

Unit 7

Attached Pronouns

Attached pronouns come at the end of nouns, prepositions, verbs and various particles.

After particles like **إِنَّ** the attached pronouns have a 'nominative' meaning, e.g.

إِنَّهُ Indeed he;

إِنَّا Indeed we.

In the last Unit, we introduced 'separate pronouns'. Besides these, there are pronouns which are attached to the ends of words as suffixes. They are called 'attached pronouns' or 'pronoun suffixes'.

An attached pronoun may be:

1. a possessive pronoun, attached to the end of a noun, as in:

رَسُولُهُ ← هُ + رَسُولٌ
his messenger his messenger

رَبُّهَا هَا + رَبٌّ
her Sustainer her Sustainer

2. attached to a preposition, as in:

مِنْهُ هُ + مِنْ
from him him from

مِنْهَا هَا + مِنْ
from her her from

3. attached to particles like **إِنَّ** as in: **إِنَّهُ** and **إِنَّهَا**.

4. the object of a verb, as in:

جَعَلَهُ هُ + جَعَلَ
he made it it he made

Below is a chart with the attached pronouns or pronoun suffixes. Read from right to left.

Plural	Dual	Singular	
them, their هُمْ/هِمَّ	them both, their هُمَا/هِمَّا	him, his/ it, its هُ/هُ هِ/هِ هَ/هَ	3.m.
them, their هُنَّ/هِنَّ	them both, their هُمَا/هِمَّا	her/ it, its هَا	3.f.
you, your كُمْ	you both, your كُمَا	you, your كَ	2.m.
you, your كُنَّ	you both, your كُمَا	you, your كِ	2.f.
us, our نَا	us, our نَا	me, my سِي/سَى/سِى	1.m. & f.

A garment metaphor

The word *libas* (line 12 opposite) is used in the Qur'an as a metaphor for marriage relationships. A garment serves three essential purposes: it protects and insulates a person from the elements and provides warmth and comfort; it is something of beauty and adornment; it safeguards privacy and morality. A garment is also the closest thing to one's body. A husband must be such a garment for his wife and a wife must be such a garment for her husband - protecting, beautifying, supporting, and being close.

Notice that attached pronouns in the third person (except هَا) have two different forms, e.g. هُ and هِ. The form having a dammah is used if the preceding vowel is a dammah or fathah, eg. رَبُّهُ, and رَبَّهُ.

The form having a kasrah is used if the preceding vowel is a kasrah or there is a preceding sukun on a ya', e.g. رَبِّهِ, and عَلَيْهِ.

For the 1.m. & f. attached pronoun سِي, the word to which the سِى is attached must be made to end in a kasrah to which a vowelless ya' is added, e.g. رَبِّي - my Lord. The exception to this is words like عَلَيَّ (عَلَى + يَ) where the سِى with a fat-hah is used. The نِي form is used with verbs and after prepositions or particles ending with ن, e.g. جَعَلَنِي - He made me; مِنْ نِي = مَنِي - from me.

Indeed, you are the messenger of God.
63: 1

1 ■ إِنَّكَ لَرَسُولُ اللَّهِ

Indeed you are His messenger. 63: 1

2 ■ إِنَّكَ لَرَسُولُهُ

To Him (belongs) whatever is in the heavens and whatever is on earth. 42: 4

3 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

He (was) in her house. 12: 23

4 هُوَ فِي بَيْتِهَا

You alone we worship. 1: 5

5 ■ إِيَّاكَ نَعْبُدُ

(O Maryam!) Your Sustainer has made beneath you a rivulet. 19: 24

6 قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا

سَرِيًّا
a rivulet

He said (to her): I am only the messenger of your Sustainer. 19: 19

7 قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ

نَاصِحٌ
a sincere adviser

My punishment - it is the painful punishment. 15: 50

8 عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

لِبَاسٌ
a garment

Truly, I am from among those who submit. 41: 33

9 ■ إِنِّي مِنَ الْمُسْلِمِينَ

I am the servant of God. 19: 30

10 ■ إِنِّي عَبْدُ اللَّهِ

Truly I am to you both a sincere adviser. (lit. from the sincere advisers). 7: 21

11 إِنِّي لَكُمْ مِنَ النَّاصِحِينَ

They (your wives) are a garment for you and you are a garment for them. 2: 187

12 هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

To you your religion and to me, my religion. 109: 6

13 ■ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Surely, we are with you. 2: 14

14 ■ إِنَّا مَعَكُمْ

God is our Sustainer and your Sustainer. To us our deeds and to you your deeds. 42: 15

15 اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

Notes for text above

■ **Lines 1 & 2:** Note the 'lam of emphasis'.

■ **Line 5:** The particle **إِيَّا** : The pronoun **كَ** is attached to **إِيَّا** which gives emphasis to the pronoun, thus conveying the meaning of 'You alone'.

Other pronouns are attached to **إِيَّا** in the Qur'an:

إِيَّاهُ , him alone; **إِيَّايَ** , me alone;
إِيَّاهُمْ them alone; **إِيَّاكُمْ** you too; **إِيَّانَا** we alone.

■ **Line 9 :** Surely I - **إِنِّي** is a combination of **إِنَّ** and **نِي** .

■ **Line 10:** Surely I - **إِنِّي** is a contraction of **إِنَّ** and **نِي** .

■ **Line 13:** my religion - **دِينِ** is short for **دِينِي** . The pronoun **ي** is sometimes dropped at the end of other words; for example, my Sustainer - **رَبِّ** is short for **رَبِّي** .

■ **Line 14:** **إِنَّا** = **نَا** + **إِنَّ** .