Arabic

An Essential Grammar

‘The book has the great advantage of introducing Arabic grammatical terminology in a manner that is clear and easy to follow . . . there is nothing like it on the market at present and I believe it will be much appreciated by teachers and students alike’

Stefan Sperl, Senior Lecturer in Arabic, SOAS, UK

Arabic: An Essential Grammar is an up-to-date and practical reference guide to the most important aspects of the language. Suitable for beginners, as well as intermediate students, this book offers a strong foundation for learning the fundamental grammar structures of Arabic. The complexities of the language are set out in short, readable sections and exercises and examples are provided throughout.

The book is ideal for independent learners as well as for classroom study.

Features of this book include:

• coverage of the Arabic script and alphabet
• a chapter on Arabic handwriting
• 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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Arabic

An Essential Grammar

Faruk Abu-Chacra
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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.
I would like to express my gratitude to my former colleagues at the Institute for Asian and African Studies at the University of Helsinki (Finland), especially Professor Tapani Harviainen and Dr Bertil Tikkanen, and to Professor Daniel Newman of the University of Durham (England) as well as Professor Benjamin Hoffez of Oakland University (USA). They read the original manuscript and made numerous valuable comments and suggestions for its improvement. In addition I should also like to thank the anonymous reviewers appointed by Routledge for their constructive criticism and advice.

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Helsinki, Finland, 2007
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<tr>
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<td>v.</td>
<td>verb</td>
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Chapter 1

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:

الفِنْعَاءُ l-‘alifba
الْحَرُوفُ الْبَعْدِيَّةُ l-‘al-ḥurūfu l-‘abgadiyyatu
الْحَرُوفُ الْجَانِيَّةُ l-‘al-ḥurūfu l-higā’iyyatu

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1.2 Transliteration

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

The َalif (٠), 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

<table>
<thead>
<tr>
<th>transliteration</th>
<th>standing alone</th>
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<th>medial</th>
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<td>َا</td>
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<td>(11) ﺟ (*)</td>
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</table>
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.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Arabic</th>
<th>Transliteration</th>
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<td>ع</td>
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Arabic script, transliteration, the alphabet

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Chapter 2

Pronunciation of consonants

(1) Alif ٲ 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. Alif 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) Ta' ت /t/ An unaspirated voiceless dental stop as the t in English ‘stop’. Never pronounced as American English tt as in ‘letter’.

(4) Tā' ث /th/ A voiceless interdental fricative as th in English ‘thick’, ‘tooth’.

(5) Gım ج /g/ 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) Há' 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 /h/ (7) and ه /h/ (26).

(7) حا خ /h/  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) دل د /d/  A voiced dental stop as the d in English ‘leader’.

(9) دال ذ /dl/  A voiced interdental fricative, as the th in English ‘either’.

(10) را 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) زين ز /z/  A voiced alveolar sibilant, as the z in English ‘gazelle’.

(12) سين س /s/  A voiceless alveolar sibilant as the s in English ‘state’.

(13) شين ش /sh/  A voiceless palato-alveolar sibilant as the sh in English ‘shave’, ‘push’.

(14) صاد ص /s/  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 /s/ 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) ضاد ض /d/  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 دٌ/d/ (8). In current use in many dialects it is, however, also pronounced as the counterpart of ذٌ/d¯/ (9), somewhat similar to the sound th in English ‘thus’. See also chapter 4.

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

(17) دال ﺪ /د/ An emphatic consonant, classified as a pharyngealized voiced interdental fricative. It is the emphatic counterpart of ذ/ذ/ (9). In some dialects it is pronounced as ض/ض/ (15). In some other dialects it is pronounced as pharyngealized ز/ز/ (11). See also chapter 4.

(18) ‘اين ﻋ /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/ح/ (6). It sounds as if you are swallowing your tongue or being strangled.

(19) غين ﻣ /غم/ A voiced postvelar (before or after /i/) or uvular (before or after /a/ or /u/) fricative, a gargling sound, produced by pronouncing the خ/خ/ (7) and activating the vocal folds, similar to Parisian French r in ‘Paris’ and ‘rouge’ but with more scraping.

(20) فاء ﻓ /ف/ A voiceless labiodental fricative as the f in English ‘fast’.

(21) قاف ﺽ /ق/ 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/خ/ (7) without vibration. This sound should not be confused with ك/ك/ (22), e.g. قـلْب qalb, ‘heart’, but كـلْب kalb ‘dog’.

(22) كاف ل /ل/ An unaspirated voiceless velar stop as the k of English ‘skate’.
(23) Lām ل/ل/ 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’ ح/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: ﺕ(196,277),(303,322). Then it is pronounced exactly like ت/t/ (3) and is called tā’ marbūtah (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’.
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 ﺛ /t/ or ﻲ /y/; and ﻲ 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 ـَـ or kasrah ـِـ, 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 with-
out vowel signs.

**Exercises**

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

<table>
<thead>
<tr>
<th>سحق</th>
<th>هجم</th>
<th>نكره</th>
<th>جرح</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺱ+١+٢</td>
<td>ﻩ+١+٣</td>
<td>ﻥ+ك+١+٩</td>
<td>ﻩ+١+٩</td>
</tr>
<tr>
<td>رحل</td>
<td>ﻝ+١</td>
<td>ﻱر+١+٩</td>
<td>ﻭ+١+٩</td>
</tr>
<tr>
<td>رحل</td>
<td>ﻝ+١+٩</td>
<td>ﻱر+١+٩</td>
<td>ﻭ+١+٩</td>
</tr>
<tr>
<td>ﺹ+١+٢+٣</td>
<td>ﻡ+١+٤</td>
<td>ﺱ+١+٣+٥</td>
<td>ﺱ+١+٣+٥</td>
</tr>
<tr>
<td>ﺱ+١+٢</td>
<td>ﻩ+١+٣</td>
<td>ﻥ+ك+١+٩</td>
<td>ﻩ+١+٩</td>
</tr>
<tr>
<td>ﺱ+١+٢</td>
<td>ﻩ+١+٣</td>
<td>ﻥ+ك+١+٩</td>
<td>ﻩ+١+٩</td>
</tr>
<tr>
<td>عمل</td>
<td>اسم بلدي</td>
<td>اسم بلدي</td>
<td>اسم بلدي</td>
</tr>
<tr>
<td>-----</td>
<td>----------</td>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>شحم</td>
<td>مصور</td>
<td>مورد</td>
<td>مصدر</td>
</tr>
<tr>
<td>سمم</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(15) ١٥</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>شهر</td>
<td>مکتب</td>
<td>لظم</td>
<td>ولده</td>
</tr>
<tr>
<td>شهر</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(16) ١٦</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>قسم</td>
<td>برك</td>
<td>شرف</td>
<td>شوق</td>
</tr>
<tr>
<td>قسم</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(17) ١٧</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ذبح</td>
<td>رحم</td>
<td>فندق</td>
<td>خون</td>
</tr>
<tr>
<td>ذخيخ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(18) ١٨</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>شکر</td>
<td>مكتب</td>
<td>نهد</td>
<td>بحث</td>
</tr>
<tr>
<td>شكر</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(19) ١٩</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4.1 There are three vowels in Arabic called ُاُلْحَرَّكَاتُ al-ḥarakātu. 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.

Fatḥah: /a/ is a small diagonal stroke above the consonant:

\[ \text{Fatḥah: } /a/ \]

/ba/, e.g. kataba, to write.

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

\[ \text{Kasrah: } /i/ \]

/bi/, e.g. qabila, to accept.

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

\[ \text{Dammah: } /u/ \]

/bu/, e.g. hasuna, to be handsome.

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

4.4 Short vowels are 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 fatḥah ـ/ـa/, which is then coloured towards /o/, or to American English /u/ in ‘but’ or /o/ in ‘bottle’, ‘hot’, etc.

**Emphatic consonants**

<table>
<thead>
<tr>
<th>Emphatic</th>
<th>Corresponding non-emphatic</th>
</tr>
</thead>
<tbody>
<tr>
<td>صَ(14) towards /ṣo/ counterpart of</td>
<td>سَ(12) towards /ṣæ/ as in ‘sat’</td>
</tr>
<tr>
<td>ضَ(15) towards /ḍo/ counterpart of</td>
<td>دَ(8) towards /dæ/ as in ‘dam’</td>
</tr>
<tr>
<td>طَ(16) towards /ṭo/ counterpart of</td>
<td>تَ(3) towards /tæ/ in ‘tat’</td>
</tr>
<tr>
<td>ظَ(17) towards /ḍo/ counterpart of</td>
<td>ظَ(9) towards /dæ/ in ‘that’</td>
</tr>
</tbody>
</table>

Example: The non-emphatic /s/ in the word سَلَبَ salaba ‘to steal’ sounds like s ælæbæ, but the emphatic /ṣ/ in the word صَلَبَ šalaba ‘to crucify’ sounds almost like s òlobo.

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

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

Note c: Phonologically the above sounds /æ/ and /o/ both represent the fatḥah ـ/ـa/. 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:**

<table>
<thead>
<tr>
<th>(1) ḥabaza</th>
<th>kariha</th>
<th>sami’a</th>
<th>šahida</th>
<th>fariga</th>
</tr>
</thead>
<tbody>
<tr>
<td>to bake</td>
<td>to dislike</td>
<td>to hear</td>
<td>to witness</td>
<td>to be empty</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(2) darasa</th>
<th>qaruba</th>
<th>karuma</th>
<th>taqula</th>
<th>sami’ahu</th>
</tr>
</thead>
<tbody>
<tr>
<td>to study</td>
<td>to be near</td>
<td>to be noble</td>
<td>to be heavy</td>
<td>he heard him</td>
</tr>
</tbody>
</table>
### Vowels

<table>
<thead>
<tr>
<th>3</th>
<th>rabih</th>
<th>warima</th>
<th>zahida</th>
<th>radî’a</th>
<th>sahula</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>to gain</td>
<td>to be swollen</td>
<td>to abstain</td>
<td>to suckle</td>
<td>to be easy</td>
</tr>
<tr>
<td>4</td>
<td>raqas</td>
<td>qaharahu</td>
<td>tabaḥa</td>
<td>ḍalama</td>
<td>lahu</td>
</tr>
<tr>
<td></td>
<td>to dance</td>
<td>defeat him</td>
<td>to cook</td>
<td>to oppress</td>
<td>for him</td>
</tr>
<tr>
<td>5</td>
<td>ʿatisha</td>
<td>daraba</td>
<td>ʿahida</td>
<td>hağara</td>
<td>waqaʿa</td>
</tr>
<tr>
<td></td>
<td>to be thirsty</td>
<td>to beat</td>
<td>to entrust</td>
<td>to emigrate</td>
<td>to fall</td>
</tr>
<tr>
<td>6</td>
<td>haraba</td>
<td>balaʿa</td>
<td>daʿufa</td>
<td>sakata</td>
<td>nadima</td>
</tr>
<tr>
<td></td>
<td>to escape</td>
<td>to swallow</td>
<td>to be weak</td>
<td>to be silent</td>
<td>to regret</td>
</tr>
<tr>
<td>7</td>
<td>rasama</td>
<td>šahara</td>
<td>halaf</td>
<td>rakada</td>
<td>ḥalata</td>
</tr>
<tr>
<td></td>
<td>to draw</td>
<td>to make famous</td>
<td>to swear</td>
<td>to run</td>
<td>to mix</td>
</tr>
<tr>
<td>8</td>
<td>tabaʿa</td>
<td>fahima</td>
<td>ʿarada</td>
<td>šaraḥa</td>
<td>wazana</td>
</tr>
<tr>
<td></td>
<td>to print</td>
<td>to understand</td>
<td>to exhibit</td>
<td>to scream</td>
<td>to weigh</td>
</tr>
</tbody>
</table>
Write in Arabic:

<table>
<thead>
<tr>
<th>No.</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>wahṭa bahṭa bahṭila kasila tarakahu</td>
<td>to trust to search to be stingy to be lazy he left him</td>
</tr>
<tr>
<td>10</td>
<td>ḡadiba ḡama’a marida naṣara faqada</td>
<td>to be angry to collect to become ill to publish to lose</td>
</tr>
<tr>
<td>11</td>
<td>naḡaha saḡada tabi’a ḡara’a daḡata</td>
<td>to succeed to bow to follow to swallow to press</td>
</tr>
<tr>
<td>12</td>
<td>wasala raḡa’a labisa hasaba wa’ada</td>
<td>to arrive to return to dress to calculate to promise</td>
</tr>
<tr>
<td>13</td>
<td>tarada raḡama salima našiqa wada’a</td>
<td>to dismiss to force to be safe to sniff to put down</td>
</tr>
<tr>
<td>14</td>
<td>ḡariqa barama ḡaḡama rahima šahida</td>
<td>to sink to turn to attack to be merciful to witness</td>
</tr>
<tr>
<td>15</td>
<td>badala ta’isa fasada zara’a ʿatiba</td>
<td>to change to be miserable to be rotten to plant to be destroyed</td>
</tr>
<tr>
<td>16</td>
<td>ṭabata talafa barada dabaḍa za’ila</td>
<td>to be firm to destroy to be cold to tan to be angry</td>
</tr>
<tr>
<td>17</td>
<td>madaga nabata ḡata hatafa zahafa bara’a</td>
<td>to chew to grow (plants) to shout to be cold to tan to be angry</td>
</tr>
<tr>
<td>18</td>
<td>sa’uṣba mazaha ḡadara baraqa za’ama</td>
<td>to be difficult to joke to betray to flash to pretend</td>
</tr>
<tr>
<td>19</td>
<td>rakiba ṭaqaṣba zaliqa dağira zalata</td>
<td>to ride to drill to glide to be bored to swallow</td>
</tr>
</tbody>
</table>
Chapter 5

Sukūn, šaddah, noun cases and nunation as indefinite form

5.1 Sukūn: 

A small circle written above a consonant indicates the absence of a vowel, e.g.

*hum*, they  
*min*, from  
*law*, if  
*kay*, in order to  
*taḥta*, under

5.2 Šaddah: (doubling of a consonant)

(a) When a consonant occurs twice without a vowel in between, the consonant is written only once but with the sign šaddah above and the pronunciation is also doubled, e.g.

*‘allama*, to teach  
*ḡarraba*, to try  
*‘adda*, to count

(b) When kasrah /i/ appears together with šaddah /d/, the kasrah is usually placed above the consonant but under the šaddah, e.g.

*ḡarrib*, try!  
*‘allim*, teach!

5.3 Noun cases

Case inflection is called ḥurūb ʾal-ʾasmāʾ in Arabic. Arabic nouns and adjectives have three cases. For the most part they
are indicated by adding a vowel to the last consonant, and they are called:

- **Nominative:**  ﻣَﺮْﻓَعٌ marfūʿun (takes the vowel ِdammāh)
- **Accusative:**  ﻣَﻨْﺻُﻮبٌ mansūbun (takes the vowel ِfātihah)
- **Genitive:**  ﻣَﺠْﺮُرٌ mağrūrun (takes the vowel ِkāfāh)

(There is more about cases in later chapters.)

### 5.4 Nunation as indefinite form

Nouns and adjectives are generally indicated as indefinite forms, ﻣَنِﻛْرَةٌ an-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 تَنْتوُينُ tanwīn in Arabic and nunation in English. The indefinite forms of the three different cases are:

- **Nominative indef.:** The word ends with a double ِdammāh:
  
  "or " /...un/ ﻣَﻠْﻛَ malikun, a king

- **Accusative indef.:** The word ends with a double ِfātihah and often an extra ِalif which is not pronounced as a long vowel ā:
  
  " /...an/ ﻣَﻠْﻛَ an malikan, a king (object)

- **Genitive indef.:** The word ends with a double ِkāfāh:
  
  " /...in/ ﻣَﻠْﻛِ malikin, a king’s, of a king

Note a: The form of the double ِdammāh " 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. dahjana kalban waladan bahrun garra
to smoke dog boy sea to draw

2. ‘ayyana qawmun muhammadun mu’aliman nahrin
to appoint people Muhammad teacher river

3. tawban yawman matarun harbahsa ramyan
dress day rain to scratch shooting

4. ‘allama ‘awnun harbun hiya huwa
to teach help war she he

5. ‘alman qalamun harikin watunun nahnu
flag pen lively homeland we

6. ragulin ‘amalun gabalin sharfin ‘arabiyyun
man work mountain honour Arab

7. qamarin shamsun qasrin sayyidin batnun
moon sun castle lord, Mr belly

8. ramlun garbin sarqun daynun nafsin
sand west east debt soul

9. ‘uglin hukman ‘udrun lawnan hubzan
work rule excuse colour bread

10. sayhan sayfin qismun gamalun ‘ilmun
old man sword part camel knowledge
Write in Arabic:

Remember: The words below with endings /...un/, /...an/ and /...in/ should be written with a double vowel (and an extra ‘alif \(/\) if the ending is /...an/ ), as mentioned above, e.g. ملكَّا malikan, ‘a king’.

<table>
<thead>
<tr>
<th>11</th>
<th>rahhala</th>
<th>bahha</th>
<th>hassa</th>
<th>zuhdan</th>
<th>harraka</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>to deport</td>
<td>to be hoarse</td>
<td>to feel</td>
<td>asceticism</td>
<td>to move</td>
</tr>
<tr>
<td>12</td>
<td>muhaddirun</td>
<td>maddhabiyyun</td>
<td>wakkala</td>
<td>hasadan</td>
<td>raddada</td>
</tr>
<tr>
<td></td>
<td>anaesthetic</td>
<td>sectarian</td>
<td>to authorize</td>
<td>envy</td>
<td>to repeat</td>
</tr>
<tr>
<td>13</td>
<td>šahran</td>
<td>hağalun</td>
<td>šabba</td>
<td>bu’dun</td>
<td>hatta</td>
</tr>
<tr>
<td></td>
<td>month</td>
<td>shyness</td>
<td>to pour</td>
<td>distance</td>
<td>to put</td>
</tr>
<tr>
<td>14</td>
<td>harraba</td>
<td>qata’a</td>
<td>rağga’a</td>
<td>šabba</td>
<td>mutaharrirun</td>
</tr>
<tr>
<td></td>
<td>to destroy</td>
<td>to cut</td>
<td>to pour</td>
<td>distance</td>
<td>to put</td>
</tr>
<tr>
<td>15</td>
<td>hamran</td>
<td>hayawiyyin</td>
<td>šahriyyan</td>
<td>bawwaba</td>
<td>qarnin</td>
</tr>
<tr>
<td></td>
<td>wine</td>
<td>lively</td>
<td>monthly</td>
<td>to classify</td>
<td>horn</td>
</tr>
<tr>
<td>16</td>
<td>zawğan</td>
<td>ballaqa</td>
<td>radda</td>
<td>šahiyyan</td>
<td>rağ’iyyin</td>
</tr>
<tr>
<td></td>
<td>husband</td>
<td>to inform</td>
<td>to return</td>
<td>tasty</td>
<td>reactionary</td>
</tr>
<tr>
<td>17</td>
<td>bawwala</td>
<td>rabbun</td>
<td>šahhama</td>
<td>šağga’a</td>
<td>danna</td>
</tr>
<tr>
<td></td>
<td>to urinate</td>
<td>lord</td>
<td>to grease</td>
<td>to encourage</td>
<td>to think</td>
</tr>
<tr>
<td>18</td>
<td>šukran</td>
<td>ša’ala</td>
<td>ʿabdan</td>
<td>tab’an</td>
<td>marhaban</td>
</tr>
<tr>
<td></td>
<td>thanks</td>
<td>to light</td>
<td>slave</td>
<td>naturally</td>
<td>hello</td>
</tr>
<tr>
<td>19</td>
<td>šahha</td>
<td>muḥarribin</td>
<td>ḥadḍan</td>
<td>qarrara</td>
<td>šawwaqa</td>
</tr>
<tr>
<td></td>
<td>to be healthy</td>
<td>saboteur</td>
<td>fortune</td>
<td>to decide</td>
<td>to desire</td>
</tr>
</tbody>
</table>
Chapter 6

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

6.1 The three short vowels, َ/a/, ُ/u/, and ِ/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 حُرُوف الْمُدَّةُ hurūfu l-maddi ‘letters of prolongation’:

١ ّalif َل, which is related to fatḥah َ/a/
 ٦ wāw َو, which is related to dāmmah ُ/u/
 ٢ yāَٰي, which is related to kasrah ِ/i/

<table>
<thead>
<tr>
<th>Short vowels</th>
<th>Long vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>... َ/ba/</td>
<td>بَ/bā/, e.g. َبَبَبَبَب bābun, door</td>
</tr>
<tr>
<td>... ُ/bu/</td>
<td>بُ/bū/, e.g. ُبُوُبُوُبُو nūrun, light</td>
</tr>
<tr>
<td>... ِ/bi/</td>
<td>بِ/bī/, e.g. ِبِبِبِبِbīn, religion</td>
</tr>
</tbody>
</table>

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

6.2 It should be noted that the combination of the letter lām َل followed by ّalif ّل... is called lām-ّalif and written as َل or َلَل... ٢/ālām (not as َلَل). Also, the lām-ّalif َل... follows the rule of ّalif (1) َل..., which means that it cannot be connected to the following letter (to the left), e.g.

سلم, peace َلَمَلَم lāma, to blame َحَلَلَلَّحلّān, a solution
6.3 'Alif maqṣūrah

The long vowel /ā/ at the end of a word can be written with 'alif َـَ to... or, in some words, with yā‘, but without dots َـَ... That yā‘ is then called 'alif muqṣūrah, e.g. َـَ ālā, on َـَ rawā, to tell َـَ rāmā, to throw

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

6.4 Dagger or miniature 'alif

In some common words the long vowel /ā/ is written with a miniature 'alif, also called dagger 'alif. As the name suggests, this is a small vertical stroke ـ١ placed above the consonant, replacing the ordinary full 'alif (ا), e.g. َـَ دَا (not: َـَ هَا دَا) (not: َـَ لَا كِنْنا) (not: َـَ ذَا لِكْ) َـَ هَا دَا, this َـَ لَا كِنْنا, but َـَ ذَا لِكْ, 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 (CṼ), (2) a consonant plus a short vowel plus a consonant (CVC), or (3) a consonant plus a long vowel...
plus a consonant (CVC). No syllable can start with more than one consonant.

1a) The stress falls on the first long syllable counting from the end of the word. However, the final syllable cannot itself carry the stress, except when the word has only one syllable, e.g. yak-tu-bū-na, qal-bun, ṭuq-tu-lū, ka-tab-tum, ka-tab-tun-na, mam-la-ka-tun, ḍū. (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:**

<table>
<thead>
<tr>
<th>حُوْفُ</th>
<th>حُوْفُ</th>
<th>كَرِمٌ</th>
<th>رَمَى</th>
<th>حَمَّارًا</th>
<th>حُوْفُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>letters</td>
<td>ambassador</td>
<td>generous</td>
<td>to throw</td>
<td>donkey</td>
<td>letters</td>
</tr>
</tbody>
</table>
Read, practise your handwriting and transliterate:

| (2)  |  |  |  |
|------|-----------------|-----------------|
| 24   |  |  |  |

Long vowels, 'alif maqṣūrah, dagger 'alif, word stress

(2)  |  |  |  |
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(5)  |  |  |  |
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(6)  |  |  |  |
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(9)  |  |  |  |
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(10) |  |  |  |
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(11) |  |  |  |
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<tr>
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(12) |  |  |  |
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</thead>
<tbody>
<tr>
<td>24</td>
<td></td>
<td></td>
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</tbody>
</table>
Write in Arabic:

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

| (13) permitted | just | to come near honest | smart |
| (14) peace | clean | chair | butcher | waters |
| (15) Syria | that | politician | box | to melt |

| (16) bārīsu | sūriyyā | ʿādlan | hubūṭin | siyāmun |
| Paris | Syria | just | lowering | fasting |
| (17) bāsā | wāġiban | ǧāsūsan | ḏurūfun | ḥīrīgān |
| pasha | duty | spy | circumstances | graduate |
| (18) bahḥārun | sawwānin | ḍalāmun | muṣtāṣārin | ʿābīḍan |
| sailor | flint | darkness | adviser | slaves |
| (19) bahīlan | suʿālan | muʿaddātun | manqūṣin | nahā |
| stingy | cough | equipment | engraved | to forbid |
| (20) ḥamran | muḥāḡirun | siyāhin | ḥāgara | ḏubbātun |
| wine | emigrant | shouting | to emigrate | officers |
| (21) zawgān | ʿāman | minšārun | zayyātun | nāṭūrun |
| husband | year | saw | oil-seller | guard |
| (22) badawīyyīn | taʿawunin | gādirin | fawāriqu | ḥūrsūfun |
| Bedouin | co-operation | pool | differences | artichoke |
| (23) bārāza | zāra | ʿāḍīmun | farāṣiyyun | tazawwāga |
| to duel | to visit | great | Frenchman | to marry |
| (24) ʿirāqiyyun | ḥazzānān | mahṣūṣin | zawāriqu | ḫartūṣan |
| Iraqi | reservoir | special | boats | bullets |

25

Presented by www.ziaraat.com
Hamzah or hamzatu l-qat‘i, ﱍ، 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 ﱍ as the ﱍ 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 ﱍ, which is transliterated as */h*.

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 /li*/bo*/, i.e. with two glottal stops.

In German, beobachten ‘to consider’, is pronounced as /be*obachten/. Vereisen, ‘to freeze, be frozen’, is pronounced as /fer*aizen/, but the word verreisen, meaning ‘to travel away’ has no glottal stop. Iss auch ein Ei! ‘Eat also an egg!’, is pronounced as /iss *auch *ein *Ai!/.

Note: Hamzah ﱍ should not be confused with the completely different letter ‘ayn ﱍ 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 ٌ، ْ، and ِ (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 ُ is written above or below the letter َalif َ and is pronounced before the vowel, according to the following rules.

(a) Hamzah together with fathah are written above the َalif َ، e.g.

َأُلْنِ َّأْلُنِ َّأَرْضٌ
*āklun, food َāslun, origin َārdun, earth, ground

(b) Hamzah together with dāmmah are written above the َalif َ، e.g.

َأُحُنِ َّأَمُ َّأَفَقٌ
*ūḥtun, sister َammun, mother َufuqun, horizon

(c) Hamzah together with kasrah are both written under the َalif َ، e.g.

َأُصْبُعُ َّأَنَ َّأَيِدَ
*ishba‘un, finger ُinna, that, indeed ُid, if, when

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

سَأَّلَ َرَأَيْ
sa‘ala, to ask ra‘yun, opinion ra‘sun, head

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

َبِدَا
naba‘un, news qara‘a, to read bada‘a, to start, to begin
7.6 The maddah sign

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

َal-qurān, the Quran
raʔa-hu, he saw him/it

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

َāmana, to believe
َānas, to be amused

Exercises
Read and practise your handwriting:

| َالْقُرَءَانُ | ُرَأَهُ |
| َ | َ |
| َمُنْذَرُ | َثُارِثُ |
| َمَنْبِدَأَأْنَتُ |
| َيَمَّرَأْنُ |
| َبَصَارُأْنَتُ |
| َمَرَأْنُ |
| َبَصَارُأْنَتُ |
| َحَرَأْنُ |
| َعَمَأْنُ |
| َبَصَارُأْنَتُ |
| َحَرَأْنُ |
| َعَمَأْنُ |
| َبَصَارُأْنَتُ |
| َحَرَأْنُ |
| َعَمَأْنُ |
| َبَصَارُأْنَتُ |
| َحَرَأْنُ |
| َعَمَأْنُ |
| َبَصَارُأْنَتُ |
| َحَرَأْنُ |
| َعَمَأْنُ |
| َبَصَارُأْنَتُ |
| َحَرَأْنُ |
| َعَمَأْنُ |
| َبَصَارُأْنَتُ |
| َحَرَأْنُ |
| َعَمَأْنُ |
| َبَصَارُأْنَتُ |
| َحَرَأْنُ |
| َعَمَأْنُ |
| َبَصَارُأْنَتُ |
| َحَرَأْنُ |
| َعَمَأْنُ |
Camels pain go! Where? Human being

Definites

Faithful Sin Endless Renter During

Creation European Bigger Foreigner Week

Sorry To Capture But Permission Mouse

Proclamation Tube To Roar Germany Heritage

Write in Arabic:

Hamzah (hamzatu l-qat'i) and the maddah sign
<table>
<thead>
<tr>
<th>(15)</th>
<th>ʔaydan</th>
<th>ʔaswadu</th>
<th>ʔusūdun</th>
<th>ʔīrānī</th>
<th>ʔustāḏun</th>
</tr>
</thead>
<tbody>
<tr>
<td>also</td>
<td>black</td>
<td>lions</td>
<td>Iranian</td>
<td>professor</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(16)</th>
<th>ʔummiyyun</th>
<th>ʔarāġu</th>
<th>ʔasfaru</th>
<th>ʔususun</th>
<th>ʔahmaqu</th>
</tr>
</thead>
<tbody>
<tr>
<td>illiterate</td>
<td>lame</td>
<td>yellow</td>
<td>foundations</td>
<td>foolish</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(17)</th>
<th>ʔalālāmūn</th>
<th>ʔasla‘u</th>
<th>ma’mūrun</th>
<th>mutaʔanīqu</th>
<th>mūttakīʔun</th>
</tr>
</thead>
<tbody>
<tr>
<td>information</td>
<td>bald</td>
<td>official</td>
<td>elegant</td>
<td>leaning</td>
<td></td>
</tr>
</tbody>
</table>
Chapter 8

Definite article ...الْأَل... nomial sentences, verbal sentences, word order and adjectives

8.1 The definite article ...الْأَل... 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 اَلif (اً) 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.

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative:</td>
<td></td>
</tr>
<tr>
<td>baytun, a house</td>
<td>الْبَيْتُ, the house</td>
</tr>
<tr>
<td>Accusative:</td>
<td></td>
</tr>
<tr>
<td>baytan, a house</td>
<td>الْبَيْتَ, the house</td>
</tr>
<tr>
<td>Genitive:</td>
<td></td>
</tr>
<tr>
<td>baytin, of a house</td>
<td>الْبَيْتِ, of the house</td>
</tr>
</tbody>
</table>

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. شكرا ‘thank you!’.

8.4 The definite article ... ُلْتٌ... 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.

ٌلْلُـٰٰمُ, science
ٌلْعَٰلُمُ, kullubu, science
ٌلْعَٰلُمُ, kullubu, hayawanat. Dogs are animals.

8.5 Nominal and verbal sentences

There are two types of Arabic sentence: nominal sentences ُتُصْلاَمْيأٌ, and verbal sentences ُعَٰلِيَّاً, ُعَٰلِيَّاً.

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.

ٌلْقْطُ مُريضُ, The cat (is) ill.
ٌلْثَّانِا طَالِبُ, I (am) a student.
ٌلْوَلُدُ هُنَاكُ, The boy (is) there.
ٌمُعْمَالُ, They (are) workers.
8.7 **Verbal sentence and word order**

A verbal sentence contains a verb, and has the following basic word order:

\[
\text{verb} + \text{subject} + \text{object or complement}
\]

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

\[\text{ الخارج طالب} \quad \text{هارقة (verb) تلیب (subject).} \]

A student went out.

\[\text{أكل كلب خبرًا} \quad \text{اکالا (verb) کلب (subject) ہبزان (object).} \]

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:

\[\text{المنتخب جميل} \quad \text{المتخبع غامیلون. The museum (is) beautiful/nice.} \]

\[\text{البيت واسع} \quad \text{البیت واسیون. The house (is) large.} \]

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.
Note a: The الَّيْف l of the definite article in الْوَاسِعُ ... الْوَاسِعُ in the first of the two sentences above is elided in pronunciation after a vowel (discussed in chapter 9 dealing with waslāh).

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 الَّيْف l is written as ل، or ل... للا، the same principle is applied as when ... ل /l/ is followed by الَّيْف l with hamzatul-qat، i.e. ل/ /l... / (refer to chapter 6).

Exercises

Practise your reading:

1) الْقَالَمُ طَوِيلٌ.
   تَقَالُ "The pen is long."

2) الْمَطَعُمُ وَاسِعٌ.
   تَقَالُ "The restaurant is large."

3) الْأَمِيرُ الْأَُهْتُ الْأَُمِِلُ الْأَُمِِلُ.
   تَقَالُ "You (m.) are a reasonable student."

4) الْأَيْنِ يُهِيَّا؟
   تَقَالُ "Where is she/he?"
(5) hiya hunāka.
She (is) 1there.

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

(7) ʾal-ʾaqāribu fī ʾalmānyā.
The relatives (are) in Germany.

(8) huwa tābībun šāṭirun.
He (is) 2a skilful 1physician.

(9) ʾal-kalbu ʾamīnun.
The dog (is) 1faithful.

(10) ʾal-ʾaklu tāyyibun.
The food (is) 1delicious, good.

(11) ʾal-mudīru makrūhun.
The director (is) 1hated.

(12) naʿām, huwa maşgūlun.
Yes, he (is) 2busy.

(13) ʾal-ʿumru qaṣīrun.
(The) life (is) 2short.

(14) ʾanāʾ ṣāṣifun.
I (am) 1sorry.
الكاتبْ مُحبوبُ

(15) al-kātibu mahbūbun.
The writer (is) popular (beloved).

الاستاذْ هُنَأ

(16) al-ustādu hunā.
The professor (is) here.

أَلْوَرْيَأ مَرْيَضُ

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

أَلْمَكْتَبُ قَرِيبُ

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

أَلْمَطَارُ قَدِيمٌ

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

أَلْقَيْصُ وَسَخُ

(20) al-qamīsu wasīlun.
The shirt (is) dirty.

أَلْفَجَانَانِ انْطِفَ

(21) al-finḡānu naḏīfūn.
The cup (is) clean.

أَرْمَيْ تَلَمِيدٍ قَلَمًا مَكْسُورًا.

(22) ramā tilmīḏūn qalāman māksūran.
A pupil threw (away) a broken pen.

اَشْهَرْ 2 حَارّ

(23) šahrun ḥārrun
2a hot month

اَتَيْ طَالِبٌ جَدِيدٌ

(24) atā tālibūn ḡādidun.
2A new student has come.
(25) ِهِذَا أَمْرٌ صَعبٌ.
This is a difficult matter.

(26) ِءَلْمَأْرُوبَٰعَدِٰ.
The airport is far away.

(27) ِهِذَا مُسْمُوحٌ لِكَنْ ذَٰلِكُ مَنْعُونَ.
This is allowed but that is forbidden/prohibited.

(28) ِشَرْبَ ٌطَفْلٌ حِلَّٰبٌ بَاردًا.
A child drank cold milk.

(29) ِبِنْىٌ مُهْنَدِسٌ جَسَّرًا جَميِلالاً.
An engineer built a beautiful bridge.

(30) ِزَأْرَ طَيِّبٌ شَخْصًا مَرِيضًا.
A physician visited a sick person (patient).

(31) ِناَشَارَةٌ صَٰحِبِيَّةٌ مَهْفَالاً طَوِيلاً.
A journalist published a long article.

(32) ِأَنَا مِنْ سُوْريَّةَ.
I am from Syria.

(33) ِإِنَّلْأَنْدَالُسُ فِي إِسْبَانِيَّةَ.
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-wašli (wašlah)

9.1 Sun and moon letters

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

sun letters, حروف شمسية hurūf šamsiyatun, assimilating

moon letters, حروف قمرية hurūf qamariyyatun, non-assimilating

9.2 Sun letters

The sun letters have received their name from the Arabic word for ‘sun’, شمس šamsun, whose first letter, َشّ /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:

صر ض ط ظ ل ن ت ث د ذ ر ز ش ض ض

9.3 When the definite article ....ُأَل/ /al.../ is attached to a word which begins with a sun letter, the sound ....ُل/ /l/ of the definite article is assimilated to the sound of the following sun letter. Although the ....ُل/ /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.
9.4 Moon letters

The other fourteen letters are called moon letters, because the first letter, ٣/q/, of the Arabic word for ‘moon’, َقَـمْر/qamarun, represents the class of non-assimilating letters:

٢َـjُحُجُحُغُفُقُمُهُوُيَِّ ّ w h m k q f g ّ h h ّ h g b

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

ُقَـمَرُ qamarun, a moon ُقَـمَرٌ qal-qamaru, the moon

ُكِـتَـبُ kitābun, a book ُكِـتَـبٌ al-kitābu, the book

Note: The letters ج/g 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.

ُجَـبَـلٌ al-ğabalu, the mountain

9.6 Hamzatu l-wasli (or waslah)

Hamzatu l-wasli, ِحَـزَـتُ َأَلْـوُصَـلْ, also called waslah, َوُصلاَتْ, means ‘joining hamzah’. It is a small sign written above the ُلِفِ/alif (I), which is not pronounced and appears only at the beginning of a word.

The role of hamzatu l-wasli (waslah) is to connect two words together in one pronunciation without an intervening glottal stop (hamzatu l-qat‘i). It may be compared to the French apostrophe in l’homme (instead of le homme).
When the article ...أل.../al.../ and the nouns in the table below, as well as certain verb forms (see chapter 18) with an initial hamzatu l-qat‘i such as /a/ and /i/, are preceded by another word or prefix, they lose their initial hamzatu l-qat‘i with its vowel. Instead the sign of hamzatu l-wasli (waslah) ا is written in their place over the اælif, as ا, e.g.

<table>
<thead>
<tr>
<th>نَبَّذَّة ِ اَلْبَيْتِ (not: نَبَّذَّة)</th>
<th>نَبَّذَّة ِ اَلْبَيْتِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>bābu َلَبَيْتِ</td>
<td>bābu َلَبَيْتِ</td>
</tr>
<tr>
<td>the door of the house</td>
<td>the door of the house</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>شَرَبَّة َلَطْفِلْ حَلِيْبًا</th>
<th>شَرَبَّة َلَطْفِلْ حَلِيْبًا</th>
</tr>
</thead>
<tbody>
<tr>
<td>šariba ṭ-ṭiflu ḥaliban.</td>
<td>šariba ṭ-ṭiflu ...</td>
</tr>
<tr>
<td>The child drank milk.</td>
<td>The child drank milk.</td>
</tr>
</tbody>
</table>

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

Note b: In the above word لَطْفِلْ (not: لَطْفِل) the definite article is not pronounced as such at all, because there is a waslah above the اælif and the initial /ṭ/ is a sun letter.

Words with initial hamzatu l-qat‘i (I):

<table>
<thead>
<tr>
<th>نَبَّذَّة ِ اَبْنِ</th>
<th>نَبَّذَّة ِ اَمْرَأَة ِ</th>
<th>نَبَّذَّة ِ اَبْنِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ابن</td>
<td>امرأة</td>
<td>ابن</td>
</tr>
<tr>
<td>ibn</td>
<td>imra‘atun</td>
<td>ibn</td>
</tr>
<tr>
<td>son</td>
<td>man</td>
<td>daughter</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>نَبَّذَّة ِ اَشْتَنَانِ</th>
<th>نَبَّذَّة ِ اَسْمِ</th>
<th>نَبَّذَّة ِ اَضْنَانِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>اشتنان</td>
<td>اسم</td>
<td>اضنان</td>
</tr>
<tr>
<td>iṯnāni</td>
<td>ʾiṯnatāni</td>
<td>ʾismun</td>
</tr>
<tr>
<td>two (m.)</td>
<td>two (f.)</td>
<td>name</td>
</tr>
</tbody>
</table>

Example:

<table>
<thead>
<tr>
<th>نَبَّذَّة ِ اَبْنِ اَلْمَلِكِ (not: ...ابن الملك)</th>
<th>نَبَّذَّة ِ اَبْنِ اَلْمَلِكِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَذَّا اَبْنِ اَلْمَلِكِ</td>
<td>فَذَّا اَبْنِ اَلْمَلِكِ</td>
</tr>
<tr>
<td>hādā bnu l-maliki</td>
<td>hādā ibnu ...</td>
</tr>
<tr>
<td>This is the son of the king.</td>
<td>This is the son of the king.</td>
</tr>
</tbody>
</table>

Note: The purist grammarians would be alarmed to see the definite article ...أل...، and other words mentioned in the table presented above, written with
hamzatu l-qat‘i. Grammarians recommend that only the ‘alif be written with a vowel over or under it and without hamzatu l-qat‘i, 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-qat‘i initially over or under the ‘alif (أ، ِإ). In keeping with the principle of the phonetic rather than historical-etymological way of spelling, the hamzatu l-qat‘i initially over or under the ‘alif will be used in this book also.

Exercises
Practise your reading:

1) fahima t-tālibu d-darsa.
   The student (is) understood the lesson.

2) qara‘a l-imāmu l-qur‘āna.
   The imam read the Quran.

3) ṣā-ṭabībū fī l-mustaṣfā.
   The physician (is) at the hospital.

4) kasara t-tālibu l-qalama.
   The student (is) broke the pen.

5) ṣaraḥā l-ustāḍu d-darsa
   The professor (is) explained the lesson.

6) rasama l-muhandisu gīsrān tawilān.
   The engineer (is) drew a long bridge.

7) al-lawḥu l-aswadu qadīmūn.
   The black board (is) old.
1. The son (is) ill.

2. The new hotel (is) beautiful.

3. The small restaurant (is) old.

4. The old street (is) crowded.

5. The boy ate the food.

6. The workers built the factory.

7. The student read the new lesson.

8. The professor wrote the name.

9. The minister bought the palace.

10. The employee read a long name.
\[ L_{l \mathcal{C} M} \text{ \textasteriskcentered} 1 \text{bought} 2 \text{the meat.} \]

\[ L_{l \mathcal{C} M} \text{ \textasteriskcentered} 1 \text{climbed} 2 \text{the mountain.} \]

\[ L_{l \mathcal{C} M} \text{ \textasteriskcentered} 1 \text{entered} 2 \text{the restaurant, then} 3 \text{he ordered} 4 \text{the food.} \]

\[ L_{l \mathcal{C} M} \text{ \textasteriskcentered} 1 \text{drank} 2 \text{some tea.} \]

\[ L_{l \mathcal{C} M} \text{ \textasteriskcentered} 1 \text{slept.} \]

\[ L_{l \mathcal{C} M} \text{ \textasteriskcentered} 1 \text{is intelligent.} \]

\[ \text{Translate into Arabic:} \]

(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.
There are two genders in Arabic. The term used for gender is ṭāl-jins, which literally means ‘sex, race, kind’.

(a) Masculine nouns, ṭāl-mudhallakaru, are without special form.

(b) Feminine nouns, ṭāl-munnaṭu, have several forms as explained below.

10.2 Ṭā’ marbūtah

When the letter  ...  (26) is written with two dots above ( ... ), it is pronounced as /t/, exactly like the letter ت /t/ (3). It is then called ṭā’ marbūtah 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  ... /...atun/ to the masculine form, e.g.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥuwa ṭalibun.</td>
<td>ḥiya ṭalibatun.</td>
</tr>
<tr>
<td>He is a student.</td>
<td>She is a student.</td>
</tr>
<tr>
<td>ḥuwa waṭlidun.</td>
<td>ḥiya ṭālidatun.</td>
</tr>
<tr>
<td>He is a father.</td>
<td>She is a mother.</td>
</tr>
</tbody>
</table>

Note a: A few nouns with the feminine ending ṭā’ marbūtah are masculine, because they are used only in reference to males, e.g.
Note b: Nouns ending in tā’ marbūtah do not take the extra final alif in the indefinite accusative form. So the correct form is tālibatan (not: tāliba(h)).

Note c: At the end of a sentence the final vowel of a word is normally not pronounced. Even tā’ marbūtah is usually left unpronounced at the end of a sentence, as in tālibatan (cf. chapter 4).

10.3 Most parts or organs of the body which occur in pairs are feminine, e.g.
- yadun, hand
- ʿaynun, eye
- riqulun, foot, leg

10.4 There are words which are feminine by nature, e.g.
- ummun, mother
- ʿarūsun, bride
- hāmilun, pregnant

10.5 Most geographical proper names, i.e. names of countries, cities, towns, villages, etc. are treated as feminine. They are so-called diptotes, i.e. have only two case endings and no nunation (to be explained in chapter 22), e.g.
- tūnisu, Tunisia
- dimašqu, Damascus
- bārīsu, Paris

10.6 A few nouns are feminine by usage, e.g.
- ḥarbun, war
- ʿardun, earth, ground
- ʿamsun, sun

10.7 There are a number of words, which can be either masculine or feminine, e.g.
- suqun, market
- hālun, condition
- sikkinun, knife
There are also two other feminine endings. They form diptotes like the words in paragraph 10.5:

(a) fatḥah + ʿalif + hamzah (اَء ....āʾu), e.g.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>hamqāʾu, stupid</td>
<td>āḥmaqu</td>
</tr>
<tr>
<td>hamrāʾu, red</td>
<td>āḥmaru</td>
</tr>
</tbody>
</table>

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

(b) fatḥah + ʿalif maṣūrah (ىَ.....ā), e.g.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿatšā, thirsty</td>
<td>āṭšānu</td>
</tr>
<tr>
<td>kbrā, bigger</td>
<td>ʾakbaru</td>
</tr>
</tbody>
</table>

Note: If a word ends in sukūn and is followed by another word beginning with hamzatu al-wasli (wašlah), the sukūn is changed to kasrah. This is to avoid three consonants occurring after each other. For example, the verb /waqaʾati/ in number 1 in the exercise below is changed to ..../waqaʾati l-.../.

Exercises

Practise your reading:

(1) waqaʾati l-marʾatu l-maridatu.
2The sick woman 1fell over.

(2) hadama l-ʾāmilu s-suqa l-qadīmata / l-qadima.
2The worker 1pulled down 3the old market (m. or f.).

(3) istārā ʾabū dašt ātan samīnātan.
The father 1bought 3a fat 2chicken.

(4) daḫalat kalbatun bināyatan wāsiʾātan.
2A dog (f.) 1entered 4a big 3building.
1. The nurse gave the patient a sleeping pill.

2. The traveler liked the village.

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

4. A big rock fell down.

5. The explorers is thirsty.

6. The sick caliph is in the hospital.

7. Baghdad is an old city.
The sun is rising.

The sun is rising.

The sitting bride is beautiful.

The bridegroom standing up is ugly.

The journalist published a long article.

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Chapter 11

Conjunctions, prepositions and the particle ḥattā

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 أَلْعَطْفِ hurūfu l-ʿatfi

The three conjunctions َو wa, َف fa and ُﺛَّﻢ tumma are the most commonly used coordinative conjunctions.

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

١ حَرْجَ الْمِدِيرِ وَالْأَسْتَاذِ وَطَالِبٍ مَعَ ħarağa l-mudīru wa-l-ʿustādu wa-tālibun maʿan.
The rector and the professor and a student went out together.

٠ أَكَلَ َذَّبَنَ حَبَّا وَزَبَدَةً وَجَبَنةً وَبِيَضَةً ٢ akala z-zabūn ʿhubzan wa-zubdatan wa-ʿubnatan wa-baydan.
The customer ate bread and butter and cheese 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.
... 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.

\( \text{ta'iba t-tiflu fa-nāma. The child became tired and so he slept.} \)

OR \( \text{The tiredness caused the child to sleep.} \)

\( \text{waqa'a fi n-nahri fa-gariqa.} \)

\( \text{He fell in the river and so he drowned.} \)

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

\( \text{harāga l-wazīru tumma s-safiru tumma š-šurtiyyu.} \)

The minister went out, then the ambassador and then the policeman.

Note: ‘aw, ‘or’ is used as a disjunctive conjunction. There is also the expression: ‘immī ... ‘aw ... ‘either ... or ...’, e.g.

\( \text{‘immī anā ‘aw ‘antā} \)

either me or you

11.6 ūttā 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 ūttā has this function, the following noun remains in the same case as the preceding one, e.g.
After a transitive verb:

After an intransitive verb:

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:

- **min** from, of, than
- **ilā** to, until
- **‘an** from, about
- **‘alā** on, over, at
- **fi** in, at
- **ma‘a** with

**hattā** until, till, to, up to

**munḏu** from because of

**li... (la...)** by, with, in

**bi...** as, like

**ka...** because of

**Note a:** The bound (prefixed) prepositions are: ... **l...** (l...), **b...** and **k...**. They are written together with the following word.

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

\[
\text{من المدير} \quad \text{من الحرب}
\]

mina l-mudiri, from the director  \quad  ‘ani l-‘harbi, about the war

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

\[
\text{بِأَجْمَعُهُمْ} \quad \text{بِأَسْرِهِمْ}
\]

bi-\(\text{aḡma}^{\prime}\)-hi, all together  \quad  bi-\(\text{asri}\)-hi, all together

\[
\text{أَلْنَاسُ بِأَجْمَعُهُمْ} \quad \text{آَلْنَاسُ بِأَسْرِهِمْ}
\]

\(\text{an-nāsu}\) bi-\(\text{aḡma}^{\prime}\)-hi, all of the people  \quad  \(\text{an-nāsu}\) bi-\(\text{asri}\)-hi, all of the people

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

Examples:

\[
\text{دَهَّبَ بِالسَّيْاَرَةِ إِلَى} \quad \text{إِلَى} \quad \text{فَسَبِيْحَ} \quad \text{فَسَبِيْحَ} \quad \text{صَدِيقٍ} \quad \text{صَدِيقٍ} \quad \text{لي} \quad \text{لي}
\]

dahaba bi-s-sayyari  \(\text{ilā l-masbaḥi ma‘a sādiqin l-ī}.

1\(\text{He went by car to}\) 2\(\text{the swimming pool}\) 3\(\text{with}\) 4\(\text{a friend}\) 5\(\text{of}\) 5\(\text{mine.}\)

(\(\text{l-ī}\) is a combination of ... li... and ... iy... ‘mine’, see chapter 15.)

\[
\text{مَاَلَتَ السَّفِيرُ فِي} \quad \text{فِي} \quad \text{العاصمة} \quad \text{مَنِّدٍ} \quad \text{شَهْرٍ}
\]

māta s-safiru fi l-\(\text{aḡsimati}\) mundu  \(\text{shahrin.}\)

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

### 11.8 حَتَّى hattā as a preposition

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

\[
\text{أُكْلِ} \quad \text{السَّمِّكَةَ حَتَّى الرَّأسِ}
\]

\(\text{akala s-samakata ḥattā r-ra}^{\prime}\)-si. (genitive)

He ate 1\(\text{the fish}\) as far as (i.e. except) the head.

Note: Because of the many uses of حَتَّى, the father of Arabic grammar, سَبِيْوَيْهُ Sibawayhi, made the following immortal statement:
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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣamāma</td>
<td>in front of</td>
</tr>
<tr>
<td>baʻda</td>
<td>after</td>
</tr>
<tr>
<td>bayna</td>
<td>between, under</td>
</tr>
<tr>
<td>tahta</td>
<td>above, among</td>
</tr>
<tr>
<td>fawqa</td>
<td>over</td>
</tr>
<tr>
<td>dūna</td>
<td>without, under</td>
</tr>
<tr>
<td>bi-dūni</td>
<td>without</td>
</tr>
<tr>
<td>ḍidda</td>
<td>against</td>
</tr>
<tr>
<td>ʻinda</td>
<td>by, with</td>
</tr>
<tr>
<td>qabla</td>
<td>before</td>
</tr>
<tr>
<td>quddāma</td>
<td>before, in</td>
</tr>
<tr>
<td>ladā</td>
<td>with, at, by</td>
</tr>
<tr>
<td>nahwa</td>
<td>towards, behind</td>
</tr>
<tr>
<td>warāʻa</td>
<td>approximately</td>
</tr>
</tbody>
</table>

Examples:

- قُبْلَ أَلْطَهْرِ (qabla) ʻal-ʻaţhir, before noon
- بَعْدَ أَلْطَهْرِ (baʻda) ʻal-ʻaţhir, in the afternoon

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

- بَقِيَ 2 3 أسَبِعَةُ 4 3 دونْ 4 يُدُونُ 4 أَكْلٍ
  - baqiya ʻusbūʻan dūna / bi-dūni ʻaklin.

1He stayed 3 without 4 food for 2 one 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 لَدَى، عَنْدَ، عَنْدِ، لِمَعَ by using any of the four prepositions لَدَى، عَنْدَ، عَنْدِ، لِمَعَ ladā or ... (l...) 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 لِمَعَ is more frequently used when referring to available possession at a given time, e.g.

لِمَعَ التَّالِيّةِ سَيَأَرَةَ ma’a t-tāli’i sayya‘aratun.
The student has a car (with him). (lit. With the student [now] a car.)

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

عَنْدَ التَّالِيّةِ سَيَأَرَةَ ١inda t-tāli’i sayya‘aratun. The student has a car.

عَنْدَ الْحَبِيرَ فِكْرَةٌ ١inda l-ḥabīr fikrata. The expert has an idea.

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

عَنْدَ الْفَطْرَةِ ١inda ḍ-ḍuhri, at (by) noon

(c) The preposition لَدَى ladā is used in the elaborate literary style more or less in the same way as لِمَعَ ma’a and ١inda to express possession.

لَدَى الْكَتْرَةِ مَالٌ كَثِيرٌ ladā t-tāqīri mālu n kātirun. The merchant has a lot of money.

(d) The preposition ... لِمَعَ لَدَى لِمَعَ ... 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 babun wāhidun. The house has only one door.

أَسْيَأَرَةٌ لِلْمَعْلُومِ ١asa-sayyaraatu li-mu‘allimī, the car belonging to the teacher

لِهَذَا / لِذَلِكَ li-hāda / li-ḍalīka, for this reason, because of that, therefore
**11.11 Spelling rules for the preposition ِلـ... li...**

(a) When ِلـ... li... ‘for, to’ precedes a word with the definite article ِلـ... لـ... al..., the hamzah with its َالـَّامَل َل is omitted in writing and pronunciation, and the two َلّاَمَس are joined together, e.g.

\[\text{the worker} \quad \text{for the worker} \]

\[\text{the physician} \quad \text{for the physician} \]

(b) When the preposition ِلـ... li... precedes a word which itself begins with the letter َل... ل... ل... ل... lám and which has a definite article, the َالـَّامِل + hamzah of the definite article will again be elided, but because three َلّاَمَس cannot be written in succession, the َل... ل... ل... lám of the article and the initial َل... ل... lám of the following word are written as one with the sign َسَدَدَة (remember that َل... ل... lám is a sun letter), e.g.

\[\text{a language} \quad \text{the language} \quad \text{for the language} \]

\[\text{a colour} \quad \text{the colour} \quad \text{for the colour} \]

**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.

\[\text{sakana fi َسَـْشَارَعـْ َأَلْـْجَـَنِِ}}
\[\text{He lived on the new َسَـْشَارَعـْ َأَلْ~}}
\[\text{street.} \]

\[\text{galasa tahta َسَـْشَأَرَذ} - َأَلْـْجَـَنِِ}}
\[\text{He sat َسَـْشَأَرَذ} - َأَلْ~} \]
\[\text{under the big َسَـْشَأَرَذ} - َأَلْ~}
\[\text{tree.} \]
Exercises

Practise your reading:

(1) ُرَجَ ُلَ مَ لْكَ وَ ؛ُمَلْزِرَ وَ ؛ُسَفِيرَ مَعَا مِنَ ُلَّقَصَرَ

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

(2) ُرَسَ َوَ ؛ُمَلْزِرَ وَ ؛ُسَفِيرَ مَعَا مِنَ ُلَّقَصَرَ

(3) ُرَسَ َوَ ؛ُمَلْزِرَ وَ ؛ُسَفِيرَ مَعَا مِنَ ُلَّقَصَرَ

(4) ُرَسَ َوَ ؛ُمَلْزِرَ وَ ؛ُسَفِيرَ مَعَا مِنَ ُلَّقَصَرَ

(5) ُرَسَ َوَ ؛ُمَلْزِرَ وَ ؛ُسَفِيرَ مَعَا مِنَ ُلَّقَصَرَ

(6) ُرَسَ َوَ ؛ُمَلْزِرَ وَ ؛ُسَفِيرَ مَعَا مِنَ ُلَّقَصَرَ

(7) ُرَسَ َوَ ؛ُمَلْزِرَ وَ ؛ُسَفِيرَ مَعَا مِنَ ُلَّقَصَرَ

(8) ُرَسَ َوَ ؛ُمَلْزِرَ وَ ؛ُسَفِيرَ مَعَا مِنَ ُلَّقَصَرَ
The king sent an important message to the minister and to the ambassador.

The doorman carried a bag belonging to the merchant.

The guest (customer) ate fried fish, then he drank cold milk and (so he) got sick.

Yesterday I worked through the night until (the) morning.

A week ago the employee promised that he would return to work.

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

The government permitted the establishment of an agricultural bank.
Conjunctions, prepositions and the particle hatten

(18) šariba d-ḍayfu l-qahwata hatten t-tufla.
   The 1guest drank the coffee, even 2the grounds.

(19) akala l-kalbu l-lahma hatten l-aḍmi.
   The dog ate 1the meat to 2the bones.

(20) akala l-qitū l-lahma hatten l-aḍma.
   The 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.
(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

`Idāfah construction (genitive attribute) and the five nouns

12.1 The meaning of the Arabic term `idāfah إضافة 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 `idāfah construction is called `أَلْمُضِافَ إِلَيْهِ al-mudafu, meaning ‘annexed’ or ‘attached’. The second noun is called `أَلْمُضِافَ إِلَيْهِ al-mudafu `ilay-hi, meaning ‘annexer’ or ‘attacher’. There are two variants of the `idāfah construction.

12.2 The first variant: genitive construction

The first variant is called `أَلْمُضِافَ إِلَيْهِ al-`idafatu l-ḥaqiqiyatu, 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:

<table>
<thead>
<tr>
<th>Indefinite form</th>
<th>Definite form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annexer</td>
<td>Annulled</td>
</tr>
<tr>
<td>possessor</td>
<td>possessed</td>
</tr>
<tr>
<td>kitābu mu‘allim</td>
<td>kitābu l-mu‘allim (not: `al-kitābu...)</td>
</tr>
<tr>
<td>a book of a teacher</td>
<td>the book of the teacher</td>
</tr>
<tr>
<td>OR a teacher’s book</td>
<td>OR the teacher’s book</td>
</tr>
</tbody>
</table>
The semantic relation between the two constituents of the ʿidāfah 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:

<table>
<thead>
<tr>
<th>Indefinite form</th>
<th>Definite form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annexer</td>
<td>Annexed</td>
</tr>
<tr>
<td>material</td>
<td>item</td>
</tr>
<tr>
<td>bābu ḥašabin</td>
<td>bābu l-ḥašabi</td>
</tr>
<tr>
<td>a wooden door</td>
<td>the wooden door</td>
</tr>
<tr>
<td>a door of wood</td>
<td>the door of wood</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>bābun min ḥašabin</th>
<th>ʾal-bābu min ḥašabin</th>
</tr>
</thead>
<tbody>
<tr>
<td>a door (made) of wood</td>
<td>the door (made) of wood</td>
</tr>
<tr>
<td>A door is (made) of wood.</td>
<td>The door is (made) of wood.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Indefinite form</th>
<th>Definite form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annexer</td>
<td>Annexed</td>
</tr>
<tr>
<td>whole</td>
<td>part</td>
</tr>
<tr>
<td>qīṭʿatu ḡubzin</td>
<td>qīṭʿatu l-ḥubzi</td>
</tr>
<tr>
<td>a piece of bread</td>
<td>the piece of (the) bread</td>
</tr>
</tbody>
</table>

(c) In the following cases, which are ambiguous, the relation is that of item and contents or item and purpose/material:
Sometimes the annexer can function either as genitive attribute or logical object, e.g.

<table>
<thead>
<tr>
<th>Indefinite form</th>
<th>Definite form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annexer</td>
<td>Annexer</td>
</tr>
<tr>
<td>contents/purpose item</td>
<td>contents/purpose item</td>
</tr>
<tr>
<td>finğānu qahwatīn</td>
<td>finğānu l-qahwati</td>
</tr>
<tr>
<td>a cup of coffee</td>
<td>the cup of coffee</td>
</tr>
<tr>
<td>a coffee cup</td>
<td>the coffee cup</td>
</tr>
<tr>
<td>šahru ‘asalin</td>
<td>šahru l-‘asali</td>
</tr>
<tr>
<td>a honey month (honeymoon)</td>
<td>the honey month (honeymoon)</td>
</tr>
<tr>
<td>lit. a month of honey</td>
<td>lit. the month of honey</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Indefinite form</th>
<th>Definite form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annexer</td>
<td>Annexer</td>
</tr>
<tr>
<td>connection/object person</td>
<td>connection/object person</td>
</tr>
<tr>
<td>mūdīr Šarikatin</td>
<td>mūdīr Š-Šarikati</td>
</tr>
<tr>
<td>a director of a company</td>
<td>the director of the company</td>
</tr>
<tr>
<td>a company director</td>
<td>the company director</td>
</tr>
</tbody>
</table>

12.4 Rules concerning the ‘idāfah construction

(a) Whether or not the first noun (the annexed) refers to something definite or indefinite, it never takes the definite article ... اللَّلْؤُلَّؤُ or nunation.

(b) The second noun (the annexer) is always in the genitive case. It may take the article ... اللَّلْؤُلَّؤُ or nunation according to its definiteness status.
(c) If the second noun (the annexer) is in the definite form, it causes the whole `idâfah construction to be definite. If the second noun is indefinite, then the entire `idâfah construction is indefinite.

12.5 The second variant: `idâfah adjective

The second variant of the `idâfah construction may also be called `idâfah 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 `al-`idâfatu gâyru l-`haqiqiyyati, which means improper annexation, e.g.

<table>
<thead>
<tr>
<th>Annexer</th>
<th>Annexed</th>
</tr>
</thead>
<tbody>
<tr>
<td>qabîhu l-mandari</td>
<td>one of ugly appearance, bad-looking</td>
</tr>
<tr>
<td>tayyibatu l-qalbi</td>
<td>one (f.) with a good heart</td>
</tr>
<tr>
<td>kaṭiru l-mâli</td>
<td>wealthy man (lit. abundant of wealth)</td>
</tr>
<tr>
<td>ġamîlatu l-wâghi</td>
<td>one (f.) with a beautiful face, fair-faced</td>
</tr>
<tr>
<td>ġazîlu š-šukri</td>
<td>very thankful</td>
</tr>
<tr>
<td>ġâmiqû l-lawni</td>
<td>dark- (deep-)coloured</td>
</tr>
<tr>
<td>qalîlu l-`aqli</td>
<td>stupid, insane (lit. one with little intelligence)</td>
</tr>
<tr>
<td>tawîlatu l-lisâni</td>
<td>a gossip (f.), insolent (lit. one with a long tongue)</td>
</tr>
</tbody>
</table>

12.6 The first adjective in the above examples may take the definite article ... `al... when a noun in the definite form precedes it, although this contradicts rule 12.4a mentioned above.
When the first noun (the annexed) in the genuine *‘idāfah* construction is qualified by an adjective, the adjective agrees with the noun in number, gender and case. But the adjective must be placed after the whole *‘idāfah* construction, e.g.

*al-bintu -l-gamīlatu l-waqhī*
the girl with a (the) beautiful face

*a†-šayh u †-tayyibu l-qalbi*
the sheikh with a kind heart

*ar-ragulu l-qalifu l-‘aqli*
the stupid man (lit. the man with little intelligence)

### 12.7

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

*fi sayyārati Muḥammadin i-l-ğadīdatu*
_in Muhammad’s new car_”}

*sayyāratu Muḥammadin i-l-ğadīdatu*
_Muhammad’s new car_

### 12.8

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

*madḥalu i-bayti s-saγıru*
_the small gate of the house_

*madḥalu i-bayti s-saγıri*
_the gate of the small house_

### 12.9

A complex *‘idāfah* phrase may contain several nested annexers (*‘idāfah*), but only the last annexer may take the definite article, e.g.

*madḥalu ḥadīqati waziri l-‘ajrīyyati*
_the gate to (of) the garden of the Minister of Foreign Affairs_
12.10 However, the noun to which the adjective refers may be ambiguous even in a vocalized text, e.g.

\[
\text{kataba bi-qalami t-tilmīdī l-qāsīrī. He wrote with the short pen of the student. OR He wrote with the pen of the short student.}
\]

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

\[
\text{tālibu hādīhi l-ḡāmiʿati, the student of this university}
\]

12.12 The five nouns \(\text{al-ʾasmāʾu l-ḥamsatu} \) below take the three case endings, but they differ slightly from the usual ones. When these nouns enter an ʿiḍāfah construction, their case vowels become long: -ū, -ā, -ī (instead of -u, -a, -i).

\[
\begin{align*}
\text{Nom} & \quad \text{Acc} & \quad \text{Gen} \\
\text{father} & \quad \text{brother} & \quad \text{father-in-law} & \quad \text{mouth} & \quad \text{owner, possessor} \\
\text{abū l-walādi} & \quad \text{pāban l-walādi} & \quad \text{pābī l-walādi} & & \\
\text{the boy’s father} & & & & \\
\text{dū mālin} & \quad \text{dā mālin} & \quad \text{dī mālin} & & \\
\text{rich, wealthy} & & & & \\
\end{align*}
\]

Note: Instead of the nominative case form ʿuṣūr, ‘mouth’, the alternative form ʿum is more frequently used.

Examples:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>abū l-walādi</td>
<td>pābā l-walādi</td>
<td>pābī l-walādi</td>
</tr>
<tr>
<td>father’s father</td>
<td>father-in-law</td>
<td>owner, possessor</td>
</tr>
<tr>
<td>dū mālin</td>
<td>dā mālin</td>
<td>dī mālin</td>
</tr>
<tr>
<td>rich, wealthy</td>
<td></td>
<td>(lit. possessor of much wealth)</td>
</tr>
</tbody>
</table>
Exercises

Practise your reading:

1. صَلِّ الْعَالِمُ َّ شَبَاكُ السَّيَارَةُ َ المعطَّل. 
   (1) sallaха l-‘amilu šubbāk š-sayyārat l-mu’attala. 
   The worker 1 repaired 2 the broken 2 window of the car.

2. ﺍَكِلُ َ آلَاسُ َ فِي َ قَصَرَ َ آلِملك َ العَظيم. 
   (2) akala n-nāsu fi qaṣrī l-mālikī l-‘aḍīmi. 
   The people ate in the palace of the great king.

3. ﻋَسَّلَ الطَّيْبَ َ بِالْمَطْهر َ جَرَحَ الأَطْفَلُ َ الملْثِهِ. 
   (3) gasala t-tabību bi-l-mutahhiri gurha t-tifli l-multahiba. 
   The physician 1 washed 4 the inflamed 3 wound of the child 2 with (the) antiseptic.

4. ﻓِي َ قَصَرَ َ المَدرَسةِ َ الغَرْبِيِ َ فُوقَ َ بَابِ َ عَلَى َ الحَارِسِ. 
   (4) sadamat šahinatun bāba l-madrasati l-garbiyya, fa-waqa’a l-bābu 2 alā l-hārisi. 
   A truck 1 hit the school’s 3 western door so the door 4 fell on 5 the watchman (guard).

5. ﻓِي َ قَصَرَ َ السَّاحِرُ َ الصَّغَيرَ َ وسِخَةِ. 
   (5) ardu l-masna’i s-saģīri wasiḥatun. 
   The floor (f.) of the small 2 factory is 3 dirty.

6. ﻓِي َ قَصَرَ َ المَديَنَةِ َ القديِمِ َ عَصِرَى وِجَمِيل. 
   (6) bināyatun l-baladiyyati l-ğadidatun ba’datun wa-bāṣi’atun. 
   The new 2 municipality 1 building is 4 far away 5 and ugly.

7. ﻓِي َ قَصَرَ َ المَديَنَةِ َ القديِمِ َ عَصِيرَي وِجَمِيلِ. 
   (7) mathafu l-madīnati l-qadīmu 2 ‘asriyyun wa-ğamīlun. 
   The old 1 museum of the 2 city is 3 modern and beautiful.

8. ﻓِي َ قَصَرَ َ نَافِذَةِ َ الجامِعَةِ َ الشرقيِّيِ مُغْلَقَ َ مَعْلَقةً. 
   (8) šubbāku / nāfīdatu l-ğami’ati š-ṣarqiyyu muglaqatun. 
   The university’s 2 eastern 1 window is 3 closed.
(9) madḥalu ḥadīqati l-ḥayawānīti l-ḡādīdu maftū hun.
The new gate (entrance) of the zoo (lit. garden of the animals) is open.

(10) wāfaqa mağlisu n-nuwwābi ʾamsi ʿalā maṣrūʿin ʾaġīlin li-wazīrī l-māliyyati.
The parliament (council of deputies) agreed yesterday on an urgent project for the Minister of Finance.

(11) ḍadība ẓ-ṭabību ʿalā l-mumarrīḍati ẓ-ṭawīlāti l-lisānī ʾl-ṭartārāti.
The physician became angry with the gossiping (insolent) nurse (lit. with the long-tongued nurse).

(12) gasalā l-ḡārū yada l-ḥalbī ʾs-saģīrī l-wāsiḥata.
The neighbour washed the small dog’s dirty paw (hand).

(13) ḥamala l-bawwābū haqībata / ʿṣantata l-mudīrī t-taqlīlata.
The doorman carried the director’s heavy suitcase.

(14) lawnu l-bābī ʾs-ṣamāliyyi li-l-māthāfī qaḥīhun.
The colour of the museum’s northern door is ugly.

(15) daraqū l-madḫalī l-ḡanūbiyyi li-l-funduqī dayyiqun.
The stairs of the hotel’s southern entrance are narrow.

(16) wašala ʿilā maṭārī l-kūwaytī d-dawliyyī mandūbu l-amīnī l-ṣāmmī li-l-ʿumami l-muttāḥidati.
The representative of the Secretary-General of the United Nations has arrived at Kuwait’s International Airport.
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.
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.

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.
Arabic nouns and adjectives are inflected for three numbers:

<table>
<thead>
<tr>
<th>Singular (nom.)</th>
<th>Dual (nom.)</th>
<th>Dual (acc. and gen.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجلٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>رجلانٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>رجلانٍ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>رجلٍ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>رّجَلَانِ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>رّجَلَانِ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>رّجَلَانِ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>رجلٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>بنتٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>بنّتانٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>بنّتانٍ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>بنتٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ملكةٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ملكتانٍ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ملكتانٍ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ملكةٌ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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:

- /...ān/ for nominative
- /...ayn/ for accusative and genitive

The final tā’ marbūtah in a singular noun becomes a regular /...t/ before dual endings, e.g.
The final syllableِن.../...ni/ of the dual masculine and feminine is elided when the word is in the ‘idāfah construction, e.g.

(a) Dual (nom. masc.)

كتَابَا أَطْلَابِ

kitābā t-tālibi
the (two) books of the student

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

كتَابِي أَطْلَابِ

kitābayi t-tālibi
the (two) books of the student

(c) Dual (nom. fem.)

مُعْلِمَةٌ أَلْمَدرْسَةٌ

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

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

مُعْلِمَيْنِ أَلْمَدرْسَةٍ

mu‘allimatayī l-madrasati
the (two) teachers (f.) of the school

When a singular feminine noun ends with ١...ّ/...ā/, the final hamzah ١.../...ā/ is replaced by َwā before dual endings, e.g.

Singular | Dual (nom.) | Dual (acc. and gen.)
--- | --- | ---
حَمْرَاءُ | حَمْرَاءٌ أَوْانَ | حَمْرَاءٌ أَوْان
hamrā‘u, red | hamrāwānī | hamrāwānī

(There is more about َhamzah as a final radical ١...ّ/...ā/ in chapter 20.)
13.6 The final 'alif maqṣūrah ى... of a singular noun becomes /...y.../ before dual endings, e.g.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual (nom.)</th>
<th>Dual (acc. and gen.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>muṣṭashfān, hospital</td>
<td>muṣṭashfīyān</td>
<td>muṣṭashfāyayni</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>َعَلِمُمَا مَرْيَضٌ مَا</td>
<td>َعَلِمُمَا مَرْيَضٌ مَا</td>
</tr>
<tr>
<td>ْاٍل-مُعَلْمَيْنَ مَرْيَضٌ مَا</td>
<td>ْاٍل-مُعَلْمَيْنَ مَرْيَضٌ مَا</td>
</tr>
<tr>
<td>The two teachers (m.) are sick.</td>
<td>The two teachers (f.) are sick.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>َلْكُلْبَيْنَ سَحْرَيْنَ</td>
<td>َلْكُلْبَيْنَ سَحْرَيْنَ</td>
</tr>
<tr>
<td>ْاٍل-كَلْبَيْنَ سَحْرَيْنَ</td>
<td>ْاٍل-كَلْبَيْنَ سَحْرَيْنَ</td>
</tr>
<tr>
<td>The two dogs (m.) are small.</td>
<td>The two dogs (f.) are small.</td>
</tr>
</tbody>
</table>

13.8 **The plural**

There are two plural types in Arabic:

(a) The sound plural ُمَعْلُومُمَا أَلْسَالَمْ may be compared to the English external plural or regular plural.

(b) The broken plural ُمَعْلُومُمَا أَلْسَالَمْ may be compared to the English internal or irregular plural. (Broken plurals are explained in chapter 21.)

13.9 The sound masculine plural ُمَعْلُومُمَا أَلْسَالَمْ of nouns and adjectives is formed by replacing the case endings of the singular with the following two suffixes:

- /...ūna/ in the nominative
- /...īna/ in the accusative and genitive

<table>
<thead>
<tr>
<th>Latin Form</th>
<th>Arabic Form</th>
<th>English Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>muʿallimun, teacher</td>
<td>muʿallimūna, teacher</td>
<td>muʿallimīna, (of) teachers</td>
</tr>
</tbody>
</table>

Presented by www.ziaraat.com
As in the dual, the final syllable /...na/ of the sound plural masculine disappears, if the word enters the `iḍāfah construction, e.g.

(a) Sound masculine plural nominative:

\[
\text{mu'allimū l-madrasati} \\
\text{mu'allimūna l-...}
\]

the teachers of the school

(b) Sound masculine plural accusative and genitive:

\[
\text{mu'allimī l-madrasati} \\
\text{mu'allimīna l-...}
\]

the teachers of the school

The sound feminine plural is formed by adding the following two suffixes to the singular word stem:

\[
\text{.../...ātun/ in the nominative} \\
\text{.../...ātin/ in the accusative and genitive}
\]

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.

<table>
<thead>
<tr>
<th>Sing. (fem.)</th>
<th>Plur. nom. (fem.)</th>
<th>Plur. acc. and gen. (fem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malikatun, a queen</td>
<td>Malikātun, queens</td>
<td>Malikātin, (of) queens</td>
</tr>
<tr>
<td>Al-malikatū, the queen</td>
<td>Al-malikātū, the queens</td>
<td>Al-malikāti, (of) the queens</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Masc. sing.</th>
<th>Plur. nom. (fem.)</th>
<th>Plur. acc. and gen. (fem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>حمَّامُ</td>
<td>حَمَامَاتُ</td>
<td>حَمَامَاتِ</td>
</tr>
<tr>
<td>hammāmun, bath (m.)</td>
<td>hammāmatun, baths (f.)</td>
<td>hammāmatin, (of)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing. (fem.)</th>
<th>Plur. nom. (fem.)</th>
<th>Plur. acc. and gen. (fem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>صِحْرَاءٌ</td>
<td>صَحْرَاءَاتُ</td>
<td>صَحْرَاءَاتِ</td>
</tr>
<tr>
<td>saḥrāʾu, a desert</td>
<td>saḥrāwātun, deserts</td>
<td>saḥrāwātin, (of) deserts</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Plur. nom. (fem.)</th>
<th>Plur. acc. and gen. (fem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْطَالِبَاتُ مَرْيَضَاتٍ</td>
<td>أَلْمَرْيِضَاتُ مَأْهِرَاتٍ</td>
</tr>
<tr>
<td>ِ~at-tālibatu marīḍātun.</td>
<td>ِ~al-mumarrīḍātu māhirātun.</td>
</tr>
<tr>
<td>The students (f.) are ill.</td>
<td>The nurses (f.) are skilled.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Plur. nom. (fem.)</th>
<th>Plur. acc. and gen. (fem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَسْنَوَاتِ صَعْبَةٌ</td>
<td>أَسْنَوَاتِ صَعْبَةٌ</td>
</tr>
<tr>
<td>ِ~a-sanawātu saʿbatun.</td>
<td>ِ~a-sanawātu saʿbatun.</td>
</tr>
<tr>
<td>easy examinations</td>
<td>The years are difficult.</td>
</tr>
</tbody>
</table>

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

Practise your reading:

1. sakana t-tāğirāni l-ğaniyyāni fi qașrayni kabīrayni bayna nahrayi l-madīnati.

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

3. The two cars of the two new physicians are red.

4. The photographers and the journalists of the newspaper went to both the location (place) of the strike(s) and the location of the demonstration.

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


7. The owner of the restaurant slaughtered two black hens.

8. In the two gardens of the owner of the company there are two big trees and two car parks for two cars.

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

10. The two rich merchants lived in two big palaces between the two rivers of the city.

11. The two cars of the two new physicians are red.

12. The photographer and the journalists of the newspaper went to both the location (place) of the strike(s) and the location of the demonstration.
Some of the male and the female teachers became angry with the director of the training course/session.

The company's Egyptian engineers are travelling tomorrow on a short holiday.

The happily married couple won two travel tickets to two capital cities in Europe.

The two new policemen are not faithful to the law. The two daughters of the new ambassador are polite (well mannered) and beautiful.

The male and female teachers visited two new museums in the centre of the city.
بدأ 2 مصورو 3 الجريدة 4 الإضراب 5 لمدة 6 ساعات (ساعة).

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

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.
Chapter 14

Perfect tense verbs, root and radicals, triliteral 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 كَتَبُ 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, \( \text{kataba} \). 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 Triliteral verbs

(a) Roots with three radicals are called triliteral verbs (singular: \( \text{wَأْﻟِﻔْﻌُﻞ ﻚﻢكﻗﻮﻗﻗﻦيﻗ} \)). Thus the root of the triliteral verb \( \text{kataba} \) ‘to write’ is \( \text{k-t-b} \). This is the form under which you will find the verb \( \text{kataba} \) (and other forms of this verb) in Arabic dictionaries.

(b) The triliteral verbs have three patterns of vowelling. In the basic form the first and last consonants (radicals) are always vowelled with \( \text{fathah} /\text{a}/ \). But the middle consonant (radical) may be vowelled with any of the three short vowels:

```
CaCaCa  CaCiCa  CaCuCa
\( \text{kataba} \)  \( \text{šariba} \)  \( \text{kabura} \)
he wrote  he drank  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):

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>katab+a</td>
<td>katab+ā</td>
<td>katab+ū</td>
</tr>
<tr>
<td>he wrote</td>
<td></td>
<td>they (2) wrote</td>
<td>they wrote</td>
</tr>
<tr>
<td>3. f.</td>
<td>katab+at</td>
<td>katab+atā</td>
<td>katab+na</td>
</tr>
<tr>
<td>she wrote</td>
<td></td>
<td>they (2) wrote</td>
<td>they wrote</td>
</tr>
<tr>
<td>2. m.</td>
<td>katab+ta</td>
<td>katab+tumā</td>
<td>katab+tum</td>
</tr>
<tr>
<td>you wrote</td>
<td></td>
<td>you (2) wrote</td>
<td>you wrote</td>
</tr>
<tr>
<td>2. f.</td>
<td>katab+ti</td>
<td>katab+tumā</td>
<td>katab+tnnā</td>
</tr>
<tr>
<td>you wrote</td>
<td></td>
<td>you (2) wrote</td>
<td>you wrote</td>
</tr>
<tr>
<td>1. m. and f.</td>
<td>katab+tu</td>
<td>katab+tu</td>
<td>katab+nā</td>
</tr>
<tr>
<td>I wrote</td>
<td></td>
<td></td>
<td>we wrote</td>
</tr>
</tbody>
</table>

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.

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.

\[
\text{šaribā l-mu’allimūna 'aşīran.} \quad \text{šaribatī l-bītānī 'aşīran.}
\]

The teachers (m. pl.) drank juice. 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-wasli (waslah), the sukūn on the final /...t/ is replaced by kasrah to avoid having three consonants in succession, e.g.

\[
\text{...šarībīt ∂l-bītān} \quad (\text{not: ...šaribat l-bītānu})
\]

(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.

\[
\text{al-mu’allimūn šarībū ‘aşīra.} \quad \text{al-mu’allimatānī šarībatā ‘aşīran.}
\]

The teachers (m. pl.) drank juice. 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.

\[
\text{šarībū ‘aşīran.} \quad \text{šarībatā ‘aşīran.}
\]

They (m. pl.) drank juice. 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.
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.

\[
\text{شا} \text{ر} \text{i} \text{با} \text{ (sing.)} \quad \text{l-kil} \text{a} \text{bu} \text{ halo} \text{ban.}
\]

The dogs drank milk.

\[
\text{ا} \text{l-kil} \text{a} \text{b} \text{n} \text{i} \text{s} \text{a} \text{r} \text{ib} \text{a} \text{ (hal} \text{iban.}
\]

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.

\[
\text{شا} \text{ر} \text{i} \text{ba} \text{ (hal} \text{iban.}
\]

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

\[
\text{ا} \text{l-kil} \text{a} \text{b} \text{n} \text{i} \text{s} \text{a} \text{r} \text{ib} \text{a} \text{ (hal} \text{iban.}
\]

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

\[
\text{شا} \text{ر} \text{i} \text{ba} \text{ (hal} \text{iban.}
\]

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

\[
\text{ا} \text{l-kil} \text{a} \text{b} \text{n} \text{i} \text{s} \text{a} \text{r} \text{ib} \text{a} \text{ (hal} \text{iban.}
\]

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

14.10 The verb in the perfect tense is sometimes preceded by the particle \text{قد} qad, or \text{قد} لقاد 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.

\[
\text{قد} \text{ ش} \text{ر} \text{i} \text{ب} \text{ (الح} \text{ي} \text{ب)} qad \text{sha} \text{r} \text{iba} \text{l-hala} \text{iba.}
\]

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

14.11 \text{Negative of the perfect tense}

The negative particle \text{ما} mā ‘not’ is used to negate the perfect tense and is placed before the verb, e.g.

\[
\text{ما} \text{ ش} \text{ر} \text{i} \text{ب} \text{ (الح} \text{ي} \text{ب)} m\text{a} \text{sha} \text{r} \text{iba} \text{l-hala} \text{iba.}
\]

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:

1) akala s-sabbahuna ta’amman fasidan fa-maridu.
The swimmers ate rotten (spoiled) food and (so) became ill.

(1) /halfringrightsubscript\akala s-sabba¯h\˙u\¯na t\˙a\¨aman f\¨asidan f\¨a-marid\¨ui.
The swimmers ate rotten (spoiled) food and (so) became ill.

2) talaba l-qad\¨i mina l-k\¨a\¨umi taqr\¨iran ‘ani l-h\¨adi\¨ti.
The judge asked the clerk (secretary) for a report about the accident.

(2) /halfringleftsubscript\t\˙a\¨alaba l-qa\¨ad\¨i d\¨i mina l-ka\¨ad\¨i t\¨a\¨qr\¨i\¨a t\¨a\¨a\¨ar\¨i l\¨u\¨a\¨ra.
The judge asked the clerk (secretary) for a report about the accident.

3) galasati l-mar\¨a\¨atu t-ta\¨i\¨abata ‘al\¨a kursiyyin maks\¨urin ‘am\¨ama mad\¨a\¨ali d-duk\¨a\¨ani.
The tired woman sat on a broken chair in front of the entrance of the shop.

(3) /halfringrightsubscript\g\¨a\¨alasati l-ma\¨ar\¨a\¨aturatu t-ta\¨i\¨abat\¨a ‘al\¨a l-kursiyyin maks\¨u\¨urin ‘am\¨a\¨ama mad\¨a\¨ali d-d\¨uk\¨a\¨ani.
The tired woman sat on a broken chair in front of the entrance of the shop.

4) nag\¨a\¨hati t-talibat\¨a\¨ani l-\¨a\¨gnabiyyat\¨a\¨ani fi mt\¨a\¨ar\¨i l-\¨u\¨u\¨a\¨ra li-k\¨ulliyat\¨a t-tib\¨a\¨i.
The two foreign students passed the entrance exam to the faculty of medicine (medical college).

(4) /halfringrightsubscript\n\¨a\¨g\¨a\¨h\¨a\¨at\¨i t\¨a\¨a\¨l\¨a\¨ib\¨a\¨at\¨a\¨a\¨i l\¨a\¨g\¨a\¨n\¨a\¨bi\¨y\¨a\¨a\¨at\¨a\¨a\¨i fi m\¨a\¨t\¨a\¨a\¨ar\¨i l\¨a\¨g\¨a\¨n\¨a\¨b\¨i\¨y\¨a\¨a\¨at\¨a\¨a\¨i l\¨u\¨u\¨a\¨ra l\¨i k\¨u\¨l\¨l\¨i\¨i\¨i t\¨a\¨t\¨i\¨b\¨a\¨i.
The two foreign students passed the entrance exam to the faculty of medicine (medical college).

5) akala l-qitu\¨atu l-\¨u\¨u\¨b\¨a\¨ata fa-\¨a\¨hata\¨a qi\¨ita\¨a la-h\¨a\¨mi mina l-barr\¨a\¨adi wa-haraba bi-h\¨a\¨a \¨il\¨a l-h\¨ad\¨iq\¨a\¨a.
The cat ate the cheese from the table, then snatched the piece of meat from the refrigerator and ran away with it to the garden.

(5) /halfringrightsubscript\a\¨k\¨a\¨ala l-q\¨i\¨u\¨tu\¨a l-\¨u\¨u\¨b\¨a\¨ata fa-\¨a\¨hata\¨a qi\¨ita\¨a la-h\¨a\¨mi mina l-barr\¨a\¨adi wa-haraba bi-h\¨a\¨a \¨il\¨a l-h\¨ad\¨iq\¨a\¨a.
The cat ate the cheese from the table, then snatched the piece of meat from the refrigerator and ran away with it to the garden.

6) hamala l-\¨a\¨amil\¨a\¨a l-k\¨isa t-taq\¨i\¨a fa-tala\¨a\¨a bi-h\¨a\¨a ‘al\¨a d-dara\¨a\¨a \¨il\¨a t-ta\¨b\¨i\¨a\¨a l-\¨u\¨u\¨a\¨ra.
The two workers carried the heavy sack and climbed with it up the stairs to the fifth floor.

(6) /halfringrightsubscript\h\¨a\¨m\¨a\¨ala l-\¨a\¨amil\¨a\¨a l-k\¨a\¨isa t-ta\¨q\¨i\¨a fa-tala\¨a\¨a bi-h\¨a\¨a ‘al\¨a d-dara\¨a\¨a \¨il\¨a t-ta\¨b\¨i\¨a\¨a l-\¨u\¨u\¨a\¨ra.
The two workers carried the heavy sack and climbed with it up the stairs to the fifth floor.
The teachers (m.) 1 returned from 2 the ministry after they 3 attended 4 a meeting with 5 the minister.

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

The company 1 paid a good 3 salary to the new 4 engineer 5 and raised the 6 wages of the 7 rest of the employees.
The guard prevented the people without tickets from entering the stadium (lit. playground) so they jumped over the wall and watched the match.

The students went on a trip to the fortress and sent postcards to their teachers.

The sick child rejected the food 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 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.
(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 are:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. m. f.</td>
<td>اناً</td>
<td>نحنُ</td>
<td></td>
</tr>
<tr>
<td>2. m.</td>
<td>انتَ</td>
<td>أنتمَ</td>
<td>انتَ</td>
</tr>
<tr>
<td>2. f.</td>
<td>انتَ</td>
<td>أنتمَ</td>
<td>انتَ</td>
</tr>
<tr>
<td>3. m.</td>
<td>هوُ</td>
<td>همَا</td>
<td>همُ</td>
</tr>
<tr>
<td>3. f.</td>
<td>هيَ</td>
<td>همَا</td>
<td>هنَ</td>
</tr>
</tbody>
</table>

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.

- Ar-ragulu tawilun. The man is tall.
- Huwa tawilun. He is tall.

- Al-bintu latifatun. The girl is kind.
- Hiya latifatun. 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.

مررت بك أنت
marartu bi-ka ?anta.

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.

أنا شكرت الطبيب
?ana šakartu ṭ-ṭabība. I thanked the doctor.
أنت سمعت الخبر
?anta saṃīta l-ḥabara. You heard the piece of news.
أنا أحبك
?ana ʾahbūka. I (certainly) love you.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>/i/</td>
<td>/nī/</td>
</tr>
<tr>
<td>me</td>
<td></td>
<td>(as in the plural)</td>
</tr>
<tr>
<td>my</td>
<td>/nī/</td>
<td>/nā/</td>
</tr>
<tr>
<td>our, us</td>
<td></td>
<td></td>
</tr>
<tr>
<td>your, you</td>
<td>/ka/</td>
<td></td>
</tr>
<tr>
<td>your, you</td>
<td>/kumā/</td>
<td></td>
</tr>
<tr>
<td>your, you</td>
<td>/kum/</td>
<td></td>
</tr>
<tr>
<td>your, you</td>
<td>/kunna/</td>
<td></td>
</tr>
<tr>
<td>your, you</td>
<td>/kun/</td>
<td></td>
</tr>
<tr>
<td>his, him, its, it</td>
<td>/hu/</td>
<td></td>
</tr>
<tr>
<td>their, them (two)</td>
<td>/humā/</td>
<td></td>
</tr>
<tr>
<td>their, them</td>
<td>/hum/</td>
<td></td>
</tr>
<tr>
<td>her, its, it</td>
<td>/hā/</td>
<td></td>
</tr>
<tr>
<td>their, them (two)</td>
<td>/hunna/</td>
<td></td>
</tr>
<tr>
<td>their, them</td>
<td>/hun/</td>
<td></td>
</tr>
</tbody>
</table>
Note: The suffix pronoun for the first person singular جَآَيْ /...يُ/ ‘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 'idāfah construction, e.g.

\[
\text{قَلَامُي} / \text{نيه} \quad \text{baytu-hu, his house}
\]

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

<table>
<thead>
<tr>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Acc. and gen.</td>
</tr>
<tr>
<td>Kitābān</td>
<td>Kitābān</td>
</tr>
<tr>
<td>Kitābā-ka</td>
<td>Kitābā-ka</td>
</tr>
<tr>
<td>Two books</td>
<td>Two books</td>
</tr>
<tr>
<td>Your (m.)</td>
<td>Your (m.)</td>
</tr>
<tr>
<td>(two) books</td>
<td>(two) books</td>
</tr>
</tbody>
</table>

15.7 The first person singular suffix يُ /...يُ/ ‘my’ becomes مُلْعَمْيَنَ /...يا/ when it is preceded by a long vowel or a diphthong, e.g.
When the suffix pronoun for the first person singular is attached to a sound masculine plural, the final /...ُ.و.../ is changed to /...ِّي.../ in all three cases, e.g.

plural

<table>
<thead>
<tr>
<th>Nom.</th>
<th>مَعْلُومٍ مَعْلَمٍ (not: مَعْلُومَةٍ مَعْلَمَة)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>مَعْلُومٌ مَعْلَمٌ (not: مَعْلُومَةٍ مَعْلَمَة)</td>
</tr>
<tr>
<td>gen.</td>
<td>مَعْلُومٍ مَعْلَمٍ (not: مَعْلُومَةٍ مَعْلَمَة)</td>
</tr>
</tbody>
</table>

muʿallim-ūna, teachers  muʿallim-iyya, my teachers  muʿallimūna-ya)

The ʿidāfah construction may contain more than one annexed noun. In this case only one annexed noun is placed before the annexer َأْﻟـُﻤَﻀـﺎٌفِإَﻟْﻴِﻪ. 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.

qalamu ُ-tālibi wa-kitābu-hu wa-daftaru-hu wa-ḥaqībatu-hu
the student’s pen, book, notebook and bag
(lit. the student’s pen and his book and his notebook and his bag)

madrasatu ُ-qaryati wā-gāmiʿu-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)
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 وَمُفَتَّحَهَا*

bābu s-sayyārati wa-miftāḥu-hā

the door and the key of the car

**In modern literary Arabic**

*بَابُ وَمُفَتَّحُ السَّيَّارَةِ*

bābu wa-miftāḥu s-sayyārati

*إِسْمُ الرَّجُلِ وَعُمُّرِهِ*

′ismu r-raḡuli wa-′umru-hu

the name and age of the man

---

15.11 Remember that when a suffix pronoun is attached to any of the four prepositions (لَ… لِندَيْ), the expression may be equivalent to the English verb to have (see chapter 11.10), e.g.

*لَهُ بَيْتُ كَبِيرُ*

′inda-hu sayyāratun. ma′a-hum kitābun. la-hu baytun kabīrun.

He has a car. They have a book. He has a big house.

15.12 When the alternative form يِ... /...ya/ (see paragraph 15.7) of the suffix pronoun for the first person singular is attached to a preposition ending in َلِ (la-), the expression may be equivalent to the English verb to have (see chapter 11.10), e.g.

*لِإِلَيْ*

′ila-hu sayyāratun. ma′a-hum kitābun. la-hu baytun kabīrun.

He has a car. They have a book. He has a big house.

---

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

*من... *

min, from becomes: minn-i, from me

*عنْ... *

ʿan, about becomes: ʿann-i, about me
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.

لِكَ la-ka  لِهُمَ la-hum
for you, belonging to you  for them, belonging to them

BUT:

لِي 1-i,
for me, belonging to me

The hammah of the suffix pronouns is changed to kasrah when the suffix is preceded by kasrah or يَ: 

...ُهُم... /...hum/  ...ُهُم... /...hum/  ...ُهُن... /...hunna/

These suffixes become:

...ُهُم... /...him/  ...ُهُم... /...hima/  ...ُهُن... /...hinna/

Examples:

فِي بَيْتِهِ fi bayti-hi  من مَعْلَمَهُ min mu‘allimay-himā  إِلَى هُمَ ilay-him
in his house  from their (two) teachers  to them

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

قَامَتُهُمُ  سَمَعُ  حَمَلْهُمُ
šatama-ni.  samii‘a-hu.  hamala-hum.
He insulted me.  He heard him.  He carried them.

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

When a suffix pronoun is attached to the second person
masculine plural of a verb in the perfect tense, the personal ending ُتْﻢ /...tum/ becomes ُتُﻤﻮ /...tum-u/, e.g.

sami'tum becomes: sami'tum-ū-hu
you (pl.) heard you (pl.) heard him

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

sami'ū, they heard sami'uh, they heard him

15.19 The suffix ُkْﻢ /...kum/ becomes: ُﻛُﻢ /...kum-u/ and ُﻫْﻢ /...hum/ becomes: ُﻫُﻢ /...hum-u/

The sukūn is replaced by َdammah when it is followed by a word beginning with ِwaslah, e.g.

škarakum. škarakumu ِl-mu‘allimu.
He thanked you (masc. plur.). The teacher thanked you.

15.20 The preposition َبِينَ /...bayn/ 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.

bayna ِl-mudīrī wa-bayn-ka bayna-hu wa-bayn-ka
between the director and you between him and you

Compare:

bayna ِl-mudīrī wa-l-muwaḍḍafi
between the director and the employee
The suffix pronouns may be attached to the bound particle اَیَاهَّ, which functions as supporter for the direct object when it is placed first or when the verb takes a suffix pronoun that denotes the indirect object.

اذْیَکَ تَنْعَبُد وَذِیَاكَ تَنْسِعَتْ

ِإَّیَا ﴿iyyā-ka﴿ na’budu wa-ٍّiyyā-ka nastati’nū.
Thee (alone) do we worship; Thee (alone) we do ask for help.
(Quran)

ِبَآ’ا-نِی ِیِیَیَا-هِ اِیَاةَ

bā‘a-nī iyyā-hu. He sold it to me.

In the above sentence the suffix pronoun after the verb is the indirect object. Therefore the particle اَیَاهَّ iyyā is needed to carry the suffix pronoun that functions as direct object.

(a) The particle اَیَاهَّ iyyā can also be used in the meaning ’(together) with’ in combination with the prefixed conjunction وَ wa in phrases coordinating a separate pronoun with a suffix pronoun, e.g.

َأَنَا وَإِیَاهْمْ /halfringrightsubscript ana wa-ٍّiyyā-hum, I together with them

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

ِیِیَیَا-کَا l-ka’dība. OR ِیِیَیَا-کَا وَالْکَذِبُ l-ka’dība. l-ka’dība.

Beware of lies!

The ُاَلِیَف maqṣūrah ی... /ā/ changes to the regular form of l... /ā/ when a suffix pronoun is attached to the word, e.g.

ُرَمَیِهُ rāma-hu, he threw
Exercises

Practise your reading:

1) ḍasala l-ḥadīmu darağa bayti l-mudīri wa-sayyārata-hu wa-yarḍa maktabī-hi.
   The servant washed the stairs of the director’s house, and his car and the floor of his office.

2) za-rā t-tabību l-ma’rīdīt fi bayti-hā wa-faḥāṣa-hā fi sarīrī-hā.
   The physician visited the patient (the sick person, f.) in her house and examined her in her bed.

3) katabtu la-hu risālatan wa-sa’altu-hu ‘an-kum wa-tan mawdu’i sakani-kum wa-minhati-kum.
   I wrote a letter to him and I asked him about you and about the subject (question, issue) of your housing and scholarship.

4) wagadtu qit’ata lahayn fī l-barrādī fa-tabāḥtu-hā wa-yakaltu-hā.
   I found a piece of meat in the refrigerator, I (then) cooked (it) and ate it.

5) daḥabtu wa-yiyyā-hā ilā ḥadīqati l-haywānāt wa-min huna ḍahabtu ma’a-hā ilā manzili-ha wa-sahirtu ‘inda-ha ba’da l-waqti.
   I went (together) with her to the garden of animals, and from there I went with her to her home and spent some time (in the evening) at her place.

6) antum la-kum ra’yu-kum wa-anā l-ti ra’yī.
   You have your (own) opinion and I have my (own) opinion.
Your father and brother 1travelled (1rode) 2with me in 3the same 4bus to the 5centre of the city.

I took your father and brother 2with me in 3my car to the market.

I was pleased 2at seeing your father and brother.

The bird 1opened 3its beak (mouth) and so 5the cheese 4fell 6to the ground so 7the cat ate it.

A student wrote 1a letter to 2her girlfriend 3saying (4in it):

Thank you for your letter (which) 6I received (lit. 6has arrived to me)7yesterday, and 8I learned 9from it ...

and 15today 13I also 14sent (to) you a 17birthday (lit. 17anniversary, festival of 18your birth) 16present.

Separate personal pronouns and suffix pronouns
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.
As in English, there are in Arabic two series of demonstrative pronouns "اسماء الإشارة". 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:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>هدّا hādana</td>
<td>هدّان hādāni</td>
<td>هؤلاء hā’ulā’i</td>
</tr>
<tr>
<td>and</td>
<td>هدّا hādana</td>
<td>هدّان hādāni</td>
<td>هؤلاء hā’ulā’i</td>
</tr>
<tr>
<td>Acc.</td>
<td>هدّا hādana</td>
<td>هدّان hādāni</td>
<td>هؤلاء hā’ulā’i</td>
</tr>
<tr>
<td>gen.</td>
<td>هدّا hādana</td>
<td>هدّان hādāni</td>
<td>هؤلاء hā’ulā’i</td>
</tr>
</tbody>
</table>
The demonstrative pronouns can be used both independently (as nouns) and adjectivally in Arabic:

**Independently**

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>fem.</td>
<td>masc.</td>
</tr>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>دَالِيْكَا or دَاكَةٌ</td>
<td>دَاَنِيْكَا</td>
<td>دُنْيِكَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>those two</th>
<th>those (ones)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>دَالِيْكَا or دَاكَةٌ</td>
<td>دَاَنِيْكَا</td>
<td>دُنْيِكَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>those two</th>
<th>those (ones)</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>دَالِيْكَا or دَاكَةٌ</td>
<td>دَاَنِيْكَا</td>
<td>دُنْيِكَ</td>
</tr>
</tbody>
</table>

Note: Regarding the spelling rules for the hamzah in اُلْوَٰلِكَ and وُلْوَٰلِكَ, see chapter 20.

### 16.2

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

**Independently**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>هُذَا قَلْمُ</td>
<td>هَذَا الْقَلْمُ قَصِيرُ</td>
</tr>
<tr>
<td>hāḍā qalamun.</td>
<td>hāḍā l-qalamu qaṣīr.</td>
</tr>
</tbody>
</table>

This (is) a pen.

**Adjectivally**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>هُذَا حُصَانٌ</td>
<td>ذَلِكُ الْحُصَانُ سَريعُ</td>
</tr>
<tr>
<td>dālika hisānun.</td>
<td>dālika l-hiṣānu sarīr.</td>
</tr>
</tbody>
</table>

That (is) a horse (stallion).

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 ...، a third-person personal pronoun must be inserted between the subject and predicate to serve as a copula ‘is, are’, e.g.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>هُذَا هُوَ الْقَلْمُ</td>
<td>هَذَا هُوُ الْقَلْمُ</td>
</tr>
<tr>
<td>hāḍā huwa l-qalamu.</td>
<td>hāḍī-hi hiya l-bintu.</td>
</tr>
</tbody>
</table>

This is the pen. This is the girl. These are the teachers.
16.4 When the predicate noun is in the ِidāfah construction, or followed by a suffixed pronoun, or when it is a proper name, the insertion of the personal pronoun between the demonstrative pronoun and predicate is optional, e.g.

هَذَا (هو) مَعْلُومٌ آلَدِيّ
hāḍā (huwa) mu‘allimu l-waladi.
This (is) the boy’s teacher.

هَذَهْ (هَيْ) سَيَارَةُ الْمُدِيرِ
hāḍīhi (hiya) sayyāratu l-mudīri.
This (is) the manager’s car.

ذَلِكُ (هَوْ) بَيْتِي
dālika (huwa) baytī.
That (is) my house.

هَذَا مُحَمَّدٌ
hāḍā (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
hāḍā qalamun.
This (is) a pen.

هَذَهُ بَيْتُ
hāḍīhi bintun.
This (is) a girl.

هَوْلَاءُ مَعْلُومُ
hā’ūlāi mu‘allimūna.
These (are) teachers.

ذَلِكُ حِصَانٌ
dālika hisānun.
That (is) a horse (stallion).

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

هَذَا الْحَيَوَانَاتُ مَرْيَضَةٌ
hāḍīhi l-ḥayawānātu marīdatun.
These animals (are) ill.

تَلُكَ لَكَ رَأْسِ مَكْسُورَةٍ
tilka l-karāsī maksūratun.
Those chairs (are) broken.

Note: The adjectives مَرْيَضَةٌ and مَكْسُورَةٌ are in the singular because they refer to non-human beings.

16.7 When a demonstrative pronoun qualifies the first noun (the annexed) in the ِidāfah construction, the demonstrative pronoun is placed after the whole phrase, e.g.
Refl exive and emphasizing (corroborative) pronouns

(a) Arabic uses the noun ﺃَﻧْﻔٌﺲ nafsun (pl. ﺃَﻧْﻔٌﺲ/halfringrightsubscript anfusun), 'soul, self, same', as a reflexive pronoun: '-self, -selves'. Then it must be followed by a suffix pronoun, e.g.

He killed himself.  ﻱءاٌءادت نافسة ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة 
He saw myself in the mirror.

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

في نافسة الميوم ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة 
on the same day
I saw myself in the mirror.

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

ذَهَبَ بِنفْسِه ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة 
He went himself.

(d) The noun ﺃَذَات dātun (pl. ﺃَذَوات dāwātun) ‘essence, identity, same, self’ can be used just like ﺃَﻧْﻔٌﺲ nafsun, though less commonly in the reflexive meaning. For example:

فِي ذَاتِ آليومِ ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة ﻤي ﺍْﻠُمرأ ﺍً ﻱءاٌءادت نافسة 
on the same day
(e) The adjective form (nisbah, introduced in chapter 25) of ذاتُ dātun is ذاتٍ dātī, ‘self-’, e.g.

الْحُكمُ ذاتٍ
al-hukmu d-dātī
self-rule (autonomy)

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

Note b: The word عَيْنَ/halfringleftsubscript ynun ‘eye, essence’ is also sometimes used to emphasize a noun, just like نفسُ 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 بعضُ ba‘dun ‘some, a few’, as the reciprocal pronoun, ‘each other, one another’. Then بعضُ ba‘dun is often repeated. The first بعضُ ba‘dun takes a suffix pronoun, e.g.

ضَرْبُ بعضُهُم بِبعضٍ
daraba ba‘du-hum ba‘dan.
They hit each other.

The children played with 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:

1. َجَلَسَ هَذَا ٢ َعَجَّزَ ٣ إِمَامَ ذَكَ أَلْبَابِ
jalasa hadā l-a‘gzū ‘amāma dalīka l-bābi.
This old man sat in front of that door.

2. هَذَا ٢ مَسْمُوحٌ وَذَلِكَ ٢ مَمنُوعٌ
hadā masmūhun wa-dalīka mamnū’un.
This is permitted and that is forbidden.

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The door of this \text{car} is \text{locked} and I \text{do not} \text{have} \text{the key} (\text{the key} \text{is not} \text{with me}).

\text{These are} \text{the old books} (\text{broken plur.}), and that \text{book} on the \text{shelf} \text{is} \text{new}.

\text{This writer of \text{the novel}} \text{is a professor of Arabic \text{literature} at our university.}

\text{This city \text{library} (\text{bookshop}) is \text{old} and \text{contains no} (\text{lit. there are not} \text{in it}) \text{contemporary books}.}

\text{That foreign \text{journalist} (f.) wrote those long \text{articles} in these \text{monthly magazines}.}
What is the reason for this problem? The reason for this problem of ours is complicated and has no explanation.

These retired persons and those youths are travelling together on the same train.

This dictionary is very old and torn, and therefore it is difficult to use.

The ugly man sitting on that chair is a liar and talks too much (lit. has a long tongue).
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.).
Chapter 17

Imperfect tense verb in the indicative and word order

17.1 The Arabic imperfect tense اَلْمُضَارِع 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 يَشْرُبْ yašrubu, ‘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، اَلْمُضَارَع اَلْمَرْفَع. (See chapter 28 regarding the other moods.)

17.3 ‘Vowelling’ of the middle radical in the imperfect tense

It was mentioned in chapter 14 that the triliteral verb in the perfect tense has three patterns of vowelling 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) fatḥah, then the middle vowel of the imperfect tense can be fatḥah, kasrah or dammah, e.g.

<table>
<thead>
<tr>
<th>Perfect tense</th>
<th>Imperfect tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>َداَبَهَا dahaba, he went</td>
<td>َيْداَبُهُ yadhabu /a/, he goes</td>
</tr>
<tr>
<td>َكَتَبَ kataba, he wrote</td>
<td>َيْكَتَبُ yaktubu /u/, he writes</td>
</tr>
<tr>
<td>َغَسَلَ gasala, he washed</td>
<td>َيْغَسَلُ yaqsilu /il/, he washes</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Perfect tense</th>
<th>Imperfect tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>َشاَرِبَا šariba, he drank</td>
<td>َيْشَرِبُ yaşrabu /a/, he drinks, he is drinking</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Perfect tense</th>
<th>Imperfect tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>َكاَرَمَا karuma, he was generous</td>
<td>َيْكَرَمُ yakrumu /u/, he is generous</td>
</tr>
</tbody>
</table>

[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 َيْكَتَبُ 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.)

<table>
<thead>
<tr>
<th>3. m.</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َيْكَتَبُ he writes</td>
<td>َيْكَتَبُانَ he (2) write</td>
<td>َيْكَتَبُونَ they (2) write</td>
</tr>
<tr>
<td>َيْكَتَبُ he is writing</td>
<td>َيْكَتَبُانَ they (2) are writing</td>
<td>َيْكَتَبُونَ they are writing</td>
</tr>
</tbody>
</table>

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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. 
العَامِلِ يَدْهَبُ كُلَّ يَوْمٍ إِلَى عَمَلِهِ
al-‘amīlu yadhābu kullā yawmin ilā āmali-hi.
The worker goes to his work every day.

Plur. 
العَامِلَّاتِ يَدْهِبُنَّ كُلَّ يَوْمٍ إِلَيْ عَمَلِهِمُ
al-‘ummālu yadhābūnā kullā yawmin ilā ‘amali-him.
The workers go to their work every day.
17.6 Future

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

يْذِهَبُ أَلْوَزِيْرُ بَعْدَ أَسْبُوعٍ إِلَىَّ بَيْرُوتَ (ذِهْبَ).

**yadhabu** l-wazīru ba‘da ’usbū‘in īlā bayrūta.

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

أَبْعَثُ هِذِهَ أَرْسَالَةَ عَدَا (بَعْثَ).

ّab‘atu hādīhi r-risālata ǧadan.

I **will send** (OR I am going to send) this letter tomorrow.

When the context does not refer specifically to the future, it is necessary to specify it by adding the particle ... sawfa ... or ... sawfa ‘will, shall’ before the imperfect verb, e.g.

سَوْفَ / سَيْسِكْنْ مَعِيِّ (سَكَنَّ).

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

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

سَوْفَ / سَيْسِكْنْ أَلْوَزِيْرُ بَعْدَ أَسْبُوعٍ إِلَىَّ بَيْرُوتَ

**sawfa/sa-yadhabu** l-wazīru ba‘da ’usbū‘in īlā bayrūta.

The minister **will go** to Beirut after one week (in a week’s time).
The particle َﻗْﺪ qad with the imperfect

The particle َﻗْﺪ qad 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 َﻗْﺪ qad 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.

َﻗْﺪ نَكاتبُ الْهِمَم qad naktubu ِlay-him.

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

َﻗْﺪ يَحضِرُ َأَلْسَاتُ ذِغاَ qad yahduru l-ًُاستاذُ غذاً

The teacher might come tomorrow.

Negative of the imperfect tense

The following three negative particles precede the verb in the imperfect:

َلَا, not, neither َوَلَا wa-lā, nor

ْمَا mā, not (rarely used in the imperfect)

Example:

َمُ/َلَأ يَشرِبُ قَهْوَةَ فِي الْمَساَءِ

مَا / ِلَا yašrabu qahwatan fi l-masāʾl.

He does not drink coffee in the evening.

سَوْفَ َلَا يَذهبُ وَلَا يَكتبُ إِلَى أَمِهَ

sawfa ِلَا yaḏhabu wa-lā yaktubu ِلا ِعِمْمَي-hi.

He will neither go nor write to his mother.

Exercises

Practise your reading:

فِي اَيُّ شَارِعٍ تَسكُنُ أَنْبَ تَسكُنُ عَالطِّلكُ?

(1) ِفِي رَأْيِ ِسَرِيِّنَةَ مَكُنْ عَارِهٍ تَسْكُنُ وَأَنْبَ تَسكُنُ ْعَالطِّلكُ؟

On which street do you live and where does your family live?
The child (baby) may neither eat nor drink because his teeth have begun to grow.

I feel pain in my stomach and therefore today I will not study nor go to the lecture.

They will not regret their action (what they have done) in the future.

Dogs normally drink milk but they neither drink juice nor do they often eat grass.

I may send this application to the director of the factory personally.

Where will you go (masc. pl.) for the New Year celebration? (lit. feast of the head/start of the New Year)

I will stay (sit) here with my girlfriends and I will not go to the party.
(1) Because of the noise we can’t hear what the expert is explaining.

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

(3) 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.

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

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

(6) The ima not allow women to enter (lit. the entering of women into) the mosque without a veil.

(7) Presented by www.ziaraat.com

(8) Presented by www.ziaraat.com

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

(10) bi-sababi d-dağgati l na’smau mādā ya’srahu l-habīru.

(11) l ya’smau l-imāmu bi-duhūli n-nisāi li-l-gāmii bi-dūnī hīgābin.

(12) Yazrau l-muzārī‘u na arda-hum qamhan tumma yaḥṣūn-hu wa-yathānūn-hu wa-ya’ginūn-t-taḥīn tumma yaḥbizūn-hu wa-na’kul-hu ḫubzan.


(14) Yaḍhabu gadan ilā ‘ammāna wafdu lubbāniyyun tiǧāriyyun wa-yamkutu usbū‘an fī l-ta’ṣāmati l-turdunniyyati, wa-yabḥuṭu mas’alata l-istfrāḍi wa-t-taṣdfri bayna l-baladayni.
A Lebanese commercial delegation will go to Amman tomorrow and will stay for one week in the Jordanian capital and discuss the question of imports and exports between the two countries.

The nurses sit every day in this cafe and drink coffee or tea.

I have heard that you (dual) will leave your jobs and work for another company! Yes! We will leave (our) jobs next month, but we will travel to America and study the English language there.

Translate into Arabic:

(1) On which street does the imam 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.
(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.
Chapter 18

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

18.1 Until now we have dealt with the basic verb form of triliteral verbs (فعل ثلاثي). The basic verb form has the pattern CVCVCV, as for example كتابَة kataba ‘to write’ (lit. ‘he wrote’, perfect tense). The basic verb form is called in Arabic أَلْمُجَّرَدُ al-mugarradu, 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. كتابَة /ktb/ ‘to write’, كتابَ كِتَابَة kitābu ‘book’, قولُ /qwl/ ‘to speak’ (basic verb form يَقُولُ ياقُولُ qāla ‘he spoke’, imperfect يَقُولُ ياقُولُ yaqūlu ‘he speaks’), verbal noun قولُ 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 triliteral. There are no roots with fewer than three radicals. Some roots have four radicals. They are called quadriliteral. This type of verb will be dealt with in chapter 29.
18.4 The derived verb forms are called َأْﻟـَﻤـِﺰﻳُﺪ، '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 ُفـَﻌَﻞ faʿala, 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 faʿala 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 َﻋِﻠَﻢ 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 ُفـَﻌَﻞ faʿala in Appendix 1; otherwise it is almost impossible to find a word in a dictionary.

18.10 Arab grammarians chose the basic verb ُفـَﻌَﻞ faʿala ‘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: َكَتَبُ kataba ‘to write’,
Transitive and intransitive verbs

A transitive verb is called مُتَعْدِدٌ muta‘addin, and an intransitive verb غير مُتَعْدِدٌ gayru muta‘addin or لازمُ لازِمٌ lāzīmūn. 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.

<table>
<thead>
<tr>
<th>Transitive sentence</th>
<th>Intransitive sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَسَرَ الطَّالِبُ النَّظَارَةَ kasara (I) t-tālibu n-naddārāti.</td>
<td>إنَّكَسَرَ النَّظَارَةَ inkasarati (VII) n-naddārātu.</td>
</tr>
<tr>
<td>The student broke the spectacles.</td>
<td>The spectacles were/got broken.</td>
</tr>
</tbody>
</table>

In addition to the nouns mentioned in chapter 9, with the initial Hamzatu l-qāṭ’i /'l/ or /'u/, the verb forms VII–X (perfect, imperative and verbal noun) also follow the rule of Hamzatu l-wašli (wašlah). However, the verb form IV follows the rule of Hamzatu l-qāṭ’i.

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’.
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.

- **kataba** (transitive) 
  - imperf. **yaktubu** to write

- **galasa** (intransitive) 
  - imperf. **yağlusu** to sit
Form II

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

<table>
<thead>
<tr>
<th>1st form</th>
<th>2nd form</th>
<th>3rd form</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلِمْ</td>
<td>عَلِمْ</td>
<td>يَعْلِمْ</td>
</tr>
<tr>
<td>to know</td>
<td>to teach (lit. cause someone to learn)</td>
<td></td>
</tr>
</tbody>
</table>

(b) II is intensifying or iterative: repeating the action (transitive).

<table>
<thead>
<tr>
<th>1st form</th>
<th>2nd form</th>
<th>3rd form</th>
</tr>
</thead>
<tbody>
<tr>
<td>كِسَرْ</td>
<td>كِسَرْ</td>
<td>يُكِسَّرُ</td>
</tr>
<tr>
<td>to break</td>
<td>to smash, to break into pieces</td>
<td></td>
</tr>
</tbody>
</table>

(c) II is declarative: to consider someone or something to be something, (transitive).

<table>
<thead>
<tr>
<th>1st form</th>
<th>2nd form</th>
<th>3rd form</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَذِبْ</td>
<td>كَذِبْ</td>
<td>يُكَذِّبُ</td>
</tr>
<tr>
<td>to lie</td>
<td>to consider someone a liar, to disbelieve someone else</td>
<td></td>
</tr>
</tbody>
</table>

(d) II is denominative (forming verb from noun).

<table>
<thead>
<tr>
<th>1st form</th>
<th>2nd form</th>
<th>3rd form</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَلَحْ</td>
<td>سَلَحْ</td>
<td>يُسَلَّحْ</td>
</tr>
<tr>
<td>weapon</td>
<td>to arm</td>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>1st form</th>
<th>2nd form</th>
<th>3rd form</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَتَبْ</td>
<td>كَتَبْ</td>
<td>يُكَتَّبِ</td>
</tr>
<tr>
<td>to write</td>
<td>to correspond with somebody</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st form</th>
<th>2nd form</th>
<th>3rd form</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَبِقْ</td>
<td>سَبِقْ</td>
<td>يُسَابِقْ</td>
</tr>
<tr>
<td>to precede to compete with, to race</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st form</th>
<th>2nd form</th>
<th>3rd form</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَلَغْ</td>
<td>بَلَغْ</td>
<td>يُبَلَّغْ</td>
</tr>
<tr>
<td>to reach to exaggerate</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Form IV

IV is prefixed with لّ/ا.../ which is elided in the imperfect tense.

(a) IV is causative: to cause someone to do the action (transitive).
Derived verb forms, transitive and intransitive verbs

I

َﻋِﻠَﻢ
alima
IV
َأْﻋـَﻠَﻢ
a’lama
imperf.
yu’limu
to know
to inform (to cause someone to know)

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

َﺣِﻤَﺪ
hamida
IV
َأـْﺣَﻤَﺪ
ahmada
imperf.
yuhmidu
to praise
to consider praiseworthy

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

َذْﻧٌﺐ
danbun (noun)
IV
َأْذَﻧـَﺐ
adnaba
imperf.
yu’nhibu	sin
to commit a sin, to do wrong

e.g. ... adnaba tigäha ..., he committed a sin against ....

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

II
َﻋـَّﻠَﻢ
allama
V
َﺗَﻌـَّﻠَﻢ
takallama
imperf.
yata’allamu
to teach
to learn (lit. he taught himself)

II
َﺷَّﺮَف
sarrafa
V
َﺗَﺸَّﺮَف
takarrafa
imperf.
yata’rrafu
to honour
to have the honour

II
َﻛَّﻠَﻢ
kallama
V
َﺗَﻜَّﻠَﻢ
takallama
imperf.
yatakallamu
to talk to somebody
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
َﻗـﺎَﺳَﻢ
qasama
VI
َﺗَﻘـﺎَﺳَﻢ
taqasama
imperf.
yataqasamu
to share
to divide or distribute among themselves

III
َﻛﺎَﺗَﺐ
kataba
VI
َﺗَﻜﺎَﺗَﺐ
takataba
imperf.
yatakatabu
to correspond with a person
to correspond with each other

(b) VI can also be a kind of pretence form of (I), denoting pretending to be in a certain condition or trying to be something (intransitive).

I
َﻣِﺮَض
marid
VI
َﺗَﻤـَﺎَرَض
tamaraḍa
imperf.
yatamaraḍu
to be ill
to pretend to be ill
(c) VI can also denote a successive or uninterrupted sequence (intransitive).

\[
\begin{array}{ll}
\text{VI} & \text{saqata} \\
\text{Imperf.} & \text{yatasqatu} \\
\text{to fall} & \text{to fall consecutively, one after the other}
\end{array}
\]

**Form VII**

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

\[
\begin{array}{ll}
\text{VII kasara} & \text{inkasara} \\
\text{Imperf.} & \text{yankasiru} \\
\text{to break} & \text{to break (by itself), get broken}
\end{array}
\]

**Form VIII**

VIII has an infix .../i.../ in the middle and is prefixed with I /i.../, which is elided in the imperfect tense.

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

\[
\begin{array}{ll}
\text{Gama'a} & \text{Iigtama'a} \\
\text{Imperf.} & \text{yaqtami'u} \\
\text{to collect (trans.)} & \text{to gather, come together (intr.)}
\end{array}
\]

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

\[
\begin{array}{ll}
\text{Harqa} & \text{Ihtarqa} \\
\text{Imperf.} & \text{yahtariqu} \\
\text{to burn (trans.)} & \text{to be burned, burn (intr.)}
\end{array}
\]

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

\[
\begin{array}{ll}
\text{Shar'ā} & \text{Istarā} \\
\text{Imperf.} & \text{yahtarī} \\
\text{to buy} & \text{to buy}
\end{array}
\]

\[
\begin{array}{ll}
\text{Ba'ā} & \text{Ibtā'ā} \\
\text{Imperf.} & \text{yahtā'u} \\
\text{to sell} & \text{to buy}
\end{array}
\]

**Form IX**

IX has its last consonant doubled and is prefixed with I /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.
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 /ḍ¯/, the infix .../اَمْلَعُ .../ of form VIII as in the pattern verb /اِفْتَعَلَ .../ is changed into .../اَمْلَعَ .../, e.g. /ضَرَبَ .../ to hit, whose form VIII is /إِضْطَرَبَ .../ 'to be troubled', (not: اِضْطَرَبَ ...). And /تَعَلَّمَ .../ اِتْعَلَّمَ ... 'to rise' has as its form VIII /يَتْعَلَّمَ .../ 'to become aware' (not: اِتْعَلَّمَ ...).
(b) If the first consonant of the basic verb form is ز /z/, as in زَﻫَﺮَأْﻧَﺘَﺞَﺟَّﻤَﻊَﺗَﻔَّﺮَقَأْﺑَﻌَﺪ zahrā‘to shine’, the infix ..-ـت-/ of form VIII is changed into -د-/, thus yielding the form ِإْزَدَﻫَﺮَأْﺑَﻌَﺪ izdahara ‘to flourish’ (not: ِإْزَﺗَﻬَﺮَأْﺑَﻌَﺪ iztahara).

Note: If the first consonant of the basic verb form is ..-د-/, as in تِﺒَﻊ tabi‘a ‘to follow’, the infix ..-ت-/ of form VIII is written as doubled: ِإَّﺗَﺒَﻊَأْﺷَﺪَﺳَّ�ا, ‘to follow, succeed’ (not: ِإْﺗَﺘَﺒَﻊَأْﺷَﺪَﺳَّا).

Exercises

Analyse the following verbs according to:

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

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>َﺣَّﺮَرَأْﻧَﺘَﺞَﺟَّﻤَﻊَﺗَﻔَّﺮَقَأْﺑَﻌَﺪ</td>
<td>to send away to be split to gather to produce to liberate</td>
</tr>
<tr>
<td>َﻛﺎَﺗَﺐإْﺳَﻮَّدَﺳﺎَﻣَﺢَﻋَّﻠَﻢِإْﺳَﺘْﺨَﺮَج</td>
<td>to take out to teach to forgive to become to correspond black with</td>
</tr>
<tr>
<td>َﻫﺎَﺟَﺮَأْﻋَﻠَﻢَﺳَّﻬَﻞَﺗَﺤَّﺴَﻦِإْﺳَﺘْﻤَﺘَﻊ</td>
<td>to enjoy to improve to make to inform to emigrate easy</td>
</tr>
<tr>
<td>َﺗَﻜَّﻠَﻢِإْﻧَﺘَﻘَﻞَﺗَﺴَّﻠَﺢَﺗَﺠَّﻨَﺐَﺗَﻜَّﺎَﺗَﺐ</td>
<td>to correspond to avoid to arm to move to speak oneself</td>
</tr>
<tr>
<td>َﺗَﻘَﺎَﺗَﻞَﺷﺎَرَكَﺗَﺴﺎَﺑَﻖِإْﻧَﺴَﺮَقِإْﻧَﻘَﺴَﻢ</td>
<td>to be divided to be stolen to compete to share to fight</td>
</tr>
<tr>
<td>ِإْﻧَﻔَﺠَﺮَﺗَﻜَّﺒَﺮَﺗَﻌَّﻠَﻢِإْﻧَﺘَﺼَﺮَﺳَّﻠَﻢ</td>
<td>to greet to gain to learn to be to explode proud</td>
</tr>
</tbody>
</table>

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اُنْدْرِسُ ۲۰۰۹۸۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۷۱۸۴

1. tudarrisu zawgat-ı fi dâti / nafsi l-gämi’atü illatı taharragat min-hâh.
   My wife teaches at the same university from which she graduated (from it).

2. yataqasamu t-tä’giräni ribhâ š-sarikati fi ūahi kulli sanatin.
   The two merchants share the profits of the company at the end of every year.

3. bi-sababi katrati l-maṭari n-hadamá l-ğišru wa-nqat’a t-täriqu bayna l-qaryataynî.
   Because of the heavy (abundance of) rain, the bridge collapsed and the road between the two villages was cut off.

4. sawfa lâ tumtîru ġadan wa-li-hâdâ sa-yušariku katîrun mina n-näsi fi ḥâfâli l-ursi.
   It will not rain tomorrow and therefore many people will attend the wedding party.
(5) hāgmati ș-shurtatu makāna l-irḥābiyyīna wa-tabādalū n-nāra ma’a-hum, wa-ba’da sā’atīn mina l-qitāli sallama l-irḥābiyyūna anfusa-hum.

2The police attacked ‘the terrorists’ location (place) and exchanged fire with them and after one hour of fighting gave themselves up.

(6) tadāraba fariqā kurati l-qadami fi l-mal’ābi qabla l-mubārāti wa-taṣālahā ba’da-hā.

The two football teams fought each other in the stadium before the match and made up (reconciled) after (it).

(7) šarraha za’inmu ‘ahadi l-ahzābi s-siyāsiyyati bi-‘anna-hu yu’āriḍu fikrata qubūli l-ummāli l-āğānibī fi l-bilādī.

2The leader of one of the political parties declared that he is against the idea of accepting foreign workers in the country.


In the spring (‘season’) the trees become green and the flowers open, but in the autumn (season) the leaves of the trees become yellow and fall.
verb forms, transitive and intransitive verbs


The representatives of the trade unions ‘met yesterday ‘and talked about ‘increasing the wages of workers and civil servants (employees).

(10) muwaddafū š-šarikati yasta‘milūna ‘ādatan sayyārāti-himi l-hāסותa ‘indām yūsāfīrūna fi rihlāt tin tawilatin.

The employees of the company ‘usually ‘use ‘their own cars when ‘they travel on long trips.

(11) tabāda l-qayṣān n-nāra bi-l-qurbi mina l-hudūdī tumma tarāḡa‘a ‘indām tadaḥhalat quwwāt l-‘umami l-muttahidati.

The two armies ‘exchanged ‘fire ‘near ‘the border, then ‘they withdrew when ‘the United Nations ‘forces ‘intervened.

(12) dafa‘a t-tiflu l-ka‘sa ‘ani t-tāwilati fa-sama‘a ‘alā l-‘ardī fa-nkasa‘ara wa-

ntaṣarat kasarātu-hu fi kulli makānīn.

The child ‘pushed ‘the glass off the table ‘so it fell on ‘the floor and ‘broke and ‘the pieces ‘went ‘everywhere (lit. ‘the pieces ‘spread into ‘every ‘place).

(13) ‘intālaqat sayyārāt s-sībaqi ‘alā t-tarqi hāyti gtama‘a l-muṣḥīdūna yataḥamm暗示na la-hum.
The racing cars started off along the road, where the spectators had gathered to cheer them on (lit. be enthusiastic towards them).

Do you speak (the) Arabic language? Yes, I speak (it) a 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 (مع) 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.
Chapter 19

Passive verbs

19.1 The passive verb, نَفَعُ الْمَجْهُول, is used in Arabic when the performer of the action is not named.

The active verb, نَفَعُ الْمَعْلُوم, 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 دامم /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 دامم /u/ (as mentioned) and the second radical has كسر /i/. The pattern of the passive perfect in the third person masculine singular is thus: فعل فُعِّلة, e.g.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCaCa, CaClCa, CaCuCa</td>
<td>CuCiCa</td>
</tr>
<tr>
<td>كتبَ كَتَبَ, he wrote</td>
<td>كتبَ كَتَبَ, it was written</td>
</tr>
<tr>
<td>شربَ شَرَبَ, he drank</td>
<td>شربَ شَرَبَ, it was drunk</td>
</tr>
<tr>
<td>بعَدَ بَعْدَ, he/it was distant</td>
<td>بعَدَ بَعْدَ, he was expelled</td>
</tr>
</tbody>
</table>

(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 dammah, but the middle radical has faṣḥah /al/, the basic pattern being: ِيُعَلُّ yufṣalamu, e.g.

### Imperfect

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaktubu, he writes</td>
<td>yuktubu, it is (being) written</td>
</tr>
<tr>
<td>yaštumu, he insults</td>
<td>yuštumu, he is (being) insulted</td>
</tr>
</tbody>
</table>

#### 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.

<table>
<thead>
<tr>
<th>passive</th>
<th>imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>perfect</td>
<td>active</td>
</tr>
<tr>
<td>Form II</td>
<td>دَرَسْ</td>
</tr>
<tr>
<td></td>
<td>darrasa</td>
</tr>
<tr>
<td>Form III</td>
<td>شَهَدَ</td>
</tr>
<tr>
<td></td>
<td>šahada</td>
</tr>
<tr>
<td>Form IV</td>
<td>أَرْسَلْ</td>
</tr>
<tr>
<td></td>
<td>'arsala</td>
</tr>
<tr>
<td>Form VIII</td>
<td>أَنْتَخَبْ</td>
</tr>
<tr>
<td></td>
<td>'intaḥaba</td>
</tr>
<tr>
<td>Form X</td>
<td>يُسْتَقِبْلَ</td>
</tr>
<tr>
<td></td>
<td>istaqbala</td>
</tr>
</tbody>
</table>

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

See the conjugations of the derived verb forms in Appendix 2.
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  
١َﺗَﻐَّﻳَرُ  
tagayya, to be changed (he/it changed)

Form VI  
١َﺗَبَارَكُ  
tabaraka, to be blessed (he/it got blessed)

Form VII  
ِإْﻧَﻜَﺳَرُ  
inkasara, to be broken (he/it broke)

The grammatical subject of the passive verb is called in Arabic grammar َنَائِبُ َأَلْفَاعِلٍ, 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)’  \(\Rightarrow\) ‘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

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>َكَتَبَ َكِتَابٍ</td>
<td>َيُكَتَّبُ َكِتَابٍ</td>
</tr>
<tr>
<td>kutiba kita</td>
<td>yuktibu kita</td>
</tr>
<tr>
<td>A book was written.</td>
<td>A book is (being) written.</td>
</tr>
<tr>
<td>َكَتَبَ أَلْكَتَابُ</td>
<td>َيُكَتَّبُ أَلْكَتَابُ</td>
</tr>
<tr>
<td>kutiba l-kitabu</td>
<td>yuktibu l-kitabu</td>
</tr>
<tr>
<td>The book was written.</td>
<td>The book is (being) written.</td>
</tr>
</tbody>
</table>

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 َأَلْمَعِلْمَ أَلْكِتَابٍ  
kataba l-mu'allimu l-kitaba.

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:

- من طرف
- من قبلي
- من جانبي
- من قبلك
- من عقلي

from the side of, on behalf of = by

Examples:

The book was written by the teacher.

*kuṭiba 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.)

*kuṭiba min ṭarafi-hi.* It was written by him. (lit. It was written from his side.)

Exercises

Practise your reading:

1) qutila talāṭatu 2āshāsin (s. 3aḥṣun) wa-ḡuriḥa 2arba‘atun fi ḥādithi sayrīn 3’amsiya wa-nuqilū ḡamīran 5ilā l-mustaṣfā.

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

3) An of 2cial 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.
1. After the door of the shop was locked, the key was hung beside the door. It was stolen from there, the door was opened and many things were stolen.

2. The funeral of the princess was shown on television.

3. A meeting will be held tomorrow at the Ministry of the Interior, and at it the issue of postponing parliamentary elections will be discussed.

4. The workers were warned by the trade union not to go on strike.

5. A meeting will be held tomorrow at the Ministry of the Interior, and at it the issue of postponing parliamentary elections will be discussed.

6. The number of viewers was estimated to be more than one hundred million.

7. The funeral of the princess was shown on television.

8. The funeral of the princess was shown on television.

9. The funeral of the princess was shown on television.

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

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

Alcoholic 3 drinks (liquors) will not 1 be allowed 2 to be served in restaurants 4 and their 5 sale in 6 the markets 4 will be prohibited.

In today’s 2 newspaper it was 1 mentioned that the Arab 4 writers’ 3 congress 5 will be held 6 today in Rabat, the Moroccan 7 capital.

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.
(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.
Chapter 20

Rules for writing the hamzah (hamzatu l-qat‘i)

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 /halfringrightsubscript alif/أ, wāw /halfringrightsubscript w/و and yā‘ /halfringrightsubscript y/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 /halfringrightsubscript a/ is /halfringrightsubscript alif/أ.
(b) The related letter of dammah /halfringrightsubscript u/ is wāw /halfringrightsubscript w/و.
(c) The related letter of kasrah /halfringrightsubscript i/ is yā‘ /halfringrightsubscript y/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 /halfringrightsubscript i/. (The yā‘ with the sukūn /halfringrightsubscript y/ is considered to be as strong as the kasrah.)
(b) The second strongest vowel is đammah ُـ /u/.
(c) The weakest vowel is fatḥah ُـ /a/.
(d) The sukūn ـ / 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.

\begin{align*}
\text{bās } & \text{ buʾs } & \text{ bīʾs } \\
\text{baʾsun, harm } & \text{ buʾsun, misery } & \text{ biʾsun, misfortune }
\end{align*}

(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.

\begin{align*}
\text{yasʾālu } & \text{ masʾūlun } & \text{ ʾasʾilun } \\
\text{yasʾalū, he asks } & \text{ masʾūlun, responsible } & \text{ ʾasʾilun, questions }
\end{align*}

(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.

\begin{align*}
\text{suʿīla } & \text{ miʿatun } \\
\text{he was asked } & \text{ hundred }
\end{align*}

(The kasrah of the hamzah is stronger than the preceding đammah.)

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20.6 When the hamzah appears with a vowel of its own after ya’ with sukūn … /...y/..., the bearer of the hamzah is ya’ without dots …/.../, e.g.

Hay’atun, organization  Say’ānī, two things

(The preceding ya’ with sukūn … /...y/... is stronger than the fatḥah of the hamzah and therefore the bearer of the hamzah is … /...y/... without dots.)

20.7 When the hamzah appears with fatḥah between one of the long vowels ﺣ ﺑ ﺭ /...a/ or /...u/ and tā’ marbūtah ﺱ ، ﺱ ،... , the hamzah will stand alone without a bearer:

(a) alone after ʼalif: ِء /...اً.../, e.g. Qirā’atun, reading

(b) alone after wāw: ُء /...اً.../, e.g. Murū’atun, valour

BUT: If the hamzah appears with fatḥah between the long vowel ﺣ ﺑ ﺭ /...i/ and tā’ marbūtah ﺱ ، ﺱ ，... , the bearer of the hamzah is ﺛ ﻬ ﺳ ،... /y/, e.g. Ḥāṭī’atun ‘sin’.

20.8 When the hamzah in the middle of a word is preceded by ʼalif ِ , the bearer of the hamzah is the related letter of its own vowel. However, if the vowel of the hamzah is fatḥah, the hamzah remains without a bearer:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾasdiqāʼ-u-hu, his friends</td>
<td>ʾasdiqāʼ-a-hu</td>
<td>ʾasdiqāʼ-i-hi</td>
</tr>
</tbody>
</table>
### 20.9 When the hamzah occurs between two long /alifs /ā/, it is again written without a bearer, e.g. قرآت qirā‘atun ‘readings’ (not: قرآت).  

### 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) َبَدَاءَ bada’a, he started (‘alif  is the related letter of the preceding vowel /a/)  
(b) َجُرَؤُا garu’a, he dared (wāw  is the related letter of the preceding vowel /u/)  
(c) ُقُرِئُ qur’i’a, it was read (yā’  is the related letter of the preceding vowel /i/)  

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>َنَبَأَ naba’un, news</td>
<td>َنَبَأَ naba’an</td>
<td>َنَبَأٌ naba’in</td>
</tr>
<tr>
<td>َتَنَبْبُؤُ tanabbu’un, prophecy</td>
<td>َتَنَبْبُؤُ tanabbu’an</td>
<td>َتَنَبْبُؤُ tanabbu’in</td>
</tr>
</tbody>
</table>

Note: If a word ending in hamzah has the accusative ending with nunation /...an/, an extra final /alif  is added (as in the above example: َتَنَبْبُؤُ tanabbu’an ‘prophecy’), except when the bearer of the hamzah itself is /alif (owing to a preceding fath or /alif), e.g. َنَبَا naba’an (not: مَسَاء māsā‘an ‘evening’ (not: مَسَاعا māsā‘a); 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:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>َمَسَأَ masā’un, evening</td>
<td>َمَسَأَ masā’an</td>
<td>َمَسَأٌ masā’in</td>
</tr>
<tr>
<td>َسُوءَ sū’un, offence</td>
<td>َسُوءَ sū’an</td>
<td>َسُوءٌ sū’in</td>
</tr>
<tr>
<td>َرَذِئَ radī’un, evil</td>
<td>َرَذِئَ radī’an</td>
<td>َرَذِئٌ radī’n</td>
</tr>
</tbody>
</table>
20.12 When hamzah is followed by the extra 'alif (ا..)، 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 س.. س.. س.. س.. etc.) and which has a sukūn ـ، the bearer of the hamzah is always yā' /y/ س.. س.. س.. س.. (without dots), e.g.

(a) Followed by an extra 'alif:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>عبّئٍه</td>
<td>عبّئٍه</td>
<td>عبّئٍه</td>
</tr>
<tr>
<td>ٍبٍيٍبٍ، a burden (nom.)</td>
<td>ٍبٍيٍبٍ، a burden (acc.)</td>
<td>ٍبٍيٍبٍ،</td>
</tr>
<tr>
<td>دفّئٍا</td>
<td>بتطٍا</td>
<td>ٍبٍكٍان</td>
</tr>
<tr>
<td>دفّئٍا, warmth (acc.)</td>
<td>بتطٍا, slowness (acc.)</td>
<td>ٍبٍكٍان</td>
</tr>
</tbody>
</table>

(b) Followed by a suffix pronoun:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>عبّئٍه</td>
<td>عبّئٍه</td>
<td>عبّئٍه</td>
</tr>
<tr>
<td>ٍبٍيٍبٍ، his burden</td>
<td>ٍبٍيٍبٍ،</td>
<td>ٍبٍيٍبٍ،</td>
</tr>
<tr>
<td>ٍبٍكٍان</td>
<td>ٍبٍكٍان</td>
<td>ٍبٍكٍان</td>
</tr>
<tr>
<td>ٍبٍكٍان, a burden (acc.)</td>
<td>ٍبٍكٍان, slowness (acc.)</td>
<td>ٍبٍكٍان</td>
</tr>
</tbody>
</table>

20.13 When the hamzah occurs at the end of a word (or word stem) preceded by one of the five letters س.. س.. س.. س.. س..، which can be connected only from the right and which have a sukūn ـ، 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.
(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.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَّوْؤُكَّ</td>
<td>ضَّوْؤُكَّ</td>
<td>ضَّوْؤُكَّ</td>
</tr>
<tr>
<td>daw‘u-ka, your light</td>
<td>daw‘a-ka</td>
<td>daw‘i-ka</td>
</tr>
<tr>
<td>جُرْؤُكَّ</td>
<td>جُرْؤُكَّ</td>
<td>جُرْؤُكَّ</td>
</tr>
<tr>
<td>ġuz‘u-ka, your part</td>
<td>ġuz‘a-ka</td>
<td>ġuz‘i-ka</td>
</tr>
</tbody>
</table>

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.

(An exception is li-ellant, because (not: لِنَّن) فَأَنُّ فَأَنُّ) li-anna, because (not: لِنَّن) فَأَنُّ fa-inna, that (not: فَنِإْن) فَأَنُّ)

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**

- mas‘alatun, a question
- mas‘ūlun, responsible
- yaqra‘ūna, they are reading
- šu‘ūnun, matters
- taqra‘īna, you (f.) are reading
- masā‘an, evening (acc.)

**According to the above rules**

- masa‘alatun, a question
- mas‘ūlun, responsible
- yaqra‘ūn, they are reading
- šu‘ūn, matters
- taqra‘īn, you (f.) are reading
- masā‘an, evening (acc.)
Exercises

Practise your reading:

اساغي أتلك چنت ۱۴ متحرار یل ۶ مؤتمر.
(1) saa‘nî ‘anna-ka gi‘ta muta‘ahhiran ‘ilâ l-mu’tamari.
I was offended that you came late to the conference (congress).

الأرض يعلم المرء كل شيء عن أمر (s, امر) الحياة.
(2) al-‘alamu yu‘allimu l-mar‘a kulla şay‘in ‘an umüri l-hayâti.
Pain teaches (ة) man everything about the matters of life.

ما كرهوا شيئا عن تاريخ حياة الشاعر المعروف امرى القياسي.
(3) ma qara‘u şay‘an ‘an târîhi hayâtî š-šā‘iri l-ma‘rûfi mri‘i l-Qaysi.
They have not read anything about the biography (ة) history of the well-known poet Imru‘ l-Qays.

وهيما للميرة الدلالة إن السماء ستعرض عند ح.
(4) han‘an li-z-zahrati d-dâbilati; ‘inna s-samâ‘a sa-tumtiru gadan.
Salute (ذ) the withered flower. Tomorrow there will be rain (lit.
the sky will rain).

يؤمن المسلم بالله ولا يذكر الإسلام بالقتل.
(5) yu‘minu l-muslimu bi-llâhi wa-lá ya‘danu l-‘islâm bi-l-qatli.
A Muslim believes in God and Islam does not allow killing.

جنيت لاهمنك على مكافأة قائد الجيش.
(6) gi‘tu li-‘uhannî‘a-ka ‘alâ mukâfa‘ati qâ‘idî l-gâsî.
I came to congratulate you on the reward of the army commander.

متى تنهى الطالب الفائزين في الامتحان النهائى؟
(7) matâ tuhanni‘u t-tulâ‘iba l-fâ‘izina fi l-imti‘âni n-nihâ‘iyi?
When will you congratulate the students who were successful in the final exam?

ما أجرؤ المسؤول في وزارة البيت الآدلة برائه حول مسألة
ثبوت الشاطئ؟
(8) mā ġaru‘a l-mas‘ülu fi wizârati l-bâ‘ati l-‘idâ‘i bi-ra‘yi-hi hawla mas‘alati
talawwuṭi š-shâ‘î.

Rules for writing the hamzah (hamzatu l-qat‘i)

Presented by www.ziaraat.com
The (official) responsible at the Ministry of the Environment did not dare to express his opinion about the matter of coastal pollution.

A (the) human being is exposed to happiness and sadness, and everything has an end except for one thing, and that is the soul (spirit).

A (the) brave person admits his fault.

A (the) human being was bored with his assistant's slow reading of the old manuscript.

The thirsty tourist drank muddy water from a deep well in the 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.
Chapter 21

**Broken plurals and collective nouns**

21.1 A very large number of nouns and adjectives have a plural called the broken plural, جمع التكسر. 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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Broken Plural</th>
<th>Singular</th>
<th>Broken Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) bāb</td>
<td>'abwāb</td>
<td>(b) malik</td>
<td>mulūk</td>
</tr>
<tr>
<td>door</td>
<td></td>
<td>king</td>
<td></td>
</tr>
<tr>
<td>(c) kabīrun</td>
<td>kibār</td>
<td>(d) šahr</td>
<td>ʿašhur</td>
</tr>
<tr>
<td>big</td>
<td></td>
<td>month</td>
<td></td>
</tr>
<tr>
<td>(e) ʿaḥun</td>
<td>ʿaḥwān</td>
<td>(f) mabnān</td>
<td>mabān</td>
</tr>
<tr>
<td>brother</td>
<td></td>
<td>building</td>
<td></td>
</tr>
<tr>
<td>(g) suʿālun</td>
<td>ʿasʿilatun</td>
<td>(h) tarīqun</td>
<td>turūq</td>
</tr>
<tr>
<td>question</td>
<td></td>
<td>road</td>
<td></td>
</tr>
</tbody>
</table>
### 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.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ولدُ سعيدُ</td>
<td>ولدَان سعداءْ</td>
<td>أُولَادُ سَعِيدَانَ</td>
</tr>
<tr>
<td>a happy boy</td>
<td>happy boys</td>
<td>a happy boy</td>
</tr>
</tbody>
</table>

(b) Even sound plurals referring to masculine human beings may take the adjective in both broken plural and sound plural, e.g.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مَعْلُومُونَ سُعِيدُونَ</td>
<td>مُعْلُومَانَ سَعِيدَانَ</td>
<td>مُعْلُومَانَ سَعِيدَانَ</td>
</tr>
<tr>
<td>a happy teacher</td>
<td>happy teachers</td>
<td>a happy teacher</td>
</tr>
</tbody>
</table>

(c) Broken plurals or sound plurals referring to non-human beings take the adjective in the feminine singular, e.g.

<table>
<thead>
<tr>
<th>Masc. sing.</th>
<th>Sound plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>بيتُ صغيرٌ</td>
<td>بُيُوتُ صَغِيرَاتُ</td>
</tr>
<tr>
<td>baytun sa‘ifrun, a small house</td>
<td>buyütun sa‘ifratun</td>
</tr>
</tbody>
</table>
Collective nouns, اسم الجموع, 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.

Some collective nouns do not have a corresponding singular:

### Agreement of verbs and adjectives with collective nouns

Collective nouns, اسم الجموع, 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 شُعَوبَ عَظِيمٌ

دَهَابَةُ شَعُوبٍ عَظِيمَةُ

A great nation (lit. people) has vanished (gone).

إنْتَرَقَ شَجَرًا كَثِيرًا

إِنْتَرَقَتِ أَشْجَارُ كَثِيرَةُ

Many trees burned.

Broken plural

(Treated as fem. sing.)

ذَهِبتَ شُعَوبٌ عَظِيمَةَ

دَهَابَةُ شُعُوبَ عَظِيمَةَ

Great nations (lit. peoples) have vanished (gone).

إِنْتَرَقتَ أَشْجَارُ كَثِيرَةَ

إِنْتَرَقَتِ أَشْجَارُ كَثِيرَةَ

Many (individual) trees burned.

Note: Some collective nouns may also take the predicate verb in the feminine singular, e.g.

With masc. verb

نَشَرَ النَّاسِ الحَضَارَةَ

našara l-ʿarabu l-ḥadārata.

The Arabs spread civilization.

With fem. verb

نَشَرَتُ النَّاسِ الحَضَارَةَ

našaratī l-ʿarabu l-ḥadārata.

Exercises

Practise your reading:

اَباَءُ (سُ. عَ.) أَلْثَلَمِيِّذُ (سُ. تَلْمِيذُ) وَإِمَهَاتِهِمُ مُشَغِّلُونَ فِي تِحْضُرِ

حَفْلَةِ لِأَطْفَالِهِمْ (سُ. طَفِيل). 5

1) َتَتَلَّمِيْدٌ وَاَمْمَاهُوْوْا ُمُسْمَعَوْنَ فِي تِحْضِرْ

4) َعِظَّمٌةِ إِمُراَةٌ (سُ. عَ.) عِجَانُ تُضَعَفُ وَلَا يُسْتَ عِدَّهُمُ 7

6) َعِظَّمٌةِ إِمُراَةٌ (سُ. عَ.) عِجَانُ تُضَعَفُ وَلَا يُسْتَ عِدَّهُمُ 7

Many of 1the inhabitants of 2the buildings in 3the area, men 4and women, are 5old 6and weak and have no 7lifts (elevators).
Broken plurals and collective nouns

(3) Samaku l-

anhu rı wa-l-buhayrāti  atayu min samaki l-bihāri.


Freshwater

fish are
tastier than

sea fish (lit. the fish of rivers and lakes are
tastier than the fish of the seas).


The big banks and big merchants are responsible for the rise in the price(s) of foodstuffs in the country.


in a traffic accident a truck turned upside down and boxes (cases) of fruit and sacks filled with olives fell out.


The strong German army lost the war against the armies belonging to the allied countries.


The big banks and big merchants are responsible for the rise in the price(s) of foodstuffs in the country.


The big banks and big merchants are responsible for the rise in the price(s) of foodstuffs in the country.


The big banks and big merchants are responsible for the rise in the price(s) of foodstuffs in the country.


The big banks and big merchants are responsible for the rise in the price(s) of foodstuffs in the country.
Presented by www.ziaraat.com

The company managers (the managers of the companies) had a meeting with the trade union representatives and discussed many issues, among them raising the wages of workers and employees and reducing their working hours.

A group of chemical scientists presented a report on its (their) discovery of new medicines against skin diseases.

Because of the heavy rain during these months, the rivers have flooded and swept away many houses near the banks.

The guard left the doors and windows of the office open, so thieves went in and stole valuable things.

Presented by www.ziaraat.com
The publishing houses published the works of the writers and poets and rejected some of them although they were good.

The Arabs (Arab people) are among the great peoples (of the world) who have spread civilization.

Transliterate:

3 The publishing houses published the works of the writers and poets and rejected some of them although they were good.

1 بسَبِيقِةً الأمطار (مطر) في الأعوام (عام) الأخيرة

6 نضَرَت مواسِم (موسم) الخصائِصَ والفاكَحة في الطَّرار (مرعة).

10

(12) bi-sababi qillati l-amtāri fi l-awmā l-ahīrati tādārrarat mawāsimu l-ḥudāri wa-l-fākihi fi l-mazāri.

1 Because of lack (scarcity) of rain in recent years, the vegetable and fruit harvests on the farms have been damaged.

(13) 1ash-ṣa‘bu l-arabiyyu min bayni š-ṣubībi l-ṣādīmati fi l-ʿalami iilā naṣarati l-ḥadārata.

The Arabs (Arab people) are among the great peoples (of the world) who have spread civilization.

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.
Chapter 22

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 ‘المنصّرف’, 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 ‘الممنوع من المنصرف’ or ‘غير المنصرف’, i.e. not fully declined.

Diptote indefinite

Nominative: one ُداممَّة (-u)
Accusative and genitive: one ُفَتَحَة (-a)

22.2 When a diptote is made definite by the definite article ...ٍالّ، a suffix possessive pronoun, or by being the first noun (المنصرف) of an ُدَافع construction, it takes the usual three case endings, i.e. it becomes a triptote, e.g.
The most common classes of diptotes are:

### Proper names

(a) Feminine proper names, with or without tā' marbūtah /..atu/, e.g.

<table>
<thead>
<tr>
<th>Arabic Name</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>﴿مَرْيَمُ﴾</td>
<td>Maryam (Mary)</td>
</tr>
<tr>
<td>﴿سُعَادٌ﴾</td>
<td>Su‘ādu (Sa‘dah)</td>
</tr>
<tr>
<td>﴿زَيْنَبُ﴾</td>
<td>Zaynab (Zainab)</td>
</tr>
<tr>
<td>﴿فَاطِمَةَ﴾</td>
<td>Fatimatu (Fatimah)</td>
</tr>
<tr>
<td>﴿عَائْشَةَ﴾</td>
<td>A‘īsatu (Aisha)</td>
</tr>
<tr>
<td>﴿مَاجِدَةٌ﴾</td>
<td>Mājidatu (Majda)</td>
</tr>
</tbody>
</table>
Note: Even masculine proper names ending in /..atu/ are diptotes, e.g.

<table>
<thead>
<tr>
<th>Triptote</th>
<th>Diptote (more common)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مصرُ</td>
<td>مصرُ OR لما دُر</td>
</tr>
<tr>
<td>Rağdun</td>
<td>Hindu Rağdu</td>
</tr>
<tr>
<td>Misrun</td>
<td>Misru</td>
</tr>
<tr>
<td>Egypt</td>
<td>Egypt</td>
</tr>
</tbody>
</table>

Note: Most commonly in modern Arabic, مصر miṣru is used as a diptote and هند hindun as a triptote.

(b) Feminine proper names containing three consonants and sukūn on the middle consonant are treated either as triptotes or diptotes, e.g.

(c) Masculine proper names which contain more than three consonants, e.g.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>يعقوبُ</td>
<td>Isaac</td>
</tr>
<tr>
<td>يوسفُ</td>
<td>Joseph</td>
</tr>
<tr>
<td>إبراهيم</td>
<td>Abraham</td>
</tr>
<tr>
<td>إسحاق</td>
<td>Yaʿqūb</td>
</tr>
<tr>
<td>Ishāqu</td>
<td>Isaac</td>
</tr>
<tr>
<td>Ibrāhīmu</td>
<td>Abraham</td>
</tr>
<tr>
<td>Yūsufu</td>
<td>Joseph</td>
</tr>
<tr>
<td>Yaʿqubu</td>
<td>Jacob</td>
</tr>
</tbody>
</table>

(d) All geographical names which do not have the definite article ..ال.., e.g.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>باريس</td>
<td>Paris</td>
</tr>
<tr>
<td>مكة</td>
<td>Mecca</td>
</tr>
<tr>
<td>دمشق</td>
<td>Damascus</td>
</tr>
<tr>
<td>لدائن</td>
<td>Lebanon</td>
</tr>
<tr>
<td>مكّة</td>
<td>Mecca</td>
</tr>
<tr>
<td>دمشق</td>
<td>Damascus</td>
</tr>
<tr>
<td>باريس</td>
<td>Paris</td>
</tr>
</tbody>
</table>

Note: The name of Cairo has the definite article ..ال../al../. It is therefore a triptote and takes all three cases endings: ..ال.. /..al../. 

(e) Compound geographical names:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نيويورك</td>
<td>New York</td>
</tr>
<tr>
<td>بور سايد</td>
<td>Port Said</td>
</tr>
<tr>
<td>بعلبك</td>
<td>Baalbek</td>
</tr>
<tr>
<td>نيومرک</td>
<td>Niyūrku</td>
</tr>
<tr>
<td>بيت لحم</td>
<td>Bethlehem</td>
</tr>
<tr>
<td>دمياط</td>
<td>Dīmašqu</td>
</tr>
<tr>
<td>لندن</td>
<td>London</td>
</tr>
<tr>
<td>مكة</td>
<td>Mecca</td>
</tr>
<tr>
<td>دمياط</td>
<td>Dīmašqu</td>
</tr>
<tr>
<td>باريس</td>
<td>Paris</td>
</tr>
</tbody>
</table>

(f) Masculine and feminine proper names which simulate verbal forms and do not have the ending ..ة.. /..atu/ in the feminine singular, e.g.
**Adjectives**

(a) Most of the classical grammarians consider the masculine adjectives ending in 
*([...]*... /...ānu/ (pattern: *faَلَانَع* ) and having the feminine ending 
*([...]... /...ā* ) (pattern: *faَلَى* ) to be diptotes, but some other grammarians consider the feminine ending of the above *([...]*... /...ānu/ to be *([...]... /...atun/ (pattern: *faَلَانَاتِن* , not *faَلَى* ). In this case they have to be triptotes (as pattern: *faَلَانَٔن* ), according to the rule mentioned in note (b) below, and this type of feminine is more frequently used in modern Arabic, e.g.

<table>
<thead>
<tr>
<th>Masc. sing.</th>
<th>Fem. sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lazy</td>
<td>OR</td>
</tr>
<tr>
<td>Caslānu/un</td>
<td>Kaslā OR</td>
</tr>
<tr>
<td>Kaslān</td>
<td>Kaslānun</td>
</tr>
<tr>
<td>Drunk</td>
<td>OR</td>
</tr>
<tr>
<td>Sakrānu/un</td>
<td>Sakrā OR</td>
</tr>
<tr>
<td>Sakrān</td>
<td>Sakrānun</td>
</tr>
</tbody>
</table>

**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 *...ة.../...ت* e.g.

[...ن*.../...ن* /...ن*.../...ن* /...ن*.../...ن*]

(g) Masculine proper names ending in *[...]... /...ن* /...ن* /...ن* , e.g.

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Utmānū</td>
<td>Sulaymānū</td>
<td>Zaydānū</td>
</tr>
</tbody>
</table>

(h) Proper names (masculine and feminine) which have the pattern of *fuَلَٔل* /halfringleftsubscript /halfringrightsubscript alu, e.g.

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omar</td>
<td>Zuhlū</td>
<td>Quzaḫu</td>
</tr>
</tbody>
</table>
Note a: When the above adjectives occur as proper names then they are treated as diptotes, following rule 3 (g) above, e.g. َﻏْﻀَﺒَانَ g.ad.ba.n (as proper name).

Note b: The adjective below is not a diptote, because its feminine singular does not end in ا...َـﻰ a¯/ (pattern: ﻓْﻌَﻠﻰ fa¯/halfringleftsubscript la¯/):

Note c: Adjectives of the pattern ﻓُﻊَﻠَﺎٌنَ fula¯/halfringleftsubscript un are all triptotes, e.g.


 ﻥَﺪَﻣَﺎٍنَ nadmān, regretful   ﻥَﺪَمَﺎٍنَا nadmān   ﻥَﺪَمَﺎٍنِنْ nadmānin (nadmānatun)

Note: Adjectives of the pattern ﻓُﻊَﻠَﺎٌنَ fula¯/halfringleftsubscript un, somebody fula¯/halfringrightsubscript nan fula¯/halfringrightsubscript nin (fula¯/halfringrightsubscript na/tun)

(b) Masculine adjectives of the pattern ﺗَﺄَﻓْﺮَأٌلَu, e.g.

أَحْمَرُ   ﺗَﺄَﺻَﻄَرَ   أَخْرَ   ﺗَﺄَرَجُ

ٌاَحْمَرَu ahmaru   ﺗَﺄَﺻَﻄَرَ ﺗَﺄَصَStdString\*\*garu  ﺗَﺄَخْرَ ﺗَﺄَخْStdString\*\*haru  ﺗَﺄَرَجُ ﺗَﺄَرَجُ ﺗَﺄَرَجُ ﺗَﺄَرَجُ ﺗَﺄَرَجُ ﺗَﺄَرَجُ ﺗَﺄَرَجُ 

red   smaller   other, another   lame

(c) Nouns and adjectives ending in ﺗَﺄَﺳَﺎًوَu/ which is not part of the verb root, e.g.

ٍاَدَرَّاَوَu (v. ﺗَﺄَداَرَأَوَu)   ﺗَﺄَﺳَﻮَدَاءَ ﺗَﺄَرَأَسَاءَ

virgin   black (f.)   presidents

Note a: The triptote nouns ending in ﺗَﺄَﺳَﺎًوَu/ below do not belong to the above group, because they are derived from verbs ending in a weak radical (chapter 33), e.g.
Triptotes and diptotes

Note b: The word ﺩَﺷَٰﻳﺎُء (v. qar’a) is an exception because it is a diptote in the Quran.

(d) A few nouns and adjectives ending in َﺷٍّٰءَ (sing. َﺷٍّٰيَء) are indeclinable (they have the same form in all cases) in both the definite and indefinite form, e.g.

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَهْٰىٰ</td>
<td>ﺍٰلْمَقَهْٰىٰ</td>
</tr>
<tr>
<td>سُكْنَىٰ</td>
<td>ﺍٰسْسُكْنَىٰ</td>
</tr>
</tbody>
</table>

**22.5 Broken plurals as diptotes**

Broken plurals having the pattern of مَفَٰٰىٰلُ (mawā’ilu) or مَفَٰٰىٰل (mawā’ilu) are diptotes, e.g.

<table>
<thead>
<tr>
<th>مَوادَ</th>
<th>مَٰكُرَمُ</th>
<th>مَسَاجِدَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>mawāddu</td>
<td>ٌٰكَرٰمٰ</td>
<td>masājīdu</td>
</tr>
<tr>
<td>materials</td>
<td>fingers</td>
<td>mosques</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>عُصْفَىٰرُ</th>
<th>ٌٰشَٰبٰىٰبٰ</th>
<th>ٌٰنَٰءَٰشٰىٰدٰ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٌٰشَٰفِٰرٰ</td>
<td>qanādílu</td>
<td>ٌٰنَٰءَٰشٰدٰ</td>
</tr>
<tr>
<td>birds</td>
<td>lamps</td>
<td>windows</td>
</tr>
</tbody>
</table>

**Exercises**

**Practise your reading:**

١ ِإِسْتَمَعْتُ لَمُؤَذِّنِينَ (١٠ مُؤَذِّنٍ) مُمَتَازِينِ فِي (٤ مَسَاجِدٍ) ٣ مُمَتَازِينِ فِي (٤ مَسَاجِدٍ) ٥ مُمَتَازِینِ فِی (٤ مَسَاجِدٍ)

١٠٩٥ ِعِدِيْدَةٌ فِی مَکَّةٍ ِالْمُکْرَمَةِ.

(١) ٌٰسِتَامَٰاٰئٰتٰ عِلْمٰعِنَ لَمُؤَذِّنٍ نِیٰٰ مَسِیامِ ٣ مُمَتَازِینِ فِی (٤ مَسَاجِدٍ) اٰدِیطٰتٰنِ فِی مَکَّةٍ ِالْمُکْرَمَةِ.

١ ٌٰسَتَامَٰاٰئٰتٰ عِلْمٰعِنَ لَمُؤَذِّنٍ نِیٰٰ مَسِیامِ ٣ مُمَتَازِینِ فِی (٤ مَسَاجِدٍ) اٰدِیطٰتٰنِ فِی مَکَّةٍ ِالْمُکْرَمَةِ.

١ ٌٰسَتَامَٰاٰئٰتٰ عِلْمٰعِنَ لَمُؤَذِّنٍ نِیٰٰ مَسِیامِ ٣ مُمَتَازِینِ فِی (٤ مَسَاجِدٍ) اٰدِیطٰتٰنِ فِی مَکَّةٍ ِالْمُکْرَمَةِ.

١ ٌٰسَتَامَٰاٰئٰتٰ عِلْمٰعِنَ لَمُؤَذِّنٍ نِیٰٰ مَسِیامِ ٣ مُمَتَازِینِ فِی (٤ مَسَاجِدٍ) اٰدِیطٰتٰنِ فِی مَکَّةٍ ِالْمُکْرَمَةِ.

١ ٌٰسَتَامَٰاٰئٰتٰ عِلْمٰعِنَ لَمُؤَذِّنٍ نِیٰٰ مَسِیامِ ٣ مُمَتَازِینِ فِی (٤ مَسَاجِدٍ) اٰدِیطٰتٰنِ فِی مَکَّةٍ ِالْمُکْرَمَةِ.
1 I lived/stayed for 2 half a 3 year in 4 the Sinai Desert 5 near the 7 Mediterranean 6 Sea.

2 I lived/stayed for 2 half a 3 year in 4 the Sinai Desert 5 near the 7 Mediterranean 6 Sea.

3 I sat for a 3 long 2 time with 5 great 4 scholars in 6 a coffee shop by the 7 sea.

4 I lived / I stayed 2 for a year in Beirut, 3 a month in Amman and 4 one and 5 a half 6 weeks in Cairo.

5 I went 2 on a trip to Bethlehem 1 yesterday with Josef, Suad and Hind.

6 I saw 3 huge 2 statues in many 4 temples in Egypt, 5 especially in Cairo.

7 Akrama wa-Muhmmadin wa- 1 Ahmada wa-Gurga, wa-katabtu 2 Ilia 3 Aliyyin wa-Umara wa-Sulaymana wa-Utmana wa-Ibrhima wa-Yazida.
I spoke to (with) Akram, Mohammad, Ahmad and George, and I wrote to Ali, Omar, Solomon, Othman, Abraham and Yazid.

I took a walk (I went for a walk) in a green garden in a suburb of Damascus and I picked (from it) a red flower.

A lame man spoke at a conference (congress) for the disabled about their problems and other subjects concerning them.

The nurse gave the patient some yellow medicine on a blue plate.

A thirsty child (m.) requested a drink and a hungry girl requested food.

An angry inspector wrote a report condemning (lit. against) an employee responsible for confidential (secret) matters in the government.
A lazy student failed (in) the Arabic grammar exam (lit. the grammar of the Arabic language).

I took a walk with (some) famous poets in beautiful gardens (parks) near 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) Honourable (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.
Chapter 23

Participles, verbal nouns (maṣdar), nouns of place, time and instrument

23.1 Active participle

The active participle, إِسْمُ الْفَاعُولْ, is a deverbal adjective or noun indicating the doer of an action or doing the action. The pattern of the active participle of the triliteral verb (form I) is فَعَـلْ (fem. فَاعْلُ), from the verb فَعَلْ, e.g.

کَاتِبٌ kātibun, one who writes, writer, clerk (from the verb کَتَبَ 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.

مُسَافِرُ (III) travelling, going to travel

سَاجِلَسُ sitting

ذَاهِبُ 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.

<table>
<thead>
<tr>
<th>Active participle</th>
<th>Imperfect verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>آنَا مُسَاافِرٌ غَدًا</td>
<td>آسَافِرُ غَدًا</td>
</tr>
<tr>
<td>ۚانَا musāfirun ۖgadan.</td>
<td>ۚusāfiru ۖgadan.</td>
</tr>
<tr>
<td>I am travelling tomorrow.</td>
<td>I will travel tomorrow.</td>
</tr>
</tbody>
</table>
Note: The above words بعضًا and ضاحٌكة 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**

*الحُارِسُ جَالِسُ هَنَا*

ʔal-ʔaɾrisu ʕaɾlisun hunā.  
The guard is sitting here.

*العَمَلُ مُدَهَّبَ إِلَى عَمْلَهُ

ʔal-ʔaɾmilu ʕaɾhibun ʔila ʕamali-hi.
The worker is going (or: is on his way) to (his) work.

*أَنَا رَآكِبُ حِسَانًا 

ʔaʔaɾribun ʔiʃaʔaʔan.  
I am riding a horse (just now).

**With the imperfect (a habitual action)**

*الحُارِسُ يَجِلِسُ (دَائِمًا) هَنَا*

ʔal-ʔaɾrisu ʔaɣlisu (dā’-ʔiman) hunā.  
The guard (always) sits here.

*يَدَهَبُ العَمَلُ إِلَى عَمَلِهِ فِي الصِّبَاحَ

ʕaɾdhabu l-ʔaɾmilu ʔila ʕamali-hi fi ʔaʃ-ʔaɾbaʔi.  
The worker (always) goes to (his) work in the morning.

*أَرْكُبُ حِسَانَا كَلْ يَوْمٍ

ʔarribu ʔiʃaʔaʔan kulla yawmin.  
I ride a horse every day.

23.4 **Passive participle**

The passive participle, اسمُ المُقْعُولَ, 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 مَفْعُولُ mafʔulun, e.g.

*مكتوبَة* written, a letter  

*مُقْعُولَ (is) killed, murdered*
Active participles and passive participles of the derived verb forms II–X are formed according to the pattern below with the prefix مُ.:

(a) Active participle

<table>
<thead>
<tr>
<th>(I)</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُفتَعِلُ</td>
<td>متَفَعِلُ</td>
<td>مُتَفَعِلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td></td>
</tr>
</tbody>
</table>

(b) Passive participle

<table>
<thead>
<tr>
<th>(I)</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُفتَعِلُ</td>
<td>متَفَعِلُ</td>
<td>مُتَفَعِلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td></td>
</tr>
</tbody>
</table>

(See also table A1.1 of the verb faṣala in Appendix 1.)

Examples of verb forms II and III:

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>مَعْلَم</td>
<td>مُعَلِّم</td>
</tr>
<tr>
<td>ʿallama</td>
<td>muʿallim</td>
<td>muʿallamun</td>
</tr>
<tr>
<td>to teach</td>
<td>teacher</td>
<td>taught, educated</td>
</tr>
</tbody>
</table>

III

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>sāʿada</td>
<td>musāʿidun</td>
<td>musāʿadun</td>
</tr>
<tr>
<td>to help</td>
<td>helper, assistant</td>
<td>one who has received help, been assisted</td>
</tr>
</tbody>
</table>

Verbal noun (maṣdar)

(a) The verbal noun is called مَصَدَرَ maṣdar, which means ‘source’. It is a noun derived from the verb and denotes the action, quality or state expressed by the verb. For example, the verbal noun
qatlun, ‘killing, murder’ is derived from the verb qatala, ‘to kill’; similarly, ḥusnun ‘beauty’, is derived from 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:

(See also table A1.1 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-qat and ḍ in the verbal nouns of verb forms VII–X is subject to the rule of hamzatu l-wasli (waslah), 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 triliteral 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:

<table>
<thead>
<tr>
<th>Verbal noun (maṣdar)</th>
<th>Verb form I</th>
</tr>
</thead>
<tbody>
<tr>
<td>qatlun, killing</td>
<td>qatala, to kill</td>
</tr>
<tr>
<td>duḥūlun, entering</td>
<td>daḥala, to enter</td>
</tr>
<tr>
<td>šurbun, drinking</td>
<td>šariba, to drink</td>
</tr>
<tr>
<td>samʿun, hearing</td>
<td>samiʿa, to hear</td>
</tr>
<tr>
<td>ḥusnun, beauty</td>
<td>ḥasuna, to be handsome</td>
</tr>
<tr>
<td>saharun, sleeplessness</td>
<td>sahi̇ra, to stay awake (at night)</td>
</tr>
</tbody>
</table>
(c) The Arabic verbal noun can often be translated by an English infinitive or gerund, e.g.

\[ \text{قَضَّةَ الدُّخُلُ} \quad \text{qāṣada l-} \text{qatla. He intended to kill.} \]

\[ \text{عَلَمَ الْسَّبَاطَةُ} \quad \text{allama s-sibāḥa. He taught swimming (how to swim).} \]

23.7 Nouns of place and time, إِسْمُ الْمَكَانِ وَالْزَمَانِ express the place or time of the verbal action or state. They are formed by prefixing .../ma.../ to the root according to the patterns: مَعْلُوَّةٌ or مَعْلَوُّ. Their broken plural is formed according to the pattern مَعَايِلٌ or مَعَايِلَةٌ and is a diptote, e.g.

<table>
<thead>
<tr>
<th>Noun of place/time</th>
<th>Broken plural</th>
<th>Triliteral verb (form I)</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَخْزَانِ بمِثْـْـْلَةٌ</td>
<td>مَخْزَانِ</td>
<td>مَخْذَرُ</td>
</tr>
<tr>
<td>فَخْزَانِ</td>
<td>مَخْزَانِ</td>
<td>مَخْذَرُ</td>
</tr>
<tr>
<td>مَوْعِدُ</td>
<td>مَوْعِدُ</td>
<td>مَوْعِدُ</td>
</tr>
<tr>
<td>مَوْعِدُ</td>
<td>مَوْعِدُ</td>
<td>مَوْعِدُ</td>
</tr>
<tr>
<td>مَنْزِلٌ</td>
<td>مَنْذِلٌ</td>
<td>مَنْذِلٌ</td>
</tr>
<tr>
<td>مَنْزِلٌ</td>
<td>مَنْذِلٌ</td>
<td>مَنْذِلٌ</td>
</tr>
<tr>
<td>مَسْجِدُ</td>
<td>مَسْجِدُ</td>
<td>مَسْجِدُ</td>
</tr>
<tr>
<td>مَسْجِدُ</td>
<td>مَسْجِدُ</td>
<td>مَسْجِدُ</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Broken plural</th>
<th>Triliteral verb (form I)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُنْتَزِحُ</td>
<td>مُنْتَزِحُ</td>
<td>مُنْتَزِحُ</td>
</tr>
<tr>
<td>مُنْتَزِحُ</td>
<td>مُنْتَزِحُ</td>
<td>مُنْتَزِحُ</td>
</tr>
<tr>
<td>مُتْسَقِبُ</td>
<td>مُتْسَقِبُ</td>
<td>مُتْسَقِبُ</td>
</tr>
<tr>
<td>مُتْسَقِبُ</td>
<td>مُتْسَقِبُ</td>
<td>مُتْسَقِبُ</td>
</tr>
</tbody>
</table>

23.9 Nouns of instrument

Nouns of instrument إِسْمُ الْأَلَّة express the instrument or tool by which the action is performed. They are prefixed with .../mi.../ and formed only from verb form I, according to the following patterns:
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 (maṣdar).

<table>
<thead>
<tr>
<th>Noun of instrument</th>
<th>Verb form I</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Pattern مَعْمَلٌ, e.g.</td>
<td>VERB FORM I</td>
</tr>
<tr>
<td>مَشَارِع minšārun, saw</td>
<td>نَشَر našara, to saw</td>
</tr>
<tr>
<td>مَفتَح miftāhun, key</td>
<td>فَتَح fataha, to open</td>
</tr>
<tr>
<td>(b) Pattern مَعْلَمٌ, e.g.</td>
<td>VERB FORM I</td>
</tr>
<tr>
<td>مِبْرَد mibradun, file</td>
<td>بَرَد barada, to file</td>
</tr>
<tr>
<td>مَقْصَم miqassun, scissors</td>
<td>قَصَم qassa, to cut</td>
</tr>
<tr>
<td>(c) Pattern مَعْلَمٌ, e.g.</td>
<td>VERB FORM I</td>
</tr>
<tr>
<td>مَكْنَسَة miknasatun, broom</td>
<td>كَنِسَة kanasa, to sweep</td>
</tr>
<tr>
<td>مَنْشَفَة minšafatun, towel</td>
<td>نَشَفَة našifa, to dry</td>
</tr>
</tbody>
</table>

Presented by www.ziaraat.com
Practise your reading:

في كل صباح  يَٰيَسْتَه  المنظف  أرض  الجامع وسجادة
سجادة  المكتبة  الكهربائية  يَغْسِل  المدخل والدرج
سيرة  مَستَعِجل  مَفْسِن  مُشْرِف

(1) Every morning the cleaner sweeps the floor and the carpets of the mosque with the vacuum cleaner (lit. electric broom) and washes the entrance and the stairs with warm water and soap.

(2) I liked the teaching method (way) of the professor sent over from the University of Rabat to teach the Arabic language.

(3) The people in the Middle East began to realize the value of science (knowledge), after a long halt (break).

(4) I heard this morning on the radio that the president of the Republic of Tunisia will tomorrow discuss financial assistance (support) with the vice-director of the International Bank.
(5) My husband has been appointed as the Lebanese representative at the United Nations and he will start his post (work) by the middle of the next year.

(6) The professor received today a letter from the director of the Arabic Language Teaching Institute for Foreigners, asking him (in it) about the progress of the students in their studies.

(7) The incident of yesterday's clash between police and demonstrators is reported (published about it) in today's newspaper.

(8) After my son graduated from university with a degree in Political Science, he moved to the University of London, where he wrote his thesis, and then returned to his homeland after obtaining his doctorate.

(9) A foreign news agency correspondent was prevented from entering the presidential palace (lit. the palace of the President of the Republic).
to attend the Independence Day festivities, because he was not carrying an invitation card, although other journalists were permitted to enter without cards.

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.
**Chapter 24**

*Interrogative particles and pronouns, vocative particles*

**24.1 Interrogative particles**

(a) A sentence is made interrogative by introducing it with the interrogative particle "هل" hal, or by prefixing the first word of the sentence with the interrogative particle ..اًأ".  

هل فتحت الشلبان؟ OR أفتحت الشلبان؟

hal fataha š-šubbaka?  'a-fatahta š-šubbaka?

Did you open the window?

(b) The particle ..أ cannot be used before a word having the definite article ..أً. It can, however, be joined to another word which begins with ..أ, e.g.

هل أنت تاجر؟ OR أنت تاجر؟

hal 'anta tāġirun? Are you a merchant?  'a- 'anta tāġirun?

Remember: "هل" becomes "هلل" before hamzatu l-wasl (waslah). This form is used to avoid three consecutive consonants, e.g.

هل ولد في المدرسة؟

hali l-waladu fi l-madrasati? Is the boy at school?

**24.2 Interrogative pronouns**

In addition to the above interrogative particles, there are several interrogative pronouns, the following being the most common:
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.

\[
\begin{align*}
\text{Who is he?} & \quad \text{Who is he?} \\
\text{Whose house?} & \\
\end{align*}
\]

Note: Like the following interrogative pronoun مَا مَا ‘what?’, مَنْ is indeclinable, i.e. it has the same form for all genders, numbers and cases.

When the prefixed preposition لـ precedes مَنْ, it has the meaning ‘whose?’, ‘for/to whom?’, e.g.

 لماذا مَنْي للنَّبَيْتُ؟ Whose house is it? (lit. For whom is the house?)

Note: In the above sentence مَنْ gets the kasrah and becomes مِنْ, because it is followed by hamzatu al-wasl (waṣlah).

‘what?’ may be preceded by the preposition لـ and is then written as لـ مَا، meaning ‘why? for what?’.

The above-mentioned pronoun has a longer synonym مَّداً مَا ‘what?’. It can also be preceded by the bound preposition لـ give: لـ مَا (لـ مَا) مَّداً، which means ‘why? for what?’.

*ayyun, masc., *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: *أَيْ مَعَلَم مَّادَّا؟* which/what teacher?

Fem: *أَيْ مَعَلَمَة؟* which/what teacher?

Note: *أي* and *أية* can also be used as (adjectival) indefinite pronouns in the meaning ‘any’, e.g.
24.3 Vocative particles

(a) The vocative particles are يَا yā for both genders, أَيُّهَا َيَا؟ ayyuhā for the masculine, and أَيَّتْهَا َيَا؟ ayyatuhā 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 رُبُّ yā rabbu! O Lord!
يَا أَلْلَهُ yā ?allāhu! O God!
يَا رَجُلُ yā rāgulu! O man!
يَا رِجَالُ yā riğālu! O men!
يَا سَيِّدَةُ yā sayyidatu! O lady!
يَا سَيِّدَاتُ yā sayyidātu! O ladies!
يَا يُوسُفُ yā yūsufu! O Joseph!
يَا سَعَادُ yā suʿādu! O 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.
24.4 Negation with غير gayru

(a) The noun غير gayrun, ‘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 ُغَيْرَ then appears without article or nunation (i.e. in the form called construct state), e.g.

َغْﻴُﺮ َﻗﺎِدٍر ِgayru qa’diran, unable (other than able)
َغْﻴُﺮ ُﻣِﻬًّﻢ ِgayru mühimmin, unimportant
َغْﻴُﺮ ُﻣْﻤِﻜٍﻦ ِgayru mumkinin, impossible
َغْﻴُﺮ ُﻣْﻮُﺟَﻮٍد ِgayru mawgūdin, unavailable, not present, absent, non-existent

(b) When ُغَيْرَ ِgayru has a suffixed pronoun, it means ‘other(s) (than)’, e.g.

ٌذَٰلِمْدِيرَ وَُغِيْرَهُ ِ‘al-mudīr wa-gayru-hu
the director (masc.) and others (than him)
ٌذَٰلِمْدِيرَةَ وَُغِيْرَهَا ِ‘al-mudīratu wa-gayru-hā
the director (fem.) and others (than her)

(c) When ُغَيْرَ is preceded by a negative predicate or negative particle like َﻻ ِ‘‘lā, it is translated as ‘only’, e.g.

ََلاَّ َيَعْلَمُ ِهذَا ُغَيْرَ ُالمِدْيرَ ِ‘al-ya‘lamu hāda ‘ayru l-mudīr.
Only the director knows this. (lit. No one knows this other than the director).
ٌذَٰلِفْ ُذِٰنَأْرِرَ لاَّ ُغَيْرَ ِ‘alfu dinārin lā ’ayru, only a thousand dinars

(d) When ُغَيْرَ precedes َأْنَ ِ‘ān, as in ُغَيْرَ أَنَّ ِ‘ayru ‘ān, it means ‘except that, nevertheless, however, but’.

24.5 Negation with َعِدَمْ ‘adamu

The noun َعِدَمْ ‘adamun ‘non-being, lack, absence’ or the adjective َعِديِمْ ‘adimun ‘lacking’, can be followed by a noun in the genitive, meaning ‘non-, in-, un-, dis-, -less, lack of...’, etc. The noun َعِدَمْ ‘adum appears without article or nunation, e.g.
The negative particles لا ‘no, not’ and ولا ‘neither, nor’ have already been discussed as negative particles for the verb of the imperfect tense. The negative particle لا 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.

لا أحد في البيت. (There is) no one (nobody) at home.
لا سلام ولا حرب. (There is) neither peace nor war.

The noun كُلُّ كُلُّ 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.

كل الطالب  kullu tālibin, each student
كل اليوم  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.
kullu l-yawmi, the whole day, all day long
kullu l-waqtī, the whole time, all the time

(c) When ُﻛٌّﻞ without an article or nunation is followed by a definite noun in the genitive plural, it means ‘all’, e.g.
kullu l-ḥayawānāt, all the animals
kullu l-booksīti, all the houses

(d) When ُﻛٌّﻞ is indefinite (having nunation) and followed by the preposition ِﻣْﻦ min ‘from’, i.e. ُﻛٌّﻞ مِنَ, it has the meaning ‘each (one) of (a group)’, e.g.
kullun mina ِﻟُﺒُﻮِئِ, each (one) of the students

(e) When the definite article َأْﻟـَ is attached to ُﻛٌّﻞ as َأْﻟُﻛـٌّﻞ, it becomes an independent (pro)noun which means ‘everyone, everything, the whole thing’, e.g.
šāhdu ِﻟُﻜُّﻞ. I saw everything (the whole thing).

24.8 kilā ( masc.), kiltā ( fem.)

These two words mean ‘both, both of them, each one of the two’. They are used in the ṣādāfah 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 ِﻛَﻼ kilā and ِﻛْﻠَﺘﺎ kiltā are indeclinable before nouns, but declinable before a suffix pronoun.

Note: kilā is likely to be from ِﻛَﻼِن kilā-ni, and kiltā from ِﻛْﻠَﺘﺎِن kiltā-ni (see chapter 13 on the elision of the final ِﻦ… of the dual).

Masculine | Feminine
---|---
kilā l-ḥabīraynī َاًğnabiyyun. (sing.) | kiltā l-ḥabīrtayni َاًğnabiyyatun. (sing.)
Both experts are foreigners.
(lit. Each one of the two experts is a foreigner.)
The accusative and genitive forms are َﻛَﻠْيَّة kilay (masc.) and ِﻛْﻠَتْيَّة kiltay (fem.). These forms are used only when they are followed by a suffix pronoun, e.g.

(a) The verb with ِﻛَﻼ kila¯ is in the singular

Masculine

| kilā-humā َأَجَنْبَيْنَ (nom.) | kiltā-humā َأَجَنْبَيْيَةَ (nom.) |
| kilā-hima َأَجَنْبَيْنُ (acc.) | kiltā-hima َأَجَنْبَيْيَنَّ (acc.) |
| ka’a kilay-himā (gen.) | ka’al kiltay-himā (gen.) |

Both of them are foreigners.

I saw both of them.

with both of them

(lit. with each one of the two)

(b) The verb with ِﻛَﻼ kila¯ is in the singular

Both experts flew by air.

(lit. Each one of the two experts flew by air.)
The adverb هُنَاكُ هُنَاكَ means ‘there’, but, like its English equivalent, it is also used in nominal sentences in the meaning ‘there is, there are’, e.g.

هُنَاكُ أَحْتَمَالُ بَالِجَاح
hunāka-ḥtimālun bi-n-nağāhi. There is a possibility of success.

هل هُنَاكُ كَثِيرٌ مِنَ النَّاسَ؟
hal hunāka katīrun mina n-nāsi? Are there many people?

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 | Feminine
---|---
قَالُ فُلَانٌ | جَاءَتُ فُلَانَةَ
qāla fulānun.
Somebody (OR: a certain person) said.
So and so said.
في أَيُومِ فُلَانِيَّ
fi l-yawmi l-fulāniyyi
on such and such a day
on a certain day
on that and that day

في لَيْلَةِ فُلَانِيَّةَ
fi l-laylati l-fulāniyyati
on such and such a night
on a certain night
on that and that night
Exercises

Practise your reading:

1. O respected (O sir) Professor!
2. Which university are you at?
3. What subject do you teach?
4. In which city do you live?
5. Where does your family live?

1. Do you travel every day between the two cities?
2. I travel only five times a week.
3. And how do you travel?
4. Sometimes I take the train and sometimes I take my car.
5. What is the distance and how much does the train ticket cost?

1. The thief escaped from prison and no one except his wife knows where he is hiding.

1. On which aeroplane will the delegation travel? Did you (pl.) inform the crew that among the travellers there is a disabled person who is unable to go up the steps (ladder) without help?
1. The company director talked to all the employees about the company's refusal to raise their wages.

2. The cat jumped onto the table and ate all the meat and some pieces of cheese. The dog chased it, although he was unable to catch it.

3. There is a possibility that the ambassador will not take part in the NATO conference because of his lack of military experience. However, the government is thinking of sending a delegation, of which some members are military personnel and the others non-military.

4. O! (Your Excellency), Minister, do you know how many road traffic accidents happened on the roads last summer? Have any measures been taken to solve this problem?

5. How many friends did you go with and how many cups of coffee did you drink? Who paid and how much?
1. Are you (f.) living alone in this large apartment?

Translate into Arabic:

(1) هل تسكنين وحدك في هذه الشقة الواسعة؟

(2) Is the disabled person living alone in this large apartment?

(10) هل تسكنين وحدك في هذه الشقة الواسعة؟

(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?
Chapter 25

**Adjectival patterns, relative adjectives (nisbah), comparatives and superlatives, diminutives**

### 25.1 Adjectives

There are several adjectival forms in Arabic and the following patterns for forming adjectives from verbs are the most common:

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) فَعُلْنَ أَلفِلَأُّ</td>
<td>عَالِمُن</td>
<td>عَالِمُاءُ</td>
</tr>
<tr>
<td>(b) فَعُلْنَ أَلفِلَأُّ</td>
<td>كَبِيرُن</td>
<td>كَبِيرُن</td>
</tr>
<tr>
<td>(c) فَعُلْنَ أَلفِلَأُّ</td>
<td>حَسَنُن</td>
<td>حَسَنُن</td>
</tr>
<tr>
<td>(d) مَعْوُلْنَ أَلفِلَأُّ</td>
<td>كَسَلَنُ</td>
<td>كَسَلَنُ</td>
</tr>
<tr>
<td>(e) مَعْوُلْنَ أَلفِلَأُّ</td>
<td>حَسُودُن</td>
<td>حَسُودُن</td>
</tr>
<tr>
<td>(f) مَعْوُلْنَ أَلفِلَأُّ</td>
<td>مَجَروُحُن</td>
<td>مَجَروُحُن</td>
</tr>
</tbody>
</table>

### 25.2 Adjectives denoting colours or (bodily) defects are formed according to the patterns أَفْعَلْنَ أَلفِلَأُّ, masc. sing., and فَعُلْنَ أَلفِلَأُّ, fem. sing. Both of these patterns are diptotes and the corresponding broken plural pattern (for both genders) is: فَعَلْنَ أَلفِلَأُّ (triptote), e.g.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>أَسْوَدُ</td>
<td>سَوْدَأُ</td>
<td>سُوْدُ</td>
</tr>
<tr>
<td>أَحْمَرُ</td>
<td>حَمْرَأُ</td>
<td>حُمْرُ</td>
</tr>
</tbody>
</table>
Relative adjectives, نسبة nisbah

The relative adjective is called in Arabic نسبة nisbah, which means ‘relation’. Relative adjectives are derived from nouns by adding the so-called nisbah suffix, which is /.../iyyun/ in the masculine and /.../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)

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَبنَانٍ</td>
<td>لَبنَانيَّ يُ</td>
<td>لَبنَانيَّ يَّن</td>
</tr>
<tr>
<td>Lebanon</td>
<td>Lebanese</td>
<td>Lebanese</td>
</tr>
<tr>
<td>عَربٍ</td>
<td>عَاربِيَّ يُ</td>
<td>عَاربِيَّ يَّن</td>
</tr>
<tr>
<td>Arabs</td>
<td>Arab, Arabic</td>
<td>Arab, Arabic</td>
</tr>
<tr>
<td>كُحُوَلٍ</td>
<td>كُحُوْلِيَّ يُ</td>
<td>كُحُوْلِيَّ يَّن</td>
</tr>
<tr>
<td>alcohol</td>
<td>alcoholic</td>
<td>alcoholic</td>
</tr>
</tbody>
</table>

---

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25.4 The feminine ending tā’ marbūṭah ـة is elided with the noun when adding the nisbah suffix ـي/...iyyun/ or ـة/...iyyatun/, e.g.

**Relative adjective (nisbah)**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَقَافَة</td>
<td>تَقَافُيْيْين</td>
<td>تَقَافُيْيْان</td>
</tr>
<tr>
<td>taqāfātun, culture</td>
<td>taqāfiyyun, cultural</td>
<td>taqāfiyyatun</td>
</tr>
<tr>
<td>مِهنَة</td>
<td>مِهْنِيَّيْين</td>
<td>مِهْنِيَّيْان</td>
</tr>
<tr>
<td>mihnun, profession</td>
<td>mihaniyyun, professional</td>
<td>mihaniyyatun</td>
</tr>
</tbody>
</table>

25.5 If the noun ends in the long vowel ـ... /...ā/, this is elided with the noun when adding the nisbah suffix ـي/...iyyun/ or ـة/...iyyatun/, e.g.

**Relative adjective (nisbah)**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمْرِيْكَة</td>
<td>أمْرِيْكِيْيْين</td>
<td>أمْرِيْكِيَّيْان</td>
</tr>
<tr>
<td>ْأمَرِيْكَة, America</td>
<td>ْأمَرِيْكيَّيْيَن, American</td>
<td>ْأمَرِيْكيَّيْيَن</td>
</tr>
<tr>
<td>فِنْلَنْدَة</td>
<td>فِنْلَنْدِيَّيْين</td>
<td>فِنْلَنْدِيَّيْيَن</td>
</tr>
<tr>
<td>finlandā, Finland</td>
<td>finlandiyyun, Finnish</td>
<td>finlandiyyatun</td>
</tr>
</tbody>
</table>

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)**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc.</th>
<th>Fem. (abstract noun)</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِنسَانَ</td>
<td>إِنسَانِيْيْيْن</td>
<td>إِنسَانِيَّيْيَنَّةً</td>
</tr>
<tr>
<td>ْإِنسَانَن, man</td>
<td>ْإِنسَانِيَّيْيَن, human</td>
<td>ْإِنسَانِيَّيْيَنَّةً, humanity, humaneness</td>
</tr>
</tbody>
</table>
Note: Plural nisbah forms often have a collective meaning, e.g. ﺍﻟﻠﺴﺎﺋِﻳﺎﺕ ﺍﻟَﻠَﺴﺎٌنَّﻴﺎُت ﺍﻟَﻠَﺴﺎٌنَّﻴﺎُتَ. From the noun لسَان ‘tongue, language’.

25.7 In pausal form (at the end of a sentence) the above nisbah suffix ﻋِـٌّﻲ /...iyyun/ is pronounced as a long vowel: ﻋِـﻲ /...i/, which does not take nunation. In pause the final ﺕَاء marbûtah (٤) /...t/ is pronounced as /...h/, e.g.

Masculine plural

Masculine plural

Feminine plural

Masculine plural

Feminine plural

Note: The adjective ﺍﻟِّـِرٌبِيَّةِ ‘Arabic’ does not form the sound plural, but uses the collective noun ﺍﻟِّـِرٌبُ ﺍﻟَـِرَبُّ ‘the Arabs, Arab’ as the plural form, e.g.
Comparative and superlative

As mentioned in 25.2, the pattern \( \text{افٌعالُ} \) \( \text{افٌعالُ} \) (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.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative/superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sagirun, small</td>
<td>Asgaru, smaller, smallest</td>
</tr>
<tr>
<td>Gamilun, beautiful</td>
<td>Agmalu, more beautiful, most beautiful</td>
</tr>
<tr>
<td>Wasiun, wide</td>
<td>Awasa‘u, wider, widest</td>
</tr>
<tr>
<td>Hasanun, good</td>
<td>Ahsanu, better, best</td>
</tr>
<tr>
<td>Masjurun, famous</td>
<td>Asharu, more famous, most famous</td>
</tr>
</tbody>
</table>

Comparative sentences

The preposition \( \\text{من} \) (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 + \( \text{من} \) (min) + object of comparison, e.g.

\[
\text{الولد أصغر من أخته} \quad \text{al-waladu} \ \text{asgaru min} \ \text{uhiti-hi.} \\
\text{The boy is younger than his sister.}
\]

\[
\text{الأم أجمل من بنتها} \quad \text{al-ummu} \ \text{agmalu min binti-ha.} \\
\text{The mother is more beautiful than her daughter.}
\]

\[
\text{البنات أحسن من أولاد} \quad \text{al-banatu} \ \text{ahsanu mina l-awladi.} \\
\text{(The) girls are better than (the) boys.}
\]

The pattern \( \text{افٌعالُ} \) \( \text{افٌعالُ} \) 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 'aḵṭaru ‘more’, 'āḏaddu ‘stronger, more’ or 'aqallu ‘less’, followed by an accusative abstract noun related to the participle or adjective, e.g.

'āḵṭaru ʾihlāsan, more faithful (lit. more as regards faithfulness)

'āḏaddu sawādan, blacker (lit. stronger as regards blackness)

'aqallu ʾamālan, less beautiful (lit. less as regards beauty)

25.12 The two nouns/adjectives ʾhayrun ‘good(ness)’ and ʾšarrun ‘evil’ are used as comparatives and superlatives with the meanings ‘better’ and ‘worst’, respectively, e.g.

ʾas-salātu ʾhayrun mina n-nawmi.

Huwa min ʾšarrī l-ʾawlādi.

Prayer is better than sleep. (The Quran) He is one of the worst boys.

25.13 **Superlative sentences**

The superlative is formed by making the comparative pattern 'afʿalu definite, either with the definite article ... ʾal- ʿafʿal ʿ or with the 'idāfah construction. This form is used for both genders and all numbers, e.g.

**'Idāfah construction**

Huwa ʾatwalu waladin. He is the tallest boy.

Hiya ʾaqsaru bintin. She is the shortest girl.

Hum ʾatwalu l-ʾawladi. They are the tallest boys.

**Definite article**

Huwa l-ʾatwalu. He is the tallest.

Hiya l-ʾaqsaru. She is the shortest.

Humu l-ʾawladi. They are the tallest.
Some adjectives having the superlative pattern أَالفَلْلُ can also have a feminine superlative form أَلفَلْلى, e.g.

**Superlative masculine**

أَلْكَبْرِ

الْأَكْبَرُ, the biggest, the greatest

أَلْعَظْمِ

الْأَعْظَمُ, the greatest

أَلْصَغْرِ

الْأَصْغَرُ, the smallest

**Superlative feminine**

أَلْدُوْلِ

الْدُوْلَتَانِ الأَصْغرَانِ, the two smallest countries

أَلْبِنَاتَ الصَّغَرِيَاتَ, the two smallest girls

Aَلْدُوْلِ

الْدُوْلَتانِ الأَصْغرَانِ, the two smallest countries

Aَلْبِنَاتَ الصَّغَرِيَاتَ, the two smallest girls

**Singular**

أَلْوَلْدُ

أَلْوَلْدُ, the smallest boy

أَلْبِنَةَ

أَلْبِنَةَ, the smallest girl

**Dual**

أَلْوَلْدُانِ

أَلْوَلْدُانِ, the two smallest boys

أَلْبِنَاتَ

أَلْبِنَاتَ, the two smallest girls

**Plural**

أَلْوَلْدُانِ

أَلْوَلْدُانِ, the two smallest boys

أَلْبِنَاتَ

أَلْبِنَاتَ, the two smallest girls

The dual and plural of the above superlatives take their number and gender according to the preceding noun, e.g.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْوَلْدِ</td>
<td>أَلْوَلْدُانِ</td>
<td>أَلْوَلْدُانِ</td>
</tr>
<tr>
<td>أَلْبِنَةَ</td>
<td>أَلْبِنَاتَ</td>
<td>أَلْبِنَاتَ</td>
</tr>
</tbody>
</table>

The tallest girls.

The tallest.

The greatest countries.

Great Britain.

The smallest boy.

The smallest girl.

The smallest boys.

The smallest girls.

The greatest country.

The two greatest countries.

The greatest wars.
Remember: Both الاحزاب and الاحزاب refer to non-human entities and therefore take the superlative adjective in the feminine singular (see chapter 14).

25.16 The diminutive

The diminutive can be formed according to the pattern 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 fu‘aylun**
- حسن Hasanun, good (a name)
- حسٌن Husaynun, little good one (a name)
- عبد Abdun, slave (a name)
- عٍبٍ Unaydun, little slave (a name)
- كَلْبٌ kalbun, dog
- كِلْبٌ kulaybun, small dog
- بَحْرٍ bahrun, sea
- بُحْرَةٌ buhayratun, lake (fem. ending)

25.17 Some prepositions can sometimes be used in diminutive form, e.g.

- قَبْلَ ٱلْظُهْرِ qabl al-ẓohr before noon
- كَبْلَ ٱلْظُهْرِ kublayla d-ẓohri a little before noon

In words where the second consonant is followed by a long vowel, the vowel changes to /...ayyi/ in the diminutive, e.g.

- كِتَابٌ kitābun, book
- كِتَٰبٍ kutayyibun, little book, booklet, pamphlet
- صَٰبِرٌ saγirun, small
- صَٰبِرٍ sugayyirun, very small
Exercises

Practise your reading:

1. My cousin (the daughter of my paternal uncle) and my other cousin (the daughter of my maternal uncle) are the most beautiful female students in the university and the least diligent.

2. The oldest daughter of our neighbour got married, but unfortunately she gave birth to a blind baby.

3. The students of Arabic are among the best and most experienced students in the university.

4. The deafest old man is a foreigner.

5. The Holy Quran is the best book, and many Muslims know it by heart.

6. The publishing houses will publish the works of the famous Lebanese poet and will translate most of his books into many foreign languages.
An evening newsletter published an article with pictures of the air raid yesterday, which killed and injured a large number of civilians, and is regarded as the worst raid for a year.

The Red Crescent and the Red Cross transported the injured and the victims to the nearby hospital.

The fish from (lit. of) the lakes in northern Europe is tastier (better) than sea fish.

A foreign press delegation went to the president of an African state and asked him about the economic and political crisis in Black Africa.

The radio (broadcast) mentioned today that the meeting of the presidents of the great countries which was held in Paris was one of the longest and most complicated meetings.

The leaves of the trees are yellow in autumn and green in spring.
The soldier injured (wounded) in yesterday’s incident is tired today and asleep in (his) bed.

He who is a day older than you is a year more experienced than you. (Proverb)

Three retired officers from the German army published their memoirs of the First World War.

Translate into Arabic:

(1) My paternal cousin married a foreign journalist.

(2) Sea fish is tastier than fish from 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 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.
(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.
26.1 Inna 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 Inna. The Arab grammarians refer to them as ‘Inna 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 Inna and its sisters:

- Inna, indeed, that
- Anna, that
- Kān, as if
- Lākinna, but
- Lītayta, would, if only, wish
- Lūll, perhaps

Note: Lākinna is very often prefixed with wa. Lītayta is very often prefixed with ya.

Examples:

- Innā l-mudīra māṣgūlūn. The director is (indeed) busy.
- Iḥnā māṣgūlūn. He is (indeed) busy.
26.2 After ﴿inna, the nominal predicate can be emphasized by pre-fixing ... /la.../. (This is optional.) This particle has no influence on the case of the predicate, e.g.

God is indeed great. (The Quran) The ship is indeed big.

26.3 ﴿inna 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.

The travel made him tired. Perhaps the shouting bothered her.

26.4 ﴿inna, takes the form ﴿anna ‘that’ (complementizer), when it introduces indirect speech or a complement clause after the main clause, e.g.

Note: ﴿inna, nevertheless, remains unchanged after the verb ﴿qāla ‘to say’, e.g.

He said that he is ill.

26.5 ﴿anna can be combined with prepositions and then gets various other meanings:

I will go to the beach, because the weather is hot.
He swam, *although* the water was dirty.

26.6 When *inna* or *anna* takes a suffixed pronoun in the first person singular or plural, there are two alternative forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِّنْيِ</td>
<td>إِّنَُّيِ</td>
</tr>
<tr>
<td>إِّنَى</td>
<td>إِّنَُّى</td>
</tr>
</tbody>
</table>

26.7 When *inna* or *anna* is not immediately followed by the subject in a verbal sentence, it takes the suffixed pronoun of the third person masculine singular: *... /...hu*, i.e. *inna-hu*, for all genders and numbers, e.g.

I heard that the girl will travel tomorrow.

26.8 *Kāna* ٽَﻛﺎَناَ and its sisters

There are dozens of verbs which behave like the verb *kāna* ٽَﻛﺎَناَ ‘to be’ (lit. ‘he was’), referred to as *kāna* ٽَﻛـﺎَناَ and its sisters. All these verbs take the predicative complement in the accusative case. Hence they are construed in the opposite way to *inna* ٽِإَّﻧْيَ and its sisters.

26.9 The following are the most common verbs known as sisters of *kāna* ٽَﻛﺎَناَ:

- ُأَصْبِحَ, to become (to be/become in the morning) (form IV)
- ُأَضْحَى, to become
- ُأَدْحَى, to become
- ُأَظَلَّلَ, to continue, to keep on, to remain
- ُبُثَتَ, to become, to spend the night
Innsa, to become (to be/become in the evening)

mā-zāla, to keep on, not to cease, (to be/do) still

mā-bariha, to continue, (to be/do) still

mā-dāma, to continue, as long as (... lasts)

sāra, to become

laysa, is not (see chapters 32 and 37)

Examples:

kāna l-kitabū ġadādan.
The book was new.

'āshaḥa ṭ-tālibu muhandīsan.
The student became an engineer.

laysa r-ragūlu qašīra.
The man is not short.

ḍallū ġalīsīna.
They remained sitting.

26.10 The above-mentioned verb yāzālu (imperfect: yāzāla) means literally ‘to cease, to disappear, to go away’. It is frequently used as an auxiliary when preceded by the negative particle mā /mā/ in the perfect tense, or lā /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.

mā + perfect

lā + imperfect

mā zāla ġalīsan.
He is still sitting. (He has not ceased to sit.)

Exercises

Practise your reading:

(1) I changed my shirt because it was dirty.
(2) The lesson is very difficult but its exercise (drill) is easy.

(3) The government is not able to implement the tourism project because it costs (too) much.

(4) The minister was going to travel to Damascus but he postponed his trip because the weather became bad.

(5) When we returned from the market the children were still asleep.

(6) I heard that the director became seriously ill (lit. became ill with serious illness) and left her job.

(7) The distance to the border(s) is short, but the road is narrow and the car doesn’t have lights.

(8) I read in today's newspaper that the two disputing countries will meet to settle (solve) their problems without outside intervention.

(9) The worker said that the work place is not far from his house and therefore he goes on foot everyday.
(10) The leaves of the trees were green in spring and they became yellow in autumn.

(11) The weather had been sunny and hot in the morning and it became rainy and cold in the afternoon.

(12) The article about the First World War is not long.

(13) Elementary education in the Arab world was not comprehensive, and now it has become compulsory.

(14) So far the Post Office has been on the same street, but it will be moved to another street.

(15) A lady said that the rights of women are still unequal to men’s rights.

(16) I wish you (m.) loved me as I love you (m.).

(17) I wish I had more money, then everything would be easier.
(18) He said that a great number of people would attend to listen to the lecture by the Dean of the Faculty of Law.

(19) Relations between people might improve when they learn each other’s languages.

(20) My father was worried about me when he talked to me today on the phone, although he was with me yesterday evening.

(21) They told me that your brother sold his bicycle at a cheap price, although it was in good condition.

Translate into Arabic:

(1) 昨夜夜に、彼は私に電話をし、彼はその子供について心配していた。

(2) 他们告诉我部长推迟了旅游项目，因为它花费太多。

(3) 我的父亲说市场不远，所以他每天都步行去那里。

(4) 院长的文章关于阿拉伯世界人民的关系是好的。

(5) 部长说小学教育不是全面的，也不是强制性的。

(6) 昨天天气冷雨，今天阳光明媚。

Expressed by www.ziaraat.com
(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.
## 27.1 Relative pronoun

The basic form (masc. sing.) of the relative pronoun \( \text{الَّذِي} \) is \( \text{allađī} \) (the one) who, which, that. It is declined as follows:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Nom.</th>
<th>Acc. and gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>( \text{الَّذِي} )</td>
<td>( \text{الَّذِي} )</td>
</tr>
<tr>
<td>Dual</td>
<td>( \text{الَّذِينَ} )</td>
<td>( \text{الَّذِينَ} )</td>
</tr>
<tr>
<td>Plural</td>
<td>( \text{الَّذِينَ} )</td>
<td>( \text{الَّذِينَ} )</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Nom.</th>
<th>Acc. and gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>or Al-l совет</td>
<td>( \text{الَّلَّاتِي} )</td>
<td>( \text{الَّلَّاتِي} )</td>
</tr>
<tr>
<td>or Al-l совет</td>
<td>( \text{الَّلَّاتِي} )</td>
<td>( \text{الَّلَّاتِي} )</td>
</tr>
</tbody>
</table>

Note a: For historical reasons, the masculine and feminine singular and masculine plural forms are written with one lām ... \( \text{ـي} \) 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 نَسْبِيْقُ، which precedes it. The relative pronoun agrees with the antecedent in gender and number, e.g.:

<table>
<thead>
<tr>
<th>Relative clause</th>
<th>Relative pronoun</th>
<th>Antecedent</th>
</tr>
</thead>
<tbody>
<tr>
<td>(الَّسَابِقُ)</td>
<td>(الَّذِي)</td>
<td>الْوَلُّدُ</td>
</tr>
<tr>
<td>سَبَعُ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ّأَلْلَّسَابِقُ نَسْبِيْقُ</td>
<td>ّأَلْلَّسَابِقُ نَسْبِيْقُ</td>
<td></td>
</tr>
<tr>
<td>ّأَلْلَّسَابِقُ نَسْبِيْقُ</td>
<td>ّأَلْلَّسَابِقُ نَسْبِيْقُ</td>
<td></td>
</tr>
</tbody>
</table>

ْأَلْلَسَابِقُ نَسْبِيْقُ ّأَلْلَسَابِقُ نَسْبِيْقُ

الَّسَابِقُ نَسْبِيْقُ ّأَلْلَسَابِقُ نَسْبِيْقُ

The role of the relative pronoun is to link the relative clause with a definite antecedent نَسْبِيْقُ، which precedes it. The relative pronoun agrees with the antecedent in gender and number, e.g.:

- al-waladu ّلاَدُ sabah, the boy who swam
- al-kātibatu ّلاَتِبُتِ min lubnāna, the writer (f.) who is from Lebanon

### 27.3 The relative pronoun is used only when the antecedent نَسْبِيْقُ is definite. If the antecedent is indefinite, the relative clause is introduced after the antecedent without a relative pronoun, e.g.:

<table>
<thead>
<tr>
<th>Definite antecedent</th>
<th>Indefinite antecedent</th>
</tr>
</thead>
<tbody>
<tr>
<td>ّأَلْلَسَابِقُ نَسْبِيْقُ</td>
<td>ّأَلْلَسَابِقُ نَسْبِيْقُ</td>
</tr>
<tr>
<td>ّأَلْلَسَابِقُ نَسْبِيْقُ</td>
<td>ّأَلْلَسَابِقُ نَسْبِيْقُ</td>
</tr>
</tbody>
</table>

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.
Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.

- المُطَّلِقُ
- المُطَّلِقُ

Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.

- Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.
- Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.
- Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.
- Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.
- Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.
- Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.
respectively. This kind of anaphoric (back-referring) suffix pronoun is called َالْـعَائِدَ ‘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 َالْـعَائِدَ:

(a) َالْـعَائِدَ attached to a verb

لَلْـنَّاقِّيَة الَّتِي سَعَدَتْهَا
َالْـمَرَّة الَّتِي سَعَدَتْهَا
َالـمَرَّة الَّتِي سَعَدَتْهَا

َالـمَرَّة الَّتِي سَعَدَتْهَا

الـمَرَّة الَّتِي سَعَدَتْهَا

الـمَرَّة الَّتِي سَعَدَتْهَا

the woman whom I helped (her)

(b) َالْـعَائِدَ attached to a preposition

هَذَا هُوَ الْـكِتَاب الَّذِي سَأَلَتْهُ

hādī huwa l-kitābi lladī sa’alta ‘an-hu.

This is the book that you asked for. (lit. . . . that you asked for it.)

(c) َالْـعَائِدَ attached to a noun

هَذَا هُوَ الْـصَّحَافِي الَّذِي قَرَأَتْ مَقَالَتَهُ

hādī huwa š-sihāfiyyu 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 ‘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 َالْـذِي ‘that’ in that they never take an antecedent َالْـسَـبِيقُ. That is to say, the antecedent is included in their meaning. Moreover, they tend to be used with generalized or indefinite reference, e.g.
(b) When ﺑَﻟَّﻣَْٰٓآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰa

When ﺑَﻟَّﻣْآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰa ‘what?’ or ﺑَﻟَّﻣْآَٰآَٰآَٰآَٰa ‘of what, of which?’ (which is a combination of ﺑَﻟَّﻣْآَٰآَٰآَٰآَٰa + ﺑَﻟَّﻣْآَٰa) are used as relative pronouns, the addition of al-‘al-a‘id ‘the returner’ is optional, e.g.

<table>
<thead>
<tr>
<th>With al-a‘id</th>
<th>Without al-a‘id</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻋَدَدُ ﺑَﻟَّﻣْآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰآَٰa</td>
<td>ﻋَدَدُ ﺑَﻟَّﻣْa</td>
</tr>
<tr>
<td>hâdâ mâ sami‘nâ-hu.</td>
<td>hâdâ mâ sami‘nâ.</td>
</tr>
<tr>
<td>This is what we have heard.</td>
<td></td>
</tr>
<tr>
<td>ﻋَدَدُ ﺑَﻟَّﻣْآَٰآَٰآَٰآَٰa</td>
<td>ﻋَدَدُ ﺑَﻟَّﻣْa</td>
</tr>
<tr>
<td>lâ a‘budu mâ ta‘budûnâ-hu.</td>
<td>lâ a‘budu mâ ta‘budûn.a.</td>
</tr>
<tr>
<td>I do not worship what you worship. (The Quran)</td>
<td></td>
</tr>
<tr>
<td>ﻋَدَدُ ﺑَﻟَّﻣْآَٰآَٰآَٰa</td>
<td>ﻋَدَدُ ﺑَﻟَّﻣْa</td>
</tr>
<tr>
<td>hâdâ mimmâ katabtu-hu.</td>
<td>hâdâ mimmâ katabtu.</td>
</tr>
<tr>
<td>This is (part) of what I have written.</td>
<td></td>
</tr>
</tbody>
</table>

Exercises

Practise your reading:

1) I lived on an island (which) had different traditions from the traditions of my country.

2) The names which I mentioned are the names of the students who passed the exam.

3) I saw in one day one whom I hate and one whom I like.
This is what the imam mentioned in the Friday speech.

The football team was half an hour late, which made it lose the match (competition).

Every day I see the same tourist who rides a camel.

I read the story which the writer who won the Nobel Prize wrote.

The thief has stolen a story written by a writer who has received international prizes.

In the middle of the desert I saw a high mountain on which snow had fallen.

Where is the shoe which I put on this shelf?

Someone who speaks both (lit. the two languages) English and Arabic received me at the hotel.

The sentence written at the end of the page is difficult and complicated.

I am the one who taught you Arabic and you are those who learned it.
These are the two swimmers who got the gold and silver medals.

The foreigner who took medicine and drank alcohol became ill and was taken to hospital.

Where are the ladies who sent a message concerning their non-participation in the congress?

These are the poisonous insects whose sting may cause danger to human life.

I sat with two writers (whom) I asked about the 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 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).
Chapter 28

Moods

Subjunctive, jussive (apocopatus) and imperative

28.1 We have already dealt with the verb in the indicative mood of the imperfect tense \( \text{أَلْمُضَارَعَةُ الْمُرفَعُ} \). Now we will deal with the two other moods of the imperfect, and with the imperative mood.

(a) Imperfect subjunctive mood: \( \text{أَلْمُضَارَعَةُ الْمَنْصُوبُ} \)
(b) Imperfect jussive mood: \( \text{أَلْمُضَارَعَةُ الْمَجْزُومُ} \)
(c) Imperative mood: \( \text{الأَمْر} \)

(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:

- \( \text{َأَنْ} \) ُ \( \text{َِلْ} \) ُ \( \text{ََّإِذْ} \) ُ \( \text{ََّا} \) ُ \( \text{ََّ...} \)
  that, to will not, never then, in that case that not, not to in order to, to

- \( \text{ََّلْكِ} ُ \) ُ \( \text{ََّلْكَ} ُ \) ُ \( \text{ََّلْكُ} ُ \)
  in order not to so that, in order to, to so that not, in order not to

- \( \text{ََّلْٰنَ} ُ \) ُ \( \text{ََّحَا} ُ \) ُ \( \text{ََّحَا} ُ \)
  because so that, until, in order to in order not to

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Note: Except for لَنَّ 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 ﻋَن... /...na/, by dropping this syllable completely.

Examples of the subjunctive:

قَبِلَ أَنْ يَذْهَبْ عَدَّا
qabila َان yadhaba َadan.
He agreed (accepted) that he would go tomorrow.
(= He agreed to go tomorrow.)

أَطْلِبَ مَنْ كَمْ أَنْ تَفْعَلُوا ذَلَّلٌ
*atlıbub min-kum َان taf’alū dâlika. (not: تَفْعَلُونَ taf’alūna)
I ask you (masc. plur.) that you do that.
(= I ask you to do that.)

هَلْ دَخَلْتَ أُمْتِبَعَ لِتَشْرَبْيِ مَا؟
hal daňáltı l-matbaňa li-tašrabî mâ’an? (not: لِتَشْرَبِيْنَ li-tašrabîna)
Did you (fem. sing.) enter the kitchen to drink water?

dَرَسُوْا جَيِّدًا كِيْ يَنْجَحُوا فِيَ آمَشْهَانٍ
darasũ gayidan kay yanğahũ fī l-imtihāni. (not: يَنْجَحُونَ yanğahũna)
They studied well so that they would pass (succeed in) the examination.
(= They studied well in order to pass the examination.)

لَنْ أَدْهَبْ مَعَهَا
lan َان yadhaba ma’a-ha.
I shall never go with her. (I will not go with her.)

28.4 The subjunctive particles إذا َان yidăn ‘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) ُإَذْن ِائَن َأَدُرُس َﻛِﺜﻴًﺮا ـ ِإَذْن َﺳَﺘْﻨَﺠَﺢ َﻏًﺪا
ُائدُrudus katran - ُإَذْن ِائَن ِتَتَنيجَغ َغَدا
'I study a lot.' – ‘Then (I suppose) you will succeed tomorrow!'

(b) ِإًذا َائَن، ِائَن ِتَتَنيجَغ َغًﺪا- ِإًذا َأْﻧَﺖ َراِﺻٌﺪ َﺟَّﻮٌّي
satumtiru gadan. – ُإَذْن ِائَن ِتَتَنيجَغ َغًﺪا- ِإًذا َأْﻧَﺖ َراِﺻٌﺪ َﺟَّﻮٌّي
'It will rain tomorrow.' – ‘Then (I gather) you are a meteorologist.’

28.5 The subjunctive particle ُائَن may sometimes be used after the
prepositions ُقْﺒَﻞ qabla ‘before’ and ُبْﻌَﺪ ba da ‘after’, i.e. ُقْビル ُائَن ُقْビル ُائَن. It is then followed by a verb in the subjunctive
mood, e.g.

مَرَضَ قَبْلَ ُائَن يُسَافُر
marida qabla ُائَن yusafira. He became sick before he travelled.

سَادَرُ بَعْدَ ُائَن
sa-arudus ba da ُائَن akula. I will read (study) after I have eaten.

28.6 The verbal noun (maṣdar) can be used as a verb to replace
the subjunctive mood in a subordinate clause, in the same way as the
English infinitive, e.g.

**Imperfect subjunctive**

ٌطَلْبَتْ مِنْهَا ُائَن ُتَدْهَب
talabtu min-ha ُائَن tadhaba.
I asked that she leave.

ٌأَمْرَتْهُ بِأَن يَكِنْبَ لَهَا
*amartu-hu bi-an yaktuba la-ha.
I ordered him that he should write to her.

**Verbal noun**

ٌطَلْبَتْ ُدَهْاُبَهَا
talabtu dahaba-ha.
I asked her to leave.

ٌأَمْرَتْهُ بِأَلْكُتَابَةِ لَهَا
*amartu-hu bi-l-kitabati la-ha.
I ordered him to write to her.

28.7 Ĥattā has already been described as a preposition and
focus particle. Here it is introduced as a subjunctive particle, taking the
subjunctive mood of the verb. The meaning of this expression is ‘so that, in order to’:

يدرس حتى ينجز في الامتحان
yadrusu hattâ yağhâ fi l-imtihâni.

He studies so that he should succeed in the examination. (= He studies in order to succeed in the examination.)

hattâ can be followed by the negative particle لة، i.e. لة، meaning ‘so that . . . not, in order not to . . .’. It is quite commonly used nowadays, e.g.

نطف الفيصر حتى لا يظهر عليه الوسخ
nad dła l-qamîsa hattâ la yağhara ‘alay-hâ l-wasâhu.

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. 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

ل، لام لامم

and after the exhortative particle .... لـ... .

(a) ل، ‘not, no, don’t’, is the most common negative particle, called لنن. Together with a jussive verb of the second person (sing., du., pl.; masc. and fem.), it expresses a prohibition or negative command, e.g.

لا تشرب خمراً!
lā taṣrab ḥamran! Don’t drink wine! (masc. sing.)

لا تجلسين هنا! لا تجلسين هنا!
lā tağlisî hunâ! (not: la tağlisîna...)

Don’t sit here! (fem. sing.)
The negative particle لَمْ lam ‘did not’ is used before a jussive verb with the same meaning as لَا mā ‘not’ + perfect (i.e. negative past, cf. chapter 14.11), e.g.

لَمْ يَكُتْبْ لَهُ lam yaktub la-hu. He did not write to him.

لَمْ يَكُتُبْ الرِّسَالَةَ lam yaktubi r-risālata. He did not write the letter.

Remember: The kasrah /i/ in the above phrase ‘lam yaktubi ...’ is the result of the rule given before that a final sukūn is changed to kasrah as a connective vowel before hamzatu l-wašli (waslah).

لَمْ لَمْ is sometimes suffixed by حَمَا ...mā, becoming لَمْ لَمْ lammā, which means ‘not yet’. The following verb is in the jussive mood, e.g.

لَمْ لَمْ يَكُتْبْ لَهُ lammā yaktub la-hu. He has not written to him yet.

28.9 The particle لَا /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.

May you drink! (Drink!) Let him write! Let us sit down!

Note a: The lām with kasrah لَا li... may be preceded by the conjunction فَقَ/fa-/ or و/wa./. Then the kasrah is replaced by sukūn: ... فَقَ/fa-.../، ... وْلَ/wa-.../.

May you drink! (Drink!) And let him write! So let us sit down!

Note b: This function of the particle لَا /li.../ should not be confused with its use together with the subjunctive mood, expressing intent or purpose.
28.10 Imperative mood

The imperative mood is formed from the second person (sing., du., pl.; masc. and fem.) of the jussive mood by skipping the personal prefix .../ta.../ and replacing it with hamzatu l-qat (written on/under alif) and dammah /u/ or kasrah /i/, in accordance with the following rules:

(a) When the verb has dammah /u/ on the middle radical in the imperfect tense, the hamzah will take dammah in the imperative mood: /u/, e.g.

<table>
<thead>
<tr>
<th>2nd pers. sing. jussive</th>
<th>2nd pers. sing. imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>taktub</td>
<td>uk túb! Write!</td>
</tr>
</tbody>
</table>

(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: /i/, e.g.

<table>
<thead>
<tr>
<th>2nd pers. sing. jussive</th>
<th>2nd pers. sing. imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>tadhab</td>
<td>idhab! Go!</td>
</tr>
<tr>
<td>taglis</td>
<td>iqlis! Sit!</td>
</tr>
</tbody>
</table>

Exercises

Practise your reading:

Lَمْ يَقَبِلَ الْوَزِيرُ َالْأَقْصَارَجَ الْدِّيْ ُقُرَحاَ ُمُجَلْسَ ُنْوَابَ (تَابِن).  
(1) The minister did not accept the proposal which was submitted by the Parliament (council of deputies).

رَفَضَ أَعْلَمُ ُمُشَارَكِينَ َحَقَلَةَ أَرْسَلَ أَن يُشْرَبْوا ُنَبِرًا.  
(2) Most of those attending the wedding party refused to drink wine.

دَخَلَ مَعْهُ َالْدِّرَاسَاتِ أَلْعَرَبِيَّةِ فِي جَامِعَةِ هَلْسَنْكِي ُحَتَّى أَتَلَّمَ ُلْغَةَ ُأَحْصُلْ عَلَى ُشَهَدَةٍ.  
(3) I entered the Institute of Arabic Studies at the University of Helsinki to study the language and get a degree.

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I couldn't lift the patient (the sick man) off the floor to move him to his bed.

Don't leave your bag far away (from you) so that it won't be stolen.

Don't go out of the hotel, don't leave your friends at night, and lock the door of the room well.

Take your medicine and drink water after you eat and before you go to sleep!

The butcher did not leave the meat outside the refrigerator in order that it should not be spoiled.

My colleague agreed to make his lecture short in order not to bore the listeners.

Let us wait here till my wife returns and then we will go together to the restaurant.

I will neither eat nor drink unless you eat and drink too.

Wash your face with warm water and soap, put on (wear) your clean shirt, and go to the wedding party.

Moods: subjunctive, jussive (apocope-tus), imperative
(13) A student promised his professor (teacher) that from now on he would study more. The professor said to him: 'Then you will pass the exam.'

(14) 'Do you have cold water to drink?' – 'Then you are thirsty!'

(15) The young man proposed to the girl (lit. he asked the girl to get engaged with him). She said: 'Then you love me.'

(16) The husband said to his wife: 'I will do anything that pleases you.' So the wife said: 'Then you are a loving husband.'

(17) My beloved son! Why didn’t you write to me? Write and tell me about your health! I advise you not to drink alcohol and to cut down (reduce) your 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.
Chapter 29

Doubled verbs (mediae geminatae) and quadriliteral verbs

29.1 A doubled verb in Arabic, المضاعِفُ، is a triliteral 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 إدغام، ‘contraction’, e.g.

- مَرّ marra (for: مَرَر marara) to pass
- فَرَرَ farra (for: فَرْرَر farara) to escape, to flee
- دَلَّ dalla (for: دَلَّل dalala) to show
- عَدَّ adda (for: عَدَّد adada) to count

29.2 The imperfect and imperative

The imperfect tense is vocalized in the same way as the imperfect of the regular triliteral 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 fathāh, and not sukūn like the regular verbs. Another difference is that the imperative does not have the initial ʿalif with hamzah, which is prefixed to the imperative in regular verbs, e.g.
See table A1.2, the patterns of the doubled verb ﻓَّﺮ farra, and conjugation A2.3, the doubled verb ﻣَّﺮ 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:

<table>
<thead>
<tr>
<th>Noun of place</th>
<th>Basic verb form</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَّﺢ maḥallun</td>
<td>حَلَّ halla</td>
</tr>
<tr>
<td>مَّقاَر maqarrun</td>
<td>قَرَّ qarra</td>
</tr>
</tbody>
</table>

29.4 Quadrilateral verbs

The quadrilateral or four-radical verbs, ﻓَّﻊَلَ ﺪَأْرَبًﺎ ﻗَﺮ quadrilateral verbs, have four consonants in the root (the pattern ﻓَّﻊَلَ Даْرَبًﺎ ﻗَﺮ quadrilateral verbs). They are conjugated as form II ﻓَّﻊَلَ Даْرَبًﺎ ﻗَﺮ quadrilateral verbs of the regular triliteral verb.

There are very few quadrilateral 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 (ماَسَدَار maṣdar) of the quadrilateral verb of the basic form follows the pattern of ﻓَّﻊَلَ داْرَبًﺎ ﻗَﺮ quadrilateral verbs faʿlalatun. The perfect, imperfect indicative and verbal noun of the quadrilateral verb are exemplified below:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Imperfect</th>
<th>Verbal noun (maṣdar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Imperfect</td>
<td>Verbal noun (maṣdar)</td>
</tr>
<tr>
<td>ﻁَرَجَّمَ to translate</td>
<td>ﻁَرَجَّمَ to translate</td>
<td>ﻁَرَجَّمَ to translate</td>
</tr>
<tr>
<td>ﻁَرَجَّمَ to translate</td>
<td>ﻁَرَجَّمَ to translate</td>
<td>ﻁَرَجَّمَ to translate</td>
</tr>
</tbody>
</table>

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Doubled verbs, quadriliteral verbs

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanization</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺪْﺣَﺮَﺟَة</td>
<td>yudahrigha</td>
<td>to roll</td>
</tr>
<tr>
<td>ﺪْﺣَﺮَﺟَة</td>
<td>yudahratun</td>
<td>rolling</td>
</tr>
<tr>
<td>قَھَﻗَєہ</td>
<td>yuqahqihu</td>
<td>to laugh</td>
</tr>
<tr>
<td>قَھَﻗَєہ</td>
<td>qahqahatun</td>
<td>loud burst of laughter</td>
</tr>
<tr>
<td>ﺪْﺣَوار</td>
<td>yudahwiru</td>
<td>to hurl down</td>
</tr>
<tr>
<td>ﺪْﺣَوار</td>
<td>dahwaratun</td>
<td>downfall</td>
</tr>
<tr>
<td>ﺪْﺣَﺎﻧ</td>
<td>yutamanu</td>
<td>to calm, pacify</td>
</tr>
<tr>
<td>ﺪْﺣَﺎﻧ</td>
<td>tamanatun</td>
<td>pacification</td>
</tr>
</tbody>
</table>

(See conjugation A2.4 of the verb ﺗَرَﺟَم ﺕَرَﺟَم ﺕَرَﺟَم ﺕَرَﺟَم in Appendix 2.)

**Form II**

**Perfect**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanization</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺖَزَﻟْزَل</td>
<td>yatazalzalu</td>
<td>to shake, quake</td>
</tr>
<tr>
<td>ﺖَزَﻟْزَل</td>
<td>tazalzulun</td>
<td>(earth) earthquake</td>
</tr>
<tr>
<td>ﺖَفْﻠَسَف</td>
<td>yatafalsafu</td>
<td>to philosophize</td>
</tr>
<tr>
<td>ﺖَفْﻠَسَف</td>
<td>tafalsufun</td>
<td>philosophizing</td>
</tr>
<tr>
<td>ﺖَشْﯾَطَن</td>
<td>yatashaytun</td>
<td>to act like the devil</td>
</tr>
<tr>
<td>ﺖَشْﯾَطَن</td>
<td>taşaytunun</td>
<td>behaving like a devil</td>
</tr>
</tbody>
</table>

**Form IV**

**Perfect**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanization</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺪْﺣْﺎﻧ</td>
<td>yutamanu</td>
<td>to remain quiet, to be relieved</td>
</tr>
<tr>
<td>ﺪْﺣْﺎﻧ</td>
<td>tamanatun</td>
<td>calmness, relief</td>
</tr>
<tr>
<td>ﺪْﺣْا ﺧَز</td>
<td>yasmiżu</td>
<td>to feel disgust, to become disgusted</td>
</tr>
<tr>
<td>ﺪْﺣْا ﺧَز</td>
<td>išmiżazun</td>
<td>disgust</td>
</tr>
</tbody>
</table>

Note: Observe that the derived form II of the quadriliteral verb has the pattern and meaning of form V, and form IV the pattern and meaning of form IX of triliteral verbs.
Exercises

Practise your reading:

1. Yesteray I passed by a pregnant woman and she asked me the whereabouts of the hospital entrance, so I pointed it out to her.

2. The government decided to build (break open) a wide road stretching from the airport to the heart of the capital.

3. The peasant shook the apple tree and some apples fell, but he continued shaking it until he broke one of its branches.

4. The lawyer rushed in and informed the prisoner about the decision regarding his release.

5. I have loved her and she has loved me since childhood and our love is still as it used to be.

6. I decided to smoke less (lit. reduce smoking) because it is harmful to one’s health (lit. to the health).

7. I think that the lack of rain this winter will cause rationing of drinking water (during the) next summer.
(8) Will you direct (show) me to a translator of the two languages German and Arabic.

(9) A prisoner was able to escape from jail. A policeman chased him, caught him and took him in for interrogation. The policeman asked him: 'Why did you escape from jail?' The prisoner answered: 'I escaped because I was fed up with life in jail.' The policeman said, 'That is not an excuse and I will take you back there.'

(10) Due to the earthquake yesterday, the walls of houses and bridges cracked and fear and panic spread among the citizens. Had the earthquake been a bit stronger, the dam would have burst, and the water would have swept away houses and farms.

(11) Do you doubt the judge's decision (decree)? No, I do not have any doubt but I think that the decision against the accused was severe.

(12) A man stretched out his hand to shake the hand of a woman who had...
4—a dog with her. The dog 5thought 6he was going to hit her, 7so he jumped on the man 8and bit 9his leg.

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.
There are verbs where hamzah occurs as one of the radicals. These are called, أُلْفَعْلُ الْمَهْمُؤُوُرُ، لِلْفِيِلَ وَالْمَهْمُؤُوُرُ، l-mahmuzu.

### 30.1 Verbs with initial hamzah

Verbs with hamzah as the first radical, أُلْفَعْلُ الْمَهْمُؤُوُرُ أَوْلِأ، are conjugated on the same principles as the regular strong verbs, with some exceptions. (See below and the conjugations in Appendix 2.)

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُذُنَ</td>
<td>يَأْذَنُ</td>
<td>اِذَنَ! (for: أُذُن)</td>
</tr>
<tr>
<td>أُذَنَة، to allow</td>
<td>يَأْذَنَ</td>
<td>اِذَنَ! (for: أُذُنَ)</td>
</tr>
<tr>
<td>أَسَرَ</td>
<td>يَأْسَرُ</td>
<td>اِسْرَ! (for: أَسَرَ)</td>
</tr>
<tr>
<td>أَسَرَة، to capture</td>
<td>يَأْسَرُ</td>
<td>اِسْرَ! (for: أَسَرَ)</td>
</tr>
<tr>
<td>أَمَلَ</td>
<td>يَأْمَلُ</td>
<td>أَمْلَ! (for: أَمَلَ)</td>
</tr>
<tr>
<td>أَمَلَة، to hope</td>
<td>يَأْمَلُ</td>
<td>أَمْلَ! (for: أَمَلَ)</td>
</tr>
</tbody>
</table>

When the imperative is preceded by the conjunction وَwa... or... فَfa..., the long vowel after the initial hamzah disappears, i.e. is replaced by sukûn: ... وَا...، ... فَا...، e.g.

- وَاُذَنَ! and allow! (for: وَاُذَنَ)
- وَاُسَرَ! and capture! (for: وَاُسَرَ)
- فَاُمَلَ! and hope! (for: فَاُمَلَ)
30.3 In some verbs, such as اَحْذَاء, ‘to take’, and اَكَلَاء, ‘to eat’, the initial hamzah is elided in the imperative, e.g.

**Imperative**

<table>
<thead>
<tr>
<th>Form</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَحْذَاء</td>
<td>اَحْذَأَ</td>
<td>اَحْذَأَ</td>
<td>اَحْذَأَ</td>
</tr>
<tr>
<td>اَكَلَاء</td>
<td>اَكَلَأَ</td>
<td>اَكَلَأَ</td>
<td>اَكَلَأَ</td>
</tr>
</tbody>
</table>

30.4 Assimilation process

If the initial radical of the basic verb form is اَحْذَاء, as اَحْذَاء ‘to take’, then the initial hamzah in verb form VIII is assimilated to the infix /-t-/,

producing a doubled ... اَحْذَأ. /-tt-/,

e.g.

ِإَّتَﺨَﺬ | اَتَﺨَﺬ | اَتَﺨَﺬ | اَتَﺨَﺬ |

ْإَّتَﺨَﺬ, to take up, to adopt (instead of اَتَﺨَﺬ)

30.5 Verbs with hamzah as the middle radical

(a) The medial hamzah, اَلْفَعْلُ اَلْمَهْمُوزُ اَلْوُسْطَ, can be written on اَلْفَعْلُ اَلْمَهْمُوزُ اَلْوُسْطَ, (.. اَلْفَعْلُ اَلْمَهْمُوزُ اَلْوُسْطَ, or اَلْفَعْلُ اَلْمَهْمُوزُ اَلْوُسْطَ). (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 اَسْأَلَ, ‘to ask’ and اَرْأَى, ‘to see’, which lose their medial hamzah. (See the conjugation of the verb اَرْأَى (A2.16 in Appendix 2) and chapter 33.)

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Imperative (rare)</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَسْأَلَ</td>
<td>اَسْأَلَ</td>
<td>اَسْأَلَ</td>
</tr>
<tr>
<td>اَرْأَى</td>
<td>اَرْأَى</td>
<td>اَرْأَى</td>
</tr>
</tbody>
</table>

(b) The irregular verb اَسْأَلَ ‘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:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect jussive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>sa’ala</td>
<td>yas’al</td>
<td>yasal</td>
</tr>
</tbody>
</table>

(c) *sa’ala* is conjugated regularly in the passive like other verbs with hamzah as the middle radical, e.g.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>sa’ala</td>
<td>su’ila</td>
<td>yus’alu</td>
</tr>
</tbody>
</table>

### 30.6 Verbs with hamzah as the final radical

(a) **Hamzah** as the final radical, *الفعل المهموز الآخر*: These types of verb are also conjugated like regular strong verbs, e.g.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>qara’a, to read</td>
<td>yaqra’u</td>
<td>*iqra’!</td>
</tr>
<tr>
<td>batu’a, to be slow</td>
<td>yabtu’u</td>
<td>*ubtu’!</td>
</tr>
<tr>
<td><em>haṭi’a</em>, to be mistaken</td>
<td>yaḥṭa’u</td>
<td>*iḥṭa’!</td>
</tr>
</tbody>
</table>

(b) In the verb *dafi’a* ‘to be warm’, the infix ت /-t-/ of verb form VIII (*ifta’ala افتتعل*) is assimilated to the initial radical د /d/, which is doubled, i.e. *iddafa’a* ‘to warm oneself’ instead of *idtfa’a*.

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:

1) His Majesty the King congratulated the historian on his famous works and gave him a financial reward.

2) I went with a delegation to congratulate the religious leaders on the occasion of the holidays.

3) The chairman (the head) of the trade union requested postponement of the annual congress (conference), because one of the responsible members and founders of the trade union had suddenly become ill and been taken to the clinic (lit. doctor’s reception).

4) Unfortunately, the number of readers of short stories and novels is decreasing day by day. Therefore taking up writing (composing) books as a profession has become unprofitable.

5) The responsibilities of women at home are more important than the responsibilities of men at home.
responsibilities of men. They are responsible for both the misery and the happiness of the family.

After a week the imam will start teaching the way (the correct method) of reading the Holy Quran.

I am sure that this food and drink is on account, so feel free to eat and drink!

The government built a new harbour and a new airport, and this year they will start to accommodate passengers and receive goods. The government hopes that these two projects will have an influence on the improvement of the economy and job opportunities.

The establishment of the commercial enterprise (establishment) has been postponed until an appropriate hall is rented (for it).

I hope (from you) that you will not be late in paying the car insurance bill, otherwise you will be held responsible.
A company official (one of the responsible persons at the company) was asked about an issue concerning (the matter of) waste products which are generated by the company, but he (the responsible person) did not dare to answer any question about the subject.

The negotiations have been resumed between the government and the demonstrators to solve the unemployment crisis.

The first Arabic newspaper was established in Egypt by (lit. at the hand of) Lebanese immigrants, and that was more than one hundred years ago.

The matter of refugees has remained (is still) a complicated issue in the world (until) 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.
Chapter 31

**Verbs with a weak initial radical**

31.1 The weak verbs, والفعل المعتلٌ، which literally means ‘sick verbs’ are verbs whose roots contain one or more weak radicals، حروف الفعل المعتل. The weak radicals are the semivowels /w/ and /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) والفعل المعتل see below;

(b) Middle weak radical (hollow verb) والفعل الأجوف chap. 32;

(c) Final weak radical (defective verb) والفعل الأقصر chap. 33;

(d) Doubly and trebly weak verbs والفعل الفائف chap. 33.

31.3 **Verbs with the weak initial radical** /w/

(a) Verbs with the weak initial radical /w/ drop this radical in the active imperfect and imperative. In the passive imperfect it is assimilated to the preceding vowel, e.g.
Verbs with a weak initial radical

Active  | Imperfect  | Passive
---|---|---
| **Perfect** | **Imperfect** | **Imperfect** | **Imperative** |
| وَضَعَ | يُوضَعَ | ضَعِ da! | put! |
| to put (down) | yūdaʿu (for: | | |
| | | | |
| وَقَفَ | يَقْفَ | قَفِ qif! | stop! |
| to stand (still) | yuqifu (for: | | |
| | | | |
| وَثِقَ | يَثِقَ | ثِقَ tiq! | trust! |
| to trust | yuqīfū (for: | | |
| | | | |

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 /w/ as the middle vowel in the perfect, and fathah /a/ in the imperfect, e.g.

Perfect  | Imperfect
---|---
| وَقَفَ | يَقْفَ |
| to stand (still) | yuqifū |

31.4 Assimilation of the weak radical و /w/ in the derived verb forms

(a) The initial و /w/ of the basic verb form وَقَسَلَ wasala ‘to arrive’ in verb form VIII is assimilated to the infix ت /t/, which then appears as doubled سَتَ/..tt../, e.g.

|ittiṣala, to be joined, to contact (for: | | |
| | | | |

(b) The IVth form وَقَتَ awqaʿa ‘to drop’ is derived from the verb وَقَتَ waqaʿa ‘to fall’. Its verbal noun (maṣdar) is اِيْقَاعُ ʿiqāʿun ‘rhythm’ (for: اِيْقَاعٌ ʿiqāʿun).

(c) The Xth form of وَدَعَ wadaʿa ‘to put down’ is اِسْتوْدَعَ ʿistawdaʿa
‘to deposit’. Its verbal noun (masdar) is ĺistīdā’un
‘lodging, depositing’ (for: ĺistiwdā’un).

### 31.5 Nouns of place and time

<table>
<thead>
<tr>
<th>Nouns of place and time</th>
<th>Basic verb form</th>
</tr>
</thead>
<tbody>
<tr>
<td>mīlādūn, birth</td>
<td>wālada, to give birth</td>
</tr>
<tr>
<td>maw’idun, appointment</td>
<td>wāda, to promise</td>
</tr>
<tr>
<td>mawqīfun, parking lot</td>
<td>waqafa, to stand, to stand still</td>
</tr>
</tbody>
</table>

### 31.6 Verbs with the initial weak radical /y/ /w/

There are very few verbs with the initial weak radical /y/ /w/. These verbs are mostly conjugated like strong verbs. The imperative and the passive of the basic verb form are rare, e.g.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>yabīsa, to become dry</td>
<td>yibīs, yaybasu</td>
</tr>
<tr>
<td>ya’īsa, to despair</td>
<td>yibīs, yayasu</td>
</tr>
<tr>
<td>yaqīda, to wake up</td>
<td>yiqīs, yayqadu</td>
</tr>
<tr>
<td>yaqūda, to wake up</td>
<td>yiqīs, yayqudu</td>
</tr>
</tbody>
</table>

OR

See table A1.3, the pattern of the derived verb forms with a weak initial radical /w/, and conjugation A2.8 of the weak verb wada’a ‘to put’ in the appendices.

**Exercises**

**Practise your reading:**

1. يَقُعُ (وَقَعُ) ٢ ٨ جَزءٍ مِنْ ٣ بُلدَانٍ (بَلْدٍ) ٤ ٨ العَالَمِ الْأَرْبَعِيِّ فِي أَسْيَأَةٍ ٨ يَقَعُ ٨ جَزءٍ مِنْ ٨ الْأَخْرَيْنِ فِي ٧ شَمْالِ إِفْرِيقِيَّةٍ.

(1) ٢ Some (lit. ٢ one part) of the ٢ countries of the Arab ٢ world ٢ are (lit. is) located in Asia and ٢ the others ٢ are situated in ٢ north Africa.
(2) After I woke up in the morning, I contacted my girlfriend by telephone and we agreed to meet (lit. on an appointment), in the city centre. When I went there, I arrived about half an hour late. I looked for her but I did not find her. I expected her to wait for me.

(3) A delegation of businessmen went to the Ministry of Trade to sign a new agreement with the head of the Department of Imports and Exports at the ministry.

(4) A heavy box fell on a worker in the warehouse. I contacted the only medical centre in the area, and he was taken (lit. transported) there by ambulance (lit. aid car) with his body swollen and in pain. I went (lit. I am) with them. When we arrived, the physician examined him and said that he did not find any fractures and that his life was not in danger.
A Kuwaiti delegation \(^3\) representing the Ministry of \(^4\) Oil \(^1\) will arrive \(^2\) tomorrow in Beirut, \(^5\) and immediately after its arrival \(^6\) will meet the officials in the Lebanese government \(^7\) to sign \(^8\) an agreement \(^9\) concerning \(^11\) trade \(^10\) exchange between the two countries. The Kuwaiti delegation will \(^12\) also \(^13\) draw up \(^14\) a report \(^15\) explaining \(^16,17\) the position (lit. \(^16\) point of \(^17\) view) of its country’s government \(^18\) on \(^19\) the issue of \(^22\) crude \(^21\) oil \(^20\) exports to Lebanon.

I shall lose \(^2\) my trust \(^3\) in you \(^4\) if (lit. \(^4\) in case) you \(^5\) do not \(^6\) sign \(^7\) the agreement (contract) that we \(^8\) agreed between us, \(^9\) and I will \(^9\) never \(^10\) contact you \(^11\) again.

You must \(^2\) look \(^3\) right \(^4\) and left when \(^5\) you reach \(^6\) a junction (cross-roads) by car, \(^8\) and stop at \(^9\) the \(^10\) STOP! sign.

My dear do not \(^2\) feel hopeless. \(^3\) Your trust in God \(^4\) and reliance on Him \(^5\) will help you \(^6\) overcome \(^7\) your worries.
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.
Chapter 32

Verbs with a weak middle radical

32.1 Verbs with a weak middle radical, "فعل الأجوف", are those which have "alif ( .. l .. ) as the middle letter of the basic verb form. This middle "alif ( .. l .. ) 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.

- قال qāla, to say (for: قول qawala) from the root قول qawl
- بَعَى bā‘a, to sell (for: بِعَيَّ baya‘a) from the root بِعَيَّ by‘

32.2 The first radical in the first and second persons of the basic verb form in the perfect tense receives the related vowel of the middle radical, which is itself lost, according to the rules below.

(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 دامم /u/ on the first radical in the perfect:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Root</th>
<th>1st pers. sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>قال qāla, he said</td>
<td>قول qawl</td>
<td>قلتُ qultu, I said</td>
</tr>
<tr>
<td>كان kāna, he was</td>
<td>كون kwn</td>
<td>كنتُ kuntu, I was</td>
</tr>
</tbody>
</table>

(Remember from chapter 20 that و is related to دامم /u/.)

(b) If the middle radical is ي /y/, then the first and second persons take كسر /i/ on the first radical in the perfect:
(Remember from chapter 20 that ي is related to kasrah /i/.)

32.3 In the imperfect indicative and subjunctive, the weak middle radical /w/ or /y/ reappears, but it disappears in the jussive and some of the imperative forms, e.g.

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>qala</td>
<td>(qwl)</td>
</tr>
<tr>
<td>bâ‘a</td>
<td>(by’)</td>
</tr>
</tbody>
</table>

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 قَالُ ‘to say’ and بَعُ ‘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 ٰalif (l) in the imperfect and some forms of the imperative, e.g.

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>nāma</td>
<td>(nwm)</td>
</tr>
<tr>
<td>ḥāfa</td>
<td>(hwf)</td>
</tr>
</tbody>
</table>
See conjugation A2.11 of the verb حَافَ in Appendix 2.

The weak middle radical ..ـي... /w/ also becomes ..ـي... /y/ in the perfect passive. This ..ـي... /y/ is then assimilated to the preceding kasrah, producing the long vowel ـى. See the table and the conjugation in the appendices.

<table>
<thead>
<tr>
<th>Perfect Form</th>
<th>Active Root</th>
<th>Passive Active</th>
<th>Imperfect Form</th>
<th>Passive Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>qāla, to say</td>
<td>(qwl) qīla, it was said</td>
<td>yaqūlu</td>
<td>yuqālu</td>
</tr>
<tr>
<td></td>
<td>bā'a, to sell</td>
<td>(by') bī'a, it was sold</td>
<td>yabi'u</td>
<td>yubā'u</td>
</tr>
<tr>
<td>IV</td>
<td>ramāla, to bend</td>
<td>(myl) yumīla, it was bent</td>
<td>yumīlu</td>
<td>yumālu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>ista'āda, to recall</td>
<td>('wd) yustu'īda, it was recalled</td>
<td>yasta'īdu</td>
<td>yusta'ādu</td>
</tr>
</tbody>
</table>

Note: The two verbs َكاَن ka'nā 'he was' and َليِسَ laysa 'is not, are not' have no passive forms.

In the active participle of the basic verb form (I), the weak middle radical ..ـو... /w/ or ..ـي... /y/ is changed to hamzah with kasrah ..ـى... /i/, e.g.
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 | قَوْل qawlun, speech, saying
بَعَلْ bā‘al, to sell | بَعْلَة bay‘al, selling
نَامَ nāma, to sleep | نَومَة nāmā, sleep

32.8 The nouns of place and time are formed as follows:

مَكَانْ makān, place (v. َكَانَ kāna ‘to be’, root kwn)
مَنَامَ manām, place to sleep (v. َنَامَ nāma ‘to sleep’, root: nwm)
مَسَارُ masār, lane, route, trajectory (v. َسَارَ sa‘ra ‘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 or َكَانَ kāna 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)

\[\text{kāna (qad) kataba, he had written}\]

\[\text{Lammā šāhadtu-hu kāna (qad) kataba r-risālata.}\]

When I saw him, he had written the letter.

Remember: qad is inserted to emphasize the finality of the action or for reasons of style.

(b) Past progressive or habitual

\[\text{kāna yaktubu, he was writing, he has been writing}\]

\[\text{Lammā šāhadtu-hu kāna yašrabu qahwatan.}\]

When I saw him, he was drinking coffee.

\[\text{kāna yašrabu šayan kullā yawmin.}\]

He used to drink tea every day.

(c) Future in the past (future of perfect)

\[\text{kāna sa-yaktubu, he was going to write}\]

Note: sawfa is not used after kāna.

(d) Past in the future (perfect of future)

\[\text{yakūnu (qad) kataba, he will have written}\]

\[\text{‘indamā ḍasīlu ḍilāyhi yakūnu (qad) kataba r-risālata.}\]

When I reach him, he will have written the letter.
Exercises
Practise your reading:

لما ١ خرج عالم القهوة كان ٢ مكتباً، علی ٣ عصاً و معه ٤ مضيفتان تساعداً.

(1) When ٢ the disabled (handicapped) person ١ left the ١٣ aeroplane, ٢ he was leaning on ٤ a walking stick, and there were ٥ two stewardesses (flight attendants) ٦ helping him.

(2) "I wish you had ١ visited me before ١٣ you left, because ٢ I miss you. Whenever ٣ you can, write me ٤ a letter ٥ and put ٦ your photograph in it!"

(3) "I advise you not ١ to eat before going ١٣ to sleep because ٢ it might ٣ cause you ٤ to gain ٥ weight."

(4) "I have ١ an old car but it ٢ is always being ٣ repaired. ٤ I want ٥ to sell it or ٦ exchange it for ٧ another car ٨ but I have not ٩ chosen ١٠ the type ١١ yet ١٢ because that ١٣ depends on ١٤ selling my car ١٥ first."

(5) "Oh young man! ١ Stand up (from ١٣ the chair) ٢ and let ٣ the guest ٤ sit down ٥ instead (in ٦ your place)!"
I went to visit my grandfather at his house. He was asleep in the bedroom, so I sat in the sitting room for a while (lit. for some time) with my grandmother until he got up (from sleep). He was pleased to see me and sat next to me, talking about his bad health. He began to be afraid of dying, so I said to him: 'Don’t be afraid – the lifespan is in the hands of God alone.'

If the law in the civilized countries was not applied and respected, then safety and justice would not prevail.

Rumour has it (lit. it is said that there is a rumour saying) that the president’s long absence from the cabinet (lit. the Council of Ministers) meetings is because of his serious illness, and that his death might cause a political crisis in the country.

He drove the car, but had left (lit. forgotten) the driving licence at home. A police patrol stopped him and asked him for his licence. He replied that he had left it (lit. forgot it) at home, but they did not believe him until they had taken (lit. returned) him home and seen the licence with their own eyes.
1 I travelled to Amman to visit a friend of mine who lives there, and together we went to visit the city of Aqaba on the Red Sea. We took a tour bus and on our way we passed by the ancient city of Petra, so we wandered around it (trekked through it) for more than two hours. Then we continued on our way to Aqaba. After we had stayed for a week (lit. for one week’s time) in Aqaba, we went back to Amman, and from there 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) 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 َوَ/و or َيَ/ي are called defective verbs َالفْعُلُ أَلْقاَقُصُ. The final weak radical appears as َلِ/ل or َلِمَّاَلْقُقُ نَا 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 َوَ/و, then the basic form (perfect, third person masc. sing.) ends in َلِ/ل or َلِمَّاَلْقُقُ نَا (contraction of...ا-w-a), and the imperfect (in most persons) ends in َوَ/و (contraction of...u-w-u), e.g.

<table>
<thead>
<tr>
<th>Perfect (3. masc. sing.)</th>
<th>Imperfect (3. masc. sing.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَعَا (for: دَعَوٰ)</td>
<td>يُدُوَٰ</td>
</tr>
<tr>
<td>دَعَا, to invite</td>
<td>دَعَوٰa</td>
</tr>
<tr>
<td>غَزَا (for: غَزَوٰ)</td>
<td>يُغَزُوٰ</td>
</tr>
<tr>
<td>غَزَا, to raid</td>
<td>غَزَوٰa</td>
</tr>
</tbody>
</table>

33.3 If the final radical is َيَ/ي and the middle radical has the vowel kasrah /i/, then the basic form ends quite regularly in َيَ/ي ( contraction of...i-yi-a), but the imperfect ends in َلِ/ل (contraction of...a-y-u), e.g.

<table>
<thead>
<tr>
<th>Perfect (3. masc. sing.)</th>
<th>Imperfect (3. masc. sing.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَقِيَّا (for: لَقَّيٰ)</td>
<td>يَلِقَّا</td>
</tr>
</tbody>
</table>
If the final radical is ي/y and the middle radical has the vowel fathā /a/, then the basic form ends in َيْنِسَىَ /.../ (contraction of ...a-y-a), and the imperfect ends in َيْنِسَىَ /.../ (contraction of ...i-y-u):

**Perfect (3. masc. sing.)**

قَضَىَ (for: قَضْىَ)
qadā, to judge

يُقُضِىَ
yaqḍī

رَمَىَ (for: رَمَىَ)
ramā, to throw

يُرْمِىَ
yarmī

**Imperfect (3. masc. sing.)**

يُقُضِىَ
yaqḍī

يُرْمِىَ
yarmī

A very small number of verbs, of the type discussed above in paragraph 33.4, have َيْنِسَىَ /.../ (contraction of ...a-y-u) also in the imperfect tense, e.g.

**Perfect (3. masc. sing.)**

سَعَىَ (for: سَعْىَ)
sa‘ā, to strive

يَسَعَىَ
yasā yaṣ‘ayu

نَهِىَ (for: نَهْىَ)
nahā, to forbid

يَنْهَىَ
yanhā yanhayu

**Imperfect (3. masc. sing.)**

يَسَعَىَ
yasā yaṣ‘ayu

يَنْهَىَ
yanhā yanhayu

All verb forms I–X of roots with a weak final radical َوَ... /w/ or َيَ... /y/ omit this final radical in the jussive and imperative, e.g.

**Perfect**

رَمَىَ
ramā, to throw

يُرْمِىَ
yarmī

راْجَاَ
rağa, to hope

يَرْجُوَ
yarğū

يُرْتَضِىَ
yartadi

اِرْتَضَىَ (VIII)
yartadī

يُرْتَضِىَ
yartadi

**Imperf. ind.**

يُرْمِيَ
yarmī

يَرْجُوَ
yarğū

يَرْتَضَيَ
yartadi

**Imperf. juss.**

يَرْمَ
yarmi

يَرْجَ
yarğu

يَرْتَضَيَ
yartadi

**Imperative**

إِرْمَ!
yarmi!

إِرْجَ!
yargū!

إِرْتَضَي!
yartadi!
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.

<table>
<thead>
<tr>
<th>Active Perfect</th>
<th>Passive Perfect</th>
<th>Passive Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَعَٰ</td>
<td>دُعِيَ</td>
<td>يُدَعَٰ</td>
</tr>
<tr>
<td>دَعَٰ, to invite</td>
<td>دُعِيَ /hu/</td>
<td>يُدَعَٰ /hu/</td>
</tr>
<tr>
<td>لَقِيَ</td>
<td>لُقِيَ</td>
<td>يُلِقَٰ</td>
</tr>
<tr>
<td>لَقِيَ /hu/, to meet</td>
<td>لُقِيَ /hu/</td>
<td>يُلِقَٰ /hu/</td>
</tr>
<tr>
<td>رَمِى</td>
<td>رَمِيَ</td>
<td>يُرُمَٰ</td>
</tr>
<tr>
<td>رَمِى /hu/, to throw</td>
<td>رَمِيَ /hu/</td>
<td>يُرُمَٰ /hu/</td>
</tr>
<tr>
<td>سَعِى</td>
<td>سُعِيَ</td>
<td>يُسَعِٰ</td>
</tr>
<tr>
<td>سَعِى /hu/, to strive</td>
<td>سُعِيَ /hu/</td>
<td>يُسَعِٰ /hu/</td>
</tr>
</tbody>
</table>

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 الif is changed to hamzah, e.g. لِقَيُ /lqay/ ‘meeting’ (for: لِقَيُ /lqay/ from the root لْقِي /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.

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 قَضَى /qadda/ ‘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:
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 "اللفيف". The following are the most common types:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>masc. indef.</th>
<th>masc. def.</th>
<th>fem. indef.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>(for: قاضي</td>
<td>(for: قاضي</td>
<td>(for: قاضي</td>
</tr>
<tr>
<td>qādin</td>
<td>qādiyyun)</td>
<td>َّال-قَدِّي</td>
<td>َّال-قَدِّي</td>
</tr>
<tr>
<td>Gen.</td>
<td>(for: قاضي</td>
<td>(for: قاضي</td>
<td>(for: قاضي</td>
</tr>
<tr>
<td>qādin</td>
<td>qādiyyin)</td>
<td>َّال-قَدِّي</td>
<td>َّال-قَدِّي</td>
</tr>
<tr>
<td>Acc.</td>
<td>قاضيًة</td>
<td>قاضيًة</td>
<td>قاضيًة</td>
</tr>
<tr>
<td></td>
<td>qādiyyan</td>
<td>َّال-قَدِّي</td>
<td>َّال-قَدِّي</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>qādiyān</td>
<td>َّال-قَدِّي</td>
</tr>
<tr>
<td>qādiyāni</td>
<td>َّال-قَدِّي</td>
</tr>
<tr>
<td>qādiyāni</td>
<td>qādiyāni</td>
</tr>
<tr>
<td>qādiyāni</td>
<td>qādiyāni</td>
</tr>
<tr>
<td>qādiyāni</td>
<td>qādiyāni</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>qādūna</td>
<td>َّال-قَدِّعَة</td>
</tr>
<tr>
<td>qādūna</td>
<td>qādūna</td>
</tr>
<tr>
<td>qādūna</td>
<td>qādūna</td>
</tr>
<tr>
<td>qādūna</td>
<td>qādūna</td>
</tr>
</tbody>
</table>

Note: A common plural for both masc. and fem. is the broken plural قَضَاةُ qudātun.
Verbs with /w/ or /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.

The active participle is َوَاٍق waqin ‘protective, preservative’ and is declined like َﻗﺎٍض qadin ‘judge’. The verbal noun (masdar) is َوِقﺎٍء waqayun or َوِقَﺎَيْ ثُلَّةَةَ وِقَاطَيْ ثُلَّةَاتَ ‘protection, prevention’.

Note: Verb form VIII is very common for the above-mentioned verb, being َإْوَﺗَﻘﻰ iwtaqa ‘to fear God’ (Quranic), for َإَّﺗَﻘﻰ ittaqa ‘to fear God’ (Quranic). The verbal noun (masdar) of form VIII of this verb is َإَّﺗَﻘﺎٍء ittiqa ‘to fear God’ (Quranic).

Verbs with waw /w/ and yâ /y/ as second and third radical, respectively, are conjugated in the same way as verbs with a weak final radical. The weak middle radical /w/ or /y/ is fully pronounced, e.g.

Verbs with a weak middle radical /w/ or /y/ and final hamzah are very common, e.g.
Verbs with a middle hamzah and final 'alif-maṣūrah (in the basic form) are rare, but include the common verb رَأى ra'ā, 'to see'. In the perfect it is conjugated like verbs with a final 'alif maṣūrah, but in the imperfect the middle hamzah is, exceptionally, omitted:

**Perfect**
- رَآى ra'ā, to see (for: رَأِى ra'aya)
- رَأى ra'ā, to wish (for: رَأِى ra'aya)
- سَأى sawa'ā, to be bad (for: سَوَأ sawa’a)

**Imperfect**
- يَراى yara (for: يَرِى yari)
- يُسُرُّ يُسُرُّ (for: يُسُرُّ يُسُرُّ)

(conjugated like v. رَمَى ramā, 'to throw')

Note: The middle hamzah is also omitted in form IV: أَرَى arā, 'he showed', which in the imperfect is يُرِى yuri. (See paradigm A2.16 in Appendix 2.)

**Exercises**

**Practise your reading:**

(1) These traders (merchants) are buying and selling smuggled goods in the market.

(2) After we spent around four hours walking (strolling) in the forest, one of our colleagues invited us to dinner at his home.

(3) Did you come (in) from the street? No, I came from the shop.
(4) I have never in my life seen a more beautiful young girl than this.

(5) We will meet next week, God willing (lit. if God wills).

(6) It was said that the sports teacher at my village school, who is called Ali, may be invited to be one of the judges at the wrestling matches that are taking place in clubs in the capital.

(7) Today I was very much offended, when I suddenly met a friend in the street whom I have not seen for a long time. He surprised me when he asked about the truth of a rumour (that says) that I have divorced my wife. Of course I denied it and told him that it is only a false rumour.

(8) Do not forget to come today to hear the lecture which will be delivered by a researcher on the refugee issue. I am very sorry I am not coming because I have an appointment to buy a new apartment.
1. Sorry, I do not want to stay indoors (inside) in this nice clear weather. Come and walk in the market and at the same time I will buy a gift which my sister has asked me for.

2. Yesterday I invited some friends for a cup of coffee in a cafe (lit. in one of the coffee shops), but unfortunately (lit. bad luck, fortune) I left (lit. I forgot) my money at home, so one of them paid the bill. He also gave me a small sum to buy some things which I need at home.

3. At the funeral a high-ranking officer in the army approached the martyred soldier’s body. He saluted him with a military salute and bowed his head towards him.

4. The father of one of my friends died so I sent my friend the following letter of condolence: I assure you that the sad news of your father’s death made me share the sadness of your tragedy with you.
I went a long way (distance) on foot to pray the noon prayer in the mosque and to hear some beautiful recitations from the Holy Quran.

We only saw your brother once (lit. we did not see your brother except one time) during the time we spent here. Invite him some time (lit. once) to lunch or dinner!

The spectators came to see the final football match between Sweden and Germany.

I have wronged you, mother, don’t cry! What happened is already passed and I ask (your) forgiveness.

Verbs with a weak final radical, doubly weak verbs
(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.
### Chapter 34

**Cardinal numbers**

### 34.1

The Arabic cardinal numbers, أَلْعَدَادُ الْأَصِلِّيَةُ, 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 تَأَرْبَع marbūṭah (٤...) when they qualify a masculine noun, but the masculine form when they qualify a feminine noun.

### 34.2

With the exception of the feminine form إِحْدَى, ‘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:

<table>
<thead>
<tr>
<th>Used with a masculine noun</th>
<th>Used with a feminine noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>صِفْر</td>
</tr>
<tr>
<td>1</td>
<td>أَحْدَى</td>
</tr>
<tr>
<td>1</td>
<td>وَأَحْدَى</td>
</tr>
<tr>
<td>2</td>
<td>لَتِنَانِ</td>
</tr>
<tr>
<td>3</td>
<td>ثَلَاثَةٌ</td>
</tr>
<tr>
<td>4</td>
<td>أَرْبَعِ</td>
</tr>
<tr>
<td>5</td>
<td>خَمْسَةَ</td>
</tr>
<tr>
<td>6</td>
<td>سِتَّةَ</td>
</tr>
<tr>
<td>7</td>
<td>سَبْعَةَ</td>
</tr>
<tr>
<td>8</td>
<td>ثَامِنَةَ</td>
</tr>
<tr>
<td>9</td>
<td>نَوْمُانِ</td>
</tr>
<tr>
<td>10</td>
<td>عَشَرَةَ</td>
</tr>
</tbody>
</table>
Note a: ُصَفْرُ ‘zero’ comes from the verb َصَفَرَ, which means ‘to be empty’.

Note b: The combined accusative-genitive forms of إِثْنَانُ (m.) and إِثْنَاتَيْنِ (f.) ‘two’ are: إِثْنَانِي (m.) and إِثْنَاتَيْني (f.), respectively.

Note c: The number ثُمَانِي ‘eight’ is declined like the participle قَاضِ (see chapter 33 for verbs with a weak final radical).

Note d: The middle consonant ش in َﻋُﺸَﺮ / َﻋَﺸَﺮٌة ‘ten’ takes فِتْحُة in the masculine: َﻋَﺸَﺮٌة, but سَوْكُنُ in the feminine: َﻋْﺸٌﺮ.

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.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Singular</th>
<th>Feminine</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَمِيعُ جُرَالٍ (رَجُالٍ)</td>
<td>لِجَمْسِ بِنَاتٍ (بِنَاتٍ)</td>
<td>بِنْتٌ (بَنْتِ)</td>
<td></td>
</tr>
<tr>
<td>هَامْسَاتِ رِجَالٍ (رَجَالٍ)</td>
<td>لِهَامْسِ بَنَاتٍ (بَنَاتٍ)</td>
<td>لِهَامْسِي بَانَاتٍ (بَانَاتٍ)</td>
<td></td>
</tr>
<tr>
<td>فِيْسَاتِ مُعَلَمٍ (مُعَلَمٍ)</td>
<td>فِيْسِ مُعَلَمٍ (مُعَلَمٍ)</td>
<td>مُعَلَمْ (مُعَلَمَة)</td>
<td></td>
</tr>
<tr>
<td>صِبَاتِ مَعَالَمٍ (مَعَالَمٍ)</td>
<td>صِبَاتِ مَعَالَمٍ (مَعَالَمٍ)</td>
<td>صِبَاتَ مَعَالَمٍ (مَعَالَمَة)</td>
<td></td>
</tr>
<tr>
<td>ثُلُثُةِ أَيَامٍ (أَيَامٍ)</td>
<td>ثُلُثَةَ لَيَاتٍ (لَيَاتٍ)</td>
<td>لَيَةٌ (لَيَة)</td>
<td></td>
</tr>
<tr>
<td>سَبْعُ مُعَلَمٍاتِ (مُعَلَمٍاتِ)</td>
<td>سَبْعَ مُعَلَمَاتٍ (مُعَلَمَاتٍ)</td>
<td>سَبْعَ مُعَلَمَاتِ (مُعَلَمَاتٍ)</td>
<td></td>
</tr>
<tr>
<td>منْ سَبْعِ مُعَلَمٍاتٍ (مُعَلَمٍاتِ)</td>
<td>منْ سَبْعِ مُعَلَمَاتٍ (مُعَلَمَاتٍ)</td>
<td>منْ سَبْعِ مُعَلَمَاتِ (مُعَلَمَاتٍ)</td>
<td></td>
</tr>
<tr>
<td>ثُلُثُةَايَامُ (أَيَامٍ)</td>
<td>ثُلُثَاتَ لَيَاتٍ (لَيَاتٍ)</td>
<td>ثُلُثَاتَ لَيَاتٍ (لَيَاتٍ)</td>
<td></td>
</tr>
<tr>
<td>تَلِغْتَ أَيَامٍ (أَيَامٍ)</td>
<td>تَلِغْتَ لَيَاتٍ (لَيَاتٍ)</td>
<td>تَلِغْتَ لَيَاتٍ (لَيَاتٍ)</td>
<td></td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Cardinal numbers</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>wāḥidun, one</td>
<td>wāḥidatun</td>
<td></td>
</tr>
<tr>
<td>ḫīnāni, two</td>
<td>ḫīnatāni</td>
<td></td>
</tr>
<tr>
<td>wāṣala ṯālibun</td>
<td>wasala ṯālibun.</td>
<td></td>
</tr>
<tr>
<td>One student arrived.</td>
<td>He visited me once (only).</td>
<td></td>
</tr>
</tbody>
</table>

\[\text{Masculine} \text{ Feminine}\]

\[
\begin{align*}
\text{wāṣala ṯālibun} & \quad \text{wasala ṯālibun.} \\
\text{One student arrived.} & \quad \text{He visited me once (only).}
\end{align*}
\]

\[
\begin{align*}
\text{wāṣala ṯālibatāni} & \quad \text{wasalat ṣālibatāni.} \\
\text{Two female students arrived.} & \quad \text{(less commonly used as an adjective)}
\end{align*}
\]

The nouns ُأَحَدَ (one) (masc.) and ُأَحَدَى (one) (fem.) are used in the ُيدَافُع construction with a noun or a pronoun, e.g.

<table>
<thead>
<tr>
<th>Cardinal numbers</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُأَحَدَ (one) of the children</td>
<td>ُأَحَدَى (one) of the girls</td>
<td></td>
</tr>
<tr>
<td>ُأَحَدَهمَ (one of them)</td>
<td>ُأَحَدَهَنَ (one of them)</td>
<td></td>
</tr>
</tbody>
</table>

\[\text{ُأَحَدَ} \text{ aḥadun is also used after a negative particle to mean ‘not \ldots anyone, nobody, no one, none’, but the feminine form ُأَحَدَى iḥdā cannot be used for the same purpose, e.g.}\]

\[\text{ُأَحَدَ} \text{ aḥadun, one}\]
I didn’t see anyone. Nobody is at home.

bid‘u, whose feminine is bid‘atu, means ‘(a) few, some, several’. It follows the rules for the numbers 3–10, e.g.

**Masc:** bid‘atu ‘ayyāmin (yawm, masc. sing.)
several days

**Fem:** bid‘u layālin (laylatun, fem. sing.)
several nights

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 fātḥah 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.

<table>
<thead>
<tr>
<th>Used with a masculine noun</th>
<th>Used with a feminine noun</th>
</tr>
</thead>
</table>
| 11  
‘ahada ‘ašara  
‘iḥdā ‘ašrata bintan | 11  
‘ahada ‘ašara  
‘iḥdā ‘ašrata bintan |
| 12  
‘itnā ‘ašara  
‘iṭnā ‘ašrata | 12  
‘itnā ‘ašara  
‘iṭnā ‘ašrata |
| 13  
talātata ‘ašara  
ṭālāta ‘ašrata | 13  
talātata ‘ašara  
ṭālāta ‘ašrata |
| 14  
arba‘a ‘ašara  
arba‘a ‘ašrata | 14  
arba‘a ‘ašara  
arba‘a ‘ašrata |
| 15  
ḥamsata ‘ašara  
ḥamsa ‘ašrata | 15  
ḥamsata ‘ašara  
ḥamsa ‘ašrata |
| 16  
sittata ‘ašara  
sitta ‘ašrata | 16  
sittata ‘ašara  
sitta ‘ašrata |
| 17  
sab‘a ‘ašara  
sab‘a ‘ašrata | 17  
sab‘a ‘ašara  
sab‘a ‘ašrata |
| 18  
tamāniyata ‘ašara  
tamāniya ‘ašrata | 18  
tamāniyata ‘ašara  
tamāniya ‘ašrata |
| 19  
tis‘a ‘ašara  
tis‘a ‘ašrata bintan | 19  
tis‘a ‘ašara  
tis‘a ‘ašrata bintan |

Note: The accusative-genitive forms of the number 12 are: ‘iṭnay ‘ašara (masc.) and ‘iṭnatay ‘ašrata (fem.).
Examples:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَحَدٌ عَشْرَةَ وَلَدَا</td>
<td>إِحَدَى عَشْرَةَ بِنَتَا</td>
</tr>
<tr>
<td>ِأْﺣَدَى عَشْرَةٍ رَجَالًا</td>
<td>مَعَ إِحَدَى عَشْرَةَ بِنَتَا</td>
</tr>
<tr>
<td>منِّ أَحَدِ عَشْرَةٍ رُجَالًا</td>
<td>ﻣِنْ أَحَدِ عَشْرَةِ عَشْرَةٍ مَعْلُومَة</td>
</tr>
<tr>
<td>ﻣِنْ أَحَدِ عَشْرَةَ وَلَدَا</td>
<td>ﻣِنْ أَحَدِ عَشْرَةِ عَشْرَةٍ مَعْلُومَة</td>
</tr>
</tbody>
</table>

The cardinal numbers of the tens، 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:

<table>
<thead>
<tr>
<th>Acc. and gen. / Nom.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>20 عَشْرُونَ / عَشْرَيْنَ</td>
<td>ِّišrūna / ِّišrīna</td>
</tr>
<tr>
<td>30 تَلَاثُونَ / تَلَاثَيْنَ</td>
<td>ِّtalātūna / ِّtalāțīna</td>
</tr>
<tr>
<td>40 أَرْبَعُونَ / أَرْبَعَيْنَ</td>
<td>ِّarba'ūna / ِّarba'īna</td>
</tr>
<tr>
<td>50 خَمْسُونَ / خَمْسَيْنَ</td>
<td>ِّḥamsūna / ِّḥamsīna</td>
</tr>
<tr>
<td>60 سِبْعُونَ / سِبْعَيْنَ</td>
<td>sittūna / sittīna</td>
</tr>
<tr>
<td>70 سِبْعُونَ / سِبْعَيْنَ</td>
<td>sabūna / sabīna</td>
</tr>
<tr>
<td>80 ثَمَانُونَ / ثَمَانَيْنَ</td>
<td>ِّṭamānūna / ِّṭamānīna</td>
</tr>
<tr>
<td>90 تِسْعَونَ / تِسْعَيْنَ</td>
<td>tisūna / tisīna</td>
</tr>
</tbody>
</table>

Examples:
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 conjunctionِ وِ is inserted between the two parts, for example ٣٤.٩

\[
\begin{array}{l}
\text{Nominative} \\
\text{عَشْرَونَ وَلَدًا} / \\
\text{٣٤.٩} \\
\text{‘išrūna waladan / bintan} \\
\text{Accusative and genitive} \\
\text{عَشْرَينَ وَلَدًا} / \\
\text{‘išrīna waladan / bintan} \\
\text{twenty boys/girls (lit. boy/girl)} \\
\text{تسَعينَ وَلَدًا} / \\
\text{tis‘ūna waladan / bintan} \\
ninety boys/girls (lit. boy/girl)
\end{array}
\]

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.

<table>
<thead>
<tr>
<th>masculine</th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ٣٤.٨٠٠٠٠٠</td>
<td>ḥamsatun wa-‘išrūna waladan ḥamsun wa-‘išrīna bintan</td>
</tr>
<tr>
<td>ḥamsatun wa-‘išrūna waladan</td>
<td>ḥamsun wa-‘išrīna bintan</td>
</tr>
<tr>
<td>twenty-five boys (lit. boy)</td>
<td>twenty-five girls (lit. girl)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ḥamsatan wa-‘išrīna waladan ḥamsan wa-‘išrīna bintan</td>
</tr>
<tr>
<td>ḥamsatun wa-‘išrūna waladan</td>
<td>ḥamsun wa-‘išrīna bintan</td>
</tr>
<tr>
<td>twenty boys/girls (lit. boy)</td>
<td>twenty-five girls (lit. girl)</td>
</tr>
</tbody>
</table>

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.

100 ١٠٠ ٢٠٠ ٢٠٠ ٣٠٠ mi’atun OR mi’atun mā’tan mā’atāni (dual, nom.) mā’ataynī (dual, acc. and gen.) tālātu mi’atīn

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### 34.11

The plural of مئٌة mi’atun is مئات mī’āt, which is an exception. In compound numbers it is always singular, not plural like the words for a thousand and a million, e.g.

<table>
<thead>
<tr>
<th>Arabic Form</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>مئٌة رجلٍ/ امرأة</td>
<td>one hundred men / women</td>
</tr>
<tr>
<td>من تسعة مئٌة أم / أب</td>
<td>from nine hundred mothers / fathers</td>
</tr>
<tr>
<td>لمنتٌة ولد / بنت</td>
<td>two hundred boys / girls</td>
</tr>
<tr>
<td>لمن تسعة مئاً من مئاً</td>
<td>(lit. man / woman)</td>
</tr>
<tr>
<td>(lit. two hundred boy / girl)</td>
<td>(lit. for two hundred boy / girl)</td>
</tr>
</tbody>
</table>

Note: Observe that the middle ‘alif (ا) in مئَة mi’atun, as an alternative form of مائٌة mi’atun, is not pronounced.

### 34.12

The number thousand (1,000) in Arabic is ألف ‘alfun. The dual of it is ألفان alfānī in the nominative, and ألفين alfaynī in the accusative and genitive. The plural is ألفون ‘alūfun or ألفٌون ‘alāfūn.

### 34.13

The number million (1,000,000) is مليون milyūnu. The dual forms are: مليونان milyūnānī (nom.) and مليونين milyūnaynī (acc. and gen.). The plural is مليونين milyūnin (diptote).

---

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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. اَلْفُ وَلَدَّ/بَنَّتُ alf wa-lad / bint, 1,000 boys / girls

Nom. اَلْفَا وَلَدَّ/بَنَّتُ al-fa wa-lad / bint, 2,000 boys / girls

Nom. ْمِليْونُ وَلَدَّ/بَنَّتُ milyun wa-lad / bint, 1,000,000 boys / girls

Acc. and gen. اَلْفِي وَلَدَّ/بَنَّتُ alfay wa-lad / bint, 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.

ِمَئٌةٌ وَخمسٌةٌ وَعشُرونَ رُجُلٌ
mi’atun wa-ḥamsatun wa-‘išrūna rağulan, 125 men

ِمَئٌةٌ وَثلاثٌ وَتَلَاثٍونَ بِنْتَةٌ
mi’atun wa-talātun wa-talātūna bint, 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.

ِمَئٌةٌ وَخمسٌةٌ رَجُالٍ
mi’atun wa-ḥamsatu riğalin
105 girls

ِمَئٌةٌ وَتسَعُ بِنْتَاتٍ
mi’atun wa-tis’u banātin
109 men

34.16 If the number is preceded by the definite article الْ أَلْ/al.../, it can be placed after the definite noun, which follows the general rules of agreement for numbers, e.g.

Masculine
أَلْ رَجَالُ الْخَمْسَةٌُ
’ar-riğālu l-ḥamsatu
the five men

Feminine
أَلْ بَنَاتُ الْخَمْسَةٌُ
’al-banātū l-ḥamsu
the five girls
Note: The preceding noun can also be made definite by occurring in the `idāfah construction, e.g.

**Kutubu l-mu'allimi t-talātatu**

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 من min ‘from, (out) of’ before the plural genitive form of the noun, e.g.

**Kitāb min Kutubi l-mu'allimi**

one of the teacher’s books

**Talātatu kutubin min Kutubi l-mu'allimi**

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 `a'mun ‘year’ (masc.) and sanatun ‘year’ (fem.) have the accusative forms `ama and sanata, respectively, which are used in adverbial phrases of time. Then they follow the rules of the `idāfah construction, where the following noun is in the genitive case, e.g.

**Àam al-fa'ín wa-tis'i mi'atin wa-tis'at in the year 1999**
سنَة أَلْف وَتِسْعَ مِئة وَتِسْعُ وَتِسْعَينَ (fem. acc.)

sanata ٌ alfin wa-tis‘i mi‘atin wa-tis‘in wa-tis‘ina

in the year 1999

Note: Normally the year in such a sequence is preceded by the preposition في, e.g.

في عَام ألف و تِسْع مِئة و واحِد و ثمانِين (masc. gen.)

في ٍ sanatٌ alfin wa-tis‘i mi‘atin wa-wâhidin wa-ثامانينا

in the year 1981

في سنَة ألف و تِسْع مِئة و واحِد و ثمانِين (fem. gen.)

في sanatٌ alfin wa-tis‘i mi‘atin wa-يثدآ wa-ثامانينا

in the year 1981

في عَام ألف و وسْبَع مِئة و انتَئين و سِنين (masc. gen.)

في ٍ sanatٌ alfin wa-sab‘i mi‘atin wa-ثنايني wa-ستينا

in the year 1762

في سنَة ألف و وسْبَع مِئة و انتَئين و سِنين (fem. gen.)

في sanatٌ alfin wa-sab‘i mi‘atin wa-ثنايني wa-ستينا

in the year 1762

في عَام ألف و خَمْس مِئة و ثَلثان و أرْبَعِين (masc. gen.)

في ٍ sanatٌ alfin wa-هرامي mi‘atin wa-ثالاثتين wa-اربعين

in the year 1543

في سنَة ألف و خَمْس مِئة و ثَلثان و أرْبَعِين (fem. gen.)

في sanatٌ alfin wa-هرامي mi‘atin wa-ثالاثتين wa-اربعين

in the year 1543

Compare:

أرْبَعِين أَلْف و تِسْع مِئة و وسْبَع و ثمانِين ولُداً (masc. nom.)

ٌ arba‘atu ٌ alafin wa-tis‘u mi‘atin wa-sab‘atun wa-ثاماننعا waladan

4,987 boys

أرْبَعِين أَلْف و تِسْع مِئة و وسْبَع و ثمانِين بنَٰتٌ (fem. nom.)

ٌ arba‘atu ٌ alafin wa-tis‘u mi‘atin wa-sab‘un wa-ثاماننبا bintan

4,987 girls
Exercises

Practise your reading:

1. The university's team won eleven of the twelve matches it played during the last two years.

2. How old are you (m.)? (lit. What age are you?) I am 28 years old. And how old are you (f.)? I am 30 years old.

3. There were eleven questions in the examination. Five of them were written and the other six were oral. The student knew the answers to eight of them.

4. The earth rotates around its axis once (lit. only one revolution) every 24 hours, and rotates around the sun only once (lit. one revolution) every 365 days and six hours.

5. Four war planes made 10 air raids and dropped more than 125 bombs and 16 rockets. They destroyed 12 houses, killed 8 people and wounded 214 others.
The emigration of the Prophet Muhammad from Mecca to Medina took place in the year AD 622 (after the birth). This date was taken by the Muslims as the beginning of the Hijrah (calendar) year.

In one day the greengrocer (and fruit merchant) sold thirteen boxes of grapes, selling them for eleven dinars each. He also sold 104 boxes of apples and 55 of oranges, which he sold for seven and a half dinars each. His profit was 110 dinars.

If we add 201 sheep, 431 horses, 18 cows, 1,620 camels, 33 donkeys, 99 hens, 2 cats and 1 dog, what will the total number of animals be?
(9) If we \(^1\) suppose that \(^2\) a train \(^3\) travels \(^6\) at a speed of 65 miles per hour, \(^5\) day and \(^4\) night, \(^7\) it would need \(^9\) around 164 years \(^8\) to reach the sun. However, the \(^10\) speed of \(^12\) the cannon-\(^11\) ball is 1,209 miles per hour. \(^13\) It would need eight and a \(^14\) half years to reach the sun; but \(^15\) light \(^16\) traverses this \(^17\) distance in eight \(^18\) minutes and nineteen \(^19\) seconds.

**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.
Chapter 35

Ordinal numbers, fractions, expressions of time and calendars

35.1 The ordinal numbers, ٢nd–٩th are based on the corresponding cardinal numbers. They are formed on the pattern for active participles: َفَٰعُلُ فَاعِلُ. The ordinal number ‘first’ is formed from an independent root ٤-ٮ-١ on the pattern َفَٰعِلُ فَاعِلُ. 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 …٢ُ and are inflected for all three cases. Like any other adjective, the ordinal number usually follows the noun it qualifies.

<table>
<thead>
<tr>
<th>Used with masculine</th>
<th>Used with feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st ٠؟َٰل-١٠َٰلُ</td>
<td>٠؟َٰل-١٠َٰلُ</td>
</tr>
<tr>
<td>2nd ٠؟َٰل-١٠َٰلُ</td>
<td>٠؟َٰل-١٠َٰلُ</td>
</tr>
<tr>
<td>3rd ٠؟َٰل-١٠َٰلُ</td>
<td>٠؟َٰل-١٠َٰلُ</td>
</tr>
<tr>
<td>4th ٠؟َٰل-١٠َٰلُ</td>
<td>٠؟َٰل-١٠َٰلُ</td>
</tr>
<tr>
<td>5th ٠؟َٰل-١٠َٰلُ</td>
<td>٠؟َٰل-١٠َٰلُ</td>
</tr>
<tr>
<td>6th ٠؟َٰل-١٠َٰلُ</td>
<td>٠؟َٰل-١٠َٰلُ</td>
</tr>
<tr>
<td>7th ٠؟َٰل-١٠َٰلُ</td>
<td>٠؟َٰل-١٠َٰلُ</td>
</tr>
<tr>
<td>8th ٠؟َٰل-١٠َٰلُ</td>
<td>٠؟َٰل-١٠َٰلُ</td>
</tr>
<tr>
<td>9th ٠؟َٰل-١٠َٰلُ</td>
<td>٠؟َٰل-١٠َٰلُ</td>
</tr>
<tr>
<td>10th ٠؟َٰل-١٠َٰلُ</td>
<td>٠؟َٰل-١٠َٰلُ</td>
</tr>
</tbody>
</table>

Note: The double /tt/ (تٮ with šaddah) in the cardinal number سٰٰتٰعٰن sittatun ‘six’ is resolved as /d/ + /s/ in the ordinal number سٰٰدٰسٰ sādisun ‘sixth’.  

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Examples:

**Masculine**

\(\text{ًَ}َّاَْﻷَّوُل\) al-waladu l-\(\text{ًَ}َّاَْ}َّوَل\), the first boy

\(\text{ًَ}َّاَْ}َّوَل\) huwa l-\(\text{ًَ}َّاَْ}َّوَل\). He is the first.

\(\text{ًَ}َّاَْ}َّوَل\) huwa ḥāmisu-hum.

\(\text{ًَ}َّاَْ}َّوَل\) He is the fifth of them.

\(\text{ًَ}َّاَْ}َّوَل\) \(\text{ًَ}َّاَْ}َّوَل\) ad-darsu t-\(\text{ًَ}َّاَْ}َّوَل\), the second lesson

\(\text{ًَ}َّاَْ}َّوَل\) \(\text{ًَ}َّاَْ}َّوَل\) al-kitābu r-rabī‘u, the fourth book

\(\text{ًَ}َّاَْ}َّوَل\) \(\text{ًَ}َّاَْ}َّوَل\) as-sa‘atu l-\(\text{ًَ}َّاَْ}َّوَل\), five o’clock

<table>
<thead>
<tr>
<th>Singular</th>
<th>Broken Plural</th>
<th>Sound Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. (\text{ًَ}َّاَْ}َّوَل)</td>
<td>(\text{ًَ}َّاَْ}َّوَل)</td>
<td>(\text{ًَ}َّاَْ}َّوَل)</td>
</tr>
<tr>
<td>(\text{ًَ}َّاَْ}َّوَل)</td>
<td>(\text{ًَ}َّاَْ}َّوَل)</td>
<td>(\text{ًَ}َّاَْ}َّوَل)</td>
</tr>
<tr>
<td>Fem. (\text{ًَ}َّاَْ}َّوَل)</td>
<td>(\text{ًَ}َّاَْ}َّوَل)</td>
<td>(\text{ًَ}َّاَْ}َّوَل)</td>
</tr>
<tr>
<td>(\text{ًَ}َّاَْ}َّوَل)</td>
<td>(\text{ًَ}َّاَْ}َّوَل)</td>
<td>(\text{ًَ}َّاَْ}َّوَل)</td>
</tr>
</tbody>
</table>

35.2 The ordinal numbers \(\text{ًَ}َّاَْ}َّوَل\) (masc.) and \(\text{ًَ}َّاَْ}َّوَل\) (fem.) ‘first’ have the following plurals:

35.3 Ordinal numbers can also be used in the \(\text{ًَ}َّاَْ}َّوَل\) construction with a following genitive noun or with a suffixed personal pronoun, e.g.
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 numberُأَوَلِيُّ ′first′ is less often used in theِيدَافَع construction.)

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Ordinal numbers, fractions, expressions of time, calendars</th>
</tr>
</thead>
<tbody>
<tr>
<td>اُولُّوُلَٰد</td>
<td>اُولُّبْنَت</td>
<td>(Not: اُولُّبْنِت)</td>
</tr>
<tr>
<td>the first boy</td>
<td>the first girl</td>
<td></td>
</tr>
<tr>
<td>ثَانِيٌّوُلَد</td>
<td>ثَانِيَةَمَّرَة</td>
<td>(Not: ثَانِيَةَمَّرَة)</td>
</tr>
<tr>
<td>the second boy</td>
<td>the second time</td>
<td></td>
</tr>
<tr>
<td>خَامِسُوُلَد</td>
<td>خَامِسَةَبْنَت</td>
<td>(Not: خَامِسَةَبْنِت)</td>
</tr>
<tr>
<td>the fifth boy</td>
<td>the fifth girl</td>
<td></td>
</tr>
<tr>
<td>اُولُُهُم</td>
<td>اُولُُهُمْ</td>
<td>(Not: اُولُُهُمْ)</td>
</tr>
<tr>
<td>the first of them</td>
<td>the first of them</td>
<td></td>
</tr>
<tr>
<td>خَامِسَهُمْ</td>
<td>خَامِسَهُمْ</td>
<td>(Not: خَامِسَهُمْ)</td>
</tr>
<tr>
<td>the fifth of them</td>
<td>the fifth of them</td>
<td></td>
</tr>
</tbody>
</table>

| 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: |
al-ḥādiya (m.) is used instead of al-ʿawwalu 'first' (m.), and
al-ḥādiyata (f.) is used instead of al-ʿūlā ‘first’ (f.).

Used with masculine
Used with feminine

11th al-waladu l-ḥādiya ʿašara
the eleventh boy
al-bintu l-ḥādiyata ʿašrata
the eleventh girl

12th al-waladu t-ṭāniya ʿašara
al-bintu t-ṭāniyata ʿašrata

13th al-waladu t-ṭāliṭa ʿašara
al-bintu t-ṭāliṭata ʿašrata

14th al-waladu r-ḥābiʿa ʿašara
al-bintu r-ḥābiʿata ʿašrata

35.5 Telling the time

واقتُ waqtun, time (plural: أوقاتُ awqātun)

The ordinal numbers are used in telling the time, but ‘one o’clock’ can also be expressed by a cardinal number:

امساعُ السااحٍون l-wāhidatu OR 1-ʿūlā, one o’clock
امساعُ السااحين t-ṭāniyatu, two o’clock
امساعُ السااحين t-ṭāliṭatu, three o’clock
امساعُ السااحين t-ṭāliṭatu, four o’clock

etc.

Note: The classical meaning of the word ساعاتُ sāʿatun is ‘(short) time, hour’, but nowadays it also has the meaning ‘clock, timepiece, watch’.

35.6 The ordinal numbers for the even tens, al-ʿisrūna ‘20th’, at-ṭalāṭūna ‘30th’, al-ʿarbaʿūna ‘40th’, etc.,
are formed by prefixing the definite article ...آ to the corresponding cardinal numbers. They are inflected for case but not for gender, e.g.

الولد / أَلْيُنتُ الْعَشْرَوْنَ
al-waladu / al-bintu l-‘isrūna, 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.

أَوْلَٰدُ، first ـْتَنْيِانَ، second ـْتَلِتانَ، third

etc.

35.8 The fractions from ١⁄₅ to ١⁄₁₀ are formed mostly according to the pattern ٌفَعُلْ، for the singular, and ٌفَعَّالْ، for the plural:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>١⁄₅ نَصْفٍ</td>
<td>أَنْصَافٍ</td>
</tr>
<tr>
<td>١⁄₄ رَبْعٍ</td>
<td>أَرْبَاعٍ</td>
</tr>
<tr>
<td>١⁄₃ ثُلْثٍ</td>
<td>أَثْلَاثٍ</td>
</tr>
<tr>
<td>١⁄₂ نِسْفٍ</td>
<td>أَنْسَفٍ</td>
</tr>
<tr>
<td>١ ـْمَسُّ عُشْرٍ</td>
<td>أَعْشَارٍ</td>
</tr>
</tbody>
</table>

Examples:

٢٧٣

35.9 The word for percentage is ٌنِسْبَةٌ ـْمَوْيَةٌ، Percentage figures (%) are expressed by adding the
numeral phrase bi-l-mi'ati or fi l-mi'ati to the cardinal number, e.g.

\[
\text{منة بالمنة أربعون بالمنة} \\
\text{تالاتون bi-l-mi'ati, 3\%} \\
\text{اربعةون بالمنة} \\
\text{mi'atun bi-l-mi'ati, 100\%}
\]

35.10 Days of the week

The names of the days of the week, \(\ddot{\text{y}}\ddot{\text{a}}\ddot{\text{y}}\ddot{\text{a}}\mu\ddot{\text{u}}\) \(\ddot{\text{m}}\ddot{\text{u}}\ddot{\text{s}}\ddot{\text{u}}\), are formed by combining the word for ‘day’, \(\ddot{\text{y}}\ddot{\text{a}}\mu\ddot{\text{m}}\), with nominal forms of the numerals (except for Friday and Saturday, which have their own names) in the \(\ddot{\text{i}}\ddot{\text{d}}\ddot{\text{a}}\ddot{\text{f}}\ddot{\text{a}}\ddot{\text{f}}\) construction. Sometimes the word \(\ddot{\text{y}}\ddot{\text{a}}\mu\ddot{\text{m}}\) is, in fact, left out.

\(\ddot{\text{y}}\ddot{\text{a}}\mu\ddot{\text{m}}\) \(\ddot{\text{l}}\ddot{\text{a}}\ddot{\text{h}}\ddot{\text{a}}\ddot{\text{d}}\), Sunday

\(\ddot{\text{y}}\ddot{\text{a}}\mu\ddot{\text{m}}\) \(\ddot{\text{l}}\ddot{\text{i}}\ddot{\text{n}}\ddot{\text{a}}\ddot{\text{n}}\), Monday

\(\ddot{\text{y}}\ddot{\text{a}}\mu\ddot{\text{m}}\) \(\ddot{\text{t}}\ddot{\text{u}}\ddot{\text{l}}\ddot{\text{a}}\ddot{\text{t}}\ddot{\text{a}}\ddot{\text{i}}\), Tuesday

\(\ddot{\text{y}}\ddot{\text{a}}\mu\ddot{\text{m}}\) \(\ddot{\text{l}}\ddot{\text{a}}\ddot{\text{r}}\ddot{\text{b}}\ddot{\text{i}}\ddot{\text{a}}\ddot{\text{a}}\ddot{\text{i}}\), Wednesday

\(\ddot{\text{y}}\ddot{\text{a}}\mu\ddot{\text{m}}\) \(\ddot{\text{l}}\ddot{\text{h}}\ddot{\text{a}}\ddot{\text{m}}\ddot{\text{z}}\ddot{\text{i}}\), Thursday

\(\ddot{\text{y}}\ddot{\text{a}}\mu\ddot{\text{m}}\) \(\ddot{\text{l}}\ddot{\text{g}}\ddot{\text{u}}\ddot{\text{m}}\ddot{\text{a}}\ddot{\text{t}}\ddot{\text{i}}\), Friday

\(\ddot{\text{y}}\ddot{\text{a}}\mu\ddot{\text{m}}\) \(\ddot{\text{s}}\ddot{\text{a}}\ddot{\text{b}}\ddot{\text{t}}\ddot{\text{i}}\), Saturday

35.11 The calendars and names of the months

The names of the months of the year, \(\ddot{\text{a}}\ddot{\text{s}}\ddot{\text{h}}\ddot{\text{e}}\ddot{\text{r}}\ddot{\text{a}}\ddot{\text{s}}\ddot{\text{n}}\) (sing.: \(\ddot{\text{s}}\ddot{\text{h}}\ddot{\text{e}}\)), according to the different prevalent calendars are:

<table>
<thead>
<tr>
<th>Used in Egypt</th>
<th>Used in Sudan and eastern Arab</th>
<th>Used in North Africa</th>
<th>Used in the Islamic or lunar months world</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) January</td>
<td>يَانِيَارِ</td>
<td>كَانُوْن آَلُقَانِ</td>
<td>مَهْرَمُ</td>
</tr>
<tr>
<td></td>
<td>kānūnu ā-l-qanī</td>
<td></td>
<td>muḥarramu</td>
</tr>
</tbody>
</table>

Presented by www.ziaraat.com
<table>
<thead>
<tr>
<th>Ordinal Number</th>
<th>English Name</th>
<th>Arabic Name</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(2)</td>
<td>February</td>
<td>فبراير</td>
<td>صفر</td>
</tr>
<tr>
<td>(3)</td>
<td>March</td>
<td>مارس</td>
<td>ربيع الأول</td>
</tr>
<tr>
<td>(4)</td>
<td>April</td>
<td>أبريل</td>
<td>ربيع الثاني</td>
</tr>
<tr>
<td>(5)</td>
<td>May</td>
<td>مايو</td>
<td>جمادى الأول</td>
</tr>
<tr>
<td>(6)</td>
<td>June</td>
<td>يونيو</td>
<td>حزيران</td>
</tr>
<tr>
<td>(7)</td>
<td>July</td>
<td>يوليو</td>
<td>تموز</td>
</tr>
<tr>
<td>(8)</td>
<td>August</td>
<td>أوغسطس</td>
<td>آب</td>
</tr>
<tr>
<td>(9)</td>
<td>September</td>
<td>سبتمبر</td>
<td>رمضان</td>
</tr>
<tr>
<td>(10)</td>
<td>October</td>
<td>أكتوبر</td>
<td>شوال</td>
</tr>
<tr>
<td>(11)</td>
<td>November</td>
<td>نوفمبر</td>
<td>ذو القعدة</td>
</tr>
<tr>
<td>(12)</td>
<td>December</td>
<td>ديسمبر</td>
<td>ذو الحجة</td>
</tr>
</tbody>
</table>

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**

- **ar-rab’u**, spring
The Islamic era and the Muslim festivals

(a) The hijrah year, 'as-sanatu l-hijriyyatu, is the year in which the Prophet Muhammad 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, 'as-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 Ramadān(u) has no regular corresponding date in the Christian year, because the lunar months rotate backwards. The festivities at the end of Ramadan have two names: 'udū l-fitrī ‘The festival of the breaking of the fast’ and al-‘idū ְs-sağīrū ‘The small festival’. The common festival greeting is: 'udū mubarakun ‘Blessed feast!’ or Ramadānu mubarakun ‘Blessed Ramadan’

(c) 'udū l-‘adḥā means ‘The festival of sacrifice’, which consists of different ceremonies on the days of the pilgrimage (ahlaj) to Mecca. It takes place on the tenth day of the month of Dū l-‘ighgati (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, al-‘idū l-kabīrū ‘The great festival’.

(d) The birthday of the Prophet Muhammad is called 'udū l-mawlidi n-nabawiyyi, but it is not much celebrated as a festival.
35.14 Christian festivals

The Christian year is called لسننة الميلاد ‘the year of the birth (of Christ)’.

Christmas is عيد الميلاد.
Easter is عيد القيامة or عيد الفصح.
BC قبل الميلاد
AD بعد الميلاد

Note: One of the most common festival greetings for both Muslims and Christians is Eid mubarak, which means ‘A blessed feast’.

Exercises

Practise your reading:

1) I learned by heart (memorized) the lesson on ordinal numbers on page 41 in the first part of the book on Arabic language.

2) Five per cent of the inhabitants of the city are foreigners of ten nationalities. Two per cent of them are from countries not belonging to the European Union.

3) The modern Arab history book consists of four volumes. I read only the first and the second parts (volumes).
(4) The first 2Crusade (lit. 2Crusaders’ 1expedition) to 3the East was in the eleventh 4century, 5and they conquered 4Jerusalem in (the 7year) 1099.

(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.

(6) I went with two friends of mine 1to visit you (plur.) in your 2country house at 8.30 a.m. (lit. eight o’clock 3and half) 6last 5Monday 4morning. 7Unfortunately 8,10nobody 9was 11there. 12We waited for you for 13more than three 14quarters of an hour, then 15we went (left).

(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).

(8) What 2time (hour) is it 3now?
The time (hour) now is 15 minutes past three in the afternoon (p.m.).

It is five minutes past ten a.m. (lit. before noon).

It is quarter past seven in the morning.

It is ten minutes past eight in the morning.

It is quarter to eleven a.m. (lit. a quarter less than eleven before noon).

It is twenty to (lit. a third less than) twelve in the evening.

It is twelve (o’clock) noon.

The government decided to raise the taxes on imported goods by four per cent, starting from the first of January (for the year) 1999.

A worker fell from the window of (on) the third floor and broke both his legs.
(18) Will you honour us with a (lit. your) visit next Saturday on the occasion of my 50th birthday? I am very sorry, I am busy that day, but I will visit you on Sunday. Will you come in the morning or in the evening? I will come in the afternoon, God willing.

(19) The Hijrah New Year (lit. the occasion of the head of the Hijrah year) is at the beginning of the fourth month (i.e. rabīʿ-ʿā-flash) and not at the end of the third month as had been mentioned.

(20) The first surah (chapter) of the Holy Quran is called The Opening, and the 114th is the last surah and it is called Mankind.

(21) We have finished the twentieth century and we have begun the twenty-first century.

(22) Prayer and fasting in the month of Ramadan are two of the five pillars (principles) of Islam. Every Muslim must perform them if he can.

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 ṭ-ṭalāqi (‘The Divorce’), and the 89th sūrah is called Sūratu l-faḡri (‘The Dawn’).

(9) Fasting in the month of Ramadān 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.
Chapter 36

Exception

36.1 **Exception in Arabic:** ًأِْﻻْﺳِﺘـْﺜـَﻨﺎُء

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’:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ًلا</td>
<td>not</td>
</tr>
<tr>
<td>َأُلْـِمْسَتْـَﺜٌـٌّٔ ِﻣْـُﻨُهّ</td>
<td>from</td>
</tr>
<tr>
<td>ُـِلْلَنْقَْـِْﻻْـِﺳْـِـَـَـَـَثْنَـِّإ ِـاَداٌَـُُُّٓٓٓٓ ٍـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَ~ٌٓأَداٌَـُُُُّّٓٓٓٓٓ</td>
<td>of, except</td>
</tr>
<tr>
<td>َأْلمُـْـَـَـَـَثْـَـَنْـَـَّـَ~ٌَـٓأَداٌَـُُُّٓٓٓٓ</td>
<td>the excepted or excluded member</td>
</tr>
</tbody>
</table>

An exceptive sentence contains the following four central elements:

(a) the predicate, expressing the action or situation to which the exception refers;
(b) the first noun, َأْلمُـْـَـَـَـَثْـَـَنْـَـَّـَ~ٌَـٓأَداٌَـُُُّٓٓٓٓ، i.e. (the set) from which the exception is made;
(c) the subtractive or exceptive particle, ًأُداَّةً َأْـِسْـِـَـَـَـَثْـَنَـِّإ; 
(d) the second noun, َأْلمُـْـَـَـَـَثْـَـَنْـَـَّـَ~ٌَـٓأَداٌَـُُُّٓٓٓٓ，i.e. the excepted or excluded member.

36.2 The particle ًلا َأَـِلْـِمْسَتْـَثْـَنْـَإ َأَـِلْـِمْسَتْـَثْـَنْـَإ َأَـِلْـِمْسَتْـَثْـَنْ~ٌّٔ، is most commonly used. It takes the following noun in any of the three cases as follows:

(a) ًلا َأَـِلْـِمْسَتْـَثْـَنْ~ٌّٔ، in a positive sentence

In a positive sentence the second noun that follows ًلا َأَـِلْـِمْسَتْـَثْـَنْ~ٌّٔ is in the accusative case, e.g.
In a negative sentence the second noun that follows ِّلا can be in either the nominative or accusative, e.g.

<table>
<thead>
<tr>
<th>2nd noun (the excepted member)</th>
<th>The exceptional particle</th>
<th>1st noun (the set from which the exception is made)</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻢُّاڡ ﻢُّﻠْا</td>
<td>ﺕُ-ﺕْﺏِﺍ</td>
<td>ﻊَﻠْا</td>
<td>ﺭِّﺣَرَد</td>
</tr>
<tr>
<td>ﺩُّا ﺩُّا</td>
<td>ﺕُ-ﺕْﺏِﺍ</td>
<td>ﻊَﻠْا</td>
<td>ﺭِّﺣَرَد</td>
</tr>
</tbody>
</table>

In a negative sentence with the first noun expressed

<table>
<thead>
<tr>
<th>2nd noun (the excepted member)</th>
<th>The exceptional particle</th>
<th>1st noun (the set from which the exception is made)</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻢُّاڡ ﻢُّﻠْا</td>
<td>ﺕُ-ﺕْﺏِﺍ</td>
<td>ﻊَﻠْا</td>
<td>ﺭِّﺣَرَد</td>
</tr>
<tr>
<td>ﺩُّا ﺩُّا</td>
<td>ﺕُ-ﺕْﺏِﺍ</td>
<td>ﻊَﻠْا</td>
<td>ﺭِّﺣَرَد</td>
</tr>
</tbody>
</table>

In a negative sentence without the first noun

<table>
<thead>
<tr>
<th>2nd noun (the excepted member)</th>
<th>The exceptional particle</th>
<th>1st noun (the set from which the exception is made)</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻢُّاڡ ﻢُّﻠْا</td>
<td>ﺕُ-ﺕْﺏِﺍ</td>
<td>ﻊَﻠْا</td>
<td>ﺭِّﺣَرَد</td>
</tr>
<tr>
<td>ﺩُّا ﺩُّا</td>
<td>ﺕُ-ﺕْﺏِﺍ</td>
<td>ﻊَﻠْا</td>
<td>ﺭِّﺣَرَد</td>
</tr>
</tbody>
</table>

There is no god except God (Allah). OR There is only one God.

He ate only a little. (lit. He did not eat except a little.)
The particles غيرُ siwā and عدا’ ‘adā may replace ‘illā, but they take the following noun in the genitive case, e.g.

مَا جَآَءَ الْرَجُلُ غَيْرُ / سَوَى وَأَحَدُ mā gā’a gayru / siwā wāḥidin.

Only one came. (lit. Nobody came except for one.)

The men came except for one (of them).

عَدَا ‘adā may be preceded by the relative pronoun مَا mā ‘adā, when it is regarded as a verb. It is then followed by a noun in the accusative case, e.g.

جَآَءَ الْرَجُلُ عَدَا وَأَحَدًا gā’a r-riḡālu mā ‘adā wāḥidan.

The men came except(ing) one (of them).

The particle ‘illā ‘anna and غيرُ anna may be followed by the subordinating conjunction ‘انَّ ‘anna ‘that’. The meaning then becomes ‘except that, nevertheless, but, however’, e.g.
They discussed the matter, but they did not find a solution.

But (nevertheless) he refused to answer.

Exercises
Practise your reading:

(1) All family members slept in the country house except one who returned to the city.

(2) An army division (group) went to the border except two soldiers (who) were ill.

(3) My sister put out all the lights (lamps) except the two lights in the bathroom and the sitting room.

(4) The members of the Security Council discussed the conflict between the two countries, but they did not agree on a single opinion.

(5) I am nothing but (except) a human being like you. (Quran)
(6) All of the twelve disciples of the Lord believed in his message apart from one.

(7) All people, apart from a few, are not interested in international politics.

(8) For every disease there is a medicine (cure) except death.

(9) The tourist visited all the Lebanese mountains except the mountain of the cedars.

(10) I irrigated all the trees of the orchard except one dried-up apple tree.

(11) All students attended the lecture except my brother and yours.

(12) Only one student passed the exam. (lit. No one passed the exam except one student.)

(13) All soldiers ran away (escaped) from the barracks except their commander and one soldier.

(14) I did not know any of the members who attended the meeting except the chairman and one member.
(15) I will not buy anything from the bookshop except the Arabic newspaper and the magazine.

(16) The audience (listeners) went out of the lecture hall except the lecturer and one new student (f).

(17) I planted a variety of flowers in the garden but no (lit. except) roses.

(18) All the students passed the final exam except one lazy student.

(19) I hate nothing except cold weather.

(20) There are only grape, fig and olive trees in our field.

(21) People talk only about the crisis in the Middle East.

(22) The military expert talked to newspaper correspondents but he refused to answer all the questions.

Translate into Arabic:

(1) All the family members except one, who was ill, visited the mountain of the cedars.
(2) All the students slept in the country house except my sister who returned to the city.

(3) All the soldiers went to the border except the commander and one soldier who 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.
37.1 Verbs of wonder, لَيسَ laysa, verbs with special uses and some special uses of the preposition بِ... bi...

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: أَفْعَلَ اَلْجِبْرَ لَمْ تَعْبِرَ nifāla) and a noun in the accusative case or a suffixed pronoun, e.g.

مَا أَجْمَلَ الْبَيْتَ mā 'ajmala l-binta! How beautiful the girl is!

مَا أَكْذَبَ هَذَا الْجُرْجُ mā 'akdaba hādā r-rağula! What a liar this man is!

مَا أَشَدَّ سَوَادَهَا mā 'ašadda sawāda hādī hā l-gaymati! What a black cloud this is!

(lit. How 'strong is the 2blackness of this 3cloud! OR What 1a strength of 2blackness this 3cloud has!)
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.

\[
\text{ما أطول وما أصعب الدروس وما أصعب! (not: ما أطول وما أصعب الدروس وما أصعب!)}
\]

\[
mā 'atwala d-darsa wa-mā 'ās'aba- mā 'atwala wa-mā 'ās'aba d-darsa
\]

What a long and difficult lesson!

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:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>lastu, I am not</td>
<td>lastumā, you (2)</td>
<td>lastunna, you</td>
</tr>
<tr>
<td></td>
<td>aṣṭani, we are not</td>
<td>aṣṭāni, you (2)</td>
<td>aṣṭāni, you (2)</td>
</tr>
<tr>
<td>2. fem.</td>
<td>lasti, you are</td>
<td>lastumā, you (2)</td>
<td>lastumā, you (2)</td>
</tr>
<tr>
<td></td>
<td>aṣṭani, we are not</td>
<td>aṣṭāni, you (2)</td>
<td>aṣṭāni, you (2)</td>
</tr>
<tr>
<td>3. fem.</td>
<td>laysat, she is not</td>
<td>laysatā, they (2)</td>
<td>lasna, they are</td>
</tr>
<tr>
<td></td>
<td>aṣṭani, we are not</td>
<td>aṣṭāni, you (2)</td>
<td>aṣṭāni, you (2)</td>
</tr>
<tr>
<td>3. masc.</td>
<td>laysa, he is not</td>
<td>laysā, they (2)</td>
<td>laysū, they are</td>
</tr>
<tr>
<td></td>
<td>aṣṭani, we are not</td>
<td>aṣṭāni, you (2)</td>
<td>aṣṭāni, you (2)</td>
</tr>
</tbody>
</table>

Note: Regarding the expression of the predicative complement of لَيْسَ laysa, see below (37.10b).
Remember from chapter 32 that the two verbs َﻛﺎَن ka¯ na‘he was’ and َﻠﻴَﺲ laysa‘is not, are not’, have no passive forms.

37.4 The verb َزَﺎَلَ l-zala (imperfect: َيَﺰَاُلَ yazalu) ‘to cease, to disappear, to go away’ is another sister of َﻛﺎَن ka¯ na. It can be used as an aspectual auxiliary in the perfect or imperfect tense, preceded by the negative particle َﻣﺎ ma¯ or َﻻ la¯ 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.

َمَ ﻟَزََلَ / ﻟَ ﻟَيْدَرُ ﻓِي ﺔِﻟْجَامعةَ

mā za¯ la / lā yazalu / lam yazal yadrusu fī l-ġamiʿati.
He is still (lit. did not cease) studying at the university.

َمَ ﻟَزََلَ / ﻟَ ﻟَيْدَرُ ﻓِي ﺔِﻟْجَامعةَ

mā za¯ la / lā yazalu / lam yazal ḥayyan.
He is still alive. (lit. He did not cease being alive.)

37.5 The verb َﻋَدَ yaʿud (imperf.: َيَﻌُودَ yaʿūdu) ‘to return, to do again, to resume’ is somewhat similar to the above verb َزَﺎَلَ l-zala.
(a) When it is preceded by the negative particle َﻣﺎ ma¯ or َﻻ lam, the meaning is: ‘not again, no longer’, e.g.

َﻋَدَ ﻓِي ﺔِﻟْجَامعةَ

yaʿud yadrusu fī l-ġamiʿati.
He resumed studying at the university.

َمَ ﻟَعَدَ / ﻟَ ﻟَيْدَرُ ﻓِي ﺔِﻟْجَامعةَ

mā yaʿud / lā yazalu / lam yazal l-kita¯ ba. He returned / gave back the book.

(b) The IVth form of the above verb َﻋَدَ yaʿud is َأُﻋَدَ aʿāda. 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.

َأُﻋَدَ ﺔِﻟْكتَبَ

aʿāda l-kitāba. He returned / gave back the book.
The verb كَادَ (imperfect: يَكَادُ yakadu) ‘to be about to . . ., almost, (nearly) . . .’ is used as an auxiliary with the following verb in the imperfect indicative or, alternatively, imperfect subjunctive (after أنَّ), e.g.

**Main verb: imperfect indicative**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَادَ الْوَلَدُ يَقِعُ kāda ʾl-waladu yaqaʿu.</td>
<td>The boy was about to fall over.</td>
</tr>
</tbody>
</table>

**Main verb: imperfect subjunctive**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَادَ الْوَلَدُ أَنْ يَقِعُ kāda ʾl-waladu ʾan yaqaʿa.</td>
<td>kēdūt amūtu mina l-ʿatasi. I almost died of thirst.</td>
</tr>
<tr>
<td>كَادَ أنْ يَمُوتُ مِنَ الْجُوعِ yakādu ʾan yamuṭu mina l-ḡūʿi.</td>
<td>He is almost dying of hunger.</td>
</tr>
</tbody>
</table>

When كَادَ kāda is in the perfect or imperfect tense, preceded by the negative particle مَا or لَمُ لَمَّا lam, both tenses have almost the same meaning: ‘just, barely, hardly, almost not’, e.g.

مَا كَادَ / لَمْ يَكُنْ يَقِفُ حَتَّى وَقَعَ mà kāda / lam yakad yaqifu hattā waqaʿa. He barely stood up before he fell down.
37.7 The verb دَامَ ‘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 مَ ‘as long as’ and followed by a verb in the imperfect tense or a participle in the accusative case, e.g.

مَ دَامَ جَالِسَا

mā dāma ġālisan, as long as he is sitting

مَ دَامَ يَجِلِسُ

mā dāma yağlisu, as long as he sits

37.8 The verb قَلَ ‘to be little, to diminish, to be rare’ can take the suffix مَ /...مَ, as مَ قَلْلَمَا qallamā meaning ‘seldom’, e.g.

قَلْلَمَا نَلْتَقِي

qallamā naltaqī. We seldom meet.

37.9 Verbs with the meaning ‘to start, to begin’

In addition to the verb بدَأَ ‘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: صَأَرَ ‘to become’, قَامَ ‘to stand up’, أَخَذَ ‘to take’, e.g.

بَدَأَ / أَخَذَ ِيْرَكُضُ

bada’a / aḥaad a yarkuḍu. He began to run.

قَامَ ِيِمُشَيُّي

qāma yamšī. He rose/began to walk.

صَأَرَ ِيِضُحَكُ

sāra yadhaku. He began to laugh.

37.10 Some special uses of the prefixed preposition بِ bi...

The preposition بِ bi..., which normally means ‘by, with’, etc., can also be used in certain types of complements:
Verbs of wonder, the negative copula, special verbs and uses

(a) .. bi... preceding a direct object

Certain triliteral transitive verbs, such as سَمِعَ ‘to hear’ and بَعَثَ ‘to send’, may take the preposition .. 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.

سَمَعْتُ لَلْخَبِيرِ
sami’tu bi-l-ḥabari. I heard the piece of news / about the news.

بَعَثْتُ لِإِلْيَهِ بِرِسَالَةَ
ba’ata ’ilay-hi bi-risālāt. He sent him a letter.

Compare:

اَكْلُ الْلَّحْمِ بَيِّنَةً
’akala l-lahma bi-š-šawkati. He ate the meat with the fork.

(b) .. bi ... before the complement of a negative predicate

After the negative copula لَيْسَ ‘is not’, and after the negative particle مَا ‘not’, the predicative complement may take the preposition .. bi.. (+ genitive). Again, this construction is merely a stylistic alternative to the regular construction with an accusative predicative complement, e.g.

لَسْتُ قَصِيرٌ
lastu bi-qasīrin. I am not short.

لَيْسَ قَبِيحٌ
laysa bi-qabīhīn. He / it is not ugly.

مَا كُنْنَا نَائِمِينَ
mā kunnā bi-nā’imīnā. We were not sleeping.

مَا هُوَ بِخَيْلٍ
mā huwa bi-bāḥilīn. He is not stingy.
Note: َﻣﺎ mā has the function of لِيُسَ laysa, which is a sister of kāna.

(c) ... bi... preceding the conjunctions َأَنَّ an and َأَنَّanna
The preposition ... ب... bi... can be prefixed to the subordinating conjunctions َأَنَّ an and َأَنَّanna ‘that’ without any change of meaning, e.g.

طلَبَ مَنِي بِانِّ أَذْهَبَ مَعَهُ
talaba min-nī bi-an ُาะَحَابَا ma‘a-hu.
He asked me to go with him.

أَخَبَرَنِي بِانِّ وَالِدُهُ مَرَيضُ
‘aḥbara-nī bi-an wālīda-hu marīḍun.
He told me that his father is ill.

(d) Sometimes the particle َأَذَّ al-‘id ‘when’ is used with the meaning ‘and then suddenly . . . !’, indicating surprise or sudden appearance. In that case the subject may take the preposition ... ب... bi.... The particle َقَدْ qad is then normally added after the subject before the verb.

إِذْ وَصلَ الْرَّئِيسُ
‘id bi-r-ra‘īsī qad wasala!
Then / suddenly the president arrived!

Exercises

Practise your reading:

1) How ُدَّثَرُ الْقُرَيْبَةُ وما ُدُلِّي الْقُرَيْبَةَ (شَأْرَعُ).

(1) 1) How ُدَّثَرُ الْقُرَيْبَةُ وما ُدُلِّي الْقُرَيْبَةَ (شَأْرَعُ).

2) How ُدَّثَرُ الْقُرَيْبَةُ وما ُدُلِّي الْقُرَيْبَةَ (شَأْرَعُ).
(3) It is seldom that the manager (director) of the company comes to work on Saturdays and Sundays.

(4) How weak this patient is and how pale (lit. how strong yellow) his face!

(5) I am not happy today because I didn't pass the exam.

(6) Isn't the physician on holiday (vacation) next week?

(7) This necklace is not very old.

(8) Isn't there anyone at the university who is more competent (clever) than you in the Arabic language?

(9) We can hardly hear what the reporter of the news bulletin is saying.

(10) I had hardly opened the door of the bedroom when suddenly in the darkness the cat jumped on to my chest. I was scared to death.

(11) There is still some time before the aeroplane takes off.

(12) As long as your grandfather is ill he should stay in bed for another month.
After half a month in the desert the camels almost died of thirst.

The family resumed searching for the lost child in the forest.

I have respected and admired His Majesty the King since the day of his coronation.

Aren’t you the one who was the vice-chairman of the oil company’s administrative board (council)?

The time given is not enough to answer all the exam questions.

The government still refuses to reduce tax (lit. fee, due) for those on low (lit. little) incomes.

The guest went for a walk in the forest and did not return.

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?
(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.
Chapter 38

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 ẓammah without nunation or article. Compared to European languages, Arabic has few underived (original) adverbs. The underived adverbs may end in sukūn or fatḥah, less often in kasrah or ẓammah without nunation.

38.2 In Arabic grammars, adverbs are classified by meaning as follows:

(a) adverbs of time, ظَرْفُ ڑَمَاٰنُ (answer the question: مَتَى mata ‘when?’)

(b) adverbs of place, ظَرْفُ مَکَانُ (answer the question: ئَیَنَّ aynā ‘where?’ or ‘whence?’).

Note: Of course, there are also adverbs of manner, degree, reason, restriction, etc., e.g. the underived adverb فقط ṣaqaṭ ‘only’.

38.3 All adverbs of time are derived from verbal roots or pronominal bases. The common adverb مَتَى mata ‘when?’ (also used as the temporal conjunction ‘when’) is apparently etymologically connected with the interrogative pronouns مَا mā ‘what?’ and مَنُّ man ‘who?’.
Adverbs of time often have the definite article ...الّٰل and take the accusative or, rarely, nominative case, e.g.

With article:

السّنة السّاعة الليلة الآن الجمعة اليوم
al-yawma al-ţumata al-ţana al-laylata as-saata as-sanata
today on Friday now tonight now, at this time in this year

Without article:

بعدُ قدّ عّاّمّ حّينَ قِبّلُ بعدُ
ba‘du qablu hîna ‘amsi ḏadan
afterwards, still, yet before, earlier when (conj.) yesterday tomorrow

Note: Adverbs ending in dammah, like بعدّ and بعدّ, may take a preposition. Nevertheless they do not change the ending into kasrah, e.g. من بعدّ min ba‘du ‘afterwards’.

Examples:

ما جاء اليوم ما جاء با‘du. He has not come yet.
ما جاء السيد صافرا ‘amsi. He travelled yesterday.

Note: The kasrah in أمس ‘yesterday’ is not an indication of the genitive case, but is only used for smoothing the pronunciation. Observe also that أمس ‘yesterday’ has definite reference, although lacking the article. The noun الّٰل الزمان, which is definite, means ‘the past’ (not: ‘yesterday’). Similarly, عندّ ‘tomorrow’ has definite reference but indefinite form. Compare the prepositional expression في الفّتغّّ in the future (not ‘tomorrow’).

Certain nouns in the accusative without the article ...الّٰل are used as adverbs when followed by a year, e.g.
Underived adverbs of place, ظِرُفُ زَمَان، are very few, e.g.

Examples:

ُإْﺟِﻠْﺲُ ُﻫَﻨﺎ ـ هَنَا ـ هَنَا ـ Hánta ـ هَنَا ـ هَنَا ـ Hánta ـ هنا ـ هناء ـ حيث ـ هيت ـ Hayt ـ هيت

Go whence you came!

Derived adverbs of place are common, e.g., َﻓْﻮُقَ fawqu ‘up(stairs), on top, above’، وَراُء warā’u ‘behind, in the rear, at the back’.

Other common adverbs having the form of accusative adjectives or nouns are:

38.8

Almost by night tomorrow sometimes very immediately

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Examples:

- أُسَافُرُ غَدًا
  - usafiru ǧadan. I will travel tomorrow.

- وَصَلَتْ آلَتْاَئِرَةُ لِيَلاً
  - wasalati ǧ-tā’iratu laylan. The aeroplane arrived at night.

- تَوَجَّهَتْ آلَبَخَرْةٍ جَنُوبًا
  - tawaggāhati l-bā’iratu ǧanūban. The ship set out (headed) southwards.

38.9 English adverbs are often rendered by prepositional phrases in Arabic, e.g.

- فَهَمًا بِسُهُوَةٍ
  - fahima bi-suhūlatin. He understood easily (lit. with ease).

- قُرَاً عَلَى مَهْلٍ
  - qara’a ʿalā mahlin. He read slowly.

38.10 Absolute or inner object

The so-called absolute or inner object, المفعول المطلق، 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 رَكَضًا سَرِيعًا
  - rakada rakdan sarī’an. He ran swiftly. (lit. He ran a swift running.)

- فَرَحَ فَرَحاً كَبِيرًا
  - farīha farahkan kabīran. He rejoiced greatly. (lit. He rejoiced a great joy.)

Note: Sometimes the inner object consists only of a dual verbal noun:

- دَقَّتَ آلَسَاعَةٍ دَقَّتِينَ
  - daqqati s-sā‘atu daqqatayni. The clock struck twice (two strikes).
Hāl حَالُ 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.’

Hāl حَالُ 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.

عَلَى السَّاعَة مُضِيَّاً َّا dāda s-sā’ihū marīdan. The tourist returned ill.

(In which hāl ‘condition’ has the tourist returned? He returned marīdan ‘ill’. Thus, marīdan is hāl, because it describes the circumstance or condition of the tourist.)

لا تَشرِبِ الْقَهوَةَ سَاخِنَةً! lá tashrabi l-qahwata sāhinatan! Don’t drink the coffee (while it is) hot!

ذَهَبَ صَدِيقِي بَاكْيَاَ dahaba šadīqi bākiyā. My friend left weeping. (My friend wept as he left.)

ذَهَبَ الأَوْلَادُ بَاكِينَ dahaba l-awlādu bākīna. The boys left weeping. (The boys wept as they left.)

ذَهَبَتِ الْبَيْنَاتُ بَاكِيَّات۱ dahabati l-baynāt bākiyāt. The girls left weeping. (The girls wept as they left.)

Remember that the above بَاكِيَّاتِ is in the accusative indefinite form, although it has two kasraḥs. See chapter 13 on the sound feminine plural!

Hāl حَالُ can be in the definite form only when followed by a suffixed possessive pronoun. Hāl is never defined by the definite article لَّاٰ, e.g.
The delegate came alone (by himself).

38.13 The wāw of ḥāl, َوْ أَлْحَالِ

The conjunction َوْ and 'and' can be used to introduce a ḥāl clause based on an active participle (which then remains in the nominative case). This َوْ is called the wāw of ḥāl, َوْ أَلْحَالِ, 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.

تَكاَلَمَ وَهُوَ وَأَقِف

takallama wa-huwa wāqifun. He spoke while (he was) standing.

هَرَبَ وَأَلْحَالِ نَائِمٌ

haraba wa-l-ḥārisu nā’imun. He escaped while the guard was sleeping.

38.14 Ḥāl, حَالَ, may replace the participle with a finite verb in the imperfect tense, preceded by the wāw of ḥāl َوْ and a pronoun, e.g.

ذَهَبَ وَهُوَ يَبِيُّكَ

dahaba wa-huwa yabkī. He left weeping. (He was weeping as he left.)

38.15 Tamyīz (accusative of specification)

The word tamyīz, تَمْيِيزُ, 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 elative form in periphrastic comparative and superlative expressions. Examples:

يَشْتَرَيْ لِنُرُزَيْنَا

'išturiya litrun zaytan.
One litre of oil was bought.  
(zaytan is tamyż, because it specifies that the measured substance is oil and not something else)  
\[\text{\textit{ičtāri} and \textit{al-dī} \textit{lītrā} \textit{žiṭā} \textit{zaytan}.}\]

My father bought one litre of oil.

I have twenty shirts.

The girl is less beautiful than her mother.  
(lit. The girl is less with regard to beauty than her mother.)

Exercises

Practise your reading:

1) 1I learned the Arabic 3grammar (lessons) 2by heart, lesson by lesson  
(lit. the 3rules of the Arabic 4language).

2) 1I stayed 1awake 3all 2night 4alone (by myself) 5while 6the people were 7asleep.

3) In 1the West 2they make 3iron into 4weapons and in 5the East 6they cut 7trees for 8wood.

4) 2My neighbour 1emigrated from 3the village 4when 5he was old and 11since then we have 8heard 6710nothing 9about him.
A guest dropped in (lit. I came to me suddenly) while I was preparing to go out in a taxi (hired car) which was waiting for me outside.

The husband is faithful but his wife is more faithful than he.

The Kingdom of Saudi Arabia is one of the greatest oil-producing countries in the world.

The dog barked loudly (lit. a high barking) at the thief. The thief was scared and ran away.

The president of the republic received the ministers and parliamentary members and shook their hands one by one.

The merchant sold one (travelling) suitcase, 20 shirts and 11 shoes.

I bought the white shirts and the black hat, and a gold watch and a silver ring. (lit. the shirts white and the hat black)

There is no doubt that the physician is more experienced than the nurse.
1: The more a man is in love, the less sleep he gets. (lit. Whenever the man’s love increases, his sleep decreases.)

2: I lived with him for one week in the same apartment and I did not like him at all.

3: I will travel tomorrow to the Middle East and I will be away from the country for a whole month.

4: The lecturer entered the lecture hall (while he was) laughing.

5: Don’t drink juice hot and don’t drink tea cold!

6: The more I walked quickly (lit. a quick walk) for two hours (time) and got tired.

7: The moon rose suddenly from behind the mountain.

8: I decided I would return to my homeland Lebanon sooner or later.

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.
(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.
Chapter 39

Conditional sentences

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 "الشروط", ‘the condition’. The second part expresses the consequence or result of the condition and is called apodosis, "الجواب لشروط", ‘the answer to the condition’.

Conditional sentences are mostly introduced by one of the three conditional particles, which are "إِن", "إِذَا", and "إِلَّا", all meaning ‘if’. The following outlines the differences in their use.

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) 

\[
\text{'in + perf. + in + perf. + in + imperf. jussive + imperf. jussive}\]

\[
	ext{'in darasa nağḥa. in darasa yanğḥa. in yadrus yanğḥa.}\]

If he studies, he succeeds (OR he will succeed).

(b) The imperative can be used in the second part and must be preceded by ...ديّ، e.g.

\[
\text{'in + perf. + in + imperf. jussive + imperative}\]

\[
	ext{'in dahaba fa-dḥab! in yadrus fa-dḥab!}\]

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 زَهَب refers to the future here (see chapter 17).

39.4 إِذَا إِذَا ‘if’ is a synonym of إن 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 ...ُفَّا fa ‘then’:

- the particle ُقَد qad
- the future particles سَوْفَ sa... sawfa or سَوْفُ sa...
- the interrogative particle ُهِلِّ hal
- the negative particle ُمَا lā, َلْنَ lān, or َلَا la...
- the negative copula ُلْيِسَ laysa.

Note: The imperfect jussive and the imperative cannot be used after إِذَا.

Examples:

(a) ...ُفَّا fa.../ preceding the second part when it is a nominal sentence:

َإِن َتَعْمَلُ فَأَلْعَمْلُ صَحِيحٌ

If you work, (then) work is healthy.

(b) ...ُفَّا fa.../ preceding the second part when it contains an imperative verb:

َإِن َسَأَلْكَ فَأَجْبُهُ

If he asks you, (then) you answer him!

(c) ...ُفَّا fa.../ preceding the particle ُقَد qad:

َإِنْ َوَعَدَكَ فَقَدْ صَدَقَ

If he promises you, (then) he is sincere.

(d) ...ُفَّا fa.../ preceding the future particle سَوْفَ sa... sawfa or سَوْفُ sa... sawfa:

َإِنْ َإِذَا َأَسْأَلْتَ فَسَوْفَ تَنْدَمُ / فَسَتَنْدَمُ

If you cause harm, (then) you will regret it.
Conditional sentences

39.5 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 ...لَوُ اذِ اذِ, e.g.

If he had studied, he would have succeeded. OR If he studied, he would succeed.

311 If it had not been the minister’s wish, the ambassador would have resigned.
Were it not for him, the ambassador would have resigned.

If he had not been industrious, he would not have succeeded.

All three conditional particles can be followed by the verb كَانَ kāna, to confirm the perfect tense (past), e.g.

If he had come, he would have seen them.

If he (has) said that, (then) he will keep his word.

The second part of the conditional sentence may precede the first part:

I will meet you, if I visit Damascus.

I will help you tomorrow, if you help me today.

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:

Examples:

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’.

- **hattā** wa-law, even if, even supposing that
- **ma`a ʿanna**, even though, although
- **wa-law**, whatever, even if, even though
- **rāgma**, (prep.) in spite of
- **bi-r-rağmi min**, (prep.) in spite of, despite
- **rāgma ʿanna**, although, even though
- **wa-ʿin**, even though

Examples:

- **hattā wa-law darasa sawfa yasqutu.**
  Even if he were to study, he’ll fail.

- **ma`a ʿanna darasa ḡayyidan, saqata fī l-imtiḥāni.**
  Although he studied well, he failed in the exam.

- **sa-ʿadhabu rağma l-matari.**
  I will go in spite of the rain.

- **dahaba ʿilā ʿamali-hi rağma maradī-hi / bi-r-rağmi min maradī-hi.**
  He went to his work in spite of his illness.

- **dahaba ʿilā ʿamali-hu marīduন.**
  He went to his work, although he is ill.
I will travel, even if heaven were to fall.

Exercises

Practise your reading:

(1) If you don’t visit me at (my) home I will be angry with you, but if you visit me today I will visit you tomorrow.

(2) Had there not been the help (support) of the government, Red Cross and Red Crescent for the victims of the earthquake, many people would have died of hunger and thirst.

(3) If a word comes from the mind, it enters the mind and heart. If it comes from the tongue, it goes in one ear and out the other.

(4) If an individual were able to govern himself by himself without the law, there would be no need for government.

(5) If there were mutual cooperation and understanding between countries and people, then there would be less cause for war and terrorism.

(6) He who works in his childhood and youth will relax in old age.
7) Had you learned \(^1\) a profession in your childhood, \(^2\) it would have been useful for \(^3\) your future.

8) Had the \(^2\) ambulance (lit. \(^3\) aid \(^2\) car) not \(^1\) arrived \(^4\) quickly, (then) \(^7\) the wounded \(^5\) (man) \(^6\) would have bled to \(^8\) death (lit. \(^4\) his blood would have \(^5\) drained \(^8\) and he would \(^8\) have died).

9) If you go with him in \(^1\) the same car, \(^3\) I won’t go with you.

10) If every father and mother \(^1\) were concerned for the proper (good) \(^2\) education of their children, \(^4\) there would \(^3\) be fewer \(^4\) criminals.

11) Had there not been schools and universities, \(^2\) ignorance \(^1\) would have prevailed, \(^4\) crime would \(^3\) have increased and \(^6\) jails would \(^5\) have been crowded.

12) If \(^2\) the judge \(^1\) asks you \(^3\) questions, \(^4\) answer him \(^5\) \(^6\) in any case (\(^5\) \(^6\) anyway, always)!

13) If \(^1\) you are lazy today in your studies, \(^2\) you will flunk (fail) \(^3\) the exam \(^4\) tomorrow.

14) Had he studied \(^1\) his lessons well \(^2\) and reduced his \(^3\) absence from \(^4\) the lectures, \(^5\) he would have passed \(^6\) the exam.
(15) Had the wounded (man) received better treatment (lit. been treated with a better treatment), (then) his wounds would have healed more quickly (lit. then he would have recovered from his wounds in a shorter time).

(16) If you don’t work and be productive like the others (lit. others than you), I will fire you (lit. I will dismiss you from work).

(17) If you work or practise any type of sport(s), work and sport(s) will relax the body and make you forget your worries.

(18) Wherever you go I will go with you and wherever you sleep I will sleep.

(19) If a person respects you (then) respect him, and if he doesn’t respect you, then don’t respect him.

(20) Had the weather not been hot last week, I would not have gone up to 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 1

Tables of verb forms

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<tr>
<th>Active</th>
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Note: There are dozens of verbal nouns (maʃdar) for form I.
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Passive

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Table A1.3 The patterns of the derived forms of verbs with a weak initial radical 

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Table A1.4  The patterns I–X of verbs with a weak middle radical قَمَ لَا qāma ‘to stand up’ (from قُوم qwm)

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</table>
### A2.1 Strong verb كتاب ‘to write’ (perf. /a/ imperf. /u/)

<table>
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<td><strong>Singular</strong></td>
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<tr>
<td>3. m.</td>
<td>ُﻳْﻜَﺘُﺐ ُﻛِﺘَﺐ َﻳْﻜُﺘْﺐ َﻳْﻜُﺘَﺐ َﻳْﻜُﺘُﺐ َﻛَﺘَﺐ</td>
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<tr>
<td>3. f.</td>
<td>ُﺗْﻜَﺘُﺐ ُﻛِﺘَﺒْﺖ َﺗْﻜُﺘْﺐ َﺗْﻜُﺘَﺐ َﺗْﻜُﺘُﺐ َﻛَﺘَﺒْﺖ</td>
</tr>
<tr>
<td>2. m.</td>
<td>ُأْﻛُﺘْﺐ ُﺗْﻜَﺘُﺐ ُﻛِﺘْﺒَﺖ َﺗْﻜُﺘْﺐ َﺗْﻜُﺘَﺐ َﺗْﻜُﺘُﺐ َﻛَﺘْﺒَﺖ</td>
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<td>2. f.</td>
<td>ُأْﻛُﺘِﺒﻲ ُﺗْﻜَﺘِﺒﻴَﻦ ُﻛِﺘْﺒِﺖ َﺗْﻜُﺘِﺒﻲ َﺗْﻜُﺘِﺒﻲ َﺗْﻜُﺘِﺒﻴَﻦ َﻛَﺘْﺒِﺖ</td>
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<tr>
<td>1. m.f.</td>
<td>ُأْﻛَﺘُﺐ ُﻛِﺘْﺒُﺖ َأْﻛُﺘْﺐ َأْﻛُﺘَﺐ َأْﻛُﺘُﺐ َﻛَﺘْﺒُﺖ</td>
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<tr>
<td><strong>Dual</strong></td>
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<td>3. m.</td>
<td>ُﻳْﻜَﺘَﺒﺎِن ُﻛِﺘَﺒﺎ َﻳْﻜُﺘَﺒﺎ َﻳْﻜُﺘَﺒﺎ َﻳْﻜُﺘَﺒﺎِن َﻛَﺘَﺒﺎ</td>
</tr>
<tr>
<td>3. f.</td>
<td>ُﺗْﻜَﺘَﺒﺎِن ُﻛِﺘَﺒَﺘﺎ َﺗْﻜُﺘَﺒﺎ َﺗْﻜُﺘَﺒﺎ َﺗْﻜُﺘَﺒﺎِن َﻛَﺘَﺒَﺘﺎ</td>
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<tr>
<td>2. m.f.</td>
<td>ُأْﻛُﺘَﺒﺎ ُﺗْﻜَﺘَﺒﺎِن ُﻛِﺘْﺒُﺘَﻤﺎ َﺗْﻜُﺘَﺒﺎ َﺗْﻜُﺘَﺒﺎ َﺗْﻜُﺘَﺒﺎِن َﻛَﺘْﺒُﺘَﻤﺎ</td>
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</tbody>
</table>

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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.

<table>
<thead>
<tr>
<th>Active</th>
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</thead>
<tbody>
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<td>Person</td>
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</table>

**Plural**

<table>
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<th>3. m.</th>
<th>يَكْتَبْونَ</th>
<th>كَتَبْنَ</th>
<th>يَكْتَبْنَ</th>
<th>كَتَبْنَ</th>
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<tbody>
<tr>
<td>3. f.</td>
<td>يَكْتَبْنَ</td>
<td>كَتَبْنَ</td>
<td>يَكْتَبْنَ</td>
<td>كَتَبْنَ</td>
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<tr>
<td>2. m.</td>
<td>أَكْتَبُوا</td>
<td>كَتَبْنَ</td>
<td>أَكْتَبُوا</td>
<td>كَتَبْنَ</td>
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<td>2. f.</td>
<td>أَكْتَبْنَ</td>
<td>كَتَبْنَ</td>
<td>أَكْتَبْنَ</td>
<td>كَتَبْنَ</td>
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<tr>
<td>1. m. f.</td>
<td>نَكْتَبْ</td>
<td>كَتَبْ</td>
<td>نَكْتَبْ</td>
<td>كَتَبْ</td>
</tr>
</tbody>
</table>

*Active participle: كَتَبَ  
Passive participle: مُكَتَّبَ  
Verbal noun (masdar): كَتَبَ or كَتَبَ (as تَجْعَلَ or تَكُسِيرَ 'a test, trial')*

**II  كَسَرَ 'to smash, to break into pieces'**

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>3. m.</td>
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<tr>
<td>3. f.</td>
<td>تَكْسِرَنَ</td>
</tr>
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<td>2. m.</td>
<td>كَسَرَ</td>
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<td>2. f.</td>
<td>كَسَرَ</td>
</tr>
<tr>
<td>1. m. f.</td>
<td>أَكْسَرَ</td>
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</tbody>
</table>

*Active participle: مُكَسَّرَ  
Passive participle: مُكَسَّرَ  
Verbal noun (masdar): تَكُسِيرَ (as تَجْعَلَ or تَكُسِيرَ 'a test, trial')*
### III  كَاتِبُ ‘to correspond with’

<table>
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<tbody>
<tr>
<td>3. m.</td>
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<tr>
<td>3. f.</td>
<td>تَكَتَّبُ</td>
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<tr>
<td>2. m.</td>
<td>كَاَتَبُ</td>
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<td>2. f.</td>
<td>كَاَتِبَنَ</td>
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<td>1. m.f.</td>
<td>أَكَاَتَبُ</td>
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</table>

Act. part. مَكَتَبٌ  Pass. part. مَكَاتِبٌ  Verbal noun (masdar): مَكَاتِبٌ كَاتِبُ

### IV  أَعَلِمُ ‘to inform’

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<td>3. m.</td>
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<td>2. m.</td>
<td>أَعِلْمَ</td>
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<tr>
<td>2. f.</td>
<td>أُعِلِمْ يَأْتِمَ</td>
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<td>أَعْلَمَ</td>
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</table>

Act. part. مَعْلَمُ  Pass. part. مَعْلَمٌ  Verbal noun (masdar): إِعْلَامٌ أَعَلِمُ
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<td>تُعَلَّمَ</td>
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<td>2. m.</td>
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<td>تَعَلَّمَ</td>
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<td>2. f.</td>
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<td>تَعَلَّمَ</td>
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<td>تَعَلَّمَ</td>
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<tr>
<td>1. m.f.</td>
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</table>

**Active part. تَعَلَّمَ**  Pass. part. مَتَعَلَّمٌ  Verbal noun (masdar): تَعَلَّمَ

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<td>3. m.</td>
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<td>3. f.</td>
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<td>تَقَاطَعَ</td>
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<td>1. m.f.</td>
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<td>تَقَاطَعَ</td>
<td>تَقَاطَعَ</td>
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</table>

**Active part. مَتَقَاطَعٌ**  Pass. part. مَتَقَاطَعٌ  Verbal noun (masdar): تَقَاطَعَ
### VII  انكسرَ  ‘to be broken’

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<td>3. m.  انكسرَ</td>
<td>انكسرَ (The passive is not used, because form VII has intransitive-passive meaning.)</td>
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<td>3. f.  انكسرَ</td>
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<tr>
<td>2. m.  انكسرَ</td>
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<tr>
<td>2. f.  انكسرَ</td>
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<td>1. m.f. انكسرَ</td>
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</tbody>
</table>

**Form V**
- **Active part:** مكسر
- **Passive part:** مكسر
- **Verbal noun (masdar):** انكسر

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### VIII  احترقَ ‘to burn, to be burned’

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</thead>
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<tr>
<td>3. f.  احترقَ</td>
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<tr>
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<tr>
<td>2. f.  احترقَ</td>
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<td>1. m.f. احترقَ</td>
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</tbody>
</table>

**Form V**
- **Active part:** محرق
- **Passive part:** محرق
- **Verbal noun (masdar):** احتراق

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### IX

**Active** | **Passive**
---|---

#### 3. m.
- يَصْفُرُ إِصْفَرَ (The passive is not used.)
- تَصْفُرَ إِصْفَرَت

#### 3. f.
- يَصْفَرَت
- تَصْفَرَت

#### 2. m.
- يَصْفَرُ إِصْفَرَت
- تَصْفَرَ إِصْفَرَت

#### 2. f.
- يَصْفَرَ إِصْفَرَت
- تَصْفَرَ إِصْفَرَت

#### 1. m. f.
- أَصْفَرُ إِصْفَرَت
- تَصْفَرَ إِصْفَرَت

**Act. part.** مَصْفَرٌ | **Verbal noun (mașdar):** إِصْفَرَار

### X

**Active** | **Passive**
---|---

#### 3. m.
- يَعْتَمِلُ أَعْتَمِلَ إِعْتَمِلَ
- تَعْتَمِلُ أَعْتَمِلَت

#### 3. f.
- تَعْتَمِلُ أَعْتَمِلَت
- يَعْتَمِلُ أَعْتَمِلَ

#### 2. m.
- أَعْتَمِلَ إِعْتَمِلَت
- إِعْتَمِلُ أَعْتَمِلَت

#### 2. f.
- أَعْتَمِلَ إِعْتَمِلَت
- إِعْتَمِلُ أَعْتَمِلَت

#### 1. m. f.
- أَعْتَمِلَ إِعْتَمِلَت
- إِعْتَمِلُ أَعْتَمِلَت

**Act. part.** مَعْتَمِلٌ | **Pass. part.** مَعْتَمَلٌ | **Verbal noun (mașdar):** إِعْتَمَال
# Doubled verb مَرُّ ‘to pass’ (perf. lāɿ imperf. lūɿ)

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<tbody>
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| Act. part. | َمَرَّ | Pass. part. | مَرَّ | Verbal noun (masdar) | مَرُّ |
### Quadrilateral verb تَرِجمَةٌ ‘to translate’

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**Act. part.** مترجم
**Pass. part.** مترجم
**Verbal noun (masdar)** ترجمة
# A2.5 Verb with initial hamzah: أَخَذَ ‘to take’ (perf. /a/ imperf. /u/)

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### Singular

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<th>يُؤَﺧُﺬ</th>
<th>أُﺧْﺬُت</th>
<th>أُﻫَﺬُت</th>
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<tr>
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<td>أُﺧْﺬَت</td>
<td>ُتْﺆَﺧُﺬ</td>
<td>أُﺧْﺬَت</td>
<td>أُﻫَﺬَت</td>
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<td>أُﻫَﺬان</td>
<td>ُتْﺆَﺧُﺬ</td>
<td>أُﺧْﺬَت</td>
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<td>أُﻫَﺬي</td>
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<td>هكﻗﻗﻜﻜﻗﻨﺞاُﺧْﺬ</td>
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<th>أُﺧْﺬا</th>
<th>أُﻫَﺬا</th>
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<td>أُﻫَﺬَت</td>
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<td>أُﻫَﺬا</td>
<td>ُتْﺆَﺧَﺬا</td>
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<th>ُيُؤَﺧُﺬون</th>
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<th>أُﻫَﺬون</th>
<th>أُﻫَﺬون</th>
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<td>أُﻫَﺬن</td>
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<td>أُﻫَﺬ</td>
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<td>أُﻫَﺬ</td>
<td>ُﻧْﺄُﺧَﺬ</td>
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<td>ُﻧْﺄُﺧَﺬ</td>
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**Act. part.** أَخَذَ | **Pass. part.** مَأَخذَ | **Verbal noun (masdar)** أَخَذَ
### Active

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<td>ًﺳَؤَل ًﺳَؤَل</td>
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### Verb with final hamzah: ﺪَﻗَرَأ ‘to read’ (perf. /a/ imperf. /a/)

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**Act. part.** ﺪَﻗَرأِ ﺪَﻗَرأِ ﺪَﻗَرأِ **Pass. part.** ﻣْﻘَرأِ ﻣْﻘَرأِ ﻣْﻘَرأِ **Verbal noun (masdar)** ﺪَﻗَرأِ
### A2.8 Verb with weak initial وَضَعَّ ‘to put’ (perf. /a/ imperf. /a/)

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**Act. part.** وَضَعَ | **Pass. part.** وَضَعَ | **Verbal noun (masdar)** وَضَعُّ
Verbal conjugation of the verb 'to say' (from قول قول (perf. lal imperf. lul))

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Act. part. | مقال | Pass. part. | مقولا | Verbal noun (masdar) | قول
### Verb with weak middle

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#### Singular

- **3. m.** يَبَايُعُ ِبْيَعَ َيِبَعُ َيِبَعَ َيِبَعَ َيِبَعَ َيِبَعَ
- **3. f.** يَبَايُعُ ِبْيَعَ َيِبَعُ َيِبَعَ َيِبَعَ َيِبَعَ َيِبَعَ
- **2. m.** يَبَايِعَ ِبْيَعَ َيِبَعَ َيِبَعَ َيِبَعَ َيِبَعَ َيِبَعَ
- **2. f.** يَبَايِعَ ِبْيَعَ َيِبَعَ َيِبَعَ َيِبَعَ َيِبَعَ َيِبَعَ
- **1. m. f.** يَبَايِعَ ِبْيَعَ َيِبَعَ َيِبَعَ َيِبَعَ َيِبَعَ َيِبَعَ

#### Dual

- **3. m.** يَبَايَعَانَ ِبْيَعَانَ َيِبَعَانَ َيِبَعَانَ َيِبَعَانَ َيِبَعَانَ
- **3. f.** يَبَايَعَانَ ِبْيَعَانَ َيِبَعَانَ َيِبَعَانَ َيِبَعَانَ َيِبَعَانَ
- **2. m. f.** يَبَايَعَانَ ِبْيَعَانَ َيِبَعَانَ َيِبَعَانَ َيِبَعَانَ َيِبَعَانَ

#### Plural

- **3.** يَبَايَعُونَ ِبْيَعَونَ َيِبَعَونَ َيِبَعَونَ َيِبَعَونَ َيِبَعَونَ
- **3. f.** يَبَايَعُونَ ِبْيَعَونَ َيِبَعَونَ َيِبَعَونَ َيِبَعَونَ َيِبَعَونَ
- **2. m.** يَبَايَعُونَ ِبْيَعَونَ َيِبَعَونَ َيِبَعَونَ َيِبَعَونَ َيِبَعَونَ
- **2. f.** يَبَايَعُونَ ِبْيَعَونَ َيِبَعَونَ َيِبَعَونَ َيِبَعَونَ َيِبَعَونَ
- **1. m. f.** يَبَايَعُونَ ِبْيَعَونَ َيِبَعَونَ َيِبَعَونَ َيِبَعَونَ َيِبَعَونَ

#### Verb parts

- **Active part.** ﯽَبَايَعْ
- **Pass. part.** ﯽَبِيْعَ
- **Verbal noun (masdar)** ﯽَبِيْعٌ
**Verb with weak middle**  
‘to fear’ (from حَوْفَ (perf. lāl/imperf. lām))

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**Act. part.** خَافِ | **Pass. part.** مَخَوْفٌ | **Verbal noun (masdar)** حَوْفَ
### A2.12 Verb with weak final دعَاءٌ ‘to invite’ (from دعو ) (perf. /l/ imperf. /l/)

#### Active

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#### Act. part. دَعَّ ع | Pass. part. مَدْعَّ ع | Verbal noun (masdar) دعَ ع or دعَ ع
### Verb with weak final: يَلُقَّيَ to meet (perf. lil imperf. lal)

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### Verbal noun (masdar): لَقَائِاء
### A2.14 Verb with final weak (رمى: to throw) (perf. 1al / imperf. lil)

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**Singular**

3.m. 
| ُرِمَيْنُ | ُرِمَيْنُ | ُرِمَيْنُ | ُرِمَيْنُ | ُرِمَيْنُ | ُرِمَيْنُ |
3.f. 
| ُتْرِمِيْنُ | ُترِميْنُ | ُترِميْنُ | ُترِميْنُ | ُترِميْنُ | ُترِميْنُ |
2.m. 
| ِإْرِمَيْنُ | ِترِميْنُ | ِترِميْنُ | ِترِميْنُ | ِترِميْنُ | ِترِميْنُ |
2.f. 
| ِإْرِميْنُ | ِترِميْنُ | ِترِميْنُ | ِترِميْنُ | ِترِميْنُ | ِترِميْنُ |
1.m.f. 
| ُتْرِمِيْنُ | ُترِميْنُ | ُترِميْنُ | ُترِميْنُ | ُترِميْنُ | ُترِميْنُ |

**Dual**

3.m. 
| ُرِمُيْنَ | ُرِمُيْنَ | ُرِمُيْنَ | ُرِمُيْنَ | ُرِمُيْنَ | ُرِمُيْنَ |
3.f. 
| ُتْرِمَيْنَ | ُترِميْنَ | ُترِميْنَ | ُترِميْنَ | ُترِميْنَ | ُترِميْنَ |
2.m.f. 
| ِإْرِمَيْنَ | ِترِميْنَ | ِترِميْنَ | ِترِميْنَ | ِترِميْنَ | ِترِميْنَ |

**Plural**

3.m. 
| ُرِمْوَنَ | ُرِمْوَنَ | ُرِمْوَنَ | ُرِمْوَنَ | ُرِمْوَنَ | ُرِمْوَنَ |
3.f. 
| ُتْرِمَيْنَ | ُترِميْنَ | ُترِميْنَ | ُترِميْنَ | ُترِميْنَ | ُترِميْنَ |
2.m. 
| ِإْرُمَيْنَ | ِترِميْنَ | ِترِميْنَ | ِترِميْنَ | ِترِميْنَ | ِترِميْنَ |
2.f. 
| ِإْرِميْنَ | ِترِميْنَ | ِترِميْنَ | ِترِميْنَ | ِترِميْنَ | ِترِميْنَ |
1.m.f. 
| ُتْرِمَيْنَ | ُترِميْنَ | ُترِميْنَ | ُترِميْنَ | ُترِميْنَ | ُترِميْنَ |

Act. part. ٌراَم Pass. part. ْمَرِميٌ Verbal noun (masdar) ٍرمٌيٌ
### Weak verbs with middle يِ and final hamzah: جَاءَ ‘to come’

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<tr>
<td>3. m.</td>
<td><em>يَجِئَ</em> جِئَ</td>
<td><em>مَجِئَ</em> جِئَ</td>
<td><em>يَجُئَ</em> جِئَ</td>
<td><em>مَجِئَ</em> جِئَ</td>
<td>َيَجِئُ</td>
</tr>
<tr>
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<td><em>يَجِئَُّت</em> جِئَُّت</td>
<td><em>مَجِئَُّت</em> جِئَُّت</td>
<td><em>يَجُئَُّت</em> جِئَُّت</td>
<td><em>مَجِئَُّت</em> جِئَُّت</td>
<td>َيَجِئُُّت</td>
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<td><em>مَجِئَُّن</em> جِئَُّن</td>
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<td><em>مَجِئَُّن</em> جِئَُّن</td>
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<td>2. f.</td>
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<td><em>مَجِئَُّن</em> جِئَُّن</td>
<td><em>يَجِئُُّن</em> جِئُُّن</td>
<td><em>مَجِئَُّن</em> جِئَُّن</td>
<td>َيَجِئُُّن</td>
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<td><em>يَجِئَُّا</em> جِئَُّا</td>
<td><em>مَجِئَُّا</em> جِئَُّا</td>
<td><em>يَجُئَُّا</em> جِئَُّا</td>
<td><em>مَجِئَُّا</em> جِئَُّا</td>
<td>َيَجِئُُّان</td>
</tr>
</tbody>
</table>

| Dual |
| 3. m. | *يَجِئَانَان* جِئَانَان | *مَجِئَانَان* جِئَانَان | *يَجُئَانَان* جِئَانَان | *مَجِئَانَان* جِئَانَان | َيَجِئُانَان |
| 3. f. | *يَجِئُانَان* جِئُانَان | *مَجِئُانَان* جِئُانَان | *يَجِئُانَان* جِئُانَان | *مَجِئُانَان* جِئُانَان | َيَجِئُانَان |
| 2.m.f. | *يَجِئُانَان* جِئُانَان | *مَجِئُانَان* جِئُانَان | *يَجِئُانَان* جِئُانَان | *مَجِئُانَان* جِئُانَان | َيَجِئُانَان |

| Plural |
| 3. m. | *يَجِئُونَان* جِئُونَان | *مَجِئُونَان* جِئُونَان | *يَجِئُونَان* جِئُونَان | *مَجِئُونَان* جِئُونَان | َيَجِئُونَان |
| 3. f. | *يَجِئُونَان* جِئُونَان | *مَجِئُونَان* جِئُونَان | *يَجِئُونَان* جِئُونَان | *مَجِئُونَان* جِئُونَان | َيَجِئُونَان |
| 2.m. | *يَجِئُونَان* جِئُونَان | *مَجِئُونَان* جِئُونَان | *يَجِئُونَان* جِئُونَان | *مَجِئُونَان* جِئُونَان | َيَجِئُونَان |
| 2. f. | *يَجِئُونَان* جِئُونَان | *مَجِئُونَان* جِئُونَان | *يَجِئُونَان* جِئُونَان | *مَجِئُونَان* جِئُونَان | َيَجِئُونَان |
| 1.m.f. | *يَجِئُونَان* جِئُونَان | *مَجِئُونَان* جِئُونَان | *يَجِئُونَان* جِئُونَان | *مَجِئُونَان* جِئُونَان | َيَجِئُونَان |

**Act. part.** َجِئَ **Pass. part.** َمَجِئَ **Verbal noun (masdar)** َمَجِئَُّ
Verb with final `alif maqṣūrah ُرَأَى: ‘to see’ (perf. lal, imperf. lal) (This is a common verb with certain irregularities of its own.)

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<tbody>
<tr>
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<td>2. f.</td>
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</tr>
<tr>
<td>1. m.f.</td>
<td>ُرِئَى</td>
</tr>
</tbody>
</table>

| **Dual** | | | | | |
| 3. m. | ُرِئِيان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان |
| | ُرِئِيان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان |
| 3. f. | ُرِئِيان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان |
| | ُرِئِيان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان |
| 2. m.f. | ُرِئِيان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان |
| | ُرِئِيان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرِئِيان | ُرِئِيان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان | ُرَأْيَان |

| **Plural** | | | | | |
| 3. m. | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن |
| | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن |
| 3. f. | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن |
| | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن |
| 2. m. | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن |
| | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن |
| 2. f. | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن |
| | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن |
| 1. m.f. | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن | ُرَأْوَن |

Act. part. َرَأٍء ( ﻗﺎضٌ) Pass. part. َمَﺮِئٌّﻲ (masdar) Verbal noun (masdar) ُرَأٌي
### Doubly weak verbs with weak middle and weak final: to tell'

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**Singular**

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**Dual**

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**Plural**

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**Action part.** *روَاة* (as *قاضِىَة* رَاوَي) **Pass. part.** *مرِوَيَة* **Verbal noun (masdar)** *روآيَة*
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