be converted to an fat·ḥah ◌َ when forming the *āt* sound plural. For example:

   • نَحْلَة *naḥlah* "a bee" becomes نَحَلَات *naḥalāt* "bees", not × نَحْلَات *naḥlāt*.
   • ضَرْبَة *ḍarbah* "a strike" becomes ضَرَبَات *ḍarabāt* "strikes", not × ضَرْبَات *ḍarbāt*.
   • صَفْحَة *ṣafḥah* "a page" becomes صَفَحَات *ṣafaḥāt* "pages", not × صَفْحَات *ṣafḥāt*.

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

   • جَوْزَة *jawzah* "a walnut" becomes جَوْزَات *jawzāt*.
   • حَجَّة *ḥajjah* "a pilgrimage" becomes حَجَّات *ḥajjāt*.

2. If a common noun is of the pattern فِعْل *fiɛl*, فِعْلَة *fiɛlah*, فُعْل *fuɛl*, or فُعْلَة *fuɛlah* then the sukūn on the middle letter can, optionally, either:

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

   For example:

- ظُلْمَة *ḏḥulmah* "a darkness" can become, optionally, either ظُلْمَات *ḏḥulmāt* or ظُلَمَات *ḏḥulamāt*, or ظُلُمَات *ḏḥulumāt* "darknesses".
- كِسْرَة *kisrah* "a piece" can become, optionally, either كِسْرَات *kisrāt* or كِسَرَات *kisarāt*, or كِسِرَات *kisirāt* "pieces".

Note that this rule of changing the vowel mark is only true for common nouns. Adjectival nouns on these patterns will retain the sukūn when forming the *āt* sound plural. So صَعْب *ṣaɛb* and صَعْبَة *ṣaɛbah* "a difficult one" become only صَعْبَات *ṣaɛbāt*, not × صَعَبَات *ṣaɛabāt*.

10.3.5. Applicability of the *āt* sound plural

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

10.4. Conditions for forming the sound plural

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

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

10.4.1. Conditions for the *ūn* sound plural

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

We will treat common nouns and adjectival nouns separately.

10.4.1.1. Common nouns

With very few exceptions (some of which we saw in section @ref(applicability-of-the-un-sound-plural)), common nouns denoting male intelligent beings are disqualified from forming the *ūn* sound plural if their feminine counterpart is not formed by adding a ة to the masculine noun. So, غُلَام *ghulām* "a boy" is

disqualified from forming a *ūn* sound plural because its feminine counterpart is جَارِيَة *jāriyah* "a girl", not × غُلَامَة *ġhulāmah*.

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
اِبْن *ʾibn*	a son
طِفْل *ṭifl*	a child
إِنْسَان *ʾinsān*	a human being
حُرّ *ḥurr*	a free man

Such nouns, in general, won't be expected to form *ūn* sound plurals, unless the *ūn* sound plural is explicitly allowed in their dictionary definition.

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

Word	Definition	*ūn* plural
مُعَلِّم	a teacher_m	مُعَلِّمُونَ
مُسْلِم	a Muslim_m (one who submits)	مُسْلِمُونَ
كَافِر	a disbeliever_m	كَافِرُونَ
لَاعِب	a player_m	لَاعِبُونَ

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

The above defintion of primitve and derived nouns, as we have explained it, is somewhat imprecise. For example, the word حُرّ *ḥurr* (masc.) "a free man" seems to have a meaning that is derived from the adjective "free" and it forms its feminine by adding ة to it thus: حُرَّة *ḥurrah* (fem.) "a free woman". Yet it is considered a primitve noun, and thus does not form an *ūn* sound plural.

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

10.4.1.2. Adjectival nouns

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

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

- كَبِير *kabīr* (masc.) "a big one"

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

- كَبِيرَة *kabīrah* (fem.) "a big one"

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

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

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

i. ^{2}فَعْلَان *faɛlān*^{2}, whose feminine is on the pattern ^{2}فَعْلَى *faɛlā*^{2}. Example: ^{2}غَضْبَان *ḡhaḍbān*^{2} (masc.) "very angry" whose feminine is ^{2}غَضْبَى *ḡhaḍbā*^{2}.
ii. ^{2}أَفْعَل *ʾafɛal*^{2}, whose feminine is on the pattern ^{2}فَعْلَاء *faɛlā*^{32}. Example: ^{2}أَحْمَر *ʾaḥmar*^{2} (masc.) "red", whose feminine is ^{2}حَمْرَاء *ḥamrā*^{32}.

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

10.4.2. Conditions for the *āt* sound plural

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

10.4.2.1. Nouns that end with a feminine marker

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

Singular	*āt* sound plural
حَسَنَة *ḥasanah* adj. "a good one$_f$"	حَسَنَات *ḥasanāt*
حَسَنَة *ḥasanah* (common noun) "a good deed"	حَسَنَات *ḥasanāt*
صَدِيقَة *ṣadīqah* "a friend$_f$"	صَدِيقَات *ṣadīqāt*

Singular	*āt* sound plural
صَحْرَاء² *ṣaḥrā*²² "a desert"	صَحْرَاوَات *ṣaḥrāwāt*
ذِكْرَىٰ² *dhikrā*² "a remembrance"	ذِكْرَيَات *dhikrayāt*

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

- Adjectival nouns of the pattern فَعْلَاء² which is the feminine of the masculine adjectival noun pattern أَفْعَل². For example, حَمْرَاء *ḥamrā'* "red$_f$".

- Adjectival nouns of the pattern فَعْلَىٰ² which is the feminine of the masculine adjectival noun pattern فَعْلَان². For example, غَضْبَىٰ *ghaḍbā* "very angry$_f$".

- The following exceptional nouns:

  - أُمَّة *'ummah* "a nation"
  - أَمَة *'amah* "a female slave"
  - شَفَة *shafah* "a lip"

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

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

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

Common nouns

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

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

Masculine adjectival nouns

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

For example, if the masculine adjectival noun صَعْب *ṣaɛb* "a difficult one" is applied to "books", which is the plural of the masculine noun كِتَاب *kitāb* "a book", then the masculine adjectival noun صَعْب *ṣaɛb* is permitted to form the *āt* plural صَعْبَات *ṣaɛbāt* "difficult ones".

By the way, note that both the masculine adjectival noun صَعْب *ṣaɛb*, and its feminine صَعْبَة *ṣaɛbah* form the same *āt* sound plural صَعْبَات *ṣaɛbāt*.

10.5. Detached plural pronouns

We have already learned the detached pronouns for singular and dual nouns.
They are repeated here:

Participant	Detached pronoun
Absentee sing. masc.	هُوَ *huwa* "he"
Absentee sing. fem.	هِيَ *hiya* "she"
Absentee dual	هُمَا *humā* "they$_2$"
Addressee sing. masc.	أَنْتَ *ʾanta* "you$_{1,m}$"
Addressee sing. fem.	أَنْتِ *ʾanti* "you$_{1,f}$"
Addressee dual	أَنْتُمَا *ʾantumā* "you$_2$"
Speaker sing.	أَنَا *ʾana* "I"
Speaker dual	–

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

Participant	Detached pronoun
Absentee pl. masc.	هُمْ *hum* "they$_{3,m}$"
Absentee pl. fem.	هُنَّ *hunna* "they$_{3,f}$"
Addressee pl. masc.	أَنْتُمْ *ʾantum* "you$_{3,m}$"
Addressee pl. fem.	أَنْتُنَّ *ʾantunna* "you$_{3,f}$"
Speaker pl.	نَحْنُ *naḥnu* "we"

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

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

Here are some examples of their use:

هُمْ مُسْلِمُونَ.
hum muslimūn.
"They$_{3,m}$ are men$_3$."

هُنَّ مُعَلِّمَاتٍ.
hum muɛallimaāt.
"They$_{3,f}$ are teachers$_f$."

أَنْتُمْ لَاعِبُونَ.
ʾantum lāɛibūn.
"You$_{3,m}$ are players$_{3,m}$."

أَنْتُنَّ صَدِيقَاتٍ.
ʾantunna ṣadīqāt.
"You$_{3,f}$ are friends$_{3,f}$."

نَحْنُ رَجُلَان فَقِيرَان.
naḥnu rajulāni faqīrān.
"We$_{2,m}$ are poor men$_2$." (Note the plural pronoun subject with a dual noun in the comment.)

نَحْنُ مُسْلِمَاتٍ.
naḥnu muslimāt.
"We$_{3,f}$ are Muslims$_{3,f}$."

10.6. Attached plural pronouns

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

Participant	Attached pronoun
Absentee sing. masc.	هُ -*hu* "him"
Absentee sing. fem.	هَا -*hā* "her"
Absentee dual	هُمَا -*humā* "them$_2$"
Addressee sing. masc.	كَ -*ka* "you$_{m,1}$"
Addressee sing. fem.	كِ -*ki* "you$_{f,1}$"
Addressee dual	كُمَا -*kumā* "you$_2$"
Speaker sing.	ي "me"
Speaker dual	–

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

Participant	Attached pronoun
Absentee pl. masc.	هُمْ -*hum* "them$_{3,m}$
Absentee pl. fem.	هُنَّ -*hunna* "them$_{3,f}$
Addressee pl. masc.	كُمْ -*kum* "you$_{3,m}$"
Addressee pl. fem.	كُنَّ -*kunna* "you$_{3,f}$"
Speaker pl	نَا -*nā* "us"

Note the following points about them:

- The plural absentee-participant detached and attached pronouns ("they$_{3,m}$"/"them$_{3,m}$") are the same:
  - masculine: هُمْ -*hum*.

– feminine: هُنَّ -*hunna*.

• Just like هُ *hu* "him" and هُمَا -*humā* "them₂", the plural absentee-participant attached pronouns هُمْ -*hum* "them₃,ₘ" and هُنَّ -*hunna* "them₃,ᶠ" become هِمَا -*himā* and هِنَّ -*hinna* respectively, when preceded by the vowels ِ -*i*, ِي -*ī*, or the semi-vowel ـيْ -*ay*. Examples:

– بِهِمْ *bihimā* "with them₃,ₘ"
– فِيهِنَّ *fīhinna* "in them₃,ᶠ"
– إِلَيْهِمْ *ʾilayhim* "to them₃,ₘ"

• The final sukūn on the مْ in the masculine plural pronouns (هُمْ *hum*, أَنْتُمْ *ʾantum*, and كُمْ -*kum*) becomes a ḍammah (هُمُ *humu*, أَنْتُمُ *ʾantumu*, and كُمُ -*kumu* respectively) when followed by a connecting hamzah. Examples:

– هُمُ ٱلْمُعَلِّمُونَ.
  humu -lmuɛallimūn.
  "They_pl. masc. are the (male) teachers."
– ذَهَبَ إِلَيْكُمُ ٱلرَّجُلُ.
  dhahaba ʾilaykumu -rrajul.
  "The man went to you₃,ₘ."
– أَنْتُمُ ٱلْمُسْلِمُونَ.
  ʾantumu -lmuslimūn. "You₃,ₘ are the Muslims₃,ₘ."

• When the speaker plural attached pronoun نَا is attached to a word that ends with a نْ with a sukūn, there is only one ن written and it is doubled with a shaddah ّ on it. So we get:

– مِنْ + نَا = مِنَّا *minnā*
– عَنْ + نَا = عَنَّا *ɛannā*
– لَدُنْ + نَا = لَدُنَّا *ladunnā*

• The preposition لِ *li* "for" becomes لَ *la* when followed by the plural attached pronouns:

– لَهُمْ *lahum* "for them₃,ₘ"
– لَهُنَّ *lahunna* "for them₃,ᶠ"
– لَكُمْ *lakum* "for you₃,ₘ"
– لَكُنَّ *lakunna* "for you₃,ᶠ"
– لَنَا *lanā* "for us"

10.6.1. Plural direct doee pronouns

The plural attached pronouns that we have just learned are also used as direct doee pronouns. Examples:

سَأَلَهُمُ ٱلرَّجُلُ.
saʾalahumu -rrajul.
"The man asked them₃,ₘ."

سَأَلْتُكُمْ.
sa'altukum
"I asked you₃,ₘ."

سَأَلَتْكُنَّ.
sa'alatkunn.
"She asked you₃,f."

سَأَلَانَا.
sa'alānā.
"They₂,ₘ asked us."

سَأَلَتَاهُ.
sa'alatāh.
"They₃,ₘ asked him."

10.7. Verbs with plural doers

10.7.1. Plural nouns for the doer

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

ذَهَبَ ٱلْغُلَامُ.
d͞hahaba -lg͞hulāmu.
"The boy went."

ذَهَبَتْ جَارِيَةٌ.
d͞hahabat jāriyatun
"A girl went."

ذَهَبَ ٱلْغُلَامَان.
d͞hahaba -lg͞hulāmāni.
"The boys₂ went."

ذَهَبَتْ جَارِيَتَان.
d͞hahabat jāriyatāni.
"Two girls went."

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

ذَهَبَ ٱلْمُعَلِّمُونَ.
d͞hahaba -lmuɛallimūn.
"The teacherm₃,ₘ went."

ذَهَبَتْ مُعَلِّمَاتٌ.
dhahabat muɛallimāt.
"Teachers$_{3,f}$ went."

10.7.2. Plural pronouns for the doer

We have already learned the singular and dual doer pronouns. They are repeated here:

Participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee sing. masc.	invisible	"he"	فَعَلَ *faɛala*
Absentee sing. fem.	invisible	"she"	فَعَلَتْ *faɛalat*
Absentee dual	ا ◌ـ *-ā*	"them$_2$"	masc.: فَعَلَا *faɛalā*, fem: فَعَلَتَا *faɛalatā*
Addressee sing. masc.	تَ *-ta*	"you$_{m,2}$"	فَعَلْتَ *faɛalta*
Addressee sing. fem.	تِ *-ti*	"you$_{f,2}$"	فَعَلْتِ *faɛalti*
Addressee dual	تُمَا *-tumā*	"you$_2$"	فَعَلْتُمَا *faɛaltumā*
Speaker sing.	تُ *-tu*	"I"	فَعَلْتُ *faɛaltu*
Speaker dual	–	"us$_2$"	–

Now we will learn the plural doer pronouns:

plural participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee pl. masc.	و	"they$_{3,m}$"	فَعَلُوا *faɛalū*
Absentee pl. fem.	نَ *-na*	"they$_{3,f}$"	فَعَلْنَ *faɛalna*
Addressee pl. masc.	تُمْ *-tum*	"you$_{m,3}$"	فَعَلْتُمْ *faɛaltum*
Addressee pl. fem.	تُنَّ *-tunna*	"you$_{f,3}$"	فَعَلْتُنَّ *faɛaltunna*
Speaker pl.	نَا *-nā*	"we"	فَعَلْنَا *faɛalnā*

Note the following regarding the plural doer pronouns:

- The ت of femininity does not attach to the absentee plural feminine doer pronoun نَ -*na* "they₃,f" فَعَلْنَ. Example:

  – ذَهَبْنَ *dhahabna* "they₃,f went"

  This is different from the behavior of the absentee dual doer pronoun ـَا -*ā* "them₂,f" which, for a feminine doer, does attach to the ت of femininity. Example:

  – ذَهَبَتَا *dhahabatā* "they₂,f went"

- The final sukūn on the مْ in the masculine plural doer pronoun تُمْ -*tum* becomes a ḍammah تُمُ -*tumu* when followed by a connecting hamzah. Examples:

  – أَكَلْتُمْ خُبْزًا.
    ʾakaltum khubzā.
    "You₃,m ate some bread."
  – أَكَلْتُمُ ٱلْخُبْزَ.
    ʾakaltumu -lkhubz.
    "You₃,m ate the bread."

- The absentee plural masculine verb doer pronoun "they₃,m" و *ū* is written with a silent alif after it which is written only and not pronounced. This alif is dropped when a direct doee pronoun is attached. For example:

  – ضَرَبُوا ٱلرَّجُلَ.
    ḍarabu -rrajul.
    "They₃,m hit the man.
  – ضَرَبُوهُ.
    ḍarabūh.
    "They₃,m hit him."

- The plural masculine verb doer pronoun for the addressed person "you₃,m" تُمْ -*tum* becomes تُمُو *tumū* when a direct doee pronoun is attached. For example:

  – ضَرَبْتُمُ ٱلرَّجُلَ.
    ḍarabtumu -rrajul.
    "You₃,m hit the man."
  – ضَرَبْتُمُوهُ.
    ḍarabtumūh.
    "You_pl. masc. hit him."

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

سَأَلْنَا.
sa'alnā.
"We asked."

سَأَلَنَا.
sa'alanā.
"He asked us."

10.7.3. Sentence word order with plural doers

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

ذَهَبَ ٱلْمُعَلِّمُونَ إِلَىٰ مَدْرَسَةٍ.
dhahaba -lmuɛallimūna 'ilā madrasah.
"The teachers$_{3,m}$ went to a school."

ذَهَبُوا إِلَىٰ مَدْرَسَةٍ.
dhahabā 'ilā madrasah.
"They$_{3,m}$ went to a school."

لَعِبَتِ ٱلصَّدِيقَاتُ فِي ٱلْبَيْتِ.
laɛibati -ṣṣadīqātu fi -lbayt.
"The friends$_{3,f}$ played in the house."

لَعِبْنَ فِي ٱلْبَيْتِ.
laɛibna fi -lbayt.
"They$_{3,f}$ played in the house."

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

ٱلْمُعَلِّمُونَ ذَهَبُوا إِلَىٰ مَدْرَسَةٍ.
'almuɛallimūna dhahabū 'ilā madrasah.
"The teachers$_{3,m}$, they$_{3,m}$ went to a school."   = "*The teachers$_{3,m}$ went to a school.*"

ٱلصَّدِيقَاتُ لَعِبْنَ فِي ٱلْبَيْتِ.
'aṣṣadīqātu laɛibna fi -lbayt.
"The friends$_{3,f}$, they$_{3,f}$ played in the house."   = "*The friends$_{3,f}$ played in the house.*"

If there are multiple verbs associated with the same doer in a verbal sentence, the doer noun will follow the first verb and the rest of the verbs will have doer pronouns. For example:

أَكَلَ ٱللَّاعِبُونَ وَشَرِبُوا وَذَهَبُوا.
'akala -llāɛibūna washaribū wadhahabū.

"The players₃,ₘ ate and they₃,ₘ drank and they₃,ₘ went."
= "The players₃,ₘ ate and drank and went."

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

أَللَّاعِبُونَ أَكَلُوا وَشَرِبُوا وَذَهَبُوا.
ʾallāɛibūna ʾakalū washaribū wadhahabū.
"The players₃,ₘ, they₃,ₘ ate and they₃,ₘ drank and they₃,ₘ went."
= "*The players₃,ₘ ate and drank and went.*"

Similarly,

أَكَلَتِ ٱللَّاعِبَاتُ وَشَرِبْنَ وَذَهَبْنَ.
ʾakalati -llāɛibātu washaribna wadhahabn.
"The players₃,f ate and they₃,f drank and they₃,f went."

and

أَللَّاعِبَاتُ أَكَلْنَ وَشَرِبْنَ وَذَهَبْنَ.
ʾallāɛibātu ʾakalna washaribna wadhahabn.
"The players₃,f, they₃,f ate and they₃,f drank and they₃,f went."
= "*The players₃,f ate and drank and went.*"

10.7.4. Verbs with multiple doers mentioned individually

If there are multiple doers of a verb, and each is mentioned individually, then there is often more than one way to handle them. Here we will give the more common usage.

If the verb is followed by multiple doers, only the first is the true doer with respect to modifying the verb according to its gender and number. Examples:

ذَهَبَتِ ٱلْأُمُّ وَٱلْغُلَامُ.
dhahabati -ʾummu wa-lghulāmu.
"The mother and the boy went."

ذَهَبَ ٱلْغُلَامُ وَٱلْأُمُّ .
dhahaba -lghulāmu wa -ʾummu.
"The boy and the mother went."

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

ذَهَبْتُ أَنَا وَأَنْتَ وَهُوَ.
dhahabtu ʾana waʾanta wahuwa.
"I, you, and he went."

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

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

أَنْتَ وَهُوَ ذَهَبْتُمَا.
ʾanta wahuwa dhahabtumā.
"You$_{1,m}$ and he, you$_2$ went."

أَنَا وَمُحَمَّدٌ ذَهَبْنَا.
ʾana wamuḥammadun dhahabnā.
"I and Muḥammad, we went."

ٱلْأُمُّ وَٱلْجَارِيَةُ ذَهَبَتَا.
ʾal-ummu wa-ljāriyatu dhahabatā.
"The mother and the girl went."

ٱلْأُمُّ وَٱلْجَارِيَتَانِ ذَهَبْنَ.
ʾal-ummu wa-ljāriyatāni dhahabna.
"The mother and the two girls, they$_{3,f}$ went."

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

ٱلْأُمُّ وَٱلْجَارِيَةُ وَٱلْغُلَامُ ذَهَبُوا.
ʾal-ummu wa-ljāriyatu wa-lghulāmu dhahabū.
"The mother, the girl, and the boy, they$_{3,m}$ went."

Chapter 11.

The broken plural

11.1. Introduction

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

Singular	Plural
man	men
woman	women
child	children
mouse	mice

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

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

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

11.2. Review of word patterns and semi-flexible nouns

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

Most words in Arabic are formed from three letter roots. We use the paradigm
root فعل to show word patterns. For example, the noun رَجُل *rajul* "a man" is
formed from the root رجل on the pattern فَعُل *faεul*.

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

ذَهَبَ رَجُلٌ إِلَىٰ بَيْتٍ.

d̄hahaba rajulun ʾilā bayt.

"A man went to a house."

Some nouns are *semi-flexible*. This means that they are not tanwīned, and also, the indefinite lowered-state is indicated by an fatˌḥah َ. Examples of such nouns are:

- ²غَضْبَىٰ *ghaḍbā*² *adj.* (fem.) "a very angry one_f" from the root غضب
- ²صَحْرَاء² *ṣaḥrā*'² (fem.) "a desert_f" from the root صحر

ذَهَبَتْ جَارِيَةٌ غَضْبَىٰ إِلَىٰ صَحْرَاءَ.

d̄hahabat jāriyatun ghaḍbā ʾilā ṣaḥrā'.

"A very angry girl went to a desert."

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

ذَهَبَتِ ٱلْجَارِيَةُ ٱلْغَضْبَىٰ إِلَى ٱلصَّحْرَاءِ.

d̄hahabati -ljāriyatu -lghaḍbā ʾila -ṣṣaḥrā'.

"The very angry girl went to the desert."

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

It is important to note that ة, اء, and ىٰ are only feminine markers for singular nouns. We will see that they are also endings for broken plural nouns and, in that case, they are not feminine markers. However, اء and ىٰ, when endings for broken plural nouns, will make the broken plural nouns semi-flexible, just as they do for singular nouns.

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

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

11.3. Patterns of the broken plural

Broken plurals occur in specific patterns, which we will show using the paradigm فعل for three-letter roots. Ararbic also has (comparatively fewer) four-letter roots and we will show patterns for broken plurals of four-letter roots using the paradigm root فعلل. We will also use the letter ف, when needed, to indicate any letter of the alphabet.

We now give all but the rarest broken plural patterns below.

1. **فُعَل** *fuɛal*. Examples:

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

2. **فُعْل** *fuɛl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَحْمَر[2]	حُمْر	red$_m$	أَعْمَى[2]	عُمْي	blind$_m$
حَمْرَاء[2]	حُمْر	red$_f$	عَمْيَاء[2]	عُمْي	blind$_f$
أَحْوَر[2]	حُور	a beautiful eyed one$_m$	أَصَمّ[2]	صُمّ	deaf$_m$
حَوْرَاء[2]	حُور	a beautiful eyed one$_f$	صَمّاء[2]	صُمّ	deaf$_f$
أَسْوَد[2]	سُود	black$_m$	أَبْكَم[2]	بُكْم	mute$_m$
سَوْدَاء[2]	سُود	black$_f$	بَكْمَاء[2]	بُكْم	mute$_f$
أَبْيَض[2]	بِيض	white$_m$	نَاقَة	نُوق	a camel$_f$
بَيْضَاء[2]	بِيض	white$_f$			

3. **فُعُل** *fuɛul*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
كِتَاب	كُتُب	a book	رَسُول	رُسُل	a messen-ger
جِدَار	جُدُر	a wall	سَفِينَة	سُفُن	a ship

4. **فِعَل** *fiɛal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قِطْعَة	قِطَع	a piece	سِيرَة	سِيَر	a course of life
هِرَّة	هِرَر	a cat_f			

5. **فِعَال** *fiɛāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَجُل	رِجَال	a man	حَسَن	حِسَان	*adj.* a good one_m
اِمْرَأَة	نِسَاء	a woman	حَسَنَة	حِسَان	*adj.* a good one_f
أُنْثَى[2]	إِنَاث	a female	صَعْب	صِعَاب	*adj.* a difficult one_m
عَبْد	عِبَاد	a slave_m	صَعْبَة	صِعَاب	*adj.* a difficult one_f
أَمَة	إِمَاء	a slave_f	صَغِير	صِغَار	*adj.* a small one_m
جَبَل	جِبَال	a mountain	صَغِيرَة	صِغَار	*adj.* a small one_f
ثَوب	ثِيَاب	a garment	كَبِير	كِبَار	*adj.* a big one_m
ريح	رِيَاح	a wind	كَبِيرَة	كِبَار	*adj.* a big one_f
مَرَّة	مِرَار	an occasion	ضَعِيف	ضِعَاف	*adj.* a weak one_m
بَحْر	بِحَار	a sea	ضَعِيفَة	ضِعَاف	*adj.* a weak one_f
عَمُود	عِمَاد	a pillar	كَرِيم	كِرَام	*adj.* a generous one_m
رَوْضَة	رِيَاض	a garden	غَضْبَان[2]	غِضَاب	*adj.* a very angry_m

Singular	Plural	Meaning	Singular	Plural	Meaning
رُمْح	رِمَاح	a spear	غَضْبَىٰ[2]	غِضَاب	*adj.* a very angry_f

6. **فُعُول** *fuɛūl*. Examples:

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

7. **فُعَّل** *fuɛɛal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَاكِع	رُكَّع	one who bowes_m	غَائِب	غُيَّب	absent
راكعَة	رُكَّع	one who bowes_f			

8. **فُعَّال** *fuɛɛāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَارِئ	قُرَّاء	a reader_m	كَافِر	كُفَّار	a disbeliever_m
تَاجِر	تُجَّار	a trader_m	جَاهِل	جُهَّال	an ignorant one_m
عَامِل	عُمَّال	a worker_m			

9. **فَعَلة** *faɛalah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سَاحِر	سَحَرَة	a magician$_m$	قَاتِل	قَتَلَة	a killer$_m$
عَامِل	عَمَلَة	a labourer$_m$	سَيِّد	سَادَة	a chief$_m$

10. **فُعَلَة** *fuɛalah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَاضٍ	قُضَاة	a judge$_m$	رَاوٍ	رُوَاة	a narrator$_m$

11. **فِعَلَة** *fiɛalah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
دُبّ	دِبَبَة	a bear	قِرْد	قِرَدَة	a monkey
هِرّ	هِرَرَة	a cat$_m$			

12. **فِعْلَة** *fiɛlah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَخ	إِخْوَة	a brother	فَتَّى	فِتْيَة	a young man

13. **أَفْعُل** *ʾafɛul*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رِجْل	أَرْجُل	a leg	شَهْر	أَشْهُر	a month
نَفْس	أَنْفُس	a self	عَيْن	أَعْيُن	an eye

14. **أَفْعَال** *ʾafɛāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَاب	أَبْوَاب	a door	مَيِّت	أَمْوَات	dead
قَلَم	أَقْلَام	a pen	شَيْء	أَشْيَاء[2]	a thing

Singular	Plural	Meaning	Singular	Plural	Meaning
قَدَم	أَقْدَام	a foot	اِسْم	أَسْمَاء	a name
صَاحِب	أَصْحَاب	a companion_m	يَوْم	أَيَّام	a day
شَرِيف	أَشْرَاف	a noble one_m	عَدُوّ	أَعْدَاء	an enemy
طِفْل	أَطْفَال	a child	عَيْن	أَعْيَان	an eminent person
بِئْر	آبَار	a (water) well			

15. **أَفْعِلَة** ʾafɛilah. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
لِسَان	أَلْسِنَة	a tongue	طَعَام	أَطْعِمَة	a food
إِمَام	أَئِمَّة	a leader_m	إِلَه	آلِهَة	a god

16. **فَوَاعِل²** *fawāɛil²*. (Semi-flexible because of فَفَافِف² pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِبَة	صَوَاحِب²	a companion_f	عَامِل	عَوَامِل²	a factor
جَارِيَة	جَوَارٍ²	a girl	شَاهِد	شَوَاهِد²	a corroborating evidence
أَمْر	أَوَامِر²	a command	خَاتَم	خَوَاتِم²	a ring (jewelry)
نَادِرَة	نَوَادِر²	a joke, a witticism	فَارِس	فَوَارِس²	a horseman

17. **فَعَائِل²** *faɛāʾil²*. (Semi-flexible because of فَفَافِف² pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حُرَّة	حَرَائِر²	a free woman	جَزِيرَة	جَزَائِر²	an island
ضَرّة	ضَرَائِر²	a co-wife	رِسَالَة	رَسَائِل²	a message
حَدِيقَة	حَدَائِق²	a garden	حَاجَة	حَوَائِج²	a need

Singular	Plural	Meaning	Singular	Plural	Meaning
حَقِيبَة	حَقَائِب²	a bag	دَلِيل	دَلَائِل²	an evidence
كَبِيرَة	كَبَائِر²	a major sin	خَلِيفَة	خَلَائِف²	a successor
كَرِيمَة	كَرَائِم²	a generous one_f			

18. فِعْلَان *fiɛlān*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
غُلَام	غِلْمَان	a boy	ثَوْر	ثِيرَان	a bull
جَار	جِيرَان	a neighbor	غُرَاب	غِرْبَان	a crow
أَخ	إِخْوَان	a brother	فَأْر	فِئْرَان	a mouse

19. فُعْلَان *fuɛlān*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَلَد	بُلْدَان	a country	شُجَاع	شُجْعَان	a brave one
جِدَار	جُدْرَان	a wall	شَابّ	شُبَّان	a young man

20. فُعَلَاء² *fuɛalā*²". Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَمِير	أُمَرَاء²	a commander_m	خَلِيفَة	خُلَفَاء²	a caliph
فَقِير	فُقَرَاء²	a poor one_m	عَالِم	عُلَمَاء²	a scholar_m
بَخِيل	بُخَلَاء²	a miser_m	شَاعِر	شُعَرَاء²	a poet_m
ضَعِيف	ضُعَفَاء²	a weak one_m			

21. أَفْعِلَاء² *ʾafɛilā*²". Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
نَبِيّ	أَنْبِيَاء²	a prophet[m]	شَدِيد	أَشِدَّاء²	a forceful one[m]
صَدِيق	أَصْدِقَاء²	a friend[m]	قَوِيّ	أَقْوِيَاء²	a strong one[m]
غَنِيّ	أُغْنِيَاء²	a rich one[m]	شَقِيّ	أَشْقِيَاء²	a wretched one[m]

22. فَعْلَىٰ² *faɛlā²*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
مَرِيض	مَرْضَىٰ²	a sick one[m]	جَرِيح	جَرْحَىٰ²	a wounded person
أَسِير	أَسْرَىٰ²	a captive			

23. فَعَالِي² *faɛālī²*. (Semi-flexible because of فَفَافِف² pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
لَيْلَة	لَيَالٍ²	a night	أَرْض	أَرَاضٍ²	a land, an earth
أَهْل	أَهَالٍ²	a family			

24. فَعَالَىٰ² *faɛālā²*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَحْرَاء²	صَحَارَىٰ²	a desert	فَتْوَىٰ²	فَتَاوَىٰ²	a formal legal opinion
يَتِيم²	يَتَامَىٰ²	an orphan	هَدِيَّة²	هَدَايَا²	a gift

25. فَعِيل *faɛīl* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
عَبْد	عَبِيد	a slave$_m$	حَمِير	حِمَار	a donkey$_m$

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

Singular	Plural	Meaning	Singular	Plural	Meaning
بَعْل	بُعُولَة	a husband			

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

Singular	Plural	Meaning	Singular	Plural	Meaning
حَجَر	حِجَارَة	a stone			

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

Singular	Plural	Meaning	Singular	Plural	Meaning
حَلَق	حَلْقَة	a circular ring			

29. **فَعْل** *faɛl* (very rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَحْب	صَاحِب	a companion			

30. **فَعَافِف**[2] *fafāfif*[2]. Includes the sub-patterns:

- **فَعَالِل**[2] *faɛālil*[2]
- **أَفَاعِل**[2] *ʾafāɛil*[2]
- **تَفَاعِل**[2] *tafāɛil*[2]
- **مَفَاعِل**[2] *mafāɛil*[2]

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
ثَعْلَب	ثَعَالِب[2]	a fox	تَجْرِبَة	تَجَارِب[2]	an experience
عَنْكَبُوت	عَنَاكِب[2]	a spider	مَسْجِد	مَسَاجِد[2]	a mosque

Singular	Plural	Meaning	Singular	Plural	Meaning
دِرْهَم	دَرَاهِم²	a dirham	مَعْنًى	مَعَانٍ²	a meaning
جَوْهَر	جَوَاهِر²	a gem	مَحَالّ	مَحَلَّة²	a locality
إِصْبَع	أَصَابِع²	a finger	مَعِيشَة	مَعَايِش²	a means of subsistence
أَنْمُلَة	أَنَامِل²	a finger tip			

31. **فَفَافِيف** *fafāfīf*². Includes the sub-patterns:

- **فَعَالِيل** *faɛālīl*²
- **أَفَاعِيل** *ʾafāɛīl*²
- **تَفَاعِيل** *tafāɛīl*²
- **مَفَاعِيل** *mafāɛīl*²
- **يَفَاعِيل** *yafāɛīl*²
- **فَوَاعِيل** *fawāɛīl*²

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سُلْطَان	سَلَاطِين²	a sultan	إِعْصَار	أَعَاصِير²	a whirlwind
شَيْطَان	شَيَاطِين²	a devil	تَأْرِيخ	تَوَارِيخ²	a history
سِكِّين	سَكَاكِين²	a knife	تَصْوِير	تَصَاوِير²	a picture
دِينَار	دَنَانِير²	a dīnār	مِفْتَاح	مَفَاتِيح²	a key
مِسْكِين	مَسَاكِين²	a needy person	مَلْعُون	مَلَاعِين²	an accursed one$_\mathrm{m}$
كُرْسِيّ	كَرَاسِيّ²	a chair	يُنْبُوع	يَنَابِيع²	a (water) spring
أُمْنِيَّة	أَمَانِيّ²	a wish	جَامُوس	جَوَامِيس²	a buffalo

32. **فَعَالِلَة** *faɛālilah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أُسْتَاذ	أَسَاتِذَة	a professor	مَلَك	مَلَائِكَة	an angel
فَيْلَسُوف	فَلَاسِفَة	a philosopher	جَبَّار	جَبَابِرَة	a tyrant

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

- Both common nouns and adjectival nouns form broken plurals.

- There are comparatively fewer broken plurals for female intelligent beings than for male intelligent beings. We will expand on this in a subsequent section.

- Some patterns of the broken plural are also patterns singular nouns. For example, the pattern فِعَال *fiɛāl* has both singular nouns, like كِتَاب *kitāb* "a book" and broken plurals, like رِجَال *rijāl* "men"

- The broken plural patterns فِعْلَان *fiɛlān* and فُعْلَان *fuɛlān* are fully-flexible nouns. Although they end with the ان ending which is extrinsic to the root, they are not semi-flexible nouns. Only singular adjectival nouns that end with an extrinsic ان on the pattern فَعْلَان, and that also fulfil the other conitions listed in section @ref(adjectival noun-an-diptote), are semi-flexible.

- There is often a correlation between the pattern of a singular noun and the pattern of its plural.

  Sometimes this correlation is very strong:

  – All singular nouns of the patterns أَفْعَل² *ʾafɛal*² and فَعْلَاء² *faɛlāʾ* that denote colors and physical characteristics, have broken plurals on the pattern فُعْل *fuɛl*. Example:

Singular		Plural
أَحْمَر² ,حَمْرَاء² "red"		حُمْر
أَبْكَم² ,بَكْمَاء² "mute"		بُكْم

  – Singular nouns that have four or more consonant letters (excluding ة) regularly form their broken plurals on the patterns فَفَافِف² and فَفَافِيف². The pattern فَفَافِيف² is used when there is an intermendiate long vowel between the consonants. Examples:

Singular		Plural
إِصْبَع "a finger"		أَصَابِع²
مِفْتَاح "a key"		مَفَاتِيح²

  – Singular nouns of the patterns فِعْلَة *fiɛlah* and فُعْلَة *fuɛlah* regularly form their broken plurals on the pattern فِعَل *fiɛal* and فُعَل *fuɛal* respectively. Examples:

Singular	Plural
قِطْعَة "a piece"	قِطَع
رُكْبَة "a knee"	رُكَب

Other times, this correlation is more like a tendency:

– Singular nouns on the pattern فَعِيلَة *faɛīlah* tend to form broken plurals on the pattern فَعَائِل² *faɛāʾil²*. Examples:

Singular	Plural
حَدِيقَة "a garden"	حَدَائِق²
حَقِيبَة "a bag"	حَقَائِب²

– Singular nouns on the pattern فَاعِل *fāɛil*, that denote male intelligent beings, tend to form broken plurals on the pattern فُعَّل *fuɛɛal*, فُعَّال *fuɛɛāl*, and فَعَلَة *faɛalah*. Examples:

Singular	Plural
غَائِب "absent"	غُيَّب
قَارِئ "a reader_m"	قُرَّاء
قَاتِل "a killer_m"	قَتَلَة

– Singular nouns on the pattern فَاعِل *fāɛil* and فَاعِلَة *fāɛilah*, that don't denote male intelligent beings, tend to form broken plurals on the pattern فَوَاعِل *fawāɛil*. Examples:

Singular	Plural
صَاحِبَة "a companion_f"	صَوَاحِب²
عَامِل "a factor"	عَوَامِل²

فَارِس *fāris* "a horseman" with the plural فَوَارِس² is one of a number of exceptions.

• Some words have roots that have the same letter repeated in the root. These are called *doubled* roots.

– For example:

Root	Word	Pattern
دبّ	دُبّ "a bear"	فُعْل
حلّ	مَحَلّة "a locality"	مَفْعَلَة
أمّ	إِمَام "a leader"	فِعَال
حقّ	حَقّ "a truth, a right"	فَعْل
هرّ	هِرّ "a cat$_m$"	فِعْل

We will discuss doubled roots in detail in chapter @ref(doubled-roots). For now we will mention the following:

– The repeated letter in the word root may get doubled or separated in the word's pattern. Frequently, the repeated letter may be doubled in the singular, and separated in the plural. Examples:

Singular	Plural
حَقّ "a truth, a right"	حُقُوق
دُبّ "a bear"	دِبَبَة
هِرّ "a cat$_m$"	هِرَرَة

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

Singular	Plural
إِمَام "a leader$_m$"	أَئِمَّة

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

Root	Word pattern	Expected word	Actual word
شدّ	أَفْعِلَاء²	× أَشْدِدَاء²	أَشِدَّاء²
حلّ	مَفَاعِل²	× مَحَالِل²	مَحَالّ²
صمّ	أَفْعَل²	× أَصْمَم²	أَصَمّ²

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

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

Singular	Plural
لِسَان "a tongue"	أَلْسِنَة
هِرّ "a cat_m"	هِرَرَة
أَمِير "a commander_m"	أُمَرَاء
صَدِيق "a friend_m"	أَصْدِقَاء

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

Singular	Plural
شَهْر	شُهُور, أَشْهُر
عَيْن	أَعْيَان, عُيُون, أَعْيُن
عَامِل	عُمَّال, عَمَلَة, عَوَامِل[2], عَامِلُونَ

We will discuss how to manage these multiple plurals in a subsequent section.

- Occasionally, multiple singular nouns will share the same broken plural. Examples:

Singular	Plural
مَكْتَب "an office"	مَكَاتِب[2]
مَكْتَبة "a library"	مَكَاتِب[2]

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

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

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

Root	Singular	Plural
أرخ	تَأْرِيخ	تَوَارِيخ[2]
نوق	نَاقَة	نُوق
ثور	ثَوْر	ثِيرَان

– Weak letters can affect surrounding vowels. For example:

Root	Word pattern	Expected word	Actual word
بيض فُعْل		× بُيْض	بِيض

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

Root	Word pattern	Expected word	Actual word
هدي	فَعَالَىٰ^{2}	× هَدَايَىٰ^{2}	هَدَايَا^2

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

Root	Word pattern	Expected word	Actual word
قضي	فَاعِل	× قَاضِي	قَاضٍ
جري	فَوَاعِل^2	× جَوَارِي^2	جَوَارٍ^{2}
ليل	فَعَالِي^2	× لَيَالِي^2	لَيَالٍ^{2}

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

Root	Singular	Plural
أخو	أَخ	إِخْوَة ,إِخْوَان
أمو	أَمَة	إِمَاء

• If there are more than four consonant letters in a word, then only four of them are selected to form the broken plural. For example:

Singular	Plural
عَنْكَبُوت "a spider"	عَنَاكِب^2

• Some words have individual irrgularities as well and we will discuss them below:

- The word اِمْرَأَة and its plural نِسَاء are both irregular and we will discuss them separately in chapter @ref(irregular-nouns).

- The broken plural [2] أَشْيَاء *ʾashyāʾ* (of the singular noun شَيْء *shayʾ* "a thing") is irregular in that it is semi-flexible. Otherwise its pattern أَفْعَال *ʾafɛāl* is regularly fully-flexible.

- The broken plural of the singular noun مَلَك *malak* "an angel" is مَلَائِكَة *malāʾikah*. It is on the pattern فَعَائِلَة *faɛāʾilah*. But it is unusual in that the plural has an extra letter ء that is missing in the singular. This is because the singular has a lesser-used variant: مَلْأَك *malʾak* that is used to form the plural.

- The broken plural of the singular noun دِينَار "a dīnār" is دَنَانِير [2]. It is on the pattern فَعَالِيل [2]. It is irregular in that there are two ن's in the plural whereas the singular only has one.

- The root of بِئْر *biʾr* "a (water) well" is بأر. The pattern of its broken plural is أَفْعَال. Based on its root letters, its plural on this pattern ought regularly to have been أَبْآر *ʾabʾār*. And this plural exists but is not very commonly used. Instead, in forming the plural, the root letters ب and أ get swapped irregularly, and the more commonly used plural is actually آبَار *ʾābār*.

There are other words as well with similar irregularities.

11.4. Co-existence of multiple broken plurals

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

Singular	Meanings	Plural
جِدَار	a wall	جُدْرَان, جُدُر
شَهْر	a month	شُهُور, أَشْهُر
ضَعِيف	a weak one_m	ضُعَفَاء [2], ضِعَاف
أَمْر	a matter; a command	أَوَامِر [2], أُمُور
عَيْن	an eye; a (water) spring; an eminent person	أَعْيَان, عُيُون, أَعْيُن
عَامِل	a worker; a labourer; a factor	عَمَلَة, عَوَامِل [2], عَامِلُونَ, عُمَّال

We will deal with the co-existence of sound and broken plurals in the next section. In this section, we will explain the existence of multiple broken plurals,

and when one of them is preferred or required to be used over the other. Basically, there could be a few things going on:

1. Sometimes it is more or less optional which of the multiple broken plurals to use. For example, the singular noun جِدَار has two broken plurals: جُدُر, جُدْرَان Either could be used, more or less, interchangeably.

2. Sometimes, the usage of one of the plurals may be restricted. For example, ضِعَاف and ضُعَفَاء are both broken plurals of the masculine adjectival noun ضَعِيف_m "a weak one_m". For male intelligent beings, like "weak men", either of the two plurals could be used. But remember that broken plurals that end with an extrinsic اء ending may only be used for male intelligent beings. So the plural ضُعَفَاء may only be used for male intelligent beings like "men" or "boys", and not for masculine nouns that denote non-intelligent beings like "lions" or "pens", etc.

   Interestingly, ضِعَاف is also shared as the broken plural for the feminine adjectival noun ضَعِيفَة "a weak one_f". So it can be used for plurals of feminine nouns, both for female intelligent beings like "women" and "girls", and for feminie nouns that denote non-intelligent beings like "trees".

3. Other times, the singular has multiple distinct meanings, and each of these distinct meanings is associated with its own broken plural(s). Here are some examples:

   • The word أَمْر *ʾamr* has two distinct meanings, each with it's own plural:

      i. "a matter". This has the broken plural أُمُور *ʾumūr*.
     ii. "a command". This has the broken plural أَوَامِر[2] *ʾawāmir*[2].

   • The word عَيْن *ʿayn* has multiple distinct meanings. There are three main meanings, and they share the broken plural with each other in the following way:

      i. "an eye". This meaning primarily uses the plural أَعْيُن *ʾaʿyun* but it may also use the plural عُيُون *ʿuyūn*, and rarely also the plural أَعْيَان *ʾaʿyān*.
     ii. "a (water) spring". This meaning primarily uses the plural عُيُون *ʿuyūn* but it may also use the plural أَعْيُن *ʾaʿyun*, and rarely also the plural أَعْيَان *ʾaʿyān*.
    iii. "an eminent person". This meaning only uses the plural أَعْيَان *ʾaʿyān*.

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

      i. "a worker_m". Generally, this has the plural عُمَّال *ʿummāl*.
     ii. "a labourer_m". This uses the plural عَمَلَة *ʿamalah*.
    iii. "a factor". This uses the plural عَوَامِل[2] *ʿawāmil*[2].

4. Arabic has what are known as *plurals of fewness*. These are specific patterns that may (sometimes, but not always) be used when the persons or things denoted by the plural are only a few (ten or less) and not many. These patterns are:

   i. فِعْلَة *fiɛlah*
   ii. أَفْعُل *ʾafɛul*
   iii. أَفْعَال *ʾafɛāl*
   iv. أَفْعِلَة *ʾafɛilah*

   For example:

   i. شَهْر $\widehat{sh}ahr$ "a month", plurals: شُهُور, أَشْهُر. The plural أَشْهُر could be used when the number of months are only a few (ten or less), and the plural شُهُور could be used when the number of months are large.
   ii. The plurals أَعْيُن and عُيُون of the word عَيْن could also possibly be used similarly in this manner for both meanings: "an eye" and "a (water) spring". (But not for the meaning "an eminent person" which only uses the plural أَعْيَان).

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

11.5. Co-existence of sound and broken plurals

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

Singular	Meaning	Sound plural	Broken plural
قَاتِل	a killer	قَاتِلُونَ	قَتَلَة
كَافِر	a disbeliever	كَافِرُونَ	كُفَّار
كَبِير	a big one_m	كَبِيرُونَ	كِبَار
كَبِيرَة	a big one_f	كَبِيرَات	كِبَار
صَغِير	a small one_m	صَغِيرُونَ	صِغَار
صَغِيرَة	a small one_f	صَغِيرَات	صِغَار
رَاكِع	one who bows_m	رَاكِعُونَ	رُكَّع
رَاكِعَة	one who bows_f	رَاكِعَات	رُكَّع
صَاحِبَة	a companion_f	صَاحِبَات	صَوَاحِب[2]
جَارِيَة	a girl	جَارِيَات	جَوَارٍ[2]
حَدِيقَة	a garden	حَدِيقَات	حَدَائِق[2]

We will treat the *ūn* and *āt* sound plurals separately.

11.5.1. *ūn* plurals and broken plurals

Remember from chapter @ref(sound-plurals) that *ūn* plurals are, with very few exceptions, only used for male intelligent beings.

If a singular noun has both an *ūn* sound plural and one or more broken plurals, then the use of the broken plural is generally preferred. The sound plural is then, generally, reserved for certain verbal usages. (We will study these in later chapters, if Allāh wills.)

So, for example, قَتَلَة is preferred over قَاتِلُونَ generally for the meaning: "killers".

11.5.2. *āt* plurals and broken plurals

āt plurals are used for both female intelligent beings and non-intelligent beings. We will discuss each of these separately.

11.5.2.1. Female intelligent beings

Remember from section @ref(conditions-for-the-at-plural) that, generally, all nouns that end with feminine markers (ة, اء, and ى) 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 ²فَعْلَاء which is the feminine of the masculine adjectival noun pattern ²أَفْعَل. For example, حور حَوْرَاء *ḥawrā'* "a beautiful eyed one_f" uses the broken plural حُور *ḥūr*

- Adjectival nouns of the pattern ²فَعْلَى which is the feminine of the masculine adjectival noun pattern ²فَعْلَان. For example, غضب غَضْبَى *ghaḍbā* "very angry_f" uses the broken plural غِضَاب *ghiḍāb*.

- The following exceptional nouns:

    - اِمْرَأَة "a woman", broken plural: نِسَاء
    - أَمَة "a slave_f", broken plural: إِمَاء
    - أُمَّة "a nation", broken plural: أُمَم

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

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

So, for example, the use of the *āt* sound plural صَغِيرَات is preferred over the broken plural صِغَار for the adjectival noun صَغِيرَة "a small one_f". However, both are permitted.

The following are excepted from this general statement:

- أُنْثَى "a female", plural: إِنَاث. The *āt* sound plural is almost unused for this word.

- Broken plurals of the patterns:

    – فَوَاعِل [2] *fawāεil*[2]
    – فَعَائِل [2] *faεāʾil*[2]

    These broken plural patterns are, in fact, predominantly used for female intelligent beings and non-intelligent beings, and only rarely for male intelligent beings. So the broken plural جَوَارٍ [2] "girls" may be used freely as the plural of جَارِيَة "a girl" and is not preferred over by جَارِيَات. Similarly, صَوَاحِب [2] may freely be used as the plural of صَاحِبَة.

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

    – فَارِس "a horseman", plural: فَوَارِس [2]
    – خَلِيفَة "a successor", plural: خَلَائِف [2]

In conclusion, with the general preference of using the *āt* sound plural over the broken plural for female intelligent beings, you will find that نِسَاء *nisāʾ* "women" is the only widely found broken plural for female intelligent beings in normal usage.

11.5.2.2. Non-intelligent beings

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

So, for example, حَدَائِق [2] *ḥadāʾiq*[2] is preferred over حَدِيقَات *ḥadīqāt* as the plural of حَدِيقَة, though both are correct.

11.6. Usage of plurals

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

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

11.6.1. Plurals of intelligent beings in descriptive noun-phrases

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

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

Here are some examples:

لَعِبَ ٱلطِّفْلُ ٱلصَّغِيرُ مَعَ ٱلْغِلْمَانِ ٱلْكِبَارِ.
laɛiba -ṭṭiflu -ṣṣaghīru maɛa -lghilmāni -lkibār.
"The small child played with the big boys."

أَخَذَ ٱلتِّلْمِيذُ ٱلْعِلْمَ عَنِ ٱلْمُعَلِّمِينَ ٱلْكِرَامِ.
ʾakhadha -ttilmīdhu -lɛilma ɛani -lmuɛallimīna -lkirām.
"The pupil took knowledge from the noble teachers."

لِلْجَارِيَةِ صَوَاحِبُ طَيِّبَاتٌ.
liljāriyati ṣawāḥibu ṭayyibāt.
"The girl has good companions_f."

فِي ٱلسُّوقِ تُجَّارٌ صَادِقُونَ.
fi -ssūqi tujjārun ṣadiqūn.
"In the market are honest traders."

خَدَمَ ٱلرَّجُلُ ٱلصَّالِحُ ٱلْغَنِيُّ ٱلْفُقَرَاءَ ٱلضِّعَافَ مِنَ ٱلْيَتَامَىٰ ٱلصِّغَارِ.
khadama -rrajulu -ṣṣāliḥu -lghaniyyu -lfuqarāʾa -ḍḍiɛāfa mina -lyatāmā -ṣṣighār.
"The rich righteous man served the weak poor ones from the little orphans."

11.6.2. Plurals of intelligent beings in subject-comment sentences

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

ٱلْغِلْمَانُ أَطْفَالٌ طَيِّبُونَ.
ʾalghilmānu ʾaṭfālun ṭayyibūn.
"The boys are good children."

ٱلرِّجَالُ أَغْنِيَاءُ.
ʾarrijālu ʾaghniyāʾ.
"The men are rich."

ٱلْمُعَلِّمَاتُ عَالِمَاتٌ.
ʾalmuɛallimātu ɛālimāt,
"The teachers_f are scholars_f."

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

ٱلْمُسْلِمُونَ أُمَّةٌ.
ʾalmuslimūna ʾummah.
"The Muslims are a nation."

ٱلْجِيرَانُ ٱلطَّيِّبُونَ نِعْمَةٌ مِنَ ٱللَّٰهِ.
ʾaljīrānu -ṭṭayyibūna niɛmatun mina -llāh.
"Good neighbors are a blessing from Allah."

The use of detached pronouns is consistent with what we learned in section @ref(detached-plural-pronouns). Examples:

أَنْتُنَّ نِسَاءٌ كَرِيمَاتٌ.
ʾantunna nisāʾun karīmāt.
"You₃,f are generous women."

أَنْتُمْ شُبَّانٌ شُجْعَانٌ.
ʾantum s͡hubbānun s͡hujɛānun
"Youₘ,₃ are courageous young men."

ٱلشَّيَاطِينُ هُمُ ٱلْمَلَاعِنُ.
ʾas͡hs͡hayāṭīnu humu -lmalāɛīn.
"The devils are the accursed ones."

هُنَّ نِسَاءٌ غَنِيَّاتٌ.
hunna nisāʾun g͡haniyyāt.
"They₃,f are rich women."

نَحْنُ غِلْمَانٌ أَصْدِقَاءُ.
naḥnu g͡hilmānun ʾaṣdiqāʾ.
"We are boys who are friends."

11.6.3. Plurals of intelligent beings with verbs

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

قَرَأَتِ ٱلنِّسَاءُ وَكَتَبْنَ.
qaraʾati -nnisāʾu wakatabn.
"The women read and wrote."

ٱلْغِلْمَانُ لَعِبُوا بِكُرَةٍ حَمْرَاءَ.
ʾalg͡hilmānu laɛibū bikuratin ḥamrāʾ.
"The boys, they played with a red ball."

طَبَخَتِ ٱلنِّسَاءُ طَعَامًا لِلرِّجَال فَأَكَلُوهُ وَشَكَرُوهُنَّ.
ṭabak͡hati -nnisāʾu ṭaɛāman lirrijāli faʾakalūhu was͡hakarūhunn.

"The women prepared some food for the men, so they$_{3,m}$ ate it and they$_{3,m}$ thanked them$_{3,f}$."

ظَلَمَ ٱلْجَبَابِرَةُ ٱلْمَسَاكِينَ وَقَتَلُوهُمْ.

ḏhalama -ljabābiratu -lmasākīna waqatalūhum.

"The tyrants wronged the needy ones$_{3,m}$ and killed them$_{3,m}$."

11.6.4. Usage of plurals of non-intelligent beings

We now turn our attention to plurals of non-intelligent beings. The treatment of plurals of non-intelligent beings is very different from everything we have learned so far. In this basic, simplified, explanation: regardless of the grammatical or physical gender of the singular noun, plurals of non-intelligent beings are treated, for the purposes of matching adjectival nouns and pronouns, as grammatically feminine singular.

So, for example, the noun بَيت *bayt* denotes the inanimate object "a house". It's plural is بُيُوت. This plural is treated as a feminine singular noun. This is despite the fact that the singular noun بَيْت *bayt* "a house" is grammatically masculine. See how the بُيُوت *buyūt* is used in the examples below:

ٱلْبُيُوتُ كَبِيرَةٌ.
"The houses are big."

سَكَنُوا فِي بُيُوتٍ صَغِيرَةٍ.
"They$_{3,m}$ lived in small houses."

سَقَطَتِ ٱلْبُيُوتُ.
"The houses fell."

ٱلَبُيُوتُ سَقَطَتْ.
"The houses, they fell."

هِيَ بُيُوتٌ لِلْفُقَرَاءِ.
"They are houses for the poor."

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

هِيَ ثِيرَانٌ وَحْشَةٌ.
"They are wild bulls."

ٱلْهِرَرَةُ شَرِبَتِ ٱلْحَلِيبَ.
"The cats$_m$, they drank the milk."

ٱلْهِرَرُ شَرِبَتِ ٱلْحَلِيبَ.
"The cats$_f$, they drank the milk."

ٱلسُّفُنُ طَوِيلَة.
"The ships are tall."

فِي ٱلصُّنْدُوقِ أَشْيَاءُ عَجِيبَةٌ.

"In the box are wonderful things."

(Note how [2] أَشْيَاء is indefinite but is not tanwīned. This is because it is irregularly semi-flexible.)

By the way, this rule only applies to adjectival nouns in the describee or the comment. A common noun in the describer or comment will continue match the describee or subject in gender and number.

For example, if you say:

ٱلْأَفْعَالُ ٱلصَّالِحَةُ هِيَ ٱلْحَسَنَةُ.

"The righteous acts are the good ones."

then حَسَنَة may only be the feminine adjectival noun "a good one".

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

ٱلْأَفْعَالُ ٱلصَّالِحَةُ هِيَ ٱلْحَسَنَاتُ.

"The acts are the good deeds."

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

ٱلْأَفْعَالُ ٱلصَّالِحَةُ هُنَّ ٱلْحَسَنَاتُ.

"The acts are the good deeds."

Similarly, if an adjectival noun connoting a non-intelligent being is used not as a describer or an comment in a sentence, then it should be pluralized to indicate plurality.

ٱلْحَيَوَانَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. ٱلْكَبِيرَاتُ وَحْشَةٌ.

"The animals are big and small. The big ones are wild."

In the second sentence above, we could not have said (for the same meaning):

ٱلْحَيَوَانَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. ٱلْكَبِيرَةُ وَحْشَةٌ. ×

It is important to note that treating non-intelligent beings as grammatically feminine is only for the plural. Singular and dual nouns for non-intelligent beings are treated according to the gender of singular noun, as we have learned in previous chapters. So, for example,

ٱلْبَيْتُ كَبِيرٌ.

"The house is big."

not

ٱلْبَيْتُ كَبِيرَة. ×

أَكَلَ ٱلْأَسَدَانِ ٱلظَّبْيَ.

"The lions[2] ate the gazelle."

not

أَكَلَتِ ٱلْأَسَدَانِ ٱلظَّبْيَ. ×

Chapter 12.

Annexation

12.1. Introduction

Consider the following expression:

"the boy's book"

This expression establishes a relation of *belonging* between the two nouns: (i) "the boy", and (ii) "the book". It says that the book *belongs* to the boy.

Arabic expresses this meaning using a construction called *annexation*. In this chapter we will learn about this construction.

12.2. Forming the annexation

The word "annexation" means the addition of a new *annexed* item to an existing *base* item. We use the term *annexation* in Arabic grammar when an *annexe noun* is annexed to a *base noun* by being placed right before it. Here is an example of an annexation:

كِتَابُ ٱلْغُلَام

[idaafah].subs

"the boy's book"

The annexation construction consists of two nouns:

1. The *annexe noun*: This is the first noun in the annexation.
2. The *base noun*: This is the second noun in the annexation.

The annexe noun كِتَاب is annexed to, and belongs to, the base noun ٱلْغُلَام. You can use the alphabetical order (A, B) to help you remember that the **a**nnexe noun comes before the **b**ase noun.

12.3. State of the annexe noun and base noun

The base noun in an annexation is always in the lowered-state. The annexe noun may be in any state, depending on its function in the sentence. For example,

كِتَابُ ٱلْغُلَامِ ثَقِيلٌ.
"The boy's book is heavy."
(The annexe noun is in the raised-state.)

أَخَذَتِ ٱلْجَارِيَةُ كِتَابَ ٱلْغُلَامِ.
"The girl took the boy's book."
(The annexe noun is in the propped-state.)

كَتَبَ ٱلْمُعَلِّمُ فِي كِتَابِ ٱلْغُلَامِ.
"The teacher_m wrote in the boy's book."
(The annexe noun is in the lowered-state.)

12.4. Definiteness of the annexation

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

كِتَابُ ٱلْغُلَامِ
"the boy's book"

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

Consider now the case when the base noun is indefinite.

كِتَابُ غُلَامٍ
"a boy's book"

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

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

Here are some examples of definite and indefinite annexations.

لَبِسَ ٱلطِّفْلُ قَمِيصَ رَجُلٍ.
"The child wore *a* man's shirt."

أَخَذَ أَمِيرُ ٱلْجَيْشِ رَايَةَ ٱلْمَلِكِ وَرَفَعَهَا.
"*The* army's commander took *the* king's flag and raised it."

جَلَسَ ٱلرَّجُلُ فِي ظِلّ شَجَرَةٍ.
"The man sat in *a* tree's shade."

12.4.1. Translating the annexation using "of"

So far we have been using the English "'s" to translate the Arabic annexation. Examples:

بَيْتُ رَجُلٍ
"a man's house"

بَيْتُ ٱلرَّجُلِ
"the man's house"

Instead of using "'s" we may use "of" as well. For example:

بَيْتُ رَجُلٍ
"a/the house of a man"

بَيْتُ ٱلرَّجُلِ
"a/the house of the man"

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

لَبِسَ ٱلطِّفْلُ قَمِيصَ رَجُلٍ.
"The child wore a/the shirt of a man."

أَخَذَ أَمِيرُ ٱلْجَيْشِ رَايَةَ ٱلْمَلِكِ وَرَفَعَهَا.
"*The* commander of the army took *the* flag of the king and raised it."

جَلَسَ ٱلرَّجُلُ فِي ظِلّ شَجَرَةٍ.
"The man sat in *the* shade of a tree."

فَتَحَ ٱللَّصُّ شُبَّاكَ ٱلْبَيْتِ وَدَخَلَ ٱلْبَيْتَ.
"The thief opened *a/the* window of the house and entered the house."

It is important to understand that translating the annexe noun into English with "a" or "the" is purely for the reason of obtaining a natural translation. This does not affect whether or not the annexe noun is grammatically considered definite in Arabic.

As we mentioned earlier, the definiteness of the annexe noun in Arabic depends only on the definiteness of the base noun. If the base noun is definite then the annexe noun shall be considered definite as well. And if the base noun is indefinite then the annexe noun shall be considered indefinite as well.

The need to maintain this distinction will become apparent in the next section.

If the base noun is definite, and it is desired to make the annexe noun grammatically indefinite, then it is necassary to break the annexation, and use a prepositional phrase instead, usually with the preposition ل, which, here, will mean "of". Example:

ذَهَبَ ٱلْغُلَامُ إِلَىٰ بَيْتٍ لِلرَّجُلِ.

"The boy went to a house of the man."

فَتَحَ ٱللِّصُّ شُبَّاكًا مِنَ ٱلْبَيْتِ وَدَخَلَ ٱلْبَيْتَ.

"The thief opened a window of the house and entered the house."

12.5. Broken plurals and *āt* sound plurals in annexations {#broken-plurals-and-at-sound-plurals-in-annexations}

There is no special rules for broken plurals and *āt* sound plurals in annexations. They behave just like singular nouns. Remember only that *āt* plurals end with ٍ and ُ in the propped-state. Here are some examples:

حَيَوَانَاتُ ٱلْغَابَةِ وَحْشَةٌ.

"The animals of the forest are wild."

قَرَأَتْ طَالِبَاتُ ٱلْمَدْرَسَةِ صَفَحَاتِ ٱلْكُتُبِ

"The school's students_f read the pages of the books."

فِي ٱلْخِزَانَةِ أَقْلَامُ مُعَلِّمَاتٍ.

"In the cupboard are teachers'_f pens.

Contrary to broken plurals and *āt* plurals, duals and *ūn* sound plurals behave differently in annexations. We will deal with them in section @ref(duals-and-sound-un-plurals-in-annexations)

12.6. Describers in an annexation

12.6.1. Describing the base noun

Consider the following expression:

كِتَابُ ٱلْجَارِيَةِ

"the girl's book"

Now say that we want to form an descriptive noun-phrase "the small girl's book". Basically, we want to describe the base noun ٱلْجَارِيَةَ "the girl" with the adjectival noun صَغِير "a small one". Here is how we will express this in Arabic:

كِتَابُ ٱلْجَارِيَةِ ٱلصَّغِيرَة

"the small girl's book"

In the manner we are already familiar with, we place the describer صَغِير "a small one" after the describee ٱلْجَارِيَة "the girl" and match the describer with the describee in definiteness, state, gender and number (singular, dual, or plural).

Similarly, if we had an indefinite annexation, we would get:

كِتَابُ جَارِيَةٍ صَغِيرَةٍ
"a small girl's book"

Here are some more examples:

لَعِبَتِ ٱلْجَارِيَةُ فِي حَدِيقَةِ ٱلْبَيْتِ ٱلْكَبِيرِ.
"The girl played in the garden of the big house."

قَرَأَ ٱلْغُلَامُ سُورَةَ ٱلْقُرْآنِ ٱلْكَرِيمِ.
"The boy read the sūrah of the Noble Qurʾān."

جَلَسَ ٱلرَّجُلُ فِي ظِلِّ شَجَرَةٍ عَرِيضَةٍ وَسِيعَةٍ.
"The man sat in the shade of a wide broad tree."

12.6.2. Describing the annexe noun

Consider, again, the same annexation:

كِتَابُ ٱلْجَارِيَةِ
"the girl's book"

Say, now, that we want to describe the annexe noun كِتَاب "book" with the adjectival noun صَغِير "a small one". Normally, nothing can come between the annexe noun and the base noun in an annexation. So, the describer needs to be placed, again, after the base noun. However, this time it will match the annexe noun, not the base noun, in state, definiteness, gender, and number. So we get:

كِتَابُ ٱلْجَارِيَةِ ٱلصَّغِيرُ
"the girl's small book"

Note how the describer ٱلصَّغِيرُ matches the annexe noun كِتَابُ in state and gender. Note also how the describer is definite with an ٱلْ. This is because it is matching the annexe noun كِتَابُ in definiteness. The annexe noun كِتَاب is definite, not with an ٱلْ, but rather because of the definite base noun ٱلْجَارِيَةِ "the girl". We've already learned this rule in section @ref(definiteness-of-the-annexation) above.

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

كِتَابُ جَارِيَةٍ صَغِيرٌ
"a girl's small book"

This time the describer صَغِيرٌ is indefinite with a tanwīned ḍammah ٌ. This is because the annexe noun كِتَابٌ is indefinite. It is indefinite because base noun جَارِيَةٍ "a girl" is indefinite.

Now, you might be foreseeing a problem. What if the annexe noun and the base noun have the same gender, and the annexe noun too is in the lowered-state? For example, in the sentence:

ذَهَبَ ٱلْغُلَامُ إِلَى بَيْتِ ٱلرَّجُلِ ٱلْكَبِيرِ.
"The boy went to the big/old man's house."
or
"The boy went to the man's big house."

How do we know whether the describer كبير is meant to describe the annexe noun بَيْتِ or the base noun ٱلرَّجُلِ? The annexe noun بَيْتِ and the base noun ٱلرَّجُلِ are both masculine, singular, definite, and in the lowered-state.

The answer is that in such cases, context will have to be clear to tell us which of the two meanings is intended. If the context makes it clear then there is no harm in using such a sentence for either of the two meanings.

Also, sometimes, the meaning of the describer is such that it will likely apply to only one of the two nouns. For example,

ذَهَبَ ٱلْغُلَامُ إِلَى بَيْتِ ٱلرَّجُلِ ٱلْكَرِيمِ.
"The boy went to a noble/generous man's house."

In the sentence above the describer كَرِيم "noble/generous" is likely to apply to a man, and not to a house.

If, however, the context is not clear, and the meaning of the describer can apply to both the annexe noun and the base noun, then the describer is likely to apply to the base noun and not to the annexe noun. So then, this interpretation is more likely:

ذَهَبَ ٱلْغُلَامُ إِلَى بَيْتِ ٱلرَّجُلِ ٱلْكَبِيرِ.
"The boy went to the big/old man's house."

In order to apply a describer to the annexe noun in such a case, it is better to break the annexation and form a prepositional phrase instead, usually with the preposition لِ, which, here, will mean "of". Example:

ذَهَبَ ٱلْغُلَامُ إِلَى ٱلْبَيْتِ ٱلْكَبِيرِ لِلرَّجُلِ .
"The boy went to the big house of the man."

Here are some more examples:

لَعِبَتِ ٱلْجَارِيَةُ بِكُرَةِ ٱلْغُلَامِ ٱلْحَمْرَاءِ.
"The girl played with the boy's red ball."
(Note that حَمْرَاء feminine to match كُرَة.)

سَقَطَتْ وَرَقَةُ ٱلشَّجَرَةِ ٱلْخَضْرَاءُ عَلَىٰ مَاءِ ٱلنَّهْرِ ٱلْعَرِيضِ.

"The green leaf of the tree fell on the water of the broad river."

(Note that خَضْرَاء is in the raised-state to match وَرَقَة)

حَمَلَ ٱلْغُلَامُ حَقِيبَةَ ٱلْمَدْرَسَةِ ٱلثَّقِيلَةَ.

"The boy carried the heavy school-bag."

(literally: the heavy bag of the school).

كَتَبَ ٱلرَّجُلُ عَلَىٰ صَفْحَةِ كِتَابٍ بَيْضَاءَ.

"The man wrote on the white page of a book."

(Note that بَيْضَاء is feminine to match صَفْحَة. However, also note that it has an a-mark ◌َ in the lowered-state because it is semi-flexible.)

12.7. Semi-flexible nouns in an annexation

Remember that semi-flexible nouns are not tanwīned and that when indefinite, their lowered-state is indicated by an fat·ḥah ◌َ. But when definite with أَلْ then they behave just like fully-flexible nouns. Example of the semi-flexible noun صَحْرَاء[2] "a desert":

State	Indefinite	Definite
raised-state	صَحْرَاءُ	ٱلصَّحْرَاءُ
propped-state	صَحْرَاءَ	ٱلصَّحْرَاءِ
lowered-state	صَحْرَاءَ	ٱلصَّحْرَاءِ

We will now see how semi-flexible nouns behave in an annexation.

12.7.1. A semi-flexible noun as the base noun

Here are examples of the semi-flexible noun صَحْرَاء[2] "a desert" as the base noun in an annexation:

ٱلْقَرْيَةُ فِي وَسَطِ ٱلصَّحْرَاءِ.

"The village is in the middle of the desert."

شَرِبَ ٱلْأَعْرَابِيُّ مَاءً مِنْ بِئْرِ صَحْرَاءَ.

"The bedouin drank some water from a desert's well."

As you can see, when صَحْرَاء[2] is definite, then its lowered-state is indicate by an kasrah ◌ِ, just like fully-flexible nouns. However, when it is indefinite, then its lowered-state is indicate by an fat·ḥah ◌َ.

This is consistent with the general behavior of semi-flexible nouns that we are familiar with.

12.7.2. A semi-flexible noun as the annexe noun

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

قَدِمَ ٱلْأَعْرَابِيُّ مِنْ صَحْرَاءِ أَرْضٍ بَعيدةٍ.

"The bedouin came from the desert of a far land."

In the above example, ²صَحْرَاءِ "a desert" is indefinite because it is the annexe noun to an indefinite base noun أَرْضٍ "a land". It is in the lowered-state because it is preceded by the preposition مِنْ "from". Nevertheless, it takes an kasrah مِنْ صَحْرَاءِ أَرْضٍ, not an fat·ḥah, which would be incorrect: × صَحْرَاءَ أَرْضٍ.

12.8. Annexations with more than two nouns

So far we have seen annexations with two nouns. Annexations may be arbitrarily long. Here is an example of a noun-chain with more than two nouns:

مِفْتَاحُ بَابِ ٱلْبَيْتِ
$\qquad\quad b_1 \quad a_1$
$\quad b_2 \quad a_2$

"the house's door's key"

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

i. مِفْتَاحُ بَابٍ "door's key". Its annexe noun a_1 is مِفْتَاح and its base noun b_1 is بَابٍ.

ii. بَابِ ٱلْبَيْتِ "the house's door". Its annexe noun a_2 is بَابِ and its base noun b_2 is ٱلْبَيْتِ.

The noun بَاب "door" is common to both sub-annexations. It is the base noun of the first sub-annexation مِفْتَاحُ بَابِ "door's key". At the same time, it is also the annexe noun of the second sub-annexation بَابِ ٱلْبَيْتِ "the house's door".

Only the final base noun may have ٱلْ or be tanwīned. If the final base noun has ٱلْ (as above) then all the nouns in the annexation are definite.

And if the final base noun is indefinite, as in the example below, then all the nouns in the annexation are indefinite.

مِفْتَاحُ بَابِ بَيْتٍ
"a house's door's key"

All the nouns except the first annexe noun must be in the lowered-state. Consistent with section @ref(a-semi-flexible-noun-as-the-annexe-noun) if a semi-flexible noun is any of the annexe nouns and is in the lowered-state, then its lowered-state is indicated by an fat·ḥah ◌َ. Example:

مِنْ بِئْرِ صَحْرَاءِ أَرْضٍ
"from the well of the desert of a land"

12.9. Pronouns as base nouns

Consider the expression:

"his book"

This expression is very similar to the annexation:

كِتَابُ ٱلْغُلَامِ
"the boy's book"

The difference is that we would like to replace the base noun ٱلْغُلَام "the boy" with the pronoun "his". For this we use the attached pronoun هٰ. When we place this pronoun as the base noun, we get:

كِتَابُهُ
"his book"

This annexation follows the same rules as the other annexations we have been studying so far:

- The annexe noun may be in any state, depending on its function in the sentence.
- The base noun is in the lowered-state. But because the base noun is a pronoun, and pronouns are rigid nouns (see section @ref(rigidity-of-pronouns) that don't change their ending based on their state, therefore it's lowered-state will not be apparent.

Here are some examples of this annexation used in sentences:

كِتَابُهُ ثَقِيلٌ.
"His book is heavy"

قَرَأَ ٱلرَّجُلُ كِتَابَهُ.
"The man read his book."

كَتَبَ ٱلْمُعَلِّمُ فِي كِتَابِهِ.
"The teacher_m wrote in his book."

If the annexe noun ends with ة then it is converted to a ت when annexing it to an attached pronoun. For example:

ذَهَبُوا إِلَى مَدْرَسَتِهِمْ.
"They went to their school."

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

دَخَلْتَ بَيْتَكَ.
"You[1,m] entered your[1,m] house."

أَكَلَتَا طَعَامَهُمَا.
"They[2,f] ate their[2] food."

قَدِمْتُ إِلَىٰ مَدِينَتِكُمْ
"I have arrived to your[3,m] city."

هُوَ إِمَامُ مَسْجِدِنَا.
"He is the ʾImām of our mosque."

If the annexe noun is semi-flexible then it gets a ِ in the lowered-state, as we've already learned. Example with the semi-flexible broken plural [2] حَدَائِق "gardens".

لَعِبْنَ فِي حَدَائِقِهِنَّ.
"They[3,f] played in their[3,f] gardens."

If an annexe noun ends with ىٰ then it gets converted to an alif when annexing it to an attached pronoun. Example with [2] فَتَاوَىٰ "legal opinions":

كَتَبَ تَلَامِذَةُ ٱلشَّيْخِ فَتَاوَاهُ فِي كُتُبِهِمْ.
"The pupils of the religious scholar wrote down his legal opinions in their books."

For the singular speaker-participant there are two variants for the attached pronoun:

   i. ي -ī
   ii. يَ -ya

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

قَرَأْتُ كِتَابِي
"I read my book."

أَقْلَامِي قَصِيرَة.
"My pens are short."

If, however, the annexe noun ends in a long vowel or a semi-vowel then (ي -ī) is disallowed and only (يَ -ya) shall be used. Example with the semi-flexible broken plural [2] هَدَايَا "gifts":

أَعْجَبَتْهُمْ هَدَايَايَ.
"My gifts pleased them."

12.9.1. Describers with annexations to pronouns

Consider the annexation:

كِتَابُهُ
"his book"

The annexe noun is كِتَاب and the base noun is the pronoun ه. We would like add a describer to this expression. Remember from section @ref(definiteness-of-pronouns) that pronouns are definite nouns. That makes the annexe noun كِتَاب also definite. Therefore, any describer for this annexation will need to be definite too.

Here is a new rule: Pronouns may not be describees. That is: they are not allowed to have describers. Even in English you may say:

"The good boy went."

but you can't say:

× "The good *he* went."

So, any describers for the annexation must necessarily only describe the annexe noun, not the base pronoun. Example:

كِتَابُهُ الأَحْمَرُ
"his red book"

Here are some more examples:

كَتَبْتُ بِقَلَمِيَ ٱلْأَسْوَدِ
"I wrote with my black pen."

حَمَلَ غِلْمَانُ ٱلْقَرْيَةِ حَقَائِبَهُمُ ٱلثَّقِيلَةَ إِلَى مَدْرَسَتِهِمُ ٱلْبَعِيدَةِ.
"The village boys carried their heavy bags to their distant school."
(literally: the village's boys.)

12.10. Duals and *ūn* sound plurals in annexations {#duals-and-sound-un-plurals-in-annexations}

We have already dealt with broken plurals and *āt* sound plurals in annexations in section @ref(broken-plurals-and-at-sound-plurals-in-annexations).

In this section we will deal with duals and *ūn* sound plurals in annexations.

12.10.1. Duals and *ūn* sound plurals as base nouns

As base noun, duals and *ūn* sound plurals behave no differently than other nouns. Being base nouns they will be in the lowered-state and this shall be indicated by:

- i. يْنِ ◌ٰ *-ayni* for duals
- ii. ينَ ◌ٰ *-īna* for *ūn* sound plurals

Here are some examples:

لَجِئَ ٱلْمَظْلُومُنَ ٱلضُّعَفَاءُ فِي بِلَادِ ٱلْمُسْلِمِينَ ٱلْآمِنَةِ.
"The weak wronged ones took refuge in the secure lands of the Muslims."

أُخْتُ ٱلْغُلَامَيْنِ ٱلطَّوِيلَيْنِ صَغِيرَة.
"The tall boys'₂ sister is little."

هِيَ طَالِبَةُ مُعَلِّمَتَيْنِ كَرِيمَتَيْنِ.
"She is the student_f of noble teachers_{2,f}."

12.10.2. Duals and *ūn* sound plurals as annexe nouns

When duals and *ūn* sound plurals are annexe nouns, then their final ن is treated as a sort of tanwīn and is, therefore, deleted before annexing them to a base noun. For example:

بَيْتَا ٱلرَّجُلِ
"the man's houses₂"
not
بَيْتَانِ ٱلرَّجُلِ ✕

Note, also, that because the base noun ٱلرَّجُلِ begins with a connecting hamzah ﺍٰ, therefore the long vowel *ā* at the end of بَيْتَا is pronounced as a short vowel *a*, thus:

bayta -rrajuli
not
✕ *baytā -rrajuli*

If the dual annexe noun were in the lowered-state then the final ي gets an kasrah ◌ِ if there is following connecting hamzah. Example:

قَرَأْتُ كِتَابَيِ ٱلرَّجُلِ.
qara'tu kitābayi -rrajul
"I read the man's books₂."

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

مُعَلِّمُو ٱلْغُلَامِ كِرَامٌ.
muɛallimu -lğhulāmi kirām.

"The boy's teachers₃ are noble."

(Note that there is no silent alif after مُعَلِّمُو as there is after a verb with a plural absentee-participant doer pronoun, e.g. لَعِبُوا "they₃,ₘ played")

لَعِبَ ٱبْنَا ٱلرَّجُلِ مَعَ لَاعِبِي مَدِينَتِهِمْ.
laɛiba -bnā -rrajuli maɛa lāɛibī madīnatihim.
"The man's sons₂ played with the players of their city."

12.10.2.1. Annexing duals and ūn sound plurals to pronouns

Duals and ūn sound plurals can be annexed to attached pronouns, and in this case too, they will lose their final ن. Examples:

مُعَلِّمُونَا طَيِّبُونَ.
"Our teachers₃,ₘ are good."

لَعِبَتِ ٱلْجَارِيَةُ مَعَ صَدِيقَتَيْهَا
"The girl played with her friends₂,f."

بَيْتَايَ كَبِيرَانِ.
"My houses₂ are big."
(Note that only the يَ variant is allowed to be used because of بَيْتَا ending with a long vowel.)

قَرَأْتُ كِتَابَيَّ
(Note how كِتَابَيْ + يَ becomes كِتَابَيَّ.)

There are also two special cases in this category and we will examine them below:

Annexing an ūn sound plural to the singular speaker participant pronoun

When an ūn sound plural is annexed to the singular speaker participant pronoun, then again, only the يَ variant can be used. However, in addition, the expression will appear the same regardless of the state of the annexe noun. So for all states (raised-state, propped-state, and lowered-state), we will get:

مُعَلِّمِيَّ

We don't say × مُعَلِّمُويَ for the raised-state. Examples:

مُعَلِّمِيَّ كِرَامٌ.
"My teachers₃,ₘ are noble."
(raised-state)

سَأَلْتُ مُعَلِّمِيَّ
"I asked my teachers₃,ₘ."
(propped-state)

أَخَذْتُ كِتَابًا مِنْ مُعَلِّمِيَّ
"I took a book from my teachers[3,m]."
(lowered-state)

Annexing an dual noun to a dual pronoun

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

نَظَرْتُ إِلَى رَأْسَيْهِمَا "I looked at their[2] heads[2]."

it is in fact, more common, to say

نَظَرْتُ إِلَى رُؤُوسِهِمَا "I looked at their[2] heads[3]."

Although the former is also correct. This is because the annexation of a dual to
a dual is considered burdensome upon the tongue to utter, and so the plural is
prefered.

12.11. Annexations with "and"

12.11.1. Multiple annexe nouns and one base noun

In English we can have an expression like "the pen and the book of the boy" =
"the boy's pen and book". In this sentence there are two annexe nouns and one
base noun.

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

قَلَمُ ٱلْغُلَامِ وَكِتَابُهُ
qalamu -lg͡hulāmi wakitābuhu
"the boy's pen and his book" = "the boy's pen and book"

Note that the annexation is not broken by the insertion of وَ *wa* "and". Rather a
second annexation is used and the two are separated by وَ *wa* "and". This is the
preferred way of expressing such expressions.

There is another, less preferred way of expressing this. And this is by breaking
the first annexation and inserting وَ *wa* "and":

قَلَمُ وَكِتَابُ ٱلْغُلَامِ
qalamu wakitābu -lg͡hulāmi
"the boy's pen and book"

This second method is not considered as eloquent. Some even consider it incor-
rect. So we advise you to use the first method whenever possible.

12.11.1.1. With pronouns

If the base noun in the first annexation is replaced with a pronoun then only the first method is allowed. For example,

قَلَمُهُ وَكِتَابُهُ
qalamuhu wakitābuhu
"his pen and his book"

12.11.2. One annexe noun and multiple base nouns

We can also have expressions like "the house of the boy and the girl". In this sentence there is one annexe noun and two base nouns.

To express this in Arabic we will say:

بَيْتُ ٱلْغُلَامِ وَٱلْجَارِيَةِ
baytu -lg͡hulāmi wa-ljāriyati
"the house of the boy and the girl"

Note that both ٱلْغُلَامِ *'alg͡hulāmi* and ٱلْجَارِيَةِ *'aljāriyati* are in the lowered-state because they are both base nouns in the annexation.

12.11.2.1. With pronouns

If one or both of the base nouns in the annexation is replaced with a pronoun then the first noun must be repeated. For example,

بَيْتُ ٱلْغُلَامِ وَبَيْتُهَا
"the boy's house and her house"

بَيْتُهُ وَبَيْتُهَا
baytuhu wabaytuhā
"his house and her house"

12.12. Annexation to a sentence

So far we have studied the annexation of an annexe noun to a base noun. It is also possible to have an annnexation where the base noun is replaced by a sentence or a clause. For example,

صَحَبْتُ صَدِيقِي يَوْمَ خَرَجْنَا مِنَ ٱلْمَدِينَةِ

"I accompanied my friend the day we left the city."

The word يَوْم is the annexe noun and is used as an adverb or time. The entire sentence خَرَجْنَا مِنَ ٱلْمَدِينَةِ. occupies the place of the base noun. We will study the adverb of time in chapter (give ref), if Allāh wills, where such annexations are common.

Annexation to a sentence also occurs besides adverbs.[1] For another example, see section (ref to idaafah to a أَن يفعلَ).

12.13. Numbers from one to ten

Arabic numbers are complicated and we will treat them more fully in chapter (give ref), if Allāh wills. For now, we will give a short preview of the numbers from one to ten.

12.13.1. The number one

The word for the number "one" is وَاحِد *wāḥid*. It is an adjectival noun and can be used as a describer. For example,

قَرَأْتُ كِتَابًا وَاحِدًا.
"I read one book."

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

أَكَلْتُ تَمْرَةً وَاحِدَةً.
"I ate one date."

Often, as in English, using the number وَاحِد "one" is optional. For example,

---

[1]https://ar.wikipedia.org/wiki/الجملة_الفعلية_الواقعة_مضافا_إليه

قَرَأْتُ كِتَابًا.
"I read a book."

12.13.2. The number two

The number for "one" وَاحِد is a singular noun. Correspondingly, the number for "two" اِثْنَانِ *ithnāni* is a dual noun. It too can be used as describer. For example,

دَخَلَ رَجُلَانِ اثْنَانِ.
dakhala rajulāni -thnān
"Two men entered."

In the the propped-state and lowered-state, it becomes اِثْنَيْنِ *ithnayni*. For example,

قَرَأْتُ كِتَابَيْنِ اثْنَيْنِ.
qaraʾtu kitābayni -thnayn
"I read two books."

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

دَخَلَتْ جَارِيَتَانِ اثْنَتَانِ وَأَكَلَتَا تَمْرَتَيْنِ اثْنَتَيْنِ.
dakhala jāriyatāni -thnatāni waʾakalatā tamratayni -thnatayn.
"Two girls entered and ate two dates."

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

دَخَلَتْ جَارِيَتَانِ وَأَكَلَتَا تَمْرَتَيْنِ.
dakhala jāriyatāni waʾakalatā tamratayn.
"Two girls entered and ate two dates."

12.13.3. The numbers from three to ten

We saw that the number وَاحِد "one" is a singular noun, and that the number اِثْنَانِ *ithnāni* "two" is a dual noun.

So it should come as no surprise that the numbers three to ten are treated as plural nouns. (We say *treated as plurals* because they're not technically plurals. For example, they don't conform to the broken plural patterns. But let's not worry about that for now.)

Now, remember that ة is a feminine marker for singular nouns, but not for plural nouns. In fact, recall that there is almost a role reversal for ة in plural nouns, where it tends to occur for plurals of masculine nouns, and is missing for plurals of feminine nouns. For example, the plural of هِرّ "a male cat" is هِرَرَة, and the plural of هِرَّة "a female cat" is هِرَر, We will now see this role reversal of ة in the numbers three to ten. When a number from 3–10 is used for a masculine

noun then it shall have ة and when it is used for a feminine noun then it shall not have ة. Here then are the numbers from 3–10:

Number	Masculine	Feminine
three	ثَلَاثَة	ثَلَاث
four	أَرْبَعَة	أَرْبَع
five	خَمْسَة	خَمْس
six	سِتَّة	سِتّ
seven	سَبْعَة	سَبْع
eight	ثَمَانِيَة	ثَمَانِي
nine	تِسْعَة	تِسْع
ten	عَشَرَة	عَشْر

The number 10 is irregular in that the masculine number has a fat·ḥah on the ش (عَشَرَة εasharah). Whereas the feminine number has a sukūn on the ش (عَشْر εashr).

Consistent with the numbers 1 and 2, the numbers from 3–10 may be used as describers. But they are more often used as annexe nouns. As mentioned earlier, we will treat numbers more fully later, if Allāh wills. But here are some examples for now:

لِلْمَرْأَةِ ثَلَاثَةُ أَبْنَاءٍ وَأَرْبَعُ بَنَاتٍ.

lilmar'ati θalāθatu 'abnā'in wa'arbaεu banāt.

"The woman has three sons and four daughters."

وَضَعْتُ عَشَرَةَ أَقْلَامٍ فِي عَشْرِ حَقِيبَاتٍ.

waḍaεtu εasharata 'aqlāmin fī εashri ḥaqībāt.

"I put ten pens in ten bags."

The feminine number ثَمَانِي "eight" has a final weak letter ي. As we will learn in chapter (give ref), this final letter cannot take a kasrah or a ḍammah. For example,

أَكَلَتْ ثَمَانِي هِرَرٍ ثَمَانِيَ كِسَرَاتٍ مِنَ ٱللَّحْمِ فِي ثَمَانِي سَاعَاتٍ.

'akalat θamānī hirarin θamāniya kisarātin mina -llaḥmi fī θamānī sāεāt.

"Eight cats_f ate eight pieces of meat in eight hours."

12.14. Usage of the annexation

12.14.1. Primarily belonging

12.14.2. نحو، مثل، شبه

Don't become definite when annexed to pronoun

12.14.3. نفس "self"

ضَرَبا أنفسهما

قالت لِي نَفسي

12.14.4. annexation of material

خاتمُ ذَهَبٍ

خاتمٌ ذَهَبٌ

خاتمٌ مِن ذَهَبٍ

12.14.5. مَدينَةُ دَمشق

12.14.6. مجرد ترفيه

Work in progress

Chapter 13.

Some irregular nouns

13.1. Introduction

There are some nouns in Arabic which are *irregular* and behave a little differently than other *regular* nouns. In this chapter we will study these irregular nouns.

13.2. The five nouns

There are five nouns in Arabic which are irregular in the same basic way. Collectively, they are called "the five nouns". They behave a little differently from regular nouns in how they display their state.

13.2.1. أَبٌ *ʾab*, أَخٌ *ʾakh*, and حَمٌ *ḥam*

The first three nouns that we will talk about are:

i. أَب *ʾab* "a father" (root: أبو)
ii. أَخ *ʾakh* "a brother" (root: أخو)
iii. حَم *ḥam* "a father-in-law" (root: حمو)

The final root letter of all three of these nouns is و. However, irregularly, it is omitted in most formations of the word. It does resurface in some cases as we will describe below.

Without the final root letter و, these nouns display their state like regular nouns. Here are some examples:

لِلْجَارِيَةِ أَبٌ كَبِيرٌ وَأَخٌ صَغِيرٌ.
liljāriyati ʾabun kabīrun waʾakhun ṣaghīr
"The girl has an old father and a young brother."

ضَرَبَ ٱلْغُلَامُ أَخًا لَهُ.
ḍaraba -lghulāmu ʾakhan lahu.
"The boy beat a brother of his."

ٱلْحَمُ وَٱلْأَبُ فِي بَيْتِ ٱلْأَخِ.

ʾalḥamu walʾabu fī bayti -lʾak͡h.

"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 ُ◌, ◌َ, and ِ◌, they display their state using the long vowels و *ū*, ا *ā*, and ي *ī* instead. Here are some examples:

هُوَ أَخُو ٱلْجَارِيَةِ.

huwa ʾak͡hu -ljāriyah

"He is the girl's brother."

سَأَلْتُ أَبَا صَدِيقِي عَنْ أَمْرٍ.

saʾaltu ʾabā ṣadīqī ɛan ʾamr.

"I asked my friend's father about a matter."

ذَهَبْتُ إِلَىٰ بَيْتِ حَمِي ٱلرَّجُلِ.

d͡hahabtu ʾilā bayti ḥami -rrajul.

"I went to the man's father-in-law's house."

When these nouns are annexed to attached pronouns, then in most cases they will behave as above. So, for example,

أَبُوهُ

ʾabūhu

"his father" (raised-state).

أَخَانَا

ʾak͡hānā

"our brother" (propped-state).

However, if the attached pronoun is ي (for the singular speaker participant), then in that case, the attached pronoun ي attaches to the annexe noun directly, without any intervening long vowel:

أَخِي

ʾak͡hī

"my brother" (raised-state, propped-state, and lowered-state).

أَبِي

ʾabī

"my father" (raised-state, propped-state, and lowered-state).

حَمِي

ḥamī

"my father-in-law" (raised-state, propped-state, and lowered-state).

Here are some more examples in sentences:

أَخُوهُ طَوِيلٌ وَأَخُوهَا قَصِيرٌ وَأَخِي كَبِيرٌ.

ʾakhūhu ṭawīlun waʾakhūhā qaṣīrun waʾakhī kabīr.

"His brother is tall and her brother is short and my brother is big."

سَأَلَ أَخَاهُمْ وَأَخَانَا.

saʾaltu ʾakhāhum waʾakhānā.

"I asked their$_{m,3+}$ brother and our brother."

شَكَرَ أَخِي أَبِي.

shakara ʾakhī ʾabī.

"My brother thanked my father."

ذَهَبْتُ إِلَىٰ بَيْتِ أَخِيهِنَّ.

dhahabtu ʾilā bayti ʾakhīhinn.

"I went to their$_{f,3+}$ brother's house."

The above irregular behavior of these three nouns is only when they are annexee nouns. When they happen to be base nouns in annexations, then they again they behave like regular nouns and their state is displayed by the short vowel marks ُ◌, ◌, and ◌, when definite, and by tanwīn ٌ◌, ◌, and ◌, when indefinite. . Examples:

بَيْتُ ٱلْأَخِ كَبِيرٌ.

baytu -lʾakhi kabīr.

"The brother's house is big."

ذَهَبْتُ إِلَىٰ بَيْتِ أَخٍ.

dhahabtu ʾilā bayti ʾakh.

"I went to a brother's house."

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

Word	Dual (raised-state)	Dual (propped-state and lowered-state)	Plural
أَب *ʾab*	أَبَوَان *ʾabawāni*	أَبَوَيْن *ʾabawayni*	آبَاء *ʾābāʾ*
أَخ *ʾakh*	أَخَوَان *ʾakhawāni*	أَخَوَيْن *ʾakhawayni*	إِخْوَة *ʾikhwah*, إِخْوَان *ʾikhwān*
حَم *ḥam*	حَمَوَان *ḥamawāni*	حَمَوَيْن *ḥamawayni*	أَحْمَاء *ʾaḥmāʾ*

One special note regarding the dual أَبَوَان/أَبَوَيْن: in addition to meaning "two fathers", they can also mean "both parents", i.e., "a father and a mother". Here are examples of these words in sentences:

ذَهَبَ ٱلْأَخَوَانِ إِلَى ٱلْمَسْجِدِ.

dhahaba -l'akhawāni fī -lmasjidi.

"The brothers₂ went to the mosque."

سَأَلْتُ أَخَوَيَّ عَنْ أَمْرٍ

sa'altu 'akhawayya ɛan 'amrin.

"I asked my brothers₂ about a matter."

شَكَرْتُ لِأَبَوَيْهِ

shakartu li'abawayhi.

"I thanked his parents."

13.2.2. ذُو *dhū* and ذَات *dhāt*

The fourth irregular noun from "the five nouns" is the masculine noun ذُو *dhū* and its feminine counterpart ذَات and *dhāt*. The words ذُو *dhū* and ذَات *dhāt* mean "owner of" or "possessor of".

So, for example, ذُو ٱلْمَالِ *dhu -lmāli* means "possessor_m of wealth" or "wealthy person_m". The singular, dual, and plural of ذُو *dhū* in all three states is shown in the table below:

State	Singular	Dual	Plural
raised-state	ذُو *dhū*	ذَوَا *dhawā*	ذَوُو *dhawū*
propped-state	ذَا *dhā*	ذَوَيْ *dhaway*	ذَوِي *dhawī*
lowered-state	ذِي *dhī*	same as propped-state	same as propped-state

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

أَلرَّجُلُ ذُو ٱلْمَالِ.

'arrujulu dhu -lmāl.

"The man is the possessor of wealth." = "This man is wealthy."

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

State	Singular	Dual	Plural
raised-state	ذَاتُ *dhātu*	ذَوَاتَا *dhawātā*	ذَوَاتُ *dhawātu*
propped-state	ذَاتَ *dhāta*	ذَوَاتَيْ *dhawātay*	ذَوَاتِ *dhawāti*
lowered-state	ذَاتِ *dhāti*	same as propped-state	same as propped-state

Examples:

هَـٰذِهِ ٱلشَّجَرَةُ ذَاتُ ثَمَرٍ كَثِيرٍ.

hādhihi -shshajaratu d̂hātu t̂hamarin kathīrin.
"This tree is the possessor of much fruit." = "This tree is very fruitful."

As opposed to ذُو which is only an annexe noun, ذَات may be used a noun in its own right. In this case it means "personality" or "essence". This usage is often found in theological or philosophical works. And, as such, unlike ذُو which can't be annexed to attached pronouns, ذَات can be annexed to attached pronouns. Examples:

13.2.3. فَم *fam*

The fifth of "the five nouns" is فَم *fam* "a mouth". It is the most irregular of "the five nouns".

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

عَلَى ٱلْوَجْهِ فَمٌّ وَفِي ٱلْفَمِ لِسَانٌ.

εala -lwajhi famun wafi -lfami lisān
"On the face is a mouth, and in the mounth is a tongue."

It is a base noun in an annexation regularly:

نَطَقَ لِسَانُ ٱلْفَمِ.

naṭaqa lisānu -lfam.
"The mouth's tongue articulated [speech]."

It forms duals regularly, which are used in annexations regularly

فَمَا ٱلنَّهْرَيْنِ كَبِيرَانِ.

fama -nnahrayni kabīrāni.
"The mouths₂ of the rivers₂ are big."

Let's now see its irregular behavior.

When فَم is a singular annexe noun, then it is usual for it to follow the example of the rest of the five nouns.

Here is how it will appear as a singular annexe noun in the three states:

raised-state	propped-state	lowered-state
فُو *fū*	فَا *fā*	فِي *fī*

Examples of usage:

فُو ٱلنَّهْرِ كَبِيرٌ.
fu -nnahri kabīr.
"The mouth of the river is big."

فُوهَا جَمِيلٌ.
fūhā jamīl.
"Her mouth is beautiful."

فَتَحَ فَاهُ.
fataḥa fāh.
"He opened his mouth."

جَعَلَتِ ٱلْأُمُّ لُقْمَةَ طَعَامٍ فِي فِي ٱبْنَتِهَا.
jaɛalati -ʾummu luqmata ṭaɛāmin fī fi -bnatihā.
"The mother put a morsel of food in her daughter's mouth."

When the attached pronoun for the speaking person ي is attached to فُو *fū*, فَا *fā*, or فِي *fī* the combination is always فِيَّ *fiyya* in all three states. Examples:

فِيَّ مَفْتُوحٌ.
fiyya maftūh.
"My mouth is open."

فَتَحْتُ فِيَّ.
fataḥtu fiyy.
"I opened my mouth."

أَكَلْتُ بِفِيَّ.
ʾakaltu bifiyy.
"I ate with my mouth."

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

فَمُ ٱلنَّهْرِ كَبِيرٌ.
famu -nnahri kabīr.
"The river's mouth is big."

فَمِي مَفْتُوحٌ.
famī maftūhun.
"My mouth is open."

فَمُهَا جَمِيلٌ.
famuhā jamīlun.
"Her mouth is beautiful."

فَتَحَ فَمَهُ.
fataḥa famahu.
"He opened his mouth."

جَعَلَتِ ٱلْأُمُّ لُقْمَةَ طَعَامٍ فِي فَمِ ٱبْنَتِهَا.

jaɛalati - l'ummu luqmata ṭaɛāmin fī fami -bnatihā.

"The mother put a morsel of food in her daughter's mouth."

The other irregularity of فَم *fam* "a mouth" is that its broken plural is أَفْواه *'afwāh*.

Note that the letter م has not been used to form the broken plural, and instead a و, and a ه are used to form it.

13.3. Other irregular nouns

There are more nouns that have irregularity in their own ways. We will discuss them below.

13.3.1. أُولُو *'ulū* and أُولَات *'ulāt*

أُولُو *'ulū* (first syllable has a short vowel with a silent و) means "people$_m$ of". It is only used as a masculine plural annexe noun, similar in meaning to ذَوُو *dhawū* which we discussed in section @ref(zu) above. There is no singular or dual of this noun.

Here is its form in the different states:

raised-state	a-and lowered-state
أُولُو *'ulū*	أُولِي *'ulī*

Example:

لِأُولِي ٱلْأَرْحَامِ حُقُوقٌ.

li'uli -l'arḥāmi ḥuqūq.

"The people of the wombs (i.e. blood relatives) have rights."

The feminine counterpart of أُولُو *'ulū* is أُولَات *'ulāt* "women of". The first syllable again has a short vowel with a silent و.

raised-state	a-and lowered-state
أُولَاتُ *'ulātu*	أُولَاتِ *'ulāti*

لِأُولَاتِ ٱلْحَمْلِ حُقُوقٌ عَلَى بُعُولَتِهِنَّ.

li'ulāti -lḥamli ḥuqūq ɛalā buɛūlatihinn.

"The women of pregnancy (i.e. pregnant women) have rights upon their husbands."

13.3.2. أُمّ *ʾumm*

The noun أُمّ *ʾumm* "a mother" forms two *āt* sound plural variants:

i. أُمَّهَات *ʾummahāt*
ii. أُمَّات *ʾummāt*

The first variant أُمَّهَات *ʾummahāt* is more commonly used. Example:

أُمَّهَاتُ ٱلْغِلْمَانِ طَيِّبَاتٌ.

ʾummahātu -lg͡hilmāni ṭayyibāt.
"The boys' mothers are good."

13.3.3. سَنَة *sanah*

The noun سَنَة *sanah* "a year" forms both an *āt* sound plural and an *ūn* sound plural. (Remember from section @ref(applicability-of-the-un-sound-plural) that a few nouns that don't denote male intelligent beings have *ūn* sound plurals.)

In both plurals, the singular noun is modified irregularly.

Singular	*āt* sound plural	*ūn* sound plural (raised-state)	*ūn* sound plural (propped-state and lowered-state)
سَنَة *sanah*	سَنَوَات *sanawāt*	سِنُونَ *sinūna*	سِنِينَ *sinīna*

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

13.3.4. مَاء *māʾ*

مَاء *māʾ* "a water" forms its broken plural irregularly: مِيَاه *miyāh* "waters".

13.3.5. شَفَة *s͡hafah*

شَفَة *s͡hafah* "a lip" forms its broken plural irregularly: شِفَاه *s͡hifāh* "lips".

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

13.3.6. أَبْن *ʾibn,* اِبْنَة *ʾibnah,* and بِنْت *bint*

The noun أَبْن *ʾibn* "a son" is from the root بنو. It has two feminine counterparts:

  i. اِبْنَة *ʾibnah*
 ii. بِنْت *bint*

which mean "a daughter".

أَبْن *ʾibn* "a son" forms both a broken plural and an *ūn* sound plural.

Its broken plural is أَبْنَاء *ʾabnāʾ* "sons".

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

Singular	*ūn* sound plural (raised-state)	*ūn* sound plural (propped-state and lowered-state)
أَبْن *ʾibn*	بَنُونَ *banūna*	بَنِينَ *banīna*

The feminine اِبْنَة and بِنْت "a daughter" form the irregular *āt* sound plural ⬜⬜⬜⬜⬜ *banāt* "daughters". Note that بَنَات *banāt* is not a broken plural from the root بنت. Therefore, it obeys the rules of *āt* sound plurals and does not end with ٔ or ٔ in the propped-state.

Here are some examples using these nouns:

13.3.7. نَاس *nās,* and أُنَاس *ʾunās*

نَاس *nās* and أُنَاس *ʾunās* are from the root أنس. They both mean "a people".

When indefinite, only أُنَاس *ʾunās* tends to be used, and نَاس *nās* tends to be unused.

When definite, only ٱلنَّاس *ʾannās* tends to be used, and ٱلْأُنَاس *ʾalʾunās* is unused.

Here are some examples using these nouns:

13.3.8. The nouns أَمْرَأ and أَمْرَأَة

The nouns أَمْرَأ *ʾimraʾ* (masc.) "a man, a person" and أَمْرَأَة *ʾimraʾah* (fem.) "a woman" are quite irregular.

Firstly, أَمْرَأَة *ʾimraʾah* "a woman" is, from the perspective, of its meaning, the feminine counterpart of رَجُل *rajul* "a man (male human being)".

أَمْرَأ *ʾimraʾ*, on the other hand, only means "a man" in a general sense. For example, in the sentence "A man is only as good as his word." It can also be translated as "a person".

Secondly, أَمْرَأ *ʾimraʾ* "a man, a person" has no plural. أُنَاس/نَاس "a people" and قَوْم "a population" may be used when a plural is required.

أَمْرَأَة *ʾimraʾah* "a woman" irregularly forms the broken plurals نِسَاء *nisāʾ* and نِسْوَة *niswah* "women". The former (نِسَاء *nisāʾ*) is more commonly used.

Like شَفَة *shafah* it also, despite ending in the feminine marker ة, does not form an *āt* sound plural.

Thirdly, both nouns are very irregular in how they become definite nouns with أَل. When أَل 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 أَمْرَأ	Definite of أَمْرَأَة
raised-state	أَلْمَرْءُ *ʾalmarʾu*	أَلْمَرْأَةُ *ʾalmarʾatu*
propped-state	أَلْمَرْءَ *ʾalmarʾa*	أَلْمَرْأَةَ *ʾalmarʾata*
lowered-state	أَلْمَرْءِ *ʾalmarʾi*	أَلْمَرْأَةِ *ʾalmarʾati*

The masculine noun أَمْرَأ *ʾimraʾ* has an additional irregularity. When it is indefinite, it irregularly displays its state, not only on its final letter ء, but also on the letter before it ر.

It is also permissible for it to behave regularly by displaying its state on its final letter only, but this is not as commonly used.

This table shows what we mean:

State	Regular indefinite (less common)	Irregular indefinite (more common)
raised-state	أَمْرَأٌ *ʾimraʾun*	أَمْرُؤٌ *ʾimruʾun*
propped-state	أَمْرَأَا *ʾimraʾan*	أَمْرَأَا *ʾimraʾan*
lowered-state	أَمْرَأٍ *ʾimraʾin*	أَمْرِئٍ *ʾimriʾin*

Here are some examples of these nouns:

Chapter 14.

The proper noun

14.1. Introduction

Proper nouns are also known as names. Here are some examples of Arabic names:

Men's	names		Women's	names
مُحَمَّد	Muḥammad		عَائِشَة²	Ɛā'ishah
سَعِيد	Saɛīd		فَاطِمَة²	Faṭimah
اَلْحَسَن	al-Ḥasan		حَفْصَة²	Ḥafṣah
اَلنُّعْمَان	al-Nuɛmān		سُمَيَّة²	Sumayyah
طَلْحَة²	Ṭalḥah		جَمِيلَة²	Jamīlah
أُسَامَة²	Usāmah		زَيْنَب²	Zaynab
عُثْمَان²	Ɛuthmān		مَرْيَم²	Maryam
عُمَر²	Ɛumar		سُعَاد²	Suɛād
إِبْرَاهِيم²	Ibrāhīm		أَسْمَاء²	Asmā'
عَبْد ٱللَّٰه	Ɛabd Allāh		لَيْلَىٰ²	Laylā
أَبُو بَكْر	Abū Bakr		أُمّ حَبِيبَة²	Umm Ḥabībah

Place	names		Misc.	names
مَكَّة²	Makkah		رَمَضَان²	Ramadān (a month)
دِمَشْق²	Damascus		أُحُد	Uḥud (a mountain)
مِصْر²	Egypt		اَلنِّيل	the Nile (a river)
اَلْقَاهِرَة	Cairo		اَلْفَاتِحَة	the Fātiḥah (a sūrah)
اَلْهِنْد	India		اَلْجُمُعَة	Friday

Note the following points from the list abobe:

- Although some names begin with اَلْ, most don't.
- Many names are semi-flexible (indicated by ²○).
- Some names consist of more than a single word, like عَبْد ٱللَّٰه Ɛabd Allāh

We will explain these and more details regarding proper nouns in this chapter.

14.2. Definiteness of proper nouns

Proper nouns differ from common nouns and adjectival nouns in a couple of important ways:

- All proper nouns, even if they don't begin with أَلْ, are definite.
- A proper noun which does not begin with أَلْ, and which is fully-flexible, shall be tanwīned, despite being definite.

The above points are exemplified in the following sentence:

ذَهَبْتُ إِلَىٰ بَيْتِ مُحَمَّدٍ ٱلْكَرِيمِ وَزَيْنَبَ ٱلطَّيِّبَةِ.

dhahabtu ʾilā bayti muḥammadini -lkarīmi wazaynaba -ṭṭayyibah.

"I went to the house of the noble Muḥammad and the good Zaynab."

Note the above from the above example:

- مُحَمَّدٍ is fully-flexible so it has a tanwīned kasrah ◌ٍ in the lowered-state.
- زَيْنَبَ is semi-flexible so it is not tanwīned, and instead has an fatḥah ◌َ in the lowered-state.
- The proper nouns مُحَمَّد and زَيْنَب are describees in descriptive noun phrases.
- Their describers (ٱلْكَرِيمِ and ٱلطَّيِّبَةِ, respectively) have أَلْ to match the definiteness of the definite proper noun describees. Furthermore, they both end with ◌ِ because they match the lowered-state of their describees.

14.3. Meanings of names

Many names are re-used from common nouns and adjectival nouns with positive meanings. Examples:

- مُحَمَّد Muhammad "a highly praised one$_m$"
- سَعِيد Saɛīd "a happy (fortunate) one$_m$"
- ٱلْحَسَن al-Ḥasan "the good one$_m$"
- طَلْحَة Ṭalḥah "an acacia (tree)"
- جَمِيلَة Jamīlah "a beautiful one$_f$"

It is possible for these names to sometimes (technically) cause a sentence to have an ambiguous meaning. For example,

جَلَسَ ٱلْحَسَنُ مَعَ سَعِيدٍ.
jalsa -lhasanu maɛa saɛīd
"al-Ḥasan sat with Saɛīd."
or
"The good one$_m$ sat with a happy (fortunate) one$_m$."

Context would tell us whether the proper noun or the common/adjectival noun meaning is intended.

Note however the following sentence:

ذَهَبَتْ جَمِيلَةُ إِلَى ٱلْبَيْتِ.

dhahabat jamīlatu ʾila -lbayt.

This sentence can only be understood to use جَمِيلَة with its proper noun meaning:

"Jamīlah went to the house."

This is because جَمِيلَة is semi-flexible as a proper noun and fully-flexible as an adjectival noun or common noun. If جَمِيلَة were intended to be used with its adjectival noun or common noun meaning then it would have a tanwīned ḍammah ٌ and the sentence would be:

ذَهَبَتْ جَمِيلَةٌ إِلَى ٱلْبَيْتِ.

dhahabat jamīlatun ʾila -lbayt.

"A beautiful one_f went to the house."

We will learn why جَمِيلَة is semi-flexible as a proper noun in section @ref(proper-nouns-ending-with-looped-ta) below.

14.4. Flexibility of proper nouns

In this section we will discuss the flexibility of proper nouns. For now, we will deal only with proper nouns that do not begin with اَلْ. 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 اَلْ, the default assumption is that they are fully-flexible, unless they fall into one of the categories of semi-flexible nouns (which we will study soon).

Examples of fully-flexible names are:

مُحَمَّد	Muḥammad	مُعَاذ	Muɛādh
نُوح	Nūh	سَعْد	Saɛd
شُعَيْب	Shuɛayb	عَمَّار	Ɛammār
عَلِيّ	Ɛalī	حَسَّان	Ḥassān
زَيْد	Zayd	سَعِيد	Saɛīd
أَنَس	Anas	أُحُد	Uḥud (a mountain)

These are all masculine names.

Examples of sentences with fully-flexible proper nouns:

زَيْدٌ غُلَامٌ طَيِّبٌ.

zaydun ghulāmun ṭayyib

"Zayd is a good boy."

شَكَرَ أَنَسٌ عَلِيًّا.

shakara ʾanasun ɛaliyyā.

"Anas thanked ɛalī."

لَبِسَ سَعِيدٌ قَمِيصَ نُوحٍ ٱلْأَخْضَرَ.

labisa saɛīdun qamīṣa nūḥini -lʾakhḍar.

"Saɛīd wore Nūḥ's green shirt."

14.4.2. Semi-flexible proper nouns

The rules for the semi-flexibility of proper nouns are a little different from the rules for the semi-flexibility of common nouns and adjectival nouns that we learned in chapter @ref(semi-flexible-nouns). Proper nouns shall be semi-flexible if they fall under one of the categories below. Note that the categories are not mutually exclusive. That is: some semi-flexible proper nouns will fall into more than one category.

14.4.2.1. Names ending with ة

All names ending with ة shall be semi-flexible. This rule is specific to proper nouns. We have already seen that common nouns and adjectival nouns that end ith ة are fully-flexible.

Most such proper nouns are feminine names. Examples:

خَدِيجَة²	Khadījah	مَيْمُونَة²	Maymūnah
فَاطِمَة²	Faṭimah	صَفِيَّة²	Ṣafiyyah
عَائِشَة²	ɛāʾishah	خَوْلَة²	Khawlah
سُمَيَّة²	Sumayyah	جَمِيلَة²	Jamīlah
حَفْصَة²	Ḥafṣah	آسِيَة²	Āsiyah

However, some masculine names may end with ة too:

حَمْزَة²	Ḥamzah	مُعَاوِيَة²	Muɛāwiyah
أُسَامَة²	Usāmah	عِكْرِمَة²	ɛikrimah
طَلْحَة²	Ṭalḥah	عُبَادَة²	ɛubādah

Example:

طَلْحَةُ ٱلطَّوِيلُ بَعْلُ جَمِيلَةَ ٱلْكَرِيمَةِ.
"The tall Ṭalḥah is the husband of the generous Jamīlah."

14.4.2.2. Names ending with an extrinsic ءا or ى

Similar to common nouns and adjectival nouns, all names ending with an extrinsic ءا or ى shall be semi-flexible. These are usually feminine names. Examples:

أَسْمَاء²	Asmāʾ	لَيْلَى²	Laylā
دَرْدَاء²	Dardāʾ	سَلْمَى²	Salmā

Examples in sentences:

ذَهَبَتْ سَلْمَى إِلَى بَيْتِ أَسْمَاءَ.
"Salmā went tp Asmāʾ's house."

Sentence word order is usually pretty flexible. For stylistic reasons, it is permissible for a direct doee to precede the doer. For example,

سَأَلَتْ دَرْدَاءَ أَسْمَاءُ.
"Asmāʾ asked Dardāʾ"

But because words that end with ى never display any state, then for these words the sentence word order becomes more rigid. So the following sentence:

سَأَلَتْ لَيْلَى سَلْمَى.
would usually only mean "Laylā asked Salmā."

14.4.2.3. Names ending with an extrinsic ان

All names ending with an extrinsic ان will be semi-flexible.

This is somewhat different from the rule we learnt for common noun and adjectival nouns in section @ref(adjectival noun-an-diptote). There only adjectival nouns of the pattern فَعْلَان and whose feminine was not formed by adding ة to it were considered semi-flexible nouns.

Examples:

عُثْمَان²	ɛuthmān	رَمَضَان²	Ramaḍān
سُفْيَان²	Sufyān	شَعْبَان²	Shaɛbān

Example:

جَلَس عُثْمَانُ مَعَ سُفْيَانَ فِي رَمَضَانَ.

"ɛuthmān sat with Sufyān in Ramaḍān."

14.4.2.4. Names on the pattern أَفْعَل

All names on the pattern أَفْعَل shall be semi-flexible. Examples:

أَحْمَد[2]	Aḥmad	أَشْعَد[2]	Asɛad

14.4.2.5. Names of the pattern فُعَل

Names of the pattern فُعَل shall be semi-flexible. Examples:

عُمَر[2]	ɛumar	مُضَر[2]	Muḍar

14.4.2.6. Names that are originally verbs

Names that are originally verbs are semi-flexible. Examples:

- يَزِيد[2] Yazīd "He increases"
- يَعِيش[2] Yaɛīsh "He lives"

Their origin as verbs will be apparent when we study resembling verbs.

14.4.2.7. Names of foreign origin

Names of foreign origin are generally semi-flexible. These include the names of angels, many of the previous prophets and messengers, and other persons. Examples:

جِبْرِيل[2]	Jibrīl	زَكَرِيَّا[2]	Zakariyyā
إِبْرَاهِيم[2]	Ibrāhīm	يَحْيَىٰ[2]	Yaḥyā
إِسْمَاعِيل[2]	Ismāɛīl	هَاجَر[2]	Hājar
إِسْحَاق[2]	Is·ḥāq	مَرْيَم[2]	Maryam
يَعْقُوب[2]	Yaɛqūb	يَأْجُوج[2]	Ya'jūj
يُوسُف[2]	Yūsuf	مَأْجُوج[2]	Ma'jūj
يُونُس[2]	Yūnus	إِبْلِيس[2]	Iblīs
إِدْرِيس[2]	Idrīs	فِرْعَون[2]	Pharoah
أَيُّوب[2]	Ayyūb	هِرْقَل[2]	Heraclius
مُوسَىٰ[2]	Mūsā	كِسْرَىٰ[2]	Chosroes

عِيسَى[2]	ʕīsā	قَيْصَر[2]	Caesar

Note that فِرْعَون[2] "Pharoah" as قَيْصَر[2] "Caesar", despite being titles, are treated as proper names.

The only exception to this rule is a masculine name of foreign origin that comprises of only three letters, and whose middle letter has an sukūn. Such a name will be fully-flexible. Example:

- نُوح Nūḥ

14.4.2.8. Feminine names

All feminine names, regardless of their origin, or their ending, shall be semi-flexible. We have already given examples of semi-flexible feminine names that end with ة, ءا, and ئ, so we will provide other examples here:

زَيْنَب[2]	Zaynab	مَرْيَم[2]	Maryam
سُعَاد[2]	Suʕād	هَاجَر[2]	Hājar

The only exception to this rule is a feminine name of native Arabic origin, that comprises of only three letters, and whose middle letter has an sukūn. Such a name is permitted to be optionally fully-flexible or semi-flexible. Examples:

- هِنْد Hind
- دَعْد Daʕd

Example of usage:

ذَهَبَتْ هِنْدٌ إِلَىٰ بَيْتِ دَعْدٍ.
or
ذَهَبَتْ هِنْدُ إِلَىٰ بَيْتِ دَعْدَ.
"Hind went to Daʕd's house.

14.5. The name فُلَان

The fully-flexible name فُلَان is used as a place-holder name in casual conversations. It may be translated into English as "so-and-so". For example,

ظَلَمَ ٱلرَّجُلُ فُلَانًا وَغَدَرَ بِفُلَانٍ. "The man wronged so-and-so and he acted treacherously with so-and-so."

For females, the name فُلَانَة[2] is used.

صَدَقَتْ فُلَانَةُ.
"So-and-so_f told the truth."

14.6. Irregular spelling of the name عَمْرو Ɛamr

Irregularly, the fully-flexible name Ɛamr is written with a unpronounced و at its end: عَمْرو when in the raised-state and lowered-state. In the propped-state, the و is not added.

Name	raised-state	propped-state	lowered-state
Ɛamr	عَمْرٌو *Ɛamrun*	عَمْرًا *Ɛamran*	عَمْرٍو *Ɛamrin*

Some have mentioned that this و was added in the spelling in order to distinguish it from the name [2] عُمَر Ɛumar, when written without vowel marks. Or it could be the remnant of an older (pre-Islāmic) practice of appending a final و to personal names.[1]

14.7. The Replacement

Before we proceed with our discussion on proper nouns, we will take a short digression to discuss a grammatical concept called the *replacement*. We will only give a short preview here and will treat it fully in chapter @ref(the-replacement-chapter).

A *replacement* is a word that follows another word, the *replacee*, and replaces it from the perspective of the grammar of the sentence. The replacement is put in the same state as the replacee. Here is an example of a sentence with a replacement and a replacee:

أَخَذَ ٱلْغُلَامُ شَيْئًا كِتَابًا.

"The boy took something: a book"

In the above sentence, the word كِتَابًا "a book" is the replacement of شَيْئًا "something". Therefore, it is put in the same propped-state.

The replacement is frequently used with proper nouns. For example,

ذَهَبَ ٱلْغُلَامُ إِلَىٰ بَيْتِ عَمِّهِ عَلِيٍّ.
"The boy went to his uncle Ɛalī's house."

---

[1]Al-Jallad, A., "One wāw to rule them all: The origins and fate of wawation in Arabic and its orthography"

In this sentence, the name عَلِيّ ɛalī is the replacement of the replacee عَمّ "un-cle". Note, again, that the replacement comes after the replacee and matches it in state. However, the replacement does not need to come directly after the replacee. We can see that there is the pronoun ه "his" between them.

Here is another example:

سَأَلَ ٱلطَّالِبُ مُعَاذٌ ٱلْمُعَلِّمَ سَعْدًا.

"The student Muɛādh asked the teacher Saɛd."

14.8. Annexed names

So far we have only dealt with proper nouns that are single words. There are some proper nouns that may be formed from two words that are in an annexation. These belong to different categories:

14.8.1. "Slave of" names

Some names are formed by annexing the noun عَبْد ɛabd "a slave" to one of the names of Allāh. The most common of these names are:

- عَبْد ٱللَّٰه ɛabd Allāh "the Slave of Allāh"
- عَبْد ٱلرَّحْمَٰن ɛabd al-Raḥmān "the Slave of the Most Merciful"

As usual, the base noun shall always be in the lowered-state. And the state of the annexe noun عَبْد is variable, depending on it's function in the sentence. Example:

عَبْدُ ٱللَّٰهِ هُوَ أَخُو عَبْدِ ٱلرَّحْمَٰنِ. "ɛabd Allāh is the brother of ɛabd al-Raḥmān."

14.8.2. "Parent of" names

It is common to call a man, not by his own given name, but rather by calling him the father of one of his children, usually his first born son. For example, if a man named أَحْمَد "Aḥmad" had a son named زَيْد "Zayd", he may be called أَبُو زَيْد Abū Zayd "Zayd's father". Example of usage in a sentence:

ذَهَبْتُ إِلَىٰ بَيْتِ أَبِي زَيْدٍ.
"I went to Abū Zayd's house."
(Note how زَيْدٍ has a tanwīned kasrah ◌ٍ in the lowered-state because it is fully-flexible.)

While using the name of first-born son is more common, a daughter's name could be used as well. Example,

سَأَلْتُ أَبَا رُقَيَّةَ سُؤَالًا.
"I asked Abū Ruqayyah a question."

(Note how رُقَيَّةٌ has an fatḥah ◌َ in the lowered-state because it is semi-flexible.)

Women, too, are similarly called as the mother of one of their children. For example, the wife of the Prophet (may Allāh grant peace and confer blessing upon him) أُمّ حَبِيبَة² Umm Ḥabībah was called thus because she had a daughter named حَبِيبَة² 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 هُرَيرَة² Abū Hurayrah because it is reported that he used to have a pet kitten (هُرَيرَة). Here is an example of this name in a sentence.

أَبُو هُرَيرَةَ صَحَابِيٌّ جَلِيلٌ.
"Abū Hurayrah is a great Companion."
(Note how هُرَيرَةَ 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 بَكرٍ Abū Bakr is not known to have a son named بَكرٌ.

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 بَكرٍ Abū Bakr and أَبُو هُرَيرَة² 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 عُمَر² Ɛumar had a son named عَبْد ٱللَّه Ɛabd Allāh. He is commonly known as ٱبْن عُمَر² Ibn Ɛumar "Ɛumar's son".

Attributing a son to his father is most common. But attributing him to a mother or other ancestor is also possible.

Examples:

- the Companion عَمَّار was affectionately called ٱبْن سُمَيَّة² Ibn Sumayyah "Sumayyah's son" by the Prophet (may Allāh grant peace and confer blessing upon him). His mother Sumayyah was an early martyr in Islām.
- the famous scholar ٱبْن كَثِير Ibn Kathīr is referred to by his grandfather's name كَثِير Kathīr.
- a human being is called ٱبْن آدَم² based on his being a descendent of the first man, the Prophet Adam.

14.8.3.1. Full names

The full name of a person is formed by putting his given name first, and then his "son of" name after it as a replacement. Here is an example of a full name:

زَيْدُ بْنُ عَلِيٍّ
Zayd the son of Ɛalī

Note some peculiarities of the full name:

- The name زَيْد "Zayd" has lost its tanwīn.
- The word بْن "son" is not written with its initial connecting hamzah ٱ.

These peculiarities are only when forming a full name in this manner. Consider for example the following sentence:

زَيْدٌ ٱبْنُ عَلِيٍّ.
"Zayd is the son of Ɛalī."

In the above example, the name زَيْدٌ is tanwīned and ٱبْن is written with its connecting hamzah ٱ. Therefore this is not an expression of the full name in a replacee-replacement format. Rather, ٱبْنُ أَحْمَدَ here is the comment of the sentence.

For women, the word بِنْت is used instead of بْن.

Example:

قَرَأَتِ ٱلْمُعَلِّمَةُ كِتَابَ ٱلطَّالِبَةِ زَيْنَبَ بِنْتِ أَحْمَدَ.
"The teacher read the book of the student Zaynab the daughter of Aḥmad."

The names of multiple forefathers may be strung together in this way separated by بْن. For example:

ٱسْمُ نَبِيِّنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ ٱلْمُطَّلِبِ.
"Our prophet's name is Muḥammad the son of Ɛabd Allāh the son of Ɛabd al-Muṭṭalib."
(Note that the second بْن is in the lowered-state to match the state of the annexe noun عَبْدِ in عَبْدِ ٱللّٰه.)

We will deal with complete full names in section @ref(complete-full-names) below.

14.8.4. Other annexed names

Other words besides عَبْد, أَب, أُمّ, and ٱبْن may be used in annexed names too. Here are some examples:

- ذُو ٱلْقَرْنَينِ Dhu l-Qarnayn "He of the two horns"

- مَدِينَة ٱلنَّبِي *madinatu -nnabiyyi* "The City of the Prophet", frequently reduced to simply ٱلْمَدِينَة "al-Madīnah".

  Context is used to infer whether by ٱلْمَدِينَة is meant "al-Madīnah" or "the city".

- ٱمْرُؤُ ٱلْقَيْس Imruʾ al-Qays "The man of al-Qays", a pre-Islāmic poet.

14.9. Names beginning with أل

Most names do not begin with أل. Some, however, do begin with أل. Examples:

ٱلْحَسَن	al-Ḥasan	ٱلزُّبَيْر	al-Zubayr
ٱلْحُسَيْن	al-Ḥusayn	ٱلنُّعْمَان	al-Nuɛmān
ٱلْعَبَّاس	al-Ɛabbās	ٱلْحَارِث	al-Ḥāriṯ

If a proper noun begins with أل then the question of its flexibility is mostly irrelevant. This is because noun beginning with with أل display their state fully, regardless of whether or not they are semi-flexible without the أل. Examples:

ٱلْحَسَنُ حَفِيدُ رَسُول ٱللَّهِ صلى الله عليه وسلم.
"al-Ḥasan is the grandson of the messenger of Allāh (may Allāh grant peace and confer blessing upon him)."
(raised-state displayed with ـُ.)

سَأَلَ ٱلرَّجُلُ ٱلنُّعْمَانَ عَنْ أَمْرٍ.
"The man asked al-Nuɛmān about a matter."
(propped-state displayed with ـَ.)

ذَهَبْتُ إِلَى بَيْتِ ٱلنُّعْمَان.
"I went to al-Nuɛmān's house."
(lowered-state displayed with ـِ.)

Names that begin with أل can sometimes lose their initial أل. Sometimes, this is systematic, as we will lear in section @ref(calling-names-with-al). Other times, it's hard to tell why.

Conversely, names that don't begin with أل can sometimes gain it.

Examples:

- The name of the daughter of the Companion أَبُو ٱلدَّرْدَاء Abu l-Dardāʾ is actually دَرْدَاء[2] Dardāʾ, not ٱلدَّرْدَاء.

- The son of the uncle of the Prophet (may Allāh grant peace and confer blessing upon him) ٱلْعَبَّاس al-Ɛabbās is called ٱبْن عَبَّاس Ibn ɛabbās, not ٱبْن ٱلْعَبَّاس.

However, the son of ٱلزُّبَيْر al-Zubayr| is called اِبْن ٱلزُّبَيْر Ibn al-Zubayr with the ٱلْ.

14.10. Place names

Place names are generally feminine. Because of their feminine gender, those not beginning with ٱلْ will be semi-flexible according to section @ref(feminine-names) above.

Examples of place names are:

مَكَّة²	Makkah	ٱلْمَدِينَة	al-Madīnah
دِمَشْق²	Damascus	ٱلْقَاهِرَة	Cairo
بَغْدَاد²	Baghdād	ٱلْهِنْد	India
مِصْر²	Egypt	ٱلصِّين	China
فَارِس²	Persia	ٱلرُّوم	Rome
تَبُوك²	Tabūk	ٱلْبَصْرَة	Baṣrah

Example of use:

ذَهَبَ ٱلرَّجُلُ إِلَى مَكَّةَ ٱلْمُكَرَّمَةِ وَٱلْمَدِينَةِ ٱلْمُنَوَّرَةِ.
"The man went to the ennobled Makkah and the illuminated al-Madīnah."

While most place names are feminine, a few are masculine. Among these are:

ٱلْيَمَن	Yemen	ٱلشَّام	the Levant
ٱلْعِرَاق	Iraq		

14.11. Names of tribes

Here are examples of names of tribes:

قُرَيْش	Quraysh	ٱلْأَوْس	al-Aws
بَنُو تَمِيم	Banū Tamīm	ٱلْخَزْرَج	al-Khazraj
هَوَازِن²	Hawāzin	بَنُو إِسْرَائِيل²	Banū Isrāʾīl

Tribes are usually called by the name of their progenitor. For example, إِسْرَائِيل² Isrāʾīl is a name of the Prophet يَعْقُوب² Yaεqūb. The *ūn* sound plural بَنُونَ "sons/children" is annexed to the name إِسْرَائِيل² Isrāʾīl to get the name of the tribe بَنُو إِسْرَائِيل² Banū Isrāʾīl "the children of Isrāʾīl". In the propped-state and lowered-state, this becomes بَنِي إِسْرَائِيل² Banī Isrāʾīl.

Not all tribe names have بَنُونَ "sons" annexed to them, but many do. And often it is optional to keep or drop the annexed بَنُونَ. Examples:

- قُرَيْش Quraysh usually does not have بَنُونَ annexed to it.
- بَنُو تَمِيم Banū Tamīm may optionally drop the annexed بَنُونَ and be called simply تَمِيم Tamīm.

14.11.1. Flexibility of tribe names

The flexibility of tribe names depends on the name. Here are some examples:

- إِسْرَائِيل [2] Isrāʾīl is a name of foreign origin and is therefore semi-flexible. Example:

    بَعَثَ ٱللَّـهُ مُوسَىٰ إِلَىٰ بَنِي إِسْرَائِيلَ.
    "Allāh sent Mūsā to the children of Isrāʾīl."

- قُرَيْش Quraysh and تَمِيم Tamīm are native Arabic masculine names and are therefore fully-flexible. Example:

    قُرَيشٌ وَبَنُو تَمِيم قَبِيلَتَانِ.
    "Quraysh and Banū Tamīm are tribes[2]."

- هَوَازِن [2] Hawāzin is on the semi-flexible noun pattern فَفَافِف [2] and is therefore semi-flexible.

14.11.2. Gender of tribe names

Tribe names are unusual in that they are treated as both singular feminine and plural masculine. If the tribe name is the doer of a verb then it is usually treated as singular feminine. Otherwise, for example, if it comes before the verb, then the plural masculine pronouns are used for it.

Example:

سَكَنَتْ قُرَيْشٌ مَكَّةَ وَعَبَدُوا ٱلْأَصْنَامَ.
"Quraysh dwelled in Makkah and they worshipped idols."

14.12. Titles

Titles are common nouns that denote a rank or position of a person. Titles in English include: Doctor, Mister, and King. For example:

- King David
- Mr. Smith
- Dr. Adams

Here are some examples of titles in Arabic:

ٱلنَّبِيّ	Prophet	ٱلْإِمَام	Imām
ٱلْمَلِك	King	ٱلشَّيْخ	Sẖaykẖ
ٱلْأَمِير	Commander	ٱلْحَافِظ	Ḥāfiḏẖ
ٱلْقَاضِي	Judge	ٱلْأُسْتَاذ	Professor

Some Arabic titles are left untranslated in English like

- ٱلْإِمَام Imām (a leader)
- ٱلشَّيْخ Sẖaykẖ (a venerable man)
- ٱلْحَافِظ Ḥāfiḏẖ (one who has memorized, and preserved religious texts)

14.12.1. Titles as replacees

Titles are usually placed in front a proper noun and made definite with ٱَل to match the proper noun. For example,

سَأَلَ رَجُلٌ ٱلْإِمَامَ مَالِكًا عَنْ أَمْرٍ.
"A man asked Imām Mālik about a matter."

In the above sentence, the title ٱلْإِمَام Imām is a replacee and the name مَالِكًا Mālik is the replacement.

Some titles are formed from annexations. Examples:

خَلِيفَةُ رَسُولِ ٱللَّه	the Successor of the Messenger of Allāh	سَيْفُ ٱللَّه	the Sword of Allāh
أَمِيرُ ٱلْمُؤْمِنِينَ	the Commander of the Believers	عِمَادُ ٱلدِّين	the Pillar of the Faith
أُمُّ ٱلْمُؤْمِنِينَ	the Mother of the Believers	صَلَاحُ ٱلدِّين	the Righteousness of the Faith

Example:

أُمُّ ٱلْمُؤْمِنِينَ عَائِشَةُ هِيَ ٱبْنَةُ خَلِيفَةِ رَسُولِ ٱللَّهِ أَبِي بَكْرٍ.
"The Mother of the Believers Ɛā'isẖah is the daughter of the Successor of the Messenger of Allāh Abū Bakr."

14.12.2. Titles in annexations

Some prominent inanimate objects, like mountains, rivers, and cities, may have titles. For example:

- Mount Everest
- the river Nile
- the city of Damascus

In Arabic, the titles for these objects usually don't occur as replacees as they do for persons. Rather, the title is annexed to the proper noun in an annexation. Examples:

جَبَلُ أُحُدٍ	Mount Uḥud	مَدِينَةُ دِمَشْقَ	the city of Damascus
نَهْرُ ٱلنِّيلِ	the river Nile	شَهْرُ رَمَضَانَ	the month of Ramaḍān
يَوْمُ ٱلْجُمُعَةِ	the day of Friday	سُورَةُ ٱلْفَاتِحَةِ	the Sūrah of al-Fātiḥah

Example:

قَرَأَتِ ٱلْجَارِيَةُ سُورَةَ ٱلْفَاتِحَةِ فِي شَهْرِ رَمَضَانَ.
"The girl read the Sūrah of al-Fātiḥah in the month of Ramaḍān."

14.13. Nicknames

Nicknames are often given to people. They are usually descriptive of some physical quality or character trait of the person. For example, the Companion Abū Bakr was given the nickname ٱلصِّدِّيق "the steadfast affirmer of the truth".

Nicknames usually come after a person's name as a replacement.

أَبُو بَكْرٍ ٱلصِّدِّيقُ هُوَ خَلِيفَةُ رَسُولِ ٱللَّهِ.
"Abū Bakr the steadfast affirmer of the truth is the successor of the messenger of Allāh."

قَرَأَ سُلَيْمَانُ ٱلْأَعْمَشُ ٱلْقُرْآنَ.
"Sulaymān the weak-sighted read the Qurʾān."

14.14. The affiliate adjectival noun

The affiliate adjectival noun is a kind of adjectival noun that indicates an affiliation.

Here are some examples of affiliate adjectival nouns:

عِرَاقِيّ	an Iraqi	قُرَشِيّ	a Qurayshite
مَكِّيّ	a Makkan	تَمِيمِيّ	a Tamīmian
دِمَشْقِيّ	a Damascan	إِسْرَائِيلِيّ	an Isrāʾīlite
شَافِعِيّ	a Shāfiʿite	حَنَفِيّ	a Ḥanafī
مَالِكِيّ	a Mālikī	حَنْبَلِيّ	a Ḥanbalī

Note the following about affiliate adjectival nouns:

- Generally, the ending ـِيّ -*iyy* is suffixed to a noun to create an affiliate adjectival noun.
- The ة ending is removed before adding the ـِيّ -*iyy* suffix.
- Sometimes there are other internal changes to the word before this suffix is added. For example,

  – قُرَيْش becomes قُرَشِيّ

- The affiliate adjectival noun may be formed from any of the names of a person. (Usually, one of the more distinctive names is chosen.) For example:

  – A follower of the school of thought of ٱلْإِمَام أَبُو حَنِيفَة Imām Abū Ḥanīfah is called حَنَفِيّ "a Ḥanafī".
  – A follower of the school of thought of ٱلْإِمَام أَحْمَد بْن حَنْبَل Imām Aḥmad ibn Ḥanbal is called حَنْبَلِيّ "a Ḥanbalī".

We will treat adjectival nouns more fully in chapter @ref(the-affiliate-adjective-chapter).

Affilate adjectival nouns frequently occur with proper nouns. They come after the proper noun as a replacement, and are made definite by ٱل to match the proper noun in definiteness. Examples:

اِبْن كَثِيرٍ ٱلدِّمَشْقِيُّ مُفَسِّرٌ وَمُؤَرِّخٌ.
"Ibn Kathīr the Damascan is an exegete and a historian."

14.15. Complete full names

We have already studied how a basic full name is formed in section @ref(full-names). Here, we will expand on that topic.

The complete full name of a person is formed by placing some or all of his different names in a particular order. Each name in the order is a replacement of one of the names before it. Generally, the order is:

  i. Titles
  ii. "Father of" name
  iii. Given name
  iv. "Son of" names
  v. Affiliate names

The nickname's position is variable.

Here are some examples of full names in varying degrees of completeness:

عَائِشَةُ هِيَ ٱبْنَةُ خَلِيفَةِ رَسُولِ ٱللَّهِ أَبِي بَكْرٍ ٱلصِّدِّيقِ.

"Ɛā'ishah is the daughter of the Successor of the Messenger of Allāh, Abū Bakr, the steadfast affirmer of the truth."

قَتَلَ أَبُو لُؤْلُؤَةَ ٱلْمَجُوسِيُّ أَمِيرَ ٱلْمُؤْمِنِينَ أَبَا حَفْصٍ عُمَرَ بْنَ ٱلْخَطَّابِ.

"Abū Lu'lu'ah, the Magian killed the Commander of the Believers, Abū Ḥafṣ, Ɛumar the son of al-Khaṭṭāb."

ٱلْحَافِظُ ٱلْمُؤَرِّخُ ٱلْمُفَسِّرُ عِمَادُ ٱلدِّينِ أَبُو ٱلْفِدَاءِ إِسْمَاعِيلُ بْنُ عُمَرَ بْنِ كَثِيرٍ ٱلْقُرَشِيُّ ٱلدِّمَشْقِيُّ ٱلشَّافِعِيُّ

"The Ḥāfiḍh, the historian, the exegete, the Pillar of the Faith, the father of al-Fidā', Ismā'īl the son of Ɛumar the son of Kathīr, the Qurayshite, the Damascan, the Shāfiɛite"

(Note how the second بْنِ is in the lowered-state because it is a replacement of عُمَرَ which is in the lowered-state because it is a base noun of the first بْنُ.)

Chapter 15.

Calling out

15.1. Introduction

When calling out to someone in Arabic, the particle يَا *yā* is usually prefixed to the person's name. For example,

ٱلسَّلَامُ عَلَيْكُمْ يَا زَيْنَبُ.
ʾassalāmu ɛalaykum yā zaynabu.
"Peace be upon you, O Zaynab."

There are different rules regarding the state markings of the noun following يَا *yā* and we will describe them in the following sections.

15.2. Calling out to specific persons

15.2.1. Using single word personal names

When a specific person is called out to, and the name used to call him consists of a single word, then that word shall be in the raised-state. The sentence above is an example of this rule where the name زَيْنَبُ *zaynabu* "Zaynab" is in the raised-state.

If the word would be tanwīned, then the tanwīn is dropped. So, for example, the name زَيْدٌ *zaydun* "Zayd" usually is tanwīned. But when used for being called out to, the tanwīn is dropped and it becomes:

ٱلسَّلَامُ عَلَيْكُمْ يَا زَيْدُ.
ʾassalāmu ɛalaykum yā zaydu.
"Peace be upon you, O Zayd."

15.2.2. Using single word indefinite common nouns

The examples above show the person being called out to using a personal name. Instead of a personal name, a common noun can also be used with the same rule. Examples:

ٱلسَّلَامُ عَلَيْكُمْ يَا غُلَامُ.
ʾassalāmu ɛalaykum yā ghulāmu.
"Peace be upon you, O you boy."

ٱلسَّلَامُ عَلَيْكُمْ يَا جَارِيَةُ.
ʾassalāmu ɛalaykum yā jāriyatu.
"Peace be upon you, O you girl."

In English, we have shown that a specific person is being called using the word "you", e.g., "O you boy". Duals and plurals are also allowed, again with the same rule:

يَا رِجَالُ، قَدْ حَدَثَ أَمْرٌ.
yā rijālu qad ḥadatha ʾamrun.
"O you men, a matter has occurred."

Note how the word رِجَالُ *rijālu* "men" is not tanwīned because the word is used to call out to the specific persons.

Similarly,

يَا لَاعِبَانِ بَدَأْتُمَا ٱللَّعِبَ وَمَا فَعَلْتُمَا ٱلْعَمَلَ.
yā lāɛibāni badaʾtuma -llaɛiba wamā faɛaltuma -lɛamal.
"O you players$_2$, 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 أَلْ. In this case, the particle يَا *yā* is modified to أَيُّهَا *ʾayyuhā,* or sometimes يَا أَيُّهَا *yā ʾayyuhā.* Examples:

يَا أَيُّهَا ٱلْأُسْتَاذُ، قَدْ فَعَلْتُ ٱلْوَاجِبَ.
yā ʾayyuha -lʾustādhu, qad faɛaltu -lwājiba
"O you the Professor, I have done the obligatory [work]."

أَنَا سَقِيمٌ أَيُّهَا ٱلطَّبِيبُ.
ʾana saqīmun, ʾayyuha -ṭṭabību.
"I am ill, O you the Doctor."

If the person being called out to is feminine, then أَيُّهَا *ʾayyuhā* is modified to أَيَّتُهَا *ʾayyatuhā.* For example:

أَيَّتُهَا ٱلْمُعَلِّمَةُ، هَٰذَا كِتَابِي.

ʾayyatuha -lmuɛallimatu, hādhā kitābi.

"O you the teacher_f, this is my book."

15.2.4. Using multiple words

The above discussion pertains to calling out to the addressed person with a single word. Often times a person's name may consist of multiple words. For example:

- عَبْدُ ٱللَّٰهِ
  ɛabdu -llāhi
  "Ɛabd Allāh"

- أَبُو بَكْرٍ
  ʾabū bakrin
  "Abū Bakr"

- صَلَاحُ ٱلدِّينِ
  ṣalāḥu -ddīni
  "Salāḥ ad-Dīn"

In this case, then instead of the raised-state, the word is put into the propped-state. Furthermore, the tanwīn, if any, is preserved. Examples:

مَا عَرَفْتُ ذَٰلِكَ ٱلرَّجُلَ، يَا عَبْدَ ٱللَّٰهِ.

mā ɛaraftu dhālika -rrajula, yā ɛabda -llāhi.

"I have not recognized that man, O Ɛabd Allāh."

يَا أَبَا بَكْرٍ، أَنْتَ رَجُلٌ كَرِيمٌ.

yā ʾabā bakrin, ʾanta rajulun karīmun

"O Abū Bakr, You are a noble man."

يَا صَلَاحَ ٱلدِّينِ، صَبَرْتَ فَنَصَرَكَ ٱللَّٰهُ.

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 propped-state. Examples:

يَا أَمِيرَ ٱلْمُؤْمِنِينَ، قَدْ حَضَرَ ٱلْقَوْمُ.

yā ʾamīra -lmuʾminīna, qad ḥaḍara -lqawmu.

"O Commander of the Believers, the people are present."

يَا ٱبْنَ أَخِي، قَدْ سَقَطَ قَلَمُكَ عَلَى ٱلْأَرْضِ.

ya -bna ʾakhī, qad saqaṭa qalamuka.

"O my nephew, your pen has fallen on the ground."

يَا تَلَامِيذَ ٱلْمَدْرَسَةِ، ٱلْعِلْمُ أَمَانَةٌ.
yā talāmīdha -lmadrasati, -lɛilmu ʾamānatun.
"O pupils of the school, knowledge is a trust."

When multiple words are used to call out to a person, the second word in the noun-chain may be a pronoun. Here too, the first noun shall be in the propped-state. Examples:

يَا أَبانا
yā ʾabānā
"O our father"

15.3. Calling out to unspecified persons

All the discussion so far has pertained to calling out to specific persons. So for example, when you say,

يَا مُسْلِمُ، نَصْرُ ٱللَّهِ قَرِيبٌ.
yā muslimu, naṣru -llāhi qarībun.
"O you Muslim, the victory of Allāh is near."

then you are addressing a specific Muslim, who is perhaps in front of you.

If an unspecified person or persons are being called out, then the word used to call out is put into the propped-state. Furthermore, the tanwīn, if any, is preserved. So if you want to address any unspecific Muslim, you will say:

يَا مُسْلِمًا، نَصْرُ ٱللَّهِ قَرِيبٌ.
yā musliman, naṣru -llāhi qarībun.
"O [any] Muslim, the victory of Allāh is near."

If multiple words are used, whether or not the person called out to is specific or unspecified, then too the first noun is put in the propped-state.

يَا لَاعِبِي لُعَبٍ، ٱلْوَقْتُ ثَمِينٌ.
yā lāɛibī luɛabini, -lwaqtu thamīnun.
"O [any] players of games, time is precious."

15.4. Omitting يَا *yā*

When calling out to someone, it is permissible to omit the يَا *yā*, especially when the person being called is very near. So, instead of saying,

يَا زَيْدُ، سُؤَالُكَ جَيِّدٌ.
yā zaydu, suʾāluka jayyidun.
"O Zayd, your question is excellent."

it is permissible to say:

زَيْدُ، سُؤالُكَ جَيِّدٌ.
zaydu, suʾāluka jayyidun.
"Zayd, your question is excellent."

Note that even when يَا *yā* is omitted the name زَيْدُ *zaydu* "Zayd" is in the raised-state without any tanwīn.

This usage is especially common when supplicating to Allāh with the word رَبٌّ *rabbun* "lord", to emphasize the closeness of Allāh to the supplicator. For example,

رَبَّنا لَكَ ٱلْحَمْدُ.
rabbanā laka -lḥamdu.
"Our Lord, for you is [all] praise."

15.5. Shortening the attached pronoun ي *ī* "my"

When calling someone with the pronoun "my", for example "O my people", it is common to shorten the attached pronoun ي *ī* "my" to an kasrah ◌ِ. So while the following is permissible,

يَا قَوْمِي
yā qawmī
"O my people"

it is more common to say:

يَا قَوْمِ
yā qawmi
"O my people"

This usage is especially common when supplicating to Allāh with the phrase رَبِّ *rabbi* "my Lord".

15.6. Calling out to Allāh by name

When calling out to Allāh by name, it is permissible to prefix the name Allāh with يَا. So we can say:

يَا أَللَّـهُ
yā ʾallāhu
"O Allāh"

Note that the word أَللَّـهُ *ʾallāhu* now has a regular hamzah أ instead of a connecting hamzah ٱ.

However, instead of saying يَا أَللَّـهُ *yā ʾallāhu* for "O Allāh", it is in fact more common to use a special word:

ٱللَّـٰهُمَّ
ʾallāhumma
"O Allāh"

Examples:

ٱللَّـٰهُمَّ أَنْتَ ٱلسَّلَامُ وَمِنْكَ ٱلسَّلَامُ.
ʾallāhumma ʾanta -ssalāmu waminka -ssalāmu.
"O Allāh, You are Peace and from You is peace."

ٱللَّـٰهُمَّ أَنْتَ ٱلصَّاحِبُ فِي ٱلسَّفَر.
ʾallāhumma ʾanta -ṣṣāḥibu fi -ssafari.
"O Allāh, You are the companion in the journey."

Work in progress
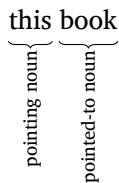
Chapter 16.

The pointing nouns

16.1. Introduction

Consider the following expression:

this book

pointing noun — pointed-to noun

The word "this" is what we will call a *pointing noun*. We call it this because we can imagine standing next to a book and pointing to it and saying "this book".

The word "book" here is similarly called the *pointed-to noun* noun. It refers to the object being pointed to.

16.2. The pointing nouns in Arabic

There are two types of pointing nouns:

i. Near pointing nouns: "this-one" (singular) and "these-ones" (dual and plural).
ii. Far pointing nouns: "that-one" (singular) and "those-ones" (dual and plural).

The following are the pointing nouns in Arabic:

Participant	State	Near pointing noun		Far pointing noun	
sing. masc.	all	هَـٰذَا	this one$_m$	ذَ ٰلِكَ	that one$_m$
sing. fem.	all	هَـٰذِهِ	this one$_f$	تِلْكَ	that one$_f$
dual masc.	u	هَـٰذَانِ	these ones$_{2,m}$	ذَ ٰنِكَ	those ones$_{2,m}$

Participant	State	Near pointing noun		Far pointing noun	
dual masc.	a,i	هَـٰذَيْنِ	these ones$_{2,m}$	ذَيْنِكَ	those ones$_{2,m}$
dual fem.	u	هَاتَانِ	these ones$_{2,f}$	تَانِكَ	those ones$_{2,f}$
dual fem.	a,i	هَاتَيْنِ	these ones$_{2,f}$	تَيْنِكَ	those ones$_{2,f}$
plural	all	هَـٰؤُلَاءِ	these ones$_3$	أُولَـٰئِكَ	those ones$_3$

Note the following:

- Many of the pointing nouns contain small alif ٰ. For most of them, this is how they must be written. It would be incorrect to write هَـٰذَا *hādhā* as هَاذَا.

- All the near pointing nouns begin with a ه. And all the far pointing nouns end with ك.

- The و in أُولَـٰئِكَ *ʾulāʾika* is silent and not pronounced. That is, the first syllable has a short vowel *u*, not the long vowel *ū*.

- Most of the pointing nouns are rigid nouns. That is: their endings are not modified for their state.

  The dual pointing nouns, however, are flexible nouns, for example: هَـٰذَانِ (raised-state) / هَـٰذَيْنِ *hādhayni* (propped-state and lowered-state).

- The pointing nouns for the plural are the same for both masculine and feminine genders.

16.3. Definiteness of pointing nouns

The pointing nouns share some similarities with pronouns هُوَ, هِيَ, etc. Just like pronouns, pointing nouns, too, are definite nouns even though they don't have أَلْ.

Remember, however, from section @ref(describers-with-annexations-to-pronouns), that pronouns may not be describees. Pointing nouns are different from pronouns in this regard. It is allowed to describe a pointing noun with a describer in a noun phrase.

Both these facts will prove useful in the next section.

16.4. Pointing noun for plurals of non-intelligent beings

Consistent with how we have been dealing with the so far, , we can choose between the following pointing nouns for the plurals of non-intelligent beings:
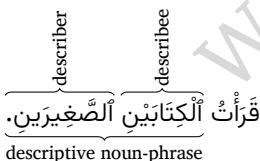
	Near pointing noun	Far pointing noun			
sing. fem.	all	هَـٰذِهِ	this one$_f$	تِلْكَ	that one$_f$
plural	all	هَـٰؤُلَاءِ	these ones$_3$	أُولَـٰئِكَ	those ones$_3$

The singular feminine pointing noun is usually preferred, unless the plural plural pointing noun is needed to indicate that there is more than one. We will be giving examples throughout this chapter.

16.5. The pointing noun phrase

Remember from chapter @ref(adjectival nouns-and-descriptive-noun-phrases) that a descriptive noun-phrase consists of a describer and a describee. The describer follows the describer and matches it in definiteness, state, gender, and number.

Here is an example of a descriptive noun-phrase in a sentence.

قَرَأْتُ ٱلْكِتَابَيْنِ ٱلصَّغِيرَينِ.

descriptive noun-phrase

  "I read the small books.")
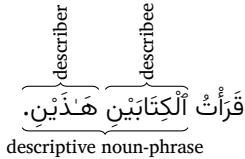
We will now see how this same descriptive noun-phrase can be used with pointing nouns.

16.5.1. Pointing to a single noun

We will first deal with nouns that are single words, like ٱلْكِتَابَيْنِ above. In section @ref(pointing-to-an-annexation) below, we will deal with nouns that are part of an annexation, like كِتَابَي ٱلرَّجُلِ.

16.5.1.1. The pointed-to noun noun is definite with أَلْ

Just like an adjectival noun, a pointing noun can be a describer in a noun-phrase. But remember from section @ref(definiteness-of-pointing nouns) above that pointing nouns are definite. So, if a pointing noun is a describer in a noun-phrase, the describee has to be definite too. Example:

قَرَأْتُ ٱلْكِتَابَيْنِ هَـٰذَيْنِ.

"I read these books."
(literally: "I read the these-ones books.")

In the above example, the pointed-to noun noun ٱلْكِتَابَيْنِ is the describee in a descriptive noun-phrase. It is definite, in the propped-state, masculine, and dual.

The pointing noun هَـٰذَيْنِ is its describer. It follows the describee and matches it being dual, in the propped-state, masculine, and dual.

As a special case, when the pointed-to noun noun has أَلْ (as in this case: ٱلْكِتَابَيْنِ), then the order of the pointing noun and the pointed-to noun noun is permitted to be reversed.

The pointing noun is then a replacee (see section @ref(the-replacement)), and the pointed-to noun noun is its replacement.

Example:

قَرَأْتُ هَـٰذَيْنِ ٱلْكِتَابَيْنِ.

"I read these books."
(literally: "I read the books: these-ones.")

In the above example, the pointing noun هَـٰذَيْنِ is a replacee. It is definite, in the propped-state, masculine, and dual.

The pointed-to noun noun ٱلْكِتَابَيْنِ is its replacement. It follows the replacee and matches it being dual, in the propped-state, masculine, and dual.

As a matter of fact, even though both orders are permitted, this reverse order of placing the pointing noun first and following it with the pointed-to noun noun is more common.

Here are some more examples of pointing noun phrases when the pointed-to noun noun is definite with ٱلْ:

هَـٰذَا ٱلرَّجُلُ ٱلْكَرِيمُ إِمَامٌ.

ٱلرَّجُلُ ٱلْكَرِيمُ هَـٰذَا إِمَامٌ.

"This noble man is an imām."

16.5.1.2. The pointed-to noun noun is a proper noun

Remember that proper noun are definite nouns, even though they usually don't begin with ٱلْ. For example:

زَيْد	Zayd	ٱلْحَارِث	al-Ḥārith
زَيْنَب[2]	Zaynab	قُرَيْش	Quraysh

Such names may also be part of a pointing noun phrase. If they don't begin with ٱلْ then only the [pointed-to noun noun first, then pointing noun] order is permitted. Example:

زَيْدٌ هَـٰذَا أَخُو زَيْنَبَ تِلْكَ.

"This Zayd is that Zaynab's brother."

قُرَيْشٌ هَـٰؤُلَاءِ سَكَنُوا بِمَكَّةَ.

"These Quraysh dwelled in Makkah."

If the name begins with ٱلْ then both orders are permitted.

هَـٰذَا ٱلْحَارِث

ٱلْحَارِث هَـٰذَا

"this al-Ḥārith"

16.5.2. Pointing to an annexation

Consider the following expression:

"the man's book"

We can apply the pointing noun "this" to either "the book" or to "the man" in a pointing noun phrase. So we have two options:

   i. "the book of this man"
   ii. "this book of the man"

Similarly, consider the following expression:

"Zayd's book"

We can, again, apply the pointing noun "this" to either "the book" or to "Zayd":

   i. "the book of this Zayd"
   ii. "this book of Zayd"

In this section we will learn how to construct these pointing noun phrases in Arabic. Arabic uses annexations to express the above meanings. So we will discuss annexations like:

كِتَابُ ٱلرَّجُلِ
"the book of the man"

and

كِتَابُ زَيْدٍ
"the book of Zayd"

Note that both the above annexations are definite because their base nouns are definite.

Indefinite annexations like كِتَابُ رَجُلٍ "a man's book" cannot be used in pointing noun phrases.

16.5.2.1. The definite base noun begins with أَلْ

We will first consider annexations where the definite base noun begins with أَلْ, like:

كِتَابُ ٱلرَّجُلِ
"the book of the man"

16.5.2.1.1. Pointing to the base noun

We would like to express the phrase:

"the book of this man"

In order to point to the base noun ٱلرَّجُلِ "the man" with the pointing noun هَـٰذَا "this-one$_m$", we can put the pointing noun either before or after the base noun, thus:

كِتَابُ هَـٰذَا ٱلرَّجُلِ
كِتَابُ ٱلرَّجُلِ هَـٰذَا
"the book of this man"

Both these pointing noun phrases give the same meaning: "the book of this man". However, the first phrase كِتَابُ هَـٰذَا ٱلرَّجُلِ is preferred, consistent

with what we learned in section @ref(phrase-single-pointed-to-noun-with-al), above.

The second phrase كِتَابُ ٱلرَّجُلِ هَـٰذَا, although correct, would only rarely be used with this meaning. (In fact, it has another meaning: "this book of the man" which we will learn in section @ref(pointing-to-the-annexe-noun), below.)

Here is how these phrases could be used in complete sentences:
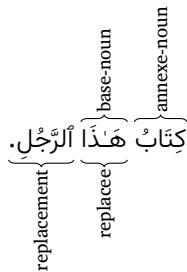
كِتَابُ هَـٰذَا ٱلرَّجُلِ جَدِيدٌ.
كِتَابُ ٱلرَّجُلِ هَـٰذَا جَدِيدٌ.
"The book of this man is new."

Before we give more examples, let's analyze these phrases in detail.

Consider the first pointing noun phrase:

"the book of this man"
(literally: "the book of this-one: the man")

As you can see the pointing noun هَـٰذَا has taken the place of ٱلرَّجُلِ as the base noun in the annexation. In addition to being the base noun, هَـٰذَا is also a replacee, whose replacement is ٱلرَّجُلِ. The literal, word-for-word, translation of this phrase is:

"the book of this-one: the man"

The more natural translation is:

"the book of this man"

Consider, now, the second pointing noun phrase:

كِتَابُ ٱلرَّجُلِ هَـٰذَا.

"the book of this man"
(literally: "the book of the this-one man")

ٱلرَّجُلِ, here, keeps its place as the base noun in the annexation. In addition to being the base noun, ٱلرَّجُلِ is also a describee, whose describer is the pointing noun هَـٰذَا. The literal, word-for-word, translation of this phrase is:

"the book of the this-one man"

The more natural translation is:

"the book of this man"

16.5.2.1.2. Pointing to the annexe noun

Consider, again, the annexation:

كِتَابُ ٱلرَّجُلِ
"the book of the man"

We have already discussed how to point to the base noun ٱلرَّجُلِ in a pointing noun phrase. Now, we would like to point to the annexe noun كِتَاب in a pointing noun phrase.

In other words, we would like to express the meaning:

"this book of the man"

The way to express this in Arabic is

كِتَابُ ٱلرَّجُلِ هَـٰذَا
"this book of the man"
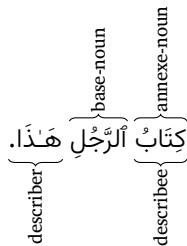
But wait! Didn't we see in section @ref(pointing-to-the-base-noun) above that this expression has the meaning "the book of this man"?

It turns out that this expression supports both meanings.

But it will generally only be used for the meaning: "this book of the man"

In order to express "the book of this man" we will typically use the expression كِتَابُ هَـٰذَا ٱلرَّجُلِ.

Let's analyze the expression كِتَابُ ٱلرَّجُلِ هَـٰذَا "this book of the man" in detail:

"this book of the man"
(literally: "the this-one book of the man")

كِتَاب, here, is both and annexe noun and a describee. Its describer is the pointing noun هَـٰذَا. The literal, word-for-word, translation of this phrase is:

"the this-one book of the man"

The more natural translation is:

"this book of the man"

Here is this pointing noun phrase in a complete sentence:

كِتَابُ ٱلرَّجُلِ هَـٰذَا أَخْضَر.
"This book of the man is green."

Ambiguity of this phrase

A quick note about the ambiguity of this expression:

كِتَابُ ٱلرَّجُلِ هَـٰذَا
"this book of the man" (usual)
"the book of this man" (rare)

The ambiguity of whether the pointing noun هَـٰذَا points to the annexe noun كِتَابُ or the base noun ٱلرَّجُلِ only exists because the annexe noun and the base noun match each other in gender and number: singular masculine. If the annexe noun and the base noun were different in gender and number, then there would be no ambiguity. Examples:

كِتَابَا ٱلرَّجُلِ هَـٰذَان
"these books$_2$ of the man"

كِتَابُ ٱلرَّجُلَيْن هَـٰذَا
"this book of the men$_2$"

كِتَابُ ٱلْمَرْأَة هَـٰذَا
"this book of the woman"

كِتَابُ ٱلْمَرْأَةِ هَـٰذِهِ
"the book of this woman"

Here are some more examples of pointing to annexe nouns:

16.5.2.1.3. The base noun is a proper noun beginning with ٱلْ

Consider the annexation:

كِتَابُ ٱلزُّبَيْرِ
"the book of al-Zubayr"

We can apply the preceding discussion of pointing to the annexe noun and base noun to this annexation as well. So we get:

كِتَابُ هَـٰذَا ٱلزُّبَيْرِ
"the book of this al-Zubayr"

كِتَابُ ٱلزُّبَيْرِ هَـٰذَا
"this book of al-Zubayr" (usual)
"the book of this al-Zubayr" (rare)

16.5.2.2. The definite base noun does not begin with ٱلْ

Consider, now, that the base noun is definite but does not begin with ٱلْ. There are two such types of nouns that we will discuss:

  i. Proper nouns not beginning with ٱلْ
  ii. Pronouns

16.5.2.2.1. The base noun is a proper noun not beginning with ٱلْ

We will first deal with proper nouns that don't begin with ٱلْ. Consider the annexation:

كِتَابُ زَيْدٍ
"the book of Zayd"

Because the base noun زَيْدٍ does not begin with ٱلْ, any pointing nouns can come only after the entire annexation, thus:

كِتَابُ زَيْدٍ هَـٰذَا

In theory, this supports two meanings:

  i. "this book of Zayd"
  ii. "the book of this Zayd"

In practice, however, the first meaning ("this book of Zayd") is much more likely. Pointing to a proper noun in a pointing noun phrase ("the book of this Zayd") is uncommon, generally.

16.5.2.2.2. The base noun is a pronoun

We have learned, in section @ref(definiteness-of-pronouns), that pronouns are always definite, despite not beginning with أَلْ.

We have also learned, in section @ref(pronouns-as-base-nouns), that a pronoun may be a base noun in an annexation. Example:

كِتَابُهُ
"his book"

Neither the annexe noun كِتَاب, nor the attached pronoun هُ begin with أَلْ. So if we want to add the pointing noun هَـٰذَا to this annexation to form a pointing noun phrase, then we have to place it at the end, after the annexation, thus:

كِتَابُهُ هَـٰذَا

The pointing noun هَـٰذَا, here, is a describee. But what is its describer?

We have also learned, in section @ref(describers-with-annexations-to-pronouns) that pronouns may not be describees in a descriptive noun phrase.

So, we are left with only one option: the annexe noun كِتَاب is the desceibee. And the meaning of the phrase is:

كِتَابُهُ هَـٰذَا
"this book of his"

 "this book of his"

Here are some more examples:

16.6. Pointing nouns as subjects

Besides their use in pointing noun phrases, pointing nouns are very often used as the subject of a sentence. For example:

هَـٰذَا رَجُلٌ.

"This is a man."
(literally: "This-one is a man.")

The pointing noun is (usually) made to match the comment in number and gender. Examples:

هَاتَانِ جَارِيَتَانِ.
"These are girls$_2$."

أُولَـٰئِكَ مُعَلِّمُونَ.
"Those are teachers."

هَـٰؤُلَاءِ أَقْلَامٌ.
"These are pens."

تِلْكَ بُيُوتٌ.
"Those are houses."

هَـٰذَانِ صَغِيرَانِ.
"These are small ones$_2$."

The comment may be a single word (as above) or more complex (as below):

ذَ ٰلِكَ أَمِيرُ ٱلْمُؤْمِنِينَ.
"That is the commander of the believers."

أُولَـٰئِكَ أَكَلْنَ ٱلطَّعَامَ..
"Those-ones ate$_{3,f}$ the food."

هَـٰذَا ثَوْبُ رَجُلٍ.
"This is a man's garment."

هَـٰذِهِ كُتْبُهُ.
"These are his books."

هَـٰذَانِ بَيْتَانِ كَبِيرَانِ..
"These are big houses$_2$."

If the comment is a noun that begins with أل then it may be placed after the pointing noun subject in the same manner:

هَـٰذَا ٱلرَّجُلُ.

comment / subject

"This is the man."
(literally: "This-one is the man.")

While the this is permitted and correct, it may be sometimes confused with for the pointing noun phrase "this man". So, in the same way that we learned in section @ref(chap-smp-sent-sec-def-info), we insert a detached pronoun between the subject and the comment, thus:

هَـٰذَا هُوَ ٱلرَّجُلُ.
"This is the man."

Here are some more examples:

هَاتَانِ هُمَا ٱلْجَارِيَتَانِ.
"These are the girls$_2$."

أُولَـٰئِكَ هُمُ ٱلْمُعَلِّمُونَ.
"Those are the teachers."

هَـٰؤُلَاءِ هُنَّ ٱلْأَقْلَامُ.
"These are the pens."

تِلْكَ هِيَ ٱلْبُيُوتُ.
"Those are the houses."

هَـٰذَانِ هُمَ ٱلصَّغِيرَانِ.
"These are the small ones$_2$."

16.6.1. Mismatched pointing noun subject

When the pointing noun is a subject we usually match its number and gender with the number and gender of the comment, as we have been doing so far. However, when the pointing noun subject refers to a noun in a previous sentence, then we may prefer to match to the previous noun than to the the following comment. Example:

بَلَغَنَا خَبَرُ ٱلْمَطَرِ عَلَى ٱلْجَبَالِ. ذَٰلِكَ بُشْرَىٰ لِلزُّرَّاعِ.
"The news of the rain on the mountains has reached us. That is a good tiding for the sowers."

Note that the second sentence's subject and comment mismatch:

ذَٰلِكَ بُشْرَىٰ
"That is a good tiding."

The comment بُشَّرَىٰ "a good tiding" is a feminine noun but the subject ذَٰلِكَ is masculine. This is because ذَٰلِكَ is actually referring to خَبَر in the previous sentence which is a masculine noun.

16.7. Pointing nouns as other parts of speech

Besides their use in pointing noun phrases and as subjects, pointing nouns may be used as other parts of speech as well, typically where one would expect pronouns. Here are some examples:

أَخَذْتُ ٱلْكِتَابَيْن مِنَ ٱلْمَكْتَبَةِ. قَرَأْتُ هَٰذا وَمَا قَرَأْتُ ذَٰلِكَ.
"I took the books₂ from the library. I read this one and I didn't read that one."

شَغَلَنِي ٱلْعَمَلُ ٱلصَّعْبُ وَمَا فَرَغْتُ مِنْ ذَٰلِكَ.
"The difficult work occupied me and I did not get done with that."

Chapter 17.

The raised-state resembling verb

17.1. Introduction

So far, we have used the past verb. In this chapter we will study the raised-state *resembling* verb. The resembling verb is called thus because it resembles the noun in that it has states. The past verb, as we know, does not have any state.

17.2. Pattern for form 1

Using the root paradigm فعل, we have already seen that past verbs for form 1 occur in the patterns فَعَلَ *faɛala,* فَعِلَ *faɛila,* and فَعُلَ *faɛula.* The patterns for form 1 resembling verbs are يَفْعَلُ *yafɛalu,* يَفْعِلُ *yafɛilu,* and يَفْعُلُ *yafɛulu.*

Note that the resembling verb forms add an extraneous يَـ *ya-* to the beginning of the verb. This extra letter can change, as we will see soon, to the letters تَـ *ta-,* نَـ *na,* or أَ *ʾa-* depending on the doer.

17.3. Vowel-mark on the middle root letter

We have seen that vowel on the middle root letter in a past verb can vary depending on the verb. So we can have,

- كَتَبَ *kataba* "he wrote"
- عَمِلَ *ɛamila* "he worked"
- كَبُرَ *kabura* "he became big"

Similarly, the vowel on the middle letter in an resembling verb can also vary depending on the verb. Generally, this will need to be looked up in a dictionary and memorized. But there are the following rules which limit the variation:

1. If the past verb has an fat·ḥah on the middle letter, the resembling verb's middle letter can have either an fat·ḥah, kasrah, or an ḍammah, depending on the verb. For example,

   - كَتَبَ يَكْتُبُ *kataba yaktubu* "he wrote, he writes"

223

- ذَهَبَ يَذْهَبُ *dhahaba yadh·habu* "he went, he goes"
- كَشَفَ يَكْشِفُ *kashafa yakshifu* "he uncovered, he uncovers"

2. If the past verb has an kasrah on the middle letter, the resembling verb's middle letter will usually have an fat·hah. Rarely, for a few verbs, it may be an kasrah instead. For example,

   - عَمِلَ يَعْمَلُ *ɛamila yaɛmalu* "he worked, he works"
   - حَسِبَ يَحْسِبُ *ḥasiba yaḥsibu* "he deemed, he deems"

3. If the past verb has an ḍammah on the middle letter, the resembling verb's middle letter shall have a ḍammah. For example,

   - كَبُرَ يَكْبُرُ *kabura yakburu* "he grew big, he grows big"

It is possible for some resembling verbs to have more than option for the vowel mark on the middle letter. Both variants give the same meaning for the verb. For example, the past verb حَسِبَ *ḥasiba* "he deemed" has as its incomplete-verb both يَحْسِبُ *yaḥsibu* and يَحْسَبُ *yaḥsabu*.

17.4. Verb state

As you know, nouns in Arabic have a state that is determined by the function of the noun in the sentence. For example, consider the following sentence:

سَأَلَ ٱلْغُلَامُ ٱلرَّجُلَ عَنْ شَيْءٍ.

saʾala -lghulāmu -rrajula ʾan shayʾin.

"The boy asked the man about something."

In the above sentence, ٱلْغُلَامُ *ʾalghulāmu* is the doer of the verb so it is in the raised-state and this is indicated by the ḍammah on its final letter. ٱلرَّجُلَ *ʾar-rujala* is the direct doee of the verb so it is in the propped-state and this is indicated by the fat·hah on its final letter. شَيْءٍ *shayʾin* is directly preceded by a preposition so it is in the lowered-state and this is indicated by the tanwīned kasrah ٍ on its final letter. The ending of the past verb سَأَلَ is not determined based on the function of the verb in the sentence, and therefore, it does not have any state. (Its ending can change depending on whether a pronoun is attached to it but this is not related to the function of the verb in the sentence and does not represent any state.)

As opposed to past verbs, which don't have any state, resembling verbs do have a state which is determinined by the function of the verb in a sentence. Similar to nouns, the state of an resembling verb is indicated by the vowel mark or suffix at the end of the verb.

Resembling verbs have three states, just like nouns. These states are called:

  i. The raised-state

 ii. The propped-state

iii. The clipped-state

Two of the states have their names in common with nouns: the raised-state and the propped-state. The the clipped-state is named differently.

The ḍammah on the final letter of يَفْعَلُ *yafɛalu* indicates that it is in the raised-state. We will study only the raised-state of resembling verbs in this chapter. And we will study the propped-state and clipped-state in later chapters if Allāh wills.

17.5. With doer nouns

As with past verbs, doer nouns are placed after the verb in sentence word order. However, the gender of the doer noun affects the beginning of the resembling verb. If the doer noun is masculine, then the resembling verb shall begin with used is يَ *ya-*. And if the doer noun is feminine, then the resembling verb shall begin with تَ *ta-*. Examples:

يَكْتُبُ ٱلْغُلَامُ فِي كِتابِهِ.
yaktubu -lḡhulāmu fī kitābihi
"The boy writes in his book."

يَعْمَلُ ٱلرَّجُلَانِ فِي ٱلْمَدِينَةِ.
yaɛmalu -rrajulāni fī -lmadīnati.
"The men_dual. work in the city."

تَكْتُبُ ٱلْجَارِيَةُ فِي كِتابِهَا.
taktubu -ljāriyatu fī kitābihā.
"The girl writes in her book."

تَعْمَلُ ٱلنِّسَاءُ فِي بُيُوتِهِنَّ.
taɛmalu -nnisā'u fī buyūtihinna.
"The women work in their houses."

17.6. With the direct doee

The direct doee (either as a noun or a pronoun) with resembling verbs work exactly as with past verbs.

يَسْأَلُ ٱلْغُلَامُ ٱلرَّجُلَ سُؤَالًا.
yas'alu -lḡhulāmu -rrajula su'ālan.
"The boy asks the man a question."

يَسْأَلُهَا ٱلْغُلَامُ سُؤَالًا.
yas'aluha -lḡhulāmu su'ālan.
"The boy asks her a question."

17.7. With doer pronouns

When we studied past verbs, we saw that doer pronouns are either visible or invisible. Visible doer pronouns are added to the end of the verb, modifying the end of the verb in the process.

The doer pronouns for resembling verbs are different from the doer pronouns for past verbs. Resembling verbs' doer pronouns are also added to the end of the verb, but in addition to modifying the end of the verb, they modify the beginning of the verb as well. Futhermore, additional letters may be added after the doer pronoun to indicate the state of the verb.

We'll show what all this means in the table below of verbs with doer pronouns. Past verbs are included as well so that you can contrast them with their resembling counterparts.

Person	Past doer pronoun	Past verb with doer pronoun	Resembling verb doer pronoun	Resembling verb with doer pronoun in the raised-state
he	*invisible*	فَعَلَ *faɛala*	*invisible*	يَفْعَلُ *yafɛalu*
she	*invisible*	فَعَلَتْ *faɛalat*	*invisible*	تَفْعَلُ *tafɛalu*
you$_{1,m}$	تَ -*ta*	فَعَلْتَ *faɛalta*	*invisible*	تَفْعَلُ *tafɛalu*
you$_{1,f}$	تِ -*ti*	فَعَلْتِ *faɛalti*	ي -*ī*	تَفْعَلِينَ *tafɛalīna*
I	تُ *tu*	فَعَلْتُ *faɛaltu*	*invisible*	أَفْعَلُ *ʾafɛalu*
they$_{2,m}$	ا -*ā*	فَعَلَا *faɛalā*	ا -*ā*	يَفْعَلَانِ *yafɛalāni*
they$_{2,f}$	ا -*ā*	فَعَلَتَا *faɛalatā*	ا -*ā*	تَفْعَلَانِ *tafɛalāni*
you$_2$	تُمَا -*tumā*	فَعَلْتُمَا *faɛaltumā*	ا -*ā*	تَفْعَلَانِ *tafɛalāni*
they$_{3+,m}$	و -*ū*	فَعَلُوا *faɛalū*	و -*ū*	يَفْعَلُونَ *yafɛalūna*
they$_{3+,f}$	نَ -*na*	فَعَلْنَ *faɛalna*	نَ -*na*	يَفْعَلْنَ *yafɛalna*
you$_{3+,m}$	تُمْ -*tumā*	فَعَلْتُمْ *faɛaltum*	و -*ū*	تَفْعَلُونَ *tafɛalūna*
you$_{3+,f}$	تُنَّ -*tunna*	فَعَلْتُنَّ *faɛaltunna*	نَ *na*	تَفْعَلْنَ *tafɛalna*
we	نَا *nā*	فَعَلْنَا *faɛalnā*	*invisible*	نَفْعَلُ *nafɛalu*

Note the following:

- The verb تَفْعَلُ is used both for "she" and "you$_{2m}$" doers. Only context will be able to help us differentiate between the two.
- In resembling verbs which have invisible doer pronouns, the raised-state of the verb is indicated by the ḍammah ـُ on the final letter of the verb.
- For resembling verbs that have ا, و, or ي as the doer pronoun, the raised-state is indicated by an extraneous نْ added to the end of the verb.
- And for the remaining resembling verbs whose doer pronoun is نَ, there is no indication of the state of the verb.

Here are some examples of the usage of the doer pronouns:

Remember that in Arabic, each verb must have it's own doer, so when there are multiple verbs associated with the same doer, the first verb can be used with the doer noun and the rest with doer pronouns. This is the same behavior as with past verbs. For example:

يَجْلِسُ ٱلرِّجَالُ وَيَأْكُلُونَ وَيَشْرَبُونَ.

yajlisu -rrijālu wa ya'kulūna wa yashrabūna.

"The men sit and (they) eat and (they) drink."

17.8. Future

The resembling verb is used to express both the present (habitual and progressive) and future tenses. Sometimes all meanings are meant in the same expression. And if only one of the meanings is intended, context can be sufficient to determine which is intended. So, for example,

يَذْهَبُ ٱلرَّجُلُ

yadh·habu -rrajulu.

can mean, either one, or even all, of:

"The man goes." or
"The man is going." or
"The man will go."

Arabic does provide a mechanism for specifying that the use of an resembling verb is solely to intend a future action. This is by means of the particles سَـ *sa-* and سَوْفَ *sawfa* that can be placed before the verb. They provide a meaning of "will" or "will soon". سَـ *sa-*, being a single letter particle, is attached to the verb.

For example,

سَيَذْهَبُ ٱلرَّجُلُ
sayadh·habu -rrajulu.
and
سَوْفَ يَذْهَبُ ٱلرَّجُلُ
sawfa yadh·habu -rrajulu.
"The man will go." or
"Soon the man will go."

The difference in usage of سَـ *sa-* and سَوْفَ *sawfa* can be thought of as one of emphasis. سَوْفَ *sawfa* is more emphatic than سَـ *sa-*. This emphasis can translate to more definiteness in the action or even that the action is farther in the future.

17.9. Negation

17.9.1. Negation using مَا *mā*

As with past verbs, resembling verbs too can be negated by placing the particle مَا before them. This negates the meaning of the verb usually for the present tense. For example,

مَا يَذْهَبُ ٱلرَّجُلُ
mā yadh·habu -rrajulu.
"The man does not go." or,
"The man is not going."

17.9.2. Negation using لَا *lā* {Raised-state-verb-negation-la}

In addition to مَا *mā*, resembling verbs can be negated using لَا *lā* in the same manner. In addition to negating the meaning of the verb for the present tense, it can also negate the meaning for the future tense.

لَا يَذْهَبُ ٱلرَّجُلُ
lā yadh·habu -rrajulu.
"The man does not go." or,
"The man is not going." or,
"The man will not go."

The particles سَـ *sa-* and سَوْفَ *sawfa* may not be combined with مَا *mā* and لَا *lā* when negating verbs.

17.10. With قَدْ

TODO

When negating a resembling verb preceded by قَدْ there is some question about whether قَدْ is retained or dropped, but the stronger opinion seems to be that it may be kept, as proven by the following verse of poetry:

وَقَدْ لَا تَعْدَمُ الْحَسْنَاءُ ذَامًا
"And [it] may be [that] the beautiful female does not lack a defect."
(ذَام means "defect".)

Chapter 18.

The maṣdar

18.1. Introduction

Every verb has a set of *verbal-nouns* derived from it that, despite being nouns, have a verbal meaning to them. One of these verbal-nouns is the *maṣdar*, that we shall study in this chapter.

Consider the following form 1 verb:

Root	Past verb	Resembling verb (raised-state)	Maṣdar
ذهب	ذَهَبَ "he went"	يَذْهَبُ "he goes"	ذَهَاب "going"

The maṣdar associated with this verb is ذَهَاب *dhahāb*. It denotes "the action of going", or simply "going". In this section we shall learn how this and other verbal-nouns are used.

Before we proceed, we present a new method to present a verb and its meaning in this book. We will often give a new verb in the format:

ذَهَبَ يَذْهَبُ ذَهَابًا "to go"

The past verb for the singular masculine absentee participant "he", the corresponding resembling verb, and their maṣdar are given together, in sequence. The maṣdar is given in the propped-state, because of a usage that we shall learn in a later chapter, if Allāh wills. This is how verb definitions are traditionally found in Arabic dictionaries. And the English meaning is given using the dictionary definition, in this case, the phrase: "to go".

18.2. Patterns of the maṣdar for form 1 verbs

The patterns of the maṣdar for form 1 verbs are very variable. It is best to learn the maṣdar when you learn a new verb. Having said that, there are some general trends which may be useful to keep in mind:

229

1. If the verb takes a direct doee, then the past verb must necessarily be of the pattern فَعَلَ *faɛala* or فَعِلَ *faɛila* (because past verbs of the pattern فَعُلَ *faɛula* never take a direct doee). In this case:

   a. The maṣdar for many verbs, in general, tends to be فَعْل *faɛl*. Examples:

      • فَتَحَ يَفْتَحُ فَتْحًا "to open (هـ s.th.)"
      • أَخَذَ يَأْخُذُ أَخْذًا "to take (هـ s.th.)"
      • حَمِدَ يَحْمَدُ حَمْدًا "to praise (ه s.o.)"

2. If the verb does not take a direct doee, then:

   a. If the past verb is of the pattern فَعِلَ *faɛila*, then:

      i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣdar tends to be, in general, of the pattern فَعَل *faɛal*. Examples:

         • تَعِبَ يَتْعَبُ تَعَبًا "to become tired"
         • جَزِعَ يَجْزَعُ جَزَعًا "to be impatient"
         • أَسِفَ يَأْسَفُ أَسَفًا "to be sorrowful"

      ii. If, instead, the meaning of the verb denotes being a color, then the maṣdar is usually of the pattern فُعْلَة *fuɛlah*. Examples:

         • خَضِرَ يَخْضَرُ خُضْرَةً "to be green"
         • سَمِرَ يَسْمَرُ سُمْرَةً "to be brown"

      iii. If, instead, the meaning of the verb denotes some work or effort, then the maṣdar tends to be of the pattern فُعُول *fuɛūl*. Example:

         • قَدِمَ يَقْدَمُ قُدُومًا "to arrive"

      iv. If, instead, the meaning of the verb denotes some static quality, then the maṣdar tends to be of the pattern فُعُولَة *fuɛūlah*. Example:

         • يَبِسَ يَيْبَسُ يُبُوسَة "to be dry"

   b. If the past verb is of the pattern فَعَلَ *faɛala*, then:

      i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣdar tends to be, in general, of the pattern فُعُول *fuɛūl*. Examples:

         • قَعَدَ يَقْعُدُ قُعُودًا "to sit, stay back"
         • سَجَدَ يَسْجُدُ سُجُودًا "to prostrate down"
         • خَضَعَ يَخْضَعُ خُضُوعًا "to be humble"

      ii. If, instead, the meaning of the verb denotes an ailment, then the maṣdar is usually of the pattern فُعَال *fuɛāl*. Examples:

         • سَعَلَ يَسْعُلُ سُعَالَ "to cough"

      iii. If, instead, the meaning of the verb denotes travelling, then the maṣdar is usually of the pattern فَعِيل *faɛīl*. Examples:

         • رَحَلَ يَرْحَلُ رَحِيلًا "to depart"

iv. If, instead, the meaning of the verb denotes a sound, then the maṣdar is usually of the pattern فَعِيل *faɛīl* or فُعَال *fuɛāl*, or both. Examples:

- صَرَخَ يَصْرُخُ صَرِيخًا وَصُرَاخًا "to scream"

3. If the verb denotes a craft or a profession or a rank, then the maṣdar is often of the pattern فِعَالة *fiɛālah*. Examples:

- تَجَرَ يَنْجُرُ تِجَارَةً "to trade"
- أَمِرَ يَأْمَرُ إِمَارَةً "to be a commander"

4. If the past verb is of the pattern فَعُلَ *faɛula*, then the maṣdar tends to be of the pattern فُعُولَة *fuɛūlah* or فَعَالَة *faɛālah*. Examples:

- صَعُبَ يَصْعُبُ صُعوبَةً "to be difficult"
- شَجُعَ يَشْجُعُ شَجَاعَةً "to be brave"

As mentioned earlier, these are only general trends and there are many verbs that have maṣdars which don't fall under the above rules.

18.3. Usage of the maṣdar

18.3.1. State and definiteness

The maṣdar has properties of a noun, like state and definiteness. But it gives the meaning of a verb. For example, consider the verb أَكَلَ يَأْكُلُ أَكْلًا "to eat". We can use its maṣdar in a sentence like this:

فَرَغَ زَيْدٌ مِنَ ٱلْأَكْلِ.
faragha zaydun mina -ʾakli.
"Zayd got done with eating."

Note how the maṣdar ٱلْأَكْلِ *ʾal-ʾakli* gives the meaning of the action of the verb "eating". But since it is a noun, it obeys the rules for nouns, like being in the lowered-state when preceded by the preposition مِنْ *min*.

Another point worth noting is that we have made it definite by saying ٱلْأَكْلِ *ʾal-ʾakli* instead of saying أَكْلٍ *ʾaklin* for the meaning of "eating". This is because, as we explained in section @ref(usage-of-definite-and-indefinite-nouns), the definite noun is usually used in Arabic to give a general meaning, where in English we would not use "the". This may be a good time to re-read that section.

Having said that, the indefnite maṣdar may be used too, and this will give the meaning of "a certain", or "a specific". For example, with the verb عَمِلَ يَعْمَلُ عَمَلًا "to work", we can say:

فَرَغَ مِنْ عَمَلٍ صَعْبٍ.

faragha min ɛamalin ṣaɛbin.

"He got done with a [certain] difficult work."

18.3.2. With a doer

A doer may be used with the maṣdar to show who is doing the action. In this case, the maṣdar and the doer are usually placed in an annexation. The maṣdar shall be the annexe noun and the doer shall be in the lowered-state as the base noun in the annexation. For example, consider the verb قَرَأَ يَقْرَأُ قِرَاءَةً "to read". We can say:

سَمِعْتُ قِرَاءَةَ زَيْدٍ.

samiɛtu qirāʾata zaydin.

"I heard Zayd's reading."

The doer may similarly be a pronoun, in which case, as usual, attached pro-nouns are used. So we can say:

سَمِعْتُ قِرَاءَتَهُ.

samiɛtu qirāʾatahu.

"I heard his reading."

18.3.3. With an indirect doee

If a verb uses a particular preposition with indirect doees, and the maṣdar of that verb is to be used with an indirect doee, then that same preposition is used with the maṣdar.

For example the verb ذَهَبَ يَذْهَبُ ذَهَابًا "to go" is used with the preposition إِلَى *ʾilā* "to" with an indirect doee to give the place to which the doer is going. This same preposition is then used with the maṣdar, thus:

تَعِبْتُ مِنَ ٱلذَّهَابِ إِلَى ٱلْمَدِينَةِ ٱلْبَعِيدَةِ.

taɛibtu mina -dhdhahābi ʾila -lmadīnati -lbaɛīdati.

"I became tired from going to the far city."

If a doer is used along with the indirect doee, then the doer shall be placed in a noun chain with the doer participle, as explained in the previous section. For example,

حَزِنْتُ مِنْ ذَهَابِ زَيْدٌ إِلَىٰ مَدِينَةٍ بَعِيدَةٍ.

ḥazintu min dhahābi zaydin ʾilā madīnatin baɛīdatin.

"I became sad from Zayd's going to a far city."

18.3.4. With a direct doee

If a verb takes a direct doee, and we wish to use the direct doee with the verb's maṣdar, then we may deal with it in one of three ways:

18.3.4.1. The direct doee in the lowered-state in an annexation with the maṣdar

In the first method, the direct doee is in the lowered-state as the base noun in an annexation with the maṣdar. This method is used when the doer of the verbal noun is not mentioned with the maṣdar, or when there is no other phrase between the maṣdar and the direct doee. For example,

فَرَغَ زَيْدٌ مِنْ قِرَاءَةِ ٱلْكِتَابِ.
faragha zaydun min qirāʾati -lkitābi.
"Zayd got done with reading the book."

In this sentence, ٱلْكِتَابِ *ʾalkitābi* "the book" is the direct doee of the maṣdar قِرَاءَةِ *qirāʾati* "reading". The doer زَيْدٌ *zayd* "Zayd" is only mentioned in the beginning of the sentence but not again with the maṣdar. Therefore, the direct doee ٱلْكِتَابِ *ʾalkitābi* "the book" is allowed to be put in an annexation with the maṣdar thus: قِرَاءَةِ ٱلْكِتَابِ *qirāʾati -lkitābi* "reading the book".

Instead of a noun, the direct doee may be a pronoun instead. For example,

قَرَأَ زَيْدٌ ٱلْكِتَابَ فَفَرَغَ مِنْ قِرَاءَتِهِ.
qaraʾa zayduni -lkitāba fafaragha min qirāʾatihi
"Zayd read the book, and then he got done with reading it."

Remember from the previous section, that a doer is handled in the same way with a maṣdar by placing it in an annexation with the maṣdar. So how do we know whether the base noun in an annexation with a maṣdar is a doer or a doee? Well, for many verbs the meaning of the verbal-noun and the noun is sufficient. For example, in the phrase قِرَاءَةِ ٱلْكِتَابِ *qirāʾati -lkitābi* "reading the book", the meaning of "reading" makes it clear that ٱلْكِتَابِ *ʾalkitābi* can only be a doee, because a book can't be the one doing the reading.

But there are some verbs, however, where the meaning of the verbal-noun itself is not sufficient to tell us whether the noun following it in an annexation is a doer or a doee. Consider the verb ضَرَبَ يَضْرِبُ ضَرْبًا "to beat (ه s.o.)". If we form an annexation using its maṣdar, thus: ضَرْبُ زَيْدٍ *ḍarbu zaydin*, we cannot know whether Zayd is the doer (the one doing the beating), or the doee (the one getting beaten). In this case, we will need more context to help us determine whether Zayd is the doer or the doee. Here are a few sentences that may help illustrate this point:

ضَرَبَ زَيْدٌ عَمْرًا. سَمِعَ ٱلْأَبُ ضَرْبَ زَيْدٍ فَغَضِبَ عَلَيْهِ. فَنَدِمَ زَيْدٌ مِنْ ضَرْبِ عَمْرٍو.
ḍaraba zaydun ɛamran. samiɛa -lʾabu ḍarba zaydin faghaḍiba ɛalayhi. fa nadima

zaydun min ḍarbi ɛamrin.
"Zayd beat Ɛamr. The father heard Zayd's beating so he became angry with him.
So, Zayd became remorseful of beating Ɛamr."

We can see that the meaning of the sentences help us determine that in the
phrase ضَرْبَ زَيْدٍ *ḍarba zaydin*, Zayd is the doer, and in ضَرْبِ عَمْرٍو *ḍarbi ɛamrin*,
Ɛamr is the doee.

18.3.4.2. The direct doee in propped-state following the maṣdar

The second way to deal with a direct doee and a maṣdar is to put it in the
propped-state after the maṣdar. This is usually done when the doer is men-
tioned with the maṣdar in an annexation with it. The direct doee is then placed
after the doer in the propped-state. For example, we can re-word the previous
example:

ضَرَبَ زَيْدٌ عَمْرًا. سَمِعَ ٱلْأَبُ ضَرْبَ زَيْدٍ عَمْرًا فَغَضِبَ عَلَيْهِ. فَنَدِمَ زَيْدٌ مِنْ ضَرْبِهِ عَمْرًا.
*ḍaraba zaydun ɛamran. samiɛa -l'abu ḍarba zaydin ɛamran faghaḍiba ɛalayhi. fa
nadima zaydun min ḍarbihi ɛamran.*
"Zayd beat Ɛamr. The father heard Zayd's beating Ɛamr so he became angry
with him. So, Zayd became remorseful of his beating Ɛamr."

Notice that in ضَرْبِهِ عَمْرًا *ḍarbihi ɛamran* "his beating Ɛamr", the doer is a pronoun
instead of a noun. This is permissible, and is in line with other usages we have
learned so far.

The doee noun in the propped-state, too, may be replaced with a pronoun,
but just like when the attached doee pronoun is separated from its verb it has
to instead be attached to the prefix إِيَّا *'iyyā*, here too this prefix is used. For
example,

أَلِمَ عَمْرٌو مِنْ ضَرْبِ زَيْدٍ إِيَّاهُ.
'alima ɛamrun min ḍarbi zaydin 'iyyāhu.
"Ɛamr was in pain from Zayd's beating him."

This usage of putting the direct doee in the propped-state after the maṣdar is
not only done when the doer is mentioned with the maṣdar. But it is also done
when the direct doee is separated from the maṣdar by some other words, like a
prepositional phrase. For example,

فَرَغْتُ مِنَ ٱلْقِرَاءَةِ فِي ٱلْمَكْتَبَةِ كِتَابًا.
faraghtu mina -lqirā'ati fi -lmaktabati kitāban.
"I got done with reading, in the library, a book."

The prepositional phrase فِي ٱلْمَكْتَبَةِ *fi -lmaktabati* in the above example is placed
between the maṣdar and the doee for effect. It could, of course, also have been
placed after the doee, in a more normal fashion. In this case, it would be
preferred for the maṣdar and the doee to be placed in an annexation, in the
manner we have already learned.

فَرَغْتُ مِنْ قِرَاءَةِ كِتَابٍ فِي ٱلْمَكْتَبَةِ .

faraghtu min qirāʾati kitābin fī -lmaktabati.

"I got done with reading a book in the library."

18.3.4.3. The direct doee in lowered-state preceded by the preposition لِ *li*

The third way to deal with a direct doee and a maṣdar is to put it in the lowered-state preceded by the preposition لِ *li*. This is usually done in one of the following scenarios:

1. When the maṣdar is indefinite and immediately precedes the direct doee. Example:

   فَرَغْتُ مِنْ قِرَاءَةٍ لِلْكُتُبِ.

   faraghtu min qirāʾatin lilkutubi.

   "I got done with a reading of the books."

   This sentence can be used to indicate one particular instance of reading the books. As opposed to saying قِرَاءَةِ ٱلْكُتُبِ *qirāʾati -lkutubi* which would indicate that the reading was general or complete.

2. When the doer comes between the maṣdar and the doee. Example,

   أَلِمَ عَمْرٌو مِنْ ضَرْبِ زَيْدٍ لَهُ.

   ʾalima εamrun min ḍarbi zaydin lahu.

   "Ɛamr was in pain from Zayd's beating him."

   This is as an optional alternative to putting the doee in the propped-state, in the manner we have already learned in the previous section:

   أَلِمَ عَمْرٌو مِنْ ضَرْبِ زَيْدٍ إِيَّاهُ.

   ʾalima εamrun min ḍarbi zaydin ʾiyyāhu.

   "Ɛamr was in pain from Zayd's beating him."

18.4. Multiple maṣdars for the same verb

It is possible, and fairly common, for verbs to have more than one maṣdar. Usually, each of the maṣdars has its own meaning, distinct from each other.

For example, the verb حَمَلَ يَحْمِلُ حَمْلًا means "to carry (هـ s.th.)" Here is an example of its maṣdar in a sentence:

تَعِبَ زَيْدٌ مِنْ حَمْلِهِ لِلْكُتُبِ ٱلثَّقِيلَةِ.

taεiba zaydun min ḥamlihi lilkutubi -ththaqīlati.

"Zayd became tired from his carrying the heavy books."

There exists another meaning for this verb with its own maṣdar: حَمَلَ يَحْمِلُ
حَمْلَةً which means "to launch an attack (عَلَى on s.o.)" Here is an example of its
maṣdar in a sentence:

دَهِشَ ٱلْقَوْمُ مِنْ حَمْلَةِ ٱلْعَدُوِّ عَلَيْهِمْ.

dahisha -lqawmu min ḥamlati -lɛaduwwi ɛalayhim.

"The people were astonished at the attack launched by the enemy on them."

Sometimes the meaning between the multiple maṣdars is only slight. Consider,
for example, the verb جَهِلَ يَجْهَلُ "to not know, or to be ignorant (هـ of s.th.)"

It has two maṣdars: جَهْلٌ *jahl* and جَهَالَة *jahālah* which have meanings that are
close to each other.

جَهْلٌ *jahl* is the more simple maṣdar used for not knowing something. For ex-
ample,

مَا فَعَلَ زَيْدٌ ٱلْوَاجِبَ لِجَهْلِهِ إِيَّاهُ.

mā faɛala zayduni -lwājiba lijahlihi ʾiyyāhu.

"Zayd did not do the obligatory [work] because of his not knowing it."

جَهَالَة *jahālah* has the more abstract meaning of "ignorance". For example,

نَفَرَ ٱلْمُسْلِمُ مِنْ جَهَالَةِ ٱلْمُشْرِكِينَ.

nafara -lmuslimu min jahālati -lmushrikīna.

"The Muslim was repulsed by the ignorance of the pagans."

As a general rule of thumb, the fewer letters in a maṣdar, the simpler its meaning.
And maṣdars of the pattern فَعَالَة *faɛālah* tend to have an abstract meaning.

18.5. Maṣdars re-used as common nouns

There are many maṣdars, that in addition to their verbal meaning, are also re-
used as common nouns. Their common noun meaning is typically associated,
in some manner, with their verbal meaning.

For example, the verb سَأَلَ يَسْأَلُ سُؤَالًا means "to question or ask (عن هـ s.o. about
s.th.)". The maṣdar سُؤَالٌ *suʾālun* can be used with its verbal meaning: "ques-
tioning". For example,

سَئِمَ ٱلْأَبُ مِنْ كَثْرَةِ سُؤَالِ ٱبْنِهِ إِيَّاهُ.

saʾima -lʾabu min kathrati suʾāli -bnihi ʾiyyāhu.

"The father became weary from the excessiveness of his son's questioning
him."

سُؤَالٌ *suʾālun*, in addition to being a maṣdar "questioning" is re-used as a com-
mon noun with the meaning "a question" and the broken plural أَسْئِلَة *ʾasʾilah*
"questions". So, for example, we can say:

كَتَبَ ٱلْأُسْتَاذُ سُؤَالًا عَلَى ٱلسَّبُّورَةِ.
kataba -ʾustādhu suʾālan ɛala -ssabbūrati.
"The professor wrote a question on the board."

18.6. Common nouns re-used as maṣdars

Just as some maṣdars are re-used as common nouns, there are some common nouns that may be re-used as maṣdars. For example, the verb فَعَلَ يَفْعَلُ "to do (هـ an action)" has the maṣdar فَعْلٌ *faɛlun*.

There is an associated common noun from this root: فِعْلٌ *fiɛlun* "an act". This common noun is frequently used in place of the maṣdar فَعْلٌ *faɛlun*. For example:

طَلَبَ ٱلْأُسْتَاذُ مِنَ ٱلتَّلَامِيذِ فِعْلَ ٱلْوَاجِبِ.
ṭalaba -ʾustādhu mina -ttalāmīdha fiɛla -lwājibi.
"The professor wanted from his students the doing of the obligatory [work]."

18.7. TODO

Add multiple doees with masdar

Work in progress

Chapter 19.

Some nouns derived from the verb

Or change title to "The deverbal nouns"?

19.1. Introduction

TODO

Introduce the seven مشتقات [from النحو الوافي 3/181]:

1. اسم الفاعل
2. اسم المفعول
3. الصفة المشبهة
4. أفعل التفضيل
5. اسم الزمان
6. اسم المكان
7. اسم الآلة

Maybe also the following, or move to maṣdar chapter because they are not مشتقات:

1. اسم المرة
2. اسم الهيئة

Only briefly introduce their governing a doer and direct doee, if applicable. Will be covered in detail in later chapter if Allāh wills.

Work in progress

Chapter 20.

The propped-state resembling verb

20.1. Introduction

In chapter @ref(raised-state-resembling-verbs) we mentioned that resembling verbs have three states (like nouns). These states are called:

  i. The raised-state
 ii. The propped-state
iii. The clipped-state

We introduced the raised-state resembling verb in chapter @ref(raised-state-resembling-verbs). In this chapter we will study the propped-state resembling verb.

The raised-state resembling verb makes a plain statement. The propped-state resembling verb implies a wish or purpose. The propped-state resembling verb is used after the following articles:

- أَنْ *ʾan*
- لَنْ *lan*
- لِ *li*
- كَيْ *kay*
- حَتَّى *ḥattā*
- إِذَنْ *ʾidhan*

We will go over these cases in this chapter.

20.2. Forming the propped-state resembling verb

Here is the raised-state resembling verb for the singular masculine absentee participant doer "he":

يَفْعَلُ
yafɛalu
"he does"

Note that, because it is in the raised-state, the its final letter ends with a ḍammah $\overset{\circ}{\text{ـ}}$. In order to form the propped-state resembling verb, we change the ḍammah into a fat·ḥah $\overset{\circ}{\text{ـ}}$, thus:

يَفْعَلَ
yafɛala

This is done for all participants whose doer pronoun is invisible and raised-state verb ends with a ḍammah $\overset{\circ}{\text{ـ}}$.

For participants whose doer pronoun is followed by an extra ن in the raised-state verb, this final ن is dropped in order to form the propped-state resembling verb. So, for example, the raised-state resembling verb:

يَفْعَلَانِ
yafɛalāni
"they₂,ₘ do"

becomes, for the propped-state:

يَفْعَلَا
yafɛalā

Here is the complete table of the propped-state resembling verb for all doer participants.

Participant	Resembling verb doer pronoun	raised-state resembling verb	propped-state resembling verb
he	*invisible*	يَفْعَلُ	يَفْعَلَ
she	*invisible*	تَفْعَلُ	تَفْعَلَ
you₁ₘ	*invisible*	تَفْعَلُ	تَفْعَلَ
you₁f	ي	تَفْعَلِينَ	تَفْعَلِي
I	*invisible*	أَفْعَلُ	أَفْعَلَ
they₂ₘ	ا	يَفْعَلَانِ	يَفْعَلَا
they₂f	ا	تَفْعَلَانِ	تَفْعَلَا
you₂	ا	تَفْعَلَانِ	تَفْعَلَا
they₃ₘ	و	يَفْعَلُونَ	يَفْعَلُوا
they₃f	نَ	يَفْعَلْنَ	يَفْعَلْنَ (same)
you₃ₘ	و	تَفْعَلُونَ	تَفْعَلُوا
you₃f	نَ	تَفْعَلْنَ	تَفْعَلْنَ (same)
we	*invisible*	نَفْعَلُ	نَفْعَلَ

Take note the following:

- The raised-state and propped-state verbs are the same for the feminine plural absentee and addressee participants:

  – يَفْعَلْنَ (they₃f)

  – تَفْعَلْنَ (you₃f)

- The propped-state verbs for the masculine plural absentee and addressee participants have a final silent alif:

  – يَفْعَلُوا (they₃m)
  – تَفْعَلُوا (you₃m)

20.3. After أَنْ *ʾan*

أَنْ *ʾan* "that" is the main article which causes the following resembling verb to be in the propped-state. The other articles that we listed in the introduction are all either derived from أَنْ or include its meaning implicitly without expressing it.

20.3.1. Basic usage of أَنْ *ʾan* with the propped-state resembling verb

أَنْ often follows verbs that have a meaning of wishing or hoping. For example,

أَمَلَ ٱلطَّالِبُ أَنْ يَنْجَحَ.
ʾamala -ṭṭālibu ʾan yanjaḥ.
"The student hoped that he succeed."

لَا can be used to negate the following propped-state resembling verb. لَا combines with أَنْ and assimilates with it to form أَلَّا *ʾallā* "that not". For example,

أَمَرَ ٱلْأَبُ ٱلِٱبْنَ أَلَّا يَكْسَلَ.
ʾamara -lʾabu li-bna ʾallā yaksal.
"The father ordered the son that he not be lazy."

Other than this لَا, أَنْ must directly precede the following propped-state resembling verb and must not be separated from it.

20.3.2. Grammatical equivalence of أَنْ clause with a maṣdar

In grammatical theory, أَنْ and the following verb form a clause that is equivalent in meaning to the maṣdar of the verb. So in the example, أَمَلَ ٱلطَّالِبُ أَنْ يَنْجَحَ., the أَنْ clause is أَنْ يَنْجَحَ. It is equivalent to the maṣdar ٱلنَّجَاح. So the sentence is grammatically equivalent to

أَمَلَ ٱلطَّالِبُ ٱلنَّجَاحَ.
ʾamala -ṭṭālibu -nnajāḥ.
"The student hoped [for] success."

This grammatical equivalence of the أَنْ clause with a noun aloows the أَنْ clause to take the place of a noun in various positions in a sentence. So, in the above example, the أَنْ clause is in place of the direct doee of the verb أَمَلَ:

أَمَلَ ٱلطَّالِبُ أَنْ يَنْجَحَ.
[mafulb].subs

 "The student hoped that he suceed."

We show other examples below where the أَنْ clause occurs in place of other noun positions.

As the subject:

أَنْ تَنْجَحَ هُوَ ٱلْمَقْصِدُ.
subject

 "That you succeed is the purpose."

which is grammatically equivalent to: نَجَاحَكَ هُوَ ٱلْمَقْصِدُ.

As the comment:

ٱلْمَقْصِدُ أَنْ تَنْجَحَ.
comment

 "The purpose is that you succeed."

which is grammatically equivalent to: ٱلْمَقْصِدُ نَجَاحَكَ.

As a doer noun:

يَحْزُنُنِي أَنْ يَذْهَبَ.
doer

 "That he [should] go saddens me."

which is grammatically equivalent to: يَحْزُنُنِي ذَهَابُهُ.

In the lowered-state as the base noun in an annexation:

سَكَتَتْ مِنْ خَشْيَةٍ أَنْ يَغْضَبَ عَلَيْهَا.
[istate].subs [mudafil].subs

 "She stayed quiet from fear of that he be angry at her."

which is grammatically equivalent to: سَكَتَتْ مِنْ خَشْيَةٍ غَضَبِهِ عَلَيْهَا.

In the lowered-state after a preposition:

رَغِبَ ٱلْغُلَامُ فِي أَنْ يَأْكُلَ ٱلطَّعَامَ.

<u>[istate].subs after preposition</u>

   "The boy desired that he eat the food."

which is grammatically equivalent to: رَغِبَ ٱلْغُلَامُ فِي أَكْلِ ٱلطَّعَامِ.

20.3.3. Option to drop the preposition before أَنْ

In the above example the verb رَغِبَ يَرْغَبُ takes an indirect doee after the preposition فِ. 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 فِ) for the same meaning:

رَغِبَ ٱلْغُلَامُ أَنْ يَأْكُلَ ٱلطَّعَامَ.
"The boy desired that he eat the food."

20.3.4. أَنْ meaning "lest"

Ocassionally, أَنْ is used with the meaning "lest". For example:

قَتَلْتُ ٱلثُّعْبَانَ أَنْ يَقْتُلَنِي.
"I killed the serpent lest it kill me."

20.3.5. أَنْ with the past verb

أَنْ may also occur before a past verb. Example:

بَلَغَنِي أَنْ رَجَعْتَ.
"That you have returned has reached me."

20.3.6. Other types of أَنْ

There are other types of أَنْ in the Arabic language. They all have the basic meaning "that". But they are used in different grammatical ways.

The أَنْ we have learned here is called the *maṣdari* أَنْ because of the equivalence of its clause with a maṣdar.

There is also another type of أَنْ called the *lightened* أَنْ that we will learn in section @ref(lightened-an).

There is also the *explanatory* أَنْ and the *extra* أَنْ that we will cover in chapter @ref(types-of-an).

20.4. After لِ *li*

20.4.1. The لِ of purpose

The article أَنْ may be attached to the preposition لِ *li* thus: لِأَنْ *li'an* to give the purpose of the following verb. This لِ may be translated as "so that". For example:

أَكَلَ لِأَنْ يَشْبَعَ.
"He ate so that he be sated."

When لِ is thus used, أَنْ is optionally allowed to be dropped while its meaning is retained. لِ is then attached to the verb. So we can say, for the same meaning:

أَكَلَ لِيَشْبَعَ.
"He ate so that he be sated."

But when using لَا to negate the verb, then أَنْ must be expressed, and the combination of لِ, أَنْ, and لَا is written as لِئَلَّا *li'allā*. For example,

شَرِبَ ٱلْمَاءَ لِئَلَّا يَعْطَشَ.
"He drank the water so that he not be thirsty."

By the way, the grammatical equivalence of أَنْ and a following propped-state resembling verb with a maṣdar applies also to when لِ is used before (either an expressed or an implied) أَنْ. So, for example, if we have a sentence:

قَرَأَ ٱلْكِتَابَ لِيَعْلَمَ مَفْهُومَهُ.
or
قَرَأَ ٱلْكِتَابَ لِأَنْ يَعْلَمَ مَفْهُومَهُ.
"He read the book so that he know its meaning."

Then, grammatically, أَنْ and what follows it may be expressed with the maṣdar عِلْم thus:

قَرَأَ ٱلْكِتَابَ لِعِلْمِ مَفْهُومِهِ.
"He read the book for the knowledge of its meaning."

20.4.2. The لِ of denial

There is a specific لِ, called the لِ of denial, which is used with propped-state resembling verbs and the verb كَانَ that we will discuss in section (TODO in كَانَ chapter).

20.5. After كَيْ *kay*

كَيْ *kay* is a preposition similar to لِ in meaning. It may be translated as "in order that", or also as "so that". It is also used before the propped-state resembling verb. The difference from لِ is that, when لِ is used with the propped-state resembling verb, expressing or dropping the أَنْ was optional. But with كَيْ, dropping the أَنْ is mandatory, while its meaning is retained. For example:

أَكَلَ كَيْ يَشْبَعَ.
"He ate in order that he be sated."

لَا is used, as usual, to negate the verb and is attached to كَيْ thus: كَيْلَا *kaylā*. Example:

شَرِبَ ٱلْمَاءَ كَيْلَا يَعْطَشَ.
"He drank the water in order that he not be thirsty."

The preposition لِ may be combined with كَيْ thus: لِكَيْ *likay*, for more or less the same meaning. For example:

أَكَلَ لِكَيْ يَشْبَعَ.
"He ate in order that he be sated."

With لَا the whole combination is written as لِكَيْلَا *likaylā*. أَنْ must again be not be expressed.

Example:

شَرِبَ ٱلْمَاءَ لِكَيْلَا يَعْطَشَ.
"He drank the water in order that he not be thirsty."

By the way, كَيْ and a following propped-state resembling verb are not *directly* replaced by a maṣdar. So, for example, if we have a sentence:

قَرَأَ ٱلْكِتَابَ كَيْ يَعْلَمَ مَفْهُومَهُ.
"He read the book in order that he know its meaning."

Then لِ is to be used in place of كَيْ if we wish to replace it and what follows with the maṣdar عِلْم thus:

قَرَأَ ٱلْكِتَابَ لِعِلْم مَفْهُومِهِ.
"He read the book for the knowledge of its meaning."

20.6. After حَتَّىٰ *ḥattā*

حَتَّىٰ *ḥattā* is a particle that can be used in multiple ways. Its basic meaning is "until" or "to the point of" or "even" where it indicates an extreme limit.

Before we discuss its use with a verb following it, we will take a short digression to discuss its use with a following noun.

20.6.1. حَتَّىٰ *ḥattā* with a following noun

Consider the following sentence:

أَكَلْتُ ٱلسَّمَكَةَ حَتَّىٰ رَأْسِهَا.
"I ate the fish until its head."

حَتَّىٰ "until", here, is used as a preposition. Therefore, رَأْس is in the lowered-state, as the noun following a preposition. The meaning of the sentence is that the fish was eaten all the way to its head. (Whether the head itself was eaten or not is ambiguous. The sentence itself admits both meanings.)

Consider now a variant of this sentence:

أَكَلْتُ ٱلسَّمَكَةَ حَتَّىٰ رَأْسَهَا.
"I ate the fish, even its head."

رَأْس, here, is in the propped-state because it is a direct doee of the verb أَكَلَ "ate". The particle حَتَّىٰ "even", here, is only a connector between the direct doees in much the same way as وَ "and". (أَكَلْتُ ٱلسَّمَكَةَ وَرَأْسَهَا. "I ate the fish and its head.")

Consider now yet another variant of this sentence:

أَكَلْتُ ٱلسَّمَكَةَ. حَتَّىٰ رَأْسُهَا [أَكَلْتُهَا].
"I ate the fish. Even its head [I ate]."

Now رَأْس is in the raised-state because it is actually the subject of a new sentence, whose comment is (an either expressed or implied) أَكَلْتُهَا "I ate it". حَتَّىٰ, here, serves as an introductory particle to the second subject and does not affect the state of the following noun.

20.6.2. حَتَّىٰ *ḥattā* with a following verb

Just as حَتَّىٰ is used for different purposes with a following noun, so too is it used with different purposes with a verb following it.

20.6.2.1. حَتَّىٰ with a following propped-state resembling 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 propped-state resembling verb. This is done in the following two scenarios:

1. When حَتَّىٰ is used to indicate an extreme point at which the action of the following verb would occur, or is meant to occur. Here, حَتَّىٰ may be translated as "to the point of" and the verb following it is translated using "-ing". For example,

قَرَأْتُ ٱلْقُرْآنَ حَتَّى أَخْتِمَهُ.
"I read the Qurʾān to the point of finishing it."

يَغْضَبُ حَتَّى يَهْرَبُوا مِنْهُ.
"He becomes angry to the point of their fleeing from him."

غَضِبَ حَتَّى لَا يَمْلِكَ نَفْسَهُ.
"He became angry to the point of not controlling himself."

It is noteworthy that the use of حَتَّى, here, implies only that the following action is meant to occur, or is at the point of being expected to occur. It doesn't actually state that the action will actually occur, for something may prevent it from occurring in reality.[1]

Note, also, that لَا is not attached to حَتَّى in حَتَّى لَا.

Also, similar to the case of كَيْ, there is an assumed (but mandatorily unexpressed) أَنْ which is the real cause of the following resembling verb being in the propped-state. In fact, حَتَّى, here, can be considered synonymous to إِلَى أَنْ "to [the point] that". So the above examples can be considered similar in meaning to:

قَرَأْتُ ٱلْقُرْآنَ إِلَى أَنْ أَخْتِمَهُ.

يَغْضَبُ إِلَى أَنْ يَهْرَبُوا مِنْهُ.

غَضِبَ إِلَى أَلَّا يَمْلِكَ نَفْسَهُ.

2. When حَتَّى is used with the meaning "to such a purpose that". This is a similar meaning to كَيْ "in order that". For example,

أَذْهَبُ إِلَيْهِ حَتَّى يَأْمُرَنِي بِشَيْءٍ.
"I go to him to such a purpose that he order me [to do] something."

وَعَظَ ٱلْأَبُ ٱبْنَهُ حَتَّى 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 resembling verb being in the propped-state.

Sometimes, the sentence itself may admit both of the above meanings. For example:

يَأْكُلُ حَتَّى يَشْبَعَ.
"He eats to the point of being full."
and/or
"He eats to the purpose that he be full."

Context would be needed to determine which meaning or whether both meanings are intended.

---

[1]Sadan, A., *The subjunctive mood in Arabic grammatical thought* 201

20.6.2.2. حَتَّى with no effect on the following verb

If حَتَّى is not used with any expectation or purpose of a future action of the verb following it, then it has no effect on this verb. (It goes without saying that an implicit أَنْ is not assumed with حَتَّى in this case.)

The verb following حَتَّى in this case may even be a past verb. For example:

أَكَلْتُ ٱلطَّعَامَ حَتَّى شَبِعْتُ.
"I ate the food until I became full."

When used with a following resembling verb, the verb is put in the raised-state and the meaning is that the action of the verb *before* حَتَّى was done to such an extent that it caused the action of the verb *following* حَتَّى to definitely occur. The action before حَتَّى must necessarily be a past action, and the action following حَتَّى must necessarily be a present (not a future) action. For example,

أَكَلْتُ ٱلطَّعَامَ حَتَّى أَشْبَعُ.
"I ate the food to such an extent that I am (being) full."

غَضِبَ حَتَّى يَهْرَبُونَ مِنْهُ.
"He became so angry that they are fleeing from him."

غَضِبَ حَتَّى لَا يَمْلِكُ نَفْسَهُ.
"He became so angry that he is not controlling himself."

Compare these examples with the corresponding ones in the previous sub-section that have an propped-state resembling verb.

20.7. After لَنْ *lan*

لَا and أَنْ are combined to form لَنْ *lan* with the meaning "shall not". لَنْ is used with the propped-state resembling verb to emphatically negate the future.

لَنْ تَذْهَبَ.
"You₁ₘ shall not go."

20.8. After إِذَنْ *ʾidhan*

TODO

20.9. After وَ, فَ, أَوْ, and ثُمَّ

20.9.1. As connectors

If the connectors وَ, فَ, أَوْ, and ثُمَّ occur after an propped-state resembling verb, then a second propped-state resembling verb (that doesn't have its own أَنْ, etc.) may be either in the propped-state or the raised-state. For example,

أَرْغَبُ أَنْ أَحْضُرَ ٱلْمَجْلِسَ وَأَسْمَعَ. (أَسْمَعَ in propped-state)
"I desire that I attend the session and [that] I listen."

or

أَرْغَبُ أَنْ أَحْضُرَ ٱلْمَجْلِسَ وَأَسْمَعُ. (أَسْمَعُ in raised-state)
"I desire that I attend the session and I will listen."

20.9.2. With special meanings

وَ, فَ, أَوْ, and ثُمَّ also cause the following resembling verb to be in the propped-state in their own right, not simply as connectors. This is discussed in more detail in chapter TODO.

Work in progress

Chapter 21.

The clipped-state resembling verb

21.1. Introduction

In chapter @ref(raised-state-resembling-verbs) we mentioned that resembling verbs have three states (like nouns). These states are called:

  i. The raised-state
 ii. The propped-state
iii. The clipped-state

We have already studied the raised-state of resembling verbs in chapter @ref(raised-state-resembling-verbs). And we will defer the study of propped-state of resembling verbs to chapter @ref(propped-state-resembling-verbs). In this chapter we will study the clipped-state resembling verb.

We will also study the *verb of command* which is very similar to the clipped-state resembling verb.

21.2. Forming the clipped-state resembling verb

Here is the raised-state resembling verb for the singular masculine absentee participant doer "he":

يَفْعَلُ
yafɛalu
"he does"

Note that, because it is in the raised-state, the its final letter ends with a ḍammah ـُ. In order to form the clipped-state resembling verb, we change the ḍammah into a sukūn ـْ, thus:

يَفْعَلْ
yafɛal

This is done for all participants whose doer pronoun is invisible and raised-state verb ends with a ḍammah ـُ.

For participants whose doer pronoun is followed by an extra ن in the raised-state verb, this final ن is dropped in order to form the clipped-state resembling verb. So, for example, the raised-state resembling verb:

يَفْعَلَانِ
yafɛalāni
"they$_{2,m}$ do"

becomes, for the clipped-state:

يَفْعَلَا
yafɛalā

Here is the complete table of the clipped-state resembling verb for all doer participants.

Participant	Resembling verb doer pronoun	raised-state resembling verb	clipped-state resembling verb
he	*invisible*	يَفْعَلُ	يَفْعَلْ
she	*invisible*	تَفْعَلُ	تَفْعَلْ
you$_{1,m}$	*invisible*	تَفْعَلُ	تَفْعَلْ
you$_{1,f}$	ي	تَفْعَلِينَ	تَفْعَلِي
I	*invisible*	أَفْعَلُ	أَفْعَلْ
they$_{2,m}$	ا	يَفْعَلَانِ	يَفْعَلَا
they$_{2,f}$	ا	تَفْعَلَانِ	تَفْعَلَا
you$_2$	ا	تَفْعَلَانِ	تَفْعَلَا
they$_{3+,m}$	و	يَفْعَلُونَ	يَفْعَلُوا
they$_{3+,f}$	نَ	يَفْعَلْنَ	يَفْعَلْنَ (same)
you$_{3+,m}$	و	تَفْعَلُونَ	تَفْعَلُوا
you$_{3+,f}$	نَ	تَفْعَلْنَ	تَفْعَلْنَ (same)
we	*invisible*	نَفْعَلُ	نَفْعَلْ

Take note the following:

- The raised-state and clipped-state verbs are the same for the feminine plural absentee and addressee participants:

    – يَفْعَلْنَ (they$_{3+,f}$)
    – تَفْعَلْنَ (you$_{3+,f}$)

- The raised-state and clipped-state verbs for the masculine plural absentee and addressee participants have a final silent alif:

    – يَفْعَلُوا (they$_{3+,m}$)
    – تَفْعَلُوا (you$_{3+,m}$)

- When the clipped-state resembling verb ends with a sukūn ْ, and the next word begins with a connecting hamzah ٱ then the sukūn ْ is converted to an kasrah ِ. For example:

  – يَفْعَلْ + ٱلرَّجُلُ = يَفْعَلِ ٱلرَّجُلُ

21.3. With لِ for indirect commands

The particle لِ when connected to the front of a resembling verb causes it to be in the clipped-state and gives it the meaning of an indirect command. In English this can be translated using "should" or "let":

لِيَذْهَبِ ٱلرَّجُلُ
"The man should go!"
or
"Let the man go!"
("Let" is being used here as a command for the man, not for the addressee of this speech.)

لِنَذْهَبْ!
"Let's go!"

The indirect command is only rarely used for the addressee participant.[1]

So an example like the following is permissible but rare:

لِتَجْلِسْ
"You should sit!"

Instead, the verb of command is more commonly used which we will study in section @ref(verb-of-command) later in this chapter.

The particles فَ "so" and وَ "and" are frequently used before this لِ. The لِ then loses its kasrah and gets a sukūn. Examples:

فَلْنَأْكُلْ طَعَامَنَا وَلْنَشْرَبْ شَرَابَنَا.
"So let us eat our food and drink our drink!"

وَلْيَجْلِسُوا عَلَى ٱلْأَرْضِ.
"And they should sit on the ground!"

Finally, the لِ before a clipped-state resembling verb for the indirect command is mandatory. But it may be dropped by poetic license.[2]

---

[1] سورة يونس for البحر المحيط لأبي حيان 4/291–293. See also references to شرح ابن يعيش على المفصل
10:58 and other tafsīrs for the reading فبذلك فلتفرحوا
[2] شرح ابن يعيش على المفصل 4/291–292

21.4. With لَا for prohibitions

The word لَا when in front of a clipped-state resembling verb gives the meaning of a prohibition. In English this can be translated using "Don't".

For example,

لَا تَكْتُبُوا
"Don't write₃,ₘ!"

يَا زَيْدُ، لَا تَدْخُلِ ٱلْبَيْتَ!
"Don't₁,ₘ enter the house!"

The particles فَ "so" and وَ "and" may be used before this لَا. Example:

فَلَا تَأْكُلْ وَلَا تَشْرَبْ!
"So don't eat₁,ₘ and don't drink₁,ₘ!"

Such prohibitions are generally for the addressee participant. However, rarely, they may be issued for the absentee participant as well. Example:

لَايَمْنَعْ زَيْدًا ٱلدُّخُولَ.
"Let him not prevent Zayd from entering!"

By the way, لَا does not force a verb to be in the raised-state clipped-state. We have already seen in section @ref(raised-state-verb-negation-la) that لَا can be used to negate a raised-state resembling verb for the present and future tense. Example:

لَا يَذْهَبُ ٱلرَّجُلُ
lā yadh·habu -rrajulu.
"The man does not go." or,
"The man is not going." or,
"The man will not go."

21.5. With لَمْ for "did not"

The particle لَمْ when in front of an resembling verb causes it to be in the clipped-state and gives it the meaning of negating the past tense In English this can be translated using "did not". For example,

لَمْ يَذْهَبِ ٱلرَّجُلُ.
"The man did not go."

We have already learned in section @ref(negating-past-verbs) that the past verb is negated using the particle مَا. For example:

مَا ذَهَبَ ٱلرَّجُلُ.
mā dhahaba -rrajulu.
"The man did not go."

or,

"The man has not gone."

Both لَمْ and مَا are used commonly to negate the past tense. مَا has a more emphatic meaning than لَمْ.

Here are some more examples:

21.6. With لَمَّا for "did not yet"

The word لَمَّا when in front of a clipped-state resembling verb gives the meaning "did not yet". For example,

لَمَّا يَذْهَبْ زَيْدٌ.
"Zayd did not go yet."

21.7. Other uses of the clipped-state resembling verb

The clipped-state resembling verb is also used for *consequential actions* and in *conditional statements*. We will deal with these in chapters @ref(the-consequential-action) and @ref(conditional-statements) respectively

21.8. The verb of command

In order to give a direct command to an addressee, Arabic uses the verb of command. The verb of command is very similar to the clipped-state resembling verb. The verb of command is only available for the addressee participant.

21.8.1. Forming the verb of command

Here is the verb of command for the addressee participants:

Participant	Verb of command
you$_{1,m}$	اُفْعَلْ
you$_{1,f}$	اُفْعَلِي
you$_2$	اُفْعَلَا
you$_{3+,m}$	اُفْعَلُوا
you$_{3+,f}$	اُفْعَلْنَ

In order to form the verb of command, we remove the initial ت from the ad-dressee particpant verb. The verb then begins with an sukūn so we place a connecting hamzah in front of it.

When the verb of command occurs in the beginning of a sentence, then the vowel mark for the connecting hamzah is selected according to the following criteria:

i. When the middle root letter of the verb of command has an ḍammah ؘ, then the connecting hamzah gets an ḍammah too. Examples:

Verb	Verb of command for "he"	
نَظَرَ يَنْظُرُ نَظَرًا	اُنْظُرْ	"Look!"
قَتَلَ يَقْتُلُ قَتْلًا	اُقْتُلْ	"Kill!"
مَكَثَ يَمْكُثُ مُكُوثًا	اُمْكُثْ	"Stay!"

ii. Otherwise, when the middle root letter of the verb of command has an fat·ḥah ؘ or an kasrah ؚ, then the connecting hamzah gets an kasrah ؚ. Examples:

Verb	Verb of command for "he"	
عَمِلَ يَعْمَلُ عَمَلًا	اِعْمَلْ	"Work!"
ذَهَبَ يَذْهَبُ ذَهَابًا	اِذْهَبْ	"Go!"
جَلَسَ يَجْلِسُ جُلُوسًا	اِجْلِسْ	"Sit!"

Here are some examples of using the verb of command:

The verb of command is not used to issue negative commands, like "Don't go!". Instead, the clipped-state verb is used with لَا as described in section @ref(la-of-prohibition) above.

لَا تَذْهَبْ
"Don't go!"

21.8.2. The verb of command for roots begin with hamzah

Appendix @ref(hamzarules) details the rules for speeling words that contain hamzah generally. In addition to those rules, the verb of command for roots that begin with hamzah warrant additional discussion.

Consider the following form 1 verbs and their verbs of command for the singular masculine addressee doer "he":

Root	Verb	Verb of command
أمل	أَمَلَ يَأْمُلُ أَمَلًا "to hope"	اُؤْمُلْ
أذن	أَذِنَ يَأْذَنُ أَذَنًا "to permit"	اِئْذَنْ

Here are examples of these verbs of commands in the middle of a sentence:

يَا أُمِّي ٱئْذَنِي لِي ٱللَّعِبَ!

yā ʾummi -ʾd͡hanī li -llaɛib!

"O my mother, permit me to play!"

يَا زَيْدُ ٱؤْمُل ٱلْخَيْرَ!

yā zaydu -ʾmuli -lk͡hayr!

"O Zayd, hope for good!"

When these verbs of command occur in the beginning of the sentence, then there would be two hamzahs occuring next to each other which is not permitted. So the second hamzah is pronounced as a long vowel, though it may still be written as a hamzah. Examples:

اُؤْمُلِ ٱلْخَيْرَ يَا زَيْدُ!

ʾūmul

not

× *ʾuʾmul*

اِئْذَنِي لِي ٱللَّعِبَ يَا أُمِّي!

ʾīd͡hanī

not

× *ʾiʾd͡hanī*

As a further complication, when the verb of command is preceded by وَ "and" or فَ "so" then the connecting *hamza* is not written and the hamzah of the first root letter is written seated on an alif. Examples:

وَأْمُلْ

waʾmul

"And hope!"

فَأْذَنْ

faʾd͡han

"So permit!"

21.8.3. Irregular verbs of command

In addition to the rules states above there are four verbs of command (all containing hamzah) that are irregular. We will discuss them below:

21.8.3.1. The verbs أَكَلَ , أَخَذَ , and أَمَرَ

The verbs of command for the following three verbs are irregular:

Root	Verb		Verb of command
أكل	أَكَلَ يَأْكُلُ أَكْلًا	"to eat"	كُلْ
أخذ	أَخَذَ يَأْخُذُ أَخْذًا	"to take"	خُذْ
أمر	أَمَرَ يَأْمُرُ أَمْرًا	"to order"	مُرْ

As you can see, the initial hamzah has been completely deleted for the verbs of command. However, of these verbs, the verb of command for أَمَرَ يَأْمُرُ أَمْرًا is permitted to retain its initial hamzah when preceded by وَ "and" or فَ "so". Then, it becomes

وَأْمُرْ *wa'mur*
and
فَأْمُرْ *fa'mur*

This retaining of the initial hamzah is not done for the other two verbs.

Here are some examples of these verbs of command:

21.8.3.2. The verb سَأَلَ

The verb سَأَلَ يَسْأَلُ سُؤَالًا "to question" forms its verb of command both regularly, and irregularly:

   i. Regular: اسْأَلْ *is'al*
   ii. Irregular: سَلْ *sal*

If the verb of command is preceded by وَ "and" or فَ "so", then the regular verb of command اسْأَلْ *is'al* is often preferred.

Otherwise, the irregular verb of command سَلْ *sal* is often preferred.

Examples of usage:

Chapter 22.

Additional forms of the verb

22.1. Introduction

So far we have been studying the form 1 verb (فَعَلَ يَفْعَلُ). The form 1 verb is the basic form of the verb. It consists of only the three root letters for the stateless verb.

In this chapter we will learn additional forms of the verb. These forms add extra letters to three root letters. There are about 15 or so additional forms of the verb. But only 10 or so are in common usage.

Learning these additional forms may seem tedious but we advise you to persevere because additional forms of the verb are used very commonly.

The form 1 verb has variability in the middle (ع) letter, which can have either an fat·ḥah, kasrah, or ḍammah. It also has variability in the pattern its maṣdar. The additional forms have almost no variability of this kind. So, in one sense, the additional forms of the verb are easier than the form 1 verb.

22.1.1. Topics to cover

- usage of the masdar of one form for another form
- افتعل with the meaning of تفاعل and nuances in the meaning
- avoid using [☐☐] with form 6, unless as masdar. (Actually added it to Usage and Style chapter in appendix but reference it here.)

22.2. The form 2 verb فَعَّلَ يُفَعِّلُ

The form 2 verb doubles the middle ع letter. The vowel mark on the middle letter does not vary. Here are some examples of form 2 verbs:

Root	Verb	Meaning
علم	عَلَّمَ يُعَلِّمُ	to teach
قتل	قَتَّلَ يُقَتِّلُ	to massacre
كبر	كَبَّرَ يُكَبِّرُ	to magnify, say اَللَّـهُ أَكْبَرُ

22.2.1. Meaning patterns

The form 2 verb can denote a strengthening of the meaning. For example,

- كَسَرَ "to break (هـ s.th.)"; كَسَّرَ "to smash (هـ s.th.)"
- قَتَلَ "to kill (ه s.o.)"; قَتَّلَ "to massacre (ه s.o.)"

Often it denotes a causative meaning. For example,

- طَهُرَ "to be pure", طَهَّرَ "to purify (ه، هـ s.o., s.th.)"
- عَلِمَ "to know (هـ s.th.)", عَلَّمَ "to teach (ب ه or هـ ه s.o. s.th.)"

Note that in such cases, if the form 1 verb is intranstive (e.g. طَهُرَ) then it becomes transitive in form 2 (طَهَّرَ). And if it is transitive in form 1 (e.g. عَلِمَ), then it becomes doubly transitive in form 2 (عَلَّمَ).

22.3. The form 3 verb فَاعَلَ يُفَاعِلُ

The basic meaning pattern for the form 3 verb is to express or emphasize the relation of the action to someone else.

Sometimes, as an extension of the basic meaning, it expresses vying with someone in the action of the verb. For example:

- قَتَلَ "to kill (ه s.o.)", قَاتَلَ "to fight (ه s.o., with s.o., or against s.o.)", i.e., "to vie with another to kill him".
- سَبَقَ "to precede (هـ، ه s.o., s.th.)", سَابَقَ "to race (ه s.o.)", i.e., "to vie with another to precede him".

Chapter 23.

The adverb of time and and the adverb of place

23.1. Introduction

Consider the sentence:

"Zayd went to the market one day."

The term "one day" here is an *adverb of time*. It describes the verb "went" and tells us the time in which the action of going ocurred.

In this chapter, we will study two kinds of adverbs in Arabic: the *adverb of time* and the *adverb of place*. These two adverbs are treated together because they both describe the space (of time and place, respectively) in which the action of a verb ocurrs. There are other kinds of adverbs as well, and we will study them in other chapters, if Allāh wills.

The adverb, in Arabic, is a noun that qualifies a verb. It is put in the propped-state. Let's express the above sentence in Arabic:

(1) ذَهَبَ زَيْدٌ إِلَى ٱلسُّوق يَوْمًا.
"Zayd went to the market one day."

The noun يَوْم is functioning as an adverb of time. When used thus, as an adverb, we can translate it idiomatically as "one day" instead of "a day".

23.2. Determining when a noun is an adverb of time or place

The term *adverb* in Arabic grammar technically does not refer to any specific class of nouns. Generally, nouns can be used for different functions, including as adverbs. For example, the noun يَوْم doesn't necessarily need to be used as an adverb. It may be used, for example, as the subject of a sentence:

(2) ٱلْيَوْمُ طَوِيلٌ.
"The day is long."

Even when it is in the propped-state, it is not necessarily an adverb. Here it is as a direct doee:

(3) أَنْتَظِرُ يَوْمًا سَهْلًا.
"I wait for an easy day."

The way that we can tell when a noun is an adevrb of time or place is if it satisfies the following conditions:

1. The noun is in the propped-state.
2. The noun is extra, such that the sentence is complete, albeit more vague, without it.
3. The noun signifies the time or place in which the verb occurred.

In the sentence أَنْتَظِرُ يَوْمًا سَهْلًا, the noun يَوْم is not signify the time in which the verb أَنْتَظِرُ is ocurring. So it is not an adverb of time.

Having said that, there are nouns that are used exclusively or mostly as adverbs, like قَبْل "before". So, loosely speaking, such nouns, themselves, may be referred to as adverbs.

23.3. 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:

(4) ذَهَبَ زَيْدٌ إِلَى ٱلسُّوق يَوْمًا.
"Zayd went to the market one day."

In the above example, the adverb of time يَوْم is singular and indefinite. But an adverb of time can occur in other formations as well. For example:

As a definite common noun:

(5) ذَهَبَ زَيْدٌ إِلَى ٱلسُّوق ٱلْيَوْمَ.
"Zayd went to the market today."
(ٱلْيَوْم "the day" is also used to mean "today".)

With a describer:

(6) قَتَلْتُهُ ٱلسَّنَةَ ٱلْمَاضِيَةَ. [Wright 2/110A]
"I killed him last year."

As a proper noun:

(7) صُمْتُ رَمَضَانَ. [Wright 2/110A]
"I fasted (the month of) Ramaḍān."

As an annexe noun to a base noun:

(8) جِئْتُ زَمَنَ ٱلشِّتَاءِ. [Wright 2/110A]
　　 "I came in the winter-time."

As an annexe noun to a sentence:

(9) صَحَبْتُ صَدِيقِي يَوْمَ خَرَجْنَا مِنَ ٱلْمَدِينَةِ.
　　 "I accompanied my friend the day we left the city."

As a dual or plural:

(10) تَأَمَّلْ شَهْرَيْنِ فِي ٱخْتِيَارِ ٱلْأُسْتَاذِ. [Wright 2/109D]
　　 "Reflect two months upon the choice of a teacher."

(11) سَكَنَ فِي بَعْضِ ٱلْقُرَىٰ أَيَّامًا. [Wright 2/109D]
　　 "He stayed in one of the villages (a few) days."

The adverb before its verb in sentence word order[1]:

(12) ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [سورة المائدة 5:3]
　　 "This day I have perfected for you your religion"

23.4. The adverb of place

The adverb of place is more restricted than the adverb of time. Only some nouns are suitable to function as adverbs of place. Such nouns fall under some categories that we will discuss in the next few subsections:

23.4.1. Vague and unbounded nouns

Generally, only vague and unbounded nouns are permitted to be used as adverbs of place. A noun that denotes a specific place are not permitted. So, for example, we can't use the noun بَيْت as an adverb of place to say جَلَسْتُ بَيْتًا. Instead we'll have to use the preposition فِي and say جَلَسْتُ فِي بَيْتٍ.

Directional nouns are considered vague enough to be used as adverbs of place. Such nouns include:

- قُدَّام, أَمَام "in front (of)"
- وَرَاء, خَلْفَ "behind"
- فَوْق "above"
- تَحْت "under", أَسْفَل "lower", دُون "beneath"
- يَمِين "right"
- يَسَار, شِمَال "left"

Permitted also are general spatial nouns like:

- وَسْط "in the middle (of)"

النحو الوافي 2/245 [1]

- حَوْل "around"
- عِنْد, لَدُنْ, لَدَىٰ "at, with, by"
- مَع "with"
- بَيْن "between"

Some of the nouns above we have introduced previously in section (ref) as
pseudo-prepositions. But they are actually nouns, that when used as adverbs
give meanings similar to prepositions.

Here is an example of the use of these nouns as adverbs of place:

(13) (وَشِمَالًا) نَظَرَ يَمِينًا وَيَسَارًا [Wright 2/111B]
    "He looked right and left."

Most of these nouns can be, and often are, annexe nouns. When they are an-
nexed to a definite noun then they too will be definite. But this in no way
restricts their vagueness and thus ability to be used as adverbs of place.[2] For
example,

(14) بَايَعْنَا النَّبِيَّ صلى الله عليه وسلم تَحْتَ الشَّجَرَةِ [صحيح البخاري :7208]
    "We gave the oath of allegiance to the Prophet ﷺ under the tree"

There are some nouns whose meaning is associated with the word "side":

- جَانِب, نَاحِيَة, وَجْه, جِهَة "side"
- دَاخِل, جَوْف "inside"
- خَارِج "outside"

With these nouns, it is more common to use prepositions like مِنْ or إِلَىٰ, فِي
before them. For example,

(15) نِمْتُ فِي خَارِج ٱلدَّارِ [Wright 2/112A]
    "I slept outside the house."

(16) زَيْدٌ فِي جَانِبِ عَمْرٍو.
    or
    زَيْدٌ إِلَىٰ جَانِبِ عَمْرٍو [شرح الرضي على الكافية 1/489]
    "Zayd is beside Ɛamr"

(17) زَيْدٌ مِنْ خَارِج ٱلدَّارِ. [شرح الرضي على الكافية 1/489]
    "Zayd is outside the house."

But they may be used, less commonly, as adverbs of place as well. For exam-
ple,

(18) أَتَشَوَّفُ دَاخِلًا وَخَارِجًا [مسند أحمد ط الرسالة :6520]
    "I (was) looking inside and outside."

(19) فَهُوَ مُتَّكِئٌ عَلَيْهَا دَاخِلَ الْمَسْجِدِ [مسند أحمد ط الرسالة :15837]
    "And he (was) relying on [our arms] inside the mosque"

---

[2] شرح الرضي على الكافية 1/488

Some place nouns are vague in that they mean "place", like مَكَان, مَوْضِع, and مَقَام. These nouns are permitted to be used as adverbs of place when indefinite. For example:

(20) فَتُصَلِّيَ فِي بَيْتِي مَكَانًا [سنن ابن ماجه :754]
    "that you may pray in my house (at) a place"

When definite then they may only be used as nouns of place when construed with a verb conveying the idea of stopping or remaining. For example,

(21) جَلَسْتُ مَكَانَ زَيْدٍ [Wright 2/111D]
    "I sat down in Zayd's place."

(22) امْكُثْ مَكَانَكَ [سنن أبي داود :940]
    "Stay (at) your place."

The noun مَكَان is also used in an annexation to mean "in place of". With this meaning, it may be used as an adverb of place unrestrictedly. For example,

(23) خُذْ هَـٰذَا مَكَانَ ذَ ٰلِكَ [النحو الوافي 2/261]
    "Take this in place of that."

So too may the noun بَدَل "replacement" be used in this way.

(24) خُذْ هَـٰذَا بَدَلَ ذَ ٰلِكَ [النحو الوافي 2/261]
    "Take this in replacement of that."

Excluded from this restriction of vagueness are nouns used with the verbs دَخَلَ "to enter", سَكَنَ "to dwell", and نَزَلَ "to alight".[3] So we can say دَخَلْتُ ٱلدَّارَ "I entered the house," سَكَنْتُ ٱلْبَيْتَ "I dwelled (in) the house," and نَزَلْتُ ٱلْبَلَدَ "I alighted (in) the country." The propped-state nouns with these verbs may be considered either direct does or adverbs of place. Excluded also, is the country name ٱلشَّأْم "Syria" with the verb ذَهَبَ "to go." So we can say ذَهَبْتُ ٱلشَّأْمَ for "I went (to) Syria."

23.4.2. Units of distance and space

Units of distance and space are permitted to be used as adverbs of place. For example:

(25) سَارُوا مِيلًا
    "They travelled a mile."

(26) مَشَيْتُ فَرْسَخَيْن [Wright 2/111B]
    "I walked two parasangs."
    (A فَرْسَخ is a unit of distance approximately equal to three miles.)

(27) جَرَىٰ غَلْوَةً [Wright 2/111B]
    "He ran the distance of a bowshot."

---

[3] النحو الوافي 2/253

23.4.3. Nouns of place

In section (ref) we studied the *noun of place*, which is formed on the pattern
مَفْعَل or مَفْعِل. The noun of place is permitted to be used as an adverb of place,
but only when construed with the verb from which it is derived. For example,

(28) قَعَدْتُ مَفْعَدَ زَيْدٍ,
[Wright 2/112A] جَلَسْتُ مَجْلِسَ زَيْدٍ
I sat down in Zayd's seat.

(29) رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ مَذْهَبًا مُوَاجِهًا لِلْقِبْلَةِ [مسند أحمد ط الرسالة :5741]
          "He saw the Prophet ﷺ going a path facing towards the qiblah."

Also included in this category are the vague place nouns (like مَكَان, مَوْضِع, and
مَقَام) annexed to the verb's maṣdar. They may occur as adverbs of place instead
of the verb's actual noun of place. For example,

(30) قاتلت موضع القتال [شرح الرضي على الكافية 1/490]
          "I fought (in) the place of fighting."

23.5. The deputy adverb of time and place

The adverb of time or place may be substituted by another noun. This other
noun then becomes the adverb in the propped-state as the deputy of the original
adverb. The meaning of the original (substituted) adverb is then implied. The
substitute may be from the following categories:

23.5.1. A qualifier

When an adverb of time or place is qualified by another noun, then the adverb
may be dropped and the qualifier may take its place.[4]

Such qualifiers include:

- A describer:

  (31) جلست شرقي الدار [معاني النحو 2/191]
          "I sat east of the house."
          (جلست مَكَانًا شرقي الدار for)

  (32) جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ ٱلدَّهْر [Wright 2/110B]
          "I sat with him (for) a long (time)." (زَمَنًا طَوِيلًا for)

- A number:

---

(33) سَارُوا أَرْبَعَةَ أَمْيالٍ [Wright 2/111B]
 "They travelled four miles."
 (Technically the number أَرْبَعَةَ is the adverb in the propped-state.)

- A fraction or a whole:

(34) لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [23:113 سورة المؤمنون]
 "We remained a day or part of a day"

- A pointing noun:

(35) جِئت هذا الوقت [2/191 معاني النحو]
 "I came (at) this time."

(36) خرج محمد هذه الساعة [2/191 معاني النحو]
 "Muḥammad left (at) this hour."

(37) سرت هذه المسافة [2/191 معاني النحو]
 "I travelled this distance."

23.5.2. 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:

(38) جَاءَ طُلُوعَ ٱلشَّمْسِ [Wright 2/110C]
 "He came (at the time of) the rising of the sun."
 (for جَاءَ وَقْتَ طُلُوعِ ٱلشَّمْسِ)

(39) جِئْتُ صَلَاةَ ٱلْعَصْرِ [2/191 معاني النحو]
 "I came (at the time of) the ɛaṣr prayer."
 (for جِئْتُ وَقْتَ صَلَاةِ ٱلْعَصْرِ.)

(40) ٱنْتَظَرْتُهُ حَلْبَ نَاقَةٍ [2/191 معاني النحو]
 "I waited for him (the amount of time of) the milking of a she-camel."
 (for ٱنْتَظَرْتُهُ مِقْدَارَ حَلْبِ نَاقَةٍ)

(41) جَلَسْتُ قُرْبَ زَيْدٍ [2/200 شرح ابن عقيل على الألفية]
 "I sat near Zayd."
 (literally: "I sat (at the place of) the nearness of Zayd.")

This substitution by a maṣdar is more common for the adverb of time than for the adverb of place.[5]

---

[5] 2/200 شرح ابن عقيل على الألفية

23.6. Using prepositions instead of adverbs of time and place

Often we can replace a noun used as an adverb of time or place by a preposition followed by the same noun. This preposition is usually فِي. For example, instead of saying: خَرَجْتُ يَوْمًا مَاطِرًا "I left (on) a rainy day," we can say:

(42) خَرَجْتُ فِي يَوْمٍ مَاطِرٍ
"I left (on) a rainy day."
(literally "in a rainy day".)

The noun يَوْم is technically no longer an adverb since it is not in the propped-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 ocurred *in* a time which is denoted by "a rainy day". In cases like the example above, the choice of whether to use an adverb or preposition is a matter of style, and is up to the speaker.

Note, however, that this substitution with فِي is not always literally correct.[6] 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 فِي is still correct in that the bird flew *in* the space which is above the tree.

And sometimes, if we substitute a noun used as an adverb with فِي followed by the noun, then the sentence may be grammatically correct, but with a different meaning from the original. Consider the following examples:

(43) فَعَلْتُ هَـٰذَا سَبْعَةَ أَيَّامٍ [معاني النحو 2/179]
"I did this (for) seven days."

(44) فَعَلْتُ هَـٰذَا فِي سَبْعَةِ أَيَّامٍ [معاني النحو 2/179]
"I did this (in) seven days."

Example (43) indicates that I did an action repeatedly during seven days. Whereas example (44) indicates that I did the action once, and it took seven days to complete the action.

Similarly, consider these two examples:

(45) أَدْرُسُ ٱللَّيْلَ وَٱلنَّهَارَ [معاني النحو 2/181]
"I study night and day."

(46) أَدْرُسُ فِي ٱللَّيْلِ وَٱلنَّهَارِ [معاني النحو 2/181]
"I study in the night and day."

Example (45) is about the amount of time that I study. This is the answer to "How much do you study?" Whereas example (46) is about the period of time during which I study. This is the answer to "When do you study?"

---

[6]معاني النحو 2/179

23.6.1. Using other prepositions besides فِي

While فِي is the most general preposition for substituting an adverb, other prepositions are also used. This often depends on the adverb itself. For example, instead of saying أَخْرُجُ غَدًا for "I will leave tomorrow," we can say:

(47) أَخْرُجُ بِالْغَدِ
"I will leave tomorrow"

And instead of saying نَظَرَ يَمِينًا وَشِمَالًا for "He looked right and left," we can say:

(48) نَظَرَ عَنِ ٱلْيَمِين وَعَنِ ٱلشِّمَال
"He looked right and left."

One common preposition used before a class of adverbs is مِنْ. We will discuss it separately in the next section below.

23.7. Using مِنْ before some adverbs

There are some nouns that are used as adverbs, but are also used with the preposition مِنْ to give the same adverbial meaning. Some of these nouns are عِنْد, لَدُن "by, with", قَبْل "before", بَعْد "after", فَوْق "above", تَحْت "under",[7] etc.

Often times, مِنْ signifies its literal meaning "from", as usual. For example:

(49) مَكَثْتُ عِنْدَكَ سَاعَةً ثُمَّ خَرَجْتُ مِنْ عِنْدِكَ إِلَىٰ بَيْتِي [النحو الوافي 2/262]
"I stayed at your [place] an hour, then I left *from* your place to my house."

Other times, the significance of this مِنْ is less obvious. Consider the following examples:

(50) قَرَأْتُ ٱلْقُرْآنَ بَعْدَ صَلَاةَ ٱلْعَصْر
"I read the Qurʾān after the ʿaṣr prayer."

(51) قَرَأْتُ ٱلْقُرْآنَ مِنْ بَعْدِ صَلَاةِ ٱلْعَصْر
"I read the Qurʾān (during a time which starts) from after the ʿaṣr prayer."

Example (51) specifies the *beginning of the time period* that is indicated by the adverb. Technically, this is not necessarily when the action of the verb began. But this usage of مِنْ could be used to signify that the action started very close to the beginning of the time period. That is, it could indicate that I started to read the Qurʾān right after the ʿaṣr prayer.[8]

Often, when the meaning of مِنْ is subtle, it is not translated as "from". For example:

---

[7] معاني النحو 2/193

[8] من الفرق بين بعد ومن بعد في اللفظ القرآني لعلي هاني 2/193–201, and معاني النحو 2

(52) لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا [سورة الحج 22:5]

    "so that he knows, after [once having] knowledge, nothing"

(53) لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا [سورة النحل 16:70]

    "so that he will not know, after [having had] knowledge, a thing"

Sometimes it may be left untranslated.

23.8. قَبْل and its sisters

There are a class of nouns, which are usually adverbs of time and place, that are sometimes flexible, and sometimes rigid. These nouns are:

- قَبْل "before"
- بَعْد "after"
- دُون "beneath",
- أَسْفَل "lower"
- فَوْق "above"
- تَحْت "under"
- قُدَّام, أَمَام "in front"
- وَرَاء, خَلْف "behind"
- عَلْو, عَلُ, "on top"
- أَوَّل "first"

Also usually included with these are[9]:

- يَمِين "right"
- شمَال "left"
- آخِر "last"

Collectively, we will call them قَبْل *and its sisters*.

We have already seen some of these being used used as adverbs of time or place. The cases for determining when they are flexible and when rigid are as follows:

a. When used as annexe nouns with a mentioned base noun: When used as annexe nouns then قَبْل and its sisters are flexible. For example,

(54) قَامَ ٱلْأَمِيرُ أَمَامَ ٱلْجَيْشِ

    "The commander stood in front of the army"

As we've previously discussed, instead of using these nouns as adverbs, it is common to also precede them with a preposition, like مِنْ. For example:

(55) قَامَ ٱلْأَمِيرُ مِنْ أَمَامِ ٱلْجَيْشِ

    "The commander stood in front of the army"

---

[9]See النحو الوافي 3/142, footnote 1 for references to the difference of opinion regarding them

In this case, whether قَبْل or one of its sisters is an adverb in the propped-state, or following a preposition in the lowered-state, then it is flexible. This is indicated in the examples above by the fat·ḥah on its ending when in the propped-state, and the kasrah when in the lowered-state.

b. When used as annexe nouns but the base noun is not mentioned: Rarely, for stylistic reasons, the base noun in sentences like the example above is dropped. But the presence of the base noun is intended by the speaker. In such cases, the annexe noun will be flexible and without tanwīn. For example:

(56)   a. قَامَ ٱلْأَمِيرُ أَمَامَ

b. قَامَ ٱلْأَمِيرُ مِنْ أَمَامِ
"The commander stood in front [of the army]"

c. More commonly, the base noun is deleted, both in expression and in intention, but the adverb is still understood to be bounded implicitly. In this case, قَبْل and its sisters will be rigid. Their ending will have a ḍammah regardless of whether they are in the propped-state (as an adverb) or in the lowered-state (following مِنْ). For example:

(57)   a. قَدِمَ ٱلْجَيْشُ وَقَامَ ٱلْأَمِيرُ أَمَامُ

b. قَدِمَ ٱلْجَيْشُ وَقَامَ ٱلْأَمِيرُ مِنْ أَمَامُ
"The army arrived, and the commander stood in front (of the army)"

This usage is quite common. Much more so than case b. where the base noun is dropped only stylistically.

d. Lastly, قَبْل and its sisters may occur as indefinite nouns without an implicit or explicit base noun. They then have an absolute and unbounded meaning. In this case, they are flexible. For example,

(58)   a. قَامَ ٱلْأَمِيرُ أَمَامًا

b. قَامَ ٱلْأَمِيرُ مِنْ أَمَامٍ
"The commander stood in front"

In the example above, we can see that أَمَام is a flexible noun due to its tanwīn.

The difference in meaning between some of these cases is quite subtle. In practice, cases a. and c. are more common. And case b. is rare.

Here are some more examples:

(59) يُخْرِجُ غِلْمَانَهُ إِلَى الْحَجِّ فَلَا يُحْرِمُونَ مِنْ ذِي الْحُلَيْفَةِ، يُحْرِمُونَ مِنْ أَمَامِ ذَلِكَ [ابن مصنف

[أبي شيبة :14178]

"He would take his (slave) boys out for the Ḥajj. But they would not enter iḥrām from Dhu l-Ḥulayfah; they would enter iḥrām from before that [location]."

The words أَوَّل and أَسْفَل also have some rules that are specific to them and we will treat them separately in section (ref).

23.9. The use of an adverb without an obvious verb

The adverb of time and place is associated with the verb in a sentence. It indicates the time or place in which the action of the verb occurs. However, there are some sentences with adverbs that do not have an obvious verb

Sometimes, this is in partial sentences, like in the response to the question "When did you arrive?" one may answer:

(60) يَومَ ٱلْجُمُعَةِ [النحو الوافي 2/246]

"The day of Friday."
يَوْم is used as an adverb and the verb "I arrived" is implied.

Othertimes, it may be a complete sentence. For example:

(61) ٱلْأَزْهَارُ أَمَامَنَا [النحو الوافي 2/247]

"The flowers (are) in front of us."

(62) مَاءٌ بَارِدٌ عِنْدَ يَوْمٍ حَارٍّ نِعْمَةٌ

"Some cold water (being) on a hot day, is a blessing."

In such sentences, the missing verb is "is" or its verbal noun "being". This verb is unexpressed in Arabic.

23.10. Multiple adverbs of place with a single verb

23.10.1. Multiple adverbs with conjunctions

It is possible for multiple adverbs to be used with a single verb. This is regularly done with using particles like وَ and فَ. For example:

(63) ٱلْتَمَسْتُهُ لَيْلًا وَنَهَارًا

"I searched for it night and day"

(64) لَقِيتُهُ صَبَاحًا فَمَسَاءً [معاني النحو 2/202 (referencing الرضي)]

"I met him evening after morning."
(i.e., every morning and evening.)

(65) لَقِيتُهُ يَوْمًا فَيَوْمًا
"I met him day after day."

23.10.2. Multiple adverbs without conjunctions

If particles like وَ and فَ are not used then multiple adverbs may be used for one verb in one of the following cases[10]:

a. When one is an adverb of time and the other an adverb of place. For example:

(66) أَجْلِسْ عِنْدِي سَاعَةً
"Sit with me an hour." (عِنْد is an adverb of place and سَاعَة is a adverb of time.)

b. When both are adverbs of the same kind:

   i. When the second adverb is a replacement for the first. For example:

(67) أُقَابِلُكَ يَوْمَ ٱلْجُمُعَةِ ظُهْرًا [النحو الوافي 2/255]
"I will meet you Friday afternoon."
(ظُهْر is a replacement for يَوْم and specifies when on Friday.)

   ii. When the adverb is a comparative noun (see chapter (ref)). For example:

(68) ٱلْمَرِيضُ ٱلْيَوْمَ أَحْسَنُ مِنْهُ أَمْسِ [النحو الوافي 2/256]
"The patient today is better than he (was) yesterday."

23.10.3. Compound adverbs

Instead of using particles like وَ and فَ between adverbs, compound adverbs may be formed. There are two ways to form a compound adverb:[11]

a. Both adverbs end with a fat·ḥah without tanwīn. For example,

(69) لَقِيتُهُ يَوْمَ يَوْمَ
"I met him day after day."

b. The adverbs form an annexation. For example,

(70) تَزُورُنَا صَبَاحَ مَسَاءٍ [النحو الوافي 2/271]
"You visit us morning and night."

Both options can be used more or less interchangeably. Unless there is a compound adverb with a set meaning. For example:

---

[10] النحو الوافي 2/255
[11] 204–2/202 معاني النحو, 2/271 النحو الوافي

(71) دَرَجَةُ حَرَارَةِ ٱلْجَوِّ بَيْنَ بَيْنَ

"The degree of the temperature of the air is intermediate."

23.11. Some commonly used adverbs of time and place

23.11.1. هُنَا and هُنَاكَ

23.11.2. أَسْفَل

أَسْفَل is actually a comparative noun, meaning "lower". And even when it is used as an adverb of place, it is with this comparative meaning.[12]

Most of the directional nouns, like أَمَام, خَلْفَ, وَرَاء, فَوْق, and تَحْت are used as annexe nouns. For example, فَوْقَ ٱلْأَرْضِ means "above the Earth."

We have learned that comparative nouns are used with the the preposition مِنْ to express their "-er" meaning. For example أَكْبَرُ مِنْ ٱلْبَيْتِ "bigger than the house." They may also be used as annexe nouns to express their "-est" meaning. For example, أَكْبَرُ ٱلْبُيُوتِ, أَكْبَرُ بَيْتٍ "biggest house."

أَسْفَل too may be used in both these formations. We will discuss them below:

23.11.2.1. أَسْفَل used before مِنْ

Usually أَسْفَل is used with مِنْ to express the adverb of place "lower (than)" Here are some examples of أَسْفَل, as an adverb of place:

(72) وَٱلرَّكْبُ أَسْفَلَ مِنْكُمْ [13] [سورة الأنفال 8:42]

"and the caravan was lower [in position] than you"

(73) زَيْدٌ أَسْفَلَ مِنْكَ [كتاب سيبويه 3/289]

"Zayd is lower than you."

(74) وَضَعَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ [سنن النسائي :1036]

"He put his palms on his knees and put his fingers lower than that."

(75) نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُومَ الْإِمَامُ فَوْقَ شَيْءٍ وَالنَّاسُ خَلْفَهُ يَعْنِي أَسْفَلَ مِنْهُ [مشكاة المصابيح :1692]

"The Messenger of Allāh ﷺ forbade that the imām should stand on anything when the people are behind him, meaning lower than him."

---

[12] شرح شيخ زاده على قواعد الإعراب 79

[13] البحر المحيط لأبي حيان سورة الأنفال 8:42 for أَسْفَلُ: (وقَرَأَ زَيْدُ بْنُ عَلِيٍّ)

Note, in the examples above, that أَسْفَل does not have tanwīn. This is because it is a semi-flexible noun.

Now, in the case of قَبْل and its sisters we saw that their rigidity and flexibility is determined by whether or not they are annexe nouns and if they have base nouns in an annexation.

But أَسْفَل, when used with before مِنْ as an adverb of place, is not an annexe noun. So its rigidity and flexibility is determined by whether or not it is compared to a noun (with مِنْ):

If the adverb of place أَسْفَل is followed by مِنْ and a compared noun, then it is flexible. By the way, there may be another مِنْ before أَسْفَل as well, as we learned in section (ref). Here is an example,

(76) إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ [سورة الأحزاب 33:10]
"[Remember] when they came at you from above you and from below you"

And if the adverb of place أَسْفَل is not followed by مِنْ and a compared noun, but the adverb is still understood to be bounded implicitly, then it will be rigid ending with a ḍammah. For example:

(77) وَقَالَ بِأَصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقُ وَطَأْطَأَ إِلَى أَسْفَلُ [صحيح البخاري :621]
"and he gestured with his fingers and raised them up upward and lowered [them] downward."

(78) وَالطَّفْرُ وَثْبٌ مِنْ أَسْفَلُ الى فَوْقُ [فقه اللغة للثعالبي 137]
"and *aṭṭafr* is a leap from down to up."

23.11.2.2. أَسْفَل as an annexe noun

Most of the time, we will want to say that something is *below* or *lower than* another thing. In this case, we will use أَسْفَل مِنْ as we have described above.

However, sometimes, we may want to say that something is at the *lowest* place. In this case, we can use أَسْفَل as an annexe noun to be an adverb of place.[14]

For example,

(79) نَعْلُكَ أَسْفَلُ رِجْلِكَ [النحو الوافي 1/484]
"Your sandal is (at) the lowest [part] of your foot."
(Note the partitive meaning of أَسْفَل annexed to a singular base noun.)

---

[14]See تفسير ابن عاشور for سورة التين 95:5 (ثُمَّ رَدَدْناهُ أَسْفَلَ سافِلِينَ) for one interpretation of أَسْفَل as a ظرف

23.11.2.3. Non-adverbial use of أَسْفَل

By the way, أَسْفَل need not always be an adverb of place. It may be used like other common nouns. In the following example, it is the doer of a verb and also an annexe noun.

(80) لَمْ تَبْتَلَّ أَسْفَلُ نِعَالِهِمْ [1059: سنن أبي داود]
  "The lower [part] of their sandals did not get wet."

23.11.3. أَوَّل

أَوَّل is used as an adverb of time, meaning "first"

Much of what we have said about أَسْفَل applies also to the noun أَوَّل.

However there is some difference from أَسْفَل:

  a. The meaning of "first" is inherently superlative. In English we dont say that something is *more first than* another thing. We can try to capture this meaning by translating it as "prior to".
  b. أَوَّل, despite being on the pattern أَفْعَل, is irregular in that it can take tanwīn when used in an absolute and unbounded sense.

23.11.3.1. أَوَّل used before مِنْ

أَوَّل is a semi-flexible noun when used with مِنْ:

(81) لاَ تَسْأَلْهُ عَنْ شَيْءٍ أَوَّلَ مِنْ حَدِيثِ الشَّفَاعَةِ [7510: صحيح البخاري]
  "Don't ask him about anything prior to the ḥadīth of intercession"

(82) لاَ تَبْتَدِئَان بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ، تَطُوفَان بِهِ [1641: صحيح البخاري]
  "They₂f would not begin with anything prior to the House, performing the ṭawāf around it."

When مِنْ is not used but أَوَّل is implicitly bounded then it is rigid with a ḍammah on its ending:

(83) أَيُّ الْقُرْآن أُنْزِلَ أَوَّلُ [4924: صحيح البخاري]
  "Which [part] of the Qurʾān was revealed first (of all the sūrahs)?"

(84) أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ [753: سنن ابن ماجه]
  "Which mosque was established first (of all the mosques)?"

When أَوَّل, is used in an absolute and unbounded sense, then it takes tanwīn despite being on the pattern أَفْعَل:

(85) يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلًا [1062: سنن النسائي]
  "They (were) rushing (to see) which of them would write it first"

(86) وَأَمَّا الدَّارُ الَّتِي دَخَلْتَ أَوَّلًا فَدَارُ عَامَّةِ الْمُؤْمِنِينَ [مسند أحمد ط الرسالة :20165]
"And as for the house that you entered first, it was for the common people of the Muslims."

(87) أَيُّهُمَا جَاءَ أَوَّلًا عَمِلَ عَمَلَهُ [مشكاة المصابيح :1700]
"Which of them came first [that] did his deed?"

23.11.3.2. أَوَّل as an annexe noun

Like أَسْفَل, when أَوَّل can be used as an annexe noun as well, even when it is an adverb of time. For example

(88) كَانَ يَنَامُ أَوَّلَ اللَّيْلِ [صحيح مسلم :739]
"He used to sleep the first [part] of the night"

The usage of أَوَّل as an annexe noun when it is an adverb of time is probably not as uncommon as it is for أَسْفَل.

23.11.3.3. Non-adverbial use of أَوَّل

Just like أَسْفَل, أَوَّل need not be used adverbially. Here it is as the comment of a sentence and an annexe noun:

(89) وَأَنَا أَوَّلُ ٱلْمُسْلِمِينَ [سورة الأنعام 6:163]
"and I am the first [among you] of the Muslims."

Even when used non-adverbially, أَوَّل may take tanwīn. For example, here it is the subject of إِنَّ in the propped-state:

(90) إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا [جامع الترمذي :151]
"Indeed the prayer has a first [time] and a last [time]"

23.11.4. بَعْد

- used for time and place
- meaning "yet"

23.11.5. ذَات

Work in progress

Chapter 24.

The absolute doee

24.1. Introduction

The absolute doee is, fundamentally, the verb taking it's own maṣdar as a doee in the propped-state. For example,

(91) ضَرَبَ زَيْدٌ عَمْرًا ضَرْبًا
     "Zayd beat Ɛamr a beating"

In the above example ضَرْبًا is the maṣdar of the verb ضَرَبَ and is governed by it in the propped-state as its absolute doee.

This sort of sentence is unfamiliar in English, as evinced by its awkward translation, "Zayd beat Ɛamr a beating." Nevertheless, we can find some parallels so you can get a feel for it:

(92)   1. "He died an honorable death."
       2. "He slept the sleep of the just."
       3. "He lived two lives."

The absolute doee is somewhat different from the direct doee in that the direct doee only occurs for transitive verbs. Whereas, the absolute doee can occur for any verb, whether transitive or intransitive Also, the absolute doee is effectively an adverb because it qualifies the meaning of the verb as we will learn in this chapter, if Allāh wills.

The absolute doee is used for the following purposes:

   1. To reinforce or emphasize the meaning of the governing verb.
   2. To qualify the meaning of the governing verb.
   3. To act as a deputy for the governing verb, substituting it and fulfilling it's role.

24.2. The reinforcing absolute doee

Reinforcing and emphasizing the meaning of the governing verb is the basic
function of the absolute doee. Consider again our earlier example:

(93) ضَرَبَ زَيْدٌ عَمْرًا ضَرْبًا
       "Zayd beat Ɛamr a beating"

The absolute doee ضَرْبًا signifies that beating actually ocurred, as if to counter
any possible suspicion that it didn't. If the usage of the governing verb can
support both a literal and a metaphorical meaning, then the absolute doee can
also signify that the meaning of the verb is literal, and not metaphorical.[1]

For greater emphasis, the maṣdar may be repeated.[2] For example,

The reinforcing absolute doee, when used purely for emphasis and not also for
other purposes, cannot be dualized or pluralized. So we cannot say × وَعَدْتُكَ
وُعُودًا ("I promised you promises").[3] Though, this sentence is correct for the
other purposes of the absolute doee, which we will learn in subsequent sections,
if Allāh wills.

24.3. The qualifying absolute doee

With regard to the meaning of the governing verb, the qualifying absolute doee
indicates either what kind was intended, or its quantity, or both.

The kind of the maṣdar is frequently used with a describer or in an annexation.
For example,

(94) [Wright 2/54A] ضَرَبْتُهُ ضَرْبًا شَدِيدًا
       "I beat him (with) a severe beating."

(95) [Wright 2/54B] ضَرَبَهُ ضَرْبَ ٱلظَّالِمِ
       "He beat him (with) the beating of an oppressor."

Such a qualifying absolute doee may also be signified simply with the definite
article ٱلْ.[4]. For example, if a specific kind of beating is known before-hand to
both the speaker and addressee, then the speaker may simply say:

(96) أَضْرِبُهُ ٱلضَّرْبَ
       "I will beat him (with) *the* beating."

The qualifying maṣdar may also be annexed to a pronoun referring to the doer
of the verb. For example,

---

[1]See (وكلم الله موسى تكليما) 4:164 سورة النساء for تفسير ابن القيم 2/194–195. But see also معاني النحو and
(ومكروا مكرًا ومكرنا مكرًا) 27:50 سورة النمل for تفسير ابن عثيمين
[2]Wright 2/55B
[3]النحو الوافي 2/211
[4]النحو الوافي 2/207 (footnote 4)

(97) ضَرَبَ ضَرْبَهُ
  "He beat him (with) his beating"

The quantity of the maṣdar often uses the *one-time noun*. It may be dualized or pluralized. For example,

(98) ضَرَبْتُهُ ضَرْبَةً وَضَرَبَنِي ضَرْبَتَيْن أَوْ ضَرَبَاتٍ [Wright 2/53D]
  "I beat him one blow and he beat me two blows or (three or more) blows."

Some maṣdars themselves end with a ة, like تِلَاوَة, so they are readily dualized or pluralized[5] (to the sound *āt* plural) without resorting to the one-time noun. For example,

(99) تَلَا ٱلْقَارِئُ تِلَاوَاتٍ
  "The reader recited recitations."

But in reality, when a maṣdar is dualized or pluralized in this manner, it seems to leave its maṣdar meaning, which is purely a verbal meaning, and begins to denote a regular (non-verbal) noun.[6] So تِلَاوَات will denote, not so much the actions of reciting but kinds of recitations.

The same goes for maṣdars that don't end with a ة but for whom a broken plural has been recorded from Classical Arabic, like عُلُوم, which is the plural of عِلْم "knowledge", and وُعُود which is the plural of وَعْد "promise".

So we can say:

(100) وَعَدْتُكَ وُعُودًا
  "I promised you promises."

وُعُود here refers to different kinds or occasions of promises, rather than the purely verbal actions of promising.[7]

Plurals have not been recorded for all maṣdars. For example, ضَرْب does not have a recorded plural for its maṣdar meaning of "beating".

So can we pluralize it if we wish to say "I beat him (many) kinds of beatings"? Some authorities allow us to form a new broken plural if there is a need.[8] So according to them we should be able to coin a new plural ضُرُوب[9] "beatings" and say,

(101) ضَرَبْتُهُ ضُرُوبًا
  "I beat him (many kinds of) beatings"

Other authorities are more conservative and would only allow using broken plurals for existing meanings of words if one has been recorded for them. Following this opinion, we might then say:

---

[5] 817 الكليات للكفوي 137D citing دراسات في النحو للزعبلاوي

[6] المصباح and حاشية ياسين على التصريح 138–137 citing دراسات في النحو للزعبلاوي

[7]See also تفسير ابن عاشور for سورة الأحزاب 33:10 (وتظنون بالله الظنونا)

[8] 139 دراسات في النحو للزعبلاوي

[9]this plural already exists for ضَرْب but for its other meaning "example"

ضَرَبْتُهُ أَنْوَاعًا مِنَ ٱلضَّرْبِ (102)
    "I beat him (many) kinds of beatings"

In any case, any maṣdar may at least be dualized to indicate the kinds of its action.[10] So we can say:

ضَرَبَنِي ضَرْبَيْنِ [Wright 2/55D] (103)
    "He beat me two (kinds of) beatings."
    or
    "He beat me (on) two (occasions of) beatings."

By the way, you should be able to see that saying ضَرَبَنِي ضَرْبَيْنِ is different from if we had said

ضَرَبَنِي ضَرْبَتَيْنِ (104)
    "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 maṣdars that themselves end with ة, if we wish to specify that the action ocurred only once, we cannot, of course, form a one-time noun by appending another ة to it. In such a case, we may qualify the maṣdar with the describer وَاحِدَة "once". For example:

رَحِمَهُ رَحْمَةً وَاحِدَةً [Wright 1/123C] (105)
    "He took one mercy upon him."

It is also important to mention that the qualifying absolute doee includes the reinforcing meaning.[11] We cannot use the qualifying absolute doee without also emphasizing the meaning of the verb. For example,

فَٱصْبِرْ صَبْرًا جَمِيلًا [70:5 سورة المعارج] (106)
    "So be patient with gracious patience"

In section (ref), we will see that in order to only qualify the verb without emphasizing it, we can substitute the verb with the absolute doee which then becomes a *deputy to the verb*.[12]

Finally, the qualifying absolute doee may qualify both the kinds and quantity of the meaning of the verb. For example:

قَرَأْتُ ٱلْكِتَابَ قِرَاءَتَيْنِ نَافِعَتَيْنِ [2/209 النحو الوافي] (107)
    "I read the book two useful readings."

---

[10] النحو الوافي 2/212
[11] النحو الوافي 2/207–209
[12] معاني النحو 2/203

24.4. The deputy to the maṣdar as an absolute doee

Frequently, instead of using the maṣdar as the absolute doee directly, it is substituted by another word. This word is then called the deputy to the maṣdar as an absolute doee because it fulfils the absolute doee's role. The maṣdar may still figure in the expression. It will just not technically be the absolute doee, because the first propped-state doee in that position is now its deputy.

The deputy to the maṣdar can be one of several categories:

A describer to a deleted maṣdar

For example:

(108) ضَرَبْتُهُ شَدِيدًا [Wright 2/54A]
"I beat him severely."
(for ضَرَبْتُهُ ضَرْبًا شَدِيدًا "I beat him a severe beating.")

(109) سِرْتُ أَحْسَنَ ٱلسَّيْرِ [2/184 أوضح المسالك إلى ألفية ابن مالك لابن هشام]
"I travelled the best (kind) of travelling."
(for سِرْتُ ٱلسَّيْرِ أَحْسَنَ ٱلسَّيْرِ)

When the maṣdar is thus substituted with its describer, then the masculine adjectival noun is typically used for the describer, even if the maṣdar was a feminine noun. For example:

(110) 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 describer to match the feminine wording of the maṣdar in gender. So, by default, the masculine adjectival noun is used for the describer.

Also, the propped-state adjectival noun in such phrases as ضَرَبْتُهُ شَدِيدًا may, where the sense allows or requires it, be a deputy to the adverb of time instead of a deputy to the absolute doee.[13] For example: سَارُوا طَوِيلًا "They travelled a long time," (for سَارُوا زَمَنًا طَوِيلًا. See section (ref).)

In fact, according to some authorities, when the propped-state noun in such phrases could be applied to both a deleted absolute doee or a deleted adverb of time (or, for that matter, other propped-state functions like a direct doee), then it is possible that both meanings could be intended.[14] For example,

---

[13]Wright 2/54D
[14]2/196–199 معاني النحو

(111) ضَرَبْتُهُ كَثِيرًا

    "I beat him a lot."

This sentence could mean, at the same time, both ضَرَبْتُهُ ضَرْبًا كَثِيرًا "I beat him a lot [of beatings]," and ضَرَبْتُهُ زَمَنًا كَثِيرًا "I beat him (for) a lot [of time]."

An quasi-maṣdar

The quasi-maṣdar may be a regular common noun that is used in place of a verb's maṣdar (see (ref)).

For example:

(112) فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ أَسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لاَ يَخْشَى الْفَاقَةَ [صحيح

    [مسلم :2312a]

    "So he returned to his people and said, 'O my people, embrace Islām for indeed Muḥammad gives a gift not fearing want.'"

    (عَطَاء "gift" is a quasi-maṣdar for the actual maṣdar إِعْطَاء.)

(113) أَنْهَزَمُوا هَزِيمَةً شَنِيعَةً

    [Wright 2/56B]

    "They were defeated an atrocious defeat"

    (The maṣdar of أَنْهَزَمَ is properly أَنْهِزَام)

Also falling under the category of quasi-maṣdar is the maṣdar of another form of the verb from the same root.[15]. For example:

(114) اِقْتَتَلُوا قِتَالًا شَدِيدًا [Wright 2/56B]

    "They fought with one another a hard fight"

    (قِتَال is properly the maṣdar of the form 3 verb قَاتَلَ)

(115) وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا [73:8 سورة المزمل]

    "and devote yourself to Him with [complete] devotion"

    (تَبْتِيل is properly the maṣdar of the form 2 verb بَتَّلَ)

A synonymous maṣdar from a different root

For example:

(116) جَلَسَ قُعُودًا [Wright 2/56C]

    "I sat (with) a sitting"

---

[15] النحو الوافي 2/215

A noun that indicates the type of maṣdar

For example:

(117) رَجَعَ ٱلْقَهْقَرَىٰ [Wright 2/56C]
    "He returned walking backwards."
    قَهْقَرَىٰ is a noun which means "backward walk".

A noun of kind of the pattern فِعْلَة

For example:

(118) مشى القط مشية الأسد [النحو الوافي 2/218]
    "The cat walked (with) the gait of a lion"

The number of the maṣdar

For example:

(119) ضَرَبْتُ ثَلَاثَ ضَرَبَاتٍ
    "I beat him three blows"

The maṣdar may also be omitted from the base noun such that only the number remains. For example:

(120) ضَرَبْتُ ثَلَاثًا
    "I beat him three (blows)"
    (Note the feminine number ثَلَاث instead of the masculine ثَلَاثَة because the deleted base noun will be feminine in such circumstances.)

A partial or whole fraction

Words like جَمِيع, كُلّ "all"; بَعْض "some"; شَطْر, نِصْف "half", etc. can be used to indicate how much of an action is done.

For example:

(121) فَلَا تَمِيلُوا كُلَّ ٱلْمَيْلِ [سورة النساء 4:129]
    "So do not incline completely [toward one]"

(122) أَهْمَلَ ٱلطَّالِبُ بَعْضَ ٱلْإِهْمَالِ [النحو العربي: أحكام ومعان 1/452]
    "The student was negligent somewhat"

Included in this category is the word شَيْء "thing". When used in the propped-state governed by a verb it can signify the meaning "a bit" or "somewhat", etc.[16] For example:

---

[16]See, for example, تفسير ابن عاشور for سورة الإسراء 17:74 (كدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا)

(123) فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ [صحيح مسلم :2405]
      "So Ɛaliyy went a bit, then he stopped"

The propped-state noun شَيْئًا isn't always a absolute doee after a verb. It may be, depending on the meaning of the sentence, a direct doee. For example, in the وَجَدْتُ شَيْئًا "I found something." However, in some circumstances, شَيْئًا may make sense both as an absolute doee and as a direct doee.[17] For example:

(124) وَلَا تُشْرِكُوا بِهِ شَيْئًا [سورة النساء 4:36]
      "and associate nothing with Him"

Regarding this āyah, the mufassir Ibn Ɛāshūr says:

> شَيْئًا is in the propped-state due to its being a [direct] doee for تُشْرِكُوا, i.e. "Don't make a partner anything from what is worshipped", similar to His saying, وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا [سورة الجن 72:2] ("And we will never associate with our Lord anyone").

> And it is permissible that شَيْئًا is in the propped-state due to its being [a deputy to] the maṣdar, i.e. "a bit of associating even if it is slight", similar to His saying, فَلَنْ يَضُرُّوكَ شَيْئًا [سورة المائدة 5:42] ("never will they harm you at all.").[18]

The instrument or implement used in the action

The type of action may be indicated with the the instrument or implement used in the action. For example:

(125) ضَرَبْتُهُ سَوْطًا [Wright 2/56D]
      "I beat him (with) a whip."
      (ضَرْبَ سَوْطٍ for)

A pronoun

A absolute doee can be substituted by a pronoun that refers to it.[19] For example:

(126) أَحْسَنَ ٱلْإِكْرَامَ وَأَكْرَمَهُ ضَيْفَهُ
      "He perfected generosity and was generous (with it) [to] his guest."
      (i.e., he was generous with the generosity)

---

[17] معاني النحو 2/199

[18] تفسير ابن عاشور for سورة النساء 4:36

[19] See also تفسير ابن عاشور for سورة المائدة 5:115 (فَإِنِّي أُعَذِّبُهُ عَذابًا لا أُعَذِّبُهُ أَحَدًا مِنَ العالَمِينَ)

A pointing noun

Similar to the pronoun as a deputy maṣdar absolute doee, a pointing noun may be used in the same vein. For example

(127) اَلرَّجُلُ ٱلْمُهَذَّبُ لاَ يُعَامِلُ ٱلنَّاسَ هَـٰذِهِ ٱلْمُعَامَلَةَ [النحو الواضح لعلي الجارم 2/159]
   "The refined man does not deal with the people (with) this dealing."

(128) يَحْفَظُونَ أَسْرَارَهُمْ هَـٰذَا ٱلْحِفْظَ [Wright 2/54A]
   "They keep their secrets (with) this keeping"
   (i.e. so carefully)

24.5. The absolute doee with a deleted governing verb

The governing verb of the specifying absolute doee may be deleted if there is sufficient context or circumstance to supply its meaning. For example, in response to the question,

هَلْ جَلَسَ ٱلزَّائِرُ عِنْدَكَ؟
"Did the visitor sit with you?"

one may reply:

(129) جُلُوسًا طَوِيلًا [النحو الوافي 2/219]
   "A long sitting"
   (for جَلَسَ جُلُوسًا طَوِيلًا "He sat a long sitting.")

Similarly, if one sees a hunter striking his quarry with an arrow succesfully, he might say:

(130) إِصَابَةً سَرِيعَةً [النحو الوافي 2/219]
   "A quick striking"
   (for أَصَابَ إِصَابَةً سَرِيعَةً "He struck a quick striking.")

In both the above scenarios, the deleted governing verb is implied. So the complete sentence includes both the implied governing verb, and the absolute doee

24.6. The absolute doee as a deputy of the deleted governing verb

In some cases, the deleted governing verb is replaced by the absolute doee. The absolute doee is then a deputy of the deleted verb. This can be done in the following circumstances:

24.6.1. The absolute 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:

(131) 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?[20] The maṣdar signifies only a meaning of the action of the verb. The verb signifies both the meaning of its maṣdar and is also linked to a time in which the action originates, continues, or renews. So the verb is more temporary than its maṣdar. Therefore, if we use a absolute doee instead of a verb, then it is not explicitly linked to any time, nor does it explicitly imply a renewal of the action. So the absolute doee as a deputy for the verb signifies a constancy and inseperableness of the action. Whereas the verb is a direct application of the action.

Secondly, the verb is necessarily tied to its doer. So, also in circumstances where the objective is the action itself, and not who does it, the absolute doee may be used as a deputy to the verb.

Here are some more examples of a absolute doee as a deputy for the verb:

(132) [صحيح البخاري: 4973] قَالَ أَبُو لَهَبٍ تَبًّا لَكَ أَلِهَذَا جَمَعْتَنَا فَنَزَلَت تَبَّتْ يَدَا أَبِي لَهَبٍ
       "Abū Lahab said: 'A perishing for you! Is it for this (that) you have gath-
       ered us?' So there was revealed: 'May the hands of Abū Lahab be ruined' "
       [سورة المسد 111:1]
       (تَبًّا is a absolute doee of the verb تَبَّ "to perish".)

(133) شُكْرًا لَكُمْ
       "A thanking for you"
       (for أَشْكُرُكَ "I thank you.")

(134) سُبْحَانَ ٱللَّـهِ "The glorification of Allāh!"
       (سُبْحَانَ is a quasi-maṣdar for the verb سَبَّحَ "to glorify".)

In the above example, the sentence with the verb could be, e.g., أُسَبِّحُ سُبْحَانَ ٱللَّـهِ "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 ٱللَّـهِ, by itself, signifies. The quasi-maṣdar سُبْحَانَ, as a deputy to the verb does not explicitly specify the verb or its doer. Rather, the quasi-maṣdar سُبْحَانَ replaces

---

[20] معاني النحو 203/2

its governing verb. The purpose is to mention the glorification of Allāh without being limited by a time limit for the action of the verb, or a need to mention the doer of the verb.[21]

Similarly,

(135) مَعَاذَ ٱللَّهِ
    "The refuge of Allāh"
    (مَعَاذ is a maṣdar of عَاذَ يَعُوذُ "to seek refuge".)

Using the raised-state maṣdar instead of the absolute doee

In situations that call for a course of action, the raised-state maṣdar may optionally be used instead of using the (propped-state) absolute doee.

For example, in a situation that calls for patience, one might say

(136) صَبْرٌ جَمِيلٌ [206/2 معاني النحو]
    "A beautiful patience"

instead of saying صَبْرًا جَمِيلًا. Here, the implied meaning is ٱلْأَمْرُ فِيهِ صَبْرٌ جَمِيلٌ "The thing to be done in the matter is a beautiful patience."[22]

The raised-state maṣdar (instead of the propped-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:

(137) رَحْمَةُ ٱللَّهِ عَلَيْهِ [206/2 معاني النحو]
    "The mercy of Allāh on him"

(138) وَيْحٌ لِزَيْدٍ [Lane's Lexicon, root ويح]
    "A mercy on Zayd"

In the above example, the following alternative (using the absolute doee) is also possible:

(139)   (1) وَيْحًا لِزَيْدٍ [Lane's Lexicon, root ويح]
      (2) وَيْحَ زَيْدٍ [Lane's Lexicon, root ويح]
      "A mercy on Zayd"
      (as though one were to say: أَلْزَمَهُ ٱللَّـهُ وَيْحًا "May *Allāh* may mercy to attend him constantly!")

The words وَيْل, وَيْب, and وَيْس are used in a similar manner to وَيْح above. These are all maṣdars of disused verbs. وَيْح and وَيْس typically signify compassion and a mild chiding. Whereas وَيْل and وَيْب typically signify a severe chiding, calling for misfortune and destruction.

---

[21] 206/2 معاني النحو
[22] See also البحر المحيط لأبي حيان for سورة يوسف 12:18 (فَصَبْرٌ جَمِيلٌ)

24.6.2. The absolute doee as a deputy of a verb that is a comment

There is a set of circumstances where the governing verb can deleted, and its place is taken by the absolute doee as its deputy. This is when the verb is the comment of a subject-comment sentence, and the verb's maṣdar wouldn't ordinarily be a comment in the raised-state for the subject.[23]

Here are some examples that should illustrate what we mean:

Consider the sentence أَنْتَ تَأْكُلُ وَتَشْرَبُ "You are eating and drinking." The verbs in this sentence may be deleted and each is substituted with its propped-state absolute doees as a deputy. So we can say:

(140) [معاني النحو 2/208] أَنْتَ أَكْلًا وَشُرْبًا
      "You are eating and drinking."
      (for أَنْتَ تَأْكُلُ وَتَشْرَبُ)

What allows this is that the maṣdars شُرْب أَكْل wouldn't oridinarily work as raised-state comments for this subject. That is, we can't say × أَنْتَ أَكْلٌ وَشُرْبٌ. So when we use the maṣdars in the propped-state as absolute doees (أَنْتَ أَكْلًا وَشُرْبًا), it is understood that they are acting as a deputy for their respected deleted verbs.

Here are some more examples:

(141) [النحو الوافي 2/225] ٱلْمَطَرُ سَحًّا سَحًّا
      "The rain (is) pouring (and) pouring."
      (سَحّ is the maṣdar of the verb سَحَّ يَسُحُّ "to pour down abundantly (of rain)")

(142) [النحو الوافي 2/226] مَا ٱلْأَسَدُ مَعَ فَرِيسَتِهِ إِلَّا فَتْكًا
      "The lion is not, with his prey, [anything] but slaying"
      (فَتْك is the maṣdar of فَتَكَ يَفْتُكُ "to assault and slay")

(143) [النحو الوافي 2/222] أَسَفَاهَةً وَأَنْتَ مُثَقَّفٌ؟
      "[Do you act] foolishly while you are an educated [person]?"
      (سَفَاهَة is the maṣdar of سَفِهَ يَسْفَهُ "to be foolish")

As you can see from the examples above, these circumstances are usually limited to one of the following kind of sentences:

  • a repeated maṣdar
  • multiple maṣdars joined with conjunctive particles
  • a restricted maṣdar
  • a maṣdar that is asked about in a question

---

[23]معاني النحو 2/209

24.6.3. The absolute doee as a deputy for a verb in detailing a vague consequential action

This is a very specific circumstance where the absolute doee may occur as a deputy to a verb. Consider an action that is done as a consequence of some matter. If this consequential action is expressed only vaguely, then the following sentence can add detail to this vague action using absolute doees.[24] Here is an example:

(144) إِنْ أَسَاءَ إِلَيْكَ ٱلصَّدِيقُ فَٱسْلُكْ مَسْلَكَ ٱلْعُقَلَاءِ. فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا جَمِيلًا [النحو]

[الوافي 2/224]

If a friend does you wrong then take the path of the intelligent: So either an honorable reproving or a gracious pardoning"

In the example above, the consequential vague action is فَٱسْلُكْ مَسْلَكَ ٱلْعُقَلَاءِ "take the path of the intelligent". The maṣdars عِتَاب "reproving" and صَفْح "pardoning" are then used as absolute doees to detail this vague action, فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا جَمِيلًا "So either an honorable reproving or a gracious pardoning."[25]

24.6.4. The absolute doee as a deputy for a verb in emphasizing the meaning of an entire sentence

One usage of the absolute doee as a deputy for a verb is in emphasizing the meaning of an entire sentence. The absolute doee in such cases are maṣdars (or quasi-maṣdars) like:

- حَقًّا "truly" for أُحِقُّ حَقًّا "I assert a truth"
- يَقِينًا "certainly" for أُوقِنُ يَقِينًا "I ascertain a certainty"

For example,

(145) تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ حَقًّا [صحيح البخاري: 6982]

"Gabriel would appear before him and say, 'O Muḥammad! Indeed you are Allāh's Messenger ﷺ truly'"

(146) وَمَا قَتَلُوهُ يَقِينًا [سورة النساء 4:157]

"And they did not kill him, for certain."

---

[24] النحو العربي: أحكام ومعاني 1/459

[25] See also سورة محمد 47:4 (فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً)

24.6.5. The dualized absolute doee as a deputy of the verb

There are some absolute doees that are dualized and annexed to a pronoun in set phrases. The dual indicates a recurringness of the action. These include:

- لَبّ – لَبَّيْكَ is the quasi-maṣdar of the verb أَلَبَّ يُلِبُّ "to remain." The propped-state dualized maṣdar annexed to the addressee pronoun, لَبَّيْكَ, signifies "I remain for you (i.e. at your service] time after time." A verb لَبَّىٰ يُلَبِّي تَلْبِيَةً "to utter لَبَّيْكَ" is derived from this phrase.
- سَعْد – سَعْدَيْكَ is the quasi-maṣdar of the verb أَسْعَدَ يُسْعِدُ "to help" The propped-state dualized maṣdar annexed to the addressee pronoun, سَعْدَيْكَ, signifies "I am at your aid time after time."
- حَنَانَيْكَ – from حَنَان "mercy". حَنَانَيْكَ signifies "Let your mercy be continuous to me."
- دَوَالَيْكَ – from دَوَال which is equivalent to مُدَاوَلَة and تَدَاوُل "taking by turns". دَوَالَيْكَ signifies "Make (you) the action to be done by turns."
- حَذَارَيْكَ – from حَذَار "Beware". حَذَارَيْكَ signifies "Twice beware!"

24.7. Differentiating the absolute doee from the other propped-state doees

The absolute doee is a kind of doee. Other kinds of doees include the direct doee, the adverb of time and the adverb of place, and the adverb of reason. Generally, all adverbs can be considered to be in the category of doees. All doees are governed by verbs and occur in the propped-state.

Sometimes it is not easy to disambiguate the exact function of an propped-state noun occurring as a doee. We have already seen some instances of this. For example, we mentioned that in example (111) ضَرَبْتُهُ كَثِيرًا, that the propped-state doee كَثِيرًا could be analyzed as either a absolute doee or a adverb of time, depending on context.

Similarly, in example (124) وَلَا تُشْرِكُوا بِهِ شَيْئًا [سورة النساء 4:36] "and associate nothing with Him", شَيْئًا has been analyzed to support both a absolute doee meaning and a direct doee meaning.

For some verbs, their maṣdars are re-used as common nouns. For example:

- أَكْل – أَكَلَ يَأْكُلُ أَكْلًا is re-used to mean "a food"
- صَيْد – صَادَ يَصِيدُ صَيْدًا is re-used to mean "a prey"
- قَوْل – قَالَ يَقُولُ قَوْلًا is re-used to mean "a saying" or "a speech"
- سُؤَال – سَأَلَ يَسْأَلُ سُؤَالًا is re-used to mean "a question"

When these nouns are in the propped-state governed by their verb, then how do we tell whether they are a absolute doee or a direct doee? For example:

(147) أَكَلَ زَيْدٌ أَكْلًا
"Zayd ate an eating."
or
"Zayd ate a food."

By itself, أَكْلًا supports both functions of the direct doee and the absolute doee. And we have to look at context to see which of the two meanings the speaker intended.

Sometimes, if the propped-state doee is qualified, then that can help us distinguish between the two functions. For example,

(148) أَكَلَ زَيْدٌ أَكْلًا سَرِيعًا
"Zayd ate a fast eating"
(i.e. "Zayd ate quickly.")

In the above example, the describer سَرِيع "fast" is applied to the describee أَكْلًا. Now, unless Zayd was eating "fast food" (unlikely in classical times), the describer applies to the manner in which Zayd was eating. Hence أَكْلًا is a absolute doee and not a direct doee.

Sometimes, the qualifier may be applicable to both the absolute doee and the doee. Yet each meaning will be distinct. For example,

(149) صَادَ زَيْدٌ صَيْدَ ٱلْأَسَدِ
"Zayd hunted (in the manner of) the hunting of a lion."
or
"Zayd hunted the lion's prey."

In the above example, the doee صَيْد is qualified in an annexation with the base noun ٱلْأَسَد "the lion". But the qualifier is applicable to both meanings of صَيْد: the absolute doee meaning: "hunting", and the direct doee meaning: "prey". When applied to the absolute doee meaning then the sentence means that Zayd hunted in a ferocious and daring manner, like a lion does. And when applied to the direct doee meaning then the sentence means that Zayd hunted a prey which was (previously) the prey of a lion. However, both of these meanings are distinct from each other. In this sort of case, context should help in figuring out the intended meaning.

In the case of maṣdars like أَكْل and صَيْد, when they are re-used as common nouns, then their existence is not tied to the action of the verb. For example, أَكْل, meaning "food", exists prior to the action of eating. And صَيْد, meaning "prey" exists prior to the action of hunting.

But in the case of maṣdars like قَوْل and سُؤَال, even when they are a direct doee, they only come into existence with the action of their verb. So there is no قَوْل, either as a absolute doee or as a direct doee, before the action of "saying" And there is no سُؤَال, either as a absolute doee or as a direct doee, before the action of "asking".

In such cases, even when a qualifier is applied, the line between the absolute
doee and the direct doee can remain blurry. And that is not really a big deal
because both meanings will be similar. For example,

(150) سَأَلَ زَيْدٌ عَمْرًا سُؤَالًا صَعْبًا
     "He asked a difficult questioning."
     (i.e. the questioning was difficult upon Ɛamr)
     or
     "He asked a difficult question."

This sort of ambiguity can sometimes be found in the other adverb doees as
well.

24.8. Candidates for governing the absolute doee

The verb is the fundamental governor of the doer and the doee. But we have
seen (in sections (ref)), that nouns that have a verbal quality to them, like the
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 quasi-participle, or even another
maṣdar.

Here are some examples:

(151) فَرِحْتُ بِٱجْتِهَادِكَ ٱجْتِهَادًا حَسَنًا [أحكام ومعان: النحو العربي 1/449]
     "I rejoiced at your striving a good striving"
     (the absolute doee ٱجْتِهَادًا is governed by the preceding maṣdar ٱجْتِهَاد)

(152) أَنَا مُكْرِمٌ خَالِدًا إِكْرَامًا عَظِيمًا [أحكام ومعان: النحو العربي 1/449]
     "I will honor Khālid a great honoring."
     (the absolute doee إِكْرَامًا is governed by the doer participle مُكْرِم)

Chapter 25.

The passive verb

25.1. Introduction

Consider the sentence:

شَرِبَ زَيْدٌ ٱلْمَاءَ.

s͡hariba zayduni -lmāʾ.

"Zayd drank the water."

In this sentence, زَيْدٌ "Zayd" is the doer of the verb شَرِبَ "drank". This construction of the verb, which we have been using so far, is called the *active verb* construction, because the doer of the verb, in this case "Zayd" is known. Now consider the following sentence:

شُرِبَ ٱلْمَاءُ.

s͡huriba -lmāʾ.

"The water was drunk."

In this sentence, the doer of the verb, i.e. the person who is doing the action of the verb "to drink", is not mentioned. From the sentence itself it is unknown who the doer is. This construction of the verb is called the *passive verb* construction.

25.2. Forming the passive verb

So far we have been studing form 1 verbs, which use only the three root letters. As we know, the vowel on the middle root letter is variable for active verbs, for example:

- شَرِبَ يَشْرَبُ "to drink".
- فَتَحَ يَفْتَحُ "to open"
- كَبَرَ يَكْبُرُ "to become big"
- etc.

The pattern of passive verb for form 1 verbs is always:

فُعِلَ يُفْعَلُ
fuɛila yufɛalu

This is regardless of the vowel on the middle root letter in the active verb. If there is more than one verb from the same root, with different middle root letter vowels for the active verb, then they will share the same passive verb. For example, the active verbs: حَسَبَ يَحْسُبُ "to reckon" and حَسِبَ يَحْسِبُ "to deem" share the same passive verb: حُسِبَ يُحْسَبُ.

The same doer pronouns are used for the passive verb as for the active verb. And the passive resembling verb has the same three states as the active resembling verb. For example:

- فُعِلُوا *fuɛilū* "they$_{3m}$" (past)
- تُفْعَلَانِ *tufɛalāni* "you$_2$" or "they$_{2f}$" (raised-state resembling)
- أُفْعَلَ *ʾufɛala* "I" (propped-state resembling)
- etc.

The complete table showing the doer pronouns is given in appendix @ref(verb-tables).

25.3. The deputy doer

Consider again this sentence with an passive verb construction:

شُرِبَ ٱلْمَاءُ.
[naib].subs doer

   "The water was drunk."

Note that the noun ٱلْمَاءُ *ʾalmāʾu* "the water" is in the raised-state. This is because, in the absence of the doer, the direct doee of the active verb (ٱلْمَاءَ) is deputized to take doer's place in the raised-state. It is then known as the *deputy doer*.

The doer pronouns for the passive verb shall therefore match the gender and number of the deputy doer. Here are some examples:

شُكِرَتِ ٱلْأُمَّهَاتُ وَمُدِحْنَ.
shukirati -ʾummahātu wamudiḥn.
"The mothers were thanked and praised."

أَنْتُمَا تُغْبَنَانِ وَتُخْدَعَانِ.
ʾantumā tughbanāni watukhdaɛān.
"You$_2$ are being cheated and deceived."

مَا قُطِعَتِ ٱلشَّجَرَةُ.
mā quṭiɛati -shshajarah.
"The tree was not cut."

25.3.1. The deputy doer for multiple direct doees

Some verbs, in the active construction, take multiple direct doee. These verbs can be classified into two classes:

a. Verbs that cause the first direct doee to be affected by, or asked for, the second direct doee. Examples:

مَلَأَ ٱلْغُلَامُ ٱلدَّلْوَ مَاءً.
"The boy filled the bucket (with) water."

مَنَعَ ٱلْمَرَضُ ٱلرَّجُلَ ٱلْعَمَلَ.
"Sickness prevented the man (from) work."

سَأَلَ ٱلْفَقِيرُ ٱلْغَنِيَّ دِرْهَمًا.
"The poor [man] asked the rich [man] (for) a dirham."

b. Verbs that siginify an action of the heart or of intention, like thinking, deeming, making, etc. Examples:

حَسِبْتُ زَيْدًا صَدِيقًا.
"I deemed Zayd [to be] a friend"

وَجَدَتِ ٱلطَّالِبَةُ ٱلْأُسْتَاذَةَ حَلِيمَةً.
"The student_f found the professor_f [to be] forbearing."

جَعَلَ ٱللَّـهُ ٱلْمَاءَ بَرَكَةً.
"Allāh has made the water a blessing."

When such verbs are converted to the passive verb construction, then one, and only one, direct doee shall be chosen to be the deputy doer. It is generally preferred to make the first direct doee the deputy-doer, and leave the second direct doee, as is, in the propped-state. Here are the same sentences in the passive construction:

مُلِئَتِ ٱلدَّلْوُ مَاءً. (دَلْو "bucket" is feminine.)
"The bucket was filled (with) water."

مُنِعَ ٱلرَّجُلُ ٱلْعَمَلَ.
"The man was prevented (from) work."

سُئِلَ ٱلْغَنِيُّ دِرْهَمًا.
"The rich [man] was asked for a dirham."

حُسِبَ زَيْدٌ صَدِيقًا.
"Zayd was deemed [to be] a friend"

وُجِدَتِ ٱلْأُسْتَاذَةُ حَلِيمَةً.
"The professor_f was found [to be] forbearing."

جُعِلَ ٱلْمَاءُ بَرَكَةً.
"Water has been made a blessing."

25.4. Impersonal use

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.

25.4.1. With prepositional phrases

Some verbs take no direct doees, but are used with prepositional phrases. For example,

جَلَسَ ٱلنَّاسُ عَلَى ٱلْأَرْضِ.
"The people sat upon the ground."

Other verbs, which can take a direct doee, may be used without one, and again with a prepositional phrase instead. For example:

كَتَبَ ٱلْكَاتِبُ بِٱلْقَلَمِ.
"The scribe wrote with the pen."

When such sentences are converted to the passive verb construction then the prepositional phrase may be taken as the deputy doer. However, the preposition causes the noun following it to remain in the lowered-state. So the deputy doer is not indicated by an apparent ḍammah (or by the other indicators of the raised-state). The verb then appears to be in the singular masculine, with its deputy doer following it. For example:

جُلِسَ عَلَى ٱلْأَرْضِ.
[naib].subs doer

"The ground was sat upon."

كُتِبَ بِٱلْقَلَمِ.
"The pen was written with."

25.4.2. 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 propped-state. (We will study adverbs of time and place in chapter @ref(adverbs-of-time-and-place), if Allāh wills.) Here is an example:

سَهَرَتِ ٱلْأُمُّ لَيْلَةَ ٱلْقَدْرِ.

[astate].subs adverb of time

> "The mother stayed up the Night of Power."

When this sentence is converted to an passive construction then the adverb of time or place can be taken as the deputy doer in the raised-state:

سُهِرَتْ لَيَلَةُ ٱلْقَدْرِ.
"The Night of Power was stayed up [in]."

Note the raised-state of لَيْلَةُ *laylatu* as the deputy doer.

25.4.3. With the maṣdar

The maṣdar, because it is the action being done may be considered a kind of direct doee. (We will study the use of the maṣdar as a doee in chapter @ref(absolute-doee), if Allāh wills.) For example:

فَهِمَ ٱلشَّيْخُ فَهْمًا عَمِيقًا.
"The old man understood, a deep understanding."

When such sentences are converted to the passive verb construction, then the maṣdar may be taken as the deputy doer in the raised-state.

فُهِمَ فَهْمٌ عَمِيقٌ.
"A deep understanding was understood."

25.4.4. Requirement of specialization

When a prepositional phrase, or an adverb of time or place, or a maṣdar is to be used as a deputy doer in an passive verb construction, then it is required that they be specialized in meaning, and not used in a general sense. So for example, if we have the sentence:

سَهَرَتِ ٱلْأُمُّ لَيْلَةً.
"The mother stayed up a night."

then because of the non-specialized meaning of لَيْلَةً, such a sentence is typically not suitable for being converted to a passive verb construction.

25.4.5. Choosing the deputy doer

If a sentence is to be converted to an passive verb construction and it has more than one of the following:

- a direct doee
- a specialized prepositional phrase
- a specialized adverb of time or place
- a specialized maṣdar

Then only one shall be chosen as the deputy doer. If a direct doee exists, then it is typically chosen. If a direct doee does not exist, then the one desired to be emphasized may be chosen as the deputy doer. For example:

سُهِرَ فِي ٱلْمَسْجِدِ لَيْلَةَ ٱلْقَدْرِ.
"The mosque was stayed up in [on] the Night of Power."

In the above sentence the prepositional phrase فِي ٱلْمَسْجِدِ was chosen as the deputy doer, and the adverb of time لَيْلَةَ remains, as is, in the propped-state.

25.5. States of the passive resembling verb

The passive resembling verb has three states, just like the active resembling verb: the raised-state, the propped-state, and the clipped-state. The three states are used in the same circumstances, and with the same rules that we have already learned.

So the raised-state verb is used for making plain statements:

تُذْكَرُ قِصَّةُ ٱلْمَلِكِ فِي كُتُبِ ٱلتَّأْرِيخِ.
"The story of the king is mentioned in the books of history."

لَا تُرْفَعُ ٱلْأَصْوَاتُ فِي ٱلْمَكْتَبَةِ.
"Voices are not raised in the library."

The propped-state verb is used for expressing wish or purpose:

يَأْمُلُ ٱلْمُسْلِمُونَ أَنْ يُغْفَرَ لَهُمْ.
"The Muslims hope that they be forgiven."
(Note that يُغْفَرَ has a singular masculine deputy doer because there is no direct doee.)

لَنْ تُسْمَعَا.
"You₂ shall not be heard."

دُفِعَ ٱلْبَابُ حَتَّى يُفْتَحَ.
"The door was pushed for the result that it open."

Similarly, the clipped-state verb is used in the following cases:

- With لَمْ "was not":

لَمْ يُؤْذَنْ لِي أَنْ أَدْخُلَ.
"It was not permitted for me that I enter."

- With لَمَّا "not yet"

لَمَّا يُكْتَبْ كِتَابٌ فِي هَـٰذَا ٱلْمَوْضُوع.
"A book has not yet been written in this subject."

- With لِ for indirect commands[1]:

لِيُسْمَعْ صَوْتُهُ!
"Let his voice be heard!"

There is no verb of command for passive verbs. So while indirect commands are typically not used for the addressee participant for active verbs (see section @ref(indirect-commands)), they are the only way to issue commands for the addressee participant in the passive verb construction:

لِتُنْصَرُوا!
"Let you~3m~ be aided!"

25.6. Usage of the passive verb

There are cases where it is permissible to use of the passive verb construction, and cases where it is *not* permissible to use of the passive verb construction. We will explain them below:

25.6.1. Permissible use of the passive verb

There can be a number of reasons why a speaker is forced to, or chooses to, use the passive verb construction. Among these reasons are:

a. When the doer is actually unknown to the speaker. This is the classic use-case, as indicated by the name *passive verb*. (But, as we shall see below, it is not the only use case.) So, if we say:

كُسِرَتِ ٱلزُّجَاجَةُ.
"The glass was broken."

then, it may be that we don't know who broke the glass, and that is why we are expressing it in the passive verb construction.

---

[1] شرح ابن يعيش على المفصل 4/291

b. When the doer is known to the speaker, but he does not wish to make him known to others. So the same sentence above كُسِرَتِ ٱلزُّجَاجَةُ. could be used when the speaker knows that it was actually زَيْد "Zayd", for example, who broke the glass, but the speaker does not wish that others find out that it was Zayd. This itself could be for any reason, for example: the speaker fears Zayd, for fears for Zayd, etc.

c. When the speaker wishes to draw attention to the act itself rather than the doer of the act. So we might say:

مُنِعْنَا ٱلدُّخُولَ.
"We have been prevented from entering."

when we wish to focus on the act of our having been prevented, rather than who prevented us.

d. For stylistic reasons, when it is obvious and known who the doer is. For example:

خُلِقَ ٱلْإِنْسَانُ مِنْ عَجَلٍ
"Man was created of haste [i.e., impatience]." (Qurʾān 21:37. Trans. Saheeh International)

In the above ʾāyah it is known and obvious that Allāh created man.

e. In order to glorify the doer. So we might the passive verb construction to say:

خُلِقَ ٱلْخِنْزِيرُ.
"The pig was created."

This could be to distance Allāh from being mentioned next to the name of a particularly dirty animal.

f. When the doer is not mentioned due to contempt for him. For example:

قُتِلَ أَمِيرُ ٱلْمُؤْمِنِينَ عُمَرُ.
"The Commander of the believers, ʿumar, was killed."

In this sentence we chose not to name the killer due to contempt for him.

These reasons are not mutually exclusive, and sometimes the passive verb construction is used for a combination of them.

25.6.2. Impermissible use of the passive verb

The passive verb may not be used when the doer is mentioned with the verb. This is different from English which can use the word "by" to indicate the doer in a passive voice construction, as in: "The book was written by Zayd.". Such a sentence, in Arabic can only be expressed with the active verb construction:

كَتَبَ زَيْدٌ ٱلْكِتَابَ.
kataba zayduni -lkitāb.
"Zayd wrote the book."

It may seem like this rule is broken in sentences like:

قُتِلَ بِٱلسَّيْفِ.
qutila bi-ssayf.
"He was killed by the sword."

But such is not the case. The active verb constuction would be something like:

قَتَلَهُ فُلَانٌ بِٱلسَّيْفِ.
qatalahu fulānun bi-ssayf.
"So-and-so killed him with the sword."

As you can see, فُلَان "so-and-so" is actually the doer, and ٱلسَّيْف "the sword" is merely a prepositional phrase indicating the instrument used in the act.

Work in progress

Chapter 26.

The doer participle and the doee participle

FIXME:

- move to later chapter, after استفهام because شروط إعمال اسم الفاعل relies on it.
- add الصفة المشبهة *verb-like descriptive noun* and its عمل
- add difference in إعمال اسم الفاعل when it has ال and when without.
- add اسم المفعول acting as verb with نائب الفاعل

See + Wright vol. ii. p. 65+, and p. 195. + النحو الوافي vol 3, p. 246+ + Howell vol. 4, p 1606+

26.1. Introduction

In the previous chapter we studied the maṣdar. In this chapter we shall study two more kinds of verbal-nouns. These are the doer participle and the doee participle. These, too, are nouns that can give the meaning of the verb they are derived from. In places, they may even replace the verb, thereby adding some nuances in meaning.

The doer participle gives the meaning of the doer, that is the person doing the action of the verb. For example, for the verb قَرَأَ يَقْرَأُ قِرَاءَةً "to read", the doer participle is قَارِئ *qāri'* "a reader".

26.2. Pattern of the doer participle

We saw in the previous chapter that the pattern for the maṣdar for form 1 verbs was very variable. In contrast, the pattern for the doer participle for form 1 verbs is fixed. It is always on the pasttern فَاعِل *fāεil*. Also, the doer participle is modified for gender and number. Its forms its feminine by appending ة thus: فَاعِلَة. It takes sound plurals: the *-ūn* for the masculine, and the *-āt* plural for the feminine. In many case, it may also have broken plurals. Here is a table showing these modifications for the raised-state. You should be able to extend them for the propped-state and lowered-state.

Number	Masculine	Feminine
singular	فَاعِلٌ *fāɛilun*	فَاعِلَةٌ *fāɛilatun*
dual	فَاعِلَان *fāɛilāni*	فَاعِلَتَان *fāɛilatāni*
plural	فَاعِلُونَ *fāɛilūna*	فَاعِلَاتٌ *fāɛilātun*

26.3. The doer participle as a noun

Like the maṣdar, the doer participle occupies a place that is between a noun and a verb. The basic, most essential, meaning of the doer participle is that of a noun which denotes the doer of the verb.

So, for example, consider the verb سَأَلَ يَسْأَلُ سُؤَالًا "to question". Its doer participle is سَائِل. Since it refers to the doer of this verb, we can translate it as "a questioner$_m$.".

By itself, the word سَائِل "a questioner" just denotes a noun. It does not indicate when the doer does the action of the verb: has the questioner already asked the question, is he asking it at present, or will he ask it in the future? So, for example, we can say:

سَيَقْدَمُ سَائِلٌ وَسَيَسْأَلُ سُؤَالًا.
sayaqdamu sāʾilun wasayasʾalu suʾālan.
"A questioner$_m$. will arrive and he will ask a question."

In the above sentence, the doer participle is being described as performing the action of the verb in the future.

Here is another example:

سَأَلَتِ ٱلْفَقِيهَ سَائِلَةٌ عَنْ أَمْرٍ.
saʾalati -lfaqīha sāʾilatun ɛan ʾamrin.
"A questioner$_f$. asked the jurist about a matter."

In the above sentence, the doer participle is being described as having performed the action of the verb in the past.

Doer participles of form 1 verbs, when used with this nounal meaning, often have broken plurals, in addition to their sound plurals. Generally, either could be used in most cases, but the usage of the broken plurals is preferred.

For example, consider the verb قَتَلَ يَقْتُلُ قَتْلًا "to kill (ه s.o.)". Its doer participle is قَاتِل "a killer$_m$.". Its sound plural is قَاتِلُونَ *qātilūna* and its broken plurals are قُتَّال *quttāl* and قَتَلَة *qatalah*. Any of these could be used but the broken plural is often preferred.

هَرَبَ قَتَلَةُ ٱلرَّجُلِ إِلَىٰ مَخْبَئِهِمْ.
haraba qatalatu -rrajuli ʾilā maḵbaʾihim.
"The killers of the man fled to their hideout."

26.4. The doer participle as a verb

We have learned that the essential meaning of the doer participle is the doer of the action of the verb from which it is derived. In addition to this essential meaning, the doer participle can also be used in place of the verb from which it is derived. This is only done when the verb to be replaced is the resembling verb. The doer participle does not replace the past verb. We will now explain this usage.

26.4.1. Usage of the doer participle as a present tense verb

Consider the following sentence:

يَذْهَبُ زَيْدٌ إِلَى ٱلْمَدْرَسَةِ.
yadh·habu zaydun ʾila -lmadrasati.
"Zayd goes to school."

The above sentence does not explicitly specify whether Zayd is actually going to school at present, or that he goes to school habitually and not necessarily right now.

If we wish to indicate that Zayd is actually going to school at present we can replace the resembling verb with the indefinite doer participle. So we get:

زَيْدٌ ذَاهِبٌ إِلَى ٱلْمَدْرَسَةِ.
yadh·habu zaydun ʾila -lmadrasati.
"Zayd is going to school."

Note that the same preposition إِلَى *ʾilā* "to" is used with the doer participle as is used with the verb. Also note that this is now a subject-comment sentence instead of a verbal sentence. زَيْدٌ *zaydun* "Zayd" is the subject, and ذَاهِبٌ *dhāhibun* is part of the comment.

This usage of the doer participle to indicate that the action of the verb is ocurring at present is mostly done for what we call *verbs of posture* and *verbs of motion*.

Verbs of posture denote a static position or activity of the doer's body and include verbs like sitting, standing, lying down, sleeping, etc.

Verbs of motion denote a moving action of the doer's body and include verbs like going, coming, running, etc.

So, if, for example, we say,

زَيْنَبُ جَالِسَةٌ عَلَى هَٰذَا ٱلْكُرْسِيِّ.
zaynabu jālisatun ɛala hādha -lkursiyyi.
"Zaynab is sitting on this chair."

this indicates that Zaynab is sitting on this chair at present. And if we say,

تَجْلِسُ زَيْنَبُ عَلَى هَـٰذَا ٱلْكُرْسِيِّ.

tajlisu zaynabu ɛala hādha -lkursiyyi.

"Zaynab sits on this chair."

this indicates that Zaynab usually sits on this chair.

If this usage of the doer participle to indicate a present action is mostly only for verbs of posture and motion, how then do we indicate this distinction for other verbs? We have answered this in section [TODO: add section to resembling verb] where we said that in order to give the meaning that the action of the verb is happening right now, a verbal sentence can be converted to a subject-comment sentence.

26.4.2. Usage of the doer participle as a future tense verb {Doer participle-for-intended-future-action}

The doer participle may be used in place of the verb it is derived from to indicate an intent on the part of the doer, or to indicate that the action will occur in the future.

This usage of the doer participle is not just for verbs of posture and motion like the present tense usage. Rather, it is for all verbs in general.

And since intention is something that is mostly expressed by the speaker for himself, rather than for someone else, we will often find this usage with the subject أَنَا *ʾana* "I".

26.4.2.1. With an indirect doee

Here is an example of the usage of the doer participle as a future tense verb with an indirect doee:

أَنَا ذَاهِبٌ إِلَىٰ بَيْتِ صَدِيقِي فِي ٱلصَّبَاح.

ʾana dhāhibun ʾilā bayti ṣadīqī fi -ṣṣabāḥi.

"I'm going to go to my friend's house in the morning."

In the above sentence it is possible for the phrase فِي ٱلصَّبَاحِ *fi -ṣṣabāḥi* "in the morning" to be ommitted for the same meaning. In that case, surrounding context could tell us that the person is intending to go in the future, and is not actually in the process of going there at present.

Here is another example (by a female speaker):

عِنْدِي كُرَةٌ فِي ٱلْبَيْتِ فَأَنَا رَاجِعَةٌ إِلَى ٱلْبَيْتِ وَلَاعِبَةٌ بِهَا.

ɛindī kuratun fi -lbayti faʾana rājiɛatun ʾila -lbayti walāɛibatun bihā.

"I have a ball at home, so I'm going to go home and play with it."

26.4.2.2. Difference with the particles سَـ *sa-* and سَوْفَ *sawfa*

We have already learned a method to express a future action using the particles
سَـ *sa-* and سَوْفَ *sawfa* with the resembling verb. So we could also have said:

سَأَذْهَبُ إِلَىٰ بَيْتِ صَدِيقِي.
sa'adh·habu 'ilā bayti ṣadīqī.
"I will to go to my friend's house."

The difference between using the particles سَـ *sa-* and سَوْفَ *sawfa* and using the
doer participle is that using the doer participle signifies more emphasis, or, as a
possible consequence of the emphasis, that the action is more imminent. That
is:

أَنَا ذَاهِبٌ ...
'ana dhāhibun …
"I will [definitely] go …"
or
"I'm going to go …"

سَأَذْهَبُ ...
sa'adh·habu …
"[Soon] I will go …"

26.4.2.3. With a direct doee

If a verb takes a direct doee, and we wish to use the direct doee with the verb's
doer participle when the doer participle is acting as a verb, then we may deal
with it in one of three ways:

1. The direct doee in propped-state following the doer participle

   The most basic method of dealing with a direct doee of a doer participle
   is by placing it in the propped-state right after the doer participle. Here
   is an example,

   قَدْ دَخَلَ ٱلْمَدِينَةَ رَجُلٌ شَرِيرٌ. هُوَ قَاتِلٌ سُكَّانَهَا.
   qad dakhala -lmadīnata rajulun sharīrun. hua qātilun sukkānahā.
   "An evil man has entered the city. He is going to kill its residents."

2. The direct doee in lowered-state annexed to the doer participle

   The combination of the doer participle and following direct doee in the
   propped-state is often replaced with an annexation of the doer participle
   to the lowered-state direct doee. So, for example, instead of the above
   example, we can say:

   قَدْ دَخَلَ ٱلْمَدِينَةَ رَجُلٌ شَرِيرٌ. هُوَ قَاتِلُ سُكَّانِهَا.
   qad dakhala -lmadīnata rajulun sharīrun. hua qātilu sukkānihā.
   "An evil man has entered the city. He is going to kill its residents."

Note that قَاتِلُ سُكَّانِهَا *qātilu sukkānihā.* can also support the non-verbal meaning of the doer participle: "killer of its residents", i.e., he has already killed its residents in the past. So, when an annexation is used with a doer participle, we will often need surrounding context to tell us whether the verbal (resembling) meaning is intended, or the noun meaning.

This usage of annexing the doer participle to the lowered-state direct doee instead of employing the more basic usage of the doer participle and a following propped-state direct doee is optional, but fairly common. In fact, when the doer participle is indefinite and tanwīned, and the direct doee begins with أَلْ *ʾal*, then the annexation usage becomes predominant over the basic propped-state usage. So we will be more likely to see:

أَنَا فَاعِلُهُ.
ʾana fāɛiluhu.

instead of:

أَنَا فَاعِلٌ إِيَّاهُ.
ʾana fāɛilun ʾiyyāhu.

for the meaning: "I will do it." Note again, that the latter sentence could also support the nounal meaning of the doer participle: "I am its doer.", i.e., "the one who did it."

Similarly, it will be more common to find:

هُوَ قَاتِلُ ٱلنَّاس.
huwa qātilu -nnāsi.

instead of:

هُوَ قَاتِلٌ ٱلنَّاسَ.
huwa qātiluni -nnāsa.

for the meaning: "He is going to kill the people." Note, once again, that the former sentence also supports the meaning: "He is the people's killer.", i.e., "the one who killed them", and that context would be needed to tell us which of the two meanings is intended.

The annexation of a doer participle to its direct doee in the lowered-state is not the kind of "proper" annexation that we have learned so far. In fact, it is called an *improper annexation* and we shall study it in more detail in chapter TODO, if Allāh wills.

3. Quite similar to what we learned in section (ref) for maṣdars, the direct doee can follow the doer participle in the lowered-state preceded by the preposition لِ *li*.

This is often optional, as an alternative to the above two methods. For example,

هُوَ قَاتِلٌ لَهُمْ.

huwa qātilun lahum.

"He will kill them."

Using ل *li* in this manner is also a technique to move the direct doee before the doer participle for effect, if desired. For example,

هُوَ لَهُمْ قَاتِلٌ.

huwa lahum qātilun.

"He will kill them."

26.4.3. The definite doer participle as a verb

So far we have seen only an indefinite doer participle being used with the meaning of an resembling verb. However, the definite doer participle, too, can give this meaning. The meaning is often in the present tense. Here are some examples:

With an indirect doee:

قَدِمَ زَيْدٌ ٱلذَّاهِبُ إِلَى ٱلْجَامِعَةِ.

qadima zayduni -dhdhāhibu ʾila -ljāmiɛati.

"Zayd, the one who goes to the university, has arrived."

With a direct doee in the propped-state:

هَرَبْتُ مِنَ ٱلْأَسَدِ ٱلْآكِلُ ٱلْإِنْسَانَ.

harabtu mina -lʾasadi -lʾākilu -lʾinsāna.

"I fled from the lion, the one that eats man."

With a direct doee in the lowered-state preceded by the preposition ل *li*:

سَيَنْجَحُ ٱلطَّالِبُ ٱلتَّارِكُ لِلَّهْوِ.

sayanjaḥu -ṭṭālibu -ttāriku lillahwi.

"The student, the one who leaves idle amusement, will succeed."

26.4.4. Plurals of the doer participle when used as a verb

We mentioned in section @ref(the-doer participle-as-a-noun) that doer participles when used with their nounal meaning often have broken plurals along with their sound plural. We gave the example of the doer participle قَاتِل *qātil* "a killer_m" with the sound plural is قَاتِلُونَ *qātilūna* and the broken plurals قُتَّال *quttāl* and قَتَلَة *qatalah*.

When the doer participle is used as a verb, only the sound plural is permitted to be used, and the broken plurals, if any are not used. So we can only say:

هُمْ قَاتِلُونَ ٱلنَّاسَ.

hum qātilūna -nnāsa.

and

هُمْ قَاتِلُو ٱلنَّاس.

hum qātilu -nnāsi.

for

"They will kill the people."

not, for example

هُمْ قُتَّالٌ ٱلنَّاسَ. ✕

(In the second sentence, the ن of قَاتِلُونَ is ommitted because it is an annexe noun).

26.5. The doee participle

The doee participle for form 1 verbs is on the pattern مَفْعُول *mafɛūl*. It carries the meaning of the person or thing to whom the action of the verb has been done. For example, the doee participle for the verb قَتَلَ يَقْتُلُ "to kill (ه s.o.)" is مَقْتُول *maqtūl* and means "a killed person".

26.5.1. The plural of the doee participle

The doee participle almost always takes the sound plurals *-ūn* for masculine intelligent beings, and *-āt* otherwise. Therefore the plural of the doee participle مَقْتُول *maqtūl* "a killed person_m." is مَقْتُولُونَ *maqtūlūna* "killed persons_m.". and the plural of the doee participle مَقْتُولَة *maqtūlah* "a killed person_f." is مَقْتُولَات *maqtūlāt* "killed persons_f.".

There are a only a few doee participles that, as an exception, have broken plurals. The broken plural for these exceptions is than always on the pattern مَفَاعِيل *mafāɛīl*[2]. For example, the doee participle for the verb لَعَنَ يَلْعَنُ لَعْنًا "to curse (ه s.o.)" is مَلْعُون *malɛūn* "accursed" and its plural is مَلَاعِين *malāɛīn*[2].

26.5.2. Usage of the doee participle

Much of what has been said regarding the doer participle applies to the doee participle as well: The doee participle may be used with a verbal meaning for the resembling verb only. So if we say:

هُوَ مَقْتُولٌ.

huwa maqtūl

with a verbal meaning, then it means "He will be killed." And if we say it using its nounal meaning, then it means "He is the person killed."

26.5.3. The doee participles of indirect doee verbs

Consider the verb سَأَلَ يَسْأَلُ سُؤَالًا "to question (عن ه s.o. about s.th.)".

Here it is used in a sentence:

سَأَلَ زَيْدٌ زَيْنَبَ عَنْ حَادِثَةٍ.
sa'ala zaydun zaynaba ɛan ḥādiṯhah.
"Zayd questioned Zaynab about an accident."

In this sentence, زَيْدٌ *zaydun* "Zayd" is the doer. The corresponding doer participle that refers to him is سَائِل *sā'il* "a questioner$_m$". Next, زَيْنَبَ *zaynaba* "Zaynab" is the direct doee. The corresponding doee participle that refers to her is مَسْؤُولَة *mas'ūlah* "a questioned person$_f$". But how, now, do we refer to the indirect doee: حَادِثَةٍ *ḥadiṯhatin* "an accident"? The answer is that the doee participle referring to this indirect doee is مَسْؤُول عَنْهَا *mas'ūl ɛanhā* "a thing$_f$ questioned about".

Let's analyze this term مَسْؤُول عَنْهَا *mas'ūl ɛanhā* "a thing questioned about" carefully. The first word is مَسْؤُول *mas'ūl* which shall always be singular masculine, regardless of the gender and number of the indirect doee. The second word is عَنْهَا *ɛanhā* "about it". Here عَن *ɛan* is the same preposition that has been used with the verb. And هَا *hā* is the pronoun that refers to the indirect doee حَادِثَةٍ *ḥadiṯhatin* "an accident". If the number or gender of the indirect doee were to change then this would be reflected in this pronoun.

So, for example, if we say,

نَظَرَ زَيْدٌ إِلَى ٱلرِّجَالِ.
naḏhara zaydun 'ila -rrijāli.
"Zayd looked at the men."

then, the doee participle that refers to ٱلرِّجَالِ *'arrijāli* "the men" is مَنْظُور إِلَيْهِم *manḏhūr 'ilayhim* "persons$_m$ looked at".

If doee participles of indirect doees are used in sentences then it is the first word (in this case مَنْظُور *manḏhūrun*) that changes for definiteness and state (but not for gender or number, as already discussed). Here are some examples:

From the verb لَعِبَ يَلْعَبُ لَعِبًا "to play (هـ s.th.)":

هَـٰذِهِ ٱلْكُرَىٰ هِيَ ٱلْمَلْعُوبُ بِهَا.
hāḏhi -lkurā hiya -lmalɛūbu bihā.
"These balls are the ones played with."

From the verb أَمَرَ يَأْمُرُ أَمْرًا "to order (ه s.o. ب to do s.th.)":

فَعَلَ ٱلْغُلَامُ ٱلْمَأْمُورَ بِهِنَّ.
faɛala -lghulāmu -lma'mūra bihinna.
"The boy did the [things] ordered to do."

(Remember that the feminine plural pronouns may be used to refer to plural non-intelligent beings, regardless of their grammatical gender, in order to indicate plurality.)

Having said all this, in practice, you may find that indirect doees are sometimes treated as direct doees when forming their doee participle. This is especially common when forming plurals for terms that are very common. So instead of referring to "[things] ordered to do" in the above example as اَلمَأْمُورَ بِهِنَّ *ʾal-maʾmūra bihinna*, you may find the word اَلْمَأْمُورَاتِ *ʾalmaʾmūrāti* used instead.

TODO: The doee participle for indirect doees may have some ambiguity with the doee verbal for direct doees. مسؤول عنه can also be "the person who is asked about it" where the pronoun has been substituted for a noun, for example مسؤول عن الأمر . In this case it is the word مسؤول which will be feminized and pluralized. المسؤولون عنه "the persons asked about it."

For that matter ساءل عنه is also valid as "the questioner about it".

26.6. Doer participles and doee participles re-used as adjectival nouns

Doer participles and doee participles are often re-used as adjectival nouns with meanings that are directly formed from their doer participle and doee participle meanings respectively. Here are some examples:

Verb	Doer participle/doee participle	Adjectival noun meaning
نَعُمَ يَنْعُمَ نُعُومَةً "to be soft"	نَاعِم	"soft"
يَبِسَ يَيْبَسُ يُبُوسَةً "to be dried up"	يَابِس	"dried up"
حَضَرَ يَحْضُرُ حُضُورًا "to be present"	حَاضِر	"present (attending)"
جَمَعَ يَجْمَعُ جَمْعًا "to gather (هـ s.th.)"	جَامِع	"comprehensive"
لَمَعَ يَلْمَعُ لَمْعًا وَلَمَعَانًا "to be shiny"	لَامِع	"shiny"
فَتَحَ يَفْتَحُ فَتْحًا "to open (هـ s.th.)"	مَفْتُوح	"open"
شَهَرَ يَشْهَرُ شَهْرًا "to make famous (ه، هـ s.o., s.th.)"	مَشْهُور	"famous"

26.6.1. Genderizability of doer participles and doee participles when re-used as adjectival nouns

When a doer participle or doee participle is re-used as an adjectival noun, then it generally retains its genderizability. For example,

بَابٌ مَفْتُوحٌ
bābun maftūḥun
"an open door"

and

نَافِذَةٌ مَفْتُوحَةٌ
nāfidhatun maftūḥatun
"an open window"

If, however, the adjectival noun is only applicable to females, then, only a female adjectival noun is formed but, peculiarly, without the feminine marker ة. The most common example is from the verb: حَمَلَ يَحْمِلُ حَمْلًا "to carry (هـ s.th.)". The doer participle is حَامِل *ḥāmil* "a carrier". The adjectival noun formed from the doer participle is "pregnant", but because it is only applicable to females, it does not get the feminine marker ة. For example,

ٱلْمَرْأَةُ حَامِلٌ.
ʾalmarʾatu ḥāmil.
"The woman is pregnant."

This does not affect the doer participle when it is not used with this adjectival noun meaning. For example,

ٱلْمَرْأَةُ حَامِلَةُ ٱلْمَاءِ.
ʾalmarʾatu ḥāmilatu -lmāʾ.
"The woman will carry the water."
or
"The woman is the water-carrier."

26.6.2. Corresponding with English adjectives

Sometimes both the doer participle and the doee participle are used in Arabic with distinct meanings where we would use the same word in English. For example, the verb عَقَلَ يَعْقِلُ عَقْلًا *ɛaqala yaɛqilu ɛaqlan* means "to make sense (هـ of s.th.)". Its doer participle عَاقِل *ɛāqil* means "one who makes sense (of something)" and may be re-used as an adjectival noun meaning "sensible" when it refers to a person who makes sense of something. For example,

زَيْدٌ غُلَامٌ عَاقِلٌ.
zaydun ghulāmun ɛāqil.
"Zayd is a sensible boy."

Its doee participle مَعْقُول *maɛqūl* means "something which makes sense" and may be re-used as an adjectival noun meaning "sensible" when it refers to a something which makes sense. For example,

هَٰذَا مَنْهَجٌ مَعْقُولٌ.
hādhā manhajun maɛqūl.
"This is a sensible approach."

26.7. Doer participle and doee participles re-used as common nouns

The doer participle is often re-used as a common noun with a meaning that is either directly, or indirectly related to the meaning of the verb. For example, the doer participle of the verb سَأَلَ يَسْأَلُ سُؤَالًا *saʾala yasʾalu suʾālan* is سَائِل "a questioner" with the sound plural سَائِلُونَ *sāʾilūna* and the broken plurals سُؤَّال *suʾʾāl* and سَأَلَة *saʾalah*.

The word سَائِل *sāʾil* "a questioner" is re-used with the meaning "a beggar". The association in meaning is that a beggar continually asks people for money.

The re-use of a doer participle or doee participle as a common noun does not prevent it from continuing to be used with its doer/direct doee or verbal meaning. سَائِل *sāʾil* may be used to mean both "a questioner" and "a beggar", and context will help us determine which of the meanings is intended.

When a doer participle is re-used as a common noun then only the broken plural, if it exists, may be used. The sound plural is only permitted to be used if no broken plurals exist. Here are some more examples of doer participles re-used as common nouns:

Verb	Doer participle/doee participle	Plural	Common noun meaning
عَلِمَ يَعْلَمُ عِلْمًا (هـ) "to know (s.th.)"	عَالِم	عُلَمَاء[2]	"a scholar"
طَلَبَ يَطْلُبُ طَلَبًا (هـ) "to seek (s.th.)"	طَالِب	طُلَّاب، طَلَبَة	"a student"
لَعِبَ يَلْعَبُ لَعِبًا (هـ) "to play (s.th.)"	لَاعِب	لَاعِبُونَ	"a player"
جَمَعَ يَجْمَعُ جَمْعًا (هـ) "to gather (s.th.)"	جَامِعَة	جَامِعَات	"a university"
جَمَعَ يَجْمَعُ جَمْعًا (هـ) "to gather (s.th.)"	جَامِع	جَوَامِع[2]	"a mosque (in which the Friday prayers are performed)"
حَدَثَ يَحْدُثُ حُدُوثًا "to happen"	حَادِثَةٌ	حَوَادِث[2]	"an accident"
شَرِبَ يَشْرَبُ شُرْبًا (هـ) "to drink (s.th.)"	شَارِب	شَوَارِب[2]	"a moustache"
سَحَلَ يَسْحَلُ سَحْلًا (هـ) "to abrade (s.th.)"	سَاحِلٌ	سَوَاحِل[2]	"a seashore"
ضَمِنَ يَضْمَنُ ضَمَانًا (هـ) "to guarantee (s.th.)"	مَضْمُونxk	مَضَامِين[2]	"a content (of a letter, etc.)"
دَخَلَ يَدْخُلُ دُخُولًا "to enter"	دَاخِل	none	"inside"
خَرَجَ يَخْرُجُ خُرُوجًا "to exit"	خَارِج	none	"outside"

The last two دَاخِلٌ "inside" and خَارِجٌ "outside" are notable. Here, for example, is how they can be used:

غَسَلَ ٱلْكُوبَ مِنْ دَاخِلٍ.

ḡasala -lkūba min dāḵilin.

"He washed the tumbler from inside."

26.7.1. Genderizability of doer participle and doee participles when re-used as common nouns

When a doer participle or doee participle is re-used as a common noun, then it loses its genderizability. For example, if we wish to say "The building is a university." we will say:

ٱلْبِنَاءُ جَامِعَةٌ.

ʾalbināʾu jāmiɛah.

"The building is a university."

We cannot masculinize جَامِعَة *jāmiɛah* "a university" to جَامِع *jāmiɛ* in order to make it match the gender of بِنَاء *bināʾ* (masc.) "a building". Were we to do so, then جَامِع *jāmiɛ* would get interpreted with either:

1. Its doer participle meaning "a gatherer":

   "The building is a gatherer."

   which doesn't make sense as a sentence.

2. Or, with the common noun meaning of جَامِع *jāmiɛ*, if one happens to exist. There is such a meaning in this case: "a mosque (in which the Friday prayers are performed)". So then we would get:

   ٱلْبِنَاءُ جَامِعٌ.

   ʾalbināʾu jāmiɛun.

   "The building is a mosque (in which the Friday prayers are performed)."

3. Or, with the adjectival noun meaning of جَامِع *jāmiɛ*, if one happens to exist. There is such a meaning in this case: "comprehensive". So then we would get:

   ٱلْبِنَاءُ جَامِعٌ.

   ʾalbināʾu jāmiɛun.

   "The building is comprehensive."

None of these give the original meaning we intended: "The building is a university." So, in summary, once a doer participle or doee participle is re-used as a common noun, it loses its genderizability.

Having said this, when a doer participle is re-used as a common noun that applies to humans, both the masculine and feminine common-noun typically exist together. So for example,

عَالِم *εālim* is re-used as the common-noun for "a (male) scholar" with the plural
عُلَمَاء[2] *εulamāʾ*. And
عَالِمَة *εālimah* is re-used as the common-noun for "a (female) scholar" with the
plural عَالِمَات *εālimāt*.

In such cases, i.e., when applicable to humans, the dictionary will generally
only list, and supply the definition for the masculine common-noun. The reader
is expected to know that its feminine exists and how to form it.

There are exceptions, however. The verb جَرَىٰ يَجْرِي جَرْيًا *jarā yajrī jaryan* "to run"
is formed from the root جري. This is a weak root because of the letter ي in it,
and we will study it in more detail later in chapter @ref(roots-with-weak-final-
letter). In any case, its feminine doer participle is جَارِيَة *jāriyah* and is re-used
for the common noun meaning "a girl". The masculine doer participle is not
re-used as a common noun for the meaning "a boy".

Chapter 27.

The verb كَانَ

27.1. Introduction

We have learned that a verb must have a doer in the raised-state and can have a direct doee in the propped-state. In this chapter, we will learn about a new type of verb, whose doer is called its subject, and whose direct doee is called its comment.

The principal verb of this type is كَانَ which is used to mean "was". There are other verbs which behave in a similar manner and they are called the *sisters* of كَانَ.

27.2. كَانَ, its subject, and its comment

Consider the sentence:

ٱلرَّجُلُ مُعَلِّمٌ.
"The man is a teacher."

This is a subject-comment sentence. ٱلرَّجُلُ is the subject in the raised-state, and مُعَلِّمٌ is the comment, also in the raised-state. Arabic does not, in this case, express any word for "is".

Consider now the following sentence:

كَانَ ٱلرَّجُلُ مُعَلِّمًا.

[mafulb].subs/ comment — doer/subject

Now, as you can see, Arabic does express a word for "was". It is the past verb كَانَ *kāna*. كَانَ is a hollow verb from the root كون. It's resembling verb is يَكُونُ *yakūnu*. The complete table for this verb for all doer pronouns is given below:

Doer pronoun	past verb	resembling verb
he	كَانَ	يَكُونُ
she	كَانَتْ	تَكُونُ
you₁m	كُنْتَ	تَكُونُ
you₁f	كُنْتِ	تَكُونِينَ
I	كُنْتُ	أَكُونُ
they₂m	كَانَا	يَكُونَانِ
they₂f	كَانَتَا	تَكُونَانِ
you₂	كُنْتُمَا	تَكُونَانِ
they₃m	كَانُوا	يَكُونُونَ
they₃f	كُنَّ	يَكُنَّ
you₃m	كُنْتُمْ	تَكُونُونَ
you₃f	كُنْتُنَّ	تَكُنَّ
we	كُنَّا	نَكُونُ

Like, for other verbs, the doer of كَانَ, ٱلرَّجُلُ, is in the raised-state, and and its direct doee, مُعَلِّمًا, is in the propped-state.

However, unlike most other verbs, the doer of كَانَ, ٱلرَّجُلُ, is also called its subject and its direct doee, مُعَلِّمًا, is also called its comment.

So a sentence with كَانَ used in this way is a subject-comment sentence. If it begins with كَانَ then it is also a verbal sentence at the same time.

This property also applies to the sisters of كَانَ that we will learn later in this chapter. Together, these verbs are also called *deficient* verbs, because, besides their doer/subject, they also need an comment to complete the meaning of the sentence. That is, without the comment, the sentence is deficient.

"Is" subject-comment sentences can be converted to "was" subject-comment sentences using the verb كَانَ. Here are some examples:

"is"		"was"	
زَيْنَبُ جَائِعَةٌ.		كَانَتْ زَيْنَبُ جَائِعَةً.	
"Zaynab is hungry."		"Zaynab was hungry."	
ٱلْغُلَامُ زَيْدٌ.		كَانَ ٱلْغُلَامُ زَيْدًا.	
"The boy is Zayd."		"The boy was Zayd."	
ٱلنِّسَاءُ فِي بُيُوتِهِنَّ.		كَانَتْ ٱلنِّسَاءُ فِي بُيُوتِهِنَّ.	
"The women are in their houses."		"The women were in their houses."	
هُمْ مَسْرُورُونَ وَفَرِحُونَ.		كَانُوا مَسْرُورِينَ وَفَرِحِينَ.	
"They₃m are happy and rejoicing."		"They₃m were happy and rejoicing."	
أَنَا نَائِمَةٌ.		كُنْتُ نَائِمَةً.	
"I₁f am sleeping."		"I₁f was sleeping."	
أَنْتَ لِي أَخٌّ.		كُنْتَ لِي أَخًّا.	
"You₁m are a brother to me.		"You₁m were a brother to me.	

27.2.1. Sequence of كَانَ, its subject, and its comment

In sentence word order, the natural sequence is verb, subject, comment.

كَانَ زَيْدٌ قَائِمًا.   Wright 2/100B
"Zayd was standing."

but we may also, for the same meaning, apply the sequence verb, comment, subject:

كَانَ قَائِمًا زَيْدٌ.   Wright 2/100B
"Zayd was standing."

and also the sequence comment, verb, subject:

قَائِمًا كَانَ زَيْدٌ.   Wright 2/100B
"Zayd was standing."

This last order is common in questions and alternative sentence sentences. For example:

أَقَائِمًا كَانَ زَيْدٌ.
"Was Zayd standing?"

اُدْعُ زَيْدًا قَائِمًا كَانَ أَوْ جَالِسًا!
"Call Zayd, be he standing or sitting!"

Sometimes, however, this inversion is impossible because of an indistinguishable state of the two nouns.

For example, in order to express "My brother was my companion," we must say:

كَانَ أَخِي رَفِيقِي.   Wright 2/100C
"My brother was my companion."

This is because, if we invert it, it would naturally mean:

كَانَ رَفِيقِي أَخِي.   Wright 2/100C
"My companion was my brother."

The following apparent sequence is also possible:

زَيْدٌ كَانَ قَائِمًا.
"Zayd: he was standing."

But this is actually a subject-comment sentence. زَيْدٌ is the subject. And the comment is كَانَ قَائِمًا, which is itself a كَانَ subject-comment sentence in the sequence verb, subject, comment. The subject is the hidden pronoun "he" and the comment is قَائِمًا.

27.2.2. Plurals of non-rational beings with كَانَ

Because كَانَ sentences are subject-comment being sentences, many of the rules that we have learned for subject-comment sentences also apply to كَانَ sentences. One such rule is that when the subject of a sentence is a plural of non-rational beings, and the comment is a adjectival noun, then the feminine singular adjectival noun is often used. (See section @ref(usage-of-plurals-of-non-intelligent-beings).) For example:

كَانَتِ ٱلْبُيُوتُ صَغِيرَةً. (typical)
"The houses were small."

Also allowed, but not as common:
كَانَتِ ٱلْبُيُوتُ صَغِيرَاتٍ.
كَانَتِ ٱلْبُيُوتُ صِغَارًا.

ٱلثِّيرَانُ كَانَتْ ضَخْمَةً. (typical)
"The bulls were large."

Also allowed, but not as common:
ٱلثِّيرَانُ كَانَتْ ضِخَامًا.
ٱلثِّيرَانُ كُنَّ ضَخْمَاتٍ.

27.2.3. كَانَ with a separating pronoun

Another rule that applies to subject-comment sentences, and that carries over to كَانَ sentences, is that when the subject and comment are both definite, then a separating pronoun, which is a detached pronoun that matches the subject, can be inserted between them. For example,

كَانَ ٱلْمُؤْمِنُونَ هُمُ ٱلْفَائِزِينَ.
"The believers were the winners."

The separating pronoun هُمْ does not, in this case, serve to disambiguate the comment ٱلْفَائِزِينَ "the winners", from being a describer, as it did in sentences without كَانَ (see section @ref(subject-comment-sentences-separating-pronoun)). This is because the propped-state of ٱلْفَائِزِينَ already tells us that it is the comment of كَانَ. If ٱلْفَائِزِينَ were a describer of the raised-state subject ٱلْمُؤْمِنُونَ, then it too would be in the raised-state, not the propped-state. So the separating pronoun serves more, here, to emphasize the subject.

Most of the time, separating pronouns are used in كَانَ sentences when the subject of كَانَ is itself a pronoun. Examples:

وَكُنَّا نَحْنُ ٱلْوَارِثِينَ
"And it is We who were the inheritors"

كُنْتَ أَنْتَ ٱلرَّقِيبَ عَلَيْهِمْ
"You were the Observer over them"

Sometimes a pronoun may appear to be a separating pronoun, but actually is not one. Consider, for example, the following sentence:

كَانَ ٱلْمُؤْمِنُونَ هُمُ ٱلْفَائِزُونَ.
"The believers were the winners."

Note that ٱلْفَائِزُونَ is in the raised-state, so it is not, by itself, the comment of كانَ. So this is, in fact, a subject-comment sentence. ٱلْمُؤْمِنُونَ is the subject of كانَ. The comment of كانَ is the comment هُمُ ٱلْفَائِزُونَ, which is itself a subject-comment sentence with a raised-state subject (هُمْ) and a raised-state comment (ٱلْفَائِزُونَ).

27.2.4. Negating كانَ

Like other past verbs, the verb كانَ may be negated by preceding it with the particle مَا. For example:

مَا كَانَ إِبْرُهِيمُ يَهُودِيًّ ا وَلَا نَصْرَانِيًّ ا وَلَـٰكِن كَانَ حَنِيفً ا مُّسْلِمً ا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ
"Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allāh]. And he was not of the polytheists."

A similar meaning may be obtained with the particle لَمْ followed by the clipped-state resembling verb يَكُنْ. This is dealt with in section @ref(lam-yakun) below.

27.2.5. Gender of a pronoun subject of كان

Remember from section @ref(gender-of-pronoun-subject) that when the subject of a sentence is a pronoun, then it may optionally either match the gender of the noun it refers to, or the the gender of the predicate. This rules carries over to كانَ subject-comment sentences as well. For example:

ذَهَبْتُ إِلَى ٱلسُّوقِ فِي ٱلصَّبَاحِ. وَكَانَتْ لِي عَادَةً.
"I went to the market in the morning. And it was a habit for me."

وَرَكِبُوهُمْ فَكَانَتْ هَزِيمَتَهُمْ
"And they bore down upon them and it was their defeat."

Note, how, in the above examples, كَانَتْ has a ت of femininity to match the feminine gender of the comment عَادَة "habit", and هَزِيمَتَهُمْ "their defeat".

27.2.6. A pronoun as the comment of كانَ

TODO

27.3. The resembling verb يَكُونُ

The rules related to كَانَ, its subject, and its comment, that we have given above apply also to its resembling verb يَكُونُ.

We will now discuss the usages of the specific states of the resembling verb.

27.3.1. The raised-state resembling verb يَكُونُ

We have already mentioned that Arabic does not usually express any word for "is". So when, then, is the raised-state resembling verb يَكُونُ used? There are actually a few uses of this verb. We will explain them below:

27.3.1.1. يَكُونُ used for habitual "is"

Consider the sentence, "The mother cooks the food." The verb "cooks" implies that the action is habitually done, not necessarily that it is being done at present. If we wished to say that the action is being done at present, we might instead say, "The mother *is cooking* the food." English maintains this distinction between the present and the habitual for most verbs. But it does not for ther verb "is". So if we say, "The sky is blue," then it can mean both (i) that the sky is blue at present, or (ii) that it is habitually blue, not necessarily that it is blue at present.

In Arabic the situation is somewhat different. Arabic does not usually have a distinction between the present and the habitual for most verbs. So تَطْبُخُ الْأُمُّ الطَّعَامَ. may mean both (i) that the mother is cooking the food at present, or (ii) that she habitually does.

But for the verb "is", Arabic can distinguish between the present and the habitual. So if we say السَّمَاءُ زَرْقَاءُ, then this can, in general, mean both (i) that the sky is blue at present, and (ii) that it is habitually blue. If we wish to emphasize the habitual meaning, we may use the resembling verb يَكُونُ, thus:

تَكُونُ السَّمَاءُ زَرْقَاءَ.
"The sky is [habitually] blue."

While we call this the habitual يَكُونُ, it can include a range of meanings, including continually, recurringly, regularly, typically, generally, often, sometimes, can, may, etc. Habitual يَكُونُ is negated using مَا or لَا, just like other raised-state resembling verbs.

Here are some examples:

قَالَ وَمَا الْبِتْعُ وَالْمِزْرُ؟ قُلْتُ شَرَابٌ يَكُونُ مِنَ الْعَسَل وَالْمِزْرُ يَكُونُ مِنَ الشَّعِير
"He said: 'What is mead and beer?' I said: 'A drink: it is from honey, and beer: it is from barley.'"

يَكُونُ اللِّحَافُ وِسَادَةً وَلَا تَكُونُ الْوِسَادَةُ لِحَافًا.
"The blanket can be a pillow but the pillow cannot be a blanket."

مَا يَكُونُ الرَّجُلُ صَدِيقَكَ حَتّى يَصْدُقَكَ.
"A man is not your friend until he is truthful to you."

27.3.1.1.1. قَدْ يَكُونُ for "may be"

When the meaning "may be" is desired, the the resembling verb يَكُونُ may be preceded by the particle قَدْ. For example,

قَدْ يَكُونُ الاسْتِهْزَاءُ كُفْرًا.
"Mocking may be a disbelief."

27.3.1.2. يَكُونُ used for future "will be"

Another usage of the resembling verb يَكُونُ is for the future tense to mean "will be". In this case, it is often preceded by سَ or سَوْفَ. سَ and سَوْفَ are optional and are commonly dropped, especially when the context indicates the future. Future يَكُونُ is negated by لَا. Here are some examples:

فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا
"For you [disbelievers] have denied, so it [i.e., your denial] is going to be adherent."

<div dir="rtl">25:77 سورة الفرقان</div>

لا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ يَومَ القِيَامَةِ
"The frequent cursers will be neither intercessors nor witnesses [on] the day of resurrection."
(يَوْمَ is in the propped-state because it is an adverb of time, see chapter @ref(adverb-of-time).)

<div dir="rtl">رياض الصالحين 1553:</div>

يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ
"It is the Day when people will be like moths, dispersed,"

<div dir="rtl">101:4 سورة القارعة</div>

27.3.2. The propped-state resembling verb يَكُونَ

Like propped-state resembling verbs in general, يَكُونَ "be" expresses the meaning of purpose, wish, or expectation. It occurs after the particles كَيْ, أَنْ, لَنْ, لِ, حَتَّى, and إِذَنْ. All this is consistent with what we have learned about propped-state resembling verbs in chapter @ref(propped-state-resembling-verbs). Here are some examples:

نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ. عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ
"The Trustworthy Spirit [i.e., Gabriel] has brought it down. Upon your heart, [O Muḥammad] - that you may be of the warners -"

<div dir="rtl">سورة الشعراء 26:193-194</div>

لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَـٰئِكَةُ ٱلْمُقَرَّبُونَ

"Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]"

أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

"Then, [O Muḥammad], would you compel the people in order that they become believers?"

27.3.3. The clipped-state resembling verb يَكُنْ

The clipped-state resembling verb يَكُنْ is used consistent with the usage of clipped-state resembling verbs in general. (See chapter @ref(clipped-state-resembling-verbs).)

For example:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong,1 and those will be the successful."

ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ

"The truth is from your Lord, so do not be among the doubters."

لَمْ يَكُنِ ٱلنَّبِيُّ صلى الله عليه وسلم سَبَّابًا وَلاَ فَحَّاشًا وَلاَ لَعَّانًا

"The Prophet ﷺ was not one who would abuse (others) or say obscene words, or curse (others)"

27.3.3.1. Deletion of ن

The ن may (irregularly) be deleted for the clipped-state resembling verbs that don't have a و before them. These are:

- يَكُنْ, becomes يَكُ
- تَكُنْ, becomes تَكُ
- نَكُنْ, becomes نَكُ
- أَكُنْ, becomes أَكُ

This may only be done when the word following the verb does not begin with a connecting hamzah ٱ. Examples:

وَلَا تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ

"and do not be in distress over what they conspire."

وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا

"for I created you before, while you were nothing"

But we can't say:

× لَمْ تَكُ ٱلرَّجُلَ.

This is because ٱلرَّجُلَ begins with with a connecting hamzah ٱ. So we have to say instead:

لَمْ تَكُنِ ٱلرَّجُلَ.
"You were not the man."

27.4. The verb of command كُنْ

The verb of command كُنْ is used to mean "Be!". Examples:

قُلْنَا يَـٰنَارُ كُونِى بَرْدًا ا وَسَلَـٰمًا عَلَىٰٓ إِبْرُٰهِيمَ
We [i.e., Allāh] said, "O fire, be coolness and safety upon Abraham."

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَـٰسِئِينَ
"and We said to them, 'Be apes, despised.'

The verb of command كُنْ followed by the name of a person in the propped-state is used to express one's guessing that the person whom one sees is the individual named. For example:

كُنْ أَبَا ذَرٍّ
"I presume that the person approaching is Abū Dharr"

كُنْ أَبَا زَيْدٍ
"I guess that you are Abū Zayd."

27.5. The complete كَانَ

The verb كَانَ that we have been using so far is called the *deficient* كَانَ. It is called so because its meaning is deficient without its comment. For example, in the sentence كَانَ زَيْدٌ قَائِمًا "Zayd was standing," if we remove the comment قَائِمًا then the sentence is not complete for the desired meaning.

There is another type of كَانَ called the *complete* كَانَ. This كَانَ does not need an comment to complete its meaning. This كَانَ gives the meaning of "exists". In English, we usually express this meaning using "there was". For example,

كَانَ مَلِكٌ.
"There was a king."
(literally: "A king was.")

Note that مَلِك "king" is in the raised-state as the subject. If it were in the propped-state, then it would change the meaning:

كَانَ مَلِكًا.
"He was a king."

Here are some more examples:

كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ.
"There was a trader, and he had sons."

Incidentally, as you can see, the past verb of "have": "has" is expressed using كانَ:

كَانَ عِنْدِي كِتَابٌ.
"I had a book."
(literally: "A book was for me.")

يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ
"There will be in the end of time charlatan liars"
[From Ḥadīth in Ṣaḥīḥ Muslim:7]

إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْلُ
"[At times there] is darkness and flooding"

لَمْ تَكُنِ ٱلْحَرْبُ.
"The war didn't occur."
(literally: "The war was not.")

27.6. Time signification of the past verb كانَ

The general siginification of the past verb كانَ is to indicate a state that existed in the past, and that has possibly ceased. For example:

كَانَ زَيْدٌ قَائِمًا
"Zayd was standing."

This statement is regarding Zayd's state in the past and the implication is that he is possibly no longer standing.

This is the most common signification of the past verb كانَ and the one that we have been using so far. But كانَ is special in that it admits additional significations:

The second signification of كانَ 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:

أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَـٰفِرِينَ
"He refused and was arrogant and became of the disbelievers."

احْتَرَقَ الْخَشَبُ فَكَانَ تُرَابًا.
"The wood burned and so became dust."

A third signification of كانَ is to indicate a state that will be in the future. For example:

وَيَخَافُونَ يَوْمًا ا كَانَ شَرُّهُ مُسْتَطِيرًا ا
"and [they] fear a Day whose evil will be widespread."

A fourth signification of كانَ is to indicate a state that always existed and will always exist.[1] For example:

وَكَانَ ٱللَّهُ غَفُورً ا رَّحِيمً ا

"And ever is Allāh Forgiving and Merciful."

وَلَا تَقْرَبُوا ٱلزِّنَىٰٓ إِنَّهُ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا

"And do not approach unlawful sexual intercourse.1 Indeed, it is ever an immorality and is evil as a way."

27.7. كانَ combined with other verbs

The past verb كانَ and its resembling verb يَكُونُ are combined with other verbs to express complex tenses in the past and the future, respectively. We will explain these combinations below.

27.7.1. كانَ combined with a resembling verb

كانَ is combined with a following resembling verb to express that the action of the verb was repeatedly or continually occurring in the past. For example:

كَانَ زَيْدٌ يَكْتُبُ.
"Zayd was writing."
or
"Zayd used to write."
or
"Zayd would write."

This sentence can be analyzed grammatically as a subject-comment sentence. The subject of كانَ is زَيْد and it is the subject of the sentence. The comment of كانَ is itself a sentence يَكْتُبُ "he writes", and it is the comment of the main sentence.

The order of the subject and the resembling verb can be re-arranged for the same meaning thus:

كَانَ يَكْتُبُ زَيْدٌ.

Now, two grammatical analyses are possible:

1. زَيْد is the doer of يَكْتُبُ, and the subject of كانَ is a hidden pronoun of the fact.
2. زَيْد is the delayed subject of كانَ and يَكْتُبُ is the comment of كانَ. The doer of يَكْتُبُ is a hidden pronoun.

---

[1] 3:110 سورة آل عمران for البحر المحيط لأبي حيان

Either way, the meaning, as we have mentioned, is the same. Here are some more examples for different types of doers/subjects:

كَانَ يَعْبُدُ مُشْرِكُو مَكَّةَ ٱلْأَصْنَامَ.
or
كَانَ مُشْرِكُو مَكَّةَ يَعْبُدُونَ ٱلْأَصْنَامَ.
"The polytheists of Makkah used to worship idols."

كَانَتْ تُحِبُّ الصَّدَقَةَ.
"She used to love [to practice] charity."

كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
"their messengers used to come to them with clear evidences"
(Sound plurals, even of rational beings, may be treated as grammatically singular feminine. See section @ref(sound-plurals-sing-fem).)

كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم وَكَانَ لِي صَوَاحِبُ يَلْعَبْنَ مَعِي
"I used to play with dolls in the presence of the Prophet, and I had companions_f playing with me."

Occasionally, the particle قَدْ precedes the combination of كَانَ and the resembling verb. Example:

قَالُوا هَذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ
"They said, 'This [person] used to transcribe for Muḥammad ﷺ' "

The following resembling verb may also be an passive verb. Example:

إِنَّ أُنَاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم
"Indeed people were (sometimes) judged (literally: held) by the [revealing of] divine inspiration in the lifetime of the Prophet."

27.7.1.1. One كَانَ suffices multiple resembling verbs

If the signification of an action ocurring continually in the past applies to more that one resembling verb, then it is sufficient to prefix كَانَ to only the first one. Example:

كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ
"She used to work with her hand and spend (that income) on charity."
(تَتَصَدَّقُ is abbreviated to تَصَدَّقُ. See section @ref(form-5-verbs-abbrev).)

27.7.1.2. Negation of كَانَ and a resembling verb

In order to negate the combination of كَانَ and the following resembling verb, multiple options are available. Using يَفْعَلُ as an example resembling verb, we can have:

• مَا كَانَ يَفْعَلُ

- لَمْ يَكُنْ يَفْعَلُ
- كَانَ لَا يَفْعَلُ

Examples:

مَا كَانَ أَحَدٌ يَبْدَأُ، أَوْ يَبْدُرُ، ابْنَ عُمَرَ بِالسَّلامِ   الأدب المفرد: 982

"No one preceded or got ahead of Ibn Ɛumar with (giving) the greeting."

كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ   سورة المائدة 5:79

"They used not to prevent one another from wrongdoing that they did."

لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الإِسْنَادِ   صحيح مسلم
introduction:

"They would not ask about the chains of narration"

In terms of the differences between these constructions مَا كَانَ يَفْعَلُ imparts more emphasis in the denial than كَانَ لَا يَفْعَلُ.

There is also difference between the options كَانَ لَا يَفْعَلُ and مَا كَانَ يَفْعَلُ in terms of when one would be used instead of the other.[2] For example, if someone says to you: "I thought I saw you writing yesterday." To reply in the negative, you would say: مَا كُنْتُ أَكْتُبُ instead of كُنْتُ لَا أَكْتُبُ to mean "I was not writing."

The construction مَا كَانَ يَفْعَلُ is also used when one wishes to say that one never used to do something due to one's circumstances And also to mean that one did not know how to do something in the past. For example,

مَا كُنْتُ أَحْفَظُ شِعْرًا.

"I used to not memorize any poetry."

As for كَانَ لَا يَفْعَلُ, it connotes an intentional or purposeful lack of doing something. Whereas, with مَا كَانَ يَفْعَلُ, the lack of action may be incidental. For example, كَانَ لَا يَقْرَأُ ٱلْقُرْآنَ "He used to not read the Qurʾān imparts that the person was intentionally not doing so. Whereas مَا كَانَ يَقْرَأُ ٱلْقُرْآنَ does not convey the intentionality of the lack of action. For example, the person may not have been reading the Qurʾān because he did not know how to.

27.7.1.3. The combination of كَانَ with يَكُونُ

Occasionally, كَانَ can be combined with its own resembling verb يَكُونُ This gives the meaning "was being" or "used to be". يَكُونُ is, in this combination, often optional and may be dropped for no change in meaning. Examples:

كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ   صحيح البخاري: 676

and

كَانَ فِي مِهْنَةِ أَهْلِهِ   صحيح البخاري
6039:

"He used to keep himself busy serving his family"

---

[2] معاني النحو 1/222

قَدْ كَانَ يَكُونُ فِي الأُمَمِ مُحَدَّثُونَ   جامع الترمذي :2398
"There used to be in the nations inspired persons"

رِجَالٌ كَانُوا يَكُونُونَ مَعَ ٱلْمُلُوكِ   Wright 2/21C
"men that used to be with the kings"

كَانَ يَكُونُ فِي ٱلْبَيْتِ   Fischer 107
"He used to be in the house."

27.7.1.4. Possible occurrence

Sometimes كَانَ is used with a resembling verb to express an action that could,
should, or would have occurred. Examples:

كَانَ يَكُونُ سُوءَ أَدَبٍ.   Fischer 108
"It would have been a misbehavior."

فَقَالَ حُذَيْفَةُ أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ   صحيح مسلم :1788
"Ḥudhayfah said: 'You might have done that.' "

This meaning can also be for the future, for example in a question:

أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ   سنن ابن ماجه :2606
"Which thing would you do?"

27.7.1.5. Omission of كَانَ

If one or more past verbs precedes the resembling verb or if the context indicates
that the action was occurring in the past, then كَانَ can be omitted, and the
resembling verb is used by itself.[3] For example:

قُلْ فَلِمَ تَقْتُلُونَ أَنْ بِيَآءَ ٱللَّهِ مِن قَبْلُ   سورة البقرة 2:91
"Say,"Then why did you kill the prophets of Allāh before"
(No كُنْتُمْ before تَقْتُلُونَ.)

وَٱتَّبَعُوا مَا تَتْلُوا ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ   سورة البقرة 2:102
"And they followed [instead] what the devils had recited during the reign of
Solomon"
(No كَانَتْ before تَتْلُو.)

---

[3]Wright 2/21C

27.7.1.6. كَانَ followed by a doer participle or doee participle instead of a resembling verb

Instead of a resembling verb after كَانَ, its doer participle or doee participle may be used instead. And this can give the effect of a state of being rather than an action being done. For example:

كَانَ سَاكِنًا
"He was dwelling"

<div align="right">Wright 2/198A</div>

كَانَتِ ٱلْعُصِيُّ مَرْكُوزَةً فِي ٱلْأَرْضِ.
"The staffs were sticking in the ground."
(كَانَتْ تُرْكَزُ would imply that they were being stuck.)

<div align="right">Wright 2/198A</div>

When the verbal noun refers to an action taking place in the future, the idea of futurity is transferred to a past time. For example:

أَمْرٌ كَانَ مَفْعُولًا
"a matter which was to be done"

<div align="right">Wright 2/196A</div>

27.7.2. كَانَ combined with a past verb

كَانَ is combined with a following past verb to denote an action completed prior to some past (specified or implied) point in time. Example:

مَاتَ ٱلرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَىٰ خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ ٱللَّيْثِ

"al-Rashīd died at Ṭūs after (literally: and) he had set out for Khurāsān to combat Rāfiε ibn al-Layth."

<div align="right">Wright 2/5C</div>

The particle قَدْ is often used when كَانَ is combined with a past verb. قَدْ may be placed either between كَانَ and the following past verb, or before كَانَ. Examples:

كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً
"I had brought up a girl"

<div align="right">Wright 2/5C</div>

قَدْ كَانَتْ فَرَغَتْ مِنْ عَمَلِهَا.
"She had been done with her work."

When their are multiple past verbs, and one (or more) of them occurred farther in the past than the others, it is indicated with قَدْ, the others having merely كَانَ. We re-use a previous example here and extend it:

مَاتَ ٱلرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَىٰ خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ ٱللَّيْثِ. وَكَانَ رَافِعٌ هَـٰذَا قَدْ خَرَجَ وَخَلَعَ ٱلطَّاعَةَ وَتَغَلَّبَ عَلَىٰ سَمَرْقَنْدَ.

"al-Rashīd died at Ṭūs after he had set out for Khurāsān to combat Rāfiε ibn al-Layth. And this Rāfiε had already rebelled and cast off his allegiance and taken forcible posession of Samarqand."
(Note how قَدْ is only used before Rāfiε's action of rebelling.)

<div align="right">Wright 2/6A</div>

27.7.2.1. Negation

This combination may, again, be negated in multiple ways. Examples:

صحيح البخاري
6609:

لاَ يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ
"Vowing does not bring to the son of Adam anything I have not already written in his fate,"

سنن أبي داود: 1778

وَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ
"I wish I had not come out (for Ḥajj) this year"

A report narrated in إحياء علوم الدين لأبي حامد الغزالي 3/139 without a chain

وَمَا كَانَ قَدْ أَتَاهَا بِشَيْءٍ
"And he had not brought her anything"

27.7.3. يَكُونُ combined with a past verb

The resembling verb يَكُونُ is compined with a past verb (often with an interposed قَدْ) to express that the action is conceived of having been completed in the future. Examples:

مشكاة المصابيح
1793:

يَكُونُ قَدْ وَجَبَ عَلَيْكَ صَدَقَةٌ
"Charity will have been incumbent upon you"

Fischer 108

فَلْنَأْخُذْهُ فَنَكُونُ قَدْ أَخَذْنَا عِوَضًا
"Let us take him for (then) we will have taken a substitute"

27.7.3.1. propped-state يَكُونَ combined with a past verb

An propped-state يَكُونَ is combined with a past verb to express being in a state of an action having occurred or that might have occurred. For example:

Fischer 110

خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ
"He feared that he could have erred."

المهذب فيما وقع في القرآن من المعرب للسيوطي p. 59

وَيَجُوزُ أَنْ يَكُونُوا سُبِقُوا
"And that they might have been preceded is possible"

يَشْتَرِطُ فِي النَّائِبِ أَنْ يَكُونَ قَدْ حَجَّ عَنْ نَفْسِهِ
"It is conditional for the deputy that he be in as state of already having performed the Ḥajj for himself."

27.7.4. Verb of command كُنْ combined with a resembling verb

Ocassionally, the verb of command كُنْ is combined with a resembling verb, thus:

Fischer 121

كُنْ أَنْتَ تُكَلِّمُهُمْ
"You be speaking to them!"

27.8. كَانَ with the لِ of denial

One special use of كَانَ is what is termed the لِ *of denial*. This is a negative كَانَ (either مَا كَانَ or لَمْ يَكُنْ with the appropriate suffixes or prefixes for the subject) followed by لِ and then an propped-state resembling verb. This expresses the meaning of:

  i. to deny being the one to do something, or
  ii. to deny going to do something

Here are some examples:

لَمْ تَكُنْ زَيْنَبُ لِتَضْرِبَ وَلَدَهَا
"Zaynab was not one to beat her child."
or
"Zaynab was not going to beat her child."

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ
"But Allāh would not punish them while you, [O Muhammad], are among them"

فَقَالَ أَتَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لأَفْعَلَ ذَلِكَ
"He said: Do you fear that I shall kill him ? I am not going to do that."

قَالَ لَمْ أَكُنْ لأَفْعَلَ
"He said: I was not going to do that."

27.9. كَانَ with the لِ of deserving

Closely related, yet distinct from, the use of كَانَ with the لِ of denial (above) is the use of كَانَ with a لِ that signifies deserving, behooving, appropriateness, or possibility. This is, again, a negative كَانَ followed by the preposition لِ and a following lowered-state noun, and then أَنْ followed by an propped-state resembling verb. This signifies that the action of the verb does not behoove, or is not appropriate or desrving or possibly for the person denoted by the noun after لِ.[4] For example:

فَأَنـ بَتْنَا بِهِ   حَدَآئِقَ ذَاتَ بَهْجَةٍ   مَّا كَانَ لَكُمْ أَن تُنـ بِتُوا   شَجَرَهَآ
"causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof"

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَـٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا   عِبَادً ا لِّي مِن دُونِ ٱللَّهِ
"It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, 'Be servants to me rather than Allāh,'"

---
[4] سورة آل عمران 3:79 for تفسير ابن عاشور and البحر المحيط لأبي حيان

قَالَ أَبُو بَكْرٍ مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صلى الله عليه وسلم

"Abū Bakr said ; it was not befitting for the son of Abū Quḥāfah to lead the prayer in the presence of the Messenger of Allāh ﷺ"

Chapter 28.

إِنَّ and its sisters

28.1. Introduction

In the basic subject-comment sentence, both the subject and the comment are in the raised-state. For example:

أَلرَّجُلُ مُعَلِّمٌ.

comment / subject

"This man is a teacher."

In the above sentence both the subject أَلرَّجُلُ "the man", and the comment مُعَلِّمٌ "a teacher" are in the raised-state. In this chapter we will study a family of particles, called إِنَّ and its sisters, that modify the subject-comment sentence by placing the subject in the propped-state instead of the raised-state. For example,

إِنَّ ٱلرَّجُلَ مُعَلِّمٌ.
ʾinna -rrajula muɛallimun.
"Indeed the man is a teacher."

Note how, in the above example, the subject ٱلرَّجُلَ "the man" is now in the propped-state. The comment مُعَلِّمٌ "a teacher" remains in the raised-state.

The particles constituting the family of إِنَّ and its sisters are:

1. إِنَّ *ʾinna*
2. أَنَّ *ʾanna*
3. كَأَنَّ *kaʾanna*
4. لَـكِنَّ *lākinna*
5. لَيْتَ *layta*
6. لَعَلَّ *laɛalla*

We shall now study each of these particles.

28.2. إِنَّ *ʾinna*

إِنَّ *ʾinna* is used to begin independent sentences. It has an emphatic meaning, as if the speaker is asserting the comment about the subject. It is often translated into English as "indeed" or "verily", but it is also often left untranslated.

إِنَّ *ʾinna* is only used to begin subject-comment sentences. Verbal sentences cannot be introduced by إِنَّ *ʾinna* directly. (Later, in section @ref(damiir-al-shan), we shall see how to overcome this restriction.). For example,

إِنَّ ٱلدِّينَ عِنْدَ ٱللَّٰهِ ٱلْإِسْلَامُ.
ʾinna -ddīna ɛinda -llāhi -lʾislāmu.
"Indeed, the religion in the sight of Allāh is Islām." (Qurʾān 3:19, trans. Saheeh International)

إِنَّ *ʾinna* may be preceded by other particles like وَ "and", فَ "so", and ثُمَّ "then". For example,

أُطْلُبِ ٱلْعِلْمَ ٱلنَّافِعَ. فَإِنَّ طَلَبَ ٱلْعِلْمَ ٱلنَّافِعَ عَمَلٌ صَالِحٌ. وَإِنَّ تَرْكَهُ غَفْلَةٌ. "Seek the useful knowledge. For indeed the seeking of the useful knowledge is a good deed. And indeed leaving it is a negligence."

The subject of إِنَّ *ʾinna* may be a noun phrase, in which case, any describers or replacements of the subject are also in the propped-state. Examples:

إِنَّ هَـٰؤُلَاءِ ٱلرِّجَالَ ٱلْكِرَامَ أَصْدِقَائِي.
"Indeed these noble men are my friends."

إِنَّ *ʾinna* may have multiple subjects, each in the propped-state, separated by وَ. Example,

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَاتِ يَعْبُدُونَ ٱللَّٰهَ.
"Indeed the Muslim men and Muslim women worship Allāh."

If the comment of the first subject has been mentioned before the second subject, then the second subject may optionally be in the propped-state or the raised-state. For example:

إِنَّ زَيْدًا جَالِسٌ وَعَمْرًا.
or
إِنَّ زَيْدًا جَالِسٌ وَعَمْرٌو.
"Indeed Zayd is sitting and ɛamr [as well]."

إِنَّ هَـٰذَا ٱلْكِتَابَ لِي وَذَٰلِكَ ٱلْكِتَابَ لَكَ.
or
إِنَّ هَـٰذَا ٱلْكِتَابَ لِي وَذَٰلِكَ ٱلْكِتَاكُ لَكَ.
"Indeed this book is for me and that book is for you."

إِنَّ *ʾinna* may be used to begin sentences with an indefinite subject. For example,

إِنَّ مَلِكًا مِنَ ٱلْهِنْدِ كَتَبَ إِلَىٰ أَحَدِ وُزَرَائِهِ.
"Indeed a king from India wrote to one of his ministers."

Note that in all the above examples that إِنَّ *ʾinna* is only used to begin subject-comment sentences. Verbal sentences cannot be introduced by إِنَّ *ʾinna* directly. (Later, in section @ref(damiir-al-shan), we shall see how to overcome this restriction.). By default, the subject of إِنَّ *ʾinna* must directly follow it with no intervening words or particles. The only exception is when the comment consists of a prepositional or adverbial phrase, it is then allowed to precede the subject. The subject, in any case, shall be in the propped-state. For example,

إِنَّ فِي ٱلْبَيْتِ رَجُلًا.
"Indeed, in the house, is a man."

إِنَّ تَحْتَ ٱلشَّجَرَةِ كَنْزًا ثَمِينًا.
"Indeed, under the tree, is a precious treasure."

This reverse order is permitted even when the subject is definite. For example,

إِنَّ مَعَكَ صَاحِبَكَ.
"Indeed, with you, is *your companion*."

This puts the logical accent on the subject صَاحِبَكَ "your companion". If the subject is placed first then this puts the logical accent on the comment:

إِنَّ صَاحِبَكَ مَعَكَ.
"Indeed your companion is *with* you."

If the subject contains a pronoun that refers to a noun in the comment then the comment must precede the subject. For example,

إِنَّ فِي ٱلْمَصْنَعِ عُمَّالَهُ.
"Indeed, in the factory, are its workers."

إِنَّ أَمَامَ ٱلدَّارِ حَارِسَهَا.
"Indeed, in front of the door, is its guard."

28.2.1. Pronoun subjects

The subject of إِنَّ may be a pronoun instead of a noun. For this the attached pronouns are used. For example,

لَا تَقْطَعْ تِلْكَ ٱلشَّجَرَةَ فَإِنَّهَا ظَلِيلَةٌ.
"Don't cut that tree, for it is shady."

إِنَّكُمَا صَدِيقَايَ.
"You₂ are my friends."

The speaker pronouns, both singular and plural, may optionally keep or drop their ن. So for the singular speaker pronoun both إِنَّنِي *ʾinnanī* and إِنِّي *ʾinnī* may

be used. And for the plural speaker pronoun both إِنَّنَا *ʾinnanā* and إِنَّا *ʾinnā* may be used. Examples:

إِنِّي مُسْلِمٌ.
or
إِنَّنِي مُسْلِمٌ.
"Indeed I am a Muslim."

إِنَّنَا كَاتِبُو هَـٰذَا ٱلْكِتَابَ.
or
إِنَّا كَاتِبُو هَـٰذَا ٱلْكِتَابَ.
"Indeed we are the writers of this book."

TODO: Multiple pronoun subjects: إِنَّ وَ إِيَّاكَ ...

إِنَّ with the speaker pronouns are often used with doer participles to signify that the speaker intends to to the action of the verb. For example,

إِنِّي ذَاهِبٌ إِلَىٰ ٱلْمَسْجِدِ.
"I'm going to the mosque."

We also mentioned this point in section @ref(doer participle-for-intended-future-action).

28.2.2. إِنَّ *ʾinna* with a strengthening لَ

The strengthening particle لَ adds extra emphasis and may optionally be used between the subject of إِنَّ and its comment. If the subject occurs first (as is the default) then لَ is connected to and placed directly before the comment. For example:

إِنَّ زَيْدًا لَقَائِمٌ.
"Indeed Zayd is definitely standing."

If the comment precedes the subject, then then لَ is connected to and placed directly before the subject. For example:

إِنَّ فِي ٱلْبَيْتِ لَرَجُلًا.
"Indeed, in the house, is definitely a man."

The strengthening particle لَ is only used with إِنَّ and not for any of its other sisters (لَعَلَّ and ,لَيْتَ ,لَـٰكِنَّ ,كَأَنَّ ,أَنَّ, إِنَّ).

28.2.3. Commonality of rules for إِنَّ and its sisters

Unless otherwise noted, the rules we have presented above for إِنَّ, for example, the subject being in the propped-state, the order of the subject and the comment, the use of attached pronouns for the subject, etc., apply also to its other sisters.

The strengthening particle لَ, as mentioned above, is only used with إِنَّ and not for any of its other sisters.

28.3. أَنَّ *'anna*

The particle أَنَّ *'anna* can be translated as "that". It is similar to إِنَّ in that it is asserts the comment about the subject. But أَنَّ is different from إِنَّ in that إِنَّ, its subject, and its comment together constitute a complete sentence. Whereas the أَنَّ clause (أَنَّ , its subject, and its comment together) does not constitute a complete sentence. For example, consider the expression:

زَيْدٌ صَادِقٌ.
"Zayd is truthful."

This is a complete sentence. But if we add أَنَّ "that" to its beginning, it no longer remains a complete sentence:

أَنَّ زَيْدًا صَادِقٌ
"that Zayd is truthful"

We need to additional words, external to the أَنَّ clause to complete the sentence. We will see examples of this below.

28.3.1. The أَنَّ clause in place of the direct doee

أَعْلَمُ أَنَّ زَيْدًا صَادِقٌ.
[mafulb].subs

"I know that Zayd is truthful."

Note how, in the example above the أَنَّ clause (أَنَّ زَيْدًا صَادِقٌ) has occupied the place of the direct doee of the verb أَعْلَمُ.

In a similar manner, أَنَّ clauses can be placed where one would expect other noun positions, such as: a subject, an comment, a doer, and more. Here are some examples:

28.3.2. The أَنَّ clause in place of the doer

Example:

بَلَغَني أَنَّكَ مَرِيضٌ.
doer

"That you are sick has reached me." ("It has reached me that you are sick.")

28.3.3. The أَنَّ clause in place of the subject

Example (with comment before subject in sentence word order):

مِنْ صِفَاتِهِ أَنَّهُ كَرِيمٌ.
subject

"From his characteristeics is that he is noble."

28.3.4. The أَنَّ clause in place of the comment

Example:

أَلْحَقُّ أَنَّهُ ذَهَبَ.
comment

"The truth is that he went."

28.3.5. كَانَ with أَنَّ

As you know, كَانَ's doer is also its subject, and its direct doee is also its comment. The أَنَّ clause can occur in either the subject or the comment of كَنَ. For example, the أَنَّ clause as the comment:

كَانَ ٱلْأَمْرُ أَنَّهُ لَمْ يَفْعَلْ وَاجِبَهُ.
comment

"The matter was that he didn't do his obligation."

Now, the أَنَّ clause as the subject:

كَانَ ٱلْأَمْرَ أَنَّهُ لَمْ يَفْعَلْ وَاجِبَهُ.
subject

"That he didn't do his obligation was the matter."

Note that in the latter case, the comment precedes the subject.

28.3.6. The أَنَّ clause in place of an lowered-state noun

The أَنَّ clause can occur in place of an lowered-state base noun in an annexation. Example:

كَثُرَ قَاطِعُو ٱلطَّرِيقِ لِدَرَجَةِ أَنَّ ٱلسَّفَرَ خَطِرٌ.
[mudafil].subs

"The highway robbers (literally: the cutters of the way) have increased to the degree that the journey is dangerous."

The أَنَّ clause can occur in place of an lowered-state noun directly following a preposition. Example:

عَجِبْتُ مِنْ أَنَّ زَيْدًا نَائِمٌ.
[istate].subs after preposition

"I wondered at that Zayd is asleep."

28.3.6.1. Optionally deleting the preposition directlt before an أَنَّ clause

If an أَنَّ clause directly follows a preposition, it is permissible to optionally delete the preposition as long as the meaning remains clear. So the previous example can be expressed without the preposition مِنْ with the same meaning:

عَجِبْتُ أَنَّ زَيْدًا نَائِمٌ.
"I wondered at that Zayd is asleep."

28.3.6.2. لِأَنَّ "because"

The combination of the preposition لِ "for" and أَنَّ is used to mean "because". For example,

أَكَلْتُ ٱلطَّعَامَ لِأَنَّنِي كُنْتُ جَائِعًا.
"I ate the food because I was hungry."

28.3.7. Equivalence of the أَنَّ clause with a maṣdar

As a matter of grammatical theory, the أَنَّ clause, i.e. (أَنَّ itself, its subject, and its comment) is considered equivalent to a maṣdar (typically in an annexation, and possibly with a direct doee as well). It is this equivalence that allows it to thake the place of a doer, direct doee, and the other categories we have given above. For instance, consider the example:

عَجِبْتُ مِنْ أَنَّ زَيْدًا ذَهَب.
"I wondered at that Zayd went."

Here, the clause أَنَّ زَيْدًا ذَهَب is equivalent to the verbal noun phrase ذَهَابِ زَيْدٍ "Zayd's going". So the grammatically equivalent sentence with this verbal noun phrase is:

عَجِبْتُ مِنْ ذَهَابِ زَيْدٍ.
"I wondered at Zayd's going."

Similarly, in the example,

مِنْ صِفَاتِهِ أَنَّهُ كَرِيمٌ.
"From his characteristics is that he is generous."

the clause أَنَّهُ كَرِيمٌ is equivalent to the verbal noun phrase كَرَامَتِهِ "his generosity". So the grammatically equivalent sentence with this verbal noun phrase is:

كَرَامَتِهِ مِنْ صِفَاتِهِ.
"His generosity is from his characteristics."

This grammatical equivalence is more a matter of theory than of practical usefulness to us. And you have seen this grammatical equivalence before with أَنْ and propped-state resembling verbs in chanpter @ref(propped-state-resembling-verbs-verbal-noun).

28.4. كَأَنَّ *ka'anna*

كَأَنَّ *ka'anna* may be translated as "[It is] as if". It is actually simply the preposition كَ "like" attached to أَنَّ. But it is treated separately because, unlike أَنَّ, كَأَنَّ *ka'anna*, its subject, and its comment constitute a complete sentence. For example,

كَأَنَّ ٱلْأُمَّ مَدْرَسَةٌ.
"[It is] as if the mother is a school."

TODO: add more info

28.5. لَكِنَّ *lākinna*

TODO

28.6. لَيْتَ *layta*
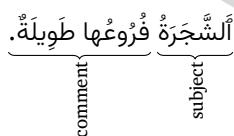
TODO

28.7. لَعَلَّ *laɛalla*

TODO

28.8. The comment as a complete sentence and the pronoun of the fact

28.8.1. The comment as a complete sentence

There is a sub-type of subject-comment sentence where the comment is a complete sentence. Here is an example:

أَلشَّجَرَةُ فُرُوعُها طَوِيلَةٌ.

"The tree: its branches are long."

In these kinds of sentences, the subject introduces a topic, and the comment is itself a sentence which comments on the topic/subject. We have, in fact, already seen sentences like this in section @ref(past-verbs-order-of-words), when we take a verbal sentence and convert it to a subject-comment sentence. This is the example we discussed there:

أَلرَّجُلُ كَتَبَ كِتَابًا.
"The man: he wrote a book."

28.8.1.1. The linker pronoun

A subject-comment sentence, in which the comment is itself a sentence; typically requires a pronoun in the comment that links back to the subject. In the example اَلشَّجَرَةُفُرُوعُهَا طَوِيلَةٌ., the attached pronoun هَا "it" in فُرُوعُهَا "its tree" is the linker pronoun that links back to the subject اَلشَّجَرَةُ "the tree".

Similarly, in the example اَلرَّجُلُ كَتَبَ كِتَابًا. the linker pronoun is the invisible doer pronoun "he" of the verb كَتَبَ "he wrote" that links back to the subject اَلرَّجُلُ "the man".

28.8.1.2. Subject-comment sentences with إِنَّ and its sisters

إِنَّ and its sisters are very often used in subject-comment sentences. (With أَنَّ it is, as usual, an incomplete sentence.) Here are some examples:

إِنَّ زَيْدًا لَهُ أَخٌّ وَأُخْتٌ.
"Indeed Zayd: he has a brother and sister."

اِعْلَمْ أَنَّ ٱلْعِلْمَ حُصُولُهُ يَتَطَلَّبُ جُهْدًا.
"Know that knowledge: its obtaining requires effort."

28.8.1.3. Subject-comment sentences with a pronoun subject

The subject, in a subject-comment sentence, is frequently a pronoun. For example,

أَنَا ٱسْمِي زَيْدٌ.
"I: my name is Zayd."

أَكَلْتُ ٱلطَّعَامَ لَكِنَّكَ لَمْ تَأْكُلْ.
"I ate the food but you: you didn't eat."

28.8.2. The pronoun of the fact

Mostly, pronouns are used in place of nouns when it is already known to whom the noun refers to. So if you say:

أَنَا ٱسْمِي زَيْدٌ.
"I: my name is Zayd."

the pronoun أَنَا "I" refers to the speaker, who is known.

There is a special pronoun, called the *pronoun of the fact* that begins subject-comment sentences. This pronoun does not refer to any previously known entity, but rather refers to the comment that follows it. It is sometimes translated as "the fact is" but is often left untranslated. Here is an example:

هُوَ ٱلْبَرْدُ شَدِيدٌ.

"The fact is: the cold is intense."

This pronoun is usually the singular masculine pronoun (as above) but it is also sometimes the singular feminine pronoun هِيَ. It is typically used with statements of import, to which the speaker wishes to draw attention. The comment does not contain a linker pronoun because the whole comment refers back to the subject. The pronoun of the fact is frequently used with إِنَّ and its sisters. Here are some examples:

إِنَّهُ لَا يُفْلِحُ ٱلْكَافِرُونَ.
"Indeed, the disbelievers will not succeed."
(Qur'ān 23:117, trans. Saheeh International)

Sometimes, one can choose between using the pronoun of the fact and a pronoun matching the participant resulting in different emphasis. For example,

إِنَّهُ هُمُ ٱلْفَاعِلُونَ
"Indeed, the fact is: they are the doers."

إِنَّهُمْ هُمُ ٱلْفَاعِلُونَ
"Indeed, *they* are the doers."

28.9. The lightened versions إِنْ ,أَنْ ,كَأَنْ, and لَكِنْ

The particles إِنَّ ,أَنَّ ,كَأَنَّ, and لَكِنَّ, because of the doubled نّ are considered *heavy*. There exist *lightened* versions of these particles that are: إِنْ ,أَنْ ,كَأَنْ, and لَكِنْ. These lightened versions have similar meanings to their heavy counterparts but they have somewhat different rules. We will discuss them below. In terms of their usage إِنْ and كَأَنْ are not very commonly used except in the Qur'ān, poetry, and other rhetorical texts. أَنْ and لَكِنْ are relatively more common.

28.9.1. The lightened إِنْ

The lightened إِنْ can be used in either of the following ways:

i. With the same rules as the heavy إِنَّ. The subject is put in the propped-state and the use of the strengthening لَ is optional. For example,

إِنْ زَيْدًا مُسْلِمٌ.
or
إِنْ زَيْدًا لَمُسْلِمٌ.
"Indeed Zayd is a Muslim."

However, this method is not as common as the second way (below):

ii. The subject is not put in the propped-state but is rather in the raised-state. However, the strengthening لَ (see section @ref(inna-strengthening-la) above), that was optional with the heavy إِنَّ, is now mandatory with the lightened إِنْ. For example,

إِنْ زَيْدٌ لَمُسْلِمٌ.
"Indeed Zayd is a Muslim."

Another notable difference between the lightened إِنْ and the heavy إِنَّ is that the heavy إِنَّ is only used to introduce subject-comment sentences. The lightened إِنْ, however, can be used to introduce verbal sentences, but only those that begin with the verbs: كَانَ and its sisters, كَادَ and its sisters, and ظَنَّ and its sisters. For example,

قَرَأْتُ ٱلْكِتَابَ وَإِنْ كَانَ ٱلْكِتَابُ لَجَيِّدًا.
"I read the book and indeed the book was good."

28.9.2. The lightened أَنْ

As we know, the heavy أَنَّ is an emphatic particle and is frequently used with the pronoun of the fact, thus:

أَعْلَمُ أَنَّهُ ٱلْبَرْدُ شَدِيدٌ.
"I know that the fact is: the cold is intense."

When we wish not to use much emphasis, we may replace the heavy أَنَّ along with its following pronoun of the fact (أَنَّهَا/أَنَّهُ) with a lightened أَنْ, thus:

أَعْلَمُ أَنِ ٱلْبَرْدُ شَدِيدٌ.
"I know that the cold is intense."

Note that the lightened أَنْ replaces أَنَّهُ, which is the combination of heavy أَنَّ *and* the pronoun of the fact هُ. So the pronoun of the fact (هُ) does not appear with the lightened أَنْ.

In the above example, the lightened أَنْ introduces a comment which is a subject-comment sentence. But the more common use of the lightened أَنْ is to introduce comments that are verbal sentences.

When the comment of the lightened أَنْ is a verbal sentence, then it is preferred to separate the verb from أَنْ with one of the following:

1. قَدْ. Example:

   أَظُنُّ أَنْ قَدْ غَرَبَتِ ٱلشَّمْسُ.
   "I think that the sun has set."

2. سَ or سَوْفَ. Example:

   أَعْلَمُ أَنْ سَيَذْهَبُ.
   "I know that he will go."

3. A negative particle like لَا, لَنْ, or لَمْ.

   أَعْلَمُ أَنْ لَا يَذْهَبُ.
   "I know that he does/will not go."

   Note that, in writing, we have not combined the lightened أَنْ and لَا to form أَلَّا, as is done for the propped-state-verbal أَنْ (for example: أَلَّا يَذْهَبَ "that he not go") in chapter @ref(chapter-propped-state-resembling-verbs). This distinction in spelling is not obligatory, but some authorities recommend it. In any case, they are both pronounced the same: ʾallā.

   More examples:

   أَعْلَمُ أَنْ لَنْ يَذْهَبَ.
   "I know that he shall not go."

   أَعْلَمُ أَنْ لَمْ يَذْهَبْ.
   "I know that he did not go."

   Note that the لَنْ and لَمْ, even when after the lightened أَنْ, change the state of the following resembling verb to the propped-state and clipped-state respectively.

4. The conditional particle لَوْ. We will study conditional sentences in chapter @ref(conditional-sentences). TODO: add example.

Rigid verbs like لَيْسَ and verbs expressing supplications are exempted from needing to be separated from the lightened أَنْ. Example:

ظَنَنْتُ أَنْ لَيْسَ ٱلْبَرْدُ شَدِيدًا.
"I thought that the cold is not intense."

28.9.2.1. Distinguishing between the lightened أَنْ and the propped-state-verbal أَنْ

Although they are similar in meaning, care must be taken to distinguish between this lightened أَنْ and the propped-state-verbal أَنْ (that we learned in chapter @ref(chapter-propped-state-resembling-verbs)), The propped-state-verbal أَنْ puts the following resembling verb in the propped-state. Whereas the resembling verb directly after the lightened أَنْ remains in the raised-state. The following guidelines can help to distinguish between these two أَنْ:

- If the verb before أَنْ signifies certainty then only أَنَّ and its lightened version أَنْ is used. For example,

أَعْلَمُ أَنْ قَدْ ذَهَبَ وَأَنْ سَيَرْجِعُ.
"I know that he has gone and that he will return."

- If the verb before أَنْ signifies wanting, hoping, or expecting, then the أَنْ puts the following verb in the propped-state. For example,

أَطْمَعُ أَلَّا يَذْهَبَ.
"I hope that he not go."

Note that the verb يَذْهَبَ is in the propped-state.

- If the verb before أَنْ reflects a view of something going to occur, and signifies neither certainty nor expectation, but rather doubt or neutrality, then either of the أَنْs may be used, depending on the intended meaning. Such verbs include ظَنَّ يَظُنُّ "to think" and حَسِبَ يَحْسِبُ "to deem". For example,

propped-state-verbal أَنْ:
ظَنَنْتُ أَنْ يَرْجِعَ.
"I thought that he should return."

lightened أَنْ:
ظَنَنْتُ أَنْ يَرْجِعُ.
"I thought that he will return."

- If the verb before أَنْ does not reflect a view of something going to occur then the أَنْ is typically the propped-state-verbal أَنْ. For example,

سَرَّنِي أَنْ تَنْجَحَ
"That you succeed [will have] gladdened me."

Remember from chapter @ref(chapter-propped-state-resembling-verbs)), that the propped-state-verbal أَنْ can occur with past verbs as well. Example:

سَرَّنِي أَنْ نَجَحْتَ
"That you have succeeded [has] gladdened me."

28.9.3. The lightened كَأَنْ

The lightened كَأَنْ is similar to the lightened أَنْ in that it introduces a subject-comment sentence and the subject is usually a deleted pronoun of the fact. For example,

كَأَنَ ٱلْبَرْدُ ذَهَبَ.
"[It is] as if the cold has gone."

Also similar to the lightened أَنْ, the lightened كَأَنْ may introduce a verbal sentence but it must be separated from كَأَنْ by either قَدْ or لَمْ. For example,

ذَهَبَ كَأَنْ لَمْ يَسْمَعْ.
"He went as if he did not hear."

28.9.4. The lightened لَكِنْ

The lightened لَكِنْ has the same meaning as the heavy لَكِنَّ but it has no grammatical effect on the word or sentence after it. It may introduce either subject-comment or verbal sentences. For example,

نَجَحَ زَيْدٌ لَكِنْ صَدِيقُهُ لَمْ يَنْجَحْ.
"Zayd succeeded but his friend did not succeed."

Work in progress

Chapter 29.

The ḥāl

29.1. Introduction

The *ḥāl* (اَلْحَال) is a kind of adverb, governed typically by a verb, that describes the state of the *person of ḥāl* during the time that the ḥāl's governing verb is taking place. Here is an example of a ḥāl:

جَاءَ زَيْدٌ رَاكِبًا.

"Zayd came riding"

In the example above, the usage of the ḥāl signifies that Zayd, while he was coming, was in a riding state.

By the way, we are not not using "state" here terminologically, as in raised-state, propped-state, etc. Rather we are using it to mean Zayd's condition or mode of being.

29.2. Matching the ḥāl to the person of ḥāl

Consider again the example:

(153) جَاءَ زَيْدٌ رَاكِبًا [Wright 2/112C]
  "Zayd came riding"

The ḥāl رَاكِبًا is an adjectival noun matching the person of ḥāl زَيْد in number (singular) and gender (masculine).

If the person of ḥāl is feminine in gender or more than one in number, then the ḥāl will match it accordingly. For example:

(154) قَامَت ٱبْنَتُّهُ إِلَيْهِ بَاكِيَةً [Fischer 196D]
  "His daughter [went and] stood to him crying"

(155) وَثَبَا مُسْرِعَيْن [صحيح البخاري: 4794]
    "they₂ₘ got up hastening"

(156) جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبَيْن [النحو العربي: أحكام ومعان 2/38]
    "Saꜥīd and Khālid came riding."

For plurals, both sound and broken plurals may be used:

(157) وَٱدْخُلُوا ٱلْبَابَ سُجَّدًا [سورة البقرة 2:58]
    "and enter the gate bowing humbly"
    (The person of ḥāl is the plural masculine doer pronoun in ٱدْخُلُوا and the
    ḥāl سُجَّد is the plural of سَاجِد.)

(158) خَرَجْنَا مُتَوَجِّهِينَ إِلَى ٱلْيَمَن [Fischer 196D]
    "We left heading towards Yemen"

As with describers and comments, when the person of ḥāl is a plural of non-intelligent beings, the singular feminine is typically used for the ḥāl. For example:

(159) صَالَتِ ٱلْأُسُودُ عَلَى ٱلْفَرِيسَةِ فَاتِكَةً
    "The lions pounced on the prey slaying"

29.3. The governor of the ḥāl

The governor of the ḥāl may be one of the following:

A verb

The verb is the typical governor of the ḥāl. For example:

(160) جَاءَ زَيْدٌ رَاكِبًا [Wright 2/113D]
    "Zayd came riding"

A maṣdar

(161) رُكُوبُكَ ٱلسَّيَارَةَ مُسْرِعَةً خَطَرٌ عَلَيْكَ [النحو العربي: أحكام ومعان 2/51]
    "Your riding the car speeding is a danger for you."

A quasi-verb

A quasi-verb is a derived verbal noun like an doer participle or an doee participle, or an adjectival noun, etc. For example:

(162) زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا [Wright 2/113D]
"Zayd is beating Ɛamr standing."

(163) زَيْدٌ حَسَنٌ قَائِمًا [Wright 2/113D]
"Zayd is handsome standing."

(164) زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا [Wright 2/114A]
"Zayd, standing, is more handsome than him sitting."

An expression that has verbal force

An expression that has verbal force could be:

- a preposition or adverb of time or place with a following noun in the lowered-state
- a pointing noun
- a question word
- a word like لَعَلَّ, كَأَنَّ, لَيْتَ

In such cases there will typically be the implicit existential verb "is" providing the verbal force.

Examples:

(165) زَيْدٌ فِي ٱلدَّار قَائِمًا [Wright 2/114A]
"Zayd is in the house standing." (the existential verb "is" is implied)

(166) هَـٰذَا عَمْرٌو مُنْطَلِقٌ [Wright 2/114B]
"This is Ɛamr setting out."

(167) وَهَـٰذَا بَعْلِي شَيْخًا [سورة هود 11:72 cited by Wright 2/114B]
"and this, my husband, is an old man"

(168) مَا شَأْنُكَ قَائِمًا [Wright 2/114B]
"What is your matter, standing?"
(i.e. "Why are you standing?")

(169) مَا لَكَ وَاقِفًا [Wright 2/114B]
"What (happened) to you, standing?"
(i.e. "Why are you standing?")

29.4. Valid persons of ḥāl

The person of ḥāl may be the doer of the governing verb but it may also be the direct doee, or even other nouns in a sentence.

Let's see some examples.

The person of ḥāl as a doer

(170) فَخَرَجَ مِنْهَا خَائِفًا [سورة القصص 28:21]
    "So he left it, fearful"

The person of ḥāl as a direct doee

(171) وَأَرْسَلْنَاكَ لِلنَّاس رَسُولًا [سورة النساء 4:79]
    "And We have sent you, [O Muḥammad], to the people as a messenger"

(172) رَكِبْتُ ٱلْفَرَسَ مُسْرَجًا [Wright 2/113A]
    "I rode the horse saddled"

The person of ḥāl as a deputy doer

(173) تُؤْكَلُ ٱلْفَاكِهَةُ نَاضِجَةً [النحو العربي: أحكام ومعان 2/28]
    "The fruit is eaten fresh"

The person of ḥāl as a subject

(174) ٱلْفَاكِهَةُ لَذِيذَةٌ نَاضِجَةً [النحو العربي: أحكام ومعان 2/28]
    "The fruit is delicious (when it is) fresh."

The person of ḥāl as a comment

(175) هَـٰذَا هُوَ ٱلْهِلَالُ طَالِعًا [النحو العربي: أحكام ومعان 2/28]
    "This is the crescent (as it is) rising."

The person of ḥāl in the lowered-state following a preposition

(176) مَرَرْتُ بِزَيْدٍ جَالِسًا [Wright 2/113A]
    "I passed by Zayd (as he was) sitting."

(177) كُنْتُ فِي ٱلْبُسْتَان زَاهِرًا [Wright 2/113B]
    "I was in the garden (while it was) in bloom."

The person of ḥāl in the lowered-state in as the base noun in an annexation

The base noun in an annexation is permitted to be a person of ḥāl if it satisfies any one of the following conditions:

i. When the annexe noun is naturally capable of being the governor of the ḥāl (as a maṣdar or doer participle, etc.). For example:

(178) أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا [Wright 2/119C]
"Zayd's standing speedily pleased me."
(The governor is the annexe noun قِيَام which is a maṣdar)

(179) إِلَى ٱللَّـهِ مَرْجِعُكمْ جَمِيعًا [5:105 سورة المائدة]
"To Allāh is your return all together"
(The governor is the annexe noun مَرْجِع which is a maṣdar)

(180) أَنْتَ شَارِبُ ٱلْمَاءِ صَافِيًا [2/50 النحو العربي: أحكام ومعان]
"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:

(181) وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا [15:47 سورة الحجر]
"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.)

(182) أَيُحِبُّ أَحَدُكمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا [49:12 سورة الحجرات]
"Would one of you like to eat the flesh of his brother when dead?"
(The annexe noun لَحْم is a real part of the base noun person of ḥāl أَخ.)

iii. When the annexe noun is not really but is virtually a part of the base noun. Such that the meaning would still be correct if the annexe noun was removed. For example:

(183) ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا [16:123 سورة النحل]
"Then We revealed to you, [O Muḥammad], to follow the religion of Abraham, inclining toward truth"
(حَنِيفًا is a ḥāl of the person of ḥāl إِبْرَاهِيم. مِلَّة is virtually a part of إِبْرَاهِيم such that the meaning is correct without it: ٱتَّبِعْ إِبْرَاهِيمَ حَنِيفًا.)

When non of these conditions are satisfied then the base noun cannot be a person of ḥāl. So we cannot say:

(184) ✗ مَرَرْتُ بِغُلَامِ هِنْدٍ جَالِسَةً [2/51 النحو العربي: أحكام ومعان]
"I passed by Hind's slave boy (when she was) sitting."

Determining the person of ḥāl when there is more than one possibility

When the sentence has more than one noun as a possible person of ḥāl, usually the meaning, gender, or number is sufficient to determine whom the ḥāl is describing. But sometimes context will be needed to determine who the person of ḥāl is. For example:

(185) قَابَلْتُ ٱلْأَخَ رَاكِبًا [النحو الوافي 2/386A]
    "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 ٱلْأَخ "the brother". Context should tell us which is intended. If context is not sufficient then is more suitable for the closer of the two to the ḥāl to be the person of ḥāl. Or, to avoid ambiguity, it may be better that the expression not be used in this case.[1]

29.5. Multiple ḥāls or persons of ḥāl

There may be one or multiple ḥāls that correspond to one or multiple persons of ḥāl. This occurs in the following cases:

29.5.1. Multiple ḥāls for one person of ḥāl

These are examples of multiple ḥāls corresponding to one person of ḥāl:

(186) وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا [سورة الأعراف 7:150]
    "And when Moses returned to his people, angry and grieved"

(187) ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً [سورة الفجر 89:28]
    "Return to your Lord, well-pleased and pleasing [to Him]"

(188) مَا لَكِ يَا عَائِشُ حَشْيَا رَابِيَةً [صحيح مسلم 974b]
    "Why are you, O Ɛāʾiˢhah, panting and short of breath?"
    (حَشْيَا, on the pattern فَعْلَىٰ, is the feminine of حَشْيَان meaning "short of breath". رَابِيَة has a similar meaning.)

As you can see, there is no need for a conjunction like و to connect the multiple ḥāls (though we may use the word "and" in the translation). If such a و is inserted, then the noun(s) following it is technically no longer a ḥāl. Rather, it is now a conjunctee to the preceding ḥāl.[2] For example:

(189) أَقْبَلَ ٱلْمُنْتَصِرُ فَرِحًا وَمُسْرِعًا وَمُصَافِحًا رِفَاقَهُ [النحو الوافي 2/430]
    "The victor approached rejoicing, hastening, and shaking hands with his
    companions."

---

[1] النحو الوافي 2/386
[2] النحو الوافي 2/386

In the above example, فَرِحًا is a ḥāl, مُسْرِعًا and مُصَافِحًا are conjunctees.

This distinction is technically correct. However, loosely speaking, words like مُسْرِعًا and مُصَافِحًا in the example above may be referred to as ḥāls.[3]

See also section (ref) later in this chapter for multiple ḥāls when one or more is a *sentence ḥāl*.

29.5.2. One ḥāl for multiple persons of ḥāl

If there are multiple persons of ḥāl and the same ḥāl can be used to describe all of them, then one ḥāl, appropriately dualized or pluralized, may be used. We have already seen an example of this in example (156) earlier in this chapter:

(156) جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبَيْن [النحو العربي: أحكام ومعان 2/38]
"Saɛīd and Khālid came riding."

Here is another example:

(190) وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَائِبَيْن [سورة إبراهيم 14:33]
"And He subjected for you the sun and the moon, continuous [in orbit]"

Sometimes the multiple persons of ḥāl may even occur in different functions in the sentence. For example:

(191) قَابَلَ عَلِيٌّ صَدِيقَهُ مَسْرُورَيْن [النحو العربي: أحكام ومعان 2/28]
"Ɛaliyy met his friend (while they both were) happy."

(192) لَقِيتُهُ رَاكِبَيْن [Wright 2/113B]
"I met him (while we both were) riding"

29.5.3. Multiple ḥāls for multiple persons of ḥāl

If there are multiple persons of ḥāl, and each is to be described by different ḥāls, then the individual ḥāls may occur in the sentence without any conjunction. If context and meaning are not sufficient to determine which ḥāl applies to which person of ḥāl, then the first ḥāl (in sentence word order) should apply to the second person of ḥāl, and the second ḥāl should apply to the first person of ḥāl.[4] For example:

(193) لَقِيتُ خَالِدًا مُصْعِدًا مُنْحَدِرًا [النحو العربي: أحكام ومعان 2/39]
"I met Khālid (while he was) going up (and I$_m$ was) coming down."

But if meaning and context are sufficient to disambiguate, then the ḥāls may occur in either order. For example:

---

[3]See, for example, the analysis of طَمَعًا in البحر المحيط لأبي حيان for سورة السجدة 32:16 (يَدْعُونَ رَبَّهِم خَوْفًا وطَمَعًا)

[4]النحو الوافي 2/387, النحو العربي: أحكام ومعان 2/38–39. But see also Wright 2/115CD

(194) لَقِيتُ هِنْدًا مُصْعِدًا مُنْحَدِرَةً [النحو العربي: أحكام ومعان 2/39]
    "I met Hind (while I$_m$ was) going up (and she was) coming down."

29.6. Definiteness of the ḥāl

The ḥāl is typically an indefinite noun, as we have seen in all the examples so far. Occasionally, however, it does occur as a definite noun. The most common such ḥāl is the noun وَحْد annexed to a pronoun, meaning "alone". For example:

(195) جَاءَ ٱلضَّيْفَ وَحْدَهُ [النحو الوافي 2/375]
    "The guest came by himself."

Other definite nouns may also occur as ḥāls. For example:

(196) ٱدْخُلُوا ٱلْأَوَّلَ فَٱلْأَوَّلَ
    [النحو الوافي 2/376]
    "Enter! the first then the first"
    (i.e. "Enter in order")

(197) كَلَّمْتُهُ فَاهُ إِلَى فِيَّ [النحو العربي: أحكام ومعان 2/34]
    "I spoke to him his mouth to my mouth."
    (i.e. face to face)

The definite ḥāl may also occur in a comparative statement. For example:

(198) زَيْدٌ ٱلرَّاكِبَ أَحْسَنُ مِنْهُ ٱلْمَاشِي [Wright 2/116D]
    "Zayd as the rider is more handsome than he is (as) the walker."

Although, it is more usual to use the indefinite ḥāl in this case: زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا.

29.7. Definiteness of the person of ḥāl

The person of ḥāl is typically a definite noun, as we have seen in all the examples so far. Sometimes, however, it does occur as an indefinite noun. Usually, when the person of ḥāl is indefinite, it occurs in the following circumstances:

The ḥāl precedes the indefinite person of ḥāl

(199) 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 describer or a base noun

(200) عِنْدِي غُلَامُ رَجُلٍ قَائِمًا [Wright 2/117D]
     "in my house is a man's slave standing"

(201) قَدِمَ طِفْلٌ صَغِيرٌ بَاكِيًا [النحو العربي: أحكام ومعان 2/45]
     "a small child came crying"

(202) وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ [سورة فصلت 41:10] cited by النحو
العربي: أحكام ومعان [2/45]
     "and He blessed it and determined therein its [creatures'] sustenance in
     four days without distinction - for [the information of] those who ask."

The indefinite person of ḥāl is in a negative statement or a question

(203) مَا خَابَ عَامِلٌ مُخْلِصًا [النحو الوافي 2/403]
     "A worker, when sincere, does not fail."

(204) لَا تَشْرَبْ فِي كُوبٍ مَكْسُورًا [النحو الوافي 2/403]
     "Don't drink in a cup (when it is) broken."

(205) أَجَاءَ أَحَدٌ رَاكِبًا [النحو العربي: أحكام ومعان 2/44]
     "Did anyone come riding?"

The indefinite person of ḥāl without any special circumstance

Occasionally, the person of ḥāl may be indefinite without any special circum-
stance.[5] For example:

(206) وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا [صحيح البخاري :1113]
     "and [some] people prayed behind him standing"

29.8. The order of the ḥāl, the person of ḥāl and the governor

The normal order is: first the governor, then the person of ḥāl, then the ḥāl.
However, there is much variability permitted, subject to certain rules.

---

[5]النحو العربي: أحكام ومعان 2/45–47

29.8.1. The ḥāl preceding the governor

The ḥāl may precede the governor if the governor is an verb or quasi-verb that flexes based on the doer.

So we can say:

(207) [Wright 2/118B] رَاكِبًا جَاءَ زَيْدٌ
"Zayd came riding."

(208) [Wright 2/118B and النحو العربي: أحكام ومعانٍ 2/53] مُسْرِعًا ذَا رَاحِلٌ
"In haste is this this (man) departing."
(ذَا is a pointing noun like هٰذَا. See section (ref).)

If the governor is a verb or adjectival noun that is rigid (does not flex based on the doer), then the ḥāl may not precede the governor. Examples of such governors are the verb of wonder and the comparative noun. For example:

(209) [Wright 2/118B] مَا أَحْسَنَ زَيْدٌ ضَاحِكًا
(ضَاحِكًا مَا أَحْسَنَ زَيْدٌ X not)
"How handsome is Zayd (when) laughing!"

(210) [Wright 2/118B] زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو ضَاحِكًا
(زَيْدٌ ضَاحِكًا أَحْسَنُ مِنْ عَمْرٍو X not)
"Zayd is more handsome than Ɛamr (when) laughing."

An exception is permitted with a noun, in one ḥāl, is compared with itself or another noun in another ḥāl. For example:

(211) [Wright 2/118C] زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا
"Zayd when standing is more handsome than [himself] when sitting."

(212) [Wright 2/118C] زَيْدٌ مُفْرَدًا أَنْفَعُ مِنْ عَمْرٍو مُعَانًا
"Zayd when alone is more useful than Ɛamr when assisted (by others)."

If the governor is not a verb or a quasi-verb but an expression that has verbal force, then the ḥāl is generally not permitted to precede the governor.[6]

(213) [Wright 2/118D] كَأَنَّ زَيْدٌ رَاكِبًا أَسَدٌ
(رَاكِبًا كَأَنَّ زَيْدٌ أَسَدٌ X not)
"[It is] as if Zayd, when riding, is a lion."

(214) [Wright 2/118D] زَيْدٌ فِي ٱلدَّارِ قَائِمًا
(زَيْدٌ قَائِمًا فِي ٱلدَّارِ X not)
"Zayd is in the house standing."

(215) [تِلْكَ هِنْدٌ بَاحِثَةً النحو العربي: أحكام ومعان 2/53]
(بَاحِثَةً تِلْكَ هِنْدٌ X not)
"That is Hind, searching."

---

[6]See, however, البحر المحيط لأبي حيان for the recitation سورة الزمر 39:67 والسماوات مطويّاتٍ بيمينه.
Also mentioned by Wright 2/118D

29.8.2. The ḥāl preceding the person of ḥāl

The ḥāl is generally allowed to precede the person of ḥāl when the person of ḥāl is in the raised-state or propped-state. For example:

(216) جَاءَ ضَاحِكًا زَيْدٌ [Wright 2/119A]
  "Zayd came riding."

(217) شَرِبْتُ ٱلْمَاءَ صَافِيًا [النحو العربي: أحكام ومعان 2/48]
  "I drank the water clear."

Excepted from this general permissibility is if the person of ḥāl is restricted by إِلَّا. For example:

(218) مَا جَاءَ أُسَامَةُ إِلَّا رَاكِبًا [النحو العربي: أحكام ومعان 2/48]
  "Usāmah did not come except riding."

(219) وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ [سورة الأنعام 6:48]
  "And We send not the messengers except as bringers of good tidings and warners."

When the person of ḥāl is in the lowered-state then: if it is a base noun in an annexation, then the ḥāl should follow the person of ḥāl and not precede it.

For example:

(220) أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا [Wright 2/119C]
  "Zayd's standing speedily pleased me."

If the person of ḥāl is in the lowered-state due to a preceding preposition, then the ḥāl will usually follow it and not precede it. For example:

(221) مَرَرْتُ بِهِنْدٍ جَالِسَةً [Wright 2/119B]
  "I passed by Hind (when she was) sitting."

Occasionally, however, the ḥāl has been found to precede the lowered-state person of ḥāl preceded by a preposition. For example:

(222) وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاس [سورة سبأ 34:28]
  "And We have not sent you except comprehensively to mankind"

29.8.3. Reasons for varying the normal order

The natural order, as we have mentioned, is: first the governor, then the person of ḥāl, then the ḥāl. So normally we would say:

(223) حَضَرَ مُحَمَّدٌ مَاشِيًا [النحو العربي: أحكام ومعان 2/55]
  "Muḥammad came walking."

The speaker may choose to vary this normal order for a variety of reasons. For example, if Muḥammad had been previously hampered from walking due to an illness or injury, then in order to emphasize his being able to walk, the speaker may say:

(224) حَضَرَ مَاشِيًا مُحَمَّدٌ [أحكام ومعان: النحو العربي 2/55]

Or if the listener was incorrectly assuming that Muḥammad came riding and not walking, then the speaker may wish to disabuse him by saying

(225) مَاشِيًا حَضَرَ مُحَمَّدٌ [أحكام ومعان: النحو العربي 2/55]

There may be other reasons as well.[7]

29.9. Transitory and permanent meanings for the ḥāl

Fundamentally, the ḥāl is transitory in its meaning; i.e. it is not meant to be a permanent description of the person of ḥāl. For example:

(226) جَاءَ سَعِيدٌ غَاضِبًا [أحكام ومعان: النحو العربي 2/28]
   "Saɛīd came angry"

(227) أَقْبَلَ خَالِدٌ رَاكِبًا [أحكام ومعان: النحو العربي 2/28]
   "Khālid came riding."

In the above examples, the ḥāls غَاضِبًا "angry" and رَاكِبًا "riding" are meant to be transitory descriptions, such that it is conceivable that Saɛīd may cease to be angry, and that Khālid could come walking instead of riding.

However, it is possible that the ḥāl have a more permanent meaning. This is primarily when the ḥāl describes person of ḥāl as it comes in to existence or relevance.

For example:

(228) وَخُلِقَ ٱلْإِنْسَانُ ضَعِيفًا [سورة النساء 4:28]
   "and mankind was created weak"

(229) قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [سورة آل عمران 3:36]
   "she said, 'My Lord, I have delivered a female.'"

(230) وَلَدَتْهُ أَزْرَقَ ٱلْعَيْنَيْنِ أَفْطَسَ ٱلْأَنْفِ [أحكام ومعان: النحو العربي 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:

---

[7] معاني النحو 2/354

(231) مُسْتَقِيمًا رَبِّكَ صِرَاطُ وَهَـٰذَا [سورة الأنعام 6:126 cited by أحكام ومعان: النحو العربي 2/30]
> "And this is the path of your Lord, [leading] straight"
> (The ḥāl مُسْتَقِيمًا "straight" applies permanently to the person of ḥāl صِرَاطُ
> رَبِّكَ "path of your Lord")

29.10. Difference in meaning between the ḥāl and the describer

The ḥāl and the the describer are typically both sourced from adjectival nouns. And generally when you use the adjectival noun as a ḥāl it will have a different meaning from when it is used as a adjectival noun.

Consider the following two examples:

(232) ٱلسَّابِقُ ٱلْفَرَسُ هَـٰذَا [معاني النحو 2/334]
> "This is the foremost horse."

(233) سَابِقًا ٱلْفَرَسُ هَـٰذَا [معاني النحو 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:

(234) ٱلْمُقَصِّرُ ٱلطَّالِبُ أَقْبَلَ [معاني النحو 2/333]
> "The slacking student approached."

(235) مُقَصِّرًا ٱلطَّالِبُ أَقْبَلَ [معاني النحو 2/333]
> "The student approached (while) slacking."

The same distinction appiles to the above two examples. The former sentence describes the student as a slacker generally. But he may not be slacking at the moment when he is approaching. Whereas the latter sentence describes the student as slacking when he is approaching. He may not be a slacker in general.

However, there can sometimes be some overlap in meaning.[8] 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)).

---

[8]See also شرح إبي سعيد بهامش كتاب سيبويه 1/272 cited by معاني النحو 2/350

In such a case, the adjectival noun used as a describer may have a somewhat similar meaning to it being used a ḥāl. For example:

(236) فِيهَا رَجُلٌ قَائِمٌ
"In it (i.e. the house), is a standing man."
(describer)

(237) فِيهَا رَجُلٌ قَائِمًا
[سيبويه 1/272 cited by 2/352 معاني النحو]
"In the house, is a man standing."
(ḥāl)

There may also be a case where the ḥāl is indistinguishable from the describer due to the person of ḥāl being indefinite and in the propped-state. For example:

(238) رَأَيْتُ طَالِبًا مُقَصِّرًا [2/352 معاني النحو]
"I saw a student slacking."
or
"I saw a slacking student."

29.11. An underived noun as the ḥāl

Because the ḥāl is a description of the person of ḥāl, and a description is likely to be a adjectival noun, and adjectival nouns are typically derived nouns, it therefore follows that the ḥāl is likely to be a derived noun. Most of the examples we have seen so far have been of the ḥāl as a derived noun. For example: رَاكِبًا, غَاضِبًا, etc. However, it is possible for the ḥāl to be underived noun. Here are some examples:

(239) طَلَعَ ٱلْقَمَرُ بَدْرًا [Wright 2/115A]
"The moon rose (as) a full moon."

(240) كَرَّ زَيْدٌ أَسَدًا [Wright 2/115A]
"Zayd charged (like) a lion."

(241) بِعْهُ مُدًّا بِدِرْهَمٍ [Wright 2/115A]
"Sell it (at the rate of) a mudd for a dirham"
(a mudd is a measure of volume)

(242) بِعْتُ ٱلشَّاءَ شَاةً وَدِرْهَمًا [Wright 2/115A]
"I sold the sheep (at the rate of) a sheep [for] a dirham."

(243) بَايَعْتُهُ يَدًا بِيَدٍ [Wright 2/115A]
"I traded with him hand in hand"
(i.e. for ready money)

(244) بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا [Wright 2/115A]
"I explained his account for him item by item."

(245) دَخَلَ ٱلْقَوْمُ رَجُلًا رَجُلًا [النحو العربي: أحكام ومعان 2/30]
  "The people entered, man by man."

(246) كَلَّمْتُهُ فَاهُ إِلَى فِيَّ [Wright 2/115B]
  "I spoke to him his mouth to my mouth."
  (i.e. face to face)

(247) هَـٰذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيبًا [Wright 2/115B]
  "This (fruit), as a grape, is better than it as a raisin."

(248) وَكَذَ ٰلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا [سورة طه 20:113 cited by النحو العربي: أحكام ومعان 2/33]
  "And thus We have sent it down as an Arabic Qur'ān"

(249) هَـٰذِهِ أَمْوَالُكَ ذَهَبًا [النحو العربي: أحكام ومعان 2/34]
  "These are your wealths, as gold."

(250) هَـٰذِهِ فِضَّتُكَ خَاتَمًا [النحو العربي: أحكام ومعان 2/34]
  "This is your silver, as a ring."

(251) هَـٰذَا خَاتَمُكَ فِضَّةً [النحو العربي: أحكام ومعان 2/34]
  "This is your ring, in silver"

29.12. A maṣdar as the ḥāl

The maṣdar can sometimes *appear* to be a ḥāl. For example:

(252) أَقْبَلَ عَلِيٌّ رَكْضًا [معاني النحو 2/345]
  "Ɛaliyy approached (in the state of) running."

In the above example, the opinion of some scholars would be that the maṣdar رَكْضًا is a ḥāl. And this is a substitute for saying أَقْبَلَ عَلِيٌّ رَاكِضًا.

When the maṣdar is used thus it remains in the indefinite singular regardless of the number of the persons of ḥāl. For example:

(253) أَقْبَلَ ٱلْقَوْمُ رَكْضًا
  "The people approached running."

The reasons for using a maṣdar رَكْضًا in this way instead of the adjectival noun رَاكِضًا may be:

  i. Emphasis. The maṣdar signifies purely the meaning of the verb "to run". Whereas the adjectival noun signifies the meaning of the verb along with person described by the adjectival noun (the runner). So using the maṣdar as a ḥāl draws attention to the meaning of running rather than the person who is running. The maṣdar used in this way can also be seen as a sort of metaphor, as if Ɛaliyy, while executing the action of running, *became* the act of running.[9]

---

[9] معاني النحو 2/348

ii. Expanding the sense of the adverb to incorporate other adverbs. The maṣdar رَكْضًا, in the above example, can also be analyzed as an absolute doee (being a deputy to the maṣdar إِقْبَال) meaning:

(254) أَقْبَلَ عَلِيٌّ إِقْبَالَ رَكْضٍ [معاني النحو 2/348]
"Ɛaliyy approached (in) the type of approaching (that is) running."

The use of the maṣdar in this way could then be used to intend both the ḥāl meaning and the absolute doee meaning together. That is Ɛaliyy's type and state of approaching was running.

Depending on the meaning of the maṣdar, other types of adverbs, like the adverb of reason, may be included in this expanded sense as well.[10]

Some scholars are conservative in analyzing a maṣdar as a ḥāl, and instead prefer that it be analyzed as another adverb, like a (deputy) absolute doee or an adverb of reason, etc.[11] 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 being analyzed as ḥāl. They may fit other adverbs instead or as well.

(255) قَتَلْتُهُ صَبْرًا [Wright 2/114C]
"I killed him in cold blood."

(256) كَلَّمْتُهُ مُشَافَهَةً [شرح ابن يعيش على المفصل 2/12]
"I spoke to him face to face."

(257) يَدْعُونَ رَبَّهم خَوْفًا وطَمَعًا [سورة السجدة 32:16]
"they supplicate their Lord in fear and aspiration"
(خَوْفًا (above) is analyzed as either a adverb of reason or a ḥāl.[12])

(258) ٱلَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِٱلَّيْل وَٱلنَّهَار سِرًّا وَعَلَانِيَةً [سورة البقرة 2:274]
"Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly"
(سِرًّا is analyzed as either a ḥāl or a describer to a deleted absolute doee
إِنْفَاقًا.[13])

(259) إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوالَ اليَتامى ظُلْمًا [سورة النساء 4:10]
"Indeed, those who devour the property of orphans unjustly"
(ظُلْمًا (above) is analyzed as either a adverb of reason or a ḥāl.[14])

---

[10]معاني النحو 2/348
[11]See مجموع مقالات فيصل المنصور 529–530
[12]See البحر المحيط لأبي حيان for سورة السجدة 32:16
[13]البحر المحيط لأبي حيان for سورة البقرة 2:274
[14]البحر المحيط لأبي حيان for سورة النساء 4:10

(260) حَتَّىٰ إِذَا جَاءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً [سورة الأنعام 6:31]

> "until when the Hour [of resurrection] comes upon them unexpectedly"
> (بَغْتَةً (above) is analyzed as either a ḥāl or a absolute doee.[15])

29.13. A sentence as the ḥāl

In the examples so far, the ḥāl has always been a single word, usually an adjectival noun. For example, جَاءَ زَيْدٌ ضَاحِكًا "Zayd came laughing". Instead, of using the adjectival noun ضَاحِكًا, we can instead use the raised-state resembling verb يَضْحَكُ:

(261) جَاءَ زَيْدٌ يَضْحَكُ [Wright, 2/331C]
> "Zayd came laughing."

Actually, يَضْحَكُ is not just a verb. Rather, it is a complete sentence comprising of the verb itself and the doer which, in this case, is the hidden pronoun "he". So the ḥāl here is a sentence.

As we know, the ḥāl describes the person of ḥāl during time of ḥāl's governing verb. The use of the resembling verb يَضْحَكُ signifies that Zayd's action of laughing was ongoing during the time of the governor جَاءَ. So يَضْحَكُ has a past meaning because of the past verb جَاءَ. An additional verb like كَانَ is not needed to transport the verb يَضْحَكُ to the past. Similarly, if the governor was in the present or the future, the resembling verb in the ḥāl would automatically be transported to the present or future as well. For example:

(262) سَيَأْتِي زَيْدٌ يَضْحَكُ
> "Zayd will come laughing."

In fact, it is not permitted for the ḥāl sentence that begins with the resembling verb to itself be prefixed with سَ or سَوْفَ.[16] So we cannot say (intending سَيَضْحَكُ to be a ḥāl):

(263) × سَيَأْتِي زَيْدٌ سَيَضْحَكُ or
× يَأْتِي زَيْدٌ سَيَضْحَكُ

This restriction only applies to resembling verbs that begin a sentence ḥāl. If a resembling verb begins a sentence that is not a ḥāl then it may begin with سَ or سَوْفَ. For example:

(264) وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ [سورة الصافات 37:99]
> "And [then] he said, 'Indeed, I will go to [where I am ordered by] my Lord; He will guide me."

Here are some more examples of sentence ḥāls comprised of a resembling verb and a doer (or deputy doer) pronoun:

---

[15] 6:30 سورة الأنعام for البحر المحيط لأبي حيان
[16] شرح الرضي على الكافية 2/354 citing معاني النحو

(265) وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ [سورة يوسف 12:16]

> "And they came to their father at night, weeping."

29.13.1. The link between the sentence ḥāl and the person of ḥāl

The sentence comprising of only the resembling verb and its doer is the simplest, and one of the most common, kind of ḥāl sentence. However, more complex ḥāl sentences are also possible. And the person of ḥāl need not always be the doer of the verb in the sentence.

But the sentence ḥāl needs to have a link between it and the person of ḥāl. This link is often a pronoun that refers back to the person of ḥāl. In the examples above this link pronoun was the doer pronoun of the resembling verb. Here is an example of a more complex ḥāl sentence:

(266) جَاءَ زَيْدٌ يَدُهُ عَلَىٰ رَأْسِهِ [Wright, 2/331A]

> "Zayd came (with) his hand on his head."

In the example above, the sentence يَدُهُ عَلَىٰ رَأْسِهِ is the ḥāl. Note that يَد is in the raised-state because it is the subject of the sentence. It is not in the propped-state because it is not, by itself, the ḥāl. The entire sentence يَدُهُ عَلَىٰ رَأْسِهِ is considered to be in the propped-state as the ḥāl. The link is the pronoun ه in رَأْسِهِ and يَدُهُ.

Here are some more examples:

(267) اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ [سورة البقرة 2:36]

> "Go down, [all of you], as enemies to one another"
>
> (The sentence بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ is the ḥāl. The link is the pronoun كُم in بَعْضُكُمْ.)

29.13.2. The و of ḥāl

Instead of, or in addition to, a pronoun as the link between the sentence ḥāl and the person of ḥāl, a special و, called the و *of ḥāl*, may be used. The و of ḥāl signifies that the sentence ḥāl occurred *while* the governing verb took place. Here are some examples of the the و of ḥāl:

(268) قَامَ زَيْدٌ وَهَوَ بَاكٍ [Wright 2/330C]

> "Zayd stood up while he was crying."

(269) أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ [سنن ابن ماجه :425]

> "that the Messenger of Allāh ﷺ passed by Saɛd while he was performing ablution"

We have defined the ḥāl as an adverb that describes the person of ḥāl. However, sometimes, the ḥāl sentence that is linked with a و of ḥāl won't apparently describe the person of ḥāl. In fact, it may not even refer to the person of ḥāl at all. For example:

(270) ذَهَبَ زَيْدٌ وَعَمْرٌو يَشْتَغِلُ [Wright 2/331A]
"Zayd went while Ɛamr was busy."

In the example above, the ḥāl's description of the person of ḥāl is only circumstantial, in that it alludes to the time in which the action of the governing verb occurred. In such cases the meaning of the ḥāl approaches that of the adverb of time. This is another of the cases where the lines between different types of adverbs get blurred. We have seen similar cases in sections (ref). Here are some more examples:

29.13.3. Rules of the و of ḥāl

Depending on the sentence, the و of ḥāl can be either mandatory, optional, or disallowed.

Let's go over the different types of ḥāl sentences, and discuss the ruling of the و of ḥāl in each type of sentence.

Keep in mind that in the cases where the و of ḥāl is optional, the sentence will often have a different meaning with the و of ḥāl versus without it. We will discuss these difference in meanings in section (ref).

29.13.3.1. The ḥāl sentence is a subject-comment sentence

When the ḥāl sentence is a subject-comment sentence, then there are three possibilities:

i. The ḥāl sentence is devoid of a pronoun referring back to the person of ḥāl. In this case, the و of ḥāl is obligatory. For example:

(271) مَرَرْتُ بِزَيْدٍ وَعَمْرٌو فِي ٱلدَّارِ [المقتضب للمبرد 4/125 cited by وجوب الربط بالواو لعبد الجبار لعبد الجبار]
[فتحي زيدان]
"I passed by Zayd while Ɛamr (was) in the house."

In the above example the person of ḥāl is زَيْد and the ḥāl is the subject-comment sentence عَمْرٌو فِي ٱلدَّارِ. The sentence ḥāl does not have a pronoun that refers back to the person of ḥāl. Therefore the و of ḥāl is necessary to link the sentence ḥāl to the person of ḥāl.

We have also already seen this usage in example (270) ذَهَبَ زَيْدٌ وَعَمْرٌو يَشْتَغِلُ. Here are more examples:

(272) كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَارِهُونَ [سورة الأنفال 8:5]
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,"

(273) قَالُوا لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ [سورة يوسف 12:14] cited by النحو العربي: أحكام ومعان [2/58]
"They said, 'If a wolf should eat him while we are a [strong] clan,"

ii. The sentence ḥāl begins with a pronoun that refers to person of ḥāl. In this case as well, the و of ḥāl is obligatory. The link between the sentence ḥāl and the person of ḥāl is now both the pronoun and the و of ḥāl. We saw this usage in examples (268) قَامَ زَيْدٌ وَهَوَ بَاكٍ and (269) أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ.

Here are some more examples:

(274) لَا تَقْرَبُوا ٱلصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ [سورة النساء 4:43] cited by النحو العربي: أحكام ومعان [2/58]
"do not approach prayer while you are intoxicated"

(275) كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ [Wright 2/330D]
"You lied, knowing (that you did so)."

(276) وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى [سورة التوبة 9:54]
"and that they come not to prayer except while they are lazy"

Some grammarians admitted optionally dropping the و of ḥāl in this case to allow sentences like:

(277) جَاءَنِي زَيْدٌ هُوَ فَارِسٌ cited by معاني القرآن وإعرابه للزجاج 2/317 وجوب الربط بالواو لعبد الجبار [فتحي زيدان]
"Zayd came to me while he (was) on horseback."
(instead of the more normal usage with the و of ḥāl: جَاءَنِي زَيْدٌ وَهُوَ فَارِسٌ)

But this opinion is considered anomalous by the majority of the grammarians.[17]

iii. The ḥāl sentence has a pronoun that refers to the person of ḥāl but it does not begin the ḥāl sentence. In this case, the و of ḥāl is optional. For example:

(278) جَاءَ مُحَمَّدٌ يَدُهُ فِي جَيْبِهِ. [النحو العربي: أحكام ومعان 2/61]
جَاءَ مُحَمَّدٌ وَيَدُهُ فِي جَيْبِهِ. [النحو العربي: أحكام ومعان 2/61]
Muḥammad came (with) his hand in his pocket."

---

[17] وجوب الربط بالواو لعبد الجبار فتحي زيدان

29.13.3.2. The ḥāl sentence is a verbal sentence that begins with a past verb

There are several possible cases here:

i. The ḥāl sentence is devoid of a pronoun that refers back to the person of ḥāl. In this case the و of ḥāl is mandatory. Furthermore, if the ḥāl sentence is affirmative, the past verb shall be preceded by the particle قَدْ. And if the ḥāl sentence is negative, the past verb shall not be preceded by the particle قَدْ. Examples:

(279) جِئْتُ وَقَدْ طَلَعَتِ ٱلشَّمْسُ [النحو العربي: أحكام ومعان 58/2]
"I came while the sun had already risen."

(280) جِئْتُ وَمَا طَلَعَتِ ٱلشَّمْسُ [النحو العربي: أحكام ومعان 58/2]
"I came while the sun had not risen."

ii. The ḥāl sentence has a pronoun that refers back to the person of ḥāl. In this case the و of ḥāl is optional. Furthermore, if the ḥāl sentence is affirmative, the past verb can optionally be preceded by the particle قَدْ. And if the ḥāl sentence is negative, the past verb shall not be preceded by the particle قَدْ. Here are some examples:

Affirmative with و of ḥāl and with قَدْ. (This is the most common case.):

(281) وَمَا لَنَا أَلَّا نُقَاتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا [سورة البقرة 2:246 cited by Wright 2/332B]
"And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?"

Affirmative with و of ḥāl and without قَدْ:

(282) قَالُوا أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ [سورة الشعراء 26:111 cited by النحو العربي: أحكام ومعان 62/2]
"They said, 'Should we believe you while you are followed by the lowest [class of people]?'"

Affirmative without و of ḥāl and without قَدْ:

(283) أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ [سورة النساء 4:90 cited by النحو العربي: أحكام ومعان 62/2 and Wright 2/332B]
"or those who come to you, their hearts strained at [the prospect of] fighting you"

Affirmative without و of ḥāl and with قَدْ:

(284) رَأَيْنَاهُ قَدْ تَغَيَّرَ لِزَيْدٍ وَكَانَ عَلَىٰ جُنْدِهِ [Wright 2/332C]
"We saw him (when) he had changed [color due to being enraged] at Zayd who (was) [in command of] his army."

Negative with و of ḥāl (more common):

(285) جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ [Wright 2/332D]
    "Zayd came without his father having stood up."

Negative without و of ḥāl (less common):

(286) جَاءَ زَيْدٌ مَا قَامَ أَبُوهُ [Wright 2/332D]
    "Zayd came without his father having stood up."

iii. The ḥāl sentence is an exception, preceded by إِلَّا. In this case the و of ḥāl is prohibited. For example:

(287) وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ [سورة الحجر 15:11] cited by النحو العربي:
[أحكام ومعان 2/61]
    "And no messenger would come to them except that they ridiculed him."
    (The sentence كَانُوا بِهِ يَسْتَهْزِءُونَ is the ḥāl beginning with a past verb.)

Some grammarians allowed the و of ḥāl in this case, but the examples they cite are considered irregular to normal usage.[18]

iv. The past verb is followed by the conjunction أَوْ. In this case, the past verb is used with a conditional meaning. For example:

(288) أَحْفَظُ زَوْجِي غَابَ أَوْ حَضَرَ [النحو العربي: أحكام ومعان 2/61]

(289) لَأَضربنَّه ذهب أو مكث [أوضح المسالك لابن and حالات الربط بواو الحال الجبار فتحي زيدان]
[هشام 2/289]
    "I will certainly beat him [whether] he went or stayed."

29.13.3.3. The ḥāl sentence is a verbal sentence that begins with a resembling verb

When a sentence ḥāl begins with a resembling verb, then, if the resembling is used with a continuous meaning (i.e. not with لَم or لَمَّا), then the ḥāl sentence will contain a pronoun that refers to the person of ḥāl. If the resembling is used with a past meaning (i.e. with لَم or لَمَّا), then the ḥāl sentence may or may not have a pronoun that refers to the person of ḥāl.[19]

There are again a number of possible cases.

i. The sentence is affirmative and the resembling verb is preceded by the particle قَدْ. In this case, the و of ḥāl is obligatory. For example,

(290) لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ [سورة الصف 61:5] cited by Wright 2/331C]
    "why do you harm me while you certainly know that I am the messenger of Allāh to you?"

---

[18] حالات الربط بواو الحال الجبار فتحي زيدان

[19]Derived from sections علّة امتناع ربط المضارع المنفي بـ(لا) و(ما) and علةُ امتناع ربط المضارع المثبت بالواو
حالات الربط بواو الحال الجبار فتحي زيدان in بالواو

ii. The sentence is affirmative and the resembling verb is not preceded by the particle قَدْ. We assume here that the sentence ḥāl contains a pronoun that refers to the person of ḥāl.

In this case, the و of ḥāl is usually not used. We have already seen examples of this case earlier, like (261) جَاءَ زَيْدٌ يَضْحَكُ and (265) وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ.

Here are some more examples:

(291) جَاءَ ٱلْأَمِيرُ تُقَادُ ٱلْجَنَائِبُ بَيْنَ يَدَيْهِ [Wright 2/331C]
"The commander came with the horses led in front of him."
(جَنَائِب is the plural of جَنِيب which is a word for a tractable horse that is led.)

(292) وَجَاءَ رَجُلٌ مِنْ أَقْصَى ٱلْمَدِينَةِ يَسْعَىٰ [سورة القصص 28:20]
"And a man came from the farthest end of the city, running."

What we have shown above constitutes the more common usage. However, we do sometimes see a ḥāl sentence beginning with a resembling verb with the و of ḥāl and without قَدْ. For example,

(293) قُمْتُ وَأَصُكُّ عَيْنَهُ [النحو العربي: أحكام ومعان 2/59 and فتحي الجبار حالات الربط بواو الحال زيدان]
"I stood up, slapping his eye."

More usually though, if a و of ḥāl is to be used with a resembling verb, then a pronoun referring to the doer is inserted before it, converting the ḥāl sentence to a subject-comment sentence, thus:

(294) قُمْتُ وَأَنَا أَصُكُّ عَيْنَهُ
"I stood up, slapping his eye."

We have already covered this type of ḥāl sentence in section (ref) above.

In any case, here is an example from Qur'ān where a sentence beginning with a resembling verb not preceded by قَدْ has been interpreted as a ḥāl

(295) إِذْ قَالَتِ ٱلْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْآخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ۝ وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّالِحِينَ ۝
[حالات الربط بواو الحال فتحي الجبار cited by زيدان 3:45-46 سورة آل عمران]
[And mention] when the angels said, "O Mary, indeed Allāh gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allāh]. He will speak to the people in the cradle and in maturity and will be of the righteous."
(The sentence وَيُكَلِّمُ has been analyzed as a ḥāl.[20])

---

[20] البحر المحيط لأبي حيان for سورة آل عمران 3:46

iii. The sentence is negative and the resembling verb is negated with لَا or
    مَا. We again assume here that the sentence ḥāl contains a pronoun that
    refers to the person of ḥāl. In this case, the و of ḥāl is prohibited.

(296) وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ [5:84 سورة المائدة] cited by أحكام ومعان: النحو العربي 2/59 and أوضح
       [المسالك لابن هشام 2/289]
       "And why should we not believe in Allāh"

(297) عَهِدْتُكَ مَا تَصْبُو وَفِيكَ شَبِيبَةٌ [أحكام ومعان: النحو العربي 2/60 and أوضح المسالك لابن
       هشام 2/290]
       "I knew you when you were not childish while [you had] in you
       youth."
       (مَا تَصْبُوا "You were not childish" is a sentence ḥāl)

iv. The sentence is negative and the resembling verb is negated with لَمْ. Here,
    the sentence ḥāl need not contain a pronoun that refers to the person of
    ḥāl. In this case, the و of ḥāl is usually kept, although it is permissible to
    drop it. For example:

(298) أَوْ قَالَ أُوحِىَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ [6:93 سورة الأنعام] cited by أحكام ومعان: النحو العربي
       [2/60]
       "or says, 'It has been inspired to me,' while nothing has been inspired
       to him"

(299) فَٱنقَلَبُوا بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوٓءٌ [6:93 سورة الأنعام] cited by النحو
       [العربي: أحكام ومعان 2/60]
       "So they returned with favor from Allāh and bounty, no harm having
       touched them."

(300) أَقْبَلَ مُحَمَّدٌ وَلَمْ يَحْمِلْ كُتُبَهُ [أحكام ومعان: النحو العربي 2/60]
       أَقْبَلَ سَعِيدٌ لَمْ يَحْمِلْ كُتُبَهُ [أحكام ومعان: النحو العربي 2/60]
       "Muḥammad/Saɛīd approached while he didn't carry his books."

    If the sentence ḥāl does not have a pronoun that links to the person of ḥāl
    then the و of ḥāl is to be used. For example:

(301) أَقْبَلَ سَعِيدٌ وَلَمْ تَطْلُعِ ٱلشَّمْسُ [أحكام ومعان: النحو العربي 2/60]
       "Saɛīd approached while the sun had not risen."

(302) وَلَقَدْ خَشِيتُ بِأَنْ أَمُوتَ وَلَمْ تَدُرْ لِلْحَرْبِ دَائِرَةٌ عَلَى ابْنَيْ ضَمْضَمِ [أحكام: النحو العربي
       [ومعان 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 Ḍamḍam"
       (وَلَمْ تَدُرْ لِلْحَرْبِ دَائِرَةٌ is the sentence ḥāl)

v. The sentence is negative and the resembling verb is negated with لَمَّا. Here
   again, the sentence ḥāl need not contain a pronoun that refers to the
   person of ḥāl. In this case, the و of ḥāl is typically chosen to be used.[21]
   For example:

---

[21]From إعراب القرآن للدرويش for 7:4: سورة الأعراف وإن كانت منفية ب «لما» فالمختار ربطها بالواو

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ ٱلصَّابِرِينَ (303)
[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?"

29.13.3.4. The sentence ḥāl strengthens the meaning of the preceding sentence as a whole

Sometimes the ḥāl describes, not just a single word as the person of ḥāl but the preceding sentence as a whole. (See section (ref)). If the ḥāl is itself a sentence, then the و of ḥāl is not used.

For example:

ذَ ٰلِكَ ٱلْكِتَابُ لَا رَيْبَ فِيهِ (304) cited by ابن هشام 2:2 سورة البقرة أوضح المسالك لابن هشام 2/289 حالات and
[الربط بواو الحال الجبار فتحي زيدان]

> "This is the Book about which there is no doubt"
> (The sentence لَا رَيْبَ فِيهِ, in this interpretation, is analyzed as a ḥāl to the
> preceding sentence ذَ ٰلِكَ ٱلْكِتَابُ.[22])

29.13.3.5. The sentence ḥāl is a conjunctee

If a sentence ḥāl is preceded by a conjunction (see section (multiple hals) above), then an additional و of ḥāl is not typically tacked on to the conjunction.

For example:

فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ (305) [سورة الأعراف 7:4]

> "and Our punishment came to them at night or while they were sleeping
> at noon."
> (An additional و of ḥāl is not tacked on to the conjunction أَوْ.)

However, according to some grammarians, a و of ḥāl, can be added to the conjunction and it would be acceptable.[23] For example:

أَتَيْتَنِى وَالِيًا أَوْ وَأَنَا مَعْزُولٌ (306) [معاني القرآن للفراء for سورة الأعراف 7:4]

> "You came to me, while I was adjacent, or while I was remote."

- Spectrum of ḥāls: adjectival noun, resembling verb, sentence with pronoun link, sentence with waw al-haal link
- □□ instead of □□□□□ :□□□□□ alukah
- sentence can bi sifah or haal

22

معاني القرآن للفراء citing حالات الربط بواو الحال الجبار فتحي زيدان[23]

29.13.4. Multiple ḥāls when one or more is a sentence ḥāl

(307) سورة آل [البحر المحيط لأبي حيان](#) for فَنَادَتْ هُ أَلْ مَلَـٰ بِكَةُ وَهُوَ قَا بِم يُصَلِّى فِى أَل مِح رَاب
[3:39 عمران]

(308) فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

29.14. Topics

```
sahib_haal:
  - faa3il of 3aamil
  - maf3ul bih of 3aamil
  - both faa3il and maf3ul bih
  - other functions
Temporary nature of haal:
  mostly temporary: ~
  sometimes permanent: ~
Types of words used for haal:
  mostly mushtaqq: ~
  sometimea jamid: ~
definiteness of haal:
  - وحده
Definiteness of the sahib_haal:
  mostly definite: ~
  sometimes indefinite: ~
Order of the haal, the sahib_haal:
  the haal of a mudaf_ilayh: ~
Concurrence of the haal:
  mostly concurrent with governing verb: ~
  sometimes future: ~
  Multiple haals: ~
Fundamental and emphasizing haals:
  mostly fundamental: ~
  sometimes emphasizing: ~
The masdar as a haal:
  possibility of multiple interpretations:
    - as a haal
    - as a maf3ul mutlaq
Sentences as haal:
  Definiteness of sahib_hal:
    - if after maHD definite then haal
    - otherwise can be na3t or haal
  link bw haal and sahib_haal:
    - pronoun
    - waw of haal
```

```
  Rules of waw of haal: ~
Blurriness of haal with other adverbs:
  see ma3aani al-nahw: ~
The 3aamil of the haal:
  - verb
  - quasi-verb
  - a verb stand-in
  - Wright 2/113D
  order of haal and 3aamil: ~
  deleting the 3aamil: ~
The sababi haal: nahw wafi 2/400
```

- ḥāl is typically an adjectival noun
- governor of the ḥāl
- person of ḥāl can be doer or direct doee of governing verb. Can also be noun in oher functions

Typically, the ḥāl is an adjectival noun, its governor is a verb, and the ḥāl describes the person of ḥāl. But occasionally, each of these statements may be relaxed. That is,

Work in progress

Chapter 30.

The connected nouns

30.1. Introduction

Consider the sentence:

رَأَيْتُ ٱلرَّجُلَ.
"I saw the man."

If the listener (or reader) can identify the individual referred to by the noun "the man" (maybe from a pre-existing mutual understanding with the speaker), then there is no problem with this sentence. But often, further clarification is needed for the listener to correctly identify the individual to whom the speaker is referring. This further clarification can be provided in a number of ways.
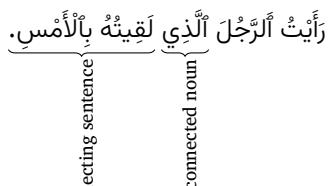
One way is to use an adjectival noun to describe the noun. For example:

رَأَيْتُ ٱلرَّجُلَ ٱلطَّوِيلَ.
"I saw the *tall* man."

Another way is to use a pointing noun, thus:

رَأَيْتُ ذَٰلِكَ ٱلرَّجُلَ.
"I saw *that* man."

But sometimes, a whole sentence is needed to provide the needed identification. In this case, Arabic uses what is called a *connected noun* and a *connecting sentence*. This example should help you understand what we mean:

رَأَيْتُ ٱلرَّجُلَ ٱلَّذِي لَقِيتُهُ بِٱلْأَمْسِ.

"I saw the [specific] man whom I met yesterday."

In the above sentence, the connected noun is ٱلَّذِي *'alladhī*. It is applied to singular masculine nouns, like ٱلرَّجُل. By itself it may be translated as "the one$_{1m}$ that/which/who/whom". It is called a connected noun because it is directly

followed by, i.e. *connected* to, a connecting sentence. The connecting sentence contains necessary information for the listener to correctly identify the individual that the connected noun refers to. The connecting sentence in the above example is the sentence لَقِيتُهُ بِٱلْأَمْسِ "I met him yesterday."

Note by the way, that we did not translate the pronoun "him" in our original translation (above). This is because it would sound unnatural in English to say: "I saw the [specific] man (whom) I met *him* yesterday." But this pronoun is an essential part of the Arabic connecting sentence and is called the *refer-back pronoun*. We will deal with it in section @ref(refer-back-pronoun) later in this chapter.

There are two types of connected nouns:

1. The specific connected nouns
2. The general connected nouns

We will study both these types separately within this chapter.

30.2. The specific connected nouns

The specific connected nouns have a significance which is restricted to a specific individual or category of individuals, and its connecting sentence should contain sufficient information to identify that specific individual.

The specific connected nouns is a group of nouns where each noun is applied to a gender and number of individuals. They are:

connected noun	Description
أَلَّذِي *'alladhī*	Singular masculine. For both intelligent and non-intelligent beings. Rigid. Only one ل in its spelling.
أَلَّتِي *'allatī*	Singular feminine. For both intelligent and non-intelligent beings. Also used for plural non-intelligent beings of both genders. Rigid. Only one ل in its spelling.
أَللَّذَان *'alladhānī*	Dual masculine. For both intelligent and non-intelligent beings. Flexible: أَللَّذَيْن *'alladhayni* in the propped-state and lowered-state. Two ل's in its spelling.
أَللَّتَان *'allatānī*	Dual feminine. For both intelligent and non-intelligent beings. Flexible: أَللَّتَيْن *'allatayni* in the propped-state and lowered-state. Two ل's in its spelling.
أَلَّذِينَ *'alladhīna*	Plural masculine. For both intelligent beings. Rigid. Only one ل in its spelling.

connected noun	Description
اَلَّلَاتِي ʾallātī	For plural feminine intelligent beings. Also used for non-intelligent beings of both genders but اَلَّتِي is more common there. Rigid. Two لʼs in its spelling. Has the following variants: اَلَّوَاتِي ʾallawātī, اَلَّائِي ʾallāʾī, اَلَّاتِ ʾallāti

30.2.1. Grammatical position of the specific connected noun

Consider again the same example:

رَأَيْتُ ٱلرَّجُلَ ٱلَّذِي لَقِيتُهُ بِٱلْأَمْسِ.
"I saw the [specific] man whom I met yesterday."

In this example, the connected noun اَلَّذِي ʾalladẖī is a describer (in the propped-state) to the described noun اَلرَّجُلَ. Because اَلَّذِي is a rigid noun, it will appear the same in all states without any change to its ending.

As a describer, the connected noun may also come as the last in a series of describers, and can also be combined with a pointing noun. For example:

رَأَيْتُ ذَٰلِكَ ٱلرَّجُلَ ٱلطَّوِيلَ ٱلَّذِي لَقِيتُهُ بِٱلْأَمْسِ.
"I saw that [specific] tall man whom I met yesterday."

But connected nouns need not only occur as describers. They may occur in various grammatical positions. Here are some examples:

As a subject:

وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ ٱللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ 9:34 سورة التوبة
"And those who hoard gold and silver and spend it not in the way of Allāh - give them tidings of a painful punishment."

As an comment:

خِيَارُ أَئِمَّتِكُمُ ٱلَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ 1855: صحيح مسلم
"The best of your rulers are the ones whom you love and who love you"

هُنَّ ٱللَّوَاتِي عَلَى ٱلْمِنْبَرِ 36: سنن الدارمي
"They are the ones which (are) on the pulpit."

As a doer:

قَدْ بَلَغَنَا ٱلَّذِي قُلْتُمُوهُ.
"The [specific] one (thing) that you said has reached us."

As a direct doee:

رَبَّنَا أَرِنَا ٱللَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنْسِ 41:29 سورة فصلت
"Our Lord, show us those who misled us of the jinn and men"

Following a preposition:

أَوْ كَٱلَّذِي مَرَّ عَلَىٰ قَرْيَةٍ
"Or [consider such an example] as the one who passed by a township"

As a base noun in an annexation:

قَدْ سَمِعَ ٱللَّـهُ قَوْلَ ٱلَّتِي تُجَادِلُكَ فِي زَوْجِهَا
"Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad]"

30.3. The refer-back pronoun

The connecting sentence is directly follows the connected noun. As we mentioned in the introduction, the connecting sentence provides clarifying information for the listener (or reader) to identify the individual referred to by the connected noun.

In the connecting sentence is a pronoun that refers back to the connected noun. This pronoun is called the *refer-back pronoun*. and it is an essential (though not always apparent) part of the connecting sentence.

Let us identify some of the refer-back pronouns in the examples we have given.

وَالَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ
"And those who hoard gold and silver"
refer-back pronoun: the plural masculine doer pronoun و in يَكْنِزُونَ

خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ
"The best of your rulers are the ones whom you love and who love you"
refer-back pronoun: the plural masculine direct doee attached pronoun هُمْ in تُحِبُّونَهُمْ

قَدْ بَلَغَنَا ٱلَّذِي قُلْتُمُوهُ.
"The [specific] one (thing) that you said has reached us."
refer-back pronoun: the singular masculine direct doee attached pronoun ہ in قُلْتُمُوهُ

رَبَّنَا أَرِنَا ٱللَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنْسِ
"Our Lord, show us those who misled us of the jinn and men"
refer-back pronoun: the dual masculine doer pronoun ا in أَضَلَّانَا

أَوْ كَٱلَّذِي مَرَّ عَلَىٰ قَرْيَةٍ
"Or [consider such an example] as the one who passed by a township"
refer-back pronoun: the implied singular masculine doer pronoun "he" in مَرَّ

قَدْ سَمِعَ ٱللَّـهُ قَوْلَ ٱلَّتِي تُجَادِلُكَ فِي زَوْجِهَا
"Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad]"

refer-back pronoun: the implied singular feminine doer pronoun "she" in تُجَادِلُكَ

30.3.1. Matching the refer-back pronoun with the connected noun

The refer-back pronoun matches the specific connected noun in gender and number. And the refer-back pronoun is generally an absent-person pronoun (هُ, هَا, هُوَ, هُمْ, etc.). In the example وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ "And those who hoard gold and silver," the refer-back pronoun is the plural masculine absent-person doer pronoun و "they" in يَكْنِزُونَ "they hoard". And it matches the plural masculine connected noun ٱلَّذِينَ.

However, there is an exception to the refer-back pronoun being an absent-person pronoun. And that is when the connected noun refers to the speaker or the addressed person, like أَنَا ٱلَّذِي, or أَنْتُمُ ٱلَّذِينَ, etc. In these cases, the refer-back pronoun may optionally:

  i. either be an absent-person pronoun to match the connected noun (as usual),
  ii. or match the pronoun for the speaker or addressed person (as the case may be)

The latter is generally more common but both options are permissible. For example:

أَنَا ٱلَّذِي حَضَرْتُ.
refer-back pronoun: the singular masculine doer pronoun for the speaker تُ in حَضَرْتُ
or
أَنَا ٱلَّذِي حَضَرَ.
refer-back pronoun: the implied singular masculine doer pronoun for the absent person "he" in حَضَرَ
"I am the one (who) was present."

Here are some examples from Classical Arabic:

أَنَا ٱلَّذِي سَمَّتْنِ أُمِّي حَيْدَرَهْ
"I am the one whom my mother named Ḥaydarah"
(The refer-back pronoun is the speaker person's direct doee pronoun in سَمَّتْنِ, which is an abbreviation of سَمَّتْنِي "she named me".)

فَقَالَ مُوسَى يَا آدَمُ أَنْتَ ٱلَّذِي خَلَقَكَ ٱللَّهُ بِيَدِهِ
"Mūsā said: O Ādam, you are the one whom Allāh created with His Hand"
(The refer-back pronoun is the addressed person's direct doee pronoun كَ in خَلَقَكَ.)

There is one circumstance where matching the refer-back pronoun to the (absent person) connected noun is mandated. And that is when the connected noun is the called-out person using the particle أَيُّهَا or أَيَّتُهَا. For example,

يَاأَيُّهَا ٱلَّذِينَ آمَنُوا
"O you who have believed"
not
يَاأَيُّهَا ٱلَّذِينَ آمَنْتُمْ ×

Similarly,

يَاأَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ
"O you upon whom the message has been sent down"

30.4. The general connected nouns مَنْ and مَا

The general connected nouns are unrestricted in significance, and may be applied to any individual who fits the criteria given in the connecting sentence. The most commonly general connected nouns are:

- مَنْ *man.* Typically used for intelligent beings and translated as "who".
- مَا *mā.* Typically used for non-intelligent beings and translated as "what".
- أَيّ *'ayy.* Used for both intelligent and non-intelligent beings. Translated as "which", "whichever" or "any".

There are also a couple of rarely or dialectally used general connected nouns that we will not cover. These are ذُو *dhū*, and ذَا *dhā*.

In this section we will deal with مَنْ and مَا. We will deal with أَيّ separately in section (give ref) later in this chapter.

Unlike the specific connected nouns (ٱلَّذِي, etc.), the general connected nouns do not vary for number and gender.

For example:

أُحِبُّ مَنْ يَعْدِلُ
"I love [him] who is just."

أُحِبُّ مَنْ يَعْدِلُونَ
"I love [them] who are just."

اِصْنَعْ مَا بَدَا لَكَ.
"Do what seems (good) to you."

مَرَرْتُ بِمَا يُعْجِبُكَ.
"I passed by what will please you."

30.4.1. مَنْ and مَا after prepositions

When مَنْ and مَا are directly preceded by the prepositions مِنْ and عَنْ, these prepositions lose their ن and are joined to the following noun with the noun's م doubled. For example: مِمَّنْ *mimman*, مِمَّا *mimmā*, عَمَّنْ *ɛamman*, عَمَّا *ɛammā*.

The preposition فِي is also often (though not always) optionally attached to these connected nouns, thus: فِيمَنْ *fīman*, فِيمَا *fīmā*.

The remaining prepositions follow the normal rules: كَمَنْ, عَلَى مَا, etc. But we will see, if Allāh wills, in chapter @ref(questions), that مَا and مَنْ are also used as question nouns, in which case the rules of joining prepositions to them will differ.

30.4.2. The refer-back pronoun for the general connected nouns

The general connected nouns مَنْ and مَا are themselves singular masculine in number and gender. However, they can be used to signify persons or things of any number and gender.

Their refer-back pronouns can then, optionally:

i. Either match the gender and number of the persons or things meant by the connected noun. For example:

[سورة يونس 10:42] وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ
"And among them are those who listen to you"

[جامع الترمذي :3318] قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْهُنَّ وَخَسِرَتْ
"She has thwarted herself, whoever did that from them₃f, and lost."

Note also how, in this example how, in addition to the feminine refer-back doer pronouns in فَعَلَتْ and خَسِرَتْ, the feminine gender of the person signified by مَنْ has also caused the ث of femininity to be added to the verb خَابَ (of which مَنْ is the doer noun).

جَمَعْتُ مِنَ ٱلْوَرَقِ مَا سَقَطْنَ.
"I gathered what fell from the leaves."

صَلِّ مِنَ ٱلرَّكَعَاتِ مَا يَتَيَسَّرْنَ.
or
صَلِّ مِنَ ٱلرَّكَعَاتِ مَا تَتَيَسَّرُ.
"Pray from the units (of prayer) what is easy."

ii. Or be singular masculine to match the connected noun itself. This is generally more common for مَا. For example:

[سورة يونس 10:40] وَمِنْهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِ
"And of them are those who believe in it, and of them are those who do not believe in it."

جَمَعْتُ مِنَ ٱلْوَرَقِ مَا سَقَطَ. "I gathered what fell from the leaves."

صَلِّ مِنَ ٱلرَّكَعَاتِ مَا يَتَيَسَّرُ.
"Pray from the units (of prayer) what is easy."

[مساوئ الأخلاق للخرائطي:171] لَمْ أَجِدْ مَا أَعْتَذِرُ بِهِ
"I did not find what I (could) make an excuse for with".

Both options can be utilized together as well. For example:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
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."

فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
سورة البقرة 2:38
"whoever follows My guidance - there will be no fear concerning them, nor will they grieve."

30.4.3. Applicability of مَا and مَنْ to intelligent and non-intelligent beings

As we mentioned earlier, مَنْ is typically used to refer to intelligent beings. And مَا is typically used to refer to non-intelligent beings. However, there are some circumstances in which these roles can differ.

مَنْ may be used for non-intelligent beings when a non-intelligent being is compared with an intelligent being. For example,

وَٱللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُم مَّن يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُم مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِي عَلَىٰ أَرْبَعٍ
سورة النور 24:45
"Allāh has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four."

مَنْ may also be used for non-intelligent beings when attributes usually applicable to intelligent beings are applied to a non-intelligent being. For example:

Wright 2/314D
أَسِرْبَ الْقَطَا، هَلْ مَنْ يُعِيرُ جَنَاحَهُ * لَعَلِّي إِلَىٰ مَنْ قَدْ هَوِيتُ أَطِيرُ
O flock of birds, is there who will lend his wing
that perhaps I may fly to whom I love
أَ: "O", سِرْب: "flock", قَطَا: a species of bird, هَل: "is there?", يُعِيرُ: "lend", جَنَاح: "wing", لَعَلِّي: "Perhaps I", هَوِيتُ: "I love", أَطِيرُ: "I fly".

مَنْ may also be used for non-intelligent beings when there is a mixed group including both intelligent and non-intelligent beings, and the intelligent beings are given preference. For example:

سورة الرعد 13:15
وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
"And to Allāh prostrates whoever is within the heavens and the earth"

Similarly, مَا may, in some circumstances, be used for intelligent beings. This may be when there is a mixed group including both intelligent and non-intelligent beings, and the non-intelligent beings are given preference because of their larger number. For example:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

"Whatever is in the heavens and whatever is on the earth is exalting Allāh"

مَا may also be used for intelligent beings when the person being referred to is vague to the speaker. For example:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا

"My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service]"

مَا may also be used for intelligent beings when the characteristics of an intelligent being are highlighted when referring to them. For example:

فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ

"then marry those that please you of [other] women"

30.4.4. Grammatical position of the general connected nouns

The general connected noun may occur in various grammatical positions. Here are some examples:

As a subject:

مَا عِنْدَكُمْ يَنْفَدُ

"Whatever you have will end"

As an comment:

مَالُكَ مَا قَدَّمْتَ، وَمَالُ وَارِثِكَ مَا أَخَّرْتَ

"Your wealth is what you have sent forward, and the wealth of your inheritors is what you have left behind."

As a doer:

فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي

"it was done by one who was better than I"

As a direct doee:

اعْمَلُوا مَا شِئْتُمْ

"Do whatever you will"

Following a preposition:

وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

"and make me independent from (all) who are besides You"

As a base noun in an annexation:

فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي
"So that is the similitude of the one who obeyed me"

مَا تَرَىٰ رَأْيَ مَا نَرَىٰ.
"You do not think what we think."
(literally: "You do not opine the opinion of what we opine.")

أَمْرَ مَا تَحْذَرُ
"the matter of which you are wary"

Unlike the specific connected nouns (ٱلَّذِي, etc), the general connected nouns do not occur as describers. So while we can say:

مَرَرْتُ بِٱلرَّجُلِ ٱلَّذِي أَحْسَنَ إِلَيَّ.
"I passed by the man who was good to me."

we cannot say:

× مَرَرْتُ بِٱلرَّجُلِ مَنْ أَحْسَنَ إِلَيَّ.

We will have to say instead:

مَرَرْتُ بِمَنْ أَحْسَنَ إِلَيَّ.

The general connected noun can, however, occur as a replacement. For example,

والمسلمون مَن تبع رسول الله صلى الله عليه وسلم كثير
"And the Muslims, who follow the Messenger of Allāh, are many"

30.4.5. Use with the preposition مِنْ

The preposition مِنْ is frequently used with the general connected nouns to restrict the applicability of the connected noun to a group or type. This مِنْ may come either before the connected noun, or after its connecting sentence. For example:

فَأَعْطَانِي مَا كَانَ عِنْدَهُ مِنْ خُبْزٍ.
"Then he gave me what he had of bread."

مَنْ دَخَلَ ٱلشَّأْمَ مِنَ ٱلْعَرَبِ
"Those Arabs who entered Syria"
(literally: "Who entered Syria from the Arabs")

فَانكِحُوا مَا طَابَ لَكُم مِّنَ ٱلنِّسَاءِ
"then marry those that please you of [other] women"

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ
O Allāh, apportion for us, from the fear of You, (that) what shall come between us and disobedience of You
(The connected noun مَا is the direct doee of the verb of command اقْسِمْ.)

30.4.6. Use with a repeated word to express vagueness or uncertainty

The general connected nouns مَنْ and مَا are used with a word that is repeated to express a vague or uncertain quantity or quality. For example:

هُمْ مَا هُمْ   Fischer 218
"They are what they are."

نَزَلَ مَنْ نَزَلَ مِنْهُمْ   Fischer 218
"Some of them came down."
(literally: Came down who came down from them.")

جَمَعْتُ مَا جَمَعْتُ   Fischer 218
"I gathered what I gathered."

30.5. Deleting the refer-back pronoun

The refer-back pronoun may be deleted (and its meaning is then implicit) if some conditions are satisfied. Some conditions are specific to the state of the refer-back pronoun. These are:

(a) When the refer-back pronoun is the subject of a subject-comment sentence, then it may be deleted, and its meaning will be implied. When deleting the refer-back pronoun in this case, it is preferred that the connecting sentence not be too short.

For example:

[^1] [2963c :صحيح مسلم] انْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ
"Look at who is lower than you."
(.انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلُ مِنْكُمْ instead of)

[21:19 سورة الأنبياء] وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ
"To Him belongs whoever is in the heavens and the earth."
(مَنْ هُوَ فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ instead of)

[Wright 2/322D] مَا أَنَا بِٱلَّذِي قَائِلٌ لَكَ شَيْئًا
I am not the one who says anything to you.
(مَا أَنَا بِٱلَّذِي هُوَ قَائِلٌ لَكَ شَيْئًا instead of)

If the connecting sentence is very short, the deleting the refer-back pronoun subject is permissible, though rare. For example:

[Wright 2/322D] لَا يَنْطِقُ بِمَا سَفَهٌ
"He does not speak what is foolish."
(بِمَا هُوَ سَفَهٌ instead of)

---

[^1]: See also سنن ابن ماجه :4142 and صحيح مسلم :2963c for variants with the refer-back pronoun.

(b) When the refer-back pronoun is an attached pronoun for the direct doee it is permissible to delete it. For example:

هَـٰذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ [9:35 سورة التوبة]
"This is what you hoarded for yourselves"
(instead of مَا كَنَزْتُمُوهُ)

(c) When the refer-back pronoun is in the lowered-state, it is permissible to delete it:

   (i) When the refer-back pronoun is the base noun in an annexation whose annexe noun is a doer participle or the direct doee implying a present or future meaning. For example:

   فَاقْضِ مَا أَنتَ قَاضٍ [20:72 سورة طه]
   "So decree whatever you are to decree."
   (فَاقْضِ مَا أَنتَ قَاضِيهِ instead of)

   (ii) When the refer-back pronoun is attached to a preposition or adverb, and the same preposition or adverb has already been used (with the same meaning) with the connecting noun or its described noun. The preposition/adverb is deleted along with its attached pronoun. For example:

   أَنَا عِنْدَ مَنْ أَنْتَ. [Wright 2/323C]
   "I am at his [house] at whose you (are)."
   (مِنْ أَنْتَ عِنْدَهُ instead of)

   مَرَرْتُ بِٱلَّذِي مَرَّ سُلَيْمَانُ. [Wright 2/323D]
   "I passed by the (same) one that Sulaymān did."
   (مَرَرْتُ بِٱلَّذِي مَرَّ بِهِ سُلَيْمَانُ. instead of)

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:

شرح ابن عقيل على
1/168 الألفية

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 propped-state direct doee pronoun ه "him". If we delete this pronoun, the sentence becomes

جاء الذي ضربت في داره.
"The one who I beat in his house, came.

Now the meaning of the sentence is markedly different. The connecting sentence ضربت في دَارِه is valid on its own right but it gives a different meaning from the original. It does not specify that I beat *him* in his house, just that I beat in his house, possibly others. Because the omission of the refer-back pronoun is not obvious, the sentence now does not siginify the original intent. And so deleting the refer-back pronoun in this case is not permitted.

30.6. The general connected noun أيّ

أيّ *ʾayy* "which/whichever" is a general connected noun similar to مَا "what" and مَنْ "who". But it differs from مَا and مَنْ in a few aspects:

Firstly, أيّ 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, أيّ can be, and, in fact, properly is, the annexe noun in an annexation. Whereas مَا and مَنْ cannot be annexe nouns. For example,

يُعْجِبُني أَيُّ ٱلتَّلَامِذَةِ يَجْتَهِدُ.
"Whichever of the students strives, pleases me."
(أيّ is in the raised-state)

فَأْوُوا إِلَى أَيِّهِمْ يَحْمِيكَ.
"So take shelter with whichever of them protects you."
(أيّ is in the lowered-state)

Also, أيّ is used indiscriminately for both intelligent and non-intelligent beings. For example,

أَحْمِلُ أَيَّ ٱلْحَقِيبَتَيْنِ هِيَ ٱلْأَثْقَلُ
"I shall carry whichever of the two bags is the heavier."
(أيّ is in the propped-state)

Note how, in the above examples, the final vowel mark on أيّ varies, depending on its state due to its being a flexible noun.

أَيّ, like مَا and مَنْ, is itself a singular masculine noun. And, like مَا and مَنْ, can be used, unchanged, for both genders. The previous example used أيّ with حَقِيبَة which is a feminine noun. But a feminine version أيّة does exist and can be used with feminine base nouns. It is, however, only commonly used if its base noun is a feminine pronoun. For example,

صَادِقِي أَيَّتَهُنَّ تَنْصَحُكِ.
"Befriend whichever of them₃,f is sincere to you₁,f."

By the way, أَيّ *ʾayy* (like مَا and مَنْ) is also a question noun and we will discuss its properties in more detail in section …

30.6.1. The connected noun أَيّ without a base noun

أَيّ can sometimes occur without a base noun. Technically, it will then be in-definite, and thus tanwīned. However, it will carry the meaning of an implied annexation. For example,

سَأُقَاتِلُ أَيًّا يُقَاوِمُنِي.
"I will fight whichever [of them, the enemies, etc.] resists me."

30.6.2. The connected noun أَيّ with a deleted refer-back pronoun

Consistent with what we have already learned for the other connected nouns, the refer-back pronoun may be deleted in connected sentences for the connected noun أَيّ.

For example,

أَجْزِي أَيَّهُمْ صَادِقٌ.
"I will reward whichever of them is truthful."
(instead of أَيَّهُمْ هُوَ صَادِقٌ.)

30.6.3. Circumstance for the rigidity of أَيّ

As mentioned, أَيّ is generally fully flexible. However, there is one circumstance in which it may optionally be a rigid noun with the final vowel mark ُ thus: أَيُّ. This is when both of the following conditions are satisfied:

  i. أَيّ is an annexe noun.
  ii. The refer-back pronoun to أَيّ is the subject of the connecting sentence and it is deleted.

For example,

أَجْزِي أَيُّهُمْ صَادِقٌ.
"I will reward whichever of them is truthful."

Since this rigidity is optional, أَيّ may, in this case, retain its full-flexibility:

أَجْزِي أَيَّهُمْ صَادِقٌ.
"I will reward whichever of them is truthful."

But if both the conditions above are not satisfied then أَيّ shall remain fully-flexible. For example,

أَجْزِي أَيَّهُمْ هُوَ صَادِقٌ.
أَجْزِي أَيًّا هُوَ صَادِقٌ.
[2] أَجْزِي أَيًّا صَادِقٌ.

30.7. Separating the connecting sentence from the connected noun

Generally, the connecting sentence directly follows the connected noun, as in all the examples we have given so far. However, the connecting sentence may be separated from the connected noun by one of the following:

  i. An oath. For example:

  جَاءَ ٱلَّذِي وَٱللَّـه قَهَرَ ٱلْأَعْدَاءَ.
  "The one who - by Allāh - overpowered the enemies has come."

 ii. A sentence calling out to someone. For example,

  أَنْتَ ٱلَّذِي يَا زَيْدُ فَتَحْتَ ٱلْبَابَ.
  "You are the one - O Zayd - who opened the door."

iii. A parenthetical clause, which is a sentence within the main sentence that adds information to it, but which can be deleted without affecting the completeness of the main sentence. For example:

  قَدِمَ ٱلَّذِي أَطَالَ ٱللَّـهُ عُمْرَهُ أَحْسَنَ إِلَيَّ.
  "The one who - may Allah lengthen his age - was good to me has arrived."

  قَدِمَ ٱلَّذِي وَهُوَ مُبْتَسِمٌ أَحْسَنَ إِلَيَّ.
  "The one who - and he is smiling - was good to me has arrived."

30.8. Deleting the connected noun and/or the connecting sentence

TODO. See ☐☐☐☐☐ ☐☐☐☐☐☐

---

[2]The examples generally quoted by the grammarians are (1) the verse of poetry إِذَا مَا لَقِيتَ بَنِي مَالِكٍ [سورة مريم 19:69] ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيّاً the āyah (2) and, فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ

30.9. Sentences without connected nouns

There are some sentences where we might expect a connected noun but which are always, or often (as the case may be), expressed in Arabic without a connected noun. These sentences are of different types:

30.9.1. Sentences with indefinite nouns needing a qualifying sentence

When an indefinite noun needs a qualifying sentence, it is natural in English to insert "that", "which", "who", etc. between the noun and the following sentence. For example, "I passed by a man *who* was sleeping."

In Arabic, however, we will not use any connected noun in such sentences. This is because the connected nouns are considered definite nouns. And therefore they may not be a describer to an indefinite noun. So while we can say:

مَرَرْتُ بِٱلرَّجُلِ ٱلَّذِي يَنَامُ.
"I passed by the man who is sleeping."

we cannot say

مَرَرْتُ بِرَجُلٍ ٱلَّذِي يَنَامُ. ×

Instead, we put the qualifying sentence directly after the indefinite noun. The qualifying sentence will then not be a connecting sentence, but will itself be the describer to the described noun:

مَرَرْتُ بِرَجُلٍ يَنَامُ.
"I passed by a man (who) is sleeping."

Here is another example:

جَلَسْتُ فِي مَجْلِسٍ قَدْ رُشَّ بِمَاءِ ٱلْوَرْدِ.
"I sat in a sitting (that) had been sprinkled with rose-water."

A connected noun can, however, follow an indefinite noun, if we intend to start a separate sentence with it, or if it is a *replacement* (see chapter @ref(the-replacement)). For example.

وَٱبْعَثْهُ مَقَامًا مَحْمُودًا ٱلَّذِي وَعَدْتَهُ
"Resurrect him to a praiseworthy station, the one that you promised him"

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
ٱلَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
"Woe to every scorner and mocker
Who collects wealth and [continuously] counts it."

30.9.2. Sentences containing a noun with generic definiteness

Sometimes the definite article 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 describer.[3] Because there is no connected noun, the qualifying sentence is, again, not analyzed as a connecting sentence. For example:

كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

"like that of a donkey who carries volumes [of books]"
(Note how the translator has translated الْحِمَار as "a donkey" because in English an indefinite noun is often used to indicate a generic type.)

Fischer 219

أَنْتَ ٱلْوَزِيرُ لَا يُعْصَىٰ

"You are the (sort of) vizier (who) is not disobeyed."

Fischer 219

هُمُ ٱلْفَوَارِسُ يَحْمُونَ ٱلنِّسَاءَ.

"They are the (kind of) horsemen (who) protect the women."

30.9.3. Sentences with prepositional or adverbial phrases

If a sentence has a definite noun which is to be qualified by a prepositional or adverbial phrase, then in many cases, that phrase may directly follow the definite noun without any intermediate connected noun used a describer. But using a connected noun is also permissible if one wishes to emphasize that the specificity of the noun. When there is no connected noun, the prepositional or adverbial phrase is not analyzed as a connecting sentence, but is considered attached to an implied verb that has the idea of "being", like "is", "are", etc. When there is a connected noun, then it is analyzed as a connecting sentence, as usual. For example:

سِرْتُ فِي ٱلْحَدِيقَةِ عِنْدَ ٱلْمَسْجِدِ.

"I walked in the garden next to the mosque."
or

سِرْتُ فِي ٱلْحَدِيقَةِ ٱلَّتِي عِنْدَ ٱلْمَسْجِدِ.

or

سِرْتُ فِي ٱلْحَدِيقَةِ ٱلَّتِي هِيَ عِنْدَ ٱلْمَسْجِدِ.

"I walked in the [specific] garden that [is] next to the mosque."

---

[3]Wright 2/318C

Work in progress

Chapter 31.

The question nouns مَا, مَنْ, and أَيّ

31.1. Introduction

In chapter (connected nouns) we studied the use of مَا "what", مَنْ "who", and أَيّ "which" as the general connected nouns. In this chapter, we will study the use of these same nouns as *question nouns*.

There are other question nouns besides the ones above, like كَيْفَ "how", أَيْنَ "where" مَتَىٰ "when". There are also question words which are particles, not nouns, like أَ and هَلْ. We will study all these elsewhere, if Allāh wishes.

31.2. مَا and مَنْ

31.2.1. Position of question words in the beginning of the sentence

All question words typically occur in the beginning of the question sentence. (Particles like وَ, فَ, etc. are allowed to precede them.) For example,

مَنْ أَنْتَ؟
"Who are you?"

وَمَا تِلْكَ بِيَمِينِكَ؟
"And what is that in your right hand?"

In both the above examples, the question nouns مَا and مَنْ are in the raised-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 تَقُولُ؟
"What do you say?"

مَنْ قَتَلْتَ؟
"Whom did you kill?"

مَا فَرَضَ رَبُّكَ عَلَىٰ أُمَّتِكَ؟
"What has your Lord enjoined upon your Ummah?"

In the above three examples, the question nouns مَا and مَنْ are analyzed as the
propped-state direct 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 lowered-state: either following a preposi-
tion, or as the base noun in an annexation. For example,

لِمَنْ هَٰذَا ٱلْقَصْرُ؟
"Whose is this palace?"

بِنْتُ مَنْ أَنْتِ؟
"Whose daughter are you?"

31.2.2. مَا shortened to مَ in the lowered-state

When the question noun مَا *mā* is in the lowered-state it is typically shortened
to مَ *ma*. Example:

بِمَ يَرْجِعُ؟
"With what does he return?"

This shortened مَ is also usually joined to the preposition before it, even for
prepositions constituting more than one letter (which don't typically join to
the word directly following it). So we get:

- بِمَ for بِمَا
- لِمَ for لِمَا
- فِيمَ for فِي مَا
- إِلَامَ for إِلَىٰ مَا
- عَلَامَ for عَلَىٰ مَا
- حَتَّامَ for حَتَّىٰ مَا
- مِمَّ for مِمَّا (مِنْ مَا)
- عَمَّ for عَمَّا (عَنْ مَا)

When pausing on this shortened مَ, a ه is appended to it to preserve the sound
of the fat·ḥah. For example:

لِمَهْ؟
limah?
"For what?"

The shortened مَ is also used when it is the base noun in an annexation. How-
ever, in this case it won't be joined to the previous word. For example:

مِثْلُ مَ أَنْتَ؟
"What are you like?"

31.2.3. مَا and مَنْ referred back to with an lowered-state pronoun

As an alternative to placing the question noun مَا or مَنْ after the preposition or annexe noun, the question noun may be placed in the beginning of the sentence and it is referred back to by a pronoun. For example,

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ
23:88 سورة المؤمنون
Say, "In whose hand is the realm of all things"

مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ
10:50 سورة يونس
"for which [aspect] of it would the criminals be impatient?"

31.2.4. Verb gender when inquiring about the doer of a verb

The question nouns مَا and مَنْ are themselves masculine singular nouns. But they can be used to ask about nouns of any gender or number. For example,

وَمَا تِلْكَ بِيَمِينِكَ؟
20:17 سورة طه
"And what is that in your right hand?"

مَنْ هَـٰؤُلَاءِ ٱلرِّجَالُ؟
"Who are these men?"

When inquiring about the doer of a verb, then the verb is usually construed with a masculine singular doer to match the question noun. For example:

مَنْ جَاءَ؟
"Who has come?"

مَا يُبْكِيكَ؟
3894: جامع الترمذي
"What makes you cry?"

Ocassionally, the feminine verb may be used if asking about a feminine doer. For example:

مَنْ كَانَتْ أُمَّكَ؟ [1]
Wright 2/313C
"Who was your mother?"

If the question is regarding a specific number and gender, then we are more likely to insert the corresponding specific connected noun (ٱلَّذِي, etc.) between the question noun مَن and the verb. For example:

مَنِ اللَّتَان تَظَاهَرَتَا عَلَى النَّبِيِّ صلى الله عليه وسلم مِنْ أَزْوَاجِهِ
4913: صحيح البخاري
"Who are the ones2f, from his wives, who aided one another against the Prophet ?"

Note that now the dual feminine doer pronoun ا in تَظَاهَرَتَا is the refer-back pronoun that refers back to the connected noun ٱللَّتَانِ.

---

[1] سورة البحر المحيط لأبي حيان and (فإن كانتا اثنتين) 4:176 سورة النساء for البحر المحيط لأبي حيان See also
(ثم لم تكن فتنتهم) 6:23 الأنعام

31.2.5. An indefinite noun after مَا and مَنْ

The question nouns مَا and مَنْ cannot occur as annexe nouns. Nor can either of them be a replacee. So any indefinite noun after them must necessarily be the comment of the question sentence. For example, مَنْ فَارِسٌ؟ can only mean, "Who is a horseman?" not "Who horseman?" or "Which horseman?"

31.2.6. مَنْ ذَا and مَاذَا

To lend more force to the question or to make it more lively, ذَا may be appended to the question nouns مَا and مَنْ. For example,

مَاذَا قَالَ رَبُّكُمْ
"What did your lord say?"

With مَنْ ذَا especially, but also with مَا, the specific connected noun ٱلَّذِي is often appended as well. For example:

مَنْ ذَا الَّذِي قَالَ هَذَا
"Who is the one that said this?"

مَاذَا ٱلَّذِي تَقُولُ؟
"What is it that you say?"

Note that ذَا is also a variant pointing noun meaning "this" or "that". In which case, it can be the comment of the question sentence by itself. For example:

فَدَقَقْتُ الْبَابَ، فَقَالَ: مَنْ ذَا؟ فَقُلْتُ: أَنَا، قَالَ: أَنَا، أَنَا؟، كَأَنَّهُ كَرِهَهُ.
"So I knocked at the door. He said, 'Who is that?' I said, 'I.' He said 'I? I?' as if he disliked it."

31.2.7. Why

Arabic has no distinct question word for "why". Instead, the question noun مَا is used with a preposition, typically لِ to give the meaning "For what?". For example,

لِمَ فَعَلَ ذَلِكَ
"Why did he do that?"

لِمَاذَا وَلَّيْتَ بَعْدَ مَجِيِّكَ إِلَى هَـٰهُنَا؟
"Why did you turn back after your coming here?"

Sometimes, other prepositions like عَلَى and بِ may be used. But this is dependent on the verb in the sentence. For example,

عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ
"Why does one of you kill his brother?"
i.e. "on what [basis]"

بِمَ يَأْخُذ أحدكُم مَال أَخِيه؟
"Why should any of you take his brother's property?"
i.e. "by what [justification]"

And often times, the meaning "why" is conveyed using مَا when a suitable verb exists. For example:

مَا يُبْكِيكَ؟
"What makes you cry?"
i.e. "Why are you crying?"

31.2.8. Applicability of مَا and مَنْ to intelligent and non-intelligent beings

In (give ref) we discussed how, sometimes, the connected noun مَا may be used for intelligent beings and مَنْ for non-intelligent beings. Those same guidelines apply for مَا and مَنْ when they are question nouns. For example, when inquiring about the nature or qualities of a person مَا may be used. Examples:

فَقُلْتُ لَهُ مَا أَنْتَ قَالَ أَنَا نَبِيٌّ. فَقُلْتُ وَمَا نَبِيٌّ قَالَ أَرْسَلَنِي اللَّهُ
"I said, 'Who are you?' He said, 'I am a prophet.' So I said, 'And who is a prophet?' He said 'Allāh has sent me.' "

31.3. أَيّ

In section .. we studied أَيّ as a general connected noun. Just like مَا and مَنْ, أَيّ too can be a question noun for "which" questions. Many of the rules that apply the question nouns مَا and مَنْ also apply to أَيّ. For example, the default position of أَيّ is in the beginning of the question sentence.

However, أَيّ is also different from مَا and مَنْ in some respects. For example, consistent with what we learned in its use as a connected noun, the question noun أَيّ is a fully-flexible noun and can be used indiscriminately for both intelligent and non-intelligent beings.

Also, أَيّ is typically the annexe noun in an annexation. When أَيّ is a connected noun, then its base noun is usually definite. But when أَيّ is a question noun, then its base noun may be either definite or indefinite.

31.3.1. أَيّ with a definite base noun

When the base noun of أَيّ is a definite noun, the annexation has the meaning "which [one] of". For example,

<div dir="rtl">

فَأَيَّ آيَاتِ ٱللَّهِ تُنكِرُونَ
</div>

40:81 سورة غافر

"So which of the signs of Allāh do you deny?"

<div dir="rtl">

أَيُّ الأَعْمَال أَفْضَلُ
</div>

1449: سنن أبي داود

"Which of the deeds is best?"

<div dir="rtl">

فَأَيُّ الْفَرِيقَيْن أَحَقُّ بِالْأَمْن
</div>

6:81 سورة الأنعام

"So which of the two parties has more right to security"

<div dir="rtl">

مِنْ أَيِّ أَيَّام الشَّهْر كَانَ يَصُومُ
</div>

1160: صحيح مسلم

"From which of the days of the month would he fast?"

As in the examples above, the base noun in such a case is typically a plural or a dual. If the base noun is a definite singular noun, then there is an implied partitive meaning, i.e. "which part of".[2] For example,

<div dir="rtl">

فِي أَيِّ طَعَامِهِ يُبَارَكُ لَهُ
</div>

3845: سنن أبي داود

"in which (part) of his food is the blessing"

<div dir="rtl">

مِنْ أَيِّ الْمَال
</div>

4063: سنن أبي داود

"From which (category) of wealth?"

However, if the noun is of generic definiteness then the partitive aspect indicates one out of the set that constitutes the generic type. In English the plural is often used to signify the generic type. For example the generic type ٱلْعَمَل "the deed" can be translated in English as "deeds". So أَيُّ ٱلْعَمَل means "which one from the generic type 'deeds'" or simply "which deed". Examples:

<div dir="rtl">

أَيُّ الْعَمَل أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ؟
</div>

1: الأدب المفرد

"Which deed is most beloved to Allāh?"

<div dir="rtl">

أَيُّ الدُّعَاء أَفْضَلُ
</div>

637: الأدب المفرد

"Which supplication is best?"

<div dir="rtl">

أَيُّ الذَّنْب أَعْظَمُ عِنْدَ اللَّهِ
</div>

4477: صحيح البخاري

"Which deed is most enormous in the sight of Allāh?"

---

[2]Wright 2/220A

31.3.2. أَيّ with a indefinite base noun

When the base noun of أَيّ is a indefinite noun, the annexation has the meaning "which" without "of". For example,

أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ
"Which thing would you do?"

أَيَّ شَيْءٍ نَشْتَهِي
"What thing shall we desire?"

أَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ
"Which night is the night of Decree"

If the base noun is a dual or plural indefinite then then inquiry is about the complete number, not just one of them. For example:

أَيُّ رِجَالٍ؟
"Which men?"

أَيُّ رَجُلَيْنِ؟
"Which two men?"

31.3.3. Matching the rest of the question sentence with أَيّ

أَيّ itself, like مَا and مَنْ, is singular masculine. For the purpose of matching the rest of the question sentence with أَيّ, either it can match the singular masculine to match with the word أَيّ, or it can match the gender and number of what أَيّ refers to. For example,

أَيُّ أَزْوَاجِ النَّبِيِّ صلى الله عليه وسلم اسْتَعَاذَتْ مِنْهُ
Which of the wives of the Prophet sought refuge (fwith Allāh) from him?
(اسْتَعَاذَتْ is a feminine verb to match the feminine "wife".)

فَأَيُّ نِسَاءِ رَسُولِ اللَّهِ صلى الله عليه وسلم كَانَ أَحْظَى عِنْدَهُ مِنِّي
"So which of the women of the Prophet was dearer to him than I?"
(كَانَ is a masculine verb to match masculine أَيّ.)

31.3.4. أَيّ standalone without a base noun

Occasionally, أَيّ is used without a base noun. It is then, technically, indefininte. However, the meaning of an annexation is still implicit. This may be when أَيّ has already been used once with an an annexation, and subsequent uses of أَيّ are restricted to the previously mentioned annexation. For example,

أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ؟ قَالَ الصَّلاَةُ عَلَى وَقْتِهَا، قُلْتُ ثُمَّ أَيٌّ؟

" 'Which deed is most beloved to Allāh?' He replied, 'Prayer at its proper time.' I said, 'Then which?' "

See also section … below, where أَيّ is used standalone in a response.

31.3.5. أَيّ annexed to multiple base nouns

One أَيّ may be annexed to multiple base nouns separated by وَ "and". For example,

أَيُّ زِرَاعَةِ ٱلْفَاكِهَةِ وَزِرَاعَةِ ٱلْقُطْنِ أَرْبَحُ؟
"Which one of the agriculture of fruit, and the agriculture of cotton is more profitable?"

In such a case, it is optional to have one أَيّ or to repeat it. So we could also say, for the same meaning:

أَيُّ زِرَاعَةِ ٱلْفَاكِهَةِ وَأَيُّ زِرَاعَةِ ٱلْقُطْنِ أَرْبَحُ؟

However, if one of the base nouns is an attached pronoun then repeating أَيّ is mandatory.[3] Example:

أَيِّي وَأَيُّكَ أَعْلَمُ؟
"Which one of you and me is more knowledgeable?"

أَيِّي وَأَيُّكَ is equivalent to أَيُّنَا but it spells out the two options to choose from.

31.4. The question sentence within another sentence[4]

TODO

31.5. Usage of question nouns in quoting and standalone[5]

TODO

---

[3]Wright 2/220B

[4]التعليق. See ٢/٣٧ النحو الوافي; ٢/٢٧ معاني النحو (ظن وأخواتها); Howell, part II, book 5, §444, pp. 155–165.

[5]الحكاية. See Wright, vol. i., §352–353, pp. 275B–276B, vol. ii, §170, p. 313

31.6. Differentiating question words from their other functions

Many of the question words (أَ, مَنْ, مَا, كَيْفَ, etc.) also have other functions. For example, in chapter @ref(the-connected-nouns) we learned that مَنْ, مَا, and أَيّ are also connected nouns. Many of the question nouns can also be used as *conditional nouns* that we will study in chapter @ref(…), if Allāh wills.

In this section, we will discuss briefly how to determine when words like أَ, مَنْ, مَا, كَيْفَ, etc. are question words, and when they could have one of their other functions.

The basic principle regarding a question sentence is that it is to be treated as one unit. A word from within a question sentence is not, individually, affected by anything outside the question. Let's try to understand this using an example.

Consider the following sentence:

اِسْأَلْ أَيُّهُمْ قَامَ
ʾis'al ʾayyuhum qām
"Ask: 'Which of them stood?'"

The speaker is commanding the addressed person to ask a group of people the question: "Which of them stood".

The question sentence is أَيُّهُمْ قَامَ *ʾayyuhum qām* "Which of them stood". This entire sentence is considered the direct doee of the verb of command اِسْأَلْ "ask!". The question noun أَيُّ *ʾayyu* is in the raised-state because it is the subject of the question sentence. It does not become أَيَّ *ʾayya* in the propped-state because it is not, by itself, the direct doee of اِسْأَلْ. Rather, as we have just stated, the entire question sentence is the direct doee. But because the direct doee is a sentence, and not an individual word, it does not indicate its state using, for example, an fat·ḥah ◌َ.

Now, let's modify the example. Consider now this sentence:

اِسْأَلْ أَيَّهُمْ قَامَ
ʾis'al ʾayyahum qām
Ask the one of them who stood!

Now, the noun أَيَّ is in the propped-state because it (individually) is the direct doee of the verb of command اِسْأَلْ. The speaker is now commanding the addressed person to ask (something) of only the person who stood, out of a group of people. The rest of the people are not to be asked. Because the noun أَيَّ is individually affected by the preceding verb اِسْأَلْ it is now not a question noun, and must be one of the other functions that the word أَيّ can have. As a matter of fact, it is here a connected noun, and the sentence following it: قَامَ "he stood" is its connecting sentence.

The other noteworthy point regarding questions (besides their being considered one unit) is that they may only be preceded either by a verb of knowledge, (like عَلِمَ, دَرىٰ, etc.) or by an expression indicating that the question is being quoted. We have already seen an example of the question being quoted in the example:

اِسْأَلْ أَيُّهُمْ قَامَ

"Ask: 'Which of them stood?'"

An example of a question being preceded by a verb of knowledge is:

مَا عَلِمْتُ أَذَهَبَ أَم مَكَثَ

I don't know whether he went or stayed.

Here the question sentence is: أَذَهَبَ أَمْ مَكَثَ "Did he go or did he stay?"

By the way, a question sentence may be part of a bigger question as well. For example:

أَتَدْرِي أَيُّهُمْ فِي ٱلدَّارِ؟

'atadrī 'ayyuhum fi -ddār

Do you know: which of them is in the house?

Note now the subtle difference in meaning if we change the state of أَيّ in the above example from the raised-state to the propped-state:

أَتَدْرِي أَيَّهُمْ فِي ٱلدَّارِ؟

'atadrī 'ayyahum fi -ddār

Do you know the one of them who is in the house?

When أَيّ was in the raised-state it was a question noun. And the speaker was asking the addressed person if he could figure out who, from among the group of people, was in the house.

When أَيّ is in the propped-state it is now a connected noun. The connecting sentence's refer-back pronoun is omitted (as is permissible in this case, see section @ref(…)). With the refer-back pronoun restored, the sentence is أَتَدْرِي أَيَّهُمْ هُوَ فِي ٱلدَّارِ؟ And the speaker is asking the addressed person if he is familiar with the person who is in the house. Now he is not asking the addressed person to identify him, but rather if knows him as a person.

This difference is apparent with أَيّ because it is a flexible noun whose state is indicated by the vowel mark at its end. The same occurs in the other question nouns that are also connected nouns: مَا, and مَنْ but it won't often be as apparent because they are rigid nouns.

As a final note, sometimes, one of the words like أَ, مَنْ, مَا, كَيْفَ, etc. may be preceded by parts of a sentence that are neither quoting, nor a verb of knowledge. Here we can be sure that the word is not a question word and must be one of its other functions. However, it still may not be easy to figure out what that other function is. Nevertheless, the meaning of the sentence can still usually be gleaned. For example:

فَلْتَدْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَتْ

"then let her enter from whichever of the doors of paradise she wishes."[^question-vs-other-functions]

Work in progress

References

The list of references (below) is alphabetized. Arabic works are alphabetized according to the cited term. Western works are alphabetized according to author last name and occur after the Arabic works.

Arabic works

1. الأدب المفرد، https://sunnah.com/adab

2. إعراب القرآن للدرويش، https://tafsir.app

3. المقتضب للمبرد https://shamela.ws/book/6965

4. أوضح المسالك إلى ألفية ابن مالك لابن هشام https://shamela.ws/book/11825

5. البحر المحيط، تأليف: أبو حيان، https://tafsir.app

6. تفسير ابن القيم، https://tafsir.app

7. تفسير ابن عثيمين، https://tafsir.app

8. تفسير التحرير والتنوير، تأليف: ابن عاشور، https://tafsir.app

9. جامع الترمذي، https://sunnah.com/tirmidhi

10. حالات الربط بواو الحال الجبار فتحي زيدان https://www.alukah.net/literature_language/0/173759

11. دراسات في النحو، تأليف: صلاح الدين الزعبلاوي، https://shamela.ws/book/2120

12. رياض الصالحين، https://sunnah.com/riyadussalihin

13. سنن ابن ماجه، https://sunnah.com/ibnmajah

14. سنن أبي داود https://sunnah.com/abudawud

15. سنن الدارمي، https://sunnah.com/darimi

16. سنن النسائي، https://sunnah.com/nasai

17. شرح ابن عقيل على الألفية، https://shamela.ws/book/9904

18. شرح ابن يعيش على المفصل، https://shamela.ws/book/13301

19. شرح الرضي على الكافية، تأليف: الرضي الأستراباذي، تحقيق يوسف حسن عمر، جامعة قار يونس، ليبيا، 1395 هـ/1975 م
https://ketabonline.com/ar/books/23090

20. شرح قواعد الإعراب، تأليف: محمد بن مصطفى القُوجَوي المعروف بشيخ زاده
https://shamela.ws/book/19236

21. صحيح البخاري، https://sunnah.com/bukhari

22. صحيح مسلم، https://sunnah.com/muslim

23. الكليات، تأليف: أبو البقاء الكفوي https://shamela.ws/book/7037

24. مجموع مقالات الدكتور فيصل بن علي المنصور في علوم العربية، النسخة الأولى، ١٤٤٢ هـ
https://archive.org/details/riga2

25. مسند أحمد، تحقيق: شعيب الأرنؤوط، مؤسسة الرسالة
https://shamela.ws/book/25794

26. مشكاة المصابيح، https://sunnah.com/mishkat

27. مصنف ابن أبي شيبة، تقديم وضبط: الحوت https://shamela.ws/book/9944

28. معاني القرآن للفراء، https://tafsir.app

29. معاني القرآن وإعرابه للزجاج https://shamela.ws/book/922

30. معاني النحو، تأليف: فاضل صالح السامرائي. الطبعة الثالثة، دار ابن كثير، 2022 م.

31. النحو العربي: أحكام ومعان، تأليف: فاضل صالح السامرائي. الطبعة الأولى، دار ابن كثير، 2014 م.

32. النحو الوافي، تأليف: عباس حسن، دار المعارف.
https://shamela.ws/book/10641

33. وجوب الربط بالواو لعبد الجبار فتحي زيدان
https://www.alukah.net/literature_language/0/173870

Western works

34. Cantarino, V., *Syntax of modern Arabic prose*, Indiana University Press, 1974–1975.
35. Fischer, W., *A grammar of Classical Arabic*, 3rd rev. ed., translated by J. Rodgers, Yale University Press, 2001.
36. Hallberg, A., *Case endings in Spoken Standard Arabic*. Doctoral thesis, Lund University, 2016. https://lup.lub.lu.se/record/8524489
37. Al-Jallad, A., "One wāw to rule them all: The origins and fate of wawation in Arabic and its orthography," in: *Scripts and scripture: Writing and religion in Arabia circa 500–700 CE*, pp. 87–104. The Oriental Institute of the University of Chicago, 2022. https://www.academia.edu/33017695
38. Sadan, A., *The subjunctive mood in Arabic grammatical thought*, Brill, 2012. https://doi.org/10.1163/9789004234239
39. Wright, W., *A grammar of the Arabic language*, 3rd ed., Cambridge University Press, 1896–1898. https://archive.org/details/AGrammarOfTheArabicLanguageV1

Work in progress

Acknowledgements

We would like to thank the following people for answers to queries:

- The forum members at https://forum.wordreference.com/

417

Appendix A.

Rules for writing hamzah

A.1. Seats of hamzah

Hamzah is written in four different ways:

1. Seated on an alif: أ or إ
2. Seated on an wāw: ؤ
3. Seated on an yāʾ: ئ
4. Unseated: ء

Here are some of notes about writing hamzah in the above four methods:

- When unseated hamzah comes between two letters that are joined, then it is written above the line that joins them, for example: خَطِيَّة ḵẖaṭiʾah. In this word, the yāʾ ي joins to the *tāʾ marbūṭah* ة.

  As a special case, when unseated hamza comes between joined lām and alif (لا), then it is positioned between them thus: لٵ. (In most cases, this is replaced with لآ as we will explain in the next point below.) And this is different from hamzah on the alif following the lām: لأ.

- When unseated hamzah is followed by an alif: ءا, the combination of hamzah and alif is usually written as آ as a convention. Examples: آمَنَ ʾāmana, ظَمْآن ḏ̣ẖamʾān, شَنَآن shanaʾān. However, when the alif is a suffix or part of a suffix, or the hamzah is doubled, or there is an alif before the hamzah then we will write ءا, not آ. Examples: شَيْئَانِ shayʾāni, سَءَّال saʾʾāl, قِرَاءَات qirāʾāt.

- When hamzah is seated on alif, if it has an kasrah, it is written below the alif: إ. Otherwise, it is written above the alif: أَ, أُ, أْ.

- When hamzah is seated on yāʾ ئ the dots of the yāʾ are no longer written. Here's how it will appear in different positions:

Isolated	End	Middle	Beginnning
ئ	ـئ	ـئـ	ئ

Note that hamzah is seated on yā' in the middle position ـئـ is different from unseated hamzah between two joining letters ـئـ.

So how do we know when to write hamzah unseated and when seated? And how do we choose between its three different seats? There are a set of rules that we need to follow in order to correctly write hamzah.

A.2. Rules for determining the seat of hamzah

A.2.1. Without prefixes and suffixes

We will first learn how to determine the seat of hamzah for a word without any prefix or suffix.

Hamzah can occur in three positions in a word:

1. At the beginning of the word
2. In the middle of the word
3. At the end of the word

We will treat each of these positions below.

A.2.1.1. At the beginning of the word

When hamzah occurs in the beginning of a word, then:

a. If the hamzah carries a long-*ā* vowel, it is written unseated followed by an alif and written as آ, for example آمَنَ *'āmana*.
b. If the hamzah carries any other vowel, it is written seated on an alif, and is marked with the appropriated vowel mark, for example أَسْلَمَ *'aslama*, أُرِيدُ *'urīdu,* إِسْلَام *'islām,* إِيمَان *'īmān,* أُوخِذَ *'ūkhidha*.

A.2.1.2. In the middle of the word

Arabic has three short vowels, three long vowels, two semi-vowels, and a zero-vowel indicated by a sukūn ْ. Each of these has an order of precedence and a hamzah seat, that we have shown in the table below:

Precedence	Vowel	Seated hamzah
1.	*ī/ay*	ء
2.	*i*	ئ
3.	*ū/aw*	ء
4.	*u*	ؤ
5.	*ā*	ء
6.	*a*	أ
7.	◌ْ	ء

Main rule: Disregard any s͡haddah ◌ّ. Consider the vowel on the consonant before the hamzah and the vowel on the hamzah itself. Determine which of the two vowels wins by being higher in precedence in the above table. The winning vowel's seat will be the seat of the hamzah.

Exception: If the vowel *ā* wins, but it is written not as an alif but as a ى, then the hamzah will be seated on an alif.

Examples:

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
هيْئَة *hay'ah*	*ay*	*a*	*ay*	ء
خَطِيئَة *k͡haṭī'ah*	*ī*	*a*	*ī*	ء
اسْتِيئَاس *'istī'ās*	*ī*	*a*	*ī*	ء (Exception: ـئا is not written as آ when the preceding vowel is *ī*.)
تَوْءَم *taw'am*	*aw*	*a*	*aw*	ء
سَوْءَة *saw'ah*	*aw*	*a*	*aw*	ء
مَوْئِل *maw'il*	*aw*	*i*	*i*	ئ
سائِل *sā'il*	*ā*	*i*	*i*	ئ
تَسَاؤُل *tasā'ul*	*ā*	*u*	*u*	ؤ
تَسَاءَلَ *tasā'ala*	*ā*	*a*	*ā*	ء
قِرَاءَات *qirā'āt*	*ā*	*ā*	*ā*	ء
نُوآنٌ *nū'ānun*	*ū*	*ā*	*ū*	ء
مَسْؤُول *mas'ūl*	◌ْ	*ū*	*ū*	ء
تَرْئِيس *tar'īs*	◌ْ	*ī*	*ī*	ء
مِرْآة *mir'āh*	◌ْ	*ā*	*ā*	ء

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
ظَمْآن *ḍham'ān*	ْ	ā	ā	ء
مَسْأَلَة *mas'alah*	ْ	a	a	أ
المَرْأَة *almar'ah*	ْ	a	a	أ
أَسْئِلَة *'as'ilah*	ْ	i	i	ئ
أَفْئِدَة *'af'idah*	ْ	i	i	ئ
بِئْسَ *bi'sa*	i	ْ	i	ئ
سُؤْل *su'l*	u	ْ	u	ؤ
كَأْس *ka's*	a	ْ	a	أ
سُئِل *su'ila*	u	i	i	ئ
يَئِسَ *ya'isa*	a	i	i	ئ
مُطْمَئِنّ *muṭma'inn*	a	i	i	ئ
سُؤَال *su'āl*	u	ā	u	ؤ
رَئِيس *ra'īs*	a	ī	ī	ء
رُؤُوس *ru'ūs*	u	ū	ū	ء
شُئُون *shu'ūn*	u	ū	ū	ء
رَؤُوف *ra'ūf*	a	ū	ū	ء
لُؤَيّ *lu'ayy*	u	a	u	ؤ
شَنَآن *shana'ān*	a	ā	ā	ء
سَأَلَ *sa'ala*	a	a	a	أ
رَأَّسَ *ra''asa*	a	a	a	أ
سَيِّئَة *sayyi'ah*	i	a	i	ئ
يُرَئِّس *yura''isu*	a	i	i	ئ
رُئِّسَ *ru''isa*	u	i	i	ئ
تَفَؤُّل *tafa''ul*	a	u	u	ؤ
سَئَّال *sa''āl*	a	ā	ā	ء
لَأَّل *la''āl*	a	ā	ā	ء
رَأَىٰ *ra'ā*	a	ā	ā	أ (using exception)

Work in progress

A.2.1.3. At the end of the word

When hamzah occurs at the end of a word, disregard the vowel on hamzah itself, and consider only the vowel on preceding consonant. Plug it into the precedence table as above to determine the seat of hamzah.

Word	Vowel on consonant before hamzah	Seated hamzah
دُعَاءُ *dueāʾu*	ā	ء
سوءُ *sūʾu*	ū	ء
جِيءَ *jīʾa*	ī	ء
ضَوْءَ *ḍawʾa*	aw	ء
شَيْءَ *shayʾa*	ay	ء
بُطْءُ *buṭʾu*	°	ء
عِبْءُ *eibʾu*	°	ء
شَطْءُ *shaṭʾu*	°	ء
يُهَدِّئُ *yuhaddiʾu*	i	ئ
مُتَّكِئَ *muttakiʾa*	i	ئ
سَيِّئُ *sayyiʾu*	i	ئ
بَطُؤَ *baṭuʾa*	u	ؤ
يَهْدَأُ *yahdaʾu*	a	أ
مُبْتَدَإٍ *mubtadaʾi*	a	إ

The exception to this rule is when the previous letter is a doubled wāw with an ḍammah. In this case the hamzah will again be unseated. Example تبوُّءُ *tabawwuʾu*.

Note also that مُبْتَدَإٍ *mubtadaʾi* can be written with the hamzah below the alif because of the kasrah on the hamzah. But it is also common to write it as مُبْتَدَأ *mubtadaʾ*, especially when the hamzah is unvoweled.

A.2.2. With prefixes and suffixes

A.2.2.1. Prefixes

If hamzah is in the beginning of a word, adding a prefix to the word will not
alter the writing of the hamzah. Hamzah will continue to be seated on an alif.
Here are some examples of words with beginning hamzahs and prefixes.

Word without prefix	Prefix	Word with prefix
أُسْتَاذ	ل	لأُسْتَاذ
آخِرَة	الْ	الْآخِرَة

A.2.2.2. Suffixes

If hamzah is at the end of a word, adding a suffix to the word can, in general,
alter the writing of the hamzah. Hamzah is now, generally, treated as if it is in
the middle of the word, and the rules for hamzah in the middle of a word apply.
Examples:

Word	Vowel on consonant before hamzah	Shortened vowel on hamzah	Winning vowel	Seated hamzah
بَرِيئُونَ *bariʾūna*	ī	ū	ī	ء
بَرِيئَان *bariʾāni*	ī	ā	ī	ء
بَرِيئِين *bariʾīna*	ī	ī	ī	ء
بَرِيئَيْن *bariʾayni*	ī	ay	ī/ay	ء
سِيئَتْ *sīʾat*	ī	a	ī	ء
شَيْئُه *shayʾuhu*	ay	u	ay	ء
شَيْئَه *shayʾahu*	ay	a	ay	ء
شَيْئِه *shayʾihi*	ay	i	ay	ء
شَيْئَان *shayʾāni*	ay	ā	ay	ء
شَيْئَيْن *shayʾayni*	ay	ay	ay	ء
مَجِيئُه *majīʾuhu*	ī	u	ī	ء

Word	Vowel on consonant before hamzah	Shortened vowel on hamzah	Winning vowel	Seated hamzah
مَجِيئُهُ *majiʾahu*	*ī*	*a*	*ī*	ء
مَجِيئِهِ *majiʾihi*	*ī*	*i*	*ī*	ء
سُوئِهِ *sūʾihi*	*ū*	*i*	*i*	ئ
ضَوْئِهِ *ḍawʾihi*	*aw*	*i*	*i*	ئ
يَسُوؤُونَ *yasūʾūna*	*ū*	*ū*	*ū*	ء
سُوؤُهُ *sūʾuhu*	*ū*	*u*	*ū*	ء
سُوءَهُ *sūʾahu*	*ū*	*a*	*ū*	ء
سُوءَان *sūʾāni*	*ū*	*ā*	*ū*	ء
ضَوْءَهُ *ḍawʾahu*	*aw*	*a*	*aw*	ء
ضَوْءَان *ḍawʾāni*	*aw*	*ā*	*aw*	ء
مُرْجَئَات *murjaʾāt*	*a*	*ā*	*ā*	ء
خَاطِئِين *khāṭiʾīn*	*i*	*ī*	*ī*	ء
خَاسِئِين *khāsiʾīn*	*i*	*ī*	*ī*	ء
مُتَّكِئِين *muttakiʾīna*	*i*	*ī*	*ī*	ء
مُتَّكِئُونَ *muttakiʾūna*	*i*	*ū*	*i*	ئ
يُبَرِّئُونَ *yubarriʾūna*	*i*	*ū*	*i*	ئ
يُبَرَّؤُونَ *yubarraʾūna*	*a*	*ū*	*ū*	ء
اقْرَؤُوا *iqraʾū*	*a*	*ū*	*ū*	ء
سَيِّئَات *sayyiʾāt*	*i*	*ā*	*i*	ئ
فِئَات *fiʾāt*	*i*	*ā*	*i*	ئ
فِئُون *fiʾūn*	*i*	*ū*	*i*	ئ
مِئَات *miʾāt*	*i*	*ā*	*i*	ئ
مِئُون *miʾūn*	*i*	*ū*	*i*	ئ
يُطْفِئُوا *yuṭfiʾū*	*i*	*ū*	*i*	ئ
مُسْتَهْزِئُون *mustahziʾūn*	*i*	*ū*	*i*	ئ
مُنْشِئُون *munshiʾūn*	*i*	*ū*	*i*	ئ

Word	Vowel on consonant before hamzah	Shortened vowel on hamzah	Winning vowel	Seated hamzah
يُضَاهِئُونَ *yuḍāhiʾūna*	i	ū	i	ئ
مُرْجِئُون *murjiʾūn*	i	ū	i	ئ

There are some exceptions:

- If the letter before the hamzah has a sukūn and is not wāw or yāʾ, then the hamzah will be written unseated. Examples:

    - جُزْءَان *juzʾāni*

    - عِبْءَان *ɛibʾāni*

    - عِبْئِيْن *ɛibʾayni*

    - بُطْءَهُ *buṭʾahu*

    - بُطْءُهُ *buṭʾuhu*

    - بُطْءِهِ *buṭʾihi*

(اِن ِيْن, ـُه, and ـه are suffixes.) Note that the combination ءا is not written as آ when the alif is part of the suffix.

A.2.3. Tanwīn on final hamzah

Tanwīn on final hamzah does not affect the writing of the hamzah except in the case of a tanwīned fat·ḥah ◌ً. When writing a tanwīned fat·ḥah ◌ً on a hamzah at the end of a word:

1. If there is an alif before a unseated hamzah ءا, then we don't add a silent alif when writing the tanwīned fat·ḥah ◌ً. For example دَاء becomes دَاءً *dāʾan*, not دَاءًا.

2. Otherwise, we add the silent alif after the hamzah so that the hamzah is now in the middle of the word with a suffix alif after it. We now pretend that the hamzah has an fat·ḥah and that the alif after it is a long-ā vowel.

Then we go through the rules for writing hamzah in the middle of a word (given above) to determine how hamzah will be written. We then write the tanwīned fatḥah ً on the hamzah. Examples:

- مُبْتَدَأٌ، مُبْتَدَءًا، مُبْتَدَإٍ becomes مُبْتَدَأ •

- مَلْجَأٌ، مَلْجَءًا، مَلْجَإٍ becomes مَلْجَأ •

- جُزْءٌ، جُزْءًا، جُزْءٍ becomes جُزْء •
- شَيْءٌ، شَيْئًا، شَيْءٍ becomes شَيْء •
- سَيِّئٌ، سَيِّئًا، سَيِّئٍ becomes سَيِّئ •

A.2.4. Variants

There are some historical and regional variants to the above rules. The main one is when the letter before hamzah has a sukūn, the hamzah is generally written unseated. So with this variant, we write:

- مَسْأَلَة instead of مَسْئَلَة •

However, this rule appears to be not consistently followed. For example, *nashʾah* is generally always written نَشْأَة never نَشْئَة.

Another variant is that when word final hamzah has an kasrah and is followed by a suffix starting with *ū*, then the hamzah is written unseated instead of as ئ. Examples:

- مُتَّكِئُون *muttakiʾūn* instead of مُتَّكِؤُون •
- يُطْفِئُوا *yutfiʾū* instead of يُطْفِؤُوا •
- مُسْتَهْزِئُون *mustahziʾūn* instead of مُسْتَهْزِؤُون •
- مُنْشِئُون *munshiʾūn* instead of مُنْشِؤُون •
- يُضَاهِئُونَ *yuḍāhiʾūna* instead of يُضَاهِؤُونَ •
- مُرْجِئُون *murjiʾūn* instead of مُرْجِؤُون •
- مُرْجِئُون *murjiʾūn* instead of مُرْجِؤُون •
- رَئِيس *raʾīs* instead of رَئِيس •

Excepted from this variant are deficient words like:

- فِثُون *fiʾūn*

- مِئُون *miʾūn*

Another, more modern, variant is to modify the precedence rule of vowels. According to this modern variant, the vowel before hamzah is compared with the *shortened* vowel on the hamzah. This can result in some changes in the hamzah seat. For example:

- مَسْئُول *masʾūl* instead of مَسْؤُول
- رُئُوس *ruʾūs* instead of رُؤُوس
- اَقْرَئُوا *iqraʾū* instead of اَقْرَؤُوا

Excepted from this variant is the combination *aʾā* which will continue to be written as ـآ or ـَأ. For example: مُرْجَئَات, شَنَآن.

A.3. Why so complicated?

Hamzah was originally not pronounced everywhere in some Classical Arabic dialects. For speakers of these dialects, when hamzah would occur in the middle of a word, they would replace it with an *a*, *u*, or *i* vowel. So they would adjust their pronunciation as follows:

Prounnunciation with hamzah	Prounnunciation without hamzah
هَيْئَة *hayʾah*	هَيَّة *hayyah*
خَطِيئَة *k͟haṭīʾah*	خَطِيَّة *k͟haṭiyyah*
تَوْءَم *tawʾam*	تَوَّم *tawwam*
تَسَاؤُل *tasāʾul*	تَسَاوُل *tasāwul*
بِئْسَ *biʾsa*	بِيسَ *bīsa*
سُؤْل *suʾl*	سُول *sūl*
كَأْس *kaʾs*	كَاس *kās*

When the Classical Standard Arabic variety emerged, then, for reasons that are beyond the scope of this text, the pronunciation *with* hamzah and the consonantal spelling *without* hamzah became standardized. So ء is now added as a pronunciation mark on top of the various *seats* that would instead have been dialectally pronounced without hamzah.

A.4. **Typographical limitations**

Unfortunately, most digital fonts do not currently allow for correctly typing an unseated hamzah between two joined letters (�), as in خَطِيَّة *k͟haṭīʾah*. In most fonts, the hamzah character (Unicode u+0621) will break the joining between the two letters surrounding it, and the output will be rendered incorrectly: خَطِيءَة *k͟haṭīʾah*.

Two typefaces which allow for the correct typesetting are

- Amiri from Alif Type (amirifont.org)
- Naskh™ from DecoType (decotype.com)

We have used the Amiri font for typesetting this appendix chapter.

For most other fonts, an unseated hamzah between two joined letters would have to be approximated in one of two ways:

1. Hamzah superscript on a taṭwīl character: ـٔ. Example: خَطِيَّة. The Unicode input sequence is:

   u+0640 ARABIC TATWEEL
   u+0654 ARABIC HAMZA ABOVE

   This is a more accurate approximation, but some fonts may not position the hamzah correctly on the taṭwīl, or position vowel marks on the superscript hamzah correctly.

2. Hamzah seated on yāʾ: ئ. Example: خَطِيئَة. 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 لَأّال *laʾʾāl* "pearl seller", where the hamzah is not allowed to disturb the lām-alif ligature لا.

Work in progress

Appendix B.

Glossary of terms

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
absolute doee	المَفْعُول المُطْلَق	absolute accusative
clipped-state	حَالَةُ الجَزْمِ / المَجْزُومُ	jussive mood
condition	الشَّرْط	protasis
consequence	جَوَابُ الشَّرْط	apodosis
adjectival noun	الصِّفَةُ	epithet
adverb of time	ظَرْفُ الزَّمَانِ / المَفْعُولُ فِيهِ	??
adverb of place	ظَرْفُ المَكَانِ / المَفْعُولُ فِيهِ	??
annexation	الإِضَافَة	??
annexe noun	المُضَافُ	construct noun
base noun	المُضَافُ إِلَيْهِ	??
[verb of] command	الأَمْرُ	imperative
comment	الخَبَر	predicate / comment
connected noun	الاسْمُ المَوْصُولُ	relative pronoun
connecting sentence	الصِّلَة	??
deputy –	نَائِبٌ عَنْ – / نَائِبٌ –	??
direct doee	المَفْعُول بِهِ	object
doer	الفَاعِلُ	subject
lowered-state	حَالَةُ الجَرِّ / المَجْرُورُ	genitive case
particle	الحَرْفُ	particle
pointing noun	اسْمُ الإِشَارَة	demonstrative pronoun
preposition	حَرْفُ الجَرِّ	preposition
prohibition	النَّهْيُ	??
pronoun	الضَّمِيرُ	pronoun
proper noun	العَلَمُ	??
propped-state	حَالَةُ / المَنْصُوبُ النَّصْب	accusative case (nouns) / subjunctive mood (verbs)
questioning	الاسْتِفْهَامُ	interrogative

431

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
raised-state	حَالَةُ الرَّفْعِ / المَرْفُوعُ	nominative case (nouns) / indicative mood (verbs)
refer-back pronoun	الرَّابِطُ / العَائِدُ	??
rigid	المَبْنِيُّ	??
semi-flexible	المَمْنُوعُ مِنَ الصَّرْفِ	diptote
state	الإعْرَابُ	inflection / case (nouns) / mood (verbs)
subject (of إِنَّ, كَانَ, etc.)	اسْمُ –	??
subject (of sentence)	المُبْتَدَأُ, المُبْتَدَأُ بِهِ	subject / topic
tanwīn	التَّنْوِين	nunation

Work in progress

Appendix C.

Usage and style

C.1. "There is a ..." sentences.

In English the plain existence of an indefinite subject is expressed using the word "there". For example:

  i. "There is a gloom in the house"
 ii. "There is a type of anger which is liked and [there is] a type of anger which is disliked.
iii. "There are reasons."
 iv. "There is a god."
  v. "Is there food?"
 vi. "Yes, there is food"

The word "there" in these examples does not indicate a specific place. Rather it signifies the existence of the subject of the sentence. This use of "there" is called the *existential* "there".

Expressing such sentences in Arabic can sometimes be tricky. There is a modern tendency to use the ḍharf makan هُنَاكَ and the majhūl verb يُوجَدُ. So one might find:

  i. هُنَاكَ حَزَنٌ فِي ٱلْبَيتِ. or
     يُوجَدُ حَزَنٌ فِي ٱلْبَيتِ.
 ii. هناك غضب يستحب وهناك غضب يكره. or
     يوجد غضب يستحب ويوجد غضب يكره.
iii. هُناك أسباب. or
     تُوجَدُ أسباب.

 iv. هناك إله. or
     يوجد إله.
  v. هَل هناك طعام؟ or
     هل يوجد طعام؟
 vi. نَعَمْ هناك طعام. or
     نَعَمْ يوجد طعام.

Sometimes in place of هُنَاكَ, its synonym, ثَمَّةَ is used. These usages of هُنَاكَ, ثَمَّةَ, and يُوجَدُ are foreign to Arabic and should generally be avoided.

In Classical Arabic, expressing such sentences falls under the category of sentences with indefinite subjects. We have discussed this topic in chapter @ref(chap-indef-subjects).

There are various strategies for expressing such sentences:

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 ٱلْبَيتِ حَزَنٌ.
"In the house is gloom."

Sometimes, a jārr wa-majrūr, or other shibh jumlah is not original, but can readily be manufactured. For example, in the sentence, "There are reasons." the reasons must be for something, and that something can be used as a khabar:

لِلْوَضْعِ أَسْبَابٌ.
"For the situation, are reasons."

Similarly, a introductory sentence or shibh jumlah can be manufactured to pave the way for the main sentence. For example:

الغَضَبُ غَضَبَان: غَضَبٌ مُسْتَحَبٌّ وَغَضَبٌ مَكْرُوهٌ.
"Anger is (actually) two angers: an anger that is liked, and an anger that is disliked."

مِنَ ٱلْغَضَبِ مَا يُسْتَحَبُّ وَمَا يٌكْرَهُ.
"From anger is that which is liked, that which is disliked."

Sometimes it hard to come up with any of the above solutions, as in the sentence: "There is a god." Such sentences, if they are able to be converted to an interjection, may be expressed with the subject itself as a one word sentence[1]:

إِلَهٌ!
"[There is] a god!"

This solution should only be considered if the sentence makes sense as an interjection, and can not be used as a blanket solution. For example, in the exchange:

"Is there food?"
"Yes, there is food."

One way to express this in Arabic is:

هَلْ مِنْ طَعَامٍ؟
نَعَمْ، عِنْدَنَا طَعَامٌ.

---

[1]Cantarino, V., *Syntax of modern Arabic prose* 1/5 citing Brockelmann,\ C., *Grundriss der vergleichenden Grammatik der semitischen Sprachen* 2/35

English also uses the word "there" with this existential meaning for sentences like:

i. "There was a king."
ii. "There is no hope."

These sentences can be expressed in Arabuc without indefinite subjects. For example:

i. كَانَ مَلِكٌ.
This uses the *self-sufficient* كَانَ. (See section @ref(self-sufficient-kaana).)

ii. لَا أَمَلَ.
This uses the nāfiyah lil-jins لَا. (See section @ref(la-nafiyah-lil-jins).)

C.1.1. Legitimate use of هُنَاك and يُوجَدُ

If, of course, a place is intended by "there" then there is no problem using هُنَاك or its synonyms. For example:

أَثَمَّ زَيْدٌ؟
"Is Zayd there?"

Similarly, يُوجَدُ may be used with no problem if the meaning "is (to be) found" is intended. For example:

من قتل معاهدا لم يرح رائحة الجنة، وإن ريحها توجد من مسيرة أربعين عاماً

C.1.2. Technical and scientific use of يوجَد

Our above directive to avoid the use of يوجد to mean "there is" holds for normal sentences. Sometimes, however, a more technical meaning of "exists" is intended, especially in the language of science. In this case, يوجد and its ism mafεūl موجود may be used when needing to discuss the existence of something in a scientific text. But such usage should be restricted to its domain, and should not, ideally, spill over to normal sentences, where a simple "there is" is intended.

While this concession can be granted to يوجد, we find no such justifying circumstance for using هناك existentially.

C.2. Pronoun of separation after question nouns

In later writing we find the following forms:

مَنْ هِيَ زَيْنَبُ؟
Who is Zaynab?

مَا هُوَ ٱلْإِسْلَامُ؟
What is Islām?

لِمَاذَا هُوَ حَزِينٌ؟
Why is he sad?

The insertion of the pronoun of separation (هُوَ, هِيَ, etc.) after question nouns is best avoided. So it is better to say:

مَنْ زَيْنَبُ؟
Who is Zaynab?

مَا ٱلْإِسْلَامُ؟
What is Islām?

As for "why" sentences, Arabic has a native expression using مَا followed by a noun or pronoun in the lowered-state and then an adjective in the propped-state. For example:

مَا لَهُ حَزِينًا؟
Why is he sad?

Another option, that is sometimes possible, is to convert the "why" question into a "what" question, thus:

مَا أَحْزَنَهُ
Why is he sad? (literally: What has made him sad?)

C.3. "What happened to …"

When asking the question, "What happened to a person/thing?" the verbs فَعَلَ and صَنَعَ are used and the person or thing asked about is made the doer. For example:

يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ
What happened to al-nug͡hayr
bukhari:6129

ما فعل أصحابك
What happened to your companions?
riyadussalihin:30

مَا فَعَلَتِ الرَّيْطَةُ

What happened to the thin cloak?

ibnmajah:3603

فَيَسْأَلُونَهُ مَاذَا فَعَلَ فُلَانٌ مَاذَا فَعَلَ فُلَانٌ

So they ask him: What happened to so-and-so? What happened to so-and-so?

nasai:1833

C.4. about

The word "about" is often indiscriminately translated as عَنْ. عَنْ is to be used, but only in specific circumstances. For example, with the verb سَأَلَ.

سَأَلَهُ عَنْ أَمْرٍ.

He asked him about a matter.

We have also found عَنْ in the narration:

مَا هَذَا الَّذِي يَذْكُرُونَ عَنِ الْحَسَنِ

abudawud:4621

Usually, though, the preposition فِي should be used instead. For example:

C.5. "What about …"

Avoid مَاذَا عَنْ when asking "What about someone/something?"

Instead use مَا بَالُ.

For example:

حَتَّى إِذَا فَرَغَ مَشَيْتُ، فَقُلْتُ مَا بَالُ الْعَظْمِ وَالرَّوْثَةِ

bukhari:3860

إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَكِلَاهُمَا مِنْ أَهْلِ النَّارِ ". قِيلَ فَهَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُول

bukhari:7083

عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ قَالَ الْمَاءُ وَالْمِلْحُ وَالنَّارُ ". قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْمَاءُ قَدْ عَرَفْنَاهُ فَمَا بَالُ الْمِلْحِ وَالنَّارِ

ibnmajah:2474

When the question "What about …?" is asked as a follow-up to a previous statement then the asked about person/thing can be asked by itself in a single word. For example:

عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا . قَتَادَةُ فَقُلْنَا فَالأَكْلُ فَقَالَ ذَاكَ أَشَرُّ أَوْ أَخْبَثُة "what about eating?" muslim:2024b

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِلْمُتَلاَعِنَيْنِ " حِسَابُكُمَا عَلَى اللَّهِ أَحَدُكُمَا كَاذِبٌ لاَ سَبِيلَ لَكَ عَلَيْهَا " . قَالَ يَا رَسُولَ اللَّهِ مَالِي

"What about my wealth?" abudawud:2257