

A Grammar of Standard Classical Arabic

The Authors

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Work in progress

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Work in progress

Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

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

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

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

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

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

Technical matters

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

THE AUTHORS

Chapter 1.

Introduction

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

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

1.1. History of Arabic

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

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

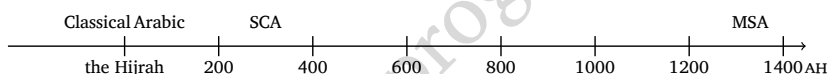
In the process of preserving Classical Arabic, one particular variety became standardized and gained prevalence as a literary language over the other dialects of the Arabic of the early-Islāmic period. We will call this variety Standard Classical Arabic (SCA).

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

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

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

The figure below depicts the historical development of SCA



1.2. What defines SCA

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

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

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

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

1.3. Spoken SCA

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

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

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

1.4. About this book

1.4.1. Scope

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

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

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

1.4.2. Current status

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

1.4.3. Methodology

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

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

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

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

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

1.4.4. How to study from this book

1.4.4.1. Exercises

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

1.4.4.2. Vocabulary

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

Chapter 2.

The Arabic script

2.1. The Arabic alphabet

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

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

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

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

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

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

2.1.1. Alternative order of letters

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

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

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

2.1.2. Pronunciation notes

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

2.1.2.1. ص ṣād, ط ṭā’, and ظ ḍhā’

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

2.1.2.2. ض ḍād

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

2.2. Writing Arabic words

2.2.1. Letters in different positions

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

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

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

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

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

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

Isolated form: ب

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

End form: بب

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

Middle form: بب

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

Beginning form: بب

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

No.	Isolated	End	Middle	Beginning
1	ا	ا	none	none
2	ب	ب	ب	ب
3	ت	ت	ت	ت
4	ث	ث	ث	ث
5	ج	ج	ج	ج
6	ح	ح	ح	ح
7	خ	خ	خ	خ
8	د	د	none	none
9	ذ	ذ	none	none
10	ر	ر	none	none
11	ز	ز	none	none
12	س	س	س	س
13	ش	ش	ش	ش
14	ص	ص	ص	ص
15	ض	ض	ض	ض
16	ط	ط	ط	ط
17	ظ	ظ	ظ	ظ
18	ع	ع	ع	ع
19	غ	غ	غ	غ
20	ف	ف	ف	ف
21	ق	ق	ق	ق
22	ك	ك	ك	ك
23	ل	ل	ل	ل
24	م	م	م	م
25	ن	ن	ن	ن
26	ه	ه	ه	ه
27	و	و	none	none
28	ي	ي	ي	ي

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

2.2.2. Joining the different forms to make a word

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

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

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

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

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

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

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

2.2.2.1. Simplified and Traditional writing styles

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

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

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

2.2.3. ة (closed tā')

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

Examples:

- فاطمة
- شجرة
- فتاة

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

2.2.4. Writing hamzah

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

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

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

2.2.5. Disambiguating letters that look similar

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

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

Isolated	End	Middle	Beginning
ب	بـ	بـ	بـ
ت	تـ	تـ	تـ
ث	ثـ	ثـ	ثـ
ن	نـ	نـ	نـ
ي	يـ	يـ	يـ

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

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

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

Isolated	End	Middle	Beginning
ف	فـ	فـ	فـ
ق	قـ	قـ	قـ

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

Isolated	Middle
غ	غـ
ف	فـ

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

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

2.2.6. Joining alif after lām

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

ل+ا → لا

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

لا

Examples:

- أَلَا
- الْإِيمَان
- الصَّلَاة

2.3. Vowels and pronunciation marks.

2.3.1. Short Vowels

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

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

Examples of words with short vowels:

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

2.3.2. Long Vowels

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

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

Examples of words with long and short vowels:

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

2.3.2.1. *ā* vowel written with a small alif

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

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

2.3.2.2. *ā* vowel written with a *yā’*

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

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

2.3.3. Zero-vowel written with a sukūn

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

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

- مِنْهُمْ *minhum*
- مِنْهَا *minhā*

2.3.4. Semi-vowels

Arabic has two short semi-vowels:

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

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

It also has two long semi-vowels:

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

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

2.3.5. Doubled letters

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

- كَبَّرَ *kabbara*
- حَدَّدَ *hadduhu*
- فَعَّلَ *faʿʿala*
- سَكَّنَ *sikkīnu*. Note that the kasrah is below the shaddah but above the letter ك. This is the most common way to write this, although having the kasrah below the letter is also sometimes done as well. (In this case, the shaddah will still be above the letter.)
- سَفَّوْدٌ *saffūdu*
- دَالِّلِينَ *dāllīna*
- مُزْزَمِّلُ *muzzammilu*

2.3.6. Tanwīn

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

1. ُ *un*, for example كِتَابٌ *kitābun*.
2. ً *an*, for example شَجَرَةٌ *shajaratan*.
3. ِ *in*, for example بَيْتٌ *baytin*.

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

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

Here are some examples of tanwined words:

- سَعْدٌ *saʿdun*
- دَرَبٌ *darban*
- قَادِنٌ *qāḍīn*
- سَاعَةٌ *saʿatan*
- دُعَاءٌ *duʿāʾan*
- اِمْرَأٌ *imraʾan*
- شَيْءٌ *shayʾan*
- سُوءٌ *sūʾan*
- غَبَانٌ *ghabanun*

2.4. Connecting hamzah

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

اِفْتَحِ الْبَابَ
'iftahi -lbāba

اُنْظُرْ
'undhur

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

زَيْدُ الْكَرِيمِ
zayduni -lkarimu

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

أَخَذَ مِنَّا الْكِتَابَ
'akhadha minna -lkitāba

ذُو الْقَرْنَيْنِ
dhu -lqarnayni

فِي الْبَيْتِ
fi -lbayti

2.5. Pronouncing the end of a sentence

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

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

فَاتِحُ
fatḥ

عُقْبَةُ
uqbah

وَالِدَايِ
wālidāy

وَالِدَيَّ
wālidayy

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

مَفْعُولًا
mafeūlā

سَاجِدًا
sājidā

مَرْفُوعَةً
marfūeah

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

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

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

- مُصْطَفًى is pronounced *muṣṭafā*

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

For example, the sentence:

ذَهَبَ إِلَى الْبَيْتِ

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

but should be pronounced as
dhahaba 'ila -lbayt

2.6. Qur'ānic script

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

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

Work in progress

Work in progress

Chapter 3.

The noun

3.1. Introduction

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

Here are some examples of common nouns in Arabic:

Arabic word	Transcription	Definition
رَجُل	<i>rajul</i>	man
كِتَاب	<i>kitāb</i>	book
بَيْت	<i>bayt</i>	house
شَجَرَة	<i>shajarah</i>	tree
صَبْر	<i>ṣabr</i>	patience
وَقْتُ	<i>waqt</i>	time
طَعَام	<i>ṭaʿām</i>	food
ابْن	<i>ʾibn</i>	son

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

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

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

3.2. Definiteness

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

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

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

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

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

3.2.1. Definite nouns in Arabic

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

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

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

3.2.1.1. Sun letters and moon letters

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

The rest of the letters in the alphabet are called “moon letters” and for words that begin with moon letters, the *ل* in *ألْ* does not become silent and the moon letter does not become doubled. For example, *كِتَابٌ* *kitāb* “book” becomes *الْكِتَابُ* *alkitāb* “the book”.

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

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

The names “sun letters” and “moon letters” were given because of the Arabic words for “sun” and “moon” respectively. “The sun” in Arabic is *الشَّمْسُ* *ash-shams* which begins with *ش* which causes the *ل* in *ألْ* to be silent. “The moon” is *القَمَرُ* *alqamar* which begins with *ق* which does not cause the *ل* in *ألْ* to be silent. Thus *ش* represents the sun letters and *ق* represents the moon letters.

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

Noun	Definite noun
رَجُلٌ <i>rajul</i> “man”	الرَّجُلُ <i>arrajul</i> “the man”
تَاجِرٌ <i>tājir</i> “trader”	التَّاجِرُ <i>attājir</i> “the trader”
لُعْبَةٌ <i>luebah</i> “toy”	اللُّعْبَةُ <i>alluebah</i> “the toy”

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

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

الْأَبْنِ
'ali-bn
 “the son”

3.2.2. Indefinite nouns in Arabic

Arabic has no indefinite article corresponding to the English indefinite article “a”. In order to make a noun indefinite in Arabic, it is simply written or pronounced without the definite article الّ *al*. For example, كِتَابٌ *kitāb* “a book”.

3.2.3. Differences in definiteness between Arabic and English

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

“This man gave that boy some food.”

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

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

“Time is valuable.”

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

Consider now the sentence:

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

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

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

Examples:

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

3.3. State

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

1. the u-state. This is considered the ‘highest’ state. It is indicated, for most nouns, by a dammah on the final letter of the noun.
2. the a-state. This is ‘lower’ than the u-state. It is indicated, for most nouns, by a 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 tanwined. Here, for example, is the noun *كِتَابٌ* *kitāb* “book” in its three states:

State	Indefinite “a book”	Definite “the book”
u-state	<i>كِتَابٌ</i> <i>kitābun</i>	<i>الْكِتَابُ</i> 'alkitābu
a-state	<i>كِتَابًا</i> <i>kitāban</i>	<i>الْكِتَابَ</i> 'alkitāba
i-state	<i>كِتَابٍ</i> <i>kitābin</i>	<i>الْكِتَابِ</i> '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, كتاب *kitāb* “book” in Arabic is masculine. And شجرة *shajrah* “tree” in Arabic is feminine. We shall discuss this in more detail below.

3.4.1. Nouns that designate animate beings.

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

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

We will discuss each of these categories below.

3.4.1.1. Matching nouns for male and female animate beings

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

Primitive nouns

Arabic word	Gender	Definition
ابن <i>ibn</i>	masc.	son
ابنة <i>ibnah</i>	fem.	daughter
طفل <i>tiḥl</i>	masc.	child
طفلة <i>tiḥlah</i>	fem.	(female) child
إنسان <i>insān</i>	masc.	human being
إنسانة <i>insānah</i>	fem.	(female) human being
حرّ <i>hur</i>	masc.	free man
حرة <i>hurrah</i>	fem.	free woman
كلب <i>kalb</i>	masc.	(male) dog
كلبة <i>kalbah</i>	fem.	(female) dog
هرّ <i>hir</i>	masc.	(male) cat
هيرة <i>hirrah</i>	fem.	(female) cat

Derived nouns

Arabic word	Gender	Definition
مُعَلِّم <i>muḥallim</i>	masc.	(male) teacher
مُعَلِّمَة <i>muḥallimah</i>	fem.	(female) teacher
طَالِب <i>ṭālib</i>	masc.	(male) student
طَالِبَة <i>ṭālibah</i>	fem.	(female) student
صَاحِب <i>ṣāhib</i>	masc.	(male) companion
صَاحِبَة <i>ṣāhibah</i>	fem.	(female) companion
صَدِيق <i>ṣadiq</i>	masc.	(male) friend
صَدِيقَة <i>ṣadiqah</i>	fem.	(female) friend

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

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

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

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

- i. Primitive nouns
- ii. Derived nouns

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

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

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

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

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

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

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

3.4.1.2. Unrelated nouns for male and female animate beings

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

Arabic word	Gender	Definition
أَب <i>ab</i>	masc.	father
أُم <i>umm</i>	fem.	mother

Arabic word	Gender	Definition
غُلَامٌ <i>ghulām</i>	masc.	boy
جَارِيَةٌ <i>jāriyah</i>	fem.	girl
عَبْدٌ <i>ʿabd</i>	masc.	male slave
أَمَةٌ <i>ʾamah</i>	fem.	female slave
أَسَدٌ <i>ʾasad</i>	masc.	lion
لَبْوَةٌ <i>labwah</i>	fem.	lioness
ثَوْرٌ <i>thawr</i>	masc.	bull
بَقَرَةٌ <i>baqarah</i>	fem.	cow

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

3.4.1.3. Using the same noun for both sexes

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

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

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

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

3.4.2. Nouns that designate inanimate objects

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

Arabic word	Gender	Definition
كِتَاب <i>kitāb</i>	masc.	book
بَيْت <i>bayt</i>	masc.	house
قَلَم <i>qalam</i>	masc.	pen
طَعَام <i>ṭaʿām</i>	masc.	food
مَاء <i>māʾ</i>	masc.	water
مَدْرَسَة <i>madrasah</i>	fem.	school
مَدِينَة <i>madīnah</i>	fem.	city
غُرْفَة <i>ghurfah</i>	fem.	room
شَجَرَة <i>shajarah</i>	fem.	tree
شَمْس <i>shams</i>	fem.	sun
قَمَر <i>qamar</i>	masc.	moon
عِلْم <i>ʿilm</i>	masc.	knowledge
قُوَّة <i>quwwah</i>	fem.	strength
حَيَاة <i>hayāh</i>	fem.	life
مَوْت <i>mawt</i>	masc.	death

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

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

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

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

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

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

3.4.3. Nouns with mismarked gender

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

- أُم *umm* (fem.) “mother”
- نَفْس *nafs* (fem.) “self”
- شَمْس *shams* (fem.) “sun”

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

- يَد *yad* (fem.) “hand” (sometimes “an arm”)
- عَيْن *ayn* (fem.) “eye”
- أُذُن *udhun* (fem.) “ear”
- قَدَم *qadam* (fem.) “foot”
- رِجْل *rijl* (fem.) “leg” (sometimes “foot”)
- إِبْهَام *ibham* (fem.) “thumb”
- إِصْبَع *ishbae* (fem.) “finger, toe”
- سِن *sinn* (fem.) “tooth”
- رُكْبَة *rukbah* (fem.) “knee”

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

- مَنخَر *mankhar* (masc.) “nostril”
- مِرْفَق *mirfaq* (masc.) “elbow”

There are other such exceptions as well.

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

- رَأْس *ra's* (masc.) “head”
- أَنْف *anf* (masc.) “nose”
- بَطْن *batn* (masc.) “belly”
- لِحْيَة *lihyah* (fem.) “beard”

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

¹ 401-410 مجموع مقالات فيصل المنصور in عضو أم عضوة؟ ومساائل آخر

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

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

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

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

3.5. Exercises

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

Work in progress

Work in progress

Chapter 4.

The nounal sentence

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.”

subject 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 أَلْبِنَاءُ ‘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 tanwined ḍammah ُ at the end of an indefinite noun, and a ḍammah ُ at the end of a definite noun. Here are the two nouns in the u-state:

- i. أَلْبِنَاءُ ‘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:

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

ʾalbaytu bināʾ.

“The building is a house.”

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

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

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

“The house is a building.”

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

- i. The subject: *اَلْبَيْتُ* *ʾalbaytu* (masc.) “the house” (u-state)
- ii. The info: *بِنَاءٌ* *bināʾun* (masc.) “a building” (u-state)

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

اَلْبَيْتُ بِنَاءٌ.

ʾalbaytu bināʾ.

“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: *اَلْبَيْتُ* *ʾalbināʾu* (masc.) “the building” (u-state)
- ii. The info: *مَدْرَسَةٌ* *madrasatun* (fem.) “a school” (u-state)

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

الْبِنَاءُ مَدْرَسَةٌ.

‘albinā’u madrasah.

“The building is a school.”

We can also reverse this sentence:

الْمَدْرَسَةُ بِنَاءٌ.

‘almadrasatu binā’.

“The school is a building .”

So we see that it is quite normal to have a sentence where the gender of the subject does not match the gender of the info. This is because the 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 ‘al’ummu* (fem.) (u-state).

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

- *مُعَلِّمٌ mu‘allim* (masc.) “a (male) teacher”
- *مُعَلِّمَةٌ mu‘allimah* (fem.) “a (female) teacher”.

Obviously, *مُعَلِّمَةٌ mu‘allimah* would apply here so we put it in the u-state: *مُعَلِّمَةٌ mu‘allimatun* (u-state).

Now we can assemble the sentence:

الْأُمُّ مُعَلِّمَةٌ.

‘al’ummu mu‘allimah.

“The mother is a teacher_f.”

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

الْمُعَلِّمَةُ أُمٌّ.

‘almu‘allimatu ‘umm.

“The teacher_f is a mother.”

Here is another example:

الرَّجُلُ أَبٌ.

‘arrujulu ‘ab.

“The man is a father.”

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

الْأُمُّ شَخْصٌ.

'al'ummu shakhṣ.

"The mother is a person."

الشَّخْصُ مُعَلِّمَةٌ.

'ashshakhṣu muʿallimah.

"The person is a (female) teacher."

الْمُعَلِّمَةُ شَخْصٌ.

'almuʿallimatu shakhṣ.

"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 shakhṣ* "a person", not its grammatical gender.

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

الْحَيَوَانُ هِرٌّ.

'alhayawānu hirr.

"The animal is a (male) cat."

and

الْحَيَوَانُ هِرَّةٌ.

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

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

- الرَّجُلُ مُعَلِّمٌ.
’arrajulu muʿallim.
“The man is a teacher_m.”
- هُوَ مُعَلِّمٌ.
huwa muʿallim.
“He is a (male) teacher_m.”

- اَلْجَارِيَةُ طَالِبَةٌ.
'*aljāriyatu ṭalibah.*
"The girl is a student_f."
- هِيَ طَالِبَةٌ.
hiya ṭalibah.
"She is a student_f."
- اَلْبَيْتُ بِنَاءٌ.
'*albaytu binā'.*
"The house is a building."
- هُوَ بِنَاءٌ.
huwa binā'.
"It is a building."

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

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

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

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

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

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

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

• اَلْجَارِيَةُ إِنْسَانٌ.
'*aljāriyatu insān.*
"The girl is a human."

هِيَ إِنْسَانٌ.
hiya insān.

“She is a human.”

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

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

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

- singular masculine addressee-participant: أَنْتَ *’anta* “you_m”.
- singular feminine addressee-participant: أَنْتِ *’anti* “you_f”.
- singular speaker-participant: أَنَا *’ana* “I”.

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

- أَنْتَ مُعَلِّمٌ.
’anta muεallim.
 “You_m are a teacher_m.”
- أَنْتِ مُعَلِّمَةٌ.
’anti muεallimah.
 “You_f are a teacher_f.”
- أَنَا مُعَلِّمٌ.
’ana muεallim.
 “I am a teacher_m.”
- أَنَا مُعَلِّمَةٌ.
’ana muεallimah.
 “I am a teacher_f.”

4.4.4. Definiteness of pronouns

We stated, and saw, that pronouns can replace definite nouns. This means that pronouns themselves are definite nouns (even though they are not prefixed by *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 -lmuɛallim.

“The man is the teacher_m.”

The above sentence, although correct, is ambiguous. It can also be interpreted as a noun-phrase, meaning “the teacher-man”, instead of the complete sentence “The man is the teacher_m.” Therefore, in order to disambiguate and make it clear that we mean the complete sentence, a *disambiguating pronoun* is usually (but not always) inserted between the subject and the 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 -lmuɛallim.

“The man is the teacher_m.”

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

الْبَيْتُ هُوَ الْبِنَاءُ.

'albaytu -lbinā'u.

“The house is the building.”

الْحَيَوَانُ هِيَ الْهَرَّةُ.

'alhawayānu hiya -lhirratu.

“The animal is the cat.”

4.6. An indefinite noun as the subject

In all the sentences we have seen so far, the subject has always been a definite noun. This is usually the case. A subject needs a certain amount of *weight* in order to be the first word in a sentence. And being definite gives it this needed

weight. That is: “the man” is grammatically *heavier* than “a man”. So it is easier to start a sentence with “the man”.

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

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

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

4.7. و wa- “and”, ف fa- “so”/“and then”, and أو ‘aw “or”

4.7.1. و wa- “and”

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

وَمَدْرَسَةٌ
wamadrasatun
“and a school”

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

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

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

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

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

وَالرَّجُلُ إِنْسَانٌ وَالْكَلْبُ حَيَوَانٌ
warrujulu ‘inṣānun wa-lkalbu ḥayawānun
“And the man is a human and the dog is an animal.”

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

4.7.2. فَ fa- “so”/“and then”

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

الْبِنَاءُ مَسْجِدٌ فَمَدْرَسَةٌ فَمَكْتَبَةٌ.

‘albinā’u baytun famadrasatun famaktabah

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

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

فَالرَّجُلُ إِنْسَانٌ وَالْكَلْبُ حَيَوَانٌ

farrujulu ‘inṣānun wa-lkalbu ḥayawānun

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

Work in progress

Chapter 5.

The prepositions

5.1. Introduction

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

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

فِي بَيْتٍ
fī baytin
“in a house”

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

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

5.2. True prepositions

True prepositions are *particles*. Particles are a class of words, like nouns and verbs. Particles don’t have the properties of nouns. Thus, they cannot be definite or indefinite. They cannot be preceded by 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>fī</i>	in
عَلَى <i>ʿalā</i>	on
إِلَى <i>ʾilā</i>	to, toward

Preposition	Meaning
مِنْ <i>min</i>	from
عَنْ <i>ʿan</i>	from, about
كَ <i>ka</i>	like

Notes:

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

بِقَلَمٍ
biqalamin
“with a pen”

لِرَجُلٍ
lirajulin
“for a man”

كَابْنٍ
ka-bnin
“like a son”

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

بِالْقَلَمِ
bi-lqalami
“with the pen”

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

كَالْأَبْنِ
ka-li-bni
“like the son”

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

لِلرَّجُلِ
li-rrajuli
“for the man”

لِلْجَارِيَةِ
li-ljāriyati
 “for the girl”

لِلابْنِ
li-li-bni
 “for the son”

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

أَللَّعْبَةِ
ʿalluebatu
 “the toy”

becomes

لِلْعَبَةِ
li-lluebati
 “for the toy”

not

× لِلْعَبَةِ

This is also true for the phrase:

لِلَّهِ
lillāhi
 “for Allāh”

which is formed from *ل + إِلَّهِ*

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

إِلَى مَدْرَسَةٍ
ʿilā madrasatin
 “to a school”

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

فِي الْبَيْتِ
fi -lbayti
 “in the house”

إِلَى ابْنٍ
ila -bnin
 “to a son”

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

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

عَنِ الرَّجُلِ
eani -rrajuli
 “from the man”

عَنِ ابْنٍ
eani -bnin
 “from the son”

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

مِنَ الرَّجُلِ
mina -rrajuli
 “from the man”

مِنْ ابْنٍ
mini -bnin
 “from a son”

5.3. Pseudo-prepositions

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

Here is a list of some common pseudo-prepositions:

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

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

Here are some examples using pseudo-prepositions:

مَعَ الْغُلَامِ
maʿa -lghulāmi
“with the boy”

عِنْدَ الْبَيْتِ
ʿinda -lbayti
“at the house”

لَدَى الْبَابِ
lada -lbābi
“at the door”

بَيْنَ النَّاسِ
bayna -nnāsi
“among the people”

5.4. Attached pronouns

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

5.4.1. Attached pronouns with prepositions

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

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

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

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

- إِلَيْهَا *ʾilayhā* “to her”
- عَلَيْكَ *ʿalayka* “on you_m”

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

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

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

- i. *-ī*
- ii. *-iya*

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

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

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

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

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

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

So we get:

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

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

- $\times \text{كَ} \text{ kahu}$ for “like him.”

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

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

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

5.5. Translating prepositions

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

- $\text{فِي} \text{ fī}$ “in”
- $\text{بِ} \text{ bi}$ “with”, “by”, “next to”

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

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

- $\text{مِنْ} \text{ min}$ “from”
- $\text{عَنْ} \text{ ʿan}$ “from”, “about”

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

5.6. Sentences and phrases with prepositions

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

فِي الْبَيْتِ
fi -lbayti
“in the house”

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

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

This is a phrase and not a complete sentence. Note that the preposition فِي fi “in” only puts the noun after it (الْبَيْتِ ‘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,

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

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

الرَّجُلُ فِي الْبَيْتِ مُعَلِّمٌ.
'arrujulu fi -lbayti musallim.
“The man in the house is a teacher_m.”

5.7. Sentences with an indefinite subject

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

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

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

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

“A man is in the house.”

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

فِي الْبَيْتِ رَجُلٌ.
fi -lbayti rajul.

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

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

“There is a man in the house.”

5.8. Prepositions with multiple nouns/pronouns

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

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

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

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

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

إِلَى الْمَدْرَسَةِ وَإِلَى الْبَيْتِ
'ila -lbayti walmadrasati
“to the school to and the house”

إِلَى الْمَدْرَسَةِ وَالْبَيْتِ
'ila -lbayti walmadrasati
“to the school and the house”

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

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

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

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

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

إِلَيَّ وَإِلَيْهِ
‘ilayya wa’ilayhi
 “to me and to him”

5.9. To have something

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

“I have a book.”

“The boy has a father.”

Arabic uses prepositions like

- لِ *li* “for”
- عِنْدَ *inda* “at”
- لَدَى *ladā* “at”
- مَعَ *maʿa* “together with”

Here are some examples:

لِلْغُلَامِ أَبٌ.

li -lghulāmi ‘ab.

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

عِنْدَ الرَّجُلِ كِتَابٌ.

inda -rrajuli kitāb.

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

مَعَ الْبَارِيَةِ لُعْبَةٌ.

maʿa -lḡāriyati luebah.

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

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

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

لِلرَّجُلِ كِتَابٌ.

li -rrajuli kitāb.

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

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

عِنْدَ الرَّجُلِ كِتَابٌ.
inda -rrajuli kitāb.

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

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

لَدَى الرَّجُلِ كِتَابٌ.
lada -rrajuli kitāb.

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

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

مَعَ الرَّجُلِ كِتَابٌ.
maʿa -rrajuli kitāb.

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

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

Work in progress

Chapter 6.

The perfect verb

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 فعل is used as a paradigm for three-letter roots to showcase word and meaning patterns.

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

Similarly, the word مَكْتَب *maktab* “a library” is derived from the root ك.ت.ب. And مَلْعَب *malʿab* “a playground” is derived from the root ل.ع.ب. Using the paradigm root ف.ع.ل, we can see that the pattern of both these words is مَفْعَل *maʿfʿal*. Here, the letter م *m* is an extraneous letter added to form the words and is not part of their roots.

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

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

6.3. The form 1 perfect verb

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

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

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

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

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

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

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

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

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

6.4. Verbal sentences

We have already learned of 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:

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

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

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

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

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

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

6.4.2. Verbs with a feminine doer noun

Now consider the sentence:

“A girl went.”

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

ذَهَبَتْ جَارِيَةٌ.

d̥hahabat jāriyah.

“A girl went.”

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

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

جَلَسَتْ الْهَرَّةُ عَلَى الْكُرْسِيِّ.

jālasati -lhirratu ʿala -lkursiyyi.

“The cat_f sat on the chair.”

لَعِبَتْ الطِّفْلَةُ فِي الْبَيْتِ.

laʿibati -ṭṭiflatu fi -lbayt.

“The child_f played in the house.”

6.5. Verbs with doees

6.5.1. The direct doee

Consider the sentence:

“The man wrote a book.”

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

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

كَتَبَ الرَّجُلُ كِتَابًا.

kataba -rrajulu kitābā.

“The man wrote a book.”

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

سَأَلَتِ الْأُمُّ الْجَارِيَةَ.

sa'alati -l'ummu -ljāriyah.

"The mother questioned the girl."

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

6.5.2. Multiple direct does

Some verbs can take more than one direct doee. In this case, all direct does 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 الرَّجُلَ *arrajula* "the man" and مُسْلِمًا *musliman* "a Muslim" are direct does of the verb جَعَلَ *ja'ala* and therefore both are placed in the a-state.

6.5.3. The indirect doee

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

"The man looked at the moon."

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

نَظَرَ الرَّجُلُ إِلَى الْقَمَرِ.

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

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

نَظَرَ الرَّجُلُ فِي الْأَمْرِ.

nadhara -rrajulu fi -l'amri.

"The man looked into the matter."

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

نَظَرَ الرَّجُلُ الْأَمْرَ الْمَكْتُوبَ فِي الْكِتَابِ.

nadhara -rrajulu -lmaktuba fi -lkitabi.

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

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

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

سَأَلَ الْغُلَامُ الْمُعَلِّمَةَ عَنْ أَمْرٍ.

sa'ala -lgħulāmu -lmueallimata ʿan 'amr.

"The boy asked the teacher_f about a matter."

اَلْمُعَلِّمَةُ 'almu'allimata "the teacher_f" is the direct doee, and therefore it is in the a-state. اَمْرٌ 'amrin "a matter" is an indirect doee, and so it is in the i-state. The preposition عَنْ ʿan is translated, here, as "about".

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

عَفَرَ اللَّهُ لِلْمُسْلِمِ.

ghafara -llāhu lilmuslimi.

"Allāh forgave the Muslim."

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

6.6. Verbs with doer pronouns

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

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

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

“The man went.”

we would like to say:

“He went.”

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

Here we list the singular doer pronouns in Arabic.

Singular participant	doer pronoun
Masc. absentee (“he”)	implied
Fem. absentee (“she”)	implied
Masc. addressee (“you _{1,m} ”)	تَ - <i>ta</i>
Fem. addressee (“you _{1,f} ”)	تِ - <i>ti</i>
Speaker (“I”)	أَ - <i>tu</i>

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

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

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

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

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

ذَهَبَ.
d̥hahab.
 “[He] went.”

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

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

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

we get:

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

6.6.1.1. Explanation of implied pronouns

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

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

6.6.2. Doer pronouns for the singular addressee (“you₁”) 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 فَعَلَ. The middle root letter (ع) has an fatḥah َ here but this vowel will vary for other verbs.

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

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

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

Here are some examples of sentences with expressed doer pronouns:

كَتَبْتَ كِتَابًا.

katabta kitābā.

“You_m wrote a book.”

ذَهَبْتُ.

dhahabt.

“I went.”

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

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

قَرَأْتَ الْكِتَابَ.

qara'ti -lkitāb.

“You_f read the book.”

قَرَأَتِ الْكِتَابَ.

qara'ati -lkitāb.

“She read the book.”

6.6.3. Assimilation of the doer pronoun

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

سَكَتَ سَكَّتَ *sakata* “became quiet”

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

سَكَّتُ

sakattu

“I became quiet”

سَكَّتَ

sakatta

“You_{1,m} became quiet”

سَكَّتِ

sakatti

“You_{1,f} became quiet”

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

6.7. Verbs with doee pronouns

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

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

Here are some notes regarding their usage:

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

سَأَلَهُ الْغُلَامُ.

sa'alahu -lghulām.

"The boy asked him."

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

سَأَلْتُكَ.

sa'altuk.

"I asked you_f."

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

سَأَلَهَا.

sa'alahā.

"He asked her."

سَأَلْتُكَ.

sa'alatk.

"She asked you_m."

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

سَأَلْتَهُ.

sa’altih

“You_f asked him.”

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

سَأَلَنِي رَجُلٌ.

sa’alanī rajul.

“A man asked me.”

سَأَلَنِي الرَّجُلُ.

sa’alaniya -rrajul.

“The man asked me.”

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

سَأَلْتَنِي.

sa’altanī

“You_m asked me.”

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

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

سَأَلَنِي الرَّجُلُ.

sa’alanī -rrajul.

“The man asked me.”

6.8. Multiple verbs for one doer

In this section we will use the verbs:

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

Consider, now, the sentence:

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

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

دَخَلْتُ الْغُرْفَةَ فَأَكَلْتُ فَشَرِبْتُ فَخَرَجْتُ.

dakhaltu -lghurfata fa'akaltu fasharibtu fakharajt.

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

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

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

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

Here is our translation:

دَخَلَتِ الْبَارِيَةُ الْغُرْفَةَ فَأَكَلَتْ فَشَرِبَتْ فَخَرَجَتْ.

dakhlati -ljāriyatu -lghurfata fa'akalat fasharibat fakharajat.

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

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

6.9. Order of words in a sentence

6.9.1. Changing the order of words for emphasis

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

كَتَبَ الرَّجُلُ كِتَابًا.

kataba -rrajulu kitābā.

“The man wrote a book.”

However, we will often come across sentences like:

الرَّجُلُ كَتَبَ كِتَابًا.

’arrajulu kataba kitābā.

It may appear as if الرَّجُلُ *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 الرَّجُلُ *arrajulu* “the man” is the subject of the sentence, and كَتَبَ كِتَابًا *kataba kitābā* “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 الرَّجُلُ كَتَبَ كِتَابًا *’arrajulu kataba kitābā* instead of the more normal كَتَبَ الرَّجُلُ 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 doee noun, the normal order of words in a sentence is: verb, doer noun, doee noun. For example,

كَتَبَ الرَّجُلُ الْكِتَابَ.

kataba -rrajulu -lkitāba.

“The man wrote the book.”

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

the doer is a definite noun, the doer 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 doer. In this particular example, it was optional, and not mandatory to make the definite doer precede the doer in sentence word order. So we could have also said, instead:

كَتَبَ رَجُلٌ الْكِتَابَ.

kataba rajuluni -lkitāb.

“A man wrote the book.”

Now let's take a look at sentences with pronouns. Remember that pronouns are a category of nouns, and also (from section @ref(definiteness-of-pronouns)) that they are definite nouns. In fact they are stronger in definiteness than words that are made definite using ال. 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 doer noun الْكِتَابَ 'alkitāba “the book” is replaced with the pronoun “it”, the doer pronoun must be attached to the verb, and then the doer noun follows the doer pronoun:

كَتَبَهُ الرَّجُلُ.

katabahu -rrajulu.

“The man wrote it.”

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

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

ذَهَبَ الْغُلَامُ إِلَى الْمَدْرَسَةِ.

dhahaba -lghulāmu 'ila -lmdrasah.

“The boy went to the school.”

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

ذَهَبَ الْغُلَامُ إِلَيْهَا.

dhahaba -lghulāmu 'ilayhā.

“The boy went to it.”

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

ذَهَبَ إِلَيْهَا الْغُلَامُ.

dhahaba ‘ilayha -lghulāmu.

“The boy went to it.”

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

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

6.10. Negating perfect verbs

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

مَا ذَهَبَ الرَّجُلُ.

mā dhahaba -rrajulu.

“The man did not go.” or,

“The man has not gone.”

6.11. The particle قَدْ *qad*

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

قَدْ ذَهَبَ الرَّجُلُ.

qad dhahaba -rrajulu.

“The man has already gone.” or,

“The man did go.”

6.12. Separating doee pronouns from the verb

FIXME: move to imperfect verb chapter

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

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

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

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

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

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

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

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

6.13. TODO

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

Chapter 7.

The attribute

7.1. Introduction

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

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

7.2. Adjectives in English

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

1. It can be used to describe a noun in an 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

The diagram shows the phrase "a big car". A curly brace under "big" is labeled "attribute". Another curly brace under "a car" is labeled "attributee".

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.

The diagram shows the sentence "The car is big.". A curly brace under "The car" is labeled "subject". Another curly brace under "is big." is labeled "info".

7.4. Adjectival nouns in English

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

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

“The antique table is expensive.”

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

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

“The table is antique.”

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

“The antique is expensive.”

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

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

7.5. Adjectival nouns in Arabic and genderizability

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

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

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

Adjectival nouns, typically, are genderizable. This means that we can feminize صَغِير *ṣaghīr* (masc.) to get the feminine noun. We will feminize صَغِير *ṣaghīr* (masc.) with the feminine marker ة to get the feminine adjectival noun صَغِيرَة *ṣaghīrah* (fem.) “a little one_f”.

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

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

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

- ابْن *ibn* “a son” and ابْنَة *ibnah* “a daughter”.
- مُعَلِّم *muʿallim* “a teacher_m” and مُعَلِّمَة *muʿallimah* “a teacher_f”

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

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

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

7.5.1. Examples of Arabic adjectival nouns

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

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

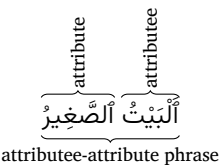
7.6. The attribute and the attributee in attributee-attribute phrases

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

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

Here is the sentence in Arabic:

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

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

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

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

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

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

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

In this phrase the definite feminine noun **الْأُمُّ** *al'ummi* is following the preposition **مِنْ** *min* “from”. Therefore it is in the i-state. It is also the attributee in the attributee-attribute phrase. Its attribute **الطَّيِّبَةُ** *atṭayyibati* 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 *ḍ* ending. The feminine adjectival noun attribute **الطَّيِّبَةُ** *atṭayyibah* is still formed using the feminine marker *ḍ*, despite the feminine attributee **الْأُمُّ** not having the *ḍ* feminine marker.

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

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

If such a noun is a 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.

aljāriyatu shakhṣun ṭayyib.

“The girl is a good person.”

See how we preferred to use the masculine adjectival noun **طَيِّبٌ** *ṭayyib* instead of using the feminine **طَيِّبَةُ** *ṭayyibah*. But the feminine adjectival noun **طَيِّبَةُ** *ṭayyibah* would also have been acceptable.¹

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.

$$\begin{array}{c} \text{info} \\ \text{الْبَيْتُ} \\ \text{صَغِيرٌ.} \end{array}$$

“The house is small.”

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

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

¹See the example **ثَلَاثُ شُخُوصٍ كَاعِبَانِ وَمُعْصِرٌ** in *الأصول في النحو لابن السراج* 3/476

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 (الْبَيْتُ) is masculine. Therefore, the masculine adjectival noun (صَغِيرٌ) is chosen.

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

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

الْجَارِيَةُ صَغِيرَةٌ.

‘aljāriyatu ṣaghīrah

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

In the above example the subject (الْجَارِيَةُ “the girl”) was feminine. Therefore, we feminized the masculine adjectival noun صَغِيرٌ ṣaghīr with the feminine marker ة to get the feminine adjectival noun صَغِيرَةٌ ṣaghīrah “a little one” 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 الشَّجَرَةُ الْقَدِيمَةُ ‘ashshajaratu -lqadimuiatu “the old tree”. And the info is الْكَبِيرَةُ ‘alkabīratu “the big one”. When we put the two together we get:

الشَّجَرَةُ الْقَدِيمَةُ الْكَبِيرَةُ

‘ashshajaratu -lqadimatu -lkabīratu

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

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

الشَّجَرَةُ الْقَدِيمَةُ هِيَ الْكَبِيرَةُ

‘ashshajaratu -lqadimatu hiya -lkabīratu.

“The old tree is the big one.”

7.8. Adjectival nouns used without a described noun

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

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

شَرَبَ الصَّغِيرُ حَلِيبًا.

shariba -ṣṣaghīru ḥalibā.

“The little one drank some milk.”

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

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

حَمَلَتِ الْأُمُّ الصَّغِيرَ. وَشَرَبَ الصَّغِيرُ حَلِيبًا.

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

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

So now we can tell that what is meant by الصَّغِيرِ *aṣṣaghīr* “the little one” here is “the baby”.

7.9. Adjectival nouns re-used as common nouns

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

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

قَدِمَ الْكَبِيرُ وَوَعظَ الْغُلَامَ.

qadima -lkabīru wawaʿaḍha -lghulāma.

“The elder arrived and admonished the boy.”

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

الصَّيَامُ حَسَنَةٌ.

ʿaṣṣiyāmu ḥasanah.

“Fasting is a good deed.”

The subject in this sentence is the masculine noun *الصَّيَامُ* *ʿaṣṣiyām* “fasting”. And the info is the feminine noun *حَسَنَةٌ* *ḥasanah* “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_f”, but rather as the common noun “a good deed”.

What if we have the sentence:

الصَّدَقَةُ حَسَنَةٌ.

ʿaṣṣadaqatu ḥasanah.

The feminine gender of the subject *الصَّدَقَةُ* *ʿaṣṣadaqah* “charity” now matches the gender of the info *حَسَنَةٌ* *ḥasanah*. So now, technically, the info could be the adjectival noun, meaning “a good one_f”. So the sentence could mean:

“Charity is good.”

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

“Charity is a good deed.”

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

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

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

هُوَ رَجُلٌ مُعَلِّمٌ.

huwa rajulun musallim.

“He is a teacher_m man.”

= “He is a man who is a teacher_m.”

7.11. Multiple adjectival nouns describing the same noun

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

الْبِنَاءُ كَبِيرٌ وَطَوِيلٌ وَوَاسِعٌ.

ʿalbināʾu kabīrun waṭawīlun wawāsiʾun

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

7.12. A prepositional phrase separating the attribute from the attributee

Consider the phrase:

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

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

قَرَأَ كِتَابًا صَغِيرًا مِنَ الْمَكْتَبَةِ.
qara’a kitāban ṣaġhīran mina -lmaktabati.
 AND
 قَرَأَ كِتَابًا مِنَ الْمَكْتَبَةِ صَغِيرًا.
qara’a kitāban mina -lmaktabati ṣaġhīran.
 “a small book from the library”

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

Chapter 8.

The semi-flexible noun

8.1. Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

8.2. Feminine markers

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

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

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

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

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

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

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

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

Root	Noun	Pattern using paradigm فَعَلَ
هدي	الْهُدَى (masc.) “the guidance”	الْفَعْلُ
خبء	خِبَاءُ (masc.) “a tent”	فِغَالُ

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

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

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

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

We will discuss this in more detail below.

8.3. Categories of semi-flexible nouns

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

When discussing semi-flexible nouns in isolation we will add the numeral 2 as a superscript to their ending, thus: صَحْرَاءُ² *ṣaḥrāʾ*². 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: ²صَحْرَاءُ *ṣaḥrā'* "a desert". The root of this noun is صحر. You can see that the ending ء is not part of the root. Therefore it is a semi-flexible noun.

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

Here is an example sentence with this noun:

ذَهَبَ الرَّجُلُ إِلَى صَحْرَاءٍ وَاسِعَةٍ.

d̥hahaba -rrajulu 'ilā ṣaḥrā'a wāsieah.

"The man went to a wide desert."

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

²صَحْرَاءُ *ṣaḥrā'* in this sentence is also a attributee, whose attribute is وَاسِعَةٍ *wāsieah* "wide". The final vowel mark َ on the attributee صَحْرَاءُ *ṣaḥrā'a* has no effect on the final vowel mark on the attribute وَاسِعَةٍ *wāsieah* "wide". All that matters in this regard is the state of the attributee.

Note, also, that the attribute وَاسِعَةٍ is feminine to match the gender of the attributee ²صَحْرَاءُ *ṣaḥrā'*.

Note, as well, that the attribute وَاسِعَةٍ is tanwined as it is indefinite and fully-flexible. The inability of its attributee ²صَحْرَاءُ *ṣaḥrā'* 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 خَيْبَاءُ *khibā'* "a tent" from the root خباء on the pattern خَيْبَاءُ. Such words will be fully flexible. Also, for the same reason, ء in this word is not a feminine marker, and the word is masculine.

8.3.2. Nouns that end with an extrinsic ِ

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

We've already seen an example of such a word: ²ذِكْرِي *d̥hikrā'* "a remembrance". The root of this word is ذكر and it is on the pattern فُعْلَى.

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

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

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

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

Here is an example of this word in a sentence:

الْكِتَابُ ذِكْرَى جَمِيلَةٌ.

²*alkitābu dhikrā jamīlah*.

“The book is a beautiful remembrance.”

Note, again how the attribute جَمِيلَةٌ *jamīlah* is feminine and in the u-state, in order to match the gender and state of the attributee ²ذِكْرَى *dhikrā*².

Beware also that, just like in the case of ء, there are some words where ى may be part of the word's root, e.g. اَلْهُدَى ²*alhudā* “the guidance” whose root is هدى. Because here the ى in اَلْهُدَى is part of the word's root, therefore it shall not be a semi-flexible noun. So, when it is indefinite, it will be tanwined: هُدًى *hudan* “a guidance”. Also, for the same reason, ى in this word is not a feminine marker, and the word is masculine.

8.3.3. Nouns on the pattern أَفْعَلْ

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

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

Root	Masc. Noun	Fem. noun	Meaning
حمر	أَحْمَرٌ ²	حَمْرَاءُ ²	red

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

Example:

لَبِيسَ الرَّجُلِ قَمِيصًا أَبْيَضَ.
labisa -rrajulu qamiṣan 'abyaḍ.
 "The man wore a white shirt."

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

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

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

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

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

Root	Masc. Noun	Fem. noun	Meaning
غضب	غَضَبَانٌ ²	غَضَبَى ²	very angry
عطش	عَطْشَانٌ ²	عَطْشَى ²	very thirsty
جوع	جَوْعَانٌ ²	جَوْعَى ²	very hungry

8.3.5. Nouns of the patterns فَعَّافِيف and فَعَّافِيف

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

Here are some examples of these nouns:

- مَسَاجِدٌ *masājid*² “mosques”
- مَفَاتِيحٌ *mafātīḥ*² “keys”

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

Work in progress

Work in progress

Chapter 9.

The dual

9.1. Introduction

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

“two houses”

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

Since English does not have a dual, we will sometimes indicate it using the subscript 2, thus: “houses₂”, to mean “two houses”.

9.2. Forming the dual

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

For example, when we dualize بَيْت *bayt* “a house” in order to say “houses₂”, we get:

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

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

Here are examples of duals in sentences:

- u-state:

الْكِتَابَانِ فِي الْحَقِيبَةِ.
 'alkitābāni fi -lḥaqībah.
 “The books₂ are in the bag.”

- a-state:

قَرَأَ الْغُلَامُ كِتَابَيْنِ.
 qara'a -lḡhulāmu kitābayn.
 “The boy read two books.”

- i-state:

غَضِبَتِ الْأُمُّ عَلَى الْجَارِيَتَيْنِ.
 ḡhaḏibati -l'ummu ʿala -ljāriyatayn.
 “The mother became angry at the girls₂.” ### Nouns ending in ة

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

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

Example:

الشَّجَرَتَانِ فِي الْحَدِيقَةِ.
 'ashsharatāni fi -lhadiqah.
 “The trees₂ are in the garden.”

If a feminine noun does end with a ة then it will simply be appended with اَنِ -āni and اَيْنِ -ayni. For example, dualizing أُم *umm* “a mother” in order to get “mothers₂”, we get:

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

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

9.2.1. Nouns ending with ء

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

Root	Singular	Dual (u-state)	Dual (a-state and i-state)
صحراء	صَحْرَاءُ <i>ṣaḥrā'</i> "a desert"	صَحْرَاوَانِ <i>ṣaḥrāwāni</i>	صَحْرَاوَيْنِ <i>ṣaḥrāwayni</i>
حمر	حَمْرَاءُ <i>ḥamrā'</i> "red _f "	حَمْرَاوَانِ <i>ḥamrāwāni</i>	حَمْرَاوَيْنِ <i>ḥamrāwayni</i>

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

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

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

9.2.2. Nouns ending with ي

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

Root	Singular	Dual (u-state)	Dual (a-state and i-state)
غضب	غَضَبٌ <i>ghaḍbā</i> "very angry _f "	غَضَبَيَانِ <i>ghaḍbayāni</i>	غَضَبَيَيْنِ <i>ghaḍbayayni</i>
ذكر	ذِكْرٌ <i>dhikrā</i> "a remembrance"	ذِكْرَيَانِ <i>dhikrayāni</i>	ذِكْرَيَيْنِ <i>dhikrayayni</i>

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

- الْهُدَى هُدًى (masc.) "the guidance", pattern: أَلْفَعْل

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:

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

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

الْأُمَمَانِ الطَّيِّبَتَانِ فِي الْبَيْتِ.
ʾalʾummāni -ṭṭayyibatāni fi -lbayt.
 “The good mothers₂ are in the house.”

قَرَأَ الْغُلَامُ كِتَابَيْنِ ثَقِيلَيْنِ قَدِيمَيْنِ.
qaraʾa -lghulāmu kitābayni ṭḥaqīlatayni qadīmatayn.
 “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:

الْأُمَمَانِ كَرِيمَتَانِ.
ʾalʾummāni karīmatān.
 “The mothers₂ are generous.”

الْكِتَابَانِ الْكَبِيرَانِ ثَقِيلَانِ.
ʾalkitābāni -lkabirāni ṭḥaqīlān.
 “The big books₂ are heavy.”

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

الرَّجُلَانِ مُعَلِّمَانِ.
ʾarrujulāni muʿallimān.
 “The men₂ are teachers_{m,2}.”

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

الْوَسَادَتَانِ سَرِيرٌ.
ʾalwisādātāni 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	هِيَ <i>hiya</i> “she”
Masc. addressee	أَنْتَ <i>’anta</i> “you _{m,1} ”
Fem. addressee	أَنْتِ <i>’anti</i> “you _{f,1} ”
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 ₂ ”
Addressee	أَنْتُمَا <i>’antumā</i> “you ₂ ”
Speaker	—

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

Here are some examples of their use:

هُمَا الرِّجَالُ.
humā -rrajulān.

“They₂ are the men₂.”

هُمَا مُعَلِّمَتَانِ كَرِيمَتَانِ.
humā muʿallimatāni karīmatāni.

“They₂ are noble teachers_f.”

قَالَتْ أُمُّهُ لِلْجَارِيَتَيْنِ أَنْتُمَا قَرِيبَتَانِ مِنِّي.
qālati -l’ummu liljāriyatayni ’antumā qarībatāni minni.

“The mother said to the girls₂, ‘You₂ are near me.’”

In the last example, the feminine adjectival noun قَرِيبَتَانِ *qarībatāni* is used because it is referring to the feminine noun الْجَارِيَتَيْنِ *aljāriyatayni* “the girls₂”.

9.6. Attached dual pronouns

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

Singular participant	Attached pronoun
Masc. absentee	هُوَ <i>-hu</i> “him”
Fem. absentee	هِيَ <i>-hā</i> “her”
Masc. addressee	أَنْتَ <i>-ka</i> “you _{m,1} ”
Fem. addressee	أَنْتِ <i>-kī</i> “you _{f,1} ”
Speaker	أَنَا <i>-i</i> “me”

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

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

Note the following points about them:

- Like the dual detached pronouns, the dual attached pronouns are the same for both genders. Also, there is no attached pronoun for the dual speaker-participant. Again, the plural pronoun will be used in this case.
- The dual absentee-participant detached and attached pronouns (“they₂”/“them₂”) are the same هُمَا *-humā*.
- Just like the absentee-participant singular masculine attached pronoun هُو *hu* “him”, the dual absentee-participant attached pronoun “them₂” هُمَا *-humā* becomes هِما *-himā* when preceded by the vowels اِ-, يِ-, or the semi-vowel اَيِ-. Examples:
 - بِهِمَا *bihimā* “with them₂”
 - فِيهِمَا *fihimā* “in them₂”
 - إِلَيْهِمَا *ilayhimā* “to them₂”
- The preposition لِ *li* “for” becomes لِ *la* when followed by the dual attached pronouns:
 - لَهُمَا *lahumā* “for them₂”
 - لَكُما *lakumā* “for you₂”
- As expected, the long *ā* vowel at the ends of the dual attached pronouns becomes a short *a* vowel when followed by a connecting hamzah اِ. Example:

- ذَهَبَ إِلَيْكُمَا الرَّجُلُ.
dhahaba 'ilaykuma -rrajulu.
 “The man went toward you₂.”

9.6.1. Attached pronouns for the direct doee

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

سَأَلَهُمَا الرَّجُلُ.
sa'alahuma -rrajulu.
 “The man asked them₂.”

سَأَلْتُكُمَا.
sa'altukumā
 “I asked you₂.”

سَأَلَتْكُمَا.
sa'alatkumā.
 “She asked you₂.”

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 ت of femininity is attached to the verb thus: فَعَلَتْ. We have used these verbs with singular doer nouns. The doer noun always comes after the verb and shall be in the u-state. Examples:

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

ذَهَبَتْ جَارِيَةٌ.
dhahabat jāriyatun
 “A girl went.”

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

ذَهَبَ الْغُلَامَانِ.
dhahaba -lghulāmāni.
 “The boys₂ went.”

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

9.7.2. Dual pronouns for the doer

We have already learned the singular doer pronouns:

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

Now we will learn the dual doer pronouns:

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

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 (اَ -*ā*) is used for a feminine doer, it is attached to the verb with an intervening ت of femininity thus: فَعَلَاتَا *faʿalatā* “they_{f,2} did” Here are some examples of the dual doer pronouns:

سَأَلْتُمَا

saʿaltumānā

“You₂ asked us”

سَأَلْتَاكُمَا

saʿalatākumā

“They_{f,2} asked you₂”

سَأَلَاهُمَا

saʿalāhumā

“They_{m,2} asked them₂”

9.7.3. Sentence word order with dual doers

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

ذَهَبَا إِلَى بَيْتٍ.

dhahabā 'ilā baytin.

"They₂ went to a house."

ذَهَبَ الرَّجُلَانِ إِلَى بَيْتٍ.

dhahabā -rrujalāni 'ilā baytin.

"The men₂ 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.

الرَّجُلَانِ ذَهَبَا إِلَى بَيْتٍ.

'arrujalāni dhahabā 'ilā baytin.

"The men₂, they₂ went to a house."

= "The men₂ went to a house."

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

أَكَلَ الرَّجُلَانِ وَشَرِبَا وَذَهَبَا.

'akala -rrajulāni waṣharibā wadhahabā.

"The men₂ ate and they₂ drank and they₂ went."

= "The men₂ 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.

الرَّجُلَانِ أَكَلَا وَشَرِبَا وَذَهَبَا.

'arrajulāni 'akalā waṣharibā wadhahabā.

"The men₂, they₂ ate and they₂ drank and they₂ went."

= "The men₂ ate and drank and went."

Work in progress

Chapter 10.

The sound plural

10.1. Introduction

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

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

Arabic has two categories of plurals:

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

Singular	Plural
book	books
house	houses
boy	boys
girl	girls

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

Arabic has two types of sound plurals:

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

We will describe each of these in this chapter.

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

10.2. The *ūn* sound plural

The *ūn* sound plural is formed by adding the ending *ūna* to the singular noun when it is in the u-state, and *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/-ina* plural”.

Here is the *ūn* sound plural of *muʿallim* “a teacher_m”:

State	Indefinite <i>ūn</i> plural “teachers _m ”	Definite <i>ūn</i> plural “the teachers _m ”
u-state	مُعَلِّمُونَ <i>muʿallimūna</i>	اَلْمُعَلِّمُونَ <i>ʾalmuʿallimūna</i>
a-state and i-state	مُعَلِّمِينَ <i>muʿallimīna</i>	اَلْمُعَلِّمِينَ <i>ʾalmuʿallimīna</i>

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

The duals of *muʿallim* “a teacher_m” are included here for comparison:

State	Indefinite <i>ūn</i> sound plural “teachers _{m,2} ”	Definite <i>ūn</i> sound plural “the teachers _{m,2} ”
u-state	مُعَلِّمَانِ <i>muʿallimāni</i>	اَلْمُعَلِّمَانِ <i>ʾalmuʿallimāni</i>
a-state and i-state	مُعَلِّمَيْنِ <i>muʿallimayni</i>	اَلْمُعَلِّمَيْنِ <i>ʾalmuʿallimayni</i>

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

- u-state:

اَلْمُعَلِّمُونَ فِي الْمَدْرَسَةِ.
ʾalmuʿallimūna fi -lmdrasah
 “The teachers are in the school.”

- a-state:

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

- i-state:

طَلَبَ الْغُلَامُ مِنَ الْمُعَلِّمِينَ عِلْمًا.
ṭalaba -lghulāmu mina -lmuʿallimīna ʿilmā.
 “The boy sought some knowledge from the teachers.”

10.2.1. Applicability of the ūn sound plural

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

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

- عالم *ʿālam* “a world” forms the ūn plural عَالَمُونَ *ʿālamūna* “worlds”.
- أرض *ʿarḍ* (fem.) “a land”, “an earth” forms the ūn plural أَرْضُونَ *ʿarḍūna* “lands”, “earths”.
- أهل *ahl* “a family” forms the ūn plural أَهْلُونَ *ahlūna* “families”.

10.3. The āt sound plural

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

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

State	Indefinite ūn plural “animals”	Definite ūn plural “the animals”
u-state	حَيَوَانَاتُ <i>ḥayawānātun</i>	الْحَيَوَانَاتُ <i>alḥayawānātu</i>
a-state and i-state	حَيَوَانَاتٍ <i>ḥayawānātīn</i>	الْحَيَوَانَاتِ <i>alḥayawānātī</i>

Note that:

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

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

10.3.1. Nouns ending in ة

If a noun ends with a ة, then it is removed before appending the *āt* sound plural ending. Here, for example, is the *āt* sound plural of مُعَلِّمَةٌ *mueallimah* “a teacher_f”:

State	Indefinite <i>ūn</i> plural “teachers _f ”	Definite <i>ūn</i> plural “the teachers _f ”
u-state	مُعَلِّمَاتٌ <i>mueallimātun</i>	اَلْمُعَلِّمَاتُ <i>’almueallimātu</i>
a-state and i-state	مُعَلِّمَاتٍ <i>mueallimātin</i>	اَلْمُعَلِّمَاتِ <i>’almueallimāti</i>

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

- u-state:

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

- a-state:

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

- i-state:

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

There are some nouns that end with an alif before the ة, like فَتَاةٌ *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 ٍ when forming the *āt* sound plural. Example:

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

10.3.3. Nouns ending with تى

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

Root	Singular	āt sound plural
ذكر	ذِكْرٌ ² <i>dhikrā</i> “a remembrance”	ذِكْرِيَّات <i>dhikrayāt</i>

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

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

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

There are two separate rules to consider:

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

- نَحْلَة *naḥlah* “a bee” becomes نَحْلَات *naḥlāt* “bees”, not × نَحَلَات *nahlāt*.
- ضَرْبَة *ḍarbah* “a strike” becomes ضَرْبَات *ḍarabāt* “strikes”, not × ضَرَبَات *ḍarbāt*.
- صَفْحَة *ṣafḥah* “a page” becomes صَفْحَات *ṣafḥāt* “pages”, not × صَفَحَات *ṣafḥāt*.

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

- جَوْزَة *jawzah* “a walnut” becomes جَوْزَات *jawzāt*.
- حَجَّة *hajjah* “a pilgrimage” becomes حَجَّات *hajjāt*.

2. If a common noun is of the pattern فُعْل *fiʿl*, فَعْلَة *fiʿlah*, فُعْل *fuʿl*, or فُعْلَة *fuʿlah* then the sukūn on the middle letter can, optionally, either:

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

For example:

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

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

10.3.5. Applicability of the *āt* sound plural

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

10.4. Conditions for forming the sound plural

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

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

10.4.1. Conditions for the *ūn* sound plural

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

We will treat common nouns and adjectival nouns separately.

10.4.1.1. Common nouns

With very few exceptions (some of which we saw in section @ref(applicability-of-the-un-sound-plural)), common nouns denoting male intelligent beings are disqualified from forming the *ūn* sound plural if their feminine counterpart is not formed by adding a *ə* to the masculine noun. So, غُلَام *ghulām* “a boy” is

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

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

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

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

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

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

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

Word	Definition	<i>ūn</i> plural
مُعَلِّمٌ	a teacher _m	مُعَلِّمُونَ
مُسْلِمٌ	a Muslim _m (one who submits)	مُسْلِمُونَ
كَافِرٌ	a disbeliever _m	كَافِرُونَ
لَاعِبٌ	a player _m	لَاعِبُونَ

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

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

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

10.4.1.2. Adjectival nouns

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

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

- كَبِير *kabīr* (masc.) “a big one”

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

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

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

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

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

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

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

10.4.2. Conditions for the *āt* sound plural

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

10.4.2.1. Nouns that end with a feminine marker

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

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

Singular	<i>āt</i> sound plural
² صَحْرَاءُ <i>ṣaḥrāʾ</i> ² “a desert”	صَحْرَاوَاتٍ <i>ṣaḥrāwāt</i>
² ذِكْرَى <i>dhikrāʾ</i> ² “a remembrance”	ذِكْرِيَّاتٍ <i>dhikrayāt</i>

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

- Adjectival nouns of the pattern ²فَعْلَاءَ which is the feminine of the masculine adjectival noun pattern ²أَفْعَل. For example, خَمْرَاء *ḥamrāʾ* “red_f”.
- Adjectival nouns of the pattern ²فَعْلَى which is the feminine of the masculine adjectival noun pattern ²فُعْلَان. For example, غَضَبَى *ghaḍbā* “very angry_f”.
- The following exceptional nouns:
 - اُمَّةٌ *ʾummah* “a nation”
 - أَمَةٌ *ʾamah* “a female slave”
 - شَفَةٌ *shafah* “a lip”

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

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

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

Common nouns

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

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

Masculine adjectival nouns

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

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

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

10.5. Detached plural pronouns

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

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

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

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

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

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

Here are some examples of their use:

هُمْ مُسْلِمُونَ.
hum muslimūn.
 “They_{3,m} are men₃.”

هُنَّ مُعَلِّمَات.
hum muʿallimāt.
 “They_{3,f} are teachers_f.”

أَنْتُمْ لَاعِبُونَ.
’antum lāʿibūn.
 “You_{3,m} are players_{3,m}.”

أَنْتُمْ صَدِيقَاتُ.

'antunna ṣadiqāt.

"You_{3,f} are friends_{3,f}."

نَحْنُ رَجُلَانِ فَقِيرَانِ.

naḥnu rajulāni faqīrān.

"We_{2,m} are poor men₂." (Note the plural pronoun subject with a dual noun in the info.)

نَحْنُ مُسْلِمَاتُ.

naḥnu muslimāt.

"We_{3,f} are Muslims_{3,f}."

10.6. Attached plural pronouns

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

Participant	Attached pronoun
Absentee sing. masc.	هُ - <i>hu</i> "him"
Absentee sing. fem.	هَا - <i>hā</i> "her"
Absentee dual	هُمَا - <i>humā</i> "them ₂ "
Addressee sing. masc.	كَ - <i>ka</i> "you _{m,1} "
Addressee sing. fem.	كِ - <i>ki</i> "you _{f,1} "
Addressee dual	كُما - <i>kumā</i> "you ₂ "
Speaker sing.	ي "me"
Speaker dual	—

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

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

Note the following points about them:

- The plural absentee-participant detached and attached pronouns ("they_{3,m}" / "them_{3,m}") are the same:
 - masculine: هُمْ -*hum*.

- feminine: هُنَّ *-hunna*.
- Just like هُوَ *hu* “him” and هُمَا *-humā* “them₂”, the plural absentee-participant attached pronouns هُمْ *-hum* “them_{3,m}” and هُنَّ *-hunna* “them_{3,f}” become هِمَا *-himā* and هِنَّا *-hinna* respectively, when preceded by the vowels اَ -i, اِ -ī, or the semi-vowel اِیَ -ay. Examples:
 - بِهِمْ *bihimā* “with them_{3,m}”
 - فِيهِنَّ *fīhinna* “in them_{3,f}”
 - إِلَيْهِمْ *‘ilayhim* “to them_{3,m}”
- The final sukūn on the م in the masculine plural pronouns أَنْتُمْ *hum*, أَنْتُمْ *‘antum*, and كُمْ *-kum*) becomes a ḍammah هُم *humu*, أَنْتُمْ *‘antumū*, and كُمْ *-kumu* respectively) when followed by a connecting hamzah. Examples:
 - هُمُ الْمُعَلِّمُونَ. *humu -lmueallimūn*.
“They_{pl. masc.} are the (male) teachers.”
 - ذَهَبَ إِلَيْكُمُ الرَّجُلُ. *d̥hahaba ‘ilaykumu -rrajul*.
“The man went to you_{3,m}.”
 - أَنْتُمُ الْمُسْلِمُونَ. *‘antumū -lmuslimūn*. “You_{3,m} are the Muslims_{3,m}.”
- When the speaker plural attached pronoun نَا is attached to a word that ends with a ن with a sukūn, there is only one ن written and it is doubled with a shaddah ّ on it. So we get:
 - نَا + مِن = مِئْنَا *minnā*
 - نَا + عَنَّ = عَانْنَا *ʿannā*
 - نَا + لَدُنْ = لَدُنُنَا *ladunnā*
- The preposition لِ *li* “for” becomes لَ *la* when followed by the plural attached pronouns:
 - لَهُمْ *lahum* “for them_{3,m}”
 - لَهُنَّ *lahunna* “for them_{3,f}”
 - لَكُمْ *lakum* “for you_{3,m}”
 - لَكُنَّ *lakunna* “for you_{3,f}”
 - لَنَا *lanā* “for us”

10.6.1. Plural direct doee pronouns

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

سَأَلَهُمُ الرَّجُلُ.
sa’alahumu -rrajul.
“The man asked them_{3,m}.”

سَأَلْتُكُمْ.
sa'altukum
 "I asked you_{3,m}."

سَأَلَتْكُنَّ.
sa'alatkunn.
 "She asked you_{3,f}."

سَأَلْنَا.
sa'alānā.
 "They_{2,m} asked us."

سَأَلْتَاهُ.
sa'alatāh.
 "They_{3,m} 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 *ت* of femininity is attached to the verb thus: *فَعَلَتْ*. We have used these verbs with singular and dual doer nouns. The doer noun always comes after the verb and shall be in the u-state. Examples:

ذَهَبَ الْغُلَامُ.
dhahaba -lghulamū.
 "The boy went."

ذَهَبَتْ جَارِيَةٌ.
dhahabat jāriyatun
 "A girl went."

ذَهَبَ الْغُلَامَانِ.
dhahaba -lghulamāni.
 "The boys₂ went."

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

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

ذَهَبَ الْمُعَلِّمُونَ.
dhahaba -lmu'allimūn.
 "The teacherm_{3,m} went."

ذَهَبَتْ مُعَلِّمَاتٌ.
dhahabat mu'allimāt.
 "Teachers_{3,f} went."

10.7.2. Plural pronouns for the doer

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

Participant	Doer pronoun	Meaning	Doer pronoun with verb
Absentee sing. masc.	invisible	"he"	فَعَلَ <i>fa'ala</i>
Absentee sing. fem.	invisible	"she"	فَعَلَتْ <i>fa'alat</i>
Absentee dual	اِ - <i>ā</i>	"them ₂ "	masc.: فَعَلَا <i>fa'alā</i> , fem: فَعَلَتَا <i>fa'alatā</i>
Addressee sing. masc.	تَ - <i>ta</i>	"you _{m,2} "	فَعَلْتَ <i>fa'alta</i>
Addressee sing. fem.	تِ - <i>ti</i>	"you _{f,2} "	فَعَلْتِ <i>fa'alti</i>
Addressee dual	تُمَا - <i>tumā</i>	"you ₂ "	فَعَلْتُمَا <i>fa'altumā</i>
Speaker sing.	تُ - <i>tu</i>	"I"	فَعَلْتُ <i>fa'altu</i>
Speaker dual	–	"us ₂ "	–

Now we will learn the plural doer pronouns:

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

Note the following regarding the plural doer pronouns:

- The ة of femininity does not attach to the absentee plural feminine doer pronoun نَ -na “they_{3,f}” فَعَلْنَ. Example:

– دَهَبْنَ dhahabna “they_{3,f} went”

This is different from the behavior of the absentee dual doer pronoun اَ -ā “them_{2,f}” which, for a feminine doer, does attach to the ة of femininity. Example:

– دَهَبَتَا dhahabatā “they_{2,f} went”

- The final sukūn on the م in the masculine plural doer pronoun تُمْ -tum becomes a ḍammah تُمُ -tumu when followed by a connecting hamzah. Examples:

– أَكَلْتُمْ خُبْزًا.
ʾakaltum kḥubzā.
“You_{3,m} ate some bread.”

– أَكَلْتُمُ الْخُبْزَ.
ʾakaltumu lkḥubz.
“You_{3,m} ate the bread.”

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

– ضَرَبُوا الرَّجُلَ.
ḍarabu r-rajul.
“They_{3,m} hit the man.”

– ضَرَبُوهُ.
ḍarabūh.
“They_{3,m} hit him.”

- The plural masculine verb doer pronoun for the addressed person “you_{3,m}” تُمْ -tum becomes تُمُو tumū when a direct doee pronoun is attached. For example:

– ضَرَبْتُمُ الرَّجُلَ.
ḍarabtumu r-rajul.
“You_{3,m} hit the man.”

– ضَرَبْتُمُوهُ.
ḍarabtumūh.
“You_{pl. masc.} hit him.”

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

سَأَلْنَا.

sa'alnā.

"We asked."

سَأَلَنَا.

sa'alanā.

"He asked us."

10.7.3. Sentence word order with plural doers

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

ذَهَبَ الْمُعَلِّمُونَ إِلَى مَدْرَسَةٍ.

dhahaba -lmueallimūna 'ilā madrasah.

"The teachers_{3,m} went to a school."

ذَهَبُوا إِلَى مَدْرَسَةٍ.

dhahabā 'ilā madrasah.

"They_{3,m} went to a school."

لَعِبَتِ الصَّدِيقَاتُ فِي الْبَيْتِ.

laeibati -ṣṣadiqātu fi -lbayt.

"The friends_{3,f} played in the house."

لَعِبْنَ فِي الْبَيْتِ.

laeibna fi -lbayt.

"They_{3,f} played in the house."

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

الْمُعَلِّمُونَ ذَهَبُوا إِلَى مَدْرَسَةٍ.

'almueallimūna dhahabū 'ilā madrasah.

"The teachers_{3,m}, they_{3,m} went to a school." = "The teachers_{3,m} went to a school."

الصَّدِيقَاتُ لَعِبْنَ فِي الْبَيْتِ.

'aṣṣadiqātu laeibna fi -lbayt.

"The friends_{3,f}, they_{3,f} played in the house." = "The friends_{3,f} played in the house."

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

أَكَلَ الْأَعْبُونَ وَشَرِبُوا وَذَهَبُوا.

'akala -llāeibūna waṣharibū wadhahabū.

“The players_{3,m} ate and they_{3,m} drank and they_{3,m} went.”
= “The players_{3,m} 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.

اَلَّلَّاعِبُونَ اَكَلُوا وَشَرِبُوا وَذَهَبُوا.

ʾallāʿibūna ʾakalū washaribū wadhahabū.

“The players_{3,m}, they_{3,m} ate and they_{3,m} drank and they_{3,m} went.”
= “The players_{3,m} ate and drank and went.”

Similarly,

اَكَلَتِ اَلَّلَّاعِبَاتُ وَشَرِبْنَ وَذَهَبْنَ.

ʾakalati -llāʿibātu washaribna wadhahabn.

“The players_{3,f} ate and they_{3,f} drank and they_{3,f} went.”

and

اَكَلْنَ اَلَّلَّاعِبَاتُ اَكَلْنَ وَشَرِبْنَ وَذَهَبْنَ.

ʾallāʿibātu ʾakalna washaribna wadhahabn.

“The players_{3,f}, they_{3,f} ate and they_{3,f} drank and they_{3,f} went.”
= “The players_{3,f} ate and drank and went.”

10.7.4. Verbs with multiple doers mentioned individually

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

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

ذَهَبَتِ اَلْاُمُّ وَاَلْعَلَامُ.

d̥hahabati -lʾummu wa-lghulāmu.

“The mother and the boy went.”

ذَهَبَ اَلْعَلَامُ وَاَلْاُمُّ.

d̥hahaba -lghulāmu wa -lʾummu.

“The boy and the mother went.”

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

ذَهَبْتُ اَنَا وَانْتَ وَهُوَ.

d̥hahabtu ʾana waʾanta wahuwa.

“I, you, and he went.”

Note how the speaking person detached pronoun *أنا* *ʾana* is used in addition to the doer pronoun *تـ* *-tu* in order to add *wa* “and” to it.

If the sentence is a nominal 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.
ʾanta wahuwa dhahabtumā.
 “You_{1,m} and he, you₂ went.”

أَنَا وَمُحَمَّدٌ ذَهَبْنَا.
ʾana wamuḥammadun dhahabnā.
 “I and Muḥammad, we went.”

الْأُمُّ وَالْجَارِيَةُ ذَهَبَتَا.
ʾalʾummu wa-ljāriyatu dhahabatā.
 “The mother and the girl went.”

الْأُمُّ وَالْجَارِيَتَانِ ذَهَبْنَ.
ʾalʾummu wa-ljāriyatāni dhahabna.
 “The mother and the two girls, they_{3,f} went.”

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

الْأُمُّ وَالْجَارِيَةُ وَالْعَلَامُ ذَهَبُوا.
ʾalʾummu wa-ljāriyatu wa-lghulāmu dhahabū.
 “The mother, the girl, and the boy, they_{3,m} went.”

Chapter 11.

The broken plural

11.1. Introduction

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

Singular	Plural
man	men
woman	women
child	children
mouse	mice

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

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

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

11.2. Review of word patterns and semi-flexible nouns

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

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

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

ذَهَبَ رَجُلٌ إِلَى بَيْتٍ.

dhahaba rajulun 'ilā bayt.

“A man went to a house.”

Some nouns are *semi-flexible*. This means that they are not tanwīned, and also, the indefinite i-state is indicated by an fat-ḥah َ. Examples of such nouns are:

- غَضَبٌ *ghaḍbā*² *adj.* (fem.) “a very angry one_f” from the root غَضَب
- صَحْرَاءٌ *ṣaḥrā'*² (fem.) “a desert_f” from the root صَحَر

ذَهَبَتْ جَارِيَةٌ غَضَبٌ إِلَى صَحْرَاءٍ.

dhahabat jāriyatun ghaḍbā 'ilā ṣaḥrā'.

“A very angry girl went to a desert.”

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

ذَهَبَتِ الْجَارِيَةُ الْغَضَبُ إِلَى الصَّحْرَاءِ.

dhahabati -ljāriyatu -lghaḍbā 'ila -ṣṣaḥrā'.

“The very angry girl went to the desert.”

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

It is important to note that َ, ء, and ِ are only feminine markers for singular nouns. We will see that they are also endings for broken plural nouns and, in that case, they are not feminine markers. However, ء and ِ, when endings for broken plural nouns, will make the broken plural nouns semi-flexible, just as they do for singular nouns.

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

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

11.3. Patterns of the broken plural

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

roots using the paradigm root فَعَلَ. 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. فُعُل *fuēal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صُورَة	صُور	a picture	دَوَلَة	دَوَل	a dynasty/state
أُمَّة	أُمَم	a nation	رُكْبَة	رُكَب	a knee

2. فُعُل *fuēl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَحْمَر ²	حُمَر	red _m	أَعْمَى ²	عُمَى	blind _m
حَمْرَاء ²	حُمَر	red _f	عَمِيَاء ²	عُمَى	blind _f
أَحْوَر ²	حُور	a beautiful eyed one _m	أَصَم ²	صُم	deaf _m
حَوْرَاء ²	حُور	a beautiful eyed one _f	صَمَاء ²	صُم	deaf _f
أَسْوَد ²	سُود	black _m	أَبْكَم ²	بُكْم	mute _m
سَوْدَاء ²	سُود	black _f	بَكْمَاء ²	بُكْم	mute _f
أَبْيَض ²	بَيْض	white _m	نَاقَة	نُوق	a camel _f
بَيْضَاء ²	بَيْض	white _f			

3. فُعُل *fuēul*. Examples:

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

4. فُعُل *fiēal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قِطْعَة	قِطَاع	a piece	سِيْرَة	سِيَر	a course of life
هَرَّة	هَرَر	a cat _f			

5. **فِعال** *fiʿāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَجُل	رِجَال	a man	حَسَن	حِسان	adj. a good one _m
إِمْرَأَة	نِساء	a woman	حَسَنَة	حِسان	adj. a good one _f
أُنْثَى ²	إِنَاث	a female	صَعْب	صِغَاب	adj. a difficult one _m
عَبْد	عِبَاد	a slave _m	صَعْبَة	صِغَاب	adj. a difficult one _f
أَمَة	إِمَاء	a slave _f	صَغِير	صِغَار	adj. a small one _m
جَبَل	جِبَال	a mountain	صَغِيرَة	صِغَار	adj. a small one _f
ثَوْب	ثِيَاب	a garment	كَبِير	كِبَار	adj. a big one _m
رِيح	رِيّاح	a wind	كَبِيرَة	كِبَار	adj. a big one _f
مَرَّة	مِرَار	an occasion	صَعِيف	ضِعَاف	adj. a weak one _m
بَحْر	بِحَار	a sea	صَعِيفَة	ضِعَاف	adj. a weak one _f
عَمُود	عِمَاد	a pillar	كَرِيم	كِرَام	adj. a generous one _m
رَوْضَة	رِياض	a garden	غَضَبَان ²	غَضَاب	adj. a very angry _m

Singular	Plural	Meaning	Singular	Plural	Meaning
رَمَحَ	رِمَاح	a spear	غَضِبَ ²	غِضَاب	adj. a very angry _f

6. **فُعُول** *fueūl*. Examples:

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

7. **فُعَل** *fueal*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
رَاكِع	رُكَّع	one who bowes _m	غَائِب	غُيِّب	absent
رَاكِعَة	رُكَّع	one who bowes _f			

8. **فُعَال** *fueāl*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَارِئ	قُرَّاء	a reader _m	كَافِر	كُفَّار	a disbeliever _m
تَاجِر	تُجَّار	a trader _m	جَاهِل	جُهَّال	an ignorant one _m
عَامِل	عُمَّال	a worker _m			

9. **فَعَلَة** *faelah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سَاحِر	سَحَرَة	a magician _m	قَاتِل	قَتَلَة	a killer _m
عَامِل	عَمَلَة	a labourer _m	سَيِّد	سَادَة	a chief _m

10. **فُعْلَة** *fuʿalah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
قَاضٍ	قُضَاة	a judge _m	رَاقٍ	رُؤَاة	a narrator _m

11. **فِعْلَة** *fiʿalah*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
دُبٌّ	دِبَبَة	a bear	قِرْدٌ	قِرَدَة	a monkey
هَرٌّ	هِرَرَة	a cat _m			

12. **فِعْلَة** *fiʿlah*. Examples:

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

13. **أَفْعُل** *afʿul*. 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** *afʿāl*. Examples:

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

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

15. أَفْعَلَةٌ *af'elāh*. Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
لِسَان	أَلْسِنَةٌ	a tongue	طَعَام	أَطْعَمَةٌ	a food
إِمَام	أَيِّمَةٌ	a leader _m	إِلَه	آلِهَةٌ	a god

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

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

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

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

Singular	Plural	Meaning	Singular	Plural	Meaning
حَقِيبَةٌ	حَقَائِبٌ ²	a bag	دَلِيلٌ	دَلَائِلٌ ²	an evidence
كَبِيرَةٌ	كَبَائِرٌ ²	a major sin	خَلِيفَةٌ	خَلَائِفٌ ²	a successor
كَرِيمَةٌ	كَرَائِمٌ ²	a generous one _f			

18. **فُعْلَانُ** *fielān*. Examples:

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

19. **فُعْلَانُ** *fuelān*. Examples:

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

20. **فُعْلَاءٌ** *fuelā*². Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
أَمِيرٌ	أُمَرَاءٌ ²	a commander _m	خَلِيفَةٌ	خُلَفَاءٌ ²	a caliph
فَقِيرٌ	فُقَرَاءٌ ²	a poor one _m	عَالِمٌ	عُلَمَاءٌ ²	a scholar _m
بَخِيلٌ	بُخَلَاءٌ ²	a miser _m	شَاعِرٌ	شُعَرَاءٌ ²	a poet _m
صُعِيفٌ	صُعَفَاءٌ ²	a weak one _m			

21. **أَفْعِلَاءٌ** *afeilā*². Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
نَبِيٍّ	أَنْبِيَاءٌ ²	a prophet _m	شَدِيدٍ	أَشَدَّاءُ ²	a forceful one _m
صَدِيقٍ	أَصْدِقَاءُ ²	a friend _m	قَوِيٍّ	أَقْوِيَاءُ ²	a strong one _m
غَنِيٍّ	أَغْنِيَاءُ ²	a rich one _m	شَقِيٍّ	أَشْقِيَاءُ ²	a wretched one _m

22. ²فَعْلٍ *faʿlā*². Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
مَرِيضٍ	مَرَضَى ²	a sick one _m	جَرِيحٍ	جَرَحَى ²	a wounded person
أَسِيرٍ	أَسْرَى ²	a captive			

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

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

24. ²فَعَالٍ *faʿālā*². Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
صَحْرَاءُ ²	صَحَارَى ²	a desert	فَتْوَى ²	فَتَاوَى ²	a formal legal opinion
يَتِيمٍ ²	يَتَامَى ²	an orphan	هَدِيَّةٍ ²	هَدَايَا ²	a gift

25. فَعِيل *faʿīl* (rare). Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
عَبْد	عَبِيد	a slave _m	حِمَار	حَمِير	a donkey _m

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

Singular	Plural	Meaning	Singular	Plural	Meaning
بُعْل	بُعُولَة	a husband			

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

Singular	Plural	Meaning	Singular	Plural	Meaning
حَجَر	حَجَارَة	a stone			

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

Singular	Plural	Meaning	Singular	Plural	Meaning
خَلَقَة	خَلَق	a circular ring			

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

Singular	Plural	Meaning	Singular	Plural	Meaning
صَاحِب	صَحْب	a companion			

30. **فَفَافٍ** *fafāfif*². Includes the sub-patterns:

- **فَعَالِل** *faēālil*²
- **أَفَاعِل** *afāēil*²
- **تَفَاعِل** *tafāēil*²
- **مَفَاعِل** *mafāēil*²

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
تَغَلَّب	تَغَالِب	a fox	تَجَرَّبَة	تَجَارِب	an experience
عَنَّاكِبُوت	عَنَاكِب	a spider	مَسْجِد	مَسَاجِد	a mosque

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

31. ² *fafāfif* فَفَافِيف². Includes the sub-patterns:

- ² *faēālil* فَعَالِيل²
- ² *afāēil* أَفَاعِيل²
- ² *tafāēil* تَفَاعِيل²
- ² *mafāēil* مَفَاعِيل²
- ² *yafāēil* يَفَاعِيل²
- ² *fawāēil* فَوَاعِيل²

Examples:

Singular	Plural	Meaning	Singular	Plural	Meaning
سُلْطَان	سَلَاطِين ²	a sultan	إِعْضَار	أَعَاصِير ²	a whirlwind
شَيْطَان	شَيْاطِين ²	a devil	تَّأْرِخ	تَوَارِيخ ²	a history
سِكِّين	سِكَائِين ²	a knife	تَصَوِير	تَصَاوِير ²	a picture
دِينَار	دَنَانِير ²	a dinār	مِفْتَاح	مَفَاتِيح ²	a key
مِسْكِين	مَسَاكِين ²	a needy person	مَلْعُون	مَلَاعِين ²	an accursed one _m
كُرْسِي	كِرَاسِي ²	a chair	بَيْتُوع	يَبَابِع ²	a (water) spring
أُمِّيَّة	أَمَانِي ²	a wish	جَامُوس	جَوَامِيس ²	a buffalo

32. *faēālilah* فَعَالِلَة. Examples:

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

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

- Both common nouns and adjectival nouns form broken plurals.
- There are comparatively fewer broken plurals for female intelligent beings than for male intelligent beings. We will expand on this in a subsequent section.
- Some patterns of the broken plural are also patterns singular nouns. For example, the pattern فَعَال *fiʿāl* has both singular nouns, like كِتَاب *kitāb* “a book” and broken plurals, like رِجَال *rijāl* “men”
- The broken plural patterns فُعْلَان *fuʿlān* and فُعْلَان *fuʿlān* are fully-flexible nouns. Although they end with the ان ending which is extrinsic to the root, they are not semi-flexible nouns. Only singular adjectival nouns that end with an extrinsic ان on the pattern فُعْلَان, and that also fulfil the other conditions listed in section @ref(adjectival noun-an-diptote), are semi-flexible.
- There is often a correlation between the pattern of a singular noun and the pattern of its plural.

Sometimes this correlation is very strong:

- All singular nouns of the patterns أَفْعَل² *ʾafeal*² and فَعْلَاء² *faʿlāʾ*² that denote colors and physical characteristics, have broken plurals on the pattern فُعْل *fuʿl*. Example:

Singular	Plural
حُمْرَاء ² , أَحْمَر ² “red”	حُمْر
بُكْمَاء ² , أَبْكَم ² “mute”	بُكْم

- Singular nouns that have four or more consonant letters (excluding ة) regularly form their broken plurals on the patterns فَعَّاف² and فَعَّافِيف². The pattern فَعَّافِيف² is used when there is an intermediate long vowel between the consonants. Examples:

Singular	Plural
إِصْبَع “a finger”	أَصْبَاع ²
مِفْتَاح “a key”	مِفْتَاحِيف ²

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

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

Other times, this correlation is more like a tendency:

- Singular nouns on the pattern فَعِيلَة *faēilah* tend to form broken plurals on the pattern فُعَائِل ² *faēā'il*². Examples:

Singular	Plural
حَدِيقَة “a garden”	حَدَائِقُ ²
حَقِيبَة “a bag”	حَقَائِبُ ²

- Singular nouns on the pattern فَاعِل *fā'il*, that denote male intelligent beings, tend to form broken plurals on the pattern فُعَل *fue'el*, فُعَال *fue'āl*, and فَعَلَة *fa'alah*. Examples:

Singular	Plural
غَائِب “absent”	غُيِب
قَارِئ “a reader _m ”	قُرَاء
قَاتِل “a killer _m ”	قَتَلَة

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

Singular	Plural
صَاحِبَة “a companion _f ”	صَوَاجِبُ ²
عَامِل “a factor”	عَوَامِلُ ²

فَارِس *fāris* “a horseman” with the plural فَوَارِس ² is one of a number of exceptions.

- Some words have roots that have the same letter repeated in the root. These are called *doubled* roots.
 - For example:

Root	Word	Pattern
دَبَّ	دَبَّ “a bear”	فُعْل
حَلَّ	مَحَلَّة “a locality”	مَفْعَلَة
أَمَّ	إِمَام “a leader”	فُعَال
حَقَّ	حَق “a truth, a right”	فُعْل
هَرَّ	هَرَّ “a cat _m ”	فُعْل

We will discuss doubled roots in detail in chapter @ref(doubled-roots). For now we will mention the following:

- The repeated letter in the word root may get doubled or separated in the word’s pattern. Frequently, the repeated letter may be doubled in the singular, and separated in the plural. Examples:

Singular	Plural
حَقَّ “a truth, a right”	حُقُوق
دَبَّ “a bear”	دَبَبَة
هَرَّ “a cat _m ”	هَرَرَة

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

Singular	Plural
إِمَام “a leader _m ”	أَيِّمَة

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

Root	Word pattern	Expected word	Actual word
شَدَّ	أَفْعَلَاء ²	× أَشْدِّدَاء ²	أَشْدِّدَاء ²
حَلَّ	مَفَاعِل ²	× مَحَالِل ²	مَحَال ²
صَمَّ	أَفْعَل ²	× أَصَمَّم ²	أَصَمَّ ²

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

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

Singular	Plural
لِسَان “a tongue”	أَلْسِنَةٌ
هَرَّ “a cat _m ”	هَرَرَةٌ
أَمِير “a commander _m ”	أُمَرَاءُ
صَدِيق “a friend _m ”	أَصْدِقَاءُ

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

Singular	Plural
شَهْر	شُهُور, أَشْهُر
عَيْن	أَعْيَان, عَيْنُون, أَعْيُن
عَامِل	عُمَّال, عَمَلَةٌ, عَوَاجِل ² , عَامِلُونَ

We will discuss how to manage these multiple plurals in a subsequent section.

- Occasionally, multiple singular nouns will share the same broken plural. Examples:

Singular	Plural
مَكْتَب “an office”	مَكَاتِب ²
مَكْتَبَةٌ “a library”	مَكَاتِب ²

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

- The letters ء, ا, و, and ي are considered *weak* letters. Words that one or more these weak letters in their roots are called *defective* words. We will discuss defective words more completely in later chapters, if Allāh wills. For now, we will note the following:
 - Weak letters often get interchanged with one another when going from a singular to a plural. Examples:

Root	Singular	Plural
أَرخ	تَأْرِخ	تَوَارِيخ ²
نوق	نَاقَة	نُوق
ثور	ثُور	ثِيَرَان

- Weak letters can affect surrounding vowels. For example:

Root	Word pattern	Expected word	Actual word
بيض	فُعْل	× بُيَض	بَيِض

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

Root	Word pattern	Expected word	Actual word
هدي	فُعَالِي ²	× هَذَايِي ²	هَذَايَا ²

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

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

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

Root	Singular	Plural
أخو	أَخٌ	إِخْوَةٌ, إِخْوَانٌ
أمو	أَمَةٌ	إِمَاءٌ

- If there are more than four consonant letters in a word, then only four of them are selected to form the broken plural. For example:

Singular	Plural
عَنْكَبُوتٌ “a spider”	عَنَّاكِبٌ ²

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

- The word *إِمْرَأَة* and its plural *نِسَاء* are both irregular and we will discuss them separately in chapter @ref(irregular-nouns).
- The broken plural *أَشْيَاءٌ* ²*ashyā* (of the singular noun *شَيْءٌ* *shay* “a thing”) is irregular in that it is semi-flexible. Otherwise its pattern *أَفْعَالٌ* *afeāl* is regularly fully-flexible.
- The broken plural of the singular noun *مَلَكٌ* *malak* “an angel” is *مَلَائِكَة* *malā'ikah*. It is on the pattern *فَعَالِلَة* *faeālilah*. But it is unusual in that the plural has an extra letter *ء* that is missing in the singular. This is because the singular has a lesser-used variant: *مَلَأَكٌ* *mal'ak* that is used to form the plural.
- The broken plural of the singular noun *دِينَارٌ* “a *dīnār*” is *دِنَانِيرٌ* ². It is on the pattern *فُعَالِيلٌ* ². It is irregular in that there are two *ن*'s in the plural whereas the singular only has one.
- The root of *بئرٌ* *bi'r* “a (water) well” is *ب.أ.ر*. The pattern of its broken plural is *أَفْعَالٌ*. Based on its root letters, its plural on this pattern ought regularly to have been *أَبَارٌ* ²*ab'ār*. And this plural exists but is not very commonly used. Instead, in forming the plural, the root letters *ب* and *أ* get swapped irregularly, and the more commonly used plural is actually *أَبَارٌ* ²*ābār*.

There are other words as well with similar irregularities.

11.4. Co-existence of multiple broken plurals

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

Singular	Meanings	Plural
جِدَارٌ	a wall	جُدُرَان, جُدُرٌ
شَهْرٌ	a month	شُهُور, أَشْهُرٌ
صَعِيفٌ	a weak one _m	صُعَفَاءٌ ² , ضِعَافٌ
أَمْرٌ	a matter; a command	أَوَامِرٌ ² , أُمُورٌ
عَيْنٌ	an eye; a (water) spring; an eminent person	أَعْيَان, عُيُون, أَعْيُنٌ
عَامِلٌ	a worker; a labourer; a factor	عَمَلَةٌ, عَوَامِلٌ ² , عَامِلُونَ عُمَالٌ

We will deal with the co-existence of sound and broken plurals in the next section. In this section, we will explain the existence of multiple broken plurals,

and when one of them is preferred or required to be used over the other. Basically, there could be a few things going on:

1. Sometimes it is more or less optional which of the multiple broken plurals to use. For example, the singular noun جَدَار has two broken plurals: جُدْر, جُدْرَان. Either could be used, more or less, interchangeably.
2. Sometimes, the usage of one of the plurals may be restricted. For example, ضِعَاف and ضُعَفَاء are both broken plurals of the masculine adjectival noun ضَعِيف “a weak one_m”. For male intelligent beings, like “weak men”, either of the two plurals could be used. But remember that broken plurals that end with an extrinsic ء ending may only be used for male intelligent beings. So the plural ضُعَفَاء may only be used for male intelligent beings like “men” or “boys”, and not for masculine nouns that denote non-intelligent beings like “lions” or “pens”, etc.

Interestingly, ضِعَاف is also shared as the broken plural for the feminine adjectival noun ضَعِيفَة “a weak one_f”. So it can be used for plurals of feminine nouns, both for female intelligent beings like “women” and “girls”, and for feminine nouns that denote non-intelligent beings like “trees”.

3. Other times, the singular has multiple distinct meanings, and each of these distinct meanings is associated with its own broken plural(s). Here are some examples:

- The word أَمْر *ʾamr* has two distinct meanings, each with its own plural:

- i. “a matter”. This has the broken plural أُمُور *ʾumūr*.
- ii. “a command”. This has the broken plural أَوَامِر *ʾawāmīr*².

- The word عَيْن *ʾayn* has multiple distinct meanings. There are three main meanings, and they share the broken plural with each other in the following way:

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

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

- i. “a worker_m”. Generally, this has the plural عُمَال *ʿummāl*.
- ii. “a labourer_m”. This uses the plural عَمَلَة *ʿamalah*.
- iii. “a factor”. This uses the plural عَوَامِل *ʿawāmīl*².

4. Arabic has what are known as *plurals of fewness*. These are specific patterns that may (sometimes, but not always) be used when the persons or things denoted by the plural are only a few (ten or less) and not many. These patterns are:

- i. فَعْلَةٌ *fi'elah*
- ii. أَفْعُلْ *'afeul*
- iii. أَفْعَالْ *'afeāl*
- iv. أَفْعِلَاهْ *'afeilah*

For example:

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

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

11.5. Co-existence of sound and broken plurals

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

Singular	Meaning	Sound plural	Broken plural
قَاتِل	a killer	قَاتِلُونَ	قَتَلَةٌ
كَافِر	a disbeliever	كَافِرُونَ	كُفَّار
كَبِير	a big one _m	كَبِيرُونَ	كِبَار
كَبِيرَةٌ	a big one _f	كَبِيرَات	كِبَار
صَغِير	a small one _m	صَغِيرُونَ	صِغَار
صَغِيرَةٌ	a small one _f	صَغِيرَات	صِغَار
رَاكِع	one who bows _m	رَاكِعُونَ	رُكَّع
رَاكِعَةٌ	one who bows _f	رَاكِعَات	رُكَّع
صَاحِبَةٌ	a companion _f	صَاحِبَات	صَوَاجِب ²
جَارِيَةٌ	a girl	جَارِيَات	جَوَارٍ ²
حَدِيقَةٌ	a garden	حَدِيقَات	حَدَائِقُ ²

We will treat the *ūn* and *āt* sound plurals separately.

11.5.1. *ūn* plurals and broken plurals

Remember from chapter @ref(sound-plurals) that *ūn* plurals are, with very few exceptions, only used for male intelligent beings.

If a singular noun has both an *ūn* sound plural and one or more broken plurals, then the use of the broken plural is generally preferred. The sound plural is then, generally, reserved for certain verbal usages. (We will study these in later chapters, if Allāh wills.)

So, for example, قَتَلَةٌ is preferred over قَاتِلُونَ generally for the meaning: “killers”.

11.5.2. *āt* plurals and broken plurals

āt plurals are used for both female intelligent beings and non-intelligent beings. We will discuss each of these separately.

11.5.2.1. Female intelligent beings

Remember from section @ref(conditions-for-the-at-plural) that, generally, all nouns that end with feminine markers (ة, اء, and ئ) can form the *āt* sound plural.

There are some nouns that are excepted from this statement. These nouns only have broken plurals and don't form sound plurals. For female intelligent beings, these nouns are:

- Adjectival nouns of the pattern فَعْلَاءٌ² which is the feminine of the masculine adjectival noun pattern أَفْعَلٌ². For example, حَوْرَاءٌ *hawrā'* “a beautiful eyed one_f” uses the broken plural حُورٌ *hūr*
- Adjectival nouns of the pattern فَعْلَى² which is the feminine of the masculine adjectival noun pattern فَعْلَانٌ². For example, غَضَبَتِي *ghaḍbā* “very angry_f” uses the broken plural غَضَابٌ *ghīḍāb*.
- The following exceptional nouns:
 - نِسَاءٌ “a woman”, broken plural: نِسَاءٌ
 - أَمَاءٌ “a slave_f”, broken plural: أَمَاءٌ
 - أُمَّةٌ “a nation”, broken plural: أُمَمٌ

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

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

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

The following are excepted from this general statement:

- أَنْثَى “a female”, plural: إِنَاث. The *āt* sound plural is almost unused for this word.
- Broken plurals of the patterns:
 - فَوَاعِل² *fawāʿil*²
 - فَعَائِل² *faʿāʿil*²

These broken plural patterns are, in fact, predominantly used for female intelligent beings and non-intelligent beings, and only rarely for male intelligent beings. So the broken plural جَوَار² “girls” may be used freely as the plural of جَارِيَة “a girl” and is not preferred over by جَارِيَّات. Similarly, صَوَاجِب² may freely be used as the plural of صَاحِبَة.

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

- فَوَارس² “a horseman”, plural: فَوَارِس²
- خَلَائِف² “a successor”, plural: خَلَائِف²

In conclusion, with the general preference of using the *āt* sound plural over the broken plural for female intelligent beings, you will find that نِسَاء *nisāʾ*² “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, حَدَائِق² *hadāʾiq*² is preferred over حَدِيقَات *hadiqāt* as the plural of حَدِيقَة, though both are correct.

11.6. Usage of plurals

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

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

11.6.1. Plurals of intelligent beings in descriptive noun-phrases

Consistent with what we have learned so far, when the 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:

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

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

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

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

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

11.6.2. Plurals of intelligent beings in nounal sentences

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

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

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

الْمُعَلِّمَاتُ عَالِمَاتٌ.
ʾalmueallimātu ʿālimāt,
 “The teachers_f are scholars_f.”

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

اَلْمُسْلِمُونَ اُمَّةٌ.

ʾalmuslimūna ʾummah.

“The Muslims are a nation.”

اَلْجِيرَانُ الطَّيِّبُونَ نِعْمَةٌ مِّنَ اللّٰهِ.

ʾaljirānu -ṭṭayyibūna 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:

اَنْتُنَّ نِسَاءٌ كَرِيْمَاتٌ.

ʾantunna nisāʾun karīmāt.

“You_{3,f} are generous women.”

اَنْتُمْ شُبَّانٌ شَجَاعَةٌ.

ʾantum shubbānun shuḥjeānun

“You_{m,3} are courageous young men.”

اَلشَّيَاطِيْنُ هُمْ اَلْمَلَاِئِنُ.

ʾashshayāṭīnu humu -lmalāʿīn.

“The devils are the accursed ones.”

هُنَّ نِسَاءٌ غَنِيَّاتٌ.

hunna nisāʾun ḡhaniyyāt.

“They_{3,f} are rich women.”

نَحْنُ غُلَمَانٌ اَصْدِقَاءٌ.

naḥnu ḡhilmānun ʾaṣḍiqāʾ.

“We are boys who are friends.”

11.6.3. Plurals of intelligent beings with verbs

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

قَرَأَتِ النِّسَاءُ وَكَتَبْنَ.

qaraʾati -nnisāʾu wakatabn.

“The women read and wrote.”

اَلْغُلَمَانُ لَعِبُوا بِكُرَّةٍ حُمْرَاءَ.

ʾalḡhilmānu laʿībū bikuratin ḡamrāʾ.

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

طَبَخَتِ النِّسَاءُ طَعَامًا لِلرِّجَالِ فَأَكَلُوهُ وَشَكَرُوهُنَّ.

ṭabakhati -nnisāʾu ṭaeāman lirrijāli faʾakalūhu washakarūhun.

“The women prepared some food for the men, so they_{3,m} ate it and they_{3,m} thanked them_{3,f}.”

ظَلَمَ الْجَبَابِرَةُ الْاِمْسَاكِينَ وَقَتَلُوهُمْ.

ḍhalama -ljabābiratu -lmasākina waqatalūhum.

“The tyrants wronged the needy ones_{3,m} and killed them_{3,m}.”

11.6.4. Usage of plurals of non-intelligent beings

We now turn our attention to plurals of non-intelligent beings. The treatment of plurals of non-intelligent beings is very different from everything we have learned so far. In this basic, simplified, explanation: regardless of the grammatical or physical gender of the singular noun, plurals of non-intelligent beings are treated, for the purposes of matching adjectival nouns and pronouns, as grammatically feminine singular.

So, for example, the noun بَيْت *bayt* denotes the inanimate object “a house”. Its plural is بُيُوت. This plural is treated as a feminine singular noun. This is despite the fact that the singular noun بَيْت *bayt* “a house” is grammatically masculine. See how the بُيُوت *buyūt* is used in the examples below:

اَلْبُيُوتُ كَبِيرَةٌ.

“The houses are big.”

سَكَنُوا فِي بُيُوتٍ صَغِيرَةٍ.

“They_{3,m} lived in small houses.”

سَقَطَتِ اَلْبُيُوتُ.

“The houses fell.”

اَلْبُيُوتُ سَقَطَتْ.

“The houses, they fell.”

هِيَ بُيُوتٌ لِّلْفُقَرَاءِ.

“They are houses for the poor.”

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

هِيَ ثِيَرَانٌ وَخَشَةٌ.

“They are wild bulls.”

اَلْهَرَزَةُ شَرَبَتْ اَلْحَلِيبَ.

“The cats_m, they drank the milk.”

اَلْهَرَزُ شَرَبَتْ اَلْحَلِيبَ.

“The cats_f, they drank the milk.”

اَلْسُفُنُ طَوِيلَةٌ.

“The ships are tall.”

فِي الصُّنْدُوقِ أَشْيَاءٌ عَجِيبَةٌ.

“In the box are wonderful things.”

(Note how أَشْيَاءٌ² is indefinite but is not tanwined. This is because it is irregularly semi-flexible.)

By the way, this rule only applies to adjectival nouns in the attributee or the info. A common noun in the attribute or info will continue match the attributee or subject in gender and number.

For example, if you say:

الْأَفْعَالُ الصَّالِحَةُ هِيَ الْحَسَنَةُ.

“The righteous acts are the good ones.”

then حَسَنَةٌ may only be the feminine adjectival noun “a good one”.

If instead you want to use حَسَنَةٌ with its common noun meaning of “a good deed”, then you have to use the plural:

الْأَفْعَالُ الصَّالِحَةُ هِيَ الْحَسَنَاتُ.

“The acts are the good deeds.”

The plural هِيَ may continue to be used instead of هُنَّ, although the latter is also valid:

الْأَفْعَالُ الصَّالِحَةُ هُنَّ الْحَسَنَاتُ.

“The acts are the good deeds.”

Similarly, if an adjectival noun connoting a non-intelligent being is used not as an attribute or an info in a sentence, then it should be pluralized to indicate plurality.

الْحَيَوَانَاتُ 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):

× الْحَيَوَانَاتُ 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 كَبِيرَةٌ.

أَكَلَ الْأَسَدَانِ الظَّبْيَ.

“The lions₂ ate the gazelle.”

not

× أَكَلَتِ الْأَسَدَانِ الظَّبْيَ.

Work in progress

Chapter 12.

Annexation

12.1. Introduction

Consider the following expression:

“the boy’s book”

This expression establishes a relation of *belonging* between the two nouns: (i) “the boy”, and (ii) “the book”. It says that the book *belongs* to the boy.

Arabic expresses this meaning using a construction called *annexation*. In this chapter we will learn about this construction.

12.2. Forming the annexation

The word “annexation” means the addition of a new *annexed* item to an existing *base* item. We use the term *annexation* in Arabic grammar when an *annexe noun* is annexed to a *base noun* by being placed right before it. Here is an example of an annexation:

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

“the boy’s book”

The annexation construction consists of two nouns:

1. The *annexe noun*: This is the first noun in the annexation.
2. The *base noun*: This is the second noun in the annexation.

The annexe noun كِتَابُ is annexed to, and belongs to, the base noun الْغُلَامِ. You can use the alphabetical order (A, B) to help you remember that the annexe noun comes before the base noun.

12.3. State of the annexe noun and base noun

The base noun in an annexation is always in the i-state. The annexe noun may be in any state, depending on its function in the sentence. For example,

كِتَابُ الْغُلَامِ ثَقِيلٌ.

“The boy’s book is heavy.”

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

أَخَذَتِ الْبَارِيَّةُ كِتَابَ الْغُلَامِ.

“The girl took the boy’s book.”

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

كَتَبَ الْمُعَلِّمُ فِي كِتَابِ الْغُلَامِ.

“The teacher_m wrote in the boy’s book.”

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

12.4. Definiteness of the annexation

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

كِتَابُ الْغُلَامِ

“the boy’s book”

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

Consider now the case when the base noun is indefinite.

كِتَابُ غُلَامٍ

“a boy’s book”

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

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

Here are some examples of definite and indefinite annexations.

لَبَسَ الطِّفْلُ قَمِيصَ رَجُلٍ.

“The child wore a man’s shirt.”

أَخَذَ أَمِيرُ الْجَيْشِ رَايَةَ الْمَلِكِ وَرَفَعَهَا.

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

جَلَسَ الرَّجُلُ فِي ظِلِّ شَجَرَةٍ.

“The man sat in *a* tree’s shade.”

12.4.1. Translating the annexation using “of”

So far we have been using the English “s” to translate the Arabic annexation. Examples:

بَيْتُ رَجُلٍ

“a man’s house”

بَيْتُ الرَّجُلِ

“the man’s house”

Instead of using “s” we may use “of” as well. For example:

بَيْتُ رَجُلٍ

“a/the house of a man”

بَيْتُ الرَّجُلِ

“a/the house of the man”

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

لَبَسَ الطِّفْلُ قَمِيصَ رَجُلٍ.

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

أَخَذَ أَمِيرُ الْجَيْشِ رَايَةَ الْمَلِكِ وَرَفَعَهَا.

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

جَلَسَ الرَّجُلُ فِي ظِلِّ شَجَرَةٍ.

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

فَتَحَ اللَّصُّ شُبَّاکَ الْبَيْتِ وَدَخَلَ الْبَيْتَ.

“The thief opened *a/the* window of the house and entered the house.”

It is important to understand that translating the annexe noun into English with “a” or “the” is purely for the reason of obtaining a natural translation. This does not affect whether or not the annexe noun is grammatically considered definite in Arabic.

As we mentioned earlier, the definiteness of the annexe noun in Arabic depends only on the definiteness of the base noun. If the base noun is definite then the annexe noun shall be considered definite as well. And if the base noun is indefinite then the annexe noun shall be considered indefinite as well.

The need to maintain this distinction will become apparent in the next section.

If the base noun is definite, and it is desired to make the annexe noun grammatically indefinite, then it is necessary to break the annexation, and use a prepositional phrase instead, usually with the preposition **لِ**, which, here, will mean “of”. Example:

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ لِلرَّجُلِ.
 “The boy went to a house of the man.”

فَتَحَ اللَّصُّ شُبَّاغًا مِنَ الْبَيْتِ وَدَخَلَ الْبَيْتَ.
 “The thief opened a window of the house and entered the house.”

12.5. Broken plurals and *āt* sound plurals in annexations {#broken-plurals-and-at-sound-plurals-in- annexations}

There is no special rules for broken plurals and *āt* sound plurals in annexations. They behave just like singular nouns. Remember only that *āt* plurals end with **ٍ** and **ِ** in the a-state. Here are some examples:

حَيَوَانَاتُ الْغَابَةِ وَخَشَّةٌ.
 “The animals of the forest are wild.”

قَرَأَتْ طَالِبَاتُ الْمَدْرَسَةِ صَفَحَاتِ الْكُتُبِ.
 “The school’s students_f read the pages of the books.”

فِي الْخُرَّانَةِ أَقْلَامُ مُعَلِّمَاتٍ.
 “In the cupboard are teachers’_f pens.

Contrary to broken plurals and *āt* plurals, duals and *ūn* sound plurals behave differently in annexations. We will deal with them in section @ref(duals-and-sound-un-plurals-in-annexations)

12.6. Attributes in an annexation

12.6.1. Describing the base noun

Consider the following expression:

كِتَابُ الْجَارِيَةِ
 “the girl’s book”

Now say that we want to form an descriptive noun-phrase “the small girl’s book”. Basically, we want to describe the base noun الْجَارِيَةِ “the girl” with the adjectival noun صَغِيرٍ “a small one”. Here is how we will express this in Arabic:

كِتَابُ الْجَارِيَةِ الصَّغِيرَةِ
 “the small girl’s book”

In the manner we are already familiar with, we place the attribute صَغِير “a small one” after the attributee الْبَارِيَّة “the girl” and match the attribute with the attributee in definiteness, state, gender and number (singular, dual, or plural).

Similarly, if we had an indefinite annexation, we would get:

كِتَابُ جَارِيَةٍ صَغِيرَةٍ
“a small girl’s book”

Here are some more examples:

لَعِبَتْ الْبَارِيَّةُ فِي حَدِيقَةِ الْبَيْتِ الْكَبِيرِ.
“The girl played in the garden of the big house.”

قَرَأَ الْغُلَامُ سُورَةَ الْقُرْآنِ الْكَرِيمِ.
“The boy read the sūrah of the Noble Qur’ān.”

جَلَسَ الرَّجُلُ فِي ظِلِّ شَجَرَةٍ عَرِيضَةٍ وَسَّيْعَةٍ.
“The man sat in the shade of a wide broad tree.”

12.6.2. Describing the annexe noun

Consider, again, the same annexation:

كِتَابُ الْبَارِيَّةِ
“the girl’s book”

Say, now, that we want to describe the annexe noun كِتَاب “book” with the adjectival noun صَغِير “a small one”. Normally, nothing can come between the annexe noun and the base noun in an annexation. So, the 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:

كِتَابُ الْبَارِيَّةِ الصَّغِيرِ
“the girl’s small book”

Note how the attribute الصَّغِيرِ matches the annexe noun كِتَاب in state and gender. Note also how the attribute is definite with an ال. This is because it is matching the annexe noun كِتَاب in definiteness. The annexe noun كِتَاب is definite, not with ال, but rather because of the definite base noun الْبَارِيَّة “the girl”. We’ve already learned this rule in section @ref(definiteness-of-the-annexation) above.

Similarly, if we describe the annexe noun كِتَاب in an indefinite annexation, we get:

كِتَابُ جَارِيَةٍ صَغِيرٍ
“a girl’s small book”

This time the attribute صَغِيرٌ is indefinite with a tanwīn dammah ٌ. This is because the annexe noun كِتَابٌ is indefinite. It is indefinite because base noun جَارِيَةٌ “a girl” is indefinite.

Now, you might be foreseeing a problem. What if the annexe noun and the base noun have the same gender, and the annexe noun too is in the i-state? For example, in the sentence:

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ الرَّجُلِ الْكَبِيرِ.

“The boy went to the big/old man’s house.”

or

“The boy went to the man’s big house.”

How do we know whether the attribute كَبِيرٌ is meant to describe the annexe noun بَيْتٌ or the base noun الرَّجُلُ? The annexe noun بَيْتٌ and the base noun الرَّجُلُ 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 الْغُلَامُ إِلَى بَيْتِ الرَّجُلِ 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 annexe noun and the base noun, then the attribute is likely to apply to the base noun and not to the annexe noun. So then, this interpretation is more likely:

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ الرَّجُلِ الْكَبِيرِ.

“The boy went to the big/old man’s house.”

In order to apply a 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 لِ, which, here, will mean “of”. Example:

ذَهَبَ الْغُلَامُ إِلَى الْبَيْتِ الْكَبِيرِ لِلرَّجُلِ .

“The boy went to the big house of the man.”

Here are some more examples:

لَعَبَتِ الْجَارِيَةُ بِكُرَةِ الْغُلَامِ الْحُمْرَاءِ.

“The girl played with the boy’s red ball.”

(Note that كُرَةٌ feminine to match حُمْرَاءُ.)

سَقَطَتْ وَرَقَةُ الشَّجَرَةِ الْخَضْرَاءُ عَلَى مَاءِ النَّعْرِ الْعَرِيضِ.
 “The green leaf of the tree fell on the water of the broad river.”
 (Note that خَضْرَاءُ is in the u-state to match وَرَقَةُ)

حَمَلَ الْغُلَامُ حَقِيْبَةَ الْمَدْرَسَةِ الثَّقِيْلَةِ.
 “The boy carried the heavy school-bag.”
 (literally: the heavy bag of the school).

كَتَبَ الرَّجُلُ عَلَى صَفْحَةٍ كِتَابٍ بَيْضَاءَ.
 “The man wrote on the white page of a book.”
 (Note that بَيْضَاءَ is feminine to match صَفْحَةٍ. However, also note that it has an a-mark َ in the i-state because it is semi-flexible.)

12.7. Semi-flexible nouns in an annexation

Remember that semi-flexible nouns are not tanwined and that when indefinite, their i-state is indicated by an fatḥah َ. But when definite with الَّ then they behave just like fully-flexible nouns. Example of the semi-flexible noun ²صَحْرَاءُ “a desert”:

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

We will now see how semi-flexible nouns behave in an annexation.

12.7.1. A semi-flexible noun as the base noun

Here are examples of the semi-flexible noun ²صَحْرَاءُ “a desert” as the base noun in an annexation:

الْقَرْيَةُ فِي وَسْطِ الصَّحْرَاءِ.
 “The village is in the middle of the desert.”

شَرَبَ الْأَعْرَابِيُّ مَاءً مِنْ بئرِ صَحْرَاءَ.
 “The bedouin drank some water from a desert’s well.”

As you can see, when ²صَحْرَاءُ is definite, then its i-state is indicate by an kasrah ِ, just like fully-flexible nouns. However, when it is indefinite, then its i-state is indicate by an fatḥah َ.

This is consistent with the general behavior of semi-flexible nouns that we are familiar with.

12.7.2. A semi-flexible noun as the annexe noun

Contrary from expected behavior, a semi-flexible annexe noun, even when indefinite, takes an kasrah ِ in the i-state instead of an fatḥah َ. Example,

قَدِمَ الْأَعْرَابِيُّ مِنْ صَحْرَاءِ أَرْضٍ بَعِيدَةٍ

“The bedouin came from the desert of a far land.”

In the above example, صَحْرَاءُ “a desert” is indefinite because it is the annexe noun to an indefinite base noun أَرْضُ “a land”. It is in the i-state because it is preceded by the preposition مِنْ “from”. Nevertheless, it takes an kasrah مِنْ صَحْرَاءِ أَرْضٍ, not an fatḥah, which would be incorrect: × مِنْ صَحْرَاءَ أَرْضٍ.

12.8. Annexations with more than two nouns

So far we have seen annexations with two nouns. Annexations may be arbitrarily long. Here is an example of a noun-chain with more than two nouns:

مِفْتَاحُ بَابِ 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. مِفْتَاحُ بَابِ “door’s key”. Its annexe noun a_1 is مِفْتَاحُ and its base noun b_1 is بَابِ.
- ii. بَابِ الْبَيْتِ “the house’s door”. Its annexe noun a_2 is بَابِ and its base noun b_2 is الْبَيْتِ.

The noun بَابِ “door” is common to both sub-annexations. It is the base noun of the first sub-annexation مِفْتَاحُ بَابِ “door’s key”. At the same time, it is also the annexe noun of the second sub-annexation بَابِ الْبَيْتِ “the house’s door”.

Only the final base noun may have اَلْ or be tanwined. If the final base noun has اَلْ (as above) then all the nouns in the annexation are definite.

And if the final base noun is indefinite, as in the example below, then all the nouns in the annexation are indefinite.

مِفْتَاحُ بَابِ بَيْتٍ
 “a house’s door’s key”

All the nouns except the first annexe noun must be in the i-state. Consistent with section @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-ḥah َ. Example:

مِنْ بئرٍ صَحْرَاءِ أَرْضٍ

“from the well of the desert of a land”

12.9. Pronouns as base nouns

Consider the expression:

“his book”

This expression is very similar to the annexation:

كِتَابُ الْغُلَامِ

“the boy’s book”

The difference is that we would like to replace the base noun الْغُلَامِ “the boy” with the pronoun “his”. For this we use the attached pronoun هُ. When we place this pronoun as the base noun, we get:

كِتَابُهُ

“his book”

This annexation follows the same rules as the other annexations we have been studying so far:

- The annexe noun may be in any state, depending on its function in the sentence.
- The base noun is in the 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:

كِتَابُهُ ثَقِيلٌ.

“His book is heavy”

قَرَأَ الرَّجُلُ كِتَابَهُ.

“The man read his book.”

كَتَبَ الْمُعَلِّمُ فِي كِتَابِهِ.

“The teacher_m wrote in his book.”

If the annexe noun ends with ة then it is converted to a ت when annexing it to an attached pronoun. For example:

ذَهَبُوا إِلَى مَدْرَسَتِهِمْ.

“They went to their school.”

Here are some more examples of annexing to the different attached pronouns:

دَخَلْتُ بَيْتَكَ.

“You_{1,m} entered your_{1,m} house.”

أَكَلْنَا طَعَامَهُمَا.

“They_{2,f} ate their₂ food.”

قَدِمْتُ إِلَى مَدِينَتِكُمْ.

“I have arrived to your_{3,m} city.”

هُوَ إِمَامُ مَسْجِدِنَا.

“He is the ’Imām of our mosque.”

If the annexe noun is semi-flexible then it gets a ِ in the i-state, as we’ve already learned. Example with the semi-flexible broken plural ² حَدَائِقُ “gardens”.

لَعَبْنَ فِي حَدَائِقِهِنَّ.

“They_{3,f} played in their_{3,f} gardens.”

If an annexe noun ends with ِ then it gets converted to an alif when annexing it to an attached pronoun. Example with ² فِتَاوَى “legal opinions”:

كَتَبَ تَلَامِذُهُ الشَّيْخَ فِتَاوَاهُ فِي كُتُبِهِمْ.

“The pupils of the religious scholar wrote down his legal opinions in their books.”

For the singular speaker-participant there are two variants for the attached pronoun:

i. ِ -ī

ii. -ya ِ

The first (ِ -ī) is more commonly used. Example:

قَرَأْتُ كِتَابِي.

“I read my book.”

أَقْلَامِي قَصِيرَةٌ.

“My pens are short.”

If, however, the annexe noun ends in a long vowel or a semi-vowel then (ِ -ī) is disallowed and only (-ya ِ) shall be used. Example with the semi-flexible broken plural ² هَدَايَا “gifts”:

أَعْجَبَتْهُمْ هَدَايَايَ.

“My gifts pleased them.”

12.9.1. Attributes with annexations to pronouns

Consider the annexation:

كِتَابُهُ

“his book”

The annexe noun is كِتَاب and the base noun is the pronoun ه. We would like add a attribute to this expression. Remember from section @ref(definiteness-of-pronouns) that pronouns are definite nouns. That makes the annexe noun كِتَاب also definite. Therefore, any 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 annexe noun, not the base pronoun. Example:

كِتَابُهُ الْأَحْمَرُ

“his red book”

Here are some more examples:

كَتَبْتُ بِقَلَمِي الْأَسْوَدِ

“I wrote with my black pen.”

حَمَلَ غُلَمَانُ الْقَرْيَةِ حَقَائِبَهُمُ النَّقِيلَةَ إِلَى مَدْرَسَتِهِمُ الْبَعِيدَةِ.

“The village boys carried their heavy bags to their distant school.”

(literally: the village’s boys.)

12.10. Duals and ūn sound plurals in annexations {#duals-and-sound-un-plurals-in-annexations}

We have already dealt with broken plurals and āt sound plurals in annexations in section @ref(broken-plurals-and-at-sound-plurals-in-annexations).

In this section we will deal with duals and ūn sound plurals in annexations.

12.10.1. Duals and *ūn* sound plurals as base nouns

As base noun, duals and *ūn* sound plurals behave no differently than other nouns. Being base nouns they will be in the i-state and this shall be indicated by:

- i. اَيْنِ -*ayni* for duals
- ii. اَيْنَ -*ina* for *ūn* sound plurals

Here are some examples:

لَجِئِ الْمَظْلُومُونَ الصُّعَفَاءَ فِي بِلَادِ الْمُسْلِمِينَ الْأَمَّةِ.
 “The weak wronged ones took refuge in the secure lands of the Muslims.”

أُحْتُ الْعِلَامِينَ الطَّوِيلَيْنِ صَغِيرَةٍ.
 “The tall boys’₂ sister is little.”

هِيَ طَالِبَةٌ مُعَلِّمَتَيْنِ كَرِيمَتَيْنِ.
 “She is the student_f of noble teachers_{2,f}.”

12.10.2. Duals and *ūn* sound plurals as annexe nouns

When duals and *ūn* sound plurals are annexe nouns, then their final ن is treated as a sort of tanwin and is, therefore, deleted before annexing them to a base noun. For example:

بَيْتَا الرَّجُلِ
 “the man’s houses₂”
 not
 × بَيْتَانِ الرَّجُلِ

Note, also, that because the base noun الرَّجُلُ begins with a connecting hamzah أ, therefore the long vowel *ā* at the end of بَيْتَا is pronounced as a short vowel *a*, thus:

bayta -rrajuli
 not
 × baytā -rrajuli

If the dual annexe noun were in the i-state then the final ي gets an kasrah ِ □ if there is following connecting hamzah. Example:

قَرَأْتُ كِتَابَيِ الرَّجُلِ.
qara’tu kitābayi -rrajul
 “I read the man’s books₂.”

Here are some more examples including *ūn* sound plurals:

مُعَلِّمُو الْعِلَامِ كِرَامٌ.
mu‘allimu -lghulāmi kirām.

“The boy’s teachers₃ are noble.”

(Note that there is no silent alif after مُعَلِّمُو as there is after a verb with a plural absentee-participant doer pronoun, e.g. لَعِبُوا “they_{3,m} played”)

لَعِبَ ابْنُ الرَّجُلِ مَعَ لَاعِبِي مَدِينَتِهِمْ.
laeiba -bna -rrajuli maæa lāeibi madīnatihim.

“The man’s sons₂ played with the players of their city.”

12.10.2.1. Annexing duals and ūn sound plurals to pronouns

Duals and ūn sound plurals can be annexed to attached pronouns, and in this case too, they will lose their final ن. Examples:

مُعَلِّمُونَا طَيِّبُونَ.
 “Our teachers_{3,m} are good.”

لَعِبَتِ الْجَارِيَةُ مَعَ صَدِيقَتَيْهَا
 “The girl played with her friends_{2,f}.”

بَيْتَايَ كَبِيرَانِ.
 “My houses₂ are big.”

(Note that only the ي variant is allowed to be used because of بَيْتَا ending with a long vowel.)

فَرَأْتُ كِتَابَيْ
 (Note how ي + كِتَابَيْ becomes كِتَابَيْ.)

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 × مُعَلِّمُوِي for the u-state. Examples:

مُعَلِّمِي كِرَامٌ.
 “My teachers_{3,m} are noble.”
 (u-state)

سَأَلْتُ مُعَلِّمِي
 “I asked my teachers_{3,m}.”
 (a-state)

أَخَذْتُ كِتَابًا مِنْ مُعَلِّمَيَّ

“I took a book from my teachers_{3,m}.”

(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 their₂ heads₂.”

it is in fact, more common, to say

نَظَرْتُ إِلَى رُؤُوسِهِمَا “I looked at their₂ heads₃.”

Although the former is also correct. This is because the annexation of a dual to a dual is considered burdensome upon the tongue to utter, and so the plural is preferred.

12.11. Annexations with “and”

12.11.1. Multiple annexe nouns and one base noun

In English we can have an expression like “the pen and the book of the boy” = “the boy’s pen and book”. In this sentence there are two annexe nouns and one base noun.

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

قَلَمُ الْغُلَامِ وَكِتَابُهُ

qalamu -lghulāmi wakitābuhu

“the boy’s pen and his book” = “the boy’s pen and book”

Note that the annexation is not broken by the insertion of *wa* “and”. Rather a second annexation is used and the two are separated by *wa* “and”. This is the preferred way of expressing such expressions.

There is another, less preferred way of expressing this. And this is by breaking the first annexation and inserting *wa* “and”:

قَلَمُ وَكِتَابُ الْغُلَامِ

qalamu wakitābu -lghulāmi

“the boy’s pen and book”

This second method is not considered as eloquent. Some even consider it incorrect. So we advise you to use the first method whenever possible.

12.11.1.1. With pronouns

If the base noun in the first annexation is replaced with a pronoun then only the first method is allowed. For example,

قَلَمُهُ وَكِتَابُهُ
qalamuhu wakitābuhu
 “his pen and his book”

12.11.2. One annexe noun and multiple base nouns

We can also have expressions like “the house of the boy and the girl”. In this sentence there is one annexe noun and two base nouns.

To express this in Arabic we will say:

بَيْتُ 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”

بَيْتُهُ وَبَيْتُهَا
baytuhu wabaytuhā
 “his house and her house”

12.12. Annexation to a sentence

So far we have studied the annexation of an annexe noun to a base noun. It is also possible to have an annexation where the base noun is replaced by a sentence or a clause. For example,



“I accompanied my friend the day we left the city.”

The word *يَوْمَ* is the annexe noun and is used as an adverb or time. The entire sentence *صَحَبْتُ صَدِيقِي يَوْمَ خَرَجْنَا 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.¹ For another example, see section (ref to idaafah to *أَنْ يَفْعَلَ*).

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 *وَاحِدٌ* *wāḥid*. It is an adjectival noun and can be used as a attribute. For example,

قَرَأْتُ كِتَابًا وَاحِدًا.
“I read one book.”

As usual, when the described noun is feminine, then the attribute too *وَاحِدٌ* is feminized:

أَكَلْتُ تَمْرَةً وَاحِدَةً.
“I ate one date.”

Often, as in English, using the number *وَاحِدٌ* “one” is optional. For example,

¹https://ar.wikipedia.org/wiki/الجملة_الفعلية_الواقعة_مضافا_إليه

قَرَأْتُ كِتَابًا.
“I read a book.”

12.13.2. The number two

The number for “one” وَاحِد is a singular noun. Correspondingly, the number for “two” اِثْنَان *ithnāni* is a dual noun. It too can be used as attribute. For example,

دَخَلَ رَجُلَانِ اِثْنَانِ.
dakhala rajulāni -ithnān
“Two men entered.”

In the the a-state and i-state, it becomes اِثْنَيْنِ *ithnayni*. For example,

قَرَأْتُ كِتَابَيْنِ اِثْنَيْنِ.
qara'tu kitābayni -ithnayn
“I read two books.”

When feminized it becomes اِثْنَتَانِ *ithnatāni*. For example,

دَخَلَتْ جَارِيَتَانِ اِثْنَتَانِ وَأَكَلَتَا تَمْرَتَيْنِ اِثْنَتَيْنِ.
dakhala jāriyatāni -ithnatāni wa'akalatā tamratayni -ithnatayn.
“Two girls entered and ate two dates.”

As with وَاحِد “one”, the use of the number two is optional because its meaning is inherent in the dual. For example,

دَخَلَتْ جَارِيَتَانِ وَأَكَلَتَا تَمْرَتَيْنِ.
dakhala jāriyatāni wa'akalatā tamratayn.
“Two girls entered and ate two dates.”

12.13.3. The numbers from three to ten

We saw that the number وَاحِد “one” is a singular noun, and that the number اِثْنَان *ithnāni* “two” is a dual noun.

So it should come as no surprise that the numbers three to ten are treated as plural nouns. (We say *treated as plurals* because they're not technically plurals. For example, they don't conform to the broken plural patterns. But let's not worry about that for now.)

Now, remember that ة is a feminine marker for singular nouns, but not for plural nouns. In fact, recall that there is almost a role reversal for ة in plural nouns, where it tends to occur for plurals of masculine nouns, and is missing for plurals of feminine nouns. For example, the plural of هَرَّ “a male cat” is هَرَرَة, and the plural of هَرَّة “a female cat” is هَرَر. We will now see this role reversal of ة in the numbers three to ten. When a number from 3–10 is used for a masculine

noun then it shall have δ and when it is used for a feminine noun then it shall not have δ . Here then are the numbers from 3–10:

Number	Masculine	Feminine
three	ثَلَاثَة	ثَلَاث
four	أَرْبَعَة	أَرْبَع
five	خَمْسَة	خَمْس
six	سِتَّة	سِت
seven	سَبْعَة	سَبْع
eight	ثَمَانِيَة	ثَمَانِي
nine	تِسْعَة	تِسْع
ten	عَشْرَة	عَشْر

The number 10 is irregular in that the masculine number has a fatḥah on the ش (عَشْرَة *ʿasharah*). Whereas the feminine number has a sukūn on the ش (عَشْر *ʿashr*).

Consistent with the numbers 1 and 2, the numbers from 3–10 may be used as attributes. But they are more often used as annexe nouns. As mentioned earlier, we will treat numbers more fully later, if Allāh wills. But here are some examples for now:

لِلْمَرْأَةِ ثَلَاثَةُ أَبْنَاءٍ وَأَرْبَعُ بَنَاتٍ.

lilmar'ati thalāthatu 'abnā'in wa'arba'eu banāt.

“The woman has three sons and four daughters.”

وَضَعْتُ عَشْرَةَ أَقْلَامٍ فِي عَشْرِ حَقِيبَاتٍ.

waḍa'etu ʿasharata 'aqlāmin fī ʿashri ḥaqībāt.

“I put ten pens in ten bags.”

The feminine number ثَمَانِي “eight” has a final weak letter ي. As we will learn in chapter (give ref), this final letter cannot take a kasrah or a ḍammah. For example,

أَكَلْتُ ثَمَانِي هِرَّ ثَمَانِي كِسْرَاتٍ مِنْ اللَّحْمِ فِي ثَمَانِي سَاعَاتٍ.

'akalat thāmāni hirarin thāmāniya kisarātīn mina -llaḥmi fī thāmāni sā'āt.

“Eight cats ate eight pieces of meat in eight hours.”

12.14. Usage of the annexation

12.14.1. Primarily belonging

12.14.2. نحو، مثل، شبه

Don't become definite when annexed to pronoun

12.14.3. **نفس “self”**

صَرَبَا أَنْفُسَهُمَا
قَالَتْ لِي نَفْسِي

12.14.4. **annexation of material**

خَاتَمُ ذَهَبٍ
خَاتَمُ ذَهَبٍ
خَاتَمٌ مِنْ ذَهَبٍ

12.14.5. **مَدِينَةُ دِمَشْقٍ**

12.14.6. **مجرد ترفيه**

Work in progress

Work in progress

Chapter 13.

Some irregular nouns

13.1. Introduction

There are some nouns in Arabic which are *irregular* and behave a little differently than other *regular* nouns. In this chapter we will study these irregular nouns.

13.2. The five nouns

There are five nouns in Arabic which are irregular in the same basic way. Collectively, they are called “the five nouns”. They behave a little differently from regular nouns in how they display their state.

13.2.1. أَبْ ‘*ab*, أَخْ ‘*akh*, and حَمَّ ‘*ham*

The first three nouns that we will talk about are:

- i. أَبْ ‘*ab* “a father” (root: أبو)
- ii. أَخْ ‘*akh* “a brother” (root: أخو)
- iii. حَمَّ ‘*ham* “a father-in-law” (root: حمو)

The final root letter of all three of these nouns is 9. However, irregularly, it is omitted in most formations of the word. It does resurface in some cases as we will describe below.

Without the final root letter 9, these nouns display their state like regular nouns. Here are some examples:

لِلْجَارِيَةِ أَبٌ كَبِيرٌ وَأَخٌ صَغِيرٌ.

liljāriyati ‘abun kabīrun wa’akhun ṣaḡhīr

“The girl has an old father and a young brother.”

صَرَبَ الْغُلَامُ أَخًا لَهُ.

ḡaraba -lḡhulāmu ‘akhan lahu.

“The boy beat a brother of his.”

الْحَمُّ وَالْأَبُ فِي بَيْتِ الْأَخِ.

ʾalḥamu walʾabu fī bayti -lʾaḫ.

“The father-in-law and the father are in the brother’s house.”

Where the nouns behave irregularly is when they are an annexe noun in an annexation. Then instead of displaying their state with *ū*, *ā*, and *i*, they display their state using the long vowels *u*, *a*, and *i* instead. Here are some examples:

هُوَ أَخُو الْجَارِيَةِ.

huwa ʾaḫu -lǧāriyah

“He is the girl’s brother.”

سَأَلْتُ أَبَا صَدِيقِي عَنْ أَمْرٍ.

saʾaltu ʾabā ṣadiqī ʿan ʾamr.

“I asked my friend’s father about a matter.”

ذَهَبْتُ إِلَى بَيْتِ حَمِي الرَّجُلِ.

dḥabtu ʾilā bayti ḥami -rrajul.

“I went to the man’s father-in-law’s house.”

When these nouns are annexed to attached pronouns, then in most cases they will behave as above. So, for example,

أَبُوهُ

ʾabūhu

“his father” (u-state).

أَخَانَا

ʾaḫānā

“our brother” (a-state).

However, if the attached pronoun is *yi* (for the singular speaker participant), then in that case, the attached pronoun *yi* attaches to the annexe noun directly, without any intervening long vowel:

أَخِي

ʾaḫī

“my brother” (u-state, a-state, and i-state).

أَبِي

ʾabī

“my father” (u-state, a-state, and i-state).

حَمِي

ḥamī

“my father-in-law” (u-state, a-state, and i-state).

Here are some more examples in sentences:

أَخُوهُ طَوِيلٌ وَأَخُوهَا قَصِيرٌ وَأَخِي كَبِيرٌ.

ʾakhūhu ṭawilun waʾakhūhā qaṣīrun waʾakhī kabīr.

“His brother is tall and her brother is short and my brother is big.”

سَأَلَ أَخَاهُمْ وَأَخَانَا.

saʾaltu ʾakhāhum waʾakhānā.

“I asked their_{m,3+} brother and our brother.”

شَكَرَ أَخِي أَبِي.

shakara ʾakhī ʾabī.

“My brother thanked my father.”

ذَهَبْتُ إِلَى بَيْتِ أَخِيهِنَّ.

dhahabtu ʾilā bayti ʾakhīhin.

“I went to their_{f,3+} brother’s house.”

The above irregular behavior of these three nouns is only when they are annexe nouns. When they happen to be base nouns in annexations, then they again they behave like regular nouns and their state is displayed by the short vowel marks ُ, ِ, and ٍ, when definite, and by tanwīn ٌ, ٍ, and ٍ, when indefinite. . Examples:

بَيْتُ الْأَخِ كَبِيرٌ.

baytu ʾl-ʾakhī kabīr.

“The brother’s house is big.”

ذَهَبْتُ إِلَى بَيْتِ أَخٍ.

dhahabtu ʾilā bayti ʾakh.

“I went to a brother’s house.”

When these nouns form their duals and plurals, then the final root letter ٍ is resurfaces. In forming the broken plural, the final root letter ٍ, being a weak letter, sometimes converts to a ٤. The following table shows their duals and plurals.

Word	Dual (u-state)	Dual (a-state and i-state)	Plural
أَب ʾab	أَبَوَانِ ʾabawāni	أَبَوَيْنِ ʾabayni	آبَاءُ ʾābāʾ
أَخ ʾakh	أَخَوَانِ ʾakhawāni	أَخَوَيْنِ ʾakhawayni	إِخْوَانُ ʾikhwāh, ʾikhwān
حَم ʾham	حَمَوَانِ ʾhamawāni	حَمَوَيْنِ ʾhamawayni	أَحْمَاءُ ʾahmāʾ

One special note regarding the dual أَبَوَيْنِ/أَبَوَانِ: in addition to meaning “two fathers”, they can also mean “both parents”, i.e., “a father and a mother”. Here are examples of these words in sentences:

ذَهَبَ الْأَخَوَانِ إِلَى الْمَسْجِدِ.

dhahaba -l'akhawāni fi -lmasjidi.

“The brothers₂ went to the mosque.”

سَأَلْتُ أَخَوَيَّ عَنْ أَمْرٍ

sa'altu 'akhawayya 'an 'amrin.

“I asked my brothers₂ about a matter.”

شَكَرْتُ لِأَبَوَيْهِ

shakartu li'abawayhi.

“I thanked his parents.”

13.2.2. ذُو *dhū* and ذَات *dhāt*

The fourth irregular noun from “the five nouns” is the masculine noun ذُو *dhū* and its feminine counterpart ذَات *dhāt*. The words ذُو *dhū* and ذَات *dhāt* mean “owner of” or “possessor of”.

So, for example, ذُو الْأَمَالِ *dhū -lmāli* means “possessor_m of wealth” or “wealthy person_m”. The singular, dual, and plural of ذُو *dhū* in all three states is shown in the table below:

State	Singular	Dual	Plural
u-state	ذُو <i>dhū</i>	ذَوَا <i>dhawā</i>	ذَوُو <i>dhawū</i>
a-state	ذَا <i>dhā</i>	ذَوَيَّ <i>dhaway</i>	ذَوِي <i>dhawī</i>
i-state	ذِي <i>dhī</i>	same as a-state	same as a-state

The noun ذُو *dhū* and its duals and plurals are only ever used as annexe nouns in annexations. Furthermore, they may not be annexed to pronouns. Here are some examples:

الرَّجُلُ ذُو الْأَمَالِ.

'arrujulu dhū -lmāl.

“The man is the possessor of wealth.” = “This man is wealthy.”

The word ذَات *dhāt* is the feminine of ذُو *dhū*. When used as an annexe noun, its states, duals, and plurals are as in the table below:

State	Singular	Dual	Plural
u-state	ذَاتُ <i>dhātu</i>	ذَوَاتَا <i>dhawātā</i>	ذَوَاتُ <i>dhawātu</i>
a-state	ذَاتِ <i>dhāta</i>	ذَوَاتِي <i>dhawātay</i>	ذَوَاتِ <i>dhawāti</i>
i-state	ذَاتِ <i>dhāti</i>	same as a-state	same as a-state

Examples:

هَذِهِ الشَّجَرَةُ ذَاتُ ثَمَرٍ كَثِيرٍ.

hādhihi -shshajaratu dhātu thamarin kathīrin.

“This tree is the possessor of much fruit.” = “This tree is very fruitful.”

As opposed to ذُو which is only an annexe noun, ذَات may be used a noun in its own right. In this case it means “personality” or “essence”. This usage is often found in theological or philosophical works. And, as such, unlike ذُو which can’t be annexed to attached pronouns, ذَات can be annexed to attached pronouns. Examples:

13.2.3. فَمَ *fam*

The fifth of “the five nouns” is فَمَ *fam* “a mouth”. It is the most irregular of “the five nouns”.

In some ways, the word فَمَ *fam* is regular. It is only irregular when it is a singular annexe noun. Let’s first see its regular bahavior.

عَلَى الْوَجْهِ فَمٌ وَفِي الْقَمِّ لِسَانٌ.

‘ala -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 الْقَمِّ.

naṭaqa lisānu -lfam.

“The mouth’s tongue articulated [speech].”

It forms duals regularly, which are used in annexations regularly

فَمَا النَّهْرَيْنِ كَبِيرَانِ.

fama -nnahrayni kabirāni.

“The mouths₂ of the rivers₂ are big.”

Let’s now see its irregular behavior.

When فَمَ is a singular annexe noun, then it is usual for it to follow the example of the rest of the five nouns.

Here is how it will appear as a singular annexe noun in the three states:

u-state	a-state	i-state
فُو <i>fū</i>	فَا <i>fā</i>	فِي <i>fī</i>

Examples of usage:

فُؤ النَّهْرِ كَبِيرٌ.

fu -nnahri kabīr.

“The mouth of the river is big.”

فُؤهَا جَمِيلٌ.

fūhā jamīl.

“Her mouth is beautiful.”

فَتَحَ فَاةً.

fataḥa fāh.

“He opened his mouth.”

جَعَلَتْ أُمُّ لُقْمَةَ طَعَامٍ فِي فِي ابْنَتِهَا.

ja'alati -l'ummu luqmata ṭa'āmin fī fī -bnatihā.

“The mother put a morsel of food in her daughter’s mouth.”

When the attached pronoun for the speaking person *ي* is attached to *فُؤ* *fū*, *فَا* *fā*, or *فِي* *fī* the combination is always *فِي* *fiyya* in all three states. Examples:

فِي مَفْتُوحٍ.

fiyya maftūh.

“My mouth is open.”

فَتَحْتُ فِيَّ.

fatahtu fiyy.

“I opened my mouth.”

أَكَلْتُ بِفِيَّ.

'akaltu bifīyy.

“I ate with my mouth.”

In addition to the above irregular behavior, it is permissible, but less common, to treat *فَم* regularly as an annexe noun in an annexation. So it is permissible to also say:

فَمُ النَّهْرِ كَبِيرٌ.

famu -nnahri kabīr.

“The river’s mouth is big.”

فَمِي مَفْتُوحٌ.

famī maftūhun.

“My mouth is open.”

فَمُهَا جَمِيلٌ.

famuhā jamīlun.

“Her mouth is beautiful.”

فَتَحَ فَمَهُ.

fataḥa famahu.

“He opened his mouth.”

جَعَلَتْ أُمُّ لُقْمَةَ طَعَامٍ فِي فَمِ ابْنَتِهَا.

jaʿalati -l'ummu luqmata ṭaeāmin fi fami -bnatihā.

“The mother put a morsel of food in her daughter’s mouth.”

The other irregularity of فَمِ *fam* “a mouth” is that its broken plural is أَفْوَاهٍ *ʾafwāh*.

Note that the letter م *m* has not been used to form the broken plural, and instead a و *w*, and a ه *h* are used to form it.

13.3. Other irregular nouns

There are more nouns that have irregularity in their own ways. We will discuss them below.

13.3.1. أُوْلُو *ʾulū* and أَوْلَات *ʾulāt*

أُوْلُو *ʾulū* (first syllable has a short vowel with a silent و *w*) means “people_m of”. It is only used as a masculine plural annexe noun, similar in meaning to دَوُّ *ḏawū* 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
أُوْلُو <i>ʾulū</i>	أُولِي <i>ʾulī</i>

Example:

لِأُولِي الْأَرْحَامِ حُقُوقٌ.

liʾulī -lʾarḥāmi ḥuqūq.

“The people of the wombs (i.e. blood relatives) have rights.”

The feminine counterpart of أُوْلُو *ʾulū* is أَوْلَات *ʾulāt* “women of”. The first syllable again has a short vowel with a silent و *w*.

u-state	a-and i-state
أَوْلَاتُ <i>ʾulātu</i>	أُولَاتٍ <i>ʾulāti</i>

لِأَوْلَاتِ الْحَمْلِ حُقُوقٌ عَلَى بُعُولَتِهِنَّ.

liʾulāti -lḥamli ḥuqūq ʿalā buʿūlatihinn.

“The women of pregnancy (i.e. pregnant women) have rights upon their husbands.”

13.3.2. اُمُّ ʾumm

The noun اُمُّ ʾumm “a mother” forms two *āt* sound plural variants:

- i. اُمَمَات ʾummahāt
- ii. اُمَمَات ʾummāt

The first variant اُمَمَات ʾummahāt is more commonly used. Example:

اُمَمَاتُ الْغُلَمَانِ طَيِّبَاتٌ.
ʾummahātu -lghilmāni ṭayyibāt.
“The boys’ mothers are good.”

13.3.3. سَنَة sanah

The noun سَنَة *sanah* “a year” forms both an *āt* sound plural and an *ūn* sound plural. (Remember from section @ref(applicability-of-the-un-sound-plural) that a few nouns that don’t denote male intelligent beings have *ūn* sound plurals.)

In both plurals, the singular noun is modified irregularly.

Singular	<i>āt</i> sound plural	<i>ūn</i> sound plural (u-state)	<i>ūn</i> sound plural (a-state and i-state)
سَنَة <i>sanah</i>	سَنَوَات <i>sanawāt</i>	سِنُون <i>sinūna</i>	سِنِينَ <i>sinīna</i>

Either of the two plurals may be used interchangeably. Here are some examples:

13.3.4. مَاء māʾ

مَاء māʾ “a water” forms its broken plural irregularly: مِيَاه *miyāh* “waters”.

13.3.5. شَفَة shafah

شَفَة *shafah* “a lip” forms its broken plural irregularly: شِفَاه *shifāh* “lips”.

Also, despite ending in the feminine marker ة, it does not form an *āt* sound plural.

13.3.6. **ابْنُ** *ibn*, **ابْنَةُ** *ibnah*, and **بِنْتُ** *bint*

The noun **ابْنُ** *ibn* “a son” is from the root **بَنُو**. It has two feminine counterparts:

- i. **ابْنَةُ** *ibnah*
- ii. **بِنْتُ** *bint*

which mean “a daughter”.

ابْنُ *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)
ابْنُ <i>ibn</i>	بَنُونَ <i>banūna</i>	بَنِينَ <i>banīna</i>

The feminine **ابْنَةُ** and **بِنْتُ** “a daughter” form the irregular *āt* sound plural **بَنَاتٌ** *banāt* “daughters”. Note that **بَنَاتٌ** *banāt* is not a broken plural from the root **بَنَت**. Therefore, it obeys the rules of *āt* sound plurals and does not end with **ة** or **ِة** in the a-state.

Here are some examples using these nouns:

13.3.7. **نَاسٌ** *nās*, and **أَنَاسٌ** *unās*

نَاسٌ *nās* and **أَنَاسٌ** *unās* are from the root **أَنَسَ**. 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** *al'unās* tends to be used, and **النَّاسُ** *annās* is unused.

Here are some examples using these nouns:

13.3.8. The nouns إِمْرَأَة and إِمْرَأ

The nouns إِمْرَأ 'imra' (masc.) “a man, a person” and إِمْرَأَة 'imra'ah (fem.) “a woman” are quite irregular.

Firstly, إِمْرَأَة 'imra'ah “a woman” is, from the perspective, of its meaning, the feminine counterpart of رَجُل *rajul* “a man (male human being)”.

إِمْرَأ '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, إِمْرَأ 'imra' “a man, a person” has no plural. أَتَاس/نَاس “a people” and قَوْم “a population” may be used when a plural is required.

إِمْرَأَة 'imra'ah “a woman” irregularly forms the broken plurals نِسَاء *nisā'* and نِسْوَة *niswah* “women”. The former (نِسَاء *nisā'*) is more commonly used.

Like شَفَة *shafah* it also, despite ending in the feminine marker ة, does not form an *āt* sound plural.

Thirdly, both nouns are very irregular in how they become definite nouns with ال. When ال 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 إِمْرَأ	Definite of إِمْرَأَة
u-state	الْمَرءُ 'almar'u	الْمَرَأَة 'almar'atu
a-state	الْمَرءَ 'almar'a	الْمَرَأَة 'almar'ata
i-state	الْمَرءِ 'almar'i	الْمَرَأَة 'almar'ati

The masculine noun إِمْرَأ '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	إِمْرَأ 'imra'un	إِمْرُؤ 'imru'un
a-state	إِمْرَءًا 'imra'an	إِمْرَءًا 'imra'an
i-state	إِمْرَأِ 'imra'in	إِمْرِي 'imri'in

Here are some examples of these nouns:

Chapter 14.

The proper noun

14.1. Introduction

Proper nouns are also known as names. Here are some examples of Arabic names:

Men's names	Women's names
مُحَمَّد	عَائِشَة ²
Muḥammad	ʿĀ'ishah
سَعِيد	فَاطِمَة ²
Sae'īd	Faṭimah
الْحَسَن	حَفْصَة ²
al-Ḥasan	Ḥaṣṣah
النُّعْمَان	سُمَيَّة ²
al-Nuʿemān	Sumayyah
طَلْحَة ²	جَمِيلَة ²
Ṭalḥah	Jamīlah
أَسَامَة ²	زَيْنَب ²
Usāmah	Zaynab
عُثْمَان ²	مَرْيَم ²
ʿUthmān	Maryam
عُمَر ²	سُعَاد ²
ʿumar	Sueād
إِبْرَاهِيم ²	أَسْمَاء ²
Ibrāhīm	Asmā'
عَبْدُ اللَّهِ	لَيْلَى ²
ʿabd Allāh	Laylā
أَبُو بَكْر	أُمُّ حَبِيبَة ²
Abū Bakr	Umm Ḥabībah

Place names	Misc. names
مَكَّة ²	رَمَضَان ²
Makkah	Ramadān (a month)
دِمَشْق ²	أُحُد ²
Damascus	Uḥud (a mountain)
مِصْر ²	النَّيْل
Egypt	the Nile (a river)
الْقَاهِرَة	الْفَاتِحَة
Cairo	the Fāṭiḥah (a sūrah)
الْهِنْد	الْجُمُعَة
India	Friday

Note the following points from the list above:

- Although some names begin with اَلْ, most don't.
- Many names are semi-flexible (indicated by ²).
- Some names consist of more than a single word, like عَبْدُ اللَّهِ ʿabd Allāh

We will explain these and more details regarding proper nouns in this chapter.

14.2. Definiteness of proper nouns

Proper nouns differ from common nouns and adjectival nouns in a couple of important ways:

- All proper nouns, even if they don't begin with اَلْ, are definite.
- A proper noun which does not begin with اَلْ, and which is fully-flexible, shall be tanwined, despite being definite.

The above points are exemplified in the following sentence:

ذَهَبْتُ إِلَى بَيْتِ مُحَمَّدٍ الْكَرِيمِ وَزَيْنَبَ الطَّيِّبَةِ.

dhahabtu 'ilā bayti muḥammadini -lkarīmi wazaynaba -ṭṭayyibah.

"I went to the house of the noble Muḥammad and the good Zaynab."

Note the above from the above example:

- مُحَمَّدٌ is fully-flexible so it has a tanwined kasrah ِ in the i-state.
- زَيْنَبٌ is semi-flexible so it is not tanwined, and instead has an fat-ḥah َ in the i-state.
- The proper nouns مُحَمَّد and زَيْنَب are attributees in descriptive noun phrases.
- Their attributes (الْكَرِيم and الطَّيِّبَة, respectively) have اَلْ to match the definiteness of the definite proper noun attributees. Furthermore, they both end with ِ because they match the i-state of their attributees.

14.3. Meanings of names

Many names are re-used from common nouns and adjectival nouns with positive meanings. Examples:

- مُحَمَّد Muḥammad "a highly praised one_m"
- سَعِيد Sa'īd "a happy (fortunate) one_m"
- الْحَسَن al-Ḥasan "the good one_m"
- طَلْحَة Ṭalḥah "an acacia (tree)"
- جَمِيلَة Jamīlah "a beautiful one_f"

It is possible for these names to sometimes (technically) cause a sentence to have an ambiguous meaning. For example,

جَلَسَ الْحَسَنُ مَعَ سَعِيدٍ.

jalsa -lhasanu ma'a sa'īd

"al-Ḥasan sat with Sa'īd."

or

"The good one_m sat with a happy (fortunate) one_m."

Context would tell us whether the proper noun or the common/adjectival noun meaning is intended.

Note however the following sentence:

ذَهَبَتْ جَمِيلَةٌ إِلَى الْبَيْتِ.

dhahabat jamīlatu 'ila -lbayt.

This sentence can only be understood to use جَمِيلَةٌ with its proper noun meaning:

“Jamīlah went to the house.”

This is because جَمِيلَةٌ is semi-flexible as a proper noun and fully-flexible as an adjectival noun or common noun. If جَمِيلَةٌ were intended to be used with its adjectival noun or common noun meaning then it would have a tanwīn dammah ٌ and the sentence would be:

ذَهَبَتْ جَمِيلَةٌ إِلَى الْبَيْتِ.

dhahabat jamīlatun 'ila -lbayt.

“A beautiful one_f went to the house.”

We will learn why جَمِيلَةٌ is semi-flexible as a proper noun in section @ref(proper-nouns-ending-with-looped-ta) below.

14.4. Flexibility of proper nouns

In this section we will discuss the flexibility of proper nouns. For now, we will deal only with proper nouns that do not begin with أَ. In terms of their flexibility, proper nouns consist of two types:

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

We will treat each of them below.

14.4.1. Fully-flexible proper nouns

For names that don't begin with أَ, the default assumption is that they are fully-flexible, unless they fall into one of the categories of semi-flexible nouns (which we will study soon).

Examples of fully-flexible names are:

مُحَمَّدٌ	Muḥammad	مُعَاذٌ	Mu'ādh
نُوحٌ	Nūh	سَعْدٌ	Sa'ed
شُعَيْبٌ	Shu'ayb	عَمَّارٌ	ʿammār
عَلِيٌّ	ʿAlī	حَسَّانٌ	Ḥassān
زَيْدٌ	Zayd	سَعِيدٌ	Sa'īd
أَنَسٌ	Anas	أُحُدٌ	Uḥud (a mountain)

These are all masculine names.

Examples of sentences with fully-flexible proper nouns:

زَيْدٌ غُلَامٌ طَيِّبٌ.
zaydun ḡhulāmun ṭayyib
“Zayd is a good boy.”

شَكَرَ أَنَسٌ عَلِيًّا.
shakara 'anasun ʿaliyyā.
“Anas thanked ʿAlī.”

لَبِيسَ سَعِيدٌ قَمِيصَ نُوحٍ الْأَخْضَرَ.
labisa saʿīdun qamiṣa nūḥini -l'akhḡar.
“Saʿīd wore Nūḥ's green shirt.”

14.4.2. Semi-flexible proper nouns

The rules for the semi-flexibility of proper nouns are a little different from the rules for the semi-flexibility of common nouns and adjectival nouns that we learned in chapter @ref(semi-flexible-nouns). Proper nouns shall be semi-flexible if they fall under one of the categories below. Note that the categories are not mutually exclusive. That is: some semi-flexible proper nouns will fall into more than one category.

14.4.2.1. Names ending with ة

All names ending with ة shall be semi-flexible. This rule is specific to proper nouns. We have already seen that common nouns and adjectival nouns that end with ة are fully-flexible.

Most such proper nouns are feminine names. Examples:

حَدِيجَةٌ ²	Khadijah	مَيْمُونَةٌ ²	Maymūnah
فَاطِمَةٌ ²	Faṭimah	صَفِيَّةٌ ²	Ṣafiyyah
عَائِشَةُ ²	ʿĀ'ishah	خَوْلَةٌ ²	Khawlah
سُمَيَّةٌ ²	Sumayyah	جَمِيلَةٌ ²	Jamilah
حَفْصَةٌ ²	Ḥaṣṣah	أَسِيَّةٌ ²	Āsiyah

However, some masculine names may end with ة too:

حَمْزَةٌ ²	Ḥamzah	مُعَاوِيَةٌ ²	Muʿāwiyah
أُسَامَةٌ ²	Usāmah	عِكْرِمَةٌ ²	ʿIkrimah
طَلْحَةٌ ²	Ṭalḡah	عُبَادَةٌ ²	ʿUḃādah

Example:

طَلْحَةُ الطَّوِيلُ بَعْلُ جَمِيلَةَ الْكَرِيمَةِ.

“The tall Ṭalḥah is the husband of the generous Jamilah.”

14.4.2.2. Names ending with an extrinsic 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 ²	Asmāʾ	لَيْلَى ²	Laylā
دَرْدَاءٌ ²	Dardāʾ	سَلْمَى ²	Salmā

Examples in sentences:

ذَهَبَتْ سَلْمَى إِلَى بَيْتِ أَسْمَاءَ.

“Salmā went to Asmā’s house.”

Sentence word order is usually pretty flexible. For stylistic reasons, it is permissible for a direct doer to precede the doer. For example,

سَأَلَتْ دَرْدَاءُ أَسْمَاءَ.

“Asmā asked Dardā”

But because words that end with ئ never display any state, then for these words the sentence word order becomes more rigid. So the following sentence:

سَأَلَتْ لَيْلَى سَلْمَى.

would usually only mean “Laylā asked Salmā.”

14.4.2.3. Names ending with an extrinsic ان

All names ending with an extrinsic ان will be semi-flexible.

This is somewhat different from the rule we learnt for common noun and adjectival nouns in section @ref(adjectival noun-an-diptote). There only adjectival nouns of the pattern فُعْلَان and whose feminine was not formed by adding ة to it were considered semi-flexible nouns.

Examples:

عُثْمَانٌ ²	ʿUṭhmān	رَمَضَانٌ ²	Ramaḍān
سُفْيَانٌ ²	Sufyān	شُعْبَانٌ ²	Shaʿbān

Example:

جَلَسَ عُثْمَانُ مَعَ سُفْيَانَ فِي رَمَضَانَ.
 “‘Euthmān sat with Sufyān in Ramaḍān.”

14.4.2.4. Names on the pattern أَفْعَل

All names on the pattern أَفْعَل shall be semi-flexible. Examples:

أَحْمَد ²	Aḥmad	أَسْعَد ²	Asʿad
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14.4.2.5. Names of the pattern فُعَل

Names of the pattern فُعَل shall be semi-flexible. Examples:

عُمَر ²	ʿUmar	مُضَر ²	Muḍar
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14.4.2.6. Names that are originally verbs

Names that are originally verbs are semi-flexible. Examples:

- يَزِيد² Yazīd “He increases”
- يَعِيشُ² Yaʿīsh “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:

جِبْرِيل ²	Jibrīl	زَكَرِيَّا ²	Zakariyyā
إِبْرَاهِيم ²	Ibrāhīm	يَحْيَى ²	Yahyā
إِسْمَاعِيل ²	Ismāʿil	هَاجِر ²	Hājar
إِسْحَاق ²	Is-ḥāq	مَرْيَم ²	Maryam
يَعْقُوب ²	Yaʿqūb	يَأْجُوج ²	Ya’jūj
يُوسُف ²	Yūsuf	مَأْجُوج ²	Ma’jūj
يُونُس ²	Yūnus	إِبْلِيس ²	Iblīs
إِدْرِيس ²	Idrīs	فِرْعَوْن ²	Pharoah
أَيُّوب ²	Ayyūb	هَرَقْل ²	Heraclius
مُوسَى ²	Mūsā	كِسْرَى ²	Chosroes

عَيْسَى ²	Ēisā	قَيْصَر ²	Caesar
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Note that فِرْعَوْن² “Pharoah” as قَيْصَر² “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:

- نُوح² Nūḥ

14.4.2.8. Feminine names

All feminine names, regardless of their origin, or their ending, shall be semi-flexible. We have already given examples of semi-flexible feminine names that end with ة, اء, and ئ, so we will provide other examples here:

زَيْنَب ²	Zaynab	مَرْيَم ²	Maryam
سُعَاد ²	Sueād	هَاجِر ²	Hājar

The only exception to this rule is a feminine name of native Arabic origin, that comprises of only three letters, and whose middle letter has an sukūn. Such a name is permitted to be optionally fully-flexible or semi-flexible. Examples:

- هِنْد Hind
- دَاعِد Daed

Example of usage:

دَهَبَتْ هِنْدُ إِلَى بَيْتِ دَاعِدٍ.

or

دَهَبَتْ هِنْدُ إِلَى بَيْتِ دَاعِدٍ.

“Hind went to Daed’s house.

14.5. The name فُلَان

The fully-flexible name فُلَان is used as a place-holder name in casual conversations. It may be translated into English as “so-and-so”. For example,

ظَلَمَ الرَّجُلُ فُلَانًا وَعَدَرَ بِفُلَانٍ. “The man wronged so-and-so and he acted treacherously with so-and-so.”

For females, the name فُلَانَةٌ² is used.

صَدَقَتْ فُلَانَةٌ.

“So-and-so_f told the truth.”

14.6. Irregular spelling of the name عَمْرُو ʿAmr

Irregularly, the fully-flexible name ʿAmr is written with a unpronounced و at its end: عَمْرُو when in the u-state and i-state. In the a-state, the و is not added.

Name	u-state	a-state	i-state
ʿAmr	عَمْرُو ʿamrun	عَمْرًا ʿamran	عَمْرٍو ʿamrin

Some have mentioned that this و was added in the spelling in order to distinguish it from the name عُمَرُ ʿUmar, when written without vowel marks. Or it could be the remnant of an older (pre-Islāmic) practice of appending a final و to personal names.¹

14.7. The Replacement

Before we proceed with our discussion on proper nouns, we will take a short digression to discuss a grammatical concept called the *replacement*. We will only give a short preview here and will treat it fully in chapter @ref(the-replacement-chapter).

A *replacement* is a word that follows another word, the *replacee*, and replaces it from the perspective of the grammar of the sentence. The replacement is put in the same state as the replacee. Here is an example of a sentence with a replacement and a replacee:

أَخَذَ الْغُلَامُ شَيْئًا كِتَابًا.

replacement
replacee

“The boy took something: a book”

In the above sentence, the word كِتَابًا “a book” is the replacement of شَيْئًا “something”. Therefore, it is put in the same a-state.

The replacement is frequently used with proper nouns. For example,

ذَهَبَ الْغُلَامُ إِلَى بَيْتِ عَمِّهِ عَلِيٍّ.

“The boy went to his uncle ʿAlī’s house.”

In this sentence, the name عَلِيٍّ ʿAlī is the replacement of the replacee عَمِّ “uncle”. Note, again, that the replacement comes after the replacee and matches

¹Al-Jallad, A., “One wāw to rule them all: The origins and fate of wawation in Arabic and its orthography”

it in state. However, the replacement does not need to come directly after the replacee. We can see that there is the pronoun *o* “his” between them.

Here is another example:

سَأَلَ الطَّالِبُ مُعَاذَ الْمُعَلِّمِ سَعْدًا.

“The student Mu‘ādh asked the teacher Sa‘d.”

14.8. Annexed names

So far we have only dealt with proper nouns that are single words. There are some proper nouns that may be formed from two words that are in an annexation. These belong to different categories:

14.8.1. “Slave of” names

Some names are formed by annexing the noun عَبْد *‘abd* “a slave” to one of the names of Allāh. The most common of these names are:

- عَبْدُ اللَّهِ *‘abd Allāh* “the Slave of Allāh”
- عَبْدُ الرَّحْمَنِ *‘abd al-Raḥmān* “the Slave of the Most Merciful”

As usual, the base noun shall always be in the i-state. And the state of the annexe noun عَبْد is variable, depending on it’s function in the sentence. Example:

عَبْدُ اللَّهِ هُوَ أَخُو عَبْدِ الرَّحْمَنِ. “‘abd Allāh is the brother of ‘abd al-Raḥmān.”

14.8.2. “Parent of” names

It is common to call a man, not by his own given name, but rather by calling him the father of one of his children, usually his first born son. For example, if a man named أَحْمَد “Aḥmad” had a son named زَيْد “Zayd”, he may be called أَبُو زَيْد *Abū Zayd* “Zayd’s father”. Example of usage in a sentence:

ذَهَبْتُ إِلَى بَيْتِ أَبِي زَيْدٍ.

“I went to Abū Zayd’s house.”

(Note how زَيْد has a tanwīn kasrah ِ in the i-state because it is fully-flexible.)

While using the name of first-born son is more common, a daughter’s name could be used as well. Example,

سَأَلْتُ أَبَا رُقَيْيَةَ سُؤْلاً.

“I asked Abū Ruqayyah a question.”

(Note how رُقَيْيَةَ has an fatḥah َ 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) ² أُمُّ حَبِيبَةَ Umm Ḥabībah was called thus because she had a daughter named ² حَبِيبَةُ 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 ² أَبُو هُرَيْرَةَ Abū Hurayrah because it is reported that he used to have a pet kitten (هُرَيْرَةٌ). Here is an example of this name in a sentence.

أَبُو هُرَيْرَةَ صَحَابِيٌّ جَلِيلٌ.

“Abū Hurayrah is a great Companion.”

(Note how هُرَيْرَةٌ is now considered a semi-flexible proper noun even though it may originally have been derived from the common noun “a kitten”.)

Similarly, the Companion ² 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 ² أَبُو بَكْرٍ Abū Bakr and ² أَبُو هُرَيْرَةَ 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 ² عُمَرُ ʿUmar had a son named ² عَبْدُ اللَّهِ ʿAbd Allāh. He is commonly known as ² ابْنُ عُمَرَ Ibn ʿUmar “ʿUmar’s son”.

Attributing a son to his father is most common. But attributing him to a mother or other ancestor is also possible.

Examples:

- the Companion ² عَمَّارُ ʿAmmār was affectionately called ² ابْنُ سُمَيَّةَ 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 ² ابْنُ كَثِيرٍ Ibn Kathīr is referred to by his grandfather’s name ² كَثِيرٌ Kathīr.
- a human being is called ² ابْنُ آدَمَ Ibn Ādam based on his being a descendent of the first man, the Prophet Adam.

14.8.3.1. Full names

The full name of a person is formed by putting his given name first, and then his “son of” name after it as a replacement. Here is an example of a full name:

زَيْدُ بْنُ عَلِيٍّ

Zayd the son of ʿAlī

Note some peculiarities of the full name:

- The name زَيْدُ “Zayd” has lost its tanwīn.
- The word بْنُ “son” is not written with its initial connecting hamzah ٱ.

These peculiarities are only when forming a full name in this manner. Consider for example the following sentence:

زَيْدُ ابْنُ عَلِيٍّ.

“Zayd is the son of ʿAlī.”

In the above example, the name زَيْدُ is tanwīned and ابْنُ is written with its connecting hamzah ٱ. Therefore this is not an expression of the full name in a replacee-replacement format. Rather, ابْنُ أَحْمَدَ here is the info of the sentence.

For women, the word بِنْتُ is used instead of ابْنُ.

Example:

قَرَأَتِ الْمُعَلِّمَةُ كِتَابَ الطَّالِبَةِ زَيْنَبَ بِنْتِ أَحْمَدَ.

“The teacher read the book of the student Zaynab the daughter of Aḥmad.”

The names of multiple forefathers may be strung together in this way separated by ابْنُ. For example:

إِسْمُ نَبِيِّنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ.

“Our prophet’s name is Muḥammad the son of ʿAbd Allāh the son of ʿAbd al-Muṭṭalib.”

(Note that the second ابْنُ is in the i-state to match the state of the annexe noun عَبْدُ in عَبْدُ اللَّهِ.)

We will deal with complete full names in section @ref(complete-full-names) below.

14.8.4. Other annexed names

Other words besides عَبْدُ, أَبُ, أُمُّ, and ابْنُ may be used in annexed names too. Here are some examples:

- ذُو الْقَرْنَيْنِ Dhu l-Qarnayn “He of the two horns”

- مَدِينَةُ النَّبِيِّ *madīnatu -nnabiyyi* “The City of the Prophet”, frequently reduced to simply الْمَدِينَةُ “al-Madinah”.

Context is used to infer whether by الْمَدِينَةُ is meant “al-Madinah” or “the city”.

- اِمْرُؤُ الْقَيْسِ *Imru’ al-Qays* “The man of al-Qays”, a pre-Islāmic poet.

14.9. Names beginning with اَلْ

Most names do not begin with اَلْ. Some, however, do begin with اَلْ. Examples:

اَلْحَسَنُ	al-Hasan	اَلزُّبَيْرُ	al-Zubayr
اَلْحُسَيْنُ	al-Husayn	اَلنُّعْمَانُ	al-Nuʿmān
اَلْعَبَّاسُ	al-ʿAbbās	اَلْحَارِثُ	al-Ḥārith

If a proper noun begins with اَلْ then the question of its flexibility is mostly irrelevant. This is because noun beginning with اَلْ display their state fully, regardless of whether or not they are semi-flexible without the اَلْ. Examples:

اَلْحَسَنُ حَفِيدُ رَسُولِ اللّٰهِ صلى الله عليه وسلم.

“al-Hasan is the grandson of the messenger of Allāh (may Allāh grant peace and confer blessing upon him).”
(u-state displayed with اَلْ.)

سَأَلَ الرَّجُلُ النُّعْمَانَ عَنْ أَمْرٍ.

“The man asked al-Nuʿmān about a matter.”
(a-state displayed with اَلْ.)

ذَهَبْتُ إِلَى بَيْتِ النُّعْمَانَ.

“I went to al-Nuʿmān’s house.”
(i-state displayed with اَلْ.)

Names that begin with اَلْ can sometimes lose their initial اَلْ. Sometimes, this is systematic, as we will learn in section @ref(calling-names-with-al). Other times, it’s hard to tell why.

Conversely, names that don’t begin with اَلْ can sometimes gain it.

Examples:

- The name of the daughter of the Companion أَبُو الدَّرْدَاءِ Abu l-Dardā’ is actually دَرْدَاءٌ² Dardā’, not اَلدَّرْدَاءُ.
- The son of the uncle of the Prophet (may Allāh grant peace and confer blessing upon him) اَلْعَبَّاسُ al-ʿAbbās is called اِبْنُ عَبَّاسٍ Ibn ʿabbās, not اِبْنُ اَلْعَبَّاسِ.

However, the son of اَلزُّبَيْرِ al-Zubayr| is called اِبْنُ اَلزُّبَيْرِ Ibn al-Zubayr with the اَلْ.

14.10. Place names

Place names are generally feminine. Because of their feminine gender, those not beginning with اَلْ will be semi-flexible according to section @ref(feminine-names) above.

Examples of place names are:

مَكَّة ²	Makkah	اَلْمَدِيْنَة	al-Madīnah
دِمَشْق ²	Damascus	اَلْقَاهِرَة	Cairo
بَغْدَاد ²	Baghdād	اَلْهِنْد	India
مِصْر ²	Egypt	اَلصِّيْن	China
فَارِس ²	Persia	اَلرُّوم	Rome
تَبُوْك ²	Tabūk	اَلْبَصْرَة	Baṣrah

Example of use:

ذَهَبَ اَلرَّجُلُ اِلَى مَكَّةَ اَلْمَكْرَمَةِ وَاَلْمَدِيْنَةِ اَلْمُنَوَّرَةِ.

“The man went to the ennobled Makkah and the illuminated al-Madīnah.”

While most place names are feminine, a few are masculine. Among these are:

اَلْيَمَن	Yemen	اَلشَّام	the Levant
اَلْعِرَاق	Iraq		

14.11. Names of tribes

Here are examples of names of tribes:

قُرَيْش	Quraysh	اَلْأَوْس	al-Aws
بَنُو تَمِيْم	Banū Tamīm	اَلْخَزْرَج	al-Khazraj
هَوَازِن ²	Hawāzin	بَنُو إِسْرَائِيْل ²	Banū Isrāʾīl

Tribes are usually called by the name of their progenitor. For example, إِسْرَائِيْل² Isrāʾīl is a name of the Prophet يَعْقُوب² Yaʿqūb. The ūn sound plural بَنُو “sons/children” is annexed to the name إِسْرَائِيْل² Isrāʾīl to get the name of the tribe بَنُو إِسْرَائِيْل² Banū Isrāʾīl “the children of Isrāʾīl”. In the a-state and i-state, this becomes بَنِي إِسْرَائِيْل² Banī Isrāʾīl.

Not all tribe names have بَنُونَ “sons” annexed to them, but many do. And often it is optional to keep or drop the annexed بَنُونَ. Examples:

- قُرَيْشٌ Quraysh usually does not have بَنُونَ annexed to it.
- بَنُو تَمِيمٍ Banū Tamīm may optionally drop the annexed بَنُونَ and be called simply تَمِيمٍ Tamīm.

14.11.1. Flexibility of tribe names

The flexibility of tribe names depends on the name. Here are some examples:

- إِسْرَائِيلُ Isrā'il 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'il.”

- قُرَيْشٌ Quraysh and تَمِيمٍ Tamīm are native Arabic masculine names and are therefore fully-flexible. Example:

قُرَيْشٌ وَبَنُو تَمِيمٍ قَبِيلَتَانِ.
“Quraysh and Banū Tamīm are tribes.”

- هَوَازِنٌ Hawāzin is on the semi-flexible noun pattern فَعَاِفٌ² and is therefore semi-flexible.

14.11.2. Gender of tribe names

Tribe names are unusual in that they are treated as both singular feminine and plural masculine. If the tribe name is the doer of a verb then it is usually treated as singular feminine. Otherwise, for example, if it comes before the verb, then the plural masculine pronouns are used for it.

Example:

سَكَنَتْ قُرَيْشٌ مَكَّةَ وَعَبَدُوا الْأَصْنَامَ.
“Quraysh dwelled in Makkah and they worshipped idols.”

14.12. Titles

Titles are common nouns that denote a rank or position of a person. Titles in English include: Doctor, Mister, and King. For example:

- King David
- Mr. Smith
- Dr. Adams

Here are some examples of titles in Arabic:

النَّبِيِّ	Prophet	الإمام	Imām
الْمَلِكِ	King	الشَّيْخِ	Shaykh
الْأَمِيرِ	Commander	الْحَافِظِ	Hāfiḍh
الْقَاضِي	Judge	الْأُسْتَاذِ	Professor

Some Arabic titles are left untranslated in English like

- الإمام Imām (a leader)
- الشَّيْخِ Shaykh (a venerable man)
- الْحَافِظِ Hāfiḍh (one who has memorized, and preserved religious texts)

14.12.1. Titles as replacees

Titles are usually placed in front a proper noun and made definite with الَّ to match the proper noun. For example,

سَأَلَ رَجُلٌ الْإِمَامَ مَالِكًا عَنْ أَمْرٍ.

“A man asked Imām Mālik about a matter.”

In the above sentence, the title الإمام Imām is a replacee and the name مَالِكًا Mālik is the replacement.

Some titles are formed from annexations. Examples:

خَلِيفَةُ رَسُولِ اللَّهِ	the Successor of the Messenger of Allāh	سَيْفُ اللَّهِ	the Sword of Allāh
أَمِيرُ الْمُؤْمِنِينَ	the Commander of the Believers	عِمَادُ الدِّينِ	the Pillar of the Faith
أُمُّ الْمُؤْمِنِينَ	the Mother of the Believers	صَلَاحُ الدِّينِ	the Righteousness of the Faith

Example:

أُمُّ الْمُؤْمِنِينَ عَائِشَةُ هِيَ ابْنَةُ خَلِيفَةِ رَسُولِ اللَّهِ أَبِي بَكْرٍ.

“The Mother of the Believers ʿĀʾishah is the daughter of the Successor of the Messenger of Allāh Abū Bakr.”

14.12.2. Titles in annexations

Some prominent inanimate objects, like mountains, rivers, and cities, may have titles. For example:

- Mount Everest
- the river Nile
- the city of Damascus

In Arabic, the titles for these objects usually don't occur as replacees as they do for persons. Rather, the title is annexed to the proper noun in an annexation. Examples:

جَبَلُ أُحُدٍ	Mount Uhud	مَدِينَةُ دِمَشْقَ	the city of Damascus
نَهْرُ النَّيْلِ	the river Nile	شَهْرُ رَمَضَانَ	the month of Ramaḍān
يَوْمُ الْجُمُعَةِ	the day of Friday	سُورَةُ الْفَاتِحَةِ	the Sūrah of al-Fātiḥah

Example:

قَرَأَتِ الْجَارِيَةُ سُورَةَ الْفَاتِحَةِ فِي شَهْرِ رَمَضَانَ.
 “The girl read the Sūrah of al-Fātiḥah in the month of Ramaḍān.”

14.13. Nicknames

Nicknames are often given to people. They are usually descriptive of some physical quality or character trait of the person. For example, the Companion Abū Bakr was given the nickname الصَّدِيقُ “the steadfast affirmer of the truth”.

Nicknames usually come after a person's name as a replacement.

أَبُو بَكْرٍ الصَّدِيقُ هُوَ خَلِيفَةُ رَسُولِ اللَّهِ.
 “Abū Bakr the steadfast affirmer of the truth is the successor of the messenger of Allāh.”

قَرَأَ سُلَيْمَانُ 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:

عِرَاقِيّ	an Iraqi	قُرَشِيّ	a Qurayshite
مَكِّيّ	a Makkan	تَمِيمِيّ	a Tamīmian
دِمَشْقِيّ	a Damascan	إِسْرَائِيلِيّ	an Isrāʾīlite
شَافِعِيّ	a Shāfiʿite	حَنَفِيّ	a Ḥanafī
مَالِكِيّ	a Mālīkī	حَنْبَلِيّ	a Ḥanbalī

Note the following about affiliate adjectival nouns:

- Generally, the ending *-iyy* is suffixed to a noun to create an affiliate adjectival noun.
- The *ε* ending is removed before adding the *-iyy* suffix.
- Sometimes there are other internal changes to the word before this suffix is added. For example,

– قُرَيْش becomes قُرَشِيّ

- The affiliate adjectival noun may be formed from any of the names of a person. (Usually, one of the more distinctive names is chosen.) For example:

– A follower of the school of thought of أَبُو حَنِيفَةَ Imām Abū Ḥanīfah is called حَنَفِيّ “a Ḥanafī”.

– A follower of the school of thought of حَنْبَلُ بْنُ أَحْمَدَ Imām Aḥmad ibn Ḥanbal is called حَنْبَلِيّ “a Ḥanbalī”.

We will treat adjectival nouns more fully in chapter @ref(the-affiliate-adjective-chapter).

Affiliate adjectival nouns frequently occur with proper nouns. They come after the proper noun as a replacement, and are made definite by *الْ* to match the proper noun in definiteness. Examples:

ابْنُ كَثِيرٍ الدَّمَشْقِيّ مُفَسِّرٌ وَتَارِكٌ.

“Ibn Kathīr the Damascan is an exegete and a historian.”

14.15. Complete full names

We have already studied how a basic full name is formed in section @ref(full-names). Here, we will expand on that topic.

The complete full name of a person is formed by placing some or all of his different names in a particular order. Each name in the order is a replacement of one of the names before it. Generally, the order is:

- i. Titles
- ii. “Father of” name
- iii. Given name
- iv. “Son of” names
- v. Affiliate names

The nickname’s position is variable.

Here are some examples of full names in varying degrees of completeness:

عَائِشَةُ هِيَ ابْنَةُ خَلِيفَةِ رَسُولِ اللَّهِ أَبِي بَكْرٍ الصِّدِّيقِ.

“Eā’ishah is the daughter of the Successor of the Messenger of Allāh, Abū Bakr, the steadfast affirmer of the truth.”

قَتَلَ أَبُو لُؤْلُؤَةَ الْمَجُوسِيُّ أَمِيرَ الْمُؤْمِنِينَ أَبَا حَفْصٍ عُمَرَ بْنَ الْخَطَّابِ.

“Abū Lu’lu’ah, the Magian killed the Commander of the Believers, Abū Ḥaḥṣ, Ḥumar the son of al-Khaṭṭāb.”

الْحَافِظُ الْمَوْزُجُ الْمَفْسَّرُ عِمَادُ الدِّينِ أَبُو الْفِدَاءِ إِسْمَاعِيلُ بْنُ عُمَرَ بْنِ كَثِيرٍ الْقُرَشِيُّ الدَّمَشْقِيُّ الشَّافِعِيُّ

“The Ḥāfiḥ, the historian, the exegete, the Pillar of the Faith, the father of al-Fidā’, Ismā’il the son of Ḥumar the son of Kathīr, the Qurayshite, the Damaskan, the Shāfi’ite”

(Note how the second *ibn* is in the i-state because it is a replacement of *‘umar* which is in the i-state because it is a base noun of the first *ibn*.)

Chapter 15.

Calling out

15.1. Introduction

When calling out to someone in Arabic, the particle يَا *yā* is usually prefixed to the person's name. For example,

اَلْسَّلَامُ عَلَیْكُمْ يَا زَيْنَبُ.
'*assalāmu ealaykum yā zaynabu.*
“Peace be upon you, O Zaynab.”

There are different rules regarding the state markings of the noun following *yā* and we will describe them in the following sections.

15.2. Calling out to specific persons

15.2.1. Using single word personal names

When a specific person is called out to, and the name used to call him consists of a single word, then that word shall be in the u-state. The sentence above is an example of this rule where the name زَيْنَبُ *zaynabu* “Zaynab” is in the u-state.

If the word would be tanwined, then the tanwīn is dropped. So, for example, the name زَيْدٌ *zaydu* “Zayd” usually is tanwined. But when used for being called out to, the tanwīn is dropped and it becomes:

اَلْسَّلَامُ عَلَیْكُمْ يَا زَيْدُ.
'*assalāmu ealaykum yā zaydu.*
“Peace be upon you, O Zayd.”

15.2.2. Using single word indefinite common nouns

The examples above show the person being called out to using a personal name. Instead of a personal name, a common noun can also be used with the same rule. Examples:

اَلْسَّلَامُ عَلَیْكُمْ یَا غُلَامُ.

'assalāmu ealaykum yā ghulāmu.

"Peace be upon you, O you boy."

اَلْسَّلَامُ عَلَیْكُمْ یَا جَارِیةَ.

'assalāmu ealaykum yā jāriyatu.

"Peace be upon you, O you girl."

In English, we have shown that a specific person is being called using the word "you", e.g., "O you boy". Duals and plurals are also allowed, again with the same rule:

یَا رِجَالُ، قَدْ حَدَثَ أَمْرٌ.

yā rijālu qad ḥadatha 'amrun.

"O you men, a matter has occurred."

Note how the word رِجَالُ *rijālu* "men" is not tanwined because the word is used to call out to the specific persons.

Similarly,

یَا لَاعِبَانِ بَدَأْتُمَا اللَّعِبَ وَمَا فَعَلْتُمَا الْعَمَلَ.

yā lā'ibāni bada'tuma -lla'iba wamā fa'altuma -leamal.

"O you players₂, you have started playing and you have not done the work."

15.2.3. Using single word definite common nouns

When using a common noun to call out to a person, especially if the common noun is a title, it is often desired to make the common noun definite with اَلْ. In this case, the particle یَا *yā* is modified to أَیُّهَا *'ayyuhā*, or sometimes یَا أَیُّهَا *yā 'ayyuhā*. Examples:

یَا أَیُّهَا الْأُسْتَاذُ، قَدْ فَعَلْتُ الْوَاجِبَ.

yā 'ayyuhā -l'ustādhu, qad fa'altu -lwājiba

"O you the Professor, I have done the obligatory [work]."

أَنَا سَقِیمٌ أَیُّهَا الطَّبِیبُ.

'ana saqīmun, 'ayyuhā -ṭṭabību.

"I am ill, O you the Doctor."

If the person being called out to is feminine, then أَیُّهَا *'ayyuhā* is modified to أَیُّهَا *'ayyatuḥā*. For example:

أَیُّهَا الْمُعَلِّمَةُ، هَذَا كِتَابِي.

'ayyatuḥa -lmueallimatu, hādḥā kitābi.

"O you the teacher_f, this is my book."

15.2.4. Using multiple words

The above discussion pertains to calling out to the addressed person with a single word. Often times a person's name may consist of multiple words. For example:

- عَبْدُ اللَّهِ
ʿabdu -llāhi
“ʿabd Allāh”
- أَبُو بَكْرٍ
ʾabū bakrin
“Abū Bakr”
- صَلَاحُ الدِّينِ
ṣalāḥu -ddīni
“Salāḥ ad-Dīn”

In this case, then instead of the u-state, the word is put into the a-state. Furthermore, the tanwīn, if any, is preserved. Examples:

مَا عَرَفْتُ ذَٰلِكَ الرَّجُلَ، يَا عَبْدُ اللَّهِ.
mā ʿaraftu dhālika -rrajula, yā ʿabdu -llāhi.
“I have not recognized that man, O ʿabd Allāh.”

يَا أَبَا بَكْرٍ، أَنْتَ رَجُلٌ كَرِيمٌ.
yā ʾabā bakrin, ʾanta rajulun karimun
“O Abū Bakr, You are a noble man.”

يَا صَلَاحُ الدِّينِ، صَبَرْتَ فَنَصَرَكَ اللَّهُ.
yā ṣalāḥa -ddīni, ṣabarta fanaṣaraka -llāhu.
“O Salāḥ ad-Dīn, you were patient so Allāh gave you victory.”

If, instead of a personal name, a noun phrase consisting of multiple words is used to call out to a person, then in this case as well, the first noun shall be in the a-state. Examples:

يَا أَمِيرَ الْمُؤْمِنِينَ، قَدْ حَضَرَ الْقَوْمُ.
yā ʾamira -lmuʾminīna, qad ḥaḍara -lqawmu.
“O Commander of the Believers, the people are present.”

يَا ابْنَ أَخِي، قَدْ سَقَطَ قَلَمُكَ عَلَى الْأَرْضِ.
ya -bna ʾakhī, qad saqaṭa qalamuka.
“O my nephew, your pen has fallen on the ground.”

يَا تَلَامِيذَ الْمَدْرَسَةِ، الْعِلْمُ أَمَانَةٌ.
yā talāmīdha -lmaḍrasati, -leilmu ʾamānatun.
“O pupils of the school, knowledge is a trust.”

When multiple words are used to call out to a person, the second word in the noun-chain may be a pronoun. Here too, the first noun shall be in the a-state. Examples:

يَا أَبَانَا
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 مُسْلِمُ، نَصْرُ اللَّهِ قَرِيبٌ.
yā muslimu, naṣru -llāhi qarībun.
 "O you Muslim, the victory of Allāh is near."

then you are addressing a specific Muslim, who is perhaps in front of you.

If an unspecified person or persons are being called out, then the word used to call out is put into the a-state. Furthermore, the tanwīn, if any, is preserved. So if you want to address any unspecified Muslim, you will say:

يَا مُسْلِمًا، نَصْرُ اللَّهِ قَرِيبٌ.
yā musliman, naṣru -llāhi qarībun.
 "O [any] Muslim, the victory of Allāh is near."

If multiple words are used, whether or not the person called out to is specific or unspecified, then too the first noun is put in the a-state.

يَا لَاعِبِي لُعْبٍ، الْوَقْتُ ثَمِينٌ.
yā lāʿibī 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 زَيْدُ، سُؤْالُكَ جَيِّدٌ.
yā zaydu, suʾāluka jayyidun.
 "O Zayd, your question is excellent."

it is permissible to say:

زَيْدُ، سُؤْالُكَ جَيِّدٌ.
zaydu, suʾāluka jayyidun.
 "Zayd, your question is excellent."

Note that even when يَ 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 رَبِّ *rabbun* “lord”, to emphasize the closeness of Allāh to the supplicator. For example,

رَبَّنَا لَكَ الْحَمْدُ.

rabbānā laka -lhamdu.

“Our Lord, for you is [all] praise.”

15.5. Shortening the attached pronoun يَ ī “my”

When calling someone with the pronoun “my”, for example “O my people”, it is common to shorten the attached pronoun يَ ī “my” to an kasrah ِ. So while the following is permissible,

يَا قَوْمِي

yā qawmī

“O my people”

it is more common to say:

يَا قَوْمِ

yā qawmī

“O my people”

This usage is especially common when supplicating to Allāh with the phrase رَبِّ *rabbī* “my Lord”.

15.6. Calling out to Allāh by name

When calling out to Allāh by name, it is permissible to prefix the name Allāh with يَ. So we can say:

يَا اَللّٰهُ

yā 'allāhu

“O Allāh”

Note that the word اَللّٰهُ *'allāhu* now has a regular hamzah ʾ instead of a connecting hamzah ِ.

However, instead of saying يَا اَللّٰهُ *yā 'allāhu* for “O Allāh”, it is in fact more common to use a special word:

اَللّٰهُمَّ

'allāhumma

“O Allāh”

Examples:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ.

'allāhumma 'anta -ssalāmu waminka -ssalāmu.

“O Allāh, You are Peace and from You is peace.”

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ.

'allāhumma 'anta -ṣṣāhibu fi -ssafari.

“O Allāh, You are the companion in the journey.”

Work in progress

Chapter 16.

The pointing nouns

16.1. Introduction

Consider the following expression:

this book

{
 pointing noun
 }

 {
 pointed-to noun
 }

The word “this” is what we will call a *pointing noun*. We call it this because we can imagine standing next to a book and pointing to it and saying “this book”.

The word “book” here is similarly called the *pointed-to noun*. It refers to the object being pointed to.

16.2. The pointing nouns in Arabic

There are two types of pointing nouns:

- 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 _m	ذَلِكَ	that one _m
sing. fem.	all	هَذِهِ	this one _f	تِلْكَ	that one _f
dual masc.	u	هَذَانِ	these ones _{2,m}	ذَئِكَ	those ones _{2,m}

Participant	State	Near point- ing noun		Far point- ing noun	
dual masc.	a,i	هَٰذَيْنِ	these ones _{2,m}	ذَٰئِكَ	those ones _{2,m}
dual fem.	u	هَٰتَانِ	these ones _{2,f}	تَٰئِكَ	those ones _{2,f}
dual fem.	a,i	هَٰتَيْنِ	these ones _{2,f}	تَٰئِكَ	those ones _{2,f}
plural	all	هَٰؤُلَاءِ	these ones ₃	أُولَٰئِكَ	those ones ₃

Note the following:

- Many of the pointing nouns contain small alif َ. For most of them, this is how they must be written. It would be incorrect to write هَٰذَا *hādhā* as هَٰذَا.
- All the near pointing nouns begin with a ه. And all the far pointing nouns end with ك.
- The و in أُولَٰئِكَ *ulā'ika* is silent and not pronounced. That is, the first syllable has a short vowel *u*, not the long vowel *ū*.
- Most of the pointing nouns are rigid nouns. That is: their endings are not modified for their state.

The dual pointing nouns, however, are flexible nouns, for example: هَٰذَانِ (u-state) / هَٰتَيْنِ *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 ال.

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	هَذِهِ	this one _f	تِلْكَ	that one _f
plural	all	هَؤُلَاءِ	these ones ₃	أُولَئِكَ	those ones ₃

The singular feminine pointing noun is usually preferred, unless the plural plural pointing noun is needed to indicate that there is more than one. We will be giving examples throughout this chapter.

16.5. The pointing noun phrase

Remember from chapter @ref(adjectival nouns-and-descriptive-noun-phrases) that a descriptive noun-phrase consists of a 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.

attribute
attributee
 قَرَأْتُ الْكِتَابَيْنِ الصَّغِيرَيْنِ.

 descriptive noun-phrase

“I read the small books.”)

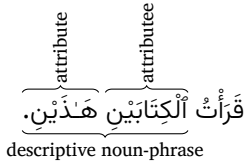
We will now see how this same descriptive noun-phrase can be used with pointing nouns.

16.5.1. Pointing to a single noun

We will first deal with nouns that are single words, like الْكِتَابَيْنِ above. In section @ref(pointing-to-an-annexation) below, we will deal with nouns that are part of an annexation, like كِتَابِي الرَّجُلِ.

16.5.1.1. The pointed-to noun noun is definite with اَلْ

Just like an adjectival noun, a pointing noun can be 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.”)

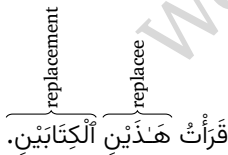
In the above example, the pointed-to noun noun اَلْكِتَابَيْنِ is the attributee in a descriptive noun-phrase. It is definite, in the a-state, masculine, and dual.

The pointing noun هَذَيْنِ 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 اَلْ (as in this case: اَلْكِتَابَيْنِ), then the order of the pointing noun and the pointed-to noun noun is permitted to be reversed.

The pointing noun is then a replacee (see section @ref(the-replacement)), and the pointed-to noun noun is its replacement.

Example:



“I read these books.”
(literally: “I read the books: these-ones.”)

In the above example, the pointing noun هَذَيْنِ is a replacee. It is definite, in the a-state, masculine, and dual.

The pointed-to noun noun اَلْكِتَابَيْنِ 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 is definite with *al*:

هَذَا الرَّجُلُ الْكَرِيمُ إِمَامٌ.
الرَّجُلُ الْكَرِيمُ هَذَا إِمَامٌ.
“This noble man is an imām.”

16.5.1.2. The pointed-to noun is a proper noun

Remember that proper nouns are definite nouns, even though they usually don't begin with *al*. For example:

زَيْد	Zayd	الْحَارِثُ	al-Ḥārith
زَيْنَب ²	Zaynab	قُرَيْشٌ	Quraysh

Such names may also be part of a pointing noun phrase. If they don't begin with *al* then only the [pointed-to noun first, then pointing noun] order is permitted. Example:

زَيْدٌ هَذَا أَخُو زَيْنَبَ تِلْكَ.
“This Zayd is that Zaynab's brother.”

قُرَيْشٌ هَؤُلَاءِ سَكَنُوا بِمَكَّةَ.
“These Quraysh dwelled in Makkah.”

If the name begins with *al* then both orders are permitted.

هَذَا الْحَارِثُ
الْحَارِثُ هَذَا
“this al-Ḥārith”

16.5.2. Pointing to an annexation

Consider the following expression:

“the man's book”

We can apply the pointing noun “this” to either “the book” or to “the man” in a pointing noun phrase. So we have two options:

- i. “the book of this man”
- ii. “this book of the man”

Similarly, consider the following expression:

“Zayd’s book”

We can, again, apply the pointing noun “this” to either “the book” or to “Zayd”:

- i. “the book of this Zayd”
- ii. “this book of Zayd”

In this section we will learn how to construct these pointing noun phrases in Arabic. Arabic uses annexations to express the above meanings. So we will discuss annexations like:

كِتَابُ الرَّجُلِ
“the book of the man”

and

كِتَابُ زَيْدٍ
“the book of Zayd”

Note that both the above annexations are definite because their base nouns are definite.

Indefinite annexations like كِتَابُ رَجُلٍ “a man’s book” cannot be used in pointing noun phrases.

16.5.2.1. The definite base noun begins with اَلْ

We will first consider annexations where the definite base noun begins with اَلْ, like:

كِتَابُ الرَّجُلِ
“the book of the man”

16.5.2.1.1. Pointing to the base noun

We would like to express the phrase:

“the book of this man”

In order to point to the base noun اَلرَّجُلُ “the man” with the pointing noun هَذَا “this-one_m”, we can put the pointing noun either before or after the base noun, thus:

كِتَابُ هَذَا الرَّجُلِ
كِتَابُ الرَّجُلِ هَذَا
“the book of this man”

Both these pointing noun phrases give the same meaning: “the book of this man”. However, the first phrase كِتَابُ هَذَا الرَّجُلِ is preferred, consistent

with what we learned in section @ref(phrase-single-pointed-to-noun-with-al), above.

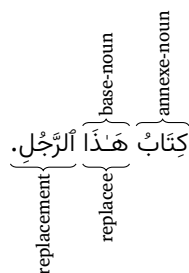
The second phrase كِتَابُ الرَّجُلِ هَذَا, although correct, would only rarely be used with this meaning. (In fact, it has another meaning: “this book of the man” which we will learn in section @ref(pointing-to-the-annexe-noun), below.)

Here is how these phrases could be used in complete sentences:

كِتَابُ هَذَا الرَّجُلِ جَدِيدٌ.
كِتَابُ الرَّجُلِ هَذَا جَدِيدٌ.
“The book of this man is new.”

Before we give more examples, let’s analyze these phrases in detail.

Consider the first pointing noun phrase:



“the book of this man”
(literally: “the book of this-one: the man”)

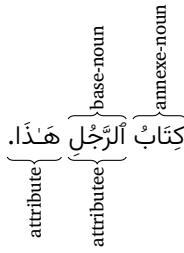
As you can see the pointing noun هَذَا has taken the place of الرَّجُلِ as the base noun in the annexation. In addition to being the base noun, هَذَا is also a replacee, whose replacement is الرَّجُلِ. The literal, word-for-word, translation of this phrase is:

“the book of this-one: the man”

The more natural translation is:

“the book of this man”

Consider, now, the second pointing noun phrase:



“the book of this man”
 (literally: “the book of the this-one man”)

الرَّجُلِ, here, keeps its place as the base noun in the annexation. In addition to being the base noun, الرَّجُلِ is also a attributee, whose attribute is the pointing noun هَذَا. The literal, word-for-word, translation of this phrase is:

“the book of the this-one man”

The more natural translation is:

“the book of this man”

16.5.2.1.2. Pointing to the annexe noun

Consider, again, the annexation:

كِتَابُ الرَّجُلِ
 “the book of the man”

We have already discussed how to point to the base noun الرَّجُلِ in a pointing noun phrase. Now, we would like to point to the annexe noun كِتَابُ in a pointing noun phrase.

In other words, we would like to express the meaning:

“this book of the man”

The way to express this in Arabic is

كِتَابُ الرَّجُلِ هَذَا
 “this book of the man”

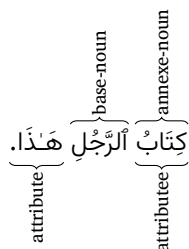
But wait! Didn’t we see in section @ref(pointing-to-the-base-noun) above that this expression has the meaning “the book of this man”?

It turns out that this expression supports both meanings.

But it will generally only be used for the meaning: “this book of the man”

In order to express “the book of this man” we will typically use the expression كِتَابُ هَذَا الرَّجُلِ.

Let's analyze the expression *كِتَابُ الرَّجُلِ هَذَا* "this book of the man" in detail:



"this book of the man"

(literally: "the this-one book of the man")

كِتَابُ, here, is both an annexe noun and 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 الرَّجُلِ هَذَا أَخْضَرُ.

"This book of the man is green."

Ambiguity of this phrase

A quick note about the ambiguity of this expression:

كِتَابُ الرَّجُلِ هَذَا

"this book of the man" (usual)

"the book of this man" (rare)

The ambiguity of whether the pointing noun *هَذَا* points to the annexe noun *كِتَابُ* or the base noun *الرَّجُلِ* only exists because the annexe noun and the base noun match each other in gender and number: singular masculine. If the annexe noun and the base noun were different in gender and number, then there would be no ambiguity. Examples:

كِتَابَاتُ الرَّجُلِ هَذَانِ

"these books₂ of the man"

كِتَابُ الرَّجُلَيْنِ هَذَا

"this book of the men₂"

كِتَابُ الْمَرْأَةِ هَذَا

"this book of the woman"

كِتَابُ الْمَرْأَةِ هَٰذَا

“the book of this woman”

Here are some more examples of pointing to annexe nouns:

16.5.2.1.3. The base noun is a proper noun beginning with أَفْ

Consider the annexation:

كِتَابُ الزُّبَيْرِ

“the book of al-Zubayr”

We can apply the preceding discussion of pointing to the annexe noun and base noun to this annexation as well. So we get:

كِتَابُ هَٰذَا الزُّبَيْرِ

“the book of this al-Zubayr”

كِتَابُ الزُّبَيْرِ هَٰذَا

“this book of al-Zubayr” (usual)

“the book of this al-Zubayr” (rare)

16.5.2.2. The definite base noun does not begin with أَفْ

Consider, now, that the base noun is definite but does not begin with أَفْ. There are two such types of nouns that we will discuss:

- i. Proper nouns not beginning with أَفْ
- ii. Pronouns

16.5.2.2.1. The base noun is a proper noun not beginning with أَفْ

We will first deal with proper nouns that don't begin with أَفْ. Consider the annexation:

كِتَابُ زَيْدٍ

“the book of Zayd”

Because the base noun زَيْدٍ does not begin with أَفْ, any pointing nouns can come only after the entire annexation, thus:

كِتَابُ زَيْدٍ هَٰذَا

In theory, this supports two meanings:

- i. “this book of Zayd”
- ii. “the book of this Zayd”

In practice, however, the first meaning (“this book of Zayd”) is much more likely. Pointing to a proper noun in a pointing noun phrase (“the book of this Zayd”) is uncommon, generally.

16.5.2.2.2. The base noun is a pronoun

We have learned, in section @ref(definiteness-of-pronouns), that pronouns are always definite, despite not beginning with **أَلْ**.

We have also learned, in section @ref(pronouns-as-base-nouns), that a pronoun may be a base noun in an annexation. Example:

كِتَابُهُ

“his book”

Neither the annexe noun **كِتَاب**, nor the attached pronoun **هُ** begin with **أَلْ**. So if we want to add the pointing noun **هَذَا** to this annexation to form a pointing noun phrase, then we have to place it at the end, after the annexation, thus:

كِتَابُهُ هَذَا

The pointing noun **هَذَا**, here, is a 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 **كِتَاب** is the desceibee. And the meaning of the phrase is:

كِتَابُهُ هَذَا

“this book of his”

“this book of his”

Here are some more examples:

16.6. Pointing nouns as subjects

Besides their use in pointing noun phrases, pointing nouns are very often used as the subject of a sentence. For example:

هَذَا رَجُلٌ.
 { info } { subject }

“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 girls₂.”

أُولَئِكَ مُعَلِّمُونَ.
 “Those are teachers.”

هَؤُلَاءِ أَقْلَامٌ.
 “These are pens.”

تِلْكَ بُيُوتٌ.
 “Those are houses.”

هَذَانِ صَغِيرَانِ.
 “These are small ones₂.”

The info may be a single word (as above) or more complex (as below):

ذَٰلِكَ أَمِيرُ الْمُؤْمِنِينَ.
 “That is the commander of the believers.”

أُولَئِكَ أَكَلْنَ الطَّعَامَ..
 “Those-ones ate_{3,f} the food.”

هَٰذَا ثَوْبُ رَجُلٍ.
 “This is a man’s garment.”

هَٰذِهِ كُتُبُهُ.
 “These are his books.”

هَٰذَانِ بَيْتَانِ كَبِيرَانِ..
 “These are big houses₂.”

If the info is a noun that begins with اَلْ then it may be placed after the pointing noun subject in the same manner:

هَذَا الرَّجُلُ.
 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 الرَّجُلُ.
 “This is the man.”

Here are some more examples:

هَاتَانِ هُمَا الْجَارِيَتَانِ.
 “These are the girls₂.”

أُولَئِكَ هُمُ الْمُعَلِّمُونَ.
 “Those are the teachers.”

هَؤُلَاءِ هُنَّ الْأَقْلَامُ.
 “These are the pens.”

تِلْكَ هِيَ الْبُيُوتُ.
 “Those are the houses.”

هَذَانِ هُمُ الصَّغِيرَانِ.
 “These are the small ones₂.”

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:

بَلَّغَنَا خَبْرُ الْمَطَرِ عَلَى الْجِبَالِ. ذَلِكَ بُشْرَى لِلزَّرَّاعِ.
 “The news of the rain on the mountains has reached us. That is a good tiding for the sowers.”

Note that the second sentence’s subject and info mismatch:

ذَلِكَ بُشْرَى
 “That is a good tiding.”

The info بُشْرَى “a good tiding” is a feminine noun but the subject ذَٰلِكَ is masculine. This is because ذَٰلِكَ is actually referring to خَيْر in the previous sentence which is a masculine noun.

16.7. Pointing nouns as other parts of speech

Besides their use in pointing noun phrases and as subjects, pointing nouns may be used as other parts of speech as well, typically where one would expect pronouns. Here are some examples:

أَخَذْتُ الْكِتَابَيْنِ مِنَ الْمَكْتَبَةِ. قَرَأْتُ هَذَا وَمَا قَرَأْتُ ذَٰلِكَ.

“I took the books₂ from the library. I read this one and I didn’t read that one.”

شَغَلَنِي الْعَمَلُ الصَّعْبُ وَمَا فَرَغْتُ مِنْ ذَٰلِكَ.

“The difficult work occupied me and I did not get done with that.”

Work in progress

Chapter 17.

The u-state stateful verb

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 فَعَلَ, we have already seen that perfect verbs for form 1 occur in the patterns فَعَلَّ *faʿala*, فَعِلَّ *faʿila*, and فَعُلَّ *faʿula*. The patterns for form 1 stateful verbs are يَفْعَلُ *yafʿalu*, يَفْعِلُ *yafʿilu*, and يَفْعُلُ *yafʿulu*.

Note that the stateful verb forms add an extraneous يَ *ya-* to the beginning of the verb. This extra letter can change, as we will see soon, to the letters تَ *ta-*, نَ *na*, or أَ *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”
- عَمَلَ *ʿamila* “he worked”
- كَبُرَ *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 fat-ḥah on the middle letter, the stateful verb’s middle letter can have either an fat-ḥah, kasrah, or an ḍammah, depending on the verb. For example,
 - يَكْتُبُ *kataba yaktubu* “he wrote, he writes”
 - يَذْهَبُ *dhahaba yadh-habu* “he went, he goes”

- كَشَفَ يَكْشِفُ *kashafa yakshifu* “he uncovered, he uncovers”
2. If the perfect verb has an kasrah on the middle letter, the stateful verb’s middle letter will usually have an fat-ḥah. Rarely, for a few verbs, it may be an kasrah instead. For example,
 - عَمِلَ يَعْمَلُ *amila yaʿmalu* “he worked, he works”
 - حَسِبَ يَحْسِبُ *hasiba yaḥsibu* “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,
 - كَبُرَ 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 *yaḥsibu* and يَحْسَبُ *yaḥsabu*.

17.4. Verb state

As you know, nouns in Arabic have a state that is determined by the function of the noun in the sentence. For example, consider the following sentence:

سَأَلَ الْغُلَامُ الرَّجُلَ عَنْ شَيْءٍ.

saʿala -lghulāmu -rrajula ʿan shayʿin.

“The boy asked the man about something.”

In the above sentence, الْغُلَامُ *alghulāmu* is the doer of the verb so it is in the u-state and this is indicated by the ḍammah on its final letter. الرَّجُلُ *arrajula* is the direct doee of the verb so it is in the a-state and this is indicated by the fat-ḥah on its final letter. عَنْ *shayʿin* is directly preceded by a preposition so it is in the i-state and this is indicated by the tanwined kasrah ِ 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 o-state is named differently.

The ḍammah on the final letter of *yafʿalu* 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 *ya-*. And if the doer noun is feminine, then the stateful verb shall begin with *ta-*. Examples:

يَكْتُبُ الْغُلَامُ فِي كِتَابِهِ.
yaktubu -lghulāmu fī kitābihi
“The boy writes in his book.”

يَعْمَلُ الرَّجُلَانِ فِي الْمَدِينَةِ.
yaʿmalu -rrajulāni fī -lmadīnati.
“The men_{dual} work in the city.”

تَكْتُبُ الْجَارِيَةُ فِي كِتَابِهَا.
taktubu -ljāriyatu fī kitābihā.
“The girl writes in her book.”

تَعْمَلُ النِّسَاءُ فِي بُيُوتِهِنَّ.
taʿmalu -nnisāʾu fī buyūtihiinna.
“The women work in their houses.”

17.6. With the direct doee

The direct doee (either as a noun or a pronoun) with stateful verbs work exactly as with perfect verbs.

يَسْأَلُ الْغُلَامُ الرَّجُلَ سُؤْلاً.
yasʾalu -lghulāmu -rrajula suʾālan.
“The boy asks the man a question.”

يَسْأَلُهَا الْغُلَامُ سُؤْلاً.
yasʾaluha -lghulāmu suʾālan.
“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>faʿala</i>	<i>invisible</i>	يُفَعِّلُ <i>yafʿalu</i>
she	<i>invisible</i>	فَعَلَتْ <i>faʿalat</i>	<i>invisible</i>	تُفَعِّلُ <i>tafʿalu</i>
you _{1,m}	تَ - <i>ta</i>	فَعَلْتَ <i>faʿalta</i>	<i>invisible</i>	تُفَعِّلُ <i>tafʿalu</i>
you _{1,f}	تِ - <i>ti</i>	فَعَلْتِ <i>faʿalti</i>	يَ - <i>i</i>	تُفَعِّلِينَ <i>tafʿalīna</i>
I	أَ <i>tu</i>	فَعَلْتُ <i>faʿaltu</i>	<i>invisible</i>	أُفَعِّلُ <i>ʾafʿalu</i>
they _{2,m}	أَ - <i>ā</i>	فَعَلُوا <i>faʿalā</i>	أَ - <i>ā</i>	يُفَعِّلَانِ <i>yafʿalāni</i>
they _{2,f}	أَ - <i>ā</i>	فَعَلْنَ <i>faʿalatā</i>	أَ - <i>ā</i>	تُفَعِّلَانِ <i>tafʿalāni</i>
you ₂	أَ - <i>tumā</i>	فَعَلْتُمَا <i>faʿaltumā</i>	أَ - <i>ā</i>	تُفَعِّلَانِ <i>tafʿalāni</i>
they _{3+,m}	وَ - <i>ū</i>	فَعَلُوا <i>faʿalū</i>	وَ - <i>ū</i>	يُفَعِّلُونُ <i>yafʿalūna</i>
they _{3+,f}	نَ - <i>na</i>	فَعَلْنَ <i>faʿalna</i>	نَ - <i>na</i>	يُفَعِّلْنَ <i>yafʿalna</i>
you _{3+,m}	أَ - <i>tumā</i>	فَعَلْتُمْ <i>faʿaltum</i>	وَ - <i>ū</i>	تُفَعِّلُونُ <i>tafʿalūna</i>
you _{3+,f}	نَ - <i>tunna</i>	فَعَلْتُنَّ <i>faʿaltunna</i>	نَ <i>na</i>	تُفَعِّلْنَ <i>tafʿalna</i>
we	أَ <i>nā</i>	فَعَلْنَا <i>faʿalnā</i>	<i>invisible</i>	نُفَعِّلُ <i>naʿʿalu</i>

Note the following:

- The verb تُفَعِّلُ is used both for “she” and “you_{2m}” doers. Only context will be able to help us differentiate between the two.
- In stateful verbs which have invisible doer pronouns, the u-state of the verb is indicated by the ḍammah ُ on the final letter of the verb.
- For stateful verbs that have أ, و, or ي as the doer pronoun, the u-state is indicated by an extraneous ن added to the end of the verb.
- And for the remaining stateful verbs whose doer pronoun is نَ, there is no indication of the state of the verb.

Here are some examples of the usage of the doer pronouns:

Remember that in Arabic, each verb must have its own doer, so when there are multiple verbs associated with the same doer, the first verb can be used with the doer noun and the rest with doer pronouns. This is the same behavior as with perfect verbs. For example:

يَجْلِسُ الرَّجَالُ وَيَأْكُلُونَ وَيَشْرَبُونَ.
yajlisu -rrijālu wa ya'kulūna wa yashrabūna.
 "The men sit and (they) eat and (they) drink."

17.8. Future

The stateful verb is used to express both the present (habitual and progressive) and future tenses. Sometimes all meanings are meant in the same expression. And if only one of the meanings is intended, context can be sufficient to determine which is intended. So, for example,

يَذْهَبُ الرَّجُلُ
yadh-habu -rrajulu.

can mean, either one, or even all, of:

"The man goes." or
 "The man is going." or
 "The man will go."

Arabic does provide a mechanism for specifying that the use of an stateful verb is solely to intend a future action. This is by means of the particles *sa-* and *sawfa* that can be placed before the verb. They provide a meaning of "will" or "will soon". *sa-*, being a single letter particle, is attached to the verb.

For example,

سَيَذْهَبُ الرَّجُلُ
sayadh-habu -rrajulu.

and

سَوْفَ يَذْهَبُ الرَّجُلُ
sawfa yadh-habu -rrajulu.

"The man will go." or
 "Soon the man will go."

The difference in usage of *sa-* and *sawfa* can be thought of as one of emphasis. *sawfa* is more emphatic than *sa-*. This emphasis can translate to more definiteness in the action or even that the action is farther in the future.

17.9. Negation

17.9.1. Negation using مَا *mā*

As with perfect verbs, stateful verbs too can be negated by placing the particle مَا before them. This negates the meaning of the verb usually for the present tense. For example,

مَا يَذْهَبُ الرَّجُلُ
mā yadh-habu -rrajulu.

“The man does not go.” or,

“The man is not going.”

17.9.2. Negation using لَا *lā* {U-state-verb-negation-la}

In addition to مَا *mā*, stateful verbs can be negated using لَا *lā* in the same manner. In addition to negating the meaning of the verb for the present tense, it can also negate the meaning for the future tense.

لَا يَذْهَبُ الرَّجُلُ
lā yadh-habu -rrajulu.

“The man does not go.” or,

“The man is not going.” or,

“The man will not go.”

The particles سَ *sa-* and سَوْفَ *sawfa* may not be combined with مَا *mā* and لَا *lā* when negating verbs.

17.10. With قَدْ

TODO

When negating a stateful verb preceded by قَدْ there is some question about whether قَدْ is retained or dropped, but the stronger opinion seems to be that it may be kept, as proven by the following verse of poetry:

وَقَدْ لَا تَعْدَمُ الْخُسْنَاءُ ذَامًا

“And [it] may be [that] the beautiful female does not lack a defect.”

(ذَامٌ means “defect”).

Chapter 18.

The maṣḍar

18.1. Introduction

Every verb has a set of *verbal-nouns* derived from it that, despite being nouns, have a verbal meaning to them. One of these verbal-nouns is the *maṣḍar*, that we shall study in this chapter.

Consider the following form 1 verb:

Root	Perfect verb	Stateful verb (u-state)	Maṣḍar
ذَهَبَ	ذَهَبَ “he went”	يَذْهَبُ “he goes”	ذَهَابٌ “going”

The maṣḍar associated with this verb is ذَهَابٌ *d̥hahāb*. It denotes “the action of going”, or simply “going”. In this section we shall learn how this and other verbal-nouns are used.

Before we proceed, we present a new method to present a verb and its meaning in this book. We will often give a new verb in the format:

ذَهَبَ يَذْهَبُ ذَهَابًا “to go”

The perfect verb for the singular masculine absentee participant “he”, the corresponding stateful verb, and their maṣḍar are given together, in sequence. The maṣḍar 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 maṣḍar for form 1 verbs

The patterns of the maṣḍar for form 1 verbs are very variable. It is best to learn the maṣḍar when you learn a new verb. Having said that, there are some general trends which may be useful to keep in mind:

1. If the verb takes a direct doer, then the perfect verb must necessarily be of the pattern فَعَلَ *faʿala* or فَعِلَ *faʿila* (because perfect verbs of the pattern فَعَّلَ *faʿʿala* never take a direct doer). In this case:
 - a. The maṣḍar for many verbs, in general, tends to be فَعَلَ *faʿl*. Examples:
 - فَتَحَ يَفْتَحُ فَتْحًا “to open (هـ s.th.)”
 - أَخَذَ يَأْخُذُ أَخْذًا “to take (هـ s.th.)”
 - حَمَدَ يَحْمَدُ حَمْدًا “to praise (هـ s.o.)”
 2. If the verb does not take a direct doer, then:
 - a. If the perfect verb is of the pattern فَعِلَ *faʿila*, then:
 - i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣḍar tends to be, in general, of the pattern فَعَلَ *faʿal*. Examples:
 - تَعَبَ يَتْعَبُ تَعَبًا “to become tired”
 - جَزَعَ يَجْزَعُ جَزَعًا “to be impatient”
 - أَسَفَ يَأْسِفُ أَسَفًا “to be sorrowful”
 - ii. If, instead, the meaning of the verb denotes being a color, then the maṣḍar is usually of the pattern فُعِلَ *fuʿilah*. Examples:
 - خَضِرَ يَخْضَرُ خَضَرَةً “to be green”
 - سَمِرَ يَسْمُرُ سَمَرَةً “to be brown”
 - iii. If, instead, the meaning of the verb denotes some work or effort, then the maṣḍar tends to be of the pattern فُعُولَ *fuʿūl*. Example:
 - قَدِمَ يَقْدِمُ قُدُومًا “to arrive”
 - iv. If, instead, the meaning of the verb denotes some static quality, then the maṣḍar tends to be of the pattern فُعُولَةٌ *fuʿūlah*. Example:
 - يَبِسَ يَبْيَسُ يَبُوسَةً “to be dry”
 - b. If the perfect verb is of the pattern فَعَلَ *faʿala*, then:
 - i. If the meaning of the verb does not fall under the cases ii., iii., and iv. (below), then the maṣḍar tends to be, in general, of the pattern فُعُولَ *fuʿūl*. Examples:
 - قَعَدَ يَقْعُدُ قُعُودًا “to sit, stay back”
 - سَجَدَ يَسْجُدُ سُجُودًا “to prostrate down”
 - خَضَعَ يَخْضَعُ خُضُوعًا “to be humble”
 - ii. If, instead, the meaning of the verb denotes an ailment, then the maṣḍar is usually of the pattern فُعَالَ *fuʿāl*. Examples:
 - سَعَلَ يَسْعَلُ سَعَالًا “to cough”
 - iii. If, instead, the meaning of the verb denotes travelling, then the maṣḍar is usually of the pattern فَعِيلَ *faʿīl*. Examples:
 - رَحَلَ يَرْحَلُ رَحِيلًا “to depart”

- iv. If, instead, the meaning of the verb denotes a sound, then the maṣḍar is usually of the pattern فَعِيل *faʿīl* or فُعَال *fuʿāl*, or both. Examples:

• صَرَخَ يَصْرُخُ صَرِيحًا وَصَرَاحًا “to scream”

3. If the verb denotes a craft or a profession or a rank, then the maṣḍar is often of the pattern فِعَالَة *fiʿālāh*. Examples:

• تَجَرَ يَتَجَرُ تِجَارَةً “to trade”

• أَمَرَ يَأْمُرُ إِمَارَةً “to be a commander”

4. If the perfect verb is of the pattern فَعَّلَ *faʿʿala*, then the maṣḍar tends to be of the pattern فُعُولَة *fuʿūlah* or فَعَالَة *faʿālāh*. Examples:

• صَعَّبَ يَصْعَبُ صُعُوبَةً “to be difficult”

• شَجَّعَ يَشْجَعُ شَجَاعَةً “to be brave”

As mentioned earlier, these are only general trends and there are many verbs that have maṣḍars which don't fall under the above rules.

18.3. Usage of the maṣḍar

18.3.1. State and definiteness

The maṣḍar has properties of a noun, like state and definiteness. But it gives the meaning of a verb. For example, consider the verb أَكَلَ يَأْكُلُ أَكْلًا “to eat”. We can use its maṣḍar in a sentence like this:

فَرَعَ زَيْدٌ مِنَ الْأَكْلِ.

faragha zaydun mina -l'akli.

“Zayd got done with eating.”

Note how the maṣḍar الْأَكْلُ *al'akli* gives the meaning of the action of the verb “eating”. But since it is a noun, it obeys the rules for nouns, like being in the i-state when preceded by the preposition مِنْ *min*.

Another point worth noting is that we have made it definite by saying الْأَكْلُ *al'akli* instead of saying أَكْلٌ *aklin* for the meaning of “eating”. This is because, as we explained in section @ref(usage-of-definite-and-indefinite-nouns), the definite noun is usually used in Arabic to give a general meaning, where in English we would not use “the”. This may be a good time to re-read that section.

Having said that, the indefinite maṣḍar may be used too, and this will give the meaning of “a certain”, or “a specific”. For example, with the verb عَمَلَ يَعْمَلُ عَمَلًا “to work”, we can say:

فَرَعَ مِنْ عَمَلٍ صَعْبٍ.

faragha min ʿamalin ṣaʿbin.

“He got done with a [certain] difficult work.”

18.3.2. With a doer

A doer may be used with the maṣḍar to show who is doing the action. In this case, the maṣḍar and the doer are usually placed in an annexation. The maṣḍar shall be the annexe noun and the doer shall be in the i-state as the base noun in the annexation. For example, consider the verb قَرَأَ يَقْرَأُ قِرَاءَةً “to read”. We can say:

سَمِعْتُ قِرَاءَةَ زَيْدٍ.

samiʿtu qirāʾata zaydin.

“I heard Zayd’s reading.”

The doer may similarly be a pronoun, in which case, as usual, attached pronouns are used. So we can say:

سَمِعْتُ قِرَاءَتَهُ.

samiʿtu qirāʾatahu.

“I heard his reading.”

18.3.3. With an indirect doer

If a verb uses a particular preposition with indirect doers, and the maṣḍar of that verb is to be used with an indirect doer, then that same preposition is used with the maṣḍar.

For example the verb ذَهَبَ يَذْهَبُ ذَهَابًا “to go” is used with the preposition إِلَى *ʾilā* “to” with an indirect doer to give the place to which the doer is going. This same preposition is then used with the maṣḍar, thus:

تَعَبْتُ مِنَ الذَّهَابِ إِلَى الْمَدِينَةِ الْبَعِيدَةِ.

taʿibtu mina -dhāhābi ʾilā -lmaḍīnati -lbacīdati.

“I became tired from going to the far city.”

If a doer is used along with the indirect doer, then the doer shall be placed in a noun chain with the doer participle, as explained in the previous section. For example,

حَزِنْتُ مِنْ ذَهَابِ زَيْدٍ إِلَى مَدِينَةٍ بَعِيدَةٍ.

ḥazintu min dhāhābi zaydin ʾilā maḍīnatin bacīdatin.

“I became sad from Zayd’s going to a far city.”

18.3.4. With a direct doee

If a verb takes a direct doee, and we wish to use the direct doee with the verb's maṣḍar, then we may deal with it in one of three ways:

18.3.4.1. The direct doee in the i-state in an annexation with the maṣḍar

In the first method, the direct doee is in the i-state as the base noun in an annexation with the maṣḍar. This method is used when the doer of the verbal noun is not mentioned with the maṣḍar, or when there is no other phrase between the maṣḍar and the direct doee. For example,

فَرَعَ زَيْدٌ مِنْ قِرَاءَةِ الْكِتَابِ.

faragha zaydun min qirā'ati -lkitābi.

"Zayd got done with reading the book."

In this sentence, *الْكِتَابِ* 'alkitābi "the book" is the direct doee of the maṣḍar *قِرَاءَةِ* *qirā'ati* "reading". The doer *زَيْدٌ* *zayd* "Zayd" is only mentioned in the beginning of the sentence but not again with the maṣḍar. Therefore, the direct doee *الْكِتَابِ* 'alkitābi "the book" is allowed to be put in an annexation with the maṣḍar thus: *قِرَاءَةِ* *qirā'ati* -*lkitābi* "reading the book".

Instead of a noun, the direct doee may be a pronoun instead. For example,

قَرَأَ زَيْدٌ الْكِتَابَ فَفَرَعَ مِنْ قِرَاءَتِهِ.

qara'a zayduni -lkitāba fafaragha min qirā'atihi

"Zayd read the book, and then he got done with reading it."

Remember from the previous section, that a doer is handled in the same way with a maṣḍar by placing it in an annexation with the maṣḍar. So how do we know whether the base noun in an annexation with a maṣḍar is a doer or a doee? Well, for many verbs the meaning of the verbal-noun and the noun is sufficient. For example, in the phrase *قِرَاءَةِ* *qirā'ati* -*lkitābi* "reading the book", the meaning of "reading" makes it clear that *الْكِتَابِ* 'alkitābi can only be a doee, because a book can't be the one doing the reading.

But there are some verbs, however, where the meaning of the verbal-noun itself is not sufficient to tell us whether the noun following it in an annexation is a doer or a doee. Consider the verb *صَرَبَ* *ṣaraba* "to beat (s.o.)". If we form an annexation using its maṣḍar, thus: *صَرَبٌ* *ṣarbu* *zaydin*, we cannot know whether Zayd is the doer (the one doing the beating), or the doee (the one getting beaten). In this case, we will need more context to help us determine whether Zayd is the doer or the doee. Here are a few sentences that may help illustrate this point:

صَرَبَ زَيْدٌ عَمْرًا. سَمِعَ الْأَبُ صَرَبَ زَيْدٍ فَغَضِبَ عَلَيْهِ. فَتَدِمَ زَيْدٌ مِنْ صَرَبِ عَمْرٍو.

ṣaraba zaydun amran. samia -l'abu ṣarba zaydin faḡhaḍiba ealayhi. fa nadima zaydun min ṣarbi amrin.

“Zayd beat ʿAmr. The father heard Zayd’s beating so he became angry with him. So, Zayd became remorseful of beating ʿAmr.”

We can see that the meaning of the sentences help us determine that in the phrase ضَرَبَ زَيْدٌ *ḍarba zaydin*, Zayd is the doer, and in ضَرَبَ عَمْرُو *ḍarbi ʿamrin*, ʿAmr is the doee.

18.3.4.2. The direct doee in a-state following the maṣḍar

The second way to deal with a direct doee and a maṣḍar is to put it in the a-state after the maṣḍar. This is usually done when the doer is mentioned with the maṣḍar in an annexation with it. The direct doee is then placed after the doer in the a-state. For example, we can re-word the previous example:

ضَرَبَ زَيْدٌ عَمْرًا. سَمِعَ الْأَبُ ضَرْبَ زَيْدٍ عَمْرًا فَغَضِبَ عَلَيْهِ. فَتَدِمَ زَيْدٌ مِنْ ضَرْبِهِ عَمْرًا.
ḍaraba zaydun ʿamran. samiea -lʾabu ḍarba zaydin ʿamran faḡhaḍiba ʿalayhi. fa nadima zaydun min ḍarbihi ʿamran.

“Zayd beat ʿAmr. The father heard Zayd’s beating ʿAmr so he became angry with him. So, Zayd became remorseful of his beating ʿAmr.”

Notice that in ضَرْبِهِ عَمْرًا *ḍarbihi ʿamran* “his beating ʿAmr”, the doer is a pronoun instead of a noun. This is permissible, and is in line with other usages we have learned so far.

The doee noun in the 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 إِيَّ *ʾiyyā*, here too this prefix is used. For example,

أَلِمَ عَمْرُو مِنْ ضَرْبِ زَيْدٍ إِيَّاهُ.
ʾalima ʿamrun min ḍarbi zaydin ʾiyyāhu.

“ʿAmr was in pain from Zayd’s beating him.”

This usage of putting the direct doee in the a-state after the maṣḍar is not only done when the doer is mentioned with the maṣḍar. But it is also done when the direct doee is separated from the maṣḍar by some other words, like a prepositional phrase. For example,

فَرَعْتُ مِنَ الْقِرَاءَةِ فِي الْمَكْتَبَةِ كِتَابًا.
faraghtu mina -lqirāʾati fi -lmaktabati kitāban.
 “I got done with reading, in the library, a book.”

The prepositional phrase فِي الْمَكْتَبَةِ *fi -lmaktabati* in the above example is placed between the maṣḍar and the doee for effect. It could, of course, also have been placed after the doee, in a more normal fashion. In this case, it would be preferred for the maṣḍar and the doee to be placed in an annexation, in the manner we have already learned.

فَرَعْتُ مِنْ قِرَاءَةِ كِتَابٍ فِي الْمَكْتَبَةِ.
faraghtu min qirāʾati 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 لـ li

The third way to deal with a direct doee and a maṣḍar is to put it in the i-state preceded by the preposition لـ li. This is usually done in one of the following scenarios:

1. When the maṣḍar is indefinite and immediately precedes the direct doee.

Example:

فَرَعْتُ مِنْ قِرَاءَةِ الْكُتُبِ.

faraghtu min qirā'atin lilkutubi.

“I got done with a reading of the books.”

This sentence can be used to indicate one particular instance of reading the books. As opposed to saying قِرَاءَةُ الْكُتُبِ *qirā'ati -lkutubi* which would indicate that the reading was general or complete.

2. When the doer comes between the maṣḍar and the doee. Example,

أَلِمَ عَمْرُو مِنْ ضَرْبِ زَيْدٍ لَهُ.

'alima 'amrun min ḍarbi zaydin lahu.

“‘Amr was in pain from Zayd’s beating him.”

This is as an optional alternative to putting the doee in the a-state, in the manner we have already learned in the previous section:

أَلِمَ عَمْرُو مِنْ ضَرْبِ زَيْدٍ إِيَّاهُ.

'alima 'amrun min ḍarbi zaydin 'iyyāhu.

“‘Amr was in pain from Zayd’s beating him.”

18.4. Multiple maṣḍars for the same verb

It is possible, and fairly common, for verbs to have more than one maṣḍar. Usually, each of the maṣḍars has its own meaning, distinct from each other.

For example, the verb حَمَلَ يَحْمِلُ حَمْلًا means “to carry (هـ s.th.)” Here is an example of its maṣḍar in a sentence:

تَعَبَ زَيْدٌ مِنْ حَمْلِهِ لِلْكَتُبِ الثَّقِيلَةِ.

ta'iba zaydun min ḥamlihi lilkutubi -ththaqīlāti.

“Zayd became tired from his carrying the heavy books.”

There exists another meaning for this verb with its own maṣḍar: حَمَلَ يَحْمِلُ حَمَلَةً which means “to launch an attack (عَلَى on s.o.)” Here is an example of its maṣḍar in a sentence:

دَهَشَ الْقَوْمُ مِنْ حَمَلَةِ الْعَدُوِّ عَلَيْهِمْ.

dahisha -lqawmu min ḥamlati -leaduwwi ealayhim.

“The people were astonished at the attack launched by the enemy on them.”

Sometimes the meaning between the multiple maṣḍars is only slight. Consider, for example, the verb جَهَلَ يَجْهَلُ “to not know, or to be ignorant (ه of s.th.)”

It has two maṣḍars: جَهْلٌ *jahl* and جَهَالَةٌ *jahālah* which have meanings that are close to each other.

جَهْلٌ *jahl* is the more simple maṣḍar used for not knowing something. For example,

مَا فَعَلَ زَيْدٌ الْوَاجِبَ لِجَهْلِهِ إِيَّاهُ.

mā faʿala zaydunī -lwājiba lijahlihi ʿiyyāhu.

“Zayd did not do the obligatory [work] because of his not knowing it.”

جَهَالَةٌ *jahālah* has the more abstract meaning of “ignorance”. For example,

نَفَرَ الْمُسْلِمُ مِنْ جَهَالَةِ الْمُشْرِكِينَ.

naḥara -lmuslimu min jahālati -lmushrikīna.

“The Muslim was repulsed by the ignorance of the pagans.”

As a general rule of thumb, the fewer letters in a maṣḍar, the simpler its meaning. And maṣḍars of the pattern فَعَالَةٌ *faʿālah* tend to have an abstract meaning.

18.5. Maṣḍars re-used as common nouns

There are many maṣḍars, that in addition to their verbal meaning, are also re-used as common nouns. Their common noun meaning is typically associated, in some manner, with their verbal meaning.

For example, the verb سَأَلَ يَسْأَلُ سُؤَالًا means “to question or ask (ه s.o. about s.th.)”. The maṣḍar سُؤَالٌ *suʾālun* can be used with its verbal meaning: “questioning”. For example,

سَئِمَ الْأَبُ مِنْ كَثْرَةِ سُؤَالِ ابْنِهِ إِيَّاهُ.

saʿima -lʾabu min kathrati suʾālī -bnihi ʿiyyāhu.

“The father became weary from the excessiveness of his son’s questioning him.”

سُؤَالٌ *suʾālun*, in addition to being a maṣḍar “questioning” is re-used as a common noun with the meaning “a question” and the broken plural أَسْئِلَةٌ *ʾasʾilah* “questions”. So, for example, we can say:

كَتَبَ الْأُسْتَاذُ سُؤَالًا عَلَى السَّبُّورَةِ.

kataba -lʾustādhu suʾālan ʿala -ssabbūratī.

“The professor wrote a question on the board.”

18.6. Common nouns re-used as maṣḍars

Just as some maṣḍars are re-used as common nouns, there are some common nouns that may be re-used as maṣḍars. For example, the verb فَعَلَ يَفْعُلُ “to do (هـ an action)” has the maṣḍar فَعْلٌ *faʿlun*.

There is an associated common noun from this root: فِعْلٌ *fiʿlun* “an act”. This common noun is frequently used in place of the maṣḍar فَعْلٌ *faʿlun*. For example:

طَلَبَ الْأُسْتَاذُ مِنَ التَّلَامِيذِ فِعْلَ الْوَاجِبِ.

ṭalaba -lʾustādhu mina -ttalāmīdhā fiʿla -lwājibi.

“The professor wanted from his students the doing of the obligatory [work].”

18.7. TODO

Add multiple doeses with masdar

Work in progress

Work in progress

Chapter 19.

Some nouns derived from the verb

Or change title to “The deverbals nouns”?

19.1. Introduction

TODO

Introduce the seven مشتقات [from النحو الوافي 3/181]:

1. اسم الفاعل
2. اسم المفعول
3. الصفة المشبهة
4. أفعل التفضيل
5. اسم الزمان
6. اسم المكان
7. اسم الآلة

Maybe also the following, or move to maṣdar chapter because they are not مشتقات:

1. اسم المرة
2. اسم الهيئة

Only briefly introduce their governing a doer and direct doee, if applicable. Will be covered in detail in later chapter if Allāh wills.

Work in progress

Chapter 20.

The a-state stateful verb

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 *ʾan*
- لَنْ *lan*
- لِ *li*
- كَيْ *kay*
- حَتَّى *hattā*
- إِذَنْ *ʾidhan*

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”:

يَفْعَلُ

yafeʿalu

“he does”

Note that, because it is in the u-state, the its final letter ends with a ɖammah ُ. In order to form the a-state stateful verb, we change the ɖammah into a fatḥah َ, thus:

يَفْعَلْ
yafeʿala

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a ʿammah ُ.

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
yafeʿalāni
“they_{2,m} do”

becomes, for the a-state:

يَفْعَلَا
yafeʿalā

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	<i>invisible</i>	يَفْعَلْ	يَفْعَلْ
she	<i>invisible</i>	تَفْعَلْ	تَفْعَلْ
you _{1m}	<i>invisible</i>	تَفْعَلْ	تَفْعَلْ
you _{1f}	يَ	تَفْعَلِينَ	تَفْعَلِي
I	<i>invisible</i>	أَفْعَلْ	أَفْعَلْ
they _{2m}	ا	يَفْعَلَانِ	يَفْعَلَا
they _{2f}	ا	تَفْعَلَانِ	تَفْعَلَا
you ₂	ا	تَفْعَلَانِ	تَفْعَلَا
they _{3m}	و	يَفْعَلُونَ	يَفْعَلُوا
they _{3f}	نَ	يَفْعَلْنَ	يَفْعَلْنَ (same)
you _{3m}	و	تَفْعَلُونَ	تَفْعَلُوا
you _{3f}	نَ	تَفْعَلْنَ	تَفْعَلْنَ (same)
we	<i>invisible</i>	نَفْعَلْ	نَفْعَلْ

Take note the following:

- The u-state and a-state verbs are the same for the feminine plural absentee and addressee participants:
 - يَفْعَلْنَ (they_{3f})
 - تَفْعَلْنَ (you_{3f})
- The a-state verbs for the masculine plural absentee and addressee participants have a final silent alif:
 - يَفْعَلُوا (they_{3m})
 - تَفْعَلُوا (you_{3m})

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,

أَمَلَ الطَّالِبُ أَنْ يَنْجَحَ.

'amala -ṭṭālibu 'an yanjaḥ.

“The student hoped that he succeed.”

لَا can be used to negate the following a-state stateful verb. لَا combines with أَنْ and assimilates with it to form أَلَّا 'allā “that not”. For example,

أَمَرَ الْأَبُ الْإِبْنَ أَلَّا يَكْسَلَ.

'amara -l'abu li-bna 'allā yaksal.

“The father ordered the son that he not be lazy.”

Other than this لَا, 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 maṣḍar

In grammatical theory, أَنْ and the following verb form a clause that is equivalent in meaning to the maṣḍar of the verb. So in the example, أَمَلَ الطَّالِبُ أَنْ يَنْجَحَ, the أَنْ clause is أَنْ يَنْجَحَ. It is equivalent to the maṣḍar اَلنَّجَاح. So the sentence is grammatically equivalent to

أَمَلَ الطَّالِبُ النَّجَاحَ.

'amala -ṭṭālibu -nnajāḥ.

“The student hoped [for] success.”

This grammatical equivalence of the أَنْ clause with a noun allows the أَنْ clause to take the place of a noun in various positions in a sentence. So, in the above example, the أَنْ clause is in place of the direct object of the verb أَمَلَ:

أَمَلَ الطَّالِبُ أَنْ يَنْجَحَ.

[mafulb].subs

“The student hoped that he succeed.”

We show other examples below where the أَنْ clause occurs in place of other noun positions.

As the subject:

أَنْ تَنْجَحَ هُوَ الْمَقْصِدُ.
subject

“That you succeed is the purpose.”

which is grammatically equivalent to: نَجَاخَكَ هُوَ الْمَقْصِدُ.

As the info:

الْمَقْصِدُ أَنْ تَنْجَحَ.
info

“The purpose is that you succeed.”

which is grammatically equivalent to: الْمَقْصِدُ نَجَاخَكَ.

As a doer noun:

يَحْزُنُنِي أَنْ يَذْهَبَ.
doer

“That he [should] go saddens me.”

which is grammatically equivalent to: يَحْزُنُنِي ذَهَابُهُ.

In the i-state as the base noun in an annexation:

سَكَتَتْ مِنْ خَشْيَةِ أَنْ يَغْضَبَ عَلَيْهَا.
[istate].subs [mudafil].subs

“She stayed quiet from fear of that he be angry at her.”

which is grammatically equivalent to: سَكَتَتْ مِنْ خَشْيَةِ غَضَبِهِ عَلَيْهَا.

In the i-state after a preposition:

رَغِبَ الْغُلَامُ فِي أَنْ يَأْكُلَ الطَّعَامَ.
[istate].subs after preposition

“The boy desired that he eat the food.”

which is grammatically equivalent to: رَغِبَ الْغُلَامُ فِي أَكْلِ الطَّعَامِ.

20.3.3. Option to drop the preposition before أَنْ

In the above example the verb رَغِبَ يَرْغِبُ takes an indirect doer after the preposition فِي. In such cases, where the أَنْ clause occurs after a preposition, it is common to drop the preposition as long as there is not resulting confusion in meaning. So, we can also say (without the preposition فِي) for the same meaning:

رَغِبَ الْغُلَامُ أَنْ يَأْكُلَ الطَّعَامَ.

“The boy desired that he eat the food.”

20.3.4. أَنْ meaning “lest”

Occasionally, أَنْ is used with the meaning “lest”. For example:

قَتَلْتُ السُّعْبَانَ أَنْ يَقْتُلْنِي.

“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 رَجَعْتَ.

“That you have returned has reached me.”

20.3.6. Other types of أَنْ

There are other types of أَنْ in the Arabic language. They all have the basic meaning “that”. But they are used in different grammatical ways.

The أَنْ we have learned here is called the *maṣdari* أَنْ because of the equivalence of its clause with a maṣdar.

There is also another type of أَنْ called the *lightened* أَنْ that we will learn in section @ref(lightened-an).

There is also the *explanatory* أَنْ and the *extra* أَنْ that we will cover in chapter @ref(types-of-an).

20.4. After ل *li*

20.4.1. The ل of purpose

The article اَنَّ may be attached to the preposition ل *li* thus: لِأَنَّ *li'an* to give the purpose of the following verb. This ل may be translated as “so that”. For example:

أَكَلَ لِأَنَّ يَشْبَع.
“He ate so that he be sated.”

When ل is thus used, اَنَّ is optionally allowed to be dropped while its meaning is retained. ل is then attached to the verb. So we can say, for the same meaning:

أَكَلَ لِيَشْبَع.
“He ate so that he be sated.”

But when using لَا to negate the verb, then اَنَّ must be expressed, and the combination of ل, اَنَّ, and لَا is written as لِيَلَّا *li'allā*. For example,

شَرِبَ الْمَاءَ لِيَلَّا يَعْطَشَ.
“He drank the water so that he not be thirsty.”

By the way, the grammatical equivalence of اَنَّ and a following a-state stateful verb with a maṣḍar applies also to when ل is used before (either an expressed or an implied) اَنَّ. So, for example, if we have a sentence:

قَرَأَ الْكِتَابَ لِيَعْلَمَ مَفْهُومَهُ.
or
قَرَأَ الْكِتَابَ لِأَنَّ يَعْلَمَ مَفْهُومَهُ.
“He read the book so that he know its meaning.”

Then, grammatically, اَنَّ and what follows it may be expressed with the maṣḍar عَلِمَ thus:

قَرَأَ الْكِتَابَ لِعِلْمِ مَفْهُومِهِ.
“He read the book for the knowledge of its meaning.”

20.4.2. The ل of denial

There is a specific ل, called the ل of denial, which is used with a-state stateful verbs and the verb كَانَ that we will discuss in section (TODO in كَانَ chapter).

20.5. After كَي kay

كَي kay is a preposition similar to ل in meaning. It may be translated as “in order that”, or also as “so that”. It is also used before the a-state stateful verb. The difference from ل is that, when ل is used with the a-state stateful verb, expressing or dropping the اُنْ was optional. But with كَي, dropping the اُنْ is mandatory, while its meaning is retained. For example:

أَكَلَ كَي يَشْبَع.

“He ate in order that he be sated.”

لَا is used, as usual, to negate the verb and is attached to كَي thus: كَيْلَا *kaylā*.

Example:

شَرَبَ الْمَاءَ كَيْلَا يَعْطَشَ.

“He drank the water in order that he not be thirsty.”

The preposition ل may be combined with كَي thus: لِكَي *likay*, for more or less the same meaning. For example:

أَكَلَ لِكَي يَشْبَع.

“He ate in order that he be sated.”

With لَا the whole combination is written as لِكَيْلَا *likaylā*. اُنْ must again be not be expressed.

Example:

شَرَبَ الْمَاءَ لِكَيْلَا يَعْطَشَ.

“He drank the water in order that he not be thirsty.”

By the way, كَي and a following a-state stateful verb are not *directly* replaced by a maṣdar. So, for example, if we have a sentence:

قَرَأَ الْكِتَابَ كَي يَعْلَمَ مَفْهُومَهُ.

“He read the book in order that he know its meaning.”

Then ل is to be used in place of كَي if we wish to replace it and what follows with the maṣdar عَلِمَ thus:

قَرَأَ الْكِتَابَ لِعِلْمِ مَفْهُومِهِ.

“He read the book for the knowledge of its meaning.”

20.6. After حَتَّى ḥattā

حَتَّى ḥattā is a particle that can be used in multiple ways. Its basic meaning is “until” or “to the point of” or “even” where it indicates an extreme limit.

Before we discuss its use with a verb following it, we will take a short digression to discuss its use with a following noun.

20.6.1. حَتَّى *hattā* with a following noun

Consider the following sentence:

أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا.
“I ate the fish until its head.”

حَتَّى “until”, here, is used as a preposition. Therefore, رَأْس 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:

أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا.
“I ate the fish, even its head.”

رَأْس, here, is in the a-state because it is a direct doer of the verb أَكَلَ “ate”. The particle حَتَّى “even”, here, is only a connector between the direct doers in much the same way as وَ “and”. (أَكَلْتُ السَّمَكَةَ وَرَأْسَهَا. “I ate the fish and its head.”)

Consider now yet another variant of this sentence:

أَكَلْتُ السَّمَكَةَ. حَتَّى رَأْسَهَا [أَكَلْتُهَا].
“I ate the fish. Even its head [I ate].”

Now رَأْس is in the u-state because it is actually the subject of a new sentence, whose info is (an either expressed or implied) أَكَلْتُهَا “I ate it”. حَتَّى, here, serves as an introductory particle to the second subject and does not affect the state of the following noun.

20.6.2. حَتَّى *hattā* with a following verb

Just as حَتَّى is used for different purposes with a following noun, so too is it used with different purposes with a verb following it.

20.6.2.1. حَتَّى with a following a-state stateful verb

When حَتَّى is used with an expectation or purpose of a future action of the verb following it, then the verb following it is an a-state stateful verb. This is done in the following two scenarios:

1. When حَتَّى is used to indicate an extreme point at which the action of the following verb would occur, or is meant to occur. Here, حَتَّى may be translated as “to the point of” and the verb following it is translated using “-ing”. For example,

قَرَأْتُ الْقُرْآنَ حَتَّى أَخْتِمَهُ.
“I read the Qur’ān to the point of finishing it.”

يَغْضَبُ حَتَّى يَهْرَبُوا مِنْهُ.

“He becomes angry to the point of their fleeing from him.”

غَضِبَ حَتَّى لَا يَمْلِكَ نَفْسَهُ.

“He became angry to the point of not controlling himself.”

It is noteworthy that the use of حَتَّى, here, implies only that the following action is meant to occur, or is at the point of being expected to occur. It doesn't actually state that the action will actually occur, for something may prevent it from occurring in reality.¹

Note, also, that لَا is not attached to حَتَّى in حَتَّى لَا.

Also, similar to the case of كَيْ, there is an assumed (but mandatorily unexpressed) اَنْ which is the real cause of the following stateful verb being in the a-state. In fact, حَتَّى, here, can be considered synonymous to اِنْ اَنْ “to [the point] that”. So the above examples can be considered similar in meaning to:

فَرَأَتْ الْقُرْآنَ إِلَى أَنْ أَخْتِمَهُ.

يَغْضَبُ إِلَى أَنْ يَهْرَبُوا مِنْهُ.

غَضِبَ إِلَى الَّا يَمْلِكَ نَفْسَهُ.

2. When حَتَّى is used with the meaning “to such a purpose that”. This is a similar meaning to كَيْ “in order that”. For example,

أَذْهَبَ إِلَيْهِ حَتَّى يَأْمُرَنِي بِشَيْءٍ.

“I go to him to such a purpose that he order me [to do] something.”

وَعَظَّ الْآبُ ابْنَهُ حَتَّى يَصْلُحَ.

“The father admonished his son to such a purpose that he be righteous.”

Again, there is an assumed (but mandatorily unexpressed) اَنْ 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 حَتَّى يَشْبَعَ.

“He eats to the point of being full.”

and/or

“He eats to the purpose that he be full.”

Context would be needed to determine which meaning or whether both meanings are intended.

¹Sadan, A., *The subjunctive mood in Arabic grammatical thought* 201

20.6.2.2. حَتَّى with no effect on the following verb

If حَتَّى is not used with any expectation or purpose of a future action of the verb following it, then it has no effect on this verb. (It goes without saying that an implicit أَنْ is not assumed with حَتَّى in this case.)

The verb following حَتَّى in this case may even be a perfect verb. For example:

أَكَلْتُ الطَّعَامَ حَتَّى شَبِعْتُ.
“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* حَتَّى was done to such an extent that it caused the action of the verb *following* حَتَّى to definitely occur. The action before حَتَّى must necessarily be a past action, and the action following حَتَّى must necessarily be a present (not a future) action. For example,

أَكَلْتُ الطَّعَامَ حَتَّى أَشْبَعُ.
“I ate the food to such an extent that I am (being) full.”

غَضِبَ حَتَّى يَهْرَبُونَ مِنْهُ.
“He became so angry that they are fleeing from him.”

غَضِبَ حَتَّى لَا يَمْلِكُ نَفْسَهُ.
“He became so angry that he is not controlling himself.”

Compare these examples with the corresponding ones in the previous sub-section that have an a-state stateful verb.

20.7. After لَنْ lan

لَا and لَنْ are combined to form لَنْ lan with the meaning “shall not”. لَنْ is used with the a-state stateful verb to emphatically negate the future.

لَنْ تَذْهَبَ.
“You_{1m} shall not go.”

20.8. After إِذَنْ idhan

TODO

20.9. After وَ, فَ, أَوْ, and ثُمَّ

20.9.1. As connectors

If the connectors وَ, فَ, أَوْ, and ثُمَّ occur after an a-state stateful verb, then a second a-state stateful verb (that doesn't have its own اُنْ, etc.) may be either in the a-state or the u-state. For example,

(أَسْمَعَ in a-state) اُرْغَبُ اَنْ اَحْضُرَ الْمَجْلِسَ وَأَسْمَعَ.
“I desire that I attend the session and [that] I listen.”

or

(أَسْمَعَ in u-state) اُرْغَبُ اَنْ اَحْضُرَ الْمَجْلِسَ وَأَسْمَعُ.
“I desire that I attend the session and I will listen.”

20.9.2. With special meanings

وَ, فَ, أَوْ, and ثُمَّ also cause the following 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

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 ُ. In order to form the o-state stateful verb, we change the ḍammah into a sukūn ْ, thus:

يَفْعَلْ
yafeal

This is done for all participants whose doer pronoun is invisible and u-state verb ends with a ḍammah ُ.

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
yafe'alāni
“they_{2,m} do”

becomes, for the o-state:

يَفْعَلَا
yafe'alā

Here is the complete table of the o-state stateful verb for all doer participants.

Participant	Stateful verb doer pronoun	u-state stateful verb	o-state stateful verb
he	<i>invisible</i>	يَفْعَلُ	يَفْعَلُ
she	<i>invisible</i>	تَفْعَلُ	تَفْعَلُ
you _{1,m}	<i>invisible</i>	تَفْعَلُ	تَفْعَلُ
you _{1,f}	يَ	تَفْعَلِينَ	تَفْعَلِي
I	<i>invisible</i>	أَفْعَلُ	أَفْعَلُ
they _{2,m}	ا	يَفْعَلَانِ	يَفْعَلَا
they _{2,f}	ا	تَفْعَلَانِ	تَفْعَلَا
you ₂	ا	تَفْعَلَانِ	تَفْعَلَا
they _{3+,m}	9	يَفْعَلُونَ	يَفْعَلُوا
they _{3+,f}	نَ	يَفْعَلْنَ	يَفْعَلْنَ (same)
you _{3+,m}	9	تَفْعَلُونَ	تَفْعَلُوا
you _{3+,f}	نَ	تَفْعَلْنَ	تَفْعَلْنَ (same)
we	<i>invisible</i>	نَفْعَلُ	نَفْعَلُ

Take note the following:

- The u-state and o-state verbs are the same for the feminine plural absentee and addressee participants:
 - يَفْعَلْنَ (they_{3+,f})
 - تَفْعَلْنَ (you_{3+,f})
- The u-state and o-state verbs for the masculine plural absentee and addressee participants have a final silent alif:
 - يَفْعَلُوا (they_{3+,m})
 - تَفْعَلُوا (you_{3+,m})
- When the o-state stateful verb ends with a sukūn ْ, and the next word begins with a connecting hamzah ا then the sukūn ْ is converted to an kasrah ِ. For example:
 - يَفْعَلُ + الرَّجُلُ = يَفْعَلِ الرَّجُلُ

21.3. With **ل** for indirect commands

The particle **ل** when connected to the front of a stateful verb causes it to be in the o-state and gives it the meaning of an indirect command. In English this can be translated using “should” or “let”:

لِيَذْهَبِ الرَّجُلُ

“The man should go!”

or

“Let the man go!”

(“Let” is being used here as a command for the man, not for the addressee of this speech.)

لِنَذْهَبْ!

“Let’s go!”

The indirect command is only rarely used for the addressee participant.¹

So an example like the following is permissible but rare:

لِتَجْلِسْ

“You should sit!”

Instead, the verb of command is more commonly used which we will study in section @ref(verb-of-command) later in this chapter.

The particles **فَ** “so” and **وَ** “and” are frequently used before this **ل**. The **ل** then loses its kasrah and gets a sukūn. Examples:

فَلْنَأْكُلْ طَعَامَنَا وَلِنَشْرَبْ شَرَابَنَا.

“So let us eat our food and drink our drink!”

وَلِيَجْلِسُوا عَلَى الْأَرْضِ.

“And they should sit on the ground!”

Finally, the **ل** before a o-state stateful verb for the indirect command is mandatory. But it may be dropped by poetic license.²

21.4. With **لَا** for prohibitions

The word **لَا** 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_{3,m}!”

¹ سورة يونس for البحر المحيط لأبي حيان 4/291–293. See also references to شرح ابن يعيش على المفصل 10:58 and other tafsirs for the reading فيذلك فلتفرحوا

² 4/291–292 شرح ابن يعيش على المفصل

يَا زَيْدُ، لَا تَدْخُلُ الْبَيْتَ!
 “Don’t_{1,m} enter the house!”

The particles فَ “so” and وَ “and” may be used before this لَا. Example:

فَلَا تَأْكُلْ وَلَا تَشْرَبْ!
 “So don’t_{1,m} eat and don’t_{1,m} drink!”

Such prohibitions are generally for the addressee participant. However, rarely, they may be issued for the absentee participant as well. Example:

لَا يَمْنَعُ زَيْدًا الدُّخُولَ.
 “Let him not prevent Zayd from entering!”

By the way, لَا does not force a verb to be in the u-state o-state. We have already seen in section @ref(u-state-verb-negation-la) that لَا can be used to negate a u-state stateful verb for the present and future tense. Example:

لَا يَذْهَبُ الرَّجُلُ.
lā yadh-habu -rrajulu.
 “The man does not go.” or,
 “The man is not going.” or,
 “The man will not go.”

21.5. With لَمْ for “did not”

The particle لَمْ when in front of an 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 الرَّجُلُ.
 “The man did not go.”

We have already learned in section @ref(negating-perfect-verbs) that the perfect verb is negated using the particle مَا. For example:

مَا ذَهَبَ الرَّجُلُ.
mā dhahaba -rrajulu.
 “The man did not go.”
 or,
 “The man has not gone.”

Both لَمْ and مَا are used commonly to negate the past tense. مَا has a more emphatic meaning than لَمْ.

Here are some more examples:

21.6. With لَمَّا for “did not yet”

The word لَمَّا when in front of a O-state stateful verb gives the meaning “did not yet”. For example,

لَمَّا يَذْهَبُ 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 _{1,m}	أَفْعَلْ
you _{1,f}	أَفْعَلِي
you ₂	أَفْعَلَا
you _{3+,m}	أَفْعَلُوا
you _{3+,f}	أَفْعَلْنَ

In order to form the verb of command, we remove the initial ت from the addressee participant verb. The verb then begins with an sukūn so we place a connecting hamzah in front of it.

When the verb of command occurs in the beginning of a sentence, then the vowel mark for the connecting hamzah is selected according to the following criteria:

- i. When the middle root letter of the verb of command has an ʾammah ُ, then the connecting hamzah gets an ʾammah too. Examples:

Verb	Verb of command for “he”
نَظَرَ يَنْظُرُ نَظْرًا	اُنْظُرْ “Look!”
قَتَلَ يَقْتُلُ قَتْلًا	اُقْتُلْ “Kill!”
مَكَثَ يَمْكُثُ مَكُوثًا	اُمْكُثْ “Stay!”

- ii. Otherwise, when the middle root letter of the verb of command has an fat-ḥah َ or an kasrah ِ, then the connecting hamzah gets an kasrah ِ. Examples:

Verb	Verb of command for “he”
عَمِلَ يَعْمَلُ عَمَلًا	اِعْمَلْ “Work!”
ذَهَبَ يَذْهَبُ ذَهَابًا	اِذْهَبْ “Go!”
جَلَسَ يَجْلِسُ جُلُوسًا	اِجْلِسْ “Sit!”

Here are some examples of using the verb of command:

The verb of command is not used to issue negative commands, like “Don’t go!”. Instead, the o-state verb is used with لَا as described in section @ref(la-of-prohibition) above.

لَا تَذْهَبْ
“Don’t go!”

21.8.2. The verb of command for roots begin with hamzah

Appendix @ref(hamzarules) details the rules for spelling words that contain hamzah generally. In addition to those rules, the verb of command for roots that begin with hamzah warrant additional discussion.

Consider the following form 1 verbs and their verbs of command for the singular masculine addressee doer “he”:

Root	Verb	Verb of command
أَمَلَ	أَمَلَ يَأْمُلُ أَمَلًا	اَوْمُلْ “to hope”
أَذِنَ	أَذِنَ يَأْذِنُ أَذْنًا	اُذِنْ “to permit”

Here are examples of these verbs of commands in the middle of a sentence:

يَا أُمِّي ائْذَنْبِي لِي اَللَّعِبْ!

yā 'ummi -'dḥanī li -llaeib!

“O my mother, permit me to play!”

يَا زَيْدُ اؤْمَلِ اَلْخَيْرَ!

yā zaydu -'muli -lkḥayr!

“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:

اؤْمَلِ اَلْخَيْرَ يَا زَيْدُ!

'ūmul

not

× *'u'mul*

اِئْذَنْبِي لِي اَللَّعِبْ يَا أُمِّي!

'idḥanī

not

× *'i'dḥanī*

As a further complication, when the verb of command is preceded by وَ “and” or فَ “so” then the connecting *hamza* is not written and the hamzah of the first root letter is written seated on an alif. Examples:

وَ اؤْمَلْ

wa'mul

“And hope!”

فَاِذْنِ

fa'dḥan

“So permit!”

21.8.3. Irregular verbs of command

In addition to the rules states above there are four verbs of command (all containing hamzah) that are irregular. We will discuss them below:

21.8.3.1. The verbs اَكَلْ , اَخَذَ , and اَمَرَ

The verbs of command for the following three verbs are irregular:

Root	Verb	Verb of command
أَكَل	أَكَلَ يَأْكُلُ أَكْلًا	كُلْ “to eat”

Root	Verb	Verb of command
أخذ	أَخَذَ يَأْخُذُ أَخْذًا “to take”	خُذْ
أمر	أَمَرَ يَأْمُرُ أَمْرًا “to order”	مُرْ

As you can see, the initial hamzah has been completely deleted for the verbs of command. However, of these verbs, the verb of command for *أَمَرَ يَأْمُرُ أَمْرًا* is permitted to retain its initial hamzah when preceded by *وَ* “and” or *فَ* “so”. Then, it becomes

وَأْمُرْ wa'mur
and
فَأْمُرْ fa'mur

This retaining of the initial hamzah is not done for the other two verbs.

Here are some examples of these verbs of command:

21.8.3.2. The verb سَأَلَ

The verb *سَأَلَ يَسْأَلُ سُؤْلًا* “to question” forms its verb of command both regularly, and irregularly:

- i. Regular: *أَسْأَلْ is'al*
- ii. Irregular: *سَلْ sal*

If the verb of command is preceded by *وَ* “and” or *فَ* “so”, then the regular verb of command *أَسْأَلْ is'al* is often preferred.

Otherwise, the irregular verb of command *سَلْ sal* is often preferred.

Examples of usage:

Chapter 22.

The passive verb

22.1. Introduction

Consider the sentence:

شَرَبَ زَيْدٌ الْمَاءَ.

shariba zayduni -lmā'.

“Zayd drank the water.”

In this sentence, زَيْدٌ “Zayd” is the doer of the verb شَرَبَ “drank”. This construction of the verb, which we have been using so far, is called the *active verb* construction, because the doer of the verb, in this case “Zayd” is known. Now consider the following sentence:

شُرِبَ الْمَاءُ.

shuriba -lmā'.

“The water was drunk.”

In this sentence, the doer of the verb, i.e. the person who is doing the action of the verb “to drink”, is not mentioned. From the sentence itself it is unknown who the doer is. This construction of the verb is called the *passive verb* construction.

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:

- شَرَبَ يَشْرَبُ “to drink”.
- فَتَحَ يَفْتَحُ “to open”
- كَبُرَ يَكْبُرُ “to become big”
- etc.

The pattern of passive verb for form 1 verbs is always:

فُعِلَ يُفْعَلُ
fuʿila yufʿalu

This is regardless of the vowel on the middle root letter in the active verb. If there is more than one verb from the same root, with different middle root letter vowels for the active verb, then they will share the same passive verb. For example, the active verbs: حَسَبَ يَحْسُبُ “to reckon” and حَسِبَ يَحْسِبُ “to deem” share the same passive verb: حُسِبَ يُحْسَبُ.

The same doer pronouns are used for the passive verb as for the active verb. And the passive stateful verb has the same three states as the active stateful verb. For example:

- فُعِلُوا *fuʿilū* “they_{3m}” (perfect)
- تَفْعَلَانِ *tufʿalāni* “you₂” or “they_{2f}” (u-state stateful)
- أَفْعَلُ *ʾufʿala* “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:

شَرِبَ الْمَاءُ.
[naib].subs doer

“The water was drunk.”

Note that the noun الْمَاءُ *ʾalmāʾu* “the water” is in the u-state. This is because, in the absence of the doer, the direct doer of the active verb (شَرِبَ الْمَاءُ) 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:

شُكِّرَتِ الْأُمَّهَاتُ وَمُدِحْنَ.
shukirati -lummahātu wamudiḥn.
“The mothers were thanked and praised.”

أَنْتُمْ تُغَيَّبَانِ وَتُخَدَّعَانِ.
ʾantumā tugḥbanāni watukḥdaeān.
“You₂ are being cheated and deceived.”

مَا قُطِعَتِ الشَّجَرَةُ.
mā quṭiʿati -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 doee. These verbs can be classified into two classes:

- a. Verbs that cause the first direct doee to be affected by, or asked for, the second direct doee. Examples:

مَلَأَ الْغُلَامُ الدَّلْوَ مَاءً.
 “The boy filled the bucket (with) water.”

مَنَعَ الْمَرَضُ الرَّجُلَ الْعَمَلَ.
 “Sickness prevented the man (from) work.”

سَأَلَ الْفَقِيرُ الْغَنِيَّ دِرْهَمًا.
 “The poor [man] asked the rich [man] (for) a dirham.”

- b. Verbs that signify an action of the heart or of intention, like thinking, deeming, making, etc. Examples:

حَسِبْتُ زَيْدًا صَدِيقًا.
 “I deemed Zayd [to be] a friend”

وَجَدَتِ الطَّالِبَةُ الْأُسْتَاذَةَ حَلِيمَةً.
 “The student_f found the professor_f [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:

دَلُوٌ مُلِئَتْ الدَّلْوُ مَاءً.
 “The bucket was filled (with) water.”

مُنِعَ الرَّجُلُ الْعَمَلَ.
 “The man was prevented (from) work.”

سُئِلَ الْغَنِيُّ دِرْهَمًا.
 “The rich [man] was asked for a dirham.”

حُسِبَ زَيْدٌ صَدِيقًا.
 “Zayd was deemed [to be] a friend”

وُجِدَتِ الْأُسْتَاذَةُ خَلِيمَةً.

“The professor_f 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 doer, 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 doers, but are used with prepositional phrases. For example,

جَلَسَ النَّاسُ عَلَى الْأَرْضِ.

“The people sat upon the ground.”

Other verbs, which can take a direct doer, may be used without one, and again with a prepositional phrase instead. For example:

كَتَبَ الْكَاتِبُ بِالْقَلَمِ.

“The scribe wrote with the pen.”

When such sentences are converted to the passive verb construction then the prepositional phrase may be taken as the deputy doer. However, the preposition causes the noun following it to remain in the i-state. So the deputy doer is not indicated by an apparent *ḍammah* (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.

[naib].subs doer

“The ground was sat upon.”

كُتِبَ بِالْقَلَمِ.

“The pen was written with.”

22.4.2. With adverbs of time or place

Other verbs don't take a direct doer but may be used with an adverb of time or place in the 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 الْأُمُّ لَيْلَةَ الْقَدْرِ.

[astate].subs adverb of time

“The mother stayed up the Night of Power.”

When this sentence is converted to an passive construction then the adverb of time or place can be taken as the deputy doer in the u-state:

سُهِرَتِ لَيْلَةُ الْقَدْرِ.

“The Night of Power was stayed up [in].”

Note the u-state of لَيْلَةُ *laylatu* as the deputy doer.

22.4.3. With the maṣḍar

The maṣḍar, because it is the action being done may be considered a kind of direct doer. (We will study the use of the maṣḍar as a doer in chapter @ref(absolute-doe), if Allāh wills.) For example:

فُهِمَ الشَّيْخُ فَهْمًا عَمِيقًا.

“The old man understood, a deep understanding.”

When such sentences are converted to the passive verb construction, then the maṣḍar may be taken as the deputy doer in the u-state.

فُهِمَ فَهْمٌ عَمِيقٌ.

“A deep understanding was understood.”

22.4.4. Requirement of specialization

When a prepositional phrase, or an adverb of time or place, or a maṣḍar is to be used as a deputy doer in an passive verb construction, then it is required that they be specialized in meaning, and not used in a general sense. So for example, if we have the sentence:

سَهَرَتِ الْأُمُّ لَيْلَةً.

“The mother stayed up a night.”

then because of the non-specialized meaning of لَيْلَةً, such a sentence is typically not suitable for being converted to a passive verb construction.

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 maṣḍar

Then only one shall be chosen as the deputy doer. If a direct doee exists, then it is typically chosen. If a direct doee does not exist, then the one desired to be emphasized may be chosen as the deputy doer. For example:

سُهِرَ فِي الْمَسْجِدِ لَيْلَةَ الْقَدْرِ.

“The mosque was stayed up in [on] the Night of Power.”

In the above sentence the prepositional phrase فِي الْمَسْجِدِ was chosen as the deputy doer, and the adverb of time لَيْلَةَ remains, as is, in the a-state.

22.5. States of the passive stateful verb

The passive stateful verb has three states, just like the active stateful verb: the u-state, the a-state, and the o-state. The three states are used in the same circumstances, and with the same rules that we have already learned.

So the u-state verb is used for making plain statements:

تُذَكَّرُ قِصَّةُ الْمَلِكِ فِي كُتُبِ التَّأْرِيخِ.

“The story of the king is mentioned in the books of history.”

لَا تُرْفَعُ الْأَصَوَاتُ فِي الْمَكْتَبَةِ.

“Voices are not raised in the library.”

The a-state verb is used for expressing wish or purpose:

يَأْمُلُ الْمُسْلِمُونَ أَنْ يُغْفَرَ لَهُمْ.

“The Muslims hope that they be forgiven.”

(Note that يُغْفَرُ has a singular masculine deputy doer because there is no direct doee.)

لَنْ تُسْمَعََا.

“You₂ shall not be heard.”

دُفِعَ الْبَابُ حَتَّى يُفْتَحَ.

“The door was pushed for the result that it open.”

Similarly, the o-state verb is used in the following cases:

- With لَمْ “was not”:

لَمْ يُؤْذَنْ لِي أَنْ أَدْخُلَ.

“It was not permitted for me that I enter.”

- With لَمْأ “not yet”

لَمْأ يُكْتَبْ كِتَابٌ فِي هَذَا الْمَوْضُوعِ.

“A book has not yet been written in this subject.”

- With لِ for indirect commands¹:

لِيُصَوِّعَ 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:

لِيُنَّصَّرُوا!

“Let you_{3m} 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:

- a. When the doer is actually unknown to the speaker. This is the classic use-case, as indicated by the name *passive verb*. (But, as we shall see below, it is not the only use case.) So, if we say:

كُسِرَتِ الرَّجَاجَةُ.

“The glass was broken.”

then, it may be that we don't know who broke the glass, and that is why we are expressing it in the passive verb construction.

¹ 4/291 شرح ابن يعيش على المفصل

- b. When the doer is known to the speaker, but he does not wish to make him known to others. So the same sentence above *كُسِبَتْ الزُّجَاجَةُ* could be used when the speaker knows that it was actually *زَيْدٌ* “Zayd”, for example, who broke the glass, but the speaker does not wish that others find out that it was Zayd. This itself could be for any reason, for example: the speaker fears Zayd, for fears for Zayd, etc.

- c. When the speaker wishes to draw attention to the act itself rather than the doer of the act. So we might say:

مُنِعْنَا الدُّخُولَ.

“We have been prevented from entering.”

when we wish to focus on the act of our having been prevented, rather than who prevented us.

- d. For stylistic reasons, when it is obvious and known who the doer is. For example:

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ

“Man was created of haste [i.e., impatience].” (Qur’ān 21:37. Trans. Sa-heeh International)

In the above ’āyah it is known and obvious that Allāh created man.

- e. In order to glorify the doer. So we might the passive verb construction to say:

خُلِقَ الْخِنْزِيرُ.

“The pig was created.”

This could be to distance Allāh from being mentioned next to the name of a particularly dirty animal.

- f. When the doer is not mentioned due to contempt for him. For example:

قُتِلَ أَمِيرُ الْمُؤْمِنِينَ عُمَرُ.

“The Commander of the believers, ʿUmar, was killed.”

In this sentence we chose not to name the killer due to contempt for him.

These reasons are not mutually exclusive, and sometimes the passive verb construction is used for a combination of them.

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:

قُتِلَ بِالسَّيْفِ.

qutila bi-ssayf.

“He was killed by the sword.”

But such is not the case. The active verb construction would be something like:

قَتَلَهُ فُلَانٌ بِالسَّيْفِ.

qatalahu fulānun bi-ssayf.

“So-and-so killed him with the sword.”

As you can see, فُلَانٌ “so-and-so” is actually the doer, and السَّيْفُ “the sword” is merely a prepositional phrase indicating the instrument used in the act.

Work in progress

Work in progress

Chapter 23.

Additional forms of the verb

23.1. Introduction

So far we have been studying the form 1 verb (فَعَلَ يَفْعُلُ). The form 1 verb is the basic form of the verb. It consists of only the three root letters for the stateless verb.

In this chapter we will learn additional forms of the verb. These forms add extra letters to three root letters. There are about 15 or so additional forms of the verb. But only 10 or so are in common usage.

Learning these additional forms may seem tedious but we advise you to persevere because additional forms of the verb are used very commonly.

The form 1 verb has variability in the middle (ع) letter, which can have either an fat-ḥah, kasrah, or ḍammah. It also has variability in the pattern its 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 form of one form for another form
- فَعَّلَ with the meaning of تَفَاعَلَ and nuances in the meaning
- avoid using [□□] with form 6, unless as maṣdar. (Actually added it to Usage and Style chapter in appendix but reference it here.)

23.2. The form 2 verb فَعَّلَ يَفْعِّلُ

The form 2 verb doubles the middle ع letter. The vowel mark on the middle letter does not vary. Here are some examples of form 2 verbs:

Root	Verb	Meaning
علم	عَلَّمَ يُعَلِّمُ	to teach
قتل	قَتَّلَ يَقْتُلُ	to massacre
كبر	كَبَّرَ يَكْبِّرُ	to magnify, say أَللَّهُ أَكْبَرُ

23.2.1. Meaning patterns

The form 2 verb can denote a strengthening of the meaning. For example,

- كَسَرَ “to break (هـ s.th.)”; كَسَّرَ “to smash (هـ s.th.)”
- قَتَلَ “to kill (هـ s.o.)”; قَتَّلَ “to massacre (هـ s.o.)”

Often it denotes a causative meaning. For example,

- طَهَّرَ “to be pure”, طَهَّرَ “to purify (هـ، هـ s.o., s.th.)”
- عَلِمَ “to know (هـ s.th.)”, عَلَّمَ “to teach (ب هـ or هـ هـ s.o. s.th.)”

Note that in such cases, if the form 1 verb is intransitive (e.g. طَهَّرَ) then it becomes transitive in form 2 (طَهَّرَ). And if it is transitive in form 1 (e.g. عَلِمَ), then it becomes doubly transitive in form 2 (عَلَّمَ).

23.3. The form 3 verb فَاعِلٌ يُفَاعِلُ

The basic meaning pattern for the form 3 verb is to express or emphasize the relation of the action to someone else.

Sometimes, as an extension of the basic meaning, it expresses vying with someone in the action of the verb. For example:

- قَتَلَ “to kill (هـ s.o.)”, قَاتَلَ “to fight (هـ s.o., with s.o., or against s.o.)”, i.e., “to vie with another to kill him”.
- سَبَقَ “to precede (هـ، هـ s.o., s.th.)”, سَابَقَ “to race (هـ s.o.)”, i.e., “to vie with another to precede him”.

Chapter 24.

Sentence and government theory

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:

- (1) 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:

- (2) اُضْرِبْ زَيْدًا
Beat Zayd!

- (3) لَا تَفْعَلْ
Don't do [it]!

- (4) يَا زَيْدُ
O Zayd

- (5) 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 كَبِير. 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:

- (6) الْبَيْتُ كَبِيرٌ
The house is big

In the above sentence, كَبِير is *syntactically* a info.

Now consider the following sentence:

- (7) دَخَلَ بَيْتًا كَبِيرًا
He entered a big house.

Now the same noun كَبِير is syntactically a attribute. In both examples, كَبِير 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.¹

¹Hickey, 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:

(8) فِي الدَّارِ
in the house

In the above example, the preposition فِي causes the noun الدَّار to be in the i-state. So we say that the governor فِي *governs* الدَّار (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:

(9) قَرَأَ الْعَلَامُ الطَّوِيلُ كِتَابَ الْجَارِيَةِ فِي الدَّارِ الْكَبِيرَةِ

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 الدَّار is governed by the preceding preposition فِي. We also see that the i-state base noun الْجَارِيَةِ is governed by the annexe noun كِتَاب.

The doer

The doer of a verb is governed by its preceding verb. In our example the verb قَرَأَ governs its doer الْعَلَام in the u-state.

The direct doee

The direct doee is also governed by its verb. In our example the verb قَرَأَ governs its direct doee كِتَاب in the a-state.

The attribute

A attribute is governed by governor of its attributee. In our example, the attribute الطَّوِيلُ is governed in the u-state by قَرَأَ, which is the governor of its attributee الْغَلَامُ. Similarly, the attribute الْكَبِيرَةُ is governed in the i-state by the preposition فِي because فِي also governs its attributee الدَّارَ.

Ungoverned elements

Not every element in a sentence is governed by a governor. For example, the perfect verb قَرَأَ has no state, and thus, no governor.

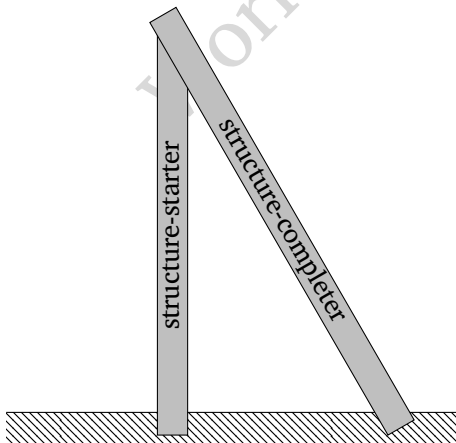
Here is a diagram depicting the above governor-governee relationships:

DIAGRAM

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.² 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

²Wright 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:

- (10) زَيْدٌ قَائِمٌ
Zayd is standing.

DIAGRAM

Example (10) 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:

- (11) قَامَ زَيْدٌ

DIAGRAM

Example (11) 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 (11) above, the verb قَامَ governs its doer زَيْدٌ. The perfect verb قَامَ has no state and thus needs no governor. So it is, itself, the foundational government.

DIAGRAM

Another (non-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:

- (12) لَمْ يَضْرِبِ الرَّجُلُ غُلَامَ زَيْدٍ [Owens, J., *The foundations of grammar* §2.2.3, 41]
The man did not beat Zayd's slave.

DIAGRAM

- (13) إِنَّ زَيْدًا قَائِمٌ
Indeed Zayd is standing.

DIAGRAM

The abstract foundational government

Very commonly, the foundational government is not an actual word, but only an abstract concept. When there is one or more stateful structural elements in a sentence with no overt (i.e. observable) governor, then this necessitates bringing in a *abstract* foundational government.³ For example:

- (14) 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.

- (15) يَقُومُ زَيْدٌ
Zayd stands

The abstract foundational government governs the structure-completer (the stateful verb يَقُومُ) in the u-state. And, as usual, the verb يَقُومُ governs its doer زَيْدٌ (the structure-starter) in the u-state.

³Owens, 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 tamyiz (see chapter (ref))

By the way, when we say *dispensable*, we mean that an element is dispensable in the sense that it is not required to complete the sentence *structurally*. We don't mean that it is superfluous in terms of its meaning. In fact, a dispensable element may be essential for the correct meaning of the sentence. For example, consider the āyah:

(16) وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ [سورة الأنبياء 21:16 cited by معاني النحو 1/14]

And We did not create the heaven and earth and that between them in play.

لَاعِبِينَ 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 nounal 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:

- (17) 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:

- (18) زَيْدًا رَأَيْتُ [Peled, *Sentence types* 28]
[It was] Zayd I saw.

The first word in the sentence is زَيْدًا. It is a direct doer. We learned in section (ref) above that a direct doer is not usually a structural element. Rather, it is usually a dispensable element. Stripping the sentence of this dispensable element, we are left with رَأَيْتُ *I saw*. This is a verbal sentence. The verb رَأَى is the structure-completer and its doer, the pronoun ت, is the structure-starter.

24.8. Identifying the structural elements in a nounal sentence

It can sometimes be complicated to tell which of the two 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 إِنَّ, كَانَ, etc., then it is usually easy to tell which is the structure-starter and which is the structure-completer. For example:

- (19) فَإِنْ حَسْبُكَ اللَّهُ [8:62 سورة الأنفال]
then sufficient for you is Allāh

In example (19) above, حَسْبُ is in the a-state as the subject and the word اللَّهُ is in the u-state as the info. This tells us that حَسْبُ 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:

- (20) أَنَا تَمِيمِي [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 تَمِيمِي is indefinite. Therefore it is the structure-completer (as the info). Example (20) 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.⁴ One special case is when a question noun is the subject. (Question nouns are considered indefinite.) For example:

- (21) حَاشِيَةُ الصَّبَانِ عَلَى شَرْحِ الْأَشْمُونِيِّ لِأَلْفِيَةِ ابْنِ مَالِكٍ [1/231]
How much is your wealth?

- (22) أَيُّ لَيْلَةٍ لَيْلَةُ الْقَدَرِ [3513: جامع الترمذي]
Which night is the night of Decree

Another special case is when the subject is an indefinite comparative noun in sentences like:

- (23) خَيْرٌ مِنْكَ زَيْدٌ [1/231 حاشية الصبان على شرح الأشموني لألفية ابن مالك]
Better than you is Zayd

In the above sentence, خَيْرٌ is considered the subject of the sentence.

⁴<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:

- (24) الدِّينُ النَّصِيحَةُ [صحيح مسلم: 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.⁵

For example, consider a situation where one wishes to say, "Abū Yūsuf is [like] Abū Ḥanīfah." (Imām Abū Yūsuf was the foremost student of Imām Abū Ḥanīfah.) The normal way to express this sentence is:

- (25) 1/233 شرح ابن عقيل على الألفية] أَبُو يُوسُفَ أَبُو حَنِيفَةَ
Abū Yūsuf is [like] Abū Ḥanīfah.

DIAGRAM

However, if it is pragmatically known that the topic of the sentence is أَبُو يُوسُفَ, then it is 'given' that أَبُو يُوسُفَ is the structure-starter (as the subject). Similarly, it is known that likening him to أَبُو حَنِيفَةَ is the 'new' information. Therefore, أَبُو حَنِيفَةَ is the structure-completer (as the info). In this case, the sentence order can be flexible, and the info can be fronted (stylistically), for the same meaning, thus:

- (26) أَبُو حَنِيفَةَ أَبُو يُوسُفَ
[Like] Abū Ḥanīfah, 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:

- (27) 1/232 شرح ابن عقيل على الألفية] أَفْضَلُ مِنْ زَيْدٍ أَفْضَلُ مِنْ عَمْرٍو
[The person] better than Zayd is better than ʿAmr.

- (28) 42:40 سورة الشورى] وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا
And the retribution for an evil act is an evil one like it

⁵ 1/168 معاني النحو; 1/233 شرح ابن عقيل على الألفية

24.9. The info as a complete sentence

In a nounal sentence, the info is, by default, a single noun. See example (1) again:

- (1) زَيْدٌ قَائِمٌ
Zayd is standing.

In example (1), 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:

- (29) زَيْدٌ يَقُومُ
Zayd – he stands

In example (29) above, زَيْدٌ is the subject and يَقُومُ is the info. But يَقُومُ 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 يَقُومُ is a verbal sentence with the meaning *he stands*.

Here is example of a compound nounal sentence, whose info is also a nounal sentence:

- (30) زَيْدٌ أَبُوهُ قَائِمٌ [4/26 التذييل والتكميل لأبي حيان]
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:

- (31) كَانَ زَيْدٌ قَائِمًا
Zayd was standing.

Or the info of كَانَ may be a complete sentence:

- (32) كَانَ زَيْدٌ يَقُومُ
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 info⁶ For example:

- (33) زَيْدٌ أَصْرَبَهُ [4/27 التذييل والتكميل لأبي حيان]
Zayd – hit him!
(i.e. *Hit Zayd!*)

⁶ 4/27 التذييل والتكميل لأبي حيان; 1/347 شرح جمل الزجاجي لابن عصفور

24.9.1. The government of the compound nominal sentence

The info of a compound nominal 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 nominal sentence:

(34) زَيْدٌ لَمْ يَضْرِبْ عَمْرًا
Zayd – he did not hit *ʿamr*

In example (34) above, *لَمْ يَضْرِبْ عَمْرًا* is a complete sentence that is the info of the outer sentence. This inner sentence has its own internal government, starting with its foundational government *لَمْ*. The foundational government *لَمْ* governs the verb *يَضْرِبْ* in the o-state. And the verb *يَضْرِبْ* governs an implicated latent doer pronoun (*هُوَ*) in the u-state, and the direct doer *عَمْرًا* in the a-state.

We will say that the inner sentence *لَمْ يَضْرِبْ عَمْرًا* is *in place* of a u-state noun as the info of the outer sentence.

The government of this compound sentence is illustrated in the diagram below:

DIAGRAM

24.9.2. Invalid inner sentences

Some sentences are not valid as inner sentences:

- A sentence beginning with *لَنْ*, *حَتَّى*, or *بَلْ* is not valid.⁷
- A vocative sentence is not valid.⁸ So, we cannot say, for example:

(35) × زَيْدُ يَا أَخَاهُ [التذييل والتكميل لأبي حيان] 4/28
“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:

(36) زَيْدٌ قَامَ أَبَوُهُ [المقتصد للجرجاني] 1/278
Zayd – his father stood up.

⁷ 4/28 التذييل والتكميل لأبي حيان

⁸ 4/28 التذييل والتكميل لأبي حيان

DIAGRAM

In example (36) above, the link is the pronoun *هو* in *abuuhu*.

- (37) زَيْدٌ قَامَ [1/278 المقتصد للجرجاني] زَيْدٌ قَامَ
Zayd – he stood up.

DIAGRAM

In example (37) 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.⁹ So we cannot say, for example:

- (38) زَيْدٌ قَامَ عَمْرٌ × [شرح ابن يعيش على المفصل 94 citing Peled, Sentence types 94] زَيْدٌ قَامَ عَمْرٌ
Zayd – Emam stood up

A pointing noun as the link

Instead of a pronoun, an pointing noun may serve as the link. For example:

- (39) وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ [1/204 شرح ابن عقيل على الألفية cited by سورة الأعراف 7:26] وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ 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:

- (40) مَا الْحَاقَةُ بِالْحَاقَةِ [1/204 شرح ابن عقيل على الألفية cited by سورة الحاقة 69:1-2] مَا الْحَاقَةُ بِالْحَاقَةِ
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:

- (41) زَيْدٌ نِعَمَ الرَّجُلُ [1/204 شرح ابن عقيل على الألفية, Wright 2/256D] زَيْدٌ نِعَمَ الرَّجُلُ
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:

⁹Peled, Sentence types 94 citing المقتصد للجرجاني; شرح ابن يعيش على المفصل

- (42) 1/204] شرح ابن عقيل على الألفية, Wright 2/256D] نُطْقِي اللَّهَ حَسْبِي
My utterance is "Allāh is sufficient for me."
- (43) 1/204] شرح ابن عقيل على الألفية, Wright 2/256D] قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ
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.¹⁰ For example:

- (44) 1/238] شرح الرضي على الكافية; 1/278] المقتصد للجرجاني; Wright 2/256C] أَلَسَّمْنُ مَنَوَانَ بِدِرْهَمٍ
The ghee is (at the rate of) two manās for a dirham.

In the example above, the sentence with the link restored is أَلَسَّمْنُ مَنَوَانَ مِنْهُ 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:

- (45) 1/23] شرح شيخ زاده على قواعد الإعراب cited by سورة مريم 19:30] قَالَ إِنِّي عَبْدُ اللَّهِ
[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:

- (46) 1/24] شرح شيخ زاده على قواعد الإعراب] ظَنَنْتُ زَيْدًا يَقرَأُ
I believed Zayd [to be] reading.

¹⁰Wright 2/256B

In the example above, the verbal sentence يَقْرَأُ is in place of the a-state direct doer of طَنَنْتُ. 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 يَقُومُ, thus:

- (47) مَرَرْتُ بِرَجُلٍ يَقُومُ [308 الإيضاح للفارسي]
I passed by a man [that] stands.
 (literally: *I passed by a 'he stands' man.*

Note that the stateful verb يَقُومُ is in the u-state. This is because يَقُومُ 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:

- (48) وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ط
 [3/276 أَوْضَحَ الْمَسَالِكُ لِابْنِ هِشَامٍ cited by سورة البقرة 2:281]
And fear a Day when you will be returned to Allāh.

In example (48) 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: [3/275-278 أَوْضَحَ الْمَسَالِكُ لِابْنِ هِشَامٍ]:

1. The attributee must be indefinite, either in wording or in meaning.
2. The sentence-attribute must contain a link that links back to the attributee.
3. The sentence-attribute should be truth-evaluable.

Let's discuss each of these conditions.

Indefiniteness of the attributee

We already saw an example of an indefinite (in wording) attributee in example (48) above. Here is an example of a attributee which is definite in wording, but indefinite in meaning:

- (49) 3/276 أَوْضَحَ الْمَسَالِكُ لَابِنَ هِشَامَ [وَلَقَدْ أَمَرْتُ عَلَى اللَّئِيمِ يُسْتَبْنِي]
And indeed I pass by the ignoble [person that] insults me

In example (49) 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 (48), the link, which links back to the attributee يَوْمًا is the pronoun هـ in فِيهِ.

Sometimes the link is not explicit, but is implied. For example:

- (50) 2:123 سورة البقرة [وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا]
 أَوْضَحَ الْمَسَالِكُ لَابِنَ هِشَامَ cited by 3/277 هِشَامَ
And fear a Day when no soul will suffice for another soul at all

The implied link is the pronoun هـ in an implied فِيهِ, i.e. لَا تَجْزِي فِيهِ.

The sentence-attribute should be truth-evaluable

The following sentence is impermissible because the attribute اُصْرِبُهُ is a non-truth-evaluable sentence.

- (51) 3/278 أَوْضَحَ الْمَسَالِكُ لَابِنَ هِشَامَ [مَرَرْتُ بِرَجُلٍ اُصْرِبُهُ] ×
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:

- (52) 5:119 سورة المائدة [هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ]
 شرح شيخ زاده على قواعد الإعراب cited by 1/28
This is the Day when the truthful will benefit from their truthfulness.

In example (52) above the entire sentence *يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ* is the base noun to the annexe noun *يَوْمٌ*. As with sentence-infos and sentence-attributes, the sentence-base noun has its own internal government. And the sentence-base noun is *in place* of an i-state noun.

Here is another example:

- (53) ^ط
 يَوْمٌ هُمْ بَرَزُونَ [1/29 شرح شيخ زاده على قواعد الإعراب cited by 40:16 سورة غافر] *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:

- (54) [66 الجملة العربية لفاضل السامرائي] عَلِمْتُ مُحَمَّدًا يُؤَلِّفُ كِتَابًا
I knew Muḥammad [to be] writing a book.

In the example above the verbal sentence *يُؤَلِّفُ كِتَابًا* is in place of the second direct doer of *عَلِمْتُ*. The noun *كِتَابًا* is governed directly by the verb *يُؤَلِّفُ*. So *يُؤَلِّفُ* is a foreign element for the verb *عَلِمْتُ*. Therefore, the following sentence is impermissible:

- (55) [66 الجملة العربية لفاضل السامرائي] عَلِمْتُ كِتَابًا مُحَمَّدًا يُؤَلِّفُ ×

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

- (56) 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* (صَمِيرُ الشَّأْنِ) that behaves differently from other pronouns. It is used to begin compound nominal sentences. Here is an example of a sentence with a state-of-affairs pronoun:

- (57) [1/57 معاني النحو] هُوَ زَيْدٌ مُنْطَلِقٌ
[The state of affairs] is: Zayd is setting out.

The pronoun **هُوَ** is the state-of-affairs pronoun. It is the subject of the outer sentence. Its info is the inner sentence **زَيْدٌ مُنْطَلِقٌ**. What the state-of-affairs pronoun is referring to is explained by the entire sentence **زَيْدٌ مُنْطَلِقٌ** that occurs after it.

The state-of-affairs pronoun is typically used for statements that are momentous. Consider, for example, a situation where one hears some hubbub, and wonders, “What is the state of affairs that is causing this hubbub?” The answer to this question is:

(58) [شرح الرضي على الكافية] **هُوَ** الْأَمِيرُ مُقْبِلٌ

It is: the commander is approaching.

(the pronoun “it” is referring to “the state of affairs”).

This pronoun is often left untranslated. So example (58) 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 **هِيَ**. Examples:

(59) [745 البسيط لابن أبي الربيع] **هُوَ** زَيْدٌ قَائِمٌ

[The state of affairs] is: Zayd is standing.

(60) [745 البسيط لابن أبي الربيع] **هِيَ** هِنْدٌ قَائِمَةٌ

[The state of affairs] is: Hind is standing.

As mentioned, the gender of the state-of-affairs pronoun generally matches the gender of the following subject (as above). Sometimes, however, it is found to mismatch. For example:

(61) [745 البسيط لابن أبي الربيع] **هِيَ** زَيْدٌ قَائِمٌ

[The state of affairs] is: Zayd is standing.

(62) [745–756 البسيط لابن أبي الربيع] **هُوَ** هِنْدٌ قَائِمَةٌ

[The state of affairs] is: Hind is standing.

The state-of-affairs pronoun is always a singular pronoun

The state-of-affairs pronoun is always a singular pronoun, regardless of whether the subject of the following subject is singular, dual, or plural.¹¹

¹¹ 1/59 معاني النحو

(63) هُوَ الزَّيْدَانِ قَائِمَانِ
[The state of affairs] is: the two Zayds are standing.

(64) هِيَ الْهِنْدَاتُ قَائِمَاتٌ
[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 of for the absentee person. For example:

(65) هُوَ أَنَا زَيْدٌ [1/59 معاني النحو]
[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.¹²

The state-of-affairs pronouns هُوَ and هِيَ only introduce nounal sentences

The state-of-affairs pronouns هُوَ and هِيَ only introduce nounal sentences.¹³ 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 إِنَّ (and its sisters). In these cases, the state-of-affairs pronoun may introduce verbal sentences. For example:

(66) فَإِنَّهَا لَا تَعْيَى الْأَبْصَرُ [22:46 سورة الحج] cited by شرح الرضي على الكافية
For indeed, it is not eyes that are blinded

¹² 1/59 معاني النحو

¹³ 2/467 شرح الرضي على الكافية

Work in progress

Chapter 25.

The participle as a verb-like governor

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:

(67) زَيْدٌ يَقُومُ
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 يَقُومُ.

Instead of using the stateful verb يَقُومُ, we can use its doer participle قَائِمٌ, thus:

(68) زَيْدٌ قَائِمٌ
Zayd is standing

As you can see, we have translated the stateful verb يَقُومُ 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 (67) and (68), and one notable difference:

The similarity

The stateful verb يَقُومُ, and the doer participle قَائِمٌ both govern a latent doer pronoun, implicated as [هُوَ].

The difference

The stateful verb يَقُومُ 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 يَقُومُ is the structure-completer. The sentence formed by the stateful verb يَقُومُ and its latent doer pronoun [هُوَ] is in place of a u-state noun as the info of the subject (زَيْدٌ) of the outer sentence.

On the other hand, and the doer participle قَائِمٌ and its latent doer pronoun [هُوَ] are *not* complementary structural elements. Rather, قَائِمٌ (as the structure-completer) and زَيْدٌ (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:

- (69) رَأَيْتُ رَجُلًا قَائِمًا
I saw a standing man.

The structural elements of this sentence are رَأَيْتُ: the verb رَأَى and its doer pronoun ت. The entire phrase رَجُلًا قَائِمًا has only dispensable elements. قَائِمًا is an attribute of رَجُلًا, governed by the verb رَأَى. 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 قَائِمًا with the verb يَقُومُ thus:

- (70) رَأَيْتُ رَجُلًا يَقُومُ

then يَقُومُ 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 (68) 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:

- (71) صَاخَ الرَّجُلُ الْقَائِمُ
The standing man shouted.

then الرَّجُلُ 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.¹

For example, if we say:

- (72) هِنْدٌ قَائِمَةٌ
Hind is standing.

then the feminine marker ة is added to the doer participle قَائِمٌ only because it has to match the feminine gender of the latent doer pronoun [هِيَ] that occurs with, and is governed by, the doer participle. (The latent doer pronoun [هِيَ] refers back to هِنْدُ.)

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:

- (73) 1/291 حاشية الصبان على شرح الأشموني لألفية ابن مالك] الزَّيْدَانِ قَائِمَانِ
The two Zayds are standing.
- (74) 1/291 حاشية الصبان على شرح الأشموني لألفية ابن مالك] الزَّيْدُونَ قَائِمُونَ
The Zayds are standing.

In example (73) above, the latent doer pronoun of قَائِمَانِ is implicated as هُمَا.

And in example (74) the latent doer pronoun of قَائِمُونَ is implicated as هُمْ.

As a point of technicality, the alif in the dual suffix of قَائِمَانِ and the و in the plural suffix of قَائِمُونَ, are not themselves the doer pronouns.² Rather, the doer pronouns for the doer participles above are latent.

This is different than for verbs. In the verbs يَقُومَانِ and يَقُومُونَ, the alif in ان and the و in ون are, themselves, considered the doer pronouns. And these pronouns are *overt*, not latent.

¹Non-agreement of Mubtada and Khabar

²haazimi 30/5 <https://shamela.ws/book/36130/531>

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:

(75) زَيْدٌ يَضْرِبُ عَمْرًا
Zayd beats Amr

Example (75) above is parsed as follows:

- زَيْدٌ is a subject.
- يَضْرِبُ 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 يَضْرِبُ.
- يَضْرِبُ 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 يَضْرِبُ in example (75) above we may instead use its doer participle ضَارِبٌ, thus:

(76) زَيْدٌ ضَارِبٌ عَمْرًا
Zayd is beating Amr

Example (76) is parsed as follows:

- زَيْدٌ is a subject.
- ضَارِبٌ is the info of the subject زَيْدٌ. It governs a latent pronoun (implicated as هُوَ) in the u-state as its doer. The latent doer pronoun هُوَ refers back to the subject زَيْدٌ.
- عَمْرًا is a direct doee, governed in the a-state by the doer participle ضَارِبٌ.

As you can see, the doer participle ضَارِبٌ can govern a direct doee just like the verb 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 يَضْرِبُ vs the doer of the doer participle ضَارِبٌ: 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 **أَل** as the governor of a direct doee

Example (76) shows the government of a direct doee by an doer participle that is not defined by **أَل**. In a similar manner, an doer participle that is defined by **أَل**, can also govern a direct doee. For example:

- (77) هَذَا الصَّارِبُ زَيْدًا [شرح ابن يعيش على المفصل 4/84]
This [person] is the beater of Zayd.

By the way, you may be wondering what is the difference between the sentence in example (77) هَذَا الصَّارِبُ زَيْدًا above, and if we had used an annexation thus:

- (77) هَذَا صَارِبٌ زَيْدٍ *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 the direct doee is allowed to precede its governing doer participle. So we can say:

- (78) هَذَا زَيْدًا ضَارِبٌ [شرح كتاب سيبويه للسيرافي 1/259]
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 {ar.}[□] to be used with an indirect doee instead, thus:

- (79) هَذَا لِزَيْدٍ ضَارِبٌ
This [person], to Zayd, is beating.
- (80) لِلضَّيْفِ مُكْرِمٌ [Fischer 113]
to the guest, is honoring
(i.e. honoring the guest)

The strengthening {ar.}[□] is discussed in more detail in section (later chapter).³

TODO: Fronting the direct doee is not permitted for participle-like adjective. See link in example above. Add to section on participle-like adjective

³See also Wright 2/69CD, Fischer §203 Note 2 p. 113 (who consider this strengthening {ar.}[□] obligatory), and النحو الوافي 2/475–476 (who doesn't consider it obligatory).

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:

- (81) [4/97 شرح ابن يعيش على المفصل] هذان ضاربان زيدًا
These two [persons] are beating Zayd.
- (82) [4/97 شرح ابن يعيش على المفصل] هم ضاربون زيدًا
These [persons] are beating Zayd.
- (83) [1/439 شرح كتاب سيويه للسيرافي] الهنديات ضاربات عمرا
The Hinds are beating ʿAmr.

Doer participles defined by أل are again also permitted:

- (84) [2/40 شرح كتاب سيويه للسيرافي] هذان الضاربان زيدًا
These two are the beaters of Zayd.
- (85) [2/40 شرح كتاب سيويه للسيرافي] هؤلاء الضاربون الرجل
These are the beaters of the man.
- (86) [2/40 شرح كتاب سيويه للسيرافي] 4:162 سورة النساء cited by [2/40] ^جوَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ
And the establishers of prayer [especially] and the givers of zakāh

For plurals, the sound plurals are more worthy of being used as verb-like governors⁴ as in the examples above. However, broken plurals are permitted as well. So we can say:

- (87) [4/97 شرح ابن يعيش على المفصل] الزيدون ضُرابَ عمراً
The Zayds are beating ʿAmr.
- (88) [4/97 شرح ابن يعيش على المفصل] الهنديات ضوَّارِبُ عمراً
The Hinds are beating ʿAmr.

Flexible word order is again permitted for the dual and the plural as it was for the singular:

- (89) [1/439 شرح كتاب سيويه للسيرافي] الزيدان عمرا ضاربان
The two Zayds are beating ʿAmr.
- (90) [4/97 شرح ابن يعيش على المفصل] الزيدون عمراً ضُرابَ
The Zayds are beating ʿAmr.
- (91) [1/439 شرح كتاب سيويه للسيرافي] الهنديات عمرا ضاربات
The Hinds are beating ʿAmr.
- (92) [4/97 شرح ابن يعيش على المفصل] الهنديات عمراً ضوَّارِبُ
The Hinds are beating ʿAmr.

⁴ [4/97 شرح ابن يعيش على المفصل]

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 *أَلْ*, and when it is not defined by *أَلْ*. We will discuss each of these cases separately below:

25.5.1. When the doer participle is not defined by *أَلْ*

When the doer participle is not defined by *أَلْ*, 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:

(93) 3/106 [شرح ابن عقيل على الألفية] هذا ضارب زيدا الآن
This [person] is beating Zayd now.

- past ongoing:

(94) 3/107 [شرح ابن عقيل على الألفية] كان زيد ضاربا عمرا
Zayd was beating Eamr.

(95) 18:18 سورة الكهف [شرح ابن عقيل على الألفية] cited by 3/106
 وَكَلَبَهُمْ بِأَسْطُرْ ذِرَاعَيْهِ بِالْوَصِيدِ
while their dog stretched his forelegs at the entrance

- future:

(96) 3/106 [شرح ابن عقيل على الألفية] هذا ضارب زيدا غداً
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:

(97) 3/106 [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 *زَيْدٌ* will have to be a base noun in a annexation. Furthermore, this annexation will be *real* (see chapter (ref)).

(98) 3/106 [شرح ابن عقيل على الألفية] هذا ضارب زيد أمس
This [person] was the beater of Zayd yesterday.

An exception is made for for transitive verbs that take more than one direct doee, like جعل, أعطى, 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.⁵ For example:

- (99) [3/78 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:

- (100) [3/78 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:

- (101) [3/107 شرح ابن عقيل على الألفية] أضراب زيد عمرا
Is Zayd beating ʿAmr?

- (102) [Wright 2/65D] هَلْ مُكْرِمٌ أَنْتَ زَيْدًا
Will you be treating Zayd with respect?

- The doer participle occurs after a vocative particle: Example:

- (103) [3/107 شرح ابن عقيل على الألفية] يا طالعاً جبلاً
O scaler [of] a mountain!

- The doer participle occurs in a negation: Example:

- (104) [3/107 شرح ابن عقيل على الألفية] ما ضارب زيد عمرا
Zayd is not beating ʿAmr.

- (105) [2:145 سورة البقرة] مَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ
Nor will you be a follower of their qiblah

- (106) [Wright 2/65D] مَا مُجِيرٌ أَحَدٌ عَدُوَّ أَجْبَاءِهِ
No one gives protection to the enemy of his loved ones

- The doer participle occurs as a attribute. Example:

- (107) [3/107 شرح ابن عقيل على الألفية] مررت برجل ضارب زيدا
I passed by a man beating Zayd.

- (108) [Wright 2/65C] مَرَزْتُ بِفَارِسٍ طَالِبٍ نَارَ أَبِيهِ
I passed by a horseman (who was) seeking vengeance for (the murder of) his father

⁵See also 35:1 سورة فاطر for الدرمصون للسمن الحلبى and 35:1 سورة فاطر for البحر المحيط لأبى حيان

An implied attribute is also considered permissible. Example:

- (109) كَمْ مَالٍ عَيْنَيْهِ مِنْ شَيْءٍ غَيْرِهِ [Wright 2/65C; الألفية 3/108]
How many a one fills his eyes with a thing of [someone] other than him
 (i.e. كَمْ شَخْصٍ مَالٍ *How many a person fills...*)

- (110) كَنَّا طِحَ صَخْرَةً يَوْمًا لِيُوهِنَهَا [Wright 2/65C; الألفية 3/109]
Like the gorer of a rock, one day, to try to weaken it
 (i.e. كَوَعِلَ نَاطِحٍ *like a goring mountain goat...*)

• The doer participle occurs as a ḥāl. Example:

- (111) جاء زيد راكبا فرسا [شرح ابن عقيل على الألفية 3/107]
Zayd came riding a horse.

• The doer participle occurs as a info. Example:

- (112) زيد ضارب عمرا [شرح ابن عقيل على الألفية 3/107]
Zayd is beating ʿAmr.

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.

- (113) كان زيد ضاربا عمرا [شرح ابن عقيل على الألفية 3/107]
Zayd was beating ʿAmr.
 (See chapter (kaana).)

- (114) إن زيدا ضارب عمرا [شرح ابن عقيل على الألفية 3/107]
Indeed Zayd is beating ʿAmr.
 (See chapter (inna).)

- (115) ظننت زيدا ضاربا عمرا [شرح ابن عقيل على الألفية 3/107]
I thought Zayd [was] beating ʿAmr.
 (See chapter (zanna).)

- (116) أعلمت زيدا عمرا ضاربا بكرا [شرح ابن عقيل على الألفية 3/107]
I let Zayd know ʿAmr is beating Bakr.
 (See chapter (zanna).)

25.5.2. When the doer participle is defined by أل

When the doer participle is defined by أل, 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,⁶ (as was required for the doer participle without أل in section (ref) above).

So we can say:

⁶ النحو الوافي 3/254

- (117) [شرح شذور الذهب للجوجري] 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:

- (118) [النحو الوافي] 1/463 الفارس الحصانُ مُتعبُهُ

This grammar is parsed as follows:

- الفَارِسُ is the subject of the outer sentence.
- الْحِصَانُ is a second subject. It is the subject of the inner sentence.
- مُتَبِع is the info of the inner sentence. It is also an annexe noun.
- The pronoun ۞ is a base noun.
- The inner sentence الْحِصَانُ مُتَبِعُهُ is the info of the subject (الفَارِسُ) of outer sentence.

The info of the inner sentence *one who makes tired* has a latent doer pronoun, implicated as [هُوَ]. It is possible for this latent doer pronoun to refer to either الفَارِسُ or الْحِصَانُ. Let's discuss both these meanings:

- i. If the latent doer pronoun [هُوَ] in مُتَبِع refers to الْحِصَانُ then the meaning is that *the horse makes the horseman tired*. In this case, the pronoun ۞ in الفَارِسُ refers to الفَارِسُ.
- ii. And if the latent doer pronoun [هُوَ] in مُتَبِع refers to الفَارِسُ then the meaning is that *the horseman makes the horse tired*. In this case, the pronoun ۞ in الْحِصَانُ refers to الْحِصَانُ.

Both meanings are possible.

If only the second meaning is desired, then the latent doer pronoun [هُوَ] can be made overt and added after the doer participle مُتَبِع, thus:

- (119) [النحو الوافي] 1/464 الفارس الحصانُ مُتعبُهُ 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 of مُتَبِع must stay latent and the ambiguity will remain.

By the way, the ambiguity arose in the original sentence (الفارس الحصانُ مُتعبُهُ) only because both subjects (الفَارِسُ and الْحِصَانُ) 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:

- (120) [1/207 شرح ابن عقيل على الألفية] زَيْدٌ هُنْدٌ صَارِبُهَا هُوَ
 Zayd – Hind – [he] is beating her.
 (i.e. Zayd is beating Hind.)

But according to other grammarians, because صَارِب can refer only to Zayd and not to Hind, the doer participle's doer pronoun can remain latent,⁷ thus:

- (121) زَيْدٌ هُنْدٌ صَارِبُهَا
 Zayd – Hind – [he] is beating her.
 (i.e. Zayd is beating Hind.)

25.7. The sababi info

Consider again example (75) زَيْدٌ يَضْرِبُ عَمْرًا. From this original sentence, we replaced the verb يَضْرِبُ with its doer participle and came up with (76) زَيْدٌ صَارِبٌ عَمْرًا.

Now consider the following example:

- (122) زَيْدٌ يَضْرِبُ أَبُوهُ عَمْرًا
 Zayd – his father beats Emr

In example (122) above the doer of يَضْرِبُ is not Zayd but Zayd's father. If we use this sentence as our starting point, we can again replace the verb يَضْرِبُ with its doer participle صَارِبٌ and say:

- (123) زَيْدٌ صَارِبٌ أَبُوهُ عَمْرًا
 Zayd – his father is beating Emr

زَيْدٌ 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 يَضْرِبُ vs using its doer participle صَارِبٌ. And that is that يَضْرِبُ أَبُوهُ عَمْرًا in example (122) is a complete sentence. This inner sentence is the info of the outer sentence. Therefore, example (122) is a compound sentence.

However, زَيْدٌ صَارِبٌ أَبُوهُ عَمْرًا in example (123) is not a complete sentence. صَارِبٌ itself, as a single word, is the info of the subject زَيْدٌ.⁸ So example (123) زَيْدٌ صَارِبٌ أَبُوهُ عَمْرًا is not a compound sentence.

⁷ 1/207 شرح ابن عقيل على الألفية

⁸ 86 مختصر المعاني للتفتازاني

The info **ضَارِبٌ** in example (123) **زَيْدٌ ضَارِبٌ أَبُوهُ عَمْرًا** is called a *sababi* info.⁹ 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.¹⁰ In our example, the deverbal noun **ضَارِبٌ** governs a doer **أَب** which is annexed to a pronoun **هُ** 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:

- (124) **كَانَ زَيْدٌ مُنْطَلِقًا أَبُوهُ** [Peled, *Sentence types* 208]
Zayd – his father was setting out.

In example (124) above, **مُنْطَلِقًا** is the *sababi* info of **كَانَ**. The overt doer of the **مُنْطَلِقًا** is the singular masculine noun **أَبُوهُ** *his father*.

Let's see what happens when we vary the number or gender of this overt doer of the *sababi* info.

- (125) **كَانَ الرَّيْذَانُ مُنْطَلِقًا أَبَوَاهُمَا** [Peled, *Sentence types* 208]
The two Zayds – their fathers were setting out.

In example (125) above, the *sababi* info **مُنْطَلِقًا** remains in the singular, even though its doer is the dual **أَبَوَاهُمَا**.

This is analogous to a verb, which remains in the singular for dual and plural doers. For example **كَانَ الرَّيْذَانُ يَنْطَلِقُ أَبَوَاهُمَا**, 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:

- (126) **زَيْدٌ مُنْطَلِقَةٌ أُمُّهُ**
Zayd – his mother is setting out.
- (127) **كَانَتْ هِنْدٌ مُنْطَلِقَةً خَالَاتَاهَا**
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:

- (128) **كَانَ الرَّيْذُونَ مُنْطَلِقًا آبَاؤُهُمْ**
The Zayds – their fathers were setting out.

⁹ 4/287 الأشباه والنظائر للسيوطي; الخبر السببي لوجيه السطل

¹⁰ 161) الضمير المستتر لسعود بن عبيد الله الصاعدي (also cited by 4/404 شرح ألفية ابن مالك للشاطبي)

- (129) زَيْدٌ مُنْطَلِقَةٌ خَالَاتُهُ
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,¹¹ when the doer is a plural.

For example:

- (130) كَانَ الرَّيْذُونَ قِيَامًا آبَاؤُهُمْ
The Zayds – their fathers were standing

Here are some examples of sababi infos from the Qur'ān:

- (131) فَإِنَّهُ ءَاثِمٌ قَلْبُهُ [2:283 سورة البقرة]
his heart is indeed sinful
(Other analyses besides a sababi info are also possible.¹² One such differing analysis is discussed in section (ref) below.)
- (132) وَظَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ [59:2 سورة الحشر]
and they thought that their fortresses would protect them from Allāh
(Another analysis is also possible: حُصُونُهُمْ can be a subject, and مَانِعَتُهُمْ is its fronted info.¹³)

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:

- (133) هَذَا ضَارِبٌ أَبِيهِ زَيْدًا [3/89 الهمع للسيوطي]
This [person] – his father is beating Zayd.

But the direct doee can be made to precede the doer thus:

- (134) هَذَا ضَارِبٌ زَيْدًا أَبِيهِ [2/453 حاشية الصبان على شرح الأشموني لألفية ابن مالك]
This [person] – his father is beating Zayd.

¹¹ 693–694 cited by Peled, *Sentence types* 208 (footnote)

¹² 2:283 سورة البقرة for الدر المصون للسمين الحلبي

¹³ 59:2 سورة الحشر for الدر المصون للسمين الحلبي

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:

- (135) 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 أَب that is annexed to a pronoun هُ which refers to the attributee رَجُلٍ.

We know that, in general, a attribute will match its attributee in four aspects:

- i. state
- ii. definiteness
- iii. gender
- iv. number (singular/dual/plural)

The sababi attribute will also match its preceding attributee in state and definiteness. (You can see the attribute مُنْطَلِقٍ matches its attributee رَجُلٍ in the i-state and in being indefinite.) But in matching gender and number the sababi attribute has different rules. Consistent with 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:

- (136) مَرَرْتُ بِالرَّجُلِ الْمُنْطَلِقِ أَبُوهُ
I passed by the man whose father is setting out.
- (137) مَرَرْتُ بِرَجُلٍ مُنْطَلِقِ أَخَوَاهُ
I passed by a man whose two brothers are setting out.
- (138) رَأَيْتُ رَجُلًا مُنْطَلِقًا آبَاؤُهُمْ
I saw men whose fathers are setting out.
- (139) رَأَيْتُ رَجُلًا مُنْطَلِقَةً أُمُّهُ
I saw a man whose mother is setting out.
- (140) جَاءَنِي زَيْدُ الْمُنْطَلِقَةِ أَخَوَاتُهُ
Zayd whose sisters are setting out came to me.
- (141) جَاءَتْنِي امْرَأَةٌ مُنْطَلِقٌ أَبُوهَا
A woman whose father is setting out came to me.
- (142) مَرَرْتُ بِالْمَرْأَةِ الْمُنْطَلِقِ أَخَوَاهَا
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.¹⁴ Examples:

- (143) [288 شرح قطر الندى وبل الصدى] مَرَزَتْ بِرِجَالٍ قِيَامَ آبَائِهِمْ
I passed by men whose fathers are standing.
- (144) [288 شرح قطر الندى وبل الصدى] مَرَزَتْ بِرَجُلٍ قَعُودَ غُلَمَانِهِ
I passed by a man whose slave-boys are sitting
 (Note that the attributee رَجُلٍ is singular in this case.)

25.9. 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:

25.9.1. 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 أَل, 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:

- (145) [134 الضمير المستتر لسعود بن عبيد الله الصاعدي] زَيْدٌ قَائِمٌ أَبُوهُ أَمْسَ ×
Zayd – his father stood yesterday.

Other grammarians, however, allowed such a sentence.¹⁵

when an doer participle is defined by أَل, then it can only govern an overt doer unconditionally. So it can govern with perfective aspect and without governing support. Examples:

¹⁴ 288 شرح قطر الندى وبل الصدى; النحو الوافي 3/453-454

¹⁵ 134 الضمير المستتر لسعود بن عبيد الله الصاعدي

- (146) [1/449 شرح ألفية ابن مالك للشاطبي] جاءني القائم أبوه
The one whose father is standing came.
- (147) [3/257 التذييل والتكميل لأبي حيان] القائم أبوه ضاحك
The one whose father is standing is laughing.
- (148) [59 شرح ابن الناطم على ألفية ابن مالك] جاء الضارب أبوه زيداً أمس
The one whose father beat Zayd yesterday came.

25.9.2. 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.¹⁶ Example:

- (149) [139 الضمير المستتر لسعود بن عبيد الله الصاعدي] زَيْدٌ قَائِمٌ أَبُوهُ
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 āyah that we discussed in section (ref) above:

- (131) [2:283 سورة البقرة] فَإِنَّهُ -ءَاثِمٌ قَلْبُهُ
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 *آثِمٌ* is governing a latent doer pronoun, and *قَلْبُهُ* is a substitute for the latent doer pronoun.¹⁷

¹⁶ 139 الضمير المستتر لسعود بن عبيد الله الصاعدي

¹⁷ 2:283 سورة البقرة for الدر المصون للسمين الحلبي

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.¹⁸

- (120) [1/207 شرح ابن عقيل على الألفية] زَيْدٌ هُنْدٌ ضَارِبُهَا هُوَ
 Zayd – Hind – [he] is beating her.
 (i.e. Zayd is beating Hind.)

The doer participle is the annexe noun in a real annexation

When doer participle is the annexe noun in a real annexation, then it will not govern a latent doer pronoun.¹⁹ This can happen when the doer participle indicates a perfective aspect. We saw an example of this in the conditions for governing a direct doee above:

- (98) [3/106 شرح ابن عقيل على الألفية] هذا ضارب زيد أمس
 This [person] was the beater of Zayd yesterday.

By the way, this does not mean that the doer participle cannot govern a latent doer pronoun whenever it signifies a perfective aspect. It only cannot do so in a real annexation. So doer participle will govern a latent doer pronoun when it has a perfective aspect, but no annexation. For example:

- (150) هذا ضاربٌ أمس
 This [person] was a beater yesterday.

The doer participle does not have verbal force

When the doer participle does not verbal force, then it does not govern a latent doer pronoun.²⁰ For example:

- (151) [154 الضمير المستتر لسعود بن عبيد الله الصاعدي] قَامَ عَاقِلٌ مِنْ بَنِي قُلَافٍ
 An intelligent one from [such-and-such tribe] stood up.

¹⁸ 144 الضمير المستتر لسعود بن عبيد الله الصاعدي

¹⁹ 142 الضمير المستتر لسعود بن عبيد الله الصاعدي

²⁰ See citations in 154 الضمير المستتر لسعود بن عبيد الله الصاعدي

Multiple doer participles refer to the same referent

When there are multiple doer participles that occur together and that refer to the same referent, then only the first will have a latent doer pronoun and not the subsequent ones. For example:

- (152) الضمير المستتر لسعود بن عبيد الله الصاعدي [مَرَزْتُ بِرَجُلٍ قَائِمٍ لَا قَاعِدٍ]
I passed by a standing, not a sitting, man.

25.10. Superficial annexation

Superficial annexation used to eliminate tanwīn

Consider again the sentence:

- (76) زَيْدٌ ضَارِبٌ عَمْرًا
zaydun dāribun ʿamran
Zayd is beating Amr

The doer participle ضَارِبٌ has a tanwīn which is pronounced before pronouncing the direct doee عَمْرًا. In an effort to make the pronunciation easier, this tanwīn is often eliminated and replaced with an annexation. The direct doee is then made into a base noun in the i-state. The meaning remains the same. So the above sentence then becomes:

- (153) زَيْدٌ ضَارِبُ عَمْرٍو
zaydun dāribu ʿamrin
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.

By the way, the sentence زَيْدٌ ضَارِبُ عَمْرٍو can also be a real annexation. In which case, the meaning will be: *Zayd is the beater of ʿamr*. So if we come across such a sentence, how can we tell if it is a real annexation or a superficial annexation? The answer is, in this case, context should guide us. We will see below that the superficial annexation is not always identical in form to the real annexation. So in those cases, the form of the annexation will tell us whether it is a real annexation or a superficial annexation.

Here are some more examples of a superficial annexation used to eliminate a tanwīn:

- (154) الْهِنْدَاتُ ضَارِبَاتُ عَمْرٍو [modified from شرح التصريح على التوضيح 1/682]
The Hinds are beating ʿamr
 (instead of ضَارِبَاتٌ عَمْرًا)

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.²¹ For example:

- (155) *الْهَيْدَاتُ ضَوَارِبُ عَمْرٍو* [modified from *شرح التصريح على التوضيح* 1/682]

The Hinds are beating ʿAmr

(instead of *ضَوَارِبُ عَمْرًا*)

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:

- (156) *الرَّيْدَانِ ضَارِبَا عَمْرٍو* [modified from *شرح التصريح على التوضيح* 1/682]

The [two] Zayds are beating ʿAmr

(instead of *ضَارِبَانِ عَمْرًا*)

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 (عَمْرٍو, رَيْدٌ) which are definite. But the doer participles (ضَارِبٌ, ضَارِبَاتٌ, etc.) remain indefinite, because they did not originally have اَل when governing a direct doee. This example proves the above claim:

- (157) *هَدْيًا بَلَغَ الْكَعْبَةِ* [4/84 شرح ابن يعيش على المفصل cited by 5:95 سورة المائدة]

as an offering [to Allāh] delivered to the Ka'bah

In example (157) above, the doer participle بَالِغٌ is a annexe noun to the definite base noun الْكَعْبَةُ. But this is a superficial annexation. So بَالِغٌ does not become definite. Therefore بَالِغٌ can be a attribute to the indefinite هَدْيًا.

If the doer participle is to be made definite in a superficial annexation then اَل is added to it. For example:

- (158) *هَذَانِ الضَّارِبَا زَيْدٍ* [2/132 شرح ابن يعيش على المفصل]

These two are the beaters of Zayd.

(instead of *هَذَانِ الضَّارِبَانِ زَيْدًا*)

- (159) *وَالْمُقِمِي الصَّلَاةِ* [2/132 شرح ابن يعيش على المفصل cited by 22:35 سورة الحج]

and the establishers of prayer

Adding اَل to the annexe noun is particular to a superficial annexation. As we know, it is not permitted in a real annexation. So when we see اَل with a annexe noun, then we will know that the annexation has to be a superficial one.

²¹ *شرح التصريح على التوضيح* 1/682

When the doer participle does not have tanwīn or a suffixed ن

Consider the following case of a doer participle governing a direct doee:

- (160) الضَّارِبُ 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:

- (161) × الضَّارِبُ زَيْدٍ [2/132 شرح ابن يعيش على المفصل]

The following are similarly not permitted:

- (162) × الضَّارِبُ رَجُلٍ [3/47 شرح ابن عقيل على الألفية]
the beater of the man

- (163) × الضَّارِبُ عَبْدٌ زَيْدٍ [Wright 2/66B] *the beater of the slave of Zayd*

- (164) × الضَّارِبُ عَبْدُهُ [Wright 2/66B] *the beater of his slave*

If, however, the direct doee is defined by آل, or is itself a annexe noun to a base noun that is defined by آل, then, as an exception, the superficial annexation is again permitted.²² For example:

- (165) الضَّارِبُ الْعَبْدُ [Wright 2/66A]
the beater of the slave

- (166) الضَّارِبُ رَأْسُ الْعَبْدِ [Wright 2/66A]
the beater of the head of the slave

- (167) الضَّارِبُ الرَّجُلُ [2/132 شرح ابن يعيش على المفصل]
the beater of the man

- (168) الضَّوَارِبُ/الضَّرَابُ/الضَّارِبَاتُ الرَّجُلُ [3/47 شرح ابن عقيل على الألفية]
the beaters of the man

- (169) الضَّوَارِبُ/الضَّرَابُ/الضَّارِبَاتُ غُلَامُ الرَّجُلِ [3/47 شرح ابن عقيل على الألفية]
the beaters of the slave-boy of the man

²²Wright 2/66A

Two or more direct does connected by وَ or أَوْ

When a doer participle governs two or more direct does connected by وَ or أَوْ then, if the first is in a superficial annexation then the second may either be in the i-state or the a-state. For example

- (170) *هذا ضاربٌ زيدٌ وعمرو/وعمرًا* [شرح ابن يعيش على المفصل 4/81]
This [person] is beating Zayd and Emr

By the way, if the first direct doee is in the a-state, then it is not an annexation and the second direct doee would follow in the a-state.

- (171) *هذا ضاربٌ زيدًا وعمرًا*
This [person] is beating Zayd and Emr

Superficial annexation with a overt doer

Consider an doer participle that has a overt doer and is governing a direct doee thus:

- (172) *مررت برجل ضارب أبوه زيدا* [شرح كتاب سيويه للسيرافي 2/458]
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:

- (173) *مررت برجل ضارب زيد أبوه* [2/74 شرح كتاب سيويه للسيرافي]
I passed by a man whose father [was] beating Zayd.
 (Remember from section (ref) above that the word order *ضاربٌ زيدًا أبوه* is permissible.)

We cannot say:

- (174) *مررت برجل ضارب أبوه زيدًا* × [التذييل والتكميل لأبي حيان 10/359]

25.11. 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 *إِذَا*, thus:

- (175) *ضاربٌ إِيَّاكَ* [شرح الرضي على الكافية 2/434]
beating you
- (176) *الضاربُ إِيَّاكَ* [شرح الرضي على الكافية 2/434]
the beater of you

- (177) الضَّارِبُونَ 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:

- (178) ضَارِبُكَ [شرح الرضي على الكافية 2/434]
beating you
- (179) الضَّارِبُكَ [شرح الرضي على الكافية 2/434]
the beater of you
- (180) الضَّارِبِي [شرح ابن يعيش على المفصل 2/135]
the beater of me
- (181) الضَّارِبَاتِي [شرح ابن يعيش على المفصل 2/135]
the beaters_f of me

When the doer participle has a overt doer, then it will follow the attached pronoun, thus:

- (182) هَذَا ضَارِبِي أَبِي
This [person] – his father is beating me.

For the dual and sound *ūn* plural in a superficial annexation, the *ن* of the suffix is regularly deleted. So we will say:

- (183) هَذَانِ ضَارِبَاكَ [شرح كتاب سيبويه للسيرافي 1/196]
These two are beating you.
 (from ضَارِبَانِ)
- (184) هَؤُلَاءِ ضَارِبُوكَ [شرح كتاب سيبويه للسيرافي 1/196]
These [persons] are beating you.
 (from ضَارِبُونَ)
- (185) الضَّارِبَاكَ [شرح ابن يعيش على المفصل 2/135]
the two beaters of you
 (from الضَّارِبَانِ)
- (186) الضَّارِبُوكَ [شرح ابن يعيش على المفصل 2/135]
the beaters of you
 (from الضَّارِبُونَ)
- (187) ضَارِبَايَ [شرح ابن يعيش على المفصل 2/135]
the two beaters of me
 (from الضَّارِبَانِ)
- (188) الضَّارِبَيَّ [شرح ابن يعيش على المفصل 2/135]
the two beaters of me
 (from الضَّارِبَيْنِ)
- (189) الضَّارِبَيَّ [شرح ابن يعيش على المفصل 2/135]
the beaters of me
 (from الضَّارِبُونَ and الضَّارِبَيْنِ)

Occasionally a ن is inserted between the doer participle annexe noun and the pronoun base noun. This would permit words like: الصَّارِبُونِي, صَارِبِي, etc. For example:

- (190) فَهَلْ أَنْتُمْ صَادِقُونِي فِيهِ ²³ [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.²⁴

25.12. The doer participle as a verb-like governor

<https://shamela.ws/book/17116/3534>

25.13. The participle-like adjective as a verb-like governor

الأنشاه والنظائر: ذكر ما افترق فيه الصفة المشبهة واسم الفاعل

<https://shamela.ws/book/13301/1472>

<https://shamela.ws/book/13301/582#p1>

<https://shamela.ws/book/9985/799>

25.14. 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 (123) زَيْدٌ صَارِبٌ أَبُوهُ 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:

- (191) زَيْدٌ قَائِمٌ
Zayd is standing.

In example (191) above, زَيْدٌ is the subject and قَائِمٌ is its info.

We can rearrange the word order to front the info thus:

²³also narrated as صَادِقِي in صحيح البخاري 3169

²⁴See for more details شرح ابن يعيش على المفصل 1/285; النحو الوافي 2/44; شرح كتاب سيويه للسيرافي 2/137; Wright 2/67AB

- (192) قَائِمٌ زَيْدٌ
Standing, Zayd is.

This fronted info will be common in negative and question sentences. For example:

- (193) أَقَائِمٌ زَيْدٌ [Wright 2/257B]
Is Zayd standing?
- (194) مَا قَائِمَةٌ 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 (193) and (193) above, the deverbal noun can be analyzed as a subject, and its following doer will fulfil the role of the info.

So, in examples (193) and (193) 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:

- (195) أَقَائِمُ الرَّيْدَانِ
Are the two Zayds standing?
- (196) مَا ذَاهِبَةٌ الْهِنْدَاتُ
The Hinds are not going

Sentences (195) and (196) are legitimate, but are only permitted for negative and question sentences.²⁵ 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:

- (197) × قَائِمُ الرَّيْدَانِ
The two Zayds are standing.
- (198) × ذَاهِبَةُ الْهِنْدَاتِ
The Hinds are going

²⁵Some grammarians did not require this condition based on the sentence حَبِيرٌ بَنُو لَهَبٍ. For details on the dispute, see أَوْضَحُ الْمَسَالِكِ لِابْنِ هِشَامٍ 1/191 footnote 3.

This is because the deverbal noun قَائِمٌ cannot govern the overt doers الرَّيْدَانِ and الْهِنْدَاتُ 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:

(199) قَائِمَانِ الرَّيْدَانِ
Standing, the two Zayds are.

(200) ذَاهِبَاتُ الْهِنْدَاتِ
Going, the Hinds are.

The fronted info construction is also permitted, as an option, even for negative and question sentences. For example:

(201) أَقَائِمَانِ الرَّيْدَانِ
Are the two Zayds standing?

(202) مَا ذَاهِبَاتُ الْهِنْدَاتِ
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 possible²⁶:

- i. the fronted info analysis
- ii. the doer-that-fulfils-the-role-of-the-info analysis

Such is the case in examples (193) أَقَائِمٌ زَيْدٌ and (194) مَا قَائِمَةٌ هِنْدٌ above.

Here are some more examples of doer-that-fulfils-the-role-of-the-info sentences:

(202) هَلْ مَضْرُوبٌ بَنُوكَ [Wright 2/257C]
Are your sons beaten?
(بنو is a deputy doer.)

(203) أَرَاغِبُ أَنْتَ عَنْ إِلَهِي يَكْرَهُمْ ط
[سورة مريم 19:46 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.²⁷)

(204) خَلِيلِي مَا وَافٍ بَعْدِي أَنْتَمَا [Wright 2/257D]
My two friends, you are not keeping my promise.

(205) أَمُنَجِرُ أَنْتُمْ وَعَدًا وَثَقْتُ بِهِ [Wright 2/257D]
Are you fulfilling a promise that I put my trust on?

²⁶Wright 2/258A

²⁷See سورة مريم for البحر المحيط لأبي حيان

25.15. The maṣḍar 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 الأمالي الشجرية -
أبن الشجري

الدرر السننية

Work in progress

Chapter 26.

The government of the preposition

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

(206) جَلَسَ زَيْدٌ
“Zayd sat.”

We would like to add the prepositional phrase عَلَى الْأَرْضِ “on the ground” to the sentence, thus:

(207) جَلَسَ زَيْدٌ عَلَى الْأَرْضِ
“Zayd sat on the ground.”

In order to do this, a suitable element in the original sentence (جَلَسَ زَيْدٌ) must act as the governor for the preposition عَلَى. The verb جَلَسَ is this suitable element.

Now, you may be thinking: we introduced the concept of government for determining the state of an element. But prepositions don't have state. So why should they need to be governed, and in what manner may they be governed?

This is a valid objection. “Governing” a preposition is definitively problematic.¹ 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 جَلَسَ. This is because it is the preposition which *causes* the noun following it to be in the i-state. In order to bring the dispensable (stateful) element الْأَرْضِ 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 الْأَرْضِ.

ADD DIAGRAM

¹Owens, J., *The foundations of grammar* 177

Another way to look at this is that a prepositional phrase may be parsed (virtually) as a direct doee.² Consider the example:

- (208) 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:

- (209) مَرَرْتُ بِزَيْدٍ وَعَمْرٍا³
“I passed by Zayd and ʿAmr.”

Of course the more usual مَرَرْتُ بِزَيْدٍ وَعَمْرٍو 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 ب in (208) مَرَرْتُ بِزَيْدٍ 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:

- (210) [استيفاء حالات تعلق الجار والمجرور و الظرف وأثره في المعنى لعلّ هاني] ما جاء من رجلٍ
“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:

- (211) [استيفاء حالات تعلق الجار والمجرور و الظرف وأثره في المعنى لعلّ هاني] ما جاء رجلٌ
“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:

- (212) خَرَجَ زَيْدٌ مِنَ الْبَيْتِ
“Zayd came out from the house.”

²Kasher, A., “The term *al-fiʿl al-mutaʿaddi bi-ḥarf jarr*” §3.1 124 citing ابن جني 2/439; Owens, J., *The foundations of grammar* 176 citing المبرد والزجاجي, ابن جني.

³Not all grammarians permit this. See استيفاء حالات تعلق الجار والمجرور و الظرف وأثره في المعنى لعلّ هاني footnote 34 for details.

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: (207) جَلَسَ زَيْدٌ عَلَى الْأَرْضِ. Besides the verb, nouns that have the effect of a verb may also govern the preposition. Such nouns include:

The maṣḍar

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 the noun of time and the noun of place are permitted to govern a preposition. Some grammarians allow them to govern prepositions.⁴ Others disagree.⁵ Here are examples (considering them permissible) as governors:

The noun of time

- (213) [2/440 النحو الوافي] انقضى مسعاك لتأييد الحق
 “Your [period of] effort for aiding the truth has ended.”

The noun of place

- (214) [2/443 حاشية الصبان على شرح الأشموني لألفية 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:

⁴ 2/443 حاشية الصبان على شرح الأشموني لألفية ابن مالك citing 2/440 النحو الوافي

⁵ 2/209 الخصائص لابن جني

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 preposition, then in general they may not be governed by the same governor.⁶ So we can't say:

(215) مَرَزْتُ بِزَيْدٍ وَيَعْمُرٍ [شرح التصريح وحاشية ياسين] 1/378 X

"I passed by Zayd by &amr"

(although, separating the second preposition with a conjunction is of course allowed: مَرَزْتُ بِزَيْدٍ وَيَعْمُرٍ.)

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:

(216) مَرَزْتُ بِزَيْدٍ بِالْبَادِيَةِ [شرح التصريح وحاشية ياسين] 1/378

"I passed by Zayd in the desert."

If the first preposition restricts the verb, and the second preposition is applied after the verb has been restricted, then too may the multiple same prepositions be used.⁷ For example:

(217) كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا [سورة البقرة 2:25]

(The first مِنْ restricts the governing verb رُزِقُوا to الْجَنَّاتِ "the gardens". And the second مِنْ is restricted to "from the fruit from the gardens".⁸)

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.⁹

Consider the following example:

(218) شَبَّهْتُ خَالِدًا وَهُوَ يَجُودُ بِمَالِهِ بِالْبَحْرِ [معاني النحو] 3/131

"I likened Khālid, while he (was) being generous with his wealth, with the sea."

(The وَهُوَ يَجُودُ in وَ is translated as "while." See section (ref).)

⁶ النحو الوافي 2/444 footnote 3

⁷ النحو الوافي 2/444 footnote 3

⁸ سورة البقرة 2:25 للكشاف للزمخشري

⁹ معاني النحو 3/131-133، النحو 2/442D-445، النحو الوافي

In the above example, the prepositional phrase بِالْبَحْرِ “with the sea” is meaningfully connected to the verb شَبَّهَ “to liken,” not with the verb يَجُودُ “to be generous.” Therefore, it is شَبَّهَ that governs the preposition in بِالْبَحْرِ, not يَجُودُ.

Similarly, the prepositional phrase بِمَالِهِ “with his wealth” is meaningfully connected to the verb يَجُودُ “to be generous,” not with the verb شَبَّهَ “to liken.” Therefore, it is يَجُودُ that governs the preposition in بِمَالِهِ, not شَبَّهَ.

Here is another example:

- (219) أَلْيَوْمَ يَيْئَسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ [5:3 سورة المائدة cited by معاني النحو 3/131]
 “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 يَيْئَسُ “to despair,” not with the verb كَفَرُوا “to disbelieve” Therefore, it is يَيْئَسُ that governs the preposition in مِنْ دِينِكُمْ not كَفَرُوا.¹⁰

26.6. The combination of verbs with prepositions: the indirect doee

In theory, prepositions impart their own meanings.¹¹ 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.¹²

The following examples show a possible set of prepositions that are meaningfully governed by the verb اَنْصَرَفَ “to turn around, leave”:

- (220) اَنْصَرَفَ اِلَى مَصْنَعِهِ [2/161 النحو الوافي]
 “He left to his workplace.”
- (221) اَنْصَرَفَ مِنْ الْمَصْنَعِ اِلَى بَيْتِهِ [2/161 النحو الوافي]
 “He left from the workplace to his house.”
- (222) اَنْصَرَفَ الْعَالِمُ عَنِ الْهَزْلِ [2/161 النحو الوافي]¹³
 “The scholar left off joking.”
- (223) اَنْصَرَفَ فِي سَبَّارَتِهِ [2/161 النحو الوافي]
 “He left in his caravan.”

¹⁰ 5:3 سورة المائدة for الدر المصون للسمين الحلبي

¹¹ Kasher, A., “The term *al-fiʿl al-mutaʿaddi bi-ḥarf jar*” §2.7 124

¹² النحو الوافي 2/161

¹³ See also صحيح البخاري [4064: صَحِيحُ الْبُخَارِيِّ] لَمَّا كَانَ يَوْمَ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Having said that, in practice, certain verbs are more meaningfully connected with certain prepositions, sometimes almost to the exclusion of others.¹⁴ For example, the verb أَقْسَمَ “to swear” requires the preposition بِ in order to transit to what is being sworn by.¹⁵ For example,

- (224) [203 أسرار العربية للأنباري] أقسم بالله
“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. It’s basic meaning is “to find.” It may be used with prepositions like بِ, عَلَى, فِي with this basic meaning. For example:

- (225) وَجَدْتُ الْكِتَابَ بِجَهْدٍ
“I found the book with effort.”
(226) وَجَدْتُ الْكِتَابَ فِي الْبَيْتِ
“I found the book in the house.”
(227) وَجَدْتُ الْكِتَابَ عَلَى الْخِزَانَةِ
“I found the book on the cupboard.”

But this verb also has specific meanings when used with these prepositions and certain indirect does (albeit possibly with different maṣḍars). For example:

- (228) وَجَدَ عَلَيْهِ [Lane: root وجد]
“He was angry with him.”
(229) وَجَدَ بِهَا [Lane: root وجد]
“He loved her.”
(230) قَدْ وَجَدَ فِي نَفْسِهِ عَلَى [صحيح مسلم: 1649b]
“he may have some feelings against me”

In such cases, the preposition almost seems to lose some of its independent meaning. Instead, the meaning of the expression is obtained from the combination of the verb with the preposition.

26.7. The implication of general beingness

Consider the sentence:

- (231) [2/211 شرح ابن عقيل على الألفية] زَيْدٌ فِي الدَّارِ
“Zayd is in the house.”

¹⁴Kasher, A., “The term *al-fiʿl al-mutaʿaddi bi-ḥarf jarr*” §3.3

¹⁵Kasher, A., “The term *al-fiʿl al-mutaʿaddi bi-ḥarf jarr*” §3.3 129 citing ابن الأنباري

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 اُسْتَقَرَّ or its doer participle مُسْتَقَرٌّ, 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 (231) زَيْدٌ فِي الدَّارِ as:

- (232) زَيْدٌ [مُسْتَقَرٌّ] فِي الدَّارِ
“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 (232) above is not same as if the words اُسْتَقَرَّ “to settle”, مُسْتَقَرٌّ “settled”, or كَائِن “being” were actually expressed. When expressed, they impart their own meaning. For example

- (233) زَيْدٌ مُسْتَقَرٌّ فِي الدَّارِ
“Zayd is settled in the house.”

When implicating general beingness we only use the words اُسْتَقَرَّ, مُسْتَقَرٌّ, and كَائِن terminologically. In fact, according to the prevalent opinion among the grammarians, general beingness can only be implied.¹⁶ 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.¹⁷

26.8. Implied general beingness as the info of a sentence

The implication of general beingness in the sentence in example (231) زَيْدٌ فِي الدَّارِ 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 الدَّار) from the sentence, we should still be left with a complete sentence. Let's try doing that:

¹⁶ النحو الوافي 1/477

¹⁷ 2/211 footnote شرح ابن عقيل على الألفية

- (234) زَيْدٌ [مُسْتَقَرٌّ]
 “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.¹⁸ 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.¹⁹ For example:

- (235) الْحُرُّ بِالْحُرِّ [سورة البقرة 2:178 cited by النحو الوافي 2/447]
 “the free for the free”

In the above example, the info has been analyzed as the implied governor يَقْتَتَلُ “is retributed against” or يُقْتَلُ “is killed”. So the sentence with the implicated meaning is الْحُرُّ يَقْتَتَصُ أَوْ يُقْتَلُ بِالْحُرِّ “the free is retributed against, or killed, for the free.”²⁰

26.10. The prepositional phrase as a attribute

Consider the sentence

- (236) [استيفاء حالات تعلق الجار والمجرور و الظرف وأثره في المعنى لعللي هاني] رَأَيْتُ طَائِرًا عَلَى الْغَصَنِ
 “I saw a bird on the branch.”

¹⁸ النحو الوافي 1/215, 2/118, 2/442

¹⁹ النحو الوافي 2/447 footnote

²⁰ سورة البقرة 2:178 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 *عَلَى*.²¹ So what then is governing the preposition *عَلَى*.

Here again, we implicate the governor of general beingness, as if to say:

- (237) رَأَيْتُ طَائِرًا [مُسْتَقَرًّا] عَلَى الْغَصَنِ
 “I saw a bird [being] on the branch.”

General beingness [مُسْتَقَرًّا] is implicated as the governor of the preposition *عَلَى*. The implicated general beingness is also a attribute to the direct doer طَائِرًا. 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 طَائِرًا is in example (236) above. In the case where the prepositional phrase occurs after a definite noun, (like in رَأَيْتُ الطَّائِرَ عَلَى الْغَصَنِ) 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:

- (238) كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ [سورة البقرة: 2:265]
 “like a garden on high ground”
 (بِرَبْوَةٍ is analyzed as a attribute.²²)
- (239) رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ [سورة البقرة: 2:129]
 “Our Lord, and send among them a messenger from themselves”
 (مِنْهُمْ is analyzed as a attribute.²³)

When a prepositional phrase is, loosely speaking, a attribute, its governor is typically the implicated general beingness.²⁴ 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).²⁵ For example:

- (240) فِي تِسْعِ آيَاتٍ إِلَىٰ 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 إِلَىٰ فِرْعَوْنَ “to Pharaoh” has been analyzed as attribute of آيَاتٍ “signs”. The meaning with the implicated governor has been explained as وَاصِلَةٌ إِلَىٰ فِرْعَوْنَ “arriving to Pharaoh”.²⁶

²¹ استيفاء حالات تعلق الجار والمجرور و أثره في المعنى لعلي هاني

²² 2:265 سورة البقرة for البحر المحيط لأبي حيان

²³ 2:129 سورة البقرة for البحر المحيط لأبي حيان

²⁴ 1/213 شرح ابن عقيل على الألفية، 2/285 أوضح المسالك لابن هشام

²⁵ footnote 2/447 النحو الوافي

²⁶ سورة النمل 27:12 where for الدر المصون للسمين الحلبي 2/1005. But see also إعراب القرآن للعكبري this interpretation is critiqued.

Here is another example:

- (241) [9:125 سورة التوبة] فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ
 “it has [only] increased them in evil [in addition] to their evil”

In the above āyah, the prepositional phrase إِلَىٰ رِجْسِهِمْ “to their evil” has been analyzed as attribute of رِجْسًا “evil”. The meaning with the implicated governor has been explained as كُفْرًا مَّضْمُومًا إِلَىٰ كُفْرِهِمْ “in disbelief *in addition* to their disbelief.”²⁷

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 ḥāl and a connecting sentence.²⁸ 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.²⁹ This may be done for a number of purposes:

To limit and particularize the effect of the governor to the noun following the preposition.³⁰

For example:

- (242) [2790: صحيح البخاري] وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ
 “and from it originate the rivers of Paradise”

- (243) [3:122 سورة آل عمران] وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
 “and upon Allāh the believers should rely.”

²⁷ 9:125 سورة التوبة for الكشف للزمخشري

²⁸ النحو الوافي 2/441–442

²⁹ النحو الوافي 2/444A

³⁰ 3/121 معاني النحو

For drawing attention to the noun following the preposition³¹

- (244) وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ [سورة آل عمران 3:180 cited by معاني النحو 3/123]
 “And Allāh, of what you do, is [fully] Aware.”
- (245) أَلْهَذَا جَمَعْتَنَا [صحيح البخاري 4:770]
 “Is it for *this* (that) you have gathered us?”
- (246) وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ [سورة الذاريات 51:18]
 “And in the hours before dawn they would ask forgiveness”
 (The prepositional phrase بِالْأَسْحَارِ is placed not just before its governor in the info هُمْ 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.³² 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:

- إِنَّ and its sisters: ibn_aqil 1/278 fn; 1/349
- كَانَ and its sisters: كان زيد آكلا طعامك
- Hijāzi مَا: sharh uthaymeen 22/4 (مكا بي أنت معنا)

26.13.1. Word-order of the direct doee and its governor

Consider example (247) again:

- (247) صَرَبَ زَيْدٌ عَمْرًا
 “Zayd beat ʿamr.”

There are six possible permutations of word-order of the above example.

...

- (248) عمرا زيد ضرب

In examples ... the doee عمرا precedes its governor ضرب. This is generally permitted for stylistic (?) aspects, as we will discuss in chapter (ref).

Lets consider exaple ... in more detail. This is because the doee is governed by □□ 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).

³¹ معاني النحو 3/121

³² شرح الرضي على الكافية 1/289D–290A

عطف 26.14.

(249) مررت بزید وعمرو، وعمرُ [https://shamela.ws/book/13301/1664]

Work in progress

Chapter 27.

The verb كَانَ

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:

(250) قَامَ زَيْدٌ
Zayd stood up.

In example (250) above قَامَ is the structure-completer and زَيْدٌ is the structure-starter.

Most verbs behave in this manner. They are termed *sufficient* verbs because the verb contains sufficient meaning to be the structure-completer by expressing some property about its doer (the structure-starter).

There are some verbs, however, that do not contain sufficient meaning to be the structure-completer of a sentence. These verbs are termed *deficient* verbs. For such verbs, the verb's direct doee is needed to complete the meaning of the sentence. The verb كَانَ, which means “was”, is one such verb. If we say زَيْدٌ كَانَ Zayd was then the meaning is, in general, incomplete. The listener would be left wondering, Zayd was what? So, in order to complete the meaning of the sentence, we have to add a direct doee for كَانَ. For example:

(251) كَانَ زَيْدٌ قَائِمًا [Peled, Sentence types 171]
Zayd was standing

Now the sentence is structurally complete.

27.3. A كَانَ sentence as a nounal sentence

The fact that كَانَ is not a structural element of its sentence also changes the classification of the sentence. The structure-starter in example (251) زَيْدٌ needs a structure-completer to complete the sentence. Because the verb كَانَ 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 doer قَائِمًا. Therefore, the direct doer قَائِمًا is the structure-completer.

So structural elements in example (251) become زَيْدٌ (the structure-starter) and قَائِمًا (the structure-completer). These two are nouns, not a verb and its doer. Therefore the sentence is reclassified as a nounal sentence, not a verbal sentence (see section (3amal)).¹ زَيْدٌ is considered the subject, and قَائِمًا is considered the info.²

Although كَانَ 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 (251).

DIAGRAM

27.4. Conjugation table for كَانَ

كَانَ 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	كَانَ	يَكُونُ	يَكُونُ	يَكُنْ
she	كَانَتْ	تَكُونُ	تَكُونُ	تَكُنْ
you _{1m}	كُنْتَ	تَكُونُ	تَكُونُ	تَكُنْ
you _{1f}	كُنْتِ	تَكُونِينَ	تَكُونِي	تَكُونِي
I	كُنْتُ	أَكُونُ	أَكُونُ	أَكُنْ
they _{2m}	كَانَا	يَكُونَانِ	يَكُونَا	يَكُونَا
they _{2f}	كَانَتَا	تَكُونَانِ	تَكُونَا	تَكُونَا
you ₂	كُنْتُمَا	تَكُونَانِ	تَكُونَا	تَكُونَا
they _{3m}	كَانُوا	يَكُونُونَ	يَكُونُوا	يَكُونُوا
they _{3f}	كُنَّ	يَكُنْنَ	يَكُنْنَ	يَكُنْنَ
you _{3m}	كُنْتُمْ	تَكُونُونَ	تَكُونُوا	تَكُونُوا
you _{3f}	كُنْتُنَّ	تَكُنَّ	تَكُنَّ	تَكُنَّ
we	كَانَا	نَكُونُ	نَكُونُ	نَكُنْ

¹See also Peled, *Sentence types* 171

²This is according to the classification of the Başrans. The Kūfans considered the a-state governee of كَانَ its ḥāl. See شرح ألفية ابن مالك للشاطبي 2/137

Here are some examples showing some of the different conjugations:

- (252) كَانَتْ زَيْنَبٌ جَائِعَةً
Zaynab was hungry.
- (253) كَانَ الْعَلَامُ زَيْدًا
The boy was Zayd.
- (254) كَانَتِ النِّسَاءُ فِي بُيُوتِهِنَّ
The women were in their houses.
- (255) كَانُوا مَسْرُورِينَ وَفَرِحِينَ
They_{3m} were happy and rejoicing.
- (256) كُنْتُ نَائِمَةً
I_f was sleeping.
- (257) كُنْتَ لِي أَخًا
You_{1m} were a brother to me.

27.5. Word order of كَانَ, its subject, and its info

Verb, subject, info

In sentence word order, the natural sequence is verb, subject, info.

- (258) كَانَ زَيْدٌ قَائِمًا [Wright 2/100B]
Zayd was standing.

Verb, info, subject

The sequence verb, info, subject is also permissible.

- (259) كَانَ قَائِمًا زَيْدٌ [Wright 2/100B]
Zayd was standing.

Info, verb, subject

So is the sequence info, verb, subject:

- (260) قَائِمًا كَانَ زَيْدٌ [Wright 2/100B]
Zayd was standing.

This last order is common in questions and alternative sentence sentences.³ For example:

³Wright 2/100B

(261) أَقَائِمًا كَانَ زَيْدٌ

Was Zayd standing?

(262) أَكْرِمِ الضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا [Wright 2/100B]

Honor the guest, be he rich or poor.

Sometimes, however, this inversion is impossible because of an indistinguishable state of the two nouns.

For example, in order to express *My brother was my companion*, we must say:

(263) كَانَ أَخِي زَفِيقِي [Wright 2/100C]

My brother was my companion.

This is because, if we invert it, it would naturally mean:

(264) كَانَ زَفِيقِي أَخِي [Wright 2/100C]

My companion was my brother.

Subject, verb, info

What about the sequence: subject, verb, info? For example:

(265) زَيْدٌ كَانَ قَائِمًا

Zayd – he was standing.

Remember that a verb must be followed by its doer. So this is actually a compound sentence. زَيْدٌ is the subject of the outer sentence. And the info of the outer sentence is the inner sentence كَانَ قَائِمًا. The subject of كَانَ is a latent pronoun, implicated a [هو].

Word order when كَانَ's info has a a-state governee

We know from chapter (ref) that a deverbal noun can have a doer. The natural word order is for this doer to occur after its governor, thus:

(266) كَانَ زَيْدٌ أَكَلًا طَعَامَكَ [2/59 الأشباه والنظائر للسيوطي]

Zayd was eating your food.

Other word orders are also possible. We will discuss the different combinations below:

(267) Basic order: كَانَ زَيْدٌ أَكَلًا

(a) كَانَ زَيْدٌ أَكَلًا طَعَامَكَ ✓

(b) كَانَ زَيْدٌ طَعَامَكَ أَكَلًا ✓

(c) طَعَامَكَ كَانَ زَيْدٌ أَكَلًا ✓

(d) كَانَ طَعَامَكَ زَيْدٌ أَكَلًا ×

(268) Basic order: كَانَ أَكَلًا زَيْدٌ

(a) كَانَ أَكَلًا طَعَامَكَ زَيْدٌ ✓

(b) كَانَ أَكَلًا زَيْدٌ طَعَامَكَ ✓

(c) طَعَامَكَ كَانَ أَكَلًا زَيْدٌ ✓

(d) كَانَ طَعَامَكَ أَكَلًا زَيْدٌ ×

(269) Basic order: أَكَلًا كَانَ زَيْدٌ

(a) أَكَلًا طَعَامَكَ كَانَ زَيْدٌ ✓

(b) طَعَامَكَ أَكَلًا كَانَ زَيْدٌ ✓

(c) أَكَلًا كَانَ زَيْدٌ طَعَامَكَ ✓

(d) أَكَلًا كَانَ طَعَامَكَ زَيْدٌ ×

As you can see, only three of the combinations are disallowed.⁴ And in all three كَانَ is separated from its subject (زَيْدٌ) by the governee (طَعَامَكَ) of its info (أَكَلًا).

Even some of these disallowed combinations become permitted if the governee of the info of كَانَ is not a direct doer 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:

(270) [1/280 شرح ابن عقيل على الألفية] كَانَ عِنْدَكَ زَيْدٌ مُقِيمًا
Zayd was, at your place, staying.

(271) [1/280 شرح ابن عقيل على الألفية] كَانَ فِيكَ زَيْدٌ رَاجِبًا
Zayd was, of [your favour], desirous

Some of the combinations above, though allowed, are considered ungainly by some grammarians⁵, like (269) (3) أَكَلًا كَانَ زَيْدٌ طَعَامَكَ. But again, if the governee of the info of كَانَ is not a direct doer but a preposition or an adverb of time and place, then there is no problem. For example:

(272) [1/432 الهمع للسيوطي] مُسَافِرًا كَانَ زَيْدٌ الْيَوْمَ
Journeying Zayd was today

(273) [1/432 الهمع للسيوطي] رَاجِبًا كَانَ زَيْدٌ فِيكَ
Desirous Zayd was, of [your favour]

⁴There is some difference of opinion regarding the permissibility of some of the combinations. See 1/432 الهمع للسيوطي; 2/59 الأشباه والنظائر للسيوطي; 1/280 شرح ابن عقيل على الألفية.

⁵1/432 الهمع للسيوطي

Word order of a compound sentence when كَانَ's info has a a-state governee

The subject can made to precede كَانَ, such that it becomes a compound sentence:

(274) 2/59 الأشباه والنظائر للسيوطي [زَيْدٌ كَانَ أَكْبَلًا طَعَامَكَ]

Now the subject of كَانَ is a latent pronoun [هُوَ]. Since this latent pronoun is attached to كَانَ, the info أَكْبَلًا's governee طَعَامَكَ can no longer come between كَانَ and its subject. Now all twelve combinations are permissible.⁶, Here is a sampling out of them:

(275) (a) 2/59 الأشباه والنظائر للسيوطي [طَعَامَكَ زَيْدٌ كَانَ أَكْبَلًا]

(b) 2/59 الأشباه والنظائر للسيوطي [زَيْدٌ طَعَامَكَ أَكْبَلًا كَانَ]

(c) 2/59 الأشباه والنظائر للسيوطي [طَعَامَكَ أَكْبَلًا زَيْدٌ كَانَ]

27.6. Negation of كَانَ

27.7. A pronoun as the info of كَانَ

When a pronoun is the info of كَانَ, then it may optionally be attached to كَانَ or separated using the prefix إِيَّا.

Examples:

(276) 2930a: صحيح مسلم [إِنْ يَكُنْهُ فَلَنْ تُسَلِّطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلَا حَیْرَ لَكَ فِي قَتْلِهِ] 1/231 شرح الكافية الشافية لابن مالك

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

(277) 1/114 أَوْضَحُ الْمَسَالِكِ لابن هشام [الصَّدِيقُ كُنْتُهُ]

The friend – you are he.

(الصَّدِيقُ كُنْتُ إِيَّاهُ) is also permitted.⁷

(278) 1/114 أَوْضَحُ الْمَسَالِكِ لابن هشام [كَانَهُ زَيْدٌ]

Zayd was he.

For the other sisters of كَانَ it is preferred that the pronoun be separated using the prefix إِيَّا. An attached pronoun for the other sisters is rare.⁸

⁶inferred from 1/433 الهمع للسيوطي

⁷1/275 النحو الوافي, 1/104 شرح ابن عقيل على الألفية

⁸2/245 التذييل والتكميل لأبي حيان

27.8. A maṣḍari 'an as the subject or info of كَانَ

Recall from chapter (ref) that the clause of a maṣḍari 'an is equivalent to a maṣḍar, which is a noun. Consider the following example:

- (279) ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ [سورة الأنعام 6:23 cited by البسيط 714 لابن أبي الربيع]
 Then there will be no [excuse upon] examination except they will say, "By Allāh, our Lord, we were not those who associated."

The clause أَنْ قَالُوا is equivalent to قَوْلُهُمْ *their saying*. Due to this equivalence to a noun, a maṣḍari 'an can be the subject or the info of كَانَ. For the āyah in example (279), فِتْنَةٌ is read in both the u-state (فِتْنَتُهُمْ) and the a-state (فِتْنَتَهُمْ) in different recitations.⁹ So the أَنْ قَالُوا 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 maṣḍari 'an will be more likely to be the subject.¹⁰

27.9. A complete sentence as the info of كَانَ

So far we have seen examples where the info of كَانَ is a single noun in the a-state. In example (266) كَانَ زَيْدٌ أَكَلًا طَعَامَكَ the info of the كَانَ is the noun أَكَلًا. The info أَكَلًا 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:

- (280) 662 البسيط لابن أبي الربيع] كَانَ زَيْدٌ مُنْطَلِقًا
Zayd was setting out.

In example (280) above the info of كَانَ is the noun مُنْطَلِقًا.

In section (ref), we learned that the info of a nominal sentence can be a complete sentence. So, the info of كَانَ can be a complete sentence. For example:

- (281) 692 البسيط لابن أبي الربيع] كَانَ زَيْدٌ أَبُوهُ مُنْطَلِقٌ
Zayd – his father was setting out.
 (literally: Zayd was – his father is setting out.)

In example (281), the info of كَانَ is the complete sentence أَبُوهُ مُنْطَلِقٌ *His father is setting out*. As we stated in section (ref), when the info is a sentence, then internally it is governed independently with its own foundational government. So كَانَ has no governing effect *within* the info sentence.¹¹ The inner sentence

⁹ 6:23 سورة الأنعام for القراءات العشر من الشاطبية والدرّة – دار الصحابة

¹⁰ 715 البسيط لابن أبي الربيع

¹¹ 683 البسيط لابن أبي الربيع

كَانَ زَيْدٌ مُنْطَلِقٌ has its own internal government with زَيْدٌ as the subject and مُنْطَلِقٌ as the info. That is why مُنْطَلِقٌ is in the u-state and not in the a-state.

The entire info sentence كَانَ أَبُوهُ مُنْطَلِقٌ in place of a a-state noun as the info of كَانَ.

Here are some more examples of كَانَ with a sentence as its info:

- (282) البسيط لابن أبي الربيع [692] كَانَ زَيْدٌ أَخُوهُ صَاحِكٌ
Zayd – his brother was laughing.
- (283) البسيط لابن أبي الربيع [692] كَانَ زَيْدٌ مُنْطَلِقٌ أَبُوهُ
Zayd – setting out, his father was.
 (literally: *Zayd was – setting out, his father is.*)

In example, (283) above, the sentence info is مُنْطَلِقٌ أَبُوهُ. مُنْطَلِقٌ is the fronted info and أَبُوهُ is the subject. Although this sentence is grammatically correct, we will see in the next section that a sababi info is more likely to be used instead.

When كَانَ 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:

- (284) البسيط لابن أبي الربيع [693] كَانَ الرَّيْدَانِ أَبَوَاهُمَا حَسَنَانِ
The two Zayds – their fathers [were] handsome.
- (285) البسيط لابن أبي الربيع [693 footnote 3] كَانَ الرَّيْدَانِ حَسَنَانِ أَبَوَاهُمَا
The two Zayds – handsome, their fathers [were].
 (fronted info.)
- (286) البسيط لابن أبي الربيع [693 footnote 3] كَانَ الرَّيْدُونَ حَسَنُونَ أَبَاؤُهُمْ
The Zayds – handsome, their fathers [were].
 (sound plural as the fronted info.)
- (287) البسيط لابن أبي الربيع [693 footnote 3] كَانَ الرَّيْدُونَ حَسَنَانِ أَبَاؤُهُمْ
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

- (288) البسيط لابن أبي الربيع [745] كَانَ زَيْدٌ قَائِمٌ
[The state of affairs] was – Zayd is standing.

In example (288) above, the subject of كَانَ is a latent state-of-affairs pronoun [هُوَ]. And the info of كَانَ is the inner sentence زَيْدٌ قَائِمٌ *Zayd is standing*. Compare example (288) with example (251) كَانَ زَيْدٌ قَائِمًا, where the subject of كَانَ is زَيْدٌ. 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:

- (289) [745 البسيط لابن أبي الربيع] كَانَتْ هِنْدٌ قَائِمَةً
[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.¹² (We also mentioned this in section (ref).)

In practice, usage of the state-of-affairs pronoun in sentences like example (288) كَانَ زَيْدٌ قَائِمٌ is uncommon, but nevertheless existent.¹³ Instead the construction in example (251) 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 (283) كَانَ زَيْدٌ مُنْطَلِقٌ أَبُوهُ. Instead of using a sentence info, we can reconstruct the sentence to have مُنْطَلِقًا to be the info of كَانَ, and have أَبُوهُ as the doer of the doer participle مُنْطَلِقًا, thus:

- (290) [692 البسيط لابن أبي الربيع] كَانَ زَيْدٌ مُنْطَلِقًا أَبُوهُ
Zayd – his father was setting out.

This is a sababi info construction. (See section (ref) for an introduction to the sababi info.) The info of كَانَ in example (290) above is not a complete sentence. Rather, it is the single element مُنْطَلِقًا. A sentence with a sababi info like (290) كَانَ زَيْدٌ مُنْطَلِقًا أَبُوهُ will be preferred over a sentence with a fronted info like (283) كَانَ زَيْدٌ مُنْطَلِقٌ أَبُوهُ.¹⁴

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:

- (291) كَانَ الرَّيْدَانِ مُنْطَلِقًا أَبَوَاهُمَا
The two Zayds – their fathers [were] setting out.
(292) كَانَ الرَّيْدُونَ مُنْطَلِقَةً جَدَّاتُهُمْ
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.¹⁵

- (293) [693 البسيط لابن أبي الربيع] كَانَ الرَّيْدُونَ حَسَنًا آبَاؤُهُمْ
The Zayds – their fathers [were] handsome.

¹² 745, 746 footnote 1 البسيط لابن أبي الربيع

¹³ See the analysis of the reading فَكَانَ أَبَوَاهُ مُؤْمِنَانِ in البحر المحيط لأبي حيان for سورة الكهف 18:80

¹⁴ 694 البسيط لابن أبي الربيع

¹⁵ 693 البسيط لابن أبي الربيع

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:

- (294) [682 البسيط لابن أبي الربيع] كَانَ زَيْدٌ فِي الدَّارِ
Zayd was in the house.

- (295) [682 البسيط لابن أبي الربيع] كَانَ مُحَمَّدٌ عِنْدَكَ
Muhammad was at your place.

In such cases, the info of كَانَ is technically the implication of *general beingness* [مُسْتَقَرًّا] (see section (ta3alluq)). The implicated general beingness governs the preposition/adverb. The preposition or adverb is not directly governed by كَانَ.¹⁶

27.13. كَانَ as a sufficient verb

As we mentioned in section (ref) above, the verb كَانَ that we have been using so far is called the *deficient* كَانَ.

There is another type of كَانَ called the *sufficient* كَانَ. This كَانَ has sufficient meaning to not need an info. The meaning that the sufficient كَانَ gives is the meaning of *exists*. In English, we usually express this meaning using *there was*. For example,

- (296) كَانَ مَلِكٌ
[There] was a king.
 (literally: A king was.)

Note that مَلِكٌ *king* is in the u-state as the subject. If it were in the a-state, then it would change the meaning:

- (297) كَانَ مَلِكًا
He was a king.

When كَانَ is sufficient then it serves as the structure-completer. So the sentence is a verbal sentence.

Here is another example of a sufficient كَانَ:

- (298) [Wright 2/99D] كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ
There was a trader, and he had sons.

Incidentally, in example (298), the past verb of *have*: *had* is expressed using كَانَ with the preposition لِ.

¹⁶ أَكَانَ لِلنَّاسِ عَجَبًا [10:2 سورة يونس] But see the tafsirs of عَجَبًا لابن أبي الربيع 682; to this rule.

27.14. Significations of the perfect verb كَانَ

The general signification of the perfect verb كَانَ is to indicate a state that existed in the past, and that has possibly ceased. For example:

- (299) كَانَ زَيْدٌ قَائِمًا
Zayd was standing.

This statement is regarding Zayd's state in the past and the implication is that he is possibly no longer standing.

This is the most common signification of the perfect verb كَانَ and the one that we have been using so far. But كَانَ is special in that it admits additional significations:

The second signification of كَانَ is to indicate a state that, at first, had not yet begun, and which then began and remained, possibly up to the present. It has, in this sense, the meaning *became, has become, or happened*. Examples:

- (300) أَبَى وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ [سورة البقرة 2:34]
He refused and was arrogant and became of the disbelievers.

- (301) احْتَرَقَ الْحَشَبُ فَكَانَ تُرَابًا
[النحو الوافي 1/548]
The wood burned and so became dust.

A third signification of كَانَ is to indicate a state that will be in the future. For example:

- (302) وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا [سورة الإنسان 76:7]
and [they] fear a Day whose evil will be widespread.

A fourth signification of كَانَ is to indicate a state that always existed and will always exist.¹⁷ For example:

- (303) وَكَانَ اللَّهُ غَفُورًا رَحِيمًا [سورة الأحزاب 33:73]
And ever is Allāh Forgiving and Merciful.

- (304) وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا [سورة الإسراء 17:32]
And do not approach unlawful sexual intercourse.¹ Indeed, it is ever an immorality and is evil as a way.

¹⁷ سورة آل عمران for البحر المحيط لأبي حيان

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 تَطْبُخُ الْأُمُّ الطَّعَامَ may mean both (i) that the mother is cooking the food at present, or (ii) that she habitually does.

But for the verb *is*, Arabic can distinguish between the present and the habitual. So if we say السَّمَاءُ زُرْقَاءُ, then this can, in general, mean both (i) that the sky is blue at present, and (ii) that it is habitually blue. If we wish to specify the habitual meaning, we may use the stateful verb يَكُونُ, thus:

- (305) تَكُونُ السَّمَاءُ زُرْقَاءُ
The sky is (habitually) blue.

While we call this the habitual يَكُونُ, it can include a range of meanings, including continually, recurringly, regularly, typically, generally, often, sometimes, can, may, etc. Habitual يَكُونُ is negated using مَا or لَا, just like other u-state stateful verbs.

Here are some examples:

- (306) سَنَّ النَّسَائِي [قَالَ وَمَا الْبَيْعُ وَالْمِزْرُ؟ قُلْتُ شَرَابٌ يَكُونُ مِنَ الْعَسَلِ وَالْمِزْرُ يَكُونُ مِنَ الشَّعِيرِ
 :5604]
He said: 'What is mead and beer?' I said: 'A drink that is from honey, and beer is from barley.'
- (307) [667: صحيح البخاري] إِنَّهَا تَكُونُ الظُّلْمَةُ وَالسَّبِيلُ
 [At times there] is darkness and flooding

27.15.2. قَدْ يَكُونُ for may be

When the meaning *may be* is desired, the the stateful verb يَكُونُ may be preceded by the particle قَدْ. For example,

- (308) قَالَ أَبُو الدَّرْدَاءِ يَا رَسُولَ اللَّهِ يَسْرِقُ الْمُؤْمِنُ قَالَ قَدْ يَكُونُ ذَلِكَ [https://hadithunlocked.com/suyuti:401-5b]¹⁸
 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 سَوْفَ or سَوْفَ. سَوْفَ and سَوْفَ are optional and are commonly dropped, especially when the context indicates the future. Future يَكُونُ is negated by لَا. Here are some examples:

- (309) فَقَدْ كَذَبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا [25:77 سورة الفرقان]
 For you [disbelievers] have denied, so it [i.e., your denial] is going to be adherent.
- (310) لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ [1553: رياض الصالحين]
 The frequent cursers will be neither intercessors nor witnesses [on] the day of resurrection.
 (يَوْمَ is in the a-state because it is an adverb of time, see chapter @ref(adverb-of-time).)
- (311) يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ [101:4 سورة القارعة]
 It is the Day when people will be like moths, dispersed,
- (312) يَكُونُ فِي آخِرِ الزَّمَانِ دَجَالُونَ كَذَّابُونَ [7: صحيح مسلم]
 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 اِنَّ, اِنَّ, اِنَّ, اِنَّ, اِنَّ, and اِنَّ. 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:

- (313) نَزَلَ بِهِ الرُّوحُ الْأَمِينُ. عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ [26:193-194 سورة الشعراء]
 The Trustworthy Spirit [i.e., Gabriel] has brought it down. Upon your heart, [O Muḥammad] - that you may be of the warners -
- (314) لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ [4:172 سورة النساء]
 Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]

¹⁸See <https://islamqa.info/ar/answers/264450> for the takhrīj of this ḥadīth.

- (315) أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ [10:99 سورة يونس]
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:

- (316) وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ [سورة آل عمران 3:104]
And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong,¹ and those will be the successful.
- (317) الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ [سورة آل عمران 3:60]
The truth is from your Lord, so do not be among the doubters.
- (318) لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَّابًا وَلَا فَحَّاشًا وَلَا لَعَنًا [صحيح البخاري 6031]
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 كَانَ that don't have a و 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
- نَكُنْ which becomes نَكْ
- أَكُنْ which becomes أَكْ

These are the conditions, all of whom must be satisfied¹⁹:

- The verb is not followed by a sukūn. Examples:

- (319) لَمْ يَكِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ✓
 [سورة البينة 98:1]
Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief]¹ until there came to them clear evidence

¹⁹ Conditions and examples taken from <https://github.com/zahidsyed/learning-nahw-analytically>

- (320) لَمْ يَكُ الرَّجُلُ حَاضِرًا ×
 لَمْ يَكُنِ الرَّجُلُ حَاضِرًا ✓
The man was not present.

ii. The verb is not followed by an attached pronoun. Example:

- (321) إِنْ يَكُنْهُ فَلَنْ تَسْلُطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ ✓
 [2930a: صحيح مسلم] *If he is he (i.e. the Dajjāl), you would not be able to overpower him, and if he is not he there is no good for you in killing him*

iii. The verb is not at the end of a sentence. Example:

- (322) وَلَمْ أَكُ بَغِيًّا ×
 وَلَمْ أَكُ بَغِيًّا ✓ [19:20 سورة مريم]
and I have not been unchaste

Here are some more examples which satisfy the conditions so the ن is deleted.
 Examples:

- (323) وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ [16:127 سورة النحل]
and do not be in distress over what they conspire.
- (324) وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا [19:9 سورة مريم]
for I created you before, while you were nothing
- (325) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ ﴿٤٤﴾ [74:43-44 سورة المدثر]
They will say, "We were not of those who prayed, Nor did we used to feed the poor.
- (326) أَلَمْ يَكُ نَظْفَةً مِنْ مَنِيٍّ يُمْنٍ [75:37 سورة القيامة]
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:

- (327) قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ [21:69 سورة الأنبياء]
We [i.e., Allāh] said, O fire, be coolness and safety upon Abraham.
- (328) فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ [2:65 سورة البقرة]
"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:

- (329) كُنْ أَبَا ذَرٍّ [Wright 2/44C]
I presume that the person approaching is Abū Dharr
- (330) كُنْ أَبَا زَيْدٍ [Wright 2/44C]
I guess that you are Abū Zayd.

27.19. The perfect verb كَانَ combined with a stateful verb

In section (ref) above, we mentioned that the info كَانَ can be a complete sentence. The examples we gave were where the info of كَانَ were nounal sentences.

Instead of a nounal sentence as the info of كَانَ, the info is very often a verbal sentence. كَانَ combined with verbal sentences to express complex tenses. The most common combination is the perfect verb كَانَ with a stateful verb in its info.

Consider again example (251):

- (251) كَانَ زَيْدٌ قَائِمًا [Peled, *Sentence types* 171]
Zayd was standing

The info of كَانَ is (as a single element) the doer participle قَائِمًا. Let's try to replace the doer participle قَائِمًا with its stateful verb يَقُومُ. We get:

- (331) كَانَ زَيْدٌ يَقُومُ
Zayd used to stand.
 (literally: *Zayd was – he stands.*)

When كَانَ 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, كَانَ with a stateful verb can indicate either tense. Whereas كَانَ 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 (331) كَانَ زَيْدٌ يَقُومُ. The subject of كَانَ is زَيْدٌ. And the info of كَانَ is the complete verbal sentence يَقُومُ *he stands*. The doer of the stateful verb يَقُومُ is the latent pronoun [هُوَ] that refers back to the subject زَيْدٌ.

The word order of كَانَ, its subject, and the stateful verb

The sequence (كَانَ, 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 (كَانَ, stateful verb, subject). For example:

- (332) كَانَ يَقُومُ زَيْدٌ
Zayd used to stand.

There are two methods to analyze example (332) above²⁰:

The first method is to consider زَيْدٌ the doer of the stateful verb يَقُومُ. The sentence يَقُومُ زَيْدٌ Zayd stands is then the info of كَانَ. And the subject of كَانَ 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 كَانَ. The sentence يَقُومُ he stands (with a latent doer pronoun) is then the info of كَانَ, but which is made to precede its subject. By the way, it seems that this second method is not used when the subject is dual or plural. This is because we typically always find the stateful verb in the singular when it precedes the subject, regardless of whether the subject is singular, dual, or plural. For example:

- (333) كَانَ يَقُومُ الرَّيْدَانُ ✓
كَانَ يَقُومَانِ الرَّيْدَانُ ×
The two Zayds were standing.

Both word orders (331) كَانَ زَيْدٌ يَقُومُ and (332) كَانَ يَقُومُ زَيْدٌ have, more or less, a similar meaning.

But choosing one of two word orders can affect the conjugation of the stateful verb for dual and plural subjects. Here is a table that compares conjugations for the two options:

كَانَ زَيْدٌ يَقُومُ	كَانَ يَقُومُ زَيْدٌ
كَانَتْ هِنْدٌ تَقُومُ	كَانَتْ تَقُومُ هِنْدٌ
كَانَا الرَّيْدَانُ يَقُومَانِ	كَانَ يَقُومُ الرَّيْدَانُ
كَانَتِ الْهِنْدَانُ تَقُومَانِ	كَانَتْ تَقُومُ الْهِنْدَانُ
كَانَ الرَّيْدُونَ يَقُومُونَ	كَانَ يَقُومُ الرَّيْدُونَ
كَانَتِ الْهِنْدَاتُ يَقُمْنَ	كَانَتْ تَقُومُ الْهِنْدَاتُ

²⁰For details on the dispute amongst the grammarians on the parsing of this word order, see حاشية 4/184; التذييل والتكميل لأبي حيان; 2/137; الصبان على شرح الأشموني لألفية ابن مالك الدر المصون للسمين; 9:117 سورة التوبة for الدر المصون للسمين الحلبي; مَا كَانَ يَصْنَعُ فِرْعَوْنُ 7:137 سورة الأعراف for الحلبي مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ

When the subject of كَانَ is a dual or plural pronoun, then it seems that only the (كَانَ, subject, stateful verb) is used. And the (كَانَ, stateful verb, subject) is unused. For example:

- (334) كَانُوا يَقُومُونَ ✓
 كَانَ يَقُومُونَ ✗
They were standing.

Here are some more examples of كَانَ followed by a stateful verb:

كَانَ يَعْبُدُ مُشْرِكُو مَكَّةَ الْأَصْنَامَ
 or
 كَانَ مُشْرِكُو مَكَّةَ يَعْبُدُونَ الْأَصْنَامَ
The polytheists of Makkah used to worship idols.

[1420: صحيح البخاري] كَانَتْ تُحِبُّ الصَّدَقَةَ
She used to love [to practice] charity.

[64:6 سورة التَّغَابُن] كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
their messengers used to come to them with clear evidences
 (Sound plurals, even of rational beings, may be treated as grammatically singular feminine. See section @ref(sound-plurals-sing-fem).)

[صحيح البخاري] كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لِي صَوَاجِبُ يَلْعَبْنَ مَعِيَ
 [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:

[2781: صحيح مسلم] قَالُوا هَذَا قَدْ كَانَ يَكْتُبُ لِمُحَمَّدٍ ﷺ
They said, 'This [person] used to transcribe for Muḥammad ﷺ'

The following stateful verb may also be an passive verb. Example:

[2641: صحيح البخاري] إِنَّ أُنَاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Indeed people were (sometimes) judged (literally: held) by the [revealing of] divine inspiration in the lifetime of the Prophet.

27.19.1. 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:

[2452: صحيح مسلم] كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ
She used to work with her hand and spend (that income) on charity.
 (تَصَدَّقُ is abbreviated to تَتَصَدَّقُ. See section @ref(form-5-verbs-abbrev).)

27.19.2. 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:

[982: الأدب المفرد] مَا كَانَ أَحَدٌ يَبْدَأُ، أَوْ يَبْدُو، ابْنَ عُمَرَ بِالسَّلَامِ

No one preceded or got ahead of Ibn Umar with (giving) the greeting.

[5:79 سورة المائدة] كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ

They used not to prevent one another from wrongdoing that they did.

[introduction: صحيح مسلم] لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ

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.²¹ For example, if someone says to you: *I thought I saw you writing yesterday*. To reply in the negative, you would say: مَا كُنْتُ أَكْتُبُ instead of كُنْتُ لَا أَكْتُبُ to mean *I was not writing*.

The construction مَا كَانَ يَفْعَلُ is also used when one wishes to say that one never used to do something due to one's circumstances And also to mean that one did not know how to do something in the past. For example,

مَا كُنْتُ أَحْفَظُ شِعْرًا

I used to not memorize any poetry.

As for كَانَ لَا يَفْعَلُ, it connotes an intentional or purposeful lack of doing something. Whereas, with مَا كَانَ يَفْعَلُ, the lack of action may be incidental. For example, كَانَ لَا يَقْرَأُ الْقُرْآنَ "He used to not read the Qur'an 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'an because he did not know how to.

²¹ 1/222 معاني النحو

27.19.3. The combination كَانَ يَكُونُ

Occasionally, كَانَ 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:

[676: صحيح البخاري] كَانَ يَكُونُ فِي مَهْنَةٍ أَهْلِهِ

and

[6039: صحيح البخاري] كَانَ فِي مَهْنَةٍ أَهْلِهِ

He used to keep himself busy serving his family

[2398: جامع الترمذي] قَدْ كَانَ يَكُونُ فِي الْأُمَمِ مُحَدِّثُونَ

There used to be in the nations inspired persons

[Wright 2/21C] رَجَالٌ كَانُوا يَكُونُونَ مَعَ الْمُلُوكِ

men that used to be with the kings

[Fischer 107] كَانَ يَكُونُ فِي الْبَيْتِ

He used to be in the house.

27.19.4. Possible occurrence

Sometimes كَانَ is used with a stateful verb to express an action that could, should, or would have occurred. Examples:

[Fischer 108] كَانَ يَكُونُ سُوءٌ أَذْبٌ

It would have been a misbehavior.

[1788: صحيح مسلم] فَقَالَ حُذَيْفَةُ أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ

Hudhayfah said: 'You might have done that.'

This meaning can also be for the future, for example in a question:

[2606: سنن ابن ماجه] أَيُّ شَيْءٍ كُنْتَ تَصْنَعُ

Which thing would you do?

27.19.5. Omission of كَانَ

If one or more perfect verbs precedes the stateful verb or if the context indicates that the action was occurring in the past, then كَانَ can be omitted, and the stateful verb is used by itself.²² For example:

[2:91: سورة البقرة] قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ

Say, Then why did you kill the prophets of Allāh before?

(No تَقْتُلُونَ before كُنْتُمْ.)

²²Wright 2/21C

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ [سورة البقرة 2:102]
And they followed [instead] what the devils had recited during the reign of Solomon
 (No تَتْلُو before تَتْلُوا.)

27.19.6. كَانَ followed by a doer participle or doee participle instead of a stateful verb

Instead of a stateful verb after كَانَ, its doer participle or doee participle may be used instead. And this can give the effect of a state of being rather than an action being done. For example:

كَانَ سَاكِنًا [Wright 2/198A]
He was dwelling

كَانَتْ الْعَصِيُّ مَرْكُوزَةً فِي الْأَرْضِ [Wright 2/198A]
The staffs were sticking in the ground.
 (كَانَتْ تُرْكُزُ 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 كَانَ combined with a perfect verb

كَانَ is combined with a following perfect verb to denote an action completed prior to some past (specified or implied) point in time. Example:

مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَىٰ خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ
 [Wright 2/5C]

al-Rashid died at Tūs after (literally: and) he had set out for Khurāsān to combat Rāfiʿ ibn al-Layth.

The particle قَدْ is often used when كَانَ is combined with a perfect verb. قَدْ may be placed either between كَانَ and the following perfect verb, or before كَانَ. Examples:

كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً [Wright 2/5C]
I had brought up a girl

قَدْ كَانَتْ فَرَعَتْ 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 كَانَ. We re-use a previous example here and extend it:

مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُخَارَبَةِ رَافِعِ بْنِ اللَّيْثِ. وَكَانَ رَافِعٌ هَذَا قَدْ خَرَجَ
وَحَلَعَ الطَّاعَةَ وَتَغَلَّبَ عَلَى سَمَرْقَنْدَ.

[Wright 2/6A]

“al-Rāshid died at Tūs after he had set out for Khurāsān to combat Rāfi‘ ibn al-Layth. And this Rāfi‘ had already rebelled and cast off his allegiance and taken forcible possession of Samarqand.”

(Note how قَدْ is only used before Rāfi‘’s action of rebelling.)

27.20.1. Negation

This combination may, again, be negated in multiple ways. Examples:

لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَرْتُهُ [صحيح البخاري: 6609]

Vowing does not bring to the son of Adam anything I have not already written in his fate,

وَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ [سنن أبي داود: 1778]

I wish I had not come out (for Hajj) this year

وَمَا كَانَ قَدْ أَتَاهَا بِشَيْءٍ [A report narrated in إحياء علوم الدين لأبي حامد الغزالي 3/139 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 combined with a perfect verb (often with an interposed قَدْ) to express that the action is conceived of having been completed in the future. Examples:

يَكُونُ قَدْ وَجَبَ عَلَيْكَ صَدَقَةٌ [مشكاة المصابيح: 1793]

Charity will have been incumbent upon you

فَلِنَأْخُذْهُ فَنَكُونُ قَدْ أَخَذْنَا عَوْصًا [Fischer 108]

Let us take him for (then) we will have taken a substitute

27.21.0.1. The a-state verb يَكُونُ combined with a perfect verb

An a-state يَكُونُ is combined with a perfect verb to express being in a state of an action having occurred or that might have occurred. For example:

خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ [Fischer 110]

He feared that he could have erred.

[p. 59] المذهب فيما وقع في القرآن من المعرب للسيوطي [وَيَجُوزُ أَنْ يَكُونُوا سَبْقُوا]

And that they might have been preceded is possible

يَشْتَرِطُ فِي النَّائِبِ أَنْ يَكُونَ قَدْ حَجَّ عَنْ نَفْسِهِ

It is conditional for the deputy that he be in as state of already having performed the Hajj for himself.

27.22. The verb of command كُنْ combined with a stateful verb

Occasionally, the verb of command كُنْ is combined with a stateful verb, thus:

كُنْ أَنْتَ تُكَلِّمُهُمْ [Fischer 121]

You be speaking to them!

27.23. كَانْ with the ل of denial

One special use of كَانْ is what is termed the ل of denial. This is a negative كَانْ (either مَا كَانْ or لَمْ يَكُنْ with the appropriate suffixes or prefixes for the subject) followed by ل and then an a-state stateful verb. This expresses the meaning of:

- i. to deny being the one to do something, or
- ii. to deny going to do something

Here are some examples:

لَمْ تَكُنْ زَيْنَبُ لِيَضْرِبَ وَلَدَهَا

Zaynab was not one to beat her child.

or

Zaynab was not going to beat her child.

[8:33 سورة الأنفال] وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

But Allāh would not punish them while you, [O Muḥammad], are among them

[3:112 سنن أبي داود] فَقَالَ أَتَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لِأَفْعَلَ ذَلِكَ

He said: Do you fear that I shall kill him ? I am not going to do that.

[15:03 سنن ابن ماجه] قَالَ لَمْ أَكُنْ لِأَفْعَلَ

He said: I was not going to do that.

27.24. كَانْ with the ل of deserving

Closely related, yet distinct from, the use of كَانْ with the ل of denial (above) is the use of كَانْ with a ل that signifies deserving, behooving, appropriateness, or possibility. This is, again, a negative كَانْ followed by the preposition ل and a following i-state noun, and then أَنْ followed by an a-state stateful verb. This signifies that the action of the verb does not behoove, or is not appropriate or

deserving or possibly for the person denoted by the noun after ل. ²³ For example:

[27:60 سورة النمل] فَأَزْبَتْنا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا
causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ [3:79 سورة آل عمران] ^{أَللَّهُ}
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.'

[سنن أبي] قَالَ أَبُو بَكْرٍ مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [940: داود]
Abū Bakr said ; it was not befitting for the son of Abū Quḥāfah to lead the prayer in the presence of the Messenger of Allāh ﷺ

27.25. FINI

27.26. TODO:

كان زيد آكلا طعامك

See 1/280–284 شرح ابن عقيل على ألفية

[66 الجملة العربية لفاضل السامرائي] كانت الحمى تأخذ زيدا

as subject or info of kaana. Both permitted but subject more worthy. [basit 714–715A]

p 411 شرح جمل الزجاجي لأبن عصفور

info of kaana is a pronoun

3:79 سورة آل عمران for تفسير ابن عاشور and البحر المحيط لأبي حيان ²³

Chapter 28.

إِنَّ and its sisters

28.1. Introduction

In the basic nounal sentence, both the subject and the info are in the u-state. For example:

الرَّجُلُ مُعَلِّمٌ.
 { }
 info subject

“This man is a teacher.”

In the above sentence both the subject الرَّجُلُ “the man”, and the info مُعَلِّمٌ “a teacher” are in the u-state. In this chapter we will study a family of particles, called إِنَّ and its sisters, that modify the nounal sentence by placing the subject in the a-state instead of the u-state. For example,

إِنَّ الرَّجُلَ مُعَلِّمٌ.
’inna -rrajula muεallimun.

“Indeed the man is a teacher.”

Note how, in the above example, the subject الرَّجُلُ “the man” is now in the a-state. The info مُعَلِّمٌ “a teacher” remains in the u-state.

The particles constituting the family of إِنَّ and its sisters are:

1. إِنَّ *’inna*
2. اِنَّ *’anna*
3. كَأَنَّ *ka’anna*
4. لَكِنَّ *lākinna*
5. لَيْتَ *layta*
6. لَعَلَّ *laεalla*

We shall now study each of these particles.

28.2. إِنَّ 'inna

إِنَّ 'inna is used to begin independent sentences. It has an emphatic meaning, as if the speaker is asserting the info about the subject. It is often translated into English as “indeed” or “verily”, but it is also often left untranslated.

إِنَّ 'inna is only used to begin nounal sentences. Verbal sentences cannot be introduced by إِنَّ 'inna directly. (Later, in section @ref(damiir-al-shan), we shall see how to overcome this restriction.). For example,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ.
'inna -ddīna einda -llāhi -l'islāmu.

“Indeed, the religion in the sight of Allāh is Islām.” (Qur’ān 3:19, trans. Saheeh International)

إِنَّ 'inna may be preceded by other particles like وَ “and”, فَ “so”, and ثُمَّ “then”. For example,

أَطْلُبُ الْعِلْمَ النَّافِعَ. فَإِنَّ طَلَبَ الْعِلْمِ النَّافِعِ عَمَلٌ صَالِحٌ. وَإِنَّ تَرْكَهُ غَفْلَةٌ.
“Seek the useful knowledge. For indeed the seeking of the useful knowledge is a good deed. And indeed leaving it is a negligence.”

The subject of إِنَّ 'inna may be a noun phrase, in which case, any attributes or replacements of the subject are also in the a-state. Examples:

إِنَّ هَؤُلَاءِ الرِّجَالَ الْكَرَامَ أَصْدِقَائِي.
“Indeed these noble men are my friends.”

إِنَّ 'inna may have multiple subjects, each in the a-state, separated by وَ. Example,

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ يَعْْبُدُونَ اللَّهَ.
“Indeed the Muslim men and Muslim women worship Allāh.”

If the 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:

إِنَّ زَيْدًا جَالِسٌ وَعَمْرٌ.
or
إِنَّ زَيْدًا جَالِسٌ وَعَمْرٌو.
“Indeed Zayd is sitting and ʿAmr [as well].”

إِنَّ هَذَا الْكِتَابَ لِي وَذَلِكَ الْكِتَابُ لَكَ.
or
إِنَّ هَذَا الْكِتَابَ لِي وَذَلِكَ الْكِتَابُ لَكَ.
“Indeed this book is for me and that book is for you.”

إِنَّ 'inna may be used to begin sentences with an indefinite subject. For example,

إِنَّ مَلِكًا مِنَ الْهِنْدِ كَتَبَ إِلَى أَحَدِ وُزَرَائِهِ.
 “Indeed a king from India wrote to one of his ministers.”

Note that in all the above examples that إِنَّ 'inna is only used to begin nounal sentences. Verbal sentences cannot be introduced by إِنَّ 'inna directly. (Later, in section @ref(damiir-al-shan), we shall see how to overcome this restriction.). By default, the subject of إِنَّ 'inna must directly follow it with no intervening words or particles. The only exception is when the 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,

إِنَّ فِي الْبَيْتِ رَجُلًا.
 “Indeed, in the house, is a man.”

إِنَّ تَحْتَ الشَّجَرَةِ كَنْزٌ ثَمِيٌّ.
 “Indeed, under the tree, is a precious treasure.”

This reverse order is permitted even when the subject is definite. For example,

إِنَّ مَعَكَ صَاحِبَكَ.
 “Indeed, with you, is *your companion*.”

This puts the logical accent on the subject صَاحِبَكَ “your companion”. If the subject is placed first then this puts the logical accent on the info:

إِنَّ 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,

إِنَّ فِي الْمَصْنَعِ عُمَّالَهُ.
 “Indeed, in the factory, are its workers.”

إِنَّ أَمَامَ الدَّارِ حَارِسَهَا.
 “Indeed, in front of the door, is its guard.”

28.2.1. TODO:

إن زيدا آكل طعامك

See 1/349 شرح ابن عقيل على الألفية

Tie in with separating 3aamil from ma3muul

28.2.2. Pronoun subjects

The subject of *إِنَّ* may be a pronoun instead of a noun. For this the attached pronouns are used. For example,

لَا تَقْطَعْ تِلْكَ الشَّجَرَةَ فَإِنَّهَا ظَلِيلَةٌ.
“Don’t cut that tree, for it is shady.”

إِنِّكُمْ صَدِيقَايَ.
“You₂ are my friends.”

The speaker pronouns, both singular and plural, may optionally keep or drop their *ن*. So for the singular speaker pronoun both *إِنِّي* ‘*innanī* and *إِنِّي* ‘*innī* may be used. And for the plural speaker pronoun both *إِنَّا* ‘*innanā* and *إِنَّا* ‘*innā* may be used. Examples:

إِنِّي مُسْلِمٌ.
or
إِنِّي مُسْلِمٌ.
“Indeed I am a Muslim.”

إِنَّا كَاتِبُو هَذَا الْكِتَابِ.
or
إِنَّا كَاتِبُو هَذَا الْكِتَابِ.
“Indeed we are the writers of this book.”

TODO: Multiple pronoun subjects: ... *وَإِيَّاكَ* *إِنَّ*

إِنَّ with the speaker pronouns are often used with doer participles to signify that the speaker intends to to the action of the verb. For example,

إِنِّي ذَاهِبٌ إِلَى الْمَسْجِدِ.
“I’m going to the mosque.”

We also mentioned this point in section @ref(doer participle-for-intended-future-action).

28.2.3. *إِنَّ* ‘*inna* with a strengthening *لَ*

The strengthening particle *لَ* adds extra emphasis and may optionally be used between the subject of *إِنَّ* and its info. If the subject occurs first (as is the default) then *لَ* is connected to and placed directly before the info. For example:

إِنَّ زَيْدًا لَقَائِمٌ.
“Indeed Zayd is definitely standing.”

If the info precedes the subject, then then *لَ* is connected to and placed directly before the subject. For example:

إِنَّ فِي الْبَيْتِ لَرَجُلًا.
“Indeed, in the house, is definitely a man.”

The strengthening particle ل is only used with اِنَّ and not for any of its other sisters (لَنْ, لَنْتِ, لَنْتِ, لَنْتِ, and لَنْتِ).

28.2.4. Commonality of rules for اِنَّ and its sisters

Unless otherwise noted, the rules we have presented above for اِنَّ, for example, the subject being in the 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 ل, as mentioned above, is only used with اِنَّ and not for any of its other sisters.

28.3. اَنَّ 'anna

The particle اَنَّ 'anna can be translated as “that”. It is similar to اِنَّ in that it asserts the info about the subject. But اَنَّ is different from اِنَّ in that اِنَّ, its subject, and its info together constitute a complete sentence. Whereas the اَنَّ clause (اَنَّ, 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 اَنَّ “that” to its beginning, it no longer remains a complete sentence:

اَنَّ زَيْدًا صَادِقٌ
“that Zayd is truthful”

We need to additional words, external to the اَنَّ clause to complete the sentence. We will see examples of this below.

28.3.1. The اَنَّ clause in place of the direct doer

أَعْلَمُ اَنَّ زَيْدًا صَادِقٌ.
[mafulb].subs

“I know that Zayd is truthful.”

Note how, in the example above the اَنَّ clause (اَنَّ زَيْدًا صَادِقٌ) has occupied the place of the direct doer of the verb أَعْلَمُ.

In a similar manner, اِنَّ 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 اِنَّ clause in place of the doer

Example:

بَلَغَنِي أَنَّكَ مَرِيضٌ.
doer

“That you are sick has reached me.” (“It has reached me that you are sick.”)

28.3.3. The اِنَّ clause in place of the subject

Example (with info before subject in sentence word order):

مِنْ صِفَاتِهِ أَنَّهُ كَرِيمٌ.
subject

“From his characteristics is that he is noble.”

28.3.4. The اِنَّ clause in place of the info

Example:

أَلْحَقُّ أَنَّهُ ذَهَبَ.
info

“The truth is that he went.”

28.3.5. كَانَ with اِنَّ

As you know, كَانَ's doer is also its subject, and its direct doer is also its info. The اِنَّ clause can occur in either the subject or the info of كَانَ. For example, the اِنَّ clause as the info:

كَانَ الْأَمْرُ أَنَّهُ لَمْ يَفْعَلْ وَاجِبَهُ.
info

“The matter was that he didn't do his obligation.”

Now, the اِنَّ clause as the subject:

كَانَ الْأَمْرُ أَنَّهُ لَمْ يَفْعَلْ وَاجِبُهُ.

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 اَنَّ clause in place of an i-state noun

The اَنَّ clause can occur in place of an i-state base noun in an annexation. Example:

كَثُرَ قَاطِعُو الطَّرِيقِ لِدَرَجَةِ أَنَّ السَّفَرَ خَطِرٌ.

[mudafil].subs

“The highway robbers (literally: the cutters of the way) have increased to the degree that the journey is dangerous.”

The اَنَّ clause can occur in place of an i-state noun directly following a preposition. Example:

عَجِبْتُ مِنْ أَنَّ زَيْدًا نَائِمٌ.

[istate].subs after preposition

“I wondered at that Zayd is asleep.”

28.3.6.1. Optionally deleting the preposition directly before an اَنَّ clause

If an اَنَّ clause directly follows a preposition, it is permissible to optionally delete the preposition as long as the meaning remains clear. So the previous example can be expressed without the preposition مِنْ with the same meaning:

عَجِبْتُ أَنَّ زَيْدًا نَائِمٌ.

“I wondered at that Zayd is asleep.”

28.3.6.2. لِأَنَّ “because”

The combination of the preposition لِ “for” and اَنَّ is used to mean “because”. For example,

أَكَلْتُ الطَّعَامَ لِأَنِّي كُنْتُ جَائِعًا.

“I ate the food because I was hungry.”

28.3.7. Equivalence of the اِنَّ clause with a maṣḍar

As a matter of grammatical theory, the اِنَّ clause, i.e. اِنَّ itself, its subject, and its info) is considered equivalent to a maṣḍar (typically in an annexation, and possibly with a direct doer as well). It is this equivalence that allows it to take the place of a doer, direct doer, and the other categories we have given above. For instance, consider the example:

عَجِبْتُ مِنْ اَنْ زَيْدًا ذَهَبَ.
“I wondered at that Zayd went.”

Here, the clause اَنْ زَيْدًا ذَهَبَ is equivalent to the verbal noun phrase ذَهَابَ زَيْدٍ “Zayd’s going”. So the grammatically equivalent sentence with this verbal noun phrase is:

عَجِبْتُ مِنْ ذَهَابِ زَيْدٍ.
“I wondered at Zayd’s going.”

Similarly, in the example,

مِنْ صِفَاتِهِ اَنَّهُ كَرِيمٌ.
“From his characteristics is that he is generous.”

the clause اَنَّهُ كَرِيمٌ is equivalent to the verbal noun phrase كَرَامَتِهِ “his generosity”. So the grammatically equivalent sentence with this verbal noun phrase is:

كَرَامَتِهِ مِنْ صِفَاتِهِ.
“His generosity is from his characteristics.”

This grammatical equivalence is more a matter of theory than of practical usefulness to us. And you have seen this grammatical equivalence before with اِنَّ and a-state stateful verbs in chapter @ref(a-state-stateful-verbs-verbal-noun).

28.4. كَأَنَّ ka’anna

كَأَنَّ ka’anna may be translated as “[It is] as if”. It is actually simply the preposition كَ “like” attached to اِنَّ. But it is treated separately because, unlike اِنَّ, كَأَنَّ, its subject, and its info constitute a complete sentence. For example,

كَأَنَّ اَلْأُمَّ مَدْرَسَةٌ.
“[It is] as if the mother is a school.”

TODO: add more info

28.5. لَكِنَّ lakinna

TODO

28.6. لَايْت layta

TODO

28.7. لَاَعَالَا laealla

TODO

28.8. The state-of-affairs pronoun with إِنَّ and its sisters

The state-of-affairs pronoun (see section (ref)) is used very commonly with إِنَّ and its sisters. For example:

- (335) يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ [سورة النمل: 27:9 cited by معان وأحكام العربي: 1/89]
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 إِنَّ (or one of its sisters) without having to specify a subject for إِنَّ.¹ Examples:

- (336) إِنَّهُمْ لَا يُفْلِحُ الظَّالِمُونَ [سورة الأنعام: 6:21 cited by معان وأحكام العربي: 1/89]
Indeed, the wrongdoers will not succeed.
- (337) فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ [سورة الحج: 22:46 cited by معان وأحكام العربي: 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 nominal sentence where the info is a complete sentence. Here is an example:

الشَّجَرَةُ قُرُوعُهَا طَوِيلَةٌ.

info
subject

¹ 1/89 النحو العربي: أحكام ومعان

“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:

الرَّجُلُ 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 الشَّجَرَةُ فُرُوعُهَا طَوِيلَةٌ, the attached pronoun هَا “it” in فُرُوعُهَا “its tree” is the linker pronoun that links back to the subject الشَّجَرَةُ “the tree”.

Similarly, in the example الرَّجُلُ كَتَبَ كِتَابًا, the linker pronoun is the invisible doer pronoun “he” of the verb كَتَبَ “he wrote” that links back to the subject الرَّجُلُ “the man”.

28.9.1.2. Nounal sentences with **إِنَّ** and its sisters

إِنَّ and its sisters are very often used in nounal sentences. (With **أَنَّ** it is, as usual, an incomplete sentence.) Here are some examples:

إِنَّ زَيْدًا لَهُ أَخٌ وَأُخْتُ.

“Indeed Zayd: he has a brother and sister.”

أَعْلَمُ أَنَّ الْعِلْمَ حُصُولُهُ يَتَطَلَّبُ جُهْدًا.

“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 أَسْمِي زَيْدٌ.

“I: my name is Zayd.”

أَكَلْتُ الطَّعَامَ 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 أَشْمِي زَيْدٌ.

“I: my name is Zayd.”

the pronoun أَنَا “I” refers to the speaker, who is known.

There is a special pronoun, called the *pronoun of the fact* that begins 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 الْبَرْدُ 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 هِيَ. 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 إِنَّ and its sisters. Here are some examples:

إِنَّهُ لَا يَفْلِحُ 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,

إِنَّهُ هُمْ الْفَاعِلُونَ

“Indeed, the fact is: they are the doers.”

إِنَّهُمْ هُمْ الْفَاعِلُونَ

“Indeed, *they* are the doers.”

28.10. The lightened versions إِنَّ, أَفَّ, and لَكِنَّ

The particles إِنَّ, أَفَّ, and لَكِنَّ, because of the doubled ن are considered *heavy*. There exist *lightened* versions of these particles that are: اِنَّ, اَفَّ, and لَكِنَّ. These lightened versions have similar meanings to their heavy counterparts but they have somewhat different rules. We will discuss them below. In terms of their usage اِنَّ and اَفَّ are not very commonly used except in the Qurʾān, poetry, and other rhetorical texts. اِنَّ and لَكِنَّ are relatively more common.

28.10.1. The lightened اِنَّ

The lightened اِنَّ can be used in either of the following ways:

- i. With the same rules as the heavy إِنَّ. The subject is put in the a-state and the use of the strengthening ل is optional. For example,

اِنَّ زَيْدًا مُّسْلِمٌ.

or

اِنَّ زَيْدًا لِّمُسْلِمٍ.

“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 ل (see section @ref(inna-strengthening-la) above), that was optional with the heavy إِنَّ, is now mandatory with the lightened اِنَّ. For example,

اِنَّ زَيْدٌ لِّمُسْلِمٍ.

“Indeed Zayd is a Muslim.”

Another notable difference between the lightened اِنَّ and the heavy إِنَّ is that the heavy إِنَّ is only used to introduce nominal sentences. The lightened اِنَّ, 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 وَإِنَّ كَانَ الْكِتَابُ لَجَيِّدًا.

“I read the book and indeed the book was good.”

28.10.2. The lightened أَفَّ

As we know, the heavy أَفَّ is an emphatic particle and is frequently used with the pronoun of the fact, thus:

أَعْلَمُ أَنَّهٗ 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 اِنَّ along with its following pronoun of the fact (اِنَّهَا/اِنَّه) with a lightened اَنَّ, thus:

أَعْلَمُ أَنَّ الْبَرْدَ شَدِيدٌ.

“I know that the cold is intense.”

Note that the lightened اَنَّ replaces اِنَّه, which is the combination of heavy اِنَّ and the pronoun of the fact ه. So the pronoun of the fact (ه) does not appear with the lightened اَنَّ.

In the above example, the lightened اَنَّ introduces a info which is a nounal sentence. But the more common use of the lightened اَنَّ is to introduce infos that are verbal sentences.

When the info of the lightened اَنَّ is a verbal sentence, then it is preferred to separate the verb from اَنَّ with one of the following:

1. قَدْ. Example:

أَظُنُّ أَنَّ قَدْ غَرَبَتِ الشَّمْسُ.

“I think that the sun has set.”

2. سَوْفَ or سَ. Example:

أَعْلَمُ أَنَّ سَيَذْهَبُ.

“I know that he will go.”

3. A negative particle like لَا, لَنْ, or لَمْ.

أَعْلَمُ أَنَّ لَا يَذْهَبُ.

“I know that he does/will not go.”

Note that, in writing, we have not combined the lightened اَنَّ and لَا to form اَلَّا, as is done for the a-state-verbal اَنَّ (for example: اَلَّا يَذْهَبُ “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 أَنَّ لَنْ يَذْهَبَ.

“I know that he shall not go.”

أَعْلَمُ أَنَّ لَمْ يَذْهَبَ.

“I know that he did not go.”

Note that the لَنْ and لَمْ, even when after the lightened اَنَّ, change the state of the following stateful verb to the a-state and o-state respectively.

4. The conditional particle لَوْ. We will study conditional sentences in chapter @ref(conditional-sentences). TODO: add example.

Rigid verbs like لَيْسَ and verbs expressing supplications are exempted from needing to be separated from the lightened اِنَّ. Example:

ظَنَنْتُ اَنْ لَيْسَ الْبَرْدُ شَدِيدًا.

“I thought that the cold is not intense.”

28.10.2.1. Distinguishing between the lightened اِنَّ and the a-state-verbal اِنَّ

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 اِنَّ and the a-state-verbal اِنَّ (that we learned in chapter @ref(chapter-a-state-stateful-verbs)), The a-state-verbal اِنَّ puts the following stateful verb in the a-state. Whereas the stateful verb directly after the lightened اِنَّ remains in the u-state. The following guidelines can help to distinguish between these two اِنَّs:

- If the verb before اِنَّ signifies certainty then only اِنَّ and its lightened version اِنَّ is used. For example,

أَعْلَمُ اَنْ قَدْ ذَهَبَ وَاَنْ سَيَرْجِعُ.

“I know that he has gone and that he will return.”

- If the verb before اِنَّ signifies wanting, hoping, or expecting, then the اِنَّ puts the following verb in the a-state. For example,

أُطْمَعُ اَلَّا يَذْهَبَ.

“I hope that he not go.”

Note that the verb يَذْهَبُ is in the a-state.

- If the verb before اِنَّ reflects a view of something going to occur, and signifies neither certainty nor expectation, but rather doubt or neutrality, then either of the اِنَّs may be used, depending on the intended meaning. Such verbs include طَنَّ يَطْنُ “to think” and حَسِبَ يَحْسِبُ “to deem”. For example,

a-state-verbal اِنَّ:

ظَنَنْتُ اَنْ يَرْجِعَ.

“I thought that he should return.”

lightened اِنَّ:

ظَنَنْتُ اَنْ يَرْجِعَ.

“I thought that he will return.”

- If the verb before اُنْ does not reflect a view of something going to occur then the اُنْ is typically the a-state-verbal اُنْ. For example,

سَرَّيْ اُنْ تَنْجَحْ

“That you succeed [will have] gladdened me.”

Remember from chapter @ref(chapter-a-state-stateful-verbs), that the a-state-verbal اُنْ can occur with perfect verbs as well. Example:

سَرَّيْ اُنْ نَجَحْتَ

“That you have succeeded [has] gladdened me.”

28.10.3. The lightened اَنَّ

The lightened اَنَّ is similar to the lightened اُنْ in that it introduces a nounal sentence and the subject is usually a deleted pronoun of the fact. For example,

اَنَّ اَلْبَرْدُ ذَهَبَ.

“[It is] as if the cold has gone.”

Also similar to the lightened اُنْ, the lightened اَنَّ may introduce a verbal sentence but it must be separated from اَنَّ by either قَدْ or لَمْ. For example,

اَنَّ اَنْ لَمْ يَسْمَعْ.

“He went as if he did not hear.”

28.10.4. The lightened لَنْ

The lightened لَنْ has the same meaning as the heavy لَنْ but it has no grammatical effect on the word or sentence after it. It may introduce either nounal sentences or verbal sentences. For example,

نَجَحَ زَيْدٌ لَنْ صَدِيقُهُ لَمْ يَنْجَحْ.

“Zayd succeeded but his friend did not succeed.”

Work in progress

Chapter 29.

The meanings of the doer participle

29.1. Introduction

The verb essentially signifies the occurrence of an action. Consider the following example:

(338) يَتَّبِعُ زَيْدٌ عَمْرًا

The u-state stateful verb يَتَّبِعُ signifies an imperfect (i.e. incomplete) action that can have one of the following tenses:

- i. *Zayd is following ʿAmr.* (Present continuous tense)
- ii. *Zayd was following ʿAmr.* (Past continuous tense. Typically as كَانَ يَتَّبِعُ but remember from section (ref) that كَانَ can be omitted with the stateful verb if the context indicates a past tense.)
- iii. *Zayd follows ʿAmr.* (Present habitual tense)
- iv. *Zayd used to follow ʿAmr.* (Past habitual tense. Again, typically as كَانَ يَتَّبِعُ.)
- v. *Zayd will follow ʿAmr.* (Future tense)

Similarly if we say:

(339) اتَّبَعَ زَيْدٌ عَمْرًا
Zayd followed ʿAmr.

then the perfect verb اتَّبَعَ signifies the past tense.

In contrast to the verb, the doer participle مُتَّبِعٌ, essentially signifies that its doer can be called a “follower”. For example, if we say:

(340) زَيْدٌ مُتَّبِعٌ عَمْرٍو

Then the doer participle مُتَّبِعٌ signifies that *Zayd is, was, or will be, ʿAmr’s follower.*

In example (340) the doer participle مُتَّبِعٌ can be used with verbal force. What we mean by *verbal force* is that the doer participle, while being a noun, can also signify some aspects of meaning that are typically supplied by the verb. These aspects are:

- i. the occurrence of the action of verb,
- ii. and its tense.

So the doer participle مُتَّبِعٌ, while essentially meaning “follower”, can also supply the meaning of the occurrence of an action of “following”. As for the tense of when the following occurred, the doer participle does not carry tense *per se*. But the tense of its verbal meaning can be determined from context, the syntax of doer participle, and the lexical meaning of its root verb.

Depending on the tense, the annexation عَمَّرُو مُتَّبِعٌ in example (340) above may be either a real or superficial annexation. (See section (ref).) If the context indicates a past tense, then it is a real annexation.

But if the context indicates that the tense is future, continuous, or habitual, then the annexation can be superficial, and عَمَّرُ is then in the position of a direct doer. In this case, the sentence can also be expressed as:

(341) زَيْدٌ مُتَّبِعٌ عَمَّرَا

Here is an example from actual usage:

(342) سنن النسائي] وَأَنَا مُتَّبِعٌ فِي ذَلِكَ قَضَاءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرْيَمَ الْمَغَالِيَّةِ :3498]

In example (342) above, context tells us that the tense of the verbal meaning in the doer participle مُتَّبِعٌ is the present tense. When translating this sentence, we have something of a dilemma. If we translate the doer participle مُتَّبِعٌ as “follower”, then we will say:

(343) *I am a follower, in that [matter], of the ruling of the Messenger of Allāh ﷺ concerning Maryam al-Maghāliyyah.*

But now we will lose the tense of the verbal meaning included in مُتَّبِعٌ. If, on the other hand, we translate مُتَّبِعٌ with the verb “following”, then we get:

(344) *I am following, in that [matter], the ruling of the Messenger of Allāh ﷺ concerning Maryam al-Maghāliyyah*

Now we can lose the essential significance of the doer participle which is that of the noun “follower”.

Many times, the verbal meaning is prioritized for the translation and so the doer participle, when used with verbal force, is often translated as a verb. But we should understand that this is a limitation of translation to English, and that the original Arabic, in general, has aspects of meaning of both a noun and a verb.

Also, the verbal force that an doer participle carries can vary on a sliding scale. Sometimes, the doer participle’s essential doer meaning is more dominant. For example:

- (345) لَعَنَ اللَّهُ الْخَمْرَ وَشَارِبَهَا وَسَاقِيَهَا وَبَائِعَهَا وَمُبْتَاعَهَا وَعَاصِرَهَا وَمُعْتَصِرَهَا وَحَامِلَهَا [3674: سنن أبي داود] وَالْمَحْمُولَةَ إِلَيْهِ
Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.

And sometimes its verbal (tense) meaning is more dominant. For example:

- (346) جَاءَتْ مَلَائِكَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ
 [7281: صحيح البخاري] بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ
 [Some] angels came to the Prophet ﷺ while he was sleeping. Some of them said, “He is sleeping.” Some [others] of them said, “The eye is sleeping but the heart is awake.”

In the next few sections we will look at more examples of doer participles in real-world usage and examine the verbal meanings that the doer participle signifies.

29.2. The doer participle without *أل* used to indicate a imperfect static state

One of the more common usages of the doer participle is to indicate that the doer is in an imperfect static state. The term *static state* here means remaining in a stationary condition or position as opposed to a dynamic action.

The doer participle indicates being in a state from a semantic aspect. And we have already studied that the *hāl* syntactically indicates being in a state. 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.

As we discuss the state indicated by an doer participle we will often deal with *stative* verbs. *Stative* verbs are those which mean to be in a state. For example: *جَلَسَ* to sit, *قَامَ* to stand, *نَامَ* to sleep, *لَبَسَ* to wear, etc. These verbs often mean both: to do an action of entering into a state, and also to remain in such a state. For example, *جَلَسَ* can mean both: to enter into a seated state (from another position like standing, etc.), and also to remain in a seated state. Similarly, *لَبَسَ* can mean both: to put on a garment, and also to be in a state of having put on the garment.

In contrast to the doer participle, the stateful verb indicates that the doer is doing a dynamic action. Consider the following example:

- (347) كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَأْكُلُ وَأَنَا صَائِمٌ [2281: سنن النسائي]
 “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 صَائِمٌ 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:

- (348) فَلَبِثَ الْأَوْسُ وَالْخَزْرَجُ مُتَحَارِبِينَ عَشْرِينَ سَنَةً فِي أَمْرِ سَمِيرٍ [marmor 134]
 “So al-ʿAws and al-Khazraj stayed (in a state of) fighting each other for twenty years because of the matter of Sumayr.”

- (349) فَمَا الَّذِي أَنْتَ فِيهِ الْآنَ مُجْمِعٌ [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:

- (350) لَمَّا كَانَ يَوْمٌ أُخِذَ انْتَهَزَمَ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ (صحيح البخاري: 4064)
 “When it was the day of Uḥud, the people left the Prophet ﷺ while Abū Ṭalḥah was in front of the Prophet ﷺ, shielding him with a leather shield of his.”

- (351) فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ [3769: جامع الترمذي]
 “So the Prophet ﷺ came out while he was (in a state of) covering something [with his garment].”

- (352) وَإِذَا هُوَ مُعْتَمِدٌ عَلَى عَصَا فِي صَلَاتِهِ فَقُلْنَا بَعْدَ أَنْ سَلَّمْنَا . فَقَالَ حَدَّثَنِي أُمُّ قَيْسٍ بِنْتُ مُحْصَنِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَسَنَّ وَحَمَلَ اللَّحْمَ اتَّخَذَ عَمُودًا فِي مَصَلَّاهُ (948: سنن أبي داود) يَعْْتَمِدُ عَلَيْهِ
 “And incidentally, he was resting on a staff in his prayer. We [asked] him (about resting on the staff) after we had given the salutation; He said: Umm Qays daughter of Miḥṣan said to me that when the Messenger of Allah ﷺ became aged and the flesh grew increasingly on him, he took a prop at his place of prayer and he would rest on it.”
 (Note how the doer participle مُعْتَمِدٌ indicates a state and the stateful verb يَعْْتَمِدُ indicates the activity.)”

- (353) فَبَيْنَا أَنَا نَازِلٌ تَحْتَ شَجَرَةٍ إِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (48: موطأ مالك)
 While I was in a dismounted state under a tree, the Messenger of Allah [came]

- (354) إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا (56: صحيح البخاري)
 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.

- (355) [5979: صحيح البخاري] إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاجِبَةٌ
My mother has arrived and she is desirous (of my favor).

29.2.1. 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:

- (356) [298: مسند أحمد] مَنْ كَانَ مِنْكُمْ مُلْتَمِسًا لَيْلَةَ الْقَدْرِ فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الْأَوَاخِرِ وَتَرَا
“Whoever amongst you is **seeking** the Night of Decree, then let him seek it in the last ten days of Ramaḍān, [in the] the odd [nights].”
(Note the the doer participle مُلْتَمِسًا has a direct doee لَيْلَةَ الْقَدْرِ.)
- (357) [638: سنن أبي داود, graded weak by al-ʿAlbānī] إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِرَارَهُ
“Indeed he was praying while **trailing** his lower garment.”
- (358) [451: الأدب المفرد] وَوَقَفْتُ عِنْدَ بَابِ عَائِشَةَ فَإِذَا هُوَ مُسْتَقْبِلُ الْمَغْرِبِ
“And I stopped at the door of ʿĀʾishah and incidentally, it was facing the west.”
- (359) [جامع الترمذي] كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَامِلَ الْحَسَنِ بْنِ عَلِيٍّ عَلَى عَاتِقِهِ
[3784]
“The Messenger of Allah ﷺ was carrying al-Ḥasan ibn ʿAlīyy on his shoulder”
(حَامِلَ الْحَسَنِ is a superficial annexation.)
- (360) [1204: سنن النسائي] أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ
“that the Messenger of Allah used to pray while he [was] **carrying** Umāmah”
- (361) [2402a: صحيح مسلم] مَرِطَ عَائِشَةُ
“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 ʿĀʾishah’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:

- (362) [431: مسند أحمد] قَالَ عُثْمَانُ أَجَلٌ وَلَكِنَّا كُنَّا خَائِفِينَ
Eūthman 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:

- (363) فَخَرَجْنَا خَائِفِينَ نَخَافُ الرُّصْدَ [maghazi 28 cited by Marmorstein, M., *Tense and text in Classical Arabic* 138]
 “So we set out afraid, fearing ambush.”
- (364) وَرَزَيْقٌ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا [893: صحيح البخاري]
 “Ruzayq was (in a state of) working on the land, working (i.e. farming) it.”

29.2.2. The doer participle indicating a habitual state

The static state that is indicated by the doer participle often tends to be continuous rather than habitual. But the doer participle can also indicate a habitual state. For example:

- (365) عَنْ النَّبِيِّ أَنَّهُ قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنَّانٌ وَلَا غَاقٌ وَالَّذِيهِ وَلَا مُذْمِنٌ خَمِرٌ [https://hadithunlocked.com/ahmad:6882]
 [It was narrated] from the Prophet ﷺ that he said: “One who reminds people (of what he has given them) will not enter Paradise, nor will one who disobeys his parents, nor one addicted to wine.”

29.2.3. The doer participle for verbs of posture

Verbs of posture include: جَلَسَ to sit, قَامَ to stand, اِصْطَجَعَ 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

- (366) رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُفْعِيًا يَأْكُلُ تَمْرًا [2044a: صحيح مسلم]
 “I saw the Prophet ﷺ squatting, eating dates.”
- (367) قَالَ كُنْتُ مُتَّكِئًا عِنْدَ عَائِشَةَ [177a: صحيح مسلم]
 “I was resting at [the house of] Eā’ishah”
- (368) لَا أَلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكْتِهِ ... [4605: سنن أبي داود]
 “Let me not find one of you reclining on his couch ...”

- (369) أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى [514: مسند أحمد]
 “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 ʿĀʾishah’s bed-sheet.”
- (370) [564: الأدب المفرد] كُنْتُ جَالِسًا عِنْدَ مُعَاوِيَةَ، فَحَدَّثَ نَفْسَهُ ثُمَّ انْتَبَهَ
 “I was **sitting** with Muʿāwiyah when he [muttered to] himself, then he came to his senses.”
- (371) صحيح مسلم 2672d: إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى وَهُمَا يَتَحَدَّثَانِ
 I was **sitting** with ʿAbd Allāh and Abū Mūsā while they were talking to each other.
- (372) [2027a: صحيح مسلم] سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ
 I served the Messenger of Allah some Zamzam and he drank (it) while he was **standing**.
- (373) [732a: صحيح مسلم] هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَهُوَ قَاعِدٌ
 Did the Prophet ﷺ pray while he was **sitting**?

The stateful verb for for verbs of posture indicating the habitual tense

- (374) تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَامَ فَتَقَرَّ [160: جامع الترمذي]
 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.”
- (375) [53: صحيح البخاري] كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ، يُجْلِسُنِي عَلَى سَرِيرِهِ
 I used to sit with Ibn ʿAbbās and he would seat me on his couch.
- (376) [918: صحيح البخاري] كَانَ جَذْعٌ يَقُومُ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 [There] was a stem (of a date palm) [which] the Prophet ﷺ would stand against.
- (377) وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلصَّلَاةِ [994: صحيح البخاري]
 And he would pray two units [of (sunnah) prayer] before the Fajr prayer, then he would lie on his right side until the muʾadhḥin 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:

- (378) [994: سنن أبي داود] أَنَّهُ رَأَى رَجُلًا يَتَكِي عَلَى يَدِهِ الْيُسْرَى
 that he saw a man **reclining** on his left hand

- (379) رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَجْلِسُ وَالنَّاسُ مَعَهُ [tarikḥ tabari 3/429]
I saw ʿUmar 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:

- (380) سَأَلْتُ ابْنَ عَبَّاسٍ وَهُوَ مُسْنِدٌ ظَهْرُهُ إِلَى الْكَعْبَةِ عَنِ النَّبَاقِ [سنن النسائي: 5687]
I asked Ibn ʿAbbās, while he was leaning his back against the Kaʿbah, about (a drink called) al-Bāḍḥaḥ
- (381) وَقَدْ كُنْتُ مُسْنِدْتُهُ إِلَى صَدْرِي [صحيح البخاري: 2741]
“I had been leaning him against my chest.”
- (382) فَتَيْنَا أَنَا قَاعِدٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَسِّدٌ فَخْذِي [جامع الترمذي: 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 stateful 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:

- (383) قُلْنَا لِعَمْرٍو إِنَّ نَاسًا يَقُولُونَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ [صحيح البخاري: 859]
“We said to ʿAmr: ‘Indeed some people say that the Prophet ﷺ his eye sleeps but his heart does not sleep.’”
- (384) جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ [صحيح البخاري: 7281]
Some angels came to the Prophet ﷺ while he was sleeping. Some of them said, “He is sleeping.” Some [others] of them said, “His eye[s] are sleeping but his heart is awake.”
- (385) إِنِّي رَجُلٌ أَصُومُ أَفَأَصُومُ فِي السَّفَرِ [صحيح مسلم: 1121d]
“I am a man who [habitually] fasts, so should I fast in journeying?”
- (386) سَبَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ [صحيح مسلم: 1101c]
We travelled with the Messenger of Allah ﷺ while he [was] fasting.

29.2.4. 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, سَارَ to travel, etc. The doer participle for these verbs again indicates the situation of being in a move rather than the actual dynamic movement.¹ For example:

- (387) [485: صحيح البخاري] وَذَلِكَ الْمَسْجِدُ عَلَى حَافَةِ الطَّرِيقِ الْيُمْنَى، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ
And that mosque is on the right edge of the path as you are **going** to Makkah
- (388) [1194: صحيح البخاري] كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي قُبَاً رَاكِبًا وَمَاشِيًا
The Prophet ﷺ used to come to Qubā' while riding and while walking.
- (389) [3116: سنن النسائي] لَحِقَنِي عَبَايَةُ بْنُ رَافِعٍ وَأَنَا مَاشٍ، إِلَى الْجُمُعَةِ
Ēabāyah ibn Rāfi' joined me while I was **walking** to the jumū'ah
- (390) [2281: سنن النسائي] كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيَّ 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."
- (391) [https://hadithunlocked.com/bayhaqi:16844] سَإِرُ إِلَى تَبُوكَ نَزَلَ عَنْ رَاحَتِهِ
"While the Prophet ﷺ was **travelling** to Tabūk, he dismounted off his mount"
- (392) [https://hadithunlocked.com/ahmad:16539] ثُمَّ أَرَدَقَنِي وَرَاءَهُ عَلَى الْعُضْبَاءِ رَاجِعِينَ إِلَى الْمَدِينَةِ
Then he seated me behind him on (his camel) al-Ēaḍbā' while we [were] returning to al-Madīnah
- (393) [953: سنن النسائي] اتَّبَعْتُ 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:

- (394) [907: صحيح البخاري] أَذْرَكَنِي أَبُو عَبَسٍ وَأَنَا أَذْهَبُ إِلَى الْجُمُعَةِ
Abū Ēabs overtook me while I [**was**] **going** to the jumū'ah
- (395) [1463: سنن أبي داود] بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَشِيَتُنَا رِيحٌ وَظُلْمَةٌ شَدِيدَةٌ
While I **was travelling** with the Messenger of Allah ﷺ between al-Juhfah and al-'Abwā', suddenly a wind and intense darkness enveloped us

¹Marmorstein, M., *Tense and text in Classical Arabic* 127

29.3. The doer participle without **أَلْ** 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 **أَذْهَبَ** (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 ذَاهِبٌ** and the context tells us he is referring to a future action, then the use of the doer participle **ذَاهِبٌ** instead of the stateful verb **يَذْهَبُ**, 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:

- (396) **وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ** [37:99 سورة الصافات]
And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord; He will guide me.
- (397) **فَهُوَ ذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ** [2959a: صحيح مسلم]
For he is going to go and leave it for the people.
- (398) **إِنِّي ذَاكِرٌ لَّكَ أَمْرًا** [1925: صحيح البخاري]
I am going to mention to you a matter.
- (399) **سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ فَقَالَ أَنَا فَاعِلٌ** [2433: جامع الترمذي]
I asked the Prophet ﷺ that he intercede for me on the Day of Resurrection. So he said, "I will do [it]."
- (400) **وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً** [2:30 سورة البقرة]
And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."
- (401) **أَلَا وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ** [2408d: صحيح مسلم]
Unquestionably, I am leaving amongst you two weighty [things]
(In English, "I am leaving s.th." can indicate the future tense.)
- (402) **رَعِمَ ابْنُ أُمِّي أَنَّهُ قَاتِلٌ رَجُلًا قَدْ أُجِرْتُهُ** [6158: صحيح البخاري]
"My maternal brother claims that he will kill a man whom I have given protection to."

- (403) [سورة النمل: 27:35] وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ
 “But indeed, I will send to them a gift and see with what [reply] the messengers will return.”
- (404) [صحيح البخاري: 4553] إِنِّي سَأَلْتُ هَذَا عَنِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ
 I am going to ask this [person] about this man who claims that he is a prophet.
- (405) [https://hadithunlocked.com/ahmad:15841] وَيَحْكُ يَا قُلَانُ تَرَى هَذَا كَائِنًا
 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:

- (406) [maghazi 1/38 cited by Marmorstein, M., *Tense and text in Classical Arabic* 171] فَقَالَ عُتْبَةُ لَا شَيْءَ أَنَا خَارِجٌ
 So Eutbah said, “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,

- (407) [صحيح مسلم: 560a] قَالَتْ أَيْنَ قَالَ أَصْلِي قَالَتْ اجْلِسْ قَالَ إِنِّي أَصَلِّي
 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:

- (408) [صحيح البخاري: 6830] إِنِّي إِنْ شَاءَ اللَّهُ لَنَقَائِمُ الْعَشِيَّةَ فِي النَّاسِ، فَمَحْذَرُهُمْ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ أُمُورَهُمْ
 I, if Allāh wills, **will stand** tonight amongst the people and **warn** them about these [people] who want to forcibly seize their affairs.

29.4. The doer participle without *أل* used to indicate a hypothetical event

The doer participle, is used very commonly in conditional hypothetical clauses with *كَانَ*. It seems to derive its usage, in most hypothetical clauses, from its future tense meaning. Here are some examples:

- (409) [صحيح البخاري: 467] وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلًا لَأَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا
 If I were to take [anyone] from the people as a friend, I would have taken Abū Bakr as a friend.

- (410) **لَوْ كُنْتُ مُصَلِّيًا قَبْلَهَا أَوْ بَعْدَهَا لَأَتَمَمْتُهَا** [https://hadithunlocked.com/ahmad:5185]
If I were to pray before it or after it, I would have completed them.
- (411) **وَلَوْ كَانَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكَتَمَ هَذِهِ الْآيَةَ** [صحيح مسلم 177b]
And if Muḥammad were to have concealed anything from what was revealed to him, he would have concealed this āyah.
- (412) **لَوْ كُنْتُ قَاتِلًا رَسُولًا لَصَرَبْتُ أَعْنَاقَكُمْ** [https://hadithunlocked.com/ahmad:3708]
If I were (to kill/a killer of) a messenger I would have struck your necks.
- (413) **لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لِأَمْرَتِ الْمَرْأَةِ أَنْ تَسْجُدَ لِزَوْجِهَا** [1159: جامع الترمذي]
If I were to order anyone that he prostrate to anyone, I would have ordered the woman to prostrate to her spouse
- (414) **لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتُ مُفْتَدِيًا بِهِ** [https://hadithunlocked.com/ahmad:12289]
If you had everything that is on the earth would you ransom yourself with it?
- (415) **إِنْ كُنْتُ لَا بَدَّ فَاعِلًا فَوَاحِدَةً** [صحيح مسلم 546]
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:

- (416) **لَوْ كُنْتُ أَقْرَبُهَا أَوْ أَدْخُلُ عَلَيْهَا لَأَتَيْتُهَا حَتَّى تُشَافِهَنِي بِهِ** [صحيح مسلم 746a]
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.
- (417) **قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكًا رَسُولًا** [سورة 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."
- (418) **إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ** [سنن ابن ماجه 3919]
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:

- (419) **يَا سَلَمَةُ أَتَرَاكَ كُنْتُ فَاعِلًا** [صحيح مسلم 1807a]
O Salamah, do you think you could do [it]?
- (420) **أَوَكُنْتُ فَاعِلًا ذَلِكَ** [مسند أحمد 61]
Would you have done that?

The stateful verb is also used in such sentences. For example:

- (421) **أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ** [صحيح مسلم 1788]
You would/may have done that

29.5. Interchangeability of the stateful verb and the doer participle without اَلْ

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 (361) (وَهُوَ) (مُصْطَجِعٌ عَلَى فِرَاشِهِ لِابْنِ مِرْطٍ عَائِسَةً (422) below:

- (422) سنن أبي [فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبِسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ (1772]: داود
 “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:

- (423) [1747: صحيح مسلم] ... وَلَا آخَرَ قَدْ اشْتَرَى غَنَمًا أَوْ خِلْفَاتٍ وَهُوَ مُنْتَظِرٌ وَلَدَهَا
 “... nor another who has bought sheep or pregnant she-camels and he is waiting for their giving birth”
- (424) [3124: صحيح البخاري] ... وَلَا أَحَدٌ اشْتَرَى غَنَمًا أَوْ خِلْفَاتٍ وَهُوَ يَنْتَظِرُ وَلَدَهَا
 “... 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 (425) below:

- (425) [صحيح مسلم] فَقَالَ يَا أُتَيْسُ أَذْهَبْتَ حَيْثُ أَمَرْتُكَ قَالَ قُلْتُ نَعَمْ أَنَا أَذْهَبُ 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:

- (426) [208a: صحيح مسلم] أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِي
 “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?”
- (427) [4972: صحيح البخاري] إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصْبِحَكُمْ أَوْ مُمْسِيَكُمْ، أَكُنْتُمْ تَصَدِّقُونِي
 “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?”

29.6. The doer participle without **أَل** used with a perfect significance

We have seen, in the sections above, that the doer participle without **أَل** has a strong correlation with the u-state stateful verb, giving an imperfect meaning. But, the doer participle without **أَل** 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:

- (428) لَا آتِيكَ مُجْرِمًا [Fischer 112]
I shall not come to you as one who has committed a crime.
(وَقَدْ أَجْرَمْتُ is here in place of the perfect verb مُجْرِمًا.)
- (429) 2316: صحيح البخاري] جِيءَ بِالنُّعَيْمَانِ أَوْ ابْنِ النُّعَيْمَانِ شَارِبًا
al-Nueaymān or al-Nueaymān's son was brought (in a state of) of having drunk (wine).
- (430) [48: موطأ مالك] قَالَ جَابِرٌ فَبَيَّنَّا أَنَّا نَازِلٌ تَحْتَ شَجَرَةٍ إِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
“While I was (resting) dismounted under a tree, the Messenger of Allah ﷺ [came].”
- (431) [https://hadithunlocked.com/ahmad:15147, graded weak by al-ʿArnaʿūṭ]
لَوْ كُنْتُ مُتَوَضِّئًا أَكَلْتُهُ
If I were in a state of having done wuḍūʿ, I would have eaten it.

When used with a perfect significance, then, according to most authorities, the doer participle cannot usually have a direct doer. (See section (ref).)

29.7. The doer participle defined by **أَل**

When the doer participle is defined by **أَل** and has verbal force, then the **أَل** serves an identifying purpose, corresponding to the connected nouns (الَّذِي, الَّتِي, etc.). And the doer participle itself has a strong correspondence with the verb. So for example, the doer participle الْقَاتِلِ corresponds to the structure الَّذِي قَتَلَ/يَقْتُلُ. The meaning of the verb is included in the meaning of the doer participle. So much so, that an actual verb may be conjuncted to the meaning of the verb that is included in the doer participle²: **أَل**. For example:

- (432) [سورة] إِنَّ الْمَصْدِقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفَ 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.”

² 57:18 سورة الحديد for البحر المحيط لأبي حيان

29.8. Verbs for which the doer participle is rarely used with verbal force

The doer participle, when signifying verbal force, is only rarely used for some verbs. These include verbs like رَأَى to see, رَجَا to hope, أَرَادَ to want, and others. For such verbs, the stateful verb is typically used when verbal force is needed. Nevertheless, the doer participle for such verbs has been found to be used on occasion. Examples:

- (433) أَنْ رَسُولَ اللَّهِ ص لَمَّا انْصَرَفَ مِنَ الطَّائِفِ مُرِيدًا مَكَّةَ مَرَّ بِهِ بَعْضُ أَهْلِ مَكَّةَ
[https://shamela.ws/book/9783/972]
that the Messenger of Allah, when he departed from al-Ṭā'if seeking Makkah, one of the people of Makkah passed by him
- (434) صحيح البخاري: أَرَانِي اللَّيْلَةَ عِنْدَ الْكُعْبَةِ فَرَأَيْتُ رَجُلًا آدَمَ كَأَحْسَنِ مَا أَنْتَ رَأِءٍ مِنْ آدَمِ الرَّجَالِ :6999
I saw myself (in a dream) near the Ka'bah last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion

29.9. Applicability of the doer participle to the doer

In this section, we will discuss at what point the doer of a verb may be ascribed by the doer participle. For example, if a person reads or recites only one word, can he be described as a قَارِئٌ? Or does the person need to read/recite a large amount of text to qualify being called a قَارِئٌ?

In theory, the doer participle has a temporary applicability that is tied to the occurrence of a verb. For example, theoretically, any person who has performed, is performing, or will perform an action of the verb قَرَأَ, even once, can be called a قَارِئٌ. This is a situational applicability. And from context it will be understood that the person is being called a قَارِئٌ within the situation of a certain reading or recitation. For example:

- (435) أَنْ رَسُولَ اللَّهِ صلى الله عليه وسلم صَلَّى الظُّهْرَ فَجَعَلَ رَجُلٌ يَقْرَأُ خَلْفَهُ بِسَبْحِ اسْمِ رَبِّكَ
[صحيح مسلم: 398b] الْأَعْلَى فَلَمَّا انْصَرَفَ قَالَ أَيُّكُمْ قَرَأَ أَوْ أَيُّكُمْ الْقَارِئُ
that the Messenger of Allah ﷺ prayed the ḏhuhr prayer, and a man began to recite behind him [sūrat al-A'elā]. When [the Prophet ﷺ concluded the prayer and] turned around, he said: "Which of you recited?" or "Which of you [was] the reciter?"
- (436) صحيح البخاري: [5042] سَمِعَ النَّبِيَّ صلى الله عليه وسلم قَارِئًا يَقْرَأُ مِنَ اللَّيْلِ فِي الْمَسْجِدِ
The Prophet ﷺ heard a reciter reciting the Qur'ān in the mosque at night.

However, in practice, a person may have done the action of the verb many times, or is skilful in it, or does the action as his profession. In these cases he can be described by the doer participle generally. For example:

- (437) وَقَرَأْتَ الْقُرْآنَ لِئِقَالِ هُوَ قَارِئٌ [صحيح مسلم: 1905a]
And you recited the Qur'ān in order that it be said: "He is a reciter."
- (438) عَنْ سَعِيدِ بْنِ عُبَيْدٍ وَكَانَ يُدْعَى فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَارِئُ [https://hadithunlocked.com/tabarani:5540]
[It was narrated] from Sa'īd ibn Ubayd, and he was called in the time of the Prophet ﷺ the reciter...

For stylistic purposes, the doer participle can also be contrasted with the verb. Such that the doer participle will signify a description the doer, or his state. Whereas the verb will signify only the occurrence of an action. Consider for example, سورة الكافرون:

قُلْ يَٰٓأَيُّهَا ٱلْكَافِرُونَ ۚ لَا أَعْبُدُ مَا تَعْبُدُونَ ۚ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۚ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۚ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۚ لَكُمْ دِينُكُمْ وَلِيَ 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 tafsir of this sūrah, that the Prophet ﷺ is negated from worshipping the disbelievers' gods using once the verb *أَعْبُدُ* and once using the doer participle *عَابِدٌ*. So the Prophet ﷺ is disassociated from their false gods from every perspective and at every time. For the negated verb *لَا أَعْبُدُ* negates the occurrence of the action of worshipping and its continuation from the Prophet ﷺ. And the negated doer participle *وَلَا أَنَا عَابِدٌ* states that the Prophet ﷺ cannot be described as a worshipper of their false gods, or as being in a state of worshipping their false gods.

Whereas the disbelievers are negated from worshipping Allāh both times using the negated doer participle *وَلَا أَنْتُمْ عَابِدُونَ*. This is because, even if they had sometimes worshipped Allāh along with their false gods, they do not qualify being described as "worshippers of Allāh". This epithet is only applicable to one who worships Allāh without associating any partners with him.³

29.10. The doer participle as an adjectival noun

So far, we have focused on the doer participle being used with verbal force. But some doer participles may also be used as adjectival nouns. For example, *عَادِلٌ* "just", *وَاسِعٌ* "spacious", *غَاضِبٌ* "angry", *جَائِعٌ* "hungry", etc. And, depending

³ 109:6 سورة الكافرون for تفسير ابن القيم

on the situation and root meaning, they can have a temporary or permanent applicability.

Theoretically, a noun on the pattern of the doer participle exists for all verbs. So from the verb, رَجَحَ “to be profitable” we get رَاجِح, from the verb, ضَاقَ “to be narrow” we get ضَائِق, etc. In practice, not all doer participles are commonly used as adjectival nouns. So, for example, رَاجِح is commonly used as an adjectival noun to mean “profitable”. But ضَائِق is not commonly used as an adjectival noun to mean “narrow”. The participle-like adjective ضَيِّق “narrow” is used instead. Having said that, the doer participle, even when largely unused as an adjectival noun may, on occasion, be used as an adjectival noun, for stylistic purposes, to indicate the temporariness of a state. The participle-like adjective, on the other hand, typically indicates a more permanent state. Consider for example:

(439) فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كِتَابٌ

أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

[سورة هود 11:12]

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?” But you are only a warner. And Allāh is Disposer of all things.

In the above āyah ضَائِق has been used instead of the more common ضَيِّق to indicate the temporariness of its meaning.⁴

29.11. 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. 3/170ff. معاني النحو
11. 3/240 footnote 3, 3/241, 3/292ff. النحو الوافي
12. دلالة سياق اسم الفاعل في الحديث النبوي الشريف صحيح مسلم أنموذجاً لشادي محمد جميل عايش
13. تحرير اسم الفاعل من مزاعم المجارة لحامد علي أبو صغيليك

⁴ 3/240 النحو الوافي, سورة هود 11:12 for البحر المحيط لأبي حيان

Work in progress

Chapter 30.

The adverb of time and and the adverb of place

30.1. 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:

(440) ذَهَبَ زَيْدٌ إِلَى السُّوقِ يَوْمًا.
“Zayd went to the market one day.”

The noun يَوْم is functioning as an adverb of time. When used thus, as an adverb, we can translate it idiomatically as “one day” instead of “a day”.

30.2. Determining when a noun is an adverb of time or place

The term *adverb* in Arabic grammar technically does not refer to any specific class of nouns. Generally, nouns can be used for different functions, including as adverbs. For example, the noun يَوْم doesn’t necessarily need to be used as an adverb. It may be used, for example, as the subject of a sentence:

(441) 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 doer:

- (442) **أَنْتَظِرُ 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 **أَنْتَظِرُ يَوْمًا سَهْلًا**, the noun **يَوْم** is not signify the time in which the verb **أَنْتَظِرُ** 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 **قَبْلَ** “before”. So, loosely speaking, such nouns, themselves, may be referred to as adverbs.

30.3. The adverb of time

The adverb of time is more unrestricted than the adverb of place. So we will deal with it first. We have already seen an example of an adverb of time in the sentence:

- (443) **ذَهَبَ زَيْدٌ إِلَى السُّوقِ يَوْمًا.**
 “Zayd went to the market one day.”

In the above example, the adverb of time **يَوْم** is singular and indefinite. But an adverb of time can occur in other formations as well. For example:

As a definite common noun:

- (444) **ذَهَبَ زَيْدٌ إِلَى السُّوقِ الْيَوْمِ.**
 “Zayd went to the market today.”
 (**الْيَوْمِ** “the day” is also used to mean “today”).

With a attribute:

- (445) **قَتَلْتُهُ السَّنَةَ الْمَاضِيَةَ.** [Wright 2/110A]
 “I killed him last year.”

As a proper noun:

- (446) **صُمْتُ رَمَضَانَ.** [Wright 2/110A]
 “I fasted (the month of) Ramaḍān.”

As an annexe noun to a base noun:

- (447) جِئْتُ زَمَنَ الشَّتَاءِ. [Wright 2/110A]
 “I came in the winter-time.”

As an annexe noun to a sentence:

- (448) صَحَبْتُ صَدِيقِي يَوْمَ خَرَجْنَا مِنَ الْمَدِينَةِ.
 “I accompanied my friend the day we left the city.”

As a dual or plural:

- (449) تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ. [Wright 2/109D]
 “Reflect two months upon the choice of a teacher.”
 (450) سَكَنَ فِي بَعْضِ الْقُرَى أَثْنًا. [Wright 2/109D]
 “He stayed in one of the villages (a few) days.”

The adverb before its verb in sentence word order¹:

- (451) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [سورة المائدة 5:3]
 “This day I have perfected for you your religion”

30.4. 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:

30.4.1. Vague and unbounded nouns

Generally, only vague and unbounded nouns are permitted to be used as adverbs of place. A noun that denotes a specific place are not permitted. So, for example, we can't use the noun بَيْت as an adverb of place to say جَلَسْتُ بَيْتًا. Instead we'll have to use the preposition فِي and say جَلَسْتُ فِي بَيْتٍ.

Directional nouns are considered vague enough to be used as adverbs of place. Such nouns include:

- قُدَّام, أَمَام “in front (of)”
- وَرَاء, خَلْف “behind”
- فَوْق “above”
- تَحْتَ “under”, أَسْفَل “lower”, دُون “beneath”
- يَمِين “right”
- يَسَار, شِمَال “left”

Permitted also are general spatial nouns including, but not limited to:

- وَسْط “in the middle (of)”

¹ النحو الوافي 2/245

- حَوْلَ “around”
- لَدَى, لَدُنْ, عِنْدَ “at, with, by”
- مَعَ “with”
- بَيْنَ “between”

Some of the nouns above we have introduced previously in section (ref) as *pseudo-prepositions*. But they are actually nouns, that when used as adverbs give meanings similar to prepositions.

Here is an example of the use of these nouns as adverbs of place:

- (452) 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 أَمَامَ 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.² For example,

- (453) بَايَعْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ الشَّجَرَةِ [صحيح البخاري: 7208]
 “We gave the oath of allegiance to the Prophet ﷺ under the tree”

There are some nouns whose meaning is associated with the word “side”:

- جِهَةٌ, وَجْهٌ, نَاحِيَةٌ, جَانِبٌ “side”
- جَوْفٌ, دَاخِلٌ “inside”
- خَارِجٌ “outside”

With these nouns, it is more common to use prepositions like مِنْ, إِلَى, or فِي before them. For example,

- (454) نِمْتُ فِي خَارِجِ الدَّارِ [Wright 2/112A]
 “I slept outside the house.”
- (455) زَيْدٌ فِي جَانِبِ عَمْرٍو.
 or
 [1/489 شرح الرضي على الكافية] زَيْدٌ إِلَى جَانِبِ عَمْرٍو.
 “Zayd is beside ʿAmr”
- (456) [1/489 شرح الرضي على الكافية] زَيْدٌ مِنْ خَارِجِ الدَّارِ.
 “Zayd is outside the house.”

But there are (rare) examples of them being used as adverbs of place as well:

- (457) 6520: مسند أحمد ط الرسالة] أَتَشَوُّفُ دَاخِلًا وَخَارِجًا
 “I (was) looking inside and outside.”
- (458) 15837: مسند أحمد ط الرسالة] فَهُوَ مُتَكَيٍّ عَلَيْهَا دَاخِلَ الْمَسْجِدِ
 “And he (was) relying on [our arms] inside the mosque”

² 1/488 شرح الرضي على الكافية

Some place nouns are vague in that they mean “place”, like مَكَان and مَقَام. These nouns are permitted to be used as adverbs of place when unspecified and indefinite. For example:

- (459) [754: سنن ابن ماجه] فَتُصَلِّي فِي بَيْتِي مَكَانًا
“that you may pray in my house (at) a place”
- (460) وَلَكِنَّ وَاللَّهِ لَا تَجْتَمِعُ ابْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَابْنَةُ عَدُوِّ اللَّهِ مَكَانًا وَاجِدًا أَبَدًا
<https://shamela.ws/book/25794/15437>

The word مَكَان may be annexed to a vague expression like كَذَا and remain vague. For example:

- (461) ثُمَّ مَوَّعَدُكَ مَكَانَ كَذَا وَكَذَا
<https://shamela.ws/book/25794/21044#p1>
- (462) وَلَكَيْنِي رَأَيْتُهُ انْطَلَقَ مَكَانَ 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,

- (463) جَلَسْتُ مَكَانَ زَيْدٍ [Wright 2/111D]
“I sat down in Zayd’s place.”
- (464) اْمْكُثْ مَكَانَكَ [سنن أبي داود] [940]
“Stay (at) your place.”
- (465) اجْلِسُوا مَكَانَكُمْ [صحيح البخاري] [4039]
“Sit (at) your places.”

The noun مَكَان is also used in an annexation to mean “in place of”. With this meaning, it may be used as an adverb of place unrestrictedly. For example,

- (466) خُذْ هَذَا مَكَانَ ذَلِكَ [النحو الوافي] [2/261]
“Take this in place of that.”

So too may the noun بَدَل “replacement” be used in this way.

- (467) خُذْ هَذَا بَدَلَ ذَلِكَ [النحو الوافي] [2/261]
“Take this in replacement of that.”

30.4.2. Units of distance and space

Units of distance and space are permitted to be used as adverbs of place. For example:

- (468) سَارُوا مِيلًا
“They travelled a mile.”

- (469) مَشَيْتُ فَرَسَخَيْنِ [Wright 2/111B]
 “I walked two parasangs.”
 (A فَرَسَخُ is a unit of distance approximately equal to three miles.)
- (470) جَرَى غَلْوَةً [Wright 2/111B]
 “He ran the distance of a bowshot.”

30.4.3. Nouns of place

In section (ref) we studied the *noun of place*, which is formed on the pattern مَفْعِل or مَفْعَل. The noun of place is permitted to be used as an adverb of place, but only when construed with the verb from which it is derived. For example,

- (471) قَعَدْتُ مَقْعَدَ زَيْدٍ،
 جَلَسْتُ مَجْلِسَ زَيْدٍ [Wright 2/112A]
 I sat down in Zayd’s seat.
- (472) رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ مَذْهَبًا مُوَاجِهًا لِلْقِبْلَةِ [مسند أحمد ط الرسالة 5741]
 “He saw the Prophet ﷺ going a path facing towards the qiblah.”

Also included in this category are the vague place nouns (like مَكَان, مَوْضِع, and مَقَام) annexed to the verb’s maṣḍar. They may occur as adverbs of place instead of the verb’s actual noun of place. For example,

- (473) 1/490 [شرح الرضي على الكافية] قَاتَلْتُ مَوْضِعَ الْقِتَالِ
 “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.³ So according to these grammarians, we can say:

- (474) 9:5 [سورة التوبة for البحر المحيط لأبي حيان] جَلَسْتُ مَجْلِسَ زَيْدٍ
 9:5 [سورة التوبة for البحر المحيط لأبي حيان] 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.⁴ So according to these grammarians, we can say:

- (475) 1/490 [شرح الرضي على الكافية] جَلَسْتُ مَوْضِعَ الْقِيَامِ
 “I sat in the place of standing.”
- (476) 1/490 [شرح الرضي على الكافية] تَحَرَّكَتُ مَكَانَ السَّكُونِ
 “I moved in the place of resting.”

³ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ 9:5 سورة التوبة for البحر المحيط لأبي حيان

⁴ 1/490 [شرح الرضي على الكافية]

- (477) [1/490 شرح الرضي على الكافية] قعدت موضعك
“I sat in your place.”
- (478) [1/490 شرح الرضي على الكافية] جلست منزل فلان
“I sat in the so-and-so’s place of alighting.”
- (479) [1/490 شرح الرضي على الكافية] نمت مبيته
“I slept in his place of spending the night.”

30.4.4. 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:

- (480) [12:9 سورة يوسف] أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ 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 āyah, scholars have differed with regard to how to analyze *أَرْضًا*.

Some do analyze it as an adverb of place.⁵ Others deem the noun *أَرْضًا* not vague enough to be an adverb of place.⁶ Other analyses are then proposed like it’s being in the a-state is due to the dropping of a preposition (see (ref)) or because the verb *اَطْرَحَ* “to cast” is used with the meaning of another (transitive) verb (section (ref)) like *أَوْدَعَ* “to deposit”.

30.4.5. Irregular adverbs of place

There are some examples of adverbs of place that don’t align with the examples that we have given. They are considered irregular adverbs of place. We will list these irregular adverbs of place below:

The verbs *دَخَلَ* “to enter”, *سَكَنَ* “to dwell”, and *نَزَلَ* “to alight” may govern place nouns in the a-state without an intermediate preposition.⁷ So we can say:

- (481) دَخَلْتُ الدَّارَ
“I entered the house,”
- (482) سَكَنْتُ الْبَيْتَ
“I dwelled (in) the house,”

⁵ 12:9 سورة يوسف for الكشف للزمخشري

⁶ 12:9 سورة يوسف for تفسير ابن عاشور and 12:9 سورة يوسف for البحر المحيط لأبي حيان#

⁷ 2/253 النحو الوافي

- (483) نَزَلْتُ الْبَلَدَ
“I alighted (in) the country.”

Also permitted is the country name الشَّامُ “Syria” with the verb ذَهَبَ “to go.” So we can say:

- (484) ذَهَبْتُ الشَّامَ
“I went (to) Syria.”

Some grammarians consider the nouns governed by these verbs as direct does, whereas others consider them adverbs of place.⁸

The expressions below are also irregular in that they contain specific, i.e. non-vague, adverbs of place:

- (485) مُطَرْنَا السَّهْلَ وَالْجَبَلَ
(486) قَلِبَ زَيْدٌ الظَّهَرَ وَالْبَطْنَ

30.5. 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:

30.5.1. 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.⁹

Such qualifiers include:

- A attribute:

- (487) جَلَسْتُ شَرْقِي الدَّارِ [معاني النحو 2/191]
“I sat east of the house.”
(جَلَسْتُ مَكَانًا شَرْقِي الدَّارِ)

- (488) جَلَسْتُ عِنْدَهُ طَوِيلًا مِنْ الدَّهْرِ [Wright 2/110B]
“I sat with him (for) a long (time).” (for رَمَمًا طَوِيلًا)

- A number:

⁸ 7/251 التذييل والتكميل لأبي حيان

⁹ 2/191 معاني النحو

(489) سَارُوا أَرْبَعَةَ أَمْيَالٍ [Wright 2/111B]

“They travelled four miles.”

(Technically the number أَرْبَعَةَ is the adverb in the a-state.)

- A fraction or a whole:

(490) لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [سورة المؤمنون 23:113]

“We remained a day or part of a day”

- A pointing noun:

(491) جِئْتُ هَذَا الْوَقْتُ [2/191 معاني النحو]

“I came (at) this time.”

(492) خَرَجَ مُحَمَّدٌ هَذِهِ السَّاعَةَ [2/191 معاني النحو]

“Muḥammad left (at) this hour.”

(493) سَرْتُ هَذِهِ الْمَسَافَةَ [2/191 معاني النحو]

“I travelled this distance.”

30.5.2. A maṣḍar

A maṣḍar may substitute an adverb of time or place if:

- the meaning “at the time of” or “the amount of time of” is implied for adverb of time;
- and the meaning “at the place of” “the amount of space of” is implied for the adverb of place.

Examples:

(494) جَاءَ طُلُوعُ الشَّمْسِ [Wright 2/110C]

“He came (at the time of) the rising of the sun.”

(جَاءَ وَقْتُ طُلُوعِ الشَّمْسِ for)

(495) جِئْتُ صَلَاةَ الْعَصْرِ [2/191 معاني النحو]

“I came (at the time of) the ṣaṣr prayer.”

(جِئْتُ وَقْتُ صَلَاةِ الْعَصْرِ for)

(496) اُنْتَظَرْتُهُ خَلْبَ نَاقَةٍ [2/191 معاني النحو]

“I waited for him (the amount of time of) the milking of a she-camel.”

(اُنْتَظَرْتُهُ مِقْدَارَ خَلْبِ نَاقَةٍ for)

(497) جَلَسْتُ قُرْبَ زَيْدٍ [2/200 شرح ابن عقيل على الألفية]

“I sat near Zayd.”

(literally: “I sat (at the place of) the nearness of Zayd.”)

This substitution by a maṣḍar is more common for the adverb of time than for the adverb of place.¹⁰

¹⁰ 2/200 شرح ابن عقيل على الألفية

30.6. Using prepositions instead of adverbs of time and place

Often we can replace a noun used as an adverb of time or place by a preposition followed by the same noun. This preposition is usually *في*. For example, instead of saying: *خَرَجْتُ يَوْمًا مَاطِرًا* “I left (on) a rainy day,” we can say:

- (498) *خَرَجْتُ فِي يَوْمٍ مَاطِرٍ*
 “I left (on) a rainy day.”
 (literally “in a rainy day”.)

The noun *يَوْمٍ* is technically no longer an adverb since it is not in the a-state. The preposition *في* signifies that the verb occurs *in* the time or place denoted by the adverb. So, in the example above, my act of leaving occurred *in* a time which is denoted by “a rainy day”. In cases like the example above, the choice of whether to use an adverb or preposition is a matter of style, and is up to the speaker.

Note, however, that this substitution with *في* is not always literally correct.¹¹ For example, we can't say *× طار الطائر في فوق الشجرة* for “The bird flew above the tree.” Instead we have to say *طار الطائر فوق الشجرة*. Nevertheless, the idea of *في* is still correct in that the bird flew *in* the space which is above the tree.

And sometimes, if we substitute a noun used as an adverb with *في* followed by the noun, then the sentence may be grammatically correct, but with a different meaning from the original. Consider the following examples:

- (499) *فَعَلْتُ هَذَا سَبْعَةَ أَيَّامٍ* [معاني النحو 2/179]
 “I did this (for) seven days.”
 (500) *فَعَلْتُ هَذَا فِي سَبْعَةِ أَيَّامٍ* [معاني النحو 2/179]
 “I did this (in) seven days.”

Example (499) indicates that I did an action repeatedly during seven days. Whereas example (500) indicates that I did the action once, and it took seven days to complete the action.

Similarly, consider these two examples:

- (501) *أَدْرُسُ اللَّيْلَ وَالنَّهَارَ* [معاني النحو 2/181]
 “I study night and day.”
 (502) *أَدْرُسُ فِي اللَّيْلِ وَالنَّهَارِ* [معاني النحو 2/181]
 “I study in the night and day.”

Example (501) is about the amount of time that I study. This is the answer to “How much do you study?” Whereas example (502) is about the period of time during which I study. This is the answer to “When do you study?”

¹¹ معاني النحو 2/179

30.6.1. 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 غَدًا أَخْرُجُ for “I will leave tomorrow,” we can say:

- (503) أَخْرُجُ بِالْغَدِ
“I will leave tomorrow”

And instead of saying تَنْظَرُ يَمِينًا وَشِمَالًا for “He looked right and left,” we can say:

- (504) نَظَرَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ
“He looked right and left.”

One common preposition used before a class of adverbs is مِنْ. We will discuss it separately in the next section below.

30.7. Using مِنْ before some adverbs

There are some nouns that are used as adverbs, but are also used with the preposition مِنْ to give the same adverbial meaning. Some of these nouns are بِدُونِ “by, with”, قَبْلَ “before”, بَعْدَ “after”, فَوْقَ “above”,¹² تَحْتَ “under”, etc.

Often times, مِنْ signifies its literal meaning “from”, as usual. For example:

- (505) مَكَّثْتُ عِنْدَكَ سَاعَةً ثُمَّ خَرَجْتُ مِنْ عِنْدِكَ إِلَى بَيْتِي [النحو الوافي 2/262]
“I stayed at your [place] an hour, then I left *from* your place to my house.”

Other times, the significance of this مِنْ is less obvious. Consider the following examples:

- (506) قَرَأْتُ الْقُرْآنَ بَعْدَ صَلَاةِ الْعَصْرِ
“I read the Qur’ān after the ʿaṣr prayer.”
- (507) قَرَأْتُ الْقُرْآنَ مِنْ بَعْدِ صَلَاةِ الْعَصْرِ
“I read the Qur’ān (during a time which starts) from after the ʿaṣr prayer.”

Example (507) specifies the *beginning of the time period* that is indicated by the adverb. Technically, this is not necessarily when the action of the verb began. But this usage of مِنْ could be used to signify that the action started very close to the beginning of the time period. That is, it could indicate that I started to read the Qur’ān right after the ʿaṣr prayer.¹³ Often, when the meaning of مِنْ is subtle, it is not translated as “from”. For example:

¹² 2/193 معاني النحو

¹³ التذييل والتكميل لأبي حيان and من الفرق بين بعد ومن بعد في اللفظ القرآني لعلي هاني 201-2/193 معاني النحو 11/142

- (508) [سورة الحج 22:5] لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا
 “so that he knows, after [once having] knowledge, nothing”
- (509) [سورة النحل 16:70] لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا
 “so that he will not know, after [having had] knowledge, a thing”

Sometimes it may be left untranslated.

30.8. قَبْل and its sisters

There are a class of nouns, which are usually adverbs of time and place, that are sometimes flexible, and sometimes rigid. These nouns are:

- قَبْل “before”
- بَعْد “after”
- دُون “beneath”,
- أَسْفَل “lower”
- فَوْق “above”
- تَحْت “under”
- قُدَّام “in front”
- وَرَاء “behind”
- عَلُو, عَلًى “on top”
- أَوَّل “first”

Also usually included with these are¹⁴:

- يَمِين “right”
- شَمَال “left”
- آخِر “last”

Collectively, we will call them قَبْل and its sisters.

We have already seen some of these being used as adverbs of time or place. The cases for determining when they are flexible and when rigid are as follows:

- a. When used as annexe nouns with a mentioned base noun: When used as annexe nouns then قَبْل and its sisters are flexible. For example,

- (510) قَامَ الْأَمِيرُ أَمَامَ الْجَيْشِ
 “The commander stood in front of the army”

As we’ve previously discussed, instead of using these nouns as adverbs, it is common to also precede them with a preposition, like مِنْ. For example:

- (511) قَامَ الْأَمِيرُ مِنْ أَمَامِ الْجَيْشِ
 “The commander stood in front of the army”

¹⁴See النحو الوافي 3/142, footnote 1 for references to the difference of opinion regarding them

In this case, whether قَبْل or one of its sisters is an adverb in the a-state, or following a preposition in the i-state, then it is flexible. This is indicated in the examples above by the fatḥah on its ending when in the a-state, and the kasrah when in the i-state.

- b. When used as annexe nouns but the base noun is not mentioned: Rarely, for stylistic reasons, the base noun in sentences like the example above is dropped. But the presence of the base noun is intended by the speaker. In such cases, the annexe noun will be flexible and without tanwīn. For example:

(512) a. قَامَ الْأَمِيرُ أَمَامَ

- b. قَامَ الْأَمِيرُ مِنْ أَمَامَ
“The commander stood in front [of the army]”

- c. More commonly, the base noun is deleted, both in expression and in intention, but the adverb is still understood to be bounded implicitly. In this case, قَبْل and its sisters will be rigid. Their ending will have a ḍammah regardless of whether they are in the a-state (as an adverb) or in the i-state (following مِنْ). For example:

(513) a. قَدِمَ الْجَيْشُ وَقَامَ الْأَمِيرُ أَمَامَ

- b. قَدِمَ الْجَيْشُ وَقَامَ الْأَمِيرُ مِنْ أَمَامَ
“The army arrived, and the commander stood in front (of the army)”

This usage is quite common. Much more so than case b. where the base noun is dropped only stylistically.

- d. Lastly, قَبْل and its sisters may occur as indefinite nouns without an implicit or explicit base noun. They then have an absolute and unbounded meaning. In this case, they are flexible. For example,

(514) a. قَامَ الْأَمِيرُ أَمَامًا

- b. قَامَ الْأَمِيرُ مِنْ أَمَامَ
“The commander stood in front”

In the example above, we can see that أَمَام is a flexible noun due to its tanwīn.

The difference in meaning between some of these cases is quite subtle. In practice, cases a. and c. are more common. And case b. is rare.

Here are some more examples:

- (515) مصنف ابن [يُخْرِجُ غِلْمَانَهُ إِلَى الْحَجِّ فَلَا يُخْرِمُونَ مِنْ ذِي الْحَلِيفَةِ، يُخْرِمُونَ مِنْ أَمَامِ ذَلِكَ
 14178]: أَبِي شَبِيه
 “He would take his (slave) boys out for the Ḥajj. But they would not enter iḥrām from Ḍhu l-Ḥulayfah; they would enter iḥrām from before that [location].”

The words **أَوَّل** and **أَسْفَل** also have some rules that are specific to them and we will treat them separately in section (ref).

30.9. 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.

30.9.1. The adverb of time and place as a info

674: مشكاة المصابيح

30.9.2. 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:

- (516) 2/246 [النحو الوافي] يَوْمَ الْجُمُعَةِ
 “The day of Friday.”
 يَوْمَ is used as an adverb and the verb “I arrived” is implied.

Othertimes, it may be a complete sentence. For example:

- (517) 2/247 [النحو الوافي] الْأَزْهَارُ أَمَامَنَا
 “The flowers (are) in front of us.”
- (518) مَاءٌ بَارِدٌ عِنْدَ يَوْمٍ حَارٍّ نِعْمَةٌ
 “Some cold water (being) on a hot day, is a blessing.”

In such sentences, the missing verb is “is” or its verbal noun “being”. This verb is unexpressed in Arabic.

30.10. Multiple adverbs of place with a single verb

30.10.1. 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:

- (519) **الْتَمَسْتُهُ لَيْلًا وَنَهَارًا**
 “I searched for it night and day”
- (520) **لَقِيتُهُ صَبَاحًا فَمَسَاءً** [الرضي معاني النحو 2/202 (referencing الرضي)]
 “I met him evening after morning.”
 (i.e., every morning and evening.)
- (521) **لَقِيتُهُ يَوْمًا فَيَوْمًا**
 “I met him day after day.”

30.10.2. 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 cases¹⁵:

- a. When one is an adverb of time and the other an adverb of place. For example:

- (522) **أَجْلِسْ عِنْدِي سَاعَةً**
 “Sit with me an hour.” (عِنْد is an adverb of place and سَاعَة is a adverb of time.)

- b. When both are adverbs of the same kind:

- i. When the second adverb is a replacement for the first. For example:

- (523) **أُقَابِلُكَ يَوْمَ الْجُمُعَةِ ظَهْرًا** [النحو الوافي 2/255]
 “I will meet you Friday afternoon.”
 (ظَهْر is a replacement for يَوْم and specifies when on Friday.)

- ii. When the adverb is a comparative noun (see chapter (ref)). For example:

- (524) **الْمَرِيضُ الْيَوْمَ أَحْسَنُ مِنْهُ أَمْسَ** [النحو الوافي 2/256]
 “The patient today is better than he (was) yesterday.”

30.10.3. 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.¹⁶

¹⁵ النحو الوافي 2/255

¹⁶ معاني النحو 2/202–204, النحو الوافي 2/271

- a. Both adverbs end with a fatḥah without tanwīn. For example,

(525) لَقِيتُهُ يَوْمَ يَوْمٍ
“I met him day after day.”

- b. The adverbs form an annexation. For example,

(526) [2/271 النحو الوافي] تَزُورُنَا صَبَاحَ مَسَاءٍ
“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:

(527) دَرَجَةُ حَرَارَةِ الْجَوِّ بَيْنَ بَيْنٍ
“The degree of the temperature of the air is intermediate.”

30.11. Some commonly used adverbs of time and place

30.11.1. هُنَا and هُنَاكَ

30.11.2. أَسْفَلَ

أَسْفَلَ is actually a comparative noun, meaning “lower”. And even when it is used as an adverb of place, it is with this comparative meaning.¹⁷

Most of the directional nouns, like فَوْقَ, وَرَاءَ, خَلْفَ, أَمَامَ and تَحْتَ are used as annexe nouns. For example, فَوْقَ الْأَرْضِ means “above the Earth.”

We have learned that comparative nouns are used with the preposition مِنْ to express their “-er” meaning. For example أَكْبَرُ مِنَ الْبَيْتِ “bigger than the house.” They may also be used as annexe nouns to express their “-est” meaning. For example, أَكْبَرُ الْبُيُوتِ, أَكْبَرُ بَيْتٍ “biggest house.”

أَسْفَلَ too may be used in both these formations. We will discuss them below:

30.11.2.1. مِنْ أَسْفَلَ used before مِنْ

Usually أَسْفَلَ is used with مِنْ to express the adverb of place “lower (than)” Here are some examples of أَسْفَلَ, as an adverb of place:

(528) [8:42 سورة الأنفال] ¹⁸ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ
“and the caravan was lower [in position] than you”

(529) [3/289 كتاب سيبويه] زَيْدٌ أَسْفَلَ مِنْكَ
“Zayd is lower than you.”

¹⁷ 79 شرح شيخ زاده على قواعد الإعراب

¹⁸ (وَقَرَأَ زَيْدٌ بْنُ عَلِيٍّ: أَسْفَلَ) 8:42 سورة الأنفال for البحر المحيط لأبي حيان

- (530) [1036: سنن النسائي] وَصَعَ رَاخَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ
 “He put his palms on his knees and put his fingers lower than that.”
- (531) نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُومَ الْإِمَامُ فَوْقَ شَيْءٍ وَالنَّاسُ خَلْفَهُ يَعْني أَسْفَلَ مِنْهُ
 [1692: مشکاة المصابيح] مِنْهُ
 “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 أَسْفَلَ does not have tanwīn. This is because it is a semi-flexible noun.

Now, in the case of قُبْلَ and its sisters we saw that their rigidity and flexibility is determined by whether or not they are annexe nouns and if they have base nouns in an annexation.

But أَسْفَلَ, when used with before مِنْ as an adverb of place, is not an annexe noun. So its rigidity and flexibility is determined by whether or not it is compared to a noun (with مِنْ):

If the adverb of place أَسْفَلَ is followed by مِنْ and a compared noun, then it is flexible. By the way, there may be another مِنْ before أَسْفَلَ as well, as we learned in section (ref). Here is an example,

- (532) [33:10 سورة الأحزاب] إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ
 “[Remember] when they came at you from above you and from below you”

And if the adverb of place أَسْفَلَ is not followed by مِنْ and a compared noun, but the adverb is still understood to be bounded implicitly, then it will be rigid ending with a ḍammah. For example:

- (533) [621: صحيح البخاري] وَقَالَ بِأَصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقٍ وَطَاطَأَ إِلَى أَسْفَلٍ
 “and he gestured with his fingers and raised them up upward and lowered [them] downward.”
- (534) [137 فقه اللغة للثعالبي] وَالطَّفْرُ وَثَبٌ مِنْ أَسْفَلٍ إِلَى فَوْقٍ
 “and *atṭafr* is a leap from down to up.”

30.11.2.2. أَسْفَلَ as an annexe noun

Most of the time, we will want to say that something is *below* or *lower than* another thing. In this case, we will use أَسْفَلَ 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 أَسْفَلَ as an annexe noun to be an adverb of place.¹⁹

For example,

¹⁹See ظرف أَسْفَلَ (ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ) 95:5 سورة التين for تفسير ابن عاشور

- (535) نَعْلُكَ أَسْفَلُ رِجْلِكَ [1/484 النحو الوافي]
 “Your sandal is (at) the lowest [part] of your foot.”
 (Note the partitive meaning of أَسْفَلُ annexed to a singular base noun.)

30.11.2.3. 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 annexe noun.

- (536) لَمْ تَبْتَأْ أَسْفَلُ نِعالِهِمْ [سنن أبي داود: 1059]
 “The lower [part] of their sandals did not get wet.”

30.11.3. أَوَّلُ

أَوَّلُ is used as an adverb of time, meaning “first”

Much of what we have said about أَسْفَلُ applies also to the noun أَوَّلُ.

However there is some difference from أَسْفَلُ:

- The meaning of “first” is inherently superlative. In English we don't say that something is *more first than* another thing. We can try to capture this meaning by translating it as “prior to”.
- أَوَّلُ, despite being on the pattern أَفْعَلُ, is irregular in that it can take tanwīn when used in an absolute and unbounded sense.

30.11.3.1. أَوَّلُ used before مِنْ

أَوَّلُ is a semi-flexible noun when used with مِنْ:

- (537) لَا تَسْأَلْهُ عَنْ شَيْءٍ أَوَّلَ مِنْ حَدِيثِ الشَّفَاعَةِ [صحيح البخاري: 7510]
 “Don't ask him about anything prior to the ḥadīth of intercession”
- (538) لَا تَبْتَدِئَنَّ بِشَيْءٍ أَوَّلَ مِنْ الْبَيْتِ، تَطُوفَانِ بِهِ [صحيح البخاري: 1641]
 “They_{2f} would not begin with anything prior to the House, performing the ṭawāf around it.”

When مِنْ is not used but أَوَّلُ is implicitly bounded then it is rigid with a ḍammah on its ending:

- (539) أَيُّ الْقُرْآنِ أُنْزِلَ أَوَّلُ [صحيح البخاري: 4924]
 “Which [part] of the Qur'ān was revealed first (of all the sūrah)s?”
- (540) أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ [سنن ابن ماجه: 753]
 “Which mosque was established first (of all the mosques)?”

When **أَوَّل**, is used in an absolute and unbounded sense, then it takes tanwīn despite being on the pattern **أَفْعَل**:

- (541) [1062: سنن النسائي] يَبْتَذِرُونَهَا أَتَيْهِمْ يَكْتُبُهَا **أَوَّلًا**
 “They (were) rushing (to see) which of them would write it first”
- (542) [20165: مسند أحمد ط الرسالة] وَأَمَّا الدَّارُ الَّتِي دَخَلْتُ **أَوَّلًا** فَدَارُ غَامَةِ الْمُؤْمِنِينَ
 “And as for the house that you entered first, it was for the common people of the Muslims.”
- (543) [1700: مشكاة المصابيح] أَتَيْهِمَا جَاءَ **أَوَّلًا** عَمِلَ عَمَلُهُ
 “Which of them came first [that] did his deed?”

30.11.3.2. **أَوَّل** as an annexe noun

Like **أَسْفَل**, when **أَوَّل** can be used as an annexe noun as well, even when it is an adverb of time. For example

- (544) [739: صحيح مسلم] كَانَ يَنَامُ **أَوَّلَ اللَّيْلِ**
 “He used to sleep the first [part] of the night”

The usage of **أَوَّل** as an annexe noun when it is an adverb of time is probably not as uncommon as it is for **أَسْفَل**.

30.11.3.3. Non-adverbial use of **أَوَّل**

Just like **أَسْفَل**, **أَوَّل** need not be used adverbially. Here it is as the info of a sentence and an annexe noun:

- (545) [6:163 سورة الأنعام] وَأَنَا **أَوَّلُ** **الْمُسْلِمِينَ**
 “and I am the first [among you] of the Muslims.”

Even when used non-adverbially, **أَوَّل** may take tanwīn. For example, here it is the subject of **إِنَّ** in the a-state:

- (546) [151: جامع الترمذي] إِنَّ **لِلصَّلَاةِ** **أَوَّلًا** وَآخِرًا
 “Indeed the prayer has a first [time] and a last [time]”

30.11.4. **بَعْدَ**

- used for time and place
- meaning “yet”

30.11.5. ذَات

30.12. TODO

- (547) ثُمَّ مَوْعِدُكَ مَكَانَ كَذَا وَكَذَا
<https://shamela.ws/book/25794/21044#p1>
- (548) وَلَكِنِّي رَأَيْتُهُ انْطَلَقَ مَكَانَ كَذَا وَكَذَا
<https://shamela.ws/book/25794/19824>
- (549) وَلَكِنَّ وَاللَّهِ لَا تَجْتَمِعُ ابْنَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَابْنَةُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا أَبَدًا
<https://shamela.ws/book/25794/15437>
- (550) [388a: صحيح مسلم] إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النَّدَاءَ بِالصَّلَاةِ ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرُّوحَاءِ

Work in progress

Chapter 31.

The absolute doee

31.1. Introduction

The absolute doee is, fundamentally, the verb taking it's own maṣdar as a doee in the a-state. For example,

- (551) ضَرَبَ زَيْدٌ عَمْرًا ضَرْبًا
“Zayd beat ʿamr a beating”

In the above example ضَرْبًا is the maṣdar of the verb ضَرَبَ and is governed by it in the a-state as its absolute doee.

This sort of sentence is unfamiliar in English, as evinced by its awkward translation, “Zayd beat ʿamr a beating.” Nevertheless, we can find some parallels so you can get a feel for it:

- (552) 1. “He died an honorable death.”
2. “He slept the sleep of the just.”
3. “He lived two lives.”

The absolute doee is somewhat different from the direct doee in that the direct doee only occurs for transitive verbs. Whereas, the absolute doee can occur for any verb, whether transitive or intransitive. Also, the absolute doee is effectively an adverb because it qualifies the meaning of the verb as we will learn in this chapter, if Allāh wills.

The absolute doee is used for the following purposes:

1. To reinforce or emphasize the meaning of the governing verb.
2. To qualify the meaning of the governing verb.
3. To act as a deputy for the governing verb, substituting it and fulfilling it's role.

31.2. 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:

- (553) ضَرَبَ زَيْدٌ عَمْرًا ضَرْبًا
“Zayd beat ʿamr a beating”

The absolute doee ضَرْبًا signifies that beating actually occurred, as if to counter any possible suspicion that it didn't. If the usage of the governing verb can support both a literal and a metaphorical meaning, then the absolute doee can also signify that the meaning of the verb is literal, and not metaphorical.¹

For greater emphasis, the maṣdar may be repeated.² For example,

The reinforcing absolute doee, when used purely for emphasis and not also for other purposes, cannot be dualized or pluralized. So we cannot say وَعَدْتُكَ × وَوَعَدْتُ (‘‘I promised you promises’’).³ Though, this sentence is correct for the other purposes of the absolute doee, which we will learn in subsequent sections, if Allāh wills.

31.3. 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,

- (554) ضَرَبْتُهُ ضَرْبًا شَدِيدًا [Wright 2/54A]
“I beat him (with) a severe beating.”
(555) ضَرَبَهُ ضَرْبُ الظَّالِمِ [Wright 2/54B]
“He beat him (with) the beating of an oppressor.”

Such a qualifying absolute doee may also be signified simply with the definite article ال. ⁴ For example, if a specific kind of beating is known before-hand to both the speaker and addressee, then the speaker may simply say:

- (556) أَضْرِبُهُ الضَّرْبَ
“I will beat him (with) *the* beating.”

The qualifying maṣdar may also be annexed to a pronoun referring to the doer of the verb. For example,

¹See 2/194–195. But see also تفسير ابن القيم 4:164 سورة النساء (وكلّم الله موسى تكليماً) and 27:50 سورة النمل (ومكروا مكراً ومكرنا مكراً) for تفسير ابن عثيمين

²Wright 2/55B

³2/211 النحو الوافي

⁴2/207 (footnote 4) النحو الوافي

- (557) ضَرَبَ ضَرْبَهُ
“He beat him (with) his beating”

The quantity of the maṣḍar often uses the *one-time noun*. It may be dualized or pluralized. For example,

- (558) ضَرَبْتُهُ ضَرْبَةً وَضَرَبَنِي ضَرْبَتَيْنِ أَوْ ضَرَبَاتٍ [Wright 2/53D]
“I beat him one blow and he beat me two blows or (three or more) blows.”

Some maṣḍars themselves end with a ة, like تَلَاوَةٌ, so they are readily dualized or pluralized⁵ (to the sound *āt* plural) without resorting to the one-time noun. For example,

- (559) تَلَا الْقَارِئُ تِلَاوَاتٍ
“The reader recited recitations.”

But in reality, when a maṣḍar is dualized or pluralized in this manner, it seems to leave its maṣḍar meaning, which is purely a verbal meaning, and begins to denote a regular (non-verbal) noun.⁶ So تِلَاوَاتٍ will denote, not so much the actions of reciting but kinds of recitations.

The same goes for maṣḍars that don't end with a ة but for whom a broken plural has been recorded from Classical Arabic, like عُلُومٌ, which is the plural of عِلْمٌ “knowledge”, and وُعُودٌ which is the plural of وَعْدٌ “promise”.

So we can say:

- (560) وَعَدْتُكَ وُعُودًا
“I promised you promises.”

وُعُودٌ here refers to different kinds or occasions of promises, rather than the purely verbal actions of promising.⁷

Plurals have not been recorded for all maṣḍars. For example, ضَرَبَ does not have a recorded plural for its maṣḍar meaning of “beating”.

So can we pluralize it if we wish to say “I beat him (many) kinds of beatings”? Some authorities allow us to form a new broken plural if there is a need.⁸ So according to them we should be able to coin a new plural ضُرُوبٌ⁹ “beatings” and say,

- (561) ضَرَبْتُهُ ضُرُوبًا
“I beat him (many kinds of) beatings”

Other authorities are more conservative and would only allow using broken plurals for existing meanings of words if one has been recorded for them. Following this opinion, we might then say:

⁵ 817 الكليات للكفوي citing 137D دراسات في النحو للزحبيلاوي

⁶ المصباح وحاشية ياسين على التصريح citing 137–138 دراسات في النحو للزحبيلاوي

⁷ See also تفسير ابن عاشور for سورة الأحزاب 33:10 (وتظنون بالله الظنونا)

⁸ 139 دراسات في النحو للزحبيلاوي

⁹ this plural already exists for ضَرَبَ but for its other meaning “example”

- (562) ضَرَبْتُهُ أَنْوَاعًا مِنَ الضَّرْبِ
“I beat him (many) kinds of beatings”

In any case, any *maṣḍar* may at least be dualized to indicate the kinds of its action.¹⁰ So we can say:

- (563) ضَرَبْتَنِي ضَرَبَتَيْنِ [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 ضَرَبْتَنِي ضَرَبَتَيْنِ is different from if we had said

- (564) ضَرَبْتَنِي ضَرْبَتَيْنِ
“He beat me (with) two blows.”

The former signifies the kinds or occasions of beating whereas the latter indicates the number of individual acts of beating.

By the way, for *maṣḍars* that themselves end with *ḍ*, if we wish to specify that the action occurred only once, we cannot, of course, form a one-time noun by appending another *ḍ* to it. In such a case, we may qualify the *maṣḍar* with the attribute *وَاحِدَةً* “once”. For example:

- (565) 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.¹¹ We cannot use the qualifying absolute doee without also emphasizing the meaning of the verb. For example,

- (566) فَاصْبِرْ صَبْرًا جَمِيلًا [سورة المعارج 70:5]
“So be patient with gracious patience”

In section (ref), we will see that in order to only qualify the verb without emphasizing it, we can substitute the verb with the absolute doee which then becomes a *deputy to the verb*.¹²

Finally, the qualifying absolute doee may qualify both the kinds and quantity of the meaning of the verb. For example:

- (567) قَرَأْتُ الْكِتَابَ قِرَاءَتَيْنِ نَافِعَتَيْنِ [النحو الوافي 2/209]
“I read the book two useful readings.”

¹⁰ النحو الوافي 2/212

¹¹ النحو الوافي 2/207–209

¹² معاني النحو 2/203

31.4. The deputy to the maṣḍar as an absolute doee

Frequently, instead of using the maṣḍar as the absolute doee directly, it is substituted by another word. This word is then called the deputy to the maṣḍar as an absolute doee because it fulfils the absolute doee's role. The maṣḍar may still figure in the expression. It will just not technically be the absolute doee, because the first a-state doee in that position is now its deputy.

The deputy to the maṣḍar can be one of several categories:

A attribute to a deleted maṣḍar

For example:

- (568) صَرَبْتُهُ شَدِيدًا [Wright 2/54A]
 "I beat him severely."
 (for صَرَبْتُهُ صَرَبًا شَدِيدًا "I beat him a severe beating.")
- (569) 2/184 أوضح المسالك إلى ألفية ابن مالك لابن هشام] سِرْتُ أَحْسَنَ السَّيْرِ
 "I travelled the best (kind) of travelling."
 (سِرْتُ السَّيْرِ أَحْسَنَ السَّيْرِ (for

When the maṣḍar is thus substituted with its attribute, then the masculine adjectival noun is typically used for the attribute, even if the maṣḍar was a feminine noun. For example:

- (570) كَتَبُوا سَرِيعًا
 "They wrote quickly."
 (for كَتَبُوا كِتَابَةً سَرِيعَةً)

This is because even when maṣḍars end with a feminine marker, they are abstract enough in their meaning that when they are absent, only the idea of them retains influence, not their actual wording. And because that abstract idea is not feminine in its meaning, it doesn't cause the attribute to match the feminine wording of the maṣḍar 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.¹³ For example: سَارُوا طَوِيلًا "They travelled a long time," (for سَارُوا زَمَنًا طَوِيلًا. See section (ref).)

In fact, according to some authorities, when the 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.¹⁴ For example,

¹³Wright 2/54D

¹⁴معاني النحو 2/196–199

- (571) صَرَبْتُهُ كَثِيرًا
“I beat him a lot.”

This sentence could mean, at the same time, both صَرَبْتُهُ صَرَبًا كَثِيرًا “I beat him a lot [of beatings],” and صَرَبْتُهُ زَمَنًا كَثِيرًا “I beat him (for) a lot [of time].”

An quasi-maṣḍar

The quasi-maṣḍar may be a regular common noun that is used in place of a verb's maṣḍar (see (ref)).

For example:

- (572) صَحِيحٌ [فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ
مسلم: 2312a]
“So he returned to his people and said, ‘O my people, embrace Islām for indeed Muḥammad gives a gift not fearing want.’”
(إِعْطَاءٌ “gift” is a quasi-maṣḍar for the actual maṣḍar عَطَا.)
- (573) أَنْهَزَمُوا هَزِيمَةً شَنِيعَةً
[Wright 2/56B]
“They were defeated an atrocious defeat”
(The maṣḍar of أَنْهَزَمَ is properly أَنْهَزَامٌ)

Also falling under the category of quasi-maṣḍar is the maṣḍar of another form of the verb from the same root.¹⁵ For example:

- (574) أَقْتَتَلُوا قِتَالًا شَدِيدًا [Wright 2/56B]
“They fought with one another a hard fight”
(قَاتَلَ is properly the maṣḍar of the form 3 verb قَاتَلَ)
- (575) 73:8 [سورة المزمل] وَتَبَتَّلْ إِلَيْهِ تَتَبَّلًا
“and devote yourself to Him with [complete] devotion”
(بَتَّلَ is properly the maṣḍar of the form 2 verb بَتَّلَ)

A synonymous maṣḍar from a different root

For example:

- (576) جَلَسَ قُعُودًا [Wright 2/56C]
“I sat (with) a sitting”

¹⁵ 2/215 النحو الوافي

A noun that indicates the type of maṣḍar

For example:

- (577) رَجَعَ الْفَهْرَى [Wright 2/56C]
 “He returned walking backwards.”
 فَهْرَى is a noun which means “backward walk”.

A noun of kind of the pattern فُعْلَة

For example:

- (578) مشى القط مشية الأسد [النحو الوافي 2/218]
 “The cat walked (with) the gait of a lion”

The number of the maṣḍar

For example:

- (579) ضَرَبْتُ ثَلَاثَ ضَرْبَاتٍ
 “I beat him three blows”

The maṣḍar may also be omitted from the base noun such that only the number remains. For example:

- (580) ضَرَبْتُ ثَلَاثًا
 “I beat him three (blows)”
 (Note the feminine number ثَلَاثَة instead of the masculine ثَلَاث because the deleted base noun will be feminine in such circumstances.)

A partial or whole fraction

Words like كُلِّ, جَمِيع, “all”; بَعْض, “some”; شَطْر, نِصْف, “half”, etc. can be used to indicate how much of an action is done.

For example:

- (581) فَلَا تَبِيلُوا كُلَّ الْأَمْرِ [سورة النساء 4:129]
 “So do not incline completely [toward one]”
 (582) أَهْمَلَ الطَّالِبُ بَعْضَ الْإِهْمَالِ [النحو العربي: أحكام ومعان 1/452]
 “The student was negligent somewhat”

Included in this category is the word شَيْء “thing”. When used in the a-state governed by a verb it can signify the meaning “a bit” or “somewhat”, etc.¹⁶ For example:

¹⁶See, for example, كِدْتُ تُرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا [سورة الإسراء 17:74 for تفسير ابن عاشور

- (583) [2405: صحيح مسلم] فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ
 “So ʿAliyy 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.¹⁷ For example:

- (584) [4:36 سورة النساء] وَلَا تُشْرِكُوا بِهِ شَيْئًا
 “and associate nothing with Him”

Regarding this āyah, the mufasssir Ibn ʿĀshūr says:

تُشْرِكُوا is in the a-state due to its being a [direct] doee for شَيْئًا, i.e. “Don't make a partner anything from what is worshipped”, similar to His saying, وَلَنْ تُشْرِكَ بِرَبِّنَا أَحَدًا [72:2 سورة الجن] (“And we will never associate with our Lord anyone”).

And it is permissible that شَيْئًا is in the a-state due to its being [a deputy to] the maṣdar, i.e. “a bit of associating even if it is slight”, similar to His saying, فَلَنْ يَضُرَّوكَ شَيْئًا [5:42 سورة المائدة] (“never will they harm you at all.”).¹⁸

The instrument or implement used in the action

The type of action may be indicated with the the instrument or implement used in the action. For example:

- (585) [Wright 2/56D] ضَرَبْتُهُ سَوْطًا
 “I beat him (with) a whip.”
 (for ضَرَبَ سَوْطًا)

A pronoun

A absolute doee can be substituted by a pronoun that refers to it.¹⁹ For example:

- (586) أَحْسَنَ الْإِكْرَامَ وَأَكْرَمَهُ صَيْفَهُ
 “He perfected generosity and was generous (with it) [to] his guest.”
 (i.e., he was generous with the generosity)

¹⁷ 2/199 معاني النحو

¹⁸ 4:36 سورة النساء for تفسير ابن عاشور

¹⁹ See also 5:115 سورة المائدة for تفسير ابن عاشور (فَأَنِّي أَعَذُّهُ غَذَائًا لَا أَعَذُّهُ أَحَدًا مِنَ الْعَالَمِينَ)

A pointing noun

Similar to the pronoun as a deputy maṣḍar absolute doee, a pointing noun may be used in the same vein. For example

- (587) النحو الواضح لعلّي الجارم] 2/159] أَلرَّجُلُ الْمَهْدَبُ لَا يُعَامِلُ النَّاسَ هَذِهِ الْمَعَامَلَةَ
 “The refined man does not deal with the people (with) this dealing.”
- (588) [Wright 2/54A] يَحْفَظُونَ أَسْرَارَهُمْ هَذَا الْحِفْظَ
 “They keep their secrets (with) this keeping”
 (i.e. so carefully)

31.5. The absolute doee with a deleted governing verb

The governing verb of the specifying absolute doee may be deleted if there is sufficient context or circumstance to supply its meaning. For example, in response to the question,

هَلْ جَلَسَ الزَّائِرُ عِنْدَكَ؟
 “Did the visitor sit with you?”

one may reply:

- (589) [النحو الوافي] 2/219] 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:

- (590) [النحو الوافي] 2/219] 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

31.6. 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:

31.6.1. 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:

- (591) صَبْرًا
“Patience”

In terms of governance, the complete sentence is أَصْبِرُوا صَبْرًا. The sentence أَصْبِرُوا is valid on its own right as a use of the reinforcing absolute doee. But that is not exactly what the utterance صَبْرًا, by itself, signifies. Rather the governing verb أَصْبِرُوا is substituted with the absolute doee, such that the verb is no longer present in meaning, and the absolute doee is now its deputy, fulfilling its role.

Why then would one choose to use a absolute doee instead of a verb?²⁰ The maṣḍar signifies only a meaning of the action of the verb. The verb signifies both the meaning of its maṣḍar and is also linked to a time in which the action originates, continues, or renews. So the verb is more temporary than its maṣḍar. 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:

- (592) قَالَ أَبُو لَهَبٍ تَبًّا لَكَ أَلِهَذَا جَمَعْتَنَا فَنَزَلْتَ تَبَّتْ يَدَا أَبِي لَهَبٍ [4973: صحيح البخاري]
“Abū Lahab said: ‘A perishing for you! Is it for this (that) you have gathered us?’ So there was revealed: ‘May the hands of Abū Lahab be ruined’”
[سورة المسد 111:1]
(تَبَّ is a absolute doee of the verb تَبَّ “to perish”).
- (593) شُكْرًا لَكُمْ
“A thanking for you”
(for أَشْكُرُكَ “I thank you.”)
- (594) سُبْحَانَ اللَّهِ “The glorification of Allāh!”
(سُبْحَانَ is a quasi-maṣḍar for the verb سَبَّحَ “to glorify”).

In the above example, the sentence with the verb could be, e.g., أَسْبِّحُ سُبْحَانَ “I glorify the glorification of Allāh.” But again, though this may be a valid sentence on its own right, it is not exactly what the utterance سُبْحَانَ اللَّهِ, by itself, signifies. The quasi-maṣḍar سُبْحَانَ, as a deputy to the verb does not explicitly specify the verb or its doer. Rather, the quasi-maṣḍar سُبْحَانَ replaces

²⁰ 2/203 معاني النحو

its governing verb. The purpose is to mention the glorification of Allāh without being limited by a time limit for the action of the verb, or a need to mention the doer of the verb.²¹

Similarly,

- (595) مَعَادَ اللَّهِ
 “The refuge of Allāh”
 (مَعَاد is a maṣḍar of عَادَ يَعُودُ “to seek refuge”).

Using the u-state maṣḍar instead of the absolute doee

In situations that call for a course of action, the u-state maṣḍar may optionally be used instead of using the (a-state) absolute doee.

For example, in a situation that calls for patience, one might say

- (596) صَبْرٌ جَمِيلٌ [2/206 معاني النحو]
 “A beautiful patience”

instead of saying صَبْرًا جَمِيلًا. Here, the implied meaning is الْأَمْرُ فِيهِ صَبْرٌ جَمِيلٌ “The thing to be done in the matter is a beautiful patience.”²²

The u-state maṣḍar (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:

- (597) رَحْمَةٌ اللَّهِ عَلَيْهِ [2/206 معاني النحو]
 “The mercy of Allāh on him”
 (598) وَبِحَ لَزَيْدٍ [Lane’s Lexicon, root و ب ح]
 “A mercy on Zayd”

In the above example, the following alternative (using the absolute doee) is also possible:

- (599) (1) وَبِحَ لَزَيْدٍ [Lane’s Lexicon, root و ب ح]
 (2) وَبِحَ زَيْدٍ [Lane’s Lexicon, root و ب ح]
 “A mercy on Zayd”
 (as though one were to say: أَلَزَمَهُ اللَّهُ وَبِحَ “May Allāh may mercy to attend him constantly!”)

The words وَبِلَ and وَبِسَ are used in a similar manner to وَبِحَ above. These are all maṣḍars of disused verbs. وَبِحَ and وَبِسَ typically signify compassion and a mild chiding. Whereas وَبِلَ and وَبِبَ typically signify a severe chiding, calling for misfortune and destruction.

²¹2/206 معاني النحو

²²See also (فَصْبْرٌ جَمِيلٌ) 12:18 سورة يوسف for البحر المحيط لأبي حيان

31.6.2. The absolute doee as a deputy of a verb that is a info

There is a set of circumstances where the governing verb can be 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 maṣḍar wouldn't ordinarily be a info in the u-state for the subject.²³

Here are some examples that should illustrate what we mean:

Consider the sentence أَنْتَ تَأْكُلُ وَتَشْرَبُ “You are eating and drinking.” The verbs in this sentence may be deleted and each is substituted with its a-state absolute doees as a deputy. So we can say:

- (600) أَنْتَ أَكُلًا وَشُرْبًا [2/208 معاني النحو]
 “You are eating and drinking.”
 (أَنْتَ تَأْكُلُ وَتَشْرَبُ for)

What allows this is that the maṣḍars أَكَلٌ شُرْبٌ wouldn't ordinarily work as u-state infos for this subject. That is, we can't say × أَنْتَ أَكُلُ وَشُرْبُ. So when we use the maṣḍars in the a-state as absolute doees (أَنْتَ أَكُلًا وَشُرْبًا), it is understood that they are acting as a deputy for their respected deleted verbs.

Here are some more examples:

- (601) الْمَطَرُ سَحًا سَحًا [2/225 النحو الوافي]
 “The rain (is) pouring (and) pouring.”
 (سَحٌ is the maṣḍar of the verb سَحَّ يَسْحُ “to pour down abundantly (of rain)”)

 (602) مَا الْأَسَدُ مَعَ فَرِيَسَتِهِ إِلَّا فَتَكًا [2/226 النحو الوافي]
 “The lion is not, with his prey, [anything] but slaying”
 (فَتَكٌ is the maṣḍar of فَتَكَ يَفْتِكُ “to assault and slay”)

 (603) أَتُفَقِّهٌ وَأَنْتَ مُتَّفَقٌ؟ [2/222 النحو الوافي]
 “[Do you act] foolishly while you are an educated [person]?”
 (سَفَاهَةٌ is the maṣḍar of سَفِهَ يَسْفَهُ “to be foolish”)

As you can see from the examples above, these circumstances are usually limited to one of the following kind of sentences:

- a repeated maṣḍar
- multiple maṣḍars joined with conjunctive particles
- a restricted maṣḍar
- a maṣḍar that is asked about in a question

²³ 2/209 معاني النحو

31.6.3. The absolute doee as a deputy for a verb in detailing a vague consequential action

This is a very specific circumstance where the absolute doee may occur as a deputy to a verb. Consider an action that is done as a consequence of some matter. If this consequential action is expressed only vaguely, then the following sentence can add detail to this vague action using absolute doees.²⁴ Here is an example:

- (604) [النحو] إِنَّ أَسَاءَ إِلَيْكَ الصَّدِيقُ فَاسْلُكْ مَسْلَكَ الْعُقَلَاءِ. فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا جَمِيلًا
[2/224 الوافي]
If a friend does you wrong then take the path of the intelligent: So either an honorable reproving or a gracious pardoning”

In the example above, the consequential vague action is فَاسْلُكْ مَسْلَكَ الْعُقَلَاءِ “take the path of the intelligent”. The maṣḍars عِتَاب “reproving” and صَفْح “pardoning” are then used as absolute doees to detail this vague action, فَإِمَّا عِتَابًا كَرِيمًا وَإِمَّا صَفْحًا جَمِيلًا “So either an honorable reproving or a gracious pardoning.”²⁵

31.6.4. The absolute doee as a deputy for a verb in emphasizing the meaning of an entire sentence

One usage of the absolute doee as a deputy for a verb is in emphasizing the meaning of an entire sentence. The absolute doee in such cases are maṣḍars (or quasi-maṣḍars) like:

- أَجِبْ حَقًّا “truly” for أَجِبْ حَقًّا “I assert a truth”
- أَوْقِنْ بَقِيئًا “certainly” for أَوْقِنْ بَقِيئًا “I ascertain a certainty”

For example,

- (605) [صحيح البخاري: 6982] تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ حَقًّا
“Gabriel would appear before him and say, ‘O Muḥammad! Indeed you are Allāh’s Messenger ﷺ truly’”
- (606) [سورة النساء: 4:157] وَمَا قَتَلُوهُ يَقِيئًا
“And they did not kill him, for certain.”

²⁴1/459 النحو العربي: أحكام ومعان

²⁵See also (فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً) سورة محمد 47:4

31.6.5. The dualized absolute doee as a deputy of the verb

There are some absolute doees that are dualized and annexed to a pronoun in set phrases. The dual indicates a recurringness of the action. These include:

- لَبَّيْكَ – لَبَّ is the quasi-maṣdar of the verb لَبَّيْتُ “to remain.” The a-state dualized maṣdar annexed to the addressee pronoun, لَبَّيْكَ, signifies “I remain for you (i.e. at your service) time after time.” A verb لَبَّيْتُ “to utter لَبَّيْكَ” is derived from this phrase.
- سَعْدَيْكَ – سَعَدَ is the quasi-maṣdar of the verb أَسْعَدْتُ “to help” The a-state dualized maṣdar annexed to the addressee pronoun, سَعْدَيْكَ, signifies “I am at your aid time after time.”
- حَنَائِكَ – حَنَّان “mercy”. حَنَائِكَ signifies “Let your mercy be continuous to me.”
- دَوَائِكَ – دَوَّالٌ which is equivalent to مُدَاوِلَةٌ and تَدَاوُلٌ “taking by turns”. دَوَائِكَ signifies “Make (you) the action to be done by turns.”
- حَذَارَيْكَ – حَذَّرَ “Beware”. حَذَارَيْكَ signifies “Twice beware!”

31.7. 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 (571) صَرَبْتُهُ كَثِيرًا, that the a-state doee كَثِيرًا could be analyzed as either a absolute doee or a adverb of time, depending on context.

Similarly, in example (584) وَلَا تُشْرِكُوا بِهِ شَيْئًا [4:36 سورة النساء] “and associate nothing with Him”, شَيْئًا has been analyzed to support both a absolute doee meaning and a direct doee meaning.

For some verbs, their maṣdars are re-used as common nouns. For example:

- أَكَلَ يَأْكُلُ أَكْلًا – أَكَلَ is re-used to mean “a food”
- صَادَ يَصِيدُ صَيْدًا – صَادَ is re-used to mean “a prey”
- قَالَ يَقُولُ قَوْلًا – قَالَ is re-used to mean “a saying” or “a speech”
- سَأَلَ يَسْأَلُ سُؤْلًا – سَأَلَ 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:

- (607) 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,

- (608) 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,

- (609) صَادَ زَيْدٌ صَيْدَ الْأَسَدِ
 “Zayd hunted (in the manner of) the hunting of a lion.”
 or
 “Zayd hunted the lion’s prey.”

In the above example, the doee صَيْد is qualified in an annexation with the base noun الْأَسَد “the lion”. But the qualifier is applicable to both meanings of صَيْد: the absolute doee meaning: “hunting”, and the direct doee meaning: “prey”. When applied to the absolute doee meaning then the sentence means that Zayd hunted in a ferocious and daring manner, like a lion does. And when applied to the direct doee meaning then the sentence means that Zayd hunted a prey which was (previously) the prey of a lion. However, both of these meanings are distinct from each other. In this sort of case, context should help in figuring out the intended meaning.

In the case of maṣḍars like أَكَلَ and صَيْدَ, when they are re-used as common nouns, then their existence is not tied to the action of the verb. For example, أَكْل, meaning “food”, exists prior to the action of eating. And صَيْد, meaning “prey” exists prior to the action of hunting.

But in the case of maṣḍars like قَوْل and سُؤَال, even when they are a direct doee, they only come into existence with the action of their verb. So there is no قَوْل, either as a absolute doee or as a direct doee, before the action of “saying” And there is no سُؤَال, either as a absolute doee or as a direct doee, before the action of “asking”.

In such cases, even when a qualifier is applied, the line between the absolute doee and the direct doee can remain blurry. And that is not really a big deal because both meanings will be similar. For example,

- (610) سَأَلَ زَيْدٌ عَمْرًا سُؤَالًا صَعْبًا
 “He asked a difficult questioning.”
 (i.e. the questioning was difficult upon ʿamr)
 or
 “He asked a difficult question.”

This sort of ambiguity can sometimes be found in the other adverb doees as well.

31.8. Candidates for governing the absolute doee

The verb is the fundamental governor of the doer and the doee. But we have seen (in sections (ref)), that nouns that have a verbal quality to them, like the maṣḍar, the doer participle, etc., can also govern a doer and a doee.

So a absolute doee may occur, governed by either a verb (as we have seen), or a doer participle, or a doee participle, or a participle-like adjective, or even another maṣḍar.

Here are some examples:

- (611) 1/449 النحو العربي: أحكام ومعان] فَرِحْتُ بِأَجْتِهَادِكَ أَجْتِهَادًا حَسَنًا
 “I rejoiced at your striving a good striving”
 (the absolute doee أَجْتِهَادًا is governed by the preceding maṣḍar أَجْتِهَادُ)
- (612) 1/449 النحو العربي: أحكام ومعان] أَنَا مُكْرِمٌ خَالِدًا إِكْرَامًا عَظِيمًا
 “I will honor Khālīd a great honoring.”
 (the absolute doee إِكْرَامًا is governed by the doer participle مُكْرِمٌ)

The ḥāl

The *hāl* (الحال) is a kind of adverb, governed typically by a verb, that describes the state of the *person of hāl* during the time that the *hāl's* governing verb is taking place. Here is an example of a *hāl*:

{hāl} {person of hāl} {governor}
 رَاكِبًا رَيْدًا جَاءَ

In the example above, the usage of the ḥāl signifies that Zayd, while he was coming, was in a riding state.

By the way, we are not using “state” here terminologically, as in u-state, a-state, etc. Rather we are using it to mean Zayd’s condition or mode of being.

Consider again the example:

- (613) جَاءَ زَيْدٌ رَاكِبًا [Wright 2/112C]
 “Zayd came riding”

The ḥāl حَال is an adjectival noun matching the person of ḥāl حَال 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:

- (614) قَامَتْ ابْنَتُهُ إِلَيْهِ بَاكِئَةً [Fischer 196D]
 “His daughter [went and] stood to him crying”
- (615) وَثَبَا مُسْرِعَيْنِ [صحيح البخاري :4794]
 “they_{2m} got up hastening”

- (616) جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبَيْنِ [أحكام ومعان: 2/38]
 “Sa‘īd and Khālid came riding.”

For plurals, both sound and broken plurals may be used:

- (617) وَأَدْخُلُوا الْبَابَ سُجَّدًا [سورة البقرة: 2:58]
 “and enter the gate bowing humbly”
 (The person of ḥāl is the plural masculine doer pronoun in ادْخُلُوا and the ḥāl سَجَد is the plural of سَجَد.)
- (618) خَرَجْنَا مُتَوَجِّهِينَ إِلَى الْيَمَنِ [Fischer 196D]
 “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:

- (619) صَالَتْ الْأُسُودُ عَلَى الْفَرَسَةِ فَاتَكَّهَ
 “The lions pounced on the prey slaying”

32.3. 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:

- (620) جَاءَ زَيْدٌ رَاكِبًا [Wright 2/113D]
 “Zayd came riding”

A maṣdar

- (621) رَكُوبُكَ السَّيَّارَةُ مُسْرِعَةً خَطَرٌ عَلَيْكَ [أحكام ومعان: 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:

- (622) زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا [Wright 2/113D]
 “Zayd is beating ʿAmr standing.”
- (623) زَيْدٌ حَسَنٌ قَائِمًا [Wright 2/113D]
 “Zayd is handsome standing.”
- (624) 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 لَعَلَّ, كَأَنَّ, لَيْتَ

In such cases there will typically be the implicit existential verb “is” providing the verbal force.

Examples:

- (625) زَيْدٌ فِي الدَّارِ قَائِمًا [Wright 2/114A]
“Zayd is in the house standing.” (the existential verb “is” is implied)
- (626) هَذَا عَمْرٌو مُنْطَلِقًا [Wright 2/114A]
“This is ʿAmr (in the act of) setting out.”
- (627) وَهَذَا بَعْلِي شَيْخًا [سورة هود 11:72 cited by Wright 2/114B]
“and this, my husband, is an old man”
- (628) مَا شَأْنُكَ قَائِمًا [Wright 2/114B]
“What is your matter, standing?”
(i.e. “Why are you standing?”)
- (629) مَا لَكَ وَاقِفًا [Wright 2/114B]
“What (happened) to you, standing?”
(i.e. “Why are you standing?”)

32.4. 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

- (630) فَخَرَجَ مِنْهَا خَائِفًا [سورة القصص 28:21]
“So he left it, fearful”

The person of ḥāl as a direct doer

- (631) وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا [سورة النساء 4:79]
 “And We have sent you, [O Muḥammad], to the people as a messenger”
- (632) رَكِبْتُ الْفَرَسَ مُسَرَّجًا [Wright 2/113A]
 “I rode the horse saddled”

The person of ḥāl as a deputy doer

- (633) تُؤْكَلُ الْفَاكِهَةُ نَاضِجَةً [النحو العربي: أحكام ومعان 2/28]
 “The fruit is eaten fresh”

The person of ḥāl as a subject

- (634) الْفَاكِهَةُ لَذِيذَةٌ نَاضِجَةٌ [النحو العربي: أحكام ومعان 2/28]
 “The fruit is delicious (when it is) fresh.”

The person of ḥāl as a info

- (635) هَذَا هُوَ الْهَيْلَالُ طَالِعًا [النحو العربي: أحكام ومعان 2/28]
 “This is the crescent (as it is) rising.”

The person of ḥāl in the i-state following a preposition

- (636) مَرَزْتُ بِزَيْدٍ جَالِسًا [Wright 2/113A]
 “I passed by Zayd (as he was) sitting.”
- (637) كُنْتُ فِي الْبُسْتَانِ زَاهِرًا [Wright 2/113B]
 “I was in the garden (while it was) in bloom.”

The person of ḥāl in the i-state in as the base noun in an annexation

The base noun in an annexation is permitted to be a person of ḥāl if it satisfies any one of the following conditions:

- i. When the annexe noun is naturally capable of being the governor of the ḥāl (as a maṣḍar or doer participle, etc.). For example:

- (638) أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا [Wright 2/119C]
 “Zayd’s standing speedily pleased me.”
 (The governor is the annexe noun قِيَامٌ which is a maṣḍar)

- (639) [5:105 سورة المائدة] إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
 “To Allāh is your return all together”
 (The governor is the annexe noun مَرْجِع which is a maṣḍar)
- (640) [2/50 النحو العربي: أحكام ومعان] أَنْتَ شَارِبُ الْمَاءِ صَافِيًا
 “You are drinking the water clear.” (The governor is the annexe noun شَارِب which is a doer participle)

ii. When the annexe noun is a real part of the base noun. For example:

- (641) [15:47 سورة الحجر] وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍّ إِخْوَانًا
 “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.)
- (642) [49:12 سورة الحجرات] أَتَيْجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
 “Would one of you like to eat the flesh of his brother when dead?”
 (The annexe noun لَحْم is a real part of the base noun person of ḥāl أَخ.)

iii. When the annexe noun is not really but is virtually a part of the base noun. Such that the meaning would still be correct if the annexe noun was removed. For example:

- (643) [16:123 سورة النحل] ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
 “Then We revealed to you, [O Muḥammad], to follow the religion of Abraham, inclining toward truth”
 (إِبْرَاهِيم is a ḥāl of the person of ḥāl اتَّبِعْ. مِلَّة is virtually a part of اتَّبِعْ إِبْرَاهِيمَ حَنِيفًا such that the meaning is correct without it: اتَّبِعْ إِبْرَاهِيمَ حَنِيفًا.)

When none of these conditions are satisfied then the base noun cannot be a person of ḥāl. So we cannot say:

- (644) [2/51 النحو العربي: أحكام ومعان] مَرَرْتُ بِعُغْلَامٍ هِنْدٍ جَالِسَةٍ ×
 “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:

- (645) [2/386A النحو الوافي] فَانْبَلْتُ أَخًا رَاكِبًا
 “I met the brother riding”

In the example above, the ḥāl رَايَا may be applicable to either the speaker (assuming he is male), or to أَخ “the brother”. Context should tell us which is intended. If context is not sufficient then is more suitable for the closer of the two to the ḥāl to be the person of ḥāl. Or, to avoid ambiguity, it may be better that the expression not be used in this case.¹

32.5. 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:

- (646) [سورة المعارج 70:6] إِنَّهُمْ يَرَوْنَهُ بَعِيدًا
 “Indeed, they see it [as] distant,”
 (بَعِيدًا has been analyzed as a second direct doee²)
- (647) [سورة النساء 4:64] لَوْ جَدُّوا اللَّهَ تَوَّابًا رَحِيمًا
 “they would have found Allāh Accepting of Repentance and Merciful.”
 (تَوَّابًا has been analyzed as a second direct doee³)

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.⁴ For example:

- (648) [Wright 2/50C] رَأَيْتُكَ نَائِمًا
 “I saw you sleeping.”
- (649) [Wright 2/50C] وَجَدْتُهُ مَرِيضًا
 “I found him sick.”

32.6. 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:

¹النحو الوافي 2/386

²70:6 سورة المعارج إعراب القرآن للدرويش

³4:64 سورة النساء إعراب القرآن للدرويش

⁴Wright 2/50B

32.6.1. Multiple ḥāls for one person of ḥāl

These are examples of multiple ḥāls corresponding to one person of ḥāl:

- (650) [سورة الأعراف 7:150] وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ أَسِفًا
“And when Moses returned to his people, angry and grieved”
- (651) [سورة الفجر 89:28] ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَرْضِيَّةً
“Return to your Lord, well-pleased and pleasing [to Him]”
- (652) [صحيح مسلم: 974b] مَا لَكَ يَا عَائِشُ حَشِيًا رَاطِيَةً
“Why are you, O ʿĀʾiṣḥah, panting and short of breath?”
(حَشِيًا, on the pattern فَعْلَى, is the feminine of حَشِيَان meaning “short of breath”. رَاطِيَةً 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.⁵ For example:

- (653) [النحو الوافي 2/430] أَقْبَلَ الْمُتَنَتِّصِرُ فَرِحًا وَمُسْرِعًا وَمُصَافِحًا رَفَاقَهُ
“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.⁶

See also section (ref) later in this chapter for multiple ḥāls when one or more is a *sentence ḥāl*.

32.6.2. 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 (616) earlier in this chapter:

- (616) [2/38 النحو العربي: أحكام ومعان] جَاءَ سَعِيدٌ وَخَالِدٌ رَاكِبَيْنِ
“Saeid and Khālid came riding.”

Here is another example:

- (654) [سورة إبراهيم 14:33] وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ
“And He subjected for you the sun and the moon, continuous [in orbit]”

⁵ 2/386 النحو الوافي

⁶ See, for example, the analysis of طَمَعًا in البحر المحيط لأبي حيان for سورة السجدة 32:16 يَدْعُونَ رَبَّهُمْ خَوْفًا (وطمعا)

Sometimes the multiple persons of ḥāl may even occur in different functions in the sentence. For example:

- (655) 2/28 النحو العربي: أحكام ومعان] قَابِلٌ عَلَيَّ صَدِيقُهُ مَسْرُورَيْنِ
 “Ḥaliyy met his friend (while they both were) happy.”
- (656) 2/113B Wright] لَقِيتُهُ رَاكِبَيْنِ
 “I met him (while we both were) riding”

32.6.3. 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.⁷ For example:

- (657) 2/39 النحو العربي: أحكام ومعان] لَقِيتُ خَالِدًا مُصْعِدًا مُنْحَدِرًا
 “I met Khālīd (while he was) going up (and I_m was) coming down.”

But if meaning and context are sufficient to disambiguate, then the ḥāls may occur in either order. For example:

- (658) 2/39 النحو العربي: أحكام ومعان] لَقِيتُ هِنْدًا مُصْعِدًا مُنْحَدِرَةً
 “I met Hind (while I_m was) going up (and she was) coming down.”

32.7. 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 وَحْدٌ annexed to a pronoun, meaning “alone”. For example:

- (659) 2/375 النحو الوافي] جَاءَ أَلْصَبِيفُ وَحْدَهُ
 “The guest came by himself.”

Other definite nouns may also occur as ḥāls. For example:

- (660) اَدْخُلُوا الْأَوَّلَ فَالْأَوَّلَ
 [2/376 النحو الوافي]
 “Enter! the first then the first”
 (i.e. “Enter in order”)
- (661) 2/34 النحو العربي: أحكام ومعان] كَلَّمْتُهُ فَاهُ إِلَى فِيهِ
 “I spoke to him his mouth to my mouth.”
 (i.e. face to face)

⁷ 2/38–39. But see also Wright 2/115CD النحو العربي: أحكام ومعان, 2/387, النحو الوافي

The definite ḥāl may also occur in a comparative statement. For example:

- (662) زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ الْمَاشِي [Wright 2/116D]
 “Zayd as the rider is more handsome than he is (as) the walker.”

Although, it is more usual to use the indefinite ḥāl in this case: زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا.

32.8. 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

- (663) فِيهَا قَائِمًا رَجُلًا [Wright 2/117B]
 “in it (i.e. the house) is a man standing”

The order of the ḥāl and the person of ḥāl is treated in more detail in section (ref).

The indefinite person of ḥāl is qualified by a attribute or a base noun

- (664) عِنْدِي غُلَامٌ رَجُلٍ قَائِمًا [Wright 2/117D]
 “in my house is a man’s slave standing”
- (665) قَدِمَ طِفْلٌ صَغِيرٌ بَاكِيًا [النحو العربي: أحكام ومعان 2/45]
 “a small child came crying”
- (666) وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلْسَّائِلِينَ [النحو 41:10 سورة فصلت cited by النحو العربي: أحكام ومعان 2/45]
 “and He blessed it and determined therein its [creatures’] sustenance in four days without distinction - for [the information of] those who ask.”

The indefinite person of ḥāl is in a negative statement or a question

- (667) مَا حَابَ عَامِلٌ مُّخْلِصًا [النحو الوافي 2/403]
 “A worker, when sincere, does not fail.”
- (668) لَا تَشْرَبْ فِي كُوبٍ مَكْسُورًا [النحو الوافي 2/403]
 “Don’t drink in a cup (when it is) broken.”
- (669) أَجَاءَ أَحَدٌ رَاكِبًا [النحو العربي: أحكام ومعان 2/44]
 “Did anyone come riding?”

The indefinite person of ḥāl without any special circumstance

Occasionally, the person of ḥāl may be indefinite without any special circumstance.⁸ For example:

- (670) [1113: صحيح البخاري] وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا
“and [some] people prayed behind him standing”

32.9. 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.

32.9.1. The ḥāl preceding the governor

The ḥāl may precede the governor if the governor is an verb or quasi-verb that flexes based on the doer.

So we can say:

- (671) رَاكِبًا جَاءَ زَيْدٌ [Wright 2/118B]
“Zayd came riding.”
- (672) مُسْرِعًا ذَا رَاحِلٍ [Wright 2/118B and أحكام ومعان: 2/53]
“In haste is this (man) departing.”
(ذَا is a pointing noun like هَذَا. See section (ref).)
- (673) مُخْلِصًا زَيْدٌ دَعَا [add ref to alfiyyah ibn malik]
“Sincerely did Zayd supplicate.”
(The ḥāl مُخْلِصًا precedes not just its governor in the info دَعَا, but also the subject زَيْدٌ.)

If the governor is a verb or adjectival noun that is rigid (does not flex based on the doer), then the ḥāl rarely⁹, if ever¹⁰, precedes the governor. Examples of such governors are the verb of wonder and the comparative noun. For example:

- (674) مَا أَحْسَنَ زَيْدٌ صَاحِبًا [Wright 2/118B]
(not × أَحْسَنَ زَيْدٌ صَاحِبًا)
“How handsome is Zayd (when) laughing!”

⁸أحكام ومعان: 2/45–47 النحو العربي:

⁹ibn uthaymeen

¹⁰wright

- (675) زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو ضَاحِكًا [Wright 2/118B]
 (زَيْدٌ ضَاحِكًا أَحْسَنُ مِنْ عَمْرٍو ×)
 “Zayd is more handsome than ʿamr (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:

- (676) زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا [Wright 2/118C]
 “Zayd when standing is more handsome than [himself] when sitting.”
- (677) زَيْدٌ مُفْرَدًا أَتْفَعُ مِنْ عَمْرٍو مُعَانًا [Wright 2/118C]
 “Zayd when alone is more useful than ʿamr when assisted (by others).”

If the governor is not a verb or a quasi-verb but an expression that has verbal force, then the ḥāl usually does not precede the governor.¹¹

- (678) كَأَنَّ زَيْدًا رَاكِبًا أَسَدٌ [Wright 2/118D]
 (رَاكِبًا كَأَنَّ زَيْدًا أَسَدٌ ×)
 “[It is] as if Zayd, when riding, is a lion.”
- (679) زَيْدٌ فِي الدَّارِ قَائِمًا [Wright 2/118D]
 (زَيْدٌ قَائِمًا فِي الدَّارِ ×)
 “Zayd is in the house standing.”
- (680) تِلْكَ هِنْدٌ بَاجِئَةٌ [النحو العربي: أحكام ومعان] 2/53
 (بَاجِئَةٌ تِلْكَ هِنْدٌ ×)
 “That is Hind, searching.”

32.9.2. 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:

- (681) جَاءَ ضَاحِكًا زَيْدٌ [Wright 2/119A]
 “Zayd came riding.”
- (682) شَرِبْتُ الْمَاءَ صَافِيًا [النحو العربي: أحكام ومعان] 2/48
 “I drank the water clear.”

Excepted from this general permissibility is if the person of ḥāl is restricted by *إِلَّا*. For example:

- (683) مَا جَاءَ أُسَامَةُ إِلَّا رَاكِبًا [النحو العربي: أحكام ومعان] 2/48
 “Usāmah did not come except riding.”

¹¹See, however, *والسماوات مطويات بيمينه* سورة الزمر 39:67 for the recitation *البحر المحيط لأبي حيان*. Also mentioned by Wright 2/118D

- (684) [سورة الأنعام 6:48] وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
 “And We send not the messengers except as bringers of good tidings and warners.”

When the person of ḥāl is in the i-state then: if it is a base noun in an annexation, then the ḥāl should follow the person of ḥāl and not precede it.

For example:

- (685) [Wright 2/119C] أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا
 “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:

- (686) [Wright 2/119B] مَرَرْتُ بِهِنْدٍ جَالِسَةً
 “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:

- (687) [سورة سبأ 34:28] وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ
 “And We have not sent you except comprehensively to mankind”

32.9.3. 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:

- (688) [النحو العربي: أحكام ومعان] 2/55 حَضَرَ مُحَمَّدٌ مَاثِيًا
 “Muḥammad came walking.”

The speaker may choose to vary this normal order for a variety of reasons. For example, if Muḥammad had been previously hampered from walking due to an illness or injury, then in order to emphasize his being able to walk, the speaker may say:

- (689) [النحو العربي: أحكام ومعان] 2/55 حَضَرَ مَاثِيًا مُحَمَّدٌ

Or if the listener was incorrectly assuming that Muḥammad came riding and not walking, then the speaker may wish to disabuse him by saying

- (690) [النحو العربي: أحكام ومعان] 2/55 مَاثِيًا حَضَرَ مُحَمَّدٌ

There may be other reasons as well.¹²

¹² معاني النحو 2/354

32.10. 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:

- (691) جَاءَ سَعِيدٌ غَاضِبًا [أحكام ومعان: 2/28] النحو العربي:
“Sa‘īd came angry”
- (692) أَقْبَلَ خَالِدٌ رَاكِبًا [أحكام ومعان: 2/28] النحو العربي:
“Khālīd came riding.”

In the above examples, the ḥāls غَاضِبًا “angry” and رَاكِبًا “riding” are meant to be transitory descriptions, such that it is conceivable that Sa‘īd may cease to be angry, and that Khālīd 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:

- (693) وَخُلِقَ الْإِنْسَانُ ضَعِيفًا [سورة النساء: 4:28] النحو العربي:
“and mankind was created weak”
- (694) قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ [سورة آل عمران: 3:36] النحو العربي:
“she said, ‘My Lord, I have delivered a female.’”
- (695) وَلَدَتْهُ أَرْزَقَ الْغَيْنَيْنِ أَفْطَسَ الْأَنْفِ [أحكام ومعان: 2/29] النحو العربي:
“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:

- (696) وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا [سورة الأنعام: 6:126 cited by أحكام ومعان: 2/30] النحو العربي:
“And this is the path of your Lord, [leading] straight”
(The ḥāl صِرَاطٌ “straight” applies permanently to the person of ḥāl رَبِّكَ “path of your Lord”)

32.11. 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 an attribute.

Consider the following two examples:

- (697) هَذَا أَلْفَرَسٌ أَلْسَابِقُ [معاني النحو: 2/334] النحو العربي:
“This is the foremost horse.”

- (698) هَذَا الْفَرَسُ سَابِقًا [معاني النحو 2/334]
 “This is the horse (when it is) foremost”

The former sentence is describing the horse as being foremost, but not necessarily at the time when the speaker is pointing to it. So, at the moment of pointing to it, the horse may actually be tethered. Whereas the latter sentence is describing the horse at the moment of pointing at it. It would likely be running and being foremost at that time.

Similarly, consider:

- (699) أَقْبَلَ الطَّالِبُ الْمَقْصُرُ [معاني النحو 2/333]
 “The slacking student approached.”
- (700) أَقْبَلَ الطَّالِبُ مَقْصُرًا [معاني النحو 2/333]
 “The student approached (while) slacking.”

The same distinction applies to the above two examples. The former sentence describes the student as a slacker generally. But he may not be slacking at the moment when he is approaching. Whereas the latter sentence describes the student as slacking when he is approaching. He may not be a slacker in general.

However, there can sometimes be some overlap in meaning.¹³ 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 an attribute may have a somewhat similar meaning to it being used as a ḥāl. For example:

- (701) فِيهَا رَجُلٌ قَائِمٌ
 “In it (i.e. the house), is a standing man.”
 (attribute)
- (702) فِيهَا رَجُلٌ قَائِمًا
 [معاني النحو 2/352 cited by سيبويه 1/272]
 “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:

- (703) رَأَيْتُ طَالِبًا مَقْصُرًا [معاني النحو 2/352]
 “I saw a student slacking.”
 or
 “I saw a slacking student.”

¹³See also سيبويه 1/272 cited by شرح إبي سعيد بهامش كتاب سيبويه 2/350

32.12. An underived noun as the ḥāl

Because the ḥāl is a description of the person of ḥāl, and a description is likely to be an 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: رَاكِبًا, غَاضِبًا, etc. However, it is possible for the ḥāl to be underived noun. Here are some examples:

- (704) طَلَعَ الْقَمَرُ بَدْرًا [Wright 2/115A]
“The moon rose (as) a full moon.”
- (705) كَرَّ زَيْدٌ أَسَدًا [Wright 2/115A]
“Zayd charged (like) a lion.”
- (706) بَعْهُ مُدًّا بِدِرْهَمٍ [Wright 2/115A]
“Sell it (at the rate of) a mudd for a dirham”
(a mudd is a measure of volume)
- (707) بَعْتُ الشَّاةَ شَاءَةً وَدِرْهَمًا [Wright 2/115A]
“I sold the sheep (at the rate of) a sheep [for] a dirham.”
- (708) بَايَعْتُهُ يَدًا بِيَدٍ [Wright 2/115A]
“I traded with him hand in hand”
(i.e. for ready money)
- (709) بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بِبَابٍ [Wright 2/115A]
“I explained his account for him item by item.”
- (710) 2/30 النحو العربي: أحكام ومعان] دَخَلَ الْقَوْمُ رَجُلًا رَجُلًا
“The people entered, man by man.”
- (711) 2/115B] كَلَّمْتُهُ فَاهُ إِلَى فِيٍّ [Wright 2/115B]
“I spoke to him his mouth to my mouth.”
(i.e. face to face)
- (712) 2/115B] هَذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيًّا [Wright 2/115B]
“This (fruit), as a grape, is better than it as a raisin.”
- (713) 2/33 النحو العربي: أحكام ومعان] 20:113 سورة طه] وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا
“And thus We have sent it down as an Arabic Qur’ān”
- (714) 2/34 النحو العربي: أحكام ومعان] هَذِهِ أَمْوَالُكَ ذَهَبًا [2/34]
“These are your wealths, as gold.”
- (715) 2/34 النحو العربي: أحكام ومعان] هَذِهِ فِصَّتُكَ خَاتَمًا [2/34]
“This is your silver, as a ring.”
- (716) 2/34 النحو العربي: أحكام ومعان] هَذَا خَاتَمُكَ فِصَّةً [2/34]
“This is your ring, in silver”

32.13. A maṣḍar as the ḥāl

The maṣḍar can sometimes *appear* to be a ḥāl. For example:

- (717) أَقْبَلَ عَلَيَّ رَكْضًا [معاني النحو 2/345]
 “ʿAliyy approached (in the state of) running.”

In the above example, the opinion of some scholars would be that the maṣḍar رَكْضًا is a ḥāl. And this is a substitute for saying رَاكِبًا.

When the maṣḍar is used thus it remains in the indefinite singular regardless of the number of the persons of ḥāl. For example:

- (718) أَقْبَلَ الْقَوْمُ رَكْضًا
 “The people approached running.”

The reasons for using a maṣḍar رَكْضًا in this way instead of the adjectival noun رَاكِبًا may be:

- i. Emphasis. The maṣḍar signifies purely the meaning of the verb “to run”. Whereas the adjectival noun signifies the meaning of the verb along with person described by the adjectival noun (the runner). So using the maṣḍar as a ḥāl draws attention to the meaning of running rather than the person who is running. The maṣḍar used in this way can also be seen as a sort of metaphor, as if ʿAliyy, while executing the action of running, *became* the act of running.¹⁴
- ii. Expanding the sense of the adverb to incorporate other adverbs. The maṣḍar رَكْضًا, in the above example, can also be analyzed as an absolute doee (being a deputy to the maṣḍar إِقْبَالَ) meaning:

- (719) أَقْبَلَ عَلَيَّ إِقْبَالَ رَكْضٍ [معاني النحو 2/348]
 “ʿAliyy approached (in) the type of approaching (that is) running.”

The use of the maṣḍar in this way could then be used to intend both the ḥāl meaning and the absolute doee meaning together. That is ʿAliyy’s type and state of approaching was running.

Depending on the meaning of the maṣḍar, other types of adverbs, like the adverb of reason, may be included in this expanded sense as well.¹⁵

Some scholars are conservative in analyzing a maṣḍar as a ḥāl, and instead prefer that it be analyzed as another adverb, like a (deputy) absolute doee or an adverb of reason, etc.¹⁶ And if the meaning of the maṣḍar does not allow it to be analyzed as another adverb, and only as a ḥāl then it is accepted as a permitted usage but one that is restricted to what has been recorded from Classical Arabic.

¹⁴معاني النحو 2/348

¹⁵معاني النحو 2/348

¹⁶See مجموع مقالات فيصل المنصور 529–530

Here are some examples of maṣḍars having being analyzed as ḥāl. They may fit other adverbs instead or as well.

- (720) قَتَلْتُهُ صَبْرًا [Wright 2/114C]
“I killed him in cold blood.”
- (721) كَلَّمْتُهُ مُشَافَهَةً [شرح ابن يعيش على المفصل 2/12]
“I spoke to him face to face.”
- (722) يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا [سورة السجدة 32:16]
“they supplicate their Lord in fear and aspiration”
(خَوْفًا (above) is analyzed as either a adverb of reason or a ḥāl.¹⁷)
- (723) الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ 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).¹⁸)
- (724) إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا [سورة النساء 4:10]
“Indeed, those who devour the property of orphans unjustly”
(ظُلْمًا (above) is analyzed as either a adverb of reason or a ḥāl.¹⁹)
- (725) حَتَّىٰ إِذَا جَاءَتْهُمْ أَلْسَاعُ بَغْتَةً [سورة الأنعام 6:31]
“until when the Hour [of resurrection] comes upon them unexpectedly”
(بَغْتَةً (above) is analyzed as either a ḥāl or a absolute doee.²⁰)

32.14. 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:

- (726) 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. So يَضْحَكُ has a past meaning because of the perfect verb جَاءَ. An additional verb like كَانَ is not needed to transport the verb يَضْحَكُ to the past. Similarly, if the governor was in the

¹⁷See سورة السجدة for البحر المحيط لأبي حيان 32:16

¹⁸سورة البقرة for البحر المحيط لأبي حيان 2:274

¹⁹سورة النساء for البحر المحيط لأبي حيان 4:10

²⁰سورة الأنعام for البحر المحيط لأبي حيان 6:30

present or the future, the stateful verb in the ḥāl would automatically be transported to the present or future as well. For example:

- (727) 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 سَيَ or سَوْفَ.²¹ So we cannot say (intending سَيَضْحَكُ to be a ḥāl):

- (728) × سَيَأْتِي زَيْدٌ سَيَضْحَكُ or
× يَأْتِي زَيْدٌ سَيَضْحَكُ

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 سَيَ or سَوْفَ. For example:

- (729) [سورة الصافات 37:99] وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ
“And [then] he said, ‘Indeed, I will go to [where I am ordered by] my Lord; He will guide me.’”

Here are some more examples of sentence ḥāls comprised of a stateful verb and a doer (or deputy doer) pronoun:

- (730) [سورة يوسف 12:16] وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ
“And they came to their father at night, weeping.”

32.14.1. 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:

- (731) جَاءَ زَيْدٌ بِدُهُ عَلَى رَأْسِهِ [Wright, 2/331A]
“Zayd came (with) his hand on his head.”

²¹ شرح الرضي على الكافية 2/354 citing معاني النحو. But see تفسير ابن عاشور for سورة الصافات 37:99 for a dissenting opinion.

In the example above, the sentence *يَدُّ عَلَى رَأْسِهِ* is the ḥāl. Note that *يد* 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 *يَدُّ عَلَى رَأْسِهِ* is considered to be in the a-state as the ḥāl. The link is the pronoun *ه* in *يَدُّ* and *رَأْسِهِ*.

Here are some more examples:

- (732) *أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ* [سورة البقرة 2:36]
 “Go down, [all of you], as enemies to one another”
 (The sentence *بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ* is the ḥāl. The link is the pronoun *كُم* in *بَعْضُكُمْ*.)

32.15. The ۹ 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 ۹, called the ۹ of ḥāl, may be used. The ۹ of ḥāl signifies that the sentence ḥāl occurred *while* the governing verb took place. Here are some examples of the the ۹ of ḥāl:

- (733) *قَامَ زَيْدٌ وَهُوَ بَاكٍ* [Wright 2/330C]
 “Zayd stood up while he was crying.”
- (734) *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 ۹ 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:

- (735) *ذَهَبَ زَيْدٌ وَعَمْرٌو يَشْتَغِلُ* [Wright 2/331A]
 “Zayd went while ʿAmr was busy.”

In the example above, the ḥāl's description of the person of ḥāl is only circumstantial, in that it alludes to the time in which the action of the governing verb occurred. In such cases the meaning of the ḥāl approaches that of the adverb of time. This is another of the cases where the lines between different types of adverbs get blurred. We have seen similar cases in sections (ref). Here are some more examples:

Depending on the sentence, the ۹ of ḥāl can be either mandatory, optional, or disallowed.

Let's go over the different types of ḥāl sentences, and discuss the ruling of the ۹ of ḥāl in each type of sentence.

32.15.1. The ḥāl sentence is a nounal sentence

When the ḥāl sentence is a nounal sentence, then there are three possibilities:

- i. The ḥāl sentence is devoid of a pronoun referring back to the person of ḥāl. In this case, the ۉ of ḥāl is obligatory. For example:

(736) وَجُوبَ الرِّبْطِ بِالْوَاوِ لِعَبْدِ الْجَبَّارِ [4/125 cited by المقتضب للمبرد] مَرَرْتُ بِزَيْدٍ وَعَمَرُو فِي الدَّارِ
[فتحي زيدان]
“I passed by Zayd while ʿamr (was) in the house.”

In the above example the person of ḥāl is زَيْدٌ and the ḥāl is the nounal sentence عَمَرُو فِي الدَّارِ. The sentence ḥāl does not have a pronoun that refers back to the person of ḥāl. Therefore the ۉ of ḥāl is necessary to link the sentence ḥāl to the person of ḥāl.

We have also already seen this usage in example (735) ذَهَبَ زَيْدٌ وَعَمَرُو يَسْتَنْجِلُ. Here are more examples:

(737) 8:5 سورة الأنفال] كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ
[2/58 النحو العربي: أحكام ومعان] cited by
“[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,”

(738) النحو العربي: أحكام ومعان] 12:14 سورة يوسف] قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَحَنُ عَصِيٍّ
[2/58]
“They said, ‘If a wolf should eat him while we are a [strong] clan,’”

- ii. The sentence ḥāl begins with a pronoun that refers to person of ḥāl. In this case as well, the ۉ of ḥāl is obligatory. The link between the sentence ḥāl and the person of ḥāl is now both the pronoun and the ۉ of ḥāl. We saw this usage in examples (733) أَن رَّسُولَ اللَّهِ صَلَّى قَامَ زَيْدٌ وَهُوَ بَاكٍ and (734) اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ.

Here are some more examples:

(739) 2/58 النحو العربي: أحكام ومعان] 4:43 سورة النساء] لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى
“do not approach prayer while you are intoxicated”

(740) [Wright 2/330D] كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ
“You lied, knowing (that you did so).”

(741) 9:54 سورة التوبة] وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى
“and that they come not to prayer except while they are lazy”

Some grammarians admitted optionally dropping the ۉ of ḥāl in this case to allow sentences like:

- (742) وجوب الربط بالواو لعبد الجبار 2/317 cited by معاني القرآن وإعرابه للزجاج [جَاءَنِي زَيْدٌ هُوَ قَارِسٌ
[فتحي زيدان]
“Zayd came to me while he (was) on horseback.”
(instead of the more normal usage with the و of ḥāl: هُوَ جَاءَنِي زَيْدٌ وَهُوَ قَارِسٌ
(قَارِسٌ)

But this opinion is considered anomalous by the majority of the grammarians.²²

- iii. The ḥāl sentence has a pronoun that refers to the person of ḥāl but it does not begin the ḥāl sentence. In this case, the و of ḥāl is optional. But generally, it will be preferred to have the و of ḥāl. For example:

- (743) [2/61 النحو العربي: أحكام ومعان] جَاءَ مُحَمَّدٌ وَيَدُهُ فِي جَيْبِهِ. (more preferred)
[2/61 النحو العربي: أحكام ومعان] جَاءَ مُحَمَّدٌ يَدُهُ فِي جَيْبِهِ. (less preferred)
Muḥammad came (with) his hand in his pocket.”

If the ḥāl sentence's info is a quasi-sentence (consisting of an prepositional or adverbial phrase), and the info precedes the subject, then dropping the و of ḥāl is normal.²³ For example:

- (744) جَاءَ زَيْدٌ فِي يَدِهِ سَوْطٌ
“Zayd came (with) a whip in his hand.”
(The ḥāl sentence is فِي يَدِهِ سَوْطٌ. Its info فِي يَدِهِ precedes its subject سَوْطٌ.)

32.15.2. The ḥāl sentence is a verbal sentence that begins with a perfect verb

There are several possible cases here:

- i. The ḥāl sentence is devoid of a pronoun that refers back to the person of ḥāl. In this case the و of ḥāl is mandatory. Furthermore, if the ḥāl sentence is affirmative, the perfect verb shall be preceded by the particle قَدْ. And if the ḥāl sentence is negative, the perfect verb shall not be preceded by the particle قَدْ. Examples:

- (745) [2/58 النحو العربي: أحكام ومعان] جِئْتُ وَقَدْ طَلَعَتِ الشَّمْسُ
“I came while the sun had already risen.”

- (746) [2/58 النحو العربي: أحكام ومعان] جِئْتُ وَمَا طَلَعَتِ الشَّمْسُ
“I came while the sun had not risen.”

²² وجوب الربط بالواو لعبد الجبار فتحي زيدان

²³ 1/203 دلائل الإعجاز للجرجاني

- ii. The ḥāl sentence has a pronoun that refers back to the person of ḥāl. In this case the *و* of ḥāl is optional. Furthermore, if the ḥāl sentence is affirmative, the perfect verb can optionally be preceded by the particle *قَدْ*. And if the ḥāl sentence is negative, the perfect verb shall not be preceded by the particle *قَدْ*. Here are some examples:

Affirmative with *و* of ḥāl and with *قَدْ*. (This is the most common case.):

- (747) وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا [سورة البقرة 2:246 cited by Wright 2/332B]
 “And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?”

Affirmative with *و* of ḥāl and without *قَدْ*:

- (748) أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ [سورة الشعراء 26:111 cited by النحو العربي: أحكام ومعان 2/62]
 “They said, ‘Should we believe you while you are followed by the lowest [class of people]?’”

Affirmative without *و* of ḥāl and without *قَدْ*:

- (749) أَوْ جَاءُوكُمْ خَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ [سورة النساء 4:90 cited by 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 *و* of ḥāl and with *قَدْ*:

- (750) رَأَيْنَاهُ قَدْ تَغَيَّرَ لَزَيْدٍ وَكَانَ عَلَى جُنْدِهِ [Wright 2/332C]
 “We saw him (when) he had changed [color due to being enraged] at Zayd who (was) [in command of] his army.”

Negative with *و* of ḥāl (more common):

- (751) جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ [Wright 2/332D]
 “Zayd came without his father having stood up.”

Negative without *و* of ḥāl (less common):

- (752) جَاءَ زَيْدٌ مَا قَامَ أَبُوهُ [Wright 2/332D]
 “Zayd came without his father having stood up.”

- iii. The ḥāl sentence is an exception, preceded by *إِلَّا*. In this case the *و* of ḥāl is prohibited. For example:

- (753) النحو العربي: سورة الحجر 15:11 cited by [أحكام ومعان 2/61]
 “And no messenger would come to them except that they ridiculed him.”
 (The sentence كَانُوا بِهِ يَسْتَهْزِءُونَ is the ḥāl beginning with a perfect verb.)

Some grammarians allowed the ۛ of ḥāl in this case, but the examples they cite are considered irregular to normal usage.²⁴

- iv. The perfect verb is followed by the conjunction ۛ. In this case, the perfect verb is used with a conditional meaning. For example:

- (754) [أحكام ومعان: 2/61] أَخْفَظُ رَوْحِي غَابَ أَوْ حَصَرَ
 (755) أوضح المسالك لابن and حالات الربط بواو الحال الجبار فتحي زيدان [لأضربته ذهب أو مكث 2/289 هشام]
 “I will certainly beat him [whether] he went or stayed.”

32.15.3. 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.²⁵

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 ۛ of ḥāl is obligatory. For example,

- (756) [سورة الصف 61:5 cited by Wright 2/331C] لِمَ تُؤْذِنُنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
 “why do you harm me while you certainly know that I am the messenger of Allāh to you?”

- ii. The sentence is affirmative and the stateful verb is not preceded by the particle قَدْ. We assume here that the sentence ḥāl contains a pronoun that refers to the person of ḥāl.

In this case, the ۛ of ḥāl is usually not used. We have already seen examples of this case earlier, like (726) جَاءَ زَيْدٌ يَصْحَكُ and (730) وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ.

Here are some more examples:

²⁴ حالات الربط بواو الحال الجبار فتحي زيدان

²⁵ علة امتناع ربط المضارع المنفي بـ(لا) و(ما) and علة امتناع ربط المضارع المثبت بالواو
 حالات الربط بواو الحال الجبار فتحي زيدان in

- (757) 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 جَنِيبٌ which is a word for a tractable horse that is led.)
- (758) [سورة القصص 28:20] وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى
 “And a man came from the farthest end of the city, running.”

What we have shown above constitutes the more common usage. However, we do sometimes see a ḥāl sentence beginning with a stateful verb with the ۉ of ḥāl and without قَدْ. For example,

- (759) حالات الربط بواو الحال الجبار فتحي and 2/59 النحو العربي: أحكام ومعان] قُمْتُ وَأَضَلْتُ عَيْنَهُ
 [زيدان]
 “I stood up, slapping his eye.”

More usually though, if a ۉ 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:

- (760) قُمْتُ وَأَنَا أَضَلْتُ عَيْنَهُ
 “I stood up, slapping his eye.”

We have already covered this type of ḥāl sentence in section (ref) above.

- iii. The sentence is negative and the stateful verb is negated with لَا or مَا. We again assume here that the sentence ḥāl contains a pronoun that refers to the person of ḥāl. In this case, the ۉ of ḥāl is prohibited.

- (761) أَوْضَحَ and 2/59 النحو العربي: أحكام ومعان cited by سورة المائدة 5:84 وَمَا لَنَا لَا نُوْمِنُ بِاللَّهِ
 [المسالك لابن هشام 2/289]
 “And why should we not believe in Allāh”
- (762) أَوْضَحَ المسالك لابن 2/60 النحو العربي: أحكام ومعان] عَهِدْتُكَ مَا تَصْبُو وَفِيكَ شَبِيهَةٌ
 [هشام 2/290]
 “I knew you when you were not childish while [you had] in you youth.”
 (مَا تَصْبُو) “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 ۉ of ḥāl is usually kept, although it is permissible to drop it. For example:

- (763) النحو العربي: أحكام ومعان cited by سورة الأنعام 6:93 أَوْ قَالَ أَوْجَى إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ
 [2/60]
 “or says, ‘It has been inspired to me,’ while nothing has been inspired to him”

(764) النحو 6:93 سورة الأنعام] فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ

[2/60 العربي: أحكام ومعان]

“So they returned with favor from Allāh and bounty, no harm having touched them.”

(765) [2/60 النحو العربي: أحكام ومعان] أَقْبَلَ مُحَمَّدٌ وَلَمْ يَحْمِلْ كُتُبَهُ

[2/60 النحو العربي: أحكام ومعان] أَقْبَلَ سَعِيدٌ لَمْ يَحْمِلْ كُتُبَهُ

“Muḥammad/Saeid approached while he didn't carry his books.”

If the sentence ḥāl does not have a pronoun that links to the person of ḥāl then the ۹ of ḥāl is to be used. For example:

(766) [2/60 النحو العربي: أحكام ومعان] أَقْبَلَ سَعِيدٌ وَلَمْ تَطْلُعِ الشَّمْسُ

“Saeid approached while the sun had not risen.”

(767) [النحو العربي: أحكام] وَلَقَدْ خَشِيتُ أَنْ أَمُوتَ وَلَمْ تَذَرْ لِلْخَرْبِ دَائِرَةً عَلَى ابْنَيْ ضَمْصَمٍ

[2/60 ومعان]

“And indeed I feared that I would die, while a turn [of misfortune] had not [yet] turned, in battle, on the two sons of Ḍamḍam”

(ḥāl) وَلَمْ تَذَرْ لِلْخَرْبِ دَائِرَةً

- v. The sentence is negative and the stateful verb is negated with لَمْ. Here again, the sentence ḥāl need not contain a pronoun that refers to the person of ḥāl. In this case, the ۹ of ḥāl is typically chosen to be used.²⁶ For example:

(768) أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ

[3:142 سورة آل عمران]

“Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?”

32.15.4. 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 ۹ of ḥāl is not used.

For example:

(769) حالات and 2/289 أَوْضَحَ الْمَسَالِكَ لِابْنِ هِشَامٍ [2:2 سورة البقرة] ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

[الربط بواو الحال الجبار فتحي زيدان]

“This is the Book about which there is no doubt”

(The sentence ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ, in this interpretation, is analyzed as a ḥāl to the preceding sentence ذَٰلِكَ الْكِتَابُ)

²⁶From وإن كانت منفية ب «لما» فالمختار ربطها بالواو 7:4 سورة الأعراف for إعراب القرآن للدرويش

32.15.5. The sentence ḥāl is a conjunctee

If a sentence ḥāl is preceded by a conjunction (see section (multiple ḥals) above), then an additional و of ḥāl is not typically tacked on to the conjunction.

For example:

- (770) [سورة الأعراف 7:4] فَجَاءَهَا بِأَسْنًا بَيَاتًا 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.²⁷ For example:

- (771) [سورة الأعراف 7:4] أْتَيْتَنِي وَالْيَا أَوْ وَأَنَا مَعْرُوفٌ
 “You came to me, while I was adjacent, or while I was remote.”

32.16. Purposes of the و of ḥāl

The و of ḥāl essentially distances the ḥāl from the influence of the governing verb.²⁸ For example, consider the expression:

- (772) [دلائل الإعجاز للجرجاني 1/213] جَاءَنِي زَيْدٌ يُسْرِعُ
 “Zayd came to me hastening.”

The above example is almost equivalent to saying جَاءَنِي زَيْدٌ مُسْرِعًا. The ḥāl يُسْرِعُ is tightly bound to the governor جَاءَ. So the expression asserts Zayd’s coming and his hastening as one assertion.

Consider now the expression with the و of ḥāl:

- (773) [دلائل الإعجاز للجرجاني 1/214] جَاءَنِي زَيْدٌ وَهُوَ يُسْرِعُ
 “Zayd came to me while he was hastening.”

Here the ḥāl sentence جَاءَنِي زَيْدٌ وَهُوَ يُسْرِعُ is a more independent assertion. Now, the only link between the ḥāl and its governing verb is that the ḥāl expresses the state of the person of ḥāl when the action of the governing verb took place.

The و of ḥāl can be used for a different purposes. We will list them below. In the following discussion, there will be three distinct expressions that we will refer to:

- i. The و of ḥāl
- ii. The ḥāl sentence which follows the و of ḥāl
- iii. The *preceding statement* which precedes the و of ḥāl

²⁷ معاني القرآن للفراء citing حالات الربط بواو الحال الجبار فتحي زيدان

²⁸ 357–358 معاني النحو cited by 1/213–214 دلائل الإعجاز للجرجاني

Here are some purposes of the ۉ of ḥāl:

- The ۉ of ḥāl indicates that the event in the preceding statement took place at the time when the ḥāl occurred. For example:

(774) [2/361 معاني النحو cited by 606 مغني اللبيب لابن هشام] جَاءَ زَيْدٌ وَالشَّمْسُ طَالِعَةٌ
“Zayd came when the sun was risen.”

(775) [2/367 معاني النحو] سَأَزُورُكَ وَالْقَمَرُ طَالِعٌ
“I will visit you when the moon is risen.”

- The ۉ of ḥāl indicates that the person of ḥāl was already in the state described by the ḥāl before the event in the preceding statement occurred. For example:

(776) [2:246 سورة البقرة cited by 2/368 معاني النحو] وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا
“And why should we not fight in the cause of Allāh when we have been driven out from our homes and from our children?”

- The ۉ of ḥāl indicates that the ḥāl after it is something obvious and should be taken into account, when considering the preceding statement. For example:

(777) [2:214 سورة البقرة] أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
[2/367 معاني النحو cited by]
“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?”

(778) [2385: سنن أبي داود] أَرَأَيْتَ لَوْ مَضْمَضْتُ مِنَ الْمَاءِ وَأَنْتَ صَائِمٌ
“What do you think if you rinse your mouth with water while you are fasting?”

- The ۉ of ḥāl indicates that the ḥāl sentence is describing something extraordinary. For example:

(779) [2/368 معاني النحو] عَبَرَ النَّهْرَ وَلَمْ يَحْرِكْ يَدَهُ
“He crossed the river while not (even) moving his hand!”

(780) [2/368 معاني النحو] دَخَلَ عَلَى الْأَمِيرِ وَبِيَدِهِ سَيْفُهُ
“He entered upon the commander while in his hand was his sword!”

- To differentiate between a ḥāl and a attribute. For example:

(781) [2/368 معاني النحو] رَأَيْتُ رَجُلًا عِنْدَهُ مَالٌ
“I saw a man (who) had wealth.”
(The sentence رَأَيْتُ رَجُلًا عِنْدَهُ مَالٌ can be analyzed as a attribute.)

(782) [2/368 معاني النحو] رَأَيْتُ رَجُلًا وَعِنْدَهُ مَالٌ
“I saw a man while he had wealth.”
(The sentence رَأَيْتُ رَجُلًا وَعِنْدَهُ مَالٌ can only be analyzed as a ḥāl.)

There may be other purposes as well.²⁹

32.17. 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 الْغُصْنِ “on the branch” and بَيْنَ السَّحَابِ “between the clouds”.

Just like a complete sentence, a quasi-sentence too may occur as a ḥāl. For example:

- (783) [أوضح المسالك لابن هشام] 2/285 رَأَيْتُ الْهَلَالَ بَيْنَ السَّحَابِ
 “I saw the crescent between the clouds.”
 (بَيْنَ السَّحَابِ is analyzed as a ḥāl.)
- (784) [جامع الدروس العربية لمصطفى الغلاييني] 3/101 نَظَرْتُ الْغُصْفُورَ عَلَى الْغُصْنِ
 “I looked at the sparrow on the branch.”
- (785) [الأصول في النحو لابن السراج] 2/52 كَتَبَ عُمَرُ إِلَى أَبِي عُبَيْدَةَ بِالشَّامِ
 “Eumar wrote to Abī Eubaydah in Syria.”
- (786) [أوضح المسالك لابن هشام] 2/285 أَوْضَحَ السَّحَابَ بَيْنَ السَّحَابِ
 “So he came out before his people in his adornment.”
 (بَيْنَ السَّحَابِ is analyzed as a ḥāl.³⁰)
- (787) [سورة آل عمران] 3:46 وَيَكَلِّمُ النَّاسَ فِي الْمَهْدِ
 “He will speak to the people in the cradle”
 (فِي الْمَهْدِ has been analyzed as a ḥāl.³¹)

Now, you might be thinking: Didn't we learn in chapter (ref) that بَيْنَ is an adverb of place? So why are we now saying that it is a ḥāl?

Well, first of all, we are saying that the quasi-sentence بَيْنَ السَّحَابِ is a ḥāl, not just بَيْنَ. Secondly, we say that the quasi-sentence is a ḥāl only loosely speaking.

Remember that an adverb of time or place is governed by a verb. And the adverb of time or place indicates the time or place where the action of the verb occurred. In a sentence like (783) رَأَيْتُ الْهَلَالَ بَيْنَ السَّحَابِ, the crescent was between the clouds before the action of seeing took place. So, in this case, we say that بَيْنَ is an adverb of place, but it is governed, not by the verb رَأَيْتُ, but by an implied general beingness (see section (ref).) So it is as if we are saying:

“I saw the crescent (while it was) [being]^{between the clouds}.”

²⁹2/368–369 معاني النحو

³⁰See سورة القصص 28:79 تفسير ابن عاشور

³¹3:46 سورة آل عمران البحر المحيط لأبي حيان

And it is this implied general beingness which is technically the ḥāl.³² While بَيْنَ remains (technically) an adverb of place.

Because the actual ḥāl “being” is (necessarily) unexpressed and only implied, we can loosely say that the quasi-sentence بَيْنَ السَّحَابِ is a ḥāl.

Similarly, in example (784) نَظَرْتُ الْعُصْفُورَ عَلَى الْغُصْنِ, the prepositional phrase عَلَى الْغُصْنِ is governed, not by the verb نَظَرْتُ but by an implied verb “being” which is the true ḥāl. But, loosely speaking, we may say that the quasi-sentence عَلَى الْغُصْنِ is the ḥāl.

Similarly, in example (785) كتب عمر إلى أبي عبيدة بالشام, the act of writing was done by ʿUmar in al-Ḥijāz, 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.³³

From the perspective of meaning, the quasi-sentence بَيْنَ السَّحَابِ “between the clouds” describes the state of the person of ḥāl أَلْهَلَالُ during the occurrence of the verb رَأَى. Similarly, the quasi-sentence عَلَى الْغُصْنِ “on the branch” describes the state of the person of ḥāl الْعُصْفُورُ during the occurrence of the verb نَظَرَ.

Here is an example of where the quasi-sentence does not work as a ḥāl:

- (788) وَقَعَ الْحَجَرُ فِي الْحُفْرَةِ
“The stone fell in the pit.”

In the above example, the stone went in the pit due to the action of the verb وَقَعَ. So the preposition فِي is governed by the verb وَقَعَ. Because فِي is not governed by an implied governor meaning “being”, therefore, the quasi-sentence فِي الْحُفْرَةِ is not a ḥāl.

One indicator to test if the quasi-sentence is valid as ḥāl in any particular sentence, is to insert a وَ of ḥāl and a pronoun (referring to the person of ḥāl) before the quasi-sentence (thus making it a complete sentence). The purpose of the وَ of ḥāl, here, is to make the ḥāl a pre-existing state. If the resulting expression (with the وَ of ḥāl is interpreted as making the ḥāl a pre-existing state) retains the same meaning as the original, then the quasi-sentence could be valid as a ḥāl. Let’s use this test on some of the examples above.

- (789) وَقَعَ الْحَجَرُ وَهُوَ فِي الْحُفْرَةِ
“The stone fell while it had already been in the pit.”
(This does not retain the same meaning as the original وَقَعَ الْحَجَرُ فِي الْحُفْرَةِ.
So the quasi-sentence in the original example is not a ḥāl.)

³² 3/101 جامع الدروس العربية لمصطفى الغلاييني

³³ 4/166 المقتضب للمبرد

- (790) رَأَيْتُ الْهَيْلَالَ وَهُوَ بَيْنَ السَّحَابِ
 “I saw the crescent while it had already been between the clouds.”
 (This retains the meaning of the original رَأَيْتُ الْهَيْلَالَ بَيْنَ السَّحَابِ. So the quasi-sentence in the original example is valid as a ḥāl.)
- (791) نَظَرْتُ الْعَصْفُورَ وَهُوَ عَلَى الْغُصْنِ
 “I looked at the sparrow while it had already been on the branch.”
 (This retains the meaning of the original نَظَرْتُ 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.³⁴ For example:

- (792) 2/52 الأصول في النحو لابن السراج [رَأَيْتُ زَيْدًا فِي الدَّارِ]
 “I saw Zayd in the house.”

Without context, the prepositional phrase في 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 زَيْد.³⁵

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.³⁶ In fact, some grammarians insist that the implied governor can only be general beingness.³⁷ 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).³⁸ For example:

- (793) 3:194 سورة آل عمران [رَبَّنَا وَعَظِّمْنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ]
 “Our Lord, and grant us what You promised us through Your messengers”

In one interpretation of the above āyah, the prepositional phrase عَلَى رُسُلِكَ “through Your messengers” has been analyzed as ḥāl of مَا وَعَدْتَنَا “what You promised us” The meaning with the implicated governor has been explained as مَنَزَّلًا عَلَيْهِمْ “sent down on [Your messengers].”³⁹

32.18. 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?

³⁴See also, for example, the tafsir of تَخْتِ الشَّجَرَةَ in البحر المحيط لأبي حيان for سورة الفتح 48:18

³⁵2/52 الأصول في النحو لابن السراج

³⁶1/213 شرح ابن عقيل على الألفية، 2/285 أوضح المسالك لابن هشام

³⁷(مَا وَعَدْتَنَا عَلَى رُسُلِكَ) 3:194 سورة آل عمران for البحر المحيط لأبي حيان

³⁸2/447 footnote النحو الوافي

³⁹3:194 سورة آل عمران for تفسير ابن عاشور

We may use the following guidelines⁴⁰:

- 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.⁴¹

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 الدَّارِ “Zayd is in the house,” زَيْدٌ is a specific definite noun because it refers to a specific person. On the other hand, if we say أَلْفِيلٌ حَيَوَانٌ “The elephant is an animal,” then we may be using أَلْفِيلٌ to refer to the species, and not a specific elephant. In this case, أَلْفِيلٌ is a *generic definite* noun.

And what we mean by an unspecified indefinite noun is one that is not restricted by a attribute or other qualifier. So it is applicable to any entity denoted by that noun. For example, رَجُلٌ in فِي الدَّارِ رَجُلٌ is an unspecified indefinite noun. But in رَجُلٌ خَيْرٌ and فِي الدَّارِ رَجُلٌ كَبِيرٌ it is a specified indefinite noun.

Here are some examples of sentences analyzed as attributes or ḥāls:

- (794) 560 مغني اللبيب لابن هشام [سورة الإسراء 17:93 cited by هشام] حَتَّى تُنْزَلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ
“until you bring down to us a book we may read”
(نَقْرُؤُهُ is analyzed as a attribute because كِتَابٌ is an unspecified indefinite noun.)
- (795) 1699a: صحيح مسلم [صحيح مسلم] فَلَقَدْ رَأَيْتُهُ يَحْمِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ
“for indeed I saw him protecting her from the stones with his [body].”
(يَحْمِيهَا is analyzed as a ḥāl because the pronoun هـ in رَأَيْتُهُ is a specific definite noun.)
- (796) 43:31 [سورة الزخرف] وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْفُرْقَانُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ
And they said, “Why was this Qur’ān not sent down upon a great man from [one of] the two cities?”
(رَجُلٌ is a attribute to عَظِيمٍ. رَجُلٌ عَظِيمٍ is a second attribute.)

⁴⁰ 560 مغني اللبيب لابن هشام

⁴¹ 3/477 النحو الوافي

- (797) 561] مغني اللبيب لابن هشام [62:5 سورة الجمعة] كَمَثَلِ الْجَمَارِ يَحْمِلُ أَسْفَارًا
 “is like that of a donkey who carries volumes [of books]”
 (أَلْجَمَارُ is a generic definite noun. So, the sentence يَحْمِلُ أَسْفَارًا has been analyzed as either a ḥāl or a attribute.⁴²)

Consider now the following example:

- (798) 40:28] سورة غافر [وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ
 “And a believing man from the family of Pharaoh who concealed his faith said,”

In the above example, there are two (quasi-) sentences after the first attribute مؤْمِنٌ:

- 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 مؤْمِنٌ) it is permissible for both مِنْ آلِ فِرْعَوْنَ and يَكْتُمُ إِيمَانَهُ to be ḥāls. Or مِنْ آلِ فِرْعَوْنَ can be a attribute and يَكْتُمُ إِيمَانَهُ can be a ḥāl. Or both مِنْ آلِ فِرْعَوْنَ and يَكْتُمُ إِيمَانَهُ can be attributes.⁴³

32.19. 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:

- (799) 3:39] سورة آل عمران [فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحْرَابِ
 “So the angels called him while he was standing in prayer in the chamber,”
 (هُوَ قَائِمٌ and فِي الْمَحْرَابِ have both been analyzed as ḥāls as one interpretation.⁴⁴)

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 order⁴⁵:

1. First, any ḥāls that are comprised of a single word
2. Then any quasi-sentence ḥāls
3. Then any sentence ḥāls

⁴² 62:5 سورة الجمعة for الكشف للزمخشري

⁴³ 40:28 سورة غافر for تفسير ابن عثيمين

⁴⁴ 3:39 سورة آل عمران for البحر المحيط لأبي حيان

⁴⁵ 3:46 سورة آل عمران for البحر المحيط لأبي حيان

This is the same order that is usually followed for attributes as well.

Here is an example:

- (800) فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ [سورة القصص 28:21]
 “So he left it, fearful and anticipating [apprehension].”

32.20. 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

32.20.1. Optional suppressing of the governor of the ḥāl

32.20.2. 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.

32.21. TODO topics

- حذف عامل الحال
- الحال المؤكدة
- الحال من حيث الزمن/الحال المقدرة
- [2/400] النحو الوافي الحال السببي

Work in progress

Chapter 33.

The connected nouns

33.1. Introduction

Consider the sentence:

رَأَيْتُ الرَّجُلَ.

“I saw the man.”

If the listener (or reader) can identify the individual referred to by the noun “the man” (maybe from a pre-existing mutual understanding with the speaker), then there is no problem with this sentence. But often, further clarification is needed for the listener to correctly identify the individual to whom the speaker is referring. This further clarification can be provided in a number of ways.

One way is to use an adjectival noun to describe the noun. For example:

رَأَيْتُ الرَّجُلَ الطَّوِيلَ.

“I saw the *tall* man.”

Another way is to use a pointing noun, thus:

رَأَيْتُ ذَٰلِكَ الرَّجُلَ.

“I saw *that* man.”

But sometimes, a whole sentence is needed to provide the needed identification. In this case, Arabic uses what is called a *connected noun* and a *connecting sentence*. This example should help you understand what we mean:

رَأَيْتُ الرَّجُلَ الَّذِي لَقِيتُهُ بِالْأَمْسِ.

connecting sentence
connected noun

“I saw the [specific] man whom I met yesterday.”

In the above sentence, the connected noun is الَّذِي *alladhī*. It is applied to singular masculine nouns, like الرَّجُلَ. By itself it may be translated as “the one_{im} that/which/who/whom”. It is called a connected noun because it is directly

followed by, i.e. *connected* to, a connecting sentence. The connecting sentence contains necessary information for the listener to correctly identify the individual that the connected noun refers to. The connecting sentence in the above example is the sentence لَقَيْتُهُ بِالْأَمْسِ “I met him yesterday.”

Note by the way, that we did not translate the pronoun “him” in our original translation (above). This is because it would sound unnatural in English to say: “I saw the [specific] man (whom) I met *him* yesterday.” But this pronoun is an essential part of the Arabic connecting sentence and is called the *refer-back pronoun*. We will deal with it in section @ref(refer-back-pronoun) later in this chapter.

There are two types of connected nouns:

1. The specific connected nouns
2. The general connected nouns

We will study both these types separately within this chapter.

33.2. The specific connected nouns

The specific connected nouns have a significance which is restricted to a specific individual or category of individuals, and its connecting sentence should contain sufficient information to identify that specific individual.

The specific connected nouns is a group of nouns where each noun is applied to a gender and number of individuals. They are:

connected noun	Description
الَّذِي 'alladhī	Singular masculine. For both intelligent and non-intelligent beings. Rigid. Only one ل in its spelling.
الَّتِي 'allatī	Singular feminine. For both intelligent and non-intelligent beings. Also used for plural non-intelligent beings of both genders. Rigid. Only one ل in its spelling.
الَّذَانِ 'alladhānī	Dual masculine. For both intelligent and non-intelligent beings. Flexible: اَلَّذَيْنِ 'alladhayni in the a-state and i-state. Two ل's in its spelling.
الَّتَانِ 'allatānī	Dual feminine. For both intelligent and non-intelligent beings. Flexible: اَلَّتَيْنِ 'allatayni in the a-state and i-state. Two ل's in its spelling.
الَّذِينَ 'alladhīna	Plural masculine. For both intelligent beings. Rigid. Only one ل in its spelling.

connected noun	Description
'allātī ٱللّٰتِي	For plural feminine intelligent beings. Also used for non-intelligent beings of both genders but ٱللّٰتِي is more common there. Rigid. Two 'l's in its spelling. Has the following variants: 'allātī ٱللّٰت, 'allā'ī ٱللّٰئِي, 'allawātī ٱللّٰوَاتِي

33.2.1. Grammatical position of the specific connected noun

Consider again the same example:

رَأَيْتُ الرَّجُلَ ٱلَّذِي لَقَيْتُهُ بِٱلْأَمْسِ.
 “I saw the [specific] man whom I met yesterday.”

In this example, the connected noun ٱلَّذِي 'alladhī is a attribute (in the a-state) to the described noun ٱلرَّجُلَ. Because ٱلَّذِي 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 ذَٰلِكَ ٱلرَّجُلَ ٱلطَّوِيلَ ٱلَّذِي لَقَيْتُهُ بِٱلْأَمْسِ.
 “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:

وَٱلَّذِينَ يَكْتُمُونَ ٱلذَّهَبَ وَٱلْفِصَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ ٱللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
 “And those who hoard gold and silver and spend it not in the way of Allāh - give them tidings of a painful punishment.” 9:34 سورة التوبة

As an info:

خَيْرَ أُنَمَّتِكُمْ ٱلَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ
 “The best of your rulers are the ones whom you love and who love you” 18:55 صحيح مسلم

هُنَّ ٱللّٰوَاتِي عَلَى ٱلْمُنْبَرِ
 “They are the ones which (are) on the pulpit.” 36: سنن الدارمي

As a doer:

قَدْ بَلَغَنَا ٱلَّذِي قُلْتُمُوهُ.
 “The [specific] one (thing) that you said has reached us.”

As a direct doer:

رَبَّنَا أَرِنَا ٱلَّذِينَ أَضَلَّآ مِنَّا ٱلْجِنَّ وَٱلْإِنسَ
 “Our Lord, show us those who misled us of the jinn and men” 41:29 سورة فصلت

Following a preposition:

سورة البقرة 2:259

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ

“Or [consider such an example] as the one who passed by a township”

As a base noun in an annexation:

سورة المجادلة 58:1

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

“Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad]”

33.3. The refer-back pronoun

The connecting sentence is directly follows the connected noun. As we mentioned in the introduction, the connecting sentence provides clarifying information for the listener (or reader) to identify the individual referred to by the connected noun.

In the connecting sentence is a pronoun that refers back to the connected noun. This pronoun is called the *refer-back pronoun*, and it is an essential (though not always apparent) part of the connecting sentence.

Let us identify some of the refer-back pronouns in the examples we have given.

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ

“And those who hoard gold and silver”

refer-back pronoun: the plural masculine doer pronoun **و** in **يَكْنِزُونَ**

خَيْرَ أَيْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ

“The best of your rulers are the ones whom you love and who love you”

refer-back pronoun: the plural masculine direct doee attached pronoun **هُمْ** in **تُحِبُّونَهُمْ**

قَدْ بَلَغَنَا الَّذِي قُلْتُمُوهُ.

“The [specific] one (thing) that you said has reached us.”

refer-back pronoun: the singular masculine direct doee attached pronoun **هُ** in **قُلْتُمُوهُ**

رَبَّنَا أَرْنَا اللَّذِينَ أَضَلَّلْنَا مِنَ الْجِنِّ وَالْإِنْسِ

“Our Lord, show us those who misled us of the jinn and men”

refer-back pronoun: the dual masculine doer pronoun **ا** in **أَضَلَّلْنَا**

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ

“Or [consider such an example] as the one who passed by a township”

refer-back pronoun: the implied singular masculine doer pronoun “he” in **مَرَّ**

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

“Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad]”

refer-back pronoun: the implied singular feminine doer pronoun “she” in تُجَادِلُكَ

33.3.1. Matching the refer-back pronoun with the connected noun

The refer-back pronoun matches the specific connected noun in gender and number. And the refer-back pronoun is generally an absent-person pronoun (هُوَ, هُمْ, etc.). In the example وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ “And those who hoard gold and silver,” the refer-back pronoun is the plural masculine absent-person doer pronoun وَهُمْ “they” in يَكْنِزُونَ “they hoard”. And it matches the plural masculine connected noun الَّذِينَ.

However, there is an exception to the refer-back pronoun being an absent-person pronoun. And that is when the connected noun refers to the speaker or the addressed person, like أَنَا الَّذِي, or أَنْتُمْ الَّذِينَ, etc. In these cases, the refer-back pronoun may optionally:

- i. either be an absent-person pronoun to match the connected noun (as usual),
- ii. or match the pronoun for the speaker or addressed person (as the case may be)

The latter is generally more common but both options are permissible. For example:

أَنَا الَّذِي حَضَرْتُ.

refer-back pronoun: the singular masculine doer pronoun for the speaker ت in حَضَرْتُ

or

أَنَا الَّذِي حَضَرَ.

refer-back pronoun: the implied singular masculine doer pronoun for the absent person “he” in حَضَرَ

“I am the one (who) was present.”

Here are some examples from Classical Arabic:

أَنَا الَّذِي سَمَّيْتَنِي أُمِّي حَيْدَرَهُ

“I am the one whom my mother named Haydarah”

(The refer-back pronoun is the speaker person’s direct doer pronoun in سَمَّيْتَنِي, which is an abbreviation of سَمَّيْتَنِي “she named me”.)

Wright 2/324B

فَقَالَ مُوسَى يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ

“Mūsā said: O Ādam, you are the one whom Allāh created with His Hand”

(The refer-back pronoun is the addressed person’s direct doer pronoun ك in خَلَقَكَ.)

2134: جامع الترمذي

There is one circumstance where matching the refer-back pronoun to the (absent person) connected noun is mandated. And that is when the connected noun is the called-out person using the particle *يَا أَيُّهَا* or *يَا أَيُّهَا*. For example,

يَا أَيُّهَا الَّذِينَ آمَنُوا
 “O you who have believed”
 not
 × يَا أَيُّهَا الَّذِينَ آمَنُتُمْ

Similarly,

يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ
 “O you upon whom the message has been sent down”

33.4. The general connected nouns *مَنْ* and *مَا*

The general connected nouns are unrestricted in significance, and may be applied to any individual who fits the criteria given in the connecting sentence. The most commonly general connected nouns are:

- *مَنْ* *man*. Typically used for intelligent beings and translated as “who”.
- *مَا* *mā*. Typically used for non-intelligent beings and translated as “what”.
- *أَيُّ* *ayy*. Used for both intelligent and non-intelligent beings. Translated as “which”, “whichever” or “any”.

There are also a couple of rarely or dialectally used general connected nouns that we will not cover. These are *دُو* *dū*, and *لَا* *lā*.

In this section we will deal with *مَنْ* and *مَا*. We will deal with *أَيُّ* separately in section (give ref) later in this chapter.

Unlike the specific connected nouns (*الَّذِي*, etc.), the general connected nouns do not vary for number and gender.

For example:

أَحِبُّ مَنْ يَعْدِلُ [Wright 2/322A]
 “I love [him] who is just.”

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ
 [سورة يونس 10:42] “And among them are those who listen to you.”

أَصْنَعْ مَا يَدَا لَكَ.
 “Do what seems (good) to you.”

مَرَرْتُ بِمَا يُعْجِبُكَ.
 “I passed by what will please you.”

عرفت ما اشتريته، وما اشتريتها، وما اشتريتهما، وما اشتريتهن [https://shamela.ws/book/13257/195]

33.4.1. مَنْ and مَا after prepositions

When مَنْ and مَا are directly preceded by the prepositions عَنْ and مِنْ, these prepositions lose their ن and are joined to the following noun with the noun's م doubled. For example: مَمَّنْ *mimman*, مَمَّا *mimmā*, عَمَّنْ *eamman*, عَمَّا *eammā*.

The preposition فِي is also often (though not always) optionally attached to these connected nouns, thus: فِيمَنْ *fīman*, فِيمَا *fīmā*.

The remaining prepositions follow the normal rules: مَا، عَلَى، كَمْ، etc. But we will see, if Allāh wills, in chapter @ref(questions), that مَا and مَنْ are also used as question nouns, in which case the rules of joining prepositions to them will differ.

33.4.2. The refer-back pronoun for the general connected nouns

The general connected nouns مَنْ and مَا are themselves singular masculine in number and gender. However, they can be used to signify persons or things of any number and gender.

Their refer-back pronouns can then, optionally:

- i. Either match the gender and number of the persons or things meant by the connected noun. For example, for مَنْ:

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ [سورة يونس: 10:42]

“And among them are those who listen to you”

قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْهُمْ وَخَسِرَتْ [جامع الترمذي: 3318]

“She has thwarted herself, whoever did that from them_{3f}, and lost.”

Note also how, in this example how, in addition to the feminine refer-back doer pronouns in فَعَلَتْ and خَسِرَتْ, the feminine gender of the person signified by مَنْ has also caused the ث of femininity to be added to the verb خَابَ (of which مَنْ is the doer noun).

Examples for مَا:

عرفت ما اشتريته، وما اشتريتها، وما اشتريتهما، 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 مِنَ الْوَرَقِ مَا سَقَطَ. “I gathered what fell from the leaves.”

صَلِّ مِنَ الْوُكُوعَاتِ مَا يَتيسَّرُ.

“Pray from the units (of prayer) what is easy.”

[171:مساوئ الأخلاق للخرائطي] لَمْ أَجِدْ مَا أَعْتَذِرُ بِهِ

“I did not find what I (could) make an excuse for with”.

Both options can be utilized together as well. For example:

سورة البقرة 2:112

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
“Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allāh while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.”

سورة البقرة 2:38

فَمَنْ تَبَعَ هَٰذَا يَفْلَأْ خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
“whoever follows My guidance - there will be no fear concerning them, nor will they grieve.”

33.4.3. Applicability of مَا and مَنْ to intelligent and non-intelligent beings

As we mentioned earlier, مَنْ is typically used to refer to intelligent beings. And مَا is typically used to refer to non-intelligent beings. However, there are some circumstances in which these roles can differ.

مَنْ may be used for non-intelligent beings when a non-intelligent being is compared with an intelligent being. For example,

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ

سورة النور 24:45

“Allāh has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four.”

مَنْ may also be used for non-intelligent beings when attributes usually applicable to intelligent beings are applied to a non-intelligent being. For example:

Wright 2/314D

أَسِيرَبُ الْقَطَا، هَلْ مَن يُعِيرُ جَنَاحَهُ * لَعَلِّي إِلَى مَن قَدْ هَوَيْتُ أَطِيرُ
O flock of birds, is there who will lend his wing

that perhaps I may fly to whom I love

جَنَاح: “lend”, يُعِيرُ: “is there?”, قَطَا: a species of bird, هَلْ: “is there?”, أَسِيرَبُ: “flock”, هَوَيْتُ: “I love”, لَعَلِّي: “Perhaps I”, أَطِيرُ: “I fly”.

مَنْ may also be used for non-intelligent beings when there is a mixed group including both intelligent and non-intelligent beings, and the intelligent beings are given preference. For example:

سورة الرعد 13:15

وَلِلَّهِ يَسْجُدُ مَن فِي السَّمٰوٰتِ وَٱلْأَرْضِ

“And to Allāh prostrates whoever is within the heavens and the earth”

Similarly, مَا may, in some circumstances, be used for intelligent beings. This may be when there is a mixed group including both intelligent and

non-intelligent beings, and the non-intelligent beings are given preference because of their larger number. For example:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

62:1 سورة الجمعة

“Whatever is in the heavens and whatever is on the earth is exalting Allāh”

مَا may also be used for intelligent beings when the person being referred to is vague to the speaker. For example:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا

3:35 سورة آل عمران

“My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service]”

مَا may also be used for intelligent beings when the characteristics of an intelligent being are highlighted when referring to them. For example:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

4:3 سورة النساء

“then marry those that please you of [other] women”

33.4.4. 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 يَنْقَدُ

16:96 سورة النحل

“Whatever you have will end”

As an info:

مَا لَكَ مَا قَدَّمْتَ، وَمَالُ وَارِثِكَ مَا أَخَّرْتَ

153: الأذنب المفرد

“Your wealth is what you have sent forward, and the wealth of your inheritors is what you have left behind.”

As a doer:

فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي

668: صحيح البخاري

“it was done by one who was better than I”

As a direct doer:

اعْمَلُوا مَا شِئْتُمْ

41:40 سورة فصلت

“Do whatever you will”

Following a preposition:

وَأَعْنِينِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

3563: جامع الترمذي

“and make me independent from (all) who are besides You”

As a base noun in an annexation:

فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي

2283: صحيح مسلم

“So that is the similitude of the one who obeyed me”

Fischer 218 مَا تَرَى رَأَيْ مَا نَرَى.
 “You do not think what we think.”
 (literally: “You do not opine the opinion of what we opine.”)

Fischer 218 أَمْرٌ مَا تَحْذَرُ
 “the matter of which you are wary”

Unlike the specific connected nouns (الَّذِي, etc), the general connected nouns do not occur as attributes. So while we can say:

مَرَرْتُ بِالرَّجُلِ الَّذِي أَحْسَنَ إِلَيَّ.
 “I passed by the man who was good to me.”

we cannot say:

× مَرَرْتُ بِالرَّجُلِ مَنْ أَحْسَنَ إِلَيَّ.

We will have to say instead:

مَرَرْتُ بِمَنْ أَحْسَنَ إِلَيَّ.

The general connected noun can, however, occur as a replacement. For example,

Fischer §421.2. والمسلمون مَن تبع رسول الله صلى الله عليه وسلم كثير
 Originally, from “And the Muslims, who follow the Messenger of Allāh, are many”
 السيرة النبوية لابن هشام.

33.4.5. Use with the preposition **مِنْ**

The preposition **مِنْ** is frequently used with the general connected nouns to restrict the applicability of the connected noun to a group or type. This **مِنْ** may come either before the connected noun, or after its connecting sentence. For example:

Fischer 218 فَأَعْطَانِي مَا كَانَ عِنْدَهُ مِنْ خُبْزٍ.
 “Then he gave me what he had of bread.”

Fischer 218 مَنْ دَخَلَ الشَّامَ مِنَ الْعَرَبِ
 “Those Arabs who entered Syria”
 (literally: “Who entered Syria from the Arabs”)

4:3 سورة النساء فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
 “then marry those that please you of [other] women”

3502: جامع الترمذي اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيكَ
 O Allāh, apportion for us, from the fear of You, (that) what shall come between us and disobedience of You
 (The connected noun مَا is the direct doer of the verb of command اقْسِمْ.)

33.4.6. Use with a repeated word to express vagueness or uncertainty

The general connected nouns مَنْ and مَا are used with a word that is repeated to express a vague or uncertain quantity or quality. For example:

هُمْ مَا هُمْ

“They are what they are.”

Fischer 218

نَزَلَ مَنْ نَزَلَ مِنْهُمْ

“Some of them came down.”

Fischer 218

(literally: Came down who came down from them.)

جَمَعْتُ مَا جَمَعْتُ

“I gathered what I gathered.”

Fischer 218

33.5. 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 nominal sentence, then it may be deleted, and its meaning will be implied. When deleting the refer-back pronoun in this case, it is preferred that the connecting sentence not be too short.

For example:

1 [2963c: صحيح مسلم] انظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ

“Look at who is lower than you.”

(instead of انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ.)

[21:19 سورة الأنبياء] وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ

“To Him belongs whoever is in the heavens and the earth.”

(instead of مَنْ هُوَ فِي السَّمَاوَاتِ وَالْأَرْضِ)

[Wright 2/322D] مَا أَنَا بِالَّذِي قَائِلٌ لَكَ شَيْئًا

I am not the one who says anything to you.

(instead of مَا أَنَا بِالَّذِي هُوَ قَائِلٌ لَكَ شَيْئًا)

If the connecting sentence is very short, the deleting the refer-back pronoun subject is permissible, though rare. For example:

[Wright 2/322D] لَا يَنْطِقُ بِمَا سَفَهُ

“He does not speak what is foolish.”

(instead of بِمَا هُوَ سَفَهُ)

¹See also صحيح مسلم 2963c and سنن ابن ماجه 4142 for variants with the refer-back pronoun.

- (b) When the refer-back pronoun is an attached pronoun for the direct doer it is permissible to delete it. For example:

هَذَا مَا كَنْزْتُمْ لَأَنْفُسِكُمْ [9:35 سورة التوبة]

“This is what you hoarded for yourselves”

(instead of مَا كَنْزْتُمُوهُ)

- (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 doer implying a present or future meaning. For example:

(801) فَاقْضِ مَا أَنْتَ قَاضٍ [20:72 سورة طه]

“So decree whatever you are to decree.”

(instead of فَاقْضِ مَا أَنْتَ قَاضِيهِ)

(802) قَالَ أَتَتَّبِعُ إِلَيْكَ مَا لَسْتُ آكِلًا [https://hadithweb.com/ahmad:21023]

“He said: Do you send to me what you do not eat?”

(instead of مَا لَسْتُ آكِلُهُ)

- (ii) When the refer-back pronoun is attached to a preposition or adverb, and the same preposition or adverb has already been used (with the same meaning) with the connecting noun or its described noun. The preposition/adverb is deleted along with its attached pronoun. For example:

أَنَا عِنْدَ مَنْ أَنْتَ. [Wright 2/323C]

“I am at his [house] at whose you (are).”

(instead of مَنْ أَنْتَ عِنْدَهُ)

مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ. [Wright 2/323D]

“I passed by the (same) one that Sulaymān did.”

(instead of مَرَرْتُ بِالَّذِي مَرَّ بِهِ سُلَيْمَانُ.)

In addition to the above conditions that are specific to the state of the refer-back pronoun, a further, general, condition should be satisfied, which is: that the omission of the refer-back pronoun be obvious to the listener, and the listener can re-construct the original meaning by restoring the refer-back pronoun to get the intended meaning.

If the refer-back pronoun is deleted, and the remaining connecting sentence (with the refer-back pronoun deleted) is valid as a connecting sentence on its own right, then it will give a different meaning (even if slightly) from the original. And the listener will not know that the refer-back pronoun has been deleted. In this case, it is not permitted to delete the refer-back pronoun. Here is an example that should explain what we mean:

Consider the sentence:

جاء الذي ضربته في داره.

“The one whom I beat (him) in his house, came.

شرح ابن عقيل على
1/168 الألفية

The connecting sentence is “I beat him in his house.” and the refer-back pronoun is the a-state direct doee pronoun ه “him”. If we delete this pronoun, the sentence becomes

جاء الذي ضربت في داره.

“The one who I beat in his house, came.

Now the meaning of the sentence is markedly different. The connecting sentence جاء الذي ضربت في داره is valid on its own right but it gives a different meaning from the original. It does not specify that I beat *him* in his house, just that I beat in his house, possibly others. Because the omission of the refer-back pronoun is not obvious, the sentence now does not signify the original intent. And so deleting the refer-back pronoun in this case is not permitted.

33.6. The general connected noun أَيَّ

أَيَّ “which/whichever” is a general connected noun similar to مَا “what” and مَنْ “who”. But it differs from مَا and مَنْ in a few aspects:

Firstly, أَيَّ is (generally) fully flexible. So it will display its state as a vowel mark on its final letter. Whereas مَا and مَنْ, as we know, are rigid.

Secondly, أَيَّ can be, and, in fact, properly is, the annexe noun in an annexation. Whereas مَا and مَنْ cannot be annexe nouns. For example,

بُعْجِبْنِي أَيُّ التَّلَامِذَةِ يَجْتَهِدُ.

“Whichever of the students strives, pleases me.”

(أَيَّ is in the u-state)

فَأُوْ إِلَى أَيِّهِمْ يَحْمِيكَ.

“So take shelter with whichever of them protects you.”

(أَيَّ is in the i-state)

Also, أَيَّ is used indiscriminately for both intelligent and non-intelligent beings. For example,

أَحْمِلْ أَيُّ الْحَقِيْبَتَيْنِ هِيَ الْأَثْقَلُ

“I shall carry whichever of the two bags is the heavier.”

(أَيَّ is in the a-state)

Note how, in the above examples, the final vowel mark on أَيَّ varies, depending on its state due to its being a flexible noun.

أَيَّ, like مَا and مَنْ, is itself a singular masculine noun. And, like مَا and مَنْ, أَيَّ can be used, unchanged, for both genders. The previous example used أَيَّ with حَقِيْبَةٌ which is a feminine noun. But a feminine version أَيَّة does exist and can

be used with feminine base nouns. It is, however, only commonly used if its base noun is a feminine pronoun. For example,

صَادِقِي أَتَيْتُهُنَّ تَنْصَحُكِ.

“Befriend whichever of them_{3,f} is sincere to you_{1,f}.”

By the way, أَيَّ (like مَا and مَنْ) is also a question noun and we will discuss its properties in more detail in section ...

33.6.1. The connected noun أَيَّ without a base noun

أَيَّ 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,

سَأَقَاتِلُ أَيَّا يُقَاوِمُنِي.

“I will fight whichever [of them, the enemies, etc.] resists me.”

33.6.2. The connected noun أَيَّ 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 أَيَّ.

For example,

أَجْزِي أَيُّهُمْ صَادِقٌ.

“I will reward whichever of them is truthful.”

(instead of أَجْزِي هُوَ صَادِقٌ.)

33.6.3. Circumstance for the rigidity of أَيَّ

As mentioned, أَيَّ is generally fully flexible. However, there is one circumstance in which it may optionally be a rigid noun with the final vowel mark ُ thus: أَيُّ. This is when both of the following conditions are satisfied:

- i. أَيُّ is an annexe noun.
- ii. The refer-back pronoun to أَيُّ is the subject of the connecting sentence and it is deleted.

For example,

أَجْزِي أَيُّهُمْ صَادِقٌ.

“I will reward whichever of them is truthful.”

Since this rigidity is optional, أَيُّ may, in this case, retain its full-flexibility:

أَجْزِي أَيُّهُمْ صَادِقٌ.

“I will reward whichever of them is truthful.”

But if both the conditions above are not satisfied then أَيُّ shall remain fully-flexible. For example,

أَجْزِي أَيُّهُمْ هُوَ صَادِقٌ.

أَجْزِي أَيُّ هُوَ صَادِقٌ.

أَجْزِي أَيُّ صَادِقٌ.²

33.7. Separating the connecting sentence from the connected noun

Generally, the connecting sentence directly follows the connected noun, as in all the examples we have given so far. However, the connecting sentence may be separated from the connected noun by one of the following:

- i. An oath. For example:

جَاءَ الَّذِي وَاللَّهِ قَهَرَ الْأَعْدَاءَ.

“The one who - by Allāh - overpowered the enemies has come.”

- ii. A sentence calling out to someone. For example,

أَنْتَ الَّذِي يَا زَيْدُ فَتَحْتَ الْبَابَ.

“You are the one - O Zayd - who opened the door.”

- iii. A parenthetical clause, which is a sentence within the main sentence that adds information to it, but which can be deleted without affecting the completeness of the main sentence. For example:

قَدِمَ الَّذِي أَطَالَ اللَّهُ عُمُرَهُ أَحْسَنَ إِلَيَّ.

“The one who - may Allah lengthen his age - was good to me has arrived.”

قَدِمَ الَّذِي وَهُوَ مُبْتَسِمٌ أَحْسَنَ إِلَيَّ.

“The one who - and he is smiling - was good to me has arrived.”

²The examples generally quoted by the grammarians are (1) the verse of poetry إِذَا مَا لَقِيتَ بَنِي مَالِكٍ [19:69 سورة مريم] ثُمَّ لَتَنْزَعَنَّ مِنْ كُلِّ شَيْعَةٍ أَيْتَهُمْ أَسْدٌ عَلَى الرُّحْمَنِ عَيْتَا and (2) فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ

33.8. Deleting the connected noun and/or the connecting sentence

TODO. See □□□□□ □□□□□

- (803) أُنَا أَوَّلُ الْعَرَبِ سَأَلَهُ [سنن النسائي: 5687]
I [was] the first of the Arabs [who] asked him

33.9. 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:

33.9.1. Sentences with indefinite nouns needing a qualifying sentence

When an indefinite noun needs a qualifying sentence, it is natural in English to insert “that”, “which”, “who”, etc. between the noun and the following sentence. For example, “I passed by a man *who* was sleeping.”

In Arabic, however, we will not use any connected noun in such sentences. This is because the connected nouns are considered definite nouns. And therefore they may not be a attribute to an indefinite noun. So while we can say:

مَرَرْتُ بِالرَّجُلِ الَّذِي يَنَامُ.
“I passed by the man who is sleeping.”

we cannot say

× مَرَرْتُ بِرَجُلٍ الَّذِي يَنَامُ.

Instead, we put the qualifying sentence directly after the indefinite noun. The qualifying sentence will then not be a connecting sentence, but will itself be the attribute to the described noun:

مَرَرْتُ بِرَجُلٍ يَنَامُ.
“I passed by a man (who) is sleeping.”

Here is another example:

جَلَسْتُ فِي مَجْلِسٍ قَدْ رَشَّ بِمَاءِ الْوَرْدِ.
“I sat in a sitting (that) had been sprinkled with rose-water.”

A connected noun can, however, follow an indefinite noun, if we intend to start a separate sentence with it, or if it is a *replacement* (see chapter @ref(the-replacement)). For example.

وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ

“Resurrect him to a praiseworthy station, the one that you promised him”

614: صحيح البخاري

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

“Woe to every scorner and mocker

Who collects wealth and [continuously] counts it.”

104:1-2 سورة الهمزة

33.9.2. 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 an attribute.³ Because there is no connected noun, the qualifying sentence is, again, not analyzed as a connecting sentence. For example:

كَمَثَلِ الْجِمَارِ يَحْمِلُ أَشْفَارًا

“like that of a donkey who carries volumes [of books]”

(Note how the translator has translated *الْجِمَارِ* as “a donkey” because in English an indefinite noun is often used to indicate a generic type.)

62:5 سورة الجمعة

أَنْتَ الْوَزِيرُ لَا يُعَصَى

“You are the (sort of) vizier (who) is not disobeyed.”

Fischer 219

هُمْ الْفَوَارِسُ يَحْمُونَ النِّسَاءَ.

“They are the (kind of) horsemen (who) protect the women.”

Fischer 219

33.9.3. 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 an attribute. But using a connected noun is also permissible if one wishes to emphasize that the specificity of the noun. When there is no connected noun, the prepositional or adverbial phrase is not analyzed as a connecting sentence, but is considered attached to an implied verb that has the idea of “being”, like “is”, “are”, etc. When there is a connected noun, then it is analyzed as a connecting sentence, as usual. For example:

سِرْتُ فِي الْحَدِيقَةِ عِنْدَ الْمَسْجِدِ.

“I walked in the garden next to the mosque.”

or

سِرْتُ فِي الْحَدِيقَةِ الَّتِي عِنْدَ الْمَسْجِدِ.

or

سِرْتُ فِي الْحَدِيقَةِ الَّتِي هِيَ عِنْدَ الْمَسْجِدِ.

“I walked in the [specific] garden that [is] next to the mosque.”

³Wright 2/318C

Work in progress

Chapter 34.

The question nouns مَا, مَنْ, and أَيَّ

34.1. Introduction

In chapter (connected nouns) we studied the use of مَا “what”, مَنْ “who”, and أَيَّ “which” as the general connected nouns. In this chapter, we will study the use of these same nouns as *question nouns*.

There are other question nouns besides the ones above, like كَيْفَ “how”, أَيْنَ “where” مَتَى “when”. There are also question words which are particles, not nouns, like هَلْ and أ. We will study all these elsewhere, if Allāh wishes.

34.2. مَا and مَنْ

34.2.1. Position of question words in the beginning of the sentence

All question words typically occur in the beginning of the question sentence. (Particles like وَ, فَ, etc. are allowed to precede them.) For example,

مَنْ أَنْتَ؟
“Who are you?”

Wright 2/311D

وَمَا تِلْكَ بِيَمِينِكَ؟
“And what is that in your right hand?”

سورة طه 20:17

In both the above examples, the question nouns مَا and مَنْ are in the u-state as the subject of their respective question sentences.

When the question is asking about the direct doer of a verb, then too is the question noun placed in the beginning of the sentence. For example,

مَا تَقُولُ؟
“What do you say?”

Wright 2/312A

مَنْ قَتَلْتَ؟
“Whom did you kill?”

Wright 2/311D

162a: صحيح مسلم
 مَا فَرَضَ رَبُّكَ عَلَيَّ أُمَّتِكَ؟
 “What has your Lord enjoined upon your Ummah?”

In the above three examples, the question nouns مَا and مَنْ are analyzed as the a-state direct doer of the verb following it.

The question nouns are exempted from being placed in the beginning of the question noun when they are in the i-state: either following a preposition, or as the base noun in an annexation. For example,

3688: جامع الترمذي
 لِمَنْ هَذَا الْقَصْرُ؟
 “Whose is this palace?”

Wright 2/311D
 بِنْتُ مَنْ أَنْتَ؟
 “Whose daughter are you?”

34.2.2. 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:

4108: سنن ابن ماجه
 بِمَ يَرْجِعُ؟
 “With what does he return?”

This shortened مَ is also usually joined to the preposition before it, even for prepositions constituting more than one letter (which don't typically join to the word directly following it). So we get:

- بِمَا for بِمَا
- لِمَا for لِمَا
- فِي مَا for فِي مَا
- إِلَى مَا for إِلَى مَا
- عَلَى مَا for عَلَى مَا
- حَتَّى مَا for حَتَّى مَا
- مِنْ مَا for مِنْ مَا
- عَنْ مَا for عَنْ مَا

When pausing on this shortened مَ, a هَ is appended to it to preserve the sound of the fatḥah. For example:

لِمَهْ؟
limah?
 “For what?”

The shortened مَ is also used when it is the base noun in an annexation. However, in this case it won't be joined to the previous word. For example:

Wright 1/275A
 مِثْلُ مَ أَنْتَ؟
 “What are you like?”

34.2.3. مَنْ and مَا referred back to with an i-state pronoun

As an alternative to placing the question noun مَنْ or مَا after the preposition or annexe noun, the question noun may be placed in the beginning of the sentence and it is referred back to by a pronoun. For example,

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ

Say, "In whose hand is the realm of all things"

سورة المؤمنين 23:88

مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ

"for which [aspect] of it would the criminals be impatient?"

سورة يونس 10:50

34.2.4. Verb gender when inquiring about the doer of a verb

The question nouns مَنْ and مَا are themselves masculine singular nouns. But they can be used to ask about nouns of any gender or number. For example,

وَمَا تِلْكَ بِيَمِينِكَ؟

"And what is that in your right hand?"

سورة طه 20:17

مَنْ هَؤُلَاءِ الرَّجَالُ؟

"Who are these men?"

When inquiring about the doer of a verb, then the verb is usually construed with a masculine singular doer to match the question noun. For example:

مَنْ جَاءَ؟

"Who has come?"

مَا يُبْكِيكَ؟

"What makes you cry?"

3894: جامع الترمذي

Occasionally, the feminine verb may be used if asking about a feminine doer. For example:

¹ مَنْ كَانَتْ أُمُّكَ؟

"Who was your mother?"

Wright 2/313C

If the question is regarding a specific number and gender, then we are more likely to insert the corresponding specific connected noun (الَّذِي, etc.) between the question noun مَنْ and the verb. For example:

مَنْ اللَّتَانِ تَظَاهَرَتَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَزْوَاجِهِ

"Who are the ones_{2f} from his wives, who aided one another against the Prophet ?

4913: صحيح البخاري

Note that now the dual feminine doer pronoun إِيْن in تَظَاهَرَتَا is the refer-back pronoun that refers back to the connected noun اللَّتَانِ.

¹See also سورة البحر المحيط لأبي حيان and (فإن كانتا اثنتين) سورة النساء 4:176 for البحر المحيط لأبي حيان (ثم لم تكن فتنتهم) 6:23 الأنعام

34.2.5. 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?”

Wright 2/312C

34.2.6. مَنْ دَا and مَا دَا

To lend more force to the question or to make it more lively, دَا may be appended to the question nouns مَا and مَنْ. For example,

صحيح البخاري
:4800

مَاذَا قَالَ رَبُّكُمْ
“What did your lord say?”

With مَنْ دَا especially, but also with مَا، the specific connected noun الَّذِي is often appended as well. For example:

سنن ابن ماجه
:3802

مَنْ دَا الَّذِي قَالَ هَذَا
“Who is the one that said this?”

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مَاذَا الَّذِي تَقُولُ؟
“What is it that you say?”

Note that دَا 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:

10806: الأدب المفرد

فَدَفَقْتُ الْبَابَ، فَقَالَ: مَنْ دَا؟ فَقُلْتُ: أَنَا، قَالَ: أَنَا، كَأَنَّهُ كَرِهَهُ.
“So I knocked at the door. He said, ‘Who is that?’ I said, ‘I.’ He said ‘I? I?’ as if he disliked it.”

34.2.7. Why

Arabic has no distinct question word for “why”. Instead, the question noun مَا is used with a preposition, typically لِ to give the meaning “For what?”. For example,

705b: صحيح مسلم

لِمَ فَعَلَ ذَلِكَ
“Why did he do that?”

Wright 2/312B

لِمَاذَا وَلَّيْتُ بَعْدَ مَجِيَّتِكَ إِلَى هَهُنَا؟
“Why did you turn back after your coming here?”

Sometimes, other prepositions like عَلَى and بِ may be used. But this is dependent on the verb in the sentence. For example,

مشكاة المصابيح
:4562

عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ
“Why does one of you kill his brother?”
i.e. “on what [basis]”

34.3. أَيْ

بِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ؟

“Why should any of you take his brother’s property?”

i.e. “by what [justification]”

مشكاة المصابيح
:2840

And often times, the meaning “why” is conveyed using مَا when a suitable verb exists. For example:

مَا يُبْكِيكَ؟

“What makes you cry?”

i.e. “Why are you crying?”

3894: جامع الترمذي

34.2.8. Applicability of مَا and مَنْ to intelligent and non-intelligent beings

In (give ref) we discussed how, sometimes, the connected noun مَا may be used for intelligent beings and مَنْ for non-intelligent beings. Those same guidelines apply for مَا and مَنْ when they are question nouns. For example, when inquiring about the nature or qualities of a person مَا may be used. Examples:

فَقُلْتُ لَهُ مَا أَنْتَ قَالَ أَنَا نَبِيٌّ. فَقُلْتُ وَمَا نَبِيٌّ قَالَ أُرْسَلَنِي اللَّهُ

“I said, ‘Who are you?’ He said, ‘I am a prophet.’ So I said, ‘And who is a prophet?’ He said ‘Allāh has sent me.’”

832: صحيح مسلم

34.3. أَيْ

In section .. we studied أَيْ as a general connected noun. Just like مَا and مَنْ, أَيْ too can be a question noun for “which” questions. Many of the rules that apply the question nouns مَا and مَنْ also apply to أَيْ. For example, the default position of أَيْ is in the beginning of the question sentence.

However, أَيْ is also different from مَا and مَنْ in some respects. For example, consistent with what we learned in its use as a connected noun, the question noun أَيْ is a fully-flexible noun and can be used indiscriminately for both intelligent and non-intelligent beings.

Also, أَيْ is typically the annexe noun in an annexation. When أَيْ is a connected noun, then its base noun is usually definite. But when أَيْ is a question noun, then its base noun may be either definite or indefinite.

34.3.1. أَيَّ with a definite base noun

When the base noun of أَيَّ is a definite noun, the annexation has the meaning “which [one] of?”. For example,

40:81 سورة غافر فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ
“So which of the signs of Allāh do you deny?”

1449: سنن أبي داود أَيُّ الْأَعْمَالِ أَفْضَلُ
“Which of the deeds is best?”

6:81 سورة الأنعام فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ
“So which of the two parties has more right to security?”

1160: صحيح مسلم مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ
“From which of the days of the month would he fast?”

As in the examples above, the base noun in such a case is typically a plural or a dual. If the base noun is a definite singular noun, then there is an implied partitive meaning, i.e. “which part of?”.² For example,

3845: سنن أبي داود فِي أَيِّ طَعَامِهِ يُبَارِكُ لَهُ
“in which (part) of his food is the blessing”

4063: سنن أبي داود مِنْ أَيِّ الْأَمْوَالِ
“From which (category) of wealth?”

However, if the noun is of generic definiteness then the partitive aspect indicates one out of the set that constitutes the generic type. In English the plural is often used to signify the generic type. For example the generic type الْعَمَلُ “the deed” can be translated in English as “deeds”. So أَيُّ الْعَمَلِ means “which one from the generic type ‘deeds’” or simply “which deed”. Examples:

1: الأدب المفرد أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟
“Which deed is most beloved to Allāh?”

637: الأدب المفرد أَيُّ الدُّعَاءِ أَفْضَلُ
“Which supplication is best?”

4477: صحيح البخاري أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ
“Which deed is most enormous in the sight of Allāh?”

²Wright 2/220A

34.3.2. أَيَّ with a indefinite base noun

When the base noun of أَيَّ is a indefinite noun, the annexation has the meaning “which” without “of”. For example,

أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ
“Which thing would you do?”

2606: سنن ابن ماجه

أَيَّ شَيْءٍ نَشْتَهِي
“What thing shall we desire?”

1887: صحيح مسلم

أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ
“Which night is the night of Decree?”

3513: جامع الترمذي

If the base noun is a dual or plural indefinite then then inquiry is about the complete number, not just one of them. For example:

أَيَّ رَجَالٍ؟
“Which men?”

Wright 2/220A

أَيَّ رَجُلَيْنِ؟
“Which two men?”

Wright 2/220A

34.3.3. Matching the rest of the question sentence with أَيَّ

أَيَّ itself, like مَا and مَنْ, is singular masculine. For the purpose of matching the rest of the question sentence with أَيَّ, either it can match the singular masculine to match with the word أَيَّ, or it can match the gender and number of what أَيَّ refers to. For example,

أَيَّ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعَاذَتْ مِنْهُ
Which of the wives of the Prophet sought refuge (fwith Allāh) from him?
(اسْتَعَاذَتْ is a feminine verb to match the feminine “wife”).

5254: صحيح البخاري

فَأَيُّ نِسَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحْظَى عِنْدَهُ مِنِّي
“So which of the women of the Prophet was dearer to him than I?”
(أَيَّ is a masculine verb to match masculine كَانَ.)

1423: صحيح مسلم

34.3.4. أَيَّ standalone without a base noun

Occasionally, أَيَّ is used without a base noun. It is then, technically, indefininte. However, the meaning of an annexation is still implicit. This may be when أَيَّ has already been used once with an an annexation, and subsequent uses of أَيَّ are restricted to the previously mentioned annexation. For example,

1: الأدب المفرد

أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ الصَّلَاةُ عَلَى وَفَّيْهَا، قُلْتُ ثُمَّ أَيُّ؟
 “Which deed is most beloved to Allāh?” He replied, ‘Prayer at its proper time.’
 I said, ‘Then which?’”

See also section ... below, where أَيَّ is used standalone in a response.

34.3.5. أَيَّ annexed to multiple base nouns

One أَيَّ may be annexed to multiple base nouns separated by وَ “and”. For example,

3/107 النحو الوافي

أَيُّ زِرَاعَةِ الْفَاكِهَةِ وَزِرَاعَةِ الْقُطْنِ أَرْزَحُ؟
 “Which one of the agriculture of fruit, and the agriculture of cotton is more profitable?”

In such a case, it is optional to have one أَيَّ or to repeat it. So we could also say, for the same meaning:

أَيُّ زِرَاعَةِ الْفَاكِهَةِ وَأَيُّ زِرَاعَةِ الْقُطْنِ أَرْزَحُ؟

However, if one of the base nouns is an attached pronoun then repeating أَيَّ is mandatory.³ Example:

أَيِّي وَأَيْتِكَ أَعْلَمُ؟
 “Which one of you and me is more knowledgeable?”

أَيِّي وَأَيْتِكَ is equivalent to أَيَّنَا but it spells out the two options to choose from.

34.4. The question sentence within another sentence⁴

TODO

34.5. Usage of question nouns in quoting and standalone⁵

TODO

³Wright 2/220B

⁴التعليق. See ٢/٣٧ (ظن وأخواتها); معاني النحو (ظن وأخواتها) ٢/٢٧; النحو الوافي ٢/٢٧; Howell, part II, book 5, §444, pp. 155–165.

⁵الحكاية. See Wright, vol. i., §352–353, pp. 275B–276B, vol. ii, §170, p. 313

34.6. Differentiating question words from their other functions

Many of the question words (أَيُّ, مَنْ, مَا, كَيْفَ, etc.) also have other functions. For example, in chapter @ref(the-connected-nouns) we learned that مَنْ, مَا, and أَيُّ are also connected nouns. Many of the question nouns can also be used as *conditional nouns* that we will study in chapter @ref(...), if Allāh wills.

In this section, we will discuss briefly how to determine when words like مَنْ, أَيْ, كَيْفَ, etc. are question words, and when they could have one of their other functions.

The basic principle regarding a question sentence is that it is to be treated as one unit. A word from within a question sentence is not, individually, affected by anything outside the question. Let's try to understand this using an example.

Consider the following sentence:

إِسْأَلْ أَيُّهُمْ قَامَ
'is'al 'ayyuhum qām

“Ask: ‘Which of them stood?’”

The speaker is commanding the addressed person to ask a group of people the question: “Which of them stood”.

The question sentence is إسْأَلْ أَيُّهُمْ قَامَ 'ayyuhum qām “Which of them stood”. This entire sentence is considered the direct doer of the verb of command اسْأَلْ “ask!”. The question noun أَيُّ 'ayyu is in the u-state because it is the subject of the question sentence. It does not become أَيَّ 'ayya in the a-state because it is not, by itself, the direct doer of اسْأَلْ. Rather, as we have just stated, the entire question sentence is the direct doer. But because the direct doer is a sentence, and not an individual word, it does not indicate its state using, for example, an fatḥah َ.

Now, let's modify the example. Consider now this sentence:

إِسْأَلْ أَيُّهُمْ قَامَ
'is'al 'ayyahum qām

Ask the one of them who stood!

Now, the noun أَيُّ is in the a-state because it (individually) is the direct doer of the verb of command اسْأَلْ. The speaker is now commanding the addressed person to ask (something) of only the person who stood, out of a group of people. The rest of the people are not to be asked. Because the noun أَيُّ is individually affected by the preceding verb اسْأَلْ it is now not a question noun, and must be one of the other functions that the word أَيُّ can have. As a matter of fact, it is here a connected noun, and the sentence following it: قَامَ “he stood” is its connecting sentence.

The other noteworthy point regarding questions (besides their being considered one unit) is that they may only be preceded either by a verb of knowledge, (like عَلِمَ, دَرَى, etc.) or by an expression indicating that the question is being quoted. We have already seen an example of the question being quoted in the example:

أَسْأَلُ أَيُّهُمْ قَامَ

“Ask: ‘Which of them stood?’”

An example of a question being preceded by a verb of knowledge is:

مَا عَلِمْتُ أَذْهَبَ أَمْ مَكَثَ

I don’t know whether he went or stayed.

Here the question sentence is: أَذْهَبَ أَمْ مَكَثَ “Did he go or did he stay?”

By the way, a question sentence may be part of a bigger question as well. For example:

أَتَدْرِي أَيُّهُمْ فِي الدَّارِ؟

‘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 أَيَّ in the above example from the u-state to the a-state:

أَتَدْرِي أَيُّهُمْ فِي الدَّارِ؟

‘atadri ‘ayyuhum fi -ddār

Do you know the one of them who is in the house?

When أَيَّ 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 أَيَّ 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 أَيُّهُمْ هُوَ فِي الدَّارِ؟ And the speaker is asking the addressed person if he is familiar with the person who is in the house. Now he is not asking the addressed person to identify him, but rather if knows him as a person.

This difference is apparent with أَيَّ because it is a flexible noun whose state is indicated by the vowel mark at its end. The same occurs in the other question nouns that are also connected nouns: مَا, and مَنْ but it won’t often be as apparent because they are rigid nouns.

As a final note, sometimes, one of the words like مَا, مَنْ, كَيْفَ, etc. may be preceded by parts of a sentence that are neither quoting, nor a verb of knowledge. Here we can be sure that the word is not a question word and must be one of its other functions. However, it still may not be easy to figure out what that other function is. Nevertheless, the meaning of the sentence can still usually be gleaned. For example:

فَلْتَدْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَتْ

“then let her enter from whichever of the doors of paradise she wishes.”[<sup>question-
vs-other-functions</sup>]

Work in progress

Work in progress

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Appendix A.

Rules for writing hamzah

A.1. Seats of hamzah

Hamzah is written in four different ways:

1. Seated on an alif: أ or إ
2. Seated on an wāw: وُ
3. Seated on an yā': يَ
4. Unseated: ء

Here are some of notes about writing hamzah in the above four methods:

- When unseated hamzah comes between two letters that are joined, then it is written above the line that joins them, for example: *خطبة* *khaṭī'ah*. In this word, the yā' ي joins to the *tā' marbūṭah* ة.

As a special case, when unseated hamza comes between joined lām and alif (لا), then it is positioned between them thus: لا. (In most cases, this is replaced with لآ as we will explain in the next point below.) And this is different from hamzah on the alif following the lām: لآ.

- When unseated hamzah is followed by an alif: اء, the combination of hamzah and alif is usually written as آ as a convention. Examples: آمنَ *āmana*, ظمآنَ *ṭham'ān*, شنآنَ *shana'ān*. However, when the alif is a suffix or part of a suffix, or the hamzah is doubled, or there is an alif before the hamzah then we will write اء, not آ. Examples: شينآنَ *shay'āni*, سآالَ *sa'āl*, قراءاتَ *qirā'āt*.
- When hamzah is seated on alif, if it has an kasrah, it is written below the alif: اِ. Otherwise, it is written above the alif: اَ, اُ, اْ.
- When hamzah is seated on yā' يَ the dots of the yā' are no longer written. Here's how it will appear in different positions:

Isolated	End	Middle	Beginning
أ	إ	ئ	ء

Note that hamzah is seated on yā' in the middle position ئ is different from unseated hamzah between two joining letters إ.

So how do we know when to write hamzah unseated and when seated? And how do we choose between its three different seats? There are a set of rules that we need to follow in order to correctly write hamzah.

A.2. Rules for determining the seat of hamzah

A.2.1. Without prefixes and suffixes

We will first learn how to determine the seat of hamzah for a word without any prefix or suffix.

Hamzah can occur in three positions in a word:

1. At the beginning of the word
2. In the middle of the word
3. At the end of the word

We will treat each of these positions below.

A.2.1.1. At the beginning of the word

When hamzah occurs in the beginning of a word, then:

- a. If the hamzah carries a long-ā vowel, it is written unseated followed by an alif and written as آ, for example آمَنَ āmana.
- b. If the hamzah carries any other vowel, it is written seated on an alif, and is marked with the appropriated vowel mark, for example أَسْلَمَ aslama, أُرِيدُ uridu, إِسْلَامَ islām, إِيْمَانٍ imān, أَوْحَدَ ūkhidha.

A.2.1.2. In the middle of the word

Arabic has three short vowels, three long vowels, two semi-vowels, and a zero-vowel indicated by a sukūn ْ. Each of these has an order of precedence and a hamzah seat, that we have shown in the table below:

Precedence	Vowel	Seated hamzah
1.	<i>ī/ay</i>	ء
2.	<i>i</i>	ئ
3.	<i>ū/aw</i>	ء
4.	<i>u</i>	ؤ
5.	<i>ā</i>	ء
6.	<i>a</i>	أ
7.	◌ْ	ء

Main rule: Disregard any *shaddah* ّ. Consider the vowel on the consonant before the hamzah and the vowel on the hamzah itself. Determine which of the two vowels wins by being higher in precedence in the above table. The winning vowel's seat will be the seat of the hamzah.

Exception: If the vowel *ā* wins, but it is written not as an alif but as a *ay*, then the hamzah will be seated on an alif.

Examples:

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
هَيْئَة <i>hay'ah</i>	<i>ay</i>	<i>a</i>	<i>ay</i>	ء
خَطِيئَة <i>khaṭi'ah</i>	<i>ī</i>	<i>a</i>	<i>ī</i>	ء
اِسْتِيْآس <i>'isti'ās</i>	<i>ī</i>	<i>a</i>	<i>ī</i>	ء (Exception: ة is not written as ا when the preceding vowel is <i>ī</i> .)
تَوَّءَم <i>taw'am</i>	<i>aw</i>	<i>a</i>	<i>aw</i>	ء
سَوَّءَہ <i>saw'ah</i>	<i>aw</i>	<i>a</i>	<i>aw</i>	ء
مَوَّئِل <i>maw'il</i>	<i>aw</i>	<i>i</i>	<i>i</i>	ئ
سَائِل <i>sā'il</i>	<i>ā</i>	<i>i</i>	<i>i</i>	ئ
تَسَاوُل <i>tasā'ul</i>	<i>ā</i>	<i>u</i>	<i>u</i>	ؤ
تَسَاءَل <i>tasā'ala</i>	<i>ā</i>	<i>a</i>	<i>ā</i>	ء
قِرَاءَات <i>qirā'āt</i>	<i>ā</i>	<i>ā</i>	<i>ā</i>	ء
نَوَّان <i>nū'ānun</i>	<i>ū</i>	<i>ā</i>	<i>ū</i>	ء
مَسْئُول <i>mas'ūl</i>	◌ْ	<i>ū</i>	<i>ū</i>	ء
تَرْئِيس <i>tar'īs</i>	◌ْ	<i>ī</i>	<i>ī</i>	ء
مِرْءَاة <i>mir'āh</i>	◌ْ	<i>ā</i>	<i>ā</i>	ء

Word	Vowel before hamzah	Vowel on hamzah	Winning vowel	Seated hamzah
ظَمَانٌ ḥam'ān	◌ْ	ā	ā	ء
مَسْأَلَةٌ mas'alah	◌ْ	a	a	أ
الْمَرَاةُ almar'ah	◌ْ	a	a	أ
أَسْئَلَةٌ as'ilah	◌ْ	i	i	ئ
أَفْئِدَةٌ af'idah	◌ْ	i	i	ئ
بَيْسٌ bi'sa	i	◌ْ	i	ئ
سُؤْلٌ su'l	u	◌ْ	u	ؤ
كَاسٌ ka's	a	◌ْ	a	أ
سُئِلَ su'ila	u	i	i	ئ
يَاسٌ ya'isa	a	i	i	ئ
مُظْمِنٌ muṭma'inn	a	i	i	ئ
سُؤَالٌ su'āl	u	ā	u	ؤ
رَءِيسٌ ra'īs	a	ī	ī	ء
رُءُوسٌ ru'ūs	u	ū	ū	ء
شُؤْنٌ shu'ūn	u	ū	ū	ء
رَءُوفٌ ra'ūf	a	ū	ū	ء
لُؤْيٍ lu'ayy	u	a	u	ؤ
شَنَانٌ shana'ān	a	ā	ā	ء
سَأَلَ sa'ala	a	a	a	أ
رَأْسٌ ra'asa	a	a	a	أ
سَيِّئَةٌ sayyi'ah	i	a	i	ئ
يُرَاسُ yura'isu	a	i	i	ئ
رُئِيسٌ ru'isa	u	i	i	ئ
تَفَوُّلٌ tafa'ul	a	u	u	ؤ
سَأَلَ sa'āl	a	ā	ā	ء
لَأَلَ la'āl	a	ā	ā	ء
رَأَى ra'a	a	ā	ā	أ (using exception)

A.2.1.3. At the end of the word

When hamzah occurs at the end of a word, disregard the vowel on hamzah itself, and consider only the vowel on preceding consonant. Plug it into the precedence table as above to determine the seat of hamzah.

Word	Vowel on conso- nant before hamzah	Seated hamzah
دُعَاٌ <i>duʿāʾu</i>	<i>ā</i>	ء
سُوٌّ <i>sūʾu</i>	<i>ū</i>	ء
جِيٌّ <i>jīʾa</i>	<i>ī</i>	ء
دَاوٍ <i>dawʾa</i>	<i>aw</i>	ء
شَايٍ <i>shayʾa</i>	<i>ay</i>	ء
بَطٌّ <i>buṭʾu</i>	◌ْ	ء
عَبٌّ <i>ʿibʾu</i>	◌ْ	ء
شَطٌّ <i>shaṭʾu</i>	◌ْ	ء
يُهَدِيٌّ <i>yuhaddiʾu</i>	<i>i</i>	ئ
مُتَكِيٌّ <i>muttakiʾa</i>	<i>i</i>	ئ
سَيِيٌّ <i>sayyiʾu</i>	<i>i</i>	ئ
بَطْوٌ <i>baṭuʾa</i>	<i>u</i>	ؤ
يَهْدَاٌ <i>yahdaʾu</i>	<i>a</i>	أ
مُبْتَدَاٌ <i>mubtadaʾi</i>	<i>a</i>	إ

The exception to this rule is when the previous letter is a doubled wāw with an ḍammah. In this case the hamzah will again be unseated. Example تَبَوُّوْ *tabawwuʾu*.

Note also that مُبْتَدَاٌ *mubtadaʾi* can be written with the hamzah below the alif because of the kasrah on the hamzah. But it is also common to write it as مُبْتَدَاٌ *mubtadaʾ*, especially when the hamzah is unvoiced.

A.2.2. With prefixes and suffixes

A.2.2.1. Prefixes

If hamzah is in the beginning of a word, adding a prefix to the word will not alter the writing of the hamzah. Hamzah will continue to be seated on an alif. Here are some examples of words with beginning hamzahs and prefixes.

Word without prefix	Prefix	Word with prefix
أُسْتَاذٌ	ل	لأُسْتَاذٍ
آخِرَةٌ	ال	الْآخِرَةُ

A.2.2.2. Suffixes

If hamzah is at the end of a word, adding a suffix to the word can, in general, alter the writing of the hamzah. Hamzah is now, generally, treated as if it is in the middle of the word, and the rules for hamzah in the middle of a word apply. Examples:

Word	Vowel on consonant before hamzah	Shortened vowel on hamzah	Winning vowel	Seated hamzah
بَرِيْثُونٌ <i>bari'ūna</i>	<i>ī</i>	<i>ū</i>	<i>ī</i>	ء
بَرِيْثَانٌ <i>bari'āni</i>	<i>ī</i>	<i>ā</i>	<i>ī</i>	ء
بَرِيْثِيْنَ <i>bari'īna</i>	<i>ī</i>	<i>ī</i>	<i>ī</i>	ء
بَرِيْثِيْنَ <i>bari'ayni</i>	<i>ī</i>	<i>ay</i>	<i>ī/ay</i>	ء
سَيِّتٌ <i>sī'at</i>	<i>ī</i>	<i>a</i>	<i>ī</i>	ء
شَيْئُهُ <i>shay'uhu</i>	<i>ay</i>	<i>u</i>	<i>ay</i>	ء
شَيْئُهُ <i>shay'ahu</i>	<i>ay</i>	<i>a</i>	<i>ay</i>	ء
شَيْئُهُ <i>shay'ihī</i>	<i>ay</i>	<i>i</i>	<i>ay</i>	ء
شَيْئَانٌ <i>shay'āni</i>	<i>ay</i>	<i>ā</i>	<i>ay</i>	ء
شَيْئَانٌ <i>shay'ayni</i>	<i>ay</i>	<i>ay</i>	<i>ay</i>	ء
مَجِيْئُهُ <i>majī'uhu</i>	<i>ī</i>	<i>u</i>	<i>ī</i>	ء

Word	Vowel on consonant before hamzah	Shortened vowel on hamzah	Winning vowel	Seated hamzah
مَجِيْهَ maji'ahu	ī	a	ī	ء
مَجِيْهِهَ maji'ihī	ī	i	ī	ء
سُوْهِهَ sū'ihī	ū	i	i	ئ
دَاوْهِهَ daw'ihī	aw	i	i	ئ
يَاسُوْءُونا yasū'ūna	ū	ū	ū	ء
سُوْءُوهَ sū'uhu	ū	u	ū	ء
سُوْءُوهَ sū'ahu	ū	a	ū	ء
سُوْءَانِ sū'āni	ū	ā	ū	ء
دَاوْءُوهَ daw'ahu	aw	a	aw	ء
دَاوْءَانِ daw'āni	aw	ā	aw	ء
مُرْجَاتِ murja'āt	a	ā	ā	ء
كَخَاتِيْنِ khāti'nin	i	ī	ī	ء
كَخَاسِيْنِ khāsi'nin	i	ī	ī	ء
مُتَّكِيْنِ muttaki'nina	i	ī	ī	ء
مُتَّكِيْوُنِ muttaki'ūna	i	ū	i	ئ
يُبَرِّوُنِ yubarrī'ūna	i	ū	i	ئ
يُبَرِّوُنِ yubarra'ūna	a	ū	ū	ء
اِقْرَءُوا iqra'ū	a	ū	ū	ء
سَيِّئَاتِ sayyi'āt	i	ā	i	ئ
فَيَّاتِ fi'āt	i	ā	i	ئ
فَيَّوُنِ fi'ūn	i	ū	i	ئ
مَيَّاتِ mi'āt	i	ā	i	ئ
مَيَّوُنِ mi'ūn	i	ū	i	ئ
يُطْفِئُوا yutfi'ū	i	ū	i	ئ
مُسْتَهْزِئُوْنَ mustahzi'ūn	i	ū	i	ئ
مُنْشِئُوْنَ munshi'ūn	i	ū	i	ئ

Word	Vowel on consonant before hamzah			
	Shortened vowel on hamzah	Winning vowel	Seated hamzah	
يُضَاهِي <i>yudāhi'ūna</i>	<i>i</i>	<i>ū</i>	<i>i</i>	ئ
مُرْجِي <i>murji'ūn</i>	<i>i</i>	<i>ū</i>	<i>i</i>	ئ

There are some exceptions:

- If the letter before the hamzah has a sukūn and is not wāw or yā', then the hamzah will be written unseated. Examples:

– جَزَاءُ *juz'āni*

– عِبَانِ *ib'āni*

– عِبَيْنِ *ib'ayni*

– بَطْأَهُ *buṭ'ahu*

– بَطْأَهُ *buṭ'uhu*

– بَطْأَهُ *buṭ'ihī*

(انْ, هِ, and هِ are suffixes.) Note that the combination اء is not written as ئ when the alif is part of the suffix.

A.2.3. Tanwīn on final hamzah

Tanwīn on final hamzah does not affect the writing of the hamzah except in the case of a tanwīned fatḥah َ. When writing a tanwīned fatḥah َ on a hamzah at the end of a word:

1. If there is an alif before a unseated hamzah ا, then we don't add a silent alif when writing the tanwīned fatḥah َ. For example دَاءَ becomes دَاءً *dā'an*, not دَاءِ.
2. Otherwise, we add the silent alif after the hamzah so that the hamzah is now in the middle of the word with a suffix alif after it. We now pretend that the hamzah has an fatḥah and that the alif after it is a long-ā vowel.

Then we go through the rules for writing hamzah in the middle of a word (given above) to determine how hamzah will be written. We then write the tanwined fatḥah َ on the hamzah. Examples:

- مبتدأ becomes مبتدأ، مبتدأ، مبتدأ
- ملجأ becomes ملجأ، ملجأ، ملجأ
- جزء becomes جزء، جزء، جزء
- شيء becomes شيء، شيء، شيء
- سي becomes سي، سي، سي

A.2.4. Variants

There are some historical and regional variants to the above rules. The main one is when the letter before hamzah has a sukūn, the hamzah is generally written unseated. So with this variant, we write:

- مسألة instead of مسألة

However, this rule appears to be not consistently followed. For example, *nash'ah* is generally always written نشأة never نشة.

Another variant is that when word final hamzah has an kasrah and is followed by a suffix starting with ū, then the hamzah is written unseated instead of as ع. Examples:

- متكئون muttaki'ūn instead of متكئون
- يطفئوا yutfi'ū instead of يطفئوا
- مستهزئون mustahzi'ūn instead of مستهزئون
- منشئون munshi'ūn instead of منشئون
- يضاهئون yudāhi'ūna instead of يضاهئون
- مرجئون murji'ūn instead of مرجئون
- مرجئون murji'ūn instead of مرجئون
- رئيس ra'is instead of رئيس

Excepted from this variant are deficient words like:

- فُتُون *fīʿūn*
- مِثُون *miʿūn*

Another, more modern, variant is to modify the precedence rule of vowels. According to this modern variant, the vowel before hamzah is compared with the *shortened* vowel on the hamzah. This can result in some changes in the hamzah seat. For example:

- مَسْئُول *masʿūl* instead of مَسْئُول
- رُءُوس *ruʿūs* instead of رُءُوس
- أَقْرَأُوا *iqraʿū* instead of أَقْرَأُوا

Excepted from this variant is the combination *aʿā* which will continue to be written as عَاء or آ. For example: مُرَجَّات, شَنَان.

A.3. Why so complicated?

Hamzah was originally not pronounced everywhere in some Classical Arabic dialects. For speakers of these dialects, when hamzah would occur in the middle of a word, they would replace it with an *a*, *u*, or *i* vowel. So they would adjust their pronunciation as follows:

Pronunciation with hamzah	Pronunciation without hamzah
هَيْئَة <i>hayʿah</i>	هَيَّه <i>hayyah</i>
خَطِيئَة <i>khaṭiʿah</i>	خَطِيَّه <i>khaṭiyyah</i>
تَوَّءَم <i>tawʿam</i>	تَوَّوَم <i>tawwam</i>
تَسَاوُل <i>tasāʿul</i>	تَسَاوُول <i>tasāwul</i>
بَيْس <i>biʿsa</i>	بَيَّس <i>bīsa</i>
سَوَّل <i>suʿl</i>	سَوُول <i>sūl</i>
كَاس <i>kaʿs</i>	كَيَّاس <i>kās</i>

When the Classical Standard Arabic variety emerged, then, for reasons that are beyond the scope of this text, the pronunciation *with* hamzah and the consonantal spelling *without* hamzah became standardized. So ء is now added as a pronunciation mark on top of the various *seats* that would instead have been dialectally pronounced without hamzah.

A.4. Typographical limitations

Unfortunately, most digital fonts do not currently allow for correctly typing an unseated hamzah between two joined letters (ا), as in خَطِيئَةٌ *khaṭi'ah*. In most fonts, the hamzah character (Unicode u+0621) will break the joining between the two letters surrounding it, and the output will be rendered incorrectly: خَطِيءَةٌ *khaṭi'ah*.

Two typefaces which allow for the correct typesetting are

- Amiri from Alif Type (amirifont.org)
- Naskh™ from DecoType (decotype.com)

We have used the Amiri font for typesetting this appendix chapter.

For most other fonts, an unseated hamzah between two joined letters would have to be approximated in one of two ways:

1. Hamzah superscript on a taṭwīl character: ء. Example: خَطِيئَةٌ. The Unicode input sequence is:

u + 0640 ARABIC TATWEEL

u + 0654 ARABIC HAMZA ABOVE

This is a more accurate approximation, but some fonts may not position the hamzah correctly on the taṭwīl, or position vowel marks on the superscript hamzah correctly.

2. Hamzah seated on yā': ا. Example: خَطِيئَةٌ. This is a reprehensible, yet more prevalent, and better supported, approximation.

Beware, though, that neither of these approximations would allow for the correct rendering of a complex (but thankfully rare) word like لَائِل *la'āl* “pearl seller”, where the hamzah is not allowed to disturb the lām-alif ligature لا.

Work in progress

Appendix B.

Glossary of terms

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
absolute doee	المَفْعُولُ الْمُطْلَق	absolute accusative
O-state	حَالَةُ الْجَزْمِ / الْمَجْزُومُ	jussive mood
condition	الشَّرْطُ	protasis
consequence	جَوَابُ الشَّرْطِ	apodosis
adjectival noun	الصِّفَةُ	epithet
adverb of time	ظَرْفُ الزَّمَانِ / المَفْعُولُ فِيهِ	??
adverb of place	ظَرْفُ الْمَكَانِ / المَفْعُولُ فِيهِ	??
annexation	الإِصَافَةُ	??
annexe noun	المُصَافُ	construct noun
base noun	المُصَافُ إِلَيْهِ	??
[verb of] command	الأَمْرُ	imperative
info	الخَبَرُ	predicate / comment
connected noun	الاسْمُ الْمَوْضُولُ	relative pronoun
connecting sentence	الصَّلَاةُ	??
deputy –	نَائِبٌ عَنْ – / نَائِبٌ –	??
direct doee	المَفْعُولُ بِهِ	object
doer	الْفَاعِلُ	subject
i-state	حَالَةُ الْجَرِّ / الْمَجْرُورُ	genitive case
particle	الحَرْفُ	particle
pointing noun	اسْمُ الْإِشَارَةِ	demonstrative pronoun
preposition	حَرْفُ الْجَرِّ	preposition
prohibition	النَّهْيُ	??
pronoun	الصَّمِيرُ	pronoun
proper noun	العِلْمُ	??
a-state	حَالَةُ الْمَنْصُوبِ / النَّصْبُ	accusative case (nouns) / subjunctive mood (verbs)
questioning	الاسْتِفْهَامُ	interrogative

Term used in this book	Term used in native Arabic grammar	Term used by Western grammars
u-state	حَالَةُ الرَّفْعِ / المَرْفُوعُ	nominative case (nouns) / indicative mood (verbs)
refer-back pronoun	الرَّابِطُ / العَائِدُ	??
rigid	الْمَيِّتُ	??
semi-flexible	الْمَمْنُوعُ مِنَ الصَّرْفِ	diptote
state	الْإِغْرَابُ	inflection / case (nouns) / mood (verbs)
subject (of إِنَّ, كَانَ, etc.)	اسْمٌ -	??
subject (of sentence)	الْمُبْتَدَأُ, الْمُبْتَدَأُ بِهِ	subject / topic
tanwīn	التَّنْوِين	nunation

Work in progress

Appendix C.

Usage and style

C.1. “There is a ...” sentences.

In English the plain existence of an indefinite subject is expressed using the word “there”. For example:

- i. “There is a gloom in the house”
- ii. “There is a type of anger which is liked and [there is] a type of anger which is disliked.
- iii. “There are reasons.”
- iv. “There is a god.”
- v. “Is there food?”
- vi. “Yes, there is food”

The word “there” in these examples does not indicate a specific place. Rather it signifies the existence of the subject of the sentence. This use of “there” is called the *existential* “there”.

Expressing such sentences in Arabic can sometimes be tricky. There is a modern tendency to use the ḍharf makan هُنَاكَ and the majhūl verb يُوجَدُ. So one might find:

- i. هُنَاكَ حَزَنٌ فِي الْبَيْتِ. or
يُوجَدُ حَزَنٌ فِي الْبَيْتِ.
- ii. هُنَاكَ غَضَبٌ يَسْتَحِبُّ وَهُنَاكَ غَضَبٌ يَكْرَهُ. or
يُوجَدُ غَضَبٌ يَسْتَحِبُّ وَيُوجَدُ غَضَبٌ يَكْرَهُ.
- iii. هُنَاكَ أَسْبَابٌ. or
تُوجَدُ أَسْبَابٌ.
- iv. هُنَاكَ إِلَهٌ. or
يُوجَدُ إِلَهٌ.
- v. هَلْ هُنَاكَ طَعَامٌ؟
هَلْ يُوجَدُ طَعَامٌ؟
- vi. نَعَمْ هُنَاكَ طَعَامٌ. or
نَعَمْ يُوجَدُ طَعَامٌ.

Sometimes in place of هُنَاكَ, its synonym, تَمَّة is used. These usages of هُنَاكَ, تَمَّة, and يُوجَد 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 الْبَيْتِ حَزَنٌ.

"In the house is gloom."

Sometimes, a jārr wa-majrūr, or other shibh jumlah is not original, but can readily be manufactured. For example, in the sentence, "There are reasons." the reasons must be for something, and that something can be used as a khabar:

لِلْوَضْعِ أَسْبَابٌ.

"For the situation, are reasons."

C.1.2. Using or manufacturing an introductory sentence

Similarly, an introductory sentence or shibh jumlah can be manufactured to pave the way for the main sentence. For example:

الْغَضَبُ غَضَبَانِ: غَضَبٌ مُسْتَحَبٌّ وَغَضَبٌ مَكْرُوهٌ.

"Anger is (actually) two angers: an anger that is liked, and an anger that is disliked."

مَنْ الْغَضَبِ مَا يُسْتَحَبُّ وَمَا يُكْرَهُ.

"From anger is that which is liked, that which is disliked."

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 sentence¹:

إِلَهٌ!

"[There is] a god!"

Consider also this example:

¹ Cantarino, V., *Syntax of modern Arabic prose* 1/5 citing Brockelmann, C., *Grundriss der vergleichenden Grammatik der semitischen Sprachen* 2/35

[178: صحيح مسلم] سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ رَأَيْتَ رَبَّكَ قَالَ نُورٌ أَنَّى أَرَاهُ (804)

The statement of the Prophet ﷺ أَنَّى أَرَاهُ has been explained by ابن تيمية with the following wording:

² كَانَ نَمُّ نُورٍ ، أَوْ خَالَ دُونَ رُؤْيَيْهِ نُورٌ فَأَنَّى 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 طَعَامٍ؟
نَعَمْ، عِنْدَنَا طَعَامٌ.

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 Arabic without indefinite subjects. For example:

i. كَانَ مَلِكٌ.

This uses the *self-sufficient* كَانَ. (See section @ref(self-sufficient-kaana).)

ii. لَا أَمَلٌ.

This uses the *nāfiyah lil-jins* لَا. (See section @ref(la-nafiyah-lil-jins).)

ابن تيمية 21 quoting اجتماع الجيوش الإسلامية لابن القيم²

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:

أَتَمَّ زَيْدٌ؟

“Is Zayd there?”

Similarly, يُوجَدُ may be used with no problem if the meaning “is (to be) found” is intended. For example:

من قتل معاهدا لم يرح رائحة الجنة، وإن ريحها توجد من مسيرة أربعين عاماً

C.1.6. Technical and scientific use of يُوْجَدُ

Our above directive to avoid the use of يُوْجَدُ 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, يُوْجَدُ and its ism mafe'ul 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 يُوْجَدُ, 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 زَيْنَبُ؟

Who is Zaynab?

مَا هُوَ الْإِسْلَامُ؟

What is Islām?

لِمَاذَا هُوَ حَزِينٌ؟

Why is he sad?

The insertion of the pronoun of separation (هُوَ، هِيَ، etc.) after question nouns is best avoided. So it is better to say:

مَنْ زَيْنَبُ؟

Who is Zaynab?

مَا الْإِسْلَامُ؟

What is Islām?

As for “why” sentences, Arabic has a native expression using مَا لَ followed by a noun or pronoun in the 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 أَخْزَنَهُ

Why is he sad? (literally: What has made him sad?)

C.3. “What happened to ...”

When asking the question, “What happened to a person/thing?” the verbs فَعَلَ and صَنَعَ are used and the person or thing asked about is made the doer. For example:

يَا أَبَا عُمَيْرٍ مَا فَعَلَ النَّعِيُّرُ

What happened to al-nughayr

bukhari:6129

مَا فَعَلَ أَصْحَابُكَ

What happened to your companions?

riyadussalihin:30

مَا فَعَلَتِ الرِّبْطَةُ

What happened to the thin cloak?

ibnmajah:3603

فَيَسْأَلُونَهُ مَاذَا فَعَلَ فُلَانٌ مَاذَا فَعَلَ فُلَانٌ

So they ask him: What happened to so-and-so? What happened to so-and-so?

nasai:1833

C.4. about

The word “about” is often indiscriminately translated as عَنْ. عَنْ is to be used, but only in specific circumstances. For example, with the verb سَأَلَ.

سَأَلَهُ عَنْ أَمْرٍ.

He asked him about a matter.

We have also found عَنْ in the narration:

مَا هَذَا الَّذِي يَذْكُرُونَ عَنِ الْحَسَنِ

abudawud:4621

Usually, though, the preposition فِي should be used instead. For example:

C.5. “What about ...”

Avoid مَاذَا عَنْ when asking “What about someone/something?”

Instead use مَا بِأَلْ.

For example:

حَتَّى إِذَا فَرَغَ مَسَيَّتْ، فَقُلْتُ مَا بِأَلِ الْعَظَمِ وَالرَّوْنَةِ
bukhari:3860

إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيِّفَيْهِمَا فَكِلَاهُمَا مِنْ أَهْلِ النَّارِ . قِيلَ فَهَذَا الْقَاتِلُ، فَمَا بِأَلِ الْمَقْتُولِ
bukhari:7083

عَنْ غَائِشَةَ، أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنْعُهُ قَالَ الْمَاءُ وَالْمِلْحُ وَالنَّارُ . قَالَتْ
قُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْمَاءُ قَدْ عَرَفْتَاهُ فَمَا بِأَلِ الْمِلْحِ وَالنَّارِ
ibnmajah:2474

When the question “What about ...?” is asked as a follow-up to a previous statement then the asked about person/thing can be asked by itself in a single word. For example:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ فَائِمًا . فَتَادَهُ فَقُلْنَا فَلَاكُلَ فَقَالَ ذَاكَ
“what about eating?” muslim:2024b

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُتَلَاعِنَيْنِ “حَسَابُكُمَا عَلَى اللَّهِ أَحَدُكُمَا كَاذِبٌ لَا سَبِيلَ
لَكَ عَلَيْهَا . قَالَ يَا رَسُولَ اللَّهِ مَا لِي
“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:

[2/104] المقتضب للمبرد أَدْخَلْتُهُ الدَّارَ (805)

2. To use the expression حَمَلَهُ عَلَى أَنْ يَفْعَلَ. For example

[1/37] التبيان في إعراب القرآن للعكبري وَقَالُوا سَيِّئَاتُهُ ; أَيَّ حَمَلْتُهُ عَلَى أَنْ يَشَاءَ (806)

[عجل root المصباح المنير للفيومي] وَأَعْجَلْتُهُ بِالْأَلْفِ حَمَلْتُهُ عَلَى أَنْ يَعْجَلَ (807)

This expressions is especially common in questions like “What made you ...?” For example:

[2221: سنن أبي داود] مَا حَمَلَكَ عَلَى مَا صَنَعْتَ (808)

3. To use the verb جَعَلَ. For example:

(809) جَعَلْتُهُ يَدْخُلُهَا [المقتضب للمبرد 2/104]

Work in progress

Work in progress