ضَمير المُتَّصل و ضَمير المُنْفَصل



In, Arabic a pronoun is called a ضمير. The plural of this is ضمير. Pronoun are مبنى, there endings do not change because of their grammatical state. Instead, there are separate pronouns for each grammatical state. (وفوع)

(1) Kinds of pronouns

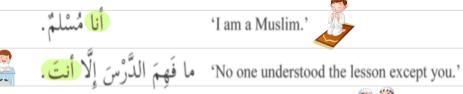
Pronouns are either separate (المنفصل) or attached (المتعلل).

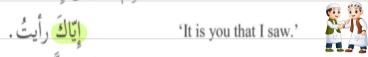
The separate pronouns are independent and not attached to any other word. They usually occur at the start of a sentence. They also occur after 1, e.g.:

















The attached pronouns are not independent, but are always attached to other words, e.g.:



'I saw you.'

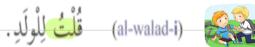
Here -tu is the attached pronoun meaning I and -ka is the attached pronoun meaning you. We know that nouns indicate their functions in the sentence by changing their endings, e.g.:













But pronouns do not change their endings; they change themselves entirely, e.g.:

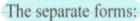
is the *manṣūb* form. أَسْأَلُكَ hut مِنْ أَنْتَ بِهِ أَنْتَ أَنْتَ أَنْتَ بِهِ اللَّهِ أَنْتَ بِهِ

So there are two sets of pronouns one for raf, and the other for nash and jarr. And each of these two sets has two forms: one separate and the other attached.

consist of fourteen pronouns. Each pronoun represents a ضمير مجرور and ضمير مرفوع ضمير منصوب consist of fourteen different number, gender, and person.



مَرفُوعٌ The Pronouns of RAF





Second person



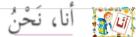








First person





The attached forms:

The following are the attached pronouns of raf: مُرفُوعُ



- 1) mutaḥarrik tā, as in ذَهَبْتُم، ذَهَبْتُم، ذَهَبْتُم، ذَهَبْتُم، ذَهَبْتُم، ذَهَبْتُ (-tu,-tumā,-tum,-ti,-tunna).
- 2) the alif of the dual, as in إِذْهَبَانِ، تَذْهَبَانِ، تَذْهَبَانِ، إِذْهَبَا، ذَهَبَا، يَذْهَبَانِ، تَذْهَبَانِ، إِذْهَبَا اللهِ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلِيهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِلْكُ عَلَيْهِ عَلَيْكُ ع
- 3) the waw of the plural, as in إِذْهَبُونَ، اِذْهَبُونَ، اِذْهَبُونَ، اِذْهَبُولَ، اِذْهَبُولَ، اِذْهَبُولَ، اِذْهَبُولَ، الْهُ
- 4) the vai of the second person feminine, as in إِذْهَبِينَ، إِذْهَبِينَ، إِذْهَبِينَ، الْأَهْبِينَ،
- (-na) ذَهَبْنَ، يَذْهَبْنَ، تَذْهَبْنَ، اِذْهَبْنَ، اِذْهَبْنَ، اِذْهَبْنَ، اِذْهَبْنَ the nīm of the feminine plural, as in
- 6) the -nā of the first person plural, as in دُهَبْنا (-nā)

The attached pronouns of *raf* are hidden in the following forms:

a) the <u>māḍī</u>: in the following two forms ذَهَبَتْ and ذَهَبَتْ.

Note that the تُ in ذَهَبَتْ is not a pronoun. It is a particle denoting feminine gender.

b) the mudari : in the following four forms نَذْهَبُ، نَذْهَبُ، نَذْهَبُ، نَذْهَبُ، نَذْهَبُ، نَذْهَبُ

| هُو | (| أَذْهَبُ | أنا |
|--------------|---------------------------------------------------|--------------------------------------------------------------|-----------------------------------------|
| هِي | · · · · | تُذْهَبُ | أنت |
| هُمَا (مذكر) | 10 00 | تَذْهَبِينَ | أنتِ |
| هُمَا (مؤنث) | | تَذْهَبَانِ | أنتما |
| هُم | To the | تَذْهَبُونَ | أنتُم |
| هُنّ | 7 | تَذْهَبْنَ | أنتنَّ |
| لَحْنُ | | | |
| | هِي هُمَا (مذكر) هُمَا (مؤنث) هُم هُم | يدهب هي المدكر) هما (مذكر) هما (مؤنث) هم المؤنث) | الله الله الله الله الله الله الله الله |

A ضميرٌ مرفوع is used to refer to a noun in the مرفوع state, namely the مرفوع and the فاعل and the مبتدأ

Consequently, there are two sets of انضَميرُ اللُّبْتَدَ إِنْ ضَمِيرٌ مُرفُوعٌ ٤٠٠ دَمْ مَرُولُوعٌ ٢٠٠ دَمْ مَرُولُوعٌ ٤٠٠ دَمْ مَرُ الفَاعلِ ٤٠٠ ضَمِيرُ الفَاعلِ ٤٠٠ ضَمِيرُ الفَاعلِ

ضَمِيرُ الْمُبْتَدَإ

The following pronouns are used as أَلْمُبِتَدَأُ

| nowing promouns are used as lamps. | | | | |
|------------------------------------|---------|------------|-----------------------|--------------------|
| | | English | ضَمِيرُ الْمُبْتَدَإِ | صِيْغَةً |
| M: Ma | sculine | He / It | هُوَ | الغَائِبُ |
| F: Fen | ninine | They (m/d) | هُمَا | الْغَاثِبَانِ |
| | | They (m/p) | هُمْ | الْغَائِبُوْنَ |
| S: Sing | gular | She / It | جي | الْغَائِبَةُ |
| D: Dua | al | They (f/d) | مُمَا | الْغَائِبَتَانِ |
| P: Plui | ral | They (f/p) | مُنَّ | الْغَائِبَاتُ |
| | | You (m/s) | أنتَ | الْمُخَاطَبُ |
| | | You (m/d) | أنتما | الْمُخَاطَبَانِ |
| | | You (m/p) | أنتثم | الْمُخَاطَبُوْنَ |
| | | You (f/s) | أنتِ | الْمُخَاطَبَةُ |
| | | You (f/d) | أنتما | المُخَاطَبَتَانِ |
| | | You (f/p) | ٱنْتُنَّ | الْمُخَاطَبَاتُ |
| 6 | | 1 | র্ঘ | الْمُتَكَلِّمُ |
| A | | We | نَحْنُ | الْمُتَكَلِّمُوْنَ |

There are two types of فاعل pronouns.

pronouns which are hidden within the verb مُستَترُّ pronouns which are visible at the end of the verb

In the following table the ضمير مستترٌ and ضمير بارزٌ are written in brackets after the verb.

| English | الْمُضَارِعُ | المَاضِي | صِيْغَةً |
|------------|-------------------|---------------------|--------------------|
| He / It | يَفْعَلُ (هُوَ) | فَعَلَ (هُوَ) | الغَائِبُ |
| They (m/d) | يَفْعَلَانِ (۱) | فَعَلَا (۱) | الْغَائِبَانِ |
| They (m/p) | يَفْعَلُوْنَ (و) | فَعَلُوا (و) | الْغَائِبُوْنَ |
| She / It | تَفْعَلُ (هِيَ) | فَعَلَتْ (مِيَ) | الْغَائِبَةُ |
| They (f/d) | تَفْعَلَانِ (۱) | فَعَلْتَا (۱) | الْغَائِبَتَانِ |
| They (f/p) | يَفْعَلْنَ (نَ) | فَعَلْنَ (ن) | الْغَائِبَاتُ |
| You (m/s) | تَفعَلُ (أَنْتَ) | فَعَلْثَ (ثَ) | الْمُخَاطَبُ |
| You (m/d) | تَفْعَلَانِ (۱) | فَعَلْتُمَا (تُمَا) | الْمُخَاطَبَانِ |
| You (m/p) | تَفْعَلُوْنَ (و) | فَعَلتُمْ (تُمْ) | الْمُخَاطَبُوْنَ |
| You (f/s) | تَفْعَلِيْنَ (ي) | فَعَلْتِ (تِ) | الْمُخَاطَبَةُ |
| You (f/d) | تَفْعَلَانِ (۱) | فَعَلْتُمَا (تُمَا) | الْمُخَاطَبَتَانِ |
| You (f/p) | تَفْعَلْنَ (نَ) | فَعَلْتُنَّ (تُنَّ) | الْمُخَاطَبَاتُ |
| I | أَفْعَلُ (أَنَا) | فَعَلْتُ (تُ) | الْمُتَكَلِّمُ |
| We | نَفْعَلُ (نَحْنُ) | فَعَلْنَا (نَا) | الْمُتَكَلِّمُوْنَ |





The separate forms:

You have not been introduced to these forms before. These forms are composed of the word plus

the attached pronouns of nash which you already know, e.g. اِیّاك (iyyā-ka).

إِيَّاهُ، إِيَّاهُما، إِيَّاهُمْ إِيَّاهَا، إِيَّاهُما، إِيَّاهُنَّ Third person

إِيَّاكَ، إِيَّاكُمْ، إِيَّاكُمْ إِيَّاكُمْ إِيَّاكُمْ، إِيَّاكُمْ، إِيَّاكُنَّ Second person

إِيَّايَ، إِيَّانَا First person

| English | َ الْمَنصُوْبُ الْمُنْفَصِلِ | |
|-------------------|---------------------------------|--------------------|
| He / Him | إِيَّاهُ | الغَائِبُ |
| They / Them (m/d) | إِيَّاهُمَا | الْغَائِبَانِ |
| They / Them (m/p) | إيَّاهُمْ | الْغَائِبُوْنَ |
| She / Her | إِيَّاهَا | الْغَائِبَةُ |
| They / Them (f/d) | إِيَّاهُمَا | الْغَائِبَتَانِ |
| They / Them (f/p) | ٳۣؾؖٵۿؙڹٞ | الْغَائِبَاتُ |
| You (m/s) | ন্রান্ | الْمُخَاطَبُ |
| You (m/d) | إِيَّاكُمَا | الْمُخَاطَبَانِ |
| You (m/p) | إِيَّاكُمْ | الْمُخَاطَبُوْنَ |
| You (f/s) | إِيَّاكِ | الْمُخَاطَبَةُ |
| You (f/d) | إِيَّاكُمَا | الْمُخَاطَبَتَانِ |
| You (f/p) | ٳؚؾؖٵػؙڹٞ | الْمُخَاطَبَاتُ |
| I / Me | ٳؾۜٵۑؘ | الْمُتَكَلِّمُ |
| We / Us | لِيًّانَا | الْمُتَكَلِّمُوْنَ |



WHEN TO USE THE SEPARATE PRONOUNS OF NASB . is used to replace a noun in the منصوب state, namely the منصوب and the اسم and the ضميرٌ منصوب . ضميرٌ منصوب Consequently, there are two sets of ضميرُ المفعول به ضميرُ اسم إن The pronoun of *naşb* should be separate in the following cases: 1) If it is maf'ūl bihi, and precedes the verb, e.g.: 'We worship You.', but إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (الفاتحة: ٥) It is You that we worship.' ايَّاكَ نَعْبُدُ. We cannot say كَ نَعْبُدُ, as كَ is an attached pronoun, and cannot stand alone. 2) If it is a maf'ūl bihi of a masdar, e.g.: When it occurs as an object for the verbal noun and it's doer فاعل is the *mudaaf-ilahi*. 'We are awaiting the headmaster's visit to us.' Here آيانا is the object of the masdar Here is another example كُلُّ إِيَّايَ كَانَتْ قَبْلَ مُساعَدَتِي إِيَّاكَ. 'Your help to me was before my help to you.' وَ أَوْ فُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ <mark>وَإِيَّايَ فَارْ هَبُونِ (البقرة: ٤٠)</mark> 3) If it occurs after a conjunction, e.g.: ضمير منفصل في محل نصب مفعول به قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَ إِيَّايَ (الأعراف: ١٥٥) I saw you and him. وَإِيَّاقَ وَإِيَّاقَ وَايَّاقَ وَإِيَّاقَ اللهُ عَرَاف عَمْل مَعْول به ضمير منفصل في محل نصب مفعول به Here we cannot say هُ وَ الْيَتُكُ وَهُ is an attached pronoun and cannot stand alone. In the same way we say: إنِّي وَإِيَّاكَ نَاجِحَانِ. 'Indeed I and you have passed.' We cannot say أنت because إنَّى وَأَنْتَ por can we say إنَّى وَأَنْتَ because إنَّى وَكَ is a pronoun of raf. (warning) التَّحْذِيرُ means 'Beware of dogs!'. This is called إيَّاكَ والكِلَابَ (5) Note that the noun after the waw is mansul, to warn someone using the expression and for إِيَّاكِ feminine singular. For masculine plural it is إِيَّاكُمْ is for masculine singular feminine plural [[]]. It may consist of the particle [] to which the second person pronoun is suffixed to it. ، تعذير، إيَّاكُمْ ضمير مبني إيَّاكُمْ والحَسَدَ، فَإِنَّ الحَسَدَ يَأْكُلُ الحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الحَطَب. 'Beware of jealousy, for jealousy eats up good deeds just as fire eats up firewood.'

The a

The attached forms:

These forms cannot be mentioned independently. They should be attached to a verb or to if or

one of its sisters.

. سَأَلَهُ، سَأَلَهُما، سَأَلُهُمْ سَأَلَها، سَأَلُهُما، سَأَلَهُنَّ Third person

. سَأَلِكَ، سَأَلَكُما، سَأَلَكُمْ سَأَلِكِ، سَأَلَكُما، سَأَلَكُنَّ Second person .

First person الني، سألنا بسألنا بسألنا

The attached form of the pronoun of the first person singular is yā' only. The nun is the أُونُ الوِقَايَةِ (the nun of protection). See Book Two (Lesson 9).

| English | Pronoun as اسْمُ إِنَّ | Pronoun as مَفْعُولٌ بِهِ | Individual Form | صِيْغَةُ |
|-------------------|---------------------------|------------------------------|--------------------|--------------------|
| He / Him | إِنَّهُ | سَمِعْتُهُ | ć | الغَائِبُ |
| They / Them (m/d) | إِنَّهُمَا | سَمِعْتُهُمَا | هُمَا | الْغَائِبَانِ |
| They / Them (m/p) | إنَّهُمْ | سَمِعْتُهُمْ | مُمْ | الْغَائِبُوْنَ |
| She / Her | إنَّهَا | سَمِعْتُهَا | هَا | الْغَائِبَةُ |
| They / Them (f/d) | إِنَّهُمَا | سَمِعْتُهُمَا | هُمَا | الْغَائِبَتَانِ |
| They / Them (f/p) | ٳڹٞۿؙڹٞ | سَمِعْتُهُنَّ | ۿؙڹٞ | الْغَائِبَاتُ |
| You (m/s) | إِنَّكَ | سَمِعْتُكَ | <u> </u> | الْمُخَاطَبُ |
| You (m/d) | إِنَّكُمَا | سَمِعْتُكُمَا | کُمَا | الْمُخَاطَبَانِ |
| You (m/p) | إِنَّكُمْ | سَمِغْتُكُمْ | کُمْ | الْمُخَاطَبُوْنَ |
| You (f/s) | إِنَّكِ | سَمِعْتُكِ | Ą | الْمُخَاطَبَةُ |
| You (f/d) | إِنَّكُمَا | سَمِعْتُكُمَا | كُمَا | الْمُخَاطَبَتَانِ |
| You (f/p) | ٳڹؖػؙڹؘٞ | سَمِعْتُكُنَّ | كُنَّ | الْمُخَاطَبَاتُ |
| I / Me | إنَّني | سَمِعْتُنِيْ | نِي | الْمُتَكَلِّمُ |
| We / Us | إثنا | سَمِعْتُنَا | ď | الْمُتَكَلِّمُوْنَ |



Separate pronoun (الضمير المنفصل) comes after (الاً) in the case of selecting.

4) If it occurs after $\sqrt{1}$, e.g.:



'We worship none but Him.'

'I asked none but you.' مَا سأَلْتُ الَّا إِيَّاكَ.

5) If it occurs after an attached pronoun of *nash*, e.g.:



أينَ مَجَلَّةُ المدير ؟ أعطَيْتُهُ إِيَّاها،

'Where is the headmaster's magazine? I gave it to him.'.

أَعْطَيتُهُ عَا Here we cannot say



If both the pronouns belong to the same person - as in this example - the second pronoun should be separate. But if they belong to different persons, we may use either the attached or the separate pronoun, though it is better to use the attached pronoun, e.g.:



? این کتابی 'Where is my book?'. you say

'I gave it to you.' أَعْطَيْتُكَ إِيَّاهُ/ أَعْطَيْتُكُهُ.

للهِ اَمْرَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ فَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ (يوسف: ٤٠)
داة استثناء صمير منفصل في محل نصب مفعول به

وَقَضَىٰ رَبُّكَ أَلاَّ تَعْبُدُوا لِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَا أُفِّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قُوْلاً كَرِيمًا (الإسراء / ٢٣)

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُّ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِّ صَلَّى اللهُّ عَلَيْهِ وَسَلَّمَ: " إِنَّ فِي الْجُمُعَةِ لَسَاعَةً لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ الله قِيهَا خَيْرًا إِلاَّ أعطَاهُ إِيَّامِ. اداة استثناء فعل مَاض، مفعول به صَمير منفصل في محل نصب مفعول به

He reported Allah's Messenger as saying, "There is a time on Friday at which no Muslim will ask God for what is good without His giving it to him."

Al-Miqdam bin Ma'dikarib narrated that the Messenger of Allah (s.a.w) said: "When one of you loves his brother, then let him inform him of it."

مجرور The Pronouns of Jarr

The pronouns of jarr have only the attached form, and they are the same as the pronouns of nasb, e.g.:

مِنْهُ، مِنْهُمَا، مِنْهُمْ مِنْهُا، مِنْهُمَا، مِنْهُمَا، مِنْهُنَ مِنْكَ، مِنْكُمَا، مِنْكُمْ مِنْكِ، مِنْكُمَا، مِنْكُمَا، مِنْكُمَا، مِنْكُنَّ

مِنِّي، مِنَّا and the مجرور and the مجرور state , i.e. the مجرور of

| English | Pronoun as مُجْرُورُ | Pronoun as مُضَافٌ إِلَيْهِ | Individual Form | صِيْغَةٌ |
|--------------------|-------------------------|-------------------------------------------------|--------------------|--------------------|
| His / Him | ป ์ | ڒؠؖ ۠ڎ | 6 | الغَائِبُ |
| Their / Them (m/d) | لَهُمَا | رَبُّهُمَا | لْمُمَا | الْغَائِبَانِ |
| Their / Them (m/p) | لَهُمْ | رَبُّهُمْ | مُمْ | الْغَائِبُوْنَ |
| Hers / Her | لَهَا | رَبُّهُا | مَا | الْغَائِبَةُ |
| Their / Them (f/d) | لَهُمَا | رَ بُّهُم َا | هُمَا | الْغَائِبَتَانِ |
| Their / Them (f/p) | لَهُنَّ | ر َبُّهُنَّ رَ بُّهُنَ | هُنْ | الْغَائِبَاتُ |
| Your (m/s) | لَكَ | رَبُّكَ | <u> </u> | الْمُخَاطَبُ |
| Your (m/d) | لَكُمَا | رَ <mark>بُّكُمَا</mark> | کُمَا | الْمُخَاطَبَانِ |
| Your (m/p) | لكُمْ | رَ بُّكُ مْ | كُمْ | الْمُخَاطَبُوْنَ |
| Your (f/s) | لكِ | رَبُّكِ | ন | الْمُخَاطَبَةُ |
| Your (f/d) | لَكُمَا | رَبُّكُمَا | کُمَا | الْمُخَاطَبَتَانِ |
| Your (f/p) | لَكُنَّ | ۯؠؙؖػؙڹؘ۠ | كُنَّ | الْمُخَاطَبَاتُ |
| My / Me | ليٰ / ليَ | دَ ب ِّي | بِيْ | الْمُتَكَلِّمُ |
| Our / Us | Ú | رَبْنَا | کا | الْمُتَكَلِّمُوْنَ |

(2) One of the patterns of the *maṣdar* is فَعِيلٌ (fa'īl-un), e.g.:



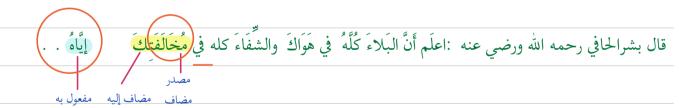


'He whistled'

'whistling'. صَفِيرٌ

اذًا وَقَعَ مَفْعُولاً لِمَصْدَرٍ مُضَافٍ إلى فَاعِلِه

Anas mentioned that a man said to the Prophet مَعْلَيْوَكُمْ, 'I really love this sūrah'. The Prophet replied, 'And your love for it will enable you to enter paradise'.



Bashr-al-Hafi (r.a) said know that all afflictions is in your desires, all healing is in disobeying it.