

# Learn Standard Arabic

A self-instruction textbook with grammar, vocabulary, and  
exercises

Author Names

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Work in progress. Not ready for study.

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

This book is a teaching grammar and not a reference grammar. So, in the initial chapters, topics are presented sequentially at only a basic level, without treating them exhaustively, before moving on to the next topic. Furthermore, since this is a beginner's textbook, only the more common usages are explained.

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 without an instructor. The target learner is someone who has not been exposed to grammatical terminology like *inflection*, *case*, *mood*, etc. While terminology is necessary for a rigorous non-immersive learning of language, we have tried to steer away from Latin-based terms like *accusative* and *jussive*. Such terms, when first encountered by an uninitiated learner, may deter from proceeding further. (Learning a language can be hard enough without getting the feeling that your grammar book is accusing you of something!) 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. 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 in the appendix 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 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.

This book is produced with the R bookdown package. The code and text are open-sourced and developed at [github.com/adamiturabi/arabic-tutorial-book](https://github.com/adamiturabi/arabic-tutorial-book). The typeset output is published at [adamiturabi.github.io/arabic-tutorial-book/](https://adamiturabi.github.io/arabic-tutorial-book/).

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 1400 years 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. The 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 spoken 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 original Arabic language of the time of the revelation.

In the process of preserving 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. This *Standard Arabic*, in its early

period after standardization, is called classical Standard Arabic or simply Classical Arabic<sup>1</sup>. The pre-Islāmic and early Islāmic Arabic dialects (of which Classical Arabic is but a standard variety) are then referred to, collectively, as pre-classical Arabic. Classical Arabic was used as 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 to it that are termed post-classical. A few words were also borrowed from foreign languages and Arabicized, as needed by the different scientific disciplines. (Pre-classical Arabic itself had a few Arabicized foreign borrowings from neighboring languages.) These additions were, by and large, deliberate, done by scholars who were experts in their fields and also well versed in Classical Arabic, and validated by subsequent generations of scholarly discourse. Besides these needed additions, the grammar and core language remained remarkably unchanged.

While Standard Arabic was thus preserved from major change and was used for literary purposes, the language that was spoken by Arabs in their day-to-day lives continued to change over time from the pre-classical Arabic dialects into the modern colloquial dialects. And so today, there exist two very distinct types of Arabic: the preserved Standard Arabic which is taught at schools and is primarily a written language, and the modern colloquial Arabic dialects which Arabs learn as their mother tongue and which are primarily only spoken and not written.

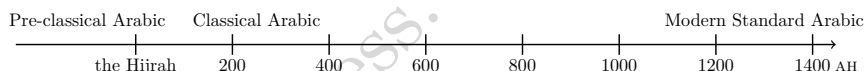


Figure 1.1: Timeline of the development of Standard Arabic.

In modern times, many new words and meanings have been added to Standard Arabic, often via translation from Western languages, to keep up with technological advancements and modern media. This modern development of Standard Arabic is called Modern Standard Arabic. There are also a small amount of words, meanings, and grammatical usages, which existed in Classical Arabic, but which are deemed archaic, and are therefore largely unused, in Modern Standard Arabic.

Figure 1.1 (above) depicts this historical development of Standard Arabic.

<sup>1</sup>This definition of the term *Classical Arabic* is not universally accepted, and other authors may use it to also include the Arabic of the late pre-Islāmic and early Islāmic period.

## 1.2 Scope of this book

In this book, we will study Standard Arabic. We will focus on the pre-modern language. 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 Modern Standard Arabic, 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 colloquial dialects that are spoken in the Arab world today.

## 1.3 How to study from this book

We will start with the Arabic script and present in each chapter a new concept of Arabic grammar, together with examples. We will also give vocabulary for you to memorize and have chapter exercises. Unfortunately, some of the sentences we present, both as examples and as chapter exercises, because of their construction and subject matter, may seem of dubious usefulness to a learner wanting to learn practical usage. We ask that you overlook this and bear with us as we try to reinforce grammatical concepts. In answering the exercises, we strongly recommend that you memorize the vocabulary in full and write down the answers on paper with a pen.

We strongly recommend that you **not**:

- answer the exercises verbally without writing them down,
- look up the answers before attempting to write the answer yourself,
- look up words in the vocabulary list without memorizing them,
- proceed to the next chapter before memorizing the vocabulary and going through the exercises.

Be aware 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.

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 alarm. It may also prove beneficial to re-do the exercises of that chapter when this occurs.



## Chapter 2

### The Arabic script

#### 2.1 The Arabic alphabet

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

No.	Arabic letter	Transcription	Name	Description
1	ا	<i>ā</i>	أَلِف <i>ʿalif</i>	A vowel like in English “man”. But after these letters (خ, ر, ص, ض, غ, ق) it sounds like “awe” in English “awesome”.
2	ب	<i>b</i>	بَاء <i>bāʾ</i>	Equivalent to English “b” in “boy”.
3	ت	<i>t</i>	تَاء <i>tāʾ</i>	Similar to English “t” in “tall” but softer. Touch the tongue against the back of the top front teeth instead of just the gum.
4	ث	<i>th</i>	ثَاء <i>thāʾ</i>	Similar to to English “th” in “think” but softer. Have your lips and cheek in a wide grin. Loosely bite the tip of your tongue between your front teeth and then force air out trying to hiss “ssss”. Keep your tongue touching the top and bottom teeth and the hiss should come out like a “th” sound.
5	ج	<i>j</i>	جِيم <i>jīm</i>	Equivalent to English “j” in “just”.

No.	Arabic letter	Transcription	Name	Description
6	ح	<i>ḥ</i>	حَاء <i>ḥāʾ</i>	Similar to English “h” in “hat” but pronounced from the bottom of the throat. Take care there is no scraping as with خ.
7	خ	<i>kh</i>	خَاء <i>khāʾ</i>	Similar to “ch” in Scottish “loch”. Try saying “kh” but with a scraping sound.
8	د	<i>d</i>	دَال <i>dāl</i>	Similar to to English “d” in “dog” but softer. Just like with ت, touch the tongue against the back of the top front teeth instead of just the gum.
9	ذ	<i>z</i>	ذَال <i>zāl</i>	Place your tongue as in ث and force air out. But this time instead of trying to hiss “ssss” try to buzz “zzzz” and again keep your tongue touching the top and bottom teeth.
10	ر	<i>r</i>	رَاء <i>rāʾ</i>	Equivalent to English “r” in “rat”.
11	ز	<i>z</i>	زَاء <i>zāʾ</i>	Equivalent to English “z” in “zoo”.
12	س	<i>s</i>	سِين <i>sīn</i>	Equivalent to English “s” in “see”.
13	ش	<i>sh</i>	شِين <i>shīn</i>	Equivalent to English “sh” in “show”.
14	ص	<i>ṣ</i>	صَاد <i>ṣād</i>	An emphatic س that will be described later.
15	ض	<i>ḍ</i>	ضَاد <i>ḍād</i>	An sound unique to Arabic that will be described later.
16	ط	<i>ṭ</i>	طَاء <i>ṭāʾ</i>	An emphatic ت that will be described later.
17	ظ	<i>ẓ</i>	ظَاء <i>ẓāʾ</i>	An emphatic ذ that will be described later.
18	ع	<i>ʿ</i>	عَيْن <i>ʿayn</i>	A sound similar to strangulation or gagging. Try to sound “a” from the bottom of the throat.
19	غ	<i>gh</i>	غَيْن <i>ghayn</i>	Somewhat like a “gh” sound but much softer. Try pronouncing خ but without any scraping.
20	ف	<i>f</i>	فَاء <i>fāʾ</i>	Equivalent to English “f” in “fox”.
21	ق	<i>q</i>	قَاف <i>qāf</i>	Similar to English “k” in “kite” but further back in the throat.
22	ك	<i>k</i>	كَاف <i>kāf</i>	Equivalent to English “k” in “kite”.



No.	Arabic Letter	Transcription	Name	Description
23	ل	<i>l</i>	لَام <i>lām</i>	Equivalent to English “l” in “light”.
24	م	<i>m</i>	مِيم <i>mīm</i>	Equivalent to English “m” in “man”.
25	ن	<i>n</i>	نُون <i>nūn</i>	Equivalent to English “n” in “nut”.
26	ه	<i>h</i>	هَاء <i>hāʾ</i>	Equivalent to English “h” in “hat”. Much softer than ح
27	و	<i>w/ū</i>	وَاو <i>wāw</i>	As a consonant it is equivalent to English “w” in “water”. It is also a vowel equivalent to English “oo” in “moon”.
28	ي	<i>y/ī</i>	يَاء <i>yāʾ</i>	As a consonant it is equivalent to English “y” in “yellow”. It is also a vowel equivalent to English “ee” in “meek”.

Note that the letters و *wāw* and ي *yāʾ* are both vowels and consonants. But that ا *ʾalif* is only a vowel. The consonant corresponding to ا *ʾalif* is ء *hamzah*. Although ء *hamzah* ought to be considered a letter in its own right, it was historically only pronounced and not written. So it is written as a pronunciation mark and is traditionally not considered part of the 28-letter alphabet.

No.	Arabic Letter	Transcription	Name	Description
–	ء	ʾ	هَمْزَة <i>hamzah</i>	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 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.

### 2.1.1.1 ص *ṣād*, ط *ṭāʾ*, and ظ *ẓāʾ*

The letters ص *sīm*, ط *tāʾ*, and ظ *zāl* 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 *ẓāʾ* respectively.

### 2.1.1.2 ض *ḍād*

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

## 2.2 Writing Arabic words

### 2.2.1 Letters in different positions

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

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

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

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

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

To explain the method of modifying the letters when joining them, we will take 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: بـ

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

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

Beginning form: بـ

Now most of the letters follow this common technique but a few of them are modified a little further in each form. These, more complicated, letters are ي, هـ, كـ, غـ, عـ and you can study them and the rest of the letters in the table below:

No.	Isolated	End	Middle	Beginning
1	ا	ا	none	none
2	ب	بـ	بـ	بـ
3	ت	تـ	تـ	تـ
4	ث	ثـ	ثـ	ثـ
5	ج	جـ	جـ	جـ
6	ح	حـ	حـ	حـ
7	خ	خـ	خـ	خـ
8	د	د	none	none
9	ذ	ذ	none	none
10	ر	ر	none	none
11	ز	ز	none	none
12	س	سـ	سـ	سـ
13	ش	شـ	شـ	شـ
14	ص	صـ	صـ	صـ
15	ض	ضـ	ضـ	ضـ
16	ط	طـ	طـ	طـ
17	ظ	ظـ	ظـ	ظـ
18	ع	عـ	عـ	عـ
19	غ	غـ	غـ	غـ
20	ف	فـ	فـ	فـ
21	ق	قـ	قـ	قـ
22	ك	كـ	كـ	كـ
23	ل	لـ	لـ	لـ

No.	Isolated	End	Middle	Beginning
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 joins to the horizontal line of the neighboring letter.

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

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

### 2.2.3 Looped $tā^o$

Looped  $tā^o$  ة is a special letter which is merged from two letters of the alphabet. It is a  $tā^o$  ت but it is written as a ه  $hā^o$  with two dots above it. Looped  $tā^o$  ة is pronounced exactly as a ت  $tā^o$ , except when it is at the end of a sentence in which case it is pronounced as a ه  $hā^o$  as we'll explain later, if Allah wills. Looped  $tā^o$  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

ت is called “open  $tā^o$ ” when needed, to differentiate it from looped  $tā^o$  ة.

### 2.2.4 Writing *hamzah*

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

1. “Seated” above (or below) a vowel letter: *Hamzah* can be written above the vowel letters thus: أ. أُ. ؤ. When written over ي, the ي will not have any dots, thus: يء. 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, شياء, 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 A. 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 A to learn the full set of rules.

### 2.2.5 Disambiguating letters that look similar

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

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

Isolated	End	Middle	Beginning
ب	بـ	ـبـ	بـ
ت	تـ	ـتـ	تـ
ث	ثـ	ـثـ	ثـ
ن	نـ	ـنـ	نـ
ي	يـ	ـيـ	يـ

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

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

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

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

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

Isolated	Middle
غ	غ
ف	ف

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

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

### 2.2.6 Joining *lām* and *ʿalif*

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

ل+ا → لا

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

ﻻ

Examples:

- أَلَا
- الْإِيمَان
- الصَّلَاة

## 2.3 Vowels and pronunciation marks.

### 2.3.1 Short Vowels

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

1. *a* as the first vowel in English “manipulate”, written with an *a*-mark َ which is a small diagonal line above the letter like مَ *ma*.
2. *i* as in English “bit”, written with an *i*-mark ِ which is a small diagonal line under the letter like بِ *bi*.
3. *u* as in English “put”, written with an *u*-mark ُ which is like a tiny َ above the letter like فُ *fu*.

Examples of words with short vowels:

- فَتَحَ *fataḥa*
- عَمِلَ *ʿamila*
- قَتَلَ *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 ا *ʾalif* and with the preceding letter having an *a*-mark. Example مَا *mā*. This vowel is mostly pronounced like the vowel in English “man”. If however, it comes after these letters خ, ص, ض, ط, ظ, غ, ق it is pronounced like English “awe”.
2. *ī* like in English “meek” written with an unmarked ي *yāʾ* with the preceding letter having an *i*-mark. Example فِى *fī*.
3. *ū* like in English “moon” written with an unmarked و *wāw* with the preceding letter having an *u*-mark. Example ذُو *zū*.

Examples of words with long and short vowels:

- هَارُونَ *hārūnu*
- كَذَا *kazā*



- سَرَادِيبَ *sarādība*

### 2.3.2.1 $\bar{a}$ vowel written with a small $\text{ʾalif}$

Sometimes the  $\bar{a}$  vowel is written as a small  $\text{ʾalif}$  ٱ, called a “dagger  $\text{ʾalif}$ ”, instead of a regular  $\text{ʾalif}$  ا. This is done only for a few commonly used words. Here are some examples:

- هَذَا *hāzā*
- ذَلِكْ *zālīka*

### 2.3.2.2 $\bar{a}$ vowel written with a $yā$

In some other words, the  $\bar{a}$  vowel is written with a  $yā$  ى instead of an  $\text{ʾalif}$  ا. When this happens, we will write the  $yā$  without its dots and write a dagger  $\text{ʾalif}$  ٱ above it, like this ىٱ. Here are some examples:

- عَلَى *ʿalā*
- رَمَى *ramā*

### 2.3.3 Zero-vowel written with a $\emptyset$ -mark

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  $\emptyset$ -mark on it ْ. This mark can generally only occur if there is a short vowel before the letter. Examples:

- كَمْ *kam*
- مُنْذُ *munzu*
- 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  $\emptyset$ -mark on it and a  $\bar{a}$  vowel before it. Example لَوْ *law*.
2. *ay* like in English “bait”. This is written with a  $yā$  with a  $\emptyset$ -mark on it and a  $\bar{a}$  vowel before it. Example كَيْ *kay*. Examples with short semi-vowels:

- وَيَحْكُ *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  $\emptyset$ -mark on it and a *ā* vowel before it. Example وَاوٌ *wāw*.
2. *āy* like in English “bye”. This is written with a *yā* with a  $\emptyset$ -mark on it and a *ā* vowel before it. Example شَايٌ *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  $\emptyset$ -mark, and the second letter has a vowel. For example, in the word قَتَّلَ *qattala*, the letter ت is doubled. When this occurs, we actually only write the letter once and put a “doubling mark” ّ 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*
- حَدَّهَ *ḥadduhu*
- فَعَّالَ *faʿʿāla*
- سَكَّنَ *sikkīnu*. Note that the *i*-mark is below the doubling mark but above the letter ك. This is the most common way to write this, although having the *i*-mark below the letter is also sometimes done as well. (In this case, the doubling mark will still be above the letter.)
- سَفَّوْدُ *saffūdu*
- دَالِّلِنَ *dāllīna*
- مُزَّمِّلُ *muzzammīlu*

### 2.3.6 *n*-marks

Arabic also has three distinctive pronunciation marks, collectively called *n*-marks.

1. *an*-mark َ
2. *in*-mark ِ
3. *un*-mark ُ

These *n*-marks may only occur on a letter at the end of a word. They are pronounced as a short vowel (*a*, *i*, or *u*) followed by an *n*. For example, سَالِمٌ *salīmun*, سَالِمِينَ *sālīmīn*.

As a spelling rule, if a word ends with an *an* mark, we will generally add a silent *ʾalif* after it, for example سَالِم becomes سَالِمًا *sālīmān*. This is done for all words except:

1. If the word ends with a looped *tā* ّ. In this case we don't add the

silent <sup>ʾ</sup>*alif*. For example, غَاضِبَةٌ becomes غَاضِبَةٌ *ghāḍibatan*, not غَاضِبَةً or غَاضِبَتًا.

2. If the word ends with a *ā* vowel, whether written with an <sup>ʾ</sup>*alif* ا or as a *yāʾ* with dagger <sup>ʾ</sup>*alif* ى. In this case, the *an* mark is put on the letter before the <sup>ʾ</sup>*alif* ا or *yāʾ* ى and the final vowel letter becomes silent and is not pronounced. For example, مُضْطَفَّى becomes مُضْطَفَّى *muṣṭaḥṭaṭan*, عَصَا becomes عَصَا *ʿaṣān*.
3. If the word ends with a *hamzah*. In this case, we might or might not write a silent <sup>ʾ</sup>*alif*, depending on the following rules:
  - a. If there is an <sup>ʾ</sup>*alif* before an unseated *hamzah* ه, then we don't add a silent <sup>ʾ</sup>*alif*. For example دَاء becomes دَاء *dāʾan*, not دَاءً.
  - b. Otherwise, we add a silent <sup>ʾ</sup>*alif* after the *hamzah*. However, this may affect the writing of the *hamzah*, for example مُبْتَدَأ becomes مُبْتَدَأ *mubtadaʾan*. This is discussed further in Appendix A.

Here are some examples of words with *n*-marks:

- سَعْدٌ *saʿadun*
- صَرْبًا *ṣarban*
- قَاضٍ *qāḍin*
- سَعَةً *saʿatan*
- دُعَاءٌ *duʿāʾan*
- اِمْرَءًا *imraʾan*
- شَيْئًا *shayʾan*
- سُوءًا *sūʾan*
- غَبْنٌ *ghabanun*

## 2.4 Connecting *hamzah*

Some words in arabic begin with a Ø-mark. When this occurs a connecting *hamzah* ا (written as a tiny ھ on an <sup>ʾ</sup>*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*:

اُفْتَحِ الْبَابَ  
ʿiftahī -lbāba

اُنْظُرْ  
ʿunzur

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

زَيْدُ الْكَرِيمِ  
zayduni -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 الْكِتَابَ  
ʾakhaza minna -lkitāba

ذُو الْقَرْنَيْنِ  
zu -lqarnayni

فِي الْبَيْتِ  
fi -lbayti

## 2.5 Pronouncing the end of a sentence

When a word is at the end of a sentence and it ends with a long vowel, then the final long vowel is pronounced normally. However, when a word at the end of a sentence does not end with a long vowel, then the final letter's pronunciation mark is pronounced as a  $\emptyset$ -mark when vocalizing the sentence. If the final letter is a looped  $tā^ʾ$   $\delta$  then it is pronounced as a  $hā^ʾ$  with a  $\emptyset$ -mark.

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:

فَتَحْ  
fat·h

عُقْبَاهُ  
ʿuqbah

وَالِدَايَ  
wālidāy

وَالَّذِي  
wālidayy

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

مَفْعُولًا  
mafeʿūlā

سَاجِدًا  
sājida

مَرْفُوعَةً  
marfūʿah

Note that the above exception is only for looped *tāʿ*. 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 *ʿalif* is written after the *hamzah*. Examples:

- مُبْتَدَأًا is pronounced *mubtadaʿā*
- دُعَاءٌ is pronounced *duʿāʿā*

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

- مُصْطَفَى is pronounced *muṣṭafā*

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

For example, the sentence:

ذَهَبَ إِلَى الْبَيْتِ

will be transcribed, in the remainder of this book, as:  
*zahaba ʿila -lbayti*

but should be pronounced as  
*zahaba ʿila -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
الصَّلَاةُ	الصَّلَوَةُ
السَّمَاوَاتِ	السَّمَوَاتِ
يَا أَبْنَا أُمَّ	يَبْنُوْمُ

## Chapter 3

### Nouns

#### 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
رَجُلٌ	<i>rajul</i>	man
كِتَابٌ	<i>kitāb</i>	book
بَيْتٌ	<i>bayt</i>	house
شَجَرَةٌ	<i>shajarah</i>	tree
صَبْرٌ	<i>ṣabr</i>	patience
وَقْتُ	<i>waqt</i>	time
طَعَامٌ	<i>ṭaʿām</i>	food
ابْنٌ	<i>ʾibn</i>	son

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

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

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

### 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 *ألّ* *ʾal*. It corresponds to the English definite article “the”. In order to make a noun definite, we attach *ألّ* *ʾal* to its beginning.

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

*ألّ* *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 *رَجُلٌ* *rajul*. To make this noun definite, we add *ألّ* *ʾal* to the beginning of the word. But instead of becoming *أَلْرَجُلُ* *alrajul* the word becomes *أَلْرَجُلُ* *arrajul*. The *ل* in *ألّ* becomes silent and the *ر* gets doubled. This happens because the first letter *ر* in the word *رَجُلٌ* *rajul* is from a group of letters called “sun letters”. For all nouns beginning with sun letters, when *ألّ* *ʾal* is put in the beginning, the *ل* in *ألّ* 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 *ألّ* does not become silent and the moon letter does not become doubled. For example, *كِتَابٌ* *kitāb* “book” becomes *أَلْكِتَابُ* *alkitāb* “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 الشَّمْسُ <sup>ʾashshams</sup> which begins with ش which causes the ل in أل to be silent. “The moon” is الْقَمَرُ <sup>ʾalqamar</sup> which begins with ق which does not cause the ل in أل to be silent. Thus ش represents the sun letters and ق represents the moon letters.

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

Noun	Definite noun
رَجُلٌ <i>rajul</i> “man”	الرَّجُلُ <sup>ʾarrajul</sup> “the man”
تَاجِرٌ <i>tājir</i> “trader”	التَّاجِرُ <sup>ʾattājir</sup> “the trader”
لُعْبَةٌ <i>luebah</i> “toy”	اللُّعْبَةُ <sup>ʾalluebah</sup> “the toy”

### 3.2.1.2 The definite article أل <sup>ʾal</sup> with nouns with an initial connecting *hamzah*

If the definite article أل <sup>ʾal</sup> is with prefixed to nouns that have an initial connecting *hamzah*, then the ل shall no longer have an Ø-mark ْ. Instead it shall have an *i*-mark ِ. Example:

الْأَبْنِ  
<sup>ʾali-bn</sup>  
 “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 أل <sup>ʾal</sup>. For example, كِتَابٌ *kitāb* “a book”.

### 3.2.3 Differences in definiteness between Arabic and English

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

“This man gave that boy some food.”

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

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

“Time is valuable.”

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

Consider now the sentence:

“We don’t have to leave just yet; we have time.”

Here, “time” has an indefinite meaning “[some] time”.

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

Examples:

- “This man gave that boy some food.”
  - man: definite; Arabic: **الرَّجُلُ** *arrujul*
  - boy: definite; Arabic: **الْغُلَامُ** *alghulam*
  - water: indefinite; Arabic: **طَعَامٌ** *ta'am*
- “Time is valuable.”
  - time: definite; Arabic: **الْوَقْتُ** *alwaqt*
- “We don’t have to leave just yet; we have time.”
  - time: indefinite; Arabic: **وَقْتُ** *waqt*

### 3.3 State

Nouns in Arabic can be in one of three *states*. You may think of the grammatical states of nouns like the physical states of matter: solid, liquid, and gas. The same water can be in a solid ice state, or a liquid water state, or a gaseous water vapour state. Similarly, the same noun, in Arabic, may be in one of the three grammatical states:

1. u-state: indicated by a *u*-mark **ُ** (for definite nouns) and an *un*-mark **ٌ** (for indefinite nouns) on the final letter of the word.
2. a-state: indicated by an *a*-mark **َ** (for definite nouns) and an *an*-mark **ً** (for indefinite nouns) on the final letter of the word.
3. i-state: indicated by an *i*-mark **ِ** (for definite nouns) and an *in*-mark **ٍ** (for indefinite nouns) on the final letter of the word.

Here are the nouns “a book” and “the book” in their three states:

State	Indefinite “a book”	Definite “the book”
u-state	كِتَابٌ <i>kitābun</i>	الْكِتَابُ <sup>ʾ</sup> <i>alkitābu</i>
a-state	كِتَابًا <i>kitāban</i>	الْكِتَابَ <sup>ʾ</sup> <i>alkitāba</i>
i-state	كِتَابٍ <i>kitābin</i>	الْكِتَابِ <sup>ʾ</sup> <i>alkitābi</i>

The choice of which state a noun is in depends on its function in a sentence. For example, if the noun is a subject of a sentence, it will usually be in the u-state. And if it is used adverbially, it will often be in the a-state. And if it occurs after a preposition, it will be in the i-state. We will learn more about putting nouns in their different states throughout this book. Generally speaking, the u-state is the normal state. And there needs to be a reason to take the noun out of the u-state and into one of the other states.

### 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”.

There are three grammatical genders in English:

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. As for nouns that designate inanimate objects and animals, these, too, are assigned either a masculine or a feminine gender. For example, كِتَابٌ *kitāb* “book” in Arabic is masculine. And شَجَرَةٌ *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 nouns for the male and female animate being and the nouns match to each other.
2. There are separate nouns for the male and female animate being but the nouns are unrelated.
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:

Arabic word	Gender	Definition
ابْن <i>ibn</i>	masc.	son
ابْنَة <i>ibnah</i>	fem.	daughter
طفل <i>tifl</i>	masc.	child
طفلة <i>tiflah</i>	fem.	(female) child
إنسان <i>insān</i>	masc.	human being
إنسَانَة <i>insānah</i>	fem.	(female) human being
حُرّ <i>hurr</i>	masc.	free man
حُرّة <i>hurrah</i>	fem.	free woman
كَلْب <i>kalb</i>	masc.	(male) dog
كَلْبَة <i>kalbah</i>	fem.	(female) dog
حِرّ <i>hirr</i>	masc.	(male) cat
حِرّة <i>hirrah</i>	fem.	(female) cat
—	—	—
مُعَلِّم <i>mueallim</i>	masc.	(male) teacher
مُعَلِّمَة <i>mueallimah</i>	fem.	(female) teacher
طَالِب <i>tālib</i>	masc.	(male) student
طَالِبَة <i>tālibah</i>	fem.	(female) student
صَاحِب <i>ṣāḥib</i>	masc.	(male) companion
صَاحِبَة <i>ṣāḥibah</i>	fem.	(female) companion
صَدِيق <i>ṣadīq</i>	masc.	(male) friend
صَدِيقَة <i>ṣadīqah</i>	fem.	(female) friend

In each of the words in the table above, the feminine noun is basically the

same as the masculine noun but with the addition of a looped  $tā^ʔ$  ة at the end. For example,  $طِفْلٌ$  *ṭifl* (masc.) is a child, and its feminine is  $طِفْلَةٌ$  *ṭiflah* (fem.).

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

Note that the vowel-mark before the looped  $tā^ʔ$  ة is always an *a*-mark.

Note also that we have divided the table above into two groups. The first group contains nouns that have a primitive meaning, without a primarily adjectival or verbal quality in the meaning, for example “human” “cat”, etc. The second group contains nouns that have an adjectival or verbal quality. For example, a “teacher” is someone who teaches. A “friend” is someone who is friendly. And so on.

This grouping will become important when, if Allāh wills, you study morphology, and the classification of nouns into primitive and derived nouns. But we can give a short preview here: Basically, for the second group (the one that has adjectival or verbal meanings), the formation of the feminine noun by adding a feminine marker (like ة) to the masculine noun is normal and expected. Whereas, for the first group (the one that refers to primitive nouns without a verbal or adjectival meaning), the fact that the feminine and masculine nouns match each other and differ only by the feminine marker ة is something that, although somewhat common, is more of a coincidence.

Another noteworthy point is that, for many primitive nouns (the first group), only one of the masculine/feminine pair may be used to refer to beings of either sex. What we mean by this is that, for example,  $كَلْبٌ$  *kalb*, while remaining a masculine noun, can be used to refer to both “a (male) dog” and “a (female) dog”, especially if the animal’s physical gender is not particularly important to what is being said. And  $كَلْبَةٌ$  *kalbah* (fem.) “a female dog” is typically only used when it is needed to specify the gender of the animal. Conversely,  $هِرَّةٌ$  *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 arbitrary and case-by-case. For example,  $طِفْلٌ$  *ṭifl* (masc.) is commonly used to say “a child”, regardless of whether the child is a boy or a girl. But  $طِفْلَةٌ$  *ṭiflah* is fairly common too specifically for “a female child”.

As another example, the word  $إِنْسَانَةٌ$  *insānah* (fem.) “a female human

being” is rarely used at all. Instead, the word *إِنْسَان* <sup>ʔ</sup>*insān*, while remaining a masculine noun, is almost always used to refer to “a human being” in general, regardless of actual gender.

On the other hand, *ابْن* <sup>ʔ</sup>*ibn* “son” and *ابْنَة* <sup>ʔ</sup>*ibnah* “daughter” are only ever used for their respective gender. So *ابْن* <sup>ʔ</sup>*ibn* (masc.) “a son” is never used to mean “a daughter”. And *ابْنَة* <sup>ʔ</sup>*ibnah* (fem.) “a daughter” is never used to mean “a son”.

There aren’t very many of such nouns. And we have covered a few of the common ones above. A good dictionary will also provide guidance in this regard.

As for the second group of words (the one that has adjectival or verbal meanings), they are typically only ever used for their respective gender. So, for example, *مُعَلِّم* <sup>ʔ</sup>*mueallim* (masc.) is only used for “a (male) teacher”. And *مُعَلِّمَة* <sup>ʔ</sup>*mueallimah* (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 <sup>ʔ</sup> <i>ab</i>	masc.	father
أُم <sup>ʔ</sup> <i>umm</i>	fem.	mother
غُلَام <sup>ʔ</sup> <i>ghulām</i>	masc.	boy
جَارِيَة <sup>ʔ</sup> <i>jāriyah</i>	fem.	girl
عَبْد <sup>ʔ</sup> <i>ʿabd</i>	masc.	male slave
أَمَة <sup>ʔ</sup> <i>ʾamah</i>	fem.	female slave
أَسَد <sup>ʔ</sup> <i>ʾasad</i>	masc.	lion
لَبْوَة <sup>ʔ</sup> <i>labwah</i>	fem.	lioness
ثَوْر <sup>ʔ</sup> <i>thawr</i>	masc.	bull
بَقَرَة <sup>ʔ</sup> <i>baqarah</i>	fem.	cow

Even in these nouns you can see that the feminine noun usually ends with a looped *tāʔ* ʔ feminine marker. There are only a few commonly used feminine nouns that don’t end with a feminine marker like looped *tāʔ*. *أُم* <sup>ʔ</sup>*ummun* “mother” is one of these exceptions.

### 3.4.1.3 Using the same noun for both sexes

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

Arabic word	Gender	Definition
شَخْصٌ <i>shakhṣ</i>	masc.	person
نَفْسٌ <i>nafs</i>	fem.	self
عَدُوٌّ <i>ʿaduww</i>	masc.	enemy
حَيَوَانٌ <i>ḥayawān</i>	masc.	animal
طَائِرٌ <i>ṭāʾir</i>	masc.	bird
قِرْدٌ <i>qird</i>	masc.	monkey
حَمَامَةٌ <i>ḥamāmah</i>	fem.	dove
نَمْلَةٌ <i>namlah</i>	fem.	ant

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

Note also that نَفْسٌ *nafsun* “self” is a feminine noun but it does not end in a looped *tāʾ* ة. It is one of the small number of feminine nouns that don’t have a female marker, like أُمٌّ *ummun* (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
كِتَابٌ <i>kitāb</i>	masc.	book
بَيْتٌ <i>bayt</i>	masc.	house
قَلَمٌ <i>qalam</i>	masc.	pen
طَعَامٌ <i>ṭaʿām</i>	masc.	food
مَاءٌ <i>māʾ</i>	masc.	water
مَدْرَسَةٌ <i>madrasah</i>	fem.	school
مَدِينَةٌ <i>madīnah</i>	fem.	city

Arabic word	Gender	Definition
غُرْفَة <i>ghurfah</i>	fem.	room
شَجَرَة <i>shajarah</i>	fem.	tree
شَمْس <i>shams</i>	fem.	sun
قَمَر <i>qamar</i>	masc.	moon
عِلْم <i>ilm</i>	masc.	knowledge
قُوَّة <i>quwwah</i>	fem.	strength
حَيَاة <i>hayāh</i>	fem.	life
مَوْت <i>mawt</i>	masc.	death

In these nouns as well, we note that feminine nouns usually end with the feminine marker looped  $tā' \delta$ . But here too, we find another exception: شَمْس *shamsun* “sun” which is feminine but does not end with a feminine marker. These exceptions are not very many and, if Allāh wills, we will not find it hard to memorize them.

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

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

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

Similarly, عَضْو *ʿuḍw* 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 3.4.1.3, such nouns adhere to their fixed grammatical gender when used for either male or female persons.

### 3.4.3 Nouns with mismatched gender

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

- اُمّ *umm* (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 *ʿayn* (fem.) “eye”
- أُذُن *ʾuzun* (fem.) “ear”
- قَدَم *qadam* (fem.) “foot”
- رِجْل *rijl* (fem.) “leg” (sometimes “foot”)
- إِبْهَام *ʾibhām* (fem.) “thumb”
- إِصْبَع *ʾisbaʿ* (fem.) “finger, toe”
- سِن *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 *raʿs* (masc.) “head”
- أَنْف *ʾanf* (masc.) “nose”
- بَطْن *batn* (masc.) “belly”
- لِحْيَة *lihyah* (fem.) “beard”

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

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

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

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

A good dictionary should mention the gender of all these exceptional words.

### 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. Not ready for study.

## Chapter 4

### Subject-information sentences

#### 4.1 Introduction

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

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

#### 4.2 Forming subject-information sentences

Here is a subject-information sentence:

“The building is a house.”

└──────────┘    └──────────┘  
subject                      information

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

The information is “a house”. This means that the information 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 الْبَيْتُ *ʿalbināʾ* (masc.).
- ii. “A house” is بَيْتٌ *bayt* (masc.).

Next we put them both in the u-state. For subject-information sentences, both the subject and the information shall be in the u-state. Remember that

the u-state is formed by putting an *un*-mark ُ at the end of an indefinite noun, and a *u*-mark ُ at the end of a definite noun. Here are the two nouns in the u-state:

- i. اَلْبَيْتُ *albinā<sup>u</sup>* (masc.) “the building” (u-state)
- ii. بَيْتٌ *baytu<sup>n</sup>* (masc.) “a house” (u-state)

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

information  
subject  
 اَلْبَيْتُ بَيْتٌ.

*albaytu binā<sup>n</sup>*.

“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 2.5.

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

“The house is a building.”

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

- i. The subject: اَلْبَيْتُ *albaytu* (masc.) “the house” (u-state)
- ii. The information: بَيْتٌ *binā<sup>n</sup>* (masc.) “a building” (u-state)

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

اَلْبَيْتُ بَيْتٌ.

*albaytu binā<sup>n</sup>*.

“The house is a building.”

and there we have our sentence.

### 4.3 Matching the gender between the subject and the information

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

"The building is a school."

- i. The subject: **الْبِنَاءُ** *albināʾu* (masc.) "the building" (u-state)
- ii. The information: **مَدْرَسَةٌ** *madrasatun* (fem.) "a school" (u-state)

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

**الْبِنَاءُ مَدْرَسَةٌ.**  
*albināʾu madrasah.*

"The building is a school."

We can also reverse this sentence:

**الْمَدْرَسَةُ بِنَاءٌ.**  
*almadrasatu 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 information. This is because the words we have dealt with so far denote animate objects. If either the subject or the information denote animate beings, then in this case the subject and the information often do match each other in gender. For example, let's try to form the sentence:

"The mother is a teacher."

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

- i. The subject: "the mother": **الْأُمُّ** *alʾummu* (fem.) (u-state).
- ii. The information: "a teacher". We have two words for "a teacher" in Arabic:

- **مُعَلِّمٌ** *mueallim* (masc.) "a (male) teacher"
- **مُعَلِّمَةٌ** *mueallimah* (fem.) "a (female) teacher".

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

Now we can assemble the sentence:

الْأُمُّ مُعَلِّمَةٌ.

*ʿalʿummu mueallimah.*

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

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

الْمُعَلِّمَةُ أُمٌّ.

*ʿalmueallimatu ʿumm.*

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

Here is another example:

الرَّجُلُ أَبٌ.

*ʿarrujulu ʿab.*

“The man is a father.”

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

الْأُمُّ شَخْصٌ.

*ʿalʿummu shakhṣ.*

“The mother is a person.”

الشَّخْصُ مُعَلِّمَةٌ.

*ʿashshakhṣu mueallimah.*

“The person is a (female) teacher.”

الْمُعَلِّمَةُ شَخْصٌ.

*ʿalmueallimatu shakhṣ.*

“The (female) teacher is a person.”

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

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

الْحَيَوَانُ هِرٌّ.

*ʿalḥayawānu hirr.*

“The animal is a (male) cat.”

and

الْحَيَوَانُ هِرَّةٌ.

*alḥayawānu hirrah.*

“The animal is a (female) cat.”

#### 4.4 Detached pronouns

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

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

“The man is a teacher.”

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

“He is a teacher.”

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

##### 4.4.1 Participants

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

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

The three participants in speech are:

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

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

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

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

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

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

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

- الرَّجُلُ مُعَلِّمٌ.  
*arrajulu mueallim.*  
“The man is a teacher<sub>m</sub>.”
- هُوَ مُعَلِّمٌ.  
*huwa mueallim.*  
“He is a (male) teacher<sub>m</sub>.”
- الْجَارِيَةُ طَالِبَةٌ.  
*aljarīyatu ṭalibah.*  
“The girl is a student<sub>f</sub>.”
- هِيَ طَالِبَةٌ.  
*hiya ṭalibah.*  
“She is a student<sub>f</sub>.”
- الْبَيْتُ بِنَاءٌ.  
*albaytu 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.  
<sup>ʿalbināʿu madrasah.</sup>  
 “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 أَلْبِنَاءُ <sup>ʿalbināʿu</sup> (masc.) “the building” mismatches the gender of the information مَدْرَسَةٌ *madrasah* (fem.) “a school.”

In such cases where the genders of the subject and the information 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 information, 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 information مَدْرَسَةٌ *madrasah* “a school” is feminine.

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

الْجَارِيَةُ إِنْسَانٌ.  
<sup>ʿaljāriyatu insān.</sup>  
 “The girl is a human.”  
 هِيَ إِنْسَانٌ.  
*hiya insān.*  
 “She is a human.”

Here, if we replace the noun الْجَارِيَةُ <sup>ʿaljāriyah</sup> “the girl” with a pronoun, we will prefer to use هِيَ *hiya* “she”, because the girl is an animate being, even though the information إِنْسَانٌ <sup>insānun</sup> “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 <sup>ʔ</sup>anta “you<sub>m</sub>”.
- singular feminine addressee-participant: أَنْتِ <sup>ʔ</sup>anti “you<sub>f</sub>”.
- singular speaker-participant: أَنَا <sup>ʔ</sup>ana “I”.

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

- أَنْتَ مُعَلِّمٌ.  
<sup>ʔ</sup>anta muʿallim.  
“You<sub>m</sub> are a teacher<sub>m</sub>.”
- أَنْتِ مُعَلِّمَةٌ.  
<sup>ʔ</sup>anti muʿallimah.  
“You<sub>f</sub> are a teacher<sub>f</sub>.”
- أَنَا مُعَلِّمٌ.  
<sup>ʔ</sup>ana muʿallim.  
“I am a teacher<sub>m</sub>.”
- أَنَا مُعَلِّمَةٌ.  
<sup>ʔ</sup>ana muʿallimah.  
“I am a teacher<sub>f</sub>.”

#### 4.4.4 Definiteness of pronouns

We stated, and saw, that pronouns can replace definite nouns. This means that pronouns themselves are definite nouns (even though they are not prefixed by اَلْ <sup>ʔ</sup>al “the”).

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

#### 4.4.5 Rigidity of pronouns

Remember in section ??, 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 information

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

الرَّجُلُ الْمُعَلِّمُ.

<sup>ʔ</sup>arrajulu -lmuɛallim.

“The man is the teacher<sub>m</sub>.”

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

الرَّجُلُ هُوَ الْمُعَلِّمُ.

<sup>ʔ</sup>arrajulu huwa -lmuɛallim.

“The man is the teacher<sub>m</sub>.”

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

الْبَيْتُ هُوَ الْبِنَاءُ.

<sup>ʔ</sup>albaytu -lbinā<sup>ʔ</sup>u.

“The house is the building.”

الْحَيَوَانُ هِيَ الْهَيَّةُ.

<sup>ʔ</sup>alḥayawānu 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:

الْبِنَاءُ 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.

الْبِنَاءُ 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 technically two sentences, both beginning with وَ:

وَالرَّجُلُ إِنْسَانٌ وَالْكَلْبُ حَيَوَانٌ

*warraǧulu 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,

اَلْبِنَاءُ مَسْجِدٌ فَمَدْرَسَةٌ فَمَكْتَبَةٌ.

*albināʾu 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,

فَالرَّجُلُ إِنْسَانٌ وَالْكَلْبُ حَيَوَانٌ

*farrujulu ʾinṣānun wa-lkalbu ḥayawānun*

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



## Chapter 5

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

في بَيْت  
*fī baytin*  
“in a house”

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

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

#### 5.2 True prepositions

True prepositions are *particles*. Particles are a class of words, like nouns and verbs. Particles don’t have the properties of nouns. Thus, they cannot be definite or indefinite. They cannot be preceded by ال *al* or ended with an *n*-mark. And they don’t have states (u-state, a-state, and i-state).

Here is a list of the more common true prepositions:

Preposition	Meaning
بِ <i>bi</i>	with, by, next to
لِ <i>li</i>	for, to
فِي <i>fī</i>	in
عَلَى <i>ʿalā</i>	on
إِلَى <i>ʾilā</i>	to, toward
مِنْ <i>min</i>	from
عَنْ <i>ʿan</i>	from, about
كَ <i>ka</i>	like

Notes:

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

بِقَلَمٍ  
*biqalamin*  
“with a pen”

لِرَجُلٍ  
*lirajulin*  
“for a man”

كَابْنٍ  
*ka-bnin*  
“like a son”

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

بِالْقَلَمِ  
*bi-lqalami*  
“with the pen”

If the noun begins with a connecting *hamzah* then the لِ in اَلْ gets an *i*-mark ِ instead of its usual *o*-mark ُ. We described this in section 3.2.1.2. Example:

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



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

لِلرَّجُلِ  
*lī-rrajuli*  
 “for the man”

لِلْجَارِيَةِ  
*lī-ljāriyati*  
 “for the girl”

لِلْأَبْنِ  
*lī-lī-bni*  
 “for the son”

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

أَلَلُّعْبَةُ  
*ʿalluebatu*  
 “the toy”

becomes

لِلُّعْبَةِ  
*lī-lluebati*  
 “for the toy”

not

× لِلُّعْبَةِ

This is also true for the phrase:

لِلَّهِ  
*lillāhi*  
 “for Allāh”

which is formed from ل + إِلَهِ

- The prepositions عَلَى *ʿalā* “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 2.3.2.2.)

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

إِلَى مَدْرَسَةٍ  
*ilā madrasatin*  
 “to a school”

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

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

إِلَى ابْنِ  
*ila -bnin*  
 “to a son”

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

- The ending of the preposition عَنْ *ean* gets an *i*-mark and becomes عَنِ *eani*. Examples:

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

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

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

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

مِنَ ابْنِ  
*mini -bnin*  
 “from a son”

### 5.3 Pseudo-prepositions

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

Here is a list of some common pseudo-prepositions:

Preposition	Transcription	Meaning
عِنْدَ	<i>ʿinda</i>	at
لَدَى	<i>ladā</i>	at
لَدُنْ	<i>ladun</i>	at
مَعَ	<i>maʿa</i>	together with
بَيْنَ	<i>bayna</i>	between, among

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

Here are some examples using pseudo-prepositions:

مَعَ الْغُلَامِ  
*maʿa -lghulāmi*  
“with the boy”

عِنْدَ الْبَيْتِ  
*ʿinda -lbayti*  
“at the house”

لَدَى الْبَابِ  
*ladā -lbābi*  
“at the door”

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

### 5.4 Attached pronouns

We have already learned detached pronouns هُوَ, هِيَ, and أَنَا in section 4.4. Detached pronouns are the equivalent of “he”, “she”, and “I”, etc. They are used in place of nouns that are in the u-state.

Now we will learn about *attached pronouns*. Attached pronouns are, more or less, the equivalent of “him”, “her”, and “me”, etc. They are used in

place of nouns that are in the a-state and the i-state. One place where attached pronouns are used is when they replace the noun directly following a preposition.

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

Participant	Detached pronoun	Attached pronoun
Masc. absentee	هُوَ <i>huwa</i> “him”	هُ - <i>hu</i> “him”
Fem. absentee	هِيَ <i>hiya</i> “her”	هَا - <i>hā</i> “her”
Masc. addressee	أَنْتَ <i>ʾanta</i> “you <sub>1,m</sub> ”	كَ - <i>ka</i> “you <sub>1,m</sub> ”
Fem. addressee	أَنْتِ <i>ʾanti</i> “you <sub>1,f</sub> ”	كِ - <i>ki</i> “you <sub>1,f</sub> ”
Speaker	أَنَا <i>ʾana</i> “I”	يَ “me”

#### 5.4.1 Attached pronouns with prepositions

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

- Generally, these pronouns attach to the last letter of the preposition before it. Examples:
  - مِنْكَ *minka* “from you”
  - مَعَهُ *maʿahu* “with him”
  - عِنْدَهَا *ʿanhā* “from her”
- The *ā* ending of prepositions become *ay* when attaching an attached pronoun. Examples:
  - إِلَيْهَا *ʾilayhā* “to her”
  - عَلَيْكَ *ʿalayka* “on you<sub>m</sub>”
- The pronoun *hu* “him” becomes *hi* when it is preceded by the vowels *i*, *ī*, or the semi-vowel *ay*. So we get
  - بِهِ *bihi* “with him”
  - فِيهِ *fīhi* “in him”
  - إِلَيْهِ *ʾilayhi* “to him”
- The attached pronoun for the speaker deserves special attention. The pronoun itself is the letter *y*. But it has two variants:
  - y* -*ī*

ii. *يَ -iya*

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

- لِي *lī* and لِي *liya* “for me”
- بِي *bī* and بِي *biya* “with/by me”
- مَعِي *maeī* and مَعِي *maeiya* “together with me”
- عِنْدِي *eindī* and عِنْدِي *eindiya* “at me”

Between these two, variants, *يَ -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 *يَ -ī* for the speaker attached pronoun is not used. Instead, only the variant *يَ -ya* may be used with such words.

Prepositions that fall under this category are فِي *fī*, عَلَى *ʿalā*, إِلَى *ʾilā*, and لَدَى *ladā*. Furthermore, the *-ā* ending in these will become *يَ -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 *i*-mark because it does that only to consonants, not to vowels or semivowels.

So we get:

- يَ + فِي = فِيَّ *fiyya* “in me”
- يَ + إِلَى = إِلَيَّ *ʾilayya* “to me”
- يَ + عَلَى = عَلَيَّ *ʿalayya* “on me”
- يَ + لَدَى = لَدَيَّ *ladayya* “at me”.

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

- × كَهُ *kahu* for “like him.”

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

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

- 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 الْمَدِينَةِ *fī l-madīnati* but sometimes we can also say بِالْمَدِينَةِ *bi l-madīnati* 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 *ʿan* “from”, “about”

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

### 5.6 Sentences and phrases with prepositions

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

فِي الْبَيْتِ  
*fī l-bayti*  
“in the house”

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

رَجُلٌ فِي الْبَيْتِ  
*rajulun fī l-bayti*  
“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 (الْبَيْتِ *al-bayti* “the house”) in the i-state. It has no effect on the state of the noun before it (رَجُلٌ *rajulun* “a man”). In this case, it is in the u-state.

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

الرَّجُلُ فِي الْبَيْتِ  
*arrujulu fi -lbayti*

- (i) “The man is in the house.”
- (ii) “The man in the house”

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

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

### 5.7 Sentences with an indefinite subject

We said, in section 4.6, that the subject of a sentence is usually a definite noun. Now, we shall explore one way of allowing a sentence with an indefinite subject.

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

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

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

“A man is in the house.”

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

فِي الْبَيْتِ رَجُلٌ.  
*fi -lbayti rajul.*

“In the house is a man.” = “A man is in the house.”

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

“There is a man in the house.”

### 5.8 Prepositions with multiple nouns/pronouns

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

“The boy went to the school and the house.”

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

“The boy went to the school and to the house.”

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

إِلَى الْمَدْرَسَةِ وَإِلَى الْبَيْتِ  
*ʾila -lbayti walmadrasati*

“to the school to and the house”

إِلَى الْمَدْرَسَةِ وَالْبَيْتِ  
*ʾila -lbayti walmadrasati*

“to the school and the house”

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

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

“to the boy and me”

“to the boy and to me”

“to him and me”

“to him and to me”

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

إِلَيَّ وَإِلَى الْعُלَّامِ  
*ʾilayya waʾila -lghulāmi*

“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 *einda* “at”
- لَدَى *ladā* “at”
- مَعَ *maʿa* “together with”

Here are some examples:

لِلْغُلَامِ أَبٌ.

*li -lghulāmi ʾab.*

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

عِنْدَ الرَّجُلِ كِتَابٌ.

*einda -rrajuli kitāb.*

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

مَعَ الْجَارِيَةِ لُعْبَةٌ.

*maʿa -ljāriyati luebah.*

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

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

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

عِنْدَ الرَّجُلِ كِتَابٌ.

*einda -rrajuli kitāb.*

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

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

لَدَى الرَّجُلِ كِتَابٌ.  
*lada -rrajuli kitāb.*

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

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

مَعَ الرَّجُلِ كِتَابٌ.  
*maea -rrajuli kitāb.*

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

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

## Chapter 6

### Completed-action verbs

#### 6.1 Introduction

Verbs are action words. Verbs can be either *completed-action* verbs where the action of the verb has been completed, e.g., “The boy went.” or *incomplete-action* verbs where the action of the verb is on-going or not yet completed, e.g., “The boy goes.” In this chapter we will study *completed-action* verbs.

#### 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 *fael*. The word أَمْر *amr* “a matter” is derived from the root «امر». Its pattern is also فَعْل *fael*.

Similarly, the word مَكْتَب *maktab* “a library” is derived from the root «كتب». And مَلْعَب *maleab* “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 *mafeal*. Here, the letter م *m* is an extraneous letter added to form the words and is not part of their roots.

Not only nouns, but verbs, too, are derived from roots. All verbs are derived from their roots in a fixed set of patterns called *forms* which are numbered

1 onward. For example, the completed-action form 2 verb pattern is فَعَّلَ *faʿʿala* and the completed-action form 3 verb pattern is فَاعَلَ *fāʿala*. There are approximately 9-10 forms that are in common usage. In addition, there are a few higher order forms (11 onward) that are less common. In this chapter will study the completed-action form 1 verb only.

### 6.3 The form 1 completed-action verb

Here are some examples of completed-action form 1 verbs in Arabic:

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

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

Note, also, that the completed-action form 1 verb consists only of the three letters of the root. The first and the final letter always have an *a*-mark while the middle letter's vowel is variable. It may have an *a*-mark, *i*-mark, or an *u*-mark, depending on the verb. Using the paradigm root «فعل», we can say that the form 1 verb occurs in the patterns فَعَلَ, فَعِلَ, and فُعِلَ.

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

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

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

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

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

##### 6.4.1 Verbs with a masculine doer noun

Consider the sentence:

“The boy went.”

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

ذَهَبَ الْغُلَامُ.

*zahaba -lghulām.*

“The boy went.”

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

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

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

ذَهَبَ رَجُلٌ إِلَى السُّوقِ.

*zahaba rajulun ʾila -ssūq.*

“A man went to the market.”

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

#### 6.4.2 Verbs with a feminine doer noun

Now consider the sentence:

“A girl went.”

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

ذَهَبَتْ جَارِيَةٌ.  
*zahaḥabat jāriyah.*  
“A girl went.”

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

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

جَلَسَتْ أَلْهَرَّةٌ عَلَى الْكُرْسِيِّ.  
*jalasati -lhirratu eala -lkursiyyi.*  
“A cat<sub>f</sub> sat on the chair.”

لَعِبَتِ الطِّفْلَةُ فِي الْبَيْتِ.  
*laeibati -tṭiflatu fi -lbayt.*  
“The child<sub>f</sub> played in the house.”

#### 6.5 Verbs with doees

##### 6.5.1 Direct doees

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 it comes directly after the verb without an intermediate preposition. A doee is the noun to whom the action of verb is done.

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

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

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

سَأَلَتِ الْأُمُّ الْجَارِيَةَ.

*saʿalati -lʿummu -ljāriyah.*

“The mother questioned the girl.”

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

### 6.5.2 Multiple direct doees

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

جَعَلَ اللَّهُ الرَّجُلَ مُسْلِمًا.

*jaʿala -llāhu -rrajula muslimā.*

“Allāh made the man a Muslim.”

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

### 6.5.3 Indirect doees

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 الرَّجُلُ إِلَى الْقَمَرِ.

*naẓara -rrajulu ʿila -lqamar.*

“The man looked at the moon.”

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

Note also, that the verb “looked” in English used the preposition “at” whereas the Arabic verb نَظَرَ *naẓara* used the preposition إِلَى *ʿilā* “to” for

the same meaning. This is very common and you should not expect Arabic to use exact counterparts of the prepositions used in English. In fact, everytime you learn a new verb, you should also learn the prepositions that go with it.

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

نَظَرَ الرَّجُلُ فِي الْأَمْرِ.

*naẓara -rrajulu fi -lʿamri.*

“The man looked into the matter.”

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

نَظَرَ الرَّجُلُ الْمَكْتُوبَ فِي الْكِتَابِ.

*naẓara -rrajulu -lmaktūba fi -lkitābi.*

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

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

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

سَأَلَ الْغُلَامُ الْمُعَلِّمَةَ عَنِ أَمْرٍ.

*saʿala -lghulamū -lmueallimata ʿan ʿamr.*

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

الْمُعَلِّمَةُ *ʿalmueallimata* “the teacher<sub>f</sub>” is the direct doee, and therefore it is in the a-state. أَمْرٍ *ʿamrin* “a matter” is an indirect doee, and so it is in the i-state. The preposition عَنْ *ʿan* is translated, here, as “about”.

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

غَفَرَ اللَّهُ لِلْمُسْلِمِ.

*ghafara -llāhu lilmuslimi.*

“Allāh forgave the Muslim.”

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



## 6.6 Verbs with doer pronouns

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

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

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

“The man went.”

we would like to say:

“He went.”

For this we will have to learn a third category of pronoun pronouns called *doer pronouns* for completed-action verbs. Doer pronouns are of two types: visible and invisible.

Here we list the singular doer pronouns in Arabic.

Singular participant	Doer pronoun
Masc. absentee (“he”)	invisible
Fem. absentee (“she”)	invisible
Masc. addressee (“you <sub>1,m</sub> ”)	تَ - <i>ta</i>
Fem. addressee (“you <sub>1,f</sub> ”)	تِ - <i>ti</i>
Speaker (“I”)	تُ - <i>tu</i>

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

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

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

ذَهَبَ الرَّجُلُ.

*zahaba -rrajul.*

“The man went.”

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

ذَهَبَ.

*zahab.*

“[He] went.”

As you can see, all we did was omit the doer-noun *الرَّجُلُ* *arrujul*, and we didn’t add any word to replace it as the doer pronoun. This is because the doer pronoun for “he” is *invisible* and automatically comes into place when we omit the doer noun.

The doer pronoun for “she” is similarly invisible. For example, if we replace the doer noun in the sentence:

قَرَأَتِ الْبَارِيَّةُ كِتَابًا.

*qara’ati -ljāriyatu kitābā.*

“The girl read a book.”

we get:

قَرَأَتْ كِتَابًا.

*qara’at kitābā.*

“[She] read a book.”

#### 6.6.1.1 Explanation of invisible pronouns

Why do we have to go to all the trouble of saying that the doer-pronouns of the singular masculine absentee-participant “he”/“she” are invisible? Why can’t we simply say that there are no doer-pronouns for the singular masculine absentee-participant?

The reason is that making the statement that these pronoun exist but are invisible is useful to us from the perspective of the grammar theory that we are building.

That is: we need to be able to state, as a rule of grammar, that every verb needs to have a doer, whether visible or not. And that doer shall come after the verb in sentence word order.

If we are able to make this a rule, then we will see, if Allāh wills, that it will help us later. For example, when we study verbs with plural doers.

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

It is only the doer pronouns for the singular absentee participant that are invisible for completed-action verbs. The doer pronouns for the singular addressee and speaker participants are visible. When visible, the doer pronouns are attached to the verb.

Here we show how the visible doer pronouns are attached to the verb using the root paradigm «فعل». The middle root letter (ع) has an *a*-vowel َ here but this vowel will vary for other verbs.

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

Note also how the visible singular doer pronouns modify the verb by replacing the *a*-mark َ on its final letter by a  $\emptyset$ -mark ُ.

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 visible doer pronouns:

كَتَبْتَ كِتَابًا.

*katabta kitābā.*

“You<sub>m</sub> wrote a book.”

ذَهَبْتُ.

*zahabt.*

“I went.”

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

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

قَرَأْتَ الْكِتَابَ.

*qaraʔti -lkitāb.*

“You<sub>f</sub> read the book.”

قَرَأْتُ الْكِتَابَ.

*qara<sup>2</sup>ati -lkitāb.*

“She read the book.”

### 6.6.3 Assimilation of the doer pronoun

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

سَكَتَ *sakata* “became quiet”

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

سَكَّتُ

*sakattu*

“I became quiet”

سَكَّتَ

*sakatta*

“You<sub>1,m</sub> became quiet”

سَكَّتِ

*sakatti*

“You<sub>1,f</sub> became quiet”

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

### 6.7 Verbs with doee pronouns

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

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

Here are some notes regarding their usage:

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

سَأَلَهُ الْغُلَامُ.

*saʿalahu -lghulām.*

“The boy asked him.”

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

سَأَلْتُكَ.

*saʿaltuk.*

“I asked you<sub>f</sub>.”

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

سَأَلَهَا.

*saʿalahā.*

“He asked her.”

سَأَلْتُكَ.

*saʿalatk.*

“She asked you<sub>m</sub>.”

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

سَأَلْتِهِ.

*saʿaltih*

“You<sub>f</sub> asked him.”

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

سَأَلَنِي رَجُلٌ.

*saʿalanī rajul.*

“A man asked me.”

سَأَلَنِي الرَّجُلُ.

*saʿalanīya -rrajul.*

“The man asked me.”

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

سَأَلْتَنِي.

*saʿaltanī*

“You<sub>m</sub> asked me.”

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

Even though, the variant يَ -ī is, in general, more commonly used, when the noun following it begins with a connecting *hamzah* then the variant يَ -ya is preferred. That is why we used the variant يَ -ya when it was followed by a connecting *hamzah* (سَأَلَنِي الرَّجُلُ), and the variant يَ -ī when it was not followed by a connecting *hamzah* (سَأَلْتَنِي).

This preference is not mandatory. So it is allowed for يَ -ī to be used when followed by a connecting *hamzah*. When this happens, the long vowel -ī will be shortened to -i in connecting it to the next word, although the يَ is retained in writing. For example,

سَأَلَنِي الرَّجُلُ.

*saʿalani -rrajul.*

“The man asked me.”

## 6.8 Multiple verbs for one doer

In this section we will use the verbs:

Root	Completed-action form 1 verb	Meaning
«دَخَلَ»	دَخَلَ <i>dakhala</i>	“entered”
«خَرَجَ»	خَرَجَ <i>kharaja</i>	“exited”
«أَكَلَ»	أَكَلَ <i>ʾakala</i>	“ate”
«شَرَبَ»	شَرَبَ <i>shariba</i>	“drank”

Consider, now, the sentence:

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

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

دَخَلْتُ الْغُرْفَةَ فَأَكَلْتُ فَشَرِبْتُ فَخَرَجْتُ.

*dakhaltu -lghurfata fa<sup>3</sup>akaltu fasharibtu fakharajt.*

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

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

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

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

Here is our translation:

دَخَلَتِ الْبَارِيَّةُ الْغُرْفَةَ فَأَكَلَتْ فَشَرِبَتْ فَخَرَجَتْ.

*dakhalati -lbariyatu -lghurfata fa<sup>3</sup>akalat fasharibat fakharajat.*

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

Each verb again has its own doer, which is coming after the verb in sentence word order. The doer of the first verb *دَخَلَ* *dakhala* “entered” is the noun *الْبَارِيَّةُ* *albariyatu* “the girl”. The subsequent verbs all have doers too but they are the invisible doer pronouns for the singular feminine absentee participant. That is why we don’t write them. Note also that every verb has the *ta* 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-doeer-doeer. For example,

كَتَبَ الرَّجُلُ كِتَابًا.

*kataba -rrajulu kitābā.*

“The man wrote a book.”

However, we will often come across sentences like:

الرَّجُلُ كَتَبَ كِتَابًا.

*ʾarrajulu kataba kitābā.*

It may appear as if الرَّجُلُ *ʾarrajulu* 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-information sentence.

Here الرَّجُلُ *ʾarrajulu* “the man” is the subject of the sentence, and كَتَبَ كِتَابًا *kataba kitāban* “he wrote a book”, itself a verbal sentence with an invisible doer pronoun, is the information about the subject. So the translation of the sentence is technically:

“The man, he wrote a book.”

However, this is 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 would we say الرَّجُلُ كَتَبَ كِتَابًا. *ʾarrajulu kataba kitāban.* instead of the more normal كَتَبَ الرَّجُلُ 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 الرَّجُلُ الْكِتَابَ.

*kataba -rrajulu -lkitāba.*

“The man wrote the book.”

There is a tendency, in Arabic, for verbs to *pull* definite nouns towards them. This means that if there are any indefinite nouns, they have a tendency to get pushed father away. So, for example, if a verb’s doer is an indefinite noun and the doee is a definite noun, the doee will often (but not always) precede the doer. For example,

كَتَبَ الْكِتَابَ رَجُلٌ.

*kataba -lkitāba rajul.*

“A man wrote the book.”



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

كَتَبَ رَجُلٌ الْكِتَابَ.

*kataba rajuluni -lkitāb.*

“A man wrote the book.”

Now let’s take a look at sentences with pronouns. Remember that pronouns are a category of nouns, and also (from section 4.4.4) that they are definite nouns. In fact they are stronger in definiteness than words that are made definite using *أل*. This because if when we say “The man wrote the book.” instead of “A man wrote the book.”, we assume that everyone knows which man we are referring to. Now if we replace “the man” with the pronoun “he”: “He wrote the book.”, then this assumption becomes stronger. “He” is, in a sense, more definite than “the man.”

So now, when the direct doee noun *الْكِتَابَ* *alkitāba* “the book” is replaced with the pronoun “it”, the doee pronoun must be attached to the verb, and then the doer noun follows the doee pronoun:

كَتَبَهُ الرَّجُلُ.

*katabahu -rrajulu.*

“The man wrote it.”

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

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

ذَهَبَ الْغُلَامُ إِلَى الْمَدْرَسَةِ.

*zahaba -lghulāmu ʾila -lmadrasah.*

“The boy went to the school.”

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

ذَهَبَ الْغُلَامُ إِلَيْهَا.

*zahaba -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 *ilayhā* “to it” right after the verb, and before the doer noun, thus:

ذَهَبَ إِلَيْهَا الْعُلَامُ.

*zāhaba ilayha -lghulāmu.*

“The boy went to it.”

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

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

### 6.10 Negating completed-action verbs

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

مَا ذَهَبَ الرَّجُلُ.

*mā zāhaba -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 completed-action verb emphasizes that the action of the verb has already or definitely occurred.

قَدْ ذَهَبَ الرَّجُلُ.

*qad zāhaba -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 إِلَآ *ilayyā*. So then we get the following doee pronouns:

Person	Doe pronoun
Absent person (masc.) “him”	إِيَّاهُ <i>ʾiyyāhu</i>
Absent person (fem.) “her”	إِيَّاهَا <i>ʾiyyāhā</i>
Addressed person (masc.) “you <sub>masc.</sub> ”	إِيَّاكَ <i>ʾiyyāka</i>
Addressed person (fem.) “you <sub>fem.</sub> ”	إِيَّاكِ <i>ʾiyyāki</i>
Speaking person (masc. and fem.) “me”	إِيَّايَ <i>ʾiyyāya</i>

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

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

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

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

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

إِيَّايَ صَرَبَتْ.  
*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

### Adjectival nouns and descriptive noun phrases

#### 7.1 Introduction

So far we have studied common nouns like رَجُلٌ *rajul* “a man” and بَيْتٌ *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 descriptive noun-phrase. For example:  
“a big car”
2. The adjective “big” can also be used as the information 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 descriptive noun-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 descriptive noun-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 *information*. The definite noun “the car” is the subject of this sentence, and the adjective “big” is the information.

The car is big.  
 {        {  
 subject    information

### 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 information 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<sub>m</sub>” or “a small one<sub>m</sub>”.

Being a noun صَغِير *ṣaghīr*, like all other nouns in Arabic, will have a grammatical gender. Since it does not end with a feminine marker like *ō*, 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 *ō* to get the feminine adjectival noun صَغِيرَة *ṣaghīrah* (fem.) “a little one<sub>f</sub>”.

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

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

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

- اِبْن *ibn* “a son” and اِبْنَة *ibnah* “a daughter”.
- مُعَلِّم *mueallim* “a teacher<sub>m</sub>” and مُعَلِّمَة *mueallimah* “a teacher<sub>f</sub>”

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

And when the common noun masc./fem. pair has a primitive (non-verbal and non-adjectival) meaning, (like أَبْنَى/أَبْنَى), then this is only a coincidence. We alluded to this in section ??.

### 7.5.1 Examples of Arabic adjectival nouns

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

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

## 7.6 The describer and the describee in descriptive noun-phrases

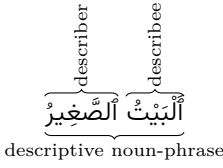
Let's learn how descriptive noun-phrases are formed in Arabic.

We learned in section 7.3 above that descriptive noun-phrases consist of a describer and a describee.

In English descriptive noun-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 descriptive noun-phrase:





“the small house”

(literally: “the small-one house”)

Note the following:

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

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

Here is the sentence in Arabic:

أَخَذَتِ الْجَارِيَةُ الصَّغِيرَةُ كِتَابًا جَدِيدًا مِنَ الْأُمِّ الطَّيِّبَةِ.  
*ʾakhazati -lǧāriyatu -ṣṣaghīratu kitāban jadīdan mina -lʾummi -ṭṭayyibah.*  
 “The little girl took a new book from the good mother.”

This sentence has three descriptive noun-phrases. We will analyze each one individually:

- i. *الْجَارِيَةُ الصَّغِيرَةُ*  
*alǧāriyatu -ṣṣaghīratu*  
 “the little girl”

In this phrase the definite feminine noun *alǧāriyatu* is the doer of the verb *ʾakhaza* “took”. Therefore it is in the u-state. It is

also the describee in the descriptive noun-phrase. Its describer <sup>اَلصَّغِيرَةُ</sup> *ʿaṣṣaghīratu* follows the describee and is made to match the describee in state (u-state), gender (feminine), and definiteness (definite).

ii. كِتَابًا جَدِيدًا

*kitāban jadīdan*

“a new book”

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

iii. اَلْأُمُّ الطَّيِّبَةُ

*ʿalʿummi -ṭṭayyibati*

“the good mother”

In this phrase the definite feminine noun اَلْأُمُّ *ʿalʿummi* is following the preposition مِنْ *min* “from”. Therefore it is in the i-state. It is also the describee in the descriptive noun-phrase. Its describer الطَّيِّبَةُ *ṭṭayyibati* follows the describee and is made to match the describee in state (i-state), gender (feminine), and definiteness (definite).

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

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

- the noun شَخْصٌ *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.

*ʿaljarīyatū shakhṣun ṭayyīb.*

“The girl is a good person.”

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

## 7.7 Adjectival nouns as the information of a sentence

### 7.7.1 Indefinite adjectival noun

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

$$\begin{array}{c} \text{information} \\ \{ \\ \text{صَغِيرٌ} \end{array} \begin{array}{c} \text{subject} \\ \{ \\ \text{الْبَيْتُ} \end{array}$$

“The house is small.”

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

In the above sentence, the indefinite adjectival noun *صَغِيرٌ* *ṣaghīr* “a small one” is used as the information of a sentence. Its indefiniteness and u-state is indicated by the *un*-mark ُ on its end.

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

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

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

$$\begin{array}{c} \text{information} \\ \{ \\ \text{الصَّغِيرَةُ} \end{array} \begin{array}{c} \text{subject} \\ \{ \\ \text{الْجَارِيَةُ} \end{array}$$

“The girl is a little one.” = “The girl is little.”

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

### 7.7.2 Definite adjectival noun

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

The subject of the sentence is *الشَّجَرَةُ الْقَدِيمَةُ* *ashshajaratu -lqadīmiatu* “the

old tree”. And the information is <sup>اَلْكَبِيرَةُ</sup> *ʾalkabīratu* “the big one”. When we put the two together we get:

اَلشَّجَرَةُ اَلْقَدِيْمَةُ اَلْكَبِيرَةُ  
<sup>ʾashshajaratu -lqadīmatu -lkabīratu</sup>

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 4.5.

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

اَلشَّجَرَةُ اَلْقَدِيْمَةُ هِيَ اَلْكَبِيرَةُ.  
<sup>ʾashshajaratu -lqadīmatu hiya -lkabīratu.</sup>

“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 الصَّغِيرُ حَلِيبًا.  
<sup>shariba -ṣṣaghīru ḥalībā.</sup>

“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 اَلْأُمُّ الصَّغِيرَ. وَشَرِبَ الصَّغِيرُ حَلِيبًا.  
<sup>ḥamalati -lʾummu -ṣṣaghīra. washariba -ṣṣaghīru ḥalībā.</sup>

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

So now we can tell that what is meant by <sup>الصَّغِير</sup> *ʾaṣṣaghīr* “the little one” here is “the baby”.

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

Sometimes, an adjectival noun, through much usage, acquires the meaning of a common noun. It then gets listed with this meaning in the dictionary. We actually just saw an example above. The adjectival noun صَغِير *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 الْكَبِيرُ وَوَعظَ الْغُلَامَ.  
*qadima -lkabīru wawaeza -lghulāma.*

“The elder arrived and admonished the boy.”

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

الصَّيَامُ حَسَنَةٌ.  
*ʿaṣṣiyāmu ḥasanah.*

“Fasting is a good deed.”

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

What if we have the sentence:

الصَّدَقَةُ حَسَنَةٌ.  
*ʿaṣṣadaqatu ḥasanah.*

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

“Charity is good.”

Or the information 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 descriptive noun-phrase. However, we also often find a common noun used as a describer. For example,

هُوَ رَجُلٌ مُعَلِّمٌ.

*huwa rajulun mu'allim.*

“He is a teacher<sub>m</sub> man.”

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

### 7.11 Multiple adjectival nouns describing the same noun

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

الْبِنَاءُ كَبِيرٌ وَطَوِيلٌ وَوَاسِعٌ.

*albinā'u kabīrun waṭawīlun wawāsi'un*

“The building is big and tall and wide.”

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

الرَّجُلُ كَاتِبٌ عَرَبِيٌّ مَشْهُورٌ.

*arrajulu kātibun ʿarabiyyun mash-hūr.*

“The man is a famous Arab writer.”

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

Consider the phrase:

كِتَابٌ مِنَ الْمَكْتَبَةِ

*kitābun mina -lmaktabati*

“a book from the library”

If we want to add 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 الْمَكْتَبَةِ.

*qara<sup>ʔa</sup> kitāban ṣaghīran mina -lmaktabati.*

AND

قَرَأَ كِتَابًا مِنَ الْمَكْتَبَةِ صَغِيرًا.

*qara<sup>ʔa</sup> 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

### Semi-flexible nouns

#### 8.1 Introduction

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

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

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

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

State	Indefinite	Definite
u-state	رَجُلٌ	الرَّجُلُ
a-state	رَجُلًا	الرَّجُلَ
i-state	رَجُلِ	الرَّجُلِ

As you can see, the noun has *n*-marks 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, صَحْرَاءُ *ṣaḥrāʾ* “a desert”:

State	Indefinite	Definite
u-state	صَحْرَاءُ	الصَّحْرَاءُ
a-state	صَحْرَاءَ	الصَّحْرَاءَ
i-state	صَحْرَاءِ	الصَّحْرَاءِ

As you can see, when صَحْرَاءُ *ṣaḥrāʾ*<sup>2</sup> is indefinite, it does not have an *n*-mark. Also, when it is indefinite and in the i-state, the vowel mark on its final letter is not ِ, as you might expect but ِ . And so the noun looks identical in the a-state and i-state when it is indefinite.

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

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

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

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

## 8.2 Feminine markers

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

Root	Feminine noun	Masculine noun from same root (if any)
«جري»	جَارِيَةٌ “a girl <sub>f</sub> ”	—
«علم»	عَالِمَةٌ “a scholar <sub>f</sub> ”	عَالِم “a scholar <sub>m</sub> ”
«كلب»	كَلْبَةٌ “a dog <sub>f</sub> ”	كَلْب “a dog <sub>m</sub> ”
«شجر»	شَجَرَةٌ “a tree”	—
«صغر»	صَغِيرَةٌ <i>adj.</i> “small <sub>f</sub> ”	صَغِير <i>adj.</i> “small <sub>m</sub> ”

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

feminine noun is formed by adding the feminine marker  $\delta$  to the end of a masculine noun.

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

Now we will learn of two more feminine markers:  $\text{ء}$  and  $\text{ئ}$ .

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

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

When extrinsic to the word’s root,  $\text{ء}$  and  $\text{ئ}$  are feminine markers, just like  $\delta$ . However, one important difference from  $\delta$  is that sometimes  $\text{ء}$  and  $\text{ئ}$  may not be extrinsic to the word’s root. In this case, they will not be feminine markers, and the noun will regularly be a masculine noun. Examples:

Root	Noun	Pattern using paradigm «فعل»
«هدي»	الْهَدْيُ (masc.) “the guidance”	الْفُعْلُ
«خبء»	خِيبَاءُ (masc.) “a tent”	فِعَالُ

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

Otherwise, when extrinsic to the word’s root,  $\text{ء}$ , and  $\text{ئ}$  are consistently feminine markers, just like  $\delta$ .

Also, just like  $\delta$ ,  $\text{ء}$  and  $\text{ئ}$  are only feminine markers for singular nouns. We will see, if Allāh wills, that they are used frequently with masculine plurals.

By the way, another difference from  $\delta$  is that when  $\text{ء}$  and  $\text{ئ}$  are feminine markers, and a masculine counterpart exists, then the feminine noun is not formed by simply adding the feminine marker to the end of the masculine noun. The masculine and feminine nouns are different internally as well.

For example, the feminine noun *حَمْرَاء* *adj.* “red<sub>f</sub>” is not formed simply by adding the feminine marker *ء* to the end of the masculine noun *أَحْمَر* *adj.* “red<sub>m</sub>”.

We will discuss this in more detail below.

### 8.3 Categories of semi-flexible nouns

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

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

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

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

We have already seen an example of such a noun above: *صَحْرَاء<sup>2</sup>* *ṣaḥrā<sup>2</sup>* “a desert”. The root of this noun is «*صحر*». You can see that the ending *ء* is not part of the root. Therefore it is a semi-flexible noun.

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

Here is an example sentence with this noun:

ذَهَبَ الرَّجُلُ إِلَى صَحْرَاءٍ وَاسِعَةٍ.  
*zahaba -rrajulu ʾilā ṣaḥrā<sup>2</sup>a wāsiʿah.*  
 “The man went to a wide desert.”

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

*صَحْرَاء<sup>2</sup>* *ṣaḥrā<sup>2</sup>* in this sentence is also a describee, whose describer is *وَاسِعَةٍ* *wāsiʿatin* “wide”. The final vowel mark *َ* on the describee *صَحْرَاء<sup>2</sup>* *ṣaḥrā<sup>2</sup>a* has no effect on the final vowel mark on the describer *وَاسِعَةٍ* *wāsiʿatin* “wide”. All that matters in this regard is the state of the describee.

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

Note, as well, that the describer *وَاسِعَةٌ* has an *n*-mark as it is indefinite and fully-flexible. The inability of its describee *صَحْرَاءُ* *ṣaḥrāʾ*<sup>2</sup> to have an *n*-mark (because of its semi-flexibility) does not affect the describer.

Also, beware, as we've already mentioned, that there are some words where the *ء* ending may be part of the word's root, for example *خَبَاءٌ* *khibāʾ*<sup>3</sup> "a tent" from the root «خَبء» on the pattern *خَبَاءٌ*. Such words will be fully flexible. Also, for the same reason, *ء* in this word is not a feminine marker, and the word is masculine.

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

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

We've already seen an example of such a word: *ذِكْرَى* *zīkrāʾ*<sup>2</sup> "a remembrance". The root of this word is «ذَكَر» and it is on the pattern *فَعْلَى*.

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

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

State	Indefinite	Definite
u-state	ذِكْرَى	الذِّكْرَى
a-state	ذِكْرَى	الذِّكْرَى
i-state	ذِكْرَى	الذِّكْرَى

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

Here is an example of this word in a sentence:

الْكِتَابُ ذِكْرَى جَمِيلَةٌ.  
<sup>2</sup>*alkitābu zīkrā jamīlah.*

"The book is a beautiful remembrance."

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

Beware also that, just like in the case of ء, there are some words where ي may be part of the word's root, e.g. اَلْهُدَى <sup>2</sup>alhudā “the guidance” whose root is «هدي». Because here the ي in اَلْهُدَى is part of the word's root, therefore it shall not be a semi-flexible noun. So, when it is indefinite, it will have an n-mark when it is indefinite: هُدًى hudan “a guidance”. Also, for the same reason, ي in this word is not a feminine marker, and the word is masculine.

### 8.3.3 Nouns on the pattern أَفْعَلْ

If a noun is on the pattern أَفْعَلْ <sup>2</sup>afeal then it shall be a semi-flexible noun. By the way, there is no feminine marker on such words, so they will be masculine by default.

Most colors and many physical characteristics fall into this pattern. Colors and physical characteristics are adjectival nouns. The masculine noun for such adjectival-nouns is on the pattern أَفْعَلْ <sup>2</sup>afeal. And the feminine adjectival noun is on the pattern فَعْلَاءَ faelā<sup>2</sup> (which is itself a semi-flexible noun pattern because of the extrinsic ء ending). Here are some examples of such adjectival nouns:

Root	Masc. Noun	Fem. noun	Meaning
«حمر»	أَحْمَرٌ <sup>2</sup>	حَمْرَاءُ <sup>2</sup>	red
«سود»	أَسْوَدٌ <sup>2</sup>	سَوْدَاءُ <sup>2</sup>	black
«بيض»	أَبْيَضٌ <sup>2</sup>	بَيِّضَاءُ <sup>2</sup>	white
«عرج»	أَعْرَجٌ <sup>2</sup>	عَرْجَاءُ <sup>2</sup>	lame
«حور»	أَخْوَرٌ <sup>2</sup>	خَوْرَاءُ <sup>2</sup>	beautiful eyed
«بكم»	أَبْكَمٌ <sup>2</sup>	بَكْمَاءُ <sup>2</sup>	mute

Example:

لَبِيسَ الرَّجُلِ قَمِيصًا أَبْيَضٌ.  
labisa -rrajulu qamiṣan <sup>2</sup>abyaḍ.  
“The man wore a white shirt.”

### 8.3.4 Adjectival nouns that end with an extrinsic ان

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 *thu'ebān* “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 نَدَمَان *nadmān* “regretful”, an adjectival-noun from the root «ندم», is not a semi-flexible noun, because its feminine is نَدْمَانَةٌ *nadmānah*.

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

Root	Masc. Noun	Fem. noun	Meaning
«غضب»	غَضْبَان <sup>2</sup>	غَضْبَى <sup>2</sup>	very angry
«عطش»	عَطْشَان <sup>2</sup>	عَطْشَى <sup>2</sup>	very thirsty
«جوع»	جَوْعَان <sup>2</sup>	جَوْعَى <sup>2</sup>	very hungry

### 8.3.5 Nouns of the patterns فَفَافِيف and فَفَافِيَف

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

Here are some examples of these nouns:

- مَسَاجِد<sup>2</sup> *masājid* “mosques”
- مَفَاتِيح<sup>2</sup> *mafātīḥ* “keys”

These patterns are only used for plurals and we will study them in more detail in chapter 11 , if Allāh wills.





## Chapter 9

### Duals

#### 9.1 Introduction

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

“two houses”

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

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

#### 9.2 Forming the dual

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

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

States	Indefinite	Definite
u-state	بَيْتَانِ <i>baytāni</i>	اَلْبَيْتَانِ <sup>2</sup> <i>albaytāni</i>
a- and i-states	بَيْتَيْنِ <i>baytayni</i>	اَلْبَيْتَيْنِ <sup>2</sup> <i>albaytayni</i>

Note that indefinite duals don’t have *n* marks. The only difference between definite and indefinite duals is the definite article اَلْ “the”.

Here are examples of duals in sentences:

- u-state:

الْكِتَابَانِ فِي الْحَقِيبَةِ.

<sup>ʔ</sup>alkitābāni fi -lḥaqībah.

“The books<sub>2</sub> are in the bag.”

- a-state:

قَرَأَ الْغُلَامُ كِتَابَيْنِ.

qara<sup>ʔa</sup> -lghulāmu kitābayn.

“The boy read two books.”

- i-state:

غَضِبَتِ الْأُمُّ عَلَى الْجَارِيَتَيْنِ.

ghaḍibati -l<sup>ʔ</sup>ummu ʿala -ljāriyatayn.

“The mother became angry at the girls<sub>2</sub>.” ### Nouns ending in ʾ

If a noun ends with a looped  $tā^ʾ$  ʾ, then it is converted to an open  $tā^ʾ$  ت before appending the dual suffix. For example, dualizing شَجَرَةٌ *shajarah* “a tree”, we get “trees<sub>2</sub>”:

States	Indefinite	Definite
u-state	شَجَرَتَانِ <i>shajaratāni</i>	الشَّجَرَتَانِ <i>ashshajaratāni</i>
a- and i-states	شَجَرَتَيْنِ <i>shajaratayni</i>	الشَّجَرَتَيْنِ <i>ashshajaratayni</i>

Example:

الشَّجَرَتَانِ فِي الْحَدِيقَةِ.

<sup>ʔ</sup>ashsharatāni fi -lḥadiqah.

“The trees<sub>2</sub> are in the garden.”

If a feminine noun does not have a looped  $tā^ʾ$  then it will simply be appended with اَنِ -*āni* and اَيْنِ -*ayni*. For example, dualizing اُمُّ *umm* “a mother” in order to get “mothers<sub>2</sub>”, we get:

- u-state: اُمَّانِ *ummāni*
- a-state and i-state: اُمَّيْنِ *ummayni*

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

### 9.2.1 Nouns ending with ء

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

Root	Singular	Dual (u-state)	Dual (a- and i-states)
«صحراء»	صَحْرَاء <i>ṣaḥrāʾ</i> “a desert”	صَحْرَاوَان <i>ṣaḥrāwāni</i>	صَحْرَاوَيْن <i>ṣaḥrāwayni</i>
«حمر»	حَمْرَاء <i>ḥamrāʾ</i> “red <sub>f</sub> ”	حَمْرَاوَان <i>ḥamrāwāni</i>	حَمْرَاوَيْن <i>ḥamrāwayni</i>

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

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

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

### 9.2.2 Nouns ending with ي

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

Root	Singular	Dual (u-state)	Dual (a- and i-states)
«غضب»	غَضَبِي <i>ghaḍbā</i> “very angry <sub>f</sub> ”	غَضَبَيَان <i>ghaḍbayāni</i>	غَضَبَيَيْن <i>ghaḍbayayni</i>
«ذكر»	ذِكْرِي <i>zīkrā</i> “a remembrance”	ذِكْرَيَان <i>zīkrayāni</i>	ذِكْرَيَيْن <i>zīkrayayni</i>

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

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

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

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

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

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

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

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

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

### 9.4 Duals in subject-information sentences

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

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

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

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

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

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

الْوَسَادَتَانِ سَرِيرٌ.

*ʿalwisādatāni sarīr.*

“The two cushions are a bed.”

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

### 9.5 Detached dual pronouns

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

Singular participant	Detached pronoun
Masc. absentee	هُوَ <i>huwa</i> “he”
Fem. absentee	هِيَ <i>hiya</i> “she”
Masc. addressee	أَنْتَ <i>ʿanta</i> “you <sub>m,1</sub> ”
Fem. addressee	أَنْتِ <i>ʿanti</i> “you <sub>f,1</sub> ”
Speaker	أَنَا <i>ʿana</i> “I”

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

Dual participant	Detached pronoun
Absentee	هُمَا <i>humā</i> “they <sub>2</sub> ”
Addressee	أَنْتُمَا <i>ʿantumā</i> “you <sub>2</sub> ”
Speaker	—

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

Here are some examples of their use:

هُمَا الرَّجُلَانِ.

*humā -rrajulān.*

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

هُمَا مُعَلِّمَتَانِ كَرِيمَتَانِ.

*humā muʿallimatāni karīmatāni.*

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

قَالَتِ الْأُمُّ لِلجَارِيَتَيْنِ أَنْتُمَا قَرِيبَتَانِ مِنِّي.  
*qālati -lʔummu liljāriyatayni ʔantumā qaribatāni minnī.*  
 “The mother said to the girls<sub>2</sub>, ‘You<sub>2</sub> are near me.’”

In the last example, the feminine adjectival-noun قَرِيبَتَانِ *qaribatāni* is used because it is referring to the feminine noun الْجَارِيَتَيْنِ *aljāriyatayni* “the girls<sub>2</sub>”.

### 9.6 Attached dual pronouns

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

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

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

Dual participant	Attached pronoun
Absentee	هُمَا - <i>humā</i> “them <sub>2</sub> ”
Addressee	كُما - <i>kumā</i> “you <sub>2</sub> ”
Speaker	—

Note the following points about them:

- Like the dual detached pronouns, the dual attached pronouns are the same for both genders. Also, there is no attached pronoun for the dual speaker-participant. Again, the plural pronoun will be used in this case.
- The dual absentee-participant detached and attached pronouns (“they<sub>2</sub>”/“them<sub>2</sub>”) are the same هُمَا -*humā*.
- Just like the absentee-participant singular masculine attached pronoun هُوَ *hu* “him”, the dual absentee-participant attached pronoun هُمَا -*humā* becomes هِمْمَا -*himā* when preceded by the vowels اَ -*i*, يَ -*i*, or the semi-vowel يَ -*ay*. Examples:

- بهما *bihimā* “with them<sub>2</sub>”
- فيهما *fihimā* “in them<sub>2</sub>”
- إليهما *ilayhimā* “to them<sub>2</sub>”

- The preposition ل *li* “for” becomes لا *la* when followed by the dual attached pronouns:

- لهما *lahumā* “for them<sub>2</sub>”
- لكما *lakumā* “for you<sub>2</sub>”

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

- ذَهَبَ إِلَيْكُمَا الرَّجُلُ.  
*zahaḇa ʔilaykuma -rrajulu.*  
“The man went toward you<sub>2</sub>.”

### 9.6.1 Dual doee pronouns

The dual attached pronouns that we have just learned are also used as doee pronouns. Examples:

سَأَلَهُمَا الرَّجُلُ.  
*saʔalahuma -rrajulu.*  
“The man asked them<sub>2</sub>.”

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

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

## 9.7 Verbs with dual doers

### 9.7.1 Dual nouns for the doer

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

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

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

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

ذَهَبَ الْغُلَامَانِ.  
*zāhaba -lghulāmāni.*  
 “The boys<sub>2</sub> went.”

ذَهَبَتْ جَارِيَتَانِ.  
*zāhabat jāriyatāni.*  
 “Two girls went.”

### 9.7.2 Dual pronouns for the doer

We have already learned the singular doer pronouns:

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

Now we will learn the dual doer pronouns:

Dual participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee	اَ - <i>ā</i>	“them <sub>2</sub> ”	masc.: فَعَلَا <i>faʿalā</i> , fem: فَعَلَاتَا <i>faʿalatā</i>
Addressee	تُمَا - <i>tumā</i>	“you <sub>2</sub> ”	فَعَلْتُمَا <i>faʿaltumā</i>
Speaker	—	“us <sub>2</sub> ”	—

Note the following regarding the dual doer pronouns:



The dual doer pronouns are the same for both genders.

However, when the absentee-participant doer pronoun (لَا -ā) is used for a feminine doer, it is attached to the verb with an intervening ت of femininity thus: فَعَلَتَا *faʿalatā* “they<sub>f,2</sub> did” Here are some examples of the dual doer pronouns:

سَأَلْتُمَا

*saʾaltumānā*

“You<sub>2</sub> asked us”

سَأَلْتَاكُمَا

*saʾalatākumā*

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

سَأَلَهُمَا

*saʾalāhumā*

“They<sub>m,2</sub> asked them<sub>2</sub>”

### 9.7.3 Sentence word order with dual doers

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

ذَهَبَا إِلَى بَيْتٍ.

*zahabā ʾilā baytin.*

“They<sub>2</sub> went to a house.”

ذَهَبَ الرَّجُلَانِ إِلَى بَيْتٍ.

*zahabā -rrujalāni ʾilā baytin.*

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

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

الرَّجُلَانِ ذَهَبَا إِلَى بَيْتٍ.

*ʾarrujalāni zahabā ʾilā baytin.*

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

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

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

أَكَلَ الرَّجُلَانِ وَشَرِبَا وَذَهَبَا.

<sup>ʔ</sup>akala -rrajulāni washaribā wazahabā.

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

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

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

الرَّجُلَانِ أَكَلَا وَشَرِبَا وَذَهَبَا.

<sup>ʔ</sup>arrajulāni <sup>ʔ</sup>akalā washaribā wazahabā.

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

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

## Chapter 10

### Sound plurals

#### 10.1 Introduction

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

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

Arabic has two categories of plurals:

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

Singular	Plural
book	books
house	houses
boy	boys
girl	girls

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

Arabic has two types of sound plurals:

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

We will describe each of these in this chapter.

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

## 10.2 The *ūn* sound plural

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

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

State	Indefinite <i>ūn</i> plural “teachers <sub>m</sub> ”	Definite <i>ūn</i> plural “the teachers <sub>m</sub> ”
u-state	<b>مُعَلِّمُونَ</b> <i>mueallimūna</i>	<b>الْمُعَلِّمُونَ</b> <i>ʾalmueallimūna</i>
a- and i-states	<b>مُعَلِّمِينَ</b> <i>mueallimīna</i>	<b>الْمُعَلِّمِينَ</b> <i>ʾalmueallimīna</i>

Note that, just like for duals, the indefinite *ūn* sound plural doesn’t have *n* marks. The only difference between the definite and indefinite *ūn* sound plural is the definite article **الْ** “the”.

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

State	Indefinite <i>ūn</i> sound plural “teachers <sub>m,2</sub> ”	Definite <i>ūn</i> sound plural “the teachers <sub>m,2</sub> ”
u-state	<b>مُعَلِّمَانِ</b> <i>mueallimāni</i>	<b>الْمُعَلِّمَانِ</b> <i>ʾalmueallimāni</i>
a- and i-states	<b>مُعَلِّمَيْنِ</b> <i>mueallimayni</i>	<b>الْمُعَلِّمَيْنِ</b> <i>ʾalmueallimayni</i>

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

- u-state:

**الْمُعَلِّمُونَ فِي الْمَدْرَسَةِ.**  
*ʾalmueallimūna fi -lmadrasah*  
 “The teachers are in the school.”

- a-state:

سَأَلَ الْعُلَّامُ مُعَلِّمِينَ عَنْ أَمْرٍ.

*sāʿala -lghulāmu muʿallimīna fī ʿamr.*

“The boy asked some teachers about a matter.”

- i-state:

طَلَبَ الْعُلَّامُ مِنَ الْمُعَلِّمِينَ عِلْمًا.

*ṭalaba -lghulāmu mina -lmueallimīna ʿilmā.*

“The boy sought some knowledge from the teachers.”

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

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

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

- *عَالَم* *ʿālam* “a world” forms the *ūn* plural *عَالَمُونَ* *ʿālamūna* “worlds”.
- *أَرْض* *ʿard* (fem.) “a land”, “an earth” forms the *ūn* plural *أَرْضُونَ* *ʿardūna* “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 <i>ūn</i> plural “animals”	Definite <i>ūn</i> plural “the animals”
u-state	حَيَوَانَاتٌ <i>ḥayawānātun</i>	الْحَيَوَانَاتُ <i>alḥayawānātu</i>
a- and i-states	حَيَوَانَاتٍ <i>ḥayawānātīn</i>	الْحَيَوَانَاتِ <i>alḥayawānātī</i>

Note that:

- Unlike the *ūn* sound plural, the *āt* sound plural takes *n* marks. 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 *a*-mark َ and the *an*-mark ِ. Instead the *i*-mark ِ and the *in*-mark ٍ are used to indicate both the a-state and the i-state.

State	the animal	the animals
u-state	الْحَيَوَانُ <sup>ʔ</sup> <i>alḥayawānu</i>	الْحَيَوَانَاتُ <sup>ʔ</sup> <i>alḥayawānātu</i>
a-state	الْحَيَوَانُ <sup>ʔ</sup> <i>alḥayawāna</i>	الْحَيَوَانَاتُ <sup>ʔ</sup> <i>alḥayawānāti</i>
i-state	الْحَيَوَانِ <sup>ʔ</sup> <i>alḥayawāni</i>	الْحَيَوَانَاتِ <sup>ʔ</sup> <i>alḥayawānāti</i>

### 10.3.1 Nouns ending in ʔ

If a noun ends with a looped  $tāʔ$  ʔ, then it is removed before appending the *āt* sound plural ending. Here, for example, is the *āt* sound plural of مُعَلِّمَةٌ *muʿallimah* “a teacher<sub>f</sub>”:

State	Indefinite <i>ūn</i> plural “teachers <sub>f</sub> ”	Definite <i>ūn</i> plural “the teachers <sub>f</sub> ”
u-state	مُعَلِّمَاتُ <i>muʿallimātun</i>	الْمُعَلِّمَاتُ <sup>ʔ</sup> <i>almuʿallimātu</i>
a- and i-states	مُعَلِّمَاتٍ <i>muʿallimātin</i>	الْمُعَلِّمَاتِ <sup>ʔ</sup> <i>almuʿallimāti</i>

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

- u-state:

فِي الْمَدْرَسَةِ مُعَلِّمَاتٌ .  
*fi -lmaḍrasati muʿallimātun*,  
“In the school are teachers.”

- a-state:

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

- i-state:

نَظَرَ الْغُلَامُ إِلَى الْحَيَوَانَاتِ.  
*naẓara -lghulāmu ʔila -lḥayawānāti*.  
“The boy looked at the animals.”

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

### 10.3.2 Nouns ending with ء

Consistent with what we learned for duals in section 9.2.1, if a noun ends with the feminine marker ء which is extrinsic to the word's root then the ء shall be replaced with a و when forming the *āt* sound plural. Example:

Root	Singular	<i>āt</i> sound plural
«صحراء»	صَحْرَاءُ <i>ṣaḥrāʾ</i> <sup>2</sup> “a desert”	صَحْرَآوَاتُ <i>ṣaḥrāwāt</i>

### 10.3.3 Nouns ending with ي

Consistent with what we learned for duals in section 9.2.2, If a noun ends with ي which is extrinsic to the word's root then the ي shall be changed to ا ي when forming the *āt* sound plural. Examples:

Root	Singular	<i>āt</i> sound plural
«ذكر»	ذِكْرِي <i>zikrī</i> <sup>2</sup> “a remembrance”	ذِكْرَيَاتُ <i>zikrayāt</i>

### 10.3.4 Common nouns of the patterns فَعْلَة/فَعْل، فُعْلَة/فُعْل، and فُعْلَة/فُعْل

Common nouns of the patterns فَعْلَة/فَعْل، فُعْلَة/فُعْل، 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 *fael* or فَعْلَة *faelah*, then the Ø-mark on the middle letter shall be converted to an *a*-mark ا when forming the *āt* sound plural. For example:
  - نَحْلَة *naḥlah* “a bee” becomes نَحْلَاتُ *naḥlāt* “bees”, not × نَحَلَاتُ *naḥlāt*.
  - ضَرْبَة *ḍarbah* “a strike” becomes ضَرْبَاتُ *ḍarabāt* “strikes”, not × ضَرْبَاتُ *ḍarbāt*.
  - صَفْحَة *ṣafḥah* “a page” becomes صَفْحَاتُ *ṣafaḥāt* “pages”, not × صَفْحَاتُ *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,

- جَوَزَة *jawzah* “a walnut” becomes جَوَزَات *jawzāt*.
  - حَجَّة *hajjah* “a pilgrimage” becomes حَجَّات *hajjāt*.
2. If a common noun is of the pattern فَعْل *fiel*, فُعْلَة *fielah*, فُعْل *fuel*, or فُعْلَة *fuelah* then the Ø-mark on the middle letter can, optionally, either:
- i. be retained,
  - ii. be converted to an *a* mark, or
  - iii. be converted to the vowel mark on the first letter.

For example:

- ظُلْمَة *zulmah* “a darkness” can become, optionally, either ظُلُمَات *zulmāt* or ظَلُمَات *zulamāt*, or ظُلُمَات *zulumāt* “darknesses”.
- كِسْرَة *kisrah* “a piece” can become, optionally, either كِسْرَات *kisrāt* or كِسْرَات *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 Ø-mark when forming the *āt* sound plural. So صَعِب *ṣaeb* and صَعْبَة *ṣaebah* “a difficult one” become only صَعِبَات *ṣaebāt*, not × صَعَبَات *ṣaebāt*.

### 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 10.2.1), the only common nouns that *may* be allowed to form *ūn* sound plurals are those that denote male intelligent beings, and whose feminine is formed by adding a *ō* to the masculine noun. So, غُلَامٌ *ghulām* “a boy” is disqualified from forming a *ūn* sound plural because its feminine counterpart is جَارِيَّةٌ *jāriyah* “a girl”, not × غُلَامَةٌ *ghulāmah*. In addition, a further restriction is imposed, which we will explain below:

We learned in section ?? 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 *ō* to the masculine noun):

Arabic word	Definition
ابْنٌ <i>ibn</i>	a son
طِفْلٌ <i>tifl</i>	a child
إِنْسَانٌ <i>insān</i>	a human being
حُرٌّ <i>hurr</i>	a free man

Such nouns, in general, won’t be expected to form *ūn* sound plurals, unless the *ūn* sound plural is explicitly allowed in their dictionary definition.

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

Word	Definition	<i>ūn</i> plural
مُعَلِّمٌ	a teacher <sub>m</sub>	مُعَلِّمُونَ

Word	Definition	<i>ūn</i> plural
مُسْلِمٌ	a Muslim <sub>m</sub> (one who submits)	مُسْلِمُونَ
كَافِرٌ	a disbeliever <sub>m</sub>	كَافِرُونَ
لَاعِبٌ	a player <sub>m</sub>	لَاعِبُونَ

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

The above condition, as we have explained it, is somewhat imprecise. For example, the word حُرٌّ *hur* (masc.) “a free man” seems to have a meaning that is derived from the adjective “free” and it forms its feminine by adding *ō* to it thus: حُرَّةٌ *hurrah* (fem.) “a free woman”. Yet it is considered a primitive noun, and thus does not form an *ūn* sound plural.

In later chapters, once we have studied the patterns of the derived nouns, we will try to make this condition more precise, if Allāh wills.

#### 10.4.1.2 Adjectival nouns

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

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

- كَبِيرٌ *kabīr* (masc.) “a big one”

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

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

The above condition is satisfied; therefore, كَبِيرٌ *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 *ō* 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 *ō* to masculine noun. These are:

- <sup>2</sup>فَعْلَانٌ *faelān*<sup>2</sup>, whose feminine is on the pattern <sup>2</sup>فَاعِلَاءٌ *faelā*<sup>2</sup>. Example: <sup>2</sup>غَضَبَانٌ *ghaḍbān*<sup>2</sup> (masc.) “very angry” whose feminine is <sup>2</sup>غَضَبِيٌّ *ghaḍbā*<sup>2</sup>.
- <sup>2</sup>أَفْعَلٌ *afeal*<sup>2</sup>, whose feminine is on the pattern <sup>2</sup>فَاعِلَاءٌ *faelā*<sup>2</sup>. Example: <sup>2</sup>أَحْمَرٌ *aḥmar*<sup>2</sup> (masc.) “red”, whose feminine is <sup>2</sup>حَمْرَاءٌ *hamrā*<sup>2</sup>.

Because the above two patterns don't form their feminine by adding *ø* to the masculine noun, therefore the masculine nouns don't form the *ūn* sound plural. We will see, if Allāh wills, that they form broken plurals instead.

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

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

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

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

Singular	<i>āt</i> sound plural
حَسَنَةٌ <i>ḥasanah</i> <i>adj.</i> “a good one <sub>f</sub> ”	حَسَنَات <i>ḥasanāt</i>
حَسَنَةٌ <i>ḥasanah</i> (common noun) “a good deed”	حَسَنَات <i>ḥasanāt</i>
صَدِيقَةٌ <i>ṣadiqah</i> “a friend <sub>f</sub> ”	صَدِيقَات <i>ṣadiqāt</i>
صَحْرَاءُ <i>ṣaḥrāʾ</i> <sup>2</sup> “a desert”	صَحْرَاوَات <i>ṣaḥrāwāt</i>
ذِكْرَى <i>zikrāʾ</i> <sup>2</sup> “a remembrance”	ذِكْرَيَات <i>zikrayāt</i>

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

- Adjectival nouns of the pattern <sup>2</sup>فَعْلَاءَ which is the feminine of the masculine adjectival noun pattern <sup>2</sup>أَفْعَل. For example, «حمراء» *ḥamrāʾ* “red<sub>f</sub>”.
- Adjectival nouns of the pattern <sup>2</sup>فَعْلَى which is the feminine of the masculine adjectival noun pattern <sup>2</sup>فَعْلَان. For example, «غضبي» *ghaḍbā* “very angry<sub>f</sub>”.
- The following exceptional nouns:
  - أُمَّة <sup>2</sup>*ummah* “a nation”
  - أَمَةٌ <sup>2</sup>*amah* “a female slave”
  - شَفَّة *shafah* “a lip”

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

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

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

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

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

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

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

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

## 10.5 Detached plural pronouns

We have already learned the detached pronouns for singular and dual nouns. They are repeated here:

Participant	Detached pronoun
Absentee sing. masc.	هُوَ <i>huwa</i> “he”
Absentee sing. fem.	هِيَ <i>hiya</i> “she”
Absentee dual	هُمَا <i>humā</i> “they <sub>2</sub> ”
Addressee sing. masc.	أَنْتَ <i>ʾanta</i> “you <sub>1,m</sub> ”
Addressee sing. fem.	أَنْتِ <i>ʾanti</i> “you <sub>1,f</sub> ”
Addressee dual	أَنْتُمَا <i>ʾantumā</i> “you <sub>2</sub> ”
Speaker sing.	أَنَا <i>ʾana</i> “I”
Speaker dual	—

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

Participant	Detached pronoun
Absentee pl. masc.	هُمْ <i>hum</i> “they <sub>3,m</sub> ”

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

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

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

Here are some examples of their use:

هُمْ مُسْلِمُونَ.

*hum muslimūn.*

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

هُنَّ مُعَلِّمَاتٌ.

*hum muʿallimāt.*

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

أَنْتُمْ لَاعِبُونَ.

*ʔantum lāʿibūn.*

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

أَنْتُنَّ صَدِيقَاتٌ.

*ʔantunna ṣadiqāt.*

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

نَحْنُ رَجُلَانِ فَقِيرَانِ.

*naḥnu rajulāni faqīrān.*

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

نَحْنُ مُسْلِمَاتٌ.

*naḥnu muslimāt.*

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

## 10.6 Attached plural pronouns

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

Participant	Attached pronoun
Absentee sing. masc.	هُوَ - <i>hu</i> “him”
Absentee sing. fem.	هَا - <i>hā</i> “her”
Absentee dual	هُمَا - <i>humā</i> “them <sub>2</sub> ”
Addressee sing. masc.	كَ - <i>ka</i> “you <sub>m,1</sub> ”
Addressee sing. fem.	كِ - <i>ki</i> “you <sub>f,1</sub> ”
Addressee dual	كُما - <i>kumā</i> “you <sub>2</sub> ”
Speaker sing.	يَ “me”
Speaker dual	—

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

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

Note the following points about them:

- The plural absentee-participant detached and attached pronouns (“they<sub>3,m</sub>”/“them<sub>3,m</sub>”) are the same:
  - masculine: هُمْ -*hum*.
  - feminine: هُنَّ -*hunna*.
- Just like هُوَ *hu* “him” and هُمَا -*humā* “them<sub>2</sub>”, the plural absentee-participant attached pronouns هُمْ -*hum* “them<sub>3,m</sub>” and هُنَّ -*hunna* “them<sub>3,f</sub>” become هُمَا -*himā* and هِنَّ -*hinna* respectively, when preceded by the vowels اَ -*i*, اِ -*i*, or the semi-vowel اِيَّ -*ay*. Examples:
  - بِهِمْ *bihimā* “with them<sub>3,m</sub>”
  - فِيهِنَّ *fihinna* “in them<sub>3,f</sub>”
  - إِلَيْهِمْ *ilayhim* “to them<sub>3,m</sub>”
- The final Ø-mark on the مَ in the masculine plural pronouns (هُمْ *hum*, أَنْتُمْ *antum*, and كُمْ -*kum*) becomes a u-mark (هُمْ *humu*, أَنْتُمْ *antum*, and كُمْ -*kumu* respectively) when followed by a connecting hamzah. Examples:

- هُمْ الْمُعَلِّمُونَ.  
*humu -lmueallimūn.*  
“They<sub>pl. masc.</sub> are the (male) teachers.”
- ذَهَبَ إِلَيْكُمْ الرَّجُلُ.  
*zahaba ʔilaykumu -rrajul.*  
“The man went to you<sub>3,m.</sub>”
- أَنْتُمْ الْمُسْلِمُونَ.  
*ʔantum -lmuslimūn.* “You<sub>3,m</sub> are the Muslims<sub>3,m.</sub>”

- When the speaker plural attached pronoun ٮ is attached to a word that ends with a ٮ with a 0-mark, there is only one ٮ written and it is doubled with a doubling mark ّ on it. So we get:

- ٮ + ٮ = مِّنَّا *minnā*
- ٮ + ٮ = عَنَّا *ʔannā*
- ٮ + ٮ = لَدُنَّا *ladunnā*

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

- لَهُمْ *lahum* “for them<sub>3,m</sub>”
- لَهُنَّ *lahunna* “for them<sub>3,f</sub>”
- لَكُمْ *lakum* “for you<sub>3,m</sub>”
- لَكُنَّ *lakunna* “for you<sub>3,f</sub>”
- لَنَا *lanā* “for us”

### 10.6.1 Plural doee pronouns

The plural attached pronouns that we have just learned are also used as doee pronouns. Examples:

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

سَأَلْتُكُمْ.  
*saʔaltukum*  
“I asked you<sub>3,m.</sub>”

سَأَلْتُكِ.  
*saʔalatkunn.*  
“She asked you<sub>3,f.</sub>”

سَأَلَنَا.  
*saʔalānā.*  
“They<sub>2,m</sub> asked us.”

سَأَلَتْهُ.

*saʿalatāh.*

“They<sub>3,m</sub> asked him.”

## 10.7 Verbs with plural doers

### 10.7.1 Plural nouns for the doer

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

ذَهَبَ الْغُلَامُ.

*zāhaba -lghulāmu.*

“The boy went.”

ذَهَبَتْ جَارِيَةٌ.

*zāhabat jāriyatun*

“A girl went.”

ذَهَبَ الْغُلَامَانِ.

*zāhaba -lghulāmāni.*

“The boys<sub>2</sub> went.”

ذَهَبَتْ جَارِيَتَانِ.

*zāhabat jāriyatāni.*

“Two girls went.”

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

ذَهَبَ الْمُعَلِّمُونَ.

*zāhaba -lmueallimūn.*

“The teacher<sub>3,m</sub> went.”

ذَهَبَتْ مُعَلِّمَاتٌ.

*zāhabat mueallimāt.*

“Teachers<sub>3,f</sub> went.”

### 10.7.2 Plural pronouns for the doer

We have already learned the singular and dual doer pronouns. They are repeated here:



Participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee sing. masc.	invisible	“he”	فَعَلَ <i>faʿala</i>
Absentee sing. fem.	invisible	“she”	فَعَلَتْ <i>faʿalat</i>
Absentee dual	لَا - <i>ā</i>	“them <sub>2</sub> ”	masc.: فَعَلَا <i>faʿalā</i> , fem: فَعَلَتَا <i>faʿalatā</i>
Addressee sing. masc.	تَ - <i>ta</i>	“you <sub>m,2</sub> ”	فَعَلْتَ <i>faʿalta</i>
Addressee sing. fem.	تِ - <i>ti</i>	“you <sub>f,2</sub> ”	فَعَلْتِ <i>faʿalti</i>
Addressee dual	تُمَا - <i>tumā</i>	“you <sub>2</sub> ”	فَعَلْتُمَا <i>faʿaltumā</i>
Speaker sing.	تُ - <i>tu</i>	“I”	فَعَلْتُ <i>faʿaltu</i>
Speaker dual	—	“us <sub>2</sub> ”	—

Now we will learn the plural doer pronouns:

plural participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee pl. masc.	و	“they <sub>3,m</sub> ”	فَعَلُوا <i>faʿalū</i>
Absentee pl. fem.	نَ - <i>na</i>	“they <sub>3,f</sub> ”	فَعَلْنَ <i>faʿalna</i>
Addressee pl. masc.	تُمْ - <i>tum</i>	“you <sub>m,3</sub> ”	فَعَلْتُمْ <i>faʿaltum</i>
Addressee pl. fem.	تُنَّ - <i>tunna</i>	“you <sub>f,3</sub> ”	فَعَلْتُنَّ <i>faʿaltunna</i>
Speaker pl.	نَا - <i>nā</i>	“we”	فَعَلْنَا <i>faʿalnā</i>

Note the following regarding the plural doer pronouns:

- The تِ of femininity does not attach to the absentee plural feminine doer pronoun نَ - *na* “they<sub>3,f</sub>” فَعَلْنَ. Example:

— ذَهَبْنَ *zahaḥbna* “they<sub>3,f</sub> went”

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

– ذَهَبَتَا *zahabata* “they<sub>2,f</sub> went”

- The final ۡ-mark on the ۡ in the masculine plural doer pronoun ۡ -tum becomes a u-mark ۡ -tumu when followed by a connecting *hamzah*. Examples:

– أَكَلْتُمْ خُبْرًا.  
*ʾakaltum khubzā.*  
 “You<sub>3,m</sub> ate some bread.”  
 – أَكَلْتُمُ الْخُبْزَ.  
*ʾakaltumu -lkhubz.*  
 “You<sub>3,m</sub> ate the bread.”

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

– ضَرَبُوا الرَّجُلَ.  
*ḍarabu -rrajul.*  
 “They<sub>3,m</sub> hit the man.”  
 – ضَرَبُوهُ.  
*ḍarabūh.*  
 “They<sub>3,m</sub> hit him.”

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

– ضَرَبْتُمُ الرَّجُلَ.  
*ḍarabtumu -rrajul.*  
 “You<sub>3,m</sub> hit the man.”  
 – ضَرَبْتُمُوهُ.  
*ḍarabtumūh.*  
 “You<sub>pl. masc.</sub> hit him.”

- The plural speaking participant doer pronoun ۡ -nā is the same as the plural speaking participant attached pronoun ۡ -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  $\emptyset$ -mark. Consider the following two sentences:

سَأَلْنَا.

*saʔalnā.*

“We asked.”

سَأَلْنَا.

*saʔalanā.*

“He asked us.”

### 10.7.3 Sentence word order with plural doers

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

ذَهَبَ الْمُعَلِّمُونَ إِلَى مَدْرَسَةٍ.

*zāhaba -lmuʔallimūna ʔilā madrasah.*

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

ذَهَبُوا إِلَى مَدْرَسَةٍ.

*zāhabā ʔilā madrasah.*

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

لَعِبَتِ الصَّدِيقَاتُ فِي الْبَيْتِ.

*laʔibatī -ṣṣadiqātu fi -lbayt.*

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

لَعِبْنَ فِي الْبَيْتِ.

*laʔibnā fi -lbayt.*

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

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

الْمُعَلِّمُونَ ذَهَبُوا إِلَى مَدْرَسَةٍ.

*ʔalmuʔallimūna zāhabū ʔilā madrasah.*

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

الصَّدِيقَاتُ لَعِبْنَ فِي الْبَيْتِ.

*ʔaṣṣadiqātu laʔibnā fi -lbayt.*

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

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

أَكَلِ اللَّاعِبُونَ وَشَرِبُوا وَذَهَبُوا.

*ʔakala -llāʕibūna washaribū wazahabū.*

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

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

أَكَلُوا وَشَرِبُوا وَذَهَبُوا.

*ʔallāʕibūna ʔakalū washaribū wazahabū.*

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

Similarly,

أَكَلَتِ اللَّاعِبَاتُ وَشَرِبْنَ وَذَهَبْنَ.

*ʔakalati -llāʕibātu washaribna wazahabn.*

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

and

أَكَلْنَ وَشَرِبْنَ وَذَهَبْنَ.

*ʔallāʕibātu ʔakalna washaribna wazahabn.*

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

#### 10.7.4 Verbs with multiple doers mentioned individually

If there are multiple doers of a verb, and each is mentioned individually, then there is often more than one way to handle them. Here we will give the more common usage.

If the verb is followed by multiple doers, only the first is the true doer with respect to modifying the verb according to its gender and number. Examples:

ذَهَبَتِ الْأُمُّ وَالْعَلَامُ.

*zahabati -l<sup>u</sup>mmu wa-lghulāmu.*

“The mother and the boy went.”

*ذَهَبَ الْغُلَامُ وَالْأُمُّ .*

*zahaba -lghulāmu wa -l<sup>u</sup>mmu.*

“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.*

*zahabtu <sup>2</sup>ana wa<sup>2</sup>anta wahuwa.*

“I, you, and he went.”

Note how the speaking person detached pronoun أَنَا <sup>2</sup>ana is used in addition to the doer pronoun تَ -tu in order to add هُ wa “and” to it.

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

*أَنْتَ وَهُوَ ذَهَبْتُمَا.*

*<sup>2</sup>anta wahuwa zahabtumā.*

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

*أَنَا وَمُحَمَّدٌ ذَهَبْنَا.*

*<sup>2</sup>ana wamuhammadun zahabnā.*

“I and Muḥammad, we went.”

*الْأُمُّ وَالْجَارِيَةُ ذَهَبَا.*

*<sup>2</sup>al<sup>u</sup>mmu wa-ljāriyatu zahabatā.*

“The mother and the girl went.”

*الْأُمُّ وَالْجَارِيَتَانِ ذَهَبْنَ.*

*<sup>2</sup>al<sup>u</sup>mmu wa-ljāriyatāni zahabna.*

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

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

*الْأُمُّ وَالْجَارِيَةُ وَالْغُلَامُ ذَهَبُوا.*

*ʿalʿummu wa-ljāriyatu wa-lghulāmu zāhabū.*

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

Work in progress. Not ready for study.

## Chapter 11

### Broken plurals

#### 11.1 Introduction

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

Singular	Plural
man	men
woman	women
child	children
mouse	mice

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

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

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

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

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

Most words in Arabic are formed from three letter roots. We use the paradigm root «فعل» to show word patterns. For example, the noun رَجُل *rajul* “a man” is formed from the root «رجل» on the pattern فَعْل *faʿul*.

Most nouns in Arabic are *fully-flexible*. This means that, when indefinite, they take *n*-marks and the i-state is shown by an *in*-mark ِ 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 take *n*-marks, and the indefinite i-state is indicated by an *in*-mark ِ:

ذَهَبَ رَجُلٌ إِلَى بَيْتٍ.

*zahaḇa rajulun ʾilā bayt.*

“A man went to a house.”

Some nouns are *semi-flexible*. This means that they don’t take *n* marks, and also, the indefinite i-state is indicated by an *a* mark َ. Examples of such nouns are:

- <sup>2</sup> غَضَبِيّ *ghaḍḇāʾ* *adj.* (fem.) “a very angry one<sub>f</sub>” from the root «غضب»
- <sup>2</sup> صَحْرَاءُ *ṣaḥrāʾ* (fem.) “a desert<sub>f</sub>” from the root «صحر»

ذَهَبَتْ جَارِيَةٌ غَضَبِيٌّ إِلَى صَحْرَاءٍ.

*zahaḇat jāriyatun ghaḍḇāʾ ʾilā ṣaḥrāʾ.*

“A very angry girl went to a desert.”

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

ذَهَبَتِ الْجَارِيَةُ الْغَضَبِيُّ إِلَى الصَّحْرَاءِ.

*zahaḇati-ljāriyatu -lghaḍḇāʾ ʾilā -ṣṣaḥrāʾ.*

“The very angry girl went to the desert.”

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

It is important to note that ِ, ة, and ي 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, ة and ي, 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 فَعَاوِف and فَعَاوِف 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 8.3.5.



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

### 11.3 Patterns of the broken plural

Broken plurals occur in specific patterns, which we will show using the paradigm «فعل» for three-letter roots. Arabic also has (comparatively fewer) four-letter roots and we will show patterns for broken plurals of four-letter roots using the paradigm root فَعَّل. We will also use the letter ف, when needed, to indicate any letter of the alphabet.

We now give all but the rarest broken plural patterns below. The singular and plural and given together separated by a colon character “:”, the singular on the right, and its plural on the left.

#### 1. فُعَل *fu'el*. Examples:

صُورَة: صُور	a picture	دَوَلَة: دَوْل	a dynasty/state
أُمَّة: أُمَّم	a nation	رُكْبَة: رُكْب	a knee

#### 2. فُعَل *fu'el*. Examples:

أَحْمَر: حُمْر	red	أَعْمَى: عَمِيَاء: عَمِي	blind
أَحْوَر: حَوْرَاء: حُور	a beautiful eyed one	أَصَم: صَمَاء: صَم	deaf
أَسْوَد: سَوْدَاء: سُود	black	أَبْكَم: بَكْمَاء: بَكْم	mute
أَبْيَض: بَيْضَاء: بِيض	white	نَاقَة: نُوق	a camel <sub>f</sub>

#### 3. فُعَل *fu'el*. Examples:

كِتَاب: كُتُب	a book	رَسُول: رُسُل	a messenger
جِدَار: جُدُر	a wall	سَفِينَة: سُفُن	a ship

#### 4. فَعَل *fa'al*. Examples:

قِطْعَة: قَطَعَ	a piece	سَبِيلَة: سَبَرَ	a course of life
هَرَّة: هَرَّر	a cat <sub>f</sub>		

5. **فَعَال** *fiʿāl*. Examples:

رَجُل: رَجَال	a man	حَسَن: حَسَنان	adj. a good one <sub>m</sub>
إِمْرَأَة: نِسَاء	a woman	حَسَنَة: حَسَنَات	adj. a good one <sub>f</sub>
أُنْثَى: 2: إِنَاث	a female	صَعْب: صَعَاب	adj. a difficult one <sub>m</sub>
عَبْد: عِبَاد	a slave <sub>m</sub>	صَعْبَة: صَعَاب	adj. a difficult one <sub>f</sub>
أَمَة: إِمَاء	a slave <sub>f</sub>	صَغِير: صِغَار	adj. a small one <sub>m</sub>
جَبَل: جِبَال	a mountain	صَغِيرَة: صِغَار	adj. a small one <sub>f</sub>
ثَوْب: ثِيَاب	a garment	كَبِير: كِبَار	adj. a big one <sub>m</sub>
رِيح: رِيَّاح	a wind	كَبِيرَة: كِبَار	adj. a big one <sub>f</sub>
مَرَّة: مِرَار	an occasion	ضَعِيف: ضِعَاف	adj. a weak one <sub>m</sub>
بَحْر: بِحَار	a sea	ضَعِيفَة: ضِعَاف	adj. a weak one <sub>f</sub>
عَمُود: عِمَاد	a pillar	كَرَام: كَرِيم	adj. a generous one <sub>m</sub>
رَوْضَة: رِيَّاض	a garden	غَضَبَان: 2: غَضَاب	adj. a very angry <sub>m</sub>
رَمَح: رِمَاح	a spear	غَضَبِي: 2: غَضَاب	adj. a very angry <sub>f</sub>

6. **فُعُول** *fuʿūl*. Examples:

أَمْر: أُمُور	a matter	جَيْش: جَيُوش	an army
بَيْت: بُيُوت	a house	قَلْب: قُلُوب	a heart
حَق: حَقُوق	a truth, a right	رَأْس: رُؤُوس	a head
مَلِك: مُلُوك	a king	شَهْر: شُهُور	a month
سَيْف: سَيُوف	a sword	نَفْس: نَفُوس	a self
شَيْخ: شُيُوخ	an old man	عَيْن: عَيُون	a (water) spring
شَاهِد: شُهُود	a witness		

7. **فُعَل** *fuʿal*. Examples:

رَاكِع: رَاكِعَة	one who bowes <sub>m</sub>	غَائِب: غَائِبَة	absent
رَاكِعَة: رَاكِعَة	one who bowes <sub>f</sub>		

8. **فُعَال** *fuʿeāl*. Examples:

قَارِئ: قَارِئَة	a reader <sub>m</sub>	كَافِر: كُفَّار	a disbeliever <sub>m</sub>
تَاجِر: تَاجِرَة	a trader <sub>m</sub>	جَاهِل: جُهَّال	an ignorant one <sub>m</sub>

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عَمَال: عَمَال a worker<sub>m</sub>

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9. **فَعْلَة** *fa'alah*. Examples:

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سَاحِر: سَاحِر	a magician <sub>m</sub>	قَاتِل: قَاتِلَة	a killer <sub>m</sub>
عَمَل: عَمَلَة	a labourer <sub>m</sub>	سَيِّد: سَادَة	a chief <sub>m</sub>

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10. **فُعْلَة** *fu'alah*. Examples:

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قَاضٍ: قَاضَة	a judge <sub>m</sub>	رَاقٍ: رَاقَة	a narrator <sub>m</sub>
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11. **فِعْلَة** *fi'alah*. Examples:

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دَبَّ: دَبَبَة	a bear	قَرَد: قَرَدَة	a monkey
هَرَّر: هَرَرَة	a cat <sub>m</sub>		

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12. **فُعْلَة** *fi'alah*. Examples:

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أَخ: إِخْوَة	a brother	فَتَى: فِتْيَة	a young man
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13. **أَفْعُل** *ʾafeʿul*. Examples:

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رَجُل: أَرْجُل	a leg	شَهْر: أَشْهُر	a month
نَفْس: أَنْفُس	a self	عَيْن: أَعْيُن	an eye

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14. **أَفْعَال** *ʾafeʿāl*. Examples:

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بَاب: أَبْوَاب	a door	مَيِّت: أَمْوَات	dead
قَلَم: أَقْلَام	a pen	شَيْء: أَشْيَاء <sup>2</sup>	a thing
قَدَم: أَقْدَام	a foot	إِسْم: أَسْمَاء	a name
صَاحِب: أَصْحَاب	a companion <sub>m</sub>	يَوْم: أَيَّام	a day
شَرِيف: أَشْرَاف	a noble one <sub>m</sub>	عَدُو: أَعْدَاء	an enemy

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طِفْلٌ: أَطْفَالٌ	a child	عَيْنٌ: أَعْيَانٌ	an eminent person
بُئْرٌ: آبَارٌ	a (water) well		

15. أَفْعَلَةٌ *ʾafeilah*. Examples:

لِسَانٌ: أَلْسِنَةٌ	a tongue	طَعَامٌ: أَطْعِمَةٌ	a food
إِمَامٌ: أَيْمَّةٌ	a leader <sub>m</sub>	إِلَهٌ: آلِهَةٌ	a god

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

صَاحِبَةٌ: صَوَاحِبٌ <sup>2</sup>	a companion <sub>f</sub>	عَامِلٌ: عَوَامِلٌ <sup>2</sup>	a factor
جَارِيَةٌ: جَوَارٍ <sup>2</sup>	a girl	شَاهِدٌ: شَوَاهِدٌ <sup>2</sup>	a corroborating evidence
أَمْرٌ: أَوَامِرٌ <sup>2</sup>	a command	خَاتَمٌ: خَوَاتِمٌ <sup>2</sup>	a ring (jewelry)
نَادِرَةٌ: نَوَادِرٌ <sup>2</sup>	a joke, a witticism	فَارِسٌ: فَوَارِسٌ <sup>2</sup>	a horseman

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

حُرَّةٌ: حَرَائِرٌ <sup>2</sup>	a free woman	جَزِيرَةٌ: جَزَائِرٌ <sup>2</sup>	an island
صُرَّةٌ: صُرَائِرٌ <sup>2</sup>	a co-wife	رِسَالَةٌ: رِسَائِلٌ <sup>2</sup>	a message
حَدِيقَةٌ: حَدَائِقٌ <sup>2</sup>	a garden	حَاجَةٌ: حَوَائِجٌ <sup>2</sup>	a need
حَقِيبَةٌ: حَقَائِبٌ <sup>2</sup>	a bag	دَلِيلٌ: دَلَائِلٌ <sup>2</sup>	an evidence
كَبِيرَةٌ: كِبَائِرٌ <sup>2</sup>	a major sin	خَلِيفَةٌ: خَلَائِفٌ <sup>2</sup>	a successor
كَرِيمَةٌ: كَرَائِمٌ <sup>2</sup>	a generous one <sub>f</sub>		

18. فِعْلَانٌ *fielān*. Examples:

غُلَامٌ: غُلَمَانٌ	a boy	ثَوْرٌ: ثِيَرَانٌ	a bull
جَارٌ: جِيرَانٌ	a neighbor	غُرَابٌ: غُرَبَانٌ	a crow
أَخٌ: إِخْوَانٌ	a brother	فَأْرٌ: فُئْرَانٌ	a mouse

19. **فُعْلَان** *fuelān*. Examples:

بَلَدٌ: بُلدَان	a country	شُجَاعٌ: شُجْعَان	a brave one
جِدَارٌ: جُدْرَان	a wall	شَابٌ: شَبَاب	a young man

20. **فُعْلَاءٌ** *fuelāʔ*. Examples:

أَمِيرٌ: أُمَرَاءٌ <sup>2</sup>	a commander <sub>m</sub>	خَلِيفَةٌ: خُلَفَاءٌ <sup>2</sup>	a caliph
فَقِيرٌ: فُقَرَاءٌ <sup>2</sup>	a poor one <sub>m</sub>	عَالِمٌ: عُلَمَاءٌ <sup>2</sup>	a scholar <sub>m</sub>
بَخِيلٌ: بُخَلَاءٌ <sup>2</sup>	a miser <sub>m</sub>	شَاعِرٌ: شُعَرَاءٌ <sup>2</sup>	a poet <sub>m</sub>
ضَعِيفٌ: ضُعَفَاءٌ <sup>2</sup>	a weak one <sub>m</sub>		

21. **أَفْعِلَاءٌ** *ʔafeilāʔ*. Examples:

نَبِيٌّ: أَنْبِيَاءٌ <sup>2</sup>	a prophet <sub>m</sub>	شَدِيدٌ: أَشْدَاءٌ <sup>2</sup>	a forceful one <sub>m</sub>
صَدِيقٌ: أَصْدِقَاءٌ <sup>2</sup>	a friend <sub>m</sub>	قَوِيٌّ: أَقْوِيَاءٌ <sup>2</sup>	a strong one <sub>m</sub>
غَنِيٌّ: أَغْنِيَاءٌ <sup>2</sup>	a rich one <sub>m</sub>	شَقِيٌّ: أَشْقِيَاءٌ <sup>2</sup>	a wretched one <sub>m</sub>

22. **فَعْلَى** *faelāʔ*. Examples:

مَرِيضٌ: مَرَضَى <sup>2</sup>	a sick one <sub>m</sub>	جَرِيحٌ: جَرَحَى <sup>2</sup>	a wounded person
أَسِيرٌ: أُسْرَى <sup>2</sup>	a captive		

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

لَيْلَةٌ: لَيَالٍ <sup>2</sup>	a night	أَرْضٌ: أَرَاظٍ <sup>2</sup>	a land, an earth
أَهْلٌ: أَهَالٍ <sup>2</sup>	a family		

24. **فَعَالَى** *faʔālāʔ*. Examples:

صَحْرَاءٌ <sup>2</sup> ; صَحَارَى <sup>2</sup>	a desert	فَتْوَى <sup>2</sup> ; فَتَاوَى <sup>2</sup>	a formal legal opinion
يَتِيمٌ: يَتَامَى <sup>2</sup>	an orphan	هَدِيَّةٌ: هَدَايَا <sup>2</sup>	a gift

25. **فَعِيل** *faʿīl* (rare). Examples:

---

عَبِيد: عَبْدُ a slave<sub>m</sub> حَمِير: حِمَارُ a donkey<sub>m</sub>

---

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

---

بُعْل: بُعُولَة a husband

---

27. **فُعَالَة** *fiʿālah* (rare). Examples:

---

حَجَر: حِجَارَة a stone

---

28. **فَاعِل** *faʿal* (rare). Examples:

---

حَلَقَة: حَلَقَ a circular ring

---

29. **فَاعِل** *faʿl* (very rare). Examples:

---

صَاحِب: صَاحِبُ a companion

---

30. **فَفَافِي** *fafāfi*<sup>2</sup>. Includes the sub-patterns:

- **فَعَالِل** *faʿālil*<sup>2</sup>
- **أَفَاعِل** *ʾafāʿil*<sup>2</sup>
- **تَفَاعِل** *tafāʿil*<sup>2</sup>
- **مَفَاعِل** *mafāʿil*<sup>2</sup>

Examples:

<sup>2</sup> تُعَلَّب: ثُعَالِبُ	a fox	<sup>2</sup> تَجَرِبَة: تَجَارِبُ	an experience
<sup>2</sup> عُنْكَبُوت: عَنَّاكِبُ	a spider	<sup>2</sup> مَسْجِد: مَسَاجِدُ	a mosque
<sup>2</sup> دِرْهَم: دَرَاهِمُ	a dirham	<sup>2</sup> مَعْنَى: مَعْنَى	a meaning
<sup>2</sup> جَوْهَر: جَوَاهِرُ	a gem	<sup>2</sup> مَحَلَة: مَحَالُ	a locality
<sup>2</sup> إِصْبَع: أَصَابِعُ	a finger	<sup>2</sup> مَعِيشَة: مَعَايِشُ	a means of subsistence

---

 اَنْمَلَةٌ: اَنْمِلٌ<sup>2</sup> a finger tip
 

---

31. فَفَافِيْفٌ *fafāfiḥ*<sup>2</sup>. Includes the sub-patterns:

- فَعَالِيْلٌ *faʿālīl*<sup>2</sup>
- أَفَاعِيْلٌ *ʾafāʿīl*<sup>2</sup>
- تَفَاعِيْلٌ *tafāʿīl*<sup>2</sup>
- مَفَاعِيْلٌ *mafāʿīl*<sup>2</sup>
- يَفَاعِيْلٌ *yafāʿīl*<sup>2</sup>
- فَوَاعِيْلٌ *fawāʿīl*<sup>2</sup>

Examples:

سُلْطَانٌ: سَلَاطِيْنٌ <sup>2</sup>	a sultan	إِعْصَارٌ: أَعَاصِيْرٌ <sup>2</sup>	a whirlwind
شَيْطَانٌ: شَيْطَانِيْنٌ <sup>2</sup>	a devil	تَارِيْخٌ: تَوَارِيْخٌ <sup>2</sup>	a history
سَكِيْنٌ: سَكَاكِيْنٌ <sup>2</sup>	a knife	تَصْوِيْرٌ: تَصَاوِيْرٌ <sup>2</sup>	a picture
دِيْنَارٌ: دَنَانِيْرٌ <sup>2</sup>	a dīnār	مِفْتَاحٌ: مَفَاتِيْحٌ <sup>2</sup>	a key
مِسْكِيْنٌ: مَسَاكِيْنٌ <sup>2</sup>	a needy person	مَلْعُونٌ: مَلَاعِيْنٌ <sup>2</sup>	an accursed
		one <sub>m</sub>	
كُرْسِيٌّ: كُرَاسِيٌّ <sup>2</sup>	a chair	يُنْبُوعٌ: يَنَابِيْعٌ <sup>2</sup>	a (water) spring
أَمْنِيَّةٌ: أَمَانِيٌّ <sup>2</sup>	a wish	جَاْمُوسٌ: جَوَامِيْسٌ <sup>2</sup>	a buffalo

32. فَعَالِلَهٌ *faʿālilah*. Examples:

أُسْتَاذٌ: أُسَاتِذَةٌ	a professor	مَلَكٌ: مَلَائِكَةٌ	an angel
فَلَسُوفٌ: فَلَاسِفَةٌ	a philosopher	جَبَّارٌ: جَبَابِرَةٌ	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 فُعَال *fuʿāl* has both singular nouns, like كِتَابٌ *kitāb* “a book” and broken plurals, like رِجَالٌ *rijāl* “men”

- The broken plural patterns فُعْلَان *fielān* and فُعْلَان *fuelān* are fully-flexible nouns. Although they end with the ان ending which is extrinsic to the root, they are not semi-flexible nouns. Only singular adjectival nouns that end with an extrinsic ان on the pattern فُعْلَان, and that also fulfil the other conditions listed in section 8.3.4, are semi-flexible.
- There is often a correlation between the pattern of a singular noun and the pattern of its plural.

Sometimes this correlation is very strong:

- All singular nouns of the patterns <sup>2</sup>أَفْل *ʾafeal*<sup>2</sup> and <sup>2</sup>فَعْلَاء *faelā*<sup>2</sup> that denote colors and physical characteristics, have broken plurals on the pattern فُعْل *fuel*. Example:

Singular	Plural
<sup>2</sup> أَحْمَرٌ, <sup>2</sup> حَمْرَاءُ “red”	حُمْرٌ
<sup>2</sup> أَبْكَمٌ, <sup>2</sup> بَكْمَاءُ “mute”	بُكْمٌ

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

Singular	Plural
إِصْبَعٌ “a finger”	<sup>2</sup> أَصَابِعٌ
مِفْتَاحٌ “a key”	<sup>2</sup> مَفَاتِيحٌ

- Singular nouns of the patterns فِعْلَةٌ *fielah* and فُعْلَةٌ *fuelah* regularly form their broken plurals on the pattern فِعْل *fiel* and فُعْل *fuel* respectively. Examples:

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

Other times, this correlation is more like a tendency:



- Singular nouns on the pattern فَاعِلَةٌ *faʿīlah* tend to form broken plurals on the pattern <sup>2</sup>فَعَائِلٌ *faʿāʾil*<sup>2</sup>. Examples:

Singular	Plural
حَدِيقَةٌ “a garden”	حَدَائِقُ <sup>2</sup>
حَقِيْبَةٌ “a bag”	حَقَائِبُ <sup>2</sup>

- Singular nouns on the pattern فَاعِلٌ *fāʿil*, that denote male intelligent beings, tend to form broken plurals on the pattern فُعُلٌ *fueʿal*, فُعَالٌ *fueʿāl*, and فَعَلَةٌ *faʿalah*. Examples:

Singular	Plural
غَائِبٌ “absent”	غُفُوبٌ
قَارِئٌ “a reader <sub>m</sub> ”	قُرَّاءٌ
قَاتِلٌ “a killer <sub>m</sub> ”	قَتَلَةٌ

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

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

فَارِسٌ *fāris* “a horseman” with the plural <sup>2</sup>فَوَارِسٌ is one of a number of exceptions.

- Some words have roots that have the same letter repeated in the root. These are called *doubled roots*.

- For example:

Root	Word	Pattern
«دَبَّ»	دُبٌّ “a bear”	فُعُلٌ
«حَلَّ»	مَحَلَّةٌ “a locality”	مَفْعَلَةٌ
«أَمَّ»	إِمَامٌ “a leader”	فِعَالٌ

Root	Word	Pattern
«حَقَّ»	حَقَّ “a truth, a right”	فَعْل
«هَرَّ»	هَرَّ “a cat <sub>m</sub> ”	فِعْل

We will discuss doubled roots in detail in chapter ???. For now we will mention the following:

- The repeated letter in the word root may get doubled or separated in the word’s pattern. Frequently, the repeated letter may be doubled in the singular, and separated in the plural. Examples:

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

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

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

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

Root	Word pattern	Expected word	Actual word
«شَدَّ»	أَفْعَلَاء <sup>2</sup>	× أَشْدَدَاء <sup>2</sup>	أَشْدَدَاء <sup>2</sup>
«حَلَّ»	مَفَاعِل <sup>2</sup>	× مَحَالِل <sup>2</sup>	مَحَالِل <sup>2</sup>
«صَمَّ»	أَفْعَل <sup>2</sup>	× أَصَمَم <sup>2</sup>	أَصَمَم <sup>2</sup>

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

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

Singular	Plural
لِسَان “a tongue”	أَلْسِنَة
هَرَّ “a cat <sub>m</sub> ”	هَرَرَة
أَمِير “a commander <sub>m</sub> ”	أَمْرَاء
صَدِيق “a friend <sub>m</sub> ”	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	أَشْهُر، شُهُور
غَيْن	أَغْيِن، غُيُون، أَغْيَان
عَامِل	غَامِلُون، غَوَامِل <sup>2</sup> ، عَمَلَة، عُمَال

We will discuss how to manage these multiple plurals in a subsequent section.

- Occasionally, multiple singular nouns will share the same broken plural. Examples:

Singular	Plural
مَكْتَب “an office”	مَكَاتِب <sup>2</sup>
مَكْتَبَة “a library”	مَكَاتِب <sup>2</sup>

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

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

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

Root	Singular	Plural
«أرخ»	تَأْرِخٌ	تَوَارِيخٌ <sup>2</sup>
«نوق»	نَاقَةٌ	نُوقٌ
«ثور»	ثَوْرٌ	ثِيْرَانٌ

- Weak letters can affect surrounding vowels. For example:

Root	Word pattern	Expected word	Actual word
«بيض»	فُعْلٌ	× بُيْضٌ	بِيضٌ

- The weak letter ي, when followed by the ى ending, usually modifies (in writing) it to an <sup>2</sup>alif instead. The pronunciation is the same. For example:

Root	Word pattern	Expected word	Actual word
«هدي»	فَعَالِي <sup>2</sup>	× هَدَائِي <sup>2</sup>	هَدَايَا <sup>2</sup>

- A ي at the end of a word, in some states, gets omitted and replaced by an *in*-mark ِ 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 accept an *n* mark). Examples:

Root	Word pattern	Expected word	Actual word
«قضي»	فَاعِلٌ	× قَاضِي	قَاضٍ
«جري»	فَوَاعِلٌ <sup>2</sup>	× جَوَارِي <sup>2</sup>	جَوَارٍ <sup>2</sup>
«ليل»	فَعَالِي <sup>2</sup>	× لَيَالِي <sup>2</sup>	لَيَالٍ <sup>2</sup>

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

Root	Singular	Plural
«أخو»	أَخ	إِخْوَان، إِخْوَة
«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”	عَنَاقِبٌ <sup>2</sup>

- Some words have individual irregularities as well and we will discuss them below:
  - The word إِمْرَأَة and its plural نِسَاء are both irregular and we will discuss them separately in chapter 13.
  - The broken plural أَشْيَاء<sup>2</sup> *ʾashyāʾ* (of the singular noun شَيْء *shayʾ* “a thing”) is irregular in that it is semi-flexible. Otherwise its pattern أَفْعَال *ʾafeāl* is regularly fully-flexible.
  - The broken plural of the singular noun مَلَك *malak* “an angel” is مَلَائِكَة *malāʾikah*. It is on the pattern فَعَالِلَة *faʿālilah*. 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: مَلَاك *malʾak* that is used to form the plural.
  - The broken plural of the singular noun دِينَار “a dīnār” is دَنَانِير<sup>2</sup>. It is on the pattern فَعَالِيل<sup>2</sup>. It is irregular in that there are two ن’s in the plural whereas the singular only has one.
  - The root of بئر *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 أَبَار *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	جُدُر، جُدُرَان
شَهْر	a month	أَشْهُر، شُهُور
ضَعِيف	a weak one <sub>m</sub>	ضِعَاف، ضِعَفَاء <sup>2</sup>
أَمْر	a matter; a command	أُمُور، أَوَامِر <sup>2</sup>
عَيْن	an eye; a (water) spring; an eminent person	أَعْيُن، عُيُون، أَعْيَان
عَامِل	a worker; a labourer; a factor	عَامِلُونَ، عَوَامِل <sup>2</sup> ، عَمَلَة، عَمَال

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، جُدُرَان. Either could be used, more or less, interchangeably.
2. Sometimes, the usage of one of the plurals may be restricted. For example, ضِعَاف and ضِعَفَاء are both broken plurals of the masculine adjectival noun ضَعِيف “a weak one<sub>m</sub>”. For male intelligent beings, like “weak men”, either of the two plurals could be used. But remember that broken plurals that end with an extrinsic ء ending may only be used for male intelligent beings. So the plural ضِعَفَاء may only be used for male intelligent beings like “men” or “boys”, and not for masculine nouns that denote non-intelligent beings like “lions” or “pens”, etc.

Interestingly, ضِعَاف is also shared as the broken plural for the feminine adjectival noun ضَعِيفَة “a weak one<sub>f</sub>”. So it can be used for plurals of feminine nouns, both for female intelligent beings like “women” and “girls”, and for feminine nouns that denote non-intelligent beings like “trees”.

3. Other times, the singular has multiple distinct meanings, and each of these distinct meanings is associated with its own broken plural(s). Here are some examples:

- The word **أَمْر** *ʿamr* has two distinct meanings, each with its own plural:
  - i. “a matter”. This has the broken plural **أُمُور** *ʿumūr*.
  - ii. “a command”. This has the broken plural **أَوَامِر** *ʿawāmīr*<sup>2</sup>.
- 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** *ʿaʿyun* but it may also use the plural **عُيُون** *ʿuyūn*, and rarely also the plural **أَعْيَان** *ʿaʿyān*.
  - ii. “a (water) spring”. This meaning primarily uses the plural **عُيُون** *ʿuyūn* but it may also use the plural **أَعْيُن** *ʿaʿyun*, and rarely also the plural **أَعْيَان** *ʿaʿyān*.
  - iii. “an eminent person”. This meaning only uses the plural **أَعْيَان** *ʿaʿyān*.
- The word **عَامِل** *ʿāmil* has the following meanings and plurals:
  - i. “a worker<sub>m</sub>”. Generally, this has the plural **عَمَّال** *ʿummāl*.
  - ii. “a labourer<sub>m</sub>”. This uses the plural **عَمَلَة** *ʿamalah*.
  - iii. “a factor”. This uses the plural **عَوَامِل** *ʿawāmīl*<sup>2</sup>.

4. Arabic has what are known as *plurals of fewness*. These are specific patterns that may (sometimes, but not always) be used when the persons or things denoted by the plural are only a few (ten or less) and not many. These patterns are:

- i. **فَعْلَة** *fiʿlah*
- ii. **أَفْعُل** *ʾafeʿul*
- iii. **أَفْعَال** *ʾafeʿāl*
- iv. **أَفْعِلَة** *ʾafeʿilah*

For example:

- i. **شَهْر** *shahr* “a month”, plurals: **شُهُور**, **أَشْهُر**. The plural **أَشْهُر** could be used when the number of months are only a few (ten or less), and the plural **شُهُور** could be used when the number of months are large.

- ii. The plurals **أَعْيُن** and **عُيُون** of the word **عَيْن** could also possibly be used similarly in this manner for both meanings: “an eye” and “a (water) spring”. (But not for the meaning “an eminent person” which only uses the plural **أَعْيَان**).

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

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

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

Singular	Meaning	Sound plural	Broken plural
قَاتِل	a killer	قَاتِلُونَ	قَتَلَة
كَافِر	a disbeliever	كَافِرُونَ	كُفَّار
كَبِير	a big one <sub>m</sub>	كَبِيرُونَ	كِبَار
كَبِيرَة	a big one <sub>f</sub>	كَبِيرَات	كِبَار
صَغِير	a small one <sub>m</sub>	صَغِيرُونَ	صَغَار
صَغِيرَة	a small one <sub>f</sub>	صَغِيرَات	صَغَار
رَاكِع	one who bows <sub>m</sub>	رَاكِعُونَ	رُكَّع
رَاكِعَة	one who bows <sub>f</sub>	رَاكِعَات	رُكَّع
صَاحِبَة	a companion <sub>f</sub>	صَاحِبَات	صَوَاجِب <sup>2</sup>
جَارِيَة	a girl	جَارِيَات	جَوَار <sup>2</sup>
حَدِيقَة	a garden	حَدِيقَات	حَدَائِق <sup>2</sup>

We will treat the *ūn* and *āt* sound plurals separately.

#### 11.5.1 *ūn* plurals and broken plurals

Remember from chapter 10 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 10.4.2 that, generally, all nouns that end with feminine markers (ة, ة, and ة) can form the *āt* sound plural.

There are some nouns that are excepted from this statement. These nouns only have broken plurals and don't form sound plurals. For female intelligent beings, these nouns are:

- Adjectival nouns of the pattern <sup>2</sup>فَعْلَاءَ which is the feminine of the masculine adjectival noun pattern <sup>2</sup>أَفْعَل. For example, «حَوْرَاء» *hawrāʾ* “a beautiful eyed one<sub>f</sub>” uses the broken plural حَوْر *hūr*
- Adjectival nouns of the pattern <sup>2</sup>فَعْلَى which is the feminine of the masculine adjectival noun pattern <sup>2</sup>فَعْلَان. For example, «غَضَبِي» *ghaḍḍabī* “very angry<sub>f</sub>” uses the broken plural غَضَاب *ghidaḍāb*.
- The following exceptional nouns:
  - اِمْرَأَةٌ “a woman”, broken plural: نِسَاء
  - أَمَةٌ “a slave<sub>f</sub>”, broken plural: اِمَاء

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 صَغِيرَةٌ “a small one<sub>f</sub>”

The following are excepted from this general statement:

- اُنْثَى “a female”, plural: اِنَاث. The *āt* sound plural is almost unused for this word.
- Broken plurals of the patterns:
  - <sup>2</sup>فَوَاعِل *fawāʿil*
  - <sup>2</sup>فَعَائِل *faʿāʿil*

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 <sup>2</sup>جَوَار “girls” may be used

freely as the plural of جَارِيَةٌ “a girl” and is not preferred over جَارِيَّات. Similarly, صَوَاجِبٌ<sup>2</sup> may freely be used as the plural of صَاحِبَةٌ.

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

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

In conclusion, with the general preference of using the *āt* sound plural over the broken plural for female intelligent beings, you will find that نِسَاءٌ *nisāʾ*<sup>2</sup> “women” is the only widely found broken plural for female intelligent beings in normal usage.

### 11.5.2.2 Non-intelligent beings

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

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

## 11.6 Usage of plurals of intelligent beings

We will now discuss how plurals are used in Arabic. Using plurals is more complicated than using duals.

In order to explain their usage systematically, we will treat plurals of intelligent beings separately from the plurals of non-intelligent beings.

The usage of plurals of intelligent beings is more straightforward and in line with what we have studied for duals. We will discuss descriptive noun-phrases, subject-information sentences, and verbal sentences.

### 11.6.1 Plurals 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 الطِّفْلُ الصَّغِيرُ مَعَ الْغُلَمَانِ الْكِبَارِ.  
*laʿiba -ṭṭiflu -ṣṣaghīru maʿa -lghilmāni -lkibār.*  
 “The small child played with the big boys.”

أَخَذَ التِّلْمِيزُ الْعِلْمَ عَنِ الْمُعَلِّمِينَ الْكَرَامِ.  
*ʔakhaza -ttilmīzu -leilma eani -lmueallimīna -lkirām.*  
 “The pupil took knowledge from the noble teachers.”

لِلجَارِيَةِ صَوَاحِبُ طَيِّبَاتٍ.  
*liljāriyati sawāhibu tayyibāt.*  
 “The girl has good companions<sub>f</sub>.”

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

خَدَمَ الرَّجُلُ الصَّالِحُ الْغَنِيِّ الْفُقَرَاءَ الضَّعَافَ مِنَ الْيَتَامَى الضَّعَّارِ.  
*kḥadama -rrajulu -ṣṣāliḥu -lghaniyyu -lfuqarāʔa -ḍḍiʔafa mina -lyatāmā - ṣṣiḡḡār.*  
 “The rich righteous man served the weak poor ones from the little orphans.”

### 11.6.2 Plurals in subject-information sentences

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

الْعِلْمَانُ أَطْفَالٌ طَيِّبُونَ.  
*ʔalghilmānu ʔatfālun tayyibūn.*  
 “The boys are good children.”

الرِّجَالُ أَغْنِيَاءُ.  
*ʔarrijālu ʔaghniyāʔ.*  
 “The men are rich.”

الْمُعَلِّمَاتُ عَالِمَاتُ.  
*ʔalmueallimātu eālimāt,*  
 “The teachers<sub>f</sub> are scholars<sub>f</sub>.”

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

الْمُسْلِمُونَ أُمَّةٌ.  
*ʔalmuslimūna ʔummaḥ.*  
 “The Muslims are a nation.”

الْجِيرَانُ الطَّيِّبُونَ نِعْمَةٌ مِنَ اللَّهِ.  
*ʔaljirānu -ṭṭayyibūna niematun mina -llāh.*  
 “Good neighbors are a blessing from Allah.”

With regards to detached pronouns, the same detached pronouns are used with detached plurals that we learned for in section 10.5 for sound plurals. Examples:

أَنْتُنَّ نِسَاءٌ كَرِيمَاتٌ.

*ʿantunna nisāʿun karīmāt.*

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

أَنْتُمْ شُبَّانٌ شُجْعَانٌ.

*ʿantum shubbānun shujjānun*

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

الشَّيَاطِينُ هُمُ الْمَلَأَيْنِ.

*ʿashshayāṭīnu humu -lmalāʿīn.*

“The devils are the accursed ones.”

هُنَّ نِسَاءٌ غَنِيَّاتٌ.

*hunna nisāʿun ghaniyyāt.*

“They<sub>3,f</sub> are rich women.”

نَحْنُ غُلَمَانٌ أَصْدِقَاءُ.

*naḥnu ghilmānun ʿaṣḍiqāʿ.*

“We are boys who are friends.”

### 11.6.3 Plurals with verbs

We have already studied verbs with sound plurals in section 10.7. The same discussion applies to broken plurals as well. The doer and doee pronouns are the same. Here are a couple of examples:

قَرَأَتِ النِّسَاءُ وَكَتَبْنَ.

*qaraʿati -nnisāʿu wakatabn.*

“The women read and wrote.”

الْغُلَمَانُ لَعِبُوا بِكُرَّةٍ حَمْرَاءَ.

*ʿalghilmānu laʿibū bikuratin ḥamrāʿ.*

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

طَبَخَتِ النِّسَاءُ طَعَامًا لِلرِّجَالِ فَأَكَلُوهُ وَشَكَرُوهُمْ.

*ṭabakhati -nnisāʿu ṭaʿāman lirrijālī faʿakalūhu washakarūhun.*

“The women prepared some food for the men, so they<sub>3,m</sub> ate it and they<sub>3,m</sub> thanked them<sub>3,f</sub>.”

ظَلَمَ الْجَبَّارَةُ الْمَسَاكِينَ وَقَتَلُوهُمْ.

*ḥalama -ljabābiratu -lmasākīna waqatalūhum.*

“The tyrants wronged the needy ones<sub>3,m</sub> and killed them<sub>3,m</sub>.”

### 11.7 Usage of plurals of non-intelligent beings

We now turn our attention to plurals of non-intelligent beings. Their treatment of plurals of non-intelligent beings is very different from everything we have learned so far. 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:

- i. grammatically feminine singular
- ii. grammatically feminine plural

It is optional which of the above two treatments one uses. However, the former option (feminine singular) is more common and is generally preferred.

For the second option (feminine plural), in addition to the sound feminine plural of adjectival nouns, broken plurals are allowed to be used as well, as long as their meaning allows them to be used for non-intelligent beings.

So, for example, the noun بَيْت *bayt* denotes the inanimate object “a house”. Its plural is بُيُوت. This plural is treated as either feminine singular or feminine plural. 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:

الْبُيُوتُ كَبِيرَةٌ.  
الْبُيُوتُ كَبِيرَاتٌ.  
الْبُيُوتُ كِبَارٌ.

“The houses are big.”

سَكَنُوا فِي بُيُوتٍ صَغِيرَةٍ.  
سَكَنُوا فِي بُيُوتٍ صَغِيرَاتٍ.  
سَكَنُوا فِي بُيُوتٍ صَغَارٍ.

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

سَقَطَتِ الْبُيُوتُ.

“The houses fell.”

الْبُيُوتُ سَقَطَتْ.  
الْبُيُوتُ سَقَطْنَ.

“The houses, they fell.”

هِيَ بُيُوتٌ لِلْفُقَرَاءِ.  
هُنَّ 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 ثِيْرَانٌ وَحَشَّةٌ.  
هِيَ ثِيْرَانٌ وَحُوشٌ.  
هُنَّ ثِيْرَانٌ وَحَشَاتٌ.

"They are wild bulls."

أَلْهَرَّةُ شَرَبَتِ الْحَلِيبَ.  
أَلْهَرَّةُ شَرَبْنَ الْحَلِيبَ.

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

أَلْهَرُّ شَرَبَتِ الْحَلِيبَ.  
أَلْهَرُّ شَرَبْنَ الْحَلِيبَ.

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

السُّفُنُ طَوِيلَةٌ.  
السُّفُنُ طَوَالٌ.  
السُّفُنُ طَوِيلَاتٌ.

"The ships are tall."

فِي الصَّنَدُوقِ أَشْيَاءٌ عَجِيبَةٌ.  
فِي الصَّنَدُوقِ أَشْيَاءٌ عَجِيبَاتٌ.

"In the box are wonderful things."

(Note how أَشْيَاءٌ<sup>2</sup> is indefinite but has no *n*-mark. This is because it is irregularly semi-flexible.)

By the way, this rule only applies to adjectival nouns in the describee or the information. A common noun in the describer or information will continue match the describee or subject in gender and number.

For example, if you say:

الْأَفْعَالُ الصَّالِحَةُ هِيَ الْحَسَنَةُ.

"The righteous acts are the good ones."

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

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

الْأَفْعَالُ الصَّالِحَةُ هِيَ الْحَسَنَاتُ.

"The acts are the good deeds."

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

الْأَفْعَالُ الصَّالِحَةُ هُنَّ الْحَسَنَاتُ.

“The acts are the good deeds.”

Similarly, if an adjectival noun connoting a non-intelligent being is used not as a describer or an information in a sentence, then it should be pluralized to indicate plurality.

الْحَيَوَانَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. الْكَبِيرَاتُ وَخَشَةٌ.

“The animals are big and small. The big ones are wild.”

In the second sentence above, we could not have said (for the same meaning):

الْحَيَوَانَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. الْكَبِيرَةُ وَخَشَةٌ. ×

It is important to note that treating non-intelligent beings as grammatically feminine is only for the plural. Singular and dual nouns for non-intelligent beings are treated according to the gender of singular noun, as we have learned in previous chapters. So, for example,

الْبَيْتُ كَبِيرٌ.

“The house is big.”

not

× الْبَيْتُ كَبِيرَةٌ.

أَكَلَ الْأَسَدَانِ الظَّبْيُ.

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

not

× أَكَلَتِ الْأَسَدَانِ الظَّبْيُ. ×

### 11.7.1 Preferring the feminine plural instead of the feminine singular

In most cases we will prefer to use the feminine singular over the feminine plural for plurals of non-intelligent beings. So,

الْأُسُودُ أَكَلَتِ الظَّبْيَ.

“The lions, they ate the gazelle.”

is generally preferred over

الْأُسُودُ أَكَلْنَ الظَّبْيَ.

“The lions, they ate the gazelle.”

However, there may be a couple of reasons to prefer the feminine plural instead of the feminine singular. We will explain them below.

### 11.7.1.1 Using the feminine plural to indicate fewness

In some circumstances the feminine plural may be used to indicate fewness whereas the feminine singular will be used to indicate a multitude.

So if we say,

الْأُسُودُ أَكَلْنَ الظَّبْيَ.

“The lions, they ate the gazelle.”

then this would indicate that there were only a few lions (say ten or less).

And if, instead, we said:

الْأُسُودُ أَكَلَتِ الظَّبْيَ.

“The lions, they ate the gazelle.”

then this would indicate that there were many lions.

This may seem counter-intuitive at first but you may understand it this way:

If there are many lions then we treat them as *one* group.

And if there are only a few lions, then we treat them *one-by-one*.

### 11.7.1.2 Using the feminine plural to avoid confusion

Sometimes, if the plural noun is not immediately mentioned, then using the feminine singular may be misinterpreted to only mean one instead of the plural. For example, consider the following example:

شَرِبَتِ الْهَرَزُ الْحَلِيبَ وَمَا شَرِبَتْهُ هَرَّةٌ.

“The cats<sub>f</sub> drank the milk and one cat<sub>f</sub> didn’t drink it.”

If we want to follow this sentence with another sentence: “Then they went.”, if we use the feminine singular:

ثُمَّ ذَهَبَتْ.

then this might be misinterpreted to mean that only one cat (the one that didn’t drink the milk) went.

So we might prefer to say, instead:

ثُمَّ ذَهَبْنَ.



## Chapter 12

### Annexation

#### 12.1 Introduction

Consider the following expression:

“the boy’s book”

This expression establishes a relation of *belonging* between the two nouns: (i) “the boy”, and (ii) “the book”. It says that the book *belongs* to the boy.

Arabic expresses this meaning using a construction called *annexation*. In this chapter we will learn about this construction.

#### 12.2 Forming the annexation

The word “annexation” means the addition of a new *annexed* item to an existing *base* item. We use the term *annexation* in Arabic grammar when an *annexe* noun is annexed to a *base* noun by being placed right before it. Here is an example of an annexation:

$$\begin{array}{c} \text{base noun} \\ \text{annexe noun} \\ \text{كِتَابُ الْغُلَامِ} \\ \text{annexation} \end{array}$$

“the boy’s book”

The annexation construction consists of two nouns:

1. The *annexe* noun: This is the first noun in the annexation.
2. The *base* noun: This is the second noun in the annexation.

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

### 12.3 State of the annexe and base nouns

The base noun in an annexation is always in the i-state. The annexe noun may be in any state, depending on its function in the sentence. For example,

كِتَابُ الْغُلَامِ ثَقِيلٌ.

“The boy’s book is heavy.”

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

أَخَذَتِ الْجَارِيَةُ كِتَابَ الْغُلَامِ.

“The girl took the boy’s book.”

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

كَتَبَ الْمُعَلِّمُ فِي كِتَابِ الْغُلَامِ.

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

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

### 12.4 Definiteness of the annexation

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

كِتَابُ الْغُلَامِ

“the boy’s book”

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

Consider now the case when the base noun is indefinite.

كِتَابُ غُلَامٍ

“a boy’s book”

In the above example, the base noun غُلَام is indefinite because it has the *n*-mark ِ and because it does not prefixed by اَل. Therefore we have translated it as “a boy”. The annexe noun كِتَاب has neither an *n*-mark, nor the prefix اَل. Its definiteness is, again, determined by the base noun. Because the base noun غُلَام is indefinite, therefore the annexe noun كِتَاب is also indefinite. The entire annexation is indefinite.

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

Here are some examples of definite and indefinite annexations.

لَبَسَ الطِّفْلُ قَمِيصَ رَجُلٍ.  
“The child wore *a* man’s shirt.”

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

جَلَسَ الرَّجُلُ فِي ظِلِّ شَجَرَةٍ.  
“The man sat in *a* tree’s shade.”

### 12.4.1 Translating the annexation using “of”

So far we have been using the English “s” to translate the Arabic annexation. Examples:

بَيْتُ رَجُلٍ  
“a man’s house”

بَيْتُ الرَّجُلِ  
“the man’s house”

Instead of using “s” we may use “of” as well. For example:

بَيْتُ رَجُلٍ  
“a/the house of a man”

بَيْتُ الرَّجُلِ  
“a/the house of the man”

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

لَبَسَ الطِّفْلُ قَمِيصَ رَجُلٍ.  
“The child wore a/the shirt of a man.”

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

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

فَتَحَ اللَّصُّ شُبَّاکَ الْبَيْتِ وَدَخَلَ الْبَيْتَ.  
“The thief opened *a/the* window of the house and entered the house.”

It is important to understand that translating the annexe noun into English with “a” or “the” is purely for the reason of obtaining a natural translation. This does not affect whether or not the annexe noun is grammatically considered definite in Arabic.

As we mentioned earlier, the definiteness of the annexe noun in Arabic depends only on the definiteness of the base noun. If the base noun is definite then the annexe noun shall be considered definite as well. And if the base noun is indefinite then the annexe noun shall be considered indefinite as well.

The need to maintain this distinction will become apparent in the next section.

If the base noun is definite, and it is desired to make the annexe noun grammatically indefinite, then it is necessary to break the annexation, and use a prepositional phrase instead, usually with the preposition *لِ*, which, here, will mean “of”. Example:

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ الرَّجُلِ.

“The boy went to a house of the man.”

فَتَحَّ الْأَصْ شُبَّانًا مِنَ الْبَيْتِ وَدَخَلَ الْبَيْتِ.

“The thief opened a window of the house and entered the house.”

### 12.5 Broken plurals and *āt* sound plurals in annexations

There is no special rules for broken plurals and *āt* sound plurals in annexations. They behave just like singular nouns. Remember only that *āt* plurals end with *ā* and *ī* in the a-state. Here are some examples:

حَيَوَانَاتُ الْغَابَةِ وَحَشَّةٌ.

“The animals of the forest are wild.”

قَرَأَتْ طَالِبَاتُ الْمَدْرَسَةِ صَفَحَاتِ الْكُتُبِ

“The school’s students<sub>f</sub> read the pages of the books.”

فِي الْخِزَانَةِ أَقْلَامُ مُعَلِّمَاتٍ.

“In the cupboard are teachers’<sub>f</sub> pens.

Contrary to broken plurals and *āt* plurals, duals and *ūn* sound plurals behave differently in annexations. We will deal with them in section 12.10

## 12.6 Describers in an annexation

### 12.6.1 Describing the base noun

Consider the following expression:

كِتَابُ الْجَارِيَةِ

“the girl’s book”

Now say that we want to form an descriptive noun-phrase “the small girl’s book”. Basically, we want to describe the base noun الْجَارِيَةِ “the girl” with the adjectival noun صَغِير “a small one”. Here is how we will express this in Arabic:

كِتَابُ الْجَارِيَةِ الصَّغِيرَةِ

“the small girl’s book”

In the manner we are already familiar with, we place the describer صَغِير “a small one” after the describee الْجَارِيَةِ “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:

لَعَبَتِ الْجَارِيَةُ فِي حَدِيقَةِ الْبَيْتِ الْكَبِيرِ.

“The girl played in the garden of the big house.”

قَرَأَ الْغُلَامُ سُورَةَ الْقُرْآنِ الْكَرِيمِ.

“The boy read the sūrah of the Noble Qurʾān.”

جَلَسَ الرَّجُلُ فِي ظِلِّ شَجَرَةٍ عَرِيضَةٍ وَسَّيْعَةٍ.

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

### 12.6.2 Describing the annexe noun

Consider, again, the same annexation:

كِتَابُ الْجَارِيَةِ

“the girl’s book”

Say, now, that we want to describe the annexe noun 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 الْجَارِيَةِ الصَّغِيرِ

“the girl’s small book”

Note how the describer الصَّغِيرِ matches the annexe noun كِتَابُ in state and gender. Note also how the describer is definite with an اَلْ. This is because it is matching the annexe noun كِتَابُ in definiteness. The annexe noun كِتَابُ is definite, not with اَلْ, but rather because of the definite base noun الْجَارِيَةِ “the girl”. We’ve already learned this rule in section 12.4 above.

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

كِتَابُ جَارِيَةٍ صَغِيرٍ

“a girl’s small book”

This time the describer صَغِيرٍ is indefinite with an *un*-mark ُ. This is because the annexe noun كِتَابُ is indefinite. It is indefinite because base noun جَارِيَةٍ “a girl” is indefinite.

Now, you might be foreseeing a problem. What if the annexe noun and the base noun have the same gender, and the annexe too is in the i-state? For example, in the sentence:

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ الرَّجُلِ الْكَبِيرِ.

“The boy went to the big/old man’s house.”

or

“The boy went to the man’s big house.”

How do we know whether the describer كَبِيرٍ is meant to describe the annexe noun بَيْتِ or the base noun الرَّجُلِ? The annexe noun بَيْتِ and the base noun الرَّجُلِ are both masculine, singular, definite, and in the i-state.

The answer is that in such cases, context will have to be clear to tell us which of the two meanings is intended. If the context makes it clear then there is no harm in using such a sentence for either of the two meanings.

Also, sometimes, the meaning of the describer is such that it will likely apply to only one of the two nouns. For example,

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ الرَّجُلِ الْكَرِيمِ.

“The boy went to a noble/generous man’s house.”

In the sentence above the describer كَرِيمٍ “noble/generous” is likely to apply to a man, and not to a house.

If, however, the context is not clear, and the meaning of the describer can

apply to both the annexe noun and the base noun, then the describer is likely to apply to the base noun and not to the annexe noun. So then, this interpretation is more likely:

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ الرَّجُلِ الْكَبِيرِ.

“The boy went to the big/old man’s house.”

In order to apply a describer to the annexe noun in such a case, it is better to break the annexation and form a prepositional phrase instead, usually with the preposition *لِ*, which, here, will mean “of”. Example:

ذَهَبَ الْغُلَامُ إِلَى الْبَيْتِ الْكَبِيرِ لِلرَّجُلِ .

“The boy went to the big house of the man.”

Here are some more examples:

لَعِبَتِ الْجَارِيَةُ بِكُرَةِ الْغُلَامِ الْحُمْرَاءِ.

“The girl played with the boy’s red ball.”

(Note that *حُمْرَاءَ* feminine to match *كُرَةِ*.)

سَقَطَتْ وَرَقَةُ الشَّجَرَةِ الْخَضْرَاءِ عَلَى مَاءِ النَّعْرِ الْعَرِيضِ.

“The green leaf of the tree fell on the water of the broad river.”

(Note that *خَضْرَاءَ* is in the u-state to match *وَرَقَةَ*.)

حَمَلَ الْغُلَامُ حَقِيْبَةَ الْمَدْرَسَةِ الثَّقِيْلَةِ.

“The boy carried the heavy school-bag.”

(literally: the heavy bag of the school).

كَتَبَ الرَّجُلُ عَلَى صَفْحَةٍ كِتَابٍ بَيْضَاءِ.

“The man wrote on the white page of a book.”

(Note that *بَيْضَاءَ* is feminine to match *صَفْحَةٍ*. However, also note that it has an a-mark َ in the i-state because it is semi-flexible.)

## 12.7 Semi-flexible nouns in an annexation

Remember that semi-flexible nouns don’t take *n*-marks and that when indefinite, the i-state is indicated by an *a*-mark َ. But when definite with *الْ* then they behave just like fully-flexible nouns. Example of the semi-flexible noun *صَحْرَاءَ* “a desert”:

State	Indefinite	Definite
u-state	صَحْرَاءُ	الصَّحْرَاءُ
a-state	صَحْرَاءَ	الصَّحْرَاءَ
i-state	صَحْرَاءِ	الصَّحْرَاءِ

We will now see how semi-flexible nouns behave in an annexation.

### 12.7.1 A semi-flexible noun as the base noun

Here are examples of the semi-flexible noun <sup>2</sup>صَحْرَاءُ “a desert” as the base noun in an annexation:

الْقَرْيَةُ فِي وَسْطِ الصَّحْرَاءِ.

“The village is in the middle of the desert.”

شَرِبَ الْأَعْرَابِيُّ مَاءً مِنْ بئرِ صَحْرَاءٍ.

“The bedouin drank some water from a desert’s well.”

As you can see, when <sup>2</sup>صَحْرَاءُ is definite, then its i-state is indicate by an *i*-mark ِ, just like fully-flexible nouns. However, when it is indefinite, then its i-state is indicate by an *a*-mark َ.

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 *i*-mark ِ in the i-state instead of an *a*-mark َ. Example,

قَدِمَ الْأَعْرَابِيُّ مِنْ صَحْرَاءِ أَرْضِ بَعِيدَةٍ.

“The bedouin came from the desert of a far land.”

In the above example, <sup>2</sup>صَحْرَاءُ “a desert” is indefinite because it is the annexe noun to an indefinite base noun أَرْضِ “a land”. It is in the i-state because it is preceded by the preposition مِنْ “from”. Nevertheless, it takes an *i*-mark ِ, not an *a*-mark, which would be incorrect: × مِنْ صَحْرَاءِ 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 الْبَيْتِ

$\underbrace{\quad\quad\quad}_{b_1} \quad \underbrace{\quad\quad\quad}_{a_1}$   
 $\underbrace{\quad\quad\quad}_{b_2} \quad \underbrace{\quad\quad\quad}_{a_2}$

“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 مِفْتَاحُ and its base noun  $b_1$  is بَابٍ.
- ii. بَابُ الْبَيْتِ “the house’s door”. Its annexe noun  $a_2$  is بَابٍ and its base noun  $b_2$  is الْبَيْتِ.

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

Only the final base noun may have اَلْ or an  $n$  mark. If the final base noun has اَلْ (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 i-state. Consistent with section 12.7.2 if a semi-flexible noun is any of the annexe nouns and is in the i-state, then its i-state is indicated by an  $a$ -mark َ. Example:

مِنْ بئرٍ صَحْرَاءِ اَرْضٍ  
“from the well of the desert of a land”

### 12.9 Pronouns as base nouns

Consider the expression:

“his book”

This expression is very similar to the annexation:

كِتَابُ الْغُلَامِ  
“the boy’s book”

The difference is that we would like to replace the base noun الْغُلَامِ “the boy” with the pronoun “his”. For this we use the attached pronoun هُ. When we place this pronoun as the base noun, we get:

كِتَابُهُ  
“his book”

This annexation follows the same rules as the other annexations we have been studying so far:

- The annexe noun may be in any state, depending on its function in the sentence.
- The base noun is in the i-state. But because the base noun is a pronoun, and pronouns are rigid nouns (see section 4.4.5 that don't change their ending based on their state, therefore it's i-state will not be apparent.

Here are some examples of this annexation used in sentences:

كِتَابُهُ ثَقِيلٌ.

"His book is heavy"

قَرَأَ الرَّجُلُ كِتَابَهُ.

"The man read his book."

كَتَبَ الْمُعَلِّمُ فِي كِتَابِهِ.

"The teacher<sub>m</sub> wrote in his book."

If the annexe noun ends with ة then it is converted to a ت when annexing it to an attached pronoun. For example:

ذَهَبُوا إِلَى مَدْرَسَتِهِمْ.

"They went to their school."

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

دَخَلْتَ بَيْتَكَ.

"You<sub>1,m</sub> entered your<sub>1,m</sub> house."

أَكَلْنَا طَعَامَهُمَا.

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

قَدِمْتُ إِلَى مَدِينَتِكُمْ.

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

هُوَ إِمَامُ مَسْجِدِنَا.

"He is the 'Imām of our mosque."

If the annexe noun is semi-flexible then it gets a ِ in the i-state, as we've already learned. Example with the semi-flexible broken plural حَدَائِقُ<sup>2</sup> "gardens".

لَعَبْنَ فِي حَدَائِقِهِنَّ.

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

If an annexe noun ends with  $\text{ي}$  then it gets converted to an *ʿalif* when annexing it to an attached pronoun. Example with  $\text{فَتَاوَى}^2$  “legal opinions”:

كَتَبَ تَلَامِيذُ الشَّيْخِ فَتَاوَاهُ فِي كُتُبِهِمْ.

“The pupils of the religious scholar wrote down his legal opinions in their books.”

For the singular speaker-participant there are two variants for the attached pronoun:

- i.  $\text{ي}$  - $\bar{i}$
- ii.  $\text{يَ}$  - $ya$

The first ( $\text{ي}$  - $\bar{i}$ ) is more commonly used. Example:

قَرَأْتُ كِتَابِي

“I read my book.”

أَقْلَامِي قَصِيرَةٌ.

“My pens are short.”

If, however, the annexe noun ends in a long vowel or a semi-vowel then ( $\text{ي}$  - $\bar{i}$ ) is disallowed and only ( $\text{يَ}$  - $ya$ ) shall be used. Example with the semi-flexible broken plural  $\text{هَدَايَا}^2$  “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  $\text{كِتَاب}$  and the base noun is the pronoun  $\text{هُ}$ . We would like add a describer to this expression. Remember from section 4.4.4 that pronouns are definite nouns. That makes the annexe noun  $\text{كِتَاب}$  also definite. Therefore, any describer for this annexation will need to be definite too.

Here is a new rule: Pronouns may not be describees. That is: they are not allowed to have describers. Even in English you may say:

“The good boy went.”

but you can’t say:

× “The good *he* went.”

So, any describers for the annexation must necessarily only describe the annexe noun, not the base pronoun. Example:

كِتَابُهُ الْأَحْمَرُ  
“his red book”

Here are some more examples:

كَتَبْتُ بِقَلَمِي الْأَسْوَدِ  
“I wrote with my black pen.”

حَمَلَ غِلْمَانُ الْقَرْيَةِ حَقَائِبَهُمُ الثَّقِيلَةَ إِلَى مَدْرَسَتِهِمُ الْبَعِيدَةِ.  
“The village boys carried their heavy bags to their distant school.”  
(literally: the village’s boys.)

### 12.10 Duals and *ūn* sound plurals in annexations

We have already dealt with broken plurals and *āt* sound plurals in annexations in section 12.5.

In this section we will deal with duals and *ūn* sound plurals in annexations.

#### 12.10.1 Duals and *ūn* sound plurals as base nouns

As base noun, duals and *ūn* sound plurals behave no differently than other nouns. Being base nouns they will be in the i-state and this shall be indicated by:

- i. َيَيْنِ -*ayni* for duals
- ii. َيَيْنِ -*īna* for *ūn* sound plurals

Here are some examples:

لَجِئَ الْمَظْلُومُونَ الضُّعَفَاءُ فِي بِلَادِ الْمُسْلِمِينَ الْأَمِنَةِ.  
“The weak wronged ones took refuge in the secure lands of the Muslims.”

أُخْتُ الْغُلَامَيْنِ الطَّوِيلَيْنِ صَغِيرَةٌ.  
“The tall boys’<sub>2</sub> sister is little.”

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

#### 12.10.2 Duals and *ūn* sound plurals as annexe nouns

When duals and *ūn* sound plurals are annexe nouns, then their final ن is treated as an *n*-mark and is, therefore, deleted before annexing them to a base noun. For example:

بَيْتَا الرَّجُلِ

“the man’s houses<sub>2</sub>”

not

× بَيْتَانِ الرَّجُلِ

Note, also, that because the base noun الرَّجُلُ begins with a connecting *hamzah* ٱ, therefore the long vowel *ā* at the end of بَيْتَا is pronounced as a short vowel *a*, thus:

*bayta -rrajuli*

not

× *baytā -rrajuli*

If the dual annexe noun were in the *i*-state then the final ي gets an *i*-mark if there is following connecting *hamzah*. Example:

قَرَأْتُ كِتَابَيْ الرَّجُلِ.

*qaraʿtu kitābayi -rrajul*

“I read the man’s books<sub>2</sub>.”

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

مُعَلِّمُو الْغُلَامِ كِرَامٌ.

*mueallimu -lghulāmi kirām.*

“The boy’s teachers<sub>3</sub> are noble.”

(Note that there is no silent *ʿalif* after مُعَلِّمُو as there is after a verb with a plural absentee-participant doer pronoun, e.g. لَعِبُوا “they<sub>3,m</sub> played”)

لَعِبَ ابْنَا الرَّجُلِ مَعَ لَاعِبِي مَدِينَتِهِمْ.

*laʿiba -bna -rrajuli maa laʿibi madīnatihim.*

“The man’s sons<sub>2</sub> played with the players of their city.”

### 12.10.2.1 Annexing duals and *ūn* sound plurals to pronouns

Duals and *ūn* sound plurals can be annexed to attached pronouns, and in this case too, they will lose their final ن. Examples:

مُعَلِّمُونَا طَيِّبُونَ.

“Our teachers<sub>3,m</sub> are good.”

لَعِبَتْ الْأَجَارِيَةُ مَعَ صَدِيقَتَيْهَا

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

بَيْتَايَ كَبِيرَانِ.

“My houses<sub>2</sub> are big.”

(Note that only the  $\text{ي}$  variant is allowed to be used because of  $\text{يَيَّا}$  ending with a long vowel.)

قَرَأْتُ كِتَابِيَّ

(Note how  $\text{ي} + \text{كِتَابِي}$  becomes  $\text{كِتَابِيَّ}$ .)

There are also two special cases in this category and we will examine them below:

**Annexing an  $\bar{u}n$  sound plural to the singular speaker participant pronoun** When an  $\bar{u}n$  sound plural is annexed to the singular speaker participant pronoun, then again, only the  $\text{ي}$  variant can be used. However, in addition, the expression will appear the same regardless of the state of the annexe noun. So for all states (u-state, a-state, and i-state), we will get:

مُعَلِّمِيَّ

We don't say  $\times$   $\text{مُعَلِّمُوِي}$  for the u-state. Examples:

مُعَلِّمِيَّ كِرَامٌ.

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

(u-state)

سَأَلْتُ مُعَلِّمِيَّ

"I asked my teachers<sub>3,m</sub>."

(a-state)

أَخَذْتُ كِتَابًا مِنْ مُعَلِّمِيَّ

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

(i-state)

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

نَظَرْتُ إِلَى رَأْسَيْهِمَا "I looked at their<sub>2</sub> heads<sub>2</sub>."

it is in fact, more common, to say

نَظَرْتُ إِلَى رُؤُوسِهِمَا "I looked at their<sub>2</sub> heads<sub>3</sub>."

Although the former is also correct. This is because the annexation of a dual to a dual is considered burdensome upon the tongue to utter, and so the plural is preferred.

## 12.11 Annexations with “and”

### 12.11.1 Multiple annexe nouns and one base noun

In English we can have an expression like “the pen and the book of the boy” = “the boy’s pen and book”. In this sentence there are two annexe nouns and one base noun.

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

قَلَمُ الْغُلَامِ وَكِتَابُهُ

*qalamu -lghulāmi wa kitābuhu*

“the boy’s pen and his book” = “the boy’s pen and book”

Note that the annexation is not broken by the insertion of *wa* “and”. Rather a second annexation is used and the two are separated by *wa* “and”. This is the preferred way of expressing such expressions.

There is another, less preferred way of expressing this. And this is by breaking the first annexation and inserting *wa* “and”:

قَلَمُ وَكِتَابُ الْغُلَامِ

*qalamu wa kitābu -lghulāmi*

“the boy’s pen and book”

This second method is not considered as eloquent. Some even consider it incorrect. So we advise you to use the first method whenever possible.

#### 12.11.1.1 With pronouns

If the base noun in the first annexation is replaced with a pronoun then only the first method is allowed. For example,

قَلَمُهُ وَكِتَابُهُ

*qalamuhu wa kitābuhu*

“his pen and his book”

### 12.11.2 One annexe noun and multiple base nouns

We can also have expressions like “the house of the boy and the girl”. In this sentence there is one annexe noun and two base nouns.

To express this in Arabic we will say:

بَيْتُ الْغُلَامِ وَالْجَارِيَةِ

*baytu -lghulāmi wa-ljāriyati*

“the house of the boy and the girl”

Note that both *الْغُلَامُ* *alghulāmi* and *الْجَارِيَّةُ* *aljāriyati* are in the i-state because they are both base nouns in the annexation.

### 12.11.2.1 With pronouns

If one or both of the base nouns in the annexation is replaced with a pronoun then the first noun must be repeated. For example,

بَيْتُ الْغُلَامِ وَبَيْتُهَا

“the boy’s house and her house”

بَيْتُهُ وَبَيْتُهَا

*baytuhu wabaytuhā*

“his house and her house”

### 12.12 Usage of the annexation

#### 12.12.1 Primarily belonging

##### 12.12.2 نحو، مثل، شبه

Don’t become definite when annexed to pronoun

##### 12.12.3 نفس “self”

صَرَبَا أَنْفُسَهُمَا

قَالَتْ لِي نَفْسِي

#### 12.12.4 annexation of material

خَاتَمٌ ذَهَبٌ

خَاتَمٌ ذَهَبٌ

خَاتَمٌ مِنْ ذَهَبٍ

##### 12.12.5 مَدِينَةُ دِمَشْقَ

##### 12.12.6 مجرد ترفيه



## Chapter 13

### 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.

We have learned that regular nouns have three states: the u-state, a-state, and i-state. For singular nouns, the u-state is marked by the *u*-mark ُ, the a-state is marked by the *a*-mark َ, and the i-state is marked by the *i*-mark ِ. The *n*-marks ٌ, ً and ٍ are only but extensions of ُ, َ, and ِ respectively.

We now present the five irregular nouns that behave differently.

##### 13.2.1 أَبٌ *ʿab*, أَخٌ *ʿakh*, and حَمٌ *ham*

The first three nouns that we will talk about are:

- i. أَبٌ *ʿab* “a father” (root: «أبو»)
- ii. أَخٌ *ʿakh* “a brother” (root: «أخو»)
- iii. حَمٌ *ham* “a father-in-law” (root: «حمو»)

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

لِلْجَارِيَةِ أَبٌ كَبِيرٌ وَأَخٌ صَغِيرٌ.

*liljāriyati ʿabun kabīrun waʿakhun ṣaghīr*

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

صَرَبَ الْغُلَامُ أَخًا لَهُ.

*daraba -lghulāmu ʿakhan lahu.*

“The boy beat a brother of his.”

الْحَمُّ وَالْأَبُ فِي بَيْتِ الْأَخِ.

*ʿalḥamu walʿabu fī bayti -lʿakh.*

“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 اُ, َ, and ِ, they display their state using the long vowels و *ū*, ا *ā*, and ي *ī* instead. Here are some examples:

هُوَ أَخُو الْجَارِيَةِ.

*huwa ʿakhu -ljāriyah*

“He is the girl’s brother.”

سَأَلْتُ أَبَا صَدِيقِي عَنْ أَمْرٍ.

*saʿaltu ʿabā ṣadiqī ʿan ʿamr.*

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

ذَهَبْتُ إِلَى بَيْتِ حَمِي الرَّجُلِ.

*zahaḥbtu ʿilā 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

*ʿabūhu*

“his father” (u-state).

أَخَانَا

*ʿakhānā*

“our brother” (a-state).

However, if the attached pronoun is ي (for the singular speaker participant), then in that case, the attached pronoun ي attaches to the annexe noun directly, without any intervening long vowel:

أَخِي

<sup>ʔ</sup>*akhī*

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

أَبِي  
<sup>ʔ</sup>*abī*

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

حَمِي  
*ḥamī*

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

Here are some more examples in sentences:

أَخُوهُ طَوِيلٌ وَأَخُوهَا قَصِيرٌ وَأَخِي كَبِيرٌ.

<sup>ʔ</sup>*akhūhu ṭawīlun waʔakhūhā qaṣīrun waʔakhī kabīr.*

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

سَأَلَ أَخَاهُمْ وَأَخَانَا.

*saʔaltu ʔakhāhum waʔakhānā.*

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

شَكَرَ أَخِي أَبِي.

*shakara ʔakhī ʔabī.*

“My brother thanked my father.”

ذَهَبْتُ إِلَى بَيْتِ أَخِيهِنَّ.

*zāhabtu ʔilā bayti ʔakhīhin.*

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

The above irregular behavior of these three nouns is only when they are annexe nouns. When they happen to be base nouns in annexations, then they again they behave like regular nouns and their state is displayed by the short vowel marks ُ, َ, and ِ, when definite, and by the *n*-marks ٌ, ً, ٍ, when indefinite. . Examples:

بَيْتُ الْأَخِ كَبِيرٌ.

*baytu -lʔakhi kabīr.*

“The brother’s house is big.”

ذَهَبْتُ إِلَى بَيْتِ أَخٍ.

*zāhabtu ʔilā bayti ʔakh.*

“I went to a brother’s house.”

When these nouns form their duals and plurals, then the final root letter ٍ is resurfaces. In forming the broken plural, the final root letter ٍ, being

a weak letter, sometimes converts to a ء. The following table shows their duals and plurals.

Word	Dual (u-state)	Dual (a-state and i-state)	Plural
أَب <sup>ʔ</sup> <i>ab</i>	أَبَوَانِ <sup>ʔ</sup> <i>abawāni</i>	أَبَوَيْنِ <sup>ʔ</sup> <i>abawayni</i>	آبَاءَ <sup>ʔ</sup> <i>ābāʔ</i>
أَخ <sup>ʔ</sup> <i>akh</i>	أَخَوَانِ <sup>ʔ</sup> <i>akhawāni</i>	أَخَوَيْنِ <sup>ʔ</sup> <i>akhawayni</i>	إِخْوَةَ <sup>ʔ</sup> <i>ikhwah</i> , إِخْوَانِ <sup>ʔ</sup> <i>ikhwān</i>
حَم <sup>ʔ</sup> <i>ham</i>	حَمَوَانِ <sup>ʔ</sup> <i>hamawāni</i>	حَمَوَيْنِ <sup>ʔ</sup> <i>hamawayni</i>	أَحْمَاءَ <sup>ʔ</sup> <i>aḥmāʔ</i>

One special note regarding the dual أَبَوَانِ/أَبَوَيْنِ: in addition to meaning “two fathers”, they can also mean “both parents”, i.e., “a father and a mother”. Here are examples of these words in sentences:

ذَهَبَ الْأَخَوَانِ إِلَى الْمَسْجِدِ.  
*zāhaba -lʔakhawāni fi -lmasjidi.*  
 “The brothers<sub>2</sub> went to the mosque.”

سَأَلْتُ أَخَوَيَّ عَنْ أَمْرٍ  
*saʔaltu ʔakhawayya ʔan ʔamrin.*  
 “I asked my brothers<sub>2</sub> about a matter.”

شَكَرْتُ لِأَبَوَيْهِ  
*shakartu liʔabawayhi.*  
 “I thanked his parents.”

### 13.2.2 ذُو <sup>ʔ</sup>*zū* and ذَات <sup>ʔ</sup>*zāt*

The fourth irregular noun from “the five nouns” is the masculine noun ذُو <sup>ʔ</sup>*zū* and its feminine counterpart ذَات <sup>ʔ</sup>*zāt*. The words ذُو <sup>ʔ</sup>*zū* and ذَات <sup>ʔ</sup>*zāt* mean “owner of” or “possessor of”.

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

State	Singular	Dual	Plural
u-state	ذُو <sup>ʔ</sup> <i>zū</i>	ذَوَا <sup>ʔ</sup> <i>zawā</i>	ذَوُو <sup>ʔ</sup> <i>zawū</i>
a-state	ذَا <sup>ʔ</sup> <i>zā</i>	ذَوَيَّ <sup>ʔ</sup> <i>zaway</i>	ذَوِي <sup>ʔ</sup> <i>zawī</i>
i-state	ذِي <sup>ʔ</sup> <i>zī</i>	same as a-state	same as a-state

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

الرَّجُلُ ذُو الْمَالِ.

*ʾarrujulu zu -lmāl.*

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

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

State	Singular	Dual	Plural
u-state	ذَاتٌ <i>zātu</i>	ذَوَاتَا <i>zawātā</i>	ذَوَاتٌ <i>zawātu</i>
a-state	ذَاتٍ <i>zāta</i>	ذَوَاتِي <i>zawātay</i>	ذَوَاتٍ <i>zawāti</i>
i-state	ذَاتٍ <i>zāti</i>	same as a-state	same as a-state

Examples:

هَذِهِ الشَّجَرَةُ ذَاتُ ثَمَرٍ كَثِيرٍ.

*hāzihi -shshajaratu zātu thamarin kathīrin.*

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

As opposed to ذُو which is only an annexe noun, ذَات may be used a noun in its own right. In this case it means “personality” or “essence”. This usage is often found in theological or philosophical works. And, as such, unlike ذُو which can’t be annexed to attached pronouns, ذَات can be annexed to attached pronouns. Examples:

### 13.2.3 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 behavior.

عَلَى الْوَجْهِ فَمٌ وَفِي الْفَمِ لِسَانٌ.

*ʿala -lwajhi famun wafi -lfami lisān*

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

It is a base noun in an annexation regularly:

نَطَقَ لِسَانُ الْفَمِ.

*naṭaqa lisānu -lfam.*

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

It forms duals regularly, which are used in annexations regularly

فَمَا أَلْتَهْرَيْنِ كَبِيرَانِ.

*fama -nnahrayni kabirāni.*

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

Let’s now see its irregular behavior.

When فَم is a singular annexe noun, then it is usual for it to follow the example of the rest of the five nouns.

Here is how it will appear as a singular annexe noun in the three states:

u-state	a-state	i-state
فُو <i>fū</i>	فَا <i>fā</i>	فِي <i>fī</i>

Examples of usage:

فُو أَلْتَهْرِ 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.”

جَعَلَتْ أُمُّ لُقْمَةَ طَعَامٍ فِي فِي ابْنَتِهَا.

*jaʿalati -lʾummu luqmata ṭaʿāmin 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 فَيِّ *fiyya* in all three states.

Examples:

فِي مَفْتُوحٌ.

*fiyya maftūh.*

“My mouth is open.”

فَتَحْتُ فَيِّ.

*fataḥtu fiyy.*

“I opened my mouth.”

أَكَلْتُ بِفِيٍّ.

*ʾakaltu bifīyy.*

“I ate with my mouth.”

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

فَمُ النَّهْرِ كَبِيرٌ.

*famu -nnahri kabīr.*

“The river’s mouth is big.”

فَمِي مَفْتُوحٌ.

*famī maftūhun.*

“My mouth is open.”

فَمُهَا جَمِيلٌ.

*famuhā jamīlun.*

“Her mouth is beautiful.”

فَتَحَ فَمَهُ.

*fataḥa famahu.*

“He opened his mouth.”

جَعَلَتْ أَلَاً لُقْمَةً طَعَامٍ فِي فَمِ ابْنَتِهَا.

*jaʿalati -lʾuḡmmu luqmata ṭaʿāmin fi 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 أَفْوَاه *ʾafwāh*.

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 *ʾulāt* and *ʾulū*

*ʾulū* (first syllable has a short vowel with a silent و) means “people<sub>m</sub> of”. It is only used as a masculine plural annexe noun, similar in meaning to ذَوُو *ḏawū* which we discussed in section 13.2.2 above. There is no singular or dual of this noun.

Here is its form in the different states:

u-state	a-and i-state
أُولُو ʾulū	أُولِي ʾulī

Example:

لِأُولِي الْأَرْحَامِ حُقُوقٌ.  
liʾuli -lʾarḥāmi ḥuqūq.

“The people of the wombs (i.e. blood relatives) have rights.”

The feminine counterpart of أُولُو ʾulū is أُولَات ʾulāt “women of”. The first syllable again has a short vowel with a silent و.

u-state	a-and i-state
أُولَاتُ ʾulātu	أُولَاتِ ʾulāti

لِأُولَاتِ الْحَمْلِ حُقُوقٌ عَلَى بُعُولَتِهِنَّ.  
liʾulāti -lḥamli ḥuqūq ʿalā buʿūlatihinn.

“The women of pregnancy (i.e. pregnant women) have rights upon their husbands.”

### 13.3.2 أُم ʾumm

The noun أُم ʾumm “a mother” forms two *āt* sound plural variants:

- أُمّهَات ʾummahāt
- أُمّات ʾummāt

The first variant أُمّهَات ʾummahāt is more commonly used. Example:

أُمّهَاتُ الْغِلْمَانِ طَيِّبَاتٌ.  
ʾummahātu -lghilmāni 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 10.2.1 that a few nouns that don’t denote male intelligent beings have *ūn* sound plurals.)

In both plurals, the singular noun is modified irregularly.



Singular	<i>āt</i> sound plural	<i>ūn</i> sound plural (u-state)	<i>ūn</i> sound plural (a- and i-states)
سَنَة <i>sanah</i>	سَنَوَات <i>sanawāt</i>	سِنُون <i>sinūna</i>	سِنِين <i>sinīna</i>

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

#### 13.3.4 مَاء *māʾ*

ماء *māʾ* “a water” forms its broken plural irregularly: مِيَاه *miyāh* “waters”.

#### 13.3.5 شَفَة *shafah*

شَفَة *shafah* “a lip” forms its broken plural irregularly: شِفَاه *shifāh* “lips”.

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

#### 13.3.6 ابْن *ibn*, ابْنَة *ibnah*, and بِنْت *bint*

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

- i. ابْنَة *ibnah*
- ii. بِنْت *bint*

which mean “a daughter”.

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

Its broken plural is أَبْنَاء *abnāʾ* “sons”.

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

Singular	<i>ūn</i> sound plural (u-state)	<i>ūn</i> sound plural (a- and i-states)
ابْن <i>ibn</i>	بَنُون <i>banūna</i>	بَنِين <i>banīna</i>

The feminine ابْنَة 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 a-state.

Here are some examples using these nouns:

### 13.3.7 نَاسٌ *nās*, and أَنْاسٌ *ʿunās*

نَاسٌ *nās* and أَنْاسٌ *ʿunās* are from the root «أَنَسَ». They both mean “a people”.

When indefinite, only أَنْاسٌ *ʿunās* tends to be used, and نَاسٌ *nās* tends to be unused.

When definite, only أَلْأَنَاسُ *ʿalʿunās* tends to be used, and أَلْنَّاسُ *alʿunās* is unused.

Here are some examples using these nouns:

### 13.3.8 The nouns اِمْرَأَةٌ *imraʿah* and اِمْرَأٌ *imraʾ*

The nouns اِمْرَأٌ *imraʾ* (masc.) “a man, a person” and اِمْرَأَةٌ *imraʿah* (fem.) “a woman” are quite irregular.

Firstly, اِمْرَأَةٌ *imraʿah* “a woman” is, from the perspective, of its meaning, the feminine counterpart of رَجُلٌ *rajul* “a man (male human being)”.

اِمْرَأٌ *imraʾ*, 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, اِمْرَأٌ *imraʾ* “a man, a person” has no plural. أَنْاسٌ/نَاسٌ “a people” and قَوْمٌ “a population” may be used when a plural is required.

اِمْرَأَةٌ *imraʿah* “a woman” irregularly forms the broken plurals نِسَاءٌ *nisāʾ* and نِسْوَةٌ *niswah* “women”. The former (نِسَاءٌ *nisāʾ*) is more commonly used.

Like شَفْعَةٌ *shafah* it also, despite ending in the feminine marker ة, does not form an *āt* sound plural.

Thirdly, both nouns are very irregular in how they become definite nouns with اَلْ. When اَلْ is prefixed to these nouns to make them definite, they lose the initial connecting *hamzah* and change their internal vowels. This table shows what we mean:

State	Definite of اِمْرَأٌ	Definite of اِمْرَأَةٌ
u-state	اَلْمَرءُ <i>ʿalmarʾu</i>	اَلْمَرَأَةُ <i>ʿalmarʾatu</i>
a-state	اَلْمَرءَ <i>ʿalmarʾa</i>	اَلْمَرَأَةَ <i>ʿalmarʾata</i>
i-state	اَلْمَرءِ <i>ʿalmarʾi</i>	اَلْمَرَأَةِ <i>ʿalmarʾati</i>

The masculine noun اِمْرَأٌ *imraʾ* has an additional irregularity. When it is

indefinite, it irregularly displays its state, not only on its final letter  $\text{ء}$ , but also on the letter before it  $\text{ر}$ .

It is also permissible for it to behave regularly by displaying its state on its final letter only, but this is not as commonly used.

This table shows what we mean:

State	Regular indefinite (less common)	Irregular indefinite (more common)
u-state	أَمْرًا <i>ʿimraʿun</i>	أَمْرُو <i>ʿimruʿun</i>
a-state	أَمْرَاءَ <i>ʿimraʿan</i>	أَمْرَاءَ <i>ʿimraʿan</i>
i-state	أَمْرًا <i>ʿimraʿin</i>	أَمْرِي <i>ʿimriʿin</i>

Here are some examples of these nouns:



## Chapter 14

### Proper nouns

#### 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	عَائِشَة <sup>2</sup>	ʿĀʾishah
سَعِيد	Saeʿid	فَاطِمَة <sup>2</sup>	Faṭimah
الْحَسَن	al-Ḥasan	حَفْصَة <sup>2</sup>	Ḥafṣah
النُّعْمَان	al-Nuʿmān	سُمَيَّة <sup>2</sup>	Sumayyah
طَلْحَة <sup>2</sup>	Ṭalḥah	جَمِيلَة <sup>2</sup>	Jamīlah
أَسَامَة <sup>2</sup>	Usāmah	زَيْنَب <sup>2</sup>	Zaynab
عُثْمَان <sup>2</sup>	ʿUthmān	مَرْيَم <sup>2</sup>	Maryam
عُمَر <sup>2</sup>	ʿUmar	سُعَاد <sup>2</sup>	Sueād
إِبْرَاهِيم <sup>2</sup>	Ibrāhim	أَسْمَاء <sup>2</sup>	Asmāʾ
عَبْدُ اللَّهِ	ʿAbd Allāh	لَيْلَى <sup>2</sup>	Laylā
أَبُو بَكْر	Abū Bakr	أُمُّ حَبِيبَة <sup>2</sup>	Umm Ḥabībah

Place	names	Misc.	names
مَكَّة <sup>2</sup>	Mecca	رَمَضَان <sup>2</sup>	Ramadān (a month)
دِمَشْق <sup>2</sup>	Damascus	أُحُد	Uḥud (a mountain)
مِصْر <sup>2</sup>	Egypt	النَّيْل	the Nile (a river)
الْقَاهِرَة	Cairo	الْفَاتِحَة	the Fātiḥah (a sūrah)
الْهِنْد	India	الْجُمُعَة	Friday

Note the following points from the list above:

- Although some names begin with أَلْ, most don't.
- Many names are semi-flexible (indicated by ٢).
- Some names consist of more than a single word, like عَبْدُ اللَّهِ Eabd Allāh

We will explain these and more details regarding proper nouns in this chapter.

#### 14.2 Definiteness of proper nouns

Proper nouns differ from common nouns and adjectival nouns in a couple of important ways:

- All proper nouns, even if they don't begin with أَلْ, are definite.
- A proper noun which does not begin with أَلْ, and which is fully-flexible, shall have an *n* mark, despite being definite.

The above points are exemplified in the following sentence:

ذَهَبْتُ إِلَى بَيْتِ مُحَمَّدٍ الْكَرِيمِ وَزَيْنَبِ الطَّيِّبَةِ.

*zahabtu 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:

- مُحَمَّد is fully-flexible so it has an *in*-mark ِ in the i-state.
- زَيْنَب is semi-flexible so it does not have an *n*-mark, and instead has an *a* mark َ in the i-state.
- The proper nouns مُحَمَّد and زَيْنَب are describees in descriptive noun phrases.
- Their descriptors (الْكَرِيم and الطَّيِّبَة, respectively) have أَلْ to match the definiteness of the definite proper noun describees. Furthermore, they both end with ِ because they match the i-state of their describees.

#### 14.3 Meanings of names

Many names are re-used from common nouns and adjectival nouns with positive meanings. Examples:

- مُحَمَّد Muḥammad “a highly praised one<sub>m</sub>”
- سَعِيد Saeīd “a happy (fortunate) one<sub>m</sub>”
- الْحَسَن al-Ḥasan “the good one<sub>m</sub>”
- طَلْحَة Ṭalḥah “an acacia (tree)”
- جَمِيلَة Jamīlah “a beautiful one<sub>f</sub>”

It is possible for these names to sometimes (technically) cause a sentence to have an ambiguous meaning. For example,

جَلَسَ الْحَسَنُ مَعَ سَعِيدٍ.  
*jalsa -lhasanu maʿa saʿīd*  
 “al-Ḥasan sat with Saʿīd.”

or

“The good one<sub>m</sub> sat with a happy (fortunate) one<sub>m</sub>.”

Context would tell us whether the proper noun or the common/adjectival noun meaning is intended.

Note however the following sentence:

ذَهَبَتْ جَمِيلَةٌ إِلَى الْبَيْتِ.  
*zahaḇat jamīlatu ʿila -lbayt.*

This sentence can only be understood to use جَمِيلَةٌ with its proper noun meaning:

“Jamīlah went to the house.”

This is because جَمِيلَةٌ is semi-flexible as a proper noun and fully-flexible as an adjectival/common noun. If جَمِيلَةٌ were intended to be used with its adjectival/common noun meaning then it would have an *un*-mark ُ and the sentence would be:

ذَهَبَتْ جَمِيلَةٌ إِلَى الْبَيْتِ.  
*zahaḇat jamīlatun ʿila -lbayt.*

“A beautiful one<sub>f</sub> went to the house.”

We will learn why جَمِيلَةٌ is semi-flexible as a proper noun in section ?? below.

#### 14.4 Flexibility of proper nouns

In this section we will discuss the flexibility of proper nouns. For now, we will deal only with proper nouns that do not begin with أَ. In terms of their flexibility, proper nouns consist of two types:

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

We will treat each of them below.

##### 14.4.1 Fully-flexible proper nouns

For names that don't begin with أَ, the default assumption is that they are fully-flexible, unless they fall into one of the categories of semi-flexible nouns (which we will study soon).

Examples of fully-flexible names are:

مُحَمَّد	Muḥammad	مُعَاذ	Mueāz
نُوح	Nūh	سَعْد	Saʿd
شُعَيْب	Shuʿayb	عَمَّار	ʿammār
عَلِيّ	ʿAlī	حَسَّان	Ḥassān
زَيْد	Zayd	سَعِيد	Saʿīd
أَنَس	Anas	أُحْد	Uḥud (a mountain)

These are all masculine names.

Examples of sentences with fully-flexible proper nouns:

زَيْدٌ غُلَامٌ طَيِّبٌ.  
*zaydun ḡhulāmun ṭayyib*  
 “Zayd is a good boy.”

شَكَرَ أَنَسٌ عَلِيًّا.  
*shakara ʿanasun ʿaliyyā.*  
 “Anas thanked ʿAlī.”

لَبِيسَ سَعِيدٌ قَمِيصَ نُوحٍ الْأَخْضَرَ.  
*labisa sāʿīdun qamiṣa nūḥini -lʾakhḡar.*  
 “Saʿīd wore Nūḥ’s green shirt.”

#### 14.4.2 Semi-flexible proper nouns

The rules for the semi-flexibility of proper nouns are a little different from the rules for the semi-flexibility of common nouns and adjectival nouns that we learned in chapter 8. 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 ʾ

All names ending with ʾ shall be semi-flexible. This rule is specific to proper nouns. We have already seen that common nouns and adjectival nouns that end with ʾ are fully-flexible.

Most such proper nouns are feminine names. Examples:

خَدِيجَةٌ <sup>2</sup>	Khadijah	مَيْمُونَةٌ <sup>2</sup>	Maymūnah
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<sup>2</sup> فَاطِمَة	Fatimah	<sup>2</sup> صَفِيَّة	Şafīyyah
<sup>2</sup> عَائِشَة	ʿĀʾishah	<sup>2</sup> خَوْلَة	Khawlah
<sup>2</sup> سُمَيَّة	Sumayyah	<sup>2</sup> جَمِيلَة	Jamīlah
<sup>2</sup> حَفْصَة	Ḥaḥṣah	<sup>2</sup> آسِيَة	Āsiyah

However, some masculine names may end with ة too:

<sup>2</sup> حَمْزَة	Ḥamzah	<sup>2</sup> مُعَاوِيَة	Mueāwīyah
<sup>2</sup> أُسَامَة	Usamah	<sup>2</sup> عِكْرِمَة	Eikrimah
<sup>2</sup> طَلْحَة	Ṭalḥah	<sup>2</sup> عُبَادَة	ʿubādah

Example:

طَلْحَةُ الطَّوِيلُ بَعْلُ جَمِيلَةَ الْكَرِيمَةِ.

“The tall Ṭalḥah is the husband of the generous Jamīlah.”

#### 14.4.2.2 Names ending with an extrinsic ء or ى

Similar to common nouns and adjectival nouns, all names ending with an extrinsic ء or ى shall be semi-flexible. These are usually feminine names. Examples:

<sup>2</sup> أَسْمَاء	Asmāʾ	<sup>2</sup> لَيْلَى	Laylā
<sup>2</sup> دَرْدَاء	Dardāʾ	<sup>2</sup> سَلْمَى	Salmā

Examples in sentences:

ذَهَبْتُ سَلْمَى إِلَى بَيْتِ أَسْمَاءَ.

“Salmā went to Asmāʾ’s house.”

Sentence word order is usually pretty flexible. For stylistic reasons, it is permissible for a doer to precede the doer. For example,

سَأَلْتُ دَرْدَاءَ أَسْمَاءَ.

“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:

سَأَلْتُ لَيْلَى سَلْمَى.

would usually only mean “Laylā asked Salmā.”

### 14.4.2.3 Names ending with an extrinsic ان

All names ending with an extrinsic ان will be semi-flexible.

This is somewhat different from the rule we learnt for common noun and adjectival nouns in section 8.3.4. 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:

عُثْمَان <sup>2</sup>	Euthmān	رَمَضَان <sup>2</sup>	Ramaḍān
سُفْيَان <sup>2</sup>	Sufyān	شَعْبَان <sup>2</sup>	Shaʿbān

Example:

جَلَسَ عُثْمَانُ مَعَ سُفْيَانَ فِي رَمَضَانَ.  
“Euthmān sat with Sufyān in Ramaḍān.”

### 14.4.2.4 Names on the pattern أَفْعَل

All names on the pattern أَفْعَل shall be semi-flexible. Examples:

أَحْمَد <sup>2</sup>	Aḥmad	أَسْعَد <sup>2</sup>	Asead
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### 14.4.2.5 Names of the pattern فُعْل

Names of the pattern فُعْل shall be semi-flexible. Examples:

عُمَر <sup>2</sup>	ʿumar	مُضَر <sup>2</sup>	Muḍar
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Interestingly, the fully-flexible name ʿamr is written with a silent و at its end: عَمْرُو when in the u- and i-states in order to distinguish it from the more common name ʿumar. Otherwise, both names would appear identical when written without vowel marks, thus: عمر.

Name	u-state	a-state	i-state
ʿamr	عَمْرُو <i>ʿamrun</i>	عَمْرًا <i>ʿamran</i>	عَمْرِي <i>ʿamrin</i>
ʿumar	عُمَرُ <i>ʿumaru</i>	عُمَرَا <i>ʿumara</i>	عُمَرِي <i>ʿumara</i>

### 14.4.2.6 Names that are originally verbs

Names that are originally verbs are semi-flexible. Examples:

- <sup>2</sup>يَزِيد Yazīd “He increases”
- <sup>2</sup>يَعِيش Yaʿīsh “He lives”

Their origin as verbs will be apparent when we study incomplete-action 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:

<sup>2</sup> جِبْرِيل	Jibrīl	<sup>2</sup> زَكَرِيَّا	Zakariyyā
<sup>2</sup> إِبْرَاهِيم	Ibrāhīm	<sup>2</sup> يَحْيَى	Yaḥyā
<sup>2</sup> إِسْمَاعِيل	Ismāʿīl	<sup>2</sup> هَاجِر	Hājar
<sup>2</sup> إِسْحَاق	Is-ḥāq	<sup>2</sup> مَرْيَم	Maryam
<sup>2</sup> يَعْقُوب	Yaʿqūb	<sup>2</sup> يَا جُوج	Yaʾjūj
<sup>2</sup> يُوسُف	Yūsuf	<sup>2</sup> مَا جُوج	Maʾjūj
<sup>2</sup> يُونُس	Yūnus	<sup>2</sup> إِبْلِيس	Iblīs
<sup>2</sup> إِدْرِيس	Idrīs	<sup>2</sup> فِرْعَوْن	Pharoah
<sup>2</sup> أَيُّوب	Ayyūb	<sup>2</sup> هَرَقْل	Heraclius
<sup>2</sup> مُوسَى	Mūsā	<sup>2</sup> كِسْرَى	Chosroes
<sup>2</sup> عِيسَى	ʿĪsā	<sup>2</sup> قَيْصَر	Caesar

Note that <sup>2</sup>فِرْعَوْن “Pharoah” as <sup>2</sup>قَيْصَر “Caesar”, despite being titles, are treated as proper names.

The only exception to this rule is a masculine name of foreign origin that comprises of only three letters, and whose middle letter has an Ø-mark. Such a name will be fully-flexible. Example:

- نُوْح Nūḥ

### 14.4.2.8 Feminine names

All feminine names, regardless of their origin, or their ending, shall be semi-flexible. We have already given examples of semi-flexible feminine names that end with ة, اء, and ى, so we will provide other examples here:

<sup>2</sup> زَيْنَب	Zaynab	<sup>2</sup> مَرْيَم	Maryam
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سُعَادٌ Suʿād

هَاجِرٌ Hājar

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The only exception to this rule is a feminine name of native Arabic origin, that comprises of only three letters, and whose middle letter has an Ø-mark. Such a name is permitted to be optionally fully-flexible or semi-flexible. Examples:

- هِنْدٌ Hind
- دَعْدٌ Daʿd

Example of usage:

ذَهَبَتْ هِنْدٌ إِلَى بَيْتِ دَعْدٍ.

or

ذَهَبَتْ هِنْدٌ إِلَى بَيْتِ دَعْدٍ.

“Hind went to Daʿd’s house.

#### 14.5 The name فُلَانٌ

The fully-flexible name فُلَانٌ is used as a place-holder name in casual conversations. It may be translated into English as “so-and-so”. For example,

ظَلَمَ الرَّجُلُ فُلَانًا وَعَدَرَ بِفُلَانٍ. “The man wronged so-and-so and he acted treacherously with so-and-so.”

For females, the name فُلَانَةٌ<sup>2</sup> is used.

صَدَقَتْ فُلَانَةٌ.

“So-and-so<sub>f</sub> told the truth.”

#### 14.6 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 ??.

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 الْعُلَامُ شَيْئًا كِتَابًا.

replacement
replacee

“The boy took something: a book”

In the above sentence, the word كِتَابًا “a book” is the replacement of شَيْئًا “something”. Therefore, it is put in the same a-state.

The replacement is frequently used with proper nouns. For example,

دَهَبَ الْعُلَامُ إِلَى بَيْتِ عَمِّهِ عَلِيٍّ.

“The boy went to his uncle Ealī’s house.”

In this sentence, the name عَلِيٍّ Ealī is the replacement of the replacee عَمِّ “uncle”. Note, again, that the replacement comes after the replacee and matches it in state. However, the replacement does not need to come directly after the replacee. We can see that there is the pronoun هِ “his” between them.

Here is another example:

سَأَلَ الطَّالِبُ مُعَاذَ الْمُعَلِّمِ سَعْدًا.

“The student Muḩāz asked the teacher Saed.”

### 14.7 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:

#### 14.7.1 “Slave of” names

Some names are formed by annexing the noun عَبْدَ *ʿabd* “a slave” to one of the names of Allāh. The most common of these names are:

- عَبْدُ اللَّهِ *ʿabd Allāh* “the Slave of Allāh”
- عَبْدُ الرَّحْمَنِ *ʿabd al-Raḩmān* “the Slave of the Most Merciful”

As usual, the base noun shall always be in the i-state. And the state of the annexe noun عَبْدَ is variable, depending on it’s function in the sentence. Example:

عَبْدُ اللَّهِ هُوَ أَخُو عَبْدِ الرَّحْمَنِ. “Eabd Allāh is the brother of Eabd al-Raḩmān.”

### 14.7.2 “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:

دَهَبْتُ إِلَى بَيْتِ أَبِي زَيْدٍ.  
“I went to Abū Zayd’s house.”

(Note how زَيْد has an *in*-mark ِ in the i-state because it is fully-flexible.)

While using the name of first-born son is more common, a daughter’s name could be used as well. Example,

سَأَلْتُ أَبَا رُقَيْيَةَ سُؤَالَ.  
“I asked Abū Ruqayyah a question.”

(Note how رُقَيْيَةَ has an *a*-mark َ in the i-state because it is semi-flexible.)

Women, too, are similarly called as the mother of one of their children. For example, the wife of the Prophet (may Allāh grant peace and confer blessing upon him) أُمِّ حَبِيبَةَ Umm Ḥabībah was called thus because she had a daughter named حَبِيبَةَ<sup>2</sup> from a previous marriage.

By the way, a person need not literally be a father or a mother to be called in such a way. These names may be applied as nicknames.

For example, the Companion of the Prophet (may Allāh grant peace and confer blessing upon him) was called أَبُو هُرَيْرَةَ<sup>2</sup> Abū Hurayrah because it is reported that he used to have a pet kitten (هُرَيْرَةٌ). Here is an example of this name in a sentence.

أَبُو هُرَيْرَةَ صَاحِبِي جَلِيلٌ.  
“Abū Hurayrah is a great Companion.”

(Note how هُرَيْرَةٌ is now considered a semi-flexible proper noun even though it may originally have been derived from the common noun “a kitten”).

Similarly, the Companion أَبُو بَكْرٍ Abū Bakr is not known to have a son named بَكْرٌ.

It is often the case that a “parent of” name overtakes the actual given name of person in popularity, and becomes the person’s name for all intents and purposes. Such is indeed the case for the Companions أَبُو بَكْرٍ Abū Bakr and أَبُو هُرَيْرَةَ<sup>2</sup> Abū Hurayrah.

### 14.7.3 “Son of” names

In a manner similar to “parent of” names, a person may be referred to as the son of his parent. For example, the Companion <sup>2</sup>عُمَرُ Eumar had a son named عَبْدُ اللَّهِ Eabd Allāh. He is commonly known as <sup>2</sup>إِبْنُ عُمَرَ Ibn Eumar “Eumar’s son”.

Attributing a son to his father is most common. But attributing him to a mother or other ancestor is also possible.

Examples:

- the Companion عَمَّار was affectionately called <sup>2</sup>إِبْنُ سُمَيَّةِ 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 <sup>2</sup>إِبْنُ كَثِيرِ Ibn Kathīr is referred to by his grandfather’s name كَثِيرِ Kathīr.
- a human being is called <sup>2</sup>إِبْنُ آدَمَ based on his being a descendent of the first man, the Prophet Adam.

#### 14.7.3.1 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 Ealī

Note some peculiarities of the full name:

- The name زَيْد “Zayd” has lost its *n* mark.
- The word بْنُ “son” is not written with its initial connecting hamzah *أ*.

These peculiarities are only when forming a full name in this manner. Consider for example the following sentence:

زَيْدُ بْنُ عَلِيٍّ

“Zayd is the son of Ealī.”

In the above example, the name زَيْد has its *n*-mark and <sup>2</sup>إِبْنُ is written with its connecting hamzah *أ*. Therefore this is not an expression of the full name in a replacee-replacement format. Rather, <sup>2</sup>إِبْنُ أَحْمَدَ here is the information of the sentence.

For women, the word <sup>2</sup>بِنْتُ is used instead of <sup>2</sup>إِبْنُ.

Example:

قَرَأَتِ الْمُعَلِّمَةُ كِتَابَ الطَّالِبَةِ زَيْنَبَ بِنْتِ أَحْمَدَ.

“The teacher read the book of the student Zaynab the daughter of Aḥmad.”

The names of multiple forefathers may be strung together in this way separated by **بْنِ**. For example:

إِسْمُ نَبِيِّنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ.

“Our prophet’s name is Muḥammad the son of ʿabd Allāh the son of ʿabd al-Muṭṭalib.”

(Note that the second **بْنِ** is in the i-state to match the state of the annexed noun **عَبْدِ** in **اللَّهِ**.)

We will deal with complete full names in section 14.14 below.

#### 14.7.4 Other annexed names

Other words besides **عَبْدِ**, **أَبِ**, **أُمِّ**, and **ابْنِ** may be used in annexed names too. Here are some examples:

- **ذُو الْقَرْنَيْنِ** Zu l-Qarnayn “He of the two horns”
- **مَدِينَةُ النَّبِيِّ** *madīnatu -nnabiyyi* “The City of the Prophet”, frequently reduced to simply **الْمَدِينَةُ** “Medina”.

Context is used to infer whether **الْمَدِينَةُ** is meant “Medina” or “the city”.

- **أَمْرُؤُ الْقَيْسِ** Imru’ al-Qays “The man of al-Qays”, a pre-Islāmic poet.

#### 14.8 Names beginning with **أَلْ**

Most names do not begin with **أَلْ**. Some, however, do begin with **أَلْ**. Examples:

<b>الْحَسَنُ</b>	al-Hasan	<b>الزُّبَيْرُ</b>	al-Zubayr
<b>الْحُسَيْنُ</b>	al-Husayn	<b>النُّعْمَانُ</b>	al-Nuʿmān
<b>الْعَبَّاسُ</b>	al-ʿAbbās	<b>الْحَارِثُ</b>	al-Ḥārith

If a proper noun begins with **أَلْ** then the question of its flexibility is mostly irrelevant. This is because noun beginning with **أَلْ** display their state fully, regardless of whether or not they are semi-flexible without the **أَلْ**. Examples:

**الْحَسَنُ خَفِيدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.**

“al-Ḥasan is the grandson of the messenger of Allāh (may Allāh grant peace



and confer blessing upon him).”  
(u-state displayed with ُ.)

سَأَلَ الرَّجُلُ النُّعْمَانَ عَنْ أَمْرٍ.  
“The man asked al-Nuʿmān about a matter.”  
(a-state displayed with َ.)

ذَهَبْتُ إِلَى بَيْتِ النُّعْمَانَ.  
“I went to al-Nuʿmān’s house.”  
(i-state displayed with ِ.)

Names that begin with اَلْ can sometimes lose their initial اَلْ. Sometimes, this is systematic, as we will learn in section ???. Other times, it’s hard to tell why.

Conversely, names that don’t begin with اَلْ can sometimes gain it.

Examples:

- The name of the daughter of the Companion أَبُو الدَّرْدَاءِ Abu l-Dardāʾ is actually دَرْدَاءٌ<sup>2</sup> Dardāʾ, not اَلدَّرْدَاءِ.
- The son of the uncle of the Prophet (may Allāh grant peace and confer blessing upon him) اَلْعَبَّاسُ al-ʿabbās is called ابْنُ عَبَّاسٍ Ibn ʿabbās, not اِبْنُ الْعَبَّاسِ.

However, the son of اَلزُّبَيْرِ al-Zubayr is called ابْنُ الزُّبَيْرِ Ibn al-Zubayr with the اَلْ.

#### 14.9 Place names

Place names are generally feminine. Because of their feminine gender, those not beginning with اَلْ will be semi-flexible according to section 14.4.2.8 above.

Examples of place names are:

مَكَّةٌ <sup>2</sup>	Mecca	اَلْمَدِينَةُ	Medina
دِمَشْقُ <sup>2</sup>	Damascus	اَلْقَاهِرَةُ	Cairo
بَغْدَادُ <sup>2</sup>	Baghdād	اَلْهِنْدُ	India
مِصْرُ <sup>2</sup>	Egypt	اَلصِّينُ	China
فَارِسُ <sup>2</sup>	Persia	اَلرُّومُ	Rome
تَبُوكُ <sup>2</sup>	Tabūk	اَلْبَصْرَةُ	Baṣrah

Example of use:

ذَهَبَ الرَّجُلُ إِلَى مَكَّةَ الْمُكْرَمَةِ وَالْمَدِينَةِ الْمُنَوَّرَةِ.

“The man went to the ennobled Mecca and the illuminated Medina.”

While most place names are feminine, a few are masculine. Among these are:

الْيَمَن	Yemen	الشَّام	the Levant
الْعِرَاق	Iraq		

#### 14.10 Names of tribes

Here are examples of names of tribes:

قُرَيْش	Quraysh	الأَوْس	al-Aws
بَنُو تَمِيم	Banū Tamīm	الْخَزْرَج	al-Khazraj
هَوَازِن <sup>2</sup>	Hawāzin	بَنُو إِسْرَائِيل <sup>2</sup>	Banū Isrāʾīl

Tribes are usually called by the name of their progenitor. For example, <sup>2</sup>إِسْرَائِيل Isrāʾīl is a name of the Prophet يَعْقُوب<sup>2</sup> Yaʿqūb. The *un* sound plural <sup>2</sup>بَنُونَ “sons/children” is annexed to the name <sup>2</sup>إِسْرَائِيل Isrāʾīl to get the name of the tribe <sup>2</sup>بَنُو إِسْرَائِيل Banū Isrāʾīl “the children of Isrāʾīl”. In the a- and i-states, this becomes <sup>2</sup>بَنِي إِسْرَائِيل Banī Isrāʾīl.

Not all tribe names have <sup>2</sup>بَنُونَ “sons” annexed to them, but many do. And often it is optional to keep or drop the annexed <sup>2</sup>بَنُونَ. Examples:

- قُرَيْش Quraysh usually does not have <sup>2</sup>بَنُونَ annexed to it.
- بَنُو تَمِيم Banū Tamīm may optionally drop the annexed <sup>2</sup>بَنُونَ and be called simply تَمِيم Tamīm.

##### 14.10.1 Flexibility of tribe names

The flexibility of tribe names depends on the name. Here are some examples:

- <sup>2</sup>إِسْرَائِيل Isrāʾīl is a name of foreign origin and is therefore semi-flexible.

Example:

بَعَثَ اللَّهُ مُوسَى إِلَى بَنِي إِسْرَائِيلَ.

“Allāh sent Mūsā to the children of Isrāʾīl.”

- قُرَيْش Quraysh and تَمِيم Tamīm are native Arabic masculine names and are therefore fully-flexible. Example:

قُرَيْشٌ وَبَنُو تَمِيمٍ قَبِيلَتَانِ.

“Quraysh and Banū Tamīm are tribes.”

- <sup>2</sup> هَوَازِن Hawāzin is on the semi-flexible noun pattern فَعَّافٌ<sup>2</sup> and is therefore semi-flexible.

#### 14.10.2 Gender of tribe names

Tribe names are unusual in that they are treated as both singular feminine and plural masculine. If the tribe name is the doer of a verb then it is usually treated as singular feminine. Otherwise, for example, if it comes before the verb, then the plural masculine pronouns are used for it.

Example:

سَكَنَتْ قُرَيْشٌ مَكَّةَ وَعَبَدُوا الْأَصْنَامَ.

“Quraysh dwelled in Mecca and they worshipped idols.”

#### 14.11 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:

النَّبِيّ	Prophet	الْإِمَام	Imām
الْمَلِك	King	الشَّيْخ	Shaykh
الْأَمِير	Commander	الْحَافِظ	Hāfiz
الْقَاضِي	Judge	الْأُسْتَاذ	Professor

Some Arabic titles are left untranslated in English like

- الْإِمَام Imām (a leader)
- الشَّيْخ Shaykh (a venerable man)
- الْحَافِظ Hāfiz (one who has memorized, and preserved religious texts)

##### 14.11.1 Titles as replacees

Titles are usually placed in front a proper noun and made definite with اَلْ to match the proper noun. For example,

سَأَلَ رَجُلٌ الْإِمَامَ مَالِكًا عَنْ أَمْرٍ.

“A man asked Imām Mālik about a matter.”

In the above sentence, the title الْإِمَام Imām is a replacee and the name مَالِكًا Mālik is the replacement.

Some titles are formed from annexations. Examples:

خَلِيفَةُ رَسُولِ اللَّهِ	the Successor of the Messenger of Allāh	سَيْفُ اللَّهِ	the Sword of Allāh
أَمِيرُ الْمُؤْمِنِينَ	the Commander of the Believers	عِمَادُ الدِّينِ	the Pillar of the Faith
أُمُّ الْمُؤْمِنِينَ	the Mother of the Believers	صَلَاحُ الدِّينِ	the Righteousness of the Faith

Example:

أُمُّ الْمُؤْمِنِينَ عَائِشَةُ هِيَ ابْنَةُ خَلِيفَةِ رَسُولِ اللَّهِ أَبِي بَكْرٍ.  
 “The Mother of the Believers ʿĀʾishah is the daughter of the Successor of  
 the Messenger of Allāh Abū Bakr.”

#### 14.11.2 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 replaces as they do for persons. Rather, the title is annexed to the proper noun in an annexation. Examples:

جَبَلُ أَحَدٍ	Mount Uḥud	مَدِينَةُ دِمَشْقَ	the city of Damascus
نَهْرُ النَّيْلِ	the river Nile	شَهْرُ رَمَضَانَ	the month of Ramaḍān
يَوْمُ الْجُمُعَةِ	the day of Friday	سُورَةُ الْفَاتِحَةِ	the Sūrah of al-Fātiḥah

Example:

قَرَأَتِ الْجَارِيَةُ سُورَةَ الْفَاتِحَةِ فِي شَهْرِ رَمَضَانَ.  
 “The girl read the Sūrah of al-Fātiḥah in the month of Ramaḍān.”

### 14.12 Nicknames

Nicknames are often given to people. They are usually descriptive of some physical quality or character trait of the person. For example, the Companion Abū Bakr was given the nickname الصَّدِيقُ “the steadfast affirmer of the truth”.

Nicknames usually come after a person’s name as a replacement.

أَبُو بَكْرٍ الصَّدِيقُ هُوَ خَلِيفَةُ رَسُولِ اللَّهِ.

“Abū Bakr the steadfast affirmer of the truth is the successor of the messenger of Allāh.”

قَرَأَ سُلَيْمَانُ الْأَعْمَشُ الْقُرْآنَ.

“Sulaymān the weak-sighted read the Qurʾān.”

### 14.13 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 Meccan	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 يّ -*yy* is suffixed to a noun to create an affiliate adjectival noun.
- The ة ending is removed before adding the يّ -*yy* suffix.
- Sometimes there are other internal changes to the word before this suffix is added. For example,
  - قُرَشِيّ 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:
  - أَلِإِمَامُ أَبُو حَنِيفَةَ Imām Abū Ḥanīfah is called حَنَفِيّ “a Ḥanafī”.
  - أَلِإِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ Imām Aḥmad ibn Ḥanbal is called حَنْبَلِيّ “a Ḥanbalī”.

We will treat adjectival nouns more fully in chapter ??.

Affiliate adjectival nouns frequently occur with proper nouns. They come after the proper noun as a replacement, and are made definite by ال to match the proper noun in definiteness. Examples:

ابْنُ كَثِيرِ الدَّمَشَقِيِّ مَفَسِّرٌ وَمُؤَرِّخٌ.

“Ibn Kathīr the Damāscan is an exegete and a historian.”

#### 14.14 Complete full names

We have already studied how a basic full name is formed in section 14.7.3.1. Here, we will expand on that topic.

The complete full name of a person is formed by placing some or all of his different names in a particular order. Each name in the order is a replacement of one of the names before it. Generally, the order is:

- i. Titles
- ii. “Father of” name
- iii. Given name
- iv. “Son of” names
- v. Affiliate names

The nickname’s position is variable.

Here are some examples of full names in varying degrees of completeness:

عَائِشَةُ هِيَ ابْنَةُ خَلِيفَةِ رَسُولِ اللَّهِ أَبِي بَكْرٍ الصِّدِّيقِ.

“Ēa’ishah is the daughter of the Successor of the Messenger of Allāh, Abū Bakr, the steadfast affirmer of the truth.”

قَتَلَ أَبُو لُؤْلُؤَةَ الْمَجُوسِيُّ أَمِيرَ الْمُؤْمِنِينَ أَبَا حَفْصٍ عُمَرَ بْنَ الْخَطَّابِ.

“Ābū Lu’lu’ah, the Magian killed the Commander of the Believers, Abū Ḥafṣ, Ḥumar the son of al-Khaṭṭāb.”

الْحَافِظُ الْمُؤَرِّخُ الْمَفَسِّرُ عَمَادُ الدِّينِ أَبُو الْفِدَاءِ إِسْمَاعِيلُ بْنُ عُمَرَ بْنِ كَثِيرِ الْقُرَشِيِّ الدَّمَشَقِيِّ الشَّافِعِيِّ تَفْسِيرًا.

“The Ḥāfiẓ, the historian, the exegete, the Pillar of the Faith, the father of al-Fidā’, Ismā’īl the son of Ḥumar the son of Kathīr, the Qurayshite, the Damāscan, the Shāfi’ite wrote an exegesis.”

(Note how the second بْنُ is in the i-state because it is a replacement of عُمَرَ which is in the i-state because it is a base noun of the first بْنُ.)

## Chapter 15

### Addressing by name

#### 15.1 Introduction

When directly addressing someone in Arabic and calling out to him by name, the particle يَا *yā* is usually prefixed to the person's name. For example,

الْسَّلَامُ عَلَيْكُمْ يَا زَيْنَبُ.  
*ʾassalāmu ʿalaykum yā zaynabu.*  
“Peace be upon you, O Zaynab.”

There are different rules regarding the state markings of the noun following يَا *yā* and we will describe them in the following sections.

#### 15.2 Calling out to specific persons

##### 15.2.1 Using single word personal names

When a specific person is called out to, and the name used to call him consists of a single word, then that word shall be in the u-state. The sentence above is an example of this rule where the name زَيْنَبُ *zaynabu* “Zaynab” is in the u-state.

If the word would have an *n*-mark, then the *n*-mark is dropped. So, for example, the name زَيْدٌ *zaydun* “Zayd” usually has an *n*-mark. But when used for being called out to, the *n*-mark is dropped and it becomes:

الْسَّلَامُ عَلَيْكُمْ يَا زَيْدُ.  
*ʾassalāmu ʿalaykum yā zaydu.*  
“Peace be upon you, O Zayd.”

##### 15.2.2 Using single word indefinite common nouns

The examples above show the person being called out to using a personal name. Instead of a personal name, a common noun can also be used with the same rule. Examples:

اَلْسَّلَامُ عَلَیْكُمْ یَا غُلَامُ.

*ʾassalāmu ʿalaykum yā ghulāmu.*

“Peace be upon you, O you boy.”

اَلْسَّلَامُ عَلَیْكُمْ یَا جَارِیةُ.

*ʾassalāmu ʿalaykum yā jāriyatu.*

“Peace be upon you, O you girl.”

In English, we have shown that a specific person is being called using the word “you”, e.g., “O you boy”. Duals and plurals are also allowed, again with the same rule:

یَا رَجَالُ، قَدْ حَدَثَ أَمْرٌ.

*yā rijālu qad ḥadathā ʾamrun.*

“O you men, a matter has occurred.”

Note how the word رَجَالُ *rijālu* “men” does not have an *n*-mark because the word is used to call out to the specific persons.

Similarly,

یَا لَاعِبَانِ بَدَأْتُمَا اَللَّعِبَ وَمَا فَعَلْتُمَا اَلْعَمَلَ.

*yā lāʿibāni badaʾtuma -llaʿiba wamā faʿaltuma -leamal.*

“O you players, you have started playing and you have not done the work.”

### 15.2.3 Using single word definite common nouns

When using a common noun to call out to a person, especially if the common noun is a title, it is often desired to make the common noun definite with اَلْ. In this case, the particle *yā* is modified to اَیَّهَا *ʾayyuhā*, or sometimes اَیَّهَا *yā ʾayyuhā*. Examples:

یَا اَیَّهَا اَلْاَسْتَاذُ، قَدْ فَعَلْتُ اَلْوَاجِبَ.

*yā ʾayyuha -lʾustāzu, qad faʿaltu -lwājiba*

“O you the Professor, I have done the obligatory [work].”

اَنَا سَقِیمٌ اَیَّهَا الطَّبِیبُ.

*ʾana saqimun, ʾayyuha -ṭṭabību.*

“I am ill, O you the Doctor.”

If the person being called out to is feminine, then اَیَّهَا *ʾayyuhā* is modified to اَیَّتُهَا *ʾayyatuha*. For example:

اَیَّتُهَا اَلْمُعَلِّمَةُ، هَذَا كِتَابِی.

*ʾayyatuha -lmueallimatu, hāzā kitābi.*

“O you the teacher<sub>f</sub>, this is my book.”



### 15.2.4 Using multiple words

The above discussion pertains to calling out to the addressed person with a single word. Often times a person's name may consist of multiple words. For example:

- عَبْدُ اللَّهِ  
*ʿabdu -llāhi*  
“ʿabd Allāh”
- أَبُو بَكْرٍ  
*ʿabū bakrīn*  
“Abū Bakr”
- صَلَاحُ الدِّينِ  
*ṣalāḥu -ddīni*  
“Salāḥ ad-Dīn”

In this case, then instead of the u-state, the word is put into the a-state. Furthermore, the *n*-mark, if any, is preserved. Examples:

مَا عَرَفْتُ ذَٰلِكَ الرَّجُلَ، يَا عَبْدَ اللَّهِ.  
*mā ʿaraftu zālika -rrajula, yā ʿabda -llāhi.*  
“I have not recognized that man, O ʿabd Allāh.”

يَا أَبَا بَكْرٍ، أَنْتَ رَجُلٌ كَرِيمٌ.  
*yā ʿabā bakrīn, ʿanta rajulun karīmun*  
“O Abū Bakr, You are a noble man.”

يَا صَلَاحُ الدِّينِ، صَبَرْتَ فَنَصَرَكُمُ اللَّهُ.  
*yā ṣalāḥa -ddīni, ṣabarta fanaṣarakā -llāhu.*  
“O Salāḥ ad-Dīn, you were patient so Allāh gave you victory.”

If, instead of a personal name, a noun phrase consisting of multiple words is used to call out to a person, then in this case as well, the first noun shall be in the a-state. Examples:

يَا أَمِيرَ الْمُؤْمِنِينَ، قَدْ حَضَرَ الْقَوْمُ.  
*yā ʿamīra -lmuʾminīna, qad ḥaḍara -lqawmu.*  
“O Commander of the Believers, the people are present.”

يَا ابْنَ أُخِي، قَدْ سَقَطَ قَلَمُكَ عَلَى الْأَرْضِ.  
*yā -bna ʿakhī, qad saqaṭa qalamuka.*  
“O my nephew, your pen has fallen on the ground.”

يَا تَلَامِيذَ الْمَدْرَسَةِ، اَلْعِلْمُ أَمَانَةٌ.

*yā talāmīza -lmadrasati, -leilmu ʿamānatun.*

“O pupils of the school, knowledge is a trust.”

When multiple words are used to call out to a person, the second word in the noun-chain may be a pronoun. Here too, the first noun shall be in the a-state. Examples:

يَا أَبَانَا

*yā ʿabānā*

“O our father”

### 15.3 Calling out to unspecified persons

All the discussion so far has pertained to calling out to specific persons. So for example, when you say,

يَا مُسْلِمُ، نَصْرُ اللَّهِ قَرِيبٌ.

*yā muslimu, naṣru -llāhi qarībun.*

“O you Muslim, the victory of Allāh is near.”

then you are addressing a specific Muslim, who is perhaps in front of you.

If an unspecified person or persons are being called out, then the word used to call out is put into the a-state. Furthermore, the *n*-mark, if any, is preserved. So if you want to address any unspecified Muslim, you will say:

يَا مُسْلِمًا، نَصْرُ اللَّهِ قَرِيبٌ.

*yā musliman, naṣru -llāhi qarībun.*

“O [any] Muslim, the victory of Allāh is near.”

If multiple words are used, whether or not the person called out to is specific or unspecified, then too the first noun is put in the a-state.

يَا لَاعِبِي لُغَبٍ، الْوَقْتُ ثَمِينٌ.

*yā lāʿibī lueʿabini, -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، سُؤْالُكَ جَيِّدٌ.

*yā zaydu, suʾāluka jayyidun.*

“O Zayd, your question is excellent.”

it is permissible to say:

زَيْدُ، سُؤْأَلُكَ جَيِّدٌ.

*zaydu, suʿāluka jayyidun.*

“Zayd, your question is excellent.”

Note that even when *yā* is omitted the name زَيْدُ *zaydu* “Zayd” is in the u-state without any *n*-mark.

This usage is especially common when supplicating to Allāh with the word رَبُّ *rabbun* “lord”, to emphasize the closeness of Allāh to the supplicator.

For example,

رَبَّنَا لَكَ الْحَمْدُ.

*rabbānā laka -lḥamdu.*

“Our Lord, for you is [all] praise.”

### 15.5 Shortening the attached pronoun يَ *ī* “my”

When calling someone with the pronoun “my”, for example “O my people”, it is common to shorten the attached pronoun يَ *ī* “my” to an *i*-mark ِ. So while the following is permissible,

يَا قَوْمِي

*yā qawmī*

“O my people”

it is more common to say:

يَا قَوْمِ

*yā qawmī*

“O my people”

This usage is especially common when supplicating to Allāh with the phrase رَبِّ *rabbī* “my Lord”.

### 15.6 Calling out to Allāh by name

When calling out to Allāh by name, it is permissible to prefix the name Allāh with *yā*. So we can say:

يَا أَلَلَّهُ

*yā ʿallāhu*

“O Allāh”

Note that the word أَلَلَّهُ *ʿallāhu* now has a regular *hamzah* ٱ instead of a connecting *hamzah* ٱ.

However, instead of saying يَا أَلَلَّهُ *yā ʿallāhu* for “O Allāh”, it is in fact more common to use a special word:

اَللّٰهُمَّ

*ʾallāhumma*

“O Allāh”

Examples:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ.

*ʾallāhumma ʾanta -ssalāmu waminka -ssalāmu.*

“O Allāh, You are Peace and from You is peace.”

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ.

*ʾallāhumma ʾanta -ṣṣāhibu fi -ssafari.*

“O Allāh, You are the companion in the journey.”

## Chapter 16

### Pointing nouns

#### 16.1 Introduction

Consider the following expression:

this book  
└──┬──┘  
pointing noun pointed-to noun

The word “this” is what we will call a *pointing noun*. We call it this because we can imagine standing next to a book and pointing to it and saying “this book”.

The word “book” here is similarly called the *pointed-to* noun. It refers to the object being pointed to.

#### 16.2 The pointing nouns in Arabic

There are two types of pointing nouns:

- 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 point- ing noun	Far point- ing noun
sing. masc.	all	هَذَا this one <sub>m</sub>	ذَاكَ that one <sub>m</sub>
sing. fem.	all	هَذِهِ this one <sub>f</sub>	تِلْكَ that one <sub>f</sub>
dual masc.	u	هَذَانِ these ones <sub>2,m</sub>	ذَٰئِكَ those ones <sub>2,m</sub>
dual masc.	a,i	هَٰذَيْنِ these ones <sub>2,m</sub>	ذَٰئِكَ those ones <sub>2,m</sub>
dual fem.	u	هَاتَانِ these ones <sub>2,f</sub>	تَايِكَ those ones <sub>2,f</sub>
dual fem.	a,i	هَاتَيْنِ these ones <sub>2,f</sub>	تَايِكَ those ones <sub>2,f</sub>
plural	all	هَٰؤُلَاءِ these ones <sub>3</sub>	أُولَٰئِكَ those ones <sub>3</sub>

Note the following:

- Many of the pointing nouns contain small *ʿalif* ا. For most of them, this is how they must be written. It would be incorrect to write هَذَا *hāzā* as هَاذَا *hāḏā*.
- All the near pointing nouns begin with a ه. And all the far pointing nouns end with ك.
- The و in أُولَٰئِكَ *ʿulāʿika* is silent and not pronounced. That is, the first syllable has a short vowel *u*, not the long vowel *ū*.
- Most of the pointing nouns are rigid nouns. That is: their endings are not modified for their state.

The dual pointing nouns, however, are flexible nouns, for example: هَذَانِ (u-state) / هَٰذَيْنِ *hāzayni* (a- and i-states).

- 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 اَلْ.

Remember, however, from section 12.9.1, that pronouns may not be describees. Pointing nouns are different from pronouns in this regard. It is allowed to describe a pointing noun with a describer in a noun phrase.

Both these facts will prove useful in the next section.

### 16.4 Pointing noun for plurals of non-intelligent beings

Consistent with how we have been dealing with the so far, , we can choose between the following pointing nouns for the plurals of non-intelligent beings:

	Near point- ing noun	Far point- ing noun			
sing. fem.	all	هَذِهِ	this one <sub>f</sub>	تِلْكَ	that one <sub>f</sub>
plural	all	هَؤُلَاءِ	these ones <sub>3</sub>	أُولَئِكَ	those ones <sub>3</sub>

The singular feminine pointing noun is usually preferred, unless the plural 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 7 that a descriptive noun-phrase consists of a describer and a describee. The describer follows the describee and matches it in definiteness, state, gender, and number.

Here is an example of a descriptive noun-phrase in a sentence.

describer  
describee  
قَرَأْتُ الْكِتَابَيْنِ الصَّغِيرَيْنِ  
  
 descriptive noun-phrase

“I read the small books.”)

We will now see how this same descriptive noun-phrase can be used with pointing nouns.

#### 16.5.1 Pointing to a single noun

We will first deal with nouns that are single words, like الْكِتَابَيْنِ above. In section 16.5.2 below, we will deal with nouns that are part of an annexation, like كِتَابِي الرَّجُلِ.

### 16.5.1.1 The pointed-to noun is definite with اَلْ

Just like an adjectival noun, a pointing noun can be a describer in a noun-phrase. But remember from section 16.3 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:

describer  
describee  
 قَرَأْتُ اَلْكِتَابَيْنِ هَذَيْنِ.  

  
 descriptive noun-phrase

“I read these books.”  
 (literally: “I read the these-ones books.”)

In the above example, the pointed-to noun اَلْكِتَابَيْنِ is the describee in a descriptive noun-phrase. It is definite, in the a-state, masculine, and dual.

The pointing noun هَذَيْنِ is its describer. It follows the describee and matches it being dual, in the a-state, masculine, and dual.

As a special case, when the pointed-to noun has اَلْ (as in this case: اَلْكِتَابَيْنِ), then the order of the pointing noun and the pointed to noun is permitted to be reversed.

The pointing noun is then a replacee (see section 14.6), and the pointed-to noun is its replacement.

Example:

replacement  
replacee  
 قَرَأْتُ هَذَيْنِ اَلْكِتَابَيْنِ.

“I read these books.”  
 (literally: “I read the books: these-ones.”)

In the above example, the pointing noun هَذَيْنِ is a replacee. It is definite, in the a-state, masculine, and dual.



The pointed-to noun **الْكِتَابَيْنِ** is its replacement. It follows the replacee and matches it being dual, in the a-state, masculine, and dual.

As a matter of fact, even though both orders are permitted, this reverse order of placing the pointing noun first and following it with the pointed-to noun is more common.

Here are some more examples of pointing noun phrases when the pointed-to noun is definite with **أَلْ**:

هَذَا الرَّجُلُ الْكَرِيمُ إِمَامٌ.  
الرَّجُلُ الْكَرِيمُ هَذَا إِمَامٌ.

“This noble man is an imām.”

### 16.5.1.2 The pointed-to noun is a proper noun

Remember that proper nouns are definite nouns, even though they usually don't begin with **أَلْ**. For example:

زَيْدٌ	Zayd	الْحَارِثُ	al-Hārith
زَيْنَبٌ <sup>2</sup>	Zaynab	قُرَيْشٌ	Quraysh

Such names may also be part of a pointing noun phrase. If they don't begin with **أَلْ** then only the [pointed-to noun first, then pointing noun] order is permitted. Example:

زَيْدٌ هَذَا أَخُو زَيْنَبَ تِلْكَ.

“This Zayd is that Zaynab's brother.”

قُرَيْشٌ هَؤُلَاءِ سَكَنُوا بِمَكَّةَ.

“These Quraysh dwelled in Mecca.”

If the name begins with **أَلْ** then both orders are permitted.

هَذَا الْحَارِثُ

الْحَارِثُ هَذَا

“this al-Hārith”

### 16.5.2 Pointing to an annexation

Consider the following expression:

“the man's book”

We can apply the pointing noun “this” to either “the book” or to “the man” in a pointing noun phrase. So we have two options:

- i. “the book of this man”
- ii. “this book of the man”

Similarly, consider the following expression:

“Zayd’s book”

We can, again, apply the pointing noun “this” to either “the book” or to “Zayd”:

- i. “the book of this Zayd”
- ii. “this book of Zayd”

In this section we will learn how to construct these pointing noun phrases in Arabic. Arabic uses annexations to express the above meanings. So we will discuss annexations like:

كِتَابُ الرَّجُلِ  
“the book of the man”

and

كِتَابُ زَيْدٍ  
“the book of Zayd”

Note that both the above annexations are definite because their base nouns are definite.

Indefinite annexations like كِتَابُ رَجُلٍ “a man’s book” cannot be used in pointing noun phrases.

### 16.5.2.1 The definite base noun begins with اَلْ

We will first consider annexations where the definite base noun begins with اَلْ, like:

كِتَابُ الرَّجُلِ  
“the book of the man”

**16.5.2.1.1 Pointing to the base noun** We would like to express the phrase:

“the book of this man”

In order to point to the base noun اَلرَّجُلُ “the man” with the pointing noun هَذَا “this-one<sub>m</sub>”, we can put the pointing noun either before or after the base noun, thus:

كِتَابُ هَذَا الرَّجُلِ  
 كِتَابُ الرَّجُلِ هَذَا  
 “the book of this man”

Both these pointing noun phrases give the same meaning: “the book of this man”. However, the first phrase *كِتَابُ هَذَا الرَّجُلِ* is preferred, consistent with what we learned in section 16.5.1.1, above.

The second phrase *كِتَابُ الرَّجُلِ هَذَا*, although correct, would only rarely be used with this meaning. (In fact, it has another meaning: “this book of the man” which we will learn in section 16.5.2.1.2, below.)

Here is how these phrases could be used in complete sentences:

كِتَابُ هَذَا الرَّجُلِ جَدِيدٌ.  
 كِتَابُ الرَّجُلِ هَذَا جَدِيدٌ.  
 “The book of this man is new.”

Before we give more examples, let’s analyze these phrases in detail.

Consider the first pointing noun phrase:

كِتَابُ هَذَا الرَّجُلِ.  
 {base-noun} {annexe-noun}  
 {replacee} {replacement}

“the book of this man”  
 (literally: “the book of this-one: the man”)

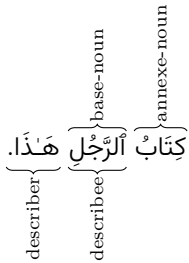
As you can see the pointing noun *هَذَا* has taken the place of *الرَّجُلِ* as the base noun in the annexation. In addition to being the base noun, *هَذَا* is also a replacee, whose replacement is *الرَّجُلِ*. The literal, word-for-word, translation of this phrase is:

“the book of this-one: the man”

The more natural translation is:

“the book of this man”

Consider, now, the second pointing noun phrase:



“the book of this man”

(literally: “the book of the this-one man”)

الرَّجُلِ, here, keeps its place as the base noun in the annexation. In addition to being the base noun, الرَّجُلِ is also a describee, whose describer is the pointing noun هَذَا. The literal, word-for-word, translation of this phrase is:

“the book of the this-one man”

The more natural translation is:

“the book of this man”

**16.5.2.1.2 Pointing to the annexe noun** Consider, again, the annexation:

كِتَابُ الرَّجُلِ هَذَا

“the book of the man”

We have already discussed how to point to the base noun الرَّجُلِ in a pointing noun phrase. Now, we would like to point to the annexe noun كِتَابُ in a pointing noun phrase.

In other words, we would like to express the meaning:

“this book of the man”

The way to express this in Arabic is

كِتَابُ الرَّجُلِ هَذَا

“this book of the man”

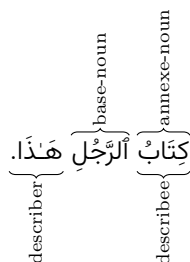
But wait! Didn’t we see in section 16.5.2.1.1 above that this expression has the meaning “the book of this man”?

It turns out that this expression supports both meanings.

But it will generally only be used for the meaning: “this book of the man”

In order to express “the book of this man” we will typically use the expression كِتَابُ هَذَا الرَّجُلِ.

Let’s analyze the expression كِتَابُ الرَّجُلِ هَذَا “this book of the man” in detail:



“this book of the man”

(literally: “the this-one book of the man”)

كِتَابُ, here, is both an annexe noun and a describee. Its describer is the pointing noun هَذَا. The literal, word-for-word, translation of this phrase is:

“the this-one book of the man”

The more natural translation is:

“this book of the man”

Here is this pointing noun phrase in a complete sentence:

كِتَابُ الرَّجُلِ هَذَا أَخْضَرُ.

“This book of the man is green.”

**Ambiguity of this phrase** A quick note about the ambiguity of this expression:

كِتَابُ الرَّجُلِ هَذَا

“this book of the man” (usual)

“the book of this man” (rare)

The ambiguity of whether the pointing noun هَذَا points to the annexe noun كِتَابُ or the base noun الرَّجُلِ only exists because the annexe noun and the base noun match each other in gender and number: singular masculine. If

the annexe noun and the base noun were different in gender and number, then there would be no ambiguity. Examples:

كِتَابَا الرَّجُلِ هَٰذَا  
“these books<sub>2</sub> of the man”

كِتَابُ الرَّجُلَيْنِ هَٰذَا  
“this book of the men<sub>2</sub>”

كِتَابُ الْمَرْأَةِ هَٰذَا  
“this book of the woman”

كِتَابُ الْمَرْأَةِ هَٰذِهِ  
“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 أَلْ**  
Consider the annexation:

كِتَابُ الزُّبَيْرِ  
“the book of al-Zubayr”

We can apply the preceding discussion of pointing to the annexe noun and base noun to this annexation as well. So we get:

كِتَابُ هَٰذَا الزُّبَيْرِ  
“the book of this al-Zubayr”

كِتَابُ الزُّبَيْرِ هَٰذَا  
“this book of al-Zubayr” (usual)  
“the book of this al-Zubayr” (rare)

**16.5.2.2 The definite base noun does not begin with أَلْ**

Consider, now, that the base noun is definite but does not begin with أَلْ. There are two such types of nouns that we will discuss:

- i. Proper nouns not beginning with أَلْ
- ii. Pronouns

**16.5.2.2.1 The base noun is a proper noun not beginning with أَلْ**  
We will first deal with proper nouns that don't begin with أَلْ. Consider the annexation:

كِتَابُ زَيْدٍ  
“the book of Zayd”

Because the base noun **زَيْدٌ** does not begin with **أَلْ**, any pointing nouns can come only after the entire annexation, thus:

كِتَابُ زَيْدٍ هَذَا

In theory, this supports two meanings:

- i. “this book of Zayd”
- ii. “the book of this Zayd”

In practice, however, the first meaning (“this book of Zayd”) is much more likely. Pointing to a proper noun in a pointing noun phrase (“the book of this Zayd”) is uncommon, generally.

**16.5.2.2.2 The base noun is a pronoun** We have learned, in section 4.4.4, that pronouns are always definite, despite not beginning with **أَلْ**.

We have also learned, in section 12.9, that a pronoun may be a base noun in an annexation. Example:

كِتَابُهُ

“his book”

Neither the annexe noun **كِتَابٌ**, nor the attached pronoun **هُ** begin with **أَلْ**. So if we want to add the pointing noun **هَذَا** to this annexation to form a pointing noun phrase, then we have to place it at the end, after the annexation, thus:

كِتَابُهُ هَذَا

The pointing noun **هَذَا**, here, is a describee. But what is its describer?

We have also learned, in section 12.9.1 that pronouns may not be describees in a descriptive noun phrase.

So, we are left with only one option: the annexe noun **كِتَابٌ** is the describee. And the meaning of the phrase is:

كِتَابُهُ هَذَا

“this book of his”

$\underbrace{\text{هَذَا}}_{\text{describer}} \underbrace{\text{م}}_{\text{base-noun}}$ 
 $\underbrace{\text{كِتَاب}}_{\text{describer}} \underbrace{\text{م}}_{\text{annexe-noun}}$

“this book of his”

Here are some more examples:

## 16.6 Pointing nouns as subjects

Besides their use in pointing noun phrases, pointing nouns are very often used as the subject of a sentence. For example:

هَذَا رَجُلٌ.  
 {subject} {information}

“This is a man.”

(literally: “This-one is a man.”)

The pointing noun is (usually) made to match the information in number and gender. Examples:

## هَاتَان جَارِيَتَان.

“These are girls<sub>2</sub>.”

أُولَٰئِكَ مُعَلَّمُونَ.

“Those are teachers.”

هَوْلَاءِ أَقْلَامٍ.

“These are pens.”

تِلْكَ بُيُوتٌ.

“Those are houses.”

هَٰذَا صَغِيرَانِ.

“These are small ones<sub>2</sub>.”



ذَٰلِكَ أَمِيرُ الْمُؤْمِنِينَ.

أُولَئِكَ أَكَلْنَ الطَّعَامَ..

هَذَا ثَوْبُ رَجُلٍ.

هَذِهِ كُتُبُهُ.

هَذَانِ بَيَّتَانِ غَبِيرَانِ..

If the information is a noun that begins with **أَلْ** then it may be placed after the pointing noun subject in the same manner:

هَذَا الرَّجُلُ.

information {

subject {

(literally: “This-one is the man.”)

هَذَا هُوَ الرَّجُلُ.

Here are some more examples:

هَاتَانِ هُمَا الْجَارِيَتَانِ.

"These are the girls."

أُولَٰئِكَ هُمُ الْمُعَلَّمُونَ.

"Those are the teachers."

هَؤُلَاءِ هُنَّ الْأَقْلَامُ.

“These are the pens.”

تِلْكَ هِيَ الْبُيُوتُ.

“Those are the houses.”

هَٰذَا هُمُ الصَّغِيرَانِ.

“These are the small ones<sub>2</sub>.”

### 16.6.1 Mismatched pointing noun subject

When the pointing noun is a subject we usually match its number and gender with the number and gender of the information, 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 information. Example:

بَلَّغَنَا خَبْرُ الْمَطَرِ عَلَى الْجِبَالِ. ذَٰلِكَ بُشْرَى لِلزَّرَّاعِ.

“The news of the rain on the mountains has reached us. That is a good tiding for the sowers.”

Note that the second sentence’s subject and information mismatch:

ذَٰلِكَ بُشْرَى

“That is a good tiding.”

The information بُشْرَى “a good tiding” is a feminine noun but the subject ذَٰلِكَ is masculine. This is because ذَٰلِكَ is actually referring to خَبْر in the previous sentence which is a masculine noun.

### 16.7 Pointing nouns as other parts of speech

Besides their use in pointing noun phrases and as subjects, pointing nouns may be used as other parts of speech as well, typically where one would expect pronouns. Here are some examples:

أَخَذْتُ الْكِتَابَيْنِ مِنَ الْمَكْتَبَةِ. قَرَأْتُ هَٰذَا وَمَا قَرَأْتُ ذَٰلِكَ.

“I took the books<sub>2</sub> from the library. I read this one and I didn’t read that one.”

شَغَلَنِي الْعَمَلُ الصَّعْبُ وَمَا فَرَغْتُ مِنْ ذَٰلِكَ.

“The difficult work occupied me and I did not get done with that.”

## Chapter 17

### u-state incomplete-action verbs

#### 17.1 Introduction

We had mentioned that there are approximately 10 commonly used verb forms. And we have already studied the completed-action verb for form 1. In this chapter we will study incomplete-action form 1 verbs. Incomplete-action verbs are used when the action of a verb is on-going at present or will occur in the future.

#### 17.2 Pattern for form 1

Using the root paradigm «فعل», we have already seen that completed-action verbs for form 1 occur in the patterns فَعَلَ *faʿala*, فَعِلَ *faʿila*, and فَعُلَ *faʿula*. The patterns for form 1 incomplete-action verbs are يُفَعِّلُ *yafʿalu*, يُفَعِّلُ *yafʿilu*, and يُفَعِّلُ *yafʿulu*.

Note that the incomplete-action verb forms add an extraneous يَ *ya-* to the beginning of the verb. This extra letter can change, as we will see soon, to the letters تَ *ta-*, نَ *na-*, or 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 completed-action verb can vary depending on the verb. So we can have,

- كَتَبَ *kataba* “he wrote”
- عَمِلَ *ʿamila* “he worked”
- كَبُرَ *kabura* “he became big”

Similarly, the vowel on the middle letter in an incomplete-action 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 completed-action verb has an *a*-mark on the middle letter, the incomplete-action verb's middle letter can have either an *a*-mark, *i*-mark, or an *u*-mark, depending on the verb. For example,
  - كَتَبَ يَكْتُبُ *kataba yaktubu* "he wrote, he writes"
  - ذَهَبَ يَذْهَبُ *zahaba yaz-habu* "he went, he goes"
  - كَشَفَ يَكْشِفُ *kashafa yakshifu* "he uncovered, he uncovers"
2. If the completed-action verb has an *i*-mark on the middle letter, the incomplete-action verb's middle letter will usually have an *a*-mark. Rarely, for a few verbs, it may be an *i*-mark instead. For example,
  - عَمِلَ يَعْمَلُ *emila yaemalu* "he worked, he works"
  - حَسِبَ يَحْسِبُ *hasiba yahsibu* "he deemed, he deems"
3. If the completed-action verb has an *u*-mark on the middle letter, the incomplete-action verb's middle letter shall have a *u*-mark. For example,
  - كَبُرَ يَكْبُرُ *kabura yakburu* "he grew big, he grows big"

It is possible for some incomplete-action 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 completed-action verb حَسِبَ *hasiba* "he deemed" has as its incomplete-verb both يَحْسِبُ *yahsibu* and يَحْسَبُ *yahsabu*.

#### 17.4 Verb state

As you know, nouns in Arabic have a state that is determined by the function of the noun in the sentence. For example, consider the following sentence:

سَأَلَ الْغُلَامُ الرَّجُلَ عَنْ شَيْءٍ.  
*sa'ala -lghulāmu -rrajula ʿan shayʿin.*

"The boy asked the man about something."

In the above sentence, الْغُلَامُ *alghulāmu* is the doer of the verb so it is in the *u*-state and this is indicated by the *u*-mark on its final letter. الرَّجُلُ *arrajula* is the direct doee of the verb so it is in the *a*-state and this is indicated by the *a*-mark on its final letter. شَيْءٍ *shayʿin* is directly preceded by a preposition so it is in the *i*-state and this is indicated by the *in*-mark on its final letter. The ending of the completed-action 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 completed-action verbs, which don't have any state, incomplete-action verbs do have a state which is determined by the function of the verb in a sentence. Similar to nouns, the state of an incomplete-action verb is indicated by the vowel mark or suffix at the end of the verb.

Incomplete action verbs have three states, just like nouns. These states are called:

- i. The u-state
- ii. The a-state
- iii. The  $\emptyset$ -state

Two of the states have their names in common with nouns: the u-state and the a-state. The  $\emptyset$ -state (null-state) is named differently.

The *u*-mark on the final letter of **يَفْعَلُ** *yafealu* indicates that it is in the u-state. We will study only the u-state of incomplete-action verbs in this chapter. And we will study the a-state and  $\emptyset$ -state in later chapters if Allāh wills.

### 17.5 With doer nouns

As with completed-action verbs, doer nouns are placed after the verb in sentence word order. However, the gender of the doer noun affects the beginning of the incomplete-action verb. If the doer noun is masculine, then the incomplete-action verb shall begin with **يَ** *ya-*. And if the doer noun is feminine, then the incomplete-action verb shall begin with **تَ** *ta-*. Examples:

يَكْتُبُ الْغُلَامُ فِي كِتَابِهِ.  
*yaktubu -lghulāmu fī kitābihi*  
 “The boy writes in his book.”

يَعْمَلُ الرَّجُلَانِ فِي الْمَدِينَةِ.  
*yaʿmalu -rrajulāni fī -lmadīnati.*  
 “The men<sub>dual</sub> work in the city.”

يَكْتُبُ الْجَارِيَةُ فِي كِتَابِهَا.  
*yaktubu -ljāriyatu fī kitābihā.*  
 “The girl writes in her book.”

تَعْمَلُ النِّسَاءُ فِي بُيُوتِهِنَّ.

*taʿmalu -nnisāʿu fi buyūtihinna.*

“The women work in their houses.”

### 17.6 With doee nouns and pronouns

Doee nouns and pronouns with incomplete-action verbs work exactly as with completed-action verbs.

يَسْأَلُ الْغُلَامُ الرَّجُلَ سُؤَالًا.

*yasʿalu -lghulāmu -rrajula suʿālan.*

“The boy asks the man a question.”

يَسْأَلُهَا الْغُلَامُ سُؤَالًا.

*yasʿaluha -lghulāmu suʿālan.*

“The boy asks her a question.”

### 17.7 With doer pronouns

When we studied completed-action 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 incomplete-action verbs are different from the doer pronouns for completed-action verbs. Incomplete-action verbs’ doer pronouns are also added to the end of the verb, but in addition to modifying the end of the verb, they modify the beginning of the verb as well. Furthermore, additional letters may be added after the doer pronoun to indicate the state of the verb.

We’ll show what all this means in the table below of verbs with doer pronouns. Completed-action verbs are included as well so that you can contrast them with their incomplete-action counterparts.

Person	Completed- action doer pronoun	Completed- action verb with doer pronoun	Incomplete- action verb doer pronoun	Incomplete- action verb with doer pronoun in the u-state
he	<i>invisible</i>	فَعَلَ <i>faʿala</i>	<i>invisible</i>	يَفْعَلُ <i>yafʿalu</i>
she	<i>invisible</i>	فَعَلَتْ <i>faʿalat</i>	<i>invisible</i>	تَفْعَلُ <i>tafʿalu</i>
you <sub>1,m</sub>	تَ - <i>ta</i>	فَعَلْتَ <i>faʿalta</i>	<i>invisible</i>	تَفْعَلُ <i>tafʿalu</i>
you <sub>1,f</sub>	تَ - <i>ti</i>	فَعَلْتِ <i>faʿalti</i>	يَ - <i>ī</i>	تَفْعَلِينَ <i>tafʿalīna</i>
I	تُ <i>tu</i>	فَعَلْتُ <i>faʿaltu</i>	<i>invisible</i>	أَفْعَلُ <i>ʿafʿalu</i>

Person	Completed- action doer pronoun	Completed- action verb with doer pronoun	Incomplete- action verb doer pronoun	Incomplete- action verb with doer pronoun in the u-state
they <sub>2,m</sub>	ا -ā	فَعَلَا <i>faealā</i>	ا -ā	يَفْعَلَانِ <i>yafealāni</i>
they <sub>2,f</sub>	ا -ā	فَعَلَتَا <i>faealatā</i>	ا -ā	تَفْعَلَانِ <i>tafealāni</i>
you <sub>2</sub>	تُمَا -tumā	فَعَلْتُمَا <i>faealtumā</i>	ا -ā	تَفْعَلَانِ <i>tafealāni</i>
they <sub>3+,m</sub>	و -ū	فَعَلُوا <i>faealū</i>	و -ū	يَفْعُلُونَ <i>yafealūna</i>
they <sub>3+,f</sub>	نَ -na	فَعَلْنَ <i>faealna</i>	نَ -na	يَفْعُلْنَ <i>yafealna</i>
you <sub>3+,m</sub>	تُمْ -tumā	فَعَلْتُمْ <i>faealtum</i>	و -ū	تَفْعُلُونَ <i>tafealūna</i>
you <sub>3+,f</sub>	تُنَّ -tunna	فَعَلْتُنَّ <i>faealtunna</i>	نَ na	تَفْعُلْنَ <i>tafealna</i>
we	نَا nā	فَعَلْنَا <i>faealnā</i>	invisible	نَفْعَلُ <i>nafealu</i>

Note the following:

- The verb تَفْعَلُ is used both for “she” and “you<sub>2m</sub>” doers. Only context will be able to help us differentiate between the two.
- In incomplete action verbs which have invisible doer pronouns, the u-state of the verb is indicated by the *u*-mark ُ on the final letter of the verb.
- For incomplete-action verbs that have ا, و, or ي as the doer pronoun, the u-state is indicated by an extraneous ن added to the end of the verb.
- And for the remaining incomplete action 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 completed-action verbs. For example:

يَجْلِسُ الرَّجَالُ وَيَأْكُلُونَ وَيَشْرَبُونَ.

*yajlisu -rrijālu wa ya'kulūna wa yashrabūna.*

“The men sit and (they) eat and (they) drink.”

### 17.8 Future

The incomplete-action verb is used to express both the present (habitual and progressive) and future tenses. Sometimes all meanings are meant in the same expression. And if only one of the meanings is intended, context can be sufficient to determine which is intended. So, for example,

يَذْهَبُ الرَّجُلُ  
*yaz·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 incomplete-action 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 الرَّجُلُ  
*sayaz·habu -rrajulu.*  
and  
سَوْفَ يَذْهَبُ الرَّجُلُ  
*sawfa yaz·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 completed-action verbs, incomplete-action verbs too can be negated by placing the particle مَا before them. This negates the meaning of the verb usually for the present tense. For example,

مَا يَذْهَبُ الرَّجُلُ  
*mā yaz·habu -rrajulu.*



“The man does not go.” or,  
 “The man is not going.”

### 17.9.2 Negation using لا *lā*

In addition to لا *mā*, incomplete-action verbs can be negated using لا *lā* in the same manner. In addition to negating the meaning of the verb for the present tense, it can also negate the meaning for the future tense.

لَا يَذْهَبُ الرَّجُلُ

*lā yaz-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 لا *mā* and لا *lā* when negating verbs.



## Chapter 18

### The verbal-noun of doing

#### 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 “doing” verbal-noun, that we shall study in this chapter.

Consider the following form 1 verb:

Root	Completed-action verb	Incomplete-action verb (u-state)	Doing verbal-noun
«ذهب»	ذَهَبَ “he went”	يَذْهَبُ “he goes”	ذَهَاب “going”

The doing verbal-noun associated with this verb is ذَهَاب *zahāb*. 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 completed-action verb for the singular masculine absentee participant “he”, the corresponding incomplete-action verb, and their doing verbal-noun are given together, in sequence. The doing verbal-noun is given in the a-state, because of a usage that we shall learn in a later chapter, if Allāh wills. This is how verb definitions are traditionally found in Arabic dictionaries. And the English meaning is given using the dictionary definition, in this case, the phrase: “to go”.

## 18.2 Patterns of the doing verbal-noun for form 1 verbs

The patterns of the doing verbal-noun for form 1 verbs are very variable. It is best to learn the doing verbal-noun when you learn a new verb. Having said that, there are some general trends which may be useful to keep in mind:

1. If the verb takes a direct doer, then the completed-action verb must necessarily be of the pattern *فَعَلَ faʿala* or *فَعِلَ faʿila* (because completed-action verbs of the pattern *فَعُلَ faʿula* never take a direct doer). In this case:
  - a. The doing verbal-noun for many verbs, in general, tends to be *فَعَلٌ faʿl*. Examples:
    - *فَتَحَ يَفْتَحُ فَتْحًا* “to open (هـ s.th.)”
    - *أَخَذَ يَأْخُذُ أَخْذًا* “to take (هـ s.th.)”
    - *حَمَدَ يَحْمَدُ حَمْدًا* “to praise (هـ s.o.)”
  - b. If the verb does not take a direct doer, then:
    - a. If the completed-action verb is of the pattern *فَعِلَ faʿila*, then:
      - i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the doing verbal-noun tends to be, in general, of the pattern *فَعَلٌ faʿal*. Examples:
        - *تَعَبَ يَتْعَبُ تَعَبًا* “to become tired”
        - *جَزَعُ يَجْزَعُ جَزَعًا* “to be impatient”
        - *أَسَفُ يَأْسِفُ أَسْفًا* “to be sorrowful”
      - ii. If, instead, the meaning of the verb denotes being a color, then the doing verbal-noun is usually of the pattern *فُعْلَةٌ fueḷah*. Examples:
        - *خَضِرُ يَخْضِرُ خُضْرَةً* “to be green”
        - *سَمِرُ يَسْمَرُ سَمَرَةً* “to be brown”
      - iii. If, instead, the meaning of the verb denotes some work or effort, then the doing verbal-noun tends to be of the pattern *فُعُولٌ fueṭl*. Example:
        - *قَدِمَ يَقْدُمُ قُدُومًا* “to arrive”
      - iv. If, instead, the meaning of the verb denotes some static quality, then the doing verbal-noun tends to be of the pattern *فُعُولَةٌ fueṭlah*. Example:
        - *يَبِسُ يَبْيَسُ يَبُوسَةً* “to be dry”
    - b. If the completed-action verb is of the pattern *فَعَلَ faʿala*, then:
      - i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the doing verbal-noun tends to be, in general, of the pattern *فُعُولٌ fueṭl*. 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 doing verbal-noun is usually of the pattern فُعَال *fueāl*. Examples:
- سَعَلَ يَسْعَلُ سَعَالًا “to cough”
- iii. If, instead, the meaning of the verb denotes travelling, then the doing verbal-noun is usually of the pattern فَعِيل *faeīl*. Examples:
- رَحَلَ يَرَحُلُ رَحِيلًا “to depart”
- iv. If, instead, the meaning of the verb denotes a sound, then the doing verbal-noun is usually of the pattern فَعِيل *faeīl* or فُعَال *fueāl*, or both. Examples:
- صَرَخَ يَصْرُخُ صَرِيحًا وَصُرَاخًا “to scream”
3. If the verb denotes a craft or a profession or a rank, then the doing verbal-noun is often of the pattern فَعَالَة *feālah*. Examples:
- تَجَرَ يَتَجَرُّ تِجَارَةً “to trade”
  - أَمَرَ يَأْمُرُ إِمَارَةً “to be a commander”
4. If the completed-action verb is of the pattern فَعَّلَ *faeula*, then the doing verbal noun tends to be of the pattern فُعُولَة *fueūlah* or فَعَالَة *feālah*. Examples:
- صَعَّبَ يَصْعَبُ صُعُوبَةً “to be difficult”
  - شَجَّعَ يَشْجَعُ شَجَاعَةً “to be brave”

As mentioned earlier, these are only general trends and there are many verbs that have doing verbal-nouns which don't fall under the above rules.

### 18.3 Usage of the doing verbal-noun

#### 18.3.1 State and definiteness

The doing verbal noun 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 doing verbal noun in a sentence like this:

فَرَغَ زَيْدٌ مِنَ الْأَكْلِ.  
*faragha zaydun mina -lʾakli.*  
 “Zayd got done with eating.”

Note how the doing verbal noun الْأَكْلُ *alʾakli* gives the meaning of the action of the verb “eating”. But since it is a noun, it obeys the rules for nouns, like being in the i-state when preceded by the preposition مِنْ *min*.

Another point worth noting is that we have made it definite by saying *الْأَكْلُ* *ʾalʾakli* instead of saying *أَكْلٌ* *ʾaklin* for the meaning of “eating”. This is because, as we explained in section ??, the definite noun is usually used in Arabic to give a general meaning, where in English we would not use “the”. This may be a good time to re-read that section.

Having said that, the indefinite doing verbal-noun 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:

فَرَّغَ مِنْ عَمَلٍ صَعْبٍ.

*faraghā min ʿamalin ṣaʿbin.*

“He got done with a [certain] difficult work.”

### 18.3.2 With a doer

A doer may be used with the doing verbal-noun to show who is doing the action. In this case, the doing verbal-noun and the doer are usually placed in an annexation. The doing verbal-noun shall be the annexe noun and the doer shall be in the i-state as the base noun in the annexation. For example, consider the verb *قَرَأَ يَقْرَأُ قِرَاءَةً* “to read”. We can say:

سَمِعْتُ قِرَاءَةَ زَيْدٍ.

*samiʿtu qirāʾata zaydin.*

“I heard Zayd’s reading.”

The doer may similarly be a pronoun, in which case, as usual, attached pronouns are used. So we can say:

سَمِعْتُ قِرَاءَتَهُ.

*samiʿtu qirāʾatahu.*

“I heard his reading.”

### 18.3.3 With an indirect doee

If a verb uses a particular preposition with indirect does, and the doing verbal-noun of that verb is to be used with an indirect doee, then that same preposition is used with the doing verbal-noun.

For example the verb *ذَهَبَ يَذْهَبُ ذَهَابًا إِلَى* “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 doing verbal noun, thus:

تَعَبْتُ مِنَ الذَّهَابِ إِلَى الْمَدِينَةِ الْبَعِيدَةِ.

*taʿibtu mina -zzahābi ʾilā -lmaḍīnati -lbaʿīdati.*

“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 verbal-noun, as explained in the previous section. For example,

حَزَنْتُ مِنْ ذَهَابِ زَيْدٍ إِلَى مَدِينَةٍ بَعِيدَةٍ.  
*ḥazintu min zahābi zaydin ʾilā madīnatin baʿīdatin.*  
 “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 doing verbal noun, then we may deal with it in one of three ways:

##### 18.3.4.1 The direct doee in the i-state in an annexation with the doing verbal noun

In the first method, the direct doee is in the i-state as the base noun in an annexation with the doing verbal-noun. This method is used when the doer of the verbal noun is not mentioned with the doing verbal-noun, or when there is no other phrase between the doing verbal-noun and the direct doee. For example,

فَرَعَ زَيْدٌ مِنْ قِرَاءَةِ الْكِتَابِ.  
*faragha zaydun min qirāʾati -lkitābi.*  
 “Zayd got done with reading the book.”

In this sentence, الْكِتَابُ *ʾalkitābi* “the book” is the direct doee of the doing verbal-noun قِرَاءَةُ *qirāʾati* “reading”. The doer زَيْدٌ *zayd* “Zayd” is only mentioned in the beginning of the sentence but not again with the doing verbal-noun. Therefore, the direct doee الْكِتَابُ *ʾalkitābi* “the book” is allowed to be put in an annexation with the doing verbal noun thus: قِرَاءَةُ *qirāʾati* -*lkitābi* “reading the book”.

Instead of a noun, the direct doee may be a pronoun instead. For example,

قَرَأَ زَيْدٌ الْكِتَابَ فَفَرَغَ مِنْ قِرَاءَتِهِ.  
*qarāʾa 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 doing verbal-noun by placing it in an annexation with the doing verbal-noun. So how do we know whether the base noun in an annexation with a doing verbal-noun 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 قِرَاءَةُ *qirāʾati* -*lkitābi* “reading the book”, the meaning of

“reading” makes it clear that *اَلْكِتَابُ* *alkitābi* can only be a doer, 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 doer. Consider the verb *صَرَبَ يَصْرِبُ صَرْبًا* “to beat (ه s.o.)”. If we form an annexation using its doing verbal-noun, thus: *صَرْبُ زَيْدٍ* *ḍarbu zaydin*, we cannot know whether Zayd is the doer (the one doing the beating), or the doer (the one getting beaten). In this case, we will need more context to help us determine whether Zayd is the doer or the doer. Here are a few sentences that may help illustrate this point:

*صَرَبَ زَيْدٌ عَمْرًا. سَمِعَ الْأَبُ صَرْبَ زَيْدٍ فَغَضِبَ عَلَيْهِ. فَتَدِمَ زَيْدٌ مِنْ صَرْبِ عَمْرٍو.*  
*ḍaraba zaydun ʿamran. samiea -lʾabu ḍarba zaydin faḡhaḍiba ʿalayhi. fa nadima zaydun min ḍarbi ʿamrin.*

“Zayd beat ʿAmr. The father heard Zayd’s beating so he became angry with him. So, Zayd became remorseful of beating ʿAmr.”

We can see that the meaning of the sentences help us determine that in the phrase *صَرْبُ زَيْدٍ* *ḍarba zaydin*, Zayd is the doer, and in *صَرْبِ عَمْرٍو* *ḍarbi ʿamrin*, ʿAmr is the doer.

### 18.3.4.2 The direct doer in a-state following the doing verbal-noun

The second way to deal with a direct doer and a doing-verbal noun is to put it in the a-state after the doing verbal-noun. This is usually done when the doer is mentioned with the doing verbal-noun in an annexation with it. The direct doer is then placed after the doer in the a-state. For example, we can re-word the previous example:

*صَرَبَ زَيْدٌ عَمْرًا. سَمِعَ الْأَبُ صَرْبَ زَيْدٍ عَمْرًا فَغَضِبَ عَلَيْهِ. فَتَدِمَ زَيْدٌ مِنْ صَرْبِهِ عَمْرًا.*  
*ḍaraba zaydun ʿamran. samiea -lʾabu ḍarba zaydin ʿamran faḡhaḍiba ʿalayhi. fa nadima zaydun min ḍarbihi ʿamran.*

“Zayd beat ʿAmr. The father heard Zayd’s beating ʿAmr so he became angry with him. So, Zayd became remorseful of his beating ʿAmr.”

Notice that in *صَرْبِهِ عَمْرًا* *ḍarbihi ʿamran* “his beating ʿAmr”, the doer is a pronoun instead of a noun. This is permissible, and is in line with other usages we have learned so far.

The doer noun in the a-state, too, may be replaced with a pronoun, but just like when the attached doer pronoun is separated from its verb it has



to instead be attached to the prefix *إِيَّ* *ʾiyyā*, here too this prefix is used. For example,

أَلِمَ عَمْرُو مِنْ ضَرْبِ زَيْدٍ إِيَّاهُ.  
*ʿalima ʿamrun min ḍarbi zaydin ʾiyyāhu.*  
 “ʿAmr was in pain from Zayd’s beating him.”

This usage of putting the direct doer in the a-state after the doing verbal noun is not only done when the doer is mentioned with the doing verbal noun. But it is also done when the direct doer is separated from the doing verbal-noun by some other words, like a prepositional phrase. For example,

فَرَعْتُ مِنَ الْقِرَاءَةِ فِي الْمَكْتَبَةِ كِتَابًا.  
*faraghtu mina -lqirāʿati fi -lmaktabati kitāban.*  
 “I got done with reading, in the library, a book.”

The prepositional phrase *فِي الْمَكْتَبَةِ* *fi -lmaktabati* in the above example is placed between the doing verbal-noun and the doer for effect. It could, of course, also have been placed after the doer, in a more normal fashion. In this case, it would be preferred for the doing verbal-noun and the doer to be placed in an annexation, in the manner we have already learned.

فَرَعْتُ مِنْ قِرَاءَةِ كِتَابٍ فِي الْمَكْتَبَةِ.  
*faraghtu min qirāʿati kitābin fi -lmaktabati.*  
 “I got done with reading a book in the library.”

#### 18.3.4.3 The direct doer in i-state preceded by the preposition *لِ*

The third way to deal with a direct doer and a doing-verbal noun is to put it in the i-state preceded by the preposition *لِ* *li*. This is usually done in one of the following scenarios:

1. When the doing verbal-noun is indefinite and immediately precedes the direct doer. Example:

فَرَعْتُ مِنْ قِرَاءَةِ لِلْكِتُبِ.  
*faraghtu min qirāʿatin lilkutubi.*  
 “I got done with a reading of the books.”

This sentence can be used to indicate one particular instance of reading the books. As opposed to saying *قِرَاءَةُ الْكِتُبِ* *qirāʿati -lkutubi* which would indicate that the reading was general or complete.

2. When the doer comes between the doing verbal-noun and the doer. Example,

أَلِمَ عَمْرُو مِنْ ضَرْبِ زَيْدٍ لَهُ.

*ʿalima ʿamrun min ḍarbi zaydin lahu.*

“ʿAmr was in pain from Zayd’s beating him.”

This is as an optional alternative to putting the doer in the a-state, in the manner we have already learned in the previous section:

أَلِمَ عَمْرُو مِنْ ضَرْبِ زَيْدٍ إِيَّاهُ.

*ʿalima ʿamrun min ḍarbi zaydin ʿiyyāhu.*

“ʿAmr was in pain from Zayd’s beating him.”

#### 18.4 Multiple doing verbal-nouns for the same verb

It is possible, and fairly common, for verbs to have more than one doing verbal-noun. Usually, each of the doing verbal-nouns 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 doing verbal noun in a sentence:

تَعَبَ زَيْدٌ مِنْ حَمْلِهِ لِلْكِتَابِ الثَّقِيلَةِ.

*taʿiba zaydun min ḥamlīhi lilkutubi -ththaqīlati.*

“Zayd became tired from his carrying the heavy books.”

There exists another meaning for this verb with its own doing verbal-noun: حَمَلَ يَحْمِلُ حَمَلَةً which means “to launch an attack (عَلَى on s.o.)” Here is an example of its doing verbal noun in a sentence:

دَهِشَ الْقَوْمُ مِنْ حَمَلَةِ الْعَدُوِّ عَلَيْهِمْ.

*dahisha -lqawmu min ḥamlati -laduwwi ʿalayhim.*

“The people were astonished at the attack launched by the enemy on them.”

Sometimes the meaning between the multiple doing verbal-nouns is only slight. Consider, for example, the verb جَهَلَ يَجْهَلُ “to not know, or to be ignorant (هـ of s.th.)”

It has two doing verbal-nouns: جَهْلٌ *jahl* and جَهَالَةٌ *jahālah* which have meanings that are close to each other.

جَهْلٌ *jahl* is the more simple doing verbal-noun used for not knowing something. For example,

مَا فَعَلَ زَيْدٌ الْوَاجِبَ لِجَهْلِهِ إِيَّاهُ.

*mā faʿala zaydunī -lwājiba lijahlīhi ʿiyyāhu.*

“Zayd did not do the obligatory [work] because of his not knowing it.”

جَهَالَةٌ *jahālah* has the more abstract meaning of “ignorance”. For example,

نَفَرَ الْمُسْلِمُ مِنْ جَهَالَةِ الْمُشْرِكِينَ.

*nafara -lmuslimu min jahālati -lmushrikīna.*

“The Muslim was repulsed by the ignorance of the pagans.”

As a general rule of thumb, the fewer letters in a doing verbal-noun, the simpler its meaning. And doing verbal-nouns of the pattern فَعَالَة *faʿālah* tend to have an abstract meaning.

### 18.5 Doing verbal-nouns re-used as common nouns

There are many doing verbal-nouns, 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 ه s.o. about s.th.)”. The doing verbal-noun سُؤَالٌ *suʿālun* can be used with its verbal meaning: “questioning”. For example,

سَئِمَ الْأَبُ مِنْ كَثْرَةِ سُؤَالِ ابْنِهِ إِيَّاهُ.

*saʿima -lʾabu min kathrati suʿālī -bnihi ʾiyyāhu.*

“The father became weary from the excessiveness of his son’s questioning him.”

سُؤَالٌ *suʿālun*, in addition to being a doing verbal-noun “questioning” is re-used as a common noun with the meaning “a question” and the broken plural أسْئِلَةٌ *ʾasʾilah* “questions”. So, for example, we can say:

كَتَبَ الْأُسْتَاذُ سُؤَالًا عَلَى السَّبُّورَةِ.

*kataba -lʾustāzu suʿālan ʿala -ssabbūratī.*

“The professor wrote a question on the board.”

### 18.6 Common nouns re-used as doing verbal-nouns

Just as some doing verbal-nouns are re-used as common nouns, there are some common nouns that may be re-used as doing verbal-nouns. For example, the verb فَعَلَ يَفْعَلُ “to do (هـ an action)” has the doing verbal-noun فَعْلٌ *faʿlun*.

There is an associated common noun from this root: فِعْلٌ *fiʿlun* “an act”. This common noun is frequently used in place of the doing verbal-noun فَعْلٌ *faʿlun*. For example:

طَلَبَ الْأُسْتَاذُ مِنَ التَّلَامِيذِ فِعْلَ الْوَاجِبِ.

*ṭalaba -lʾustāzu mina -ttalāmīza fiʿla -lwājibī.*

“The professor wanted from his students the doing of the obligatory [work].”

**18.7 TODO**

Add multiple doeses with masdar

Work in progress. Not ready for study.

## Chapter 19

### The verbal-nouns of the doer and the doee

#### 19.1 Introduction

In the previous chapter we studied the verbal-noun of doing. In this chapter we shall study two more kinds of verbal-nouns. These are the doer verbal-noun and the doee-verbal noun. 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 verbal-noun 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 verbal-noun is قَارِئٌ *qāriʾ* “a reader”.

#### 19.2 Pattern of the doer verbal-noun

We saw in the previous chapter that the pattern for the doing verbal-noun for form 1 verbs was very variable. In contrast, the pattern for the doer verbal-noun for form 1 verbs is fixed. It is always on the pasttern فَاعِلٌ *fāʿil*. Also, the doer verbal-noun is modified for gender and number. Its forms its feminine by appending ة thus: فَاعِلَةٌ. It takes sound plurals: the -ūn for the masculine, and the -āt plural for the feminine. In many case, it may also have broken plurals. Here is a table showing these modifications for the u-state. You should be able to extend them for the a-state and i-state.

Number	Masculine	Feminine
singular	فَاعِلٌ <i>fāʿilun</i>	فَاعِلَةٌ <i>fāʿilatun</i>
dual	فَاعِلَانِ <i>fāʿilāni</i>	فَاعِلَتَانِ <i>fāʿilatāni</i>
plural	فَاعِلُونَ <i>fāʿilūna</i>	فَاعِلَاتٌ <i>fāʿilātun</i>

### 19.3 The doer verbal-noun as a noun

Like the doing verbal-noun, the doer verbal noun occupies a place that is between a noun and a verb. The basic, most essential, meaning of the doer verbal noun 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 verbal-noun is سَائِل. Since it refers to the doer of this verb, we can translate it as “a questioner<sub>m</sub>”.

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 sā'ilun wasayaqdamu su'ālan.*

“A questioner<sub>m</sub> will arrive and he will ask a question.”

In the above sentence, the doer verbal-noun is being described as performing the action of the verb in the future.

Here is another example:

سَأَلَتِ الْفَقِيهَةَ سَائِلَةً عَنْ أَمْرٍ.

*sā'alati -lfaqiha sā'ilatun 'an 'amrin.*

“A questioner<sub>f</sub> asked the jurist about a matter.”

In the above sentence, the doer verbal-noun is being described as having performed the action of the verb in the past.

Doer verbal-nouns 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 verbal-noun is قَاتِل “a killer<sub>m</sub>”. Its sound plural is قَاتِلُونَ *qātilūna* and its broken plurals are قُتَال *quttāl* and قَتَلَةٌ *qatalah*. Any of these could be used but the broken plural is often preferred.

هَرَبَ قَتَلَةُ الرَّجُلِ إِلَى مَخْبَأِهِمْ.

*haraba qatalatu -rrajuli 'ilā makhba'ihim.*

“The killers of the man fled to their hideout.”

## 19.4 The doer verbal-noun as a verb

We have learned that the essential meaning of the doer verbal-noun is the doer of the action of the verb from which it is derived. In addition to this essential meaning, the doer verbal-noun 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 incomplete-action verb. The doer verbal-noun does not replace the completed-action verb. We will now explain this usage.

### 19.4.1 Usage of the doer verbal-noun as a present tense verb

Consider the following sentence:

يَذْهَبُ زَيْدٌ إِلَى الْمَدْرَسَةِ.  
*yaz-habu zaydun ʾilā -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 incomplete-action verb with the indefinite doer verbal-noun. So we get:

زَيْدٌ ذَاهِبٌ إِلَى الْمَدْرَسَةِ.  
*yaz-habu zaydun ʾilā -lmadrasati.*  
 “Zayd is going to school.”

Note that the same preposition إِلَى *ʾilā* “to” is used with the doer verbal-noun as is used with the verb. Also note that this is now a subject-information sentence instead of a verbal sentence. زَيْدٌ *zaydun* “Zayd” is the subject, and ذَاهِبٌ *zāhibun* is part of the information.

This usage of the doer verbal-noun to indicate that the action of the verb is occurring at present is mostly done for what we call *verbs of posture* and *verbs of motion*.

Verbs of posture denote a static position or activity of the doer’s body and include verbs like sitting, standing, lying down, sleeping, etc.

Verbs of motion denote a moving action of the doer’s body and include verbs like going, coming, running, etc.

So, if, for example, we say,

زَيْنَبٌ جَالِسَةٌ عَلَى هَذَا الْكُرْسِيِّ.

*zaynabu jālisatun ʿala hāza -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 هَذَا الْكُرْسِيِّ.*

*tajlisu zaynabu ʿala hāza -lkursiyyi.*

“Zaynab sits on this chair.”

this indicates that Zaynab usually sits on this chair.

If this usage of the doer verbal-noun 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 incomplete-action 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-information sentence.

#### 19.4.2 Usage of the doer verbal-noun as a future tense verb

The doer verbal-noun 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 verbal-noun 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”.

##### 19.4.2.1 With an indirect doee

Here is an example of the usage of the doer verbal-noun as a future tense verb with an indirect doee:

*أَنَا ذَاهِبٌ إِلَى بَيْتِ صَدِيقِي فِي الصَّبَاحِ.*

*ʾana zāhibun 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 الصَّبَاحِ fi -ṣṣabāḥi* “in the morning” to be omitted for the same meaning. In that case, surrounding context could tell us that the person is intending to go in the future, and is not actually in the process of going there at present.

Here is another example (by a female speaker):



عِنْدِي كُرَّةٌ فِي الْبَيْتِ فَأَنَا رَاجِعَةٌ إِلَى الْبَيْتِ وَلَاعِبَةٌ بِهَا.  
*eindī kuratun fi -lbayti fa'ana rāji'eatun 'ila -lbayti walā'ibatun bihā.*  
 “I have a ball at home, so I’m going to go home and play with it.”

#### 19.4.2.2 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 incomplete-action verb. So we could also have said:

سَأَذْهَبُ إِلَى بَيْتِ صَدِيقِي.  
*sa'az·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 verbal-noun is that using the doer verbal-noun signifies more emphasis, or, as a possible consequence of the emphasis, that the action is more imminent. That is:

أَنَا ذَاهِبٌ ...  
*'ana zāhibun ...*  
 “I will [definitely] go ...”  
 or  
 “I’m going to go ...”

سَأَذْهَبُ ...  
*sa'az·habu ...*  
 “[Soon] I will go ...”

#### 19.4.2.3 With a direct doee

If a verb takes a direct doee, and we wish to use the direct doee with the verb’s doer verbal-noun when the doer verbal-noun is acting as a verb, then we may deal with it in one of three ways:

1. The direct doee in a-state following the doer verbal-noun

The most basic method of dealing with a direct doee of a doer verbal noun is by placing it in the a-state right after the doer verbal-noun. Here is an example,

قَدْ دَخَلَ الْمَدِينَةَ رَجُلٌ شَرِيرٌ. هُوَ قَاتِلٌ سُكَّانِهَا.  
*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 i-state annexed to the doer verbal-noun

The combination of the doer verbal-noun and following direct doee in the a-state is often replaced with an annexation of the doer verbal-noun to the i-state direct doee. So, for example, instead of the above example, we can say:

قَدْ دَخَلَ الْمَدِينَةَ رَجُلٌ شَرِيرٌ. هُوَ قَاتِلٌ سُكَّانِهَا.

*qad dakhala -lmadīnata rajulun sharīrun. hua qātīlu sukkānihā.*

“An evil man has entered the city. He is going to kill its residents.”

Note that قَاتِلٌ سُكَّانِهَا *qātīlu sukkānihā*. can also support the non-verbal meaning of the doer verbal-noun: “killer of its residents”, i.e., he has already killed its residents in the past. So, when an annexation is used with a doer verbal-noun, we will often need surrounding context to tell us whether the verbal (incomplete-action) meaning is intended, or the noun meaning.

This usage of annexing the doer verbal-noun to the i-state direct doee instead of employing the more basic usage of the doer verbal-noun and a following a-state direct doee is optional, but fairly common. In fact, when the doer-verbal noun ends with an *n*-mark, and the direct doee begins with اَلْ *ʾal* “the”, then the annexation usage becomes predominant over the basic a-state usage. So we will be more likely to see:

أَنَا فَاعِلُهُ.

*ʾana fāʿiluhu.*

instead of:

أَنَا فَاعِلٌ بِإِيَّاهُ.

*ʾana fāʿilun ʾiyyāhu.*

for the meaning: “I will do it.” Note again, that the latter sentence could also support the nounal meaning of the doer-verbal noun: “I am its doer.”, i.e., “the one who did it.”

Similarly, it will be more common to find:

هُوَ قَاتِلُ النَّاسِ.

*huwa qātīlu -nnāsi.*

instead of:

هُوَ قَاتِلٌ لِلنَّاسِ.

*huwa qātīluni -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 verbal-noun to its direct doee in the i-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(the-direct-doe-in-i-state-preceded-by-the-preposition-%D9%84-li) for doing verbal-nouns, the direct doee can follow the doer verbal-noun in the i-state preceded by the preposition *li*.

This is often optional, as an alternative to the above two methods. For example,

هُوَ قَاتِلٌ لَهُمْ.  
*huwa qātilun lahum.*  
 “He will kill them.”

Using *li* in this manner is also a technique to move the direct doee before the doer verbal-noun for effect, if desired. For example,

هُوَ لَهُمْ قَاتِلٌ.  
*huwa lahum qātilun.*  
 “He will kill them.”

### 19.4.3 The definite doer verbal-noun as a verb

So far we have seen only an indefinite doer verbal-noun being used with the meaning of an incomplete-action verb. However, the definite doer verbal-noun, too, can give this meaning. The meaning is often in the present tense. Here are some examples:

With an indirect doee:

قَدِمَ زَيْدٌ الْأَذَاهِبُ إِلَى الْجَامِعَةِ.  
*qadima zayduni -zzāhibu ʾila -ljāmiʿati.*  
 “Zayd, the one who goes to the university, has arrived.”

With a direct doee in the a-state:

هَرَبْتُ مِنَ الْأَسَدِ الْأَكِلِ الْإِنْسَانَ.

*harabtu minā -lʿasadi -lʿākilu -lʿinsāna.*

“I fled from the lion, the one that eats man.”

With a direct doee in the i-state preceded by the preposition ل *li*:

*سَيَنْجَحُ الطَّالِبُ التَّارِكُ لِلَّهِو.*

*sayanjahu -ttālibu -ttāriku lillahwi.*

“The student, the one who leaves idle amusement, will succeed.”

#### 19.4.4 Plurals of the doer verbal-noun when used as a verb

We mentioned in section 19.3 that doer-verbal nouns when used with their nounal meaning often have broken plurals along with their sound plural. We gave the example of the doer verbal-noun قَاتِل *qātil* “a killer<sub>m</sub>.” with the sound plural is قَاتِلُونَ *qātilūna* and the broken plurals قَتَّلَ *quttāl* and قَتْلَةٌ *qatalah*.

When the doer verbal-noun is used as a verb, only the sound plural is permitted to be used, and the broken plurals, if any are not used. So we can only say:

*هُمْ قَاتِلُونَ النَّاسَ.*

*hum qātilūna -nnāsa.*

and

*هُمْ قَاتِلُوا النَّاسَ.*

*hum qātīlu -nnāsi.*

for

“They will kill the people.”

not, for example

× *هُمْ قَتَّلَ النَّاسَ.*

(In the second sentence, the ن of قَاتِلُونَ is omitted because it is an annexe noun).

#### 19.5 The doee verbal-noun

The doee verbal-noun for form 1 verbs is on the pattern مَفْعُول *mafeūl*. It carries the meaning of the person or thing to whom the action of the verb has been done. For example, the doee verbal-noun for the verb قَتَلَ يَقْتُلُ قَتْلًا “to kill (s.o.)” is مَقْتُول *maqtūl* and means “a killed person”.

##### 19.5.1 The plural of the doee verbal noun

The doee verbal-noun almost always takes the sound plurals *-ūn* for masculine intelligent beings, and *-āt* otherwise. Therefore the plural of the doee verbal-noun مَقْتُول *maqtūl* “a killed person<sub>m</sub>.” is مَقْتُولُونَ *maqtūlūna* “killed

persons<sub>m</sub>.” and the plural of the doee verbal-noun مَقْتُولَةٌ *maqtūlah* “a killed person<sub>f</sub>” is مَقْتُولَاتٌ *maqtūlāt* “killed persons<sub>f</sub>”.

There are only a few doee verbal-nouns that, as an exception, have broken plurals. The broken plural for these exceptions is than always on the pattern مَفَاعِيلٌ *mafāeīl*<sup>2</sup>. For example, the doee verbal-noun for the verb لَعَنَ بِأَعْنٍ لَعْنًا “to curse (ه s.o.)” is مَلْعُونٌ *maleūn* “accursed” and its plural is مَلَاعِينٌ *malāeīm*<sup>2</sup>.

### 19.5.2 Usage of the doee verbal-noun

Much of what has been said regarding the doer verbal-noun applies to the doee verbal-noun as well: The doee verbal-noun may be used with a verbal meaning for the incomplete-action 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.”

Unlike the doer verbal-noun which can take does, since the doee verbal-noun is itself the doee, there is no question of it taking other does. So this does simplify matters.

### 19.5.3 The doee verbal-nouns 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 خَادِثَةٍ.  
*saʿala zaydun zaynabā ʿan ḥādithah.*

“Zayd questioned Zaynab about an accident.”

In this sentence, زَيْدٌ *zaydun* “Zayd” is the doer. The corresponding doer verbal-noun that refers to him is سَائِلٌ *sāʾil* “a questioner<sub>m</sub>”. Next, زَيْنَبٌ *zaynabā* “Zaynab” is the direct doee. The corresponding doee verbal-noun that refers to her is مَسْئُولَةٌ *masʾūlah* “a questioned person<sub>f</sub>”. But how, now, do we refer to the indirect doee: خَادِثَةٌ *ḥādithatin* “an accident”? The answer is that the doee verbal-noun referring to this indirect doee is مَسْئُولٌ عَنْهَا *masʾūl ʿanhā* “a thing<sub>f</sub> questioned about”.

Let’s analyze this term مَسْئُولٌ عَنْهَا *masʾūl ʿanhā* “a thing questioned about” carefully. The first word is مَسْئُولٌ *masʾūl* which shall always be singular masculine, regardless of the gender and number of the indirect doee. The second word is عَنْهَا *ʿanhā* “about it”. Here عَنْ *ʿan* is the same preposition

that has been used with the verb. And هَا *hā* is the pronoun that refers to the indirect doee حَدِثَةٌ *ḥadithatin* “an accident”. If the number or gender of the indirect doee were to change then this would be reflected in this pronoun.

So, for example, if we say,

نَظَرَ زَيْدٌ إِلَى الرِّجَالِ.

*naẓara zaydun ʿila -rrijālī.*

“Zayd looked at the men.”

then, the doee verbal-noun that refers to الرِّجَالِ *ʿarrijālī* “the men” is مَنْظُورٌ إِلَيْهِمْ *manẓūr ʿilayhim* “persons<sub>m</sub>. looked at”.

If doee verbal-nouns of indirect doees are used in sentences then it is the first word (in this case مَنْظُورٌ *manẓūrun*) that changes for definiteness and state (but not for gender or number, as already discussed). Here are some examples:

From the verb لَعَبَ يَلْعَبُ لَعِبًا “to play (هـ s.th.)”:

هَذِهِ الْكُرَى هِيَ الْمَلْعُوبُ بِهَا.

*hāzi -lkurā hiya -lmaḥlūbu bihā.*

“These balls are the ones played with.”

From the verb أَمَرَ يَأْمُرُ أَمْرًا “to order (هـ s.o. ب to do s.th.)”:

فَعَلَ الْغُلَامُ الْأَمُورَ بِهِنَّ.

*faʿala -lghulāmu -lmaʿmūra 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 verbal-noun. 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 الْأَمُورَ بِهِنَّ *ʿalmaʿmūra bihinna*, you may find the word الْأَمُورَاتِ *ʿalmaʿmūrātī* used instead.

TODO: The doee verbal noun for indirect doees may have some ambiguity with the doee verbal for direct doees. مَسْئُولٌ عَنْهُ 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. المسؤلون عنه “the persons asked about it.”

For that matter ساءل عنه is also valid as “the questioner about it”.

### 19.6 Doer and doee verbal-nouns re-used as adjectival-nouns

Doer and doee verbal-nouns are often re-used as adjectival-nouns with meanings that are directly formed from their doer and doee meaning respectively. Here are some examples:

Verb	Doer/doee verbal-noun	Adjectival-noun meaning
نَعَمَ يَنْعَمُ نُعُومَةً “to be soft”	نَاعِمٌ	“soft”
يَبِسَ يَبْسُ يَبْسٌ “to be dried up”	يَابِسٌ	“dried up”
حَضَرَ يَحْضُرُ حُضُورًا “to be present”	حَاضِرٌ	“present (attending)”
جَمَعَ يَجْمَعُ جَمْعًا “to gather (هـ s.th.)”	جَامِعٌ	“comprehensive”
لَمَعَ يَلْمَعُ لَمْعًا وَلَمْعَانًا “to be shiny”	لَامِعٌ	“shiny”
فَتَحَ يَفْتَحُ فَتْحًا “to open (هـ s.th.)”	مَفْتُوحٌ	“open”
هـ، هَ شَهَرَ يَشْهَرُ شَهْرًا s.o., s.th.)”	مَشْهُورٌ	“famous”

#### 19.6.1 Genderizability of doer and doee verbal-nouns when re-used as adjectival-nouns

When a doer or doee verbal-noun is re-used as an adjectival-noun, then it generally retains its genderizability. For example,

بَابٌ مَفْتُوحٌ  
*babun maftuhun*  
 “an open door”

and

نَافِذَةٌ مَفْتُوحَةٌ  
*nāfizatun 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 verbal-noun is حَامِل *hāmil* “a carrier”. The adjectival-noun formed from the doer verbal-noun is “pregnant”, but because it is only applicable to females, it does not get the feminine marker ة. For example,

الْمَرْأَةُ حَامِلَةٌ.  
*ʿalmarʿatu hāmil.*

“The woman is pregnant.”

This does not affect the doer verbal-noun when it is not used with this adjectival-noun meaning. For example,

الْمَرْأَةُ حَامِلَةٌ الْمَاءِ.  
*ʿalmarʿatu hāmilatu -lmāʿ.*

“The woman will carry the water.”

or

“The woman is the water-carrier.”

### 19.6.2 Corresponding with English adjectives

Sometimes both the doer verbal-noun and the doee verbal-noun are used in Arabic with distinct meanings where we would use the same word in English. For example, the verb عَقَلَ يَعْقِلُ عَقْلًا *eaqala yaʿqilu ʿaqlan* means “to make sense (هـ of s.th.)”. Its doer verbal-noun عَاقِل *ʿāqil* means “one who makes sense (of something)” and may be re-used as an adjectival noun meaning “sensible” when it refers to a person who makes sense of something. For example,

زَيْدٌ غُلَامٌ عَاقِلٌ.  
*zaydun ḡhulāmun ʿāqil.*

“Zayd is a sensible boy.”

Its doee verbal-noun مَعْقُول *maʿqūl* means “something which makes sense” and may be re-used as an adjectival noun meaning “sensible” when it refers to a something which makes sense. For example,

هَذَا مَنَهِجٌ مَعْقُولٌ.  
*hāzā manhajun maʿqūl.*

“This is a sensible approach.”

### 19.7 Doer and doee verbal-nouns re-used as common nouns

The doer verbal-noun 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 verbal-noun of the verb سَأَلَ يَسْأَلُ سُؤَالًا *saʿala yasʿalu*



*suʿālan* is سَائِل “a questioner” with the sound plural سَائِلُونَ *sāʿilūna* and the broken plurals سُؤَال *suʿāl* and سَائِلَة *saʿalah*.

The word سَائِل *sāʿil* “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 verbal-noun or doee verbal-noun as a common noun does not prevent it from being used with its doer/doe or verbal meaning any more. سَائِل *sāʿil* 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 verbal-noun 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 verbal-nouns re-used as common nouns:

Verb	Doer/doe verbal- noun	Plural	Common noun meaning
عَلَّمَ “to know (هـ s.th.)”	عَالِم	عُلَمَاء <sup>2</sup>	“a scholar”
طَلَّبَ “to seek (هـ s.th.)”	طَالِب	طُلَّاب، طَلَبَة	“a student”
لَعِبَ “to play (هـ s.th.)”	لَاعِب	لَاعِبُونَ	“a player”
جَمَعَ “to gather (هـ s.th.)”	جَامِعَة	جَامِعَات	“a university”
جَمَعَ “to gather (هـ s.th.)”	جَامِع	جَوَامِع <sup>2</sup>	“a mosque (in which the Friday prayers are performed)”
حَدَثَ “to happen”	حَادِثَة	حَوَادِث <sup>2</sup>	“an accident”
شَرِبَ “to drink (هـ s.th.)”	شَارِب	شَوَارِب <sup>2</sup>	“a moustache”
سَخَلَ “to abrade (هـ s.th.)”	سَاحِل	سَوَاحِل <sup>2</sup>	“a seashore”
ضَمِنَ “to guarantee (هـ s.th.)”	مَضْمُون	مَضَامِين <sup>2</sup>	“a content (of a letter, etc.)”
دَخَلَ “to enter”	دَاخِل	none	“inside”
خَرَجَ “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 الْكُوبَ مِنْ دَاخِلٍ.

*ghasala -lkūba min dākhilīn.*

“He washed the tumbler from inside.”

### 19.7.1 Genderizability of doer and doee verbal-nouns when re-used as common nouns

When a doer or doee verbal-noun is re-used as a common noun, then it loses its genderizability. For example, if we wish to say “The building is a university.” we will say:

الْبِنَاءُ جَامِعَةٌ.

*‘albinā’u jāmīeah.*

“The building is a university.”

We cannot masculinize جَامِعَةٌ *jāmīeah* “a university” to جَامِعٌ *jāmīe* in order to make it match the gender of بِنَاءٌ *binā’* (masc.) “a building”. Were we to do so, then جَامِعٌ *jāmīe* would get interpreted with either:

1. Its doer verbal-noun meaning “a gatherer”:

“The building is a gatherer.”

which doesn’t make sense as a sentence.

2. Or, with the common noun meaning of جَامِعٌ *jāmīe*, if one happens to exist. There is such a meaning in this case: “a mosque (in which the Friday prayers are performed)”. So then we would get:

الْبِنَاءُ جَامِعٌ.

*‘albinā’u jāmīeun.*

“The building is a mosque (in which the Friday prayers are performed).”

3. Or, with the adjectival noun meaning of جَامِعٌ *jāmīe*, if one happens to exist. There is such a meaning in this case: “comprehensive”. So then we would get:

الْبِنَاءُ جَامِعٌ.

*‘albinā’u jāmīeun.*

“The building is comprehensive.”

None of these give the original meaning we intended: “The building is a

university.” So, in summary, once a doer or doee verbal-noun is re-used as a common noun, it loses its genderizability.

Having said this, when a doer verbal-noun is re-used as a common noun that applies to humans, both the masculine and feminine common-noun typically exist together. So for example,

عَالِم *ʿālim* is re-used as the common-noun for “a (male) scholar” with the plural عُلَمَاء <sup>2</sup>*ʿulamāʾ*. And

عَالِمَةٌ *ʿālimah* is re-used as the common-noun for “a (female) scholar” with the plural عَالِمَات *ʿālimāt*.

In such cases, i.e., when applicable to humans, the dictionary will generally only list, and supply the definition for the masculine common-noun. The reader is expected to know that its feminine exists and how to form it.

There are exceptions, however. The verb جَرَى يَجْرِي جَرًى *jarā yajrī jaryan* “to run” is formed from the root «جری». This is a weak root because of the letter ي in it, and we will study it in more detail later in chapter ???. In any case, its feminine doer verbal-noun is جَارِيَةٌ *jāriyah* and is re-used for the common noun meaning “a girl”. The masculine doer verbal noun is not re-used as a common noun for the meaning “a boy”.



## Chapter 20

### ∅-state incomplete-action verbs

#### 20.1 Introduction

In chapter 17 we mentioned that incomplete action verbs have three states (like nouns). These states are called:

- i. The u-state
- ii. The a-state
- iii. The ∅-state

We have already studied the u-state of incomplete-action verbs in chapter 17. And we will defer the study of a-state of incomplete-action verbs to chapter ???. In this chapter we will study the ∅-state incomplete-action verb.

We will also study the *verb of command* which is very similar to the ∅-state incomplete-action verb.

#### 20.2 Forming the ∅-state incomplete-action verb

Here is the u-state incomplete action verb for the singular masculine absentee participant doer “he”:

يَفْعَلُ  
*yafealu*  
“he does”

Note that, because it is in the u-state, the its final letter ends with a *u*-mark ُ. In order to form the ∅-state incomplete-action verb, we change the *u*-mark into a ∅-mark َ, thus:

يَفْعَلْ  
*yafeal*

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a *u*-mark ُ.

For participants whose doer pronoun is followed by an extra ن in the u-state verb, this final ن is dropped in order to form the Ø-state incomplete-action verb. So, for example, the u-state incomplete-action verb:

يَفْعَلَانِ

yafealāni

“they<sub>2,m</sub> do”

becomes, for the Ø-state:

يَفْعَلَا

yafealā

Here is the complete table of the Ø-state incomplete-action verb for all doer participants.

Participant	Incomplete-action verb doer pronoun	u-state incomplete-action verb	Ø-state incomplete-action verb
he	<i>invisible</i>	يَفْعَلُ	يَفْعَلُ
she	<i>invisible</i>	تَفْعَلُ	تَفْعَلُ
you <sub>1,m</sub>	<i>invisible</i>	تَفْعَلُ	تَفْعَلُ
you <sub>1,f</sub>	ي	تَفْعَلِينَ	تَفْعَلِي
I	<i>invisible</i>	أَفْعَلُ	أَفْعَلُ
they <sub>2,m</sub>	ا	يَفْعَلَانِ	يَفْعَلَا
they <sub>2,f</sub>	ا	تَفْعَلَانِ	تَفْعَلَا
you <sub>2</sub>	ا	تَفْعَلَانِ	تَفْعَلَا
they <sub>3+,m</sub>	و	يَفْعَلُونَ	يَفْعَلُوا
they <sub>3+,f</sub>	نَ	يَفْعَلْنَ	يَفْعَلْنَ (same)
you <sub>3+,m</sub>	و	تَفْعَلُونَ	تَفْعَلُوا
you <sub>3+,f</sub>	نَ	تَفْعَلْنَ	تَفْعَلْنَ (same)
we	<i>invisible</i>	نَفْعَلُ	نَفْعَلُ

Take note the following:

- The u-state and Ø-state verbs are the same for the feminine plural absentee and addressee participants:
  - يَفْعَلْنَ (they<sub>3+,f</sub>)

- تَفْعَلْنَ (you<sub>3+,f</sub>)
- The u-state and  $\emptyset$ -state verbs for the masculine plural absentee and addressee participants have a final silent *ʿalif*:
  - يَفْعَلُوا (they<sub>3+,m</sub>)
  - تَفْعَلُوا (you<sub>3+,m</sub>)
- When the  $\emptyset$ -state incomplete-action verb ends with a  $\emptyset$ -mark ْ, and the next word begins with a connecting *hamzah* ٱ then the  $\emptyset$ -mark ْ is converted to an *i* mark ِ. For example:
  - يَفْعَلُ ٱلرَّجُلُ = يَفْعَلِ ٱلرَّجُلُ

### 20.3 Uses of the $\emptyset$ -state incomplete-action verb

The u-state is the default state for incomplete-action verbs. The  $\emptyset$ -state is used only in specific cases. We will explain these below.

#### 20.3.1 With ٱ for indirect commands

The particle ٱ when connected to the front of a incomplete-action verb causes it to be in the  $\emptyset$ -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.)

The particles فَ “so” and وَ “and” are frequently used before this ٱ. The ٱ then loses its *i*-mark and gets a  $\emptyset$ -mark. Examples:

فَلْنَأْكُلْ طَعَامَنَا وَلِنَشْرَبْ شَرَابَنَا.

“So let us eat our food and drink our drink!”

لِيَجْلِسُوا عَلَى ٱلْأَرْضِ.

“You should sit on the ground!”

FIXME: Use with the addressee is exceedingly rare. Rather the verb of command should be used (below). See كتاب شرح المفصل لابن يعيش vol 4 p. 691. Add (perhaps in passive verbs chapter), how لام الأمر can be used with passive verbs for all three deputy doers, including addressee, and is infact the only way to command the deputy doer.

Also, jussive without لام الأمر is only by poetic license. See same source in the next following pages.

<https://shamela.ws/book/13301/1655#p1>

### 20.3.2 With لَا for prohibitions

The word لَا when in front of a Ø-state incomplete-action verb gives the meaning of a prohibition. In English this can be translated using “Don’t”.

For example,

لَا تَكْتُبُوا

“Don’t write<sub>3,m</sub>!”

يَا زَيْدُ، لَا تَدْخُلُ الْبَيْتَ!

“Don’t<sub>1,m</sub> enter the house!”

The particles فَ “so” and وَ “and” may be used before this لَا. Example:

فَلَا تَأْكُلْ وَلَا تَشْرَبْ!

“So don’t eat<sub>1,m</sub> and don’t drink<sub>1,m</sub>!”

Such prohibitions are generally for the addressee participant. However, rarely, they may be issued for the absentee participant as well. Example:

لَا يَمْنَعُ زَيْدًا الدُّخُولَ.

“Let him not prevent Zayd from entering!”

By the way, لَا does not force a verb to be in the u-state Ø-state. We have already seen in section 17.9.2 that لَا can be used to negate a u-state incomplete-action verb for the present and future tense. Example:

لَا يَذْهَبُ الرَّجُلُ

*lā yaz-habu -rrajulu.*

“The man does not go.” or,

“The man is not going.” or,

“The man will not go.”

### 20.3.3 With لَمْ for “did not”

The particle لَمْ when in front of an incomplete-action verb causes it to be in the Ø-state and gives it the meaning of negating the past tense. In English this can be translated using “did not”. For example,

لَمْ يَذْهَبِ الرَّجُلُ.

“The man did not go.”

We have already learned in section 6.10 that the completed-action verb is negated using the particle لَمْ. For example:



مَا ذَهَبَ الرَّجُلُ.

*mā zahaba -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:

#### 20.3.4 With لَمَّا for “did not yet”

The word لَمَّا when in front of a  $\emptyset$ -state incomplete-action verb gives the meaning “did not yet”. For example,

لَمَّا يَذْهَبُ زَيْدٌ.

“Zayd did not go yet.”

#### 20.3.5 Other uses of the $\emptyset$ -state incomplete-action verb

The  $\emptyset$ -state incomplete-action verb is also used for *consequential actions* and in *conditional statements*. We will deal with these in chapters ?? and ?? respectively

### 20.4 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  $\emptyset$ -state incomplete-action verb. The verb of command is only available for the addressee participant.

#### 20.4.1 Forming the verb of command

Here is the verb of command for the addressee participants:

Participant	Verb of command
you <sub>1,m</sub>	أَفْعَلْ
you <sub>1,f</sub>	أَفْعَلِي
you <sub>2</sub>	أَفْعَلَا
you <sub>3+,m</sub>	أَفْعَلُوا
you <sub>3+,f</sub>	أَفْعَلْنَ

In order to form the verb of command, we remove the initial ت from the addressee participant verb. The verb then begins with an  $\emptyset$ -mark 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 *u*-mark <sup>ُ</sup>, then the connecting *hamzah* gets an *u*-mark too. Examples:

Verb	Verb of command for “he”
نَظَرَ يَنْظُرُ نَظْرًا	انْظُرْ “Look!”
قَتَلَ يَقْتُلُ قَتْلًا	اقْتُلْ “Kill!”
مَكَثَ يَمْكُثُ مَكُوثًا	امْكُثْ “Stay!”

- ii. Otherwise, when the middle root letter of the verb of command has an *a*-mark <sup>َ</sup> or an *i*-mark <sup>ِ</sup>, then the connecting *hamzah* gets an *i*-mark <sup>ِ</sup>. Examples:

Verb	Verb of command for “he”
عَمِلَ يَعْمَلُ عَمَلًا	اعْمَلْ “Work!”
ذَهَبَ يَذْهَبُ ذَهَابًا	اِذْهَبْ “Go!”
جَلَسَ يَجْلِسُ جُلُوسًا	اجْلِسْ “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 Ø-state verb is used with *لَا* as described in section 20.3.2 above.

لَا تَذْهَبْ

“Don’t go!”

#### 20.4.2 The verb of command for roots begin with *hamzah*

Appendix A details the rules for spelling words that contain *hamzah* generally. In addition to those rules, the verb of command for roots that begin with *hamzah* warrant additional discussion.

Consider the following form 1 verbs and their verbs of command for the singular masculine addressee doer “he”:

Root	Verb	Verb of command
«أمل»	أَمَلَ يَأْمُلُ أَمَلًا “to hope”	أَوْمِلْ
«أذن»	أَذَنَ يَأْذِنُ أَذْنًا “to permit”	أُذِّنْ

Here are examples of these verbs of commands in the middle of a sentence:

يَا أُمِّي أَتُذِّنِي لِي أَلْعَبُ!  
*yā ʿummi -ʿzanī li -llaʿib!*  
 “O my mother, permit me to play!”

يَا زَيْدُ أَوْمِلْ الْخَيْرَ!  
*yā zaydu -ʿmulī -lkhayr!*  
 “O Zayd, hope for good!”

When these verbs of command occur in the beginning of the sentence, then there would be two *hamzahs* occurring next to each other which is not permitted. So the second *hamzah* is pronounced as a long vowel, though it may still be written as a *hamzah*. Examples:

أَوْمِلْ الْخَيْرَ يَا زَيْدُ!  
*ʿumul*  
 not  
 × *ʿuʿmul*

أَتُذِّنِي لِي أَلْعَبُ يَا أُمِّي!  
*ʿizanī*  
 not  
 × *ʿiʿzanī*

As a further complication, when the verb of command is preceded by و “and” or ف “so” then the connecting *hamza* is not written and the *hamzah* of the first root letter is written seated on an *ʿalif*. Examples:

وَأَوْمِلْ  
*waʿmul*  
 “And hope!”

فَأُذِّنْ  
*faʿzan*  
 “So permit!”

### 20.4.3 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:

#### 20.4.3.1 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 أَكَلًا “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<sup>2</sup>mur*

and

فَأْمُرْ *fa<sup>2</sup>mur*

This retaining of the initial *hamzah* is not done for the other two verbs.

Here are some examples of these verbs of command:

#### 20.4.3.2 The verb سَأَلَ

The verb سَأَلَ يَسْأَلُ سَوَالًا “to question” forms its verb of command both regularly, and irregularly:

- i. Regular: اسْأَلْ *is<sup>2</sup>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<sup>2</sup>al* is often preferred.

Otherwise, the irregular verb of command سَلْ *sal* is often preferred.

Examples of usage:

## Chapter 21

### إِنَّ and its sisters

#### 21.1 Introduction

In the basic subject-information sentence, both the subject and the information are in the u-state. For example:

الرَّجُلُ مُعَلِّمٌ.  
subject information

“This man is a teacher.”

In the above sentence both the subject الرَّجُلُ “the man”, and the information مُعَلِّمٌ “a teacher” are in the u-state. In this chapter we will study a family of particles, called إِنَّ and its sisters, that modify the subject-information sentence by placing the subject in the a-state instead of the u-state. For example,

إِنَّ الرَّجُلَ مُعَلِّمٌ.  
*inna -rrajula muellimun.*

“Indeed the man is a teacher.”

Note how, in the above example, the subject الرَّجُلُ “the man” is now in the a-state. The information مُعَلِّمٌ “a teacher” remains in the u-state.

The particles constituting the family of إِنَّ and its sisters are:

1. إِنَّ *inna*
2. أَنَّ *anna*
3. كَأَنَّ *ka'anna*

4. لَكِنَّ *lākinna*

5. لَيْتَ *layta*

6. لَعَلَّ *laʿalla*

We shall now study each of these particles.

### 21.2 إِنَّ *inna*

إِنَّ *inna* is used to begin independent sentences. It has an emphatic meaning, as if the speaker is asserting the information about the subject. It is often translated into English as “indeed” or “verily”, but it is also often left untranslated.

إِنَّ *inna* is only used to begin subject-information sentences. Verbal sentences cannot be introduced by إِنَّ *inna* directly. (Later, in section ??, we shall see how to overcome this restriction.). For example,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ.  
*inna -ddīna ʿinda -llāhi -lʾislāmu.*

“Indeed, the religion in the sight of Allāh is Islām.” (Qurʾān 3:19, trans. Saheeh International)

إِنَّ *inna* may be preceded by other particles like وَ “and”, فَ “so”, and ثُمَّ “then”. For example,

أُطْلِبِ الْعِلْمَ النَّافِعَ. فَإِنَّ طَلَبَ الْعِلْمِ النَّافِعِ عَمَلٌ صَالِحٌ. وَإِنَّ تَرْكَهُ عَفْلَةٌ.  
 “Seek the useful knowledge. For indeed the seeking of the useful knowledge is a good deed. And indeed leaving it is a negligence.”

The subject of إِنَّ *inna* may be a noun phrase, in which case, any describers or replacements of the subject are also in the a-state. Examples:

إِنَّ هَؤُلَاءِ الرِّجَالَ الْكَرَامَ أَصْدِقَائِي.  
 “Indeed these noble men are my friends.”

إِنَّ *inna* may have multiple subjects, each in the a-state, separated by وَ. Example,

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ يَعْْبُدُونَ اللَّهَ.  
 “Indeed the Muslim men and Muslim women worship Allāh.”

If the information of the first subject has been mentioned before the second subject, then the second subject may optionally be in the a-state or the u-state. For example:

إِنَّ زَيْدًا جَالِسٌ وَعَمْرٌ.

or

إِنَّ زَيْدًا جَالِسٌ وَعَمْرٌ.

“Indeed Zayd is sitting and ʿAmr [as well].”

إِنَّ هَذَا الْكِتَابَ لِي وَذَلِكَ الْكِتَابَ لَكَ.

or

إِنَّ هَذَا الْكِتَابَ لِي وَذَلِكَ الْكِتَابُ لَكَ.

“Indeed this book is for me and that book is for you.”

إِنَّ *inna* may be used to begin sentences with an indefinite subject. For example,

إِنَّ مَلِكًا مِنَ الْهِنْدِ كَتَبَ إِلَى أَحَدِ وُزَرَائِهِ.

“Indeed a king from India wrote to one of his ministers.”

Note that in all the above examples that إِنَّ *inna* is only used to begin subject-information sentences. Verbal sentences cannot be introduced by إِنَّ *inna* directly. (Later, in section ??, we shall see how to overcome this restriction.). By default, the subject of إِنَّ *inna* must directly follow it with no intervening words or particles. The only exception is when the information consists of a prepositional or adverbial phrase, it is then allowed to precede the subject. The subject, in any case, shall be in the a-state. For example,

إِنَّ فِي الْبَيْتِ رَجُلًا.

“Indeed, in the house, is a man.”

إِنَّ تَحْتَ الشَّجَرَةِ كَنْزٌ ثَمِيًّا.

“Indeed, under the tree, is a precious treasure.”

This reverse order is permitted even when the subject is definite. For example,

إِنَّ مَعَكَ صَاحِبِكِ.

“Indeed, with you, is *your companion*.”

This puts the logical accent on the subject صَاحِبِكِ “your companion”. If the subject is placed first then this puts the logical accent on the information:

إِنَّ صَاحِبَكَ مَعَكَ.

“Indeed your companion is *with* you.”

If the subject contains a pronoun that refers to a noun in the information then the information must precede the subject. For example,

إِنَّ فِي الْمَصْنَعِ عُمَّالَهُ.

“Indeed, in the factory, are its workers.”

إِنَّ أَمَامَ الدَّارِ حَارِسَهَا.

“Indeed, in front of the door, is its guard.”

### 21.2.1 Pronoun subjects

The subject of إِنَّ may be a pronoun instead of a noun. For this the attached pronouns are used. For example,

لَا تَقْطَعْ تِلْكَ الشَّجَرَةَ فَإِنَّهَا ظِلِيلَةٌ.

“Don’t cut that tree, for it is shady.”

إِنَّكُمَا صَدِيقَايَ.

“You<sub>2</sub> are my friends.”

The speaker pronouns, both singular and plural, may optionally keep or drop their ن. So for the singular speaker pronoun both إِنَّنِي <sup>ʾinnanī</sup> and إِنِّي <sup>ʾinnī</sup> may be used. And for the plural speaker pronoun both إِنَّنَا <sup>ʾinnanā</sup> and إِنَّا <sup>ʾinnā</sup> may be used. Examples:

إِنِّي مُسْلِمٌ.

or

إِنَّنِي مُسْلِمٌ.

“Indeed I am a Muslim.”

إِنَّنَا كَاتِبُو هَذَا الْكِتَابِ.

or

إِنَّا كَاتِبُو هَذَا الْكِتَابِ.

“Indeed we are the writers of this book.”

إِنَّ with the speaker pronouns are often used with doer verbal nouns to signify that the speaker intends to to the action of the verb. For example,

إِنِّي ذَاهِبٌ إِلَى الْمَسْجِدِ.

“I’m going to the mosque.”

We also mentioned this point in section 19.4.2.

### 21.2.2 إِنَّ <sup>ʾinna</sup> with a strengthening ج

The strengthening particle ج adds extra emphasis and may optionally be used between the subject of إِنَّ and its information. If the subject occurs first (as is the default) then ج is connected to and placed directly before the information. For example:



إِنَّ زَيْدًا لَقَائِمٌ.

“Indeed Zayd is definitely standing.”

If the information precedes the subject, then then  $\text{ل}$  is connected to and placed directly before the subject. For example:

إِنَّ فِي الْبَيْتِ لَرَجُلًا.

“Indeed, in the house, is definitely a man.”

The strengthening particle  $\text{ل}$  is only used with  $\text{إِنَّ}$  and not for any of its other sisters ( $\text{لَعَلَّ}$ ,  $\text{لَيْتَ}$ ,  $\text{لَكِنَّ}$ ,  $\text{كَأَنَّ}$ ,  $\text{أَنَّ}$ , and  $\text{إِنَّ}$ ).

### 21.2.3 Commonality of rules for $\text{إِنَّ}$ and its sisters

Unless otherwise noted, the rules we have presented above for  $\text{إِنَّ}$ , for example, the subject being in the a-state, the order of the subject and the predicate, the use of attached pronouns for the subject, etc., apply also to its other sisters.

The strengthening particle  $\text{ل}$ , as mentioned above, is only used with  $\text{إِنَّ}$  and not for any of its other sisters.

### 21.3 $\text{أَنَّ}$ *anna*

The particle  $\text{أَنَّ}$  *anna* can be translated as “that”. It is similar to  $\text{إِنَّ}$  in that it asserts the information about the subject. But  $\text{أَنَّ}$  is different from  $\text{إِنَّ}$  in that  $\text{إِنَّ}$ , its subject, and its information together constitute a complete sentence. Whereas the  $\text{أَنَّ}$  clause ( $\text{أَنَّ}$ , its subject, and its information 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  $\text{أَنَّ}$  “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  $\text{أَنَّ}$  clause to complete the sentence. We will see examples of this below.

#### 21.3.1 The $\text{أَنَّ}$ clause in place of the direct doee

أَعْلَمُ أَنَّ زَيْدًا صَادِقٌ.

direct doee

“I know that Zayd is truthful.”

Note how, in the example above the إِنَّ clause (أَنَّ زَيْدًا صَادِقٌ) has occupied the place of the direct doer of the verb أَعْلَمُ.

In a similar manner, إِنَّ clauses can be placed where one would expect other noun positions, such as: a subject, an information, a doer, and more. Here are some examples:

### 21.3.2 The إِنَّ clause in place of the doer

Example:

بَلَغَنِي أَنَّكَ مَرِيضٌ.

doer

“That you are sick has reached me.” (“It has reached me that you are sick.”)

### 21.3.3 The إِنَّ clause in place of the subject

Example (with information before subject in sentence word order):

مِنْ صِفَاتِهِ أَنَّهُ كَرِيمٌ.

subject

“From his characteristics is that he is noble.”

### 21.3.4 The إِنَّ clause in place of the information

Example:

الْحَقُّ أَنَّهُ ذَهَبَ.

information

“The truth is that he went.”

### 21.3.5 كَانَ with إِنَّ

As you know, كَانَ’s doer is also its subject, and its doer is also its information. The إِنَّ clause can occur in either the subject or the information of كَانَ. For example, the إِنَّ clause as the information:

كَانَ الْأَمْرُ أَنَّهُ لَمْ يَفْعَلْ وَاجِبَهُ.

information

“The matter was that he didn’t do his obligation.”

Now, the إِنَّ clause as the subject:

كَانَ الْأَمْرُ أَنَّهُ لَمْ يَفْعَلْ وَاجِبَهُ.

subject

“That he didn’t do his obligation was the matter.”

Note that in the latter case, the information precedes the subject.

### 21.3.6 The أَنَّ clause in place of an i-state noun

The أَنَّ clause can occur in place of an i-state base noun in an annexation.

Example:

كَثُرَ قَاطِعُو الطَّرِيقِ لِدَرَجَةِ أَنَّ السَّفَرَ خَطِرٌ.

base noun

“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 i-state noun directly following a preposition. Example:

عَجِبْتُ مِنْ أَنَّ زَيْدًا نَائِمٌ.

i-state after preposition

“I wondered at that Zayd is asleep.”

#### 21.3.6.1 Optionally deleting the preposition directly before an أَنَّ clause

If an أَنَّ clause directly follows a preposition, it is permissible to optionally delete the preposition as long as the meaning remains clear. So the previous example can be expressed without the preposition مِنْ with the same meaning:

عَجِبْتُ أَنَّ زَيْدًا نَائِمٌ.

“I wondered at that Zayd is asleep.”

#### 21.3.6.2 لِأَنَّ “because”

The combination of the preposition لِ “for” and أَنَّ is used to mean “because”. For example,

أَكَلْتُ الطَّعَامَ لِأَنِّي كُنْتُ جَائِعًا.

“I ate the food because I was hungry.”

### 21.3.7 Equivalence of the إِنَّ clause with a verbal noun of doing

As a matter of grammatical theory, the إِنَّ clause, i.e. (إِنَّ itself, its subject, and its information) is considered equivalent to a verbal noun of doing (typically in an annexation, and possibly with a doer as well). It is this equivalence that allows it to take the place of a doer, direct doer, and the other categories we have given above. For instance, consider the example:

عَجِبْتُ مِنْ أَنْ زَيْدًا ذَهَبَ.

“I wondered at that Zayd went.”

Here, the clause إِنَّ زَيْدًا ذَهَبَ is equivalent to the verbal noun phrase ذَهَابَ زَيْدٍ “Zayd’s going”. So the grammatically equivalent sentence with this verbal noun phrase is:

عَجِبْتُ مِنْ ذَهَابِ زَيْدٍ.

“I wondered at Zayd’s going.”

Similarly, in the example,

مِنْ صِفَاتِهِ أَنَّهُ كَرِيمٌ.

“From his characteristics is that he is generous.”

the clause إِنَّهُ 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 إِنَّ and a-state incomplete action verbs in chapter ??.

### 21.4 كَأَنَّ ka’anna

كَأَنَّ ka’anna may be translated as “[It is] as if”. It is actually simply the preposition كَ “like” attached to إِنَّ. But it is treated separately because, unlike إِنَّ, كَأَنَّ ka’anna, its subject, and its information constitute a complete sentence. For example,

كَأَنَّ الْأُمَّ مَدْرَسَةٌ.

“[It is] as if the mother is a school.”

TODO: add more info

### 21.5 لَكِنَّ *lākinna*

TODO

### 21.6 لَيْتَ *layta*

TODO

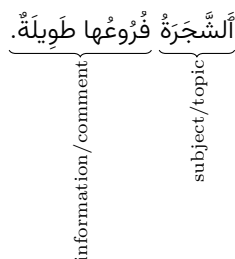
### 21.7 لَعَلَّ *laʿalla*

TODO

## 21.8 Topic-comment sentences and the pronoun of the fact

### 21.8.1 Topic-comment sentences

There is a sub-type of subject-information sentence called a topic-comment sentence. Here is an example:



“The tree: its branches are long.”

In these kinds of sentences, the subject introduces a topic, and the information is itself a sentence which comments on the topic/subject. We have, in fact, already seen sentences like this in section 6.9.1, when we take a verbal sentence and convert it to a subject-information sentence. This is the example we discussed there:

الرَّجُلُ كَتَبَ كِتَابًا.

“The man: he wrote a book.”

#### 21.8.1.1 The linker pronoun

A topic-comment sentence typically requires a pronoun in the comment that links back to the comment. In the example. الشَّجَرَةُ فُرُوعُهَا طَوِيلَةٌ, the attached pronoun هَا “it” in فُرُوعُهَا “its tree” is the linker pronoun that links back to the topic الشَّجَرَةُ “the tree”.

Similarly, in the example. الرَّجُلُ كَتَبَ كِتَابًا. the linker pronoun is the invisible doer pronoun “he” of the verb كَتَبَ “he wrote” that links back to the topic الرَّجُلُ “the man”.

### 21.8.1.2 Topic-comment sentences with إِنَّ and its sisters

إِنَّ and its sisters are very often used in topic-comment sentences. (With أَنَّ it is, as usual, an incomplete sentence.) Here are some examples:

إِنَّ زَيْدًا لَهُ أَخٌ وَأُخْتُ.

“Indeed Zayd: he has a brother and sister.”

إِعْلَمْ أَنَّ الْعِلْمَ حُصُولُهُ يَتَطَلَّبُ جُهْدًا.

“Know that knowledge: its obtaining requires effort.”

### 21.8.1.3 Topic-comment sentences with a pronoun topic

The topic, in a topic-comment sentence, is frequently a pronoun. For example,

أَنَا أَسْمِي زَيْدٌ.

“I: my name is Zayd.”

أَكَلْتُ الطَّعَامَ لَكِنَّكَ لَمْ تَأْكُلْ.

“I ate the food but you: you didn’t eat.”

### 21.8.2 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 أَسْمِي 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 topic-comment sentences. This pronoun does not refer to any previously known entity, but rather refers to the comment that follows it. It is sometimes translated as “the fact is” but is often left untranslated. Here is an example:

هُوَ الْبَرْدُ شَدِيدٌ.

information/comment

pronoun of the fact

“The fact is: the cold is intense.”

This pronoun is usually the singular masculine pronoun (as above) but it is also sometimes the singular feminine pronoun **هِيَ**. It is typically used with statements of import, to which the speaker wishes to draw attention. The comment does not contain a linker pronoun because the whole comment refers back to the topic. The pronoun of the fact is frequently used with **إِنَّ** and its sisters. Here are some examples:

**إِنَّهُ لَا يَفْلَحُ الْكَافِرُونَ.**

“Indeed, the disbelievers will not succeed.”

(Qurʾān 23:117, trans. Saheeh International)

Sometimes, one can choose between using the pronoun of the fact and a pronoun matching the participant resulting in different emphasis. For example,

**إِنَّهُمْ هُمُ الْفَاعِلُونَ**

“Indeed, the fact is: they are the doers.”

**إِنَّهُمْ هُمُ الْفَاعِلُونَ**

“Indeed, *they* are the doers.”

## 21.9 The lightened versions **إِنْ**, **أَنَّ**, **كَأَنَّ**, and **لَكِنَّ**

The particles **إِنَّ**, **أَنَّ**, **كَأَنَّ**, and **لَكِنَّ**, because of the doubled **ن** are considered *heavy*. There exist *lightened* versions of these particles that are: **إِنْ**, **أَنَّ**, **كَأَنَّ**, and **لَكِنَّ**. 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 **كَأَنَّ** are not very commonly used except in the Qurʾān, poetry, and other rhetorical texts. **أَنَّ** and **لَكِنَّ** are relatively more common.

### 21.9.1 The lightened **إِنْ**

The lightened **إِنْ** is used in two different ways. In the more common way, the subject is not put in the a-state but is rather in the u-state. However, the strengthening **لَ** (see section 21.2.2 above), that was optional with the heavy **إِنَّ**, is now mandatory with the lightened **إِنْ**. For example,

**إِنْ زَيْدٌ لِمُسْلِمٍ.**

“Indeed Zayd is a Muslim.”

The other notable difference between the lightened **إِنْ** and the heavy **إِنَّ** is that the heavy **إِنَّ** is only used to introduce subject-information 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 **طَنَّ** and its sisters. For example,

قَرَأْتُ الْكِتَابَ وَإِنْ كَانَ الْكِتَابُ لَجَيِّدًا.

“I read the book and indeed the book was good.”

The second, less common way, of using the lightened إِنَّ is following the same rules as the heavy إِنَّ. Where the subject is in the a-state and the use of the strengthening ل is optional. For example,

إِنَّ زَيْدًا مُسْلِمٌ.

“Indeed Zayd is a Muslim.”

### 21.9.2 The lightened إِنَّ

As we know, the heavy إِنَّ is an emphatic particle and is frequently used with the pronoun of the fact, thus:

أَعْلَمُ أَنَّهُ الْبَرْدُ شَدِيدٌ.

“I know that the fact is: the cold is intense.”

When we wish not to use much emphasis, we may replace the heavy إِنَّ along with its following pronoun of the fact (أَنَّهَا/أَنَّهُ) with a lightened إِنَّ, thus:

أَعْلَمُ أَنَّ الْبَرْدَ شَدِيدٌ.

“I know that the cold is intense.”

Note that the lightened إِنَّ replaces أَنَّهُ, which is the combination of heavy إِنَّ and the pronoun of the fact هُ. So the pronoun of the fact (هُ) does not appear with the lightened إِنَّ.

In the above example, the lightened إِنَّ introduces a comment which is a subject-predicate sentence. But the more common use of the lightened إِنَّ is to introduce comments that are verbal sentences.

When the comment of the lightened إِنَّ is a verbal sentence, then it is preferred to separate the verb from إِنَّ with one of the following:

#### 1. قَدْ. Example:

أَظُنُّ أَنَّ قَدْ غَرَبَتِ الشَّمْسُ.

“I think that the sun has set.”

#### 2. سَوْفَ or سَ. Example:

أَعْلَمُ أَنَّ سَيَذْهَبُ.

“I know that he will go.”

#### 3. A negative particle like لَا, لَنْ, or لَمْ.



أَعْلَمُ 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 a-state-verbal أَنْ (for example: أَلَّا يَذْهَبُ “that he not go”) in chapter ???. This distinction in spelling is not obligatory, but some authorities recommend it. In any case, they are both pronounced the same: *ʿallā*.

More examples:

أَعْلَمُ أَنْ لَنْ يَذْهَبُ.

“I know that he shall not go.”

أَعْلَمُ أَنْ لَمْ يَذْهَبُ.

“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 incomplete-action verb to the a-state and Ø-state respectively.

4. The conditional particle لَوْ. We will study conditional sentences in chapter ???. 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 الْبُرْدُ شَدِيدًا.

“I thought that the cold is not intense.”

### 21.9.2.1 Distinguishing between the lightened أَنْ and the a-state-verbal أَنْ

Although they are similar in meaning, care must be taken to distinguish between this lightened أَنْ and the a-state-verbal أَنْ (that we learned in chapter ??), The a-state-verbal أَنْ puts the following incomplete action verb in the a-state. Whereas the incomplete action verb directly after the lightened أَنْ remains in the u-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 اِنْ signifies wanting, hoping, or expecting, then the اِنْ puts the following verb in the a-state. For example,

أَطْمَعُ أَلَّا يَذْهَبَ.

“I hope that he not go.”

Note that the verb يَذْهَبُ is in the a-state.

- If the verb before اِنْ reflects a view of something going to occur, and signifies neither certainty nor expectation, but rather doubt or neutrality, then either of the اِنْs may be used, depending on the intended meaning. Such verbs include ظَنَّ يَظُنُّ “to think” and حَسِبَ يَحْسِبُ “to deem”. For example,

a-state-verbal اِنْ:

ظَنَنْتُ أَنْ يَرْجِعَ.

“I thought that he should return.”

lightened اِنْ:

ظَنَنْتُ أَنْ يَرْجِعَ.

“I thought that he will return.”

- If the verb before اِنْ does not reflect a view of something going to occur then the اِنْ is typically the a-state-verbal اِنْ. For example,

سَرَّيْ أَنْ تَنْجَحَ

“That you succeed [will have] gladdened me.”

Remember from chapter ??), that the a-state-verbal اِنْ can occur with completed-action verbs as well. Example:

سَرَّيْ أَنْ نَجَحْتَ

“That you have succeeded [has] gladdened me.”

### 21.9.3 The lightened كَأَنَّ

The lightened كَأَنَّ is similar to the lightened اِنْ in that it introduces a topic-comment sentence and the topic is usually a deleted pronoun of the fact. For example,

كَأَنَّ الْبَرْدَ ذَهَبَ.

“[It is] as if the cold has gone.”

Also similar to the lightened اِنْ, the lightened كَأَنَّ may introduce a verbal sentence but it must be separated from كَأَنَّ by either فَذَ or لَمْ. For example,

ذَهَبَ كَأَن لَّمْ يَسْمَعْ.

“He went as if he did not hear.”

#### 21.9.4 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-information or verbal sentences. For example,

نَجَحَ زَيْدٌ لَكِنْ صَدِيقُهُ لَمْ يَنْجَحْ.

“Zayd succeeded but his friend did not succeed.”



## Chapter 22

### Nouns of superiority

#### 22.1 Introduction

Consider the sentence:

“The book is heavier than the pen.”

In this sentence a relationship of superiority is established between the two nouns: “the book” and “the pencil”. The book is being described as being superior in heaviness.

By the way, we are using the “superiority” in a technical sense. For example, we can say “The donkey is weaker than the horse.” Here the donkey is being described as superior in weakness.

In order to express a superiority relationship between nouns, for example, , Arabic uses qualitative nouns with a distinct form. Here is a table of some common qualitative nouns and their corresponding nouns of superiority.

Root	Qualitative noun	Noun of superiority
«كبر» «صغر»	كَبِيرٌ <i>kabīrun</i> “big” صَغِيرٌ <i>ṣaḡhīrun</i> “small”	أَكْبَرُ <i>ʾakbaru</i> “biger” أَصْغَرُ <i>ʾaṣgharu</i> “smaller”
«حسن» «سوء»	حَسَنٌ <i>ḥasanun</i> “good” سَيِّئٌ <i>sayyiʾun</i> “bad”	أَحْسَنُ <i>aḥsanu</i> “better” أَسْوَأُ <i>ʾaswaʾu</i> “worse”
«قدم» «جد»	قَدِيمٌ <i>qadīmun</i> “old” جَدِيدٌ <i>jadīdun</i> “new”	أَقْدَمُ <i>ʾaqdamu</i> “older” أَجَدُّ <i>ʾajaddu</i> “newer”
«سهل» «صعب»	سَهْلٌ <i>sahlun</i> “easy” صَعْبٌ <i>ṣaʿbun</i> “difficult”	أَسْهَلُ <i>ʾas·halu</i> “easier” أَصْعَبُ <i>ʾaṣʿabu</i> “more difficult”
«طول»	طَوِيلٌ <i>ṭawīlun</i> “long”	أَطْوَلُ <i>ʾaṭwalu</i> “longer”

Root	Qualitative noun	Noun of superiority
«قصر»	قَصِيرٌ <i>qaṣīrun</i> “short”	أَقْصَرُ <i>ʾaḡṣaru</i> “shorter”
«ثقل»	ثَقِيلٌ <i>thaqīlun</i> “heavy”	أَثْقَلُ <i>ʾathqalu</i> “heavier”
«خف»	خَفِيفٌ <i>khafīfun</i> “light”	أَخْفُ <i>ʾakhaffu</i> “lighter”
«وسع»	وَاسِعٌ <i>wāsiʿun</i> “wide”	أَوْسَعُ <i>ʾaswaeu</i> “wider”
«ضيق»	ضَيِّقٌ <i>ḍayyiqun</i> “narrow”	أَضْيَقُ <i>ʾadyaqu</i> “narrower”
«سرع»	سَرِيعٌ <i>sarīʿun</i> “fast”	أَسْرَعُ <i>ʾasraeu</i> “faster”
«بطء»	بَطِيءٌ <i>baṭīʿun</i> “slow”	أَبْطَأُ <i>ʾabtaʿu</i> “slower”
«قوي»	قَوِيٌّ <i>qawīyyun</i> “strong”	أَقْوَى <i>ʾaqwā</i> “stronger”
«ضعف»	ضَعِيفٌ <i>ḍaeifun</i> “weak”	أَضْعَفُ <i>ʾaḍeafu</i> “weaker”
«كثر»	كَثِيرٌ <i>kathīrun</i> “many”	أَكْثَرُ <i>ʾaktharu</i> “more”
«قل»	قَلِيلٌ <i>qalīlun</i> “few/less”	أَقَلُّ <i>ʾaqallu</i> “fewer/lesser”

Note the following points regarding the form of the noun of superiority:

- Nouns of superiority are regularly of the pattern أَفْعَلُ *ʾafeʿalu* using the template root «فعل».
- Nouns of superiority are non-fully changing nouns, so they won't have *n* marks and the indefinite noun in the i-state will have an *a*-mark on the last letter.
- If a root's last two letters are the same, it is shown as a two-letter root and the noun of superiority is formed by doubling the last letter. Example: «جد»: أَجَدُّ *ʾajaddu* “newer”.
- If a root's last letter is و or ي, then the noun of superiority's last letter will be ى. Example: «قوي»: أَقْوَى *ʾaqwā* “stronger”.

You may remember that the pattern of the identical is identical to the pattern of colors and physical characteristics. For example أَحْمَرُ *ʾaḥmaru* “red”. However, this similarity is largely superficial. We will see that nouns of superiority are feminized differently and sometimes not at all.

## 22.2 Comparing two nouns

Nouns of superiority can be used to compare a qualitative quality between two nouns. Here is an example sentence:

الْغُلَامُ أَطْوَلُ مِنَ الْبَارِيَةِ.  
*ʾalghulamū ʾaṭwalu mina -lǧāriyati.*  
 “The boy is taller than the girl.”

Here you can see that the preposition مِنْ *min* is used to mean “than”.

If we wish to say: “The girl is taller than the boy.”, we will use the same أَطُولُ *ʾaṭwalu* even though the subject “the girl” is now feminine:

الْبَارِيَّةُ أَطُولُ مِنَ الْغُلَامِ.  
*ʾalḡārīyati ʾaṭwalu mina -lḡhulāmu.*  
 “The girl is taller than the boy.”

Similarly, if the subject noun to be compared is a plural, whether masculine or feminine, rational or non-rational, the same noun of superiority is used. Examples:

الرِّجَالُ أَطُولُ مِنَ النِّسَاءِ وَهِنَّ أَقْصَرُ مِنْهُمْ.  
*ʾarrijālu ʾaṭwalu mina -nnisāʾi wa hunna ʾaqṣaru minhum.*  
 “The men are taller than the women and they<sub>fem.</sub> are shorter than them<sub>masc.</sub>.”

الْكِتَابُ أَثْقَلُ مِنَ الْأَقْلَامِ.  
*ʾalkutubu ʾathqalu mina -lʾaqlāmi.*  
 “The books are heavier than the pens.”

### 22.2.1 Nouns of superiority without a second noun

The above example compared one noun to another. Often, the second noun need not be mentioned. For example,

الْكِتَابُ أَثْقَلُ.  
*ʾalkutubu ʾathqalu.*  
 “The books are heavier.”

### 22.3 Conveying the meaning of the highest degree

The same nouns of superiority are also used in Arabic to convey the meaning of the highest degree of a quality, like “the biggest house”, “the weakest link”, “the best book”, etc. This can be done in a number of ways.

#### 22.3.1 With indefinite noun-chains

The most common way to express this in Arabic is using a noun-chain with the noun of superiority and an indefinite noun. Here is an example:

هُوَ أَسْرَعُ غُلَامٍ فِي الْمَدْرَسَةِ.  
*huwa ʾasraʿu ḡhulāmin fi -lmaḡdrasati.*  
 “He is the fastest boy in the school.”

An important point to note is that while in English we used the definite in the translation: “the fastest boy”, in Arabic the noun-phrase أَسْرَعُ غُلَامٍ

*ʿasraʿu ghulāmin* is technically indefinite. It is just hard to find a suitable translation in English where the noun-phrase could be indefinite.

The same noun of superiority is used with feminine and dual/plural nouns. Examples:

هِيَ أَطْوَلُ أَمْرَأَةٍ.

*hiya ʿaṭwalu -mraʿatin.*

“She is the tallest woman.”

هُمَا أَطْوَلُ رَجُلَيْنِ.

*humā ʿaṭwalu rajulayni.*

“They are tallest (two) men.”

هُنَّ أَطْوَلُ نِسَاءٍ.

*hunna ʿaṭwalu nisāʾin.*

“They are the tallest women.”

### 22.3.2 With definite noun-chains

The noun of superiority can also be used in definite noun-chains with a slightly different meaning. However, the second noun of the noun-chain will need to be in the plural. Examples:

هُوَ أَطْوَلُ الرِّجَالِ.

*huwa ʿaṭwalu -rrijālī.*

“He is the tallest of the men.”

هُمَا أَطْوَلُ النِّسَاءِ.

*humā ʿaṭwalu -nnisāʾi.*

“They (two) are the tallest of the women.”

### 22.4 Feminine, dual, and plural forms

So far we have used only one form of the noun of superiority: أَفْعَلُ *ʿafealu*. Technically, this is the masculine singular form, although it can be used for feminine, dual, and plural nouns as we have seen above.

However, when the meaning of the highest degree is to be conveyed for definite nouns without using noun-chains, then we will use new feminine, dual, and plurals forms for the noun of superiority. We will give these forms below:

Number	Masc.	Fem.
sing.	أَفْعَلُ <i>ʿafealu</i>	فُعْلَى <i>fuʿlā</i>
dual	أَفْعَلَانِ <i>ʿafealāni</i>	فُعْلَيَانِ <i>fuʿlayāni</i>



Number	Masc.	Fem.
sound plur.	أَفْعُلُونَ <sup>ʔ</sup> <i>afʕalūna</i>	فُعَلَيَاتُ <i>fuʕlayātun</i>
broken plur.	أَفَاعِلُ <sup>ʔ</sup> <i>afāʕilu</i>	فُعَلُ <i>fuʕalun</i>

These forms are to be used when the noun of superiority is usually definite and either:

- i. by itself, or
- ii. a describer.

We will give some examples below:

هُوَ الرَّجُلُ الْأَطْوَلُ.  
*huwa -rrajulu -lʔaṭwalu.*  
 “He is the tallest man.”

هِيَ الْمَرْأَةُ الْأَطْوَلَى.  
*hiya -lmarʔatu -tṭulā.*  
 “She is the tallest woman.”

هُمَا الرَّجُلَانِ الْأَطْوَلَانِ.  
*huma -rrajulāni -lʔaṭwalāni.*  
 “They<sub>masc. dual</sub> are the two tallest men.”

هُمَا الْمَرْأَتَانِ الْأَطْوَلَيَانِ.  
*huma -lmarʔatāni -tṭulayāni.*  
 “They<sub>fem. dual</sub> are the two tallest women.”

هَؤُلَاءِ هُمُ الرَّجَالُ الْأَطْوَلُونَ وَأُولَئِكَ هُمُ الْأَقْصَرُ.  
*hāʔulāʔi humu -rrijālu -lʔaṭwalūna waʔulāʔika humu -lʔaqāṣiru.*  
 “These are the tallest men and those are the shortest [men].”

هَؤُلَاءِ هُنَّ النِّسَاءُ الْأَطْوَلَيَاتُ وَأُولَئِكَ هُنَّ الْأَقْصَرُ.  
*hāʔulāʔi hunna -nnisāʔu -tṭulayātu waʔulāʔika hunna -lqṣaru.*  
 “These are the tallest women and those are the shortest [women].”

#### 22.4.1 Plural forms with non-rational beings

If a noun of superiority is to be used with a definite plural noun for (masculine or feminine) non-rational beings, either by itself or as a describer, then it will usually be the feminine singular form. This is consistent with what we have learned so far regarding the use of feminine singular qualitative nouns and pronouns for non-rational beings. Here is an example:

الْكُتُبُ الْكَبِيرَةُ هِيَ الثَّقَلَى.  
<sup>ʾ</sup>alkutubu -lkabīratu hiya -*ththhuqlā*.  
 “The big books are the heaviest.”

Sometimes, however, if the plural noun is not mentioned in a sentence we can use the broken plural of the feminine noun of superiority to convey the meaning of plurality. For example,

قَسَمْتُ الْأَقْلَامَ. هَؤُلَاءِ هُنَّ الْأَطُولُ وَأُولَئِكَ هُنَّ الْقُصَرُ.  
<sup>q</sup>asamtu -*lʾaqlāma*. *hāʾulāʾi hunna -ṭṭuwalu waʾulāʾika hunna -lquṣaru*.  
 “I divided the pens. These are the tallest and those are the shortest.”

#### 22.4.2 Dual and plural forms in definite noun-chains

In section X above we learned that that definite noun-chains use the form أَفْعَالُ <sup>ʾ</sup>afeʿalu. We gave the following examples:

هُوَ أَطْوَلُ الرِّجَالِ.  
*huwa ʾaṭwalu -rrijālī*.  
 “He is the tallest of the men.”

هُمَا أَطْوَلُ النِّسَاءِ  
*humā ʾaṭwalu -nnisāʾi*.  
 “They (two) are the tallest of the women.”

We now modify this rule to state that dual and plural forms of the noun of superiority can be used as well, especially when no other indication of number is present.

For example, in the sentence,

هُمْ أَطْوَلُ الرِّجَالِ.  
*hum ʾaṭwalu -rrijālī*.  
 “They<sub>masc. plur.</sub> are the tallest of the men.”

the pronoun هُمْ tells us that we are talking about multiple persons who are the tallest of the men. But if we have a sentence like:

ذَهَبَ أَطْوَلُ الرِّجَالِ.  
*zahaḇa ʾaṭwalu -rrijālī*.  
 “The tallest of the men went.”

Here we cannot say that one man had gone or more than one. To remove this ambiguity we can use the plural form أَطَاوِلُ <sup>ʾ</sup>aṭāwīlu thus:

ذَهَبَ أَطَاوِلُ الرِّجَالِ.

*zahaba ʾaṭāwīlu -rrijālī.*

“The tallest<sub>plur.</sub> of the men went.”

## 22.5 Comparing a noun with itself

A noun can be compared with itself in a different respect. For example, we can say:

“The tree is closer to Zayd than it is to Muḥammad.”

Here the tree is being compared with itself with respect to its position near Zayd and its position near Muḥammad. We will use the appropriate attached pronoun for the object being compared and attach it to the preposition of comparison *مِنْ* *min* “than”. So the above sentence can be expressed as:

أَلَشَّجَرَةُ أَقْرَبُ إِلَى زَيْدٍ مِنْهَا إِلَى مُحَمَّدٍ.

*ʾashshajaratu ʾaqrabu ʾilā zaydin minhā ʾilā muḥammadin.*

The attached pronoun *هَا* -*hā* refers to *أَلَشَّجَرَةُ* *ʾashshajaratu* “the tree”. The preposition *إِلَى* *ʾilā* is used with the noun of superiority *أَقْرَبُ* *ʾaqrabu* to express “nearer to”.

## 22.6 Attention to the definiteness and plurality of noun-chains

We have seen that if a noun of superiority is used in an indefinite noun-chain, it conveys the idea of the highest degree, and the singularity or plurality of second noun in the noun-chain conveys the number of object whose superiority is being expressed. The examples we gave were:

هِيَ أَطْوَلُ أَمْرَأَةٍ.

*hiya ʾaṭwalu -mrāʾatin.*

“She is the tallest woman.”

هُمَا أَطْوَلُ رَجُلَيْنِ.

*humā ʾaṭwalu rajulayni.*

“They are tallest (two) men.”

هُنَّ أَطْوَلُ نِسَاءٍ.

*hunna ʾaṭwalu nisāʾin.*

“They are the tallest women.”

Here we would like to stress that second-noun of the noun chain must be indefinite. So, for example, we can have a sentence:

هَذَا أَكْبَرُ بَيْتٍ.

*hāzā ʾakbaru baytin.*

“This is the biggest house.”

If we would like to express “This is the biggest house of the city” then we cannot simply extend the noun-chain by adding *الْمَدِينَةِ -lmadīnati* “of the city” to it thus:

*هَذَا أَكْبَرُ بَيْتِ الْمَدِينَةِ.*

*hāzā ʾakbaru bayti -lmadīnati.*

This is because the noun-chain is now definite. This sentence can now only mean “This is the biggest [part] of the house of the city.”

In order to express the desired meaning, we have a few options with similar meanings:

*هَذَا بَيْتُ الْمَدِينَةِ الْأَكْبَرُ.*

*hāzā baytu -lmadīnati -lʾakbaru.* “This is the biggest house of the city.”

*هَذَا أَكْبَرُ بَيْتٍ فِي الْمَدِينَةِ.*

*hāzā ʾakbaru baytin fi -lmadīnati.*

“This is the biggest house in the city.”

*هَذَا أَكْبَرُ بُيُوتِ الْمَدِينَةِ.*

*hāzā ʾakbaru buyūti -lmadīnati.*

“This is the biggest of the houses of the city.”

## 22.7 Expressing “better than” and “worse than”

To express the meaning “better” Arabic can use *أَحْسَنُ ʾaḥsanu* from *حَسَنٌ ḥasanun*. There is also the word *أَفْضَلُ ʾafḍalu* is very commonly used. Technically it means “more preferred” but it is often used where in English we would say “better”.

Similarly, to express worse we can use *أَسْوَأُ ʾaswaʿu* from *سَيِّئٌ sayyiʿun*.

In addition, there are two words: *خَيْرٌ khayrun* and *شَرٌّ sharrun*, which are really designative nouns meaning “goodness” and “evil” respectively.

These same words, although they not in the pattern *أَفْعَلٌ ʾafeʿalu*, are used with *مِنْ min* “than” to express “better” and “worse” respectively. Here are some examples:

## 22.8 The word “other”

The word *آخَرُ ʾākharu* is a qualitative noun meaning “other”. It is actually on the pattern of the noun of superiority *أَفْعَلٌ ʾafeʿalu* with the root «آخر» but is somewhat of an anomaly because it does not have a meaning of

superiority and is not used for comparison. That is to say: we cannot say that something is more “other” than something else. It shares some of the qualities of the noun of superiority in the formation of its feminine and plurals. We will describe these and their usages below.

Number	Masc.	Fem.
sing.	آخِرٌ <i>ʾākharu</i>	أُخْرَى <i>ʾukhrā</i>
dual	آخِرَانِ <i>ʾākharāni</i>	أُخْرَيَانِ <i>ʾukhrayāni</i>
sound plur.	آخِرُونَ <i>ʾākharūna</i>	أُخْرَيَاتٌ <i>ʾukhrayātun</i>
broken plur.	أَوَاخِرُ <i>ʾawākhiru</i>	أُخُرُ <i>ʾukharu</i>

Note that the masculine broken plural *ʾawākhiru* (on the pattern أَفَاعِلُ *ʾafāʿilu*) has replaced the ء in the root with a و. This is a regular replacement in order to avoid two ءs next to one another in *ʾawākhiru*. This broken plural is given here for completeness but it is actually very rarely used. The sound *ūn* plural *ʾākharūna* is used instead.

Also note that the feminine broken plural *ʾukharu* is non-fully changing. This is irregular because the broken plural pattern فُعُلُ *fuʿalun* is usually fully-changing.

We use *ʾākharu* just like any other qualitative noun and we will give some examples below.

جَاءَ زَيْدٌ وَرَجُلٌ آخَرٌ.  
*jāʾa zaydun waraǧulun ʾākharu.*  
 “Zayd and another man came.”

ذَهَبَتْ زَيْنَبُ إِلَى الْمَدْرَسَةِ الْآخَرَى.  
*zahabat zaynabu ʾila -l-madrasati -l-ʾukhrā.*  
 “Zaynab went to the other school.”

قَرَأْتُ هَذَا الْكِتَابَ وَكِتَابَيْنِ آخَرَيْنِ.  
*qaraʾtu hāza -l-kitāba wakitābayni ʾākharayni.*  
 “I read this book and two other books.”

ذَهَبَ رَجَالٌ آخَرُونَ.  
*zahaba riǧālun ʾākharūna*  
 “Other men went.”

ذَهَبَتْ زَيْنَبُ مَعَ النِّسَاءِ الْآخَرِيَّاتِ.  
*zahabat zaynabu maʿa -nnisāʾi -l-ʾukhrayāti.*  
 “Zaynab went with the other women.”

With non-rational nouns, just like other qualitative nouns, the feminine singular is usually used. Example:

قَرَأْتُ هَذَا الْكِتَابَ وَكُنْتُ أُخْرَى.

*qara'tu hāza -lkitāba wakutuban ʔukhrā.*

“I read this book and other books.”

However, the feminine broken plural أُخْرٍ *ʔukharu* can also be used, especially if there is no other indication of plurality. Examples:

هَذَا الْكِتَابُ خَفِيفٌ وَالْآخَرُ ثَقِيلَةٌ.

*hāza -lkitābu khafifun wa-lʔukharu thaqīlatun.*

“This book is light and the others are heavy.”

قَرَأَ هَذَا الْكِتَابَ وَقَرَأَ أُخْرَى.

*qara'a -lkitāba waqara'a ʔukhara.*

“He read this book and he read others.”

## Appendix A

### Rules for writing *hamzaḥ*

*hamzaḥ* is written in four different ways:

1. Seated on an *ʿalif*: ا
2. Seated on an *wāw*: و
3. Seated on an *yāʾ*: ي
4. Unseated: ء

Here are some of notes about writing *hamzaḥ* in the above four methods:

- When unseated *hamzaḥ* is followed by an *ʿalif*: اء, the combination of *hamzaḥ* and *ʿalif* is conventionally written as ا as long as the *ʿalif* is not a suffix or part of a suffix. When the *ʿalif* is a suffix or part of a suffix then we will write اء, not ا.
- When unseated *hamzaḥ* comes between two letters that are joined, then it is written above the line that joins them, for example: خَطِيءَةٌ *khaṭīʿatun*. In this word, the *yāʾ* ي joins to the looped *tāʾ* ط. So the unseated *hamzaḥ* is written above the joining line like so ء.
- When *hamzaḥ* is seated on *ʿalif*, if it has an *i*-mark, it is written below the *ʿalif*: اِ. Otherwise, it is written above the *ʿalif*: ا, اِ, اِ.
- When *hamzaḥ* is seated on *yāʾ* ي the dots of the *yāʾ* are no longer written. Here's how it will appear in different positions:

Isolated	End	Middle	Beginnning
ي	ي	ي	ي

So how do we know when to write *hamzaḥ* 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 *hamzaḥ*. These rules are quite complicated (although they have a basic underlying strategy in them). We will give the complete set of rules here. But for now, you may limit yourself to understanding the rules for *hamzaḥ* in the beginning of a word. The remaining rules are here for you to refer back to as you come across words with *hamzaḥ*.

1. If *hamzaḥ* occurs in the beginning of a word:
  - a. If the *hamzaḥ* carries a long-*ā* vowel, it is written unseated followed by an *ʿalif* and written as *ā*, for example *آمن* *ʿāmana*.
  - b. If the *hamzaḥ* carries any other vowel, it is written seated on an *ʿalif*, and is marked with the appropriated vowel mark, for example *أسلم* *ʿaslama*, *أريد* *ʿurīdu*, *إسلام* *ʿislāmu*, *إيمان* *ʿīmānu*, *أوخذ* *ʿūkhiza*.
2. If *hamzaḥ* occurs in the middle of a word:
  - a. If there is a long vowel or semi-vowel before the *hamzaḥ*:
    - i. If the *hamzaḥ* is after a long-*ī* vowel or *ay* semi-vowel, then the hamzao will be written unseated. Examples:  
*هَيَّ* *hayʿatu*, *خَطِيَّ* *khaṭīʿatu*  
*مُسِيَّوْنَ* *musīʿūna*, *مُسِيَّانِ* *musīʿāni*, *مُسِيَّيْنَ* *musīʿīna*,  
*مُسِيَّيْنِ* *musīʿayni*  
*شَيَّه* *shayʿuhu*, *شَيَّه* *shayʿahu*, *شَيَّه* *shayʿihi*, *شَيَّانِ* *shayʿāni*,  
*شَيَّيْنِ* *shayʿayni*  
*مَجِيَّه* *majīʿuhu*, *مَجِيَّه* *majīʿahu*, *مَجِيَّه* *majīʿihi*
    - ii. If the *hamzaḥ* is after a long-*ū* vowel or *aw* semi-vowel, then: If the *hamzaḥ* has an *i*-mark it is written seated on *yāʿ*. Examples: *سُوِّيَّه* *sūʿihi*, *صُوِّيَّه* *dawʿihi*  
 Otherwise, the *hamzaḥ* is written unseated. Examples: *سُوَّه* *sūʾahu*, *سُوَّانِ* *sūʾāni*, *تَوَّعْمُ* *tawʿamu*, *صُوَّه* *dawʿahu*, *صُوَّانِ* *dawʿāni*, *سُوَّه* *sūʾuhu*, *يَسُوَّوْنَ* *yasūʿūna*
    - iii. If the *hamzaḥ* is after a long *ā*-vowel, then: If the *hamzaḥ* has an *i*-mark it is written seated on *yāʿ*. Example: *سَائِلُ* *sāʿilu*.  
 If the *hamzaḥ* has an *u*-mark it is written seated on *wāw*. Example: *تَسَائُلُ* *tasāʿulu*.  
 Otherwise, when the *hamzaḥ* has an *a*-mark, it is written unseated. Example: *سَاءَلِ* *sāʿala*, *قِرَاءَاتُ* *qirāʿātu*.
  - b. If the letter before the *hamzaḥ* has a *∅*-mark and is not *wāw* or *yāʿ*, then:



- i. If the *hamzaḥ* was originally at the end of the word, but a suffix has been attached to the word, then the *hamzaḥ* will be written unseated. Examples: عِبَّانَ *ib<sup>ʿ</sup>āni*, عِبَّيْنِ *ib<sup>ʿ</sup>ayni*, بُطَّاهُ *buṭ<sup>ʿ</sup>ahu*, بُطَّاهُ *buṭ<sup>ʿ</sup>ahu*, بُطَّاهُ *buṭ<sup>ʿ</sup>ahu*, بُطَّاهُ *buṭ<sup>ʿ</sup>ahu*. (ان, ين, ه, and ه are suffixes).
- ii. Otherwise, if the *hamzaḥ* is originally at the middle of the word, then it is written seated on *wāw* if it has an *u*-mark and *yā<sup>ʾ</sup>* if it has an *i*-mark. Examples: مَسْوُولٌ *mas<sup>ʾ</sup>ūlu*, تَرْيِيسٌ *tar<sup>ʾ</sup>īsu*.

If the *hamzaḥ* has an *a* mark then:

If it is followed by a long-*ā* vowel represented by an *ʾalif*, the *hamzaḥ* is unseated followed by the *ʾalif* and the combination is written as *Ī*. Example: مِرَّآةٌ *mir<sup>ʾ</sup>ātu*, ظَمَّانٌ *zam<sup>ʾ</sup>ānu*.

Otherwise, if there is no *ʾalif* after the *hamzaḥ*, the *hamzaḥ* is written seated on *ʾalif*. Examples: مَسْأَلَةٌ *mas<sup>ʾ</sup>alatu*, مَرَّأَةٌ *mar<sup>ʾ</sup>ātu*.

- c. If the *hamzaḥ* has a  $\emptyset$ -mark, then it is written seated on *ʾalif* if it has an *a*-mark, *wāw* if it has an *u*-mark, and *yā<sup>ʾ</sup>* if it has an *i*-mark. Examples: كَأْسٌ *ka<sup>ʾ</sup>su*, بَيْتٌ *bi<sup>ʾ</sup>sa*, سُؤْلٌ *su<sup>ʾ</sup>laka*.
- d. Otherwise, only if the above conditions are not satisfied, then compare the vowel marks of the *hamzaḥ* and the letter before it:
  - i. If either vowel mark is an *i*-mark then the *hamzaḥ* will be written on a *yā<sup>ʾ</sup>*. Examples: سُيْلٌ *su<sup>ʾ</sup>ila*, يَأْسٌ *ya<sup>ʾ</sup>isa*, مُتَّكِئِينَ *muttaki<sup>ʾ</sup>īna*.
  - ii. If neither vowel mark is an *i*-mark, and at least one of the vowel marks is a *u*-mark, then the *hamzaḥ* will be written on a *wāw*. Examples: سُؤَالٌ *su<sup>ʾ</sup>ālu*, رُؤُوسٌ *ru<sup>ʾ</sup>ūsu*, لُؤْيٌ *lu<sup>ʾ</sup>ayyu*.
  - iii. Otherwise, if both of the vowel marks are *a*-marks, then:
 

If the *hamzaḥ* is followed by a long-*ā* vowel represented by an *ʾalif*, the *hamzaḥ* is written unseated. Examples: شَنَاٰنٌ *shana<sup>ʾ</sup>ānu*.

Otherwise the *hamzaḥ* will be written on an *ʾalif*. Examples: سَأَلٌ *sa<sup>ʾ</sup>ala*, رَأَى *ra<sup>ʾ</sup>ā*.

These set of rules apply even if the *hamzaḥ* or the previous letter is doubled. Examples: رَأَسَ *ra<sup>ʾ</sup>asa*, يَرَّيْسُ *yura<sup>ʾ</sup>isu*, رُيَّسَ *ru<sup>ʾ</sup>isa*, تَفَوَّلَ *tafa<sup>ʾ</sup>ulu*, يُبَرِّوْنَ *yubarri<sup>ʾ</sup>ūna*, يُبَرِّوْنَ *yubarra<sup>ʾ</sup>ūna*.

3. If *hamzaḥ* is at the end of a word, disregard the vowel mark on it and consider only the letter before the *hamzaḥ*.
  - a. If there is a long vowel (*ā*, *ī*, *ū*) or a semi-vowel (*aw*, *ay*) before

it then the *hamzaḥ* will be written unseated. Examples: دُعَاءُ *duʿāʿu*, سُوءٌ *sūʿu*, جِيَاءٌ *jīʿa*, ضَوْءٌ *ḍawʿa*, شَيْءٌ *shayʿa*.

- b. Otherwise, if the previous letter has a  $\emptyset$ -mark, the *hamzaḥ* will again be unseated. Examples: بُطءٌ *buṭʿu*, عِبءٌ *ʿibʿu*, شَطءٌ *shaṭʿu*
- c. Otherwise, if the previous letter is a doubled *wāw* with an *u*-mark, the *hamzaḥ* will again be unseated. Example: تَبَوَّءٌ *tabawwuʿu*.
- d. Otherwise, if the previous letter has an:
  - i. *a*-mark, the *hamzaḥ* is written seated on *ʿalif*. Example: يَهْدَأُ *yahdaʿu*, مُبْتَدَأٌ *mubtadaʿi*.
  - ii. *i*-mark, the *hamzaḥ* is written seated on *yāʾ*. Example: يَهْدِي *yuhaddiʿu*, سَيِّئٌ *sayyiʿu*.
  - iii. *u*-mark, the *hamzaḥ* is written seated on *wāw*. Example: بَطُو *baṭuʿa*.

Some further notes:

- If *hamzaḥ* is in the beginning of a word, adding a prefix to the word will not alter the writing of the *hamzaḥ*. Examples: لَأَسْتَاذٍ = أَسْتَاذٍ + لَ.
- If *hamzaḥ* is at the end of a word, adding a suffix to the word can, in general, alter the writing of the *hamzaḥ*, except in cases that have already been mentioned above. Examples:

مُبْتَدَأٌ + ان = مُبْتَدِئَانِ  
 دُعَاءٌ + هُ = دُعَاؤُهُ  
 ضَوْءٌ + هُ = ضَوْؤُهُ  
 بُطءٌ + هُ = بُطْءُهُ

- As we mentioned earlier, when unseated *hamzaḥ* is followed by an *ʿalif* which is not a suffix: لَء, the combination of *hamzaḥ* and *ʿalif* is conventionally written as  $\tilde{\text{ā}}$ . However, if the unseated *hamzaḥ* is doubled and then followed by an *alif*: لَء then it won't be written as  $\tilde{\text{ā}}$ . Example: سَاَلٌ *saʿālu*.