

## Demonstrative Pronouns

### 12.1 اسمُ الإِشَارَةِ (The demonstrative pronoun)

The words ‘this’, ‘that’, ‘these’ and ‘those’ are أَسْمَاءُ الإِشَارَةِ (demonstrative pronouns).

The word for ‘this’ in Arabic is ‘ذَا’ (dhaa). The particle ‘هَ’ (haa) is commonly prefixed to it rendering هَذَا (haadhaa). This ‘هَ’ is written without an alif but it is pronounced ‘هَآ’ (haa). The derivations of ذَا are as follows:

Feminine	Masculine	
هَذِهِ This	هَذَا This	Singular
هَاتَانِ / هَاتَيْنِ These (two)	هَذَانِ / هَذَيْنِ These (two)	Dual
هَؤُلَاءِ These		Plural

The word for ‘that’ in Arabic is ذَاكَ (dhaaka). Often, a ‘ل’ is inserted before the final letter. When this happens, the alif is no longer written, but it is pronounced, rendering ذَالِكَ (dhaalika). The derivations of ذَاكَ are as follows:

Feminine	Masculine	
تِلْكَ That	ذَلِكَ / ذَاكَ That	Singular
تَانِكَ / تَيْنِكَ Those/Them (two)	ذَانِكَ / ذَيْنِكَ Those/Them (two)	Dual
أُولَئِكَ Those/Them		Plural

The و of أُولَئِكَ is not pronounced and an ا (alif) is pronounced after the ل of أُولَئِكَ (ulaa’ika). This alif is not written.

It will help to remember three things about these اَسْمَاءُ الْإِشَارَةِ (demonstrative pronouns).

1. They are always مَعْرِفَةٌ (definite). Things are made مَعْرِفَةٌ when pointed to. If we point to a house and say 'this house' or 'that house', we are referring to this or that particular house, not 'a' house or 'any' house.
2. They are مَبْنِيٌّ (fixed in ending) and do not change in ending, apart from the dual which behaves like a regular مُتَنِيٌّ (dual) noun.
3. We call the اِسْمُ (noun) that the اِسْمُ الْإِشَارَةِ (demonstrative pronoun) demonstrates, the مُشَارٌ إِلَيْهِ (demonstrated) noun. The اِسْمُ الْإِشَارَةِ (demonstrative pronoun) must agree in gender, case and number with the مُشَارٌ إِلَيْهِ (demonstrated) noun.

The مُشَارٌ إِلَيْهِ (demonstrated) noun may either be mentioned or not mentioned.

### 12.1.1 Where the مُشَارٌ إِلَيْهِ (demonstrated) noun is not mentioned

When the مُشَارٌ إِلَيْهِ (demonstrated) noun is not mentioned, the اِسْمُ الْإِشَارَةِ (demonstrative pronoun) simply takes its place the way a regular ضَمِيرٌ (pronoun) does.

(a) When مَرْفُوعٌ

(i) As مُبْتَدَأٌ (subject)

هَذَا كِتَابٌ This is a book

هَذَا هُوَ الْكِتَابُ This is the book

هَذَا كِتَابُ الْوَلَدِ This is the boy's book

هَذَا كِتَابُهُ This is his book

(ii) As فَاعِلٌ (subject)

ذَهَبَ هَؤُلَاءِ إِلَى الْبَحْرِ These (people) went to the sea

(b) When مَنصُوبٌ

(i) As مَفْعُولٌ بِهِ (object)

وَجَدَ هَذَا وَأَخَذَ ذَلِكَ He found this and took that

بَعَثَ هَؤُلَاءِ He sent these (people)

(c) When مَجْرُورٌ

(i) After a حَرْفُ جَرٍّ (preposition)

مِنْ هَذَا إِلَى ذَلِكَ From this to that

نَحْنُ بَعِيدُونَ عَنْ هَؤُلَاءِ We are far from these (people)

(ii) As a مُضَافٌ إِلَيْهِ (possessor)

بَيْتُ هَؤُلَاءِ The house of these (people)

بَيْنَ هَذَا وَذَلِكَ Between this and that

12.1.1 Where the مُشَارٌ إِلَيْهِ (demonstrated) noun is mentioned

(a) Demonstrating an independent noun

When the مُشَارٌ إِلَيْهِ (demonstrated) noun is mentioned, the اسْمُ الإِشَارَةِ (demonstrative pronoun) is placed before it. The مُشَارٌ إِلَيْهِ (demonstrated) noun is always مَعْرِفَةٌ (definite) because it is pointed to.

هَذَا الْكِتَابُ ... This book ...

As is evident, this produces a phrase and not a complete sentence. We encounter this in all three cases.

هَذَا الْكِتَابُ قَدِيمٌ This book is ancient

قَرَأَ هَذَا الْوَلَدُ كِتَابًا This boy read a book

قَرَأَ هَذَا الْكِتَابَ He read this book

سَيَذْهَبُ هَذَا الْيَوْمَ He will go today (*lit.* this day)

فِي هَذَا الْكِتَابِ In this book

فِي هَذَا الْكِتَابِ كَلِمَةٌ There is a word in this book

(a) Demonstrating a مُضَافٌ (possessed) noun

The مُشَارٌ إِلَيْهِ (demonstrated) is a مُضَافٌ in expressions such as 'this book of the boy ...'. If we place the اسْمُ الإِشَارَةِ (demonstrative pronoun) before the إِضْفَاءٌ (possessive) construction, we get هَذَا كِتَابٌ

الْوَلَدِ (this is the boy's book). To demonstrate a مُضَافٌ , we place the the اِسْمُ اَلْاِشَارَةِ (demonstrative pronoun) after the اِضْفَافٌ (possessive) construction.

... كِتَابُ الْوَلَدِ هَذَا This book of the boy ...

... كِتَابُهُ هَذَا This book of his ...

As is evident, this produces a phrase and not a complete sentence. We encounter this in all three cases.

كِتَابُ الْوَلَدِ هَذَا قَدِيمٌ This book of the boy is ancient

كِتَابُهُ هَذَا قَدِيمٌ This book of his is ancient

قَرَأَ كِتَابَ الْوَلَدِ هَذَا He read this book of the boy

قَرَأَ كِتَابَهُ هَذَا He read this book of his

فِي كِتَابِ الْوَلَدِ هَذَا In this book of the boy

فِي كِتَابِهِ هَذَا In this book of his

(b) Demonstrating a مُضَافٌ اِلَيْهِ (possessor)

To demonstrate a مُضَافٌ اِلَيْهِ (possessor), the اِسْمُ اَلْاِشَارَةِ (demonstrative pronoun) is placed *before* the last مُضَافٌ اِلَيْهِ (possessor). This is the only instance when the اِضْفَافٌ (possessive) construction is 'broken'.

... كِتَابُ هَذَا الْوَلَدِ The book of this boy ...

As is evident, this produces a phrase and not a complete sentence. We encounter this in all three cases.

كِتَابُ هَذَا الْوَلَدِ قَدِيمٌ The book of this boy is ancient

قَرَأَ هَذَا الْوَلَدِ كِتَابَهُ He read the book of this boy

فِي كِتَابِ هَذَا الْوَلَدِ In the book of this boy

بَعْدَ هَذِهِ الْاَيَّامِ الصَّعْبَةِ After these difficult days

## المُفْرَدَاتُ

كَرِيمٌ (كِرَامٌ، كُرَمَاءُ)	generous; noble	kareem <sup>un</sup> (kiraam <sup>un</sup> , kuramaa <sup>u</sup> )
مُسْلِمٌ (وَن، اَت)	muslim	muslim <sup>un</sup> (uuna,aat <sup>un</sup> )
أَمْرٌ (أُمُورٌ)	matter, affair	amr <sup>un</sup> (umuur <sup>un</sup> )
أَمْرٌ (أَوَامِرٌ)	order, command	amr <sup>un</sup> (awaamir <sup>u</sup> )
عَظِيمٌ (عُظْمَاءُ)	mighty, great	‘aDheem <sup>un</sup> (‘uDhamaa <sup>u</sup> )
الْعُظْمَاءُ وَالْكُبْرَاءُ	the high and mighty	al-‘uDhamaa <sup>u</sup> wa al-kubaraa <sup>u</sup>
خُلُقٌ (أَخْلَاقٌ)	character, morality	khuluq <sup>un</sup> (akhlaaq <sup>un</sup> )
كَرِيمُ الْخُلُقِ / الْأَخْلَاقِ	noble of character	kareem <sup>u</sup> al-khuluq <sup>i</sup> / al-akhlaaq <sup>i</sup>
ضَيْقُ الْخُلُقِ	impatient, restless	Dayyiq <sup>u</sup> al-khuluq <sup>i</sup>
عِلْمُ الْأَخْلَاقِ	ethics	‘ilm <sup>u</sup> al-akhlaaq <sup>i</sup>
مَاتَ (يَمُوتُ) مَوْتًا	he died	maata (yamuut <sup>u</sup> ) maut <sup>an</sup>
مَوْتٌ	death	maut <sup>un</sup>
مَرِيضٌ (مَرَضِيٌّ)	ill	mareeD <sup>un</sup> (marDaa)
بَلَغَ (-) بُلُوغًا	he reached	balagha (yablugh <sup>u</sup> ) buluugh <sup>an</sup>
بُلُوغٌ	reaching	buluugh <sup>un</sup>
صَدِيقٌ (أَصْدِقَاءُ / اَت)	friend	Sadeeq <sup>un</sup> (aSdiqaa <sup>u</sup> )
جَاءَ (يَجِيءُ) (جِئْتُ) مَجِيئًا	he came	jaa’a (yajee <sup>u</sup> ) (ji’tu) majee <sup>an</sup>
مَجِيءٌ	coming	majee <sup>un</sup>
حُبٌّ (لِ-)	love (for)	Hubb <sup>un</sup>
حُبًّا لِي	out of love for	Hubb <sup>an</sup> li
حُبًّا لِلَّهِ	for the sake of Allah	Hubb <sup>an</sup> lillahi
ذَكَرَ (-) ذِكْرًا (أَنَّ)	he mentioned; remembered (that)	dhakara (yadhkur <sup>u</sup> ) dhikr <sup>an</sup> (anna)
ذِكْرٌ (أَذْكَارٌ)	mention; remembrance	dhikr <sup>un</sup> (adhkaar <sup>un</sup> )
خَافَ (يَخَافُ) خَوْفًا	to fear	khaafa (yakhaaf <sup>u</sup> ) khawf <sup>an</sup>
خَوْفٌ	fear	khawf <sup>un</sup>
خَوْفًا مِنْ ...	out of fear of ...	khawf <sup>an</sup> min
وَقَعَ (يَقَعُ) وَقُوعًا	1. to fall 2. to happen, befall	waqa‘a (yaqa‘a) wuquu <sup>an</sup>
وُقُوعٌ	falling; happening	wuquu <sup>un</sup>
خَشْيَةُ الْوُقُوعِ	out of fear of falling	khashyat <sup>a</sup> al-wuquu <sup>ci</sup>

وَاضِحٌ (وَنَ , اَتْ)	clear	waaDiH <sup>un</sup> (uuna, aat <sup>un</sup> )
وَاضِحاً	clearly	waaDiH <sup>un</sup>
صَادِقٌ (وَنَ , اَتْ)	truthful	Saadig <sup>un</sup> (uuna, aat <sup>un</sup> )
عِلْمُ الْحَيَاةِ	biology	‘ilm <sup>u</sup> al-Hayaat <sup>i</sup>
إِشَارَةٌ (اَتْ)	indication	ishaarat <sup>un</sup> (aat <sup>un</sup> )
اسْمُ الْإِشَارَةِ	demonstrative noun	ismu <sup>u</sup> al-ishaarat <sup>i</sup>

## Exercise 12.1

Express in English

١. هَذِهِ كَلِمَةٌ وَاحِدَةٌ مِنْ جُمْلَةٍ كَلَامِ هَذَا الْأُسْتَاذِ
٢. هَؤُلَاءِ هُمُ الْعُظَمَاءُ وَالْكَبْرَاءُ فِي عَالَمِنَا
٣. هَلْ ذَكَرْتُ لَكَ صَدِيقِي هَذَا قَبْلَ هَذِهِ الْمَرَّةِ؟
٤. حُبُّهُ لِأَخِيهِ هَذِهِ شَدِيدٌ جِدًّا
٥. الْحَيَاةُ فِي هَذِهِ الدُّنْيَا قَصِيرَةٌ
٦. جِئْتُكُمْ حُبًّا لِلَّهِ
٧. لَقَدْ قَرَأْتُ كُتُبِي هَذِهِ
٨. كَتَبْتُ هَذِهِ الْأُسْتَاذَةَ كِتَابَيْنِ فِي عِلْمِ الْحَيَاةِ وَالْأَخْلَاقِ
٩. هَذَا الْأَمْرُ وَاضِحٌ جِدًّا
١٠. حَوْلَ هَذَا الْأَمْرِ شُكُوكٌ كَثِيرَةٌ
١١. بَعْدَ هَذَا الْأُسْبُوعِ اجْتِمَاعٌ لِلرُّؤُوسَاءِ مِنْ كُلِّ أَنْحَاءِ الْعَالَمِ
١٢. الْخَوْفُ مِنَ الْمَوْتِ يَمْنَعُ الْإِنْسَانَ مِنْ كَثِيرٍ مِنَ الْأَشْيَاءِ

## Exercise 12.2

Express in Arabic

1. This is the book of Allah
2. This is his book
3. This is the professor and those are his books
4. I wrote a book about this subject
5. These are difficult sciences
6. These are women and Those are men
7. These are my (two) friends. They are noble of character.
8. These are the (two) teachers of my son and daughter
9. This statement of yours is very long
10. This night of ours is very beautiful
11. These days are difficult
12. The matter is between this and that. We understand these things
13. We are far from these (people)
14. There is a boy among these men
15. These subjects are very difficult.
16. This friend of mine came to me yesterday
17. These teachers of mine are noble of character
18. This statement of his is clear
19. This brother of Hasan is my friend. We are friends for the sake of Allah.
20. This is a very difficult matter
21. In these two books of the boy
22. Indeed I have come to you (*pl.*) out of love for you. All of you are my friends.