

# A Grammar of Standard Classical Arabic

The Authors

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Work in progress

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## Preface

### Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

While the grammar which we cover in this book is of SCA, the vocabulary may include legitimate post-classical words and meanings. But we stop short of dealing with Modern Standard Arabic (MSA). Because the preponderance of its modern vocabulary would detract from the main focus of this book. And also because Western grammar works which focus on MSA tend to use modern

texts as a corpus to re-describe and re-codify its grammar. Which is fine, as a methodology, because their goal is to understand the meaning of MSA texts. If we were to include MSA, as thus defined, in this book, then we would have to explain the conflicts between it and SCA. Which is something we are not ready, or equipped, to deal with.

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

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

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

## Technical matters

- This book is produced using the [Quarto](#) authoring and publishing framework and set in the Charis, Vazirmatn, and Amiri typefaces.
- Unless otherwise indicated, translations from the Qur’ān are by Šaheeh International™, sourced from <https://quran.com>.
- Unless otherwise indicated, the numbering of Ḥadīth is that used by <https://sunnah.com>.

- The page numbers for citations may vary across different editions and publishers. We have attempted to specify the edition that we are using in the **references**.

THE AUTHORS

Work in progress

Work in progress

# Chapter 1.

## Introduction

### Warning

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

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

### 1.1. History of Arabic

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

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

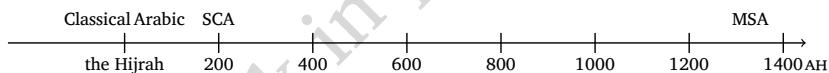
In the process of preserving Classical Arabic, one particular variety became standardized and gained prevalence as a literary language amongst the dialects of Classical Arabic. We will call this variety *Standard Classical Arabic* (SCA).

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

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

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

The figure below depicts the historical development of SCA



## 1.2. What defines SCA

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

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

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

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

### 1.3. Scope of this book

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

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

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

### 1.4. Spoken SCA

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

We will learn in this book, if Allāh wills, that there are very exact rules for properly pronouncing and pausing in SCA. Practically, however, most native Arabic speakers today rarely adhere to these rules exactly in extemporaneous speech. Furthermore, depending on the situation, speakers may sometimes casually mix in their vernacular dialect within their SCA speech. In terms of usage, Classical Arabic had many idiomatic expressions that were used in casual, day-to-day speech. But because spoken SCA is relegated to formal settings today, many of those expressions are now deemed archaic and are largely unused. In fact, a strict adherence to all SCA grammar, usage, and pronunciation/pausing rules in informal spoken settings may, today, come across as pretentious or overly formal.<sup>2</sup>

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

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

The scholar will then begin the instructional part of his lecture. The language of this instruction will still typically be SCA. But adherence to pronunciation and

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

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

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

If you find yourself in such a society, it is advisable to conform to its norms. As a non-native Arabic speaker, you won't be expected to speak a vernacular dialect. So your speaking SCA in an informal setting is excused. But aim for a natural and easy flowing speech, even at the cost of grammatical correctness. Don't over articulate, and vary your pitch and tone. In fact, it may not be a bad idea to supplement your learning of SCA with some knowledge of a vernacular dialect, not least to understand the native speech of the Arabs today.

## 1.5. Organization of this book

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

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

Some of the sentences we present, both as examples and as chapter exercises, because of their contrived nature, may seem of dubious usefulness to a learner wanting to learn practical usage.<sup>3</sup>

Also, when translating examples, we usually steer toward a literal, word-for-word, translation rather than an idiomatic one. This is in order to illustrate the function of each word, and to show a correspondence between the words

<sup>3</sup>In this we are but following the tradition of the classical grammarians. ضربَ *to beat* was a favorite example verb of theirs. Consider (lightheartedly) these gems: [الكتاب لسيبويه] اصربُ أَهْمَمُ أَفْضَلٍ 2/399] *Beat whichever of them is most excellent!* and داره [يعجبني أَهْمَمُ ضربته في داره 1/168] *I like the one amongst them whom I beat in his house.* Even the most excellent of people wasn't spared! And a man was not safe from the grammarians even in his own house and even if he was someone they liked!

in the Arabic sentence and the English translation. The resulting English will then often sound awkward and, at times, even ungrammatical. Our excuse is that our aim in this book is to teach Arabic, not how to translate Arabic into English.

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

## 1.6. How to study from this book

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

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

## 1.7. Interpreting the Qur'ān

As you proceed in your Arabic studies, you will, if Allāh wills, begin to understand the meanings of some of the words in the Qur'ān. And putting the meanings of those words together, you may start to form an understanding of the meaning of complete sentences and āyahs. Pondering over the āyahs of the Qur'ān, to understand it, obtain guidance from it, and act upon it is one of the foremost goals of the Qur'ān.<sup>4</sup> Know, however, that forming this understanding should be done with a proper methodology: one that is based on sound and confirmed knowledge.<sup>5</sup> Interpreting the Qur'ān is one of the branches of

<sup>4</sup>Zarabozo, *How to approach and understand the Quran* 96 citing الفوران

<sup>5</sup>Zarabozo, *How to approach and understand the Quran* 187

Islāmic knowledge known as tafsīr. There are proper sources for tafsīr. They are:

1. The Qur’ān. The Qur’ān itself is a source of tafsīr. What is stated in a concise fashion in one place may be elaborated upon at another place.<sup>6</sup>
2. The Sunnah of the Prophet ﷺ. The Sunnah (via the Hadīth) is the second most important source of tafsīr. Allāh tasked the Prophet ﷺ with explaining the Qur’ān and gave him ﷺ the necessary knowledge in order for him ﷺ to do so.<sup>7</sup>
3. The understanding of the Companions of the Prophet ﷺ. The Companions had an excellent command of the Arabic language and lived through many of the events that the Qur’ān refers to. Furthermore, if a meaning of an āyah was not clear to them, they had access to the Prophet ﷺ and would ask him ﷺ about its meaning.<sup>8</sup>
4. The Arabic language.<sup>9</sup> One needs to have sound knowledge of the Arabic language of the time of the Prophet ﷺ to be able to interpret the Qur’ān linguistically. However, one cannot rely solely on the Arabic language for tafsīr.<sup>10</sup> There are many instances where the Companions, who possessed knowledge of the Arabic language, did not understand the intent of an āyah and it was necessary for the Prophet ﷺ to explain the Qur’ān to them.<sup>11</sup>

The specialist in the science of tafsīr is able to use the above sources, and his educated reasoning, to interpret and comment on the meaning of āyahs.<sup>12</sup>

There are grave dangers to speaking about the Qur’ān without sound knowledge. If one interprets and comments on the Qur’ān, then he is actually making a statement on behalf of Allāh.<sup>13</sup> So he better be sure that he is making that statement based on sound knowledge. Because speaking about Allāh without knowledge is a most great sin. This is because it involves and includes ascribing something falsely to Allāh.<sup>14</sup>

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

إِنَّ الَّذِينَ ءامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَرَى وَالصَّدِيقَيْنَ مَنْ ءامَنَ بِاللَّهِ وَالْيَوْمَ الْآخِرِ وَعَمِلَ (١)  
[سورة البقرة] صَلَحَا فَلَهُمْ أَجْرٌ هُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ

<sup>6</sup>Zarabozo, *How to approach and understand the Quran* 205 citing الزركشي

<sup>7</sup>Zarabozo, *How to approach and understand the Quran* 212–213 citing الألباني

<sup>8</sup>Zarabozo, *How to approach and understand the Quran* 224ff

<sup>9</sup>Zarabozo, *How to approach and understand the Quran* 235ff

<sup>10</sup>Zarabozo, *How to approach and understand the Quran* 241

<sup>11</sup>Zarabozo, *How to approach and understand the Quran* 213ff

<sup>12</sup>Zarabozo, *How to approach and understand the Quran* 244–245

<sup>13</sup>Zarabozo, *How to approach and understand the Quran* 194

<sup>14</sup>Zarabozo, *How to approach and understand the Quran* 197 citing ابن القيم

Translation by Šaheeh International™:

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

Footnote by the same translator:

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

The āyah referred to in the footnote is:

سورة آل عمران وَمَن يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (2)  
3:85]

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

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

Ibn al-Kathīr then says (paraphrasing):

This statement by Ibn ‘Abbas indicates that Allāh does not accept any deed or work from anyone, unless it conforms to the Law of Muḥammad ﷺ that is, after Allāh sent Muḥammad ﷺ. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.<sup>15</sup>

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

<sup>15</sup>Tafsīr ibn Kathīr (abridged, English translation) 1/249

Work in progress

## Chapter 2.

### The Arabic script



Warning

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#### 2.1. The Arabic alphabet

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

No.	Arabic letter	Transcription	Name	Description
1	ا	ā	أَلِفٌ	A vowel like in English “man”. But after these letters (خ, ر, ص, ض, غ) it sounds like “awe” in English “awesome”.
2	ب	b	بَاءُ	Equivalent to English “b” in “boy”.
3	ت	t	تَاءُ	Similar to English “t” in “tall” but softer. Touch the tongue against the back of the top front teeth instead of just the gum.
4	ث	th	ثَاءُ	Similar to English “th” in “think” but softer. Have your lips and cheek in a wide grin. Loosely bite the tip of your tongue between your front teeth and then force air out trying to hiss “ssss”. Keep your tongue touching the top and bottom teeth and the hiss should come out like a “th” sound.
5	ج	j	جِيمٌ	Equivalent to English “j” in “just”.
6	ح	h	حَاءُ	Similar to English “h” in “hat” but pronounced from the bottom of the throat. Take care there is no scraping as with خ.

No.	Arabic letter	Transcription	Name	Description
7	خ	kh	كَحْ khā'	Similar to “ch” in Scottish “loch”. Try saying “kh” but with a scraping sound.
8	د	d	دَلْ dāl	Similar to English “d” in “dog” but softer. Just like with ة, touch the tongue against the back of the top front teeth instead of just the gum.
9	ذ	dh	دَلْ d̬hāl	Place your tongue as in ة and force air out. But this time instead of trying to hiss “ssss” try to buzz “zzzz” and again keep your tongue touching the top and bottom teeth.
10	ر	r	رَأْ rā'	Equivalent to English “r” in “rat”.
11	ز	z	رَأْ zā'	Equivalent to English “z” in “zoo”.
12	س	s	سِينَ sīn	Equivalent to English “s” in “see”.
13	ش	sh	شِينَ shīn	Equivalent to English “sh” in “show”.
14	ص	ṣ	صَادَ ṣād	An emphatic س that will be described later.
15	ض	d	ضَادَ dād	An sound unique to Arabic that will be described later.
16	ط	t	طَاءَ tā'	An emphatic ئ that will be described later.
17	ظ	dh	ظَاءَ d̬hā'	An emphatic ظ that will be described later.
18	ع	ɛ	عَيْنَ eayn	A sound like “a” from the throat.
19	غ	gh	غَيْنَ ghayn	Somewhat like a “gh” sound but much softer. Try pronouncing خ but without any scraping.
20	ف	f	فَاءَ fā'	Equivalent to English “f” in “fox”.
21	ق	q	قَافَ qāf	Similar to English “k” in “kite” but further back in the throat.
22	ك	k	كَافَ kāf	Equivalent to English “k” in “kite”.
23	ل	l	لَمْ lām	Equivalent to English “l” in “light”.
24	م	m	مِيمَ mīm	Equivalent to English “m” in “man”.
25	ن	n	نُونَ nūn	Equivalent to English “n” in “nut”.
26	ه	h	هَاءَ hā'	Equivalent to English “h” in “hat”. Much softer than ق
27	و	w/ū	وَاهْ wāw	As a consonant it is equivalent to English “w” in “water”. It is also a vowel equivalent to English “oo” in “moon”.
28	ي	y/ī	يَاهْ yā'	As a consonant it is equivalent to English “y” in “yellow”. It is also a vowel equivalent to English “ee” in “meek”.

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

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

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

### 2.1.1. Alternative order of letters

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

غ خ ذ ص ر ش ت ث ح ط ي ك ل م ن س ع ف ق ر ش ت ث ح ط غ

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

### 2.1.2. Pronunciation notes

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

#### 2.1.2.1. ص šād, ط tā', and ط dīhā'

The letters ص sīn, ط tā', and ط dīhāl 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 šād, ط tā', and ط dīhā' respectively.

#### 2.1.2.2. ض dād

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

## 2.2. Writing Arabic words

### 2.2.1. Letters in different positions

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

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

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

As we just mentioned, six of the letters (**و، ي، ظ، د، ح، 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 **ه** as an example and start with the isolated form:

Isolated form: 

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

End form: 

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

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

Beginning form: 

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

No.	Isolated	End	Middle	Beginning
1	ا	ا	ا	ا
2	ب	ب	ب	ب
3	ت	ت	ت	ت
4	ث	ث	ث	ث
5	ج	ج	ج	ج
6	ح	ح	ح	ح
7	خ	خ	خ	خ
8	د	د	د	د
9	ذ	ذ	ذ	ذ
10	ر	ر	ر	ر
11	ز	ز	ز	ز
12	س	س	س	س
13	ش	ش	ش	ش
14	ص	ص	ص	ص
15	ض	ض	ض	ض
16	ط	ط	ط	ط
17	ظ	ظ	ظ	ظ
18	ع	ع	ع	ع
19	غ	غ	غ	غ
20	ف	ف	ف	ف
21	ق	ق	ق	ق
22	ك	ك	ك	ك
23	ل	ل	ل	ل
24	م	م	م	م
25	ن	ن	ن	ن
26	ه	ه	ه	ه
27	و	و	و	و
28	ي	ي	ي	ي

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

### 2.2.2. Joining the different forms to make a word

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

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

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

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

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

Disjoint	Joined
ذ-ل-ك	ذلك
ا-ح-م	احمد
ر-س-و-ل	رسول
و-ز-ب-ر	وزبر
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	تمـر
ا-ل-ح-ج-ج	الحجـج	الحجـج
ا-ل-م-ا-س	الماسـ	المـاسـ
ل-م-ح-ة	لمحةـ	لمـحةـ
س-ح-ر	سحرـ	سـحرـ
ب-ح-ي-ر-ة	بحيرةـ	بحـيرةـ
ف-ي	فيـ	فيـ
ب-ت-ث-ب-ي-ت-ت-ي-ن	بـتشـيـيـتـيـنـ	بـتشـيـيـتـيـنـ

### 2.2.3. ة (closed tā')

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

Examples:

- فاطمة
- شجرة
- فتاة

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

### 2.2.4. Writing hamzah

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

1. “Seated” above (or below) a vowel letter: Hamzah can be written above the vowel letters thus: يُوْمٌ. When written over ي, the ي will not have any dots, thus: يُهَمَّ. It may also be written under an alif thus: لِ. Examples: إِن, فَتَّة, سَوْلَك, أَعْيَال.
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: تَعْوِم, تَسْأَل.
  - 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: بِرِّيْن, شَيْئاً, خَطِيْئَة.

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

### 2.2.5. Disambiguating letters that look similar

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

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

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

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

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

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

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

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

Isolated	Middle
ء	ء
ؤ	ؤ

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

### 2.2.6. Joining alif after lām

When the letter alif follows lām we would expect them to be joined like this  $\text{l} + \text{U}$   
→  $\text{U}$ . But actually, they are joined in a special way

$I + J \rightarrow Y$

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

۱۱

## Examples:

- ألا
  - الإيمان
  - الصلاة

### 2.3. Vowels and pronunciation marks.

### 2.3.1. Short Vowels

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

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

Examples of words with short vowels:

- فَتَحَ *fataha*
  - عَمِلَ *εamila*
  - قُتِلَ *qutila*

### 2.3.2. Long Vowels

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

1. ā generally written with an unmarked alif ٍ and with the preceding letter having an fat-hah. Example ١٥ *mā*. This vowel is mostly pronounced like the vowel in English “man”. If however, it comes after these letters خ, ر, ص, ض, ط, ظ, غ, ق it is pronounced like English “awe”.
2. ī like in English “meek” written with an unmarked ى yā' with the preceding letter having an kasrah. Example ١٦ *fi*.
3. ū like in English “moon” written with an unmarked و wāw with the preceding letter having an ḍammah. Example ١٧ *dħū*.

Examples of words with long and short vowels:

- حَارُونْ *hārūn*
- كَذَا *kaðħā*
- سَرَادِيبَ *sarādībā*

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

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

- هَدْهَأ *hādħā*
- دَلْكَ *dħalika*

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

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

- عَالَى *ealā*
- رَمَّا *ramā*

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

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

- كَمْ *kam*
- مَنْدُّ *mundħu*

- مِنْهُمْ *minhum*
- مِنْهَا *minhā*

#### 2.3.4. Semi-vowels

Arabic has two short semi-vowels:

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

- وَيْحَكَ *wayħaka*
- غَرْوَهُ *ghayruhu*
- قَلْوَهُ *qawluhu*

It also has two long semi-vowels:

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

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

#### 2.3.5. Doubled letters

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

- كَبَّارَ *kabbarā*
- حَدَّدَهُ *hadduhu*
- فَعَالَ *faa‘ala*
- سِكَّينَ *sikkīn*. Note that the kasrah is below the shaddah but above the letter ك. This is the most common way to write this, although having the kasrah below the letter is also sometimes done as well. (In this case, the shaddah will still be above the letter.)
- سَفَوْدُ *saffūdu*
- دَالِلَينَ *dāllīna*
- مَزَامِيلُ *muzzammilū*

### 2.3.6. tanwīn

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

1. ئ un, for example كِتَابٌ *kitābun*.
2. ئ an, for example شَجَرَةٌ *shajaratān*.
3. ئ in, for example بَيْتٍ *baytin*.

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

1. If the word ends with a ة. In this case we don't add the silent alif. For example, غَاضِبَةٌ becomes غَاضِبَةً *ghāḍibatān*.
2. If the word ends with a ā vowel, whether written with an alif ل or as a yā' with dagger alif ی. In this case, the an mark is put on the letter before the alif ل or yā' ی and the final vowel letter becomes silent and is not pronounced. For example, مُصْطَفَى becomes مُصْطَفَى *muṣṭafān*, عَصَانٌ becomes عَصَانٌ *eaṣān*.
3. If the word ends with a hamzah. In this case, we might or might not write a silent alif, depending on the following rules:
  - a. If there is an alif before an unseated hamzah ء, then we don't add a silent alif. For example دَاءٌ becomes دَاءٌ *dā'an*, not دَاءاً.
  - b. Otherwise, we add a silent alif after the hamzah. However, this may affect the writing of the hamzah, for example مُبْتَدَأٌ becomes مُبْتَدَأاً *mubtada'an*. This is discussed further in appendix @ref(hamzarules).

Here are some examples of tanwined words:

- سَعْدٌ *saedun*
- ضَرْبًا *darban*
- قَاضٍ *qādīn*
- شَعَةً *saeatan*
- دُعَاءً *dueā'an*
- اُمَرَاءً *imra'an*
- شَيْئًا *shay'an*
- سُوءًا *sū'an*
- غَبَنْ *ghabanun*

## 2.4. Connecting hamzah

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

فُتْحُ الْبَابِ  
'iftahi -lbāba

أَنْظَرْ  
'undhur

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

زَيْدُ الْكَرِيمُ  
zayduni -lkarimu

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

أَخْذَ مِنَ الْكِتَابِ  
'akhadha minna -lkitāba

ذُو الْقَرْبَانِ  
dhū -lqarnayni

فِي الْبَيْتِ  
fi -lbayti

## 2.5. Pronouncing the end of a sentence

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

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

فَتْحٌ  
fatḥ

عُقبَةٌ  
‘uqbah

وَالدَّايِ  
wālidāy

وَالدَّيِّ  
wālidayy

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

مَفْعُولًا  
mafeūlā

سَاجِدًا  
sajidā

مَرْفُوعَةٌ  
marfueah

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

- مُبْتَدَأ is pronounced *mubtada'ā*
- دُعَاءً is pronounced *du'a'ā*

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

- مُصْطَفَى is pronounced *muṣṭafā*

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

For example, the sentence:

ذَهَبَ إِلَى الْبَيْتِ

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

but should be pronounced as  
dhahaba 'ila -lbayt

## 2.6. Qur'ānic script

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

Standard Arabic	Qur'ānic Arabic
الصَّلَاةُ	الصَّلَاةُ
السَّمَاوَاتُ	السَّمَوَاتُ
يَا أَبْنَاءَ الْمُّبِينِ	يَا بْنَوْمَ

Work in progress

# Chapter 3.

## The noun

### ⚠ Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 3.1. Introduction

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

Here are some examples of common nouns in Arabic:

Arabic word	Transcription	Definition
رَجُل	<i>rajul</i>	man
كِتَاب	<i>kitāb</i>	book
بَيْت	<i>bayt</i>	house
شَجَرَة	<i>shajarah</i>	tree
صَبْرٌ	<i>ṣabr</i>	patience
وَقْتٌ	<i>waqt</i>	time
طَعَامٌ	<i>ṭaeām</i>	food
أَبْنَى	<i>'ibn</i>	son

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

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

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

## 3.2. Definiteness

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

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

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

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

### 3.2.1. Definite nouns in Arabic

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

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

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

#### 3.2.1.1. Sun letters and moon letters

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

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

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

ع ب ج خ غ ف ق ك م و ي

The names “sun letters” and “moon letters” were given because of the Arabic words for “sun” and “moon” respectively. “The sun” in Arabic is أَشْمَسْ 'ash-shams which begins with ش which causes the ل in الْ to be silent. “The moon”

is الْقَمَر *'alqamar* which begins with ق which does not cause the ل in الْ to be silent. Thus ش represents the sun letters and ق represents the moon letters.

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

Noun	Definite noun
رَجُل <i>rajul</i> "man"	الْرَّجُل <i>'arrajul</i> "the man"
تَاجِر <i>tājir</i> "trader"	الْتَّاجِر <i>'attājir</i> "the trader"
لُعْبَة <i>luebah</i> "toy"	الْلُّعْبَة <i>'alluebah</i> "the toy"

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

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

الْأَلَيْن  
'ali-bn  
"the son"

### 3.2.2. Indefinite nouns in Arabic

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

### 3.2.3. Differences in definiteness between Arabic and English

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

"This man gave that boy some food."

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

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

"Time is valuable."

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

Consider now the sentence:

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

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

As opposed to this complicated situation in English, Arabic uses only the definite article الْ '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 الْ 'al when the noun is definite.

Examples:

- “This man gave that boy some food.”
  - man: definite; Arabic: الْرَّجُلُ 'arrujul
  - boy: definite; Arabic: الْغُلَامُ 'alghulām
  - food: indefinite; Arabic: طَعَامٌ taeām
- “Time is valuable.”
  - time: definite; Arabic: الْوَقْتُ 'alwaqt
- “We don’t have to leave just yet; we have time.”
  - time: indefinite; Arabic: وَقْتٌ waqt

### 3.3. State

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

1. the u-state. This is considered the ‘highest’ state. It is indicated, for most nouns, by a ḍammah on the final letter of the noun.
2. the a-state. This is ‘lower’ than the u-state. It is indicated, for most nouns, by a fatḥah on the final letter of the noun.
3. the i-state. This is the ‘lowest’ state. It is indicated, for most nouns, by a kasrah on the final letter of the noun.

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

State	Indefinite “a book”	Definite “the book”
u-state	كتاب <i>kitābun</i>	الكتابُ 'alkitābu
a-state	كتاباً <i>kitāban</i>	الكتابَ 'alkitāba
i-state	كتابٍ <i>kitābin</i>	الكتابِ 'alkitābi

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

### 3.4. Grammatical gender

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

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

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

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

#### 3.4.1. Nouns that designate animate beings.

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

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

We will discuss each of these categories below.

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

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

#### Primitive nouns

Arabic word	Gender	Definition
أَبْنَى <i>i'bni</i>	masc.	son
أَبْنَى <i>i'bnah</i>	fem.	daughter
طَفْلٌ <i>tifl</i>	masc.	child
طَفْلَةٌ <i>tiflah</i>	fem.	(female) child
إِنْسَانٌ <i>insān</i>	masc.	human being
إِنْسَانَةٌ <i>insānah</i>	fem.	(female) human being
حُرٌّ <i>hurr</i>	masc.	free man
حُرَّةٌ <i>hurrah</i>	fem.	free woman
كَلْبٌ <i>kalb</i>	masc.	(male) dog
كَلْبَةٌ <i>kalbah</i>	fem.	(female) dog
هَرٌّ <i>hurr</i>	masc.	(male) cat
هَرَّةٌ <i>hirrah</i>	fem.	(female) cat

#### Derived nouns

Arabic word	Gender	Definition
مُعَلِّمٌ <i>muallim</i>	masc.	(male) teacher
مُعَلِّمَةٌ <i>muallimah</i>	fem.	(female) teacher
طَالِبٌ <i>tālib</i>	masc.	(male) student
طَالِبَةٌ <i>tālibah</i>	fem.	(female) student
صَاحِبٌ <i>sāhib</i>	masc.	(male) companion
صَاحِبَةٌ <i>sāhibah</i>	fem.	(female) companion
صَدِيقٌ <i>sādiq</i>	masc.	(male) friend
صَدِيقَةٌ <i>sādiqah</i>	fem.	(female) friend

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

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

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

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

- i. Primitive nouns
- ii. Derived nouns

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

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

Another noteworthy point is that, for many primitive nouns, sometimes only one of the masculine/feminine pair may be used to refer to beings of either sex. What we mean by this is that, for example, كَلْبٌ *kalb*, while remaining a masculine noun, can be used to refer to both a male dog and a female dog, especially if the animal’s physical gender is not obvious or particularly important. And كَلْبَةٌ *kalbah* (fem.) “a female dog” is typically only used when it is needed to specify the gender of the animal. Conversely, 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 case-by-case. For example, طَفْلٌ *tifl* (masc.) is commonly used to say “a child”, regardless of whether the child is a boy or a girl. But طَفْلَةٌ *tiflah*, although not uncommon, is used specifically for “a female child”.

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

On the other hand, أَبْنَى *ibn* “son” and ابْنَةٌ *ibnah* “daughter” are only ever used for their respective gender. So أَبْنَى *ibn* (masc.) “a son” is never used to mean “a daughter”. And ابْنَةٌ *ibnah* (fem.) “a daughter” is never used to mean “a son”.

As for derived nouns, they are typically only ever used for their respective gender. So, for example, مُعَلِّمٌ *muallim* (masc.) is only used for “a (male) teacher”. And مُعَلِّمَةٌ *muallimah* (fem.) is only used for “a (female) teacher”.

#### 3.4.1.2. Unrelated nouns for male and female animate beings

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

Arabic word	Gender	Definition
أَبٌ <i>'ab</i>	masc.	father
أمٌ <i>'umm</i>	fem.	mother
عَلَامٌ <i>ghulām</i>	masc.	boy
جَارِيَةٌ <i>jāriyah</i>	fem.	girl
عَبْدٌ <i>eaabd</i>	masc.	male slave
أُمَّةٌ <i>amah</i>	fem.	female slave
أَسَدٌ <i>'asad</i>	masc.	lion
لَبْوَةٌ <i>labwah</i>	fem.	lioness
ثَوْرٌ <i>thawr</i>	masc.	bull
بَقَرَةٌ <i>baqarah</i>	fem.	cow

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

#### 3.4.1.3. Using the same noun for both sexes

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

Arabic word	Gender	Definition
شَخْصٌ <i>shakhs</i>	masc.	person
نَفْسٌ <i>nafs</i>	fem.	self
عَدُوٌ <i>eaduwāw</i>	masc.	enemy
حَيَوانٌ <i>hayawān</i>	masc.	animal
طَائرٌ <i>tā'ir</i>	masc.	bird
قِرْدٌ <i>qird</i>	masc.	monkey
حَمَامَةٌ <i>hamāmah</i>	fem.	dove
نَمْلَةٌ <i>namlah</i>	fem.	ant

So, for example, قِرْد *qird* “monkey” is grammatically masculine but it will be used for both a male and a female monkey. Similarly, شَخْصٌ *shakhs* is a masculine noun meaning “person”. While remaining grammatically masculine, it can be used to refer to persons of male or female persons. While, نَفْسٌ *nafs* is a feminine noun meaning “self”. While remaining grammatically feminine, it can be used to refer to persons of male or female selves

Note also that نَفْسٌ *nafs* “self” is a feminine noun but it does not end in a ة. It is one of the small number of feminine nouns that don't have a female marker, like أمٌ *'umm* (fem.) “mother”.

### 3.4.2. Nouns that designate inanimate objects

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

Arabic word	Gender	Definition
كتاب <i>kitāb</i>	masc.	book
بيت <i>bayt</i>	masc.	house
قلم <i>qalam</i>	masc.	pen
طعام <i>ṭeām</i>	masc.	food
ماء <i>mā'</i>	masc.	water
مدرسة <i>madrasah</i>	fem.	school
مدينة <i>madīnah</i>	fem.	city
غرفة <i>ghurfah</i>	fem.	room
شجرة <i>shajarah</i>	fem.	tree
شمس <i>shams</i>	fem.	sun
قمر <i>qamar</i>	masc.	moon
علم <i>ilm</i>	masc.	knowledge
فُوّة <i>quwwah</i>	fem.	strength
حياة <i>ḥayāh</i>	fem.	life
موت <i>mawt</i>	masc.	death

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

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

Arabic word	Gender	Definition
رهينة <i>rahīnah</i>	fem.	pledge
عضو <i>euḍw</i>	masc.	member

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

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

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

### 3.4.3. Nouns with mismarked gender

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

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

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

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

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

- مَنْخَرٌ *mankhar* (masc.) “nostril”
- مِرْفَقٌ *mirfaq* (masc.) “elbow”

There are other such exceptions as well.

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

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

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

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

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

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

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

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

### 3.5. Exercises

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

Work in progress

# Chapter 4.

## The nounal sentence



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 4.1. Introduction

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

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

### 4.2. Forming nounal sentences

Here is a nounal sentence:

“The building is a house.”

```
graph LR; A["The building"] --- B["is a house."]; A --- C["subject"]; B --- D["info"]
```

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

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

Let’s try to form this sentence in Arabic.

First we assemble the individual parts:

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

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

- i. الْبَيْتُ 'albinā'u (masc.) “the building” (u-state)
- ii. بَيْتٌ baytun (masc.) “a house” (u-state)

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



'albaytu binā'.  
“The building is a house.”

But wait! Where is the Arabic word for “is”? It turns out that Arabic does not usually express any word for “is”. Instead, the meaning of this word is implied.

Also, note that the final vowel mark at the end of the sentence is written but not pronounced. So we will write بَيْتٌ but say *bayt*, not *baytun*. This is in accordance with what we learned in section @ref(pronouncing-the-end-of-a-sentence).

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

“The house is a building.”

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

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

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

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

and there we have our sentence.

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

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

“The building is a school.”

- i. The subject: الْبَنَاءُ *'albinā'u* (masc.) “the building” (u-state)
- ii. The info: المَدْرَسَةُ *madrasatun* (fem.) “a school” (u-state)

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

الْبَنَاءُ مَدْرَسَةٌ.

*'albinā'u madrasah.*

“The building is a school.”

We can also reverse this sentence:

المَدْرَسَةُ بَنَاءٌ.

*'almadrasatu binā'.*

“The school is a building .”

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

“The mother is a teacher.”

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

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

- مُعَلِّم mueallim (masc.) “a (male) teacher”

- مُعَلِّمَة mueallimah (fem.) “a (female) teacher”.

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

Now we can assemble the sentence:

الْأُمُّ مُعَلِّمَةٌ.

*'alpummu mueallimah.*

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

In the reverse sentence “The teacher is a mother.”, we again use the feminine noun مُعَلِّمَة mueallimah (fem.) “a (female) teacher”, which is now the subject

of the sentence, to match the feminine noun in the info <sup>أُمٌّ</sup>*'alumm* (fem.) “a mother”. So we get:

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

Here is another example:

أَبُّ الْرَّجُلِ.  
<sup>أَبٌ</sup>*'arrujulu 'ab.*  
 “The man is a father.”

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

أُمُّ شَخْصٍ.  
<sup>أُمٌّ</sup>*'alpummu shakhs.*  
 “The mother is a person.”

أَسْنَخْصُ مُعَلِّمَةٍ.  
<sup>أَسْنَخْصُ</sup>*'ashshakhsu mueallimah.*  
 “The person is a (female) teacher.”

أُمُّ مُعَلِّمَةٍ شَخْصٍ.  
<sup>أُمٌّ</sup>*'almueallimatu shakhs.*  
 “The (female) teacher is a person.”

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

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

أَلْحَيَوَانُ هِرَّ.  
<sup>أَلْحَيَوَانُ</sup>*'alhayawānu hirr.*  
 “The animal is a (male) cat.”

and

أَلْحَيَوَانُ هِرَّا.  
<sup>أَلْحَيَوَانُ</sup>*'alhayawānu hirrah.*  
 “The animal is a (female) cat.”

## 4.4. Detached pronouns

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

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

“The man is a teacher.”

Now we 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: هُوْ *huwa* “he”.
- singular feminine absentee-participant: هيَ *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 مُعَالِمٌ.  
'arrajulu mueallim.  
“The man is a teacher<sub>m</sub>. ”
- هُوَ مُعَالِمٌ.  
*huwa* *mueallim*.  
“He is a (male) teacher<sub>m</sub>. ”
- الْجَارِيَّةُ طَالِبَةٌ.  
'aljāriyatū ṭalibah.  
“The girl is a student<sub>f</sub>. ”
- هيَ طَالِبَةٌ.  
*hiya* *ṭalibah*.  
“She is a student<sub>f</sub>. ”
- الْبَيْتُ بَنَاءٌ.  
'albaytu binā'.  
“The house is a building.”
- هُوَ بَنَاءٌ.  
*huwa* *binā'*.  
“It is a building.”

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

- الْبَيْنَاءُ مَدْرَسَةٌ.  
'albinā'u madrasah.  
“The building is a school.”
- هُوَ مَدْرَسَةٌ.  
*huwa* *madrasah*.  
or  
هيَ مَدْرَسَةٌ.  
*hiya* *madrasah*.  
“It is a school.”

Note that either هُوْ *huwa* “he” or هيَ *hiya* “she” can be used in the above sentence because the gender of the subject الْبَيْنَاءُ *'albinā'* (masc.) “the building” mismatches the gender of the info مَدْرَسَة *madrasah* (fem.) “a school.”.

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

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

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

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

الْجَارِيَةُ إِنْسَانٌ.

*'aljāriyatū insān.*

“The girl is a human.”

هِيَ إِنْسَانٌ.

*hiya insān.*

“She is a human.”

Here, if we replace the noun الْجَارِيَةُ *'aljāriyah* “the girl” with a pronoun, we will prefer to use هي *hiya* “she”, because the girl is an animate being, even though the info إِنْسَانٌ *insānun* “a human” is masculine.

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

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

- singular masculine addressee-participant: أَنْتَ *anta* “you<sub>m</sub>”.
- singular feminine addressee-participant: أَنْتِ *anti* “you<sub>f</sub>”.
- singular speaker-participant: أَنِّي *ana* “I”.

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

أَنْتَ مُعَلِّمٌ.

*'anta mueallim.*

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

أَنْتِ مُعَلِّمَةٌ.

*'anti mueallimah.*

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

أَنِّي مُعَلِّمٌ.

*'ani mueallim.*

“I am a teacher<sub>m</sub>.”

- أَنَا مُعَلِّمٌ.  
 'ana mueallimah.  
 "I am a teacher<sub>f</sub>."

#### 4.4.4. Definiteness of pronouns

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

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

#### 4.4.5. Rigidity of pronouns

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

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

### 4.5. A definite noun as the info

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

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

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

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

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

الْبَيْتُ هُوَ الْبَيْنَاءُ.

*'albaytu -lbinā'u.*

“The house is the building.”

الْحَيَّانُ هِيَ الْهِرَبُ.

*'alhayawānu hiya -lhirratu.*

“The animal is the cat.”

## 4.6. An indefinite noun as the subject

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

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

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

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

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

### 4.7.1. وَ wa- “and”

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

وَمَدْرَسَةٌ

*wamadrasatun*

“and a school”

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

الْبَيْنَاءُ مَسْجِدٌ وَمَدْرَسَةٌ.

*'albinā'u masjidun wamadrasah.*

“The building is a mosque and a school.”

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

الْبَيْنَاءُ مَسْجِدٌ وَمَدْرَسَةٌ وَمَكْتَبَةٌ.

*'albinā'u baytun wamadrasatun wamaktabah*

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

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

وَالْإِنْسَانُ وَالْكَلْبُ حَيَوَانٌ

*warrujulu 'inṣānun wa-lkalbu ḥayawānun*

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

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

#### 4.7.2. فَ *fa-* “so”/“and then”

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

الْبَيْنَاءُ مَسْجِدٌ فَمَدْرَسَةٌ فَمَكْتَبَةٌ.

*'albinā'u baytun famadrasatun famaktabah*

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

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

فَالْإِنْسَانُ وَالْكَلْبُ حَيَوَانٌ

*farrujulu 'inṣānun wa-lkalbu ḥayawānun*

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

# Chapter 5.

## The prepositions



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 5.1. Introduction

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

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

فِي بَيْتٍ  
*fi baytin*  
“in a house”

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

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

### 5.2. True prepositions

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

Here is a list of the more common true prepositions:

Preposition	Meaning
بِ <i>bi</i>	with, by, next to
لِ <i>li</i>	for, to
فِي <i>fi</i>	in
عَلَى <i>salā</i>	on
إِلَى <i>ilā</i>	to, toward
مِنْ <i>min</i>	from
عَنْ <i>ean</i>	from, about
كَ <i>ka</i>	like

Notes:

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

بِقَلْمَنْ  
*biqalamin*  
“with a pen”

لِرَجُلٍ  
*lirajulin*  
“for a man”

كَبْنٌ  
*ka-bnīn*  
“like a son”

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

بِلْقَلْمَنْ  
*bi-lqalami*  
“with the pen”

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

كَالْبَنِينْ  
*ka-li-bnīn*  
“like the son”

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

لِرَجُلٍ  
*lī-rrajūlī*  
 “for the man”

لِجَارِيَةٍ  
*lī-jāriyātī*  
 “for the girl”

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

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

اللُّعْبَةُ  
*'alluəbatū*  
 “the toy”

becomes

لِلْعَبْدَةِ  
*lī-luəbatī*  
 “for the toy”

not

✗ لِلْعَبْدَةِ

This is also true for the phrase:

لِلَّهِ  
*līllāhī*  
 “for Allāh”

which is formed from الْلَّهِ + لِ

- The prepositions *salā* “on” and *ilā* “to” have a long-ā vowel at the end but it is written with a dotless yā’ ی instead of an alif. (We have already learned that some words are written this way in section @ref(a-vowel-written-with-a-ya).)
- Prepositions that are composed of multiple letters are not joined to the following noun. Example:

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

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

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

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

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

- The ending of the preposition عنْ *εan* gets an kasrah and becomes عَنْ *εani*. Examples:

عَنْ الْرَّجُلِ  
*εani -rrajuli*  
“from the man”

عَنْ أَبْنَى  
*εani -bnin*  
“from the son”

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

مِنْ الْرَّجُلِ  
*mina -rrajuli*  
“from the man”

مِنْ أَبْنَى  
*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
عَنْ	<i>einda</i>	at
لَدَى	<i>lada</i>	at

Preposition	Transcription	Meaning
لَدْنْ	<i>ladun</i>	at
مَعْ	<i>maea</i>	together with
بَيْنَ	<i>bayna</i>	between, among

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

Here are some examples using pseudo-prepositions:

مَعْ الْعَلَامِ  
*maea -lghulāmi*  
 “with the boy”

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

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

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

## 5.4. Attached pronouns

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

Participant	Detached pronoun	Attached pronoun
Masc. addressee	أنتُ <i>'anta</i> “you <sub>1,m</sub> ”	ك - <i>ka</i> “you <sub>1,m</sub> ”
Fem. addressee	أنتِ <i>'anti</i> “you <sub>1,f</sub> ”	ك - <i>ki</i> “you <sub>1,f</sub> ”
Speaker	أنا <i>'ana</i> “I”	ي - <i>i</i> “me”

#### 5.4.1. Attached pronouns with prepositions

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

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

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

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

- إِلَيْهَا *ilayhā* “to her”
- عَلَيْكَ *aleykā* “on you<sub>m</sub>”

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

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

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

- ي -*i*
- ي -*iya*

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

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

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

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

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

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

So we get:

- فِي + يِ = في fiyya “in me”
- إِلَيْ + يِ = إلَيْ ilayya “to me”
- عَلَيْ + يِ = على ealayya “on me”
- لَدَيْ + يِ = لَدَيْ ladayya “at me”.

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

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

- بَيْنِي وَبَيْنِكَ baynī wabaynaka “between me and you”

## 5.5. Translating prepositions

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

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

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

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

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

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

## 5.6. Sentences and phrases with prepositions

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

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

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

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

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

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

أَرْجُلٌ 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:

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

## 5.7. Sentences with an indefinite subject

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

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

رَجُلٌ فِي الْبَيْتِ  
*rajulun fi -lbayti*

“a man in the house”

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

“A man is in the house.”

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

فِي الْبَيْتِ رَجُلٌ.  
*fi -lbayti rajul.*

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

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

“There is a man in the house.”

## 5.8. Prepositions with multiple nouns/pronouns

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

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

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

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

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

إِلَى الْمَدْرَسَةِ وَإِلَى الْبَيْتِ  
*ila -lbayti walmadrasati*

“to the school to and the house”

إِلَى الْمَدْرَسَةِ وَإِلَى الْبَيْتِ  
*ila -lbayti walmadrasati*

“to the school and the house”

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

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

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

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

إِلَيْهِ وَإِلَيْيَ أَلْعَلَامْ  
*'ilayya wa'ila -lghulāmi*  
 “to me and to the boy”

إِلَيْهِ وَإِلَيْهِ  
*'ilayya wa'ilayhi*  
 “to me and to him”

## 5.9. To have something

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

- “I have a book.”
- “The boy has a father.”

Arabic uses prepositions like

- إِلَى *li* “for”
- عَنْدَ *einda* “at”
- لَدَى *lada* “at”
- مَعَ *maea* “together with”

Here are some examples:

لِلْعَلَامِ أَبٌ.  
*li -lghulāmi 'ab.*

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

عَنْدُ الرَّجُلِ كِتَابٌ.  
*einda -rrajuli kitāb.*

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

مَعَ الْجَارِيَةِ لَعْبَةٌ.  
*maea -ljāriyati luebah.*

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

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

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

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 الْرَّجُلِ 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 الْرَّجُلِ 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 الْرَّجُلِ 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.

Work in progress

# Chapter 6.

## The perfect verb



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 6.1. Introduction

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

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

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

### 6.2. Arabic word roots

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

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

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

Similarly, the word مَكْتَب *maktab* “a library” is derived from the root كَتَبَ. And مَلْعُونٌ *maleab* “a playground” is derived from the root لَعَبَ. Using the paradigm root فَعَلَ, we can see that the pattern of both these words is مَفْعُولٌ *mafeal*. Here, the letter *m* is an extraneous letter added to form the words and is not part of their roots.

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

### 6.3. The form 1 perfect verb

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

Root	Perfect form 1 verb	Meaning
فَعَلَ	فَعَّالَ <i>faeala</i>	“did”
ذَهَبَ	ذَاهَبَ <i>dīhaba</i>	“went”
كَتَبَ	كَاتَبَ <i>kataba</i>	“wrote”
قَرَأَ	قَرَأً <i>qara'a</i>	“read”
جَلَسَ	جَلَسَ <i>jalasa</i>	“sat”
سَأَلَ	سَأَلَ <i>sa'ala</i>	“questioned”
سَكَتَ	سَكَتَ <i>sakata</i>	“became quiet”
جَعَلَ	جَعَلَ <i>jaeala</i>	“made”
عَلِمَ	عَلِمَ <i>ealima</i>	“knew”
عَمِلَ	عَمِلَ <i>eamila</i>	“worked”
كَبَرَ	كَبَرَ <i>kabura</i>	“grew”

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

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

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

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

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

You can see above how the verb كَتَبَ *kataba* “wrote” is derived from the root كتب. We have already, by the way, learned another word derived from this root: the noun كِتَابٌ *kitāb* “a book”, which is on the pattern فِعْل fī’l. Note how both the verb and the noun derived from this root have a meaning that is common and has to do with writing or of something written. In a similar manner, you will often see that words derived from the same root generally share some common meaning, although this common meaning may not always be obvious or straightforward.

## 6.4. Verbal sentences

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

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

### 6.4.1. Verbs with a masculine doer noun

Consider the sentence:

“The boy went.”

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

ذهَبَ الْغُلَامُ.  
*d̄hababa -lghulām.*

“The boy went.”

*d̄hababa* “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:

ذهبَ رجُلٌ إِنْ أُسْتُوقَ.  
*dhahaba rajulun 'ila -ssūq.*  
 “A man went to the market.”

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

#### 6.4.2. Verbs with a feminine doer noun

Now consider the sentence:

“A girl went.”

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

ذهبَتْ جارِيَةً.  
*dhahabat jāriyah.*  
 “A girl went.”

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

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

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

عَبَّاتْ الْطِفْلُ فِي الْبَيْتِ.  
*laeibati -ṭṭiflatu fi -lbayt.*  
 “The child<sub>f</sub> played in the house.”

#### 6.5. Verbs with doees

##### 6.5.1. The direct doee

Consider the sentence:

“The man wrote a book.”

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

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

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

Note how in Arabic the doee كِتَابًا *kitāban* “a book” is in the 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:

سَأَلْتُ أُمّهُ الْجَارِيَةَ.

*sa'lati -lummu -ljāriyah.*

“The mother questioned the girl.”

Note again how الجَارِيَةَ *aljāriyah* “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.

*ja'ala -llāhu -rrajula muslimā.*

“Allāh made the man a Muslim.”

In this sentence both الرَّجُل *arrajula* “the man” and مُسْلِمًا *muslimān* “a Muslim” are direct doees of the verb جَعَلَ *ja'ala* and therefore both are placed in the a-state.

### 6.5.3. The indirect doee

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

“The man looked at the moon.”

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

نَظَرَ الرَّجُلُ إِلَى الْقَمَرِ.

*naḍhara -rrajulu 'ila -lqamar.*

“The man looked at the moon.”

In this sentence الْقَمَرِ *alqamari* “the moon” is an indirect doee of the verb نَظَرَ *naḍhara* “looked” because it is preceded by the preposition إِلَى *'ila* “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 *naḍhara* used the preposition إِلَى *'ila* “to” for the same meaning. This is very common and you should not expect Arabic to use exact counterparts of the prepositions used in English. In fact, everytime you learn a new verb, you should also learn the prepositions that go with it.

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

نَظَرَ الْرَّجُلُ فِي الْأَمْرِ.

*naq̄ħara -rrajulu fi -l'amri.*

“The man looked into the matter.”

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

نَظَرَ الْرَّجُلُ الْمَكْتُوبَ فِي الْكِتَابِ.

*naq̄ħara -rrajulu -lmaktūba fi -lkitābi.*

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

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

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

سَأَلَ الْعَلَامُ الْمُعَلِّمَةَ عَنْ أَمْرٍ.

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

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

الْمُعَلِّمَةَ 'almueallimata “the teacher<sub>f</sub>” is the direct doee, and therefore it is in the a-state. أَمْرٍ 'amrin “a matter” is an indirect doee, and so it is in the i-state. The preposition عنْ ean is translated, here, as “about”.

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

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, هيِ, etc.
- ii. Attached pronouns, like هُ, هَا, etc.

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

“The man went.”

we would like to say:

“He went.”

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

Here we list the singular doer pronouns in Arabic.

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.**  
*d̥ahaba -rrajul.*  
 “The man went.”

When we replace the deer noun *çırşırı arıyağı* "the man" with the deer pronoun "he", we get:

ذهب.  
*d̥ahab.*  
“[He] went.”

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

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

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

we get:

قرأتُ كِتَابًا.  
*qara'at kitābā.*  
 “[She] read a book.”

#### 6.6.1.1. Explanation of implied pronouns

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

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

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

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

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

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

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

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

Here are some examples of sentences with expressed doer pronouns:

كَتَبْتُ كِتَابًا.

*katabta kitābā.*

“You<sub>m</sub> wrote a book.”

ذَهَبْتُ.

*dīhabt.*

“I went.”

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

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

قَرَأْتُ الْكِتَابَ.

*qara'ti -lkitāb.*

“You<sub>f</sub> read the book.”

قَرَأْتُ الْكِتَابَ.

*qara'ati -lkitāb.*

“She read the book.”

### 6.6.3. Assimilation of the doer pronoun

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

سَكَّتْ سَكَّتْ *sakata* “became quiet”

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

سَكَّتْ

*sakattu*

“I became quiet”

سَكَّتْ

*sakatta*

“You<sub>1,m</sub> became quiet”

سَكَّتْ

*sakatti*

“You<sub>1,f</sub> became quiet”

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

## 6.7. Verbs with doe pronouns

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

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

Here are some notes regarding their usage:

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

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

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

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

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

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

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

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

سَأْلَيْهِ.

*sa'altih*

“You<sub>f</sub> asked him.”

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

سَأْلَنِي رَجُلٌ.

*sa'alani rajul.*

“A man asked me.”

سَأْلَنِي أَرَجُلٌ.

*sa'alaniya -rrajul.*

“The man asked me.”

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

سَأْلَتْنِي.

*sa'altani*

“You<sub>m</sub> asked me.”

By the way, we have already seen this intervening ئ before when it was used with some prepositions, e.g. مي *minni*, عنني *eanni*, and لدعني *ladunni*.

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

سَأْلَنِي أَرَجُلٌ.

*sa'alani -rrajul.*

“The man asked me.”

## 6.8. Multiple verbs for one doer

In this section we will use the verbs:

Root	Perfect form 1 verb	Meaning
دخل	دَخَلَ <i>dakħala</i>	“entered”
خرج	خَرَجَ <i>kħaraja</i>	“exited”
أكل	أَكَلَ <i>akala</i>	“ate”
شرب	شَرِبَ <i>shariba</i>	“drank”

Consider, now, the sentence:

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

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

دَخَلْتُ الْغُرْفَةَ فَأَكَلْتُ فَشَرِبْتُ فَخَرَجْتُ.

*dakhaltu -lghurfata fa'akaltu fasharibtu fakharajt.*

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

Note also, that we need to replace the commas by connecting particles like ـوـ “and”, or ـفـ “so”/“and then”, etc. We chose ـفـ 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:

دَخَلْتُ الْجَارِيَّةَ فَأَكَلْتُ فَشَرِبْتُ فَخَرَجْتُ.

*dakhlati -ljāriyatū -lghurfata fa'akalat fasharibat fakharajat.*

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

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

## 6.9. Order of words in a sentence

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

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

كَتَبَ الْرَّجُلُ كِتَابًا.

*kataba -rrajulu kitābā.*

“The man wrote a book.”

However, we will often come across sentences like:

الْرَّجُلُ كَتَبَ كِتَابًا.

*'arrajulu kataba kitābā.*

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

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

“The man, he wrote a book.”

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

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

“*The man* wrote a book.”

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

### 6.9.2. Verbs pull definite nouns towards them

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

كَتَبَ الْرَّجُلُ الْكِتَابَ.

*kataba -rrajulu -lkitāba.*

“The man wrote the book.”

There is a tendency, in Arabic, for verbs to *pull* definite nouns towards them. This means that if there are any indefinite nouns, they have a tendency to get pushed farther away. So, for example, if a verb's doer is an indefinite noun and

the doee is a definite noun, the doee will often (but not always) precede the doer. For example,

كَتَبَ الْكِتَابَ رَجُلٌ.  
*kataba -lkitāba rajul.*  
 “A man wrote the book.”

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

كَتَبَ رَجُلٌ الْكِتَابَ.  
*kataba rajulun -lkitāb.*  
 “A man wrote the book.”

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

So now, when the direct doee noun الْكتَاب 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 الْرَّجُلُ.  
*katabahu -rrajulu.*  
 “The man wrote it.”

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

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

ذَهَبَ الْغُلَامُ إِلَى الْمَدْرَسَةِ.  
*dhahaba -lghulāmu ilā -lmadrasah.*  
 “The boy went to the school.”

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

ذَهَبَ الْغُلَامُ إِلَيْهَا.  
*dhahaba -lghulāmu ilayhā.*  
 “The boy went to it.”

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

ذَهَبَ إِلَيْهَا الْغَلَامُ.  
*dīhaba ilayha alghulām.*  
 “The boy went to it.”

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

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

## 6.10. Negating perfect verbs

In order to negate a perfect verb, the particle *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 الْرَّجُلُ.  
*mā dīhaba rrājulu.*  
 “The man did not go.” or,  
 “The man has not gone.”

## 6.11. The particle قَدْ *qad*

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

قَدْ ذَهَبَ الْرَّجُلُ.  
*qad dīhaba rrājulu.*  
 “The man has already gone.” or,  
 “The man did go.”

## 6.12. Separating doee pronouns from the verb

FIXME: move to imperfect verb chapter

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

Person	Doee pronoun
Absent person (masc.) “him”	هُوَ <sup>ه</sup> ’iyyāhu
Absent person (fem.) “her”	هُنَّا <sup>ه</sup> ’iyyāhā
Addressed person (masc.) “you <sub>masc.</sub> ”	أَنْتَ <sup>أ</sup> ’iyyāka
Addressed person (fem.) “you <sub>fem.</sub> ”	أَنْتِي <sup>أ</sup> ’iyyāki
Speaking person (masc. and fem.) “me”	أَنَا <sup>أ</sup> ’iyyāya

Note that for the speaking person “me”, there is no intervening ن between the prefix أَنَا <sup>أ</sup>’iyyā and the doee pronoun. Note also that only أَنَا <sup>أ</sup>-ya is allowed to be attached to the prefix أَنَا <sup>أ</sup>’iyyā. This is because أَنْ -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 أَنَا <sup>أ</sup>’iyyā ends with the long-vowel ā.

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

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

صَرَبَتْنِي وَإِيَّاهُ.  
darabatnī wa ’iyyāhu.  
“She hit me and him.”

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

إِيَّاهُ صَرَبَتْ.  
’iyyāya darabat.  
“She hit me.”

### 6.13. TODO

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

# Chapter 7.

## The attribute



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 7.1. Introduction

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

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

### 7.2. Adjectives in English

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

1. It can be used to describe a noun in an attributee-attribute phrase. For example:  
“a big car”
2. The adjective “big” can also be used as the info of a sentence, describing the subject noun. For example:  
“The car is big.”

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

✗ “The big is fast.”

We would have to say something like:

“The big car is fast.”

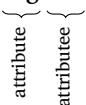
instead.

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

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

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

a big car



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

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

The car is big.



### 7.4. Adjectival nouns in English

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

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

“The antique table is expensive.”

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

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

“The table is antique.”

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

“The antique is expensive.”

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

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

## 7.5. Adjectival nouns in Arabic and genderizability

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

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

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

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

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

As opposed to adjectival nouns, common nouns are not genderizable. So, for example, if we know that the noun مُلَّا ghulâm “a boy” exists, we cannot assume that we can feminize it, by using the feminine marker ة, for example, getting: عَلَمَةٌ ghulâmah. This would be a misguided attempt to obtain the meaning for “a girl” in Standard Arabic. Instead, we have to look up the Arabic word for “a girl” in the dictionary separately, and we find that it is جَارِيَةٌ jâriyah.

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

- ابْنٌ 'ibn “a son” and ابْنَةٌ 'ibnah “a daughter”.
- مُعَالِمٌ mueallim “a teacher<sub>m</sub>” and مُعَالِمَةٌ 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 مُعْلِمَة / مُعْلِم), 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 أَبَنَة / أَبَنْ), then this is only a coincidence. We alluded to this in section @ref(related-nouns-for-male-and-female-animate-beings).

### 7.5.1. Examples of Arabic adjectival nouns

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

Arabic adjectival noun	Meaning
كَبِيرٌ kabīr	a big one
صَغِيرٌ ṣaghīr	a small one
طَيِّبٌ tayyib	a good one
قَدِيمٌ qadīm	an old one
جَدِيدٌ jadid	a new one
طَوِيلٌ ṭawil	a long/tall one
وَاسِعٌ wāsi‘	a wide one
عَرَبِيٌّ carabiyy	an Arab
مَشْهُورٌ mash̄hūr	a famous one

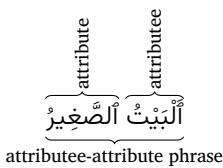
## 7.6. The attribute and the attributee in attributee-attribute phrases

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

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

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

Here is the equivalent Arabic attributee-attribute phrase:



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

Note the following:

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

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

Here is the sentence in Arabic:

أَخَذَتْ الْجَارِيَةُ الصَّغِيرَةُ كِتَابًا جَدِيدًا مِنْ أُمِّ الْطَّيِّبَةِ.  
'akhadhat -ljâriyat -ssaghîratu kitaban jadidan mina -lummi -ttayyibah.  
“The little girl took a new book from the good mother.”

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

- i. **الْجَارِيَةُ الصَّغِيرَةُ**  
'aljâriyat -ssaghîratu  
“the little girl”

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

- ii. كتاباً جديداً  
 kitāban jadīdan  
 “a new book”

In this phrase the indefinite masculine noun كِتابًا kitāban is the direct doee of the verb أَخْدَى akhādha “took”. Therefore it is in the a-state. It is also the attributee in the attributee-attribute phrase. Its attribute جديداً jadīdan follows the attributee and is made to match the attributee in state (a-state), gender (masculine), and definiteness (indefinite).

- iii. الْأُمُّ الْطَّيِّبَةُ  
 'al'ummi -ṭtayyibati  
 “the good mother”

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

Note carefully that the attribute matches the attributee in gender, not necessarily in having the same ة ending. The feminine adjectival noun attribute طَيِّبَةً ḥatayyibah is still formed using the feminine marker ة, despite the feminine attributee الْأُمُّ 'al'umma not having the ة feminine marker.

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

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

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

الْجَارِيَةُ شَخْصٌ طَيِّبٌ.  
 'aljāriyatū shakhsun ṭayyib.  
 “The girl is a good person.”

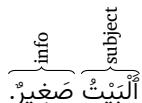
See how we preferred to use the masculine adjectival noun طَيِّبٌ ṭayyib instead of using the feminine adjectival noun طَيِّبَةٌ ḥatayyibah. But the feminine adjectival noun طَيِّبَةٌ ḥatayyibah would also have been acceptable.<sup>1</sup>

<sup>1</sup>See the example 3/476 في النحو لابن السراج in ثالث شخصيّات عابان ومحضر الأصول

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

### 7.7.1. Indefinite adjectival noun

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



“The house is small.”

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

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

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

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

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

**الْجَارِيَّةُ صَغِيرَةٌ.**

**'aljâriyat saghirah**

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

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

### 7.7.2. Definite adjectival noun

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

The subject of the sentence is **الشجرة القديمة**, *ashshajaratu-lqadimuiatu* “the old tree”. And the info is **الكبيرة**, *alkabiratu* “the big one”. When we put the two together we get:

الشجرة القديمة الكبيرة  
 'ashshajaratu -lqadimatu -lkabiratu

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

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

الشجرة القديمة هي كبيرة.  
 'ashshajaratu -lqadimatu hiya -lkabiratu.  
 “The old tree is the big one.”

## 7.8. Adjectival nouns used without a described noun

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

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

شرب الصغير حليب.  
 shariba -ṣṣagħiru halibā.  
 “The little one drank some milk.”

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

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

حملت الأم الصغير. وشرب الصغير حليب.  
 hamalati -lummu -ṣṣagħira. washariba -ṣṣagħiru halibā.  
 “The mother carried the little one. And the little one drank some milk.”

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

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

Sometimes, an adjectival noun, through much usage, acquires the meaning of a common noun. It then gets listed with this meaning in the dictionary. We actually just saw an example above. The adjectival noun صَغِيرٌ *saghír* “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 صَغِيرٌ *saghír* “a little one” is كَبِيرٌ *kabír* “a big one”. It too has acquired the common noun meaning of “an elder person”. Here is an example of its usage:

قَدْمُ الْكَبِيرِ وَوَعَظُ الْغُلَامِ.  
*qadima -lkabíru wawaedha -lghuláma.*  
 “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 *ħasanah* (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.  
*'asṣiyām ḥasanah.*  
 “Fasting is a good deed.”

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

What if we have the sentence:

الصَّدَقَةُ حَسَنَةٌ.  
*'asṣadaqatu ḥasanah.*

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

“Charity is good.”

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

“Charity is a good deed.”

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

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

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

هُوَ رَجُلٌ مُّعَلِّمٌ.

*huwa rajulun muallim.*

“He is a teacher<sub>m</sub> man.”

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

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

### 7.11. Multiple adjectival nouns describing the same noun

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

الْبَيْنَاءُ كَبِيرٌ وَطَوِيلٌ وَوَاسِعٌ.

*'albinā'u kabirun watawilun wawāsi'un*

“The building is big and tall and wide.”

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

الرَّجُلُ كَاتِبٌ عَرَبِيٌّ مَسْهُورٌ.

*'arrujulu kātibun earabiyyun mash'hūr.*

“The man is a famous Arab writer.”

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

Consider the phrase:

كِتَابٌ مِّنْ الْمَكْتَبَةِ

*kitābun mina -lmaktabati*

“a book from the library”

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

قَرَأَ كِتَابًا صَغِيرًا مِنْ الْمَكْتَبَةِ.

*qara'a kitāban ṣaghīran mina -lmaktabati.*

AND

قَرَأَ كِتَابًا مِنْ الْمَكْتَبَةِ صَغِيرًا.

*qara'a kitāban mina -lmaktabati ṣaghīran.*

“a small book from the library”

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

Work in progress

# Chapter 8.

## The semi-flexible noun



Warning

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### 8.1. Introduction

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

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

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

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

State	Indefinite	Definite
u-state	رَجُلٌ	أَرْجُلٌ
a-state	رَجُلًا	أَرْجُلًا
i-state	رَجُلٍ	أَرْجُلٍ

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

There are some nouns, however, that are *semi-flexible*. Here is an example of a semi-flexible noun, however, that are *semi-flexible*. Here is an example of a semi-flexible noun, صحراء *sahrā* “a desert”:

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

As you can see, when صحراء *sahrā* is indefinite, it is not tanwīnēd. Also, when it is indefinite and in the i-state, the vowel mark on its final letter is not ُ, 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:

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

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

## 8.2. Feminine markers

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

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

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

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

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

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

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

Root	Noun	Pattern using paradigm
هـدـيـ	الْهُدَىٰ (masc.) “the guidance”	فَعـلـ
خـبـاءـ	خَبَاءٌ (masc.) “a tent”	فـغـالـ

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

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

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

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

We will discuss this in more detail below.

### 8.3. Categories of semi-flexible nouns

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

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

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

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

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

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

Here is an example sentence with this noun:

ذَهَبَ أُلْرَجُلُ إِلَى صَحْرَاءَ وَاسِعَةً.  
*dhababa -rrajulu <sup>2</sup>ilā sahrah<sup>2</sup>a wāsieah.*  
 “The man went to a wide desert.”

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

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

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

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

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

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

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

We've already seen an example of such a word: <sup>2</sup> ذِكْرٍ *d̄hikrā*<sup>2</sup> "a remembrance". The root of this word is ذَكْر and it is on the pattern فِعْلٍ.

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

State	Indefinite	Definite
u-state	ذِكْرٍ	الذِكْرِ
a-state	ذِكْرٍ	الذِكْرِ
i-state	ذِكْرٍ	الذِكْرِ

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

Here is an example of this word in a sentence:

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

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

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

### 8.3.3. Nouns on the pattern أَفْعَلٌ

If a noun is on the pattern أَفْعَلٌ *'af'al* 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 أَفْعَلٌ *'af'al*. And the feminine adjectival noun is on the pattern فَعْلَاءً *fa'lā'* (which is itself a semi-flexible noun pattern because of the extrinsic إء ending). Here are some examples of such adjectival nouns:

Root	Masc. Noun	Fem. noun	Meaning
حر	أَحْمَرٌ <sup>2</sup>	حَمْرَاءٌ <sup>2</sup>	red
سود	أَسْوَدٌ <sup>2</sup>	سُودَاءٌ <sup>2</sup>	black
بيض	أَبْيَضٌ <sup>2</sup>	بَيْضَاءٌ <sup>2</sup>	white
عرج	أَعْرَجٌ <sup>2</sup>	عَرْجَاءٌ <sup>2</sup>	lame
حور	أَخْوَرٌ <sup>2</sup>	خَوْرَاءٌ <sup>2</sup>	beautiful eyed
بكم	أَبْكَمٌ <sup>2</sup>	بَكْمَاءٌ <sup>2</sup>	mute

Example:

لِبِسَ الْرَّجُلُ قَمِيشًا أَبْيَضًا.  
*labisa -rrajulu qamiṣan 'abyad.*  
 “The man wore a white shirt.”

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

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

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

1. The noun must be a adjectival noun on the pattern فَعْلَانٌ. So the common noun ثعبان *thubān* “a serpent” of the root ثعبان *thubān* is a common noun and therefore, not a semi-flexible noun.
2. The ان must be extrinsic to the word's root. So جبان *jabānun* “cowardly”, an adjectival noun of the root جبن *jabn*, is not a semi-flexible noun.
3. The feminine of the adjectival noun shall not be formed by adding ة to the masculine noun. So ندمان *nadmān* “regretful”, an adjectival noun from the root ندم *nadm*, is not a semi-flexible noun, because its feminine is ندماءة *nadmānah*.

It is rare that this last condition fails. Most adjectival nouns that end with an extrinsic ان are of the pattern 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
غض	غَضْبَان٢	غَضْبَى٢	very angry
عطش	عَطْشَان٢	عَطْشَى٢	very thirsty
جوع	جُوعَان٢	جُوعَى٢	very hungry

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

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

Here are some examples of these nouns:

- مَسَاجِد٢ masājid<sup>2</sup> “mosques”
- مَفَاتِح٢ mafātiḥ<sup>2</sup> “keys”

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

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# Chapter 9.

## The dual

### ⚠ Warning

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### 9.1. Introduction

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

“two houses”

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

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

### 9.2. Forming the dual

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

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

States	Indefinite	Definite
u-state	بَيْتَانِي baytāni	أَلْبَيْتَانِي 'albaytāni
a-state and i-state	بَيْتَانِيّ baytayni	أَلْبَيْتَانِيّ 'albaytayni

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

Here are examples of duals in sentences:

- u-state:

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

- a-state:

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

- i-state:

عَصَبَتْ أُلَامُ عَلَى الْجَارِيَّتَيْنِ.  
 ghadibati -l-pummu eala -ljāriyatayn.  
 “The mother became angry at the girls<sub>2</sub>.” #### Nouns ending in ة

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

States	Indefinite	Definite
u-state	شَجَرَاتٍ <i>shajaratāni</i>	أَلْشَجَرَاتِنِ <i>'ashshajaratāni</i>
a-state and i-state	شَجَرَيْنِ <i>shajaratayni</i>	أَلْشَجَرَيْنِ <i>'ashshajaratayni</i>

Example:

الشَّجَرَاتِنِ فِي الْحَدِيقَةِ.  
 'ashshajaratāni fi -lhadīqah.  
 “The trees<sub>2</sub> are in the garden.”

If a feminine noun does end with a ة then it will simply be appended with ائِ -āni and ائِنِ -ayni. For example, dualizing مُؤْمَانٌ *ummāni* “a mother” in order to get “mothers<sub>2</sub>”, we get:

- u-state: مُؤْمَانٌ *ummāni*
- a-state and i-state: ائِمَّيْنِ *ummayni*

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

### 9.2.1. Nouns ending with ء

If a noun ends with the feminine marker ء which is extrinsic to the word's root then the ء shall be replaced with a ٩ when forming the dual. Examples:

Root	Singular	Dual (u-state)	Dual (a-state and i-state)
صحر	صحراء <i>ṣahrā'</i> "a desert"	صحراءان <i>ṣahrāwānī</i>	صحراءين <i>ṣahrāwayni</i>
حمر	حمراء <i>ḥamrā'</i> "red <sub>f</sub> "	حمراءان <i>ḥamrāwānī</i>	حمراءين <i>ḥamrāwayni</i>

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

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

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

### 9.2.2. Nouns ending with ى

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

Root	Singular	Dual (u-state)	Dual (a-state and i-state)
غضب	غضبي <i>ghaḍbā'</i> "very angry <sub>f</sub> "	غضبيان <i>ghaḍbayānī</i>	غضبيين <i>ghaḍbayayni</i>
ذكر	ذكرى <i>dīhkṛā'</i> "a remembrance"	ذكريان <i>dīhkṛayānī</i>	ذكريين <i>dīhkṛayayni</i>

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

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

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

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

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

دَهْبَتُ إِلَى الْمَدِيْنَةِ الْقَدِيمَةِ.  
*dhababtu 'ila -lmadīnati -lqadimah.*  
 “I went to the old city.”

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

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

قَرَا الْغَلَامُ كِتَابَيْنِ ثَقِيلَيْنِ قَدِيمَيْنِ.  
*qara'a -lghulāmu kitābayni thaqilatayni qadimatayn.*  
 “The boy read two old heavy books.”

### 9.4. Duals in nounal sentences

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

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

الْكِتَابُ الْكَبِيرُ ثَقِيلٌ.  
*alkitābāni -lkabirāni thaqilān.*  
 “The big books<sub>2</sub> are heavy.”

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

الْرَّجُلُونُ مُعَلِّمَاتٌ.  
*arrujulāni muallimān.*  
 “The men<sub>2</sub> are teachers<sub>m,2</sub>.”

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

الْوُسَادَاتُ سَرِيرٌ.  
*alwīsādatāni sarīr.*  
 “The two cushions are a bed.”

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

## 9.5. Detached dual pronouns

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

Singular participant	Detached pronoun
Masc. absentee	هُوَ <i>huwa</i> “he”
Fem. absentee	هيَ <i>hiya</i> “she”
Masc. addressee	أَنْتَ <i>'anta</i> “you <sub>m,1</sub> ”
Fem. addressee	أَنْتِي <i>'anti</i> “you <sub>f,1</sub> ”
Speaker	أَنَا <i>'ana</i> “I”

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

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

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

Here are some examples of their use:

هُمَا الْرَّجُلَانِ.

*humā -rrajulān.*

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

هُمَا مُعَلِّمَاتَانِ كَرِيمَاتَانِ.

*humā muallimatāni karimatāni.*

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

قَالَتِ الْأُمُّ لِلْجَارِيَتَيْنِ أَنْتُمَا قَرِيبَاتَانِ مِنِّي.

*qālati -l'ummu liljāriyatayni 'antumā qarībatāni minni.*

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

In the last example, the feminine adjectival noun قَرِيبَاتَانِ *qarībatāni* 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	هـ - <i>hu</i> “him”
Fem. absentee	لـ - <i>hā</i> “her”
Masc. addressee	كـ - <i>ka</i> “you <sub>m,1</sub> ”
Fem. addressee	كـ - <i>ki</i> “you <sub>f,1</sub> ”
Speaker	يـ - <i>i</i> “me”

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

Dual participant	Attached pronoun
Absentee	مـاـهـ - <i>humā</i> “them <sub>2</sub> ”
Addressee	مـاـكـ - <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 مـاـهـ -*humā*.
- Just like the absentee-participant singular masculine attached pronoun هـ -*hu* “him”, the dual absentee-participant attached pronoun “them<sub>2</sub>” مـاـهـ -*humā* becomes مـاـهـ -*himā* when preceded by the vowels يـ -*i*, يـ -*ī*, or the semi-vowel يـ -*ay*. Examples:
  - مـاـهـ *bihimā* “with them<sub>2</sub>”
  - فـيـهـ *fihimā* “in them<sub>2</sub>”
  - إـلـيـهـ *ilayhimā* “to them<sub>2</sub>”
- The preposition لـ *li* “for” becomes لـ *la* when followed by the dual attached pronouns:
  - مـاـهـ *lahumā* “for them<sub>2</sub>”
  - كـمـاـ *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 ـ. Example:

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

### 9.6.1. Attached pronouns for the direct doee

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

- سَأَلَهُمَا الْرَّجُلُ.  
*sa'alahuma -rrajulu.*  
 “The man asked them<sub>2</sub>.”

- سَأَلْتُكُمَا.  
*sa'altukumā*  
 “I asked you<sub>2</sub>.”

- سَأَلْتُكُمَا.  
*sa'altukumā*  
 “She asked you<sub>2</sub>.”

## 9.7. Verbs with dual doers

### 9.7.1. Dual nouns for the doer

We learned that the perfect verb for a masculine doer is on the pattern فَعَلَ. And when the doer is feminine, the ة of femininity is attached to the verb thus: 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.  
*dīhaba lghulāmu.*  
 “The boy went.”

- ذَهَبَتْ جَارِيَةً.  
*dīhabat jāriyatun*  
 “A girl went.”

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

- ذَهَبَتْ الْغُلَامَانِ.  
*dīhaba lghulāmāni.*  
 “The boys<sub>2</sub>, went.”

- ذَهَبَتْ جَارِيَتَانِ.  
*dīhabat jāriyatāni.*  
 “Two girls went.”

### 9.7.2. Dual pronouns for the doer

We have already learned the singular doer pronouns:

Singular participant	Doer pronoun	Meaning	Doer pronoun with verb
Masc. absentee	invisible	"he"	فَعَلَ faala
Fem. absentee	invisible	"she"	فَعَلَتْ faalat
Masc. addressee	ـta	"you <sub>m,2</sub> "	فَعَلْتَ faalta
Fem. addressee	ـti	"you <sub>f,2</sub> "	فَعَلْتِ faalти
Speaker	ـtu	"I"	فَعَلْتُ faaltu

Now we will learn the dual doer pronouns:

Dual participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee	ـā	"them <sub>2</sub> "	masc.: فَعَلَا faalā, fem: فَعَلَاتَا faalata
Addressee	ـtumā	"you <sub>2</sub> "	فَعَلْتُمَا faalatumā
Speaker	ـ	"us <sub>2</sub> "	—

Note the following regarding the dual doer pronouns:

The dual doer pronouns are the same for both genders.

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

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

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

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

### 9.7.3. Sentence word order with dual doers

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

ذَهَبَا إِلَى بَيْتٍ.

*dīhababā 'ilā baytin.*

“They<sub>2</sub> went to a house.”

ذَهَبَتُ الْرَّجُلَانِ إِلَى بَيْتٍ.

*dīhababā -rrujalāni 'ilā baytin.*

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

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

أَلْرَجُلَانُ ذَهَبَا إِلَى بَيْتٍ.

*'arrujalāni dīhababā 'ilā baytin.*

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

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

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

أَكَلُ الْرَّجُلَانُ وَشَرَبَا وَذَهَبَا.

*'akala -rrajulāni wasħaribā wadħhababā.*

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

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

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

أَلْرَجُلَانُ أَكَلَا وَشَرَبَا وَذَهَبَا.

*'arrajulāni 'akalā wasħaribā wadħhababā.*

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

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

Work in progress

# Chapter 10.

## The sound plural



### Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 10.1. Introduction

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

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

Arabic has two categories of plurals:

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

Singular	Plural
book	books
house	houses
boy	boys
girl	girls

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

Arabic has two types of sound plurals:

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

We will describe each of these in this chapter.

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

## 10.2. The *ūn* sound plural

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

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

State	Indefinite <i>ūn</i> plural “teachers <sub>m</sub> ”	Definite <i>ūn</i> plural “the teachers <sub>m</sub> ”
u-state	مُعَلِّمُونَ <i>muqeallimūna</i>	الْمُعَلِّمُونَ <i>'almuqeallimūna</i>
a-state and i-state	مُعَلِّمَيْنَ <i>muqeallimaynīn</i>	الْمُعَلِّمَيْنَ <i>'almuqeallimaynīn</i>

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

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

State	Indefinite <i>ūn</i> sound plural “teachers <sub>m,2</sub> ”	Definite <i>ūn</i> sound plural “the teachers <sub>m,2</sub> ”
u-state	مُعَلِّمَانِ <i>muqeallimāni</i>	الْمُعَلِّمَانِ <i>'almuqeallimāni</i>
a-state and i-state	مُعَلِّمَيْنِ <i>muqeallimaynīn</i>	الْمُعَلِّمَيْنِ <i>'almuqeallimaynīn</i>

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

- u-state:

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

- a-state:

سَأْلَ الْغُلَامُ مُعْلِمِينَ عَنْ أَمْرٍ.

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

“The boy asked some teachers about a matter.”

- i-state:

طَلَبَ الْغُلَامُ مِنَ الْمُعْلِمِينَ عِلْمًا.

*talaba -lghulāmu mina -lmueallimīna eilmā.*

“The boy sought some knowledge from the teachers.”

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

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

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

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

#### 10.3. The *āt* sound plural

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

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

State	Indefinite <i>ūn</i> plural “animals”	Definite <i>ūn</i> plural “the animals”
u-state	حَيَّوَاتٌ <i>hayawānātun</i>	الْحَيَّوَاتُ <i>alhayawānātu</i>
a-state and i-state	حَيَّوَاتٍ <i>hayawānātin</i>	الْحَيَّوَاتِ <i>alhayawānāti</i>

Note that:

- Unlike the *ūn* sound plural, the *āt* sound plural is tanwīn when indefinite. Also, just like for singular nouns, the final vowel on the plural ending ات *āt* indicates the state of the plural.
- The *āt* sound plural does not take the fatḥah ֚ and the tanwīn fatḥah ֚. Instead the kasrah ֘ and the tanwīn kasrah ֙ are used to indicate both the a-state and the i-state.

State	the animal	the animals
u-state	'الْحَيْوَانُ alhayawānu	'الْحَيَّوَاتُ alhayawānātu
a-state	'الْحَيْوَانُ alhayawāna	'الْحَيَّوَاتُ alhayawānāti
i-state	'الْحَيْوَانِ alhayawāni	'الْحَيَّوَاتِ alhayawānāti

### 10.3.1. Nouns ending in ة

If a noun ends with a ة, then it is removed before appending the *āt* sound plural ending. Here, for example, is the *āt* sound plural of مُعَلِّمٌ *mueallimah* “a teacher<sub>f</sub>”:

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

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

- u-state:

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

- a-state:

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

- i-state:

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

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

### 10.3.2. Nouns ending with ء

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

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

### 10.3.3. Nouns ending with ى

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

Root	Singular	āt sound plural
ذکر	ذكرى <sup>2</sup> d̄hikrā “a remembrance”	ذكريات d̄hikrayāt

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

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

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

There are two separate rules to consider:

1. If a common noun is of the pattern فَعْلٌ fael or فُعْلَة faelah, then the sukūn on the middle letter shall be converted to an fat-hah ڻ when forming the āt sound plural. For example:

- نَحْلَة nahlah “a bee” becomes نَحْلَات naḥlāt “bees”, not × naḥlāt.
- ضَرْبَة darbah “a strike” becomes ضَرْبَات ḍarabāt “strikes”, not × darbāt.
- صَفْحَة safhah “a page” becomes صَفْحَات ṣafahāt “pages”, not × safhāt.

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

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

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

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

For example:

- ظُلْمٌ *q̄hulmah* “a darkness” can become, optionally, either ظُلْمَاتٍ *q̄hulmāt* or ظُلْمَاتٍ *q̄hulamāt*, or ظُلْمَاتٍ *q̄hulumāt* “darknesses”.
- كُسْرٌ *kisrah* “a piece” can become, optionally, either كُسْرَاتٍ *kisrāt* or كُسْرَاتٍ *kisrāt*, or كُسْرَاتٍ *kisrāt* “pieces”.

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

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

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

## 10.4. Conditions for forming the sound plural

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

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

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

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

We will treat common nouns and adjectival nouns separately.

#### 10.4.1.1. Common nouns

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

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

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

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

Arabic word	Definition
ابن <i>ibn</i>	a son
طفل <i>tifl</i>	a child
إنسان <i>īnsān</i>	a human being
حرر <i>hurr</i>	a free man

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

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

Word	Definition	<i>ūn</i> plural
معلم <i>mūlim</i>	a teacher <sub>m</sub>	معلمون <i>mūlimūn</i>
مسلم <i>muslim</i>	a Muslim <sub>m</sub> (one who submits)	مسلمون <i>muslimūn</i>
كافر <i>kafir</i>	a disbeliever <sub>m</sub>	كافرون <i>kafarūn</i>

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

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

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

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

#### 10.4.1.2. Adjectival nouns

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

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

- كَبِيرٌ *kabīr* (masc.) “a big one”

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

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

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

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

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

- i. <sup>2</sup> فَعْلَان٢ *faelān*<sup>2</sup>, whose feminine is on the pattern <sup>2</sup> فَعْلٰى *faelā*<sup>2</sup>. Example: <sup>2</sup> غَاضِبٌ *ghāḍibān*<sup>2</sup> (masc.) “very angry” whose feminine is <sup>2</sup> غَاضِبَى *ghāḍibā*<sup>2</sup>.
- ii. <sup>2</sup> أَفْعَلٌ *af'alā*<sup>2</sup>, whose feminine is on the pattern <sup>2</sup> فَعْلَاء٢ *faelā*<sup>2</sup>. Example: <sup>2</sup> أَحْمَرٌ *ahmarā*<sup>2</sup> (masc.) “red”, whose feminine is <sup>2</sup> حَمْرَاء٢ *hamrā*<sup>2</sup>.

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

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

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

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

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

Singular	<i>āt</i> sound plural
حسنة <i>hasanah</i> adj. “a good one <sub>f</sub> ”	حسنات <i>hasanāt</i>
حسنة <i>hasanah</i> (common noun) “a good deed”	حسنات <i>hasanāt</i>
صديقة <i>sadiqah</i> “a friend <sub>f</sub> ”	صديقات <i>sadiqāt</i>
صحراء <sup>2</sup> <i>sahrā</i> “a desert”	صحراءات <i>sahrāwāt</i>
<sup>2</sup> ذكرى <i>dīkrah</i> “a remembrance”	ذكريات <i>dīkrīyāt</i>

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

- Adjectival nouns of the pattern <sup>2</sup> فَعْلَاءُ which is the feminine of the masculine adjectival noun pattern <sup>2</sup> أَفْعَلُ. For example, حَمْرَاءُ *hamrā* “red<sub>f</sub>”.
- Adjectival nouns of the pattern <sup>2</sup> فَعْلَى which is the feminine of the masculine adjectival noun pattern <sup>2</sup> فَخَلَلُ. For example, غَادِبَةٌ *ghadibā* “very angry<sub>f</sub>”.
- The following exceptional nouns:

- أُمّةٌ *ummah* “a nation”
- امَّةٌ *amah* “a female slave”
- شَفَّةٌ *shafah* “a lip”

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

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

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

##### Common nouns

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

- حَيْوَان hayawān “an animal” forms the *āt* plural حَيَّاَت hayawānāt “animals”.
- حَمَّام hammām forms the *āt* plural حَمَّاماَت hammāmāt “bathrooms”. (The doubled *μ* counts as two letters.)

### Masculine adjectival nouns

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

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

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

### 10.5. Detached plural pronouns

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

Participant	Detached pronoun
Absentee sing. masc.	هُوَ huwa “he”
Absentee sing. fem.	هِيَ hiya “she”
Absentee dual	هُمَا humā “they <sub>2</sub> ”
Addressee sing. masc.	أَنْتَ <sup>كَوْنَتْ</sup> anta “you <sub>1,m</sub> ”
Addressee sing. fem.	أَنْتِ <sup>كَوْنَتْ</sup> anti “you <sub>1,f</sub> ”
Addressee dual	أَنْتُمَا <sup>كَوْنُتُمَا</sup> antumā “you <sub>2</sub> ”
Speaker sing.	أَنَا <sup>كَوْنَأْنَا</sup> ana “I”
Speaker dual	—

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

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

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

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

Here are some examples of their use:

هُمْ مُسْلِمُونَ.  
*hum muslimūn.*

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

هُنَّ مُعَلِّمَاتٍ.  
*hum mueallimaāt.*

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

أَنْتُمْ لَاعِبُونَ.  
*'antum lā'ibūn.*

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

أَنْتُنَّ صَدِيقَاتٍ.  
*'antunna ṣadiqāt.*

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

نَحْنُ رُجُلَانِ فَقِيرَانِ.  
*nahnu rajulāni faqrān.*

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

نَحْنُ مُسْلِمَاتٍ.  
*nahnu muslimāt.*

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

## 10.6. Attached plural pronouns

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

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

## Speaker dual

-

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

Participant	Attached pronoun
Absentee pl. masc.	همْ -hum “them <sub>3,m</sub>
Absentee pl. fem.	هنْ -hunna “them <sub>3,f</sub>
Addressee pl. masc.	كمْ -kum “you <sub>3,m</sub> ”
Addressee pl. fem.	كنْ -kunna “you <sub>3,f</sub> ”
Speaker pl	نا -nā “us”

Note the following points about them:

- The plural absentee-participant detached and attached pronouns (“they<sub>3,m</sub>”/“them<sub>3,m</sub>”) are the same:
  - masculine: همْ -hum.
  - feminine: هنْ -hunna.
- Just like ه hu “him” and ماما -humā “them<sub>2</sub>”, the plural absentee-participant attached pronouns همْ -hum “them<sub>3,m</sub>” and هنْ -hunna “them<sub>3,f</sub>” become هم -himā and هن -hinna respectively, when preceded by the vowels ئِ -i, ئِي -ī, or the semi-vowel ئِي -ay. Examples:
  - بـهم -bihimā “with them<sub>3,m</sub>”
  - فـهن -fihinna “in them<sub>3,f</sub>”
  - إـلـيـهـم -ilayhim “to them<sub>3,m</sub>”
- The final sukūn on the ه in the masculine plural pronouns (هم hum, أنتُمْ 'antum, and كُمْ -kum) becomes a dammah (هم humu, أنتُمْ 'antumu, and كُمْ -kumu respectively) when followed by a connecting hamzah. Examples:
  - هـمـ أـلـمـعـلـمـونـ. humu -lmueallimūn.  
“They<sub>pl. masc.</sub> are the (male) teachers.”
  - ذـهـبـ إـلـيـكـمـ أـرـجـعـ. dīhaba 'ilaykumu -rrajul.  
“The man went to you<sub>3,m</sub>.”
  - أـنـتـمـ أـلـمـسـلـمـونـ. 'antumu -lmuslimūn. “You<sub>3,m</sub> are the Muslims<sub>3,m</sub>.”
- When the speaker plural attached pronoun ن is attached to a word that ends with a ن with a sukūn, there is only one ن written and it is doubled with a shaddah ّ on it. So we get:
  - من + نا = مـنـاـ minnā

- نَّا + عَنْ = عَنَّا *eannā*
- نَّا + لَدْنَ = لَدُّنَّ *ladunna*

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

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

### 10.6.1. Plural direct doee pronouns

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

سَأَلَهُمْ أَرْجُلٌ.

*sa'alahumu -rrajul.*

“The man asked them<sub>3,m</sub>.”

سَأَلْتُمْ.

*sa'altukum*

“I asked you<sub>3,m</sub>.”

سَأَلْتُنَّ.

*sa'altkunn.*

“She asked you<sub>3,f</sub>.”

سَأَلْنَا.

*sa'alānā.*

“They<sub>2,m</sub> asked us.”

سَأَلْتَاهُ.

*sa'alaatāh.*

“They<sub>3,m</sub> asked him.”

### 10.7. Verbs with plural doers

#### 10.7.1. Plural nouns for the doer

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

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

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

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

ذهبَتْ حَارِيَتَانِ.  
*dīhahabat jāriyatāni.*  
 “Two girls went.”

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

ذهبَ الْمُعَلِّمُونَ.  
*dīhahaba -lmuallimūn.*  
 “The teacherm<sub>3,m</sub> went.”

ذهبَتْ مُعَلِّمَاتٍ.  
*dīhahabat muallimāt.*  
 “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”	فعَلَ <i>faeala</i>
Absentee sing. fem.	invisible	“she”	فعَلَتْ <i>faealat</i>
Absentee dual	ـā	“them <sub>2</sub> ”	مَعْلَمٌ: <i>faealā</i> ـَاتِا: <i>faealātā</i>
Addressee sing. masc.	ـta	“you <sub>m,2</sub> ”	فَعَلْتَ <i>faealta</i>
Addressee sing. fem.	ـti	“you <sub>f,2</sub> ”	فَعَلْتِ <i>faealti</i>
Addressee dual	ـtumā	“you <sub>2</sub> ”	فَعَلْتُمَا <i>faealtumā</i>
Speaker sing.	ـtu	“I”	فَعَلْتُ <i>faealtu</i>
Speaker dual	ـ	“us <sub>2</sub> ”	—

Now we will learn the plural doer pronouns:

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

Note the following regarding the plural doer pronouns:

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

ـ d̄hababna "they<sub>3,f</sub> went"

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

ـ d̄hababatā "they<sub>2,f</sub> went"

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

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

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

ـ . ضَرَبُوا أَلْرَجْلِ.  
 ـ darabu -rrajul.  
 "They<sub>3,m</sub> hit the man."

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

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

- صَرَبْتُنُّمْ أَلْرَجُلَ.  
**darabtumu -rrajul.**  
 “You<sub>3,m</sub> hit the man.”

- صَرَبْتُمُوهُ.  
**darabtumūh.**  
 “You<sub>pl. masc.</sub> hit him.”

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

سَأَلْنَا.  
*sa'alnā.*  
 “We asked.”

سَأَلَنَا.  
*sa'alānā.*  
 “He asked us.”

### 10.7.3. Sentence word order with plural doers

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

ذَهَبَ الْمُعَلِّمُونَ إِلَى مَدْرَسَةٍ.  
*dhahaba -lmueallimūna 'ilā madrasah.*  
 “The teachers<sub>3,m</sub> went to a school.”

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

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

لَعِبْنَ فِي الْبَيْتِ.

*laeibna fi -lbayt.*

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

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

الْمُعَلَّمُونَ ذَهَبُوا إِلَى مَدْرَسَةٍ.

*'almueallimūna dhahabū 'ilā madrasah.*

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

الْصَّدِيقَاتُ لَعِبْنَ فِي الْبَيْتِ.

*'asṣadiqātu laeibna fi -lbayt.*

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

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

أَكَلُ الْلَّاعِبُونَ وَشَرِبُوا وَذَهَبُوا.

*'akala -llāeibūna wasħaribū wadħahabū.*

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

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

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

أَكَلُوا لَعِبْنَ وَشَرِبُوا وَذَهَبُوا.

*'allāeibūna 'akalū wasħaribū wadħahabū.*

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

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

Similarly,

أَكَلْتُ الْلَّاعِبَاتُ وَشَرِبْنَ وَذَهَبْنَ.

*'akalati -llāeibātu wasħaribna wadħahabn.*

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

and

أَكَلْنَ لَعِبَاتُ الْلَّاعِبَاتُ وَشَرِبْنَ وَذَهَبْنَ.

*'allāeibātu 'akalna wasħaribna wadħahabn.*

“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:

ذَهَبَتْ أُلَامْ وَالْعَلَامْ.  
*dhahabati -l'ummu wa-lghulāmu.*  
 “The mother and the boy went.”

ذَهَبَتْ الْعَلَامْ وَالْأُلَامْ.  
*dhahaba -lghulāmu wa -lummu.*  
 “The boy and the mother went.”

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

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

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

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

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

أَنَا وَمُحَمَّدٌ ذَهَبْتُمَا.  
*'ana wamuhammadun dhahabnā.*  
 “I and Muhammad, we went.”

أَلْأَمْ وَالْجَارِيَةُ ذَهَبَتَا.  
*'al'ummu wa-ljāriyatū dhahabatā.*  
 “The mother and the girl went.”

أَلْأَمْ وَالْجَارِيَتَانِ ذَهَبْنَ.  
*'al'ummu wa-ljāriyatāni dhahabna.*  
 “The mother and the two girls, they<sub>3,f</sub> went.”

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

أُلْمٌ وَالْجَارِيَّةُ وَالْغُلَامُ دَهَبُوا.  
*'al'ummu wa-ljāriyatu wa-lghulāmu dhababū.*  
“The mother, the girl, and the boy, they<sub>3,m</sub> went.”

Work in progress

Work in progress

# Chapter 11.

## The broken plural



### Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 11.1. Introduction

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

Singular	Plural
man	men
woman	women
child	children
mouse	mice

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

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

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

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

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

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

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

ذهبَ رَجُلٌ إِلَى بَيْتٍ.

*dīhaba rajulun ِilā bayt.*

“A man went to a house.”

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

- غَضَبٌ *ghadhbā<sup>2</sup>* adj. (fem.) “a very angry one<sub>f</sub>” from the root غَضَبَ<sup>2</sup>
- صَحْرَاءٌ *sahrā<sup>2</sup>* (fem.) “a desert<sub>f</sub>” from the root صَحْرَأَ<sup>2</sup>

ذهبَتْ حَارِيَةً غَصْبَنِي إِلَى صَحْرَاءً.

*dīhabat jāriyatun ghadhbā ِilā sahrā?*

“A very angry girl went to a desert.”

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

ذَهَبَتِ الْجَارِيَةُ الْغَصْبَنِي إِلَى الصَّحْرَاءِ.

*dīhabati -jāriyatū -lghadhbā ِila -ṣṣahrā?*

“The very angry girl went to the desert.”

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

It is important to note that ة, اء, and ئ are only feminine markers for singular nouns. We will see that they are also endings for broken plural nouns and, in that case, they are not feminine markers. However, اء and ئ, when endings for broken plural nouns, will make the broken plural nouns semi-flexible, just as they do for singular nouns.

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

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

### 11.3. Patterns of the broken plural

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

We now give all but the rarest broken plural patterns below.

#### 1. فُعْل fual. Examples:

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

#### 2. فُعْل fuel. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَحْمَر٢	خُمْرٌ	red <sub>m</sub>	أَعْمَى٢	عُمَىٰ	blind <sub>m</sub>
حَمْرَاء٢	خُمْرٌ	red <sub>f</sub>	عَمْيَاء٢	عُمَيَا	blind <sub>f</sub>
أَحْمَر٢	خُورٌ	a	أَصْم٢	صُمٌ	deaf <sub>m</sub>
		beautiful			
		eyed			
		one <sub>m</sub>			
حُور٢	خُورَاء٢	a	صَمَّاء٢	صُمٌ	deaf <sub>f</sub>
		beautiful			
		eyed one <sub>f</sub>			
أَسْوَد٢	سُودٌ	black <sub>m</sub>	أَبْكَم٢	بُكْمٌ	mute <sub>m</sub>
شَوْدَاء٢	سُودٌ	black <sub>f</sub>	بَكْمَاء٢	بُكْمٌ	mute <sub>f</sub>
أَبْيَض٢	بَيْضٌ	white <sub>m</sub>	نَاقَة٢	نُوقٌ	a camel <sub>f</sub>
بَيْض٢	بَيْضٌ	white <sub>f</sub>			

#### 3. فُغْل fugal. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
كِتاب	كُتب	a book	رسُول	رُسل	a messenger
جِدار	جُدر	a wall	سَفِيَّة	سُفُن	a ship

4. فِعْل *fieal*. Examples:

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

5. فَعَال *fieāl*. Examples:

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

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

6. فُعُولٌ *fueūl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَمْرٌ	أُمُورٌ	a matter	جُبُوشٌ	جُبُوشٌ	an army
بَيْتٌ	بَيْوَاتٌ	a house	قُلُوبٌ	قُلُوبٌ	a heart
حَقٌّ	حُقُوقٌ	a truth, a right	رُؤُسٌ	رُؤُوسٌ	a head
مَلِكٌ	مُلُوكٌ	a king	شَهْرٌ	شُهُورٌ	a month
سَيِّفٌ	سُيُوفٌ	a sword	نَفْسٌ	نُفُوسٌ	a self
شَيْخٌ	شُيُوخٌ	an old man	عَيْنٌ	عُيُونٌ	a (water) spring
شَاهِدٌ	شُهُودٌ	a witness			

7. فُعَلٌ *fueēl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَاكِعٌ	رَجَعُ	one who bows <sub>m</sub>	غَائِبٌ	غُيَّبٌ	absent
رَاكِعَةٌ	رَجَعَ	one who bows <sub>f</sub>			

8. فُعَالٌ *fueēl*. Examples:

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

## 9. فُعْلَة faelah. Examples:

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

## 10. فُعْلَة fualah. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَاضٍ	قُضاةٌ	a judge <sub>m</sub>	رَاوٌ	رُواةٌ	a narrator <sub>m</sub>

## 11. فُعْلَة fiealah. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
دُبٌّ	دَبَّة	a bear	قرْدٌ	قرْدَة	a monkey
هُرَّ	هَرَّة	a cat <sub>m</sub>			

## 12. فُعْلَة fielah. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَخٌ	إِخْوَةٌ	a brother	فَتَّى	فِتْيَةٌ	a young man

13. أَعْجُل *afeul*. Examples:

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

14. أَفْعَال *afeāl*. Examples:

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

15. أَفْعِلَة *afeilah*. Examples:

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

16. فَوَاعِل٢ *fawāeil<sup>2</sup>*. (Semi-flexible because of فَفَاف٢ pattern.) Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِبٌ <sup>2</sup>	صَوَاجِبٌ <sup>2</sup>	a companion <sub>f</sub>	عَامِلٌ <sup>2</sup>	عَوَامِلٌ <sup>2</sup>	a factor
جَارِيَةٌ <sup>2</sup>	جَوَارِيٰ <sup>2</sup>	a girl	شَاهِدٌ <sup>2</sup>	شَوَاهِدٌ <sup>2</sup>	a corroborating evidence
أَمْرٌ <sup>2</sup>	أَوْاْمِرٌ <sup>2</sup>	a command	خَاتَمٌ <sup>2</sup>	خَوَاتِمٌ <sup>2</sup>	a ring (jewelry)

Singular	Plural	Meaning	Singular	Plural	Meaning
نَادِرَةٌ	نَوَادِر٢	a joke, a witticism	فَارِسٌ	فَوَارِس٢	a horse-man

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

Singular	Plural	Meaning	Singular	Plural	Meaning
حُرَّةٌ	حَرَّاًئِر٢	a free woman	جَزِيرَةٌ	جَرَائِر٢	an island
صَرْهَةٌ	صَرَائِر٢	a co-wife	رِسَايَةٌ	رَسَائِل٢	a message
حَدِيقَةٌ	حَدَائِق٢	a garden	حَاجَةٌ	حَوَائِج٢	a need
حَقَابَةٌ	حَقَابِيَّة٢	a bag	ذَلِيلٌ	ذَلَالِيَّة٢	an evidence
كَبِيرَةٌ	كَبَائِر٢	a major sin	خَلِيفَةٌ	خَلَائِف٢	a successor
كَرِيمَةٌ	كَرَائِم٢	a generous one <sub>f</sub>			

18. **فُعَلَانٌ *fielān***. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
غُلَامٌ	غُلْمَان	a boy	ثُورٌ	ثَيْرَان	a bull
جَارٌ	جِيرَان	a neighbor	غُرَابٌ	غَرْبَان	a crow
إِخْوَانٌ	إِخْوَان	a brother	فَأُرٌ	فَتَرَان	a mouse

19. **فُعَلَانٌ *fuelān***. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَلَدٌ	بُلْدَان	a country	شُجَاعٌ	شُجْعَان	a brave one
جَدَارٌ	جُدْرَان	a wall	شَابٌ	شُبَّان	a young man

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

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

21. <sup>2</sup>أَفْعَلَاءُ, *af'ala'a<sup>2</sup>*. Examples:

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

22. <sup>2</sup>فَعَلَى, *faelā<sup>2</sup>*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
مَرِيضٌ <sup>2</sup>	مَرْضَى <sup>2</sup>	a sick one <sub>m</sub>	جَرِحٌ <sup>2</sup>	جَرْحَى <sup>2</sup>	a wounded person
أَسْيَرٌ <sup>2</sup>	أَسْرَى <sup>2</sup>	a captive			

23. <sup>2</sup>فَعَالٍ, *faeālī<sup>2</sup>*. (Semi-flexible because of <sup>2</sup>فَفَافَ pattern.) Examples:

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

24. <sup>2</sup>فَعَالَى, *faeāla<sup>2</sup>*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَخْرَاءٌ <sup>2</sup>	صَخَارَىٰ <sup>2</sup>	a desert	فَتْوَىٰ <sup>2</sup>	فَتَّاوىٰ <sup>2</sup>	a formal legal opinion
يَتِيمٌ <sup>2</sup>	يَتَّايمٰ <sup>2</sup>	an orphan	هَدَىٰةٌ <sup>2</sup>	هَدَائِيٰ <sup>2</sup>	a gift

25. **فَعِيلٌ *faiil*** (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
عَبْدٌ	عَبِيدٌ	a slave <sub>m</sub>	حِمَارٌ	حِمَيرٌ	a donkey <sub>m</sub>

26. **فُعُولَةٌ *fueulah*** (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
بَعْلٌ	بُعُولَةٌ	a husband			

27. **فَعَالَةٌ *fiealah*** (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
حَجَارةٌ	حَجَارَةٌ	a stone			

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

Singular	Plural	Meaning	Singular	Plural	Meaning
حَلْقَةٌ	حَلَقٌ	a circular ring			

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

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِبٌ	صَاحِبٰ	a companion			

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

- **فَعَالِلٌ *faeālil*<sup>2</sup>**

- <sup>2</sup> أَفَاعِيلُ 'afāeil<sup>2</sup>
- <sup>2</sup> تَفَاعِيلُ tafāeil<sup>2</sup>
- <sup>2</sup> مَفَاعِيلُ mafāeil<sup>2</sup>

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
شَغَلٌ <sup>2</sup>	شَغَالِبٌ <sup>2</sup>	a fox	تَجَارِبٌ <sup>2</sup>	تَجَارِبَةٌ <sup>2</sup>	an experience
عَنْكُوْتٌ <sup>2</sup> دِرْهَمٌ <sup>2</sup>	عَنَاكِبٌ <sup>2</sup> ذَرَاهِمٌ <sup>2</sup>	a spider a dirham	مَسْجِدٌ <sup>2</sup> مَعْنَىٰ <sup>2</sup>	مَسَاجِدٌ <sup>2</sup> مَعْنَىٰ <sup>2</sup>	a mosque a meaning
جُوْهَرٌ <sup>2</sup> إِصْبَعٌ <sup>2</sup>	جَوَاهِيرٌ <sup>2</sup> أَصَابِعٌ <sup>2</sup>	a gem a finger	مَحَالٌ <sup>2</sup> مَعَايِشٌ <sup>2</sup>	مَحَلَّةٌ <sup>2</sup> مَعَايِشَةٌ <sup>2</sup>	a locality a means of subsistence
أَنْمَلَةٌ <sup>2</sup>	أَنَامِلٌ <sup>2</sup>	a finger tip			

31. فَفَاعِيفٌ <sup>2</sup>fafāif<sup>2</sup>. Includes the sub-patterns:

- فَعَالِيلُ <sup>2</sup>faeāil<sup>2</sup>
- أَفَاعِيلُ 'afāeil<sup>2</sup>
- تَفَاعِيلُ tafāeil<sup>2</sup>
- مَفَاعِيلُ mafāeil<sup>2</sup>
- يَفَاعِيلُ yafāeil<sup>2</sup>
- فَوَاعِيلُ fawāeil<sup>2</sup>

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سُلْطَانٌ <sup>2</sup>	سَلَاطِينٌ <sup>2</sup>	a sultan	إِعْصَارٌ <sup>2</sup>	أَعَاصِيرٌ <sup>2</sup>	a whirlwind
شَيْطَانٌ <sup>2</sup>	شَيَاطِينٌ <sup>2</sup>	a devil	تَأْرِيخٌ <sup>2</sup>	تَوَارِيخٌ <sup>2</sup>	a history
سِكِّينٌ <sup>2</sup>	سَكَاكِينٌ <sup>2</sup>	a knife	تَصْوِيرٌ <sup>2</sup>	تَصَاوِيرٌ <sup>2</sup>	a picture
دِينَارٌ <sup>2</sup>	ذَنَابِيرٌ <sup>2</sup>	a dīnār	مِفْتَاحٌ <sup>2</sup>	مَفَاتِيحٌ <sup>2</sup>	a key
مَسْكِينٌ <sup>2</sup>	مَسَاكِينٌ <sup>2</sup>	a needy person	مَلْعُونٌ <sup>2</sup>	مَلَعُونَ <sup>2</sup>	an accursed one <sub>m</sub>
كُرْسِيٌّ <sup>2</sup>	كَرَاسِيٌّ <sup>2</sup>	a chair	يَنَابِيعٌ <sup>2</sup>	يَنَابِيعٌ <sup>2</sup>	a (water) spring
أَمْبَيَةٌ <sup>2</sup>	أَمَانِيٌّ <sup>2</sup>	a wish	جَامُوسٌ <sup>2</sup>	جَوَامِيسٌ <sup>2</sup>	a buffalo

32. **فَعَالَةٌ faeālīlah.** Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَسْتَاذٌ	أَسَاٰتِذَةٌ	a professor	مَلَكٌ	مَلَائِكَةٌ	an angel
فَيْلَسُوفٌ	فَلَاسِفَةٌ	a philosopher	جَبَّارٌ	جَبَّارَةٌ	a tyrant

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

- Both common nouns and adjectival nouns form broken plurals.
- There are comparatively fewer broken plurals for female intelligent beings than for male intelligent beings. We will expand on this in a subsequent section.
- Some patterns of the broken plural are also patterns singular nouns. For example, the pattern فَخَالٌ fieāl has both singular nouns, like كِتابٌ *kitāb* “a book” and broken plurals, like رَجَالٌ *rījāl* “men”
- The broken plural patterns فُعْلَانٌ *fiełān* and فُعْلَانٌ *fuelān* are fully-flexible nouns. Although they end with the ان ending which is extrinsic to the root, they are not semi-flexible nouns. Only singular adjectival nouns that end with an extrinsic ان on the pattern فُعْلَانٌ, and that also fulfill the other conditions listed in section @ref(adjectival noun-an-diptote), are semi-flexible.
- There is often a correlation between the pattern of a singular noun and the pattern of its plural.

Sometimes this correlation is very strong:

- All singular nouns of the patterns <sup>2</sup>أَفْحَلٌ *afħal*<sup>2</sup> and <sup>2</sup>فَعَلَاءٌ *fælā*<sup>2</sup> that denote colors and physical characteristics, have broken plurals on the pattern فُعْلٌ *fuel*. Example:

Singular	Plural
<sup>2</sup> خُمْرٌ “red”, <sup>2</sup> أَحْمَرٌ	خُمْرٌ
<sup>2</sup> بُكْمَاءٌ “mute”, <sup>2</sup> أَبْكَمٌ	بُكْمٌ

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

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

- Singular nouns of the patterns فُعْلَة fielah and فُعْلَة fuelah regularly form their broken plurals on the pattern فُعْل fieal and fueal respectively. Examples:

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

Other times, this correlation is more like a tendency:

- Singular nouns on the pattern فَعِيلَة faeilah tend to form broken plurals on the pattern فَعَائِلٌ<sup>2</sup> faeail<sup>2</sup>. Examples:

Singular	Plural
خَدِيقَةٌ “a garden”	خَدَايَقٌ <sup>2</sup>
خَفَيْبَةٌ “a bag”	خَفَائِبٌ <sup>2</sup>

- Singular nouns on the pattern فَاعِل fael, that denote male intelligent beings, tend to form broken plurals on the pattern فُعَال fueal, فُعَال fuaeal, and فَعَالَة faealah. Examples:

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

- Singular nouns on the pattern فَاعِل fael and فَاعِلَة faeilah, that don't denote male intelligent beings, tend to form broken plurals on the pattern فَوَاعِل fawael. Examples:

Singular	Plural
صَاحِبٌ “a companion <sub>f</sub> ”	صَوَاحِبٌ <sup>2</sup>
غَاوِلٌ “a factor”	غَوَامِلٌ <sup>2</sup>

فَارِس fāris “a horseman” with the plural فَوَارِس<sup>2</sup> is one of a number of exceptions.

- Some words have roots that have the same letter repeated in the root. These are called *doubled roots*.

– For example:

Root	Word	Pattern
دَبٌّ	دُبٌّ “a bear”	فُعْلٌ
حَلٌّ	مَحَلٌّ “a locality”	مَفْعَلَةٌ
أَمٌّ	إِمَامٌ “a leader”	فِعَالٌ
حَقٌّ	حَقٌّ “a truth, a right”	فَعْلٌ
هَرٌّ	هِرٌّ “a cat <sub>m</sub> ”	فَعْلٌ

We will discuss doubled roots in detail in chapter @ref(doubled-roots). For now we will mention the following:

- The repeated letter in the word root may get doubled or separated in the word's pattern. Frequently, the repeated letter may be doubled in the singular, and separated in the plural. Examples:

Singular	Plural
حَقٌّ “a truth, a right”	حُكْمُوقٌ
دُبٌّ “a bear”	دَبَّيْتَةٌ
هِرٌّ “a cat <sub>m</sub> ”	هَرَّةٌ

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

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

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

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

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

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

Singular	Plural
لسان “a tongue”	السّيَّنَةُ
هَرْ “a cat <sub>m</sub> ”	هِزَّةٌ
أَمِيرٌ “a commander <sub>m</sub> ”	أَمَراءٌ
صَدِيقٌ “a friend <sub>m</sub> ”	أَصْدِيقٌ

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

Singular	Plural
شَهْرٌ	شُهُورٌ, أَشْهُرٌ
عَيْنٌ	أَعْيَانٌ, عُيُونٌ, أَعْيُنٌ
عَامِلٌ	عَمَّلَةٌ, عَوَامِلٌ <sup>2</sup> , عَامِلُونَ

We will discuss how to manage these multiple plurals in a subsequent section.

- Occasionally, multiple singular nouns will share the same broken plural. Examples:

Singular	Plural
مَكْتَبٌ “an office”	مَكَاتِبٌ <sup>2</sup>
مَكْتَبَةٌ “a library”	مَكَاتِبٌ <sup>2</sup>

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

- The letters ر, 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
أَرْخٌ	تَارِيخٌ	تَوَارِيХ <sup>2</sup>
نُوقٌ	نَاقَةٌ	نُوقٌ
ثُورٌ	ثَورٌ	ثَيْرَانٌ

- Weak letters can affect surrounding vowels. For example:

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

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

Root	Word pattern	Expected word	Actual word
هَدِيٌّ	فَعَائِنٌ <sup>2</sup>	هَذَايِنٌ <sup>2</sup> ×	هَذَايِا <sup>2</sup>

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

Root	Word pattern	Expected word	Actual word
قَضَى	فَاعِلٌ	قَاضِيٌ ×	قَاضٌ
جَرِيٌّ	فَوَاعِلٌ <sup>2</sup>	جَوارِي <sup>2</sup> ×	جَوارٌ <sup>2</sup>
لَيْلٌ	فَعَالِيٌ <sup>2</sup>	لَيَالِي <sup>2</sup> ×	لَيَالٌ <sup>2</sup>

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

Root	Singular	Plural
أَخُو	أَخٌ	إِخْوَةٌ، إِخْوَانٌ
أَمْوَأْ	أَمَةٌ	إِمَاءٌ

- If there are more than four consonant letters in a word, then only four of them are selected to form the broken plural. For example:

Singular	Plural
عَنْكُبوتٌ “a spider” <sup>2</sup>	عَنَّاكِبٍ

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

- The word نِسَاءٌ and its plural نِسَاءٗ are both irregular and we will discuss them separately in chapter @ref(irregular-nouns).
- The broken plural شَيْءٌ اشْيَاءٌ <sup>2</sup> *ashyā'* (of the singular noun *shay'* “a thing”) is irregular in that it is semi-flexible. Otherwise its pattern أَفْعَالٌ <sup>2</sup> *afeāl* is regularly fully-flexible.
- The broken plural of the singular noun مَلَكٌ *malak* “an angel” is مَلَائِكَةٌ <sup>2</sup> *malā'ikah*. It is on the pattern فَعَالِلَةٌ *faeālilah*. But it is unusual in that the plural has an extra letter ء that is missing in the singular. This is because the singular has a lesser-used variant: مَلَّاْكٌ *mal'ak* that is used to form the plural.
- The broken plural of the singular noun دِينَارٌ *dīnār* is دَيْنَارٍ <sup>2</sup>. It is on the pattern فَعَالِيلٍ <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 بَرْ *bi'r* “a (water) well” is بٰرٰ. The pattern of its broken plural is أَفْعَالٌ. Based on its root letters, its plural on this pattern ought regularly to have been أَبَارٰ <sup>2</sup> *ab'är*. And this plural exists but is not very commonly used. Instead, in forming the plural, the root letters بٰ and أٰ get swapped irregularly, and the more commonly used plural is actually آبَارٰ <sup>2</sup> *âbâr*.

There are other words as well with similar irregularities.

## 11.4. Co-existence of multiple broken plurals

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

Singular	Meanings	Plural
جِدَارٌ	a wall	جُذْرَانٌ, جُذْرٌ
شَهْرٌ	a month	شُهُورٌ, أَشْهُرٌ
صَعِيفٌ	a weak one <sub>m</sub>	ضُعَافٌ, ضِعَافٌ <sup>2</sup>

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

We will deal with the co-existence of sound and broken plurals in the next section. In this section, we will explain the existence of multiple broken plurals, and when one of them is preferred or required to be used over the other. Basically, there could be a few things going on:

1. Sometimes it is more or less optional which of the multiple broken plurals to use. For example, the singular noun جَدَار has two broken plurals: جُذُر, جُذَرَان. Either could be used, more or less, interchangeably.
2. Sometimes, the usage of one of the plurals may be restricted. For example, ضَعَفَاءٌ and ضَعِيفَاءٌ are both broken plurals of the masculine adjectival noun ضَعِيفٌ “a weak one<sub>m</sub>”. For male intelligent beings, like “weak men”, either of the two plurals could be used. But remember that broken plurals that end with an extrinsic اء ending may only be used for male intelligent beings. So the plural ضَعَفَاءٌ 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, ضَعَفَاءٌ is also shared as the broken plural for the feminine adjectival noun ضَعِيفَةٌ “a weak one<sub>f</sub>”. So it can be used for plurals of feminine nouns, both for female intelligent beings like “women” and “girls”, and for feminine nouns that denote non-intelligent beings like “trees”.

3. Other times, the singular has multiple distinct meanings, and each of these distinct meanings is associated with its own broken plural(s). Here are some examples:

- The word أُمْرٌ 'amr has two distinct meanings, each with its own plural:
  - i. “a matter”. This has the broken plural أُمُور٢ 'umūr.
  - ii. “a command”. This has the broken plural أُوامِر٢ awāmir<sup>2</sup>.
- The word عَيْنٌ 'ayn has multiple distinct meanings. There are three main meanings, and they share the broken plural with each other in the following way:
  - i. “an eye”. This meaning primarily uses the plural أَعْيُنٌ 'aeyn but it may also use the plural غُيُونٌ euyin, and rarely also the plural أَعْيَانٌ 'aeyān.

- ii. “a (water) spring”. This meaning primarily uses the plural **عُيُون** *‘uyūn* but it may also use the plural **أَعْيَن** *a‘yān*, and rarely also the plural **أَعْيَان** *a‘yān*.
- iii. “an eminent person”. This meaning only uses the plural **أَعْيَان** *a‘yān*.
- The word **عَامِل** *‘āmil* has the following meanings and plurals:
  - i. “a worker<sub>m</sub>”. Generally, this has the plural **عُمَّال** *‘ummāl*.
  - ii. “a labourer<sub>m</sub>”. This uses the plural **أَمَّالَة** *amālah*.
  - iii. “a factor”. This uses the plural <sup>2</sup> **عَوَامِل** *‘awāmil*.
- 4. Arabic has what are known as *plurals of fewness*. These are specific patterns that may (sometimes, but not always) be used when the persons or things denoted by the plural are only a few (ten or less) and not many. These patterns are:
  - i. **فِعْلَة** *fīlah*
  - ii. **أَفْعُل** *af‘ul*
  - iii. **أَفْعَال** *af‘āl*
  - iv. **أَفْعَلَة** *af‘alah*

For example:

- i. **شَهْر** *shahr* “a month”, plurals: **أَشْهُر**, **شَهْرُور**, **أَشْهُرُور**. The plural **أَشْهُر** could be used when the number of months are only a few (ten or less), and the plural **شَهْرُور** could be used when the number of months are large.
- ii. The plurals **أَعْيَن** 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
فَاتِل	a killer	فَاتِلُونَ	فَتَّلَة
كَافِر	a disbeliever	كَافِرُونَ	كُفَّار
كَبِير	a big one <sub>m</sub>	كَبِيرُونَ	كَبَار

Singular	Meaning	Sound plural	Broken plural
كِبِيرَةٌ	a big one <sub>f</sub>	كِبِيرَاتٍ	كِبارٌ
صَغِيرَةٌ	a small one <sub>m</sub>	صَغِيرُونَ	صَغارٌ
صَغِيرَةٌ	a small one <sub>f</sub>	صَغِيرَاتٍ	صَغارٌ
رَاكِعٌ	one who bows <sub>m</sub>	رَاكِعُونَ	رُكُعٌ
رَاكِعَةٌ	one who bows <sub>f</sub>	رَاكِعَاتٍ	رُكُعٌ
صَاحِبَةٌ	a companion <sub>f</sub>	صَاحِبَاتٍ	صَوَاحِبٌ <sup>2</sup>
جَارِيَةٌ	a girl	جَارِيَاتٍ	جَوَارٌ <sup>2</sup>
حَدِيقَةٌ	a garden	حَدِيقَاتٍ	حَدَائقٌ <sup>2</sup>

We will treat the *ūn* and *āt* sound plurals separately.

### 11.5.1. *ūn* plurals and broken plurals

Remember from chapter @ref(sound-plurals) that *ūn* plurals are, with very few exceptions, only used for male intelligent beings.

If a singular noun has both an *ūn* sound plural and one or more broken plurals, then the use of the broken plural is generally preferred. The sound plural is then, generally, reserved for certain verbal usages. (We will study these in later chapters, if Allāh wills.)

So, for example, قَاتِلَةٌ is preferred over قَاتِلُونَ generally for the meaning: “killers”.

### 11.5.2. *āt* plurals and broken plurals

*āt* plurals are used for both female intelligent beings and non-intelligent beings. We will discuss each of these separately.

#### 11.5.2.1. Female intelligent beings

Remember from section @ref(conditions-for-the-at-plural) that, generally, all nouns that end with feminine markers (ة, اء, and ة) can form the *āt* sound plural.

There are some nouns that are excepted from this statement. These nouns only have broken plurals and don't form sound plurals. For female intelligent beings, these nouns are:

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

- Adjectival nouns of the pattern <sup>2</sup>فَعْلَى which is the feminine of the masculine adjectival noun pattern <sup>2</sup>فَعْلَانٌ غَضْبِيٌّ غَضْبَانٌ. For example, *għadlbā* “very angry<sub>f</sub>” uses the broken plural *ghidāb*.

- The following exceptional nouns:

- اُمْرَأَةٌ “a woman”, broken plural: نِسَاءٌ
- اُمَّةٌ “a slave<sub>f</sub>”, broken plural: إِمَاءٌ
- اُمَّةٌ “a nation”, broken plural: أُمُّمٌ

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

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

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

The following are excepted from this general statement:

- اُنْثَى “a female”, plural: إِنَاثٌ. The *āt* sound plural is almost unused for this word.
- Broken plurals of the patterns:
  - فَوَاعِلٌ <sup>2</sup>*fawā'il*
  - فَغَائِلٌ <sup>2</sup>*faġa'il*

These broken plural patterns are, in fact, predominantly used for female intelligent beings and non-intelligent beings, and only rarely for male intelligent beings. So the broken plural <sup>2</sup>جَوَارٍ “girls” may be used freely as the plural of جَارِيَةٍ “a girl” and is not preferred over by جَارِيَاتٍ. Similarly, صَاحِبٌ <sup>2</sup>may freely be used as the plural of صَاحِبةٍ.

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

- فَارِسٌ “a horseman”, plural: فَوَارِسٌ <sup>2</sup>
- خَلَائِفٌ “a successor”, plural: خَلَائِفَةٌ <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 <sup>2</sup>*nisā'* “women” is the only widely found broken plural for female intelligent beings in normal usage.

### 11.5.2.2. Non-intelligent beings

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

So, for example,<sup>2</sup> حَدَائِقٌ *hadā'iq<sup>2</sup>* is preferred over حَدِيقَاتٍ *hadīqāt* as the plural of حَدِيقَةٌ, though both are correct.

## 11.6. Usage of plurals

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

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

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

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

Either or both of the attribute and the attributee may be sound plurals or broken plurals.

Here are some examples:

لَعِبَ الْأَطْفَلُ الْصَّغِيرُ مَعَ الْغُلْمَانِ الْكِبَارِ.  
*laeiba -t̄iflu -ṣṣagħiru maea -lghilmāni -lkibār.*  
 “The small child played with the big boys.”

أَخَذَ الْتَّنِيمِيدُ الْعِلْمَ عَنِ الْمُعَلِّمِينَ الْكِبَارِ.  
*'akħadha -tilmidħu -leilma eani -lmueallimina -lkirām.*  
 “The pupil took knowledge from the noble teachers.”

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

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

حَدَّمَ الرَّجُلُ الْمَسَالِحُ الْعَنْيُ الْفُقَرَاءُ الْصَّعَافُ مِنْ أَلْيَاتِهِ الْصَّعَافِ.  
*khadama -rrajulu -ṣṣalihu -lghaniyyu -lfuqarā'a -ddieafa mina -lyatāmā -ṣṣigħār.*  
 “The rich righteous man served the weak poor ones from the little orphans.”

### 11.6.2. Plurals of intelligent beings in nounal sentences

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

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

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

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

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

أَلْمُسْلِمُونَ أَمْةٌ.  
 'almuslimūna ummah.  
 “The Muslims are a nation.”

أَجْيَارٌ أَلْطَيْبُونَ نِعْمَةٌ مِنْ اللَّهِ.  
 'aljirānu -ṭayyibūna niematun mina -llāh.  
 “Good neighbors are a blessing from Allah.”

The use of detached pronouns is consistent with what we learned in section @ref(detached-plural-pronouns). Examples:

أَنْتُنَّ نِسَاءٌ كَرِيمَاتٌ.  
 'antunna nisā'un karīmāt.  
 “You<sub>3,f</sub> are generous women.”

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

أَلشَيَاطِينُ هُمْ أَمْلَائِنُ.  
 'ashshayātīnu humu -lmalāeīn.  
 “The devils are the accursed ones.”

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

نَحْنُ غُلْمَانٌ أَصْدِقَاءٌ.  
 naḥnu ghilmānun 'asdiqā'.  
 “We are boys who are friends.”

### 11.6.3. Plurals of intelligent beings with verbs

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

قَرَأْتُ أُنْسَاءً وَكِتَابَنَ.

*qara'ati -nnisā'u wakatabn.*

“The women read and wrote.”

الْعَلَمَانُ لَعِبُوا بِكُرْةٍ حَمْرَاءً.

*'alghilmānu laeibū bikuratin hamrā'.*

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

طَبَّخَتْ أُنْسَاءٌ طَعَامًا لِلرِّجَالِ فَأَكَلُوهُ وَشَكَرُوهُنَّ.

*tabakhati -nnisā'u taeāman lirrijāli fa'akalihu wasħakarūħunn.*

“The women prepared some food for the men, so they<sub>3,m</sub> ate it and they<sub>3,m</sub> thanked them<sub>3,f</sub>.”

ظَلَمَ الْجَبَابِرَةُ الْمَسَاكِينَ وَقَتَلُوهُنَّ.

*dhalama -ljabābiratu -lmasākina waqatalūħum.*

“The tyrants wronged the needy ones<sub>3,m</sub> and killed them<sub>3,m</sub>.”

### 11.6.4. Usage of plurals of non-intelligent beings

We now turn our attention to plurals of non-intelligent beings. The treatment of plurals of non-intelligent beings is very different from everything we have learned so far. In this basic, simplified, explanation: regardless of the grammatical or physical gender of the singular noun, plurals of non-intelligent beings are treated, for the purposes of matching adjectival nouns and pronouns, as grammatically feminine singular.

So, for example, the noun بَيْت *bayt* denotes the inanimate object “a house”. Its plural is بُيُوتٍ. This plural is treated as a feminine singular noun. This is despite the fact that the singular noun *bayt* “a house” is grammatically masculine. See how the بُيُوت *buyūt* is used in the examples below:

الْبُيُوتُ كَبِيرَةً.

“The houses are big.”

سَكَنُوا فِي بُيُوتٍ صَغِيرَةً.

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

سَقَطَتِ الْبُيُوتُ.

“The houses fell.”

الْبُيُوتُ سَقَطَتْ.

“The houses, they fell.”

هِيَ بُيُوتٌ لِلْفَقَرَاءِ.

“They are houses for the poor.”

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

هُنَّ ثِيَرَانٌ وَحْشَةً.

"They are wild bulls."

أَلْهَرَرَةُ شَرِبَتِ الْخَلِيلَ.

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

أَلْهَرَرَةُ شَرِبَتِ الْخَلِيلَ.

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

السُّفُنُ طَوِيلَةٌ.

"The ships are tall."

فِي الصَّنْدُوقِ أَشْيَاءٌ عَجِيبَةٌ.

"In the box are wonderful things."

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

By the way, this rule only applies to adjectival nouns in the attributee or the info. A common noun in the attribute or info will continue match the attributee or subject in gender and number.

For example, if you say:

الْأَقْعَالُ الْصَّالِحَةُ هُنَّ 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 حَسَنَة with its common noun meaning of "a good deed", then you have the use the plural:

الْأَقْعَالُ الْصَّالِحَةُ هُنَّ الْحَسَنَاتُ.

"The acts are the good deeds."

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

الْأَقْعَالُ الْصَّالِحَةُ هُنَّ الْحَسَنَاتُ.

"The acts are the good deeds."

Similarly, if an adjectival noun connoting a non-intelligent being is used not as a attribute or an info in a sentence, then it should be pluralized to indicate plurality.

الْحَيَّوَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. الْكَبِيرَاتُ وَحْشَةٌ.

"The animals are big and small. The big ones are wild."

In the second sentence above, we could not have said (for the same meaning):

الْحَيَّوَاتُ صَغِيرَةٌ وَكَبِيرَةٌ. الْكَبِيرَةُ وَحْشَةٌ. ×

It is important to note that treating non-intelligent beings as grammatically feminine is only for the plural. Singular and dual nouns for non-intelligent beings are treated according to the gender of singular noun, as we have learned in previous chapters. So, for example,

الْبَيْتُ كَبِيرٌ.

“The house is big.”

not

× الْبَيْتُ كِبِيرَةً.

أَكَلَ الْأَسَدُ أَنْظَبِي.

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

not

× أَكَلَتْ الْأَسَدُ أَنْظَبِي.

# Chapter 12.

## Annexation



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 12.1. Introduction

Consider the following expression:

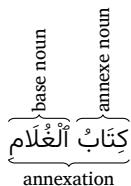
“the boy’s book”

This expression establishes a relation of *belonging* between the two nouns: (i) “the boy”, and (ii) “the book”. It says that the book *belongs* to the boy.

Arabic expresses this meaning using a construction called *annexation*. In this chapter we will learn about this construction.

### 12.2. Forming the annexation

The word “annexation” means the addition of a new *annexed item* to an existing *base item*. We use the term *annexation* in Arabic grammar when an *annexe noun* is annexed to a *base noun* by being placed right before it. Here is an example of an annexation:



“the boy’s book”

The annexation construction consists of two nouns:

1. The *annexe noun*: This is the first noun in the annexation.
2. The *base noun*: This is the second noun in the annexation.

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

### 12.3. State of the annexe noun and base noun

The base noun in an annexation is always in the i-state. The annexe noun may be in any state, depending on its function in the sentence. For example,

كتابُ الْغَلَامِ ثقيلٌ.

“The boy’s book is heavy.”

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

أخذَتِ الْجَارِيَةُ كِتابَ الْغَلَامِ.

“The girl took the boy’s book.”

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

كَتَبَ الْمُعَلِّمُ فِي كِتابِ الْغَلَامِ.

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

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

### 12.4. Definiteness of the annexation

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

كتابُ الْغَلَامِ

“the boy’s book”

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

Consider now the case when the base noun is indefinite.

كتابُ غَلَامٍ

“a boy’s book”

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

غَلَامٌ is indefinite, therefore the annexe noun كِتاب 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.

لَيْسَ الْطَّفْلُ قَمِيصَ رَجُلٍ.

“The child wore a man’s shirt.”

أَخْدَ أَمِيرُ الْجَيْشِ رَايَةَ الْمَلِكِ وَرَفَعَهَا.

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

جَلَسَ الْرَّجُلُ فِي ظِلِّ شَجَرَةٍ.

“The man sat in a tree’s shade.”

#### 12.4.1. Translating the annexation using “of”

So far we have been using the English “s” to translate the Arabic annexation. Examples:

بَيْتُ رَجُلٍ

“a man’s house”

بَيْتُ الْرَّجُلِ

“the man’s house”

Instead of using “s” we may use “of” as well. For example:

بَيْتُ رَجُلٍ

“a/the house of a man”

بَيْتُ الْرَّجُلِ

“a/the house of the man”

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

لَيْسَ الْطَّفْلُ قَمِيصَ رَجُلٍ.

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

أَخْدَ أَمِيرُ الْجَيْشِ رَايَةَ الْمَلِكِ وَرَفَعَهَا.

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

جَلَسَ الْرَّجُلُ فِي ظِلِّ شَجَرَةٍ.

“The man sat in the shade of a tree.”

فَتَحَ اللَّهُنَّ شُبَّاكَ أُبَيْتَ وَدَخَلَ الْبَيْتَ.

“The thief opened a/the window of the house and entered the house.”

It is important to understand that translating the annexed noun into English with “a” or “the” is purely for the reason of obtaining a natural translation. This does not affect whether or not the annexed noun is grammatically considered definite in Arabic.

As we mentioned earlier, the definiteness of the annexed noun in Arabic depends only on the definiteness of the base noun. If the base noun is definite then the annexed noun shall be considered definite as well. And if the base noun is indefinite then the annexed noun shall be considered indefinite as well.

The need to maintain this distinction will become apparent in the next section.

If the base noun is definite, and it is desired to make the annexed noun grammatically indefinite, then it is necessary to break the annexation, and use a prepositional phrase instead, usually with the preposition لـ, which, here, will mean “of”. Example:

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

فَتَحَ الْلِّصُونَ شَيْئًا مِنْ الْبَيْتِ وَدَخَلَ الْبَيْتَ.  
“The thief opened a window of the house and entered the house.”

## 12.5. Broken plurals and *āt* sound plurals in annexations

There is no special rules for broken plurals and *āt* sound plurals in annexations. They behave just like singular nouns. Remember only that *āt* plurals end with ةٰ and ةٍ in the a-state. Here are some examples:

حَيَوانَاتُ الْعَائِدِ وَحْشَةٌ.  
“The animals of the forest are wild.”

قَرَأُتْ طَالِبَاتُ الْمَدْرَسَةِ صَفَحَاتُ الْكُتُبِ  
“The school's students<sub>f</sub> read the pages of the books.”

فِي الْخَزَانَةِ أَقْلَامُ مُعَلَّمَاتٍ.  
“In the cupboard are teachers' pens.”

Contrary to broken plurals and *āt* plurals, duals and *ūn* sound plurals behave differently in annexations. We will deal with them in section @ref(duals-and-sound-un-plurals-in-annexations)

## 12.6. Attributes in an annexation

### 12.6.1. Describing the base noun

Consider the following expression:

كتابُ 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 صَغِيرٌ “a small one”. Here is how we will express this in Arabic:

كتابُ الْجَارِيَةِ الصَّغِيرَةِ  
“the small girl’s book”

In the manner we are already familiar with, we place the attribute صَغِيرٌ “a small one” after the attributee الْجَارِيَةِ “the girl” and match the attribute with the attributee in definiteness, state, gender and number (singular, dual, or plural).

Similarly, if we had an indefinite annexation, we would get:

كتابُ جَارِيَةٍ صَغِيرَةٍ  
“a small girl’s book”

Here are some more examples:

لَعِبَتِ الْجَارِيَةُ فِي حَدِيقَةِ الْبَيْتِ الْكَبِيرِ.  
“The girl played in the garden of the big house.”

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

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

### 12.6.2. Describing the annexe noun

Consider, again, the same annexation:

كتابُ الْجَارِيَةِ  
“the girl’s book”

Say, now, that we want to describe the annexe noun كتاب “book” with the adjectival noun صَغِيرٌ “a small one”. Normally, nothing can come between the annexe noun and the base noun in an annexation. So, the attribute needs to be placed, again, after the base noun. However, this time it will match the annexe noun, not the base noun, in state, definiteness, gender, and number. So we get:

كتابُ الْجَارِيَةِ الْصَّغِيرُ  
“the girl’s small book”

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

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

كتابُ جَارِيَةٍ صَغِيرٍ  
“a girl’s small book”

This time the attribute صَغِيرٌ is indefinite with a tanwined dammah ة. This is because the annexed noun كِتَابٌ is indefinite. It is indefinite because base noun جَارِيَةٍ “a girl” is indefinite.

Now, you might be foreseeing a problem. What if the annexed noun and the base noun have the same gender, and the annexed noun too is in the i-state? For example, in the sentence:

ذَهَبَ الْعَلَامُ إِلَى بَيْتِ الْرَّجُلِ الْكَبِيرِ.  
“The boy went to the big/old man’s house.”

or

“The boy went to the man’s big house.”

How do we know whether the attribute كَبِيرٌ is meant to describe the annexed noun بَيْتٌ or the base noun رَجُلٌ? The annexed noun بَيْتٌ and the base noun رَجُلٌ are both masculine, singular, definite, and in the i-state.

The answer is that in such cases, context will have to be clear to tell us which of the two meanings is intended. If the context makes it clear then there is no harm in using such a sentence for either of the two meanings.

Also, sometimes, the meaning of the attribute is such that it will likely apply to only one of the two nouns. For example,

ذَهَبَ الْعَلَامُ إِلَى بَيْتِ الْرَّجُلِ الْكَرِيمِ.  
“The boy went to a noble/generous man’s house.”

In the sentence above the attribute كَرِيمٌ “noble/generous” is likely to apply to a man, and not to a house.

If, however, the context is not clear, and the meaning of the attribute can apply to both the annexed noun and the base noun, then the attribute is likely to apply to the base noun and not to the annexed noun. So then, this interpretation is more likely:

ذَهَبَ الْعَلَامُ إِلَى بَيْتِ الْرَّجُلِ الْكَبِيرِ.  
“The boy went to the big/old man’s house.”

In order to apply a attribute to the annexe noun in such a case, it is better to break the annexation and form a prepositional phrase instead, usually with the preposition لـ, which, here, will mean “of”. Example:

ذهَبَ الْعَلَامُ إِلَى الْبَيْتِ الْكَبِيرِ لِرَجْلٍ.  
“The boy went to the big house of the man.”

Here are some more examples:

لَعِبَتِ الْجَارِيَةُ بِكُرْةِ الْعَلَامِ الْحَمْرَاءِ.  
“The girl played with the boy's red ball.”  
(Note that حَمْرَاء is feminine to match كُرْة.)

سَقَطَتْ وَرَقَةُ النَّسْجَرَةِ الْخَضْرَاءِ عَلَى مَاءِ النَّهْرِ الْعَرِيفِينِ.  
“The green leaf of the tree fell on the water of the broad river.”  
(Note that خَضْرَاء is in the u-state to match وَرَقَة)

حَمَلَ الْعَلَامُ حَقِيقَةً الْمَدْرَسَةِ الْتَّقْبِيلَةِ.  
“The boy carried the heavy school-bag.”  
(literally: the heavy bag of the school).

كَتَبَ الْرَّجُلُ عَلَى صَفْحَةِ كِتَابٍ بَيْضَاءَ.  
“The man wrote on the white page of a book.”  
(Note that بَيْضَاء is feminine to match صَفْحَة. However, also note that it has an a-mark ܁ in the i-state because it is semi-flexible.)

## 12.7. Semi-flexible nouns in an annexation

Remember that semi-flexible nouns are not tanwîn and that when indefinite, their i-state is indicated by an fat-hah ܁. But when definite with الـ then they behave just like fully-flexible nouns. Example of the semi-flexible noun <sup>2</sup> صَخْرَاء “a desert”:

State	Indefinite	Definite
u-state	صَخْرَاء	الصَّخْرَاء
a-state	صَخْرَاء	الصَّخْرَاء
i-state	صَخْرَاء	الصَّخْرَاء

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> صَحْرَاء “a desert” as the base noun in an annexation:

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

شَرَبَ الْأَغْرَبَيُّ مَاءً مِنْ بَرِّ صَحْرَاءِ.  
“The bedouin drank some water from a desert’s well.”

As you can see, when <sup>2</sup> صَحْرَاء is definite, then its i-state is indicated by an kasrah ּ, just like fully-flexible nouns. However, when it is indefinite, then its i-state is indicated by an fat-hah ּ.

This is consistent with the general behavior of semi-flexible nouns that we are familiar with.

### 12.7.2. A semi-flexible noun as the annexe noun

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

قَوْمٌ الْأَغْرَبَيُّ مِنْ صَحْرَاءِ أَرْضٍ بَعِيدَةٍ.  
“The bedouin came from the desert of a far land.”

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

مُفْتَاحُ بَابِ الْبَيْتِ  

$$\overbrace{\quad\quad}^{\text{مُفْتَاح}} \overbrace{\quad\quad}^{\text{بَابِ}} \overbrace{\quad\quad}^{\text{الْبَيْتِ}}$$
  

$$\begin{matrix} b_1 & a_1 \\ b_2 & a_2 \end{matrix}$$

“the house’s door’s key”

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

- i. مُفْتَاحُ بَابِ “door’s key”. Its annexe noun  $a_1$  is مُفْتَاح and its base noun  $b_1$  is بَابِ.

ii. بَابُ الْبَيْتِ “the house’s door”. Its annexe noun  $a_2$  is بَابٌ and its base noun  $b_2$  is الْبَيْتِ.

The noun بَابٌ “door” is common to both sub-annexations. It is the base noun of the first sub-annexation بَابٌ مُفْتَاحٌ “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 لُّ or be tanwîn. If the final base noun has لُّ (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.

مُفْتَاحُ 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 @ref(a-semi-flexible-noun-as-the-annexe-noun) if a semi-flexible noun is any of the annexe nouns and is in the i-state, then its i-state is indicated by an fat-hah ֤. Example:

مِنْ بَئْرِ صَخْرَاءِ أَرْضٍ  
“from the well of the desert of a land”

## 12.9. Pronouns as base nouns

Consider the expression:

“his book”

This expression is very similar to the annexation:

كِتَابُ الْعَلَامِ  
“the boy’s book”

The difference is that we would like to replace the base noun العَلَامِ “the boy” with the pronoun “his”. For this we use the attached pronoun ֤. 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 @ref(rigidity-of-pronouns) that don’t change their ending based on their state, therefore it’s i-state will not be apparent.

Here are some examples of this annexation used in sentences:

كتابه ثقيل.  
“His book is heavy”

قرأ ألي رجل كتابه.  
“The man read his book.”

كتب المعلم في كتابه.  
“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:

ذهبوا إلى مدرستهم.  
“They went to their school.”

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

دخلت بيتك.  
“You<sub>1,m</sub> entered your<sub>1,m</sub> house.”

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

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

هو إمام مسجدنا.  
“He is the 'imām of our mosque.”

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

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

If an annexe noun ends with ئ then it gets converted to an alif when annexing it to an attached pronoun. Example with فتاوى<sup>2</sup> “legal opinions”:

كتب تلامذةُ الشیخ فتاواه في كتبهم.  
“The pupils of the religious scholar wrote down his legal opinions in their books.”

For the singular speaker-participant there are two variants for the attached pronoun:

- i. ي -i
- ii. ي -ya

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

قَرِئْتُ كِتَابِي  
“I read my book.”

أَقْلَمَيْ فَصِيرَةً.  
“My pens are short.”

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

أَعْجَبْتُهُمْ هَدَائِي.  
“My gifts pleased them.”

### 12.9.1. Attributes with annexations to pronouns

Consider the annexation:

كِتَابُهُ  
“his book”

The annex noun is كِتاب and the base noun is the pronoun *ه*. We would like add a attribute to this expression. Remember from section @ref(definiteness-of-pronouns) that pronouns are definite nouns. That makes the annex noun كِتاب also definite. Therefore, any attribute for this annexation will need to be definite too.

Here is a new rule: Pronouns may not be attributees. That is: they are not allowed to have attributes. Even in English you may say:

“The good boy went.”

but you can't say:

✗ “The good *he* went.”

So, any attributes for the annexation must necessarily only describe the annex noun, not the base pronoun. Example:

كِتَابُهُ الْأَحْمَرُ  
“his red book”

Here are some more examples:

كَتَبْتُ بِقَلْمَنِي الْأَسْوَدَ  
“I wrote with my black pen.”

خَمَلَ غِلْمَانُ الْقَرْيَةِ حَقَائِبُهُمُ الْنَّقِيلَةَ إِلَى مَدْرَسَتِهِمُ الْبَعِيْدَةَ.  
“The village boys carried their heavy bags to their distant school.”  
(literally: the village's boys.)

## 12.10. Duals and *ūn* sound plurals in annexations

We have already dealt with broken plurals and *āt* sound plurals in annexations in section @ref(broken-plurals-and-at-sound-plurals-in-annexations).

In this section we will deal with duals and *ūn* sound plurals in annexations.

### 12.10.1. Duals and *ūn* sound plurals as base nouns

As base noun, duals and *ūn* sound plurals behave no differently than other nouns. Being base nouns they will be in the i-state and this shall be indicated by:

- i. أَخْتُ -*aqyni* for duals
- ii. أَخْتُنَ -*īna* for *ūn* sound plurals

Here are some examples:

لِجِئُوا الْمَظْلُومُونَ الصُّعْفَاءُ فِي بِلَادِ الْمُسْلِمِينَ الْآمِنةَ.  
“The weak wronged ones took refuge in the secure lands of the Muslims.”

أَخْتُ الْعَلَامَيْنِ الْطَّوَيْلَيْنِ 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 *u* is treated as a sort of tanwīn and is, therefore, deleted before annexing them to a base noun. For example:

بَيْتًا الْرَّجُلِ  
“the man’s houses<sub>2</sub>”  
not  
× بَيْتَانِ الْرَّجُلِ

Note, also, that because the base noun الْرَّجُل begins with a connecting hamzah ֤, therefore the long vowel ā at the end of بَيْتًا is pronounced as a short vowel *a*, thus:

*bayta -rrajuli*  
not  
× *baytā -rrajuli*

If the dual annexe noun were in the i-state then the final ى gets an kasrah ۚ if there is following connecting hamzah. Example:

قَرْأُثُ كِتَابِي الْرَّجُل.

*qara'tu kitābī -rrajul*

"I read the man's books<sub>2</sub>."

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

مُعَلِّمُو الْعُلَامَ كِرَامٌ.

*mu'eallimu -lghulāmi kirām.*

"The boy's teachers<sub>3</sub> are noble."

(Note that there is no silent alif after مُعَلِّمُو as there is after a verb with a plural absentee-participant doer pronoun, e.g. لَعِنُوا "they<sub>3,m</sub> played")

لَعِبَ أَبْنَا الْرَّجُلَ مَعَ لَاعِبِي مَدِينَةِهِمْ.

*laeiba -bna -rrajuli maea lācibī madinathim.*

"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."

لَعِبَتُ الْجَارِيَةُ مَعَ صَدِيقَتِهَا

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

بَيْتَانِي كَبِيرَانِ.

"My houses<sub>2</sub> are big."

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

قَرْأُثُ كِتَابَيَّ

(Note how كِتابَيَّ + ي becomes كِتابَيَّ)

There are also two special cases in this category and we will examine them below:

#### Annexing an *ūn* sound plural to the singular speaker participant pronoun

When an *ūn* sound plural is annexed to the singular speaker participant pronoun, then again, only the ي variant can be used. However, in addition, the expression will appear the same regardless of the state of the annexe noun. So for all states (u-state, a-state, and i-state), we will get:

مُعَلِّمِي

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

مُعَلِّمٰي كِرَامٌ:  
“My teachers<sub>3,m</sub> are noble.”  
(u-state)

سَأَلْتُ مُعَلِّمٰي  
“I asked my teachers<sub>3,m</sub>. ”  
(a-state)

أَخَذْتُ كِتابًا مِنْ مُعَلِّمٰي  
“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:

قَلْمَنْ الْغَلَامِ وَكِتَابُهُ  
*qalamu -lghulāmi wakitābuhi*  
“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”:

قَلْمُونَ وَكِتَابُ الْغُلَامِ  
*qalamu wakitābu -lghulāmi*  
 “the boy’s pen and book”

This second method is not considered as eloquent. Some even consider it incorrect. So we advise you to use the first method whenever possible.

#### 12.11.1.1. With pronouns

If the base noun in the first annexation is replaced with a pronoun then only the first method is allowed. For example,

قَلْمُونَ وَكِتَابُهُ  
*qalamuhu wakitābuhu*  
 “his pen and his book”

#### 12.11.2. One annexe noun and multiple base nouns

We can also have expressions like “the house of the boy and the girl”. In this sentence there is one annexe noun and two base nouns.

To express this in Arabic we will say:

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

Note that both *الْغُلَامِ* *alghulāmi* and *الْجَارِيَةِ* *aljāriyati* are in the i-state because they are both base nouns in the annexation.

#### 12.11.2.1. With pronouns

If one or both of the base nouns in the annexation is replaced with a pronoun then the first noun must be repeated. For example,

بَيْتُ الْغُلَامِ وَبَيْتُهَا  
 “the boy’s house and her house”

بَيْتُهَا وَبَيْتُهُ  
*baytuhu wabaytuhā*  
 “his house and her house”

### 12.12. Annexation to a sentence

So far we have studied the annexation of an annexe noun to a base noun. It is also possible to have an annexation where the base noun is replaced by a sentence or a clause. For example,



"I accompanied my friend the day we left the city."

The word **يَوْمٌ** is the annexe noun and is used as an adverb or time. The entire sentence **خَرْجَنَا مِنَ الْمَدِينَةِ** occupies the place of the base noun. We will study the adverb of time in chapter (give ref), if Allāh wills, where such annexations are common.

Annexation to a sentence also occurs besides adverbs.<sup>1</sup> For another example, see section (ref to idaafah to a **أن** يفعل).

### 12.13. Numbers from one to ten

Arabic numbers are complicated and we will treat them more fully in chapter (give ref), if Allāh wills. For now, we will give a short preview of the numbers from one to ten.

#### 12.13.1. The number one

The word for the number "one" is **واحد** *wāhid*. It is an adjectival noun and can be used as a attribute. For example,

**قَرْأَتْ كِتَابًا وَاحِدًا.**  
"I read one book."

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

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

أَكْلُتْ تَمْرَةً وَاحِدَةً.  
“I ate one date.”

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

قَرَأْتُ كِتَابًا.  
“I read a book.”

### 12.13.2. The number two

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

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

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

قَرَأْتُ كِتَابَيْنِ اِثْنَتَيْنِ.  
*qara'tu kitābayni -iṭhnayn*  
“I read two books.”

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

دَخَلَتْ جَارِيَاتَانِ اِثْنَتَانِ وَأَكَلَتَا تَمْرَتَيْنِ اِثْنَتَيْنِ.  
*dakħala jāriyatāni -iṭhnatāni wa'akalatā tamratayni -iṭhnatayn*.  
“Two girls entered and ate two dates.”

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

دَخَلَتْ جَارِيَاتَانِ وَأَكَلَتَا تَمْرَتَيْنِ.  
*dakħala jāriyatāni wa'akalatā tamratayn*.  
“Two girls entered and ate two dates.”

### 12.13.3. The numbers from three to ten

We saw that the number وَاحِدَةٌ “one” is a singular noun, and that the number اِثْنَانِ *iṭhnāni* “two” is a dual noun.

So it should come as no surprise that the numbers three to ten are treated as plural nouns. (We say *treated as plurals* because they’re not technically plurals. For example, they don’t conform to the broken plural patterns. But let’s not worry about that for now.)

Now, remember that ة is a feminine marker for singular nouns, but not for plural nouns. In fact, recall that there is almost a role reversal for ة in plural

nouns, where it tends to occur for plurals of masculine nouns, and is missing for plurals of feminine nouns. For example, the plural of هِرَّ “a male cat” is هِرَّةٌ, and the plural of هِرَّةٌ “a female cat” is هِرَّرُ. We will now see this role reversal of ة in the numbers three to ten. When a number from 3–10 is used for a masculine noun then it shall have ة and when it is used for a feminine noun then it shall not have ة. Here then are the numbers from 3–10:

Number	Masculine	Feminine
three	ثَلَاثَةٌ	ثَلَاثٌ
four	أَرْبَعَةٌ	أَرْبَعٌ
five	خَمْسَةٌ	خَمْسٌ
six	سِتَّةٌ	سِتٌّ
seven	سَبْعَةٌ	سَبْعٌ
eight	ثَمَانِيَةٌ	ثَمَانِيٌّ
nine	تِسْعَةٌ	تِسْعٌ
ten	عَشْرَةٌ	عَشْرٌ

The number 10 is irregular in that the masculine number has a fat-hāh on the ش (ش) و ع (ع) (easharah). Whereas the feminine number has a sukūn on the ش (ش) و ع (ع) (eashr).

Consistent with the numbers 1 and 2, the numbers from 3–10 may be used as attributes. But they are more often used as annexe nouns. As mentioned earlier, we will treat numbers more fully later, if Allāh wills. But here are some examples for now:

لِلمرأةِ ثَلَاثَةُ أَنْبَاءٍ وَأَرْبَعُ بَنَاتٍ.  
*lilmara'ati thalāthatu 'abnā'in wa'arbā'u banāt.*  
 “The woman has three sons and four daughters.”

وَصَعْدُ عَشْرَةَ أَقْلَامٍ فِي عَسْبِرِ حَقِيبَاتٍ.  
*wadā'tu easharata 'aqlāmin fī eashrī haqībat.*  
 “I put ten pens in ten bags.”

The feminine number “eight” has a final weak letter ي (y). As we will learn in chapter (give ref), this final letter cannot take a kasrah or a ḥammah. For example,

أَكَلَتْ ثَمَانِي هِرَّ هِرَّ ثَمَانِي كَسَرَاتٍ مِنْ الْلَّحْمِ فِي ثَمَانِي سَاعَاتٍ.  
*'akalat thamāni hirarin thamāniya kisarātin mina -llahmi fī thamāni sāeāt.*  
 “Eight cats ate eight pieces of meat in eight hours.”

**12.14. Usage of the annexation****12.14.1. Primarily belonging****نحو، مثل، شبه**

Don't become definite when annexed to pronoun

**12.14.3. نفس “self”**

ضَرِبَا أَنفُسَهُمَا

قَالَتْ لِي نَفْسِي

**12.14.4. annexation of material**

خاتُمْ ذَهَبٍ

خاتُمْ ذَهَبٌ

خاتُمْ مِنْ ذَهَبٍ

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

Work in progress

# Chapter 13.

## Some irregular nouns



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 13.1. Introduction

There are some nouns in Arabic which are *irregular* and behave a little differently than other *regular* nouns. In this chapter we will study these irregular nouns.

### 13.2. The five nouns

There are five nouns in Arabic which are irregular in the same basic way. Collectively, they are called “the five nouns”. They behave a little differently from regular nouns in how they display their state.

#### 13.2.1. أَبُّ 'ab, أَخْ 'akh, and مَحْ ham

The first three nouns that we will talk about are:

- i. أَبُّ 'ab “a father” (root: أَبْ)
- ii. أَخْ 'akh “a brother” (root: أَخْ)
- iii. مَحْ ham “a father-in-law” (root: حَمْو)

The final root letter of all three of these nouns is *ه*. However, irregularly, it is omitted in most formations of the word. It does resurface in some cases as we will describe below.

Without the final root letter *ه*, these nouns display their state like regular nouns. Here are some examples:

لِلْجَارِيَةِ أَبٌ كَبِيرٌ وَأَخٌ صَغِيرٌ.

*liljāriyati 'abun kabirun wa'akħun sagħir*

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

صَرَبَ الْعَلَامُ أَخَا لَهُ.

*daraba -lghulamu 'akħan lahu*

“The boy beat a brother of his.”

أَحَمُّ وَأَلَّابُ فِي بَيْتِ أَلَّاخِ.

*'alħamu wal'abu fi bayti -l-pakh*

“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 ئِ, ةِ, and ؤِ, they display their state using the long vowels ئِ, ـu, ـi, ـa, and ئِ instead. Here are some examples:

هُوَ أَخُو الْجَارِيَةِ.

*huwa 'akħu -l-jāriyah*

“He is the girl’s brother.”

سَأَلْتُ أَبَا صَدِيقِي عَنْ أَمْرٍ.

*sa'altu 'abā ṣadīqi ean 'amr*

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

ذَهَبْتُ إِلَى بَيْتِ حَمِي أَرْجُلِ.

*dħahabtu 'ilā 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,

أُبُوهُ

*'abūhu*

“his father” (u-state).

أَخَنَا

*'akħānā*

“our brother” (a-state).

However, if the attached pronoun is ئِ (for the singular speaker participant), then in that case, the attached pronoun ئِ attaches to the annexe noun directly, without any intervening long vowel:

أَخِي

*'akħi*

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

أَبِي

*'abi*

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

حَمِيٰ  
*ħamī*

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

Here are some more examples in sentences:

أَخُوهُ طَوِيلٌ وَأَخْوَهَا قَصِيرٌ وَأَخِي كَبِيرٌ.

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

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

سَأَنَّ أَخْهُمْ وَأَخَانَا.

*sa'altu 'akħāhum wa'akħānā.*

“I asked their<sub>m,3+</sub> brother and our brother.”

شَكَرَ أَخِي أَبِي.

*shakara 'akħi 'abi.*

“My brother thanked my father.”

ذَهَبَتْ إِلَى بَيْتِ أَخِيهِنَّ.

*dhahabtu 'ilā bayti 'akħiħinn.*

“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 behave like regular nouns and their state is displayed by the short vowel marks ֲ, ִ, and ֵ, when definite, and by tanwin ֶ, ַ, and ָ, when indefinite. Examples:

بَيْتُ الْأَخِي كَبِيرٌ.

*baytu -l'akħi kabir.*

“The brother’s house is big.”

ذَهَبَتْ إِلَى بَيْتِ أَخِي.

*dhahabtu 'ilā bayti 'akħi.*

“I went to a brother’s house.”

When these nouns form their duals and plurals, then the final root letter ֵ is resurfaces. In forming the broken plural, the final root letter ֵ, being a weak letter, sometimes converts to a ֻ. The following table shows their duals and plurals.

Word	Dual (u-state)	Dual (a-state and i-state)	Plural
أَبٌ <i>'ab</i>	أَبْوَانٍ <i>'abwāni</i>	أَبْوَيْنٍ <i>'abwayni</i>	آبَاءٌ <i>'ābā'</i>
أَخٌ <i>'akħ</i>	أَخْوَانٍ <i>'akhwāni</i>	أَخْوَيْنٍ <i>'akħawayni</i>	إِخْوَانٌ <i>'ikħwah,</i> <i>'ikħwān</i>
حَمٌ <i>ħam</i>	حَمْوَانٍ <i>ħamwāni</i>	حَمْوَيْنٍ <i>ħamawayni</i>	أَحْمَاءٌ <i>'ahmā'</i>

One special note regarding the dual: أَبْوَيْنِ /أَبْوَانِ: in addition to meaning “two fathers”, they can also mean “both parents”, i.e., “a father and a mother”. Here are examples of these words in sentences:

ذَهَبَ الْأَخْوَانُ إِلَى الْمَسْجِدِ.

*dhahaba -l'akħawāni fi -lmasjidi.*

“The brothers<sub>2</sub> went to the mosque.”

سَأَلْتُ أَخْوَيِّ عَنْ أَمْرٍ

*sa'altu 'akħawayya ean 'amrin.*

“I asked my brothers<sub>2</sub> about a matter.”

شَكَرْتُ لِأَبْوَيْهِ

*shakartu li'abawayhi.*

“I thanked his parents.”

### 13.2.2. ذُو dhu and ذَاتٌ dħāt

The fourth irregular noun from “the five nouns” is the masculine noun ذُو dħū and its feminine counterpart ذَاتٌ dħāt. The words ذُو dħū and ذَاتٌ dħāt mean “owner of” or “possessor of”.

So, for example, ذُو الْمَالِ dħu -lmālī means “possessor<sub>m</sub> of wealth” or “wealthy person<sub>m</sub>”. The singular, dual, and plural of ذُو dħū in all three states is shown in the table below:

State	Singular	Dual	Plural
u-state	ذُو dħū	ذَوَا dħawā	ذُوؤُنْ dħawū
a-state	ذَا dħā	ذَوَيْ dħaway	ذُوؤِيْ dħawi
i-state	ذِي dħi	same as a-state	same as a-state

The noun ذُو dħū and its duals and plurals are only ever used as annexes nouns in annexations. Furthermore, they may not be annexed to pronouns. Here are some examples:

أَرْجُلُ ذُو الْمَالِ.

*'arrujulu dħu -lmāl.*

“The man is the possessor of wealth.” = “This man is wealthy.”

The word ذَاتٌ is the feminine of ذُو. When used as an annexes noun, its states, duals, and plurals are as in the table below:

State	Singular	Dual	Plural
u-state	ذَاتٌ dħātū	ذَوَاتٌ dħawātā	ذَوَاتٌ dħawātū

State	Singular	Dual	Plural
a-state	ذَاتٌ <i>dātā</i>	ذَوَاتٍ <i>dāwātay</i>	ذَوَاتٍ <i>dāwātī</i>
i-state	ذَاتٌ <i>dātī</i>	same as a-state	same as a-state

Examples:

هَذِهُ الْسَّمْجَرَةُ ذَاتٌ شَمْرٌ كَثِيرٌ.

*hādhihi -shshajaratu dātu thamarin kāthirin.*

“This tree is the possessor of much fruit.” = “This tree is very fruitful.”

As opposed to ذَوْ which is only an annex noun, ذَاتٌ may be used a noun in its own right. In this case it means “personality” or “essence”. This usage is often found in theological or philosophical works. And, as such, unlike ذَوْ which can't be annexed to attached pronouns, ذَاتٌ can be annexed to attached pronouns. Examples:

### 13.2.3. فَمْ *fam*

The fifth of “the five nouns” is فَمْ *fam* “a mouth”. It is the most irregular of “the five nouns”.

In some ways, the word فَمْ *fam* is regular. It is only irregular when it is a singular annex noun. Let's first see its regular behavior.

عَلَى الْوَجْهِ فَمْ وَفِي الْقَمِ لِسَانٌ.

*εala -lwajhi famun wafi -lfami lisān*

“On the face is a mouth, and in the mounth is a tongue.”

It is a base noun in an annexation regularly:

نَطَقَ لِسَانُ الْفَمِ.

*natqa lisānu -lfam*

“The mouth's tongue articulated [speech].”

It forms duals regularly, which are used in annexations regularly

فَمَا أَلْتَهَرَيْنِ كَبِيرَانِ.

*fama -nrahrayni kabirāni*

“The mouths<sub>2</sub> of the rivers<sub>2</sub> are big.”

Let's now see its irregular behavior.

When فَمْ is a singular annex 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 annex noun in the three states:

u-state	a-state	i-state
فُوْ fu	فَا fa	فِي fi

Examples of usage:

فُوْ أَنَّهَرِ كَبِيرٌ.

*fu-nnahri kabir.*

“The mouth of the river is big.”

فُوْهَا حَمِيلٌ.

*fu-hā jamil.*

“Her mouth is beautiful.”

فَتَحَ فَاهٌ.

*fataha fāh.*

“He opened his mouth.”

جَعَلَتِ الْأُلُّامُ لُفْمَةً طَعَامٍ فِي أَنْتَهَا.

*ja'elati-l'ummu lugmata ta'amin fi fi-bnatiha.*

“The mother put a morsel of food in her daughter's mouth.”

When the attached pronoun for the speaking person ي is attached to فُوْ fu, فَا fa, or فِي fi the combination is always فِي fiyya in all three states. Examples:

فِي مَفْتُوحٍ.

*fiyya maftūh.*

“My mouth is open.”

فَتَحْتُ فِي.

*fatahtu fiyy.*

“I opened my mouth.”

أَكَلْتُ بِفِي.

*'akaltu bifiyy.*

“I ate with my mouth.”

In addition to the above irregular behavior, it is permissible, but less common, to treat فِمْ regularly as an annexed noun in an annexation. So it is permissible to also say:

فِمْ أَنَّهَرِ كَبِيرٌ.

*famu-nnahri kabir.*

“The river's mouth is big.”

فَمِي مَفْتُوحٍ.

*famī maftūhun.*

“My mouth is open.”

فَمْهَا جَمِيلٌ.  
*famuhā jamilun.*

“Her mouth is beautiful.”

فَتَحَ فَمُهُ.  
*fataḥa famahu.*

“He opened his mouth.”

جَعَلَتِ الْأُلُمُ لُقْمَةً طَعَامٍ فِي فَمِ أُبَنِيَّهَا.  
*jaṣalati -l-pummu luqmata taeāmin fi fami -bnatihā.*

“The mother put a morsel of food in her daughter’s mouth.”

The other irregularity of فَمٌ *fam* “a mouth” is that its broken plural is أَفْوَاهٌ *'afwāh*.

Note that the letter *ρ* 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. أَوْلُو 'ulū and أَوْلَاتٍ 'ulāt

أَوْلُو 'ulū (first syllable has a short vowel with a silent *و*) means “people<sub>m</sub> of”. It is only used as a masculine plural annexe noun, similar in meaning to دَّهْوَاتٍ *dāhawāt* which we discussed in section @ref(zu) above. There is no singular or dual of this noun.

Here is its form in the different states:

u-state	a-and i-state
أَوْلُو 'ulū	أَوْلَى 'uli

Example:

أَوْلَى الْأَرْخَامِ حُكْمُونَ.  
*li'uļi -l-arḥāmī huqūq.*

“The people of the wombs (i.e. blood relatives) have rights.”

The feminine counterpart of أَوْلُو 'ulū is أَوْلَاتٍ 'ulāt “women of”. The first syllable again has a short vowel with a silent *و*.

u-state	a-and i-state
أُولَاتُ <i>ulātu</i>	أُولَاتٍ <i>ulāti</i>

لِأُولَاتِ الْحَمْلِ حُقُوقٌ عَلَى بُعُولَتِهِنَّ.  
*li<sup>2</sup>ulāti -l<sup>1</sup>ħamli huqūq ealā bu<sup>2</sup>ulatihinn.*

“The women of pregnancy (i.e. pregnant women) have rights upon their husbands.”

### 13.3.2. أمُّ *umm*

The noun أمُّ *umm* “a mother” forms two *āt* sound plural variants:

- i. أمَّهَاتُ *ummahāt*
- ii. أمَّاتُ *ummāt*

The first variant أمَّهَاتُ *ummahāt* is more commonly used. Example:

أَمَّاهَاتُ الْغِلْمَانِ طَيِّبَاتُ.  
*ummahātū -l<sup>1</sup>ghilmāni tayyibāt.*  
 “The boys’ mothers are good.”

### 13.3.3. سَنَةٌ *sanah*

The noun سَنَةٌ *sanah* “a year” forms both an *āt* sound plural and an *ūn* sound plural. (Remember from section @ref(applicability-of-the-un-sound-plural) that a few nouns that don’t denote male intelligent beings have *ūn* sound plurals.)

In both plurals, the singular noun is modified irregularly.

Singular	āt sound plural	ūn sound plural (u-state)	ūn sound plural (a-state and i-state)
سَنَةٌ <i>sanah</i>	سَنَوَاتٍ <i>sanawāt</i>	سِنُونٍ <i>sinūna</i>	سِنَينٍ <i>sinīna</i>

Either of the two plurals may be used interchangeably. Here are some examples:

### 13.3.4. مَاءٌ *mā'*

ماءٌ *mā'* “a water” forms its broken plural irregularly: مَيَاهٌ *miyāh* “waters”.

### 13.3.5. شَفَةٌ *shafah*

شَفَةٌ *shafah* “a lip” forms its broken plural irregularly: شَفَاهٌ *shifāh* “lips”.

Also, despite ending in the feminine marker ة, it does not form an *āt* sound plural.

### 13.3.6. أَبْنَاءُ *ibn*, أَبْنَاءَ *ibnah*, and بِنْتٌ *bint*

The noun أَبْنَاءُ *ibn* “a son” is from the root بنو. It has two feminine counterparts:

- i. أَبْنَاءَ *ibnah*
- ii. بِنْتٌ *bint*

which mean “a daughter”.

أَبْنَاءُ *ibn* “a son” forms both a broken plural and an *ūn* sound plural.

Its broken plural is أَبْنَاءُ *abnā'* “sons”.

In forming the *ūn* sound plural, the singular noun is modified irregularly:

Singular	<i>ūn</i> sound plural (u-state)	<i>ūn</i> sound plural (a-state and i-state)
أَبْنَاءُ <i>ibn</i>	بَنْوَانٍ <i>banūna</i>	بَنِينَ <i>banīna</i>

The feminine أَبْنَاءَ *ibnah* and بِنْتٌ *bint* “a daughter” form the irregular *āt* sound plural بَنَاتٍ *banāt* “daughters”. Note that بَنَاتٍ *banāt* is not a broken plural from the root بنت. Therefore, it obeys the rules of *āt* sound plurals and does not end with ة or ئ in the a-state.

Here are some examples using these nouns:

### 13.3.7. نَاسٌ *nās*, and أَنَاسٌ *unās*

نَاسٌ *nās* and أَنَاسٌ *unās* are from the root أَنْسٌ. They both mean “a people”.

When indefinite, only أَنَاسٌ *unās* tends to be used, and نَاسٌ *nās* tends to be unused.

When definite, only الْأَنَاسُ *annās* tends to be used, and الْأَنَاسُ *al'unās* is unused.

Here are some examples using these nouns:

### 13.3.8. The nouns إِمْرَأَةٌ and إِمْرَأٌ

The nouns إِمْرَأٌ *'imra'* (masc.) “a man, a person” and إِمْرَأَةٌ *'imra'ah* (fem.) “a woman” are quite irregular.

Firstly, إِمْرَأَةٌ *'imra'ah* “a woman” is, from the perspective, of its meaning, the feminine counterpart of رَجُلٌ *rajul* “a man (male human being)”.

إِمْرَأٌ *'imra'*, on the other hand, only means “a man” in a general sense. For example, in the sentence “A man is only as good as his word.” It can also be translated as “a person”.

Secondly, إِمْرَأٌ *'imra'* “a man, a person” has no plural. أَنَاسٌ *'anās'* “a people” and أَنْوَافٌ *'anwāf'* “a population” may be used when a plural is required.

إِمْرَأَةٌ *'imra'ah* “a woman” irregularly forms the broken plurals نِسَاءٌ *nisā'* and نِسْوَةٌ *niswah* “women”. The former (نِسَاءٌ *nisā'*) is more commonly used.

Like شَفَّافٌ *shaffaf* it also, despite ending in the feminine marker ة, does not form an *āt* sound plural.

Thirdly, both nouns are very irregular in how they become definite nouns with الْ. When الْ is prefixed to these nouns to make them definite, they lose the initial connecting hamzah and change their internal vowels. This table shows what we mean:

State	Definite of إِمْرَأٌ <i>'imra'</i>	Definite of إِمْرَأَةٌ <i>'imra'ah</i>
u-state	الْإِمْرَأُ <i>'almar'u</i>	الْإِمْرَأَةُ <i>'almar'atu</i>
a-state	الْإِمْرَأَ <i>'almar'a</i>	الْإِمْرَأَةَ <i>'almar'ata</i>
i-state	الْإِمْرَأَيْ <i>'almar'i</i>	الْإِمْرَأَةَيْ <i>'almar'ati</i>

The masculine noun إِمْرَأٌ *'imra'* has an additional irregularity. When it is indefinite, it irregularly displays its state, not only on its final letter ء, but also on the letter before it ر.

It is also permissible for it to behave regularly by displaying its state on its final letter only, but this is not as commonly used.

This table shows what we mean:

State	Regular indefinite (less common)	Irregular indefinite (more common)
u-state	إِمْرَأٌ <i>'imra'un</i>	إِمْرُؤٌ <i>'imru'un</i>
a-state	إِمْرَأَ <i>'imra'an</i>	إِمْرَأَةٌ <i>'imra'ah</i>
i-state	إِمْرَأَيْ <i>'imra'in</i>	إِمْرَيْ <i>'imri'in</i>

Here are some examples of these nouns:

## Chapter 14.

### The proper noun



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#### 14.1. Introduction

Proper nouns are also known as names. Here are some examples of Arabic names:

Men's names	Women's names
مُحَمَّد	عَائِشَةٌ
سَعِيدٌ	فَاطِمَةٌ
الْحَسَنُ	حَفْصَةٌ
الْنَّعْمَانُ	سُمَيَّةٌ
طَلْحَةٌ	جَمِيلَةٌ
أَسَامِةٌ	زَيْنَبٌ
عُثْمَانُ	مَرْيَمٌ
عُمَرٌ	سَعَادٌ
إِبْرَاهِيمٌ	أَسْمَاءٌ
عَبْدُ اللَّهِ	لَيْلَةٌ
أَبُو بَكْرٍ	أُمُّ حَبِيبَةٍ

Place names	Misc. names
مَكَّةٌ	رَمَضَانٌ
دَمْشَقُ	أَحْدُودٌ
مِصْرٌ	الْأَنْدَلُلُ
الْقَاهِيرَةُ	الْفَاتِحَةُ

Place	names	Misc.	names
الهند	India	الجمعة	Friday

Note the following points from the list above:

- Although some names begin with **الـ**, most don't.
- Many names are semi-flexible (indicated by <sup>2</sup>○).
- Some names consist of more than a single word, like عَبْدُ اللَّهِ سَابِدُ اللَّهِ

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 **الـ**, are definite.
- A proper noun which does not begin with **الـ**, and which is fully-flexible, shall be tanwīned, despite being definite.

The above points are exemplified in the following sentence:

ذَهَبَتْ إِلَى بَيْتِ مُحَمَّدٍ الْكَرِيمِ وَزَيَّبَتْ الْطَّيْبَةَ.

*dīhababtu 'ilā bayti muhammadīn -ikarīmī wazaynaba -ṭtayyibah.*

"I went to the house of the noble Muhammad and the good Zaynab."

Note the above from the above example:

- مُحَمَّدٌ is fully-flexible so it has a tanwīned kasrah **و** in the i-state.
- زَيَّبَتْ is semi-flexible so it is not tanwīned, and instead has an fat-hah **و** in the i-state.
- The proper nouns مُحَمَّدٌ and زَيَّبَتْ are attributees in descriptive noun phrases.
- Their attributes (الْكَرِيمَ and الْطَّيْبَةَ, respectively) have **أَنْ** to match the definiteness of the definite proper noun attributees. Furthermore, they both end with **و** because they match the i-state of their attributees.

## 14.3. Meanings of names

Many names are re-used from common nouns and adjectival nouns with positive meanings. Examples:

- مُحَمَّدٌ Muḥammad "a highly praised one<sub>m</sub>"
- سَعِيدٌ Saeid "a happy (fortunate) one<sub>m</sub>"

- الْحَسَنُ al-Hasan “the good one<sub>m</sub>”
- طَلْحَةٌ Talḥah “an acacia (tree)”
- جَمِيلَةٌ 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 maea saeid*  
 “al-Hasan sat with Saeid.”  
 or  
 “The good one<sub>m</sub> sat with a happy (fortunate) one<sub>m</sub>.”

Context would tell us whether the proper noun or the common/adjectival noun meaning is intended.

Note however the following sentence:

ذَهَبَتْ جَمِيلَةٌ إِلَى الْبَيْتِ.  
*dhahabat jamilatu 'ila -lbayt*

This sentence can only be understood to use جَمِيلَةٌ with its proper noun meaning:

“Jamilah went to the house.”

This is because جَمِيلَةٌ is semi-flexible as a proper noun and fully-flexible as an adjectival noun or common noun. If جَمِيلَةٌ were intended to be used with its adjectival noun or common noun meaning then it would have a tanwīn ḍammah ڏ and the sentence would be:

ذَهَبَتْ جَمِيلَةٌ إِلَى الْبَيْتِ.  
*dhahabat jamilatun 'ila -lbayt*  
 “A beautiful one<sub>f</sub> went to the house.”

We will learn why جَمِيلَةٌ is semi-flexible as a proper noun in section @ref(proper-nouns-ending-with-looped-ta) below.

## 14.4. Flexibility of proper nouns

In this section we will discuss the flexibility of proper nouns. For now, we will deal only with proper nouns that do not begin with لـ. In terms of their flexibility, proper nouns consist of two types:

- Fully-flexible proper nouns.
- Semi-flexible proper nouns.

We will treat each of them below.

#### 14.4.1. Fully-flexible proper nouns

For names that don't begin with لِلْ, the default assumption is that they are fully-flexible, unless they fall into one of the categories of semi-flexible nouns (which we will study soon).

Examples of fully-flexible names are:

مُحَمَّد	Muḥammad	مُخَادٍ	Muɛādh
نُوحٌ	Nūh	سَعْدٌ	Saēd
شُعَيْبٌ	Šhueayb	عَمَّارٌ	ɛammār
عَلَيٌّ	Ealī	حَسَانٌ	Ḥassān
زَيْدٌ	Zayd	سَعِيدٌ	Saeid
أَنَّسٌ	Anas	أُخْدٌ	Uħud (a mountain)

These are all masculine names.

Examples of sentences with fully-flexible proper nouns:

زَيْدُ عَلَامٌ طَيِّبٌ.  
zaydun ġħulāmun ṭayyib  
“Zayd is a good boy.”

شَكَرَ أَنَّسٌ عَلَيًّا.  
shakara 'anasun ealiyyā  
“Anas thanked Ealī.”

لَبِسَ سَعِيدٌ قَمِيصٌ نُوحٌ الْأَخْضَرَ.  
labisa saeidun qamisa nūhini -l-pakħdar.  
“Saeid wore Nūh's green shirt.”

#### 14.4.2. Semi-flexible proper nouns

The rules for the semi-flexibility of proper nouns are a little different from the rules for the semi-flexibility of common nouns and adjectival nouns that we learned in chapter @ref(semi-flexible-nouns). Proper nouns shall be semi-flexible if they fall under one of the categories below. Note that the categories are not mutually exclusive. That is: some semi-flexible proper nouns will fall into more than one category.

### 14.4.2.1. Names ending with ة

All names ending with ة shall be semi-flexible. This rule is specific to proper nouns. We have already seen that common nouns and adjectival nouns that end in ة are fully-flexible.

Most such proper nouns are feminine names. Examples:

خَدِيجَةٌ <sup>2</sup>	Khadijah	مَيْمُونَةٌ <sup>2</sup>	Maymūnah
فَاطِمَةٌ <sup>2</sup>	Fatimah	صَفِيَّةٌ <sup>2</sup>	Ṣafiyah
عَائِشَةٌ <sup>2</sup>	Ua'ishah	حَوْلَةٌ <sup>2</sup>	Khawlah
سُمَيَّةٌ <sup>2</sup>	Sumayyah	جَمِيلَةٌ <sup>2</sup>	Jamīlah
حَفْصَةٌ <sup>2</sup>	Hafṣah	آسِيَةٌ <sup>2</sup>	Āsiyah

However, some masculine names may end with ة too:

حَمْرَةٌ <sup>2</sup>	Hamzah	مُعاوِيَةٌ <sup>2</sup>	Muāwiyah
أَسَامَةٌ <sup>2</sup>	Usāmah	عَكْرَمَةٌ <sup>2</sup>	Eikrimah
طَلْحَةٌ <sup>2</sup>	Talḥah	عُبَادَةٌ <sup>2</sup>	Eubādah

Example:

طَلْحَةُ الْأَطْوَولُ بَعْنُ جَمِيلَةِ الْكَرِيمَةِ.  
“The tall Ṭalḥah is the husband of the generous Jamīlah.”

### 14.4.2.2. Names ending with an extrinsic اء or ئ

Similar to common nouns and adjectival nouns, all names ending with an extrinsic اء or ئ shall be semi-flexible. These are usually feminine names. Examples:

أَسْمَاءٌ <sup>2</sup>	Asmā'	لَيْلَةٌ <sup>2</sup>	Laylā
دَرْدَاءٌ <sup>2</sup>	Dardā'	سَلْمَىٌ <sup>2</sup>	Salmā

Examples in sentences:

ذَهَبَتْ سَلْمَى إِلَى بَيْتِ أَسْمَاءِ.  
“Salmā went tp Asmā’s house.”

Sentence word order is usually pretty flexible. For stylistic reasons, it is permissible for a direct doee to precede the doer. For example,

سَأَلَتْ دَرْدَاءُ أَسْمَاءَ.  
“Asmā’ asked Dardā”

But because words that end with ؟ never display any state, then for these words the sentence word order becomes more rigid. So the following sentence:

سَأَلْتُ لَيْلَى سَلْمَى.

would usually only mean “Laylā asked Salmā.”

#### 14.4.2.3. Names ending with an extrinsic ئ

All names ending with an extrinsic ئ will be semi-flexible.

This is somewhat different from the rule we learnt for common noun and adjectival nouns in section @ref(adjectival noun-an-diptote). There only adjectival nouns of the pattern فَعْلَان and whose feminine was not formed by adding ة to it were considered semi-flexible nouns.

Examples:

عُثْمَانٌ <sup>2</sup>	Euthmān	رَمَضَانٌ <sup>2</sup>	Ramadān
سُفْيَانٌ <sup>2</sup>	Sufyān	شَعْبَانٌ <sup>2</sup>	Šaebān

Example:

جَلَسَ عُثْمَانُ مَعَ سُفْيَانَ فِي رَمَضَانَ.

“Euthmān sat with Sufyān in Ramadān.”

#### 14.4.2.4. Names on the pattern أَفْعَلٌ

All names on the pattern أَفْعَل shall be semi-flexible. Examples:

أَحْمَدٌ <sup>2</sup>	Aḥmad	أَسْعَدٌ <sup>2</sup>	Asead
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#### 14.4.2.5. Names of the pattern فُعْلٌ

Names of the pattern فُعْلٌ shall be semi-flexible. Examples:

عُمَرٌ <sup>2</sup>	Eumar	مُضْرِبٌ <sup>2</sup>	Muḍar
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#### 14.4.2.6. Names that are originally verbs

Names that are originally verbs are semi-flexible. Examples:

- يَزِيدٌ<sup>2</sup> Yazid “He increases”
- يَعِيشٌ<sup>2</sup> Ya'ish “He lives”

Their origin as verbs will be apparent when we study stateful verbs.

#### 14.4.2.7. Names of foreign origin

Names of foreign origin are generally semi-flexible. These include the names of angels, many of the previous prophets and messengers, and other persons. Examples:

جَبْرِيلٌ <sup>2</sup>	Jibril	زَكَرِيَّا <sup>2</sup>	Zakariyyā
إِبْرَاهِيمٌ <sup>2</sup>	Ibrāhim	يَحْيَى <sup>2</sup>	Yahyā
إِسْمَاعِيلٌ <sup>2</sup>	Ismā'īl	هَاجَرٌ <sup>2</sup>	Hājar
إِسْحَاقٌ <sup>2</sup>	Is-hāq	مَرْيَمٌ <sup>2</sup>	Maryam
يَعْقُوبٌ <sup>2</sup>	Yaeqūb	يَأْجُوجٌ <sup>2</sup>	Ya'jūj
يُوسُفٌ <sup>2</sup>	Yūsuf	مَاجُوجٌ <sup>2</sup>	Ma'jūj
يُونُسٌ <sup>2</sup>	Yūnus	إِبْلِيسٌ <sup>2</sup>	Iblis
إِدْرِيسٌ <sup>2</sup>	Idrīs	فَرْعَوْنٌ <sup>2</sup>	Pharoah
أَيُوبٌ <sup>2</sup>	Ayyūb	هَرْقَلٌ <sup>2</sup>	Heraclius
مُوسَى <sup>2</sup>	Mūsā	كَسْرَى <sup>2</sup>	Chosroes
عِيسَى <sup>2</sup>	Eisā	قَيْصَرٌ <sup>2</sup>	Caesar

Note that فَرْعَوْنٌ<sup>2</sup> “Pharoah” as قَيْصَرٌ<sup>2</sup> “Caesar”, despite being titles, are treated as proper names.

The only exception to this rule is a masculine name of foreign origin that comprises of only three letters, and whose middle letter has an sukūn. Such a name will be fully-flexible. Example:

- نُوح Nūh

#### 14.4.2.8. Feminine names

All feminine names, regardless of their origin, or their ending, shall be semi-flexible. We have already given examples of semi-flexible feminine names that end with ة, اء, and ئ, so we will provide other examples here:

زَيْنَبٌ <sup>2</sup>	Zaynab	مَرْيَمٌ <sup>2</sup>	Maryam
سُعَادٌ <sup>2</sup>	Sueād	هَاجَرٌ <sup>2</sup>	Hājar

The only exception to this rule is a feminine name of native Arabic origin, that comprises of only three letters, and whose middle letter has an sukūn. Such a name is permitted to be optionally fully-flexible or semi-flexible. Examples:

- هند Hind
- دَعْدَةٌ Daed

Example of usage:

دَهَبَتْ هُنْدٌ إِلَى بَيْتِ دَعْدَةٍ.  
or  
دَهَبَتْ هُنْدٌ إِلَى بَيْتِ دَعَةٍ.  
“Hind went to Daed’s house.

## 14.5. The name فُلانٌ

The fully-flexible name فُلانٌ is used as a place-holder name in casual conversations. It may be translated into English as “so-and-so”. For example,

ظَالَمُ الْرَّجُلُ فُلَانًا وَغَدَرَ بِفُلَانٍ. “The man wronged so-and-so and he acted treacherously with so-and-so.”

For females, the name فُلانَةٌ<sup>2</sup> is used.

صَدَقَتْ فُلانَةٌ.  
“So-and-so told the truth.”

## 14.6. Irregular spelling of the name عَمْرو ة Eamr

Irregularly, the fully-flexible name ة Eamr is written with a unpronounced ـ at its end: عَمْرو when in the u-state and i-state. In the a-state, the ـ is not added.

Name	u-state	a-state	i-state
ة Eamr	عَمْرو <i>eamrun</i>	عَمْرًا <i>eamran</i>	عَمْرٍ <i>eamrin</i>

Some have mentioned that this ـ was added in the spelling in order to distinguish it from the name عُمرٌ ة Eumar, when written without vowel marks. Or it could be the remnant of an older (pre-Islāmic) practice of appending a final ـ to personal names.<sup>1</sup>

<sup>1</sup>Al-Jallad, A., “One wāw to rule them all: The origins and fate of wawation in Arabic and its orthography”

## 14.7. The Replacement

Before we proceed with our discussion on proper nouns, we will take a short digression to discuss a grammatical concept called the *replacement*. We will only give a short preview here and will treat it fully in chapter @ref(the-replacement-chapter).

A *replacement* is a word that follows another word, the *replacee*, and replaces it from the perspective of the grammar of the sentence. The replacement is put in the same state as the replacee. Here is an example of a sentence with a replacement and a replacee:

أَخَدَ الْغُلَامُ شَيْئًا كِتَابًا.  
 replacement      replacee

“The boy took something: a book”

In the above sentence, the word كِتابًا “a book” is the replacement of شَيْئًا “something”. Therefore, it is put in the same a-state.

The replacement is frequently used with proper nouns. For example,

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ عَمِّهِ عَلَيٍ.  
 “The boy went to his uncle Ealī’s house.”

In this sentence, the name عَلَيٍ Ealī is the replacement of the replacee عَمٌ “uncle”. Note, again, that the replacement comes after the replacee and matches it in state. However, the replacement does not need to come directly after the replacee. We can see that there is the pronoun هُوَ “his” between them.

Here is another example:

سَأَلَ الطَّالِبُ مُعَاذَ الْمُعَلِّمَ سَعْدًا.  
 “The student Muādh asked the teacher Saed.”

## 14.8. Annexed names

So far we have only dealt with proper nouns that are single words. There are some proper nouns that may be formed from two words that are in an annexation. These belong to different categories:

### 14.8.1. “Slave of” names

Some names are formed by annexing the noun **عَبْدٌ** *eabd* “a slave” to one of the names of Allāh. The most common of these names are:

- **عَبْدُ اللَّهِ** *Eabd Allāh* “the Slave of Allāh”
- **عَبْدُ الرَّحْمَنِ** *Eabd al-Rahmān* “the Slave of the Most Merciful”

As usual, the base noun shall always be in the i-state. And the state of the annexed noun is variable, depending on its function in the sentence. Example:

**عَبْدُ اللَّهِ هُوَ أخُو عَبْدِ الرَّحْمَنِ.** “*Eabd Allāh* is the brother of *Eabd al-Rahmān*.”

### 14.8.2. “Parent of” names

It is common to call a man, not by his own given name, but rather by calling him the father of one of his children, usually his first born son. For example, if a man named **أَخْمَدٌ** “Ahmad” had a son named **زَيْدٌ** “Zayd”, he may be called **أَبُو زَيْدٍ** *Abū Zayd* “Zayd’s father”. Example of usage in a sentence:

**ذَهَبْتُ إِلَى بَيْتِ أَبِي زَيْدٍ.**  
“I went to Abū Zayd’s house.”

(Note how **زَيْدٍ** has a tanwīn kasrah ڻ in the i-state because it is fully-flexible.)

While using the name of first-born son is more common, a daughter’s name could be used as well. Example,

**سَأَلْتُ أَبَا رُقَيْةَ سُوَادًا.**  
“I asked Abū Ruqayyah a question.”

(Note how **رُقَيْةَ** has an fat-hah ڻ in the i-state because it is semi-flexible.)

Women, too, are similarly called as the mother of one of their children. For example, the wife of the Prophet (may Allāh grant peace and confer blessing upon him)<sup>2</sup> **أُمُّ حَبِيبَةٍ** *Umm Habibah* was called thus because she had a daughter named **حَبِيبَةٍ** from a previous marriage.

By the way, a person need not literally be a father or a mother to be called in such a way. These names may be applied as nicknames.

For example, the Companion of the Prophet (may Allāh grant peace and confer blessing upon him) was called <sup>2</sup>**أُبُو هُرَيْرَةٍ** *Abū Hurayrah* because it is reported that he used to have a pet kitten (**هُرَيْرَةٍ**). Here is an example of this name in a sentence.

**أَبُو هُرَيْرَةَ صَحَابِيٌّ جَلِيلٌ.**  
“*Abū Hurayrah* is a great Companion.”

(Note how **هُرَيْرَةَ** is now considered a semi-flexible proper noun even though it may originally have been derived from the common noun “a kitten”.)

Similarly, the Companion أَبُو بَكْرٍ Abū Bakr is not known to have a son named بَكْرٌ.

It is often the case that a “parent of” name overtakes the actual given name of person in popularity, and becomes the person’s name for all intents and purposes. Such is indeed the case for the Companions أَبُو بَكْرٍ Abū Bakr and أَبُو هُرَيْرَةٍ<sup>2</sup> Abū Hurayrah.

#### 14.8.3. “Son of” names

In a manner similar to “parent of” names, a person may be referred to as the son of his parent. For example, the Companion <sup>2</sup>عَمَّارٌ Eumar had a son named عَبْدُ اللَّهِ Eabd Allāh. He is commonly known as <sup>2</sup>Ibn Eumar “Eumar’s son”.

Attributing a son to his father is most common. But attributing him to a mother or other ancestor is also possible.

Examples:

- the Companion أَبْنَى سُمَيَّةٍ<sup>2</sup> was affectionately called 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 أَبْنَى كَثِيرٍ<sup>2</sup> Ibn Kathīr is referred to by his grandfather’s name كَثِيرٌ Kathīr.
- a human being is called أَبْنَى آدَمٍ<sup>2</sup> based on his being a descendent of the first man, the Prophet Adam.

##### 14.8.3.1. Full names

The full name of a person is formed by putting his given name first, and then his “son of” name after it as a replacement. Here is an example of a full name:

زَيْدُ بْنُ عَلَيٌّ  
Zayd the son of Eali

Note some peculiarities of the full name:

- The name زَيْدٌ “Zayd” has lost its tanwīn.
- The word بْنٌ “son” is not written with its initial connecting hamzah ئ.

These peculiarities are only when forming a full name in this manner. Consider for example the following sentence:

زَيْدُ أَبْنُ عَلَيٌّ.  
“Zayd is the son of Eali.”

In the above example, the name زَيْدٌ is tanwîn and أُبْنِ is written with its connecting hamzah ِ. Therefore this is not an expression of the full name in a replacee-replacement format. Rather, أُبْنُ here is the info of the sentence.

For women, the word بِنْتٍ is used instead of بِنْ.

Example:

قَرَأَتِ الْمُعَلِّمَةُ كِتَابَ الْطَّالِيَةِ رَبِّيْتِ بِنْتِ أَخْمَدَ.

“The teacher read the book of the student Zaynab the daughter of Ahmad.”

The names of multiple forefathers may be strung together in this way separated by بِنْ. For example:

أَسْمُ نَبِيِّنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ.

“Our prophet’s name is Muḥammad the son of Əabd Allâh the son of Əabd al-Muṭṭalib.”

(Note that the second بِنْ is in the i-state to match the state of the annexe noun عبد الله in عبد)

We will deal with complete full names in section @ref(complete-full-names) below.

#### 14.8.4. Other annexed names

Other words besides أَبٌ, عَبْدٌ, أَمٌ, and أَنْسٌ may be used in annexed names too. Here are some examples:

- ذُو الْقَرْبَيْنِ D̄hu l-Qarnayn “He of the two horns”
- مَدِيْنَةُ النَّبِيِّ madinatu -nnabiyyi “The City of the Prophet”, frequently reduced to simply “al-Madînah”.
- Context is used to infer whether by المَدِيْنَةِ is meant “al-Madînah” or “the city”.
- أَمْرُؤُ الْقَيْسِ Imru' al-Qays “The man of al-Qays”, a pre-Islâmic poet.

#### 14.9. Names beginning with الْ

Most names do not begin with الْ. Some, however, do begin with الْ. Examples:

الْحَسَن	al-Hasan	الْزُّبَير	al-Zubayr
الْحُسَيْن	al-Husayn	الْنُّعَمَان	al-Nuemân
الْعَبَّاس	al-Əabbâs	الْخَارِث	al-Hârith

If a proper noun begins with الْ then the question of its flexibility is mostly irrelevant. This is because noun beginning with الْ display their state fully, regardless of whether or not they are semi-flexible without the الْ. Examples:

الْحَسَنُ حَفِيدُ سُوْلَ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ.

“al-Hasan is the grandson of the messenger of Allāh (may Allāh grant peace and confer blessing upon him).”

(u-state displayed with ةٰ.)

سَأَلَ الرَّجُلُ النَّعْمَانَ عَنْ أَمْرٍ.

“The man asked al-Nuēmān about a matter.”

(a-state displayed with ةٰ.)

دَهَبْتُ إِلَى بَيْتِ النَّعْمَانِ.

“I went to al-Nuēmān’s house.”

(i-state displayed with ةٰ.)

Names that begin with الْ can sometimes lose their initial الْ. Sometimes, this is systematic, as we will learn in section @ref(calling-names-with-al). Other times, it’s hard to tell why.

Conversely, names that don’t begin with الْ can sometimes gain it.

Examples:

- The name of the daughter of the Companion Abu l-Dardā’ ابْوُ الدَّرْدَاءُ Abu l-Dardā’ is actually دَرْدَاءُ<sup>2</sup> Dardā’, not الدَّرْدَاءُ.
- The son of the uncle of the Prophet (may Allāh grant peace and confer blessing upon him) ابْنُ عَبَّاسٍ Ibn eabbās is called ابْنُ عَبَّاسٍ Ibn eabbās, not ابْنُ عَبَّاسٍ.

However, the son of al-Zubayr ابْنُ الزُّبَيْرِ Ibn al-Zubayr is called ابْنُ الزُّبَيْرِ Ibn al-Zubayr with the الْ.

## 14.10. Place names

Place names are generally feminine. Because of their feminine gender, those not beginning with الْ will be semi-flexible according to section @ref(feminine-names) above.

Examples of place names are:

<sup>2</sup> مَكَّةٌ	Makkah	الْمَدِينَةٌ	al-Madinah
<sup>2</sup> دَمْشَقُ	Damascus	الْقَاهِرَةُ	Cairo
<sup>2</sup> بَغْدَادُ	Bağdād	الْهَنْدُ	India
<sup>2</sup> مِصْرُ	Egypt	الْصِّينُ	China
<sup>2</sup> فَارِسُ	Persia	الْرُّومُ	Rome

---

 تَبُوك<sup>2</sup> Tabūk

الْبَصَرَةِ Başrah

Example of use:

ذَهَبَ الْرَّجُلُ إِلَى مَكَّةَ الْمُكَرَّمَةِ وَالْمَدِينَةِ الْمُنَورَةِ.  
“The man went to the ennobled Makkah and the illuminated al-Madīnah.”

While most place names are feminine, a few are masculine. Among these are:

---

أَيْمَنٌ	Yemen	الشَّامُ	the Levant
الْعَرَاقُ	Iraq		

---

### 14.11. Names of tribes

Here are examples of names of tribes:

---

فُرَيْشٌ	Quraysh	الْأُوْسُ	al-Aws
بَنُو تَمِيمٍ	Banū Tamīm	الْخَزْرَاجُ	al-Khazraj
هَوَازِن٢	Hawāzin	بَنُو إِسْرَائِيل٢	Banū Isrā'īl

---

Tribes are usually called by the name of their progenitor. For example,<sup>2</sup> إِسْرَائِيل٢ Isrā'īl is a name of the Prophet يَعْقُوب٢ Ya'qūb. The *ūn* sound plural بَنُونَ “sons/children” is annexed to the name إِسْرَائِيل٢ Isrā'īl to get the name of the tribe بَنُو إِسْرَائِيل٢ Banū Isrā'īl “the children of Isrā'īl”. In the a-state and i-state, this becomes بَنِي إِسْرَائِيل٢ Bani Isrā'īl.

Not all tribe names have بَنُونَ “sons” annexed to them, but many do. And often it is optional to keep or drop the annexed بَنُونَ. Examples:

- قُرَيْشٌ Quraysh usually does not have بَنُونَ annexed to it.
- بَنُو تَمِيمٍ Banū Tamīm may optionally drop the annexed بَنُونَ and be called simply Tamīm.

#### 14.11.1. Flexibility of tribe names

The flexibility of tribe names depends on the name. Here are some examples:

- إِسْرَائِيل٢ Isrā'īl is a name of foreign origin and is therefore semi-flexible. Example:

بَعَثَ اللَّهُ مُوسَى إِلَى بَنِي إِسْرَائِيلَ.  
“Allāh sent Mūsā to the children of Isrā'īl.”

- قُرَيْشٌ Quraysh̄ and Tamīm شَمِيم are native Arabic masculine names and are therefore fully-flexible. Example:

قُرَيْشٌ وَبَنُو شَمِيمٍ قَبِيلَاتٍ.

“Quraysh̄ and Banū Tamīm are tribes<sub>2</sub>.”

- <sup>2</sup> Hawāzin حَوَازِن is on the semi-flexible noun pattern <sup>2</sup> قَافِفٌ and is therefore semi-flexible.

#### 14.11.2. Gender of tribe names

Tribe names are unusual in that they are treated as both singular feminine and plural masculine. If the tribe name is the doer of a verb then it is usually treated as singular feminine. Otherwise, for example, if it comes before the verb, then the plural masculine pronouns are used for it.

Example:

سَكَنَتْ قُرَيْشٌ مَكَّةَ وَعَبَدُوا أَلَّا صَانِمٍ.

“Quraysh̄ dwelled in Makkah and they worshipped idols.”

#### 14.12. Titles

Titles are common nouns that denote a rank or position of a person. Titles in English include: Doctor, Mister, and King. For example:

- King David
- Mr. Smith
- Dr. Adams

Here are some examples of titles in Arabic:

النبي	Prophet	الإمام	Imām
الملك	King	الشيخ	Shaykh
الأمير	Commander	الحافظ	Hāfiḍh
القاضي	Judge	الأستاذ	Professor

Some Arabic titles are left untranslated in English like

- إمام Imām (a leader)
- شيخ Shaykh (a venerable man)
- حافظ Hāfiḍh (one who has memorized, and preserved religious texts)

### 14.12.1. Titles as replacees

Titles are usually placed in front a proper noun and made definite with الْ to match the proper noun. For example,

سَأَلَ رَجُلٌ أُولَئِمَّامَ مَالِكًا عَنْ أَمْرٍ.  
“A man asked Imām Mālik about a matter.”

In the above sentence, the title الْمَالِكِ Imām is a replacee and the name مَالِكٌ Mālik is the replacement.

Some titles are formed from annexations. Examples:

خَلِيفَةُ رَسُولِ اللَّهِ	the Successor of the Messenger of Allāh	سَيْفُ اللَّهِ	the Sword of Allāh
أَمِيرُ الْمُؤْمِنِينَ	the Commander of the Believers	عَمَادُ الدِّينِ	the Pillar of the Faith
أُمُّ الْمُؤْمِنِينَ	the Mother of the Believers	صَلَاحُ الدِّينِ	the Righteousness of the Faith

Example:

أُمُّ الْمُؤْمِنِينَ عَائِشَةُ هِيَ ابْنَةُ خَلِيفَةِ رَسُولِ اللَّهِ أَبِي بَكْرٍ.  
“The Mother of the Believers Ummah is the daughter of the Successor of the Messenger of Allāh Abū Bakr.”

### 14.12.2. Titles in annexations

Some prominent inanimate objects, like mountains, rivers, and cities, may have titles. For example:

- Mount Everest
- the river Nile
- the city of Damascus

In Arabic, the titles for these objects usually don't occur as replacees as they do for persons. Rather, the title is annexed to the proper noun in an annexation. Examples:

جَبَلُ أَحْدُودٍ	Mount Uhud	مَدِينَةُ دِمْشَقَ	the city of Damascus
نَهْرُ النَّيلِ	the river Nile	شَهْرُ رَمَضَانَ	the month of Ramaḍān
يَوْمُ الْجُمُعَةِ	the day of Friday	سُورَةُ الْفَاتِحَةِ	the Sūrah of al-Fātiḥah

Example:

قَرِأَتْ أُجَارِيَّةُ سُورَةَ الْفَاتِحَةِ فِي شَهْرِ رَمَضَانَ.  
“The girl read the Sūrah of al-Fātiḥah in the month of Ramaḍān.”

### 14.13. Nicknames

Nicknames are often given to people. They are usually descriptive of some physical quality or character trait of the person. For example, the Companion Abū Bakr was given the nickname أَلصَدِيقٌ “the steadfast affirmer of the truth”.

Nicknames usually come after a person’s name as a replacement.

أُبُو بَكَرٍ الْأَلصَدِيقُ هُوَ خَلِيفَةُ رَسُولِ اللَّهِ.

“Abū Bakr the steadfast affirmer of the truth is the successor of the messenger of Allāh.”

قَرَا سُلَيْمَانُ الْأَعْمَشُ الْقُرْآنَ.

“Sulaymān the weak-sighted read the Qur’ān.”

### 14.14. The affiliate adjectival noun

The affiliate adjectival noun is a kind of adjectival noun that indicates an affiliation.

Here are some examples of affiliate adjectival nouns:

عَرَافِيٌّ	an Iraqi	قُرْشِيٌّ	a Qurayshite
مَكَّيٌّ	a Makkān	تَمِيمِيٌّ	a Tamīmian
دَمْشَقِيٌّ	a Damascene	إِسْرَائِيلِيٌّ	an Isrā’īlite
شَافِعِيٌّ	a Shāfi‘īte	خَنْفِيٌّ	a Hanafī
مَالِكِيٌّ	a Mālikī	حَنْبَلِيٌّ	a Hanbalī

Note the following about affiliate adjectival nouns:

- Generally, the ending قِيٰ -iy is suffixed to a noun to create an affiliate adjectival noun.
- The ة ending is removed before adding the قِيٰ -iy suffix.
- Sometimes there are other internal changes to the word before this suffix is added. For example,  
– قُرْشِيٌّ becomes قُرْشِيٌّ
- The affiliate adjectival noun may be formed from any of the names of a person. (Usually, one of the more distinctive names is chosen.) For example:

- A follower of the school of thought of إِلَمَامُ أَبْوَ حَنِيفَةٍ Imām Abū Ḥanīfah is called حَنِيفٌ “a Ḥanafī”.
- A follower of the school of thought of إِلَمَامُ أَحْمَدَ بْنَ حَنْبَلٍ Imām Ah-mad ibn Ḥanbal is called حَنْبَلِيٌّ “a Ḥanbali”.

We will treat adjectival nouns more fully in chapter @ref(the-affiliate-adjective-chapter).

Affiliate adjectival nouns frequently occur with proper nouns. They come after the proper noun as a replacement, and are made definite by الْ to match the proper noun in definiteness. Examples:

أَبْنَى كَثِيرٍ الْدَّمَشْقِيُّ مُفَسِّرٌ وَمُؤَرِّخٌ.

“Ibn Kathīr the Damascene is an exegete and a historian.”

#### 14.15. Complete full names

We have already studied how a basic full name is formed in section @ref(full-names). Here, we will expand on that topic.

The complete full name of a person is formed by placing some or all of his different names in a particular order. Each name in the order is a replacement of one of the names before it. Generally, the order is:

- i. Titles
- ii. “Father of” name
- iii. Given name
- iv. “Son of” names
- v. Affiliate names

The nickname’s position is variable.

Here are some examples of full names in varying degrees of completeness:

عَائِشَةُ هِيَ ابْنَةُ حَلِيلَةَ رَسُولِ اللَّهِ أَبِي بَكْرٍ الصَّدِيقِ.

“Ummīshāh is the daughter of the Successor of the Messenger of Allāh, Abū Bakr, the steadfast affirmer of the truth.”

قَتَلَ أَبُو لُؤْلُؤَةَ الْمَجُوسِيُّ أَمِيرُ الْمُؤْمِنِينَ أَبَا حَفْصِيْ عَمَرُ بْنُ الْخَطَّابِ.

“Abū Lu’lu’ah, the Magian killed the Commander of the Believers, Abū Hafs, Umar the son of al-Khaṭṭāb.”

الْحَافِظُ الْمُؤَرِّخُ الْمُفَسِّرُ عَمَادُ الدِّينِ أَبُو الْفِدَاءِ إِسْمَاعِيلُ بْنُ عُمَرَ بْنِ كَثِيرٍ الْقُرَيْشِيُّ الْدَّمَشْقِيُّ الشَّافِعِيُّ

“The Ḥāfiḍh, the historian, the exegete, the Pillar of the Faith, the father of al-Fidā’, Ismā’il the son of Umar the son of Kathīr, the Qurayshite, the Damascene, the Shāfi’ite”

(Note how the second بْن is in the i-state because it is a replacement of عَمَر which is in the i-state because it is a base noun of the first بْن.)

# Chapter 15.

## Calling out



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 15.1. Introduction

When calling out to someone in Arabic, the particle ي yā is usually prefixed to the person's name. For example,

السلام عليكم يا زينب.  
'assalām 'alaykum yā zaynabu.  
“Peace be upon you, O Zaynab.”

There are different rules regarding the state markings of the noun following ي yā and we will describe them in the following sections.

### 15.2. Calling out to specific persons

#### 15.2.1. Using single word personal names

When a specific person is called out to, and the name used to call him consists of a single word, then that word shall be in the u-state. The sentence above is an example of this rule where the name زينب zaynabu “Zaynab” is in the u-state.

If the word would be tanwined, then the tanwin is dropped. So, for example, the name زيد zaydun “Zayd” usually is tanwīn. But when used for being called out to, the tanwīn is dropped and it becomes:

السلام عليكم يا زيد.  
'assalām 'alaykum yā zaydu.  
“Peace be upon you, O Zayd.”

### 15.2.2. Using single word indefinite common nouns

The examples above show the person being called out to using a personal name. Instead of a personal name, a common noun can also be used with the same rule. Examples:

السَّلَامُ عَلَيْكُمْ يَا غُلَامٌ.  
 'assalāmu ealaykum yā ghulāmu.  
 "Peace be upon you, O you boy."

السَّلَامُ عَلَيْكُمْ يَا جَارِيَةً.  
 'assalāmu ealaykum yā jāriyatū.  
 "Peace be upon you, O you girl."

In English, we have shown that a specific person is being called using the word "you", e.g., "O you boy". Duals and plurals are also allowed, again with the same rule:

يَا رِجَالٌ، قَدْ حَدَثَ أَمْرٌ.  
 yā rijālu qad ḥadathā 'amrun.  
 "O you men, a matter has occurred."

Note how the word *rijālu*, "men" is not tanwīn because the word is used to call out to the specific persons.

Similarly,

يَا لَاعِبَانَ بَدَأْتُمَا الْلَّعِيبَ وَمَا فَعَلْتُمَا الْعَمَلَ.  
 yā lāibāni bāda'tuma -llaeiba wamā faealtuma -leamal.  
 "O you players<sub>2</sub>, you have started playing and you have not done the work."

### 15.2.3. Using single word definite common nouns

When using a common noun to call out to a person, especially if the common noun is a title, it is often desired to make the common noun definite with الْ. In this case, the particle يَا yā is modified to يَا إِيَّهَا 'ayyuḥā, or sometimes يَا إِيَّهَا 'ayyuḥā. Examples:

يَا إِيَّهَا الْأَسْنَادُ، قَدْ فَعَلْتُ الْوَاجِبَ.  
 yā 'ayyuha -l'ustādhū, qad faealtu -lwājiba  
 "O you the Professor, I have done the obligatory [work]."

أَنَا سَقِيمٌ إِيَّهَا الْطَّبِيبُ.  
 'ana saqimun, 'ayyuha -ṭabibū.  
 "I am ill, O you the Doctor."

If the person being called out to is feminine, then يَا إِيَّهَا 'ayyuḥā is modified to يَا إِيَّهَا 'ayyatuḥā. For example:

أَيْتُهَا الْمُعَلِّمُ، هَذَا كِتَابِي.

*'ayyatuha -lmueallimatu, hādħā kitābi.*  
“O you the teacher<sub>f</sub>, this is my book.”

#### 15.2.4. Using multiple words

The above discussion pertains to calling out to the addressed person with a single word. Often times a person's name may consist of multiple words. For example:

- عبدُ اللَّهِ  
*εabdu -llāhi*  
“Εabd Allāh”

- أُبُو بَكْرٍ  
*'abū bakrin*  
“Abū Bakr”

- صَلَاحُ الدِّينِ  
*ṣalāhu -ddīni*  
“Salāḥ ad-Dīn”

In this case, then instead of the u-state, the word is put into the a-state. Furthermore, the tanwīn, if any, is preserved. Examples:

مَا عَرَفْتُ ذَلِكَ الْرَّجُلَ، يَا عَبْدَ اللَّهِ.  
*mā εaraftu dhāliku -rrajula, yā εabda -llāhi.*  
“I have not recognized that man, O Εabd Allāh.”

يَا أَبَا بَكْرٍ، أَنْتَ رَجُلٌ كَرِيمٌ.  
*yā 'abā bakrin, 'anta rajulun karīmun*  
“O Abū Bakr, You are a noble man.”

يَا صَلَاحَ الدِّينِ، صَبَرْتَ فَنَصَرْتَ اللَّهَ.  
*yā ṣalāha -ddīni, ṣabarta fanaṣaraka -llāhu.*  
“O Salāḥ ad-Dīn, you were patient so Allāh gave you victory.”

If, instead of a personal name, a noun phrase consisting of multiple words is used to call out to a person, then in this case as well, the first noun shall be in the a-state. Examples:

يَا أَمِيرَ الْمُؤْمِنِينَ، قَدْ حَصَرَ الْقَوْمَ.  
*yā 'amira -lmu'minina, qad haḍara -lqawmu.*  
“O Commander of the Believers, the people are present.”

يَا أَبْنَ أَخِي، قَدْ سَقَطَ قَلْمَكَ عَلَى الْأَرْضِ.  
*ya -bna 'akhi, qad saqata qalamuka.*  
“O my nephew, your pen has fallen on the ground.”

يَا تَلَامِيذَ الْمَدْرَسَةِ، الْعِلْمُ أَمَانَةً.  
*yā talāmīdha -lmadrasati, -leilmu 'amānatun.*  
 “O pupils of the school, knowledge is a trust.”

When multiple words are used to call out to a person, the second word in the noun-chain may be a pronoun. Here too, the first noun shall be in the a-state. Examples:

يَا أَبَا  
*yā 'abānā*  
 “O our father”

### 15.3. Calling out to unspecified persons

All the discussion so far has pertained to calling out to specific persons. So for example, when you say,

يَا مُسْلِمٌ، نَصْرُ اللَّهِ قَرِيبٌ.  
*yā muslimu, naṣru -llāhi qarībun.*  
 “O you Muslim, the victory of Allāh is near.”

then you are addressing a specific Muslim, who is perhaps in front of you.

If an unspecified person or persons are being called out, then the word used to call out is put into the a-state. Furthermore, the tanwīn, if any, is preserved. So if you want to address any unspecific Muslim, you will say:

يَا مُسْلِمًا، نَصْرُ اللَّهِ قَرِيبٌ.  
*yā 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 لَعِبٍ، الْوَقْتُ ثَمَيْنٌ.  
*yā lāeibi lueabini, -lwaqtu ṭhamīnun.*  
 “O [any] players of games, time is precious.”

### 15.4. Omitting يَا yā

When calling out to someone, it is permissible to omit the يَا yā, especially when the person being called is very near. So, instead of saying,

يَا زَيْدٌ، سُؤَالُكَ حَيْدٌ.  
*yā zaydu, su'āluka jayyidun.*  
 “O Zayd, your question is excellent.”

it is permissible to say:

رَبِّنَا، سُؤْالُكَ جَيِّدٌ.

*zaydu, su'āluka jayyidun.*

“Zayd, your question is excellent.”

Note that even when ي yā is omitted the name زَيْدٌ zaydu “Zayd” is in the u-state without any tanwīn.

This usage is especially common when supplicating to Allāh with the word ربِّ rabbin “lord”, to emphasize the closeness of Allāh to the supplicator. For example,

رَبَّنَا لَكَ أَلْحَمْدُ.

*rabbanā laka -lhamdu.*

“Our Lord, for you is [all] praise.”

### 15.5. Shortening the attached pronoun ي i “my”

When calling someone with the pronoun “my”, for example “O my people”, it is common to shorten the attached pronoun ي i “my” to an kasrah ی. So while the following is permissible,

يَا قَوْمِي

*yā qawmi*

“O my people”

it is more common to say:

يَا قَوْمٍ

*yā qawmī*

“O my people”

This usage is especially common when supplicating to Allāh with the phrase ربِّ rabbi “my Lord”.

### 15.6. Calling out to Allāh by name

When calling out to Allāh by name, it is permissible to prefix the name Allāh with ي. So we can say:

يَا أَللَّهُ

*yā 'allāhu*

“O Allāh”

Note that the word أَللَّهُ 'allāhu now has a regular hamzah ِ instead of a connecting hamzah ۖ.

However, instead of saying يَا أَللَّهُ yā 'allāhu for “O Allāh”, it is in fact more common to use a special word:

أَللّٰهُمَّ  
'allāhumma  
“O Allāh”

Examples:

أَللّٰهُمَّ أَنْتَ أَسْلَامٌ وَمِنْكَ أَسْلَامٌ.  
'allāhumma 'anta -ssalāmu waminka -ssalāmu.  
“O Allāh, You are Peace and from You is peace.”

أَللّٰهُمَّ أَنْتَ الْصَّاحِبُ فِي السَّفَرِ.  
'allāhumma 'anta -ṣṣāḥibū fi -ssafarī.  
“O Allāh, You are the companion in the journey.”

## Chapter 16.

### The pointing nouns



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### 16.1. Introduction

Consider the following expression:

this book  
pointing noun }      { pointed-to noun

The word “this” is what we will call a *pointing noun*. We call it this because we can imagine standing next to a book and pointing to it and saying “this book”.

The word “book” here is similarly called the *pointed-to noun* noun. It refers to the object being pointed to.

#### 16.2. The pointing nouns in Arabic

There are two types of pointing nouns:

- i. Near pointing nouns: “this-one” (singular) and “these-ones” (dual and plural).
- ii. Far pointing nouns: “that-one” (singular) and “those-ones” (dual and plural).

The following are the pointing nouns in Arabic:

Participant	State	Near point- ing noun		Far point- ing noun	
sing. masc.	all	هَذَا	this one <sub>m</sub>	ذَلِكَ	that one <sub>m</sub>
sing. fem.	all	هَذِهِ	this one <sub>f</sub>	تَلْكَ	that one <sub>f</sub>
dual masc.	u	هَذَانِ	these ones <sub>2,m</sub>	ذَنِيَّكَ	those ones <sub>2,m</sub>
dual masc.	a,i	هَذَيْنِ	these ones <sub>2,m</sub>	ذَنِيَّكَ	those ones <sub>2,m</sub>
dual fem.	u	هَاتَانِ	these ones <sub>2,f</sub>	ثَالِكَ	those ones <sub>2,f</sub>
dual fem.	a,i	هَاتَيْنِ	these ones <sub>2,f</sub>	ثَنِيَّكَ	those ones <sub>2,f</sub>
plural	all	هُوَلَاءُ	these ones <sub>3</sub>	أُولَئِكَ	those ones <sub>3</sub>

Note the following:

- Many of the pointing nouns contain small alif  $\dot{\alpha}$ . For most of them, this is how they must be written. It would be incorrect to write **هَذَا** *hādhā* as **هَذَا**.
- All the near pointing nouns begin with a  $\dot{\alpha}$ . And all the far pointing nouns end with  $\dot{k}$ .
- The  $\dot{u}$  in **أُولَئِكَ** *ulā'iķ* 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*) / **هَذَيْنِ** *hādhayni* (*a-state and i-state*).

- The pointing nouns for the plural are the same for both masculine and feminine genders.

### 16.3. Definiteness of pointing nouns

The pointing nouns share some similarities with pronouns **هُوَ**, **هِيَ**, etc. Just like pronouns, pointing nouns, too, are definite nouns even though they don't have **الـ**.

Remember, however, from section @ref(attributes-with-annexations-to-pronouns), that pronouns may not be attributees. Pointing nouns are different from pronouns in this regard. It is allowed to describe a pointing noun with a attribute in a noun phrase.

Both these facts will prove useful in the next section.

#### 16.4. Pointing noun for plurals of non-intelligent beings

Consistent with how we have been dealing with the so far, , we can choose between the following pointing nouns for the plurals of non-intelligent beings:

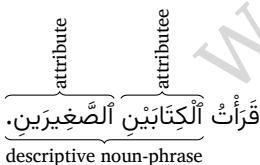
	Near point- ing noun	Far point- ing noun		
sing. fem.	all	هَذِهُ	this one <sub>f</sub>	تُلْكِ
plural	all	هُنُّا لَهُنْ	these ones <sub>3</sub>	أُولَئِكَ

The singular feminine pointing noun is usually preferred, unless the plural plural pointing noun is needed to indicate that there is more than one. We will be giving examples throughout this chapter.

## 16.5. The pointing noun phrase

Remember from chapter @ref(adjectival-nouns-and-descriptive-noun-phrases) that a descriptive noun-phrase consists of a attribute and a attributee. The attribute follows the attribute and matches it in definiteness, state, gender, and number.

Here is an example of a descriptive noun-phrase in a sentence.



“I read the small books.”)

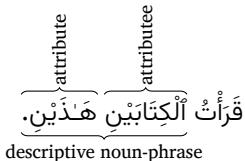
We will now see how this same descriptive noun-phrase can be used with pointing nouns.

### 16.5.1. Pointing to a single noun

We will first deal with nouns that are single words, like أَلْكِتَابَيْنِ above. In section @ref(pointing-to-an-annexation) below, we will deal with nouns that are part of an annexation, like كَتَابَيْنِ أَلْرَجُلِ.

### 16.5.1.1. The pointed-to noun noun is definite with الْ

Just like an adjectival noun, a pointing noun can be an attribute in a noun-phrase. But remember from section @ref(definiteness-of-pointing nouns) above that pointing nouns are definite. So, if a pointing noun is an attribute in a noun-phrase, the attributee has to be definite too. Example:



“I read these books.”  
 (literally: “I read the these-ones books.”)

In the above example, the pointed-to noun noun **الْكِتابَيْنِ** is the attributee in a descriptive noun-phrase. It is definite, in the a-state, masculine, and dual.

The pointing noun **هَذِينَ** is its attribute. It follows the attributee and matches it being dual, in the a-state, masculine, and dual.

As a special case, when the pointed-to noun noun has **أُنْ** (as in this case: **أُنْ الْكِتابَيْنِ**), then the order of the pointing noun and the pointed-to noun noun is permitted to be reversed.

The pointing noun is then a replacee (see section @ref(the-replacement)), and the pointed-to noun noun is its replacement.

Example:



“I read these books.”  
 (literally: “I read the books: these-ones.”)

In the above example, the pointing noun **هَذِينِ** is a replacee. It is definite, in the a-state, masculine, and dual.

The pointed-to noun noun **أُنْ الْكِتابَيْنِ** is its replacement. It follows the replacee and matches it being dual, in the a-state, masculine, and dual.

As a matter of fact, even though both orders are permitted, this reverse order of placing the pointing noun first and following it with the pointed-to noun noun is more common.

Here are some more examples of pointing noun phrases when the pointed-to noun noun is definite with **هـ**:

هـذـا الـرـجـل الـكـرـيم إـمـامـ.  
الـرـجـل الـكـرـيم هـذـا إـمـامـ.  
“This noble man is an imām.”

#### 16.5.1.2. The pointed-to noun noun is a proper noun

Remember that proper nouns are definite nouns, even though they usually don't begin with **هـ**. For example:

رـيـد	Zayd	الـخـارـث	al-Hārīth
<sup>2</sup> زـيـب	Zaynab	فـرـيـش	Quraysh

Such names may also be part of a pointing noun phrase. If they don't begin with **هـ** then only the [pointed-to noun noun first, then pointing noun] order is permitted. Example:

رـيـد هـذـا أـخـو زـيـب تـلـكـ.  
“This Zayd is that Zaynab's brother.”

فـرـيـش هـؤـلـاء سـكـنـوا بـمـكـةـ.  
“These Quraysh dwelled in Makkah.”

If the name begins with **هـ** then both orders are permitted.

هـذـا الـخـارـث  
الـخـارـث هـذـا  
“this al-Hārīth”

#### 16.5.2. Pointing to an annexation

Consider the following expression:

“the man's book”

We can apply the pointing noun “this” to either “the book” or to “the man” in a pointing noun phrase. So we have two options:

- i. “the book of this man”
- ii. “this book of the man”

Similarly, consider the following expression:

“Zayd’s book”

We can, again, apply the pointing noun “this” to either “the book” or to “Zayd”:

- i. “the book of this Zayd”
- ii. “this book of Zayd”

In this section we will learn how to construct these pointing noun phrases in Arabic. Arabic uses annexations to express the above meanings. So we will discuss annexations like:

كتابُ الْرَّجُل  
“the book of the man”

and

كتابُ زَيْدٍ  
“the book of Zayd”

Note that both the above annexations are definite because their base nouns are definite.

Indefinite annexations like كتاب رجلي “a man’s book” cannot be used in pointing noun phrases.

### 16.5.2.1. The definite base noun begins with لِ

We will first consider annexations where the definite base noun begins with لِ, like:

كتابُ الْرَّجُل  
“the book of the man”

#### 16.5.2.1.1. Pointing to the base noun

We would like to express the phrase:

“the book of this man”

In order to point to the base noun **الْرَّجُل** “the man” with the pointing noun **هَذَا** “this-one<sub>m</sub>”, we can put the pointing noun either before or after the base noun, thus:

كتابُ هَذَا الْرَّجُل  
كتابُ الْرَّجُل هَذَا  
“the book of this man”

Both these pointing noun phrases give the same meaning: “the book of this man”. However, the first phrase **كتابُ هَذَا الْرَّجُل** is preferred, consistent

with what we learned in section @ref(phrase-single-pointed-to-noun-with-al), above.

The second phrase كِتابُ هَذَا الْرَّجُلِ هَذَا, although correct, would only rarely be used with this meaning. (In fact, it has another meaning: “this book of the man” which we will learn in section @ref(pointing-to-the-annexe-noun), below.)

Here is how these phrases could be used in complete sentences:

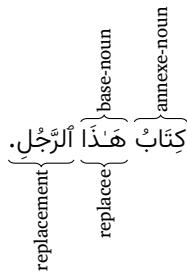
كِتابُ هَذَا الْرَّجُلِ جَدِيدٌ.

كِتابُ هَذَا الْرَّجُلِ هَذَا جَدِيدٌ.

“The book of this man is new.”

Before we give more examples, let’s analyze these phrases in detail.

Consider the first pointing noun phrase:



“the book of this man”

(literally: “the book of this-one: the man”)

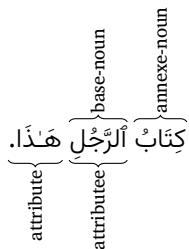
As you can see the pointing noun هَذَا has taken the place of الْرَّجُلِ as the base noun in the annexation. In addition to being the base noun, هَذَا is also a replacee, whose replacement is الْرَّجُلِ. The literal, word-for-word, translation of this phrase is:

“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”)

أَلْرَجُلُ, here, keeps its place as the base noun in the annexation. In addition to being the base noun, أَلْرَجُلُ is also a attributee, whose attribute is the pointing noun هَذَا. The literal, word-for-word, translation of this phrase is:

“the book of the this-one man”

The more natural translation is:

“the book of this man”

#### 16.5.2.1.2. Pointing to the annexe noun

Consider, again, the annexation:

كتابُ أَرْجُلِ

“the book of the man”

We have already discussed how to point to the base noun أَلْرَجُلُ in a pointing noun phrase. Now, we would like to point to the annexe noun كتاب in a pointing noun phrase.

In other words, we would like to express the meaning:

“this book of the man”

The way to express this in Arabic is

كتابُ أَرْجُلِ هَذَا

“this book of the man”

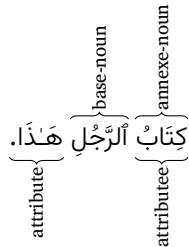
But wait! Didn't we see in section @ref(pointing-to-the-base-noun) above that this expression has the meaning “the book of this man”?

It turns out that this expression supports both meanings.

But it will generally only be used for the meaning: “this book of the man”

In order to express “the book of this man” we will typically use the expression كتابُ هَذَا أَرْجُلُ.

Let's analyze the expression “**كِتابُ الْرَّجُلِ هَذَا**” “this book of the man” in detail:



“this book of the man”  
(literally: “the this-one book of the man”)

هَذَا, here, is both an annex noun and an attributee. Its attribute is the pointing noun هَذَا. The literal, word-for-word, translation of this phrase is:

“the this-one book of the man”

The more natural translation is:

“this book of the man”

Here is this pointing noun phrase in a complete sentence:

كِتَابُ الْرَّجُلِ هَذَا أَخْضَرٌ.

"This book of the man is green."

## Ambiguity of this phrase

A quick note about the ambiguity of this expression:

كِتَابُ الْرَّجُلِ هَذَا

“this book of the man” (usual)

“the book of this man” (rare)

The ambiguity of whether the pointing noun حذّا points to the annex noun or the base noun أُرْجُل only exists because the annex noun and the base noun match each other in gender and number: singular masculine. If the annex noun and the base noun were different in gender and number, then there would be no ambiguity. Examples:

كِتَابًا الْرَّجُلِ هَذَا  
“these books, of the man”

كِتَابُ الْرَّجُلَيْنِ هَذَا  
“this book of the men.”

كِتَابُ الْمَرْأَةِ هَذَا  
“this book of the woman”

كتابُ الْمَرْأَةِ هَذِهِ  
“the book of this woman”

Here are some more examples of pointing to annexe nouns:

#### 16.5.2.1.3. The base noun is a proper noun beginning with جـ

Consider the annexation:

كتابُ الْزُّبَيْرِ  
“the book of al-Zubayr”

We can apply the preceding discussion of pointing to the annexe noun and base noun to this annexation as well. So we get:

كتابُ هَذَا الْزُّبَيْرِ  
“the book of this al-Zubayr”  
كتابُ الْزُّبَيْرِ هَذَا  
“this book of al-Zubayr” (usual)  
كتابُ الْزُّبَيْرِ هَذِهِ  
“the book of this al-Zubayr” (rare)

#### 16.5.2.2. The definite base noun does not begin with جـ

Consider, now, that the base noun is definite but does not begin with جـ. There are two such types of nouns that we will discuss:

- i. Proper nouns not beginning with جـ
- ii. Pronouns

#### 16.5.2.2.1. The base noun is a proper noun not beginning with جـ

We will first deal with proper nouns that don't begin with جـ. Consider the annexation:

كتابُ زَيْدٍ  
“the book of Zayd”

Because the base noun زـيـدـ does not begin with جـ, any pointing nouns can come only after the entire annexation, thus:

كتابُ زَيْدٍ هَذَا

In theory, this supports two meanings:

- i. “this book of Zayd”
- ii. “the book of this Zayd”

In practice, however, the first meaning (“this book of Zayd”) is much more likely. Pointing to a proper noun in a pointing noun phrase (“the book of this Zayd”) is uncommon, generally.

### 16.5.2.2.2. The base noun is a pronoun

We have learned, in section @ref(definiteness-of-pronouns), that pronouns are always definite, despite not beginning with الـ.

We have also learned, in section @ref(pronouns-as-base-nouns), that a pronoun may be a base noun in an annexation. Example:

كتابُهُ  
“his book”

Neither the annexe noun كتاب, nor the attached pronoun هُ begin with الـ. So if we want to add the pointing noun هذا to this annexation to form a pointing noun phrase, then we have to place it at the end, after the annexation, thus:

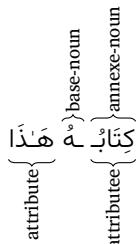
كتابُهُ هذا

The pointing noun هذا, here, is a attributee. But what is its attribute?

We have also learned, in section @ref(attributes-with-annexations-to-pronouns) that pronouns may not be attributees in a descriptive noun phrase.

So, we are left with only one option: the annexe noun كتاب is the desceibe. And the meaning of the phrase is:

كتابُهُ هذا  
“this book of his”



“this book of his”

Here are some more examples:

## 16.6. Pointing nouns as subjects

Besides their use in pointing noun phrases, pointing nouns are very often used as the subject of a sentence. For example:

هَذَا رَجُلٌ.  
 info      subject  
 This is a man.

“This is a man.”  
 (literally: “This-one is a man.”)

The pointing noun is (usually) made to match the info in number and gender.  
 Examples:

هَاتَانِ جَارِيَتَانِ.  
 “These are girls<sub>2</sub>.”

أُولَئِكُمْ مَعْلُومُونَ.  
 “Those are teachers.”

هَؤُلَاءِ أَقْلَامٌ.  
 “These are pens.”

تَلْكَ بُيُوتٌ.  
 “Those are houses.”

هَذَانِ صَغِيرَاتِ.  
 “These are small ones<sub>2</sub>.”

The info may be a single word (as above) or more complex (as below):

ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ.  
 “That is the commander of the believers.”

أُولَئِكُمْ أَكْلُنَ الْطَّعَامَ.  
 “Those-ones ate<sub>3,f</sub> the food.”

هَذَا ثَوْبٌ رَجُلِ.  
 “This is a man’s garment.”

هَذِهِ كُتبٌ.  
 “These are his books.”

هَذَانِ بَيْتَانِ كَبِيرَاتِ.  
 “These are big houses<sub>2</sub>.”

If the info is a noun that begins with لِ then it may be placed after the pointing noun subject in the same manner:

هَذَا الْرَّجُلُ.  
info      subject

“This is the man.”  
(literally: “This-one is the man.”)

While the this is permitted and correct, it may be sometimes confused with for the pointing noun phrase “this man”. So, in the same way that we learned in section @ref(chap-smp-sent-sec-def-info), we insert a detached pronoun between the subject and the info, thus:

**هَذَا هُوَ الْرَّجُلُ.**  
“This is the man.”

Here are some more examples:

هَاتَانِ هُمَا الْجَارِيَتَانِ.

"These are the girls."

**أُولَئِكَ هُمُ الْمَعْلُمُونَ.**  
“Those are the teachers.”

**هَوْلَاءُ هُنَّ الْأَقْلَامُ.**  
“These are the pens.”

**تِلْكَ هِيَ الْبُيُوتُ.**  
“Those are the houses.”

هَذَانِ هُمُ الصَّغِيرَانِ.  
“These are the small ones.”

### 16.6.1. Mismatched pointing noun subject

When the pointing noun is a subject we usually match its number and gender with the number and gender of the info, as we have been doing so far. However, when the pointing noun subject refers to a noun in a previous sentence, then we may prefer to match to the previous noun than to the the following info.

Example:

**بَلَغْنَا خَبْرُ الْمَطَرِ عَلَى الْجَبَالِ. ذَلِكَ بُشْرَى لِلزَّرَاعِ.**

"The news of the rain on the mountains has reached us. That is a good tiding for the sowers."

Note that the second sentence's subject and info mismatch:

ذَلِكُ بُشْرَىٰ

"That is a good tiding."

The info نُسْبَرِي “a good tiding” is a feminine noun but the subject ذَلِك is masculine. This is because ذَلِك is actually referring to خَبَر in the previous sentence which is a masculine noun.

### 16.7. Pointing nouns as other parts of speech

Besides their use in pointing noun phrases and as subjects, pointing nouns may be used as other parts of speech as well, typically where one would expect pronouns. Here are some examples:

أَخَذْتُ الْكِتَابَيْنِ مِنْ الْمَكَتبَةِ. قَرَأْتُ هَذَا وَمَا قَرَأْتُ ذَلِكَ.  
“I took the books<sub>2</sub> from the library. I read this one and I didn’t read that one.”

شَغَلَنِي الْعَمَلُ الْصَّعِبُ وَمَا فَرَغْتُ مِنْ ذَلِكَ.  
“The difficult work occupied me and I did not get done with that.”

## Chapter 17.

### The u-state stateful verb

#### ⚠ Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### 17.1. Introduction

So far, we have used the perfect verb. In this chapter we will study the u-state *stateful* verb. The stateful verb is called thus because it resembles the noun in that it has states. The perfect verb, as we know, does not have any state.

#### 17.2. Pattern for form 1

Using the root paradigm فَعْل, we have already seen that perfect verbs for form 1 occur in the patterns فَعَلْ *faala*, فَعِلْ *faaila*, and فَعْلْ *faula*. The patterns for form 1 stateful verbs are يَفَعْلْ *yafealu*, يَفِعْلْ *yafeilu*, and يَفْعُلْ *yafeulu*.

Note that the stateful verb forms add an extraneous ــ *ya-* to the beginning of the verb. This extra letter can change, as we will see soon, to the letters ــ *ta-*, ــ *na*, or ــ *'a-* depending on the doer.

#### 17.3. Vowel-mark on the middle root letter

We have seen that vowel on the middle root letter in a perfect verb can vary depending on the verb. So we can have,

- كَتَبَ *kataba* “he wrote”
- عَمِلَ *eamila* “he worked”
- كَبِرَ *kabura* “he became big”

Similarly, the vowel on the middle letter in an stateful verb can also vary depending on the verb. Generally, this will need to be looked up in a dictionary and memorized. But there are the following rules which limit the variation:

1. If the perfect verb has an fatḥah on the middle letter, the stateful verb's middle letter can have either an fatḥah, kasrah, or an ḍammah, depending on the verb. For example,

- كَتَبَ يَكْتُبُ *kataba yaktubu* “he wrote, he writes”
- دَحَّابَ يَدْحَابُ *dhababa yadhabu* “he went, he goes”
- كَشَفَ يَكْشِفُ *kašafa yakšifu* “he uncovered, he uncovers”

2. If the perfect verb has an kasrah on the middle letter, the stateful verb's middle letter will usually have an fatḥah. Rarely, for a few verbs, it may be an kasrah instead. For example,

- عَمِلَ يَعْمَلُ *eamila yaemalu* “he worked, he works”
- حَسِبَ يَحْسِبُ *hasiba yahsibu* “he deemed, he deems”

3. If the perfect verb has an ḍammah on the middle letter, the stateful verb's middle letter shall have a ḍammah. For example,

- كَبَرَ يَكْبُرُ *kabura yakburu* “he grew big, he grows big”

It is possible for some stateful verbs to have more than option for the vowel mark on the middle letter. Both variants give the same meaning for the verb. For example, the perfect verb حَسِبَ *hasiba* “he deemed” has as its incomplete-verb both يَحْسِبُ *yahsibu* and يَحْسِبُ *yahsabu*.

## 17.4. Verb state

As you know, nouns in Arabic have a state that is determined by the function of the noun in the sentence. For example, consider the following sentence:

سَأَلَ الْغُلَامُ اُرْجُلَ عَنْ شَيْءٍ.  
*sa'ala -lghulāmu -rrajula 'an shay'in.*

“The boy asked the man about something.”

In the above sentence, الْغُلَامُ *alghulāmu* is the doer of the verb so it is in the u-state and this is indicated by the ḍammah on its final letter. اُرْجُلَ *arrujala* is the direct doee of the verb so it is in the a-state and this is indicated by the fatḥah on its final letter. شَيْءٍ *shay'in* is directly preceded by a preposition so it is in the i-state and this is indicated by the tanwined kasrah ـ on its final letter. The ending of the perfect verb سَأَلَ is not determined based on the function of the verb in the sentence, and therefore, it does not have any state. (Its ending can change depending on whether a pronoun is attached to it but this is not related to the function of the verb in the sentence and does not represent any state.)

As opposed to perfect verbs, which don't have any state, stateful verbs do have a state which is determined by the function of the verb in a sentence. Similar to nouns, the state of an stateful verb is indicated by the vowel mark or suffix at the end of the verb.

Stateful verbs have three states, just like nouns. These states are called:

- i. The u-state
- ii. The a-state
- iii. The o-state

Two of the states have their names in common with nouns: the u-state and the a-state. The the o-state is named differently.

The ḥammah on the final letter of **yafeālu** indicates that it is in the u-state. We will study only the u-state of stateful verbs in this chapter. And we will study the a-state and o-state in later chapters if Allāh wills.

## 17.5. With doer nouns

As with perfect verbs, doer nouns are placed after the verb in sentence word order. However, the gender of the doer noun affects the beginning of the stateful verb. If the doer noun is masculine, then the stateful verb shall begin with used is يـ ya-. And if the doer noun is feminine, then the stateful verb shall begin with تـ ta-. Examples:

يَكْتُبُ الْعَلَمُ فِي كِتَابِهِ.

*yaktubu -lghulāmu fi kitābihā*

“The boy writes in his book.”

يَعْمَلُ الرَّجُلُانِ فِي الْمَدِينَةِ.

*yaemalu -rrajulāni fi -lmadinati.*

“The men<sub>dual.</sub> work in the city.”

تَكْتُبُ الْجَارِيَةُ فِي كِتَابَهَا.

*taktubū -ljāriyatū fi kitābihā.*

“The girl writes in her book.”

تَعْمَلُ النِّسَاءُ فِي بُيُوتِهِنَّ.

*taemalu -nnisā'u fi buyūtihinna.*

“The women work in their houses.”

## 17.6. With the direct doee

The direct doee (either as a noun or a pronoun) with stateful verbs work exactly as with perfect verbs.

يَسْأَلُ الْغَلَامُ أَرْجُلَ سُؤَالًا.  
*yas'alu -lghulāmu -rrajula su'ālan.*  
 “The boy asks the man a question.”

يَسْأَلُهَا الْغَلَامُ سُؤَالًا.  
*yas'aluha -lghulāmu su'ālan.*  
 “The boy asks her a question.”

### 17.7. With doer pronouns

When we studied perfect verbs, we saw that doer pronouns are either visible or invisible. Visible doer pronouns are added to the end of the verb, modifying the end of the verb in the process.

The doer pronouns for stateful verbs are different from the doer pronouns for perfect verbs. Stateful verbs' doer pronouns are also added to the end of the verb, but in addition to modifying the end of the verb, they modify the beginning of the verb as well. Furthermore, additional letters may be added after the doer pronoun to indicate the state of the verb.

We'll show what all this means in the table below of verbs with doer pronouns. Perfect verbs are included as well so that you can contrast them with their stateful counterparts.

Person	Perfect doer pronoun	Perfect verb with doer pronoun	Stateful verb doer pronoun	Stateful verb with doer pronoun in the u-state
he	<i>invisible</i>	فَعَلَ <i>faeala</i>	<i>invisible</i>	يَفْعُلُ <i>yafealu</i>
she	<i>invisible</i>	فَعَلَتْ <i>faealat</i>	<i>invisible</i>	تَفْعُلُ <i>tafealu</i>
you <sub>1,m</sub>	ث - <i>ta</i>	فَعَلَتْ <i>faealta</i>	<i>invisible</i>	تَفْعُلُ <i>tafealu</i>
you <sub>1,f</sub>	ث - <i>ti</i>	فَعَلْتِ <i>faealti</i>	ي - <i>ī</i>	تَفْعِلِينَ <i>tafealina</i>
I	ث - <i>tu</i>	فَعَلْتُ <i>faealtu</i>	<i>invisible</i>	أَفْعُلُ <i>afealu</i>
they <sub>2,m</sub>	ا - <i>ā</i>	فَعَلَا <i>facalā</i>	ا - <i>ā</i>	يَفْعَلَانِ <i>yafealāni</i>
they <sub>2,f</sub>	ا - <i>ā</i>	فَعَلَتَا <i>faealatā</i>	ا - <i>ā</i>	تَفْعَلَانِ <i>tafealāni</i>
you <sub>2</sub>	تُمَا - <i>tumā</i>	فَعَلْتُمَا <i>faealtumā</i>	ا - <i>ā</i>	تَفْعَلَانِ <i>tafealāni</i>
they <sub>3+,m</sub>	و - <i>ū</i>	فَعَلُوا <i>faealū</i>	و - <i>ū</i>	يَفْعَلُونَ <i>yafealūna</i>
they <sub>3+,f</sub>	ن - <i>na</i>	فَعَلَنَ <i>faealna</i>	ن - <i>na</i>	تَفْعَلَنَ <i>tafealna</i>
you <sub>3+,m</sub>	تُمْ - <i>tumā</i>	فَعَلْتُمْ <i>faealtum</i>	و - <i>ū</i>	تَفْعَلُونَ <i>tafealūna</i>
you <sub>3+,f</sub>	تُنْ - <i>tunna</i>	فَعَلْتُنَ <i>faealtunna</i>	ن - <i>na</i>	تَفْعَلَنَ <i>tafealna</i>
we	نَا - <i>nā</i>	فَعَلْنَا <i>faealnā</i>	<i>invisible</i>	نَفْعَلُنَ <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 stateful verbs which have invisible doer pronouns, the u-state of the verb is indicated by the qammah ُ on the final letter of the verb.
- For stateful verbs that have ل, ي, or ن as the doer pronoun, the u-state is indicated by an extraneous ن added to the end of the verb.
- And for the remaining stateful verbs whose doer pronoun is ن, there is no indication of the state of the verb.

Here are some examples of the usage of the doer pronouns:

Remember that in Arabic, each verb must have its own doer, so when there are multiple verbs associated with the same doer, the first verb can be used with the doer noun and the rest with doer pronouns. This is the same behavior as with perfect verbs. For example:

يَحْلِسُ الْجَاهْلُ وَيَأْكُلُونَ وَيَشْرُبُونَ.  
*yajlisu -rrijālu wa ya'kulūna wa yashrabūna.*  
 “The men sit and (they) eat and (they) drink.”

## 17.8. Future

The stateful verb is used to express both the present (habitual and progressive) and future tenses. Sometimes all meanings are meant in the same expression. And if only one of the meanings is intended, context can be sufficient to determine which is intended. So, for example,

يَدْهُبُ الْرَّجُلُ  
*yadhabu -rrajulu.*

can mean, either one, or even all, of:

“The man goes.” or  
 “The man is going.” or  
 “The man will go.”

Arabic does provide a mechanism for specifying that the use of a stateful verb is solely to intend a future action. This is by means of the particles و sa- and سُوفَ sawfa that can be placed before the verb. They provide a meaning of “will” or “will soon”. و sa-, being a single letter particle, is attached to the verb.

For example,

سَيَدْهُبُ الْرَّجُلُ  
*saya'dhabu -rrajulu.*  
 and  
 سُوفَ يَدْهُبُ الْرَّجُلُ  
*sawfa yadhabu -rrajulu.*  
 “The man will go.” or  
 “Soon the man will go.”

The difference in usage of ـ sa- و ـ sawfa can be thought of as one of emphasis. ـ sawfa is more emphatic than ـ sa-. This emphasis can translate to more definiteness in the action or even that the action is farther in the future.

## 17.9. Negation

### 17.9.1. Negation using *lo mā*

As with perfect verbs, stateful verbs too can be negated by placing the particle *لـ* before them. This negates the meaning of the verb usually for the present tense. For example,

مَا يَذْهَبُ الْرَّجُلُ  
*mā yadhabu -rrajulu.*

"The man does not go." or,  
"The man is not going."

### 17.9.2. Negation using *ŷ lā* {U-state-verb-negation-la}

In addition to *lo mā*, stateful verbs can be negated using *ñ lā* in the same manner. In addition to negating the meaning of the verb for the present tense, it can also negate the meaning for the future tense.

لَا يَذْهَبُ الْرَّجُلُ  
*lā yadīhabu -rrajulu.*

"The man does not go." or,  
"The man is not going." or,  
"The man will not go."

The particles سـ *sa-* and شـوـف *sawfa* may not be combined with لـ *mā* and لـ *lā* when negating verbs.

17.10. With قدْ

TODO

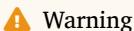
When negating a stateful verb preceded by لَفَّ there is some question about whether لَفَّ is retained or dropped, but the stronger opinion seems to be that it may be kept, as proven by the following verse of poetry:

وَقَدْ لَا تَعْدُمُ الْحَسْنَاءُ ذَامًا

“And [it] may be [that] the beautiful female does not lack a defect.”  
(امْلَأ means “defect”.)

# Chapter 18.

## The *maṣdar*



### Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 18.1. Introduction

Every verb has a set of *verbal-nouns* derived from it that, despite being nouns, have a verbal meaning to them. One of these verbal-nouns is the *maṣdar*, that we shall study in this chapter.

Consider the following form 1 verb:

Root	Perfect verb	Stateful verb (u-state)	maṣdar
ذَهَبٌ	ذَهَبَ “he went”	يَذْهَبُ “he goes”	ذَهَابٌ “going”

The *maṣdar* associated with this verb is ذَهَابٌ *d̄hahāb*. It denotes “the action of going”, or simply “going”. In this section we shall learn how this and other verbal-nouns are used.

Before we proceed, we present a new method to present a verb and its meaning in this book. We will often give a new verb in the format:

ذَهَبَ يَذْهَبُ ذَهَابًا “to go”

The perfect verb for the singular masculine absentee participant “he”, the corresponding stateful verb, and their *maṣdar* are given together, in sequence. The *maṣdar* is given in the a-state, because of a usage that we shall learn in a later chapter, if Allāh wills. This is how verb definitions are traditionally found in Arabic dictionaries. And the English meaning is given using the dictionary definition, in this case, the phrase: “to go”.

## 18.2. Patterns of the maṣdar for form 1 verbs

The patterns of the maṣdar for form 1 verbs are very variable. It is best to learn the maṣdar when you learn a new verb. Having said that, there are some general trends which may be useful to keep in mind:

1. If the verb takes a direct doee, then the perfect verb must necessarily be of the pattern فَعَلٌ *fæala* or فَعُلٌ *fæila* (because perfect verbs of the pattern فُعُلٌ *fæcula* never take a direct doee). In this case:
  - a. The maṣdar for many verbs, in general, tends to be فَعْلٌ *fael*. Examples:
    - فَتَّحَ يَفْتَحُ فِنَاحًا “to open (هـ s.th.)”
    - أَخَذَ يَأْخُذُ أَخْذًا “to take (هـ s.th.)”
    - حَمِدَ يَحْمِدُ حَمْدًا “to praise (هـ s.o.)”
2. If the verb does not take a direct doee, then:
  - a. If the perfect verb is of the pattern فَعَلٌ *fæila*, then:
    - i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣdar tends to be, in general, of the pattern فَعَلٌ *fæal*. Examples:
      - تَعَبَ يَتَعَبُ تَعَبًا “to become tired”
      - جَرَعَ يَجْرِعُ جَرَاعًا “to be impatient”
      - أَسِفَ يَأْسِفُ أَسْفًا “to be sorrowful”
    - ii. If, instead, the meaning of the verb denotes being a color, then the maṣdar is usually of the pattern فُخْلَةٌ *fuelah*. Examples:
      - خَضْرَ يَخْضُرُ خَضْرَةً “to be green”
      - سَمْرَ يَسْمُرُ سَمْرَةً “to be brown”
    - iii. If, instead, the meaning of the verb denotes some work or effort, then the maṣdar tends to be of the pattern فُعُولٌ *fueūl*. Example:
      - قَدِيمَ يَقْدِمُ قُدْوَمًا “to arrive”
    - iv. If, instead, the meaning of the verb denotes some static quality, then the maṣdar tends to be of the pattern فُخْوَلَةٌ *fueūlah*. Example:
      - يَسِينَ يَبَيْسُ يَبَوْسَةً “to be dry”
  - b. If the perfect verb is of the pattern فَعَلٌ *fæala*, then:
    - i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣdar tends to be, in general, of the pattern فُعُولٌ *fueūl*. Examples:
      - قَعَدَ يَقْعُدُ قُعُودًا “to sit, stay back”
      - شَجَدَ يَسْجُدُ شُجُودًا “to prostrate down”
      - حَصَّعَ يَحْصُعُ حُصُوعًا “to be humble”

- ii. If, instead, the meaning of the verb denotes an ailment, then the maṣdar is usually of the pattern فُعَالْ *fueāl*. Examples:
    - سَعَلْ يَسْعَلْ سَعَالْ “to cough”
  - iii. If, instead, the meaning of the verb denotes travelling, then the maṣdar is usually of the pattern فَعِيلْ *faeīl*. Examples:
    - رَخَلْ يَرْخَلْ رَحِيلْ “to depart”
  - iv. If, instead, the meaning of the verb denotes a sound, then the maṣdar is usually of the pattern فَعِيلْ *faeīl* or فُعَالْ *fueāl*, or both. Examples:
    - صَرَخْ يَصْرُخْ صَرِيحاً وَصُرَاخَاً “to scream”
3. If the verb denotes a craft or a profession or a rank, then the maṣdar is often of the pattern فَعَالَةْ *fieālah*. Examples:
- تَجَرْ يَتَجَزُّ تَجَارَةً “to trade”
  - أَمْرَ يَأْمُرْ إِمَارَةً “to be a commander”
4. If the perfect verb is of the pattern فَخَلْ *fæula*, then the maṣdar tends to be of the pattern فُخُولَةْ *fueūlah* or فَعَالَةْ *faeālah*. Examples:
- صَعَبْ يَصْعُبْ صَعْوَنَةً “to be difficult”
  - شَجَعْ يَشْجُعْ شَجَاعَةً “to be brave”

As mentioned earlier, these are only general trends and there are many verbs that have maṣdars which don't fall under the above rules.

## 18.3. Usage of the maṣdar

### 18.3.1. State and definiteness

The maṣdar has properties of a noun, like state and definiteness. But it gives the meaning of a verb. For example, consider the verb أَكَلْ يُأْكِلْ أَكْلًا “to eat”. We can use its maṣdar in a sentence like this:

فَرَغَ زَيْدٌ مِنْ الْأَكْلِ.  
*faraghā zaydun mina -l'akli.*  
 “Zayd got done with eating.”

Note how the maṣdar أَكْلِ *al'akli* gives the meaning of the action of the verb “eating”. But since it is a noun, it obeys the rules for nouns, like being in the i-state when preceded by the preposition مِنْ *min*.

Another point worth noting is that we have made it definite by saying أَكْلِ *al'akli* instead of saying أَكْلِ *'aklin* for the meaning of “eating”. This is because, as we explained in section @ref(usage-of-definite-and-indefinite-nouns), the definite noun is usually used in Arabic to give a general meaning, where

in English we would not use “the”. This may be a good time to re-read that section.

Having said that, the indefinite maṣdar may be used too, and this will give the meaning of “a certain”, or “a specific”. For example, with the verb عَمِلَ يَعْمَلُ “to work”, we can say:

فَرَغَ مِنْ عَمَلٍ صَعِبٍ.  
faragha min eamalin ṣaebin.

“He got done with a [certain] difficult work.”

### 18.3.2. With a doer

A doer may be used with the maṣdar to show who is doing the action. In this case, the maṣdar and the doer are usually placed in an annexation. The maṣdar shall be the annexe noun and the doer shall be in the i-state as the base noun in the annexation. For example, consider the verb قَرِأَ يَقْرَأُ قِرَاءَةً “to read”. We can say:

سَمِعْتُ قِرَاءَةً زَيْدَ.  
samietu qirā'ata 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 قِرَاءَةً.  
samietu qirā'atihu.  
“I heard his reading.”

### 18.3.3. With an indirect doee

If a verb uses a particular preposition with indirect doees, and the masdar of that verb is to be used with an indirect doee, then that same preposition is used with the maṣdar.

For example the verb ذَهَبَ يَذْهَبُ ذَهَابًا إِلَى ‘ilā “to” is used with the preposition إِلَى ‘ilā “to” with an indirect doee to give the place to which the doer is going. This same preposition is then used with the maṣdar, thus:

تَعَيَّنْتُ مِنْ الْذَّهَابِ إِلَى الْمَدِينَةِ الْبَعِيدةِ.  
taeibtu mina -dhāhababi 'ila -lmadīnati -lbaeidati.  
“I became tired from going to the far city.”

If a doer is used along with the indirect doee, then the doer shall be placed in a noun chain with the doer participle, as explained in the previous section. For example,

حَزِنْتُ مِنْ ذَهَابِ زَيْدٍ إِلَى مَدِينَةٍ بَعِيدَةٍ.  
*ḥazintu min dhahābi zaydin 'ilā madīnatī ba'īdatin.*  
 “I became sad from Zayd’s going to a far city.”

#### 18.3.4. With a direct doee

If a verb takes a direct doee, and we wish to use the direct doee with the verb’s maṣdar, then we may deal with it in one of three ways:

##### 18.3.4.1. The direct doee in the i-state in an annexation with the maṣdar

In the first method, the direct doee is in the i-state as the base noun in an annexation with the maṣdar. This method is used when the doer of the verbal noun is not mentioned with the maṣdar, or when there is no other phrase between the maṣdar and the direct doee. For example,

فَرَغَ زَيْدٌ مِنْ قِرَاءَةِ الْكِتَابِ.  
*faraghā zaydun min qirā'ati -lkitābi.*  
 “Zayd got done with reading the book.”

In this sentence, الْكِتَابِ ‘*alkitābi* “the book” is the direct doee of the maṣdar قِرَاءَةِ ‘*qirā'ati* “reading”. The doer زَيْدٌ ‘*zayd* “Zayd” is only mentioned in the beginning of the sentence but not again with the maṣdar. Therefore, the direct doee الْكِتَابِ ‘*alkitābi* “the book” is allowed to be put in an annexation with the maṣdar thus: قِرَاءَةِ qirā'ati -lkitābi “reading the book”.

Instead of a noun, the direct doee may be a pronoun instead. For example,

فَرَا زَيْدٌ الْكِتَابَ فَفَرَغَ مِنْ قِرَاءَتِهِ.  
*qara'a zayduni -lkitāba fafaraghā min qirā'atihī*  
 “Zayd read the book, and then he got done with reading it.”

Remember from the previous section, that a doer is handled in the same way with a maṣdar by placing it in an annexation with the maṣdar. So how do we know whether the base noun in an annexation with a maṣdar is a doer or a doee? Well, for many verbs the meaning of the verbal-noun and the noun is sufficient. For example, in the phrase قِرَاءَةِ الْكِتَابِ ‘*qirā'ati -lkitābi* “reading the book”, the meaning of “reading” makes it clear that الْكِتَابِ ‘*alkitābi* can only be a doee, because a book can’t be the one doing the reading.

But there are some verbs, however, where the meaning of the verbal-noun itself is not sufficient to tell us whether the noun following it in an annexation is a doer or a doee. Consider the verb ضَرَبَ يَضْرِبُ ضَرْبًا “to beat (♂ s.o.)”. If we form an annexation using its maṣdar, thus: ضَرْبٌ زَيْدٌ *darbu zaydin*, we cannot know whether Zayd is the doer (the one doing the beating), or the doee (the one getting beaten). In this case, we will need more context to help us determine

whether Zayd is the doer or the doee. Here are a few sentences that may help illustrate this point:

صَرَبَ زَيْدٌ عَمِراً. سَمِعَ الْأَبُ صَرَبَ زَيْدَ فَخَضِبَ عَلَيْهِ. فَنَدِمَ زَيْدٌ مِنْ صَرَبِ عَمِراً.  
*daraba zaydun eamran. samiea -l'abu darba zaydin fagħadiba ealayhi. fa nadima zaydun min darbi eamrin.*

“Zayd beat Eamr. The father heard Zayd’s beating so he became angry with him. So, Zayd became remorseful of beating Eamr.”

We can see that the meaning of the sentences help us determine that in the phrase صَرَبَ زَيْدَ *darba zaydin*, Zayd is the doer, and in صَرَبِ عَمِراً *darbi eamrin*, Eamr is the doee.

#### 18.3.4.2. The direct doee in a-state following the maṣdar

The second way to deal with a direct doee and a maṣdar is to put it in the a-state after the maṣdar. This is usually done when the doer is mentioned with the maṣdar in an annexation with it. The direct doee is then placed after the doer in the a-state. For example, we can re-word the previous example:

صَرَبَ زَيْدٌ عَمِراً. سَمِعَ الْأَبُ صَرَبَ زَيْدَ عَمِراً فَخَضِبَ عَلَيْهِ. فَنَدِمَ زَيْدٌ مِنْ صَرَبِهِ عَمِراً.  
*daraba zaydun eamran. samiea -l'abu darba zaydin eamran fagħadiba ealayhi. fa nadima zaydun min darbih eamran.*

“Zayd beat Eamr. The father heard Zayd’s beating Eamr so he became angry with him. So, Zayd became remorseful of his beating Eamr.”

Notice that in *darbih eamran* “his beating Eamr”, the doer is a pronoun instead of a noun. This is permissible, and is in line with other usages we have learned so far.

The doee noun in the a-state, too, may be replaced with a pronoun, but just like when the attached doee pronoun is separated from its verb it has to instead be attached to the prefix *‘iyyā*, here too this prefix is used. For example,

أَلِمَ عَمِرُوا مِنْ صَرَبِ زَيْدٍ إِيَّاهُ.  
*'alima eamrun min darbi zaydin 'iyyāhu.*  
 “Eamr was in pain from Zayd’s beating him.”

This usage of putting the direct doee in the a-state after the maṣdar is not only done when the doer is mentioned with the maṣdar. But it is also done when the direct doee is separated from the maṣdar by some other words, like a prepositional phrase. For example,

فَرَغْتُ مِنْ الْقِرَاءَةِ فِي الْمَكْتَبَةِ كِتَابًا.  
*faragħtu mina -lqirā'ati fi -lmaktabati kitāban.*  
 “I got done with reading, in the library, a book.”

The prepositional phrase *fi* في الْمَكْتَبَةِ in the above example is placed between the maṣdar and the doee for effect. It could, of course, also have been

placed after the doee, in a more normal fashion. In this case, it would be preferred for the maṣdar and the doee to be placed in an annexation, in the manner we have already learned.

فَرَغْتُ مِنْ قِرَاءَةِ كِتَابٍ فِي الْمَكْتَبَةِ .

*faragħtu min qirā'ati kitābin fi -lmaktabati.*

“I got done with reading a book in the library.”

#### 18.3.4.3. The direct doee in i-state preceded by the preposition *لِ li*

The third way to deal with a direct doee and a maṣdar is to put it in the i-state preceded by the preposition *لِ li*. This is usually done in one of the following scenarios:

- When the maṣdar is indefinite and immediately precedes the direct doee.  
Example:

فَرَغْتُ مِنْ قِرَاءَةِ لِكُتُبٍ .

*faragħtu min qirā'atin likutubi.*

“I got done with a reading of the books.”

This sentence can be used to indicate one particular instance of reading the books. As opposed to saying قِرَاءَةُ الْكُتُبِ *qirā'at al-kutub* which would indicate that the reading was general or complete.

- When the doer comes between the maṣdar and the doee. Example,

أَلِمْ عَمِرْو مِنْ ضَرْبِ زَيْدٍ لَهُ .

*'alima ēamrun min ḏarbi zaydin lahu.*

“Ēamr was in pain from Zayd’s beating him.”

This is as an optional alternative to putting the doee in the a-state, in the manner we have already learned in the previous section:

أَلِمْ عَمِرْو مِنْ ضَرْبِ زَيْدٍ إِيَّاهُ .

*'alima ēamrun min ḏarbi zaydin 'iyyāhu.*

“Ēamr was in pain from Zayd’s beating him.”

## 18.4. Multiple maṣdars for the same verb

It is possible, and fairly common, for verbs to have more than one maṣdar. Usually, each of the maṣdars has its own meaning, distinct from each other.

For example, the verb حَمَلَ *ḥamlā* means “to carry (← s.th.)” Here is an example of its maṣdar in a sentence:

تَعَجَّبَ زَيْدٌ مِنْ حَمْلِهِ لِكُتُبِ الْتَّحْفَيَّةِ .

*taeiba zaydun min ḥamlihi likutubi -ṭħħaqilati.*

“Zayd became tired from his carrying the heavy books.”

There exists another meaning for this verb with its own maṣdar: حَمْلٌ يَحْمِلُ which means “to launch an attack (على on s.o.)” Here is an example of its maṣdar in a sentence:

ذَهَشَ الْقَوْمُ مِنْ حَمْلَةِ الْعَدُوِّ عَلَيْهِمْ.

*dahishā -lqawmu min hamlati -leaduwwi εalayhim.*

“The people were astonished at the attack launched by the enemy on them.”

Sometimes the meaning between the multiple maṣdars is only slight. Consider, for example, the verb جَهَلَ يَجْهَلُ “to not know, or to be ignorant (ـك of s.th.)”

It has two maṣdars: جَهَلٌ *jahl* and جَهَالَةٌ *jahālah* which have meanings that are close to each other.

جَهَلٌ *jahl* is the more simple maṣdar used for not knowing something. For example,

ما فَعَلَ زَيْدٌ أَلْوَاجِب لِجَهْلِهِ إِيَّاهُ.

*mā fa'ala zaydūnī -lwājiba lijahlīhi ɻiyyāhu.*

“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 أَمْسِلْمُ مِنْ جَهَالَةِ أَمْسِرِكِينَ.

*nafara -lmuslimu min jahālati -lmushrīkīna.*

“The Muslim was repulsed by the ignorance of the pagans.”

As a general rule of thumb, the fewer letters in a maṣdar, the simpler its meaning. And maṣdars of the pattern جَهَالَةٌ *faeālah* tend to have an abstract meaning.

## 18.5. maṣdars re-used as common nouns

There are many maṣdars, that in addition to their verbal meaning, are also re-used as common nouns. Their common noun meaning is typically associated, in some manner, with their verbal meaning.

For example, the verb سُؤَالٌ يَسْأَلُ means “to question or ask (عن s.o. about s.th.)”. The maṣdar سُؤَالٌ *su'ālun* can be used with its verbal meaning: “questioning”. For example,

سَئَمَ أَلَبْ مِنْ كَثْرَةِ سُؤَالٍ أَنْبِهِ إِيَّاهُ.

*sa'i'ma -Pabu min kathrati su'āli -bnihi ɻiyyāhu.*

“The father became weary from the excessiveness of his son's questioning him.”

سُؤَالٌ *su'ālun*, in addition to being a maṣdar “questioning” is re-used as a common noun with the meaning “a question” and the broken plural أَسْئَلَةٌ *as'ilah* “questions”. So, for example, we can say:

كَتَبَ الْأُسْنَادُ سُؤَالًا عَلَى الْسِّبُورَةِ.  
*kataba -l'ustādhū su'ālan əala -ssabbūrati.*  
 “The professor wrote a question on the board.”

## 18.6. Common nouns re-used as maṣdars

Just as some maṣdars are re-used as common nouns, there are some common nouns that may be re-used as maṣdars. For example, the verb فَعَلَ يَفْعَلُ “to do (هـ an action)” has the maṣdar فَعْلٌ *faelun*.

There is an associated common noun from this root: فَعْلٌ *fielun* “an act”. This common noun is frequently used in place of the maṣdar فَعْلٌ *faelun*. For example:

طَلَبَ الْأُسْنَادُ مِنَ الْتَّلَامِيذِ فَعْلٌ الْوَاجِبِ.  
*talaba -l'ustādhū mina -ttalāmīdhā fiela -lwājibi.*  
 “The professor wanted from his students the doing of the obligatory [work].”

## 18.7. TODO

Add multiple doees with masdar

Work in progress

## Chapter 19.

### Some nouns derived from the verb

#### ⚠ Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

Or change title to “The deverbal nouns”?

#### 19.1. Introduction

TODO

Introduce the seven [from النحو الوفي 3/181] مشتقات:

1. اسم الفاعل
2. اسم المفعول
3. الصفة المشبهة
4. أفعال التفضيل
5. اسم الزمان
6. اسم المكان
7. اسم الآلة

Maybe also the following, or move to *mâṣdar* chapter because they are not مشتقات:

1. اسم المرة
2. اسم الهيئه

Only briefly introduce their governing a doer and direct doee, if applicable.  
Will be covered in detail in later chapter if Allāh wills.

Work in progress

## Chapter 20.

### The a-state stateful verb



Warning

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#### 20.1. Introduction

In chapter @ref(u-state-stateful-verbs) we mentioned that stateful verbs have three states (like nouns). These states are called:

- i. The u-state
- ii. The a-state
- iii. The o-state

We introduced the u-state stateful verb in chapter @ref(u-state-stateful-verbs). In this chapter we will study the a-state stateful verb.

The u-state stateful verb makes a plain statement. The a-state stateful verb implies a wish or purpose. The a-state stateful verb is used after the following articles:

- أَنْ *'an*
- لَنْ *lan*
- لِ *li*
- كَيْ *kay*
- حَتَّىْ *hattā*
- إِذْ *idhan*

We will go over these cases in this chapter.

## 20.2. Forming the a-state stateful verb

Here is the u-state stateful verb for the singular masculine absentee participant doer “he”:

يَفْعُلُ  
yafealu  
“he does”

Note that, because it is in the u-state, the its final letter ends with a qammah ُ. In order to form the a-state stateful verb, we change the qammah into a fat-hah ُ, thus:

يَفْعَلُ  
yafeala

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a qammah ُ.

For participants whose doer pronoun is followed by an extra ن in the u-state verb, this final ن is dropped in order to form the a-state stateful verb. So, for example, the u-state stateful verb:

يَفْعَلَانِ  
yafealāni  
“they<sub>2,m</sub> do”

becomes, for the a-state:

يَفْعَلَا  
yafealā

Here is the complete table of the a-state stateful verb for all doer participants.

Participant	Stateful verb doer pronoun	u-state stateful verb	a-state stateful verb
he	invisible	يَفْعُلُ	يَفْعَلُ
she	invisible	تَفْعُلُ	تَفْعَلُ
you <sub>1m</sub>	invisible	تَفْعُلُ	تَفْعَلُ
you <sub>1f</sub>	ي	تَفْعِلَنِ	تَفْعِلِي
I	invisible	أَفْعُلُ	أَفْعَلُ
they <sub>2m</sub>	ا	يَفْعَلَانِ	يَفْعَلَا
they <sub>2f</sub>	ا	تَفْعَلَانِ	تَفْعَلَا
you <sub>2</sub>	ا	تَفْعَلَانِ	تَفْعَلَا
they <sub>3m</sub>	و	يَفْعَلُونَ	يَفْعُلُوا
they <sub>3f</sub>	نَ	تَفْعَلُنَ	تَفْعَلَنَ (same)
you <sub>3m</sub>	و	تَفْعَلُونَ	تَفْعُلُوا
you <sub>3f</sub>	نَ	تَفْعَلَنَ	تَفْعَلَنَ (same)
we	invisible	تَفْعُلُ	تَفْعَلُ

Take note the following:

- The u-state and a-state verbs are the same for the feminine plural absentee and addressee participants:
  - يُفْعِلُنْ (they<sub>3f</sub>)
  - تُفْعِلُنْ (you<sub>3f</sub>)
- The a-state verbs for the masculine plural absentee and addressee participants have a final silent alif:
  - يُفْعِلُوا (they<sub>3m</sub>)
  - تُفْعِلُوا (you<sub>3m</sub>)

### 20.3. After أَنْ 'an

أَنْ 'an “that” is the main article which causes the following stateful verb to be in the a-state. The other articles that we listed in the introduction are all either derived from أَنْ or include its meaning implicitly without expressing it.

#### 20.3.1. Basic usage of أَنْ 'an with the a-state stateful verb

أَنْ often follows verbs that have a meaning of wishing or hoping. For example,

أَمَّلَ الْطَّالِبُ أَنْ يُنْجَحَ.  
'amala -t'alibu 'an yanjah.  
“The student hoped that he succeed.”

لا can be used to negate the following a-state stateful verb. لا combines with أَنْ and assimilates with it to form لا 'allā “that not”. For example,

أَمْرَرَ الْأَبُ لِابْنِهِ أَلَا يَكُسُلَ.  
'amara -r'abu li-bna 'allā yaksal.  
“The father ordered the son that he not be lazy.”

Other than this لا أَنْ must directly precede the following a-state stateful verb and must not be separated from it.

#### 20.3.2. Grammatical equivalence of أَنْ clause with a maṣdar

In grammatical theory, أَنْ and the following verb form a clause that is equivalent in meaning to the maṣdar of the verb. So in the example, أَمَّلَ الْطَّالِبُ أَنْ يُنْجَحَ, the أَنْ clause is أَنْ يُنْجَحَ. It is equivalent to the maṣdar الْيَنْجَاحَ. So the sentence is grammatically equivalent to

أَمَلَ الطَّالِبُ النَّجَاحَ.  
 'amala -tta'libu -nnajah.  
 "The student hoped [for] success."

This grammatical equivalence of the أَنْ clause with a noun allows the أَنْ clause to take the place of a noun in various positions in a sentence. So, in the above example, the أَنْ clause is in place of the direct doee of the verb أَمَلَ:

أَمَلَ الطَّالِبُ أَنْ يُنْجَحَ.  
 direct doee

"The student hoped that he succeed."

We show other examples below where the أَنْ clause occurs in place of other noun positions.

As the subject:

أَنْ تَنْجَحَ هُوَ الْمَقْصِدُ.  
 subject

"That you succeed is the purpose."

which is grammatically equivalent to: نَجَاحُكَ هُوَ الْمَقْصِدُ.

As the info:

الْمَقْصِدُ أَنْ تَنْجَحَ.  
 info

"The purpose is that you succeed."

which is grammatically equivalent to: الْمَقْصِدُ نَجَاحُكَ.

As a doer noun:

يَحْرُنْنِي أَنْ يَذْهَبَ.  
 doer

"That he [should] go saddens me."

which is grammatically equivalent to: يَحْرُنْنِي ذَهَابُهُ.

In the i-state as the base noun in an annexation:

سَكَتَتْ مِنْ خَشْيَةِ أَنْ يَعْصِبَ عَلَيْهَا.  
 i-state base noun

"She stayed quiet from fear of that he be angry at her."

which is grammatically equivalent to: سَكَتَتْ مِنْ خَشْيَةِ عَصِبَهُ عَلَيْهَا.

In the i-state after a preposition:

رَغِبَ أَعْلَمُ فِي أَنْ يَأْكُلُ الْطَّعَامَ.  
i-state after preposition

“The boy desired that he eat the food.”

which is grammatically equivalent to: رَغِبَ أَعْلَمُ فِي أَكْلِ الْطَّعَامِ.

### 20.3.3. Option to drop the preposition before أَنْ

In the above example the verb رَغِبَ يَرْغَبُ takes an indirect doee after the preposition فِي. In such cases, where the أَنْ clause occurs after a preposition, it is common to drop the preposition as long as there is not resulting confusion in meaning. So, we can also say (without the preposition فِي) for the same meaning:

رَغِبَ أَعْلَمُ أَنْ يَأْكُلُ الْطَّعَامَ.  
“The boy desired that he eat the food.”

### 20.3.4. أَنْ meaning “lest”

Ocassionally, أَنْ is used with the meaning “lest”. For example:

قَتَلْتُ أَنْثَعَبَانَ أَنْ يَقْتُلَنِي.  
“I killed the serpent lest it kill me.”

### 20.3.5. أَنْ with the perfect verb

أَنْ may also occur before a perfect verb. Example:

بَلَغَنِي أَنْ رَجَعْتُ.  
“That you have returned has reached me.”

### 20.3.6. Other types of أَنْ

There are other types of أَنْ in the Arabic language. They all have the basic meaning “that”. But they are used in different grammatical ways.

The أَنْ we have learned here is called the *maṣdarī* أَنْ because of the equivalence of its clause with a *maṣdar*.

There is also another type of أَنْ called the *lightened* أَنْ that we will learn in section @ref(lightened-an).

There is also the *explanatory* أَنْ and the *extra* أَنْ that we will cover in chapter @ref(types-of-an).

## 20.4. After لِ *li*

### 20.4.1. The لِ of purpose

The article أَنْ may be attached to the preposition لِ *li* thus: لِاَنْ *li'an* to give the purpose of the following verb. This لِ may be translated as “so that”. For example:

أَكَلَ لِاَنْ يَشْبَعَ.  
“He ate so that he be sated.”

When لِ is thus used, أَنْ is optionally allowed to be dropped while its meaning is retained. لِ is then attached to the verb. So we can say, for the same meaning:

أَكَلَ لِيَشْبَعَ.  
“He ate so that he be sated.”

But when using لَا to negate the verb, then أَنْ must be expressed, and the combination of لِ, and أَنْ، and لَا is written as لِاَنْ لَا *li'an lalla*. For example,

شَرِبَ الْمَاءَ لِتَلَّا يَعْطَسَ.  
“He drank the water so that he not be thirsty.”

By the way, the grammatical equivalence of أَنْ and a following a-state stateful verb with a maṣdar applies also to when لِ is used before (either an expressed or an implied) أَنْ. So, for example, if we have a sentence:

قَرَأَ الْكِتَابَ لِيَعْلَمَ مَفْهُومَهُ.  
or  
قَرَأَ الْكِتَابَ لِاَنْ يَعْلَمَ مَفْهُومَهُ.  
“He read the book so that he know its meaning.”

Then, grammatically, أَنْ and what follows it may be expressed with the maṣdar عِلْمٍ thus:

قَرَأَ الْكِتَابَ لِعِلْمٍ مَفْهُومَهُ.  
“He read the book for the knowledge of its meaning.”

### 20.4.2. The لِ of denial

There is a specific لِ, called the لِ of denial, which is used with a-state stateful verbs and the verb كَانَ that we will discuss in section (TODO in كَانَ chapter).

## 20.5. After كي kay

كـيـ *kay* is a preposition similar to لـ *l* in meaning. It may be translated as “in order that”, or also as “so that”. It is also used before the a-state stateful verb. The difference from لـ *l* is that, when لـ *l* is used with the a-state stateful verb, expressing or dropping the أـنـ *an* was optional. But with كـيـ *kay*, dropping the أـنـ *an* is mandatory, while its meaning is retained. For example:

أـكـلـ كـيـ يـسـبـعـ.

“He ate in order that he be sated.”

لاـ is used, as usual, to negate the verb and is attached to كـيـ thus: كـيـ لاـ *kaylā*. Example:

شـرـبـ الـمـاءـ كـيـلاـ يـعـطـشـ.

“He drank the water in order that he not be thirsty.”

The preposition لـ *l* may be combined with كـيـ *kay* thus: لـكـيـ *likay*, for more or less the same meaning. For example:

أـكـلـ لـكـيـ يـسـبـعـ.

“He ate in order that he be sated.”

With لاـ the whole combination is written as لـكـيـلاـ *likaylā*. أـنـ *an* must again be not be expressed.

Example:

شـرـبـ الـمـاءـ لـكـيـلاـ يـعـطـشـ.

“He drank the water in order that he not be thirsty.”

By the way, كـيـ *kay* and a following a-state stateful verb are not directly replaced by a *maṣdar*. So, for example, if we have a sentence:

قـرـأـ الـكـتـابـ كـيـ يـعـلـمـ مـفـهـومـهـ.

“He read the book in order that he know its meaning.”

Then لـ *l* is to be used in place of كـيـ *kay* if we wish to replace it and what follows with the *maṣdar* عـلـمـ thus:

قـرـأـ الـكـتـابـ لـعـلـمـ مـفـهـومـهـ.

“He read the book for the knowledge of its meaning.”

## 20.6. After حتى hattā

حتـىـ *hattā* is a particle that can be used in multiple ways. Its basic meaning is “until” or “to the point of” or “even” where it indicates an extreme limit.

Before we discuss its use with a verb following it, we will take a short digression to discuss its use with a following noun.

### 20.6.1. حَتَّىٰ *hattā* with a following noun

Consider the following sentence:

أَكْلُتُ أُلْسَمَكَةَ حَتَّىٰ رَأْسَهَا.  
“I ate the fish until its head.”

حَتَّىٰ “until”, here, is used as a preposition. Therefore, رَأْسٌ is in the i-state, as the noun following a preposition. The meaning of the sentence is that the fish was eaten all the way to its head. (Whether the head itself was eaten or not is ambiguous. The sentence itself admits both meanings.)

Consider now a variant of this sentence:

أَكْلُتُ أُلْسَمَكَةَ حَتَّىٰ رَأْسَهَا.  
“I ate the fish, even its head.”

رَأْسٌ, here, is in the a-state because it is a direct doee of the verb أَكَلَ “ate”. The particle حَتَّىٰ “even”, here, is only a connector between the direct doees in much the same way as وَ “and”. (أَكْلُتُ أُلْسَمَكَةَ وَ رَأْسَهَا.) “I ate the fish and its head.”)

Consider now yet another variant of this sentence:

أَكْلُتُ أُلْسَمَكَةَ حَتَّىٰ رَأْسَهَا [أَكْلَتُهَا].  
“I ate the fish. Even its head [I ate].”

Now رَأْسٌ is in the u-state because it is actually the subject of a new sentence, whose info is (an either expressed or implied) أَكْلَتُهَا “I ate it”. حَتَّىٰ, here, serves as an introductory particle to the second subject and does not affect the state of the following noun.

### 20.6.2. حَتَّىٰ *hattā* with a following verb

Just as حَتَّىٰ is used for different purposes with a following noun, so too is it used with different purposes with a verb following it.

#### 20.6.2.1. حَتَّىٰ with a following a-state stateful verb

When حَتَّىٰ is used with an expectation or purpose of a future action of the verb following it, then the verb following it is an a-state stateful verb. This is done in the following two scenarios:

1. When حَتَّىٰ is used to indicate an extreme point at which the action of the following verb would occur, or is meant to occur. Here, حَتَّىٰ may be translated as “to the point of” and the verb following it is translated using “-ing”. For example,

قَرِئْتُ الْقُرْآنَ حَتَّىٰ أَخْتَمْهُ.  
“I read the Qur’ān to the point of finishing it.”

يَغْضُبُ حَتَّىٰ يَهْرُبُوا مِنْهُ.

“He becomes angry to the point of their fleeing from him.”

يَغْضُبُ حَتَّىٰ لَا يَمْلِكَ نَفْسَهُ.

“He became angry to the point of not controlling himself.”

It is noteworthy that the use of حَتَّىٰ, here, implies only that the following action is meant to occur, or is at the point of being expected to occur. It doesn't actually state that the action will actually occur, for something may prevent it from occurring in reality.<sup>1</sup>

Note, also, that لَا is not attached to حَتَّىٰ in حَتَّىٰ لَا.

Also, similar to the case of كَيْنَىٰ, there is an assumed (but mandatorily unexpressed) أَنْ which is the real cause of the following stateful verb being in the a-state. In fact, حَتَّىٰ, here, can be considered synonymous to إِلَى أَنْ أَنْ “to [the point] that”. So the above examples can be considered similar in meaning to:

قَرَأْتُ الْقُرْآنَ إِلَى أَنْ أَخْيَمُهُ.

يَغْضُبُ إِلَى أَنْ يَهْرُبُوا مِنْهُ.

عَصَبَ إِلَى أَلَا يَمْلِكَ نَفْسَهُ.

- When حَتَّىٰ is used with the meaning “to such a purpose that”. This is a similar meaning to كَيْنَىٰ “in order that”. For example,

أَدْهَبْتُ إِلَيْهِ حَتَّىٰ يَأْمُرَنِي بِشَيْءٍ.

“I go to him to such a purpose that he order me [to do] something.”

وَعَظَ الْأَبُو أَبْنَهُ حَتَّىٰ يَصْلُحَ.

“The father admonished his son to such a purpose that he be righteous.”

Again, there is an assumed (but mandatorily unexpressed) أَنْ which is the real cause of the following stateful verb being in the a-state.

Sometimes, the sentence itself may admit both of the above meanings. For example:

يَأْكُلُ حَتَّىٰ يَشْبُعُ.

“He eats to the point of being full.”

and/or

“He eats to the purpose that he be full.”

Context would be needed to determine which meaning or whether both meanings are intended.

<sup>1</sup>Sadan, A., *The subjunctive mood in Arabic grammatical thought* 201

### 20.6.2.2. حَتَّىٰ with no effect on the following verb

If حَتَّىٰ is not used with any expectation or purpose of a future action of the verb following it, then it has no effect on this verb. (It goes without saying that an implicit أُنْ is not assumed with حَتَّىٰ in this case.)

The verb following حَتَّىٰ in this case may even be a perfect verb. For example:

أَكَلْتُ أَطْعَامَ حَتَّىٰ شَبَغْتُ.  
“I ate the food until I became full.”

When used with a following stateful verb, the verb is put in the u-state and the meaning is that the action of the verb *before* حَتَّىٰ was done to such an extent that it caused the action of the verb *following* حَتَّىٰ to definitely occur. The action before حَتَّىٰ must necessarily be a past action, and the action following حَتَّىٰ must necessarily be a present (not a future) action. For example,

أَكَلْتُ أَطْعَامَ حَتَّىٰ أَشْبَغْتُ.  
“I ate the food to such an extent that I am (being) full.”

عَصِبَ حَتَّىٰ يَهْرُبُونَ مِنْهُ.  
“He became so angry that they are fleeing from him.”

عَصِبَ حَتَّىٰ لَا يَمْلِكُ نَفْسَهُ.  
“He became so angry that he is not controlling himself.”

Compare these examples with the corresponding ones in the previous sub-section that have an a-state stateful verb.

### 20.7. After لَنْ lan

لَ and أُنْ are combined to form لَنْ lan with the meaning “shall not”. لَنْ is used with the a-state stateful verb to emphatically negate the future.

لَنْ تَدْهَبْتُ.  
“You<sub>1m</sub> shall not go.”

### 20.8. After إِذْنٌ idhan

TODO

## 20.9. After وَ, فَ, أُوْ, and تُمْ

### 20.9.1. As connectors

If the connectors وَ, فَ, أُوْ, and تُمْ occur after an a-state stateful verb, then a second a-state stateful verb (that doesn't have its own أنْ, etc.) may be either in the a-state or the u-state. For example,

أُرِغَبُ أَنْ أَحْضُرَ الْمَجْلِسَ وَأَسْمَعُ.  
“I desire that I attend the session and [that] I listen.”

or

أُرِغَبُ أَنْ أَحْضُرَ الْمَجْلِسَ وَأَسْمَعُ.  
“I desire that I attend the session and I will listen.”

### 20.9.2. With special meanings

وَ, فَ, أُوْ, and تُمْ also cause the following stateful verb to be in the a-state in their own right, not simply as connectors. This is discussed in more detail in chapter TODO.

Work in progress

# Chapter 21.

## The O-state stateful verb



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 21.1. Introduction

In chapter @ref(u-state-stateful-verbs) we mentioned that stateful verbs have three states (like nouns). These states are called:

- i. The u-state
- ii. The a-state
- iii. The o-state

We have already studied the u-state of stateful verbs in chapter @ref(u-state-stateful-verbs). And we will defer the study of a-state of stateful verbs to chapter @ref(a-state-stateful-verbs). In this chapter we will study the o-state stateful verb.

We will also study the *verb of command* which is very similar to the o-state stateful verb.

### 21.2. Forming the o-state stateful verb

Here is the u-state stateful verb for the singular masculine absentee participant doer “he”:

يَفْعَلُ  
yafealu  
“he does”

Note that, because it is in the u-state, the its final letter ends with a ḍammah ة. In order to form the o-state stateful verb, we change the ḍammah into a sukūn ُ, thus:

يَفْعَلُ  
yafeal

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a dammah ُ.

For participants whose doer pronoun is followed by an extra ن in the u-state verb, this final ن is dropped in order to form the o-state stateful verb. So, for example, the u-state stateful verb:

يَفْعَلَانِ  
yafealāni  
“they<sub>2,m</sub> do”

becomes, for the o-state:

يَفْعَلَا  
yafealā

Here is the complete table of the o-state stateful verb for all doer participants.

Participant	Stateful verb doer pronoun	u-state stateful verb	o-state stateful verb
he	invisible	يَفْعَلُ	يَفْعَلُ
she	invisible	تَفْعَلُ	تَفْعَلُ
you <sub>1,m</sub>	invisible	تَفْعَلُ	تَفْعَلُ
you <sub>1,f</sub>	ي	تَفْعَلِينَ	تَفْعَلِي
I	invisible	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	بَعْلُوا
they <sub>3+,f</sub>	ن	يَفْعَلْنَ	يَفْعَلْنَ (same)
you <sub>3+,m</sub>	و	تَفْعَلُونَ	تَفْعُلُوا
you <sub>3+,f</sub>	ن	تَفْعَلْنَ	تَفْعَلْنَ (same)
we	invisible	تَفْعَلُ	تَفْعَلُ

Take note the following:

- The u-state and o-state verbs are the same for the feminine plural absentee and addressee participants:
  - يَفْعَلُنَ (they<sub>3+,f</sub>)
  - تَفْعَلَنَ (you<sub>3+,f</sub>)
- The u-state and o-state verbs for the masculine plural absentee and addressee participants have a final silent alif:
  - يَفْعُلُوا (they<sub>3+,m</sub>)

- تَفْعِلُوا (you<sub>3+,m</sub>)

- When the o-state stateful verb ends with a sukūn ُ, and the next word begins with a connecting hamzah ٰ then the sukūn ُ is converted to an kasrah ِ. For example:

يَفْعَلُ + أَلْرَجْلُ = يَمْحَلِّ أَلْرَجْلُ -

### 21.3. With ل for indirect commands

The particle ل when connected to the front of a stateful verb causes it to be in the o-state and gives it the meaning of an indirect command. In English this can be translated using “should” or “let”:

لَيَدْهَبَ أَلْرَجْلُ

“The man should go!”

or

“Let the man go!”

(“Let” is being used here as a command for the man, not for the addressee of this speech.)

لَنْدْهَبْ!

“Let’s go!”

The indirect command is only rarely used for the addressee participant.<sup>1</sup>

So an example like the following is permissible but rare:

لَتَجْلِسْ

“You should sit!”

Instead, the verb of command is more commonly used which we will study in section @ref(verb-of-command) later in this chapter.

The particles ف “so” and و “and” are frequently used before this ل. The ل then loses its kasrah and gets a sukūn. Examples:

فَلْتَأْكُلْ طَعَامَنَا وَلْتَشْرَبْ شَرَابَنَا.

“So let us eat our food and drink our drink!”

وَأَنْجِلِسُوا عَلَى الْأَرْضِ.

“And they should sit on the ground!”

Finally, the ل before a o-state stateful verb for the indirect command is mandatory. But it may be dropped by poetic license.<sup>2</sup>

<sup>1</sup> سورة يونس for البحر المحيط لأنبي حيان 4/291-293. See also references to فخذ ذلك فلتغروا 10:58 and other tafsirs for the reading فلتفروا

<sup>2</sup> شرح ابن يعيش على المفصل 4/291-292

## 21.4. With **لـ** for prohibitions

The word **لـ** when in front of a o-state stateful verb gives the meaning of a prohibition. In English this can be translated using “Don’t”.

For example,

لَا تَكْتُبُوا  
“Don’t write<sub>3,m</sub>!”

يَا زَيْدُ، لَا تَدْخُلُ الْبَيْتَ!  
“Don’t<sub>1,m</sub> enter the house!”

The particles **فـ** “so” and **وـ** “and” may be used before this **لـ**. Example:

فَلَا تَأْكُلْ وَلَا شُرْبْ!  
“So don’t eat<sub>1,m</sub> and don’t drink<sub>1,m</sub>!”

Such prohibitions are generally for the addressee participant. However, rarely, they may be issued for the absentee participant as well. Example:

لَا يَمْنَعْ زَيْدًا أَنْ دُخُولَ.  
“Let him not prevent Zayd from entering!”

By the way, **لـ** does not force a verb to be in the u-state o-state. We have already seen in section @ref(u-state-verb-negation-la) that **لـ** can be used to negate a u-state stateful verb for the present and future tense. Example:

لَا يَذْهَبُ أَلْرَجُونْ  
*lā yadīḥ-habu -rrajulu.*  
“The man does not go.” or,  
“The man is not going.” or,  
“The man will not go.”

## 21.5. With **لـ** for “did not”

The particle **لـ** when in front of an stateful verb causes it to be in the o-state and gives it the meaning of negating the past tense In English this can be translated using “did not”. For example,

لَمْ يَذْهَبِ أَلْرَجُونْ.  
“The man did not go.”

We have already learned in section @ref(negating-perfect-verbs) that the perfect verb is negated using the particle **مـ**. For example:

مَا ذَهَبَ أَلْرَجُونْ.  
*mā dħahaba -rrajulu.*  
“The man did not go.”  
or,  
“The man has not gone.”

Both لَمْ and لَا are used commonly to negate the past tense. لَا has a more emphatic meaning than لَمْ.

Here are some more examples:

## 21.6. With لَمْ for “did not yet”

The word لَمْ when in front of a o-state stateful verb gives the meaning “did not yet”. For example,

لَمَّا يَذْهَبْ زَيْدٌ.  
“Zayd did not go yet.”

## 21.7. Other uses of the o-state stateful verb

The o-state stateful verb is also used for *consequential actions* and in *conditional statements*. We will deal with these in chapters @ref(the-consequential-action) and @ref(conditional-statements) respectively

## 21.8. The verb of command

In order to give a direct command to an addressee, Arabic uses the verb of command. The verb of command is very similar to the o-state stateful verb. The verb of command is only available for the addressee participant.

### 21.8.1. Forming the verb of command

Here is the verb of command for the addressee participants:

Participant	Verb of command
you <sub>1,m</sub>	أُفْعِلْ
you <sub>1,f</sub>	أُفْخَلِي
you <sub>2</sub>	أُفْعَلَ
you <sub>3+,m</sub>	أُفْعَلُوا
you <sub>3+,f</sub>	أُفْعَلْنَ

In order to form the verb of command, we remove the initial ت from the addressee participant verb. The verb then begins with an sukūn so we place a connecting hamzah in front of it.

When the verb of command occurs in the beginning of a sentence, then the vowel mark for the connecting hamzah is selected according to the following criteria:

- i. When the middle root letter of the verb of command has an ḍammah ُ, then the connecting hamzah gets an ḍammah too. Examples:

Verb	Verb of command for “he”
نَظَرَ يَنْظُرُ نَظَرًا	أَنْظُرْ “Look!”
قَتَلَ يَقْتُلُ قَتْلًا	أَقْتُلْ “Kill!”
مَكَثَ يَمْكُثُ مُمْكُنًا	أَمْكُثْ “Stay!”

- ii. Otherwise, when the middle root letter of the verb of command has an fatḥah َ or an kasrah ِ, then the connecting hamzah gets an kasrah ِ. Examples:

Verb	Verb of command for “he”
عَمَلَ يَعْمَلُ عَمَلاً	أَعْمَلْ “Work!”
ذَهَبَ يَذْهَبُ ذَهَابًا	أَذْهَبْ “Go!”
جَلَسَ يَجْلِسُ جُلُوسًا	أَجْلِسْ “Sit!”

Here are some examples of using the verb of command:

The verb of command is not used to issue negative commands, like “Don’t go!”. Instead, the o-state verb is used with لَا as described in section @ref(la-of-prohibition) above.

لَا تَدْهَبْ  
“Don’t go!”

### 21.8.2. The verb of command for roots begin with hamzah

Appendix @ref(hamzarules) details the rules for spelling words that contain hamzah generally. In addition to those rules, the verb of command for roots that begin with hamzah warrant additional discussion.

Consider the following form 1 verbs and their verbs of command for the singular masculine addressee doer “he”:

Root	Verb	Verb of command
أَمِلٌ	أَمَلَ يَأْمَلُ أَمَلاً	أَوْمَلْ “to hope”
أَذْنٌ	أَذْنَ يَأْذَنُ أَذْنًا	أَنْذَنْ “to permit”

Here are examples of these verbs of commands in the middle of a sentence:

يَا أُمِّي اذْدَنِي لِي الْلَّعْبَ!  
*yā <sup>‘</sup>ummi -<sup>2</sup>dhanī li -llaeib!*

“O my mother, permit me to play!”

يَا زَيْدُ اؤْمِلُ الْحَيْرَ!  
*yā zaydu -<sup>2</sup>muli -lkhayr!*

“O Zayd, hope for good!”

When these verbs of command occur in the beginning of the sentence, then there would be two hamzahs occurring next to each other which is not permitted. So the second hamzah is pronounced as a long vowel, though it may still be written as a hamzah. Examples:

أُؤْمِلُ الْحَيْرَ يَا زَيْدُ!  
<sup>2</sup>*ūmul*

not

×

أُذْدَنِي لِي الْلَّعْبَ يَا أُمِّي!  
<sup>2</sup>*idhanī*

not

×

As a further complication, when the verb of command is preceded by و “and” or فَ “so” then the connecting *hamza* is not written and the hamzah of the first root letter is written seated on an alif. Examples:

وَأُؤْمِلُ  
<sup>2</sup>*wāmul*

“And hope!”

فَأُذْدَنِ  
<sup>2</sup>*fa’dhan*

“So permit!”

### 21.8.3. Irregular verbs of command

In addition to the rules stated above there are four verbs of command (all containing hamzah) that are irregular. We will discuss them below:

#### 21.8.3.1. The verbs أَكَلُ , أَخَذَ , and أَمْرَ

The verbs of command for the following three verbs are irregular:

Root	Verb	Verb of command
أَكَلُ	أَكَلَ يَأْكُلُ أَكْلًا “to eat”	كُلْ
أَخَذُ	أَخَذَ يَأْخُذُ أَخْدًا “to take”	خُذْ
أَمَرُ	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 وْ “and” or فْ “so”. Then, it becomes

وَأَمْرَ *wa'mur*  
and  
فَأَمْرَ *fa'mur*

This retaining of the initial hamzah is not done for the other two verbs.

Here are some examples of these verbs of command:

### 21.8.3.2. The verb سَأَلٌ

The verb سَأَلٌ يَسْأَلُ سُؤْلًا “to question” forms its verb of command both regularly, and irregularly:

- i. Regular: أَسْأَلُ *'is'al*
- ii. Irregular: سَأَلٌ *sal*

If the verb of command is preceded by وْ “and” or فْ “so”, then the regular verb of command أَسْأَلُ *'is'al* is often preferred.

Otherwise, the irregular verb of command سَأَلٌ *sal* is often preferred.

Examples of usage:

## Chapter 22.

### The passive verb

#### ⚠ Warning

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#### 22.1. Introduction

Consider the sentence:

شربَ زَيْدٌ آمَاءَ.

*shariba zayduni -lmā?*

“Zayd drank the water.”

In this sentence, زَيْدٌ “Zayd” is the doer of the verb شربَ “drank”. This construction of the verb, which we have been using so far, is called the *active verb* construction, because the doer of the verb, in this case “Zayd” is known. Now consider the following sentence:

شربَ آمَاءَ.

*shuriba -lmā?*

“The water was drunk.”

In this sentence, the doer of the verb, i.e. the person who is doing the action of the verb “to drink”, is not mentioned. From the sentence itself it is unknown who the doer is. This construction of the verb is called the *passive verb* construction.

#### 22.2. Forming the passive verb

So far we have been studying form 1 verbs, which use only the three root letters. As we know, the vowel on the middle root letter is variable for active verbs, for example:

- شَرِبَ يَشْرُبُ “to drink”.
- فَتَحَ يَفْتَحُ “to open”
- كَبَرَ يَكْبُرُ “to become big”
- etc.

The pattern of passive verb for form 1 verbs is always:

**فُعِلٌ يُفْعَلٌ**  
fuela yufealu

This is regardless of the vowel on the middle root letter in the active verb. If there is more than one verb from the same root, with different middle root letter vowels for the active verb, then they will share the same passive verb. For example, the active verbs: حَسِبَ يَحْسِبُ “to reckon” and حَسِبَ يَحْسِبُ “to deem” share the same passive verb: حُسِبَ يُحْسَبُ.

The same doer pronouns are used for the passive verb as for the active verb. And the passive stateful verb has the same three states as the active stateful verb. For example:

- فُعِلُوا fuelū “they<sub>3m</sub>” (perfect)
- تُفَعَّلَانِ tufealāni “you<sub>2</sub>” or “they<sub>2f</sub>” (u-state stateful)
- أُفْعَلُ ufeala “I” (a-state stateful)
- etc.

The complete table showing the doer pronouns is given in appendix @ref(verb-tables).

### 22.3. The deputy doer

Consider again this sentence with an passive verb construction:

**الْمَاءُ شُرِبَ.**  
deputy doer

“The water was drunk.”

Note that the noun الماءُ ‘almā‘u “the water” is in the u-state. This is because, in the absence of the doer, the direct doee of the active verb (الماءُ) is deputized to take doer’s place in the u-state. It is then known as the *deputy doer*.

The doer pronouns for the passive verb shall therefore match the gender and number of the deputy doer. Here are some examples:

**شُكْرِتِ الْمُهَاجِثُ وَمُدْخِنَ.**  
shukirati -l'ummahātu wamudih. “The mothers were thanked and praised.”

- أَنْتُمَا تُعْبَنَانِ وَتُحْدَعَانِ.  
 'antumā tughbanāni watukhdaeān.  
 "You<sub>2</sub> are being cheated and deceived."
- مَا قُطِعَتِ الشَّجَرَةُ.  
 mā qutiqati -shshajarah.  
 "The tree was not cut."

### 22.3.1. The deputy doer for multiple direct doees

Some verbs, in the active construction, take multiple direct doees. These verbs can be classified into two classes:

- a. Verbs that cause the first direct doee to be affected by, or asked for, the second direct doee. Examples:

- مَلَأَ الْعَلْمَانِ الدَّلْوَ مَاءً.  
 "The boy filled the bucket (with) water."
- مَنَعَ الْمَرْضُ الْرَّجُلَ أَعْمَلَ.  
 "Sickness prevented the man (from) work."
- سَأَلَ الْفَقِيرُ الْغُنْيَيْ دِرْهَمًا.  
 "The poor [man] asked the rich [man] (for) a dirham."

- b. Verbs that signify an action of the heart or of intention, like thinking, deeming, making, etc. Examples:

- خَسِيبُتْ زَيْدًا صَدِيقًا.  
 "I deemed Zayd [to be] a friend"
- وَجَدَتْ الْأَطَالِبَةُ الْأَسْتَادَةَ حَلِيمَةً.  
 "The student<sub>f</sub> found the professor<sub>f</sub> [to be] forbearing."
- جَعَلَ اللَّهُ الْمَاءَ بَرَكَةً.  
 "Allāh has made the water a blessing."

When such verbs are converted to the passive verb construction, then one, and only one, direct doee shall be chosen to be the deputy doer. It is generally preferred to make the first direct doee the deputy-doer, and leave the second direct doee, as is, in the a-state. Here are the same sentences in the passive construction:

مُلِئَتْ الدَّلْوُ مَاءً. ("bucket" is feminine.)  
 "The bucket was filled (with) water."

مُنْعَى الْرَّجُلُ أَعْمَلَ.  
 "The man was prevented (from) work."

سُئِلَ الْغُنْيَيْ دِرْهَمًا.  
 "The rich [man] was asked for a dirham."

حُسِبَ زَيْدٌ صَدِيقًا.

“Zayd was deemed [to be] a friend”

وُجِدَتِ الْأُسْتَادَةُ حَلِيمَةً.

“The professor<sub>f</sub> was found [to be] forbearing.”

جُعِلَ الْمَاءُ بَرَكَةً.

“Water has been made a blessing.”

## 22.4. Impersonal use

TODO: add examples from Wright p. 268

When verbs are used without a direct doee, then their passive construction gives in an impersonal meaning. There are a few such usages that we will explain in the following subsections.

### 22.4.1. With prepositional phrases

Some verbs take no direct doees, but are used with prepositional phrases. For example,

جَلَسَ النَّاسُ عَلَى الْأَرْضِ.

“The people sat upon the ground.”

Other verbs, which can take a direct doee, may be used without one, and again with a prepositional phrase instead. For example:

كَتَبَ الْكَاتِبُ بِالْقَلْمَنِ.

“The scribe wrote with the pen.”

When such sentences are converted to the passive verb construction then the prepositional phrase may be taken as the deputy doer. However, the preposition causes the noun following it to remain in the i-state. So the deputy doer is not indicated by an apparent ḥammah (or by the other indicators of the u-state). The verb then appears to be in the singular masculine, with its deputy doer following it. For example:

جُلِسَ عَلَى الْأَرْضِ.

deputy doer

“The ground was sat upon.”

كُتِبَ بِالْقَلْمَنِ.

“The pen was written with.”

### 22.4.2. With adverbs of time or place

Other verbs don't take a direct doee but may be used with an adverb of time or place in the a-state. (We will study adverbs of time and place in chapter @ref(adverbs-of-time-and-place), if Allāh wills.) Here is an example:

سَهَرَتِ الْمُلْمَ لَيْلَةً أَقْدَرِ.

a-state adverb of time

“The mother stayed up the Night of Power.”

When this sentence is converted to an passive construction then the adverb of time or place can be taken as the deputy doer in the u-state:

سُهْرَتْ لَيْلَةً أَقْدَرِ.

“The Night of Power was stayed up [in].”

Note the u-state of لَيْلَةً *laylatu* as the deputy doer.

### 22.4.3. With the maṣdar

The maṣdar, because it is the action being done may be considered a kind of direct doee. (We will study the use of the maṣdar as a doee in chapter @ref(absolute-doee), if Allāh wills.) For example:

فَهِمْ أَلْشَيْخُ فَهْمَا عَمِيقًا.

“The old man understood, a deep understanding.”

When such sentences are converted to the passive verb construction, then the maṣdar may be taken as the deputy doer in the u-state.

فُؤْ قَهْمَ عَمِيقُ.

“A deep understanding was understood.”

### 22.4.4. Requirement of specialization

When a prepositional phrase, or an adverb of time or place, or a maṣdar is to be used as a deputy doer in an passive verb construction, then it is required that they be specialized in meaning, and not used in a general sense. So for example, if we have the sentence:

سَهَرَتِ الْمُلْمَ لَيْلَةً.

“The mother stayed up a night.”

then because of the non-specialized meaning of لَيْلَةً, such a sentence is typically not suitable for being converted to a passive verb construction.

### 22.4.5. Choosing the deputy doer

If a sentence is to be converted to an passive verb construction and it has more than one of the following:

- a direct doee
- a specialized prepositional phrase
- a specialized adverb of time or place
- a specialized masdar

Then only one shall be chosen as the deputy doer. If a direct doee exists, then it is typically chosen. If a direct doee does not exist, then the one desired to be emphasized may be chosen as the deputy doer. For example:

**سُهْرٌ فِي الْمَسْجِدِ لَيْلَةً الْقُدرِ.**  
“The mosque was stayed up in [on] the Night of Power.”

In the above sentence the prepositional phrase **فِي الْمَسْجِدِ** was chosen as the deputy doer, and the adverb of time **لَيْلَةً** remains, as is, in the a-state.

## 22.5. States of the passive stateful verb

The passive stateful verb has three states, just like the active stateful verb: the u-state, the a-state, and the o-state. The three states are used in the same circumstances, and with the same rules that we have already learned.

So the u-state verb is used for making plain statements:

**تُذْكَرُ فِصَّةُ الْمَلِكِ فِي كُتُبِ الْتَّارِيخِ.**  
“The story of the king is mentioned in the books of history.”

**لَا تُرْفعُ الْأَصْوَاتُ فِي الْمَكْتَبَةِ.**  
“Voices are not raised in the library.”

The a-state verb is used for expressing wish or purpose:

**يَأْمُلُ الْمُسْلِمُونَ أَنْ يُغْفَرُ لَهُمْ.**  
“The Muslims hope that they be forgiven.”  
(Note that **يُغْفَرُ** has a singular masculine deputy doer because there is no direct doee.)

**لَنْ شُنْسَعَا.**  
“You<sub>2</sub> shall not be heard.”

**دُفِعَ الْبَابُ حَتَّى يُفْتَنَ.**  
“The door was pushed for the result that it open.”

Similarly, the o-state verb is used in the following cases:

- With لَمْ “was not”:

لَمْ يُوَدَّنْ لِي أَنْ أَذْخُلَ.  
“It was not permitted for me that I enter.”

- With لَمَّا “not yet”

لَمَّا يُكْتَبْ كِتَابٌ فِي هَذَا الْمَوْضُوعِ.  
“A book has not yet been written in this subject.”

- With لْ for indirect commands<sup>1</sup>:

لْيُسْمَعْ صَوْتُهُ!  
“Let his voice be heard!”

There is no verb of command for passive verbs. So while indirect commands are typically not used for the addressee participant for active verbs (see section @ref(indirect-commands)), they are the only way to issue commands for the addressee participant in the passive verb construction:

لْتُصْرُوا!  
“Let you<sub>3m</sub> be aided!”

## 22.6. Usage of the passive verb

There are cases where it is permissible to use of the passive verb construction, and cases where it is *not* permissible to use of the passive verb construction. We will explain them below:

### 22.6.1. Permissible use of the passive verb

There can be a number of reasons why a speaker is forced to, or chooses to, use the passive verb construction. Among these reasons are:

- When the doer is actually unknown to the speaker. This is the classic use-case, as indicated by the name *passive verb*. (But, as we shall see below, it is not the only use case.) So, if we say:

سِرَّتِ الْزُّجَاجَةُ.  
“The glass was broken.”

then, it may be that we don't know who broke the glass, and that is why we are expressing it in the passive verb construction.

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<sup>1</sup> شرح ابن بعيش على المفصل 4/291

- b. When the doer is known to the speaker, but he does not wish to make him known to others. So the same sentence above گُسِرَتْ أَلْزَاجَهُ could be used when the speaker knows that it was actually زَيْدٌ “Zayd”, for example, who broke the glass, but the speaker does not wish that others find out that it was Zayd. This itself could be for any reason, for example: the speaker fears Zayd, for fears for Zayd, etc.
- c. When the speaker wishes to draw attention to the act itself rather than the doer of the act. So we might say:

مُنْعِنَا الْدُخُولُ.

“We have been prevented from entering.”

when we wish to focus on the act of our having been prevented, rather than who prevented us.

- d. For stylistic reasons, when it is obvious and known who the doer is. For example:

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ

“Man was created of haste [i.e., impatience].” (Qur’ān 21:37. Trans. Sa-heeh International)

In the above ’āyah it is known and obvious that Allāh created man.

- e. In order to glorify the doer. So we might the passive verb construction to say:

خُلِقَ الْخَنْبَرُ.

“The pig was created.”

This could be to distance Allāh from being mentioned next to the name of a particularly dirty animal.

- f. When the doer is not mentioned due to contempt for him. For example:

قُتِلَ أَمِيرُ الْمُؤْمِنِينَ عُمَرُ.

“The Commander of the believers, Eumar, was killed.”

In this sentence we chose not to name the killer due to contempt for him.

These reasons are not mutually exclusive, and sometimes the passive verb construction is used for a combination of them.

### 22.6.2. Impermissible use of the passive verb

The passive verb may not be used when the doer is mentioned with the verb. This is different from English which can use the word “by” to indicate the doer in a passive voice construction, as in: “The book was written by Zayd.”. Such a sentence, in Arabic can only be expressed with the active verb construction:

كَتَبَ زَيْدٌ الْكِتَابَ.

*kataba zayduni -lkitāb.*

“Zayd wrote the book.”

It may seem like this rule is broken in sentences like:

فُتِلَ بِالسَّيْفِ.

*qutila bi-ssayf.*

“He was killed by the sword.”

But such is not the case. The active verb construction would be something like:

قَتَلَهُ فُلَانٌ بِالسَّيْفِ.

*qatalahu fulānun bi-ssayf.*

“So-and-so killed him with the sword.”

As you can see, فُلَانٌ “so-and-so” is actually the doer, and السَّيْفِ “the sword” is merely a prepositional phrase indicating the instrument used in the act.

Work in progress

## Chapter 23.

### Additional forms of the verb

#### Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### 23.1. Introduction

So far we have been studying the form 1 verb (فَعَلَ). The form 1 verb is the basic form of the verb. It consists of only the three root letters for the stateless verb.

In this chapter we will learn additional forms of the verb. These forms add extra letters to three root letters. There are about 15 or so additional forms of the verb. But only 10 or so are in common usage.

Learning these additional forms may seem tedious but we advise you to persevere because additional forms of the verb are used very commonly.

The form 1 verb has variability in the middle (ع) letter, which can have either an fat-hah, kasrah, or dammah. It also has variability in the pattern its maṣdar. The additional forms have almost no variability of this kind. So, in one sense, the additional forms of the verb are easier than the form 1 verb.

##### 23.1.1. Topics to cover

- usage of the masdar of one form for another form
- افتخار with the meaning of تفاعل and nuances in the meaning
- avoid using [□□] with form 6, unless as masdar. (Actually added it to Usage and Style chapter in appendix but reference it here.)

## 23.2. The form 2 verb **فَعَلَ يُفَعِّلُ**

The form 2 verb doubles the middle  $\varepsilon$  letter. The vowel mark on the middle letter does not vary. Here are some examples of form 2 verbs:

Root	Verb	Meaning
علم	عَلَمْ يُعَلِّمُ	to teach
قتل	قَتَلْ يُقَاتِلُ	to massacre
كَبَرْ	كَبَرْ يُكَبِّرْ	to magnify, say <b>أَكْبَرُ</b>

### 23.2.1. Meaning patterns

The form 2 verb can denote a strengthening of the meaning. For example,

- كَسَرْ “to break (ھ s.th.)”; كَسَرَ “to smash (ھ s.th.)”
- قَتَلْ “to kill (ھ s.o.)”; قَتَلَ “to massacre (ھ s.o.)”

Often it denotes a causative meaning. For example,

- طَهَرْ “to be pure”, طَهَرَ “to purify (ھ s.o., s.th.)”
- عَلَمْ “to know (ھ s.th.)”, عَلِمَ “to teach (بھ or ھھ s.o. s.th.)”

Note that in such cases, if the form 1 verb is intransitive (e.g. طَهُر) then it becomes transitive in form 2 (طَهَر). And if it is transitive in form 1 (e.g. عَلِم), then it becomes doubly transitive in form 2 (عَلَم).

## 23.3. The form 3 verb **فَاعَلَ يُفَاعِلُ**

The basic meaning pattern for the form 3 verb is to express or emphasize the relation of the action to someone else.

Sometimes, as an extension of the basic meaning, it expresses vying with someone in the action of the verb. For example:

- قَاتَلْ “to kill (ھ s.o.)”, فَاتَّالْ “to fight (ھ s.o., with s.o., or against s.o.)”, i.e., “to vie with another to kill him”.
- سَابَقْ “to precede (ھھ s.o., s.th.)”, سَابَقَ “to race (ھھ s.o.)”, i.e., “to vie with another to precede him”.

## Chapter 24.

### Sentence and government theory

#### Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### 24.1. Introduction

In this chapter, we will study the Arabic grammatical model for constructing sentences. We will first define some linguistic terms.

##### 24.1.1. Truth-evaluability

Statements are classified into two types:

- i. a truth-evaluable statement
- ii. a non-truth-evaluable statement

A *truth-evaluable* statement is one that can be judged to be true or false. In other words it is falsifiable. For example, if we have a statement:

(3) زَيْدٌ قَائِمٌ  
*Zayd is standing.*

The above statement may be judged to have a truth value. If zayd is actually standing, then the statement is true. And if zayd is not standing, then the statement is false.

A *non-truth-evaluable* statement, on the other hand, does not have a truth value. Here are some examples of non-truth-evaluable statements:

(4) اُضْرِبْ زَيْدًا  
*Beat Zayd!*

(5) لَا تَفْعِلْ  
Don't do [it]!

(6) يَا زَيْدُ  
O Zayd

(7) مَنْ هُوَ  
Who is he?

#### 24.1.2. Syntax, semantics, pragmatics, and stylistics

##### Syntax and semantics

*Semantics* is the study of the meanings of words. And *syntax* is the study of how words combine to form phrases and sentences. Syntax deals with the grammatical relationships between the words in a sentence. For example, consider the adjectival noun گَبِيرٌ. Semantically, it gives the meaning of something being big. When it is in a linguistic environment, like a phrase or a sentence, then its syntactical role is determined by the grammatical relationships it has with other words in the sentence.

Consider the following sentence:

(8) الْبَيْتُ كَبِيرٌ  
The house is big

In the above sentence, گَبِيرٌ is *syntactically* a info.

Now consider the following sentence:

(9) دَخَلَ بَيْتًا كَبِيرًا  
He entered a big house.

Now the same noun گَبِيرٌ is syntactically a attribute. In both examples, گَبِيرٌ has the same semantic signification.

##### Pragmatics

Pragmatics is the study of what sentences mean in a specific context or situation.

##### Stylistics

In order to express a meaning, there will often be a normal way to choose words or construct a sentence's structure. If, for some effect (rhetorical, persuasive, literary, etc.), the speaker chooses to deviate from this norm, then he is doing so for stylistic reasons.<sup>1</sup>

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<sup>1</sup>Hickey, L, "Stylistics, Pragmatics, and Pragmastylistics"

## 24.2. The theory of government

A sentence in Arabic is constituted from elements. An element can be a noun, a verb, or a particle. Of these elements, some have the quality of state. These are called *stateful* elements. The stateful elements are nouns and stateful verbs. A noun may be either in the u-state, a-state, or i-state. And a stateful verb may be either in the u-state, a-state, or o-state. The theory of government states that a stateful element is put in a particular state by a *governor*. For example:

(10) في الدّار (in the house)

In the above example, the gpreposition في causes the noun الدّار to be in the i-state. So we say that the governor في governs (the governee) in the i-state.

## 24.3. Some common governees

Let's look at some common governor-governee relationships. We will make use of the following example:

فَرِّجَ الْغُلَامُ الطَّوِيلُ كِتَابَ الْجَارِيَةِ فِي الدَّارِ الْكَبِيرَةِ (11)

### The i-state noun

A noun in the i-state is governed by a preceding preposition or annexe noun. We have already seen that the i-state noun الدّار is governed by the preceding preposition في. We also see that the i-state base noun الجاريَّة is governed by the annexe noun كتاب.

### The doer

The doer of a verb is governed by its preceding verb. In our example the verb فَرِّجَ governs its doer الغَلَام in the u-state.

### The direct doee

The direct doee is also governed by its verb. In our example the verb فَرِّجَ governs its direct doee كتاب in the a-state.

### The attribute

A attribute is governed by governor of its attributee. In our example, the attribute الطَّوْبِلُ is governed in the u-state by قَرَأْ, which is the governor of its attributee الْحُلَمُ. Similarly, the attribute الْكِبِيرَةُ is governed in the i-state by the preposition فِي because فِي also governs its attributee الدَّارُ.

### Ungoverned elements

Not every element in a sentence is governed by a governor. For example, the perfect verb قَرَأْ has no state, and thus, no governor.

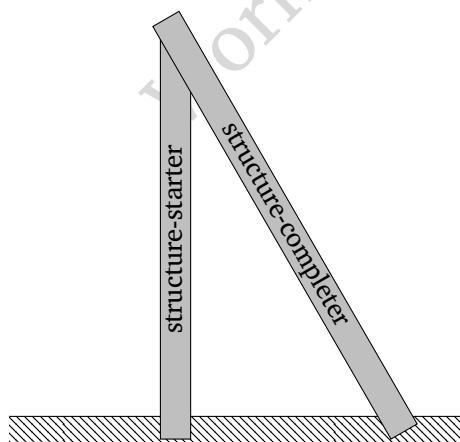
Here is a diagram depicting the above governor-governee relationships:

DIAGRAM

### 24.4. The two structural elements of a sentence

In the Arabic grammatical model, a sentence is analogous to the structure of a simple *lean-to* building. This structure requires two *structural* elements in order to be structurally complete.<sup>2</sup> These two structural elements are:

- i. The structure-starter
- ii. The structure-completer



The structure-starter is the primary structural element. It represents whom the sentence is about, i.e. its topic. The structure-completer rests against the

<sup>2</sup>Wright 2/250ff; الجملة العربية لفاضل السامرائي 13ff

structure-starter. It expresses some property about the structure-starter that completes the meaning of the sentence.

Once the two structural elements are in place, the sentence is structurally complete. Other *dispensable* elements (see section (ref) below) may be added in addition to the structural elements to add meaning to the sentence, but they are not required to make the sentence structurally complete.

Let's look at the structural elements for the two types of Arabic sentences:

#### 24.4.1. The structural elements of a nounal sentence

In a nounal sentence the subject is the structure-starter and the info is the structure-completer. Consider the following nounal sentence:

- (12) زَيْدٌ قَائِمٌ  
Zayd is standing.

##### DIAGRAM

Example (12) above is a nounal sentence. The subject زَيْدٌ is the structure-starter. It is the topic of the sentence. The info قَائِمٌ is the structure-completer. It is a comment on the topic, giving us some information about زَيْدٌ.

#### 24.4.2. The structural elements of a verbal sentence

In a verbal sentence the verb is the structure-completer and its doer is the structure-starter. Consider the following verbal sentence:

- (13) قَامَ زَيْدٌ

##### DIAGRAM

Example (13) above is a verbal sentence. The doer زَيْدٌ is the structure-starter. It is the topic of the sentence. And the verb قَامَ is the structure-completer. It is a comment on the topic.

### 24.5. Foundational government

In order to build a sentence from the structural elements, a sentence needs *foundational government*. [Owens §2.3.6.1, 54] Foundational government is any and all government prior to, and until, the first governed structural element.

### One of the two structural elements is the foundational government

In some sentences, the initial governor may be one of the two structural elements. In example (13) above, the verb **مَفَّقَ** governs its doer **زَيْدٌ**. The perfect verb **مَفَّقَ** has no state and thus needs no governor. So it is, itself, the foundational government.

#### DIAGRAM

### Another (non-structural) element is the foundational government

The initial governor may be internal to the sentence but not one of the two structural elements.

Here are some examples:

- (14) لَمْ يُخْبِرْ الرَّجُلُ غَلَامَ زَيْدٍ [Owens, J., *The foundations of grammar* §2.2.3, 41]  
*The man did not beat Zayd's slave.*

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- (15) إِنْ زَيْدًا قَائِمٌ  
*Indeed Zayd is standing.*

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### The abstract foundational government

Very commonly, the foundational government is not an actual word, but only an abstract concept. When there is one or more stateful structural elements in a sentence with no overt (i.e. observable) governor, then this necessitates bringing in a *abstract* foundational government.<sup>3</sup> For example:

- (16) زَيْدٌ مُنْطَلِقٌ [Peled, *Sentence types* 87]  
*Zayd is setting out.*

The abstract foundational government governs both the structure-starter (the subject **زَيْدٌ**), and the structure-completer (the info **مُنْطَلِقٌ**) in the u-state.

- (17) يَقُوْمُ زَيْدٌ  
*Zayd stands*

The abstract foundational government governs the structure-completer (the stateful verb **يَقُوْمُ**) in the u-state. And, as usual, the verb **يَقُوْمُ** governs its doer **زَيْدٌ** (the structure-starter) in the u-state.

<sup>3</sup>Owens, J., *The foundations of grammar* 55; Peled, *Sentence types* 87–88

## 24.6. Dispensable elements

A dispensable element is any stateful element in a sentence, after the foundational government, that is not either of the two structural elements. The source of government for a dispensable element must be, directly or indirectly, one of the structural elements.

We know from section (ref) above, that in a nounal sentence the structural elements are the subject and the info. And that in a verbal sentence the structural elements are the verb and its doer. So all other elements besides these (and elements that constitute the foundational government) are dispensable elements. Here is an (incomplete) list of some common dispensable elements:

- the attribute
- the direct doee (usually)
- the absolute doee (see chapter (ref))
- the adverb of time and the adverb of place (see chapter (ref))
- the adverb of reason (see chapter (ref))
- the accompanying doee (see chapter (ref))
- the *ḥāl* (see chapter (ref))
- the *tamyīz* (see chapter (ref))

By the way, when we say *dispensable*, we mean that an element is dispensable in the sense that it is not required to complete the sentence *structurally*. We don't mean that it is superfluous in terms of its meaning. In fact, a dispensable element may be essential for the correct meaning of the sentence. For example, consider the āyah:

[١٤/ معانٰ النحو ٢١:١٦ سورة الأنبياء] وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبْيَنَ (18)  
And We did not create the heaven and earth and that between them in play.

*لَعِبْيَنَ* is a *ḥāl* (see in chapter (ref)), which is a dispensable element. If we remove it from the sentence, then the sentence will be structurally complete but it will have an incorrect meaning.

## 24.7. Refining the definitions of the nounal sentence and the verbal sentence

We know that there are two basic types of Arabic sentences:

- i. The nounal sentence
- ii. The verbal sentence

Previously we had said that a nounal sentence is one that begins with a noun. And a verbal sentence is one that begins with a verb. We will now refine these definitions:

A *nounal sentence* is one whose structural elements are two nouns: a subject (as the structure-starter) and an info (as the structure-completer). And a *verbal sentence* is one whose structural elements are a verb (as the structure-starter) and its doer (as the structure-completer).

Consider, for example, the following sentence:

- (19) بَلْ زَيْدٌ قَائِمٌ  
Rather Zayd is standing.

The first word in the sentence above is بَلْ. It is a particle and not a structural element. Removing it from the sentence, we see that the remaining structural elements are two nouns: زَيْدٌ (the subject) and قَائِمٌ (as the info). So the sentence is a nounal sentence.

Let's take a look at another example:

- (20) [زَيْدًا رَأَيْتُ] [Peled, Sentence types 28]  
[It was] Zayd I saw.

The first word in the sentence is زَيْدًا. It is a direct doee. We learned in section (ref) above that a direct doee is not usually a structural element. Rather, it is usually a dispensable elements Stripping the sentence of this dispensable element, we are left with رَأَيْتُ I saw. This is a verbal sentence. The verb رَأَيْتُ is the structure-completer and its doer, the pronoun ثُ, is the structure-starter.

## 24.8. Identifying the structural elements in a nounal sentence

It can sometimes be complicated to tell which of the twp structural elements in a nounal sentence is the structure-starter and which is the structure-completer. We will discuss several cases below:

### 24.8.1. When there is an overt foundational government

When there is an overt foundational government, like كَانَ, إِنْ, etc., then it is usually easy to tell which is the structure-starter and which is the structure-completer. For example:

- (21) فَإِنَّ حَسْبَكَ اللَّهُ [سورة الأنفال 8:62]  
then sufficient for you is Allāh

In example (21) above, حَسْبَكَ is in the a-state as the subject and the word اللَّهُ is in the u-state as the info. This tells us that حَسْبَكَ is the structure-starter and the word اللَّهُ is the structure-completer.

### 24.8.2. One structural element is definite and the other structural element is indefinite

When one structural element is definite and the other structural element is indefinite, then it is usually the case that the definite element is the structure-starter (as the subject) and the indefinite element is the structure-completer (as the info).

In terms of pragmatics, the structure-starter and the structure-completer represent ‘given’ and ‘new’ information. That is, the listener knows who the structure-starter is and can identify him or it. So the structure-starter is a ‘given’ to the listener. And the speaker is providing ‘new’ information about the structure-starter to the listener. The definite element represents the ‘given’ information, which the listener already knows. And the indefinite element represents ‘new’ information.

Let's take a look at an example:

- (22) تَمِيمٌ أَنَا [Peled, *Sentence types* 121]  
*A Tamimite I am.*

The pronoun أَنَا is definite. Therefore it is the structure-starter (as the subject). And the word تَمِيمٌ is indefinite. Therefore it is the structure-completer (as the info). Example (22) is an inverted order sentence where the info is fronted and the subject is placed after it.

In special cases, some grammarians hold that it is possible to have an indefinite subject and a definite info.<sup>4</sup> One special case is when a question noun is the subject. (Question nouns are considered indefinite.) For example:

- (23) حاشية الصبان على شرح الأشموني لأففية ابن مالك [1/231]  
*How much is your wealth?*

- (24) جامع الترمذى [3513]: أَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ  
*Which night is the night of Decree*

Another special case is when the subject is an indefinite comparative noun in sentences like:

- (25) حاشية الصبان على شرح الأشموني لأففية ابن مالك [1/231]  
*Better than you is Zayd*

In the above sentence, خَيْرٌ is considered the subject of the sentence.

<sup>4</sup><https://alababmisr.com/%D8%B3%D8%A4%D8%A7%D9%84-%D9%87%D9%84-%D9%8A%D8%AC%D9%88%D8%B2-%D8%A3%D9%86-%D9%8A%D8%A3%D8%AA%D9%8A-%D8%A7%D9%84%D9%85%D8%A8%D8%AA%D8%AF%D8%A3-%D9%86%D9%83%D8%B1%D8%A9%D9%88%D8%A7%D9%84%D8%AE/>

### 24.8.3. Both structural elements are definite

When both structural elements are definite, then typically the first is the subject and the second is the info. For example:

- (26) صحيحة مسلمة [الدين النصيحة] (55a)  
*The Religion is sincerity.*

However, if it is known from context that one of the two elements is the ‘given’ information and the other is the ‘new’ information, then the given information will be the subject and the new information will be the info, regardless of word-order.<sup>5</sup>

For example, consider a situation where one wishes to say, “Abū Yūsuf is [like] Abū Ḥanifah.” (Imām Abū Yūsuf was the foremost student of Imām Abū Ḥanīfah.) The normal way to express this sentence is:

- (27) شرح ابن عقيل على الألفية 1/233  
*Abū Yūsuf is [like] Abū Ḥanifah.*

#### DIAGRAM

However, if it is pragmatically known that the topic of the sentence is أَبُو يُوسُف, then it is ‘given’ that أَبُو يُوسُف is the structure-starter (as the subject). Similarly, it is known that likening him to حَنِيفَةَ is the ‘new’ information. Therefore, أَبُو حَنِيفَةَ is the structure-completer (as the info). In this case, the sentence order can be flexible, and the info can be fronted (stylistically), for the same meaning, thus:

- (28) أَبُو حَنِيفَةَ أَبُو يُوسُف  
*[Like] Abū Ḥanifah, Abū Yūsuf is.*

#### DIAGRAM

### 24.8.4. Both structural elements are indefinite

When both structural elements are indefinite then, again, the first is likely to be the subject and the second to be the info. Examples:

- (29) شرح ابن عقيل على الألفية 1/232  
*[The person] better than Zayd is better than Eamr.*

- (30) سورة الشورى 42:40  
*And the retribution for an evil act is an evil one like it*

<sup>5</sup> معاني النحو; 1/233 شرح ابن عقيل على الألفية 1/168

## 24.9. The info as a complete sentence

In a nounal sentence, the info is, by default, a single noun. See example (3) again:

- (3) زَيْدٌ قَائِمٌ  
Zayd is standing.

In example (3), قَائِمٌ is a single word and it is the info. This is what we may call a *simple* nounal sentence.

In contrast, in a *compound* nounal sentence, the info is itself a complete sentence. For example:

- (31) زَيْدٌ يَقُوْمُ  
Zayd – he stands

In example (31) above, زَيْدٌ is the subject and يَقُوْمُ is the info. But يَقُوْمُ is not a single word here. It is in fact a complete sentence. This is because, as we know, a verb *must* be followed by its doer. And if there is no overt doer, then a latent doer pronoun is implicated. So يَقُوْمُ is a verbal sentence with the meaning *he stands*.

Here is example of a compound nounal sentence, whose info is also a nounal sentence:

- (32) 4 التذليل والتكميل لأبي حيان [زَيْدٌ أبُوهُ قَائِمٌ]  
Zayd – his father is standing.

(FIXME: MOVE THIS TO KAANA CHAPTER):

Compound sentences are very common with كَانَ. Remember from section (ref) above that كَانَ is a deficient verb, and thus needs a info to grammatically the sentence. This info may be a single word, like:

- (33) كَانَ زَيْدٌ قَائِمًا  
Zayd was standing.

Or the info of كَانَ may be a complete sentence:

- (34) كَانَ زَيْدٌ يَقُوْمُ  
Zayd used to stand.

(END FIXME)

The info of a compound nounal sentence is typically a truth-evaluable sentence. But it need not be so. A non-truth-evaluable sentence is also valid as a info<sup>6</sup>. For example:

- (35) 4 التذليل والتكميل لأبي حيان [زَيْدٌ اصْرِيهُ]  
Zayd – hit him!  
(i.e. Hit Zayd!)

<sup>6</sup> 4 التذليل والتكميل لأبي حيان; 1/ شرح جمل الزجاجي لابن عاصفون

### 24.9.1. The government of the compound nounal sentence

The info of a compound nounal sentence is a complete sentence. Therefore, it has its own independent internal government for all elements within it (including its own foundational government). But the *entire* info is governed, albeit not markedly, by a governor in the outer sentence. For example, consider the following compound nounal sentence:

(36) زَيْدٌ لَمْ يَصُرِّبْ عَمْرًا  
Zayd – he did not hit Eamr

In example (36) above, لَمْ يَصُرِّبْ عَمْرًا is a complete sentence that is the info of the outer sentence. This inner sentence has its own internal government, starting with its foundational government لَمْ. The foundational government لَمْ governs the verb يَصُرِّبْ in the o-state. And the verb يَصُرِّبْ governs an implicated latent doer pronoun (هُوَ) in the u-state, and the direct doee عَمْرًا in the a-state.

We will say that the inner sentence لَمْ يَصُرِّبْ عَمْرًا is *in place* of a u-state noun as the info of the outer sentence.

The government of this compound sentence is illustrated in the diagram below:

DIAGRAM

### 24.9.2. Invalid inner sentences

Some sentences are not valid as inner sentences:

- A sentence beginning with حَتَّى, لَكِنْ, or بَلْ is not valid.<sup>7</sup>
- A vocative sentence is not valid.<sup>8</sup> So. we cannot say, for example:

(37) [4 التذليل والتكميل لأبي حيان] زيد يا أخاه ×  
“Zayd – O his brother.”

### 24.9.3. The link between the inner and outer sentence

It is usually necessary for there to be a link between the inner sentence, and the subject of the outer sentence. This link is typically supplied by a pronoun. Let's look at some examples:

(38) [المقتضى للمرجاني] زَيْدٌ قَامَ أَبُوهُ  
Zayd – his father stood up.

<sup>7</sup> 4 التذليل والتكميل لأبي حيان 28

<sup>8</sup> 4 التذليل والتكميل لأبي حيان 28

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In example (38) above, the link is the pronoun **هـ** in abuuuhu.

- (39) [المقتضى للجرجاني] زَيْدٌ قَامَ 1/278]  
*Zayd – he stood up.*

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In example (39) above, the link is the implied singular masculine pronoun that is the doer of قَامَ.

Generally, if there is no such link between the inner sentence and the subject of the outer sentence, then the compound sentence is invalid.<sup>9</sup> {.citex} So we cannot say, for example:

- (40) [شرح ابن عبيش على المفصل Peled, Sentence types 94 citing 1/278]  
*Zayd – Eamr stood up*

### A pointing noun as the link

Instead of a pronoun, a pointing noun may serve as the link. For example:

- (41) [شرح ابن عقيل على الألفية 1/204 cited by سورة الأعراف 7:26]  
*وَلِبَاسُ الْتَّقْوَىٰ ذَلِكَ خَيْرٌ*  
*But the clothing of righteousness - that is best.*

### A repeated subject as the link

The subject of the outer sentence may be repeated in the inner sentence, and this is sufficient as the link. For example:

- (42) [شرح ابن عقيل على الألفية 1/204 cited by سورة الحاقة 69:1-2]  
*مَا الْحَاقَةُ* (الْحَاقَةُ) (ما) (الْحَاقَةُ)  
*The Inevitable Reality - What is the Inevitable Reality?*

### No need for the link

In cases where the info of the outer sentence is more general than its subject a link is not needed. For example:

- (43) [شرح ابن عقيل على الألفية 1/256D Wright 2/256D]  
*زَيْدٌ يُعْمَلُ الرَّجُلُونَ*  
*Zayd – an excellent man*

The link is also not needed when the subject of the outer sentence and its info are perfectly identical in meaning. For example:

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<sup>9</sup>Peled, Sentence types 94 citing المقتضى للجرجاني; شرح ابن عبيش على المفصل

(44) شرح ابن عقيل على الألفية [Wright 2/256D] نُطْقِي اللَّهُ حَسْبِيٌّ (1/204)  
*My utterance is "Allāh is sufficient for me."*

(45) شرح ابن عقيل على الألفية [Wright 2/256D] قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ (1/204)  
*My saying is "There is no god but Allāh."*

### An implied link

The link, even when technically required, is sometimes omitted. But it remains implied. This is in cases in which the sense is perfectly clear without it.<sup>10</sup> For example:

(46) شرح الرضي على الكافية [Wright 2/256C; المقتضى للجرجاني 1/278] أَلْسَمْنُ مَنْوَانِ بِدِرْهَمٍ (1/238)  
*The ghee is (at the rate of) two manās for a dirham.*

In the example above, the sentence with the link restored is أَلْسَمْنُ مَنْوَانِ مِنْهُ بِدِرْهَمٍ *two manās of it for a dirham.*

### 24.10. Other complete sentences in place of nouns

It is not only the info which can be replaced with a complete sentence. Other grammatical categories are also, by default, a single noun, but which can be replaced with complete sentences. We will discuss some of these categories below, and treat other categories in their respective chapters (like the ḥāl, the condition-response, and verbs of perception).

#### 24.10.1. The direct doee as a complete sentence

A sentence which is direct speech occurs in the place of a direct doee. For example:

(47) شرح شيخ زاده على قواعد الإعراب [19:30 cited by سورة مرريم] قَالَ إِنِّي عَبْدُ اللَّهِ (1/23)  
*[Jesus] said, "Indeed, I am the servant of Allāh."*

In the example above, the sentence إِنِّي عَبْدُ اللَّهِ is in place of the a-state direct doee of قَالَ.

A complete sentence can also occur as a direct doee with verbs of perception. Examples:

(48) شرح شيخ زاده على قواعد الإعراب [1/24] ظَنَّتْ زَيْدًا يَقْرَأُ (I believed Zayd [to be] reading.)

<sup>10</sup> Wright 2/256B

In the example above, the verbal sentence يَقُولُ is in place of the a-state direct doee of ظَنِّي. We will learn more about this category in chapter (ref), if Allāh wills.

#### 24.10.2. The attribute as a complete sentence

The attribute is, in principle, a single noun.

However, an entire sentence may occur in place of the single noun. For example, instead of saying مَرَرْتُ بِرَجُلٍ قَائِمٍ, we can replace the single word attribute قَائِمٍ with the sentence يَقُولُ قَائِمٌ, thus:

(49) [الإيضاح للفارسي] مَرَرْتُ بِرَجُلٍ يَقُولُ (308)  
*I passed by a man [that] stands.*  
 (literally: I passed by a 'he stands' man.)

Note that the stateful verb يَقُولُ is in the u-state. This is because يَقُولُ is a complete sentence (with an implied doer pronoun). So it has its own internal government that is not affected by any element in the outer sentence. Thus, the state of the attributee رَجُلٍ has no effect on any state within the sentence-attribute. However, the entire sentence attribute is *in place* of a i-state noun as the attribute of رَجُلٍ.

Substituting a single-noun attribute with its corresponding stateful verb is the most basic form of the sentence-attribute. However, more complex sentence-attributes may also be formed. For example:

(50) [أوضح المسالك لابن هشام 3/276] وَاتَّهَا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ وَاتَّهَا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ  
*And fear a Day when you will be returned to Allāh.*

In example (50) above, the sentence تُرْجَعُونَ فِيهِ إِلَى اللَّهِ is a attribute of يَوْمًا.

There are three conditions that must be met in order for a sentence to occur as a attribute<sup>^</sup>: [أوضح المسالك لابن هشام 3/275-278]

1. The attributee must be indefinite, either in wording or in meaning.
2. The sentence-attribute must contain a link that links back to the attributee.
3. The sentence-attribute should be truth-evaluuable.

Let's discuss each of these conditions.

### Indefiniteness of the attributee

We already saw an example of an indefinite (in wording) attributee in example (50) above. Here is an example of a attributee which is definite in wording, but indefinite in meaning:

(51) [أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ] وَلَقَدْ أَمْرُ عَلَى الْلَّئِيمِ يَسْتَبِّي (3/276)  
And indeed I pass by the ignoble [person that] insults me

In example (51) the attributee **اللَّئِيمِ** is referring to a general person, and is therefore indefinite in meaning.

### A link that links back to the attributee

In example (50), the link, which links back to the attributee بِهِمَا، is the pronoun **هُ** in **فِيهِ**.

Sometimes the link is not explicit, but is implied. For example:

(52) [أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ] وَأَتَقْوُ يَوْمًا لَا تَجْزِي نَفْسٌ شَيْئًا (2:123 سورة البقرة) [3/277]  
And fear a Day when no soul will suffice for another soul at all

The implied link is the pronoun **هُ** in an implied **فِيهِ**, i.e. **فِيهِ** لَا تَجْزِي **فِيهِ**.

### The sentence-attribute should be truth-evaluable

The following sentence is impermissible because the attribute **اَصْرُبْهُ** is a non-truth-evaluable sentence.

(53) [أَوْضَحَ الْمَسَالِكُ لَابْنِ هَشَامٍ] مَرَرْتُ بِرَجُلٍ اَصْرُبْهُ × (3/278)  
I passed by a man – hit him

#### 24.10.3. The base noun in an annexation as a complete sentence

The base noun in an annexation may be a complete sentence instead of a single noun. For example:

(54) شَرْحُ شِيْخِ زَادَهُ عَلَى قَوَاعِدِ الْإِعْرَابِ [5:119 سورة المائدة] هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقَهُمْ [1/28]  
This is the Day when the truthful will benefit from their truthfulness.

In example (54) above the entire sentence يَنْفَعُ الْمَادِقِينَ صِدْرُهُمْ is the base noun to the annexe noun يَوْمٌ. As with sentence-infos and sentence-attributes, the sentence-base noun has its own internal government. And the sentence-base noun is *in place* of an i-state noun.

Here is another example:

١ شرح شيخ زاده على قواعد الإعراب cited by 40:16 سورة غافر [29]  
 (55) يوم هم بـِرْزُونَ The Day they come forth

#### 24.11. A foreign element separating a governor from its governee

A foreign element is one that is not *directly* governed by a governor. In most cases, a foreign element should not come between (and thus separate) a governor from its governee(s). For example, consider the following sentence:

(56) [الجملة العربية لفاضل السامرائي] عَلِمْتُ مُحَمَّداً يُؤْلِفُ كِتَابًا [66]  
*I knew Muhammad [to be] writing a book.*

In the example above the verbal sentence يُؤْلِفُ كِتَابًا is in place of the second direct doee of the verb عَلِمْتُ. The noun كِتَابًا is governed directly by the verb يُؤْلِفُ. So كِتَابًا is a foreign element for the verb عَلِمْتُ. Therefore, the following sentence is impermissible:

(57) [الجملة العربية لفاضل السامرائي] عَلِمْتُ كِتَابًا مُحَمَّداً يُؤْلِفُ × [66]

#### 24.12. The state-of-affairs pronoun

Usually, for pronouns, the pronoun's referent is a single noun that occurs before it. For example, if we say

(58) زَيْدٌ هُوَ مُنْطَلِقٌ  
*Zayd is setting out.*

Then the pronoun هُوَ refers to the noun زَيْدٌ which occurs before it.

There is a special pronoun, called the *state-of-affairs pronoun* (ضَمِيرُ الشَّأْنِ) that behaves differently from other pronouns. It is used to begin compound nounal sentences. Here is an example of a sentence with a state-of-affairs pronoun:

(59) [معاني النحو] هُوَ زَيْدٌ مُنْطَلِقٌ [1/57]  
*[The state of affairs] is: Zayd is setting out.*

The pronoun هُوَ is the state-of-affairs pronoun. It is the subject of the outer sentence. Its info is the inner sentence رَبِّيْدٌ مُنْطَلِقٌ. What the state-of-affairs pronoun is referring to is explained by the entire sentence زَبِيدٌ مُنْطَلِقٌ that occurs after it.

The state-of-affairs pronoun is typically used for statements that are momentous. Consider, for example, a situation where one hears some hubbub, and wonders, “What is the state of affairs that is causing this hubbub?” The answer to this question is:

- (60) شرح الرضي على الكافية] هُوَ الْأَمِيرُ مُقْبِلٌ [2/464]  
*It is: the commander is approaching.*  
 (the pronoun “it” is referring to “the state of affairs”.)

This pronoun is often left untranslated. So example (60) may simply be translated as *The commander is approaching*.

Here are some rules and guidelines regarding the state-of-affairs pronoun:

### The gender of the state-of-affairs pronoun

If the subject of the following sentence is masculine, then the state-of-affairs pronoun is generally the masculine pronoun هُوَ. And if the subject of the following sentence is feminine, then the state-of-affairs pronoun is generally the feminine pronoun هيَ. Examples:

- (61) البسيط لابن أبي الريبع] هُوَ زَبِيدٌ قَائِمٌ [745]  
*[The state of affairs] is: Zayd is standing.*
- (62) البسيط لابن أبي الريبع] هيَ هَنْدٌ قَائِمَةٌ [745]  
*[The state of affairs] is: Hind is standing.*

As mentioned, the gender of the state-of-affairs pronoun generally matches the gender of the following subject (as above). Sometimes, however, it is found to mismatch. For example:

- (63) البسيط لابن أبي الريبع] هيَ زَبِيدٌ قَائِمٌ [745]  
*[The state of affairs] is: Zayd is standing.*
- (64) البسيط لابن أبي الريبع] هُوَ هَنْدٌ قَائِمَةٌ [745-756]  
*[The state of affairs] is: Hind is standing.*

### The state-of-affairs pronoun is always a singular pronoun

The state-of-affairs pronoun is always a singular pronoun, regardless of whether the subject of the following subject is singular, dual, or plural.<sup>11</sup>

<sup>11</sup> معاني النحو 1/59

(65) هُوَ الْزَّيْدَانِ قَائِمَانِ [The state of affairs] is: the two Zayds are standing.

(66) هُنَّ الْهِنْدَاتِ قَائِمَاتِ [The state of affairs] is: the Hinds are standing.

**The state-of-affairs pronoun is always a pronoun for the absentee person**

Even if the subject of the inner sentence is a pronoun for the speaker or addressee persons, the state-of-affairs pronoun is always a pronoun for the absentee person. For example:

(67) هُوَ أَنَا زَيْدٌ [معاني النحو] 1/59  
[The fact] is: I am Zayd.

The sentence أَنَا أَنَا زَيْدٌ is possible, but in this case the pronoun أَنَا is not a state-of-affairs pronoun. Rather it is repeated for emphasis.<sup>12</sup>

**The state-of-affairs pronouns هُوَ and هُنَّ only introduce nounal sentences**

The state-of-affairs pronouns هُوَ and هُنَّ only introduce nounal sentences.<sup>13</sup> This can be seen in the examples above.

We will see, in sections (kaana) and (inna), that the state-of-affairs pronoun can also be used with كَانَ and إِنْ (and its sisters). In these cases, the state-of-affairs pronoun may introduce verbal sentences. For example:

(68) شرح الرضي على الكافية 2/467 cited by سورة الحج 22:46  
For indeed, it is not eyes that are blinded

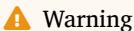
<sup>12</sup> معاني النحو 1/59

<sup>13</sup> شرح الرضي على الكافية 2/467

Work in progress

## Chapter 25.

### The doer participle as a verb-like governor



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### 25.1. Introduction

The verb is the basic, and strongest, governor of a doer or doee. Deverbal nouns, because they are derived from the verb, can also govern in a verb-like manner. In this chapter we will discuss the rules of how such nouns may act as verb-like governors.

#### 25.2. The doer participle as a verb-like governor

The doer participle is the closest of the deverbal nouns to the verb, and thus the strongest of the deverbal nouns in its capacity to act as a verb-like governor.

Consider the following sentence:

- (69) زَيْدٌ بِقُوَّةٍ  
Zayd – he stands

As we know from chapter (ref), this is a compound sentence. زَيْدٌ is the subject of an outer sentence. The info of the outer sentence is the inner sentence بِقُوَّةٍ.

Instead of using the stateful verb بِقُوَّةٍ, we can use its doer participle مُؤْمِنٌ, thus:

- (70) زَيْدٌ قَائِمٌ  
Zayd is standing

As you can see, we have translated the stateful verb يَقْوُمُ as *stands* and the doer participle قَائِمٌ as *standing*. We will discuss the difference in meaning between the stateful verb and the doer participle in more detail in chapter (ref), if Allāh wills. For now, we will focus on the grammar of the two sentences.

There is one notable similarity between the grammar of examples (69) and (70), and one notable difference:

### The similarity

The stateful verb مُبْتَدَأ, and the doer participle قَائِمٌ both govern a latent doer pronoun, implicated as [هُوَ].

### The difference

The stateful verb مُبْتَدَأ and its latent doer pronoun [هُوَ] are complementary structural elements that constitute a complete sentence. The latent doer pronoun [هُوَ] is the structure-starter and the stateful verb مُبْتَدَأ is the structure-completer. The sentence formed by the stateful verb يَقْوُمُ and its latent doer pronoun [هُوَ] is in place of a u-state noun as the info of the subject (بِنْجَنْ) of the outer sentence.

On the other hand, and the doer participle قَائِمٌ and its latent doer pronoun [هُوَ] are *not* complementary structural elements. Rather, قَائِمٌ (as the structure-completer) and بِنْجَنْ (as the structure-starter) are complementary structural elements. This is a simple sentence, not a compound sentence. The latent doer pronoun [هُوَ] is not the structural element of any sentence. But, despite being dispensable from the perspective of sentence completion, the latent doer pronoun is an essential governee of the doer participle.

Let's take a look at another example:

(71) رَأَيْتُ رَجُلًا قَائِمًا  
I saw a standing man.

The structural elements of this sentence are رَأَيْتُ: the verb رَأَيْتُ and its doer pronoun تُ. The entire phrase رَجُلًا قَائِمًا has only dispensable elements. قَائِمًا is a attribute of رَجُلًا, governed by the verb رَأَيْتُ. The doer participle قَائِمًا has a latent doer pronoun [هُوَ] that refers back to رَجُلًا. But because قَائِمًا is a (dispensable) element of an existing sentence (whose structural elements are رَأَيْتُ), therefore it cannot be the structural structure-completer of a new sentence with its latent doer pronoun [هُوَ].

So, as you can see, whenever the doer participle has a latent doer pronoun, that doer pronoun is not the structure-starter of any sentence. This is because the doer participle, as a single element, is already a member of an existing sentence.

In contrast, a verb always forms a sentence (as the structure-completer) with its doer (as the structure-starter). If we replace the doer participle **فَيَّمَا** with the verb **يَقُولُ** thus:

(72) **رَأَيْتُ رَجُلًا يَقُولُ**

then **يَقُولُ** is a complete sentence with the verb and its latent doer pronoun as structural elements. This complete sentence is the attribute of **رَجُلًا**.

### 25.3. The doer participle as the governor of a latent doer pronoun

Let us look into the latent doer pronoun of the doer participle in more detail. It makes sense for a verb to have a doer but how can a noun have a doer? The reason is that the doer participle, because of its closeness to the verb, can act like one. When acting with verbal force, it can govern a doer. It can also, as we will see soon, if Allāh wills, govern a direct doee.

The doer of the doer participle is, by default, a latent pronoun. And it refers back to a referent that occurs before it. In example (70) **زَيْدٌ قَائِمٌ** the doer of the doer participle **قَائِمٌ** is the latent pronoun **[هُوَ]**. And the referent of this doer pronoun is the subject **زَيْدٌ**.

#### DIAGRAM

Let's see another example:

(73) **صَاحَ الرَّجُلُ الْقَائِمُ**  
*The standing man shouted.*

then **الْقَائِمُ** governs a latent doer pronoun **[هُوَ]**, that refers back to **الرَّجُلُ**.

The fact that the doer participle has a latent doer pronoun is, in fact, the reason why a doer participle in the info will match the subject in gender.<sup>1</sup>

For example, if we say:

(74) **هَنْدٌ قَائِمَةٌ**  
*Hind is standing.*

then the feminine marker **ة** is added to the doer participle **قَائِمَةٌ** only because it has to match the feminine gender of the latent doer pronoun **[هِيَ]** that occurs with, and is governed by, the doer participle. (The latent doer pronoun **[هِيَ]** refers back to **هَنْدٌ**.)

When the referent of the latent doer pronoun changes for number or gender, then the latent doer pronoun will change to match it. For example:

<sup>1</sup>Non-agreement of Mubtada and Khabar

(75) حاشية الصبان على شرح الأشموني لألفية ابن مالك [الزَّيْدَانُ قَائِمٌ] 1/291  
*The two Zayds are standing.*

(76) حاشية الصبان على شرح الأشموني لألفية ابن مالك [الزَّيْدُونُ قَائِمُونَ] 1/291  
*The Zayds are standing.*

In example (75) above, the latent doer pronoun of **قَائِمٌ** is implicated as **هُمَا**.

And in example (76) the latent doer pronoun of **قَائِمُونَ** is implicated as **هُمْ**.

As a point of technicality, the alif in the dual suffix of **قَائِمٌ** and the **و** in the plural suffix of **قَائِمُونَ**, are not themselves the doer pronouns.<sup>2</sup> Rather, the doer pronouns for the doer participles above are latent.

This is different than for verbs. In the verbs **يَقْوِيُونَ** and **يَقْوِيَانِ**, the alif in **انِ** and the **وَنَ** in **وَنِ** are, themselves, considered the doer pronouns. And these pronouns are *overt*, not latent.

## 25.4. The doer participle as the governor of a direct doee

We have seen that the doer participle, when acting with verbal force, governs a doer. In a similar manner, the doer participle for transitive verbs can, optionally, govern a direct doee. In order to introduce this behavior, we use again, as our starting point, the u-state stateful verb. Consider the following example:

(77) زَيْدٌ يَصْرِيبُ عَمْرًا  
*Zayd beats Amr*

Example (77) above is parsed as follows:

- زَيْدٌ is a subject.
- يَصْرِيبُ is a stateful verb in the u-state. It governs a latent pronoun (implicated as **هُوَ**) in the u-state as its doer. The latent doer pronoun **هُوَ** refers back to its referent: the subject زَيْدٌ.
- عَمْرًا is a direct doee, governed in the a-state by the verb يَصْرِيبُ.
- يَصْرِيبُ عَمْرًا is an inner sentence which is in place of a u-state noun as the info of the subject زَيْدٌ.

Instead of using the verb يَصْرِيبُ in example (77) above we may instead use its doer participle **صَارِبٌ**, thus:

(78) زَيْدٌ صَارِبٌ عَمْرًا  
*Zayd is beating Amr*

Example (78) is parsed as follows:

- زَيْدٌ is a subject.

<sup>2</sup>haazimi 30/5 <https://shamela.ws/book/36130/531>

- **ضاربٌ** is the info of the subject زَيْدٌ. It governs a latent pronoun (implicated as هُوَ) in the u-state as its doer. The latent doer pronoun وُهُ refers back to the subject زَيْدٌ.
- **عَمِّراً** is a direct doee, governed in the a-state by the doer participle ضَارِبٌ.

As you can see, the doer participle ضَارِبٌ can govern a direct doee just like the verb يَضْرِبُ.

However, while a transitive verb can govern a direct doee unconditionally, a doer participle can only govern a direct doee if certain conditions are satisfied. We will discuss these conditions in section (ref) below.

By the way, we again highlight the difference in the doer of the verb vs the doer of the doer participle: The verb يَضْرِبُ and its doer are complementary structural pairs that constitute a complete sentence. Whereas, the doer participle ضَارِبٌ does not form a new sentence with its doer.

#### 25.4.1. A doer participle defined by الْ as the governor of a direct doee

Example (78) shows the government of a direct doee by an doer participle that is not defined by الْ. In a similar manner, an doer participle that is defined by الْ, can also govern a direct doee. For example:

(79) 4/84 شَرَح ابن بَعْثَنَ عَلَى المُفَصَّلِ] هَذَا الضَّارِبُ زَيْدًا [This [person] is the beater of Zayd.]

By the way, you may be wondering what is the difference between the sentence in example (79) above, and if we had used an annexation thus:

(79) هَذَا ضَارِبٌ زَيْدٌ This [person] is the beater of Zayd.

This is touched upon in section (ma3aani\_ism\_faa3il).

#### 25.4.2. Word order of the direct doee and its governing doer participle

As with verbs, the direct doee usually follows its governing doer participle (as in the examples above). But when an doer participle is not prefixed by الْ, then its direct doee is allowed to precede it. So we can say:

(80) 1/259 شَرَح كتاب سِيِّدِيِّهِ لِلسِّيرَافِيِّ] هَذَا زَيْدًا ضَارِبٌ [This [person] is beating Zayd.]

While the direct doee is permitted to precede its governing doer participle (as above), it is very common, in such a case, for a strengthening لـ to be used with an indirect doee instead, thus:

(81) هذا لزير ضارب

*This [person], to Zayd, is beating.*

(82) لِلْحُسْنَى مُكْرِمٌ

*to the guest, is honoring  
(i.e. honoring the guest)*

The strengthening ل is discussed in more detail in section (later chapter).<sup>3</sup>

Also, the freedom for the governee of a doer participle to precede it is only given to the doer participle not prefixed by لـ. When an doer participle is prefixed by الـ, then its direct doee is not allowed to precede it.<sup>4</sup> So we cannot say:

(83) هذا زيدا الضارب ✗

We would have to say instead

(84) الضارب زيدا ✓

TODO: Fronting the direct doee is not permitted for participle-like adjective. See link in example above. Add to section on participle-like adjective

#### 25.4.3. A dual or plural doer participle as the governor of a direct doee

A dual or plural doer participle may govern a direct doee just like the singular. So we can say:

(85) ٤ شرح ابن يعيش على المفصل [هذان ضاربان زيدا]

*These two [persons] are beating Zayd.*

(86) ٤ شرح ابن يعيش على المفصل [هم ضاربون زيدا]

*These [persons] are beating Zayd.*

(87) ١ شرح كتاب سيبويه للسيرافي [الهنديات ضاربات عمرا]

*The Hinds are beating Eamr.*

Doer participles defined by الـ are again also permitted:

(88) ٢ شرح كتاب سيبويه للسيرافي [هذان الضاربان زيدا]

*These two are the beaters of Zayd.*

(89) ٢ شرح كتاب سيبويه للسيرافي [هؤلاء الضاربون الرجل]

*These are the beaters of the man.*

شرح كتاب سيبويه للسيرافي cited by ٤ سورة النساء ١:١٦٢ [وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتَوْنَ الزَّكَوْنَ]  
[٢/٤٠]

*And the establishers of prayer [especially] and the givers of zakāh*

<sup>3</sup>See also Wright 2/69CD, Fischer §203 Note 2 p. 113 (who consider this strengthening ل obligatory), and 2 النحو الوافي 2/475–476 (who doesn't consider it obligatory).

<sup>4</sup> ٣/٢٦٣ النحو الوافي

For plurals, the sound plurals are more worthy of being used as verb-like governors<sup>5</sup> as in the examples above. However, broken plurals are permitted as well. So we can say:

(91) [شرح ابن يعيش على المفصل] الزيدون ضرباً عمرًا  
The Zayds are beating Eamr.

(92) [شرح ابن يعيش على المفصل] الهنّادُ ضواربَ عمرًا  
The Hinds are beating Eamr.

Flexible word order is again permitted for the dual and the plural as it was for the singular:

(93) [شرح كتاب سيبويه للسيرافي] الزيدان عمرًا ضاربان  
The two Zayds are beating Eamr.

(94) [شرح ابن يعيش على المفصل] الزيدون عمرًا ضرباً  
The Zayds are beating Eamr.

(95) [شرح كتاب سيبويه للسيرافي] الهنّادات عمرًا ضاربات  
The Hinds are beating Eamr.

(96) [شرح ابن يعيش على المفصل] الهنّادُ عمرًا ضواربُ  
The Hinds are beating Eamr.

## 25.5. Conditions for the doer participle to govern a direct doee

As we mentioned above, there are conditions that must be satisfied in order for an doer participle to be able to govern a direct doee in this manner. The conditions are different for when the doer participle is defined by الْ, and when it is not defined by الْ. We will discuss each of these cases separately below:

### 25.5.1. When the doer participle is not defined by الْ

When the doer participle is not defined by الْ, then two conditions must be satisfied:

1. The verbal aspect of the doer participle must be imperfect. That is, it must indicate an ongoing (whether present or past) or future action. Examples:

- present ongoing:

(97) [شرح ابن عقيل على الألفية] هذا ضارب زيدا الآن  
This [person] is beating Zayd now.

- past ongoing:

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<sup>5</sup> [شرح ابن يعيش على المفصل]

(98) 3 شرح ابن عقيل على الألفية [كان زيد ضاربا عمرًا]  
*Zayd was beating Ēamr.*

(99) شرح ابن عقيل على الألفية [وَكُلْبُهُمْ بَاسِطٌ ذِرَاعِيهِ بَالْوَصِيدِ] 3/106 cited by سورة الكهف 18:18  
*while their dog stretched his forelegs at the entrance*

- future:

(100) 3 شرح ابن عقيل على الألفية [هذا ضارب زيدا غدا]  
*This [person] will beat Zayd tomorrow.*

If the verbal aspect indicated by the doer participle is perfect, then the doer participle may not govern a direct doee. So, for example, we cannot say:

(101) 3 شرح ابن عقيل على الألفية [هذا ضارب زيدا أمس]  
*This [person] beat Zayd yesterday.*

If we desire to use the doer participle, then it will not have verbal force. And زيد will have to be a base noun in a annexation. Furthermore, this annexation will be *real* (see chapter (ref)).

(102) 3 شرح ابن عقيل على الألفية [هذا ضارب زيد أمس]  
*This [person] was the beater of Zayd yesterday.*

An exception is made for transitive verbs that take more than one direct doee, like طلب, أعطى, جعل, etc. When the doer participle of such a verb is annexed to what would have been the first direct doee, then second direct doee is permitted to be in the a-state, even if the aspect is perfect.<sup>6</sup> For example:

(103) 3 شرح التسهيل لابن مالك [هذا معطي زيد أمس درهما]  
*This [person] was the giver of Zayd, yesterday, a dirham.*

Even the first direct doee may remain in the a-state, if separated from the doer participle. For example:

(104) 3 شرح التسهيل لابن مالك [هذا ظان أمس زيدا فاضلا]  
*This [person] was the believer, yesterday, of Zayd as an eminent person.*

2. The second condition that should be satisfied is that the doer participle must have *governing support*. This governing support can be provided by the following means:

- The doer participle occurs after a question word. Example:

(105) 3 شرح ابن عقيل على الألفية [أصارب زيد عمرًا]  
*Is Zayd beating Ēamr?*

<sup>6</sup>See also سورة فاطر for الدر المصنون للسمين الحلبي and سورة فاطر for البحر المحيط لأبي حيان 35:1

(106) [هَلْ مُكْرِمْ أَنْتَ زَيْدًا] [Wright 2/65D]  
*Will you be treating Zayd with respect?*

- The doer participle occurs after a vocative particle: Example:

(107) [شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ] يَا طَالِعًا جَبَلا (3/107)  
*O scaler [of] a mountain!*

- The doer participle occurs in a negation: Example:

(108) [شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ] مَا ضَارَبَ زَيْدَ عَمْرًا (3/107)  
*Zayd is not beating Eamr.*

(109) [سُورَةُ الْبَقْرَةِ 2:145] مَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ cited by Wright 2/65D]  
*Nor will you be a follower of their qiblah*

(110) [مَا مُجِيرٌ أَحَدٌ عَدُوًّا أَحِبَّاءً] [Wright 2/65D]  
*No one gives protection to the enemy of his loved ones*

- The doer participle occurs as a attribute. Example:

(111) [شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ] مَرَرْتُ بِرَجُلٍ ضَارِبٍ زَيْدًا (3/107)  
*I passed by a man beating Zayd.*

(112) [Wright 2/65C] مَرَرْتُ بِعَارِسٍ طَالِبٍ ثَارَ أَبِيهِ  
*I passed by a horseman (who was) seeking vengeance for (the murderer of) his father*

An implied attribute is also considered permissible. Example:

(113) [شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ; كُمْ مَالِئٌ عَيْنِيَهُ مِنْ شَيْءٍ غَيْرِهِ] (3/108)  
*How many a one fills his eyes with a thing of [someone] other than him*  
 (i.e. كُمْ سَخْصٌ مَالِئٌ How many a person fills...)

(114) [شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ] كَنَاطِحٌ ضَخْرَةً يَوْمًا لِيُوْهِنَّها [Wright 2/65C]  
*Like the gorier of a rock, one day, to try to weaken it*  
 (i.e. كَوَاعِلٌ نَاطِحٌ like a goring mountain goat...)

- The doer participle occurs as a *ḥāl*. Example:

(115) [شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ] جاءَ زَيْدٌ راكِبًا فَرِسًا (3/107)  
*Zayd came riding a horse.*

- The doer participle occurs as a info. Example:

(116) [شَرِح ابن عَقِيل عَلَى الْأَلْفَيَةِ] زَيْدٌ ضَارِبٌ عَمْرًا (3/107)  
*Zayd is beating Eamr.*

We will learn in later chapters, if Allāh wills, different forms of infos. The following examples show these different forms, with references to the later chapters.

(117) 3 شرح ابن عقيل على الألفية [كان زيد ضاربا عمرًا]

*Zayd was beating Eamr.*

(See chapter (kaana).)

(118) 3 شرح ابن عقيل على الألفية [إن زيدا ضارب عمرًا]

*Indeed Zayd is beating Eamr.*

(See chapter (inna).)

(119) 3 شرح ابن عقيل على الألفية [ظننت زيدا ضاربا عمرًا]

*I thought Zayd [was] beating Eamr.*

(See chapter (zanna).)

(120) 3 شرح ابن عقيل على الألفية [أعلمت زيدا عمرًا ضاربا بكارا]

*I let Zayd know Eamr is beating Bakr.*

(See chapter (zanna).)

### 25.5.2. When the doer participle is defined by الْ

When the doer participle is defined by الْ, then it is permitted to govern a direct doee for a perfect or imperfect aspect. Furthermore, no governing support is required for it to be a governor,<sup>7</sup> (as was required for the doer participle without الْ in section (ref) above).

So we can say:

(121) 2 شرح شذور الذهب للجوغرى [ جاء الضارب زيداً أمس أو الآن أو غداً ]

*The beater of Zayd came yesterday/today/tomorrow*

## 25.6. The doer participle as the governor of an overt doer pronoun

The latent doer pronoun becomes overt in some circumstances. In this section, we will discuss one such circumstance. Consider the sentence:

(122) 1 النحو الواقي [ الفارس الحصان مُتَبِّعٌ ]

This grammar is parsed as follows:

- الْفَارِسُ is the subject of the outer sentence.
- الْحِصَانُ is a second subject. It is the subject of the inner sentence.
- مُتَبِّعٌ is the info of the inner sentence. It is also a annexe noun.
- The pronoun ئُ is a base noun.
- The inner sentence الْحِصَانُ مُتَبِّعٌ is the info of the subject (الْفَارِسُ) of outer sentence.

<sup>7</sup> 3 النحو الواقي

The info of the inner sentence مُتَبِّع one who makes tired has a latent doer pronoun, implicated as [هُوَ]. It is possible for this latent doer pronoun to refer to either الحصانُ or الفارسُ. Let's discuss both these meanings:

- If the latent doer pronoun [هُوَ] in مُتَبِّع refers to الحصانُ then the meaning is that *the horse makes the horseman tired*. In this case, the pronoun هُ in الفارسُ مُتَبِّع refers to الحصانُ.
- And if the latent doer pronoun [هُوَ] in مُتَبِّع refers to الفارسُ then the meaning is that *the horseman makes the horse tired*. In this case, the pronoun هُ in الحصانُ مُتَبِّع refers to الفارسُ.

Both meanings are possible.

If only the second meaning is desired, then the latent doer pronoun [هُوَ] can be made overt and added after the doer participle مُتَبِّع, thus:

(123) ١/النحو الوافي، الفارس الحصان مُتَبِّعه هُوَ  
*The horseman – the horse – [he] makes him tired.  
 (i.e. The horseman makes the horse tired.)*

Now only the second meaning is possible. If the first meaning is desired, the doer pronoun مُتَبِّع must stay latent and the ambiguity will remain.

(الفارس الحصان مُتَبِّعه) only because both subjects (الحصانُ and الفارسُ) are singular masculine nouns. If the two subjects are distinguishable in number or gender then there will be no ambiguity. However, even in this case, according to some grammarians, if the info is to refer to the subject of the outer sentence, then the doer pronoun of the doer participle in the info should be made overt. For example:

(124) ١/شرح ابن عقيل على الألفية، زَيْدٌ هَنْدٌ ضَارِبُهَا هُوَ  
*Zayd – Hind – [he] is beating her.  
 (i.e. Zayd is beating Hind.)*

But according to other grammarians, because ضارب can refer only to Zayd and not to Hind, the doer participle's doer pronoun can remain latent,<sup>8</sup> thus:

(125) زَيْدٌ هَنْدٌ ضَارِبُهَا  
*Zayd – Hind – [he] is beating her.  
 (i.e. Zayd is beating Hind.)*

<sup>8</sup> ١/شرح ابن عقيل على الألفية

### 25.7. The sababi info

Consider again example (77) زَيْدٌ يَصْبِرُ عَمْرًا. From this original sentence, we replaced the verb يَصْبِرُ with its doer participle and came up with (78) زَيْدٌ صَارِبٌ عَمْرًا.

Now consider the following example:

(126) زَيْدٌ يَصْبِرُ أَبُوهُ عَمْرًا  
Zayd – his father beats Eamr

In example (126) above the doer of يَصْبِرُ is not Zayd but Zayd's father. If we use this sentence as our starting point, we can again replace the verb يَصْبِرُ with its doer participle صَارِبٌ and say:

(127) زَيْدٌ صَارِبٌ أَبُوهُ عَمْرًا  
Zayd – his father is beating Eamr

أَبُوهُ is the (overt) doer of the doer participle صَارِبٌ. And عَمْرًا is its direct doee. So just like a verb can have an overt noun as its doer instead of a latent pronoun, so too can the doer participle have an overt noun as its doer instead of a latent pronoun.

Again, there is one important difference between using the verb يَصْبِرُ vs using its doer participle صَارِبٌ. And that is that يَصْبِرُ أَبُوهُ عَمْرًا in example (126) is a complete sentence. This inner sentence is the info of the outer sentence. Therefore, example (126) is a compound sentence.

However, صَارِبٌ أَبُوهُ عَمْرًا in example (127) is not a complete sentence. Itself, as a single word, is the info of the subject زَيْدٌ.<sup>9</sup> So example (127) زَيْدٌ صَارِبٌ أَبُوهُ عَمْرًا is not a compound sentence.

The info صَارِبٌ in example (127) is called a sababi info.<sup>10</sup> A deverbal noun is termed *sababi* when it governs a doer which is annexed to a pronoun that refers back to the original referent of the deverbal noun.<sup>11</sup> In our example, the deverbal noun صَارِبٌ governs a doer أَبٌ which is annexed to a pronoun هُوَ that refers back to the original referent of the deverbal noun, the subject زَيْدٌ.

#### 25.7.1. Varying the number or gender of the overt doer of the sababi info

Here is another example of a sentence with a sababi info:

<sup>9</sup> مختصر المعاني للقفاراني 86

<sup>10</sup> الأشياء والظواهر للسيوطى؛ الخبر السببى لوجهية السبط 4/287

<sup>11</sup> الضمير المستتر لسعود بن عبد الله الصاعدى 4/404 (also cited by شرح ألفية ابن مالك للشاطبى)

- (128) گَانَ زَيْدٌ مُنْطَلِقًا أَبُوهُهُ [Peled, Sentence types 208]  
*Zayd – his father was setting out.*

In example (128) above, مُنْطَلِقًا is the sababi info of the overt doer of the verb, گَانَ. The overt doer of the verb is the singular masculine noun أَبُوهُهُ *his father*.

Let's see what happens when we vary the number or gender of this overt doer of the sababi info.

- (129) گَانَ الْزَيْدَانَ مُنْطَلِقًا أَبُواهُمَا [Peled, Sentence types 208]  
*The two Zayds – their fathers were setting out.*

In example (129) above, the sababi info مُنْطَلِقًا remains in the singular, even though its doer is the dual أَبُواهُمَا *their fathers*.

This is analogous to a verb, which remains in the singular for dual and plural doers. For example, گَانَ الْزَيْدَانَ يَنْطَلِقُ *Abyahmā*, etc.

If the gender of the doer participle's doer is feminine, then the doer participle remains in the singular but it is feminized. For example:

- (130) زَيْدٌ مُنْطَلِقَةُ أُمّهُ  
*Zayd – his mother is setting out.*

- (131) كَانَتْ هِنْدُ مُنْطَلِقَةً خَالَاتَهَا  
*Hind – her two maternal aunts were setting out.*

This again is analogous to the feminizing a verb that has a feminine doer.

If the doer of the doer participle is a plural, then we have an choice:

If the doer participle has a sound plural, then, again, it is not used and the doer participle remains in the singular. For example:

- (132) گَانَ الْزَيْدُونَ مُنْطَلِقًا آبُوهُمْ  
*The Zayds – their fathers were setting out.*

- (133) زَيْدٌ مُنْطَلِقَةُ خَالَاتَهُ  
*Zayd – his maternal aunts are setting out.*

But if the doer participle has a broken plural, then it is allowed to be used, and is indeed preferred,<sup>12</sup> when the doer is a plural.

For example:

- (134) گَانَ الْزَيْدُونَ قِيَامًا آبُوهُمْ  
*The Zayds – their fathers were standing*

Here are some examples of sababi infos from the Qur'ān:

<sup>12</sup> 693–694 cited by Peled, Sentence types 208 (footnote)

(135) فَإِنَّهُ أَعْلَمُ بِقَلْبِهِ [سورة البقرة 2:283]  
*his heart is indeed sinful*

(Other analyses besides a sababi info are also possible.<sup>13</sup> One such differing analysis is discussed in section (ref) below.)

(136) وَظَوَّا أَنْهُمْ مَانِعُوهُمْ حُصُونَهُمْ مِنَ اللَّهِ [سورة الحشر 59:2]  
*and they thought that their fortresses would protect them from Allāh*  
 (Another analysis is also possible: حُصُونُهُمْ can be a subject, and مَا نَفَّتُهُمْ is its fronted info.<sup>14</sup>)

### 25.7.2. Word order of the doer and the direct doee in a sababi info

If the doer participle is transitive, then the normal word order is doer participle, doer, direct doee. For example:

(137) ٣/الهمج للسيوطى هَذَا ضَارِبُ أَبُوهُ زَيْدًا  
*This [person] – his father is beating Zayd.*

But the direct doee can be made to precede the doer thus:

(138) ٢/حاشية الصبان على شرح الأشموني لألفية ابن مالك هَذَا ضَارِبُ زَيْدًا أَبُوهُ  
*This [person] – his father is beating Zayd.*

## 25.8. The sababi attribute

In section (ref) above we have seen how a doer participle can govern a overt doer when it is a sababi info. In a similar manner, a doer participle can govern a overt doer when it is a sababi attribute.

Consider the following example:

(139) مَرَرْتُ بِرَجُلٍ مُنْطَلِقٍ أَبُوهُ  
*I passed by a man whose father is setting out*

The doer participle مُنْطَلِقٍ is a attribute of the attributee رَجُلٍ. Because it is a sababi attribute, it has a doer أَبُوهُ that is annexed to a pronoun ذُ which refers to the attributee رَجُلٍ.

We know that, in general, a attribute will match its attributee in four aspects:

- i. state
- ii. definiteness

<sup>13</sup> سورة البقرة 2:283 for الدر المصنون للسمين الحلي

<sup>14</sup> سورة الحشر 59:2 for الدر المصنون للسمين الحلي

- iii. gender
- iv. number (singular/dual/plural)

The sababi attribute will also match its preceding attributee in state and definiteness. (You can see the attribute مُنْطَلِقٌ matches its attributee رَجُلٌ in the i-state and in being indefinite.) But in matching gender and number the sababi attribute has different rules. Consistent with what we learned for the sababi info above, the sababi attribute will, in general, always be singular, and it will match its doer in gender. Here are some examples that show different combinations:

(140) مَرَرْتُ بِالرَّجُلِ الْمُنْطَلِقِ أَخْوَاهُ  
*I passed by the man whose father is setting out.*

(141) مَرَرْتُ بِرَجُلٍ مُنْطَلِقٍ أَخْوَاهُ  
*I passed by a man whose two brothers are setting out.*

(142) رَأَيْتُ رِجَالًا مُنْطَلِقًا آبَاؤهُمْ  
*I saw men whose fathers are setting out.*

(143) رَأَيْتُ رِجَلًا مُنْطَلِقَةً أُمَّهُ  
*I saw a man whose mother is setting out.*

(144) جَاءَنِي زَيْدٌ الْمُنْطَلِقَةُ أَخْوَاتُهُ  
*Zayd whose sisters are setting out came to me.*

(145) جَاءَتْنِي امْرَأَةٌ مُنْطَلِقٌ أَبُوهَا  
*A woman whose father is setting out came to me.*

(146) مَرَرْتُ بِالمرْأَةِ الْمُنْطَلِقَةِ أَخْوَاهَا  
*I passed by the woman whose two brothers are setting out.*

The above examples use the doer participle مُنْطَلِقٌ which only has sound plurals. Therefore it remains in the singular. If an doer participle has a broken plural, it is permitted (and in fact preferred) to use the broken plural for a plural doer.<sup>15</sup> Examples:

(147) شرح قطر الندى ويل الصدى [288] مَرَرْتُ بِرِجَالٍ قِيَامًا آبَاؤهُمْ  
*I passed by men whose fathers are standing.*

(148) شرح قطر الندى ويل الصدى [288] مَرَرْتُ بِرِجَلٍ قَعُودًا غَلَمانَهُ  
*I passed by a man whose slave-boys are sitting*  
 (Note that the attributee رَجُلٌ is singular in this case.)

Some more aspects of gender agreement of the sababi doer with its governing deverbal noun will be discussed in section (sifah\_mush sababi na3t), if Allāh wills.

<sup>15</sup> شرح قطر الندى ويل الصدى [288]; 3/453-454 النحو الوافي;

### 25.9. The doer participle as the governor of a non-sababi overt doer

When the doer of the doer participle is overt then it will often be a sababi doer, as we have seen in sections (sababi-xabar) and (sababi-naṣṣ) above. However, it is also possible for the doer participle to govern a non-sababi overt doer. For example:

(149) 1075] مرت بـرجل متـكلـم مـحمد فـي دـارـه [ابن أـبي الرـبيع]  
house. his in speaking was Muhammـad [whom] man a by passed I

In the example above محمد is the doer of the doer participle. But because it is not annexed to a pronoun which refers back to رجل, therefore it is not a sababi doer.

### 25.10. Conditions for the doer participle to govern a doer

In section (ref) above, we discussed the conditions for the doer participle to govern a direct doee. Correspondingly, there exist conditions for the doer participle to govern a doer.

The doer participle can have either an overt doer (either as a noun or as a pronoun), or a latent doer pronoun. We will treat each of these separately below:

#### 25.10.1. Conditions for the doer participle to govern an overt doer

The grammarians differed with regard to the conditions under which the doer participle is allowed to govern an overt doer. According to some, the same conditions are applicable as for governing a direct doee, namely that when an doer participle is not defined by الـ, then it can only govern an overt doer when

- i. It has an imperfect aspect.
- ii. It has governing support

So it is not allowed to govern an overt doer for a perfect aspect. The following example would then be disallowed:

(150) 134] لـسـعـود بـن عـبـد الله الصـادـعـي [زـيـد قـائـم أـوـه أـمـسـن X  
Zayd – his father stood yesterday.

Other grammarians, however, allowed such a sentence.<sup>16</sup>

when an doer participle is defined by أَلْ, then it can only govern an overt doer unconditionally. So it can govern with perfective aspect and without governing support. Examples:

(151) [شرح أُلفية ابن مالك للشاطبي] جاءني القائم أبوه <sup>1/449</sup>  
*The one whose father is standing came.*

(152) [التذليل والتكميل لأبي حيان] القائم أبوه ضاحك <sup>3/257</sup>  
*The one whose father is standing is laughing.*

(153) [شرح ابن الناظم على أُلفية ابن مالك] جاء الضارب أبوه زيداً أمس <sup>59</sup>  
*The one whose father beat Zayd yesterday came.*

### 25.10.2. Conditions for the doer participle to govern a latent doer pronoun

As a default, the doer participle requires a latent doer pronoun. So it governs a latent doer pronoun unconditionally, except when it is prevented from doing so because of one of the following situations:

#### The doer participle is already governing an overt doer noun

If the doer participle is already governing an overt doer, then it will not also have a latent doer pronoun. This is because one doer participle cannot have two doers.<sup>17</sup> Example:

(154) [الضمير المستتر لسعود بن عبد الله الصاعدي] زَيْدٌ قَائِمٌ أَبُوه <sup>139</sup>  
*Zayd – his father is standing*

Beware though, that sometimes it may appear that an doer participle is governing an overt doer, but actually another interpretation may also be possible. Consider the following ayah that we discussed in section (ref) above:

(135) سورة البقرة 2:283  
<sup>فَإِنَّهُ</sup> <sup>أَمْ</sup> قَلْبُهُ، <sup>وَ</sup> سَوْدَوْنَ  
*his heart is indeed sinful*

We had discussed this as a case of a sababi info. But another analysis is also possible: The doer participle أَتَمْ is governing a latent doer pronoun, and قَلْبُهُ is a substitute for the latent doer pronoun.<sup>18</sup>

<sup>16</sup> [الضمير المستتر لسعود بن عبد الله الصاعدي]

<sup>17</sup> [الضمير المستتر لسعود بن عبد الله الصاعدي]

<sup>18</sup> سورة البقرة 2:283 for الدُّر المقصون للسمين الحلي

### The doer participle is already governing an overt doer pronoun

We discussed in section (ref) above, a situation in which the originally latent doer pronoun of a doer participle becomes overt. Because the doer is now overt the doer participle will not govern an additional latent doer.<sup>19</sup>

(124) شرح ابن عقيل على الألفية [١/٢٠٧] زَيْدٌ هِنْدٌ صَارِبُهَا هُوَ

Zayd – Hind – [he] is beating her.

(i.e. Zayd is beating Hind.)

### 25.11. Superficial annexation

#### Superficial annexation used to eliminate tanwīn

Consider again the sentence:

(78) زَيْدٌ صَارِبٌ عَمْرًا

*zaydun dāribun 3amra*

Zayd is beating Amr

The doer participle صَارِبٌ has a tanwīn which is pronounced before pronouncing the direct doee عَمْرًا. In an effort to make the pronunciation easier, this tanwīn is often eliminated and replaced with an annexation. The direct doee is then made into a base noun in the i-state. The meaning remains the same. So the above sentence then becomes:

(155) زَيْدٌ صَارِبٌ عَمْرُو

*zaydun dāribu 3amru*

Zayd is beating Amr

This is called a superficial annexation, as opposed to a real annexation, which is what we have been studying so far. This is because it is only an annexation for the purposes of easing the pronunciation, not in meaning.

Regarding terminology, عَمْرُو syntactically becomes a base noun in the superficial annexation. But in meaning, it is still the direct doee of the doer participle صَارِبٌ. We will refer to it as the *semantic direct doee*.

By the way, the sentence زَيْدٌ صَارِبٌ عَمْرُو can also be a real annexation. In which case, the meaning will be: *Zayd is the beater of Eamr*. So if we come across such a sentence, how can we tell if it is a real annexation or a superficial annexation? The answer is, in this case, context should guide us. We will see below that the superficial annexation is not always identical in form to the real annexation. So in those cases, the form of the annexation will tell us whether it is a real annexation or a superficial annexation.

<sup>19</sup> الضمير المستتر لسعود بن عبد الله الصاعدي 144

Here are some more examples of a superficial annexation used to eliminate a tanwīn:

(156) ١ شرح التصريح على التوضيح [الأهنداث ضارباث عمرو] modified from [The Hinds are beating Eamr]

The Hinds are beating Eamr

(instead of ضارباث عمراً)

When the doer participle is a semi-flexible, it will not have a tanwīn. But the superficial annexation may still be used in such a case because a tanwīn would have been present if the word were fully-flexible.<sup>20</sup> For example:

(157) ١ شرح التصريح على التوضيح [الأهنداث ضوارب عمرو] modified from [The Hinds are beating Eamr]

The Hinds are beating Eamr

(instead of ضوارب عمراً)

### Superficial annexation used to eliminate the ن of a dual or plural suffix

The superficial annexation is used in situations when the governing doer participle has tanwīn (as above), and also in situations when it ends with a ن arising from a dual or sound plural. Examples:

(158) ١ شرح التصريح على التوضيح [الزَّيْدَانُ ضارباً عمراً] modified from [The [two] Zayds are beating Eamr]

The [two] Zayds are beating Eamr

(instead of ضاربان عمراً)

### Definiteness of the superficial annexation

Because this is a superficial and not a real annexation, the annexe noun is not made definite by a definite base noun. In the examples so far, the base nouns have been proper nouns (عمرٌ, زيدٌ) which are definite. But the doer participles (ضاربٌ, ضاربٍ, etc.) remain indefinite, because they did not originally have أَل when governing a direct doee. This example proves the above claim:

(159) ٤ شرح ابن يعيش على المفصل [هَذِيَا بَلَغَ الْكَعْبَةَ] cited by [5:95 سورة المائدۃ]

as an offering [to Allah] delivered to the Ka'bah

In example (159) above, the doer participle بَلَغُ is a annexe noun to the definite base noun الْكَعْبَةُ. But this is a superficial annexation. So بَلَغُ does not become definite. Therefore بَلَغُ can be a attribute to the indefinite هَذِيَا.

If the doer participle is to be made definite in a superficial annexation then a أَل is added to it. For example:

(160) ٢ شرح ابن يعيش على المفصل [هَذَانِ الضَّارِبَا زَيْدَ] cited by [2/132]

These two are the beaters of Zayd.

(هَذَانِ الضَّارِبَانِ زَيْدًا)

<sup>20</sup> ١ شرح التصريح على التوضيح

(161) شرح ابن عييش على المفصل [الصلوة] وَالْمُقِيمِيُّ الْمُصَلَّوَةُ (2/132)  
*and the establishers of prayer*

Adding أَلْ to the annexate noun is particular to a superficial annexation. As we know, it is not permitted in a real annexation. So when we see أَلْ with a annexate noun, then we will know that the annexation has to be a superficial one.

### When the doer participle does not have tanwīn or a suffixed ن

Consider the following case of a doer participle governing a direct doee:

(162) الصَّارِبُ زَيْدًا  
*the beater of Zayd*

There is no tanwīn of suffixed ن after the doer participle. Therefore, a superficial annexation is not permitted, and we cannot say:

(163) شرح ابن عييش على المفصل [الضارب] الصَّارِبُ زَيْدٌ ✗ (2/132)

The following are similarly not permitted:

(164) شرح ابن عقيل على الألفية [الضارب] رجل ✗ (3/47)  
*the beater of the man*

(165) [Wright 2/66B] الصَّارِبُ عَبْدَ زَيْدٍ ✗ (5)

(166) [Wright 2/66B] الصَّارِبُ عَبْدُه ✗ (5)

If, however, the direct doee is defined by أَلْ, or is itself a annexate noun to a base noun that is defined by أَلْ, then, as an exception, the superficial annexation is again permitted.<sup>21</sup> For example:

(167) [Wright 2/66A] الصَّارِبُ الْعَبْدِ  
*the beater of the slave*

(168) [Wright 2/66A] الصَّارِبُ رَأْسُ الْعَبْدِ  
*the beater of the head of the slave*

(169) شرح ابن عييش على المفصل [الضارب] الرَّجُل  
*the beater of the man*

(170) شرح ابن عقيل على الألفية [الضَّواربُ/الضَّرَّابُ/الضَّارِبُاتُ الرَّجُلُ]  
*the beaters of the man*

(171) شرح ابن عقيل على الألفية [الضَّواربُ/الضَّرَّابُ/الضَّارِبُاتُ غُلَامُ الرَّجُلُ]  
*the beaters of the slave-boy of the man*

<sup>21</sup> Wright 2/66A

Two or more direct doees connected by ٩ or ٩٩

When a doer participle governs two or more direct doees connected by  $\circ$  or  $\circ\circ$ , then, if the first is in a superficial annexation then the second may either be in the i-state or the a-state. For example

- [٤/٨١] شرح ابن بعيش على المفصل هذا ضارب زيد وعمرو وعمراً (١٧٢)  
This [person] is beating Zayd and Ȧamr

By the way, if the first direct donee is in the a-state, then it is not an annexation and the second direct donee would follow in the a-state.

- (173) هذا ضاربٌ زيداً وعمراً *This [person] is beating Zayd and Eamr*

## Superficial annexation with a overt doer

Consider an doer participle that has a overt doer and is governing a direct doee thus:

- [458] 2/ شرح كتاب سيبويه للسيرافي مررت ب الرجل ضارب أبوه زيدا (174)  
*I passed by a man whose father [was] beating Zayd.*

If we wish to use a superficial annexation, then the doer participle can only be annexed to its direct doee and not to its doer. So we can say:

- (175) 2 شرح كتاب سيبويه للسيրافي [مررت برجل ضارب زيد أبوه] *I passed by a man whose father [was] beating Zayd.*  
(Remember from section (ref) above that the word permissible.)

We cannot say:

- [359] 10 التذليل والتكميل لأبي حيان] مرت برجل ضارب أَيْهَ زِيداً × (176)

### 25.12. The doer participle with a pronoun as its direct doee

When the doer participle governs a direct doee that is a pronoun, there is considerable variation seen

One possibility is to separate the doer participle from its doee pronoun using the prefix **Ո**, thus:

- (177) [شرح الرضي على الكافية] ضارب إِيَّاكَ 2/434] *beating you*

- (178) [شرح الرضي على الكافية] الصَّارِبُ إِيَّاكَ (434) the beater of you

- (179) [الْمَهَارِبُونَ إِيَّاهُ] Wright 2/67A  
*the beaters of me*

The second possibility, and by far the more common usage, is to use a superficial annexation, thus:

- (180) 2 شرح الرضي على الكافية [صَارِبُك] 2/434  
*beating you*
- (181) 2 شرح الرضي على الكافية [الصَّارِبُك] 2/434  
*the beater of you*
- (182) 2 شرح ابن يعيش على المفصل [الضَّارِبُي] 2/135  
*the beater of me*
- (183) 2 شرح ابن يعيش على المفصل [الضَّارِبُاتِي] 2/135  
*the beaters<sub>f</sub> of me*

When the doer participle has an overt doer, then it will follow the attached pronoun, thus:

- (184) هَذَا صَارِبٌ أُبُوهُ (هذا صاربي أبوه)  
*This [person] – his father is beating me.*

For the dual and sound *īn* plural in a superficial annexation, the ن of the suffix is regularly deleted. So we will say:

- (185) 1 شرح كتاب سيبويه للسيرافي [هَذَانْ صَارِبَاكِ] 1/196  
*These two are beating you.*  
 (from ضاربان)
- (186) 1 شرح كتاب سيبويه للسيرافي [هُؤُلَاءْ ضَارِبُوكِ] 1/196  
*These [persons] are beating you.*  
 (from ضاربون)
- (187) 2 شرح ابن يعيش على المفصل [الضَّارِبَاكِ] 2/135  
*the two beaters of you*  
 (from الضاربان)
- (188) 2 شرح ابن يعيش على المفصل [الضَّارِبُوكِ] 2/135  
*the beaters of you*  
 (from الضاربون)
- (189) 2 شرح ابن يعيش على المفصل [صَارِبَايِ] 2/135  
*the two beaters of me*  
 (from الضاربان)
- (190) 2 شرح ابن يعيش على المفصل [الضَّارِبَيِ] 2/135  
*the two beaters of me*  
 (from الضاربين)
- (191) 2 شرح ابن يعيش على المفصل [الضَّارِبَيِ] 2/135  
*the beaters of me*  
 (from الضاربون and الضاربين)

Occasionally a ن is inserted between the doer participle annexe noun and the prounoun base noun. This would permit words like: الصارُونِي, صارُنِي etc. For example:

(192) فَهُلْ أَنْتُمْ صَادِقُونِي فِيهِ [<https://hadithunlocked.com/nasai-kubra:11291>]  
So will you tell me the truth about it?

It seems that this usage did not make its way to Standard Classical Arabic. But some grammarians permit this usage by poetic license, or as a rare usage.<sup>23</sup>

### 25.13. The doee participle as a verb-like governor

<https://shamela.ws/book/17116/3534>

### 25.14. The participle-like adjective as a verb-like governor

الأَشْبَاهُ وَالنِّظَائِرُ: ذَكْرٌ مَا افْتَرَقَ فِيهِ الصَّفَةُ الْمُشَبَّهَةُ وَاسْمُ الْفَاعِلِ

<https://shamela.ws/book/13301/1472>

<https://shamela.ws/book/13301/582#p1>

<https://shamela.ws/book/9985/799>

### 25.15. The doer of a deverbal noun that fulfils the role of the info

In our discussion of the doer of deverbal nouns, we have consistently stated that the doer of a deverbal noun is not a structural element. This is because the deverbal noun, which has a doer, is typically already part of an existing sentence. See example (127) زَيْدٌ صَارَبْ أُبُوهُ عَمْرًا above.

However, there is one special kind of sentence where that the doer of a deverbal noun is a structural element.

Before presenting this special *doer-that-fulfils-the-role-of-the-info* sentence, we will first give some background. Consider the sentence:

(193) زَيْدٌ قَائِمٌ  
Zayd is standing.

In example (193) above, زَيْدٌ is the subject and قَائِمٌ is its info.

We can rearrange the word order to front the info thus:

<sup>22</sup>also narrated as: صحيح البخاري in 3169

<sup>23</sup>See for more details 1/285 شرح كتاب سيبويه للسيرافي 2/44 شرح التحو الوافي 2/137; Wright 2/67AB

- (194) قَائِمٌ زَيْدٌ  
Standing, Zayd is.

This fronted info will be common in negative and question sentences. For example:

- (195) أَفَقَائِمُ زَيْدٌ [Wright 2/257B]  
Is Zayd standing?

- (196) مَا قَائِمَةُ هِنْدٌ [Wright 2/257B]  
Hind is not going

Now we come to the special doer-that-fulfils-the-role-of-the-info sentence:

In negative and question sentences like examples (195) and (195) above, the deverbal noun can be analyzed as a subject, and its following doer will fulfil the role of the info.

So, in examples (195) and (195) above, قَائِمٌ can be considered a subject زَيْدٌ and can be its doer that fulfils the role of the info. Now, you might be thinking: what is the reason for this strange doer-that-fulfils-the-role-of-the-info analysis?

Why can't we just consider قَائِمٌ a fronted info and زَيْدٌ the backed subject?

The answer is that we can indeed consider قَائِمٌ a fronted info and زَيْدٌ the backed subject as one option. But, as another option, the doer-that-fulfils-the-role-of-the-info analysis allows us to keep the deverbal noun in the singular for dual and plural subjects. So we can say:

- (197) أَقَائِمُ الْزَيْدَانِ (Are the two Zayds standing?)

- (198) مَا دَاهِيَةُ الْهِنْدَاتُ (The Hinds are not going)

Sentences (197) and (198) are legitimate, but are only permitted for negative and question sentences.<sup>24</sup> If it is not a negative or question sentence, then the doer-that-fulfils-the-role-of-the-info construction is not permitted. So the following are not correct as complete sentences:

- (199) قَائِمُ الْزَيْدَانِ ×  
The two Zayds are standing.

- (200) دَاهِيَةُ الْهِنْدَاتُ ×  
The Hinds are going

<sup>24</sup>Some grammarians did not require this condition based on the sentence خَبِيرُ تُو لَهُبْ. For details on the dispute, see 1/191 [أوضح المسالك لابن هشام](#) footnote 3.

This is because the deverbal noun قَائِمٌ cannot govern the overt doers الْزَّيْدَانُ without the governing support that is provided by being in a negative or question sentence.

So when it is not a negative or question sentence, then only the fronted info construction is permitted and the info will typically match the backed subject in number and gender. For example:

(201) قَائِمَانِ الرَّيْدَانِ

*Standing, the two Zayds are.*

(202) ذَاهِبَاتُ الْهِنْدَاثُ

*Going, the Hinds are.*

The fronted info construction is also permitted, as an option, even for negative and question sentences. For example:

(203) أَقْائِمَانِ الرَّيْدَانِ

*Are the two Zayds standing?*

(204) مَا ذَاهِبَاتُ الْهِنْدَاثُ

*The Hinds are not going*

When the deverbal noun and the doer are both singular, and it is a negative or question sentence, then a double analysis is possible<sup>25</sup>:

- i. the fronted info analysis
- ii. the doer-that-fulfils-the-role-of-the-info analysis

Such is the case in examples (195) and (196) above.

Here are some more examples of doer-that-fulfils-the-role-of-the-info sentences:

(204) هُلْ مُضْرُوبٌ بَنُوكِ (Wright 2/257C)

*Are your sons beaten?*

(بنو) is a deputy doer.)

(205) أَرَاغَبَ أَتَ عَنْ إِلَهِي يَتَابُّرْهِمُ [سورة مریم ۱۹:۴۶ cited by Wright 2/257D]

*Have you no desire for my gods, O Abraham?*

(A double analysis is reportedly possible, but the doer-that-fulfils-the-role-of-the-info analysis is preferred.<sup>26</sup>)

(206) خَلِيلَيِّ مَا وَافِ بِعَهْدِي أَنِّي

*My two friends, you are not keeping my promise.*

(207) أَمْنِحْتُ أَنْتُمْ وَعْدًا وَنَفِثْتُ بِهِ

*Are you fulfilling a promise that I put my trust on?*

<sup>25</sup> Wright 2/258A

<sup>26</sup> See سورة مریم ۱۹:۴۶ for the *البحر المحيط لأبي حیان*

**25.16. The maṣdar as a verb-like governor**

<https://shamela.ws/book/36130/1479#p1>

مسألة الفرق بين اسم الفاعل والمصدر في العمل - كتاب ما لم ينشر من الأمازيغية  
أين الشجري  
الدحر السنية

## Chapter 26.

### The government of the preposition



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### 26.1. The need for governing the preposition

In the Arabic grammatical model, prepositional phrases are dispensable elements. In order to bring a dispensable stateful element into a sentence, a suitable element of the original sentence must act as governor of the new dispensable element. For example, consider the sentence

(208) **جلَسَ زَيْدٌ**  
“Zayd sat.”

We would like to add the prepositional phrase **عَلَى الْأَرْضِ** “on the ground” to the sentence, thus:

(209) **جلَسَ زَيْدٌ عَلَى الْأَرْضِ**  
“Zayd sat on the ground.”

In order to do this, a suitable element in the original sentence (جلَسَ زَيْدٌ) must act as the governor for the preposition **عَلَى**. The verb **جلَسَ** is this suitable element.

Now, you may be thinking: we introduced the concept of government for determining the state of an element. But prepositions don't have state. So why should they need to be governed, and in what manner may they be governed?

This is a valid objection. “Governing” a preposition is definitively problematic.<sup>1</sup> However, we can work around this problem with the following reasoning:

The noun **الْأَرْضِ** is governed by the preposition **عَلَى** and not directly by the verb **جلَسَ**. This is because it is the preposition which *causes* the noun following it

<sup>1</sup>Owens, J., *The foundations of grammar* 177

to be in the i-state. In order to bring the dispensable (stateful) element in the sentence, we have to establish an unbroken chain of governor-governee dependencies that links back to a governing element in the original sentence. Saying that **عَلَى** is governed by **جَلَسَ** allows us to accomplish this. So **جَلَسَ** will govern **عَلَى**. And **عَلَى** will govern **الْأَرْضَ**.

#### ADD DIAGRAM

Another way to look at this is that a prepositional phrase may be parsed (virtually) as a direct doee.<sup>2</sup> Consider the example:

- (210) مَرَرْتُ بِزَيْدٍ  
“I passed by Zayd.”

In the above example, the prepositional phrase **بِزَيْدٍ** may be parsed (virtually) as in the a-state as a direct doee. So much so, that if we wish to add a second doee using a conjunction then it may be added in the a-state. For example:

- (211) مَرَرْتُ بِزَيْدٍ وَعَمْرًا<sup>3</sup>  
“I passed by Zayd and Eamr.”

Of course the more usual **مَرَرْتُ بِزَيْدٍ وَعَمْرُو** is also permitted.

So we can consider the verb as governing the entire prepositional phrase in the a-state. And within the prepositional phrase, the preposition governs its following noun in the i-state.

#### ADD DIAGRAM

## 26.2. Prepositions not needing a governor

What we have just said regarding a preposition requiring a governor is true of *essential* prepositions. An essential preposition is that which, by its addition, gives a distinctly new meaning to the sentence. They are also used to connect an indirect doee to its governing verb. The preposition **بِ** in (210) is an example of an essential preposition.

There also exist *non-essential* prepositions. These merely give emphasis to an existing meaning in the sentence. Non-essential prepositions do not need a governor. Here is an example of a non-essential preposition:

- [استيفاء حالات تعلق الجار والمجرور وأثره في المعنى لعلي هاني] ما جاء من رجل (212)  
“Not a man came.”

The preposition **مِنْ** only emphasizes the meaning of the sentence. If we drop it the basic meaning would remain the same:

<sup>2</sup>Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §3.1 124 citing ابن جني 439; الزجاجي، ابن جني، المبرد.

<sup>3</sup>Not all grammarians permit this. See استيفاء حالات تعلق الجار والمجرور وأثره في المعنى لعلي هاني footnote 34 for details.

(213) [استيفاء حالات تعلق الجار والمجرور والظرف وأنه في المعنى لعلي هاني] ما جاءَ رجُلٌ  
“Not a man came.”

By the way, مِنْ happens to be a non-essential preposition in the example above. But it may be an essential preposition in other sentences. For example:

(214) خَرَجَ زَيْدٌ مِنَ الْبَيْتِ  
“Zayd came out from the house.”

### 26.3. Valid governors of the preposition

The verb is the typical governor of the preposition. We have already given an example of a verb governing a preposition: (209). جَلَسَ زَيْدٌ عَلَى الْأَرْضِ. Besides the verb, nouns that have the effect of a verb may also govern the preposition. Such nouns include:

**The maṣdar**

Also included are deverbal nouns like:

**The doer participle**

**The doee participle**

**The participle-like adjective**

**The emphatic nouns**

**The comparative noun**

Grammarians differ regarding whether the noun of time and the noun of place are permitted to govern a preposition. Some grammarians allow them to govern prepositions.<sup>4</sup> Others disagree.<sup>5</sup> Here are examples (considering them permissible) as governors:

**The noun of time**

(215) [النحو الواقفي] انقضى مسعاك لتأييد الحق 2/440  
“Your [period of] effort for aiding the truth has ended.”

<sup>4</sup> حاشية الصبان على شرح الأشموني للألفية ابن مالك 2/440 citing ابن جني 2/209

### The noun of place

(216) [2/443 حاشية الصبان على شرح الأشموني لـألفية ابن مالك] رأيت مدخلك إلى الدار  
“I saw your [place of] entrance to the house.”

Also permitted as governors are underived nouns used with an adjectival meaning. For example:

### 26.4. One governor governing multiple prepositions

One governor can govern multiple different prepositions with no problems. For example:

But if the multiple governees are the same prepositon, then in general they may not be governed by the same governor.<sup>6</sup> So we can't say:

(217) [1/378 شرح التصريح وحاشية ياسين] مَرَرْتُ بِزَيْدٍ بِعَمْرُو ×  
“I passed by Zayd by Eamr”  
(although, separating the second preposition with a conjunction is of course allowed: مَرَرْتُ بِزَيْدٍ وَبِعَمْرُو)

But if the same preposition is used with different meanings then it is permissible to have them being governed by the same governor. For example:

(218) [1/378 شرح التصريح وحاشية ياسين] مَرَرْتُ بِزَيْدٍ بِالْبَادِيَةِ  
“I passed *by* Zayd *in* the desert.”

If the first preposition restricts the verb, and the second preposition is applied after the verb has been restricted, then too may the multiple same prepositions be used.<sup>7</sup> For example:

(219) [سورة البقرة 2:25] كُلُّمَا رُرْقُوا مِنْهَا مِنْ ثَمَرَةِ رَزْفًا  
(The first منْ restricts the governing verb to رُرْقُوا “the gardens”. And the second مِنْ is restricted to “from the fruit from the gardens.”)<sup>8</sup>

### 26.5. A meaningful connection between the preposition and its governor

In order for a preposition to be governed by a governor, there needs to be a meaningful connection between the governor and the governed prepositional phrase.<sup>9</sup>

Consider the following example:

<sup>6</sup> 2/444 footnote 3 النحو الوفي

<sup>7</sup> 2/444 footnote 3 النحو الوفي

<sup>8</sup> سورة البقرة 2:25 for الكشاف للزمخشري

<sup>9</sup> معاني النحو 2/442D-445، 3/131-133 النحو الوفي

(220) [3 معانٰي النحو] شَبَهْتُ خَالِدًا وَهُوَ يَجُودُ بِمَالِهِ بِأَبْخَرٍ (131/3)

“I likened Khālid, while he (was) being generous with his wealth, with the sea.”

(The وَهُوَ يَجُودُ is translated as “while.” See section (ref).)

In the above example, the prepositional phrase بِأَبْخَرٍ “with the sea” is meaningfully connected to the verb شَبَهَ “to liken,” not with the verb يَجُودُ “to be generous.” Therefore, it is شَبَهَ that governs the preposition in بِأَبْخَرٍ, not يَجُودُ.

Similarly, the prepositional phrase بِمَالِهِ “with his wealth” is meaningfully connected to the verb يَجُودُ “to be generous,” not with the verb شَبَهَ “to liken.” Therefore, it is شَبَهَ that governs the preposition in بِمَالِهِ, not يَجُودُ.

Here is another example:

(221) [3 معانٰي النحو cited by 5:3 سورة المائدۃ] الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ (131/3)

“This day those who disbelieve have despaired of [defeating] your religion;”

In the above example, the prepositional phrase مِنْ دِينِكُمْ “of your religion” is meaningfully connected to the verb يَئِسَ “to despair,” not with the verb كَفَرَ “to disbelieve.” Therefore, it is يَئِسَ that governs the preposition in مِنْ دِينِكُمْ not كَفَرَ.<sup>10</sup>

## 26.6. The combination of verbs with prepositions: the indirect doee

In theory, prepositions impart their own meanings.<sup>11</sup> And there is no restriction on which prepositions may be used with a given governing verb (or verbal noun), as long as the prepositional phrase be meaningfully connected with its governor.<sup>12</sup>

The following examples show a possible set of prepositions that are meaningfully governed by the verb أَنْصَرَفَ “to turn around, leave”:

(222) [2 النحو الوفي] أَنْصَرَفَ إِلَى مَضَيِعَهِ (161/2)

“He left to his workplace.”

(223) [2 النحو الوفي] أَنْصَرَفَ مِنْ أَمْضَاصَعِ إِلَى بَيْتِهِ (161/2)

“He left from the workplace to his house.”

(224) [2 النحو الوفي] أَنْصَرَفَ أَنْعَالَمُ عَنْ أَهْرَلِ (161/2)<sup>13</sup>

“The scholar left off joking.”

<sup>10</sup> سورة المائدۃ for الدر المصنون للسمین الحلبی 5:3

<sup>11</sup> Kasher, A., “The term al-fi'l al-muta'addi bi-harf jarr” §2.7 124

<sup>12</sup> 2/161 النحو الوفي

<sup>13</sup> See also: صحيح البخاری [لَمَّا كَانَ يَوْمُ أُحْدِي أَنْهَمَ الْثَّاقُسْ عَنِ الْأَبْيَاضِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ 4064]

(225) [النحو الوافي] أُنْصَرَفَ فِي سَيَارَتِهِ (161)  
 “He left in his caravan.”

Having said that, in practice, certain verbs are more meaningfully connected with certain prepositions, sometimes almost to the exclusion of others.<sup>14</sup> For example, the verb أَقْسَمُ “to swear” requires the preposition بِ in order to transit to what is being sworn by.<sup>15</sup> For example,

(226) أَسْرَارُ الْعَرَبِيَّةِ لِلْأَبْيَارِ] أَقْسَمَ بِاللَّهِ  
 “I swear by Allāh”

The combination of a verb and its governed preposition can even acquire a specific meaning. Consider, for example, the verb وَجَدَ. Its basic meaning is “to find.” It may be used with prepositions like بِ, فِي, عَلَى, بِ with this basic meaning. For example:

(227) وَجَدْتُ الْكِتَابَ بِجَهْدٍ  
 “I found the book with effort.”

(228) وَجَدْتُ الْكِتَابَ فِي الْبَيْتِ  
 “I found the book in the house.”

(229) وَجَدْتُ الْكِتَابَ عَلَى الْخِزَاجَةِ  
 “I found the book on the cupboard.”

But this verb also has specific meanings when used with these prepositions and certain indirect doees (albeit possibly with different maṣdars). For example:

(230) وَجَدَ عَلَيْهِ [Lane: root] وَجَدَ عَلَيْهِ  
 “He was angry with him.”

(231) وَجَدَ بِهَا [Lane: root] وَجَدَ بِهَا  
 “He loved her.”

(232) قَدْ وَجَدَ فِي نَفْسِهِ عَلَيْهِ [صحيح مسلم: 1649b]  
 “he may have some feelings against me”

In such cases, the preposition almost seems to lose some of its independent meaning. Instead, the meaning of the expression is obtained from the combination of the verb with the preposition.

## 26.7. The implication of general beingness

Consider the sentence:

(233) شَرَحَ ابْنُ عَقِيلٍ عَلَى الْأَنْفَيَةِ زَيْدٌ فِي الْأَدَارِ (211)  
 “Zayd is in the house.”

<sup>14</sup>Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §3.3

<sup>15</sup>Kasher, A., “The term *al-fi'l al-muta'addi bi-harf jarr*” §3.3 129 citing ابن الأباري

We mentioned in section (ref) above, that the governor of a preposition must be a verb, or what has the effect of a verb. But we find no such word in the sentence above. So what then is the governor of the preposition في?

In order to remain consistent with the Arabic grammatical model, we *implicate* the involvement of an implied governor. This implied governor has the meaning given by the verb “is” or its verbal noun “being”. We will refer to it as *general beingness*.

In Arabic grammatical terminology, general beingness is represented by the verb أُسْتَقِرْ or its doer participle مُسْتَقِرْ, or by the word كَائِن, which is the doer participle of the verb كَانَ.

Using these representations of general beingness, we can explicate (one interpretation of) example (233) as:

(234) زَيْدٌ [مُسْتَقِرٌ] فِي الْأَدَارِ  
“Zayd is [being] in the house.”

The word “being” is not really needed in the translation because the verb “is” conveys the same concept. But we have added it to explicate the involvement of general beingness in the grammar of the sentence.

Note that implicating general beingness in a sentence as we did in example (234) above is not same as if the words أُسْتَقِرْ “to settle”, مُسْتَقِرْ “settled”, or كَائِن “being” were actually expressed. When expressed, they impart their own meaning. For example

(235) زَيْدٌ مُسْتَقِرٌ فِي الْأَدَارِ  
“Zayd is settled in the house.”

When implicating general beingness we only use the words أُسْتَقِرْ, مُسْتَقِرْ, and كَائِن terminologically. In fact, according to the prevalent opinion among the grammarians, general beingness can only be implied.<sup>16</sup> If one of these (or any other) words is actually expressed, then it will impart a specific meaning, not the meaning of general beingness. Having said that, some grammarians did permit general beingness to be expressed.<sup>17</sup>

## 26.8. Implied general beingness as the info of a sentence

The implication of general beingness in the sentence in example (233) زَيْدٌ فِي الْأَدَارِ solves another problem for us. Remember how we said that, in the Arabic grammatical model, the preposition is a dispensable element. So if we remove it (and the following i-state noun الْأَدَارِ) from the sentence, we should still be left with a complete sentence. Let’s try doing that:

<sup>16</sup> النحو الوفي 1/477

<sup>17</sup> شرح ابن عقيل على الأئمة 2/211 footnote

(236) زَيْدٌ [مُسْتَقْرٌ]  
“Zayd is [being].”

See how the implied general beingness serves as the structural structure-completer: the info. If we were to not implicate general beingness, we would be left with a grammatically incomplete sentence.

We also take this opportunity to explain an apparent inconsistency. Back in chapter (ref), we had said that a prepositional phrase can be the info of a sentence. We now state that, strictly speaking, it is the (implied) governor of the preposition which is the info. But because the actual info is implied and is not expressed, we can say, loosely speaking, that the prepositional phrase is the info.

This approach of applying a terminological label differently when loosely speaking vs when strictly speaking is common.<sup>18</sup> We will see other examples of it in sections (refs) if Allāh wills.

## 26.9. Other implied governors besides general beingness

While general beingness is necessarily implied and never expressed (see section (ref) above), other governors of prepositions too may be optionally suppressed. This is done on the condition that the overall meaning or context supplies the meaning of the suppressed governor.<sup>19</sup> For example:

(237) 2 النحو الوافي سورة البقرة 2:178 cited by  
“the free for the free”

In the above example, the info has been analyzed as the implied governor يُفْتَنُ “is retributed against” or يُقْتَلُ “is killed”. So the sentence with the implicated meaning is الحُرُّ يُفْتَنُ أَوْ يُقْتَلُ بِالْحُرُّ “the free is retributed against, or killed, for the free.”<sup>20</sup>

## 26.10. The prepositional phrase as a attribute

Consider the sentence

(238) [استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني] رأيًّا طائراً على الغصن  
“I saw a bird on the branch.”

<sup>18</sup> 1 النحو الوافي 2/118, 2/442

<sup>19</sup> 2/447 footnote

<sup>20</sup> سورة البقرة for تفسير ابن عاشور

Now the logical assumption is that the bird was on the branch, not that my act of seeing was done on a branch. So this means that the preposition **عَلَى** is not meaningfully connected with the verb **رَأَى**. Therefore, **رَأَى** is not the governor of the preposition.<sup>21</sup> So what then is governing the preposition **عَلَى**.

Here again, we implicate the governor of general beingness, as if to say:

- (239) رأيُتْ طائِرًا [مُسْتَقِرًّا] عَلَى الْغَصْنِ  
“I saw a bird [being] on the branch.”

General beingness [مسْتَقِرًّا] is implicated as the governor of the preposition **عَلَى**. The implicated general beingness is also a attribute to the direct doee **طائِرًا**. But because the implied general beingness is not expressed, we may say, loosely speaking, that the prepositional phrase is the attribute.

In order for a prepositional phrase to be a attribute, its attributee will usually be an indefinite noun, like **طائِرًا** is in example (238) above. In the case where the prepositional phrase occurs after a definite noun, (like in the **الغصن**) it will typically be analyzed as a **ḥāl**. We will discuss this in more detail in chapter (ref) section (ref) if Allāh wills.

Here are some more examples of prepositional phrases as attributes:

- (240) كَمَثَلِ حَتَّىٰ بِرْبُوَةٍ سورة البقرة 2:265  
“like a garden on high ground”  
**بِرْبُوَةٍ** is analyzed as a attribute.<sup>22</sup>
- (241) رَبُّنَا وَابْعَثْ فِيهِمْ رَسُولًا مَّنْهُمْ سورة البقرة 2:129  
“Our Lord, and send among them a messenger from themselves”  
**مَنْهُمْ** is analyzed as a attribute.<sup>23</sup>

When a prepositional phrase is, loosely speaking, a attribute, its governor is typically the implicated general beingness.<sup>24</sup> However, it is conceivable that the implied governor of the preposition be interpreted, if not formally then at least in meaning, as some other verb (or verbal noun).<sup>25</sup> For example:

- (242) إِلَى فِرْعَوْنَ تِسْعُ عَاهِاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ سورة النمل 27:12  
“[These are] among the nine signs [you will take] to Pharaoh and his people.”

In one interpretation of the above āyah, the prepositional phrase “to Pharoah” has been analyzed as attribute of “عاهاتٍ” “signs”. The meaning with the implicated governor has been explained as “وصَلَةٌ إِلَى فِرْعَوْنَ” “arriving to Pharoah”.<sup>26</sup>

<sup>21</sup> استيفاء حالات تعلق الجار والمجرور والظرف وأثره في المعنى لعلي هاني

<sup>22</sup> سورة البقرة 2:265 البحر المحيط لأبي حيان

<sup>23</sup> سورة البقرة 2:129 البحر المحيط لأبي حيان

<sup>24</sup> شرح ابن عقيل على الألفية 2/285، أوضح المسالك ابن هشام

<sup>25</sup> 2/447 footnote

<sup>26</sup> سورة النمل 27:12 الدر المتصون للسميين الحلي for التبيان في إعراب القرآن للعكيري But see also 2/1005 التبيان في إعراب القرآن للعكيري this interpretation is critiqued.

Here is another example:

(243) فَزَادُهُمْ رِجْسًا إِلَى رِجْسِهِمْ [سورة التوبه 9:125]  
“it has [only] increased them in evil [in addition] to their evil”

In the above ayah, the prepositional phrase **إِلَى رِجْسِهِمْ** “to their evil” has been analyzed as attribute of **رجسًا** “evil”. The meaning with the implicated governor has been explained as **كُفُرًا مَضْمُومًا إِلَى كُفْرِهِمْ** “in disbelief *in addition* to their disbelief.”<sup>27</sup>

### 26.11. The word-order for different categories of attributes

TODO

When a attributee is described by more than one attribute and  
النحو الوافي 3/496

### 26.12. The prepositional phrase in other functions

Besides the info and the attribute a prepositional phrase may also occur as a **હાલ** and a connecting sentence.<sup>28</sup> We will cover these two remaining topics in their respective chapters in sections (ref) and (ref) respectively.

### 26.13. Word order of the preposition and its governor

A prepositional phrase may freely precede its governor.<sup>29</sup> This may be done for a number of purposes:

To limit and particularize the effect of the governor to the noun following the preposition.<sup>30</sup>

For example:

(244) [صحيح البخاري] وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ [2790]  
“and from it originate the rivers of Paradise”

(245) معاني النحو 3/121 cited by [سورة آل عمران] وَعَلَى اللَّهِ فَلْيَتَوَكَّلُ الْمُؤْمِنُونَ  
“and upon Allāh the believers should rely.”

<sup>27</sup> سورة التوبه 9:125 for الكشاف للزمخشري

<sup>28</sup> 2/441-442 النحو الوافي

<sup>29</sup> 2/444A النحو الوافي

<sup>30</sup> 3/121 معاني النحو

### For drawing attention to the noun following the preposition<sup>31</sup>

(246) 3 معاني النحو 3:180 سورة آل عمران [وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ] (3/123)  
“And Allāh, of what you do, is [fully] Aware.”

(247) صحيح البخاري [أَلَيْهَا جَمْعَتْنَا] 4:770  
“Is it for *this* (that) you have gathered us?”

(248) 51:18 سورة الذاريات [وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ]  
“And in the hours before dawn they would ask forgiveness”  
(The prepositional phrase بِالْأَسْحَارِ is placed not just before its governor in the info يَسْتَغْفِرُونَ, but also before the subject هُمْ.)

When governing the preposition (and also the adverbs of time and place (section ref)), the placement of the governee is especially flexible.<sup>32</sup> Even when the placement of the governees of a governor might be restricted in general, a license is often given to prepositions. For example, we saw in section (ref), that when a doer participle is prefixed with إل, then its governees may not precede it. So for example, we cannot say هذا زيدا الضارب ×. We have to say instead ✓ هذا الضارب زيدا. But an exception is made for the preposition which is governed by the doer participle. So we can say:

(249) 3 النحو الوافي، أنا لك المرافق [I am, for you, the travelling companion.]

We will see, in sections (refs) if Allāh wills that the governee, in this case, are permitted to be placed where other types of governees are not.

TODO: Add content to:

- and its sisters: ibn\_aqil 1/278 fn; 1/349
- كان زيد آكلا طعامك
- (مكا بي أنت معينا) sharh uthaymeen 22/4

#### 26.13.1. Word-order of the direct doee and its governor

Consider example (250) again:

(250) ضرب زيد عمارا (Zayd beat Eamr.)

There are six possible permutations of word-order of the above example.

...

(251) عمارا زيد ضرب

<sup>31</sup> 3 معاني النحو 3/121

<sup>32</sup> شرح الرضي على الكافية 1/289D-290A

In examples ... the doee عمراء precedes its governor ضرب. This is generally permitted for stylistic (?) aspects, as we will discuss in chapter (ref).

Lets consider example ... in more detail. This is because the doee is governed by ضرب in the info. But it precedes, not just its governor but also the subject of the outer sentence. This is normal for some types of governees (like the prep). But for the mafulb some grammarians consider it impermissible. Others allow it, but consider it rare or weak in its structure.

Peled, *Sentence types* considers this dubious or unattested. Search for OSV in the text. However, others consider it permissible (search sabban, batalyusi for this sentence).

#### 26.14. عطف

(252) مررت بزيد وعمرو، وعمرٌ [https://shamela.ws/book/13301/1664]

## Chapter 27.

# The verb ﻙَانَ



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 27.1. Introduction

We have learned that a verb must have a doer in the u-state and can have a direct doee in the a-state. In this chapter, we will learn about a new type of verb, whose doer is called its subject, and whose direct doee is called its info.

The principal verb of this type is ﻙَانَ which is used to mean “was”. There are other verbs which behave in a similar manner and they are called the *sisters* of ﻙَانَ.

### 27.2. ﻙَانَ as a deficient verb

In chapter (gov), we learned that a verbal sentence is formed from a verb and its doer. The verb constitutes the structure-completer and its doer constitutes the structure-starter. For example:

- (253) ﻖَمَ زَيْدٌ  
Zayd stood up.

In example (253) above ﻖَمَ is the structure-completer and زَيْدٌ is the structure-starter.

Most verbs behave in this manner. They are termed *sufficient* verbs because the verb contains sufficient meaning to be the structure-completer by expressing some property about its doer (the structure-starter).

There are some verbs, however, that do not contain sufficient meaning to be the structure-completer of a sentence. These verbs are termed *deficient* verbs.

For such verbs, the verb's direct doee is needed to complete the meaning of the sentence. The verb گان, which means “was”, is one such verb. If we say گان زید, which means “Zayd was”, then the meaning is, in general, incomplete. The listener would be left wondering, Zayd was what? So, in order to complete the meaning of the sentence, we have to add a direct doee for گان. For example:

(254) گان زید قائِمَا [Peled, *Sentence types* 171]  
Zayd was standing

Now the sentence is structurally complete.

### 27.3. A گان sentence as a nounal sentence

The fact that گان is not a structural element of its sentence also changes the classification of the sentence. The structure-starter in example (254) زید needs a structure-completer to complete the sentence. Because the verb گان does not complete the meaning of the sentence, therefore it cannot be the structure-completer. The sentence becomes structurally complete when we add the direct doee قائِمَا. Therefore, the direct doee قائِمَا is the structure-completer.

So structural elements in example (254) become زید (the structure-starter) and قائِمَا (the structure-completer). These two are nouns, not a verb and its doer. Therefore the sentence is reclassified as a nounal sentence, not a verbal sentence (see section (3amal)).<sup>1</sup> زید is considered the subject, and قائِمَا is considered the info.<sup>2</sup>

Although گان is not a structural element anymore, it still governs both structural elements. Therefore, it is the foundational government of the sentence (see section (ref)).

The diagram below depicts the government of example (254).

DIAGRAM

### 27.4. Conjugation table for گان

گان is a hollow verb. Here is its conjugation table for easy reference:

Doer pronoun	perfect verb	u-state stateful verb	a-state stateful verb	O-state stateful verb
he	گان	بَيْتُونْ	بَيْتُونْ	بَيْتُنْ
she	گانَتْ	تَبَيْتُونْ	تَبَيْتُونْ	تَبَيْتُنْ
you <sub>1m</sub>	كُنْتْ	تَبَيْتُونْ	تَبَيْتُونْ	تَبَيْتُنْ

<sup>1</sup>See also Peled, *Sentence types* 171

<sup>2</sup>This is according to the classification of the Baṣrans. The Kūfans considered the a-state governee of گان its ḥāl. See شرح ألفية ابن مالك للشاطبي 2/137

Doer pronoun	perfect verb	u-state stateful verb	a-state stateful verb	o-state stateful verb
you <sub>1f</sub>	كُنْتِ	تَكُونِينَ	تَكُونِي	تَكُونِي
I	كُنْتُ	أَكُونُ	أَكُونَ	أَكُنْ
they <sub>2m</sub>	كَانَا	يَكُونُانِ	يَكُونَا	يَكُونَا
they <sub>2f</sub>	كَانَتَا	تَكُونَانِ	تَكُونَا	تَكُونَا
you <sub>2</sub>	كُنْتُمَا	تَكُونَانِ	تَكُونَا	تَكُونَا
they <sub>3m</sub>	كَانُوا	يَكُونُونَ	يَكُونُوا	يَكُونُوا
they <sub>3f</sub>	كُنْنَ	يَكُنْ	يَكُنْ	يَكُنْ
you <sub>3m</sub>	كُنْتُمْ	تَكُونُونَ	تَكُونُوا	تَكُونُوا
you <sub>3f</sub>	كُنْتُنَّ	تَكُنْ	تَكُنْ	تَكُنْ
we	كُنَّا	تَكُونُ	تَكُونَ	تَكُنْ

Here are some examples showing some of the different conjugations:

(255) گائٹ زَيْنَبْ جَائِعَةً (Zaynab was hungry.)

(256) گان الْغَلَامُ زَيْدًا (The boy was Zayd.)

(257) گائِتَ الْشَّاءُ فِي بُيُوتِهِنَ (The women were in their houses.)

(258) گائُوا مَسْرُورِينَ وَفَرَحِينَ (They<sub>3m</sub> were happy and rejoicing.)

(259) كُنْتُ نَائِمَةً (I<sub>if</sub> was sleeping.)

(260) كُنْتُ لِي أَخًا (You<sub>1m</sub> were a brother to me.)

## 27.5. Word order of گان, its subject, and its info

### Verb, subject, info

In sentence word order, the natural sequence is verb, subject, info.

(261) گان زَيْدٌ قَائِمًا [Wright 2/100B] (Zayd was standing.)

### Verb, info, subject

The sequence verb, info, subject is also permissible.

(262) كانَ قَائِمًا زَيْدٌ [Wright 2/100B]

*Zayd was standing.*

### Info, verb, subject

So is the sequence info, verb, subject:

(263) قَائِمًا كانَ زَيْدٌ [Wright 2/100B]

*Zayd was standing.*

This last order is common in questions and alternative sentence sentences.<sup>3</sup> For example:

(264) أَقَابِمَا كانَ زَيْدٌ

*Was Zayd standing?*

(265) أَكْرُمُ الضَّيْفَ غَيْبًا كانَ أَوْ فَقِيرًا [Wright 2/100B]

*Honor the guest, be he rich or poor.*

Sometimes, however, this inversion is impossible because of an indistinguishable state of the two nouns.

For example, in order to express *My brother was my companion*, we must say:

(266) كانَ أَخِي رَفِيقِي [Wright 2/100C]

*My brother was my companion.*

This is because, if we invert it, it would naturally mean:

(267) كانَ رَفِيقِي أَخِي [Wright 2/100C]

*My companion was my brother.*

### Subject, verb, info

What about the sequence: subject, verb, info? For example:

(268) زَيْدٌ كانَ قَائِمًا

*Zayd – he was standing.*

Remember that a verb must be followed by its doer. So this is actually a compound sentence. زَيْدٌ is the subject of the outer sentence. And the info of the outer sentence is the inner sentence كانَ قَائِمًا. The subject of كانَ is a latent pronoun, implicated a [هُوَ].

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<sup>3</sup>Wright 2/100B

### Word order when كَانَ's info has a a-state governee

We know from chapter (ref) that a deverbal noun can have a doee. The natural word order is for this doee to occur after its governor, thus:

- (269) [الأشباه والنظائر للسيوطى 2/59] كَانَ زَيْدٌ آكِلًا طَعَامَكَ (Zayd was eating your food.)

Other word orders are also possible. We will discuss the different combinations below:

- (270) Basic order: كَانَ زَيْدٌ آكِلًا

(a) كَانَ زَيْدٌ آكِلًا طَعَامَكَ ✓

(b) كَانَ زَيْدٌ طَعَامَكَ آكِلًا ✓

(c) طَعَامَكَ كَانَ زَيْدٌ آكِلًا ✓

(d) كَانَ طَعَامَكَ زَيْدٌ آكِلًا ✗

- (271) Basic order: كَانَ آكِلًا زَيْدٌ

(a) كَانَ آكِلًا طَعَامَكَ زَيْدٌ ✓

(b) كَانَ آكِلًا زَيْدٌ طَعَامَكَ ✓

(c) طَعَامَكَ كَانَ آكِلًا زَيْدٌ ✓

(d) كَانَ طَعَامَكَ آكِلًا زَيْدٌ ✗

- (272) Basic order: آكِلًا كَانَ زَيْدٌ

(a) آكِلًا طَعَامَكَ كَانَ زَيْدٌ ✓

(b) طَعَامَكَ آكِلًا كَانَ زَيْدٌ ✓

(c) آكِلًا كَانَ زَيْدٌ طَعَامَكَ ✓

(d) آكِلًا كَانَ طَعَامَكَ زَيْدٌ ✗

As you can see, only three of the combinations are disallowed.<sup>4</sup> And in all three كَانَ is separated from its subject (زَيْدٌ) by the governee (طَعَامَكَ) of its info (آكِلًا).

Even some of these disallowed combinations become permitted if the governee of the info of كَانَ is not a direct doee but a preposition or an adverb of time and place. Recall from section (ref) that the word order of prepositions and adverbs of time and place is especially flexible. So we can say:

<sup>4</sup>There is some difference of opinion regarding the permissibility of some of the combinations. See الأهمي للسيوطى 1/280; شرح ابن عقبى على الأنفية 2/59.

(273) [شرح ابن عقيل على الألفية] كانَ عِنْدَكَ زَيْدٌ مُّقِيمًا (1/280)  
*Zayd was, at your place, staying.*

(274) [شرح ابن عقيل على الألفية] كانَ فِيَكَ زَيْدٌ رَاغِبًا (1/280)  
*Zayd was, of [your favour], desirous*

Some of the combinations above, though allowed, are considered ungainly by some grammarians<sup>5</sup>, like (272) (3). آكِلاً كانَ زَيْدٌ طَعَامَكَ. But again, if the governee of the info of كانَ is not a direct doee but a preposition or an adverb of time and place, then there is no problem. For example:

(275) [الهمج للسيوطى] مُسَافِرًا كانَ زَيْدُ الْيَوْمَ (1/432)  
*Journeying Zayd was today*

(276) [الهمج للسيوطى] رَاغِبًا كانَ زَيْدُ فِيَكَ (1/432)  
*Desirous Zayd was, of [your favour]*

#### Word order of a compound sentence when كانَ's info has a a-state governee

The subject can made to precede كانَ, such that it becomes a compound sentence:

(277) [الأشباه والنظائر للسيوطى] زَيْدٌ كانَ آكِلاً طَعَامَكَ (2/59)

Now the subject of كانَ is a latent pronoun [هُوَ]. Since this latent pronoun is attached to كانَ, the info آكِلاً's governee can no longer come between كانَ and its subject. Now all twelve combinations are permissible.<sup>6</sup>, Here is a sampling out of them:

(278) [الأشباه والنظائر للسيوطى] طَعَامَكَ زَيْدٌ كانَ آكِلاً (a)

[الأشباه والنظائر للسيوطى] زَيْدٌ طَعَامَكَ آكِلاً كانَ (b)

[الأشباه والنظائر للسيوطى] طَعَامَكَ آكِلاً زَيْدٌ كانَ (c)

#### 27.6. Negation of كانَ

#### 27.7. A pronoun as the info of كانَ

When a pronoun is the info of كانَ, then it may optionally be attached to or separated using the prefix إِلَيْهِ.

Examples:

<sup>5</sup> 1/432 الهمج للسيوطى

<sup>6</sup> inferred from 1/433 الهمج للسيوطى

(279) [صحيح مسلم] إِنْ يَكُنْهُ فَلْنُسْلَطْ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلَا حَيْرَ لَكَ فِي قَتْلِهِ  
[شرح الكافية الشافية لابن مالك 1/231]

If he is he (i.e. the Dajjāl), you would not be able to overpower him, and if he is not he there is no good for you in killing him

(280) [أوضح المسالك لابن هشام] الصَّدِيقُ كُنْتَهُ  
The friend - you are he.

الصَّدِيقُ كُنْتَهُ إِيَّاهُ is also permitted.<sup>7)</sup>

(281) [أوضح المسالك لابن هشام] كَانَهُ زَيْدٌ  
Zayd was he.

For the other sisters of كَانَ it is preferred that the pronoun be separated using the prefix إِيَّاهُ. An attached pronoun for the other sisters is rare.<sup>8)</sup>

## كَانَ 27.8. A maṣdarī 'an as the subject or info of

Recall from chapter (ref) that the clause of a maṣdarī 'an is equivalent to a maṣdar, which is a noun. Consider the following example:

(282) [البسيط 6:23] ثمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبُّنَا مَا كَانُوا مُشْرِكِينَ  
[سورة الأنعام] ثمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبُّنَا مَا كَانُوا مُشْرِكِينَ  
لابن أبي الريبع 714]

Then there will be no [excuse upon] examination except they will say, “By Allāh, our Lord, we were not those who associated.”

The clause أَنْ قَالُوا is equivalent to قَوْلُهُمْ their saying. Due to this equivalence to a noun, a maṣdarī 'an can be the subject or the info of كَانَ. For the āyah in example (282), فِتْنَةٌ is read in both the u-state (فِتْنَتُهُمْ) and the a-state (فِتْنَتُهُمْ) in different recitations.<sup>9)</sup> So the فِتْنَةٌ clause is analyzed as the subject of كَانَ when فِتْنَةٌ is read in the a-state as the info, and it is analyzed as the info of كَانَ when فِتْنَةٌ is read in the u-state as the subject.

In general, a maṣdarī 'an will be more likely to be the subject.<sup>10)</sup>

## كَانَ 27.9. A complete sentence as the info of

So far we have seen examples where the info of كَانَ is a single noun in the a-state. In example (269) كَانَ زَيْدٌ آكِلًا طَعَامَكَ the info of the noun is the noun آكِلًا. The info آكِلًا is governing a latent doer pronoun [هُوَ] and the direct doee طَعَامَكَ, but still, the info itself is a single noun, not a complete sentence.

Here is another example:

<sup>7)</sup> النحو الوفي 1/104، شرح ابن عقيل على الألفية

<sup>8)</sup> التذليل والكميل لابي حيان 2/245

<sup>9)</sup> سورة الأنعام 6:23 for القراءات العشر من الشاطبية والدرة – دار الصحابة

<sup>10)</sup> البسيط لابن أبي الريبع 715

- (283) [البسيط لابن أبي الربيع] كان زيد مُنطَلِقاً (662)  
*Zayd was setting out.*

In example (283) above the info of كان is the noun مُنطَلِقاً.

In section (ref), we learned that the info of a nounal sentence can be a complete sentence. So, the info of كان can be a complete sentence. For example:

- (284) [البسيط لابن أبي الربيع] كان زيد أبوه مُنطَلِقاً (692)  
*Zayd – his father was setting out.*  
 (literally: Zayd was – his father is setting out.)

In example (284), the info of كان is the complete sentence His father is setting out. As we stated in section (ref), when the info is a sentence, then internally it is governed independently with its own foundational government. So كان has no governing effect *within* the info sentence.<sup>11</sup> The inner sentence زيد مُنطَلِقاً has its own internal government with زيد as the subject and مُنطَلِقاً as the info. That is why مُنطَلِقاً is in the u-state and not in the a-state.

The entire info sentence أبوه مُنطَلِقاً in place of a a-state noun as the info of كان.

Here are some more examples of كان with a sentence as its info:

- (285) [البسيط لابن أبي الربيع] كان زيد أخوه ضاحك (692)  
*Zayd – his brother was laughing.*
- (286) [البسيط لابن أبي الربيع] كان زيد مُنطَلِقاً أبوه (692)  
*Zayd – setting out, his father was.*  
 (literally: Zayd was – setting out, his father is.)

In example, (286) above, the sentence info is مُنطَلِقاً. مُنطَلِقاً أبوه is the fronted info and أبوه is the subject. Although this sentence is grammatically correct, we will see in the next section that a sababi info is more likely to be used instead.

When كان has a info that is a complete sentence, then the info of the inner sentence will match its subject in number and gender. For example:

- (287) [البسيط لابن أبي الربيع] كان الزَّيْدَان أبواهما حسَنَان (693)  
*The two Zayds – their fathers [were] handsome.*
- (288) [البسيط لابن أبي الربيع] كان الزَّيْدَان حسَنَان أبواهما (693 footnote 3]  
*The two Zayds – handsome, their fathers [were].*  
 (fronted info.)
- (289) [البسيط لابن أبي الربيع] كان الزَّيْدُون حسَنُون آباؤهُم (693 footnote 3]  
*The Zayds – handsome, their fathers [were].*  
 (sound plural as the fronted info.)

<sup>11</sup> [البسيط لابن أبي الربيع] 683

(290) [البسط لابن أبي الربع] كَانَ الرَّزِيدُونَ حَسَانٌ آباؤهُمْ 693 footnote 3]  
*The Zayds – handsome, their fathers [were].*  
 (broken plural as the fronted info.)

## 27.10. A state-of-affairs pronoun as the subject of كَانَ

كَانَ may have a state-of-affairs pronoun as its subject. And the info of كَانَ will be an inner sentence. For example

(291) [البسط لابن أبي الربع] كَانَ زَيْدٌ قَائِمٌ 745  
*[The state of affairs] was – Zayd is standing.*

In example (291) above, the subject of كَانَ is a latent state-of-affairs pronoun [هُوَ]. And the info of كَانَ is the inner sentence كَانَ زَيْدٌ قَائِمٌ *Zayd is standing*. Compare example (291) with example (254), where the subject of كَانَ is كَانَ زَيْدٌ قَائِمًا, where the subject of كَانَ is كَانَ زَيْدٌ قَائِمًا. And the info of كَانَ is the single element قَائِمًا.

Similarly, if the subject of the inner sentence is a feminine noun, then the state-of-affairs pronoun subject of كَانَ is typically feminine, thus:

(292) [البسط لابن أبي الربع] كَائِتْ هِنْدُ قَائِمَةً 745  
*[The state of affairs] was – Hind is standing.*

By the way, although the gender of the state-of-affairs pronoun usually matches the gender of the subject of its info, it is possible for it to mismatch.<sup>12</sup> (We also mentioned this in section (ref).)

In practice, usage of the state-of-affairs pronoun in sentences like example (291) كَانَ زَيْدٌ قَائِمٌ is uncommon, but nevertheless existent.<sup>13</sup> Instead the construction in example (254) كَانَ زَيْدٌ قَائِمًا is far more likely to be used. But, as we will see in sections (ref) and (ref), if Allāh wills, when the info of كَانَ is a verbal sentence, then the state-of-affairs pronoun is very commonly used as the subject of كَانَ.

## 27.11. كَانَ with a sababi info

Consider again example (286). كَانَ زَيْدٌ مُنْظَلِقٌ أَبُوهُ. Instead of using a sentence info, we can reconstruct the sentence to have مُنْظَلِقاً to be the info of كَانَ, and have أَبُوهُ as the doer of the doer participle مُنْظَلِقاً, thus:

(293) [البسط لابن أبي الربع] كَانَ زَيْدٌ مُنْظَلِقاً أَبُوهُ 692  
*Zayd – his father was setting out.*

<sup>12</sup> [البسط لابن أبي الربع] 745, 746 footnote 1

<sup>13</sup> See the analysis of the reading في كان أبوه مؤمناً in سورة الكهف for البحر المحيط لأنبي حيان 18:80

This is a sababi info construction. (See section (ref) for an introduction to the sababi info.) The info of كَانَ in example (293) above is not a complete sentence. Rather, it is the single element مُنْطَلِقاً. A sentence with a sababi info like (293) كَانَ رَيْدٌ مُنْطَلِقاً أُبُوهُ will be preferred over a sentence with a fronted info like (286) كَانَ رَيْدٌ مُنْطَلِقاً أُبُوهُ<sup>14</sup>.

When كَانَ has a sababi info, then, as mentioned in section (ref), it generally remains singular regardless whether its doer is dual or plural. So we get:

(294) كَانَ الرَّيْدَانِ مُنْطَلِقاً أُبُوهُمَا  
The two Zayds – their fathers [were] setting out.

(295) كَانَ الرَّيْدُونَ مُنْطَلِقاً جَدَاهُمْ  
The Zayds – their grandmothers [were] setting out.

But if the info has a broken plural, then it is permitted (and in fact preferred) to be used.<sup>15</sup>

(296) 693 البسيط لابن أبي الريبع كَانَ الرَّيْدُونَ حَسَانًا آباؤهُمْ  
The Zayds – their fathers [were] handsome.

## 27.12. كَانَ with a prepositional or adverbial info

It is possible for the info of كَانَ to be a prepositional or adverbial info. For example:

(297) 682 البسيط لابن أبي الريبع كَانَ رَيْدٌ فِي الدَّارِ  
Zayd was in the house.

(298) 682 البسيط لابن أبي الريبع كَانَ مُحَمَّدٌ عِنْدَكَ  
Muhammad was at your place.

In such cases, the info of كَانَ is technically the implication of *general beingness* [مسْتَعِيًّا] (see section (taṣalluq)). The implicated general beingness governs the preposition/adverb. The preposition or adverb is not directly governed by كَانَ.<sup>16</sup>

<sup>14</sup> 694 البسيط لابن أبي الريبع

<sup>15</sup> 693 البسيط لابن أبي الريبع

<sup>16</sup> 682 البسيط لابن أبي الريبع أَكَانَ لِلنَّاسِ عَجَّبًا [سورة يونس 10:2]; But see the tafsirs of أَكَانَ لِلنَّاسِ عَجَّبًا for a possible exception to this rule.

As we mentioned in section (ref) above, the verb گان that we have been using so far is called the *deficient* گان.

There is another type of گان called the *sufficient* گان. This گان has sufficient meaning to not need an info. The meaning that the sufficient گان gives is the meaning of *exists*. In English, we usually express this meaning using *there was*. For example,

- (299) كَانَ مَلِكٌ  
 [There] was a king.  
 (literally: A king was.)

Note that ملک *king* is in the u-state as the subject. If it were in the a-state, then it would change the meaning:

- (300) گان ملگا  
*He was a king.*

When گان is sufficient then it serves as the structure-completer. So the sentence is a verbal sentence.

Here is another example of a sufficient كائن:

- (301) گان ٿا جُرْ وَكَانَ لَهُ بَنُونَ [Wright 2/99D]  
*There was a trader, and he had sons.*

Incidentally, in example (301), the past verb of *have*: *had* is expressed using ئەن with the preposition *ج*.

## 27.14. Significations of the perfect verb گان

The general signification of the perfect verb كَانَ is to indicate a state that existed in the past, and that has possibly ceased. For example:

- (302) گان زید قائما Zayd was standing.

This statement is regarding Zayd's state in the past and the implication is that he is possibly no longer standing.

This is the most common signification of the perfect verb كَانَ and the one that we have been using so far. But كَانَ is special in that it admits additional significations:

The second signification of كَانَ is to indicate a state that, at first, had not yet begun, and which then began and remained, possibly up to the present. It has, in this sense, the meaning *became*, *has become*, or *happened*. Examples:

(303) أَبَى وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكُفَّارِ [سورة البقرة] 2:34  
*He refused and was arrogant and became of the disbelievers.*

(304) اخْتَرَقَ الْخَشْبُ فَكَانَ تُرَابًا [النحو الوافي] 1/548  
*The wood burned and so became dust.*

A third signification of كان is to indicate a state that will be in the future. For example:

(305) وَيَخَافُونَ يَوْمًا كَانَ شَرًّهُ مُسْتَطِرًا [سورة الإنسان] 76:7  
*and [they] fear a Day whose evil will be widespread.*

A fourth signification of كان is to indicate a state that always existed and will always exist.<sup>17</sup> For example:

(306) وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا [سورة الأحزاب] 33:73  
*And ever is Allāh Forgiving and Merciful.*

(307) وَلَا تَقْرُبُوا إِنَّمَا كَانَ فَحْشَةً وَسَاءَ سَبِيلًا [سورة الأسراء] 17:32  
*And do not approach unlawful sexual intercourse.<sup>1</sup> Indeed, it is ever an immorality and is evil as a way.*

## 27.15. Significations of the u-state stateful verb يَكُونُ

### 27.15.1. يَكُونُ used for habitual is

Consider the sentence, *The mother cooks the food*. The verb *cooks* implies that the action is habitually done, not necessarily that it is being done at present. If we wished to say that the action is being done at present, we might instead say, *The mother is cooking the food*. English maintains this distinction between the present and the habitual for most verbs. But it does not for the verb *is*. So if we say, *The sky is blue*, then it can mean both (i) that the sky is blue at present, or (ii) that it is habitually blue, not necessarily that it is blue at present.

In Arabic the situation is somewhat different. Arabic does not usually have a distinction between the present and the habitual for most verbs. So تَطْبِعُ الْأَمْ الْطَّعَامَ may mean both (i) that the mother is cooking the food at present, or (ii) that she habitually does.

But for the verb *is*, Arabic can distinguish between the present and the habitual. So if we say السماء زرقاء, then this can, in general, mean both (i) that the sky is blue at present, and (ii) that it is habitually blue. If we wish to specify the habitual meaning, we may use the stateful verb يَكُونُ, thus:

<sup>17</sup> سورة آل عمران for البحرين المحيط لأبي حيان 3:110

(308) تَكُونُ السَّمَاءُ رَّزْقًا  
The sky is (habitually) blue.

While we call this the habitual يَكُونُ, it can include a range of meanings, including continually, recurring, regularly, typically, generally, often, sometimes, can, may, etc. Habitual يَكُونُ is negated using لَا or لَيْكُنْ, just like other u-state stateful verbs.

Here are some examples:

(309) سنن النسائي [ قالَ وَمَا الْبَيْتُ وَالْمُؤْرِزُ؟ قُلْتُ شَرَابٌ يَكُونُ مِنَ الْعُسْلِ وَالْمِرْزَ يَكُونُ مِنَ الشَّعِيرِ :5604]  
He said: ‘What is mead and beer?’ I said: ‘A drink that is from honey, and beer is from barley.’

(310) صحيح البخاري [إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّيْلُ :667]  
[At times there] is darkness and flooding

### 27.15.2. قَدْ يَكُونُ for may be

When the meaning *may be* is desired, the stateful verb يَكُونُ may be preceded by the particle قَدْ. For example,

(311) قالَ أَبُو الدَّرْدَاءِ يَا رَسُولَ اللَّهِ يَسْرُقُ الْمُؤْمِنُونَ قَالَ قَدْ يَكُونُ ذَلِكَ  
5b]<sup>18</sup>  
Abū al-Dardā' said, "O Messenger of Allah, Can a believer steal?" He said, "That may be."

### 27.15.3. يَكُونُ used for future will be

Another usage of the stateful verb يَكُونُ is for the future tense to mean *will be*. In this case, it is often preceded by شَوْفَ or شَوْفَ and شَوْفَ are optional and are commonly dropped, especially when the context indicates the future. Future يَكُونُ is negated by لَا. Here are some examples:

(312) فَقَدْ كَذَبُتمْ فَسَوْفَ يَكُونُ لِزَاماً [سورة الفرقان 25:77]

For you [disbelievers] have denied, so it [i.e., your denial] is going to be adherent.

(313) لا يَكُونُ الْعَجَائِنَ شَفَعَاءَ وَلَا شَهَدَاءَ يَوْمَ الْقِيَامَةِ [رياض الصالحين 1553]  
The frequent cursers will be neither intercessors nor witnesses [on] the day of resurrection.

(بِيَوْمِ) is in the a-state because it is an adverb of time, see chapter @ref(adverb-of-time).)

<sup>18</sup>See <https://islamqa.info/ar/answers/264450> for the takhrij of this ḥadīth.

(314) [سورة القارعة 101:4] يوم يُكُونُ النَّاسُ كَالْفَرَاشِ الْمُبَثُوثِ  
It is the Day when people will be like moths, dispersed,

(315) [صحيح مسلم 7] يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ  
There will be in the end of time charlatan liars

## 27.16. Significance of the a-state stateful verb يَكُونُ

Like a-state stateful verbs in general, يَكُونُ *be* expresses the meaning of purpose, wish, or expectation. It occurs after the particles أَنْ, حَتَّىٰ, كَيْ, لِ, أَنْ, إِذْنٌ and اِذْنَنِي. All this is consistent with what we have learned about a-state stateful verbs in chapter @ref(a-state-stateful-verbs). Here are some examples:

(316) [سورة الشعرا 26:193-194] نَزَلَ بِهِ الرُّوحُ الْأَمِينُ. عَلَى قَبْلَكَ لِتَكُونَ مِنَ الْمُنذِرِينَ  
The Trustworthy Spirit [i.e., Gabriel] has brought it down. Upon your heart, [O Muhammad] - that you may be of the warners -

(317) [سورة النساء 4:172] لَنْ يَسْتَكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَكَةُ الْمُقَرَّبَةُ  
Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]

(318) [سورة يومن 10:99] أَفَأَنْتَ تُكَرِّهُ النَّاسَ حَقًّا يَكُونُوا مُؤْمِنِينَ  
Then, [O Muhammad], would you compel the people in order that they become believers?

## 27.17. The o-state stateful verb يَكُنْ

As with other verbs, the o-state stateful verb يَكُنْ is used for negative commands, indirect commands, and with لَمْ for negation, etc. Examples:

(319) [سورة آل عمران 3:104] وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَىٰ أَنْتَخِيرُ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهُونَ عَنِ الْمُنْكَرِ  
And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong,<sup>1</sup> and those will be the successful.

(320) [سورة آل عمران 3:60] الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِّينَ  
The truth is from your Lord, so do not be among the doubters.

(321) [صحيح البخاري 6031] لَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَّابًا وَلَا فَحْحَاشًا وَلَا لَعَانًا  
The Prophet ﷺ was not one who would abuse (others) or say obscene words, or curse (others)

### 27.17.1. Deletion of ن

For the o-state stateful conjugations of that don't have a ن between ك and ن, the ن may optionally be deleted if certain conditions are satisfied. These conjugations are:

- يَكُنْ which becomes يَكْ
- تَكُنْ which becomes تَكْ
- ئَكُنْ which becomes ئَكْ
- أَكُنْ which becomes أَكْ

These are the conditions, all of whom must be satisfied<sup>19</sup>:

- The verb is not followed by a sukūn. Examples:

(322) لَمْ يَكُنْ الَّذِينَ ... ×

لَمْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْكَرٌ حَتَّىٰ تَأْتِيهِمُ الْبِلْهَةُ ✓ [سورة البينة: 1]

*Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from disbelief] until there came to them clear evidence*

(323) لَمْ يَكُنْ الرَّجُلُ حَاضِرًا ×

لَمْ يَكُنْ الرَّجُلُ حَاضِرًا ✓

*The man was not present.*

- The verb is not followed by an attached pronoun. Example:

(324) إِنْ يَكُهْ فَلَنْ ... وَإِنْ لَمْ يَكُهْ ... ×

إِنْ يَكُنْهُ فَلَنْ تُسْلَطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلَا حَيْرَ لَكَ فِي قَتْلِهِ ✓ [صحيح مسلم: 2930a]

*If he is he (i.e. the Dajjal), you would not be able to overpower him, and if he is not he there is no good for you in killing him*

- The verb is not at the end of a sentence. Example:

(325) وَلَمْ أَكْ ... ×

وَلَمْ أَكُ بِغَيْرِ [سورة مريم: 19:20]

*and I have not been unchaste*

Here are some more examples which satisfy the conditions so the ن is deleted. Examples:

(326) وَلَا تَكُنْ فِي ضَيْقٍ مَا يَعْكُرُونَ [سورة النحل: 16:127]

*and do not be in distress over what they conspire.*

<sup>19</sup>Conditions and examples taken from <https://github.com/zahidsyed/learning-nahw-analytically>

(327) [سورة مريم ١٩:٩] وَقَدْ خَلَقْتَكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئاً

*for I created you before, while you were nothing*

(328) [سورة المدثر ٧٤:٤٣-٤٤] قَالُوا لَهُ نَكُ مِنَ الْمُصَلِّينَ وَلَمْ نَكُ نُطْعَمُ الْمِسْكِينَ

*They will say, "We were not of those who prayed, Nor did we used to feed the poor.*

(329) [سورة القيمة ٧٥:٣٧] أَلْمَ يَكُ نُطْفَةٌ مِنْ مَنِي يَمْنَى

*Had he not been a sperm from semen emitted?*

### 27.18. The verb of command كُنْ

The verb of command كُنْ is used to mean *Be!*. Examples:

(330) [سورة الأنبياء ٢١:٦٩] فَلَنَا يَتَّارُ كُوْنِي بَرَدًا وَسَلَمًا عَلَى إِبْرَاهِيمَ

*We [i.e., Allāh] said, O fire, be coolness and safety upon Abraham.*

(331) [سورة البقرة ٢:٦٥] فَقُلْنَا لَهُمْ كُونُوا قَرْدَةً خَدِيْسِينَ

*"and We said to them, 'Be apes, despised.'*

The verb of command كُنْ followed by the name of a person in the a-state is used to express one's guessing that the person whom one sees is the individual named. For example:

(332) كُنْ أَبَا ذَرْ [Wright 2/44C]

*I presume that the person approaching is Abū Dharr*

(333) كُنْ أَبَا زَيْدْ [Wright 2/44C]

*I guess that you are Abū Zayd.*

### 27.19. The perfect verb كانَ combined with a stateful verb

In section (ref) above, we mentioned that the info كانَ can be a complete sentence. The examples we gave were where the info of كانَ were nounal sentences.

Instead of a nounal sentence as the info of كانَ, the info is very often a verbal sentence. كانَ combined with verbal sentences to express complex tenses. The most common combination is the perfect verb كانَ with a stateful verb in its info.

Consider again example (254):

(254) كانَ زَيْدُ قَائِمًا [Peled, Sentence types 171]

*Zayd was standing*

The info of گان is (as a single element) the doer participle قائِمًا. Let's try to replace the doer participle قائِمًا with its stateful verb يَقُولُ. We get:

- (334) گان زَيْدٌ يَقُولُ  
 Zayd used to stand.  
 (literally: Zayd was – he stands.)

When گان is combined with a following stateful verb, or its doer participle, it indicates an imperfect action that was occurring in the past. The tense is usually either:

- i. Past-continuous (*he was doing*), or
- ii. Past-habitual (*he used to do*).

In general, گان with a stateful verb can indicate either tense. Whereas گان with a doer participle typically indicates the past-continuous tense. The exact difference in signification between the doer participle and its stateful verb is discussed in more detail in chapter (ref).

Let's discuss the grammar of the new sentence (334). The subject of گان is زَيْدٌ. And the info of گان is the complete verbal sentence يَقُولُ *he stands*. The doer of the stateful verb يَقُولُ is the latent pronoun [هُوَ] that refers back to the subject زَيْدٌ.

### The word order of گان, its subject, and the stateful verb

The sequence (گان, subject, stateful verb) is a very commonly used word order. But there is also another word order which is also very frequently used. And that is (گان, stateful verb, subject). For example:

- (335) گان يَقُولُ زَيْدٌ  
 Zayd used to stand.

There are two methods to analyze example (335) above<sup>20</sup>:

The first method is to consider زَيْدٌ the doer of the stateful verb يَقُولُ. The sentence يَقُولُ زَيْدٌ Zayd stands is then the info of گان. And the subject of گان is a latent state-of-affairs pronoun [هُوَ]. The state-of-affairs pronoun will typically go untranslated in this case.

The second method is to consider زَيْدٌ the subject of گان. The sentence يَقُولُ *he stands* (with a latent doer pronoun) is then the info of گان, but which is made to precede its subject. By the way, it seems that this second method is not used when the subject is dual or plural. This is because we typically always find the

<sup>20</sup>For details on the dispute amongst the grammarians on the parsing of this word order, see حاشية الدر المصنون للسمين; 4/التدليل والتمثيل لأبي حيان; 2/الصياغ على شرح الأشموني لألفة ابن مالك 9:117 for سورة التوبة for الدر المصنون للسمين الحلي; ما گان يَصْنَعُ فَرْعَوْنُ 7:137 for سورة الأعراف for الحلي ما کادَ يَرْجُعُ قُلُوبُ فَرَبِّيْهِمْ

stateful verb in the singular when it precedes the subject, regardless of whether the subject is singular, dual, or plural. For example:

- (336) گَانَ يَقُوْمُ الرَّيْدَانِ ✓  
 گَانَ يَقُوْمَانِ الرَّيْدَانِ ✗  
*The two Zayds were standing.*

Both word orders (334) and گَانَ رَيْدٌ يَقُوْمُ (335) have, more or less, a similar meaning.

But choosing one of two word orders can affect the conjugation of the stateful verb for dual and plural subjects. Here is a table that compares conjugations for the two options:

گَانَ رَيْدٌ يَقُوْمُ	گَانَ يَقُوْمُ رَيْدٌ
كَائِنٌ هَنْدٌ تَقْوُمُ	كَائِنٌ هَنْدٌ تَقْوُمُ
كَائِنَاتٌ هَنْدَانٌ تَقْوَمَانِ	كَائِنَاتٌ هَنْدَانٌ تَقْوَمَانِ
كَائِنَاتٌ هَنْدَانٌ تَقْوَمَانِ	كَائِنَاتٌ هَنْدَانٌ تَقْوَمَانِ
كَائِنٌ هَنْدٌ تَقْوُمَانِ	كَائِنٌ هَنْدٌ تَقْوُمَانِ
كَائِنٌ هَنْدٌ تَقْوُمَانِ	كَائِنٌ هَنْدٌ تَقْوُمَانِ
كَائِنَاتٌ هَنْدَانٌ تَقْوَمَانِ	كَائِنَاتٌ هَنْدَانٌ تَقْوَمَانِ

When the subject of گَانَ is a dual or plural pronoun, then it seems that only the گَانَ (subject, stateful verb) is used. And the گَانَ (stateful verb, subject) is unused. For example:

- (337) گَانُوا يَقُوْمُونَ ✓  
 گَانَ يَقُوْمُونَ ✗  
*They were standing.*

Here are some more examples of گَانَ followed by a stateful verb:

گَانَ يَعْبُدُ مُشْرِكُو مَكَّةَ الْأَصْنَامَ  
 or  
 گَانَ مُشْرِكُو مَكَّةَ يَعْبُدُونَ الْأَصْنَامَ  
*The polytheists of Makkah used to worship idols.*

[ صحيح البخاري] كَائِنٌ تُحِبُّ الصَّدَقَةَ [1420]  
*She used to love [to practice] charity.*

سورة النّجاشي 64:6 [ صحيح البخاري]  
 their messengers used to come to them with clear evidences  
 (Sound plurals, even of rational beings, may be treated as grammatically singular feminine. See section @ref(sound-plurals-sing-fem).)

صحيح البخاري] كُنْتُ أَلْعَبُ بِالْبَيْتَ إِنْذَ الْتَّبَيِّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لِي صَوَّاحِبٌ يَلْعَبُنَّ مَعِي :6130]  
*I used to play with dolls in the presence of the Prophet, and I had companions playing with me.*

Occasionally, the particle قَدْ precedes the combination of كَانَ and the stateful verb. Example:

قَالُوا هَذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ [صحيح مسلم: 2781]

*They said, ‘This [person] used to transcribe for Muḥammad ﷺ’,*

The following stateful verb may also be an passive verb. Example:

إِنْ أَنْاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [صحيح البخاري: 2641]  
*Indeed people were (sometimes) judged (literally: held) by the [revealing of] divine inspiration in the lifetime of the Prophet.*

### 27.19.1. One كَانَ suffices multiple stateful verbs

If the signification of an action occurring continually in the past applies to more than one stateful verb, then it is sufficient to prefix كَانَ to only the first one. Example:

كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ [صحيح مسلم: 2452]

*She used to work with her hand and spend (that income) on charity.*

(تَصَدَّقُ is abbreviated to تَصَدُّقُ). See section @ref(form-5-verbs-abbrev.).)

### 27.19.2. Negation of كَانَ and a stateful verb

In order to negate the combination of كَانَ and the following stateful verb, multiple options are available. Using يَفْعَلُ as an example stateful verb, we can have:

- مَا كَانَ يَفْعَلُ
- لَمْ يَكُنْ يَفْعَلُ
- كَانَ لَا يَفْعَلُ

Examples:

مَا كَانَ أَحَدٌ يَبْدُأُ، أَوْ يَبْدُرُ، إِنَّ عُمَرَ بِالسَّلَامِ [الأدب المفرد: 982]

*No one preceded or got ahead of Ibn Eumar with (giving) the greeting.*

لَمْ يَتَاهُوا لَا يَتَاهُونَ عَنْ مُنْكَرٍ فَغَلُوْهُ [سورة المائدة: 5:79]

*They used not to prevent one another from wrongdoing that they did.*

لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ [صحيح مسلم: introduction]

*They would not ask about the chains of narration*

In terms of the differences between these constructions مَا كَانَ يَفْعَلُ imparts more emphasis in the denial than كَانَ لَا يَفْعَلُ.

There is also difference between the options مَا كَانَ يَفْعَلُ and كَانَ لَا يَفْعَلُ in terms of when one would be used instead of the other.<sup>21</sup>. For example, if someone

<sup>21</sup> معاني النحو 1/222

says to you: *I thought I saw you writing yesterday.* To reply in the negative, you would say: مَا كُنْتُ لَا أَكْتُب instead of مَا كُنْتُ أَكْتُب to mean *I was not writing.*

The construction مَا كَانَ يَفْعَلْ is also used when one wishes to say that one never used to do something due to one's circumstances And also to mean that one did not know how to do something in the past. For example,

ما كُنْتُ أَحْفَظُ شِعْرًا

*I used to not memorize any poetry.*

As for كَانَ لَا يَفْعَلْ, it connotes an intentional or purposeful lack of doing something. Whereas, with مَا كَانَ يَفْعَلْ, the lack of action may be incidental. For example, كَانَ لَا يَقْرَأُ الْقُرْآنَ “He used to not read the Qur'aan imparts that the person was intentionally not doing so. Whereas مَا كَانَ يَقْرَأُ الْقُرْآنَ does not convey the intentionality of the lack of action. For example, the person may not have been reading the Qur'aan because he did not know how to.

### 27.19.3. The combination كان يكُونُ

Occasionally, كان can be combined with its own stateful verb يَكُونُ This gives the meaning *was being* or *used to be.* يَكُونُ is, in this combination, often optional and may be dropped for no change in meaning. Examples:

[ صحيح البخاري ] كَانَ يَكُونُ فِي مَهْنَةِ أَهْلِهِ 676  
and

[ صحيح البخاري ] كَانَ فِي مَهْنَةِ أَهْلِهِ 6039  
*He used to keep himself busy serving his family*

[ جامع الترمذى ] قَدْ كَانَ يَكُونُ فِي الْأَمْمِ مُخَدَّثُونَ 2398  
*There used to be in the nations inspired persons*

[ Wright 2/21C ] رِجَالٌ كَانُوا يَكُونُونَ مَعَ الْمُلُوكِ  
*men that used to be with the kings*

[ Fischer 107 ] كَانَ يَكُونُ فِي الْبَيْتِ  
*He used to be in the house.*

### 27.19.4. Possible occurrence

Sometimes كان is used with a stateful verb to express an action that could, should, or would have occurred. Examples:

[ Fischer 108 ] كَانَ يَكُونُ سُوءً أَدَبٌ  
*It would have been a misbehavior.*

[ صحيح مسلم ] فَقَالَ خَيْرَةُ أَنَّكُنْ تَفْعَلُ ذَلِكَ 1788  
*Hudhayfah said: ‘You might have done that.’*

This meaning can also be for the future, for example in a question:

أَيْ شَيْءٍ كُنْتَ تَصْنَعُ  
[سنن ابن ماجه: 2606]  
Which thing would you do?

### 27.19.5. Omission of گان

If one or more perfect verbs precedes the stateful verb or if the context indicates that the action was occurring in the past, then گان can be omitted, and the stateful verb is used by itself.<sup>22</sup> For example:

فُلُمْ تَقْتُلُونَ أَذْبِيَاءَ اللَّهِ مِنْ قَبْلِ  
[سورة البقرة: 91]  
Say, Then why did you kill the prophets of Allāh before”  
(No گان before.)

وَاتَّبَعُوا مَا تَتَلَوَّا الْشَّيْءَ طِبْيَنْ عَلَى مُلْكِ سُلَيْمَانَ  
[سورة البقرة: 102]  
And they followed [instead] what the devils had recited during the reign of Solomon  
(No گان before.)

### 27.19.6. گان followed by a doer participle or doee participle instead of a stateful verb

Instead of a stateful verb after گان, its doer participle or doee participle may be used instead. And this can give the effect of a state of being rather than an action being done. For example:

گان ساکِنًا [Wright 2/198A]  
He was dwelling

كَانَتِ الْعُصْبُونَ مَرْجُوَةً فِي الْأَرْضِ [Wright 2/198A]  
The staffs were sticking in the ground.  
(گان would imply that they were being stuck.)

When the verbal noun refers to an action taking place in the future, the idea of futurity is transferred to a past time. For example:

أَمْرٌ كَانَ مَفْعُولًا [Wright 2/196A]  
a matter which was to be done

### 27.20. The perfect verb گان combined with a perfect verb

گان is combined with a following perfect verb to denote an action completed prior to some past (specified or implied) point in time. Example:

مَاتَ الرَّئِيْسِ بِطْوَشْ وَكَانَ خَرَجَ إِلَى حُرَّاسَانَ لِمُخَازِبَةِ رَافِعِ بْنِ الْلَّيْثِ

[Wright 2/5C]

<sup>22</sup>Wright 2/21C

*al-Rashid died at Tūs after (literally: and) he had set out for Khurāsān to combat Rāfie ibn al-Layth.*

The particle قَدْ is often used when گان is combined with a perfect verb. قَدْ may be placed either between گان and the following perfect verb, or before گان. Examples:

كُنْتُ قَدْ رَبِيَّتْ جَارِيَّةً [Wright 2/5C]

*I had brought up a girl*

قَدْ كَانَتْ فَرَغْتْ مِنْ عَمَلِهَا

*She had been done with her work.*

When there are multiple perfect verbs, and one (or more) of them occurred farther in the past than the others, it is indicated with قَدْ, the others having merely گان. We re-use a previous example here and extend it:

مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَايَرَةِ رَافِعٍ بْنِ الْلَّيْثِ. وَكَانَ رَافِعٌ هَذَا قَدْ خَرَجَ وَخَلَعَ الْأَطْعَامَةَ وَتَعَلَّبَ عَلَى سَمَرْقَنْدَ.

[Wright 2/6A]

“al-Rashid died at Tūs after he had set out for Khurāsān to combat Rāfie ibn al-Layth. And this Rāfie had already rebelled and cast off his allegiance and taken forcible posession of Samarqand.”

(Note how قَدْ is only used before Rāfie’s action of rebelling.)

### 27.20.1. Negation

This combination may, again, be negated in multiple ways. Examples:

صَحِيفَةُ الْبَخَارِيِّ [6609]: لَا يَأْتِي أَبْنَ آدَمَ اللَّذُرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَرَنَاهُ

*Vowing does not bring to the son of Adam anything I have not already written in his fate,*

سَنَنُ أَبِي دَاوِدَ [1778]: وَدَدْتُ أَنِّي لَمْ أَكُنْ حَرَجْتُ الْعَالَمَ

*I wish I had not come out (for Hajj) this year*

إِحْيَاءُ عِلُومِ الدِّينِ لِأَبِي حَمَدِ الْفَزَالِيِّ [3/139] وَمَا كَانَ قَدْ أَتَاهَا بِشَيْءٍ [A report narrated in إحياء علوم الدين ل أبي حامد الغزالى without a chain]  
And he had not brought her anything

### 27.21. The stateful verb يَكُونُ combined with a perfect verb

The stateful verb يَكُونُ is compined with a perfect verb (often with an interposed قَدْ) to express that the action is conceived of having been completed in the future. Examples:

مشكاة المصابيح [1793]: يَكُونُ قَدْ وَجَبَتْ عَلَيْكَ صَدَقَةً

*Charity will have been incumbent upon you*

فَلْنَاتَحْدُدْ فَكُونْ قَدْ أَخْذَنَا عَوْضًا [Fischer 108]  
*Let us take him for (then) we will have taken a substitute*

### 27.21.0.1. The a-state verb يَكُونَ combined with a perfect verb

An a-state يَكُونَ is combined with a perfect verb to express being in a state of an action having occurred or that might have occurred. For example:

خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ [Fischer 110]  
*He feared that he could have erred.*

[p. 59 المهدب فيما وقع في القرآن من المعرب للسيوطى] وَيَجُوزُ أَنْ يَكُونُوا سُبِّقُوا  
*And that they might have been preceded is possible*

يَشْتَرِطُ فِي الْأَئِبِ أَنْ يَكُونَ قَدْ حَجَّ عَنْ نَفْسِهِ  
*It is conditional for the deputy that he be in as state of already having performed the Hajj for himself.*

### 27.22. The verb of command كُنْ combined with a stateful verb

Ocassionally, the verb of command كُنْ is combined with a stateful verb, thus:

كُنْ أَنْتَ تُكَلِّمُهُمْ [Fischer 121]  
*You be speaking to them!*

### 27.23. كَانَ with the ل of denial

One special use of كَانَ is what is termed the ل of denial. This is a negative كَانَ (either لَمْ يَكُنْ or مَا كَانَ لَمْ with the appropriate suffixes or prefixes for the subject) followed by ل and then an a-state stateful verb. This expresses the meaning of:

- i. to deny being the one to do something, or
- ii. to deny going to do something

Here are some examples:

لَمْ تَكُنْ زَيْبُ لِتَصْرِيبِ وَلَدَهَا  
*Zaynab was not one to beat her child.*  
 or  
*Zaynab was not going to beat her child.*

وَمَا كَانَ اللَّهُ لِيُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ [سورة الأنفال 8:33]  
*But Allāh would not punish them while you, [O Muhammad], are among them*

[سن أبي داود: 3112] ۝قَالَ أَنْخَسْبِينَ أَنْ أَفْتَلُهُ مَا كُنْتُ لَأَفْعَلَ ذَلِكَ

*He said: Do you fear that I shall kill him ? I am not going to do that.*

[سن ابن ماجه: 1503] ۝قَالَ لَمْ أَكُنْ لَأَفْعَلَ

*He said: I was not going to do that.*

## 27.24. گان with the ل of deserving

Closely related, yet distinct from, the use of گان with the ل of denial (above) is the use of گان with a ل that signifies deserving, behooving, appropriateness, or possibility. This is, again, a negative followed by the preposition ل and a following i-state noun, and then ظن followed by an a-state stateful verb. This signifies that the action of the verb does not behoove, or is not appropriate or deserving or possibly for the person denoted by the noun after ل.<sup>23</sup> For example:

۝قَارَبَتْنَا بِهِ حَدَائِقَ دَاتِ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا  
[سورة النمل: 27:60]  
*causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof*

مَا كَانَ لِبَشِّرٍ أَنْ يُؤْتِيهِ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنِّيَّةَ ثُمَّ يَقُولُ لِلنَّاسِ كُوْنُوا عِبَادًا لِّي مِنْ دُونِ  
اللَّهِ [سورة آل عمران: 3:79]

*It is not for a human [prophet] that Allāh should give him the Scripture and authority and prophethood and then he would say to the people, ‘Be servants to me rather than Allāh,’*

[سن أبي: ۹۴۰] ۝قَالَ أَبُو بَكْرٍ مَا كَانَ لِبْنَ أَبِي قُحَافَةَ أَنْ يُصَلِّي بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
[داود]

*Abū Bakr said ; it was not befitting for the son of Abū Quhāfah to lead the prayer in the presence of the Messenger of Allāh ﷺ*

## 27.25. FINI

### 27.26. TODO:

کان زید آکلا طعامك

See شرح ابن عقيل على الألفية 1/280-284

66 الجملة العربية لفاضل السامرائي] كانت الحمى تأخذ زيدا

أن المصدرية as subject or info of kaana. Both permitted but subject more worthy.  
[basit 714-715A]

پ 411 شرح جمل الزجاجي لأبن عصفور

<sup>23</sup> سورة آل عمران for تفسير ابن عاشور and البحر المحيط لأبي حيان

info of kaana is a pronoun

Work in progress

Work in progress

## Chapter 28.

## اں and its sisters



## Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

## 28.1. Introduction

In the basic nounal sentence, both the subject and the info are in the u-state.  
For example:

الرجل معلم

"This man is a teacher."

In the above sentence both the subject أَنْرَجْلُ “the man”, and the info مُحَكْمٌ “a teacher” are in the u-state. In this chapter we will study a family of particles, called ئى and its sisters, that modify the nounal sentence by placing the subject in the a-state instead of the u-state. For example,

إِنَّ الْرَّجُلَ مُعَلِّمٌ.  
 'inna -rrajula muallimun.  
 "Indeed the man is a teacher."

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Note how, in the above example, the subject **الرجل** “the man” is now in the a-state. The info **معلم** “a teacher” remains in the u-state.

The particles constituting the family of  $\cup_i$  and its sisters are:

1. ان *anna*
  2. ان *'anna*
  3. کان *ka'anna*

4. لَكِنْ *lakinna*
5. لَيْث *layta*
6. لَعَلْ *laealla*

We shall now study each of these particles.

## 28.2. إِنْ *'inna*

إِنْ *'inna* is used to begin independent sentences. It has an emphatic meaning, as if the speaker is asserting the info about the subject. It is often translated into English as “indeed” or “verily”, but it is also often left untranslated.

إِنْ *'inna* is only used to begin nounal sentences. Verbal sentences cannot be introduced by إِنْ *'inna* directly. (Later, in section @ref(damiir-al-shan), we shall see how to overcome this restriction.). For example,

إِنْ الْدِّينُ عِنْدَ اللَّهِ أَلْيَاشْلَامُ.  
*'inna -ddina einda -llāhi -lislāmu.*

“Indeed, the religion in the sight of Allāh is Islām.” (Qur’ān 3:19, trans. Saheeh International)

إِنْ *'inna* may be preceded by other particles like وْ “and”, فْ “so”, and ثُمْ “then”. For example,

أَطْلُبُ الْعِلْمَ أَلْنَافِعُ. فَإِنْ طَلَبَ الْعِلْمُ أَلْنَافِعٌ مَحْلُ صَالِحٌ. وَإِنْ تَرَكَهُ غَفَلَةً.  
 “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 إِنْ *'inna* may be a noun phrase, in which case, any attributes or replacements of the subject are also in the a-state. Examples:

إِنْ هُوَلَاءُ الْرَّجُلَانِ الْكَرَامُ أَصْدِقَائِي.  
 “Indeed these noble men are my friends.”

إِنْ *'inna* may have multiple subjects, each in the a-state, separated by وْ. Example,

إِنْ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ يَعْبُدُونَ اللَّهَ.  
 “Indeed the Muslim men and Muslim women worship Allāh.”

If the info 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:

إِنْ زَيْدًا جَالِسٌ وَعَمْرًا.  
 or  
 إِنْ زَيْدًا جَالِسٌ وَعَمْرُوا.  
 “Indeed Zayd is sitting and Emr [as well].”

إِنْ هَذَا الْكِتَابُ لِي وَذَلِكَ الْكِتَابُ لَكُ.  
or

إِنْ هَذَا الْكِتَابُ لِي وَذَلِكَ الْكِتَابُ لَكُ.  
“Indeed this book is for me and that book is for you.”

*inna* may be used to begin sentences with an indefinite subject. For example,

إِنْ مَلِكًا مِنْ الْهِنْدِ كَتَبَ إِلَى أَخْدٍ وُزْرَائِهِ.  
“Indeed a king from India wrote to one of his ministers.”

Note that in all the above examples that *inna* is only used to begin nounal sentences. Verbal sentences cannot be introduced by *inna* directly. (Later, in section @ref(damiir-al-shan), we shall see how to overcome this restriction.). By default, the subject of *inna* must directly follow it with no intervening words or particles. The only exception is when the info 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,

إِنْ فِي الْبَيْتِ رَجُلٌ.  
“Indeed, in the house, is a man.”

إِنْ تَحْتَ الْسُّجَرَةِ كَثُرًا ثَمَيْاً.  
“Indeed, under the tree, is a precious treasure.”

This reverse order is permitted even when the subject is definite. For example,

إِنْ مَعَكَ صَاحِبَكَ.  
“Indeed, with you, is your companion.”

This puts the logical accent on the subject صَاحِبَكَ “your companion”. If the subject is placed first then this puts the logical accent on the info:

إِنْ صَاحِبَكَ مَعَكَ.  
“Indeed your companion is with you.”

If the subject contains a pronoun that refers to a noun in the info then the info must precede the subject. For example,

إِنْ فِي الْمَصْنَعِ عَمَالٌ.  
“Indeed, in the factory, are its workers.”

إِنْ أَمَامَ الْدَّارِ حَارِسَهَا.  
“Indeed, in front of the door, is its guard.”

### 28.2.1. TODO:

إن زيداً أكل طعامك

See شرح ابن عقيل على الألفية 1/349

Tie in with separating 3aamil from ma3muul

### 28.2.2. Pronoun subjects

The subject of إِنْ may be a pronoun instead of a noun. For this the attached pronouns are used. For example,

لَا تَقْطَعْ تِلْكَ أَشْجَرَةً فَإِنَّهَا نَظِيلَةٌ.  
“Don’t cut that tree, for it is shady.”

إِنْكُمَا صَدِيقَاهُ.  
“You, are my friends.”

The speaker pronouns, both singular and plural, may optionally keep or drop their ن. So for the singular speaker pronoun both إِنْيٰ *innanī* and إِنِّي *innī* may be used. And for the plural speaker pronoun both إِنْنَاهُ *innanā* and إِنْنَنَا *innā* may be used. Examples:

إِنْيٰ مُسْلِمٌ.

or

إِنِّي مُسْلِمٌ.

“Indeed I am a Muslim.”

إِنْنَا كَاتِبُو هَذَا الْكِتَابَ.

or

إِنَّا كَاتِبُو هَذَا الْكِتَابَ.

“Indeed we are the writers of this book.”

TODO: Multiple pronoun subjects: ... إِنْ وَ إِنْيٰكَ ...

إِنْ with the speaker pronouns are often used with doer participles to signify that the speaker intends to do the action of the verb. For example,

إِنْيٰ ذَاهِبٌ إِلَى الْمَسْجِدِ.  
“I’m going to the mosque.”

We also mentioned this point in section @ref(doer participle-for-intended-future-action).

### 28.2.3. إِنْ *inna* with a strengthening لـ

The strengthening particle لـ adds extra emphasis and may optionally be used between the subject of إِنْ and its info. If the subject occurs first (as is the default) then لـ is connected to and placed directly before the info. For example:

إِنْ زَيْدًا لَقَائِمٌ.  
“Indeed Zayd is definitely standing.”

If the info precedes the subject, then then لـ is connected to and placed directly before the subject. For example:

إِنْ فِي الْبَيْتِ لَرَجُلًا.  
“Indeed, in the house, is definitely a man.”

The strengthening particle لِ is only used with إِنْ and not for any of its other sisters (أَنْ, لَكِنْ, كَانْ, أَنْ, إِنْ) (لَعْنَ).

#### 28.2.4. Commonality of rules for لِ and its sisters

Unless otherwise noted, the rules we have presented above for لِ, for example, the subject being in the a-state, the order of the subject and the info, the use of attached pronouns for the subject, etc., apply also to its other sisters.

The strengthening particle لِ, as mentioned above, is only used with إِنْ and not for any of its other sisters.

#### 28.3. أَنْ 'anna

The particle أَنْ 'anna can be translated as “that”. It is similar to إِنْ in that it asserts the info about the subject. But أَنْ is different from إِنْ in that إِنْ, its subject, and its info together constitute a complete sentence. Whereas the أَنْ clause (أَنْ, its subject, and its info 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 أَنْ “that” to its beginning, it no longer remains a complete sentence:

أَنْ زَيْدًا صَادِقٌ  
“that Zayd is truthful”

We need to additional words, external to the أَنْ clause to complete the sentence. We will see examples of this below.

##### 28.3.1. The أَنْ clause in place of the direct doee

أَعْلَمُ أَنْ زَيْدًا صَادِقٌ.  
direct doee

“I know that Zayd is truthful.”

Note how, in the example above the أَنْ clause (أَنْ زَيْدًا صَادِقٌ) has occupied the place of the direct doee of the verb أَعْلَمُ.

In a similar manner, أَنْ clauses can be placed where one would expect other noun positions, such as: a subject, an info, a doer, and more. Here are some examples:

### 28.3.2. The أَنْ clause in place of the doer

Example:

بِلَغْنِي أَنَّكَ مُرِيْضٌ.  
 doer

“That you are sick has reached me.” (“It has reached me that you are sick.”)

### 28.3.3. The أَنْ clause in place of the subject

Example (with info before subject in sentence word order):

مِنْ صِفَاتِهِ أَنَّهُ كَرِيمٌ.  
 subject

“From his charactersteics is that he is noble.”

### 28.3.4. The أَنْ clause in place of the info

Example:

الْحَقُّ أَنَّهُ ذَهَبَ.  
 info

“The truth is that he went.”

### 28.3.5. كَانَ أَنْ with كَانَ

As you know, كَانَ’s doer is also its subject, and its direct doee is also its info. The أَنْ clause can occur in either the subject or the info of كَانَ. For example, the أَنْ clause as the info:

كَانَ الْأَمْرُ أَنَّهُ لَمْ يَفْعَلْ وَاجِبَهُ.  
 info

“The matter was that he didn’t do his obligation.”

Now, the أَنْ clause as the subject:

كَانَ الْأَمْرُ أَنَّهُ لَمْ يَفْعَلْ وَاجْبَةً.  
 \_\_\_\_\_  
 subject

“That he didn’t do his obligation was the matter.”

Note that in the latter case, the info precedes the subject.

### 28.3.6. The أَنْ clause in place of an i-state noun

The أَنْ clause can occur in place of an i-state base noun in an annexation. Example:

كُثُرٌ قَاطِعُو الْطَّرِيقِ لِدَرَجَةٍ أَنَّ السَّفَرَ حَاطِرٌ.  
 \_\_\_\_\_  
 base noun

“The highway robbers (literally: the cutters of the way) have increased to the degree that the journey is dangerous.”

The أَنْ 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.”

#### 28.3.6.1. Optionally deleting the preposition directly before an أَنْ clause

If an أَنْ clause directly follows a preposition, it is permissible to optionally delete the preposition as long as the meaning remains clear. So the previous example can be expressed without the preposition مِنْ with the same meaning:

عَجِبْتُ أَنَّ زَيْدًا نَائِمٌ.  
 “I wondered at that Zayd is asleep.”

#### 28.3.6.2. لِآنْ “because”

The combination of the preposition لِ “for” and أَنْ is used to mean “because”. For example,

أَكْلُتُ الْطَّعَامَ لِأَنِّي كُنْتُ جَائِعاً.  
 “I ate the food because I was hungry.”

### 28.3.7. Equivalence of the أَنْ clause with a masdar

As a matter of grammatical theory, the أَنْ clause, i.e. (أَنْ itself, its subject, and its info) is considered equivalent to a masdar (typically in an annexation, and possibly with a direct doee as well). It is this equivalence that allows it to take the place of a doer, direct doee, 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 أَنْ زَيْدًا ذَهَبَ is equivalent to the verbal noun phrase ذَهَابِ زَيْدٍ “Zayd's going”. So the grammatically equivalent sentence with this verbal noun phrase is:

عَجِبْتُ مِنْ ذَهَابِ زَيْدٍ.  
“I wondered at Zayd's going.”

Similarly, in the example,

مِنْ صَفَاتِهِ أَنَّهُ كَرِيمٌ.  
“From his characteristics is that he is generous.”

the clause أَنَّهُ كَرِيمٌ is equivalent to the verbal noun phrase كَرَامَتِهِ “his generosity”. So the grammatically equivalent sentence with this verbal noun phrase is:

كَرَامَتِهِ مِنْ صَفَاتِهِ.  
“His generosity is from his characteristics.”

This grammatical equivalence is more a matter of theory than of practical usefulness to us. And you have seen this grammatical equivalence before with أَنْ and a-state stateful verbs in chapter @ref(a-state-stateful-verbs-verbal-noun).

### 28.4. كَانْ ka'anna

كَانْ ka'anna may be translated as “[It is] as if”. It is actually simply the preposition كَ “like” attached to أَنْ. But it is treated separately because, unlike أَنْ، كَانْ، لَكِنْ، كَمْ ka'anna, its subject, and its info constitute a complete sentence. For example,

كَانْ أُلُّمْ مَدْرَسَةً.  
“[It is] as if the mother is a school.”

TODO: add more info

### 28.5. لَكِنْ lakinna

TODO

## 28.6. لَيْتَ layta

TODO

## 28.7. لَعَلَّ *laealla*

**TODO**

## 28.8. The state-of-affairs pronoun with ئى and its sisters

The state-of-affairs pronoun (see section (ref)) is used very commonly with ئىلۇكىنىڭ and its sisters. For example:

[1/89] النحو العربي: أحكام ومعان by cited 27:9 سورة التمل يَسْمُونَ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ (338)  
*O Moses, indeed it is I - Allāh, the Exalted in Might, the Wise.*

The state-of-affairs pronoun also functions as a device to enable a verbal sentence to directly follow إِنْ (or one of its sisters) without having to specify a subject for إِنْ.<sup>1</sup> Examples:

النحو العربي: أحكام ومعانٍ cited by 6:21 سورة الأنعام [إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ] (339)  
*Indeed, the wrongdoers will not succeed.*

**فَإِنَّهَا لَا تَعْمَى الْأَبْصَرُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ** (340) سورة الحج 22:46 cited by معاذ بن جبل

[النحو العربي: أحكام ومعانٍ 1/89]

*For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.*

28.9. The info as a complete sentence and the pronoun of the fact

### 28.9.1. The info as a complete sentence

There is a sub-type of nounal sentence where the info is a complete sentence.  
Here is an example:

الشجرة فروعها طويلة.  
info subject

١/89 النحو العربي: أحكام ومعان١

“The tree: its branches are long.”

In these kinds of sentences, the subject introduces a topic, and the info is itself a sentence which comments on the topic/subject. We have, in fact, already seen sentences like this in section @ref(past-verbs-order-of-words), when we take a verbal sentence and convert it to a nounal sentence. This is the example we discussed there:

أَلْرَجُلُ كَتَبَ كِتَابًا.  
“The man: he wrote a book.”

#### 28.9.1.1. The linker pronoun

A nounal sentence, in which the info is itself a sentence; typically requires a pronoun in the info that links back to the subject. In the example أَلْشَجَرَةُ فِرْوَعُهَا طَوِيلَةُ, the attached pronoun هَا “it” in فِرْوَعُهَا “its tree” is the linker pronoun that links back to the subject أَلْشَجَرَةُ “the tree”.

Similarly, in the example أَلْرَجُلُ كَتَبَ كِتَابًا. the linker pronoun is the invisible doer pronoun “he” of the verb “he wrote” that links back to the subject أَلْرَجُلُ “the man”.

#### 28.9.1.2. Nounal sentences with إِنْ and its sisters

إِنْ and its sisters are very often used in nounal sentences. (With أَنْ it is, as usual, an incomplete sentence.) Here are some examples:

إِنْ زَيْدًا لَهُ أَخٌ وَأُخْتٌ.  
“Indeed Zayd: he has a brother and sister.”

إِعْلَمُ أَنَّ أَعْلَمُ حُصُولُهُ يَتَطَلَّبُ جُهدًا.  
“Know that knowledge: its obtaining requires effort.”

#### 28.9.1.3. Nounal sentences with a pronoun subject

The subject, in a nounal sentence, is frequently a pronoun. For example,

أَنَا أُسْمِي زَيْدٌ.  
“I: my name is Zayd.”

أَكْلُتُ الْطَّعَامَ لَكِنَّكَ لَمْ تَأْكُلْ.  
“I ate the food but you: you didn’t eat.”

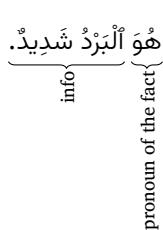
### 28.9.2. The pronoun of the fact

Mostly, pronouns are used in place of nouns when it is already known to whom the noun refers to. So if you say:

أَنَا أُسْمِي 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 nounal sentences. This pronoun does not refer to any previously known entity, but rather refers to the info that follows it. It is sometimes translated as “the fact is” but is often left untranslated. Here is an example:


  
 هُوَ أَلْبَرُ شَدِيدٌ.  
 info                      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 هي. It is typically used with statements of import, to which the speaker wishes to draw attention. The info does not contain a linker pronoun because the whole info refers back to the subject. The pronoun of the fact is frequently used with إِنْ and its sisters. Here are some examples:

إِنَّهُمْ لَا يُفْلِحُ الْكَافِرُونَ.  
“Indeed, the disbelievers will not succeed.”  
(Qur’ān 23:117, trans. Saheeh International)

Sometimes, one can choose between using the pronoun of the fact and a pronoun matching the participant resulting in different emphasis. For example,

إِنَّهُمْ هُمُ الْفَاعِلُونَ  
“Indeed, the fact is: they are the doers.”

إِنَّهُمْ هُمُ الْفَاعِلُونَ  
“Indeed, they are the doers.”

## 28.10. The lightened versions كَانْ, أَنْ, إِنْ, لَكِنْ, and لَكِنْ

The particles أَنْ, إِنْ, كَانْ, and لَكِنْ are considered *heavy*. There exist *lightened* versions of these particles that are: أَنْ, إِنْ, كَانْ, and لَكِنْ. These lightened versions have similar meanings to their heavy counterparts but they have somewhat different rules. We will discuss them below. In terms of their usage إِنْ and كَانْ are not very commonly used except in the Qur'ān, poetry, and other rhetorical texts. أَنْ and لَكِنْ are relatively more common.

### 28.10.1. The lightened إِنْ

The lightened إِنْ can be used in either of the following ways:

- i. With the same rules as the heavy إِنْ. The subject is put in the a-state and the use of the strengthening لـ is optional. For example,

إِنْ زَيْدًا مُسْلِمٌ.

or

إِنْ زَيْدًا لَمُسْلِمٌ.

“Indeed Zayd is a Muslim.”

However, this method is not as common as the second way (below):

- ii. The subject is not put in the a-state but is rather in the u-state. However, the strengthening لـ (see section @ref(inna-strengthening-la) above), that was optional with the heavy إِنْ, is now mandatory with the lightened إِنْ. For example,

إِنْ زَيْدًا لَمُسْلِمٌ.

“Indeed Zayd is a Muslim.”

Another notable difference between the lightened إِنْ and the heavy إِنْ is that the heavy إِنْ is only used to introduce nounal sentences. The lightened إِنْ however, can be used to introduce verbal sentences, but only those that begin with the verbs: كَانَ and its sisters, كَادَ and its sisters, and ظَنَّ and its sisters. For example,

قَرَأْتُ الْكِتَابَ وَإِنْ كَانَ الْكِتَابُ لَجَيِّدًا.

“I read the book and indeed the book was good.”

### 28.10.2. The lightened أَنْ

As we know, the heavy أَنْ 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 أَنْ along with its following pronoun of the fact (أَنْهَا/أَنْهُ) with a lightened أَنْ, thus:

أَعْلَمُ أَنْ أَنْبَزْ شَدِيدٌ.

“I know that the cold is intense.”

Note that the lightened أَنْ replaces أَنْهَا, which is the combination of heavy أَنْ and the pronoun of the fact هَا. So the pronoun of the fact هَا does not appear with the lightened أَنْ.

In the above example, the lightened أَنْ introduces a info which is a nounal sentence. But the more common use of the lightened أَنْ is to introduce infos that are verbal sentences.

When the info of the lightened أَنْ is a verbal sentence, then it is preferred to separate the verb from أَنْ with one of the following:

1. فَذْ. Example:

أَطْنُ أَنْ قَدْ غَرَبَتِ الْشَّمْسُ.

“I think that the sun has set.”

2. سَوْفَ or سَوْفَ. Example:

أَعْلَمُ أَنْ سَيَدْهُ.

“I know that he will go.”

3. A negative particle like لَا, or لَمْ.

أَعْلَمُ أَنْ لَا يَدْهُ.

“I know that he does/will not go.”

Note that, in writing, we have not combined the lightened أَنْ and لَا to form لَآ, as is done for the a-state-verbal أَنْ لَآ (for example: أَنْ لَآ يَدْهُتْ “that he not go”) in chapter @ref(chapter-a-state-stateful-verbs). This distinction in spelling is not obligatory, but some authorities recommend it. In any case, they are both pronounced the same: *'allā*.

More examples:

أَعْلَمُ أَنْ لَنْ يَدْهُ.

“I know that he shall not go.”

أَعْلَمُ أَنْ لَمْ يَدْهُ.

“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 stateful verb to the a-state and o-state respectively.

- The conditional particle فَإِنْ. We will study conditional sentences in chapter @ref(conditional-sentences). TODO: add example.

Rigid verbs like ليسَ and verbs expressing supplications are exempted from needing to be separated from the lightened أَنْ. Example:

ظنَّتُ أَنْ لَيْسَ الْبَرْدُ شَدِيدًا.  
“I thought that the cold is not intense.”

#### 28.10.2.1. Distinguishing between the lightened أَنْ and the a-state-verbal أَنْ

See دليل السالك إلى ألفية ابن مالك vol 3 p 4

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 @ref(chapter-a-state-stateful-verbs)). The a-state-verbal أَنْ puts the following stateful verb in the a-state. Whereas the stateful verb directly after the lightened أَنْ remains in the u-state. The following guidelines can help to distinguish between these two أَنَّs:

- If the verb before أَنْ signifies certainty then only أَنْ and its lightened version أَنْ is used. For example,

أَعْلَمُ أَنْ قَدْ ذَهَبَ وَأَنْ سَيَرْجُعُ.  
“I know that he has gone and that he will return.”

- If the verb before أَنْ signifies wanting, hoping, or expecting, then the أَنْ puts the following verb in the a-state. For example,

أَطْمَعُ أَلَا يَذْهَبَ.  
“I hope that he not go.”

Note that the verb يَذْهَبَ is in the a-state.

- If the verb before أَنْ reflects a view of something going to occur, and signifies neither certainty nor expectation, but rather doubt or neutrality, then either of the أَنَّs may be used, depending on the intended meaning. Such verbs include حَسِبَ يَحْسِبُ “to think” and ظَنَّ يَظْنُنُ “to deem”. For example,

a-state-verbal أَنْ:

ظنَّتُ أَنْ يَرْجُعُ.  
“I thought that he should return.”

lightened أَنْ:

ظنَّتُ أَنْ يَرْجُعُ.  
“I thought that he will return.”

- If the verb before أَنْ does not reflect a view of something going to occur then the أَنْ is typically the a-state-verbal أَنْ. For example,

سَرَّيَ أَنْ تَحْجَجَ  
“That you succeed [will have] gladdened me.”

Remember from chapter @ref(chapter-a-state-stateful-verbs)), that the a-state-verbal أَنْ can occur with perfect verbs as well. Example:

سَرَّيَ أَنْ تَجْحَىَ  
“That you have succeeded [has] gladdened me.”

### 28.10.3. The lightened كَأْنْ

The lightened كَأْنْ is similar to the lightened أَنْ in that it introduces a nounal sentence and the subject is usually a deleted pronoun of the fact. For example,

كَأْنْ الْبَرْدُ ذَهَبَ.  
“[It is] as if the cold has gone.”

Also similar to the lightened أَنْ، the lightened كَأْنْ may introduce a verbal sentence but it must be separated from كَأْنْ by either قَدْ or لَمْ. For example,

ذَهَبَ كَأْنْ لَمْ يَسْمَعْ.  
“He went as if he did not hear.”

### 28.10.4. The lightened لَكِنْ

The lightened لَكِنْ has the same meaning as the heavy لَكِنْ but it has no grammatical effect on the word or sentence after it. It may introduce either nounal sentences or verbal sentences. For example,

تَحْجَجَ زَيْدٌ لَكِنْ صَدِيقُهُ لَمْ يَتَحْجَجْ.  
“Zayd succeeded but his friend did not succeed.”

Work in progress

## Chapter 29.

### Significance of the doer participle

#### ⚠ Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### 29.1. Introduction

The doer participle is technically a noun. But because of its derivation, and close association with the verb, it can have some verbal qualities. We have already seen in chapter (ref) how the doer participle can, like a verb, govern a doer and a direct doe

In this chapter, we will study the meanings that the doer participle can signify, especially when it behaves as a verb-like governor.

#### 29.2. The essential significance of the doer participle

The doer participle is derived from a verb. For example, the doer participle منطلق is derived from the verb ينطلق *to set out*. The essential significance of the doer participle is that its referent can be described as the doer of the action of its verb. Consider the example:

(341) [الجرجاني 486 دراسات في النحو للزعبلاوي] زيد منطلق (Zayd is a setter out).

In example () above زيد منطلق essentially signifies that its referent can be described as one who sets out. As opposed to the doer participle, the essential significance of the stative verb is the dynamic execution of the action of the verb. For example:

(342) [الجرجاني 486 دراسات في النحو للزعبلاوي] زيد ينطلق (Zayd is setting out.  
or Zayd sets out.  
or Zayd will set out.

In example () above, the stateful verb ينطلق indicates the dynamic action of setting out.

Here is another example of a doer participle used to signify the doer of a verb. This time the doer participle is from a transitive noun and is governing a direct doee.

(سن النساء) [وَأَنَا مُتَّبِعٌ فِي ذَلِكَ فَضَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرْيَمَ الْمَغَالِيَةِ] (343)  
[3498]

*I am a follower, in that [matter], of the ruling of the Messenger of Allāh ﷺ concerning Maryam al-Maghāliyyah.*

In the following sections, we will see that the doer participle, while retaining its essential significance of describing its referent as the doer of a verb, can also signify the meaning of the verb from which it is described. So it can signify the occurrence of the action of the verb and its tense.

For example, زيد ينطلق (341) can be used in place of زيد يزد (342) to mean Zayd is setting out, or Zayd sets out, or Zayd will sets out.

### 29.3. The doer participle without أُلْ جُلُّ used to indicate a imperfect static state

When we consider a verbal action, it can, in general, have a static and a dynamic perspective. The dynamic perspective of looking at a verbal action focuses on the dynamic activity of the doer as he undertakes the verbal action. So, for example, if someone is eating, then the dynamic perspective of looking at this activity is considering the doer's action of lifting his hand from his plate to his mouth, chewing, swallowing, etc.

The static perspective of looking at a verbal action focuses more on fact that the person can be described as being in a state of doing the action. And not so much on the actual activity involved. So, the static perspective of considering someone eating is simply that the person was in a state where he can be described as eating.

Some verbs, just from their meaning, tend to be more dynamic than others. For example: جرّى to run, أكل to eat, etc.

Other verbs are inherently more static. For example: جلس to sit, نام to sleep, etc.

Some verbs have, inherently, both a dynamic and a static meaning. For example, لبس can mean both: to put on a garment, and also to remain clothed in the garment.. Even static verbs can have a dynamic component. For example, جلس can mean both: to enter into a seated state (from another position like standing, etc.), and also to remain in a seated state.

As a general trend, the doer participle is used to indicate a static state. In contrast to the doer participle, the stateful verb indicates that the doer is doing a dynamic action.

By the way, when we say “static state” we mean it semantically. The state or condition of an entity can also be indicated syntactically using the *hāl* (see chapter (ref)). These two (semantic and syntactic) aspects of indicating being in a state are often combined. So, we will see from the examples in this section that the doer participle is often (but not always) either a *hāl*, or part of a *hāl* sentence.

Consider the following example:

- (344) [سنن النسائي: 2281] كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَأْكُلُ وَأَنَا صَائِمٌ  
“I was traveling and I came to the Prophet while he was eating and I was fasting.”

The verb يَأْكُلُ indicates a dynamic activity, where the doer is actively eating. Whereas the doer participle *صائمٌ* calls attention to the doer’s being in a (static) state of fasting, and not to his actively doing the activity of fasting.

Even when a verb that is associated with a dynamic activity, its doer participle can be used instead of the verb when the purpose is to indicate the doer’s *being in a state* of doing the activity, rather than to indicate the dynamic activity of the verb. For example:

- (345) [قلَبَتِ الْأَوْسُ وَالْخَزْرُجُ مُتَحَارِبِينَ عِشْرِينَ سَنَةً فِي أَمْرِ سُمَيْرٍ marmor 134]  
“So al-Aws and al-Khazraj stayed (in a state of) fighting each other for twenty years because of the matter of Sumayr.”

- (346) [فَمَا أَذْيَ أَنْتَ فِيهِ الآنِ مُجْمَعٌ marmor 99A]  
“So what is it that you are now (in a state of being) decided about?

Here are some more examples of the the doer participle being used to indicate being in a static state:

- (347) [صحح البخاري: 4064] لَمَّا كَانَ يَوْمُ أُحْدِي انْهَمَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبْو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ  
“When it was the day of Uhud, the people left the Prophet ﷺ while Abū Talhah was in front of the Prophet ﷺ, shielding him with a leather shield of his.”

- (348) [جامع الترمذى: 3769] فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ  
“So the Prophet ﷺ came out while he was (in a state of) covering something [with his garment].”

- (349) [سنن أبي داود: 948] إِنَّمَا هُوَ مُعْتَمِدٌ عَلَى عَصَماً فِي صَلَاتِهِ فَقُلْنَا بَعْدَ أَنْ سَلَّمَنَا . فَقَالَ حَدَّثَنِي أُمُّ قَيْسٍ بِنْتُ مُحْمَّصٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَسْنَ وَحَمَلَ اللَّحْمَ اتَّهَدَ عَمُودًا فِي مُضَلَّةٍ  
“In fact, he only relied on his bones in his prayer. We asked him after he had performed his prayer. He said: I was told by my mother, the mother of Qays, that the Messenger of Allah ﷺ, when he was young and carrying meat, would lean against a pillar in a dark place.”

"And incidentally, he was resting on a staff in his prayer. We [asked] him (about resting on the staff) after we had given the salutation; He said: Umm Qays daughter of Mihṣan said to me that when the Messenger of Allah ﷺ became aged and the flesh grew increasingly on him, he took a prop at his place of prayer and he would rest on it."

(Note how the doer participle مُعْتَمِد indicates a state and the stative verb يَعْتَمِد indicates the activity.)"

(350) [48: موطأ مالك] فَبَيْنَا أَنَا نَازِلٌ تَحْتَ شَجَرَةً إِذَا رَسُولُ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ (56: صحيح البخاري) إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقْبِلًا صَحِيحًا  
While I was in a dismounted state under a tree, the Messenger of Allah [came]

(351) [56: صحيح البخاري] إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقْبِلًا صَحِيحًا  
When a slave journeys or falls ill, a [similar reward] is written for him as what he used to do while staying (i.e. not journeying) [and] healthy.

(352) [5979: صحيح البخاري] إِنَّ أُمِّي قَدِمَتْ وَهُنَّ رَاغِبَةٌ  
My mother has arrived and she is desirous (of my favor).

### 29.3.1. The direct doee of the doer participle when indicating a static state

When the doer participle is derived from a transitive verb, then the doer participle, when indicating a static state, may take a direct doee (as long as it satisfies the conditions specified in section (ref)). For example:

(353) [298: مسنـد أـحمد] مَنْ كَانَ مِنْكُمْ مُلْتَمِسًا لَيْلَةَ الْقَدْرِ فَلْيَنْتَصِمْهَا فِي الْعُشْرِ الْأُوـاخرِ وَنِزَارًا  
"Whoever amongst you is seeking the Night of Decree, then let him seek it in the last ten days of Ramadān, [in the] odd [nights]."  
(Note the the doer participle مُلْتَمِسًا has a direct doee لَيْلَةَ الْقَدْرِ)

(354) [638: سنـن أبي داـود] إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْتَقْبِلٌ إِزَارَةً  
"Indeed he was praying while trailing his lower garment."

(355) [451: الأـدب المـفرد] وَوَقَعْتُ عِنْدَ بَابِ عَائِشَةَ فَإِذَا هُوَ مُسْتَقْبِلُ الْمَغْرِبِ  
"And I stopped at the door of ʿUā’ishah and incidentally, it was facing the west."

(356) [جامع الترمذى] كَانَ رَسُولُ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ حَامِلُ الْخَسَنِ بْنِ عَلَيٍّ عَلَى عَاتِقِه  
[3784]  
"The Messenger of Allah ﷺ was carrying al-Hasan ibn Əaliyy on his shoulder"  
(حَامِلُ الْخَسَنِ is a superficial annexation.)

(357) [1204: سنـن النـسـائي] أَنَّ رَسُولَ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ حَامِلُ أُمَّامَةً  
"that the Messenger of Allah used to pray while he [was] carrying Umāmah"

أَنَّ أَبَا بَكْرِ اشْتَأْدَنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ لَا يُسْنُ (358)  
**مرْطَ عَائِشَةَ** [ صحيح مسلم : 2402a]

“that Abū Bakr sought permission from the Messenger of Allah ﷺ [for entrance in his apartment] while he was lying on his bed having on him Eā’ishah’s bed-sheet.”

However, when the main intent is to indicate the state of the doer independent of the action of the doer upon any doee, then the doer participle can occur without a direct doee. For example:

(359) [مسند أحمد : 431] قَالَ عُثْمَانُ أَجْلٌ وَلَكِنَّا كُنَّا خَائِفِينَ  
 Euthman said, “Yes, but we were in a state of fear.”

In such cases, the doer participle can be followed with a verb (typically its own), specifying the direct doee. For example:

(360) فَخَرَجْنَا خَائِفِينَ تَحَافِظَ الرَّصْدَ [maghazi 28 cited by Marmorstein, M., *Tense and text in Classical Arabic* 138]  
 “So we set out afraid, fearing ambush.”

(361) [صحيح البخاري] وَرُزَيْقٌ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا  
 Ruzayq was (in a state of) working on the land, working (i.e. farming) it.”

### 29.3.2. The doer participle for verbs of posture

Verbs of posture include: جَلَسَ to sit, قَامَ to stand, اضْطَجَعَ to lie down, etc.

With such verbs, the stateful verb, when used for the present or past, tends to be used only for the habitual tense and not for the continuous tense. So if we say يَجْلِسُ زَيْدٌ then it will usually mean Zayd sits and not Zayd is sitting.

For the continuous tense, only the doer participle tends to be used. So, in order to say Zayd is sitting we will usually say زَيْدٌ جَالِسٌ.

Here are some examples of the doer participle and stateful verb for verbs of posture:

#### The doer participle for verbs of posture indicating the continuous tense

(362) [صحيح مسلم : 2044a] رَأَيْتُ النَّبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُفْعِيًّا يَأْكُلُ تَمْرًا  
 “I saw the Prophet ﷺ squatting, eating dates.”

(363) [صحيح مسلم : 177a] قَالَ كُنْتُ مُنْكِنًا عِنْدَ عَائِشَةَ  
 “I was resting at [the house of] Eā’ishah”

(364) [سنن أبي داود : 4605] لَا أُلْفِيَنَ أَحَدُكُمْ مُنْكِنًا عَلَى أَرِيكَتِهِ ...  
 “Let me not find one of you reclining on his couch ...”

(365) أَنَّ أَبَا بَكْرِ رَضِيَ اللَّهُ عَنْهُ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى [مسند أحمد]: فَرَأَشِيهِ لَابِسٍ مَرْطَ غَائِشَةً

"that Abū Bakr sought permission from the Messenger of Allah ﷺ [for entrance in his apartment] while he was lying on his bed having on him Əā'ishah's bed-sheet."

(366) كُنْتُ جَالِسًا عِنْدَ مَعَاوِيَةَ، فَخَدَّثَ نَفْسَهُ ثُمَّ أَنْتَهَهُ [الأدب المفرد]: 564]

"I was sitting with Muəawiyah when he [muttered to] himself, then he came to his senses."

(367) إِنِّي لَحَالِسُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى وَهُمَا يَتَحَدَّثَانِ [صحيح مسلم]: 2672d]

I was sitting with Əabd Alläh and Abū Müsā while they were talking to each other.

(368) سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَمْزَامَ فَشَرَبَ وَهُوَ قَاعِدٌ [صحيح مسلم]: 2027a]

I served the Messenger of Allah some Zamzam and he drank (it) while he was standing.

(369) هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَهُوَ قَاعِدٌ [صحيح مسلم]: 732a]

Did the Prophet ﷺ pray while he was sitting?

### The stateful verb for verbs of posture indicating the habitual tense

(370) تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّىٰ إِذَا كَانَتْ بَيْنَ قَرْبَىِ الشَّيْطَانِ قَامَ فَنَقَرَ [جامع الترمذ]: 160]

That is the prayer of the hypocrite. He sits watching the sun, until when it is between the horns of the devil he stands and pecks out four (units of prayer), not remembering Allah in them but a little."

(371) كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ، يُجْلِسُنِي عَلَى سَرِيرِهِ [صحيح البخاري]: 53]

I used to sit with Ibñ Əabbâs and he would seat me on his couch.

(372) كَانَ جِذْعٌ يَقْوُمُ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [صحيح البخاري]: 918]

[There] was a stem (of a date palm) [which] the Prophet ﷺ would stand against.

(373) وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ ثُمَّ يَضْطَجِعُ عَلَى شَفَّهِ الْأَيْمَنِ حَتَّىٰ يَأْتِيَهُ الْمُؤْدُنُ لِلصَّلَاةِ [صحيح البخاري]: 994]

And he would pray two units [of (sunnah) prayer] before the Fajr prayer, then he would lie on his right side until the mu'adhdhin would come to him for the (obligatory) prayer"

Rarely, the stateful verb has been found to be used to indicate a continuous tense. But in such cases it will likely be in a *ḥāl* or with an adverb which will help indicate its continuous, rather than habitual, significance. Examples:

(374) أَنَّهُ رَأَى رَجُلًا يَنْتَكِيُّ عَلَى يَدِهِ الْأُيْسَرِيِّ [سنن أبي داود]: 994]

that he saw a man reclining on his left hand

(375) رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَجْلِسُ وَالنَّاسُ مَعَهُ [tarikh tabari 3/429]

I saw Eumar ibn al-Khaṭṭāb while he [was] sitting while the people [were] with him

### Transitive verbs of posture

The verbs of posture are usually intransitive verbs, as you can see in the examples so far. But a transitive verb of posture can also be used. For example:

(376) [سنن النسائي] سَأَلْتُ ابْنَ عَبَّاسٍ وَهُوَ مُسْنِدٌ ظَهِيرَةً إِلَى الْكَعْبَةِ عَنِ الْبَادَىِ (5687)

I asked Ibn Ḥabāb, while he was leaning his back against the Kaebah, about (a drink called) al-Bādhaq

(377) [صحیح البخاری] وَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي (2741)

“I had been leaning him against my chest.”

(378) [جامع الترمذ] قَبَيْتَا أَنَا قَاعِدٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَسِّدٌ فَخِيدِي (2861)

So while I was sitting and the Prophet ﷺ [was] using my thigh as a headrest

### Other verbs that have similar behavior to the verbs of posture

In addition to verbs of posture, there are a few other verbs that indicate show the same distinction of the doer participle being used for the continuous tense and the stative verb for the habitual tense. For example: نَامَ to sleep, صَامَ to fast. The reason that these verbs show the same behavior as verbs of posture may be that the doer is not actively *doing* anything except remaining in a condition. Here are some examples with these verbs:

(379) [صحیح البخاری] قُلْنَا لِعُمَرِ إِنَّ نَاسًا يَقُولُونَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَائِمٌ وَلَا يَنْأِمُ قَافِبَةً (859)

“We said to ʿAmr: ‘Indeed some people say that the Prophet ﷺ his eye sleeps but his heart does not sleep.’”

(380) [صحیح البخاری] جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ (7281)

Some angels came to the Prophet ﷺ while he was sleeping. Some of them said, “He is sleeping.” Some [others] of them said, “His eye[s] are sleeping but his heart is awake.”

(381) [صحیح مسلم] إِنِّي رَجُلٌ أَصْوُمُ أَفَأَصْوُمُ فِي السَّفَرِ (1121d)

“I am a man who [habitually] fasts, so should I fast in journeying?”

(382) [صحیح مسلم] سِرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ (1101c)

We travelled with the Messenger of Allah ﷺ while he [was] fasting.

### 29.3.3. The doer participle for verbs of motion

The doer participle is very common with verbs of motion, like: ذَهَبَ to go, مَشَى to walk, رَجَعَ to return, شَارَ to travel, etc. The doer participle for these verbs again indicates the situation of being in a move rather than the actual dynamic movement.<sup>1</sup> For example:

(383) [صحيح البخاري] وَذَلِكَ الْمَسْجِدُ عَلَى حَافَةِ الطَّرِيقِ الْيَمِنِيِّ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ  
And that mosque is on the right edge of the path as you are going to Makkah

(384) [صحيح البخاري] كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي قُبَّاءً رَاكِبًا وَمَاشِيَا  
The Prophet ﷺ used to come to Qubā' while riding and while walking.

(385) [سن النسائي] لَحِقَنِي عَبَائِي بْنُ رَافِعٍ وَأَنَا مَاشٌ، إِلَى الْجُمُعَةِ  
Sabāyah ibn Rāfi'e joined me while I was walking to the jumueah

(386) [سن النسائي] كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَأْكُلُ وَأَنَا صَائِمٌ  
“I was journeying and I came to the Prophet ﷺ while he was eating and I was fasting.”

(387) [بَيْنَا النَّبِيِّ سَائِرٌ إِلَى تَبُوكَ نَزَلَ عَنْ رَاحِلَتِهِ  
“While the Prophet ﷺ was travelling to Tabūk, he dismounted off his mount”

(388) [بَيْنَا النَّبِيِّ أَرْدَقَنِي وَرَاءَهُ عَلَى الْعَصْبَاءِ زَاجِعِينَ إِلَى الْمَدِينَةِ  
Then he seated me behind him on (his camel) al-ṣadqā' while we [were] returning to al-Madīnah

(389) [سن النسائي] اَتَبَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِبٌ  
[move to verbs of motion]  
“I followed the Messenger of Allah ﷺ when he was riding”

Unlike verbs of posture and temporary state, verbs of motion are frequently used for the continuous tense. Here are some examples:

(390) [صحيح البخاري] أَذْرَكَنِي أَبُو عَبْسٍ وَأَنَا أَذْهَبُ إِلَى الْجُمُعَةِ  
Abū Ḫabs overtook me while I [was] going to the jumueah

(391) [سن أبي داود] وَطُلْمَةُ شَرِيدَةُ بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ عَشِيتَنَا رِيحٌ  
While I was travelling with the Messenger of Allah ﷺ between al-Juhfah and al-'Abwā', suddenly a wind and intense darkness enveloped us

<sup>1</sup>Marmorstein, M., *Tense and text in Classical Arabic* 127

## 29.4. The doer participle without أُلْ used to indicate a future event

In addition to indicating a static state, another verbal meaning of the doer participle is to indicate the future tense.

Here too, the doer participle is used instead of the stateful verb. When a stateful verb is used to indicate a future event, then it merely signifies that the speaker thinks that the doer will take an action. For example, the stateful verb أَذْهَبْ (when used to indicate the future tense) merely signifies the speaker's intention of going some time in the future.

In contrast, when the doer participle is used to indicate the future tense, then it signifies that, in the estimation of the speaker, the event will definitely take place. In other words, the doer's future action is so settled and resolved in the speaker's mind that doer can already be described by the doer participle. So, for example, if the speaker says أَنَا ذَاهِبْ and the context tells us he is referring to a future action, then the use of the doer participle ذَاهِبْ instead of the stateful verb يَدْهَبْ signifies that the speaker is so sure that he will do this action that he can already be described as a "goer".

Here are some examples of the doer participle being used to indicate the future tense:

(392) وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّدِيْنَ [صحيح مسلم: 2959a]  
[سورة المافقات: 37:99]

And [then] he said, “Indeed, I will go to [where I am ordered by] my Lord;  
He will guide me.

(393) فَهُوَ ذَاهِبٌ وَتَارِكٌ لِلنَّاسِ [صحيح البخاري: 1925]  
For he is going to go and leave it for the people.

(394) إِنِّي ذَاكِرٌ لَكَ أَمْرًا [صحيح البخاري: 1925]  
I am going to mention to you a matter.

(395) سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْفَعَ لِي يَوْمَ الْقِيَامَةِ فَقَالَ أَنَا فَاعِلٌ [جامع الترمذى: 2433]  
I asked the Prophet ﷺ that he intercede for me on the Day of Resurrection.  
So he said, “I will do [it].”

(396) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً [سورة البقرة: 2:30]  
And [mention, O Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.”

(397) أَلَا وَإِنِّي تَارِكٌ فِيْكُمْ ثَقْلَيْنِ [صحيح مسلم: 2408d]  
Unquestionably, I am leaving amongst you two weighty [things]  
(In English, “I am leaving s.th.” can indicate the future tense.)

(398) زَعَمَ ابْنُ أَمْمِي أَنَّهُ قَاتِلٌ رَجُلًا قَدْ أَجْزَتْهُ [صحيح البخاري: 6158]  
“My maternal brother claims that he will kill a man whom I have given protection to.”

(399) [وَإِنِّي مُرْسِلٌ إِلَيْهِم بِهَدْيَةٍ فَنَاظِرَةٌ بِمَا يَرْجِعُ الْمُرْسَلُونَ سورة النمل 27:35]  
“But indeed, I will send to them a gift and see with what [reply] the messengers will return.”

(400) [إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَرْعُمُ أَنَّهُ نَبِيٌّ صحيح البخاري 4553]  
I am going to ask this [person] about this man who claims that he is a prophet.

(401) [وَيَخْلُكَ يَا فُلَانْ تَرَى هَذَا كَائِنًا https://hadithunlocked.com/ahmad:15841]  
A mercy on you O so-and-so! Do you think this will be?

The use of the doer participle instead of the stateful verb to indicate a future event can also, depending on context, indicate that the event is imminent, i.e. that it is in the very near future. In such cases it can be translated using “be going to”. For example:

(402) [وَقَالَ أُبُو جَهْلٍ فَمَا تُرِيدُ هَذَا سَيِّدُ كَنَافَةَ وَهُوَ لَنَا خَارِ عَلَى مَنْ تَخَلَّفَ فَقَالَ عُثْنَةُ لَا شَيْءَ أَنَا 1/38 cited by Marmorstein, M., Tense and text in Classical Arabic 171]  
Abū Jahl said, “So what do you want? This is the chief of Kinānah and he is for us a protector over who remains behind.” So Eutbah said, “[I want] nothing. I am going out.”

By the way, it is not just the doer participle which is used to indicate an imminent future event. The stateful verb can also be used with this meaning. For example,

(403) [قَالَتْ أُنَيْنَ قَالَ أَصْلِي قَالَتِ اجْلِسْ قَالَ إِنِّي أَصْلِي صحيح مسلم 560a]  
She said, “Where [are you going]?” He said, “I am going to pray.” She said, “Sit!” He said, “Indeed I am going to pray.”

The doer participle of verbs of posture and verbs of motion don’t have any special behavior when used with a future tense meaning. Examples:

(404) [إِنِّي إِنْ شَاءَ اللَّهُ لَقَائِمُ الْعَشِيَّةِ فِي النَّاسِ، فَمُحَذِّرُهُمْ هُوَلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ صحيح البخاري 6830]  
I, if Allāh wills, will stand tonight amongst the people and warn them about these [people] who want to forcibly seize their affairs.

## 29.5. The doer participle without لِلْ used to indicate a hypothetical event

The doer participle, is used very commonly in conditional hypothetical clauses with كَانَ. Here are some examples:

(405) [وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ حَلِيلًا لَا تَتَخَذُ أَبَا بَكْرٍ حَلِيلًا صحيح البخاري 467]  
If I were to take [anyone] from the people as a friend, I would have taken Abū Bakr as a friend.

(406) [لو كنْتْ مُصَلِّيَا قَبْلَهَا أَوْ بَعْدَهَا لَأَتَمْكِنْهَا] [\[https://hadithunlocked.com/ahmad:5185\]](https://hadithunlocked.com/ahmad:5185)

If I were to pray before it or after it, I would have completed them.

(407) [صَحِيفَةٌ وَلَوْ كَانَ مُحَمَّدٌ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكُنْتَ هَذِهِ الْآيَةُ مُسْلِمَةً] [\[https://hadithunlocked.com/ahmad:3708\]](https://hadithunlocked.com/ahmad:3708)  
[177b]

And if Muhammad were to conceal anything from what was revealed to him, he would have concealed this ayah.

(408) [لو كنْتْ قَاتِلًا رَسُولًا لَضَرَبْتُ أَعْنَاقَكُمَا] [\[https://hadithunlocked.com/ahmad:12289\]](https://hadithunlocked.com/ahmad:12289)  
If I were a killer of a messenger I would have struck your necks.

(409) [جامع الترمذى: 1159] [لو كنْتْ آمِرًا أَخَدًا أَنْ يَسْجُدَ لِأَخَدٍ لَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا]  
If I were to order anyone that he prostrate to anyone, I would have ordered the woman to prostrate to her spouse

(410) [لو كنْتَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكْنَتْ مُفْتَدِيَّا بِهِ] [\[https://hadithunlocked.com/ahmad:12289\]](https://hadithunlocked.com/ahmad:12289)  
If you had everything that is on the earth would you ransom yourself with it?

(411) [صحيف مسلم: 546] إِنْ كُنْتَ لَا بُدْ فَاعْلُأْ فَوَاجِدَةً  
If you must do it then (only) once.

The stateful verb is also used in such clauses, but it tends to indicate a hypothetical *current* situation. For example:

(412) [صحيف مسلم: 746a] [لو كنْتْ أَقْرَبُهَا أَوْ أَدْخُلُ عَلَيْهَا لَأَتَيْهَا حَتَّى تُشَافِهَنِي بِهِ]

If (the current situation were such that) I were nearing her or entering upon her, I would have come to her so that she would [tell] it to me face-to-face.

(413) [سورة قل لو كنْ في الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِينَ لَنْزَلْنَا عَلَيْهِمْ مِنْ السَّمَاءِ مَلَكًا رَسُولًا] [\[https://hadithunlocked.com/ahmad:12289\]](https://hadithunlocked.com/ahmad:12289)  
[الإسراء: 17:95]

Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

(414) [سنن ابن ماجه: 3919] إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يَكْنِي الصَّلَاةَ مِنَ اللَّيْلِ]

Indeed Eabd Allāh is a righteous man, if only he would pray much in the night.

The doer participle can also be used in non-conditional hypothetical sentences (see section (kaana)). For example:

(415) [صحيف مسلم: 1807a] يَا سَلَامَةُ أَنْزَلَكَ كُنْتْ فَاعْلَأْ]

O Salamah, do you think you could do [it]?

(416) [مسند أحمد: 61] أَوْ كُنْتَ فَاعِلًا ذَلِكَ

Would you have done that?

The stateful verb is also used in such sentences. For example:

(417) [صحيف مسلم: 1788] أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ

You would/may have done that

## 29.6. Interchangeability of the stateful verb and the doer participle without جِلْ

We have described above, the circumstances when the doer participle instead of the stateful verb,. We would like to state that these are more like trends rather than hard and fast rules. We sometimes find a stateful verb where an doer participle could have worked, and vice versa.

For the indication of a static state, consider, for instance, example (358) وَهُوَ (هُوَ) above and compare it with example (418) below:

سنن أبي [فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَئْبُسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ (418)] دادو: 1772

“I have seen the Messenger of Allah ﷺ wearing the sandals which don’t have hair on them (i.e. tanned).”

Consider also the following two narrations:

(419) صحيح مسلم [... وَلَا آخِرَ قَدْ أَشْتَرَى غَنَّاماً أَوْ حَلِفَاتٍ وَهُوَ مُنْتَظَرٌ وَلَدَهَا] دادو: 1747  
“... nor another who has bought sheep or pregnant she-camels and he is waiting for their giving birth”

(420) صحيح البخاري [... وَلَا أَحَدُ أَشْتَرَى غَنَّاماً أَوْ حَلِفَاتٍ وَهُوَ يُنْتَظَرٌ وَلَدَهَا] 3124  
“... nor one who has bought sheep or pregnant she-camels and he is waiting for their giving birth”

Similarly, for the indication of the future tense, contrast example (@ism\_fail\_going\_to\_my\_lord with example (421) below:

(421) صحيح مسلم [فَقَالَ يَا أَنَيْسُ أَذَهَبْتَ حَيْثُ أَمْرَلَكَ قَالَ فَلْتَ نَعْمُ أَنَا أَذَهَبْ يَا رَسُولَ اللَّهِ] 2310a

He said “O Unays, did you go where I commanded you [to go]?” I said,  
“Yes I am going, O Messenger of Allah”

Consider also the following two narrations:

(422) صحيح مسلم [أَرَأَيْتُمْ لَوْ أَخْبِرْتُكُمْ أَنْ حَيْلًا تَخْرُجُ بِسْفَحِ هَذَا الْجَبَلِ أَكْنِتُمْ مُصْدِقَيْ] 208a  
“Do you think if I were to inform you that there were horsemen emerging out of the foot of this mountain, would you believe me?”

(423) صحيح البخاري [أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصْبِحُكُمْ أَوْ مُمَسِّيَكُمْ، أَكْنِتُمْ تُصَدِّقُونِي] 4972  
“Do you think if I told you that an enemy is going to attack you in the morning or in the evening, will you believe me?”

## 29.7. The doer participle without الْ used with a perfect significance

We have seen, in the sections above, that the doer participle without الْ has a strong correlation with the u-state stateful verb, giving an imperfect meaning. But, the doer participle without الْ can also carry the significance of the perfect verb. Such that it can indicate that the doer has completed the action of the verb. As when the doer participle was used in an imperfect sense, here too it can indicate being in a static state. Examples:

(424) لَا آتَيْكُمْ جُرِمًا [Fischer 112]

I shall not come to you as one who has committed a crime.

(وَقَدْ أَجْرَمْتُ مُجْرِمًا)

(425) صَحِيفَ البَخَارِيٍّ: 2316] جَيْعَ بْنُ النَّعَيمَانَ أَوْ أَبْنَ النَّعَيمَانَ شَارِبًا

al-Nuaymān or al-Nuaymān's son was brought (in a state of) of having drunk (wine).

(426) مُوطَّاً مَالِكٌ [قالَ جَابِرٌ فَبَيْنَا أَنَا نَازِلٌ تَحْتَ شَجَرَةٍ إِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"While I was (resting) dismounted under a tree, the Messenger of Allah ﷺ [came]."

(427) لَوْ كُنْتُ مُتَوَضِّصًا أَكُلْتُهُ [https://hadithunlocked.com/ahmad:15147, graded weak by al-

'Arna'ūt]

If I were in a state of having done wudū', I would have eaten it.

When used with a perfect significance, then, according to most authorities, the doer participle cannot usually have a direct doee. (See section (ref).)

## 29.8. The doer participle prefixed with الْ

Consider the sentence:

(428) رَأَيْتُ الرَّجُلَ

*I saw the man.*

The definite article الْ indicates that the listener would know identity of the person who was seen because of his being referred to as a definite entity: الرَّجُل the man.

Consider now the sentence:

(429) رَأَيْتُ الصَّارِبَ

*I saw the beater<sub>m</sub>.*

Now the person who was seen is identified, not by his virtue of being an entity, but because of his being the doer of the verb. ضَرَبَ يَضْرِبُ. In this sense, the noun الْمُصَارِبِ is similar in meaning to the one who beat/beats.

Similarly, if we say:

(430) جاءَتِ الْضَّارِبَةُ  
The beater, came.

then this is similar to saying جاءَتِ الَّتِي ضَرَبَتْ/يَضْرِبُ The one, who beat/beats came.

Because of the equivalence of this أَلْ to the connected nouns (الَّذِي, الَّتِي, etc.), this أَلْ, that is prefixed to doer participles (and to deverbal nouns in general) is called the *connected noun* أَلْ. We will learn more about the *connected noun* أَلْ in section (ref).

For now, we note that when the connected noun أَلْ is prefixed to a deverbal noun then the deverbal noun retains its capability to govern a doer and a a-state governee.

So in example (431), the doer participle is governing a latent doer pronoun [هُوَ]. And in the following example, the doer participle is also governing a direct doee:

(431) [صحيح مسلم] فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَفَأْلَ كَمَةً كَذَّا وَكَذَّا  
The Messenger of Allah ﷺ said: “Who is the one who said such and such speech?”

(432) عَاتَبَتِ الْمُخْلِفَ الْوَعْدِ  
I reproved the promise-breaker.

The construction المُخْلِفُ الْوَعْدِ can also be converted to a superficial annexation, thus:

(433) عَاتَبَتِ الْمُخْلِفَ الْوَعْدِ  
I reproved the promise-breaker.

When the *connected noun* أَلْ is used with a doer participle, then the doer participle includes the meaning of the verb. So much so, that an actual verb may be conjuncted to the meaning of the verb that is included in the doer participle.<sup>2</sup> For example:

(434) سُورَةٌ إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ  
[الحديد 57:18]

“Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allāh a goodly loan - it will be multiplied for them, and they will have a noble reward.”

<sup>2</sup> سورة الحديد 57:18 for البحار المحيط لأبي حيان

## 29.9. The doer participle that crosses over to the substantive noun

Sometimes, the doer participle is re-used as a substantive noun. When this happens, it loses its purely verbal meaning of the doer of a verb, and signifies only an entity, just like a substantive noun. There are two categories of doer participle-crossover substantives:

- i. The lexical doer participle-crossover-to-substantive
- ii. The ad hoc doer participle-crossover-to-substantive

In reality, these are not completely distinct categories. They more represent a spectrum of meanings. And it can be a judgement call as to which category a particular noun may belong. We will discuss each of these categories in the following sub-sections:

### 29.9.1. The lexical doer participle-crossover-to-substantive

The doer participle is from the class of adjectival nouns, not substantives. And in terms of its meaning, it has a relatively temporary and incidental meaning when compared to a substantive. For example the the doer participle *ضارب* *beater* would only be applicable to someone when he is associated with the act of beating. Otherwise he would not be referred to as a *ضارب*. On the other hand, a substantive like *رَجُلٌ man* has a more permanent meaning, that is not associated with any action from him.

Some doer participle's can take on this more permanent meaning of a substantive. Usually, their meaning will be somewhat distinct from the original doer participle or the verb from which it is derived. Such a doer participle is termed a lexical doer participle-crossover-to-substantive because its new meaning often deserves a new lexical definition in the dictionary.

For example, the doer participle *صَاحِبٌ* (from the verb *صَاحِبَ* *to accompany*) is predominantly used as a substantive noun to mean *companion*. With this meaning, it can no longer act as a verb-like governor. So it will not have a latent doer pronoun, and it will not govern a direct doee. So we cannot say:

(435) [العدناني 487 دراسات في النحو للزعبلاوي] حسّام صَاحِبٌ يَاسِرًا ×  
*Hassām is a companion of Yāsir.*

Additionally any *أَلْ* that is prefixed to a doer participle-crossover-to-substantive cannot be the connected noun *أَلْ*. It will be the regular *أَلْ* that is prefixed to substantives.<sup>3</sup> So when it is the annexe noun in an annexation then it must be a real annexation, and the *أَلْ* is dropped.

So we will say:

<sup>3</sup> دراسات في النحو للزعبلاوي 484

[العدناني 487 دراسات في النحو للزعبلاوي] صَحِبَ حَسَّامٌ يَاسِرًا فَهُوَ صَاحِبُهُ (436)  
*Hassām accompanied Yāsir so he is his companion.*

With regard to their plurals, the default behavior for the doer participle, especially when used with a verbal meaning, is to have a sound plural. But when the doer participle crosses-over to a substantive then it is more likely to have a broken plural.<sup>4</sup>

Here are some examples of substantives from cross-over doer participles:

substantive	meaning	plural	verb
صَاحِبٌ	a companion	أَصْحَابٌ	صَحِبَ يَصْحَبُ to accompany
سَائِلٌ	a beggar	سُؤَالٌ, سَائِلٌ	سَأَلَ يَسْأَلُ to ask
عَالِمٌ	a scholar	عُلَمَاءُ	عَلِمَ يَعْلَمُ to know
قَاضٍ	a judge	فُضَّاهٌ	قَاضَ يَقْضِي to decree
كَاتِبٌ	a scribe	كَتَبَةٌ	كَتَبَ يَكْتُبُ to write
شَاعِرٌ	a poet	شُعَرَاءُ	شَعَرَ يَشْعُرُ to be aware
بَالِغٌ	a legally mature person	بَالِغُونَ	بَلَغَ يَبْلُغُ to reach
مُصِيبةٌ	a calamity	مَصَابٌ	أَصَابَ يَصِيبُ to strike
جَارِيَةٌ	a girl	جَوَارٍ	جَرَى يَجْرِي to run
طَالِبٌ	a student	طَلَابٌ, طَلَبَةٌ	طَلَبَ يَطْلُبُ to seek
شَابٌ	a moustache	شَوَارِبٌ	شَرَبَ يَشْرُبُ to drink
سَاحِلٌ	a shore	سَواحلٌ	سَخَلَ يَسْخَلُ to abrade
جَامِعٌ	a large mosque	جَوَامِعٌ	جَمَعَ يَجْمُعُ to gather
جَامِعَةٌ	a university	جَامِعَاتٌ	جَمَعَ يَجْمُعُ to gather
قَائِمةٌ	a leg (of a beast, furniture)	قَوَائِيمٌ	قَامَ يَقُومُ to stand
وَارِثٌ	an heir	وَرَاثَةٌ	وَرَثَ يَرِثُ to inherit
وَالِدٌ	a parent	وَالِدُونَ	وَلَدَ يَلِدُ to beget (offspring)
حَامِلٌ	a carrier	حَمْلَةٌ	حَمَلَ يَحْمُلُ to carry
قَارِئٌ	a reciter	قُراءٌ	قَرَا يَقْرَأُ to read, recite
مُعَلِّمٌ	a teacher	مُعَلِّمُونَ	عَلَمَ يَعْلَمُ to teach

When the doer participle that has crossed over to a substantive refers to human beings, then often, but not always, a feminine version of the crossed over substantive will also exist, with a ة. So صَاحِبَةٌ is a female companion, وَالِدَةٌ is a female parent, etc. Sometimes, however, the substantive exists for only one gender and not for the other, e.g. جَارِيَةٌ a girl. Also sometimes, the same substantive is used for both genders, e.g. بَالِغٌ a legally mature person. So we will say:

<sup>4</sup> السيوطي 503 دراسات في النحو للزعبلاوي

(437) [١/١٣٦ المذكر والمؤنث لابن الأبياري] رجل بالغ، وامرأة بالغ [A legally mature man and a legally mature woman]

There is often some flexibility in these cases, so بالغة can also be used for a female legally mature person. The dictionary is the best guide in these matters.

Recall from section (ref) that the ة that exists in a feminine doer participle is because of its latent doer pronoun. So when we say هند قائمة Hind is standing then the ة in قائمة is to match its latent doer pronoun [هي] that refers to هند. But the ة that exists in a doer participle-crossover-to-substantive is no longer because of a latent doer pronoun. This is because, as mentioned previously, the doer participle-crossover-to-substantive is not a verb-like governor, so it will not govern a latent doer pronoun. So the ة in the doer participle-crossover-to-substantives ضاحية female companion and والدة female parent is a fixed feminine marker, just like the ة in any other feminine substantive, e.g. شجرة tree, امرأة woman, etc.

Additionally, once a doer participle has crossed over to a substantive, then like all substantives, it loses its genderizability. So we cannot add or remove a feminine marker (like ة) at will. For example, if we wish to say *The building is a university*, then we will say

(438) الْبَنَاءُ جَامِعٌ  
The building is a university.

We cannot remove ة from جامع in order to match the gender of البناء. If we do so then the meaning will be:

(439) الْبَنَاءُ جَامِعٌ  
The building is a large mosque.

In this case, جامع happens to exist as another doer participle-crossover-to-substantive. So example () is a valid sentence, but with a different meaning than intended.

Sometimes it can be difficult to tell whether a noun from this category is an doer participle with its original meaning, or one that has crossed over to a substantive. If you find that it is used independently (in meaning) without referring to an (implicit or explicit) referent, then it is likely that it is a doer participle-crossover-to-substantive. Another clue is that it is used with a broken plural.<sup>5</sup> But broken plurals may be used for governing doer participles as well (as we saw in section (ref)) so this isn't a definitive indicator. A more reliable indicator is whether it is made definite by being annexed to a definite base noun in a real annexation. Here are some examples:

(440) [٥٠٣ دراسات في النحو للزعبلوي] هؤلاء حملة الأقلام  
These are the carriers of the pens.

<sup>5</sup> دراسات في النحو للزعبلوي 503

(441) وَمَنْ تَرَكَ مَالًا فَلِوَرَتْهِ وَأَنَا وَارِثُ مَنْ لَا وَارِثَ لَهُ أَعْقِلُ لَهُ وَأُرْثُهُ وَالْحَالُ وَارِثُ مَنْ لَا وَارِثَ سِنَنْ أَبِي دَاوُدْ لَهُ يَعْقِلُ عَنْهُ وَيَرْثُ: 2899

*Whoever leaves wealth then [it is] for his heirs. And I am the heir of he who has no heir, paying blood-wit for him and inheriting from him. And the maternal uncle is the heir of he who has no heir, paying blood-wit for him and inheriting from him.*

Another possible indicator is whether the doer participle as an info mismatches in gender with the subject. For example:

(442) الْعُودُ قَائِمٌ

*The stick is a leg (of some furniture or other structure).*

(If the doer participle was intended, then we would say الْعُودُ قَائِمٌ *The stick is standing.*)

But this isn't always reliable because the subject may match in gender with the doer participle-crossover-to-substantive anyway. For example:

(443) الْعَصَمَ قَائِمٌ

*The stick is a leg.*

or *The stick is standing.*

(عَصَمٌ is a feminine noun.)

Another indicator also whether the singular feminine of the doer participle is used as a info or attribute for non-intelligent beings. For example:

(444) الْأَعْوَادُ قَائِمٌ

*The sticks are standing.*

In the above example قَائِمٌ is likely to be an doer participle. (By the way, a substantive reading is also possible: *the sticks (collectively) are a leg.*) But if we say:

(445) الْأَعْوَادُ قَوَافِمٌ

*The sticks are legs.*

then قَوَافِمٌ is more likely to be a substantive. Context is a useful guide here.

### 29.9.2. The ad hoc doer participle-crossover-to-substantive

This second category consists of doer participles that are made substantives on an ad hoc basis. That is, the dictionary will typically not list the doer participle (for this category of meaning) separately for any distinct meaning.

The ad hoc doer participle-crossover-to-substantive is routinely formed for doer participles that signify the action of a perfect verb. This is especially done when the doer participle of the perfect action is to be the annexed noun in a (now real) annexation.

So for example, if someone has done the action of beating, then he can be described as a ضَارِبٌ. Now, if we wish to refer to this specific person, we have a choice: Either we can use the connected noun أَلْ or we can use the regular أَلْ. Either way, the word will look the same: الْضَّارِبُ. But its meaning will be slightly different.

In the case of the connected noun أَلْ, we are defining the person based on an action of beating that he did. الْضَّارِبُ, in this case, remains a doer participle.

And in the case of the regular أَلْ, we are defining him by virtue of his entity. Just like we would say *the man*, *the woman*, etc. الْضَّارِبُ, in this case, becomes a substantive.

Either of these can generally be used when describing the definite doer of a perfect verb. When the semantic direct doee of the verb is mentioned, then the doer participle الْضَّارِبُ retains its أَلْ and governs the semantic direct doee in the a-state. For example:

(446) *الأصول في النحو لابن السراج*; 4/100 شرح ابن عييش على المفصل [هَذَا الضَّارِبُ زَيْدًا أُمِسَ] (2/265)  
*This [person] [was] the one who beat Zayd yesterday*  
 (الضَّارِبُ is a doer participle governing a latent doer pronoun and a direct doee.)

But the substantive cannot govern a direct doee and so it has to be annexed to the semantic direct doee in a real annexation So we will say:

(447) *الراجحي* 3/171 citing 4/32 شرح ابن عييش على المفصل [هَذَا ضَارِبُ زَيْدًا أُمِسَ] (2/265)  
*This [person] [was] the beater of Zayd yesterday*  
 (ضَارِبُ is a substantive in a real annexation.)

In theory, if the speaker intends to define the person by his being the doer of the verb ضَرَبَ, then he would use example (446).<sup>6</sup> And if the speaker intends to define the person by virtue of his entity then he would use example (447).

But in practice, they are often (but not always) close enough in meaning that they can be used interchangeably. Here is another example:

(448) فَقَالَ رَسُولُ اللَّهِ مَنْ قَاتَلَهُ [https://hadithunlocked.com/ahmad:7060]  
*The Messenger of Allah ﷺ said: "Who is the sayer of it?"*  
 Compare with example (431) مَنْ أَفْأَلَ گَلِمَةً كَذَا وَكَذَا

### 29.9.3. The doer participle-crossover-to-substantive as a attribute

Once an doer participle has crossed over to a substantive, it can still be used as a attribute. This is because the doer participle-crossover-to-substantive still signifies its verbal meaning to some degree. So, for example, ضَارِبٌ, even once

<sup>6</sup> *الأصول في النحو لابن السراج* 2/265

it has crossed over to a substantive still signifies its verbal meaning of being a one who beats. But because it is now a substantive, it will lose its الـ when is a annexe noun. Consider the following example:

(449) مرت بزيد ضارب عمر [المعنى المقتضي للمراد] 4/149]

*I passed by the beater-of-Zayd Zayd*

See also the tafsirs of:

(450) مَلَكَ يَوْمَ الْدِينِ [سورة الفاتحة] 1:4]

*Sovereign of the Day of Recompense.*

(451) أَلْحَمْدُ لِلَّهِ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلُ الْمَلَائِكَةِ رُسُلًا أُولَئِكَ أَجِنَّةٌ مُّثْنَى وَتَلْكَثُ ح

سورة فاطر 35:1] وَرَبِيعٌ

[All] praise is [due] to Allāh, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four.

#### 29.9.4. The doer participle-crossover-to-substantive of doubly transitive verb

As we have mentioned, when an doer participle crosses over to a substantive, then it cannot govern a doer or an a-state governee like a direct doee. But an exception is made for the doer participle of transitive verb that has two direct doees. When an doer participle of such a verb is used with a perfect meaning (as a substantive) in a real annexation, then it's first semantic direct doee is made into the base noun but it's second direct doee remains in the a-state. We mentioned this already in section (ref) and gave the following example:

(452) شرح التسهيل لابن مالك [هذا معطي زيد أمسن درهما] 3/78]

*This [person] was the giver of Zayd, yesterday, a dirham.*

#### 29.9.5. An doer participle can co-exist with its doer participle-crossover-to-substantives

When a cross-over substantive exists, it does not mean that the original doer participle meaning has ceased to exist. Both can continue to exist and context will clue us in as to which meaning is intended. For example, **بِالْعَجَّ** is used as an doer participle here:

(159) هَذِيَا بَلَغَ الْكَعْبَةَ [سورة المائدة] 5:95]

*as an offering [to Allāh] delivered to the Ka'bah*

For some cross-over substantives, however, the substantive usage is predominant and the original doer participle meaning is virtually non-existent. Such is the case for صَاحِب a companion and وَالد a parent.<sup>7</sup>

## 29.10. Eligibility to be described with the doer participle

Theoretically, anyone who is the doer of a verb can be described with its doer participle. So, for example, any person who is the doer of the verb قَرِئَ even once, can be called a قارئ. And from context it will be understood that the person is being called a قارئ within the situation of a certain reading or recitation. Here are some examples:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظَّهَرَ فَجَعَلَ رَجُلًا حَقْرًا يَسْتَحِيْ أَسْمَ رِبِّكَ (453)  
[صحيح مسلم] الأَعْلَى فَلَمَّا اتَّصَرَّفَ قَالَ إِيَّكُمْ قَرَاً أَوْ إِيَّكُمْ الْقَارِئُ

*that the Messenger of Allah ﷺ prayed the dhuhr prayer, and a man began to recite behind him [sūrat al-Aṣr]. When [the Prophet ﷺ concluded the prayer and] turned around, he said: “Which of you recited?” or “Which of you [was] the reciter?”*

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَارِئًا يَقْرَأُ مِنَ الْمَسْجِدِ (5042)  
[صحيح البخاري] سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَارِئًا يَقْرَأُ مِنَ الْمَسْجِدِ  
The Prophet ﷺ heard a reciter reciting the Qur'añ in the mosque at night.

Having said that, the doer participle is a noun. And a noun, by its very nature, signifies a more permanence and constancy in its meaning than a verb. So there can be scenarios where being described by an doer participle can have a higher bar of eligibility than simply being the doer of a verb. Consider for example سورة الكافرون:

قُلْ يَا أَيُّهَا أُلَّا كَفَرُوكُمْ □ لَا أَعْبُدُ مَا تَعْبُدُونَ □ وَلَا أَنْتُمْ عَبْدُونَ مَا أَعْبُدُ □ وَلَا أَنَا  
عَابِدٌ مَا عَبَدْتُمْ □ وَلَا أَنْتُمْ عَبْدُونَ مَا أَعْبُدُ □ لَكُمْ دِينُكُمْ وَلِي دِينِ □

[سورة الكافرون]

Say, “O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.”

Ibn al-Qayyim says, in the tafsīr of this sūrah:

Negation isn't employed for [the disbelievers] except by the doer participle. And for [the Prophet ﷺ], negation is employed once using the verb, and once using the doer participle.

And this is – and Allāh knows best – due to a marvelous wisdom, which is that the greater objective is [the Prophet's ﷺ] disassociation from their gods from every perspective and in every [instance

<sup>7</sup> دراسات في النحو للعزبلاوي سيبويه 488 citing

of] time. So [the Prophet ﷺ, in speaking to the disbelievers with the words of the revealed sūrah], used first the verb [عَبَدَ], which signifies dynamic occurrence, and then used for this same negation the doer participle [عَابِدٌ] in the second instance, i.e. “This [worshipping of what you worship] is not my description nor my state of affairs.” [This is] as if he had said: “Worshipping other than Allāh will not be an verbal action of mine, nor a description of mine.” Thus he used two negations for two negated items [a verbal action, and a description], that are intended by the negation.

As for [the negation used for the disbelievers], he used only the doer participle [عَابِدُونَ], which signifies the description [of its referent by the doer participle] and the stability [of this description], i.e. “The stable, requisite, description [of being a worshipper] of Allāh is negated from you. For this description cannot be established for you. It is only established for the one who singles out Allāh exclusively for worship, and then does not associate anyone with Him. But you, because you have worshipped other than Him, are not from His worshippers.” Even if they may have worshipped Allāh some of the time. For the polytheist worships Allāh and worships, with Him, others besides Him. Just like the People of the Cave said: *And when you have withdrawn from them and that which they worship other than Allāh* [سورة الكهف 18:16] i.e., “you have withdrawn from their gods excluding Allāh, for you have not withdrawn from Him.” And similarly did the polytheists say regarding their gods: “*We only worship them that they may bring us nearer to Allāh in position.*” [سورة الزمر 39:3]. Thus they used to worship, with Him, others besides Him. So the verb [عَبَدَ يَعْبُدُ] is not negated from them because of its occurrence from them. But the description [عَابِدٌ] is negated because whoever worshipped other than Allāh is not established on the worship of Allāh, and is not described by [being a worshipper of Allāh].<sup>8</sup>

### 29.10.1. The doer participle indicating a habitual doer

In addition to the default incidental meaning, the meaning of the doer that is indicated by the doer participle can be a habitual meaning. For example:

(455) [482 دراسات في النحو للعزبياوي] زَيْدٌ مُكْرِمٌ ضَيْقَانِي  
Zayd is an honorer to his guests

<sup>8</sup> سورة الكافرون 109:6 for تفسير ابن القيم

## 29.11. Verbs for which the doer participle is rarely used

### 29.11.1. The doer participle for stative verbs

Technically, an doer participle can be formed from any verb.<sup>9</sup> For form 1 verbs, it will always be on the pattern فَاعِل. However, there are some verbs for which their doer participles are rarely used.

These are verbs which indicate only being in a static state, with virtually no dynamic action. The meaning signified is usually (but not exclusively) an innate permanent quality. For such verb, the their participle-like adjectives (see chapter (ref)) are generally used instead of their doer participles. The following table lists some such verbs, along with their rarely used doer participles, and their commonly used participle-like adjectives.

verb	meaning	doer participle	participle-like adjective
كُرْم	to be noble, generous	كَارِم	نَوْبِيْلَ كَرِيمَ noble, generous
بَخْل	to be stingy	بَاخِلٌ	بَخِيلَ stingy
فَرَح	to be joyous	فَارِحٌ	فَرِحَ joyous
ضَاق	to be narrow	ضَائِقٌ	ضَيْقَ ضَيْقَ narrow
حَسْن	to be handsome	حَاسِنٌ	حَسِينَ حَسِينَ handsome

Nevertheless, the doer participles for such verbs can be used, on occasion, to indicate a incidental state that has only temporary occurred. As opposed to the more permanent state that the participle-like adjective would signify.<sup>10</sup> For example:

فَلَعَلَكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أَنْزَلَ عَلَيْهِ كَذَّ (456)

[ جَ ٣ النحو الوافي 3/240 footnote 3] سورة هود [11:12] cited by مَلَك جَاءَ مَعَهُ

*Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, “Why has there not been sent down to him a treasure or come with him an angel?”*

According to the commentary on this ayah, ضَائِقٌ is used in place of the more commonly used ضَيْقٌ to indicate a temporary constrictness.<sup>11</sup>

<sup>9</sup> 3/242 النحو الوافي

<sup>10</sup> 3/292 النحو الوافي; 3/240 footnote 3

<sup>11</sup> سورة الكشاف للزمخشري شرح ابن يعيش على المفصل 3 citing footnote 3 for others; 3/240 النحو الوافي

هود 11:12

### 29.11.2. The doer participle-crossover-to-participle-like adjective

Sometimes, for stative verbs like the above what would appear to be an doer participle is very commonly used. But actually, these usages are from the class of doer participle-crossover-to-participle-like adjectives. Here are some examples:

verb	meaning	doer participle-crossover-to-participle-like adjective
عَدَلَ	<i>to be just</i>	عَادِلٌ <i>just</i>
بَسْلَ	<i>to be courageous</i>	بَاسِلٌ <i>courageous</i>
صَلَحَ	<i>to be righteous</i>	صَالِحٌ <i>righteous</i>
رَبَحَ	<i>to be profitable</i>	رَابِحٌ <i>profitable</i>
نَعْمَ	<i>to be soft</i>	نَاعِمٌ <i>soft</i>

We will study this category in more detail in section (ref), if Allāh wills.

### 29.11.3. Verbs for which the doer participle is rarely used in place of the stateful verb

The doer participle is also not found used in place of a stateful verb for various other classes of verbs, including verbs that indicate mental states, perception, or action.<sup>12</sup> Such verbs include رَأَى to see, رَجَّا to hope, أَرَادَ to want, and others. For such verbs, only the verb is typically used when the meaning of the verb is needed. Nevertheless, the doer participle for such verbs has been found to be used on occasion. Examples:

(457) تاریخ الطبری [أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ لَمَّا اِنْتَصَرَ مِنَ الطَّائِفِ مُرِيدًا مَكَّةَ مَرَّ بِهِ نَعْصُنُ اَهْلَ مَكَّةَ] 2/347 cited by Waltisberg, M., *Satzkomplex und funktion* 293]

that the Messenger of Allah, when he departed from al-Ṭā'if intending (as his destination) Makkah, one of the people of Makkah passed by him.

(458) صحیح البخاری [أَرَانِي الْلَّيْلَةَ عِنْدَ الْكَعْبَةِ فَرَأَيْتُ رَجُلًا آتَمَ كَاحْسَنَ مَا أَنْتَ رَاءِ مِنْ أَمْ الرَّجَالِ] :6999]

I saw myself (in a dream) near the Kaebah last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion.

The doer participle of such verbs may also freely be used when its essential “doer” meaning is intended. For example:

(459) وَكُمْ مِنْ مُرِيدٍ لِلْخَيْرِ لَنْ يُصْبِيْهُ [https://hadithunlocked.com/darimi:210]  
How many of an intender of goodness shall not achieve it.

<sup>12</sup>See Marmorstein, M., *Tense and text in Classical Arabic* 124

## 29.12. Further reading

1. Fischer §201–§204, pp. 111–113.
2. Kinberg, N., *Semi-imperfectives and imperfectives: A case study of aspect and tense in Arabic participial clauses*
3. Marmorstein, M., *Tense and text in Classical Arabic*
4. Odilavadze, N., *Western scholars' opinions on rendering the tense by means of the participle in Arabic*
5. Owens, J., and M. Yavrumyan, *The participle*
6. van Putten, M., *The morphosyntax of objects to participles in the Qur'ān*
7. Waltisberg, M., *Satzkomplex und funktion*
8. Wright, vol. ii, §30–§31 pp. 63–69, §72–§74 pp. 194–198.
9. Youssef, Z., *Das partizip im Arabischen*
10. دراسات في النحو للزعبلاوي pp. 480–525.
11. معاني النحو 3/17off.
12. دلالة سياق اسم الفاعل في الحديث النبوى الشريف صحيح مسلم أنمودجًا لشادى 3/240 footnote 3, 3/241, 3/292ff.
13. محمد جميل عايش
14. تحرير اسم الفاعل من مزاعم المغاربة لحامد علي أبو صعيديك

Work in progress

# Chapter 30.

## The participle-like adjective

### ⚠ Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 30.1. Introduction

The participle-like adjective is a deverbal noun. It is the quintessential adjectival noun signifying a relatively stable and unchanging meaning. حَسْنٌ *handsome, good* is an example of a participle-like adjective.

The participle-like adjective is called such because it shares some characteristics with the doer participle. The doer participle is the closest of the deverbal nouns to the verb. We saw in chapter (ref) that it can govern in a verb-like manner and even be used in place of a verb.

The participle-like adjective, although not as close to the verb as the doer participle, can also govern in a manner which is similar (but not quite exactly the same) as the governing of the doer participle. In this chapter, we will explore its significance and its ability to govern in a verb-like manner.

### 30.2. The forms of the participle-like adjective

The participle-like adjective comes in various forms. We will list the most common of them<sup>۱</sup>:

Participle-like adjective's on the pattern فعل

<sup>۱</sup>The following list is taken mostly from 3 النحو الوافي / 285ff

verb	meaning	participle-like adjective	meaning
فَرَّخ	to be joyous	فَرِح	joyous
خَرَبَ	to be sad	خَرَن	sad
خَذَرَ	to be cautious	خَذِير	cautious
تَعَبَ	to be tired	تَعَب	tired

### Participle-like adjective's on the pattern فَعْلَانٌ

Feminine: usually فَعْلِي

verb	meaning	participle-like adjective	meaning
عَطَشَ	to be thirsty	عَطْشَانٌ	thirsty
ظَمِئَ	to be thirsty	ظَمَآنٌ	thirsty
شَيَعَ	to be sated	شَيْغَانٌ	sated
يَقْطَنَ	to be awake	يَقْطَانٌ	awake

### Participle-like adjective's on the pattern أَفْعَلٌ

Feminine: فَعَلَاءُ

verb	meaning	participle-like adjective	meaning
خَمْرَ	to be red	أَخْمَرٌ	red
خَضْرَ	to be green	أَخْضَرٌ	green
عَرِجَ	to be lame	أَعْرَجٌ	lame
خَوْرَ	to be big-eyed	أَخْوَرٌ	big-eyed

### Participle-like adjective's on the pattern فَعِيلٌ

verb	meaning	participle-like adjective	meaning
شَرِيفَ	to be noble	شَرِيفٌ	noble
قَبِيجَ	to be ugly	قَبِيجٌ	ugly
بَخِيلَ	to be stingy	بَخِيلٌ	stingy

## Participle-like adjective's on the pattern فَعْل

verb	meaning	participle-like adjective	meaning
صَعْبَتْ	to be difficult	صَعْبٌ	difficult
صَحُّمَ	to be large	صَحْمٌ	large

## Participle-like adjective's on the pattern فَعَال

verb	meaning	participle-like adjective	meaning
جَبَنَ	to be cowardly	جَبَانٌ	cowardly
حَصَنَ	to be chaste	حَصَانٌ	chaste

## Participle-like adjective's on the pattern فُعَال

verb	meaning	participle-like adjective	meaning
شَجَعَ	to be brave	شُجَاعٌ	brave
فَرَزَتْ	to be sweet	فُرَزَاتٌ	sweet

## Participle-like adjective's on the pattern فُعْل

verb	meaning	participle-like adjective	meaning
صَلَبَ	to be hard (rigid)	صَلْبٌ	hard (rigid)

## Participle-like adjective's on the pattern فُعَل

verb	meaning	participle-like adjective	meaning
مَلْحَ	to be salty	مَلْحٌ	salty

## Participle-like adjective's on the pattern فَيْعَل

verb	meaning	participle-like adjective	meaning
ماتَ	<i>to die</i>	مَيِّتٌ	<i>dead, dying</i>

### 30.3. The participle-like adjective as the governor of a latent doer pronoun

Just like the doer participle, the participle-like adjective will, by default, govern a latent doer pronoun.<sup>2</sup> Consider the following examples:

(460) 161 الضمير المستتر لسعود بن عبد الله الصاعدي] مررت بأمرأة حسنة

*I passed by a handsome woman.*

(.) هي has a latent doer pronoun implicated as حسنة.

(461) 161 الضمير المستتر لسعود بن عبد الله الصاعدي] مررت برجلين حسنين

*I passed by two handsome men.*

(.) هما has a latent doer pronoun حسنين.

### 30.4. The participle-like adjective as the governor of a sababi overt doer

TODO: sifah should be valid for both genders if mismatch. Also for ism\_fail like murDi3. Add forward reference to ism\_fail chapter. [3 النحو الوافي 3/303-304]

Similar to the doer participle the participle-like adjective can govern a overt doer. So we can say:

(462) 1077 البسيط لابن أبي الربيع] مررت برجل حسن وجهه

(463) 1077 البسيط لابن أبي الربيع] مررت برجلين حسن أبواهما

(464) 1077 البسيط لابن أبي الربيع] مررت ب الرجال حسن آباؤهم

(465) الرجال كريمة أمهاهاتهم

(466) رأيت الرجال الكريمة أمهاهاتهم

Also similar to the doer participle, when participle-like adjective's doer is a broken plural (as in example () above آباؤهم), then the participle-like adjective is permitted, and preferred, to also be a broken plural.<sup>3</sup>

So we can say:

(467) 1077 البسيط لابن أبي الربيع] مررت ب الرجال حسان آباؤهم

(468) 3 النحو الوافي 3/453 هؤلاء زملاء كرام آباؤهم

<sup>2</sup> 161 الضمير المستتر لسعود بن عبد الله الصاعدي

<sup>3</sup> 248 شرح قطر الندى وبل الصدى; 3/453-454; fawzan\_sharh\_qatr

But if the doer of the participle-like adjective is a sound plural, then it is preferred that the participle-like adjective remain singular. Examples:

(469) [هؤلاء زملاءً كريم والدوهم 3 النحو الوافي]

(470) [هؤلاء زميلاتٍ كريمة والداتهن 3 النحو الوافي]

By the way, when the participle-like adjective is a attribute, then instead of using a sababi naṣṣ (as in examples () above), we can use a sentence attribute. So instead of saying مررت برجل حسن وجهه, we can say:

(471) [مررت برجل حسن وجهه 1076 البسيط لابن أبي الربع]

Now the attribute is the sentence حسن وجهه *handsome, his face is.* حسن in this sentence is a fronted info.

#### The participle-like adjective cannot govern a non-sababi overt doer

In section (ref) above, we saw that an doer participle can govern a non-sababi overt doer. Unlike the doer participle the participle-like adjective can only govern a sababi overt doer. So we cannot say:

(472) [مررت برجل حسنٍ عَمِّرْ وَ فِي دَارَهُ 1075 البسيط لابن أبي الربع]

*I passed a man [whom] Eamr was handsome in his house.*

### 30.5. The participle-like adjective in a superficial annexation

Like the doer participle, the participle-like adjective forms a superficial annexation with its governee. In section (ref), we learned that the doer participle forms a superficial annexation between the doer participle and its semantic direct doee. The participle-like adjective is typically from an intransitive verb. so it will not have a direct doee. Instead, it forms a superficial annexation in two ways:

- i. A superficial annexation between the participle-like adjective and its semantic *doer*.
- ii. A superficial annexation between the participle-like adjective and its *tamyiz*.

### 30.5.1. Superficial annexation between the participle-like adjective and its semantic doer

The participle-like adjective can form a superficial annexation between the participle-like adjective and its semantic doer. It does this by first transforming its doer into a *direct doee-like* governee. We will explain this process below:

Consider the sentence:

(473) [البسيط لابن أبي الربيع] مررت برجل حسن وجهه

In this sentence, the participle-like adjective has a definite sababi doer **وجهه**. This sentence is transformed in the following manner<sup>4</sup>:

#### First step of the transformation

Firstly, the base noun pronoun **هـ** in **وجهه** is transferred to being a latent doer pronoun of the participle-like adjective **حسنـ**.

#### Second step of the transformation

Secondly, **وجهـ**, with its base noun pronoun **هـ** eliminated, is made into **الوجهـ** to keep it definite (to match **وجهـ** which was also definite).

Now that the participle-like adjective **حسنـ** already has a doer (its latent doer pronoun **هوـ**), the noun **الوجهـ** cannot be its doer. So it is made into what we will call a *direct doee-like* governee. So it is put into the a-state thus: **الوجهـ**.

We call **الوجهـ** a direct doee-like governee, and not a true direct doee because, in meaning, it is still the doer of the participle-like adjective **حسنـ**. The participle-like adjective **حسنـ** is derived from an intransitive verb **حسـنـ** which does not take a direct doee.

With this transformation, the sentence becomes:

(474) [البسيط لابن أبي الربيع] مررت بـرجل حـسنـ الـوجهـ

It is important to note that this transformation affects only the syntax of the sentence, but not its meaning. The participle-like adjective **حسنـ** is still describing a quality of **الوجهـ**, not **رجلـ**.

But now that **الوجهـ** is not syntactically the doer of the participle-like adjective, the participle-like adjective matches its syntactic referent **رجلـ** in gender and number, not its semantic doer **الوجهـ**. So we will say:

(475) مررت بـرجلـين حـسـنـين الـوجهـين

(476) مررت بـرجالـ حـسـانـ الـوجهـة

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<sup>4</sup> [البسيط لابن أبي الربيع] 1080

مررت بمرأة حسنة الوجهة (477)

مررت بمرأتين حسنتين الوجهين (478)

Remember, that it were syntactically the doer, then we would have said instead:

مررت برجلي حسني وجهاهما (479)

مررت بمرأة حسن وجهها (480)

etc.

The transformation that we have described above works exactly the same for definite participle-like adjectives. So we will say:

مررت بالرجل الحسن الوجهة (481)

جاءت المرأةتان الحسنتان الوجهين (482)

etc.

### Final step of the transformation

A sentence with a direct doee-like governee, like in example 0 above, while grammatically correct, is rarely used in practice.<sup>5</sup> The main purpose of the direct doee-like governee is that it is used as a intermediate step for the final step of the transformation: and that is into a superficial annexation<sup>6</sup>. This is done by converting the direct doee-like governee into a syntactic base noun.

Lets start with participle-like adjectives with their direct doee-like governees:

- Indefinite participle-like adjective: حَسَنُ الْوِجْهَةِ
- Definite participle-like adjective: الْحَسَنُ الْوِجْهِ

The a-state direct doee-like governees are converted into base nouns in the i-state:

- Indefinite participle-like adjective: حَسَنُ الْوِجْهَةِ
- Definite participle-like adjective: الْحَسَنُ الْوِجْهِ

Here are some examples using this superficial annexation:

(483) [البسط لابن أبي الربيع] مررت برجل حسن الوجه 1078, 1081]

جاء الرجل الحسن الوجه (484)

<sup>5</sup> الضمير المستتر لسعود بن عبد الله الصاعدي

<sup>6</sup> الضمير المستتر لسعود بن عبد الله الصاعدي

Note that, because الوجه is a a-state governee, and not the doer, of the participle-like adjective, therefore, the participle-like adjective is feminized, dualized, or pluralized to match its referent, not الوجه. Examples:

(485) [شرح الرضي على الكافية] هند حسنة الوجه 3/439]

(486) [شرح الرضي على الكافية] الزيدان حسنا الوجهين 3/439]

(487) [شرح الرضي على الكافية] الزيدون حسنو الوجوه 3/439]

### 30.6. The participle-like adjective with a tamyīz

Remember from section (ref), that the tamyīz is a a-state governee that specifies the scope of its governor. As a verb-like noun, the participle-like adjective can govern a tamyīz. So we can say, for example:

(488) [البسيط لابن أبي الربيع] مررت بـرجل حسن وجهاً 1080]

(489) جاءت المرأة الحسنة وجهاً

(490) [التذليل والتكامل لأبي حيان] الزيدون حسنو وجوهاً 9/241]

#### 30.6.1. Superficial annexation of the participle-like adjective with a tamyīz

As with the participle-like adjective that has a direct doee-like governee, the participle-like adjective with a tamyīz also can also form a superficial annexation.

So حسنٌ وجهاً will become:

(491) [الضمير المستتر لسعود بن عبيد الله الصاعدي] حسنٌ وجاهٌ 171

Again, the participle-like adjective will match its referent in gender and number. So, for example, we will say:

(492) [التذليل والتكامل لأبي حيان] هم حسنو وجوهٍ 9/227]

Unlike, the participle-like adjective with a direct doee-like governee, a participle-like adjective prefixed by ال with a tamyīz does not form a superficial annexation. This is because a definite annexe noun with an indefinite base noun is fundamentally inconsistent with an annexation construction.<sup>7</sup> {.citex} So الحسنُ وجهاً, however, does not form a superficial annexation to become:

(493) [الضمير المستتر لسعود بن عبيد الله الصاعدي] الحسنُ وجاهٌ X 169

<sup>7</sup> [الضمير المستتر لسعود بن عبيد الله الصاعدي] 169

Finally, whereas the participle-like adjective with its direct doee-like governee (e.g. حَسْنُ الْوَجْهَةِ) is pretty much only used as an intermediate step to form a superficial annexation, such is not the case for the participle-like adjective with a tamyīz. The participle-like adjective with a tamyiz can be used, as is, without converting it into a superficial annexation.<sup>8</sup>

### 30.7. The word order of the participle-like adjective and its a-state governee

Recall from section (ref) above that the a-state governee of a doer participle is permitted to precede its governing doer participle in word order. So we can say:

(494) شرح ابن عقيل على الألفية [زيد عمرا ضارب 3/143]

But this is not permitted for the participle-like adjective.<sup>9</sup> شرح كتاب سيبويه [3/143] So we cannot say:

(495) شرح ابن عقيل على الألفية [رَيْدُ الْوَجْهِ حَسْنٌ × 3/143]

Nor is the tamyīz allowed to precede its governing participle-like adjective (see section (ref)). So we cannot say:

(496) المقتضب للمرد [زيد وجها حسن × 4/164]

### 30.8. Uncommon constructions of the participle-like adjective

There are some constructions of the participle-like adjective, that are uncommonly found. Some are disagreed upon with regard to their grammatical correctness. Some grammarians allow some of them unconditionally, others by poetic license only, while others would disallow them.<sup>9</sup> {.citet}

We list these constructions here for completeness:

#### Governing a doer

(497) الضمير المستتر لسعود بن عبد الله الصاعدي [حَسْنُ الْوَجْهُ]

(498) الضمير المستتر لسعود بن عبد الله الصاعدي [الْحَسَنُ الْوَجْهُ]

(499) الضمير المستتر لسعود بن عبد الله الصاعدي [حَسْنُ وَجْهُ]

(500) الضمير المستتر لسعود بن عبد الله الصاعدي [الْحَسَنُ وَجْهُ]

<sup>8</sup> 3/439 شرح الرضي على الكافية citing 167 الضمير المستتر لسعود بن عبد الله الصاعدي

<sup>9</sup> 162-170 الضمير المستتر لسعود بن عبد الله الصاعدي

### Governing a a-state governee

[166 الضمير المستتر لسعود بن عبيد الله الصاعدي] حَسْنُ وَجْهُهُ (501)

[166 الضمير المستتر لسعود بن عبيد الله الصاعدي] الْحَسْنُ وَجْهُهُ (502)

### In a superficial annexation

[169 الضمير المستتر لسعود بن عبيد الله الصاعدي] حَسْنُ وَجْهِهِ (503)

When the participle-like adjective is defined by أَلْ and the semantic doer is not defined by أَلْ, then a superficial annexation is disallowed.<sup>10</sup> {.citex} For example:

(504) [169 الضمير المستتر لسعود بن عبيد الله الصاعدي] الْحَسْنُ وَجْهِهِ ×

### 30.9. Superficial annexation to an annexation

It is possible for the doer of a participle-like adjective to itself be in an annexation. For example:

(505) رَأَيْدُ حَسْنُ وَجْهُ أَبِيهِ

(506) رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةً أَبِيهِ

Superficial annexations can, in general, be formed from such constructions after, of course, first transforming the doers into a-state governees.

But when the participle-like adjective is defined by أَلْ, then a superficial annexation is only permitted, if the base noun of semantic doer also is defined by أَلْ.<sup>11</sup> Compare this with section (ref) for the doer participle. Examples:

(507) رَأَيْدُ حَسْنُ وَجْهِ الْأَبِ ✓

(508) رَأَيْدُ حَسْنُ وَجْهِهِ أَبِ ✓

(509) رَأَيْدُ حَسْنُ وَجْهِ أَبِيهِ ✓

(510) رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةَ الْأَبِ ✓

(511) رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةً أَبِ ✓

(512) رَأَيْتُ الرَّجُلَ الطَّوِيلَ لِحْيَةً أَبِيهِ ×

<sup>10</sup> [166 الضمير المستتر لسعود بن عبيد الله الصاعدي]

<sup>11</sup> شرح ابن عقيل على الأنفاسية 3/145-146

### 30.10. Significance of the participle-like adjective

The participle-like adjective is typically derived from a stative verb. A stative verb is one which, rather than describing any process or action, signifies that its doer is in a particular state. Furthermore, its doer does not do any actual work or action that causes him to be in the state described by the participle-like adjective.

#### 30.10.1. Permanence of the meaning of the participle-like adjective

Some participle-like adjectives have a very permanent meaning. For example:

participle-like adjective	meaning
أَخْضَرُ	<i>green</i>
أَعْجَمُ	<i>lame</i>
شَرِيفٌ	<i>noble, highborn</i>
نَجِيمٌ	<i>ignoble, baseborn</i>

Others are fairly permanent but can change gradually. For example:

participle-like adjective	meaning
جَمِيلٌ	<i>beautiful</i>
قَبِيجٌ	<i>ugly</i>

Others can change fairly quickly. For example

participle-like adjective	meaning
جُوعَانٌ	<i>hungry</i>
فَرِحٌ	<i>joyous</i>
تَعِبٌ	<i>tired</i>

#### 30.10.2. Transitivity of the verb from which the doer participle is derived

The participle-like adjective is typically derived from intransitive verbs. Rarely, we find a participle-like adjective which is derived from a transitive verb. For example:

participle-like adjective	meaning
شُكْلَانٌ	[bereft (of child)]

### 30.10.3. Participle-like adjectives whose meaning aligns with the doee

Most of the time, the participle-like adjective aligns in meaning with the doer of the verb from which it is derived. For example, حَسْنٌ *handsome* aligns in meaning with the doer of the verb حَسِّنَ *to be handsome*. Occasionally, however, the participle-like adjective aligns in meaning with the doee of its verb. Examples:

participle-like adjective	meaning	verb
حَمِيدٌ	<i>praiseworthy</i>	حَمَدَ <i>to praise (s.o.)</i>
ذَمِيمٌ	<i>blameworthy</i>	ذَمَّ <i>to blame (s.o.)</i>
مَنِيعٌ	<i>inaccessible, impregnable</i>	مَنَعَ <i>to prevent (s.o., s.th.)</i>

## 30.11. The doer participle-crossover-to-participle-like adjective

Whereas participle-like adjectives are typically derived from stative verbs, doer participles are derived from both intransitive verbs (like قَائِمٌ from قَامَ *to stand*), and transitive verbs (like ضَارِبٌ from ضَرَبَ *to beat*). Furthermore, when a verb has a stative meaning, then, as we learned in section (ref) its doer participle is often not in common usage. Instead, a participle-like adjective will often exist for the stative verb and the participle-like adjective will be generally used instead. For example, the doer participle مَارِمٌ of the stative verb مُنْكَرٌ *to be noble, generous* is rarely used. Instead, the participle-like adjective كَرِيمٌ *noble, generous* will generally be used instead. But, as we also learned, مَارِمٌ could be used when temporary meaning is intended.

The above is the general rule for doer participles of stative verbs. However, there are some stative verbs, for which the doer participle is commonly used, but only after it crosses over to become a participle-like adjective. As with the doer participle-crossover-to-substantive there are two categories of doer participle-crossover-to-participle-like adjectives:

- i. The lexical doer participle-crossover-to-participle-like adjective
- ii. The ad hoc doer participle-crossover-to-participle-like adjective

### 30.11.1. The lexical doer participle-crossover-to-participle-like adjective

The lexical doer participle-crossover-to-participle-like adjective is one which is commonly used with its participle-like adjective meaning. It will typically have its own entry in a dictionary. Examples are:

verb	meaning	doer participle-crossover-to-participle-like adjective
طَهِيرٌ	to be clean	طَاهِيرٌ clean
صَمْرٌ	to be lean	صَامِرٌ lean
صَلْحٌ	to be righteous	صَالِحٌ righteous
نَعْمٌ	to be soft	نَاعِمٌ soft
بَسْلٌ	to be courageous	بَاسِلٌ courageous

Sometimes, a true participle-like adjective with a similar meaning, can co-exist with the lexical doer participle-crossover-to-participle-like adjective. For example طَهِيرٌ *clean*.

Sometimes, lexical doer participle-crossover-to-participle-like adjective occurs for verbs which are not purely stative. In fact, it can even occur for transitive verbs. Here are some examples:

verb	meaning	doer participle-crossover-to-participle-like adjective
عَدَلَ	to act justly	عَادِلٌ just
رَيَحَ	to gain a profit	رَاجِحٌ profitable
ظَلَمَ	to wrong (s.o.)	ظَالِمٌ unjust, tyrannical
رَحِمَ	to have mercy (on s.o.)	رَاجِحٌ merciful
قَطَعَ	to cut (s.th.)	قَاطِعٌ sharp, incisive

Occasionally, the meaning of the doer participle can change considerably when it crosses over to a participle-like adjective. For example:

verb	meaning	doer participle-crossover-to-participle-like adjective
كَتَمَ	to conceal (s.th.)	كَاّتِمٌ concealed
دَفَقَ	to pour (s.th.)	دَافِقٌ poured forth

In the above examples, we can see that the lexical doer participle-crossover-to-participle-like adjectives actually have the meaning of the doee participles. So سِرْ كَاتِمٌ [Lane's Lexicon «دَفَق»] is a concealed secret, and مَاءُ دَافِقٌ [Lane's Lexicon «دَفَق»] is a pouring forth.

is water that is poured forth.<sup>12</sup> But the doer participle can still be used with its original meaning. For example:

(513) [صحيح] وَلَوْ كَانَ مُحَمَّدٌ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكَتَمَ هَذِهِ الْآيَةُ [صلسلة: 177b]

And if Muhammad were to conceal anything from what was revealed to him, he would have concealed this āyah.

When an doer participle crosses over to a participle-like adjective, then it will govern in the manner of a participle-like adjective. So, it can govern a doer, and the doer is transformed into a direct doee-like governee, which is then used in a superficial annexation. For example:

(514) [شرح التصريح على التوضيح] طَاهِرُ الْقُلُوبِ (41/2)  
clean of heart

(The transformation is طَاهِرُ الْقُلُوبِ → طَاهِرٌ قُلُوبُهُ.)

(515) [التذليل والتكميل لأبي حيان] ضَامِرُ الْكَسْحَ (298/10)  
lean of flank

(The transformation is ضَامِرُ الْكَسْحَ → ضَامِرٌ كَسْحُهُ.)

The process above is normal and straightforward when it comes to doer participle-crossover-to-participle-like adjectives that are derived from intransitive verbs. But if a doer participle-crossover-to-participle-like adjective is derived from a transitive verb, then there is more care required when using it in a superficial annexation. For example, consider the following two doer participle-crossover-to-participle-like adjectives that are derived from transitive verbs:

verb	meaning	doer participle-crossover-to-participle-like adjective
ظَلَمَ	to wrong (s.o.)	ظَالِمٌ unjust, tyrannical
رَاحَمَ	to have mercy (on s.o.)	رَاجِمٌ merciful

Now let's say that we wish to use the doer participle-crossover-to-participle-like adjective رَاجِمٌ in a superficial annexation. Then, it is preferred that the actual direct doee of the doer participle not be mentioned. So, for example, we can say

(516) زَيْدٌ رَاجِمُ الْقُلُوبِ (Zayd is merciful of heart.)

But we shouldn't say:

(517) زَيْدٌ رَاجِمُ الْقُلُوبِ النَّاسَ × (Zayd is merciful of heart to the people.)

<sup>12</sup>See also فُهُوَ فِي عِيشَةٍ رَاضِيَةٍ 69:21 سورة الحاقة for البحر المحيط لأبي حيان

Sometimes, the meaning of the syntactic base noun can cause ambiguity. For example if we say:

(518) 3 شرح التسهيل لابن مالك [modified from 3/104] زَيْدٌ رَاجِمُ الْأَبْنَاءِ

then there are two routes to end up with this construction:

- i. رَاجِمٌ is a doer participle and الْأَبْنَاءِ is its direct doee. The original sentence is:

(519) زَيْدٌ رَاجِمُ الْأَبْنَاءِ (519)  
Zayd is/will be having mercy on the sons.

- ii. رَاجِمٌ is a doer participle-crossover-to-participle-like adjective and الْأَبْنَاءِ is its semantic doer. The original sentence is:

(520) زَيْدٌ رَاجِمٌ أَبْنَاؤُهُ (520)  
Zayd is merciful of sons.  
i.e. Zayd has merciful sons.

This sentence gets transformed according to the transformation of participle-like adjectives. Even though رَاجِمٌ is derived from a transitive verb, its governee أَبْنَاءُ is treated as a direct doee-like governee, not as a direct doee.<sup>13</sup> So the transformation is زَيْدٌ رَاجِمُ الْأَبْنَاءِ → زَيْدٌ رَاجِمٌ أَبْنَاؤُهُ → زَيْدٌ رَاجِمُ الْأَبْنَاءِ.

There is actually a third route as well, where رَاجِمٌ is an ad hoc doer participle-crossover-to-substantive. In this case the meaning would be *Zayd is the merciful-one of the sons*. However, this meaning is a little less likely and not very relevant to our discussion here.

Coming back to the sentence زَيْدٌ رَاجِمُ الْأَبْنَاءِ, there is no problem with using القُلُوبُ as a doer participle-crossover-to-participle-like adjective to mean *merciful of sons*. But only if context makes it clear that Zayd has merciful sons, not that he is having mercy on the sons.

Similarly, one can say

(521) 3 شرح التسهيل لابن مالك [modified from 3/104] زَيْدٌ ظَالِمٌ الْعَبْدِينِ  
Zayd is unjust of slaves.

when it is known that Zayd has unjust slaves.<sup>14</sup>

The lexical doer participle-crossover-to-participle-like adjective is not as common for form 1 verbs as the true participle-like adjective. But for form 2+ verbs, the doer participle crossing over to a participle-like adjective is the default mechanism to derive a participle-like adjective from the verb. Examples:

<sup>13</sup> 3 شرح التسهيل لابن مالك

<sup>14</sup> سورة إبراهيم for الدر المصون للسميين الحليبي 2/222; see also المساعد على تسهيل الفوائد لابن عقيل 14:39

verb	meaning	doer participle-crossover-to-participle-like adjective
انْطَلَقَ	<i>to be let loose</i>	مُنْتَلِقٌ لِّلْسَانٍ <i>fluent of tongue</i> [3/308 التَّذْبِيلُ وَالتَّكْمِيلُ لِأَبْيَ حَيَاةً]
اطْمَأَنَّ	<i>to be tranquil</i>	مُظْمِئِنٌ الْقُلْبُ <i>tranquil of heart</i> [3/308 التَّذْبِيلُ وَالتَّكْمِيلُ لِأَبْيَ حَيَاةً]
اسْتَقَامَ	<i>to be upright</i>	مُسْتَقِيمٌ <i>straight</i>
اعْتَدَلَ	<i>to be moderate</i>	مُعْتَدِلٌ <i>moderate</i>

### 30.11.2. The ad hoc doer participle-crossover-to-participle-like adjective

The ad hoc doer participle-crossover-to-participle-like adjective can be created from any doer participle, on the fly, when what is intended by the doer participle is a more permanent quality. So, for example, the doer participle قَائِمٌ can cross over to a participle-like adjective if its referent is standing more constantly than the doer participle would signify. Now it can follow the same transformation of governing a direct doee-like governee and then into a superficial annexation.<sup>15</sup> So we can say:

(522) [2/222 المساعد على تسهيل الفوائد لابن عقيل] زَيْدُ قَائِمُ الْأَبِ  
*Zayd's father is a stander.*

(The process of transformation is زَيْدُ قَائِمُ → زَيْدُ قَائِمُ أَبُوهُ → زَيْدُ قَائِمُ أَبُوهُ الْأَبِ.)

But we should not use the superficial annexation زَيْدُ قَائِمُ الْأَبِ with the temporary meaning of the doer participle *Zayd's father is standing*. This is because then قَائِمٌ is not a participle-like adjective and thus cannot govern a direct doee-like governee.<sup>16</sup> And it is derived from a transitive verb, so it cannot govern a true direct doee either. So we can't say (with a temporary meaning):

(523) [3/140 شرح ابن عقيل على الألفية] زَيْدُ قَائِمُ الْأَبِ غَدًا × *Zayd's father will stand tomorrow.*

We should only say, in this case:

(524) [3/140 شرح ابن عقيل على الألفية] زَيْدُ قَائِمُ أَبُوهُ غَدًا *Zayd's father will stand tomorrow.*

An ad hoc doer participle-crossover-to-participle-like adjective can be formed from a transitive doer participle using the same reasoning. So we can say:

(525) [2/222-223 المساعد على تسهيل الفوائد لابن عقيل] زَيْدُ ضَارِبُ الْأَبِ  
*Zayd's father is a beater.*

<sup>15</sup> [2/230 شرح الأشموني للألفية ابن مالك; 2/222 المساعد على تسهيل الفوائد لابن عقيل]

<sup>16</sup> [4/393 شرح ألفية ابن مالك للشاطبي; 3/140 شرح ابن عقيل على الألفية]

But one should only use such a construction when context makes it clear that Zayd's father is the beater. Otherwise the apparent meaning, out of context, is *Zayd is the beater of the father*. By the way, we have already learned in section (ref) above that when a doer participle-crossover-to-participle-like adjective is derived from a transitive verb, then the true direct doee of the verb should not be used. So we shouldn't say:

(526) 2 المساعد على تسهيل الفوائد لابن عقيل [زَيْدٌ صَارُبُ الْأَبِ عَمْرًا × (Zayd's father is a beater of Emr.)]

### 30.12. The substantive that crosses over to a adjectival noun

It is possible for a substantive to cross over to a adjectival noun. Sometimes this crossing over is metaphorical, such that the substantive is used with an adjectival noun meaning. For example:

(527) مررت بـرجل أسد (I passed by a lion man  
(lion is used metaphorical to mean courageous.)

Othertimes, the substantive is simply used descriptively. For example:

(528) مررت بـرجل عبد (I passed by a slave man)

When a substantive crosses over to a adjectival noun, then it will govern a latent doer pronoun. This doer can also be an overt sababi doer. For example:

(529) سورة النساء 4:172 [الكتاف للزمخشري] مررت بـرجل عبد أبويه

### 30.13. The lexical participle-like adjective-crossover-to-substantive

Very often, a participle-like adjective can cross over to a substantive.

Here are some examples:

participle-like adjective-crossover-to-substantive	meaning
صَغِيرٌ	a baby
كَبِيرٌ	a elder person
صَغِيرَةٌ	a minor sin
كَبِيرَةٌ	a major sin
نَصِيقَةٌ	an advice
حَسَنَةٌ	a good deed

As with doer participle-crossover-to-substantives when an adjectival noun crosses over to a substantive, it loses its genderizability. For example, the feminine participle-like adjective حَسَنَة *good* crosses over to a substantive to mean *a good deed*. Let's use it in a sentence:

- (530) أَلْصِيَامُ حَسَنَةً.  
*Fasting is a good deed.*

The subject in this sentence is the masculine noun أَلْصِيَام *fasting*. And the info is the feminine noun حَسَنَة *a good deed*. Note that the info does not match the subject in gender. This is because it lost its genderizability since it is no longer acting as an participle-like adjective *good*, but rather as the substantive *a good deed*.

What if we have the sentence:

- (531) أَلْصَدَقَةُ حَسَنَةً.  
The feminine gender of the subject أَلْصَدَقَة *charity* now matches the gender of the info حَسَنَة. So now, technically, the info could be the participle-like adjective, meaning *good*. So the sentence could mean *Charity is good*.

Or the info could be the substantive meaning *a good deed*. Then the sentence would mean *Charity is a good deed*.

Context would be needed to tell us which meaning is intended.

Frequently, when a participle-like adjective can cross over to a substantive, then it uses a different plural from the original participle-like adjective. For example, كَبِيرَة as a participle-like adjective can use the broken plural كَبَار. So we can say:

- (532) الْجَوَارِي كَبَارٌ (The girls are big.  
could also have been used.)

But when كَبِيرَة crosses over to a substantive, then it will use the plural كَبَائِر. For example:

- (533) هَذِهِ الْأَفْعَالُ كَبَائِرٌ  
*These acts are major sins.*

### The doer participle-crossover-to-substantive on the pattern فَعِيل

There is a special category of lexical doer participle-crossover-to-substantives and that is on the pattern فَعِيل, when it has the meaning of the doee participle. Examples are:

participle-like adjective- crossover-to- substantive	meaning	verb	definition
فَقْتَلِي	a killed person	فَقَّلَ	to kill (s.o.)
جَرَحِي	a wounded person	جَرَحَ	to wound (s.o.)
أَجَرِي	a hired person	أَجَرَ	to hire (s.o.)

These doer participle-crossover-to-substantives are used under the following general guidelines:

- They can be used as a attribute (by crossing back over to a adjectival noun as in section (ref) above).
- When with an (explicit or implicit) noun as its referent has been previously mentioned, then only the masculine noun is used, even for feminine referents.
- When used without an (explicit or implicit) noun as its referent, then the feminine noun (with ة) may be used for a feminine referent.

Here are some examples:

(534) شرح ابن عقيل على الألفية [مررت بامرأة جريح] 4/94]  
*I passed by a wounded-person woman.*

(535) المساعد على تسهيل الفوائد لابن عقيل [مررت برجل جريح أبوه] 2/209]  
*I passed by a man whose father was a wounded-person.*

(536) رأيْتُ قَتِيلًا وَقَتِيلَةً  
*I saw a male killed person and a female killed person.*

Not all participle-like adjectives with the meaning of the doe participle cross over (lexically) to substantives. Some remain as participle-like adjectives and then are feminized as usual. For example:

(537) رَجُلٌ حَمِيدٌ وَامْرَأَةٌ حَمِيدَةٌ  
*a praiseworthy man and a praiseworthy woman*

(538) رَجُلٌ ذَمِيمٌ وَامْرَأَةٌ ذَمِيمَةٌ  
*a blameworthy man and a blameworthy woman*

(539) حِصْنٌ مُنِيعٌ وَقَلْعَةٌ مُنِيعَةٌ  
*an impregnable fort and an impregnable citadel*

Another example od lexical doer participle-crossover-to-substantives that is on the pattern فَعِيل is:

participle-like adjective- crossover-to- substantive	meaning	verb	definition
رَهِينٌ	a pledged-item	رَهَنَ	to pledge (s.th.)

In this case, the substantive has a ة and can be used for both masculine and feminine referents. For example:

(540) [سن أبى داود]: كُلُّ غُلَامٍ رَهِينٌ بِعَقِيقَتِهِ  
*Every boy is a pledge by his Eaqiqah*

The masculine رَهِينٌ can also be used but it will generally retain its adjectival noun sense.<sup>17</sup>

### 30.14. Definiteness of a participle-like adjective in a superficial annexation

We learned in section (ref) that the annexe noun in a superficial annexation is not made definite by a definite base noun. We saw this in example (483) مررت بالرجل حسن where حسن in the superficial annexation remains indefinite even though it is a annexe noun to a definite base noun الوجه. Therefore, the indefinite حسن is a attribute to the indefinite attributee رجل.

If the attributee is definite, then the participle-like adjective annexe noun is prefixed by الـ.

(541) [شرح ابن يعيش على المفصل] مررت بالرجل الحسن الوجه

(542) [شرح ابن يعيش على المفصل] مررت بزيد الحسن الوجه، وهنِدِ الجاثلة الوشاح

This rule of a participle-like adjective not becoming definite because of a definite base noun is followed more strictly than for the doer participle.<sup>18</sup> In the case of an doer participle, we saw in section (ref) that it can cross over to a substantive in an ad hoc manner. When this happens, then it becomes definite when it is a annexe noun to a definite base noun (section (ref)).

But the participle-like adjective, when it is a annexe noun to its semantic doer, cannot be understood as a real annexation. That is حسن الوجه *handsome of face* can only be understood to mean that the face is handsome, never *the face's handsome-one*. So we cannot, in general, say:

[الجامي 496 دراسات في النحو للزعباوي] مررت بزيد حسن الوجه ×

<sup>17</sup>Lane's Lexicon entry رهن

<sup>18</sup> دراسات في النحو للزعباوي 495

We would have to say مررث بزيد الحسن الوجه instead, as in example () above.

All this notwithstanding, some grammarians allow, on occasion, a participle-like adjective, when a annexe noun to its semantic doer, to become definite by a definite base noun. This is by reason of aligning to the *form* of a real annexation. For more discussion on this, see تفسير ابن عثيمين سوره غافر 40:3:

**سورة غافر** ٤٠:٣ **غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ ذِي الْطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ**

*The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.*

### 30.15. Further reading

الصفة المشبهة (قراءة جديدة في البنية الشكلية والدلالية لبعض الأوصاف المشتقة) 1. د. فيصل إبراهيم صفا

Work in progress

## Chapter 31.

# The adverb of time and and the adverb of place

### ⚠ Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 31.1. Introduction

Consider the sentence:

“Zayd went to the market one day.”

The term “one day” here is an *adverb of time*. It describes the verb “went” and tells us the time in which the action of going occurred.

In this chapter, we will study two kinds of adverbs in Arabic: the *adverb of time* and the *adverb of place*. These two adverbs are treated together because they both describe the space (of time and place, respectively) in which the action of a verb occurs. There are other kinds of adverbs as well, and we will study them in other chapters, if Allāh wills.

The adverb, in Arabic, is a noun that qualifies a verb. It is put in the a-state. Let’s express the above sentence in Arabic:

(545) دَهْبَ زَيْدٌ إِلَى الْسُّوقِ يَوْمًا.  
“Zayd went to the market one day.”

The noun يَوْمًا is functioning as an adverb of time. When used thus, as an adverb, we can translate it idiomatically as “one day” instead of “a day”.

### 31.2. Determining when a noun is an adverb of time or place

The term *adverb* in Arabic grammar technically does not refer to any specific class of nouns. Generally, nouns can be used for different functions, including as adverbs. For example, the noun مُبْدِي doesn't necessarily need to be used as an adverb. It may be used, for example, as the subject of a sentence:

(546) الْيَوْمُ طَوِيلٌ.  
“The day is long.”

Even when it is in the a-state, it is not necessarily an adverb. Here it is as a direct doee:

(547) أَنْتَظِرْ يَوْمًا سَهْلًا.  
“I wait for an easy day.”

The way that we can tell when a noun is an adverb of time or place is if it satisfies the following conditions:

1. The noun is in the a-state.
2. The noun is extra, such that the sentence is complete, albeit more vague, without it.
3. The noun signifies the time or place in which the verb occurred.

In the sentence أَنْتَظِرْ يَوْمًا سَهْلًا, the noun يَوْمًا is not signify the time in which the verb أَنْتَظِرْ is occurring. So it is not an adverb of time.

Having said that, there are nouns that are used exclusively or mostly as adverbs, like قَبْلٍ “before”. So, loosely speaking, such nouns, themselves, may be referred to as adverbs.

### 31.3. The adverb or time

The adverb of time is more unrestricted than the adverb of place. So we will deal with it first. We have already seen an example of an adverb of time in the sentence:

(548) ذَهَبَ زَيْدٌ إِلَى الْسُّوقِ يَوْمًا.  
“Zayd went to the market one day.”

In the above example, the adverb of time يَوْمًا is singular and indefinite. But an adverb of time can occur in other formations as well. For example:

As a definite common noun:

(549) ذَهَبَ زَيْدٌ إِلَى الْسُّوقِ الْيَوْمَ.  
“Zayd went to the market today.”  
(الْيَوْمَ “the day” is also used to mean “today”.)

With a attribute:

- (550) قَتَلْتُهُ الْسَّنَةُ الْمَاضِيَّةُ. [Wright 2/110A]  
“I killed him last year.”

As a proper noun:

- (551) صُمِّتُ رَمَضَانَ. [Wright 2/110A]  
“I fasted (the month of) Ramadān.”

As an annexe noun to a base noun:

- (552) جَئْتُ رَمَنَ الْشَّتَاءَ. [Wright 2/110A]  
“I came in the winter-time.”

As an annexe noun to a sentence:

- (553) صَحَبْتُ صَدِيقِي يَوْمَ حَرَجْنَا مِنْ الْمَدِيَّةِ. [Wright 2/110A]  
“I accompanied my friend the day we left the city.”

As a dual or plural:

- (554) تَأْمَلُ شَهْرَيْنِ فِي اخْتِيَارِ الْأَسْنَادِ. [Wright 2/109D]  
“Reflect two months upon the choice of a teacher.”

- (555) سَكَنَ فِي بَعْضِ الْقُرَى أَيْمَانًا. [Wright 2/109D]  
“He stayed in one of the villages (a few) days.”

The adverb before its verb in sentence word order<sup>1</sup>:

- (556) أُتَيْوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [سورة المائدة 5:3]  
“This day I have perfected for you your religion”

### 31.4. The adverb of place

The adverb of place is more restricted than the adverb of time. Only some nouns are suitable to function as adverbs of place. Such nouns fall under some categories that we will discuss in the next few subsections:

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<sup>1</sup> 2 النحو الوافي

### 31.4.1. Vague and unbounded nouns

Generally, only vague and unbounded nouns are permitted to be used as adverbs of place. A noun that denotes a specific place are not permitted. So, for example, we can't use the noun بَيْتٌ as an adverb of place to say جَلَسْتُ بَيْنَهُما. Instead we'll have to use the preposition فِي and say جَلَسْتُ فِي بَيْتٍ.

Directional nouns are considered vague enough to be used as adverbs of place. Such nouns include:

- قَدَّامٌ, أَمَامٌ “in front (of)”
- وَرَاءٌ, خَلْفٌ “behind”
- فَوْقٌ “above”
- تَحْتٌ “under”, أَسْفَلٌ “lower”, دُونٌ “beneath”
- يَمِينٌ “right”
- يَسَارٌ, شِمَالٌ “left”

Permitted also are general spatial nouns including, but not limited to:

- وَسْطٌ “in the middle (of)”
- حَوْلٌ “around”
- لَدْنٌ, عِنْدٌ “at, with, by”
- مَعٌ “with”
- بَيْنٌ “between”

Some of the nouns above we have introduced previously in section (ref) as *pseudo-prepositions*. But they are actually nouns, that when used as adverbs give meanings similar to prepositions.

Here is an example of the use of these nouns as adverbs of place:

(557) [نَظَرَ يَمِينًا وَيَسَارًا (وَشِمَالًا)] (Wright 2/111B)  
“He looked right and left.”

Generally, these nouns indicate place by being annexed to a base noun reference point. For example أَمَامُ الْبَيْتِ “in front of the house”. When they are annexed to a definite noun then they too will be definite. But this in no way restricts their vagueness and thus ability to be used as adverbs of place.<sup>2</sup> For example,

(558) [بَايَعَنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ الشَّجَرَةِ] (صحيح البخاري) 7208  
“We gave the oath of allegiance to the Prophet ﷺ under the tree”

There are some nouns whose meaning is associated with the word “side”:

- جَهَةٌ, وَجْهٌ, تَاجِيَةٌ, جَانِبٌ “side”
- جَوْفٌ, دَاخِلٌ “inside”
- خَارِجٌ “outside”

<sup>2</sup> شرح الرضي على الكافية 1/488

With these nouns, it is more common to use prepositions like فِي or إِلَى before them. For example,

- (559) [نِمْتُ فِي خَارِجِ الْدَّارِ] Wright 2/112A  
“I slept outside the house.”

- (560) [رَيْدٌ فِي جَانِبِ عَمْرٍو.] شرح الرضي على الكافية 1/489  
or  
“Zayd is beside Eamr”

- (561) [شَرَحُ الرِّضِيِّ عَلَى الْكَافِيَّةِ] 1/489  
“Zayd is outside the house.”

But there are (rare) examples of them being used as adverbs of place as well:

- (562) [أَنْشَوْفُ دَاخِلًا وَخَارِجًا] مسند أحمد ط الرسالة 6520  
“I (was) looking inside and outside.”

- (563) [فَهُوَ مُتَّكِئٌ عَلَيْهَا دَاخِلَ الْمَسْجِدِ] مسند أحمد ط الرسالة 15837  
“And he (was) relying on [our arms] inside the mosque”

Some place nouns are vague in that they mean “place”, like مَقَامٌ. These nouns are permitted to be used as adverbs of place when unspecified and indefinite. For example:

- (564) [فَصَلَّى فِي بَيْتِي مَكَانًا] سنن ابن ماجه 754  
“that you may pray in my house (at) a place”

- (565) [وَلَكِنْ وَاللَّهِ لَا تَجْتَمِعُ ابْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَابْنَةُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا أَبَدًا] https://shamela.ws/book/25794/15437

The word مَكَانٌ may be annexed to a vague expression like كَذَا وَكَذَا and remain vague. For example:

- (566) [كُثُّمْ مَوْعِدُكِ مَكَانٌ كَذَا وَكَذَا] https://shamela.ws/book/25794/21044#p1

- (567) [وَلَكِي رَأْيُهُ انْطَلَقَ مَكَانٌ كَذَا وَكَذَا] https://shamela.ws/book/25794/19824

However, when these nouns are specified, typically by definiteness, then it is better that they only be used as nouns of place when construed with a verb conveying the idea of stopping or remaining. For example,

- (568) [جَلَسْتُ مَكَانَ زَيْدٍ] Wright 2/111D  
“I sat down in Zayd’s place.”

- (569) [امْكُثْ مَكَانَكِ] سنن أبي داود 940  
“Stay (at) your place.”

- (570) [اجْلِسُوهَا مَكَانَكُمْ] صحيح البخاري 4039  
“Sit (at) your places.”

The noun مَكَانٌ is also used in an annexation to mean “in place of”. With this meaning, it may be used as an adverb of place unrestrictedly. For example,

- (571) [النحو الوافي] 2/261 حُذْ هَذَا مَكَانَ ذَلِكَ  
“Take this in place of that.”

So too may the noun بَدْلٌ “replacement” be used in this way.

- (572) [النحو الوافي] 2/261 حُذْ هَذَا بَدْلَ ذَلِكَ  
“Take this in replacement of that.”

### 31.4.2. Units of distance and space

Units of distance and space are permitted to be used as adverbs of place. For example:

- (573) سَارُوا مِيلًا  
“They travelled a mile.”

- (574) مَشَيْتُ فَرْسَخَيْنِ [Wright 2/111B]  
“I walked two parasangs.”  
(A فَرْسَخٌ is a unit of distance approximately equal to three miles.)

- (575) حَتَىٰ غَلُوَةً [Wright 2/111B]  
“He ran the distance of a bowshot.”

### 31.4.3. Nouns of place

In section (ref) we studied the *noun of place*, which is formed on the pattern مَفْعُلٌ or مَفْعَلٌ. The noun of place is permitted to be used as an adverb of place, but only when construed with the verb from which it is derived. For example,

- (576) قَعَدْتُ مَقْعِدَ زَيْدٍ,  
جَلَسْتُ مَجْلِسَ زَيْدٍ [Wright 2/112A]  
I sat down in Zayd's seat.

- (577) مسند أحمد ط الرسالة رأى النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ مُذْهِبًا مُواجِهًا لِلْقِبْلَةَ [5741]  
“He saw the Prophet ﷺ going a path facing towards the qiblah.”

Also included in this category are the vague place nouns (like مَوْضِعٌ, مَكَانٌ, and مَقْامٌ) annexed to the verb's maṣdar. They may occur as adverbs of place instead of the verb's actual noun of place. For example,

- (578) شرح الرضي على الكافية 1/490 قاتلت موضع القتال  
“I fought (in) the place of fighting.”

Some grammarians allow using the noun of place of one verb as an adverb of place with another verb, when both verbs are close in meaning, or when one verb is used with the meaning of another verb.<sup>3</sup> So according to these grammarians, we can say:

(579) [سورة التوبة 9:5] لِأَبْيَ حَيَانٍ] الْبَحْرُ الْمَحِيطُ حَلَّسْتُ مَجْلِسَ زَيْدٍ

[سورة التوبة 9:5] الْبَحْرُ الْمَحِيطُ لِأَبْيَ حَيَانٍ] قَعَدْتُ مَجْلِسَ زَيْدٍ

“I sat (in) Zayd’s seat.”

According to other grammarians, it is the meaning of remaining stopped (in either the verb or the noun of place) that allows freedom in mixing and matching verbs and nouns of place.<sup>4</sup> So according to these grammarians, we can say:

(580) [شرح الرضي على الكافية] جلست موضع القيام 1/490

“I sat in the place of standing.”

(581) [شرح الرضي على الكافية] تحركت مكان السكون 1/490

“I moved in the place of resting.”

(582) [شرح الرضي على الكافية] قعدت موضعك 1/490]

“I sat in your place.”

(583) [شرح الرضي على الكافية] جلست منزل فلان 1/490]

“I sat in the so-and-so’s place of alighting.”

(584) [شرح الرضي على الكافية] نمت مبيته 1/490]

“I slept in his place of spending the night.”

#### 31.4.4. Gray area in vagueness

There is actually considerable difference of opinion among the grammarians with regard to which nouns are permissible as adverbs of place. We got a taste of this in the previous section with respect of nouns of place as adverbs. Most of this disagreement centers around whether a noun is sufficiently vague. Consider the following example:

(585) [سورة يوسف 12:9] أَفْنَلُوا يُوسُفَ أَوْ أَطْرَحُوهُ أَرْضًا

“Kill Joseph or cast him out to [another] land;”

The noun أَرْضًا is in the a-state. Our first thought would be that it is an adverb of place. However, in the *tafsir* of this ayah, scholars have differed with regard to how to analyze it.

Some do analyze it as an adverb of place.<sup>5</sup> Others deem the noun أَرْضًا not vague enough to be an adverb of place.<sup>6</sup> Other analyses are then proposed

<sup>3</sup> وَأَقْحَدُوا لَهُمْ كُلَّ مَزْضِدٍ: 5: سورة التوبة for الْبَحْرُ الْمَحِيطُ لِأَبْيَ حَيَانٍ

<sup>4</sup> 1/490 شرح الرضي على الكافية

<sup>5</sup> 12:9 سورة يوسف for الكشاف للزمخشري

<sup>6</sup> 12:9 سورة يوسف for تفسير ابن عاشور and 12:9 سورة يوسف for الْبَحْرُ الْمَحِيطُ لِأَبْيَ حَيَانٍ #

like it's being in the a-state is due to the dropping of a preposition (see (ref)) or because the verb أَطْرَح “to cast” is used with the meaning of another (transitive) verb (section (ref)) like أَوْدِع “to deposit”.

### 31.4.5. Irregular adverbs of place

There are some examples of adverbs of place that don't align with the examples that we have given. They are considered irregular adverbs of place. We will list these irregular adverbs of place below:

The verbs دَخَلْ “to enter”, شَكَنْ “to dwell”, and نَزَلْ “to alight” may govern place nouns in the a-state without an intermediate preposition.<sup>7</sup> So we can say:

(586) دَخَلْتُ الْدَّارَ  
“I entered the house,”

(587) شَكَنْتُ الْبَيْتَ  
“I dwelled (in) the house,”

(588) نَرَأَلْتُ الْبَلَدَ  
“I alighted (in) the country.”

Also permitted is the country name الشَّامُ “Syria” with the verb دَهَبَ “to go.” So we can say:

(589) دَهَبْتُ إِلَى الشَّامِ  
“I went (to) Syria.”

Some grammarians consider the nouns governed by these verbs as direct doees, whereas others consider them adverbs of place.<sup>8</sup>

The expressions below are also irregular in that they contain specific, i.e. non-vague, adverbs of place:

(590) مُطَرِّئًا السَّهْلَ وَالْجَبَلَ

(591) قُلْبَ زَيْدٍ الظَّهَرَ وَالْبَطْنَ

### 31.5. The deputy adverb of time and place

The adverb of time or place may be substituted by another noun. This other noun then becomes the adverb in the a-state as the deputy of the original adverb. The meaning of the original (substituted) adverb is then implied. The substitute may be from the following categories:

<sup>7</sup> 2 النحو الوافي 253

<sup>8</sup> 7 التذليل والتمكيل لأبي حيان 251

### 31.5.1. A qualifier

When an adverb of time or place is qualified by another noun, then the adverb may be dropped and the qualifier may take its place.<sup>9</sup>

Such qualifiers include:

- A attribute:

(592) [معاني النحو] جلست شرقي الدار (2/191)

“I sat east of the house.”

(جلست مَكَانًا شرقي الدار)

(593) [Wright 2/110B] جَلَسْتُ عِنْدَهُ طَوِيلًا مِنْ الْدَّهْرِ

“I sat with him (for) a long (time).” (for زَمَنًا طَوِيلًا)

- A number:

(594) [Wright 2/111B] سَارُوا أَرْبَعَةً أَمْيالٍ

“They travelled four miles.”

(Technically the number أَرْبَعَةٌ is the adverb in the a-state.)

- A fraction or a whole:

(595) [سورة المؤمنون 23:113] لَبْثَنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

“We remained a day or part of a day”

- A pointing noun:

(596) [معاني النحو] جَئَتْ هَذَا الْوَقْتَ (2/191)

“I came (at) this time.”

(597) [معاني النحو] خَرَجَ مُحَمَّدٌ هَذِهِ السَّاعَةَ (2/191)

“Muhammad left (at) this hour.”

(598) [معاني النحو] سَرَتْ هَذِهِ الْمَسَافَةَ (2/191)

“I travelled this distance.”

### 31.5.2. A *maşdar*

A *maşdar* may substitute an adverb of time or place if:

- the meaning “at the time of” or “the amount of time of” is implied for adverb of time;
- and the meaning “at the place of” “the amount of space of” is implied for the adverb of place.

Examples:

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<sup>9</sup> [معاني النحو] 2/191

(599) [جَاءَ طُلُوعَ الْشَّمْسِ] (Wright 2/110C)

“He came (at the time of) the rising of the sun.”

(جَاءَ وَقْتَ طُلُوعَ الْشَّمْسِ) (for)

(600) [مَعْنَى النَّحْوِ] [جِئْتُ صَلَةً الْعَصْبِرِ] (2/191)

“I came (at the time of) the *eaṣr* prayer.”

(جِئْتُ وَقْتَ صَلَةً الْعَصْبِرِ) (for)

(601) [مَعْنَى النَّحْوِ] [أَنْتَظَرْتُهُ حَلْبَ نَاقَةٍ] (2/191)

“I waited for him (the amount of time of) the milking of a she-camel.”

(أَنْتَظَرْتُهُ مَقْدَازَ حَلْبِ نَاقَةٍ) (for)

(602) [شَرْحُ ابْنِ عَقِيلِ عَلَى الْأَلْفَيْهِ] [خَلَستُ قُرْبَ زَيْدٍ] (2/200)

“I sat near Zayd.”

(literally: “I sat (at the place of) the nearness of Zayd.”)

This substitution by a *māṣdar* is more common for the adverb of time than for the adverb of place.<sup>10</sup>

### 31.6. Using prepositions instead of adverbs of time and place

Often we can replace a noun used as an adverb of time or place by a preposition followed by the same noun. This preposition is usually **فِي**. For example, instead of saying: **خَرَجْتُ يَوْمًا مَاطِرًا** “I left (on) a rainy day,” we can say:

(603) [خَرَجْتُ فِي يَوْمٍ مَاطِرٍ]

“I left (on) a rainy day.”

(literally “in a rainy day”.)

The noun **يَوْمٌ** is technically no longer an adverb since it is not in the a-state. The preposition **فِي** signifies that the verb occurs *in* the time or place denoted by the adverb. So, in the example above, my act of leaving occurred *in* a time which is denoted by “a rainy day”. In cases like the example above, the choice of whether to use an adverb or preposition is a matter of style, and is up to the speaker.

Note, however, that this substitution with **فِي** is not always literally correct.<sup>11</sup> For example, we can't say **طار الطائر في فوق الشجرة ×** for “The bird flew above the tree.” Instead we have to say **طار الطائر فوق الشجرة**. Nevertheless, the idea of **فِي** is still correct in that the bird flew *in* the space which is above the tree.

And sometimes, if we substitute a noun used as an adverb with **فِي** followed by the noun, then the sentence may be grammatically correct, but with a different meaning from the original. Consider the following examples:

<sup>10</sup> شَرْحُ ابْنِ عَقِيلِ عَلَى الْأَلْفَيْهِ 2/200

<sup>11</sup> مَعْنَى النَّحْوِ 2/179

(604) [2 معاني النحو] فَعَلْتُ هَذَا سَبْعَةً أَيَّامٍ  
“I did this (for) seven days.”

(605) [2 معاني النحو] فَعَلْتُ هَذَا فِي سَبْعَةِ أَيَّامٍ  
“I did this (in) seven days.”

Example (604) indicates that I did an action repeatedly during seven days. Whereas example (605) indicates that I did the action once, and it took seven days to complete the action.

Similarly, consider these two examples:

(606) [2 معاني النحو] أَدْرُسُ الْلَّيْلَ وَالنَّهَارَ  
“I study night and day.”

(607) [2 معاني النحو] أَدْرُسُ فِي الْلَّيْلَ وَالنَّهَارِ  
“I study in the night and day.”

Example (606) is about the amount of time that I study. This is the answer to “How much do you study?” Whereas example (607) is about the period of time during which I study. This is the answer to “When do you study?”

### 31.6.1. Using other prepositions besides **فِي**

While **فِي** is the most general preposition for substituting an adverb, other prepositions are also used. This often depends on the adverb itself. For example, instead of saying **أَخْرُجُ غَدًا** for “I will leave tomorrow,” we can say:

(608) أَخْرُجْ بِالْغَدِ  
“I will leave tomorrow”

And instead of saying **نَظَرَ يَمِينًا وَشَمَائِلًا** for “He looked right and left,” we can say:

(609) نَظَرَ عَنِ الْيَمِينِ وَعَنِ الْشَّمَائِلِ  
“He looked right and left.”

One common preposition used before a class of adverbs is **مِنْ**. We will discuss it separately in the next section below.

### 31.7. Using **مِنْ** before some adverbs

There are some nouns that are used as adverbs, but are also used with the preposition **مِنْ** to give the same adverbial meaning. Some of these nouns are **بِ** “by, with”, **قَبْلِ** “before”, **بَعْدِ** “after”, **فَوْقَ** “above”, **عَنْ** “under”,<sup>12</sup> etc.

Often times, **مِنْ** signifies its literal meaning “from”, as usual. For example:

<sup>12</sup> [2 معاني النحو]

(610) [النحو الوافي] مَكْتُبٌ عِنْدَكَ سَاعَةً ثُمَّ حَرَجْتُ مِنْ عِنْدَكَ إِلَى بَيْتِي (2/262)  
“I stayed at your [place] an hour, then I left from your place to my house.”

Other times, the significance of this مِنْ is less obvious. Consider the following examples:

(611) قَرَأْتُ الْقُرْآنَ بَعْدَ صَلَاةَ الْعَصْرِ  
“I read the Qur’ān after the ʻasr prayer.”

(612) قَرَأْتُ الْقُرْآنَ مِنْ بَعْدِ صَلَاةَ الْعَصْرِ  
“I read the Qur’ān (during a time which starts) from after the ʻasr prayer.”

Example (612) specifies the *beginning of the time period* that is indicated by the adverb. Technically, this is not necessarily when the action of the verb began. But this usage of مِنْ could be used to signify that the action started very close to the beginning of the time period. That is, it could indicate that I started to read the Qur’ān right after the ʻasr prayer.<sup>13</sup> Often, when the meaning of مِنْ is subtle, it is not translated as “from”. For example:

(613) لَكَيْلًا يَعْلَمُ مِنْ بَعْدِ عِلْمٍ شَيْئًا [سورة الحج] 22:5  
“so that he knows, after [once having] knowledge, nothing”

(614) لَكَيْلًا لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا [سورة النحل] 16:70  
“so that he will not know, after [having had] knowledge, a thing”

Sometimes it may be left untranslated.

### 31.8. قَبْلٌ and its sisters

There are a class of nouns, which are usually adverbs of time and place, that are sometimes flexible, and sometimes rigid. These nouns are:

- قَبْلٌ “before”
- بَعْدٌ “after”
- دُونٌ “beneath”,
- أَسْفَلٌ “lower”
- فُوقٌ “above”
- تَحْتٌ “under”
- قَدَّامٌ, أَمَامٌ “in front”
- وَرَاءٌ, خَلْفٌ “behind”
- عَلَوْ, عَلٌْ “on top”
- أَوَّلٌ “first”

Also usually included with these are<sup>14</sup>:

<sup>13</sup> التذليل والتكميل لأبي حيان and من الفرق بين بعد ومن بعد في اللفظ القرآني لعلي هاني، 201-203/2 معاني النحو 11/142

<sup>14</sup> See footnote 1 for references to the difference of opinion regarding them

- يَمِينٌ “right”
- شَمَالٌ “left”
- آخِرٌ “last”

Collectively, we will call them قَبْلٌ and its sisters.

We have already seen some of these being used as adverbs of time or place. The cases for determining when they are flexible and when rigid are as follows:

- a. When used as annexe nouns with a mentioned base noun: When used as annexe nouns then قَبْلٌ and its sisters are flexible. For example,

(615) قَامَ الْأَمِيرُ أَمَّا مِنْ الْجَيْشِ  
“The commander stood in front of the army”

As we've previously discussed, instead of using these nouns as adverbs, it is common to also precede them with a preposition, like مِنْ. For example:

(616) قَامَ الْأَمِيرُ مِنْ أَمَّا مِنْ الْجَيْشِ  
“The commander stood in front of the army”

In this case, whether قَبْلٌ or one of its sisters is an adverb in the a-state, or following a preposition in the i-state, then it is flexible. This is indicated in the examples above by the fat-hah on its ending when in the a-state, and the kasrah when in the i-state.

- b. When used as annexe nouns but the base noun is not mentioned: Rarely, for stylistic reasons, the base noun in sentences like the example above is dropped. But the presence of the base noun is intended by the speaker. In such cases, the annexe noun will be flexible and without tanwin. For example:

(617) a. قَامَ الْأَمِيرُ أَمَّا مِنْ  
b. قَامَ الْأَمِيرُ مِنْ أَمَّا  
“The commander stood in front [of the army]”

- c. More commonly, the base noun is deleted, both in expression and in intention, but the adverb is still understood to be bounded implicitly. In this case, قَبْلٌ and its sisters will be rigid. Their ending will have a dammah regardless of whether they are in the a-state (as an adverb) or in the i-state (following مِنْ). For example:

(618) a. قَدِيمٌ الْجَيْشُ وَقَامَ الْأَمِيرُ أَمَّا مِنْ  
b. قَدِيمٌ الْجَيْشُ وَقَامَ الْأَمِيرُ مِنْ أَمَّا  
“The army arrived, and the commander stood in front (of the army)”

This usage is quite common. Much more so than case b. where the base noun is dropped only stylistically.

- d. Lastly, قَبْلٌ and its sisters may occur as indefinite nouns without an implicit or explicit base noun. They then have an absolute and unbounded meaning. In this case, they are flexible. For example,

- (619) a. قَامَ الْأَمِيرُ أَمَّاً  
 b. قَامَ الْأَمِيرُ مِنْ أَمَّاً  
 “The commander stood in front”

In the example above, we can see that أَمَّا is a flexible noun due to its tanwîn.

The difference in meaning between some of these cases is quite subtle. In practice, cases a. and c. are more common. And case b. is rare.

Here are some more examples:

- (620) مصنف ابن [يُخْرِجُ غَلْمَانَهُ إِلَى الْحَجَّ فَلَا يُخْرِمُونَ مِنْ ذِي الْحُلَيْقَةِ، يُخْرِمُونَ مِنْ أَمَّاً ذَلِكَ [أبي شيبة: 14178]  
 “He would take his (slave) boys out for the Hajj. But they would not enter iḥrām from Dhu l-Hulayfah; they would enter iḥrām from before that [location].”

The words أَوْلَى and أَسْفَلَ also have some rules that are specific to them and we will treat them separately in section (ref).

### 31.9. The governor of the adverb of time and place

(TODO)

Like the preposition (see (ref)), the adverb of time and place is governed by a verb, or what has the effect of a verb.

#### 31.9.1. The adverb of time and place as a info

مشكاة المصايِّب: 674

### 31.9.2. The use of an adverb without an obvious verb

The adverb of time and place is associated with the verb in a sentence. It indicates the time or place in which the action of the verb occurs. However, there are some sentences with adverbs that do not have an obvious verb

Sometimes, this is in partial sentences, like in the response to the question “When did you arrive?” one may answer:

- (621) [النحو الوافي 2/246] يَوْمُ الْجُمُعَةِ  
“The day of Friday.”  
يَوْمٌ is used as an adverb and the verb “I arrived” is implied.

Othertimes, it may be a complete sentence. For example:

- (622) [النحو الوافي 2/247] الْأَرْهَارُ أَمَّا مَا  
“The flowers (are) in front of us.”
- (623) مَاءٌ بَارِدٌ عِنْدَ يَوْمٍ حَارٍ نِعْمَةٌ  
“Some cold water (being) on a hot day, is a blessing.”

In such sentences, the missing verb is “is” or its verbal noun “being”. This verb is unexpressed in Arabic.

## 31.10. Multiple adverbs of place with a single verb

### 31.10.1. Multiple adverbs with conjunctions

It is possible for multiple adverbs to be used with a single verb. This is regularly done with using particles like وَ and فَ. For example:

- (624) الْتَّمَسْتُهُ لَيْلًا وَنَهَارًا  
“I searched for it night and day”
- (625) [الرضي 2/202 معي النحو] لَقِيَتُهُ صَبَاحًا فَمَسَاءً  
“I met him evening after morning.”  
(i.e., every morning and evening.)
- (626) لَقِيَتُهُ يَوْمًا فَيَوْمًا  
“I met him day after day.”

### 31.10.2. Multiple adverbs without conjunctions

If particles like وَ and فَ are not used then multiple adverbs may be used for one verb in one of the following cases<sup>15</sup>:

- a. When one is an adverb of time and the other an adverb of place. For example:

(627) أُجِلْسُ عِنْدِي سَاعَةً

“Sit with me an hour.” (عِنْدِي is an adverb of place and سَاعَةً is a adverb of time.)

- b. When both are adverbs of the same kind:

- i. When the second adverb is a replacement for the first. For example:

(628) [2 النحو الوافي] أَقَابِلُكَ يَوْمَ الْجُمُعةِ طَهْرًا

“I will meet you Friday afternoon.”

(طَهْرًا is a replacement for يَوْمٍ and specifies when on Friday.)

- ii. When the adverb is a comparative noun (see chapter (ref)). For example:

(629) [2 النحو الوافي] الْمُرِيضُ أَحْسَنُ مِنْهُ أَمْسِ

“The patient today is better than he (was) yesterday.”

### 31.10.3. Compound adverbs

Instead of using particles like وَ and فَ between adverbs, compound adverbs may be formed. There are two ways to form a compound adverb:<sup>16</sup>

- a. Both adverbs end with a fatḥah without tanwīn. For example,

(630) لَقِيَتْهُ يَوْمَ تَوْمَ

“I met him day after day.”

- b. The adverbs form an annexation. For example,

(631) [2 النحو الوافي] تَرَوْنَا صَبَاحَ مَسَاءً

“You visit us morning and night.”

Both options can be used more or less interchangeably. Unless there is a compound adverb with a set meaning. For example:

(632) دَرْجَةُ حَرَازَةٍ أَنْجُوَ بَيْنَ بَيْنَ

“The degree of the temperature of the air is intermediate.”

<sup>15</sup> 2 النحو الوافي

<sup>16</sup> معاني النحو، 2/271، 2/202-204

### 31.11. Some commonly used adverbs of time and place

#### 31.11.1. هُنَاكَ and هُنَاكَ

#### 31.11.2. أَسْفَلٌ

أَسْفَلٌ is actually a comparative noun, meaning “lower”. And even when it is used as an adverb of place, it is with this comparative meaning.<sup>17</sup>

Most of the directional nouns, like قَوْقَ، وَرَاءَ، خَلْفَ، and أَمَامٌ are used as annexe nouns. For example, قَوْقَ الْأَرْضِ means “above the Earth.”

We have learned that comparative nouns are used with the preposition مِنْ to express their “-er” meaning. For example أَكْبَرُ مِنْ الْبَيْتِ “bigger than the house.” They may also be used as annexe nouns to express their “-est” meaning. For example, أَكْبَرُ الْبَيْوَاتِ, أَكْبَرُ بَيْتٍ “biggest house.”

أَسْفَلٌ too may be used in both these formations. We will discuss them below:

#### 31.11.2.1. منْ أَسْفَلٌ used before

Usually أَسْفَلٌ is used with مِنْ to express the adverb of place “lower (than)” Here are some examples of أَسْفَلٌ, as an adverb of place:

(633) [سورة الأنفال: 42] وَالرَّكْبُ أَسْفَلُ مِنْكُمْ<sup>18</sup>  
“and the caravan was lower [in position] than you”

(634) [كتاب سيبويه: 3/289] زَيْدٌ أَسْفَلٌ مِنْكَ  
“Zayd is lower than you.”

(635) [سنن الترمذ: 1036] وَضَعَ رَاحْتَيْهِ عَلَى رُكْبَتَيْهِ وَحَكَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ  
“He put his palms on his knees and put his fingers lower than that.”

(636) [مشكاة المصباح: 1692] نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُومَ الْإِمَامُ فَوْقَ شَيْءٍ وَالنَّاسُ خَلْفَهُ يَعْنِي أَسْفَلَ<sup>19</sup>  
“The Messenger of Allāh ﷺ forbade that the imām should stand on anything when the people are behind him, meaning lower than him.”

Note, in the examples above, that أَسْفَلٌ does not have tanwīn. This is because it is a semi-flexible noun.

Now, in the case of قَبْلٌ and its sisters we saw that their rigidity and flexibility is determined by whether or not they are annexe nouns and if they have base nouns in an annexation.

<sup>17</sup> شرح شيخ زاده على قواعد الإعراب 79  
<sup>18</sup> سورة الأنفال: 42 for the meaning of أَسْفَلٌ in وَقَرَأَ زَيْدٌ بْنُ عَلِيٍّ: أَسْفَلٌ لابي حيان

But أَسْفَلُ, when used with before مِنْ as an adverb of place, is not an annexed noun. So its rigidity and flexibility is determined by whether or not it is compared to a noun (with مِنْ):

If the adverb of place أَسْفَلُ is followed by مِنْ and a compared noun, then it is flexible. By the way, there may be another مِنْ before أَسْفَلُ as well, as we learned in section (ref). Here is an example,

(637) [سورة الأحزاب: 33:10] إِذْ جَاءُوكُمْ مِنْ أَسْفَلٍ مِنْكُمْ  
“[Remember] when they came at you from above you and from below you”

And if the adverb of place أَسْفَلُ is not followed by مِنْ and a compared noun, but the adverb is still understood to be bounded implicitly, then it will be rigid ending with a dammah. For example:

(638) [صحیح البخاری] وَقَالَ يَأْصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقٍ وَطَلَاطِأً إِلَى أَسْفَلٍ  
“and he gestured with his fingers and raised them up upward and lowered [them] downward.”

(639) [فہم اللّغۃ للنعاںی] وَالظَّفَرُ وَبُنْ منْ أَسْفَلٍ إِلَى فَوْقٍ  
“and *attafar* is a leap from down to up.”

### 31.11.2.2. أَسْفَلُ as an annexed noun

Most of the time, we will want to say that something is *below* or *lower than* another thing. In this case, we will use أَسْفَلُ مِنْ as we have described above.

However, sometimes, we may want to say that something is at the *lowest* place. In this case, we can use أَسْفَلُ as an annexed noun to be an adverb of place.<sup>19</sup>

For example,

(640) [النحو الوافي] نَعْلُكُ أَسْفَلُ رِجْلِكَ 1/484  
“Your sandal is (at) the lowest [part] of your foot.”  
(Note the partitive meaning of أَسْفَلُ annexed to a singular base noun.)

### 31.11.2.3. Non-adverbial use of أَسْفَلُ

By the way, أَسْفَلُ need not always be an adverb of place. It may be used like other common nouns. In the following example, it is the doer of a verb and also an annexed noun.

(641) [سنن أبي داود: 1059] لَمْ تَبَلَّ أَسْفَلُ نَعَالَمْ  
“The lower [part] of their sandals did not get wet.”

<sup>19</sup>See ظرف أَسْفَلُ for one interpretation of (فُمْ زَدْنَاهُ أَسْفَلُ سَافِلِينَ) 5:95 سورۃ التین for تفسیر ابن عاشور

### 31.11.3. أَوَّلٌ

أَوَّلٌ is used as an adverb of time, meaning “first”

Much of what we have said about أَسْفَلٌ applies also to the noun أَوَّلٌ.

However there is some difference from أَسْفَلٌ:

- a. The meaning of “first” is inherently superlative. In English we don't say that something is *more first than* another thing. We can try to capture this meaning by translating it as “prior to”.
- b. أَوَّلٌ, despite being on the pattern أَفْعَلٌ, is irregular in that it can take tanwīn when used in an absolute and unbounded sense.

#### 31.11.3.1. أَوَّلٌ used before مِنْ

أَوَّلٌ is a semi-flexible noun when used with مِنْ:

(642) [صحيح البخاري] لَا تَسْأَلُهُ عَنْ شَيْءٍ أَوَّلَ مِنْ حَدِيثِ الشَّفَاعَةِ (7510)

“Don't ask him about anything prior to the ḥadīth of intercession”

(643) [صحيح البخاري] لَا تَبْتَدِئُنَّ بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ، تَطْوِقَانِ بِهِ (1641)

“They<sub>2f</sub> would not begin with anything prior to the House, performing the ṭawāf around it.”

When مِنْ is not used but أَوَّلٌ is implicitly bounded then it is rigid with a qāmimah on its ending:

(644) [صحيح البخاري] أَيُّ الْقُرْآنِ أُنْزِلَ أَوَّلٌ (4924)

“Which [part] of the Qur'ān was revealed first (of all the sūrahs)?”

(645) [سنن ابن ماجه] أَيُّ مَسْجِدٍ وُضِعَ أَوَّلٌ (753)

“Which mosque was established first (of all the mosques)?”

When أَوَّلٌ is used in an absolute and unbounded sense, then it takes tanwīn despite being on the pattern أَفْعَلٌ:

(646) [سنن النسائي] بَيْنَدُرُوهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلًا (1062)

“They (were) rushing (to see) which of them would write it first”

(647) [مسند أحمد ط الرسالة] وَأَمَّا الدَّارُ الَّتِي دَخَلْتُ أَوَّلًا فَدَارٌ عَامَّةُ الْمُؤْمِنِينَ (20165)

“And as for the house that you entered first, it was for the common people of the Muslims.”

(648) [مشكاة المصايب] أَيُّهُمَا جَاءَ أَوَّلًا عَمِيلٌ عَمَلَهُ (1700)

“Which of them came first [that] did his deed?”

### 31.11.3.2. أَوْلٌ as an annex noun

Like أَسْفَلٌ, when أَوْلٌ can be used as an annex noun as well, even when it is an adverb of time. For example

(649) [صحيح مسلم: 739] كَانَ يَنَامُ أَوْلَى اللَّيْلِ  
“He used to sleep the first [part] of the night”

The usage of أَوْلٌ as an annex noun when it is an adverb of time is probably not as uncommon as it is for أَسْفَلٌ.

### 31.11.3.3. Non-adverbial use of أَوْلٌ

Just like أَسْفَلٌ, أَوْلٌ need not be used adverbially. Here it is as the info of a sentence and an annex noun:

(650) [سورة الأنعام: 6:163] وَأَنَا أَوْلُ الْمُسْلِمِينَ  
“and I am the first [among you] of the Muslims.”

Even when used non-adverbially, أَوْلٌ may take tanwīn. For example, here it is the subject of إِنْ in the a-state:

(651) [جامع الترمذى: 151] إِنَّ لِلصَّلَاةِ أَوْلًا وَآخِرًا  
“Indeed the prayer has a first [time] and a last [time]”

### 31.11.4. بَعْدٌ

- used for time and place
- meaning “yet”

### 31.11.5. ذَاتٌ

## 31.12. TODO

(652) ثُمَّ مَوْعِدُكِ مَكَانٌ كَذَا وَكَذَا  
<https://shamela.ws/book/25794/21044#p1>

(653) وَلَكِنِي رَأَيْتُهُ انطَلَقَ مَكَانٌ كَذَا وَكَذَا  
<https://shamela.ws/book/25794/19824>

(654) وَلَكِنْ وَاللَّهِ لَا تَجْتَمِعُ ابْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَابْنَةُ عَدُوِّ اللَّهِ مَكَانًا وَاجِدًا أَبَدًا  
<https://shamela.ws/book/25794/15437>

(655) [صحيح مسلم: 388a] إِنَّ السَّيِّطَانَ إِذَا سَمِعَ النَّدَاءَ بِالصَّلَاةِ دَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ

## Chapter 32.

### The absolute doee



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### 32.1. Introduction

The absolute doee is, fundamentally, the verb taking its own *māṣdar* as a doee in the a-state. For example,

(656)    ضَرَبَ زَيْدٌ عَمْرًا ضَرْبًا  
        “Zayd beat Ǝamr a beating”

In the above example ضَرْبًا is the *māṣdar* of the verb ضَرَبَ and is governed by it in the a-state as its absolute doee.

This sort of sentence is unfamiliar in English, as evinced by its awkward translation, “Zayd beat Ǝamr a beating.” Nevertheless, we can find some parallels so you can get a feel for it:

- (657)    1. “He died an honorable death.”  
          2. “He slept the sleep of the just.”  
          3. “He lived two lives.”

The absolute doee is somewhat different from the direct doee in that the direct doee only occurs for transitive verbs. Whereas, the absolute doee can occur for any verb, whether transitive or intransitive. Also, the absolute doee is effectively an adverb because it qualifies the meaning of the verb as we will learn in this chapter, if Allāh wills.

The absolute doee is used for the following purposes:

1. To reinforce or emphasize the meaning of the governing verb.
2. To qualify the meaning of the governing verb.
3. To act as a deputy for the governing verb, substituting it and fulfilling its role.

### 32.2. The reinforcing absolute doee

Reinforcing and emphasizing the meaning of the governing verb is the basic function of the absolute doee. Consider again our earlier example:

(658) **صَرَبَ زَيْدٌ عَمْرًا صَرْبًا**  
“Zayd beat ‘Amr a beating”

The absolute doee **صَرْبًا** signifies that beating actually occurred, as if to counter any possible suspicion that it didn't. If the usage of the governing verb can support both a literal and a metaphorical meaning, then the absolute doee can also signify that the meaning of the verb is literal, and not metaphorical.<sup>1</sup>

For greater emphasis, the maṣdar may be repeated.<sup>2</sup> For example,

The reinforcing absolute doee, when used purely for emphasis and not also for other purposes, cannot be dualized or pluralized. So we cannot say **وَعَدْتُكُمْ وَعْدَنَا** (“I promised you promises”).<sup>3</sup> Though, this sentence is correct for the other purposes of the absolute doee, which we will learn in subsequent sections, if Allah wills.

### 32.3. The qualifying absolute doee

With regard to the meaning of the governing verb, the qualifying absolute doee indicates either what kind was intended, or its quantity, or both.

The kind of the maṣdar is frequently used with a attribute or in an annexation. For example,

(659) **صَرَبَهُ صَرَبًا شَدِيدًا** [Wright 2/54A]  
“I beat him (with) a severe beating.”

(660) **صَرَبَهُ صَرْبَ الظَّالِمِ** [Wright 2/54B]  
“He beat him (with) the beating of an oppressor.”

Such a qualifying absolute doee may also be signified simply with the definite article **الـ**.<sup>4</sup> For example, if a specific kind of beating is known before-hand to both the speaker and addressee, then the speaker may simply say:

(661) **أَصْرَبُهُ الْصَّرْبَ**  
“I will beat him (with) *the* beating.”

The qualifying maṣdar may also be annexed to a pronoun referring to the doer of the verb. For example,

<sup>1</sup>See (وكلم الله موسى تكليما) 4:164 سورة النساء for **تفسير ابن القمي** and (ومكرروا مكرنا ومكرنا مكرنا) 27:50 سورة النمل for **تفسير ابن عثيمين**

<sup>2</sup>Wright 2/55B

<sup>3</sup>2/211 النحو الوافي

<sup>4</sup>2/207 (footnote 4)

(662) ضَرَبَ ضَرْبَةً  
“He beat him (with) his beating”

The quantity of the maṣdar often uses the *one-time noun*. It may be dualized or pluralized. For example,

(663) ضَرَبْتُهُ ضَرْبَةً وَضَرَبَنِي ضَرْبَتَيْنِ أَوْ ضَرَبَاتٍ [Wright 2/53D]  
“I beat him one blow and he beat me two blows or (three or more) blows.”

Some maṣdars themselves end with a ة, like تَلَاقَ, so they are readily dualized or pluralized<sup>5</sup> (to the sound āt plural) without resorting to the one-time noun. For example,

(664) تَلَاقَ قارئٌ تَلَاقَاتٍ  
“The reader recited recitations.”

But in reality, when a maṣdar is dualized or pluralized in this manner, it seems to leave its maṣdar meaning, which is purely a verbal meaning, and begins to denote a regular (non-verbal) noun.<sup>6</sup> So تَلَاقَاتٍ will denote, not so much the actions of reciting but kinds of recitations.

The same goes for maṣdars that don't end with a ة but for whom a broken plural has been recorded from Classical Arabic, like عُلُومٌ, which is the plural of علم “knowledge”, and وُعُودٌ which is the plural of وَعْدٌ “promise”.

So we can say:

(665) وَعَذْلَكُ وُعُودًا  
“I promised you promises.”

وُعُودٌ here refers to different kinds or occasions of promises, rather than the purely verbal actions of promising.<sup>7</sup>

Plurals have not been recorded for all maṣdars. For example, ضَرْبٌ does not have a recorded plural for its maṣdar meaning of “beating”.

So can we pluralize it if we wish to say “I beat him (many) kinds of beatings”? Some authorities allow us to form a new broken plural if there is a need.<sup>8</sup> So according to them we should be able to coin a new plural ضُرُوبٌ<sup>9</sup> “beatings” and say,

(666) ضَرَبْتُهُ ضُرُوبًا  
“I beat him (many kinds of) beatings”

Other authorities are more conservative and would only allow using broken plurals for existing meanings of words if one has been recorded for them. Following this opinion, we might then say:

<sup>5</sup> دراسات في النحو للزعابلي 817 citing المثليات للكفوي 137D

<sup>6</sup> المصباح حاشية ياسين على التصريح 137-138 citing دراسات في النحو للزعابلي

<sup>7</sup> ونظون بالله الطنونا 33:10 سورة الأحزاب (See also تفسير ابن عاشور)

<sup>8</sup> دراسات في النحو للزعابلي 139

<sup>9</sup> this plural already exists for ضَرْبٌ but for its other meaning “example”

(667) **صَرَبْتُهُ أَنْواعًا مِنْ الْصَرْبِ** [Wright 2/55D]  
 “I beat him (many) kinds of beatings”

In any case, any maṣdar may at least be dualized to indicate the kinds of its action.<sup>10</sup> So we can say:

(668) **صَرَبَنِي صَرْبَتْيْنِ** [Wright 2/55D]  
 “He beat me two (kinds of) beatings.”  
 or  
 “He beat me (on) two (occasions of) beatings.”

By the way, you should be able to see that saying **صَرَبَنِي صَرْبَتْيْنِ** is different from if we had said

(669) **صَرَبَنِي صَرْبَتْيْنِ**  
 “He beat me (with) two blows.”

The former signifies the kinds or occasions of beating whereas the latter indicates the number of individual acts of beating.

By the way, for maṣdars that themselves end with ة, if we wish to specify that the action occurred only once, we cannot, of course, form a one-time noun by appending another ة to it. In such a case, we may qualify the maṣdar with the attribute **واحِدَةً** “once”. For example:

(670) **رَحِمَهُ رَحْمَةً وَاحِدَةً** [Wright 1/123C]  
 “He took one mercy upon him.”

It is also important to mention that the qualifying absolute doee includes the reinforcing meaning.<sup>11</sup> We cannot use the qualifying absolute doee without also emphasizing the meaning of the verb. For example,

(671) **فَاصْبِرْ صَبِرًا جَمِيلًا** [فَاصْبِرْ صَبِرًا جَمِيلًا ٧٠:٥ سورة المعارج]  
 “So be patient with gracious patience”

In section (ref), we will see that in order to only qualify the verb without emphasizing it, we can substitute the verb with the absolute doee which then becomes a *deputy to the verb*.<sup>12</sup>

Finally, the qualifying absolute doee may qualify both the kinds and quantity of the meaning of the verb. For example:

(672) **قَرَأْتُ الْكِتَابَ قِرَاءَتَيْنِ تَافِعَتَيْنِ** [2 النحو الوافي]  
 “I read the book two useful readings.”

<sup>10</sup> 2 النحو الوافي 2/212

<sup>11</sup> 2 النحو الوافي 2/207–209

<sup>12</sup> معاني النحو 2/203

### 32.4. The deputy to the maṣdar as an absolute doee

Frequently, instead of using the maṣdar as the absolute doee directly, it is substituted by another word. This word is then called the deputy to the maṣdar as an absolute doee because it fulfils the absolute doee's role. The maṣdar may still figure in the expression. It will just not technically be the absolute doee, because the first a-state doee in that position is now its deputy.

The deputy to the maṣdar can be one of several categories:

#### A attribute to a deleted maṣdar

For example:

- (673) [صَرَبْتُهُ شَدِيدًا] (Wright 2/54A)  
 “I beat him severely.”  
 (for) صَرَبْتُهُ صَرْبَانًا شَدِيدًا “I beat him a severe beating.”
- (674) [أَوْضَحَ الْمَسَالِكَ إِلَى أَفْلَيْهِ ابْنَ مَالِكٍ لَبْنَ هَشَامٍ] سِرْثُ أَحْسَنَ الْسَّيْرِ (184)  
 “I travelled the best (kind) of travelling.”  
 (for) سِرْثُ أَسَيْرِ أَحْسَنَ الْسَّيْرِ

When the maṣdar is thus substituted with its attribute, then the masculine adjectival noun is typically used for the attribute, even if the maṣdar was a feminine noun. For example:

- (675) كَتَبُوا سَرِيعًا  
 “They wrote quickly.”  
 (for) كَتَبُوا كِتَابًةً سَرِيعَةً

This is because even when maṣdars end with a feminine marker, they are abstract enough in their meaning that when they are absent, only the idea of them retains influence, not their actual wording. And because that abstract idea is not feminine in its meaning, it doesn't cause the attribute to match the feminine wording of the maṣdar in gender. So, by default, the masculine adjectival noun is used for the attribute.

Also, the a-state adjectival noun in such phrases as صَرَبْتُهُ شَدِيدًا may, where the sense allows or requires it, be a deputy to the adverb of time instead of a deputy to the absolute doee.<sup>13</sup> For example: سَارُوا طَوِيلًا “They travelled a long time,” (for) سَارُوا زَمِنًا طَوِيلًا. See section (ref.).

In fact, according to some authorities, when the a-state noun in such phrases could be applied to both a deleted absolute doee or a deleted adverb of time (or, for that matter, other a-state functions like a direct doee), then it is possible that both meanings could be intended.<sup>14</sup> For example,

<sup>13</sup> Wright 2/54D

<sup>14</sup> معاني النحو 2/196-199

(676) ﺗَصْرِيبَتُهُ كَثِيرًا  
“I beat him a lot.”

This sentence could mean, at the same time, both ﺗَصْرِيبَتُهُ كَثِيرًا “I beat him a lot [of beatings],” and ﺗَصْرِيبَتُهُ رَمَّا كَثِيرًا “I beat him (for) a lot [of time].”

### An quasi-maṣdar

The quasi-maṣdar may be a regular common noun that is used in place of a verb's maṣdar (see (ref)).

For example:

(677) صَحِيحٌ فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ أَسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ [مسلم 2312a]  
“So he returned to his people and said, ‘O my people, embrace Islām for indeed Muhammad gives a gift not fearing want.’”  
(عَطَاءٌ “gift” is a quasi-maṣdar for the actual maṣdar اِعْطَاءٌ.)

(678) أَنْهَرُمُوا هَزِيمَةً شَنِيعَةً [Wright 2/56B]  
“They were defeated an atrocious defeat”  
(The maṣdar of أَنْهَرُمُوا is properly أَنْهَرَامٌ)

Also falling under the category of quasi-maṣdar is the maṣdar of another form of the verb from the same root.<sup>15</sup>. For example:

(679) أَفْتَنُلُوا قَتَّالًا شَدِيدًا [Wright 2/56B]  
“They fought with one another a hard fight”  
(قاتل is properly the maṣdar of the form 3 verb قَاتَلَ)

(680) وَتَبَيَّنَ إِلَيْهِ شَبَّيلًا [سورة المزمول 73:8]  
“and devote yourself to Him with [complete] devotion”  
(تبَيَّن is properly the maṣdar of the form 2 verb تَبَيَّنَ)

### A synonymous maṣdar from a different root

For example:

(681) جَلَسَ قُعُودًا [Wright 2/56C]  
“I sat (with) a sitting”

<sup>15</sup> النحو الوافي 2/215

### A noun that indicates the type of maṣdar

For example:

- (682) رَجَعَ أَوْهَقْرِي [Wright 2/56C]  
 “He returned walking backwards.”  
 قَهْقَرِي is a noun which means “backward walk”.

### A noun of kind of the pattern فُعلَةٌ

For example:

- (683) 2/ النحو الوفي [مشي القط مشية الأسد]  
 “The cat walked (with) the gait of a lion”

### The number of the maṣdar

For example:

- (684) ضَرَبْتُ ثَلَاثَ ضَرَبَاتٍ  
 “I beat him three blows”

The maṣdar may also be omitted from the base noun such that only the number remains. For example:

- (685) ضَرَبْتُ ثَلَاثًا  
 “I beat him three (blows)”  
 (Note the feminine number ثَلَاثَ instead of the masculine ثَلَاثَة because the deleted base noun will be feminine in such circumstances.)

### A partial or whole fraction

Words like كُلٌّ “all”; بَعْضٌ “some”; جَمِيعٌ “all”; شَطْرٌ، نِصْفٌ “half”, etc. can be used to indicate how much of an action is done.

For example:

- (686) 4: سورة النساء [فَلَا تَبِلُوا كُلَّ الْمَيْلِ  
 “So do not incline completely [toward one]”

- (687) 1/ النحو العربي: أحكام ومعان [أَهْمَلَ الطَّالِبُ بَعْضَ أَلْهَمَالٍ]  
 “The student was negligent somewhat”

Included in this category is the word شيءٌ “thing”. When used in the a-state governed by a verb it can signify the meaning “a bit” or “somewhat”, etc.<sup>16</sup> For example:

<sup>16</sup> See, for example, تفسير ابن عاشور 17:74 for سورة الإسراء إِنَّهُمْ شَيْءٌ قَلِيلًا

(688) فَسَارَ عَلَيْ شَيْئًا ثُمَّ وَقَفَ [صحيح مسلم: 2405]  
“So Ealiyy went a bit, then he stopped”

The a-state noun شَيْئًا isn't always a absolute doee after a verb. It may be, depending on the meaning of the sentence, a direct doee. For example, in the وَجَدْتُ شَيْئًا “I found something.” However, in some circumstances, شَيْئًا may make sense both as an absolute doee and as a direct doee.<sup>17</sup> For example:

(689) وَلَا تُشْرِكُوا بِهِ شَيْئًا [سورة النساء: 4:36]  
“and associate nothing with Him”

Regarding this āyah, the mufassir Ibn Ḥāshūr says:

شَيْئًا is in the a-state due to its being a [direct] doee for شَرِكُوا, i.e. “Don't make a partner anything from what is worshipped”, similar to His saying, وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا [سورة الحج: 72:2] (“And we will never associate with our Lord anyone”).

And it is permissible that شَيْئًا is in the a-state due to its being [a deputy to] the maṣdar, i.e. “a bit of associating even if it is slight”, similar to His saying, قَلْنَ يَعْصِرُوكَ شَيْئًا [سورة المائدة: 5:42] (“never will they harm you at all.”).<sup>18</sup>

### The instrument or implement used in the action

The type of action may be indicated with the the instrument or implement used in the action. For example:

(690) ضَرَبَهُ سُوطًا [Wright 2/56D]  
“I beat him (with) a whip.”  
(ضَرْبَ سُوطٍ)

### A pronoun

A absolute doee can be substituted by a pronoun that refers to it.<sup>19</sup> For example:

(691) أَحْسَنَ الْأَكْرَامَ وَأَكْرَمَهُ ضَيْفَهُ  
“He perfected generosity and was generous (with it) [to] his guest.”  
(i.e., he was generous with the generosity)

<sup>17</sup> معاني النحو 2/199

<sup>18</sup> 4:36 سورة النساء for تفسير ابن عاشور

<sup>19</sup> (فَإِنِّي أَعْذِذُهُ عَذَابًا لَا أَعْذِذُهُ أَحَدًا مِنَ الْعَالَمِينَ) 5:115 سورة المائدah for تفسير ابن عاشور

<sup>19</sup> See also تفسير ابن عاشور

### A pointing noun

Similar to the pronoun as a deputy maṣdar absolute doee, a pointing noun may be used in the same vein. For example

- (692) [النحو الواضح على الجار] أَرْجُلُ الْمُهَدَّبِ لَا يُعَامِلُ الْأَنَاسَ هَذِهِ الْمُعَامَلَةُ  
“The refined man does not deal with the people (with) this dealing.”

- (693) [Wright 2/54A] يَحْفَظُونَ أَسْرَارَهُمْ هَذَا الْحَفْظُ  
“They keep their secrets (with) this keeping”  
(i.e. so carefully)

### 32.5. The absolute doee with a deleted governing verb

The governing verb of the specifying absolute doee may be deleted if there is sufficient context or circumstance to supply its meaning. For example, in response to the question,

هل جَلَسَ الْأَيْرُ عِنْدَكَ؟  
“Did the visitor sit with you?”

one may reply:

- (694) [النحو الوافي] جُلُوسًا طَوِيلًا  
“A long sitting”  
(for جَلَسَ جُلُوسًا طَوِيلًا “He sat a long sitting.”)

Similarly, if one sees a hunter striking his quarry with an arrow successfully, he might say:

- (695) [النحو الوافي] إِصَابَةً سَرِيعَةً  
“A quick striking”  
(for أَصَابَ إِصَابَةً سَرِيعَةً “He struck a quick striking.”)

In both the above scenarios, the deleted governing verb is implied. So the complete sentence includes both the implied governing verb, and the absolute doee

### 32.6. The absolute doee as a deputy of the deleted governing verb

In some cases, the deleted governing verb is replaced by the absolute doee. The absolute doee is then a deputy of the deleted verb. This can be done in the following circumstances:

### 32.6.1. The absolute doee as a deputy of the verb in a command or supplication

For example, instead of using the verb of command أَصْبِرُوا “Be patient,” one may say:

(696) صَبْرًا  
“Patience”

In terms of governance, the complete sentence is أَصْبِرُوا صَبْرًا. The sentence أَصْبِرُوا صَبْرًا is valid on its own right as a use of the reinforcing absolute doee. But that is not exactly what the utterance صَبْرًا, by itself, signifies. Rather the governing verb أَصْبِرُوا is substituted with the absolute doee, such that the verb is no longer present in meaning, and the absolute doee is now its deputy, fulfilling its role.

Why then would one choose to use a absolute doee instead of a verb?<sup>20</sup> The maṣdar signifies only a meaning of the action of the verb. The verb signifies both the meaning of its maṣdar and is also linked to a time in which the action originates, continues, or renews. So the verb is more temporary than its maṣdar. Therefore, if we use a absolute doee instead of a verb, then it is not explicitly linked to any time, nor does it explicitly imply a renewal of the action. So the absolute doee as a deputy for the verb signifies a constancy and inseparableness of the action. Whereas the verb is a direct application of the action.

Secondly, the verb is necessarily tied to its doer. So, also in circumstances where the objective is the action itself, and not who does it, the absolute doee may be used as a deputy to the verb.

Here are some more examples of a absolute doee as a deputy for the verb:

(697) قَالَ أَبُو لَهَبٍ تَبَّأْ لَكَ الْهَدَا جَمْعَتَنَا فَنَزَّلَتْ يَدَا أَبِي لَهَبٍ [صحيح البخاري : 4973]  
“Abū Lahab said: ‘A perishing for you! Is it for this (that) you have gathered us?’ So there was revealed: ‘May the hands of Abū Lahab be ruined’”  
[سورة المسد : 111:1]  
(تَبَّأْ is a absolute doee of the verb تَبَّأْ “to perish.”)

(698) شُكْرًا لَكُمْ  
“A thanking for you”  
(for أَشْكُرُكَ “I thank you.”)

(699) سُبْحَانَ اللَّهِ  
“The glorification of Allāh!”  
(سُبْحَانَ is a quasi-maṣdar for the verb سُبَّحَ “to glorify.”)

In the above example, the sentence with the verb could be, e.g., أَسْبَحْ سُبْحَانَ اللَّهِ “I glorify the glorification of Allāh.” But again, though this may be a valid sentence on its own right, it is not exactly what the utterance سُبْحَانَ اللَّهِ, by itself, signifies. The quasi-maṣdar سُبْحَانَ, as a deputy to the verb does not explicitly specify the verb or its doer. Rather, the quasi-maṣdar سُبْحَانَ replaces

<sup>20</sup> معاني النحو 2/203

its governing verb. The purpose is to mention the glorification of Allāh without being limited by a time limit for the action of the verb, or a need to mention the doer of the verb.<sup>21</sup>

Similarly,

- (700) مَعَادُ اللَّهِ (معانى النحو) “The refuge of Allāh”  
 (700) مَعَادٌ (is a maṣdar of مَعَادٌ “to seek refuge”.)

### Using the u-state maṣdar instead of the absolute doee

In situations that call for a course of action, the u-state maṣdar may optionally be used instead of using the (a-state) absolute doee.

For example, in a situation that calls for patience, one might say

- (701) مَعانى النحو 2/206 [صَبْرٌ جَمِيلٌ]  
 “A beautiful patience”

instead of saying صَبْرًا حَمِيلًا. Here, the implied meaning is الْأَمْرُ فِيهِ صَبْرٌ حَمِيلٌ “The thing to be done in the matter is a beautiful patience.”<sup>22</sup>

The u-state maṣdar (instead of the a-state absolute doee) has the force of more constancy and generality. Additionally, it can imply that the action called for has, in the speaker’s estimation, already begun and become established. Here are some more examples:

- (702) مَعانى النحو 2/206 [رَحْمَةُ اللَّهِ عَلَيْهِ]  
 “The mercy of Allāh on him”
- (703) [Lane's Lexicon, root وَيْحٌ] وَيْحٌ لِزَيْدٍ (Lane's Lexicon, root وَيْحٌ)  
 “A mercy on Zayd”

In the above example, the following alternative (using the absolute doee) is also possible:

- (704) (1) [Lane's Lexicon, root وَيْحٌ] وَيْحًا لِزَيْدٍ (Lane's Lexicon, root وَيْحٌ)  
 (2) وَيْحٌ زَيْدٌ (Lane's Lexicon, root وَيْحٌ)  
 “A mercy on Zayd”  
 (as though one were to say: أَلْرَمَهُ اللَّهُ وَيْحًا “May Allāh may mercy to attend him constantly!”)

The words وَيْحٌ, وَيْلٌ, and وَيْسٌ are used in a similar manner to وَيْحٌ above. These are all maṣdars of disused verbs. وَيْحٌ and وَيْسٌ typically signify compassion and a mild chiding. Whereas وَيْلٌ and وَيْبٌ typically signify a severe chiding, calling for misfortune and destruction.

<sup>21</sup> معانى النحو 2/206

<sup>22</sup> See also فَضْبِرٌ جَمِيلٌ (18:12) سورة يوسف for الْبَحْرُ الْمَحِيطُ لِأَبِي حِيَانٍ

### 32.6.2. The absolute doee as a deputy of a verb that is a info

There is a set of circumstances where the governing verb can deleted, and its place is taken by the absolute doee as its deputy. This is when the verb is the info of a nounal sentence, and the verb's maṣdar wouldn't ordinarily be a info in the u-state for the subject.<sup>23</sup>

Here are some examples that should illustrate what we mean:

Consider the sentence “أَنْتَ تَأْكُلُ وَتَشْرُبُ” “You are eating and drinking.” The verbs in this sentence may be deleted and each is substituted with its a-state absolute doees as a deputy. So we can say:

- (705) [معاني النحو] 2/208] أَنْتَ أَكْلًا وَشَرْبًا  
 “You are eating and drinking.”  
 (أَنْتَ تَأْكُلُ وَتَشْرُبُ)  
 (for)

What allows this is that the maṣdars شُرْبٌ أَكْلٌ wouldn't ordinarily work as u-state infos for this subject. That is, we can't say أَنْتَ أَكْلًا وَشَرْبًا ×. So when we use the maṣdars in the a-state as absolute doees (أَكْلًا وَشَرْبًا), it is understood that they are acting as a deputy for their respected deleted verbs.

Here are some more examples:

- (706) [ال نحو الوفي] 2/225] أَمْطَرُ سَحَّا سَحَّا  
 “The rain (is) pouring (and) pouring.”  
 (سَحَّا is the maṣdar of the verb سَحَّ to pour down abundantly (of rain))

- (707) [ال نحو الوفي] 2/226] مَا لَا أَسْدُ مَعَ فَرِسَتِهِ إِلَّا فَتَّكًا  
 “The lion is not, with his prey, [anything] but slaying”  
 (فَتَّكًا is the maṣdar of فَتَّكٌ “to assault and slay”)

- (708) [ال نحو الوفي] 2/222] أَسْفَاهَةً وَأَنْتَ مُنَقَّفٌ؟  
 “[Do you act] foolishly while you are an educated [person]?”  
 (سَفَاهَةٌ is the maṣdar of سَفَاهَةٌ “to be foolish”)

As you can see from the examples above, these circumstances are usually limited to one of the following kind of sentences:

- a repeated maṣdar
- multiple maṣdars joined with conjunctive particles
- a restricted maṣdar
- a maṣdar that is asked about in a question

<sup>23</sup> [معاني النحو] 2/209

### 32.6.3. The absolute doee as a deputy for a verb in detailing a vague consequential action

This is a very specific circumstance where the absolute doee may occur as a deputy to a verb. Consider an action that is done as a consequence of some matter. If this consequential action is expressed only vaguely, then the following sentence can add detail to this vague action using absolute doees.<sup>24</sup> Here is an example:

النحو] إِنْ أَسَاءَ إِلَيْكُ الْصَّدِيقُ فَأَسْلُكْ مَسْلَكَ الْعُقَلَاءِ، فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا حَمِيلًا (709)  
[الوافي] 2/224]

If a friend does you wrong then take the path of the intelligent: So either an honorable reproofing or a gracious pardoning”

In the example above, the consequential vague action is فَأَسْلُكْ مَسْلَكَ الْعُقَلَاءِ “take the path of the intelligent”. The maṣdars عِتَابٌ “reproving” and صَفْحٌ “pardoning” are then used as absolute doees to detail this vague action, فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا حَمِيلًا “So either an honorable reproving or a gracious pardoning.”<sup>25</sup>

### 32.6.4. The absolute doee as a deputy for a verb in emphasizing the meaning of an entire sentence

One usage of the absolute doee as a deputy for a verb is in emphasizing the meaning of an entire sentence. The absolute doee in such cases are maṣdars (or quasi-maṣdars) like:

- أَحْقُ حَقًّا “truly” for حَقًّا
- أَوْقُنْ يَقِينًا “certainly” for يَقِينًا

For example,

(710) [صحيح البخاري] تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ حَقًّا  
“Gabriel would appear before him and say, ‘O Muhammad! Indeed you are Allāh’s Messenger ﷺ truly’”

(711) [سورة النساء] 4:157  
“And they did not kill him, for certain.”

<sup>24</sup> النحو العربي: أحكام ومعان 1/459

<sup>25</sup> See also سورة محمد 47:4

### 32.6.5. The dualized absolute doee as a deputy of the verb

There are some absolute doees that are dualized and annexed to a pronoun in set phrases. The dual indicates a recurringness of the action. These include:

- لَبْ - لَبِيَكْ is the quasi-maṣdar of the verb “to remain.” The a-state dualized maṣdar annexed to the addressee pronoun, لَبِيَكْ, signifies “I remain for you [i.e. at your service] time after time.” A verb لَبِيَ يَلْبِيَكْ “to utter لَبِيَّكْ” is derived from this phrase.
- سَعْدٌ - سَعْدِيَكْ is the quasi-maṣdar of the verb “to help” The a-state dualized maṣdar annexed to the addressee pronoun, سَعْدِيَكْ, signifies “I am at your aid time after time.”
- حَنَانٍ - حَنَانِيَكْ signifies “Let your mercy be continuous to me.”
- دَوَالٌ - دَوَالِيَكْ which is equivalent to مُدَاوَلَة and signifies “Make (you) the action to be done by turns.”
- حَذَارٌ - حَذَارِيَكْ signifies “Beware”. from حَذَارِيَكْ signifies “Twice beware!”

### 32.7. Differentiating the absolute doee from the other a-state doees

The absolute doee is a kind of doee. Other kinds of doees include the direct doee, the adverb of time and the adverb of place, and the adverb of reason. Generally, all adverbs can be considered to be in the category of doees. All doees are governed by verbs and occur in the a-state.

Sometimes it is not easy to disambiguate the exact function of an a-state noun occurring as a doee. We have already seen some instances of this. For example, we mentioned that in example (676) صَرِبَتْهُ كَثِيرًا, that the a-state doee could be analyzed as either a absolute doee or a adverb of time, depending on context.

Similarly, in example (689) سُورَة النَّسَاء [وَلَا شُرِكُوا بِهِ شَيْئًا] 4:36 “and associate nothing with Him”, شَيْئًا has been analyzed to support both a absolute doee meaning and a direct doee meaning.

For some verbs, their maṣdars are re-used as common nouns. For example:

- أَكْلٌ - أَكْلَ يَأْكُلُ is re-used to mean “a food”
- صَيْدٌ - صَادَ يَصِيدُ صَيْدًا is re-used to mean “a prey”
- قَوْلٌ - قَالَ يَقُولُ قَوْلًا is re-used to mean “a saying” or “a speech”
- سُؤَالٌ - سَأَلَ يَسْأَلُ سُؤَالًا is re-used to mean “a question”

When these nouns are in the a-state governed by their verb, then how do we tell whether they are a absolute doee or a direct doee? For example:

- (712) أَكَلَ زَيْدٌ أَكْلًا  
 “Zayd ate an eating.”  
 or  
 “Zayd ate a food.”

By itself, أَكْلًا supports both functions of the direct doee and the absolute doee. And we have to look at context to see which of the two meanings the speaker intended.

Sometimes, if the a-state doee is qualified, then that can help us distinguish between the two functions. For example,

- (713) أَكَلَ زَيْدٌ أَكْلًا سَرِيعًا  
 “Zayd ate a fast eating”  
 (i.e. “Zayd ate quickly.”)

In the above example, the attribute سَرِيع “fast” is applied to the attributee أَكْلًا. Now, unless Zayd was eating “fast food” (unlikely in classical times), the attribute applies to the manner in which Zayd was eating. Hence أَكْلًا is a absolute doee and not a direct doee.

Sometimes, the qualifier may be applicable to both the absolute doee and the doee. Yet each meaning will be distinct. For example,

- (714) صَادَ زَيْدٌ صَبَدًّا لِّلْأَسْدِ  
 “Zayd hunted (in the manner of) the hunting of a lion.”  
 or  
 “Zayd hunted the lion’s prey.”

In the above example, the doee صَبَد is qualified in an annexation with the base noun لِّلْأَسْد “the lion”. But the qualifier is applicable to both meanings of صَبَد: the absolute doee meaning: “hunting”, and the direct doee meaning: “prey”. When applied to the absolute doee meaning then the sentence means that Zayd hunted in a ferocious and daring manner, like a lion does. And when applied to the direct doee meaning then the sentence means that Zayd hunted a prey which was (previously) the prey of a lion. However, both of these meanings are distinct from each other. In this sort of case, context should help in figuring out the intended meaning.

In the case of maṣdars like أَكْل and صَبَد, when they are re-used as common nouns, then their existence is not tied to the action of the verb. For example, أَكْل, meaning “food”, exists prior to the action of eating. And صَبَد, meaning “prey” exists prior to the action of hunting.

But in the case of maṣdars like قُول and سُؤال, even when they are a direct doee, they only come into existence with the action of their verb. So there is no قُول, either as a absolute doee or as a direct doee, before the action of “saying” And there is no سُؤال, either as a absolute doee or as a direct doee, before the action of “asking”.

In such cases, even when a qualifier is applied, the line between the absolute doee and the direct doee can remain blurry. And that is not really a big deal because both meanings will be similar. For example,

- (715) سأَلَ رَبِّنِي عَمْرًا سُوًالاً صَعْبًا  
 “He asked a difficult questioning.”  
 (i.e. the questioning was difficult upon ئامِر)  
 or  
 “He asked a difficult question.”

This sort of ambiguity can sometimes be found in the other adverb doees as well.

### 32.8. Candidates for governing the absolute doee

The verb is the fundamental governor of the doer and the doee. But we have seen (in sections (ref)), that nouns that have a verbal quality to them, like the *maṣdar*, the doer participle, etc., can also govern a doer and a doee.

So a absolute doee may occur, governed by either a verb (as we have seen), or a doer participle, or a doee participle, or a participle-like adjective, or even another *maṣdar*.

Here are some examples:

- (716) [١ النحو العربي: أحكام ومعان] فَرَحْتُ بِأَجْتِهادِكَ أَجْتِهادًا حَسَنًا  
 “I rejoiced at your striving a good striving”  
 (the absolute doee أَجْتِهادًا is governed by the preceding *maṣdar* أَجْتِهاد)
- (717) [١ النحو العربي: أحكام ومعان] أَنَا مُكْرِمٌ خَالِدًا إِكْرَامًا عَظِيمًا  
 “I will honor Khālid a great honoring.”  
 (the absolute doee إِكْرَامًا is governed by the doer participle مُكْرِم)

# Chapter 33.

## The ḥāl

### ⚠ Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 33.1. Introduction

The *ḥāl* (حال) is a kind of adverb, governed typically by a verb, that describes the state of the *person of ḥāl* during the time that the ḥāl's governing verb is taking place. Here is an example of a ḥāl:

حَاجَ زَيْدٌ رَّاكِبًا.  
Zayd came riding

“Zayd came riding”

In the example above, the usage of the ḥāl signifies that Zayd, while he was coming, was in a riding state.

By the way, we are not not using “state” here terminologically, as in u-state, a-state, etc. Rather we are using it to mean Zayd’s condition or mode of being.

### 33.2. Matching the ḥāl to the person of ḥāl

Consider again the example:

(718) حَاجَ زَيْدٌ رَّاكِبًا [Wright 2/112C]  
“Zayd came riding”

The *ḥāl* is an adjectival noun matching the person of *ḥāl* in number (singular) and gender (masculine).

If the person of *ḥāl* is feminine in gender or more than one in number, then the *ḥāl* will match it accordingly. For example:

(719) [فَقَامَتْ أُبْنَتُهُ إِلَيْهِ بَاكِيَةً] [Fischer 196D]  
“His daughter [went and] stood to him crying”

(720) [صَحِيفَ الْبَخْارِي] [وَثَبَا مُسْرِعِينَ] (4794)  
“they<sub>2m</sub> got up hastening”

(721) [النحو العربي: أحكام ومعان] [جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبِينَ] (2/38)  
“Saeid and Khālid came riding.”

For plurals, both sound and broken plurals may be used:

(722) [سورة البقرة: 2:58] [وَأَدْخُلُوا الْبَابَ سُجَّدًا]  
“and enter the gate bowing humbly”  
(The person of *ḥāl* is the plural masculine doer pronoun in أَدْخُلُوا and the *ḥāl* سُجَّد is the plural of ساجد.)

(723) [فischer 196D] [خَرَجْنَا مُتَوَجِّهِينَ إِلَى الْيَمَنِ] (2)  
“We left heading towards Yemen”

As with attributes and infos, when the person of *ḥāl* is a plural of non-intelligent beings, the singular feminine is typically used for the *ḥāl*. For example:

(724) [صَالَتْ الْأُلْسُودُ عَلَى الْفَرِيسَةِ فَازَّكَةً]  
“The lions pounced on the prey slaying”

### 33.3. The governor of the *ḥāl*

The governor of the *ḥāl* may be one of the following:

#### A verb

The verb is the typical governor of the *ḥāl*. For example:

(725) [جَاءَ زَيْدٌ رَاكِبًا] [Wright 2/113D]  
“Zayd came riding”

#### A maṣdar

(726) [النحو العربي: أحكام ومعان] [رُوْبِكَ الْسَّيَارَةُ مُسْرِعَةً حَطَرَ عَلَيْكَ] (2/51)  
“Your riding the car speeding is a danger for you.”

### A quasi-verb

A quasi-verb is a deverbal verbal noun like an doer participle or an doee participle, or an adjectival noun, etc. For example:

(727) زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا [Wright 2/113D]  
“Zayd is beating Σamr standing.”

(728) زَيْدٌ حَسَنٌ قَائِمًا [Wright 2/113D]  
“Zayd is handsome standing.”

(729) زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا [Wright 2/114A]  
“Zayd, standing, is more handsome than him sitting.”

### An expression that has verbal force

An expression that has verbal force could be:

- a preposition or adverb of time or place with a following noun in the i-state
- a pointing noun
- a question word
- a word like لَعْلَى, كَأَنْ, لَيْتَ

In such cases there will typically be the implicit existential verb “is” providing the verbal force.

Examples:

(730) زَيْدٌ فِي الْدَّارِ قَائِمًا [Wright 2/114A]  
“Zayd is in the house standing.” (the existential verb “is” is implied)

(731) هَذَا عَمْرُو مُنْطَلِقًا [Wright 2/114A]  
“This is Σamr (in the act of) setting out.”

(732) وَهَذَا بَعْلِي شَيْخًا [سورة هود 11:72 cited by Wright 2/114B]  
“and this, my husband, is an old man”

(733) مَا شَانِكَ قَائِمًا [Wright 2/114B]  
“What is your matter, standing?”  
(i.e. “Why are you standing?”)

(734) مَا لَكَ وَاقِفًا [Wright 2/114B]  
“What (happened) to you, standing?”  
(i.e. “Why are you standing?”)

### 33.4. Valid persons of *ḥāl*

The person of *ḥāl* may be the doer of the governing verb but it may also be the direct doee, or even other nouns in a sentence.

Let's see some examples.

#### The person of *ḥāl* as a doer

(735) [فَهَرَجَ مِنْهَا خَائِفًا سورة القصص 28:21]  
“So he left it, fearful”

#### The person of *ḥāl* as a direct doee

(736) [وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا سورة النساء 4:79]  
“And We have sent you, [O Muḥammad], to the people as a messenger”

(737) [رَكِبْتُ الْفَرْسَ مُسْرِحًا Wright 2/113A]  
“I rode the horse saddled”

#### The person of *ḥāl* as a deputy doer

(738) [تُوكِلُ الْفَاكِهَةُ نَاضِيَّجَةً 2 النحو العربي: أحكام ومعان]  
“The fruit is eaten fresh”

#### The person of *ḥāl* as a subject

(739) [الْفَاكِهَةُ لَذِيَّدَةُ نَاضِيَّجَةً 2 النحو العربي: أحكام ومعان]  
“The fruit is delicious (when it is) fresh.”

#### The person of *ḥāl* as a info

(740) [هَذَا هُوَ الْهَلَالُ طَالِيَّا 2 النحو العربي: أحكام ومعان]  
“This is the crescent (as it is) rising.”

#### The person of *ḥāl* in the i-state following a preposition

(741) [مَرَرْتُ بِزَيْدٍ جَالِسًا Wright 2/113A]  
“I passed by Zayd (as he was) sitting.”

(742) [كُنْتُ فِي الْبَسْطَانِ زَاهِرًا Wright 2/113B]  
“I was in the garden (while it was) in bloom.”

### The person of *ḥāl* in the i-state in as the base noun in an annexation

The base noun in an annexation is permitted to be a person of *ḥāl* if it satisfies any one of the following conditions:

- When the annexe noun is naturally capable of being the governor of the *ḥāl* (as a *māṣdar* or doer participle, etc.). For example:

(743) **أَعْجَبَنِي قِيَامُ زَيْدٍ مُّسْرِعًا** [Wright 2/119C]  
 “Zayd’s standing speedily pleased me.”  
 (The governor is the annexe noun **قِيَام** which is a *māṣdar*)

(744) **إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا** [سورة المائدة 5:105]  
 “To Allāh is your return all together”  
 (The governor is the annexe noun **مَرْجِع** which is a *māṣdar*)

(745) **أَنْتُ شَارِبُ الْمَاءِ صَافِيًّا** [النحو العربي: أحكام ومعان] 2/50  
 “You are drinking the water clear.” (The governor is the annexe noun **شَارِب** which is a doer participle)

- When the annexe noun is a real part of the base noun. For example:

(746) **وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غُلٌ إِخْوَانًا** [سورة الحجر 15:47]  
 “And We will remove whatever is in their breasts of resentment, [so they will be] brothers”  
 (The annexe noun **صُدُور** is a real part of the base noun person of *ḥāl* **هُمْ**.)

(747) **أُتَّبِعُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيِّنًا** [سورة الحجرات 49:12]  
 “Would one of you like to eat the flesh of his brother when dead?”  
 (The annexe noun **لَحْم** is a real part of the base noun person of *ḥāl* **أَخ**.)

- When the annexe noun is not really but is virtually a part of the base noun. Such that the meaning would still be correct if the annexe noun was removed. For example:

(748) **ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا** [سورة النحل 16:123]  
 “Then We revealed to you, [O Muḥammad], to follow the religion of Abraham, inclining toward truth”  
 (**مِلَّة** **إِبْرَاهِيم** **حَنِيفًا** is a *ḥāl* of the person of *ḥāl* **إِبْرَاهِيم** such that the meaning is correct without it: **أَتَّبِعْ إِبْرَاهِيمَ حَنِيفًا** **إِبْرَاهِيم**)

When none of these conditions are satisfied then the base noun cannot be a person of *ḥāl*. So we cannot say:

(749) **مَرَرْتُ بِغُلَامٍ هِنْدِ جَالِسٍ ×** [النحو العربي: أحكام ومعان] 2/51  
 “I passed by Hind’s slave boy (when she was) sitting.”

### Determining the person of ḥāl when there is more than one possibility

When the sentence has more than one noun as a possible person of ḥāl, usually the meaning, gender, or number is sufficient to determine whom the ḥāl is describing. But sometimes context will be needed to determine who the person of ḥāl is. For example:

(750) [النحو الوافي] قَبِلْتُ أَلَّا خَرَكْبَا (386A/2)  
“I met the brother riding”

In the example above, the ḥāl خَرَكْبَا may be applicable to either the speaker (assuming he is male), or to أَلَّا خَرَكْبَا “the brother”. Context should tell us which is intended. If context is not sufficient then is more suitable for the closer of the two to the ḥāl to be the person of ḥāl. Or, to avoid ambiguity, it may be better that the expression not be used in this case.<sup>1</sup>

### 33.5. The ḥāl after verbs like رَأَى and وَجَدَ

The verbs رَأَى and وَجَدَ are what are known as verbs of perception (see chapter (ref)). That is, they signify an act that takes place in the mind. So they may take two direct doees. For example:

(751) [سورة المعارج] إِنَّهُمْ يَرَوُنَهُ بَعِيْدًا  
“Indeed, they see it [as] distant,”  
(بَعِيْدًا) has been analyzed as a second direct doee<sup>2</sup>)

(752) [سورة النساء] لَوْجَدُوا اللَّهَ تَوَابًا رَحِيمًا  
“they would have found Allāh Accepting of Repentance and Merciful.”  
(تَوَابًا) has been analyzed as a second direct doee<sup>3</sup>)

However, if these verbs are mere verbs of sense, i.e. they express nothing but acts of the external organs of sense, then they may still have two governees in the a-state but the second governee will no longer be a direct doee but a ḥāl.<sup>4</sup>  
For example:

(753) [Wright 2/50C]  
رَأَيْتُكَ نَائِمًا  
“I saw you sleeping.”

(754) [Wright 2/50C]  
وَجَدْتُهُ مَرِيضاً  
“I found him sick.”

<sup>1</sup> [النحو الوافي] 2/386

<sup>2</sup> سورة المعارض [إعراب القرآن للدرويش] 70:6

<sup>3</sup> سورة النساء [إعراب القرآن للدرويش] 4:64

<sup>4</sup> Wright 2/50B

### 33.6. Multiple *ḥāls* or persons of *ḥāl*

There may be one or multiple *ḥāls* that correspond to one or multiple persons of *ḥāl*. This occurs in the following cases:

#### 33.6.1. Multiple *ḥāls* for one person of *ḥāl*

These are examples of multiple *ḥāls* corresponding to one person of *ḥāl*:

- (755) 7 سورة الأعراف [وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ عَصْبَانَ أَسِفًا] “And when Moses returned to his people, angry and grieved”
- (756) 89 سورة الفجر [إِلَيْ رَبِّكَ رَاضِيَةً مُرْضِيَةً] “Return to your Lord, well-pleased and pleasing [to Him]”
- (757) صحيح مسلم [مَا لَكَ يَا عَائِشَةُ خَشِيَّا زَابِيَةً] “Why are you, O *Ummi*, panting and short of breath?”  
(*خَشِيَّا*, on the pattern *فَعْلَى*, is the feminine of *خَشِيَّا* meaning “short of breath”. *زَابِيَةً* has a similar meaning.)

As you can see, there is no need for a conjunction like *و* to connect the multiple *ḥāls* (though we may use the word “and” in the translation). If such a *و* is inserted, then the noun(s) following it is technically no longer a *ḥāl*. Rather, it is now a conjunctee to the preceding *ḥāl*.<sup>5</sup> For example:

- (758) 2 النحو الوافي [أَقْبَلَ الْمُنْتَصِرُ فَرِحًا وَمُسْرِعًا وَمُصَافِحًا رَفِاقَهُ] “The victor approached rejoicing, hastening, and shaking hands with his companions.”

In the above example, *فَرِحًا* is a *ḥāl*, *مُسْرِعًا* and *مُصَافِحًا* are conjunctees.

This distinction is technically correct. However, loosely speaking, words like *مُسْرِعًا* and *مُصَافِحًا* in the example above may be referred to as *ḥāls*.<sup>6</sup>

See also section (ref) later in this chapter for multiple *ḥāls* when one or more is a *sentence ḥāl*.

#### 33.6.2. One *ḥāl* for multiple persons of *ḥāl*

If there are multiple persons of *ḥāl* and the same *ḥāl* can be used to describe all of them, then one *ḥāl*, appropriately dualized or pluralized, may be used. We have already seen an example of this in example (721) earlier in this chapter:

- (721) 2 النحو الوافي [أَحْكَامٌ وَمَعَانٌ] جاءَ سَعِيدٌ وَخَالِدٌ رَاكِبَيْنِ “Saeid and Khālid came riding.”

<sup>5</sup> 2 النحو الوافي 386

<sup>6</sup> See, for example, the analysis of *بِذْعَوْنَ رَبِّهِمْ خَوْفًا* in طَمْعًا for البحْرُ الْمَحِيطُ لِأَبِي حِيَانٍ 32:16 سورة السجدة for *بِذْعَوْنَ رَبِّهِمْ خَوْفًا* (ظَمْعًا)

Here is another example:

(759) [سورة إبراهيم 14:33] وَسَخَّرَ لَكُمْ أَلْشَمْسَ وَالْقَمَرَ ذَائِبَيْنَ

“And He subjected for you the sun and the moon, continuous [in orbit]”

Sometimes the multiple persons of *ḥāl* may even occur in different functions in the sentence. For example:

(760) [2 النحو العربي: أحكام ومعان] قَابَلَ عَلَيْيِ صَدِيقَهُ مَسْرُوْزِينَ

“Ealiyy met his friend (while they both were) happy.”

(761) [أقييـة زاكـيـن Wright 2/113B]

“I met him (while we both were) riding”

### 33.6.3. Multiple *ḥāls* for multiple persons of *ḥāl*

If there are multiple persons of *ḥāl*, and each is to be described by different *ḥāls*, then the individual *ḥāls* may occur in the sentence without any conjunction. If context and meaning are not sufficient to determine which *ḥāl* applies to which person of *ḥāl*, then the first *ḥāl* (in sentence word order) should apply to the second person of *ḥāl*, and the second *ḥāl* should apply to the first person of *ḥāl*.<sup>7</sup> For example:

(762) [2 النحو العربي: أحكام ومعان] لَقِيَتْ خَالِدًا مُضْعِدًا مُنْحَدِرًا

“I met Khālid (while he was) going up (and I<sub>m</sub> was) coming down.”

But if meaning and context are sufficient to disambiguate, then the *ḥāls* may occur in either order. For example:

(763) [2 النحو العربي: أحكام ومعان] لَقِيَتْ هَنْدًا مُضْعِدًا مُنْحَدِرَةً

“I met Hind (while I<sub>m</sub> was) going up (and she was) coming down.”

### 33.7. Definiteness of the *ḥāl*

The *ḥāl* is typically an indefinite noun, as we have seen in all the examples so far. Occasionally, however, it does occur as a definite noun. The most common such *ḥāl* is the noun *وَحْدَه* annexed to a pronoun, meaning “alone”. For example:

(764) [2 النحو الوفي] جاءَ الْضَّيْفَ وَحْدَهُ

“The guest came by himself.”

Other definite nouns may also occur as *ḥāls*. For example:

(765) أَذْخُلُوا الْأَوَّلَ فَالْآخِرَ

[2 النحو الوفي]

“Enter! the first then the first”

(i.e. “Enter in order”)

<sup>7</sup> 2 النحو العربي: أحكام ومعان, 38–39. But see also Wright 2/115CD

(766) 2 النحو العربي: أحكام ومعان] گلْمَتْهُ فَاهٌ إِلَيْ فِي [  
 "I spoke to him his mouth to my mouth."  
 (i.e. face to face)

The definite *ḥāl* may also occur in a comparative statement. For example:

(767) [Wright 2/116D] زَيْدٌ الْرَّاكِبُ أَحْسَنُ مِنْهُ الْمَاشِي  
 "Zayd as the rider is more handsome than he is (as) the walker."

Although, it is more usual to use the indefinite *ḥāl* in this case: زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا.

### 33.8. Definiteness of the person of *ḥāl*

The person of *ḥāl* is typically a definite noun, as we have seen in all the examples so far. Sometimes, however, it does occur as an indefinite noun. Usually, when the person of *ḥāl* is indefinite, it occurs in the following circumstances:

**The *ḥāl* precedes the indefinite person of *ḥāl***

(768) [Wright 2/117B] فِيهَا قَائِمًا رَجُلٌ [in it (i.e. the house) is a man standing]

The order of the *ḥāl* and the person of *ḥāl* is treated in more detail in section (ref).

**The indefinite person of *ḥāl* is qualified by a attribute or a base noun**

(769) [Wright 2/117D] عِنْدِي غُلَامٌ رَجُلٌ قَائِمًا [in my house is a man's slave standing]

(770) 2 النحو العربي: أحكام ومعان] قَدِمْ طُفْلٌ صَغِيرٌ بَاكِيًا [a small child came crying]

(771) النحو 41:10 cited by سورة فصلت] وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَزْيَعَةِ أَيَّامٍ شَوَّاءَ لِلشَّالِيلِينَ [2 النحو 45] [and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information of] those who ask."

The indefinite person of *ḥāl* is in a negative statement or a question

(772) [النحو الوفي] مَا حَابَ عَامِلٌ مُخْلِصًا (2/403)  
“A worker, when sincere, does not fail.”

(773) [النحو الوفي] لَا تَشْرَبُ فِي كُوبٍ مَكْسُوِّرًا (2/403)  
“Don’t drink in a cup (when it is) broken.”

(774) [النحو العربي: أحكام ومعان] أَجَاءَ أَحَدُ رَاكِبًا (2/44)  
“Did anyone come riding?”

The indefinite person of *ḥāl* without any special circumstance

Occasionally, the person of *ḥāl* may be indefinite without any special circumstance.<sup>8</sup> For example:

(775) [صحیح البخاری] وَصَلَّى وَرَأَءَهُ قَوْمٌ قَبِيَّاً (1113)  
“and [some] people prayed behind him standing”

### 33.9. The order of the *ḥāl*, the person of *ḥāl* and the governor

The normal order is: first the governor, then the person of *ḥāl*, then the *ḥāl*. However, there is much variability permitted, subject to certain rules.

#### 33.9.1. The *ḥāl* preceding the governor

The *ḥāl* may precede the governor if the governor is a verb or quasi-verb that flexes based on the doer.

So we can say:

(776) [زَيْدٌ جَاءَ زَيْدٌ] Wright 2/118B  
“Zayd came riding.”

(777) [النحو العربي: أحكام ومعان] مُشْرِعًا ذَا رَاحِلٌ (Wright 2/118B and 2/53)  
“In haste is this this (man) departing.”  
(ذَا) is a pointing noun like هَذَا. See section (ref.).

(778) [add ref to alfiyyah ibn malik]  
“Sincerely did Zayd supplicate.”  
(The *ḥāl* precedes not just its governor in the info دَعَا, but also the subject زَيْدٌ.)

<sup>8</sup> [النحو العربي: أحكام ومعان] 2/45-47

If the governor is a verb or adjectival noun that is rigid (does not flex based on the doer), then the *ḥāl* rarely<sup>9</sup>, if ever<sup>10</sup>, precedes the governor. Examples of such governors are the verb of wonder and the comparative noun. For example:

- (779) مَا أَحْسَنَ رَبْدُ صَاحِبًا [Wright 2/118B]  
 (not ضَاحِبًا مَا أَحْسَنَ رَبْدُ)  
 “How handsome is Zayd (when) laughing!”

- (780) رَبْدُ أَحْسَنُ مِنْ عَمْرُو صَاحِبًا [Wright 2/118B]  
 (زَيْدُ ضَاحِبًا أَحْسَنُ مِنْ عَمْرُو)  
 “Zayd is more handsome than Eamr (when) laughing.”

An exception is permitted when a noun, in one *ḥāl*, is compared with itself or another noun in another *ḥāl*. In this case, the *ḥāl* regularly precedes its comparative noun governor. For example:

- (781) زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا [Wright 2/118C]  
 “Zayd when standing is more handsome than [himself] when sitting.”
- (782) زَيْدٌ مُفْرِداً أَنْفَعُ مِنْ عَمْرُو مُعَافِيًّا [Wright 2/118C]  
 “Zayd when alone is more useful than Eamr when assisted (by others).”

If the governor is not a verb or a quasi-verb but an expression that has verbal force, then the *ḥāl* usually does not precede the governor.<sup>11</sup>

- (783) كَانَ زَيْدٌ رَاكِبًا أَسْدٌ [Wright 2/118D]  
 (رَاكِبًا كَانَ زَيْدٌ أَسْدٌ)  
 “[It is] as if Zayd, when riding, is a lion.”
- (784) زَيْدٌ فِي الْدَارِ قَائِمًا [Wright 2/118D]  
 (زَيْدٌ قَائِمًا فِي الْدَارِ)  
 “Zayd is in the house standing.”
- (785) 2, النحو العربي: أحكام ومعانٍ [تُلَكَ هِنْدُ بَاحِثَةً]  
 (بَاحِثَةً تُلَكَ هِنْدُ)  
 “That is Hind, searching.”

### 33.9.2. The *ḥāl* preceding the person of *ḥāl*

The *ḥāl* is generally allowed to precede the person of *ḥāl* when the person of *ḥāl* is in the u-state or a-state. For example:

- (786) جَاءَ ضَاحِبًا زَيْدٌ [Wright 2/119A]  
 “Zayd came riding.”

<sup>9</sup>ibn uthaymeen

<sup>10</sup>wright

<sup>11</sup>See, however, سورة الزمر 39:67 for the recitation البحر المحيط لأبي حيyan. Also mentioned by Wright 2/118D

(787) 2 النحو العربي: أحكام ومعان] شربت الماء صافياً [النحو العربي: أحكام ومعان]

“I drank the water clear.”

Excepted from this general permissibility is if the person of *ḥāl* is restricted by *إلا*. For example:

(788) 2 النحو العربي: أحكام ومعان] ما جاء أسامه إلا راكبا [النحو العربي: أحكام ومعان]

“Usāmah did not come except riding.”

(789) سورة الأنعام 6:48] وَمَا نُرِسِلُ إِلَّا مُشَرِّبِينَ وَمُنذِرِينَ [الأنعام 6:48]

“And We send not the messengers except as bringers of good tidings and warners.”

When the person of *ḥāl* is in the i-state then: if it is a base noun in an annexation, then the *ḥāl* should follow the person of *ḥāl* and not precede it.

For example:

(790) [أَعْجَبَنِي قِيَامُ زَيْدٍ مُّسْرِعاً Wright 2/119C]

“Zayd's standing speedily pleased me.”

If the person of *ḥāl* is in the i-state due to a preceding preposition, then the *ḥāl* will usually follow it and not precede it. For example:

(791) [مَرَرْتُ بِهِنْدٍ جَالِسَةً Wright 2/119B]

“I passed by Hind (when she was) sitting.”

Occasionally, however, the *ḥāl* has been found to precede the i-state person of *ḥāl* preceded by a preposition. For example:

(792) [وَمَا أَجْسَلْنَاكُمْ إِلَّا كَافِةً لِلنَّاسِ سورة سـا 34:28]

“And We have not sent you except comprehensively to mankind”

### 33.9.3. Reasons for varying the normal order

The natural order, as we have mentioned, is: first the governor, then the person of *ḥāl*, then the *ḥāl*. So normally we would say:

(793) 2 النحو العربي: أحكام ومعان] حَضَرَ مُحَمَّدًا مَاشِيًّا [النحو العربي: أحكام ومعان]

“Muhammad came walking.”

The speaker may choose to vary this normal order for a variety of reasons. For example, if Muhammad had been previously hampered from walking due to an illness or injury, then in order to emphasize his being able to walk, the speaker may say:

(794) 2 النحو العربي: أحكام ومعان] حَضَرَ مَاشِيًّا مُّحَمَّدًا [النحو العربي: أحكام ومعان]

Or if the listener was incorrectly assuming that Muhammad came riding and not walking, then the speaker may wish to disabuse him by saying

(795) [النحو العربي: أحكام ومعان] مَا شِيَّا حَصْرَ مُحَمَّدٌ (55/2)

There may be other reasons as well.<sup>12</sup>

### 33.10. Transitory and permanent meanings for the *ḥāl*

Fundamentally, the *ḥāl* is transitory in its meaning; i.e. it is not meant to be a permanent description of the person of *ḥāl*. For example:

(796) [النحو العربي: أحكام ومعان] جَاءَ سَعِيدٌ غَاضِبًا (28/2)  
“Saeid came angry”

(797) [النحو العربي: أحكام ومعان] أَفْبَلَ خَالِدٌ رَاكِبًا (28/2)  
“Khālid came riding.”

In the above examples, the *ḥāls* “angry” and “riding” are meant to be transitory descriptions, such that it is conceivable that Saeid may cease to be angry, and that Khālid could come walking instead of riding.

However, it is possible that the *ḥāl* have a more permanent meaning. This is primarily when the *ḥāl* describes person of *ḥāl* as it comes in to existence or relevance.

For example:

(798) [سورة النساء: 4:28] وَخُلِقَ الْإِنْسَانُ ضَعِيفًا  
“and mankind was created weak”

(799) [سورة آل عمران: 3:36] قَالَتْ رَبِّ إِنِّي وَضَعَفْتُ هَا أُنْثَى  
“she said, ‘My Lord, I have delivered a female.’”

(800) [النحو العربي: أحكام ومعان] وَلَدَتْهُ أَرْزَقَ الْعَيْنَيْنِ أَفْطَسَ الْأَنْفَ  
“She gave birth to him blue-eyed (and) snub-nosed”

The *ḥāl* may also have a more permanent meaning in the sense that while it describes the person of *ḥāl* linked in time to the governor, its meaning also applies more permanently to the person of *ḥāl*. For example:

(801) [النحو العربي: أحكام ومعان] 6:126 cited by [سورة الأنعام: 6:126]  
“And this is the path of your Lord, [leading] straight”  
(The *ḥāl* “straight” applies permanently to the person of *ḥāl* صِرَاطٌ رَبِّكَ “path of your Lord”)

<sup>12</sup> معاني النحو 2/354

### 33.11. Difference in meaning between the *ḥāl* and the attribute

The *ḥāl* and the attribute are typically both sourced from adjectival nouns. And generally when you use the adjectival noun as a *ḥāl* it will have a different meaning from when it is used as a adjectival noun.

Consider the following two examples:

(802) [معاني النحو] هَذَا الْفَرْسُ أَسْبَقُ  
“This is the foremost horse.”

(803) [معاني النحو] هَذَا الْفَرْسُ شَابِقًا  
“This is the horse (when it is) foremost”

The former sentence is describing the horse as being foremost, but not necessarily at the time when the speaker is pointing to it. So, at the moment of pointing to it, the horse may actually be tethered. Whereas the latter sentence is describing the horse at the moment of pointing at it. It would likely be running and and being foremost at that time.

Similarly, consider:

(804) [معاني النحو] أَقْبَلَ الطَّالِبُ الْمُفَضِّلُ  
“The slackening student approached.”

(805) [معاني النحو] أَقْبَلَ الطَّالِبُ مُفَضِّلًا  
“The student approached (while) slackening.”

The same distinction applies to the above two examples. The former sentence describes the student as a slacker generally. But he may not be slacking at the moment when he is approaching. Whereas the latter sentence describes the student as slacking when he is approaching. He may not be a slacker in general.

However, there can sometimes be some overlap in meaning.<sup>13</sup> For example, in the scenario when all the following conditions are satisfied:

- the *ḥāl* has a transitory meaning,
- the meaning of the *ḥāl* is a description of motion or posture (like “sitting”, “standing”, “sleeping”, “running”, etc.),
- the person of *ḥāl* is indefinite,
- the governor is an expression that has verbal force (see section (ref)).

In such a case, the adjectival noun used as a attribute may have a somewhat similar meaning to it being used a *ḥāl*. For example:

(806) فِيهَا رَجُلٌ قَائِمٌ  
“In it (i.e. the house), is a standing man.”  
(attribute)

<sup>13</sup> See also شرح أبي سعيد بهامش كتاب سيبويه 1/272 cited by 2/350

(807) **فِيهَا رَجُلٌ قَائِمًا**

[معاني النحو 1/352 cited by سبويه 2/272]

“In the house, is a man standing.”

(ḥāl)

There may also be a case where the *ḥāl* is indistinguishable from the attribute due to the person of *ḥāl* being indefinite and in the a-state. For example:

(808) **رَأَيْتُ طَالِبًا مُقَصِّرًا** [معاني النحو 2/352]

“I saw a student slacking.”

or

“I saw a slacking student.”

### 33.12. An underived noun as the *ḥāl*

Because the *ḥāl* is a description of the person of *ḥāl*, and a description is likely to be a adjectival noun, and adjectival nouns are typically deverbal nouns, it therefore follows that the *ḥāl* is likely to be a deverbal noun. Most of the examples we have seen so far have been of the *ḥāl* as a deverbal noun. For example: **غَاضِبًا**, **رَأِكًا**, etc. However, it is possible for the *ḥāl* to be underived noun. Here are some examples:

(809) **طَلَّعَ الْقَمَرُ بَدْرًا** [Wright 2/115A]

“The moon rose (as) a full moon.”

(810) **كَرَّ زَيْدُ أَسَدًا** [Wright 2/115A]

“Zayd charged (like) a lion.”

(811) **بِعْهُ مَدًّا بِدِرْزَهِمٍ** [Wright 2/115A]“Sell it (at the rate of) a mudd for a dirham”  
(a mudd is a measure of volume)(812) **بِعْثُ الْشَّاءُ شَاهَ وَدِرْهَمًا** [Wright 2/115A]

“I sold the sheep (at the rate of) a sheep [for] a dirham.”

(813) **بِاعْجَنَّةَ يَدًا يَدًا** [Wright 2/115A]“I traded with him hand in hand”  
(i.e. for ready money)(814) **بَيَّنْتُ لَهُ حِسَانَهُ بَابًا بَابًا** [Wright 2/115A]

“I explained his account for him item by item.”

(815) **دَخَلَ الْقَوْمُ رَجُلًا رَجُلًا** [ال نحو العربي: أحكام ومعان 2/30]

“The people entered, man by man.”

(816) **كَلَّمْتُهُ فَاهْ إِلَيْ فَيْ** [Wright 2/115B]“I spoke to him his mouth to my mouth.”  
(i.e. face to face)

- (817) هَذَا عِنْبَةٌ أَطْيَبُ مِنْهُ زَبَّيْنَا [Wright 2/115B]  
“This (fruit), as a grape, is better than it as a raisin.”
- (818) 2 النحو العربي: أحكام ومعانٍ سورة طه وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا [2/33] cited by 20:113  
“And thus We have sent it down as an Arabic Qur’ān”
- (819) 2 النحو العربي: أحكام ومعانٍ هَذِهِ أَمْوَالُكَ ذَهَبًا [2/34]  
“These are your wealths, as gold.”
- (820) 2 النحو العربي: أحكام ومعانٍ هَذِهِ فِضْلَكَ خَاتَمًا [2/34]  
“This is your silver, as a ring.”
- (821) 2 النحو العربي: أحكام ومعانٍ هَذِهِ خَاتَمَكَ فِضْلَةً [2/34]  
“This is your ring, in silver”

### 33.13. A maṣdar as the ḥāl

The maṣdar can sometimes appear to be a ḥāl. For example:

- (822) 2 معاني النحو أَقْبَلَ عَلَيْ رَكْضًا [345]  
“Ealiyy approached (in the state of) running.”

In the above example, the opinion of some scholars would be that the maṣdar أَقْبَلَ عَلَيْ رَكْضًا is a ḥāl. And this is a substitute for saying أَقْبَلَ عَلَيْ رَاكِضًا.

When the maṣdar is used thus it remains in the indefinite singular regardless of the number of the persons of ḥāl. For example:

- (823) أَقْبَلَ الْقَوْمُ رَكْضًا [345]  
“The people approached running.”

The reasons for using a maṣdar رَكْضًا in this way instead of the adjectival noun رَاكِضًا may be:

- Emphasis. The maṣdar signifies purely the meaning of the verb “to run”. Whereas the adjectival noun signifies the meaning of the verb along with person described by the adjectival noun (the runner). So using the maṣdar as a ḥāl draws attention to the meaning of running rather than the person who is running. The maṣdar used in this way can also be seen as a sort of metaphor, as if Ealiyy, while executing the action of running, became the act of running.<sup>14</sup>
- Expanding the sense of the adverb to incorporate other adverbs. The maṣdar رَكْضًا, in the above example, can also be analyzed as an absolute doee (being a deputy to the maṣdar إِقْبَال) meaning:

- (824) 2 معاني النحو أَقْبَلَ عَلَيْ إِقْبَالَ رَكْضٍ [348]  
“Ealiyy approached (in) the type of approaching (that is) running.”

<sup>14</sup> 2 معاني النحو 348

The use of the *māṣdar* in this way could then be used to intend both the *ḥāl* meaning and the absolute doee meaning together. That is Əaliyy's type and state of approaching was running.

Depending on the meaning of the *māṣdar*, other types of adverbs, like the adverb of reason, may be included in this expanded sense as well.<sup>15</sup>

Some scholars are conservative in analyzing a *māṣdar* as a *ḥāl*, and instead prefer that it be analyzed as another adverb, like a (deputy) absolute doee or an adverb of reason, etc.<sup>16</sup> And if the meaning of the *māṣdar* does not allow it to be analyzed as another adverb, and only as a *ḥāl* then it is accepted as a permitted usage but one that is restricted to what has been recorded from Classical Arabic.

Here are some examples of *māṣdars* having being analyzed as *ḥāl*. They may fit other adverbs instead or as well.

(825) [فَتَلَّهُ صَبِرًا] Wright 2/114C]

“I killed him in cold blood.”

(826) [شَرِح ابن يعیش على المفصل] كَمْنَةٌ مُشَافَّةٌ 2/12]

“I spoke to him face to face.”

(827) [يَدْعُونَ رَبَّهُمْ خُوفًا وَطَمَعًا 32:16] سورة السجدة

“they supplicate their Lord in fear and aspiration”

(خُوفًا) (above) is analyzed as either a adverb of reason or a *ḥāl*.<sup>17</sup>)

(828) [أَلَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً] سورة البقرة 2:274]

“Those who spend their wealth [in Allāh's way] by night and by day, secretly and publicly”

(سِرًّا) is analyzed as either a *ḥāl* or a attribute to a deleted absolute doee (إِنْفَاقًا).<sup>18</sup>)

(829) [إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ طُلْمًَا] سورة النساء 4:10]

“Indeed, those who devour the property of orphans unjustly”

(طُلْمًَا) (above) is analyzed as either a adverb of reason or a *ḥāl*.<sup>19</sup>)

(830) [حَتَّىٰ إِذَا حَاجَتُهُمُ السَّاعَةُ بَغْتَةً] سورة الأعراف 6:31]

“until when the Hour [of resurrection] comes upon them unexpectedly”

(بَغْتَةً) (above) is analyzed as either a *ḥāl* or a absolute doee.<sup>20</sup>)

<sup>15</sup> معانی النحو 2/348

<sup>16</sup> See مجموع مقالات فيصل المنصور 529–530

<sup>17</sup> See سورة السجدة 32:16 for البحر المحيط لأنبي حيان

<sup>18</sup> سورة البقرة 2:274 for البحر المحيط لأنبي حيان

<sup>19</sup> سورة النساء 4:10 for البحر المحيط لأنبي حيان

<sup>20</sup> سورة الأعراف 6:30 for البحر المحيط لأنبي حيان

### 33.14. A sentence as the *ḥāl*

In the examples so far, the *ḥāl* has always been a single word, usually an adjectival noun. For example, جَاءَ زَيْدٌ ضَاحِكًا “Zayd came laughing”. Instead, of using the adjectival noun ضَاحِكًا, we can instead use the u-state stateful verb يَضْحَكُ:

(831) جَاءَ زَيْدٌ يَضْحَكُ (Wright, 2/331C)  
“Zayd came laughing.”

Actually, يَضْحَكُ is not just a verb. Rather, it is a complete sentence comprising of the verb itself and the doer which, in this case, is the hidden pronoun “he”. So the *ḥāl* here is a sentence.

As we know, the *ḥāl* describes the person of *ḥāl* during time of *ḥāl*'s governing verb. The use of the stateful verb يَضْحَكُ signifies that Zayd's action of laughing was ongoing during the time of the governor. جَاءَ has a past meaning because of the perfect verb كَانَ. An additional verb like كَانَ is not needed to transport the verb يَضْحَكُ to the past. Similarly, if the governor was in the present or the future, the stateful verb in the *ḥāl* would automatically be transported to the present or future as well. For example:

(832) سَيَأْتِي زَيْدٌ يَضْحَكُ  
“Zayd will come laughing.”

In fact, it is not permitted for the *ḥāl* sentence that begins with the stateful verb to itself be prefixed with سَنْ or سَوْفَ.<sup>21</sup> So we cannot say (intending سَيَضْحَكُ to be a *ḥāl*):

(833) سَيَأْتِي زَيْدٌ سَيَضْحَكُ X  
          سَيَأْتِي زَيْدٌ سَيَضْحَكُ X

This restriction only applies to stateful verbs that begin a sentence *ḥāl*. If a stateful verb begins a sentence that is not a *ḥāl* then it may begin with سَنْ or سَوْفَ. For example:

(834) وَقَالَ إِلَىٰ ذَاهِبٍ إِلَىٰ رَبِّي سَهْدِين [سورة الصافات 37:99]  
“And [then] he said, 'Indeed, I will go to [where I am ordered by] my Lord; He will guide me.’”

Here are some more examples of sentence *ḥāls* comprised of a stateful verb and a doer (or deputy doer) pronoun:

(835) وَجَاءُوا أَبَاهُمْ عَشَاءَ يَكْوُنَ [سورة يوسف 12:16]  
“And they came to their father at night, weeping.”

<sup>21</sup> سورة الصافات 37:99 for a dissenting opinion. But see تفسير ابن عاشور 2/354 citing شرح الرضي على الكافية 2 معاني النحو.

### 33.14.1. The link between the sentence ḥāl and the person of ḥāl

The sentence comprising of only the stateful verb and its doer is the simplest, and one of the most common, kind of ḥāl sentence. However, more complex ḥāl sentences are also possible. And the person of ḥāl need not always be the doer of the verb in the sentence.

But the sentence ḥāl needs to have a link between it and the person of ḥāl. This link is often a pronoun that refers back to the person of ḥāl. In the examples above this link pronoun was the doer pronoun of the stateful verb. Here is an example of a more complex ḥāl sentence:

- (836) [جَاءَ زَيْدٌ يَدْهُ عَلَى رَأْسِهِ] Wright, 2/331A  
“Zayd came (with) his hand on his head.”

In the example above, the sentence يَدْهُ عَلَى رَأْسِهِ is the ḥāl. Note that يَدْهُ is in the u-state because it is the subject of the sentence. It is not in the a-state because it is not, by itself, the ḥāl. The entire sentence يَدْهُ عَلَى رَأْسِهِ is considered to be in the a-state as the ḥāl. The link is the pronoun *ه* in يَدْهُ and رَأْسِهِ.

Here are some more examples:

- (837) [أُهْبِطُوا بِعُضْكُمْ لِبَعْضٍ عَدُوٌّ] سورة البقرة 2:36  
“Go down, [all of you], as enemies to one another”  
(The sentence بِعُضْكُمْ لِبَعْضٍ عَدُوٌّ is the ḥāl. The link is the pronoun *كُمْ* in بِعُضْكُمْ.)

### 33.15. The 9 of ḥāl and its rules

Instead of, or in addition to, a pronoun as the link between the sentence ḥāl and the person of ḥāl, a special 9, called the 9 of ḥāl, may be used. The 9 of ḥāl signifies that the sentence ḥāl occurred *while* the governing verb took place. Here are some examples of the the 9 of ḥāl:

- (838) [قَاتَ زَيْدٌ وَهُوَ بَاكٍ] Wright 2/330C  
“Zayd stood up while he was crying.”
- (839) [أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ] سنن ابن ماجه 425  
“that the Messenger of Allāh ﷺ passed by Saed while he was performing ablution”

We have defined the ḥāl as an adverb that describes the person of ḥāl. However, sometimes, the ḥāl sentence that is linked with a 9 of ḥāl won't apparently describe the person of ḥāl. In fact, it may not even refer to the person of ḥāl at all. For example:

- (840) [ذَهَبَ زَيْدٌ وَعَمْرُو يَشْغَلُ] Wright 2/331A  
“Zayd went while Eamr was busy.”

In the example above, the *häl*'s description of the person of *häl* is only circumstantial, in that it alludes to the time in which the action of the governing verb occurred. In such cases the meaning of the *häl* approaches that of the adverb of time. This is another of the cases where the lines between different types of adverbs get blurred. We have seen similar cases in sections (ref). Here are some more examples:

Depending on the sentence, the  $\emptyset$  of  $\text{hāl}$  can be either mandatory, optional, or disallowed.

Let's go over the different types of *häl* sentences, and discuss the ruling of the *g* of *häl* in each type of sentence.

### 33.15.1. The hāl sentence is a nounal sentence

When the hāl sentence is a nounal sentence, then there are three possibilities:

- i. The *häl* sentence is devoid of a pronoun referring back to the person of *häl*. In this case, the *g* of *häl* is obligatory. For example:

وجوب الرابط بالواو لعبد الجبار by 4/125 cited by المقتضب للميرد] مَرَرْتُ بِزَيْدٍ وَعَمَرْوَ فِي الْأَذَارِ (841)  
 [فتحي زيدان]  
 "I passed by Zayd while Saamr (was) in the house."

In the above example the person of *ḥāl* is زَيْدٌ and the *ḥāl* is the nounal sentence غَمْرُوا فِي الدَّارِ. The sentence *ḥāl* does not have a pronoun that refers back to the person of *ḥāl*. Therefore the *z* of *ḥāl* is necessary to link the sentence *ḥāl* to the person of *ḥāl*.

We have also already seen this usage in example (840) **دَهْبٌ زَيْدٌ وَغَمْرُو**. Here are more examples:

(482) [سورة الأنفال، الآية 8:5] كُمَا أَخْرَجْتَ رِبِّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنْ فَرِيقًا مِنْ الْمُؤْمِنِينَ لَكَارُهُونَ cited by 2/58 [أحكام معانٍ 2/ النحو العربي]

"[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling."

<sup>(843)</sup> النحو العربي: أحكام ومعان cited by [سورة يوسف 12:14] قَالُوا لَئِنْ أَكْلَهُ الْذُبْرُ وَتَحْنَ عَصْبَةً 2/[58]

"They said, 'If a wolf should eat him while we are a [strong] clan,'"

- ii. The sentence **هَل** begins with a pronoun that refers to person of **هَل**. In this case as well, the **وَ** of **هَل** is obligatory. The link between the sentence **هَل** and the person of **هَل** is now both the pronoun and the **وَ** of **هَل**. We saw this usage in examples (838) **قَامَ زَيْدٌ وَهُوَ بِالِّي** and (839) **أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ سَعْدٌ وَهُوَ بِتَوْضِي**.

Here are some more examples:

[844] النحو العربي: أحكام ومعان ٤:٤٣ cited by سورة النساء [٦١] لا تَعْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى  
“do not approach prayer while you are intoxicated”

(845) [Wright 2/330D] كَبَّثْمَ وَأَنْتُمْ تَعْلَمُونَ  
“You lied, knowing (that you did so).”

(846) [٩:٥٤] سورة التوبة [٦١] وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى  
“and that they come not to prayer except while they are lazy”

Some grammarians admitted optionally dropping the ٩ of *ḥāl* in this case to allow sentences like:

(847) وجوب الربط بالواو لعبد الجبار by معاني القرآن وإعرابه للزجاج [٢/٣١٧] جَاءَنِي زَيْدٌ هُوَ فَارِسٌ  
[فتحي زيدان]  
“Zayd came to me while he (was) on horseback.”  
(instead of the more normal usage with the ٩ of *ḥāl*:  
جَاءَنِي زَيْدٌ وَهُوَ فَارِسٌ

But this opinion is considered anomalous by the majority of the grammarians.<sup>22</sup>

iii. The *ḥāl* sentence has a pronoun that refers to the person of *ḥāl* but it does not begin the *ḥāl* sentence. In this case, the ٩ of *ḥāl* is optional. But generally, it will be preferred to have the ٩ of *ḥāl*. For example:

(848) [٢/٦١] النحو العربي: أحكام ومعان] جاءَ مُحَمَّدٌ وَيَدُهُ فِي جَيْبِهِ (more preferred)  
[٢/٦١] النحو العربي: أحكام ومعان] جاءَ مُحَمَّدٌ يَدُهُ فِي جَيْبِهِ (less preferred)  
Muhammad came (with) his hand in his pocket.”

If the *ḥāl* sentence’s info is a quasi-sentence (consisting of an prepositional or adverbial phrase), and the info precedes the subject, then dropping the ٩ of *ḥāl* is normal.<sup>23</sup> For example:

(849) جاءَ زَيْدٌ فِي يَدِهِ سُوطٌ  
“Zayd came (with) a whip in his hand.”  
(The *ḥāl* sentence is فِي يَدِهِ سُوطٌ. Its info precedes its subject فِي يَدِهِ سُوطٌ.)

### 33.15.2. The *ḥāl* sentence is a verbal sentence that begins with a perfect verb

There are several possible cases here:

<sup>22</sup> وجوب الربط بالواو لعبد الجبار فتحي زيدان

<sup>23</sup> دلائل الإعجاز للجرجاني ١/٢٠٣

- i. The *ḥāl* sentence is devoid of a pronoun that refers back to the person of *ḥāl*. In this case the *وَ* of *ḥāl* is mandatory. Furthermore, if the *ḥāl* sentence is affirmative, the perfect verb shall be preceded by the particle قَدْ. And if the *ḥāl* sentence is negative, the perfect verb shall not be preceded by the particle قَدْ. Examples:

(850) 2 النحو العربي: أحكام ومعان] جِئْتُ وَقَدْ طَلَعَتِ الْشَّمْسُ [“I came while the sun had already risen.”]

(851) 2 النحو العربي: أحكام ومعان] جِئْتُ وَمَا طَلَعَتِ الْشَّمْسُ [“I came while the sun had not risen.”]

- ii. The *ḥāl* sentence has a pronoun that refers back to the person of *ḥāl*. In this case the *وَ* of *ḥāl* is optional. Furthermore, if the *ḥāl* sentence is affirmative, the perfect verb can optionally be preceded by the particle قَدْ. And if the *ḥāl* sentence is negative, the perfect verb shall not be preceded by the particle قَدْ. Here are some examples:

Affirmative with *وَ* of *ḥāl* and with قَدْ. (This is the most common case.):

(852) 2:246 سورة البقرة] وَمَا لَنَا أَلَا نُقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرَجْنَا مِنْ دِيَارِنَا وَأُبَيَّنَا [cited by Wright 2/332B]

“And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?”

Affirmative with *وَ* of *ḥāl* and without قَدْ:

(853) 26:111 سورة الشعرا] قَالُوا أَتُؤْمِنُ لَكُ وَتَبْعَكَ الْأَرْذُلُونَ [النحو العربي: أحكام ومعان cited by Wright 2/62]

“They said, ‘Should we believe you while you are followed by the lowest [class of people]?’”

Affirmative without *وَ* of *ḥāl* and without قَدْ:

(854) 4:90 سورة النساء] أَوْ جَاءُوكُمْ حَصِيرَثُ ضُدْوَهْمُ أَنْ يُقَاتِلُوكُمْ [النحو العربي: أحكام ومعان 2/62 and Wright 2/332B]

“or those who come to you, their hearts strained at [the prospect of] fighting you”

Affirmative without *وَ* of *ḥāl* and with قَدْ:

(855) رَأَيْنَاهُ قَدْ تَحْيَرَ لِزَيْدٍ وَكَانَ عَلَىٰ جُنْدِهِ [Wright 2/332C]

“We saw him (when) he had changed [color due to being enraged] at Zayd who (was) [in command of] his army.”

Negative with *وَ* of *ḥāl* (more common):

(856) 2:332D جَاءَ زَيْدٌ وَمَا قَامَ أُبُوهُ [Wright 2/332D]

“Zayd came without his father having stood up.”

Negative without *وَ* of *ḥāl* (less common):

(857) [جَاءَ رَيْدٌ مَا قَاتَ أُبُوهُ] Wright 2/332D]

“Zayd came without his father having stood up.”

- iii. The ḥāl sentence is an exception, preceded by **إِلَّا**. In this case the 9 of ḥāl is prohibited. For example:

(858) [النحو العربي: 15:11 سورة الحجر وَمَا يَأْتِيهِم مِّنْ رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ] cited by [أحكام ومعان 2/61]

“And no messenger would come to them except that they ridiculed him.”

(The sentence **كَانُوا بِهِ يَسْتَهْزِئُونَ** is the ḥāl beginning with a perfect verb.)

Some grammarians allowed the 9 of ḥāl in this case, but the examples they cite are considered irregular to normal usage.<sup>24</sup>

- iv. The perfect verb is followed by the conjunction **أَوْ**. In this case, the perfect verb is used with a conditional meaning. For example:

(859) [النحو العربي: أحكام ومعان] **أَحْفَظْ زُوْجِي غَابْ أَوْ حَضَرْ**

(860) [أوضح المسالك لابن and حالات الربط بواو الحال الجبار فتحي زيدان] **لأَضْرِبَنِي ذَهَبْ أَوْ مَكَثْ** هشام 2/289]

“I will certainly beat him [whether] he went or stayed.”

### 33.15.3. The ḥāl sentence is a verbal sentence that begins with a stateful verb

When a sentence ḥāl begins with a stateful verb, then, if the stateful is used with a continuous meaning (i.e. not with **لَمْ** or **لَمَّا**), then the ḥāl sentence will contain a pronoun that refers to the person of ḥāl. If the stateful is used with a past meaning (i.e. with **لَمْ** or **لَمَّا**), then the ḥāl sentence may or may not have a pronoun that refers to the person of ḥāl.<sup>25</sup>

There are again a number of possible cases.

- i. The sentence is affirmative and the stateful verb is preceded by the particle **قَدْ**. In this case, the 9 of ḥāl is obligatory. For example,

(861) [لَمْ تُؤْذِنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ] cited by Wright 2/331C]

“why do you harm me while you certainly know that I am the messenger of Allāh to you?”

<sup>24</sup> حالات الربط بواو الحال الجبار فتحي زيدان

<sup>25</sup> علة امتناع ربط المضارع المنفي بـ(لا) وـ(ما) and علة امتناع ربط المضارع المثبت بـ(الواو) وـ(ما)

حالات الربط بواو الحال الجبار فتحي زيدان in بالواو

- ii. The sentence is affirmative and the stateful verb is not preceded by the particle **فَذَّ**. We assume here that the sentence *ḥāl* contains a pronoun that refers to the person of *ḥāl*.

In this case, the **و** of *ḥāl* is usually not used. We have already seen examples of this case earlier, like (831) **جَاءَ زَيْدٌ يُضْحِكُ** and (835) **وَجَاءُوا أَبْاهُمْ عِشَّاءً يُبَكِّونَ**.

Here are some more examples:

(862) [جَاءَ الْأَمِيرُ تُقَادُ الْجَنَائِبُ بَيْنَ يَدَيْهِ] Wright 2/331C  
 “The commander came with the horses led in front of him.”  
 (جَنَائِبُ ) is the plural of **جَنِيبٍ** which is a word for a tractable horse that is led.)

(863) [وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَى] سورة القصص 28:20  
 “And a man came from the farthest end of the city, running.”

What we have shown above constitutes the more common usage. However, we do sometimes see a *ḥāl* sentence beginning with a stateful verb with the **و** of *ḥāl* and without **فَذَّ**. For example,

(864) [حَالَتِ الرِّبْطِ بِوَالِ الْجَبَارِ فَتَحِي 59/2 النحو العربي: أحكام ومعان] **قُمْتُ وَأَصْلَكْ عَيْنَهُ**  
 [زيدان]  
 “I stood up, slapping his eye.”

More usually though, if a **و** of *ḥāl* is to be used with a stateful verb, then a pronoun referring to the doer is inserted before it, converting the *ḥāl* sentence to a nounal sentence, thus:

(865) **قُمْتُ وَأَنَا أَصْلَكْ عَيْنَهُ** (5:84 cited by أحكام ومعان 5/59 and 2 النحو العربي)  
 “I stood up, slapping his eye.”

We have already covered this type of *ḥāl* sentence in section (ref) above.

- iii. The sentence is negative and the stateful verb is negated with **لَا** or **مَا**. We again assume here that the sentence *ḥāl* contains a pronoun that refers to the person of *ḥāl*. In this case, the **و** of *ḥāl* is prohibited.

(866) [وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ] 2/289 المسا لاك لابن هشام  
 [أوضح النحو العربي: أحكام ومعان 5:84 cited by 2/59]  
 “And why should we not believe in Allāh”

(867) [أوضح المسا لاك لابن هشام 2/290] 2/60 النحو العربي: أحكام ومعان  
 “I knew you when you were not childish while [you had] in you youth.”  
 (ما تَصُوبُوا) “You were not childish” is a sentence *ḥāl*)

- iv. The sentence is negative and the stateful verb is negated with لَمْ. Here, the sentence *ḥāl* need not contain a pronoun that refers to the person of *ḥāl*. In this case, the 9 of *ḥāl* is usually kept, although it is permissible to drop it. For example:

(868) النحو العربي: أحكام ومعان [٦:٩٣ سورة الأنعام] أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحِي إِلَيْهِ شَيْءٌ [٢/٦٠]

“or says, ‘It has been inspired to me,’ while nothing has been inspired to him”

(869) النحو by [٦:٩٣ سورة الأنعام] فَأَنْتَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَصَلِّ لَمْ يَمْسِسْهُمْ سُوءٌ [٢/٦٠]

“So they returned with favor from Allāh and bounty, no harm having touched them.”

(870) ٢/٦٠ النحو العربي: أحكام ومعان [أَقْبَلَ مُحَمَّدٌ وَآمِنٌ يَحْمِلُ كُتُبَهُ]

[٢/٦٠ النحو العربي: أحكام ومعان] أَقْبَلَ سَعِيدٌ لَمْ يَحْمِلْ كُتُبَهُ

“Muhammad/Saeid approached while he didn’t carry his books.”

If the sentence *ḥāl* does not have a pronoun that links to the person of *ḥāl* then the 9 of *ḥāl* is to be used. For example:

(871) ٢/٦٠ النحو العربي: أحكام ومعان [أَقْبَلَ سَعِيدٌ وَآمِنٌ تَطْلُعُ الشَّمْسُ]

“Saeid approached while the sun had not risen.”

(872) النحو العربي: أحكام [وَلَقَدْ خَشِيتُ بِأَنْ أَمُوتَ وَلَمْ تَذْرُ لِلْحَرْبِ دَائِرَةً عَلَى ابْنَيِ ضَمْدَصِ]

[٢/٦٠ ومعان]

“And indeed I feared that I would die, while a turn [of misfortune] had not [yet] turned, in battle, on the two sons of Ḏamḍam”

(وَلَمْ تَذْرُ لِلْحَرْبِ دَائِرَةً is the sentence *ḥāl*)

- v. The sentence is negative and the stateful verb is negated with لَمَّا. Here again, the sentence *ḥāl* need not contain a pronoun that refers to the person of *ḥāl*. In this case, the 9 of *ḥāl* is typically chosen to be used.<sup>26</sup> For example:

(873) أَمْ حَسِيبُكُمْ أَنْ تَذْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمَ اللَّهُ أَذْدِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الْصَّابِرِينَ [٣:١٤٢ سورة آل عمران]

“Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?”

<sup>26</sup> وإن كانت منافية بـ «لما» فالمحترر ربطها بالواو: ٧: سورة الأعراف for [عرب القرآن للدرويش]

### 33.15.4. The sentence ḥāl strengthens the meaning of the preceding sentence as a whole

Sometimes the ḥāl describes, not just a single word as the person of ḥāl but the preceding sentence as a whole. (See section (ref)). If the ḥāl is itself a sentence, then the *و* of ḥāl is not used.

For example:

- (874) حالات 2/289 and أوضح المسالك لابن هشام cited by 2:2 سورة البقرة [ذِلِكُ الْكِتَابُ لَا رَيْبٌ فِيهِ]  
[الربط بواو الحال الجبار فتحي زيدان]  
“This is the Book about which there is no doubt”  
(The sentence *و*, *لَا رَيْبٌ فِيهِ* in this interpretation, is analyzed as a ḥāl to the preceding sentence *ذِلِكُ الْكِتَابُ*.)

### 33.15.5. The sentence ḥāl is a conjunctee

If a sentence ḥāl is preceded by a conjunction (see section (multiple hāls) above), then an additional *و* of ḥāl is not typically tacked on to the conjunction.

For example:

- (875) 7:4 سورة الأعراف [فَجَاءُهَا بَيْنًا أَوْ هُمْ قَائِلُونَ]  
“and Our punishment came to them at night or while they were sleeping at noon.”  
(An additional *و* of ḥāl is not tacked on to the conjunction *أَوْ*.)

However, according to some grammarians, a *و* of ḥāl, can be added to the conjunction and it would be acceptable.<sup>27</sup> For example:

- (876) 7:4 سورة الأعراف for معاني القرآن للفراء [أَتَيْتُنِي وَإِلَيْنَا أَوْ وَأَنَا مَعْزُولٌ]  
“You came to me, while I was adjacent, or while I was remote.”

### 33.16. Purposes of the *و* of ḥāl

The *و* of ḥāl essentially distances the ḥāl from the influence of the governing verb.<sup>28</sup> For example, consider the expression:

- (877) 1/213 دلائل الإعجاز للجرجاني [خَاءَنِي زَيْدٌ يُسْرِعُ]  
“Zayd came to me hastening.”

The above example is almost equivalent to saying *خَاءَنِي زَيْدٌ مُسْرِعاً*. The ḥāl يُسْرِعُ is tightly bound to the governor جَاءَنِي. So the expression asserts Zayd's coming and his hastening as one assertion.

Consider now the expression with the *و* of ḥāl:

<sup>27</sup> معاني القرآن للفراء citing حالات الربط بواو الحال الجبار فتحي زيدان  
<sup>28</sup> معاني النحو 357-358 دلائل الإعجاز للجرجاني 1/213-214 cited by

(878) 1 دلائل الاعجاز للجرجاني [ جاءني زيدٌ وهو يسرع ]  
 “Zayd came to me while he was hastening.”

Here the hāl sentence وَهُوَ يُسْرِعُ is a more independent assertion. Now, the only link between the hāl and its governing verb is that the hāl expresses the state of the person of hāl when the action of the governing verb took place.

The ٩ of hāl can be used for a different purposes. We will list them below. In the following discussion, there will be three distinct expressions that we will refer to:

- i. The ٩ of hāl
- ii. The hāl sentence which follows the ٩ of hāl
- iii. The preceding statement which precedes the ٩ of hāl

Here are some purposes of the ٩ of hāl:

- The ٩ of hāl indicates that the event in the preceding statement took place at the time when the hāl occurred. For example:

(879) 2 معاني النحو 606 مغني اللبيب لابن هشام [ جاءَ رَبِّدُ وَالشَّمْسُ طَالِعٌ ]  
 “Zayd came when the sun was risen.”

(880) 2 معاني النحو [ سَأَرُوكُ وَالْقَمْرُ طَالِعٌ ]  
 “I will visit you when the moon is risen.”

- The ٩ of hāl indicates that the person of hāl was already in the state described by the hāl before the event in the preceding statement occurred. For example:

(881) 2:246 سورة البقرة [ وَمَا لَنَا أَلَا نُقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا ]  
 2 معاني النحو [ “And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?”

- The ٩ of hāl indicates that the hāl after it is something obvious and should be taken into account, when considering the preceding statement. For example:

(882) 2:214 سورة البقرة [ أَمْ حَسِبْتُمْ أَنْ تَذْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَئَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ]  
 2 معاني النحو [ “Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?”

(883) 2385 سنن أبي داود [ أَرَأَيْتَ لَوْ مَصْمَضْتَ مِنَ الْمَاءِ وَأَنْتَ صَائِمٌ ]  
 “What do you think if you rinse your mouth with water while you are fasting?”

- The ٩ of hāl indicates that the hāl sentence is describing something extraordinary. For example:

(884) 2/368 معاني النحو] عَبَرَ الْنَّهَرَ وَلَمْ يُخْرِكْ يَدَهُ

“He crossed the river while not (even) moving his hand!”

(885) 2/368 معاني النحو] دَخَلَ عَلَى الْأَمْيَرِ وَبِيدهِ سَيِّفُهُ

“He entered upon the commander while in his hand was his sword!”

- To differentiate between a ḥāl and a attribute. For example:

(886) 2/368 معاني النحو] رَأَيْتُ رَجُلًا عِنْدَهُ مَالٌ

“I saw a man (who) had wealth.”

(The sentence عِنْدَهُ مَالٌ can be analyzed as a attribute.)

(887) 2/368 معاني النحو] رَأَيْتُ رَجُلًا وَعِنْدَهُ مَالٌ

“I saw a man while he had wealth.”

(The sentence عِنْدَهُ مَالٌ can only be analyzed as a ḥāl.)

There may be other purposes as well.<sup>29</sup>

### 33.17. A quasi-sentence as the ḥāl

(Compare this section to section (ref).) A quasi-sentence, in this context, is a prepositional or adverbial phrase. For example: عَلَى الْعَصْنِ “on the branch” and بَيْنَ السَّحَابِ “between the clouds”.

Just like a complete sentence, a quasi-sentence too may occur as a ḥāl. For example:

(888) 2/285 [أوضح المسالك لابن هشام] رَأَيْتُ الْأَهْلَالَ بَيْنَ السَّحَابِ

“I saw the crescent between the clouds.”

(Beyn al-sahab is analyzed as a ḥāl.)

(889) 3/101 [جامع الدروس العربية لمصطفى العلايبي] نَظَرْتُ الْعُصْفُوزَ عَلَى الْعَصْنِ

“I looked at the sparrow on the branch.”

(890) 2/52 [الأصول في النحو لابن السراج] كتب عمر إلى أبي عبيدة بالشام

“Eumar wrote to Abī Eubaydah in Syria.”

(891) 2/285 [أوضح المسالك لابن هشام cited by 28:79 سورة القصص] فَخَرَجَ عَلَى قَوْمِهِ فِي زَيْنَتِهِ

“So he came out before his people in his adornment.”

(Ziyantah is analyzed as a ḥāl.<sup>30</sup>)

(892) 3:46 [سورة آل عمران] وَيُكَلِّمُ الْنَّاسَ فِي الْمَهْدِ

“He will speak to the people in the cradle”

(Fi almehd has been analyzed as a ḥāl.<sup>31</sup>)

<sup>29</sup> 2/368–369 معاني النحو

<sup>30</sup> See 28:79 سورة القصص for تفسير ابن عاشور

<sup>31</sup> 3:46 سورة آل عمران for البحر المحيط لأبي حيان

Now, you might be thinking: Didn't we learn in chapter (ref) that بَيْنِ is an adverb of place? So why are we now saying that it is a *ḥāl*?

Well, first of all, we are saying that the quasi-sentence بَيْنِ السَّحَابِ is a *ḥāl*, not just بَيْنِ. Secondly, we say that the quasi-sentence is a *ḥāl* only loosely speaking.

Remember that an adverb of time or place is governed by a verb. And the adverb of time or place indicates the time or place where the action of the verb occurred. In a sentence like (888) رَأَيْتُ الْهَلَالَ بَيْنَ السَّحَابِ, the crescent was between the clouds before the action of seeing took place. So, in this case, we say that بَيْنِ is an adverb of place, but it is governed, not by the verb رَأَى, but by an implied general beingness (see section (ref)) So it is as if we are saying:

“I saw the crescent (while it was) [being]<sup>between the clouds</sup>.”

And it is this implied general beingness which is technically the *ḥāl*.<sup>32</sup> While بَيْنِ remains (technically) an adverb of place.

Because the actual *ḥāl* “being” is (necessarily) unexpressed and only implied, we can loosely say that the quasi-sentence بَيْنِ السَّحَابِ is a *ḥāl*.

Similarly, in example (889) نَظَرَتُ إِلَيْهِ عَلَى الْغُصْنِ, the prepositional phrase على الغصن is governed, not by the verb نظر but by an implied verb “being” which is the true *ḥāl*. But, loosely speaking, we may say that the quasi-sentence على الغصن is the *ḥāl*.

Similarly, in example (890) كَتَبَ عَمَرٌ إِلَيْهِ بَالشَّامِ, the act of writing was done by ʿUmar in al-Hijāz, not in Syria. So the prepositional phrase بالشام is describing the state of Abū ʿUbaydah while he was in Syria.

This is yet another instance of where the lines between different types of adverbs get blurred. In fact, some grammarians have classified the *ḥāl* to be of the same class of adverbs as the adverb of time and the adverb of place.<sup>33</sup>

From the perspective of meaning, the quasi-sentence بَيْنِ السَّحَابِ “between the clouds” describes the state of the person of *ḥāl* during the occurrence of the verb رَأَى. Similarly, the quasi-sentence عَلَى الْغُصْنِ “on the branch” describes the state of the person of *ḥāl* during the occurrence of the verb نَظَرَ.

Here is an example of where the quasi-sentence does not work as a *ḥāl*:

(893) وَقَعَ الْحَجَرُ فِي الْحُفْرَةِ  
“The stone fell in the pit.”

<sup>32</sup> جامع الدروس العربية لمصطفى الغلايني 3/101

<sup>33</sup> المقتضب للمبرد 4/166

In the above example, the stone went in the pit due to the action of the verb وَقَعَ. So the preposition فِي is governed by the verb وَقَعَ. Because فِي is not governed by an implied governor meaning “being”, therefore, the quasi-sentence فِي الْحُفْرَةِ is not a ḥāl.

One indicator to test if the quasi-sentence is valid as a ḥāl in any particular sentence, is to insert a گ of ḥāl and a pronoun (referring to the person of ḥāl) before the quasi-sentence (thus making it a complete sentence). The purpose of the گ of ḥāl, here, is to make the ḥāl a pre-existing state. If the resulting expression (with the گ of ḥāl) is interpreted as making the ḥāl a pre-existing state) retains the same meaning as the original, then the quasi-sentence could be valid as a ḥāl. Let’s use this test on some of the examples above.

(894) وَقَعَ الْحَجَرُ وَهُوَ فِي الْحُفْرَةِ

“The stone fell while it had already been in the pit.”

وَقَعَ الْحَجَرُ فِي الْحُفْرَةِ (This does not retain the same meaning as the original example.)

So the quasi-sentence in the original example is not a ḥāl.)

(895) رَأَيْتُ الْهَلَالَ وَهُوَ بَيْنَ السَّحَابِ

“I saw the crescent while it had already been between the clouds.”

(This retains the meaning of the original example. رَأَيْتُ الْهَلَالَ بَيْنَ السَّحَابِ. So the quasi-sentence in the original example is valid as a ḥāl.)

(896) نَظَرْتُ إِلَيْهِ الْعَصْفُورَ وَهُوَ عَلَى الْغُصْنِ

“I looked at the sparrow while it had already been on the branch.”

(This retains the meaning of the original example. نَظَرْتُ إِلَيْهِ الْعَصْفُورَ عَلَى الْغُصْنِ. So the quasi-sentence in the original example is valid as a ḥāl.)

There may be examples where a quasi-sentence could be validly interpreted either as a ḥāl (governed by an implied governor meaning “being”), or as governed by an overt verb.<sup>34</sup> For example:

(897) 2/52 [الأصول في النحو لابن السراج] رأيت زيداً في الدار

“I saw Zayd in the house.”

Without context, the prepositional phrase فِي الدار could either be governed by رَأَيْتُ, signifying that the act of seeing was done in the house. Or it could be governed by the implication of general beingness, as a ḥāl for زَيْدٌ.<sup>35</sup>

A quasi-sentence can only be a ḥāl if it is governed by an implied (unexpressed) governor. This implicated governor will typically be general beingness, as in the examples above.<sup>36</sup> In fact, some grammarians insist that the implied governor can only be general beingness.<sup>37</sup> However, it is conceivable that the implied governor of the preposition be interpreted, if not formally then at least in meaning, as some other verb (or verbal noun).<sup>38</sup> For example:

<sup>34</sup> See also, for example, the tafsir of سورة الفتح 48:18 in تَحْكِيم الْمُحْكَم لِأَبْيَ حَيَان

<sup>35</sup> 2/52 [الأصول في النحو لابن السراج]

<sup>36</sup> 1/213 أوضح المسالك لابن هشام شرح ابن عقيل على الألقبة 2/285,

<sup>37</sup> (ما وَعَدْنَا عَلَى رُشْلِك) 3:194 سورة آل عمران for سورة آل عمران تفسير البحرين لابي حيان

<sup>38</sup> 2/447 footnote النحو الوافي

(898) سورة آل عمران [رَبَّنَا وَعَادَتْنَا مَا وَعَدْتَنَا عَلَى رُسْلِكَ 3:194]

“Our Lord, and grant us what You promised us through Your messengers”

In one interpretation of the above āyah, the prepositional phrase “through Your messengers” has been analyzed as *ḥāl* of “what You promised us” The meaning with the implicated governor has been explained as *مُنْزَلًا عَلَيْهِمْ* “sent down on [Your messengers].”<sup>39</sup>

### 33.18. Interpreting a sentence as a *ḥāl* vs. a attribute

We have just seen how a sentence (or quasi-sentence) can be interpreted as a *ḥāl*. And we already know that a sentence (or quasi-sentence) can be interpreted as a attribute. So how can we tell when a sentence (or quasi-sentence) is a *ḥāl* vs. when it is a attribute?

We may use the following guidelines<sup>40</sup>:

- When a sentence (or quasi-sentence) occurs after a specific definite noun, then it will be a *ḥāl*.
- And when a sentence (or quasi-sentence) occurs after a unspecified indefinite noun, then it will be a attribute.
- And when a sentence (or quasi-sentence) occurs after a generic definite noun or an specified indefinite noun then it may be interpreted as either a *ḥāl* or a attribute.

However, in this case when both the attribute and the *ḥāl* interpretations are possible, one may still be preferred over the other depending on what the overall meaning and context demands.<sup>41</sup>

This is because when a sentence is interpreted as a *ḥāl* then it will be describing the state of the person of *ḥāl*. And when a sentence is interpreted as a attribute then it will be specifying or identifying the attributee.

What we mean by a *specific definite* noun is one that refers to a specific entity. Not one that refers to a generic type (for which Arabic also uses the definite).

For example, in the sentence زَيْدٌ فِي الْدَّارِ “Zayd is in the house,” زَيْدٌ is a specific definite noun because it refers to a specific person. On the other hand, if we say الْفَيلُ خَيْوَانٌ “The elephant is an animal,” then we may be using الْفَيلُ to refer to the species, and not a specific elephant. In this case, الْفَيلُ is a *generic definite* noun.

And what we mean by an *unspecified indefinite* noun is one that is not restricted by a attribute or other qualifier. So it is applicable to any entity denoted by that

<sup>39</sup> سورة آل عمران 3:194 for تفسير ابن عاشور

<sup>40</sup> مغني اللبيب لابن هشام 560

<sup>41</sup> النحو الوافي 3/477

noun. For example, في الْدَّارِ رَجُلٌ in رَجُلٌ is an unspecified indefinite noun. But in في الْدَّارِ رَجُلٌ خَيْرٌ and في الْدَّارِ رَجُلٌ كَبِيرٌ it is a specified indefinite noun.

Here are some examples of sentences analyzed as attributes or ḥāls:

(899) [مَغْنِيُّ الْبَيْبَلِ لَابْنِ هَشَامٍ] حَتَّى تُنْزَلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ [سُورَةُ الْإِسْرَاءٍ 17:93] cited by مَغْنِيُّ الْبَيْبَلِ لَابْنِ هَشَامٍ  
“until you bring down to us a book we may read”  
(كِتَابٌ نَقْرُؤُهُ is analyzed as a attribute because كِتَابٌ is an unspecified indefinite noun.)

(900) [صَحِيحُ مُسْلِمٍ] فَلَقَدْ رَأَيْتُهُ يَقْبِهَا مِنَ الْجَحَاجَرَةِ بِنَفْسِهِ [صَحِيحُ مُسْلِمٍ 16:99a]  
“for indeed I saw him protecting her from the stones with his [body].”  
(يَقْبِهَا is analyzed as a ḥāl because the pronoun هُوَ in رَأَيْتُهُ is a specific definite noun.)

(901) [سُورَةُ الزُّخْرُفِ 43:31] وَقَالُوا لَوْلَا تُنَزَّلَ هَذَا الْقُرْءَانُ عَلَى رَجُلٍ مِنَ الْقَرَيْبَيْنِ عَظِيمٍ  
And they said, “Why was this Qur’ān not sent down upon a great man from [one of] the two cities?”  
(عَظِيمٍ is a attribute to رَجُلٍ and مِنَ الْقَرَيْبَيْنِ is a second attribute.)

(902) [مَغْنِيُّ الْبَيْبَلِ لَابْنِ هَشَامٍ] كَمَثُلُ الْحَمَارِ يَحْمُلُ أَسْفَارًا [سُورَةُ الْجَمَعَةِ 62:5] cited by مَغْنِيُّ الْبَيْبَلِ لَابْنِ هَشَامٍ  
“is like that of a donkey who carries volumes [of books]”  
(الْحَمَارُ is a generic definite noun. So, the sentence يَحْمُلُ أَسْفَارًا has been analyzed as either a ḥāl or a attribute.<sup>42)</sup>

Consider now the following example:

(903) [سُورَةُ غَافِرٍ 40:28] وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ  
“And a believing man from the family of Pharaoh who concealed his faith said,”

In the above example, there are two (quasi-) sentences after the first attribute مُؤْمِنٌ:

- i. مِنْ آلِ فِرْعَوْنَ
- ii. يَكْتُمُ إِيمَانَهُ

There are now multiple possible interpretations:

Since رَجُلٌ is now a specified indefinite noun (having been described by the attribute يَكْتُمُ إِيمَانَهُ and مِنْ آلِ فِرْعَوْنَ) it is permissible for both مِنْ آلِ فِرْعَوْنَ and يَكْتُمُ إِيمَانَهُ to be ḥāls. Or both مِنْ آلِ فِرْعَوْنَ and يَكْتُمُ إِيمَانَهُ can be attributes. Or both مِنْ آلِ فِرْعَوْنَ and يَكْتُمُ إِيمَانَهُ can be attributes.<sup>43)</sup>

<sup>42</sup> سورة الجمعة for الكشاف للزمخشري

<sup>43</sup> سورة غافر for تفسير ابن عثيمين

### 33.19. Multiple ḥāls when one or more is a sentence or quasi-sentence

From section (ref) earlier in this chapter, we learned that there may be more than one ḥāl for one person of ḥāl. These multiple ḥāls may consist of sentence and quasi-sentence ḥāls. For example:

(904) (سورة آل عمران، 3:39) فَنَادَهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحْرَابِ

“So the angels called him while he was standing in prayer in the chamber,”

(م) have both been analyzed as ḥāls as one interpretation.<sup>44</sup>

When one or more of these multiple ḥāls is a sentence or quasi-sentence, then it is usual, though not imperative, that the ḥāls be in the following order<sup>45</sup>:

1. First, any ḥāls that are comprised of a single word
2. Then any quasi-sentence ḥāls
3. Then any sentence ḥāls

This is the same order that is usually followed for attributes as well.

Here is an example:

(905) (سورة القصص، 28:21) فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

“So he left it, fearful and anticipating [apprehension].”

### 33.20. Suppressing the governor of the ḥāl

The governor of the ḥāl may be suppressed (i.e. omitted) in some cases optionally, and in other cases necessarily. We will discuss these cases below

#### 33.20.1. Optional suppressing of the governor of the ḥāl

#### 33.20.2. Necessary suppressing of the governor of the ḥāl

The governor is also omitted when it is conceptual with the meaning “existing” or “being”. We have seen this in section (ref) above.

<sup>44</sup> سورة آل عمران for البحر المحيط لابي حيان 3:39

<sup>45</sup> سورة آل عمران for البحر المحيط لابي حيان 3:46

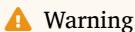
### 33.21. TODO topics

- حذف عامل الحال
- الحال المؤكدة
- الحال من حيث الزمن/الحال المقدرة
- الحال النحو الوافي [الحال السببي 2/400]

Work in progress

## Chapter 34.

### The connected nouns



THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### 34.1. Introduction

Consider the sentence:

رأَيْتُ الْرَّجُلَ.  
“I saw the man.”

If the listener (or reader) can identify the individual referred to by the noun “the man” (maybe from a pre-existing mutual understanding with the speaker), then there is no problem with this sentence. But often, further clarification is needed for the listener to correctly identify the individual to whom the speaker is referring. This further clarification can be provided in a number of ways.

One way is to use an adjectival noun to describe the noun. For example:

رأَيْتُ الْرَّجُلَ الطَّوِيلَ.  
“I saw the *tall* man.”

Another way is to use a pointing noun, thus:

رأَيْتُ ذَلِكَ الْرَّجُلَ.  
“I saw *that* man.”

But sometimes, a whole sentence is needed to provide the needed identification. In this case, Arabic uses what is called a *connected noun* and a *connecting sentence*. This example should help you understand what we mean:

رَأَيْتُ الْرَّجُلَ الَّذِي لَقِيْتُهُ يَا لَمْسٍ.

connecting sentence  
connected noun

“I saw the [specific] man whom I met yesterday.”

In the above sentence, the connected noun is **الَّذِي**, *'alladhi*. It is applied to singular masculine nouns, like **الْرَّجُلُ**. By itself it may be translated as “the one<sub>1m</sub> that/which/who/whom”. It is called a connected noun because it is directly followed by, i.e. *connected to*, a connecting sentence. The connecting sentence contains necessary information for the listener to correctly identify the individual that the connected noun refers to. The connecting sentence in the above example is the sentence **لَقِيْتُهُ يَا لَمْسٍ** “I met him yesterday.”

Note by the way, that we did not translate the pronoun “him” in our original translation (above). This is because it would sound unnatural in English to say: “I saw the [specific] man (whom) I met *him* yesterday.” But this pronoun is an essential part of the Arabic connecting sentence and is called the *refer-back pronoun*. We will deal with it in section @ref(refer-back-pronoun) later in this chapter.

There are two types of connected nouns:

1. The specific connected nouns
2. The general connected nouns

We will study both these types separately within this chapter.

### 34.2. The specific connected nouns

The specific connected nouns have a significance which is restricted to a specific individual or category of individuals, and its connecting sentence should contain sufficient information to identify that specific individual.

The specific connected nouns is a group of nouns where each noun is applied to a gender and number of individuals. They are:

connected noun	Description
<b>الَّذِي</b> <i>'alladhi</i>	Singular masculine. For both intelligent and non-intelligent beings. Rigid. Only one <i>J</i> in its spelling.

connected noun	Description
الَّتِي <i>'allatī</i>	Singular feminine. For both intelligent and non-intelligent beings. Also used for plural non-intelligent beings of both genders. Rigid. Only one ل in its spelling.
الَّذِينَ <i>'alladžīn</i>	Dual masculine. For both intelligent and non-intelligent beings. Flexible: الَّذِي <i>'alladžī</i> in the a-state and i-state. Two ل's in its spelling.
الَّتَّانِ <i>'allatānī</i>	Dual feminine. For both intelligent and non-intelligent beings. Flexible: الَّتَّيْنِ <i>'allataynī</i> in the a-state and i-state. Two ل's in its spelling.
الَّذِينَ <i>'alladžīn</i>	Plural masculine. For both intelligent beings. Rigid. Only one ل in its spelling.
الَّلَّاتِي <i>'allātī</i>	For plural feminine intelligent beings. Also used for non-intelligent beings of both genders but الَّتِي <i>'allatī</i> is more common there. Rigid. Two ل's in its spelling. Has the following variants: الَّوَاتِي <i>'allāti</i> , الَّلَّاتِي <i>'allawātī</i>

### 34.2.1. Grammatical position of the specific connected noun

Consider again the same example:

رَأَيْتُ الْرَّجُلَ الَّذِي لَقِيْنَاهُ بِالْمَسْنَى.  
“I saw the [specific] man whom I met yesterday.”

In this example, the connected noun الَّذِي *'alladžī* is a attribute (in the a-state) to the described noun الْرَّجُل *al-rāġul*. Because الَّذِي *'alladžī* is a rigid noun, it will appear the same in all states without any change to its ending.

As a attribute, the connected noun may also come as the last in a series of attributes, and can also be combined with a pointing noun. For example:

رَأَيْتُ ذَلِكَ الْرَّجُلَ الْطَّوِيلَ الَّذِي لَقِيْنَاهُ بِالْمَسْنَى.  
“I saw that [specific] tall man whom I met yesterday.”

But connected nouns need not only occur as attributes. They may occur in various grammatical positions. Here are some examples:

As a subject:

وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُفْعِلُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

9: سورة التوبة

“And those who hoard gold and silver and spend it not in the way of Allāh - give them tidings of a painful punishment.”

As an info:

صحيح مسلم 1855:

خِيَارٌ أَئْمَتُكُمُ الَّذِينَ تُحِبُّونَهُمْ وَتُحِبُّونَهُمْ

“The best of your rulers are the ones whom you love and who love you”

سنن الدارمي 36:

هُنَّ الَّوَاطِي عَلَى الْمِنْبَرِ

“They are the ones which (are) on the pulpit.”

As a doer:

قَدْ بَأْلَغَنَا الَّذِي قُلْنَمُوهُ.

“The [specific] one (thing) that you said has reached us.”

As a direct doee:

سورة فصلت 41:29

رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّنَا مِنْ الْجِنِّ وَالْإِنْسِ

“Our Lord, show us those who misled us of the jinn and men”

Following a preposition:

سورة البقرة 2:259

أَوْ كَالَّذِي مَرَّ عَلَى قَرْتَةِ

“Or [consider such an example] as the one who passed by a township”

As a base noun in an annexation:

سورة المجادلة 58:1

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِي تُجَادِلُكَ فِي زَوْجِهَا

“Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muhammad]”

### 34.3. The refer-back pronoun

The connecting sentence is directly follows the connected noun. As we mentioned in the introduction, the connecting sentence provides clarifying information for the listener (or reader) to identify the individual referred to by the connected noun.

In the connecting sentence is a pronoun that refers back to the connected noun. This pronoun is called the *refer-back pronoun*. and it is an essential (though not always apparent) part of the connecting sentence.

Let us identify some of the refer-back pronouns in the examples we have given.

وَالَّذِينَ يَكْنِزُونَ الدَّهَبَ وَالْفِضَّةَ

“And those who hoard gold and silver”

refer-back pronoun: the plural masculine doer pronoun وَ in يَكْنِزُونَ

خِيَارٌ أَئْمَتُكُمُ الَّذِينَ تُحِبُّونَهُمْ

“The best of your rulers are the ones whom you love and who love you”

refer-back pronoun: the plural masculine direct doee attached pronoun هُمْ in تُحِبُّونَهُمْ

قَدْ بَأْلَغَنَا الَّذِي قُلْنَمُوهُ.

“The [specific] one (thing) that you said has reached us.”

refer-back pronoun: the singular masculine direct doee attached pronoun ة in فُلْتَهُوْهُ

رَبَّنَا أَرْنَا أَلِلَّهَيْنِ أَصْلَانَا مِنْ أَجْنَنْ وَالْأَنْسِ

“Our Lord, show us those who misled us of the jinn and men”

refer-back pronoun: the dual masculine doer pronoun ا in أَصْلَانَا |

أَوْ كَالَّذِي مَرَ عَلَى قَرْيَةٍ

“Or [consider such an example] as the one who passed by a township”

refer-back pronoun: the implied singular masculine doer pronoun “he” in مَرَ

قَدْ سَمِعَ اللَّهُ قَوْلَ أَنَّتِي تُجَادِلُكَ فِي رَوْجَهَا

“Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muhammad]”

refer-back pronoun: the implied singular feminine doer pronoun “she” in تُجَادِلُكَ

### 34.3.1. Matching the refer-back pronoun with the connected noun

The refer-back pronoun matches the specific connected noun in gender and number. And the refer-back pronoun is generally an absent-person pronoun (ة, هـ, هـ, etc.). In the example وَالَّذِينَ يَكْنِيْوْنَ الْذَّهَبَ وَالْفَضَّةَ “And those who hoard gold and silver,” the refer-back pronoun is the plural masculine absent-person doer pronoun ٩ “they” in يَكْنِيْوْنَ “they hoard”. And it matches the plural masculine connected noun الْذَّيْنَ.

However, there is an exception to the refer-back pronoun being an absent-person pronoun. And that is when the connected noun refers to the speaker or the addressed person, like أَنَا الَّذِي, or أَنْتُمُ الَّذِينَ, etc. In these cases, the refer-back pronoun may optionally:

- i. either be an absent-person pronoun to match the connected noun (as usual),
- ii. or match the pronoun for the speaker or addressed person (as the case may be)

The latter is generally more common but both options are permissible. For example:

أَنَا الَّذِي حَضَرْتُ.

refer-back pronoun: the singular masculine doer pronoun for the speaker ٩ in حَضَرْتُ

or

أَنَا الَّذِي حَضَرَ.

refer-back pronoun: the implied singular masculine doer pronoun for the absent person “he” in حَضَرَ

“I am the one (who) was present.”

Here are some examples from Classical Arabic:

Wright 2/324B أَنَا الَّذِي سَمِّيْنَ أُمِّيْ خَيْدَرَةً

“I am the one whom my mother named Haydarah”

(The refer-back pronoun is the speaker person's direct doee pronoun in سَمِّيْنَ, which is an abbreviation of سَمَّتِي “she named me.”)

جامع الترمذi 2134 فَقَالَ مُوسَى يَا آدَمُ أَنْتَ الَّذِي خَلَقَ اللَّهُ بِيْدِهِ

“Mūsā said: O Ādām, you are the one whom Allāh created with His Hand”

(The refer-back pronoun is the addressed person's direct doee pronoun كَ in خَلَقَكَ.)

There is one circumstance where matching the refer-back pronoun to the (absent person) connected noun is mandated. And that is when the connected noun is the called-out person using the particle أَيْهَا or أَيْنَهَا. For example,

يَا أَيْهَا الَّذِينَ آمَنُوا

“O you who have believed”

not

× يَا أَيْهَا الَّذِينَ آمَنُتُمْ

Similarly,

سورة الحجر 15:6 يَا أَيْهَا الَّذِي نَزَّلَ عَلَيْهِ الذِّكْرُ

“O you upon whom the message has been sent down”

#### 34.4. The general connected nouns مَنْ and مَا

The general connected nouns are unrestricted in significance, and may be applied to any individual who fits the criteria given in the connecting sentence. The most commonly general connected nouns are:

- مَنْ man. Typically used for intelligent beings and translated as “who”.
- مَا mā. Typically used for non-intelligent beings and translated as “what”.
- أَيّْهَا ?ayy. Used for both intelligent and non-intelligent beings. Translated as “which”, “whichever” or “any”.

There are also a couple of rarely or dialectally used general connected nouns that we will not cover. These are دُوْ dīhū, and ذَوْ dīhā.

In this section we will deal with مَنْ and مَا. We will deal with أَيّْهَا separately in section (give ref) later in this chapter.

Unlike the specific connected nouns (الَّذِي, etc.), the general connected nouns do not vary for number and gender.

For example:

أَحِبُّ مَنْ يَعْدِلُ [Wright 2/322A]  
“I love [him] who is just.”

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ

[سورة يونس ١٠:٤٢] “And among them are those who listen to you.”

أَصْنَعْ مَا بَدَا لَكَ.

“Do what seems (good) to you.”

مَرَرْتُ بِمَا يُعْجِبُكَ.

“I passed by what will please you.”

عرفت ما اشتريته، وما اشتريتها، وما اشتريتهن [https://shamela.ws/book/13257/195]

#### 34.4.1. مَنْ and مَا after prepositions

When مَنْ and مَا are directly preceded by the prepositions عَنْ and مِنْ and are joined to the following noun with the noun's ن doubled. For example: مَمْنَ mimman, مَمْمَā mimma, عَمَّنْ eamman, عَمَّمَā eammā.

The preposition فِي is also often (though not always) optionally attached to these connected nouns, thus: فِيمَنْ fitman, فِيمَا fitmā.

The remaining prepositions follow the normal rules: كَمْنَ, عَلَى مَا, etc. But we will see, if Allah wills, in chapter @ref{questions}, that مَا and مَنْ are also used as question nouns, in which case the rules of joining prepositions to them will differ.

#### 34.4.2. The refer-back pronoun for the general connected nouns

The general connected nouns مَنْ and مَا are themselves singular masculine in number and gender. However, they can be used to signify persons or things of any number and gender.

Their refer-back pronouns can then, optionally:

- Either match the gender and number of the persons or things meant by the connected noun. For example, for مَنْ:

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ [سورة يونس ١٠:٤٢]

“And among them are those who listen to you”

قَدْ حَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْهُنَّ وَخَسِيرٌ [جامع الترمذى: ٣٣١٨]

“She has thwarted herself, whoever did that from them<sub>3f</sub>, and lost.”

Note also how, in this example how, in addition to the feminine refer-back doer pronouns in فَعَلَتْ and خَسِيرٌ, the feminine gender of the person signified by مَنْ has also caused the ثُ of femininity to be added to the verb حَابَ (of which مَنْ is the doer noun).

Examples for مَا:

عرفت ما اشتريته، وما اشتريتها، وما اشتريتهن [https://shamela.ws/book/13257/195]

ii. Or be singular masculine to match the connected noun itself. This is generally more common for مَا. For example:

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ [سورة يونس: 10:40]

“And of them are those who believe in it, and of them are those who do not believe in it.”

جَمَعْتُ مِنْ أُلْوَرْقِي مَا سَقَطَ . “I gathered what fell from the leaves.”

صَلِّ مِنْ أُلْرَكَعَاتِ مَا يَتَيَّسِّرُ.

“Pray from the units (of prayer) what is easy.”

لَمْ أَجِدْ مَا أَعْتَدْ بِهِ [مساوى الأخلاق للخرانطي: 171]

“I did not find what I (could) make an excuse for with”.

Both options can be utilized together as well. For example:

بَلِّي مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَإِنَّهُ ~ أَجْدُهُ عَلَيْهِمْ وَلَا هُمْ يَخْرُجُونَ [سورة البقرة: 2:112]

“Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allāh while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.”

وَمَنْ تَبِعَ هُدَىِي فَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَخْرُجُونَ [سورة البقرة: 2:38]

“whoever follows My guidance - there will be no fear concerning them, nor will they grieve.”

#### 34.4.3. Applicability of مَا and مَنْ to intelligent and non-intelligent beings

As we mentioned earlier, مَنْ is typically used to refer to intelligent beings. And مَا is typically used to refer to non-intelligent beings. However, there are some circumstances in which these roles can differ.

مَنْ may be used for non-intelligent beings when a non-intelligent being is compared with an intelligent being. For example,

وَاللَّهُ خَلَقَ كُلَّ ذَائِبٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ

[سورة النور: 24:45]

“Allāh has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four.”

مَنْ may also be used for non-intelligent beings when attributes usually applicable to intelligent beings are applied to a non-intelligent being. For example:

أَسِرْبُ الْقَطَطِ، هَلْ مَنْ يُعِيرُ حَنَاحَهُ \* لَعْيٌ إِلَى مَنْ قَدْ هَوَيْتُ أَطْيِرُ

O flock of birds, is there who will lend his wing  
that perhaps I may fly to whom I love

Wright 2/314D

أَ: “O”, سُرْب: “flock”, قَطَا: a species of bird, هَلْ: “is there?”, لَهُ: “lend”, جَنَاح: “wing”, نَعْلَى: “Perhaps I”, أَطْبِرْ: “I love”, أَطْوَيْتْ: “I fly”.

مَنْ may also be used for non-intelligent beings when there is a mixed group including both intelligent and non-intelligent beings, and the intelligent beings are given preference. For example:

وَإِلَّهٖ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ  
“And to Allāh prostrates whoever is within the heavens and the earth”

سورة الرعد 13:15

Similarly, مَا may, in some circumstances, be used for intelligent beings. This may be when there is a mixed group including both intelligent and non-intelligent beings, and the non-intelligent beings are given preference because of their larger number. For example:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
“Whatever is in the heavens and whatever is on the earth is exalting Allāh”

سورة الجمعة 62:1

مَا may also be used for intelligent beings when the person being referred to is vague to the speaker. For example:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا  
“My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service]”

سورة آل عمران 3:35

مَا may also be used for intelligent beings when the characteristics of an intelligent being are highlighted when referring to them. For example:

فَانكِحُوهُ مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ  
“then marry those that please you of [other] women”

سورة النساء 4:3

#### 34.4.4. Grammatical position of the general connected nouns

The general connected noun may occur in various grammatical positions. Here are some examples:

As a subject:

مَا عِنْدَكُمْ يَنْفَدُ  
“Whatever you have will end”

سورة النحل 16:96

As an info:

مَا أُلْكَ مَا قَدَّمْتَ، وَمَا لَكَ وَارِثُكَ مَا أَخْرَى  
“Your wealth is what you have sent forward, and the wealth of your inheritors is what you have left behind.”

الأدب المفرد 153

As a doer:

فَعَلَهُ مَنْ هُوَ خَيْرٌ مِّنْيَ  
“it was done by one who was better than I”

صحیح البخاری 668

As a direct doee:

اعْمَلُوا مَا شِئْتُمْ 41:40 سورة فصلت

“Do whatever you will”

Following a preposition:

3563: جامع الترمذى

وَأَغْبِنِي بِفَضْلِكَ عَمَّنْ سَوْاكَ  
“and make me independent from (all) who are besides You”

As a base noun in an annexation:

صحيح مسلم 2283

فَذَلِكَ مَثَلٌ مَّنْ أَطَاعَنِي  
“So that is the similitude of the one who obeyed me”

Fischer 218

مَا تَرَى رَأَيَ مَا تَرَى.  
“You do not think what we think.”  
(literally: “You do not opine the opinion of what we opine.”)

Fischer 218

أَمْرٌ مَا تَحْذَرُ  
“the matter of which you are wary”

Unlike the specific connected nouns (الذى, etc), the general connected nouns do not occur as attributes. So while we can say:

مَرَرْتُ بِالرَّجُلِ الَّذِي أَحْسَنَ إِلَيْيَ  
“I passed by the man who was good to me.”

we cannot say:

× مَرَرْتُ بِالرَّجُلِ مَنْ أَحْسَنَ إِلَيْيَ.

We will have to say instead:

مَرَرْتُ بِمَنْ أَحْسَنَ إِلَيْيَ.

The general connected noun can, however, occur as a replacement. For example,

Fischer §421.2.

والMuslimون مَنْ تَبَعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَثِيرٌ

Originally, from

“And the Muslims, who follow the Messenger of Allāh, are many”

السيرة النبوية لابن

هشام

### 34.4.5. Use with the preposition من

The preposition من is frequently used with the general connected nouns to restrict the applicability of the connected noun to a group or type. This من may come either before the connected noun, or after its connecting sentence. For example:

Fischer 218

فَأَعْطَانِي مَا كَانَ عِنْدَهُ مِنْ خُبْزٍ.  
“Then he gave me what he had of bread.”

Fischer 218

مِنْ دَخْلِ الشَّامِ مِنْ الْعَرَبِ  
“Those Arabs who entered Syria”  
(literally: “Who entered Syria from the Arabs”)

فَانكحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ

سورة النساء 4:3

“then marry those that please you of [other] women”

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ

جامع الترمذى 3502

O Allāh, apportion for us, from the fear of You, (that) what shall come between us and disobedience of You

(The connected noun مَا is the direct doee of the verb of command اقْسِمْ.)

#### 34.4.6. Use with a repeated word to express vagueness or uncertainty

The general connected nouns مَنْ and مَا are used with a word that is repeated to express a vague or uncertain quantity or quality. For example:

هُمْ مَا هُمْ

Fischer 218

“They are what they are.”

نَزَلَ مَنْ نَزَلَ مِنْهُمْ

Fischer 218

“Some of them came down.”

(literally: Came down who came down from them.”)

جَمَعْتُ مَا جَمَعْتُ

Fischer 218

“I gathered what I gathered.”

#### 34.5. Deleting the refer-back pronoun

The refer-back pronoun may be deleted (and its meaning is then implicit) if some conditions are satisfied. Some conditions are specific to the state of the refer-back pronoun. These are:

- (a) When the refer-back pronoun is the subject of a nounal sentence, then it may be deleted, and its meaning will be implied. When deleting the refer-back pronoun in this case, it is preferred that the connecting sentence not be too short.

For example:

صحيح مسلم: 2963c [انظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ]

“Look at who is lower than you.”

(instead of انظُرُوا إِلَى مَنْ هُوَ أَسْفَلٌ مِّنْكُمْ)

صحيح مسلم: 4142 [وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ]

“To Him belongs whoever is in the heavens and the earth.”

(instead of مَنْ هُوَ فِي السَّمَاوَاتِ وَالْأَرْضِ)

<sup>1</sup>See also سنن ابن ماجه: 2963c and صحيح مسلم: 4142 for variants with the refer-back pronoun.

مَا أَنَا بِالْذِي قَاتِلُ لَكَ شَيْئًا [Wright 2/322D]

I am not the one who says anything to you.

(مَا أَنَا بِالْذِي هُوَ قَاتِلٌ لَكَ شَيْئًا)

If the connecting sentence is very short, the deleting the refer-back pronoun subject is permissible, though rare. For example:

لَا يَنْطَقُ بِمَا سَفَهَ [Wright 2/322D]

“He does not speak what is foolish.”

(بِمَا هُوَ سَفَهٌ)

- (b) When the refer-back pronoun is an attached pronoun for the direct doee it is permissible to delete it. For example:

هَذَا مَا كَنْزَتُمْ لِأَنفُسِكُمْ [سورة التوبة 9:35]

“This is what you hoarded for yourselves”

(مَا كَنْزَتُمُوهُ)

- (c) When the refer-back pronoun is in the i-state, it is permissible to delete it:

- (i) When the refer-back pronoun is the base noun in an annexation whose annexe noun is a doer participle or the direct doee implying a present or future meaning. For example:

(906) فَاقْضِ مَا أَنْتَ قَاضٍ [سورة طه 20:72]

“So decree whatever you are to decree.”

(فَاقْضِ مَا أَنْتَ قَاضِيهِ)

(907) قَالَ أَتَبْعَثُ إِلَيْ مَا لَسْتَ آكِلًا [https://hadithweb.com/ahmad:21023]

“He said: Do you send to me what you do not eat?”

(مَا لَسْتَ آكِلَهُ)

- (ii) When the refer-back pronoun is attached to a preposition or adverb, and the same preposition or adverb has already been used (with the same meaning) with the connecting noun or its described noun. The preposition/adverb is deleted along with its attached pronoun. For example:

.إِنَّا عِنْدَ مَنْ أَنْتَ [Wright 2/323C]

“I am at his [house] at whose you (are).”

(مَنْ أَنْتَ عِنْدَهُ)

.مَرَرْتُ بِالْذِي مَرَ سُلَيْمَانٌ [Wright 2/323D]

“I passed by the (same) one that Sulaymān did.”

(مَرَرْتُ بِالْذِي مَرَ بِهِ سُلَيْمَانٌ.)

In addition to the above conditions that are specific to the state of the refer-back pronoun, a further, general, condition should be satisfied, which is: that the omission of the refer-back pronoun be obvious to the listener, and the listener

can re-construct the original meaning by restoring the refer-back pronoun to get the intended meaning.

If the refer-back pronoun is deleted, and the remaining connecting sentence (with the refer-back pronoun deleted) is valid as a connecting sentence on its own right, then it will give a different meaning (even if slightly) from the original. And the listener will not know that the refer-back pronoun has been deleted. In this case, it is not permitted to delete the refer-back pronoun. Here is an example that should explain what we mean:

Consider the sentence:

جاءَ الَّذِي ضَرَبْتُهُ فِي دَارَهُ.  
“The one whom I beat (him) in his house, came.

شرح ابن عقيل على  
الألفية 1/168

The connecting sentence is ضَرَبْتُهُ فِي دَارَهُ “I beat him in his house.” and the refer-back pronoun is the a-state direct doee pronoun هُوَ “him”. If we delete this pronoun, the sentence becomes

جاءَ الَّذِي ضَرَبْتُ فِي دَارَهُ.  
“The one who I beat in his house, came.

Now the meaning of the sentence is markedly different. The connecting sentence ضَرَبْتُهُ فِي دَارَهُ is valid on its own right but it gives a different meaning from the original. It does not specify that I beat *him* in his house, just that I beat in his house, possibly others. Because the omission of the refer-back pronoun is not obvious, the sentence now does not signify the original intent. And so deleting the refer-back pronoun in this case is not permitted.

### 34.6. The general connected noun أَيْ

أَيْ 'ayy “which/whichever” is a general connected noun similar to مَا “what” and مَنْ “who”. But it differs from مَا and مَنْ in a few aspects:

Firstly, أَيْ is (generally) fully flexible. So it will display its state as a vowel mark on its final letter. Whereas مَا and مَنْ, as we know, are rigid.

Secondly, أَيْ can be, and, in fact, properly is, the annexate noun in an annexation. Whereas مَا and مَنْ cannot be annexate nouns. For example,

يُغْجِبُنِي أَيُّ الْسَّلَامَدَةِ يَحْتَهُدُ.  
“Whichever of the students strives, pleases me.”  
(أَيْ is in the u-state)

فَأُولَئِكُمْ بَعْثَمَكُمْ.  
“So take shelter with whichever of them protects you.”  
(أَيْ is in the i-state)

Also, أَيْ is used indiscriminately for both intelligent and non-intelligent beings. For example,

أَحْمِلُ أَيّْهُ الْحَقِيقَيْتَيْنِ هِيَ الْأَثْقَلُ  
 “I shall carry whichever of the two bags is the heavier.”  
 (أَيّْهُ is in the a-state)

Note how, in the above examples, the final vowel mark on أَيّْ varies, depending on its state due to its being a flexible noun.

أَيّْ, like مَا and مَنْ, is itself a singular masculine noun. And, like مَا and مَنْ, it can be used, unchanged, for both genders. The previous example used أَيّْ with حَقِيقَيْتَى which is a feminine noun. But a feminine version أَيّْةُ does exist and can be used with feminine base nouns. It is, however, only commonly used if its base noun is a feminine pronoun. For example,

صَادِقِي أَيّْتَهُنَّ تَنْصُحُكُ.  
 “Befriend whichever of them<sub>3,f</sub> is sincere to you<sub>1,f</sub>.”

By the way, أَيّْ 'ayy (like مَا and مَنْ) is also a question noun and we will discuss its properties in more detail in section ...

#### 34.6.1. The connected noun أَيّْ without a base noun

أَيّْ can sometimes occur without a base noun. Technically, it will then be indefinite, and thus tanwined. However, it will carry the meaning of an implied annexation. For example,

سَاقَاتِلُنَّ أَيّْاً بِقَوْمِنِي.  
 “I will fight whichever [of them, the enemies, etc.] resists me.”

#### 34.6.2. The connected noun أَيّْ with a deleted refer-back pronoun

Consistent with what we have already learned for the other connected nouns, the refer-back pronoun may be deleted in connected sentences for the connected noun أَيّْ.

For example,

أَجْزِي أَيّْهُمْ صَادِقُ.  
 “I will reward whichever of them is truthful.”  
 (instead of أَجْزِي هُوَ صَادِقُ.)

### 34.6.3. Circumstance for the rigidity of أَيْضًا

As mentioned, أَيْضًا is generally fully flexible. However, there is one circumstance in which it may optionally be a rigid noun with the final vowel mark ُ thus: أَيْضًا. This is when both of the following conditions are satisfied:

- i. أَيْضًا is an annexe noun.
- ii. The refer-back pronoun to أَيْضًا is the subject of the connecting sentence and it is deleted.

For example,

أَجْزِي أَيْهُمْ صَادِقٌ.  
“I will reward whichever of them is truthful.”

Since this rigidity is optional, أَيْضًا may, in this case, retain its full-flexibility:

أَجْزِي أَيْهُمْ صَادِقٌ.  
“I will reward whichever of them is truthful.”

But if both the conditions above are not satisfied then أَيْضًا shall remain fully-flexible. For example,

أَجْزِي أَيْهُمْ هُوَ صَادِقٌ.  
أَجْزِي أَيَا هُوَ صَادِقٌ.  
أَجْزِي أَيَا صَادِقٌ.<sup>2</sup>

## 34.7. Separating the connecting sentence from the connected noun

Generally, the connecting sentence directly follows the connected noun, as in all the examples we have given so far. However, the connecting sentence may be separated from the connected noun by one of the following:

- i. An oath. For example:

جَاءَ الَّذِي وَأَلَّهُ قَهْرَ الْأَعْدَاءِ.  
“The one who - by Allāh - overpowered the enemies has come.”

- ii. A sentence calling out to someone. For example,

أَنْتَ الَّذِي يَا زَيْدُ فَتَحْتَ الْبَابَ.  
“You are the one - O Zayd - who opened the door.”

<sup>2</sup>The examples generally quoted by the grammarians are (1) the verse of poetry إِذَا مَا لَقِيتَ نَبِيَّ مَالِكٍ مُّنْتَزَعْنَ مِنْ كُلِّ شَيْغَةٍ أَيْهُمْ أَشَدُ عَلَى الرَّحْمَنِ عِبَّيَا [سورة مریم: 69] and (2) the āyah فَسَلَّمَ عَلَى أَيْهُمْ أَفْصَلٍ

- iii. A parenthetical clause, which is a sentence within the main sentence that adds information to it, but which can be deleted without affecting the completeness of the main sentence. For example:

قَدِمَ الَّذِي أَطَالَ اللَّهُ عُمْرَهُ أَخْسَنَ إِلَيْهِ.

“The one who - may Allah lengthen his age - was good to me has arrived.”

قَدِمَ الَّذِي وَهُوَ مُبَتَّسِمٌ أَخْسَنَ إِلَيْهِ.

“The one who - and he is smiling - was good to me has arrived.”

### 34.8. Deleting the connected noun and/or the connecting sentence

TODO. See ٢٠٢٠٢ ٢٠٢٠٣

(908: سنن النسائي] أَنَا أَوَّلُ الْعَرَبِ سَأَلْتُه [5687]

I [was] the first of the Arabs [who] asked him

### 34.9. Sentences without connected nouns

There are some sentences where we might expect a connected noun but which are always, or often (as the case may be), expressed in Arabic without a connected noun. These sentences are of different types:

#### 34.9.1. Sentences with indefinite nouns needing a qualifying sentence

When an indefinite noun needs a qualifying sentence, it is natural in English to insert “that”, “which”, “who”, etc. between the noun and the following sentence. For example, “I passed by a man *who* was sleeping.”

In Arabic, however, we will not use any connected noun in such sentences. This is because the connected nouns are considered definite nouns. And therefore they may not be an attribute to an indefinite noun. So while we can say:

مَرَرْتُ بِالرَّجُلِ الَّذِي يَنْامُ.

“I passed by the man who is sleeping.”

we cannot say

×

مَرَرْتُ بِرَجُلِ الَّذِي يَنْامُ.

Instead, we put the qualifying sentence directly after the indefinite noun. The qualifying sentence will then not be a connecting sentence, but will itself be the attribute to the described noun:

مَرَرْتُ بِرَجُلٍ يَنَامُ.

“I passed by a man (who) is sleeping.”

Here is another example:

جَلَسْتُ فِي مَجْلِسٍ قَدْ رُشِّيْبَاءَ أَلْوَرْدَ.

“I sat in a sitting (that) had been sprinkled with rose-water.”

A connected noun can, however, follow an indefinite noun, if we intend to start a separate sentence with it, or if it is a *replacement* (see chapter @ref(the-replacement)). For example.

وَابْعَثْتُهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ

“Resurrect him to a praiseworthy station, the one that you promised him”

صحيح البخاري: 614

وَيَلِ لَكُلْ هُمَرَةً لُمَرَةً

الَّذِي جَمَعَ مَالاً وَعَدَدَهُ

“Woe to every scorner and mocker

Who collects wealth and [continuously] counts it.”

سورة الهمزة 104:1-2

#### 34.9.2. Sentences containing a noun with generic definiteness

Sometimes the definite article **الْ** does not determine a particular individual, but makes a noun definite only in a generic way. In this case a qualifying sentence may directly follow it without any intermediate connected noun used as a attribute.<sup>3</sup> Because there is no connected noun, the qualifying sentence is, again, not analyzed as a connecting sentence. For example:

كَمَثَلِ الْحَمَارِ يَحْمِلُ أَسْفَارًا

سورة الجمعة 62:5

“like that of a donkey who carries volumes [of books]”

(Note how the translator has translated الْحَمَار as “a donkey” because in English an indefinite noun is often used to indicate a generic type.)

أَنْتَ الْأَوْزِيرُ لَا يُعْصِي

Fischer 219

“You are the (sort of) vizier (who) is not disobeyed.”

هُمُ الْقَوَارِسُ يَحْمُونَ النِّسَاءَ.

Fischer 219

“They are the (kind of) horsemen (who) protect the women.”

#### 34.9.3. Sentences with prepositional or adverbial phrases

If a sentence has a definite noun which is to be qualified by a prepositional or adverbial phrase, then in many cases, that phrase may directly follow the definite noun without any intermediate connected noun used as a attribute. But using a connected noun is also permissible if one wishes to emphasize that the specificity of the noun. When there is no connected noun, the prepositional

<sup>3</sup>Wright 2/318C

or adverbial phrase is not analyzed as a connecting sentence, but is considered attached to an implied verb that has the idea of “being”, like “is”, “are”, etc. When there is a connected noun, then it is analyzed as a connecting sentence, as usual. For example:

سَرَّعْتُ فِي الْحَدِيقَةِ عَنْدَ الْمَسْجِدِ.  
“I walked in the garden next to the mosque.”

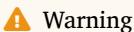
or

سَرَّعْتُ فِي الْحَدِيقَةِ الَّتِي عَنْدَ الْمَسْجِدِ.  
or

سَرَّعْتُ فِي الْحَدِيقَةِ الَّتِي هِيَ عَنْدَ الْمَسْجِدِ.  
“I walked in the [specific] garden that [is] next to the mosque.”

## Chapter 35.

# The question nouns **ما**, **منْ**, and **أيّ**



Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

### 35.1. Introduction

In chapter (connected nouns) we studied the use of **لَوْ** “what”, **مَنْ** “who”, and **أيّ** “which” as the general connected nouns. In this chapter, we will study the use of these same nouns as *question nouns*.

There are other question nouns besides the ones above, like **كَيْفَ** “how”, **أينَ** “where”, **مَئِنْ** “when”. There are also question words which are particles, not nouns, like **إِلَى** and **عَنْ**. We will study all these elsewhere, if Allāh wishes.

### 35.2. **ما** and **منْ**

#### 35.2.1. Position of question words in the beginning of the sentence

All question words typically occur in the beginning of the question sentence. (Particles like **وَ**, **فَ**, etc. are allowed to precede them.) For example,

مَنْ أَنْتَ?  
“Who are you?”

Wright 2/311D

وَمَا تُلْكَ بِتَمِينَكَ?  
“And what is that in your right hand?”

سورة طه 20:17

In both the above examples, the question nouns **ما** and **منْ** are in the u-state as the subject of their respective question sentences.

When the question is asking about the direct doee of a verb, then too is the question noun placed in the beginning of the sentence. For example,

Wright 2/312A مَا تَقُولُ؟

“What do you say?”

Wright 2/311D مَنْ قَتَلْتَ؟

“Whom did you kill?”

صحيح مسلم 162a: مَا فَرَضَ رَبُّكَ عَلَىٰ أُمَّتِكَ؟

“What has your Lord enjoined upon your Ummah?”

In the above three examples, the question nouns مَا and مَنْ are analyzed as the a-state direct doee of the verb following it.

The question nouns are exempted from being placed in the beginning of the question noun when they are in the i-state: either following a preposition, or as the base noun in an annexation. For example,

جامع الترمذى 3688 لِمَنْ هَذَا الْقَصْرُ؟

“Whose is this palace?”

Wright 2/311D بِنْثٌ مَنْ أَنْتِ؟

“Whose daughter are you?”

### 35.2.2. مَا shortened to مَ in the i-state

When the question noun مَا *mā* is in the i-state it is typically shortened to مَ *ma*. Example:

سنن ابن ماجه 4108 بِمَ يَرْجُعُ؟

“With what does he return?”

This shortened مَ is also usually joined to the preposition before it, even for prepositions constituting more than one letter (which don't typically join to the word directly following it). So we get:

- بِمَ for بِمَا
- لِمَ for لِمَا
- فِي مَ for فِيمَا
- إِلَيْنَ مَ for إِلَيْمَا
- عَلَيْنَ مَ for عَلَيْمَا
- حَتَّىٰ مَ for حَتَّىٰمَا
- (مِنْ مَا) مِمَّا for (مِنْ مَا) مِمَّا
- عَنْ مَ for عَنْمَا

When pausing on this shortened مَ, a ء is appended to it to preserve the sound of the fat-hah. For example:

لَمْهُ؟  
limah?

“For what?”

The shortened *ρ* is also used when it is the base noun in an annexation. However, in this case it won't be joined to the previous word. For example:

مِنْ مَمْ أَنْتَ؟  
“What are you like?”

Wright 1/275A

### 35.2.3. مَا and مَنْ referred back to with an i-state pronoun

As an alternative to placing the question noun لَوْ or مَنْ after the preposition or annexe noun, the question noun may be placed in the beginning of the sentence and it is referred back to by a pronoun. For example,

قُلْ مَنْ بِيَدِهِ مَلْكُوتُ كُلِّ شَيْءٍ  
Say, “In whose hand is the realm of all things”

سورة المؤمنون 23:88

مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُخْرَمُونَ  
“for which [aspect] of it would the criminals be impatient?”

سورة يونس 10:50

### 35.2.4. Verb gender when inquiring about the doer of a verb

The question nouns مَا and مَنْ are themselves masculine singular nouns. But they can be used to ask about nouns of any gender or number. For example,

وَمَا تِلْكَ بِيَمِينِكَ؟  
“And what is that in your right hand?”

سورة طه 20:17

مَنْ هَؤُلَاءُ الْرِّجَالُ؟  
“Who are these men?”

When inquiring about the doer of a verb, then the verb is usually construed with a masculine singular doer to match the question noun. For example:

مَنْ جَاءَ؟  
“Who has come?”

مَا يُبَكِّيْكَ؟  
“What makes you cry?”

جامع الترمذى 3894

Ocasionally, the feminine verb may be used if asking about a feminine doer. For example:

<sup>١</sup> مَنْ كَانَتْ أُمَّكَ؟  
“Who was your mother?”

Wright 2/313C

<sup>1</sup> See also سورة البحرين لأبي حيان (فِإِنْ كَانَتَا اثْنَتَيْنِ) 4:176 for النساء لأبي حيان (ثُمَّ لَمْ تَكُنْ فَتَنَتْهُمْ) 6:23

If the question is regarding a specific number and gender, then we are more likely to insert the corresponding specific connected noun (أَلَّذِي, etc.) between the question noun مَنْ and the verb. For example:

صحيح البخاري :4913 مَنْ الْتَّانِ تَظَاهَرُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَرْوَاجِهِ  
“Who are the ones<sub>2f</sub>, from his wives, who aided one another against the Prophet  
?”

Note that now the dual feminine doer pronoun لَهُ in تَظَاهَرُوا is the refer-back pronoun that refers back to the connected noun أَرْوَاجِهِ.

### 35.2.5. An indefinite noun after مَا and مَنْ

The question nouns مَا and مَنْ cannot occur as annexe nouns. Nor can either of them be a replacee. So any indefinite noun after them must necessarily be the info of the question sentence. For example, مَنْ فَارِسٌ؟ can only mean, “Who is a horseman?” not “Who horseman?” or “Which horseman?”

### 35.2.6. مَنْ ذَا and مَاذَا

To lend more force to the question or to make it more lively, ذَا may be appended to the question nouns مَا and مَنْ. For example,

صحيح البخاري :4800 مَاذَا قَالَ رَبِيعٌ  
“What did your lord say?”

With مَنْ ذَا especially, but also with مَا, the specific connected noun أَلَّذِي is often appended as well. For example:

سنن ابن ماجه :3802 مَنْ ذَا أَلَّذِي قَالَ هَذَا  
“Who is the one that said this?”

Wright 2/312B مَاذَا أَلَّذِي تَقُولُ؟  
“What is it that you say?”

Note that ذَا is also a variant pointing noun meaning “this” or “that”. In which case, it can be the info of the question sentence by itself. For example:

الأدب المفرد :1086 فَدَقَقْتُ الْبَابَ، فَقَالَ: مَنْ ذَا؟ فَقُلْتُ: أَنَا، أَنَا؟، كَاتِبٌ.  
“So I knocked at the door. He said, ‘Who is that?’ I said, ‘I.’ He said ‘I? I?’ as if he disliked it.”

### 35.2.7. Why

Arabic has no distinct question word for “why”. Instead, the question noun مَا is used with a preposition, typically لِ to give the meaning “For what?”. For example,

لَمْ يَعْلَمْ ذَلِكَ  
“Why did he do that?”

صحيح مسلم: 705b

لِمَاذَا وَلَمْ يَرْجِعْ إِلَيْهِ هُنَّا؟  
“Why did you turn back after your coming here?”

Wright 2/312B

Sometimes, other prepositions like بِ عَلَى and بِ may be used. But this is dependent on the verb in the sentence. For example,

عَلَامْ يَقْتُلُ أَحَدُكُمْ أَخَاهُ  
“Why does one of you kill his brother?”  
i.e. “on what [basis]”

مشكاة المصايِبِ: 4562

بِمِ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ?  
“Why should any of you take his brother’s property?”  
i.e. “by what [justification]”

مشكاة المصايِبِ: 2840

And often times, the meaning “why” is conveyed using مَا when a suitable verb exists. For example:

مَا يُبَكِّيُكَ؟  
“What makes you cry?”  
i.e. “Why are you crying?”

جامع الترمذى: 3894

### 35.2.8. Applicability of مَا and مَنْ to intelligent and non-intelligent beings

In (give ref) we discussed how, sometimes, the connected noun مَا may be used for intelligent beings and مَنْ for non-intelligent beings. Those same guidelines apply for مَا and مَنْ when they are question nouns. For example, when inquiring about the nature or qualities of a person مَا may be used. Examples:

فَقُلْتُ لَهُ مَا أَنْتَ قَالَ أَنَا نَبِيٌّ فَقُلْتُ وَمَا أَنْتَ قَالَ أَرْسَلَنِي اللَّهُ  
“I said, ‘Who are you?’ He said, ‘I am a prophet.’ So I said, ‘And who is a prophet?’ He said ‘Allāh has sent me.’”

صحيح مسلم: 832

### 35.3. أَيْ

In section .. we studied أَيْ as a general connected noun. Just like مَا and مَنْ, أَيْ too can be a question noun for “which” questions. Many of the rules that

apply the question nouns مَا and مَنْ also apply to أَيْ. For example, the default position of أَيْ is in the beginning of the question sentence.

However, أَيْ is also different from مَا and مَنْ in some respects. For example, consistent with what we learned in its use as a connected noun, the question noun أَيْ is a fully-flexible noun and can be used indiscriminately for both intelligent and non-intelligent beings.

Also, أَيْ is typically the annexate noun in an annexation. When أَيْ is a connected noun, then its base noun is usually definite. But when أَيْ is a question noun, then its base noun may be either definite or indefinite.

### 35.3.1. أَيْ with a definite base noun

When the base noun of أَيْ is a definite noun, the annexation has the meaning “which [one] of”. For example,

سورة غافر 40:81

فَأَيْ آيَاتُ اللَّهِ تُنكِرُونَ

“So which of the signs of Allāh do you deny?”

سنن أبي داود 1449

أَيْ الْأَعْمَالُ أَفَضَلُ

“Which of the deeds is best?”

سورة الانعام 6:81

فَأَيْ الْفَرِيقَيْنِ أَحَقُّ بِالآمِنِ

“So which of the two parties has more right to security?”

صحيح مسلم 1160

مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ

“From which of the days of the month would he fast?”

As in the examples above, the base noun in such a case is typically a plural or a dual. If the base noun is a definite singular noun, then there is an implied partitive meaning, i.e. “which part of”.<sup>2</sup> For example,

سنن أبي داود 3845

فِي أَيِّ طَعَامِهِ يُبَارِكُ لَهُ

“in which (part) of his food is the blessing”

سنن أبي داود 4063

مِنْ أَيِّ الْمَالِ

“From which (category) of wealth?”

However, if the noun is of generic definiteness then the partitive aspect indicates one out of the set that constitutes the generic type. In English the plural is often used to signify the generic type. For example the generic type أَعْمَلُ “the deed” can be translated in English as “deeds”. So أَيْ أَعْمَلُ means “which one from the generic type ‘deeds’” or simply “which deed”. Examples:

الأدب المفرد 1

أَيْ الْعَمَلُ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟

“Which deed is most beloved to Allāh?”

أَيُّ الدُّعَاءُ أَفْضَلُ  
“Which supplication is best?”

637: الأدب المفرد

أَيُّ الدَّنْبٍ أَعْظَمُ عِنْدَ اللَّهِ  
“Which deed is most enormous in the sight of Allāh?”

4477: صحيح البخاري

### 35.3.2. أيٌّ with a indefinite base noun

When the base noun of أيٌّ is a indefinite noun, the annexation has the meaning “which” without “of”. For example,

أَيُّ شَيْءٍ كُنْتَ تَصْنَعُ  
“Which thing would you do?”

2606: سنن ابن ماجه

أَيُّ شَيْءٍ نَشَاءُ  
“What thing shall we desire?”

1887: صحيح مسلم

أَيُّ لَيْلَةٍ لَيْلَةُ الْقُدْرِ  
“Which night is the night of Decree”

3513: جامع الترمذى

If the base noun is a dual or plural indefinite then then inquiry is about the complete number, not just one of them. For example:

أَيُّ رِجَالٍ؟  
“Which men?”

Wright 2/220A

أَيُّ رَجُلَيْنِ؟  
“Which two men?”

Wright 2/220A

### 35.3.3. Matching the rest of the question sentence with أيٌّ

أَيٌّ itself, like مَا and مَنْ, is singular masculine. For the purpose of matching the rest of the question sentence with أيٌّ, either it can match the singular masculine to match with the word أيٌّ, or it can match the gender and number of what أيٌّ refers to. For example,

أَيُّ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعْدَدْتُ مِنْهُ  
Which of the wives of the Prophet sought refuge (fwith Allāh) from him?  
(استعدادٌ is a feminine verb to match the feminine “wife”.)

5254: صحيح البخاري

فَأَيُّ نِسَاءٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحْظَى عِنْدَهُ مِنِّي  
“So which of the women of the Prophet was dearer to him than I?”  
(كانٌ is a masculine verb to match masculine أيٌّ.)

1423: صحيح مسلم

### 35.3.4. أَيْ standalone without a base noun

Occasionally, أَيْ is used without a base noun. It is then, technically, indefinite. However, the meaning of an annexation is still implicit. This may be when أَيْ has already been used once with an annexation, and subsequent uses of أَيْ are restricted to the previously mentioned annexation. For example,

١: الأدب المفرد

أَيُّ الْعَمَلُ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ الصَّلَاةُ عَلَى وَقْتِهَا، قُلْتُ تُمَّمْ أَيْ؟  
“Which deed is most beloved to Allāh?” He replied, ‘Prayer at its proper time.’ I said, ‘Then which?’”

See also section ... below, where أَيْ is used standalone in a response.

### 35.3.5. أَيْ annexed to multiple base nouns

One أَيْ may be annexed to multiple base nouns separated by و “and”. For example,

٣/ النحو الوافي

أَيُّ زِرَاعَةُ الْفَاكِهَةِ وَزِرَاعَةُ الْقُطْنِ أَرْبَحُ؟  
“Which one of the agriculture of fruit, and the agriculture of cotton is more profitable?”

In such a case, it is optional to have one أَيْ or to repeat it. So we could also say, for the same meaning:

أَيُّ زِرَاعَةُ الْفَاكِهَةِ وَأَيُّ زِرَاعَةُ الْقُطْنِ أَرْبَحُ؟

However, if one of the base nouns is an attached pronoun then repeating أَيْ is mandatory.<sup>3</sup> Example:

أَيْ بِي وَأَيْكَ أَعْلَمُ؟  
“Which one of you and me is more knowledgeable?”

أَيْ بِي وَأَيْكَ is equivalent to أَيْنَا but it spells out the two options to choose from.

## 35.4. The question sentence within another sentence<sup>4</sup>

TODO

<sup>3</sup>Wright 2/220B

<sup>4</sup>See ٢/٣٧; معاني النحو (ظن وأخواتها). The التعليق. See ٢/٣٧; معاني النحو (ظن وأخواتها); Howell, part II, book 5, §444, pp. 155–165.

### 35.5. Usage of question nouns in quoting and standalone<sup>5</sup>

TODO

### 35.6. Differentiating question words from their other functions

Many of the question words (أَ, مَنْ, مَا, كَيْفَ, etc.) also have other functions. For example, in chapter @ref(the-connected-nouns) we learned that مَنْ, مَا, and أَيْ are also connected nouns. Many of the question nouns can also be used as *conditional nouns* that we will study in chapter @ref(...), if Allāh wills.

In this section, we will discuss briefly how to determine when words like أَ, مَنْ, مَا, كَيْفَ, etc. are question words, and when they could have one of their other functions.

The basic principle regarding a question sentence is that it is to be treated as one unit. A word from within a question sentence is not, individually, affected by anything outside the question. Let's try to understand this using an example.

Consider the following sentence:

أُسْأَلْ أَيْهُمْ قَامَ  
 'is'al 'ayyuhum qām  
 "Ask: 'Which of them stood?'"

The speaker is commanding the addressed person to ask a group of people the question: "Which of them stood".

The question sentence is أُسْأَلْ أَيْهُمْ قَامَ, 'ayyuhum qām "Which of them stood". This entire sentence is considered the direct doee of the verb of command أُسْأَلْ "ask!". The question noun أَيْ 'ayyu is in the u-state because it is the subject of the question sentence. It does not become أَيْ 'ayya in the a-state because it is not, by itself, the direct doee of أُسْأَلْ. Rather, as we have just stated, the entire question sentence is the direct doee. But because the direct doee is a sentence, and not an individual word, it does not indicate its state using, for example, an fat-hah ُ.

Now, let's modify the example. Consider now this sentence:

أُسْأَلْ أَيْهُمْ قَامَ  
 'is'al 'ayyahum qām  
 Ask the one of them who stood!

Now, the noun أَيْ is in the a-state because it (individually) is the direct doee of the verb of command أُسْأَلْ. The speaker is now commanding the addressed

<sup>5</sup> الحكاية. See Wright, vol. i., §352–353, pp. 275B–276B, vol. ii, §170, p. 313

person to ask (something) of only the person who stood, out of a group of people. The rest of the people are not to be asked. Because the noun أَيْ is individually affected by the preceding verb أَسْأَلْ it is now not a question noun, and must be one of the other functions that the word أَيْ can have. As a matter of fact, it is here a connected noun, and the sentence following it: هُوَ “he stood” is its connecting sentence.

The other noteworthy point regarding questions (besides their being considered one unit) is that they may only be preceded either by a verb of knowledge, (like عَلِمَ, دَرِي, etc.) or by an expression indicating that the question is being quoted. We have already seen an example of the question being quoted in the example:

ما عَلِمْتُ أَذْهَبَ أَمْ مَكَثَ  
“Ask: ‘Which of them stood?’”

An example of a question being preceded by a verb of knowledge is:

ما عَلِمْتُ أَذْهَبَ أَمْ مَكَثَ  
I don't know whether he went or stayed.

Here the question sentence is: أَذْهَبَ أَمْ مَكَثَ “Did he go or did he stay?”

By the way, a question sentence may be part of a bigger question as well. For example:

أَتَدْرِي أَيْهُمْ فِي الْدَّارِ؟  
'atadri 'ayyuhum fi -ddār  
Do you know: which of them is in the house?

Note now the subtle difference in meaning if we change the state of أَيْ in the above example from the u-state to the a-state:

أَتَدْرِي أَيْهُمْ فِي الْدَّارِ؟  
'atadri 'ayyuhum fi -ddār  
Do you know the one of them who is in the house?

When أَيْ was in the u-state it was a question noun. And the speaker was asking the addressed person if he could figure out who, from among the group of people, was in the house.

When أَيْ is in the a-state it is now a connected noun. The connecting sentence's refer-back pronoun is omitted (as is permissible in this case, see section @ref(...)). With the refer-back pronoun restored, the sentence is أَتَدْرِي أَيْهُمْ هُوَ فِي الْدَّارِ؟ And the speaker is asking the addressed person if he is familiar with the person who is in the house. Now he is not asking the addressed person to identify him, but rather if knows him as a person.

This difference is apparent with يُ because it is a flexible noun whose state is indicated by the vowel mark at its end. The same occurs in the other question nouns that are also connected nouns: مَا, and مَنْ but it won't often be as apparent because they are rigid nouns.

As a final note, sometimes, one of the words like إِ, مَنْ, مَا, كَيْفَ, etc. may be preceded by parts of a sentence that are neither quoting, nor a verb of knowledge. Here we can be sure that the word is not a question word and must be one of its other functions. However, it still may not be easy to figure out what that other function is. Nevertheless, the meaning of the sentence can still usually be gleaned. For example:

فَلْتَدْخُلْ مِنْ أَيْ أَبْوَابِ الْجَنَّةِ شَاءَتْ  
“then let her enter from whichever of the doors of paradise she wishes.”[^question-vs-other-functions]

Work in progress

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Work in progress

Work in progress

## Appendix A.

### Rules for writing hamzah



THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### A.1. Seats of hamzah

Hamzah is written in four different ways:

1. Seated on an alif: ئ or ء
2. Seated on an wāw: و
3. Seated on an yā': ي
4. Unseated: ه

Here are some of notes about writing hamzah in the above four methods:

- When unseated hamzah comes between two letters that are joined, then it is written above the line that joins them, for example: خطیعہ *khatī'ah*. In this word, the yā' ي joins to the tā' *marbūtah* ه.

As a special case, when unseated hamza comes between joined lām and alif (ل), then it is positioned between them thus: ل. (In most cases, this is replaced with ل as we will explain in the next point below.) And this is different from hamzah on the alif following the lām: ل.

- When unseated hamzah is followed by an alif: اء, the combination of hamzah and alif is usually written as ئ as a convention. Examples: آمنَ *'āmanā*, ظمآنَ *dham'ān*, شنآنَ *shana'an*. However, when the alif is a suffix or part of a suffix, or the hamzah is doubled, or there is an alif before the hamzah then we will write اء, not ئ. Examples: شیئانِ *shay'iāni*, سئالِ *sa'i'lā*, قراءاتِ *qirā'iāt*.

- When hamzah is seated on alif, if it has an kasrah, it is written below the alif: ﴿. Otherwise, it is written above the alif: ﴾, ﴽ, ﴾.
- When hamzah is seated on yā? ﴿ the dots of the yā? are no longer written. Here's how it will appear in different positions:

Isolated	End	Middle	Beginning
ء	ء	ء	ء

Note that hamzah is seated on yā? ﴿ in the middle position ء is different from unseated hamzah between two joining letters ئ.

So how do we know when to write hamzah unseated and when seated? And how do we choose between its three different seats? There are a set of rules that we need to follow in order to correctly write hamzah.

## A.2. Rules for determining the seat of hamzah

### A.2.1. Without prefixes and suffixes

We will first learn how to determine the seat of hamzah for a word without any prefix or suffix.

Hamzah can occur in three positions in a word:

- At the beginning of the word
- In the middle of the word
- At the end of the word

We will treat each of these positions below.

#### A.2.1.1. At the beginning of the word

When hamzah occurs in the beginning of a word, then:

- If the hamzah carries a long-ā vowel, it is written unseated followed by an alif and written as ؎, for example أَمْنٌ 'āmana.
- If the hamzah carries any other vowel, it is written seated on an alif, and is marked with the appropriated vowel mark, for example أَسْلَمٌ 'aslama, أُرِيدُ ؤْرِيدُ 'uridu, إِيمَانٌ īmān, إِسْلَامٌ īslām, وَخِذْ وَخِذْ 'ukhidha.

### A.2.1.2. In the middle of the word

Arabic has three short vowels, three long vowels, two semi-vowels, and a zero-vowel indicated by a sukūn ۚ. Each of these has an order of precedence and a hamzah seat, that we have shown in the table below:

Precedence	Vowel	Seated hamzah
1.	i/ay	ء
2.	i	ئ
3.	ū/aw	ء
4.	u	ؤ
5.	ā	ء
6.	a	أ
7.	ۚ	ء

**Main rule:** Disregard any shaddah ٌ. Consider the vowel on the consonant before the hamzah and the vowel on the hamzah itself. Determine which of the two vowels wins by being higher in precedence in the above table. The winning vowel's seat will be the seat of the hamzah.

**Exception:** If the vowel ā wins, but it is written not as an alif but as a ئ, then the hamzah will be seated on an alif.

Examples:

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
هَيْأَةٌ <i>hay'ah</i>	ay	a	ay	ء
خَطِيَّةٌ <i>khatī'ah</i>	ī	a	ī	ء
اسْتِيَّاْسٌ <i>isti'ās</i>	ī	a	ī	ء (Exception: ئ is not written as ى when the preceding vowel is ī.)
تَوَاءْمٌ <i>taw'am</i>	aw	a	aw	ء
سَوَاءْ <i>saw'ah</i>	aw	a	aw	ء
مُؤْلِلٌ <i>maw'il</i>	aw	i	i	ئ
سَائِلٌ <i>sā'il</i>	ā	i	i	ئ
شَائِلٌ <i>tasā'il</i>	ā	u	u	ؤ
تَسَاءْلٌ <i>tasā'ala</i>	ā	a	ā	ء
قِرَاءَاتٌ <i>qirā'āt</i>	ā	ā	ā	ء

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
نُوَانٌ <i>nū'ānun</i>	ū	ā	ū	ء
مَسْؤُلٌ <i>mas'ūl</i>	◦	ū	ū	ء
تَرْعِيسٌ <i>tar'īs</i>	◦	i	i	ء
مَرْأَةٌ <i>mir'āh</i>	◦	ā	ā	ء
ظَلَمَانٌ <i>dīham'ān</i>	◦	ā	ā	ء
مَسَالَةٌ <i>mas'alah</i>	◦	a	a	أ
الْمَرَأَةُ <i>almar'ah</i>	◦	a	a	أ
أَسْأَلَةٌ <i>as'ilah</i>	◦	i	i	ئ
أَفْدَاهُ <i>af'dah</i>	◦	i	i	ئ
بِسْ <i>bi'sa</i>	i	◦	i	ئ
سُولٌ <i>su'l</i>	u	◦	u	ؤ
كَاسٍ <i>ka's</i>	a	◦	a	أ
سُؤْلٌ <i>su'ilā</i>	u	i	i	ئ
يَسِّ <i>ya'isa</i>	a	i	i	ئ
مُطْمَئِنٌ <i>mutma'inn</i>	a	i	i	ئ
سُؤَالٌ <i>su'āl</i>	u	ā	u	ؤ
رُعِيسٌ <i>ra'is</i>	a	i	i	ء
رُؤُسٌ <i>ru'ūs</i>	u	ū	ū	ء
شُؤُونٌ <i>shu'ūn</i>	u	ū	ū	ء
رُؤُوفٌ <i>ra'uuf</i>	a	ū	ū	ء
لُؤُويٌّ <i>lu'ayy</i>	u	a	u	ؤ
شَنَآنٌ <i>shāna'ān</i>	a	ā	ā	ء
سَالَ <i>sa'ala</i>	a	a	a	أ
رَأَسٌ <i>ra'as</i>	a	a	a	أ
سَيِّدَةٌ <i>sayyi'ah</i>	i	a	i	ئ
يَرِيسٌ <i>yura'is</i>	a	i	i	ئ
رَسٌ <i>ru'is</i>	u	i	i	ئ
تَفَوُّلٌ <i>tafa'ul</i>	a	u	u	ؤ
سَالٌ <i>sa'āl</i>	a	ā	ā	ء

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
لَّا la”āl	a	ā	ā	ءُ
رَأَيْ راي’ā	a	ā	ā	أُ (using exception)

### A.2.1.3. At the end of the word

When hamzah occurs at the end of a word, disregard the vowel on hamzah itself, and consider only the vowel on preceding consonant. Plug it into the precedence table as above to determine the seat of hamzah.

Word	Vowel on consonant before hamzah	Seated hamzah
دُعَاءُ dueā’u	ā	ءُ
سُوَءُ sū’u	ū	ءُ
جِيَّا ji’ā	i	ءُ
ضُوءٌ daw’ā	aw	ءُ
شِيءٌ shay’ā	ay	ءُ
بُطُؤُ buṭ’u	o	ءُ
عِبُؤُ eib’u	o	ءُ
شَطُؤُ shat’u	o	ءُ
يُهَدِّيُ yuhaddi’u	i	ئُ
مُتَكَبِّرٌ muttaki’ā	i	ئُ
سَيِّءٌ sayyi’u	i	ئُ
بُطُؤُ batu’ā	u	ؤُ
يَهْدِيُ yahda’u	a	أُ
مُبْتَدِإٌ mutbada’i	a	إٌ

The exception to this rule is when the previous letter is a doubled wāw with an ڏammah. In this case the hamzah will again be unseated. Example تَبَوَّءُ tabawwu’u.

Note also that مبتدأ *mubtada'i* can be written with the hamzah below the alif because of the kasrah on the hamzah. But it is also common to write it as مبتدأ *mubtada'*, especially when the hamzah is unvoiced.

### A.2.2. With prefixes and suffixes

#### A.2.2.1. Prefixes

If hamzah is in the beginning of a word, adding a prefix to the word will not alter the writing of the hamzah. Hamzah will continue to be seated on an alif. Here are some examples of words with beginning hamzahs and prefixes.

Word without prefix	Prefix	Word with prefix
أسناد	ل	لاسناد
آخرة	ال	الآخرة

#### A.2.2.2. Suffixes

If hamzah is at the end of a word, adding a suffix to the word can, in general, alter the writing of the hamzah. Hamzah is now, generally, treated as if it is in the middle of the word, and the rules for hamzah in the middle of a word apply. Examples:

Word	Vowel on conso- nant before hamzah	Shortened vowel on hamzah	Winning vowel	Seated hamzah
barī'ūna بَرِيْعُونَ	ī	ū	ī	ء
barī'āni بَرِيْعَانِي	ī	ā	ī	ء
barī'inā بَرِيْعَيْنَ	ī	ī	ī	ء
barī'ayni بَرِيْعَيْنِي	ī	ay	ī/ay	ء
sī'at سِيَّعَتْ	ī	a	ī	ء
shay'u'hu شَيْعَهُ	ay	u	ay	ء
shay'a'hu شَيْعَهُ	ay	a	ay	ء

Word	Vowel on conso- nant before hamzah	Shortened vowel on hamzah	Winning vowel	Seated hamzah
شَيْءٌ <i>shay'ihi</i>	ay	i	ay	ء
شَيْءَانِ <i>shay'āni</i>	ay	ā	ay	ء
شَيْئِينَ <i>shay'ayni</i>	ay	ay	ay	ء
مُجِيءٌ <i>majī'uhu</i>	ī	u	ī	ء
مُجِيءٌ <i>majī'ahu</i>	ī	a	ī	ء
مُجِيءٌ <i>majī'ihi</i>	ī	i	ī	ء
سُوَءٌ <i>sū'ihi</i>	ū	i	i	ئ
ضُوَءٌ <i>daw'ihi</i>	aw	i	i	ئ
سُوءُونَ <i>yasū'ūna</i>	ū	ū	ū	ء
سُوءُهُ <i>sū'uahu</i>	ū	u	ū	ء
سُوءُهُ <i>sū'ahu</i>	ū	a	ū	ء
سُوءَانِ <i>sū'āni</i>	ū	ā	ū	ء
ضُوءَهُ <i>daw'ahu</i>	aw	a	aw	ء
ضُوءَانِ <i>daw'āni</i>	aw	ā	aw	ء
مُرْجَاتٍ <i>murja'āt</i>	a	ā	ā	ء
خَاطِئِينَ <i>kħāṭī'in</i>	i	ī	ī	ء
خَاسِئِينَ <i>kħāsi'iin</i>	i	ī	ī	ء
مُتَكَبِّئِينَ <i>muttaki'bīna</i>	i	ī	ī	ء
مُتَكَبِّئُونَ <i>muttaki'būna</i>	i	ū	i	ئ
يَبْرَئُونَ <i>yubarri'iūna</i>	i	ū	i	ئ
يَبْرَئُونَ <i>yubarra'iūna</i>	a	ū	ū	ء
أَقْرَءُوا <i>iqrā'uū</i>	a	ū	ū	ء
سَيَّئَاتٍ <i>sayyi'āt</i>	i	ā	i	ئ
فَنَاتٍ <i>fi'āt</i>	i	ā	i	ئ
فَئُونٌ <i>fi'un</i>	i	ū	i	ئ
مِئَاتٍ <i>mi'āt</i>	i	ā	i	ئ

Word	Vowel on conso- nant before hamzah	Shortened vowel on hamzah	Winning vowel	Seated hamzah
	i	ū	i	ئ
مئون <i>mi'ün</i>	i	ū	i	ئ
يطفئ <i>yutfi'ü</i>	i	ū	i	ئ
مستهزون <i>mustahzi'ün</i>	i	ū	i	ئ
منشئون <i>munshi'ün</i>	i	ū	i	ئ
يضاهئون <i>yudāhi'üna</i>	i	ū	i	ئ
منجهون <i>murji'ün</i>	i	ū	i	ئ

There are some exceptions:

- If the letter before the hamzah has a sukūn and is not wāw or yā', then the hamzah will be written unseated. Examples:

- جَزِئَانْ *juz'āni*
- عَبَّانْ *eib'āni*
- عَبَّيْنِ *eib'ayni*
- بَطْكَهْ *buṭ'ahu*
- بَطْعَهْ *buṭ'uhu*
- بَطْهِيْ *buṭ'ihi*

(، مِنْ، اَنْ، هِنْ، وَهْ are suffixes.) Note that the combination لـ is not written as لـ when the alif is part of the suffix.

### A.2.3. tanwīn on final hamzah

tanwīn on final hamzah does not affect the writing of the hamzah except in the case of a tanwined fat-hah ئـ. When writing a tanwined fat-hah ئـ on a hamzah at the end of a word:

- If there is an alif before a unseated hamzah ء, then we don't add a silent alif when writing the tanwined fat-hah ُ. For example داءَ becomes *dā'an*, not داءً.
- Otherwise, we add the silent alif after the hamzah so that the hamzah is now in the middle of the word with a suffix alif after it. We now pretend that the hamzah has an fat-hah and that the alif after it is a long-ā vowel. Then we go through the rules for writing hamzah in the middle of a word (given above) to determine how hamzah will be written. We then write the tanwined fat-hah ُ on the hamzah. Examples:

- مُبْدِأ، مُبْدِأء، مُبْدِأٍ becomes مُبْدِأ
- مَلْجَأ، مَلْجَأء، مَلْجَأٍ becomes مَلْجَأ
- جُزْءَ، جُزْءَاء، جُزْءَٰ becomes جُزْءَ
- شَيْءَ، شَيْءَاء، شَيْءَٰ becomes شَيْءَ
- سَيْئَ، سَيْئَاء، سَيْئَٰ becomes سَيْئَ

#### A.2.4. Variants

There are some historical and regional variants to the above rules. The main one is when the letter before hamzah has a sukün, the hamzah is generally written unseated. So with this variant, we write:

- مسَّالَة instead of مَسَّالَة

However, this rule appears to be not consistently followed. For example, *nash'ah* is generally always written نَشَّاَهُ never نَشَّاهَ.

Another variant is that when word final hamzah has an kasrah and is followed by a suffix starting with ـū, then the hamzah is written unseated instead of as ئ. Examples:

- مُتَكْثُون muttakī'ūn instead of مُتَكْثُون
- يُطْفَئُوا yutfi'ū instead of يُطْفَئُوا
- مُسْتَهْزِئُون mustahzī'ūn instead of مُسْتَهْزِئُون
- مُنْشَئُون munshī'ūn instead of مُنْشَئُون
- يُضَاهَئُونَ yudāhi'ūna instead of يُضَاهَئُونَ
- مُرْجِحُونَ murji'ūn instead of مُرْجِحُونَ

- مُرْجِحُونْ *murji'iūn* instead of مُرجِحُونْ *murjūn*
- رَعِيسْ *ra'is* instead of رَئِيسْ *rī'is*

Excepted from this variant are deficient words like:

- فُؤُنْ *fū'ūn*
- مُؤُنْ *mi'ūn*

Another, more modern, variant is to modify the precedence rule of vowels. According to this modern variant, the vowel before hamzah is compared with the shortened vowel on the hamzah. This can result in some changes in the hamzah seat. For example:

- مَسْؤُلْ *mas'ūl* instead of مَسْوُلْ *maswūl*
- رُؤُوسْ *ru'ūs* instead of رُؤُوسْ *ru'ūs*
- أَقْرَءُوا *iqra'ū* instead of أَقْرَأُوا *iqra'ā*

Excepted from this variant is the combination *a'ā* which will continue to be written as ئ or ئ. For example: مُرْجَحَاتٌ، شَنَآنٌ.

### A.3. Why so complicated?

Hamzah was originally not pronounced everywhere in some Classical Arabic dialects. For speakers of these dialects, when hamzah would occur in the middle of a word, they would replace it with an *a*, *u*, or *i* vowel. So they would adjust their pronunciation as follows:

Pronunciation with hamzah	Pronunciation without hamzah
هَيَّةٌ <i>hay'ah</i>	هَيَّاهٌ <i>hayyah</i>
خَطِيَّةٌ <i>khaṭīyah</i>	خَطِيَّةٌ <i>khaṭīyyah</i>
تَوَعَّمٌ <i>taw'ām</i>	تَوَمٌ <i>tawwam</i>
سَائِلٌ <i>tasā'il</i>	سَائِولٌ <i>tasāwul</i>
بِسْ <i>bi'sa</i>	بِسٌ <i>bīsa</i>
سُولٌ <i>sū'l</i>	سُولٌ <i>sūl</i>
كَاسٌ <i>ka's</i>	كَاسٌ <i>kās</i>

When the Classical Standard Arabic variety emerged, then, for reasons that are beyond the scope of this text, the pronunciation *with* hamzah and the consonantal spelling *without* hamzah became standardized. So ՚ is now added as a pronunciation mark on top of the various *seats* that would instead have been dialectally pronounced without hamzah.

#### A.4. Typographical limitations

Unfortunately, most digital fonts do not currently allow for correctly typing an unseated hamzah between two joined letters (ء), as in خطٰيَة khaṭīyah. In most fonts, the hamzah character (Unicode u+0621) will break the joining between the two letters surrounding it, and the output will be rendered incorrectly: خطٰيَة khaṭī'ah.

Two typefaces which allow for the correct typesetting are

- Amiri from Alif Type ([amirifont.org](http://amirifont.org))
- Naskh™ from DecoType ([decotype.com](http://decotype.com))

We have used the Amiri font for typesetting this appendix chapter.

For most other fonts, an unseated hamzah between two joined letters would have to be approximated in one of two ways:

1. Hamzah superscript on a tātwil character: ܲ. Example: خطٰيَة. The Unicode input sequence is:

u+0640 ARABIC TATWEEL  
u+0654 ARABIC HAMZA ABOVE

This is a more accurate approximation, but some fonts may not position the hamzah correctly on the tātwil, or position vowel marks on the superscript hamzah correctly.

2. Hamzah seated on yā': ܵ. Example: خطٰيَة. This is a reprehensible, yet more prevalent, and better supported, approximation.

Beware, though, that neither of these approximations would allow for the correct rendering of a complex (but thankfully rare) word like لِلَّا "la"l "pearl seller", where the hamzah is not allowed to disturb the lām-alif ligature لـ.

Work in progress

## Appendix B.

### Glossary of terms

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
absolute doee	المَفْعُولُ الْمُطْلَقُ	absolute accusative
o-state	حَالَةُ الْجَزْمِ / المَجْزُونُ	jussive mood
condition	الشَّرْطُ	protasis
consequence	جَوَابُ الشَّرْطِ	apodosis
adjectival noun	الصِّفَةُ	epithet
adverb of time	/ ظَرْفُ الزَّمَانِ	??
	المَفْعُولُ فِيهِ	
adverb of place	/ ظَرْفُ الْمَكَانِ	??
	المَفْعُولُ فِيهِ	
annexation	الإِضَافَةُ	??
annexe noun	الْمُضَافُ	construct noun
base noun	الْمُضَافُ إِلَيْهِ	??
[verb of] command	الْأَمْرُ	imperative
info	الْخَبَرُ	predicate / comment
connected noun	الْأَشْمُنُ الْمَوْضُولُ	relative pronoun
connecting sentence	الصَّلَةُ	??
deputy -	نَائِبٌ عَنْ - / نَائِبُ -	??
direct doee	المَفْعُولُ بِهِ	object
doer	الْفَاعِلُ	subject
i-state	حَالَةُ الْجَزْمِ / المَجْزُونُ	genitive case
particle	الْحَرْفُ	particle
pointing noun	اسْمُ الإِشَارةِ	demonstrative pronoun
preposition	حَرْفُ الْجَرِّ	preposition
prohibition	النَّهِيُّ	??
pronoun	الصَّمْبَرُ	pronoun
proper noun	الْعَلَمُ	??
a-state	حَالَةُ / الْمَتَصُوبُ	accusative case (nouns) / subjunctive mood (verbs)
questioning	النَّصْبُ الْاسْتِفْهَامُ	interrogative

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
u-state	حَالَةُ الرِّفْعِ / المَرْفُوعُ	nominative case (nouns) / indicative mood (verbs)
refer-back pronoun	الرَّابِطُ / الْعَائِدُ	??
rigid	المُتَنَبِّئُ	??
semi-flexible state	المُمْنَوِعُ مِنَ الصَّرْفِ الإِغْرَابُ	diptote inflection / case (nouns) / mood (verbs)
subject (of, كَانَ دِلْيَنْ, etc.)	اِسْمٌ -	??
subject (of sentence)	المُبْتَدَأُ, المُبْتَدَأُ بِهِ	subject / topic
tanwīn	الثَّوْيَنْ	nunation

## Appendix C.

### Usage and style

#### Warning

THIS BOOK IS A WORK IN PROGRESS. IT IS INCOMPLETE AND MAY HAVE TYPOGRAPHICAL AND OTHER ERRORS. IT IS NOT YET READY FOR STUDY.

#### C.1. “There is a ...” sentences.

In English the plain existence of an indefinite subject is expressed using the word “there”. For example:

- i. “There is a gloom in the house”
- ii. “There is a type of anger which is liked and [there is] a type of anger which is disliked.”
- iii. “There are reasons.”
- iv. “There is a god.”
- v. “Is there food?”
- vi. “Yes, there is food”

The word “there” in these examples does not indicate a specific place. Rather it signifies the existence of the subject of the sentence. This use of “there” is called the *existential* “there”.

Expressing such sentences in Arabic can sometimes be tricky. There is a modern tendency to use the *q̄harf makan* هُنَاكَ and the *majhūl* verb يُوجَدُ. So one might find:

- i. هُنَاكَ حَرَّنْ فِي الْبَيْتِ. or  
يُوجَدُ حَرَّنْ فِي الْبَيْتِ.
- ii. هُنَاكَ غَضَبٌ يُسْتَحْبِطُ وَهُنَاكَ غَصَبٌ يُكَرَهُ.  
يُوجَدُ غَضَبٌ يُسْتَحْبِطُ وَيُوجَدُ غَصَبٌ يُكَرَهُ.
- iii. هُنَاكَ أُسْبَابٌ. or  
يُوجَدُ أُسْبَابٌ.

- iv. هناك إله or  
يوجد إله.
- v. هل هناك طعام؟ or  
هل يوجد طعام؟
- vi. عَمْ هناك طعام. or  
نعم يوجد طعام.

Sometimes in place of هناك, its synonym, تَمَّ is used. These usages of هناك, تَمَّ, and يُوجَدُ are foreign to Arabic and should generally be avoided.

In Classical Arabic, expressing such sentences falls under the category of sentences with indefinite subjects. We have discussed this topic in chapter @ref(chap-indef-subjects).

There are various strategies for expressing such sentences:

### C.1.1. Using or manufacturing scope

If, for example, there is a jārr wa-majrūr, or other shibh jumlah then it can readily be used as a khabar that precedes the mubtada'. For example:

فِي الْتَّبِيتِ حَرَقْ.  
“In the house is gloom.”

Sometimes, a jārr wa-majrūr, or other shibh jumlah is not original, but can readily be manufactured. For example, in the sentence, “There are reasons.” the reasons must be for something, and that something can be used as a khabar:

لِلْوُضُعِ أَسْبَابٌ.  
“For the situation, are reasons.”

### C.1.2. Using or manufacturing an introductory sentence

Similarly, a introductory sentence or shibh jumlah can be manufactured to pave the way for the main sentence. For example:

الغَصَبُ عَصْبَانٍ: عَصَبٌ مُسْتَحْبٌ وَعَصَبٌ مَكْرُوهٌ.  
“Anger is (actually) two angers: an anger that is liked, and an anger that is disliked.”

مَنْ أَغْصَبَ مَا يُسْتَحْبِطُ وَمَا يُنْهَى.  
“From anger is that which is liked, that which is disliked.”

### C.1.3. Using an interjection

Sometimes it hard to come up with any of the above solutions, as in the sentence: "There is a god." Such sentences, if they are able to be converted to an interjection, may be expressed with the subject itself as a one word sentence<sup>1</sup>:

الله!  
"[There is] a god!"

Consider also this example:

[ صحيح مسلم ] سأّلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ رَأَيْتَ رَبَّكَ قَالَ نُورٌ أَنِّي أَرَاهُ (909) [178]

The statement of the Prophet نُورٌ أَنِّي أَرَاهُ has been explained by ابن تيمية with the following wording:

<sup>2</sup> كَانَ ثَمَّ نُورٌ ، أَوْ حَالَ دُونَ رُؤْيَايَةِ نُورٍ فَأَنِّي أَرَاهُ.

"There was light, or light came between [my] seeing Him, so how could I see Him?"

This solution should only be considered if the sentence makes sense as an interjection, and can not be used as a blanket solution. For example, in the exchange:

"Is there food?"  
"Yes, there is food."

One way to express this in Arabic is:

هَلْ مِنْ طَغَامٍ؟  
نَعَمْ، عِنْدَنَا طَغَامٌ.

### C.1.4. Negative and past existential sentences

English also uses the word "there" with this existential meaning for sentences like:

- i. "There was a king."
- ii. "There is no hope."

These sentences can be expressed in Arabuc without indefinite subjects. For example:

- i. كَانَ مَلِكٌ.  
This uses the *self-sufficient* كَانَ. (See section @ref(self-sufficient-kaana).)
- ii. لَا أَمَلٌ.  
This uses the *nāfiyah lil-jins* لَا. (See section @ref(la-nafiyah-lil-jins).)

<sup>1</sup> Cantarino, V., *Syntax of modern Arabic prose* 1/5 citing Brockelmann, \ C., *Grundriss der vergleichenden Grammatik der semitischen Sprachen* 2/35

<sup>2</sup> ابن تيمية 21 اجتماع الجيوش الإسلامية لابن القيم

### C.1.5. Legitimate use of هُنَاكَ and يُوجَدُ

If, of course, a place is intended by “there” then there is no problem using هُنَاكَ or its synonyms. For example:

أَثْمَرْ زَيْدٌ؟  
“Is Zayd there?”

Similarly, يُوجَدُ may be used with no problem if the meaning “is (to be) found” is intended. For example:

مِنْ قَتْلِ مَعاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحَهَا تَوَجَّدُ مِنْ مَسِيرَةِ أَرْبَعينَ عَامًا

### C.1.6. Technical and scientific use of يُوجَدُ

Our above directive to avoid the use of يُوجَدُ to mean “there is” holds for normal sentences. Sometimes, however, a more technical meaning of “exists” is intended, especially in the language of science. In this case, يُوجَدُ and its ism maf'ūl موجود may be used when needing to discuss the existence of something in a scientific text. But such usage should be restricted to its domain, and should not, ideally, spill over to normal sentences, where a simple “there is” is intended.

While this concession can be granted to يُوجَدُ, we find no such justifying circumstance for using هُنَاكَ existentially.

## C.2. Pronoun of separation after question nouns

In later writing we find the following forms:

مَنْ هِيَ زَيْنَبٌ؟  
Who is Zaynab?

مَا هُوَ إِلَّا إِسْلَامٌ؟  
What is Islām?

لِمَادِيَا هُوَ حَزِينٌ؟  
Why is he sad?

The insertion of the pronoun of separation (هُوَ, هِيَ, etc.) after question nouns is best avoided. So it is better to say:

مَنْ زَيْنَبٌ؟  
Who is Zaynab?

مَا إِلَّا إِسْلَامٌ؟  
What is Islām?

As for “why” sentences, Arabic has a native expression using لَمْ followed by a noun or pronoun in the i-state and then an adjective in the a-state. For example:

مَا لَهُ حَزِينًا؟

Why is he sad?

Another option, that is sometimes possible, is to convert the “why” question into a “what” question, thus:

مَا أَخْرَجَهُ

Why is he sad? (literally: What has made him sad?)

### C.3. “What happened to ...”

When asking the question, “What happened to a person/thing?” the verbs فَعَلَ and كَثُنَّ are used and the person or thing asked about is made the doer. For example:

يَا أَبَا عُمَيْرٍ مَا فَعَلَ النَّعْبَرُ

What happened to al-nuḡayr

bukhari:6129

ما فَعَلَ أَصْحَابَكَ

What happened to your companions?

riyadussalihin:30

مَا فَعَلَتِ الرَّيْطَةُ

What happened to the thin cloak?

ibnmajah:3603

فَيَسِّأْلُونَهُ مَاذَا فَعَلَ فُلَانْ مَاذَا فَعَلَ فُلَانْ

So they ask him: What happened to so-and-so? What happened to so-and-so?

nasai:1833

### C.4. about

The word “about” is often indiscriminately translated as عنْ. عنْ is to be used, but only in specific circumstances. For example, with the verb سَأَلَ.

سَأَلَهُ عَنْ أَمْرٍ.

He asked him about a matter.

We have also found عنْ in the narration:

مَا هَذَا الَّذِي يَذْكُرُونَ عَنِ الْحَسَنِ

abudawud:4621

Usually, though, the preposition في should be used instead. For example:

### C.5. “What about ...”

Avoid مَاذَا عَنْ when asking “What about someone/something?”

Instead use مَا بَالُ.

For example:

حَتَّىٰ إِذَا فَرَغَ مَسْيِئُثُ، فَقُلْتُ مَا بَالُ الْعَظَمُ وَالرَّوْءَةُ  
bukhari:3860

إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيِّئِيهِمَا فَكِلَّاهُمَا مِنْ أَهْلِ النَّارِ . قِيلَ فَهَدَا الْفَاتِلُ، فَمَا بَالُ الْمَقْتُولُ  
bukhari:7083

عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَجِدُ مَنْعِهُ قَالَ الْمَاءُ وَالْمَلْحُ وَالنَّارُ . قَالَتْ  
فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْمَاءُ قَدْ عَرَفْنَاهُ فَمَا بَالُ الْمَلْحُ وَالنَّارُ  
ibnmajah:2474

When the question “What about ...?” is asked as a follow-up to a previous statement then the asked about person/thing can be asked by itself in a single word. For example:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَىٰ أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا . فَتَأَذَّدَ فَقُلْنَا فَالآنِ ذَاكَ  
“what about eating?” muslim:2024b

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُتَلَاقِينَ ”جِسَائِكُمَا عَلَى اللَّهِ أَحْدُكُمَا كَاذِبٌ لَا سَبِيلٌ  
لَكُمْ عَلَيْهَا .” قَالَ يَا رَسُولَ اللَّهِ مَالِي  
“What about my wealth?” abudawud:2257

### C.6. To make someone do something

In order to express the meaning: to make someone do something, we have a few options:

1. To use a causative verb, like form 4, if one is available with this meaning.  
For example:

(910) [المقتضب للمبرد] أَدْخَلْتُهُ الدَّارَ 2/104]

2. To use the expression حَمَلْتُهُ عَلَىٰ أَنْ يَفْعَلُ. For example

[1/37 التبيان في إعراب القرآن للعكري] وَقَالُوا شَيْءُونَهُ ; أَيْ حَمَلْتُهُ عَلَىٰ أَنْ يَشَاءَ (911)

[عجل root المصباح المنير للفيومي] وَأَعْجَلْتُهُ بِالْأَلْفِ حَمَلْتُهُ عَلَىٰ أَنْ يَعْجَلَ (912)

This expressions is especially common in questions like “What made you ...?” For example:

(913) [سن أبي داود] مَا حَمَلْكَ عَلَىٰ مَا ضَبَعْتَ

3. To use the verb جَعَلَ. For example:

[المقتضب للمرد] جَعَلْتُه يَدْخُلَهَا (914) 2/104]

Work in progress

Work in progress