

Arabic

An Essential Grammar

Faruk Abu-Chacra

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Arabic

An Essential Grammar

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- a guide to pronunciation
- examples provided throughout.

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

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Faruk Abu-Chacra

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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.

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.

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.

There are two types of exercise: 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.

So that readers do not have to 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.

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 a useful aid.

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Faruk Abu-Chakra
Helsinki, Finland, 2007

Abbreviations

acc.	accusative
act.	active
C	consonant
def.	definite
dipt.	diptote
du.	dual
f./fem.	feminine
gen.	genitive
imperat.	imperative
imperf.	imperfect
indef.	indefinite
indic./ind.	indicative
intrans.	intransitive
juss.	jussive
lit.	literally
m./masc.	masculine
nom.	nominative
part./particip.	participle
pass.	passive
pers.	person
pl./plur.	plural
prep.	preposition
s./sing.	singular
subj.	subjunctive
trans.	transitive
V.	vowel
v.	verb

Chapter I

Arabic script, transliteration and alphabet table

1.1 The Arabic script

The Arabic alphabet consists of 28 letters representing consonants. In addition there are three vowel signs which are used in writing both short and long vowels. Moreover, there are various other orthographic signs that are explained in the following chapters.

The 28 letters are written from right to left. When writing words, the letters are connected (joined) together 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 side).

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

Arabic grammarians use three different names for the alphabet:

أَلْحُرُوفُ الْأَبْجَدِيَّةُ ḡal-ḡurūfu l-ḡabḡdiyyatu
أَلْحُرُوفُ الْهَجَائِيَّةُ ḡal-ḡurūfu l-ḡiḡāḡiyyatu
أَلْأَلْفَبَاءُ ḡal-ḡalifbāḡu

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 **ʾalif** (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	ʾAlif
(2)	b	ب	ب..	ب..	ب..	Bāʾ
(3)	t	ت	ت..	ت..	ت..	Tāʾ
(4)	ṭ	ث	ث..	ث..	ث..	Ṭāʾ
(5)	ġ	ج	ج..	ج..	ج..	Ġīm
(6)	ḥ	ح	ح..	ح..	ح..	Ḥāʾ
(7)	ḫ	خ	خ..	خ..	خ..	Ḫāʾ
(8)	d (*)	د	د..	د..	د	Dāl
(9)	ḍ (*)	ذ	ذ..	ذ..	ذ	Ḍāl
(10)	r (*)	ر	ر..	ر..	ر	Rāʾ
(11)	z (*)	ز	ز..	ز..	ز	Zayn
(12)	s	س	س..	س..	س..	Sīn
(13)	š	ش	ش..	ش..	ش..	Šīn
(14)	ṣ	ص	ص..	ص..	ص..	Ṣād
(15)	ḍ	ض	ض..	ض..	ض..	Ḍād
(16)	ṭ	ط	ط..	ط..	ط..	Ṭāʾ
(17)	ḍ̣	ظ	ظ..	ظ..	ظ..	Ḍ̣āʾ

(18) ʿ	ع	ع..	ع..	ع..	ʿAyn
(19) ġ	غ	غ..	غ..	غ..	Ġayn
(20) f	ف	ف..	ف..	ف..	Fāʾ
(21) q	ق	ق..	ق..	ق..	Qāf
(22) k	ك	ك..	ك..	ك..	Kāf
(23) l	ل	ل..	ل..	ل..	Lām
(24) m	م	م..	م..	م..	Mīm
(25) n	ن	ن..	ن..	ن..	Nūn
(26) h	ه	ه..	ه..	ه..	Hāʾ
(27) w (*)	و	و..	و..	و	Wāw
(28) y	ي	ي..	ي..	ي..	Yāʾ

1.4 Writing letters in different positions

Below each letter is presented as it appears in different positions in connected writing when using a computer or as written by hand.

(1)	ا	ا ا ا	(2) b	ب	ب ب ب
	ا	ا ا ا		ب ب ب	ب ب ب
(3) t	ت	ت ت ت	(4) ṭ	ث	ث ث ث
	ت	ت ت ت		ث	ث ث ث
(5) ġ	ج	ج ج ج	(6) ḥ	ح	ح ح ح
	ج	ج ج ج		ح	ح ح ح
(7) ḥ	خ	خ خ خ	(8) d	د	د د د
	خ	خ خ خ		د	د د د
(9) ḍ	ذ	ذ ذ ذ	(10) r	ر	ر ر ر
	ذ	ذ ذ ذ		ر	ر ر ر

(11) z	ز ز ز	ززز ززز	(12) s	س س س	سسس سسس
(13) š	ش ش ش	ششش ششش	(14) ṣ	ص ص ص	صصص صصص
(15) d	ض ض ض	ضضض ضضض	(16) ṭ	ط ط ط	ططط ططط
(17) ḍ	ظ ظ ظ	ظظظ ظظظ	(18) ʿ	ع ع ع	ععع ععع
(19) ġ	غ غ غ	غغغ غغغ	(20) f	ف ف ف	ففف ففف
(21) q	ق ق ق	ققق ققق	(22) k	ك ك ك	ككك ككك
(23) l	ل ل ل	للل للل	(24) m	م م م	ممم ممم
(25) n	ن ن ن	ننن ننن	(26) h	ه ه ه	ههه ههه
(27) w	و و و	ووو ووو	(28) y	ي ي ي	ييي ييي

Pronunciation of consonants

- (1) **ʾAlif** ا This first letter has no pronunciation of its own. One of its main functions is to act as a bearer for the sign **hamzah**, discussed separately in chapter 7. ʾAlif is also used as a long vowel /ā/ (see chapter 6).
- (2) **Bā** ب /b/ A voiced bilabial stop as the /b/ in English ‘habit’.
- (3) **Tā** ت /t/ An unaspirated voiceless dental stop as the t in English ‘stop’. Never pronounced as American English tt as in ‘letter’.
- (4) **Ṭā** ط /t/ A voiceless interdental fricative as th in English ‘thick’, ‘tooth’.
- (5) **Ġīm** ج /ǧ/ A voiced palato-alveolar affricate. In reality, this letter has three different pronunciations depending on the dialectal background of the speaker:
 - (a) 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 the g in Italian ‘giorno’.
 - (b) In Lower Egypt (Cairo, Alexandria) it is pronounced as a voiced velar stop as the g in English ‘great’.
 - (c) In North Africa and the Levant it is pronounced as a voiced palato-alveolar fricative /ʒ/ as the s in English ‘pleasure’, and as j in French ‘jour’.
- (6) **Hā** ح /ħ/ 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 خ /ħ/ (7) and هـ...هـ /h/ (26).

- (7) **Hāʾ** ح /ħ/ This consonant occurs in many languages. It is a voiceless postvelar (before or after /i/) or uvular (before or after /a/ or /u/) fricative, quite similar to the so-called ach-Laut in German 'Nacht' or Scottish 'loch' or the Spanish j in 'mujer', but in Arabic it has a stronger, rasping sound.
- (8) **Dāl** د /d/ A voiced dental stop as the **d** in English 'leader'.
- (9) **Dāl** ذ /d̪/ A voiced interdental fricative, as the **th** in English 'either'.
- (10) **Rāʾ** ر /r/ A voiced alveolar trill, which differs from English **r** in that it is a rolled sound or trill, pronounced as a rapid succession of flaps of the tongue, similar to Scottish **r** in 'radical' or Italian **r** in 'parlare' or Spanish **rr** in 'perro'.
- (11) **Zayn** ز /z/ A voiced alveolar sibilant, as the **z** in English 'gazelle'.
- (12) **Sīn** س /s/ A voiceless alveolar sibilant as the **s** in English 'state'.
- (13) **Šīn** ش /ʃ/ A voiceless palato-alveolar sibilant as the **sh** in English 'shave', 'push'.
- (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. In pronouncing them the body and root of the tongue are (simultaneously) drawn back towards the rear wall of the throat (pharynx), and also 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 the 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.
- (15) **Dād** ض /d̪/ It is also an emphatic consonant, classified as a pharyngealized voiced alveolar stop. Arab phoneticians and reciters of the Quran recommend it is pronounced as a counter-

- part to د /d/ (8). In current use in many dialects it is, however, also pronounced as the counterpart of ذ /d/ (9), somewhat similar to the sound *th* in English ‘*thus*’. See also chapter 4.
- (16) **Ṭā’ ط /t/** An emphatic consonant, classified as a pharyngealized voiceless alveolar stop. It is the counterpart of ت /t/ (3), and similar to the sound /t/ at the beginning of the English word ‘*tall*’. See also chapter 4.
- (17) **Ḍā’ ظ /Ḍ/** An emphatic consonant, classified as a pharyngealized voiced interdental fricative. It is the emphatic counterpart of ذ /d/ (9). In some dialects it is pronounced as ض /d/ (15). In some other dialects it is pronounced as pharyngealized ز /z/ (11). See also chapter 4.
- (18) **‘Ayn ع /‘/** 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 are swallowing your tongue or being strangled.
- (19) **Ġayn غ /ġ/** A voiced postvelar (before or after /i/) or uvular (before or after /a/ or /u/) fricative, a gargling sound, produced by pronouncing the خ /h/ (7) and activating the vocal folds, similar to Parisian French *r* in ‘*Paris*’ and ‘*rouge*’ but with more scraping.
- (20) **Fā’ ف /f/** A voiceless labiodental fricative as the *f* in English ‘*fast*’.
- (21) **Qāf ق /q/** This has no equivalent in European languages. It is a voiceless postvelar or uvular stop, pronounced by closing the back of the tongue against the uvula as if it were to be swallowed. It is like خ /h/ (7) without vibration. This sound should not be confused with ك /k/ (22), e.g. قَلْب *qalb*, ‘*heart*’, but كَلْب *kalb* ‘*dog*’.
- (22) **Kāf ك /k/** An unaspirated voiceless velar stop as the *k* of English ‘*skate*’.

- (23) **Lām** ل /l/ A voiced alveolar lateral as the **l** in English ‘let’.
- (24) **Mīm** م /m/ A voiced bilabial nasal as the **m** in English ‘moon’.
- (25) **Nūn** ن /n/ A voiced alveolar nasal as the **n** in English ‘nine’.
- (26) **Hā** ه (هـ) /h/ A voiceless glottal fricative as the **h** in English ‘head’.

Note: This letter has another function when it occurs at the end of a word with two superscript dots: هـ , هـ... Then it is pronounced exactly like ت /t/ (3) and is called **tā** **marbūṭah** (see chapter 10 on gender).

- (27) **Wāw** و /w/ A voiced bilabial semivowel, as the **w** in English ‘well’.
- (28) **Yā** ي /y/ A voiced alveo-palatal semivowel, as the **y** in English ‘yes’.

Punctuation and handwriting

3.1 Punctuation

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

. ‘ : ; ! ? () “ ‹ ›

3.2 Arabic handwriting

It is recommended that handwriting technique is 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 straight 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 – instead of two

dots, as in **ت** /t/ or **ي** /y/; and **ث** instead of three dots, as in **ث** /t/. One might suspect that the straight stroke replacing two dots could be confused with the vowels **fathah** — or **kasrah** —, but this is not the case, since these vowel signs are diagonal (slanting) 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 سحق	هجم هجم	نكره نكره	جرح جرح
(1) s+h+q	h+ǧ+m	n+k+r+h	ǧ+r+h
رحل رحل	لهم لهم	زرع زرع	غرق غرق
(2) r+h+l	l+h+m	z+r+ [◌] c	ǧ+r+q
لحم لحم	نسي نسي	تعب تعب	بحر بحر
(3) l+h+m	n+s+y	t+ [◌] c+b	b+h+r
سمع سمع	عمل عمل	منه منه	صبغ صبغ
(4) s+m+ [◌] c	[◌] c+m+l	m+n+h	s+b+ǧ
ترك ترك	وزع وزع	ترجم ترجم	ميل ميل
(5) t+r+k	w+z+ [◌] c	t+r+ǧ+m	m+y+l
عزي عزي	جش جش	سكت سكت	نجح نجح
(6) [◌] c+z+y	ǧ+h+š	s+k+t	n+ǧ+h

عكف

عكف

(7) ʿ+k+f

غرس

غرس

(8) ġ+r+s

بهق

بهق

(9) b+h+q

صبر

صبر

(10) ṣ+b+r

سرد

سرد

(11) s+r+d

وضع

وضع

(12) w+d+ʿ

فرغ

فرغ

(13) f+r+ġ

قسم

قسم

(14) q+s+m

دحرج

دحرج

d+h+r+r+ġ

فهم

فهم

f+h+m

زعم

زعم

z+ʿ+m

ضرب

ضرب

d+r+b

ظلم

ظلم

ḏ+l+m

شرد

شرد

š+r+d

شهم

شهم

š+h+m

برك

برك

b+r+k

عمي

عمي

ʿ+m+y

هجر

هجر

h+ġ+r

فهمه

فهمه

f+h+m+h

طبع

طبع

t+b+ʿ

قوي

قوي

q+w+y

مهله

مهله

m+h+l+h

سمسر

سمسر

s+m+s+r

شكل

شكل

š+k+l

فيل

فيل

f+y+l

هرب

هرب

h+r+b

درس

درس

d+r+s

بطل

بطل

b+t+l

مرض

مرض

m+r+d

ضبط

ضبط

d+b+t

عرك

عرك

ʿ+r+k

فرش

فرش

f+r+š

شحم شحم	مصور مصور	مورد مورد	مصدر مصدر
(15) š+h+m	m+s+w+r	m+w+r+d	m+s+d+r
شهر شهر	مکت مکت	لطم لطم	ولده ولده
(16) š+h+r	m+k+t	l+t+m	w+l+d+h
قسم قسم	برک برک	شرف شرف	شوق شوق
(17) q+s+m	b+r+k	š+r+f	š+w+q
ذبح ذبح	رحم رحم	فندق فندق	خوف خوف
(18) d+b+h	r+h+m	f+n+d+q	h+w+f
شکر شکر	مکتب مکتب	نهد نهد	بحث بحث
(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 **أَلْحَرَكَاتُ** *al-harakātu*. They can be both short and long (see chapter 6).

4.2 Short vowels

The three short vowels are written as diacritical signs above or below the consonant to which they belong. As a word always begins with a consonant, the consonant is pronounced before the vowel.

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

بَ /ba/, e.g. كَتَبَ *kataba*, to write.

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

بِ /bi/, e.g. قَبِلَ *qabila*, to accept.

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

بُ /bu/, e.g. حَسُنَ *hasuna*, to be handsome.

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

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

4.5 The vowel qualities of the three vowels mentioned above are influenced by the *emphatic* (pharyngealized) consonants. The emphatic

consonants are most easily heard in conjunction with **fathah** — /a/, which is then coloured towards /o/, or to American English /u/ in ‘but’ or /o/ in ‘bottle’, ‘hot’, etc.

Emphatic consonants

Corresponding non-emphatic consonants

- صَ (14) towards /ʃo/ counterpart of
- ضَ (15) towards /ðo/ counterpart of
- طَ (16) towards /tʰo/ counterpart of
- ظَ (17) towards /dʰo/ counterpart of

- سَ (12) towards /sæ/ as in ‘sat’
- دَ (8) towards /dæ/ as in ‘dam’
- تَ (3) towards /tæ/ in ‘tat’
- ذَ (9) towards /dʒæ/ in ‘that’

Example: The non-emphatic /s/ in the word سَلَبَ salaba ‘to steal’ sounds like sælæbæ, but the emphatic /ʃ/ in the word صَلَبَ ʃalaba ‘to crucify’ sounds almost like ʃolobo.

Note a: The following two consonants may sometimes also function as emphatic: ر /r/ (10), and ل /l/ (23) only with the word اللَّهُ allāh, ‘God’.

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

Note c: Phonologically the above sounds /æ/ and /o/ both represent the **fathah** —. 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:

حَبَزَ هَبَزَ	كَرِهَ كَرِهَ	سَمِعَ سَمِعَ	شَهِدَ شَهِدَ	فَرِغَ فَرِغَ
(1) ḥabaza to bake	kariha to dislike	sami‘a to hear	šahida to witness	fariga to be empty
دَرَسَ دَرَسَ	قَرُبَ قَرُبَ	كَرُمَ كَرُمَ	ثَقُلَ ثَقُلَ	سَمِعَهُ سَمِعَهُ
(2) darasa to study	qaruba to be near	karuma to be noble	taqula to be heavy	sami‘ahu he heard him

	رَبِحَ رَبِحَ	وَرِمَ وَرِمَ	زَهَدَ زَهَدَ	رَضِعَ رَضِعَ	سَهَّلَ سَهَّلَ
(3)	rabiḥa to gain	warima to be swollen	zahida to abstain	raḍi'a to suckle	sahula to be easy
	رَقَصَ رَقَصَ	قَهَرَهُ قَهَرَهُ	طَبَخَ طَبَخَ	ظَلَمَ ظَلَمَ	لَهُ لَهُ
(4)	raqaṣa to dance	qaharahu defeat him	ṭabaḥa to cook	ḍalama to oppress	lahu for him
	عَطِشَ عَطِشَ	ضَرَبَ ضَرَبَ	عَدَدَ عَدَدَ	هَجَرَ هَجَرَ	وَقَعَ وَقَعَ
(5)	ʿaṭiṣa to be thirsty	ḍaraba to beat	ʿahida to entrust	hağara to emigrate	waqa'a to fall
	هَرَبَ هَرَبَ	بَلَغَ بَلَغَ	ضَعُفَ ضَعُفَ	سَكَتَ سَكَتَ	نَدِمَ نَدِمَ
(6)	haraba to escape	bala'a to swallow	ḍa'ufa to be weak	sakata to be silent	nadima to regret
	رَسَمَ رَسَمَ	شَهَرَ شَهَرَ	حَلَفَ حَلَفَ	رَكَضَ رَكَضَ	خَلَطَ خَلَطَ
(7)	rasama to draw	šahara to make famous	ḥalafa to swear	rakaḍa to run	ḥalaṭa to mix
	طَبَعَ طَبَعَ	فَهَمَ فَهَمَ	عَرَضَ عَرَضَ	صَرَخَ صَرَخَ	وَزَنَ وَزَنَ
(8)	ṭaba'a to print	fahima to understand	ʿaraḍa to exhibit	ṣaraḥa to scream	wazana to weigh

Write in Arabic:

(9) waṭīqa to trust	baḥṭa to search	baḥīla to be stingy	kasīla to be lazy	tarakahu he left him
(10) ġaḍība to be angry	ġamaʿa to collect	maṛīḍa to become ill	našara to publish	faqada to lose
(11) naġaḥa to succeed	saġada to bow	tabīʿa to follow	ġaraʿa to swallow	daġaṭa to press
(12) waṣala to arrive	raġaʿa to return	labisa to dress	ḥasaba to calculate	waʿada to promise
(13) tarada to dismiss	raġama to force	salima to be safe	našīqa to sniff	waḍaʿa to put down
(14) ġariqa to sink	barama to turn	haġama to attack	raḥīma to be merciful	šahida to witness
(15) badala to change	taʿīsa to be miserable	fasada to be rotten	zaraʿa to plant	ʿaṭība to be destroyed
(16) ṭabata to be firm	talafa to destroy	barada to be cold	dabaġa to tan	zaʿīla to be angry
(17) madaġa to chew	nabata to grow (plants)	hatafa to shout	zaḥafa to creep	baraʿa to be skilful
(18) ṣaʿuba to be difficult	mazaḥa to joke	ġadara to betray	baraqa to flash	zaʿama to pretend
(19) rakiba to ride	ṭaqaba to drill	zaliqa to glide	daġira to be bored	zalaṭa to swallow

are indicated by adding a vowel to the last consonant, and they are called:

Nominative:	مَرْفُوعٌ marfū‘un (takes the vowel ḍammah)
Accusative:	مَنْصُوبٌ manṣūbun (takes the vowel fathah)
Genitive:	مَجْرُورٌ mağrūrūn (takes the vowel kasrah)

(There is more about cases in later chapters.)

5.4 Nunation as indefinite form

Nouns and adjectives are generally indicated as indefinite forms, **النَّكِرَةُ** ḍan-nakiratu, by doubling the final vowel sign and pronouncing them with a final /...n/. The final vowel itself does not, however, become long in spite of the double vowel sign. This process of making a noun or adjective indefinite is called **تَنْوِينٌ** tanwīnūn in Arabic and nunation in English. The indefinite forms of the three different cases are:

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

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

Accusative indef.: The word ends with a double **fathah** and often an extra **ʾalif** | which is *not pronounced* as a long vowel **ā**:

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

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

مَلِكٍ /...in/ مَلِكٍ malikīn, a king's, of a king

Note a: The form of the double **ḍammah** مَلِكٌ is the commonest of the two alternatives and will 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)	دَحْنٌ dahḥana to smoke	كَلْبًا kalban dog	وَلَدًا waladan boy	بَحْرٌ baḥrun sea	جَرٌّ ḡarra to draw
(2)	عَيْنٌ ‘ayyana to appoint	قَوْمٌ qawmun people	مُحَمَّدٌ muḥammadun Muhammad	مُعَلِّمًا mu‘alliman teacher	نَهْرٌ nahrin river
(3)	ثَوْبًا tawban dress	يَوْمًا yawman day	مَطَرٌ mataṛin rain	حَرَبَشٌ ḡarbaša to scratch	رَمِيًّا ramyan shooting
(4)	عَلَّمَ ‘allama to teach	عَوْنٌ ‘awnun help	حَرْبٌ ḡarbun war	هِيَ hiya she	هُوَ huwa he
(5)	عَلَمًا ‘alman flag	قَلَمٌ qalamun pen	حَرَكٌ ḡarikin lively	وَطَنٌ waṭanun homeland	نَحْنُ naḥnu we
(6)	رَجُلٌ raḡulin man	عَمَلٌ ‘amalun work	جَبَلٌ ḡabalin mountain	شَرَفٌ šaṛafin honour	عَرَبِيٌّ ‘arabiyyun Arab
(7)	قَمَرٌ qamarin moon	شَمْسٌ šaṃsun sun	قَصْرٌ qaṣṛin castle	سَيِّدٌ sayyidin lord, Mr	بَطْنٌ baṭnun belly
(8)	رَمْلٌ ramlun sand	غَرْبٌ ḡarbin west	شَرْقٌ šaṛqun east	دَيْنٌ daynun debt	نَفْسٌ nafsin soul
(9)	شُغْلٌ šuḡlin work	حُكْمًا ḡukman rule	عُذْرٌ ‘uḡrun excuse	لَوْنًا lawnan colour	خُبْزًا ḡubzan bread
(10)	شَيْخًا šaḡḡan old man	سَيْفٌ sayfin sword	قِسْمٌ qisṃun part	جَمَلٌ ḡamalun camel	عِلْمٌ ‘ilmun knowledge

Write in Arabic:

Remember: The words below with endings /...un/, /...an/ and /...in/ should be written with a double vowel (and an extra ʾalif | if the ending is /...an/), as mentioned above, e.g. **مَلِكًا** malikan, 'a king'.

(11)	raḥḥala to deport	baḥḥa to be hoarse	ḥassa to feel	zuhdan asceticism	ḥarraka to move
(12)	muḥaddirun anaesthetic	maḍhabiyyun sectarian	wakkala to authorize	ḥasadan envy	raddada to repeat
(13)	šahran month	ḥaḡalun shyness	šabba to pour	buʿdun distance	ḥaṭṭa to put
(14)	ḥarraba to destroy	qaṭaʿa to cut	raḡḡaʿa to return	šabba to grow up	mutaḥarrirun emancipated
(15)	ḥamran wine	ḥayawiyyin lively	šahriyyan monthly	bawwaba to classify	qarnin horn
(16)	zawḡan husband	ballaḡa to inform	radda to return	šahiyyan tasty	raḡʿiyyin reactionary
(17)	bawwala to urinate	rabbun lord	šaḥḡama to grease	šaḡḡaʿa to encourage	ḡanna to think
(18)	šukran thanks	šaʿʿala to light	ʿabdan slave	ṭabʿan naturally	marḡaban hello
(19)	šaḥḡa to be healthy	muḡarribin saboteur	ḡaḡḡan fortune	qarrara to decide	šaḡwaqa to desire

Chapter 6

Long vowels, ʾalif maqṣūrah, dagger or miniature ʾalif, word stress and syllable structure

6.1 The three short vowels, $\text{—} /a/$, $\text{—} /u/$, and $\text{—} /i/$, also have long variants. They are written by adding one of the following three letters after the short vowel signs. These letters are called in Arabic حُرُوفُ الْمَدِّ *hurūfu l-maddi* ‘letters of prolongation’:

ʾalif ا, which is related to **fathah** $\text{—} /a/$

wāw و, which is related to **dammah** $\text{—} /u/$

yāʾ ي, which is related to **kasrah** $\text{—} /i/$

Short vowels	Long vowels
... $\text{—} /ba/$	بَا $/bā/$, e.g. بَابٌ <i>bābun</i> , door
... $\text{—} /bu/$	بُو $/bū/$, e.g. نُورٌ <i>nūrun</i> , light
... $\text{—} /bi/$	بِي $/bī/$, e.g. دِينٌ <i>dīnun</i> , 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 ʾalif ل... is called **lām-ʾalif** and written as لَآ or لَآ... $/lā/$ (not as لَأ). Also, the **lām-ʾalif** لَآ follows the rule of ʾalif (1) ل..., which means that it cannot be connected to the following letter (to the left), e.g.

سَلَامٌ *salāmun*, peace لَامٌ *lāma*, to blame حَلًّا *ḥallan*, a solution

6.3 ʾAlif maqṣūrah

The long vowel /ā/ at the end of a word can be written with ʾalif $\bar{ا}$... or, in some words, with yā^ʾ, but without dots $يَ$... That yā^ʾ is then called ʾalif maqṣūrah, e.g.

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

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

6.4 Dagger or miniature ʾalif

In some common words the long vowel /ā/ is written with a miniature ʾalif, also called dagger ʾalif. As the name suggests, this is a small vertical stroke $\bar{ا}$ placed above the consonant, replacing the ordinary full ʾalif (ا), e.g.

هَذَا (not: هَذَا) لَآكِنَّ (not: لَآكِنَّ) ذَالِكَ (not: ذَالِكَ)
hādā, this lākinna, but dālika, that

6.5 Word stress and syllable structure

Surprisingly enough, the 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 in vocal intensity as well as a raising of the pitch of voice.

The following general rules are mainly based on the methods of pronunciation employed by the reciters of the Quran. In some cases there are variations between different traditions, and 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 \bar{V}), (2) a consonant plus a short vowel plus a consonant (CVC), or (3) a consonant plus a long vowel

plus a consonant (CVC̄). 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, ʾuq-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, qa-ta-lū, 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 ʾal- or a prefixed preposition or conjunction, e.g. ʾal-**ya**-du, ka-**dā**, wa-**ra**-mat.

Note: The final short vowel or final syllable of certain word endings to be dealt with later tend to be left out in pronunciation, especially in pausa (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:

حُرُوفٌ	سَفِيرٌ	كَرِيمٌ	رَمَى	حِمَارًا
(I) ḥurūfun	safīrin	karīmun	ramā	ḥimāran
letters	ambassador	generous	to throw	donkey

Long vowels, ʾalif maqṣūrah, dagger ʾalif, word stress

	حَزِينٌ	تَاجِرٌ	وَأَسِعًا	هَذِهِ	حَالًا
(2)	ḥazīnun	tāğirin	wāsi'an	hādīhi	hālan
	sad	merchant	wide	this (f.)	immediately
	حَيٌّ	لَمَّا	فِي	رَوَى	جَدِيدًا
(3)	ḥayyun	lammā	fī	rawā	ğadīdan
	living	when	in	to tell	new
	رُوحٌ	صُوفًا	جَرَى	خَبَّازًا	هُنَاكَ
(4)	rūḥun	şūfan	ğarā	ḥabbāzan	hunāka
	soul, spirit	wool	to run	baker	there
	قَانُونٌ	خَيَّاطًا	حَدَّادٌ	قَرِيبًا	بَنَى
(5)	qānūnun	ḥayyātan	ḥaddādin	qarīban	banā
	law	tailor	blacksmith	near	to build

Read, practise your handwriting and transliterate:

	مِصْرِيٌّ	حَمَّالًا	سَمِينٌ	زُجَاجٌ	سَحَابًا
(6)	Egyptian	porter	fat	glass	clouds
	طَرِيقٌ	سُوقٌ	سِكِّينٌ	بَكَى	دَجَاجًا
(7)	road	marketplace	knife	to cry	poultry
	دُرُوسٌ	عُصْفُورٌ	كِلَابًا	زَيْتُونٌ	كَلَامًا
(8)	lessons	bird	dogs	olives	talk
	ضُيُوفٌ	خِنْزِيرًا	فَلَاحًا	يَابِسٌ	وَالِدٌ
(9)	guests	pig	peasant	dry	father
	رِيحٌ	سَعَى	جَاهِلٌ	عِلْمِيٌّ	غَزَالًا
(10)	wind	to strive	ignorant	scientific	gazelle
	وَزِيرٌ	غَرِيبًا	عَجُوزٌ	عَرَبِيٌّ	شَرَابٌ
(11)	minister	strange	old	Arab	drink
	ضَعِيفٌ	لَطِيفٌ	بِلَادًا	مَشْهُورٌ	حَالًا
(12)	weak	kind, gentle	countries	famous	immediately

	حَالًا	عَادِلًا	دَنَا	نَزِيهًا	نَبِيهًا
(13)	permitted	just	to come near	honest	smart
	سَلَامًا	نَظِيفًا	كُرْسِيًّا	لَحَامًا	مِيَاهًا
(14)	peace	clean	chair	butcher	waters
	سُورِيَا	ذَلِكَ	سِيَاسِيًّا	صُنْدُوقًا	ذَابَ
(15)	Syria	that	politician	box	to melt

Write in Arabic:

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

(16)	bārīsu Paris	sūriyyā Syria	ʿādilan just	hubūṭin lowering	ṣiyāmun fasting
(17)	bāšā pasha	wāḡiban duty	ḡāsūsan spy	ḍurūfun circumstances	ḥirriḡan graduate
(18)	baḡḡārun sailor	ṣawwānin flint	ḍalāmun darkness	mustašārin adviser	ʿabīdan slaves
(19)	baḡīlan stingy	suʿālan cough	muʿaddātun equipment	manqūšin engraved	nahā to forbid
(20)	ḡamran wine	muhāḡirun emigrant	ṣiyāḡin shouting	hāḡara to emigrate	ḍubbāṭun officers
(21)	zawḡan husband	ʿāman year	minšārun saw	zayyātun oil-seller	nāṭūrun guard
(22)	badawiyin Bedouin	taʿāwunin co-operation	ḡadīrin pool	fawāriqu differences	ḡurṣūfun artichoke
(23)	bārāza to duel	zāra to visit	ʿaḍīmun great	faransiyyun Frenchman	tazawwaḡa to marry
(24)	ʿirāqiyyun Iraqi	ḡazzānan reservoir	maḡṣūšin special	zawāriqu boats	ḡarṭūšan bullets

Hamzah (hamzatu l-qaṭʿi) and the maddah sign

7.1 Hamzah or hamzatu l-qaṭʿi, 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 ʾalif as the ʾalif 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 consonant letters. Hamzah is written with the special sign ء, which is transliterated as /ʔ/.

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 /liʔl boʔl/, i.e. with two glottal stops.

In German, **beobachten** 'to consider', is pronounced as /beʔobachten/.

Vereisen, 'to freeze, be frozen', is pronounced as /ferʔaizen/, but the word **verreisen**, meaning 'to travel away' has no glottal stop. **Iss auch ein Ei!** 'Eat also an egg!', is pronounced as /ʔiss ʔauch ʔain ʔAi!/.

Note: Hamzah ء /ʔ/ should not be confused with the completely different letter ʿayn ع /ʕ/ 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 mainly written on the letters أ, و, and ي (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 /ʔ/ is written above or below the letter ʔalif ا and is pronounced before the vowel, according to the following rules.

- (a) Hamzah together with **fathah** are written above the ʔalif: ا /a/, e.g.

أَكْلٌ

ʔaklun, food

أَصْلٌ

ʔaṣlun, origin

أَرْضٌ

ʔardun, earth, ground

- (b) Hamzah together with **damma** are written above the ʔalif: اُ /u/, e.g.

أُخْتٌ

ʔuḥtun, sister

أُمٌّ

ʔummun, mother

أُفُقٌ

ʔufuqun, horizon

- (c) Hamzah together with **kasrah** are both written under the ʔalif: اِ /i/, e.g.

إِصْبَعٌ

ʔiṣbaʿun, finger

إِنَّ

ʔinna, that, indeed

إِذَا

ʔid, if, when

- (d) Hamzah on ʔalif in the middle of the word, e.g.

سَأَلَ

saʔala, to ask

رَأَى

raʔyun, opinion

رَأْسٌ

raʔsun, head

- (e) Hamzah on ʔalif at the end of the word, e.g.

نَبَأٌ

nabaʔun, news

قَرَأَ

qaraʔa, to read

بَدَأَ

badaʔa, to start, to begin

7.6 The maddah sign

The **maddah** sign **مدَّة** is a long slanting or curved superscript line representing the **ʾalif**, which is written above another **ʾalif** to signify the lengthening of /ʾa/ as /ʾā/. It is used when an **ʾalif** which has **hamzah** and **fatḥah** (أ) is followed by another **ʾalif** (أ). The **ʾalif**, **hamzah** and **fatḥah** are all omitted, and only one **ʾalif** is written with the sign **maddah** above it as **آ** (for: أ), which is pronounced as /ʾā/. This is to avoid having to write the **ʾalif** twice, e.g.

الْقُرْآنُ (for: الْقُرْآنُ)

ʾal-qurʾānu, the Quran

رَأَاهُ (for: رَأَاهُ)

raʾā-hu, he saw him/it

When an **ʾalif** having **hamzah** and **fatḥah** آ is followed by another **ʾalif** with **hamzah** and **sukūn** (أ), only one **ʾalif** is written with **maddah** above it آ (for: آ), which is also pronounced /ʾā/. In this way one avoids having to write two glottal stops in one syllable, e.g.

أَمَّنَ (for: أَمَّنَ)

ʾāmana, to believe

أَنَسَ (for: أَنَسَ)

ʾānasa, to be amused

Exercises

Read and practise your handwriting:

تَارٌ (1) taʾrun revenge	إِمَامٌ ʾimāmun prayer leader	آخَرَ ʾāḥara another	أَخْبَارٌ ʾaḥbārūn news (pl.)	أُمَّهَاتٌ ʾummahātun mothers
أَنْتَ (2) ʾanta you (m.)	مَبْدَأٌ mabdaʾun principle	مَلَانٌ malʾānu full	أُذُنٌ ʾuḍunun ear	إِبْطٌ ʾibṭun armpit
أَبٌ (3) ʾābu August	إِنْتَاغٌ ʾintāḡun production	أَلٌ ʾāla to return	بَأْسًا baʾsan harm	إِجَارٌ ʾiḡārūn rent

(4)	إِبِلٌ ʾiblun camels	أَلَمٌ ʾalamun pain	إِمْسِ! ʾimši go!	أَيْنَ ʾayna where?	إِنْسَانٌ ʾinsānun human being
(5)	أَمِينٌ ʾaminun faithful	إِثْمٌ ʾitmun sin	أَبَادٌ ʾābādun endless	مُسْتَأْجِرٌ mustaʿgīrun renter	إِبَانٌ ʾibbāna during
(6)	إِبْدَاعٌ ʾibdāʿun creation	أُورُوبِيٌّ ʾūrūbbiyyun European	أَكْبَرٌ ʾakbaru bigger	أَجْنَبِيٌّ ʾaġnabiyyun foreigner	أُسْبُوعٌ ʾusbūʿun week
(7)	مَتَأَسِّفٌ mutaʿassifun sorry	أَسْرٌ ʾasara to capture	أَمَّا ʾammā but	إِذْنٌ ʾidnun permission	فَأْرٌ faʿrun mouse
(8)	إِيْدَانٌ ʾidānun proclamation	أَنْبُوبٌ ʾunbūbun tube	زَارٌ zaʿara to roar	أَلْمَانِيَا ʾalmāniyā Germany	إِرْثٌ ʾirtun heritage

Write in Arabic:

(9)	nabbaʿa to advise	taʿrīḥun dating	ʾabyaḍu white	ʾilzāmiyyun compulsory	malġaʿun shelter
(10)	maḥbaʿun hiding place	ʾarġaʿa to postpone	šaʿnun matter	ʾašarra to insist	ʾiḥmarra to turn red, blush
(11)	ʾarraḥa to date	ʾantum you (m.pl.)	ʾanā I	ʾislāmun Islam	wakaʿa to lean
(12)	ʾiʿlānun announcement	ṭaraʿa to happen	ʾābu August	ʾaʿraba to express	ʾazraqu blue
(13)	ʾidrābun strike	ʾaḥun brother	ʾibrīqun pot, jug	ʾabadan never	ʾufuqun horizon
(14)	ʾustūlun fleet	ʾilḥāḥun insistence	ʾarnabun rabbit	ʾimdādun help	ʾiġbāriyyun compulsory

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

(15)	ʾayḍan also	ʾaswadu black	ʾusūdun lions	ʾīrānī Iranian	ʾustāḍun professor
(16)	ʾummiyyun illiterate	ʾaʿraḡu lame	ʾaṣfaru yellow	ʾususun foundations	ʾaḥmaqu foolish
(17)	ʾiʿlāmun information	ʾaṣlaʿu bald	maʾmūrūn official	mutaʾanniqun elegant	muttakiʾun leaning

Chapter 8

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

8.1 The definite article ...الْأَلِفُ... 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 has already been covered in chapter 5.

Note: Concerning writing **hamzah** over the **ʾalif** (أ) in the definite article, see the final note in chapter 9.

8.2 When the indefinite form becomes definite, it loses its nunation /...n/, and only one vowel is written on or under the final consonant, e.g.

	<i>Indefinite</i>	<i>Definite</i>
Nominative:	بَيْتٌ baytu ⁿ , a house	الْبَيْتُ ʾal-baytu, the house
Accusative:	بَيْتًا baytan, a house	الْبَيْتَ ʾal-bayta, the house
Genitive:	بَيْتٍ baytin, of a house	الْبَيْتِ ʾal-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.
- 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 for the indefinite accusative ending *-an* in adverbs, e.g. شُكْرًا *šukran* ‘thank you!’.

8.4 The definite article ...الـ *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 sentence: nominal sentences *جُمْلَةٌ اِسْمِيَّةٌ* *ḡumlatun ismiyyatun*, and verbal sentences *جُمْلَةٌ فِعْلِيَّةٌ* *ḡumlatun fi‘liyyatun*.

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*, e.g.

الْقِطُّ مَرِيضٌ *al-qittu marīḍun*. The cat (is) ill.

أَنَا طَالِبٌ *anā ṭālibun*. I (am) a student.

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

هُمُ عَمَالٌ *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

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 ḥaraġa (verb) tālibun (subject).

A student went out.

أَكَلَ كَلْبٌ خُبْزًا ʿakala (verb) kalbun (subject) ḥubzan (object).

A dog ate bread.

Remember: If the subject or object is a personal pronoun, it is usually left out, because the verb is conjugated for the person, gender and number of the subject and pronominal object (see chapter 15).

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.

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

الْمَتْحَفُ جَمِيلٌ ʿal-maṭḥafu ġamīlun. The museum (is) beautiful/nice.

الْبَيْتُ وَاسِعٌ ʿal-baytu wāsiʿun. The house (is) large.

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

بَيْتٌ أَوْسَعٌ al-baytu l-wāsi‘u, the large house

بَيْتٌ وَاسِعٌ baytun wāsi‘un, a large house OR A house is large.

Note a: The ʾalif ¹ of the definite article in أَوْسَعٌ ... l-wāsi‘u in the first of the two sentences above is elided in pronunciation after a vowel (discussed in chapter 9 dealing with waṣṣlah).

Note b: There is no formal difference between the predicative and attributive construction of an adjective when the head noun is indefinite (compare the translations of the second sentence in the above pair).

Note c: Again, when the combination of the letter ... ل /l/ followed by ʾalif ¹ is written as لا.. /lā/, the same principle is applied as when .. ل /l/ is followed by ʾalif with hamzatu l-qat‘i ¹, i.e. ل... /l... / (refer to chapter 6).

أُمُّ al-ʾummu, the mother

أَمَلٌ al-ʾamal, the hope

أَمِيرٌ al-ʾamīru, the commander,
the prince

أُخْتٌ al-ʾuḥtu, the sister

Exercises

Practise your reading:

أَقْلَمٌ طَوِيلٌ.

(1) ʾal-qalamu ṭawīlun.

¹The pen (is) ²long.

الْمَطْعَمُ وَاسِعٌ.

(2) ʾal-maṭ‘amu wāsi‘un.

¹The restaurant (is) ²large.

أَنْتَ طَالِبٌ عَاقِلٌ.

(3) ʾanta ṭālibun ‘āqilun.

You (m.) (are) ²a reasonable ¹student.

أَيْنَ هِيَ / هُوَ؟

(4) ʾayna hiya / huwa.

¹Where (is) she/he?

هِيَ اِهْنَاكَ.

(5) hiya hunāka.

She (is) ¹there.

هُوَ كَاتِبٌ اَمَشْهُورٌ.

(6) huwa kātibun mašhūrun.

He (is) ¹a famous writer.

اَلْاَقْرَابُ فِي اَلْمَانِيَا.

(7) ²al-²aqāribu fī ²almānyā.

¹The relatives (are) in Germany.

هُوَ اَطِيْبٌ شَاطِرٌ.

(8) huwa ṭabībun šāṭirun.

He (is) ²a skilful ¹physician.

اَلْكَلْبُ اَمِيْنٌ.

(9) ²al-kalbu ²amīnun.

The dog (is) ¹faithful.

اَلْاَكْلُ اَطِيْبٌ.

(10) ²al-²aklu ṭayyibun.

The food (is) ¹delicious, good.

اَلْمُدِيْرُ اَمَكْرُوْهُ.

(11) ²al-mudīru makrūhun.

The director (is) ¹hated.

اِنَعَمْ، هُوَ اَمَشْغُوْلٌ.

(12) na‘am, huwa mašgūlun.

¹Yes, he (is) ²busy.

اَلْعُمْرُ اَقْصِيْرٌ.

(13) ²al-‘umru qaṣīrun.

¹(The) life (is) ²short.

اَنَا اَسْفٌ.

(14) ²anā ²āsifun.

I (am) ¹sorry.

الْكَاتِبُ مُحِبُّوبٌ.

- (15) ʔal-kātibu maḥbūbun.
The writer (is) ¹popular (beloved).

الْأَسْتَاذُ هُنَا.

- (16) ʔal-ʔustāḍu hunā.
The professor (is) ¹here.

الْوَزِيرُ مَرِيضٌ.

- (17) ʔal-wazīru marīḍun.
The minister (is) ¹ill.

الْمَكْتَبُ قَرِيبٌ.

- (18) ʔal-maktabu qarībun.
The office (is) ¹nearby.

الْمَطَارُ قَدِيمٌ.

- (19) ʔal-maṭāru qadīmun.
¹The airport (is) old.

الْقَمِيصُ وَسِخٌ.

- (20) ʔal-qamīṣu wasiḥun.
¹The shirt (is) dirty.

الْفَنجَانُ نَظِيفٌ.

- (21) ʔal-fingānu naḍīfun.
The cup (is) ¹clean.

رَمَى تَلْمِيذٌ قَلَمًا مَكْسُورًا.

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

شَهْرٌ حَارٌّ.

- (23) šahrūn ḥārrun
²a hot ¹month

أَتَى طَالِبٌ جَدِيدٌ.

- (24) ʔatā ṭālibun ḡadīdun.
²A new student ¹has come.

هَذَا أَمْرٌ صَعْبٌ.

(25) hādā ḡamrun ṣaʿbun.

This (is) ²a difficult ¹matter.

الْمَطَارُ بَعِيدٌ.

(26) ḡal-maṭāru baʿīdun.

¹The airport (is) far away.

هَذَا مَسْمُوحٌ لَكِنَّ ذَلِكَ مَمْنُوعٌ.

(27) hādā masmūḡun lākin ḡālika mamnūʿun.

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

شَرِبَ اِطْفُلٌ حَلِيْبًا بَارِدًا.

(28) ṣariba ṭiflun ḡalīban bāridan.

¹A child drank ³cold ²milk.

بَنَى مُهَنْدِسٌ جِسْرًا جَمِيْلًا.

(29) banā muhandisun ḡisran ḡamīlan.

²An engineer ¹built a beautiful ³bridge.

زَارَ طَبِيْبٌ شَخْصًا مَرِيضًا.

(30) zāra ṭabībun ṣaḡṣan marīḡan.

A physician ¹visited a ³sick ²person (patient).

نَشَرَ صِحَافِيٌّ مَقَالًا طَوِيْلًا.

(31) naṣara ṣiḡāfiyyun maqālan ṭawīlan.

²A journalist ¹published a long ³article.

أَنَا مِنْ سُوْرِيَا.

(32) ḡanā min sūriyyā.

I (am) from Syria.

الْأَنْدَلُسُ فِي إِسْبَانِيَا.

(33) ḡal-ḡandalusu fī ḡisbāniyā.

Andalusia (is) in Spain.

Translate into Arabic:

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

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

Chapter 9

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

9.1 Sun and moon letters

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

sun letters, حُرُوفُ شَمْسِيَّةٍ, *hurūfun šamsiyyatun*, assimilating

moon letters, حُرُوفُ قَمَرِيَّةٍ, *hurūfun qamariyyatun*, non-assimilating

9.2 Sun letters

The sun letters have received their name from the Arabic word for 'sun', شَمْسٌ, *šamsun*, whose first letter, ...شـ /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:

ص ض ط ظ ل ن ت ث د ذ ر ز س ش
š s z r ḍ d ṭ t n l ḍ ṭ ḍ š

9.3 When the definite article ...ألـ /ʾal.../ 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.

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

شَمْسٌ šamsun, a sun	الشَّمْسُ ʔaš-šamsu, the sun	(not: الشَّمْسُ ʔal-šamsu)
رَجُلٌ rağulun, a man	الرَّجُلُ ʔar-rağulu, the man	(not: الرَّجُلُ ʔal-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:

أ ب ج ح خ ع غ ف ق ك م هـ و ي
ʔ b ħ ḥ ğ ʕ ğ f q k m h w y

9.5 When the definite article ...الـ /al.../ is attached to a word beginning with a moon letter, the *lām* ...لـ /l.../ of the article is not assimilated and retains its pronunciation, e.g.

قَمَرٌ qamarun, a moon	القَمَرُ ʔal-qamaru, the moon
كِتَابٌ kitābun, a book	الْكِتَابُ ʔal-kitābu, the book

Note: The letters ج /ğ/ and ي /y/ are counted as moon letters (non-assimilating), although they are pronounced with the tongue touching the front part of the mouth, e.g.

الجَبَلُ ʔal-ğabalun, the mountain

9.6 Hamzatu l-waṣli (or waṣlah)

Hamzatu l-waṣli, هَمْزَةُ الْوَصْلِ, also called waṣlah, وَصْلَةٌ, means ‘joining hamzah’. It is a small sign written above the ʔalif (أ), 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 in one pronunciation without an intervening glottal stop (hamzatu l-qatʕi). It may be compared to the French apostrophe in *l’homme* (instead of *le homme*).

9.7 When the article ...أَلْـ /al.../ and the nouns in the table below, as well as certain verb forms (see chapter 18) with an initial **hamzatu l-qaṭʿi** such as ا /a/ and ا /i/, are preceded by another word or prefix, they lose their initial **hamzatu l-qaṭʿi** with its vowel. Instead the sign of **hamzatu l-waṣli** (waṣlah) َ is written in their place over the ʾalif, as ا, e.g.

بَابُ الْبَيْتِ	(not: بَابُ الْبَيْتِ)
bābu l-bayti	bābu ʾal-bayti
the door of the house	

شَرِبَ الْطِفْلُ حَلِيبًا	(not: ... شَرِبَ الْطِفْلُ ...)
šariba ṭ-ṭiflu ḥalīban.	šariba ʾaṭ-ṭiflu ...)
The child drank milk.	

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

Note b: In the above word شَرِبَ الْطِفْلُ... /..ṭ-ṭiflu/ (not: شَرِبَ الْطِفْلُ— ʾal-ṭiflu) the definite article is not pronounced as such at all, because there is a waṣlah above the ʾalif and the initial /t/ is a sun letter.

Words with initial **hamzatu l-qaṭʿi** (ا):

إِبْنٌ	إِمْرُؤٌ	إِمْرَأَةٌ	إِبْنَةٌ
ʾibnun	imruʾun	ʾimraʾatun	ʾibnatun
son	man	woman	daughter
إِثْنَانٌ	إِثْنَتَانِ	إِسْمٌ	إِسْتٌ
ʾitnāni	ʾitnatāni	ʾismun	ʾistun
two (m.)	two (f.)	name	buttocks

Example:

هَذَا ابْنُ الْمَلِكِ	(not: ... هَذَا ابْنُ ...)
hādā bnu l-maliki	hādā ʾibnu ...)
This is the son of the king.	

Note: The purist grammarians would be alarmed to see the definite article ...أَلْـ /al.../, and other words mentioned in the table presented above, written with

hamzatu l-qaṭʿi. Grammarians recommend that only the ʾalif be written with a vowel over or under it and without hamzatu l-qaṭʿi, although it is fully pronounced at the beginning of a sentence or in isolation. However, most school textbooks throughout the Arab world do write hamzatu l-qaṭʿi initially over or under the ʾalif (أ, إ). In keeping with the principle of the phonetic rather than historical-etymological way of spelling, the hamzatu l-qaṭʿi initially over or under the ʾalif will be used in this book also.

Exercises

Practise your reading:

فَهَمَّ الطَّالِبُ^١ الدَّرْسَ^٢.

- (1) fahima ṭ-ṭālibu d-darsa.

The student¹ understood² the lesson.

قَرَأَ الْإِمَامُ الْقُرْآنَ.

- (2) qaraʾa l-ʾimāmu l-qurʾāna.

The imam read the Quran.

الطَّبِيبُ فِي الْمُسْتَشْفَى.

- (3) ʾaṭ-ṭabību fī l-mustašfā.

¹The physician (is) at the hospital.

كَسَرَ الطَّالِبُ^١ الْقَلَمَ^٢.

- (4) kasara ṭ-ṭālibu l-qalama.

The student¹ broke² the pen.

اَشْرَحَ الْأُسْتَاذُ^١ الدَّرْسَ^٢.

- (5) šaraḥa l-ʾustāḍu d-darsa

The professor¹ explained² the lesson.

رَسَمَ^١ الْمُهَنْدِسُ^٢ جِسْرًا^٣ طَوِيلًا^٤.

- (6) rasama l-muhandisu ġisran ṭawīlan.

²The engineer¹ drew⁴ a long³ bridge.

اللُّوحُ^١ الْأَسْوَدُ قَدِيمٌ.

- (7) ʾal-lawḥu l-ʾaswadu qadīmun.

²The black¹ board (is) old.

١ أَلْبُنُّ مَرِيضٌ.

(8) ʾal-ibnu marīḍun.

1The son (is) ill.

١ الْفُنْدُقُ ٢ الْجَدِيدُ جَمِيلٌ.

(9) ʾal-funduqu l-ğadīdu ġamīlun.

2The new 1hotel (is) beautiful.

١ الْمَطْعَمُ الصَّغِيرُ ٢ قَدِيمٌ.

(10) ʾal-maṭʿamu ṣ-ṣaġīru qadīmun.

The small 1restaurant (is) 2old.

١ الشَّارِعُ الْقَدِيمُ ٢ مَزْدَحْمٌ.

(11) ʾaṣ-ṣāriʿu l-qadīmu muzdaḥimun.

The old 1street (is) 2crowded.

١ أَكَلَ الْوَلَدُ ٢ الطَّعَامَ.

(12) ʾakala l-waladu ṭ-ṭaʿāma.

The boy 1ate 2the food.

١ بَنَى الْعَمَالُ الْمَصْنَعَ.

(13) banā l-ʿummālu l-maṣnaʿa.

2The workers 1built the factory.

١ قَرَأَ الطَّالِبُ ٢ الدَّرْسَ الْجَدِيدَ.

(14) qaraʾa ṭ-ṭālibu d-darsa l-ğadīda.

The student 1read the new 2lesson.

١ كَتَبَ الْأُسْتَاذُ ٢ الْأِسْمَ.

(15) kataba l-ʾustādu l-isma.

The professor 1wrote 2the name.

١ اشْتَرَى الْوَزِيرُ الْقَصْرَ.

(16) ʾiṣṭarā l-wazīru l-qaṣra.

2The minister 1bought the palace.

١ قَرَأَ ٢ الْمُوظَّفُ ٣ اسْمًا طَوِيلًا.

(17) qaraʾa l-muwaddafu sman ṭawīlan.

2The employee 1read 3a long name.

اِشْتَرَى الْاَبُ ۲ اَللَّحْمَ ۱

- (18) ʾiṣṭarā l-ʾabu l-laḥma.
The father ¹bought ²the meat.

صَعِدَ الْمُسَافِرُ ۲ الْجَبَلَ ۱

- (19) ṣaʿida l-musāfiru l-ğabala.
The traveller ¹climbed ²the mountain.

دَخَلَ الرَّبُّونُ ۲ الْمَطْعَمَ ۳ ثُمَّ ۴ طَلَبَ ۵ الْاَكْلَ ۱

- (20) daḥala z-zabūnu l-maṭʿama ṭumma ṭalaba l-ʾakla.
¹The customer entered ²the restaurant, ³then ⁴he ordered ⁵the food.

شَرِبَ ۱ الْمُسَافِرُ ۲ شَايَا ۱

- (21) šariba l-musāfiru šāyan.
¹The traveller drank (some) ²tea.

نَامَ الرَّجُلُ ۲ الْمَرِيضُ ۱

- (22) nāma r-rağulu l-marīdu.
The ²sick man ¹slept.

اَلْاِبْنُ ۱ ذَكِيٌّ ۱

- (23) ʾal-ibnu ḍakiyyun.
The son is ¹intelligent.

Translate into Arabic:

- (1) The pen (is) beautiful.
- (2) The old restaurant (is) crowded.
- (3) The workers ate the meat.
- (4) The sick man entered the restaurant.
- (5) The engineer built the palace.
- (6) The student read the Quran.
- (7) The engineer climbed the mountain.
- (8) The employee (is) at the hospital.
- (9) The workers entered the palace.
- (10) The father read the Quran.

- (11) The bridge (is) old.
- (12) The sick traveller slept.
- (13) The student wrote the name.
- (14) The new customer slept.
- (15) The new professor is intelligent.
- (16) The student (is) ill.

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

Chapter 10

Gender

10.1 There are two genders in Arabic. The term used for gender is **الْجِنْسُ** *al-ğinsu*, which literally means ‘sex, race, kind’.

- (a) Masculine nouns, **الْمُذَكَّرُ** *al-muḏakkaru*, are without special form.
- (b) Feminine nouns, **الْمُؤَنَّثُ** *al-muʾannaṭu*, have several forms as explained below.

10.2 *Tāʾ marbūṭah*

When the letter **hāʾ** ه... /h/ (26) is written with two dots above (ه...), it is pronounced as /t/, exactly like the letter **ṭ** /t/ (3). It is then called **tāʾ 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...ة** /...atun/ to the masculine form, e.g.

Masculine

هُوَ طَالِبٌ huwa ṭālibun.

He is a student.

هُوَ وَالِدٌ huwa wālidun.

He is a father.

Feminine

هِيَ طَالِبَةٌ hiya ṭālibatun.

She is a student.

هِيَ وَالِدَةٌ hiya wālidatun.

She is a mother.

خَلِيفَةٌ ḥalīfātun
Caliph

عَالِمَةٌ ‘allāmatun
learned man

رَحَالَةٌ rahḥālatun
an explorer,
traveller

Gender

Note b: Nouns ending in tāʾ **marbūṭah** ة...ة... /...atun/ do not take the extra final ʾalif ل... in the indefinite accusative form. So the correct form is طَالِبَةٌ **ṭālibatan** (not: طَالِبَاتًا).

Note c: At the end of a sentence the final vowel of a word is normally *not* pronounced. Even tāʾ **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, e.g.

يَدٌ yadun, hand

عَيْنٌ ‘aynun, eye

رِجْلٌ riġlun, foot, leg

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

أُمٌّ ‘ummun, mother

عَرُوسٌ ‘arūsun, bride

حَامِلٌ ḥāmilun
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. have only two case endings and no nunation (to be explained in chapter 22), e.g.

تُونِسٌ tūnisu, Tunisia

دِمَشْقٌ dimašqu, Damascus

بَارِيسٌ bārīsu
Paris

10.6 A few nouns are feminine by usage, e.g.

حَرْبٌ ḥarbun, war

أَرْضٌ ‘arḍun, earth,
ground

شَمْسٌ šamsun
sun

10.7 There are a number of words, which can be either masculine or feminine, e.g.

سُوقٌ sūqun, market

حَالٌ ḥālun, condition

سِكِّينٌ sikkīnun
knife

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

- (a) **fathḥah** + **ʔalif** + **hamzah** (ءَ... ..āʔu), e.g.

Feminine

ءَ حَمَقَاءُ ḥamqāʔu, stupid

ءَ حَمْرَاءُ ḥamrāʔu, red

Masculine

ءُ أَحْمَقُ ʔaḥmaqu

ءُ أَحْمَرُ ʔaḥmaru

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

- (b) **fathḥah** + **ʔalif maqṣūrah** (ى... ..ā), e.g.

Feminine

ى عَطَشَى ʔatšā, thirsty

ى كُبْرَى kubrā, bigger

Masculine

ى عَطْشَانُ ʔatšānu

ى أَكْبَرُ ʔakbaru

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 occurring after each other. For example, the verb وَقَعْتُ /waqaʕat/ in number 1 in the exercise below is changed to ... وَقَعْتُ أَلْ... /waqaʕati l-.../.

Exercises**Practise your reading:**

١ وَقَعْتُ الْمَرَأَةَ ٢ الْمَرِيضَةَ.

- (1) waqaʕati l-marʔatu l-marīdatu.

²The sick woman ¹fell over.

١ هَدَمَ ٢ الْعَامِلُ السُّوقَ ٣ الْقَدِيمَةَ / ٣ الْقَدِيمَ.

- (2) hadama l-ʕāmilu s-sūqa l-qadīmata / l-qadīma.

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

١ إِشْتَرَى ٢ الْأَبُ ٣ دَجَاجَةً ٤ سَمِينَةً.

- (3) ʔištara l-ʔabu dağāğatan samīnatan.

The father ¹bought ³a fat ²chicken.

١ دَخَلَتْ ٢ كَلْبَةً ٣ بِنَايَةً ٤ وَأَسِعَةً.

- (4) daḥalat kalbatun bināyatan wāsiʕatan.

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

أَعْطَتِ الْمُمْرِضَةُ² الْمَرِيضَ³ حَبَّةَ⁴ مَنْوَمَةٍ.

- (5) ʔaʕtati l-mumarrīdatu l-marīḏa ḥabbatan munawwimatan.
The nurse ¹gave ²the patient ⁴a sleeping ³pill.

أَحَبَّ² الْمُسَافِرُ الْقَرْيَةَ.

- (6) ʔaḥabba l-musāfiru l-qaryata.
²The traveller ¹liked the village.

رَكِبَ¹ الْمُدِيرُ سَيَّارَةً² خَاصَّةً³.

- (7) rakiba l-mudīru sayyāratan ḥāṣṣatan.
The director ¹rode (in) ³a private ²car.

مَاتَتِ¹ الْأَمِيرَةُ² الْمَرِيضَةُ.

- (8) mātati l-ʔamīratu l-marīḏatu.
²The sick princess ¹died.

وَقَعَتْ¹ صَخْرَةٌ² كَبِيرَةٌ.

- (9) waqaʕat ṣaḥratun kabīratun.
A big ²rock ¹fell down.

كَسَرَ¹ الْعَامِلُ² الرَّجْلَ³ الْيُسْرَى.

- (10) kasara l-ʕāmilu r-riġla l-yusrā.
The worker ¹broke his (³the) left ²leg.

جَرَحَ¹ الْخِيَّاطُ² الْيَدَ³ الْيُمْنَى.

- (11) ġaraḥa l-ḥayyātu l-yada l-yumnā.
²The tailor ¹wounded his (the) ⁴right ³hand.

أَطْفَأَ¹ الطَّبَّاحُ² النَّارَ³ الْقَوِيَّةَ⁴.

- (12) ʔatfaʔa ṭ-tabbāḥu n-nāra l-qawīyyata.
²The cook ¹put out ⁴the fierce (strong) ³fire.

الرَّحَالَةُ¹ عَطْشَانٌ.

- (13) ʔar-raḥālatu ʕaṭṣānu.
¹The explorer is thirsty.

الْخَلِيفَةُ¹ الْمَرِيضُ فِي الْمُسْتَشْفَى.

- (14) ʔal-ḥalīfatu l-marīḏu fī l-mustašfā.
¹The sick caliph is in the hospital.

الْمَرْأَةُ¹ الْحَامِلُ² تَعَبَانَةٌ.

- (15) ʔal-marʔatu l-ḥāmilu taʕbānatun.
¹The pregnant woman is ²tired.

بَغْدَادُ مَدِينَةٌ قَدِيمَةٌ.

- (16) baġdādu madīnatun qadīmatun.
Baghdad is ¹an old (ancient) city.

الشَّمْسُ طَالَعَةٌ.

- (17) ḡaš-šamsu ṭāli‘atun.
The sun ¹is rising.

رِيحٌ شَدِيدَةٌ.

- (18) riḥun šadīdatun
a strong ¹wind

الْعُرُوسُ الْجَالِسَةُ جَمِيلَةٌ.

- (19) ḡal-‘arūsu l-ġālisatu ġamīlatun.
²The sitting ¹bride is beautiful.

الْعَرِيسُ الْوَاقِفُ قَبِيحٌ.

- (20) ḡal-‘arīsu l-wāqifu qabiḥun.
¹The bridegroom ²standing up is ³ugly.

نَشَرَ الصَّحَافِيُّ مَقَالََةً طَوِيلَةً.

- (21) našara ṣ-ṣiḥāfiyyu maqālatan ṭawīlatan.
²The journalist ¹published a long ³article.

نَسِيَ النَّاسُ الْحَرْبَ الْعَالَمِيَّةَ الْأُولَى وَالثَّانِيَةَ.

- (22) nasiya n-nāsu l-ḥarba (f.) l-‘ālamīyyata l-‘ulā wa-t-tāniyata.
²The people ¹have forgotten the First and Second ⁴World ³Wars.

Translate into Arabic:

- (1) The sick dog (f.) is thirsty.
- (2) The father liked the old market.
- (3) The sick cook (f.) died.
- (4) The pregnant woman is in the hospital.
- (5) The sick explorer is thirsty.
- (6) The sitting bride is tired.
- (7) The Caliph pulled down the old city.
- (8) The father bought a big car.
- (9) The engineer published an ugly article.
- (10) The director liked the nurse.
- (11) The tailor put out the strong fire.
- (12) The worker wounded his (the) left hand.
- (13) The cook broke his (the) right leg.
- (14) The journalist has forgotten the First World War.

Conjunctions, prepositions and the particle **حَتَّى** *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 *hurūfu l-‘atfi*

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

11.3 The conjunction **وَ** ‘and’ should be joined to the following word and repeated before every member (constituent) of a series of linked words, e.g.

خَرَجَ الْمُدِيرُ وَالْأُسْتَاذُ وَطَالِبٌ مَعًا¹

ḥaraġa l-mudīru **wa**-l-‘ustādu **wa**-ṭālibun **ma‘an**.

The rector and the professor and a student¹ went out² together.

أَكَلَ الزَّبُونُ خُبْزًا وَزُبْدَةً وَجِبْنَةً وَبَيْضًا¹

‘akala z-zabūnu ḥubzan **wa**-zubdatan **wa**-ġubnatan **wa**-bayḍan.

²The customer¹ ate³ bread⁴ and butter⁵ and cheese⁶ and eggs.

Note: In English it is customary to add the conjunction ‘and’ only before the last member of a series of coordinated words.

11.4 The conjunction **فَ** ‘then, and then’ is joined to the word which follows it. It indicates an order or succession between actions or states, e.g.

خَرَجَ ١ الْمُدِيرُ ٢ فَأَلُتَاذُ فَطَالِبٍ ١

ḥaraġa l-mudīru **fa-**l-ʾustādu **fa-**tālibun.

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

... فَ is also used with a causal sense between two or more verbs or sentences. It can then be translated into English as ‘so, therefore’, e.g.

تَعِبَ ١ الطِّفْلُ ٢ فَنَامَ ١

taʿiba ṭ-ṭiflu **fa-**nāma. The child ¹became tired ²**and so** he slept.

OR The tiredness caused the child to sleep.

وَقَعَ ١ فِي النَّهْرِ ٢ فَغَرِقَ ١

waqaʿa fī n-nahri **fa-**ġariqa.

¹He fell in the river ²**and so** he drowned.

11.5 ثُمَّ ‘then, and’, indicates succession with a break in time between the actions, e.g.

خَرَجَ ١ الْوَزِيرُ ٢ ثُمَّ ٣ السَّفِيرُ ثُمَّ ٤ الشُّرْطِيُّ ١

ḥaraġa l-wazīru **tumma** s-safīru **tumma** š-šurṭīyyu.

The minister ¹went out, ²**then** ³the ambassador **and then** the policeman.

Note: أَوْ ʾaw, ‘or’ is used as a disjunctive conjunction. There is also the expression: إِمَّا ʾimmā ... أَوْ ʾaw ... ‘either ... or ...’, e.g.

إِمَّا ١ أَنَا ٢ أَوْ ٣ أَنْتَ ١

ʾimmā ʾanā ʾaw ʾantā
either me or you

11.6 حَتَّى ḥattā is a particle with many meanings and functions. In the meaning ‘even’, it is considered by 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, however, classify it then as a focus particle (or more generally, additive adjunct). When حَتَّى has this function, the following noun remains in the same case as the preceding one, e.g.

After a transitive verb:

أَكَلَ السَّمَكَةَ حَتَّى الرَّأْسَ

ʾakala s-samakata ḥattā r-raʾsa.

He ate the fish, **even** the head.

After an intransitive verb:

مَاتَ النَّاسُ حَتَّى الْمُلُوكِ

māta n-nāsu ḥattā l-mulūku.

The people died, **even** the kings.

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 always follows it and is in the genitive case. 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	مَعَ
min	ʾilā	ʿan	ʿalā	fī	maʿa
from, of, than	to, until	from, about	on, over, at	in, at	with
حَتَّى	مُنْذُ	(لِ... لِ...)	بِ...	كَ...	
ḥattā	munḏu	li... (la...)	bi...	ka...	
until, till, to, up to	since, ago, from	for, to because of	by, with, in	as, like	

Note a: The bound (prefixed) prepositions are: ... لِ... (لِ...), ... بِ... and ... كَ... They are written together with the following word.

Note b: When the prepositions مِنْ min 'from', and عَنْ ʿan, 'about', are followed by a word having an initial ʾalif 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, e.g.

مِنَ الْمُدِيرِ

mina l-mudīri, from the director

عَنِ الْحَرْبِ

‘ani l-ḥarbi, about the war

Note c: In certain idioms words such as those below with a suffixed personal pronoun have the preposition ... بِـ bi..., e.g.

بِأَجْمَعِهِمْ

bi-ʾağma‘i-him, all together

بِأَسْرِهِمْ

bi-ʾasri-him, all together

النَّاسُ بِأَجْمَعِهِمْ

ʾan-nāsu bi-ʾağma‘i-him, all of the people

النَّاسُ بِأَسْرِهِمْ

ʾan-nāsu bi-ʾasri-him, all of the people

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

Examples:

ذَهَبَ بِالسَّيَّارَةِ إِلَى الْمَسْبَحِ مَعَ صَدِيقٍ لِي

dahaba bi-s-sayārati ʾilā l-masbaḥi ma‘a ṣadīqin li-ī.

¹He went by car to ²the swimming pool ³with ⁴a friend ⁵of ⁵mine.

(إِلى li-ī is a combination of ... لِـ li... and ... يـ ī, ‘mine’, see chapter 15.)

مَاتَ السَّفِيرُ فِي الْعَاصِمَةِ مِنْذُ شَهْرٍ

māta s-safīru fi l-‘āsimati **mundu** šahrin.

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

11.8 حَتَّى ḥattā as a preposition

When حَتَّى ḥattā functions as a preposition with the meaning ‘until, till, up to, as far as’, the following noun *must* be in the genitive, e.g.

أَكَلَ السَّمَكَةَ حَتَّى الرَّأْسِ

ʾakala s-samakata ḥattā r-raʾsi. (genitive)

He ate ¹the fish as far as (i.e. except) the head.

”أَمُوتُ وَفِي نَفْسِي شَيْءٌ مِّنْ حَتَّى“

ʾamūtu wa-fi nafsī šayʾun min ḥattā

I shall die and still have some ḥattā 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
ʾamāma	baʿda	bayna	taḥta	fawqa
in front of	after	between, among	under	above, over
حَوْلَ	دُونَ	بِدُونِ	ضِدَّ	عِنْدَ
ḥawla	dūna	bi-dūni	ḍidda	ʿinda
around, about	without, under	without	against	by, with
قَبْلَ	قُدَّامَ	لَدَى	نَحْوَ	وَرَاءَ
qabla	quddāma	ladā	naḥwa	warāʾa
before	before, in front of	with, at, by	towards, approximately	behind

Examples:

قَبْلَ الظُّهْرِ qabla d-ḍuhri, before noon

بَعْدَ الظُّهْرِ baʿda d-ḍuhri, in the afternoon

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

بَقِيَ¹ اسْبُوعًا² دُونَ³ / بِدُونِ³ أَكْلٍ⁴

baqiya ʾusbūʿan dūna / bi-dūni ʾaklin.

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 by using any of the four prepositions مَعَ ma‘a, عِنْدَ ‘inda, لَدَى ladā or ... لِ (... لِي) li... (la...) 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 is more frequently used when referring to available possession at a given time, e.g.

عِنْدَ الطَّالِبِ سَيَّارَةٌ مَعَ ma‘a ṭ-ṭālibi sayyāratun.

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

- (b) The preposition عِنْدَ is the general way of expressing possession, both concrete and abstract, e.g.

عِنْدَ الطَّالِبِ سَيَّارَةٌ

‘inda ṭ-ṭālibi sayyāratun. The student has a car.

عِنْدَ الْخَبِيرِ فِكْرَةٌ

‘inda l-ḥabīri fikratun. The expert has an idea.

عِنْدَ can also be used for time, e.g.

عِنْدَ الظُّهْرِ ‘inda d-ḍuhri, 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 التَّاجِرِ مَالٌ كَثِيرٌ

ladā t-tāḡiri māluṅ kaṭīrun. The merchant has a lot of money.

- (d) The preposition ... لِ (... لِي) 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’, e.g.

لِلْبَيْتِ بَابٌ وَاحِدٌ

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

السَّيَّارَةُ لِلْمُعَلِّمِ

ʔas-sayyāratu li-l-mu‘allimi, the car belonging to the teacher

لِهَذَا / لِذَلِكَ

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

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

- (a) When ... ل li... 'for, to' precedes a word with the definite article ... ال al..., the hamzah with its ʾalif ا is omitted in writing and pronunciation, and the two lāms are joined together, e.g.

الْعَامِلُ	لِلْعَامِلِ	(not: لِالْعَامِلِ li-ʾal-ʿāmili)
ʾal-ʿāmilu	li-l-ʿāmili	(Note: ع ʿ is a moon letter.)
the worker	for the worker	

الطَّيِّبُ	لِلطَّيِّبِ	(not: لِالطَّيِّبِ li-ʾat-ṭabībi)
ʾat-ṭabību	li-ṭ-ṭabībi	(Note: ط ṭ is a sun letter.)
the physician	for the physician	

- (b) When the preposition ... ل li... precedes a word which itself begins with the letter lām ... ل and which has a definite article, the ʾalif + 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), e.g.

لُغَةٌ	اللُّغَةُ	لِللُّغَةِ	(not: لِاللُّغَةِ)
luġatun	ʾal-luġatu	li-l-luġati	li-ʾal-luġati
a language	the language	for the language	

لَوْنٌ	اللَّوْنُ	لِللَّوْنِ	(not: لِاللَّوْنِ)
lawnun	ʾal-lawnu	li-l-lawni	li-ʾal-lawni
a colour	the colour	for the colour	

- 11.12 The adjective qualifying a noun preceded by a preposition is also in the genitive case, thus agreeing with the noun it qualifies, e.g.

سَكَنَ فِي الشَّارِعِ الْجَدِيدِ¹

sakana fī š-šāriʿi l-ġadīdī. ¹He lived on the new ²street.

جَلَسَ تَحْتَ الشَّجَرَةِ الْكَبِيرَةِ¹

ġalasa tahta š-šaġarati l-kabīrati. ¹He sat ²under the big ³tree.

Conjunctions,
prepositions and
the particle
حَتَّى ḥattā

Exercises

Practise your reading:

١ خَرَجَ الْمَلِكُ وَالْوَزِيرُ ٢ وَالسَّفِيرُ مَعًا مِنَ الْقَصْرِ.

- (1) ḥaraġa l-maliku wa-l-wazīru wa-s-safīru ma‘an mina l-qaṣri.

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

كَتَبَ الْأُسْتَاذُ ١ بِالطَّبَشُورَةِ عَلَى ٢ اللَّوْحِ ٣ الْأَسْوَدِ.

- (2) kataba l-²ustādu bi-t-ṭabšūrati ‘alā l-lawḥi l-³aswadi.

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

١ عَطِشَ ٢ مُسَافِرٌ فَشَرِبَ ٣ عَصِيرًا ثُمَّ شَرِبَ شَايًّا.

- (3) ‘aṭiša musāfirun fa-šariba ‘ašīran ṭumma šariba šāyan.

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

١ ضَرَبَ ٢ الْمُجْرِمُ ٣ الْحَارِسَ ٤ بِالسَّكِّينِ ٥ فَمَاتَ.

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

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

١ زَحَفَ ٢ الْأَضَابِطُ ٣ بِالْجَيْشِ عَلَى ٤ الْبِلَادِ ٥ وَأَحْتَلَّ ٥ الْعَاصِمَةَ.

- (5) zaḥafa ḍ-ḍābiṭu bi-l-ġayši ‘alā l-bilādi wa-ḥtalla l-‘ašimata.

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

١ وَقَعَ طِفْلٌ فِي ٢ بَرَكَةٍ ٣ فَسَبَحَ ٤ وَخَرَجَ بِسَلَامَةٍ.

- (6) waqa‘a ṭiflun fī birkatin fa-sabaḥa wa-ḥaraġa bi-salāmatin.

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

١ قَرَعَ ٢ الضَّيْفُ ٣ الْبَابَ ثُمَّ ٤ دَخَلَ.

- (7) qara‘a ḍ-ḍayfu l-bāba ṭumma daḥala.

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

١ وَصَلَتْ ٢ بِأَخْرَةَ / سَفِينَةٌ إِلَى ٣ الْعَاصِمَةِ ٤ مَحْمَلَةٌ بِاللُّقْطِ

- (8) waṣalat bāḫratu / safīnatun ‘ilā l-‘ašimati muḥammalatun bi-n-nafti.

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

بَعَثَ الْمَلِكُ خَبْرًا هَامًّا لِلْوَزِيرِ وَالسَّافِرِ.

- (9) ba^{ca}ta l-maliku ḥabaran hāmman li-l-wazīri wa-s-safirī.

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

حَمَلَ الْبَوَّابُ حَقِيْبَةً / شَنْطَةً لِلتَّاجِرِ.

- (10) ḥamala l-bawwābu ḥaḳībatan / šanṭatan li-t-tāğiri.

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

أَكَلَ الزَّبُونُ سَمَكًا مَقْلِيًّا ثُمَّ شَرِبَ حَلِيْبًا بَارِدًا فَمَرِضَ.

- (11) ^ᶜakala z-zabūnu samakan maqliyyan tumma šariba ḥalīban bāridan fa-marīḁa.

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

عَمِلْتُ الْبَارِحَةَ / أَمْسَ فِي اللَّيْلِ حَتَّى الصَّبَاحِ.

- (12) ^{ca}amiltu l-bāriḥata / ^{ca}amsi fi l-layli ḥattā ṣ-ṣabāḥi.

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

قَرَأْتُ كِتَابًا عَنِ الْأَدَبِ الْعَرَبِيِّ لِكَاتِبٍ أَعْجَبِيٍّ.

- (13) qara^{tu} kitāban ^{ca}ani l-^{ca}adabi l-^{ca}arabiyyi li-kātibin ^{ca}ağnabiyyin.

I read a book ¹about Arabic ²literature by ³a foreign writer.

هَذَا الطَّعَامُ لِلطِّفْلِ.

- (14) hādā ṭ-ṭa^{ca}amu li-ṭ-ṭifli.

This ¹food is for the child (or: the child's).

وَعَدَ الْمُوظَّفُ مِنْذُ أُسْبُوعٍ بِالْعُودَةِ إِلَى الْعَمَلِ.

- (15) wa^{ca}ada l-muwaddafu mundu ^{ca}usbū^{ca}in bi-l-^{ca}awdati ^{ilā} l-^{ca}amali.

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

الْمُهَنْدِسُ فِي الْمَكْتَبِ وَالْعَامِلُ فِي الْمَصْنَعِ.

- (16) ^{ca}al-muhandisu fi l-maktabi wa-l-^{ca}amilu fi l-maṣna^{ca}i.

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

اسْمَحَتْ الْحُكُومَةُ بِتَأْسِيسِ مَصْرِفٍ لِلزَّرَاعَةِ.

- (17) samaḥati l-ḥukūmatu bi-ta^{ca}sīsi maṣrifin li-z-zirā^{ca}ati.

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

شَرِبَ^١ الضَّيْفُ الْقَهْوَةَ حَتَّى^٢ التُّفْلَ.

(18) šariba ḍ-dayfu l-qahwata ḥattā t-tufla.

The ¹guest drank the coffee, even ²the grounds.

أَكَلَ الْكَلْبُ^١ اللَّحْمَ حَتَّى^٢ الْعَظْمَ.

(19) ʾakala l-kalbu l-laḥma ḥattā l-ʿaḍmi.

The dog ate ¹the meat to ²the bones.

أَكَلَ الْقِطُّ^١ اللَّحْمَ حَتَّى^٢ الْعَظْمَ.

(20) ʾakala l-qittu l-laḥma ḥattā l-ʿaḍma.

¹The cat ate the meat, even the bones.

Translate into Arabic:

- (1) The dog ate the fried fish and then he drank milk.
- (2) The officer knocked at the door and (then) went into the office.
- (3) The merchant wrote an important message to the government.
- (4) The blackboard fell on the cat and (so) he died.
- (5) The worker stabbed (hit) the engineer with a knife.
- (6) The ambassador fell into the pool and (so) he died.
- (7) The army occupied the factory.
- (8) The child drank cold juice in the morning, (and) so he got 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 in the country.
- (12) The guest got thirsty and (so) drank cold juice and then he drank coffee.
- (13) The employee knocked at the door and (then) he went in to the king.

Chapter 12

ʾIdāfah construction (genitive attribute) and the five nouns

12.1 The meaning of the Arabic term **إِضَافَةٌ** *ʾidāfah* 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 head constituent and the second noun is the attribute.

The first noun (or adjective) of the *ʾidāfah* construction is called **الْمُضَافُ** *al-muḍāfu*, meaning ‘annexed’ or ‘attached’. The second noun is called **الْمُضَافُ إِلَيْهِ** *al-muḍāfu ʾilay-hi*, meaning ‘annexer’ or ‘attacher’. There are two variants of the *ʾidāfah* construction.

12.2 *The first variant: genitive construction*

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

Indefinite form

الْمُضَافُ إِلَيْهِ

**Annexer
possessor**

مُعَلِّمٌ

kitābu mu‘allimin (not: kitābun...)

a book **of a** teacher

OR a teacher’s book

الْمُضَافُ

**Annexed
possessed**

كِتَابٌ

Definite form

الْمُضَافُ إِلَيْهِ

**Annexer
possessor**

الْمُعَلِّمُ

kitābu l-mu‘allimi (not: ʾal-kitābu...)

the book **of the** teacher

OR the teacher’s book

الْمُضَافُ

**Annexed
possessed**

كِتَابٌ

12.3 The semantic relation between the two constituents of the ʾidāfah 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:

<i>Indefinite form</i>		<i>Definite form</i>	
الْمُضَافُ إِلَيْهِ	الْمُضَافُ	الْمُضَافُ إِلَيْهِ	الْمُضَافُ
Annexer	Annexed	Annexer	Annexed
material	item	material	item
خَشَبٍ	بَابٌ	الْخَشَبِ	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 خَشَبٍ	الْبَابُ مِنْ خَشَبٍ
bābun min ḥašabin	ʾal-bābu min ḥašabin
a door (made) of wood	the door (made) of wood
A door is (made) of wood.	The door is (made) of wood.

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

<i>Indefinite form</i>		<i>Definite form</i>	
الْمُضَافُ إِلَيْهِ	الْمُضَافُ	الْمُضَافُ إِلَيْهِ	الْمُضَافُ
Annexer	Annexed	Annexer	Annexed
whole	part	whole	part
خُبْزٍ	قِطْعَةٌ	الْخُبْزِ	قِطْعَةٌ
qiṭʿatu ḥubzin		qiṭʿatu l-ḥubzi	
a piece of bread		the piece of (the) bread	

(c) In the following cases, which are ambiguous, the relation is that of item and contents or item and purpose/material:

Indefinite form

الْمُضَافُ إِلَيْهِ

Annexer

contents/purpose

قَهْوَةٌ

fiṅḡānu qahwatin

a cup **of** coffee

a coffee cup

عَسَلٌ

šahrū ʿasalin

a honey month (honeymoon)

lit. a month **of** honey

Definite form

الْمُضَافُ إِلَيْهِ

Annexer

contents/purpose

الْقَهْوَةُ

fiṅḡānu l-qahwati

the cup **of** coffee

the coffee cup

الْعَسَلُ

šahrū l-ʿasali

the honey month (honeymoon)

lit. the month **of** honey

الْمُضَافُ

Annexed

item

فُنْجَانٌ

شَهْرٌ

- (d) Sometimes the annexer can function either as genitive attribute or logical object, e.g.

Indefinite form

الْمُضَافُ إِلَيْهِ

Annexer

connection/object

شَرِكَةٌ

mudīru šarikatin

a director of a company

a company director

Definite form

الْمُضَافُ إِلَيْهِ

Annexer

connection/object

الشَّرِكَةُ

mudīru š-šarikati

the director of the company

the company director

الْمُضَافُ

Annexed

person

مُدِيرٌ

12.4 Rules concerning the ʾidāfah construction

- (a) Whether or not the first noun (the annexed) refers to something definite or indefinite, it never takes the definite article ...الْ... or nunation.
- (b) The second noun (the annexer) is always in the genitive case. It may take the article ...الْ... or nunation according to its definiteness status.

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

12.5 *The second variant: ʾiḍāfah adjective*

The second variant of the ʾiḍāfah construction may also be called ʾiḍāfah adjective, because an adjective is construed with a definite noun in the genitive case. The noun then expresses something with regard or respect to which the quality of the adjective obtains (Latin: *genetivus respectus*). In Arabic this construction is called *الإضافة غير الحقيقية* ʾal-ʾiḍāfatu ḡayru l-ḥaqīqiyyati, which means improper annexation, e.g.

المُضَافُ إِلَى	المُضَافُ إِلَيْهِ
noun	adjective
الْمَنْظَرِ	قَبِيحٌ qabīḥu l-maṇḍari, one of ugly appearance, bad-looking
الْقَلْبِ	طَيِّبَةٌ ṭayyibatu l-qalbi, one (f.) with a good heart
أَلْمَالِ	كَثِيرٌ kaṭīru l-māli, wealthy man (lit. abundant of wealth)
أَلْوَجْهِ	جَمِيلَةٌ ḡamīlatu l-waḡhi, one (f.) with a beautiful face, fair-faced
الشُّكْرِ	جَزِيلٌ ḡazīlu š-šukri, very thankful
أَللَّوْنِ	غَامِقٌ ḡāmīqu l-lawni, dark- (deep-)coloured
أَلْعَقْلِ	قَلِيلٌ qalīlu l-ʿaqli, stupid, insane (lit. one with little intelligence)
اللِّسَانِ	طَوِيلَةٌ ṭawīlatu l-lisāni, a gossip (f.), insolent (lit. one with a long tongue)

12.6 The first adjective in the above examples may take the definite article ...الـ... ʾal-... when a noun in the definite form precedes it, although this contradicts rule 12.4a mentioned above.

الْمُضَافُ الْمُضَافُ إِلَيْهِ

Annexer **Annexed**
noun **adjective**

الْوَجْهَ أُنْتُ الْجَمِيلَةُ ʾal-bintu -l-ğamīlatu l-wağhi
the girl with a (the) beautiful face

الْقَلْبَ الشَّيْخُ الطَّيِّبُ ʾaš-šayḥu ṭ-ṭayyibu l-qalbi
the sheikh with a kind heart

الْعُقْلَ الرَّجُلُ الْقَلِيلُ ʾar-rağulu l-qalīlu l-ʿaqli
the stupid man (lit. the man with little intelligence)

12.7 When the first noun (the annexed) in the genuine ʾiḍāfah 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 ʾiḍāfah construction, e.g.

فِي سَيَّارَةِ مُحَمَّدٍ الْجَدِيدَةِ	سَيَّارَةُ مُحَمَّدٍ الْجَدِيدَةِ
fī sayyārati Muḥammadīni l-ğadīdati	sayyāratu Muḥammadīni l-ğadīdatu
in Muḥammad's new car	Muḥammad'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 ʾiḍāfah construction. Vowelling/vocalization is the remedy for this, e.g.

مَدَّخُلُ الْبَيْتِ الصَّغِيرِ	مَدَّخُلُ الْبَيْتِ الصَّغِيرِ
madḥalu l-bayti ṣ-ṣağīri	madḥalu l-bayti ṣ-ṣağīri
the small gate of the house	the gate of the small house

12.9 A complex ʾiḍāfah phrase may contain several nested annexers (مُضَافٌ إِلَيْهِ), but only the last annexer may take the definite article, e.g.

مَدَّخُلُ حَدِيقَةِ وَزِيرِ الْخَارِجِيَّةِ⁴

madḥalu ḥadīqati wazīri l-ḥāriğiyati

¹the gate to (of) ²the garden of the ³Minister of ⁴Foreign Affairs

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

كَتَبَ بِقَلَمِ التِّلْمِيذِ الْقَصِيرِ

kataba bi-qalami t-tilmīḍi l-qaṣīri. He wrote with the short pen of the student. OR He wrote with the pen of the short student.

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

طَالِبٌ هَذِهِ الْجَامِعَةِ

ṭālibu hādihī l-ġāmiʿati, the student of **this** university

12.12 The five nouns **الْأَسْمَاءُ الْخَمْسَةُ** ʾal-ʾasmāʾu l-ḥamsatu below take the three case endings, but they differ slightly from the usual ones. When these nouns enter an ʾidāfah construction, their case vowels become long: -ū, -ā, -ī (instead of -u, -a, -i).

أَبٌ	أَخٌ	حَمٌ	فُؤٌ	دُوٌ
ʾabun	ʾaḥun	ḥamun	fū	ḍū
father	brother	father-in-law	mouth	owner, possessor

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

Examples:

Nominative	Accusative	Genitive
أَبُو الْوَلَدِ (not: ʾأَبٌ ʾabu)	أَبَا الْوَلَدِ (not: ʾأَبٌ ʾaba)	أَبِي الْوَلَدِ (not: ʾأَبٌ ʾabi)
ʾabū l-waladi	ʾabā l-waladi	ʾabī l-waladi
the boy’s father		
دُو مَالٍ	ذَا مَالٍ	ذِي مَالٍ
ḍū mālin	ḍā mālin	ḍī mālin
rich, wealthy		
(lit. possessor of much wealth)		

Exercises

Practise your reading:

١ صَلَحَ الْعَامِلُ ٢ شُبَّكَ السَّيَّارَةَ ٣ الْمَعْطَلُ.

- (1) ṣallaḥa l-‘āmilu šubbāka s-sayyārati l-mu‘attala.
The worker ¹repaired ³the broken ²window of the car.

١ أَكَلَ النَّاسُ فِي قَصْرِ الْمَلِكِ ٢ الْعَظِيمِ.

- (2) ‘akala n-nāsu fī qaṣri l-maliki l-‘aḏīmi.
¹The people ate in ²the great palace of the king. OR
The people ate in the palace of the great king.

١ غَسَلَ الطَّيِّبُ ٢ بِالْمُطَهِّرِ ٣ جُرْحَ الطِّفْلِ ٤ الْمُلْتَهَبِ.

- (3) ḡasala ṭ-ṭabību bi-l-muṭaḥhiri ḡurḥa ṭ-ṭifli l-multahiba.
The physician ¹washed ⁴the inflamed ³wound of the child ²with (the)
antiseptic.

١ صَدَمَتْ ٢ شَاحِنَةٌ ٣ بَابَ الْمَدْرَسَةِ ٤ الْغَرْبِيَّ ٥ فَوْقَ الْبَابِ عَلَى ٥ الْحَارِسِ.

- (4) ṣadamat ṣāḥinatu bāba l-madrasati l-ḡarbiyya, fa-waqa‘a l-bābu ‘alā l-ḥārisi.
²A truck ¹hit the school’s ³western door so the door ⁴fell on ⁵the
watchman (guard).

١ أَرْضُ ٢ الْمَصْنَعِ الصَّغِيرِ ٣ وَسِخَةٌ.

- (5) ‘ardu l-maṣna‘i ṣ-ṣaḡīri wasiḥatun.
¹The floor (f.) of the small ²factory is ³dirty.

١ بِنَايَةُ ٢ الْبَلَدِيَّةِ ٣ الْجَدِيدَةِ ٤ بَعِيدَةً ٥ وَبَشِعَةً.

- (6) bināyatu l-baladiyyati l-ḡadīdatu ba‘īdatun wa-baṣī‘atun.
³The new ²municipality ¹building is ⁴far away ⁵and ugly.

١ مَتْحَفٌ ٢ الْمَدِينَةِ الْقَدِيمِ ٣ عَصْرِيٌّ وَجَمِيلٌ.

- (7) maṭḥafu l-madīnati l-qadīmu ‘aṣriyyun wa-ḡamīlun.
The old ¹museum of the ²city is ³modern and beautiful.

١ شُبَّانُ / نَافِذَةُ الْجَامِعَةِ ٢ الشَّرْقِيَّ ٣ مَغْلُوقٌ / مَغْلُوقَةٌ.

- (8) šubbāku / nāfiḏatu l-ḡāmi‘ati š-šarqiyyu muḡlaqatun.
The university’s ²eastern ¹window is ³closed.

١ مَدْخَلٌ ٢ حَدِيقَةٌ ٣ الْحَيَوَانَاتِ الْجَدِيدِ ٤ مَفْتُوحٌ.

- (9) madħalu ḥadiqati l-ḥayawānāti l-ḡadīdu maftūḥun.

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

١ وَأَفَقَ ٢ مَجْلِسِ ٣ النُّوَابِ ٤ أَمْسَ عَلَى ٥ مَشْرُوعِ ٦ عاجِلِ لوزِيرِ ٧ الْمَالِيَّةِ.

- (10) wāfaqa maǧlisu n-nuwwābi ʾamsi ʿalā mašrūʿin ʿaǧīlin li-wazīri l-māliyyati.

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

١ غَضِبَ الطَّبِيبُ عَلَى ٢ الْمُمْرِضَةِ ٣ الطَّوِيلَةِ ٤ اللِّسَانِ ٥ التَّرْتَارَةِ.

- (11) ḡadiba ṭ-ṭabību ʿalā l-mumarridati ṭ-tawīlati l-lisāni / ṭ-tartāratī.

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

١ غَسَلَ ٢ الْجَارُ ٣ يَدَ الْكَلْبِ الصَّغِيرِ ٤ الْوَسِخَةَ.

- (12) ḡasala l-ḡāru yada l-kalbi ṣ-ṣaǧīri l-wasiḥata.

²The neighbour ¹washed the small dog's ⁴dirty ³paw (³hand).

١ حَمَلَ الْبَوَّابُ ٢ حَقِيْبَةً / شَنْطَةَ الْمُدِيرِ ٣ التَّقِيْلَةَ.

- (13) ḥamala l-bawwābu ḥaqībata / šantata l-mudīri ṭ-taqīlata.

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

١ لَوْنُ الْبَابِ ٢ الشَّمَالِيِّ ٣ لِلْمَتْحَفِ ٤ قَبِيْحٌ.

- (14) lawnu l-bābi ṣ-ṣamāliyyi li-l-maṭḥafi qabiḥun.

¹The colour of the ³museum's ²northern door is ⁴ugly.

١ دَرَجٌ ٢ الْمَدْخَلِ ٣ الْجَنُوبِيِّ ٤ لِلْفُنْدُقِ ضَيْقٌ.

- (15) daraǧu l-madħali l-ḡanūbiyyi li-l-funduqi ḍayyiqun.

¹The stairs ⁴of the hotel's ³southern ²entrance are narrow.

١ وَصَلَ إِلَى ٢ مَطَارِ الْكُوَيْتِ ٣ الدَّوْلِيِّ ٤ مَنْدُوبٌ ٥ الْأَمِينِ ٦ الْعَامِ ٧ لِلْأُمَّمِ

٨ الْمُنْتَدَةِ.

- (16) waṣala ʾilā maṭāri l-kuwayti d-dawliyyi mandūbu l-ʾamīni l-ʿāmmi li-l-ʾumami l-muttaḥidati.

⁴The representative of ⁵the Secretary- ⁶General of the ⁸United ⁷Nations ¹has arrived at Kuwait's ³International ²Airport.

١ خَدَمَ ٢ ضَابِطُ ٣ الشُّرْطَةِ فِي قَصْرِ ٤ الْمَلِكِ الْجَدِيدِ .

(17) ḥadama dābitu š-šurtati fī qaṣri l-maliki l-ḡadīdi.

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 ١ حَفْلَةِ ٢ الْعُرْسِ ٣ جَلَسَ ٤ أَبُو ٤ الْعُرُوسِ عَلَى ٥ كُرْسِيِّ ٦ بِالْقُرْبِ مِنْ أَبِي ٧ الْعَرِيسِ .

(18) fī ḥafḡati l-ʿursi ḡalasa ʿabū l-ʿarūsi ʿalā kursiyyin bi-l-qurbi min ʿabī l-ʿarīsi.

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

Translate into Arabic:

- (1) The doorman repaired the gate of the new king’s palace.
- (2) The physician ate in the palace of the minister.
- (3) The worker washed the stairs of the museum.
- (4) A truck hit the school’s western gate (entrance).
- (5) The colour of the building of the new hotel is ugly.
- (6) The floor (f.) of the old zoo is dirty (f.).
- (7) The watchman (guard) washed the small dog’s wound.
- (8) The director’s heavy suitcase is open.
- (9) The physician served in the United Nations.
- (10) The new building of the parliament is modern and beautiful.
- (11) At the party the child sat on a chair near the nurse.
- (12) The university’s eastern door is closed.
- (13) The neighbour sat on the stairs of the entrance.
- (14) The king’s representative arrived at the International Airport.
- (15) The police officer served in the old building of the municipality.
- (16) At the wedding the bridegroom’s father became angry with the bride’s father.

Chapter 13

Number

Dual and plural

13.1 Arabic nouns and adjectives are inflected for three numbers:

singular مفردٌ *mufradun* dual مثنى *muṭannan* plural جمع *gam'un*

13.2 Dual

The dual is used for pairs, namely for two individuals or things of the same kind or class, e.g. 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:

رِئَانِ... /...āni/ for nominative

رِئَانِ... /...ayni/ for accusative and genitive

Singular (nom.)

رَجُلٌ

rağulun, a man

بِنْتُ

bintun, a girl

Dual (nom.)

رَجُلَانِ

rağulāni, two men

بِنْتَانِ

bintāni, two girls

Dual (acc. and gen.)

رَجُلَيْنِ

rağulayni, two men

بِنْتَيْنِ

bintayni, two girls

13.3 The final tā' *marbūṭah* ة...ة, ة...ة in a singular noun becomes a regular ...ت.../...t.../ before dual endings, e.g.

Singular

مَلِكَةٌ

malikatun, a queen

Dual (nom.)

مَلِكَتَانِ

malikatāni

Dual (acc. and gen.)

مَلِكَتَيْنِ

malikatayni

13.4 The final syllable **ن.../...ni/** of the dual masculine and feminine is elided when the word is in the **ʾiḍāfah** construction, e.g.

(a) Dual (nom. masc.)

كِتَابَا الطَّالِبِ

kitābā ṭ-ṭālibi

the (two) books of the student

(not كِتَابَانِ الطَّالِبِ)

kitābāni ṭ-ṭa...

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

كِتَابَيْ الطَّالِبِ

kitābayi ṭ-ṭālibi

the (two) books of the student

(not كِتَابَيْنِ الطَّالِبِ)

kitābayni ṭ-ṭa...

(c) Dual (nom. fem.)

مُعَلِّمَاتَا الْمَدْرَسَةِ

mu'allimatā l-madrasati (mu'allimatun)

the (two) teachers (f.) of the school

(not: مُعَلِّمَاتَانِ الْمَدْرَسَةِ)

mu'allimatāni l-...

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

مُعَلِّمَاتَيْ الْمَدْرَسَةِ

mu'allimatayni l-madrasati

the (two) teachers (f.) of the school

(not: مُعَلِّمَاتَيْنِ الْمَدْرَسَةِ)

mu'allimatayni l-...

13.5 When a singular feminine noun ends with **ة.../...ā/**, the final hamzah **هـ /ʾ/** is replaced by **wāw و** before dual endings, e.g.

Singular

حَمْرَاءُ

ḥamrā'u, red

Dual (nom.)

حَمْرَاوَانِ

ḥamrāwāni

(not: حَمْرَاءَانِ)

ḥamrā'āni

Dual (acc. and gen.)

حَمْرَاوَيْنِ

ḥamrāwayni

(not: حَمْرَاءَيْنِ)

ḥamrā'ayni

(There is more about **hamzah** as a final radical **ة.../...ā/** in chapter 20.)

13.6 The final *ʾalif maqṣūrah* **ى**... of a singular noun becomes *yāʾ* ... **ي**... /...y.../ before dual endings, e.g.

<i>Singular</i>	<i>Dual (nom.)</i>	<i>Dual (acc. and gen.)</i>
مُسْتَشْفَى	مُسْتَشْفَيَانِ	مُسْتَشْفَيَيْنِ
mustašfan, hospital	mustašfayāni	mustašfayayni

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

الْمُعَلِّمَانِ مَرِيضَانِ	الْمُعَلِّمَتَانِ مَرِيضَتَانِ
ʾal-muʿallimāni marīḍāni.	ʾal-muʿallimatāni marīḍatāni.
The two teachers (m.) are sick.	The two teachers (f.) are sick.
الْكَلْبَانِ صَغِيرَانِ	الْكَلْبَتَانِ صَغِيرَتَانِ
ʾal-kalbāni ṣaġīrāni.	ʾal-kalbatāni ṣaġīratāni.
The two dogs (m.) are small.	The two dogs (f.) are small.

13.8 *The plural*

There are two plural types in Arabic:

- The sound plural **الْجَمْعُ السَّلَامُ** may be compared to the English external plural or regular plural.
- The broken plural **الْجَمْعُ التَّكْسِيرِ** may be compared to the English internal or irregular plural. (Broken plurals are explained in chapter 21.)

13.9 The sound masculine plural **الْجَمْعُ الْمَذْكَرِ السَّلَامِ** of nouns and adjectives is formed by replacing the case endings of the singular with the following two suffixes:

ـُونَ... /...ūna/ in the nominative

ـِينَ... /...īna/ in the accusative and genitive

<i>Sing. (masc.)</i>	<i>Plur. nom. (masc.)</i>	<i>Plur. acc. and gen. (masc.)</i>
مُعَلِّمٌ	مُعَلِّمُونَ	مُعَلِّمِينَ
muʿallimun, teacher	muʿallimūna, teacher	muʿallimīna, (of) teachers

13.10 As in the dual, the final syllable $\text{ن...} /...na/$ of the sound plural masculine disappears, if the word enters the ʔidāfah construction, e.g.

(a) Sound masculine plural nominative:

مُعَلِّمُو الْمَدْرَسَةِ	(not: ...مُعَلِّمُونَ)
muʿallimū l-madrasati	muʿallimūna l-..)
the teachers of the school	

(b) Sound masculine plural accusative and genitive:

مُعَلِّمِي الْمَدْرَسَةِ	(not: ...مُعَلِّمِينَ)
muʿallimī l-madrasati	muʿallimīna.l-..)
the teachers of the school	

13.11 The sound feminine plural $\text{جَمْعُ الْمَوْثَاتِ السَّلَامِ}$ is formed by adding the following two suffixes to the singular word stem:

مَآتٍ... /...ātun/ in the nominative

مَاتٍ... /...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. and gen. (fem.)
مَلِكَةٌ	مَلِكَاتُ	مَلِكَاتُ
malikatun, a queen	malikātun, queens	malikātin, (of) queens
الْمَلِكَةُ	الْمَلِكَاتُ	الْمَلِكَاتُ
ʔal-malikatu, the queen	ʔal-malikātu, the queens	ʔal-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, e.g.

<i>Masc. sing.</i>	<i>Plur. nom. (fem.)</i>	<i>Plur. acc. and gen. (fem.)</i>
حَمَّامٌ	حَمَّامَاتٌ	حَمَّامَاتٍ
ḥammām <u>un</u> , bath (m.)	ḥammāmā <u>tun</u> , baths (f.)	ḥammāmā <u>tin</u> , (of) baths (f.)

13.14 As in the dual, any feminine noun which has a final **hamzah** هَاءٍ /.../...āʔu/ replaces it in the plural with wāw و /w/, e.g.

<i>Sing. (fem.)</i>	<i>Plur. nom. (fem.)</i>	<i>Plur. acc. and gen. (fem.)</i>
صَحْرَاءٌ	صَحْرَاوَاتٌ	صَحْرَاوَاتٍ
ṣaḥrāʔ <u>a</u> , a desert	ṣaḥrāwā <u>tun</u> , deserts	ṣaḥrāwā <u>tin</u> , (of) deserts

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

الطَّالِبَاتُ مَرِيضَاتٌ	الْمُمَرِّضَاتُ مَاهِرَاتٌ
ʔat-ṭālibātu marīḏātun.	ʔal-mumarrīḏātu māhirātun.
The students (f.) are ill.	The nurses (f.) are skilled.

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

إِمْتِحَانَاتٌ سَهْلَةٌ	السَّنَوَاتُ صَعْبَةٌ
ʔimtiḥānātun saḥlatun	ʔa-sanawātu ṣaʕbatun.
easy examinations	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 two nouns of different gender are qualified by the same element, that element will be in the masculine dual.

Exercises

Number

Practise your reading:

¹سَكَنَ ²التَّاجِرَانِ ³الْغَنِيَّانِ فِي قَصْرَيْنِ كَبِيرَيْنِ ⁴بَيْنَ نَهْرَيِ الْمَدِينَةِ.

- (1) sakana t-tāğirāni l-ğaniyyāni fi qaşrayni kabīrayni bayna nahrayi l-madīnati.

³The two rich ²merchants ¹lived in two big palaces ⁴between the two rivers of the city.

ذَبَحَ ²صَاحِبُ الْمَطْعَمِ دَجَاجَتَيْنِ (s. دَجَاجَةٌ) ³سُودَاوَيْنِ (s. سُودَاءٌ).

- (2) dabaha sāhibu l-maṭ‘ami dağğatayni sawdāwayni.

²The owner of the restaurant ¹slaughtered ³two black hens.

سَيَّارَتَا (s. سَيَّارَةٌ) الطَّبِيبَيْنِ الْجَدِيدَيْنِ ²حَمْرَاوَانِ (s. حَمْرَاءٌ).

- (3) sayyārātā t-ṭabībayni l-ğadīdayni ḥamrāwāni.

¹The two cars of the two new physicians are ²red.

فِي ¹جَنِينَتَيَّ (s. جُنِينَةٌ) حَدِيقَتَيَّ ²صَاحِبِ ³الشَّرِكَةِ ⁴شَجَرَتَانِ
كَبِيرَتَانِ ⁵وَمَوْقِفَانِ ⁶لِسَيَّارَتَيْنِ.

- (4) fī ġunaynatay / ḥadīqatay šāhibi š-šarikati šağaratāni 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 ¹الْعَالَمِ الْعَرَبِيِّ ²عَدَدٌ كَبِيرٌ مِنَ الْإِمَارَاتِ (s. إِمَارَةٌ)
وَالْجُمْهُورِيَّاتِ (s. جُمْهُورِيَّةٌ).

- (5) fī l-‘ālamī l-‘arabiyyi ‘adadun kabīrun mina l-‘imārāti wa-l-ğumhūriyyāti.

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

ذَهَبَ ²مُصَوِّرُو ³وَصِحَافِيُو ⁴الْجَرِيدَةِ إِلَى ⁵مَكَانِي ⁶الْإِضْرَابِ
وَالْمُظَاهَرَاتِ (s. مُظَاهَرَةٌ).

- (6) dahaba muşawwirū wa-şihāfiyyū l-ğarīdati ³ilā makānayı l-‘idrābi wa-l-muḏāharāti.

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

زَعَلَ¹ / غَضِبَ² بَعْضُ الْمُعَلِّمِينَ وَالْمُعَلِّمَاتِ مِنْ مُدِيرِ الدُّورَةِ³ التَّدْرِيْبِيَّةِ⁴.

- (7) za'ila / gādiba ba'ḍu l-mu'allimīna wa-l-mu'allimāti min mudīri d-dawrati t-tadrībiyyati.

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

مُهَنْدِسُو الشَّرِكَةِ الْمِصْرِيِّونَ² مُسَافِرُونَ³ غَدًا فِي⁴ عَطْلَةٍ⁵ قَصِيرَةٍ.

- (8) muhandisū š-šarikati l-miṣriyyūna musāfirūna ḡadan fī 'uṭlatin qaṣīratin.

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

فَرِحَ الْمُعَلِّمُونَ وَالْمُعَلِّمَاتُ² بِخَبَرِ نَجَاحِ الطَّالِبَاتِ فِي⁴ مَعْهَدِ التَّمْرِیْضِ⁵.

- (9) fariḥa l-mu'allimūna wa-l-mu'allimātu bi-ḡabari naḡāḡi t-ṭālibāti fī ma'ḡadi t-tamrīdi.

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

رَبِحَ² الزَّوْجَانِ السَّعِيدَانِ³ بِلِطَاقَتَيْ⁴ (s. بِطَاقَةٌ) سَفَرٍ إِلَى⁵ عَاصِمَتَيْنِ فِي أُورُوبَا.

- (10) rabiḡa z-zawḡāni s-sa'īdāni biṭāqatay safarin ḡilā 'āsimatayni fī 'ūrūbbā.
The happily ²married couple ¹won two ⁴travel ³tickets to ⁵two capital cities in Europe.

الشُّرْطِيَّانِ الْجَدِيدَانِ² غَيْرُ³ مُخْلِصِينَ⁴ لِلْقَانُونِ.

- (11) ṡ-šurṡiyyāni l-ḡadīdāni ḡayru muḡliṡayni li-l-qānūni.

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

ابْنَتَا (s. ابْنَةٌ) السَّفِيرِ الْجَدِيدِ² مُهْدَبَتَانِ (s. مُهْدَبَةٌ) وَجَمِيلَتَانِ.

- (12) 'ibnatā s-safiri l-ḡadīdi muḡadḡabatāni wa-ḡamīlatāni.

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

زَارَ الْمُعَلِّمُونَ وَالْمُعَلِّمَاتُ² مَتْحَفَيْنِ جَدِيدَيْنِ فِي³ وَسْطِ الْمَدِينَةِ.

- (13) zāra l-mu'allimūna wa-l-mu'allimātu maṡḡafayni ḡadīdayni fī wasaṡi l-madīnati.

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

أَبَدًا² مَصَوِّرُو³ الْجَرِيدَةِ⁴ الْإِضْرَابَ⁵ لِمُدَّةٍ⁶ سَاعَتَيْنِ (s.سَاعَةٌ).

(14) badaʿa muṣawwirū l-ḡarīdati l-ʾidrāba li-muddati sāʿatayni.

²The photographers of ³the newspaper ¹began the ⁶two-hour (⁵time) ⁴strike.

أَمُهَنْدِسُو¹ شَرِكَةِ² النَّفْطِ³ مَدْعُوونَ⁴ إِلَى⁵ حَفْلَةٍ⁶ عِنْدَ⁶ أَلْوَزِيرِ.

(15) muhandisū šarikati n-nafti madʿuwwūna ʾilā ḥaflatin ʿinda l-wazīri.

¹The engineers of the ³oil ²company are ⁴invited to ⁵a party ⁶at the minister's (house).

Translate into Arabic:

- (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 rich owners of the restaurant lived in two big palaces in the centre of the city.
- (6) The two new engineers are not faithful to the company.
- (7) The married couple visited two new gardens in the centre of the city.
- (8) The two new policemen won two travel tickets to Europe.
- (9) The photographers of the newspaper are travelling to some of the emirates and republics in the Arab world.
- (10) The two new physicians were (became) angry with the director of the training course.
- (11) The two engineers were angry with the ambassador at the party (given) by the minister.
- (12) The director of the nursing institute was happy at the news of the (female) students' success.

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

14.1 There are two main verb tenses in Arabic:

- (a) Perfect tense: corresponds usually to the English past or perfect tense.
- (b) Imperfect tense: 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, **أَلْفَعْلُ الْمَاضِي**, indicates mostly a past state, completed action or established fact. In the third and second persons the perfect may also express a wish or benediction. In conditional sentences the perfect expresses a hypothesis (to be explained in chapter 39).

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 and radicals

Most of the Arabic basic verb forms consist of three consonants (radicals) and three vowels (CVCVCV). The three consonants constitute the root of the verb, which is why they are called radicals (i.e. ‘root-makers’). (*Vowels cannot function as radicals.*) It is important to know and recognize the root of every verb, because the root is the absolute (invariable) basis of all the different forms of the verb as well as of most nouns, adjectives and adverbs and even many prepositions. In Arabic dictionaries most words and word forms are therefore entered alphabetically under the respective root.

Note: The abbreviation ‘C’ above denotes ‘consonant’ and ‘V’ denotes ‘vowel’.

14.4 Trilateral verbs

- (a) Roots with three radicals are called trilateral verbs (singular: **كَاتَبَ** **الْفِعْلُ الثَّلَاثِي** al-fi‘lu t-tulāṭī). Thus the root of the trilateral verb **kataba** ‘to write’ is *k-t-b*. This is the form under which you will find the verb **kataba** (and other forms of this verb) in Arabic dictionaries.
- (b) The trilateral verbs have three patterns of vowelling. In the basic form the first and last consonants (radicals) are always vowelled with **fatḥah** /a/. But the middle consonant (radical) may be vowelled with any of the three short vowels:

CaCaCa

كَتَبَ

kataba

he wrote

CaCiCa

شَرِبَ

šariba

he drank

CaCuCa

كَبُرَ

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 in the imperfect also prefixes). Suffixes which refer to the subject are called personal endings. These endings are written in bold type 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 the Arabic way, but rather an old tradition still employed in most of the European Arabic textbooks.

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. m.	katab+ a he wrote	katab+ ā they (2) wrote	katab+ ū they wrote
	كَتَبَتْ	كَتَبَتَا	كَتَبْنَ
3. f.	katab+ at she wrote	katab+ atā they (2) wrote	katab+ na they wrote
	كَتَبْتُمْ	كَتَبْتُمَا	كَتَبْتُمْ
2. m.	katab+ ta you wrote	katab+ tumā you (2) wrote	katab+ tum you wrote
	كَتَبْتِ	كَتَبْتِمَا	كَتَبْتُنَّ
2. f.	katab+ ti you wrote	katab+ tumā you (2) wrote	katab+ tunna you wrote
	كَتَبْتُ	—	كَتَبْنَا
1. m. and f.	katab+ tu I wrote		katab+ nā we wrote

Note: The extra 'alif | at the end of the third person masc. plural 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 + adverbial(s)

- (a) When a verb in the third 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, e.g.

شَرِبَ الْمُعَلِّمُونَ عَصِيْرًا

šariba l-mu‘allimūna ‘ašīran.

The teachers (m. pl.) drank juice.

شَرِبَتِ الْبِنْتَانِ عَصِيْرًا

šaribati l-bintāni ‘ašīran.

The two girls (dual) drank
juice.

Remember: When a verb in the third person feminine singular is followed by a word beginning with **hamzatu l-wašli** (wašlah), the **sukūn** on the final /...t/ **شَرِبَتْ...** is replaced by **kasrah** **شَرِبَتِ...** to avoid having three consonants in succession, e.g.

...**شَرِبَتِ الْبِنْتُ...** šaribati l-bintu... (not: **شَرِبَتْ الْبِنْتُ...** šaribat l-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.

الْمُعَلِّمُونَ شَرَبُوا عَصِيْرًا

‘al-mu‘allimūna šaribū ‘ašīran.

The teachers (m. pl.) drank
juice.

الْمُعَلِّمَتَانِ شَرَبَتَا عَصِيْرًا

‘al-mu‘allimatāni šaribatā ‘ašīran.

The (two) teachers (f.) 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.

شَرَبُوا عَصِيْرًا

šaribū ‘ašīran.

They (m. pl.) drank juice.

شَرَبَتَا عَصِيْرًا

šaribatā ‘ašīran.

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.

شَرَبَتِ الْكِلَابُ حَلِيبًا
šaribati (sing.) l-kilābu ḥalīban.
The dogs drank milk.

الْكِلَابُ شَرَبَتْ حَلِيبًا
ʿal-kilābu **šaribat** ḥalīban.
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.

شَرَبَ الْكَلْبَانِ حَلِيبًا
šariba l-kalbāni ḥalīban. The (two) dogs (m.) drank (m. sing.) milk.

الْكَلْبَانِ شَرَبَا حَلِيبًا
ʿal-kalbāni **šaribā** ḥalīban. The (two) dogs (m.) drank (m. dual) milk.

شَرَبَتِ الْكَلْبَتَانِ حَلِيبًا
šaribati l-kalbatāni ḥalīban. The (two) dogs (f.) drank (f. sing.) milk.

الْكَلْبَتَانِ شَرَبَتَا حَلِيبًا
ʿal-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** la-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 the corroborating auxiliary ‘do’, the adverb ‘really’ or ‘already’, e.g.

قَدْ شَرَبَ الْحَلِيبَ **qad** šariba l-ḥalība.

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 شَرَبَ الْحَلِيبَ **mā** šariba l-ḥalība. He did not drink the milk.

Note: A more common way of negating the perfect in modern literary Arabic is introduced in chapter 28.

Exercises

Practise your reading:

أَكَلَ السَّبَّاحُونَ¹ طَعَامًا² فَاسِدًا³ فَفَرَضُوا⁴.

- (1) ḥakala s-sabbāḥūna ṭa‘āman fāsida fa-marīḍū.

The swimmers ate² rotten (spoiled)¹ food³ and (so) became ill.

طَلَبَ¹ الْقَاضِيُ الْقَاضِيَّ مِنَ الْكَاتِبِ تَقْرِيرًا عَنِ الْحَادِثِ⁴.

- (2) ṭalaba l-qāḍī min al-kātibī taqrīran ‘ani l-ḥādīṭi.

²The judge asked the clerk (secretary) for³ a report about⁴ the accident.

جَلَسَتِ الْمَرْأَةُ¹ التَّعْبَةَ عَلَى² كُرْسِيِّ³ مَكْسُورٍ أَمَامَ⁴ مَدْخَلِ⁵ الدُّكَّانِ⁶.

- (3) ḡalasati l-mar‘atu t-ta‘ibatu ‘alā kursiyyin maksūrīn ḥamāma madḥali d-dukkāni.

²The tired woman sat on⁴ a broken³ chair in front of⁵ the entrance of⁶ the shop.

نَجَحَتِ الطَّالِبَتَانِ الْأَجْنِبِيَّتَانِ فِي² امْتِحَانِ³ الْقَبُولِ لِكَلِيَّةِ⁴ الطَّبِّ⁵.

- (4) naḡaḥati ṭ-ṭālibatāni l-‘aḡnabiyyatāni fī mtiḥāni l-qubūli li-kulliyati ṭ-ṭibbi.

The two foreign students (f.) passed the³ entrance² exam to the faculty of⁴ medicine (medical college).

أَكَلَ¹ الْقِطُّ² الْجُبْنََةَ عَنِ الطَّائِلَةِ³ وَخَطَفَ⁴ قِطْعَةَ اللَّحْمِ مِنَ⁵ الثَّرْدِ⁶ وَهَرَبَ⁷ بِهَا إِلَى⁸ الْحَدِيقَةِ.

- (5) ḥakala l-qīṭṭu l-ḡubnata ‘ani ṭ-tāwilati wa-ḡaṭafa qīṭ‘ata l-laḥmi min al-barrādi wa-haraba bi-ḥā ‘ilā l-ḥādīqati.

¹The cat ate² the cheese from the table,³ then snatched⁴ the piece of meat from⁵ the refrigerator⁶ and ran away⁷ with it to⁸ the garden.

حَمَلَ¹ الْعَامِلَانِ الْكَيْسَ³ الْثَقِيلَ⁴ وَطَلَعَا بِهِ عَلَى⁵ الدَّرَجِ إِلَى⁷ الطَّابِقِ⁸ الْخَامِسِ.

- (6) ḥamala l-‘āmilāni l-kīsa ṭ-ṭaqīla wa-ṭalacā bi-ḥi ‘alā d-daraḡi ‘ilā ṭ-ṭābiqi l-ḥāmisi.

²The two workers carried the⁴ heavy³ sack⁵ and climbed with it up⁶ the stairs to⁸ the fifth⁷ floor.

ذَكَرَتْ² جَرِيدَةً³ الْيَوْمَ¹ أَنَّ الْوَزِيرَيْنِ⁴ قَدْ رَفَضَا⁵ الْمَشْرُوعَ.

(7) dakarat ġarīdatu l-yawmi ʿanna l-wazīrayni qad rafaḏā l-mašrūʿa.

³Today's ²newspaper ¹mentioned that the two ministers had ⁴rejected ⁵the project.

رَجَعَ¹ الْمُعَلِّمُونَ² مِنَ الْوِزَارَةِ³ بَعْدَ أَنْ حَضَرُوا⁴ اجْتِمَاعًا⁵ مَعَ الْوَزِيرِ⁷.

(8) raġaʿa l-muʿallimūna mina l-wizārati baʿda ʿan ḥaḏarū ġtimāʿan maʿa l-wazīri.

The teachers (m.) ¹returned from ²the ministry after they ³attended ⁴a meeting with ⁵the minister.

كَسَرَ¹ بَعْضُ² الْمُتَظَاهِرِينَ³ بَابَ⁴ الْمَصْنَعِ⁵ وَدَخَلُوا⁶ مَكْتَبَ⁷ الْمُدِيرِ.

(9) kasara baʿḏu l-mutaḏāhirīna bāba l-mašnaʿi wa-ḏaḥalū maktaba l-mudiri.

²Some of ³the demonstrators ¹broke down the door of ⁴the factory ⁵and entered the ⁷director's ⁶office.

اِشْرَحَ¹ الْمُحَاضِرُ² الدَّرْسَ³ بِصَوْتٍ⁴ مُنْخَفِضٍ⁵ فَمَا⁶ سَمِعَ⁷ الطُّلَّابُ⁸ وَمَا فَهَمُوا⁹ الدَّرْسَ.

(10) šaraḥa l-muḥāḏiru d-darsa bi-šawtin munḥafiḏin fa-mā samiʿa ṭ-ṭullābu wa-mā fahimū d-darsa.

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

نَشَرَتْ¹ الْجَرِيدَةَ² مَقَالًا³ طَوِيلًا⁴ عَنِ الْأَرْزَمَةِ⁵ الْأِقْتِسَادِيَّةِ⁶ فِي الْبِلَادِ.

(11) našarati l-ġarīdatu maqālan ṭawīlan ʿani l-ʿazmati l-iqtisādiyyati fi l-bilādi.

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

دَفَعَتْ¹ الشَّرِكَةُ² أَجْرًا³ حَسَنًا⁴ لِلْمُهَنْدِسِ⁵ الْجَدِيدِ⁶ وَرَفَعَتْ⁷ أَجْرَ⁸ بَاقِي⁹ الْمُوظَّفِينَ.

(12) dafaʿati š-šarikatu ʿaġran ḥasanan li-l-muhandisi l-ġadīdi wa-rafaʿat

ʿuġūra bāqī l-muwaḏḏafina.

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

١ مَنَّعَ ٢ الْحَارِسُ ٣ دُخُولَ النَّاسِ إِلَى ٤ الْمَلْعَبِ ٥ دُونَ ٦ بِطَاقَاتٍ ٧ فَفَقَزُوا
مِنْ ٨ فَوْقِ ٩ الْجِدَارِ ١٠ وَشَاهَدُوا ١١ الْمُبَارَاةَ.

(13) mana‘a l-ḥārisu duḥūla n-nāsi ‘ilā l-mal‘abi dūna biṭāqātin fa-qafazū min fawqa l-ḡidāri wa-šāhadū l-mubārāta.

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

١ ذَهَبَتِ الطَّالِبَاتُ فِي ٢ رِحْلَةٍ إِلَى ٣ الْقَلْعَةِ ٤ وَبَعَثْنَ لِمُعَلِّمَاتِهِنَّ ٥ بِطَاقَاتٍ
٦ بَرِيدِيَّةً.

(14) ḍahabati ṭ-ṭālibātu fi riḥlatin ‘ilā l-qal‘ati wa-ba‘aṭna li-mu‘allimāti-hinna biṭāqātin barīdiyyatan.

The students (f.) ¹went on ²a trip to ³the fortress ⁴and sent ⁶post⁵cards to their teachers (f.).

١ رَفَضَتْ ٢ الطِّفْلَةَ ٣ الْمَرِيضَةَ ٤ الْأَطْعَامَ وَالشَّرَابَ.

(15) rafadati ṭ-ṭiflatu l-marīdatu ṭ-ṭa‘āma wa-š-šarāba.

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

Translate into Arabic:

- (1) The judge ate rotten meat and he became ill.
- (2) The tired swimmer sat on a broken table.
- (3) The sick woman carried the heavy sack from the shop.
- (4) The company raised the salary of the new employee.
- (5) The workers attended a meeting with the minister.
- (6) The engineer published a long article in the newspaper.
- (7) The two ministers asked for a report about the project.
- (8) The engineer carried the heavy sack and took it up the stairs to the fifth floor.
- (9) The foreign student (m.) did not understand the lesson.
- (10) The ministry asked (مِنْ) the clerk for a report on the economic crisis.
- (11) The newspaper rejected a long article on the crisis in the factory.
- (12) The teacher (m.) returned from the fortress.

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

- (13) The guard prevented the demonstrators from entering the fortress.
- (14) The cat snatched the piece of cheese from the refrigerator and ran away
(with it) to the director's office.

Chapter 15

Separate personal pronouns and suffix pronouns

15.1 The separate personal pronouns **الضَّمَائِرُ الْمُنْفَصِلَةُ** are:

	singular	dual	plural
1. m. f.	أَنَا ʾanā, I	(as in the plural)	نَحْنُ naḥnu, we
2. m.	أَنْتَ ʾanta, you	أَنْتُمَا ʾantumā, you two	أَنْتُمْ ʾantum, you
2. f.	أَنْتِ ʾanti, you	أَنْتُمَا ʾantumā, you two	أَنْتُنَّ ʾantunna, you
3. m.	هُوَ huwa, he, it	هُمَا humā, they two	هُمْ hum, they
3. f.	هِيَ hiya, she, it	هُمَا humā, they two	هُنَّ hunna, they

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

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

الرَّجُلُ طَوِيلٌ

ʾar-raǧulu ṭawīlun. The man is tall.

هُوَ طَوِيلٌ

huwa ṭawīlun. He is tall.

الْبِنْتُ لَطِيفَةٌ

ʾal-bintu laṭīfatun. The girl is kind.

هِيَ لَطِيفَةٌ

hiya laṭīfatun. She is kind.

Note: A separate pronoun can be added as an apposition to a word containing a suffix pronoun to give special emphasis, e.g.

مَرَرْتُ بِكَ أَنْتَ

marartu bi-ka ʾanta.

I passed by **you**. (**You** are the one I passed by.)

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

أَنَا شَكَرْتُ الطَّيِّبَ ʾanā šakartu ṭ-ṭabība. I thanked the doctor.

أَنْتَ سَمِعْتَ الْخَبَرَ ʾanta samiʿta l-ḥabara. **You** heard the piece of news.

أَنَا أُحِبُّكَ / أُحِبُّكَ ʾanā uḥibbu-ki (f.) / uḥibbu-ka (m.). I (certainly) love you.

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

	singular	dual	plural
1.	أَنَا... /..ī/	أَنَا... /..nī/ (as in the plural)	أَنَا... /..nā/
	my	me	our, us
2. m.	أَنْتَ... /..ka/	أَنْتَ... /..kumā/	أَنْتَ... /..kum/
	your, you	your, you (two)	your, you
2. f.	أَنْتِ... /..ki/	أَنْتِ... /..kumā/	أَنْتِ... /..kunna/
	your, you	your, you (two)	your, you
3. m.	هُوَ... /..hu/	هُمَا... /..humā/	هُم... /..hum/
	his, him, its, it	their, them (two)	their, them
3. f.	هِيَ... /..hā/	هُمَا... /..humā/	هُنَّ... /..hunna/
	her, its, it	their, them (two)	their, them

Note: The suffix pronoun for the first person singular **ني... /..nī/** ‘me’, is attached only to a verb, indicating the direct object (verbal object).

15.5 When suffix pronouns are attached to nouns, they function as possessive pronouns, i.e. as the genitive case of the separate personal pronouns. The noun and the suffixed pronoun form together a type of **ʿidāfah** construction, e.g.

قَلَمِي qalam-ī, my pen

بَيْتُهُ baytu-hu, his house

15.6 The final syllable **nūn** ن... /...n/ + **fatḥah/kasrah** of the dual and sound masculine plural endings is dropped before a suffix pronoun, e.g.

dual			
Nom.	كِتَابَانِ kitābāni two books	كِتَابَاكَ kitābā-ka your (m.) (two) books	(not: كِتَابَانِكَ kitābāni-ka)
Acc. and gen.	كِتَابَيْنِ kitābayni two books	كِتَابَايَكَ kitābay-ka your (m.) (two) books	(not: كِتَابَيْنِكَ kitābayni-ka)
plural			
Nom.	مُعَلِّمُونَ mu‘allimūna teachers (m.)	مُعَلِّمُوكَ mu‘allimū-ka your (m.) teachers	(not: مُعَلِّمُونَكَ mu‘allimūna-ka)
Acc. and gen.	مُعَلِّمِينَ mu‘allimīna teachers (m.)	مُعَلِّمَيْكَ mu‘allimī-ka your (m.) teachers	(not: مُعَلِّمِينَكَ mu‘allimīna-ka)

15.7 The first person singular suffix **ي... /...ī/** ‘my’ becomes **ِي... /...ya/** when it is preceded by a long vowel or a diphthong, e.g.

Separate personal pronouns and suffix pronouns

dual		
Nom.	عَيْنَانِ 'aynān-i two eyes	عَيْنَايَ 'aynā-ya (not: عَيْنَانِي 'aynāni-ya) my (two) eyes
Acc.	عَيْنَيْنِ 'aynayn-i and two eyes	عَيْنَيَّ 'aynay-ya (not: عَيْنَيْنِي 'aynayni-ya) my (two) eyes
gen.		

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

plural		
مُعَلِّمُونَ mu'allim-ūna, teachers	مُعَلِّمِيَّ mu'allim-iyya, my teachers	(not: مُعَلِّمُونِي mu'allimūni-ya)

15.9 The **ʾidāfah** construction may contain more than one annexed noun **الْمُضَافُ**. In this case only one annexed noun is placed before the annexer **الْمُضَافُ إِلَيْهِ**. The other annexed nouns are placed after the annexer, each preceded by the conjunction **وَ/wa.../** 'and' and followed by a (possessive) suffix pronoun referring to the annexer and agreeing with it in number and gender, e.g.

قَلَمُ الطَّالِبِ وَكِتَابُهُ وَدَفْتَرُهُ وَحَقِيبَتُهُ

qalamu ṭ-ṭālibi **wa-kitābu-hu wa-daftarū-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 وَدُكَّانُهَا وَمَكْتَبَتُهَا

madrasatu l-qaryati **wa-ḡāmi'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 contradiction 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 السَّيَّارَةِ وَمِفْتَاحُهَا

bābu s-sayyārati **wa-miftāḥu-hā**

the door and the key of the car

إِسْمُ الرَّجُلِ وَعُمُرُهُ

ʾismu r-raġuli **wa-ʿumru-hu**

the name and age of the man

In modern literary Arabic

بَابٌ وَمِفْتَاحُ السَّيَّارَةِ

bābu wa-miftāḥu s-sayyārati

إِسْمٌ وَعُمُرُ الرَّجُلِ

ʾismu **wa-ʿumru** r-raġuli

15.11 Remember that when a suffix pronoun is attached to any of the four prepositions مَعَ maʿa, عِنْدَ ʿinda, لَدَى ladā or لَ (... لَ) li- (la-), the expression may be equivalent to the English verb to have (see chapter 11.10), e.g.

عِنْدَهُ سَيَّارَةٌ

ʿinda-**hu** sayyāratun.

He has a car.

مَعَهُمْ كِتَابٌ

maʿa-**hum** kitābun.

They have a book.

لَهُ بَيْتٌ كَبِيرٌ

la-**hu** baytun kabīrun.

He has a big house.

15.12 When the alternative form ي... /...ya/ (see paragraph 15.7) of the suffix pronoun for the first person singular is attached to a preposition ending in ʾalif maqṣūrah ي... /...ya/, they combine into ي... /...yya/, e.g.

إِلَى ʾilā, to

becomes:

إِلَيَّ ʾilā-**yya**, to me

عَلَى ʿalā, on

becomes:

عَلَيَّ ʿalā-**yya**, on me

15.13 When the suffix pronoun for the first person singular ي... /...ī/ is attached to the two prepositions below, the final ن... /n/ of the prepositions is doubled:

مِنْ min, from

becomes:

مِنْنِي minn-**ī**, from me

عَنْ ʿan, about

becomes:

عَنْنِي ʿann-**ī**, about me

15.14 The preposition ...ل/li.../ 'for, to, belonging to' takes the form ل... /la.../ before all suffix pronouns, except before the suffix pronoun of the first person singular, e.g.

لَكَ **la-ka**

for you, belonging to you

لَهُمْ **la-hum**

for them, belonging to them

BUT:

لِي **l-i**,

for me, belonging to me

15.15 The **ḍammah** of the suffix pronouns is changed to **kasrah** when the suffix is preceded by **kasrah** or **yāʾ**:

هُ... /...hu/

هُمَا... /...humā/

هُمْ... /...hum/

هُنَّ... /...hunna/

These suffixes become:

هِ... /...hi/

هِمَا... /...himā/

هِمْ... /...him/

هِنَّ... /...hinna/

Examples:

فِي بَيْتِهِ

fi bayti-**hi**

in his house

مِنْ مُعَلِّمَيْهِمَا

min muʿallimay-**himā**

from their (two) teachers

إِلَيْهِمْ

ʾilay-**him**

to them

15.16 When the suffix pronouns are attached to verbs, they function as the direct (or indirect) object of transitive verbs, e.g.

شَتَمَنِي

ṣatama-**nī**.

He insulted me.

سَمِعَهُ

samiʿa-**hu**.

He heard him.

حَمَلَهُمْ

ḥamala-**hum**.

He carried them.

Remember: The suffix pronoun for the first person singular نِي... /...nī/ 'me' is attached only to a verb (see 15.4 note).

15.17 When a suffix pronoun is attached to the second person

masculine plural of a verb in the perfect tense, the personal ending **تُم.../...tum/** becomes **تُمُو... /...tum-ū/**, e.g.

سَمِعْتُمْ sami‘tum becomes: سَمِعْتُمُوهُ 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 **ʾalif** (ا) is elided, e.g.

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

15.19 The suffix : **كُم... /...kum/** becomes: **كُمُ... /...kum-u/** and **هُم... /...hum/** becomes: **هُمُ... /...hum-u/**

The **sukūn** is replaced by **ḍammah** when it is followed by a word beginning with **waṣlah**, e.g.

شَكَرَكُمُ شَكَرَكُمُ الْمُعَلِّمُ
 šakarakumu. šakarakumu l-mu‘allimu.
 He thanked you (masc. plur.). The teacher thanked you.

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

بَيْنَ الْمُدِيرِ وَبَيْنَكَ بَيْنَهُ وَبَيْنَكَ
 bayna l-mudiri wa-bayna-ka bayna-hu wa-bayna-ka
 between the director and you between him and you

Compare:

بَيْنَ الْمُدِيرِ وَالْمُوظَّفِ
 bayna l-mudiri wa-l-muwaḍḍafi
between the director and the employee

Exercises

Practise your reading:

١ غَسَلَ ٢ الخَادِمُ ٣ دَرَجَ بَيْتِ المُدِيرِ ٤ وَسَيَّارَتَهُ ٥ وَأَرْضَ مَكْتَبِهِ.

- (1) gasala l-ḥādīmu daraġa bayti l-mudīri wa-sayyārata-hu wa-ʾarḍa maktabi-hi.

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

١ زَارَ الطَّيِّبُ ٢ المَرِيضَةَ فِي بَيْتِهَا ٣ وَفَحَصَهَا فِي ٤ سَرِيرِهَا.

- (2) zāra ṭ-ṭabību l-marīḍata fī bayti-hā wa-faḥaṣa-hā fī sarīri-hā.

The physician ¹visited ²the patient (the sick person, f.) in her house ³and examined her ⁴in her bed.

كَتَبْتُ ١ لَهُ رِسَالَةً ٢ وَسَأَلْتُهُ ٣ عَنْكُمْ وَعَنْ ٤ مَوْضُوعِ ٥ سَكْنِكُمْ ٦ وَمِنْحَتِكُمْ.

- (3) katabtu la-hu risālatan wa-saʾaltu-hu ʿan-kum wa-ʿan mawḍūʿi sakani-kum wa-minḥati-kum.

I wrote a letter ¹to him ²and I asked him ³about you and about ⁴the subject (question, issue) of ⁵your housing ⁶and scholarship.

١ وَجَدْتُ ٢ قِطْعَةً ٣ لَحْمٍ فِي ٤ البَرَادِ ٥ فَطَبَخْتُهَا وَأَكَلْتُهَا.

- (4) waġadtu qiṭʿata laḥmin fī l-barrādi fa-ṭabaḥtu-hā wa-ʾakaltu-hā.

I found ²a piece ³of meat in ⁴the refrigerator, ⁵I (then) cooked (it) and ate it.

ذَهَبْتُ ١ وَإِيَّاهَا إِلَى ٢ حَدِيقَةِ ٣ الْحَيَوَانَاتِ وَمِنْ ٤ هُنَاكَ ذَهَبْتُ

٥ مَعَهَا إِلَى مَنْزِلِهَا ٦ وَسَهَرْتُ ٧ عِنْدَهَا ٨ بَعْضَ الوَقْتِ.

- (5) dahabtu wa-ʾiyyā-hā ʾilā ḥadīqati l-ḥaywānāti wa-min hunāka dahabtu maʿa-hā ʾilā manzili-hā wa-sahirtu ʿinda-hā baʿḍa l-waḥti.

I went ¹(together) ¹with her to ^{2,3}the zoo (lit. ²the garden of ³animals), and from ⁴there I went ⁵with her to her home and ⁶I spent ⁸some time (in ⁶the evening) ⁷at her place.

١ أَنْتُمْ ٢ لَكُمْ ٣ رَأْيِكُمْ وَأَنَا ٤ لِي رَأْيِي.

- (6) ʾantum la-kum raʾyu-kum wa-ʾanā l-ī raʾyī.

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

Separate personal pronouns and suffix pronouns

أَبُوكَ وَأَخُوكَ رَكِبَا مَعِي فِي نَفْسٍ الْخَافِلَةِ إِلَى وَسَطِ الْمَدِينَةِ.

- (7) ʾabū-ka wa-ʾaḥū-ka rakibā maʿī fī nafsi l-ḥāfilati ʾilā wasaṭi madīnati.
Your father and brother ¹travelled (¹rode) ²with me in ³the same ⁴bus to
the ⁵centre of the city.

أَخَذْتُ أَبَاكَ وَأَخَاكَ مَعِي فِي سَيَّارَتِي إِلَى السُّوقِ.

- (8) ʾaḥadtu ʾabā-ka wa-ʾaḥā-ka maʿī fī sayyāratī ʾilā s-sūqi.
¹I took your father and brother ²with me in ³my car to the market.

فَرِحْتُ بِمُشَاهَدَةِ أَبِيكَ وَأَخِيكَ.

- (9) fariḥtu bi-mušāhadati ʾabī-ka wa-ʾaḥī-ka.
¹I was pleased ²at seeing your father and brother.

فَاتَحَ الْعُصْفُورُ مِنْقَارَهُ (فَمَهُ) فَسَقَطَتِ الْجَبْنَةُ عَلَى الْأَرْضِ
فَأَكَلَهَا الْقَطُّ.

- (10) fataḥa l-ʿuṣfūru minqāra-hu (fama-hu) fa-saqṭati l-ḡubnatu ʿalā l-ʾarḍi
fa-ʾakala-hā l-qittu.
²The bird ¹opened ³its beak (mouth) and so ⁵the cheese ⁴fell ⁶to the
ground so ⁷the cat ate it.

كَتَبَتْ طَالِبَةٌ رِسَالَةً إِلَى صَدِيقَتِهَا، ذَكَرَتْ فِيهَا:

- (11) (a) katabat ṭālibatun risālatan ʾilā ṣadiqati-hā ḍakarāt fī-hā:
A student wrote ¹a letter to ²her girlfriend ³saying (⁴in it):

شُكْرًا عَلَى رِسَالَتِكَ لَقَدْ وَصَلْتَنِي أَمْسٍ وَعَلِمْتُ مِنْهَا،

- (b) šukran ʿalā risālati-ki la-qad waṣalat-nī ʾamsi wa-ʿalimtu min-hā.
⁵Thank you for your letter (which) ⁶I received (lit. ⁶has arrived to
me) ⁷yesterday, and ⁸I learned ⁹from it ...

أَنَّكَ فِي عِيدِ مِيلَادِكَ ذَهَبْتَ فِي رِحْلَةٍ مَعَ صَدِيقَتِكَ،

- (c) ʾanna-ki fī ʿīdi mīlādi-ki ḍahabti fī riḥlatin maʿa ṣadiqati-ki,
that on your ^{10,11}birthday you went with your girlfriend ¹²on a trip,

وَأَنَا أَيْضًا قَدْ بَعَثْتُ إِلَيْكَ الْيَوْمَ هَدِيَّةَ عِيدِ مِيلَادِكَ.

- (d) wa-ʾanā ayḍā qad baʿattu ʾilay-ki l-yawma hadiyyata ʿīdi mīlādi-ki.
and ¹⁵today ¹³also ¹⁴sent (to) you a ¹⁷birthday (lit. ¹⁷anniversary, festival
of ¹⁸your birth) ¹⁶present.

أَنْتُمْ كَتَبْتُمْ الْكِتَابَ وَنَحْنُ قَرَأْنَاهُ.

(12) ¹antumā katabtumā l-kitāba ²wa-naḥnu qara'nā-hu.

¹You (dual) wrote the book ²and we ³read it.

أَمَعِيَ قِصَّةٌ بِالْعَرَبِيَّةِ كَتَبَهَا عَالِمٌ مَشْهُورٌ.

(13) ma'ī qiṣṣatun bi-l-ʿarabiyyati kataba-hā ʿālimun mašhūrun.

¹I have (with me) ²a novel in Arabic written by (wrote it) ⁴a famous ³scholar.

أَمَامَ بَيْتِي جَنِينَةٌ فِيهَا بَرَكَةٌ وَاسِعَةٌ.

(14) ¹amāma bayt-ī ḡunaynatun fī-hā birkatun wāsiʿatun.

¹In front of my house there is ²a garden in which ³there is (³in it) ⁵a large ⁴pond.

Translate into Arabic:

- (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 birthday and about her trip to her father and brother.
- (5) I found your (f.) book and the novel in my girlfriend's office.
- (6) I spent some time with her at the zoo, and from there we went to the market.
- (7) I was pleased at seeing your father and brother in the centre of the city.
- (8) The servant opened the director's refrigerator and he found a piece of meat, which he cooked and ate (lit. and he cooked it and ate it).
- (9) Thank you for your letter and birthday present.
- (10) The scholar has written (wrote) his novel in Arabic.
- (11) Yesterday I read her letter about her trip with her girlfriend.
- (12) The sick bird fell on the ground and the cat ate it.
- (13) The servant travelled (rode) with his girlfriend in the same bus.

Demonstrative, reflexive and reciprocal pronouns

16.1 As in English, there are in Arabic two series of demonstrative pronouns **أَسْمَاءُ الْإِشَارَةِ** *asmāʾu l-ʾiṣārati*. Both of them 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 series has only one form for all three cases, but in the dual they are declined for two cases: nominative and accusative-genitive:

	singular masc.	this, this one dual		plural masc. and fem.	
		fem.	masc.	fem.	
Nom.	هَذَا hādā this (one)	هَذِهِ hāḍihi	هَذَانِ hādāni these two	هَاتَانِ hātāni	هَؤُلَاءِ hāʾulāʾi these (ones)
Acc. and gen.	هَذَا hādā this (one)	هَذِهِ hāḍihi	هَذَيْنِ hāḍayni these two	هَاتَيْنِ hātayni	هَؤُلَاءِ hāʾulāʾi these (ones)

	that, that one				
	singular	dual	plural		
	masc.	fem.	masc.	fem.	masc. and fem.
Nom.	ذَٰكَ ذَٰلِكَ	تِلْكَ	ذَٰنِكَ	تَٰنِكَ	أُولَٰئِكَ
	ḏālika or ḏāka	tilka	ḏānika	tānika	ʔulāʔika
	that (one)		those two		those (ones)
Acc.	ذَٰكَ ذَٰلِكَ	تِلْكَ	ذَٰيْنِكَ	تَٰيْنِكَ	أُولَٰئِكَ
and	ḏālika or ḏāka	tilka	ḏaynika	taynika	ʔulāʔika
gen.	that (one)		those two		those (ones)

Note: Regarding the spelling rules for the **hamzah** in هُوَ and أُولَٰئِكَ, see chapter 20.

16.2 The demonstrative pronouns can be used both independently (as nouns) and adjectivally in Arabic:

Independently

هَذَا قَلَمٌ

hādā qalamun.

This (is) a pen.

ذَٰلِكَ حِصَانٌ

ḏālika hiṣānun.

That (is) a horse (stallion).

Adjectivally

هَذَا الْقَلَمُ قَصِيرٌ

hādā l-qalamu qaṣīrun.

This pen (is) short (small).

ذَٰلِكَ الْحِصَانُ سَرِيعٌ

ḏālika l-hiṣānu sarīʿun.

That horse (is) fast.

Note: In the adjectival construction the noun must be preceded by the definite article.

16.3 When a demonstrative pronoun is used as the subject in a nominal sentence where the predicate is a noun made definite by the article ...الـ al-, a third-person personal pronoun must be inserted between the subject and predicate to serve as a copula ‘is, are’, e.g.

هَذَا هُوَ الْقَلَمُ

hādā huwa l-qalamu.

This **is** the pen.

هَذِهِ هِيَ الْبِنْتُ

hāḏi-hi hiya l-bintu.

This **is** the girl.

هَؤُلَاءِ هُمُ الْمُعَلِّمُونَ

hāʔulāʔi humu l-muʿallimūna.

These **are** the teachers.

16.4 When the predicate noun is in the *ʾiḍāfah* 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.

هَذَا (هُوَ) مُعَلِّمُ الْوَلَدِ

hādā (**huwa**) mu‘allimu l-waladi.

This (**is**) the boy's teacher.

هَذِهِ (هِيَ) سَيَّارَةُ الْمُدِيرِ

hādīhi (**hiya**) sayyāratu l-mudīri.

This (**is**) the manager's car.

ذَلِكَ (هُوَ) بَيْتِي

dālika (**huwa**) baytī.

That (**is**) my house.

هَذَا (هُوَ) مُحَمَّدٌ

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 قَلَمٌ

hādā qalamun.

This (**is**) a pen.

هَذِهِ بِنْتُ

hādīhi bintun.

This (**is**) a girl.

هَؤُلَاءِ مُعَلِّمُونَ

hāʾulāʾi mu‘allimūna.

These (**are**) teachers.

ذَلِكَ حِصَانٌ

dālika hiṣānun.

That (**is**) a horse (stallion).

16.6 Demonstrative pronouns qualifying plural nouns referring to non-human beings take the feminine singular forms, viz. *هذه* ‘this’ and *تلك* ‘that’, e.g.

هَذِهِ الْحَيَوَانَاتُ مَرِيضَةٌ

hādīhi l-ḥayawānātu marīḍatun.

These animals (are) ill.

تِلْكَ الْكَرَاسِيُّ مَكْسُورَةٌ

tilka l-karāsī maksūratun.

Those chairs (are) broken.

Note: The adjectives *مَكْسُورَةٌ* and *مَرِيضَةٌ* 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 *ʾiḍāfah* construction, the demonstrative pronoun is placed after the whole phrase, e.g.

مُعَلِّمِ الْبِنْتِ هَذَا جَيِّدٌ

mu‘allimu l-binti **hādā** ḡayyidun.

This teacher of the girl is good.

سَيَّارَةٌ الْمُدِيرِ هَذِهِ قَدِيمَةٌ

sayyāratu l-mudīri **hādihi** qadīmatun.

This car of the director is old.

16.8 Reflexive and emphasizing (corroborative) pronouns

- (a) Arabic uses the noun نَفْسٌ *nafsun* (pl. أَنْفُسٌ *ʿanfusun*), ‘soul, self, same’, as a reflexive pronoun: ‘-self, -selves’. Then it must be followed by a suffix pronoun, e.g.

قَتَلَ نَفْسَهُ

qatala nafsa-**hu**.

He killed **himself**.

شَاهَدْتُ نَفْسِي فِي الْمِرْآةِ

šāhadtū nafs-ī fi l-mirʿāti.

I saw **myself** in the mirror.

- (b) Another use of نَفْسٌ *nafsun* is to emphasize or corroborate a following noun in the ʾiḍāfah construction. It then has the meaning ‘same’ or ‘-self, -selves’, e.g.

فِي نَفْسِ الْيَوْمِ

fī nafsi l-yawmi

on the **same** day

- (c) Alternatively, نَفْسٌ *nafsun* can follow the noun or (implicit) pronoun it emphasises, but then it must take a suffix pronoun, e.g.

فِي الْيَوْمِ نَفْسِهِ

fī l-yawmi nafsi-**hi**

on the **same** day

هُوَ نَفْسُهُ ذَهَبَ

huwa nafs-**hu** dahaba.

He went **himself**.

ذَهَبَ بِنَفْسِهِ

dahaba bi-nafsi-**hi**.

He went **himself**.

- (d) The noun ذَاتٌ *dātun* (pl. ذَوَاتٌ *dāwātun*) ‘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 ذَاتُ dātun is ذَاتِي dātī, ‘self-’, e.g.

أَلْحُكْمُ الذَّاتِي

ʾal-ḥukmu d-dātī

self-rule (autonomy)

Note a: رُوحٌ rūḥun (pl. أَرْوَاحٌ ‘arwāḥun), ‘spirit’, is used in some Arabic-speaking countries in the same way as نَفْسٌ nafsun.

Note b: The word عَيْنٌ ‘ayn ‘eye, essence’ is also sometimes used to emphasize a noun, just like نَفْسٌ nafsun.

Note c: Reflexive action is often expressed by special derived verb forms, which will be introduced in chapter 18.

16.9 Reciprocal pronoun

Arabic uses the noun بَعْضٌ baʿḍun ‘some, a few’, as the reciprocal pronoun, ‘each other, one another’. Then بَعْضٌ baʿḍun is often repeated. The first بَعْضٌ baʿḍun takes a suffix pronoun, e.g.

لَعِبَ الْأَوْلَادُ بَعْضُهُمْ مَعَ بَعْضٍ

laʿiba l-ʾawlādu baʿḍu-hum maʿa baʿḍin.

The children played with each other.

ضَرَبَ بَعْضُهُمْ بَعْضًا

ḍaraba baʿḍu-hum baʿḍan.

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:

١ جَلَسَ هَذَا ٢ الْعَجُوزُ ٣ أَمَامَ ذَلِكَ الْبَابِ.

- (1) ḡalasa hādā l-ʿaǧūzu ʾamāma dālīka l-bābi.

This ²old man ¹sat ³in front of that door.

١ هَذَا مَسْمُوحٌ وَذَلِكَ مَمْنُوعٌ.

- (2) hādā masmūḥun wa-dālīka mamnūʿun.

This is ¹permitted and that is ²forbidden.

بَابُ هَذِهِ السَّيَّارَةِ مَقْفُولٌ² وَالْمِفْتَاحُ³ لَيْسَ⁴ مَعِيَ⁵.

- (3) bābu hādīhi s-sayyārati maqfūlun wa-l-miftāḥu laysa ma‘-ī.

The door of this ¹car is ²locked and I ⁴do not ⁵have ³the key (³the key ⁴is not ⁵with me).

هَذِهِ هِيَ الْكُتُبُ² الْقَدِيمَةُ وَذَلِكَ الْكِتَابُ³ عَلَى⁴ الرَّفِّ⁵ (هُوَ) جَدِيدٌ.

- (4) hādīhi 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.

قَبِلَ مَدِيرٌ¹ الشَّرِكَةَ² عِذْرَ هَذَا الْمُوظَّفِ³.

- (5) qabila mudīru š-šarikati ‘udra hādā l-muwaddḡafi.

The manager of ²the company ¹accepted this employee's ³excuse (alibi).

كَثْرَةُ¹ الْخَوْفِ هَذِهِ مِنَ² السَّفَرِ³ بِالْجَوْلِ لَيْسَتْ⁴ طَبِيعِيَّةً⁵.

- (6) katratu l-ḡawfi hādī-hi mina s-safari bi-l-ḡawwi laysat ṭab‘īyyatan.

This ¹much ²fear ⁴of air ³travel is not ⁵normal.

كَاتِبُ¹ الْقِصَّةِ هَذَا² هُوَ أَسْتَاذُ³ الْأَدَبِ الْعَرَبِيِّ فِي جَامِعَتِنَا.

- (7) kātibu l-qīṣṣati hādā huwa ‘ustāḡu l-‘adabi l-‘arabiyyi fī ḡāmi‘ati-nā.

This writer of ¹the novel ²is a professor of Arabic ³literature at our university.

مَكْتَبَةُ الْمَدِينَةِ هَذِهِ (هِيَ) قَدِيمَةٌ² وَلَيْسَ³ فِيهَا كُتُبٌ⁴ حَدِيثَةٌ⁵.

- (8) maktabatu l-madīnati hādī-hi (hiya) qadīmatun wa-laysa fi-hā kutubun ḡadītan.

This city ¹library (¹bookshop) is ²old ³and contains no (lit. there are not ⁴in it) ⁵contemporary books.

كَتَبَتْ تِلْكَ¹ الْأَصْحَافِيَّةُ² الْأَجْنَبِيَّةُ تِلْكَ³ الْمَقَالَاتِ الطَّوِيلَةَ فِي هَذِهِ⁴ الْمَجَلَّاتِ⁵ الشَّهْرِيَّةِ.

- (9) katabat tilka š-šihāfiyyatu l-‘aḡnabiyyatu tilka l-maqālāti ṭ-ṭawīlata fī hādī-hi l-maḡallāti š-šahriyyati.

That ²foreign ¹journalist (f.) wrote those long ³articles in these ⁵monthly ⁴magazines.

مَا (هُوَ) ¹سَبَبٌ هَذِهِ ²الْمُشْكِلَةَ؛ سَبَبٌ مُشْكِلَتَنَا هَذِهِ ³مُعَقَّدٌ وَلَيْسَ لَهُ ⁴تَفْسِيرٌ.

- (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 ¹الْمُتَّقَعِدُونَ وَأُولَئِكَ ²الشَّبَابُ (s. شَابٌ) ³مُسَافِرُونَ ⁴مَعًا فِي ⁵نَفْسٍ ⁶الْقِطَارِ.

- (11) hā‘ulā‘i l-mutaqā‘idūna wa-‘ulā‘ika š-šabābu (šābbun) musāfirūna ma‘an fī nafsī l-qīṭāri.

These ¹retired persons and those ²youths are ³travelling ⁴together on ⁵the same ⁶train.

أَكَلْتُ ¹أَمْسٍ فِي ²مَطْعَمٍ عَلَى تِلْكَ ³الْتَّلَّةِ ثُمَّ ⁴نَزَلْتُ إِلَى ذَلِكَ ⁵الْوَادِي ⁶الْبَعِيدِ.

- (12) ‘akaltu ‘amsi fī maṭ‘amin ‘alā tilka t-tallati ṭumma nazaltu ‘ilā dālīka l-wādī l-ba‘īdi.

¹Yesterday I ate in ²a restaurant on that ³hill, then ⁴I went down to that ⁵distant ⁶valley.

هَذَا ¹الْقَامُوسُ ²قَدِيمٌ جِدًّا ³وَمَمْرَقٌ ⁴وَلِهَذَا ⁵فَهُوَ ⁶صَعْبٌ ⁷الْأَسْتِعْمَالِ.

- (13) hādā l-qāmūsū qadīmūn ḡiddan wa-mumazzaqun wa-li-hādā fa-huwa ṣa‘bu l-isti‘māli.

This ¹dictionary is very ²old ³and torn, ⁴and therefore ⁵it is ⁶difficult ⁷to use.

أَجَلَسْتُ مَعَ هَاتَيْنِ الْبِنْتَيْنِ فِي ذَلِكَ ²الْمَقْهَى ³الْغَالِي.

- (14) ḡalastu ma‘a hāṭayni l-bintayni fī dālīka l-maqhā l-ḡālī.

I sat in that ³expensive ²coffee shop with these two girls.

الرَّجُلُ ¹الْقَبِيحُ ²أَلْجَالِسُ عَلَى ذَلِكَ ³الْكُرْسِيِّ هُوَ ⁴كَذَّابٌ ⁵وَطَوِيلٌ ⁶اللِّسَانِ.

- (15) ‘ar-raḡulu l-qabiḥu l-ḡālīsu ‘alā dālīka 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:

- (1) The manager accepted the excuse of these two girls.
- (2) This is forbidden and that is permitted.
- (3) This door of the university is new.
- (4) Those youths are travelling together on this train to that distant city.
- (5) This professor accepted the excuse of that foreign journalist (m.).
- (6) This much fear of that problem has no explanation.
- (7) I sat yesterday on that chair with this old man.
- (8) The girl's dictionary is from that bookshop (library).
- (9) This ugly man is the cause of this problem.
- (10) The writer sat on a chair in front of this library.
- (11) These retired persons are travelling in this car.
- (12) I sat with this old man in that expensive coffee shop.
- (13) This professor's book is old and torn.
- (14) The door of this library is locked and the key is with that employee.
- (15) The writer (f.) of those articles in these monthly magazines is a foreign journalist (f.).

Imperfect tense verb in the indicative and word order

17.1 The Arabic imperfect tense **المُضَارِعُ** expresses an incomplete, continuous or habitual action or on-going state. It refers usually 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’. In certain appropriate contexts, which will be explained later, 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 it is mostly used in forming statements and questions. In this chapter we will deal only with the indicative mood of the imperfect tense, **المُضَارِعُ المَرْفُوعُ**. (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 trilateral verb in the perfect tense has three patterns of vowelling for the middle radical. The following are the rules of corresponding vowelling for the middle radical in the imperfect tense:

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

ذَهَبَ dahaba, he went

كَتَبَ kataba, he wrote

غَسَلَ gasala, he washed

Imperfect tense

يَذْهَبُ yaḏhabu /a/, he goes

يَكْتُبُ yaktubu /u/, he writes

يَغْسِلُ yaḡsilu /i/, he washes

- (b) **kasrah**, then the middle vowel of the imperfect is in almost all cases **fathah**, e.g.

Perfect tense

شَرِبَ šariba, he drank

Imperfect tense

يَشْرَبُ yašrabu /a/, he drinks, he is drinking

- (c) **dammah**, then the middle vowel of the imperfect is also **dammah**, e.g.

Perfect tense

كَرَّمَ karuma, he was generous

Imperfect tense

يَكْرُمُ yakrumu /u/, he is generous

17.4 Here is the conjugation of the imperfect indicative as exemplified by the verb **كَتَبَ** kataba, ‘to write’. The third person masculine singular of this verb is **يَكْتُبُ** 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 roots in capitals. (See also conjugation A2.1 in Appendix 2.)

	singular	dual	plural
	يَكْتُبُ	يَكْتُبَانِ	يَكْتُبُونَ
3. m.	ya +KTUB+ u	ya +KTUB+ āni	ya +KTUB+ ūna
	he writes	they (2) write	they write
	he is writing	they (2) are writing	they are writing

	singular	dual	plural
3. f.	تَكْتُبُ ta+KTUB+u she writes she is writing	تَكْتُبَانِ ta+KTUB+āni they (2) write they (2) are writing	يَكْتُبُونَ ya+KTUB+na they write they are writing
2. m.	تَكْتُبُ ta+KTUB+u you write you are writing	تَكْتُبَانِ ta+KTUB+āni you (2)write you (2) are writing	تَكْتُبُونَ ta+KTUB+ūna you write you are writing
2. f.	تَكْتُبِينَ ta+KTUB+īna you write you are writing	تَكْتُبَانِ ta+KTUB+āni you (2)write you (2) are writing	تَكْتُبْنَ ta+KTUB+na you write you are writing
1. m. f.	أَكْتُبُ ʾa+KTUB+u I write I am writing		نَكْتُبُ 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

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.

Sing. الْعَامِلُ يَذْهَبُ كُلَّ يَوْمٍ إِلَى عَمَلِهِ

ʾal-ʿāmilu **yadhhabu** kulla yawmin ʾilā ʿamali-hi.

The worker **goes** to his work every day.

Plur. الْعَمَالُ يَذْهَبُونَ كُلَّ يَوْمٍ إِلَى عَمَلِهِمْ

ʾal-ʿummālu **yadhhabūna** kulla yawmin ʾilā ʿamali-him.

The workers **go** to their work every day.

OR

Sing. يَذْهَبُ الْعَامِلُ كُلُّ يَوْمٍ إِلَى عَمَلِهِ

yadhhabu l-‘āmīlu kulla yawmin ʾilā ‘amali-hi.

Plur. يَذْهَبُ الْعَمَالُ كُلُّ يَوْمٍ إِلَى عَمَلِهِمْ

yadhhabu l-‘ummālu kulla yawmin ʾilā ‘amali-him.

Imperfect
tense in the
indicative,
word order

17.6 Future

The imperfect tense indicates the future when the context clearly refers to the future, e.g.

يَذْهَبُ الْوَزِيرُ بَعْدَ أُسْبُوعٍ إِلَى بَيْرُوتَ (ذَهَبَ v.)

yadhhabu l-wazīru ba‘da ʾusbū‘in ʾilā bayrūta.

The minister **will go** (OR is going) to Beirut after one week (in a week’s time).

أَبْعَثُ هَذِهِ الرِّسَالَةَ غَدًا (بَعَثَ v.)

ʾab‘atu hādīhi 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 ...سَ sa... or سَوْفَ sawfa ‘will, shall’ before the imperfect verb, e.g.

سَوْفَ / سَيَسْكُنُ مَعِيَ (سَكَنَ v.)

sawfa/sa-yaskunu ma‘ī. He will live with me.

Note: Even when the context refers to the future, very often the particles ...سَ sa... or سَوْفَ sawfa are added before the imperfect verb anyway, e.g.

سَوْفَ / سَيَذْهَبُ الْوَزِيرُ بَعْدَ أُسْبُوعٍ إِلَى بَيْرُوتَ

sawfa/sa-yadhhabu l-wazīru ba‘da ʾusbū‘in ʾilā 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** has already been mentioned in chapter 14 in connection with the perfect tense in order to emphasize the completion of an action or state. But the particle **قَدْ** is used with the imperfect tense to denote the uncertainty of an action or state, and is translated as ‘may’, ‘might’ or ‘perhaps’, e.g.

قَدْ نَكْتُبُ إِلَيْهِمْ qad naktubu ʾilay-him.

We **may** write to them. OR **Perhaps** we will write to them.

قَدْ يَحْضُرُ الْأُسْتَاذُ غَدًا qad yaḥḍuru l-ʾustāḍu ḡadan.

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)

Example:

مَا / لَا يَشْرَبُ قَهْوَةً فِي الْمَسَاءِ

mā / lā yašrabu qahwatan fi l-masāʾi.

He does **not** drink coffee in the evening.

سَوْفَ لَا يَذْهَبُ وَلَا يَكْتُبُ إِلَىٰ أُمِّهِ

sawfa lā yaḍhabu **wa-lā** yaktubu ʾilā ʾummi-hi.

He **will** neither go **nor** write to his mother.

Exercises

Practise your reading:

فِي أَيِّ شَارِعٍ تَسْكُنُ وَأَيْنَ تَسْكُنُ عَائِلَتُكَ؟

(I) fi ʾayyi šāriʿin taskunu wa-ʾayna taskunu ʿāʾilatu-ka?

On ¹which ²street do ³you live and where does ⁴your family live?

١ قَدْ ٢ لَا يَأْكُلُ ٣ الطِّفْلُ ٤ وَلَا يَشْرَبُ ٥ لِأَنَّ ٦ أَسْنَانَهُ ٧ (s.سِن) ٨ بَدَأَتْ ٩ تَنْبَتُ .

- (2) qad lā ya²kulu ṭ-ṭiflu wa-lā ya²ṣrabu li-²anna ²asnāna-hu bada²at tanbutu.
³The child (baby) ¹may ²neither eat ⁴nor drink ⁵because ⁶his teeth ⁷have begun ⁸to grow.

١ أَشْعُرُ ٢ بِأَلْمِ فِي ٣ مَعِدَّتِي ٤ وَلِهَذَا سَوْفَ لَا ٥ أَدْرُسُ ٦ الْيَوْمَ وَلَا ٧ أَذْهَبُ إِلَى ٨ الْمَحَاضِرَةِ .

- (3) ²aš'uru bi-²alamin fī ma²‘idat-ī wa-li-hādā sawfa lā ²adrusu l-yawma wa-lā ²aḍhabu ‘ilā l-muḥāḍarati.
¹I feel ²pain in ³my stomach ⁴and therefore ⁶today I will not ⁵study nor ⁷go to ⁸the lecture.

سَوْفَ لَا يَنْدُمُونَ عَلَى ٢ عَمَلِهِمْ فِي ٣ الْمُسْتَقْبَلِ

- (4) sawfa lā yandamūna ‘alā ‘amali-him fī l-mustaqbali.
They will not ¹regret ²their action (what they have done) in ³the future.

١ الْكِلَابُ (s.كَلْب) ٢ عَادَةً تَشْرَبُ ٣ حَلِيبًا وَلَا تَشْرَبُ ٤ عَصِيرًا ٥ وَكَثِيرًا مَا ٦ لَا تَأْكُلُ ٧ عُشْبًا .

- (5) ²al-kilābu ‘ādatan ta²ṣrabu ḥalīban wa-lā ta²ṣrabu ‘a²ṣīran wa-ka²ṭīran-mā lā ta²kulu ‘u²ṣban.
¹Dogs ²normally drink ³milk but they neither drink ⁴juice ⁶nor do they ⁵often eat ⁷grass.

١ قَدْ ٢ أْبَعْتُ هَذَا ٣ الطَّلَبَ إِلَى مُدِيرِ ٤ الْمَصْنَعِ ٥ شَخْصِيًّا .

- (6) qad ²ab‘aṭu hādā ṭ-ṭalaba ‘ilā mudīri l-ma²ṣna‘i šaḥ²ṣīyyan.
I ¹may ²send this ³application to the director of ⁴the factory ⁵personally.

١ أَيْنَ ٢ سَتَذْهَبُونَ فِي ٣ عِيدِ ٤ رَأْسِ ٥ السَّنَةِ ٦ الْجَدِيدَةِ؟

- (7) ²ayna sa-taḍhabūna fī ‘īdi ra²si s-sanati l-ḡadīdati?
¹Where ²will you go (masc. pl.) for ⁶the New ⁵Year ³celebration? (lit. ³feast of ⁴the head/start of ⁶the New ⁵Year)

١ سَأَجْلِسُ هُنَا مَعَ ٢ صَدِيقَاتِي وَسَوْفَ لَا ٣ أَذْهَبُ إِلَى ٤ الْحَفْلَةِ .

- (8) sa-²aḡlisu hunā ma‘a ṣaḍīqātī wa-sawfa lā ²aḍhabu ‘ilā l-ḥa²flati.
¹I will ¹stay (sit) here with my ²girlfriends and I will not ³go to ⁴the party.

لَا نَعْرِفُ أَحَدًا يَعْمَلُ فِي شَرِكَةِ النَّفْطِ.

(9) lā naʿrifu ʾaḥadā yaʿmalu fī šarikati n-nafti.

We don't 'know anyone (who) works for the oil company.

بِسَبَبِ الضَّجَّةِ لَا نَسْمَعُ مَاذَا يَشْرَحُ الْخَبِيرُ.

(10) bi-sababi d-ḍaġġati lā nasmaʿu māḍā yašraḥu l-ḥabīru.

'Because of the noise we can't hear what the expert is explaining.

لَا يُسَمِّحُ الْإِمَامُ بِدُخُولِ النِّسَاءِ لِلْجَامِعِ بِدُونِ حِجَابٍ.

(11) lā yasmaḥu l-ʾimāmu bi-duḥūli n-nisāʾi li-l-ġāmiʿi bi-dūni ḥiġābin.

The imām does not allow women to enter (lit. the entering of women into) the mosque without a veil.

يَزْرَعُ الْمَزَارِعُونَ أَرْضَهُمْ قَمَحًا ثُمَّ يَحْصِدُونَهُ وَيَطْحَنُونَهُ
وَيَعْجِنُونَ الطَّحِينَ ثُمَّ يَخْبِزُونَهُ وَنَاكِلُهُ خَبزًا.

(12) yazraʿu l-muzārīʿūna ʾarḍa-hum qamḥan ṭumma yaḥsudūna-hu wa-yaṭḥanūna-hu wa-yaġḡinūna ṭ-ṭaḥīna ṭumma yaḥbizūna-hu wa-naʾkulu-hu ḥubzan.

The farmers sow their fields (lit. land) with (the) wheat, then they harvest and grind it and they knead the dough (lit. flour), then they bake it and we eat it as bread.

تَسْبَحُ الْبِنْتُ الصَّغِيرَةَ كُلَّ يَوْمٍ فِي الْبِرْكَةِ وَتَجْلِسُ أُمُّهَا عَلَى كُرْسِيِّ
تَحْتَ الْمِظَلَّةِ / الشَّمْسِيَّةِ وَتَنْظُرُ إِلَيْهَا.

(13) tasbaḥu l-bintu ṣ-ṣaġīratu kulla yawmin fī l-birkati wa-taġlisu ʾummu-hā ʿalā kursiyyin taḥta l-miḍallati / š-šamsiyyati wa-taṇḍuru ʾilay-hā.

The small girl swims every day in the pool, and her mother sits on a chair under the umbrella and watches her.

يَذْهَبُ غَدًا إِلَى عَمَّانَ وَقَدْ لَبَّانِي تِجَارِيٍّ وَبِمَكْتٍ أُسْبُوعًا فِي
الْعَاصِمَةِ الْأُرْدُنِّيَّةِ وَيَبْحَثُ مَسْأَلَةَ الْأَسْتِيرَادِ وَالنَّصْدِيرِ بَيْنَ الْبَلَدَيْنِ.

(14) yaḥḥabu ġadan ʾilā ʿammāna wafḍun lubnāniyyun tiġāriyyun wa-yamkuṭu ʾusbūʿan fī l-ʿāṣimati l-ʾurdunniyyati, wa-yabḥaṭu masʾalata l-istīrādi wa-t-ṭašḍīri 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.

اَلْمُمْرَضَاتُ ²يَجْلِسْنَ ³كُلَّ يَوْمٍ فِي هَذَا ⁴اَلْمَقْهَى وَيَشْرَبْنَ
⁵قَهْوَةً أَوْ شَايًّا.

(15) ¹al mumarridātu yağlisna kulla yawmin fi hādā l-maḡhā wa-yašrabna
qahwatan ²aw šāyan.

¹The nurses ²sit ³every day in this ⁴cafe and drink ⁵coffee or ⁶tea.

اَسَمِعْتُ اَنْكُمْ ²سَتَتْرَكْنَ ³عَمَلَكُمْ وَتَعْمَلْنَ فِي شَرِكَةٍ ⁴اُخْرَى.
⁵نَعَمْ! سَوْفَ ⁶تَتْرَكْنَ عَمَلَنَا فِي ⁷اَلشَّهْرِ ⁸اَلْقَادِمِ وَلَكِنْ
⁹سَنَسَافِرُ اِلَى اَمْرِيكَ وَنَدْرُسُ ¹⁰اَللُّغَةَ اَلْاِنْجِلِيزِيَّةَ هُنَاكَ.

(16) sami‘tu ²anna-kumā sa-tatrūkāni ‘amala-kumā wa-ta‘malāni fi šarikatin
³uḡrā. na‘am! sawfa natruku ‘amala-nā fi š-šahri l-qādimi, wa-lākin sa-
nusāfiru ⁴ilā ‘amrikā wa-nadrusu l-luğata l-‘inglīziyyata hunāka.

¹I have heard that ²you (dual) will leave ³your jobs and work for
⁴another company! ⁵Yes! We will ⁶leave (our) jobs ⁸next ⁷month, but we
⁹will travel to America and study the English ¹⁰language there.

Translate into Arabic:

- (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 bread.
- (4) My friends (f.) will regret entering the mosque without a veil.
- (5) Because of the noise of the dogs I will not stay (sit) in this cafe.
- (6) The director of the oil company will travel on the New Year holiday to the Jordanian capital and will stay there for one week.
- (7) Next month the director will not allow the farmers to enter the factory (lit. the entering of the farmers into the factory).
- (8) The women will leave their jobs in the factory and work in their own fields.

Imperfect
tense in the
indicative,
word order

- (9) The mother swims every day in the pool and sits on a chair under the umbrella and drinks coffee.
- (10) The commercial delegation will leave the capital next month and go to the Jordanian capital and discuss the question of imports and exports.

Derived verb forms (stems), roots and radicals, transitive and intransitive verbs

18.1 Until now we have dealt with the basic verb form of trilateral verbs (الْفِعْلُ الثَّلَاثِيُّ ^ʾal-fiʿlu ṭ-ṭulāṭī). 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 الْمَجْرَدُ ^ʾal-muġarradu, meaning ‘peeled’ or ‘stripped’, because it lacks prefixes and infixes.

18.2 At this point it is important to explain more about the terms (verbal) 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. كَتَبَ /ktb/ ‘to write’, كِتَابٌ kitābun ‘book’, قَوْلٌ /qwl/ ‘to speak’ (basic verb form قَالَ qāla ‘he spoke’, imperfect يَقُولُ yaqūlu ‘he speaks’), verbal noun قَوْلٌ qawlun ‘speech’.

18.3 Some grammarians call the radicals simply 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. Some roots have four radicals. They are called quadrilateral. This type of verb will be dealt with in chapter 29.

18.4 The derived verb forms are called **الْمَزِيدُ**, *al-mazīdu*, which means ‘increased’ or ‘added’. They are formed from the root by means of consonant doubling, prefixes or infixes, according to certain patterns (mentioned below, and in table A1.1, the ten forms of **فَعَلَ** *fa‘ala*, in Appendix 1).

18.5 The meanings of the derived verb forms are generally derived from the basic verb form according to a 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 14 derived verb forms (stems). 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 **عَلِمَ** *‘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 Indo-European languages. The derived verb forms are listed in the dictionary under the root, which is mostly the same as the basic verb form (I) without vowels.

18.9 It is crucially important to learn by heart these ten verb forms and their derivations from table A1.1 of the verb **فَعَلَ** *fa‘ala* in Appendix 1; otherwise it is almost impossible to find a word in a dictionary.

18.10 Arab grammarians chose the basic verb **فَعَلَ** /f‘a/ *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’,

شَرِبَ šariba ‘to drink’ or كَبُرَ kabura ‘to grow up’, the vowelings of the derived verb forms remains the same for all verbs.

Derived
verb forms,
transitive
and
intransitive
verbs

18.12 Transitive and intransitive verbs

A transitive verb is called مُتَعَدِّ *muta‘addin*, and an intransitive verb *غَيْرُ مُتَعَدِّ* *gayru muta‘addin* or *لَازِمٌ* *lāzimun*. Transitive verbs can take a direct object in the accusative case, whereas intransitive 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 sentence

كَسَرَ الطَّالِبُ النَّظَّارَاتِ

kasara (I) ṭ-ṭālibu n-naddārāti.

The student **broke** the spectacles.

Intransitive sentence

إِنْكَسَرَتِ النَّظَّارَاتُ

inkasarati (VII) n-naddārātu.

The spectacles **were/got broken**.

18.13 In addition to the nouns mentioned in chapter 9, with the initial **hamzatu l-qaṭ‘i** ا /ḍi/ or أُ /ḍu/, 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-qaṭ‘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 by the verb **فَعَلَ** *fa‘ala* ‘to do, to act’.

perfect				
I	II	III	IV	V
فَعَلَ	فَعَّلَ	فَاعَلَ	أَفْعَلَ	تَفَعَّلَ
fa ^ʿ ala	fa ^ʿ ʿala	fā ^ʿ ala	ʾaf ^ʿ ala	tafa ^ʿ ʿala
imperfect				
يَفْعَلُ	يُفَعِّلُ	يُفَاعِلُ	يُفْعَلُ	يَتَفَعَّلُ
yaf ^ʿ alu	yufa ^ʿ ʿilu	yufā ^ʿ ilu	yuf ^ʿ ilu	yatafa ^ʿ ʿalu
perfect				
VI	VII	VIII	IX	X
تَفَاعَلَ	اِنْفَعَلَ	اِفْتَعَلَ	اِفْعَلَّ	اِسْتَفْعَلَ
tafā ^ʿ ala	ʾinfa ^ʿ ala	ʾifta ^ʿ ala	ʾif ^ʿ alla	ʾistaf ^ʿ ala
imperfect				
يَتَفَاعَلُ	يِنْفَعِلُ	يِفْتَعِلُ	يِفْعَلُّ	يِسْتَفْعِلُ
yatafā ^ʿ alu	yanfa ^ʿ ilu	yafta ^ʿ ilu	yaf ^ʿ allu	yastaf ^ʿ 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. Observe 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 of each verb separately, rather than relying upon the general rules given below.

Form I

The basic form (I) can be transitive or intransitive.

I كَتَبَ kataba (transitive) imperf. يَكْتُبُ yaktubu
to write

I جَلَسَ ġalasa (intransitive) imperf. يَجْلِسُ yaġlisu
to sit

Form II

(a) II is causative: to cause someone to do something (transitive).

I	عَلِمَ 'alima to know	II	عَلَّمَ 'allama to teach (lit. cause someone to learn)	imperf.	يُعَلِّمُ yu'allimu
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(b) II is intensifying or iterative: repeating the action (transitive).

I	كَسَرَ kasara to break	II	كَسَّرَ kassara to smash, to break into pieces	imperf.	يُكَسِّرُ yukassiru
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(c) II is declarative: to consider someone or something to be something, (transitive).

I	كَذَبَ kadaba to lie	II	كَدَّبَ kaddaba to consider someone a liar, to disbelieve someone else	imperf.	يُكَدِّبُ yukaddibu
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(d) II is denominative (forming verb from noun).

I	سَلَحَ silāḥun (noun) weapon	II	سَلَّحَ sallaḥa to arm	imperf.	يُسَلِّحُ yusalliḥu
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Form III

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 yukātibu
I	سَبَقَ sabaqa to precede	III	سَابَقَ sābaqa to compete with, to race	imperf.	يُسَابِقُ yusābiqu
I	بَلَغَ balāga to reach	III	بَالَغَ bālāga to exaggerate	imperf.	يُبَالِغُ yubāligu

Form IV

IV is prefixed with ^أ/ʔa.../ which is elided in the imperfect tense.

(a) IV is causative: to cause someone to do the action (transitive).

I عَلِمَ ʿalima to know IV أَعْلَمَ ʿaʿlama imperf. يُعَلِّمُ yuʿlimu to inform (to cause someone to know)

(b) IV is declarative of I: to declare that someone has a certain quality (transitive).

I حَمِدَ ḥamida to praise IV أَحْمَدُ aḥmada imperf. يُحْمَدُ yuḥmidu to consider praiseworthy

(c) IV is denominative (intransitive verb derived from a noun).

أَذْنَبَ danbun (noun) sin IV اذْنَبَ ʿadnaba imperf. يُذْنِبُ yudnibu to commit a sin, to do wrong

e.g. ... اذْنَبَ تِجَاهَهُ ʿadnaba tiġāha ..., he committed a sin against

Form V

V is generally reflexive of form II (transitive or intransitive).

II عَلَّمَ ʿallama to teach V تَعَلَّمَ taʿallama imperf. يَتَعَلَّمُ yataʿallamu to learn (lit. he taught himself)
 II شَرَّفَ šarrafa to honour V تَشَرَّفَ tašarrafa imperf. يَتَشَرَّفُ yatašarrafa to have the honour
 II كَلَّمَ kallama to talk to somebody V تَكَلَّمَ takallama imperf. يَتَكَلَّمُ yatakallamu to speak, utter

Form VI

(a) VI is reflexive or reciprocal of form III (mostly transitive). In this form both or all partners are involved in action, therefore the subject is in the dual or plural.

III قَاسَمَ qāsama to share VI تَقَاسَمَ taqāsama imperf. يَتَقَاسَمُونَ yataqāsamun to divide or distribute among themselves
 III كَاتَبَ kātaba to correspond with a person VI تَكَاتَبَ takātaba imperf. يَتَكَاتَبُونَ yatakātabun 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 مَرَضَ marīḍa to be ill VI تَمَارَضَ tamāraḍa imperf. يَتَمَارَضُونَ yatamāraḍun to pretend to be ill

(c) VI can also denote a successive or uninterrupted sequence
(intransitive).

I سَقَطَ saqaṭa	VI تَسَاقَطَ tasāqaṭa	imperf. يَتَسَاقَطُ yatasāqaṭu
to fall	to fall consecutively, one after the other	

Form VII

VII this form is prefixed with *اِنْدُ.../i.../*, and *اِنْدُ.../i.../* is elided in the imperfect tense. It is reflexive-passive or anticausative of form I (intransitive).

I كَسَرَ kasara	VII اِنْكَسَرَ inkasara	imperf. يَنْكَسِرُ yankasiru
to break	to break (by itself), get broken	

Form VIII

VIII has an infix *...ت.../...t.../* in the middle and is prefixed with *اِنْدُ.../i.../*, which is elided in the imperfect tense.

(a) VIII is reflexive-intransitive of form I.

I جَمَعَ gama'a	VIII اِجْتَمَعَ iğtama'a	imperf. يَجْتَمِعُ yağtami'u
to collect (trans.)	to gather, come together (intr.)	

(b) VIII has the passive meaning of form I.

I حَرَقَ ḥaraqa	VIII اِحْتَرَقَ iḥtaraqa	imperf. يَحْتَرِقُ yaḥtariqu
to burn (trans.)	to be burned, burn (intr.)	

(c) VIII sometimes has the same meaning as form I (transitive).

I شَرَى šarā	VIII اِشْتَرَى ištara	imperf. يَشْتَرِي yaštari
to buy	to buy	
I بَاعَ bā'a	VIII اِبْتَاعَ ibtā'a	imperf. يَبْتِئُ yaibtā'u
to sell	to buy	

Form IX

IX has its last consonant doubled and is prefixed with *اِنْدُ.../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 عَوَجَ 'awaġa to bend	IX اِعْوَجَّ 'i'waġġa to be twisted, bent	imperf. يَعْوِجُ ya'waġġu
I not used	II حَمَّرَ ḥammara to redden, colour red	IX اِحْمَرَّ 'iḥmarra to turn red, blush

Form X

X is formed by adding the prefix ...اِسْتَدَّ /'ista.../ to form I, and /'i.../ is elided in the imperfect tense.

(a) X is reflexive of form IV (transitive).

IV اَعْلَمَ a'lama to inform, to let know	X اِسْتَعْلَمَ 'ista'lama to enquire, seek information	imperf. يَسْتَعْلِمُ yasta'limu
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(b) X is transitive of form I (often denoting attempt, request or desire to obtain something)

I خَرَجَ ḥaraġa to come out	X اِسْتَخْرَجَ 'istaḥraġa to take out, extract, deduce	imperf. يَسْتَخْرِجُ yastaḥriġu
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(c) X is declarative of form I or IV (transitive or intransitive).

I حَسُنَ ḥasuna to be nice, good	X اِسْتَحْسَنَ 'istaḥsana to consider nice, good	imperf. يَسْتَحْسِنُ yastaḥsinu
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18.16 Pronunciation and spelling rules

The following modifications are made for certain derived verbs of form VIII in order to smooth the pronunciation:

- (a) If the first consonant of the basic verb form is one of the following four emphatic letters: ص /ṣ/, ض /ḍ/, ط /ṭ/, ظ /ḏ/, the infix ..تد.. /-t-/ of form VIII as in the pattern verb اِفْتَعَلَ /'ifta'ala/ is changed into ..طد.. /-ṭ-/, e.g. ضَرَبَ ḍaraba 'to hit', whose form VIII is اِضْطَرَبَ iḍṭaraba 'to be troubled', (not: اِضْتَرَبَ). And طَلَعَ ṭala'a 'to rise' has as its form VIII اِطَّلَعَ iṭṭala'a 'to become aware' (not: اِطْتَلَعَ).

- (b) If the first consonant of the basic verb form is ز /z/, as in زَهَرَ zahara 'to shine', the infix ..ت.. /-t-/ of form VIII is changed into د /-d-/, thus yielding the form إِزْدَهَرَ 'izdahara 'to flourish' (not: إِزْتَهَرَ 'iztahara).

Note: If the first consonant of the basic verb form is ت /t/, as in تَبَعَ tabi'a 'to follow', the infix ..ت.. /-t-/ of form VIII is written as doubled: اِتَّبَعَ 'ittaba'a, 'to follow, succeed' (not: اِنْتَبَعَ).

Exercises

Analyse the following verbs according to:

- (a) form number
 (b) basic verb form
 (c) imperfect tense.

	اَبَعَدَ	تَفَرَّقَ	جَمَعَ	اَنْتَجَّ	حَرَّرَ
(1)	to send away	to be split	to gather	to produce	to liberate
	اِسْتَخْرَجَ	عَلَّمَ	سَامَحَ	اِسْوَدَّ	كَاتَبَ
(2)	to take out	to teach	to forgive	to become black	to correspond with
	اِسْتَمْتَعَ	تَحَسَّنَ	سَهَّلَ	اَعْلَمَ	هَاجَرَ
(3)	to enjoy	to improve	to make easy	to inform	to emigrate
	تَكَاتَبَ	تَجَنَّبَ	تَسَلَّحَ	اِنْتَقَلَ	تَكَلَّمَ
(4)	to correspond	to avoid	to arm oneself	to move	to speak
	اِنْقَسَمَ	اِنْسَرَقَ	تَسَابَقَ	شَارَكَ	تَقَاتَلَ
(5)	to be divided	to be stolen	to compete	to share	to fight
	سَلَّمَ	اِنْتَصَرَ	تَعَلَّمَ	تَكَبَّرَ	اِنْفَجَرَ
(6)	to greet	to gain	to learn	to be proud	to explode

دَافَعَ	اِتْتَبَهَ	اِسْتَهَلَكَ	اَجْبَرَ	اِسْتَصْعَبَ
(7) to defend	to notice	to consume	to force	to find difficult
جَرَّبَ	اِسْمَرَ	تَقَدَّمَ	اَهْمَلَ	اِمْتَنَعَ
(8) to try	to become brown	to progress	to neglect	to reject
قَارَنَ	اِحْتَرَمَ	تَبَاَحَثَ	اِقْتَنَعَ	اِسْتَعْمَلَ
(9) to compare	to respect	to discuss	to be convinced	to use

Practise your reading:

¹تُدَرِّسُ زَوْجَتِي فِي ذَاتِ / ²نَفْسِ اَلْجَامِعَةِ ³الَّتِي ⁴تَخَرَّجَتْ مِنْهَا ⁵.

(1) tudarrisu zawġat-ī fi dātī / nafsī l-ġāmi‘ati llatī taħarraġat min-hā.

My wife ¹teaches at ²the same university from ³which ⁴she graduated
(⁵from it).

¹يَتَقَاسَمُ اَلتَّاجِرَانِ ²رِبْحَ اَلشَّرِكَةِ فِي ³اٰخِرِ ⁴كُلِّ ⁵سَنَةٍ.

(2) yataqāsamu t-tāġirāni riḅha š-šarikati fi ‘āħiri kulli sanatin.

The two merchants ¹share ²the profits of the company at ³the end of
⁴every ⁵year.

¹بِسَبَبِ ²كَثْرَةِ ³اَلْمَطَرِ ⁴اُنْهَدَمَ ⁵اَلْجِسْرُ ⁶وَأَنْقَطَعَ ⁷اَلطَّرِيقُ ⁸بَيْنَ اَلْقَرْيَتَيْنِ.

(3) bi-sababi kaṭrati l-maṭari n-hadama l-ġisru wa-nqaṭa‘a ṭ-ṭarīqu bayna
l-qaryatayni.

¹Because of ²the heavy (abundance of) ³rain, ⁵the bridge ⁴collapsed and
⁷the road ⁸between the two villages ⁶was cut off.

سَوْفَ لَا اُتَمَطِرُ غَدًا وَلِهَذَا ³سَيُشَارِكُ كَثِيرٌ مِنَ النَّاسِ فِي ⁴حَفْلَةِ ⁵اَلْعُرْسِ.

(4) sawfa lā tumṭiru ġadan wa-li-hādā sa-yušāriku kaṭirun mina n-nāsi fi
ħaflati l-‘ursi.

It will not ¹rain ²tomorrow and therefore many people ³will attend ⁵the
wedding ⁴party.

١ هَاجَمَتِ الشُّرْطَةُ ٣ مَكَانَ ٤ الْإِرْهَابِيِّينَ ٥ وَتَبَادَلُوا ٦ النَّارَ مَعَهُمْ ٧ وَبَعْدَ ٨ سَاعَةٍ مِّنَ الْقِتَالِ ٩ سَلَّمَ ١٠ الْإِرْهَابِيُّونَ ١١ أَنْفُسَهُمْ (s. نَفْسٌ).

- (5) hāgamati š-šurṭatu makāna l-irhābiyyīna wa-tabādalu n-nāra ma‘a-hum, wa-ba‘da sā‘atin mina l-qitāli sallama l-irhābiyyūna ‘anfusa-hum.
 2The police 1attacked 4the terrorists’ 3location (place) 5and exchanged 6fire with them 7and after 8one hour of 9fighting 11the terrorists 10gave 12themselves up.

١ تَضَارَبَ ٢ فَرِيقًا ٣ كُرَّةِ ٤ الْقَدَمِ فِي ٥ الْمَلْعَبِ ٦ قَبْلَ ٧ الْمُبَارَاةِ ٨ وَتَصَالَحَا ٩ بَعْدَهَا.

- (6) taḍāraba fariqā kurati l-qadami fī l-mal‘abi qabla l-mubārāti wa-taṣālaha ba‘da-hā.
 The two 4,3football 2teams 1fought each other in 5the stadium 6before 7the match 8and made up (reconciled) 9after (it).

١ صرَحَ زَعِيمُ أَحَدِ الْأَحْزَابِ (s. حَزْبٌ) ٤ السِّيَاسِيَّةِ بِأَنَّهُ ٥ يَعْأَرِضُ ٦ فِكْرَةَ ٧ قَبُولِ الْعَمَالِ (s. عَامِلٌ) ٨ الْأَجَانِبِ فِي الْبِلَادِ.

- (7) šarraḥa za‘īmu ‘aḥadi l-aḥzābi s-siyāsiyyati bi-‘anna-hu yu‘āriḍu fikrata qubūli l-‘ummāli l-aḡānibi fī l-bilādi.
 2The leader of one of the 4political 3parties 1declared that he 5is against 6the idea 7of accepting 8foreign workers in the country.

١ فِي فَصْلِ الرَّبِيعِ ٢ يَخْضُرُ ٣ الشَّجَرُ (s. شَجْرَةٌ) ٤ وَتَنْفَتِّحُ ٥ الْأَزْهَارُ (s. زَهْرَةٌ)، أَمَّا فِي فَصْلِ الْخَرِيفِ ٧ فَتَصْفَرُّ ٨ أَوْرَاقُ (s. وَرَقَةٌ) ٩ الشَّجَرِ ١٠ وَتَسَاقُطُ.

- (8) fī faṣli r-rabī‘i yaḥḍarru š-šaḡaru wa-tatafattahu l-azhāru, ‘ammā fī faṣli l-ḥarifi fa-taṣfarru ‘awraqu š-šaḡari wa-tatasāqatu.
 In the 2spring (1season) 4the trees 3become green and 6the flowers 5open, but in 7the autumn (season) 9the leaves of the trees 8become yellow 10and fall.

اجْتَمَعَ² اَمْسِ / اَلْبَارِحَةَ² مُمْتَلُو³ اَلنَّقَابَاتِ⁴ وَتَكَلَّمُوا⁵ عَنِ⁶ رَفْعِ⁷ اَجُورِ⁷
(اَجْرُ)⁸ اَلْعَمَالِ⁸ وَالْمُوَظَّفِينَ⁹.

(9) ʔiḡtamaʿa ʔamsi / ʔal-bāriḡata mumattilū n-niqābāti wa-takallamū ʿan rafʿi ʔuḡūri l-ʿummāli wa-l-muwaḡḡafina.

³The representatives of ⁴the trade unions ¹met ²yesterday ⁵and talked about ⁶increasing the ⁷wages of ⁸workers and ⁹civil servants (employees).

مُوَظَّفُو اَلشَّرِكَةِ² يَسْتَعْمِلُونَ³ عَادَةً⁴ سَيَّارَاتِهِمْ⁴ اَلْخَاصَّةَ⁵ عِنْدَمَا⁶
يُسَافِرُونَ⁶ فِي رِحَالٍ⁷ طَوِيلَةٍ⁸.

(10) muwaḡḡafū š-šarikati yastaʿmilūna ʿādatan sayyārāti-himi l-ḡaṣṣata ʿindamā yusāfirūna fī riḡlātī ṡawīlatin.

The employees of ¹the company ³usually ²use ⁴their ⁵own cars when ⁶they travel on ⁸long ⁷trips.

تَبَادَلَ¹ اَلْجَيْشَانِ² اَلنَّارَ³ بِالْقُرْبِ⁴ مِنْ اَلْحُدُودِ⁵ (s. حَدٌّ) ثُمَّ⁶
تَرَاجَعَا⁶ عِنْدَمَا⁷ تَدَخَّلَتْ⁷ قُوَّاتُ⁸ اَلْاُمَمِ⁹ (s. اُمَّةٌ) اَلْمَتَّحِدَةِ¹⁰.

(11) tabādala l-ḡayšāni n-nāra bi-l-qurbi mina l-ḡudūdi ṡumma tarāḡaʿā ʿindamā tadaḡḡalat quwwātu l-ʔumami l-muttaḡidati.

²The two armies ¹exchanged ³fire ⁴near ⁵the border, then ⁶they withdrew when ¹⁰the United ⁹Nations ⁸forces ⁷intervened.

دَفَعَ¹ اَلطِّفْلُ² اَلْكَّاسَ³ عَنِ الطَّاوِلَةِ⁴ فَسَقَطَ⁴ عَلَيَّ⁵ اَلْاَرْضِ⁵ فَانكسَرَتْ⁶
وَأنتشَرتْ⁷ كسراتُهُ⁸ (s. كسرةٌ) فِي كُلِّ⁹ مَكَانٍ¹⁰.

(12) dafaʿa ṡ-ṡiflu l-kaʿsa ʿani ṡ-ṡawilati fa-saḡaṡa ʿalā l-ʔarḡi 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 ^{9,10}everywhere (lit. ⁸the pieces ⁷spread into ⁹every ¹⁰place).

اِنطَلَقَتْ¹ سَيَّارَاتُ² اَلسَّبَاقِ² عَلَيَّ³ اَلطَّرِيقِ⁴ حَيْثُ⁴ اجْتَمَعَ⁵
اَلْمُشَاهِدُونَ⁶ يَتَحَمَّسُونَ⁷ لَهُمْ⁸.

(13) ʔintaḡaḡat sayyārātu s-sibāqi ʿalā ṡ-ṡariḡi ḡayṡu ḡtamaʿa l-mušāḡidūna yataḡammasūna 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 ٱللُّغَةَ ٱلْعَرَبِيَّةَ؟ ٤ نَعَمْ، ٥ أَنْكَلَمَهَا ٦ قَلِيلًا.

(14) hal tatakallamu l-lugata l-‘arabiyyata? na‘am ʔatakallamu-hā qalīlan.

¹Do ²you speak (the) Arabic (³language)? ⁴Yes, ⁵I speak (it) ⁶a little.

Translate into Arabic:

- (1) At the end of every season the two merchants share the profit.
- (2) The spectators gathered on the road between the two villages in order to see the racing cars.
- (3) After the football match the spectators fought with (مَعَ) the police forces in the stadium.
- (4) The civil servants 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 met yesterday and talked about increasing their wages at the end of each year.

Derived verb forms, transitive and intransitive verbs

Passive verbs

19.1 The passive verb, **الْفَعْلُ الْمَجْهُولُ**, is used in Arabic when the performer of the action is not named.

The active verb, **الْفَعْلُ الْمَعْلُومُ**, is used in Arabic when the performer of the action is named and expressed as the grammatical subject. 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 vocalization. A characteristic sign of all passive tense forms is that they have the vowel **ḍammah** /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 **ḍammah** /u/ (as mentioned) and the second radical has **kasrah** /i/. The pattern of the passive perfect in the third person masculine singular is thus: **فُعِلَ** fu‘ila, e.g.

		Perfect		
Active			Passive	
CaCaCa, CaCiCa, CaCuCa	⇒		CuCiCa	
كَتَبَ kataba, he wrote			كُتِبَ kutiba, it was written	
شَرِبَ šariba, he drank			شُرِبَ šuriba, it was drunk	
بَعُدَ ba‘uda, he/it was distant			بُعِدَ 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 **faṭḥah** /a/, the basic pattern being: **يَفْعَلُ** yufʿalu, e.g.

Imperfect

Active

يَكْتُبُ yaktubu, he writes

يَسْتُمُ yaštumu, he insults

Passive

يُكْتَبُ yuktabu, it is (being) written

يُسْتَمُ yuštamu, he is (being) insulted

19.3 The passive forms of the derived verb forms (stems) II, III, IV, VIII and X are conjugated regularly 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 darrasa he taught	دُرِّسَ durrisa he was taught	يُدْرِسُ yudarrisu he teaches	يُدْرَسُ yudarrasu he is taught
Form III	شَاهَدَ šāhada he saw	شُوهِدَ šūhida he was seen	يُشَاهِدُ yušāhidu he sees	يُشَاهَدُ yušāhadu he is seen
Form IV	أَرْسَلَ ʾarsala he sent	أُرْسِلَ ʾursila he was sent	يُرْسِلُ yursilu he sends	يُرْسَلُ yursalu he is sent
Form VIII	إِنْتَخَبَ ʾintaḥaba he elected	أُنْتُخِبَ ʾuntuḥiba he was elected	يَنْتَخِبُ yantahibu he elects	يُنْتَخَبُ yuntaḥabu he is elected
Form X	اِسْتَقْبَلَ ʾistaqbala he received	اُسْتُقْبِلَ ʾustuqbila he was received	يَسْتَقْبِلُ yastaqbilu he receives	يُسْتَقْبَلُ yustaqbalu he is received

Note: In the passive of the eighth and tenth forms, the initial vowel in modern Arabic is commonly **kasrah**, e.g. **اِسْتَقْبِلَ** and **اُنْتُخِبَ**.

See the conjugations of the derived verb forms in Appendix 2.

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** taḡayyara, to be changed (he/it changed)

Form VI **تَبَارَكَ** tabāraka, to be blessed (he/it got blessed)

Form VII **انْكَسَرَ** 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.

كُتِبَ الْكِتَابُ

kutiba l-kitābu.

The book **was** written.

Imperfect

يُكْتَبُ كِتَابٌ

yuktabu kitābun.

A book **is** (being) 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, it is, however, 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 طَرَفٍ

min ṭarafi

from the side of, on behalf of = **by**

مِنْ قِبَلِ

min qibali

مِنْ جَانِبِ

min ḡānibi

Examples:

كُتِبَ الْكِتَابُ مِنْ قِبَلِ الْمُعَلِّمِ

kutiba l-kitābu **min qibali** l-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:

أُقْتِلَ ثَلَاثَةٌ² أَشْخَاصٍ³ (s. šaxṣ) وَجُرِحَ⁴ أَرْبَعَةٌ⁵ فِي حَادِثِ⁶ سَيْرٍ⁷
 أَمْسٍ⁸ وَنُقِلُوا⁹ جَمِيعًا¹⁰ إِلَى الْمُسْتَشْفَى.

(1) qutila talātatu ṣašḡaṣin (s. šaḡṣun) wa-ḡuriḡa ṣarba'atun fi ḡāditi sayrin ṣamsi wa-nuqilū ḡamī'an ilā l-mustašfā.

²Three ³people ¹were killed and ⁵four ⁴injured in ⁷a traffic ⁶accident ⁸yesterday and ¹⁰all ⁹were taken (transported) to (the) hospital.

أُبْعِثَ² وَفْدٌ³ رَسْمِيٌّ⁴ مِنْ قِبَلِ⁵ سَمُوِّ الْأَمِيرِ⁶ فَاسْتَقْبِلَ فِي⁷ الْمَطَارِ⁸
 وَأُخِذُوا⁹ جَمِيعًا¹⁰ لِمُقَابَلَةِ¹¹ جَلَالَةِ الْمَلِكِ.

(2) bu'ita wafduṣ rasmīyyun min qibali sumuwwi l-ṣamīri fa-stuqbila fi l-maṭāri wa-ṣuḡidū ḡamī'an li-muqābalati ḡalālati l-maliki.

³An official ²delegation ¹was sent ⁴by ⁵His Highness the Emir. ⁶They were received at ⁷the airport, and ⁹all of them ⁸were taken ¹⁰to meet

¹¹His Majesty the King.

بَعْدَ أَنْ² قُفِّلَ بَابُ³ الدُّكَّانِ⁴ عُلِقَ⁵ الْمِفْتَاحُ⁶ إِلَى⁷ جَانِبِ⁸ الْبَابِ⁹
فَسُرِقَ¹⁰ مِنْ هُنَاكَ¹¹ وَفُتِحَ¹² الْبَابُ¹³ وَسُرِقَتْ¹⁴ أَغْرَاضُ¹⁵ (s. غَرَضٌ) كَثِيرَةٌ¹⁶.

- (3) ba'ḍa ḥan qufila bābu d-dukkāni ḥalliqa l-miftāhu ḥilā ḡānibi l-bābi fa-suriqa min hunāka wa-futiḥa l-bābu wa-suriqat ḡaḡraḍun (s. ḡaraḍun) kaḥīratun.

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.

نُبِّهَ¹ الْعَمَالُ² (s. عَامِلٌ)³ مِنْ قِبَلِ⁴ النَّقَابَةِ⁵ بَعْدَ⁶ الْقِيَامِ⁷ بِالْإِضْرَابِ⁸.

- (4) nubbiha l-ḥummālu (s. ḥāmilun) min qibali n-niqābati bi-ḥadami l-qiyāmi bi-l-ḥidrābi.

²The workers ¹were warned ³by the ⁴trade union ⁵not ⁶to go on ⁷strike.

سَيُعَقَدُ¹ غَدًا² اجْتِمَاعٌ³ فِي⁴ وَزَارَةِ⁵ الدَّاخِلِيَّةِ⁶ وَتُبْحَثُ⁷ فِيهِ⁸ قَضِيَّةٌ⁹
تَأْجِيلِ¹⁰ الْإِتْتِحَابَاتِ¹¹ الْبَرْلَمَانِيَّةِ¹².

- (5) sa-yuḥqadu ḡadan ḡiḡtimāḥun fi wizāratī d-dāḥiliyyati wa-tubḥaḥu fi-hi qaḥdiyyatu taḡḡīli l-intiḥābāti 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.

عُرِضَ¹ مَاتَمُ² الْأَمِيرَةِ³ عَلَى⁴ شَاشَةِ⁵ التِّلْفِيزِيُونِ⁶ وَقَدَّرَ⁷ عَدَدُ⁸
الْمُشَاهِدِينَ⁹ بِأَكْثَرِ¹⁰ مِنْ¹¹ مِئَةِ¹² مِليُونِ¹³ مُشَاهِدٍ¹⁴.

- (6) ḥuriḍa maḥtamu l-ḥamīrati ḥalā šāšati t-tilifizyūni wa-quddira ḥadadu l-mušāhidīna bi-ḥaktāra min miḥati 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).

نُقِلَ¹ الْمَصْنَعُ² إِلَى³ خَارِجِ⁴ الْمَدِينَةِ⁵ وَسُرِّحَ⁶ مِنْ⁷ الْعَمَلِ⁸ أَكْثَرُ⁹ مِنْ¹⁰
نِصْفِ¹¹ الْعَمَالِ¹² (s. عَامِلٌ).

- (7) nuqila l-maḥnaḥu ḥilā ḥāriḡi l-madīnati wa-surriḥa mina l-ḥamali ḥaktāru min niḥfi l-ḥummāli.

The factory ¹was moved ²outside the city and ⁵more than ⁶half of ⁷the workers ³were released (fired) from ⁴work.

أُنْتُخِبَ مُدِيرُ الْجَامِعَةِ الْجَدِيدِ بِأَغْلَبِيَّةٍ سَاهِقَةٍ.

- (8) ³untuḥiba mudīru l-ġami‘ati l-ġadīdu bi-²aġlabiyyatin sāhiqatin.

The new director of the university ¹was elected by an ³overwhelming ²majority.

سَوْفَ لَا يُسْمَحُ بِتَقْدِيمِ الْمَشْرُوبَاتِ الْكُحُولِيَّةِ فِي الْمَطَاعِمِ
(s. مطعم) وَسَيَمْنَعُ بَيْعَهَا فِي الْأَسْوَاقِ (s. سوق).

- (9) sawfa lā yusmaḥu bi-taqdīmi l-mašrūbāti l-kuḥūliyyati fī l-maṭā‘imi
(s. maṭ‘amun) wa-sa-yumna‘u bay‘u-hā fī l-²aswāqi (s. sūqun).

Alcoholic ³drinks (liquors) will not ¹be allowed ²to be served in restaur-
ants ⁴and their ⁵sale in ⁶the markets ⁴will be prohibited.

أُذْكَرَ فِي جَرِيدَةِ الْيَوْمِ أَنَّ مُؤْتَمَرَ الْكُتَّابِ (s. كَاتِبِ) الْعَرَبِ سَيُعْقَدُ
الْيَوْمَ فِي الْعَاصِمَةِ الْمَغْرِبِيَّةِ الرَّبَّاطِ.

- (10) dukira fī ġarīdati l-yawmi ²anna mu³tamara l-kuttābi (kātibun) l-‘arabi
sa-yu‘qadu l-yawma fī l-‘ašimati l-maġribiyyati 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:

- (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 (in) the airport restaurant.
- (6) Four workers were killed and three injured in an accident in the factory and all were taken (transported) to (the) hospital.

Passive
verbs

- (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-qatʿi)

20.1 With regard to the discussion in chapter 7 of 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 for reference.

20.2 As mentioned in chapter 7, the **hamzah** can be written on any of the three letters ʾalif ا, wāw و and yāʾ ي 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 the **hamzah** is left without a bearer, however.

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** — /a/ is ʾalif ا.
- (b) The related letter of **ḍammah** — /u/ is wāw و.
- (c) The related letter of **kasrah** — /i/ is yāʾ ي (without dots).

The three vowels have different strengths, as explained in the list 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**.

- (a) The strongest vowel is **kasrah** — /i/. (The yāʾ with the **sukūn** يْ ... يْ ... يْ /y/ is considered to be as strong as the **kasrah**.)

- (b) The second strongest vowel is **ḍammah** $\text{—}^{\text{◌}}$ /u/.
- (c) The weakest vowel is **fathah** $\text{—}^{\text{◌}}$ /a/.
- (d) The **sukūn** $\text{—}^{\text{◌}}$ is not a vowel and has no related letter. It is considered as the weakest of all, except when it is written with **yāʾ**, as mentioned above.

Note: **Hamzah** at the beginning of a word has already been 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, e.g.

بَاسٌ

baʿsun, harm

بُؤْسٌ

buʿsun, misery

بِئْسٌ

biʿsun, 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

yasʿalu, he asks

مَسْئُولٌ

masʿūlun, responsible

أَسْئَلَةٌ

ʿasʿilatun, 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) سئلَ suʿila, he was asked

(The **kasrah** of the **hamzah** is stronger than the preceding **ḍammah**.)

مِئَاتَةٌ miʿatun, hundred

(The preceding **kasrah** is stronger than the **fathah** of the **hamzah**.)

- (b) لَوْمٌ la^ḍuma, he was wicked (The **ḍammah** of the **hamzah** is stronger than the preceding **fathah**.)
- سُؤَالٌ su^ḍālun, question (The preceding **ḍammah** is stronger than the **fathah** of the **hamzah**.)

- (c) سَأَلَ sa^ḍala, he asked (Here the **bearer** of the **hamzah** is ḍalif ل, because both its own vowel and the **preceding** vowel are **fathahs**.)

20.6 When the **hamzah** appears with a vowel of its own after yā^ḍ with sukūn ... يَ... /...y.../, the bearer of the **hamzah** is yā^ḍ without dots ... يَ..., e.g.

هَيَّاتٌ hay^ḍatun, organization شَيْئَانِ šay^ḍāni, two things

(The preceding yā^ḍ with sukūn ... يَ... is stronger than the **fathah** of the **hamzah** and therefore the bearer of the **hamzah** is ... يَ... /y/ without dots.)

20.7 When the **hamzah** appears with **fathah** between one of the long vowels لَ... /ā/ or وُ... /ū/ and تَ^ḍ marbūṭah ة, ة..., the **hamzah** will stand alone without a bearer:

(a) alone after ḍalif: لَ... /ā.../, e.g. قِرَاءَةٌ qirā^ḍatun, reading

(b) alone after wāw: وُ... /ū.../, e.g. مَرْوَةٌ murū^ḍatun, valour

BUT: If the **hamzah** appears with **fathah** between the long vowel ... يَ... /ī/ and تَ^ḍ marbūṭah ة, ة..., the bearer of the **hamzah** is ... يَ... /y/, e.g. حَاطِيَةٌ ḥaṭī^ḍatun 'sin'.

20.8 When the **hamzah** in the middle of a word is preceded by ḍalif ل, the bearer of the **hamzah** is the related letter of its own vowel. However, if the vowel of the **hamzah** is **fathah**, the **hamzah** remains without a bearer:

Nominative

أَصْدِقَاؤُهُ

ḍaṣḍiqā^ḍu-hu, his friends

Accusative

أَصْدِقَاءَهُ

ḍaṣḍiqā^ḍa-hu

Genitive

أَصْدِقَائِهِ

ḍaṣḍiqā^ḍi-hi

20.9 When the **hamzah** occurs between two long ‘alifs $\text{ءا} / \text{آ} / \text{آء}$, it is again written without a bearer, e.g. قِرَاءَاتٌ qirā‘ātun ‘readings’ (not: قِرَاءَاتٌ).

20.10 *Hamzah at the end of a word (or word stem)*

When **hamzah** with a vowel occurs at the end of a word (or word stem) 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 bada‘a, he started (‘alif ا is the related letter of the preceding vowel /a/)
- (b) جَرَأَ ġaru‘a, he dared (wāw و is the related letter of the preceding vowel /u/)
- (c) قُرِيَ quri‘a, it was read (yā‘ ي is the related letter of the preceding vowel /i/)

Nominative

نَبَأٌ naba‘un, news

تَنْبُؤٌ tanabbu‘un, prophecy

Accusative

نَبَأً naba‘an

تَنْبُؤًا tanabbu‘an

Genitive

نَبَأٍ naba‘in

تَنْبُؤٍ tanabbu‘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 above example: تَنْبُؤًا tanabbu‘an ‘prophecy’), except when the bearer of the **hamzah** itself is ‘alif ا (owing to a preceding **fathah** or ‘alif), e.g. نَبَأًا naba‘an (not: نَبَاءًا), مَسَاءً masā‘an ‘evening’ (not: مَسَاءًا); see the following paragraph.

20.11 When **hamzah** with a vowel occurs at the end of a word (or word stem) following a long vowel or **sukūn**, the **hamzah** will have no bearer:

Nominative

مَسَاءٌ masā‘un, evening

سُوءٌ sū‘un, offence

رَدِيٌّ radī‘un, evil

Accusative

مَسَاءً masā‘an

سُوءًا sū‘an

رَدِيًّا radī‘an

Genitive

مَسَاءٍ masā‘in

سُوءٍ sū‘in

رَدِيٍّ radī‘in

جَزْءٌ ḡuzʿun, a part

جَزْءًا ḡuzʿan

جَزْءٍ ḡuzʿin

أَلْجَزْءِ al-ḡuzʿu, the part

أَلْجَزْءِ al-ḡuzʿa

أَلْجَزْءِ al-ḡuzʿi

20.12 When **hamzah** is followed by the extra ʾalif (أ...), 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: ..ب..ت..ج.. etc.) and which has a **sukūn** ْ, the bearer of the **hamzah** is always **yāʾ** /y/ ..ء.. (without dots), e.g.

(a) Followed by an extra ʾalif:

عِبْءٌ

ʿibʿun, a burden (nom.)

عِبْءًا

ʿibʿan, a burden (acc.)

دِفْءًا

difʿan, warmth (acc.)

بَطْءًا

buṭʿan, slowness (acc.)

(b) Followed by a suffix pronoun:

Nominative

عِبْءُهُ

ʿibʿu-hu, his burden

Accusative

عِبْءَهُ

ʿibʿa-hu

Genitive

عِبْءِهِ

ʿibʿi-hi

20.13 When the **hamzah** occurs at the end of a word (or word stem) preceded by one of the five letters ..د..ذ..ر..ز..و..., which can be connected only from the right 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.

ضَوْءٌ

ḡawʿun, a light

ضَوْءُكَ

ḡawʿu-ka, your light

ضَوْءَكَ

ḡawʿa-ka

ضَوْءِكَ

ḡawʿi-ka

جَزْءٌ

ḡuzʿun, a part

جَزْءُكَ

ḡuzʿu-ka, your part

جَزْءَكَ

ḡuzʿa-ka

جَزْءِكَ

ḡuzʿi-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

ضَوْوُكَ

ḍaw^u-ka, your light

جُزُوكُ

ḡuz^u-ka, your part

Accusative

ضَوْأَكَ

ḍaw^a-ka

ḡuz^a-ka

ḡuz^a-ka

Genitive

ضَوْوِكَ

ḍawⁱ-ka

ḡuzⁱ-ka

ḡuzⁱ-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.

لِئِنَّ li-^{anna}, because (not: لِنَنَّ)

فَئِنَّ fa-^{inna}, that (not: فَنَنَّ)

(An exception is لِئَلَّا li-^{allā} ‘in order not to’.)

- 20.15** In contradiction 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

مَسْأَلَةٌ mas^{al}atun, a question

مَسْئُولٌ mas^{ul}un, responsible

يَقْرَأُونَ yaqra^unā, they are reading

شُؤْنٌ šu^unun, matters

تَقْرَأِينَ taqra^anā, you (f.) are reading

مَسَاءٌ masā^an, evening (acc.)

According to the above rules

مَسْأَلَةٌ

مَسْئُولٌ

يَقْرَأُونَ

شُؤْنٌ

تَقْرَأِينَ

مَسَاءٌ

Exercises

Practise your reading:

سَاعَنِي أَنْكَ جَبْتُ مَتَاخِرًا إِلَى الْمُؤْتَمَرِ.

- (1) sā'a-nī 'anna-ka ġi'ta muta'ahḥīran 'ilā l-mu'tamari.

I was offended that you ²came ³late to ⁴the conference (congress).

أَلَا لَمْ يَعْلَمْ الْمَرْءُ كُلَّ شَيْءٍ عَنْ أُمُورِ (س.أَمْرٌ) الْحَيَاةِ.

- (2) 'al-'alamu yu'allimu l-mar'a kulla šay'in 'an 'umūri l-ḥayāti.

Pain teaches ²a (the) man ^{3,4}everything about ⁵the matters of ⁶life.

مَا قَرَأُوا شَيْئًا عَنِ تَارِيخِ حَيَاةِ الشَّاعِرِ الْمَعْرُوفِ أَمْرِيءِ الْقَيْسِ.

- (3) mā qara'ū šay'an 'an tāriḥi ḥayāti š-šā'iri l-ma'rūfi mri'i l-Qaysi.

They have ¹not ²read ³anything about ^{5,4}the biography (⁵life ⁴history) of ⁷the well-known ⁶poet Imru' l-Qays.

هَنِيئًا لِلرَّهْرَةِ الدَّابِلَةِ؛ إِنَّ السَّمَاءَ سَتْمَطِرُ غَدًا.

- (4) hanī'an li-z-zahrati d-dābilati; 'inna s-samā'a sa-tumṭiru ġadan.

Salute (²to) ³the withered ²flower. ⁶Tomorrow there ^{4,5}will be rain (lit. ⁴the sky ⁵will rain).

يُؤْمِنُ الْمُسْلِمُ بِاللَّهِ وَلَا يَأْذَنُ الْإِسْلَامُ بِالْقَتْلِ.

- (5) yu'minu l-muslimu bi-llāhi wa-lā ya'danu l-'islāmu bi-l-qatli.

A Muslim ¹believes in God and Islam does not ²allow ³killing.

جَبْتُ لِأَهْنَتِكَ عَلَى مَكَاْفَأَةِ قَائِدِ الْجَيْشِ.

- (6) ġi'tu li-'uhanni'a-ka 'alā mukāfa'ati qā'idi l-ġayši.

I came ²to congratulate you on ³the reward of the ⁵army ⁴commander.

مَتَى تَهْنِئُ الطُّلَّابَ الْفَائِزِينَ فِي الْأَمْتِحَانِ النَّهَائِيِّ؟

- (7) matā tuhanni'u ṭ-ṭullāba l-fā'izīna fi l-'imtiḥāni n-nihā'iyyi?

When ²will you congratulate the students who were ³successful in ⁵the final ⁴exam?

مَا جَرَوْهُ الْمَسْئُولُ فِي وَرَارَةِ الْبَيْتَةِ الْإِدْلَاءِ بِرَأْيِهِ حَوْلَ مَسْأَلَةِ تَلَوْتِ الشَّاطِئِ.

- (8) mā ġaru'a l-mas'ūlu fi wizāratī l-bī'ati l-'idlā'i bi-ra'yi-hi ḥawla mas'alati talawwuti š-šāṭi'i.

²The (official) responsible at ³the Ministry of the ⁴Environment did not
¹dare ⁵to express ⁶his opinion ⁷about ⁸the matter of ¹⁰the coastal
⁹pollution.

الْمَرْءُ مَعْرَضٌ لِأَفْرَاحٍ (s. فَرَحٌ) ⁴وَأَحْزَانٍ (s. حُزْنٌ) وَكُلُّ شَيْءٍ لَّهُ
⁶نَهَائِيَةٌ إِلَّا شَيْئًا وَاحِدًا ¹⁰وَهُوَ ¹¹الرُّوحُ.

(9) ²al-mar²u mu⁴arradun li-³afrāhin wa-⁹aḥzānin, wa-kullu šay¹⁰in la-hu
nihāyatun ⁷illā šay¹¹an wāḥidan wa-huwa r-rūḥu.

¹A (the) human being ²is exposed ³to happiness ⁴and sadness, and every-
thing ⁵has ⁶an end ⁷except for ⁹one ⁸thing, ¹⁰and that is ¹¹the soul (spirit).

الْإِنْسَانُ الْجَرِيءُ يَعْتَرِفُ بِخَطِيئَتِهِ.

(10) ²al-insānu l-ḡarī³u ya⁴‘tarifu bi-ḥaṭī⁷‘ati-hi.

²A (the) brave ¹person ³admits ⁴his fault.

مِنْ حَبِي لَهَا مَا هَدَاتٌ دَقَاتٌ فَوَادِي الْبَرِيءِ.

(11) min ḥubbī la-hā mā hada²‘at daqqātu fu⁷‘ādī l-barī⁸i.

¹Because of ²my love ³for her, ⁴the beats of my ⁸innocent ⁷heart ⁴did not
⁵slow down (⁵calm).

اسْمُ الْمُؤَلَّفِ مِنْ قِرَاءَةِ مُسَاعَدِهِ الْبَطِيئَةِ لِلْمَخْطُوطَةِ الْقَدِيمَةِ.

(12) sa²‘ima l-mu²‘allifu min qirā²‘ati musā⁴‘idi-hi l-baṭī⁵‘ati li-l-maḥṭūṭati
l-qadīmati.

²The author ¹was bored with ⁴his assistant’s ⁵slow ³reading of ⁷the old
⁶manuscript.

إِشَارَكَتْ فِي الْمُؤْتَمَرِ الَّذِي أَنْعَقَدَ مُؤَخَّرًا كُلُّ الْفِنَاتِ الْمُتَنَازِعَةِ
عَلَى مَسْأَلَةِ تَوْزِيعِ مِيَاهِ الرِّيِّ.

(13) šārakat fī l-mu²‘tamari llaḍī-n⁴‘aqada mu²‘aḥḥaran kullu l-fi⁷‘āti l-
mutanāzi⁵‘ati ‘alā mas²‘alati tawzī¹⁰‘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 السَّالِحُ الْعَطْشَانَ مَاءً عَكْرًا مِنْ بئرٍ عميقةٍ فِي الصَّحْرَاءِ.

(14) šariba s-sā²‘iḥu l-‘aṭšānu mā²‘an ‘akiran min bi⁵‘rin ‘amīqatin fī ṣ-ṣaḥrā⁷i.

²The thirsty ¹tourist drank ⁴muddy ³water from ⁶a deep ⁵well in ⁷the
desert.

Translate into Arabic:

- (1) Pain teaches everything about (the) happiness and (the) sadness.
- (2) Everything has an end except one thing, and that is love.
- (3) The beats of the thirsty tourist's heart won't slow down.
- (4) A Muslim does not believe in, nor allow, killing.
- (5) The author took part in the conference (congress) which was held recently in the Ministry of Environment.
- (6) I came to congratulate the students on the army commander's reward.
- (7) The well-known poet Imru' l-Qays drank muddy water from a deep well in the desert.
- (8) Salute (to) the thirsty tourist in the desert, tomorrow there will be rain.
- (9) They have not read anything about the history of the brave commander.
- (10) I was offended that you came late to the Ministry of the Environment and you did not dare to express your opinion about the coastal pollution.

Broken plurals and collective nouns

21.1 A very large number of nouns and adjectives have a plural called the broken plural, **جَمْعُ التَّكْسِيرِ**. It may be compared to the English irregular plural, e.g., ‘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 plural (regular plural).

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.

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 door	أَبْوَابٌ abwābun	(b) مَلِكٌ malikun king	مُلُوكٌ mulūkun
(c) كَبِيرٌ kabīrun big	كِبَارٌ kibārun	(d) شَهْرٌ šahrūn month	أَشْهُرٌ ašhurun
(e) أَخٌ aḥun brother	إِخْوَانٌ iḥwānun	(f) مَبْنَى mabnan building	مَبَانٍ mabānin
(g) سُؤَالٌ suʿālun question	أَسْئَلَةٌ asʿilatun	(h) طَرِيقٌ tariqun road	طُرُقٌ turuqun

(i) عَامِلٌ ʿāmilun worker	عَمَالٌ ʿummālun	(j) نَبِيٌّ nabiyyun prophet	أَنْبِيَاءٌ ʿanbiyāʿu (dipt.)
(k) رِسَالَةٌ risālatun letter	رِسَائِلٌ rasāʾilu	(l) قِصَّةٌ qiṣṣatun story	قِصَصٌ qiṣaṣun

Note: It is recommended that the plural form be learnt along with the singular.

21.3 Agreement of adjectives with plural nouns

- (a) Broken plurals referring to masculine or feminine human beings may take the adjective both in the broken plural and sound plural, e.g.

Masc. sing. **Adjective broken plur.** **Adjective sound plur.**

وَلَدٌ سَعِيدٌ waladun saʿīdun a happy boy	أَوْلَادٌ سَعْدَاءٌ ʿawlādun suʿadāʿu happy boys	أَوْلَادٌ سَعِيدُونَ ʿawlādun saʿīdūna
--	--	---

Fem. sing.

عَرُوسٌ سَعِيدَةٌ ʿarūsun saʿīdatun a happy bride	عَرَائِسٌ سَعْدَاءٌ ʿarāʾisu suʿadāʿu happy brides	عَرَائِسٌ سَعِيدَاتٌ ʿarāʾisu saʿīdātun
---	--	--

- (b) Even sound plurals referring to masculine human beings may take the adjective in both broken plural and sound plural, e.g.

Masc. sing. **Adjective broken plur.** **Adjective sound plur.**

مُعَلِّمٌ سَعِيدٌ muʿallimun saʿīdun a happy teacher	مُعَلِّمُونَ سَعْدَاءٌ muʿallimūna suʿadāʿu happy teachers	مُعَلِّمُونَ سَعِيدُونَ muʿallimūna saʿīdūna
--	--	---

- (c) Broken plurals or sound plurals referring to non-human beings take the adjective in the feminine singular, e.g.

Masc. sing.

بَيْتٌ صَغِيرٌ baytun ṣaġīrun, a small house

Sound plur.

بُيُوتٌ صَغِيرَةٌ buyūtun ṣaġīratun
--

Fem. sing.

طَاوِلَةٌ صَغِيرَةٌ

tāwilatun ṣaġīratun, a small table

طَاوِلَاتٌ صَغِيرَةٌ

ṭāwilātun ṣaġīratun

21.4 Collective nouns, **إِسْمٌ أُلْجَمِعُ**, 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.

Collective noun	Broken plur.	Singular	Sound plur.
Masc.	Fem.	Fem.	Fem.
شَجَرٌ šaġarun trees	أَشْجَارٌ ašġārun (some) trees	شَجْرَةٌ šaġaratun a tree	شَجَرَاتٌ šaġarātun trees (specified)
لَيْلٌ laylun night, night-time	لَيَالٍ layālin (some) nights	لَيْلَةٌ laylatun a night	لَيَالَاتٌ laylātun nights (specified)
سَمَكٌ samakun fish	أَسْمَاكٌ asmākun (some) fish	سَمَكَةٌ samakatun a fish	سَمَكَاتٌ samakātun fish (specified)

Some collective nouns do not have a corresponding singular:

Collective noun	Broken plur.	Singular	Sound plur.
Masc.	Fem.	Fem.	Fem.
جَيْشٌ ġayšun army	جِيُوشٌ ġuyūšun armies	_____	_____
شَعْبٌ šaʿbun people, folk	شُعُوبٌ šuʿūbun peoples, folk	_____	_____
خَيْلٌ ħaylun horses	خِيُولٌ ħuyūlun horses	_____	_____

21.5 Agreement of verbs and adjectives with collective nouns

Collective nouns, **إِسْمٌ أُلْجَمِعُ**, 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

ḍahaba ša‘bun ‘aḍīmun.

A great nation (lit. people)

has vanished (gone).

أَحْتَرَقَ شَجَرٌ كَثِيرٌ

‘iḥtaraq šaḡarun kaṭīrun.

Many trees burned.

Broken plural

(Treated as fem. sing.)

ذَهَبَتْ شُعُوبٌ عَظِيمَةٌ

ḍahabat šu‘ūbun ‘aḍīmatun.

Great nations (lit. peoples)

have vanished (gone).

أَحْتَرَقَتْ أَشْجَارٌ كَثِيرَةٌ

‘iḥtaraqat ‘ašḡārun kaṭīratun.

Many (individual) trees burned.

Note: Some collective nouns may also take the predicate verb in the feminine singular, e.g.

With masc. verb

نَشَرَ الْعَرَبُ الْحَضَارَةَ

našara l-‘arabu l-ḥaḍārata.

The Arabs spread civilization.

With fem. verb

نَشَرَتْ الْعَرَبُ الْحَضَارَةَ

našarati l-‘arabu l-ḥaḍārata.

Exercises

Practise your reading:

أَبَاءٌ (s. أَبٌ) أَلْتَلَامِيذِ (s. تَلْمِيذٌ) ٢ وَأُمَّهَاتُهُمْ ٣ مَشْغُولُونَ فِي ٤ تَحْضِيرِ ١
حَفْلَةٍ لِأَطْفَالِهِمْ (s. طِفْلٌ).

(1) ‘ābā’u t-talāmīdi wa-‘ummahātu-hum mašḡūlūna fī taḥḍīri ḥaflatin li-‘aṭḥāli-him

The pupils’ 1 fathers’ 2 and mothers 3 are busy (with) 4 preparing 5 a party for their children.

كَثِيرٌ مِنْ ١ سَكَانِ (s. سَاكِنٌ) ٢ مَبَانِي (s. مَبْنَى) ٣ أَلْحَيِّ مِنْ رِجَالٍ ٤ وَنِسَاءٍ
هِمْ (s. إِمْرَأَةٌ) ٥ عَجَائِزٌ (s. عَجُوزٌ) ٦ وَضِعْفَاءٌ (s. ضَعِيفٌ) ٧ وَلَيْسَتْ عِنْدَهُمْ
مَصَاعِدٌ (s. مَصْعَدٌ).

(2) kaṭīrun min sukkāni mabāni l-ḥayyi min riḡālin wa-nisā’in hum ‘aḡā’izu wa-ḍu‘afā’u wa-laysat ‘inda-hum mašā‘idu.

Many of 1 the inhabitants of 2 the buildings in 3 the area, men 4 and women, are 5 old 6 and weak and have no 7 lifts (elevators).

١ سَمَكٌ (s. سَمَكَةٌ) ٢ الْأَنْهَرُ (s. نَهْرٌ) ٣ وَالْبُحَيْرَاتُ ٤ أَطْيَبُ مِنْ سَمَكِ
٥ الْبَحَارِ (s. بَحْرٌ).

- (3) samaku l-²anhuri wa-l-buḥayrāti ³ṭayyabu min samaki l-biḥāri.
^{2,3}Freshwater ¹fish are ⁴tastier than ⁵sea fish (lit. ¹the fish of ²river's and
lakes are ⁴tastier than the fish of ⁵the seas).

١ انْقَلَبَتْ ٢ شَاحِنَةٌ ٣ بِحَادِثٍ ٤ سَيْرٍ ٥ فَسَقَطَتْ مِنْهَا ٦ صَنَادِقُ
(s. صُنْدُوقٌ) ٧ الْفَاكِهَةِ ٨ وَأَكْيَاسُ (s. كَيْسٌ) ٩ مَمْلُوءَةٌ ١٠ بِالزَّيْتُونِ.

- (4) ¹inqalabat šāḥinatun bi-ḥāditi sayrin fa-saqāṭat min-hā šanādīqu l-fākihati
wa-²akyāsun mamlū³atun bi-z-zaytūni.
In a ⁴traffic ³accident ²a truck ¹turned upside down and ⁶boxes (cases) of
⁷fruit ⁸and sacks ⁹filled with ¹⁰olives ⁵fell out.

١ خَسِرَ ٢ الْجَيْشُ الْأَلْمَانِيُّ ٣ الْقَوِيُّ ٤ الْحَرْبَ ٥ ضِدَّ ٦ الْجَيْشِ (s. جَيْشٌ)
٧ التَّابِعَةِ ٨ لِدَوْلٍ (s. دَوْلَةٌ) ٩ الْحُلَفَاءِ (s. حَلِيفٌ).

- (5) ḥasira l-ḡayšu l-²almāniyyu l-qawiyyu l-ḥarba ḍidda l-ḡuyūši t-tābi⁶ati
li-duwali l-ḥulafā⁷i.
³The strong German ²army ¹lost ⁴the war ⁵against ⁶the armies ⁷belonging
to ⁹the allied ⁸countries.

١ الْمَصَارِفُ (s. مَصْرِفٌ) ٢ وَالْكَبِيرَةُ ٣ وَالنَّجَارُ (s. تَاجِرٌ) ٤ الْكِبَارُ
٥ مَسْئُولُونَ عَنِ ٦ ارْتِفَاعِ ٧ أَسْعَارِ (s. سِعْرٌ) ٨ الْمَوَادِّ (s. مَادَّةٌ)
٩ الْغِذَائِيَّةِ فِي الْبِلَادِ.

- (6) ¹al-mašārifu l-kabīratu wa-t-tuḡḡāru l-kibāru mas²ūlūna ³ani rti⁴fā⁵ ⁶as⁷āri
l-mawāddi l-ḡiḍā⁸ṭiyyati fi l-bilādi.
The big ¹banks and big ²merchants are ³responsible for ⁴the rise in ⁵the
price(s) of ^{7,8}foodstuffs in the country.

١ اجْتَمَعَ مُدْرَأٌ (s. مُدِيرٌ) ٢ الشَّرِكَاتِ مَعَ ٣ مَنْدُوبِي ٤ النَّقَابَاتِ ٥ وَتَبَاحَثُوا
٦ بِمَوَاضِعَ (s. مَوْضُوعٌ) ٧ عَدِيدَةٍ مِنْهَا: ٨ رَفَعُ ٩ أَجْرِ (s. أَجْرٌ) ١٠ الْعَمَالِ
وَالْمَوْظِفِينَ ٩ وَتَخْفِيزُ ١٠ سَاعَاتِ الْعَمَلِ.

- (7) ¹iḡtama²a mudarā³u š-šarikāti ma⁴a mandūbī n-niqābāti wa-tabāḥaṭū

bi-mawādī'a 'adīdatin min-hā: raf'ū ḡūrī l-'ummāli wa-l-muwaddafīna wa-tahfīdu sā'āti l-'amali.

The company managers (the managers of the companies) had ¹a meeting with ³the trade union ²representatives ⁴and discussed ⁶many ⁵issues, among them ⁷raising the ⁸wages of workers and employees ⁹and reducing their working ¹⁰hours.

أَقَدَمَتْ ²مَجْمُوعَةٌ مِنْ ³عُلَمَاءٍ (s. عَالِمٍ) الْكِيمِيَاءِ ⁴تَقْرِيراً عَنِ ⁵اِكْتِشَافِهِمْ ⁶أَدْوِيَّةً (s. دَوَاءً) جَدِيدَةً ⁷ضِدَّ ⁸أَمْرَاضٍ (s. مَرَضٍ) ⁹الْجُلْدِ.

- (8) qaddamat mağmū'atun min 'ulamā'i l-kīmyā'i taqrīran 'ani-ktišāfi-him ḡadīyatan ḡadīdatan ḡidda ḡamrāḡi l-ḡildi.

²A group of chemical ³scientists ¹presented ⁴a report on ⁵its (their) discovery of new ⁶medicines ⁷against ⁹skin ⁸diseases.

أَسْبَبَ ²كَثْرَةَ ³الْأَمْطَارِ (s. مَطْرٍ) فِي هَذِهِ ⁴الْأَشْهُرِ (s. شَهْرٍ) ⁵طَافَتِ / فَاضَتْ ⁶الْأَنْهَارُ (s. نَهْرٍ) ⁷وَجَرَقَتْ مَعَهَا ⁸مَنَازِلَ (s. مَنْزِلٍ) ⁹عَدِيدَةً ¹⁰قَرِيبَةً مِنْ ¹¹الضَّفَافِ (s. ضَفَّةٍ).

- (9) bi-sababi kaṭrati l-'amtāri fi hāḡi-hi l-'ašhuri ṭafati / fādati l-'anhuru wa-ḡarafat ma'a-hā manāzila 'adīdatan qarībatan mina ḡ-ḡifāfi.

¹Because of the ²heavy ³rain (lit. ²lot of ³rain) during these ⁴months, ⁶the rivers have ⁵flooded ⁷and swept away ⁹many ⁸houses ¹⁰near ¹¹the banks.

أَسِيَ ²الْحَارِسُ أَبْوَابَ (s. بَابٍ) الْمَكْتَبِ ³وَشَبَابِيكَهُ (s. شَبَاكٍ) ⁴مَفْتُوحَةً ⁵فَدَخَلَ ⁶الْصُّوَصُ (s. لِصٍّ) ⁷وَسَرَقُوا ⁸أَشْيَاءَ (s. شَيْءٍ) ⁹ثَمِينَةً.

- (10) nasiya l-hārisu ḡabwāba l-maktabi wa-šabābika-hu maftūḡatan, fa-daḡala lušūḡun wa-saraḡū ḡašyā'a ṭamīnatan.

²The guard ¹left (lit. ¹forgot) the doors ³and windows of the office ⁴open, so ⁶thieves ⁵went in ⁷and stole ⁹valuable ⁸things.

أَشْرَتْ ²دُورٌ (s. دَارٌ) ³النَّشْرِ ⁴أَعْمَالَ (s. عَمَلٍ) ⁵الْكَتَابِ (s. كَاتِبٍ) ⁶وَالشُّعْرَاءِ (s. شَاعِرٍ) ⁷وَرَفَضَتْ بَعْضَهَا ⁸مَعَ أَنَّهَا كَانَتْ ⁹جَيِّدَةً.

- (11) našarat dūru n-našri ḡa'māla l-kuttābi wa-š-šu'arā'i wa-rafadāt ba'ḡa-hā ma'a ḡanna-hā kānat ḡayyidatan.

³The publishing ²houses ¹published ⁴the works of ⁵the writers ⁶and poets ⁷and rejected some of them ⁸although they were ⁹good.

١ بِسَبَبِ قَلَّةِ ٢ الْأَمْطَارِ (s. مَطْرٌ) فِي ٤ الْأَعْوَامِ (s. عَامٌ) ٥ الْأَخِيرَةِ
٦ تَضَرَّرَتْ ٧ مَوَاسِمٌ (s. مَوْسِمٌ) ٨ الْخُضَارِ ٩ وَالْفَاكِهَةِ فِي
١٠ الْمَزَارِعِ (s. مَزْرَعَةٌ).

(12) bi-sababi qillati l-²amtāri fī l-³a‘wāmi l-⁴aḥīrati taḍarrarat mawāsimu l-ḥuḍāri wa-l-fākihati fī l-mazāri‘i.

¹Because of ²lack (²scarcity) of ³rain in ⁵recent ⁴years, ⁸the vegetable ⁹and fruit ⁷harvests on ¹⁰the farms have been ⁶damaged.

١ الشَّعْبُ الْعَرَبِيُّ ٢ مِنْ بَيْنِ الشُّعُوبِ ٣ الْعَظِيمَةِ فِي ٤ الْعَالَمِ الَّتِي ٥ نَشَرَتْ
٦ الْخُضَارَةَ.

(13) ḏaš-ša‘bu l-‘arabiyyu min bayni š-šu‘ūbi l-‘aḍīmati fī l-‘ālamī llatī našarati l-ḥaḍārata.

The Arabs (Arab ¹people) are ²among the ³great peoples (of ⁴the world) who have ⁵spread ⁶civilization.

Translate into Arabic:

- (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) The sea fish is tastier than the freshwater fish.
- (5) The thieves went into the company through (from) 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: triptotes and diptotes.

(a) Triptotes

All definite as well as most other nouns and adjectives and some proper names are triptotes. This means that they take all 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 **الْمُنْصَرَفٌ**, 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 nunation (-un, -an, -in). Diptotes are therefore called in Arabic **غَيْرُ الْمُنْصَرَفِ** or **مِنَ الصَّرْفِ**, i.e. *not fully declined*.

Diptote indefinite

Nominative: one **ḍammah**

— /-u/

Accusative and genitive: one **fathah**

— /-a/

22.2 When a diptote is made definite by the definite article **الـ**, a suffix possessive pronoun, or by being the first noun (**الْمُضَافُ** *al-muḍāfu*) of an **ʾiḍāfah** 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>
Nom.:	أَحْمَرٌ (not: أَحْمَرُ) ʔaḥmaru, red ʔaḥmarun)	الْأَحْمَرُ ʔal-ʔaḥmaru
Acc.:	أَحْمَرًا (not: أَحْمَرًا) ʔaḥmara ʔaḥmaran)	الْأَحْمَرَ ʔal-ʔaḥmara
Gen.:	أَحْمَرٍ (not: أَحْمَرٍ) ʔaḥmara ʔaḥmarin)	الْأَحْمَرِ ʔal-ʔaḥmari
	Indefinite form, plur. <i>Diptote (not fully declined)</i>	Definite form, plur. <i>Triptote (fully declined, with suffix pronoun)</i>
Nom.:	رَسَائِلٌ rasāʔilu, letters, messages	رَسَائِلُكَ rasāʔilu-ka, your (m.) letters
Acc.:	رَسَائِلًا rasāʔila	رَسَائِلَكَ rasāʔila-ka
Gen.:	رَسَائِلٍ rasāʔila	رَسَائِلِكَ rasāʔili-ka

The most common classes of diptotes are:

22.3 Proper names

- (a) Feminine proper names, with or without tāʔ marbūṭah تَاءٌ مَرْبُوطَةٌ ..
/..atu/, e.g.

مَرْيَمٌ Maryamu

زَيْنَبٌ Zaynabu

سُعَادٌ Suʔādu

عَائِشَةُ ʔĀʔišatu

فَاطِمَةُ Fāṭimatu

مَاجِدَةٌ Māġidatu

Note: Even masculine proper names ending in $\dots\text{ة} \dots$ /...atu/ are diptotes, e.g.

نَحْلَةٌ Naḥlatu مُعَاوِيَةٌ Mu‘āwiyatu

- (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)

هِنْدٌ	رَعْدٌ	مِصْرٌ	OR	هِنْدٌ	رَعْدٌ	مِصْرٌ
Hindun	Rağḍun	Miṣrun	OR	Hindu	Rağḍu	Miṣru
		Egypt				Egypt

Note: Most commonly in modern Arabic, **مِصْرٌ** miṣru is used as a diptote and **هِنْدٌ** hindun as a triptote.

- (c) Masculine proper names which contain more than three consonants, e.g.

إِسْحَاقُ إِبْرَاهِيمُ يُوسُفُ يَعْقُوبُ
 ʾIshāqu, Isaac ʾIbrāhīmu, Abraham Yūsufu, Joseph Ya‘qūbu, Jacob

- (d) All geographical names which do not have the definite article $\dots\text{ال}$, e.g.

بَارِيسُ	مَكَّةُ	دِمَشْقُ	لُبْنَانُ
Bārisu	Makkatu	Dimašqu	Lubnānu
Paris	Mecca	Damascus	Lebanon

Note: The name of Cairo has the definite article $\dots\text{ال}$ /al./. It is therefore a triptote and takes all three cases endings: **الْقَاهِرَةُ الْقَاهِرَةُ الْقَاهِرَةُ**.

- (e) Compound geographical names:

بُورِ سَعِيدٍ	بَعْلَبَكُ	بَيْتَ لَحْمٍ	نِيُورْكُ
Būr Sa‘īdu	Ba‘la-bakku	Bayta Laḥma	Niyūrku
Port Said	Baalbek	Bethlehem	New York

- (f) Masculine and feminine proper names which simulate verbal forms and do not have the ending $\dots\text{ة} \dots$ /...atu/ in the feminine singular, e.g.

أَحْمَدُ
ʿAḥmadu

يَزِيدُ
Yazīdu

تَغْلِبُ
Taḡlibu

Note: The noun below has the same structure as the proper names above, but it is not a diptote, because its feminine singular is formed by adding the ending **أَرْمَلَةٌ** /...atun/ e.g.

أَرْمَلٌ
ʿarmalun, widower

أَرْمَلَانٌ
ʿarmalan

أَرْمَلِينٌ
ʿarmalin

أَرْمَلَةٌ (fem.)
ʿarmalatun

- (g) Masculine proper names ending in **أَنٌ** /...ānu/, e.g.

عُمَانٌ
ʿUtmānu

سُلَيْمَانٌ
Sulaymānu

زَيْدَانٌ
Zaydānu

- (h) Proper names (masculine and feminine) which have the pattern of **فُعَلٌ** fuʿalu, e.g.

عُمَرُ
ʿUmaru

زُهَلُ
Zuḥalu

قُرَحُ
Quzaḥu

22.4 Adjectives

- (a) Most of the classical grammarians consider the masculine adjectives ending in **أَنٌ** /...ānu/ (pattern: **فَعْلَانٌ** faʿlānu) and having the feminine ending **أَيٌ** /...ā/ (pattern: **فَعْلَى** faʿlā) to be diptotes, but some other grammarians consider the feminine ending of the above **أَنٌ** /...ānu/ to be **أَتَةٌ** /...atun/ (pattern: **فَعْلَانَةٌ** faʿlānatun, not **فَعْلَى** faʿlā). In this case they have to be triptotes (as pattern: **فَعْلَانٌ** faʿlānun), according to the rule mentioned in note (b) below, and this type of feminine is more frequently used in modern Arabic, e.g.

Masc. sing.

Fem. sing.

كَسْلَانٌ OR كَسْلَانٌ kaslānu/un,
lazy

Classical usage **Modern usage**

كَسْلَى kaslā OR كَسْلَانَةٌ kaslānatun

سَكْرَانٌ OR سَكْرَانٌ sakrānu/
un, drunk

سَكْرَى sakrā OR سَكْرَانَةٌ sakrānatun

عَطْشَانٌ OR عَطْشَانٌ ʿaṭṣānu/ عَطْشَى ʿaṭṣā OR عَطْشَانَةٌ ʿaṭṣānatun
un, thirsty

غَضْبَانٌ OR غَضْبَانٌ gaḍbānu/ غَضْبَى gaḍbā OR غَضْبَانَةٌ gaḍbānatun
un, angry

Note a: When the above adjectives occur as proper names then they are treated as diptotes, following rule 3 (g) above, e.g. غَضْبَانٌ gaḍbānu (as proper name).

Note b: The adjective below is not a diptote, because its feminine singular does not end in ...آ/ (pattern: فَعْلَى faʿlā):

Nom.	Acc.	Gen.	Fem. sing.
نَدْمَانٌ	نَدْمَانًا	نَدْمَانٍ	(نَدْمَانَةٌ)
nadmānun, regretful	nadmānan	nadmānin	(nadmānatun)

Note c: Adjectives of the pattern فَعْلَانٌ fuʿlānun are all triptotes, e.g.

عُرْيَانٌ	عُرْيَانًا	عُرْيَانٍ	(عُرْيَانَةٌ)
ʿuryānun, naked	ʿuryānan	ʿuryānin	(ʿuryānatun)
فُلَانٌ	فُلَانًا	فُلَانٍ	(فُلَانَةٌ)
fulānun, somebody	fulānan	fulānin	(fulānatun)

(b) Masculine adjectives of the pattern أَفْعَلٌ afʿalu, e.g.

أَحْمَرٌ	أَصْغَرٌ	آخَرَ	أَعْرَجٌ
ʾaḥmaru	ʾaṣḡaru	ʾāḥaru	ʾaʿraġu
red	smaller	other, another	lame

(c) Nouns and adjectives ending in ...آء/ which is not part of the verb root, e.g.

عَدْرَاءٌ (v. عَدَرَ)	سَوْدَاءٌ (v. سَوَدَّ)	رُؤَسَاءٌ (v. رَأَسَ)
ʿaḍrāʾu (ʿaḍara)	sawdāʾu (sawada)	ruʾasāʾu (raʾasa)
virgin	black (f.)	presidents

Note a: The triptote nouns ending in ...آء/ below do not belong to the above group, because they are derived from verbs ending in a weak radical (chapter 33), e.g.

قُرَّاءٌ	(v. قَرَأَ)	سَمَاءٌ	(v. سَمَوُ)	شِرَاءٌ	(v. شَرَى)
qurrāʿun	qaraʿa)	samāʿun	samawa)	širāʿun	šaraya)
readers		heaven		purchase, buy(ing)	

Note b: The word أَشْيَاءٌ ʿašyāʿu ‘things’ (sing. شَيْءٌ šayʿun) is an exception because it is a diptote in the Quran.

- (d) A few nouns and adjectives ending in ـى are indeclinable (they have the same form in all cases) in both the definite and indefinite form, e.g.

Indefinite

مَقْهَى	maqhan, a coffee house
سُكْنَى	suknā, housing, dwelling

Definite

الْمَقْهَى	al-maqhā
السُّكْنَى	as-suknā

22.5 Broken plurals as diptotes

Broken plurals having the pattern of مَفَاعِلُ mafāʿilu or مَفَاعِيلُ mafāʿīlu are diptotes, e.g.

مَوَادُّ	أَصَابِعُ	أَكَارِمُ	مَسَاجِدُ
mawāddu	ʿaṣābiʿu	ʿakārimu	masāğidu
materials	fingers	nobles	mosques
عَصَافِيرُ	قَنَادِيلُ	شَبَابِيكُ	أَنَاشِيدُ
ʿaṣāfiru	qanādīlu	šabābīku	ʿanāšīdu
birds	lamps	windows	songs, hymns

Exercises

Practise your reading:

أَسْتَمَعْتُ¹ لِمُؤَدِّنِينَ (s. مُؤَدِّنٌ)² مُمْتَازِينَ فِي³ مَسَاجِدٍ (s. مَسْجِدٌ)⁴ عَدِيدَةٍ فِي مَكَّةَ⁵ الْمَكْرَمَةِ.

- (1) ʿistamaʿtu li-muʿaddīnīna mumtāzīna fī masāğida ʿadīdatin fī Makkata l-mukarramati.

¹I listened to ²excellent ³muezzins (²reciters of the Holy Quran) in ⁵many ⁴mosques in the ⁶Honored (Holy) city of Mecca.

سَكَنْتُ / أَقَمْتُ (IV) نِصْفَ سِنَةٍ فِي صَحْرَاءِ سِينَا قَرِيبًا مِنَ
الْبَحْرِ الْمَتَوَسِّطِ.

- (2) sakantu niṣfa sanatin fi ṣaḥrāʾi Sīnā qarīban mina l-baḥri l-mutawassiṭi.
I lived/stayed for ²half a ³year in ⁴the Sinai Desert ⁵near the ⁷Mediterranean ⁶Sea.

جَلَسْتُ لِمَدَّةٍ طَوِيلَةٍ مَعَ عُلَمَاءَ (s. عَالِمٍ) عَظَمَاءَ (s. عَظِيمٍ) فِي
مَقْهَى عَلَى الْبَحْرِ.

- (3) ḡalastu li-muddatin ṭawīlatin maʿa ʿulamāʾa ʿuḍamāʾa fi maqhan ʿalā
l-baḥri.
I sat for a ³long ²time with ⁵great ⁴scholars in ⁶a coffee shop by the ⁷sea.

سَكَنْتُ / أَقَمْتُ (IV) سِنَةً فِي بَيْرُوتَ وَشَهْرًا فِي عَمَّانَ وَأُسْبُوعًا
وَنِصْفَ الْأُسْبُوعِ فِي الْقَاهِرَةِ.

- (4) sakantu / ʿaqamtu sanatan fi Bayrūta wa-ṣaḥran fi ʿAmmāna wa-ʿusbūʿan
wa-niṣfa l-ʿusbūʿi fi l-Qāhirati.
I lived / I stayed ²for a year in Beirut, ³a month in Amman and ⁴one and
⁵a half ⁶weeks in Cairo.

ذَهَبْتُ أَمْسَ بِرِحْلَةٍ مَعَ يُوسُفَ وَسَعَادَ وَهِنْدَ إِلَى بَيْتِ لَحْمَ.

- (5) ḍahabtu ʿamsi bi-riḥlatin maʿa Yūsufa wa-Suʿāda wa-Hindin ʿilā bayta
laḥma.
I went ²on a trip to Bethlehem ¹yesterday with Josef, Suad and Hind.

شَاهَدْتُ تَمَاتِيلَ (s. تَمَاتِيلُ) ضَخْمَةً فِي مَعَابِدَ (s. مَعْبَدٌ) كَثِيرَةٍ فِي
مِصْرَ وَبِخَاصَّةٍ فِي الْقَاهِرَةِ.

- (6) šāhadtu tamātila ḍaḥmatan fi maʿābida kaṭīratin fi miṣra wa-bi-ḥāṣṣatin
fi l-Qāhirati.
I saw ³huge ²statues in many ⁴temples in Egypt, ⁵especially in Cairo.

تَكَلَّمْتُ مَعَ أَكْرَمَ وَمُحَمَّدَ وَأَحْمَدَ وَجُورَجَ، وَكَتَبْتُ إِلَى عَلِيٍّ وَعُمَرَ
وَسُلَيْمَانَ وَعُمَانَ وَإِبْرَاهِيمَ وَيَزِيدَ.

- (7) takallamtu maʿa ʿAkrama wa-Muḥammadin wa-ʿAḥmada wa-Ġūrġa,
wa-katabtu ʿilā ʿAliyyin wa-ʿUmara wa-Sulaymāna wa-ʿUṭmāna wa-
ʿIbrāhīma wa-Yazīda.

¹I spoke to (with) ²Akram, Mohammad, ³Ahmad and George, ²and I wrote to Ali, Omar, Solomon, Othman, Abraham and Yazid.

تَنَزَّهْتُ فِي جَنِيَّةٍ خَضْرَاءَ (m. أَخْضَرَ) فِي ضَاحِيَةِ دِمَشْقَ وَقَطَفْتُ مِنْهَا زَهْرَةً حَمْرَاءَ (m. أَحْمَرَ).

(8) tanazzahtu fī ġunaynatin ḥadrā'a fī dāḥiyati Dimašqa wa-qataftu min-hā zahratan ḥamrā'a.

¹I took a walk (¹I went for a walk) in ³a green ²garden in ⁴a suburb of Damascus ⁵and I picked (⁶from it) ⁸a red ⁷flower.

تَكَلَّمَ رَجُلٌ أَعْرَجٌ فِي مُؤْتَمَرٍ لِّلْمُعَاقِينِ عَن مَشَاكِلِهِمْ (s. مُشْكِلٍ) وَمَوَاضِعَ (s. مَوْضُوعٌ) أُخْرَى تَخْصُهُمْ.

(9) takallama raġulun ²a'raġu fī mu'tamarin li-l-mu'āqīna 'an mašākili-him wa-mawādī'a ²uḥrā taḥuṣṣu-hum.

²A lame man ¹spoke at ³a conference (congress) ⁴for the disabled (handicapped) about ⁵their ⁵problems and ⁷other ⁶subjects ⁸concerning them.

قَدَمَتِ الْمُرْمِضَةُ لِلْمَرِيضِ دَوَاءً أَصْفَرَ فِي صَحْنٍ أَزْرَقٍ.

(10) qaddamati l-mumarriḍatu li-l-marīḍi dawā'an ²ašfara fī ṣaḥnin ²azraqa.

²The nurse ¹gave ³the patient some ⁵yellow ⁴medicine on a ⁷blue ⁶plate.

طَلَبَ طِفْلٌ عَطْشَانٌ شَرَابًا وَطَلَبَتِ بِنْتُ جَوْعَانَةٍ طَعَامًا / أَكْلًا.

(11) ṭalaba ṭiflun 'aṭšānu šarāban wa-ṭalabat bintun ġaw'ānatun ṭa'āman / ²aklan.

³A thirsty ²child (m.) ¹requested ⁴a drink and ⁶a hungry girl ⁵requested ⁷food.

كَتَبَ مُفْتِشٌ غَضَبَانٌ تَقْرِيرًا ضِدَّ مَوْظِفٍ مَسْئُولٍ عَن مَسَائِلِ (s. مَسْأَلَةٍ) سَرِيَّةٍ فِي الْحُكُومَةِ.

(12) kataba mufattišun ġaḍbānu taqrīran ḍidda muwadḍāfin mas'ūlin 'an masā'ila sirriyyatin fī l-ḥukūmati.

²An angry ¹inspector wrote ³a report ⁴condemning (lit. ⁴against) an employee ⁵responsible for ⁷confidential (secret) ⁶matters in ⁸the government.

رَسَبَ طَالِبٌ¹ كَسَلَانَ فِي² أَمْتِحَانٍ³ قَوَاعِدِ⁴ (s. قَاعِدَةٌ)⁵ اللُّغَةِ الْعَرَبِيَّةِ.

- (13) rasaba ṭālibun kaslānu fī-mtiḥāni qawā‘idi l-luġati l-‘arabiyyati.
²A lazy student ¹failed (in) the Arabic ⁴grammar ³exam (lit. ⁴the grammar of the Arabic ⁵language).

اتَزَهَّتْ مَعَ¹ شُعْرَاءَ² (s. شَاعِرٌ)³ أَجَانِبَ⁴ (s. أَجْنَبِيٌّ)⁴ مَشْهُورِينَ فِي⁵ حَدَائِقِ⁵ (s. حَدِيقَةٌ)⁶ بِالْقُرْبِ مِنْ دِمَشْقَ.

- (14) tanazzahtu ma‘a šu‘arā’i ‘a ḡāniba mašhūrīna fī ḥadā’iqa ġamīlatin bi-l-qurbi min dimašqa.
¹I took a walk with (some) ⁴famous ³foreign ²poets in beautiful ⁵gardens (parks) ⁶near Damascus.

Translate into Arabic:

- (1) I sat for a long time in a coffee shop by the sea with a famous poet.
- (2) I took a walk in the suburb(s) of Cairo and saw many statues and a huge temple.
- (3) I listened for a long time to an angry inspector who spoke about (the) confidential matters concerning (the) foreigners.
- (4) 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.
- (5) I went yesterday to the mosque and I listened to an excellent reciter (of the Quran) in (the) Honoured (Holy) city of Mecca.
- (6) I sat yesterday with a lame man in a garden and he spoke about his problem and the problems of the disabled.
- (7) The hungry and thirsty patient asked the nurse for medicine, food and drink.
- (8) The nurse gave the ill child the medicine on a green plate and the food on a blue plate.
- (9) The employee responsible wrote a report condemning (lit. against) the Arabic grammar exam.

Participles, verbal nouns (maṣḍar), nouns of place, time and instrument

23.1 Active participle

The active participle, **إِسْمُ الْفَاعِلِ**, is a deverbial adjective or noun indicating the doer of an action or doing the action. The pattern of the active participle of the trilateral verb (form I) is **فَاعِلٌ** (fem. **فَاعِلَةٌ**), from the verb **فَعَّلَ**, e.g.

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 on-going, 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.

مُسَافِرٌ (III) *musāfirun* travelling, going to travel **جَالِسٌ** *jalisun* sitting **ذَاهِبٌ** *dhāhibun* going

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

أَنَا مُسَافِرٌ غَدًا

ʾanā musāfirun ḡadan.

I am travelling tomorrow.

Imperfect verb

أُسَافِرُ غَدًا

ʾusāfiru ḡadan.

I will travel tomorrow.

خَرَجَ ضَاخِكًا
ḥaraḡa dāḥikan.
He went out laughing.

خَرَجَ (وَهُوَ) يَضْحَكُ
ḥaraḡa (wa-huwa) yaḍḥaku.
He went out (while) laughing.
He was laughing as he went out.

Note: The above words غَدًا and ضَاخِكًا are in the accusative case, because they function as adverbs (see chapter 38).

23.3 In the case of a habitual action or something which happens regularly, the imperfect tense should replace the active participle as follows:

With the active participle

الْحَارِسُ جَالِسٌ هُنَا
ʔal-ḥārisu ḡālisun hunā.

The guard **is sitting** here.

الْعَامِلُ ذَاهِبٌ إِلَى عَمَلِهِ
ʔal-ʿāmilu dāhibun ʔilā
ʿamali-hi.

The worker **is going** (or: **is on his way**) to (his) work.

أَنَا رَاكِبٌ حَصَانًا
ʔanā rākibun ḥiṣānan.
I am **riding** a horse
(just now).

With the imperfect (a habitual action)

الْحَارِسُ يَجْلِسُ (دَائِمًا) هُنَا
ʔal-ḥārisu yaḡlisu (dāʾiman) hunā.

The guard **(always) sits** here.

يَذْهَبُ الْعَامِلُ إِلَى عَمَلِهِ فِي الصَّبَاحِ
yaḍhabu l-ʿāmilu ʔilā ʿamali-hi fī ṣ-ṣabāḥi.

The worker **(always) goes** to (his) work in the morning.

أَرْكَبُ حَصَانًا كُلَّ يَوْمٍ
ʔarkabu ḥiṣānan kulla yawmin.
I **ride** a horse every day.

23.4 *Passive participle*

The passive participle, اِسْمُ الْمَفْعُولِ, is a deverbal 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 tri-literal verb (form I) is formed according to the pattern of مَفْعُولٌ mafʿūlun, 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 ...م... :

(a) Active participle

(I)	II	III	IV	V	VI	VII	VIII
(فَاعِلٌ)	مَفْعَلٌ	مَفَاعِلٌ	مَفْعَلٌ	مُتَفَعِّلٌ	مُتَفَاعِلٌ	مُتَفَعِّلٌ	مُتَفَعِّلٌ
						IX	X
						مَفْعَلٌ	مُسْتَفْعَلٌ

(b) Passive participle

(I)	II	III	IV	V	VI	VII	VIII
(مَفْعُولٌ)	مَفْعَلٌ	مَفَاعِلٌ	مَفْعَلٌ	مُتَفَعِّلٌ	مُتَفَاعِلٌ	مُتَفَعِّلٌ	مُتَفَعِّلٌ
						IX	X
							مُسْتَفْعَلٌ

(See also table A1.1 of the verb fa‘ala in Appendix 1.)

Examples of verb forms II and III:

verb	active participle	passive participle
II عَلَّمَ ‘allama to teach	مُعَلِّمٌ mu‘allimun teacher	مُعَلَّمٌ mu‘allamun taught, educated
III سَاعَدَ sā‘ada to help	مُسَاعِدٌ musā‘idun helper, assistant	مُسَاعَدٌ musā‘adun one who has received help, been assisted

23.6 Verbal noun (maṣḍar)

(a) The verbal noun is called مَصْدَرٌ maṣḍar, 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

قَتْلٌ qatlun, ‘killing, murder’ is derived from the verb قَاتَلَ qatala, ‘to kill’; similarly, حُسْنٌ ḥusnun ‘beauty’, is derived from حَسُنَ ḥasuna ‘to be handsome’. 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		
(فَعْلٌ)	تَفْعِيلٌ	فَعَالٌ	إِفْعَالٌ	تَفَعُّلٌ	تَفَاعُلٌ	إِنْفَعَالٌ	إِفْتِعَالٌ		
	تَفْعَلَةٌ	مَفَاعَلَةٌ							
								IX	X
								إِفْعَالٌ	إِسْتِفْعَالٌ

(See also table A1.1 (fa‘ala) 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-qaṭ‘i** ^أ and ^إ 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 noun of a trilateral verb in form I. They can only be learned from more advanced Arabic grammar books or by consulting the dictionary. The following are some examples:

Verbal noun (maṣḍar)

Verb form I

قَتْلٌ qatlun, killing

قَاتَلَ qatala, to kill

دُخُولٌ duḥūlun, entering

دَخَلَ daḥala, to enter

شُرْبٌ šurḇun, drinking

شَرِبَ šariba, to drink

سَمْعٌ sam‘un, hearing

سَمِعَ sami‘a, to hear

حُسْنٌ ḥusnun, beauty

حَسُنَ ḥasuna, to be handsome

سَهْرٌ saharun, sleeplessness

سَاهَرَ sahira, to stay awake (at night)

- (c) The Arabic verbal noun can often be translated by an English infinitive or gerund, e.g.

قَصَدَ الْقَتْلَ qaṣada l-**qatla**. He intended **to kill**.

عَلَّمَ السَّبَّاحَةَ ‘allama s-sibāḥata. He taught **swimming (how to swim)**.

23.7 Nouns of place and time, إِسْمُ الْمَكَانِ وَالزَّمَانِ, express the place or time of the verbal action or state. They are formed by prefixing ... مَ /ma.../ to the root according to the patterns: مَفْعَلٌ, مَفْعَلٌ or مَفْعَلَةٌ. Their broken plural is formed according to the pattern مَفَاعِلٌ or مَفَاعِيلٌ and is a **diptote**, e.g.

Noun of place/time	Broken plural	Trilateral verb (form I)
مَخْرَنٌ maḥzanun store, warehouse	مَخَارِنٌ maḥāzinu	حَزَنٌ ḥazana to store
مَوْعِدٌ maw‘idun appointment	مَوَاعِيدٌ mawā‘idu	وَعَدٌ wa‘ada to promise
مَنْزِلٌ manzilun stopping place, house	مَنَازِلٌ manāzilu	نَزَلَ nazala to go down
مَسْجِدٌ masğidun mosque	مَسَاجِدٌ masāğidu	سَجَدَ sağada to bow down

23.8 The nouns of place and time of the derived verb forms from II–X are the same as the corresponding passive participles, e.g.

مُنْتَزَهُ muntazahun, park
(form VIII)

مُسْتَقْبَلٌ mustaqbalun, future
(form X)

23.9 Nouns of instrument

Nouns of instrument إِسْمُ الْأَلَّةِ express the instrument or tool by which the action is performed. They are prefixed with ... مِ /mi.../ and formed only from verb form I, according to the following patterns:

Noun of instrument

Verb form I

(a) Pattern مَفْعَالٌ , e.g.

مُنشَارٌ minšārun, saw

مِفْتَاحٌ miftāḥun, key

نَشَرَ našara, to saw

فَتَحَ fataḥa, to open

(b) Pattern مَفْعَلٌ , e.g.

مِبْرَدٌ mibradun, file

مِقْصٌ miqaṣṣun, scissors

بَرَدَ barada, to file

قَصَّ qaṣṣa, to cut

(c) Pattern مَفْعَلَةٌ , e.g.

مِكْنَسَةٌ miknasatun, broom

مِنْشَفَةٌ minšafatun, towel

كَنَسَ kanasa, to sweep

نَشَفَ našifa, to dry

Exercises

(The transliterations will be omitted from the exercises from this point on, as the student should now be familiar enough with the Arabic script not to need to rely on transliteration.)

Analyse each of the following nouns according to: a) the verb form number, b) the first (basic) verb form, c) the grammatical form, i.e. whether it is an active participle, passive participle, or verbal noun (**maṣḍar**).

مَعْلَمٌ	مُعَلِّمٌ	إِسْتِعْلَامٌ	مَقْتُولٌ	مَفْهُومٌ
educated	teacher	information	killed	understood
مَخْطُوفٌ	إِسْتِعْمَارٌ	مُسْتَعْمِرٌ	مَسْمُوعٌ	مَغْلُوبٌ
kidnapped	colonizing	colonial	heard	defeated
مُسَاعِدٌ	مُشَاهِدٌ	مُسَامِحٌ	مُرَاسِلٌ	مُبَالِغٌ
assistant	spectator	excused	news correspondent	exaggerator
مُتَحَمِّسٌ	مُحْتَرَمٌ	مُسْتَعْمَلٌ	مُهَاجِرٌ	مُسْتَقْبَلٌ
enthusiastic	respected	used	emigrant, immigrant	future
مَشْهُورٌ	إِمْتِحَانٌ	إِضْرَابٌ	إِحْتِرَامٌ	إِنْفِجَارٌ
famous	exam	strike	respect	explosion

Participles,
verbal
nouns,
nouns of
place, time,
instrument

إِحْمِرَارٌ	تَقْدِمَةٌ	تَسْلِيحٌ	مُخْتَرَعٌ	مُسَابَقَةٌ
reddening	gift	armament	inventor	competition
blushing		arming		
إِنْفِرَادٌ	مُشْرِفٌ	مُقَدَّسٌ	مُسْتَعْجِلٌ	مُعَاهَدَةٌ
loneliness	supervisor	holy	speedy	treaty
isolation				

Practise your reading:

فِي كُلِّ صَبَاحٍ¹ يَكْسُ² الْمُنْظَفُ³ أَرْضَ⁴ الْجَامِعِ⁵ وَسَجَادَةَ⁶
(s. سَجَادَةٌ)⁷ بِالْمَكْنَسَةِ⁸ الْكَهْرَبَائِيَّةِ⁹ وَيَغْسِلُ¹⁰ الْمَدْخَلَ¹¹ وَالدرَجَ
(s. دَرَجَةٌ)¹² بِالْمَاءِ¹³ الْسَّاحِنِ¹⁴ وَالصَّابُونَ (s. صَابُونَةٌ).

- (1) 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.

أَعْجَبْتَنِي¹ طَرِيقَةُ² تَعْلِيمِ³ الْأُسْتَاذِ⁴ الْمَبْعُوثِ مِنْ جَامِعَةِ الرَّبَّاطِ⁵
لِتَدْرِيسِ⁶ اللُّغَةِ الْعَرَبِيَّةِ.

- (2) I liked the ³teaching ²method (way) of the professor ⁴sent over from the University of Rabat ⁵to teach the Arabic ⁶language.

بَدَأَ¹ النَّاسُ فِي² الشَّرْقِ³ الْأَوْسَطِ⁴ يَعْرِفُونَ⁵ قَدْرَ⁶ الْعِلْمِ⁷ بَعْدَ⁸
انْقِطَاعِ⁹ طَوِيلٍ¹⁰.

- (3) ²The people in ⁴the Middle ³East ¹began ⁵to realize ⁶the value of ⁷science (knowledge), ⁸after ¹⁰a long ⁹halt (break).

سَمِعْتُ فِي هَذَا الصَّبَاحِ مِنْ¹ الإِذَاعَةِ أَنَّ² الرَّئِيسَ³ الْجُمْهُورِيَّةِ⁴ التُّونِسِيَّةِ⁵
سَيَتَبَايَحُ⁶ غَدًا⁷ مَعَ⁸ نَائِبِ مُدِيرِ الْبَنْكِ⁹ الدَّوْلِيِّ¹⁰
بِخُصُوصِ¹¹ مُسَاعَدَاتِ¹² مَالِيَّةٍ.

- (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.

١ عَيْنَ ٢ زَوْجِي ٣ مَدُوبٌ لِبْنَانٍ فِي ٤ الْأُمَمِ (أُمَّة) ٥ الْمُنْتَحِدَةِ ٦ وَسَيَبَاشِرُ ٧ 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.

١ تَسَلَّمَ الْأُسْتَاذُ ٢ الْيَوْمَ ٣ رِسَالَةً مِنْ رَئِيسِ ٤ مَعْهَدِ ٥ تَدْرِيسِ ٦ اللُّغَةِ الْعَرَبِيَّةِ ٧ لِلْأَجَانِبِ (s. أَجْنَبِيٌّ) ٨ يَسْأَلُهُ ٩ فِيهَا ١٠ عَنْ ١١ تَقَدُّمِ ١٢ الطُّلَابِ (s. طَالِبٌ) فِي ١٣ دِرَاسَاتِهِمْ.

- (6) The professor ¹received ²today ³a letter from the director of the Arabic ⁶Language ⁵Teaching ⁴Institute ⁷for Foreigners, ⁸asking him (⁹in it) ¹⁰about ¹¹the progress of the students in ¹²their studies.

١ حَادِثٌ ٢ الصَّدَامِ ٣ بَيْنَ ٤ الشُّرْطَةِ ٥ وَالْمَتَطَاهِرِينَ ٦ أَمْسٍ ٧ مَنَشُورٌ ٨ عَنْهُ فِي ٩ جَرِيدَةِ الْيَوْمِ.

- (7) The ¹incident of ⁶yesterday's ²clash ³between ⁴police ⁵and demonstra-
tors is ⁷reported (⁷published ⁸about it) in today's ⁹newspaper.

١ بَعْدَمَا ٢ تَخَرَّجَ ابْنِي مِنَ الْجَامِعَةِ بِدَرَجَةٍ فِي ٣ الْعُلُومِ ٤ السِّيَاسِيَّةِ، ٥ انْتَقَلَ إِلَى جَامِعَةِ لَنْدُنَ ٦ حَيْثُ كَتَبَ ٧ أَطْرُوحَتَهُ ٨ ثُمَّ رَجَعَ إِلَى ٩ وَطَنِهِ ١٠ بَعْدَ ١١ حُصُولِهِ عَلَى ١٢ الدُّكْتُورَاةِ.

- (8) ¹After my son ²graduated from university with a degree in ⁴Political ³Science, ⁵he moved to the University of London, ⁶where he wrote ⁷his thesis, ⁸and then returned to his ⁹homeland ¹⁰after ¹¹obtaining his ¹²doctorate.

١ مَنَعَ ٢ مَرَأْسِلُ ٣ لَوِكَالَةِ ٤ أَنْبَاءِ (s. نَبَأٌ) ٥ أَجْنِبِيَّةٍ مِنَ ٦ الدُّخُولِ إِلَى قَصْرِ ٧ رَئِيسِ الْجُمْهُورِيَّةِ ٨ لِحُضُورِ ٩ عِيدِ ١٠ الْأَسْتِقْلَالِ، ١١ لِأَنَّهُ كَانَ لَا ١٢ يَحْمِلُ ١٣ بَطَاقَةَ ١٤ دَعْوَةٍ ١٥ مَعَ ١٦ الْعِلْمِ أَنَّهُ قَدْ ١٧ سَمِحَ ١٨ لِغَيْرِهِ مِنَ ١٩ الصَّحَافِيِّينَ ٢٠ بِالدُّخُولِ ٢١ مِنْ ٢٢ دُونِ ٢٣ بَطَاقَاتِ.

- (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. ^{18r}for other than he) ¹⁹journalists ¹⁷were permitted ²⁰to enter ^{21,22}without ²³cards.

Translate into Arabic:

- (1) In the middle of next year my husband will start his post at the radio (station).
- (2) The cleaner began sweeping the stairs and the floor of the Institute of Arabic Language with warm water and soap.
- (3) At the Independence Day celebration I asked the professor about the progress of Arab students' studies at the university.
- (4) Tomorrow the vice-director of the International Bank will discuss the financial assistance with the representative of Tunisia at the UN (with the UN representative of Tunisia).
- (5) Today my son received an invitation card from the President of the Republic to attend the Independence Day festivities.
- (6) After I graduated from the university, I was appointed as a correspondent for a foreign news agency.
- (7) I heard on the radio about the clash between the demonstrators and the police.
- (8) After a long halt (break) the people in the Middle East began to realize the value of teaching Arabic (language) to foreigners.
- (9) The professor sent over from the University of Rabat was prevented from entering the Institute of Arabic Language to take part in a celebration, because he was not carrying an invitation card.

Interrogative particles and pronouns, vocative particles

24.1 Interrogative particles حُرُوفُ الْأَسْتِفْهَامِ

- (a) A sentence is made interrogative by introducing it with the interrogative particle هَلْ *hal*, or by prefixing the first word of the sentence with the interrogative particle ..أَ *ʿa*.

هَلْ فَتَحْتَ الشُّبَّابَ؟

OR

أَفَتَحْتَ الشُّبَّابَ؟

hal fataḥta š-šubbāka?

ʿa-fataḥta š-šubbāka?

Did you open the window?

- (b) The particle أَ cannot be used before a word having the definite article ..ال. It can, however, be joined to another word which begins with ...أ, e.g.

هَلْ أَنْتَ تَاجِرٌ؟

OR أَنْتَ تَاجِرٌ؟

hal ʿanta tāḡirun? Are you a merchant?

ʿa-ʿanta tāḡirun?

Remember: هَلْ becomes هَلِ before hamzatu l-waṣli (waṣlah). This form is used to avoid three consecutive consonants, e.g.

هَلِ الْوَلَدُ فِي الْمَدْرَسَةِ؟

halī l-waladu fī l-madrasati? Is the boy at school?

24.2 Interrogative pronouns ضَمَائِرُ الْأَسْتِفْهَامِ

In addition to the above interrogative particles, there are several interrogative pronouns, the following being the most common:

- (a) مَنْ man, 'who? whom? whose?'

This pronoun may occur as subject, object or in any other nominal function in the sentence. In a nominal sentence مَنْ is placed before or after a pronominal subject. In an 'idāfah construction it is, of course, placed after the first noun, e.g.

هُوَ مَنْ huwa man? مَنْ هُوَ? man huwa? بَيْتُ مَنْ? baytu man?
Who is he? Who is he? whose house?

Note: Like the following interrogative pronoun مَا mā 'what?', مَنْ is indeclinable, i.e. it has the same form for all genders, numbers and cases.

- (b) When the prefixed preposition ...لِ 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 مَنِ, because it is followed by hamzatu al-waṣli (waṣlah).

- (c) مَا mā 'what?' may be preceded by the preposition لِ and is then written as لِمَا (لِ...مًا...+...لِ), meaning 'why? for what?'.
 (d) The above-mentioned pronoun has a longer synonym مَاذَا māḏā 'what?'. It can also be preceded by the bound preposition ...لِ, giving: لِمَاذَا (لِ...مَاذَا...+...لِ), which means 'why? for what?'.
 (e) أَيُّ ayyun, masc., أَيَّةٌ ayyatun, fem., are adjectival interrogative pronouns meaning 'which...?', 'what...?'. They precede the noun they qualify, which is always in the indefinite singular genitive, e.g.

Masc: أَيُّ مُعَلِّمٍ? ayyu mu'allimin, which/what teacher?

Fem: أَيَّةٌ مُعَلِّمَةٍ? ayyatu mu'allimatun, which/what teacher?

Note: أَيُّ and أَيَّةٌ can also be used as (adjectival) indefinite pronouns in the meaning 'any', e.g.

مِنْ أَيِّ مَكَانٍ min ʾayyi makānin, from any place

فِي / عَلَى أَيِّ حَالٍ fī / ʿalā ʾayyati ḥālin, in any case

- (f) كَمْ ‘how many?, how much?’

كَمْ takes the following noun, which it qualifies, in the indefinite accusative singular, e.g.

كَمْ سَيَّارَةٌ عِنْدَكَ؟ kam sayyāratan ʿinda-ka? How many cars do you have?

كَمْ كِتَابًا قَرَأْتَ؟ kam kitāban qaraʿta? How many books did you read?

24.3 Vocative particles حُرُوفُ الْإِنْدَاءِ

- (a) The vocative particles are يَا yā for both genders, أَيُّهَا ʾayyuhā for the masculine, and أَيَّتُهَا ʾayyatuhā for the feminine. They can be rendered as ‘O(h)...!’, ‘Hey (you)...!’, ‘I say...!’ 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 رَبُّ yā rabbu! ○ Lord!

يَا اللَّهُ yā allāhu! ○ God!

يَا رَجُلٌ yā raġulu! ○ man!

يَا رِجَالٌ yā riġālu! ○ men!

يَا سَيِّدَةٌ yā sayyidatu! ○ lady!

يَا سَيِّدَاتٌ yā sayyidātu! ○ ladies!

يَا يُوسُفُ yā yūsufu! ○ Joseph!

يَا سَعَادُ yā suʿādu! ○ Suaad!

- (c) In complex titles and compound names, the noun after the vocative particle is followed by another noun and 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, e.g.

سَعَادَةُ السَّفِيرِ sa‘ādatu s-safiri, His Excellency the Ambassador

becomes in the vocative:

يَا سَعَادَةَ السَّفِيرِ yā sa‘ādata s-safiri! (O) Your Excellency Mr. Ambassador!

عَبْدُ اللَّهِ ‘abdu-llāhi, Abdullah (a name), slave/worshipper of God

becomes in the vocative:

يَا عَبْدَ اللَّهِ yā ‘abda-llāhi! (O) Abdullah!

- (d) The vocative particles أَيُّهَا ʾayyuhā, masc., and أَيَّتُهَا ʾayyatuhā, fem., are also used for all numbers. As usual, the following noun is in the nominative case, but it takes the definite article ... الـ. 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, e.g.

أَيُّهَا / يَا أَيُّهَا الْمُعَلِّمُ

ʾayyuhā OR yā ʾayyuhā l-mu‘allimu! O teacher!

أَيُّهَا / يَا أَيُّهَا الْمُعَلِّمُونَ

ʾayyuhā OR yā ʾayyuhā l-mu‘allimūna! O teachers!

أَيَّتُهَا / يَا أَيَّتُهَا الْمُعَلِّمَةُ

ʾayyatuhā OR yā ʾayyatuhā l-mu‘allimatu! O teacher! (fem.)

أَيَّتُهَا / يَا أَيَّتُهَا الْمُعَلِّمَاتُ

ʾayyatuhā OR yā ʾayyatuhā l-mu‘allimātu! O teachers! (fem.)

أَيُّهَا السَّيِّدَاتُ وَالسَّادَةُ

ʾayyuhā s-sayyidātu wa-s-sādatu! Ladies and gentlemen!

Note: In the last mentioned phrase the masculine vocative particle أَيُّهَا is used, because in phrases with mixed gender, the masculine determines agreement.

24.4 Negation with غَيْرُ ǧayru

- (a) The noun غَيْرُ ǧayrun, ‘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 **غَيْرٌ** then appears without article or nunation (i.e. in the form called construct state), e.g.

غَيْرٌ قَادِرٌ *gayru qādirin*, **unable** (other than able)

غَيْرٌ مُهِمٌّ *gayru muhimmin*, **unimportant**

غَيْرٌ مُمَكِّنٌ *gayru mumkinin*, **impossible**

غَيْرٌ عَرَبِيٌّ *gayru ‘arabiyyin*, **not an Arab, non-Arab**

غَيْرٌ مُوَجُودٌ *gayru mawǧūdin*, **unavailable, not present, absent, non-existent**

- (b) When **غَيْرٌ** *gayru* has a suffixed pronoun, it means ‘other(s) (than)’, e.g.

الْمُدِيرُ وَغَيْرُهُ *al-mudīru wa-ǧayru-hu*
the director (masc.) and others (than him)

الْمُدِيرَةُ وَغَيْرُهَا *al-mudīratu wa-ǧayru-hā*
the director (fem.) and others (than her)

- (c) When **غَيْرٌ** is preceded by a negative predicate or negative particle like **لَا**, it is translated as ‘only’, e.g.

لَا يَعْلَمُ هَذَا غَيْرُ الْمُدِيرِ *lā ya‘lamu hādā ǧayru l-mudīri*.

Only the director knows this. (lit. No one knows this **other** than the director).

أَلْفٌ دِينَارٌ لَا غَيْرَ *alfu dīnārin lā ǧayru*, **only** a thousand dinars

- (d) When **غَيْرٌ** precedes **أَنَّ**, as in **غَيْرَ أَنَّ**, it means ‘except that, nevertheless, however, but’.

24.5 Negation with **عَدَمٌ** ‘adamu

The noun **عَدَمٌ** ‘adamun ‘non-being, lack, absence’ or the adjective **عَدِيمٌ** ‘adīmun ‘lacking’, can be followed by a noun in the genitive, meaning ‘non-, in-, un-, dis-, -less, lack of...’, etc. The noun **عَدَمٌ** appears without article or nunation, e.g.

عَدَمُ الْوُجُودِ ‘adamu l-wuġūdi, **non-existence**

عَدَمُ الْخَبْرَةِ ‘adamu l-ḥibrati, **inexperience, lack** of experience, ignorance

عَدَمُ الْأَخْلَاقِ ‘adamu l-’aḥlāqi, **immorality, lack** of manners, **bad** manners

عَدِيمُ الْحَيَاةِ ‘adīmu l-ḥayāti, **lifeless, dead**

عَدَمُ حُضُورِ أَحَدٍ ‘adamu ḥuḍūri ’aḥadin, **without** anyone being present

24.6 Negation of nominal sentences with **لَا** *lā*

The negative particles **لَا** ‘no, not’ and **وَلَا** ‘neither, nor’ have already been discussed as negative particles for the verb of 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 article or nunation. The negative particle functions then as an existential or locative negative copula: ‘There is no X’ OR ‘X is not (there)’, e.g.

لَا أَحَدًا فِي الْبَيْتِ *lā ’aḥada fī l-bayti*. (There is) no one (nobody) at home.

لَا سَلَامَ وَلَا حَرْبَ *lā salāma wa-lā ḥarba*. (There is) neither peace nor war.

24.7 **كُلُّ** *kullun*

The noun **كُلُّ** *kullun* means basically ‘totality, entirety, whole, all, 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 **كُلُّ** without an article or nunation is followed by an indefinite noun in the genitive singular, it means ‘each, every’, e.g.

كُلُّ طَالِبٍ *kullu ṭālibin*, each student

كُلُّ يَوْمٍ *kullu yawmin*, every day

- (b) When **كُلُّ** without an article or nunation is followed by a definite noun in the genitive singular, it means ‘all, the whole’, e.g.

كُلُّ الْيَوْمِ kullu l-yawmi, the whole day, all day long

كُلُّ الْوَقْتِ kullu l-waḡti, the whole time, all the time

- (c) When كُلُّ without an article or nunation is followed by a definite noun in the genitive plural, it means ‘all’, e.g.

كُلُّ الْحَيَوَانَاتِ kullu l-ḡayawānāti, all the animals

كُلُّ الْبُيُوتِ kullu l-buyūti, all the houses

- (d) When كُلُّ 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)’, e.g.

كُلُّ مِنَ الطَّلَابِ kullun mina ṭ-ṭullābi, each (one) of the students

- (e) When the definite article .. اَلْ is attached to كُلُّ as اَلْكُلُّ, it becomes an independent (pro)noun which means ‘everyone, everything, the whole thing’, e.g.

اَلْكُلُّ شَاهَدْتُ sāhadtū l-kulla. I saw everything (the whole thing).

24.8 كِلَا *kilā* (masc.), كِلْتَا *kiltā* (fem.)

These two words mean ‘both, both of them, each one of the two’. They are used in the *ʔidāfah* construction preceding a dual noun which is definite and in the genitive case, or preceding a dual suffix pronoun. The following predicative adjective or verb is, nevertheless, in the singular. Both كِلَا *kilā* and كِلْتَا *kiltā* are indeclinable before nouns, but declinable before a suffix pronoun.

Note: كِلَا *kilā* is likely to be from كِلَانِ *kilā-ni*, and كِلْتَا *kiltā* from كِلْتَانِ *kiltā-ni* (see chapter 13 on the elision of the final *-n*... of the dual).

Masculine

كِلَا الْخَبِيرَيْنِ أَجْنَبِيٍّ

kilā l-ḡabīrayni ʔaḡnabiyyun. (sing.)

Both experts are foreigners.

(lit. Each one of the two experts is a foreigner.)

Feminine

كِلْتَا الْخَبِيرَتَيْنِ أَجْنَبِيَّةً

kiltā l-ḡabīrtayni ʔaḡnabiyyatun. (sing.)

رَأَيْتُ كِلَا الْخَبِيرَيْنِ
raʾaytu kilā l-ḥabīrayni.

I saw both experts.
(lit. I saw each one of the two experts.)

مَرَرْتُ بِكِلَا الْخَبِيرَيْنِ
marartu bi-kilā l-ḥabīrayni.

I passed by both the experts.
(lit. I passed by each one of the two experts.)

رَأَيْتُ كِلْتَا الْخَبِيرَتَيْنِ
raʾaytu kiltā l-ḥabīratayni.

مَرَرْتُ بِكِلْتَا الْخَبِيرَتَيْنِ
marartu bi-kiltā l-ḥabīratayni.

- (a) The accusative and genitive forms are كَيْلَى *kilay* (masc.) and كَيْلَتَى *kiltay* (fem.). These forms are used only when they are followed by a suffix pronoun, e.g.

Masculine

كِلَاهُمَا أَجْنَبِيٌّ
kilā-humā ʾağnabiyyun. (nom.)
Both of them are foreigners.

رَأَيْتُ كِلَيْهِمَا
raʾaytu **kilay**-himā. (acc.)
I saw both of them.

مَعَ كِلَيْهِمَا
maʿa **kilay**-himā (gen.)
with both of them
(lit. with each one of the two)

Feminine

كِلْتَاهُمَا أَجْنَبِيَّةٌ
kiltā-humā ʾağnabiyyatun. (nom.)

رَأَيْتُ كَيْلَتَيْهِمَا
raʾaytu **kiltay**-himā. (acc.)

مَعَ كَيْلَتَيْهِمَا
maʿa **kiltay**-himā (gen.)

- (b) The verb with كِلَا *kilā* is in the singular

كِلَا الْخَبِيرَيْنِ سَافَرَ جَوًّا
kilā l-ḥabīrayni sāfara (sing.) ġawwan.
كِلْتَا الْخَبِيرَتَيْنِ سَافَرَتْ جَوًّا
kiltā l-ḥabīratayni sāfarat (sing.)
ġawwan.

Both experts flew by air.
(lit. Each one of the two experts flew by air.)

كِلَاهُمَا يَعْرِفُ

kilā-humā yaʿrifu. (sing.)

Both of them know.

(lit. Each one of the two knows.)

كِلْتَاهُمَا تَعْرِفُ

kiltā-humā taʿrifu. (sing.)

24.9 هُنَاكَ *hunāka*

The adverb هُنَاكَ means ‘there’, but, like its English equivalent, it is also used in nominal sentences in the meaning ‘there is, there are’, e.g.

هُنَاكَ أَحْتِمَالٌ بِالنَّجَاحِ

hunāka-ḥtimālun bi-n-nağāḥi. There is a possibility of success.

هَلْ هُنَاكَ كَثِيرٌ مِنَ النَّاسِ؟

hal hunāka kaṭīrun mina n-nāsi? Are there many people?

24.10 فُلَانٌ *fulānun (masc.)*, فُلَانَةٌ *fulānatun (fem.)*

The above nouns are frequently used in Arabic in the sense ‘so and so, such and such, somebody, 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 فُلَانٌ

qāla fulānun.

Somebody (OR: a certain person) said.

So and so said.

فِي الْيَوْمِ الْفُلَانِيِّ

fi l-yawmi l-fulāniyyi

on such and such a day

on a certain day

on that and that day

Feminine

جَاءَتْ فُلَانَةٌ

ğāʾat fulānatun.

Somebody (a certain person) came.

So and so came.

فِي اللَّيْلِ الْفُلَانِيَّةِ

fi l-laylati l-fulāniyyati

on such and such a night

on a certain night

on that and that night

Exercises

Practise your reading:

أَيَّ حَضْرَةَ الْأُسْتَاذِ! فِي أَيِّ جَامِعَةٍ أَنْتَ؟ وَأَيَّةَ مَادَّةٍ تُدَرِّسُ؟ وَفِي أَيِّ مَدِينَةٍ تَسْكُنُ، وَأَيْنَ تَسْكُنُ عَائِلَتُكَ؟

- (1) ¹O ²respected (O ² sir) Professor! ³Which university are you at? ⁴What ⁵subject do you ⁶teach? In which city ⁷do you live? ⁸Where does ⁹your family live?

أَهْلٌ تُسَافِرُ كُلَّ يَوْمٍ بَيْنَ الْمَدِينَتَيْنِ؟ أَسَافِرُ فَقَطُ حَمْسَ مَرَّاتٍ (s. مَرَّةً) فِي الْأُسْبُوعِ وَكَيْفَ تُسَافِرُ؟ أَرْكَبُ الْقِطَارَ فِي بَعْضِ الْأَحْيَانِ وَأَحْيَانًا أَخْذُ سَيَّارَتِي. كَمْ الْمَسَافَةُ وَكَمْ ثَمَنُ بِلِطَّةِ الْقِطَارِ؟

- (2) ¹Do you ²travel ³every ⁴day ⁵between the two cities? ⁶I travel ⁷only ⁸five ⁹times a ¹⁰week. ¹¹And how do you travel? ^{14,15}Sometimes ¹²I take (lit. I ride) ¹³the train ¹⁶and sometimes ¹⁷I take my car. ¹⁸What is ¹⁹the distance ²⁰and how much does ²³the train ²²ticket ²¹cost?

أَهْرَبَ السَّارِقُ مِنَ السِّجْنِ وَلَا أَحَدٌ غَيْرَ زَوْجَتِهِ يَعْرِفُ أَيْنَ يَخْتَبِئُ.

- (3) ²The thief ¹escaped from ³prison and no ⁴one ⁵except ⁶his wife ⁷knows ⁸where he is hiding.

عَلَى أَيِّ طَائِرَةٍ سَيَسَافِرُ الْوَفْدُ؟ وَهَلْ أَعْلَمْتُمْ الطَّاقِمَ أَنَّ بَيْنَ الْمُسَافِرِينَ شَخْصًا مُعَاقًا وَهُوَ غَيْرُ قَادِرٍ عَلَى صُعُودِ السُّلَّمِ دُونَ مُسَاعَدَةٍ؟

- (4) ¹On ²which ³aeroplane will ⁵the delegation ⁴travel ? ⁶Did ⁷you (pl.) inform ⁸the crew that ⁹among ¹⁰the travellers there is ¹²a disabled ¹¹person ¹³who is ^{14,15}unable ¹⁶to go up ¹⁷the steps (ladder) ¹⁸without ¹⁹help?

١ تَحَدَّثَ مُدِيرُ الشَّرِكَةِ إِلَى ٢ كُلِّ الْمُوظَّفِينَ عَنِ ٣ عَدَمِ ٤ قَبُولِ الشَّرِكَةِ ٥ رَفَعَهُ ٦ أَجُورَهُمْ (s. أَجْرٌ).

- (5) The company director ¹talked to ²all the employees about the company's ^{3,4}refusal (³not ⁴accepting) ⁵to raise ⁶their wages.

١ قَفَزَ ٢ الْقَطُّ عَلَى ٣ الْمَائِدَةِ / الطَّائِلَةِ ٤ وَأَكَلَ كُلَّ ٥ اللَّحْمِ ٦ وَبَعْضَ ٧ قِطَعِ (s. قِطْعَةٌ) ٨ الْجَبْتَةِ ٩ فَلَحِقَهُ ١٠ الْكَلْبُ ١١ غَيْرَ أَنَّهُ ١٢ لَمْ ١٣ يَتِمَكَّنْ مِنْ أَنْ ١٤ يُمْسِكَ بِهِ.

- (6) ²The cat jumped onto ³the table ⁴and ate all ⁵the meat ⁶and some ⁷pieces of ⁸cheese. ¹⁰The dog ⁹chased it, ¹¹although ¹³he was ¹²unable to ¹⁴catch it.

١ هُنَاكَ ٢ أَحْتِمَالٌ ٣ بَعْدَ ٤ مَشَارَكَةِ ٥ السَّفِيرِ فِي ٦ مُؤْتَمَرٍ ٧ حَلْفِ ٨ شِمَالِ ٩ الْأَطْلَسِيِّ، ١٠ نَظَرًا ١١ لِعَدَمِ ١٢ خِبْرَتِهِ ١٣ الْعَسْكَرِيَّةِ. ١٤ غَيْرَ أَنَّ ١٥ الْحُكُومَةَ ١٦ تَفَكَّرُ ١٧ بِإِرْسَالِ ١٨ وَفْدٍ ١٩ بَعْضُ ٢٠ أَعْضَائِهِ (s. عَضُوٌّ) ٢١ مِنَ الْعَسْكَرِيِّينَ ٢٢ وَالْبَعْضُ ٢٣ الْآخَرُ ٢٤ مِنْ غَيْرِ الْعَسْكَرِيِّينَ.

- (7) ¹There is ²a possibility that ⁵the ambassador ³will not ⁴take part in the NATO (⁸North ⁹Atlantic ⁷Treaty Organization) ⁶conference ¹⁰because of (regarding) his ¹¹lack of ¹³military ¹²experience.

¹⁴However, ¹⁵the government is ¹⁶thinking ¹⁷of sending ¹⁸a delegation, of which ¹⁹some (of its) ²⁰members are ²¹military personnel ²²and the ²³others ²⁴non-military.

١ يَا حَضْرَةَ ٢ الْوَزِيرِ! ٣ هَلْ ٤ تَعْرِفُ ٥ كَمْ ٦ حَادِثَ ٧ سَيْرٍ ٨ وَقَعَ عَلَى ٩ الطَّرِيقِ (s. طَرِيقٌ) فِي ١١ الْأَصَيْفِ ١٢ الْمَاضِي؟ ١٣ وَهَلْ هُنَاكَ ١٤ تَدَابِيرٌ (s. تَدْبِيرٌ) ١٥ لِحَلِّ هَذِهِ ١٦ الْمَشْكِلةِ؟

- (8) ¹O! (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 ١ كَمْ ٢ صَدِيقٍ ذَهَبْتَ وَكَمْ ٣ فَنَجَانَ قَهْوَةَ شَرِبْتَ؟ ٤ مِنْ ٥ دَفْعٍ؟ ٦ وَكَمْ؟

- (9) ¹How many ²friends did you go with and how many ³cups of coffee did you drink? ⁴Who ⁵paid and ⁶how much?

هَلْ تَسْكُنِينَ² وَحَدَكَ فِي هَذِهِ⁴ الشُّقَّةِ⁵ الْوَأَسَعَةِ؟¹

(10) ¹Are you (f.) ²living ³alone in this ⁵large ⁴apartment?

Translate into Arabic:

- (1) Is the disabled person living alone in this large apartment?
- (2) How many cups of coffee? Who paid? How much?
- (3) Do you know how many traffic accidents happened in the city last summer?
- (4) The director of the prison talked to all the employees about raising their wages.
- (5) Where are you living (m.s.)? And are you living with your family?
- (6) I travel every week between the city and the university. Sometimes I travel by train and sometimes I take my car.
- (7) The cat ate the piece of cheese and some of the meat from the table and then it escaped.
- (8) The thief jumped from the apartment to the road and escaped. The dog chased him but could not catch him.
- (9) There is a possibility that the minister will take part in the NATO (North Atlantic Treaty Organization) conference.
- (10) Do you know how many ministers there are in the government?
- (11) Is the government intending to send military personnel to the conference?
- (12) The thief escaped by car and no one knows where he is hiding.
- (13) O! Your excellency, Ambassador! On which aeroplane 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 aeroplane without help?

Adjectival patterns, relative adjectives (nisbah), comparatives and superlatives, diminutives

25.1 Adjectives اَلصِّفَةُ

There are several adjectival forms in Arabic and the following patterns for forming adjectives from verbs are the most common:

pattern	singular	plural
(a) فَاعِلٌ fa‘ilun	عَالِمٌ ‘ālimun, learned	عُلَمَاءٌ ‘ulamā’u
(b) فَعِيلٌ fa‘īlun	كَبِيرٌ kabīrun, big	كِبَارٌ kibārun
(c) فَعَلٌ fa‘alun	حَسَنٌ ḥasanun, beautiful, fine	حِسَانٌ ḥisānun
(d) فَعْلَانٌ fa‘lānu	كَسْلَانٌ kaslānu, lazy	كَسَالَى kasālā
(e) فَعُولٌ fa‘ūlun	حَسُودٌ ḥasūdun, envious	حُسُودٌ ḥusudun
(f) مَفْعُولٌ maf‘ūlun	مَجْرُوحٌ mağrūḥun, injured	مَجَارِيحٌ mağārīḥu

25.2 Adjectives denoting colours or (bodily) defects are formed according to the patterns أَفْعَلٌ af‘alu, masc. sing., and فَعْلَاءٌ fa‘lā’u, fem. sing. Both of these patterns are diptotes and the corresponding broken plural pattern (for both genders) is: فُعُلٌ fu‘lun (triptote), e.g.

Masc. sing. (diptote)

أَسْوَدٌ aswadu, black

أَحْمَرٌ aḥmaru, red

Fem. sing. (diptote)

سَوْدَاءٌ sawdā’u

حَمْرَاءٌ ḥamrā’u

Masc. and fem. plur.

سُودٌ sūdun

حُمُرٌ ḥumrun

أَزْرَقٌ ʾazraqu, blue	زُرْقَاءُ zarqāʿu	زُرْقٌ zurqun
أَخْضَرٌ aḥḍaru, green	خَضْرَاءُ ḥaḍrāʿu	خَضْرٌ ḥuḍrun
أَصْفَرٌ ʾaṣfaru, yellow	صَفْرَاءُ ṣafrāʿu	صَفْرٌ ṣufrun
أَبْيَضٌ ʾabyaḍu, white	بَيْضَاءُ bayḍāʿu	بَيْضٌ biḍun
أَطْرَشٌ ʾaṭrašu, deaf	طَرِشَاءُ ṭaršāʿu	طَرِشٌ ṭuršun
أَعْرَجٌ ʾaʿraġu, lame	عَرَجَاءُ ʿarġāʿu	عَرَجٌ ʿurġun
أَعْمَى ʾaʿmā, blind	عَمِيَاءُ ʿamyāʿu	عَمِيَانٌ ʿumyānu

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 *...ي* /...iyyun/ in the masculine and *...يَّة* /...iyyatun/ in the feminine. The nisbah suffix thus makes a noun into an adjective (which often can be employed as a noun as well), expressing the meaning: ‘related or pertaining 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, -ly,’ e.g. ‘English, American, Egyptian, Lebanese, Iraqi, Arabic, formal, periodical, monthly’, etc. 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), e.g.

Relative adjective (nisbah)

Noun	Masc.	Fem.
لُبْنَانٌ lubnānu, Lebanon	لُبْنَانِيٌّ lubnāniyyun, Lebanese	لُبْنَانِيَّةٌ lubnāniyyatun
عَرَبٌ ʿarabun, Arabs	عَرَبِيٌّ ʿarabiyyun, Arab, Arabic	عَرَبِيَّةٌ ʿarabiyyatun
كُحُولٌ kuḥūlun, alcohol	كُحُولِيٌّ kuḥūliyyun, alcoholic	كُحُولِيَّةٌ kuḥūliyyatun

شَهْرٌ

šahrun, month

شَهْرِيٌّ

šahriyyun, monthly

شَهْرِيَّةٌ

šahriyyatun

Adjectival patterns, relative adjectives, comparative

25.4 The feminine ending *tāʾ marbūṭah* ة... is elided with the noun when adding the *nisbah* suffix *...iyyun/* or *...iyyatun/*, e.g.

Relative adjective (nisbah)

Noun

تَقَاْفَةٌ

taqāfatun, culture

Masc.

تَقَاْفِيٌّ

taqāfiyyun, cultural

Fem.

تَقَاْفِيَّةٌ

taqāfiyyatun

مِهْنَةٌ

mihnatun, profession

مِهْنِيٌّ

mihaniyyun, professional

مِهْنِيَّةٌ

mihaniyyatun

25.5 If the noun ends in the long vowel *ā*... /...ā/, this is elided with the noun when adding the *nisbah* suffix *...iyyun/* or *...iyyatun/*, e.g.

Relative adjective (nisbah)

Noun

أَمْرِيكَا

ʾamrīkā, America

Masc.

أَمْرِيكِيٌّ

ʾamrīkiyyun, American

Fem.

أَمْرِيكِيَّةٌ

ʾamrīkiyyatun

فِنْلَنْدَا

finlandā, Finland

فِنْلَنْدِيٌّ

finlandiyyun, Finnish

فِنْلَنْدِيَّةٌ

finlandiyyatun

25.6 The feminine singular form of the relative adjective (*nisbah*) is often used as a noun with abstract meaning, e.g.

Relative adjective (nisbah)

Noun

إِنْسَانٌ

ʾinsānun, man

Masc.

إِنْسَانِيٌّ

ʾinsāniyyun, human

Fem. (abstract noun)

إِنْسَانِيَّةٌ

ʾinsāniyyatun, humanity, humaneness

إِشْتِرَاكٌ
ʔištirākun, co-operation

إِشْتِرَاكِيٌّ
ʔištirākīyyun,
socialist

إِشْتِرَاكِيَّةٌ
ʔištirākīyyatun, socialism

قَوْمٌ
qawmun, people, nation

قَوْمِيٌّ
qawmiyyun,
nationalist

قَوْمِيَّةٌ
qawmiyyatun,
nationalism

Note: Plural **nisbah** forms often have a collective meaning, e.g. **اللِّسَانِيَّاتُ** ʔal-lisāniyyātu ‘linguistics’, from the noun **لِسَانٌ** ‘tongue, language’.

25.7 In pausal form (at the end of a sentence) the above **nisbah** suffix **...ي** /...iyyun/ is pronounced as a long vowel: **...ي** /...ī/, which does not take nunation. In pausa the final **tāʔ marbūṭah** (ة...ة) /...t/ is pronounced as /...h/, e.g.

لُبْنَانِيٌّ
lubnānī, Lebanese (m.)

لُبْنَانِيَّةٌ
lubnāniyyah, (f.)

قَوْمِيٌّ
qawmī, nationalist

قَوْمِيَّةٌ
qawmiyyah, nationalism

25.8 The above relative adjective (**nisbah**) usually takes the sound plural, e.g.

Masculine plural
الْمُعَلِّمُونَ الْمِصْرِيُّونَ
ʔal-muʕallimūna l-miṣriyyūna
the Egyptian teachers

Feminine plural
الْمُعَلِّمَاتُ الْمِصْرِيَّاتُ
ʔal-muʕallimātu l-miṣriyyātu
the Egyptian teachers

Note: The adjective **عَرَبِيٌّ** ‘arabiyyun ‘Arab, Arabic’ does *not* form the sound plural, but uses the collective noun **عَرَبٌ** ‘arabun ‘the Arabs, Arab’ as the plural form, e.g.

Masculine plural
الْمُعَلِّمُونَ الْعَرَبُ
ʔal-muʕallimūna l-ʕarabu
the Arab teachers

(not) الْمُعَلِّمُونَ الْعَرَبِيِّونَ
ʔal-muʕallimūna l-ʕarabiyyūna)

25.9 *Comparative and superlative* أَفْعَلُ التَّفْضِيلِ

As mentioned in 25.2, the pattern أَفْعَلُ af‘alu (diptote) 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

صَغِيرٌ ṣaġīrun, small

جَمِيلٌ ġamīlun, beautiful

وَاسِعٌ wāsi‘un, wide

حَسَنٌ ḥasanun, good

مَشْهُورٌ mašhūrun, famous

Comparative/superlative

(according to the pattern أَفْعَلُ af‘alu)

أَصْغَرُ aṣġaru, smaller, smallest

أَجْمَلُ aġmalu, more beautiful, most beautiful

أَوْسَعُ awsa‘u, wider, widest

أَحْسَنُ aḥsanu, better, best

أَشْهَرُ ašharu, 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 (item compared and 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, e.g.

الْوَلَدُ أَصْغَرُ مِنْ أُخْتِهِ al-waladu ṣaġaru min uḥti-hi.

The boy is younger than his sister.

الْأُمُّ أَجْمَلُ مِنْ بِنْتِهَا al-‘ummu aġmalu min binti-hā.

The mother is more beautiful than her daughter.

الْبَنَاتُ أَحْسَنُ مِنَ الْوَلَدِ al-banātu aḥsanu mina l-‘awlādi.

(The) girls are better than (the) boys.

25.11 The pattern أَفْعَلُ af‘alu 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 أَكْثَرُ 'akṭaru 'more', أَشَدُّ 'ašaddu 'stronger, more' or أَقَلُّ 'aqallu 'less', followed by an accusative abstract noun related to the participle or adjective, e.g.

أَكْثَرُ إِخْلَاصًا 'akṭaru 'iḥlāṣan, more faithful (lit. more as regards faithfulness)

أَشَدُّ سَوَادًا 'ašaddu sawādan, blacker (lit. stronger as regards blackness)

أَقَلُّ جَمَالًا 'aqallu ḡamālan, less beautiful (lit. less as regards beauty)

25.12 The two nouns/adjectives خَيْرٌ ḡayrun 'good(ness)' and شَرٌّ šarrun 'evil' are used as comparatives and superlatives with the meanings 'better' and 'worst', respectively, e.g.

أَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

'aṣ-ṣalātu ḡayrun mina n-nawmi.

Prayer is **better** than sleep. (The Quran)

هُوَ مِنْ شَرِّ الْأَوْلَادِ

huwa min šarri l-'awlādi.

He is one of the **worst** boys.

25.13 Superlative sentences

The superlative is formed by making the comparative pattern أَفْعَلٌ 'af'alu definite, either with the definite article ...أَلْ... or with the 'iḏāfah construction. This form is used for both genders and all numbers, e.g.

'Iḏāfah construction

هُوَ أَطْوَلُ وَوَلَدٍ

huwa 'aṭwalu waladin. He is the tallest boy.

هِيَ أَقْصَرُ بِنْتٍ

hiya 'aqṣaru bintin. She is the shortest girl.

هُمْ أَطْوَلُ الْأَوْلَادِ

hum 'aṭwalu l-'awlādi. They are the tallest boys.

Definite article

هُوَ الْأَطْوَلُ

huwa l-'aṭwalu. He is the tallest.

هِيَ الْأَقْصَرُ

hiya l-'aqṣaru. She is the shortest.

هُمْ الْأَطْوَلُ

humu l-'aṭwalu. They are the tallest.

هُنَّ أَطْوَلُ الْبَنَاتِ

hunna ṭaṭwalu l-banāti. They are
the tallest girls.

هُنَّ الْأَطْوَلُ

hunna l-ṭaṭwalu. They are the tallest.

25.14 Some adjectives having the superlative pattern **الْأَفْعَلُ** ṭal-ṭafʿalu can also have a feminine superlative form **الْفُعْلَى** ṭal-fuʿlā, e.g.

Superlative masculine

الْأَكْبَرُ

ṭal-ṭakbaru, the biggest, the greatest

الْأَعْظَمُ

ṭal-ṭaʿḍamu, the greatest

الْوَلَدُ الْأَصْغَرُ

ṭal-waladu l-ṭaṣṣgaru, the smallest boy

Superlative feminine

الدُّوْلُ الْكُبْرَى

ṭad-duwalu l-kubrā, the great(est)
countries

بَرِيْطَانِيَا الْعُظْمَى

bariṭāniyā l-ʿuḍmā, Great Britain

الْبِنْتُ الصُّغْرَى

ṭal-bintu ṣ-ṣuḡrā, the smallest girl

25.15 The dual and plural of the above superlatives take their number and gender according to the preceding noun, e.g.

Singular

الْوَلَدُ الْأَصْغَرُ

ṭal-waladu l-ṭaṣṣgaru

the smallest boy

الْبِنْتُ الصُّغْرَى

ṭal-bintu ṣ-ṣuḡrā

the smallest girl

الدَّوْلَةُ الْعُظْمَى

ṭad-dawlatu l-ʿuḍmā

the greatest country

الْحَرْبُ الْكُبْرَى

ṭal-ḥarbu l-kubrā

the greatest war

Dual

الْوَلَدَانِ الْأَصْغَرَانِ

ṭal-waladāni l-ṭaṣṣgarāni

the two smallest boys

الْبِنْتَانِ الصُّغْرَيَانِ

ṭal-bintāni ṣ-ṣuḡrayāni

the two smallest girls

الدَّوْلَتَانِ الْعُظْمَيَانِ

ṭad-dawlatāni l-ʿuḍmayāni

the two greatest countries

الْحَرْبَانِ الْكُبْرَيَانِ

ṭal-ḥarbāni l-kubrāyāni

the two greatest wars

Plural

الْوِلْدَانُ الْأَصْغَرُونَ

ṭal-awladu l-

ṭaṣṣgarūna

the smallest boys

الْبَنَاتُ الصُّغْرَيَاتُ

ṭal-banātu ṣ-ṣuḡrayātu

the smallest girls

الدُّوْلُ الْعُظْمَى

ṭad-duwalu l-ʿuḍmā

the greatest countries

الْحُرُوبُ الْكُبْرَى

ṭal-ḥurūbu l-kubrā

the greatest wars

Remember: Both **الدُّوْلُ** and **الْحُرُوبُ** refer to non-human entities and therefore take the superlative adjective in the feminine singular (see chapter 14).

25.16 *The diminutive*

The diminutive **إِسْمُ التَّصْغِيرِ** can be formed according to the pattern **فُعَيْلٌ** fu‘aylun. 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 downgrading.

The diminutive form can be learned with practice or from the dictionary. Some diminutives are common as proper names, e.g.

Diminutive فُعَيْلٌ fu‘aylun

حَسَنٌ Ḥasanun, good (a name)	حُسَيْنٌ Ḥusaynun, little good one (a name)
عَبْدٌ ‘Abduṅ, slave (a name)	عَبِيدٌ ‘Ubayduṅ, little slave (a name)
كَلْبٌ kalbuṅ, dog	كُلَيْبٌ kulaybuṅ, small dog
بَاحِرٌ baḥruṅ, sea	بُحَيْرَةٌ buḥayratun, lake (fem. ending)

25.17 Some prepositions can sometimes be used in diminutive form, e.g.

قَبْلَ الظُّهْرِ qabla d-ḍuhri
before noon

قَبِيلَ الظُّهْرِ qubayla d-ḍuhri
a little before noon

In words where the second consonant is followed by a long vowel, the vowel changes to .. **اَيِّ** .. /...ayyi.../ in the diminutive, e.g.

كِتَابٌ kitābuṅ, book

كُتَيْبٌ kutayyibuṅ, little book, booklet, pamphlet

صَغِيرٌ ṣaḡīruṅ, small

صُغَيْرٌ ṣuḡayyīruṅ, very small

Exercises

Practise your reading:

Adjectival
patterns,
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comparative

اِبْنَةٌ² عَمِّي وَأَبْنَةٌ³ خَالِي⁴ هُمَا⁵ أَكْثَرُ طَالِبَاتِ الْجَامِعَةِ⁶ جَمَالًا⁷
وَأَقْلَهُنَّ⁸ أَجْتِهَادًا.

- (1) ^{1,2}My cousin (the daughter of ²my paternal uncle) and my other
cousin (the daughter of ³my maternal uncle) ⁴are ⁵the most ⁶beautiful
(prettiest) female students in the university ⁷and the least ⁸diligent.

تَزَوَّجَتِ الْبِنْتُ² الْكُبْرَى مِنْ بَنَاتِ جَارِنَا³ لَكِنْ⁴ مَعَ⁵ الْأَسْفِ⁷ وُلِدَ⁸
لَهَا طِفْلٌ⁹ أَعْمَى.

- (2) ²The oldest daughter of ³our neighbour ¹got married, ⁴but
^{5,6}unfortunately ⁷she gave birth to (⁷born ⁸to her) ⁹a blind baby.

طُلَّابٌ (s. طَالِبٌ) ¹اللُّغَةِ الْعَرَبِيَّةِ² مِنْ³ أَحْسَنِ الطُّلَّابِ فِي الْجَامِعَةِ.
وَأَكْثَرِهِمْ⁵ خَيْرَةٌ⁴.

- (3) The students of Arabic (¹language) are ²among the ³best ⁴and most
⁵experienced students in the university.

الْعَجُوزُ² الْأَشَدُّ / الْأَكْثَرُ³ طَرِشًا⁴ هُوَ⁵ أجنبيٌّ.

- (4) ^{3,2}The deafest (lit. ²the most ³deaf) ¹old man ⁴is ⁵a foreigner.

الْقُرْآنُ¹ الْكَرِيمُ² أَحْسَنُ كِتَابٍ وَكَثِيرٌ مِنَ الْمُسْلِمِينَ³
يَعْرِفُونَهُ⁴ غَيًّا.

- (5) ¹The Holy Quran is ²the best book, and many Muslims ³know it ⁴by
heart.

سَتَنْشُرُ² دُورُ (s. دَارُ) ³النَّشْرِ⁴ أَعْمَالِ (s. عَمَلٌ) ⁵الشَّاعِرِ الْلُبْنَانِيِّ⁶
الْمَشْهُورِ وَسَتَتَرَجِّمُ⁷ أَغْلَبَ كُتُبِهِ⁸ إِلَى⁹ لُغَاتِ¹⁰ أجنبيَّةٍ¹¹ عَدِيدَةٍ.

- (6) ³The publishing ²houses ¹will publish ⁴the works of ⁶the famous
Lebanese ⁵poet ⁷and will translate ⁸most of his books into ¹¹many
¹⁰foreign ⁹languages.

١ نَشَرَتْ ٢ جَرِيدَةً ٣ مَسَائِيَّةً ٤ مَقَالًا مَعَ ٥ صُورٍ (s. صُورَةٌ) ٦ لِغَارَةِ ٧ الْجَوِيَّةِ
٨ أَمْسٍ ٩ الَّتِي ١٠ قَتَلَتْ ١١ وَجَرَحَتْ ١٢ عَدَدًا كَبِيرًا مِنْ ١٣ الْمَدَنِيِّينَ،
١٤ وَتُعْتَبَرُ ١٥ أَعْفُفٌ ١٦ غَارَةٌ ١٧ خِلَالَ ١٨ عَامٍ.

- (7) ³An evening ²newspaper ¹published ⁴an article with ⁵pictures of ⁷the air ⁶raid ⁸yesterday, ⁹which ¹⁰killed and ¹¹injured (wounded) a large ¹²number of ¹³civilians, and ¹⁴is regarded as ¹⁵the worst (¹⁵most violent) ¹⁶raid ¹⁷for ¹⁸a year.

١ نَقَلَ ٢ الْهَلَالَ ٣ الْأَحْمَرَ ٤ وَالصَّلِيبَ ٥ الْأَحْمَرَ ٦ الْمَجَارِيحَ / الْجَرْحَى
(s. مَجْرُوحٌ) ٧ وَالْمُنْكَوِبِينَ إِلَى الْمُسْتَشْفَى ٨ الْقَرِيبِ.

- (8) The ³Red ²Crescent and the Red ⁴Cross ¹transported ⁵the injured (wounded) ⁶and the victims to the ⁷nearby hospital.

١ سَمَكٌ (s. سَمَكَةٌ) ٢ الْبَحِيرَاتِ فِي ٣ شِمَالِي أُرُوبَا ٤ أَطِيبٌ مِنْ سَمَكِ ٥ الْبَحْرِ.

- (9) ¹The fish from (lit. of) the ²lakes in ³northern Europe is ⁴tastier (better) than ⁵sea fish.

١ ذَهَبَ ٢ وَفَدٌ ٣ صِحَافِي ٤ أَجْنَبِي إِلَى رَئِيسِ ٥ دَوْلَةِ إِفْرِيقِيَّةٍ ٦ وَسَأَلَهُ عَنِ
٧ الْأَزْمَةِ ٨ الْاِقْتِصَادِيَّةِ ٩ وَالسِّيَاسِيَّةِ فِي إِفْرِيقِيَا ١٠ السُّودَانِ.

- (10) ⁴A foreign ³press ²delegation ¹went to the president of an African ⁵state ⁶and asked him about ⁸the economic ⁹and political ⁷crisis in ¹⁰Black Africa.

١ ذَكَرَتْ ٢ الْإِذَاعَةُ الْيَوْمَ أَنَّ ٣ اجْتِمَاعَ ٤ رُؤَسَاءِ (s. رَئِيسٌ) ٥ الدُّوَلِ (s. دَوْلَةٌ)
٦ الْكُبْرَى ٧ الْمَعْقُودَ فِي بَارِيسَ كَانَ مِنْ ٨ أَطْوَلِ ٩ الْاجْتِمَاعَاتِ ١٠ وَأَكْثَرِهَا
١١ 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.

١ أَوْرَاقٌ (s. وَرَقَةٌ) ٢ الشَّجَرِ (s. شَجْرَةٌ) ٣ صَفْرَاءٌ فِي ٤ الْخَرِيفِ
٥ وَخَضْرَاءٌ فِي ٦ الرَّبِيعِ.

- (12) ¹The leaves of the ²trees are ³yellow in ⁴autumn ⁵and green in ⁶spring.

١ الْجُنْدِيُّ ٢ الْمَجْرُوحُ فِي ٣ حَادِثٍ ٤ أَمْسٍ هُوَ ٥ تَعَبَانُ الْيَوْمِ ٦ وَنَائِمٌ فِي ٧ سَرِيرِهِ.

- (13) ¹The soldier ²injured (wounded) in ⁴yesterday's ³incident is ⁵tired today ⁶and asleep in (his) ⁷bed.

١ مَنْ ٢ هُوَ ٣ أَكْبَرُ ٤ مِنْكَ ٥ بِيَوْمٍ هُوَ ٦ أَخْبَرُ مِنْكَ ٧ بِسَنَةٍ.

- (14) He ¹who ²is ⁵a day ³older ⁴than you is ⁷a year ⁶more experienced than you. (Proverb)

١ نَشَرَتْ ثَلَاثَةٌ ٢ ضَبَّاطٍ (ضَابِطٍ) ٣ مَتَقَاعِدُونَ مِنْ ٤ الْجَيْشِ الْأَلْمَانِيِّ ٥ مُذَكَّرَاتِهِمْ ٦ عَنْ ٧ الْحَرْبِ ٨ الْعَالَمِيَّةِ ٩ الْأُولَى.

- (15) Three ³retired ²officers from the German ⁴army ¹published ⁵their memoirs ⁶of ⁹the First ⁸World ⁷War.

Translate into Arabic:

- (1) My paternal cousin married (prep.: مِنْ) a foreign journalist.
- (2) Sea fish is tastier than fish from (of) the lakes.
- (3) The leaves of the trees are green in spring and yellow in autumn.
- (4) Many students know the works of the famous Lebanese poet by heart.
- (5) The president of an African state published his memoirs yesterday and the publishing house will translate them into many foreign languages.
- (6) The newspaper published an article about (عَنْ) yesterday's incident.
- (7) The German officer is one of the most experienced officers in warfare.
- (8) The army officer injured in the air raid yesterday is tired today and asleep in (his) bed.
- (9) The publishing house will translate and publish the book about the First World War.
- (10) The radio mentioned today that the Red Crescent and the Red Cross transported the injured (victims) to the nearby hospital.
- (11) My eldest maternal cousin got married but, unfortunately, she gave birth to a blind baby.

Adjectival
patterns,
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- (12) The radio mentioned the air raid yesterday which killed (in it) one soldier and injured (wounded) a large number of civilians.
- (13) A journalist published an article in an evening newspaper about the economic and political crisis in north Africa.

Chapter 26

ʾInna **إِنَّ** and its sisters, kāna **كَانَ** and its sisters

26.1 **إِنَّ** ʾinna is an assertive particle, which can be translated as ‘indeed, certainly’, or by the biblical word ‘verily, (and) lo’. Mostly it is not, however, translated at all, as it is basically used as a matter of style or a simple syntactic device. It is placed at the beginning of a nominal sentence before the (logical) subject, which takes the accusative case or is expressed by a suffixed pronoun.

There are a number of other particles (and conjunctions) that are construed in the same way as **إِنَّ** ʾinna. The Arab grammarians refer to them as **إِنَّ وَأَخَوَاتُهَا** ʾinna and its sisters’. After all these particles the (logical) subject is in the accusative case. The nominal predicate remains in the nominative case.

The following are the particles **إِنَّ** ʾinna and its sisters:

إِنَّ ʾinna, indeed, that	أَنَّ ʾanna, that	كَانَ kaʾanna, as if
لَكِنَّ lākinna, but	لَيْتَ layta, would, if only, wish	لَعَلَّ laʿalla, perhaps

Note: **لَكِنَّ** lākinna is very often prefixed with **وَ** wa. **لَيْتَ** layta is very often prefixed with **يَا** yā.

Examples:

إِنَّ **الْمُدِيرَ** **مَشْغُولٌ**

ʾinna l-mudīra mašğūlun.

The director is (indeed) busy.

إِنَّهُ **مَشْغُولٌ**

ʾinna-hu mašğūlun.

He is (indeed) busy.

ʾInna إِنَّ
and its
sisters,
kāna كَانَ
and its
sisters

26.2 After إِنَّ ʾinna, the nominal predicate can be emphasized by prefixing ... لَ /la.../. (This is optional.) This particle has no influence on the case of the predicate, e.g.

إِنَّ اللَّهَ لَعَظِيمٌ

ʾinna llāha la-ʿaḍīmun.

God is **indeed** great. (The Quran)

إِنَّ الْبَاخِرَةَ لَكَبِيرَةٌ

ʾinna l-bāḥirata la-kabīratun.

The ship is **indeed** big.

26.3 إِنَّ ʾinna and its sisters can also occur before the (logical) subject in a verbal sentence, but then the subject must be in the accusative case, e.g.

إِنَّ السَّفَرَ أَتْعَبَهُ

ʾinna s-safara ʾat-ʿaba-hu.

The travel made him tired.

لَعَلَّ الصِّيَاحَ أَزْعَجَهَا

la-ʿalla ṣ-ṣiyāḥa ʾaz-ʿaḡa-hā.

Perhaps the shouting bothered her.

26.4 إِنَّ ʾinna, takes the form أَنَّ ʾanna ‘that’ (complementizer), when it introduces indirect speech or a complement clause after the main clause, e.g.

سَمِعَ أَنَّ الرَّئِيسَ مَرِيضٌ

samiʿa ʾanna r- raʾīsa marīḍun.

He heard **that** the president is ill.

سَمِعَ أَنَّهُ مَرِيضٌ

samiʿa ʾanna-hu marīḍun.

He heard **that** he is ill.

Note: إِنَّ ʾinna, nevertheless, remains unchanged after the verb قَالَ qāla ‘to say’, e.g.

قَالَ إِنَّ الْمُوظَّفَ مَرِيضٌ

qāla ʾinna l-muwaddfa marīḍun.

He said **that** the employee is ill.

قَالَ إِنَّهُ مَرِيضٌ

qāla ʾinna-hu marīḍun.

He said **that** he is ill.

26.5 أَنَّ ʾanna can be combined with prepositions and then gets various other meanings:

لِإِنَّ li-ʾanna, because مَعَ أَنَّ ma-ʾanna, although, in spite of the fact that

سَأَذْهَبُ إِلَى الشَّاطِئِ لِأَنَّ الطَّقْسَ حَارٌ

sa-ʾaḍhabu ʾilā š-šāṭiʾi li-ʾanna ṭ-ṭaqsā ḥārrun.

I will go to the beach, **because** the weather is hot.

سَبَحَ مَعَ أَنَّ الْمَاءَ وَسَخٌ

sabaḥa ma‘a ʾanna l-māʾa wasiḥun.

He swam, *although* the water was dirty.

26.6 When إِنَّ ʾinna or أَنَّ ʾanna takes a suffixed pronoun in the first person singular or plural, there are two alternative forms:

Singular

إِنِّي ʾinnī OR إِنِّي ʾinna-nī

Plural

إِنَّا ʾinnā OR إِنَّا ʾinna-nā

26.7 When إِنَّ ʾinna or أَنَّ ʾanna is not immediately followed by the subject in a verbal sentence, it takes the suffixed pronoun of the third person masculine singular: ...هُ /...hu/, i.e. إِنَّهُ ʾinna-hu, أَنَّهُ ʾanna-hu, for all genders and numbers, e.g.

سَمِعْتُ أَنَّهُ تُسَافِرُ الْبِنْتُ غَدًا OR سَمِعْتُ أَنَّ الْبِنْتَ تُسَافِرُ غَدًا

sami‘tu ʾanna l-binta tusāfiru ḡadan. sami‘tu ʾanna-hu tusāfiru l-bintu ḡadan.

I heard that the girl will travel tomorrow.

26.8 *Kāna* كَانَ *and its sisters*

There are dozens of verbs which behave like the verb كَانَ kāna ‘to be’ (lit. ‘he was’), referred to as كَانَ وَأَخَوَاتُهَا ‘kāna and its sisters’. All these verbs take the predicative complement in the accusative case. Hence they are construed in the opposite way to إِنَّ ʾinna and its sisters’.

26.9 The following are the most common verbs known as sisters of كَانَ kāna:

أَصْبَحَ ʾaṣbaḥa, to become (to be/become in the morning) (form IV)

أَضْحَى ʾaḍḥā, to become

دَلَّ ḍalla, to continue, to keep on, to remain

بَاتَ bāta, to become, to spend the night

إنَّ
and its
sisters,
كَانَ
and its
sisters

أَمْسَى ²amsā, to become (to be/become in the evening)

مَا زَالَ mā-zāla, to keep on, not to cease, (to be/do) still

مَا بَرِحَ mā-bariḥa, to continue, (to be/do) still

مَا دَامَ mā-dāma, to continue, as long as (... lasts)

صَارَ ṣāra, to become

لَيْسَ laysa, is not (see chapters 32 and 37)

Examples:

كَانَ الْكِتَابُ جَدِيدًا
kāna l-kitābu ḡadīdan.

The book was new.

أَصْبَحَ الطَّالِبُ مُهَنْدِسًا
ʾaṣbaḥa ṭ-ṭālibu muhandisan.

The student became an engineer.

لَيْسَ الرَّجُلُ قَصِيرًا
laysa r-raḡulu qaṣīran.

The man is not short.

ظَلُّوا جَالِسِينَ
ḡallū ḡālisīna.

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), e.g.

مَا *mā* + *perfect*

مَا زَالَ جَالِسًا
mā zāla ḡālisān.

He is **still** sitting. (He has not ceased to sit.)

لَا *lā* + *imperfect*

لَا يَزَالُ جَالِسًا
lā yazālu ḡālisān.

Exercises

Practise your reading:

١ بَدَّلْتُ ٢ قَمِيصِي لِأَنَّهُ ٣ وَسَخٌ

(1) ¹I changed ²my shirt because it was ³dirty.

الدَّرْسُ¹ صَعْبٌ جِدًّا لَكِنَّ² تَمْرِينَهُ³ سَهْلٌ.

- (2) The lesson is very ¹difficult but ²its exercise (drill) is ³easy.

إِنَّ¹ الْحُكُومَةَ² لَيْسَتْ³ قَادِرَةً عَلَى⁴ تَنْفِيزِ⁵ الْمَشْرُوعِ⁶ السِّيَاحِيِّ لِأَنَّهُ⁷ يَكْفُّ⁸ كَثِيرًا.

- (3) ¹The government is ²not ³able ⁴to implement ⁶the tourism ⁵project because ⁷it costs (too) much.

كَانَ¹ الْوَزِيرُ² مُسَافِرًا إِلَى³ دِمَشْقَ وَلَكِنَّهُ⁴ أَجَلَ سَفَرَهُ لِأَنَّ⁵ الْجَوَّ⁶ صَارَ⁷ سَيِّئًا.

- (4) The minister was going ¹to travel to Damascus but ²he postponed his trip because ³the weather ⁴became ⁵bad.

عِنْدَمَا¹ رَجَعْنَا مِنَ السُّوقِ كَانَ² الْأَطْفَالُ³ (s. طفلاً) مَا زَالُوا⁴ نَائِمِينَ.

- (5) When ¹we returned from the market the children were ²still ³asleep.

سَمِعْتُ¹ أَنَّ² الْمُدِيرَةَ³ مَرَضَتْ⁴ بِمَرَضٍ⁵ خَطِيرٍ وَأَنَّهَا⁶ تَرَكَتْ⁷ عَمَلَهَا.

- (6) ¹I heard that the director became ⁴seriously ²ill (lit. ²became ill with ⁴serious ³illness) and ⁵left ⁶her job.

إِنَّ¹ الْمَسَافَةَ إِلَى² الْحُدُودِ (s. حدٍّ) قَصِيرَةٌ لَكِنَّ³ الطَّرِيقَ⁴ ضَيِّقٌ⁵ وَلَيْسَ فِي⁶ السَّيَّارَةِ⁷ إِنْارَةٌ⁸.

- (7) ¹The distance to ²the border(s) is ³short, but ⁴the road is ⁵narrow and ⁷the car ⁶doesn't have ⁸lights.

أَقْرَأْتُ فِي¹ جَرِيدَةِ الْيَوْمِ أَنَّهُ سَوْفَ² تَجْتَمِعُ³ الدَّوْلَتَانِ⁴ الْمُتَنَازِعَتَانِ⁵ لِحَلِّ⁶ مَشَاكِلِهِمَا (s. مُشْكِلٌ / مُشْكَلَةٌ) دُونَ⁸ تَدَخُّلِ⁹ خَارِجِيٍّ¹⁰.

- (8) ¹I read in today's ²newspaper that the two ⁵disputing ⁴countries will ³meet ⁶to settle (solve) ⁷their problems ⁸without ¹⁰outside ⁹intervention.

قَالَ¹ الْعَامِلُ إِنَّ² مَكَانَ الْعَمَلِ لَيْسَ³ بَعِيدًا عَنِ بَيْتِهِ⁴ وَلِهَذَا⁵ يَذْهَبُ⁶ كُلَّ يَوْمٍ⁷ مَشِيًّا عَلَى⁸ الْأَقْدَامِ (s. قَدَمٌ).

- (9) ¹The worker said that the work²place is not ³far from his house ⁴and therefore ⁵he goes ⁷on foot everyday.

كَانَ¹ أَوْرُقٌ¹ (s. وِرْقَةٌ)² الشَّجَرِ³ أَخْضَرَ⁴ فِي⁴ الرَّبِيعِ⁵ فَصَارَ⁵
أَصْفَرَ⁶ فِي⁷ الْخَرِيفِ⁷.

- (10) ¹The leaves of ²the trees were ³green in ⁴spring ⁵and they became ⁶yellow in ⁷autumn.

كَانَ¹ الطَّقْسُ² مُشْمِسًا³ وَحَارًا⁴ فِي⁴ الصَّبَاحِ⁵ فَأَصْبَحَ⁶ مُمَطَّرًا⁶
وَبَارِدًا⁷ بَعْدَ⁸ الظُّهْرِ⁹.

- (11) ¹The weather had been (was) ²sunny ³and hot in ⁴the morning ⁵and it became ⁶rainy ⁷and cold in the ^{8,9}afternoon.

إِنَّ¹ الْمَقَالَ¹ عَنِ² الْحَرْبِ² الْعَالَمِيَّةِ³ الْأُولَى⁴ لَيْسَ⁵ طَوِيلًا⁵.

- (12) ¹The article about the ⁴First ³World ²War is not ⁵long.

كَانَ¹ التَّعْلِيمُ² الْأَبْتَدَائِيُّ² غَيْرَ³ شَامِلٍ⁴ فِي⁴ الْعَالَمِ⁵ الْعَرَبِيِّ⁵
وَالآنَ⁶ أَصْبَحَ⁷ إجباريًا⁸.

- (13) ²Elementary ¹education in the Arab ⁵world was ³not ⁴comprehensive, ⁶and now ⁷it has become ⁸compulsory.

إِلْحَدًا¹ الْآنَ² مَا زَالَ³ مَرْكَزُ⁴ الْبَرِيدِ⁵ فِي⁶ نَفْسِ⁶ الشَّارِعِ⁷ وَلَكِنَّهُ⁸ سَوْفَ⁸
يُنْقَلُ⁸ إِلَى⁹ شَارِعٍ⁹ آخَرَ¹⁰.

- (14) So far (¹until ²now) ⁴the ⁵Post ⁴Office has been (³remains) on ⁶the same ⁷street, but it will be ⁸moved to ¹⁰another ⁹street.

قَالَتْ¹ سَيِّدَةٌ² إِنَّ³ حَقُوقَ³ (s. حَقٌّ) الْمَرْأَةِ⁴ مَا زَالَتْ⁵ غَيْرَ⁶ مُسَاوِيَةٍ⁷
لِحَقُوقِ⁸ الرَّجُلِ⁸.

- (15) ²A lady ¹said that ³the rights ⁴of women are ⁵still ^{6,7}unequal ⁸to men's rights.

لَيْتَكَ¹ / يَا لَيْتَكَ² تُحِبُّنِي³ كَمَا⁴ أَحْبَبْتُكَ⁴.

- (16) ¹I wish ²you (m.) loved me ³as ⁴I love you (m.).

يَا لَيْتَ عِنْدِي¹ مَا لَأَكْثَرَ² لَكَ³ كُلُّ⁴ شَيْءٍ⁵ أَسْهَلُ⁶.

- (17) ¹I wish I had more ²money, ³then ^{4,5}everything ³would be ⁶easier.

إنَّ Inna
and its
sisters,
كَانَ kāna
and its
sisters

قَالَ إِنَّهُ سَوْفَ يَحْضُرُ 2 عَدَدٌ كَبِيرٌ 3 مِنَ النَّاسِ 4 لِسَمَاعٍ 5 مُحَاضِرَةً 6
عَمِيدِ 7 كَلِيَّةِ 8 الْحُقُوقِ.

(18) He said that a great 2 number 3 of people 1 would attend 4 to listen to 5 the lecture by 6 the Dean of 7 the Faculty of 8 Law.

الْعَلَّ 2 الْعَلَاقَاتِ 3 تَتَحَسَّنُ 4 بَيْنَ 5 الشُّعُوبِ 6 (s. شَعْبٌ) عِنْدَمَا 7 يَتَعَلَّمُونَ 8
لُغَاتِ 9 بَعْضِهِمْ.

(19) 2 Relations between 4 people 1 might 3 improve when 5 they learn 7 each other's 6 languages.

كَانَ أَبِي 1 قَلِقًا 2 عَلَيَّ عِنْدَمَا 3 تَكَلَّمْتُ مَعِيَ 4 الْيَوْمَ 5 هَاتِفِيًّا 6 مَعَ 7 أَنَّهُ كَانَ عِنْدِي 8
مَسَاءً 9 الْبَارِحَةَ / أَمْسٍ.

(20) My father was 1 worried 2 about me when 3 he talked to me today 4 on the phone, 5 although he was with me 6 yesterday 7 evening.

أَخْبَرُونِي 1 أَنَّ 2 أَخَاكَ 3 بَاعَ 4 دَرَّاجَتَهُ 5 بِسِعْرٍ 6 رَخِيصٍ 7 مَعَ 8
أَنَّهَا كَانَتْ فِي 9 حَالَةٍ جَيِّدَةٍ.

(21) 1 They told me that 2 your brother 3 sold 4 his bicycle at 6 a cheap 5 price 7 although it was in good 8 condition.

Translate into Arabic:

- (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 everyday 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.

انَّ
Inna
and its
sisters,
كَانَ
kāna
and its
sisters

- (7) I heard that the worker sold his car at a cheap price, although it was in good condition.
- (8) When the children returned from the border(s), it (the weather) was rainy and cold.
- (9) When I returned from the market, I changed my shirt, because it was dirty.
- (10) The post office will move to another street not far from my workplace.
- (11) A lady said that women's rights are not equal to men's rights.
- (12) The leaves of the trees were green in spring, but they became yellow in autumn.

Relative pronouns and relative clauses

27.1 Relative pronoun

The basic form (masc. sing.) of the relative pronoun **الْأَسْمُ الْمَوْصُولُ** is **الَّذِي** ʾalladī ‘(the one) who, which, that’. It is declined as follows:

	masculine		
	singular	dual	plural
Nom.	الَّذِي ʾalladī	الَّذَانِ ʾalladāni	الَّذِينَ ʾalladīna
Acc. and gen.	الَّذِي ʾalladī	الَّذَيْنِ ʾalladayni	الَّذِينَ ʾalladīna
	feminine		
Nom.	الَّتِي ʾallatī	الَّتَانِ ʾallatāni	الَّلَوَاتِي or الَّلَاتِي ʾallawātī ʾallātī (less used)
Acc. and gen.	الَّتِي ʾallatī	الَّلَتَيْنِ ʾallatayni	الَّلَوَاتِي or الَّلَاتِي ʾallawātī ʾallātī (less used)

Note a: For historical reasons, the masculine and feminine singular and masculine plural forms are written with one *lām* ... ل 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 **السَّابِقُ** *as-sābiqu*, which precedes it. The relative pronoun agrees with the antecedent in gender and number, e.g.

<i>Relative clause</i>	<i>Relative pronoun</i>	<i>Antecedent</i>
(أَصْلَةً) سَبَّحَ	(الْمَوْصُولُ) الَّذِي	(السَّابِقُ) أَلْوَلَدُ
<i>ʿal-waladu</i> lladī sabaḥa, the boy who swam		
مِنْ لُبْنَانَ	الَّتِي	الْكَاتِبَةُ
<i>ʿal-kātibatu</i> llatī min lubnāna, the writer (f.) who is from Lebanon		

27.3 The relative pronoun is used only when the antecedent **السَّابِقُ** *as-sābiqu* is definite. If the antecedent is indefinite, the relative clause is introduced after the antecedent without a relative pronoun, e.g.

Definite antecedent

شَاهَدْتُ الرَّجُلَ الَّذِي يَتَكَلَّمُ الْعَرَبِيَّةَ

šāhadtū r-raġula **lladī**

yatakallamu l-ʿarabiyyata.

I saw the man **who** speaks Arabic.

سَاعَدْتُ الرَّجُلَ الَّذِي كُسِرَتْ رِجْلُهُ

sāʿadtū r-raġula **lladī** kusirat riġlu-**hu.**

I helped the man **whose** leg was broken.

(lit. I helped the man, **who** his leg was broken.)

Indefinite antecedent

شَاهَدْتُ رَجُلًا يَتَكَلَّمُ الْعَرَبِيَّةَ

šāhadtū raġulan yatakallamu

l-ʿarabiyyata.

I saw a man (who) speaks Arabic.

سَاعَدْتُ رَجُلًا كُسِرَتْ رِجْلُهُ

*sāʿadtū raġulan kusirat riġlu-**hu.***

I helped a man (whose) leg was broken.

(lit. I helped a man, **his** leg was broken.)

Observe that, in contrast to Arabic, when you leave out the relative pronoun in English, the antecedent becomes object in the relative clause, e.g. ‘This is **the** man you saw.’

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 كَتَبَتْ الرِّسَالَةَ

ʔallatī katabatī r-risāla
the one **who** (f.) **wrote** the letter

الَّذِي طَلَّقَ

ʔalladī ṭallaqa
the one **who** (m.) **divorced**

With the imperfect verb

الرَّجُلُ الَّذِي يَسْكُنُ هُنَاكَ

ʔar-raġulu lladī yaskunu hunāka
the man **who lives** there

الَّذِي يَنْتَظِرُ الطَّيِّبَ

ʔalladī yantadiṛu ṭ-ṭabība
the one **who is waiting**
for the physician

With the active participle

كَاتِبَةُ الرِّسَالَةِ

kātibatu r-risālati
the **writer** (f.) of the letter OR
the one (who) wrote the letter

الْمُطَلَّقُ

ʔal-muṭalliqu
the **divorced one** (m.) OR
the one (who) got divorced

With the active participle

الرَّجُلُ السَّاكِنُ هُنَاكَ

ʔar-raġulu s-sākinu hunāka
the man (who is) **living** there

الْمُنْتَظِرُ الطَّيِّبَ

ʔal-muntaḍīru ṭ-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 ḡumlatun maktūbatun

a **written** sentence OR a sentence **which** is written

الْجُمْلَةُ الْمَكْتُوبَةُ al-ḡumlatu l-maktūbatu

the **written** sentence OR the sentence **which** is written

الْمَقَالُ الْمَنْشُورُ al-maqālu l-manšūru

the **published** article OR the article **which** is published

27.6 ʔAl-*ā'id* 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 resumed by a coreferential suffix pronoun attached to the verb, preposition, or noun,

respectively. This kind of anaphoric (back-referring) suffix pronoun is called **الْعَائِدُ** ^{al-‘ā'id} ‘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 ^{al-‘ā'id}:

- (a) ^{Al-‘ā'id} attached to a verb

الْمَرْأَةُ الَّتِي سَاعَدْتُهَا

^{al-mar'atu} **llatī** sā'adtu-**hā**

the woman **whom** I helped (**her**)

- (b) ^{Al-‘ā'id} attached to a preposition

هَذَا هُوَ الْكِتَابُ الَّذِي سَأَلْتَ عَنْهُ

hādā huwa l-kitābu **lladī** sa'alta 'an-**hu**.

This is the book **that** you asked for. (lit. . . . **that** you asked for it.)

- (c) ^{Al-‘ā'id} attached to a noun

هَذَا هُوَ الصَّحَافِيُّ الَّذِي قَرَأْتُ مَقَالَتَهُ

hādā huwa ṣ-ṣiḥāfiyyu **lladī** qara'tu 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?’ and مَا ^{mā} ‘what?’ are also used as relative pronouns in the following ways:

مَنْ (the one) who, whom (with reference to human beings)

مَا (the thing) that, which, what (with reference to non-human beings or things)

They differ, however, from the definite relative pronoun الَّذِي ^{al-ladī} ^{allaḍī} 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.

وَجَدْتُ مَنْ يَتَكَلَّمُ الْعَرَبِيَّةَ

wāğadtu **man** yatakallamu l-‘arabiyyata.

I found **one who** speaks Arabic.

هَذَا مَا أَكَلْتُ أَمْسَ

hādā mā ‘akaltu ‘amsi.

This is **what** I ate yesterday.

- (b) When مَا mā ‘what?’ or مِمَّا mimmā ‘of what?, of which?’ (which is a combination of مَنْ + مَا) are used as relative pronouns, the addition of ‘al-‘ā’id ‘the returner’ is optional, e.g.

With ‘al-‘ā’id

هَذَا مَا سَمِعْنَاهُ

hādā mā sami‘nā-hu.

This is **what** we have heard.

لَا أَعْبُدُ مَا تَعْبُدُونَهُ

lā ‘a‘budu mā ta‘budūna-hu.

I do not worship **what** you worship. (The Quran)

هَذَا مِمَّا كَتَبْتَهُ

hādā mimmā katabtu-hu.

This is (part) **of what** I have written.

Without ‘al-‘ā’id

OR هَذَا مَا سَمِعْنَا

hādā mā sami‘nā.

OR لَا أَعْبُدُ مَا تَعْبُدُونَ

lā ‘a‘budu mā ta‘budūna.

OR هَذَا مِمَّا كَتَبْتُ

hādā mimmā katabtu.

Exercises

Practise your reading:

أَسَكَنْتُ¹ جَزِيرَةً² لَهَا³ تَقَالِيدٌ⁴ (s. تَقْلِيدٌ) مَخْتَلِفَةٌ⁵ عَنِ تَقَالِيدِ⁶ بِلَادِي.

- (1) I lived on an ²island (which) ³had ⁵different ⁴traditions from the traditions of ⁶my country.

الْأَسْمَاءُ (s. إِسْمٌ) الَّتِي² ذَكَرْتُهَا هِيَ¹ أَسْمَاءُ الطُّلَّابِ الَّذِينَ نَجَحُوا فِي³ الْأَمْتِحَانِ.⁴

- (2) The names which ²I mentioned are the names of the students who ³passed ⁴the exam.

شَاهَدْتُ فِي يَوْمٍ² وَاحِدٍ³ مَنْ⁴ أَكْرَهُ وَمَنْ⁵ أَحِبُّ.

- (3) I saw in ²one day one ³whom ⁴I hate and one whom ⁵I like.

هَذَا ¹مَا ذَكَرَ ²ذَكَرَهُ ³الْإِمَامُ ⁴فِي ³خُطْبَةِ ⁴الْجُمُعَةِ.

- (4) This is ¹what the imām ²mentioned in the ⁴Friday ³speech.

تَأَخَّرَ ²فَرِيقٌ ³كُرَّةِ ⁴الْقَدَمِ ⁵نِصْفَ ⁶سَاعَةٍ ⁷مِمَّا ⁸(مِنْ + مَا) ⁸جَعَلَهُ ⁹يَخْسِرُ ¹⁰الْمُبَارَاةَ.

- (5) The ^{4,3}football ²team was ⁵half ⁶an hour ¹late, ⁷which ⁸made it ⁹lose ¹⁰the match (competition).

أَشَاهِدُ ^{كُلَّ}يَوْمٍ ²نَفْسٍ ³السَّائِحِ ⁴الَّذِي ⁴يَرْكَبُ ^{جَمَلًا}.

- (6) Every day ¹I see ²the same ³tourist who ⁴rides a camel.

قَرَأْتُ ¹الْقِصَّةَ ^{الَّتِي}كَتَبَهَا ^{الْكَاتِبُ}الَّذِي ²حَصَلَ ^{عَلَى} ³جَائِزَةِ ^{نُوبَلٍ}.

- (7) I read ¹the story which the writer who ²won (got) the Nobel ³Prize wrote.

اسْرَقَ ²اللَّصُّ ³قِصَّةً ^{كَتَبَهَا}كَاتِبٌ ⁴حَصَلَ ^{عَلَى} ⁵جَوَائِزِ (s. جَائِزَةٌ) ⁶عَالَمِيَّةٍ.

- (8) ¹The thief has ²stolen ³a story (which was) written by a writer who ⁴has received ⁶international ⁵prizes (awards).

فِي ¹وَسَطِ ²الْصَّحْرَاءِ ³شَاهَدْتُ ⁴جَبَالَ ⁵عَالِيًا ⁶سَقَطَ ⁷عَلَيْهِ ⁸الثلجُ.

- (9) In ¹the middle of ²the desert ³I saw ⁵a high ⁴mountain on which ⁸snow ⁶had fallen (on it).

أَيْنَ ²الْحِذَاءِ ^{الَّذِي} ³وَضَعْتَهُ ^{عَلَى} هَذَا ⁴الرَّفِّ؟

- (10) ¹Where is ²the shoe which ³I put on this ⁴shelf?

اسْتَقْبَلَنِي ^{فِي} ²الْفُنْدُقِ ³مَنْ ⁴يَتَكَلَّمُ ⁵اللُّغَتَيْنِ ^{العَرَبِيَّةِ} وَاللُّغَتَيْنِ ^{الْإِنْجِلِيزِيَّةِ}.

- (11) ³Someone who ⁴speaks ⁵both (lit. ⁵the two languages) English and Arabic ¹received me at ²the hotel.

الْجُمْلَةُ ²الْمَكْتُوبَةُ ^{فِي} ³أَخْرِ ⁴الْصَّفْحَةِ ^{هِيَ} ⁵صَعْبَةٌ ⁶وَمُعَقَّدَةٌ.

- (12) The ¹sentence (which is) ²written at ³the end of ⁴the page is ⁵difficult ⁶and complicated.

أَنَا ²الَّذِي ³عَلَّمَكُمُ ^{العَرَبِيَّةَ} ⁴وَأَنْتُمْ ⁵الَّذِينَ ⁶تَعَلَّمْتُمُوهَا.

- (13) ¹I am the one ²who (sing.) ³taught you (pl.) Arabic ⁴and you are those ⁵who ⁶learned it.

هَذَانِ هُمَا ¹السَّبَّاحَانِ ²الَّذَانِ ³حَصَلَا عَلَى ⁴الْمِدَالِيَتَيْنِ ⁵الذَّهَبِيَّةِ ⁶وَالْفِضِيَّةِ.

(14) These are ¹the two swimmers who ²got ³the gold ⁴and silver ⁵medals.

الْأَجْنَبِيُّ ¹الَّذِي ²أَخَذَ ³دَوَاءً ⁴وَشَرِبَ ⁵كُحُولًا ⁶مَرِضٌ ⁷وَنُقِلَ ⁸إِلَى ⁹الْمُسْتَشْفَى.

(15) ¹The foreigner who ²took ³medicine and drank alcohol ⁴became ill and ⁵was taken (transported) to hospital.

أَيْنَ ¹السَيِّدَاتِ ²اللَّوَاتِي ³بَعَثْنَ ⁴بِخَبْرٍ ⁵عَدَمٍ ⁶مُشَارِكَتِهِنَّ فِي ⁷الْمَوْثَمَرِ؟

(16) ¹Where are the ladies who ²sent ³a message concerning their ⁴non-⁵participation in ⁶the congress?

هَذِهِ هِيَ ¹الْحَشْرَاتُ ²السَّامَّةُ ³الَّتِي ⁴قَدْ ⁵تَسَبَّبَ ⁶لِسَعْتِهَا ⁷خَطَرًا ⁸عَلَى ⁹حَيَاةِ ¹⁰الْإِنْسَانِ.

(17) These are ²the poisonous ¹insects whose ⁵sting (bite) ³may ⁴cause ⁶danger to ⁸human ⁷life.

أَجَلَسْتُ ¹مَعَ ²كَاتِبَيْنِ ³سَأَلْتُهُمَا ⁴عَنْ ⁵مُسْتَقْبَلِ ⁶اللُّغَةِ ⁷الْعَرَبِيَّةِ.

(18) ¹I sat with two writers (whom) ²I asked (them) about ³the future of the Arabic language.

Translate into Arabic:

- (1) Where is the story which I put on this shelf?
- (2) Everyday 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 the students English became ill and was taken to hospital.

- (7) The sentence which was mentioned (it) by the imam at the end of the Friday speech was difficult and complicated.
- (8) This is the football team which got the gold and silver medals.
- (9) Every day I see the foreigner whom I like and the thief whom I hate.
- (10) The name which the writer mentioned is a foreign name.
- (11) I read a story written by a foreign writer who was awarded international prizes.
- (12) I read the names of the students who passed the exam.
- (13) The sentence which you wrote at the end of the page is difficult and complicated.
- (14) I saw a shoe (m.) on the mountain on which snow had fallen (on it).

Moods

Subjunctive, jussive (*apocopatus*) 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:

أَنَّ	لَنْ	إِذَنْ	أَلَّا	لِ...
ʿan	lan	ʿidan	ʿallā	li...
that, to	will not, never	then, in that case	that not, not to	in order to, to

لِيَأَلَّ	(لِكَيْ) كَيْ	كَيْ لَا (كَيْ لَا)
liʾallā	kay (li-kay)	kay-lā (OR kay lā)
in order not to	so that, in order to, to	so that not, in order not to

لِأَنَّ	حَتَّى	حَتَّى لَا
li-ʾanna	ḥattā	ḥattā lā
because	so that, until, in order to	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 نَ... /...na/, by dropping this syllable completely.

Examples of the subjunctive:

قَبِلَ أَنْ يَذْهَبَ غَدًا

qabila ʾan yadhaha ḡadan.

He agreed (accepted) **that he would go** tomorrow.

(= He agreed **to go** tomorrow.)

أَطْلُبُ مِنْكُمْ أَنْ تَفْعَلُوا ذَلِكَ

ʾaṭlubu min-kum ʾan tafʿalū dālika. (not: تَفْعَلُونَ tafʿalūna)

I ask you (masc. plur.) **that you do** that.

(= I ask you **to do** that.)

هَلْ دَخَلْتَ الْمَطْبَخَ لِتَشْرَبِي مَاءً؟

hal daḡalti l-maṭbaḡa li-tašrabī māʾan? (not: لِتَشْرَبِينَ li-tašrabīna)

Did you (fem. sing.) enter the kitchen **to drink** water?

دَرَسُوا جَيِّدًا كَيْ يَنْجَحُوا فِي الْأَمْتِحَانِ

darasū ḡayyidan kay yanḡaḡū fi l-imtiḡāni. (not: يَنْجَحُونَ yanḡaḡūna)

They studied well **so that they would pass** (succeed in) the examination.

(= They studied well **in order to** pass the examination.)

لَنْ أَذْهَبَ مَعَهَا

lan ʾadhaha maʿa-hā.

I **shall never** go with her. (I will not go with her.)

28.4 The subjunctive particles إِذْنٌ and إِذَا ʾiḡan ‘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) إِذْنٌ ʾiḏn is always followed by the subjunctive mood:

أَنَا أُدْرُسُ كَثِيرًا - إِذْنٌ سَتَنْجَحُ غَدًا

ʾanā ʾadrusu kaṭīran – ʾiḏan sa-tanḡaḡa ḡadan.

‘I study a lot.’ – ‘**Then** (I suppose) you will succeed tomorrow!’

- (b) إِذَا ʾiḏā, is used in nominal sentences:

سَتُمْطِرُ غَدًا - إِذَا أَنْتَ رَاصِدٌ جَوِّيٌّ

satumṭiru ḡadan. – ʾiḏan ʾanta rāṣidun ḡawwiyyun.

‘It will rain tomorrow.’ – ‘**Then (I gather)** you are a meteorologist.’

28.5 The subjunctive particle أَنْ ʾan may sometimes be used after the prepositions قَبْلَ qabla ‘before’ and بَعْدَ baʿda ‘after’, i.e. قَبْلَ أَنْ qabla ʾan, بَعْدَ أَنْ baʿda ʾan. It is then followed by a verb in the subjunctive mood, e.g.

مَرِضٌ قَبْلَ أَنْ يَسَافِرَ

marīḏa qabla ʾan yusāfira. He became sick **before** he travelled.

سَأَدْرُسُ بَعْدَ أَنْ أَكُلَ

sa-ʾadrusu baʿda ʾan ʾākula. I will read (study) **after** I have eaten.

28.6 The verbal noun (maṣḏar) can be used as a verb to replace the subjunctive mood in a subordinate clause, in the same way as the English infinitive, e.g.

Imperfect subjunctive

طَلَبْتُ مِنْهَا أَنْ تَذْهَبَ

ṭalabtu min-hā ʾan taḡhaba.

I asked that she **leave**.

أَمَرْتَهُ بِأَنْ يَكْتُبَ لَهَا

ʾamartu-hu bi-ʾan yaḡtuba la-hā.

I ordered him that he **should write** to her.

Verbal noun

طَلَبْتُ ذَهَابَهَا

ṭalabtu ḡahāba-hā.

I asked her **to leave**.

أَمَرْتَهُ بِالْكِتَابَةِ لَهَا

ʾamartu-hu bi-l-ḡitābati la-hā.

I ordered him **to write** to her.

28.7 حَتَّى ḡattā has already been described as a preposition and focus particle. Here it is introduced as a subjunctive particle, taking the

Moods:
subjunctive,
jussive
(apocopa-
tus),
imperative

subjunctive mood of the verb. The meaning of this expression is ‘so that, in order to’:

يَدْرُسُ حَتَّى يَنْجَحَ فِي الْأَمْتِحَانِ

yadrusu **hattā** yangḡaḥa fi l-imtihāni.

He studies **so that** he should succeed in the examination.

(= He studies **in order to** succeed in the examination.)

حَتَّى **hattā** can be followed by the negative particle لَا **lā**, i.e. لَا حَتَّى, meaning ‘so that . . . not, in order not to . . .’. It is quite commonly used nowadays, e.g.

نَظَّفَ الْقَمِيصَ حَتَّى لَا يَظْهَرُ عَلَيْهِ الْوَسْخُ

naḍḍafa l-qamiṣa **hattā lā** yaḍhara ‘alay-hā l-wasaḡu.

He cleaned the shirt **so that** the dirt would **not** show on it.

28.8 Imperfect jussive (apocopatus)

The imperfect jussive mood is also called apocopatus (‘cut from the end’) in Arabic الْمَضَارِعُ الْمَجْرُومُ. With some exceptions, it is formed from the subjunctive mood simply by dropping the last short vowel. (See the conjugations in Appendix 2.) The jussive mood is employed after the negative particles

لَا **lā**

لَمْ **lam**

لَمَّا **lammā**

and after the exhortative particle ... لِ... .

- (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 ḡamran!** Don’t drink wine! (masc. sing.)

لَا تَجْلِسِي هُنَا! **lā taḡlisī hunā!** (not: ... تَجْلِسِينَ **lā taḡlisīna...**)

Don’t sit here! (fem. sing.)

لَا تَذْهَبُوا مَعَهُ! lā taḏhabū ma‘a-hu! (not: .. لَا تَذْهَبُونَ ..
taḏhabūna ...)

Don't go with him! (masc. pl.)

- (b) The negative particle لَمْ lam 'did not' is used before a jussive verb with the same meaning as مَا mā 'not' + perfect (i.e. negative past, cf. chapter 14.11), e.g.

لَمْ يَكْتُبْ لَهُ lam yaktub la-hu. He did not write to him.

لَمْ يَكْتُبِ الرِّسَالَةَ lam yaktubi r-risālatā. 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*).

- (c) لَمْ lam is sometimes suffixed by مَا... ..mā, becoming لَمَّا lammā, which means 'not yet'. The following verb is in the jussive mood, e.g.

لَمَّا يَكْتُبْ لَهُ lammā yaktub la-hu. He has **not** written to him **yet**.

28.9 The particle ... ل /li.../ (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.

لِيَتَشْرَبَ! li-tašrab!

May you drink! (Drink!)

لِيَكْتُبَ! li-yaktub!

Let him write!

لِنَجْلِسَ! li-naġlis!

Let us sit down!

Note a: The *lām* with *kasrah* ... ل li... may be preceded by the conjunction ... فَ/fa.../ or ... وَ/wa.../. Then the *kasrah* is replaced by *sukūn*: ... فَل/fa-l.../, ... وَ/wa-l.../.

وَلِيَتَشْرَبَ! wa-l-tašrab!

May you drink! (Drink!)

وَلِيَكْتُبَ! wa-l-yaktub!

And let him write!

فَلِنَجْلِسَ! fa-l-naġlis!

So let us sit down!

Note b: This function of the particle ... ل /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., du., pl.; masc. and fem.) of the jussive mood by skipping the personal prefix ... تَ /ta.../ and replacing it with **hamzatu l-qaṭʿi** (written on/under ʾalif) and **ḍammah** اُ /ʔu/ or **kasrah** اِ /i/, in accordance with the following rules:

- (a) When the verb has **ḍammah** /u/ on the middle radical in the imperfect tense, the **hamzah** will take **ḍammah** in the imperative mood: اُ /ʔu/, e.g.

2nd pers. sing. jussive

تَكْتُبُ takṭub

2nd pers. sing. imperative

اُكْتُبْ ukṭub! 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: اِ /i/, e.g.

تَذْهَبُ tadhab

اِذْهَبْ idhab! Go!

تَجْلِسُ taġlis

اِجْلِسْ iġlis! Sit!

Exercises

Practise your reading:

لَمْ يَقْبَلِ الْوَزِيرُ¹ الْأَقْتِرَاحَ الَّذِي² طَرَحَهُ³ مَجْلِسُ⁴ النَّوَّابِ⁵ (نَائِبٍ).

- (1) The minister did not ¹accept ²the proposal which was ³submitted by ^{4,5}the Parliament (⁴council of ⁵deputies).

رَفَضَ¹ أَغْلَبُ² الْمَشَارِكِينَ فِي³ حَفْلَةِ الْعُرْسِ أَنْ يَشْرَبُوا⁵ نَبِيذًا.

- (2) ²Most of ³those attending ⁴the wedding party ¹refused to drink ⁵wine.

دَخَلْتُ¹ مَعَهْدَ² الدَّرَاسَاتِ الْعَرَبِيَّةِ فِي جَامِعَةِ هِلْسِنْكِي⁴ حَتَّى أَتَعَلَّمَ¹ اللُّغَةَ⁶ وَأَحْصَلَ عَلَى⁷ شَهَادَةٍ.

- (3) ¹I entered ²the Institute of Arabic ³Studies at the University of Helsinki ⁴to study ⁵the language ⁶and get ⁷a degree.

لَمْ² أَقْدِرُ أَنْ³ أَرْفَعُ⁴ الْمَرِيضَ عَنِ⁵ الْأَرْضِ⁶ لِأَنْقُلَهُ⁷ إِلَى⁸ سَرِيرِهِ.

- (4) I couldn't lift the patient (the sick man) off the floor to move him to his bed.

لَا تَتْرُكْ² سَنْطَتَكَ³ بَعِيداً⁴ عَنْكَ⁵ لئَلَّا⁶ تُسْرَقَ.

- (5) Don't leave your bag far away (from you) so that it won't be stolen.

لَا تَخْرُجْ مِنْ² الْفُنْدُقِ وَلَا تَتْرُكْ³ أَصْدِقَاءَكَ (صَدِيقُ) فِي⁵ اللَّيْلِ
وَأَقْفِلْ (IV أَقْفَلَ) بَابَ⁷ الْغُرْفَةِ⁸ جَيِّداً.

- (6) Don't go out of the hotel, don't leave your friends at night, and lock the door of the room well.

التَّائِخُذُ² دَوَاءَكَ وَتَشْرَبِ³ مَاءً⁴ بَعْدَ أَنْ تَأْكُلَ⁵ وَقَبْلَ أَنْ تَذْهَبَ إِلَى⁶ النَّوْمِ.

- (7) Take your medicine and drink water after you eat and before you go to sleep!

لَمْ يَتْرُكِ² اللَّحْمَ³ اللَّحْمَ⁴ خَارِجَ⁵ الْبَرَادِ⁶ لئَلَّا⁷ يَفْسِدَ.

- (8) The butcher did not leave the meat outside the refrigerator in order that it should not be spoiled.

أَقْبَلَ² زَمِيلِي أَنْ³ يَجْعَلَ⁴ مُحَاضَرَتَهُ قَصِيرَةً⁵ كَيْلَا (كَيِّ لَا) يَضْجُرَ⁶
الْمُسْتَمْعُونَ.⁷

- (9) My colleague agreed to make his lecture short in order not to bore the listeners (in order that the listeners not feel boredom).

فَلْتَنْتَظِرْ هُنَا حَتَّى² تَرْجِعَ زَوْجَتِي ثُمَّ نَذْهَبْ³ مَعاً إِلَى⁴ الْمَطْعَمِ.

- (10) Let us wait here till my wife returns and then we will go together to the restaurant.

سَوْفَ لَا أَكُلُ وَلَا أَشْرَبُ² مَا لَمْ تَأْكُلْ وَتَشْرَبْ أَنْتَ³ أَيَّضاً.

- (11) I will neither eat nor drink unless you eat and drink too.

يَا وَلَدِي! اغْسِلْ² وَجْهَكَ بِالْمَاءِ³ السَّخَنِ⁴ وَالصَّابُونَ⁵ وَالْبَسِ⁶
قَمِيصَكَ⁷ النَّظِيفَ وَادْهَبْ إِلَى⁸ حَفْلَةِ⁹ الْعُرْسِ.

- (12) Oh son! Wash your face with warm water and soap, put on (wear) your clean shirt, and go to the wedding party.

Moods:
subjunctive,
jussive
(apocopa-
tus),
imperative

وَعَدَ طَالِبٌ أَسْتَاذَهُ بِأَنَّهُ² مِنْ³ الْآنَ⁴ فَصَاعِدًا سَيَدْرُسُ⁵ أَكْثَرَ، قَالَ لَهُ
الْأُسْتَاذُ، إِذْنٌ⁷ سَتَنْجَحُ فِي⁸ الْأَمْتِحَانِ.

- (13) A student¹ promised his professor (teacher)² that³ from⁴ now⁵ on he would study⁶ more. The professor said to him: 'Then⁸ you will pass (succeed in)⁹ the exam.'

هَلْ عِنْدَكَ مَاءٌ¹ بَارِدٌ لِأَشْرَبَ؟ - إِذَا أَنْتَ² عَطْشَانٌ؛

- (14) 'Do you have¹ cold water to drink?' – 'Then you are² thirsty!'

سَأَلَ¹ الشَّابُّ الْبِنْتَ أَنْ² يَخْطُبَهَا، قَالَتْ: إِذْنٌ أَنْتَ³ تُحِبُّنِي.

- (15) ²The young man¹ proposed to the girl (lit. he¹ asked the girl³ to get engaged with him). She said: 'Then⁵ you love me.'

قَالَ¹ الزَّوْجُ² لِزَوْجَتِهِ: سَأَعْمَلُ³ كُلَّ مَا⁴ يَفْرِحُكَ، فَقَالَتْ الزَّوْجَةُ: إِذَا أَنْتَ⁵ زَوْجٌ⁶ مُحِبٌّ.

- (16) ¹The husband said to ²his wife: 'I will do⁴ anything that⁵ pleases you.' So the wife said: 'Then you are⁶ a loving husband.'

إِبْنِي¹ الْوَالِدِ! لِمَاذَا لَمْ تَكْتُبْ إِلَيَّ؟² أَكْتُبْ³ وَأَخْبِرْنِي عَنْ⁴ صِحَّتِكَ!
وَأَنْصَحْكَ بِأَنْ لَا تَشْرَبَ الْكُحُولَ وَأَنْ⁵ تَقْلَلْ مِنْ⁶ التَّدخينِ.

- (17) ¹My beloved son! ²Why didn't you write to me? Write³ and tell me about⁴ your health! ⁵advise you not to drink alcohol and to⁶ cut down (reduce) your⁷ smoking.

Translate into Arabic:

- (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 not submitted by the minister.
- (3) I could not lift the bag off the bed to move it to the floor.
- (4) Take your medicine and wash your face before you go to sleep!
- (5) Let us wait here in the restaurant till my son and my wife return.
- (6) The sick minister will neither eat nor drink at his son's wedding.

- (7) I entered the university to study the Arabic language and to get a degree.
- (8) Don't go out of the hotel at night and lock the door of the room.
- (9) I am thirsty. Do you have cold water?
- (10) Wash your face with warm water and soap and wear your clean shirt and go to the minister's wedding party.
- (11) The wife said to her husband, 'I will do anything that pleases you.' The husband said: 'Then (so) you are a loving wife.'
- (12) My friend refused to drink wine at the party.

Moods:
subjunctive,
jussive
(apocopa-
tus),
imperative

Doubled verbs (*mediae geminatae*) and quadrilateral verbs

29.1 A doubled verb in Arabic, **أَلْفَعُلُ الْمُضَاعَفُ**, is a trilateral verb whose second and third radicals are identical. In the basic form they are thus written as one, with šaddah above. This phenomenon is called **إِدْغَامٌ**, ‘contraction’, e.g.

مَرَّ marra to pass	(for: مَرَّرَ marara)
فَرَّ farra to escape, to flee	(for: فَرَّرَ farara)
دَلَّ dalla to show	(for: دَلَّلَ dalala)
عَدَّ ‘adda to count	(for: عَدَّدَ ‘adada)

29.2 *The imperfect and imperative*

The imperfect tense is vocalized in the same way as the imperfect of the regular trilateral verb, which can have any of the three vowels on the middle radical. The vowel is transferred between the first and second radical in doubled verbs.

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 **ʾalif** with **hamzah**, which is prefixed to the imperative in regular verbs, e.g.

Perfect

مَرَّ marra
to pass

فَرَّ farra,
to escape, to flee

Imperfect

يَمُرُّ yamurru (for: يَمُرُّ yamruru)

يَفِرُّ yafirru (for: يَفِرُّ yafirru)

Imperative

مُرَّ murra!
pass!

فِرَّ firra!
escape!

See table A1.2, the patterns of the doubled verb فَرَّ farra, and conjugation A2.3, the doubled verb مَرَّ marra, in the appendices.

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

مَحَلٌّ maḥallun
place

مَقَرٌّ maqarrun
residence, headquarters

Basic verb form

حَلَّ ḥalla
to untie, to solve

قَرَّ qarra
to settle down

29.4 **Quadriliteral verbs**

The quadriliteral or four-radical verbs, **الْفِعْلُ الرَّبَاعِيُّ**, have four consonants in the root (the pattern **فَعَلَّلَ** fa‘lala). They are conjugated as form II **فَعَّلَّ** fa‘‘ala (i.e. CaCCaCa) of the regular trilateral verb.

There are very few quadriliteral verbs 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 (**maṣḍar**) of the quadriliteral verb of the basic form follows the pattern of **فَعَّلَّةٌ** fa‘lalatu. The perfect, imperfect indicative and verbal noun of the quadriliteral verb are exemplified below:

Form I

Perfect

تَرَجَّمَ tarġama
to translate

Imperfect

يَتَرَجَّمُ yutarġimu

Verbal noun (maṣḍar)

تَرْجَمَةٌ tarġamatun
translation

Doubled
verbs,
quadrilit-
eral verbs

دَحْرَجَ dahraġa to roll	يُدْحِرِغُ yudahriġu	دَحْرَجَةٌ dahraġatun rolling
قَهَقَهُ qahqaha to laugh boisterously	يُقَهِّقُهُ yuqahqihu	قَهَقَاتُهُ qahqahatun loud burst of laughter
دَهَوَّرَ dahwara to hurl down	يُدَهْوِرُ yudahwiru	دَهْوَرَةٌ dahwaratun downfall
طَمَّأَنَ ṭamʿana to calm, pacify	يُطَمِّئِنُ yuṭamʿinu	طَمَّأَانَةٌ ṭamʿanatun pacification

(See conjugation A2.4 of the verb تَرَجَّمَ tarġama in Appendix 2.)

Form II

Perfect

تَرَزَّلَ tazalzala
to shake, quake
(earth)

تَفَلَّسَفَ tafalsafa
to philosophize

تَشَايَظَنَ tašayṭana
to act like the
devil

Imperfect

يَتَرَزَّلُ yatazazalu

يَتَفَلَّسَفُ yatafalsafu

يَتَشَايَظَنُ yatašayṭanu

Verbal noun (maṣdar)

تَرَزُّلٌ tazalzulun
earthquake

تَفَلَّسُفٌ tafalsufun
philosophizing

تَشَايَظُنٌ tašayṭunun
behaving like a
devil

Form IV

Perfect

إِطْمَأَنَّ ṭimʿanna
to remain quiet,
to be relieved

إِشْمَأَزَّ išmaʿazza
to feel disgust,
to become
disgusted

Imperfect

يُطَمِّئِنُ yaṭmaʿinnu

يَشْمِزُّ yašmaʿizzu

Verbal noun (maṣdar)

إِطْمِئِنَانٌ ṭimʿinānun
calmness, relief

إِشْمِزَاذٌ išmiʿzāzun
disgust

Note: Observe that the derived form II of the quadrilateral 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:

١ مَرَرْتُ ٢ أَمْسَ بِأَمْرَةٍ ٣ حَامِلٍ، ٤ فَسَأَلْتَنِي ٥ عَنِ ٦ مَدْخَلِ الْمُسْتَشْفَى ٧ فَدَلَلْتُهَا ٨ 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.

١ قَرَّرَتِ ٢ الْحُكُومَةُ ٣ بَأَنَّ ٤ تَشُقَّ ٥ طَرِيقًا ٦ عَرِيضًا ٧ يَمْتَدُّ ٨ مِنَ ٩ الْمَطَارِ إِلَى ١٠ قَلْبِ ١١ الْعَاصِمَةِ.

- (2) ²The government ¹decided to ³build (break open) ⁵a wide ⁴road ⁶stretching from ⁷the airport to the ⁸heart of ⁹the capital.

١ هَزَّ ٢ الْفَلَّاحُ ٣ شَجَرَةَ ٤ التُّفَّاحِ (تُفَّاحَةٌ) ٥ فَسَقَطَ مِنْهَا بَعْضُ ٦ التُّفَّاحِ وَلَكِنَّهُ ٧ ظَلَّ يَهْزُهَا حَتَّى ٨ كَسَرَ ٩ غُصْنَهَا.

- (3) ²The peasant ¹shook ⁴the apple ³tree and some apples ⁵fell, but ⁶he continued shaking it until ⁷he broke one of ⁸its branches.

١ هَرَوَلَ ٢ الْمَحَامِي ٣ وَأَبْلَغَ ٤ السَّجِينَ ٥ بِقَرَارِ ٦ الْإِفْرَاجِ ٧ عَنْهُ.

- (4) ²The lawyer ¹rushed in ³and informed ⁴the prisoner ⁵about the decision ⁷regarding his ⁶release.

١ أَحْبَبْتُهَا وَأَحْبَبْتَنِي ٢ مِنْذُ ٣ الطُّفُولَةِ ٤ وَمَا زَالَ حُبُّنَا ٥ كَمَا ٦ كَانَ.

- (5) ¹I have loved her and she has loved me ²since ³childhood and our love is ⁴still ⁵as ⁶it used to be.

١ قَرَّرْتُ ٢ التَّقْلِيلَ ٣ مِنَ ٤ التَّدخينِ ٥ لِأَنَّهُ ٦ مُضِرٌّ ٧ بِالصِّحَّةِ.

- (6) ¹I decided ³to smoke ²less (lit. ²reduce ³smoking) ⁴because ⁵it is harmful ⁶to one's health (lit. to the health).

١ أَظُنُّ أَنَّ ٢ قِلَّةَ ٣ الْأَمْطَارِ (مَطَرٌ) فِي هَذَا ٤ الشِّتَاءِ ٥ سَتُسَبِّبُ ٦ تَقْنِينًا ٧ لِمِيَاهِ الشُّرْبِ ٨ خِلَالَ ٩ الصَّيْفِ ١٠ الْقَادِمِ.

- (7) ¹I think that ²the lack of ³rain this ⁴winter ⁵will cause ⁶rationing of drinking ⁷water (⁸during ¹⁰the) next ⁹summer.

هَلْ تَدُلُّنِي عَلَى مُتَرْجِمٍ (تُرْجِمَانِ) لِللُّغَتَيْنِ الْأَلْمَانِيَّةِ وَالْعَرَبِيَّةِ؟

- (8) Will you ¹direct (show) me to ²a translator ³of the two languages German and Arabic.

أَتَمَكَّنُ سَجِينٌ مِنْ أَنْ يَفْرَمَ مِنْ أَلْسَجِنِ فَلَحِقَ بِهِ شُرْطِيٌّ وَقَبَضَ عَلَيْهِ⁷ وَأَخَذَهُ⁸ لِلتَّحْقِيقِ، فَسَأَلَهُ الشُّرْطِيُّ: لِمَاذَا فَرَرْتَ مِنَ السَّجْنِ؟ رَدَّ السَّجِينُ: فَرَرْتُ لِأَنِّي¹⁰ مَلَلْتُ¹¹ الْعَيْشَ فِي السَّجْنِ. فَقَالَ الشُّرْطِيُّ هَذَا لَيْسَ¹² مُبَرَّرًا وَسَوْفَ¹³ أَرُدُّكَ إِلَيْهِ.

- (9) ²A prisoner ¹was able ³to escape from ⁴jail. A policeman ⁵chased him, ⁶caught him ⁷and took him in ⁸for interrogation. The policeman asked him: 'Why did you escape from jail?' The prisoner ⁹answered: 'I escaped because I ¹⁰was fed up ¹¹with life in jail.' The policeman said, 'That is not ¹²an excuse and I will ¹³take you back there.'

بِسَبَبِ¹ الزَّلْزَالِ أَمْسَ تَشَقَّقَتْ³ جُدْرَانُ⁴ (جِدَارُ) الْمَنَازِلِ (مَنْزِلٌ) وَالْجُسُورُ (جِسْرٌ) وَدَبَّ⁷ الْخَوْفُ⁸ وَالذُّعُرُ بَيْنَ⁹ الْمَوَاطِنِينَ. وَلَوْ كَانَ الزَّلْزَالُ أَشَدَّ¹⁰ بِقَلِيلٍ،¹¹ لَأَنْفَجَرَ¹² السَّدُّ¹³ وَجَرَفَتْ¹⁴ الْمِيَاهُ الْمَنَازِلَ¹⁵ وَالْمَزَارِعَ (مَزْرَعَةٌ).

- (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, and the water would ¹⁴have swept away houses ¹⁵and farms.

هَلْ أَتَشَكُّ فِي حُكْمِ الْقَاضِي؟ لَا، لَيْسَ عِنْدِي⁴ أَيُّ شَيْءٍ⁵ وَلَكِنْ⁶ أَظُنُّ أَنَّ الْحُكْمَ عَلَى الْمُتَمْتِهِمْ كَانَ شَدِيدًا⁸.

- (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.

أَمَدَّرَ جُلُّ يَدِهِ² لِيَصَافِحَ أَمْرًا وَكَانَ مَعَهَا⁴ كَلْبٌ⁵ فَظَنَّ الْكَلْبُ أَنَّهُ سَيَضْرِبُهَا⁶ فَفَقَرَ/ فَطَطَّ عَلَى الرَّجُلِ⁸ وَعَضَّهُ فِي رِجْلِهِ⁹.

- (12) A man ¹stretched out ²his hand ³to shake the hand of a woman who had

⁴a dog with her. The dog ⁵thought ⁶he was going to hit her, ⁷so he jumped on the man ⁸and bit ⁹his leg.

سَاعَدْتُ صَدِيقَتِي فِي حَلِّ الْمَسَائِلِ (مَسْأَلَةً) الرِّيَاضِيَّةِ حَتَّى
تَنْجَحَ فِي أَمْتِحَانِ دُخُولِ كَلِيَّةِ الْهَنْدَسَةِ. وَظَلَمْتُ أَنْ أُسَاعِدَهَا
حَتَّى تَخْرُجَ وَصَارَتْ مَهْنَدِسًا / مَهْنَدِسَةً.

- (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:

- (1) I helped my friend (f.) until she graduated and became an engineer.
- (2) Yesterday I passed by the judge. He asked me where the entrance of the jail was and I showed it to him.
- (3) The peasant shook the apple tree and so broke one of its branches.
- (4) Do you doubt that smoking is harmful to health?
- (5) Due to the earthquake yesterday bridges and the walls of houses cracked.
- (6) The dog jumped on the pregnant woman and bit her hand.
- (7) The lawyer and the judge informed the prisoner about the decision regarding his release (that he be released).
- (8) I do not have any doubt that the judge's decision against the accused was too severe.
- (9) I have loved her since childhood and my love for her is still as it used to be.
- (10) A prisoner was able to escape from the jail. The policeman chased him and caught him.
- (11) 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, **الْفِعْلُ الْمَهْمُوزُ**, ^{al-fi'lu l-mahmūzu}.

30.1 Verbs with initial hamzah

Verbs with **hamzah** as the first radical, **الْفِعْلُ الْمَهْمُوزُ الْأَوَّلُ**, are conjugated on the same principles as the regular strong verbs, with some exceptions. (See below and the conjugations in Appendix 2.)

Perfect	Imperfect	Imperative	
أَذِنَ ʾadīna, to allow	يَأْذِنُ yaʾdānu	إِذِنْ! (for: ائْذِنْ) ʾiḏan ʾiḏan)	
أَسَرَ ʾasara, to capture	يَأْسِرُ yaʾsiru	إِسِرْ! (for: ائْسِرْ) ʾisir ʾisir)	
أَمَلَ ʾamala, to hope	يَأْمَلُ yaʾmulu	أَوْمَلْ! (for: اؤْمَلْ) ʾūmul ʾuʾmul)	

30.2 When the imperative is preceded by the conjunction **وَ** wa... or **فَ** fa..., the long vowel after the initial **hamzah** disappears, i.e. is replaced by **sukūn**: ... **وَ** wa-..., ... **فَأْ** fa-..., e.g.

وَأَذِنْ! wa-ʾdān! and allow!	(for: وَأِذِنْ wa-ʾiḏan)
وَأَسِرْ! wa-ʾsir! and capture!	(for: وَأِسِرْ wa-ʾisir)
فَأْمَلْ! fa-ʾmul! and hope!	(for: فَأَوْمَلْ fa-ʾūmul)

30.3 In some verbs, such as أَخَذَ ḥaḏa, ‘to take’, and أَكَلَ akala ‘to eat’, the initial **hamzah** is elided in the imperative, e.g.

Imperative

Form I	Singular		Dual	Plural	
	Masc.	Fem.	Masc. and Fem.	Masc.	Fem.
أَخَذَ ḥaḏa	حُدْ ḥud, take!	حُدِّي ḥudī	حُدَا ḥudā	حُدُوا ḥudū	حُدْنَ ḥudna
أَكَلَ akala	كُلْ kul, eat!	كُلِّي kulī	كُلَا kulā	كُلُوا kulū	كُلْنَ kulna

30.4 Assimilation process

If the initial radical of the basic verb form is ا ḥa, as أَخَذَ ḥaḏa ‘to take’, then the initial **hamzah** in verb form VIII is assimilated to the infix /-t-/, producing a doubled ... تَتَّ /-tt-/, e.g.

أَتَّخَذَ ittahaḏa, to take up, to adopt (instead of اتَّخَذَ ittaḥaḏa)

30.5 Verbs with hamzah as the middle radical

- (a) The medial **hamzah**, أَلْفَعْلُ الْمَهْمُوزُ الْوَسَطُ, can be written on ḥalif (.. أ..), wāw (.. و..) or yā (.. ي..). (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 saʿala ‘to ask’ and رَأَى raʿā ‘to see’, which lose their medial **hamzah**. (See the conjugation of the verb رَأَى raʿā (A2.16 in Appendix 2) and chapter 33.)

Perfect

بَأْسَ baʿusa, to be brave

سِمَ saʿima, to be weary

Imperfect

يَبْأُسُ yabʿusu

يَسَامُ yasʿamu

Imperative (rare)

أُبْأُسْ ubʿus!

إِسَامْ isʿam!

- (b) The irregular verb سَأَلَ saʿala ‘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	يَسْأَلْ OR يَسَلْ	إِسْأَلْ OR سَلْ
saʿala	yasʿal yasal	ʿisʿal sal

- (c) سَأَلَ saʿala is conjugated regularly in the passive like other verbs with **hamzah** as the middle radical, e.g.

Active	Passive	
Perfect	Perfect	Imperfect
سَأَلَ saʿala	سُئِلَ suʿila	يُسْأَلُ yusʿalu

30.6 Verbs with hamzah as the final radical

- (a) **Hamzah** as the final radical, أَلْفَعْلُ الْمَهْمُوزُ الْآخِرُ: These types of verb are also conjugated like regular strong verbs, e.g.

Perfect	Imperfect	Imperative
قَرَأَ qaraʿa, to read	يَقْرَأُ yaqraʿu	اقْرَأْ ʿiqraʿ!
بَطَأَ baṭaʿa, to be slow	يَبْطِئُ yabṭiʿu	ابْطِئْ ʿubṭiʿ!
خَطِئَ ḥaṭiʿa, to be mistaken	يَخْطِئُ yaḥṭaʿu	اخْطِئْ ʿiḥṭaʿ!

- (b) In the verb دَفِيَءَ dafiʿa ‘to be warm’, the infix ت /-t-/ of verb form VIII (اِفْتَعَلَ ʿiftaʿala) is assimilated to the initial radical د /d/, which is doubled, i.e. اِدْفَأَ ʿiddafaʿa ‘to warm oneself’ instead of اِدْتَفَأَ ʿidtafaʿa.

Note: 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:

١ هُنَا ٢ جَلَالَةُ الْمَلِكِ ٣ الْمُرَخِّ عَلَى ٤ أَعْمَالِهِ (عَمَلٌ) ٥ الشَّهِيرَةِ ٦ وَقَدَّمَ لَهُ ٧ مَكَاْفَاءً ٨ مَالِيَةً.

- (1) ²His Majesty the King ¹congratulated ³the historian on his ⁵famous ⁴works ⁶and gave him ⁸a financial ⁷reward.

ذَهَبْتُ مَعَ ١ وَفَدِّ لِنُهْنِيَّ (هَنَا) ٢ رُؤَسَاءِ (رَيْسٍ) ٣ الْأَدْيَانِ (دِينٍ) ٤ بِمُنَاسَبَةِ ٥ الْأَعْيَادِ (عِيدٍ).

- (2) I went with ¹a delegation ²to congratulate ⁴the religious ³leaders ⁵on the occasion of ⁶the holidays.

١ طَلَبَ رَيْسُ ٢ النَّقَابَةِ ٣ تَأْجِيلَ ٤ الْمُؤْتَمَرِ ٥ الْسَّنَوِيِّ لِأَنَّ ٦ أَحَدَ ٧ الْأَعْضَاءِ (عَضْوٍ) ٨ الْمَسْؤُولِينَ ٩ وَالْمُؤَسَّسِينَ ١٠ لِلنَّقَابَةِ قَدْ ١١ مَرِضَ ١٢ فَجَاءَهُ ١٣ وَنُقِلَ إِلَى ١٤ عِيَادَةِ ١٥ الطَّبِيبِ.

- (3) The chairman (the head) of ²the trade union ¹requested ³postponement of ⁵the annual ⁴congress (conference), because ⁶one of ⁸the responsible ⁷members ⁹and founders ¹⁰of the trade union had ¹²suddenly ¹¹become ill ¹³and been taken (¹³transported) to ^{14,15}the clinic (lit. ¹⁵doctor's ¹⁴reception).

١ مَعَ الْأَسْفِ أَنْ ٢ عَدَدَ قُرَاءِ (قَارِيءٍ) ٣ الْقِصَصِ (قِصَّةٍ) ٤ وَالرُّوَايَاتِ ٥ يَقِلُّ ٦ يَوْمًا بَعْدَ يَوْمٍ ٧ وَلِهَذَا فَإِنَّ ٨ تَأْلِيفَ الْكُتُبِ ٩ كَمِهْنَةٍ ١٠ أَصْبَحَ ١١ غَيْرَ ١٢ مُرِيحٍ.

- (4) ¹Unfortunately, ²the number of readers of ³short stories ⁴and novels ⁵is decreasing day by day. ⁶Therefore ⁷taking up ⁸writing (composing) books ⁹as a profession ¹⁰has become ^{11,12}unprofitable.

إِنَّ ١ مَسْؤُولِيَّاتِ ٢ الْمَرْأَةِ فِي الْمَنْزِلِ ٣ أَكْثَرُ ٤ أَمْهِيَّةٍ مِنْ مَسْؤُولِيَّاتِ ٥ الرَّجُلِ، فَهِيَ الْمَسْؤُولَةُ عَنْ ٦ بُؤْسِ ٧ الْعَائِلَةِ ٨ وَهَنَائِهَا.

- (5) ¹The responsibilities of ²women at home ³are more ⁴important than the

responsibilities of men. They are responsible for both the ⁵misery ⁷and the happiness of the ⁶family.

١ سَيَّبِدِّيُ الْإِمَامُ بَعْدَ ٢ أُسْبُوعٍ فِي تَدْرِيسِ ٣ طَرِيقَةِ قِرَاءَةِ الْقُرْآنِ
٤ الْكَرِيمِ.

- (6) After ²a week the imam will ¹start teaching ³the way (the correct method) of reading ⁴the Holy Quran.

١ أَنَا مُتَاكِّدٌ أَنَّ هَذَا الْأَكْلَ وَالشَّرَابَ عَلَى ٢ حِسَابِ ٣ الْمُؤْتَمَرِ ٤ فَكُلْهُ
وَأَشْرَبْ ٥ بِحُرِّيَّةٍ!

- (7) I am ¹sure that this food and drink is on ³the conference (congress) ²account, ⁴so feel ⁵free to ⁴eat and drink!

١ أَنْشَأَتِ الْحُكُومَةُ ٢ مَرَفَأً ٣ وَمَطَارًا جَدِيدَيْنِ وَفِي هَذَا ٤ الْأَعَامِ ٥ سَيَّبِدَانِ
٦ بِاسْتِقْبَالِ ٧ الْمُسَافِرِينَ ٨ وَالْبَضَائِعِ (بِضَاعَةٌ). ٩ وَتَأْمَلُ الْحُكُومَةُ أَنْ يَكُونَ
هَذَا ١٠ الْمَشْرُوعَانِ ١١ سَيُؤْتِرَانِ عَلَى ١٢ تَحْسِينِ ١٣ الْأَقْتِصَادِ
١٤ وَفُرْصِ (فُرْصَةٌ) ١٥ الْعَمَلِ.

- (8) The government ¹built a new ²harbour ³and a new airport, and this ⁴year ⁵they will start ⁶to accommodate ⁷passengers ⁶and receive ⁸goods. The government ⁹hopes that these ¹⁰two projects ¹¹will have an influence on ¹²the improvement of ¹³the economy and ¹⁵job ¹⁴opportunities.

١ أَجَلَ تَأْسِيسِ ٢ الْمَوْسَسَةِ ٣ التَّجَارِيَّةِ، حَتَّى ٥ يَسْتَأْجَرَ ٦ لَهَا ٧ قَاعَةٌ
٨ مُنَاسِبَةٌ.

- (9) ²The establishment of ⁴the commercial ³enterprise (establishment) has been ¹postponed until ⁸an appropriate ⁷hall ⁵is rented (⁶for it).

١ أَمَلْتُ مِنْكَ أَنْ لَا / أَلَّا ٢ تَتَأَخَّرَ عَن ٣ دَفْعِ ٤ فَاتُورَةِ ٥ تَأْمِينِ ٦ السَّيَّارَةِ ٧ وَالْأَنَّ
٨ تَتَعَرَّضُ ٩ لِمَسْئُولِيَّةٍ.

- (10) ¹I hope (from you) that you will not ²be late in ³paying ⁶the car ⁵insurance ⁴bill, ⁷otherwise ⁸you will be held ⁹responsible.

١ سئِلَ أَحَدٌ ٢ الْمَسْئُولِينَ فِي الشَّرِكَةِ عَنِ ٣ مَسْأَلَةٍ ٤ تَتَعَلَّقُ ٥ بِشَأْنِ
 ٦ التَّفَاطَاتِ الَّتِي ٧ تُسَبِّبُهَا الشَّرِكَةُ، ٨ فَمَا ٩ جَرَأَ الْمَسْئُولُ أَنْ
 ١٠ يَرُدَّ عَلَىٰ أَيِّ ١١ سَوْأَلٍ ١٢ حَوْلَ ١٣ الْمَوْضُوعِ.

- (11) ²A company official (one of the responsible persons at the company) ¹was asked about ³an issue ⁴concerning (⁵the matter of) ⁶waste products which ⁷are generated by the company, but he (the responsible person) ⁸did not ⁹dare ¹⁰to answer any ¹¹question ¹²about ¹³the subject.

١ أُسْتَوْنِفَتِ ٢ الْمَفَاوِضَاتُ بَيْنَ ٣ الْحُكُومَةِ ٤ وَالْمُتَظَاهِرِينَ ٥ لِحَلِّ ٦ أَرْمَةِ
 ٧ الْأُيُطَالَةِ.

- (12) (The) ²negotiations ¹have been resumed between ³the government ⁴and the demonstrators ⁵to solve ⁷the unemployment ⁶crisis.

١ أُنْشِئَتْ ٢ أَوَّلُ ٣ صَحِيفَةٍ عَرَبِيَّةٍ فِي مِصْرَ ٤ عَلَى يَدِ ٥ مَهَاجِرِينَ لُبْنَانِيِّينَ
 وَكَانَ ذَلِكَ ٦ مِنْذُ أَكْثَرَ مِنْ ٧ مِئَةِ 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.

١ لَا تَزَالُ ٢ مَسْأَلَةُ ٣ الْأَلْجَائِيِّينَ (لأجىء) ٤ حَتَّى الْيَوْمِ ٥ مَعْقَدَةً فِي ٦ الْعَالَمِ.

- (14) ²The matter of ³refugees ¹has remained (is still) ⁵a complicated issue in ⁶the world (⁴until) today.

Translate into Arabic:

- (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) A government official was asked to postpone the annual women's conference (congress).
- (3) Unfortunately, the chairman (president) of the trade union suddenly became ill.
- (4) The matter of waste products which are generated by the company is still a complicated issue.

- (5) At the conference one of the members of the delegation congratulated the historian on his famous works.
- (6) The number of refugees is decreasing day by day.
- (7) The official did not dare to answer any question about the matter concerning (the) waste.
- (8) Unfortunately, the number of readers of short stories and novels is decreasing day by day.
- (9) I am sure that the responsibilities of women at home are more important than the responsibilities of men.
- (10) The first commercial company was established in Egypt, and that was more than one hundred years ago.
- (11) This year the new harbour and airport will start to accommodate passengers and receive goods, and these two projects will influence the improvement of the economy and job opportunities.

Verbs with a weak initial radical

31.1 The weak verbs, **أَلْفَعَالُ الْمُعْتَلَّةُ**, which literally means ‘sick verbs’ are verbs whose roots contain one or more weak radicals, **حُرُوفُ الْعَلَّةِ**. 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 forms. The weak verbs are also called assimilated verbs.

Note: A verb is called strong, if none of its radicals is 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) **أَلْفَعْلُ الْمَثَالُ** see below;
- (b) Middle weak radical (hollow verb) **أَلْفَعْلُ الْأَجْوَفُ** chap. 32;
- (c) Final weak radical (defective verb) **أَلْفَعْلُ النَّاقِصُ** chap. 33;
- (d) Doubly and trebly weak verbs **أَلْفَعْلُ اللَّفِيفُ** chap. 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 waḍa‘a to put (down)	يَضَعُ yaḍa‘u (for: يُوضَعُ yawḍa‘u)	يُوضَعُ yūḍa‘u	دَعْ da‘! put!
وَقَفَ waqafa to stand (still)	يَقِفُ yaqifu (for: يُوقَفُ yawqifu)	يُوقَفُ yūqafu	قِفْ qif! stop!
وَتَّقَى waṭīqa to trust	يَتَّقَى yaṭīqu (for: يُوتَّقَى yawṭīqu)	يُوتَّقَى yūṭāqu	تَّقِ tīq! 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 radical 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 waǧi‘a, to feel pain	يُوجَعُ yawǧa‘u
وَجَلَّ waǧīla, to be afraid	يُوجَلُّ yawǧālu

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 تَّ /..tt./, e.g.

اتَّصَلَ ittaṣala, to be joined, to contact (for: اُوْتَصَلَ iwtaṣala)

- (b) The IVth form أَوْقَعَ awqa‘a ‘to drop’ is derived from the verb وَقَعَ waqa‘a ‘to fall’. Its verbal noun (maṣdar) is إِيْقَاعٌ īqā‘un ‘rhythm’ (for: إِيْقَاعٌ iwqā‘un).
- (c) The Xth form of وَدَعَ wada‘a ‘to put down’ is إِسْتَوْدَعُ istawda‘a

‘to deposit’. Its verbal noun (*maṣḍar*) is **إِسْتِدَاعٌ** *ʾistidāʿun* ‘lodging, depositing’ (for: **إِسْتِدَاعٌ** *ʾistiwdāʿun*).

31.5 The nouns of place and time are formed as follows.

Nouns of place and time

مِيلَادٌ *mīlādun*, birth

مَوْعِدٌ *mawʿidun*, appointment

مَوْقِفٌ *mawqifun*, parking lot

Basic verb form

وَلَدَ *walada*, to give birth

وَعَدَ *waʿada*, to promise

وَقَفَ *waqafa*, to stand, to stand still

31.6 **Verbs with the 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

يَبَسَ *yabisa*, to become dry

يَأْسَ *yaʿisa*, to despair

يَقِظَ *yaqida*, to wake up

يَقُظَ *yaquḍa*, to wake up

Imperfect

يَبَسُ *yaybasu*

يَأْسُ *yayʿasu*

يَقِظُ *yayqadu*

يَقُظُ *yayquḍu*

OR

See table A1.3, the pattern of the derived verb forms with a weak initial radical **و /w/**, and conjugation A2.8 of the weak verb **وَضَعَ** *waḍaʿa* ‘to put’ in the appendices.

Exercises

Practise your reading:

يَقَعُ^١ (اِوَقَعَ) ^٢جَزْءٌ مِنْ ^٣بِلْدَانِ (بِلَدِّ) ^٤الْعَالَمِ الْعَرَبِيِّ فِي ^٥أَسِيَا وَيَقَعُ
الْجَزْءُ^٦ الْأَخْرَفِيُّ^٧ شَمَالَ إِفْرِيقِيَا.

(1) ²Some (lit. ²one part) of the ³countries of the Arab ⁴world ¹are (lit. is) located in Asia and ⁶the others ⁵are situated in ⁷north Africa.

أَبْعَدَ أَنْ² أَسْتَيْقِظْتُ³ (X يَقِظُ) فِي⁴ الصَّبَاحِ⁵، إِتَّصَلْتُ⁶ (VIII وَصَلَ)
بِصَدِيقَتِي⁷ هَاتِفِيًّا⁸ وَاتَّفَقْنَا⁹ (VIII وَفَى) عَلَى¹⁰ مَوْعِدٍ¹¹ (ا وَعَدَ) فِي¹² وَسْطِ¹³
الْمَدِينَةِ¹⁴، وَعِنْدَمَا زَهَبْتُ إِلَى هُنَاكَ¹⁵ وَصَلْتُ¹⁶ مَتَأَخَّرًا¹⁷ نِصْفَ¹⁸ سَاعَةٍ¹⁹
تَقْرِيْبًا²⁰، فَابْحَثْتُ عَنْهَا فَلَمْ²¹ أَجِدْهَا²² (ا وَجَدَ) تَوَقَّعْتُ²³ (V وَقَعَ) بِأَنَّ²⁴
تَنْتَظِرُنِي²⁵.

- (2) ¹After ²I woke up in ³the morning, ⁴I contacted my girlfriend ⁵by tele-
phone ⁶and we agreed to meet (lit. 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.

أَتَوَجَّهَ¹ (V وَجِهَ)² وَفَدُ مِنْ³ التُّجَّارِ (تَاجِرٍ) إِلَى⁴ وَزَارَةَ⁵ التِّجَارَةِ⁶ لِتَوْقِيعِ
(II وَقَعَ)⁷ اتِّفَاقِيَّةٍ⁸ (VIII وَفَى) جَدِيدَةٍ مَعَ رَئِيسِ⁹ قِسْمِ¹⁰ الأَسْتِيرَادِ
(X وَرَدَ)¹¹ وَالأَلْتِصْدِيرِ فِي¹² الوِزَارَةِ.

- (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.

وَقَعَ¹ صُنْدُوقٌ² ثَقِيلٌ³ عَلَى⁴ عَامِلٍ فِي⁵ الْمُسْتَوْدَعِ (X وَدَعَ)⁶ فَاتَّصَلْتُ⁷
(VIII وَصَلَ)⁸ بِالْمَرْكَزِ⁹ الطَّبِيِّ¹⁰ الْوَحِيدِ فِي¹¹ الْمُنْطَقَةِ¹²، وَنُقِلَ إِلَيْهِ فِي¹³
سَيَّارَةِ¹⁴ الأَسْعَافِ¹⁵، مُورَمٍ¹⁶ (II وَرِمَ)¹⁷ الْجِسْمِ¹⁸ وَمَوْجُوعًا (ا وَجِعَ)¹⁹
مُتَأَلِّمًا وَأَنَا مَعَهُمْ، وَعِنْدَ²⁰ وُصُولِنَا (ا وَصَلَ)²¹ فَحَصَّهُ²² الطَّبِيبُ وَقَالَ إِنَّهُ²³
لَمْ²⁴ يَجِدْ (ا وَجَدَ)²⁵ آيَةً²⁶ كُسُورٍ (كَسَرَ) وَلَا²⁷ خَطَرَ عَلَى²⁸ 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. trans-
ported) 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.

١ يَصِلُ (٧ وَصَلَ) إِلَى بَيْرُوتَ ٢ غَدًا وَفَدُ كُوَيْتِي ٣ يَمْتَلِ وَزَارَةَ ٤ الَّنَّفْطِ ٥ وَفَوْرَ
وُصُولِهِ ٦ سَيَقَابِلُ الْمَسْؤُولِينَ فِي الْحُكُومَةِ اللَّبْنَانِيَّةِ ٧ لِلتَّوْقِيعِ (١١ وَقَعَ)
عَلَى ٨ اتِّفَاقِيَّةِ (٧٨٨٨ وَفَقِ) ٩ تَتَعَلَّقُ ١٠ بِالتَّبَادُلِ ١١ التَّجَارِي بَيْنَ
الْبَلَدَيْنِ. ١٢ كَمَا ١٣ سَيَضَعُ (١ وَضَعَ) الْوَفْدُ الْكُوَيْتِي ١٤ تَقْرِيرًا
١٥ يَشْرَحُ فِيهِ ١٦ وَجْهَةً ١٧ نَظَرَ حُكُومَةَ بِلَادِهِ ١٨ حَوْلَ ١٩ مَسْأَلَةِ ٢٠ تَصْدِيرِ
٢١ الَّنَّفْطِ ٢٢ الْخَامِ إِلَى لُبْنَانَ.

- (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 ¹⁸ on ¹⁹the issue of ²²crude ²¹oil ²⁰exports to Lebanon.

١ سَأَفْقِدُ ٢ نِقْتِي (١ وَتَقِ) بِكَ فِي ٣ حَالِ ٤ عَدَمِ ٥ تَوْقِيعِكَ (١١ وَقَعَ) عَلَيَّ
٦ الَّتِيفَاقِيَّةِ (٧٨٨٨ وَفَقِ) ٨ الَّتِيفَاقِيَّةِ عَلَيْنَا، ٩ وَلَنْ ١٠ اتَّصَلَ (٧٨٨٨ وَصَلَ)
بِكَ ١١ تَانِيَةً.

- (6) I 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.

١ يَجِبُ أَنْ ٢ تَنْظُرَ ٣ يَمِينًا ٤ وَيَسَارًا عِنْدَمَا ٥ تَصِلُ (١ وَصَلَ) بِالسَّيَّارَةِ إِلَى
٦ مُفْتَرَقِ طَرِيقٍ (طَرِيقٍ) وَأَنْ ٨ تَقِفَ (١ وَقَفَ) عِنْدَ ٩ إِشَارَةِ، ١٠ قِفْ؛

- (7) You must ²look ³right ⁴and left when ⁵you reach ^{6,7}a junction (cross-roads) by car, ⁸and stop at ⁹the ¹⁰'STOP!' sign.

لَا ١ تَيْأَسْ ٢ (١ يَيْسَ) يَا عَزِيزِي إِنَّ ٣ تَقْتَكِ (١ وَتَقِ) بِاللَّهِ ٤ وَاتَّكَلِكِ (٧٨٨٨ وَكَلَّ)
عَلَيْهِ ٥ يُسَاعِدَانِكَ ٦ لِلتَّغْلِبِ عَلَى ٧ هُمُوكِ (هَمْ).

- (8) (2Oh!) ²My dear do not ¹feel hopeless. ³Your trust in God ⁴and reliance on Him ⁵will help you ⁶overcome ⁷your worries.

١ اسْتَيْقَظَ (X يَقِظُ) ٢ السُّوَّاحُ (سَائِحٌ) ٣ بَاكِرًا فِي ٤ الصَّبَاحِ ٥ لِيُودِعُوا
 (II وَدَعَ) ٦ أَصْدِقَاءَهُمْ (صَدِيقٌ) ٧ وَيَسْتَعِدُّوا ٨ لِرِحْلَةٍ ٩ بَعِيدَةٍ ١٠ بِاتِّجَاهِ
 (VIII وَجْهٍ) ١١ الْجُزْءِ ١٢ الشَّمَالِيِّ لِلْبِلَادِ.

- (9) ²The tourists ¹woke up ³early in ⁴the morning ⁵to bid farewell to ⁶their friends ⁷and to get ready for ⁸a long ⁹journey ¹⁰to (¹⁰towards) ¹²the northern ¹¹part of the country.

Translate into Arabic:

- (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) Part of the Arab world is situated in Asia and the other part is situated in north Africa.
- (4) The businessmen's delegation woke up early in the morning and went by car on a long journey to (towards) the northern part of Lebanon.
- (5) I contacted the head of the Department of Imports and Exports at the Ministry of Trade to sign a new agreement concerning trade exchange.
- (6) 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.
- (7) The physician arrived about half an hour late at the medical centre.
- (8) I will never trust you or contact you again, if (in case) you sign the agreement.
- (9) A delegation from the Kuwaiti Ministry of Oil went to the Lebanese Ministry of Trade to sign an agreement to export crude oil to Lebanon and to have a trade exchange between the two countries.

Verbs with a weak middle radical

32.1 Verbs with a weak middle radical, **الْفَعْلُ الْأَجْوَفُ**, are those which have **ʿalif** (.. ا..) as the middle letter of the basic verb form. This middle **ʿalif** (.. ا..) is derived from the weak radical **و/w/** or **ي/y/**. These types of verb are also called ‘hollow’ because their middle radical is lost in the basic (and many other) verb forms, e.g.

قَالَ qāla, to say (for: **قَوْلٌ** qawala) from the root **قول qwl**

بَاعَ bāʿa, to sell (for: **بَيْعٌ** bayaʿa) from the root **بيع byʿ**

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.

(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 **ḍammah /u/** on the first radical in the perfect:

Perfect	Root	1st pers. sing.
قَالَ qāla, he said	(قول qwl)	قُلْتُ qultu, I said
كَانَ kāna, he was	(كون kwn)	كُنْتُ kuntu, I was

(Remember from chapter 20 that **و** is related to **ḍammah /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 bāʿa, he sold	(بيع byʿ)	بِعْتُ biʿtu, I sold
سَارَ sāra, he walked	(سير syr)	سِرْتُ sirtu, I walked

(Remember from chapter 20 that *ي* 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	Root	Imperfect			Imperative			
		Ind.	Subj.	Juss.	Sing.	Plur.	Sing.	Plur.
					Masculine		Feminine	
قَالَ	(قول)	يَقُولُ	يَقُولَ	يَقُلْ	قُلْ	قُولُوا	قُولِي	قُلْنَ
qāla	(qwl)	yaqūlu	yaqūla	yaqul	qul	qūlū	qūlī	qulna
to say					say!			
بَاعَ	(بيع)	يَبِيعُ	يَبِيعَ	يَبِعْ	بِعْ	بِيعُوا	بِيعِي	بِيعْنَ
bāʿa	(byʿ)	yabiʿu	yabiʿa	yabiʿ	biʿ	biʿū	biʿī	biʿna
to sell					sell!			

See table A1.4 for the patterns of the derived verb forms with a weak middle radical *و*. See paradigms A2.9 and A2.10 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/* also change the *و* or *ي* to ʾalif (ا) in the imperfect and some forms of the imperative, e.g.

Perfect	Root	Imperfect			Imperative			
		Ind.	Subj.	Juss.	Sing.	Plur.	Sing.	Plur.
					Masculine		Feminine	
نَامَ	(نوم)	يَنَامُ	يَنَامَ	يَنَمْ	نَمْ	نَامُوا	نَامِي	نِمْنَ
nāma	(nwm)	yanāmu	yanāma	yanam	nam	nāmū	nāmī	nimna
to sleep					sleep!			
خَافَ	(خوف)	يَخَافُ	يَخَافَ	يَخَفْ	خَفْ	خَافُوا	خَافِي	خَفْنَ
ḥāfa	(ḥwf)	yaḥāfu	yaḥāfa	yaḥaf	ḥaf	ḥāfū	ḥāfī	ḥifna
to be afraid					be afraid!			

نَالَ	(نيل)	يَنَالُ	يَنَالُ	يَنَالُ	نَلَ	نَالُوا	نَالِي	نَلْنَ
nāla	(nyl)	yanālu	yanāla	yanal	nal	nālū	nālī	nilna
to					obtain!			
obtain								

See conjugation A2.11 of the verb خَافَ in Appendix 2.

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 appendices.

Form	Perfect			Imperfect	
	Active	Root	Passive	Active	Passive
I	قَالَ qāla, to say	(قول)	قِيلَ qīla, it was said	يَقُولُ yaqūlu	يُقَالُ yuqālu
I	بَاعَ bā'a, to sell	(بيع)	بِيعَ bī'a, it was sold	يَبِيعُ yabī'ū	يُبَاعُ yubā'ū
IV	أَمَالَ ʾamāla, to bend	(ميل)	أُمِيلَ ʾumīla, it was bent	يُمِيلُ yumīlu	يُمَالُ yumālu
X	اسْتَعَادَ ʾistaʿāda, to recall	(عود)	أُسْتُعِيدَ ʾustuʿīda, it was recalled	يَسْتَعِيدُ yastaʿīdu	يُسْتَعَادُ yustaʿādu

Note: The two verbs كَانَ kāna 'he was' and لَيْسَ laysa 'is not, are not' have no passive forms.

32.6 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** ..ئ... /i/, e.g.

Perfect	Active participle	
قَالَ	قَائِلٌ	(for: قَاوِلٌ)
qāla, to say	qāʾilun, teller, saying	qāwilun)

Verbs with
a weak
middle
radical

بَاعَ bā'ā, to sell	بَاعٍ bā'i'un, seller, salesman	(for: بَاعٍ bāyi'un)
نَامَ nāma, to sleep	نَائِمٍ nā'imun, sleeping	(for: نَائِمٍ nāwimun)

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'ā, to sell	بَيْعٌ bay'un, selling
نَامَ nāma, to sleep	نَوْمٌ nawmun, sleep

32.8 The nouns of place and time are formed as follows:

مَكَانٌ makānun, place	(v. كَانَ kāna 'to be', root kwn)
مَنَامٌ manāmun, place to sleep	(v. نَامَ nāma 'to sleep', root: nwm)
مَسَارٌ masārun, lane, route, trajectory	(v. سَارَ sāra 'to walk', root: syr)

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. But there are exceptions in the verb forms IV, VII, VIII and X, where the weak radicals reappear.

See table A1.4 for the patterns of derived verb forms of roots with a weak middle radical و or ي in Appendix 1.

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)

قَدَّ كَانَ kāna (qad) kataba, he had written

لَمَّا شَاهَدْتُهُ كَانَ (قَدَّ) كَتَبَ الرِّسَالَةَ

lammā šāhadtu-hu **kāna** (qad) **kataba** r-risālatā.

When I saw him, **he had** (already) **written** the letter.

Remember: قَدَّ qad is inserted to emphasize the finality of the action or for reasons of style.

- (b) Past progressive or habitual

كَانَ يَكْتُبُ kāna yaktubu, he was writing, he has been writing

he had been writing, he used to write
(everyday)

لَمَّا شَاهَدْتُهُ كَانَ يَشْرَبُ قَهْوَةً lammā 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 (قَدَّ) كَتَبَ yakūnu (qad) kataba, he will have written

عِنْدَمَا أَصِلُ إِلَيْهِ يَكُونُ (قَدَّ) كَتَبَ الرِّسَالَةَ

ʿindamā ʾaṣīlu ʾilayhi yakūnu (qad) kataba r-risālatā.

When I reach him, **he will have written** the letter.

Exercises

Practise your reading:

لَمَّا ¹خَرَجَ ²الْمُعَاقُ مِنَ ³الطَّائِرَةِ كَانَ ⁴مُتَكِنًا (VIII وَكَأ) عَلَى ⁵عَصَا
وَمَعَهُ ⁶مُضَيِّفَتَانِ ⁷تُسَاعِدَانِهِ.

- (1) When ²the disabled (handicapped) person ¹left the ³aeroplane, ⁴he was leaning on ⁵a walking stick, and there were ⁶two stewardesses (⁶flight attendants) ⁷helping him.

لَيْتَكَ ¹زُرْتَنِي (إِزَارَ) قَبْلَ أَنْ ³تُسَافِرَ لِأَنَّنِي ⁴مُشْتَاقَةٌ إِلَيْكَ. وَعِنْدَمَا يَكُونُ
⁵بِاسْتِطَاعَتِكَ فَأَكْتُبْ لِي ⁶رِسَالَةً ⁷وَضَعْ (ا) وَضَعَ فِيهَا ⁸صُورَتَكَ!

- (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 ²تَأْكُلَ قَبْلَ الْذَهَابِ إِلَى ³النَّوْمِ لِأَنَّهُ ⁴قَدْ ⁵يُسَبِّبُ لَكَ
⁶زِيَادَةً فِي ⁷الْوِزْنِ.

- (3) ¹I advise you not ²to eat before going ³to sleep because ⁴it might ⁵cause you ⁶to gain ⁷weight.

أَعْنَدِي سَيَّارَةً ²قَدِيمَةً لَكِنَّهَا ³دَائِمًا فِي ⁴التَّصْلِيحِ ⁵فَأُرِيدُ أَنْ ⁶أَبِيعَهَا أَوْ
⁷أَبْدِلَهَا بِسَيَّارَةٍ ⁸أُخْرَى ⁹وَلَكِنِّي لَمْ ¹⁰أَخْتَرْ ¹¹الْصَّنْفَ ¹²بَعْدَ ¹³لِأَنَّ ذَلِكَ
¹⁴يَتَوَقَّفُ عَلَى ¹⁵بَيْعِ سَيَّارَتِي ¹⁶أَوَّلًا.

- (4) ¹I have ²an old car but it ³is always being ⁴repaired. ⁵I want ⁶to sell it or ⁷exchange it for ⁸another car ⁹but I have not ¹⁰chosen ¹¹the type ¹²yet ¹³because that ¹⁴depends on ¹⁵selling my car ¹⁶first.

أَقُمْ يَا شَابُّ عَنِ ²الْكَرْسِيِّ ³وَأَسْمَحْ ⁴لِلضَيْفِ بَأَنْ ⁵يَجْلِسَ فِي ⁶مَكَانِكَ!

- (5) Oh young man! ¹Stand up (from ²the chair) ³and let ⁴the guest ⁵sit down ⁶instead (in ⁶your place)!

ذَهَبْتُ ¹الزِّيَارَةَ ²جَدِّي فِي مَنْزِلِهِ فَكَانَ ³نَائِمًا فِي ⁴غُرْفَةِ النَّوْمِ، ⁵فَجَلَسْتُ
⁶بَعْضَ ⁷الْوَقْتِ فِي ⁸غُرْفَةِ الْجُلُوسِ ⁹مَعَ ¹⁰جَدَّتِي حَتَّى ¹¹قَامَ مِنْ ¹²النَّوْمِ.
¹³فَفَرِحَ ¹⁴بِمُشَاهَدَتِي ¹⁵وَجَلَسَ ¹⁶بِجَوَارِي، ¹⁷يَتَحَدَّثُ عَنْ ¹⁸سُوءِ ¹⁹حَالَتِهِ

20 الصَّحِيَّةُ، 21 وَصَارَ 22 يَخَافُ مِنَ 23 الْمَوْتِ 24 فَقُلْتُ لَهُ: لَا 25 تَخَفْ فَإِنَّ
26 الْعُمْرَ 27 بِيَدِ اللَّهِ 28 وَحْدَهُ.

- (6) I went ¹to visit ²my grandfather at his house. He was ³asleep in ⁴the bedroom, so ⁵I sat in ⁸the sitting room for ^{6,7}a while (lit. ⁶for some ⁷time) ⁹with ¹⁰my grandmother until ¹¹he got up (from ¹²sleep). ¹³He was pleased ¹⁴to see me ¹⁵and sat ¹⁶next to me, ¹⁷talking about his ¹⁸bad (lit. 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.'

1 لَوْ 2 لَمْ 3 يَكُنِ 4 الْقَانُونُ فِي 5 الدُّوَلِ (دَوْلَةٍ) 6 الْمَتْحَضِرَةِ 7 مَطْبَقًا
8 وَمُحْتَرَمًا، 9 لَمَا 10 سَادَ 11 الْأَمْنُ 12 وَالْعَدَالَةُ.

- (7) If ⁴the law in (the) ⁶civilized ⁵countries ³was ²not ⁷applied ⁸and respected, then ¹¹safety ¹²and justice ⁹would not ¹⁰prevail.

1 يُقَالُ إِنَّ هُنَاكَ 2 إِشَاعَةً 3 تَقُولُ إِنَّ 4 غِيَابَ الرَّئِيسِ 5 الطَّوِيلَ عَنِ
6 أَجْتِمَاعَاتِ 7 مَجْلِسِ الْأَوْزَارِ (وَزِيرٍ) 8 سَبَبُهُ 9 مَرَضُهُ 10 الْخَطِيرُ، وَأَنَّ 11 مَوْتَهُ
12 قَدْ 13 يَسَبُّ 14 أَرْزَمَةً 15 سِيَاسِيَّةً 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.

1 قَادَ / سَاقَ السَّيَّارَةَ وَكَانَ قَدْ 2 نَسِيَ 3 رُخْصَةَ / إِجَازَةَ 4 السُّوقِ فِي
الْبَيْتِ 5 فَأَوْفَقَتْهُ 6 دُورِيَّةٌ مِنْ 7 الشَّرْطَةِ 8 فَسَأَلُوهُ عَنِ الرُّخْصَةِ.
9 أَجَابَ أَنَّهُ قَدْ 10 نَسِيَهَا فِي الْبَيْتِ 11 فَلَمْ 12 يَصْدُقُوهُ 13 حَتَّى 14 أَعَادُوهُ إِلَى
الْبَيْتِ 15 وَشَاهَدُوا 16 الْإِجَازَةَ 17 بِأَعْيُنِهِمْ (عَيْنٍ).

- (9) He drove the car, but had ²left (lit. ²forgotten) ⁴the driving ³licence at home. A ⁷police ⁶patrol ⁵stopped him and ⁸asked him for his licence. ⁹He replied that ¹⁰he had left it (lit. ¹⁰forgot it) at home, but they ¹¹did not ¹²believe him ¹³until ¹⁴they had taken (lit. returned) him home ¹⁵and seen ¹⁶the licence ¹⁷with their own eyes.

١ سَافَرْتُ إِلَى عَمَّانَ ٢ لِأَزُورَ ٣ صَدِيقًا ٤ لِي ٥ يَسْكُنُ هُنَاكَ وَقَدْ ٦ قُمْنَا ٧ مَعًا
٨ بِزِيَارَةِ إِلَى مَدِينَةِ الْعُقْبَةِ عَلَى ٩ الْبَحْرِ ١٠ الْأَحْمَرِ. ١١ فَأَخَذْنَا ١٢ حَافِلَةً
١٣ سِيَاحِيَّةً، وَفِي ١٤ طَرِيقِنَا ١٥ مَرَرْنَا عَلَى الْمَدِينَةِ ١٦ الْأَثَرِيَّةِ الْبَتْرَاءِ.
١٧ فَتَجَوَّلْنَا فِيهَا ١٨ أَكْثَرَ مِنْ ١٩ سَاعَتَيْنِ. ٢٠ ثُمَّ ٢١ تَابَعْنَا ٢٢ طَرِيقَنَا إِلَى
الْعُقْبَةِ. ٢٣ وَبَعْدَ أَنْ ٢٤ أَقْمْنَا ٢٥ لِمُدَّةٍ ٢٦ أُسْبُوعٍ فِي الْعُقْبَةِ ٢٧ عَدْنَا إِلَى
عَمَّانَ ٢٨ وَمِنْ هُنَاكَ ٢٩ عُدْتُ إِلَى بَيْرُوتَ.

- (10) ١ I travelled to Amman ٢ to visit ٣ a friend ٤ of mine who ٥ lives there, and ٦ together ٧ we went ٨ to visit the city of Aqaba on the ٩ Red ١٠ Sea. 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. ٢٠ Then ٢١ we continued on ٢٢ our way to Aqaba. ٢٣ After ٢٤ we had stayed for ٢٦ a week (lit. for one week's ٢٥ time) in Aqaba, ٢٧ we went back to Amman, ٢٨ and from there ٢٩ I returned to Beirut.

Translate into Arabic:

- (1) The law is applied and respected in the country.
- (2) I travelled by aeroplane with a friend to Beirut, Amman and Aqaba.
- (3) I wish you had visited my grandfather before his serious illness.
- (4) I advise you to sit for some time in the sitting room with my grandmother.
- (5) I have an old chair that I want to sell (it) to a friend of mine who lives in Amman.
- (6) The young man left (forgot) his driving licence, letter and (his) photograph on the bus.
- (7) Write to me whenever you can because I miss you.
- (8) (إِنَّ) The death of the president might cause a political crisis in the country.
- (9) I travelled by coach (a tour bus) with a friend, who sat beside me talking about his bad state of health.
- (10) The stewardess helped my grandfather when he left the aeroplane.

- (11) The young man let the guest sit on a chair in the sitting room.
- (12) My grandmother began to be afraid of death. I told her not to be afraid since one's lifespan is in the hands of God alone.
- (13) When the young disabled man got out of the car, he was leaning on a walking stick.
- (14) Rumour has it that the president was stopped by a police patrol and asked for his driving licence.
- (15) My guest and I took a coach (a tour bus) to the ancient city of Petra. We wandered around it (trekked through it) for more than two hours.

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 **أَلْفَعْلُ النَّاقِصُ**. The final weak radical appears as **ʿalif** ا /ā/ or **ʿalif maqṣūrah** ى /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 **ʿalif** ا... /...ā/ (contraction of...a-w-a), and the imperfect (in most persons) ends in **و... /...ū/** (contraction of...u-w-u), e.g.

Perfect (3. masc. sing.)

دَعَا (for: دَعَوْ)
 daʿā, to invite daʿawa)

غَزَا (for: غَزَوْ)
 gāzā, to raid gāzawa)

Imperfect (3. masc. sing.)

يَدْعُو
 yadʿū

يَغْزُو
 yağzū

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... /...iya/**, but the imperfect ends in **ʿalif maqṣūrah** ى... /...ā/ (contraction of ...a-y-u), e.g.

Perfect (3. masc. sing.)

لَقِيَ
 laqiya, to meet

Imperfect (3. masc. sing.)

يَلْقَى (for: يَلْقَى)
 yalqā yalqayu)

نَسِيَ

nasiya, to forget

يَنْسَى

yansā

(for: يَنْسَى)

yansayu

Verbs with
a weak final
radical,
doubly
weak verbs

33.4 If the final radical is ي /y/ and the middle radical has the vowel **fathah** /a/, then the basic form ends in **ʾalif maqṣūrah** ي... /...ā/ (contraction of ...a-y-a), and the imperfect ends in ي... /...ī/ (contraction of ...i-y-u):

Perfect (3. masc. sing.)

قَضَى

qaḍā, to judge

(for: قَضَى)

qaḍaya)

Imperfect (3. masc. sing.)

يَقْضِي

yaqḍī

رَمَى

ramā, to throw

(for: رَمَى)

ramaya)

يَرْمِي

yarmī

33.5 A very small number of verbs, of the type discussed above in paragraph 33.4, have **ʾalif maqṣūrah** ي... /...ā/ (contraction of ...a-y-u) also in the imperfect tense, e.g.

Perfect (3. masc. sing.)

سَعَى

saʿā, to strive

(for: سَعَى)

saʿaya)

Imperfect (3. masc. sing.)

يَسْعَى

yasʿā

(for: يَسْعَى)

yasʿayu)

نَهَى

nahā, to forbid

(for: نَهَى)

nahaya)

يَنْهَى

yanhā

(for: يَنْهَى)

yanhayu)

33.6 All verb forms I–X of roots with a weak final radical و... /w/ or ي... /y/ omit this final radical in the jussive and imperative, e.g.

Perfect

رَمَى

ramā, to throw

Imperf. ind.

يَرْمِي

yarmī

Imperf. juss.

يَرِّمِ

yarmi

Imperative

إِرْمِ!

ʾirmi!

رَجَا

raġā, to hope

يَرْجُو

yarġū

يَرِّجْ

yarġu

أَرْجُ!

ʾurġu!

إِرْتَضَى (VIII)

ʾirtaḍā, to be satisfied

يَرْتَضِي

yartaḍī

يَرْتَضِ

yartaḍi

إِرْتَضِ!

ʾirtaḍi!

33.7 The passive of all verbs with a weak final radical **و... /w/** or **ي... /y/** is conjugated according to the same pattern as the strong verbs, e.g.

Active Perfect	Passive Perfect	Passive Imperfect	Subj.	Juss.
دَعَا	دُعِيَ	يُدْعَى	يُدْعَى	يُدْعَ
daʿā, to invite	duʿiya	yudʿā	yudʿā	yudʿa
لَقِيَ	لُقِيَ	يُلْقَى	يُلْقَى	يُلْقَ
laqiya, to meet	luqiya	yulqā	yulqā	yulqa
رَمَى	رُمِيَ	يُرْمَى	يُرْمَى	يُرْمَ
ramā, to throw	rumiya	yurmā	yurmā	yurma
سَعَى	سُعِيَ	يُسْعَى	يُسْعَى	يُسْعَ
saʿā, to strive	suʿiya	yusʿā	yusʿā	yusʿa

33.8 The conjugation of the derived verb forms II–X of verbs with a weak final radical **و... /...w/** or **ي... /...y/** is identical to that of the derived verb forms of strong verbs. There is an exception with some verbal nouns where the weak final radical after the **ʿalif** is changed to **hamzah**, e.g. لِقَاءٌ liqāʿun ‘meeting’ (for: لِقَايٌ liqāyun) from the root لقي lqy ‘to meet’.

See the pattern tables of verbs with a weak final radical **و /w/** or **ي /y/** and their conjugations in the appendices.

33.9 The declension of the active participle of verbs with a weak final radical **و... /w/** or **ي... /y/** is illustrated below with the help of the active participle قَاضٍ qāḍin ‘judge’, from the verb قَضَى qaḍā ‘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. singular		fem. indef.
Nom.	قَاضٍ (for: قَاضِيٌ) qāḍin qāḍiyun	القَاضِي (for: القَاضِيُ) ʿal-qāḍī	القَاضِي (for: القَاضِيُ) ʿal-qāḍiyu	قَاضِيَةٌ qāḍiyātun
Gen.	قَاضٍ (for: قَاضِيٌ) qāḍin qāḍiyin	القَاضِي (for: القَاضِيُ) ʿal-qāḍī	القَاضِي (for: القَاضِيُ) ʿal-qāḍiyi	قَاضِيَةٌ qāḍiyātīn
Acc.	قَاضِيًا qāḍīyan	القَاضِيَّ ʿal-qāḍīya		قَاضِيَةً qāḍīyatān
dual				
Nom.	قَاضِيَانِ qāḍīyāni	القَاضِيَانِ ʿal-qāḍīyāni		قَاضِيَاتَانِ qāḍīyatāni
Acc. and gen.	قَاضِيَيْنِ qāḍīyayni	القَاضِيَيْنِ ʿal-qāḍīyayni		قَاضِيَاتَيْنِ qāḍīyatayni
plural				
Nom.	قَاضُونَ qāḍūna	القَاضُونَ ʿal-qāḍūna		قَاضِيَاتٌ qāḍīyātun
Acc. and gen.	قَاضِينَ qāḍīna	القَاضِينَ ʿal-qāḍīna		قَاضِيَاتٍ qāḍīyātīn
Note: A common plural for both masc. and fem. is the broken plural قُضَاةٌ quḍātun.				

33.10 Doubly weak verbs

Some of the most common verbs have the two weak radicals و /w/ and ي /y/. They are called in Arabic **الْفَيْفُ**. 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 a weak initial radical as well as the rules for verbs with a weak final radical, e.g.

Perfect	Imperfect			Imperative			
	Ind.	Subj.	Juss.	Singular		Plural	
				Masc.	Fem.	Masc.	Fem.
وَقَى	يَقِي	يَقِي	يَقِ	قِ	قِي	قُوا	قِينَ
waqā	yaqī	yaqiya	yaqi	qi!	qī!	qū!	qīna!

to protect,
prevent

The active participle is وَقِيّ wāqin ‘protective, preservative’ and is declined like قَاضٍ qāḍin ‘judge’. The verbal noun (*maṣḍar*) is وَقَاءٌ wiqāʿun or وَقَايَةٌ wiqāyatun ‘protection, prevention’.

Note: Verb form VIII is very common for the above-mentioned verb, being اتَّقَى ʾittiqā ‘to fear God’ (Quranic), for اتَّقَى ʾiwtqā. The verbal noun (*maṣḍar*) of form VIII of this verb is اتِّقَاءٌ ʾittiqāʿun.

- (b) Verbs with wāw و /w/ and yāʾ ي /y/ as second and third radical, respectively, are conjugated in the same way as verbs with a weak final radical. The weak middle radical و /w/ or ي /y/ is fully pronounced, e.g.

Perfect	Imperfect
شَوَّى šawā, to grill, barbecue (for: شَوَّى šawaya)	يَشْوِي yašwī
(conjugated like v. رَمَى ramā, to throw)	يَرْمِي yarmī
قَوِيَ qawiya, to be strong	يَقْوَى yaqwā
(conjugated like v. نَسِيَ nasiya, to forget)	يَنْسَى yansā

33.11 Weak verbs with hamzah

Verbs with a weak middle radical و... /w/ or ...ي... /y/ and final hamzah are very common, e.g.

Perfect

جَاءَ *gā'a*, to come (for: جَاءَ *gā'a*)

شَاءَ *šā'a*, to wish (for: شَاءَ *šā'a*)

سَاءَ *sā'a*, to be bad (for: سَاءَ *sā'a*)

Imperfect

يَجِيءُ *yağī'u*

يَشَاءُ *yašā'u*

يَسُوءُ *yasū'u*

33.12 Verbs with a middle **hamzah** and final **ʿalif-maqṣūrah** ي (in the basic form) are rare, but include the common verb رَأَى *raʾā* 'to see'. In the perfect it is conjugated like verbs with a final **ʿalif maqṣūrah** سى..., but in the imperfect the middle **hamzah** أ /...ʾa.../ is, exceptionally, omitted:

Perfect

رَأَى *raʾā*, to see (for: رَأَى *raʾāya*)

(conjugated like v. رَمَى *ramā*, 'to throw')

Imperfect

يَرَى *yarā* (for: يَرَى *yarā*)

Note: The middle **hamzah** is also omitted in form IV: أَرَى *arā* 'he showed', which in the imperfect is يَرِي *yurī*. (See paradigm A2.16 in Appendix 2.)

Exercises

Practise your reading:

هُؤْلَاءِ التُّجَّارِ (تَاجِرٍ) ² يَشْتَرُونَ ³ وَيَبِيعُونَ ⁴ بَضَائِعَ (بِضَاعَةٍ) ⁵ مَهْرَبَةً فِي السُّوقِ.

(1) These ¹traders (merchants) are ²buying and ³selling ⁴smuggled goods in ⁵the market.

بَعْدَ أَنْ ²أَمْضَيْنَا ³حَوَالِي ⁴أَرْبَعِ سَاعَاتٍ ⁵نَتَمَشَّى فِي ⁶الْغَابَةِ ⁷دَعَانَا ⁸أَحَدٌ ⁹زُمَلَانِنَا (زَمِيلٌ) ¹⁰إِلَى ¹⁰الْعِشَاءِ 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 أَتَيْتَ مِنَ الشَّارِعِ؟ لَا، أَتَيْتُ مِنَ الدُّكَّانِ.

(3) Did ¹you come (in) from ²the street? No, I came from ³the shop.

لَمْ¹ أَرَفِي² عُمْرِي³ أَجْمَلَ مِنْ هَذِهِ⁴ الْفَتَاةِ⁵.

- (4) I have ¹never in ³my life ²seen ⁴a more beautiful ⁵young girl than this.

نَلْتَقِي فِي¹ الْأُسْبُوعِ² الْآتِي³، إِنْ⁴ شَاءَ اللَّهُ⁵.

- (5) ¹We will meet ³next ²week, God ⁵willing (lit. ⁴if God ⁵wills).

حُكِيَ أَنَّ مَعْلَمَ¹ الرِّيَاضَةِ فِي مَدْرَسَةِ قَرْيَتِي²، وَيَدْعَى عَلِيًّا، قَدْ⁵
يُسْتَدْعَى لِيَكُونَ⁶ أَحَدَ⁷ الْحُكَّامِ (حَكْمٌ) فِي⁹ مَبَارِيَاتِ (مَبَارَاةٍ)
الْأَنْدِيَةِ (نَادٍ) لِلْمُصَارَعَةِ الَّتِي¹¹ سَتُقَامُ (قَامَ) فِي الْعَاصِمَةِ.¹²

- (6) ¹It was said that ²the sports teacher at ³my village school, ⁴who is called Ali, ⁵may ⁶be invited to be ⁷one of ⁸the judges at the ¹¹wrestling ⁹matches that are ¹²taking place in ¹⁰clubs in the capital.

اسْتَأْتِ جِدًّا الْيَوْمَ¹ عِنْدَمَا² التَّقَيْتُ³ فَجَاءَتْ فِي⁴ الشَّارِعِ بِصَدِيقٍ⁵ لَمْ⁶
أَرَهُ⁷ مِنْذُ⁸ زَمَنٍ طَوِيلٍ،¹⁰ فَاجَأَنِي¹¹ بِسُؤَالٍ عَنِ¹³ صِحَّةِ¹⁴ إِشَاعَةٍ⁷
تُرَوِّي أَنِّي¹⁵ طَلَقْتُ زَوْجَتِي¹⁶ نَفَيْتُ ذَلِكَ¹⁷ طَبَعًا وَقُلْتُ لَهُ¹⁹ إِنَّهَا²⁰ فَقَطَّ⁰
إِشَاعَةٌ²¹ كَاذِبَةٌ.²²

- (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 أَنْتَسَ أَنْ¹ تَأْتِيَ الْيَوْمَ² لِسَمَاعِ³ الْمَحَاضِرَةِ الَّتِي⁴ سَيَلْقِيهَا⁵ بَاحِثٌ⁶
فِي قَضِيَّةِ⁷ الْأَلْجِيْنِ (لَاجِيءٍ).⁹ أَسِفٌ جِدًّا أَنَا¹⁰ لَسْتُ (v. لَيْسَ)
إِتِيًّا لِأَنِّي عَلَى¹² مَوْعِدٍ لِشِرَاءِ¹³ شِقَّةٍ جَدِيدَةٍ.¹⁴

- (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).

١ عَفْوًا لَا أُرِيدُ أَنْ ٣ أَبْقَى فِي ٤ الدَّاخلِ ٥ وَالجوُّ جَمِيلٌ ٦ وَصَافٍ ٧ تَعَالَ
٨ نَتَمَشَّى فِي السُّوقِ وَفِي ٩ نَفْسِ ١٠ أَلْوَقْتِ ١١ أَشْتَرِي ١٢ هَدِيَّةً ١٣ أَوْصَتْنِي
عَلَيْهَا ١٤ أُخْتِي.

- (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.

١ دَعَوْتُ ٢ أَلْبَارِحَةَ بَعْضَ ٣ الأَصْدِقَاءِ (صَدِيقٌ) عَلَى فَنجانِ قَهْوَةٍ فِي ٤ أَحَدِ
المَقَاهِي (مَقْهَى)، وَلَكِنِّي ٥ لِسُوءِ ٦ الحَظِّ ٧ نَسِيتُ ٨ نَقُودِي فِي البَيْتِ،
٩ فَدَفَعَ أَحَدُهُمُ ١٠ الحِسابَ. ١١ كَمَا ١٢ أَعْطَانِي ١٣ مَبْلَغًا صَغِيرًا ١٤ لِأَشْتَرِي
بَعْضَ ١٥ الأَشْيَاءِ (شَيْءٍ) الَّتِي ١٦ أَحْتَاجُهَا فِي البَيْتِ.

- (10) ²Yesterday ¹I invited some ³friends for a cup of coffee in ⁴a cafe (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.

١ ضَاطِبُ ٢ ذُو ٣ رُتَبَةٍ ٤ عَالِيَةٍ فِي ٥ الجَيْشِ، ٦ دَنَا فِي ٧ المَتَمِّ مِنْ ٨ جِئْمَانَ
٩ الجُنْدِيِّ ١٠ الشَّهِيدِ، ١١ فحَيَّاهُ ١٢ نَحِيَّةً 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 towards him.

١ تُوْفِّيَ وَالِدُ أَحَدِ أَصْدِقَائِي ٢ فَأَرْسَلْتُ لِصَدِيقِي ٣ رِسَالَةَ ٤ التَّعْزِيَةِ ٥ التَّالِيَةِ:
٦ أُوَكِّدُ ٧ لَكَ أَنَّ ٨ الأَخْبَرَ ٩ المَحْزَنَ ١٠ بِوفاةِ والدِكَ ١١ جَعَلَنِي ١٢ مُشَارِكًا
لِأَحْزَانِكَ (حَزْنٌ) فِي هَذِهِ ١٤ المأساةِ.

- (12) The father of one of my friends ¹died ²so I sent my friend ⁵the following ³letter of ⁴condolence: ⁶I assure ⁷you that ⁹the sad ⁸news of your father's ¹⁰death ¹¹made me ¹²share ¹³the sadness of ¹⁴your tragedy with you.'

ذَهَبْتُ¹ مَسَافَةً طَوِيلَةً عَلَى² الْأَقْدَامِ (قَدَمٍ)³ لِأُصَلِّيَ⁴ صَلَاةَ⁵ الظُّهْرِ فِي⁶
الْجَامِعِ⁷ وَلِأَسْتَمِعَ⁸ لَتِلَاوَاتِ جَمِيلَةٍ مِنَ الْقُرْآنِ الْكَرِيمِ.

- (13) I went a long¹ way (distance)² on foot³ to pray (perform)⁵ the noon⁴ prayer in⁶ the mosque⁷ and to hear (some) beautiful⁸ recitations from the⁹ Holy Quran.

لَمْ نَرَ¹ أَخَاكَ² سِوَى³ مَرَّةٍ⁴ وَاحِدَةٍ⁵ طَيِّلَةً⁶ الْفَتْرَةَ⁷ الَّتِي⁸ قَضَيْتَهَا⁹
هُنَا،¹⁰ ادْعُهُ مَرَّةً¹¹ إِلَى¹² الْغَدَاءِ¹³ أَوْ¹⁴ الْعِشَاءِ!

- (14) We only saw your brother^{4,5} once (lit. we did not¹ see² your brother³ except⁵ one⁴ time)⁶ during⁷ the time⁸ we spent⁹ here.¹⁰ Invite him some time (lit. once) to¹¹ lunch or¹² dinner!

جَاءَ¹ الْمُشَاهِدُونَ² لِيَرَوْا³ الْمُبَارَاةَ⁴ النَّهَائِيَّةَ⁵ فِي⁶ كُرَةِ⁷ الْقَدَمِ⁸ بَيْنَ⁹
السُّوَيْدِ¹⁰ وَالْمَانِيَا.

- (15) ²The spectators ¹came ³to see the ⁵final ^{6,7}football ⁴match ⁸between ⁹Sweden and ¹⁰Germany.

لَقَدْ¹ أَخْطَأْتُ مَعَكَ يَا أُمَّي،² فَلَا تَبْكِي!³ وَالَّذِي⁴ جَرَى⁵ قَدْ⁶ مَضَى⁷
وَأَرْجُو⁸ الْمَعْدَرَةَ.

- (16) ¹I have wronged you, mother, ²don't ³cry! ⁴What ⁵happened ⁷is ⁶already ⁷passed ⁸and I ask (your) ⁹forgiveness.

Translate into Arabic:

- (1) Next week is the army officer's funeral.
- (2) My brother invited me to dinner at his new flat.
- (3) In all my life I have never seen a cafe more beautiful than this one.
- (4) Have you come from the lecture? No, I came with my wife from the forest.
- (5) A researcher from Germany will deliver a lecture on the refugee issue.
- (6) Rumour has it (says) that the martyred soldier died yesterday.
- (7) Sorry, I don't want to stay inside the shop in this nice clear weather.
- (8) A high ranking officer in the army might be invited to be the referee in the final football match between Sweden and Germany.

- (9) Today, I met a colleague whom I had not seen for a long time.
- (10) Do not forget to come with me today to the mosque to hear some beautiful recitations from the Holy Quran.
- (11) I went a long way on foot with my girlfriend to have lunch at the football club in the capital.
- (12) After I spent around four hours walking in the market with the sports teacher he invited me to dinner at the village school.
- (13) Unfortunately, this trader (merchant) is buying smuggled goods and selling them in the market.

Cardinal numbers

34.1 The Arabic cardinal numbers, **الأعدادُ الأصليةُ**, 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' marbūṭah** (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 **إحدى** 'ihdā, 'one', the cardinal numbers 1–10 are inflected for all 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	٠ صِفْرٌ ṣifrun	صِفْرٌ ṣifrun
1	١ أَحَدٌ aḥadun (noun)	أَحَدِي ihdā (indecl.)
1	١ وَاحِدٌ wāḥidun (adj.)	وَاحِدَةٌ wāḥidatun
2	٢ اِثْنَانٍ itnāni	اِثْنَانٍ itnatāni
3	٣ ثَلَاثَةٌ talāṭatun	ثَلَاثٌ talāṭun
4	٤ أَرْبَعَةٌ arba'atun	أَرْبَعٌ arba'un
5	٥ خَمْسَةٌ ḥamsatun	خَمْسٌ ḥamsun
6	٦ سِتَّةٌ sittatun	سِتٌّ sittun
7	٧ سَبْعَةٌ sab'atun	سَبْعٌ sab'un
8	٨ ثَمَانِيَةٌ tamāniyatun	ثَمَانٍ tamānin

9	٩	تِسْعَةٌ tis‘atun	تِسْعٌ tis‘un
10	١٠	عَشْرَةٌ ‘ašaratun	عَشْرٌ ‘ašrun

Note a: صِفْرٌ ṣifrun ‘zero’ comes from the verb صَفَّرَ, which means ‘to be empty’.

Note b: The combined accusative-genitive forms of اِثْنَانٍ ṭnāni (m.) and اِثْنَتَانٍ ṭnatāni (f.) ‘two’ are: اِثْنَيْنِ ṭnayni (m.) and اِثْنَتَيْنِ ṭnatayni (f.), respectively.

Note c: The number ثَمَانٍ ṭmān ‘eight’ is declined like the participle قَاضٍ (see chapter 33 for verbs with a weak final radical).

Note d: The middle consonant ش /š/ in عَشْرَةٌ /عَشْرٌ ‘ten’ takes fatḥah in the masculine: عَشْرَةٌ, but sukūn in the feminine: عَشْرٌ.

34.3 The Arabic cardinal numbers differ from English cardinal numbers in that they 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 ḥamsatu riğālīn five men	(رَجُلٌ) (rağulun) (man)	لِخَمْسِ بَنَاتٍ li-ḥamsi banātīn for five girls	(بِنْتٌ) (bintun) (girl)
مِنْ سَبْعَةِ مُعَلِّمِينَ min sab‘ati mu‘allimīna from seven teachers	(مُعَلِّمٌ) (mu‘allimun) (teacher)	سَبْعُ مُعَلِّمَاتٍ sab‘u mu‘allimātīn seven teachers	(مُعَلِّمَةٌ) (mu‘allimatun) (teacher)
ثَلَاثَةُ أَيَّامٍ ṭalātatu ‘ayyāmin three days	(يَوْمٌ) (yawmun) (day)	ثَلَاثُ لَيَالٍ ṭalātu layālīn three nights	(لَيْلَةٌ) (laylatun) (night)

34.4 The first two cardinal numbers (1, 2) are used as appositive adjectives to emphasize the amount:

Masculine

وَاحِدٌ wāḥidun, one

اِثْنَانِ ʾiṭnāni, two

وَصَلَ طَالِبٌ وَاحِدٌ

waṣala ṭālibun wāḥidun.

(Only) **one** student arrived.

شَاهَدْتُ بِنْتَيْنِ

šāhadtu bintayni.

I saw (only) two girls.

Feminine

وَاحِدَةٌ wāḥidatun

اِثْنَانِ ʾiṭnatāni

زَارَنِي مَرَّةً وَاحِدَةً

zāranī marratan wāḥidatan.

He visited me **once** (only).

شَاهَدْتُ بِنْتَيْنِ اِثْنَانِ

šāhadtu bintayni **ṭnatayni**.

(less commonly used as an adjective)

OR

Note: 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

waṣala ṭālibun.

One student arrived.

(Not: وَصَلَ وَاحِدٌ طَالِبٌ)

waṣala wāḥidun ṭālibun.)

وَصَلَّتْ طَالِبَاتَانِ

waṣalat ṭālibātāni.

Two female students arrived.

(Not: وَصَلَّتْ اِثْنَانِ طَالِبَاتَانِ)

waṣalat ṭnatāni ṭālibātāni.)

34.5 The nouns أَحَدٌ aḥadun ‘one’ (masc.) and إِحْدَى ʾiḥdā ‘one’ (fem.) are used in the ʾiḏāfah construction with a noun or a pronoun, e.g.

Masculine

أَحَدٌ اِلْأَوْلَادِ aḥadu l-ʾawlādi

one of the children

أَحَدُهُمْ aḥadu-hum

one of them

Feminine

إِحْدَى اِلْبَنَاتِ ʾiḥdā l-banāti

one of the girls

إِحْدَاهُنَّ ʾiḥdā-hunna

one of them

أَحَدٌ aḥadun is also used after a negative particle to mean ‘not . . . any-one, nobody, no one, none’, but the feminine form إِحْدَى ʾiḥdā cannot be used for the same purpose, e.g.

مَا شَاهَدْتُ أَحَدًا	لَا أَحَدَ فِي الْبَيْتِ
mā šāhadtu ḥadadan.	lā ḥadā fi l-bayti.
I didn't see anyone.	Nobody is at home.

34.6 بَضْعٌ bidʿu, whose feminine is بَضْعَةٌ bidʿatu, means ‘(a) few, some, several’. It follows the rules for the numbers 3–10, e.g.

Masc: بَضْعَةُ أَيَّامٍ bidʿatu ʿayyāmin several days	(يَوْمٍ yawmun, masc. sing.)
Fem: بَضْعُ لَيَالٍ bidʿu layālin several nights	(لَيْلَةٍ laylatun, fem. sing.)

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 vocalized 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.

<i>Used with a masculine noun</i>	<i>Used with a feminine noun</i>
11 ١١ أَحَدَ عَشَرَ ḥadā ʿašara	إِحْدَى عَشْرَةً ihdā ʿašrata bintan
12 ١٢ اِثْنًا عَشَرَ itnā ʿašara	إِثْنَتَا عَشْرَةً itnatā ʿašrata
13 ١٣ ثَلَاثَةَ عَشَرَ talāṭata ʿašara	ثَلَاثَ عَشْرَةَ talāṭa ʿašrata
14 ١٤ أَرْبَعَةَ عَشَرَ arbaʿata ʿašara	أَرْبَعَ عَشْرَةَ arbaʿa ʿašrata
15 ١٥ خَمْسَةَ عَشَرَ ḥamsata ʿašara	خَمْسَ عَشْرَةَ ḥamsa ʿašrata
16 ١٦ سِتَّةَ عَشَرَ sittata ʿašara	سِتَّ عَشْرَةَ sitta ʿašrata
17 ١٧ سَبْعَةَ عَشَرَ sabʿata ʿašara	سَبْعَ عَشْرَةَ sabʿa ʿašrata
18 ١٨ ثَمَانِيَةَ عَشَرَ tamāniyata ʿašara	ثَمَانِيَةَ عَشْرَةَ tamāniya ʿašrata
19 ١٩ تِسْعَةَ عَشَرَ tisʿata ʿašara	تِسْعَ عَشْرَةَ tisʿa ʿašrata bintan

Note: The accusative-genitive forms of the number 12 are: اِثْنِي عَشَرَ itnay ʿašara (masc.) and اِثْنَتَا عَشْرَةَ itnatay ʿašrata (fem.).

Examples:

Masculine

أَحَدَ عَشَرَ وُلْدًا

ʔaḥada ʿašara waladan
eleven boys (lit. boy)

مِنْ أَحَدِ عَشَرَ رَجُلًا

min ʔaḥada ʿašara raǧulan
from eleven men (lit. man)

لِخَمْسَةَ عَشَرَ مُعَلِّمًا

li-ḥamsata ʿašara muʿalliman
for fifteen teachers (lit. teacher, m.)

Feminine

إِحْدَى عَشْرَةَ بِنْتًا

ʔiḥdā ʿašrata bintan
eleven girls (lit. girl)

مَعَ إِحْدَى عَشْرَةَ بِنْتًا

maʿa ʔiḥdā ʿašrata bintan
with eleven girls (lit. girl)

مِنْ خَمْسِ عَشْرَةَ مُعَلِّمَةً

min ḥamsa ʿašrata muʿallimatan
from fifteen teachers (lit.
teacher, f.)

34.8 The cardinal numbers of the tens **أَلْعُقُودُ**, i.e. 20, 30, 40, 50, 60, 70, 80, 90, are treated as sound plurals. They are followed by the masculine or feminine noun in the indefinite accusative singular.

Used with both masculine and feminine nouns:

Acc. and gen. / Nom.

20	عِشْرُونَ / عِشْرِينَ	ʿiṣrūna / ʿiṣrīna
30	ثَلَاثُونَ / ثَلَاثِينَ	ṭalātūna / ṭalātīna
40	أَرْبَعُونَ / أَرْبَعِينَ	ʔarbaʿūna / ʔarbaʿīna
50	خَمْسُونَ / خَمْسِينَ	ḥamsūna / ḥamsīna
60	سِتُّونَ / سِتِّينَ	sittūna / sittīna
70	سَبْعُونَ / سَبْعِينَ	sabʿūna / sabʿīna
80	ثَمَانُونَ / ثَمَانِينَ	ṭamānūna / ṭamānīna
90	تِسْعُونَ / تِسْعِينَ	tisʿūna / tisʿīna

Examples:

Nominative

عِشْرُونَ وُلْدًا / بِنْتًا

‘išrūna waladan / bintan

twenty boys/girls (lit. boy/girl)

تِسْعُونَ وُلْدًا / بِنْتًا

tis‘ūna waladan / bintan

ninety boys/girls (lit. boy/girl)

Accusative and genitive

عِشْرِينَ وُلْدًا / بِنْتًا

‘išrīna waladan / bintan

تِسْعِينَ وُلْدًا / بِنْتًا

tis‘īna waladan / bintan

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 **خَمْسَةٌ وَعِشْرُونَ** ḥamsatun wa-‘išrūna ‘twenty-five’, literally ‘five and twenty’, e.g.

	masculine	feminine
Nom.	خَمْسَةٌ وَعِشْرُونَ وُلْدًا ḥamsatun wa-‘išrūna waladan twenty-five boys (lit. boy)	خَمْسٌ وَعِشْرُونَ بِنْتًا ḥamsun wa-‘išrūna bintan twenty-five girls (lit. girl)
Acc.	خَمْسَةً وَعِشْرِينَ وُلْدًا ḥamsatan wa-‘išrīna waladan	خَمْسًا وَعِشْرِينَ بِنْتًا ḥamsan wa-‘išrīna bintan
Gen.	خَمْسَةٍ وَعِشْرِينَ وُلْدًا ḥamsatin wa-‘išrīna waladan	خَمْسٍ وَعِشْرِينَ بِنْتًا ḥamsin 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 مِئَةٌ mi‘atun OR مِائَةٌ mi‘atun

200 ٢٠٠ مِئَتَانِ mi‘atāni (dual, nom.)

200 ٢٠٠ مِئَتَيْنِ mi‘atayni (dual, acc. and gen.)

300 ٣٠٠ ثَلَاثٌ مِئَةٌ talātu mi‘atin

400	٤٠٠	أَرْبَعُ مِئَةٍ ʿarbaʿu miʿatin
500	٥٠٠	خَمْسُ مِئَةٍ ḥamsu miʿatin
600	٦٠٠	سِتُّ مِئَةٍ sittu miʿatin
700	٧٠٠	سَبْعُ مِئَةٍ sabʿu miʿatin
800	٨٠٠	ثَمَانِ مِئَةٍ tamāni miʿatin
900	٩٠٠	تِسْعُ مِئَةٍ tisʿu miʿatin

Note: Observe that the middle ʿalif (ا) in مِئَةٌ miʿatun, as an alternative form of مِئَةٍ miʿatin, is not pronounced.

Examples:

مِئَةُ رَجُلٍ / امْرَأَةٍ

miʿatu raġulin / mraʿatin
one hundred men / women
(lit. man / woman)

مِنْ تِسْعِ مِئَةِ أُمَّ / أَبِي

min tisʿi miʿati ʿummin / ʿabin
from nine hundred mothers / fathers
(lit. mother / father)

مِئَتَا وُلْدٍ / بِنْتٍ

miʿatā waladin / bintin
two hundred boys / girls
(lit. two hundred boy / girl)

لِمِئَتَيْ وُلْدٍ / بِنْتٍ

li-miʿatay waladin / bintin
for two hundred boys / girls
(lit. for two hundred boy / girl)

34.11 The plural of مِئَةٌ miʿatun is مِئَاتٌ miʿātun, which is an exception. In compound numbers it is always singular, not plural like the words for a thousand and a million, e.g.

تِسْعُ مِئَةٍ tisʿu miʿatin, nine hundred (not: تِسْعُ مِئَاتٍ tisʿu miʿātin)

34.12 The number thousand (1,000) in Arabic is أَلْفٌ ʿalfun. The dual of it is اَلْفَانِ ʿalfāni in the nominative, and اَلْفَيْنِ ʿalfayni in the accusative and genitive. The plural is اَلُوفٌ ʿulūfun or اَلَافٌ ʿalāfun.

34.13 The number million (1,000,000) is مِليُونٌ milyūnu. The dual forms are: مِليُونَانِ milyūnāni (nom.) and مِليُونَيْنِ milyūnayni (acc. and gen.). The plural is مِلايِينُ malāyīnu (diptote).

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. **أَلْفٌ وَوَلَدٌ / بِنْتٌ** ʿalfu waladin / bintin, 1,000 boys / girls

Nom. **أَلْفَا وَوَلَدٍ / بِنْتٍ** ʿalfā waladin / bintin, 2,000 boys / girls

Nom. **مِليُونٌ وَوَلَدٌ / بِنْتٌ** milyūnu waladin / bintin, 1,000,000 boys / girls

Acc. and gen. **أَلْفَيْ وَوَلَدٍ / بِنْتٍ** ʿalfay waladin / bintin, 2,000 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, take the number 125: the last two numbers are 25, so the following noun will be according to the rule of 25, i.e. it is in the indefinite accusative singular, e.g.

مِئَةٌ وَخَمْسَةٌ وَعِشْرُونَ رَجُلًا

miʿatun wa-ḥamsatun wa-ʿiṣrūna raġulan, 125 men

مِئَةٌ وَثَلَاثٌ وَثَلَاثُونَ بِنْتًا

miʿatun wa-ṭalātun wa-ṭalātūna bintan, 133 girls

If the number is 105, the final number is 5 and it will be according to the rule of 5, i.e. the following noun is in the indefinite genitive plural, e.g.

مِئَةٌ وَخَمْسَةُ رِجَالٍ

miʿatun wa-ḥamsatu riġālin

105 girls

مِئَةٌ وَتِسْعُ بَنَاتٍ

miʿatun wa-tisʿu banātin

109 men

34.16 If the number is preceded by the definite article **الْ** /al.../, it can be placed after the definite noun, which follows the general rules of agreement for numbers, e.g.

Masculine

الرِّجَالُ الْخَمْسَةُ

ʿar-riġālu l-ḥamsatu

the five men

Feminine

الْبَنَاتُ الْخَمْسُ

ʿal-banātu l-ḥamsu

the five girls

الشَّبَابُ الثَّلَاثَةُ عَشَرَ

ʔaš-šabābu t-talāṭata ʿašara
the thirteen young men

الشَّبَابَاتُ الثَّلَاثُ عَشْرَةَ

ʔaš-šabbātu t-talāṭa ʿašrata
the thirteen young girls

Note: The preceding noun can also be made definite by occurring in the ʔiḏāfah construction, e.g.

كُتُبُ الْمُعَلِّمِ الثَّلَاثَةُ

kutubu l-muʿallimi t-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.

كِتَابٌ مِنْ كُتُبِ الْمُعَلِّمِ

kitābun min kutubi l-muʿallimi
one of the teacher’s books

ثَلَاثَةٌ مِنْ كُتُبِ الْمُعَلِّمِ

talāṭatu kutubin min kutubi l-muʿallimi
three of the teacher’s books

34.18 The following are the most common ways of reading a sequence of compound numbers. Reading the sequence numbers of the year: The synonyms عَامٌ ʿāmun ‘year’ (masc.) and سَنَةٌ sanatu ‘year’ (fem.) have the accusative forms عَامًا ʿāma and سَنَةً sanata, respectively, which are used in *adverbial phrases of time*. Then they follow the rules of the ʔiḏāfah construction, where the following noun is in the genitive case, e.g.

عَامَ أَلْفٍ وَتِسْعِ مِئَةٍ وَتِسْعَةِ وَتِسْعِينَ (masc. acc.)

ʿāma ʔalfin wa-tisʿi miʔatin wa-tisʿatin wa-tisʿīna
in the year 1999

سَنَةَ أَلْفٍ وَتِسْعِ مِئَةٍ وَتِسْعِينَ (fem. acc.)

sanata ʔalfin wa-tisʕi miʔatin wa-tisʕina
in the **year 1999**

Note: Normally the year in such a sequence is preceded by the preposition **فِي**, e.g.

فِي عَامِ أَلْفٍ وَتِسْعِ مِئَةٍ وَوَاحِدٍ وَتَمَانِينَ (masc. gen.)

fi ʕāmi ʔalfin wa-tisʕi miʔatin wa-wāḥidin wa-tamānīna
in the **year 1981**

فِي سَنَةِ أَلْفٍ وَتِسْعِ مِئَةٍ وَإِحْدَى وَتَمَانِينَ (fem. gen.)

fi sanati ʔalfin wa-tisʕi miʔatin wa-ihḍā wa-tamānīna
in the **year 1981**

فِي عَامِ أَلْفٍ وَسَبْعِ مِئَةٍ وَأَتْنَيْنِ وَسِتِّينَ (masc. gen.)

fi ʕāmi ʔalfin wa-sabʕi miʔatin wa-tḥnayni wa-sittīna
in the **year 1762**

فِي سَنَةِ أَلْفٍ وَسَبْعِ مِئَةٍ وَأَتْنَتَيْنِ وَسِتِّينَ (fem. gen.)

fi sanati ʔalfin wa-sabʕi miʔatin wa-tḥnatayni wa-sittīna
in the **year 1762**

فِي عَامِ أَلْفٍ وَخَمْسِ مِئَةٍ وَثَلَاثَةٍ وَأَرْبَعِينَ (masc. gen.)

fi ʕāmi ʔalfin wa-ḥamsi miʔatin wa-talātatin wa-ʔarbaʕina
in the **year 1543**

فِي سَنَةِ أَلْفٍ وَخَمْسِ مِئَةٍ وَثَلَاثٍ وَأَرْبَعِينَ (fem. gen.)

fi sanati ʔalfin wa-ḥamsi miʔatin wa-talātīn wa-ʔarbaʕina
in the **year 1543**

Compare:

أَرْبَعَةُ أَلْفٍ وَتِسْعُ مِئَةٍ وَسَبْعَةٌ وَتَمَانُونَ وَلَدًا (masc. nom.)

ʔarbaʕatu ʔālāfin wa-tisʕu miʔatin wa-sabʕatun wa-tamānūna waladan
4,987 boys

أَرْبَعَةُ أَلْفٍ وَتِسْعُ مِئَةٍ وَسَبْعٌ وَتَمَانُونَ بِنَاتًا (fem. nom.)

ʔarbaʕatu ʔālāfin wa-tisʕu miʔatin wa-sabʕun wa-tamānūna bintan
4,987 girls

Exercises

Practise your reading:

١ رِيحٌ ٢ فَرِيْقُ الْجَامِعَةِ ٣ الرِّيَاضِيُّ، إِحْدَى عَشْرَةَ مِنْ ٤ اثْنَتَيْ عَشْرَةَ ٥ مَبَارَاةٍ ٦ لَعِبَهَا خِلَالَ السَّنَتَيْنِ ٧ الْمَاضِيَتَيْنِ.

- (1) The university ³sports ²team ¹won eleven of ⁴the twelve ⁵matches it ⁶played during the ⁷last two years.

١ كَمْ ٢ عُمْرُكَ؟ عُمْرِي ثَمَانٍ وَعِشْرُونَ سَنَةً. وَكَمْ عُمْرُكَ أَنْتِ؟ عُمْرِي ثَلَاثُونَ عَامًا.

- (2) ¹How ²old are you (m.)? (lit. What age are you?) I am (lit. my age is) 28 years old. And how old are you (f.)? I am 30 years old.

١ كَانَتْ فِي الْأَمْتِحَانِ أَحَدَ عَشَرَ ٢ سُؤْلاً، خَمْسَةٌ مِنْهَا كَانَتْ ٣ خَطِيئَةً، وَأَسْتِئْتُهُ الْأُخْرَى كَانَتْ ٤ شَفَهِيَّةً. ٥ عَرَفَ الطَّالِبُ ٦ جَوَابَ ثَمَانِيَةِ مِنْهَا.

- (3) There were eleven ²questions in ¹the examination. Five of them were ³written and the other six were ⁴oral. The student ⁵knew ⁶the answers to eight of them.

١ تَدُورُ الْأَرْضُ ٢ حَوْلَ ٣ مِحْوَرِهَا ٤ دَوْرَةً ٥ وَاحِدَةً كُلَّ أَرْبَعٍ وَعِشْرِينَ سَاعَةً، وَتَدُورُ حَوْلَ ٦ الشَّمْسِ ٧ دَوْرَةً ٨ وَاحِدَةً كُلَّ ثَلَاثِ مِئَةٍ وَخَمْسَةِ وَسِتِّينَ يَوْمًا وَسِتِّ 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.

١ قَامَتْ أَرْبَعٌ ٢ طَائِرَاتٍ ٣ حَرْبِيَّةٍ بِعِشْرِ ٤ غَارَاتٍ ٥ جَوِيَّةٍ ٦ وَرَمَتْ ٧ مَا يَزِيدُ عَلَى مِئَةٍ وَخَمْسٍ وَعِشْرِينَ ٨ قَنْبَلَةً، وَسِتِّ عَشَرَ ٩ صَارُوحًا، ١٠ فَهَدَمَتْ اثْنَيْ عَشَرَ مَنْزِلًا، ١١ وَقَتَلَتْ ثَمَانِيَةَ ١٢ أَشْخَاصٍ (شَخْصٌ) ١٣ وَجَرَحَتْ مِئَتَيْنِ وَأَرْبَعَةَ عَشَرَ ١٤ آخَرِينَ.

- (5) Four ³war ²planes ¹made 10 ^{5,4}air raids ⁶and dropped ⁷more than 125 ⁸bombs and 16 ⁹rockets. ¹⁰They destroyed 12 houses, ¹¹killed 8 ¹²people ¹³and wounded 214 ¹⁴others.

كَانَتْ¹ هِجْرَةُ² النَّبِيِّ مُحَمَّدٍ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فِي سَنَةِ سِتِّ مِئَةٍ
وَأَتْسِينَ وَعِشْرِينَ³ بَعْدَ⁴ الْمِيلَادِ⁵ وَأَتَّخَذَ هَذَا⁶ التَّارِيخَ عِنْدَ الْمُسْلِمِينَ⁷
كِبْدَايَةَ لِلْسَّنَةِ⁸ الْهَجْرِيَّةِ

- (6) ¹The emigration of ²the Prophet Muhammad 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 Hijrah (⁸calendar) year.

فِي يَوْمٍ وَاحِدٍ¹ بَاعَ² تَاجِرٌ³ الْخُضَارَ⁴ وَالْفَاكِهَةَ ثَلَاثَةَ عَشَرَ⁵ صُنْدُوقًا
مِنَ الْعِنَبِ، فَبَاعَ⁷ كُلَّ وَاحِدٍ مِنْهَا بِأَدْعَشَرَ دِينَارًا. وَبَاعَ⁸ أَيْضًا مِئَةً
وَأَرْبَعَةَ صُنَادِيقٍ (صُنْدُوقٍ) مِنْ⁹ التُّفَّاحِ، وَخَمْسَةَ وَخَمْسِينَ صُنْدُوقًا مِنْ
الْبُرْتُقَالِ، بَاعَ كُلَّ وَاحِدٍ مِنْهَا بِسَبْعَةِ دَنَانِيرٍ¹¹ وَنِصْفِ الدِّينَارِ وَكَانَ
رِبْحُهُ مِئَةً وَعِشْرَةَ دَنَانِيرٍ.¹²

- (7) In one day ³the greengrocer (⁴and fruit ²merchant) ¹sold 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.

إِذَا¹ جَمَعْنَا مِئَتِي² خُرُوفٍ وَخُرُوفٍ، وَأَرْبَعَةَ مِئَةٍ وَوَاحِدٍ وَثَلَاثِينَ³
حِصَانًا، وَتَمَانِي عَشْرَةَ⁴ بَقَرَةً، وَالْفَأَّ وَسِتِّ مِئَةٍ وَعِشْرِينَ جَمَلًا، وَثَلَاثَةَ
وَثَلَاثِينَ⁶ حِمَارًا، وَتِسْعًا وَتِسْعِينَ⁷ دَجَاجَةً⁸ وَقَطِئِينَ⁹ وَكَلْبًا
وَاحِدًا، فَكَمْ يَكُونُ¹⁰ مَجْمُوعٌ¹¹ عَدَدِ هَذِهِ¹² الْحَيَوَانَاتِ؟

- (8) ¹If ²we add 201 ³sheep, 431 ⁴horses, 18 ⁵cows, 1,620 camels, 33 ⁶donkeys, 99 ⁷hens, ⁸2 cats ⁹and 1 dog, what will the ¹⁰total ¹¹number of ¹²animals be?

لَوْ¹ افْتَرَضْنَا أَنَّ² الْقِطَارَ³ يَسِيرُ⁴ لَيْلًا⁵ نَهَارًا⁶ بِسُرْعَةِ خَمْسَةِ وَسِتِّينَ مِيلًا
فِي السَّاعَةِ،⁷ فَيَحْتَاجُ⁸ لِرُصُولِهِ إِلَى الشَّمْسِ⁹ حَوَالِي مِئَةٍ وَأَرْبَعِ وَسِتِّينَ
سَنَةً. أَمَّا¹⁰ سُرْعَةُ¹¹ قَذِيفَةِ¹² الْمُدْفَعِ فَهِيَ أَلْفٌ وَمِئَتَانِ وَتِسْعَةُ أَمْيَالٍ فِي
السَّاعَةِ،¹³ فَتَحْتَاجُ لِمِئَتَانِي سَنَوَاتٍ¹⁴ وَنِصْفِ أَلْسَنَةِ لِنَصْلِ إِلَى الشَّمْسِ،

أَمَّا¹⁵ النُّورُ¹⁶ فَيَجْتَازُ هَذِهِ¹⁷ الْمَسَافَةَ بِثَمَانِي¹⁸ دَقَاقٍ وَتِسْعَ عَشْرَةَ¹⁹ ثَانِيَةً.

- (9) If we ¹suppose that ²a train ³travels ⁴at a speed of 65 miles per hour, ⁵day and ⁶night, ⁷it would need ⁸around 164 years ⁹to reach the sun. However, the ¹⁰speed of ¹¹the cannon-¹²ball is 1,209 miles per hour. ¹³It would need eight and a ¹⁴half years to reach the sun; but ¹⁵light ¹⁶traverses this ¹⁷distance in eight ¹⁸minutes and nineteen ¹⁹seconds.

Translate into Arabic:

- (1) The sports team won thirteen of the 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) At the beginning of the year three war planes made ten air raids and dropped 165 bombs and 16 rockets.
- (5) A cannon-ball killed the greengrocer and a teacher with five of his students, wounded seven others and destroyed two houses.
- (6) In one day the merchant sold 16 boxes of grapes, 108 boxes of apples and 57 of oranges. His profit was 121 dinars.
- (7) If we add 101 sheep, 331 horses, 17 cows, 33 donkeys, 89 hens and 1 cat, what will the total number of animals be?
- (8) If we suppose that a train travels day and night at a speed of 77 miles per hour, it would need around 164 days for one revolution around the earth.

Ordinal numbers, fractions, expressions of time and calendars

35.1 The ordinal numbers, **الْعَدَدُ التَّرْتِيبِيُّ**, 2nd–10th are based on the corresponding cardinal numbers. They are formed on the pattern for active participles: **فَاعِلٌ** fāʿilun. The ordinal number ‘first’ is formed from an independent root **ʾ-w-l** on the pattern **أَفْعَلٌ** ʾafʿalu. The ordinal numbers agree with the gender and case of the head 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 **...الـ** 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	الْأَوَّلُ ʾal-ʾawwalu	الأولى ʾal-ʾulā
2nd	الثَّانِي at-tānī	الثَّانِيَّة at-tāniyatu
3rd	الثَّلَاث at-tālītu	الثَّلَاثَةُ at-tālītatu
4th	الرَّابِع ar-rābiʿu	الرَّابِعَةُ ar-rābiʿatu
5th	الخَامِس al-ḥāmisu	الخَامِسَةُ al-ḥāmisatu
6th	السَّادِس as-sādisu	السَّادِسَةُ as-sādisatu
7th	السَّابِع as-sābiʿu	السَّابِعَةُ as-sābiʿatu
8th	الثَّمَان at-tāminu	الثَّمَانَةُ at-tāminatu
9th	التَّاسِع at-tāsiʿu	التَّاسِعَةُ at-tāsiʿatu
10th	العَاشِر al-ʿāširu	العَاشِرَةُ al-ʿāširatu

Note: The double /t/ (tāʾ with šaddah) in the cardinal number **سِتَّةٌ** sittatun ‘six’ is resolved as /d/ + /s/ in the ordinal number **سَادِسٌ** sādisu ‘sixth’.

Examples:

Masculine

الْوَلَدُ الْأَوَّلُ

ʔal-waladu l-ʔawwalu, the first boy

هُوَ الْأَوَّلُ

huwa l-ʔawwalu. He is the first.

هُوَ خَامِسُهُمْ

huwa ḥāmīsu-hum.

He is the fifth of them.

الدَّرْسُ الثَّانِي

ʔad-darsu t-tānī, the second lesson

الْكِتَابُ الرَّابِعُ

ʔal-kitābu r-rābiʕu, the fourth book

Feminine

الْبِنْتُ الْأُولَى

ʔal-bintu l-ʔulā, the first girl

هِيَ الْأُولَى

hiya l-ʔulā. She is the first.

هِيَ خَامِسَتُهُنَّ

hiya ḥāmīsatu-hunna.

She is the fifth of them.

السَّنَةُ الثَّانِيَّةُ

ʔas-sanatu t-tāniyatu, the second year

السَّاعَةُ الْخَامِسَةُ

ʔas-sāʕatu l-ḥāmīsatu, five o'clock

(lit. the fifth hour)

35.2 The ordinal numbers **الْوَلَدُ الْأَوَّلُ** ʔal-ʔawwalu (masc.) and **الْبِنْتُ الْأُولَى** ʔal-ʔulā (fem.) ‘first’ have the following plurals:

	singular	broken plural		sound plural
Masc.	الْوَلَدُ الْأَوَّلُ ʔal-ʔawwalu	الْوَالِدُونَ ʔal-ʔuwalu	OR	الْوَالِدَاتُ ʔal-ʔawāʔilu ʔal-ʔawwalūna
Fem.	الْبَنَاتُ الْأُولَى ʔal-ʔulā	الْبَنَاتُ ʔal-ʔuwalu	OR	الْبَنَاتُ ʔal-ʔawāʔilu ʔal-ʔulātu

35.3 Ordinal numbers can also be used in the **ʔidāfah** construction with a following genitive noun or with a suffixed personal pronoun, e.g.

أَوَّلُ النَّاسِ ʾawwalu n-nāsi
the first of the people

أَوَّلُهُمْ ʾawwalu-hum
the first of them (masc.)

خَامِسُ وُلْدٍ ḥāmisu waladin
(the) fifth boy

خَامِسُهُمْ ḥāmisu-hum
the fifth of them (masc.)

فَاطِمَةُ خَامِسَةٌ بِنْتُ
faṭīmatu ḥāmisatu bintin.
Fatima is the fifth girl.

هِيَ خَامِسَتُهُنَّ
hiya ḥāmisatu-hunna.
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 number أَوْلَى ʾūlā ‘first’ is less often used in the ʾiḍāfah construction.)

Masculine

أَوَّلُ وُلْدٍ ʾawwalu waladin
the first boy

ثَانِي وُلْدٍ tāniya waladin
the second boy

خَامِسُ وُلْدٍ ḥāmisu waladin
the fifth boy

أَوَّلُهُمْ ʾawwalu-hum
the first of them

خَامِسُهُمْ ḥāmisu-hum
the fifth of them

Feminine

أَوَّلُ بِنْتٍ ʾawwalu bintin
the first girl
(Not: أَوْلَى بِنْتٍ ʾūlā bintin)

ثَانِيَّةٌ مَرَّةً tāniyatu marratin
the second time
(Not: ثَانِيَةٌ مَرَّةً tāniyatunna marratin)

خَامِسَةٌ بِنْتُ ḥāmisatu bintin
the fifth girl
(Not: خَامِسَةٌ بِنْتٍ ḥāmisatu bintin)

أَوَّلُهُنَّ ʾawwalu-hunna
the first of them
(Not: أَوْلَاهُنَّ ʾūlā-hunna)

خَامِسَتُهُنَّ ḥāmisatu-hunna
the fifth of them
(Not: خَامِسَةٌ هُنَّ ḥāmisatunna)

35.4 The ordinal numbers 11th–19th are inflected for gender but not for case. In forming the ordinal number meaning ‘eleventh’, it should be observed that:

أَلْحَادِيَّ ʾal-ḥādiya (m.) is used instead of أَوَّلُ ʾal-ʾawwalu 'first' (m.), and

أَلْحَادِيَّةُ ʾal-ḥādiyata (f.) is used instead of أَوَّلَى ʾal-ʾulā 'first' (f.).

	<i>Used with masculine</i>	<i>Used with feminine</i>
11th	أَلْوَلَدُ أَلْحَادِيَّ عَشَرَ ʾal-waladu l-ḥādiya ʿašara the eleventh boy	أَلْبِنْتُ أَلْحَادِيَّةَ عَشْرَةَ ʾal-bintu l-ḥādiyata ʿašrata the eleventh girl
12th	أَلْوَلَدُ أَلثَّانِيَّ عَشَرَ ʾal-waladu t-tāniya ʿašara	أَلْبِنْتُ أَلثَّانِيَّةَ عَشْرَةَ ʾal-bintu t-tāniyata ʿašrata
13th	أَلْوَلَدُ أَلثَّلَاثَ عَشَرَ ʾal-waladu t-tālita ʿašara	أَلْبِنْتُ أَلثَّلَاثَةَ عَشْرَةَ ʾal-bintu t-tālītata ʿašrata
14th	أَلْوَلَدُ أَلرَّابِعَ عَشَرَ ʾal-waladu r-rābiʿa ʿašara	أَلْبِنْتُ أَلرَّابِعَةَ عَشْرَةَ ʾal-bintu r-rābiʿata ʿašrata

35.5 Telling the time

وَقْتُ waqtun, time (plural: أَوْقَاتٌ ʾawqātun)

The ordinal numbers are used in telling the time, but 'one o'clock' can also be expressed by a cardinal number:

أَلْوَلَى / أَلْوَأَحِدَةَ أَلْسَّاعَةَ ʾas-sāʿatu l-wāḥidatu OR l-ʾulā, one o'clock

أَلْوَأَانِيَّةَ أَلْسَّاعَةَ ʾas-sāʿatu t-tāniyatu, two o'clock

أَلْوَأَالِثَةَ أَلْسَّاعَةَ ʾas-sāʿatu t-tālītatu, three o'clock

أَلْوَأَارِبِعَةَ أَلْسَّاعَةَ ʾas-sāʿatu r-rābiʿatu, four o'clock

etc.

Note: The classical meaning of the word سَاعَةٌ sāʿatu is '(short) time, hour', but nowadays it also has the meaning 'clock, timepiece, watch'.

35.6 The ordinal numbers for the even tens, أَلْعَشْرُونَ ʾal-ʿiṣrūna '20th', أَلثَّلَاثُونَ ʾat-talāṭūna '30th', أَلْأَرْبَعُونَ ʾal-ʾarbaʿūna '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.

الْوَلَدُ / الْبِنْتُ الْعِشْرُونَ / al-waladu / al-bintu l-‘išrūna, 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.

أَوَّلًا /awwalan, firstly ثَانِيًا /tāniyan, secondly ثَالِثًا /tālitan, thirdly
etc.

35.8 The fractions from $\frac{1}{2}$ to $\frac{1}{10}$ are formed mostly according to the pattern **فَعْلٌ** fu‘lun, for the singular, and **أَفْعَالٌ** af‘ālun, for the plural:

	<i>Singular</i>	<i>Plural</i>
$\frac{1}{2}$	نِصْفٌ niṣfun	أَنْصَافٌ anṣāfun
$\frac{1}{3}$	ثُلُثٌ tultun	أَثْلَاطٌ atlātun
$\frac{1}{4}$	رُبْعٌ rub‘un	أَرْبَاعٌ arbā‘un
$\frac{1}{5}$	خُمْسٌ ḥumsun	أَحْمَاسٌ aḥmāsun
$\frac{1}{6}$	سُدْسٌ sudsun	أَسْدَاسٌ asdāsun
$\frac{1}{7}$	سَبْعٌ sub‘un	أَسْبَاعٌ asbā‘un
$\frac{1}{8}$	تُمْنٌ tumnun	أَتْمَانٌ atmānun
$\frac{1}{9}$	تُسْعٌ tus‘un	أَتْسَاعٌ atsā‘un
$\frac{1}{10}$	عُشْرٌ ušrun	أَعْشَارٌ a‘šārun

Examples:

ثُلْتَانٌ ثَلَاثَةُ أَحْمَاسٍ خَمْسَةُ أَتْمَانٍ
tultāni (dual), $\frac{2}{3}$ talātatu aḥmāsin, $\frac{3}{5}$ ḥamsatu atmānin, $\frac{5}{8}$

تِسْعَةٌ وَثَلَاثَةُ أَرْبَاعٍ أَرْبَعَةٌ وَخَمْسَةُ أَسْدَاسٍ
tis‘atun wa-talātatu arbā‘in, $\frac{9}{4}$ arba‘atun wa-ḥamsatu asdāsin, $\frac{4}{6}$

35.9 The word for percentage is **النِّسْبَةُ الْمِئْوِيَّةُ** an-nisbatu l-mi‘awiyyatū. Percentage figures (%) are expressed by adding the

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numeral phrase بِأَلْمِئَةِ bi-l-mi'ati or فِي الْمِئَةِ فِي fi l-mi'ati to the cardinal number, e.g.

ثَلَاثَةٌ بِأَلْمِئَةِ

talātātun bi-l-mi'ati, 3%

أَرْبَعُونَ بِأَلْمِئَةِ

'arba'ūna bi-l-mi'ati, 40%

مِئَةٌ بِأَلْمِئَةِ

mi'atun bi-l-mi'ati,

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. Sometimes the word يَوْمٌ is, in fact, left out.

يَوْمُ الْأَحَدِ yawmu l-'aḥadi, Sunday

يَوْمُ الْاِثْنَيْنِ yawmu l-itṭnayni, Monday

يَوْمُ الْاِثْنَاءِ yawmu t-tulātā'i, Tuesday

يَوْمُ الْأَرْبَعَاءِ yawmu l-'arbi'ā'i, Wednesday

يَوْمُ الْخَمِيسِ yawmu l-ḥamīsi, Thursday

يَوْمُ الْجُمُعَةِ yawmu l-ḡumu'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 السَّنَةِ (sing.: شَهْرٌ), according to the different prevalent calendars are:

used in Egypt, Sudan and North Africa	used in eastern Arab world	the Islamic or lunar months
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(I) January

يَنَّايرُ

كَانُونُ الْتَّانِي
kānūnu t-tānī

مُحَرَّمٌ
muḥarramu

	used in Egypt, Sudan and North Africa	used in eastern Arab world	the Islamic or lunar months
(2) February	فَبْرَايِرُ	شَبَّاطُ šubātu	صَفْرُ šafarun
(3) March	مَارْسُ	أَدَارُ ʿādāru	رَبِيعُ الْأَوَّلِ rabīʿu l-ʿawwalu
(4) April	أَبْرِيلُ	نَيْسَانُ naysānu	رَبِيعُ الثَّانِي rabīʿu t-tānī
(5) May	مَآيُو	أَيَّارُ ʿayyāru	جُمَادَى الْأُولَى ğumādā l-ūlā
(6) June	يُونِيُو	حَزِيرَانُ ħazīrānu	جُمَادَى الْآخِرَةَ ğumādā l-āħiratu
(7) July	يُولِيُو	تَمُّوزُ tammūzu	رَجَبُ rağabun
(8) August	أَغْسُطُسُ	أَبُ ʿābu	شَعْبَانُ šaʿbānu
(9) September	سَبْتَمْبَرُ	أَيْلُولُ ʿaylūlu	رَمَضَانَ ramaḍānu
(10) October	أَكْتُوبَرُ	تَشْرِينُ الْأَوَّلِ tišrīnu l-ʿawwalu	شَوَّالُ šawwālu
(11) November	نُوفَمْبَرُ	تَشْرِينُ الثَّانِي tišrīnu t-tānī	ذُو الْقَعْدَةِ dū l-qiʿdati
(12) December	دَيْسَمْبَرُ	كَانُونُ الْأَوَّلِ kānūnu l-ʿawwalu	ذُو الْحِجَّةِ dū l-ħiğğati

Note: The months of the Islamic lunar calendar rotate backwards, because the lunar year is about 11 days shorter than the solar year.

35.12 Seasons of the year

الرَّبِيعُ ʿar-rabīʿu, spring

الصيفُ ʿaṣ-ṣayfu, summer

الخريفُ ʿal-ḥarīfu, autumn

الشتاءُ ʿaš-šitāʿu, winter

35.13 The Islamic era and the Muslim festivals

عيدٌ ʿīdun, festival, pl.: أعيادٌ ʿaʿyādun

- (a) The **hiğrah** year, السَّنةُ الْهَجْرِيَّةُ ʿas-sanatu l-ḥiğriyyatu, is the year in which the Prophet Muḥammad emigrated from Mecca to Medina, i.e. 622 AD (16 July). This year is counted as year 1 of the Islamic era. The Muslim year is a lunar year, السَّنةُ الْقَمَرِيَّةُ ʿas-sanatu l-qamariyyatu, and counts 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 رَمَضَانُ Ramaḍān(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 Ramadan have two names: عيدُ الْفِطْرِ ʿīdu l-fiṭri ‘The festival of the breaking of the fast’ and عيدُ الصَّغِيرِ ʿal-ʿīdu ṣ-ṣağīru ‘The small festival’. The common festival greeting is: عيدٌ مُبَارَكٌ ʿīdun mubārakun ‘Blessed feast!’ or رَمَضَانُ مُبَارَكٌ Ramaḍānu mubārakun ‘Blessed Ramadan!’
- (c) عيدُ الْأَضْحَى ʿīdu l-ʿaḍḥā means ‘The festival of sacrifice’, which consists of different ceremonies on the days of the pilgrimage (الْحَجُّ ʿal-ḥağğū) to Mecca. It takes place on the tenth day of the month of ذُو الْحِجَّةِ dū l-ḥiğğati (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, عيدُ الْكَبِيرِ ʿal-ʿīdu l-kabīru, which means ‘The great festival’.
- (d) The birthday of the Prophet Muhammad is called عيدُ الْمَوْلِدِ ʿīdu l-mawliḍi 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)'.
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Christmas is **عِيدُ الْمِيلَادِ** 'īdu l-mīlādi.

Easter is **عِيدُ الْفِشْحِ** 'īdu l-fiṣḥi or **عِيدُ الْقِيَامَةِ** 'īdu l-qiyāmati.

BC **قَبْلَ الْمِيلَادِ** qabla l-mīlādi AD **بَعْدَ الْمِيلَادِ** ba'da l-mīlādi

Note: One of the most common festival greetings for both Muslims and Christians is **عِيدٌ مُبَارَكٌ** 'īdun mubārakun, which means 'A blessed feast'.

Exercises

Practise your reading:

حَفِظْتُ¹ غِيًّا² دَرَسَ³ الْعَدَدِ⁴ التَّرْتِيبِي فِي⁵ الصَّفْحَةِ⁶ الْحَادِيَةِ⁷
وَالْأَرْبَعِينَ⁸ مِنَ⁹ الْجُزْءِ¹⁰ الْأَوَّلِ¹¹ لِكِتَابِ¹² قَوَاعِدِ¹³ اللُّغَةِ¹⁴ الْعَرَبِيَّةِ¹⁵.

- (1) I learned¹ by heart (memorized) the lesson on² ordinal³ numbers on⁴ page 41 in the⁵ first⁶ part of the book on Arabic⁷ language⁸ grammar.

خَمْسَةُ¹ بِالْمِئَةِ² مِنْ³ سُكَّانِ⁴ (سَاكِنِ) الْمَدِينَةِ⁵ أَجَانِبُ⁶ (أَجْنَبِيٌّ) ، مِنْ⁷
عَشْرِ⁸ جِنْسِيَّاتٍ⁹ مُخْتَلَفَةٍ¹⁰، اِثْنَانِ¹¹ بِالْمِئَةِ¹² مِنْهُمْ¹³ مِنْ¹⁴ دَوْلِ¹⁵ (دَوْلَةٍ) لَيْسَتْ¹⁶
تَابِعَةً¹⁷ لِلِاتِّحَادِ¹⁸ الْأَوْرُوبِيِّ¹⁹.

- (2) Five¹ per cent of² the inhabitants of the city are³ foreigners of ten⁴ different⁵ nationalities. Two per cent of them are from⁶ countries not⁷ belonging to the European⁸ Union.

يَتَأَلَّفُ¹ كِتَابُ² تَارِيخِ³ الْعَرَبِ⁴ الْحَدِيثِ⁵ مِنْ⁶ أَرْبَعَةٍ⁷ أَجْزَاءٍ⁸ (جُزْءٍ)
قَرَأْتُ⁹ مِنْهُ¹⁰ الْجُزْأَيْنِ¹¹ الْأَوَّلَ¹² وَالثَّانِيَّ¹³ فَقَطْ¹⁴.

- (3) The¹ modern Arab² history book³ consists of four⁴ volumes. I read⁵ only⁶ the first and the second⁷ parts (volumes).

كَانَتْ أَوَّلُ¹ حَمَلَةٍ² صَلِيبِيَّةٍ إِلَى³ الشَّرْقِ فِي⁴ الْقَرْنِ الْحَادِي عَشَرَ⁵ وَاحْتَلَوْا⁶ الْقُدْسَ فِي⁷ عَامِ أَلْفٍ وَتِسْعَةٍ وَتِسْعِينَ.

- (4) The first ²Crusade (lit. ²Crusaders' expedition) to ³the East was in the eleventh ⁴century, ⁵and they conquered ⁶Jerusalem in (the ⁷year) 1099.

دَفَعْتُ¹ اَلثَّلَاثِينَ مِنْ² ثَمَنِ³ اَلسَّيَّارَةِ⁴ وَسَادَفَعُ⁵ اَلثَّلَاثَ⁶ اَلْبَاقِي فِي⁷ بَدَايَةِ⁸ اَلسَّنَةِ⁹ اَلْقَادِمَةِ¹⁰ اِلَى¹¹ فَائِدَةٍ¹² هِيَ¹³ ثَمَانِ¹⁴ بِاَلْمِئَةِ.

- (5) I 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 ¹⁰interest of eight per cent.

ذَهَبْتُ مَعَ صَدِيقَيَّ¹ اَلزِّيَارَتِكُمْ فِي² مَنزِلِكُمْ³ اَلرِّيفِيِّ فِي⁴ اَلسَّاعَةِ⁵ اَلثَّامِنَةِ⁶ وَاَلنِّصْفِ⁷ مِنْ⁸ صَبَاحِ⁹ يَوْمِ¹⁰ اَلْاِثْنَيْنِ¹¹ اَلْمَاضِي. وَلَكِنْ¹² مَعَ¹³ اَلْاَسْفِ¹⁴ لَمْ¹⁵ يَكُنْ¹⁶ اَحَدٌ¹⁷ هُنَاكَ،¹⁸ فَانْتَظَرْنَاكُمْ¹⁹ اَكْثَرَ مِنْ²⁰ ثَلَاثَةِ²¹ اَرْبَاعِ²² (رُبْعٍ)²³ اَلسَّاعَةِ²⁴ ثُمَّ²⁵ ذَهَبْنَا.

- (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) ⁴last ⁵Monday ⁶morning. ⁷Unfortunately ^{8,10}nobody ⁹was ¹¹there. ¹²We waited for you for ¹³more than three ¹⁴quarters of an hour, then ¹⁵we went (left).

اِبْتَدَأْتُ فِي¹ هَذَا² اَلْاُسْبُوعِ فِي³ اَوَّلِ⁴ دَرْسٍ فِي⁵ اَللُّغَةِ⁶ اَلْعَرَبِيَّةِ، فَفِي⁷ اَلسَّاعَةِ⁸ اَلْاُولَى⁹ عَلَّمْنَا اَلْمُعَلِّمُ¹⁰ كِتَابَةَ¹¹ اَلْاَحْرُفِ¹² (حَرْفٍ) وَفِي¹³ اَلسَّاعَةِ¹⁴ اَلثَّانِيَةِ¹⁵ لَفْظَهَا.

- (7) This ²week ¹I began the first lesson in the 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 pronunciation).

اَكْمُ¹ اَلسَّاعَةُ² اَلْاَنَ؟³

- (8) ¹What ²time (hour) is it ³now?

السَّاعَةُ الْآنَ ¹الْآنَ ²الثَّالِثَةُ ³وَحَمْسَ عَشْرَةَ ⁴دَقِيقَةً ⁵مِنْ ⁶بَعْدِ الظُّهْرِ.

- (9) The time (hour) ¹now is ³15 ⁴minutes past ²three in the ^{5,6}afternoon (p.m.).

السَّاعَةُ الْعَاشِرَةُ ¹وَالدَّقِيقَةُ ²الْخَامِسَةُ ³مِنْ قَبْلِ الظُّهْرِ.

- (10) It is ³five (²minutes) past ¹ten a.m. (lit. ⁴before ⁵noon).

السَّاعَةُ السَّابِعَةُ ¹وَالرُّبْعُ ²صَبَاحًا.

- (11) It is ²quarter past ¹seven in ³the morning.

السَّاعَةُ الثَّامِنَةُ ¹وَالدَّقِيقَةُ ²الْعَاشِرَةُ ³صَبَاحًا.

- (12) It is ³ten (²minutes) past ¹eight ⁴in the morning.

السَّاعَةُ الْحَادِيَةَ عَشْرَةَ ¹إِلَّا رُبْعًا ²مِنْ قَبْلِ الظُّهْرِ.

- (13) It is quarter to ¹eleven a.m. (lit. a quarter ²less than eleven ³before ⁴noon).

السَّاعَةُ الثَّانِيَةَ عَشْرَةَ ¹إِلَّا ثُلُثًا ²مَسَاءً.

- (14) It is twenty to (lit. a third less than) twelve in the evening.

السَّاعَةُ الثَّانِيَةَ عَشْرَةَ ¹ظُهْرًا.

- (15) It is ¹twelve (o'clock) ²noon.

أَقَرَّرَتِ ¹الْحُكُومَةُ ²رَفَعَ ³الضَّرِيبَةَ ⁴عَلَى ⁵الْبَضَائِعِ (s. بِضَاعَةٌ)

⁶الْمُسْتَوْرَدَةِ ⁷بِنِسْبَةِ ⁸أَرْبَعَةٍ ⁹بِالْمِئَةِ، ¹⁰إِبْتِدَاءً ¹¹مِنْ ¹²أَوَّلِ ¹³كَانُونِ ¹⁴الثَّانِي /
يَنْأَيِرُ ¹⁵الْعَامِ ¹⁶أَلْفٍ ¹⁷وَتِسْعِ ¹⁸مِئَةٍ ¹⁹وَتِسْعَةٍ ²⁰وَتِسْعِينَ.

- (16) ²The government ¹decided ³to raise ⁴the taxes on ⁵imported ⁶goods ⁷by four per cent, ⁸starting from the ⁹first of ¹⁰January (¹¹for the year) 1999.

وَقَعَ ¹عَامِلٌ ²مِنْ ³الشُّبَّانِكِ ⁴فِي ⁵الطَّابِقِ ⁶الثَّالِثِ ⁷وَكَسَرَ ⁸رِجْلَيْهِ ⁹الْأَيْتَيْنِ.

- (17) ²A worker ¹fell from ³the window of (on) ⁵the third ⁴floor ⁶and broke ⁸both ⁷his legs.

هَلْ تُشْرَفُنَا² بِزِيَارَتِكَ³ يَوْمَ السَّبْتِ⁴ الْمُقْبِلِ⁵ لِمُنَاسَبَةِ⁶ عِيدِ⁷ مِيلَادِي
 الْخَمْسِينَ؟⁸ أَسَفٌ جَدًّا،⁹ إِنِّي مَشْغُولٌ فِي ذَلِكَ الْيَوْمِ وَلَكِنِّي¹⁰ سَأَزُورُكُمْ
 يَوْمَ الْأَحَدِ.¹¹ أَتَجِي¹² صَبَاحًا¹³ أَوْ مَسَاءً؟¹⁴ أَجِي¹⁵ بَعْدَ¹⁶ الظُّهْرِ إِنْ
 شَاءَ اللَّهُ.¹⁷

- (18) Will you ¹honour us ²with a (lit. 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.

عِيدِ¹ رَأْسِ السَّنَةِ الْهَجْرِيَّةِ فِي³ أَوَائِلِ (أَوَّلِ) الشَّهْرِ الرَّابِعِ⁴ وَلَيْسَ
 فِي⁵ أَوَاخِرِ (آخِرِ) الشَّهْرِ الثَّلَاثِ كَمَا⁷ ذُكِرَ.

- (19) ^{1,2}The Hīghrah New Year (lit. ¹the occasion of ²the head of the Hīghrah year) is at ³the beginning of the fourth month (i.e. rabīʿ t-ṭānī) ⁴and not at ⁵the end of the third month ⁶as had been ⁷mentioned.

السُّورَةُ الْأُولَى مِنَ الْقُرْآنِ الْكَرِيمِ اسْمُهَا¹، الْفَاتِحَةُ، وَالسُّورَةُ الْمِنَّةُ
 وَالرَّابِعَةُ عَشْرَةَ هِيَ² الْأَخِيرَةُ³ وَاسْمُهَا⁴، النَّاسُ.

- (20) The first sūrah (chapter) of the Holy Quran is called ¹The Opening, and the 114th is ²the last sūrah and it ³is called ⁴Mankind.

إِنْتَهَيْنَا مِنْ² الْقَرْنِ الْعِشْرِينَ³ وَأَبْتَدَأْنَا فِي الْقَرْنِ الْحَادِي وَالْعِشْرِينَ.

- (21) ¹We have finished the twentieth ²century ³and we have begun the twenty-first century.

الصَّلَاةُ² وَصَوْمُ شَهْرِ رَمَضَانَ،³ اِثْنَانِ⁴ مِنْ⁴ أَرْكَانِ (رُكْنِ) الْإِسْلَامِ
 الْخَمْسَةِ،⁵ وَيَجِبُ عَلَى كُلِّ مُسْلِمٍ⁶ قَادِرٍ أَنْ⁷ يُؤَدِّيَهَا.

- (22) ¹Prayer ²and fasting in the month of Ramadan ³are two of the five ⁴pillars (principles) of Islam. Every Muslim ⁵must ⁷perform them if he ⁶can.

Translate into Arabic:

- (1) The book on the Crusades to the East in the eleventh century consists of five parts (volumes), and I read only the first and the second parts (volumes).

- (2) This week I learned by heart the first volume of the Modern Arab History.
- (3) Last Monday I paid one third of the price of my country house and I will pay the two remaining thirds at the beginning of this week, in addition to interest of nine per cent.
- (4) At the beginning of this year I began the first lesson in the Arabic language. In the first hour the teacher taught us how to pronounce the letters and in the second hour how to write them.
- (5) The government decided to raise the tax on imported goods by 7 per cent, starting from the fifth month of the year 2005.
- (6) Eight per cent of the inhabitants of the city are foreigners of 22 different nationalities, and four per cent of them are from countries not belonging to the European Union.
- (7) Will you come on Saturday or Sunday? I will come on Sunday morning or in the afternoon, God willing.
- (8) The 65th sūrah of the Holy Quran is called *Sūratu t-ṭalāqi* ('The Divorce'), and the 89th sūrah is called *Sūratu l-fağri* ('The Dawn').
- (9) Fasting in the month of Ramaḍān is one of the five pillars of Islam.
- (10) What time is it now?
- (11) The time now is 13 minutes past three p.m. (in the afternoon).
- (12) It is ten minutes past eleven a.m. (before noon).
- (13) It is quarter past seven a.m. (in the morning).
- (14) It is five minutes past eight a.m. (in the morning).
- (15) It is quarter to ten a.m.
- (16) It is twenty (a third) to ten.
- (17) It is twelve (o'clock) noon.
- (18) Last Saturday a foreigner fell from the window of (on) the second floor and broke both his legs.
- (19) I read about the ordinal numbers on page thirty-one in the Arabic language grammar book.

Exception

36.1 *Exception in Arabic:* **الْأَسْتِثْنَاءُ**

The following are the four most common words or particles used in the sense ‘except (for), excepting, with the exception of, apart from, excluding, barring’:

إِلَّا
ʾillā

غَيْرُ
ḡayrun

سِوَى
siwā

(مَا عَدَا) عَدَا
ʿadā (mā ʿadā)

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 مِنْهُ**, i.e. (the set) from which the exception is made;
- the subtractive or exceptive particle, **أَدَاةُ الْأَسْتِثْنَاءِ**;
- the second noun, **الْمُسْتَثْنَى**, i.e. the excepted or excluded member.

36.2 The particle **إِلَّا** ʾillā, is most commonly used. It takes the following noun in any of the three cases as follows:

- إِلَّا** ʾillā, in a positive sentence

In a positive sentence the second noun that follows **إِلَّا** is in the accusative case, e.g.

The 2nd noun (the excepted member)	The exceptive particle	The 1st noun (the set from which the exception is made)	Predicate
--	-------------------------------	---	------------------

وَاحِدًا	إِلَّا	الطُّلَّابُ	خَرَجَ
----------	--------	-------------	--------

ḥaraḡa ṭ-tullābu ʾillā wāḥidan. (All) the students went out **except** one.

الرَّئِيسَ	إِلَّا	الْأَعْضَاءَ	حَضَرَ
------------	--------	--------------	--------

ḥaḍara l-ʾaʿḍāʾu ʾillā r-raʾīsa. (All) the members came **except** the president.

(b) **إِلَّا** ʾillā, in a negative sentence with the first noun expressed

In a negative sentence the second noun that follows **إِلَّا** ʾillā can be in either the nominative or accusative, e.g.

مَا جَاءَ الطُّلَّابُ إِلَّا وَاحِدًا / وَاحِدٌ

mā ḡāʾa ṭ-tullābu ʾillā wāḥidan / wāḥidun.

Only one student came. (lit. No students came **except** one.)

لَمْ يَقْرَأْ مِنْ الْجَرَائِدِ إِلَّا جَرِيدَةً / جَرِيدَةٌ
--

lam yaqraʾ mina l-ḡarāʾidi ʾillā ḡarīdatan / ḡarīdatun.

He read only one of the newspapers.

(lit. He didn't read from the newspapers **except** one newspaper.)

لَا إِلَهَ إِلَّا اللَّهُ / اللَّهُ

lā ʾilāha ʾillā llāha / llāhu.

There is no god except God (Allah). OR There is only one God.

(c) **إِلَّا** ʾillā, in a negative sentence without the first noun

In a negative sentence the first noun may be dropped before **إِلَّا** ʾillā. Then the noun that follows **إِلَّا** may take any of the three cases, according to the case assignment (rektion) determined by the verb, e.g.

لَمْ يَأْكُلْ إِلَّا قَلِيلًا

lam yaʾkul ʾillā qalīlan.

He ate only a little. (lit. He did not eat **except** a little.)

مَا جَاءَ إِلَّا رَجُلٌ mā ḡā'a ʾillā raḡulun.

Only one man came. (lit. Nobody came **except** one man.)

مَا مَرَرْتُ إِلَّا بِرَجُلٍ mā marartu ʾillā bi-raḡulin. I passed by only one man.

(lit. I didn't pass by **except** one man.)

لَا أَحْتَرِمُ إِلَّا الصَّادِقَ lā aḥtarimu ʾillā ṣ-ṣādiqa.

I respect only the honest. (lit. I don't respect **except** the honest.)

لَا يُوْجَدُ إِلَّا كِتَابٌ lā yūḡadu ʾillā kitābun.

There is only one book. (lit. There does not exist **except** one book.)

36.3 The particles غَيْرٌ ḡayru, سِوَى siwā and عَدَا ʿadā may replace ʾillā, but they take the following noun in the genitive case, e.g.

مَا جَاءَ غَيْرُ / سِوَى وَاحِدٍ mā ḡā'a ḡayru / siwā wāḥidin.

Only one came. (lit. Nobody came **except for** one.)

جَاءَ الرِّجَالُ عَدَا وَاحِدٍ ḡā'a r-riḡālu ʿadā wāḥidin.

The men came **except for** one (of them).

عَدَا ʿadā may be preceded by the relative pronoun مَا mā: مَا عَدَا mā ʿadā, when it is regarded as a verb. It is then followed by a noun in the accusative case, e.g.

جَاءَ الرِّجَالُ مَا عَدَا وَاحِدًا ḡā'a r-riḡālu mā ʿadā wāḥidan.

The men came **except(ing)** one (of them).

36.4 ʾillā ʾanna and غَيْرَ ʾanna

The particle ʾillā, and the accusative of غَيْرَ ḡayru may be followed by the subordinating conjunction أَنَّ ʾanna 'that'. The meaning then becomes 'except that, nevertheless, but, however', e.g.

١ تَبَاحَثُوا فِي ٢ الْأَمْرِ ٣ إِلَّا أَنَّهُمْ / غَيْرَ أَنَّهُمْ ٤ لَمْ ٥ يَجِدُوا ٦ حَلًّا

tabāḥaṭū fi l-ʿamri ʿillā ʿanna-hum / ḡayra ʿanna-hum lam yaǧidū ḥallan.

1They discussed 2the matter, 3but they did 4not 5find 6a solution.

١ غَيْرَ أَنَّهُ ٢ رَفَضَ ٣ الْإِجَابَةَ

ḡayra ʿanna-hu rafada l-ǧābata.

1But (nevertheless) 2he refused to 3answer.

Exercises

Practise your reading:

١ نَامَ كُلُّ ٢ أَفْرَادٍ (فَرْدٌ) ٣ الْعَائِلَةِ فِي الْبَيْتِ ٤ الرَّيْفِيِّ ٥ إِلَّا وَاحِدًا ٦ عَادَ إِلَى
الْمَدِينَةِ.

(1) All 3family 2members 1slept in 4the country house 5except one who 6returned to the city.

ذَهَبَ ١ فِرْقَةٌ مِّنَ ٢ الْجَيْشِ إِلَى ٣ الْحُدُودِ (حَدٌّ) ٤ مَا عَدَا ٥ جُنْدَيْنِ كَانَا
مَرِيضَيْنِ ٦.

(2) An 2army 1division (group) went to 3the border 4except 5two soldiers (who) were 6ill.

١ أَطْفَأَتْ أُخْتِي ٢ كُلَّ ٣ الْمِصَابِيحِ (مِصْبَاحٍ) ٤ مَا عَدَا ٥ مِصْبَاحِي ٦ الْحَمَّامِ
وَعُرْفَةَ ٧ الْجُلُوسِ.

(3) My sister 1put out 2all the 3lights (lamps) 4except the two lights in 5the bathroom and the 7sitting 6room.

١ نَاقَشَ ٢ أَعْضَاءُ (عُضْوٌ) ٣ مَجْلِسِ ٤ الْأَمْنِ ٥ النِّزَاعِ بَيْنَ ٦ الدَّوْلَتَيْنِ ٧ إِلَّا
أَنَّهِنَّ لَمْ ٨ يَتَّفِقُوا عَلَى ٩ رَأْيٍ ١٠ مُوَحَّدٍ.

(4) 2The members of 4the Security 3Council 1discussed 5the conflict between 6the two countries, 7but they did not 8agree on a 10single 9opinion.

١ مَا ٢ أَنَا ٣ إِلَّا ٤ بَشَرٌ ٥ مِثْلَكُمْ.

(5) 1,2I am nothing 3but (except) 4a human being 5like you. (Quran)

أَمَّنَ تَلَامِذَةُ (تَلْمِيذٌ) ²السَّيِّدِ ³الْمَسِيحِ الْاِثْنَا عَشَرَ ⁴بِرِسَالَتِهِ إِلَّا وَاحِدًا .

- (6) (All of) the twelve disciples of ²the Lord ³Jesus/Messiah ¹believed ⁴in his message apart from one.

كُلُّ ¹النَّاسِ (إِنْسَانٌ)، ²سِوَى ³الْقَلِيلِينَ، لَا ⁴يَهْتَمُونَ ⁵بِالسِّيَاسَةِ ⁶الدُّوَلِيَّةِ.

- (7) All ¹people, ²apart from a ³few, ⁴are not interested in ⁶international ⁵politics.

لِكُلِّ ²دَاءٍ ³دَوَاءٌ إِلَّا ⁴الْمَوْتَ.

- (8) ¹For every ²disease there is ³a medicine (cure) except ⁴death.

زَارَ ²السَّائِحُ ³جِبَالَ لُبْنَانَ ⁴كُلَّهَا ⁵مَاعِدَا جَبَلِ ⁶الْأَرْزِ.

- (9) ²The tourist ¹visited ⁴all the Lebanese ³mountains ⁵except ⁶the mountain of the cedars.

اسْقَيْتُ ^{كُلَّ} ²أَشْجَارِ (شَجَرَةٍ) ³الْبُسْتَانِ ⁴مَاعِدَا ⁵شَجَرَةَ ⁶تَفَّاحٍ ⁷يَابِسَةً.

- (10) ¹I irrigated all ²the trees of ³the orchard (garden) ⁴except one ⁷dried-up ⁶apple ⁵tree.

حَضَرَ ^{كُلَّ} ¹الطُّلَّابِ (طَالِبٍ) ²الْمُحَاضِرَةَ إِلَّا ^{أَخِي} وَأَخَاكَ.

- (11) All students ¹attended ²the lecture except my brother and yours.

مَا ²نَجَحَ أَحَدٌ فِي ³الْإِمْتِحَانِ إِلَّا ^{طَالِبٌ} وَاحِدٌ / طَالِبًا وَاحِدًا.

- (12) Only one student ²passed the exam. (lit. ¹No one ²passed ³the exam except one student.)

أَهْرَبَ ^{كُلُّ} ²الْجُنُودِ مِنَ ³النُّكْتَةِ ⁴سِوَى ⁵قَائِدِهِمْ ⁶وَجُنْدِيٍّ وَاحِدٍ.

- (13) All ²soldiers ¹ran away (escaped) from ³the barracks ⁴except ⁵their commander and one ⁶soldier.

مَا ¹عَرَفْتُ مِنْ ²الْأَعْضَاءِ الَّذِينَ ³حَضَرُوا ⁴الْاجْتِمَاعَ ⁵سِوَى الرَّئِيسِ ⁶وَعُضْوٍ وَاحِدٍ.

- (14) I did not ¹know any of ²the members who ³attended ⁴the meeting ⁵except the chairman and one ⁶member.

سَوْفَ لَا أَشْتَرِي² شَيْئًا³ مِنَ³ الْمَكْتَبَةِ³ إِلَّا⁴ الْجَرِيدَةَ⁵ وَالْمَجَلَّةَ⁵
الْعَرَبِيَّتَيْنِ.

(15) I will not ¹buy ²anything from ³the bookshop except the Arabic ⁴news-
paper ⁵and the magazine.

أَخْرَجَ¹ الْمُسْتَمْعُونَ² مِنْ قَاعَةِ³ الْمَحَاضِرَاتِ⁴ إِلَّا⁵ الْمُحَاضِرَ وَطَالِبَةً⁵
جَدِيدَةً.

(16) ²The audience (listeners) ¹went out of ⁴the lecture ³hall except ⁵the
lecturer and one new student (f.).

زَرَعْتُ¹ فِي¹ الْجَنِينَةِ² أَزْهَارًا² (زَهْرَةً)³ مُتَنَوِّعَةً³ عَدَا⁴ الْوَرْدَ⁵ (وَرْدَةً).

(17) ¹I planted ³a variety of ²flowers in the garden but no (lit. ⁴except) ⁵roses.

نَجَحَ¹ جَمِيعُ² الطُّلَّابِ² فِي³ الْإِمْتِحَانِ³ الْنَّهَائِيِّ⁴ مَاعَدَا⁵ طَالِبًا⁶ كَسَلَانَ.

(18) ²All the students ¹passed ⁴the final ³exam ⁵except one ⁶lazy student.

لَا¹ أَكْرَهُ² شَيْئًا³ إِلَّا³ الطَّقْسَ⁴ الْبَارِدَ.

(19) I ¹hate ²nothing except ⁴cold ³weather.

لَيْسَ¹ فِي² حَقْلِنَا² إِلَّا³ شَجَرٌ³ (شَجَرَةٌ)⁴ الْعِنَبِ⁵ وَالْتَيْنِ⁵ وَالزَّيْتُونِ⁶.

(20) There are only ⁴grape, ⁵fig ⁶and olive trees in ²our field.

(lit. ¹There is ¹nothing in ²our field except ⁴grape, ⁵fig ⁶and olive ³trees.)

لَيْسَ¹ عِنْدَ² النَّاسِ³ حَدِيثٌ⁴ إِلَّا⁴ الْحَدِيثَ⁵ عَنِ⁵ أَرْمَةِ⁶ 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.)

تَكَلَّمَ¹ الْخَبِيرُ² الْعَسْكَرِيُّ³ لِمُرَاسِلِي⁴ الصُّحُفِ⁵ (صَحِيفَةً)⁶ غَيْرَ أَنَّهُ⁶
رَفَضَ⁷ الْإِجَابَةَ⁸ عَنْ⁹ جَمِيعِ⁹ الْأَسْئَلَةِ¹⁰ (سُؤَالٍ).

(22) ³The military ²expert ¹talked to ⁵newspaper ⁴correspondents ⁶but ⁷he
refused ⁸to answer ⁹all the ¹⁰questions.

Translate into Arabic:

(1) All the family members except one, who was ill, visited the mountain of
the cedars.

Exception

- (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 were ill.
- (4) All the members of the Security Council went out of the hall except one new member.
- (5) In the final exam I did not know the answers to any of the questions except one.
- (6) All the members attended the meeting except the military expert and one member.
- (7) All the audience went out of the hall except the chairman of the meeting and the newspaper correspondents.
- (8) My brother put out all the lights in the house except the light in the bathroom.
- (9) I will not buy anything except roses, the newspaper and a magazine.
- (10) The lecturer talked to an army division about the conflict between the two countries but he refused to answer all the questions.
- (11) In the garden I planted a variety of flowers and trees but no (lit. except) olive trees.
- (12) The members who attended the meeting discussed the crisis in the Middle East, but they didn't agree on a single opinion.

Verbs of wonder, the negative copula **لَيْسَ** *laysa*, verbs with special uses and some special uses of the preposition **بِ** *bi...*

37.1 Verbs of wonder, **أَفْعَالُ التَّعَجُّبِ**

Exclamatory phrases such as ‘How beautiful!’, ‘How tall!’, ‘How black he/she/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: **أَفْعَلَّ** *ʾafʿala*) and a noun in the accusative case or a suffixed pronoun, e.g.

مَا أَجْمَلَ الْبِنْتَ

mā ʾaǧmala l-binta!

How beautiful the girl is!

مَا أَكْذَبَ هَذَا الرَّجُلَ

mā ʾakḏaba hādā r-raǧula!

What a liar this man is!

مَا أَشَدَّ سَوَادَ هَذِهِ الْغَيْمَةِ

mā ʾašadda sawāda hādihī l-ǧaymati!

What a black cloud this is!

(lit. **How** ¹strong is the ²blackness of this ³cloud! OR

What ¹a strength of ²blackness this ³cloud has!)

مَا أَجْمَلَهَا

mā ʾaǧmala-hā!

How beautiful she / it is!

مَا أَكْذَبَهُ

mā ʾakḏaba-hu!

What a liar he is!

مَا أَشَدَّ سَوَادَهَا

mā ʾašadda sawāda-hā!

How black it is!

37.2 If two verbs of wonder refer to the same noun, the second verb is placed after the noun and takes a suffix pronoun, e.g.

مَا أَطْوَلَ وَمَا أَصْعَبَ الدَّرْسَ! (not: مَا أَطْوَلَ الدَّرْسَ وَمَا أَصْعَبَهُ!)
mā 'aṭwala d-darsa wa-mā 'aṣ'aba- mā 'aṭwala wa-mā 'aṣ'aba d-darsa)

hu!

What a long and difficult lesson!

37.3 Verbs with special uses

- (a) The negative copula **لَيْسَ** *laysa* 'is not' is counted among the sisters 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.	<i>laysa</i> , he is not	<i>laysā</i> , they (2) are not	<i>laysū</i> , they are not
	لَيْسَتْ	لَيْسَتَا	لَيْسْنَ
3. fem.	<i>laysat</i> , she is not	<i>laysatā</i> , they (2) are not	<i>lasna</i> , they are not
	لَسْتَ	لَسْتُمَا	لَسْتُمْ
2. masc.	<i>lasta</i> , you are not	<i>lastumā</i> , you (2) are not	<i>lastum</i> , you are not
	لَسْتِ	لَسْتُمَا	لَسْتُنَّ
2. fem.	<i>lasti</i> , you are not	<i>lastumā</i> , you (2) are not	<i>lastunna</i> , you are not
	لَسْتُ	(as in plural)	لَسْنَا
1.	<i>lastu</i> , I am not		<i>lasnā</i> , we are not

Note: Regarding the expression of the predicative complement of **لَيْسَ** *laysa*, see below (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, the activity or state is still continuing, e.g.

مَا زَالَ / لَا يَزَالُ / لَمْ يَزَلْ يَدْرُسُ فِي الْجَامِعَةِ

mā zāla / lā yazālu / lam yazal yadrusu fī l-ġāmi‘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 ‘āda (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’, e.g.

عَادَ يَدْرُسُ فِي الْجَامِعَةِ

‘āda yadrusu fī l-ġāmi‘ati.

He **resumed** studying at the university.

مَا عَادَ / لَمْ يَعُدْ يَدْرُسُ فِي الْجَامِعَةِ

mā ‘āda / lam ya‘ud yadrusu fī l-ġāmi‘ati.

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 ‘āda is أَعَادَ a‘āda. When it is followed by a defined noun in the accusative case, it will have the meaning ‘to do again, to give back, re-’, e.g.

أَعَادَ الْكِتَابَ

a‘āda l-kitāba. He **returned** / **gave back** the book.

أَعَادَ الْأَمْتِحَانَ

ʿaʿāda l-ʾimtiḥāna. He **repeated** (re-took) the exam. (He re-examined.)

أَعَادَ النَّظَرَ فِي الْقَضِيَّةِ

ʿaʿāda n-naḍara fī l-qaḍiyyati. He **re-considered** the case.

اقْتَرَحَ إِعَادَةَ النَّظَرِ فِي الْقَضِيَّةِ

ʾiqṭaraḥa ʾiʿādata n-naḍari fī l-qaḍiyyati. He proposed to **re-consider** the case.

Note: The above إِعَادَةٌ is the verbal noun of form IV.

37.6 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), e.g.

Main verb: imperfect indicative

كَادَ الْوَلَدُ يَقَعُ

kāda l-waladu yaqaʿu.

The boy **was about** to fall over.

كِدْتُ أَمُوتُ مِنَ الْعَطَشِ

kidtu ʾamūtu mina l-ʿaṭaši.

I **almost** died of thirst.

يَكَادُ يَمُوتُ مِنَ الْجُوعِ

yakādu yamūtu mina l-ḡūʿi.

He is **almost** dying of hunger.

Main verb: imperfect subjunctive

OR كَادَ الْوَلَدُ أَنْ يَقَعَ

kāda l-waladu ʾan yaqaʿa.

OR كِدْتُ أَنْ أَمُوتَ مِنَ الْعَطَشِ

kidtu ʾan ʾamūta mina l-ʿaṭaši.

I **was almost** going to die of thirst.

OR يَكَادُ أَنْ يَمُوتَ مِنَ الْجُوعِ

yakādu ʾan yamūta mina l-ḡūʿi.

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 يَكْدُ يَقِفُ حَتَّى وَقَعَ

mā kāda / lam yakad yaqifu ḥattā waqaʿa. 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 then 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 ḡālisān, **as long as** he is sitting

مَا دَامَ يَجْلِسُ

mā dāma yaḡlisu, **as long as** he sits

37.8 The verb قَلَّ qalla ‘to be little, to diminish, to be rare’ can take the suffix مًا .. /...mā/, as قَلَّمَا qallamā meaning ‘seldom’, e.g.

قَلَّمَا نَلْتَقِي

qallamā naltaqī. We **seldom** meet.

37.9 *Verbs with the meaning ‘to start, to begin’*

In addition to the verb بَدَأَ badaʿa ‘to start, to begin’ there are a few other verbs which have this same meaning as well as their major meaning. The following are the most common of them: صَارَ šāra ‘to become’, قَامَ qāma ‘to stand up’, أَحَدَّ aḥaḍa, ‘to take’, e.g.

بَدَأَ / أَحَدَّ يَرْكُضُ

badaʿa / aḥaḍa yarkuḍu. He began to run.

قَامَ يَمْشِي

qāma yamšī. He rose/began to walk.

صَارَ يَضْحَكُ

šāra yaḍḥaku. He began to laugh.

37.10 *Some special uses of the prefixed preposition .. بِـ bi...*

The preposition .. بِـ bi..., which normally means ‘by, with’, etc., can also be used in certain types of complements:

- (a) .. بِـ bi... preceding a direct object

Certain trilateral transitive verbs, such as سَمِعَ sami‘a ‘to hear’ and بَعَثَ ba‘aṭa ‘to send’, may take the preposition .. بِـ 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, e.g.

سَمِعْتُ بِالْخَبَرِ

sami‘tu **bi**-l-ḥabari. I heard the piece of news / about the news.

OR سَمِعْتُ الْخَبَرَ

sami‘tu l-ḥabara.

بَعَثَ إِلَيْهِ بِرِسَالَةٍ

ba‘aṭa ‘ilay-hi **bi**-risālatin. He sent him a letter.

OR بَعَثَ إِلَيْهِ رِسَالَةً

ba‘aṭa ‘ilay-hi risālatan.

Compare:

أَكَلَ اللَّحْمَ بِالشُّوْكَةِ

‘akala l-laḥma **bi**-š-šawkati. He ate the meat with the 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 preposition ... بِـ bi.. (+ genitive). Again, this construction is merely a stylistic alternative to the regular construction with an accusative predicative complement, e.g.

لَسْتُ بِقَصِيرٍ

lastu **bi**-qaṣīrin. I am not short.

OR لَسْتُ قَصِيرًا

lastu qaṣīran

لَيْسَ بِقَبِيحٍ

laysa **bi**-qabiḥin. He / it is not ugly.

OR لَيْسَ قَبِيحًا

laysa qabiḥan

مَا كُنَّا بِنَائِمِينَ

mā kunnā **bi**-nā‘imīna. We were not sleeping.

OR مَا كُنَّا نَائِمِينَ

mā kunnā nā‘imīna

مَا هُوَ بِخَيْلٍ

mā huwa **bi**-baḥīlin. He is not stingy.

OR مَا هُوَ بَخِيلًا

mā huwa baḥīlan

Note: مَا mā has the function of لَيْسَ laysa, which is a sister of كَانَ kāna.

- (c) .. بِ bi... preceding the conjunctions أَنْ an and أَنَّ ana

The preposition .. بِ bi... can be prefixed to the subordinating conjunctions أَنْ an and أَنَّ ana ‘that’ without any change of meaning, e.g.

طَلَبَ مِنِّي بِأَنَّ أَذْهَبَ مَعَهُ
ṭalaba min-nī bi-ʾan ʾaḏhaba
maʿa-hu.

OR

طَلَبَ مِنِّي أَنْ أَذْهَبَ مَعَهُ
ṭalaba min-nī ʾan ʾaḏhaba
maʿa-hu.

He asked me to go with him.

أَخْبَرَنِي بِأَنَّ وَالِدَهُ مَرِيضٌ
ʾaḥbara-nī bi-ʾanna wālida-hu
marīḏun.

OR

أَخْبَرَنِي أَنْ وَالِدَهُ مَرِيضٌ
ʾaḥbara-nī ʾanna wālida-hu
marīḏun.

He told me that his father is ill.

- (d) Sometimes the particle إِذْ id ‘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
ʾid bi-r-raʾisi qad waṣala!

OR

إِذْ وَصَلَ الرَّئِيسُ
ʾid waṣala r-raʾisu

Then / suddenly the president arrived!

Exercises

Practise your reading:

مَا¹ أَبْعَدَ هَذِهِ الْقَرْيَةَ وَمَا³ أَضْيَقَ⁴ شَوَارِعَهَا (شَارِعٌ).

- (1) ¹ How far away this village is and how ³narrow its ⁴streets!

مَا¹ أَقْصَرَ الرَّئِيسَ وَمَا² أَطْوَلَ³ زَوْجَتَهُ.

- (2) How ¹short the president is and how ²tall ³his wife!

قَلَّمَا² يَأْتِي¹ مُدِيرُ الشَّرِكَةِ إِلَى³ عَمَلِهِ فِي⁴ يَوْمِي⁵ السَّبْتِ⁶ وَالْأَحَدِ.

- (3) It is ¹seldom that the manager (director) of the company ²comes to ³work on (⁴days) ⁵Saturdays ⁶and Sundays.

مَا¹ أَضْعَفَ هَذَا² الْمَرِيضَ وَمَا³ أَشَدَّ⁴ أَصْفَرَارَ⁵ (IX) وَجْهِهِ.

- (4) How ¹weak this ²patient is and how ⁴pale (lit. how ³strong ⁴yellow) ⁵his face!

أَلَسْتُ¹ فَرِحَانًا² الْيَوْمَ لِأَنِّي لَمْ³ أَنْجَحْ فِي⁴ الْأَمْتِحَانِ.

- (5) I am not ²happy today because I didn't ³pass ⁴the exam.

أَلَيْسَ¹ الطَّيِّبُ فِي² عِطَلَتِهِ فِي³ الْأُسْبُوعِ⁴ الْقَادِمِ؟

- (6) Isn't the physician on ²holiday (vacation) ⁴next ³week?

هَذَا¹ الْعَقْدُ لَيْسَ² قَدِيمًا جَدًّا.

- (7) This ¹necklace is not very ²old.

أَلَيْسَ¹ يُوْجَدُ فِي² الْجَامِعَةِ³ مَنْ هُوَ⁴ أَجْدَرُ / أَشْطَرُ مِنْكَ فِي⁵ اللُّغَةِ الْعَرَبِيَّةِ؟

- (8) Isn't ²there anyone at the university ³who is ⁴more competent (clever) than you in the Arabic ⁵language?

لَا نَكَادُ¹ نَسْمَعُ مَاذَا² يَقُولُ³ مُذْبِعُ⁴ نَشْرَةِ⁵ الْأَخْبَارِ (خَبْرٍ).

- (9) We can hardly ²hear what ⁴the reporter of ⁶the news ⁵bulletin is ³saying.

لَمْ أَكْذُ¹ أَفْتَحْ بَابَ غُرْفَةِ³ النَّوْمِ فِي⁴ الْعَتَمَةِ⁵ حَتَّى⁶ قَفَزَ⁷ الْقِطْعُ عَلَى⁸ صَدْرِي⁹ فَكِدْتُ¹⁰ أَمُوتُ مِنْ¹¹ الْخَوْفِ.

- (10) I had hardly (almost) ²opened the door of ³the bedroom (lit. ³sleeping room) ⁵when suddenly in ⁴the darkness ⁷the cat ⁶jumped on to ⁸my chest. ⁹I was ¹¹scared ¹⁰to death (lit. ⁹I almost ¹⁰died ¹¹of fright).

لَمْ يَزَلْ (هُنَاكَ) بَعْضُ² أَلَوْقَتِ حَتَّى³ تَطِيرَ⁴ الطَّائِرَةُ.

- (11) There is still some ²time before the ⁴aeroplane ³takes off (flies).

مَا دَامَ¹ جَدُّكَ مَرِيضًا² فَيَجِبُ أَنْ³ يَبْقَى⁴ شَهْرًا⁵ آخَرَفِي⁷ الْفِرَاشِ.

- (12) As long as ²your grandfather is ill (so) ³he should ⁴stay in ⁷bed for ⁶another ⁵month.

أَبْعَدَ² نِصْفَ³ شَهْرٍ فِي⁴ الصَّحْرَاءِ⁵ كَادَتِ الْجِمَالُ (جَمَلٌ) تَمُوتُ مِنْ⁶ الْعَطَشِ.⁷

(13) ¹After ²half ³a month in ⁴the desert the camels ⁵almost ⁶died of ⁷thirst.

أَعَادَ² الْأَهْلُ³ ثَانِيَةً⁴ يَبْحَثُونَ عَنِ الطِّفْلِ⁵ الضَّائِعِ فِي⁶ الْغَابَةِ.

(14) ²The family ¹resumed (³again) ⁴searching for the ⁵lost child in ⁶the forest.

إِنِّي² مَا زِلْتُ³ أَحْتَرِمُ⁴ وَأُقَدِّرُ⁵ جَلَالََةَ الْمَلِكِ⁶ مِنْذُ يَوْمِ تَسْوِيحِهِ.⁷

(15) ¹I have ³respected ⁴and admired ⁵His Majesty the King ⁶since the day of his ⁷coronation.

أَلَسْتَ أَنْتَ الَّذِي كَانَ¹ نَائِبًا لِرَأْسِ² مَجْلِسِ³ إِدَارَةِ شَرِكَةِ⁴ النَّفْطِ؟

(16) Aren't you the one who was the ¹vice-chairman of ⁴the oil company's ³administrative ²board (²council)?

الْمُدَّةُ² الْمَعْطَاةُ لَيْسَتْ³ كَافِيَةً⁴ لِلْإِجَابَةِ عَلَى⁵ كُلِّ⁶ أَسْئَلَةٍ (سُؤَالٍ) الْاِمْتِحَانِ.

(17) The ¹time ²given is not ³enough ⁴to answer all ⁶the exam ⁵questions.

مَا زَالَتْ² الْحُكُومَةُ³ تَرْفُضُ⁴ تَخْفِيزَ⁵ رُسُومِ (رَسْمٍ) الضَّرَائِبِ⁶ (ضَرِيئَةً) عَنِ⁷ أَصْحَابِ (صَاحِبٍ) الدَّخْلِ⁸ الْقَلِيلِ.⁹

(18) ²The government ¹still ³refuses ⁴to reduce ⁶tax (lit. ⁵fee, due) for ⁷those on ⁹low (lit. ⁹little) ⁸incomes.

ذَهَبَ الضَّيْفُ لِيَتَمَشَّى فِي³ الْغَابَةِ⁴ وَلَمْ⁵ يَرْجِعْ.

(19) ¹The guest went ²for a walk in ³the forest ⁴and did not ⁵return.

Translate into Arabic:

- (1) How tall the manager of the company is and how short his wife!
- (2) The patient seldom comes to the physician on Saturdays and Sundays.
- (3) How pale (yellow) the face of the president is and how weak he is!
- (4) We can hardly hear what His Majesty the King is saying.
- (5) I am not happy today because the director's child is still lost in the forest.
- (6) Isn't your grandfather ill and shouldn't he stay in bed for another week?

Verbs of
wonder, the
negative
copula,
special verbs
and uses

- (7) The cat jumped on my chest and I was almost scared to death.
- (8) The cat almost died of thirst in the bedroom.
- (9) There is still half a day before the aeroplane departs (flies).
- (10) How narrow the streets of this village are!
- (11) Isn't the family on holiday next month?
- (12) After half a month the family resumed searching for the lost child in the desert.
- (13) The vice-chairman of the board of the oil company still refuses to pay the taxes.
- (14) The time given is not enough to answer all the questions in the news bulletin.

Adverbs and adverbials, 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 **ḍammah** without nunation or article. Compared to European languages, Arabic has few underived (original) adverbs. The underived adverbs may end in **sukūn** or **fathah**, less often in **kasrah** or **ḍammah** without nunation.

38.2 In Arabic grammars, adverbs are classified by meaning as follows:

- (a) adverbs of time, ظَرْفُ زَمَانٍ (answer the question: مَتَى matā ‘when?’)
- (b) adverbs of place, ظَرْفُ مَكَانٍ (answer the question: أَيْنَ ‘ayna ‘where?’ or ‘whence?’).

Note: Of course, there are also adverbs of manner, degree, reason, restriction, etc., e.g. the underived adverb فَاقَطُ faqaṭ ‘only’.

38.3 All adverbs of time are derived from verbal roots or pronominal bases. The common adverb مَتَى matā ‘when?’ (also used as the temporal conjunction ‘when’) is apparently etymologically connected with the interrogative pronouns مَا mā ‘what?’ and مَنْ man ‘who?’.

Adverbs
and
adverbials,
absolute
object, ḥāl,
tamyīz

مَتَى matā can be preceded by the particle أَيَّ ay, as أَيُّ مَتَى ay matā, without any change of meaning, e.g.

مَتَى مَتَى جِئْتَ؟ matā gi'ta? OR أَيُّ مَتَى جِئْتَ؟ ay matā gi'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:

الْيَوْمَ	الْجُمُعَةَ	الْآنَ	الْلَيْلَةَ	السَّاعَةَ	السَّنَةَ
'al-yawma	'al-ḡum'ata	'al-'āna	'al-laylata	'as-sā'ata	'as-sanata
today	on Friday	now	tonight	now, at this time	in this year

Without article:

بَعْدُ	قَبْلُ	حِينَ	أَمْسٍ	غَدًا
ba'du	qablu	ḥīna	'amsi	ḡadan
afterwards, still, yet	before, earlier	when (conj.)	yesterday	tomorrow

Note: Adverbs ending in *ḍammah*, like بَعْدُ and قَبْلُ, may take a preposition. Nevertheless they do not change the ending into *kasrah*, e.g. بَعْدُ مِنْ min ba'du 'afterwards'.

Examples:

مَا جَاءَ الْيَوْمَ mā ḡā'a l-yawma. He did not come **today**.

مَا جَاءَ بَعْدُ mā ḡā'a ba'du. He has not come **yet**.

سَافَرَ أَمْسٍ sāfara 'amsi. He travelled **yesterday**.

Note: The *kasrah* in أَمْسٍ 'amsi 'yesterday' is not an indication of the genitive case, but is only used for smoothing the pronunciation. Observe also that أَمْسٍ 'amsi 'yesterday' has definite reference, although lacking the article. The noun الْأَمْسِ 'al-'amsu, which is definite, means 'the past' (not: 'yesterday'). Similarly, غَدًا ḡadan 'tomorrow' has definite reference but indefinite form. Compare the prepositional expression فِي الْغَدِ fi l-ḡadi 'in the future' (not 'tomorrow').

38.5 Certain nouns in the accusative without the article ...الْ are used as adverbs when followed by a year, e.g.

سنة ٢٠٠٣

sanata 2003, in the year 2003

OR

في سنة ٢٠٠٣

fī sanati 2003

Adverbs
and
adverbials,
absolute
object, ḥāl,
tamyiz

38.6 Underived adverbs of place, ظَرْفُ زَمَانٍ, are very few, e.g.

تَحْتُ

taḥtu

beneath

هِنَا

hunā

here

هُنَاكَ

hunāka

there

حَيْثُ

ḥaytu

where, whither, whereas, due to the fact that

Examples:

اجلس هنا!

ʔiǧlis **hunā!** Sit **here!** (masc. sing.)

إذهب من حيث جئت!

ʔidhab min **ḥaytu** ġiʔta! Go **whence** you came!

38.7 Derived adverbs of place are common, e.g., فَوْقُ fawqu ‘up(stairs), on top, above’, وِرَاءُ warāʔu ‘behind, in the rear, at the back’.

38.8 Other common adverbs having the form of accusative adjectives or nouns are:

تَقْرِيْبًا

taqriban

almost

لَيْلًا

laylan

by night

غَدًا

ġadan

tomorrow

أَحْيَانًا

ʔaḥyānan

sometimes

جِدًّا

ġiddan

very

حَالًا

ḥālan

immediately

حَدِيثًا

ḥadīṭan

recently

دَائِمًا

dāʔiman

always

أَخِيرًا

ʔaḥīran

finally, lately

مَثَلًا

maṭalan

for example

ثَانِيًا

tāniyan

secondly

أَوَّلًا

ʔawwalan

firstly, first

شَرْقًا

šarqan

eastward

شَمَالًا

šamālan

on the left, to the north

يَمِينًا

yamīnan

on the right

يَوْمًا

yawman

one day

كَثِيرًا

kaṭīran

much, very

قَلِيلًا

qalīlan

little, few

Examples:

أُسَافِرُ غَدًا

ʿusāfiru **ḡadan**. I will travel **tomorrow**.

وَصَلَّتِ الطَّائِرَةُ لَيْلًا

waṣalati ṭ-ṭāʾiratu **laylan**. The aeroplane arrived **at night**.

تَوَجَّهَتْ الْبَاخِرَةُ جَنُوبًا

tawaḡḡahati l-bāḥiratu **ḡanūban**. The ship set out (headed) **southwards**.

38.9 English adverbs are often rendered by prepositional phrases in Arabic, e.g.

فَهُمْ بِسُهُولَةٍ

fahima **bi-suhūlatin**. He understood **easily** (lit. with ease).

قَرَأَ عَلَى مَهْلٍ

qaraʿa **ʿalā mahlin**. He read **slowly**.

38.10 *Absolute or inner object*

The so-called absolute or inner object, **الْمَفْعُولُ الْمَطْلُوقُ**, 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.

رَكَضَ رَكْضًا سَرِيعًا

rakaḍa **rakḍan sarīʿan**. 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:

دَقَّتِ السَّاعَةُ دَقَّتَيْنِ

daqqati s-sāʿatu **daqqatayni**. The clock struck twice (**two strikes**).

38.11 Ḥāl clause (phrase)

Ḥāl حَالٌ means ‘circumstance, condition, or state’. It is added to an already complete sentence as a kind of supplementive adverbial clause or phrase, answering the question كَيْفَ 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.’

Ḥāl حَالٌ 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 أَلْسَائِحُ مَرِيضًا ‘āda s-sā’iḥu **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 تَشْرَبِ الْقَهْوَةَ سَاخِنَةً!

lā taṣrabi l-qahwata **sāḥinatan!** Don’t drink the coffee (while it is) **hot!**

ذَهَبَ صَدِيقِي بَاكِيًا

ḍahaba ṣaḍīqī **bākīyan**. My friend left **weeping**. (My friend wept as he left.)

ذَهَبَ الْأَوْلَادُ بَاكِينَ

ḍahaba l-ʾawlādu **bākīna**. The boys left **weeping**. (The boys wept as they left.)

ذَهَبَتِ الْبَنَاتُ بَاكِيَاتٍ

ḍahabati l-banātu **bākiyātin**. 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 حَالٌ can be in the definite form only when followed by a suffixed possessive pronoun. Ḥāl is never defined by the definite article ال, e.g.

جَاءَ الْمُبْعُوثُ وَحْدَهُ

gā'a l-mab'ūtu **waḥda-hu**. The delegate came alone (by himself).

38.13 The wāw of ḥāl, وَأَوْ 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, وَأَوْ 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.

تَكَلَّمَ وَهُوَ وَقِفٌ

takallama **wa-huwa wāqifun**. He spoke **while** (he was) standing.

هَرَبَ وَالْحَارِسُ نَائِمٌ

haraba **wa-l-ḥārisu nā'imun**. He escaped **while** the guard was sleeping.

38.14 Ḥāl, حَالٌ, may replace the participle with a finite verb in the imperfect tense, preceded by the wāw of ḥāl وَ and a pronoun, e.g.

ذَهَبَ وَهُوَ يَبْكِي

ḏahaba **wa-huwa yabkī**. He left **weeping**. (He was **weeping** as he left.)

38.15 Tamyīz (accusative of specification)

The word **tamyīz**, تَمْيِيزٌ, means 'specification, discrimination, clarification'. In grammar it refers to a nominal attribute in the accusative indefinite form that expresses the substance or content after measure words, or the item counted after the cardinal numbers 11–99. In addition, it is used after the relative form in periphrastic comparative and superlative expressions. Examples:

إِشْتُرِيَ لِتُرْ زَيْتًا

ʾišturiya litrun **zaytan**.

One litre of **oil** was bought.

(**zaytan** is **tamyīz**, because it specifies that the measured substance is oil and not something else)

اِشْتَرَى وَالِدِي لِتْرًا زَيْتًا

ʔištārā wālid-ī litran **zaytan**.

My father bought one litre of **oil**.

عِنْدِي عِشْرُونَ قَمِيصًا

ʿind-ī ʿiṣrūna **qamiṣan**.

I have twenty **shirts**.

أَلْبِنْتُ أَقْلًا جَمَالًا مِنْ أُمِّهَا

ʔal-bintu ʔaqallu **ḡamālan** min ʔummi-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:

١ حَفِظْتُ ٢ غَيْبًا دُرُوسَ (دَرْسٍ) ٣ قَوَاعِدِ (فَاعِدَةٍ) ٤ أَلُّغَةِ الْعَرَبِيَّةِ دَرْسًا دَرْسًا.

- (1) I learned the Arabic ³grammar (lessons) ²by heart, lesson by lesson
(lit. the ³rules of the Arabic ⁴language).

١ سَهَرْتُ ٢ أَلَّيْلَ ٣ كَلَّةً ٤ لَوْحْدِي ٥ وَالنَّاسُ ٦ نَائِمُونَ.

- (2) I stayed ¹awake ³all ²night ⁴alone (by myself) ⁵while ⁶the people were ⁷asleep.

فِي ١ الْغَرْبِ ٢ يَصْنَعُونَ ٣ الْحَدِيدَ ٤ سِلَاحًا وَفِي ٥ الشَّرْقِ ٦ يَقْطَعُونَ
٧ الْأَشْجَارَ (شَجْرَةً) ٨ حَطَبًا.

- (3) In ¹the West ²they make ³iron into ⁴weapons and in ⁵the East ⁶they cut ⁷trees for ⁸wood.

١ هَاجَرَ ٢ جَارِي مِنْ ٣ الْقَرْيَةِ ٤.٥ وَهُوَ كَبِيرٌ ٦ وَلَمْ ٧ نَعُدْ ٨ نَسْمَعْ ٩ عَنْهُ ١٠ شَيْئًا
١١ مِنْذُ ذَلِكَ الْحِينِ.

- (4) ²My neighbour ¹emigrated from ³the village ⁴when ⁵he was old and ¹¹since then we have ⁸heard ^{6,7,10}nothing ⁹about him.

أَتَانِي¹ ضَيْفٌ² فَجَاءَ³ وَأَنَا^{4,5} وَأَنَا⁶ اسْتَعَدُّ⁷ لِلذَّهَابِ فِي⁸ سَيَّارَةٍ⁹ أُجْرَةٌ كَانَتْ¹⁰ تَنْتَظِرُنِي فِي¹¹ الْخَارِجِ.

(5) ²A guest dropped in (lit. ¹came to me ³suddenly) ^{4,5}while I ⁶was preparing ⁷to go out in ^{8,9}a taxi (⁹hired ⁸car) which was ¹⁰waiting for me ¹¹outside.

الزَّوْجُ¹ مُخْلِصٌ² أَمَّا³ زَوْجَتُهُ⁴ فَهِيَ⁵ أَكْثَرُ⁶ مِنْهُ⁷ إِخْلَاصًا⁸.

(6) ¹The husband ²is faithful ³but ⁴his wife ⁵is ⁶more ⁸faithful ⁷than he.

الْمَمْلَكَةُ الْعَرَبِيَّةُ السَّعُودِيَّةُ¹ مِنْ² أَكْثَرِ³ دَوْلٍ⁴ (دَوْلَةٌ)⁵ اَلْعَالَمِ⁶ اِنْتِاجًا⁷ لِلنَّفْطِ.

(7) The Kingdom of Saudi Arabia is ¹one of ²the greatest ⁴oil-⁵producing ³countries in ⁴the world.

نَبَحَ الْكَلْبُ عَلَى¹ اَللِّصِّ² نَبَاحًا³ عَالِيًا⁴ فَخَافَ اَللِّصُّ⁵ وَهَرَبَ⁶.

(8) The dog ¹barked ^{3,4}loudly (lit. a ⁴high ³barking) at ²the thief. The thief ⁵was scared ⁶and ran away.

اسْتَقْبَلَ رَئِيسَ اَلْجُمْهُورِيَّةِ¹ اَلْوَزَرَءَ (وَزِيرٌ)² وَاَلنُّوَابَ (نَائِبٌ)³ وَاسَلَّمَ⁴ عَلَيْهِمْ⁵ بِاَلْيَدِ وَاحِدًا وَاحِدًا.

(9) The president of the republic ¹received ²the ministers ³and parliamentary members ⁴and shook their ⁵hands one by one.

بَاعَ¹ اَلتَّاجِرُ² حَقِيْبَةً³ سَفَرٍ وَعِشْرِينَ⁴ قَمِيصًا وَوَاحِدَ عَشْرٍ⁵ حِذَاءً⁶.

(10) ²The merchant ¹sold one (⁴travelling) ³suitcase, 20 ⁵shirts and 11 ⁶shoes.

اِشْتَرَيْتُ¹ اَلْقَمِيصَانَ (قَمِيصٌ)² بِيضًا³، وَاَلْقُبْعَةَ⁴ سَوْدَاءَ⁵، وَسَاعَةً⁶ ذَهَبِيَّةً⁷، وَخَاتَمًا⁸ فِضِّيًّا⁹.

(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)

لَا شَكَّ اَنَّ اَلطَّبِيْبَ اَكْثَرُ¹ خَبْرَةً² مِنْ³ اَلْمُمْرِضَةِ.

(12) There is ¹no doubt that the physician is more ²experienced than ³the nurse.

اَعْجَبَنِي اَنَّ¹ اَرَى الرَّئِيسَ² مَاشِيًا³ لَوَحْدِهِ فِي⁴ اَلشَّارِعِ⁵ اَلرَّئِيسِيِّ⁶.

(13) ¹I was pleased ²to see the president ³walking ⁴alone on ⁶the main ⁵street.

كَلَّمَا¹ زَادَادَ² الْإِنْسَانَ³ غَرَامًا⁴ قَلَّ⁵ مَنَامًا⁶.

- (14) ^{1,2}The more ³a man is in ⁴love, ⁵the less ⁶sleep he gets. (lit. ¹Whenever ³the man's ⁴love ²increases, his ⁶sleep ⁵decreases.)

سَكَنْتُ مَعَهُ¹ أُسْبُوعًا² فِي³ نَفْسِ⁴ الشَّقَةِ⁵ وَمَا⁶ أَحْبَبْتُهُ⁷ أَبَدًا.

- (15) ¹I lived with him for ²one week in ³the same ⁴apartment and I did not ⁵like him ⁶at all.

أَسَافِرُ غَدًا¹ إِلَى² الشَّرْقِ³ الْأَوْسَطِ⁴ وَأَغِيبُ⁵ عَنِ⁶ الْبِلَادِ⁷ شَهْرًا⁸ كَامِلًا.

- (16) ¹I will travel ²tomorrow to ⁴the Middle ³East and ⁵I will be away from the country for a ⁷whole ⁶month.

دَخَلَ¹ الْمُحَاضِرِ² قَاعَ³ الْمُحَاضِرَاتِ⁴ وَهُوَ يَضْحَكُ/ ضَاحِكًا.

- (17) ²The lecturer ¹entered ⁴the lecture ³hall (⁵while he was) laughing.

لَا تَشْرَبِ¹ الْعَصِيرَ² سَاحِنًا³ وَلَا تَشْرَبِ³ الشَّايَ⁴ بَارِدًا.

- (18) Don't drink ¹juice ²hot and don't drink ³tea ⁴cold!

مَشَيْتُ¹ لِمُدَّةِ² سَاعَتَيْنِ³ مَشِيًا⁴ سَرِيعًا⁵ فَتَعَبْتُ.

- (19) ¹I walked ⁴quickly (lit. a ⁴quick ³walk) for two hours (²time) ⁵and got tired.

طَلَعَ¹ الْقَمَرُ² بَغْتَةً³ مِنْ⁴ خَلْفِ⁵ الْجَبَلِ.

- (20) ²The moon ¹rose ³suddenly from ⁴behind ⁵the mountain.

قَرَّرْتُ¹ أَنْ² أَعُودَ³ إِلَى⁴ وَطَنِي⁵ لُبْنَانَ⁶ عَاجِلًا⁷ أَمْ⁸ آجَلًا.

- (21) ¹I decided ²I would return to ³my homeland Lebanon ⁴sooner ⁵or ⁶later.

Translate into Arabic:

- (1) There is no doubt that I will return to my village sooner or later.
- (2) The wife is more faithful than her husband.
- (3) The dog barked suddenly at the guest and (so) the guest got scared and ran away.
- (4) The West is more experienced than the East.
- (5) I decided to drink the tea hot and the juice cold.
- (6) The thief sold a black shirt, a white hat, a gold ring and a silver watch.

Adverbs
and
adverbials,
absolute
object, ḥāl,
tamẓīz

- (7) I liked to see the lecturer laughing on the main street.
- (8) The merchant emigrated to the Kingdom of Saudi Arabia and we have not heard anything about him.
- (9) People cut trees for wood and from iron they make weapons.
- (10) I lived alone for a month and a week on the mountain.
- (11) I will be away tomorrow from the Arabic grammar lesson.
- (12) I stayed awake all night alone in the apartment and I learned by heart the lessons about the Middle East.
- (13) The president of the republic received the ministers and parliamentary members in the hall 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 and the Arabic term is **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** ⁱⁿ, **إِذَا** ^{idā} and **لَوْ** ^{law}, all meaning ‘if’. The following outlines the differences in their use.

39.3 **إِنْ** ⁱⁿ ‘if’, is followed by a verb in the perfect or imperfect jussive (apocopatus). In the following examples the second part has the perfect or imperfect jussive, e.g.

- | | | | |
|-----|--|--|--|
| (a) | ⁱⁿ + perf. +
perf.
إِنْ دَرَسَ نَجَحَ
ⁱⁿ darasa nağaha. | ⁱⁿ + perf. +
imperf. jussive
إِنْ دَرَسَ يَنْجَحُ
ⁱⁿ darasa yanğah. | ⁱⁿ + imperf. jussive +
imperf. jussive
إِنْ يَدْرُسُ يَنْجَحُ
ⁱⁿ yadrus yanğah. |
| | 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.

- | | |
|---|---|
| ⁱⁿ + perf. +
imperative
إِنْ ذَهَبَ فَادْهَبْ
ⁱⁿ dahaba fa-dhab! | ⁱⁿ + imperf. jussive +
imperative
إِنْ يَذْهَبُ فَادْهَبْ
ⁱⁿ yadhab fa-dhab! |
| If he goes, then you go! OR If he goes, then you should go! | |

Note: In spite of being in the perfect tense, the above verb **ذَهَبَ** refers to the future here (see chapter 17).

39.4 **إِذَا** ^ʔidā ‘if’ is a synonym of **إِن** ^ʔin, 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 **... سَ** sa...

the interrogative particle **هَلْ** hal

the negative particle **مَا** mā, **لَنْ** lan, or **لَا** lā

the negative copula **لَيْسَ** laysa.

Note: The imperfect jussive and the imperative cannot be used after **إِذَا**.

Examples:

- (a) **... فَ** /fa.../ preceding the second part when it is a nominal sentence:

إِن تَعْمَلْ فَأَعْمَلُ صِحِّي ^ʔin ta^ʕmal **fa-l-ʕamal** ṣiḥḥiyyun.

If you work, (then) work is healthy.

- (b) **... فَ** /fa.../ preceding the second part when it contains an imperative verb:

إِن سَأَلَكَ فَأَجِبْهُ ^ʔin sa^ʔalaka **fa-ʔağib-hu**.

If he asks you, (then) you answer him!

- (c) **... فَ** /fa.../ preceding the particle **قَدْ** qad:

إِن / إِذَا وَعَدَكَ فَقَدْ صَدَقَ ^ʔin / ^ʔidā wa^ʕadaka **fa-qad** ṣadaqa.

If he promises you, (then) he is sincere.

- (d) **... فَ** /fa.../ preceding the future particle **سَوْفَ** sawfa or **... سَ** sa:

إِن / إِذَا أَسَأْتَ فَسَوْفَ تَتَدَمُّ / فَسَتَتَدَمُّ ^ʔin / ^ʔidā ʔasa^ʔta **fa-sawfa** tandamu OR **fa-sat**tandamu.

If you cause harm, (then) you will regret it.

- (e) ... فَ /fa.../ preceding the interrogative particle هَلْ hal:

إِنِّ / إِذَا قُلْتُ لَكَ سِرًّا فَهَلْ تَكْتُمُهُ؟

ʔin/ʔidā 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) ... فَ /fa.../, preceding the negative particle مَا mā, لَنْ lan or لَا lā:

إِنِّ / إِذَا زَارَنِي عَدُوٌّ فَمَا أَطْرُدُهُ / فَلَا أَطْرُدُهُ / فَلَنْ أَطْرُدُهُ

ʔin / ʔidā zārānī ‘aduwwun **fa-mā** ʔatrudu-hu / **fa-lā** ʔatrudu-hu / **fa-lan**

ʔatruda-hu.

If an enemy visits me, I shall **not** dismiss him.

- (g) ... فَ /fa.../ preceding the negative copula لَيْسَ laysa:

إِنِّ تَذْهَبُ فَلَسْتُ بِذَاهِبٍ ʔin tadhab **fa-lastu** bi-dāhibin.

If you go, (then) I am not going.

39.5 لَوْ law ‘if’, for unreal condition, takes the perfect in both parts and refers to the past or future. The second part is often preceded by the particle ... لَ , e.g.

لَوْ دَرَسَ لَنَجَحَ law darasa **la-nağāḥa**.

If he had studied, he **would** have succeeded. OR

If he studied, he **would** succeed.

لَوْ كَانَ عِنْدِي نَقُودٌ لَسَافَرْتُ law kāna ‘indī nuqūḍun **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 رَغَبَةُ الْوَزِيرِ لَأَسْتَقَالَ السَّفِيرُ law-lā rağbatu l-wazīri la-staqāla s-safirū.

If it had not been the minister’s wish, the ambassador would have resigned.

لَوْلَاهُ لَأَسْتَقَالَ السَّفِيرُ law-lā-hu la-staqāla s-safīru.

Were it not for him, the ambassador would have resigned.

لَوْ لَمْ يَكُنْ مُجْتَهِدًا لَمَا نَجَحَ law-lam yakun muğtahidan la-mā nağaḥa.

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.

لَوْ كَانَ قَدْ أَتَى لَرَأَاهُمْ law kāna qad ʾatā la-raʾā-hum.

If he had come, he would have seen them.

إِن / إِذَا كَانَ قَدْ قَالَ ذَلِكَ لَصَدَقَ in / 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:

سَأُقَابِلُكَ إِذَا زُرْتُ دِمَشْقَ sa-ʾuqābiluka ʾidā zurtu Dimašqa.

I will meet you, **if** I visit Damascus.

أُسَاعِدُكَ غَدًا إِنْ تَسَاعَدَنِي الْيَوْمَ usāʿiduka ġadan ʾin tusāʿidnī l-yawma.

I will help you tomorrow, **if** you help me today.

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 (apocopatus) mood:

مَنْ man, whoever

مَهْمَا mahmā, whatever

أَيْنَمَا ʾaynamā, wherever

حَيْثُمَا ḥaytumā, wherever

Examples:

مَنْ يَطْلُبُ يَجِدُ man yaṭlub yağid. He who seeks, finds.

مَهْمَا تَطْلُبُ أَدْفَعُ mahmā taṭlub ʾadfaʿ. Whatever you ask, I will pay.

أَيْنَمَا / حَيْثُمَا تَذْهَبُ أَذْهَبُ ʾayna-mā / ḥaytu-mā taḏhab ʾaḏhab.

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’.

حَتَّىٰ وَلَوْ ḥattā wa-law, even if, even supposing that

مَعَ أَنَّ ma‘a ‘anna, even though, although

وَلَوْ wa-law, whatever, even if, even though

رَغْمَ ragma, (prep.) in spite of

بِالرَّغْمِ مِنَ bi-r-ragmi min..., (prep.) in spite of, despite

رَغْمَ أَنَّ ragma ‘anna, although, even though

وَإِنْ wa-‘in, even though

Examples:

حَتَّىٰ وَلَوْ دَرَسَ سَوْفَ يَسْقُطُ

ḥattā wa-law darasa sawfa yasquṭu.

Even if he were to study, he'll fail.

مَعَ أَنَّهُ دَرَسَ جَيِّدًا ، سَقَطَ فِي الْإِمْتِحَانِ

ma‘a ‘anna-hu darasa ḡayyidan, saqata fī l-imiṭihāni.

Although he studied well, he failed in the exam.

سَأَذْهَبُ رَغْمَ الْمَطْرِ

sa-‘adhabu ragma l-maṭari.

I will go in spite of the rain.

ذَهَبَ إِلَىٰ عَمَلِهِ رَغْمَ مَرَضِهِ / بِالرَّغْمِ مِنْ مَرَضِهِ

dahaba ilā ‘amali-hi ragma maraḍi-hi / bi-r-ragmi min maraḍi-hi.

He went to his work in spite of his illness.

ذَهَبَ إِلَىٰ عَمَلِهِ رَغْمَ أَنَّهُ مَرِيضٌ

dahaba ilā ‘amali-hi ragma ‘anna-hu marīḍun.

He went to his work, although he is ill.

سَوْفَ أَسَافِرُ وَإِنْ وَقَعَتِ السَّمَاءُ

saḥfa ʿusāfiru wa-ʿin waqaʿat-i s-samāʿu.

I will travel, even if heaven were to fall.

Exercises

Practise your reading:

إِنْ لَمْ تَزُرْنِي فِي مَنْزِلِي² أَغْضَبَ عَلَيْكَ وَإِنْ زُرْتَنِي أَلْيَوْمَ⁴ أَزُرُّكَ⁵ غَدًا.

- (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.

لَوْلَا² مُسَاعَدَةُ الْحُكُومَةِ³ وَالصَّلِيبِ الْأَحْمَرِ⁴ وَالْهَلَالِ الْأَحْمَرِ⁵
لِلْمُصَابِينَ⁶ بِالرُّزْزَالِ⁷ لَمَاتَ كَثِيرٌ مِنَ النَّاسِ⁸ جُوعًا⁹ وَعَطْشًا.

- (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 أَخْرَجَ² الْكَلِمَةُ³ مِنَ الْعَقْلِ⁴ تَدْخُلُ الْعَقْلَ⁵ وَالْقَلْبَ وَإِنْ تَخْرُجَ مِنْ⁶
اللسانِ تَدْخُلُ فِي⁷ أُذُنٍ وَتَخْرُجُ مِنْ أُذُنٍ⁸ أُخْرَى.

- (3) If a ²word ¹comes from ³the mind, ⁴it enters the mind ⁵and heart. If it comes from ⁶the tongue, it goes in ⁷one ear and out ⁸the other.

لَوْ كَانَ الْفَرْدُ قَادِرًا أَنْ يَحْكُمَ³ نَفْسَهُ بِنَفْسِهِ⁴ بِدُونِ قَانُونٍ⁵، لَمَا⁷
أَحْتَاجَ إِلَى حُكُومَةٍ⁸.

- (4) If an ¹individual were ²able ³to govern ⁴himself by himself ⁵without the ⁶law, ⁷there would be no ⁸need for ⁹government.

لَوْ كَانَ مِنْ تَعَاوُنٍ² وَتَفَاهُمٍ³ مَتَبَادِلِينَ بَيْنَ الدُّوَلِ (دَوْلَةٍ) وَالشُّعُوبِ⁵
(شَعْبٍ) لَقَلَّتْ⁶ أَسْبَابُ (سَبَبٍ) الْحُرُوبِ (حَرْبٍ) وَالْإِرْهَابِ⁹.

- (5) If there were ³mutual ¹cooperation and ²understanding between ⁴countries ⁵and people, ⁶then there would ⁶be less ⁷cause for ⁸war ⁹and terrorism.

مَنْ يَعْمَلُ فِي صِغَرِهِ² وَشَبَابِهِ³ فَسَوْفَ يَرْتَاحُ فِي كِبَرِهِ⁵.

- (6) He who ¹works in ²his childhood ³and youth ⁴will ⁵relax in old age.

لَوْ تَعَلَّمْتَ¹ مِهْنَةً فِي صِغَرِكَ² لَنَفَعَتْكَ فِي³ مُسْتَقْبَلِكَ.

- (7) Had you learned¹ a profession in your childhood,² it would have been useful for³ your future.

لَوْلَا¹ وُصُولُ² سَيَّارَةِ³ الْإِسْعَافِ⁴ بِسُرْعَةٍ⁵ لَنَزَفَ⁶ دَمُ⁷ الْجَرِيحِ⁸ وَمَاتَ.

- (8) Had the^{2,3} ambulance (lit. ³aid ²car) not¹ arrived⁴ quickly, (then)⁷ the wounded (man)^{5,6} would have bled to⁸ death (lit. ⁶his blood would have⁵ drained⁸ and he would⁸ have died).

إِنْ تَذْهَبَ مَعَهُ فِي¹ نَفْسِ السَّيَّارَةِ² فَلَسْتُ بِذَاهِبٍ مَعَكُمْ.

- (9) If you go with him in¹ the same car,² I won't go with you.

لَوْ يَهْتَمُّ كُلُّ أَبٍ وَأُمٍّ² بِتَرْبِيَةِ أَبْنَائِهِمَا (إِبْنٌ تَرْبِيَةً جَيِّدَةً³ لَقَلَّ⁴ الْمُجْرِمُونَ.

- (10) If every father and mother¹ were concerned for the proper (good)² education of their children,⁴ there would³ be fewer⁴ criminals.

لَوْلَا¹ الْمَدَارِسُ وَالْجَامِعَاتُ السَّادَةُ² الْجَهْلُ³ وَكَثُرَ⁴ الْإِجْرَامُ⁵ وَأَزْدَحَمَتِ⁶ السُّجُونُ (سَجَنُ).

- (11) Had there not been schools and universities,² ignorance¹ would have prevailed,⁴ crime would³ have increased and⁶ jails would⁵ have been crowded.

إِذَا¹ سَأَلَكَ² الْقَاضِي³ أَسْئَلَةً (سُؤَالًا)⁴ فَاجِبْهُ⁵ عَلَى كُلِّ حَالٍ.

- (12) If² the judge¹ asks you³ questions,⁴ answer him^{5,6} in any case (^{5,6} anyway, always)!

إِنْ¹ تَكْسَلُ فِي دِرَاسَتِكَ الْيَوْمَ² تَرُسِبُ فِي³ الْأَمْتِحَانِ غَدًا⁴.

- (13) If¹ you are lazy today in your studies,² you will flunk (fail)³ the exam⁴ tomorrow.

لَوْ دَرَسَ¹ دُرُوسَهُ (دَرْسُ) جَيِّدًا² وَقَلَّلَ مِنْ³ غِيَابِهِ مِنْ⁴ الْمَحَاضِرَاتِ⁵ لَنَجَحَ فِي⁶ الْأَمْتِحَانِ.

- (14) Had he studied¹ his lessons well² and reduced his³ absence from⁴ the lectures,⁵ he would have passed⁶ the exam.

لَوْ أُعُولِجَ² الْجُرَيْحُ³ عِلَاجًا⁴ أَحْسَنَ، لَشَفِيَ⁵ مِنْ جُرُوحِهِ (جُرْحٌ) فِي مَدَّةٍ⁷ أَقْصَرَ⁸.

- (15) Had² the wounded (man)¹ received⁴ better³ treatment (lit. been treated with a⁴ better³ treatment), (then) his wounds⁵ would have healed^{7,8} more quickly (lit. ⁵then he would have⁵ recovered from⁶ his wounds in⁸ a shorter⁷ time).

إِنْ لَمْ تَعْمَلْ² وَتَنْتِجْ³ كَفَعْرِكَ⁴ طَرَدْتُكَ مِنْ الْعَمَلِ.

- (16) If you don't¹ work² and be productive³ like the others (lit. others than you),⁴ I will fire you (lit. I will dismiss you from work).

إِنْ تَعْمَلْ أَوْ تُمَارِسْ² أَيَّ نَوْعٍ³ مِنَ الرِّيَاضَةِ، فَالْعَمَلُ⁵ وَالرِّيَاضَةُ⁶ يَرِيحَانِ⁷ الْجِسْمَ⁸ وَيُنْسِيَانِ⁹ الْهَمُومَ (هَمْ).

- (17) If you work or¹ practise² any³ type of⁴ sport(s),⁵ work⁶ and sport(s)⁷ will relax⁸ the body⁹ and make you forget¹⁰ your worries.

أَيْنَمَا تَذْهَبُ أَذْهَبَ² مَعَكَ وَأَيْنَمَا تَنَمْ⁴ أَنَمْ⁵.

- (18) ¹Wherever² you go I will go³ with you and wherever⁴ you sleep⁵ I will sleep.

إِنْ أَحْتَرَمَكَ² أَحَدٌ فَاحْتَرِمَهُ³ وَإِنْ لَمْ يَحْتَرِمَكَ فَلَا تَحْتَرِمَهُ⁴.

- (19) If² a person¹ respects you (then)³ respect him, and if he doesn't respect you, then don't⁴ respect him.

لَوْلَمْ¹ يَكُنِ² الطَّقْسُ³ حَارًّا فِي⁴ الْأُسْبُوعِ⁵ الْمَاضِي⁶ لَمَا⁷ صَعَدْتُ / طَلَعْتُ إِلَى⁸ الْجَبَلِ.

- (20) Had the² weather not¹ been³ hot⁵ last⁴ week, I⁶ would not⁷ have gone up to⁸ the mountain.

Translate into Arabic:

- (1) Wherever you sleep I will sleep and wherever you go I will go (with you).
- (2) If the physician had not arrived quickly, the wounded (man) would have died.

- (3) If you don't visit the wounded (man) today, I will be angry with you and I will not visit you tomorrow.
- (4) If you practise or do any type of sports like the others, you will relax in old age.
- (5) If the wounded (man) had been treated well, he would have recovered from his wounds in a shorter time.
- (6) If you had learned any type of sport in your childhood, (then) sports would have relaxed your body and made you forget your worries.
- (7) If your father asks you questions about your studies, answer him always (anyway)!
- (8) If you are lazy at your work and are not productive like the others, I will fire you (lit. dismiss you from work).
- (9) If he had reduced his absence from the lessons and lectures, he would have passed the exam.
- (10) Had it not been for the Red Cross and Red Crescent, many people would have died of hunger and thirst.
- (11) If the ambulance hadn't arrived quickly, many of the victims of the earthquake would have died.
- (12) If my father had not been ill last week, I would not have gone up to him on the mountain.
- (13) If a word comes from the tongue it goes in one ear and out the other, but if a word comes out from the heart (then) it goes into the mind.
- (14) If there were mutual cooperation between the government and the people, the causes of crime would be reduced.
- (15) Had the government not supported (helped) young people (the youth), crimes would have increased, and jails would have been crowded.

Appendix I

Tables of verb forms

Table A1.1. The patterns of the ten forms of the strong trilateral verb *fa‘ala* ‘to do, to act’

Active

	I	II	III	IV	V	VI	VII	VIII	IX	X
Perfect	فَعَلَ fa‘ala	فَعَّلَ fa‘‘ala	فَاعَلَ fā‘ala	أَفْعَلَ ‘af‘ala	تَفَعَّلَ tafa‘‘ala	تَفَاعَلَ tafa‘ala	انْفَعَلَ ‘infa‘ala	اِفْتَعَلَ ‘ifta‘ala	اِفْعَلَّ ‘if‘alla	اِسْتَفْعَلَ ‘istaf‘ala
Imperf.	يَفْعَلُ yaf‘alu	يُفَعِّلُ yufa‘‘ilu	يُفَاعِلُ yufā‘ilu	يُفْعِلُ yuf‘ilu	يُتَفَعَّلُ yatafa‘‘alu	يَتَفَاعَلُ yatafa‘alu	يَنْفَعِلُ yanfa‘ilu	يَفْتَعِلُ yaf‘a‘ilu	يَفْعَلُّ yaf‘allu	يَسْتَفْعِلُ yastaf‘ilu
Imperat.	اِفْعَلْ ‘if‘al	فَعِّلْ fa‘‘il	فَاعِلْ fā‘il	أَفْعِلْ ‘af‘il	تَفَعَّلْ tafa‘‘al	تَفَاعَلْ tafa‘al	انْفَعِلْ ‘infa‘il	اِفْتَعِلْ ‘ifta‘il	اِفْعَلَّ ‘if‘alla	اِسْتَفْعِلْ ‘istaf‘il
Particip.	فَاعِلٌ fā‘ilun	مُفَعِّلٌ mufa‘‘ilun	مُفَاعِلٌ mufā‘ilun	مُفْعِلٌ muf‘ilun	مُتَفَعِّلٌ mutafa‘‘ilun	مُتَفَاعِلٌ mutafa‘ilun	مُنْفَعِلٌ munfa‘ilun	مُفْتَعِلٌ muf‘a‘ilun	مُفْعَلٌّ muf‘allun	مُسْتَفْعِلٌ mustaf‘ilun

Passive

Perfect	فَعَلَ	فُعِلَ	فُعِلَ	فُعِلَ	تَفُعِلَ	تَفُعِلَ	أُنْفِعِلَ	أُنْفِعِلَ	أُفْتِعِلَ	أُسْتَفْعِلَ
	fu'ala	fu'ila	fuf'ila	tufu'ila	tufu'ila	unfu'ila	unfu'ila	uftu'ila	ustuf'ila	
Imperf.	يَفْعَلُ	يُفَاعَلُ	يُفَاعَلُ	يُتَفَاعَلُ	يُتَفَاعَلُ	يُنْفَعِلُ	يُنْفَعِلُ	يُفْتَعِلُ	يُسْتَفْعَلُ	
	yuf'alu	yufa'alu	yuf'alu	yutafa'alu	yutafa'alu	yunfa'alu	yunfa'alu	yufta'alu	yustaf'alu	
Particip.	مَفْعُولٌ	مَفَاعَلٌ	مَفَاعَلٌ	مُتَفَاعِلٌ	مُتَفَاعِلٌ	مُنْفَعِلٌ	مُنْفَعِلٌ	مُفْتَعِلٌ	مُسْتَفْعِلٌ	
	maf'ulun	mufa'ulun	muf'ulun	mutafa'ulun	mutafa'ulun	munfa'ulun	munfa'ulun	mufta'ulun	mustaf'ulun	
Verbal	فَعْلٌ	فِعَالٌ	فِعَالٌ	تَفْعُلٌ	تَفْعُلٌ	إِفْعَالٌ	إِنْفِعَالٌ	إِفْتِعَالٌ	إِسْتِفْعَالٌ	
noun	fa'lun	fi'alun	fi'alun	ifa'alun	ifa'alun	infi'alun	infi'alun	ifti'alun	istif'alun	
(masdar)		تَفْعَلَةٌ	مَفَاعَلَةٌ	تَفْعِيلَةٌ	تَفْعِيلَةٌ	إِفْعَالٌ	إِفْعَالٌ	إِفْعَالٌ	إِسْتِفْعَالٌ	
		taf'ilatun	mufa'alatun	taf'ilatun	taf'ilatun	ifa'ilun	ifa'ilun	ifti'ilun	isti'f'alun	

Note: There are dozens of verbal nouns (masdar) for form I.

Table A1.2. The patterns of the derived forms of the doubled verb *farra* 'to escape, to flee'

	I	II	III	IV	V	VI	VII	VIII	IX	X
					Active					
Perfect	فَرَّ	فَارَّ	فَارَّ	أَفَرَّ	تَفَارَّ	تَفَارَّ	إِنْفَرَّ	إِنْفَرَّ	إِفْتَرَّ	إِسْتَفَرَّ
	<i>farra</i>	<i>farra</i>	<i>farra</i>	<i>'afarra</i>	<i>tafarra</i>	<i>tafarra</i>	<i>'infarra</i>	<i>'infarra</i>	<i>'iftarra</i>	<i>'istafarra</i>
Imperfect	يَفِرُّ	يُفَارُّ	يُفَارُّ	يُفِرُّ	يَتَفَارُّ	يَتَفَارُّ	يَنْفِرُّ	يَنْفِرُّ	يَفْتِرُّ	يَسْتَفِرُّ
	<i>yafirru</i>	<i>yufarru</i>	<i>yufarru</i>	<i>yufirru</i>	<i>yatafarru</i>	<i>yatafarru</i>	<i>yanfarru</i>	<i>yanfarru</i>	<i>yafarru</i>	<i>yastafirru</i>
Imperative	اِفْرُ	فَارِ	فَارِ	اَفِرْ	تَفَارَّ	تَفَارَّ	اِنْفِرْ	اِنْفِرْ	اِفْتِرْ	اِسْتَفِرْ
	<i>'ifrir</i>	<i>farir</i>	<i>farir</i>	<i>'afir</i>	<i>tafarar</i>	<i>tafarar</i>	<i>'infarir</i>	<i>'infarir</i>	<i>'iftarir</i>	<i>'istafir</i>
Participle	فَارٌّ	مَفَارٌّ	مَفَارٌّ	مَفِرٌّ	مُتَفَارٌّ	مُتَفَارٌّ	مُنْفَرٌّ	مُنْفَرٌّ	مُفْتَرٌّ	مُسْتَفِرٌّ
	<i>farrun</i>	<i>mufarrun</i>	<i>mufarrun</i>	<i>mufirrun</i>	<i>mutafarrun</i>	<i>mutafarrun</i>	<i>munfarrun</i>	<i>munfarrun</i>	<i>muftarrun</i>	<i>mustafirrun</i>

	فُرٌّ	فُورِرٌ	أَفِرُّ	تَفُورِرٌ	أُنْفُرُّ	أَفْتُرُّ	أُسْتَفِرُّ
Perfect	furra	fūrira	ʿufirra	tufūrira	ʿunfurra	ʿufturra	ʿustufirra
Imperfect	yufarru	yufārru	yufarru	yutafārru	yunfarru	yufarru	yustafarru
	مَفْرُورٌ	مَفَارٌ	مَفَرٌ	مَتَفَارٌ	مَنْفَرٌ	مَفْتَرٌ	مَسْتَفَرٌ
Participle	mafrūrūn	mufārrūn	mufarrūn	mutafārrūn	munfarrūn	mufarrūn	mustafarrūn
Verbal noun	farrun	fīrārūn	ifrārūn	tafārrun	infīrārūn	ifīrārūn	istifārūn
(masdar)							

Table A1.3 The patterns of the derived forms of verbs with a weak initial radical **و**: **وَاصَلَ** waṣala, 'to arrive'

Active

	I	II	III	IV	V	VI	VII	VIII	IX	X
Perfect	وَاصَلَ waṣala	وَاصَلَ waṣala	وَاصَلَ wāṣala	أَوْصَلَ ʾawṣala	تَوَاصَلَ tawāṣala	تَوَاصَلَ tawāṣala	اِنْوَصَلَ ʾinwaṣala	اِنْوَصَلَ ʾinwaṣala	اِتَّصَلَ ʾittaṣala	اِسْتَوَاصَلَ ʾistawāṣala
Imperf.	يُصِلُّ yaṣīlu	يُوصِلُّ yuwaṣīlu	يُوَاصِلُّ yuwāṣīlu	يُؤْصِلُّ yuʾṣīlu	يَتَوَاصَلُّ yatawaṣṣalu	يَتَوَاصَلُّ yatawaṣṣalu	يَنْوَصِلُّ yanwaṣīlu	يَنْوَصِلُّ yanwaṣīlu	يَتَّصِلُّ yattaṣīlu	يَسْتَوَاصِلُّ yastawāṣīlu
Imperat.	صِلْ ṣil	وَصِّلْ waṣṣil	وَاصِلْ wāṣil	أَوْصِلْ ʾawṣil	تَوَاصَلْ tawāṣal	تَوَاصَلْ tawāṣal	اِنْوَصِلْ ʾinwaṣil	اِنْوَصِلْ ʾinwaṣil	اِتَّصِلْ ʾittaṣil	اِسْتَوَاصِلْ ʾistawāṣil
Particip.	وَاصِلٌ wāṣīluṅ	مُوصِلٌ muwaṣṣīluṅ	مُوَاصِلٌ muwāṣīluṅ	مُؤْصِلٌ muʾṣīluṅ	مُتَوَاصِلٌ mutawāṣṣīluṅ	مُتَوَاصِلٌ mutawāṣṣīluṅ	مُنْوَصِلٌ munwaṣīluṅ	مُنْوَصِلٌ munwaṣīluṅ	مُتَّصِلٌ muttaṣīluṅ	مُسْتَوَاصِلٌ mustawāṣīluṅ

	Passive										
Perfect	وَصَلَ	وَصِلَ	وَصِلَ	وَوَصَلَ	أُوصِلَ	تُوصَلُ	تُوصَلُ	أَنْصَلُ	أَنْصَلُ	أُتَّصِلُ	أُتَّصِلُ
	wuṣila	wuṣila	wuṣila	wūṣila	ʔuṣila	tuwuṣila	tuwuṣila	ʔunwuṣila	ʔunwuṣila	ʔuttuṣila	ʔuttuṣila
Imperf.	يُوصَلُ	يُوصَلُ	يُوصَلُ	يُوصَلُ	يُوصَلُ	يُتَّوَصَّلُ	يُتَّوَصَّلُ	يُتَّوَصَّلُ	يُتَّوَصَّلُ	يُتَّوَصَّلُ	يُتَّوَصَّلُ
	yūṣalu	yūṣalu	yūṣalu	yūṣalu	yūṣalu	yutawaṣṣalu	yutawaṣṣalu	yunwaṣalu	yunwaṣalu	yuttaṣalu	yuttaṣalu
Particip.	مُوصِلٌ	مُوصِلٌ	مُوصِلٌ	مُوصِلٌ	مُوصِلٌ	مُتَّوَصِّلٌ	مُتَّوَصِّلٌ	مُتَّوَصِّلٌ	مُتَّوَصِّلٌ	مُتَّوَصِّلٌ	مُتَّوَصِّلٌ
	mawṣilun	muwaṣṣalun	muwāṣalun	muṣalun	mūṣalun	mutawaṣṣalun	mutawaṣṣalun	munwaṣalun	munwaṣalun	muttaṣalun	muttaṣalun
Verbal	وَصَلٌ	وَصَلٌ	وَصَالٌ	إِصْلَالٌ	إِصْلَالٌ	تَوْصَلٌ	تَوْصَلٌ	إِئْوِصَالٌ	إِئْوِصَالٌ	إِئْتِصَالٌ	إِئْتِصَالٌ
noun	waṣlun	tawṣilun	wiṣālun	ʔiṣālun	ʔiṣālun	tawaṣṣulun	tawaṣṣulun	inwiṣālun	inwiṣālun	ʔittiṣālun	ʔittiṣālun
(maṣdar)			مُوصَلَةٌ	مُوصَلَةٌ	مُوصَلَةٌ						
			muwāṣalatun	muwāṣalatun	muwāṣalatun						

Table A1.4 The patterns I–X of verbs with a weak middle radical: قَامَ qāma ‘to stand up’ (from قَوْم qwim)

Active

	I	II	III	IV	V	VI	VII	VIII	IX	X
Perfect	قَامَ qāma	قَامَ qawwama	قَامَ qāwama	أَقَامَ ‘aqāma	تَقَوَّمَ taqawwama	تَقَاوَمَ taqāwama	انْقَامَ ‘inqāma	انْقَامَ ‘inqāma	انْقَامَ ‘inqāma	اسْتَقَامَ ‘istaqāma
Imperf.	يَقُومُ yaqūmu	يُقَوِّمُ yuqawwimu	يُقَاوِمُ yuqāwimu	يُقِيمُ yuqīmu	يَتَقَوَّمُ yataqawwamu	يَتَقَاوَمُ yataqāwamu	يَنْقَامُ yanqāmu	يَنْقَامُ yanqāmu	يَنْقَامُ yanqāmu	يَسْتَقِيمُ yastaqīmu
Imperat.	قُمْ qum	قَوِّمِ qawwim	قَاوِمِ qāwim	اقِمِ ‘aqim	تَقَوَّمْ taqawwam	تَقَاوَمْ taqāwam	انْقَمْ ‘inqam	انْقَمْ ‘inqam	انْقَمْ ‘inqam	اسْتَقِمْ ‘istaqim
Particip.	قَائِمٌ qā’imun	مُقَوِّمٌ muqawwimun	مُقَاوِمٌ muqāwimun	مُقِيمٌ muqīmun	مُتَقَوِّمٌ mutaqawwimun	مُتَقَاوِمٌ mutaqāwimun	مُنْقَامٌ munqāmun	مُنْقَامٌ munqāmun	مُنْقَامٌ munqāmun	مُسْتَقِيمٌ mustaqīmun

Appendix 2

Verb conjugation paradigms

A2.1 Strong verb **كَتَبَ** 'to write' (perf. *la*/ imperf. *lu*)

Person	Active				Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	كَتَبَ	يَكْتُبُ	يَكْتُبِ	يَكْتُبْ	كُتِبَ	يُكْتَبُ	
3. f.	كَتَبَتْ	تَكْتُبُ	تَكْتُبِ	تَكْتُبْ	كُتِبَتْ	تُكْتَبُ	
2. m.	كَتَبْتُمَا	تَكْتُبَانِ	تَكْتُبَانِ	تَكْتُبَا	كُتِبْتُمَا	تُكْتَبَانِ	اُكْتُبَا
2. f.	كَتَبْتُمَا	تَكْتُبَانِ	تَكْتُبَانِ	تَكْتُبَا	كُتِبْتُمَا	تُكْتَبَانِ	اُكْتُبَا
1. m. f.	كَتَبْتُمَا	اُكْتُبَا	اُكْتُبَا	اُكْتُبَا	كُتِبْتُمَا	اُكْتُبَا	
Dual							
3. m.	كَتَبَا	يَكْتُبَانِ	يَكْتُبَانِ	يَكْتُبَا	كُتِبَا	يُكْتَبَانِ	
3. f.	كَتَبَتَا	تَكْتُبَانِ	تَكْتُبَانِ	تَكْتُبَا	كُتِبَتَا	تُكْتَبَانِ	
2. m. f.	كَتَبْتُمَا	تَكْتُبَانِ	تَكْتُبَانِ	تَكْتُبَا	كُتِبْتُمَا	تُكْتَبَانِ	اُكْتُبَا

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Plural							
3. m.	كَتَبُوا	يَكْتُبُونَ	يَكْتُبُوا	يَكْتُبُوا	كُتِبُوا	يَكْتُبُونَ	
3. f.	كَتَبْنَ	يَكْتُبْنَ	يَكْتُبْنَ	يَكْتُبْنَ	كُتِبْنَ	يَكْتُبْنَ	
2. m.	كَتَبْتُمْ	تَكْتُبُونَ	تَكْتُبُوا	تَكْتُبُوا	كُتِبْتُمْ	تَكْتُبُونَ	اَكْتُبُوا
2. f.	كَتَبْتَنَّ	تَكْتُبْنَ	تَكْتُبْنَ	تَكْتُبْنَ	كُتِبْتَنَّ	تَكْتُبْنَ	اَكْتُبْنَ
1. m. f.	كَتَبْنَا	نَكْتُبُ	نَكْتُبُ	نَكْتُبُ	كُنِينَا	نَكْتُبُ	
Act. part. كَاتِبٌ Pass. part. مَكْتُوبٌ Verbal noun (maṣdar) كَتَبٌ or كِتَابَةٌ							

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.

II كَسَرَ 'to smash, to break into pieces'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	كَسَرَ	يُكْسِرُ	كُسِرَ	يُكْسَرُ	
3. f.	كَسَرَتْ	تُكْسِرُ	كُسِرَتْ	تُكْسَرُ	
2. m.	كَسَرْتُمْ	تُكْسِرُونَ	كُسِرْتُمْ	تُكْسَرُونَ	كَسِرْ
2. f.	كَسَرْتَنَّ	تُكْسِرِينَ	كُسِرْتَنَّ	تُكْسَرِينَ	كَسِرِي
1. m. f.	كَسَرْنَا	أُكْسِرُ	كُسِرْنَا	أُكْسَرُ	
Active participle: مُكْسِرٌ Passive participle: مَكْسَرٌ					
Verbal noun (maṣdar): تَكْسِيرٌ or تَكْسِرَةٌ (as تَجْرِبَةٌ 'a test, trial')					

III كَاتَبَ 'to correspond with'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	كَاتَبَ	يُكَاتِبُ	كُوْتُبَ	يُكَاتَبُ	
3. f.	كَاتَبَتْ	تُكَاتِبُ	كُوْتُبَتْ	تُكَاتَبُ	
2. m.	كَاتَبْتَ	تُكَاتِبُ	كُوْتُبْتَ	تُكَاتَبُ	كَاتِبْ
2. f.	كَاتَبْتِ	تُكَاتِبِينَ	كُنْتُبْتِ	تُكَاتَبِينَ	كَاتِبِي
1. m. f.	كَاتَبْتُ	أُكَاتِبُ	كُوْتُبْتُ	أُكَاتَبُ	

Act. part. مُكَاتِبٌ Pass. part. مُكَاتَبٌ Verbal noun (maşdar): كِتَابٌ or مَكَاتِبَةٌ

IV أَعْلَمَ 'to inform'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	أَعْلَمَ	يُعْلِمُ	أُعْلِمَ	يُعْلَمُ	
3. f.	أَعْلَمَتْ	تُعْلِمُ	أُعْلِمَتْ	تُعْلَمُ	
2. m.	أَعْلَمْتَ	تُعْلِمُ	أُعْلِمْتَ	تُعْلَمُ	أَعْلِمْ
2. f.	أَعْلَمْتِ	تُعْلِمِينَ	أُعْلِمْتِ	تُعْلَمِينَ	أَعْلِمِي
1. m. f.	أَعْلَمْتُ	أُعْلِمُ	أُعْلِمْتُ	أُعْلَمُ	

Act. part. مُعْلِمٌ Pass. part. مُعْلَمٌ Verbal noun (maşdar): إِعْلَامٌ

V تَعَلَّمَ 'to learn, to be taught'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	تَعَلَّمَ	يَتَعَلَّمُ	تُعَلِّمُ	يُعَلِّمُ	
3. f.	تَعَلَّمَتْ	تَتَعَلَّمُ	تُعَلِّمُ	تُعَلِّمُ	
2. m.	تَعَلَّمْتَ	تَتَعَلَّمُ	تُعَلِّمُ	تُعَلِّمُ	تَعَلِّمْ
2. f.	تَعَلَّمْتِ	تَتَعَلَّمِينَ	تُعَلِّمُ	تُعَلِّمِينَ	تَعَلِّمِي
l. m. f.	تَعَلَّمْتُ	أَتَعَلَّمُ	تُعَلِّمُ	أَتَعَلَّمُ	

Act. part. مُتَعَلِّمٌ Pass. part. مُتَعَلَّمٌ Verbal noun (maṣḍar): تَعَلُّمٌ

VI تَقَاتَلَ 'to fight one another'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	تَقَاتَلَ	يَتَقَاتَلُ	تُقَاتَلُ	يُقَاتَلُ	
3. f.	تَقَاتَلَتْ	تَتَقَاتَلُ	تُقَاتَلُ	تُقَاتَلُ	
2. m.	تَقَاتَلْتَ	تَتَقَاتَلُ	تُقَاتَلُ	تُقَاتَلُ	تَقَاتَلْ
2. f.	تَقَاتَلْتِ	تَتَقَاتَلِينَ	تُقَاتَلُ	تُقَاتَلِينَ	تَقَاتَلِي
l. m. f.	تَقَاتَلْتُ	أَتَقَاتَلُ	تُقَاتَلُ	أَتَقَاتَلُ	

Act. part. مُتَقَاتِلٌ Pass. part. مُتَقَاتَلٌ Verbal noun (maṣḍar): تَقَاتُلٌ

VII اِنْكَسَرَ 'to be broken'

Active		Passive			
Perf.	Imperf.	Perf.	Imperf.	Imperat.	
3. m.	اِنْكَسَرَ	يَنْكَسِرُ	(The passive is not used, because form VII has intransitive-passive meaning.)		
3. f.	اِنْكَسَرَتْ	تَنْكَسِرُ			
2. m.	اِنْكَسَرْتَ	تَنْكَسِرُ			اِنْكَسِرْ
2. f.	اِنْكَسَرْتِ	تَنْكَسِرِينَ			اِنْكَسِرِي
1. m. f.	اِنْكَسَرْتُ	اَنْكَسِرُ			
Act. part.	مَنْكَسِرٌ	Verbal noun (maṣḍar)	اِنْكَسَارٌ		

VIII اِحْتَرَقَ 'to burn, to be burned'

Active		Passive			
Perf.	Imperf.	Perf.	Imperf.	Imperat.	
3. m.	اِحْتَرَقَ	يَحْتَرِقُ	اُحْتَرِقَ	يُحْتَرِقُ	
3. f.	اِحْتَرَقَتْ	تَحْتَرِقُ	اُحْتَرِقَتْ	تُحْتَرِقُ	
2. m.	اِحْتَرَقْتَ	تَحْتَرِقُ	اُحْتَرِقْتَ	تُحْتَرِقُ	اِحْتَرِقْ
2. f.	اِحْتَرَقْتِ	تَحْتَرِقِينَ	اُحْتَرِقْتِ	تُحْتَرِقِينَ	اِحْتَرِقِي
1. m. f.	اِحْتَرَقْتُ	اِحْتَرِقُ	اُحْتَرِقْتُ	اِحْتَرِقُ	
Act. part.	مُحْتَرِقٌ	Pass. part.	مُحْتَرِقٌ Verbal noun (maṣḍar): اِحْتِرَاقٌ		

IX اَصْفَرَ 'to become yellow'

Active		Passive		
Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	اَصْفَرَ	يَصْفَرُ	(The passive is not used.)	
3. f.	اَصْفَرَتْ	تَصْفَرُ		
2. m.	اَصْفَرْتَهُ	تَصْفَرُهُ	اِصْفَرَّ	
2. f.	اَصْفَرْتِهَا	تَصْفَرِيْنِ	اِصْفَرِّي	
1. m. f.	اَصْفَرْتُمْ	اَصْفَرُّ		
Act. part. مُصْفِرٌ		Verbal noun (maṣḍar): اِصْفَارٌ		

X اسْتَعْمَلَ 'to use'

Active		Passive		
Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	اسْتَعْمَلَ	يَسْتَعْمَلُ	اسْتَعْمِلَ	يَسْتَعْمَلُ
3. f.	اسْتَعْمَلَتْ	تَسْتَعْمَلُ	اسْتَعْمِلَتْ	تَسْتَعْمَلُ
2. m.	اسْتَعْمَلْتَهُ	تَسْتَعْمَلُهُ	اسْتَعْمِلْتَهُ	اسْتَعْمَلِ
2. f.	اسْتَعْمَلْتِهَا	تَسْتَعْمَلِيْنِ	اسْتَعْمِلْتِهَا	اسْتَعْمَلِي
1. m. f.	اسْتَعْمَلْتُمْ	اسْتَعْمَلُ	اسْتَعْمِلْتُمْ	اسْتَعْمَلُ
Act. part. مُسْتَعْمِلٌ		Pass. part. مُسْتَعْمَلٌ	Verbal noun (maṣḍar): اسْتِعْمَالٌ	

A2.3 Doubled verb مَرَّ 'to pass' (perf. /al imperf. /ul)

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	مَرَّ	يَمُرُّ	يَمُرُّ	يَمُرُّ	مُرِّ	يَمُرُّ	
3. f.	مَرَّتْ	تَمُرُّ	تَمُرُّ	تَمُرُّ	مُرَّتْ	تَمُرُّ	
2. m.	مَرَرْتُ	تَمُرُّ	تَمُرُّ	تَمُرُّ	مُرِّتُ	تَمُرُّ	مُرِّ
2. f.	مَرَرْتِ	تَمُرِّي	تَمُرِّي	تَمُرِّي	مُرِّتِ	تَمُرِّي	مُرِّي
1. m. f.	مَرَرْتُ	أَمُرُّ	أَمُرُّ	أَمُرُّ	مُرِّتُ	أَمُرُّ	
Dual							
3. m.	مَرَّا	يَمُرَّانِ	يَمُرَّانِ	يَمُرَّانِ	مُرَّا	يَمُرَّانِ	
3. f.	مَرَّتَا	تَمُرَّانِ	تَمُرَّانِ	تَمُرَّانِ	مُرَّتَا	تَمُرَّانِ	
2. m. f.	مَرَرْتُمَا	تَمُرَّانِ	تَمُرَّانِ	تَمُرَّانِ	مُرِّتُمَا	تَمُرَّانِ	مُرَّا
Plural							
3. m.	مَرُّوا	يَمُرُّونَ	يَمُرُّوا	يَمُرُّوا	مُرُّوا	يَمُرُّونَ	
3. f.	مَرَرْنَ	يَمُرُّونَ	يَمُرُّونَ	يَمُرُّونَ	مُرَرْنَ	يَمُرُّونَ	
2. m.	مَرَرْتُمُ	تَمُرُّونَ	تَمُرُّوا	تَمُرُّوا	مُرِّتُمُ	تَمُرُّونَ	مُرُّوا
2. f.	مَرَرْتُنَّ	تَمُرُّونَ	تَمُرُّونَ	تَمُرُّونَ	مُرِّتُنَّ	تَمُرُّونَ	أَمُرُّونَ
1. m. f.	مَرَرْنَا	نَمُرُّ	نَمُرُّ	نَمُرُّ	مُرَرْنَا	نَمُرُّ	
Act. part.	مَارٌّ	Pass. part.	مَمْرُورٌ	Verbal noun (maṣḍar) مَرٌّ			

A2.4 **Quadrilateral verb** تَرْجَمُ 'to translate'

Person	Active		Passive	
	Perf.	Imperf.	Perf.	Imperf.
	indic.	subj.	indic.	jussive
3. m.	تَرْجَمَ	يَرْجِمُ	تُرْجِمَ	يُرْجَمُ
3. f.	تَرْجَمَتْ	تَرْجِمُ	تُرْجِمَتْ	تُرْجِمُ
2. m.	تَرْجَمْتَ	تَرْجِمُ	تُرْجِمْتَ	تُرْجِمُ
2. f.	تَرْجَمْتِ	تَرْجِمِي	تُرْجِمِي	تُرْجِمِي
1. m. f.	تَرْجَمْنَا	نَرْجِمُ	نُرْجِمُ	نُرْجِمُ
				نُرْجِمُ

Singular

A2.5 Verb with initial hamzah: أَخَذَ 'to take' (perf. *la* imperf. *lu*)

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	أَخَذَ	يَأْخُذُ	يَأْخُذُ	يَأْخُذْ	أُخِذَ	يُؤْخَذُ	
3. f.	أَخَذَتْ	تَأْخُذُ	تَأْخُذُ	تَأْخُذْ	أُخِذَتْ	تُؤْخَذُ	
2. m.	أَخَذْتَ	تَأْخُذُ	تَأْخُذُ	تَأْخُذْ	أُخِذْتَ	تُؤْخَذُ	خُذْ
2. f.	أَخَذْتِ	تَأْخُذِينَ	تَأْخُذِي	تَأْخُذِي	أُخِذْتِ	تُؤْخَذِينَ	خُذِي
1. m. f.	أَخَذْتُ	أَخَذُ	أَخَذْ	أَخْذْ	أُخِذْتُ	أُؤْخَذُ	
Dual							
3. m.	أَخَذَا	يَأْخُذَانِ	يَأْخُذَا	يَأْخُذَا	أُخِذَا	يُؤْخَذَانِ	
3. f.	أَخَذَتَا	تَأْخُذَانِ	تَأْخُذَا	تَأْخُذَا	أُخِذَتَا	تُؤْخَذَانِ	
2. m. f.	أَخَذْتُمَا	تَأْخُذَانِ	تَأْخُذَا	تَأْخُذَا	أُخِذْتُمَا	تُؤْخَذَانِ	خُذَا
Plural							
3. m.	أَخَذُوا	يَأْخُذُونَ	يَأْخُذُوا	يَأْخُذُوا	أُخِذُوا	يُؤْخَذُونَ	
3. f.	أَخَذْنَ	يَأْخُذْنَ	يَأْخُذْنَ	يَأْخُذْنَ	أُخِذْنَ	يُؤْخَذْنَ	
2. m.	أَخَذْتُمْ	تَأْخُذُونَ	تَأْخُذُوا	تَأْخُذُوا	أُخِذْتُمْ	تُؤْخَذُونَ	خُذُوا
2. f.	أَخَذْتُنَّ	تَأْخُذْنَ	تَأْخُذْنَ	تَأْخُذْنَ	أُخِذْتُنَّ	تُؤْخَذْنَ	خُذْنَ
1. m. f.	أَخَذْنَا	نَأْخُذُ	نَأْخُذْ	نَأْخُذْ	أُخِذْنَا	نُؤْخَذُ	
Act. part.	أَخِذٌ	Pass. part.	مَأْخُذٌ	Verbal noun (maṣḍar) أَخْذٌ			

A2.6 Verb with middle hamzah: سَأَلَ 'to ask' (perf. /al imperf. /al)

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	سَأَلَ	يَسْأَلُ	يَسْأَلْ	يَسْأَلْ	سُئِلَ	يُسْأَلُ	
3. f.	سَأَلَتْ	تَسْأَلُ	تَسْأَلْ	تَسْأَلْ	سُئِلَتْ	تُسْأَلُ	
2. m.	سَأَلْتَ	تَسْأَلُ	تَسْأَلْ	تَسْأَلْ	سُئِلْتَ	تُسْأَلُ	إِسْأَلْ
2. f.	سَأَلْتِ	تَسْأَلِينَ	تَسْأَلِي	تَسْأَلِي	سُئِلْتِ	تُسْأَلِينَ	إِسْأَلِي
1. m. f.	سَأَلْتُ	أَسْأَلُ	أَسْأَلْ	أَسْأَلْ	سُئِلْتُ	أُسْأَلُ	
Dual							
3. m.	سَأَلَا	يَسْأَلَانِ	يَسْأَلَا	يَسْأَلَا	سُئِلَا	يُسْأَلَانِ	
3. f.	سَأَلْتَا	تَسْأَلَانِ	تَسْأَلَا	تَسْأَلَا	سُئِلْتَا	تُسْأَلَانِ	
2. m. f.	سَأَلْتُمَا	تَسْأَلَانِ	تَسْأَلَا	تَسْأَلَا	سُئِلْتُمَا	تُسْأَلَانِ	إِسْأَلَا
Plural							
3. m.	سَأَلُوا	يَسْأَلُونَ	يَسْأَلُوا	يَسْأَلُوا	سُئِلُوا	يُسْأَلُونَ	
3. f.	سَأَلْنَ	يَسْأَلْنَ	يَسْأَلْنَ	يَسْأَلْنَ	سُئِلْنَ	يُسْأَلْنَ	
2. m.	سَأَلْتُمْ	تَسْأَلُونَ	تَسْأَلُوا	تَسْأَلُوا	سُئِلْتُمْ	تُسْأَلُونَ	إِسْأَلُوا
2. f.	سَأَلْتُنَّ	تَسْأَلْنَ	تَسْأَلْنَ	تَسْأَلْنَ	سُئِلْتُنَّ	تُسْأَلْنَ	إِسْأَلْنَ
1. m. f.	سَأَلْنَا	نَسْأَلُ	نَسْأَلْ	نَسْأَلْ	سُئِلْنَا	نُسْأَلُ	
Act. part.	سَائِلٌ	Pass. part.	مَسْئُولٌ	Verbal noun (maṣdar) سَوْأَلٌ			

Note: سَأَلَ has alternative forms in the jussive and imperative (see chapter 30).

A2.7 Verb with final hamzah: قَرَأَ 'to read' (perf. /al imperf. /al)

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	قَرَأَ	يَقْرَأُ	يَقْرَأْ	يَقْرَأْ	قُرِئَ	يُقْرَأُ	
3. f.	قَرَأَتْ	تَقْرَأُ	تَقْرَأْ	تَقْرَأْ	قُرِئَتْ	تُقْرَأُ	
2. m.	قَرَأْتَ	تَقْرَأُ	تَقْرَأْ	تَقْرَأْ	قُرِئْتَ	تُقْرَأُ	اِقْرَأْ
2. f.	قَرَأْتِ	تَقْرَأِينَ	تَقْرَأِي	تَقْرَأِي	قُرِئْتِ	تُقْرَأِينَ	اِقْرَأِي
1. m. f.	قَرَأْتُ	أَقْرَأُ	أَقْرَأْ	أَقْرَأْ	قُرِئْتُ	أُقْرَأُ	
Dual							
3. m.	قَرَأَا	يَقْرَأَانِ	يَقْرَأَا	يَقْرَأَا	قُرِئَا	يُقْرَأَانِ	
3. f.	قَرَأَتَا	تَقْرَأَانِ	تَقْرَأَا	تَقْرَأَا	قُرِئَتَا	تُقْرَأَانِ	
2. m. f.	قَرَأْتُمَا	تَقْرَأَانِ	تَقْرَأَا	تَقْرَأَا	قُرِئْتُمَا	تُقْرَأَانِ	اِقْرَأَا
Plural							
3. m.	قَرَأُوا	يَقْرَؤُونَ	يَقْرَؤُوا	يَقْرَؤُوا	قُرِئُوا	يُقْرَؤُونَ	
3. f.	قَرَأْنَ	يَقْرَأْنَ	يَقْرَأْنَ	يَقْرَأْنَ	قُرِئْنَ	يُقْرَأْنَ	
2. m.	قَرَأْتُمْ	تَقْرَؤُونَ	تَقْرَؤُوا	تَقْرَؤُوا	قُرِئْتُمْ	تُقْرَؤُونَ	اِقْرَؤُوا
2. f.	قَرَأْتُنَّ	تَقْرَأْنَ	تَقْرَأْنَ	تَقْرَأْنَ	قُرِئْتُنَّ	تُقْرَأْنَ	اِقْرَأْنَ
1. m. f.	قَرَأْنَا	نَقْرَأُ	نَقْرَأْ	نَقْرَأْ	قُرِئْنَا	نُقْرَأُ	
Act. part.	قَارِئٌ	Pass. part.	مَقْرُوءٌ	Verbal noun (maṣdar) قِرَاءَةٌ			

A2.8 Verb with weak initial وَضَعَ 'to put' (perf. *lal* imperf. *lal*)

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	وَضَعَ	يَضَعُ	يَضَعُ	يَضَعُ	وُضِعَ	يُوضَعُ	
3. f.	وَضَعَتْ	تَضَعُ	تَضَعُ	تَضَعُ	وُضِعَتْ	تُوضَعُ	
2. m.	وَضَعْتَ	تَضَعُ	تَضَعُ	تَضَعُ	وُضِعْتَ	تُوضَعُ	ضَعْ
2. f.	وَضَعْتِ	تَضَعِينَ	تَضَعِي	تَضَعِي	وُضِعْتِ	تُوضَعِينَ	ضَعِي
1. m. f.	وَضَعْتُ	أَضَعُ	أَضَعُ	أَضَعُ	وُضِعْتُ	أُوضَعُ	
Dual							
3. m.	وَضَعَا	يَضَعَانِ	يَضَعَا	يَضَعَا	وُضِعَا	يُوضَعَانِ	
3. f.	وَضَعَتَا	تَضَعَانِ	تَضَعَا	تَضَعَا	وُضِعَتَا	تُوضَعَانِ	
2. m. f.	وَضَعْتُمَا	تَضَعَانِ	تَضَعَا	تَضَعَا	وُضِعْتُمَا	تُوضَعَانِ	ضَعَا
Plural							
3. m.	وَضَعُوا	يَضَعُونَ	يَضَعُوا	يَضَعُوا	وُضِعُوا	يُوضَعُونَ	
3. f.	وَضَعْنَ	يَضَعْنَ	يَضَعْنَ	يَضَعْنَ	وُضِعْنَ	يُوضَعْنَ	
2. m.	وَضَعْتُمْ	تَضَعُونَ	تَضَعُوا	تَضَعُوا	وُضِعْتُمْ	تُوضَعُونَ	ضَعُوا
2. f.	وَضَعْتُنَّ	تَضَعْنَ	تَضَعْنَ	تَضَعْنَ	وُضِعْتُنَّ	تُوضَعْنَ	ضَعْنَ
1. m. f.	وَضَعْنَا	نَضَعُ	نَضَعُ	نَضَعُ	وُضِعْنَا	نُوضَعُ	
Act. part.	وَأَضِعُ	مَوْضِعٌ			وَضِعٌ		وَضِعٌ (maṣdar)

A2.9 Verb with weak middle **قَالَ** 'to say' (from قول) (perf. *lal* imperf. *lul*)

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	قَالَ	يَقُولُ	يَقُولُ	يَقُلْ	قِيلَ	يُقَالُ	
3. f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	قِيلَتْ	تُقَالُ	
2. m.	قُلْتَ	تَقُولُ	تَقُولُ	تَقُلْ	قُلْتَ	تُقَالُ	قُلْ
2. f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قُلْتِ	تَقَالِينَ	قُولِي
1. m. f.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	قُلْتُ	أُقَالُ	
Dual							
3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	قِيلَا	يُقَالَانِ	
3. f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قِيلَتَا	تُقَالَانِ	
2. m. f.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قُلْتُمَا	تُقَالَانِ	قُولَا
Plural							
3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	قِيلُوا	يُقَالُونَ	
3. f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	قُلْنَ	يَقُلْنَ	
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	قُلْتُمْ	تُقَالُونَ	قُولُوا
2. f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قُلْتُنَّ	تَقُلْنَ	قُلْنَ
1. m. f.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	قُلْنَا	نُقَالُ	
	Act. part. قَائِلٌ	Pass. part. مَقُولٌ	Verbal noun (maṣḍar) قَوْلٌ				

A2.10 Verb with weak middle يَبَاعُ 'to sell' (from بَاعَ) (perf. *lal* imperf. *li*)

Person	Active			Passive			Imperat.
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	
Singular							
3. m.	بَاعَ	يَبِيعُ	يَبِيعُ	يَبِعْ	يُبَاعَ	يُبَاعُ	
3. f.	بَاعَتْ	تَبِيعُ	تَبِيعُ	تَبِعْ	تُبَاعَ	تُبَاعُ	
2. m.	بَعْتَ	تَبِيعُ	تَبِيعُ	تَبِعْ	تُبَاعَ	تُبَاعُ	بِعْ
2. f.	بَعْتِ	تَبِيعِينَ	تَبِيعِي	تَبِيعِي	تُبَاعَ	تُبَاعِينَ	بِيعِي
1. m. f.	بَعْتُ	أَبِيعُ	أَبِيعُ	أَبِعْ	أُبَاعَ	أُبَاعُ	
Dual							
3. m.	بَاعَا	يَبِيعَانِ	يَبِيعَا	يَبِيعَا	يُبَاعَا	يُبَاعَانِ	
3. f.	بَاعَتَا	تَبِيعَانِ	تَبِيعَا	تَبِيعَا	تُبَاعَا	تُبَاعَانِ	
2. m. f.	بَعُمَا	تَبِيعَانِ	تَبِيعَا	تَبِيعَا	تُبَاعَا	تُبَاعَانِ	بِيعَا
Plural							
3.	بَاعُوا	يَبِيعُونَ	يَبِيعُوا	يَبِيعُوا	يُبَاعُوا	يُبَاعُونَ	
3. f.	بَعْنَ	يَبِيعْنَ	يَبِيعْنَ	يَبِيعْنَ	يُبَاعْنَ	يُبَاعُونَ	
2. m.	بَعْتُمْ	تَبِيعُونَ	تَبِيعُوا	تَبِيعُوا	تُبَاعْتُمْ	تُبَاعُونَ	بِيعُوا
2. f.	بَعْتُنَّ	تَبِيعْنَ	تَبِيعْنَ	تَبِيعْنَ	تُبَاعْتُنَّ	تُبَاعْنَ	بِيعْنَ
1. m. f.	بَعْنَا	نَبِيعُ	نَبِيعُ	نَبِعْ	نُبَاعَ	نُبَاعُ	
Act. part.	بَاعٌ	مَبِيعٌ			بِيعٌ		Verbal noun (masdar)

A2.11 Verb with weak middle و: خَافَ 'to fear' (from خوف) (perf. *lil* imperf. *lal*)

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	خَافَ	يَخَافُ	يَخَافُ	يَخَفْ	خِيفَ	يُخَافُ	
3. f.	خَافَتْ	تَخَافُ	تَخَافُ	تَخَفْ	خِيفَتْ	تُخَافُ	
2. m.	خَفْتُ	تَخَافُ	تَخَافُ	تَخَفْ			خَفْ
2. f.	خَفْتِ	تَخَافِينَ	تَخَافِي	تَخَافِي			خَافِي
1. m. f.	خَفْتُمْ	أَخَافُ	أَخَافُ	أَخَفْ			
Dual							
3. m.	خَافَا	يَخَافَانِ	يَخَافَا	يَخَافَا	خِيفَا	يُخَافَانِ	
3. f.	خَافَتَا	تَخَافَانِ	تَخَافَا	تَخَافَا	خِيفَتَا	تُخَافَانِ	
2. m. f.	خَفْتُمَا	تَخَافَانِ	تَخَافَا	تَخَافَا			خَافَا
Plural							
3.	خَافُوا	يَخَافُونَ	يَخَافُوا	يَخَافُوا			
3. f.	خَفْنَ	يَخْفَنَ	يَخْفَنَ	يَخْفَنَ			
2. m.	خَفْتُمْ	تَخَافُونَ	تَخَافُوا	تَخَافُوا			خَافُوا
2. f.	خَفْتُنَّ	تَخْفَنَ	تَخْفَنَ	تَخْفَنَ			خَفْنَ
1. m. f.	خَفْنَا	نَخَافُ	نَخَافُ	نَخَفْ			
Act. part.	خَافٌ	Pass. part.	مَخُوفٌ	Verbal noun (maṣḍar) خَوْفٌ			

A2.12 Verb with weak final دَعَا 'to invite' (from دعو (perf. *lal* imperf. *lul*)

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	دَعَا	يَدْعُو	يَدْعُو	يَدْعُ	دُعِيَ	يُدْعَى	
3. f.	دَعَتْ	تَدْعُو	تَدْعُو	تَدْعُ	دُعِيَتْ	تُدْعَى	
2. m.	دَعَوْتَ	تَدْعُو	تَدْعُو	تَدْعُ	دُعِيْتَ	تُدْعَى	أَدْعُ
2. f.	دَعَوْتِ	تَدْعَيْنِ	تَدْعِي	تَدْعِي	دُعِيْتِ	تُدْعَيْنِ	أَدْعِي
1. m. f.	دَعَوْتُ	أَدْعُو	أَدْعُو	أَدْعُ	دُعِيتُ	أُدْعَى	
Dual							
3. m.	دَعَوَا	يَدْعُوَانِ	يَدْعُوَا	يَدْعُوَا	دُعِيَا	يُدْعَيَانِ	
3. f.	دَعَتَا	تَدْعُوَانِ	تَدْعُوَانِ	تَدْعُوَا	دُعِيَتَا	تُدْعَيَانِ	
2. m. f.	دَعَوْتُمَا	تَدْعُوَانِ	تَدْعُوَا	تَدْعُوَا	دُعِيْتُمَا	تُدْعَيَانِ	أَدْعُوَا
Plural							
3. m.	دَعَوْا	يَدْعُونَ	يَدْعُوا	يَدْعُوا	دُعُوا	يُدْعَوْنَ	
3. f.	دَعَوْنَ	يَدْعُونَ	يَدْعُونَ	يَدْعُونَ	دُعِينَ	يُدْعَوْنَ	
2. m.	دَعَوْتُمْ	تَدْعُونَ	تَدْعُوا	تَدْعُوا	دُعَيْتُمْ	تُدْعَوْنَ	أَدْعُوا
2. f.	دَعَوْتِنَّ	تَدْعُونَ	تَدْعُونَ	تَدْعُونَ	دُعَيْتِنَّ	تُدْعَوْنَ	أَدْعُونَّ
1. m. f.	دَعَوْنَا	نَدْعُو	نَدْعُو	نَدْعُ	دُعِينَا	نُدْعَى	
Act. part.	دَاعٍ						
Pass. part.		مَدْعُوٌّ					
Verbal noun (maṣdar)					دَعْوَةٌ or دَعَاءٌ		

A2.13 Verb with weak final **لَقِيَ** 'to meet' (perf. *lil* imperf. *lal*)

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	لَقِيَ	يَلْقَى	يَلْقَى	يَلْقَ	لُقِيَ	يُلْقَى	
3. f.	لَقِيَتْ	تَلْقَى	تَلْقَى	تَلْقَ	لُقِيَتْ	تُلْقَى	
2. m.	لَقَيْتَ	تَلْقَى	تَلْقَى	تَلْقَ	لُقَيْتَ	تُلْقَى	اَلْقُ
2. f.	لَقَيْتِ	تَلْقَيْنِ	تَلْقِيْ	تَلْقِيْ	لُقَيْتِ	تَلْقَيْنِ	اَلْقِيْ
1. m. f.	لَقَيْتُمَا	اَلْقَى	اَلْقَى	اَلْقَ	لُقَيْتُمَا	اَلْقَى	
Dual							
3. m.	لَقِيَا	يَلْقِيَانِ	يَلْقِيَا	يَلْقِيَا	لُقِيَا	يُلْقِيَانِ	
3. f.	لَقِيْتَا	تَلْقِيَانِ	تَلْقِيَا	تَلْقِيَا	لُقِيْتَا	تُلْقِيَانِ	
2. m. f.	لَقَيْتُمَا	تَلْقِيَانِ	تَلْقِيَا	تَلْقِيَا	لُقَيْتُمَا	تُلْقِيَانِ	اَلْقِيَا
Plural							
3. m.	لَقُوا	يَلْقَوْنَ	يَلْقُوا	يَلْقُوا	لُقُوا	يُلْقَوْنَ	
3. f.	لَقِينَ	يَلْقَيْنَ	يَلْقَيْنَ	يَلْقَيْنَ	لُقِينَ	يَلْقَيْنَ	
2. m.	لَقَيْتُمُ	تَلْقَوْنَ	تَلْقُوا	تَلْقُوا	لُقَيْتُمُ	تَلْقَوْنَ	اَلْقُوا
2. f.	لَقَيْتُنَّ	تَلْقَيْنَ	تَلْقَيْنَ	تَلْقَيْنَ	لُقَيْتُنَّ	تَلْقَيْنَ	اَلْقَيْنَ
1. m. f.	لَقَيْنَا	نَلْقَى	نَلْقَى	نَلْقَ	لُقِينَا	نَلْقَى	
Act. part.	لَاقٍ	Pass. part.	مَلْقِيٌّ	Verbal noun (maṣḍar) لِقَاءٌ			

A2.14 Verb with final weak **رَمَى** 'to throw' (from **رَمِي**) (*perf. la/ imperf. lil*)

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	رَمَى	يَرْمِي	يَرْمِي	يَرْمِ	رُمِيَ	يُرْمَى	
3. f.	رَمَتْ	تَرْمِي	تَرْمِي	تَرْمِ	رُمِيَتْ	تُرْمَى	
2. m.	رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	رُمِيْتَ	تُرْمَى	اِرْمِ
2. f.	رَمَيْتِ	تَرْمِينَ	تَرْمِي	تَرْمِي	رُمِيْتِ	تُرْمِينَ	اِرْمِي
1. m. f.	رَمَيْتُ	اَرْمِي	اَرْمِي	اَرْمِ	رُمِيْتُ	اَرْمَى	
Dual							
3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	رُمِيَا	يُرْمِيَانِ	
3. f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	رُمِيَتَا	تُرْمِيَانِ	
2. m. f.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	رُمِيْتُمَا	تُرْمِيَانِ	اِرْمِيَا
Plural							
3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	رُمُوا	يُرْمُونَ	
3. f.	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	رُمِينَ	يُرْمِينَ	
2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	رُمَيْتُمْ	تُرْمُونَ	اِرْمُوا
2. f.	رَمَيْتِنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	رُمَيْتِنَّ	تُرْمِينَ	اِرْمِينَ
1. m. f.	رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	رُمَيْنَا	نَرْمَى	
Act. part.	رَامٍ	Pass. part.	مَرْمِيٌّ	Verbal noun (maṣdar) رَمَى			

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	جِيءَ	يُجَاءُ	
3. f.	جَاءَتْ	تَجِيءُ	جِيئَتْ	تُجَاءُ	
2. m.	جِئْتَ	تَجِيءُ	جِئْتَ	تُجَاءُ	جِيءْ
2. f.	جِئْتِ	تَجِيئِينَ	جِئْتِ	تُجَاءَيْنِ	جِيئِي
1. m. f.	جِئْتُ	أَجِيءُ	جِئْتُ	أُجَاءُ	
Dual					
3. m.	جَاءَا	يَجِيئَانِ	جِيئَا	يُجَاءَانِ	
3. f.	جَاءَتَا	تَجِيئَانِ	جِئْتُمَا	تُجَاءَانِ	
2. m. f.	جِئْتُمَا	تَجِيئَانِ	جِئْتُمَا	تُجَاءَانِ	جِيئَا
Plural					
3. m.	جَاءُوا	يَجِيئُونَ	جِيئُوا	يُجَاءُونَ	
3. f.	جِئْنَ	يَجِيئْنَ	جِئْنَ	يُجَاءْنَ	
2. m.	جِئْتُمْ	تَجِيئُونَ	جِئْتُمْ	تُجَاءُونَ	جِيئُوا
2. f.	جِئْتُنَّ	تَجِيئْنَ	جِئْتُنَّ	تُجَاءْنَ	جِئْنَ
1. m. f.	جِئْنَا	نَجِيءُ	جِئْنَا	نُجَاءُ	
Act. part.	جَاءَ	Pass. part.	مَجِيءٌ	Verbal noun (maṣdar) جِيءَ	

A2.16 Verb with final ³alif maqṣūrah رَأَى 'to see' (perf. *la/* imperf. *la*) (This is a common verb with certain irregularities of its own.)

Person	Active				Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	رَأَى	يَرَى	يَرَى	يَرَّ	رُئِيَ	يُرَى	
3. f.	رَأَتْ	تَرَى	تَرَى	تَرَّ	رُئِيَتْ	تُرَى	
2. m.	رَأَيْتَ	تَرَى	تَرَى	تَرَّ	رُئِيتَ	تُرَى	رَ
2. f.	رَأَيْتِ	تَرِينَ	تَرِي	تَرِي	رُئِيتِ	تُرِينَ	رِي
1. m. f.	رَأَيْتُمُ	أَرَى	أَرَى	أَرَّ	رُئِيتُمُ	أَرَى	
Dual							
3. m.	رَأَيَا	يَرِيَانِ	يَرِيَا	يَرِيَا	رُئِيَا	يُرِيَانِ	
3. f.	رَأَتَا	تَرِيَانِ	تَرِيَا	تَرِيَا	رُئِيَتَا	تُرِيَانِ	
2. m. f.	رَأَيْتُمَا	تَرِيَانِ	تَرِيَا	تَرِيَا	رُئِيتُمَا	تُرِيَانِ	رِيَا
Plural							
3. m.	رَأَوْا	يَرُونَ	يَرُوا	يَرُوا	رُؤُوا	يُرُونَ	
3. f.	رَأَيْنَ	يَرِينَ	يَرِينَ	يَرِينَ	رُئِينَ	يُرِينَ	
2. m.	رَأَيْتُمُ	تَرُونَ	تَرُوا	تَرُوا	رُئِيتُمُ	تُرُونَ	رَوْا
2. f.	رَأَيْتُنَّ	تَرِينَ	تَرِينَ	تَرِينَ	رُئِيتُنَّ	تُرِينَ	رِينَ
1. m. f.	رَأَيْنَا	نَرَى	نَرَى	نَرَّ	رُئِينَا	نَرَى	
Act. part. رَأَى (as فَاضٍ) Pass. part. مَرْنِيٌّ Verbal noun (maṣdar) رَأَى							

A2.17 Doubly weak verbs with weak middle **و** and weak final **ى**:
 روى 'to tell'

Person	Active			Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	رَوَى	يَرُوِي	يَرُوِي	يَرُوِ	رُوِيَ	يُرَوَى	
3. f.	رَوَتْ	تَرُوِي	تَرُوِي	تَرُوِ	رُوِيَتْ	تُرَوَى	
2. m.	رَوَيْتَ	تَرُوِي	تَرُوِي	تَرُوِ	رُوِيْتَ	تُرَوَى	إِرُوِ
2. f.	رَوَيْتِ	تَرُوِيْنَ	تَرُوِي	تَرُوِي	رُوِيْتِ	تُرَوِيْنَ	إِرُوِي
1. m. f.	رَوَيْتُ	أَرُوِي	أَرُوِي	أَرُوِ	رُوِيْتُ	أُرَوَى	
Dual							
3. m.	رَوَيَا	يَرُوِيَانِ	يَرُوِيَا	يَرُوِيَا	رُوِيَا	يُرَوِيَانِ	
3. f.	رَوَتَا	تَرُوِيَانِ	تَرُوِيَا	تَرُوِيَا	رُوِيَتَا	تُرَوِيَانِ	
2. m. f.	رَوَيْتُمَا	تَرُوِيَانِ	تَرُوِيَا	تَرُوِيَا	رُوِيْتُمَا	تُرَوِيَانِ	إِرُوِيَا
Plural							
3. m.	رَوَوْا	يَرُوُونُ	يَرُوُوا	يَرُوُوا	رُوُوا	يُرُوُونُ	
3. f.	رَوِينَ	يَرُوِيْنَ	يَرُوِيْنَ	يَرُوِيْنَ	رُوِيْنَ	يُرُوِيْنَ	
2. m.	رَوَيْتُمْ	تَرُوُونُ	تَرُوُوا	تَرُوُوا	رُوِيْتُمْ	تُرُوُونُ	إِرُوُوا
2. f.	رَوَيْتُنَّ	تَرُوِيْنَ	تَرُوِيْنَ	تَرُوِيْنَ	رُوِيْتُنَّ	تُرُوِيْنَ	إِرُوِيْنَ
1. m. f.	رَوَيْنَا	نَرُوِي	نَرُوِي	نَرُوِ	رُوَيْنَا	نُرَوَى	
Act. part. رَاوٍ (as قَاضٍ) Pass. part. مَرُوِيٌّ Verbal noun (masdar) رَوَايَةٌ							

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