

# Unit 6

## Nouns, adjectives, pronouns

### Broken plurals

Broken plurals are formed by changes within a word and sometimes by the addition of prefixes and suffixes as well. While there are word patterns for various broken plurals, it is best at this stage to learn the plural of each word with its singular.

### Mixed groups

If a pronoun refers to a mixed group of people, the masculine is used. This applies to nouns and verbs as well.

**Sound feminine plurals.** The plural of feminine nouns and adjectives are formed according to the following patterns. The dual is also included.

	Plural	Dual	Singular
nominative	مُسَلِّمَاتٌ	مُسَلِّمَتَانِ	مُسَلِّمَةٌ
accusative	مُسَلِّمَاتٍ	مُسَلِّمَتَيْنِ	مُسَلِّمَةً
genitive	مُسَلِّمَاتِ	مُسَلِّمَتَيْنِ	مُسَلِّمَةٍ

You would note that for the sound feminine plural, the **ta'** marbutah of the singular becomes **kaat** in the nominative and **kat** in the **accusative and genitive**.

**Broken Plurals.** While sound masculine and feminine plurals are formed by changes to the endings of words, broken plurals are formed by changes within a word and sometimes by the addition of prefixes and suffixes as well. Examples:

Singular	أُمٌّ	نَفْسٌ	عَالِمٌ	قَلْبٌ
Plural	أُمَّهَاتٌ	أَنْفُسٌ / نَفُوسٌ	عُلَمَاءٌ	قُلُوبٌ

**Note:** Broken plurals of nouns referring to non-rational beings or things are considered to be grammatically **feminine singular**. This means that:

- the adjective of such a broken plural noun will be feminine singular;
- the pronouns used to refer to a broken plural noun will be feminine singular;
- if the broken plural is the subject of a verb, the verb will be feminine singular.

**Separate Pronouns.** We have already introduced a few pronouns like **هو** he, **هي** she, **هم** they. These are known as 'separate' pronouns.

Because pronouns occur frequently in the Qur'an, we give below a chart of all the 'separate' pronouns in Arabic. (Read from right to left.)

In the chart, 3.m. is short for 3rd person masculine; 3.f. is for third person feminine.

	Plural	Dual	Singular	
they	هُمْ	هُمَا	هُوَ	3.m.
they	هُنَّ	هُمَا	هِيَ	3.f.
you	أَنْتُمْ	أَنْتُمَا	أَنْتَ	2.m.
you	أَنْتُنَّ	أَنْتُمَا	أَنْتِ	2.f.
we	نَحْنُ	نَحْنُ	أَنَا	1.m.&.f.

### Ayatullah

In line 4 opposite, the word **ayah** is translated as 'a sign'.

The word **ayah** is also used to denote 'a verse' of the Qur'an. There are 6236 **ayat** or verses in the Qur'an. Each **ayah** is a Divine 'message'. The word **ayah**, in its singular and plural forms, occurs almost 400 times in the Qur'an.

The vast natural phenomena of creation are all described as **ayat**, signs or messages - for those who reflect and use their reason - which must lead to an affirmation of faith in the Creator. Each part of creation - however great or minute - including what is within the human being is an **Ayatullah** or sign of God.

The pronouns in the first two lines of the chart are referred to as '**third person**' pronouns. 'Third persons' in grammar refer to persons **spoken about**. Notice that there are three pronouns for 'they' in Arabic.

The pronouns in the second two lines of the chart are referred to as '**second person**' pronouns. Second persons in grammar refer to persons **spoken to**. Notice that there are five pronouns for 'you' in Arabic.

The pronouns in the last line of the chart are referred to as '**first person**' pronouns. First persons in grammar refer to **persons speaking**. Note that the final alif of **أَنَا** is there to distinguish it from similarly spelt words, and is not pronounced. So **أَنَا** is pronounced **ana**, not **ana**.

And the believing men and the believing women are protectors of one another. 9: 71

1 ■ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

God has promised the believing men and the believing women gardens. 9: 72

2 وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

Indeed, the men who submit and the women who submit and the believing men and the believing women ... 33: 35

3 إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Surely in that is a sign for the believers. 15: 77

4 ■ إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ

Surely in the heavens and the earth are signs for the believers. 45: 3

5 إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ

And We made the night and the day two signs. 17: 12

6 وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ

And surely Paradise - it is the goal. 79: 4†

7 فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

The companions of Paradise - they are the triumphant ones. 59: 20

8 أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

Two gardens on (the) right and left. 34: 5

9 ■ جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ

For them (shall be) gardens of bliss. 22: 56

10 لَهُمْ جَنَّاتُ النَّعِيمِ

Indeed the muttaqin (shall be) in gardens and in bliss. 52: 17

11 إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ

They are not their mothers. 58: 2

12 مَا هُنَّ أُمَّهَاتُهُمْ

You are Muslims (those who submit to God). 2: 132

13 أَنْتُمْ مُسْلِمُونَ

They are a people. 51: 53

14 هُمْ قَوْمٌ

We are helpers of (the cause of) God. 3: 52

15 نَحْنُ أَنْصَارُ اللَّهِ

#### Notes for text above

For each of the plurals in the text above, you should be able to say which is nominative, which is accusative and which is genitive, and why. There are two nouns in the dual.

■ **Line 1:** بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ lit. some of them are protectors of some.

■ **Line 4:** آيَةً is accusative because it is controlled by إِنَّ . Note the lam of emphasis.

The preposition ل in the word لِلْمُؤْمِنِينَ means 'to' or 'for'. The alif of ال is dropped when preceded by ل .

ل + الْمُؤْمِنِينَ = لِلْمُؤْمِنِينَ

■ **Line 9:** The preposition عَنْ normally means 'about' or 'concerning' but here is translated as 'on'.