

Day 3:

Part 1: NUMBER

There is a lot of overlap between the study of status that we were engaged in over the first two days and number. For this reason, you will have to do very little work in understanding this lesson in its entirety. The notes you took yesterday on number should have looked like this:

NUMBER:

1. Masculine Chart (pg 6)
2. Feminine Chart (pg 6)
3. Broken Plurals

First of all, do not think that you will have done justice to this lesson if you haven't yet memorized the two charts on page 6. Do so and don't procrastinate. Secondly, I made you write down some comments next to the masculine and feminine plural columns of both charts. For the masculine plural, you wrote that (a) it is inclusive meaning it includes men & women and (b) that if a word ends with the masculine plural combination, it must be a word used for people. For the feminine plural, you wrote that it is exclusive in that the reference therein is only to the feminine and doesn't include the masculine. This means, (just to drive the point home) that if there were a thousand muslim women and one muslim man and you were to use a word for all of them together, you would use *مُسْلِمِينَ* or *مُسْلِمُونَ* because it is inclusive.

Then we started talking about this crazy thing called broken plurals. I will break the discussion on broken plurals into 3 parts to make the lesson more digestible in these review notes:

- a. Broken plurals even exist in English. Any plural that can't be predicted, rather any plural that doesn't simply take an 's' at the end is an example of a broken plural in English. Teeth, mice, phenomena and geese are examples of English broken plurals. Arabic broken plurals are simply defined as any plurals that don't end with a plural combination; masculine (oona,eena) or feminine (aatun, aatin). Common Arabic broken plurals that you may have heard include *مَسَاجِدَ*, the plural of *مَسْجِدَ*, *أَنْبِيَاءَ*, the broken plural of *نَبِيٍّ*, *رُسُلَ*, the broken plural of *رَسُولٍ*, *كُتُبَ*, the broken plural of *كِتَابٍ* and *عُلَمَاءَ* the broken plural of *عَالِمٍ*. By this definition, *مُؤْمِنُونَ* would not be a broken plural because it actually ends with a combination.
- b. Broken plurals cannot be predicted. There is no way of telling what they are going to be. Well, actually, some scholars have talked about patterns of broken plurals but there are so

many of those that it doesn't make sense to list them and you might as well call them random. Just know that you'll learn the broken plurals of isms one case at a time. Also know that most words in Arabic have broken plurals and some have two variations like كُفَّار broken and كَافِرُونَ isn't; both being plurals of كَافِر. There is a difference between the two of them. Look for an article on muslimmatters.org by your instructor on the difference between two plurals for the same singular word in the Qur'an.

- c. For grammatical purposes, broken plurals are divided into two categories; human vs. non-human. Human broken plurals may be treated singular and feminine while non-human broken plurals must be treated singular and feminine. This is an illogical rule of Arabic and perhaps the only one of its kind. What this means in simple terms is that the Arabs reserve the right to speak of a broken plural the same way they would speak of a woman. This is crazy on two levels. Firstly, a woman is obviously feminine and the broken plural may or may not have anything to do with that gender. Secondly, a broken plural is still PLURAL while a 'woman' is obviously singular. Having acknowledged that obvious contradiction however, we have to come to terms with the fact that the rule is what it is. If this rule was true in Arabic, the following passage would make total sense to us:

Fatimah read a dozen books. It took her a week to read each of her. After having read her, she returned her all to the library. Since she was returned late, Fatimah had to pay a late fee for her. It was worth it because she enjoyed her very much.

That's how an Arab would have said it. In English, the above passage should have been:

Fatimah read a dozen books. It took her a week to read each of **them**. After having read **them**, she returned **them** all to the library. Since they were returned late, Fatimah had to pay a late fee for **them**. It was worth it because she enjoyed **them** very much.

- d. The best way to appreciate broken plurals is to learn a bunch of them. At the end of this document there is a list that you should seriously consider knowing well over the course of two months.

Part 2: Gender

- I. Recall that in gender study we will concentrate only on the feminine as the masculine will be assumed the majority. Anything we don't cover under feminine will be assumed masculine.
- II. Before discussing feminine itself, just know that ending combinations are a clear give away of gender. (oona & eena) are obviously masculine combinations while (aatun & aatin) are obviously feminine.

REAL FEMININE: This is really another word for female. The words أخت (sister) , أم (mother) , خال (maternal aunt), عمّة (paternal aunt), امرأة (woman/ wife), نِسَاء (women), بنت (daughter), زينب , مَرْيَم , فاطمة etc. are all examples of real feminine.

FAKE FEMININE: This is where Arabic shows its unique features. The essential idea is that every ism must be given a gender. If that gender, masculine or feminine, isn't real then it must be fake. From the common sense point of view, the sun, the moon, the earth, the sky, the rock, the tree and the sand don't actually have real gender so the Arabs will assign each of them a fake one. In our class notes, we jotted down a brief list that identifies the fake feminine.

- i. Words that end with ة or ي or آء are fake feminine.

رَحْمَةٌ (mercy), مَغْفِرَةٌ (forgiveness), قِيَامَةٌ (resurrection/standing), صلاة (prayer), زَكَاةٌ (purification), شهادة (testimony), دِرَاسَةٌ (study), تَذْكَرَةٌ (a continuous /powerful reminder) etc. are all fake feminine. That is so because they don't actually have a gender, therefore their ending letter ة allows the Arabs to attribute the fake feminine gender to them.

ظَلْحَةٌ , عَيْدَةٌ , أَسَامَةٌ , حذيفة are all names of men. For this reason it is safe to say that these words already have a real gender that is masculine. If they have a real gender, there is no reason to give them a fake one. Despite having an allegedly feminine letter at the end, this words will still be considered masculine.

هُدًى (good news), حُسْنَى (more/most beautiful or best), صُغْرَى (smaller/smallest), كُبْرَى (greater/greatest), عُلْيَا (higher/highest) are all fake feminine because their meanings illustrate that they don't actually have a gender so their last letter ي is enough for Arabs to call them fake feminine.

مُوسَى, عِيسَى and زَكَرِيَّا are obviously men's names so even though they end with ي , they are considered real masculine, not fake feminine.

زُرْقَاءُ (blue), خَضْرَاءُ (green), سَوْدَاءُ (black), حَمْرَاءُ (red), صَفْرَاءُ (yellow), بَيْضَاءُ (white) are all fake feminine because they end with آء and in their meanings they don't really have a gender.

- ii. Words on pg 12 in your notes in addition to body parts in pairs are considered fake feminine. You already have the words on pg 12 so here I thought I should mention some body parts in pairs that belong to this category:

يَدٌ (hand), رِجْلٌ (foot), أُذُنٌ (ear), عَيْنٌ (eye), شَفَّةٌ (lip), سَاقٌ (leg) are all feminine.

- iii. Broken plurals, as discussed under 'NUMBER' above are a kind of fake feminine; the non-human ones are always fake feminine and the human ones may be but don't have to be. The broken plural of يَدٌ (hand) and أَيْدٍ (hands). When the Arab says something like 'their hands are tied', he would end up saying 'she is tied' instead of 'they are tied'.

Part 3: Type

In status, we were to decipher raf' from nasb from jarr. In number, we were to tell whether a word is singular, pair, masculine plural, feminine plural or broken plural. In gender we had to distinguish between fake feminine & real feminine and by implication fake masculine and real masculine. In the study of 'TYPE', we distinguish words as being either proper or common. A proper ism is one that is specific while a common one is general or generic. There are seven kinds of proper isms:

- I. إسم عَلَم - Specific names: كَرِيمٌ, سُعادٌ, أَحْمَدُ, كَرِيمٌ if being used as names are all proper. Names of places like مَكَّةُ, يَثْرِبُ, حُنَيْنٌ, بَدْرٌ, مِصرٌ, بَابِلٌ (Babylon/Iraq) are all proper also.
- II. دخول الألف واللام - Words that start with ال are proper. ال is the Arabic equivalent of 'the'. The Arabs don't really have a word for 'a' but when you see a generic word with tanween (un, an or in) at the end, that is an indication that the translation should have an 'a'. For instance كتابٌ isn't translated 'book' but rather 'a book'. I mentioned this in class under the discussion of ال because it doesn't make any sense to have 'a' and 'the' on the same word at the same time.

Therefore, when a word has ال, it doesn't have tanween. **Please make sure you understand that ال doesn't make a word light, it only gets rid of tanween. The pair and plural combinations when**

used with ال remain heavy. Consider the following examples:

المسلم (no tanween because of AL)

المسلمان (there was no tanween to get rid of, but as you know the word is still heavy)

المسلمون (the word is heavy as the ن is still there)

المسلمات (there was a tanween there originally as in مسلمات so it had to go with I added ال)

- III. الضمائر - Pronouns are all proper. Pronouns will be a big part of our course in coming sessions. Here we're just mentioning them to complete our notes. Pronouns in English are he, she, they, you, etc. Arabic pronouns are to be discussed later.
- IV. إسم الإشارة - Demonstrative pronouns or simply speaking pointing words are all proper. In English, these are 'this', 'that', 'these' and 'those'. A future lesson will dive deeper into this category of words and how they are used.
- V. المنادى - The one being called is proper even if a generic word like 'BOY!' or 'MAN!' or 'LORD!' is being used to make the call.
- VI. الأسماء الموصولة - These are a small group of Arabic words. It is good to know them and their meanings so I'll list them here:
- التي (non flexible) - the one who / which. The feminine version is التي
- ان (raf' 2) and ين (nasb 2) – the two who . The feminine versions are التان and التين
- ين (non flexible) – those who. The feminine versions are الآتي and الآئي.
- من (non flexible) - who/whomsoever, someone who, someone
- ما (non flexible) What (not as a question but as a connector as in 'I know what happened').
- VII. Only if the word after 'of' is proper is the word before 'of' proper. This is something I made you write down but didn't offer much explanation. Don't worry, it's all part of the plan!

Dream Worldwide Unit 1

The following words represent the sizable chunk of the broken plurals used in the Qur'an. The meanings are oversimplified and will be given more depth in advance studies.			Singular	Plural	Meaning
Singular	Plural	Meaning	وَزْرٌ	أَوْزَارٌ	Burden
أَعْلَى	أَعْلَوْنَ	High/Elevated	وَرَقَةٌ	وَرَقَاتٌ أَوْرَاقٌ	Page
أَعْمَى	عُمًى	Bling	وَلَدٌ وَوَلِيدٌ	أَوْلَادٌ وَوَلَدَانٌ	Boy/son
أَعْيُنٌ	عَيْنٌ	A person with large captivating eyes	وَلِيٌّ	أَوْلِيَاءٌ	Friend & guardian
أَعْلَبٌ	عُلْبٌ	Thick	وِعَاءٌ	أَوْعِيَةٌ	Bag/ Vessel
أَكْبَرُ	أَكْبَرُ	Greater/ Greatest	هَوًى	أَهْوَاءٌ	Vain desire
أَلَدٌ	لُدٌ	Argumentative Adversary	يَمِينٌ	أَيْمَانٌ	Oath/ right hand
إِلَهٌ	آلِهَةٌ	Entity worthy of worship & Obedience	يَنْبُوعٌ	يَنْبَائِعٌ	Waterfall/ fountain
أُمٌّ	أُمَّهَاتٌ	Mother	يَوْمٌ	أَيَّامٌ	Day
أَمَةٌ	إِمَاءٌ	Maid	نَذِيرٌ	نُذُرٌ	Warner/ preacher
أَمْرٌ	أُمُورٌ	Matter/ Issue	وَادِيٌّ	أَوْدِيَةٌ	Valley
إِمْرَأَةٌ	نِسَاءٌ	Woman	وَارِثٌ	وَرَثَةٌ	Inheritor
أَبٌ	آبَاءٌ	Father	وَتْنٌ	أَوْثَانٌ	Idol
إِبْرِيْقٌ	أَبَارِيْقٌ	Goblet	وَجْهٌ	وُجُوهُ	Face
إِبِلٌ	إِبِلٌ	Camel	وَحْشٌ	وُحُوشٌ	Wild beast
إِبْنٌ	أَبْنَاءٌ	Son	هَلَالٌ	أَهْلَةٌ	New moon
أَثَرٌ	آثَارٌ	Remnant/ Footstep	يَتِيمٌ	يَتَامَى	Orphan
إِثْمٌ	آثَامٌ	Sin	يَدٌ	أَيْدٍ أَيْدِي	Hand
أَجْرٌ	أُجُورٌ	Reward/ Pay	يَقِظٌ	أَيْقَاطٌ	Awake
أَحْمَرٌ	حُمُرٌ	Red	قَرْيَةٌ	قُرًى	Township
أُذُنٌ	آذَانٌ	Ear	قَصْرٌ	قُصُورٌ	Castle/ Fort
أَرْزُلٌ	أَرَازِلٌ	More/Most disgusting	غِلٌّ	أَغْلَالٌ	Collar

Dream Worldwide Unit 1

أَرِيكَ	آرَائِكَ	Couch/ pillow	غَلِيظٌ	غِلَاطٌ	Severe/ Harsh/ Rough
أَنْمِلَةٌ	أَنْمِلٌ	Fingertip	غُلَامٌ	غِلْمَانٌ	Boy
أَمْنِيَّةٌ	أَمَانِيٌّ	Wishful thought	فُؤَادٌ	أَفْئِدَةٌ	Heart
إِنْسَانٌ إِنْسِيٌّ	نَاسٌ أَنَاسِيٌّ	Human being/ People	فَتَى	فَتِيَّةٌ فِتْيَانٌ	Young man
أَنْفٌ	أَنْوْفٌ	Nose	فَتَاةٌ	فَتَيَاتٌ	Young woman
بَعْلٌ	بَعُولَةٌ	Husband	فَاحِشَةٌ	فَوَاحِشٌ	Something shameless/ vulgar
بَقْرَةٌ	بَقْرٌ	Cow	فَرْجٌ	فُرُوجٌ	Private part
بَكَرٌ	أَبْكَارٌ	Virgin	فَرْدٌ	فُرَادَى	Alone
أَبْكَمٌ	بُكْمٌ	Mute	فَرَّاشٌ	فُرُشٌ	Floor
بِنٌ	بِنَانٌ	Fingertip	قَبْرٌ	قُبُورٌ	Grave
بَنُو	بَنِينَ بَنُونَ	Son	قَبِيلَةٌ	قَبَائِلٌ	Tribe
أَسْطُورَةٌ	أَسَاطِيرٌ	Legend/ Folk tale	قَطْرٌ	أَقْطَارٌ	Row
إِسْمٌ	أَسْمَاءٌ	Name	قَطْفٌ	قُطُوفٌ	Bunch of grapes
أَسْوَدٌ	سُودٌ	Black	قَاعِدٌ	قُعُودٌ	Sitting
إِصْبَعٌ	أَصَابِعٌ	Finger	قُفْلٌ	أَقْفَالٌ	Lock
أَصَمٌ	صَمٌّ	Deaf	قِلَادَةٌ	قَلَائِدٌ	Necklace/ neck ornament/ garland
بَحْرٌ	بُحُورٌ أَبْحُرٌ	Ocean	قِنْطَارٌ	قَنَاطِيرٌ	Pile of wealth/ 1200 ounces of gold
بَدَنٌ	بُودُنٌ أَبْدَانٌ	Body	قُوْتٌ	أَقْوَاتٌ	Nourishment
بِرٌ	أَبْرَارٌ	Righteous/ Righteousness	قُوَّةٌ	قُوَى	Power/ strength

Dream Worldwide Unit 1

بُرْجٌ	بُرُوجٌ	Pillar	كَانَسٌ	كُنَّسٌ	Someone/thing that hides
بَصْرٌ	أَبْصَارٌ	Vision / Eye	كُؤَبٌ	أَكْوَابٌ	Cup/ Goblet
بَصِيرَةٌ	بَصَائِرٌ	Insight/ visible evidence	كُفٌّ	كُفُوفٌ	Palm
بَطْنٌ	بُطُونٌ	Belly	قَدَّةٌ	قِدْدٌ	Groups headed in different directions/ dispersed groups
تَوْبٌ	ثِيَابٌ	Clothing	قَدْرٌ	قُدُورٌ	Large vessel
جِلْبَابٌ	جَلَابِيبٌ	Outer garment	قَدَمٌ	أَقْدَامٌ	Foot/ step/ merit

Dream Worldwide Unit 1