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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Faruk Abu-Chacra

Helsinki, Finland, 2007
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</tr>
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<tr>
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</tr>
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<tr>
<td>V.</td>
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</tr>
<tr>
<td>v.</td>
<td>verb</td>
</tr>
</tbody>
</table>
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:

- أَلْحَرْوُفُ الْآَبْجِدَّيَةَ al-ḥurūfu l-‘abjadiyyatu
- أَلْحَرْوُفُ الْهِجَابِيَةَ al-ḥurūfu l-hijabiyyatu
- أَلْفَبَاءُ al-‘alifba’u
1.2 Transliteration

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

The ’alif (ال), 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>
<th>final</th>
<th>medial</th>
<th>initial</th>
<th>name</th>
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</thead>
<tbody>
<tr>
<td>(1) (٪)</td>
<td>ا</td>
<td>ا</td>
<td>ا</td>
<td>ا</td>
<td>ﾁAlif</td>
</tr>
<tr>
<td>(2) b</td>
<td>ب</td>
<td>ب</td>
<td>ب</td>
<td>ب</td>
<td>Bāً</td>
</tr>
<tr>
<td>(3) t</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>Tāً</td>
</tr>
<tr>
<td>(4) Ë</td>
<td>ث</td>
<td>ث</td>
<td>ث</td>
<td>ث</td>
<td>Tāً</td>
</tr>
<tr>
<td>(5) g</td>
<td>ج</td>
<td>ج</td>
<td>ج</td>
<td>ج</td>
<td>Ġīm</td>
</tr>
<tr>
<td>(6) h</td>
<td>ح</td>
<td>ح</td>
<td>ح</td>
<td>ح</td>
<td>Hāً</td>
</tr>
<tr>
<td>(7) b</td>
<td>خ</td>
<td>خ</td>
<td>خ</td>
<td>خ</td>
<td>Ḥāً</td>
</tr>
<tr>
<td>(8) d (٪)</td>
<td>د</td>
<td>د</td>
<td>د</td>
<td>د</td>
<td>Dāl</td>
</tr>
<tr>
<td>(9) Ë</td>
<td>ذ</td>
<td>ذ</td>
<td>ذ</td>
<td>ذ</td>
<td>Dāl</td>
</tr>
<tr>
<td>(10) r (٪)</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>Rāً</td>
</tr>
<tr>
<td>(11) z (٪)</td>
<td>ز</td>
<td>ز</td>
<td>ز</td>
<td>ز</td>
<td>Zayn</td>
</tr>
<tr>
<td>(12) s</td>
<td>س</td>
<td>س</td>
<td>س</td>
<td>س</td>
<td>Sīn</td>
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<tr>
<td>(13) š</td>
<td>ش</td>
<td>ش</td>
<td>ش</td>
<td>ش</td>
<td>Šīn</td>
</tr>
<tr>
<td>(14) š</td>
<td>ص</td>
<td>ص</td>
<td>ص</td>
<td>ص</td>
<td>Șād</td>
</tr>
<tr>
<td>(15) d</td>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>Dād</td>
</tr>
<tr>
<td>(16) Ë</td>
<td>ط</td>
<td>ط</td>
<td>ط</td>
<td>ط</td>
<td>Tāً</td>
</tr>
<tr>
<td>(17) Ë</td>
<td>ظ</td>
<td>ظ</td>
<td>ظ</td>
<td>ظ</td>
<td>פך</td>
</tr>
</tbody>
</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>Arabic Script</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>سسس</td>
<td>s s s</td>
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<tr>
<td>ٍٍٍ</td>
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<tr>
<td>صصص</td>
<td>ص ص ص</td>
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<td>ششش</td>
<td>ش ش ش</td>
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<tr>
<td>ضﺽﺽ</td>
<td>ض ض ض</td>
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<td>ططط</td>
<td>ططط</td>
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<td>ععع</td>
<td>ع ع ع</td>
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<td>غغغ</td>
<td>غ غ غ</td>
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<tr>
<td>ففف</td>
<td>ف ف ف</td>
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<td>ككك</td>
<td>ك ك ك</td>
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<td>ل ل ل</td>
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<td>م م م</td>
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<td>ننن</td>
<td>ه ه ه</td>
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<tr>
<td>ووو</td>
<td>ووو</td>
</tr>
</tbody>
</table>

**Arabic script, transliteration, the alphabet**
Chapter 2
Pronunciation of consonants

(1) ًAlif ٍ /Alif/ 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 /ä/ (see chapter 6).

(2) Bā’ ب /b/ A voiced bilabial stop as the /b/ in English ‘habit’.

(3) Ṭā’ ت /t/ An unaspirated voiceless dental stop as the t in English ‘stop’. Never pronounced as American English tt as in ‘letter’.

(4) Ṭā’  ث /t/ A voiceless interdental fricative as th in English ‘thick’, ‘tooth’.

(5) Ġīm ج /ɲ/ 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 /ɻ/ as the s in English ‘pleasure’, and as j in French ‘jour’.

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

(7) ﺪﺎٰح 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) دﺎٰل د /d/ A voiced dental stop as the d in English ‘leader’.

(9) دﺎٰل ﺝ /d/ A voiced interdental fricative, as the th in English ‘either’.

(10) رﺎٰٰر /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) زﺎٰي ن ﺟ /z/ A voiced alveolar sibilant, as the z in English ‘gazelle’.

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

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

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

(15) ﺪﺪاد ض /ḍ/ It is also an emphatic consonant, classified as a pharyngealized voiced alveolar stop. Arab phoneticians and reciters of the Quran recommend it is pronounced as a counter-
part to د /d/ (8). In current use in many dialects it is, however, also pronounced as the counterpart of ذ /d/ (9), somewhat similar to the sound th in English ‘thus’. See also chapter 4.

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

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

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

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

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

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

(22) ّك /k/ An unaspirated voiceless velar stop as the k of English ‘skate’.
(23) **Lām ل** /l/  A voiced alveolar lateral as the l in English ‘let’.

(24) **Mīm م** /m/  A voiced bilabial nasal as the m in English ‘moon’.

(25) **Nūn ن** /n/  A voiced alveolar nasal as the n in English ‘nine’.

(26) **Hā’ ه** /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: ﺕأ. Then it is pronounced exactly like /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
One might suspect that the straight stroke replacing two dots could be confused with the vowels *fathah* or *kasrah* , but this is not the case, since these vowel signs are diagonal (slanting) strokes. As noted above, handwritten as well as printed texts are normally written without vowel signs.

**Exercises**

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

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<th>सँध्च</th>
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<th>नकळ</th>
<th>गरम</th>
<th>जर्म</th>
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<td>हेम</td>
<td>नकळ</td>
<td>गरम</td>
<td>जर्म</td>
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<td>(1) s+h+q</td>
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<td>ल हम</td>
<td>ल हम</td>
<td>ल हम</td>
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</tr>
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<td>ल हम</td>
<td>ल हम</td>
<td>ल हम</td>
<td></td>
</tr>
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<td>z+r+c</td>
<td>g+r+c</td>
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<td>न सी</td>
<td>न सी</td>
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<td>t+c+b</td>
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<td>नज़ी</td>
<td>श क</td>
<td>श क</td>
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<td>श क</td>
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<tr>
<td>(6) c+z+y</td>
<td>g+h+s</td>
<td>s+k+t</td>
<td>n+g+h</td>
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<td>ﻣﻀﻂ</td>
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<td>ﻣﻀﻂ</td>
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<tr>
<td>ﺳﻤﺴﺮ</td>
<td>ﺳﻤﺴﺮ</td>
<td>ﺳﻤﺴﺮ</td>
<td>ﺳﻤﺴﺮ</td>
<td>ﺳﻤﺴﺮ</td>
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<td>ﻓﺮش</td>
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<td>(14)</td>
<td>(14)</td>
<td>(14)</td>
<td>(14)</td>
<td>(14)</td>
</tr>
</tbody>
</table>

**Punctuation and handwriting**

11
<table>
<thead>
<tr>
<th>إسم الشحم</th>
<th>مصدر</th>
<th>مورد</th>
<th>مصدر</th>
</tr>
</thead>
<tbody>
<tr>
<td>مسمى</td>
<td>m+s+w+r</td>
<td>m+w+r+d</td>
<td>m+s+d+r</td>
</tr>
<tr>
<td>شهر</td>
<td>m+k+τ</td>
<td>l+τ+m</td>
<td>w+l+d+h</td>
</tr>
<tr>
<td>قسم</td>
<td>b+r+k</td>
<td>s+r+f</td>
<td>s+w+q</td>
</tr>
<tr>
<td>ذبح</td>
<td>r+τ+m</td>
<td>f+n+d+q</td>
<td>h+w+f</td>
</tr>
<tr>
<td>شكر</td>
<td>m+k+t+b</td>
<td>n+h+d</td>
<td>b+h+ξ</td>
</tr>
</tbody>
</table>

12
Chapter 4
Vowels

4.1 There are three vowels in Arabic called َالْحَرَكَاتُ 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.

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

\[\text{بُ} /\text{bā}/, \text{e.g. kātaba, to write.}\]

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

\[\text{بُ} /\text{bī}/, \text{e.g. qābiša, to accept.}\]

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

\[\text{بُ} /\text{bu}/, \text{e.g. hāsuna, to be handsome.}\]

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

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

4.5 The vowel qualities of the three vowels mentioned above are influenced by the emphatic (pharyngealized) consonants. The emphatic
consonants are most easily heard in conjunction with fathah ـً /a/, which is then coloured towards /o/, or to American English /a/ in ‘but’ or /o/ in ‘bottle’, ‘hot’, etc.

**Emphatic consonants**

<table>
<thead>
<tr>
<th>Number</th>
<th>Corresponding non-emphatic consonant</th>
</tr>
</thead>
<tbody>
<tr>
<td>(14)</td>
<td>َضَ ـَـََ /s/</td>
</tr>
<tr>
<td>(15)</td>
<td>َطَ ـَـََ /t/</td>
</tr>
<tr>
<td>(16)</td>
<td>َظَ ـَـََ /d/</td>
</tr>
<tr>
<td>(17)</td>
<td>َظَ ـَـََ /d/</td>
</tr>
</tbody>
</table>

Example: The non-emphatic /s/ in the word َﺳَـَﺐ salaba ‘to steal’ sounds like sælæbæ, but the emphatic /s˙/ in the word َﺻَـَﺐ salaba ‘to crucify’ sounds almost like sółobo.

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

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

Note c: Phonologically the above sounds /æ/ and /o/ both represent the fathah ـً. 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>Vowels</th>
<th>Consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) hābabaza</td>
<td>َكِرْهَ َوَيَـرَ</td>
</tr>
<tr>
<td>(2) darasa</td>
<td>َدَرَسَ َوَيَـرَ</td>
</tr>
<tr>
<td>#</td>
<td>Arabic</td>
</tr>
<tr>
<td>---</td>
<td>--------</td>
</tr>
<tr>
<td>3</td>
<td>رَبِيح</td>
</tr>
<tr>
<td>4</td>
<td>رَقَس</td>
</tr>
<tr>
<td>5</td>
<td>ٌاَتِيْشَا</td>
</tr>
<tr>
<td>6</td>
<td>هَرَب</td>
</tr>
<tr>
<td>7</td>
<td>رَسَم</td>
</tr>
<tr>
<td>8</td>
<td>تَباَءَا</td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>ﺩﺂ</td>
<td>ﻫآ</td>
</tr>
<tr>
<td>ﻫآ</td>
<td>ﻫآ</td>
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<td>ﻫآ</td>
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<td>ﻫآ</td>
<td>ﻫآ</td>
</tr>
<tr>
<td>ﻫآ</td>
<td>ﻫآ</td>
</tr>
</tbody>
</table>

Write in Arabic:

- to trust
- to search
- to be stingy
- to be lazy
- he left him

- to be angry
- to collect
- to become ill
- to publish
- to lose

- to succeed
- to bow
- to follow
- to swallow
- to press

- to arrive
- to return
- to dress
- to calculate
- to promise

- to dismiss
- to force
- to be safe
- to sniff
- to put down

- to sink
- to turn
- to attack
- to be merciful
- to witness

- to change
- to be miserable
- to be rotten
- to plant
- to be destroyed

- to be firm
- to destroy
- to be cold
- to tan
- to be angry

- to chew
- to grow (plants)
- to shout
- to tan
- to be skilful

- to be difficult
- to joke
- to betray
- to flash
- to pretend

- to ride
- to drill
- to glide
- to be bored
- to swallow
Chapter 5

Sukūn, šaddah, noun cases and nunation as indefinite form

5.1 Sukūn: ــْــ

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

hum, they ــْــ min, from taḥta, under
law, if ــْــ kay, in order to kayfa, how

5.2 Šaddah: ـّـ (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 ـّـ garraba, to try ـّـ ‘adda, to count

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

garrrib, try! ـّـ ‘allim, teach!

5.3 Noun cases

Case inflection is called إِعرَابُ الْأَلْسَمُ, إِحرَابُ الْأَلْسَمُ 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: 
\(\text{марфү́ун} \) (takes the vowel \(\text{даммuh} \))

Accusative: 
\(\text{манс́убун} \) (takes the vowel \(\text{фатwа} \))

Genitive: 
\(\text{ма́грwун} \) (takes the vowel \(\text{касra} \))

(There is more about cases in later chapters.)

\[5.4\] **Nunation as indefinite form**

Nouns and adjectives are generally indicated as indefinite forms, \(\text{ан-нaкиرو́ту} \), 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 \(\text{танвинун} \) in Arabic and nunation in English. The indefinite forms of the three different cases are:

Nominative indef.: The word ends with a double \(\text{даммh} \):

\(\text{мальнkuн, a king} \)

Accusative indef.: The word ends with a double \(\text{фatwа} \) and often an extra \(\text{алыf} \) which is *not pronounced* as a long vowel \(\text{a} \):

\(\text{малькан, a king (object)} \)

Genitive indef.: The word ends with a double \(\text{касra} \):

\(\text{малькиn, a king’s, of a king} \)

Note a: The form of the double \(\text{даммh} \) 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:**

18

Sukūn, šaddah, noun cases and nunation as indefinite form
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dahjana</td>
<td>kalban</td>
</tr>
<tr>
<td>to smoke</td>
<td>dog</td>
</tr>
<tr>
<td>tawban</td>
<td>yawan</td>
</tr>
<tr>
<td>flag</td>
<td>pen</td>
</tr>
<tr>
<td>'ayyana</td>
<td>qawmun</td>
</tr>
<tr>
<td>'allama</td>
<td>'awnun</td>
</tr>
<tr>
<td>qamarin</td>
<td>'amalun</td>
</tr>
<tr>
<td>ramjun</td>
<td>'udrun</td>
</tr>
<tr>
<td>sayhan</td>
<td>sayfin</td>
</tr>
<tr>
<td>1.</td>
<td>to smoke dog boy to draw</td>
</tr>
<tr>
<td>2.</td>
<td>to appoint people</td>
</tr>
<tr>
<td>3.</td>
<td>dress day rain</td>
</tr>
<tr>
<td>4.</td>
<td>to teach help war she</td>
</tr>
<tr>
<td>5.</td>
<td>flag pen lively homeland</td>
</tr>
<tr>
<td>6.</td>
<td>ragulin 'amalun 'galbin</td>
</tr>
<tr>
<td>7.</td>
<td>qamarin shamsun qašrin</td>
</tr>
<tr>
<td>8.</td>
<td>ramjun 'garbin 'sarqun</td>
</tr>
<tr>
<td>9.</td>
<td>šuglin 'hukman 'udrun</td>
</tr>
<tr>
<td>10.</td>
<td>šayhan sayfin qismun</td>
</tr>
</tbody>
</table>
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. مَلك malikan, ‘a king’.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>(11) rahhala</td>
<td>to deport</td>
</tr>
<tr>
<td>bahha</td>
<td>to be hoarse</td>
</tr>
<tr>
<td>hassa</td>
<td>to feel</td>
</tr>
<tr>
<td>zuhdan</td>
<td>asceticism</td>
</tr>
<tr>
<td>harraka</td>
<td>to move</td>
</tr>
<tr>
<td>(12) muḥaddirun</td>
<td>anaesthetic</td>
</tr>
<tr>
<td>maḏhabiyyun</td>
<td>wakkala</td>
</tr>
<tr>
<td>hasadan</td>
<td>to authorize</td>
</tr>
<tr>
<td>raddada</td>
<td>envy</td>
</tr>
<tr>
<td>(13) ṣahran</td>
<td>month</td>
</tr>
<tr>
<td>ḥağalun</td>
<td>to pour</td>
</tr>
<tr>
<td>ṣabba</td>
<td>distance</td>
</tr>
<tr>
<td>buʿdun</td>
<td>to put</td>
</tr>
<tr>
<td>ḥatta</td>
<td></td>
</tr>
<tr>
<td>(14) ḥarraba</td>
<td>to destroy</td>
</tr>
<tr>
<td>qataʿa</td>
<td>to cut</td>
</tr>
<tr>
<td>raḡgaʿa</td>
<td>to return</td>
</tr>
<tr>
<td>ṣabba</td>
<td>to grow up</td>
</tr>
<tr>
<td>mutahārrirun</td>
<td></td>
</tr>
<tr>
<td>(15) ḥamran</td>
<td>wine</td>
</tr>
<tr>
<td>ḥayawiyyin</td>
<td>lively</td>
</tr>
<tr>
<td>šahriyyan</td>
<td>monthly</td>
</tr>
<tr>
<td>bawwaba</td>
<td>to classify</td>
</tr>
<tr>
<td>qarnin</td>
<td>horn</td>
</tr>
<tr>
<td>(16) zawgān</td>
<td>husband</td>
</tr>
<tr>
<td>ballāga</td>
<td>to inform</td>
</tr>
<tr>
<td>radda</td>
<td>to return</td>
</tr>
<tr>
<td>šahiyyan</td>
<td>tasty</td>
</tr>
<tr>
<td>raḡiiyyin</td>
<td>reactionary</td>
</tr>
<tr>
<td>(17) bawwala</td>
<td>to urinate</td>
</tr>
<tr>
<td>rab bun</td>
<td>to inform</td>
</tr>
<tr>
<td>šahhama</td>
<td>to grease</td>
</tr>
<tr>
<td>šaggaʿa</td>
<td>to encourage</td>
</tr>
<tr>
<td>ḏanna</td>
<td>to think</td>
</tr>
<tr>
<td>(18) šukran</td>
<td>thanks</td>
</tr>
<tr>
<td>šaʿala</td>
<td>to light</td>
</tr>
<tr>
<td>ʿabdan</td>
<td>slave</td>
</tr>
<tr>
<td>tabʿan</td>
<td>naturally</td>
</tr>
<tr>
<td>marhaban</td>
<td></td>
</tr>
<tr>
<td>(19) šahha</td>
<td>to be healthy</td>
</tr>
<tr>
<td>muḥharribin</td>
<td>saboteur</td>
</tr>
<tr>
<td>ḥağdan</td>
<td>fortune</td>
</tr>
<tr>
<td>qarrara</td>
<td>to decide</td>
</tr>
<tr>
<td>šawwaqa</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, ـَـ /a/, ـُـ /u/, and ـِـ /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 الْمُدَّ letters of prolongation:

ٍalif ـَـ ٍl, which is related to fatḥah ـَـ /a/
wāw ـُـ ٌw, which is related to dāmmah ـُـ /u/
yāٍ ـِـ ٍy, which is related to kasrah ـِـ /i/

<table>
<thead>
<tr>
<th>Short vowels</th>
<th>Long vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـَـ /ba/</td>
<td>ـَـ /bā/, e.g. ـَـ /bābun, door</td>
</tr>
<tr>
<td>ـُـ /bu/</td>
<td>ـُـ /bū/, e.g. ـُـ /nūrun, light</td>
</tr>
<tr>
<td>ـِـ /bi/</td>
<td>ـِـ /bī/, e.g. ـِـ /dīnun, 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 ـَـ ل followed by ًalif ـَـ is called lām-ًalif and written as ـَـ or ـَـ ـَـ /lā/ (not as ـَـ). Also, the lām-ًalif ـَـ لً follows the rule of ًalif (1) ـَـ ـَـ, which means that it cannot be connected to the following letter (to the left), e.g.

سِلَامٌ salāmun, peace ـَـ لَمَ lāma, to blame ـَـ حَلَلَ ـَـ ḥallan, a solution
6.3 \textit{Alif maqṣūrah}

The long vowel /ā/ at the end of a word can be written with 'alif ̀... or, in some words, with yāʾ, but without dots ̀... That yāʾ is then called \textit{alif maqṣūrah}, e.g.

\begin{itemize}
  \item [\text{alā}, on]
  \item [\text{rawā, to tell}]
  \item [\text{ramā, to throw}]
\end{itemize}

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

6.4 \textit{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 \textsubscript{\text{ dime marker}} placed above the consonant, replacing the ordinary full 'alif (١), e.g.

\begin{itemize}
  \item [\text{hādā}, this]
  \item [\text{lākinna, but}]
  \item [\text{dālika, that}]
\end{itemize}

6.5 \textit{Word stress and syllable structure}

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

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

Syllables are divided into short and long. A short syllable consists of a consonant plus a short vowel (CV), whereas a long syllable consists of: (1) a consonant plus a long vowel (C\text{ī}), (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, ādū. (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 ʿal- or a prefixed preposition or conjunction, e.g. ʿal-ya-du, ka-dā, wa-rāmat.

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-rāsa(-tun), sa-ma-ka(-tun), lub-nā-nī (lub-nā-niyyun).

Exercises

Read and practise your handwriting:

<table>
<thead>
<tr>
<th>حرُوفُ</th>
<th>حُرُوفُ</th>
<th>سَفِيرِ</th>
<th>كَرِيمَ</th>
<th>رَمَى</th>
<th>حِمَارًا</th>
</tr>
</thead>
<tbody>
<tr>
<td>hurūf</td>
<td>safīr</td>
<td>karīm</td>
<td>ramā</td>
<td>himāran</td>
<td></td>
</tr>
</tbody>
</table>

letters ambassador generous to throw donkey
Read, practise your handwriting and transliterate:

<table>
<thead>
<tr>
<th>Egyptian</th>
<th>porter</th>
<th>fat</th>
<th>glass</th>
<th>clouds</th>
</tr>
</thead>
<tbody>
<tr>
<td>road</td>
<td>marketplace</td>
<td>knife</td>
<td>to cry</td>
<td>poultry</td>
</tr>
<tr>
<td>lessons</td>
<td>bird</td>
<td>dogs</td>
<td>olives</td>
<td>talk</td>
</tr>
<tr>
<td>guests</td>
<td>pig</td>
<td>peasant</td>
<td>dry</td>
<td>father</td>
</tr>
<tr>
<td>wind</td>
<td>to strive</td>
<td>ignorant</td>
<td>scientific</td>
<td>gazelle</td>
</tr>
<tr>
<td>minister</td>
<td>strange</td>
<td>old</td>
<td>Arab</td>
<td>drink</td>
</tr>
<tr>
<td>weak</td>
<td>kind, gentle</td>
<td>countries</td>
<td>famous</td>
<td>immediately</td>
</tr>
</tbody>
</table>
Write in Arabic:

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

<table>
<thead>
<tr>
<th>No.</th>
<th>Transliteration</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>permitted</td>
<td>دَلَا</td>
<td>just</td>
</tr>
<tr>
<td></td>
<td>to come near</td>
<td>حَلَالَةً</td>
<td>honest</td>
</tr>
<tr>
<td></td>
<td>honest</td>
<td>تَرْيَةً</td>
<td>smart</td>
</tr>
<tr>
<td>14</td>
<td>peace</td>
<td>سَلَامًا</td>
<td>clean</td>
</tr>
<tr>
<td></td>
<td>chair</td>
<td>مَيْآَهًا</td>
<td>chair</td>
</tr>
<tr>
<td></td>
<td>butcher</td>
<td>كُرْسِيُّ</td>
<td>butcher</td>
</tr>
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<td></td>
<td>waters</td>
<td>نَحَامٌ</td>
<td>waters</td>
</tr>
<tr>
<td>15</td>
<td>Syria</td>
<td>ذَابَ</td>
<td>that</td>
</tr>
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<td></td>
<td>politician</td>
<td>صَنْدُوْقٌ</td>
<td>politician</td>
</tr>
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<td></td>
<td>box</td>
<td>سِياْسَةٌ</td>
<td>box</td>
</tr>
<tr>
<td></td>
<td>to melt</td>
<td>يَذَلِّكَ</td>
<td>to melt</td>
</tr>
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<td>16</td>
<td>bārīsu</td>
<td>فرنسا</td>
<td>Paris</td>
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<td></td>
<td>sūriyyā</td>
<td>سوريا</td>
<td>Syria</td>
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<tr>
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<td>‘ādīlan</td>
<td>حُبُّوْتُين</td>
<td>just</td>
</tr>
<tr>
<td></td>
<td>hubūtin</td>
<td>سَيْمَامُن</td>
<td>lowering</td>
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<td>siyāmun</td>
<td>فاس</td>
<td>fasting</td>
</tr>
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<td>كَفِيْبٌ</td>
<td>wāgīban</td>
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<td>pasha</td>
<td>عَلْيٍ</td>
<td>ḡāṣūsan</td>
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<td>رَخَيْهِنِ</td>
<td>ḏūrūfun</td>
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<td>تَحَمُّلٌ</td>
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<td>circumstances</td>
<td>مَعْضُولٌ</td>
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<tr>
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<td>circumstances</td>
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<td>18</td>
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<td>سَفَنٌ</td>
<td>šawwānin</td>
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<td></td>
<td>sailor</td>
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<td>ḥārīğan</td>
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<td></td>
<td>slaves</td>
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<td>su‘ālan</td>
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<td>mu‘addātun</td>
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<td>manqūśin</td>
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<td>to forbid</td>
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<td>muḥāǧirun</td>
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<td>to emigrate</td>
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<td>ḡubbātun</td>
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<td>minšārun</td>
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<td>year</td>
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<td>saw</td>
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<td>nāṭūrun</td>
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<td>ḡūrūṣūfūn</td>
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<td>سَفَنٌ</td>
<td>zāra</td>
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<td>to duel</td>
<td>مَعْضُولٌ</td>
<td>‘ājdūmūn</td>
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<td>Frenchman</td>
<td>مَعْضُولٌ</td>
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<tr>
<td>24</td>
<td>‘irāqiyyun</td>
<td>سَفَنٌ</td>
<td>ḥazzānan</td>
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<td>Iraqi</td>
<td>مَعْضُولٌ</td>
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<td>zawāriqu</td>
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<td>مَعْضُولٌ</td>
<td>ḡartūṣān</td>
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<td>boats</td>
<td>مَعْضُولٌ</td>
<td>boats</td>
</tr>
<tr>
<td></td>
<td>bullets</td>
<td>مَعْضُولٌ</td>
<td>bullets</td>
</tr>
</tbody>
</table>
Chapter 7

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

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

The sign of hamzah was added to the Arabic script at a rather late stage. Therefore hamzah does not have a real independent form comparable to the other consonant letters. Hamzah is written with the special sign ء, 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 /liʰ boʰl/, i.e. with two glottal stops.

In German, beobachten ‘to consider’, is pronounced as /beʰobachten/. Vereisen, ‘to freeze, be frozen’, is pronounced as /ferʰaizen/, but the word verreisen, meaning ‘to travel away’ has no glottal stop. Iss auch ein Ei! ‘Eat also an egg!’, is pronounced as /iːs aːxɐt ‘ain ‘Ai!/.

Note: Hamzah ء /h/ should not be confused with the completely different letter ‘ayn ع /h/ in either pronunciation or transliteration.
Hamzah is used frequently, but the rules for writing it are quite complicated and are therefore dealt with in more detail in chapter 20.

Since hamzah does not have a regular independent form, it is mainly written on the letters ā, ẓ, and ẓ (without dots), and these three letters are called seats or chairs for the hamzah.

Some basic rules for writing hamzah

The initial glottal stop hamzah /ʔ/ is written above or below the letter ālif ʾ and is pronounced before the vowel, according to the following rules.

(a) Hamzah together with fatḥah are written above the ālif ʾ /al/, e.g.

ā ʾāklnun, food ʾāslun, origin ʾārdun, earth, ground

(b) Hamzah together with dāmma are written above the ālif ʾ /u/, e.g.

ā ʾuḥtun, sister ʾummun, mother ʾufuqun, horizon

(c) Hamzah together with kasra are both written under the ālif ʾ /i/, e.g.

ī ʾišbaʿun, finger ʾinna, that, indeed ʾig, if, when

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

saʿala, to ask raʿyun, opinion raʿsun, head

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

nabaʿun, news qaraʿa, to read badaʿa, to start, to begin
7.6 The maddah sign

The maddah sign مَدّ is a long slanting or curved superscript line representing the alif, which is written above another alif to signify the lengthening of /a/ as /ā/. It is used when an alif which has hamzah and fathah (۱) is followed by another alif (۱). The alif, hamzah and fathah are all omitted, and only one alif is written with the sign maddah above it as ۱ (for: ۱), which is pronounced as /ā/. This is to avoid having to write the alif twice, e.g.

\[\text{al-qur\'ānu}, \text{the Quran} \quad \text{ra\'ā-hu, he saw him/it}\]

When an alif having hamzah and fathah is followed by another alif with hamzah and sukūn (۰), only one alif is written with maddah above it ۱ (for: ۱۱), which is also pronounced /ā/. In this way one avoids having to write two glottal stops in one syllable, e.g.

\[\text{āmanā, to believe} \quad \text{ānasa, to be amused}\]

Exercises

Read and practise your handwriting:

<table>
<thead>
<tr>
<th>(1)</th>
<th>tār'un</th>
<th>ʾimāmun</th>
<th>ʾāhara</th>
<th>ʾabbaru\n</th>
<th>ʾummahātu\n</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>revenge</td>
<td>prayer leader</td>
<td>another</td>
<td>news (pl.)</td>
<td>mothers</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(2)</th>
<th>ʾanta</th>
<th>mabda'un</th>
<th>malā\n</th>
<th>ʿudunun</th>
<th>ʿibtu\n</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (m.)</td>
<td>principle</td>
<td>full</td>
<td>ear</td>
<td>armpit</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(3)</th>
<th>ʾābu</th>
<th>ʾintā\n</th>
<th>ʾāla</th>
<th>ba'san</th>
<th>ʾīgarun</th>
</tr>
</thead>
<tbody>
<tr>
<td>August</td>
<td>production</td>
<td>to return</td>
<td>harm</td>
<td>rent</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>iblun</td>
<td>i'msi</td>
<td>ayna</td>
<td>insánun</td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>-------</td>
<td>-------</td>
<td>------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>alamun</td>
<td>pain</td>
<td>go!</td>
<td>human being</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>āmínun</td>
<td>ītmun</td>
<td>ābādun</td>
<td>mustā'girun</td>
<td>ībbāna</td>
</tr>
<tr>
<td>4.</td>
<td>faithful</td>
<td>sin</td>
<td>endless</td>
<td>renter</td>
<td>during</td>
</tr>
<tr>
<td>5.</td>
<td>creation</td>
<td>European</td>
<td>bigger</td>
<td>foreigner</td>
<td>week</td>
</tr>
<tr>
<td>6.</td>
<td>sorry to capture</td>
<td>but</td>
<td>permission</td>
<td>mouse</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>proclamation</td>
<td>tube</td>
<td>to roar</td>
<td>Germany</td>
<td>heritage</td>
</tr>
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<td>8.</td>
<td>nabba'ā'</td>
<td>ta'rīḥun</td>
<td>ʿabuyd</td>
<td>ʿilzāmiyyun</td>
<td>malga'ā'</td>
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<tr>
<td>9.</td>
<td>to advise</td>
<td>dating</td>
<td>white</td>
<td>compulsory</td>
<td>shelter</td>
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<tr>
<td>10.</td>
<td>maḥba'ā'</td>
<td>ʿarğā'a</td>
<td>šā'nun</td>
<td>ʿaṣarra</td>
<td>ʿihmarra</td>
</tr>
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<td>11.</td>
<td>to date</td>
<td>you (m.pl.)</td>
<td>l</td>
<td>Islam</td>
<td>to lean</td>
</tr>
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<td>12.</td>
<td>ʿarrahā'</td>
<td>ʿantum</td>
<td>ʿanā'</td>
<td>ʿislāmān</td>
<td>waka'ā'</td>
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<td>ʿa'raba</td>
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<td>ʿilhāhun</td>
<td>ʿarnabun</td>
<td>ʿimdādun</td>
<td>ʿīgbāriyyun</td>
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<td>rabbit</td>
<td>help</td>
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Hamzah (hamzatu l-qat’i) and the maddah sign

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<th>`aswadu</th>
<th>`usūdun</th>
<th>`Īrānī</th>
<th>`ustādun</th>
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<td>lions</td>
<td>Iranian</td>
<td>professor</td>
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<th><code>a</code>ragu</th>
<th>`asfaru</th>
<th>`ususun</th>
<th>`ahmaqu</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><code>i</code>lâmun</th>
<th><code>asla</code>u</th>
<th>ma`mūrun</th>
<th>muta`anniqun</th>
<th>muttaki`un</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 ... อ. ะล... ,
nominal sentences, verbal
sentences, word order and
adjectives

8.1 The definite article ... อ. ะล... 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 ً/ا/ 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>ًالبَعْتُ, the house</td>
</tr>
<tr>
<td>Accusative:</td>
<td></td>
</tr>
<tr>
<td>baytan, a house</td>
<td>ًالبَعْتَا, the house</td>
</tr>
<tr>
<td>Genitive:</td>
<td></td>
</tr>
<tr>
<td>baytin, of a house</td>
<td>ًالبَعْتِ, 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. شكرًا ‘thank you’.

8.4 The definite article ...ال... 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.

العلم / al-ilmu, science
الكلاب حيوانات / al-kilābu ḥayawānātun. Dogs are animals.

8.5 Nominal and verbal sentences

There are two types of Arabic sentence: nominal sentences جملة اسمية / gmlatun ismiyyatun, and verbal sentences جملة فعلية / gmlatun fi'iyyatun.

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.

القط مريض / al-qitṭu maridun. The cat (is) ill.
انا طالب / anā tālibun. I (am) a student.
الولد هناك / al-waladu hunāka. The boy (is) there.
هم عمال / hum ummālun. They (are) workers.
8.7 Verbal sentence and word order

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

verb + subject + object or complement

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

َﺧَﺮَج َﻃـﺎِﻟـٌﺐ ـ h (verb) tālibun (subject).

A student went out.

َأَﻛَﻞ َﻛْﻠٌﺐ ُﺧْﺒًﺰا ـ akala (verb) kalbun (subject) šubzan (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:

َأْﻟـَﻤْﺘَﺤُﻒ َﺟِﻤﻴٌﻞ ـ al-mathafu ḡāmilun. The museum (is) beautiful/nice.

َأْﻟِﺒْﻴُﺖ َواِﺳٌﻊ ـ al-baytu wāsi’un. 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 alif l of the definite article in al-baytu l-wāsīʿu in the first of the two sentences above is elided in pronunciation after a vowel (discussed in chapter 9 dealing with waslah).

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 ... l/ followed by alif l is written as لاء, or لاء... لاء, the same principle is applied as when ... l/ is followed by alif with hamzatu l-qat 也在, i.e. لاء... لاء... (refer to chapter 6).

Exercises

Practise your reading:

1. al-qalamu tawilun.  The pen (is) long.

2. al-matṣamu wāsīʿun.  The restaurant (is) large.

3. anta tālibun tāqilun.  You (m.) (are) a reasonable student.

4. ayna hiya / huwa.  Where (is) she/he?
(5) hiya hunāka.
She (is) 1there.

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

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

(8) huwa ṭāḥiibun ṣāṭirūn.
He (is) 2a skilful 1physician.

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

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

(11) ʾal-mudhiru maqrūḥūn.
The director (is) 1hated.

(12) naʿam, huwa maṣgūlūn.
Yes, he (is) 2busy.

(13) ʾal-ʾumru qaṣīrūn.
(The) life (is) 2short.

(14) ʾanā ṣāṣifūn.
I (am) 1sorry.
(15) al-kātību mabhūbun. The writer (is) popular (beloved).

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

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

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

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

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

(21) al-finğānu naqīfūn. The cup (is) clean.

(22) ramā tilmiḏun qalamān maksūran. A pupil threw (away) a broken pen.

(23) šahrun ĥārrun  Two hot months

(24) atā tālibun ġādīdun. A new student has come.
25) hādā ʿamrun ṣaʿbun.
This (is) 2a difficult 1matter.

al-mṭār bāʿidū.

26) ʿal-matāru baʿīdun.
The airport (is) far away.

hāzā mṣmūḥ 2like that 3mention.

27) hādā masmūḥun lākin dālika mamnūʿun.
This (is) 1allowed 2but that (is) 3forbidden/prohibited.

28) šarība ʿtiflun halīban bāridan.
A child drank 3cold 2milk.

biṁ 2muhāndīsa 3jaṣrājamīla.

29) banā muḥandisun ḡisran ḡamilan.
An engineer 1built a beautiful 3bridge.

žaʿar ṭībīn 2shāhīn 3mīṣaṣa.

30) zāra ṭābībun šaḥṣan marīdan.
A physician 1visited a 3sick 2person (patient).

nāṣer 2ṣaḥāfi 4mīlalṭābīla.

31) naṣara ʿšīhāfiyyun maqālan tawīlan.
A journalist 1published a long 3article.

ānā min ʿṣūrīya.

32) ʿanā min ʿṣūriyyā.
I (am) from Syria.

33) ʿal-ʿandalusu fī ʿisbānyā.
Andalusia (is) in Spain.
Translate into Arabic:

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

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

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

9.1 Sun and moon letters

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

- sun letters, ḥurūf šamisīyatun, assimilating
- moon letters, ḥurūf qamariyyatun, non-assimilating

9.2 Sun letters

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

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

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

أبجدحخغفقكهمي
ywhmkgfb

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

قمارون، a moon
al-qamaru, the moon

كتاب، a book
al-kitabu, 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.

الجبال، the mountain

9.6 **Hamzatu l-wasli (or waslah)**

Hamzatu l-wasli، also called waslah، وَصْلَةَ أَلْوَصْل means ‘joining hamzah’. It is a small sign written above the 'alif (ı), 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 ... /al.../ and the nouns in the table below, as well as certain verb forms (see chapter 18) with an initial hamzatu l-qat'î such as ٤ /a/ and ٤ /i/, are preceded by another word or prefix, they lose their initial hamzatu l-qat'î with its vowel. Instead the sign of hamzatu l-wasli (wašlah) َאْﻟـ is written in their place over the ؕال, as َأ، e.g.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَابُ الْبَيْتَ</td>
<td>the door of the house</td>
</tr>
<tr>
<td>شَرِبَ الْطَفْلَ حَلِيبًا</td>
<td>The child drank milk.</td>
</tr>
<tr>
<td>بَابُ الْبَيْتِ</td>
<td>(not: بَابُ الْبَيْتَ)</td>
</tr>
<tr>
<td>شَرِبَ الْطَفْلَ ...</td>
<td></td>
</tr>
<tr>
<td>شَرِبَ الْطَفْلَ حَلِيبًا</td>
<td></td>
</tr>
<tr>
<td>šariba ِت-تِفِلُوُهُ</td>
<td></td>
</tr>
<tr>
<td>šariba ِت-تِفِلُوُهُ ...</td>
<td></td>
</tr>
</tbody>
</table>

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

Note b: In the above word ّطْفِلٌ (not: ّطْفِلٌ أَلْتِفِلُوُهُ) the definite article is not pronounced as such at all, because there is a waslah above the ؕال and the initial /t/ is a sun letter.

Words with initial hamzatu l-qat'î (٤):

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>اِبْنٌ</td>
<td>son</td>
</tr>
<tr>
<td>اِمرَأَةٌ</td>
<td>woman</td>
</tr>
<tr>
<td>اِبْتُةٌ</td>
<td>daughter</td>
</tr>
<tr>
<td>اِنْتَانٌ</td>
<td>name</td>
</tr>
<tr>
<td>اِسْمٌ</td>
<td>name</td>
</tr>
<tr>
<td>اِسْمٌ</td>
<td>name</td>
</tr>
<tr>
<td>اِسْمٌ</td>
<td>name</td>
</tr>
<tr>
<td>اِسْمٌ</td>
<td>name</td>
</tr>
<tr>
<td>اِسْمٌ</td>
<td>name</td>
</tr>
<tr>
<td>اِسْمٌ</td>
<td>name</td>
</tr>
<tr>
<td>اِسْمٌ</td>
<td>name</td>
</tr>
<tr>
<td>اِسْمٌ</td>
<td>name</td>
</tr>
</tbody>
</table>

Example:

فَذَا أَبْنُ الْمَلِكِ (not: فَذَا أَبْنُ)

هَذَا بَنِي لِمَلِكٍ هَذَا بَنِي (بَنِي...)

This is the son of the king.

Note: The purist grammarians would be alarmed to see the definite article ... /al.../, and other words mentioned in the table presented above, written with...
Grammarians recommend that only the ء 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 ء 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 ء alif will be used in this book also.

Exercises

Practise your reading:

افهم الطالب الدرس.

1) fahima ء-ت-تالibu d-darsa.
   The student 1understood 2the lesson.

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

3) ء-ت-تالibu fī l-musta‘fā.
   1The physician (is) at the hospital.

4) kasara ء-ت-تالibu l-qalama.
   The student 1broke 2the pen.

5) šarahā ء-ع-تادu d-darsa
   The professor 1explained 2the lesson.

6) rasama ء-ع-مhandisu ٍم-ر-سان tawīlan.
   2The engineer 1drew 4a long 3bridge.

7) ء-لاو-حٍ ء-ع-اسود qadīmun.
   2The black 1board (is) old.
The son (is) ill.

The new hotel (is) beautiful.

The small restaurant (is) old.

The boy ate the food.

The workers built the factory.

The student read the new lesson.

The professor wrote the name.

The minister bought the palace.

The employee read a long name.
The father bought the meat.

The traveller climbed the mountain.

The customer entered the restaurant, then he ordered the food.

The traveller drank (some) tea.

The sick man slept.

The son is intelligent.

**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.
Chapter 10

Gender

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

(a) Masculine nouns, َأْﻟـُﻤَﺬَّﻛُﺮ / al-mudakkaru, are without special form.

(b) Feminine nouns, َأْﻟـُﻤَﺆَّﻧـُﺚ / al-muannaṭu, have several forms as explained below.

10.2 Tā' marbūṭah

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

The most common way to derive feminine nouns and adjectives is by adding the ending َة...ة... /atun/ to the masculine form, e.g.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>هُوَ طَالِبٌ</td>
<td>هِيَ طَالِبَةٌ</td>
</tr>
<tr>
<td>He is a student.</td>
<td>She is a student.</td>
</tr>
<tr>
<td>هُوَ وَلِدٌ</td>
<td>هِيَ وَالِدَةٌ</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 tā' marbūṭah are masculine, because they are used only in reference to males, e.g.
Note b: Nouns ending in tā’ marbūtah (not: tā’ marbūtah) do not take the extra final َالیف (not: تَّالِبَة) in the indefinite accusative form. So the correct form is تَّالِبَةً (not: تَّالِبَة). 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 َطاَلِبةٌ for /tāliba(h)/ for /tālibatun/ (cf. chapter 4).

10.3 Most parts or organs of the body which occur in pairs are feminine, e.g.

يَدٌ، hand َعينٌ، eye َرِجلٌ، foot, leg

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

ُأَمَمٌ، mother َأَرْوسٌ، bride َحَامِلٌ، pregnant

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

تُونِسٌ، Tunisia َدِماَشْقُ، Damascus َبَارِيسٍ، Paris

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

حَربٌ، war َأَرْضٌ، earth, ground َشَمْسٌ، sun

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

سُوقٌ، market َحَالٌ، condition َسَكِينٌ، knife
There are also two other feminine endings. They form diptotes like the words in paragraph 10.5:

(a) fatḥah + ʾalif + hamzah (اء. . . . .), e.g.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥamqāʾu, stupid</td>
<td>ʾahmaqu</td>
</tr>
<tr>
<td>ṣamrāʾu, red</td>
<td>ʾahmaru</td>
</tr>
</tbody>
</table>

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

(b) fatḥah + ʾalif maqsūrah (ى. . . .), e.g.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿatšā, thirsty</td>
<td>ʾatšānu</td>
</tr>
<tr>
<td>kubrā, 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 /waqaʿati l-.../ in number 1 in the exercise below is changed to َوَﻗَﻊَتْ ﻚﻢكﻗﻮﻗﻗﻦيﻗ...ل.../.

Exercises

Practise your reading:

1. َوَﻗَﻊَتْ أُرْأَيْأَلَمَرْيَضَةٌ

2. The sick woman 1 fell over.

(1) waqaʿati l-marʿatu l-marḏatu.

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

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

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

(3) ʾištarāʾ l-ʿabu daḡagatan samīnatan.

The father 1 bought 3 a fat 2 chicken.

(4) dahālat kalbatun bināyatan wāṣiʾatan.
The nurse gave the patient a sleeping pill.

The traveller liked the village.

The director rode (in) a private car.

A big rock fell down.

The tailor wounded his (the) right hand.

The explorer is thirsty.

Baghdad is an old (ancient) city.
17) aš-šamsu tāliʿatun.
The sun 1 is rising.

18) rīḥun ʃādīdatun
a strong 1 wind

19) al-ʿarūsu ʃālisatu ʃāmilatun.
The sitting 1 bride is beautiful.

20) al-ʿārisu ʃāqifu ʃābīḫun.
The bridegroom 2 standing up is 3 ugly.

21) našāra ʃ-ʃīhāfiyyu ʃaqalātun tawīlatan.
The journalist 1 published a long 2 article.

22) nasiya n-nesu ʃ-ḥarba (f.) ʃ-ālamiyya l-ʿūlā wa-t-ṭāniyata.
The people 1 have forgotten the First and Second 4 World 3 Wars.

Translate into Arabic:

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

Conjunctions, prepositions and the particle ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتَّى ُحَتََّى ُحَاتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَت*
The rector went out and then the professor and then a student.

... 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.

The child became tired and so he slept.

OR The tiredness caused the child to sleep.

He fell in the river and so he drowned.

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

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: ‘immà ... or ...’, e.g.

either me or you

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

أَكَلَ السَّمَكَةَ ﻟِنَّكَأ

ʔakala s-samakat ḥattā r-raʔsa.
He ate the fish, even the head.

After an intransitive verb:

مَاتَ آلَناسَ ﻟِنَّئَا ﻟِنَّمُلُوكَ

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

11.7 Prepositions حَرُوفُ أَلْجَرَّ hurūfu l-ğarri

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

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:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>min</td>
<td>from, of</td>
</tr>
<tr>
<td>ila</td>
<td>to, until</td>
</tr>
<tr>
<td>`an</td>
<td>from, about</td>
</tr>
<tr>
<td>`alā</td>
<td>on, over, at</td>
</tr>
<tr>
<td>fi</td>
<td>in, at</td>
</tr>
<tr>
<td>ma′a</td>
<td>with</td>
</tr>
<tr>
<td>ḥattā</td>
<td>until, till</td>
</tr>
<tr>
<td>munḏu</td>
<td>since, ago</td>
</tr>
<tr>
<td>li... (la...)</td>
<td>for, to</td>
</tr>
<tr>
<td>bi...</td>
<td>by, with, in</td>
</tr>
<tr>
<td>ka...</td>
<td>as, like</td>
</tr>
<tr>
<td>to, up to</td>
<td>from</td>
</tr>
<tr>
<td>because of</td>
<td></td>
</tr>
</tbody>
</table>

Note a: The bound (prefix ed) prepositions are: ... (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 ʔalif with hamzatu l-wašli (wašlah), the sukūn
is changed to fathah or kasrah, in order to avoid having three consonants following each other, thus smoothing the pronunciation, e.g.

من المدير
mina l-mudirī, from the director

عن الحرب
‘ani l-‘arbī, about the war

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

بَـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~
I shall die and still have some ūghā 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>āmāma</td>
<td>in front of</td>
</tr>
<tr>
<td>ba'da</td>
<td>after</td>
</tr>
<tr>
<td>bayna</td>
<td>between, under</td>
</tr>
<tr>
<td>taḥta</td>
<td>above, over</td>
</tr>
<tr>
<td>fawqa</td>
<td></td>
</tr>
<tr>
<td>hawla</td>
<td>around, about</td>
</tr>
<tr>
<td>dūna</td>
<td>without, under</td>
</tr>
<tr>
<td>bi-dūni</td>
<td>without, against</td>
</tr>
<tr>
<td>ḏidda</td>
<td>by, with</td>
</tr>
<tr>
<td>ḍīnda</td>
<td></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>ḍīnda</td>
<td></td>
</tr>
</tbody>
</table>

Examples:

- qabla d-ḏuhri, before noon
- baʿda d-ḏuhri, in the afternoon

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

- baqiya 'usbū'an dūna / bi-dūni ṣakalin.

1 He 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, مَعْ, and لَمَعْ. 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 مَعْ is more frequently used when referring to available possession at a given time, e.g.

\[ \text{ْمَعَ آلَّالِبِ سَيَّارَةٌ} \]

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.

\[ عَنْدَ آلَّالِبِ سَيَّارَةٌ \]

\[ عَنْدَ الْحَبِّي فِكْرَةٌ \]

\[ عَنْدَ الْخَبِيرِ فِكْرَةٌ \]

The student has a car. The expert has an idea.

(c) The preposition لَدَى لَمَعْ is used in the elaborate literary style more or less in the same way as مَعْ and عَنْدَ لَمَعْ to express possession.

لَدَى آلَّاجِرِ مَالٌ كَثِيرٌ

Ladā t-tāgīrī mālun katīrun. The merchant has a lot of money.

(d) The preposition لَمَعْ 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.

لَمَعَ الْبُيُّتُ بَابٌ وَأَحْدُ

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

السَّيَّارَةُ لِلْمَعْلُومٍ

\[ ْاَسْيَارَتٍ لِلْمَعْلُومٍ \]

\[ ْاَسْيَارَتٍ لِلْمَعْلُومٍ \]

The car belonging to the teacher

لِهِذَا / لِذَلِكَ

Li-hāḍā / Li-ḍālika, for this reason, because of that, therefore
**11.11 Spelling rules for the preposition ل...li...**

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

<table>
<thead>
<tr>
<th>ل...عالٍمِن</th>
<th>ل...عالٍمِن</th>
<th>(not: ل...عالٍمِن)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ل...عالٍمِن</td>
<td>ل...عالٍمِن</td>
<td>(Note: ل... is a moon letter.)</td>
</tr>
<tr>
<td>ل...عالٍمِن</td>
<td>ل...عالٍمِن</td>
<td>the worker for the worker</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>ل...غ...تَن</th>
<th>ل...غ...تَن</th>
<th>(not: ل...غ...تَن)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ل...غ...تَن</td>
<td>ل...غ...تَن</td>
<td>a language the language for the language</td>
</tr>
</tbody>
</table>

**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.

١سَكَنَّ فِي ٢الشَّارِعُ ُالجَدِيدٌ

sakana fî š-šāri’î l-ğadîdi. ١He lived on the new ٢street.

١جَلَسَ ٢نَهَتُ ٣الشَّجَّرَةُ ُالكِبَرَةَ

galasa tahtà š-šâgarâtî l-kabûrâtî. ١He sat ٢under the big ٣tree.
Exercises

Practise your reading:

1. **حَرَاغاً** ِلِ-مَالِكَ وَلَوْزِيرَ ُوَالْأَسْفِيرٍ مَعَهُ مِنِ الْقَصْرِ

(1) **حَرَاغاً** ِلِ-مَالِكَ وَلَوْزِيرَ ُوَالْأَسْفِيرٍ مَعَهُ مِنِ الْقَصْرِ

The king, the minister َوَالْأَسْفِيرٍ مَعَهُ مِنِ الْقَصْرِ

2. **كَتَابَ** ِلِ-عَلَٰمَة ِبَلَأْطِبْشُورَةٍ عَلَى ُلَلْوَاهٍ ُالْأَسْوَدٍ

(2) **كَتَابَ** ِلِ-عَلَٰمَة ِبَلَأْطِبْشُورَةٍ عَلَى ُلَلْوَاهٍ ُالْأَسْوَدٍ

The professor wrote َوَالْأَسْوَدٍ

3. **أَتَيْسَتْهُ مُسَافَرُ فَشَرَبَ عَصْرِيْاً ثَمَّ شَرَبَ شَيْاً

(3) **أَتَيْسَتْهُ مُسَافَرُ فَشَرَبَ عَصْرِيْاً ثَمَّ شَرَبَ شَيْاً

A traveller َوَالْأَسْوَدٍ

4. **الْأَسْوَدٍ** ِبَلَأْطِبْشُورَةٍ عَلَى ُلَلْوَاهٍ ُالْأَسْوَدٍ

(4) **الْأَسْوَدٍ** ِبَلَأْطِبْشُورَةٍ عَلَى ُلَلْوَاهٍ ُالْأَسْوَدٍ

The criminal َوَالْأَسْوَدٍ

5. **مَوْعَدَ ِضَلْبٍ ُالْجَمْرٍ ُالْحَارِسٍ ُبَالْسَكْينِ ُقُمَاتٍ

(5) **مَوْعَدَ ِضَلْبٍ ُالْجَمْرٍ ُالْحَارِسٍ ُبَالْسَكْينِ ُقُمَاتٍ

The officer َوَالْأَسْوَدٍ

6. **قَرَعَ ِالضَّيِّفٍ ُالْبَابِ ُمُدُحَّلٍ

(6) **قَرَعَ ِالضَّيِّفٍ ُالْبَابِ ُمُدُحَّلٍ

A child َوَالْأَسْوَدٍ

7. **وُصَلَّتْ بِأَخْرَجٍ ِسُفُنَيْةٍ إِلَى ُالْعَالَٰمَةِ ُمُحْمَدَ ُبَالْضَّجِّ

(7) **وُصَلَّتْ بِأَخْرَجٍ ِسُفُنَيْةٍ إِلَى ُالْعَالَٰمَةِ ُمُحْمَدَ ُبَالْضَّجِّ

The guest َوَالْأَسْوَدٍ

8. **وُسَلَّتْ بِأَخْرَجٍ ِسُفُنَيْةٍ إِلَى ُالْعَالَٰمَةِ ُمُحْمَدَ ُبَالْضَّجِّ

(8) **وُسَلَّتْ بِأَخْرَجٍ ِسُفُنَيْةٍ إِلَى ُالْعَالَٰمَةِ ُمُحْمَدَ ُبَالْضَّجِّ

A ship (boat) َوَالْأَسْوَدٍ
Conjunctive, prepositions and the particle **حَتَّى**

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

2. The doorman **carried** a bag **belonging to the merchant.**

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

4. This **food** is for the child (or: the child’s).

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

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

7. **The government** permitted the establishment of an **agricultural bank.**
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.

(18) šariba ḏ-ḏayfu l-qahwata hattā ṭ-tufla.
The ¹guest drank the coffee, even ²the grounds.

(19) ḥakala l-kalbu l-lahma ḥattā l-‘aḏmi.
The dog ate ¹the meat to ²the bones.

(20) ḥakala l-qīṭu l-lahma ḥattā l-‘aḏma.
¹The cat ate the meat, even the bones.
Chapter 12

\( '\text{idāfah construction (genitive attribute) and the five nouns} \)

12.1 The meaning of the Arabic term \( '\text{idāfah} \) 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 \( '\text{idāfah} \) construction is called \( \text{َأْﻟـُﻤَﻀﺎُف} \) \( \text{id} \) \( \text{اَﺿَـﺄَﻓ} \), meaning ‘annexed’ or ‘attached’. The second noun is called \( \text{َأْﻟـُﻤَﻀﺎُف} \) \( \text{ِإَﻟْﻴِﻪ} \) \( \text{id} \) \( \text{اَﺿَـﺄَﻓ} \) \( \text{ِإَﻟْﻴِﻪ} \), meaning ‘annexer’ or ‘attacher’. There are two variants of the \( '\text{idāfah} \) construction.

12.2 The first variant: genitive construction

The first variant is called \( \text{ٌإَﺿﺎَﻓ} \) \( \text{ِإَﺿﺎَﻓ} \) \( \text{l-ḥaqiqiyatu} \), 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>Annexed</td>
</tr>
<tr>
<td>possessor</td>
<td>possessed</td>
</tr>
<tr>
<td>مَعَلِّمَ كُتَابُ</td>
<td>مَعَلِّمَ كُتَابُ</td>
</tr>
<tr>
<td>kitābu mu‘allim (not: kitābun...)</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 `idāfah construction is not, however, always that of possessed/property + possessor or item + the entity to which the item belongs.

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

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

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

| bābun min ḥašabin a door (made) of wood | ḥašabin min bābun the door (made) of wood |

A door is (made) of wood. The door is (made) of wood.

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

<table>
<thead>
<tr>
<th>Indefinite form</th>
<th>Definite form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annexer whole</td>
<td>Annexer part</td>
</tr>
<tr>
<td>qit‘atu ḥubzin a piece of bread</td>
<td>qit‘atu l-ḥubzi 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>ًُالْمُضَافَ إِلَيْهَا</td>
<td>ًُالْمُضَافَ إِلَيْهَا</td>
</tr>
<tr>
<td>Annexer</td>
<td>Annexed</td>
</tr>
<tr>
<td>contents/purpose item</td>
<td>contents/purpose item</td>
</tr>
<tr>
<td>ًُالْعَسَّالُ</td>
<td>ًُالْعَسَّالُ</td>
</tr>
<tr>
<td>finğanu qahwatī</td>
<td>finğanu 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>ًُالْسَّاَرِكِتَانَ</td>
<td>ًُالْسَّاَرِكِتَانَ</td>
</tr>
<tr>
<td>šahru ʿasalin</td>
<td>šahru l-ʿasali</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>ًُالْمُضَافَ إِلَيْهَا</td>
<td>ًُالْمُضَافَ إِلَيْهَا</td>
</tr>
<tr>
<td>Annexer</td>
<td>Annexed</td>
</tr>
<tr>
<td>connection/object person</td>
<td>connection/object person</td>
</tr>
<tr>
<td>ًُمُديِرُ</td>
<td>ًُمُديِرُ</td>
</tr>
<tr>
<td>mudiru šarikatī</td>
<td>mudiru š-šarikatī</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>

### Rule 12.4 Rules concerning the ʿidāfah construction

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

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

12.5 The second variant: 'idāfah adjective

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

<table>
<thead>
<tr>
<th>Annexer</th>
<th>Annexed</th>
</tr>
</thead>
<tbody>
<tr>
<td>المظهر</td>
<td>قبيح qabīḥu l-maṇḍari, one of ugly appearance, bad-looking</td>
</tr>
<tr>
<td>القلب</td>
<td>طيبة tayyibatu l-qaṭbi, one (f.) with a good heart</td>
</tr>
<tr>
<td>المال</td>
<td>كثير katīru l-māli, wealthy man (lit. abundant of wealth)</td>
</tr>
<tr>
<td>الوجه</td>
<td>جميل ġamīlatu l-waqīhi, one (f.) with a beautiful face, fair-faced</td>
</tr>
<tr>
<td>الشكر</td>
<td>جزيل ḡazīlu ṣ-ṣukri, very thankful</td>
</tr>
<tr>
<td>اللون</td>
<td>غامق ġāmiqīlu l-lawni, dark- (deep-)coloured</td>
</tr>
<tr>
<td>العقل</td>
<td>قليل qalīlu l-qaqli, stupid, insane (lit. one with little intelligence)</td>
</tr>
<tr>
<td>السان</td>
<td>طويلة tawīlatu l-līsānī, 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 'ال...' 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.

\[12.7\] 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.

\[12.9\] A complex 'idāfah phrase may contain several nested annexers (مضافات اللَّه), but only the last annexer may take the definite article, e.g.
12.10 However, the noun to which the adjective refers may be ambiguous even in a vocalized text, e.g.

كتاب بقلم أهل الميد القصير
kataba bi-qalami t-tilmīdi l-qasīrī. 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.

طالب هذه الجامعة
tālibu hādīhi l-ġamīʿati, the student of this university

12.12 The five nouns āl-ʿasmāʿu 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).

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿabū l-waladi</td>
<td>not: ʿab</td>
<td>not: ʿaba</td>
</tr>
<tr>
<td>father’s father</td>
<td>father brother father-in-law</td>
<td>mouth owner, possessor</td>
</tr>
</tbody>
</table>

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

Examples:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿdū māl</td>
<td>ʿdā mālin</td>
<td>ʿdī mālin</td>
</tr>
<tr>
<td>rich, wealthy</td>
<td>(lit. possessor of much wealth)</td>
<td></td>
</tr>
</tbody>
</table>
Exercises

Practise your reading:

1. صلَحَ العَالِمُ 2شَبَابُ الْسَّيَاةُ 3الْمَعْطَلُ.
(1) sallaha l-fi’ilu šubbaka s-sayyari l-mu’attala.
The worker 1repaired 2the broken 3window of the car.

2. أَكَلَ 1الَّئِسُ 2فيَ قَصْرِ 3الْمَلِكِ 4الْعَظِيمِ.
(2) akala n-nāsu fi qašri l-maliki l-‘ādīmi.

3. غَسَلَ الطَّيِّبَ 2بِالأَلْبَّةِ 3جَرَحَ 4الطَّفِلِ 5الْحَلَبِ.
(3) gasala ta’tabību bi-l-mutahhiri ġurha ta’‐tifli l-multaḥiba.

4. اسْتَمِتَ 2شَاحنَةُ بَابِ 3الْمَدْرَسَةِ 4الْعَرَبِيّ 5فَوْقُ 6بَابٍ عَلَى 7الْحَارِسِ.
(4) šadamat šăhinati bāba l-madrasati l-ğarbiyya, fa-waqa’a l-bābu ʿalā l-ḥārisi.

5. ارْضُ 2الْمَصَّعُ الصَّغِيرِ 3وَسَخَةُ.
(5) ardu l-masnā’i š-saği’ri wasilhatun.

6. بِنَاءَةُ 2الْبَلَدِيّ 3الْجَدِيدَةِ 4بَعْيَةٍ 5وَبِشْعَةٍ.
(6) bināyatu l-baladiyyati l-ğadidatu ba’datun wa-baši’atun.

7. مَتْحَفٌ 2المَدِينةِ الْقَدِيمَ 3عَصْرِيّ 4وَجِيمِ.
(7) mathafu l-madīnati l-qadīmu ʿasriyyun wa-ğamīlun.

8. شَبَابُ 2نَافِذةُ 3الْجَامِعَةِ 4الْعَرَقَيْي 5مُغَلِّفٌ 6مُعَلِّمٌ.
(8) šubbaka / nāfiḍatu l-ğami’ati š-ṣarqiyyu muqlaqatun.
The university’s 2eastern 1window is 3closed.
The new gate (entrance) of the zoo (lit. garden of the animals) is open.

The parliament (council of deputies) agreed yesterday on an urgent project for the Minister of Finance.

The physician became angry with the gossiping nurse (lit. with the long-tongued nurse).

The doorman carried the director's heavy suitcase.

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

The representative of the Secretary-General of the United Nations has arrived at Kuwait's International Airport.
The 3rd police officer served in the new palace of the king. OR:
The police officer served in the palace of the new king.

At the wedding party the bride’s father sat on a chair near the bridegroom’s father.
Chapter 13

**Number**

**Dual and plural**

### 13.1 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>رجل</td>
<td>رجلان</td>
<td>رجلانْن</td>
</tr>
<tr>
<td>رجَّول، a man</td>
<td>رَجْلاَنْ</td>
<td>رَجْلاَنْن</td>
</tr>
<tr>
<td>بنت</td>
<td>بنتان</td>
<td>بنتانْن</td>
</tr>
<tr>
<td>بْنَتْ ، a girl</td>
<td>بَنْتَانْ</td>
<td>بَنْتَانْن</td>
</tr>
</tbody>
</table>

### 13.2 Dual

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

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

كَانَ ... /...اني/ for nominative

كَانَ ... /...انني/ for accusative and genitive

### 13.3 The final tā’ marbūṭah تَّ... in a singular noun becomes a regular ...ت.../...ت.../ 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>ملكة</td>
<td>ملكتان</td>
<td>ملكتانْن</td>
</tr>
<tr>
<td>مُلْكَةُ، a queen</td>
<td>مَلْكَتَانْ</td>
<td>مَلْكَتَانْن</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual (nom.)</th>
<th>Dual (acc. and gen.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ملكة</td>
<td>ملكتان</td>
<td>ملكتانْن</td>
</tr>
<tr>
<td>مُلْكَةُ، a queen</td>
<td>مَلْكَتَانْ</td>
<td>مَلْكَتَانْن</td>
</tr>
<tr>
<td>ملكة</td>
<td>ملكتان</td>
<td>ملكتانْن</td>
</tr>
</tbody>
</table>
The final syllable /...ni/ of the dual masculine and feminine is elided when the word is in the ʿidāfah construction, e.g.

(a) Dual (nom. masc.)

\[\text{كتائب الطالب} \] (not ...keydownslant ...keydownslant kitābā t-tālībi kitābānī t-tā...)
the (two) books of the student

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

\[\text{كتابي الطالب} \] (not ...keydownslant ...keydownslant kitābayi t-tālībi kitābaynī t-tā...)
the (two) books of the student

(c) Dual (nom. fem.)

\[\text{ماعلمتي المدرسة} \] (not: ...keydownslant ...keydownslant muʿallimatā l-madrasati (muʿallimatun) muʿallimatānī l-...)
the (two) teachers (f.) of the school

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

\[\text{ماعلمتني المدرسة} \] (not: ...keydownslant ...keydownslant muʿallimatayi l-madrasati muʿallimataynī l-...)
the (two) teachers (f.) of the school

When a singular feminine noun ends with َءـَ.../...ā/, the final hamzah ʾā/ is replaced by ʿaw 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>حمراءُ</td>
<td>حمرأوائَن</td>
<td>(not: حمرأوائَنُ)</td>
</tr>
<tr>
<td>hamrāʾu, red</td>
<td>hamrāwānī</td>
<td>hamrāwānī</td>
</tr>
</tbody>
</table>

(There is more about hamzah as a final radical َءـَ... in chapter 20.)
13.6 The final َلِفُ maṣṣūrah ِ... of a singular noun becomes یَا.../.../... 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>مُستَشفَيَٰنِ</td>
<td>مُستَشفَيْيَٰنِ</td>
<td>مُستَشفَيْيْنِ</td>
</tr>
<tr>
<td>mustaṣfān, hospital</td>
<td>mustaṣfāyānī</td>
<td>mustaṣfāyāni</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></th>
<th>مُعْلَمَيْنِ</th>
<th>مُعْلَمَيْنِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>َلِفْمُعْلَمَيْنِ</td>
<td>َلِفْمُعْلَمَيْنِ</td>
<td></td>
</tr>
<tr>
<td>مَعْلُمُيْنَ</td>
<td>مَعْلُمُيْنَ</td>
<td></td>
</tr>
<tr>
<td>َلِفْمُعْلَمَيْنِ</td>
<td>َلِفْمُعْلَمَيْنِ</td>
<td></td>
</tr>
<tr>
<td>مَعْلُمُيْنَ</td>
<td>مَعْلُمُيْنَ</td>
<td></td>
</tr>
</tbody>
</table>

The two teachers (m.) are sick.
The two dogs (m.) are small.

13.8 The plural

There are two plural types in Arabic:

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

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

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

<table>
<thead>
<tr>
<th>Sing. (masc.)</th>
<th>Plur. nom. (masc.)</th>
<th>Plur. acc. and gen. (masc.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُعْلَمٌ</td>
<td>مُعْلَمُونَ</td>
<td>مُعْلَمَيْنِ</td>
</tr>
<tr>
<td>muʿallim, teacher</td>
<td>muʿallimūn, teacher</td>
<td>muʿallimīna, (of) teachers</td>
</tr>
</tbody>
</table>
As in the dual, the final syllable ١٠ـَن و ١٠ـَن/ of the sound plural masculine disappears, if the word enters the ٧١٥١٩٨٩١٩٨٩١٩٨٩ construction, e.g.

(a) Sound masculine plural nominative:

\[
\text{مُعَلَّمٌ هو المدرسة} \\
\text{muʿallimū l-madrasati} \\
\text{the teachers of the school}
\]

(b) Sound masculine plural accusative and genitive:

\[
\text{مُعَلَّمٌ ي هو المدرسة} \\
\text{muʿallimī l-madrasati} \\
\text{the teachers of the school}
\]

The sound feminine plural ٧١٥٠١٧١٥٠١٧١٥٠١٧١٥٠١ is formed by adding the following two suffixes to the singular word stem:

٧١٥٠١٧١٥٠١٧١٥٠١٧١٥٠١٧١٥٠١ ٧١٥٠١٧١٥٠١٧١٥٠١٧١٥٠١ /...ātun/ in the nominative

٧١٥٠١٧١٥٠١٧١٥٠١٧١٥٠١٧١٥٠١ /...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>ملكة</td>
<td>ملكات</td>
<td>ملكات</td>
</tr>
<tr>
<td>malikatun, a queen</td>
<td>malikātun, queens</td>
<td>malikātin, (of) queens</td>
</tr>
<tr>
<td>آلملكة١٠</td>
<td>آلملكات١٠</td>
<td>آلملكات١٠</td>
</tr>
<tr>
<td>١٠الملكatu, the queen</td>
<td>١٠الملكātu, the queens</td>
<td>١٠الملكāti, (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 َء/...ā/u/ 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>ﻫِمَّأَمُّ</td>
<td>ﻫِمَّأَمَٰتُ</td>
<td>ﻫِمَّأَمَٰتَ</td>
</tr>
<tr>
<td>ﻫِمَّأَمَنُ، ﺏَﺎِ可持续</td>
<td>ﻫِمَّأَمَتَنُ</td>
<td>ﻫِمَّأَمَتَنَ، (o)</td>
</tr>
<tr>
<td>ﺏَﺎِ可持续</td>
<td>ﻫِمَّأَمَتَنُ</td>
<td>ﻫِمَّأَمَتَنَ، (o)</td>
</tr>
</tbody>
</table>

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

Sing. (fem.) Plur. nom. (fem.) Plur. acc. and gen. (fem.)

| ﻋَأَرٌرً ﻟَأَرًرً | ﻋَأَرَارً | ﻋَأَرَارً |
| ﺪَأَرٌرً، ﺑَأَرًرً | ﺪَأَرَارً | ﺪَأَرَارً |
| ﺪَأَرٌرً | ﺪَأَرَارً | ﺪَأَرَارً |

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

| ﺪَأَرَأَرً | ﺪَأَرَأَرً | ﺪَأَرَأَرً |
| ﺪَأَرَأَرً | ﺪَأَرَأَرً | ﺪَأَرَأَرً |
| ﺪَأَرَأَرً | ﺪَأَرَأَرً | ﺪَأَرَأَرً |

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

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 qaṣrayni kabīrayni bayna nahrayi l-madinati.

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

2. dabaḥa šāhibu l-maṭ‘ami daqāğatayni sawdāwayni.

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

3. sayyāratā t-tabībayni l-ğādīdayni hamrāwānī.

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

5. fi ǧunaynatay / ḥadiqatay šāhibi š-sarikati šāgaratāni kabīratāni wa-mawqifāni li-sayyāratayni.

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

4. fi l-ʿālami l-ʿarabiyyī ʿadadun kabīrun mina l-ʿimārāt wa-l-ğumhūriyyātī.

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

6. dahaba muṣawwirū wa-ṣīḥāfiyyū l-ğaridatī ʿilā makānayi l-ʿidrābi wa-l-muḏāharātī.

The photographers 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.
2The photographers of the newspaper began the two-hour strike.

1The engineers of the oil company are invited to a party at the minister’s (house).
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, ألفَلْعُ الْمَاضِي, indicates mostly a past state, completed action or established fact. In the third and second persons the perfect may also express a wish or benediction. In conditional sentences the perfect expresses a hypothesis (to be explained in chapter 39).

Note: Because there is no infinitive in Arabic in the same sense as in English, the third person masculine singular of the perfect tense is given as the corresponding basic or reference form of the verb. Thus, for example, the basic verb form كَتَبَ kataba means ‘he wrote’ or ‘he has written’. But when used as a general
reference form for the said verb with all its various forms, کَتَبَ 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: الفَعْلُ الْسَلَامِيَّ al-fi‘lu ṣ-ṭulāṭi‘). Thus the root of the triliteral verb kataba ‘to write’ is ک-ت-ب k-t-b. This is the form under which you will find the verb kataba (and other forms of this verb) in Arabic dictionaries.

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

<table>
<thead>
<tr>
<th>CaCaCa</th>
<th>CaCiCa</th>
<th>CaCuCa</th>
</tr>
</thead>
<tbody>
<tr>
<td>کَتَبَ</td>
<td>شَرِبَ</td>
<td>کَبُرَ</td>
</tr>
<tr>
<td>kataba</td>
<td>šariba</td>
<td>kabura</td>
</tr>
<tr>
<td>he wrote</td>
<td>he drank</td>
<td>he grew up</td>
</tr>
</tbody>
</table>

### 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 َﻛـَﺘـَﺐ kataba ‘to write’ in the perfect tense in all persons, genders and numbers (of the subject):

<table>
<thead>
<tr>
<th>1.m. and f.</th>
<th>2.m.</th>
<th>3.m.</th>
<th>3.f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>dual</td>
<td>plural</td>
<td></td>
</tr>
<tr>
<td>3. m.</td>
<td>3. f.</td>
<td>2. m.</td>
<td>2. f.</td>
</tr>
<tr>
<td>katab+a</td>
<td>katab+ā</td>
<td>katab+ū</td>
<td>katab+atā</td>
</tr>
<tr>
<td>he wrote</td>
<td>they (2) wrote</td>
<td>they wrote</td>
<td>she wrote</td>
</tr>
<tr>
<td>katab+ā</td>
<td>katab+atā</td>
<td>katab+na</td>
<td>katab+tumā</td>
</tr>
<tr>
<td>katab+u</td>
<td>katab+ū</td>
<td>katab+na</td>
<td>katab+tumā</td>
</tr>
<tr>
<td>he wrote</td>
<td>they wrote</td>
<td>they wrote</td>
<td>she wrote</td>
</tr>
<tr>
<td>katab+ti</td>
<td>katab+tumā</td>
<td>katab+tunna</td>
<td>katab+tumā</td>
</tr>
<tr>
<td>you wrote</td>
<td>you (2) wrote</td>
<td>you wrote</td>
<td>you (2) wrote</td>
</tr>
<tr>
<td>katab+u</td>
<td>katab+tumā</td>
<td>katab+tunna</td>
<td>katab+tumā</td>
</tr>
<tr>
<td>he wrote</td>
<td>they (2) wrote</td>
<td>they wrote</td>
<td>she wrote</td>
</tr>
<tr>
<td>katab+tumā</td>
<td>katab+tunna</td>
<td>katab+tunna</td>
<td>katab+tumā</td>
</tr>
<tr>
<td>you wrote</td>
<td>you wrote</td>
<td>you wrote</td>
<td>you wrote</td>
</tr>
<tr>
<td>katab+tumā</td>
<td>katab+tunna</td>
<td>katab+tunna</td>
<td>katab+tumā</td>
</tr>
<tr>
<td>you wrote</td>
<td>you wrote</td>
<td>you wrote</td>
<td>you wrote</td>
</tr>
<tr>
<td>katab+tumā</td>
<td>katab+tunna</td>
<td>katab+tunna</td>
<td>katab+tumā</td>
</tr>
<tr>
<td>you wrote</td>
<td>you wrote</td>
<td>you wrote</td>
<td>you wrote</td>
</tr>
<tr>
<td>katab+tumā</td>
<td>katab+tunna</td>
<td>katab+tunna</td>
<td>katab+tumā</td>
</tr>
<tr>
<td>you wrote</td>
<td>you wrote</td>
<td>you wrote</td>
<td>you 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.

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

verb + subject + object / complement + adverbial(s)
(a) When a verb in the third person is placed first in the sentence, the verb must be in the singular, even though the subject may be in the plural or dual. The verb always agrees with the gender of the subject, however, e.g.

\[
\begin{align*}
\text{šaribā l-mu’allimūna } & \text{ ‘ašīran.} \\
\text{The teachers (m. pl.) drank juice.} & \text{ The two girls (dual) drank juice.}
\end{align*}
\]

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

\[
\begin{align*}
\text{šaribā l-bintu...} & \text{ (not: šaribāt l-bintu...)}
\end{align*}
\]

(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.

\[
\begin{align*}
\text{šaribū ‘ašīran.} & \text{ They (m. pl.) drank juice.} \\
\text{šaribatā ‘ašīran.} & \text{ They (f. dual) drank juice.}
\end{align*}
\]

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.

\[
\begin{align*}
\text{šaribū ‘ašīran.} & \text{ They (m. pl.) drank juice.} \\
\text{šaribatā ‘ašīran.} & \text{ They (f. dual) drank juice.}
\end{align*}
\]

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.

\[
\text{šaribatī (sing.) l-kilāb nī ḥalīban. The (two) dogs (m.) drank (m. sing.) milk.}
\]

\[
\text{šaribā l-kilbān ḥalīban. The (two) dogs (m.) drank (m. dual) milk.}
\]

\[
\text{šaribatī l-kilbatān ḥalīban. The (two) dogs (f.) drank (f. sing.) milk.}
\]

\[
\text{šaribatā l-kilbatān ḥalīban. The (two) dogs (f.) drank (f. dual) milk.}
\]

The verb in the perfect tense is sometimes preceded by the particle َﻗْﺪ qad, or َﻟَﻘْﺪ 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.

\[
\text{qad šariba l-ḥalība. He did drink the milk. OR He has already drunk the milk.}
\]

Negative of the perfect tense

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

\[
\text{mā šariba l-ḥalība. He did not drink the milk.}
\]

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

Practise your reading:

1. Akala s-sabbāhūna ta‘āman fāsidan fa-maridū.
   The swimmers ate rotten (spoiled) food and (so) became ill.

2. Talaba l-qādi mina l-kāubi taqrīran ‘ani l-hādiṭī.
   The judge asked the clerk (secretary) for a report about the accident.

   The tired woman sat on a broken chair in front of the entrance of the shop.

4. Naghahati t-tālibatāni l-a‘gabiyyatāni fi mtihi l-qubūli l-kulliyati t-tibbi.
   The two foreign students (f.) passed the entrance exam to the faculty of medicine (medical college).

   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.

   The two workers carried the heavy sack and climbed with it up the stairs to the fifth floor.
1. The newspaper mentioned that the two ministers had rejected the project.

2. Some of the demonstrators broke down the door of the factory and entered the director’s office.

3. The newspaper published a long article on the economic crisis in the country.

4. The company paid a good salary to the new engineer and raised the wages of the 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 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 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>أَنَا</td>
<td>نَحْنُ</td>
<td>(as in the plural) nahnu, we</td>
</tr>
<tr>
<td></td>
<td>اْنَاثُ</td>
<td>أَنْتُمُ</td>
<td>أَنْتُمْ</td>
</tr>
<tr>
<td>2. m.</td>
<td>أَنْتُ</td>
<td>أَنْتُمَا</td>
<td>أَنْتُمْ</td>
</tr>
<tr>
<td></td>
<td>اْنْثَاء</td>
<td>أَنْتُمَا</td>
<td>أَنْتُمْ</td>
</tr>
<tr>
<td>2. f.</td>
<td>أَنْتُ</td>
<td>أَنْتُمَا</td>
<td>أَنْتُمْ</td>
</tr>
<tr>
<td></td>
<td>اْنْثَيْنَ</td>
<td>أَنْتُمَا</td>
<td>أَنْتُمْ</td>
</tr>
<tr>
<td>3. m.</td>
<td>هُوَ</td>
<td>هُمُ</td>
<td>هُمُ</td>
</tr>
<tr>
<td></td>
<td>اْهْمَعُ</td>
<td>هُمُ</td>
<td>هُمُ</td>
</tr>
<tr>
<td>3. f.</td>
<td>هِيَ</td>
<td>هُمُ</td>
<td>هُمُ</td>
</tr>
<tr>
<td></td>
<td>اْهْمَعُ</td>
<td>هُمُ</td>
<td>هُمُ</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.

- الْرَجُلُ طُولِيٌّ
  ar-raqulu tawilun. The man is tall.
- هُوَ طُولِيٌّ
  huwa tawilun. He is tall.
- اْبْنَةٌ لَطِيفَةٌ
  al-bintu latifatun. The girl is kind.
- هِيَ لَطِيفَةٌ
  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.

مرَرَتْ بِكَ أَنتَ
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.

أَنَا َشْكَرَتُ ُالْطَّبِيبَ
?anā šakartu ?-tabība. I thanked the doctor.
أَنتَ َسَمَعَتْ ُالْحَبَرَ
?anta samīta l-ḥabara. You heard the piece of news.
أَنَا ُأَحْبَكَ / أَحْبَكَ
?anā ?uhibbu-ki (f.) / ?uhibbu-ka (m.). I (certainly) love
you.

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

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>..iī/..niī/..ni/</td>
<td>(as in the plural)</td>
<td>..nā/our, us</td>
</tr>
<tr>
<td></td>
<td>my/me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 m.</td>
<td>..ka/</td>
<td>..kumā/</td>
<td>..kum/our, you</td>
</tr>
<tr>
<td></td>
<td>your, you</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 f.</td>
<td>..ki/</td>
<td>..kumā/</td>
<td>..kunna/your, you</td>
</tr>
<tr>
<td></td>
<td>your, you</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 m.</td>
<td>..hu/</td>
<td>..humā/</td>
<td>..hum/their, them (two)</td>
</tr>
<tr>
<td></td>
<td>his, him, its, it</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 f.</td>
<td>..hā/</td>
<td>..humā/</td>
<td>..hunna/their, them</td>
</tr>
<tr>
<td></td>
<td>her, its, it</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Note: The suffix pronoun for the first person singular ﺑِﻲ /nī/ ‘me’, is attached only to a verb, indicating the direct object (verbal object).

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

قَلَمِيُّ qalам-ı, my pen    بَيْتُهُ baytu-hu, his house

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

<table>
<thead>
<tr>
<th>dual</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>كِتَابُكَ</td>
<td>كِتَابَكَ</td>
</tr>
<tr>
<td></td>
<td>kitâbâni</td>
<td>kitâbâ-ka</td>
</tr>
<tr>
<td>two books</td>
<td>your (m.) (two) books</td>
<td></td>
</tr>
<tr>
<td>Acc. and gen.</td>
<td>كِتَابُيَنَ</td>
<td>كِتَابَيَكَ</td>
</tr>
<tr>
<td></td>
<td>kitâbayni</td>
<td>kitâbay-ka</td>
</tr>
<tr>
<td>two books</td>
<td>your (m.) (two) books</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>plural</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>مُعلَّمٌكَ</td>
<td>مُعلَّمَكَ</td>
</tr>
<tr>
<td></td>
<td>mu'allimâna</td>
<td>mu'allimû-ka</td>
</tr>
<tr>
<td>teachers (m.)</td>
<td>your (m.) teachers</td>
<td></td>
</tr>
<tr>
<td>Acc. and gen.</td>
<td>مُعلَّم٢ينَ</td>
<td>مُعلَّمَيْكَ</td>
</tr>
<tr>
<td></td>
<td>mu'allimîna</td>
<td>mu'allimidî-ka</td>
</tr>
<tr>
<td>teachers (m.)</td>
<td>your (m.) teachers</td>
<td></td>
</tr>
</tbody>
</table>

15.7 The first person singular suffix یِ ﺑِيَيِ /...î/ ‘my’ becomes یِ ﺑِيَيِ /...î/ 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 /.../ is changed to /...iyya/ in all three cases, e.g.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>dual</th>
<th>Acc.</th>
<th>dual</th>
<th>gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʔaynān-i</td>
<td>ʔaynā-ya</td>
<td>ʔaynayn-i</td>
<td>ʔaynay-ya</td>
<td></td>
</tr>
<tr>
<td>two eyes</td>
<td>my (two) eyes</td>
<td>and</td>
<td>my (two) eyes</td>
<td></td>
</tr>
</tbody>
</table>

(not: ʔaynān-ya)

(not: ʔaynayni-ya)

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

<table>
<thead>
<tr>
<th>plural</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>muʕallim-ūna</td>
<td>teachers</td>
<td>muʕallim-iyya</td>
<td>my teachers</td>
<td>muʕallimūna-ya</td>
</tr>
</tbody>
</table>

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

Qalamu ʕatu-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)

Madrasa-l qaryati wa-ğāmi'u-hā wa-dukkānu-hā wa-maktabatu-hā
the school, mosque, store and library of the village
(lit. the school of the village and its mosque and its store and its library)
15.10 In 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 السَّيِّارَةِ وَمَفتَاحُهَا

bābu s-sayyārati wa-miftāḥu-hā

the door and the key of the car

إِسْمُ الرَّجُلِ وَعُمْرُهُّ

īsmā’ al-rījlī wa-ʿumrāh

his name and age

*i*smu r-raquli wa-ʿumru-hu

the name and age of the man

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

لَهُ بِيَتٌ كَبِيرٌ

*i*nda-hu sayyāratun. maʿa-hum kitaḥbun. la-hu baytun kabiḥrun.

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 *alif maqṣūra* يِ.../...yya/, e.g.

إِلَى.../...yīla-yya, to me

إِلَيْ.../...yīla-yya, to me

اِلَّيْ.../...alā-yya, on me

اِلَّيْ.../...alā-yya, on me

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

منْ.../...min-i, from me

منْ.../...min-i, from me

عنْ.../...ann-i, about me

عنْ.../...ann-i, about me
15.14 The preposition ل/la.../ ‘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 for you, belonging to you
- لِهُمِ la-hum for them, belonging to them

**BUT:**
- لِيٰ l-ı, for me, belonging to me

15.15 The dammah of the suffix pronouns is changed to kasrah when the suffix is preceded by kasrah or yā?:

- هُمْ... /...hum/ هُمْ... /...hum/ هُمْ... /...hum/ هُمْ... /...hum/
- هُنّ... /...hunna/ هُنّ... /...hunna/ هُنّ... /...hunna/

These suffixes become:

- هُمْ... /...him/ هُمْ... /...him/ هُمْ... /...him/ هُمْ... /...him/
- هُنّ... /...hinna/ هُنّ... /...hinna/ هُنّ... /...hinna/

**Examples:**

- في بيته في بيته
  - fi bayti-hi min mu'allimay-him
  - in his house from their (two) teachers to them

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

- حملُهمْ... /hamala-hum.
  - He carried them.
- سمعُهُ... /samii'a-hu.
  - He heard him.
- شتَتَمْهُ... /shatama-ni.
  - He insulted me.

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

15.17 When a suffix pronoun is attached to the second person
masculine plural of a verb in the perfect tense, the personal ending

...ُتْﻢ

.../...tum/ becomes

...ُتُﻤﻮ

.../...tum-u/

[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 àlif (ل) is elided, e.g.

سَمِعُوْهُ سَمِعَوْا

sami-tum they heard sami-tum-u-hu, they heard him

[15.19] The suffix :...ُﻛُﻢ

.../...kum/ becomes:

...ُﻛْﻢ

.../...kum-

...ُﻫْﻢ

.../...hum/ becomes:

...ُﻫُﻢ

.../...hum-

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

شَكْرُكُمْ al-mu'allimu.

šakarakum. šakarakumu l-

He thanked you (masc. plur.). The teacher thanked you.

[15.20] The preposition بَيْنُ 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.

سَمِعَوْا

sami-u-

... ﺑَيْنَكَ وَبَيْنَكَ

... ﺑَيْنَكَ وَبَيْنَكَ

bayna l-mudiri wa-bayna-ka bayna-hu wa-bayna-ka

between the director and you between him and you

Compare:

سَمِعَوْا

sami-u-

... ﺑَيْنَ ﺑَيْنَكَ ﺑَيْنَكَ

... ﺑَيْنَ ﺑَيْنَكَ ﺑَيْنَكَ

bayna l-mudiri wa-l-muwadafi

between the director and the employee
The suffix pronouns may be attached to the bound particle ّيّ، 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.

ُيّ اُكَّذِبُواَ أَنْ أَكُلُونَ

ُيّ-كا na’budu wa-ُيّ-كا nasta‘īnu.

Thee (alone) do we worship; Thee (alone) we do ask for help. (Quran)

ُيّ-حُوُءُ بَعْنِيَ اْيَأَهُ

He sold it to me.

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

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

ُأَنَّا وِإِيّ-هُمُ. I together with them

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

ُيّ-كَا l-kadība. OR ُيّ-كا وَأَلْكَدِبُ

Beware of lies!

The َلِفِ maqṣūrah َبَلَى/َلَى changes to the regular form of َلَى/َلَى when a suffix pronoun is attached to the word, e.g.

ُرِمِىٌمُهُ، he threw

ُرِمَاٌهُ، he threw it
Exercises

Practise your reading:

(!) gasala l-ḥādimu daraḵta bayti l-mudīri wa-sayyārata-hu wa-arḍa maktabi-hi.

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

(2) za-ratu l-marīdātī fi bayti-hā wa-faḥasa-hā fi sarīri-hā.

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

(3) kātabtu la-hi risālatan wa-sa`altu-hu `an-kum wa-tan mawdū‘ī sakani-kum wa-minhati-kum.

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

(4) wa`adtu qita`atini fī l-barra`ī fa-tabaḥtu-hā wa-akaltu-hā.

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

(5) dāhabtu wa-`ayyā-hā `ilā ḥaḍiqatī l-ḥaywānātī wa-min hunāka dāhabtu ma`a-hā `ilā manzili-ha wa-sahirtu `inda-hā ba`dā l-waqtī.

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

(6) `antum la-kum ra`yu-kum wa-`anā l-ī ra`yī.

You 2have 3your (own) opinion and 4I have my (own) opinion.
Your father and brother travelled (rode) with me in the same bus to the centre of the city.

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

I was pleased at seeing your father and brother.

The bird opened its beak (mouth) and so the cheese fell to the ground so the cat ate it.

A student wrote a letter to her girlfriend saying (in it):

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

And today I also sent (to) you a birthday (lit. anniversary, festival of your birth) present.
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) You (dual) wrote the book and we read it.
(13) I have (with me) a novel in Arabic written by a famous scholar.
(14) In front of my house there is a garden in which there is a large pond.
As in English, there are in Arabic two series of demonstrative pronouns ُءُاَّمَعْ ُنَلْلَذَّ أَلْيَشَأْرَةَ اسماع القياس. 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>Case</th>
<th>This</th>
<th>This One</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc</td>
<td>ِهِذَا</td>
<td>ِهِذَا</td>
<td>ِهِذَاِن</td>
<td>ِهِذَاِن</td>
</tr>
<tr>
<td>Fem</td>
<td>ِهِذَه</td>
<td>ِهِذَه</td>
<td>ِهِذَيْن</td>
<td>ِهِذَيْن</td>
</tr>
<tr>
<td>Nom.</td>
<td>ِهِذَا</td>
<td>ِهِذَا</td>
<td>ِهِذَاِن</td>
<td>ِهِذَاِن</td>
</tr>
<tr>
<td>Acc.</td>
<td>ِهِذَا</td>
<td>ِهِذَا</td>
<td>ِهِذَاِن</td>
<td>ِهِذَاِن</td>
</tr>
<tr>
<td>and</td>
<td>ِهِذَا</td>
<td>ِهِذَا</td>
<td>ِهِذَاِن</td>
<td>ِهِذَاِن</td>
</tr>
<tr>
<td>Gen.</td>
<td>ِهِذَا</td>
<td>ِهِذَا</td>
<td>ِهِذَاِن</td>
<td>ِهِذَاِن</td>
</tr>
</tbody>
</table>
The demonstrative pronouns can be used both independently (as nouns) and adjectivally in Arabic:

### Independently

<table>
<thead>
<tr>
<th>Nom.</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>fem.</td>
<td>masc.</td>
</tr>
<tr>
<td>dālika or dāka</td>
<td>tilka</td>
<td>dānika</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>and dālika or dāka</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>that (one)</td>
</tr>
</tbody>
</table>

Note: Regarding the spelling rules for the hamzah in ُأْﻟـَ ِوَﻻِئَﻚُ ُأَوَﻻِﺋَﻚ, see chapter 20.

### Adjectively

<table>
<thead>
<tr>
<th>Nom.</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>fem.</td>
<td>masc.</td>
</tr>
<tr>
<td>ُأْﻟـَ ِوَﻻِئَﻚُ ُأَوَﻻِﺋَﻚ</td>
<td>َتَأْلَكَ</td>
<td>ُذَٰﻟَكَ ُذَٰﻟَكَ</td>
</tr>
<tr>
<td>dāniça or dāka</td>
<td>tānika</td>
<td>ʔulā’ika</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>and dālika or dāka</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>that (one)</td>
</tr>
</tbody>
</table>

This (is) a pen. This pen (is) short (small).

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

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

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>fem.</td>
<td>masc.</td>
</tr>
<tr>
<td>ُأْﻟـَ ِوَﻻِئَﻚُ ُأَوَﻻِﺋَﻚ</td>
<td>َتَأْلَكَ</td>
<td>ُذَٰﻟَكَ ُذَٰﻟَكَ</td>
</tr>
<tr>
<td>dāniça or dāka</td>
<td>tānika</td>
<td>ʔulā’ika</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>and dālika or dāka</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>that (one)</td>
</tr>
</tbody>
</table>

This is the pen. This is the girl. These are the teachers.
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.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذَا (هو) مُعَلَّمٌ أَلوٍّدٍ.</td>
<td>This (is) the boy’s teacher.</td>
</tr>
<tr>
<td>هذِه (هي) سِيَارَةُ الْمُدِيرِ</td>
<td>This (is) the manager’s car.</td>
</tr>
<tr>
<td>مُعَلَّمٌ أَلوٍّدٍ</td>
<td>Mu‘allimu l-waladi.</td>
</tr>
<tr>
<td>هذِه مُعَاَلَمٌ أَلوٍّدٍ</td>
<td>Mu‘allimu l-waladi.</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذَا قَلْمٌ</td>
<td>This (is) a pen.</td>
</tr>
<tr>
<td>هذِهْ بَيْنَتٌ</td>
<td>These (are) teachers.</td>
</tr>
<tr>
<td>هذَا قَلْمٌ</td>
<td>This (is) a pen.</td>
</tr>
<tr>
<td>هذِهْ بَيْنَتٌ</td>
<td>These (are) teachers.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذَا أَلْحِيَّواتُ مُرْيَضَةً</td>
<td>These animals (are) ill.</td>
</tr>
<tr>
<td>ذَلِكَ أَلْكَرَايِسِي مُكْسُورَة</td>
<td>Those chairs (are) broken.</td>
</tr>
</tbody>
</table>

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

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.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَكْسُورَةُ</td>
<td>This (is) the boy’s teacher.</td>
</tr>
<tr>
<td>مُرْيَضَة</td>
<td>This (is) the manager’s car.</td>
</tr>
<tr>
<td>مَكْسُورَةُ</td>
<td>This (is) the manager’s car.</td>
</tr>
<tr>
<td>مُرْيَضَة</td>
<td>This (is) the manager’s car.</td>
</tr>
</tbody>
</table>
Refl exive and emphasizing (corroborative) pronouns

(a) Arabic uses the noun َﻧْﻔٌﺲ nafsun (pl. َأْﻧُﻔٌﺲ/анфусун), ‘soul, self, same’, as a reflexive pronoun: ‘-self, -selves’. Then it must be followed by a suffix pronoun, e.g.

قَتَلَ نَفْسَهُ qatala nafsahu.
šāhāt nafs-ı fi l-mirātī.
He killed himself.
I saw myself in the mirror.

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

فِي نَفْسٍ آلِيْوْمَ fi nafsi l-yawmi
on the same day

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

فِي الْيَوْمِ نَفْسِهُ fi l-yawmi nafsi-ı
He went himself.

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

فِي ذَات الْيَوْمِ fi dāt l-yawmi
on the same day
The adjective form (nisbah, introduced in chapter 25) of ذَاتُ دَاتٌ is ذَاتٌ دَاتٌ, ‘self-’, e.g.

الْحُكمُ الذَّاتٍ
al-hukmu d-dati

self-rule (autonomy)

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

Note b: The word عينَةٌ ‘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.

**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.

The children played with each other. They hit each other.

Note: A reciprocal action is often conveyed in Arabic by a special derived verb form to be introduced in chapter 18.

**Exercises**

**Practise your reading:**

1)  جَلَسَ هَذَا 2 َنظَرُ 3 امَّامَ ذَٰلِكَ 4 َلِبَابٍ

This old man sat in front of that door.

2)  هَذَا 1 مَسمُوحٌ وَذَلِكَ 2 مَمنُوعٌ

This is permitted and that is forbidden.
باب هذه السيارة مفتوحة، وتمكن 4 ليس معنيً.

3: باب هذه السيارة مفتوحة، وتكلم 4 ليس معنيً.

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

(4) ده 4 هى الكتاب القديم، وذاك الكتاب على ألفف (هو) جديد.

4: ده هى الكتاب القديم، وذاك الكتاب على ألفف (هو) جديد.

(5) مديرو الشركة القديم مدرسة هو هذا الموقف.

4: هى الكتاب القديم، وذاك الكتاب على ألفف (هو) جديد.

(6) كتبه هذا الأديب العربى في جامعة.

3: كتبه هذا الأديب العربى في جامعة.

(7) كتبها هذا المجلة الشهرية.

2: كتبها هذا المجلة الشهرية.

(8) الكتب التي تلك المجلات الشهيره.

1: الكتب التي تلك المجلات الشهيره.

(9) كتبها هذا المجلة الشهرية.

2: كتبها هذا المجلة الشهرية.

Demonstrative, reflexive and reciprocal pronouns

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

This city library (bookshop) is old and contains no contemporary books.

That foreign journalist wrote those long articles in these 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.).
17.1 The Arabic imperfect tense 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 يشرب (yasrabu), ‘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. (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 ḍammah, e.g.

<table>
<thead>
<tr>
<th>Perfect tense</th>
<th>Imperfect tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍahaba, he went</td>
<td>yadhāb /a/, he goes</td>
</tr>
<tr>
<td>kataba, he wrote</td>
<td>yaktuba /u/, he writes</td>
</tr>
<tr>
<td>gasala, he washed</td>
<td>yagsila /i/, 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>šarib, he drank</td>
<td>yasrab /a/, he drinks, he is drinking</td>
</tr>
</tbody>
</table>

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

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

[17.4] Here is the conjugation of the imperfect indicative as exemplified by the verb kataba, ‘to write’. The third person masculine singular of this verb is yaktuba, 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></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>ya+KTUB+u</td>
<td>ya+KTUB+āni</td>
<td>ya+KTUB+ūna</td>
</tr>
<tr>
<td>he writes</td>
<td></td>
<td>they (2) write</td>
<td>they write</td>
</tr>
<tr>
<td>he is writing</td>
<td></td>
<td>they (2) are writing</td>
<td>they are writing</td>
</tr>
</tbody>
</table>
### 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.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb (Perfect Tense)</th>
<th>Verb (Imperfect Tense)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>َأَلْعَامِلُ يَدَهَبُونَ كُلَّ يَوْمٍ إِلَى عَمَلِهِ</td>
<td>َأَلْعَامِلُ يَدَهَبُونَ كُلَّ يَوْمٍ إِلَى عَمَلِهِ</td>
</tr>
<tr>
<td>Plur.</td>
<td>َأَلْعَامِلُ يَدَهَبُونَ كُلَّ يَوْمٍ إِلَى عَمَلِهِ</td>
<td>َأَلْعَامِلُ يَدَهَبُونَ كُلَّ يَوْمٍ إِلَى عَمَلِهِ</td>
</tr>
</tbody>
</table>

The worker goes to his work every day.

The workers go to their work every day.
The imperfect tense indicates the future when the context clearly refers to the future, e.g.

 Vox: Būth⊥ Abūth-

\[ \text{yadhabu l-wazīru ba'da 'usbū'īn 'ilā bayrūta.} \]

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

\[ \text{akhirū hādiri r-risālata ġadan.} \]

\textbf{I will send (OR I am going to send)} this letter tomorrow.

\[ \text{sawfa/sa-yaskunu ma'ā.} \]

\textbf{He will live with me.}

\[ \text{Note: Even when the context refers to the future, very often the particles ... sa... or sawfa are added before the imperfect verb anyway, e.g.} \]

\[ \text{sawfa/sa-yadhabu l-wazīru ba'da 'usbū'īn 'ilā bayrūta.} \]

The minister \textbf{will go to Beirut after one week (in a week’s time).}
17.8 The particle َﻗْﺪ qad with the imperfect

The particle َﻗْﺪ 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 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 َﻧْﻜُﺐ ِإَﻟْﻴِﻬْﻢ qad naktubu ِإَﻟْﻴِﻬْﻢ.

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

َﻗْﺪ َﻳْﺤُﺾ ﻚﻢكﻗﻮﻗﻗﻦيﻗ qad yahḍuru l-υσταδυ gadan.

The teacher might come tomorrow.

17.9 Negative of the imperfect tense

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

َلَا, not, neither َوَﻻ wa-lā, nor َمَا mā, not (rarely used in the imperfect)

Example:

َلَا َيْشرَبُ ﻓِي ﺔﻠْمَﺳَاءَ lā yišrub fi l-masā'ı.
He does not drink coffee in the evening.

َسَوْفَ ﻻَيْذَهُبَ وَﻻَيْكتب إِلَى ﺔﻠْمَهَهَ sawfa lā yadhabu wa-lā yaktabu ِإَلَى ﺔﻠْمَهَهَ.
He will neither go nor write to his mother.

Exercises

Practise your reading:

fé i'ay bi 2 shar' bi 3 taskunu 4 taskunu 5 tutku bi 6 ilatu-ka?
(1) fi ayyi šari'in taskunu wa-ayna taskunu ʔa'ilatu-ka?

On which street do you live and where does your family live?
The child (baby)\(^1\) may\(^2\) neither eat\(^4\) nor drink\(^5\) because\(^6\) his teeth\(^7\) have begun\(^8\) to grow.

I feel\(^1\) pain in\(^2\) my stomach\(^4\) and therefore\(^6\) today\(^7\) I will not\(^8\) study\(^5\) nor\(^4\) go to\(^7\) the lecture.

Dogs\(^2\) normally drink\(^3\) milk but they neither drink\(^4\) juice\(^6\) nor do they\(^5\) often eat\(^7\) grass.

I may\(^2\) send this\(^3\) application to the director of\(^4\) the factory\(^5\) personally.

Where\(^1\) will you go (masc. pl.) for\(^6\) the New\(^5\) Year\(^3\) celebration? (lit.\(^3\) feast of\(^4\) the head\(^5\)/start of\(^6\) the New\(^5\) Year)

I will\(^1\) stay (sit) here with my\(^2\) girlfriends and I will not\(^3\) go to\(^4\) the party.
We don’t know anyone (who) works for the oil company.

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

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

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

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

In Baghdad, the capital of Iraq, and I live in the capital city, and I work in the company of the oil.

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

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

In Baghdad, the capital of Iraq, and I live in the capital city, and I work in the company of the oil.
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 (الْفَعْلُ ٱلثَّلَاثِي). The basic verb form has the pattern CVCVCV, as for example َكَتَبَ (to write) (lit. ‘he wrote’, perfect tense). The basic verb form is called in Arabic َأَلْمَجِرَدُ, meaning ‘peeled’ or ‘stripped’, because it lacks prefixes and infixes.

18.2 At this point it is important to explain more about the terms (verbal) root and radical, which are very special features in Arabic grammar. The root is the absolute basis for forming all verb forms as well as most nouns, adjectives, adverbs and even prepositions (see chapter 14). The root usually consists of three consonants. These consonants are called radicals, because together they make up the root, e.g. َكَتَبَ (to write), َعَلَّفَ (to speak) (basic verb form َقَايَلَ he spoke’, imperfect َيَقُولُ yaqūlu ‘he speaks’), verbal noun َقَوْلٌ qawlun ‘speech’.

18.3 Some grammarians call the radicals simply letters, but the term radical is more appropriate, because letters refer to units of writing, whereas radicals refer to more theoretical units, which may sometimes be dropped or transformed in the actual verb forms and derivations (see chapters 31–33 on weak radicals). Roots with three radicals are called 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.
The derived verb forms are called أَلْمَزَيد َأْلـَﻤـِﺰﻳُﺪ, 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 فعل فَعَّلْ faʿala, in Appendix 1).

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.)

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.

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 عِلَمَ َعَلَّمٍ ‘to know’ occurs in forms II, IV, V, and X, but another verb might occur only in forms III, VI, X, and so on.

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.

It is crucially important to learn by heart these ten verb forms and their derivations from table A1.1 of the verb فعل فَعَّلْ faʿala in Appendix 1; otherwise it is almost impossible to find a word in a dictionary.

Arab grammarians chose the basic verb فعل فَعَّلْ faʿala ‘to do, to act’ as a pattern or model for describing other verb forms and nouns which are derived from it.

Although the vowelling of the middle consonant (radical) of the basic verb form (I) in the perfect tense varies: كَتَبَ kataba ‘to write’,
Transitive and intransitive verbs

A transitive verb is called muta‘addin, and an intransitive verb gayru muta‘addin or lâzimun. 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>
</table>
| كَسَرَ الْطَّالِبُ الْتَظَهَّارَاتِ  
kasara (I) t-tālibu n-naddārāti.  
The student broke the spectacles. | لَنَكَسَرَ الْتَظَهَّارَاتِ  
inkasarati (VII) n-naddārātu.  
The spectacles were/got broken. |
### 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.

<table>
<thead>
<tr>
<th>Transitive</th>
<th>Intransitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>kataba (transitive)</td>
<td>yaktubu (imperf.)</td>
</tr>
<tr>
<td>to write</td>
<td>to write</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transitive</th>
<th>Intransitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>galasa (intransitive)</td>
<td>yaglisu (imperf.)</td>
</tr>
<tr>
<td>to sit</td>
<td>to sit</td>
</tr>
</tbody>
</table>
Form II

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

\[ \text{عَلَمَ} \quad \text{عَلَمَ} \quad \text{yū'allimu} \]
to know
to teach (lit. cause someone to learn)

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

\[ \text{kَسَرَ} \quad \text{kَسَرَ} \quad \text{yu'kassiru} \]
to break
to smash, to break into pieces

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

\[ \text{kَذَبَ} \quad \text{kَذَبَ} \quad \text{yu'kaddibu} \]
to lie
to consider someone a liar,
to disbelieve someone else

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

\[ \text{sَلَحَ} \quad \text{sَا} \quad \text{yusallihu} \]
weapon
to arm

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.

\[ \text{kَتَبَ} \quad \text{kَاتَبَ} \quad \text{yu'katabu} \]
to write
to correspond with somebody

\[ \text{sَبَقَ} \quad \text{sَا} \quad \text{yusabiqu} \]
to precede
to compete with, to race

\[ \text{بَلَغَ} \quad \text{بَا} \quad \text{yubaligu} \]
to reach
to exaggerate

Form IV

IV is prefixed with ٍأ.../ 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

<table>
<thead>
<tr>
<th>Arabic Code</th>
<th>English Meaning</th>
<th>Derived Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلِمَ / alima</td>
<td>to know</td>
<td>IV a‘lama</td>
<td>imperf. yu‘limu</td>
</tr>
<tr>
<td>اَﻋـَﻠَﻢ / alima</td>
<td>to inform (to cause someone to know)</td>
<td>IV a‘lama</td>
<td>imperf. yu‘limu</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic Code</th>
<th>English Meaning</th>
<th>Derived Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَمِدَ / hamida</td>
<td>to praise</td>
<td>IV aḥmada</td>
<td>imperf. yuḥmidu</td>
</tr>
<tr>
<td>أَﺣَـﻤَد / hamida</td>
<td>to consider praiseworthy</td>
<td>IV aḥmada</td>
<td>imperf. yuḥmidu</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic Code</th>
<th>English Meaning</th>
<th>Derived Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذَنَبُ / danbun</td>
<td>sin</td>
<td>IV adnaba</td>
<td>imperf. yuğniбу</td>
</tr>
<tr>
<td>أَذَنَـبُ / danbun</td>
<td>to commit a sin, to do wrong</td>
<td>IV adnaba</td>
<td>imperf. yuğniбу</td>
</tr>
</tbody>
</table>

e.g. ... أَذَنَـبُ ِتَﺠَـاَرِه ... he committed a sin against ....

Form V

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

<table>
<thead>
<tr>
<th>Arabic Code</th>
<th>English Meaning</th>
<th>Derived Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلِمَ / allama</td>
<td>to teach</td>
<td>V ta‘allama</td>
<td>imperf. yata‘allamu</td>
</tr>
<tr>
<td>أَﻋـَﻠَﻢ / allama</td>
<td>to learn (lit. he taught himself)</td>
<td>V ta‘allama</td>
<td>imperf. yata‘allamu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Code</th>
<th>English Meaning</th>
<th>Derived Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>شَرِفَ / šarrafa</td>
<td>to honour</td>
<td>V tašarrafa</td>
<td>imperf. yatašrāfu</td>
</tr>
<tr>
<td>أَﺷَرَفُ / šarrafa</td>
<td>to have the honour</td>
<td>V tašarrafa</td>
<td>imperf. yatašrāfu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Code</th>
<th>English Meaning</th>
<th>Derived Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَلَمَ / kallama</td>
<td>to talk to somebody</td>
<td>V takallama</td>
<td>imperf. yatakallamu</td>
</tr>
<tr>
<td>أَـﻛَـلَـمُ / kallama</td>
<td>to speak, utter</td>
<td>V takallama</td>
<td>imperf. yatakallamu</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Arabic Code</th>
<th>English Meaning</th>
<th>Derived Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَـاـسَـمَ / qāsama</td>
<td>to share</td>
<td>VI taqāsama</td>
<td>imperf. yataqāsāmu</td>
</tr>
<tr>
<td>قَـاـسَمُ / qāsama</td>
<td>to divide or distribute among themselves</td>
<td>VI taqāsama</td>
<td>imperf. yataqāsāmu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Code</th>
<th>English Meaning</th>
<th>Derived Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَـاتَبَ / kātaba</td>
<td>to correspond with a person</td>
<td>VI takātaba</td>
<td>imperf. yatakātabu</td>
</tr>
<tr>
<td>كَـاتَبٌ / kātaba</td>
<td>to correspond with each other</td>
<td>VI takātaba</td>
<td>imperf. yatakātabu</td>
</tr>
</tbody>
</table>

(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).

<table>
<thead>
<tr>
<th>Arabic Code</th>
<th>English Meaning</th>
<th>Derived Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَرَضَ / mariḍa</td>
<td>to be ill</td>
<td>I tamāraḍa</td>
<td>imperf. yatamāraḍu</td>
</tr>
<tr>
<td>مَرَضُ / mariḍa</td>
<td>to pretend to be ill</td>
<td>I tamāraḍa</td>
<td>imperf. yatamāraḍu</td>
</tr>
</tbody>
</table>

120 Derived verb forms, transitive and intransitive verbs
(c) VI can also denote a successive or uninterrupted sequence (intransitive).

<table>
<thead>
<tr>
<th>Verb</th>
<th>MSA</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>सङ्क्ता</td>
<td>VI</td>
<td>yatasąqatu</td>
</tr>
<tr>
<td>सङ्क्ता</td>
<td></td>
<td>to fall consecutively, one after the other</td>
</tr>
</tbody>
</table>

---

**Form VII**

VII this form is prefixed with .../ي/.../ and 1/ي/.../ is elided in the imperfect tense. It is reflexive-passive or anticausative of form I (intransitive).

<table>
<thead>
<tr>
<th>Verb</th>
<th>MSA</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>क्षर</td>
<td>VII</td>
<td>yankasiru</td>
</tr>
<tr>
<td>क्षर</td>
<td></td>
<td>to break (by itself), get broken</td>
</tr>
</tbody>
</table>

---

**Form VIII**

VIII has an infix .../ي.../ in the middle and is prefixed with 1/ي/.../, which is elided in the imperfect tense.

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>MSA</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>VIII</td>
<td>yaqtami'u</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to gather, come together (intr.)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>MSA</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>VIII</td>
<td>yahtariqu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to be burned, burn (intr.)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>MSA</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>VIII</td>
<td>yaštari</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to buy</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>MSA</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>VIII</td>
<td>yabta'u</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to sell</td>
</tr>
</tbody>
</table>

---

**Form IX**

IX has its last consonant doubled and is prefixed with 1/ي/.../, 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.
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 /s/, ض /ḍ/, ط /ṭ/, ظ /ẓ/, the infix ... ـتـ /t-/ of form VIII as in the pattern verb /iťta‘ala/ is changed into ... ضـرـبـ /ṭr-/ e.g. /ṭaraba ‘to hit’, whose form VIII is /ṭṭaraba ‘to be troubled’, (not: اضَثَرَبَ). And /ṭala‘a ‘to rise’ has as its form VIII /ṭṭala‘a ‘to become aware’ (not: اطَلَعَ).

---

### Derived verb forms, transitive and intransitive verbs

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Derived verb forms, transitive and intransitive verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>اًعَوجَ</td>
<td>to bend</td>
</tr>
<tr>
<td>i‘wagga</td>
<td>to be twisted, bent</td>
</tr>
<tr>
<td>ya‘waggu</td>
<td></td>
</tr>
</tbody>
</table>

---

### Form X

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

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

IV اًعَلَمَ | استَعلَمَ | استَعْلَمَ
| استَعْلَمَ imperf. | استَعْلَمَ imperf. | استَعْلَمَ imperf.
| a‘lama | ista‘lama | ista‘lama
| to inform, to let know | to enquire, seek information |

(b) X is transitive of form I (often denoting attempt, request or desire to obtain something)

I اًعَوجَ | استَعْوجَ | يستَعْوجَ
| يستَعْوجَ imperf. | يستَعْوجَ imperf. | يستَعْوجَ imperf.
| َحَرَجَ | istahraġa | istahraġa
| to come out | to take out, extract, deduce |

(c) X is declarative of form I or IV (transitive or intransitive).

I اًعَسَنَ | استَحسَنَ | يستَحسَنَ
| يستَحسَنَ imperf. | يستَحسَنَ imperf. | يستَحسَنَ imperf.
| َحَسَنَ | istaḥsana | istaḥsana
| to be nice, good | to consider nice, good |

---

### 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 /s/, ض /ḍ/, ط /ṭ/, ظ /ẓ/, the infix ... ـتـ /t-/ of form VIII as in the pattern verb /iťta‘ala/ is changed into ... ضـرـبـ /ṭr-/ e.g. /ṭaraba ‘to hit’, whose form VIII is /ṭṭaraba ‘to be troubled’, (not: اضَثَرَبَ). And /ṭala‘a ‘to rise’ has as its form VIII /ṭṭala‘a ‘to become aware’ (not: اطَلَعَ).
(b) If the first consonant of the basic verb form is ꝏ /z/, as in ﺪَزَﻫَﺮ /zahara ‘to shine’, the infix ..-ت- of form VIII is changed into ـ-ذ-، thus yielding the form ﺪَزَذَﻫَﺮ /izdhahra ‘to flourish’ (not: ﺪَزَزَﻫَﺮ /iztahara).

Note: If the first consonant of the basic verb form is ..-ت-، as in ﺪَﺗِﺒَﻊ /tiba‘a ‘to follow’, the infix ..-ت- of form VIII is written as doubled: ﺪَاَﺗَﺒَﻊ /itaiba‘a, ‘to follow, succeed’ (not: ﺪَاَﺗَتَﺐ /ittaba‘a).

Exercises

Analyse the following verbs according to:
(a) form number
(b) basic verb form
(c) imperfect tense.
Practise your reading:

1. My wife teaches at the same university from which she graduated from it.

2. The two merchants share the profits of the company at the end of every year.

3. Because of the heavy (abundance of) rain, the bridge collapsed and the road between the two villages was cut off.

4. It will not rain tomorrow and therefore many people will attend the wedding party.
The police attacked the terrorists' location (place) and exchanged fire with them and after one hour of fighting the terrorists gave themselves up.

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

The 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.
1. The representatives of the trade unions met yesterday and talked about increasing the wages of workers and civil servants.

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

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

4. 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).

5. The employees of the company draw when the United Nations forces intervened.

6. They travel on long trips.
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 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, \(اْﻟـِﻔْﻋَﻞ اْﻟـَﻤْﺠُﻬﻮُل\), is used in Arabic when the performer of the action is not named.

The active verb, \(اْﻟـِﻔْﻋَﻞ اْﻟـَﻤْﻌُﻠﻮُم\), 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 \(ٍدّ\)ammah \(/u/\) 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 \(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~\(ٍدّ\)ammah \(/u/\) 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 \(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as mentioned) and the second radical has \(كـَـَ~\(ٍدّ\)ammah \(/u/\) (as men...
has dammah, but the middle radical has faṭḥah /a/, the basic pattern being: يُعَفَلُ yuf‘alu, 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>yuštamu, 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>perfect</th>
<th>imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>active</td>
<td>passive</td>
</tr>
<tr>
<td>Form II</td>
<td></td>
</tr>
<tr>
<td>darrasa</td>
<td>durrisa</td>
</tr>
<tr>
<td>he taught</td>
<td>he was taught</td>
</tr>
<tr>
<td>Form IV</td>
<td></td>
</tr>
<tr>
<td>ʿarsala</td>
<td>ʿursila</td>
</tr>
<tr>
<td>he sent</td>
<td>he was sent</td>
</tr>
<tr>
<td>Form X</td>
<td></td>
</tr>
<tr>
<td>ʿistaqbala</td>
<td>ʿustuqbila</td>
</tr>
<tr>
<td>he received</td>
<td>he was received</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. إِئتَخَبٍ إِسْتَقْبَلٍ. 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: 

tاغير

tagayyara, to be changed (he/it changed)

Form VI: 

تبارك

tabaraka, to be blessed (he/it got blessed)

Form VII: 

إكسر

inkasara, to be broken (he/it broke)

The grammatical subject of the passive verb is called in Arabic grammar نائب الفاعل, which means ‘the deputy of the doer’. Like any subject, it takes the ending of the nominative case and the verb agrees with it in person, gender and number. But logically it represents the object (or goal) of the action; compare in English: ‘I (subject) saw him (object)’ ⇒ ‘He (subject) was seen [by me (agent)].’ Arabic passive sentences are considered to be impersonal, because they do not express the performer of the action.

<table>
<thead>
<tr>
<th>Passive</th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>حكة</td>
<td>يكتِب</td>
<td>يكتِب</td>
</tr>
<tr>
<td>kitabu</td>
<td>kitabu</td>
<td>kitabu</td>
</tr>
<tr>
<td>A book was written.</td>
<td>A book is (being) written.</td>
<td>The book was written.</td>
</tr>
<tr>
<td>كِتاب</td>
<td>يكتِب</td>
<td>يكتِب</td>
</tr>
<tr>
<td>l-kitaba</td>
<td>l-kitaba</td>
<td>l-kitaba</td>
</tr>
<tr>
<td>The book was written.</td>
<td>The book is (being) written.</td>
<td></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’:

كتَب المعلم كتاب.

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 جنبي
  - من قبلي
  - من طرف
  - from the side of, on behalf of = by

Examples:

- 
  - kutiba l-kitabu min qibali l-mu'allimi.
  - The book was written by the teacher.
  - (lit. The book was written from the side of the teacher.)

- kutiba min tarafi-hi. It was written by him. (lit. It was written from his side.)

Exercises

Practise your reading:

- (1) qutila talāṭatu 2aššāsin (s. šaḥsun) wa-ğuriha 3arba‘atun fi ḥāditi sayrin
  - 4āmsi wa-nuqilū ǧamī‘an 5ilā l-mustaṣfā.
  - 6Three 3people 1were killed and 5four 4injured in 7a traffic 6accident
  - 8yesterday and 10all 9were taken (transported) to (the) hospital.

- (2) bu‘īta wafdun rasmiyyun min qibali sumuwwī l-‘amrī fi l-maṭāri wa-ğuḥidū ǧamī‘an li-muqābalati ǧalālati l-maliki.
  - 3An official 2delegation 1was sent 4by 5His Highness the Emir. 6They
  - were received at 7the airport, and 9all of them 8were taken 10to meet
  - 11His Majesty the King.
Passive verbs

1. After the door of the shop was locked, the key was hung beside it. It was stolen from there, the door was opened and many things were stolen.

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

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 number of the viewers was estimated to be more than one hundred million (10 million viewers).

5. The funeral of the princess was shown on (the) television (screen).

6. The number of the viewers was estimated to be more than one hundred million (10 million viewers).

7. After the door of the shop was locked, the key was hung beside it. It was stolen from there, the door was opened and many things were stolen.

8. The funeral of the princess was shown on (the) television (screen).

9. The number of the viewers was estimated to be more than one hundred million (10 million viewers).

10. The funeral of the princess was shown on (the) television (screen).
The factory was moved outside the city and more than half of the workers were released (fired) from work.

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

Alcoholic drinks (liquors) will not be allowed to be served in restaurants and their sale in the markets will be prohibited.

In today’s newspaper it was mentioned that the Arab writers’ congress will be held today in Rabat, the Moroccan capital.
(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 (\(\text{hamzatu l-qaṭ\text{c}i}\))

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 ﺃ, ﻭ and ﻱ without dots. When they have the hamzah, these three letters are not pronounced as vowels, but function merely as bearers (seats) of the hamzah. In some cases the hamzah is left without a bearer, however.

It is important to remember that each of these three letters is related to one of the three vowels as follows:

(a) The related letter of fathah /a/ is ﺃ.

(b) The related letter of dammah /u/ is ﻭ.

(c) The related letter of kasrah /i/ is ﻱ (without dots).

The three vowels have different strengths, as explained in the list below. The letter bearing the hamzah in a word is decided by the relative strength of the vowels, when one compares the vowel of the hamzah itself and the vowel of the preceding letter. The stronger vowel (usually) decides which related letter becomes the bearer of the hamzah.

(a) The strongest vowel is kasrah /i/ (The ﻱ with the sukūn /y/ is considered to be as strong as the kasrah.)
(b) The second strongest vowel is ُدَامْمَحٓ /u/.
(c) The weakest vowel is ُفَتْحَٰ /a/.
(d) The sukūn ꞉ is not a vowel and has no related letter. It is considered as the weakest of all, except when it is written with yāٰ, 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.

\[
\begin{align*}
\text{ba’sun, harm} & \quad \text{bu’sun, misery} & \quad \text{bi’sun, misfortune}
\end{align*}
\]

(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.

\[
\begin{align*}
\text{yas’alu, he asks} & \quad \text{mas’ūlun, responsible} & \quad \text{?as’ilatun, questions}
\end{align*}
\]

(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.

(a) سُئِلَ su’ila, he was asked 
(The kasrah of the hamzah ꞉ is stronger than the preceding ُسَّلَ /s/.)
(b) مِئَاتٌ ꞉ مَيْتِنَةً mi’atun, hundred 
(The preceding kasrah ꞉ is stronger than the fathah ꞉ of the ُدَامْمَحٓ ꞉.)
When the hamzah appears with a vowel of its own after ya' /halfringrightsubscript with suku'n ...ـْﻴـ.../ or y.../, the bearer of the hamzah is ya' without dots ...ـَﺌـ...، e.g.

Hay'atun, organization ـْﻴـَيْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~، two things

(The preceding ya' with suku'n ...ـْـ... is stronger than the fatḥah of the hamzah and therefore the bearer of the hamzah is ...ـَـ... /y/ without dots.)

When the hamzah appears with fatḥah between one of the long vowels ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ and tā' marbuṭah ـَـَـَـَـَـَـَـَـَـَ~ and then the hamzah will stand alone without a bearer:

(a) alone after َـَـَـَـَـَـَ~ e.g. قِرَّاءٍـتُـا، reading

(b) alone after َـَـَ~ e.g. مُـروَـعٍـتُـا، valour

BUT: If the hamzah appears with fatḥah between the long vowel ـَـَـَـَـَ~ and tā' marbuṭah ـَـَـَ~ and then the hamzah is ...ـَـ... /y/, e.g. خطِّيـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ لُـوطُـا، sin.'

When the hamzah in the middle of a word is preceded by َـَـَ~ 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:

Nominative  أَصْدَاقَّـٰـَهُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~ and his friends

Accusative  أَصْدَاقَّـٰـَهُـُـُـُـُـُ~

Genitive  أَصْدَاقَّـٰـَهُـُـُـُـُ~

*asediqâ‘u-hu, his friends

*asediqâ‘a-hu

*asediqâ‘i-hi

Rules for writing the hamzah (hamzatu l-qat‘i)
20.9 When the hamzah occurs between two long 'alifs اء, it is again written without a bearer, e.g. قرائات qirā'ātun ‘readings’ (not: قرائات).

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) ُبَدَأ bada‘a, he started (‘alif اء is the related letter of the preceding vowel /a/)
(b) ُجُرَأ garu‘a, he dared (wāw و is the related letter of the preceding vowel /u/)
(c) ُقُرِأ quri‘a, it was read (yā‘ ى 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>ُنِبْأ naba‘un, news</td>
<td>ُنِبَّأ naba’an</td>
<td>ُنِبَائِن naba’in</td>
</tr>
<tr>
<td>ُتَنَبُّؤُ ‑ tanabbu‘un, prophecy</td>
<td>ُتَنَبَّؤُ ‑ tanabbu’an</td>
<td>ُتَنَبَّؤُ ‑ tanabbu’in</td>
</tr>
</tbody>
</table>

Note: If a word ending in hamzah has the accusative ending with nunation /...an/, an extra final ‘alif اء is added (as in the above example: ُتَنَبَّؤُ ‑ tanabbu’an ‘prophecy’), except when the bearer of the hamzah itself is ‘alif اء (owing to a preceding fathā or ‘alif), e.g. ُنِبْأ naba‘an (not: مَسَاء, ُنِبْأَأ /masā‘an ‘evening’ (not: مَسَآء); 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>ُمَسَآءَ masā‘un, evening</td>
<td>ُمَسَآءَ masā’an</td>
<td>ُمَسَآءَ masā‘in</td>
</tr>
<tr>
<td>ُسَوُء sū‘un, offence</td>
<td>ُسَوَء sū’an</td>
<td>ُسَوَء sū‘in</td>
</tr>
<tr>
<td>ُرَدْيَء radī‘un, evil</td>
<td>ُرَدْيَنَّا radī‘an</td>
<td>ُرَدْيَنَّا radī‘in</td>
</tr>
</tbody>
</table>
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: ـجـ...ـتـ...ـبـ... etc.) and which has a sukun ـ، the bearer of the hamzah is always yāʾ/y/ ـئـ (without dots), e.g.

(a) Followed by an extra 'alif:

ٌعـِبَـة
‘ib’un, a burden (nom.) ٌعـِبَـة
‘ib’an, a burden (acc.)
ٌدِفْـتَـا
dif’an, warmth (acc.) ْبُطـَـا
but’an, slowness (acc.)

(b) Followed by a suffix pronoun:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>عـِبَـة ـْـ ـَـ عـِبَـة ـْـ ـَـ عـِبَـة ـْـ ـَـ</td>
<td>عـِبَـة ـْـ ـَـ عـِبَـة ـْـ ـَـ عـِبَـة ـْـ ـَـ</td>
<td>عـِبَـة ـْـ ـَـ عـِبَـة ـْـ ـَـ عـِبَـة ـْـ ـَـ</td>
</tr>
<tr>
<td>‘ib’u-hu, his burden</td>
<td>‘ib’a-hu</td>
<td>‘ib’i-hi</td>
</tr>
</tbody>
</table>

When the hamzah occurs at the end of a word (or word stem) preceded by one of the five letters ـوـ ـزـ ـسـ ـدـ ـلـ, which can be connected only from the right and which have a sukun 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.
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>ضَّوْؤُكَ</td>
<td>ضَّوْؤُكَ</td>
<td>ضَّوْؤُكَ</td>
</tr>
<tr>
<td>ḍawʿu-ka, your light</td>
<td>ḍawʿa-ka</td>
<td>ḍawʿi-ka</td>
</tr>
<tr>
<td>ْجُرْؤُكَ</td>
<td>ْجُرْؤُكَ</td>
<td>ْجُرْؤُكَ</td>
</tr>
<tr>
<td>ḡuzʿu-ka, your part</td>
<td>ḧuzʿa-ka</td>
<td>ḧuzʿi-ka</td>
</tr>
</tbody>
</table>

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.

َنَأ أَنَّ li-anna, because (not: لَنَّنِ فَأَنَّ fa-inna, that (not: فَنِنْ)ُنَأُنَّ (An exception is لَنَّنِ li-=allā ‘in order not to’.)

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**

<table>
<thead>
<tr>
<th>Mas’alatun, a question</th>
<th>Mas’ala, a question</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas’ūlun, responsible</td>
<td>Mas’ool, responsible</td>
</tr>
<tr>
<td>Yiqraʿūna, they are reading</td>
<td>Yiqraʿoon, they are reading</td>
</tr>
<tr>
<td>Šuʿūnun, matters</td>
<td>Šuʿoon, matters</td>
</tr>
<tr>
<td>Taqraʿīna, you (f.) are reading</td>
<td>Taqraʿīn, you (f.) are reading</td>
</tr>
<tr>
<td>Masāʾan, evening (acc.)</td>
<td>Masāʾa, evening (acc.)</td>
</tr>
</tbody>
</table>
Exercises

Practise your reading:

اسعِي أنك ٢ جئت ١ متاخرًا إلى ٤ المؤتمَر

(1) sāa-nī ٢ anna-ka ġīṭa muta’ābhiran ٣ ilā l-mu’tamāri.
I was offended that you ٢ came ٣ late to ٤ the conference (congress).

(2) al-ʿalamu yuʿallimu l-marʿa kullā šay’in ٤ an ʿumūrī l-hayātī.
Pain teaches ٢ (the) man ٣ everything about ٤ the matters of ٥ life.

(3) mā qaraʿū šayʿan ٥ an tāriḥī hayātī š-šāʿiri l-maʿrūfī mīrī ٦ l-Qaysī.
They have ١ not ٢ read ٣ anything about ٤ the biography (٥ life ٦ history) of ٧ the well-known ٨ poet Imrūʿ ٩ l-Qaysī.

(4) hanīn li-z-zahrati ḍ-ḍabilaṭī; ġīna samāʾa sa-tumṭṭir gādan.
Salute ٢ (to) ٣ the withered ٤ flower. ٥ Tomorrow there ٦,٧ will be rain (lit. ٨ the sky ٩ will rain).

(5) yuʿminu l-muslimu bi-llaḥi wa-lā yaʿdānu l-ʿislāmu bi-l-qatīli.
A Muslim ١ believes in God and Islam does not ٢ allow ٣ killing.

(6) ġīṭu li-ruḥanīya-ka ʿalā mukāfaʿati qāʾidī l-gāyshī.
I came ٢ to congratulate you on ٣ the reward of the ٤ army ٥ commander.

(7) matā tuḥanīyū t-tullāba l-fāʿīza fī l-iḥtiḥānī n-nihāʾiyyī.
When ٢ will you congratulate the students who were ٣ successful in ٤ the final ٥ exam?

(8) mā ǧarūa l-masʿūlu fī wizarāti l-bīʿati l-ʿidlāʾi bi-raʿyi-hi ḫawla masʿalātī talawwūtī š-ṣāṭīi.
2 The (official) responsible at the Ministry of the Environment did not dare to express his opinion about the matter of the coastal pollution.

(9) al-mar’u mu’arradun li-afrāḥin wa-ahzānīn, wa-kullu šay’in la-hu nihāyatun ʿillā šay’an wāḥidan wa-huwa r-rūhu.  
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).

(10) al-insānu l-ʿarāfu yaʾtarifu bi-ḥaṭṭati-hi.  
A (the) brave person admits his fault.

(11) min hubbī la-hā mā haddat ʿadāt ʿawādī ʿalīrī.  
Because of my love for her, the beats of my innocent heart did not slow down (calm).

(12) saʾima l-muʾallifu min qirāʾati musāʾidi-hi l-baṭṭati li-l-maḥtūtati l-qādimati.  
The author was bored with his assistant’s slow reading of the old manuscript.

(13) ʿarākat fī l-muʿtamari illadīnṣaqa muʿahḥaran kullu l-fiʿāti l-mutanāzītati ʿalā masʿalati tawzītī miyāḥi r-rayyī.  
All of the conflicting parties on the matter of distributing irrigation water participated in the conference which was held recently.

(14) šarība s-sālihu l-ʿatīsānu māʿašan ʿakaran min biʿrin ʾamīqatin fī ʾs-sahārī.  
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, جَمْعُ الْتَكْسِيرِ. 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>bābun</td>
<td>abwābun</td>
<td>malikun</td>
<td>mulūkun</td>
</tr>
<tr>
<td>kabīrun</td>
<td>kibārun</td>
<td>šahrun</td>
<td>ašhurun</td>
</tr>
<tr>
<td>rāḥun</td>
<td>ʾiḥwānun</td>
<td>mabnān</td>
<td>mabān</td>
</tr>
<tr>
<td>suʾālun</td>
<td>ʾasʾilatun</td>
<td>tarīqun</td>
<td>turūqun</td>
</tr>
<tr>
<td>bāb</td>
<td>ʾabwāb</td>
<td>malik</td>
<td>mulūk</td>
</tr>
<tr>
<td>kabīr</td>
<td>kibār</td>
<td>šahr</td>
<td>ašhur</td>
</tr>
<tr>
<td>rāḥun</td>
<td>ʾiḥwān</td>
<td>mabnā</td>
<td>mabān</td>
</tr>
<tr>
<td>suʾāl</td>
<td>ʾasʾilat</td>
<td>tarīq</td>
<td>turūq</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 سُعيدُ</td>
<td>أولادُ سَعيدُونَ</td>
<td>أولادُ سَعيدُونَ</td>
</tr>
<tr>
<td>waladun sa‘idan</td>
<td>′awlādun su‘adā’u</td>
<td>′awlādun sa‘idūna</td>
</tr>
<tr>
<td>a happy boy</td>
<td>happy boys</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fem. sing.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>عَرَّاسُ سَعيدَةُ</td>
<td>عَرَّاسٌ سَعيدَةُ</td>
</tr>
<tr>
<td>′arūsun sa‘idatun</td>
<td>′arūs su‘adā’u</td>
</tr>
<tr>
<td>a happy bride</td>
<td>happy brides</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>مُعْلَمُونَ سَعيدُونَ</td>
<td>مُعْلَمُونَ سَعيدُونَ</td>
<td>مُعْلَمُونَ سَعيدُونَ</td>
</tr>
<tr>
<td>mu‘allimun sa‘idun</td>
<td>mu‘allimun su‘adā’u</td>
<td>mu‘allimun sa‘idūna</td>
</tr>
<tr>
<td>a happy teacher</td>
<td>happy teachers</td>
<td></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>بَيْتٌ صَغِيرٌ</td>
<td>بَيْوتٌ صَغِيرٌةُ</td>
</tr>
<tr>
<td>baytun şağırun</td>
<td>buyütun şağıratun</td>
</tr>
</tbody>
</table>
21.4 Collective nouns, **إِسْمُ الْجَمْعُ**, 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.

<table>
<thead>
<tr>
<th>Collective noun</th>
<th>Broken plur.</th>
<th>Singular</th>
<th>Sound plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>شَجْرٌ (trees)</td>
<td>شَجَرَةٌ (a tree)</td>
<td>شَجَرَاتُ (trees)</td>
<td>شَجَرَاتُ (trees)</td>
</tr>
<tr>
<td>لَيْلٌ (night)</td>
<td>لَيْلَةٌ (a night)</td>
<td>لَيْلَاتُ (nights)</td>
<td>لَيْلَاتُ (nights)</td>
</tr>
<tr>
<td>سَمَكٌ (fish)</td>
<td>سَمَكَةٌ (a fish)</td>
<td>سَمَكَاتُ (fish)</td>
<td>سَمَكَاتُ (fish)</td>
</tr>
</tbody>
</table>

Some collective nouns do not have a corresponding singular:

<table>
<thead>
<tr>
<th>Collective noun</th>
<th>Broken plur.</th>
<th>Singular</th>
<th>Sound plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td>جَيْشٌ (army)</td>
<td>جَيْشُ (armies)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>شَعْبٌ (people, folk)</td>
<td>شُعْبَةٌ (peoples, folk)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>حَيْلٌ (horses)</td>
<td>حَيْلُ (horses)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

21.5 **Agreement of verbs and adjectives with collective nouns**

Collective nouns, **إِسْمُ الْجَمْعُ**, 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.)
ذَﻫَبْتُ شُعْبٌ عَظِيمٌ
dahaba ša‘bun ʿaḍīmun.
A great nation (lit. people)
has vanished (gone).

Broken plural
(Treated as fem. sing.)
ذَﻫِيَتْ شُعْبٌ عَظِيمٌ
dahabat ša‘ibun ʿaḍīmatun.
Great nations (lit. peoples)
have vanished (gone).

Exercises

Practise your reading:

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

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

With masc. verb
نُشِرَ ٱلْعَرَبِ ٱلْحُضْرَة
tashira l-ʿarab al-hudur.

With fem. verb
نُشِرَت ٱلْعَرَبِ ٱلْحُضْرَة
ntashirat l-ʿarab al-hudur.

The Arabs spread civilization.
3) samaku l-anhuri wa-l-buḥayrāti ṣatyabu min samaki l-bihāri.  

23 Freshwater 1 fish are 4 tastier than 5 sea fish (lit. 1 the fish of 2 rivers 3 and lakes are 4 tastier than the fish of 5 the seas).

4) inqalabat ʕahinatun bi-hāḍiti sayrin fa-saqṭat min-hā ʕanādiq l-fākihari wa-ṣaḥṣasun ʕamūlāṭun bi-z-zytūnī.

In a 4 traffic 3 accident 2 a truck 1 turned upside down and 6 boxes (cases) of 7 fruit 8 and sacks 9 filled with 10 olives 5 fell out.

3) The strong German 2 army 1 lost 4 the war 5 against 6 the armies 7 belonging to 8 the allied 9 countries.

6) al-maṣārifū l-kabīratu wa-t-tuğgaru l-kibāru mas’ūlūna ʕani ḥtifāi ʔasəāri l-mawāddi l-gidāʔiyati fi l-bilādi. 

The big 1 banks and big 2 merchants are 3 responsible for 4 the rise in 5 the price(s) of 6 foodstuffs in the country.
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 (lit. lot of rain) during these months, the rivers have flooded and swept away many houses near the banks.

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.

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

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

Because of the heavy rain (lit. lot of rain) during these months, the rivers have flooded and swept away many houses near the banks.
The publishing houses published the works of the writers and poets and rejected some of them although they were good.

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

The Arabs 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 *المُصْرَفُ*، 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 *المُمْثَعُ مِنَ الصَّرْف* or *عِيْرُ المُصْرَف*، i.e. *not fully declined*.

<table>
<thead>
<tr>
<th>Diptote indefinite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative: one َّدَمْمَة</td>
</tr>
<tr>
<td>Accusative and genitive: one َّفَثَّح</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Indefinite form, sing.</th>
<th>Definite form, sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Diptote (not fully declined)</strong></td>
<td><strong>Triptote (fully declined)</strong></td>
</tr>
<tr>
<td>أَحْمَرْ (not: أَحْمَرَ)</td>
<td>أَحْمُرْ</td>
</tr>
<tr>
<td>Nom.: ءًامَرُ, red ءًامَرُ</td>
<td>ءًامَرِأْءًامَرُ</td>
</tr>
<tr>
<td>Acc.: أَحْمَرْ (not: أَحْمَرَأْحَمْرَ)</td>
<td>أَحْمَرْ</td>
</tr>
<tr>
<td>ءًامَرَأْءًامَرُ</td>
<td>ءًامَرِأْءًامَرُ</td>
</tr>
<tr>
<td>Gen.: أَحْمَرْ (not: أَحْمَرَأْحَمْرَ)</td>
<td>أَحْمَرْ</td>
</tr>
<tr>
<td>ءًامَرَأْءًامَرُ</td>
<td>ءًامَرِأْءًامَرُ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indefinite form, plur.</th>
<th>Definite form, plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Diptote (not fully declined)</strong></td>
<td><strong>Triptote (fully declined, with suffix pronoun)</strong></td>
</tr>
<tr>
<td>رَسَائِلْ</td>
<td>رَسَائِلْكَ</td>
</tr>
<tr>
<td>Nom.: رَسَائِلْ</td>
<td>رَسَائِلْكَ</td>
</tr>
<tr>
<td>رَسَائِلْ</td>
<td>رَسَائِلْكَ</td>
</tr>
<tr>
<td>Acc.: رَسَائِلْ</td>
<td>رَسَائِلْكَ</td>
</tr>
<tr>
<td>رَسَائِلْ</td>
<td>رَسَائِلْكَ</td>
</tr>
<tr>
<td>Gen.: رَسَائِلْ</td>
<td>رَسَائِلْكَ</td>
</tr>
</tbody>
</table>

The most common classes of diptotes are:

### 22.3 Proper names

(a) Feminine proper names, with or without tāʾ marbūṭah َتْمَ.. ..atu/, e.g.

- مَرْيَمُ مَرْيَمُ Maryam
- زَيْنَبُ زَيْنَبُ Zaynab
- سُعُدُ Su‘ād
- فَاتِمَةُ فَاتِمَةُ Fātimatu
- مَاجِدةُ Mā gidatu
- عَائِشَةُ عَائِشَةُ ʿAʿishatu
Note: Even masculine proper names ending in ُة ..َـُﺔ ... /atu/ are diptotes, e.g.

- نَحْلَة نَحْلَة
- مَعاوِيَّة مَعاوِيَّة

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

<table>
<thead>
<tr>
<th>Triptote</th>
<th>Diptote (more common)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مصر ِمْﺼُﺮ</td>
<td>رَغُدُ ِمْﺼُﺮ</td>
</tr>
<tr>
<td>Hindun ِمْﺼُﺮ</td>
<td>مِصر ِمْﺼُﺮ</td>
</tr>
<tr>
<td>Egypt ِمْﺼُﺮ</td>
<td>Egypt</td>
</tr>
</tbody>
</table>

Note: Most commonly in modern Arabic, ِمْﺼُﺮ miṣr is used as a diptote and ِهْﻨٌﺪ hindun as a triptote.

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

- يَعُقوُبُ يوُسُفُ يَسْحَاقُ ِمْﺼُﺮ |
- إِبْرَاهِيمُ إِسْحَاقُ ِمْﺼُﺮ |
- ܝً沙特ًأً, Isaac ًبًذًأً, Abraham ًبًذًأً, Joseph ًبًذًأً, Joseph ًبًذًأً, Jacob

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

<table>
<thead>
<tr>
<th>بَارِسُ</th>
<th>مَكَّةٌ</th>
<th>دِمَشْقُ</th>
<th>لَبَنَانُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَارِسُ</td>
<td>مَكَّةٌ</td>
<td>دِمَشْقُ</td>
<td>لَبَنَانُ</td>
</tr>
<tr>
<td>Paris</td>
<td>Mecca</td>
<td>Damascus</td>
<td>Lebanon</td>
</tr>
</tbody>
</table>

Note: The name of Cairo has the definite article ... َلَّهُ،. It is therefore a triptote and takes all three cases endings: ِمْﺼُﺮَأْﻟَﻘَﺎِﻫَﺮِةَ أَﻠْقَاهِرَةَ أَﻠْقَاهِرَةَ.

(e) Compound geographical names:

<table>
<thead>
<tr>
<th>البَرَّيْرُ</th>
<th>بُيْتُ لَحْمَ</th>
<th>نَيوُرَكُ</th>
<th>بُورُ سَعِيدُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَرَّيْرُ</td>
<td>بُيْتُ لَحْمَ</td>
<td>نَيوُرَكُ</td>
<td>بُورُ سَعِيدُ</td>
</tr>
<tr>
<td>Bür Sa‘du</td>
<td>Bayta Lahma</td>
<td>Niyūrku</td>
<td></td>
</tr>
<tr>
<td>Port Said</td>
<td>Baalbek</td>
<td>Bethlehem</td>
<td>New York</td>
</tr>
</tbody>
</table>

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

Masculine proper names ending in ِن /ة atun, e.g.

Masculine proper names ending in ِن /ة atun, e.g.

Proper names (masculine and feminine) which have the pattern of ِن /ة atun, e.g.

Adjectives

Most of the classical grammarians consider the masculine adjectives ending in ِن /ة atun (pattern: ِن /ة atun) and having the feminine ending ِن /ة atun (pattern: ِن /ة atun) to be diptotes, but some other grammarians consider the feminine ending of the above ِن /ة atun to be ِن /ة atun (pattern: ِن /ة atun, not ِن /ة atun). In this case they have to be tritotes (as pattern: ِن /ة atun), 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>kaslān/un</td>
<td>kaslā</td>
</tr>
<tr>
<td>sakrān/un</td>
<td>sakrā</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. 

\[َﻏْﻀَﺒﺎُن\]
\[g\ad\ba\nu\] un, thirsty

\[َﻏْﻀَﺒﺎٌن\] un, angry

Note b: The adjective below is not a diptote, because its feminine singular does not end in \[..َـﻰ\.../a¯/\] (pattern: 

\[َﻓْﻌَﻠﻰ\]/halfringleftsubscript\[\?\]la¯/):

Note c: Adjectives of the pattern \[ُﻓْﻌَﻼٌن\]/halfringleftsubscript\[\?\]la¯/ are all triptotes, e.g.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nadmānun, regretful</td>
<td>nadmānan</td>
<td>nadmānin</td>
<td>(nadmānatun)</td>
</tr>
</tbody>
</table>

Note c: Adjectives of the pattern \[ُﻓْﻌَﻼٌن\]/halfringleftsubscript\[\?\]la¯/ are all triptotes, e.g.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>uryānun, naked</td>
<td>uryānan</td>
<td>uryānin</td>
<td>(uryānatun)</td>
</tr>
<tr>
<td>fulānun, somebody</td>
<td>fulānan</td>
<td>fulānin</td>
<td>(fulānatun)</td>
</tr>
</tbody>
</table>

(b) Masculine adjectives of the pattern \[ُاَفَْٔلٌاُلٌ\]/halfringleftsubscript\[\?\]a¯/alu, e.g.

|------------|------------|------------|----------------------|
| َأْﻋَﺮُجﻚﻢ\v.\ah\˙\maru\]halfringrightsubscript\[a\¯\u\]red smaller other, another lame
| َأْﻋَﺮُجﻚﻢ\v.\ah\˙\maru\]halfringrightsubscript\[a\¯\u\]red smaller other, another lame
| \[؟\a\¯\ra\˙\ar\]lam\[a\¯\u\]red smaller other, another lame
| \[؟\a\¯\ra\˙\ar\]lam\[a\¯\u\]red smaller other, another lame

(c) Nouns and adjectives ending in \[ُاَسَّاً\]/halfringleftsubscript\[\?\]a\¨\un/ which is not part of the verb root, e.g.

|------------|------------|------------|----------------------|
| َأْﻋَﺮُجﻚﻢ\v.\ah\˙\maru\]halfringrightsubscript\[a\¯\u\]red smaller other, another lame
| َأْﻋَﺮُجﻚﻢ\v.\ah\˙\maru\]halfringrightsubscript\[a\¯\u\]red smaller other, another lame
| \[؟\a\¯\ra\˙\ar\]lam\[a\¯\u\]red smaller other, another lame
| \[؟\a\¯\ra\˙\ar\]lam\[a\¯\u\]red smaller other, another lame

Note a: The triptote nouns ending in \[ُاَسَّاً\]/halfringleftsubscript\[\?\]a\¨\un/ below do not belong to the above group, because they are derived from verbs ending in a weak radical (chapter 33), e.g.
Note b: The word اَشْيَاء/halfringrightsubscript as-ya¯/halfringrightsubscript u ‘things’ (sing. شَيْء shay¯/halfringrightsubscript u’) is an exception because it is a diptote in the Quran.

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

**Indefinite**
- مَقَانَى maqhan, a coffee house
- سُكَنَى sukna, housing, dwelling

**Definite**
- ﺑِـاْﻟـَـﻤَـقَـهَـﻰ al-maqha
- ﺑِـاْﻟُـسْـﻜَـنَـﻰ as-sukna

### 22.5 Broken plurals as diptotes

Broken plurals having the pattern of مَفَﺎِﻋِﻞ mafā¯/halfringrightsubscript ilu or مَفَﺎَﻋِﻞ mafā¯/halfringrightsubscript ilu are diptotes, e.g.

- موادٌ mawāddu
- اِصْبَاعٌ ʿashābī/lu
- أَكاَرَمٌ ʿakārimu
- مَسْتَحْدِيَّةٌ masāhidu
- موادٌ mawāddu
- اِصْبَاعٌ اِذْبَاءٌ ʿazhābī/lu
- موادٌ mawāddu
- اِصْبَاعٌ ʿasāfīru
- قَنَادِيلٌ qanādīlu
- فَنَادِيَّةٌ fannādī/lu
- مَسْتَحْدِيَّةٌ masāhidu
- موادٌ mawāddu
- اِصْبَاعٌ ʿasāfīru
- فَنَادِيَّةٌ fannādī/lu
- وَبَيْنَ اِصْبَاعٍ وَفَنَادِيَّةٍ wa-bayn ʿasāfīru wa-fannādī/lu
- موادٌ mawāddu
- اِصْبَاعٌ ʿasāfīru
- فَنَادِيَّةٌ fannādī/lu
- مَسْتَحْدِيَّةٌ masāhidu

### Exercises

Practise your reading:

1. ʿىَسْتَمَعْتُ ʿلَمْؤُؤْنِينَ (سَ مؤُؤْنِينَ 3 مُتِمَّاَزِينَ فِي 4 مَسْتَحْدِيَّةٍ (5 مَسْتَحْدِيَّةٍ (6 مَسْتَحْدِيَّةٍ وَبَيْنَ اِصْبَاعٍ وَفَنَادِيَّةٍ)

(1) ʿiṣamaʾtu li-muʾaddinina mumtāzīna fi masāhidu ʿadīdatin fi Makkata l-mukarramati.

1 I listened to 3 excellent ʿmuezzins (ʿreciters of the Holy Quran) in 5 many 4 mosques in the 6 Honored (Holy) city of Mecca.
2) sakantu niṣfa sanatin fi saḥrā'i Ṣinā qarīban mina l-bahri l-mutawassiti.

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

3) ǧalastu li-muddatin tawīlatin ma'a ʿulamā'a ʿuḍamā'a fi maqhan 'alā l-bahri.

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

4) sakantu / ʿaqamtu sanatan fi Bayrūta wa-ṣahrān fi ʿAmmāna wa-ṭusbū'an wa-niṣfa l-ṭusbū'i fi l-Qāhiratī.

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

5) ḏahabtu ʿams 2brījatá 3muṣūf 2wa-ṣūf 2wa-Hindin ʿilā bayta lahma.

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

6) ẓāḥidat tamāṭila daḥmatan fi maʿābida kaṭīratūn fi miṣra wa-bi-ḥāssatin fi l-Qāhiratī.

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

7) takallamtu ma'a ʿAkrama wa-Muḥammadīn wa-ʿAhmāda wa-Gūrğa, wa-katabtu ʿilā ʿAlīyīn wa-ʿUmara wa-Sulaymāna wa-ʿUtmāna wa-ʾIrbrāhīma wa-Yāzīda.
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 (handicapped) 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).

Translate into Arabic:

1. I sat for a long time in a coffee shop by the sea with a famous poet.
2. I took a walk in the suburb(s) of Cairo and saw many statues and a huge temple.
3. I listened for a long time to an angry inspector who spoke about (the) confidential matters concerning (the) foreigners.
4. I lived for a year in Cairo, half a year in Bethlehem, one month in Amman and one and a half weeks in Beirut near the sea.
5. I went yesterday to the mosque and I listened to an excellent reciter (of the Quran) in (the) Honoured (Holy) city of Mecca.
6. I sat yesterday with a lame man in a garden and he spoke about his problem and the problems of the disabled.
7. The hungry and thirsty patient asked the nurse for medicine, food and drink.
8. The nurse gave the ill child the medicine on a green plate and the food on a blue plate.
9. The employee responsible wrote a report condemning (lit. against) the Arabic grammar exam.
Chapter 23

Participles, verbal nouns (maṣdar), nouns of place, time and instrument

23.1 Active participle

The active participle, إسـمُ أَلْفَاعِلٍ, 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 فَاعِلٌ (fem. فَاعِلَة), from the verb فَعَلَ, e.g.

كَاتِبُ kāṭību, one who writes, writer, clerk (from the verb كَتَبَ kataba, to write)

قَاتِلُ qāṭīlu, 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.

مسافرُ (III) travelling, going to travel

جَالِسُ 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.

Active participle

أُنَا مُسَافِرُ غَداً

I am travelling tomorrow.

Imperfect verb

أُسَافِرُ غَداً

I will travel tomorrow.
Note: The above words حَرَجَ ضَاحِكًا and حَرَجَ (وَهُوَ) يَضَحكَ 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**

Albertar jalsu huna.
The guard is sitting here.

al-‘amilu dāhibun ‘ilā amali-hi.
The worker is going (or: is on his way) to (his) work.

anā rākibun hisānan.
I am riding a horse (just now).

**With the imperfect (a habitual action)**

Albertar jilsu (dā‘a) huna.
The guard (always) sits here.

al-‘amilu ‘ilā ‘amali-hi fi š-sabāhi.
The worker (always) goes to (his) work in the morning.

arkabu hisānan kulla yawmin.
I ride a horse every day.

23.4 Passive participle

The passive participle, اسم المفعول, 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 triliteral verb (form I) is formed according to the pattern of مَفْعُولُ maf‘ūlūn, e.g.

مَكْتُوبَ written, a letter
مَفْعُولُ (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 مـ:

(a) Active participle

<table>
<thead>
<tr>
<th></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>مـفعل</td>
<td>مـفعل</td>
<td>مـفعل</td>
<td>مـفعل</td>
<td>مـفعل</td>
<td>مـفعل</td>
<td>فـاعل</td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>مـفعل</td>
<td></td>
</tr>
</tbody>
</table>

(b) Passive participle

<table>
<thead>
<tr>
<th></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>مـفعل</td>
<td>مـفعل</td>
<td>مـفعل</td>
<td>مـفعل</td>
<td>مـفعل</td>
<td>مـفعل</td>
<td>مـفعل</td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>مـفعل</td>
<td></td>
</tr>
</tbody>
</table>

(See also table A1.1 of the verb faʻala 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><em>pages</em></td>
<td><em>pages</em></td>
<td><em>pages</em></td>
</tr>
<tr>
<td>II</td>
<td>مـعلم</td>
<td>مـعلم</td>
</tr>
<tr>
<td><em>pages</em></td>
<td><em>pages</em></td>
<td><em>pages</em></td>
</tr>
<tr>
<td>الملا</td>
<td>muʿallim</td>
<td>muʿallamun</td>
</tr>
<tr>
<td>to teach</td>
<td>teacher</td>
<td>taught, educated</td>
</tr>
<tr>
<td>III</td>
<td>مـسـاعد</td>
<td>مـسـاعد</td>
</tr>
<tr>
<td><em>pages</em></td>
<td><em>pages</em></td>
<td><em>pages</em></td>
</tr>
<tr>
<td>الملا</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 مـصدـر 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 (fa’ala) in Appendix 1.)

Note a: The verbal nouns of forms IV–X have only one pattern, but forms II and III may have two.

Note b: The initial hamzatu l-qat and َ in the verbal nouns of verb forms VII–X is subject to the rule of hamzatu l-was, 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>sahira, 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.

قُسِّدَ الفَتَّلَ qasa'da l-qatla. He intended to kill.

عَلَمَ السَّباحَةَ allama s-sibāḥata. 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 مْـ/ma.../ to the root according to the patterns: مْـ or مْـ. Their broken plural is formed according to the pattern مْـ or مْـ and is a diptote, e.g.

<table>
<thead>
<tr>
<th>Noun of place/time</th>
<th>Broken plural</th>
<th>Trilateral verb (form I)</th>
</tr>
</thead>
<tbody>
<tr>
<td>mahzanun</td>
<td>mahzānu</td>
<td>hazaṇa</td>
</tr>
<tr>
<td>mawṣidun</td>
<td>mawṣādu</td>
<td>waṣāda</td>
</tr>
<tr>
<td>manzilun</td>
<td>manāzīlu</td>
<td>nazāla</td>
</tr>
<tr>
<td>masgidun</td>
<td>masāgidu</td>
<td>saṣāda</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.

muntazahun, park (form VIII)

mustaqbalun, future (form X)

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 مْـ/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 مَفْعَال, e.g.</td>
<td></td>
</tr>
<tr>
<td>مُشَارَ مَنْشَر minşarun, saw</td>
<td>نَشَرَ našara, to saw</td>
</tr>
<tr>
<td>مَفْتَاحُ miftahun, key</td>
<td>فَتَحَ fataha, to open</td>
</tr>
<tr>
<td>(b) Pattern مَفْعُولٌ, e.g.</td>
<td></td>
</tr>
<tr>
<td>مِبْرَدُ minbardun, file</td>
<td>بَرَدَ barada, to file</td>
</tr>
<tr>
<td>مَقْصُصُ miqassun, scissors</td>
<td>قَصَّ qassa, to cut</td>
</tr>
<tr>
<td>(c) Pattern مَفْعَلَة, e.g.</td>
<td></td>
</tr>
<tr>
<td>مِكْنَاسُة miknasatun, broom</td>
<td>كَنْسَا kanasa, to sweep</td>
</tr>
<tr>
<td>مِنْشَافُة minšafatun, towel</td>
<td>نَشِفَ našifa, to dry</td>
</tr>
</tbody>
</table>

- Educated teacher information killed understood
- Kidnapped colonizing colonial heard defeated
- Assistant spectator excused news correspondent exaggerator
- Enthusiastic respected used emigrant, immigrant future
- Famous exam strike respect explosion
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.

I liked the teaching method (way) of the professor sent over from the University of Rabat to teach the Arabic language.

The people in the Middle East began to realize the value of science (knowledge), after a long halt (break).

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.
My husband has been appointed as the Lebanese representative at the United Nations and he will start his post by the middle of the next year.

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.

The incident of yesterday's clash between police and demonstrators is reported (published about it) in today's newspaper.

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.

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 َهْﻞ hal, or by prefixing the first word of the sentence with the interrogative particle ..َأ a.

- َهْﻞ فَتَحْتَ أَشْبَك؟ OR َأْفَتَحْتَ أَشْبَك؟
  - hal fatah a-shubbaka? ?a-fatah a-shubbaka?
  - Did you open the window?

(b) The particle َأ cannot be used before a word having the definite article ..َأْلـ. It can, however, be joined to another word which begins with ..َأ, e.g.

- َأْنْتَ تَأْجِرِ؟ OR َأْنْتَ تَأْجِرِ؟
  - ?a-anta tajirun? Are you a merchant? ?a-?a-anta tajirun?

Remember: َهْﻞ becomes َهَلَ before hamzatu l-waṣli (waṣlah). This form is used to avoid three consecutive consonants, e.g.

- َهَلْ أَلْوَدُ فِي الْمَدْرَسَة؟
  - hal i-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 ِمْﻦُ is placed before or after a pronominal subject. In an ِمَدَّة construction it is, of course, placed after the first noun, e.g.

Who is he? Who is he? whose house?

Note: Like the following interrogative pronoun ِمَا is indeclinable, i.e. it has the same form for all genders, numbers and cases.

When the prefixed preposition ...ِلْ preceded ِمْﻦُ, it has the meaning ‘whose?’, ‘for/to whom?’, e.g.

Whose house is it? (lit. For whom is the house?)

Note: In the above sentence ِمْﻦُ gets the kasrah and becomes ِمِﻦُ, because it is followed by hamzatu al-wašli (wašlah).

"what?" may be preceded by the preposition ِلْ and is then written as ِلْمَا (ِلْمَا), meaning ‘why? for what?’.

The above-mentioned pronoun has a longer synonym ِمَدَّا which ‘what?’. It can also be preceded by the bound preposition ...ِلْ, giving: ِلْمَدَّا (ِلْمَدَّا), 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: *عُلَمَانْ *عَلَمَانْ *عَلَمَانْ *عَلَمَانْ *عَلَمَانْ... which/what teacher?

Fem: *عَلَمَاتُ *عَلَمَاتُ *عَلَمَاتُ... which/what teacher?

Note: *عَلَمَانْ and *عَلَمَاتُ can also be used as (adjectival) indefinite pronouns in the meaning ‘any’, e.g.
from any place

in any case

‘how many?, how much?’

takes the following noun, which it qualifies, in the indefinite accusative singular, e.g.

How many cars do you have?

How many books did you read?

**24.3 Vocative particles**

(a) The vocative particles are *yā* for both genders, *‘ayyuhā* for the masculine, and *‘ayyuhā* 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) ‘O...!’ is followed by a noun (in any number) or proper name in the nominative case without the definite article or nunation, e.g.

*Ya rabbu! O Lord!*  *Ya ‘allahu! O God!*

*Ya rağulu! O man!*  *Ya rijālu! O men!*

*Ya sayyidatu! O lady!*  *Ya sayydātu! O ladies!*

*Ya yūsufu! O Joseph!*  *Ya su‘ādul! 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.
Interrogative particles and pronouns, vocative particles

**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-’,

b) The vocative particles أُّيَهـﺎ ayyuha, masc., and أَّيـُتَهـﺎ yyyatuha, fem., are also used for all numbers. As usual, the following noun is in the nominative case, but it takes the definite article ... أَل. These longer vocative particles are often used at the beginning of a speech or by the announcers of radio and television programmes. They may be preceded by the shorter vocative particle أَيَا, e.g.

أَيِّهَا / أَيِّهَا اِلْمُعْلَمُ

أَيِّهَا OR أَيِّهَا أَيِّهَا اِلْمُعْلِمُ! O teacher!

أَيِّهَا / أَيِّهَا اِلْمُعْلَمَةُ

أَيِّهَا OR أَيِّهَا أَيِّهَا اِلْمُعْلِمَةُ! O teachers!

أَيِّهَا OR أَيِّهَا أَيِّهَا اِلْمُعْلِمَةُ! O teachers! (fem.)

أَيِّهَا OR أَيِّهَا أَيِّهَا اِلْمُعاَلِمَةُ! O teachers! (fem.)

أَيِّهَا السَّيِّدَاتُ وَالسَّاَدَةُ

أَيِّهَا s-sayyidatu wa-s-sadatu! Ladies and gentlemen!

Note: In the last mentioned phrase the masculine vocative particle أَيِّهَا is used, because in phrases with mixed gender, the masculine determines agreement.
etc. Note that َغْﻴُﺮ then appears without article or nunation (i.e. in the form called construct state), e.g.

َﻏْﻴُﺮ َﻗﺎِدٍر gayru qādirin, unable (other than able)
َﻏْﻴُﺮ مِهمْ gayru mumimin, unimportant
َﻏْﻴُﺮ مِمْكنْ gayru mumkinin, impossible
َﻏْﻴُﺮ َعَﺮِبًّﻲ gayru arabiyyin, not an Arab, non-Arab
َﻏْﻴُﺮ مَوْجُودٍ gayru mawgūdun, unavailable, not present, absent, non-existent

(b) When َغْﻴُﺮ has a suffixed pronoun, it means ‘other(s) (than)’, e.g.

َأْﻟُﻤِﺪﻳُﺮ وَغْﻴُﺮُهْ the director (masc.) and others (than him)
َأْﻟـُﻤِﺪﻳَﺮُة وَغْﻴُﺮَﻫَا the director (fem.) and others (than her)

(c) When َغْﻴُﺮ is preceded by a negative predicate or negative particle like َﻻ lā, it is translated as ‘only’, e.g.

ْلَا يَلْعَمُ هَذَا َغْﻴَرُ ْأَلْمِدُرِيْمْ Only the director knows this. (lit. No one knows this other than the director).
َأْﻠَفُ دِينَارٍ ْلَا َغْﻴُرُ alfu dīnārin lā gayru, only a thousand dinars

(d) When َغْﻴُﺮ precedes ْأَنْ, as in َغْﻴَرُ أَنْ, it means ‘except that, nevertheless, however, but’.

### 24.5 Negation with َعَدْمُ ‘adamu

The noun َعَدْمُ ‘adamun ‘non-being, lack, absence’ or the adjective َعَدِيمُ ‘adimun ‘lacking’, can be followed by a noun in the genitive, meaning ‘non-, in-, un-, dis-, -less, lack of...’, etc. The noun َعَدْمُ ‘adam appears without article or nunation, e.g.
The negative particles لا ‘no, not’ and وَلا ‘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 كُلٌّ kullun means basically ‘totality, entirety, whole, all, everything’. It is fully declined (inflected for all cases) and can be employed as a universal indefinite pronoun modifying a following noun, or standing alone. The following are its uses:

(a) When كُلٌّ without an article or nunation is followed by an indefinite noun in the genitive singular, it means ‘each, every’, e.g.

كُلٌّ طَالِبٌ kullu talibin, each student
كُلٌّ يَومٌ kullu yawmin, every day

(b) When كُلٌّ 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-waqti, the whole time, all the time

(c) When कुल without an article or nunation is followed by a definite noun in the genitive plural, it means ‘all’, e.g.
कुल हयावनात kullu l-ḥayawānāt, all the animals
कुल बिंत kullu l-buyūtī, all the houses

(d) When कुल is indefinite (having nunation) and followed by the preposition मन min ‘from’, i.e. कुल मन कुल मन, it has the meaning ‘each (one) of (a group)’, e.g.
कुल मन कुल मन kullun mina ṯ-tullābi, each (one) of the students

(e) When the definite article... is attached to कुल as कुल एलकुल, it becomes an independent (pro)noun which means ‘everyone, everything, the whole thing’, e.g.
शाहदू कुल sāhādū l-kullā. I saw everything (the whole thing).

24.8 किला (masc.), किला (fem.)

These two words mean ‘both, both of them, each one of the two’. They are used in the ‘िदफ़ाह 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 किला किला and किला किला are indeclinable before nouns, but declinable before a suffix pronoun.

Note: किला is likely to be from किला-नि, and किला from किला-नि (see chapter 13 on the elision of the final ... of the dual).

**Masculine**
किला हबिरयन ḥānīyin (sing.)
kilā l-ḥabīrayni ḥānīyinun.

**Feminine**
किला हबिरयतन ḥānīyatun (sing.)
kilā l-ḥabīrātayni ḥānīyatunun.

Both experts are foreigners.
(lit. Each one of the two experts is a foreigner.)
(a) The accusative and genitive forms are َﻛَﻠْيَ and ِﻛْﻠَﺘْيَ. These forms are used only when they are followed by a suffix pronoun, e.g.

**Masculine**

<table>
<thead>
<tr>
<th>Ilkla- huma َآَغَنْبَيْيْعَن (nom.)</th>
<th>Ilkta-huma َآَغَنْبَيْيْعَتون (nom.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Both of them are foreigners.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ra‘aytu kilay َهـِمَأ</th>
<th>Ra‘aytu kilta َهـِمَأ</th>
</tr>
</thead>
<tbody>
<tr>
<td>I saw both of them.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ma‘a kilay َهـِمَأ (gen.)</th>
<th>Ma‘a kilta َهـِمَأ (gen.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>with both of them.</td>
<td></td>
</tr>
</tbody>
</table>

(lit. with each one of the two)

(b) The verb with َآَلْحَيْرَيْن is in the singular

<table>
<thead>
<tr>
<th>Ilkla َلـِهـَبِرَيْنَيْن سَافَرَ جَوَا</th>
<th>Ilkta َلـِهـَبِرَتْيَنَيْن سَافَرَتْ جَوَا</th>
</tr>
</thead>
<tbody>
<tr>
<td>Both experts flew by air.</td>
<td></td>
</tr>
</tbody>
</table>

(lit. Each one of the two experts flew by air.)
The adverb *huna* means ‘there’, but, like its English equivalent, it is also used in nominal sentences in the meaning ‘there is, there are’, e.g.

* hunāka-ḥtimālun bi-n-nağāhi. There is a possibility of success.

* hal hunāka katīร run 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.

* qāla fulānun. Somebody (OR: a certain person) said.
* fi ʿl-yāmi l-fulāniyyi on such and such a day
* fi ʿl-laylati l-fulāniyyati on such and such a night

- **Masculine**
  - qāla fulānun.
  - fi ʿl-yāmi l-fulāniyyi on such and such a day
  - fi ʿl-laylati l-fulāniyyati on such and such a night

- **Feminine**
  - ġāta fulānatun.
  - fi ʿl-laylati l-fulāniyyati on such and such a night
Exercises

Practise your reading:

1. Α’ حضرة الأستاذ! في 3. أيّة جامعة أنت؟ وأية 5. مادة تدرس؟ وفيّ 6. مدينة تعيش في؟


1. هل تُسافر كل يوم بين المدينتين؟ 6. سافر فقط 8. حِمس مرات (سّرة) في 10. الأسبوع ١١. وكيف تُسافر؟ 12. أركب القطار في بعض الأحياء وأحيانًا أخذ سيارتي. ١٨. كم المسافة وكم تمن بِطاقة القطار؟


1. هرب السارق من السجن ولا أحد غير روجته يعرف أنّ

(3) 2. The thief 1. escaped from 3. prison and no 4. one 6. except 7. his wife ١٧. knows 8. where he is hiding.

1. على أية ظاهرة سيُسافر الوفد؟ وهل أعلمنهم الطاقم عن بين المُسافرين ١٠. شخصاً وهو غير قادر على صعود السلم دون مساعدة؟

(4) 1. On 2. which 3. aeroplane will 5. the delegation 6. travel? 7. Did 8. you (pl.) inform 9. the crew that 10. among the travellers there is 12. a disabled 11. person who is unable to go up the steps (ladder) without help?
(5) The company director talked to all the employees about the company's refusal to raise their wages.

1 The company director talked to all the employees about the company's refusal to raise their wages.

(6) 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.

1 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.

(7) There is a possibility that the ambassador will not take part in the NATO conference because of his lack of military experience.

1 There is a possibility that the ambassador will not take part in the NATO conference because of his lack of military experience.

(8) 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?

1 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?

(9) How many friends did you go with and how many cups of coffee did you drink? Who paid and how much?

1 How many friends did you go with and how many cups of coffee did you drink? Who paid and how much?
(10) Are you (f.) living alone in this large apartment?

Translate into Arabic:

(1) هل تسكنين هذه الشقة الفاسعة؟

(1) Is the disabled person living alone in this large apartment?

(2) How many cups of coffee? Who paid? How much?

(3) Do you know how many traffic accidents happened in the city last summer?

(4) The director of the prison talked to all the employees about raising their wages.

(5) Where are you living (m.s.)? And are you living with your family?

(6) I travel every week between the city and the university. Sometimes I travel by train and sometimes I take my car.

(7) The cat ate the piece of cheese and some of the meat from the table and then it escaped.

(8) The thief jumped from the apartment to the road and escaped. The dog chased him but could not catch him.

(9) There is a possibility that the minister will take part in the NATO conference.

(10) Do you know how many ministers there are in the government?

(11) Is the government intending to send military personnel to the conference?

(12) The thief escaped by car and no one knows where he is hiding.

(13) O! Your excellency, Ambassador! On which aeroplane will the delegation travel? And did you inform the crew that among the passengers there is a person who is unable to climb the steps to (go up the ladder of) the aeroplane without help?
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) fa‘ilun</td>
<td>‘ālimun, learned</td>
<td>‘ulamā‘u</td>
</tr>
<tr>
<td>(b) fa‘ilun</td>
<td>kābirun, big</td>
<td>kibārun</td>
</tr>
<tr>
<td>(c) fa‘alun</td>
<td>ḥasanun, beautiful, fine</td>
<td>hisānun</td>
</tr>
<tr>
<td>(d) fa‘alun</td>
<td>kaslānu, lazy</td>
<td>kasālā</td>
</tr>
<tr>
<td>(e) fa‘alun</td>
<td>ḥasūdun, envious</td>
<td>ḥusudun</td>
</tr>
<tr>
<td>(f) fa‘alun</td>
<td>māğrūhun, injured</td>
<td>māğārīhu</td>
</tr>
</tbody>
</table>

25.2 Adjectives denoting colours or (bodily) defects are formed according to the patterns fa‘alu, masc. sing., and fa‘alā‘u, fem. sing. Both of these patterns are diptotes and the corresponding broken plural pattern (for both genders) is: fa‘ilun (triptote), e.g.

---|---|---
āsowdā‘u, black | sawdā‘u | sūdun
āhmārā‘u, red | ħamrā‘u | ħumrun
The relative adjective is called in Arabic نسْبَة 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>لْبَنَٰنَّ</td>
<td>لْبَنَّانِيَّ</td>
<td>لْبَنَّانِيَّةَ</td>
</tr>
<tr>
<td>lubnānu, Lebanon</td>
<td>lubnāniyyun, Lebanese</td>
<td>lubnāniyyatun</td>
</tr>
<tr>
<td>عَرَبَ</td>
<td>عَرَبِيَّ</td>
<td>عَرَبِيَّةَ</td>
</tr>
<tr>
<td>ʿarabun, Arabs</td>
<td>ʿarabiyyun, Arab, Arabic</td>
<td>ʿarabiyyatun</td>
</tr>
<tr>
<td>كُحُولٌ</td>
<td>كُحُولِيَّ</td>
<td>كُحُولِيَّةَ</td>
</tr>
<tr>
<td>kuhūlun, alcohol</td>
<td>kuhūliyyun, alcoholic</td>
<td>kuhūliyyatun</td>
</tr>
</tbody>
</table>
The feminine ending tā‘ marbūtah is elided with the noun when adding the nisbah suffix  or /iiyun/, e.g.

Relative adjective (nisbah)

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>taqāfatun, culture</td>
<td>taqāfiyyun, cultural</td>
<td>taqāfiyyatun</td>
</tr>
<tr>
<td>mihnatun, profession</td>
<td>mihaniyyun, professional</td>
<td>mihaniyyatun</td>
</tr>
</tbody>
</table>

If the noun ends in the long vowel  /â/, this is elided with the noun when adding the nisbah suffix  or /iiyun/, e.g.

Relative adjective (nisbah)

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʼamrīkā, America</td>
<td>ʼamrīkiyyun, American</td>
<td>ʼamrīkiyyatun</td>
</tr>
<tr>
<td>finlandā, Finland</td>
<td>finlandiyyun, Finnish</td>
<td>finlandiyyatun</td>
</tr>
</tbody>
</table>

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>ʼinsānun, man</td>
<td>ʼinsāniyyun, human</td>
<td>ʼinsāniyyatun, humanity, humaneness</td>
</tr>
</tbody>
</table>
25.7 In pausal form (at the end of a sentence) the above nisbah suffix /...iyyun/ is pronounced as a long vowel: /...i/, which does not take nunation. In pause the final tāʾ marbūṭah (ة...ة) /...t/ is pronounced as /...h/, e.g.

Masculine plural | Feminine plural
---|---
ُلْبَنَانِ | لِبْنَانِْهْ
Lebanese (m.) | Lebanese (f.)

Masculine plural | Feminine plural
---|---
الْمُلْمَعْنِونُ الْمِصْرِيَّونُ | الْمُلْمَعْنِاتُ الْمِصْرِيَّاتُ
the Egyptian teachers | the Egyptian teachers

Masculine plural | Feminine plural
---|---
الْمُلْمَعْنِونُ الْعَرَبُ | (not: الْمُلْمَعْنِونُ الْعَرَبِيَّونُ)
the Arab teachers | the Arab teachers

Note: The adjective َعَرَبِيَّ ‘Arab, Arabic’ does not form the sound plural, but uses the collective noun َعَرَب ‘the Arabs, Arab’ as the plural form, e.g.
As mentioned in 25.2, the pattern \( \text{افعـل} \) (al-fuul) 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>صغير run, small</td>
<td>أصغر, smaller, smallest</td>
</tr>
<tr>
<td>جميل run, beautiful</td>
<td>أجمل, more beautiful, most beautiful</td>
</tr>
<tr>
<td>واسع run, wide</td>
<td>أوسط, wider, widest</td>
</tr>
<tr>
<td>حسن run, good</td>
<td>أحسن, better, best</td>
</tr>
<tr>
<td>مشهور run, famous</td>
<td>أشهر, more famous, most famous</td>
</tr>
</tbody>
</table>

### Comparative sentences

The preposition 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 + من min + object of comparison, e.g.

\( \text{الوالد أصغر من أخته} \) al-waladu 'asgaru min 'ahthi-hi.
The boy is younger than his sister.

\( \text{الأم أجمل من بنتها} \) al-'ummu 'agmalu min binti-ha.
The mother is more beautiful than her daughter.

\( \text{البنات أحسن من الأولاد} \) al-banātu 'ahsanu mina l-'awlādi.
(The) girls are better than (the) boys.

### The pattern \( \text{افعـل} \) (al-fuul) cannot be used to form the comparative of the participles of the derived forms, nor of adjectives with more than three consonants. In these cases, the comparative is formed by
using ُأَﻛْثَرُ ‘more’, ُأَشْدَدُ ‘stronger, more’ or ُأَقلُ ‘less’, followed by an accusative abstract noun related to the participle or adjective, e.g.

اًﻛْثَرُ اًﺧْلَاصًا ُأَﻛْثَرُ ‘more faithful’ (lit. more as regards faithfulness)
اًﺷْدَدُ سَوَاً ‘أَﺷْدَدُ ‘stronger as regards blackness’
اًﻗُّﻞ جَﻣَالًا ُأَﻗُّﻞُ ‘less beautiful’ (lit. less as regards beauty)

25.12 The two nouns/adjectives ُخْيَرُ ‘good(ness)’ and ُشَرُ ‘evil’ are used as comparatives and superlatives with the meanings ‘better’ and ‘worst’, respectively, e.g.

اًﺻَلَاةُ خَيْرٍ مِنَ الْوُمُ ‘as-salātu ḥayrun mina n-nawmi.
Prayer is better than sleep. (The Quran) ُهوُ مِنْ شَرَّ الْوَلَادَ ُهوُ مِنْ شَرَّ الْوَلَادَ ‘huwa min šarri l-ʾawla.’
He is one of the worst boys.

25.13 Superlative sentences

The superlative is formed by making the comparative pattern ُأَفَعَلُ ُأَفَعَلُ، either with the definite article ...ُأَلٍّ or with the ُعِدَادَة construction. This form is used for both genders and all numbers, e.g.

ُعِدَادَة construction
ُهوُ أَطْوَلُ وَلَدَ ُهوُ أَطْوَلُ وَلَدَ ‘huwa l-ʾatwalu al-waladin. He is the tallest boy.
ُهيَّ أَقْصَرَ بَيْنَتُ ُهيَّ أَقْصَرَ بَيْنَتُ ‘hiya ʾaqṣaru bintin. She is the shortest girl.
ُهُمْ أَطْوَلُ الْوَلَادَ ُهُمْ أَطْوَلُ الْوَلَادَ ‘hum u l-ʾatwalu l-ʾawlādi. They are the tallest boys.

Definite article
ُهوُ أَطْوَلُ ُهوُ أَطْوَلُ ‘huwa l-ʾatwalu. He is the tallest.
ُهيَّ أَقْصَرَ ُهيَّ أَقْصَرَ ‘hiya l-ʾaqṣaru. She is the shortest.
ُهُمْ أَطْوَلُ ُهُمْ أَطْوَلُ ‘humu l-ʾatwalu. They are the tallest.
Some adjectives having the superlative pattern can also have a feminine superlative form, e.g.

<table>
<thead>
<tr>
<th>Superlative masculine</th>
<th>Superlative feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>الْأَكْبَرُ</td>
<td>الْأَكْبَرَى</td>
</tr>
<tr>
<td>الْأَعْظَمُ</td>
<td>الْأَعْظَمَى</td>
</tr>
<tr>
<td>الْأَصْغَرُ</td>
<td>الْأَصْغَرَى</td>
</tr>
</tbody>
</table>

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>الْأَصْغَرُ</td>
<td>الْأَصْغَرَانَ</td>
<td>الْأَصْغَرَانَ</td>
</tr>
<tr>
<td>الْأَكْبَرُ</td>
<td>الْأَكْبَرانَ</td>
<td>الْأَكْبَرانَ</td>
</tr>
<tr>
<td>الْأَعْظَمُ</td>
<td>الْأَعْظَمانَ</td>
<td>الْأَعْظَمانَ</td>
</tr>
<tr>
<td>الْأَصْغَرُ</td>
<td>الْأَصْغَرَانَ</td>
<td>الْأَصْغَرَانَ</td>
</tr>
</tbody>
</table>

the smallest boy the two smallest boys the smallest boys
the greatest country the two greatest countries the greatest countries
the greatest war the two greatest wars the greatest wars
Remember: Both أَلْحَرُوبُ and أَلْدُوَلَ refer to non-human entities and therefore take the superlative adjective in the feminine singular (see chapter 14).

25.16 The diminutive

The diminutive اسمъ التَّصِغِيرَ can be formed according to the pattern فُعَّيلُ‐ن. 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.

<table>
<thead>
<tr>
<th>Diminutive</th>
<th>Fu‘aylun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hasanun, good (a name)</td>
<td>Hüsün, little good one (a name)</td>
</tr>
<tr>
<td>Abdan, slave (a name)</td>
<td>Ubaydun, little slave (a name)</td>
</tr>
<tr>
<td>Kalbun, dog</td>
<td>Kulaybun, small dog</td>
</tr>
<tr>
<td>Bahrun, sea</td>
<td>Buhayratun, lake (fem. ending)</td>
</tr>
</tbody>
</table>

25.17 Some prepositions can sometimes be used in diminutive form, e.g.

قبلَ الظهِرَ qablal-ẓāhir̲ َ before noon

قبلَ الظهِرَ qubyal-ẓāhir̲ َ 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.

كتَابُ kitābun, book

كتَّيبُ kutayyibun, little book, booklet, pamphlet

صَـيْـرُ 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 (prettiest) female students in the university and the least diligent.

2. The oldest daughter of our neighbour got married, but unfortunately she gave birth to (born to her) a blind baby.

3. The students of Arabic (language) are among the best and most experienced students in the university.

4. The deafest (lit. the most deaf) 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 newspaper published an article with pictures of the air raid yesterday, which killed and injured (wounded) a large number of civilians, and is regarded as the worst (most violent) raid for a year.

The Red Crescent and the Red Cross transported the injured (wounded) 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 (prep.: من) a foreign journalist.

(2) Sea fish is tastier than fish from (of) the lakes.

(3) The leaves of the trees are green in spring and yellow in autumn.

(4) Many students know the works of the famous Lebanese poet by heart.

(5) The president of an African state published his memoirs yesterday and the publishing house will translate them into many foreign languages.

(6) The newspaper published an article about 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.
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:

\[
\begin{align*}
& \text{Inna, indeed, that} & & \text{ka\textsuperscript{a}na, as if} \\
& \text{l\text{"a}kinna, but} & & \text{layta, would, if only, wish} \\
& & \text{la\text{"a}la, perhaps} \\
\end{align*}
\]

Note: l\text{"a}kinna is very often prefixed with wa. Layta is very often prefixed with y\text{"a}.

Examples:

\[
\begin{align*}
& \text{inna l-mud\text{"i}ra m\text{"a}sh\text{"u}lun} & & \text{inna-hu m\text{"a}sh\text{"u}lun} \\
& \text{The director is (indeed) busy} & & \text{He is (indeed) busy} \\
\end{align*}
\]
After ِإَّنَّ inna, the nominal predicate can be emphasized by prefixing َأَّنَّ لَائِ/la.../. (This is optional.) This particle has no influence on the case of the predicate, e.g.

\[
\begin{align*}
\text{ِإَّنَّ} & \text{ لَائِ} \text{ la-}\text{اًدَّيْنِمَن}.
\end{align*}
\]

God is indeed great. (The Quran)

\[
\begin{align*}
\text{ِإَّنَّ} & \text{ لَائِرِ} \text{ la-}\text{كَبِيْرَ}.
\end{align*}
\]

The ship is indeed big.

26.3 ِإَّنَّ 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.

\[
\begin{align*}
\text{ِإَّنَّ} & \text{ لَالَّيْ} \text{ a-}\text{عَجِبَ}.
\end{align*}
\]

The travel made him tired.

\[
\begin{align*}
\text{ِإَّنَّ} & \text{ لَذِبْعَ} \text{ a-}\text{عَجِبَ}.
\end{align*}
\]

Perhaps the shouting bothered her.

26.4 ِإَّنَّ inna, takes the form َأَّنَّ an-anna ‘that’ (complementizer), when it introduces indirect speech or a complement clause after the main clause, e.g.

\[
\begin{align*}
\text{ِإَّنَّ} & \text{ لَعاً} \text{ a-}\text{عَجِبَ}.
\end{align*}
\]

He heard that the president is ill.

\[
\begin{align*}
\text{ِإَّنَّ} & \text{ لَعاً} \text{ a-}\text{عَجِبَ}.
\end{align*}
\]

He heard that he is ill.

Note: ِإَّنَّ inna, nevertheless, remains unchanged after the verb َقَالَ qala ‘to say’, e.g.

\[
\begin{align*}
\text{ِإَّنَّ} & \text{ لَعاً} \text{ a-}\text{عَجِبَ}.
\end{align*}
\]

He said that the employee is ill.

\[
\begin{align*}
\text{ِإَّنَّ} & \text{ لَعاً} \text{ a-}\text{عَجِبَ}.
\end{align*}
\]

He said that he is ill.

26.5 ِإَّنَّ an-anna can be combined with prepositions and then gets various other meanings:

\[
\begin{align*}
\text{ِإَّنَّ} & \text{ لَعَيْ} \text{ a} \text{اًدَّيْنِمَن}.
\end{align*}
\]

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>﴿inna-ı</td>
<td>﴿inna-nı</td>
</tr>
<tr>
<td>﴿inna-a</td>
<td>﴿inna-na</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, ﴿anna-hu, for all genders and numbers, e.g.

\[
\text{سَمَعَتْ أَنَّهُ تُسَافَرَ الْبَيْتُ غَدًا OR سَمَعَتْ أَنْ أَلْبَيْتَ تُسَافَرَ غَدًا}
\]

samiʻtu ﴿anna l-binta tusāfiru ḡadan. samiʻtu ﴿anna-hu tusāfiru l-bintu ḡadan.

I heard that the girl will travel tomorrow.

26.8 Kāna ﴿kān and its sisters

There are dozens of verbs which behave like the verb ﴿kān ﴿kān ‘to be’ (lit. ‘he was’), referred to as ﴿kān and its sisters’. All these verbs take the predicative complement in the accusative case. Hence they are construed in the opposite way to ﴿inna and its sisters’.

26.9 The following are the most common verbs known as sisters of ﴿kān:

- ﴿asbaha, to become (to be/become in the morning) (form IV)
- ﴿adhā, to become
- ﴿dalla, to continue, to keep on, to remain
- ﴿bāta, to become, to spend the night
The above-mentioned verb زَالُ (imperfect: يَزالُ) means literally ‘to cease, to disappear, to go away’. It is frequently used as an auxiliary when preceded by the negative particle مَا /mā/ in the perfect tense, or لَا /lā/ in the imperfect tense. It is then translated as ‘is still (doing)’ or ‘continues to (do)’, with the main action expressed by a participle. Both tenses have the same meaning (see also chapter 36), e.g.

<table>
<thead>
<tr>
<th>مَا مَا زَالَ جَالِسًا</th>
<th>لَا لَا يَزالَ جَالِسًا</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَا زَالَ جَالِسًا</td>
<td>لَا يَزالَ جَالِسًا</td>
</tr>
</tbody>
</table>

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.

The lesson is very difficult but its exercise is easy.

(3) The government is not able to implement the tourism project because it costs too much.

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.

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.

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.

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.

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.

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 workplace is not far from his house and therefore he goes on foot everyday.

The worker said that the workplace is not far from his house and therefore he goes on foot everyday.

Inna and its sisters, kāna and its sisters
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.
قال: إنه سوف يحضر عدد كبير من الناس لسماع محاضرة عميّة كلية الحقوق.

(18)说过一句劝告人的话，即一大群人会去听由院长的讲座。

Relations between people might improve when they learn each other’s languages.

(19)我的父亲在今天打电话给我时很担心，他昨天晚上和我在同一间屋子里。

(20)他们告诉我你哥哥以便宜的价格卖了他的自行车，尽管它还是很好的。

Translate into Arabic:

(1) 昨天晚上我哥哥在电话上跟我说话并且他很担心他的孩子因为他病的很严重。

(2) 他们告诉我部长推迟了旅游项目，因为这太贵了。

(3) 我父亲说市场离我们不远，因此他每天步行去那里。

(4) 院长关于阿拉伯世界的人员关系的文章很好。

(5) 部长说小学教育不是全面的，也不必。

(6) 昨天的天气很冷，今天就变得晴朗温暖了。
(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.
Chapter 27

Relative pronouns and relative clauses

### 27.1 Relative pronoun

The basic form (masc. sing.) of the relative pronoun وَأَلْداْيَ (the one) who, which, that'. It is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>masculine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>singular</td>
<td>dual</td>
</tr>
<tr>
<td>Nom.</td>
<td>وَأَلْداْيَ</td>
<td>وَأَلْداْيَ</td>
</tr>
<tr>
<td></td>
<td>وَأَلْداْيَ</td>
<td>وَأَلْداْيَ</td>
</tr>
<tr>
<td></td>
<td>and the other forms with two.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nom.</td>
<td>Acc. and gen.</td>
</tr>
<tr>
<td></td>
<td>and the other forms with two.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Note a: For historical reasons, the masculine and feminine singular and masculine plural forms are written with one لَام ... لَام and the other forms with two. There is no difference in pronunciation.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Note b: The plural forms are used only for human beings.</td>
<td></td>
</tr>
</tbody>
</table>
27.2 **Definite relative clause**

The role of the relative pronoun is to link the relative clause with a definite antecedent ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَّاقُ ُسَبَ**

27.3 The relative pronoun is used only when the antecedent 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>شَاهِدُتُ رَجُلٍ الَّذِي يَتَّكِلُمُ الْعَرَبِيَّةَ</td>
<td>شَاهِدُتُ رَجُلٍ يَتَّكِلُمُ الْعَرَبِيَّةَ</td>
</tr>
<tr>
<td>sāḥadtu r-rağula ılađi</td>
<td>sāḥadtu rağulanyatakallamu</td>
</tr>
<tr>
<td>yatakallamul-ı-arabiyyata.</td>
<td>l-ı-arabiyyata.</td>
</tr>
<tr>
<td>I saw the man who speaks Arabic.</td>
<td>I saw a man (who) speaks Arabic.</td>
</tr>
<tr>
<td>سَاعَدتُ رَجُلٍ الَّذِي كَسَرَ رِجْلَهُ</td>
<td>سَاعَدتُ رَجُلٍ كَسَرَ رِجْلَهُ</td>
</tr>
<tr>
<td>sa’adtu r-rağula ılađi kusirat rīgu-hu.</td>
<td>sa’adtu rağulan kusirat rīgu-hu.</td>
</tr>
<tr>
<td>I helped the man whose leg was broken.</td>
<td>I helped a man (whose) leg was broken.</td>
</tr>
<tr>
<td>(lit. I helped the man, who his leg was broken.)</td>
<td>(lit. I helped a man, his leg was broken.)</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.

\[ \text{a written sentence OR a sentence which is written} \]

\[ \text{the written sentence OR the sentence which is written} \]

\[ \text{the published article OR the article which is published} \]

If the antecedent is referred to in the relative clause as an object, or as having a preposition, or as being a genitive attribute, it is resumed by a coreferential suffix pronoun attached to the verb, preposition, or noun,
respectively. This kind of anaphoric (back-referring) suffix pronoun is called َالْعَائدٌ ‘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 َالْعَائدٌ:

(a) َالْعَائدٌ attached to a verb

الْمَرَأَةُ الَّتِي سَاعْدَتْهَا

َالْمَارِّةٌ ِلَّتِي سَأَدَتْهَا

the woman whom I helped (her)

(b) َالْعَائدٌ attached to a preposition

هَذَا َهوُ َالْكَتَّابُ الَّذِي سَأَلَتْ َعَنَّهُ

hādā huwa l-kitābu ِللْدِّي سَأَلَتْ عَنَّهُ

This is the book that you asked for. (lit. . . . that you asked for it.)

(c) َالْعَائدٌ attached to a noun

هَذَا َهوُ َالسَّحَابِيُّ الَّذِي قَرَأَ مِقَالَتَهُ

hādā huwa ِللْسَحَابِيُّ ِللْدِّي قَرَأَ مِقَالَتَهُ

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 ِالذِّي ِالْأَسْبَابِقُ ِالْأَلْدَايُ in that they never take an antecedent. 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 مَا ‘what?’ or مُمَّا ‘of what?, of which?’ (which is a combination of مْﻦ + مَا) are used as relative pronouns, the addition of ال-اِد ‘the returner’ is optional, e.g.

**With ال-اِد**

هَذَا مَا سَمِعْنَا
hādā mā samī’nā.
This is what we have heard.

لاَ أَعْبَدُ مَا تَعْبُدُونَ
lā a‘budu mā tā‘budūnā.
I do not worship what you worship. (The Quran)

**Without ال-اِد**

هَذَا مَا كَتَبْتُ
hādā mimmā katabtu.
This is (part) of what I have written.

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.
(4) This is what the imam mentioned in the Friday speech.

(5) The football team was half an hour late, which made it lose the match (competition).

(6) Every day I see the same tourist who rides a camel.

(7) I read the story which the writer who won (got) the Nobel Prize wrote.

(8) The thief has stolen a story (which was) written by a writer who has received international prizes (awards).

(9) In the middle of the desert I saw a high mountain on which snow had fallen (on it).

(10) Where is the shoe which I put on this shelf?

(11) Someone who speaks both (lit. the two languages) English and Arabic received me at the hotel.

(12) The sentence (which is) written at the end of the page is difficult and complicated.

(13) I am the one who (sing.) taught you (pl.) Arabic and you are those who learned it.
(14) These are 1the two swimmers who 2got 4the gold 5and silver 3medals.

(15) 1The foreigner who 2took 3medicine and drank alcohol 4became ill and
5was taken (transported) to hospital.

(16) 1Where are the ladies who 2sent 3a message concerning their 4non-
5participation in 6the congress?

(17) These are 2the poisonous 1insects whose 5sting (bite) 3may 4cause
6danger to 8human 7life.

(18) 1I sat with two writers (whom) 2I asked (them) about 7the future of the
8Arabic language.

Translate into Arabic:

(1) Where is the story which I put on this shelf?
(2) Everyday I see the writer who was awarded (received) the Nobel Prize.
(3) I saw the same tourist who rides the camel every day.
(4) I saw a tourist at the hotel who speaks the two languages Arabic and
English.
(5) The swimmer was half an hour late, which resulted in him losing the
competition.
(6) The foreigner who taught the students English became ill and was taken
to hospital.
(7) The sentence which was mentioned (it) by the imam at the end of the Friday speech was difficult and complicated.

(8) This is the football team which got the gold and silver medals.

(9) Every day I see the foreigner whom I like and the thief whom I hate.

(10) The name which the writer mentioned is a foreign name.

(11) I read a story written by a foreign writer who was awarded international prizes.

(12) I read the names of the students who passed the exam.

(13) The sentence which you wrote at the end of the page is difficult and complicated.

(14) I saw a shoe (m.) on the mountain on which snow had fallen (on it).
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. Now we will deal with the two other moods of the imperfect, and with the imperative mood.

(a) Imperfect subjunctive mood: 
(b) Imperfect jussive mood: 
(c) Imperative mood: 

(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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>?an</td>
<td>that, to</td>
</tr>
<tr>
<td>lan</td>
<td>will not, never</td>
</tr>
<tr>
<td>?idan</td>
<td>then, in that case</td>
</tr>
<tr>
<td>?allā</td>
<td>that, not, not to</td>
</tr>
<tr>
<td>li...</td>
<td>in order to, to</td>
</tr>
<tr>
<td>li-allā</td>
<td>in order not to</td>
</tr>
<tr>
<td>kay (li-kay)</td>
<td>so that, in order to, to</td>
</tr>
<tr>
<td>kay-lā (OR kay lā)</td>
<td>so that, not, in order not to</td>
</tr>
<tr>
<td>li-anna</td>
<td>because</td>
</tr>
<tr>
<td>hattā</td>
<td>so that, until, in order to</td>
</tr>
<tr>
<td>hattā lā</td>
<td>in order not to</td>
</tr>
</tbody>
</table>
Note: Except for لَنْ, 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 س... /...na/, by dropping this syllable completely.

Examples of the subjunctive:

قَبْلَ أَن يَذْهَبْ غَدًا
qabila ُْan yadhaba ُْadan.
He agreed (accepted) that he would go tomorrow.
(= He agreed to go tomorrow.)

أَطْلِبْ مِنَّكَ أَن نَفْعَلْ ذَلِكَ
’atlubu min-kum ُْan taf’alū ḏālika. (not: نَفْعَلُونَ taf’alūna)
I ask you (masc. plur.) that you do that.
(= I ask you to do that.)

ِهِلْ دَخَلْتَ الْمَطْبَعَ لِتَشْرَبِيْنَ مَا؟
hal ḏāḥalti l-matba’ha li-tašrabī mā’an? (not: لِتَشْرَبِيْنَ li-tašrabīna)
Did you (fem. sing.) enter the kitchen to drink water?

دَرَسُوا جَيِّدًا كِي يَنْجُحُوا فِي الْامْتِنَاعِ
darasū َُْayyidan kay yanāghū fi l-imtiḥāni. (not: يَنْجُحُونَ yanāghūna)
They studied well so that they would pass (succeed in) the examination.
(= They studied well in order to pass the examination.)

ِلَنْ أَذَهَبْ مَعَهَا
lan ُْadhaba ma’a-hā.
I shall never go with her. (I will not go with her.)

28.4 The subjunctive particles إِذْنَ and إِذَا ‘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) ُاِذِنُ an is always followed by the subjunctive mood:

أَنَا أَدْرُسُ كِثَيْرًا ۛ إِذْنُ سَتْنَجِحُ عَدَا
anā adrusu katīran – ُاِذِنُ sa-taṅha ġadān.

'I study a lot.' – ُاِذِنُ (I suppose) you will succeed tomorrow!

(b) ُاِذِنُ, is used in nominal sentences:

سُتْمِطَرَ عَدَا ۛ إِذَا أَنتَ رَآصِدٍ جَوْيُ
satumṭiru ġadān – ُاِذِنُ ُانتَa raṣidun ġawwiyyun.

'It will rain tomorrow.' – ُاِذِنُ (I gather) you are a meteorologist.'

28.5 The subjunctive particle ُاِذٍّنُ may sometimes be used after the prepositions قَبْلَ qabla ‘before’ and بَعْدَ ba‘da ‘after’, i.e. قَبْلَ أَنْ ُاِذٍّنُ بَعْدَ أَنْ ُاِذٍّنُ an, بَعْدَ أَنْ ُاِذٍّنُ ba‘da ُاِذٍّنُ an. It is then followed by a verb in the subjunctive mood, e.g.

مَرَضَ قَبْلَ أَنْ يُسَافِرَ
mariḍa qabla ُاِذٍّنُ yusāfīra. He became sick before he travelled.

سَأَدْرُسُ بَعْدَ أَنْ أَكِلَ
sa-adrusu ba‘da ُاِذٍّنُ ġakula. I will read (study) after I have eaten.

28.6 The verbal noun (ماُذِدار) 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**                  **Verbal noun**

طلَبْتُ مِنْهَا أَنْ تَذَهَّبَ        طلَبْتُ دَهْبَهَا
talabtu min-ha ُاِذٍّنُ tadhaba.    talabtu dahāba-ha.

I asked that she leave.                I asked her to leave.

أَمَرْتُهُ بَيِّنُ يَكْتُبِ لَهَا    أَمْرُتُهُ بَيِّنُ يَكْتُبِ لَهَا
ʾamartu-hu bi-ān ُاِذٍّنُ yaktuba la-ha. ʾamartu-hu bi-1-kitābati la-ha.

I ordered him that he should write to her.
subjunctive mood of the verb. The meaning of this expression is ‘so that, in order to’:

يَدْرُسُ حَتَّى يَنْجُحَ فِي الْإِمْتِحَانِ
yadrusu ḥattā yāḏaḥa fī l-imtiḥānī.

He studies so that he should succeed in the examination.
(= He studies in order to succeed in the examination.)

َﺣـَّﺘﻰ ḥattā can be followed by the negative particle َﻻ la, i.e. َﺣـَّﺘﻰ َﻻ la, meaning ‘so that . . . not, in order not to . . .’. It is quite commonly used nowadays, e.g.

نَظَفَ الْكَمْشَةَ حَتَّى لا يُظهَرْ عَلَيْهِ الْوَسَخُ
nadḏafa l-qamša ḥattā lā yaḏhara ‘alay-hā l-wasāḥu.

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

َﻻ la َلَمّ lām َلَمْ lammā

and after the exhortative particle ْلِي... li...

(a) َﻻ la ‘not, no, don’t’, is the most common negative particle, called أَلْنَاِاَهِلْ أَلْنَاِاَهِلْ. Together with a jussive verb of the second person (sing., du., pl.; masc. and fem.), it expresses a prohibition or negative command, e.g.

لَا تَتَشُرِبْ خَمْرًا!
lā tašrab ḥamra’!

Don’t drink wine! (masc. sing.)

لَا تَتَجْلِسِيْ هَنَا!
lā taglisī hūnā!

Don’t sit here! (fem. sing.)
The negative particle لَمْ لَمْ ‘did not’ is used before a jussive verb with the same meaning as مَا مَا ‘not’ + perfect (i.e. negative past, cf. chapter 14.11), e.g.

لَمْ لَمْ يَكْتُبُ لَهُ لَمْ لَمْ يَكْتُبُ الرِّسَالَةَ

He did not write to him. He did not write the letter.

Remember: The kasrah /i/ in the above phrase ‘lam yaktub ...’ is the result of the rule given before that a final sukūn is changed to kasrah as a connective vowel before hamzatu l-waṣli (wašlah).

لَمْ لَمْ يَكْتُبُ لَهُ لَمْ لَمْ يَكْتُبُ الرِّسَالَةَ

He has not written to him yet.

The particle لَمْ لَمْ /li.../ (also called the لَمْ of imperative) expresses either a direct or indirect command, exhortation or suggestion. It can be translated as ‘let ...!, may ...!, let’s ...!’, e.g.

لَمْ لَمْ تَشْرَبْ لَمْ لَمْ يَكْتُبُ لَمْ لَمْ تَشْرَبْ

Let him write!

May you drink! (Drink!) Let him write! Let us sit down!

Note a: The لَمْ لَمْ with kasrah لَمْ لَمْ may be preceded by the conjunction فَلَمْ فَلَمْ /fa.../ or وَلَمْ وَلَمْ /wa-l.../. Then the kasrah is replaced by sukūn: فَلَمْ فَلَمْ /fa-l.../, ... وَلَمْ وَلَمْ /wa-l.../.

لَمْ لَمْ تَشْرَبْ لَمْ لَمْ يَكْتُبُ لَمْ لَمْ تَشْرَبْ

And let him write! So let us sit down!

Note b: This function of the particle لَمْ لَمْ /li.../ should not be confused with its use together with the subjunctive mood, expressing intent or purpose.
28.10 Imperative mood

The imperative mood َأَلْأَمْر 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-qatِّ (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>تَكتبُ taktub ِّ</td>
<td>أَكتبُ ِّuktub! Write!</td>
</tr>
</tbody>
</table>

(b) When the verb has fathِّ/a/ or kasrah ِّ/i/ on the middle radical in the imperfect tense, the hamzah will take kasrah in the imperative mood: ِّ/i/, e.g.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>تَذهبُ ِّtadhab ِّ</td>
<td>إِذهبَ! Go!</td>
</tr>
<tr>
<td>تَجلسُ ِّtāgīlīs ِّ</td>
<td>ِّجُلِسَ! Sit!</td>
</tr>
</tbody>
</table>

Exercises

Practise your reading:

لَمْ يَقبِلْ الوزير الإقتراع الذي طرحه مجلس النواب (تانبي). (1)
The minister did not 1 accept 2 the proposal which was 3 submitted by 4,5 the Parliament (4 council of 5 deputies).

(2) 2 Most of 3 those attending 4 the wedding party 1 refused to drink 5 wine.

(3) 1 I entered 2 the Institute of Arabic 3 Studies at the University of Helsinki 4 to study 5 the language 6 and get 7 a degree.
1 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.

Oh son! Wash your face with warm water and soap, put on your clean shirt, and go to the wedding party.
(13) A student promised his professor (teacher) that from now on he would study more. The professor said to him: Then you will pass (succeed in) 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, ﺍﹶﻠْفَﻋْuvrelnuMٌضْاءَعَفْ, 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 إِدَﻏﺎٌم, ‘contraction’, e.g.

ماَرْ marra  (for: مَرَرْ marara)
to pass

فَرْ farra  (for: فَرْرَ farara)
to escape, to flee

دَلَّ dalla  (for: دَلَّلَ dalala)
to show

عَدَّ adda  (for: عَدَداَدَ 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 ʔalif 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 َﻣـَّﺮ 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>ُمَﺤْلُ ma'hallun</td>
<td>ُحَلَّ halla</td>
</tr>
<tr>
<td>place</td>
<td>to untie, to solve</td>
</tr>
<tr>
<td>ُمَﻘْرَ maqarrun</td>
<td>ُقَرَ qarra</td>
</tr>
<tr>
<td>residence, headquarters</td>
<td>to settle down</td>
</tr>
</tbody>
</table>

29.4 Quadrilateral verbs

The quadriliteral or four-radical verbs, َفَﻌْلٌ al-rafta’iya al-fa’lala, have four consonants in the root (the pattern َفَـﻌْـلَلَ fa’lala). They are conjugated as form II َفَـﻌْـلٌ fa’lala (i.e. CaCCaCa) 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 (maṣdar) of the quadriliteral verb of the basic form follows the pattern of َفَـﻌْـلَلَ fa’lalatun. The perfect, imperfect indicative and verbal noun of the quadriliteral verb are exemplified below:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun (maṣdar)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>تَرْجَمَ</td>
<td>يُتْرَجِمُ</td>
<td>ترَجَمَةَ</td>
</tr>
<tr>
<td>to translate</td>
<td>to translate</td>
<td>translation</td>
<td></td>
</tr>
</tbody>
</table>
(See conjugation A2.4 of the verb تَرَجمَة targama in Appendix 2.)

**Form II**

**Perfect** | **Imperfect** | **Verbal noun (mašdar)**
---|---|---
\( \text{تَزَلِزلَلَّ} \) | \( \text{يَتَزَلِزلُّل} \) | \( \text{تَزَلَّلُن} \)
  to shake, quake (earth)

\( \text{تَفَلْسَفَ} \) | \( \text{يَتَفَلْسَف} \) | \( \text{تَفَلْسَفُ} \)
  to philosophize

\( \text{تَشَيَّطَنَ} \) | \( \text{يَتَشَيَّطُن} \) | \( \text{تَشَيَّطُن} \)
  to act like the devil

**Form IV**

**Perfect** | **Imperfect** | **Verbal noun (mašdar)**
---|---|---
\( \text{إْطَمَأّن} \) | \( \text{يَإْطَمِئُّن} \) | \( \text{إْطِمَأْنَا} \)
  to remain quiet, to be relieved

\( \text{إْشَمْأّز} \) | \( \text{يَإْشَمِئُّز} \) | \( \text{إْشِمْأْزَا} \)
  to feel disgust, to become disgusted

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. Yesterday 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.

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.'

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.

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.

A man stretched out his hand to shake the hand of a woman who had...
a dog with her. The dog thought he was going to hit her, so he jumped on the man and bit his leg.

I helped my friend (f.) in solving the mathematical problems so that she would pass (succeed in) the entrance exam of the engineering faculty. And I kept on helping her until she graduated and became an engineer.

Translate into Arabic:

1. I helped my friend (f.) until she graduated and became an engineer.
2. Yesterday I passed by the judge. He asked me where the entrance of the jail was and I showed it to him.
3. The peasant shook the apple tree and so broke one of its branches.
4. Do you doubt that smoking is harmful to health?
5. Due to the earthquake yesterday bridges and the walls of houses cracked.
6. The dog jumped on the pregnant woman and bit her hand.
7. The lawyer and the judge informed the prisoner about the decision regarding his release (that he be released).
8. I do not have any doubt that the judge’s decision against the accused was too severe.
9. I have loved her since childhood and my love for her is still as it used to be.
10. A prisoner was able to escape from the jail. The policeman chased him and caught him.
11. Yesterday I passed by the translator (f.) of the two languages Arabic and German, and she had a policeman with her.
There are verbs where *hamzah* occurs as one of the radicals. These are called, Al-fī’lū l-mahmūz.

### 30.1 Verbs with initial hamzah

Verbs with *hamzah* as the first radical, Al-fī’lū Al-mahmūz al-wālū, 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>اِذَنُ</td>
<td>يَذَنُ</td>
<td>اِذَنَ! (for: اِذَنَ)</td>
</tr>
<tr>
<td>اِذَدَنا، to allow</td>
<td>ياَذَنَع</td>
<td>اِذَنَ! (for: اِذَنَ)</td>
</tr>
<tr>
<td>اِسْرَ</td>
<td>يَسِرُ</td>
<td>اِسْرَ! (for: اِسْرَ)</td>
</tr>
<tr>
<td>اِسَرَا، to capture</td>
<td>ياَسِرَع</td>
<td>اِسْرَ! (for: اِسْرَ)</td>
</tr>
<tr>
<td>اِمْلَ</td>
<td>يَمَلُ</td>
<td>اِمْلَ! (for: اِمْلَ)</td>
</tr>
<tr>
<td>اِمَالَ، to hope</td>
<td>ياَمَلَع</td>
<td>اِمَلَ! (for: اِمَلَ)</td>
</tr>
</tbody>
</table>

### 30.2 When the imperative is preceded by the conjunction وَwa... or... Fa..., the long vowel after the initial *hamzah* disappears, i.e. is replaced by sukūn: ... وَوَأَذَنَ... وَوَأَسِرَ... Fa..., e.g.

- وَأَذَنَ! and allow! (for: وَأَذَنَ) (for: وَأَذَنَ)
- وَأَسِرَ! and capture! (for: وَأَسِرَ) (for: وَأَسِرَ)
- Fa-أمَل! and hope! (for: Fa-أمَل) (for: Fa-أمَل)
In some verbs, such as َأَﺧَﺬَ َأَﻛَﻞَ ‘to take’, and َأَﻛَﻞَ َأَﻛَﻞَ ‘to eat’, the initial hamzah is elided in the imperative, e.g.

### Imperative

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Form I</strong></td>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>Masc. and Fem.</strong></td>
</tr>
<tr>
<td>َأَﺧَﺬَ</td>
<td>َأَﺧَﺬَ</td>
<td>َأَﺧَﺬَ</td>
<td>َأَﺧَﺬَ</td>
</tr>
<tr>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
</tr>
</tbody>
</table>

30.4 Assimilation process

If the initial radical of the basic verb form is َأَ، as َأَﺧَﺬَ َأَﻛَﻞَ ‘to take’, then the initial hamzah in verb form VIII is assimilated to the infix /-t-/ producing a doubled ... /-tt/, e.g.

ِإْأَﺗَﺨَﺬَ، to take up, to adopt (instead of ِإْأَﺗَﺨَﺬَ)

30.5 Verbs with hamzah as the middle radical

(a) The medial hamzah, can be written on َاَلَيْفَ َأَلَمْهَمْ وَ أَلَوْسَتَ (. . . َأَ)، َأَلْيَعَ َأَلْيَعُ َأَلْيَعَ َأَلْيَعَ (.. . ..). (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 َأَلْيَعَ َأَلْيَعَ ‘to ask’ and َأَلْيَعَ َأَلْيَعَ ‘to see’, which lose their medial hamzah. (See the conjugation of the verb َأَلْيَعَ َأَلْيَعَ (A2.16 in Appendix 2) and chapter 33.)

### Perfect

<table>
<thead>
<tr>
<th></th>
<th>َأَلْيَعَ َأَلْيَعَ</th>
<th>َأَلْيَعَ َأَلْيَعَ</th>
<th>َأَلْيَعَ َأَلْيَعَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>َبُؤُسَ</td>
<td>َبُؤُسَ</td>
<td>َبُؤُسَ</td>
<td>َبُؤُسَ</td>
</tr>
<tr>
<td>َسِئْمَ</td>
<td>َسِئْمَ</td>
<td>َسِئْمَ</td>
<td>َسِئْمَ</td>
</tr>
</tbody>
</table>

### Imperfect

<table>
<thead>
<tr>
<th></th>
<th>َأَلْيَعَ َأَلْيَعَ</th>
<th>َأَلْيَعَ َأَلْيَعَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>َبيَعْسَ</td>
<td>َبيَعْسَ</td>
<td>َبيَعْسَ</td>
</tr>
<tr>
<td>ِإْسَمَ</td>
<td>ِإْسَمَ</td>
<td>ِإْسَمَ</td>
</tr>
</tbody>
</table>

### Imperative (rare)

<table>
<thead>
<tr>
<th></th>
<th>َأَلْيَعَ َأَلْيَعَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>َعَبْرُ</td>
<td>َعَبْرُ</td>
</tr>
<tr>
<td>ِإْسَامَ</td>
<td>ِإْسَامَ</td>
</tr>
</tbody>
</table>

(b) The irregular verb َأَلْيَعَ ‘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>سَأَل</td>
<td>يُسَأَل OR يَسَال</td>
<td>اسْأَل OR اسْال</td>
</tr>
<tr>
<td>sa’ala</td>
<td>yas’al</td>
<td>yasal</td>
</tr>
<tr>
<td></td>
<td>ِيُسَأْل</td>
<td>ِيَسَال</td>
</tr>
<tr>
<td></td>
<td>ُساَل</td>
<td>ُسَال</td>
</tr>
</tbody>
</table>

(c) سَأَل 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>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Perfect</td>
</tr>
<tr>
<td>سَأَل</td>
<td>سَئَل</td>
</tr>
<tr>
<td>sa’ala</td>
<td>su’ila</td>
</tr>
</tbody>
</table>

### 30.6 Verbs with hamzah as the final radical

(a) Hamzah as the final radical, الفَعْلُ أَلْمَهْمُورُ الأَخَر: 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>قَرَا, to read</td>
<td>يَقْرَأ</td>
<td>ِإْقرأ</td>
</tr>
<tr>
<td>بَطُوُّ, to be slow</td>
<td>بَطُوُّ</td>
<td>بَطُوُّ</td>
</tr>
<tr>
<td>حَطَا, to be mistaken</td>
<td>ِإْحَطَأ</td>
<td>ِإْحَطَأ</td>
</tr>
</tbody>
</table>

(b) In the verb دَافِئَ دَافِئ to be warm’, the infix ت /-t-/ of verb form VIII (ِيِذَعَ) is assimilated to the initial radical ِدا /da/, which is doubled, i.e. دَأَفاَ دَأَفاَ to warm oneself instead of دَأَفاَ دَأَفاَ.

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. He praised the scholar for 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 of the trade union requested postponement of the annual congress, because one of the responsible members and founders of the trade union had suddenly become ill and been transported 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. They are responsible for both the misery and the happiness of the family.

(6) After a week the imam will start teaching the way (the correct method) of reading the Holy Quran.

(7) I am sure that this food and drink is on account, so feel free to eat and drink!

(8) 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.

(9) The establishment of the commercial enterprise (establishment) has been postponed until an appropriate hall is rented (for it).

(10) I hope (from you) that you will not be late in paying the car insurance bill, otherwise you will be held responsible.
(11) 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 did not dare to answer any question about the subject.

استُؤنِفت المفاوضات بين الحكومة والمتظاهرين لحل أزمة البلاط.

(12) Negotiations have been resumed between the government and the demonstrators to solve the unemployment crisis.

انْشَتَت أول صُحِيْحَة عرَبِيَة في مُصْرٍ على يد مهاجرين لبنانيين وكان ذلك منذ أكثر من سنة.

(13) 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.

لاَ تُرَأَى مَسَأَلَة اللاجئين (لاجئ) حتَّى اليوم مَعْقَدَة في العالم.

(14) The matter of refugees has remained (is still) a complicated issue in the world.

Translate into Arabic:

(1) اليوم ذهبت مع الرئيس (القائد) للاتحاد لنصرة على أي رأي سماحة الملك.

(2) الحكومة طلبت التأخير في المؤتمر السنوي للنساء.

(3) عذراً، الرئيس (القائد) للاتحاد مرض.

(4) المسألة للعديد من الضرائب التي تسببها الشركة، فما جرو المسؤولين.

Translation:

(1) Today I went with the chairman 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.

(3) Unfortunately, the chairman 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, 
, which literally means ‘sick verbs’ are verbs whose roots contain one or more weak radicals, 
. 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) 
see below;
(b) Middle weak radical (hollow verb) 
chap. 32;
(c) Final weak radical (defective verb) 
chap. 33;
(d) Doubly and trebly weak verbs 
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

<table>
<thead>
<tr>
<th>Active</th>
<th>Imperfect</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| wada‘a | yada‘u (for: yuqa‘u) | da‘!
  | to put | put! |
  | (down)| |
| waqafa | yaqifu (for: yuqifu) | qif! |
  | to stand | stop! |
  | (still) | |
| waṭiqa | yaṭiqu (for: yuṭiqu) | tiq! |
  | to trust | trust! |

Note: It may be difficult to find the root in the dictionary when the first initial weak radical of the imperfect and imperative is missing.

(b) In a small number of verbs the initial weak radical َو /w/ is also retained in the imperfect. These verbs have kasrah ــِـــ/i/ as the middle vowel in the perfect, and fath ˙/a/ in the imperfect, e.g.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>waği‘a</td>
<td>yawği‘u</td>
</tr>
<tr>
<td>to feel pain</td>
<td></td>
</tr>
<tr>
<td>waği‘a</td>
<td>yawği‘u</td>
</tr>
<tr>
<td>to be afraid</td>
<td></td>
</tr>
</tbody>
</table>

31.4 Assimilation of the weak radical َو /w/ in the derived verb forms

(a) The initial َو/w/ of the basic verb form َوُصلَ َوُصلَ wasala ‘to arrive’ in verb form VIII is assimilated to the infix ت/t/, which then appears as doubled سـ/..tt../, e.g.

؟ittasala, to be joined, to contact (for: َوُتَصَلَ ْيِواسَتَالا َوُتَصَلَ ْيِواسَتَالا)

(b) The IVth form َوُقُعَ َوُقُعَ awqa‘a ‘to drop’ is derived from the verb َوُقُعَ َوُقُعَ waqa‘a ‘to fall’. Its verbal noun (masdar) is َيِقوَعَ َيِقوَعَ َيِقوَعَ ‘rhythm’ (for: َيِقَعَ َيِقَعَ َيِقَعَ َيِقَعَ).

(c) The Xth form of َوُدَعَ َوُدَعَ wada‘a ‘to put down’ is َيِسْتوُدَعَ َيِسْتوُدَعَ َيِسْتوُدَعَ ‘istawda‘a
‘to deposit’. Its verbal noun (masdar) is إِسْتِيْدَاعُ اِسْتِيْدَاعٌ ‘lodging, depositing’ (for: إِسْتِثْوَداَعُ إِسْتِثْوَداَعٌ).

### 31.5 The nouns of place and time are formed as follows.

<table>
<thead>
<tr>
<th>Nouns of place and time</th>
<th>Basic verb form</th>
</tr>
</thead>
<tbody>
<tr>
<td>مِيلَدُونُ</td>
<td>وَلَدَ</td>
</tr>
<tr>
<td>موَعِدُ</td>
<td>وَعَدَ</td>
</tr>
<tr>
<td>مَوقَفُ</td>
<td>وَقَفَ</td>
</tr>
</tbody>
</table>

### 31.6 Verbs with the initial weak radical /y/

There are very few verbs with the initial weak radical /y/. These verbs are mostly conjugated like strong verbs. The imperative and the passive of the basic verb form are rare, e.g.

**Perfect**

- يَبِسَ /yabisa/ to become dry
- يَبِسَ /ya’isa/ to despair
- يَقِتَ /yaqida/ to wake up
- يَقِتَ /yaqud/ to wake up

**Imperfect**

- يِبِسُ /yaybasu/
- يِبِسُ /yaybasu/
- يِقِتُ /yayqadu/ OR /yayqudu/

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 وَضَعَ /wa’d/ ‘to put’ in the appendices.

### Exercises

**Practise your reading:**

٦٣٨١٩٩٠١٨١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١_\(1)\) Some (lit. one part) of the countries of the Arab world are (lit. is) located in Asia and the others are situated in north Africa.
1. Before I woke up 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.

2. After I woke up 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 (health) 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 (doctor) examined him and said that he did not find any fractures and that his life was not in danger.
(5) A Kuwaiti delegation representing the Ministry of Oil will arrive tomorrow in Beirut, and immediately after its arrival will meet the officials in the Lebanese government to sign an agreement concerning trade exchange between the two countries. The Kuwaiti delegation will also draw up a report explaining the position (lit. point of view) of its country’s government on the issue of crude oil exports to Lebanon.

(6) I shall lose my trust in you if (lit. in case) you do not sign the agreement (contract) that we agreed between us, and I will never contact you again.

(7) You must look right and left when you reach a junction (crossroads) by car, and stop at the STOP! sign.

(8) (Oh!) My dear do not feel hopeless. Your trust in God and reliance on Him will help you overcome your worries.
The tourists woke up early in the morning to bid farewell to their friends and to get ready for a long journey towards the northern part of the country.

Translate into Arabic:

(1) Part of the Ministry of Trade is situated in the city centre.

(2) You must stop at the ‘STOP!’ sign and look left and right when you reach a junction.

(3) Part of the Arab world is situated in Asia and the other part is situated in north Africa.

(4) The businessmen’s delegation woke up early in the morning and went by car on a long journey to (towards) the northern part of Lebanon.

(5) I contacted the head of the Department of Imports and Exports at the Ministry of Trade to sign a new agreement concerning trade exchange.

(6) A heavy box fell on my friend (m.). I contacted the only physician in the area. The physician examined him and said that his life was not in danger.

(7) The physician arrived about half an hour late at the medical centre.

(8) I will never trust you or contact you again, if (in case) you sign the agreement.

(9) A delegation from the Kuwaiti Ministry of Oil went to the Lebanese Ministry of Trade to sign an agreement to export crude oil to Lebanon and to have a trade exchange between the two countries.
Chapter 32

Verbs with a weak middle radical

32.1 Verbs with a weak middle radical, اللَّفُ عُلُ الأَحْجُفُ، are those which have َالِفْلَ (.. ٰ..) as the middle letter of the basic verb form. This middle َالِفْلَ (.. ٰ..) is derived from the weak radical و/w/ or َيِ/y/. These types of verb are also called ‘hollow’ because their middle radical is lost in the basic (and many other) verb forms, e.g.

*قَالَ qâla, to say (for: قَوْلَ qawâla) from the root قَوْل qawl*

*بَعِ َّعَ bâ‘a, to sell (for: بَيَعَ baya‘a) from the root بَيِّعَ 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 ِ dammah /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>قَالَ qâla, he said</td>
<td>قَوْلَ qawl</td>
<td>قُلْتُ qultu, I said</td>
</tr>
<tr>
<td>كَانَ kâna, he was</td>
<td>كَوْنَ kwn</td>
<td>كُنْتُ kuntu, I was</td>
</tr>
</tbody>
</table>

(Remember from chapter 20 that و/w/ is related to ِ dammah /u/.)

(b) If the middle radical is َيِ/y/, then the first and second persons take ِ kasra /i/ on the first radical in the perfect:
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><strong>Perfect</strong></td>
<td><strong>Root</strong></td>
</tr>
<tr>
<td>bā‘a, he sold</td>
<td>(بيع)</td>
</tr>
<tr>
<td>sāra, he walked</td>
<td>(سير)</td>
</tr>
</tbody>
</table>

(Remember from chapter 20 that ي is related to kasrah /i/.)

32.3 A very small number of verbs with a weak middle radical /w/ or /y/ also change the /w/ or /y/ to َالَّيْل (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><strong>Perfect</strong></td>
<td><strong>Root</strong></td>
</tr>
<tr>
<td>bā‘a, he sold</td>
<td>(بيع)</td>
</tr>
<tr>
<td>to say</td>
<td>say!</td>
</tr>
<tr>
<td>bā‘a, he sold</td>
<td>(بيع)</td>
</tr>
<tr>
<td>to sell</td>
<td>sell!</td>
</tr>
<tr>
<td>nāma, he slept</td>
<td>(نوم)</td>
</tr>
<tr>
<td>to sleep</td>
<td>sleep!</td>
</tr>
<tr>
<td>hāfa, he was afraid</td>
<td>(خوف)</td>
</tr>
<tr>
<td>to be afraid</td>
<td>be</td>
</tr>
</tbody>
</table>
See conjugation A2.11 of the verb خَافَ in Appendix 2.

The weak middle radical ..ـﻴـ /w/ also becomes ..ـﻴـ /y/ in the perfect passive. This ..ـﻴـ /y/ is then assimilated to the preceding kasrah, producing the long vowel ı¯. See the table and the conjugation in the appendices.

<table>
<thead>
<tr>
<th>Perfect Active</th>
<th>Root</th>
<th>Passive</th>
<th>Imperfect Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>قالَ</td>
<td>قيلَ</td>
<td>يقالُ</td>
<td>يقولُ</td>
<td></td>
</tr>
<tr>
<td>َﻗَﺎَل</td>
<td>ُﻳَﻗَﺎَلِ</td>
<td>َﻳُﻗَﺎَلِ</td>
<td>ُﻳَﻗَﻮُلِ</td>
<td></td>
</tr>
<tr>
<td>أَمَٰل</td>
<td>أِمَٰلِ</td>
<td>أِمَٰلِ</td>
<td>أِمَٰلِ</td>
<td></td>
</tr>
<tr>
<td>إِسْتَﻌَادَ</td>
<td>إِسْتَﻌَادَ</td>
<td>إِسْتَﻌَادَ</td>
<td>إِسْتَﻌَادَ</td>
<td></td>
</tr>
</tbody>
</table>

Note: The two verbs َﻛﺎَن َلْﻴَﺲ 'he was' and َلْﻴَﺲ 'is not, are not' have no passive forms.

In the active participle of the basic verb form (I), the weak middle radical ..ـﻴـ /w/ or ..ـﻴـ /y/ is changed to hamzah with kasrah ..ـِﺌـ / , halfringrightsubscript i/, e.g.

Perfect  | Active participle
---|---
قالَ |قَاَئِلَ (for: قَاَوَلُ) qā'ilun, teller, saying qāwilun

Note: The two verbs َﻛﺎَن َلْﻴَﺲ 'he was' and َلْﻴَﺲ 'is not, are not' have no passive forms.
The verbal nouns of roots with a weak middle radical are similar to the verbal nouns of the strong verbs, e.g.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>qāla, to say</td>
<td>qawlun, speech, saying</td>
</tr>
<tr>
<td>bā’a, to sell</td>
<td>bay’un, selling</td>
</tr>
<tr>
<td>nāma, to sleep</td>
<td>nawmun, sleep</td>
</tr>
</tbody>
</table>

The nouns of place and time are formed as follows:

<table>
<thead>
<tr>
<th>مَكَانٌ</th>
<th>مَكَانٌ</th>
<th>مَكَانٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>makānun, place</td>
<td>(v. Kāna ‘to be’, root kwn)</td>
<td></td>
</tr>
<tr>
<td>مَنَامٌ</td>
<td>مَنَامٌ</td>
<td>مَنَامٌ</td>
</tr>
<tr>
<td>manāmun, place to sleep</td>
<td>(v. Nāma ‘to sleep’, root: nwm)</td>
<td></td>
</tr>
<tr>
<td>مَسْارٌ</td>
<td>مَسْارٌ</td>
<td>مَسْارٌ</td>
</tr>
<tr>
<td>masārun, lane, route, trajectory</td>
<td>(v. Sāra ‘to walk’, root: syr)</td>
<td></td>
</tr>
</tbody>
</table>

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 in Appendix 1.

**Tenses formed with kāna**

The verb 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 (already) written the letter.

Remember: qad is inserted to emphasize the finality of the action or for reasons of style.

(b) Past progressive or habitual

\[
\text{kāna yaktubu, he was writing}
\]

\[
\text{he had been writing, he used to write}
\]

\[
\text{(everyday)}
\]

\[
\text{lammā šāhadtu-hu kāna yašrabu qahwatan.}
\]

When I saw him, he was drinking coffee.

\[
\text{kāna yašrabu šāyan kulla yawmin.}
\]

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)

\[
\text{yakūnu (qad) kataba, he will have written}
\]

\[
\text{‘indamā ‘ašilu ‘ilayhi yakūnu (qad) kataba r-risālata.}
\]

When I reach him, he will have written the letter.
Exercises

Practise your reading:

لَمَّا خَرجَ أَلْمعَانُ مِنْ الطَّائِرَةِ كَانَ مُكْتُباً (VIII وَكَالًا) عَلَى ۵ عَصَٰٰا وَمَعَهُ مُضِيِّفَتَانِ نُسَبَأَانِهِ.

1) When the disabled (handicapped) person left the aeroplane, he was leaning on a walking stick, and there were two stewardesses (flight attendants) helping him.

2) I wish you had visited me before you left, because I miss you. Whenever you can, write me a letter and put your photograph in it!

3) I advise you not to eat before going to sleep because it might cause you to gain weight.

4) I have an old car but it is always being repaired. I want to sell it or exchange it for another car but I have not chosen the type yet because that depends on selling my car first.

5) Oh young man! Stand up (from the chair) and let the guest sit down instead (in your place)!

Verbs with a weak middle radical

لَمَّا خَرجَ أَلْمعَانُ مِنْ الطَّائِرَةِ كَانَ مُكْتُباً (VIII وَكَالًا) عَلَى ۵ عَصَٰٰا وَمَعَهُ مُضِيِّفَتَانِ نُسَبَأَانِهِ.

When the disabled (handicapped) person left the aeroplane, he was leaning on a walking stick, and there were two stewardesses (flight attendants) helping him.

I wish you had visited me before you left, because I miss you. Whenever you can, write me a letter and put your photograph in it!

I advise you not to eat before going to sleep because it might cause you to gain weight.

I have an old car but it is always being repaired. I want to sell it or exchange it for another car but I have not chosen the type yet because that depends on selling my car first.

Oh young man! Stand up (from the chair) and let the guest sit down instead (in your place)!

Verbs with a weak middle radical
(6) I went 1 to visit 2 my grandfather at his house. He was 3 asleep in 4 the bedroom, so 5 I sat in 8 the sitting room for 6,7 a while (lit. 6 for some 7 time) 9 with 10 my grandmother until 11 he got up (from 12 sleep). 13 He was pleased 14 to see me 15 and sat 16 next to me, 17 talking about his 18 bad (19 state of) 20 health. 21 He began 22 to be afraid of 23 dying, so 24 I said to him: ‘Don’t 25 be afraid – the 26 lifespan is 27 in the hands of God 28 alone.’

(7) If 4 the law in (the) 6 civilized 5 countries 3 was 2 not 7 applied 8 and respected, then 11 safety 12 and justice 9 would not 10 prevail.

(8) Rumour has it (lit. 1 it is said that there is a 2 rumour 3 saying) that the president’s 5 long 4 absence from the cabinet (lit. 7 the Council of Ministers) 6 meetings is 8 because of his 10 serious 9 illness, and that 11 his death 12 might 13 cause 15 a political 14 crisis in the country.

(9) He drove the car, but had 2 left (lit. 2 forgotten) 4 the driving 3 licence at home. A 7 police 6 patrol 5 stopped him and 8 asked him for his licence. 9 He replied that 10 he had left it (lit. 10 forgot it) at home, but they 11 did not 12 believe him 13 until 14 they had taken (lit. returned) him home 15 and seen 16 the licence 17 with their own eyes.
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.
Chapter 33

Verbs with a weak final radical, doubly weak verbs and weak verbs with hamzah

33.1 Verbs with a weak final radical و/و or ي/ي are called defective verbs. The final weak radical appears as َا/ا or َء/ء in the basic verb form (perfect, third person masc. sing.) upon combining with the personal ending. The defective verbs fall into the following categories according to their vocalization.

33.2 If the final radical is و/و, then the basic form (perfect, third person masc. sing.) ends in َء/ء (contraction of...-ء-ء), and the imperfect (in most persons) ends in َء/ء (contraction of...ء-ء-ء), e.g.

<table>
<thead>
<tr>
<th>Perfect (3. masc. sing.)</th>
<th>Imperfect (3. masc. sing.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَعَا (for: دَعَوَ)</td>
<td>دَعُوُوَرَْ</td>
</tr>
<tr>
<td>غَرَا (for: غَرُوَ)</td>
<td>غُرُوُوَرَْ</td>
</tr>
</tbody>
</table>

33.3 If the final radical is ي/ي and the middle radical has the vowel kasrah ٌ/، then the basic form ends quite regularly in َيّ/يّ ( contraction of...-يّ-يّ), but the imperfect ends in َء/ء (contraction of...ء-ء-ء), e.g.

<table>
<thead>
<tr>
<th>Perfect (3. masc. sing.)</th>
<th>Imperfect (3. masc. sing.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَقِيَّا (for: لِقَّي)</td>
<td>leftsubscriptyalqiya, to meet</td>
</tr>
<tr>
<td>يَلْقَ (for: يْلَقِّي)</td>
<td>yalqā</td>
</tr>
</tbody>
</table>
If the final radical is \( \text{ي} \) /\( y \)/ and the middle radical has the vowel \( \text{فتحة} \) /\( a \)/, then the basic form ends in \( \ddot{\text{ا}} \) /\( a \)/ (contraction of \( ...\text{ي}-\text{ا} \)), and the imperfect ends in \( \ddot{\text{i}} \) /\( i \)/ (contraction of \( ...\text{i}-\text{ي} \)):

\[
\begin{align*}
\text{Perfect (3. masc. sing.)} & \quad \text{Imperfect (3. masc. sing.)} \\
\text{قدّي (for: قٍضّي)} & \quad \text{يَقِضُي} \\
\text{قادّي, to judge} & \quad \text{قادّي, qadaya} \\
\text{يُقِضُي} & \quad \text{ياَقِدُي} \\
\text{رمّي (for: رَمّي)} & \quad \text{يَرِمُي} \\
\text{رامّي, to throw} & \quad \text{رامّي, ramaya} \\
\text{يَرِمُي} & \quad \text{ياَرِمُي}
\end{align*}
\]

A very small number of verbs, of the type discussed above in paragraph 33.4, have \( \text{الـ} \) /\( alif maqṣūrah \)/ ... /\( a \)/ (contraction of ...\text{i}-\text{ي} \) also in the imperfect tense, e.g.

\[
\begin{align*}
\text{Perfect (3. masc. sing.)} & \quad \text{Imperfect (3. masc. sing.)} \\
\text{سّي (for: سّي)} & \quad \text{يَسِعُي} \\
\text{سّئي, to strive} & \quad \text{يَسِعُي, yas‘a} \\
\text{يَسِعُي} & \quad \text{يَسِعُي, yas‘ayu} \\
\text{نهّي (for: نّهي)} & \quad \text{يَنِهي} \\
\text{نّئي, to forbid} & \quad \text{يَنِهي, yanhā} \\
\text{يَنِهي} & \quad \text{يَنِهي, yanhayu}
\end{align*}
\]

All verb forms I–X of roots with a weak final radical \( ...\text{و} \)/ /\( w \)/ or \( ...\text{ي} \)/ /\( y \)/ omit this final radical in the jussive and imperative, e.g.

\[
\begin{align*}
\text{Perfect} & \quad \text{Imperf. ind.} & \quad \text{Imperf. juss.} & \quad \text{Imperative} \\
\text{رمّي} & \quad \text{يَرِمُي} & \quad \text{يَرِمُي} & \quad \text{يَرِمُي!} \\
\text{رامّي, to throw} & \quad \text{يَرِمُي} & \quad \text{يَرِمُي} & \quad \text{يَرِمُي!} \\
\text{رجّا} & \quad \text{يَرِجُو} & \quad \text{يَرِجُو} & \quad \text{يَرِجُو!} \\
\text{راّجّا, to hope} & \quad \text{يَرِجُو} & \quad \text{يَرِجُو} & \quad \text{يَرِجُو!} \\
\text{إِرْتَضّي} & \quad \text{يَرِتْضُي} & \quad \text{يَرِتْضُي} & \quad \text{يَرِتْضُي!} \\
\text{إِرْتَضّي} & \quad \text{يَرِتْضُي} & \quad \text{يَرِتْضُي} & \quad \text{يَرِتْضُي!} \\
\text{إِرْتَضّي} & \quad \text{يَرِتْضُي} & \quad \text{يَرِتْضُي} & \quad \text{يَرِتْضُي!}
\end{align*}
\]
The passive of all verbs with a weak final radical /w/ or /y/ is conjugated according to the same pattern as the strong verbs, e.g.

### Active

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Perfect</td>
<td>Imperfect</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>وَدَعَ</th>
<th>دُعِيَ</th>
<th>يَدْعُي</th>
</tr>
</thead>
<tbody>
<tr>
<td>دعَاَ, to invite</td>
<td>دَعِيَّاَ</td>
<td>يَدْعِيَّاَ</td>
</tr>
<tr>
<td>لَقِيَ</td>
<td>لَقِيَّ</td>
<td>يَقِيَ</td>
</tr>
<tr>
<td>لقَيَّاَ, to meet</td>
<td>لَقِيَّاَ</td>
<td>يَلَقَّاَ</td>
</tr>
<tr>
<td>رَمِيَ</td>
<td>رَمِيَّ</td>
<td>يَرَمِيَ</td>
</tr>
<tr>
<td>رمَيَّاَ, to throw</td>
<td>رَمِيَّاَ</td>
<td>يَرَمِيَّاَ</td>
</tr>
<tr>
<td>سَعِيَ</td>
<td>سَعِيَّ</td>
<td>يَسَعِيَ</td>
</tr>
<tr>
<td>سَعِيَّاَ, to strive</td>
<td>سَعِيَّاَ</td>
<td>يَسَعِيَّاَ</td>
</tr>
</tbody>
</table>

### 33.8

The conjugation of the derived verb forms II–X of verbs with a weak final radical /w/ or /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 /alif/ is changed to hamzah, e.g. لقَيَّاَ لقَيَّاَ لقَيَّاَ لقَيَّثُ. See the pattern tables of verbs with a weak final radical /w/ or /y/ and their conjugations in the appendices.

### 33.9

The declension of the active participle of verbs with a weak final radical /w/ or /y/ is illustrated below with the help of the active participle قَدَّمَ ‘judge’, from the verb قَدَّمَ ‘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:
Some of the most common verbs have the two weak radicals و /w/ and ي /y/. They are called in Arabic أَلْلَيْفِ الفَلْدِي. The following are the most common types:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāḍīn</td>
<td>qāḍiyūn</td>
<td>?al-qāḍī</td>
</tr>
<tr>
<td>(for: قَاضِيَّ )</td>
<td>(for: أَلقَاضِيَّ)</td>
<td>(for: أَلقَاضِيَّ)</td>
</tr>
<tr>
<td>(for: أَلقَاضِيَّ)</td>
<td></td>
<td>(for: أَلقَاضِيَّ)</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāḍīn</td>
<td>qāḍiyin</td>
<td>?al-qāḍī</td>
</tr>
<tr>
<td>(for: قَاضِيَّ)</td>
<td>(for: أَلقَاضِيَّ)</td>
<td>(for: أَلقَاضِيَّ)</td>
</tr>
<tr>
<td>(for: أَلقَاضِيَّ)</td>
<td></td>
<td>(for: أَلقَاضِيَّ)</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāḍiyān</td>
<td>?al-qāḍīya</td>
<td>qāḍiyatān</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāḍiyānī</td>
<td></td>
<td>?al-qāḍiyānī</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāḍiyayni</td>
<td></td>
<td>?al-qāḍiyayni</td>
</tr>
<tr>
<td>and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāḍiyayni</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāḍūna</td>
<td>?al-qāḍūna</td>
<td>qāḍiyātun</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāḍīn</td>
<td>?al-qāḍīna</td>
<td>qāḍiyātin</td>
</tr>
<tr>
<td>and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāḍīn</td>
<td>?al-qāḍīna</td>
<td>qāḍiyātin</td>
</tr>
</tbody>
</table>

Note: A common plural for both masc. and fem. is the broken plural قَضَاة qudūtun.

**33.10 Doubly weak verbs**
(a) 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.

Perfect | Imperfect | Imperative
---|---|---
Ind. | Subj. | Juss.

قَيَّمَ تَقَيَّمَ يَقَيَّمَ وَقَيَّمَ
waqā yaqī yaqiya yaqi qi! qi! qū! qīnā!
to protect, prevent

The active participle is ٍوَقٍَاٍقَ قَوٍَاٍقَ يَقَوٍَاٍقَ وَقَوٍَاٍقَ
waqā yaqī yaqiya yaqi qi! qi! qū! qīnā!
to protect, prevent

Note: Verb form VIII is very common for the above-mentioned verb, being ِإَّﺗَﻘﻰ ٌوَإْوَﺗَﻘﻰ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻘﻰَ ٍيَإْوَﺗَﻗ.*?)

(b) Verbs with waw و /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 و /w/ or ي /y/ is fully pronounced, e.g.

Perfect

شَوَى، to grill, barbecue (for: شَوَيْشَوَيْش) yaśwī
( conjugated like v. رَمَى رَمَيْرَم) yarmī)
قَوَى، to be strong yaqwā
( conjugated like v. نُسَيْ نَسَيْنَس) yansā)

33.11 Weak verbs with hamzah

Verbs with a weak middle radical و... /w/ or ي... /y/ and final hamzah are very common, e.g.
Verbs with a middle hamzah and final َalif-maqsūrah ى (in the basic form) are rare, but include the common verb َرَأى ra َأ to see’. In the perfect it is conjugated like verbs with a final َalif maqsūrah ى..., but in the imperfect the middle hamzah ى /...a.../ is, exceptionally, omitted:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَأى, to see (for: رَأَي ra َأ)</td>
<td>يَرَى yarā (for: يَرَأى yara َأ)</td>
</tr>
<tr>
<td>(conjugated like v. رَمَى ramā, ‘to throw’)</td>
<td></td>
</tr>
</tbody>
</table>

Note: The middle hamzah is also omitted in form IV: أَرَى َأ ‘he showed’, which in the imperfect is يُرِى yuri. (See paradigm A2.16 in Appendix 2.)

Exercises

Practise your reading:

1. These ١traders (merchants) are ٢buying ٣and selling ٤smuggled ٥goods in ٦the market.

2. After ١we spent ٢around ٣four hours ٤walking (strolling) in ٥the forest, ٦one of ٧our colleagues ٨invited us to ٩dinner at his home.

3. Did ١you come (in) from ٢the street? No, I came from ٣the shop.
I have never in my life seen a more beautiful young girl than this.

We will meet next week, God willing (lit. if God wills).

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.

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.

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 flat (apartment).
(9) Sorry, I do not want to stay indoors 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.

(10) 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.

(11) 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.

(12) 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.'
(13) 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.

(14) 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!

(15) The spectators came to see the final football match between Sweden and Germany.

(16) I have wronged you, mother, don’t cry! What happened is already passed and I ask (your) forgiveness.

Translate into Arabic:

(1) Next week is the army officer’s funeral.

(2) My brother invited me to dinner at his new flat.

(3) In all my life I have never seen a cafe more beautiful than this one.

(4) Have you come from the lecture? No, I came with my wife from the forest.

(5) A researcher from Germany will deliver a lecture on the refugee issue.

(6) Rumour has it (says) that the martyred soldier died yesterday.

(7) Sorry, I don’t want to stay inside the shop in this nice clear weather.

(8) A high ranking officer in the army might be invited to be the referee in the final football match between Sweden and Germany.
(9) Today, I met a colleague whom I had not seen for a long time.

(10) Do not forget to come with me today to the mosque to hear some beautiful recitations from the Holy Quran.

(11) I went a long way on foot with my girlfriend to have lunch at the football club in the capital.

(12) After I spent around four hours walking in the market with the sports teacher he invited me to dinner at the village school.

(13) Unfortunately, this trader (merchant) is buying smuggled goods and selling them in the market.
Chapter 34

**Cardinal numbers**

34.1 The Arabic cardinal numbers, أَعْدَادُ الْأَصْطَلَىْ، 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 تَأَ مَّرْبُعَة (ta' marbūṭah (ة...)) when they qualify a masculine noun, but the masculine form when they qualify a feminine noun.

34.2 With the exception of the feminine form إِحْدَى ‘ihdā, ‘one’, the cardinal numbers 1–10 are inflected for all three cases in the same way as nouns and adjectives.

The nominative forms of the cardinal numbers 1–10 are:

<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>0</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
</tr>
</tbody>
</table>
Note a: صفر ‘zero’ comes from the verb صفر، which means ‘to be empty’.

Note b: The combined accusative-genitive forms of إثناන / halfringrightsubscript it ـنا (m.) and إثنتان / halfringrightsubscript it ـنات (f.) ‘two’ are: إثنين (m.) and إثنين (f.), respectively.

Note c: The number ثمان ‘eight’ is declined like the participle قض (see chapter 33 for verbs with a weak final radical).

Note d: The middle consonant ش / s ـ in عشیر / َﻋَﺸَﺮٌة ‘ten’ takes فت in the masculine: َﻋَﺸَﺮٌة، but سك 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>خمسة رجال</td>
<td>خمسة بنات</td>
<td>بنت</td>
<td>بنت</td>
</tr>
<tr>
<td>ـن أراضي</td>
<td>ـنت بنات</td>
<td>بنات</td>
<td>بنات</td>
</tr>
<tr>
<td>five men</td>
<td>for five girls</td>
<td>(girl)</td>
<td></td>
</tr>
<tr>
<td>من سبع معلمين</td>
<td>من ثمانية معلمات</td>
<td>معلم</td>
<td>معلم</td>
</tr>
<tr>
<td>from seven teachers</td>
<td>from eight teachers</td>
<td>(teacher)</td>
<td></td>
</tr>
<tr>
<td>ثامن أشامين</td>
<td>ثامنة أشامين</td>
<td>أشامين</td>
<td>أشامين</td>
</tr>
<tr>
<td>three days</td>
<td>three nights</td>
<td>(night)</td>
<td></td>
</tr>
</tbody>
</table>

34.4 The first two cardinal numbers (1, 2) are used as appositive adjectives to emphasize the amount:
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>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>wāḥidun, one</td>
<td>wāḥidatun</td>
</tr>
<tr>
<td>ʾitnāni, two</td>
<td>ʾitnatān</td>
</tr>
<tr>
<td>ʿawlād, one of the children</td>
<td>ʾibnāt, one of the girls</td>
</tr>
<tr>
<td>ʾaḥadu-hum, one of them</td>
<td>ʾiḥdā-hunna, one of them</td>
</tr>
</tbody>
</table>

\[34.5\] The nouns ʾaḥadun ‘one’ (masc.) and ʾiḥdā ‘one’ (fem.) are used in the ḥḏāfah construction with a noun or a pronoun, e.g.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾaḥadu l-ʾawlād</td>
<td>ʾiḥdā l-ʾibnāt</td>
</tr>
<tr>
<td>ʾaḥadu-hum</td>
<td>ʾiḥdā-hunna</td>
</tr>
</tbody>
</table>
bid\(^u\), whose feminine is bid\(^u\)atu, means ‘(a) few, some, several’. It follows the rules for the numbers 3–10, e.g.

**Masc:** bid\(^atu\)ayy\(^am\)n (y\(^am\)n\(\dot{y}aw\)mun, masc. sing.)
several days

**Fem:** bid\(^u\) lay\(^al\) (layla\(^t\), 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 fath\(^ah\) 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.

**Cardinal numbers**

<table>
<thead>
<tr>
<th>Number</th>
<th>Used with a masculine noun</th>
<th>Used with a feminine noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>'ahada ʿaṣara</td>
<td>iḥḍa ʿaṣara bintan</td>
</tr>
<tr>
<td>12</td>
<td>āt(^a)nā ʿaṣara</td>
<td>ṭ(^an)tā ʿaṣara</td>
</tr>
<tr>
<td>13</td>
<td>talāṭa(^a) ʿaṣara</td>
<td>ṭ(^a)lāṭa(^a) ʿaṣara</td>
</tr>
<tr>
<td>14</td>
<td>arba(^a) ʿaṣara</td>
<td>arba(^a) ʿaṣara</td>
</tr>
<tr>
<td>15</td>
<td>ḥamsa(^a) ʿaṣara</td>
<td>ḥamsa(^a) ʿaṣara</td>
</tr>
<tr>
<td>16</td>
<td>sitt(^a) ʿaṣara</td>
<td>sitt(^a) ʿaṣara</td>
</tr>
<tr>
<td>17</td>
<td>sab(^a) ʿaṣara</td>
<td>sab(^a) ʿaṣara</td>
</tr>
<tr>
<td>18</td>
<td>ṭamāni(^a) ʿaṣara</td>
<td>ṭamāni(^a) ʿaṣara</td>
</tr>
<tr>
<td>19</td>
<td>tis(^a) ʿaṣara</td>
<td>tis(^a) ʿaṣara bintan</td>
</tr>
</tbody>
</table>

Note: The accusative-genitive forms of the number 12 are: ītnay ʿaṣara (masc.) and ītnatay ʿaṣara (fem.).
Examples:

**Masculine**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾaḥada ʿašara waladan</td>
<td>eleven boys (lit. boy)</td>
</tr>
<tr>
<td>min ʾaḥada ʿašara rağulan</td>
<td>from eleven men (lit. man)</td>
</tr>
<tr>
<td>li-ḥamsata ʿašara muʿalliman</td>
<td>for fifteen teachers (lit. teacher, m.)</td>
</tr>
</tbody>
</table>

**Feminine**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾiḥdā ʿaṣrata bintan</td>
<td>eleven girls (lit. girl)</td>
</tr>
<tr>
<td>maʿa ʾiḥdā ʿaṣrata bintan</td>
<td>with eleven girls (lit. girl)</td>
</tr>
<tr>
<td>min ḥamsa ʿaṣrata muʿallimatan</td>
<td>from fifteen teachers (lit. teacher, f.)</td>
</tr>
</tbody>
</table>

The cardinal numbers of the tens َعْشرَة ُمَعَلَمَةٌ, i.e. 20, 30, 40, 50, 60, 70, 80, 90, are treated as sound plurals. They are followed by the masculine or feminine noun in the indefinite accusative singular.

Used with both masculine and feminine nouns:

**Acc. and gen. / Nom.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿišrūna / ʿιšrīna</td>
<td>20 ٢٠ عِشرْنّ / عِشرَينَ</td>
</tr>
<tr>
<td>talāṭūna / -pagination break- talāṭīna</td>
<td>30 ٣٠ ثَلَّاثٌونّ / ثَلَّاثَينَ</td>
</tr>
<tr>
<td>ʿarbaʿūna / ʿarbaʿīna</td>
<td>40 ٤٠ أَرْبَعَونّ / أَرْبَعَينَ</td>
</tr>
<tr>
<td>ḥamsūna / ḥamsīna</td>
<td>50 ٥٠ خَمْسَونّ / خَمْسَينَ</td>
</tr>
<tr>
<td>sittūna / sittīna</td>
<td>60 ٦٠ سَبِيعُونّ / سَبِيعَينَ</td>
</tr>
<tr>
<td>sabʿūna / sabʿīna</td>
<td>70 ٧٠ سَبِيعُونّ / سَبِيعَينَ</td>
</tr>
<tr>
<td>ṭamānūna / ṭamānīna</td>
<td>80 ٨٠ تَمَانُونّ / تَمَانِينَ</td>
</tr>
<tr>
<td>tisʿūna / tisʿīna</td>
<td>90 ٩٠ ثِسْعَونّ / تِسْعَينَ</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 conjunction وال (wa) is inserted between the two parts, for example: 

٢٥٠ـ٢٥٠

Nominative

مايٌٰتٌ

Accusative and genitive

مايٌٰتٌ
Note: Observe that the middle ’alif (ا) in مئات mi’atun, as an alternative form of مئة mi’atun, is not pronounced.

Examples:

*من تسع مئة أم/أب*  
mi’atu ra’gulin / mra’atin  
one hundred men / women  
(lit. man / woman)  
(from nine hundred mothers / fathers  
(lit. mother / father)

*لمائتي ولد/بنت*  
mi’atā waladin / bintin  
two hundred boys / girls  
(lit. two hundred boy / girl)  
(for two hundred boys / girls  
(lit. for two hundred boy / girl)

**34.11** The plural of مئات mi’atun is مئاتُ mi’ātun, which is an exception. In compound numbers it is always singular, not plural like the words for a thousand and a million, e.g.

*تسعة مئات*  
tis’u mi’atin, nine hundred (not: *تسعة مئة*  
tis’u mi’ātin)

**34.12** The number thousand (1,000) in Arabic is ألف ‘alfun. The dual of it is ألفان ‘alfānī in the nominative, and ألفين ‘alfayni in the accusative and genitive. The plural is آلاف ulūfun or ألاف’ālafun.

**34.13** The number million (1,000,000) is مليون milyūnu. The dual forms are: مليونان milyūnāni (nom.) and مليونين milyūnayni (acc. and gen.). The plural is ملايين malāyīn (diptote).
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. ْمَائَةُ وَتَسْعِيْنََْ / ِبْنَاتِ َمَائَةُ ْرَجَالٌ وَخَمْسَةٌ ِرَجَالٍ
Nom. ْمَائَةُ وَبَعْشونَ / ِبْنَاتِ ْرَجَالٌ وَخَمْسَةٌ ِرَجَالٍ
Nom. ِمْلَيْوَانَ / ِبْنَاتِ ْرَجَالٌ وَخَمْسَةٌ ِرَجَالٍ
Acc. and gen. ْمَائَةُ وَتَسْعِيْنََْ / ِبْنَاتِ ْرَجَالٌ وَخَمْسَةٌ ِرَجَالٍ

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.

ْمِئَةُ وَخَمْسَةَ عِشْرُونَ رِجَالٍ
مَائَةُ وَتَسْعِيْنََْ / ِبْنَاتِ ْرَجَالٌ وَخَمْسَةٌ ِرَجَالٍ

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.

ْمِئَةُ وَخَمْسَةِ رِجَالٍ
مَائَةُ وَتَسْعِيْنََْ / ِبْنَاتِ ْرَجَالٌ وَخَمْسَةٌ ِرَجَالٍ

If the number is preceded by the definite article ْأَلْ / ِال.../, it can be placed after the definite noun, which follows the general rules of agreement for numbers, e.g.

**Masculine**

أَلْرِجَالِ ْالخَمْسَةٌ
اَلْرِجَالِ ْالخَمْسَةٌ
الرَّجَالُ ْالخَمْسَةٌ
the five men

**Feminine**

أَلْبَنَاتِ ْالخَمْسَةٌ
اَلْبَنَاتِ ْالخَمْسَةٌ
البَنَاتُ ْالخَمْسَةٌ
the five girls
To express numerical subsets, such as ‘one/two/three etc. of (a given set)’, one uses the preposition من ‘from, (out) of’ before the plural genitive form of the noun, e.g.

كتاب من كتابulum
one of the teacher’s books

ثلاثة كتاب من كتابulum
three of the teacher’s books

The following are the most common ways of reading a sequence of compound numbers. Reading the sequence numbers of the year: The synonyms عام ‘year’ (masc.) and سنة ‘year’ (fem.) have the accusative forms عام ‘year’ and سنة ‘year’, respectively, which are used in adverbal phrases of time. Then they follow the rules of the ‘idāfah construction, where the following noun is in the genitive case, e.g.

عام ألف وتسعة عشر والثامن عشر
in the year 1999
Sanat 'alfin wa-tis‘i mi‘atin wa-tis‘ina
in the year 1999

Note: Normally the year in such a sequence is preceded by the preposition في, e.g.

Fi ‘ami 'alfin wa-tis‘i mi‘atin wa-wāhidin wa-tamānīna
in the year 1981

Fi sanati 'alfin wa-tis‘i mi‘atin wa-‘ihdā wa-tamānīna
in the year 1981

Fi ‘ami 'alfin wa-sab‘i mi‘atin wa-taynī wa-sitīna
in the year 1762

Fi sanati ‘alfin wa-sab‘i mi‘atin wa-tanaynī wa-sittīna
in the year 1762

Fi ‘ami ‘alfin wa-ḥamsi mi‘atin wa-talāṭatin wa-arba‘īna
in the year 1543

Fi sanati ‘alfin wa-ḥamsi mi‘atin wa-talāţin wa-arba‘īna
in the year 1543

Compare:

4,987 boys

4,987 girls
Exercises

Practise your reading:

1. The university’s sports 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 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?

Cardinal numbers
(9) If we suppose that a train travels at a speed of 65 miles per hour, day and night, it would need around 164 years to reach the sun. However, the speed of the cannon-ball is 1,209 miles per hour. It would need eight and a half years to reach the sun; but light traverses this distance in eight minutes and nineteen 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, ٌلَلْدَّ أَلْتَرْنِيَّيَبٌ 2nd–10th are based on the corresponding cardinal numbers. They are formed on the pattern for active participles: فَعَلُ فَا’يلٍ. The ordinal number ‘first’ is formed from an independent root -w-l on the pattern أفعلُ أفعلٍ. 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 ... 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 َأَوُلُ</td>
<td>َأَوْلَى</td>
</tr>
<tr>
<td>2nd َتَنِي</td>
<td>َتَنْيِي</td>
</tr>
<tr>
<td>3rd َتَلِيْتُ</td>
<td>َتَلْيِتْ</td>
</tr>
<tr>
<td>4th َرَابِعٌ</td>
<td>َراْبِعّ</td>
</tr>
<tr>
<td>5th َحَمِيسُ</td>
<td>َحَمْيِسَة</td>
</tr>
<tr>
<td>6th َسَدِيسُ</td>
<td>َسَدِيْسَة</td>
</tr>
<tr>
<td>7th َسَبِيْعُ</td>
<td>َسَبْيِعّ</td>
</tr>
<tr>
<td>8th َتَمِينُ</td>
<td>َتَمْينَة</td>
</tr>
<tr>
<td>9th َتَسِيْعُ</td>
<td>َتَسْيِعّ</td>
</tr>
<tr>
<td>10th َعَشِيرُ</td>
<td>َعَشِيْرّ</td>
</tr>
</tbody>
</table>

Note: The double /tt/ (tā with šaddah) in the cardinal number سَيْتَتَنْ سَتَتَانْ ‘six’ is resolved as /d/ + /s/ in the ordinal number سَدِيْسَة سَدِيْسَة ‘sixth’.
### Examples:

<table>
<thead>
<tr>
<th><strong>Masculine</strong></th>
<th><strong>Feminine</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>الْوَلَدُ الْأَوْلُ</strong></td>
<td><strong>الْبَنَّةُ الْأَوْلَى</strong></td>
</tr>
<tr>
<td>al-waladu l-awwalu, the first boy</td>
<td>al-bintu l-awlá, the first girl</td>
</tr>
<tr>
<td><strong>هوَ الْأَوْلُ</strong></td>
<td><strong>هيَ الْأَوْلَى</strong></td>
</tr>
<tr>
<td>huwa l-awwalu. He is the first.</td>
<td>hiya l-awlá. She is the first.</td>
</tr>
<tr>
<td><strong>هوَ خَامِسُهُمْ</strong></td>
<td><strong>هيَ خَامِسُهُنْ</strong></td>
</tr>
<tr>
<td>huwa hāmisu-hum. He is the fifth of them.</td>
<td>hiya hāmisatu-hunna. She is the fifth of them.</td>
</tr>
<tr>
<td><strong>الْدَرْسُ الثَّانِي</strong></td>
<td><strong>الْسَنَةُ الثَّانِيَة</strong></td>
</tr>
<tr>
<td>ad-darsu t-tānī, the second lesson</td>
<td>as-sanatu t-tāniyatu, the second year</td>
</tr>
<tr>
<td><strong>الْكِتَابُ الرَّابِعُ</strong></td>
<td><strong>السَّاعَةُ الْخَامِسَة</strong></td>
</tr>
<tr>
<td>al-kitābu r-rābi‘u, the fourth book</td>
<td>as-sā‘atu l-hāmisu, five o’clock</td>
</tr>
</tbody>
</table>

#### 35.2
The ordinal numbers **الْأَوْلُ** (masc.) and **الْأَوْلَى** (fem.) ‘first’ have the following plurals:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Broken Plural</th>
<th>Sound Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>al-awwalu</td>
<td>al-awalu OR al-awálu</td>
<td>al-awwalůna</td>
</tr>
<tr>
<td>Fem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>al-awlá</td>
<td>al-awalu OR al-awálu</td>
<td>al-awlátu</td>
</tr>
</tbody>
</table>

#### 35.3
Ordinal numbers can also be used in the *iḍāfah* 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 number ظَٰ١٠*ٌُأَوَلﻰٌُُِّأَوَلِّهم’ is less often used in the ظَٰ١٠*ٌُأَوَلِّهِنْ construction.)

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>أول ولد</td>
<td>أولي بنَت</td>
</tr>
<tr>
<td>ظَٰ١٠*ٌُأَوَلِّهِنْ</td>
<td>ظَٰ١٠*ٌُأَوَلِّهِمْ</td>
</tr>
<tr>
<td>ظَٰ١٠*ٌُأَوَلِّهِنْ</td>
<td>ظَٰ١٠*ٌُأَوَلِّهِمْ</td>
</tr>
<tr>
<td>ظَٰ١٠*ٌُأَوَلِّهِنْ</td>
<td>ظَٰ١٠*ٌُأَوَلِّهِمْ</td>
</tr>
<tr>
<td>ظَٰ١٠*ٌُأَوَلِّهِنْ</td>
<td>ظَٰ١٠*ٌُأَوَلِّهِمْ</td>
</tr>
</tbody>
</table>

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:

Fatima is the fifth girl. She is the fifth of them.

35.4
Ordinal numbers, fractions, expressions of time, calendars

'al-hādiya (m.) is used instead of َأَوْلِيَّةً َأَوْلُ‌ّوَلْ 'first' (m.), and
'al-hādiyata (f.) is used instead of َأَوْلِيَّةً َأَوْلُ‌ّوَلْ ‘first’ (f).

**Used with masculine** | **Used with feminine**
---|---
11th َأَوْلِيَّةً َأَوْلُ‌ّوَلْ 'first' | َأَوْلِيَّةً َأَوْلُ‌ّوَلْ 'first'
the eleventh boy | the eleventh girl
12th َأَوْلِيَّةً َأَوْلُ‌ّوَلْ 'first' | َأَوْلِيَّةً َأَوْلُ‌ّوَلْ 'first'
the twelfth boy | the twelfth girl
13th َأَوْلِيَّةً َأَوْلُ‌ّوَلْ 'first' | َأَوْلِيَّةً َأَوْلُ‌ّوَلْ 'first'
the thirteenth boy | the thirteenth girl
14th َأَوْلِيَّةً َأَوْلُ‌ّوَلْ 'first' | َأَوْلِيَّةً َأَوْلُ‌ّوَلْ 'first'
the fourteenth boy | the fourteenth girl

35.5  *Telling the time*

وقتُ waqtun, time (plural: ُوُقَتَاتُ awqātun)

The ordinal numbers are used in telling the time, but ‘one o’clock’ can also be expressed by a cardinal number:

ًسَاعَةُ ًأَوْلِيَّةً ًسَاعَةُ ًأَوْلِيَّةً ًسَاعَةُ ًأَوْلِيَّةً | ًسَاعَةُ ًأَوْلِيَّةً ًسَاعَةُ ًأَوْلِيَّةً ًسَاعَةُ ًأَوْلِيَّةً

as-sā'atu l-wāhidatu OR l-‘ūlā, one o’clock
as-sā'atu t-tāniyatu, two o’clock
as-sā'atu t-tālitatu, three o’clock
as-sā'atu r-rābi'atu, four o’clock
etc.

Note: The classical meaning of the word ًسَاعَةُ sā'atun is ‘(short) time, hour’, but nowadays it also has the meaning ‘clock, timepiece, watch’.

35.6 The ordinal numbers for the even tens, َأَوْلِيَّةً َأَوْلُ‌ّوَلْ َوْقَتُونَ َأَوْلُ‌ّوَلْ 'first' (m.), etc.
are formed by prefixing the definite article ...ٌلَّلٌ to the corresponding cardinal numbers. They are inflected for case but not for gender, e.g.

اَﻟْوَٰلُدُ / اَﻟْبَيِٰتَ اَﻟْعَشْرُونَ al-waladu / al-bintu l-‘ishrūna, 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.

أَوَلُّاً، اَوَاَوَٰلُّ ﺻَفَرَةٍ اَوَلُّاً، اَوَاَوَٰلُّ أَوَلُّاً، اَوَاَوَٰلُّ(firstly)  

وَأَوَلُّاً، اَوَاَوَٰلُّ وَأَوَلُّاً، اَوَاَوَٰلُّ (secondly)  

وَأَوَلُّاً، اَوَاَوَٰلُّ وَأَوَلُّاً، اَوَاَوَٰلُّ (thirdly)  

etc.

35.8 The fractions from $\frac{1}{2}$ to $\frac{1}{10}$ are formed mostly according to the pattern ُفْعٌﻞ fu‘lun, for the singular, and َأَﻓـَعﺎٌل / halfringrightsubscript af‘alun, for the plural:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\frac{1}{2}$</td>
<td>نِصِفُ / halfringleftsubscript niṣfun</td>
</tr>
<tr>
<td>$\frac{1}{3}$</td>
<td>ثَلَثُ / halfringleftsubscript thalath</td>
</tr>
<tr>
<td>$\frac{1}{4}$</td>
<td>رَبعٌ / halfringleftsubscript rub‘un</td>
</tr>
<tr>
<td>$\frac{1}{5}$</td>
<td>خَمْسُ / halfringleftsubscript humsun</td>
</tr>
<tr>
<td>$\frac{1}{6}$</td>
<td>سُدُسٌ / halfringleftsubscript sudsun</td>
</tr>
<tr>
<td>$\frac{1}{7}$</td>
<td>سِبْعُ / halfringleftsubscript sub‘un</td>
</tr>
<tr>
<td>$\frac{1}{8}$</td>
<td>ثُمَنٌ / halfringleftsubscript tumnun</td>
</tr>
<tr>
<td>$\frac{1}{9}$</td>
<td>تَسْعَى / halfringleftsubscript tus‘un</td>
</tr>
<tr>
<td>$\frac{1}{10}$</td>
<td>عَشَرُ / halfringleftsubscript usr‘un</td>
</tr>
</tbody>
</table>

Examples:

۲اَﻟْتَلْتَانِ (dual), اَﻟْتَلْتَانِ (dual)  

۳ٖاَﻟْتَلَّاتُ اَﻟْهَمَسَانِ، اَﻟْتَلَّاتُ اَﻟْهَمَسَانِ  

۴ٗاَلْتَلَّاتُ اَﻟْأَرْبَعَانِ  

۵葛ْمَسَانِ، اَلْتَلَّاتُ اَﻟْأَرْبَعَانِ

35.9 The word for percentage is ﺑِنٍسَبَةٌ ﺑِلْمَوْعِدَةٍ / halfringleftsubscript an-nisbatu l-mi‘awiyyatu. Percentage figures (%) are expressed by adding the
numeral phrase bi-l-mi’ati or fi l-mi’ati to the cardinal number, e.g.

\[
\text{Ordinal numbers, fractions, expressions of time, calendars}
\]

\[
\text{Days of the week}
\]

The names of the days of the week, ُّاَيَّام ُّعُوسُبُع، are formed by combining the word for ‘day’, ُّيَوْم ُّيَاوْمِ, with nominal forms of the numerals (except for Friday and Saturday, which have their own names) in the ‘idāfah construction. Sometimes the word ُّيَوْم ُّيَاوْمِ is, in fact, left out.

\[
\text{Ordinal}
\]

\[
\text{Expressions of time, calendars}
\]

\[
\text{The calendars and names of the months}
\]

The names of the months of the year, ُّشُهُر ُّأَشْهُر، according to the different prevalent calendars are:

<table>
<thead>
<tr>
<th>used in Egypt, used in Sudan and North Africa</th>
<th>the Islamic or lunar months</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>كَانُونٌ ﺍَلْتَأْنِي</td>
</tr>
<tr>
<td></td>
<td>ﻓِﺕَانِ ﺣُرًّمِ</td>
</tr>
<tr>
<td></td>
<td>ﻣُﺡَرَّمٌ</td>
</tr>
</tbody>
</table>

(1)
<table>
<thead>
<tr>
<th>Ordinal numbers, fractions, expressions of time, calendars</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Seasons of the year</strong></td>
</tr>
<tr>
<td><strong>used in Egypt, Sudan and North Africa</strong></td>
</tr>
<tr>
<td><strong>used in eastern Arab world</strong></td>
</tr>
<tr>
<td><strong>the Islamic or lunar months</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(2) February</th>
<th>فبراير</th>
<th>صفر</th>
<th>صفر</th>
<th>şubātu</th>
<th>şafarun</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3) March</td>
<td>مارس</td>
<td>ربيع الأول</td>
<td>ربيع الأول</td>
<td>ădâru</td>
<td>rabî’u l-awwalu</td>
</tr>
<tr>
<td>(4) April</td>
<td>أبريل</td>
<td>نيسان</td>
<td>ربيع الثاني</td>
<td>naysānu</td>
<td>rabî’u t-ṭanî</td>
</tr>
<tr>
<td>(5) May</td>
<td>مايو</td>
<td>جمادى الأول</td>
<td>جمادى الأولي</td>
<td>ăyyāru</td>
<td>ġumâdâ l-‘ūlā</td>
</tr>
<tr>
<td>(6) June</td>
<td>يونيو</td>
<td>حزيران</td>
<td>حمزه</td>
<td>hazîrânu</td>
<td>ġumâda l-ā‘hiratu</td>
</tr>
<tr>
<td>(7) July</td>
<td>يوليو</td>
<td>تموز</td>
<td>رجب</td>
<td>tammûzu</td>
<td>rağabun</td>
</tr>
<tr>
<td>(8) August</td>
<td>أغسطس</td>
<td>آب</td>
<td>شعبان</td>
<td>ăbu</td>
<td>ša‘bānu</td>
</tr>
<tr>
<td>(9) September</td>
<td>سبتمبر</td>
<td>أيلول</td>
<td>رمضان</td>
<td>ţaylûlu</td>
<td>ramadânû</td>
</tr>
<tr>
<td>(10) October</td>
<td>أكتوبر</td>
<td>شوال</td>
<td>تحريج</td>
<td>tišrînu l-awwalu</td>
<td>šawwâlu</td>
</tr>
<tr>
<td>(11) November</td>
<td>نوفمبر</td>
<td>ذو القعدة</td>
<td>تشرين الثاني</td>
<td>tišrînu t-ṭanî</td>
<td>dû l-qî‘dâti</td>
</tr>
<tr>
<td>(12) December</td>
<td>ديسمبر</td>
<td>كانون الأول</td>
<td>ذو الحجة</td>
<td>kânûnu l-awwalu</td>
<td>dû l-ḥâṣâni</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

َأَلْرَبِيعُ َار-رَبِيعُ, spring
The Islamic era and the Muslim festivals

(a) The hīghrah year, َأَسْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ&-s-ayfu, summer

(b) The holy month of رَمَضَان Ramadan(u) has no regular corresponding date in the Christian year, because the lunar months rotate backwards. It is the month of fasting from dawn to sunset. The festivities at the end of Ramadan have two names: َإِلَيْـمُ ُـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ&-s-sagīru ‘The small festival’.

(c) َإِلَيْـمُ ُـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ْـَـَـَـَـَـَـَ~ْـَـَـَـَـَـَـَـَ&-s-agīru ‘The small festival’. The common festival greeting is: َإِلَيْـمُ ُـَـَـَـَ~ْـَـَـَـَـَـَـَـَـَـَ~ْـَـَـَـَـَـَـَـَ&-s-agīru ‘Blessed feast!’ or َإِلَيْـمُ ُـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ْـَـَـَـَـَ&-s-agīru ‘Blessed Ramadan!’

(d) The birthday of the Prophet Muhammad is called َإِلَيْـمُ ُـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ&-s-mawlidi n-nabawiyyi, but it is not much celebrated as a festival.
35.14 **Christian festivals**

The Christian year is called عَسَانُّ اللَّيْلَيَّةِ (as-sanatu l-milâdiyyatu ‘the year of the birth (of Christ)’).

Christmas is عَسَانُّ اللَّيْلَيَّةِ (as-sanatu l-milâdi) لَآذَن ﺎَﻟَّيْلَيَّةَ (as-sanatu l-qiyamati).

Easter is عَسَانُّ اللَّيْلَيَّةِ (as-sanatu l-milâdi) لَآذَن ﺎَﻟَّيْلَيَّةِ (as-sanatu l-qiyamati).

BC لَآذَن ﺎَﻟَّيْلَيَّةِ (as-sanatu l-milâdi) لَآذَن ﺎَﻟَّيْلَيَّةِ (as-sanatu l-qiyamati) بعدَ اللَّيْلَيَّةِ (ba’dâ l-milâdi)

AD لَآذَن ﺎَﻟَّيْلَيَّةِ (as-sanatu l-milâdi) لَآذَن ﺎَﻟَّيْلَيَّةِ (as-sanatu l-qiyamati) قبلَ اللَّيْلَيَّةِ (qabla l-milâdi)

Note: One of the most common festival greetings for both Muslims and Christians is عَسَانُّ ﺎَﻟَّيْلَيَّةِ (as-sanatu l-milâdi) لَآذَن ﺎَﻟَّيْلَيَّةِ (as-sanatu l-qiyamati), 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 grammar.

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).
The first Crusade (lit. Crusaders’ expedition) to the East was in the eleventh century, and they conquered Jerusalem in (the year) 1099.

I paid two thirds of the price of the car and I will pay the remaining third at the beginning of next year, in addition to interest of eight per cent.

I went with two friends of mine to visit you (plur.) in your country house at 8.30 a.m. (lit. eight o’clock and half) last Monday morning. Unfortunately nobody was there. We waited for you for more than three quarters of an hour, then we went (left).

This week I began the first lesson in the Arabic language. In the first hour the teacher taught us how to write the letters, and in the second hour how to pronounce them (lit. the writing of their pronunciation).

What time (hour) is it now?
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. rabī‘-t-tānī) 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 ʿt-ṭalāqi (‘The Divorce’), and the 89th sūrah is called Sūratu ʾl-faḡr (‘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.
36.1 Exception in Arabic: 

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’:

- 
- 
- 
- 

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, 

(c) the subtractive or exceptive particle, 

(d) the second noun, 

36.2 The particle 

The particle 

In a positive sentence the second noun that follows 

is in the accusative case, e.g.
In a negative sentence the second noun that follows `illā can be in either the nominative or accusative, e.g.

مَا جَاءَ الطَّلَيْبُ إِلَّا وَاحِدًا / وَاحِدٌ

mā gā'ā t-tullābū 'illā wāhidan / wāhidun.

Only one student came. (lit. No students came except one.)

لَمْ يَقْرَأْ مِنِّ الْجُرَادَنِ إِلَّا جَرِيْدَةً / جَرِيْدَةٌ

lam yaqra' mina l-ğarā'idi 'illā ǧarīdatan / ǧarīdatun.

He read only one of the newspapers.

( lit. He didn’t read from the newspapers except one newspaper.)

لَا إِلَّا الْلَّهُ / إِلَّا الله

lá 'illā 'illā llāha / llāhu.

There is no god except God (Allah). OR There is only one God.

In a negative sentence without the first noun

In a negative sentence the first noun may be dropped before `illā. Then the noun that follows `illā may take any of the three cases, according to the case assignment (rection) determined by the verb, e.g.

لَمْ يَأْكُلْ إِلَّا قَلِيْلًا

lam ya'kul 'illā qalīlan.

He ate only a little. (lit. He did not eat except a little.)
Only one man came. (lit. Nobody came except one man.)

I passed by only one man. (lit. I didn’t pass by except one man.)

I respect only the honest. (lit. I don’t respect except the honest.)

There is only one book. (lit. There does not exist except one book.)

The particles ُغْﻴَرُ ُسَﻮى ُعَﺪا may replace ُرَجُلُ ُبَرْجُل، but they take the following noun in the genitive case, e.g.

Only one came. (lit. Nobody came except for one.)

The men came except for one (of them).

*adā may be preceded by the relative pronoun َما َعَدَّا َمَ، when it is regarded as a verb. It is then followed by a noun in the accusative case, e.g.

The men came except(ing) one (of them).

The particle ُغْﻴَرُ ُا ُرَجُلُ ُبَرْجُل，and the accusative of ُغْﻴَرُ ُا ُرَجُلُ may be followed by the subordinating conjunction َأَنُّ ُا ‘that’. The meaning then becomes ‘except that, nevertheless, but, however’, e.g.
Exercises

Practise your reading:

1. They discussed the matter, but they did not find a solution.
2. But (nevertheless) he refused to answer.

Exercises

1. All family members slept in the country house except one who returned to the city.
2. An army division went to the border except two soldiers who were ill.
3. My sister put out all the lights 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 Jesus/Messiah 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 went out of the lecture hall except the lecturer and one new student.

(17) I planted a variety of flowers in the garden but no 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.
Chapter 37

**Verbs of wonder, the negative copula لِيِّسَ laysa, verbs with special uses and some special uses of the preposition بـ.. bi...**

37.1 **Verbs of wonder, أَفْعَـاَـَلُ التَّعَـجُـبِ**

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 ‘what?’, followed by a verb form which looks like the derived verb form IV in the perfect tense third person singular masculine (pattern: أَفْعَـِلُ أَلْيِسَ/ala) and a noun in the accusative case or a suffixed pronoun, e.g.

مَا أَجْمَـَعَـَـَْـلَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~لْيَـسَ/ala’aghmala l-binta!

**How** beautiful the girl is!

مَا أَكْذِـبُـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~لْيَـسَ/ala’akdaba-hu!

**What** a liar this man is!

مَا أَشَدَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~لْيَـسَ/ala’asadda sawāda-hā!

**What** a black cloud this is!

(Or: مَا أَوْجَـَـَـَ~لْيَـسَ/ala’aghmala-hā!

**How** beautiful she / it is!

مَا أَكْذِـبَـَ~لْيَـسَ/ala’akdaba-hu!

**What** a liar he is!

مَا أَشَدَّـَ~لْيَـسَ/ala’asadda sawāda-hā!

**How** black it is!

(lit. مَا أَوْجَـَ~لْيَـسَ/ala’aghmala-binta!

**How** beautiful the girl is!

مَا أَكْذِـَVerse of wonder, the negative copula لِيِّسَ laysa, verbs with special uses and some special uses of the preposition بـ.. bi...**

37.1 **Verbs of wonder, أَفْعَـاَـَلُ التَّعَـجُـبِ**

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 ‘what?’, followed by a verb form which looks like the derived verb form IV in the perfect tense third person singular masculine (pattern: أَفْعَـِلُ أَلْيِسَ/ala) and a noun in the accusative case or a suffixed pronoun, e.g.

مَا أَجْمَـَلَـَ~لْيَـسَ/ala’aghmala l-binta!

**How** beautiful the girl is!

مَا أَكْذِـَـَـَ~لْيَـسَ/ala’akdaba-hu!

**What** a liar this man is!

مَا أَشَدَّـَ~لْيَـسَ/ala’asadda sawāda-hā!

**What** a black cloud this is!

(Or: مَا أَوْجَـَ~لْيَـسَ/ala’aghmala-hā!

**How** beautiful she / it is!

مَا أَكْذِـَ~لْيَـسَ/ala’akdaba-hu!

**What** a liar he is!

مَا أَشَدَّـَ~لْيَـسَ/ala’asadda sawāda-hā!

**How** black it is!

(lit. مَا أَوْجَـَ~لْيَـسَ/ala’aghmala-binta!

**How** beautiful the girl is!)
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.

ما أطول وما أصعب أذروس 
(\textit{not:} mā 'atwala d-darsa wa-mā 'aṣ'aba- mā 'atwala wa-mā 'aṣ'aba d-darsa) hu!

What a long and difficult lesson!

Verbs with special uses

(a) The negative copula ليس َلَيساَلَيساَلَيس is counted among the sisters of كان َكَان. 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 لَيس laysa:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc. laysa, he is not</td>
<td>لَيساَلَيساَلَيسا</td>
<td>laysa, they (2)</td>
<td>laysa, they are</td>
</tr>
<tr>
<td></td>
<td>لَيساَلَيساَلَيسا</td>
<td>are not</td>
<td>not</td>
</tr>
<tr>
<td>3. fem. laysat, she is not</td>
<td>لَيساتاَلَيساتاَلَيساتا</td>
<td>laysatā, they (2)</td>
<td>lasna, they are</td>
</tr>
<tr>
<td></td>
<td>لَيساتاَلَيساتاَلَيساتا</td>
<td>are not</td>
<td>not</td>
</tr>
<tr>
<td>2. masc. lasta, you are not</td>
<td>لَستاَلَستاَلَستا</td>
<td>lastumā, you (2)</td>
<td>lastum, you are</td>
</tr>
<tr>
<td></td>
<td>لَستاَلَستاَلَستا</td>
<td>are not</td>
<td>not</td>
</tr>
<tr>
<td>2. fem. Ālasti, you are not</td>
<td>لَستيَلاَستيَلاَستي</td>
<td>lastumā, you (2)</td>
<td>lastunna, you</td>
</tr>
<tr>
<td></td>
<td>لَستيَلاَستيَلاَستي</td>
<td>are not</td>
<td>are not</td>
</tr>
<tr>
<td>1.</td>
<td>لَست * (as in plural)</td>
<td>لَستاَلَستاَلَستا</td>
<td>lastunna, we are not</td>
</tr>
</tbody>
</table>

Note: Regarding the expression of the predicative complement of لَيس laysa, see below (37.10b).
Remember from chapter 32 that the two verbs َﻛﺎَن kāna ‘he was’ and َليسَ laysa ‘is not, are not’, have no passive forms.

37.4 The verb َزَلْ zāla (imperfect: َﻳَﺰَالَُ yazalu) ‘to cease, to disappear, to go away’ is another sister of َﻛﺎَن kāna. It can be used as an aspectual auxiliary in the perfect or imperfect tense, preceded by the negative particle َﻣﺎ mā, َﻻ lā or َلمَّ lām, and followed either by a verb in the imperfect tense or by a verbal adjective or a noun in the accusative case. Both these constructions signify that the action has not ceased, the activity or state is still continuing, e.g.

مَا َزَالَ / َﻻ َيَﺰَالَ / َلمَّ َيَﺰَلَ يَدْرُسُ فِي َالْجَامِعَةِ

mā zāla / lā yazalu / lam yazal yadrusu fi l-gāmi‘ati.
He is still (lit. did not cease) studying at the university.

مَا َزَالَ / َﻻ َيَﺰَالَ / َلمَّ َيَﺰَلَ حَيَاً

mā zāla / lā yazalu / lam yazal hayyan.
He is still alive. (lit. He did not cease being alive.)

37.5 The verb َعَادَ ya’ud (imperf.: َيَعُوَدَ ya‘ūdu) ‘to return, to do again, to resume’ is somewhat similar to the above verb َزَالَ zāla.

(a) When it is preceded by the negative particle َﻣﺎ mā or َلمَّ lām, the meaning is: ‘not again, no longer’, e.g.

عَادَ يَدْرُسُ فِي َالْجَامِعَةِ
‘āda yadrusu fi l-gāmi‘ati.
He resumed studying at the university.

مَا َعَادَ / َلمَّ َيَعَدَ يَدْرُسُ فِي َالْجَامِعَةِ

mā ‘āda / lam ya‘ud yadrusu fi l-gāmi‘ati.
He is no longer studying at the university. OR
He no longer studies at the university.

(b) The IVth form of the above verb َعَادَ ya’ud is َأَعَادَ a‘āda. When it is followed by a defined noun in the accusative case, it will have the meaning ‘to do again, to give back, re-’, e.g.

أَعَادَ َالْكِتَابَ
a‘āda l-kitāba. He returned / gave back the book.
The verb ُكَدَّ (imperfect: ُيَكَدُّ 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 ُأَنَّ), e.g.

### Main verb: imperfect indicative

- ُكَدَّ ُأَنْ يَقُولُ ُمَنْ يَقُولُ ُكَدَّ l-walad yamūtu l-gū’i.
- I almost died of thirst.
- ُيَكَدَّ ُأَنْ يَقُولُ ُمَنْ يَقُولُ ُيَكَدَّ yakadu yamūtu l-gū’i.
- He is almost dying of hunger.

### Main verb: imperfect subjunctive

- ُكَدَّ ُأَنْ يَقُولُ ُمَنْ يَقُولُ ُكَدَّ l-walad ُيَقُولُ ُكَدَّ an yamūtu l-gū’i.
- I was almost going to die of thirst.
- ُيَكَدَّ ُأَنْ يَقُولُ ُمَنْ يَقُولُ ُيَكَدَّ yakadu ُنَمَلْيَلَّ يَقُولُ ُيَكَدَّ an yamūtu l-gū’i.
- He is almost going to die of hunger.

When ُكَدَّ kada is in the perfect or imperfect tense, preceded by the negative particle ُمَا or ُلْمُn lam, both tenses have almost the same meaning: ‘just, barely, hardly, almost not’, e.g.

- ُلْمُنَا ُكَدَّ / ُلْمُنَا ُيَكَدَّ yakad yamūtu hatṭā waqa‘a. He barely stood up before he fell down.
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 مَا ‘as long as’ and followed by a verb in the imperfect tense or a participle in the accusative case, e.g.

مَا دَامَ جَالِسًا

mā dāma gālisan, as long as he is sitting

مَا دَامَ يَجْلِسُ

mā dāma yajlisu, as long as he sits

The verb قَلّ ‘to be little, to diminish, to be rare’ can take the suffix مَا...، قَلْلَمَا meaning ‘seldom’, e.g.

قَلْلَمَا نَلْتَقَي

qallama naltaqi. We seldom meet.

Verbs with the meaning ‘to start, to begin’

In addition to the verb بَدَا ‘to start, to begin’ there are a few other verbs which have this same meaning as well as their major meaning. The following are the most common of them: صَارَ ‘to become’, قَام ‘to stand up’, أَخَذَ ‘to take’, e.g.

بَدَا / أَخَذَ يَرْكُضُ

bada’a / aḫadhad yarkud. He began to run.

قَامَ يَمْشِي

qāma yamshi. He rose/began to walk.

صَارَ يُضْحَكُ

sāra yadhaku. He began to laugh.

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:
Certain triliteral transitive verbs, such as سَمِعَ sami‘a ‘to hear’ and بَعِثَ ba‘aṭa ‘to send’, may take the preposition بـ 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.

سَمِعَ بِالْخَبَرِ OR سَمِعَ الْخَبَرِ
sami‘tu bi-l-ḥabar. I heard the piece of news / about the news.

بَعِثَ بِلِيْلَةِ بِرَسَالَةَ OR بَعِثَ لِيْلَةِ بِرَسَالَةَ
ba‘aṭa ‘ilay-hi bi-risālatin. He sent him a letter.

Compare:

أَكَلَ الْلَّحْمَ بِالْشُّوَّكَةِ
‘akala l-lahma bi-š-shawkati. He ate the meat with the fork.

... before the complement of a negative predicate

After the negative copula لِيْسَ laysa ‘is not’, and after the negative particle مَا ma ‘not’, the predicative complement may take the preposition بـ bi.. (+ genitive). Again, this construction is merely a stylistic alternative to the regular construction with an accusative predicative complement, e.g.

لَسْتُ بَقِيْسِيٍّ OR لَسْتَ قَصِيرًا
lastu bi-qasīrin. I am not short.

لَيْسَ بَقِيْسِيٍّ OR لَيْسَ قَصِيرًا
laysa bi-qabīhin. He / it is not ugly.

مَا كَنَّا نَائِمِينَ OR مَا كَنَّا نَائِمِينَ
mā kunnā bi-nā’imīna. We were not sleeping.

مَا هُوَ بِحَيْلٍ OR مَا هُوَ بِحَيْلٍ
mā huwa bi-baḥīlin. He is not stingy.
Note: َمَا mā has the function of لَيْسَ laysa, which is a sister of َكَانَ kāna.

(c) ... bi... preceding the conjunctions َأَنَّ an and َأَّنَّ anna

The preposition َبِـ b... can be prefixed to the subordinating conjunctions َأَنَّ an and َأَّنَّ anna ‘that’ without any change of meaning, e.g.

طلَبَ مِنِّي بَنُّ أَدْهَبَ مَعَهُ
talaba min-nī bi-َانَّ aḍḥaba ma‘a-hu.

He asked me to go with him.

أخبرَني بَنُّ وَالَّدُ مَرْيَضٌ
‘aḥbara-nī bi-َانَّanna wālida-hu maridun.

He told me that his father is ill.

(d) Sometimes the particle َإِذَّ id ‘when’ is used with the meaning ‘and then suddenly . . . ’!, indicating surprise or sudden appearance. In that case the subject may take the preposition َبِـ b... The particle َقَدَ qad is then normally added after the subject before the verb.

إِذْ وَصَلَ الَّرَئِيسُ
‘id bi-r-raʔis qad wašala!

Then / suddenly the president arrived!

Exercises

Practise your reading:

1 How َأَفَادَ هَذِهُ الْقُرْيَةُ وَمَا َأَضْقَى شَوَارِعَهَا (شَارَعُ).

(1) َأَطْلُبُ الْرَئِيسَ وَمَا َأَضْقَى شَوَارِعَهَا (شَارَعُ).

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Verbs of wonder, the negative copula, special verbs and uses

3 It is seldom that the manager (director) of the company comes to work on (4 days) 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 (almost) opened the door of the bedroom (lit. sleeping room) when suddenly in the darkness the cat jumped on to my chest. I was scared to death (lit. I almost died of fright).

11 There is still some time before the aeroplane takes off (flies).

12 As long as your grandfather is ill (so) he should stay in bed for another month.
1 After half a month in the desert the camels almost died of thirst.

2 The family resumed searching for the lost child in the forest.

3 I have respected and admired His Majesty the King since the day of his coronation.

4 Aren’t you the one who was the vice-chairman of the oil company’s administrative board (council)?

5 The time given is not enough to answer all the exam questions.

6 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 đammah without nunation or article. Compared to European languages, Arabic has few underived (original) adverbs. The underived adverbs may end in sukūn or fāţah, less often in kasrah or đammah without nunation.

38.2 In Arabic grammars, adverbs are classified by meaning as follows:

(a) adverbs of time, ظَرْفُ زِمَانُ (answer the question: مَتَى matā ‘when?’)

(b) adverbs of place, ظَرْفُ مَكَانُ (answer the question: أَيْنَ ‘ayna ‘where?’ or ‘whence?’).

Note: Of course, there are also adverbs of manner, degree, reason, restriction, etc., e.g. the underived adverb فَقَطُ faqat ‘only’.

38.3 All adverbs of time are derived from verbal roots or pronominal bases. The common adverb مَتَى matā ‘when?’ (also used as the temporal conjunction ‘when’) is apparently etymologically connected with the interrogative pronouns مَا mā ‘what?’ and مَنُّ man ‘who?’.
matā can be preceded by the particle ḍay, as ʿay matā, without any change of meaning, e.g.

When did you come?

Adverbs of time often have the definite article ... and take the accusative or, rarely, nominative case, e.g.

With article:

*al-yawma ʿal-ġumʿa ʿal-ʿāna ʿal-laylata ʿas-ʿāta ʿas-sanata

today on Friday now tonight now, at this time in this year

Without article:

baʿdu qablu hīna ʿamsi gadan

afterwards, still, yet before, earlier when (conj.) yesterday tomorrow

Adverbs ending in ḍammah, like ʿbd, and ʿqbl, may take a preposition. Nevertheless they do not change the ending into kasrah, e.g. ʿbd min baʿdu ‘afterwards’.

Examples:

mā ǧāʾa l-yawma. He did not come today.

mā ǧāʾa baʿdu. He has not come yet.

Sāfara ʿamsi. He travelled yesterday.

Note: The kasrah in ʿamsi ‘yesterday’ is not an indication of the genitive case, but is only used for smoothing the pronunciation. Observe also that ʿamsi ‘yesterday’ has definite reference, although lacking the article. The noun ʿal-ʿamsu, which is definite, means ‘the past’ (not: ‘yesterday’). Similarly, ʿaḍa ʿaḍad ‘tomorrow’ has definite reference but indefinite form. Compare the prepositional expression fī l-ʿaḍad ‘in the future’ (not ‘tomorrow’).

Certain nouns in the accusative without the article ... are used as adverbs when followed by a year, e.g.
38.6 Underived adverbs of place, َﻇْﺮُف َزَﻣﺎٍン, are very few, e.g.

- تَحتُ: beneath
- هَنَا: here
- هَنَاكَ: there
- حَيثُ: where, whither, whereas, due to the fact that

Examples:

- إِﺟِﻠْﺲ ُﻫَﻨﺎ! Sit here! (masc. sing.)
- اِذْﻫِﺐ ِﻣْﻦ َﺣْﻴُﺚ ِﺟْﺌَﺖ! Go whence you came!

38.7 Derived adverbs of place are common, e.g., َﻓْﻮُق fawqu ‘up(stairs), on top, above’, َوَراُء warā’u ‘behind, in the rear, at the back’.

38.8 Other common adverbs having the form of accusative adjectives or nouns are:

- نَ حوَيْنَا: eastward
- أَوُلُوا: on the left
- أَثْنَيْنَا: in the north
- أَثْنَيْنَا: on the right
- أَحْيَانَا: one day
- أَمْثَلَا: much
- أَمْثَلَا: little
- أَمْثَلَا: few
- أَمْثَلَا: very
- أَمْثَلَا: nearly
- أَمْثَلَا: latterly
- أَمْثَلَا: finally
- أَمْثَلَا: secondly
- أَمْثَلَا: firstly

- نَ حوَيْنَا: on the left
- أَثْنَيْنَا: in the north
Examples:

ُأَﺳﺎِﻓُﺮ َﻏًﺪا

ُعُﺳَﺎَﻓُرُ ُﺪَعا. I will travel tomorrow.

وَﺻَﻠِﺖ ﻚﻢكﻗﻮﻗﻗﻦيﻗ

wasalati ١-١٠ايراتlaylan. The aeroplane arrived at night.

تَوَّﺟِﻪِﺖ ﻚﻢكﻗﻮﻗﻗﻦيﻗ

tawagghhalati ١-١٠إیرات١-١٠إیراتɡانوبان. The ship set out (headed) southwards.

38.9 English adverbs are often rendered by prepositional phrases in Arabic, e.g.

فَهِمَ بِسُهُوَلَة

fahima bi-suhülatin. He understood easily (lit. with ease).

قَرأَ عَلَى مَهْلٍ

qara’a ala mahlin. He read slowly.

38.10 Absolute or inner object

The so-called absolute or inner object, ُالْمُفَعُولُ ُالْمْطَلقُ, is used to emphasize the manner of action or the number of instances. It consists of a verbal noun (derived from the same root as the main verb) in the indefinite accusative form, followed by an accusative adjective.

رَكَضَ رَكْضًا سَرِيعًا

rakada rakdan sarī’an. He ran swiftly. (lit. He ran a swift running.)

فَرِحَ فَرْحاً كِبَيرًا

farīha farahān kabīran. He rejoiced greatly. (lit. He rejoiced a great joy.)

Note: Sometimes the inner object consists only of a dual verbal noun:

دَقَقَتِ ُالْسَاعَةِ دَقَّةَانِ

daqqati s-sā’atu daqqatayni. The clock struck twice (two strikes).
38.11 **Hāl clause (phrase)**

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 كيفَ 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.

اَعَادَ السَّائَحَ مُرِيضاً  
qāda s-sāʾahu marīdan. The tourist returned ill.

(In which ḥāl ‘condition’ has the tourist returned? He returned marīdan ‘ill’. Thus, marīdan is ḥāl, because it describes the circumstance or condition of the tourist.)

لاَ تَتَشْرِبُ الْقَهْوَةَ سَاخِنَةٌ!  
lā taṣrabi l-qahwata sāhinatan! Don’t drink the coffee (while it is) hot!

ذَهَبَ صَدِيقِي بَاكِيَانِ  
dahaba ṣaddīqi bākiyan. My friend left weeping. (My friend wept as he left.)

ذَهَبَ اَلْوَلَادُ بَاكِيِنَا  
dahaba l-awlādu bākīna. The boys left weeping. (The boys wept as they left.)

ذَهَبَتْ اَلْبَناتُ بَاكِيَاتِ  
dahabati l-banātu bākiyātin. The girls left weeping. (The girls wept as they left.)

Remember that the above بَاكِيَاتِ is in the accusative indefinite form, although it has two kasrahs. See chapter 13 on the sound feminine plural!

38.12 Hāl حَالٌ can be in the definite form only when followed by a suffixed possessive pronoun. Ḥāl is never defined by the definite article ﱞ, e.g.
The delegate came alone (by himself).

38.13 The wāw of hāl, وَأَوْ أَلْحَالَ

The conjunction وَ ‘and’ can be used to introduce a hāl clause based on an active participle (which then remains in the nominative case). This وَ is called the wāw of hāl, and can be translated as ‘while, as’. The wāw of hāl can be connected to a personal pronoun or a noun in the nominative (referring to a separate subject), e.g.

takallama wa-huwa wāqifun. He spoke while (he was) standing.

haraba wa-l-hārisu nā'imun. He escaped while the guard was sleeping.

38.14 Hāl, حَالَ, may replace the participle with a finite verb in the imperfect tense, preceded by the wāw of hāl وَ and a pronoun, e.g.

dahaba wa-huwa yabkī. He left weeping. (He was weeping as he left.)

38.15 Tamyīz (accusative of specification)

The word tamyīz, تَمَيِّيْزُ, 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:

isti'uriya litrun zaytan.
One litre of oil was bought.  
(zaytan is tamyiz, because it specifies that the measured substance is oil and not something else)

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) I learned the Arabic grammar (lessons) by heart, lesson by lesson (lit. the rules of the Arabic language).

2) I stayed awake all night alone (by myself) while the people were asleep.

3) In the West they make iron into weapons and in the East they cut trees for wood.

4) My neighbour emigrated from the village when he was old and since then we have heard nothing about 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)

I was pleased to see the president walking alone on the main street.
The more a man is in love, the less sleep he gets. (lit. Whenever the man’s love increases, his sleep decreases.)

I lived with him for one week in the same apartment and I did not like him at all.

I will travel tomorrow to the Middle East and I will be away from the country for a whole month.

The lecturer entered the lecture hall (while he was) laughing.

Don’t drink hot and don’t drink cold!

I walked quickly (lit. a quick walk) for two hours (time) and got tired.

The moon rose suddenly from behind the mountain.

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.
39.1 A conditional sentence contains two parts. The first part of the conditional sentence expresses a condition or contingency. It is called protasis and the Arabic term is ُأَﻟْﺷَرْطُ, ‘the condition’. The second part expresses the consequence or result of the condition and is called apodosis, ُجَوْاَبُ أَﻟْﺷَرْطُ, ‘the answer to the condition’.

39.2 Conditional sentences are mostly introduced by one of the three conditional particles, which are ِإْنَٰ/in, ِإَذاَ/idā and ِلَوَ/law, all meaning ‘if’. The following outlines the differences in their use.

39.3 ِإْنَٰ/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) ِإْنَٰ + perf. + ِإْنَٰ + perf. + ِإْنَٰ + imperf. jussive + perf.

إنََ َيْدرس َيْنَجْحِإْنََ َدَرَس َيـْنَجْحِإْنََ َدَرَس َنَﺞَﺢ

in darasa nağḥā. in darasa yanğāh. in yadrus yanğāh.

If he studies, he succeeds (OR he will succeed).

(b) The imperative can be used in the second part and must be preceded by ...ِمَّ، e.g.

ِإْنَٰ + perf. + ِإْنَٰ + imperf. jussive + imperative

إنََ يْذهَبَ فَذَاَّذَهَبُِ فينََ يْذهَبَ فَذَاَّذَهَبُِ

in dahaba fa-dhab! in yadhab fa-dhab!

If he goes, then you go! OR If he goes, then you should go!
Note: In spite of being in the perfect tense, the above verb َذَﻫﺐ refers to the future here (see chapter 17).

39.4 ِإَذا ‘if’ is a synonym of ِإْن، with the nuance of eventual- ity. 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 َﻓـ fa ‘then’:

- the particle َﻗْﺪ qad
- the future particles ِإْن َﺗْﻌَﻤْﻞ َﻓﻚﻢكﻗﻮﻗﻦﻗﻧﻢﻞﻗﻦيﻗ
- the interrogative particle ِإْن َﺳَﺄَﻟَﻚ َﻓَﺄِﺟْﺒُﻪ
- the negative particle َﻣﺎ mā, َﻟْﻦ lan, or َﻻ lā
- the negative copula َﻟْﻴَﺲ laysa.

Note: The imperfect jussive and the imperative cannot be used after ِإَذا.

Examples:

(a) ... َﻓـ /fa.../ preceding the second part when it is a nominal sentence:

ِإْن َﺗْﻌَﻤْﻞ َﻓﻚﻢكﻗﻮﻗﻦﻗﻧﻢﻞﻗﻦيﻗ
If you work, (then) work is healthy.

(b) ... َﻓـ /fa.../ preceding the second part when it contains an imperative verb:

ِإْن َﺳَﺄَﻟَﻚ َﻓَﺄِﺟْﺒُﻪ
If he asks you, (then) you answer him!

(c) ... َﻓـ /fa.../ preceding the particle َﻗْﺪ qad:

ِإْن/ ِإَذا َوَﻋَﺪَك َﻓَﻘْﺪ َﺻَﺪَق / َﻓَﺴَﺘْﻨَﺪُم / َﻓَﺴَﺖْﻨَﺪُم
If he promises you, (then) he is sincere.

(d) ... َﻓـ /fa.../ preceding the future particle ِإْن َﺗْﻌَﻤْﻞ َﻓﻚﻢكﻗﻮﻗﻦﻗﻧﻢﻞﻗﻦيﻗ
If you cause harm, (then) you will regret it.
If I **tell** you a secret, **will** you keep it confidential? **OR**

If I **told** you a secret, **would** you keep it confidential?

If an enemy visits me, I shall **not** dismiss him.

If you go, (then) I am not going.

If he had studied, he **would** have succeeded. **OR**

If he studied, he **would** succeed.

If I had had money, I **would** have travelled.

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 کَانَ, 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.
Concessive particles

The combined particles and expressions below correspond to the English concessive conjunctions and prepositions: ‘although, even if, in spite of, despite’.

- حَتَى وَلَوُّ hattä wa-law, even if, even supposing that
- مِعَ أَنَّ ma’a ʔanna, even though, although
- وَلَوُّ wa-law, whatever, even if, even though
- رَغْمَ ragma, (prep.) in spite of
- بِرِ-رَاغْمِي min..., (prep.) in spite of, despite
- رَاغْمَ ʔanna, although, even though
- وَلَوُّ wa-law, even though

Examples:

- حَتَى وَلَوُّ دَرَسْ سَوْفُ يَسُقُّ
  hattä wa-law darasa sawfa yasqutu.
  Even if he were to study, he’ll fail.

- مِعَ أَنَّهُ دَرَسَ جَيِّدًا، سُقَطَ فِي الْإِمْتِحَانِ
  ma’a ʔanna-hu darasa ḡayyidan, saqata fi l-imtiḥāni.
  Although he studied well, he failed in the exam.

- سَأْذَهَبُ رَاغِمَ الْمَطْرِ
  sa-ʔadhabu ragma l-matari.
  I will go in spite of the rain.

- ذَهَبَ إِلَى عَمْلِهِ رَاغِمَ مُرْضَيْهِ / بِرِ-رَاغِمِي مِنْ مُرْضَيْهِ
  dahaba ʔilā ‘amali-hi ragma maradi-hi / bi-r-rağımi min maradi-hi.
  He went to his work in spite of his illness.

- ذَهَبَ إِلَى عَمْلِهِ رَاغِمَ أَنَّهُ مَرْيَضُ
  dahaba ʔilā ‘amali-hi ragma ʔanna-hu maridun.
  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 a profession in your childhood, it would have been useful for your future.

(8) Had the ambulance (lit. aid car) not arrived quickly, (then) the wounded (man) would have bled to death (lit. his blood would have drained and he would have died).

(9) If you go with him in the same car, I won't go with you.

(10) If every father and mother were concerned for the proper (good) education of their children, there would be fewer criminals.

(11) Had there not been schools and universities, ignorance would have prevailed, crime would have increased and jails would have been crowded.

(12) If the judge asks you questions, answer him in any case (anyway, always)!

(13) If you are lazy today in your studies, you will flunk (fail) the exam tomorrow.

(14) Had he studied his lessons well and reduced his absence from the lectures, he would have passed 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 I

*Tables of verb forms*
<table>
<thead>
<tr>
<th>Active</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
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<tr>
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<td>fa‘ala</td>
<td>ʔaf‘ala</td>
<td>tafaʕaḷa</td>
<td>tafā‘ala</td>
<td>ʔinfā‘ala</td>
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<td>ʔistaf‘ala</td>
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**Table A1.1.** The patterns of the ten forms of the strong triliteral verbُفعلُ fa‘ala ‘to do, to act’
<table>
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<th>Form</th>
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</table>

Note: There are dozens of verbal nouns (masdar) for form I.
Table A1.2. The patterns of the derived forms of the doubled verb ﻓَرَّارَ to escape, to flee

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<thead>
<tr>
<th>Active</th>
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<th>III</th>
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</table>
Table A1.3  The patterns of the derived forms of verbs with a weak initial radical \( \text{wašala, ‘to arrive’} \)

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<th>Imperfect</th>
<th>Participle</th>
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<td>III</td>
<td>IV</td>
</tr>
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<td>wašil</td>
<td>wāšil</td>
<td>′awšil</td>
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### Passive

<table>
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<th>Particip.</th>
<th>Verbal</th>
<th>noun (maṣdar)</th>
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</tr>
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</table>

(Accurate transliterations and meanings of the words are essential for understanding the context.)
### Table A1.4

The patterns I–X of verbs with a weak middle radical َﻗَﺎَمْ qāma ‘to stand up’ (from قﻮم qwm)

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<thead>
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<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
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<td>taqawwama</td>
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<td>َiqtam</td>
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Passive

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Appendix 2

Verb conjugation paradigms

A2.1 Strong verb َكَتَبَ ‘to write’ (perf. /l/ imperf. /u/)

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<td>2. m.</td>
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<tr>
<td>2. f.</td>
<td>ﻲﻛَﺘَﺐ ُﻛِﺘَﺐ ُﻛِﺘَﺐ ُﻛِﺘَﺐ ُﻛِﺘَﺐ ُﻛَﺘَﺐ</td>
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<td>ﻲﻛَﺘَﺐ ُﻛِﺘَﺐ ُﻛِﺘَﺐ ُﻛِﺘَﺐ ُﻛِﺘَﺐ ُﻛَﺘَﺐ</td>
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</tr>
<tr>
<td>3. f.</td>
<td>ﻲﻛَﺘَﺒﺎ ُﻛِﺘَﺒَﺎ ُﻛِﺘَﺒَﺎ ُﻛِﺘَﺒَﺎ ُﻛِﺘَﺒَﺎ ُﻛَﺘَﺒَﺎ</td>
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<tr>
<td>2. m.f.</td>
<td>ﻲﻛَﺘَﺒﺎ ُﻛِﺘَﺒَﺎ ُﻛِﺘَﺒَﺎ ُﻛِﺘَﺒَﺎ ُﻛِﺘَﺒَﺎ ُﻛَﺘَﺒَﺎ</td>
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</table>
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.

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<tr>
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</tr>
<tr>
<td>1. m. f.</td>
<td>كَتَبَأَا</td>
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</tbody>
</table>

Active participle: كَتََبَأَ Passive participle: مَكَتََبَأَ

Verbal noun (masdar): كَبَأَ (بَأْبَأَا) 'a test, trial'
### 3. to correspond with

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<tr>
<td>3. f.</td>
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<td>كَتَبَ</td>
</tr>
<tr>
<td>2. f.</td>
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<td>كَتَبَتْنَ</td>
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<td>1. m.f.</td>
<td>أَكَتَبَ</td>
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</table>

Act. part. مَكَاتِبَ | Pass. part. مُكَاتِبْ | Verbal noun (masdar): مَكَاتِبُ or مِكَاتِبٌ

### 4. to inform

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<td>عَلِمتْ</td>
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<td>عَلِمَ</td>
</tr>
<tr>
<td>2. f.</td>
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<td>1. m.f.</td>
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<td>عَلِمَ</td>
</tr>
</tbody>
</table>

Act. part. مَعْلَم | Pass. part. مُعْلِم | Verbal noun (masdar): مَعْلَم
### V تَعِلَمُ ‘to learn, to be taught’

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</tr>
<tr>
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<td>تَعِلَمُ</td>
</tr>
<tr>
<td>2. f.</td>
<td>تَعِلَمُ</td>
</tr>
<tr>
<td>1. m. f.</td>
<td>تَعِلَمُ</td>
</tr>
</tbody>
</table>

**Act. part.** مَتَعِلَمُ **Pass. part.** مَتَعِلَمُ **Verbal noun (masdar):** تَعِلَمُ

### VI تُقاَتِلُ ‘to fight one another’

<table>
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<td>3. f.</td>
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</tr>
<tr>
<td>2. f.</td>
<td>تُقاَتِلُ</td>
</tr>
<tr>
<td>1. m. f.</td>
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</tbody>
</table>

**Act. part.** مَتَقاَتِلُ **Pass. part.** مَتَقاَتِلُ **Verbal noun (masdar):** تَقاَتِلُ
### VII
**‘to be broken’**

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<tr>
<td>3. m.</td>
<td>ﺗَنْﻛِﺳَرُ   ﺗَنْﻛِﺳَرَ   ﻹُﻛْسَرَ   ﻹُﻛْسَرٌ</td>
</tr>
<tr>
<td>3. f.</td>
<td>ﺗَنْﻛِﺳَرُ   ﺗَنْﻛِﺳَرَ   ﻹُﻛْسَرَ   ﻹُﻛْسَرٌ</td>
</tr>
<tr>
<td>2. m.</td>
<td>ﻹُﻛْسَرَ   ﻹُﻛْسَرٌ</td>
</tr>
<tr>
<td>2. f.</td>
<td>ﺗَنْﻛِﺳِرَينَ   ﺗَنْﻛِﺳِرَ    ﻹُﻛْسِرَ    ﻹُﻛْسَرٌ</td>
</tr>
<tr>
<td>1. m.f.</td>
<td>ﻹُﻛْسَرَ   ﻹُﻛْسَرٌ</td>
</tr>
</tbody>
</table>

**Act. part.** ﺗَنْﻛِﺳُرٌ ﻹُﻛْسَرَ

**Verbal noun (masdar)** ﻹُﻛْسَرٌ

### VIII
**‘to burn, to be burned’**

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>ﻧِﺣْرِقَ   ﻧِﺣْرِقٌ   ﻧِﺣْرِق</td>
</tr>
<tr>
<td>3. f.</td>
<td>ﺘَﺣْرِقَ   ﺘَﺣْرِقٌ   ﺘَﺣْرِق</td>
</tr>
<tr>
<td>2. m.</td>
<td>ﺘَﺣْرِقَ   ﺘَﺣْرِقٌ   ﺘَﺣْرِق</td>
</tr>
<tr>
<td>2. f.</td>
<td>ﺘَﺣْرِقٌ   ﺘَﺣْرِقٌ   ﺘَﺣْرِقٌ</td>
</tr>
<tr>
<td>1. m.f.</td>
<td>ﺘَﺣْرِقٌ   ﺘَﺣْرِقٌ   ﺘَﺣْرِقٌ</td>
</tr>
</tbody>
</table>

**Act. part.** ﻧِﺣْرِقٌ

**Pass. part.** ﻧِﺣْرِقٌ

**Verbal noun (masdar)** ﻧِﺣْرِقٌ
### IX. اَصْفَرْ ٌَ \( 'to become yellow' \)

|--------------|---------------|---------|---------|----------|
| 3.m. 
\( يَصْفَرُ \)   
\( إِصْفَرَ \)   
\( (The passive is not used.) \) |  |  |  |  |
| 3.f. 
\( تَصْفَرُ \)   
\( إِصْفَرَت \) |  |  |  |  |
| 2.m. 
\( تَصْفَرُت \)   
\( إِصْفَرَت \) |  |  |  |  |
| 2.f. 
\( تَصْفِرِين \)   
\( إِصْفِرَت \) |  |  |  |  |
| 1.m.f. 
\( أَصْفَرُ \)   
\( إِصْفَرَت \) |  |  |  |  |

Act. part. 
\( مِصْفِرُ \)

Verbal noun (ماضِداًر): 
\( إِصْفَرْرُت \)

### X. إِسْتَعْمَلْ ٌَ \( 'to use' \)

|--------------|---------------|---------|---------|----------|
| 3.m. 
\( يَسْتَعْمَلُ \)   
\( إِسْتَعْمَلَ \)   
\( إِسْتَعْمَلَت \) |  |  |  |  |
| 3.f. 
\( تَسْتَعْمَلُ \)   
\( إِسْتَعْمَلَت \) |  |  |  |  |
| 2.m. 
\( تَسْتَعْمَلَت \)   
\( إِسْتَعْمَلَت \) |  |  |  |  |
| 2.f. 
\( تَسْتَعْمَلِين \)   
\( إِسْتَعْمَلَت \) |  |  |  |  |
| 1.m.f. 
\( أَسْتَعْمَلُ \)   
\( أَسْتَعْمَلْت \)   
\( أَسْتَعْمَلَت \) |  |  |  |  |

Act. part. 
\( مِسْتَعْمَلُ \)

Pass. part. 
\( مِسْتَعْمَلَت \)

Verbal noun (ماضِداًر): 
\( إِسْتَعْمِلَت \)
Doubled verb مَّرُّ ‘to pass’ (perf. lai imperf. lul)

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
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<tr>
<td>3.m.</td>
<td>مُّؤَمَّر</td>
</tr>
<tr>
<td>3.f.</td>
<td>مُّؤَمَّر</td>
</tr>
<tr>
<td>2.m.</td>
<td>مُّؤَمَّر</td>
</tr>
<tr>
<td>2.f.</td>
<td>مُّؤَمَّر</td>
</tr>
<tr>
<td>1.m.f.</td>
<td>مُّؤَمَّر</td>
</tr>
</tbody>
</table>

Dual

| 3.m.   | مُّؤَمَّر | مَّرُّ | مَّرُّ | مُّؤَمَّر | مَّرُّ |
| 3.f.   | مُّؤَمَّر | مَّرُّ | مَّرُّ | مُّؤَمَّر | مَّرُّ |
| 2.m.f. | مُّؤَمَّر | مَّرُّ | مَّرُّ | مُّؤَمَّر | مَّرُّ |

Plural

| 3.m.   | مُّؤَمَّر | مَّرُّ | مَّرُّ | مُّؤَمَّر | مَّرُّ |
| 3.f.   | مُّؤَمَّر | مَّرُّ | مَّرُّ | مُّؤَمَّر | مَّرُّ |
| 2.m.   | مُّؤَمَّر | مَّرُّ | مَّرُّ | مُّؤَمَّر | مَّرُّ |
| 2.f.   | مُّؤَمَّر | مَّرُّ | مَّرُّ | مُّؤَمَّر | مَّرُّ |
| 1.m.f. | مُّؤَمَّر | مَّرُّ | مَّرُّ | مُّؤَمَّر | مَّرُّ |

Act. part. مَّرُّ Pass. part. مَّرُّ Verbal noun (masdar) مَّرُّ
### A2.4 Quadrilateral verb ترجم ‘to translate’

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<table>
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<td>Imperf.</td>
<td>subj.</td>
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<tr>
<td>Imperf.</td>
<td>jussive</td>
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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>3. m.</td>
</tr>
<tr>
<td>يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ</td>
</tr>
<tr>
<td>3. f.</td>
</tr>
<tr>
<td>يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ</td>
</tr>
<tr>
<td>2. m.</td>
</tr>
<tr>
<td>يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ</td>
</tr>
<tr>
<td>2. f.</td>
</tr>
<tr>
<td>يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ</td>
</tr>
<tr>
<td>1. m.f.</td>
</tr>
<tr>
<td>يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ يتمَّ ترجمَةَ</td>
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<tr>
<td>--------</td>
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<tr>
<td>3. m.</td>
</tr>
<tr>
<td>3. f.</td>
</tr>
<tr>
<td>2. m.f.</td>
</tr>
<tr>
<td>2. m.</td>
</tr>
<tr>
<td>2. f.</td>
</tr>
<tr>
<td>1. m.f.</td>
</tr>
</tbody>
</table>
### Verb with initial hamzah: أخذ ‘to take’ (perf. /a/ imperf. /u/)

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
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<td>subj.</td>
</tr>
<tr>
<td>Person</td>
<td></td>
</tr>
</tbody>
</table>

#### Singular

3. m. 
- يأخذ
- تأخذ
- تأخذ
- أخذت
- أخذت
- أخذ

3. f. 
- أخذت
- تأخذت
- تأخذت
- أخذت
- أخذت
- أخذت

2. m. 
- أخذ
- تأخذ
- تأخذ
- أخذت
- أخذت
- أخذت

2. f. 
- أخذت
- تأخذت
- تأخذت
- أخذت
- أخذت
- أخذت

1. m. f. 
- أخذ
- تأخذ
- تأخذ
- أخذت
- أخذت
- أخذت

#### Dual

3. m. 
- نأخذان
- نأخذان
- نأخذان
- نأخذت
- نأخذت
- نأخذت

3. f. 
- نأخذت
- نأخذت
- نأخذت
- نأخذت
- نأخذت
- نأخذت

2. m. f. 
- نأخذ
- نأخذ
- نأخذ
- نأخذت
- نأخذت
- نأخذت

#### Plural

3. m. 
- نأخذون
- نأخذون
- نأخذون
- نأخذت
- نأخذت
- نأخذت

3. f. 
- نأخذن
- نأخذن
- نأخذن
- نأخذت
- نأخذت
- نأخذت

2. m. 
- نأخذ
- نأخذ
- نأخذ
- نأخذت
- نأخذت
- نأخذت

2. f. 
- نأخذ
- نأخذ
- نأخذ
- نأخذت
- نأخذت
- نأخذت

1. m. f. 
- نأخذن
- نأخذن
- نأخذن
- نأخذت
- نأخذت
- نأخذت

Act. part: أخذ
Pass. part: مأخذ
Verbal noun (masdar): أخذ
### A2.6 Verb with middle hamzah: سـَأَل  "to ask" (perf. lāl imperf. lāl)

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
<td>indic.</td>
</tr>
</tbody>
</table>

#### Singular
- **3.m.** يـَسـَأـَل يـَسـَأـَل يـَسـَأـَل يـَسـَأـَل تـَسـَأـَل تـَسـَأـَل تـَسـَأـَل تـَسـَأـَل
- **3.f.** تـَسـَأـَل تـَسـَأـَل تـَسـَأـَل تـَسـَأـَل تـَسـَأـَل تـَسـَأـَل تـَسـَأـَل تـَسـَأـَل
- **2.m.** إـِسـَأـَل إـِسـَأـَل إـِسـَأـَل إـِسـَأـَل إـِسـَأـَل إـِسـَأـَل إـِسـَأـَل إـِسـَأـَل
- **2.f.** إِسَأَل إِسَأَل إِسَأَل إِسَأَل إِسَأَل إِسَأَل إِسَأَل إِسَأَل
- **1.m.f.** إِسَأَل إِسَأَل إِسَأَل إِسَأَل إِسَأَل إِسَأَل إِسَأَل إِسَأَل

#### Dual
- **3.m.** يـَسـَأَـلُان يـَسـَأَـلُان يـَسـَأَـلُان يـَسـَأَـلُان تـَسـَأَـلُان تـَسـَأَـلُان تـَسـَأَـلُان تـَسـَأَـلُان
- **3.f.** تـَسـَأَـلُان تـَسـَأَـلُان تـَسـَأَـلُان تـَسـَأَـلُان تـَسـَأَـلُان تـَسـَأَـلُان تـَسـَأَـلُان تـَسـَأَـلُان
- **2.m.f.** إِسَأَـلُان إِسَأَـلُان إِسَأَـلُان إِسَأَـلُان إِسَأَـلُان إِسَأَـلُان إِسَأَـلُان إِسَأَـلُان

#### Plural
- **3.m.** يـَسـَأَـلُون يـَسـَأَـلُون يـَسـَأَـلُون يـَسـَأَـلُون تـَسـَأَـلُون تـَسـَأَـلُون تـَسـَأَـلُون تـَسـَأَـلُون
- **3.f.** تـَسـَأَـلُون تـَسـَأَـلُون تـَسـَأَـلُون تـَسـَأَـلُون تـَسـَأَـلُون تـَسـَأَـلُون تـَسـَأَـلُون تـَسـَأَـلُون
- **2.m.** إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون
- **2.f.** إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون
- **1.m.f.** إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون إِسَأَـلُون

**Act. part.** سـَأَل **Pass. part.** مـَسـْؤُل **Verbal noun (masdar)** سـَأَل

Note: سـَأَل has alternative forms in the jussive and imperative (see chapter 30).
### A2.7 Verb with final hamzah: قرأ ‘to read’ (perf. /a/ imperf. /a/)

<table>
<thead>
<tr>
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<tr>
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</tr>
<tr>
<td>3.m.</td>
<td>قرآءَ</td>
<td>قرئْتَ</td>
</tr>
<tr>
<td>3.f.</td>
<td>قرآتَ</td>
<td>قرئْتَ</td>
</tr>
<tr>
<td>2.m.</td>
<td>قرآءَ</td>
<td>قرئْتَ</td>
</tr>
<tr>
<td>2.f.</td>
<td>قرآتَ</td>
<td>قرئْتَ</td>
</tr>
<tr>
<td>1.m.f.</td>
<td>قرآءَ</td>
<td>قرئْتَ</td>
</tr>
</tbody>
</table>

| Dual |
| 3.m.   | قرآنٍ  | قرأَ  | قرأَ  | قرأَ  | قرأَ  | قرأَ  |
| 3.f.   | قرآنٍ  | قرأَ  | قرأَ  | قرأَ  | قرأَ  | قرأَ  |
| 2.m.f. | قرآنٍ  | قرأَ  | قرأَ  | قرأَ  | قرأَ  | قرأَ  |

| Plural |
| 3.m.   | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  |
| 3.f.   | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  |
| 2.m.   | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  |
| 2.f.   | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  |
| 1.m.f. | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  | قرأوْنَ  |

Act. part. قارىٍ  Pass. part. مقرروُن  Verbal noun (masdar) قراءةٌ
## Verb with weak initial ِوُضِعَ ‘to put’ (perf. ِ/l/ imperf. ِ/l/)

<table>
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<tbody>
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<td>Person</td>
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<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>3.m.</td>
<td>ُﻳﻮَﺿُﻊ ُوِﺿَﻊ َﻳَﻀْﻊ َﻳَﻀَﻊ َﻳَﻀُﻊ َوَﺿَﻊ</td>
</tr>
<tr>
<td>3.f.</td>
<td>ُﺗﻮَﺿُﻊ ُوِﺿَﻌْﺖ َﺗَﻀْﻊ َﺗَﻀَﻊ َﺗَﻀُﻊ َوَﺿَﻌْﺖ</td>
</tr>
<tr>
<td>2.m.</td>
<td>َﺿْﻊ ُﺗﻮَﺿُﻊ ُوِﺿْﻌَﺖ َﺗَﻀْﻊ َﺗَﻀَﻊ َﺗَﻀُﻊ َوَﺿْﻌَﺖ</td>
</tr>
<tr>
<td>2.f.</td>
<td>َﺿِﻌﻲ ُﺗﻮَﺿِﻌﻴَﻦ ُوِﺿْﻌِﺖ َﺗَﻀِﻌﻲ َﺗَﻀِﻌﻲ َﺗَﻀِﻌﻴَﻦ َوَﺿْﻌِﺖ</td>
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<td>1.m.f.</td>
<td>ُأوَﺿُﻊ ُوِﺿْﻌُﺖ َأَﺿْﻊ َأَﺿَﻊ َأَﺿُﻊ َوَﺿْﻌُﺖ</td>
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<td>3.m.</td>
<td>ُﻳﻮَﺿَﻌﺎِن ُوِﺿَﻌﺎ َﻳَﻀَﻌﺎ َﻳَﻀَﻌﺎ َﻳَﻀَﻌﺎِن َوَﺿَﻌﺎ</td>
</tr>
<tr>
<td>3.f.</td>
<td>ُﺗﻮَﺿَﻌﺎِن ُوِﺿَﻌَﺘﺎ َﺗَﻀَﻌﺎ َﺗَﻀَﻌﺎ َﺗَﻀَﻌﺎِن َوَﺿَﻌَﺘﺎ</td>
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<td>َﺿَﻌﺎ ُﺗﻮَﺿَﻌﺎِن ُوِﺿْﻌُﺘَﻢ َﺗَﻀَﻌÁ َﺗَﻀَﻌÁ َﺗَﻀَﻌÁِن َوَﺿْﻌُﺘَﻢ</td>
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<td>ُﻳﻮَﺿُﻊَن ُوِﺿُﻊَ وُﺿَﻊَ َﻳَﻀَﻊَ َﻳَﻀَﻊَ َﻳَﻀُﻊَ َوَﺿُﻊ</td>
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<td>3.f.</td>
<td>ُﻳﻮَﺿْﻊَن ُوِﺿْﻌَن َﻳَﻀْﻊَ َﻳَﻀَﻊَ َﻳَﻀُﻊَ َوَﺿْﻌَن</td>
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<td>1.m.f.</td>
<td>ُﻧﻮَﺿُﻊ ُوِﺿْﻌَن َﻧَﻀْﻊ َﻧَﻀَﻊ َﻧَﻀُﻊ َوَﺿْﻌَن</td>
</tr>
</tbody>
</table>

### Verbal noun (masdar)

- **Active part.** َواِﺿٌﻊ
- **Pass. part.** َمْﻮُﺿﻮٌع

### Appendix

- 340
### Verb with weak middle 
‘to say’ (from قول, *qāl* (perf. *lal* imperf. *lul*)

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
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<tbody>
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<td>قِلْتُ</td>
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</tr>
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<td>قِلْانِ</td>
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<td>2.m.f.</td>
<td>قِلْانِ</td>
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<td>ﻗِلُوا</td>
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<td>قِلْنَ</td>
</tr>
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<td>ﻗِلْنَ</td>
</tr>
</tbody>
</table>

**Active part.** ﻗﺎئل **Pass. part.** مَﻗْﻮَل **Verbal noun (masdar)** قول
### Verb with weak middle

\( \text{يبيع: 'to sell'} \) (from \( \text{بيع} \) (perf. \( \text{lal} \) imperf. \( \text{lih} \))

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<thead>
<tr>
<th>Active Person</th>
<th>Passive Person</th>
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<th>2.m.</th>
<th>2.f.</th>
<th>1.m.f.</th>
<th>Dual</th>
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<td>Perf. indic.</td>
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<td>بيع</td>
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<td>Imperf. jussive</td>
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Verbal noun (masdar) بيع

Appendices 342
Verb with weak middle ʿto fearʿ (from حْوُفَ حَافز́ (perf./lil/imperf./lal))

<table>
<thead>
<tr>
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<td>subj.</td>
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**Person** indic. subj. jussive indic.  

**Singular**

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<tbody>
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<td>تُخفِفُ حَافَ، تَخفُفُ حَافُ</td>
<td>يُخفِفُ حَافَ، يَخفُفُ حَافُ</td>
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<td>Imperf.</td>
<td>يُخفِفُ حَافَ، يَخفُفُ حَافُ</td>
<td>تُخفِفُ حَافَ، تَخفُفُ حَافُ</td>
<td>تُخفِفُ حَافَ، تَخفُفُ حَافُ</td>
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**Dual**

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<td>تُخفَافُ حَافَانَ، تَخفَافُ حَافَانَ</td>
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<td>تُخفَافُ حَافَانَ، تَخفَافُ حَافَانَ</td>
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**Plural**

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<th>1. m.f.</th>
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<td>تُخفُفُونَ حَافُوا، تَخفُفُونَ حَافُوا</td>
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<td>يُخفُفُونَ حَافُوا، يَخفُفُونَ حَافُوا</td>
<td>يُخفُفُونَ حَافُوا، يَخفُفُونَ حَافُوا</td>
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</table>

**Act. part.** حَافَ،  
**Pass. part.** مَحْوَفُ  
**Verbal noun (masdar)** حْوُفَ
### Verb with weak final دعاء ‘to invite’ (from دعو (perf. la/ imperf. la/)

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<tr>
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</tr>
<tr>
<td>2.f.</td>
</tr>
<tr>
<td>1.m.f.</td>
</tr>
</tbody>
</table>

**Act. part.** دعَ | **Pass. part.** مدعو | **Verbal noun (masdar)** دعَأ or دعَوه
## A2.13 Verb with weak final لَقِيَّاً ‘to meet’ (perf. lil imperf. lal)

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<td>1.m.f.</td>
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### Dual

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### Plural

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<td>لَقِّينَ لَقِّينَ لَقِّينَ</td>
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<td>لَقِّينَ لَقِّينَ لَقِّينَ</td>
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</tbody>
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Act. part. لا لَقِّيَ Pass. part. مَلِقِيَّ مِلِقِيَ Verbal noun (masdar) لَقِيَّاء
### A2.14 Verb with final weak رَمَى:َٰٓ (from رَمَى) (perf. /al/ imperf. /lil)

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<tbody>
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</tr>
<tr>
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</tr>
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<td>تُرِمَِانَ ُرِمَِانَ ُرِمَِانَ ُرِمَِانَ ُرِمَِانَ ُرِمَِانَ ُرِمَِانَ ُرِمَِانَ</td>
</tr>
<tr>
<td>2.m.f.</td>
<td>إِرِمَِانَ ُرِمَِانَ ُرِمَِانَ ُرِمَِانَ ُرِمَِانَ ُرِمَِانَ ُرِمَِانَ ُرِمَِانَ</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>3.m.</td>
<td>يُرِمونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ</td>
</tr>
<tr>
<td>3.f.</td>
<td>يُرِمينَ ُرِميُينَ ُرِميُينَ ُرِميُينَ ُرِميُينَ ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ</td>
</tr>
<tr>
<td>2.m.</td>
<td>إِرِمُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ ُرِميُونَ</td>
</tr>
<tr>
<td>2.f.</td>
<td>يُرِمُينَ ُرِميُينَ ُرِميُينَ ُرِميُينَ ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ</td>
</tr>
<tr>
<td>1.m.f.</td>
<td>ُنْرِمَى ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ ُرِميُئِنَ</td>
</tr>
</tbody>
</table>

**Act. part.** رَأِمُ  
**Pass. part.** مُرِميُ  
**Verbal noun (masdar)** رَمِيُ
### A2.15 Weak verbs with middle يُجِرَ and final hamzah: جَاءَ ‘to come’

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<tbody>
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<tr>
<td>3.m.</td>
<td>يُجِرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
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<tr>
<td>3.f.</td>
<td>يُجِرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
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<tr>
<td>2.m.</td>
<td>يُجِرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
</tr>
<tr>
<td>2.f.</td>
<td>يُجِرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
</tr>
<tr>
<td>1.m.f.</td>
<td>يُجِرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
<td>جَيْرَ</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
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<tr>
<td>3.m.</td>
<td>يُجِرْنَا</td>
<td>جَيْرَنَا</td>
<td>جَيْرَنَا</td>
<td>جَيْرَنَا</td>
<td>جَيْرَنَا</td>
</tr>
<tr>
<td>3.f.</td>
<td>يُجِرْنَا</td>
<td>جَيْرَنَا</td>
<td>جَيْرَنَا</td>
<td>جَيْرَنَا</td>
<td>جَيْرَنَا</td>
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<tr>
<td>2.m.f.</td>
<td>يُجِرْنَا</td>
<td>جَيْرَنَا</td>
<td>جَيْرَنَا</td>
<td>جَيْرَنَا</td>
<td>جَيْرَنَا</td>
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<tr>
<td><strong>Plural</strong></td>
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<tr>
<td>3.m.</td>
<td>يُجِرُونَ</td>
<td>جَيْرُونَ</td>
<td>جَيْرُونَ</td>
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<td>جَيْرُونَ</td>
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<td>جَيْرُونَ</td>
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<td>جَيْرُونَ</td>
<td>جَيْرُونَ</td>
<td>جَيْرُونَ</td>
<td>جَيْرُونَ</td>
</tr>
<tr>
<td>2.f.</td>
<td>يُجِرُونَ</td>
<td>جَيْرُونَ</td>
<td>جَيْرُونَ</td>
<td>جَيْرُونَ</td>
<td>جَيْرُونَ</td>
</tr>
<tr>
<td>1.m.f.</td>
<td>يُجِرُونَ</td>
<td>جَيْرُونَ</td>
<td>جَيْرُونَ</td>
<td>جَيْرُونَ</td>
<td>جَيْرُونَ</td>
</tr>
</tbody>
</table>

Act. part.| جَاءَ | Pass. part.| مَجِرَ | Verbal noun (masdar)| جَيْرَ |
A2.16 Verb with final `alif maqṣūrah ِرَأَىِ: ‘to see’ (perf. /al imperf. /al) (This is a common verb with certain irregularities of its own.)

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>indic.</td>
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<td>3.m.</td>
</tr>
<tr>
<td></td>
<td>3.f.</td>
</tr>
<tr>
<td></td>
<td>2.m.</td>
</tr>
<tr>
<td></td>
<td>2.f.</td>
</tr>
<tr>
<td></td>
<td>1.m.f.</td>
</tr>
<tr>
<td>Dual</td>
<td>3.m.</td>
</tr>
<tr>
<td></td>
<td>3.f.</td>
</tr>
<tr>
<td></td>
<td>2.m.f.</td>
</tr>
<tr>
<td>Plural</td>
<td>3.m.</td>
</tr>
<tr>
<td></td>
<td>3.f.</td>
</tr>
<tr>
<td></td>
<td>2.m.</td>
</tr>
<tr>
<td></td>
<td>2.f.</td>
</tr>
<tr>
<td></td>
<td>1.m.f.</td>
</tr>
</tbody>
</table>

Act. part. َراًٰءِ (قاضِ) Pass. part. َمَرْئِيِّ Verbal noun (masdar) ِرَأَىِ
<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>indic.</td>
<td>subj.</td>
</tr>
</tbody>
</table>

**Singular**

3. m.  
يروي  
يروي  
يروي  
يروي  
يروي

3. f.  
تروي  
تروي  
تروي  
تروي  
تروي

2. m.  
إروي  
إروي  
إروي  
إروي  
إروي

2. f.  
إرويُن  
إرويُن  
إرويُن  
إرويُن  
إرويُن

1. m,f.  
أروي  
أروي  
أروي  
أروي  
أروي

**Dual**

3. m.  
يرويان  
يرويان  
يرويان  
يرويان  
يرويان

3. f.  
ترويان  
ترويان  
ترويان  
ترويان  
ترويان

2. m,f.  
إرويان  
إرويان  
إرويان  
إرويان  
إرويان

**Plural**

3. m.  
يروون  
يروون  
يروون  
يروون  
يروون

3. f.  
يروين  
يروين  
يروين  
يروين  
يروين

2. m.  
إروين  
إروين  
إروين  
إروين  
إروين

2. f.  
إروين  
إروين  
إروين  
إروين  
إروين

1. m,f.  
نروي  
نروي  
نروي  
نروي  
نروي

Act. part.  
مرأوى

Pass. part.  
مرأوي

Verbal noun (masdar)  
رواية

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