

البَابُ التَّاسِعُ
Chapter 9

Attached Pronouns and
The Five Nouns

9.1 الضَّمَائِرُ الْمُتَّصِلَةُ (Attached pronouns)

Detached ضَمَائِرُ (pronouns) always sit in the place of a مَرْفُوعٌ noun so we cannot use them in the place of a مَفْعُولٌ بِهِ (object) of a فِعْلٌ (verb) because this is مَنْصُوبٌ . Nor can we use them in the place of a مَجْرُورٌ (possessor) or after a حَرْفٌ جَرٌّ (preposition) because these are مَجْرُورٌ .

We have another set of ضَمَائِرُ مُتَّصِلَةٌ (attached pronouns) that only sit in the place of مَنْصُوبٌ or مَجْرُورٌ nouns.

جمع Plural	مثنى Dual	مفرد Singular		
(hum) (3) هُمْ THEM / THEIR	(huma) (2) هُمَا THEM / THEIR	(hu) (1) هُ HIM / HIS	مذكر Masculine	غائب Third person
(hunna) (6) هُنَّ THEM / THEIR	(huma) (5) هُمَا THEM / THEIR	(haa) (4) هَا HER	مؤنث Feminine	
(kum) (9) كُمْ YOU / YOUR	(kuma) (8) كُما YOU / YOUR	(ka) (7) كَ YOU / YOUR	مذكر Masculine	مخاطب Second person
(kunna) (12) كُنَّ YOU / YOUR	(kuma) (11) كُما YOU / YOUR	(ki) (10) كِ YOU / YOUR	مؤنث Feminine	
(naa) (14) نَا US / OUR	(14)	(iy / niy) (13) يَ / نِي ME / MY	Masculine and feminine	متكلم First person

When كَسْرَةٌ or يَ are preceded by هُنَّ , هُمْ , هُمَا , هُ , كَسْرَةٌ on the first letter becomes كَسْرَةٌ .

مِنْ بَيْتِهِ	←	بَيْتِهِ
مِنْ مُعَلِّمَيْهِمَا	←	مُعَلِّمُوهُمَا
مِنْ أُمَّهِمْ	←	أُمَّهُم
مِنْ أَبِيهِنَّ	←	أَبُوهُنَّ

These are *phonetic* changes to make pronunciation easy and have no *grammatical* significance.

9.1.1 We may summarise how an attached ضَمِيرٌ (pronoun) behaves as follows:

1. If attached to a حَرْفٌ جَرٌّ (preposition), it sits in the place of the اسْمٌ مَجْرُورٌ (majrur noun).

أَخَذَ الْكِتَابَ مِنْهُ	←	أَخَذَ الْكِتَابَ مِنَ الْوَلَدِ
He took the book from him (Note: we say مِنْهُ not 'مِنْ هُوَ')		He took the book from the boy
هُوَ بَعِيدٌ عَنْهَا	←	هُوَ بَعِيدٌ عَنِ مَكَّةَ
He is far from it		He is far from Makkah
مُحَمَّدٌ فِيهِمْ	←	مُحَمَّدٌ فِي الرِّجَالِ
Muhammad is among them		Muhammad is among the men

2. If attached to a فِعْلٌ (verb), it sits in the place of the مَفْعُولٌ بِهِ مَنصُوبٌ (manSub object of the verb).

قَرَأَهُ	←	قَرَأَ الْكِتَابَ
He read it		He read the book
أَخَذَهَا	←	أَخَذَ الْكُتُبَ
He took them (Books being non-human are gram. fem. sing.)		He took the books
بَعَثَهُنَّ	←	بَعَثَتِ الْبَنَاتَ
She sent them		She sent the girls

3. If attached to an اسْمٌ (noun), it sits in the place of the مِضَافٌ إِلَيْهِ مَجْرُورٌ (majrur possessor).

بَيْتُهُ	←	بَيْتُ الرَّجُلِ
His house		The man's house

ابْنُهَا الْجَدِيدُ Her new son	←	ابْنُ مَرْيَمَ الْجَدِيدُ Maryam's new son
هُوَ أَبُوَّهُمْ He is their father	←	هُوَ أَبُو الْأَوْلَادِ He is father of the boys
مُعَلِّمُوهُنَّ Their teachers	←	مُعَلِّمُو الْبَنَاتِ The teachers of the girls (The ن of the masc. pl. drops when it is مُضَافٌ)
إِلَى مُعَلِّمِيهِنَّ To their teachers	←	إِلَى مُعَلِّمِي الْبَنَاتِ To the teachers of the girls

9.1.2 Below we treat each of the above three usages of these ضَمَائِرٌ مُتَّصِلَةٌ (attached pronouns) in more detail.

1. When attached to a حَرْفٌ حَرْفٌ (preposition).

(a) The preposition إِلَى changes to إِلَيْهِ and عَلَى changes to عَلَيْهِ

السَّلَامُ عَلَيْهِمْ	Peace be upon you (The traditional Muslim greeting)
مُضَافٌ إِلَيْهِ	Possessor (lit. 'added to it/him)

(b) The preposition لِي changes to لِيهِ

لَهُ	لَنَا	لَكَ	لَكُمْ
For him	For us	For you	For you (pl)

But when attached to the first person pronoun 'لِي', it remains لِي

لِي For me

(c) If the pronoun نَا (us/our) is attached to مِنْ or عَنْ , the two nuns are assimilated:

(From us)	مِنَّا	←	مِنْ + نَا
(From/about us)	عَنَّا	←	عَنْ + نَا

2. When attached to a **فِعْلٌ** (verb).

(a) When the **مَفْعُولٌ بِهِ** (object) is a **ضَمِيرٌ مُتَّصِلٌ** (attached pronoun) an express **فَاعِلٌ** (subject) comes after.

<p>S OV</p> <p>قَرَأَهُ الْوَلَدُ</p> <p>The boy read it</p>	←	<p>O S V</p> <p>قَرَأَ الْوَلَدُ الْكِتَابَ</p> <p>The boy read the book</p>
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(Note that **قَرَأَهُ** means 'His boy read it')

<p>بَعَثْنَا أَخِيكَ</p>	<p>Your brother sent us</p> <p>(Note that بَعَثْنَا means 'we sent')</p>
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(b) When **الْمَفْعُولُ بِهِ** (the object) is **ضَمِيرٌ مُتَّصِلٌ** (an attached pronoun) the following relate to **الْأَفْعَالُ الْمَاضِيَّةُ** (perfect verbs):

(i) When the pronoun **ي-** is **مَفْعُولٌ بِهِ** (object of a verb) it becomes **نِي**.

Rather than **فَهَيْي**, we say:

<p>فَهَمَّنِي</p>	<p>He understood me</p>
<p>أَخَذْتَنِي</p>	<p>She took me</p>
<p>وَجَدَنِي مَعَ أَخِي</p>	<p>He found me with my brother</p>

We add a **نِ** between the **فِعْلٌ** (verb) and the pronoun **ي-** to carry the **كَسْرَةٌ**. This **نِ** is called **نُونُ الْوِقَايَةِ** (the nun of protection) because it protects the vowels of the **فِعْلٌ** (verb) from any change.

(ii) The final alif of the third person masculine plural is dropped when a **ضَمِيرٌ** (pronoun) is attached to it.

<p>أَخَذُوا الْكِتَابَ</p>	<p>They took the book</p>
<p>أَخَذُوهُ</p>	<p>They took it</p>

When a **ضَمِيرٌ** (pronoun) is attached to the second person masculine plural, a **وُ** is inserted in between.

أَخَذْتُمْ You (pl.) took

أَخَذْتُمُ الْكُتُبَ You (pl.) took the books

أَخَذْتُمُوهَا You (pl.) took them

(Note: الْكُتُبُ is a non-human plural and therefore grammatically feminine singular)

3. When attached to an اسْمٌ (noun).

(a) الضَّمِيرُ الْمُتَّصِلُ (the attached pronoun) makes الْمُضَافُ (the possessed) definite. Any adjective agreeing with it must be definite.

بَيْتُهُ الْكَبِيرُ His big house

(b) بَيْتُهُ suggests that he has one house. We can say 'a house of his' in two ways.

بَيْتٌ لَهُ lit. 'A house belonging to him'

بَيْتٌ مِنْ بُيُوتِهِ lit. 'a house from among his houses'

(ii) If one يُضَافُ إِلَيْهِ (possesses) مِنَ الْمُضَافَاتِ (a number of items), rather than saying,

أَبْنُ وَبِنْتُهُ الْمَلِكِ ✕

We say,

أَبْنُ الْمَلِكِ وَبِنْتُهُ The son and daughter of the king
(lit. the son of the king and his daughter)

Effectively, we have two إِضَافَةٌ constructions; the second is conjoined to the first with وَ . The second مُضَافٌ (possessed noun) agrees with the first مُضَافٌ (possessed noun).

أَخَذَ ابْنُ الْمَلِكِ وَبِنْتُهُ From the son and daughter of the king

مِنْ ابْنِ الْمَلِكِ وَبِنْتِهِ From the son and daughter of the king

9.1.3 الضَّمِيرُ الْمُتَّصِلُ لِلْمُتَكَلِّمِ الْمَفْرَدِ (the first person singular attached pronoun) يَـ behaves in the following anomalous ways:

(a) When attached to an اسْمٌ (noun), it requires that it is preceded by كَسْرَةٌ . This كَسْرَةٌ prevents the vowels indicating case from appearing so that بَيْتِي (my house) is بَيْتِي in all three cases.

بَيْتِي كَبِيرٌ My house is big

دَخَلْتُ بَيْتِي I entered my house

فِي بَيْتِي In my house

(b) After the prepositions مِنْ and عَنْ there are two ways of writing it يـ .

مِنِّي / مِنْنِي From me

عَنِّي / عَننِي From/about me

(c) When the يـ is preceded by a long vowel (أُ, يُ, or وُ), it changes to يَ .

إِلَيَّ To me

(إِلَى + يـ ← إِلِيَّ + يـ ← إِلِيَّ + يَ ← إِلِيَّ) (1) (2) (3) (4)

عَلَيَّ On me

(عَلَى + يـ ← عَلِيَّ + يـ ← عَلِيَّ + يَ ← عَلِيَّ) (1) (2) (3) (4)

فِيَّ In me

(فِي + يـ ← فِيَّ + يـ ← فِيَّ) (1) (2) (3)

دُنْيَايَ My world

هُمَا أَبَوَايَ They are my parents

(أَبَوَانِ + يـ ← أَبَوَا + يـ ← أَبَوَا + يَ ← أَبَوَايَ) (1) (2) (3) (4)

مِنْ أَبَوَيَّ From my parents

(أَبَوَيْنِ + يـ ← أَبَوَيَّ + يـ ← أَبَوَيَّ + يَ ← أَبَوَيَّ) (1) (2) (3) (4)

رِجْلَايَ قَوِيَّتَانِ My (two) feet are strong

(رِجْلَانِ + يـ ← رِجْلَا + يـ ← رِجْلَا + يَ ← رِجْلَايَ) (1) (2) (3) (4)

عَلَى رِجْلَيَّ الْقَوِيَّتَيْنِ On my two strong feet

(رِجْلَيْنِ + يـ ← رِجْلَيَّ + يـ ← رِجْلَيَّ + يَ ← رِجْلَيَّ) (1) (2) (3) (4)

(d) When $-ي$ is attached to $الْجَمْعُ الْمَذَكَّرُ السَّالِمُ$ (the sound masculine plural), the $و$ of the $مَرْفُوعٌ$ changes to $ي$. This change occurs between stages 3 and 4 in the example below so that we say $مُعَلِّمِي$ rather than $مُعَلِّمُوِي$. The change is made for euphonic harmony.

هُم مُعَلِّمِي They are my teachers
 (مُعَلِّمُونَ + -ي ← مُعَلِّمُو + -ي ← مُعَلِّمُوِي ← مُعَلِّمِي + -ي ← مُعَلِّمِي)
 (1) (2) (3) (4) (5)

When $مَجْرُورٌ$ and $مَنْصُوبٌ$, it is again $مُعَلِّمِي$.

مِنْ مُعَلِّمِي / أَخَذَ مُعَلِّمِي From my teachers / He took my teachers
 (مُعَلِّمِينَ + -ي ← مُعَلِّمِي + -ي ← مُعَلِّمِي + -ي ← مُعَلِّمِي)
 (1) (2) (3) (4)

9.2 الأسماء الخمسة (The five nouns)

There are five $أَسْمَاءٌ$ (nouns) in Arabic that require special attention.

ذُو (5) فَمَّ (4) حَمَّ (3) أَخَّ (2) أَبَّ (1)
 Possessor of Mouth Brother-in-law Brother Father

$ذُو$ is slightly different from the other four so we will treat it separately.

9.2.1 $أَبٌ$, $أَخٌ$, $حَمٌّ$ and $فَمٌّ$ behave like ordinary nouns when they are not $مُضَافٌ$ (possessed nouns) in an $إِضَافَةٌ$ construction.

هُوَ أَبٌّ لَوْلَدَيْنِ He is a father to two boys

ذَهَبَ مَعَ الْأَبِّ وَالْأَخِّ He went with the father and the brother

ابْنُ الْأَخِّ Nephew (*lit.* brother's son)

* When they are $مُضَافٌ$ (possessed nouns) in an $إِضَافَةٌ$ construction, their case is indicated by $حُرُوفٌ$ (letters) not vowels.

$مَرْفُوعٌ$ is indicated by $و$ not $ُ$

$مَنْصُوبٌ$ is indicated by $ا$ not $َ$

$مَجْرُورٌ$ is indicated by $ي$ not $ِ$

فَمٌ loses its م as illustrated in the table below. فَمٌ can also behave like an ordinary noun with case indicated by vowels, as indicated by the alternative given below.

فَمٌ	حَمٌ	أَخٌ	أَبٌ	
فُوٌ / فَمٌ	حَمُوٌ	أَخُوٌ	أَبُوٌ	مَرْفُوعٌ
فَاٌ / فَمٌ	حَمَا	أَخَا	أَبَا	مَنْصُوبٌ
فِيٌ / فَمٌ	حَمِي	أَخِي	أَبِي	مَجْرُورٌ

و indicated by مَرْفُوعٌ

هُوَ أَبُو بَكْرٍ

He is Abu Bakr

فَهُمْ أَخُو حَسَنِ

Hasan's brother understood

فُو الْوَلَدِ / فَمُ الْوَلَدِ

The boy's mouth

ا indicated by مَنْصُوبٌ

أَخَذَ مُحَمَّدٌ أَبَا بَكْرٍ إِلَى الْمَدِينَةِ

Muhammad took Abu Bakr to Madinah

فَهُمْتُ أَخَا حَسَنِ

I understood Hasan's brother

دَخَلَتْ قِطْعَةٌ لَحْمٍ فَا الْوَلَدِ / فَمُ الْوَلَدِ

A piece of meat entered the boy's mouth

ي indicated by مَجْرُورٌ

جَلَسَ مُحَمَّدٌ مَعَ أَبِي بَكْرٍ

Muhammad sat with Abu Bakr

كَتَبْتُ إِلَى أَخِي حَسَنِ

I wrote to Hasan's brother

فِي فِي الْوَلَدِ / فَمُ الْوَلَدِ

In the boy's mouth

(a) When الضَّمِيرُ الْمُتَّصِلُ لِلْمُتَكَلِّمِ الْمُفْرَدِ (the first person singular attached pronoun) يـ is attached, the long vowel is not imported. أَبِي (my father) for example, remains أَبِي in all three cases.

هُوَ أَبِي / أَخِي / حَمِي	He is my father / brother / brother-in-law
فَهِمْتُ أَبِي / أَخِي / حَمِي	I understood my father / brother / brother-in-law
مِنْ أَبِي / أَخِي / حَمِي	From my father / brother / brother-in-law

'My mouth' is expressed as فِيَّ in all three cases.

دَخَلَ فِيَّ / فَمِي	It entered my mouth
فِي فِيَّ / فَمِي	In my mouth

(b) The مُتَنِّيَّ (duals) are as follows:

الْأَبَوَانِ	The (two) parents
هُمَا أَخَوَانِ	They are two brothers
مِنَ الْأَبَوَيْنِ	From the (two) parents
حَمَوَانِ	Two brother in laws
فَمَانِ	Two mouths

(c) Their plurals behave like ordinary أَسْمَاءٌ* (nouns).

هُمُ آبَاءُ الْأَوْلَادِ	They are the fathers of the children
أَخَذَ الْإِخْوَةَ إِلَى الْبَيْتِ	He took the brothers home
أَخَذَ الْكَلَامَ مِنْ أَفْوَاهِ الْأَسَاتِذَةِ	He took the statement from the professors' mouths
هُمُ أَحْمَاءُ مَرْيَمَ	They are Maryam's brother in laws

9.2.2 The fifth word, ذُو , meaning ‘possessor of’ is only ever used as مُضَافٌ in an إِضَافَةٌ construction.

The plural ذُوُو has an alternative form أُوُلُو . The first و of أُوُلُو is not pronounced so it sounds like ‘ألو’ .

The following table illustrates the forms of ذُو

جَمْعٌ Plural	مُثَنًّى Dual	مُفْرَدٌ Singular	
ذُوُو / أُوُلُو	ذَوَا	ذُو	مَرْفُوعٌ
ذَوِي / أُوَلِي	ذَوَيْ	ذَا	مَنْصُوبٌ
ذَوِي / أُوَلِي	ذَوَيْ	ذِي	مَجْرُورٌ

(a) ذُو behaves like a نَكِيرَةٌ (indefinite) adjective:

Singular:

هُوَ رَجُلٌ ذُو مَالٍ

He is a rich man (*lit.* he is a ‘much-of-wealth’ man)

الرَّجُلُ ذُو مَالٍ كَثِيرٍ

The man possesses much wealth / is rich

أَخَذَ رَجُلًا ذَا مَالٍ إِلَى الْبَيْتِ

He took a rich man home

جَلَسَ مَعَ رَجُلٍ ذِي مَالٍ

He sat with a rich man

Dual:

هُمَا رَجُلَانِ ذَوَا مَالٍ

They are two rich men

دَخَلَ بَيْتَيْنِ ذَوَيْ بَابَيْنِ

He entered two houses with two doors

مِنْ رَجُلَيْنِ ذَوَيْ مَالٍ

From two rich men

Plural

هُم رِجَالٌ ذُوُو / أُوُلُو مَالٍ

They are rich men

بَعَثَ الْخَلِيفَةُ رِجَالًا ذَوِي / أُوَلِي عَدْلٍ إِلَى الْمَدِينَةِ

The caliph sent men of justice to the city

جَلَسَ مَعَ رِجَالٍ ذَوِي / أُوَلِي عَدْلٍ

He sat with men of justice

(b) ذُو is used for epithets and honorific titles. The مُضَافٌ إِلَيْهِ (possessor) often becomes مَعْرِفَةٌ (definite).

ذُو الْجَلَالِ وَالْإِكْرَامِ	Possessor of majesty and honour
ذُو الْقَرْنَيْنِ	The one of two horns
ذُو الْكِفْلِ	Ezekiel (<i>lit.</i> The possessor of the burden)
أُولُو الْأَمْرِ	Rulers (<i>lit.</i> those of matter)
جَلَسَ مَعَ أُولِي الْأَمْرِ	He sat with the rulers (<i>lit.</i> those of matter)

(c) The feminine of ذُو is ذَاتُ , which is also only ever used as in an إِضَافَةٌ construction. It is not however, one of الْأَسْمَاءُ الْخَمْسَةُ (the five nouns).

The dual ذَوَاتَا has an alternative form ذَوَاتَا . The plural ذَوَاتُ has an alternative form أُولَاتُ . The first و of أُولَاتُ is not pronounced so it sounds like 'أَلَاتُ' .

The following table illustrates the forms of ذَاتُ :

جَمْعٌ Plural	مُثَنًى Dual	مُفْرَدٌ Singular	
ذَوَاتُ / أُولَاتُ	ذَوَاتَا / ذَوَاتَا	ذَاتُ	مَرْفُوعٌ
ذَوَاتَ / أُولَاتَ	ذَوَاتِي / ذَوَاتِي	ذَاتَ	مَنْصُوبٌ
ذَوَاتِ / أُولَاتِ	ذَوَاتِي / ذَوَاتِي	ذَاتِ	مَجْرُورٌ

هِيَ بِنْتُ ذَاتِ عَقْلٍ وَاسِعٍ	She is a broad-minded girl
أَخَذَتْ بِنْتًا ذَاتَ عَقْلٍ وَاسِعٍ إِلَى الْبَيْتِ	She took a broad-minded girl home
جَلَسَتْ مَعَ بِنْتِ ذَاتِ عَقْلٍ وَاسِعٍ	She sat with a broad-minded girl
هُمَا بِنْتَانِ ذَاتَا / ذَوَاتَا عَقْلَيْنِ وَاسِعَيْنِ	They are two broad-minded girls
أَخَذَتْ بِنْتَيْنِ ذَاتِي / ذَوَاتِي عَقْلٍ وَاسِعٍ إِلَى الْبَيْتِ	She took two broad-minded girls home

جَلَسَتْ مَعَ بَنَتَيْنِ ذَاتِي عُقُولٍ وَاسِعَيْنِ

She sat with two broad-minded girls

هُنَّ ذَوَاتُ / أُولَاتُ عُقُولٍ وَاسِعَةٍ

They are broad-minded (women)

أَخَذَتْ نِسَاءَ ذَوَاتِ / أُولَاتِ عُقُولٍ وَاسِعَةٍ إِلَى الْبَيْتِ

She took broad-minded women home

جَلَسَتْ مَعَ نِسَاءِ ذَوَاتِ / أُولَاتِ عُقُولٍ وَاسِعَةٍ

She sat with broad-minded women

9.2.3 when used as مُضَافٌ (possessed noun) صَاحِبُ (*lit.* companion) and ابْنُ / بِنْتُ , may also mean 'possessor of'. This is often used to render some idiomatic expressions.

الْأُسْتَاذُ صَاحِبُ عِلْمٍ

The professor is erudite (*lit.* possessor of knowledge)

جَلَسَتْ مَعَ صَاحِبَةِ الْبَيْتِ

She sat with the landlady

هُوَ ابْنُ ثَلَاثِ سِنِينَ / سَنَوَاتٍ

He is three years old

هِيَ بِنْتُ خَمْسِ سِنِينَ / سَنَوَاتٍ

She is five years old

ابْنُ الْبَلَدِ

Local inhabitant

ابْنُ السَّبِيلِ

Wayfarer, wanderer

The plural is rendered by أَهْلُ or أَبْنَاءُ / بَنَاتُ , أَصْحَابُ

أَصْحَابُ الْجَنَّةِ

The inhabitants of paradise

أَبْنَاءُ الْبِلَادِ

Fellow countrymen

أَهْلُ الْعِلْمِ

Those of knowledge

أَهْلُ الْبَيْتِ

Members of the Prophet Muhammad's family
(*lit.* Those of the house)

أَهْلُ الْمَكَانَةِ

Those of rank

Summary Supplement

الْمُخْلِصَةُ

Case

فِي الْإِعْرَابِ

The following is a review of the instances in which we have encountered the three cases that relate to nouns.

<u>Case</u>	<u>Instance</u>
1. مَرْفُوعٌ	الْمُبْتَدَأُ (The subject)
	الْخَبَرُ (The predicate)
	الْفِعْلُ الْمَصْرَعُ (the imperfect verb)
	الْفَاعِلُ (the subject of a verb)
2. مَنْصُوبٌ	خَبَرٌ كَانَ (the predicate of kaana)
	الْمَفْعُولُ بِهِ (the object)
3. مَجْرُورٌ	After حَرْفٍ جَرٍّ (after a preposition)
	الْمُضَافُ إِلَيْهِ (the possessor)

Indicators

	Normal	Diptote	Dual	Sound Masc. Plural	Sound Fem. Plural	Five Nouns
مَرْفُوعٌ	ـُ		ا	و		و
مَنْصُوبٌ	ـِ		ي	ي	ـِ	ا
مَجْرُورٌ	ـِ	ـِ	ي	ي		ي

المُفْرَدَاتُ

الْيَوْمَ	today	al-yawm ^a
الآنَ	now	al-aan ^a
أَبٌ (آبَاءُ)	father	ab ^{un} (aaba ^{un})
الْأَبَوَانِ	parents	al-abawaani
أَخٌ (إِخْوَانٌ ، إِخْوَةٌ)	brother	akh ^{un} (ikhwaan ^{un} , ikhwat ^{un})
حَمٌّ (أَحْمَاءُ)	brother-in-law	Ham ^{un} (aHmaa ^{un})
فَمٌّ (أَفْوَاهُ)	mouth	fam ^{un} (afwaah ^{un})
ذُو	possessor of (<i>m</i>)	dhuu
أَمْرٌ (أُمُورٌ)	matter, affair	amr ^{un} (umuur ^{un})
شَأْنٌ (شُؤُونٌ)	matter, affair	sha'n ^{un} (shu'uun ^{un})
ذُو شَأْنٍ	Important, significant (the name 'Zeeshan' comes from the Arabic 'ذِي شَأْنٍ')	dhuu sha'n ⁱⁿ
أَوْلُو الْأَمْرِ	leaders	uuluu al-amr ⁱ
ذَاتُ	possessor of (<i>f</i>)	dhaat ^u
ذَاتُ (ذَوَاتُ)	essence	dhaat ^{un} (dhawaat ^{un})
بِالذَّاتِ	in itself	bidh-dhaat ⁱ
فِي دِمَشْقَ بِالذَّاتِ	in Damascus itself	fi dimashq ^a bidh-dhaat ⁱ
هُوَ/هِيَ بِالذَّاتِ	he himself / she herself	huwa/hiya bidh-dhaat ⁱ
ذَاتَ يَوْمٍ	once upon a time; one day	dhaat ^a yawm ⁱⁿ
صَاحِبٌ (أَصْحَابٌ , صَحْبٌ)	companion	SaaHib ^{un} (aSHAab ^{un} , SaHb ^{un})
يَا صَاحِبِي / يَا صَاح	O my companion!	yaa SaaHibi / yaa SaaHi
صَاحِبٌ (أَصْحَابٌ)	possessor of	SaaHib ^u (aSHAab ^u)
صَاحِبُ الْبَيْتِ	landlord	SaaHib ^u al-bayt ⁱ

أَهْلُ الْعِلْمِ	those of knowledge	ahl al-‘ilm ⁱ
عَدْلٌ	justice	‘adl ^{un}
مَدِينَةٌ (مُدُنٌ)	city	madeenat ^{un} (mudun ^{un})
الْمَدِينَةُ	Medina (<i>prop. name</i>)	al-madeenat ^u
ضَرَبَ (-) ضَرْبًا	he hit	Daraba (yaDrib ^u) Darb ^{un}
ضَرْبٌ	hitting	Darb ^{un}
مَعَكَ حَقٌّ / الْحَقُّ مَعَكَ	you are right	ma‘aka Haqq ^{un} / al-Haqq ^u ma‘aka
الْحَقُّ عَلَيْكَ	you are wrong	al-Haqq ^u ‘alayka
سَبِيلٌ (سَبُلٌ)	way	sabeel ^{un} (subul ^{un})
فِي سَبِيلِ اللَّهِ	in the way of Allah	fi sabeel ⁱ allah ⁱ
ابْنُ الْبَلَدِ / أَبْنَاءُ الْبِلَادِ	a local / fellow countryman	ibn ^u al-balad ⁱ / abnaa ^{‘u} al-bilaad ⁱ
أَبُو بَكْرٍ	Abu Bakr	abu bakr ⁱⁿ
كَ	like (<i>prep.</i>)	ka
وَقْتُ (أَوْقَاتٌ)	time	waqt ^{un} (awqaat ^{un})
زَمَنٌ (أَزْمَانٌ)	time	zaman ^{un} (azmaan ^{un})
عَنْ طَرِيقٍ + مُضَافٌ إِلَيْهِ	by way of, via	‘an Tareeq ⁱ
ضَمِيرٌ مُتَّصِلٌ / مُنْفَصِلٌ	attached/detached pronoun (<i>gram.</i>)	Dameer ^{un} muttaSil ^{un} / munfaSil ^{un}

Exercise 9.1
Express in English

(أ)

١. فِي كَلَامِهِ كَلِمَتَا حَقٍّ فَقَطُّ
٢. الْمَلِكَةُ ذَاتُ مَالٍ كَثِيرٍ
٣. أَبْنَاءُ بِلَادِنَا بَنُو آبَائِنَا وَبَنُونَا وَبَنُو بَنِينَا
٤. عُلَمَاءُ دِمَشْقَ وَاسِعُو الْعَقْلِ وَذَوُو فَهْمٍ صَحِيحٍ
٥. هَلْ لَكَ أَخٌ اسْمُهُ (whose name is) حَسَنٌ؟ نَعَمْ، هُوَ أَخٌ مِنْ إِخْوَتِي الطَّيِّبِينَ
٦. ذَهَبَ أَبُوكَ إِلَى وَسْطِ الْبَلَدِ وَأَخَذَنِي وَأَخَاكَ مَعَهُ
٧. قَرَأَ طَالِبٌ ذُو عَقْلٍ وَاسِعٍ عَنْ عُلَمَاءَ ذَوِي عِلْمٍ كَثِيرٍ
٨. ذَهَبَ أَخَوَايَ إِلَى مَكَّةَ مَرَّتَيْنِ (twice)
٩. أَخَذَ أَبِي أَخِي الصَّغِيرَ إِلَى بَيْتِ أَخِي الْكَبِيرِ
١٠. حَسَنٌ: هَلْ فَهَمَنِي أَبُوكَ؟
مَرِيْمٌ: نَعَمْ، فَالْحَقُّ مَعَكَ وَعَلَيَّ

(ب)

١. جَلَسَ الطَّالِبُ يَقْرَأُ الْكُتُبَ الصَّحَاحَ (authentic) السِّتَّةَ حَتَّى الْفَجْرِ
٢. كَلَامُكَ بَعِيدٌ عَنِ الْحَقِّ فَالْحَقُّ مَعَنَا
٣. بَعَثَ اللَّهُ نَبِيًّا إِلَى بَنِي إِسْرَائِيلَ وَبَعَثَ مَعَهُ أَخَاهُ
٤. الْعَالِمُ صَاحِبٌ فَهْمٍ وَاسِعٍ وَالْجَاهِلُ ذُو عَقْلٍ ضَيِّقٍ
٥. هَلْ حَضَرَ هُوَ بِالذِّتِ حَقًّا؟ وَفِي وَقْتِ الْفَجْرِ أَيْضًا؟ فِي الْأَمْرِ عِلْمٌ طَيِّبٌ
٦. فَهْمٌ أَمْرًا وَاحِدًا مِنْ جُمْلَةٍ (sum total) كَلَامِ الْأُسْتَاذِ وَمِنْ جُمْلَةِ كِتَابَاتِهِ:
هُوَ قَوِيٌّ جِدًّا فِي الْعُلُومِ وَذُو شَأْنٍ كَبِيرٍ
٧. رَبُّ أَخٍ ضَرَبَ أَخَاهُ وَرُبُّ صِفَةٍ طَيِّبَةٍ ذَهَبَتْ مِنْهُ
٨. لِلْأَمْرِ أَرْبَعَةٌ أَوْجُهٌ (aspects) وَهِيَ صَعْبَةٌ جِدًّا لِلطُّلَّابِ الْجُدُدِ فَاسْتَفْهَمْتُكَ طَيِّبٌ جِدًّا
٩. جَلَسَ مُحَمَّدٌ مَعَ أَصْحَابِهِ وَمِنْهُمْ (among them) أَبْنَاءُ بِلَادِهِ وَرِجَالٌ مِنْ بُلْدَانٍ بَعِيدَةٍ
١٠. مَرِيْمٌ ذَاتُ مَكَانَةٍ عِنْدَ اللَّهِ
١١. بَنُونَا بَنُو أَبْنَائِنَا وَبَنَائِنَا بَنُوهُمْ أَبْنَاءُ الرَّجَالِ الْأَبْعَادِ (distant)

Exercise 9.2

Express in Arabic

(A)

1. I have only two pieces of meat.
2. Did your brother-in-law understand my two words.
3. My father took me to the school teachers (use مُعَلِّمٌ).
4. He read the writing on the two doors of the king's two houses.
5. He is father of two girls.
6. Did he really take the statement from your mouth?
7. In a sentence of three words (use ذَاتُ).
8. The boy's father and mother attended.
9. My father took my brother from me.
10. My world is really difficult today. Only my brothers understand me.

(B)

1. The professor sat writing his book at dawn.
2. Mary went to school today and her brother Hasan went with her.
3. One day, Muhammad went with his companion Abu Bakr to Medina via the sea.
4. Man's days on (في) Earth are limited. He will go from the world one day (في يَوْمٍ مِنْ الْأَيَّامِ).
5. Are the presidents and leaders in our time (زَمَانٌ) men of justice?.
6. Hasan read the matter (أَمْرٌ) in his father's eyes.
7. The two students of law (الْحُقُوقُ) read their two books on (عَنْ) human rights.
8. My teachers (use مُعَلِّمٌ) possess precise (دَقِيقٌ) knowledge in their sciences.
9. He went to very many places like a man of much wealth.
10. I have a meeting with your father today so your brother will take me to his house by the sea.
11. Mary's father went to school for a meeting with his daughter's new teachers (use مُعَلِّمٌ).