Arabic

An Essential Grammar

Faruk Abu-Chacra

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'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.

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Preface

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

The work contains thirty-nine chapters with an appendix of tables for verb forms and verb conjugation paradigms. All chapters are progressive and they complement each other. For this reason it is recommended that the student master each lesson before going on to the next.

Up to chapter 22, a full transliteration into the Latin alphabet is given for all Arabic examples and exercises. From chapter 22 onwards, the transliteration is omitted from the exercises only.

There are two types of exercise: Arabic sentences translated into English, and English sentences to be translated into Arabic. The words of the English to Arabic translation exercises are taken from the Arabic to English exercises of the same chapter.

So that readers do not have to use Arabic–English dictionaries, which a learner of Arabic would find difficult at this stage, most Arabic words in the exercises are indexed with a superscript number and the same number is given to the equivalent English word.

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

Acknowledgements

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Abbreviations

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

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:

ٱلْحُرُوفُ ٱلْأَبْجَدِيَّةُ   ᵓal-ḥurūfu l-ᵓabǧadiyyatu

ٱلْحُرُوفُ ٱلْهِجَائِيَّةُ   ᵓal-ḥurūfu l-hiǧāᵓiyyatu

ٱلْأَلْفْبَاءُ   ᵓal-ᵓalifbāᵓu

1.2 *Transliteration*

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

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

1.3 *Alphabet table and transliteration*

transliteration	standing alone	final	medial	initial	name
(1) (*)	ا	ـا	ـا	ا	ʾAlif
(2) b	ب	ـب	ـبـ	بـ	Bāʾ
(3) t	ت	ـت	ـتـ	تـ	Tāʾ
(4) t̲	ث	ـث	ـثـ	ثـ	T̲āʾ
(5) ǧ	ج	ـج	ـجـ	جـ	Ǧīm
(6) ḥ	ح	ـح	ـحـ	حـ	Ḥāʾ
(7) ḫ	خ	ـخ	ـخـ	خـ	Ḫāʾ
(8) d (*)	د	ـد	ـد	د	Dāl
(9) d̲ (*)	ذ	ـذ	ـذ	ذ	D̲āl
(10) r (*)	ر	ـر	ـر	ر	Rāʾ
(11) z (*)	ز	ـز	ـز	ز	Zayn
(12) s	س	ـس	ـسـ	سـ	Sīn
(13) š	ش	ـش	ـشـ	شـ	Šīn
(14) ṣ	ص	ـص	ـصـ	صـ	Ṣād
(15) ḍ	ض	ـض	ـضـ	ضـ	Ḍād
(16) ṭ	ط	ـط	ـطـ	طـ	Ṭāʾ
(17) ḏ̣	ظ	ـظ	ـظـ	ظـ	Ḏ̣āʾ

(18) ʿ	ع	‌ـع	‌ـعـ‌	عـ‌	ʿAyn
(19) ġ	غ	‌ـغ	‌ـغـ‌	غـ‌	Ġayn
(20) f	ف	‌ـف	‌ـفـ‌	فـ‌	Fāʾ
(21) q	ق	‌ـق	‌ـقـ‌	قـ‌	Qāf
(22) k	ك	‌ـك	‌ـكـ‌	كـ‌	Kāf
(23) l	ل	‌ـل	‌ـلـ‌	لـ‌	Lām
(24) m	م	‌ـم	‌ـمـ‌	مـ‌	Mīm
(25) n	ن	‌ـن	‌ـنـ‌	نـ‌	Nūn
(26) h	ه	‌ـه	‌ـهـ‌	هـ‌	Hāʾ
(27) w (*)	و	‌ـو	‌ـو	و	Wāw
(28) y	ي	‌ـي	‌ـيـ‌	يـ‌	Yāʾ

1.4 Writing letters in different positions

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

(1)	ا	ا ا ا	(2) b	ب	ببب
(3) t	ت	تنت	(4) t̲	ث	ثثث
(5) ǧ	ج	ججج	(6) ḥ	ح	ححح
(7) ḫ	خ	خخخ	(8) d	د	د د د
(9) d̲	ذ	ذ ذ ذ	(10) r	ر	ررر

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

Chapter 2

Pronunciation of consonants

(1) **ʾAlif** ا   This first letter has no pronunciation of its own. One of its main functions is to act as a bearer for the sign **hamzah**, discussed separately in chapter 7. **ʾAlif** is also used as a long vowel /ā/ (see chapter 6).

(2) **Bāʾ** ب /b/   A voiced bilabial stop as the **/b/** in English 'ha**b**it'.

(3) **Tāʾ** ت /t/   An unaspirated voiceless dental stop as the **t** in English 's**t**op'. Never pronounced as American English **tt** as in 'le**tt**er'.

(4) **Ṯāʾ** ث /ṯ/   A voiceless interdental fricative as **th** in English '**th**ick', 'too**th**'.

(5) **Ǧīm** ج /ǧ/   A voiced palato-alveolar affricate. In reality, this letter has three different pronunciations depending on the dialectal background of the speaker:

  (a)   In Classical Arabic and the Gulf area, as well as in many other places in the Arab world, it is pronounced as a voiced palato-alveolar affricate as the **j** in '**j**udge', '**j**ourney', or the **g** in Italian '**g**iorno'.

  (b)   In Lower Egypt (Cairo, Alexandria) it is pronounced as a voiced velar stop as the **g** in English '**g**reat'.

  (c)   In North Africa and the Levant it is pronounced as a voiced palato-alveolar fricative /ž/ as the **s** in English 'plea**s**ure', and as **j** in French '**j**our'.

(6) **Ḥāʾ** ح /ḥ/   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 /ḫ/ (7) and ...هـ /h/ (26).

(7) **Ḥāʾ** خ /ḫ/ 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 'Na**ch**t' or Scottish 'lo**ch**' or the Spanish **j** in 'mu**j**er', but in Arabic it has a stronger, rasping sound.

(8) **Dāl** د /d/ A voiced dental stop as the **d** in English 'lea**d**er'.

(9) **Ḏāl** ذ /ḏ/ A voiced interdental fricative, as the **th** in English 'ei**th**er'.

(10) **Rāʾ** ر /r/ A voiced alveolar trill, which differs from English **r** in that it is a rolled sound or trill, pronounced as a rapid succession of flaps of the tongue, similar to Scottish **r** in 'radical' or Italian **r** in 'pa**r**lare' or Spanish **rr** in 'pe**rr**o'.

(11) **Zayn** ز /z/ A voiced alveolar sibilant, as the **z** in English 'ga**z**elle'.

(12) **Sīn** س /s/ A voiceless alveolar sibilant as the **s** in English '**s**tate'.

(13) **Šīn** ش /š/ A voiceless palato-alveolar sibilant as the **sh** in English '**sh**ave', 'pu**sh**'.

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

(15) **Ḍād** 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 /ḏ/ (9), somewhat similar to the sound **th** in English 'th**us**'. See also chapter 4.

(16) **Ṭāʾ** ‏ط‎ /ṭ/   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 't**all**'. See also chapter 4.

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

(18) **ʿAyn** ‏ع‎ /ʿ/   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 /ḥ/ (6). It sounds as if you are swallowing your tongue or being strangled.

(19) **Ġayn** ‏غ‎ /ġ/   A voiced postvelar (before or after /i/) or uvular (before or after /a/ or /u/) fricative, a gargling sound, produced by pronouncing the ‏خ‎ /ḫ/ (7) and activating the vocal folds, similar to Parisian French **r** in 'Pa**r**is' and '**r**ouge' but with more scraping.

(20) **Fāʾ** ‏ف‎ /f/   A voiceless labiodental fricative as the **f** in English '**f**ast'.

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

(22) **Kāf** ‏ك‎ /k/   An unaspirated voiceless velar stop as the **k** of English 's**k**ate'.

(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) **Hāʾ** ـه (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: ة ، ـة… Then it is pronounced exactly like ت /t/ (3) and is called **tāʾ marbūṭah** (see chapter 10 on gender).

(27) **Wāw** و /w/   A voiced bilabial semivowel, as the **w** in English 'well'.

(28) **Yāʾ** ي /y/   A voiced alveo-palatal semivowel, as the **y** in English 'yes'.

Chapter 3

Punctuation and handwriting

3.1 *Punctuation*

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

.   ،   :   ؛   !   ؟   ( )   ”   《 》

3.2 *Arabic handwriting*

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

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

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

3.3 *Some remarks concerning the dots with certain consonants*

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

dots, as in ﺕ /t/ or ﻱ /y/; and ٨ instead of three dots, as in ﺙ /t̠/.
One might suspect that the straight stroke replacing two dots could be
confused with the vowels **fatḥah** ‾ 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 with-
out vowel signs.

Exercises

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

سحق	هجم	نكره	جرح
سحق	هجم	نكره	جرح
(1) s+ḥ+q	h+ǧ+m	n+k+r+h	ǧ+r+ḥ
رحل	لهم	زرع	غرق
رحل	لهم	زرع	غرق
(2) r+ḥ+l	l+h+m	z+r+ʿ	ġ+r+q
لحم	نسي	تعب	بحر
لحم	نسي	تعب	بحر
(3) l+ḥ+m	n+s+y	t+ʿ+b	b+ḥ+r
سمع	عمل	منه	صبغ
سمع	عمل	منه	صبغ
(4) s+m+ʿ	ʿ+m+l	m+n+h	ṣ+b+ġ
ترك	وزع	ترجم	ميل
ترك	وزع	ترجم	ميل
(5) t+r+k	w+z+ʿ	t+r+ǧ+m	m+y+l
عزي	جحش	سكت	نجح
عزي	جحش	سكت	نجح
(6) ʿ+z+y	ǧ+ḥ+š	s+k+t	n+ǧ+ḥ

عكف	دحرج	عمي	فيل
عكف	دحرج	عمي	فيل
(7) ʿ+k+f	d+ḥ+r+ǧ	ʿ+m+y	f+y+l
غرس	فهم	هجر	هرب
غرس	فهم	هجر	هرب
(8) ġ+r+s	f+h+m	h+ǧ+r	h+r+b
بهق	زعم	فهمه	درس
بهق	زعم	فهمه	درس
(9) b+h+q	z+ʿ+m	f+h+m+h	d+r+s
صبر	ضرب	طبع	بطل
صبر	ضرب	طبع	بطل
(10) ṣ+b+r	ḍ+r+b	t+b+ʿ	b+ṭ+l
سرد	ظلم	قوي	مرض
سرد	ظلم	قوي	مرض
(11) s+r+d	ḏ+l+m	q+w+y	m+r+ḍ
وضع	شرد	مهله	ضبط
وضع	شرد	مهله	ضبط
(12) w+ḍ+ʿ	š+r+d	m+h+l+h	ḍ+b+ṭ
فرغ	شهم	سمسر	عرك
فرغ	شهم	سمسر	عرك
(13) f+r+ġ	š+h+m	s+m+s+r	ʿ+r+k
قسم	برك	شكل	فرش
قسم	برك	شكل	فرش
(14) q+s+m	b+r+k	š+k+l	f+r+š

شحم	مصور	مورد	مصدر
شحم	مصور	مورد	مصدر
(15) š+ḥ+m	m+ṣ+w+r	m+w+r+d	m+ṣ+d+r
شهر	مكث	لطم	ولده
شهر	مكث	لطم	ولده
(16) š+h+r	m+k+ṯ	l+ṭ+m	w+l+d+h
قسم	برك	شرف	شوق
قسم	برك	شرف	شوق
(17) q+s+m	b+r+k	š+r+f	š+w+q
ذبح	رحم	فندق	خوف
ذبح	رحم	فندق	خوف
(18) ḏ+b+ḥ	r+h+m	f+n+d+q	ḫ+w+f
شكر	مكتب	نهد	بحث
شكر	مكتب	نهد	بحث
(19) š+k+r	m+k+t+b	n+h+d	b+ḥ+ṯ

Chapter 4

Vowels

4.1 There are three vowels in Arabic called أَلْـحَرَكَاتُ ʾal-ḥarakātu. They can be both short and long (see chapter 6).

4.2 *Short vowels*

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

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

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

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

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

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

بُ /bu/, e.g. حَسُنَ ḥasuna, to be handsome.

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

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

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

consonants are most easily heard in conjuction with **faṭhah** ﹷ /a/, which is then coloured towards /o/, or to American English /u/ in 'b**u**t' or /o/ in 'b**o**ttle', 'h**o**t', etc.

Emphatic consonants	*Corresponding non-emphatic consonants*
صَ (14) towards /ṣo/ counterpart of	سَ (12) towards /sæ/ as in 'sat'
ضَ (15) towards /ḍo/ counterpart of	دَ (8) towards /dæ/ as in 'dam'
طَ (16) towards /ṭo/ counterpart of	تَ (3) towards /tæ/ in 'tat'
ظَ (17) towards /ḍo/ counterpart of	ذَ (9) towards /ḏæ/ in 'that'

Example: The non-emphatic /s/ in the word سَلَبَ salaba 'to steal' sounds like sælæbæ, but the emphatic /ṣ/ in the word صَلَبَ ṣalaba 'to crucify' sounds almost like ṣolobo.

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

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

Note c: Phonologically the above sounds /æ/ and /o/ both represent the **faṭhah** ﹷ. 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:

خَبَزَ	كَرِهَ	سَمِعَ	شَهِدَ	فَرِغَ
(1) ḫabaza	kariha	samiʿa	šahida	fariġa
to bake	to dislike	to hear	to witness	to be empty
دَرَسَ	قَرُبَ	كَرُمَ	ثَقُلَ	سَمِعَهُ
(2) darasa	qaruba	karuma	ṯaqula	samiʿahu
to study	to be near	to be noble	to be heavy	he heard him

رَبِحَ	وَرِمَ	زَهِدَ	رَضَعَ	سَهُلَ
(3) rabiḥa	warima	zahida	raḍiʿa	sahula
to gain	to be swollen	to abstain	to suckle	to be easy

رَقَصَ	قَهَرَهُ	طَبَخَ	ظَلَمَ	لَهُ
(4) raqaṣa	qaharahu	ṭabaḫa	ḍalama	lahu
to dance	defeat him	to cook	to oppress	for him

عَطِشَ	ضَرَبَ	عَهِدَ	هَجَرَ	وَقَعَ
(5) ʿaṭiša	ḍaraba	ʿahida	haǧara	waqaʿa
to be thirsty	to beat	to entrust	to emigrate	to fall

هَرَبَ	بَلَعَ	ضَعُفَ	سَكَتَ	نَدِمَ
(6) haraba	balaʿa	ḍaʿufa	sakata	nadima
to escape	to swallow	to be weak	to be silent	to regret

رَسَمَ	شَهَرَ	حَلَفَ	رَكَضَ	خَلَطَ
(7) rasama	šahara	ḥalafa	rakaḍa	ḫalaṭa
to draw	to make famous	to swear	to run	to mix

طَبَعَ	فَهِمَ	عَرَضَ	صَرَخَ	وَزَنَ
(8) ṭabaʿa	fahima	ʿaraḍa	ṣaraḫa	wazana
to print	to understand	to exhibit	to scream	to weigh

Write in Arabic:

(9) waṯiqa to trust	baḥaṯa to search	baḫila to be stingy	kasila to be lazy	tarakahu he left him
(10) ġaḍiba to be angry	ğamaʿa to collect	mariḍa to become ill	našara to publish	faqada to lose
(11) nağaḥa to succeed	sağada to bow	tabiʿa to follow	ğaraʿa to swallow	ḍaġaṯa to press
(12) waṣala to arrive	rağaʿa to return	labisa to dress	ḥasaba to calculate	waʿada to promise
(13) ṭarada to dismiss	rağama to force	salima to be safe	našiqa to sniff	waḍaʿa to put down
(14) ġariqa to sink	barama to turn	hağama to attack	raḥima to be merciful	šahida to witness
(15) badala to change	taʿisa to be miserable	fasada to be rotten	zaraʿa to plant	ʿaṭiba to be destroyed
(16) ṯabata to be firm	talafa to destroy	barada to be cold	dabaġa to tan	zaʿila to be angry
(17) maḍaġa to chew	nabata to grow (plants)	hatafa to shout	zaḥafa to creep	baraʿa to be skilful
(18) ṣaʿuba to be difficult	mazaḥa to joke	ġadara to betray	baraqa to flash	zaʿama to pretend
(19) rakiba to ride	ṯaqaba to drill	zaliqa to glide	ḍağira to be bored	zalaṭa to swallow

Chapter 5

Sukūn, šaddah, noun cases and nunation as indefinite form

5.1 Sukūn: ـْـ

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

هُمْ hu**m**, they   مِنْ mi**n**, from   تَحْتَ ta**ḥ**ta, under

لَوْ la**w**, if   كَيْ ka**y**, in order to   كَيْفَ ka**y**fa, 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.

عَلَّمَ ʿa**ll**ama, to teach   جَرَّبَ ğa**rr**aba, to try   عَدَّ ʿa**dd**a, 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.

جَرِّبْ ğa**rr**ib, try!   عَلِّمْ ʿa**ll**im, teach!

5.3 Noun cases

Case inflection is called إِعْرَابُ ٱلْاِسْمِ ʾiʿrābu l-ismi in Arabic. Arabic nouns and adjectives have three cases. For the most part they

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

Nominative: مَرْفُوعٌ marfūʿun (takes the vowel **ḍammah**)

Accusative: مَنْصُوبٌ manṣūbun (takes the vowel **fatḥah**)

Genitive: مَجْرُورٌ maǧrūrun (takes the vowel **kasrah**)

(There is more about cases in later chapters.)

5.4 *Nunation as indefinite form*

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

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

ـٌ or ـُ /...**un**/ مَلِكٌ malik**un**, a king

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

ـًا /...**an**/ مَلِكًا malik**an**, a king (object)

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

ـٍ /...**in**/ مَلِكٍ malik**in**, a king's, of a king

Note a: The form of the double ḍammah ـٌ is the commonest of the two
alternatives and will be used in this book.

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

Exercises

Read and practise your handwriting:

(1)	دَخَّنَ daḫḫana to smoke	كَلْبًا kalban dog	وَلَدًا waladan boy	بَحْرٌ baḥrun sea	جَرَّ ğarra to draw
(2)	عَيَّنَ ʿayyana to appoint	قَوْمٌ qawmun people	مُحَمَّدٌ muḥammadun Muhammad	مُعَلِّمًا muʿalliman teacher	نَهْرٍ nahrin river
(3)	ثَوْبًا ṯawban dress	يَوْمًا yawman day	مَطَرٍ maṭarin rain	خَرْبَشَ ḫarbaša to scratch	رَمْيًا ramyan shooting
(4)	عَلَّمَ ʿallama to teach	عَوْنٌ ʿawnun help	حَرْبٌ ḥarbun war	هِيَ hiya she	هُوَ huwa he
(5)	عَلَمًا ʿalaman flag	قَلَمٌ qalamun pen	حَرِكٍ ḥarikin lively	وَطَنٌ waṭanun homeland	نَحْنُ naḥnu we
(6)	رَجُلٍ rağulin man	عَمَلٌ ʿamalun work	جَبَلٍ ğabalin mountain	شَرَفٍ šarafin honour	عَرَبِيٌّ ʿarabiyyun Arab
(7)	قَمَرٍ qamarin moon	شَمْسٌ šamsun sun	قَصْرٍ qaṣrin castle	سَيِّدٍ sayyidin lord, Mr	بَطْنٌ baṭnun belly
(8)	رَمْلٌ ramlun sand	غَرْبٍ ġarbin west	شَرْقٌ šarqun east	دَيْنٌ daynun debt	نَفْسٍ nafsin soul
(9)	شُغْلٍ šuġlin work	حُكْمًا ḥukman rule	عُذْرٌ ʿudrun excuse	لَوْنًا lawnan colour	خُبْزًا ḫubzan bread
(10)	شَيْخًا šayḫan old man	سَيْفٍ sayfin sword	قِسْمٌ qismun part	جَمَلٌ ğamalun camel	عِلْمٌ ʿilmun knowledge

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Write in Arabic:

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

(11)	raḥḥala to deport	baḥḥa to be hoarse	ḥassa to feel	zuhdan asceticism	ḥarraka to move
(12)	muḫaddirun anaesthetic	maḏhabiyyun sectarian	wakkala to authorize	ḥasadan envy	raddada to repeat
(13)	šahran month	ḫağalun shyness	ṣabba to pour	buʿdun distance	ḥatta to put
(14)	ḫarraba to destroy	qataʿa to cut	rağğaʿa to return	šabba to grow up	mutaḥarrirun emanicipated
(15)	ḫamran wine	ḥayawiyyin lively	šahriyyan monthly	bawwaba to classify	qarnin horn
(16)	zawğan husband	ballağa to inform	radda to return	šahiyyan tasty	rağʿiyyin reactionary
(17)	bawwala to urinate	rabbun lord	šaḥḥama to grease	šağğaʿa to encourage	ḏanna to think
(18)	šukran thanks	šaʿʿala to light	ʿabdan slave	ṭabʿan naturally	marḥaban hello
(19)	ṣaḥḥa to be healthy	muḥarribin saboteur	ḥaddan fortune	qarrara to decide	šawwaqa to desire

Chapter 6

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

6.1 The three short vowels, ◌َ /a/, ◌ُ /u/, and ◌ِ /i/, also have long variants. They are written by adding one of the following three letters after the short vowel signs. These letters are called in Arabic حُرُوفُ الْـمَدِّ ḥurūfu l-maddi 'letters of prolongation':

ʾalif	ا, which is related to **fatḥah**	◌َ /a/
wāw	و, which is related to **ḍammah**	◌ُ /u/
yāʾ	ي, which is related to **kasrah**	◌ِ /i/

Short vowels	Long vowels
بَـ... /ba/	بَا /bā/, e.g. بَابٌ bābun, door
بُـ... /bu/	بُو /bū/, e.g. نُورٌ nūrun, light
بِـ... /bi/	بِي /bī/, e.g. دِينٌ dīnun, religion

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

6.2 It should be noted that the combination of the letter **lām** لـ... followed by ʾalif ...ـا is called **lām-ʾalif** and written as لا or لـا... /lā/ (not as لا). Also, the **lām-ʾalif** لا follows the rule of ʾalif (ا) ...ـا, which means that it cannot be connected to the following letter (to the left), e.g.

سَلَامٌ salāmun, peace   لَامَ lāma, to blame   حَلًّا ḥallan, a solution

6.3 ʾ*Alif maqṣūrah*

The long vowel /ā/ at the end of a word can be written with ʾ**alif** ‍ـَا… or, in some words, with yāʾ, but without dots ‍ـَى… That yāʾ is then called أَلِفٌ مَقْصُورَةٌ ʾalif maqṣūrah, e.g.

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

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

6.4 *Dagger or miniature ʾalif*

In some common words the long vowel /ā/ is written with a miniature ʾ**alif**, also called dagger ʾ**alif**. As the name suggests, this is a small vertical stroke ‍ـٰ placed above the consonant, replacing the ordinary full ʾ**alif** (ا), e.g.

هٰذَا (not: هَاذَا)   لٰكِنَّ (not: لَاكِنَّ)   ذٰلِكَ (not: ذَالِكَ)

h**ā**dā, this   l**ā**kinna, but   d**ā**lika, that

6.5 *Word stress and syllable structure*

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

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

Syllables are divided into short and long. A short syllable consists of a consonant plus a short vowel (CV), whereas a long syllable consists of: (1) a consonant plus a long vowel (CV̄), (2) a consonant plus a short vowel plus a consonant (CVC), or (3) a consonant plus a long vowel

plus a consonant (CV̄C). 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, ʾ**uq**-tu-lū, ka-**tab**-tum, ka-tab-**tun**-na, **mam**-la-ka-tun, **ḏū**. (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 ʾ**al-** or a prefixed preposition or conjunction, e.g. ʾal-**ya**-du, ka-**ḏā**, wa-**ra**-mat.

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

Exercises

Read and practise your handwriting:

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

حَزِينٌ	تَاجِرٍ	وَاسِـعًا	هٰذِه	حَالاً
(2) ḥazīnun	tāǧirin	wāsiʿan	hāḏihi	ḥālan
sad	merchant	wide	this (f.)	immediately

حَيٌّ	لَمَّا	فِي	رَوَى	جَدِيدًا
(3) ḥayyun	lammā	fī	rawā	ǧadīdan
living	when	in	to tell	new

رُوحٌ	صُوفًا	جَرَى	خَبَّازًا	هُنَاكَ
(4) rūḥun	ṣūfan	ǧarā	ḫabbāzan	hunāka
soul, spirit	wool	to run	baker	there

قَانُونٌ	خَيَّاطًا	حَدَّادٍ	قَرِيبًا	بَنَى
(5) qānūnun	ḫayyāṭan	ḥaddādin	qarīban	banā
law	tailor	blacksmith	near	to build

Read, practise your handwriting and transliterate:

مِصْرِيٌّ	حَمَّالاً	سَمِينٌ	زُجَاجٍ	سَحَابًا
(6) Egyptian	porter	fat	glass	clouds

طَرِيقٌ	سُوقٍ	سِـكِّينٍ	بَكَى	دَجَاجًا
(7) road	marketplace	knife	to cry	poultry

دُرُوسٌ	عُصفُورٍ	كِلاَبًا	زَيْتُونٌ	كَلاَمًا
(8) lessons	bird	dogs	olives	talk

ضُيُوفٌ	خِنْزِيرًا	فَلاَّحًا	يَابِسٌ	وَالِدٍ
(9) guests	pig	peasant	dry	father

رِيحٌ	سَعَى	جَاهِلٌ	عِلْمِيٌّ	غَزَالاً
(10) wind	to strive	ignorant	scientific	gazelle

وَزِيرٍ	غَرِيبًا	عَجُوزٍ	عَرَبِيٌّ	شَـرَابٌ
(11) minister	strange	old	Arab	drink

ضَعِيفٌ	لَطِيفٍ	بِلاَدًا	مَشْـهُورٌ	حَالاً
(12) weak	kind, gentle	countries	famous	immediately

حَلَالاً	عَادِلاً	دَنَا	نَزِيهٌ	نَبِيهٌ
(13) permitted	just	to come near	honest	smart
سَلَامًا	نَظِيفًا	كُرْسِيٌّ	لَحَّامٍ	مِيَاهًا
(14) peace	clean	chair	butcher	waters
سُورِيّا	ذٰلِكَ	سِيَاسِيّاً	صُنْدُوقٌ	ذَابَ
(15) Syria	that	politician	box	to melt

Write in Arabic:

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

(16)	bārīsu	sūriyyā	ʿādilan	hubūṭin	ṣiyāmun
	Paris	Syria	just	lowering	fasting
(17)	bāšā	wāǧiban	ǧāsūsan	ḏurūfun	ḥirrīǧan
	pasha	duty	spy	circumstances	graduate
(18)	baḥḥārun	ṣawwānin	ḏalāmun	mustašārin	ʿabīdan
	sailor	flint	darkness	adviser	slaves
(19)	baḫīlan	suʿālan	muʿaddātun	manqūšin	nahā
	stingy	cough	equipment	engraved	to forbid
(20)	ḫamran	muhāǧirun	ṣiyāḥin	hāǧara	ḍubbāṭun
	wine	emigrant	shouting	to emigrate	officers
(21)	zawǧan	ʿāman	minšārun	zayyātun	nāṭūrun
	husband	year	saw	oil-seller	guard
(22)	badawiyyin	taʿāwunin	ġadīrin	fawāriqu	ḫuršūfun
	Bedouin	co-operation	pool	differences	artichoke
(23)	bāraza	zāra	ʿaḏīmun	faransiyyun	tazawwaǧa
	to duel	to visit	great	Frenchman	to marry
(24)	ʿirāqiyyun	ḫazzānan	maḫṣūṣin	zawāriqu	ḫarṭūšan
	Iraqi	reservoir	special	boats	bullets

Chapter 7

Hamzah (hamzatu l-qaṭ< in>ʿ i) and the maddah sign

7.1　**Hamzah** or **hamzatu l-qaṭʿi,** هَمْزَةُ ٱلْقَطْعِ, means the cutting or disjunctive **hamzah. Hamzah** is considered to represent the first letter of the alphabet and it has a full consonantal value like other consonants. (Arabic grammarians refer to ʾalif as the ʾ**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 /ʾ/.

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

In Cockney English 'little bottle' is pronounced as /liʾl boʾl/, i.e. with two glottal stops.

In German, **beobachten** 'to consider', is pronounced as /beʾobachten/. **Vereisen,** 'to freeze, be frozen', is pronounced as /ferʾaizen/, but the word **verreisen,** meaning 'to travel away' has no glottal stop. **Iss auch ein Ei!** 'Eat also an egg!', is pronounced as /ʾiss ʾauch ʾain ʾAi!/.

Note: **Hamzah** ء /ʾ/ should not be confused with the completely different letter ʿayn ع /ʿ/ in either pronunciation or transliteration.

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

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

7.5 *Some basic rules for writing hamzah*

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

(a) **Hamzah** together with **fatḥah** are written above the ʾalif: أَ /ʾa/, e.g.

أَكْلٌ	أَصْلٌ	أَرْضٌ
ʾaklun, food	ʾaṣlun, origin	ʾarḍun, earth, ground

(b) **Hamzah** together with **ḍammah** are written above the ʾalif: أُ / ʾu/, e.g.

أُخْتُ	أُمٌّ	أُفُقٌ
ʾuḫtun, sister	ʾummun, mother	ʾufuqun, horizon

(c) **Hamzah** together with **kasrah** are both written under the ʾalif: إِ /ʾi/, e.g.

إِصْبَعٌ	إِنَّ	إِذْ
ʾiṣbaʿun, finger	ʾinna, that, indeed	ʾiḏ, if, when

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

سَأَلَ	رَأْيٌ	رَأْسٌ
saʾala, to ask	raʾyun, opinion	raʾsun, head

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

نَبَأٌ	قَرَأَ	بَدَأَ
nabaʾun, news	qaraʾa, to read	badaʾa, to start, to begin

7.6 *The maddah sign*

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

(أَلْقُرْأَانُ for:) أَلْقُرْآنُ   (رَأَاهُ for:) رَآهُ
ʾal-qurʾānu, the Quran   raʾā-hu, he saw him/it

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

(أَأْمَنَ for:) آمَنَ   (أَأْنَسَ for:) آنَسَ
ʾāmana, to believe   ʾānasa, to be amused

Exercises

Read and practise your handwriting:

ثَأْرٌ	إِمَامٌ	آخَرَ	أَخْبَارٌ	أُمَّهَاتُ
(1) ta̲ʾrun	ʾimāmun	ʾāḫara	ʾaḫbārun	ʾummahātun
revenge	prayer leader	another	news (pl.)	mothers
أَنْتَ	مَبْدَأٌ	مَلْآنُ	أُذُنٌ	إِبْطٌ
(2) ʾanta	mabdaʾun	malʾānu	ʾud̲unun	ʾibṭun
you (m.)	principle	full	ear	armpit
آبُ	إِنْتَاجٌ	آلَ	بَأْسًا	إِيجَارٌ
(3) ʾābu	ʾintāǧun	ʾāla	baʾsan	ʾīǧārun
August	production	to return	harm	rent

إِبْلُ	أَلَمُ	اِمْش!	أَيْنَ	إِنْسَانُ
(4) ʾiblun	ʾalamun	ʾimši	ʾayna	ʾinsānun
camels	pain	go!	where?	human being
أَمِينُ	إِثْمُ	آبَادُ	مُسْتَأْجِرُ	إِبَّانَ
(5) ʾamīnun	ʾitmun	ʾābādun	mustaʾǧirun	ʾibbāna
faithful	sin	endless	renter	during
إِبْدَاعُ	أُورُوبِّيُّ	أَكْبَرُ	أَجْنَبِيُّ	أُسْبُوعُ
(6) ʾibdāʿun	ʾūrūbbiyyun	ʾakbaru	ʾaǧnabiyyun	ʾusbūʿun
creation	European	bigger	foreigner	week
مُتَأَسِّفُ	أَسَرَ	أَمَّا	إِذْنُ	فَأْرُ
(7) mutaʾassifun	ʾasara	ʾammā	ʾidnun	faʾrun
sorry	to capture	but	permission	mouse
إِيذَانُ	أُنْبُوبُ	زَأَرَ	أَلْمَانِيَا	إِرْثُ
(8) ʾīdānun	ʾunbūbun	zaʾara	ʾalmāniyā	ʾirtun
proclamation	tube	to roar	Germany	heritage

Write in Arabic:

(9)	nabbaʾa	taʾrīḫun	ʾabyaḍu	ʾilzāmiyyun	malǧaʾun
	to advise	dating	white	compulsory	shelter
(10)	maḫbaʾun	ʾarǧaʾa	šaʾnun	ʾaṣarra	ʾiḥmarra
	hiding place	to postpone	matter	to insist	to turn red, blush
(11)	ʾarraḫa	ʾantum	ʾanā	ʾislāmun	wakaʾa
	to date	you (m.pl.)	I	Islam	to lean
(12)	ʾiʿlānun	taraʾa	ʾābu	ʾaʿraba	ʾazraqu
	announcement	to happen	August	to express	blue
(13)	ʾiḍrābun	ʾaḫun	ʾibrīqun	ʾabadan	ʾufuqun
	strike	brother	pot, jug	never	horizon
(14)	ʾusṭūlun	ʾilḥāḥun	ʾarnabun	ʾimdādun	ʾiǧbāriyyun
	fleet	insistence	rabbit	help	compulsory

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

Chapter 8

Definite article ...الْـأَ ʾal...,
nominal sentences, verbal
sentences, word order and
adjectives

8.1 The definite article ...الْـأَ ʾal... is the only definite article in Arabic. It is used for all noun cases, genders and numbers by attaching it to the beginning of a noun or adjective. There is no indefinite article, but only an indefinite form, which has already been covered in chapter 5.

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

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

	Indefinite	*Definite*
Nominative:	بَيْتٌ	أَلْبَيْتُ
	bay**tun**, a house	ʾal-bay**tu**, the house
Accusative:	بَيْتًا	أَلْبَيْتَ
	bay**tan**, a house	ʾal-bay**ta**, the house
Genitive:	بَيْتٍ	أَلْبَيْتِ
	bay**tin**, of a house	ʾal-bay**ti**, of the house

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

- The nominative case is used for the subject and predicate noun or adjective.

- The accusative case is used for the direct object, predicative complement in verbal sentences, and for most adverbs.

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• The genitive case is used for expressing possession (explained in chapter 12) and after prepositions.

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

8.4 The definite article ...أَلْـ ʾal... 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.

أَلْعِلْمُ ʾal-ʿilmu, science

أَلْكِلَابُ حَيَوَانَاتٌ ʾal-kilābu ḥayawānātun. Dogs are animals.

8.5 *Nominal and verbal sentences*

There are two types of Arabic sentence: nominal sentences جُمْلَةٌ اَسْمِيَّةٌ ǧumlatun ismiyyatun, and verbal sentences جُمْلَةٌ فِعْلِيَّةٌ ǧumlatun fiʿliyyatun.

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.

أَلْقِطُّ مَرِيضٌ ʾal-qiṭṭu marīḍ**un**. The cat (is) ill.

أَنَا طَالِبٌ ʾanā ṭālib**un**. I (am) a student.

أَلْوَلَدُ هُنَاكَ ʾal-waladu hunāka. The boy (is) there.

هُمْ عُمَّالٌ hum ʿummāl**un**. They (are) workers.

8.7 *Verbal sentence and word order*

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

> verb + subject + object or complement

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

خَرَجَ طَـالِبٌ ḫaraǧa (verb) ṭālibun (subject).

> A student went out.

أَكَلَ كَلْبٌ خُبْزًا ʾakala (verb) kalbun (subject) ḫubzan (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:

أَلْمَتْحَفُ جَمِيلٌ ʾal-matḥafu ǧamīlun. The museum (is) beautiful/nice.

أَلْبَيْتُ وَاسِعٌ ʾal-baytu wāsiʿun. The house (is) large.

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

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أَلْبَيْتُ ٱلْوَاسِعُ ʾal-baytu l-wāsiʿu, the large house

بَيْتٌ وَاسِعٌ baytun wāsiʿun, a large house OR A house is large.

Note a: The ʾalif ١ of the definite article in ٱلْوَاسِعُ ...أَ... l-wāsiʿu in the first of the two sentences above is elided in pronunciation after a vowel (discussed in chapter 9 dealing with waṣlah).

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 ...لـ /l/ followed by ʾalif ١ is written as لا, or ...لـا /lā/, the same principle is applied as when ...لـ /l/ is followed by ʾalif with hamzatu l-qaṭʿi أ, i.e. لأ /l... ʾ/ (refer to chapter 6).

أَلْأُمُّ ʾal-ʾummu, the mother   أَلْأَمَلُ ʾal-ʾamalu, the hope

أَلْأَمِيرُ ʾal-ʾamīru, the commander,   أَلْأُخْتُ ʾal-ʾuḫtu, the sister
the prince

Exercises

Practise your reading:

أَلْقَلَمُ ¹ طَوِيلٌ. ²

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

أَلْمَطْعَمُ ¹ وَاسِعٌ. ²

(2) ʾal-maṭʿamu wāsiʿun.
¹The restaurant (is) ²large.

أَنْتَ ¹ طَالِبٌ ² عَاقِلٌ.

(3) ʾanta ṭālibun ʿāqilun.
You (m.) (are) ²a reasonable ¹student.

أَيْنَ ¹ هِيَ / هُوَ؟

(4) ʾayna hiya / huwa.
¹Where (is) she/he?

هِيَ ¹هُـنَاكَ.

(5) hiya hunāka.

   She (is) ¹there.

هُوَكَاتِبٌ ¹مَشْـهُورٌ.

(6) huwa kātibun mašhūrun.

   He (is) ¹a famous writer.

¹اَلْأَقَارِبُ فِـي أَلْـمَانْيَا.

(7) ᵓal-ᵓaqāribu fī ᵓalmānyā.

   ¹The relatives (are) in Germany.

هُوَ ¹طَبِيبٌ ²شَاطِرٌ.

(8) huwa ṭabībun šāṭirun.

   He (is) ²a skilful ¹physician.

أَلْكَلْبُ ¹أَمِـينٌ.

(9) ᵓal-kalbu ᵓamīnun.

   The dog (is) ¹faithful.

أَلْأَكْلُ ¹طَيِّـبٌ.

(10) ᵓal-ᵓaklu ṭayyibun.

   The food (is) ¹delicious, good.

أَلْـمُـدِيرُ ¹مَكْرُوهٌ.

(11) ᵓal-mudīru makrūhun.

   The director (is) ¹hated.

¹نَعَمْ، هُـوَ ²مَشْـغُولٌ.

(12) naᶜam, huwa mašġūlun.

   ¹Yes, he (is) ²busy.

¹اَلْـعُـمْـرُ ²قَصِيرٌ.

(13) ᵓal-ᶜumru qaṣīrun.

   ¹(The) life (is) ²short.

أَنَا ¹اَسِـفٌ.

(14) ᵓanā ᵓāsifun.

   I (am) ¹sorry.

أَلْكَاتِبُ ١مَحْبُوبٌ.

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

أَلْأُسْتَاذُ ١هُنَا.

(16) ᵓal-ᵓustāḏu hunā.
The professor (is) ¹here.

أَلْوَزِيرُ ١مَرِيضٌ.

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

أَلْمَكْتَبُ ١قَرِيبٌ.

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

١أَلْمَطَارُ قَدِيمٌ.

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

١أَلْقَمِيصُ وَسِخٌ.

(20) ᵓal-qamīṣu wasiḫun.
¹The shirt (is) dirty.

أَلْفِنْجَانُ ١نَظِيفٌ.

(21) ᵓal-finǧānu naḏīfun.
The cup (is) ¹clean.

١رَمَى تِلْمِيذٌ ²قَلَمًا ³مَكْسُورًا.

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

١شَهْرٌ ²حَارٌّ.

(23) šahrun ḥārrun
²a hot ¹month

١أَتَى طَالِبٌ ²جَدِيدٌ.

(24) ᵓatā ṭālibun ǧadīdun.
²A new student ¹has come.

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هٰذَا ¹أَمْرٌ ²صَعْبٌ.

(25) hāḏā ʾamrun ṣaʿbun.

This (is) ²a difficult ¹matter.

¹أَلْمَطَارُ بَعِيدٌ.

(26) ʾal-maṭāru baʿīdun.

¹The airport (is) far away.

هٰذَا ¹مَسْمُوحٌ ²لٰكِنْ ذٰلِكَ ³مَمْنُوعٌ.

(27) hāḏā masmūḥun lākin ḏālika mamnūʿun.

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

شَرِبَ ¹طِفْلٌ ²حَلِيبًا ³بَارِدًا.

(28) šariba ṭiflun ḥalīban bāridan.

¹A child drank ³cold ²milk.

¹بَنَى ²مُهَنْدِسٌ ³جِسْرًا جَمِيلاً.

(29) banā muhandisun ǧisran ǧamīlan.

²An engineer ¹built a beautiful ³bridge.

¹زَارَ طَبِيبٌ ²شَخْصًا ³مَرِيضًا.

(30) zāra ṭabībun šaḫṣan marīḍan.

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

¹نَشَرَ ²صِحَافِيٌّ ³مَقَالاً طَوِيلاً.

(31) našara ṣiḥāfiyyun maqālan ṭawīlan.

²A journalist ¹published a long ³article.

أَنَا مِنْ سُورِيَّا.

(32) ʾanā min sūriyyā.

I (am) from Syria.

أَلْأَنْدَلُسُ فِي إِسْبَانْيَا.

(33) ʾal-ʾandalusu fī ʾisbānyā.

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, حُرُوفٌ شَمْسِيَّةٌ ḥurūfun šamsiyyatun, assimilating

moon letters, حُرُوفٌ قَمَرِيَّةٌ ḥurūfun qamariyyatun, non-assimilating

9.2 | *Sun letters*

The sun letters have received their name from the Arabic word for 'sun', شَمْسٌ šamsun, whose first letter, شـ... /š/, belongs to the class of assimilating letters.

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

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

9.3 When the definite article أَلْـ... /ʾal.../ is attached to a word which begins with a sun letter, the sound لـ... /l/ of the definite article is assimilated to the sound of the following sun letter. Although the لـ... /l/ is not pronounced, it is written as such (without a **sukūn**), but in the transliteration it is omitted. Owing to the assimilation, the first consonant of the word is doubled, which is indicated by a **šaddah** ‎ـّ above it.

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شَـمْسٌ	أَلْشَّـمْسُ	(not: أَلْشَمْسُ
šamsun, a sun	**ʾaš-šamsu, the sun**	**ʾal-šamsu)**
رَجُلٌ	أَلرَّجُلُ	(not: أَلْرَجُلُ
raǧulun, a man	**ʾar-raǧulu, the man**	**ʾal-raǧulu)**

9.4 Moon letters

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

ي	و	هـ	م	ك	ق	ف	غ	ع	خ	ح	ج	ب	أ
y	w	h	m	k	q	f	ġ	ʿ	ḫ	ḥ	ǧ	b	ʾ

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

قَمَرٌ qamarun, a moon	أَلْقَمَرُ ʾal-qamaru, the moon
كِتَابٌ kitābun, a book	أَلْكِتَابُ ʾal-kitābu, the book

Note: The letters ج /ǧ/ 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.

أَلْـجَبَلُ ʾal-ǧabalu, the mountain

9.6 Hamzatu l-waṣli (or waṣlah)

Hamzatu l-waṣli, هَمْزَةُ ٱلْوَصْلِ, also called **waṣlah**, وَصْلَة, means 'joining hamzah'. It is a small sign written above the **ʾalif** (ٱ), which is not pronounced and appears only at the beginning of a word.

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

9.7 When the article ‫ٱلْـ‬… /ʾal.../ and the nouns in the table below, as well as certain verb forms (see chapter 18) with an initial **hamzatu l-qaṭ'i** such as ‫أَ‬ /ʾa/ and ‫إِ‬ /ʾi/, are preceded by another word or prefix, they lose their initial **hamzatu l-qaṭ'i** with its vowel. Instead the sign of **hamzatu l-waṣli** (waṣlah) ‫ٱ‬ is written in their place over the ʾalif, as ‫ٱ‬, e.g.

بَابُ ٱلْبَيْتِ   (not: بَابُ أَلْبَيْتِ)

bābu **l**-bayti   bābu ʾal-bayti)

the door of the house

شَرِبَ ٱلطِّفْلُ حَلِيبًا   (not: شَرِبَ أَلطِّفْلُ …)

šariba **ṭ-ṭ**iflu ḥalīban.   šariba ʾaṭ-ṭiflu …)

The child drank milk.

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

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

Words with initial **hamzatu l-qaṭ'i** (‫إِ‬):

‫إِبْنُ‬	‫إِمْرُؤٌ‬	‫إِمْرَأَةٌ‬	‫إِبْنَةٌ‬
ʾibnun	imruʾun	ʾimraʾatun	ʾibnatun
son	man	woman	daughter
‫إِثْنَانِ‬	‫إِثْنَتَانِ‬	‫إِسْمٌ‬	‫إِسْتٌ‬
ʾiṯnāni	ʾiṯnatāni	ʾismun	ʾistun
two (m.)	two (f.)	name	buttocks

Example:

هٰذَا ٱبْنُ ٱلْمَلِكِ   (not: هٰذَا إِبْنُ…)

hāḏā bnu l-maliki   hāḏā ʾibnu . . .)

This is the son of the king.

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

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

Exercises

Practise your reading:

ᴵفَهِمَ ٱلطَّالِبُ ²ٱلدَّرْسَ.

(1) fahima ṭ-ṭālibu d-darsa.

The student ᴵunderstood ²the lesson.

قَرَأَ ٱلْإِمَامُ ٱلْقُرْآنَ.

(2) qaraʾa l-ʾimāmu l-qurʾāna.

The imam read the Quran.

ᴵاَلطَّبِيبُ فِي ٱلْمُسْتَشْفَى.

(3) ʾaṭ-ṭabību fī l-mustašfā.

ᴵThe physician (is) at the hospital.

ᴵكَسَرَ ٱلطَّالِبُ ²ٱلْقَلَمَ.

(4) kasara ṭ-ṭālibu l-qalama.

The student ᴵbroke ²the pen.

ᴵشَرَحَ ٱلْأُسْتَاذُ ²ٱلدَّرْسَ.

(5) šaraḥa l-ʾustāḏu d-darsa

The professor ᴵexplained ²the lesson.

ᴵرَسَمَ ²ٱلْمُهَنْدِسُ ³جِسْرًا ⁴طَوِيلاً.

(6) rasama l-muhandisu ǧisran ṭawīlan.

²The engineer ᴵdrew ⁴a long ³bridge.

ᴵاَللَّوْحُ ²ٱلْأَسْوَدُ قَدِيمٌ.

(7) ʾal-lawḥu l-ʾaswadu qadīmun.

²The black ᴵboard (is) old.

أَ لْاِبْنُ مرَيــضٌ. ١

(8) ʾal-ibnu marīḍun.
    ¹The son (is) ill.

أَلْفُنْدُقُ ١ ٱلْجَدِيدُ جَمِيلٌ. ²

(9) ʾal-funduqu l-ǧadīdu ǧamīlun.
    ²The new ¹hotel (is) beautiful.

أَلْمَطْعَمُ ٱلصَّغِيرُ ¹ قَدِيمٌ. ²

(10) ʾal-maṭʿamu ṣ-ṣaġīru qadīmun.
    The small ¹restaurant (is) ²old.

أَلشَّارِعُ ٱلْقَدِيمُ ¹ مُزْدَحِمٌ. ²

(11) ʾaš-šāriʿu l-qadīmu muzdaḥimun.
    The old ¹street (is) ²crowded.

أَكَلَ ٱلْوَلَدُ ¹ ٱلطَّعَامَ. ²

(12) ʾakala l-waladu ṭ-ṭaʿāma.
    The boy ¹ate ²the food.

بَنَى ١ ٱلْعُمَّالُ ٱلْمَصْنَعَ. ²

(13) banā l-ʿummālu l-maṣnaʿa.
    ²The workers ¹built the factory.

قَرَأَ ٱلطَّالِبُ ١ ٱلدَّرْسَ ٱلْجَدِيدَ. ²

(14) qaraʾa ṭ-ṭālibu d-darsa l-ǧadīda.
    The student ¹read the new ²lesson.

كَتَبَ ٱلْأُسْتَاذُ ١ ٱلاِسْمَ. ²

(15) kataba l-ʾustāḏu l-isma.
    The professor ¹wrote ²the name.

إِشْتَرَى ١ ٱلْوَزِيرُ ٱلْقَصْرَ. ²

(16) ʾištarā l-wazīru l-qaṣra.
    ²The minister ¹bought the palace.

قَرَأَ ١ ٱلْمُوَظَّفُ ٱسْمًا ² طَوِيلاً. ³

(17) qaraʾa l-muwaḏḏafu sman ṭawīlan.
    ²The employee ¹read ³a long name.

إِشْتَرَى ٱلْأَبُ ²ٱللَّحْمَ. ¹

(18) ʾištarā l-ʾabu l-laḥma.

The father ¹bought ²the meat.

صَعِدَ ٱلْمُسَافِرُ ²ٱلْجَبَلَ. ¹

(19) ṣaʿida l-musāfiru l-ǧabala.

The traveller ¹climbed ²the mountain.

دَخَلَ ¹ ٱلزَّبُونُ ²ٱلْمَطْعَمَ ³ثُمَّ ⁴طَلَبَ ⁵ٱلْأَكْلَ.

(20) daḫala z-zabūnu l-maṭʿama ṯumma ṭalaba l-ʾakla.

¹The customer entered ²the restaurant, ³then ⁴he ordered ⁵the food.

شَرِبَ ¹ ٱلْمُسَافِرُ ²شَايًا.

(21) šariba l-musāfiru šāyan.

¹The traveller drank (some) ²tea.

نَامَ ٱلرَّجُلُ ²ٱلْمَرِيضُ. ¹

(22) nāma r-raǧulu l-marīḍu.

The ²sick man ¹slept.

أَلِابْنُ ¹ذَكِيٌّ.

(23) ʾal-ibnu ḏakiyyun.

The son is ¹intelligent.

Translate into Arabic:

(1) The pen (is) beautiful.

(2) The old restaurant (is) crowded.

(3) The workers ate the meat.

(4) The sick man entered the restaurant.

(5) The engineer built the palace.

(6) The student read the Quran.

(7) The engineer climbed the mountain.

(8) The employee (is) at the hospital.

(9) The workers entered the palace.

(10) The father read the Quran.

(11) The bridge (is) old.

(12) The sick traveller slept.

(13) The student wrote the name.

(14) The new customer slept.

(15) The new professor is intelligent.

(16) The student (is) ill.

Chapter 10

Gender

10.1 There are two genders in Arabic. The term used for gender is أَلْجِنْسُ ʾal-ǧinsu, which literally means 'sex, race, kind'.

(a) Masculine nouns, أَلْمُذَكَّرُ ʾal-muḏakkaru, are without special form.

(b) Feminine nouns, أَلْمُؤَنَّثُ ʾal-muʾannaṯu, have several forms as explained below.

10.2 *Tā' marbūṭah*

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

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

Masculine	*Feminine*
هُوَ طَالِبٌ huwa ṭālib**un**.	هِيَ طَالِبَةٌ hiya ṭālib**atun**.
He is a student.	She is a student.
هُوَ وَالِدٌ huwa wālid**un**.	هِيَ وَالِدَةٌ hiya wālid**atun**.
He is a father.	She is a mother.

Note a: A few nouns with the feminine ending **tā' marbūṭah** are masculine, because they are used only in reference to males, e.g.

خَلِيفَةٌ ḫalīf**atun** عَلاَّمَةٌ ʿallām**atun** رَحَّالَةٌ raḥḥāl**atun**
Caliph learned man an explorer, traveller

Note b: Nouns ending in **tāʾ marbūṭah** ـَة... ةً... /...atun/ do not take the extra final **ʾalif** ـا... in the indefinite accusative form. So the correct form is طَالِبَةً ṭālib**atan** (not: طَالِبَتًا).

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

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

يَدٌ yadun, hand عَيْنٌ ʿaynun, eye رِجْلٌ riǧlun, foot, leg

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

أُمٌّ ʾummun, mother عَرُوسٌ ʿarūsun, bride حَامِلٌ ḥāmilun pregnant

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

تُونِسُ tūnisu, Tunisia دِمَشْقُ dimašqu, Damascus بَارِيسُ bārīsu Paris

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

حَرْبٌ ḥarbun, war أَرْضٌ ʾarḍun, earth, ground شَمْسٌ šamsun sun

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

سُوقٌ sūqun, market حَالٌ ḥālun, condition سِكِّينٌ sikkīnun knife

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

(a) **fatḥah + ʾalif + hamzah** (ءُ ...َ ـا... ...āʾu), e.g.

Feminine	*Masculine*
حَمْقَاءُ ḥamqāʾu, stupid	أَحْمَقُ ʾaḥmaqu
حَمْرَاءُ ḥamrāʾu, red	أَحْمَرُ ʾaḥmaru

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

(b) **fatḥah + ʾalif maqṣūrah** (ـى ...َ ...ā), e.g.

Feminine	*Masculine*
عَطْشَى ʿaṭšā, thirsty	عَطْشَانُ ʿaṭšānu
كُبْرَى kubrā, bigger	أَكْبَرُ ʾakbaru

Note: If a word ends in **sukūn** and is followed by another word beginning with **hamzatu al-waṣli** (**waṣlah**), the **sukūn** is changed to **kasrah**. This is to avoid three consonants occurring after each other. For example, the verb وَقَعَتْ /waqaʿat/ in number 1 in the exercise below is changed to وَقَعَتِ ٱلْـ... /waqaʿati l-.../.

Exercises

Practise your reading:

وَقَعَتِ ٱلْمَرْأَةُ ²ٱلْمَريضَةُ.

(1) waqaʿati l-marʾatu l-marīḍatu.
   ²The sick woman ¹fell over.

¹هَدَمَ ²ٱلْعَاملُ ٱلسُّوقَ ³ٱلْقَديمَةَ / ³ٱلْقَديمَ.

(2) hadama l-ʿāmilu s-sūqa l-qadīmata / l-qadīma.
   ²The worker ¹pulled down ³the old market (m. or f.).

¹إِشْتَرَى ٱلْأَبُ ²دَجَاجَةً ³سَمينَةً.

(3) ʾištarā l-ʾabu daǧāǧatan samīnatan.
   The father ¹bought ³a fat ²chicken.

¹دَخَلَتْ ²كَلْبَةٌ ³بِنَايَةً ⁴وَاسِعَةً.

(4) daḫalat kalbatun bināyatan wāsiʿatan.
   ²A dog (f.) ¹entered ⁴a big ³building.

¹أَعْطَتِ ٱلْمُمَرِّضَةُ ²ٱلْمَرِيضَ ³حَبَّةً ⁴مُنَوِّمَةً.

(5) ʾaʿṭati l-mumarriḍatu l-marīḍa ḥabbatan munawwimatan.
The nurse ¹gave ²the patient ⁴a sleeping ³pill.

¹أَحَبَّ ²ٱلْمُسَافِرُ ٱلْقَرْيَةَ.

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

¹رَكِبَ ٱلْمُدِيرُ ²سَيَّارَةً ³خَاصَّةً.

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

¹مَاتَتِ ٱلْأَمِيرَةُ ²ٱلْمَرِيضَةُ.

(8) mātati l-ʾamīratu l-marīḍatu.
²The sick princess ¹died.

¹وَقَعَتْ ²صَخْرَةٌ كَبِيرَةٌ.

(9) waqaʿat ṣaḫratun kabīratun.
A big ²rock ¹fell down.

¹كَسَرَ ٱلْعَامِلُ ²ٱلرِّجْلَ ³ٱلْيُسْرَى.

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

¹جَرَحَ ²ٱلْخَيَّاطُ ³ٱلْيَدَ ⁴ٱلْيُمْنَى.

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

¹أَطْفَأَ ²ٱلطَّبَّاخُ ³ٱلنَّارَ ⁴ٱلْقَوِيَّةَ.

(12) ʾaṭfaʾa ṭ-ṭabbāḫu n-nāra l-qawiyyata.
²The cook ¹put out ⁴the fierce (strong) ³fire.

¹ٱلرَّحَّالَةُ عَطْشَانُ.

(13) ʾar-raḥḥālatu ʿaṭšānu.
¹The explorer is thirsty.

ٱلْخَلِيفَةُ ¹ٱلْمَرِيضُ فِي ٱلْمُسْتَشْفَى.

(14) ʾal-ḫalīfatu l-marīḍu fī l-mustašfā.
¹The sick caliph is in the hospital.

ٱلْمَرْأَةُ ¹ٱلْحَامِلُ ²تَعْبَانَةٌ.

(15) ʾal-marʾatu l-ḥāmilu taʿbānatun.
¹The pregnant woman is ²tired.

بَغْدَادُ مَدِينَةٌ ¹قَدِيمَةٌ.

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

أَلشَّـمْسُ ¹طَالِعَةٌ.

(17) ʾaš-šamsu tāliʿatun.
The sun ¹is rising.

¹رِيحٌ شَدِيدَةٌ.

(18) rīḥun šadīdatun
a strong ¹wind

¹أَلْعَرُوسُ ²ٱلْجَالِسَةُ جَمِيلَةٌ.

(19) ʾal-ʿarūsu l-ǧālisatu ǧamīlatun.
²The sitting ¹bride is beautiful.

¹أَلْعَرِيسُ ²ٱلْوَاقِفُ ³قَبِيحٌ.

(20) ʾal-ʿarīsu l-wāqifu qabīḥun.
¹The bridegroom ²standing up is ³ugly.

¹نَشَرَ ²ٱلصِّحَافِيُّ ³مَقَالَةً طَوِيلَةً.

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

¹نَسِيَ ²ٱلنَّاسُ ³ٱلْحَرْبَ ⁴ٱلعَالَـمِيَّةَ ٱلْأُوْلَى وَٱلثَّانِيَةَ.

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

Translate into Arabic:

(1) The sick dog (f.) is thirsty.

(2) The father liked the old market.

(3) The sick cook (f.) died.

(4) The pregnant woman is in the hospital.

(5) The sick explorer is thirsty.

(6) The sitting bride is tired.

(7) The Caliph pulled down the old city.

(8) The father bought a big car.

(9) The engineer published an ugly article.

(10) The director liked the nurse.

(11) The tailor put out the strong fire.

(12) The worker wounded his (the) left hand.

(13) The cook broke his (the) right leg.

(14) The journalist has forgotten the First World War.

Chapter 11

Conjunctions, prepositions and the particle حَتَّى ḥattā

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

11.2 *Conjunctions* حُرُوفُ ٱلْعَطْفِ *ḥurūfu l-ʿaṭfi*

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

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

^١خَرَجَ ٱلْمُدِيرُ وَٱلْأُسْتَاذُ وَطَالِبٌ ^٢مَعًا

ḫaraǧa l-mudīru **wa**-l-ʾustāḏu **wa**-ṭālibun **maʿan**.
The rector and the professor and a student ¹went out ²together.

^١أَكَلَ ^٢ٱلزَّبُونُ ^٣خُبْزًا ^٤وَزُبْدَةً ^٥وَجُبْنَةً ^٦وَبَيْضًا

ʾakala z-zabūnu ḫubzan **wa**-zubdatan **wa**-ǧubnatan **wa**-bayḍan.
²The customer ¹ate ³bread ⁴and butter ⁵and cheese ⁶and eggs.

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

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

Conjunc-
tions,
preposi-
tions and
the particle
حَتَّى ḥattā

ٰخَرَجَ ²ٱلْمُدِيرُ فَٱلْأُسْتَاذُ فَطَالِبٌ

ḥaraǧa l-mudīru **fa-**ʾustāḏu **fa-**ṭālibun.

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

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

ٰتَعِبَ ٱلطِّفْلُ ²فَنَامَ

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

           OR The tiredness caused the child to sleep.

ٰوَقَعَ فِي ٱلنَّهْرِ ²فَغَرِقَ

waqaʿa fī n-nahri **fa-**ġariqa.

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

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

ٰخَرَجَ ٱلْوَزِيرُ ²ثُمَّ ³ٱلسَّفِيرُ ثُمَّ ٱلشُّرْطِيُّ

ḥaraǧa l-wazīru **ṯumma** s-safīru **ṯumma** š-šurṭiyyu.

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

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

إِمَّا أَنَا أَوْ أَنْتَ
ʾimmā ʾanā ʾaw ʾantā
either me or you

11.6 حَتَّى ḥattā is a particle with many meanings and functions.
In the meaning 'even', it is considered by Arab grammarians to be a
conjunction, because in this function it can connect a clause or phrase
with a following apposition. Modern Western linguists would, however,
classify it then as a focus particle (or more generally, additive adjunct).
When حَتَّى has this function, the following noun remains in the same case
as the preceding one, e.g.

After a transitive verb:

أَكَلَ ٱلسَّمَكَةَ حَتَّى ٱلرَّأْسَ

ʾakala s-samakata ḥattā r-raʾsa.

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

After an intransitive verb:

مَاتَ ٱلنَّاسُ حَتَّى ٱلْمُلُوكُ.

māta n-nās**u** ḥatt**ā** l-mulūk**u**.

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

11.7 *Prepositions* حُرُوفُ ٱلْجَرِّ ḥurūfu l-ğarri

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

The noun governed by the preposition always follows it and is in the genitive case. If the preposition governs an adverb, the latter does not, of course, change its form.

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

مِنْ	إِلَى	عَنْ	عَلَى	فِي	مَعَ
min	ʾilā	ʿan	ʿalā	fī	maʿa
from, of, than	to, until	from, about	on, over, at	in, at	with

حَتَّى	مُنْذُ	لِـ...(لَـ...)	بِـ...	كَـ...	
ḥattā	munḏu	li... (la...)	bi...	ka...	
until, till, to, up to	since, ago, from	for, to because of	by, with, in	as, like	

Note a: The bound (prefixed) prepositions are: ...لِـ (...لَـ), ...بِـ and ...كَـ. They are written together with the following word.

Note b: When the prepositions مِنْ min 'from', and عَنْ ʿan, 'about', are followed by a word having an initial ʾalif with **hamzatu l-waṣli** (waṣlah), the **sukūn**

Conjunc-
tions,
preposi-
tions and
the particle
حَتَّى ḥattā

is changed to **fatḥah** or **kasrah**, in order to avoid having three consonants fol-
lowing each other, thus smoothing the pronunciation, e.g.

مِنَ ٱلْمُدِيرِ

mina l-mudīri, from the director

عَنِ ٱلْحَرْبِ

ʿani l-ḥarbi, about the war

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

بِأَجْمَعِهِمْ

bi-ʾağmaʿi-him, all together

بِأَسْرِهِمْ

bi-ʾasri-him, all together

أَلنَّاسُ بِأَجْمَعِهِمْ

ʾan-nāsu **bi**-ʾağmaʿi-**him**, all of the people

أَلنَّاسُ بِأَسْرِهِمْ

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

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

Examples:

¹ذَهَبَ بِٱلسَّيَّارَةِ إِلَى ²ٱلْمَسْبَحِ ³مَعَ ⁴صَدِيقٍ ⁵لِي

dahaba bi-s-sayyārati ʾilā l-masbaḥi maʿa ṣadīqin l-ī.

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

(لِي l-ī is a combination of لِـ... li... and ...ي ...ī, 'mine', see chapter 15.)

¹مَاتَ ٱلسَّفِيرُ فِي ²ٱلْعَاصِمَةِ ³مُنْذُ ⁴شَهْرٍ

māta s-safīru **fī** l-ʿāṣimati **mundu** šahrin.

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

11.8 حَتَّى ḥattā as a preposition

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

أَكَلَ ¹ٱلسَّمَكَةَ حَتَّى ٱلرَّأْسِ

ʾakala s-samakata ḥattā r-raʾ**si**. (*genitive*)

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

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

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"أَمُوتُ وَفِي نَفْسِي شَيْءٌ مِنْ حَتَّى"

ʾamūtu wa-fī nafsī šayʾun min ḥattā

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

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

فَوْقَ	تَحْتَ	بَيْنَ	بَعْدَ	أَمَامَ
fawqa	taḥta	bayna	baʿda	ʾamāma
above, over	under	between, among	after	in front of

عِنْدَ	ضِدَّ	بِدُونِ	دُونَ	حَوْلَ
ʿinda	ḍidda	bi-dūni	dūna	ḥawla
by, with	against	without	without, under	around, about

وَرَاءَ	نَحْوَ	لَدَى	قُدَّامَ	قَبْلَ
warāʾa	naḥwa	ladā	quddāma	qabla
behind	towards, approximately	with, at, by	before, in front of	before

Examples:

قَبْلَ ٱلظُّهْرِ **qabla** ḏ-ḏuhri, before noon

بَعْدَ ٱلظُّهْرِ **baʿda** ḏ-ḏuhri, in the afternoon

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

ˈبَقِيَ ²أُسْبُوعًا ³دُونَ/ ³بِدُونِ ⁴أَكْلٍ

baqiya ʾusbūʿan dūna / bi-dūni ʾaklin.

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

11.10 *Preposition used in the sense of 'to have'*

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

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sentences by using any of the four prepositions مَعَ maʿa, عِنْدَ ʿinda, لَدَى
ladā or ...لـ (...لَـ) li... (la...) after the noun expressing the owner. The
thing owned is expressed in the nominative case as the nominal predi-
cate. The differences in the use of these prepositions often depend on
nuances.

(a) The preposition مَعَ is more frequently used when referring to
available possession at a given time, e.g.

مَعَ ٱلطَّالِبِ سَيَّارَةٌ maʿa t-ṭālibi sayyāratun.

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

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

عِنْدَ ٱلطَّالِبِ سَيَّارَةٌ

ʿinda t-ṭālibi sayyāratun. The student has a car.

عِنْدَ ٱلْخَبِيرِ فِكْرَةٌ

ʿinda l-ḫabīri fikratun. The expert has an idea.

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

عِنْدَ ٱلظُّهْرِ ʿinda ḏ-ḏuhri, at (by) noon

(c) The preposition لَدَى ladā is used in the elaborate literary style
more or less in the same way as مَعَ maʿa and عِنْدَ ʿinda to express
possession.

لَدَى ٱلتَّاجِرِ مَالٌ كَثِيرٌ

ladā t-tāǧiri mālun kaṯīrun. The merchant has a lot of money.

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

لِلْبَيْتِ بَابٌ وَاحِدٌ

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

أَلسَّيَّارَةُ لِلْمُعَلِّمِ

ʾas-sayyāratu li-l-muʿallimi, the car belonging to the teacher

لِهٰذَا / لِذٰلِكَ

li-hāḏā / li-ḏālika, for this reason, because of that, therefore

| 11.11 | *Spelling rules for the preposition لـِ... li...* |

(a) When ...لـ li... 'for, to' precedes a word with the definite article ...اَلْ ʾal..., the **hamzah** with its **ʾalif** أ is omitted in writing and pronunciation, and the two **lāms** are joined together, e.g.

أَلْعَامِلُ	لِلْعَامِل	(not: لِأَلْعَامِل **li**-ʾal-ʿāmili)
ʾal-ʿāmilu	**li**-l-ʿāmili	(Note: ع ʿ is a moon letter.)
the worker	for the worker	
أَلطَّبِيبُ	لِلطَّبِيب	(not: لِأَلطَّبِيب **li**-ʾaṭ-ṭabībi)
ʾaṭ-ṭabību	**li**-ṭ-ṭabībi	(Note: ط ṭ is a sun letter.)
the physician	for the physician	

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

لُغَةٌ	أَلْلُغَةُ	لِلُّغَة	(not: لِأَلْلُغَة
luġatun	ʾal-luġatu	li-l-luġati	li-ʾal-luġati)
a language	the language	for the language	
لَوْنٌ	أَلَّوْنُ	لِلَّوْن	(not: لِأَلَّوْن
lawnun	ʾal-lawnu	li-l-lawni	li-ʾal-lawni)
a colour	the colour	for the colour	

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

¹سَكَنَ فِي ²ٱلشَّارِعِ ٱلْجَدِيدِ

sakana fī š-šāriʿi l-ǧadīdi. [1]He lived on the new [2]street.

¹جَلَسَ ²تَحْتَ ³ٱلشَّجَرَةِ ٱلْكَبِيرَةِ

ǧalasa taḥta š-šaǧarati l-kabīrati. [1]He sat [2]under the big [3]tree.

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Exercises

Practise your reading:

ⁱ خَرَجَ ٱلْمَلِكُ وَٱلْوَزِيرُ ²وَٱلسَّفِيرُ مَعًا مِنَ ٱلْقَصْرِ.

(1) ḫaraǧa l-maliku wa-l-wazīru wa-s-safīru maʿan mina l-qaṣri.

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

كَتَبَ ٱلْأُسْتَاذُ ¹بِٱلطَّبْشُورَةِ عَلَى ²ٱللَّوْحِ ³ٱلْأَسْوَدِ.

(2) kataba l-ʾustāḏu bi-ṭ-ṭabšūrati ʿalā l-lawḥi l-ʾaswadi.

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

ⁱ عَطِشَ ²مُسَافِرٌ فَشَرِبَ ³عَصِيرًا ثُمَّ شَرِبَ شَايًا.

(3) ʿaṭiša musāfirun fa-šariba ʿaṣīran ṯumma šariba šāyan.

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

ⁱ ضَرَبَ ²ٱلْمُجْرِمُ ³ٱلْحَارِسَ ⁴بِٱلسِّكِّينِ ⁵فَمَاتَ.

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

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

ⁱ زَحَفَ ²ٱلضَّابِطُ ³بِٱلْجَيْشِ عَلَى ٱلْبِلَادِ ⁴وَٱحْتَلَّ ⁵ٱلْعَاصِمَةَ.

(5) zaḥafa ḍ-ḍābiṭu bi-l-ǧayši ʿalā l-bilādi wa-ḥtalla l-ʿāṣimata.

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

ⁱ وَقَعَ طِفْلٌ فِي ²بِرْكَةٍ ³فَسَبَحَ ⁴وَخَرَجَ بِسَلَامَةٍ.

(6) waqaʿa ṭiflun fī birkatin fa-sabaḥa wa-ḫaraǧa bi-salāmatin.

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

ⁱ قَرَعَ ²ٱلضَّيْفُ ³ٱلْبَابَ ثُمَّ ⁴دَخَلَ.

(7) qaraʿa ḍ-ḍayfu l-bāba ṯumma daḫala.

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

ⁱ وَصَلَتْ ²بَاخِرَةٌ / سَفِينَةٌ إِلَى ٱلْعَاصِمَةِ ³مُحَمَّلَةٌ بِٱلنَّفْطِ.

(8) waṣalat bāḫiratun / safīnatun ʾilā l-ʿāṣimati muḥammalatun bi-n-nafṭi.

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

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ا بَعَثَ ٱلْمَلِكُ ² خَبَراً ³ هَامّاً لِلْوَزِيرِ وَٱلسَّفِيرِ.

(9) baʿaṯa l-maliku ḫabaran hāmman li-l-wazīri wa-s-safīri.

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

ا حَمَلَ ² ٱلْبَوَّابُ ³ حَقِيبَةً / شَنْطَةً ⁴ لِلتَّاجِرِ.

(10) ḥamala l-bawwābu ḥaqībatan / šanṭatan li-t-tāǧiri.

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

أَكَلَ ا ٱلزَّبُونُ ² سَمَكًا ³ مَقْلِيّاً ثُمَّ شَرِبَ حَلِيباً ⁴ بَارِداً ⁵ فَمَرِضَ.

(11) ʾakala z-zabūnu samakan maqliyyan ṯumma šariba ḥalīban bāridan fa-mariḍa.

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

ا عَمِلْتُ ² ٱلْبَارِحَةَ / أَمْسِ فِي ³ ٱللَّيْلِ حَتَّى ⁴ ٱلصَّبَاحِ.

(12) ʿamiltu l-bāriḥata / ʾamsi fī l-layli ḥattā ṣ-ṣabāḥi.

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

قَرَأْتُ كِتَاباً ا عَنِ ² ٱلأَدَبِ ٱلْعَرَبِيِّ لِكَاتِبٍ ³ أَجْنَبِيٍّ.

(13) qaraʾtu kitāban ʿani l-ʾadabi l-ʿarabiyyi li-kātibin ʾaǧnabiyyin.

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

هٰذَا ا ٱلطَّعَامُ لِلطِّفْلِ.

(14) hāḏā ṭ-ṭaʿāmu li-ṭ-ṭifli.

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

ا وَعَدَ ٱلْمُوَظَّفُ ² مُنْذُ ³ أُسْبُوعٍ ⁴ بِٱلْعَوْدَةِ إِلَى ٱلْعَمَلِ.

(15) waʿada l-muwaḏḏafu munḏu ʾusbūʿin bi-l-ʿawdati ʾilā l-ʿamali.

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

أَلْمُهَنْدِسُ فِي ٱلْمَكْتَبِ ا وَٱلْعَامِلُ فِي ² ٱلْمَصْنَعِ.

(16) ʾal-muhandisu fī l-maktabi wa-l-ʿāmilu fī l-maṣnaʿi.

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

ا سَمَحَتِ ² ٱلْحُكُومَةُ ³ بِتَأْسِيسِ مَصْرِفٍ ⁴ لِلزِّرَاعَةِ.

(17) samaḥati l-ḥukūmatu bi-taʾsīsi maṣrifin li-z-zirāʿati.

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

شَرِبَ ¹ ٱلضَّيْفُ ٱلْقَهْوَةَ حَتَّى ²ٱلثُّفْلَ.

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

أَكَلَ ٱلْكَلْبُ ¹ ٱللَّحْمَ حَتَّى ²ٱلْعَظْمِ.

(19) ʾakala l-kalbu l-laḥma ḥattā l-ʿaḍmi.
The dog ate ¹the meat to ²the bones.

أَكَلَ ¹ ٱلْقِطُّ ٱللَّحْمَ حَتَّى ٱلْعَظْمَ.

(20) ʾakala l-qiṭṭu l-laḥma ḥattā l-ʿaḍma.
¹The cat ate the meat, even the bones.

Translate into Arabic:

(1) The dog ate the fried fish and then he drank milk.

(2) The officer knocked at the door and (then) went into the office.

(3) The merchant wrote an important message to the government.

(4) The blackboard fell on the cat and (so) he died.

(5) The worker stabbed (hit) the engineer with a knife.

(6) The ambassador fell into the pool and (so) he died.

(7) The army occupied the factory.

(8) The child drank cold juice in the morning, (and) so he got sick.

(9) Yesterday I read an important book about the factory.

(10) The doorman carried the bag and the food to the palace.

(11) The minister promised to establish an agricultural bank in the country.

(12) The guest got thirsty and (so) drank cold juice and then he drank coffee.

(13) The employee knocked at the door and (then) he went in to the king.

ʾIḍāfah construction (genitive attribute) and the five nouns

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

The first noun (or adjective) of the **ʾiḍāfah** construction is called أَلْـمُضَافُ ʾal-muḍāfu, meaning 'annexed' or 'attached'. The second noun is called أَلْـمُضَافُ إِلَيْهِ ʾal-muḍāfu ʾilay-hi, meaning 'annexer' or 'attacher'. There are two variants of the **ʾiḍāfah** construction.

12.2 | *The first variant: genitive construction*

The first variant is called أَلْإِضَافَةُ ٱلْـحَقِيقِيَّةُ ʾal-ʾiḍāfatu l-ḥaqīqiyyatu, genuine annexation. It corresponds to the genitive construction and is similar to English 'of ...' or '...'s'. In the following examples, the annexer expresses the possessor and the annexed a possessed item:

Indefinite form		*Definite form*	
أَلْـمُضَافُ إِلَيْهِ	أَلْـمُضَافُ	أَلْـمُضَافُ إِلَيْهِ	أَلْـمُضَافُ
Annexer	**Annexed**	**Annexer**	**Annexed**
possessor	*possessed*	*possessor*	*possessed*
مُعَلِّمٍ	كِتَابُ	أَلْـمُعَلِّمِ	كِتَابُ
kitābu muʿallim**in** (not: kitāb**un**...)		kitābu l-muʿallim**i** (not: ʾal-kitāb**u**...)	
a book **of a** teacher		the book **of the** teacher	
OR **a** teacher**'s** book		OR the teacher**'s** book	

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

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

Indefinite form		*Definite form*	
أَلْمُضَافُ إِلَيْهِ	أَلْمُضَافُ	أَلْمُضَافُ إِلَيْهِ	أَلْمُضَافُ
Annexer	**Annexed**	**Annexer**	**Annexed**
material	*item*	*material*	*item*
خَشَبٍ	بَابُ	ٱلْخَشَبِ	بَابُ
bābu ḫašabin		bābu l-ḫašabi	
a wooden door		the wooden door	
a door of wood		the door of wood	

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

بَابٌ مِنْ خَشَبٍ	أَلْبَابُ مِنْ خَشَبٍ
bābun min ḫašabin	ʾal-bābu min ḫašabin
a door (made) of wood	the door (made) of wood
A door is (made) of wood.	The door is (made) of wood.

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

Indefinite form		*Definite form*	
أَلْمُضَافُ إِلَيْهِ	أَلْمُضَافُ	أَلْمُضَافُ إِلَيْهِ	أَلْمُضَافُ
Annexer	**Annexed**	**Annexer**	**Annexed**
whole	*part*	*whole*	*part*
خُبْزٍ	قِطْعَةُ	ٱلْخُبْزِ	قِطْعَةُ
qiṭʿatu ḫubzin		qiṭʿatu l-ḫubzi	
a piece of bread		the piece of (the) bread	

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

Indefinite form		*Definite form*	
أَلْمُضَافُ إِلَيْهِ	أَلْمُضَافُ	أَلْمُضَافُ إِلَيْهِ	أَلْمُضَافُ
Annexer	**Annexed**	**Annexer**	**Annexed**
contents/purpose	*item*	*contents/purpose*	*item*
قَهْوَةٍ	فِنْجَانُ	أَلْقَهْوَةِ	فِنْجَانُ
finǧānu qahwatin		finǧānu l-qahwati	
a cup **of** coffee		the cup **of** coffee	
a coffee cup		the coffee cup	
عَسَلٍ	شَهْرُ	أَلْعَسَلِ	شَهْرُ
šahru ʿasalin		šahru l-ʿasali	
a honey month (honeymoon)		the honey month (honeymoon)	
lit. a month **of** honey		lit. the month **of** honey	

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

Indefinite form		*Definite form*	
أَلْمُضَافُ إِلَيْهِ	أَلْمُضَافُ	أَلْمُضَافُ إِلَيْهِ	أَلْمُضَافُ
Annexer	**Annexed**	**Annexer**	**Annexed**
connection/object	*person*	*connection/object*	*person*
شَرِكَةٍ	مُدِيرُ	أَلشَّرِكَةِ	مُدِيرُ
mudīru šarikatin		mudīru š-šarikati	
a director of a company		the director of the company	
a company director		the company director	

12.4 Rules concerning the ʾiḍāfah construction

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

(b) The second noun (the annexer) is always in the genitive case.
   It may take the article ...أَلْ ʾal... or nunation according to its
   definiteness status.

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

12.5   The second variant: ʾiḍāfah adjective

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

أَلْمُضَافُ إِلَيْهِ	أَلْمُضَافُ
Annexer	**Annexed**
noun	*adjective*
أَلْمَنْظَرِ	قَبِيحُ qabīḥu l-manẓari, one of ugly appearance, bad-looking
أَلْقَلْبِ	طَيِّبَةٌ ṭayyibatu l-qalbi, one (f.) with a good heart
أَلْمَالِ	كَثِيرُ kaṯīru l-māli, wealthy man (lit. abundant of wealth)
أَلْوَجْهِ	جَمِيلَةٌ ğamīlatu l-waǧhi, one (f.) with a beautiful face, fair-faced
أَلشُّكْرِ	جَزِيلُ ğazīlu š-šukri, very thankful
أَللَّوْنِ	غَامِقُ ġāmiqu l-lawni, dark- (deep-)coloured
أَلْعَقْلِ	قَلِيلُ qalīlu l-ʿaqli, stupid, insane (lit. one with little intelligence)
أَللِّسَانِ	طَوِيلَةٌ ṭawīlatu l-lisāni, a gossip (f.), insolent (lit. one with a long tongue)

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

Annexer	Annexed
ٱلْمُضَافُ	ٱلْمُضَافُ إِلَيْهِ
noun	*adjective*
ٱلْوَجْهِ	١ أَلْبِنْتُ ٱلْجَمِيلَةُ ٱلْوَجْهِ ʾal-bintu -l-ǧamīlatu l-waǧhi
	the girl with a (the) beautiful face
ٱلْقَلْبِ	٢ أَلشَّيْخُ ٱلطَّيِّبُ ٱلْقَلْبِ aš-šayḫu ṭ-ṭayyibu l-qalbi
	the sheikh with a kind heart
ٱلْعَقْلِ	٣ أَلرَّجُلُ ٱلْقَلِيلُ ٱلْعَقْلِ ʾar-raǧulu l-qalīlu l-ʿaqli
	the stupid man (lit. the man with little intelligence)

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

فِي سَيَّارَةِ مُحَمَّدٍ ٱلْجَدِيدَةِ   سَيَّارَةُ مُحَمَّدٍ ٱلْجَدِيدَةُ

fī sayyārati Muḥammad**ini** l-ǧadīdati   sayyārat**u** Muḥammad**ini** l-ǧadīdat**u**

in Muḥammad's new car   Muḥammad's new car

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

مَدْخَلُ ٱلْبَيْتِ ٱلصَّغِيرُ   مَدْخَلُ ٱلْبَيْتِ ٱلصَّغِيرِ

madḫalu l-bayti ṣ-ṣaġīr**u**   madḫalu **l-bayti** ṣ-ṣaġīr**i**

the small **gate** of the house   the gate of the small **house**

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

¹مَدْخَلُ ²حَدِيقَةِ ³وَزِيرِ ⁴ٱلْخَارِجِيَّةِ

madḫalu ḥadīqat**i** wazīr**i** l-ḫāriǧiyyat**i**

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

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

<div dir="rtl">

كَتَبَ بِقَلَمِ ٱلتِّلْمِيذِ ٱلْقَصِيرِ

</div>

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

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

<div dir="rtl">

طَالِبُ هٰذِهِ ٱلْجَامِعَةِ

</div>

ṭālibu **hāḏihi** l-ğāmiʿati, the student of **this** university

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

أَبٌ	أَخٌ	حَمٌ	فُو	ذُو
ʾabun	ʾaḫun	ḥamun	fū	ḏū
father	brother	father-in-law	mouth	owner, possessor

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

Examples:

Nominative	*Accusative*	*Genitive*
أَبُو ٱلْوَلَدِ (not: أَبُ abu)	أَبَا ٱلْوَلَدَ (not: أَبَ aba)	أَبِي ٱلْوَلَدِ (not: أَبِ abi)
ʾabū l-waladi	ʾabā l-waladi	ʾabī l-waladi
the boy's father		
ذُو مَالٍ	ذَا مَالٍ	ذِي مَالٍ
ḏū mālin	ḏā mālin	ḏī mālin
rich, wealthy		
(lit. possessor of much wealth)		

Exercises

Practise your reading:

ˈصَلَّحَ ٱلْعَامِلُ ²شُبَّاكَ ٱلسَّيَّارَةِ ³ٱلْمُعَطَّلَ.

(1) sallaḥa l-ʿāmilu šubbāka s-sayyārati l-muʿaṭṭala.

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

أَكَلَ ¹ٱلنَّاسُ فِي قَصْرِ ٱلْمَلِكِ ²ٱلْعَظِيمِ.

(2) ʾakala n-nāsu fī qaṣri l-maliki l-ʿaḏīmi.

¹The people ate in ²the great palace of the king. OR

The people ate in the palace of the great king.

ˈغَسَلَ ٱلطَّبِيبُ ²بِٱلْمُطَهِّرِ ³جُرْحَ ٱلطِّفْلِ ⁴ٱلْمُلْتَهِبَ.

(3) ġasala ṭ-ṭabību bi-l-muṭahhiri ǧurḥa ṭ-ṭifli l-multahiba.

The physician ¹washed ⁴the inflamed ³wound of the child ²with (the)
antiseptic.

ˈصَدَمَتْ ²شَاحِنَةٌ بَابَ ٱلْمَدْرَسَةِ ³ٱلْغَرْبِيَّ ⁴فَوَقَعَ ٱلْبَابُ عَلَى ⁵ٱلْحَارِسِ.

(4) ṣadamat šāḥinatun bāba l-madrasati l-ġarbiyya, fa-waqaʿa l-bābu ʿalā
l-ḥārisi.

²A truck ¹hit the school's ³western door so the door ⁴fell on ⁵the
watchman (guard).

ˈأَرْضُ ²ٱلْمَصْنَعِ ٱلصَّغِيرِ ³وَسِخَةٌ.

(5) ʾarḍu l-maṣnaʿi ṣ-ṣaġīri wasiḥatun.

¹The floor (f.) of the small ²factory is ³dirty.

ˈبِنَايَةُ ²ٱلْبَلَدِيَّةِ ³ٱلْجَدِيدَةُ ⁴بَعِيدَةٌ ⁵وَبَشِعَةٌ.

(6) bināyatu l-baladiyyati l-ǧadīdatu baʿīdatun wa-bašiʿatun.

³The new ²municipality ¹building is ⁴far away ⁵and ugly.

ˈمَتْحَفُ ²ٱلْمَدِينَةِ ٱلْقَدِيمُ ³عَصْرِيٌّ وَجَمِيلٌ.

(7) matḥafu l-madīnati l-qadīmu ʿaṣriyyun wa-ǧamīlun.

The old ¹museum of the ²city is ³modern and beautiful.

ˈشُبَّاكُ / نَافِذَةُ ٱلْجَامِعَةِ ²ٱلشَّرْقِيُّ مُغْلَقٌ ³مُغْلَقَةٌ.

(8) šubbāku / nāfiḏatu l-ǧāmiʿati š-šarqiyyu muġlaqatun.

The university's ²eastern ¹window is ³closed.

مَدْخَلُ ¹ حَدِيقَةِ ² ٱلْحَيَوَانَاتِ ³ ٱلْجَدِيدُ ⁴ مَفْتُوحٌ.

(9) madḫalu ḥadīqati l-ḥayawānāti l-ǧadīdu maftūḥun.

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

وَافَقَ ¹ مَجْلِسُ ² ٱلنُّوَّابِ ³ أَمْسِ عَلَى ⁴,⁵ مَشْرُوعٍ ⁶ عَاجِلٍ لِوَزِيرِ ⁷ ٱلْمَالِيَّةِ.

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

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

غَضِبَ ¹ ٱلطَّبِيبُ عَلَى ² ٱلْمُمَرِّضَةِ ³ ٱلطَّوِيلَةِ ⁴ ٱللِّسَانِ /⁴,³ ٱلثَّرْثَارَةِ.

(11) ġaḍiba ṭ-ṭabību ʿalā l-mumarriḍati ṭ-ṭawīlati l-lisāni /t-tartārati.

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

غَسَلَ ¹ ٱلْجَارُ ² يَدَ ³ ٱلْكَلْبِ ٱلصَّغِيرِ ⁴ ٱلْوَسِخَةَ.

(12) ġasala l-ǧāru yada l-kalbi ṣ-ṣaġīri l-wasiḫata.

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

حَمَلَ ¹ ٱلْبَوَّابُ ² حَقِيبَةَ /شَنْطَةَ ٱلْمُدِيرِ ³ ٱلثَّقِيلَةَ.

(13) ḥamala l-bawwābu ḥaqībata / šanṭata l-mudīri t-taqīlata.

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

لَوْنُ ¹ ٱلْبَابِ ² ٱلشَّمَالِيِّ ³ لِلْمَتْحَفِ ⁴ قَبِيحٌ.

(14) lawnu l-bābi š-šamāliyyi li-l-matḥafi qabīḥun.

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

دَرَجُ ¹ ٱلْمَدْخَلِ ² ٱلْجَنُوبِيِّ ³ لِلْفُنْدُقِ ضَيِّقٌ. ⁴

(15) daraǧu l-madḫali l-ǧanūbiyyi li-l-funduqi ḍayyiqun.

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

وَصَلَ إِلَى ¹ مَطَارِ ² ٱلْكُوَيْتِ ³ ٱلدَّوْلِيِّ ⁴ مَنْدُوبُ ٱلْأَمِينِ ⁵ ٱلْعَامِّ ⁶ لِلْأُمَمِ ⁷ ٱلْمُتَّحِدَةِ. ⁸

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

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

<div dir="rtl">

ⁱ خَدَمَ ²ضَابِطُ ³ٱلشُّرْطَةِ فِي قَصْرِ ⁴ٱلْمَلِكِ ٱلْجَدِيدِ.

</div>

(17) ḫadama ḍābiṭu š-šurṭati fī qaṣri l-maliki l-ğadīdi.

The ³,²police officer ¹served in the new palace of ⁴the king. OR:

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

<div dir="rtl">

فِي ¹ حَفْلَةِ ²ٱلْعُرْسِ ³جَلَسَ أَبُو ⁴ٱلْعَرُوسِ عَلَى ⁵كُرْسِيٍّ ⁶بِٱلْقُرْبِ مِنْ أَبِي ⁷ٱلْعَرِيسِ.

</div>

(18) fī ḥaflati l-ʿursi ğalasa ʾabū l-ʿarūsi ʿalā kursiyyin bi-l-qurbi min ʾabī l-ʿarīsi.

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

Translate into Arabic:

(1) The doorman repaired the gate of the new king's palace.

(2) The physician ate in the palace of the minister.

(3) The worker washed the stairs of the museum.

(4) A truck hit the school's western gate (entrance).

(5) The colour of the building of the new hotel is ugly.

(6) The floor (f.) of the old zoo is dirty (f.).

(7) The watchman (guard) washed the small dog's wound.

(8) The director's heavy suitcase is open.

(9) The physician served in the United Nations.

(10) The new building of the parliament is modern and beautiful.

(11) At the party the child sat on a chair near the nurse.

(12) The university's eastern door is closed.

(13) The neighbour sat on the stairs of the entrance.

(14) The king's representative arrived at the International Airport.

(15) The police officer served in the old building of the municipality.

(16) At the wedding the bridegroom's father became angry with the bride's father.

Chapter 13

Number
Dual and plural

13.1 Arabic nouns and adjectives are inflected for three numbers:

singular مُفْرَدٌ mufradun   dual مُثَنّى muṯannan   plural جَمْعٌ ǧamʿun

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:

...ـَانِ /...āni/ for nominative

...ـَيْنِ /...ayni/ for accusative and genitive

Singular (nom.)	Dual (nom.)	Dual (acc. and gen.)
رَجُلٌ	رَجُلَانِ	رَجُلَيْنِ
raǧulun, a man	raǧul**āni**, two men	raǧul**ayni**, two men
بِنْتٌ	بِنْتَانِ	بِنْتَيْنِ
bintun, a girl	bint**āni**, two girls	bint**ayni**, two girls

13.3 The final tāʾ **marbūṭah** ـَةُ..., ـَة... in a singular noun becomes a regular ...ـتـ.../...t.../ before dual endings, e.g.

Singular	Dual (nom.)	Dual (acc. and gen.)
مَلِكَةٌ	مَلِكَتَانِ	مَلِكَتَيْنِ
malikatun, a queen	malikat**āni**	malikat**ayni**

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

(a) Dual (nom. masc.)

كِتَابَا ٱلطَّالِبِ   كِتَابَانِ ٱلطَّ... (not

kitābā ṭ-ṭālibi   kitābāni ṭ-ṭa...)

the (two) books of the student

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

كِتَابَي ٱلطَّالِبِ   كِتَابَيْنِ ٱلطَّ... (not

kitābayi ṭ-ṭālibi   kitābayni ṭ-ṭa...)

the (two) books of the student

(c) Dual (nom. fem.)

مُعَلِّمَةٌ مُعَلِّمَتَا ٱلْمَدْرَسَةِ (.sing)   مُعَلِّمَتَانِ ٱلْـ... :not

muʿallimatā l-madrasati (muʿallimatun)   muʿallimatāni l-...)

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

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

مُعَلِّمَتَي ٱلْمَدْرَسَةِ   مُعَلِّمَتَيْنِ ٱلْـ... :not

muʿallimatayi l-madrasati   muʿallimatayni l-...)

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

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

Singular	*Dual (nom.)*	
حَمْرَاءُ	حَمْرَاوَانِ	حَمْرَاءَانِ :not)
ḥamrāʾ**u**, red	ḥamrā**w**āni	ḥamrāʾāni)

Dual (acc. and gen.)

حَمْرَاوَيْنِ   حَمْرَاءَ يْنِ :not)

ḥamrā**w**ayni   ḥamrāʾayni)

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

13.6 The final ʾ**alif maqṣūrah** ...ـى of a singular noun becomes yāʾ ...ـيـ... /...y.../ before dual endings, e.g.

Singular	*Dual (nom.)*	*Dual (acc. and gen.)*
مُسْتَشْفَى	مُسْتَشْفَيَانِ	مُسْتَشْفَيَيْنِ
mustašfan, hospital	mustašfayāni	mustašfayayni

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

أَلْمُعَلِّمَانِ مَرِيضَانِ

ʾal-muʿallimāni marīḍāni.

The two teachers (m.) are sick.

أَلْمُعَلِّمَتَانِ مَرِيضَتَانِ

ʾal-muʿallimatāni marīḍatāni.

The two teachers (f.) are sick.

أَلْكَلْبَانِ صَغِيرَانِ

ʾal-kalbāni ṣaġīrāni.

The two dogs (m.) are small.

أَلْكَلْبَتَانِ صَغِيرَتَانِ

ʾal-kalbatāni ṣaġīratāni.

The two dogs (f.) are small.

13.8 *The plural*

There are two plural types in Arabic:

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

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

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

...ـُونَ /...ūna/ in the nominative

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

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

13.10 As in the dual, the final syllable ...ـنَ /...na/ of the sound plural masculine disappears, if the word enters the ʾiḍāfah construction, e.g.

(a) Sound masculine plural nominative:

مُعَلِّمُو ٱلْمَدْرَسَةِ   مُعَلِّمُونَ ٱلْـ... :(not)

muʿallimū l-madrasati   muʿallimūna l-..)

the teachers of the school

(b) Sound masculine plural accusative and genitive:

مُعَلِّمِي ٱلْمَدْرَسَةِ   مُعَلِّمِينَ ٱلْـ... :(not)

muʿallimī l-madrasati   muʿallimīna.l-..)

the teachers of the school

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

ـَاتُ... /...ātun/ in the nominative

ـَاتٍ... /...ātin/ in the accusative and genitive

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

Sing. (fem.)	Plur. nom. (fem.)	Plur. acc. and gen. (fem.)
مَلَكَةٌ	مَلَكَاتٌ	مَلَكَاتٍ
malik**atun**, a queen	malik**ātun**, queens	malik**ātin**, (of) queens
أَلْمَلَكَةُ	أَلْمَلَكَاتُ	أَلْمَلَكَاتِ
ʾal-malik**atu**, the queen	ʾal-malik**ātu**, the queens	ʾal-malik**āti**, (of) the queens

13.13 The sound feminine plural mostly refers to human beings. However, some masculine nouns indicating non-human beings also take the sound feminine plural endings, e.g.

Masc. sing.	*Plur. nom. (fem.)*	*Plur. acc. and gen. (fem.)*
حَمَّامٌ	حَمَّامَاتٌ	حَمَّامَاتٍ
ḥammām**un**, bath (m.)	ḥammām**ātun**, baths (f.)	ḥammām**ātin**, (of) baths (f.)

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

Sing. (fem.)	*Plur. nom. (fem.)*	*Plur. acc. and gen. (fem.)*
صَحْرَاءُ	صَحْرَاوَاتٌ	صَحْرَاوَاتٍ
ṣaḥrāʾu, a desert	ṣaḥrā**w**ātun, deserts	ṣaḥrā**w**ātin, (of) deserts

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

أَلطَّالِبَاتُ مَرِيضَاتٌ	أَلْمُمَرِّضَاتُ مَاهِرَاتٌ
ʾaṭ-ṭālibātu marīḍātun.	ʾal-mumarriḍātu māhirātun.
The students (f.) are ill.	The nurses (f.) are skilled.

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

إِمْتِحَانَاتٌ سَهْلَةٌ	أَلسَّنَوَاتُ صَعْبَةٌ
ʾimtiḥānātun sahlatun	ʾa-sanawātu ṣaʿbatun.
easy examinations	The years are difficult.

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

Note b: If two nouns of different gender are qualified by the same element, that element will be in the masculine dual.

Exercises

Practise your reading:

<div dir="rtl">

¹سَكَنَ ²ٱلتَّاجِرَانِ ³ٱلْغَنِيَّانِ فِي قَصْرَيْنِ كَبِيرَيْنِ ⁴بَيْنَ نَهْرَيِ ٱلْمَدِينَةِ.

</div>

(1) sakana t-tāǧirāni l-ġaniyyāni fī qaṣrayni kabīrayni bayna nahrayi l-madīnati.

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

<div dir="rtl">

¹ذَبَحَ ²صَاحِبُ ٱلْمَطْعَمِ دَجَاجَتَيْنِ (.s دَجَاجَةٌ) ³سَوْدَاوَيْنِ (.s سَوْدَاءُ).

</div>

(2) ḏabaḥa ṣāḥibu l-maṭʿami daǧāǧatayni sawdāwayni.

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

<div dir="rtl">

¹سَيَّارَتَا (.s سَيَّارَةٌ) ٱلطَّبِيبَيْنِ ٱلْجَدِيدَيْنِ ²حَمْرَاوَانِ (.s حَمْرَاءُ).

</div>

(3) sayyāratā ṭ-ṭabībayni l-ǧadīdayni ḥamrāwāni.

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

<div dir="rtl">

فِي ¹جُنَيْنَتَيْ (.s جُنَيْنَةٌ) حَدِيقَتَيْ ²صَاحِبِ ³ٱلشَّرِكَةِ ⁴شَجَرَتَانِ كَبِيرَتَانِ ⁵وَمَوْقِفَانِ ⁶لِسَيَّارَتَيْنِ.

</div>

(4) fī ǧunaynatay / ḥadīqatay ṣāḥibi š-šarikati šaǧaratāni kabīratāni wa-mawqifāni li-sayyāratayni.

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

<div dir="rtl">

فِي ¹ٱلْعَالَمِ ٱلْعَرَبِيِّ ²عَدَدٌ كَبِيرٌ مِنَ ٱلْإِمَارَاتِ (.s إِمَارَةٌ) وَٱلْجُمْهُورِيَّاتِ (.s جُمْهُورِيَّةٌ).

</div>

(5) fī l-ʿālami l-ʿarabiyyi ʿadadun kabīrun mina l-ʾimārāti wa-l-ǧumhūriyyāti.

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

<div dir="rtl">

¹ذَهَبَ ²مُصَوِّرُو ³وَصِحَافِيُّو ⁴ٱلْجَرِيدَةِ إِلَى ⁵مَكَانَيِ ⁶ٱلْإِضْرَابِ ⁷وَٱلْمُظَاهَرَاتِ (.s مُظَاهَرَةٌ).

</div>

(6) ḏahaba muṣawwirū wa-ṣiḥāfiyyū l-ǧarīdati ʾilā makānayi l-ʾiḍrābi wa-l-muḏāharāti.

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

¹زَعِلَ/ ¹غَضِبَ ²بَعْضُ ٱلْمُعَلِّمِينَ وَٱلْمُعَلِّمَاتِ مِنْ مُدِيرِ ³ٱلدَّوْرَةِ ⁴ٱلتَّدْرِيبِيَّةِ.

(7) zaʿila / ġaḍiba baʿḍu l-muʿallimīna wa-l-muʿallimāti min mudīri d-dawrati t-tadrībiyyati.

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

¹مُهَنْدِسُو ٱلشَّرِكَةِ ٱلْمِصْرِيُّونَ ²مُسَافِرُونَ ³غَدًا فِي ⁴عُطْلَةٍ ⁵قَصِيرَةٍ.

(8) muhandisū š-šarikati l-miṣriyyūna musāfirūna ġadan fī ʿuṭlatin qaṣīratin.

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

¹فَرِحَ ٱلْمُعَلِّمُونَ وَٱلْمُعَلِّمَاتُ ²بِخَبَرِ ³نَجَاحِ ٱلطَّالِبَاتِ فِي ⁴مَعْهَدِ ⁵ٱلتَّمْرِيضِ.

(9) fariḥa l-muʿallimūna wa-l-muʿallimātu bi-ḫabari naǧāḥi ṭ-ṭālibāti fī maʿhadi t-tamrīḍi.

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

¹رَبِحَ ²ٱلزَّوْجَانِ ٱلسَّعِيدَانِ ³بِطَاقَتَيْ (.s بِطَاقَةٌ) ⁴سَفَرٍ إِلَى ⁵عَاصِمَتَيْنِ فِي أُورُوبَّا.

(10) rabiḥa z-zawǧāni s-saʿīdāni biṭāqatay safarin ʾilā ʿāṣimatayni fī ʾūrūbbā.

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

¹أَلشُّرْطِيَّانِ ٱلْجَدِيدَانِ ²غَيْرُ ³مُخْلِصَيْنِ ⁴لِلْقَانُونِ.

(11) ʾaš-šurṭiyyāni l-ǧadīdāni ġayru muḫliṣayni li-l-qānūni.

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

إِبْنَتَا (.s إِبْنَةٌ) ¹ٱلسَّفِيرِ ٱلْجَدِيدِ ²مُهَذَّبَتَانِ (.s مُهَذَّبَةٌ) وَجَمِيلَتَانِ.

(12) ʾibnatā s-safīri l-ǧadīdi muhaddabatāni wa-ǧamīlatāni.

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

¹زَارَ ٱلْمُعَلِّمُونَ وَٱلْمُعَلِّمَاتُ ²مَتْحَفَيْنِ جَدِيدَيْنِ فِي ³وَسَطِ ٱلْمَدِينَةِ.

(13) zāra l-muʿallimūna wa-l-muʿallimātu matḥafayni ǧadīdayni fī wasaṭi l-madīnati.

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

ٰبَدَأَ ²مُصَوِّرُو ³ٱلْجَرِيدَةِ ⁴ٱلْإِضْرَابَ ⁵لِمُدَّةِ ⁶سَاعَتَيْنِ (s. سَاعَةٌ).

(14) bada᾽a muṣawwirū l-ǧarīdati l-᾽iḍrāba li-muddati sāʿatayni.
²The photographers of ³the newspaper ¹began the ⁶two-hour (⁵time) ⁴strike.

ٰمُهَنْدِسُو ²شَرِكَةِ ³ٱلنَّفْطِ ⁴مَدْعُوُّونَ إِلَى ⁵حَفْلَةٍ ⁶عِنْدَ ٱلْوَزِيرِ.

(15) muhandisū šarikati n-nafṭi madʿuwwūna ᾽ilā ḥaflatin ʿinda l-wazīri.
¹The engineers of the ³oil ²company are ⁴invited to ⁵a party ⁶at the minister's (house).

Translate into Arabic:

(1) The (two) merchants' car is black.

(2) The owner of the restaurant slaughtered two red hens.

(3) A large number of journalists went to two capitals (cities) in the Arab world.

(4) The male and female teachers are travelling tomorrow on a short holiday.

(5) The two rich owners of the restaurant lived in two big palaces in the centre of the city.

(6) The two new engineers are not faithful to the company.

(7) The married couple visited two new gardens in the centre of the city.

(8) The two new policemen won two travel tickets to Europe.

(9) The photographers of the newspaper are travelling to some of the emirates and republics in the Arab world.

(10) The two new physicians were (became) angry with the director of the training course.

(11) The two engineers were angry with the ambassador at the party (given) by the minister.

(12) The director of the nursing institute was happy at the news of the (female) students' success.

Chapter 14

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

14.1 There are two main verb tenses in Arabic:

(a) Perfect tense: corresponds usually to the English past or perfect tense.

(b) Imperfect tense: corresponds usually to the English present or future tense (see chapter 17).

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

14.2 *Perfect tense*

The perfect tense, أَلْفِعْلُ ٱلْمَاضِي, indicates mostly a past state, completed action or established fact. In the third and second persons the perfect may also express a wish or benediction. In conditional sentences the perfect expresses a hypothesis (to be explained in chapter 39).

Note: Because there is no infinitive in Arabic in the same sense as in English, the third person masculine singular of the perfect tense is given as the corresponding basic or reference form of the verb. Thus, for example, the basic verb form كَتَبَ kataba means 'he wrote' or 'he has written'. But when used as a general

reference form for the said verb with all its various forms, كَتَبَ kataba is conventionally translated by the English infinitive 'to write'.

14.3 Root and radicals

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

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

14.4 Triliteral verbs

(a) Roots with three radicals are called triliteral verbs (singular: أَلْفِعْلُ ٱلثُّلَاثِي ʾal-fiʿlu t-ṯulāṯī). Thus the root of the triliteral verb **kataba** 'to write' is *k-t-b*. This is the form under which you will find the verb **kataba** (and other forms of this verb) in Arabic dictionaries.

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

CaCaCa	CaCiCa	CaCuCa
كَتَبَ	شَرِبَ	كَبُرَ
kataba	šariba	kabura
he wrote	he drank	he grew up

14.5 Separate personal pronouns for the subject and object are usually not used in Arabic verbal sentences. Verbs are conjugated for the

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person, gender and number of the subject and pronominal object by
means of suffixes (and in the imperfect also prefixes). Suffixes which
refer to the subject are called personal endings. These endings are
written in bold type in the transliteration of the conjugation table below.

Note: There are various ways to read the order of the Arabic verb conjugation.
The order used in this book is not the Arabic way, but rather an old tradition
still employed in most of the European Arabic textbooks.

Conjugation of the verb كَتَبَ kataba 'to write' in the perfect tense in
all persons, genders and numbers (of the subject):

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

Note: The extra ʾ**alif** ا at the end of the third person masc. plural is not pronounced, and it
is elided when a suffix denoting the object is added.

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

verb + subject + object / complement + adverbial(s)

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

شَرِبَ ٱلْمُعَلِّمُونَ عَصِيرًا   شَرِبَتِ ٱلْبِنْتَانِ عَصِيرًا

šariba l-muʿallimūna ʿaṣīran.   šaribati l-bintāni ʿaṣīran.

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

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

شَرِبَتِ ٱلْبِنْتُ... šaribati l-bintu... (not: شَرِبَتْ ٱلْبِنْتُ. šaribat l-bintu...)

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

ٱلْمُعَلِّمُونَ شَرِبُوا عَصِيرًا   ٱلْمُعَلِّمَتَانِ شَرِبَتَا عَصِيرًا

ʾal-muʿallimūna šaribū ʿaṣīran.   ʾal-muʿallimatāni šaribatā ʿaṣīran.

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

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

شَرِبُوا عَصِيرًا   شَرِبَتَا عَصِيرًا

šaribū ʿaṣīran.   šaribatā ʿaṣīran.

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

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

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<div dir="rtl">

شَرِبَتِ ٱلْكِلاَبُ حَلِيبًا

šaribati (sing.) l-kilābu ḥalīban.

The dogs drank milk.

أَلْكِلاَبُ شَرِبَتْ حَلِيبًا

ʾal-kilābu **šaribat** ḥalīban.

The dogs drank milk.

</div>

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

<div dir="rtl">

شَرِبَ ٱلْكَلْبَانِ حَلِيبًا

</div>

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

<div dir="rtl">

أَلْكَلْبَانِ شَرِبَا حَلِيبًا

</div>

ʾal-kalbāni **šaribā** ḥalīban. The (two) dogs (m.) drank (m. dual) milk.

<div dir="rtl">

شَرِبَتِ ٱلْكَلْبَتَانِ حَلِيبًا

</div>

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

<div dir="rtl">

أَلْكَلْبَتَانِ شَرِبَتَا حَلِيبًا

</div>

ʾal-kalbatāni **šaribatā** ḥalīban. The (two) dogs (f.) drank (f. dual) milk.

14.10 The verb in the perfect tense is sometimes preceded by the particle قَدْ qad, or لَقَدْ la-qad, which is usually not translated. The purpose of these particles is merely a matter of style or to emphasize the completion or realization of the action of the verb, like adding the corroborating auxiliary 'do', the adverb 'really' or 'already', e.g.

<div dir="rtl">

qad قَدْ šariba l-ḥalība. قَدْ شَرِبَ ٱلْحَلِيبَ

</div>

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

14.11 *Negative of the perfect tense*

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

<div dir="rtl">

mā مَا šariba l-ḥalība. He did not drink the milk. مَا شَرِبَ ٱلْحَلِيبَ

</div>

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

Exercises

Practise your reading:

أَكَلَ ٱلسَّبَّاحُونَ ¹طَعَامًا ²فَاسِدًا ³فَمَرِضُوا.

(1) ʾakala s-sabbāḥūna ṭaʿāman fāsidan fa-mariḍū.

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

¹طَلَبَ ²ٱلْقَاضِي مِنَ ٱلْكَاتِبِ ³تَقْرِيرًا عَنِ ⁴ٱلْحَادِثِ.

(2) ṭalaba l-qāḍī mina l-kātibi taqrīran ʿani l-ḥādiṯi.

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

¹جَلَسَتِ ٱلْمَرْأَةُ ²ٱلتَّعِبَةُ عَلَى ³كُرْسِيٍّ ⁴مَكْسُورٍ أَمَامَ ⁵مَدْخَلِ ⁶ٱلدُّكَّانِ.

(3) ǧalasati l-marʾatu t-taʿibatu ʿalā kursiyyin maksūrin ʾamāma madḫali d-dukkāni.

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

¹نَجَحَتِ ٱلطَّالِبَتَانِ ٱلْأَجْنَبِيَّتَانِ فِي ²ٱمْتِحَانِ ³ٱلْقُبُولِ لِكُلِّيَة ⁴ٱلطِّبِّ.

(4) naǧaḥati ṭ-ṭālibatāni l-ʾaǧnabiyyatāni fī mtiḥāni l-qubūli li-kulliyati ṭ-ṭibbi.

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

أَكَلَ ¹ٱلْقِطُّ ²ٱلْجُبْنَةَ عَنِ ٱلطَّاوِلَةِ ³وَخَطَفَ ⁴قِطْعَةَ ٱللَّحْمِ مِنَ ⁵ٱلْبَرَّادِ ⁶وَهَرَبَ ⁷بِهَا إِلَى ⁸ٱلْحَدِيقَةِ.

(5) ʾakala l-qiṭṭu l-ǧubnata ʿani ṭ-ṭāwilati wa-ḫaṭafa qiṭʿata l-laḥmi mina l-barrādi wa-haraba bi-hā ʾilā l-ḥadīqati.

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

¹حَمَلَ ²ٱلْعَامِلَانِ ³ٱلْكِيسَ ⁴ٱلثَّقِيلَ ⁵وَطَلَعَا بِهِ عَلَى ⁶ٱلدَّرَجِ إِلَى ⁷ٱلطَّابِقِ ⁸ٱلْخَامِسِ.

(6) ḥamala l-ʿāmilāni l-kīsa ṯ-ṯaqīla wa-ṭalaʿā bi-hi ʿalā d-daraǧi ʾilā ṭ-ṭābiqi l-ḫāmisi.

²The two workers ¹carried the ⁴heavy ³sack ⁵and climbed with it up ⁶the stairs to ⁸the fifth ⁷floor.

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

ارَكَرَتْ ²جَرِيدَةُ ³ٱلْيَوْمِ أَنَّ ٱلْوَزِيرَيْنِ قَدْ ⁴رَفَضَا ⁵ٱلْمَشْرُوعَ.

(7) dakarat ğarīdatu l-yawmi ᵓanna l-wazīrayni qad rafaḍā l-mašrūᶜa.

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

ارَجَعَ ٱلْمُعَلِّمُونَ مِنَ ²ٱلْوِزَارَةِ بَعْدَ أَنْ ³حَضَرُوا ⁴ٱجْتِمَاعًا مَعَ ⁵ٱلْوَزِيرِ.

(8) rağaᶜa l-muᶜallimūna mina l-wizārati baᶜda ᵓan ḥaḍarū ğtimāᶜan maᶜa l-wazīri.

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

اكَسَرَ ²بَعْضُ ³ٱلْمُتَظَاهِرِينَ بَابَ ⁴ٱلْمَصْنَعِ ⁵وَدَخَلُوا ⁶مَكْتَبَ ⁷ٱلْمُدِيرِ.

(9) kasara baᶜḍu l-mutaḍāhirīna bāba l-maṣnaᶜi wa-daḫalū maktaba l-mudīri.

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

اشَرَحَ ²ٱلْمُحَاضِرُ ٱلدَّرْسَ ³بِصَوْتٍ ⁴مُنْخَفِضٍ ⁵فَمَا ⁶سَمِعَ ٱلطُّلَّابُ وَمَا ⁷فَهِمُوا ٱلدَّرْسَ.

(10) šaraḥa l-muḥāḍiru d-darsa bi-ṣawtin munḫafiḍin fa-mā samiᶜa ṭ-ṭullābu wa-mā fahimū d-darsa.

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

انَشَرَتِ ²ٱلْجَرِيدَةُ ³مَقَالاً طَوِيلاً عَنِ ⁴ٱلْأَزْمَةِ ⁵ٱلٱقْتِصَادِيَّةِ فِي ٱلْبِلَادِ.

(11) našarati l-ğarīdatu maqālan ṭawīlan ᶜani l-ᵓazmati l-ᵓiqtiṣādiyyati fī l-bilādi.

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

ادَفَعَتِ ²ٱلشَّرِكَةُ ³أَجْرًا حَسَنًا ⁴لِلْمُهَنْدِسِ ٱلْجَدِيدِ ⁵وَرَفَعَتْ ⁶أُجُورَ ⁷بَاقِي ٱلْمُوَظَّفِينَ.

(12) dafaᶜati š-šarikatu ᵓağran ḥasanan li-l-muhandisi l-ğadīdi wa-rafaᶜat ᵓuğūra bāqī l-muwaḍḍafīna.

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

مَنَعَ ¹ ٱلْحَارِسُ ² دُخُولَ ٱلنَّاسِ ³ إِلَى ⁴ ٱلْمَلْعَبِ ⁵ دُونَ ⁶ بِطَاقَاتٍ ⁷ فَقَفَزُوا
مِنْ ⁸ فَوْقِ ⁹ ٱلْجِدَارِ ¹⁰ وَشَاهَدُوا ¹¹ ٱلْمُبَارَاةَ.

(13) manaʿa l-ḥārisu duḫūla n-nāsi ʾilā l-malʿabi dūna biṭāqatin fa-qafazū min fawqa l-ğidāri wa-šāhadū l-mubārāta.

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

ذَهَبَتِ ¹ ٱلطَّالِبَاتُ فِي ² رِحْلَةٍ إِلَى ³ ٱلْقَلْعَةِ ⁴ وَبَعَثْنَ لِمُعَلِّمَاتِهِنَّ ⁵ بِطَاقَاتٍ
⁶ بَرِيدِيَّةً.

(14) ḏahabati ṭ-ṭālibātu fī riḥlatin ʾilā l-qalʿati wa-baʿaṯna li-muʿallimāti-hinna biṭāqātin barīdiyyatan.

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

رَفَضَتِ ¹ ٱلطِّفْلَةُ ² ٱلْمَرِيضَةُ ³ ٱلطَّعَامَ وَٱلشَّرَابَ. ⁴

(15) rafaḍati ṭ-ṭiflatu l-marīḍatu ṭ-ṭaʿāma wa-š-šarāba.

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

Translate into Arabic:

(1) The judge ate rotten meat and he became ill.

(2) The tired swimmer sat on a broken table.

(3) The sick woman carried the heavy sack from the shop.

(4) The company raised the salary of the new employee.

(5) The workers attended a meeting with the minister.

(6) The engineer published a long article in the newspaper.

(7) The two ministers asked for a report about the project.

(8) The engineer carried the heavy sack and took it up the stairs to the fifth floor.

(9) The foreign student (m.) did not understand the lesson.

(10) The ministry asked (مِنْ) the clerk for a report on the economic crisis.

(11) The newspaper rejected a long article on the crisis in the factory.

(12) The teacher (m.) returned from the fortress.

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(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 أَلضَّمَائِرُ الْمُنْفَصِلَةُ are:

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

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

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

أَلرَّجُلُ طَوِيلٌ
ʾar-raǧulu ṭawīlun. The man is tall.

هُوَ طَوِيلٌ
huwa ṭawīlun. He is tall.

أَلْبِنْتُ لَطِيفَةٌ
ʾal-bintu laṭīfatun. The girl is kind.

هِيَ لَطِيفَةٌ
hiya laṭīfatun. She is kind.

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

مَـرَرْتُ بِكَ أَنْتَ

marartu bi-ka ʾanta.

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

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

أَنَا شَكَرْتُ ٱلطَّبِيبَ ʾ**anā** šakartu ṭ-ṭabība. **I** thanked the doctor.

أَنْتَ سَمِعْتَ ٱلْخَبَرَ ʾ**anta** samiʿta l-ḫabara. **You** heard the piece of news.

أَنَا أُحِبُّكِ/ أُحِبُّكَ ʾ**anā** ʾuḥibbu-**ki** (f.) / ʾuḥibbu-**ka** (m.). **I** (certainly) love you.

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

	singular	dual	plural
I.	...ـنِي /..nī/ ..ـِي /..ī/ ـِي... my me	(as in the plural)	...ـنَا /..nā/ our, us
2. m.	...ـكَ /..ka/ your, you	...ـكُمَا /..kumā/ your, you (two)	...ـكُمْ /..kum/ your, you
2. f.	...ـكِ /..ki/ your, you	...ـكُمَا /..kumā/ your, you (two)	...ـكُنَّ /..kunna/ your, you
3. m.	...ـهُ /..hu/ his, him, its, it	...ـهُمَا /...humā/ their, them (two)	...ـهُمْ /..hum/ their, them
3. f.	...ـهَا /..hā/ her, its, it	...ـهُمَا /...humā/ their, them (two)	...ـهُنَّ /..hunna/ their, them

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

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

قَلَمِي qalam-**ī**, my pen   بَيْتُهُ baytu-**hu**, his house

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

		dual	
Nom.	كِتَابَان kitābā**ni** two books	كِتَابَاكَ kitābā-**ka** your (m.) (two) books	(not: كِتَابَانِكَ kitābā**ni**-ka)
Acc. and gen.	كِتَابَيْن kitābay**ni** two books	كِتَابَيْكَ kitābay-**ka** your (m.) (two) books	(not: كِتَابَيْنِكَ kitābay**ni**-ka)
		plural	
Nom.	مُعَلِّمُونَ muʿallimū**na** teachers (m.)	مُعَلِّمُوكَ muʿallimū-**ka** your (m.) teachers	(not: مُعَلِّمُونَكَ muʿallimū**na**-ka)
Acc. and gen.	مُعَلِّمِينَ muʿallimī**na** teachers (m.)	مُعَلِّمِيكَ muʿallimī-**ka** your (m.) teachers	(not: مُعَلِّمِينَكَ muʿallimī**na**-ka)

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

dual		
Nom. عَيْنَانِ ʿaynān-**i** two eyes	عَيْنَايَ ʿaynā-**ya** my (two) eyes	(not: عَيْنَانِيَ ʿaynāni-**ya**)
Acc. and gen. عَيْنَيْنِ ʿaynayn-**i** two eyes	عَيْنَيَّ ʿaynay-**ya** my (two) eyes	(not: عَيْنَيْنِيَ ʿaynayni-**ya**)

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

plural		
مُعَلِّمُونَ	مُعَلِّمِيَّ	(not: مُعَلِّمُونِيَ
muʿallim-**ūna**, teachers	muʿallim-**iyya**, my teachers	muʿallimūna-**ya**)

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

قَلَمُ ٱلطَّالِبِ وَكِتَابُهُ وَ دَفْتَرُهُ وحَقِيبَتُهُ

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

مَدْرَسَةُ ٱلْقَرْيَةِ وَجَامِعُهَا وَدُكَّانُهَا وَمَكْتَبَتُهَا

madrasat**u** l-qaryati **wa**-ğāmiʿu-**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	*In modern literary Arabic*
بَابُ ٱلسَّيَّارَةِ وَمِفْتَاحُهَا	بَابُ وَمِفْتَاحُ ٱلسَّيَّارَةِ
bābu s-sayyārati **wa-miftāḥu-hā**	bābu **wa-miftāḥu** s-sayyārati
the door and the key of the car	
إِسْمُ ٱلرَّجُلِ وَعُمْرُهُ	إِسْمُ وَعُمْرُ ٱلرَّجُلِ
ʾismu r-raǧuli **wa-ʿumru-hu**	ʾismu **wa-ʿumru** r-raǧuli
the name and age of the man	

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

عِنْدَهُ سَيَّارَةٌ	مَعَهُمْ كِتَابٌ	لَهُ بَيْتٌ كَبِيرٌ
ʿinda-**hu** sayyāratun.	maʿa-**hum** kitābun.	la-**hu** baytun kabīrun.
He has a car.	They have a book.	He has a big house.

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

إِلَى ʾilā, to	*becomes:*	إِلَيَّ ʾila-**yya**, to me
عَلَى ʿalā, on	*becomes:*	عَلَيَّ ʿala-**yya**, on me

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

مِنْ min, from	*becomes:*	مِنِّي minn-ī, from me
عَنْ ʿan, about	*becomes:*	عَنِّي ʿann-ī, about me

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

لَكَ **la**-ka   لَهُمْ **la**-hum

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

BUT:

لِي **l**-ī,

for me, belonging to me

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

...هُ /...hu/   ...هُمَا /...humā/   ...هُمْ /...hum/   هُنَّ /...hunna/

These suffixes become:

...هِ /...hi/   ...هِمَا /...himā/   ...هِمْ /...him/   هِنَّ /...hinna/

Examples:

فِي بَيْتِهِ   مِنْ مُعَلِّمَيْهِمَا   إِلَيْهِمْ

fī bayti-**hi**   min muʿallimay-**himā**   ʾilay-**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.

شَتَمَنِي   سَمِعَهُ   حَمَلَهُمْ

šatama-**nī**.   samiʿa-**hu**.   ḥamala-**hum**.

He insulted me.   He heard him.   He carried them.

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

15.17 When a suffix pronoun is attached to the second person

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

‫سَمِعْتُمْ‬ samiʕtum   *becomes:*   ‫سَمِعْتُمُوهُ‬ samiʕtum-**ū-hu**
you (pl.) heard   you (pl.) heard him

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

‫سَمِعُوا‬ samiʕū, they heard   ‫سَمِعُوهُ‬ samiʕū-**hu**, they heard him

15.19 The suffix : ‫كُمْ‬... /...kum/ *becomes:* ‫كُمُ‬... /...kum-**u**/ and

‫هُمْ‬... /...hum/ *becomes:* ‫هُمُ‬... /...hum-**u**/

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

‫شَكَرَكُمْ‬   ‫شَكَرَكُمُ ٱلْمُعَلِّمُ‬

šakarakum.   šakarakumu l-muʕallimu.
He thanked you (masc. plur.).   The teacher thanked you.

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

‫بَيْنَ ٱلْمُدِيرِ وَبَيْنَكَ‬   ‫بَيْنَهُ وَبَيْنَكَ‬

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

Compare:

‫بَيْنَ ٱلْمُدِيرِ وَٱلْمُوَظَّفِ‬

bayna l-mudīri wa-l-muwaḍḍafi
between the director and the employee

15.21 The suffix pronouns may be attached to the bound particle إِيَّا ʾiyyā, 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.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

ʾiyyā-ka naʿbudu wa-ʾiyyā-ka nastaʿīnu.

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

بَاعَنِي إِيَّاهُ bāʿa-**nī** ʾiyyā-**hu**. He sold **it** to **me**.

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

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

أَنَا وَإِيَّاهُمْ ʾanā wa-ʾiyyā-**hum**, I together with **them**

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

إِيَّاكَ ٱلْكَذِبَ ʾiyyā-**ka** l-kaḏiba. OR إِيَّاكَ وَٱلْكَذِبَ ʾiyyā-**ka wa**-l-kaḏiba. Beware of lies!

15.22 The ʾalif maqṣūrah ى... /ā/ changes to the regular form of ا... /ā/ when a suffix pronoun is attached to the word, e.g.

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

Exercises

Practise your reading:

<div dir="rtl">

'غَسَلَ ²ٱلْخَادِمُ ³دَرَجَ بَيْتِ ٱلْمُدِيرِ ⁴وَسَيَّارَتَهُ ⁵وَأَرْضَ مَكْتَبِهِ.

</div>

(1) ġasala l-ḫādimu daraǧa bayti l-mudīri wa-sayyārata-hu wa-ʾarḍa
maktabi-hi.
²The servant ¹washed ³the stairs of the director's house, ⁴and his car
⁵and the floor of his office.

<div dir="rtl">

'زَارَ ٱلطَّبِيبُ ²ٱلْمَرِيضَةَ فِي بَيْتِهَا ³وَفَحَصَهَا فِي ⁴سَرِيرِهَا.

</div>

(2) zāra ṭ-ṭabību l-marīḍata fī bayti-hā wa-faḥaṣa-hā fī sarīri-hā.
The physician ¹visited ²the patient (²the sick person, f.) in her house ³and
examined her ⁴in her bed.

<div dir="rtl">

كَتَبْتُ 'لَهُ رِسَالَةً ²وَسَأَلْتُهُ ³عَنْكُمْ وَعَنْ ⁴مَوْضُوعِ ⁵سَكَنِكُمْ ⁶وَمِنْحَتِكُمْ.

</div>

(3) katabtu la-hu risālatan wa-saʾaltu-hu ʿan-kum wa-ʿan mawḍūʿi sakani-
kum wa-minḥati-kum.
I wrote a letter ¹to him ²and I asked him ³about you and about ⁴the
subject (question, issue) of ⁵your housing ⁶and scholarship.

<div dir="rtl">

'وَجَدْتُ ²قِطْعَةَ ³لَحْمٍ فِي ⁴ٱلْبَرَّادِ ⁵فَطَبَخْتُهَا وَأَكَلْتُهَا.

</div>

(4) waǧadtu qiṭʿata laḥmin fī l-barrādi fa-ṭabaḫtu-hā wa-ʾakaltu-hā.
¹I found ²a piece ³of meat in ⁴the refrigerator, ⁵I (then) cooked (it) and
ate it.

<div dir="rtl">

ذَهَبْتُ 'وَإِيَّاهَا إِلَى ²حَدِيقَةِ ³ٱلْحَيَوَانَاتِ وَمِنْ ⁴هُنَاكَ ذَهَبْتُ
⁵مَعَهَا إِلَى مَنْزِلِهَا ⁶وَسَهِرْتُ ⁷عِنْدَهَا ⁸بَعْضَ ٱلْوَقْتِ.

</div>

(5) ḏahabtu wa-ʾiyyā-hā ʾilā ḥadīqati l-ḥaywānāti wa-min hunāka ḏahabtu
maʿa-hā ʾilā manzili-hā wa-sahirtu ʿinda-hā baʿda l-waqti.
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.

<div dir="rtl">

'أَنْتُمْ ²لَكُمْ ³رَأْيُكُمْ وَأَنَا ⁴لِي رَأْيِي.

</div>

(6) ʾantum la-kum raʾyu-kum wa-ʾanā l-ī raʾyī.
¹You ²have ³your (own) opinion and ⁴I have my (own) opinion.

أَبُوكَ وَأَخُوكَ ⁴رَكِبَا ²مَعِي فِي ³نَفْسِ ⁴ٱلْحَافِلَةِ إِلَى ⁵وَسَطِ ٱلْمَدِينَةِ.

(7) ʾabū-ka wa-ʾaḫū-ka rakibā maʿ-ī fī nafsi l-ḥāfilati ʾilā wasaṭi madīnati.

Your father and brother ¹travelled ('rode) ²with me in ³the same ⁴bus to the ⁵centre of the city.

¹أَخَذْتُ أَبَاكَ وَأَخَاكَ ²مَعِي فِي ³سَيَّارَتِي إِلَى ٱلسُّوقِ.

(8) ʾaḫaḏtu ʾabā-ka wa-ʾaḫā-ka maʿ-ī fī sayyāratī ʾilā s-sūqi.

¹I took your father and brother ²with me in ³my car to the market.

¹فَرِحْتُ ²بِمُشَاهَدَةِ أَبِيكَ وَأَخِيكَ.

(9) fariḥtu bi-mušāhadati ʾabī-ka wa-ʾaḫī-ka.

¹I was pleased ²at seeing your father and brother.

¹فَتَحَ ²ٱلْعُصْفُورُ ³مِنْقَارَهُ (³فَمَهُ) ⁴فَسَقَطَتِ ⁵ٱلْجُبْنَةُ عَلَى ⁶ٱلْأَرْضِ فَأَكَلَهَا ⁷ٱلْقِطُّ.

(10) fataḥa l-ʿuṣfūru minqāra-hu (fama-hu) fa-saqaṭati l-ǧubnatu ʿalā l-ʾarḍi fa-ʾakala-hā l-qiṭṭu.

²The bird ¹opened ³its beak (mouth) and so ⁵the cheese ⁴fell ⁶to the ground so ⁷the cat ate it.

كَتَبَتْ طَالِبَةٌ ¹رِسَالَةً إِلَى ²صَدِيقَتِهَا، ³ذَكَرَتْ ⁴فِيهَا:

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

⁵شُكْرًا عَلَى رِسَالَتِكِ لَقَدْ ⁶وَصَلَتْنِي ⁷أَمْسِ ⁸وَعَلِمْتُ ⁹مِنْهَا،

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

أَنَّكِ فِي ¹⁰عِيدِ ¹¹مِيلَادِكِ ذَهَبْتِ فِي ¹²رِحْلَةٍ مَعَ صَدِيقَتِكِ،

(c) ʾanna-ki fī ʿīdi mīlādi-ki ḏahabti fī riḥlatin maʿa ṣadīqati-ki,
that on your ¹⁰,¹¹birthday you went with your girlfriend ¹²on a trip,

وَأَنَا ¹³أَيْضًا قَدْ ¹⁴بَعَثْتُ إِلَيْكِ ¹⁵ٱلْيَوْمَ ¹⁶هَدِيَّةَ ¹⁷عِيدِ ¹⁸مِيلَادِكِ.

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

<div dir="rtl">

¹أَنْتُمَا كَتَبْتُمَا ٱلْكِتَابَ ²وَنَحْنُ ³قَرَأْنَاهُ.

</div>

(12) ʾantumā katabtumā l-kitāba ²wa-naḥnu qaraʾnā-hu.

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

<div dir="rtl">

¹مَعِي ²قِصَّةٌ بِٱلْعَرَبِيَّةِ كَتَبَهَا ³عَالِمٌ ⁴مَشْهُورٌ.

</div>

(13) maʿī qiṣṣatun bi-l-ʿarabiyyati kataba-hā ʿālimun mašhūrun.

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

<div dir="rtl">

¹أَمَامَ بَيْتِي ²جُنَيْنَةٌ ³فِيهَا ⁴بِرْكَةٌ ⁵وَاسِعَةٌ.

</div>

(14) ʾamāma bayt-ī ğunaynatun fī-hā birkatun wāsiʿatun.

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

Translate into Arabic:

(1) Your father washed his car in front of our garden.

(2) His office is in front of the large pond.

(3) The physician visited me at my home and examined me in my bed.

(4) I wrote to her and I asked her about her birthday and about her trip to her father and brother.

(5) I found your (f.) book and the novel in my girlfriend's office.

(6) I spent some time with her at the zoo, and from there we went to the market.

(7) I was pleased at seeing your father and brother in the centre of the city.

(8) The servant opened the director's refrigerator and he found a piece of meat, which he cooked and ate (lit. and he cooked it and ate it).

(9) Thank you for your letter and birthday present.

(10) The scholar has written (wrote) his novel in Arabic.

(11) Yesterday I read her letter about her trip with her girlfriend.

(12) The sick bird fell on the ground and the cat ate it.

(13) The servant travelled (rode) with his girlfriend in the same bus.

Chapter 16

Demonstrative, reflexive and reciprocal pronouns

16.1 As in English, there are in Arabic two series of demonstrative pronouns أَسْمَاءُ ٱلْإِشَارَةِ ʾasmāʾu l-ʾišārati. 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:

					this, this one			
	singular			dual			plural	
	masc.		fem.	masc.		fem.	masc. and fem.	
Nom.	هٰذَا		هٰذِه	هٰذَانِ		هَاتَانِ	هٰؤُلَاءِ	
	hāḏā		hāḏihi	hāḏāni		hātāni	hāʾulāʾi	
	this (one)			these two			these (ones)	
Acc.	هٰذَا		هٰذِه	هٰذَيْنِ		هَاتَيْنِ	هٰؤُلَاءِ	
and	hāḏā		hāḏihi	hāḏayni		hātayni	hāʾulāʾi	
gen.	this (one)			these two			these (ones)	

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			that, that one			
	singular		dual		plural	
	masc.	fem.	masc.	fem.	masc. and fem.	
Nom.	ذَٰلِكَ ذَاكَ	تِلْكَ	ذَانِكَ	تَانِكَ	أُولَٰئِكَ	
	ḏālika **or** ḏāka	tilka	ḏānika	tānika	ʾūlāʾika	
	that (one)		those two		those (ones)	
Acc.	ذَٰلِكَ ذَاكَ	تِلْكَ	ذَيْنِكَ	تَيْنِكَ	أُولَٰئِكَ	
and	ḏālika **or** ḏāka	tilka	ḏaynika	taynika	ʾūlāʾika	
gen.	that (one)		those two		those (ones)	

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

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

Independently

هَٰذَا قَلَمٌ

hāḏā qalamun.

This (is) a pen.

ذَٰلِكَ حِصَانٌ

ḏālika hiṣānun.

That (is) a horse (stallion).

Adjectivally

هَٰذَا ٱلْقَلَمُ قَصِيرٌ

hāḏā l-qalamu qaṣīrun.

This pen (is) short (small).

ذَٰلِكَ ٱلْحِصَانُ سَرِيعٌ

ḏālika l-hiṣānu sarīʿun.

That horse (is) fast.

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

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

هَٰذَا هُوَ ٱلْقَلَمُ

hāḏā **huwa** l-qalamu.

This **is** the pen.

هَٰذِهِ هِيَ ٱلْبِنْتُ

hāḏi-hi **hiya** l-bintu.

This **is** the girl.

هَؤُلَاءِ هُمُ ٱلْمُعَلِّمُونَ

hāʾulāʾi **humu** l-muʿallimūna.

These **are** the teachers.

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16.4 When the predicate noun is in the ʾiḍāfah construction, or followed by a suffixed pronoun, or when it is a proper name, the insertion of the personal pronoun between the demonstrative pronoun and predicate is optional, e.g.

هٰذَا (هُوَ) مُعَلِّمُ ٱلْوَلَد

hāḏā (**huwa**) **muʿallimu** l-waladi.

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

هٰذِهِ (هِيَ) سَيَّارَةُ ٱلْمُدِيرِ

hāḏihi (**hiya**) **sayyāratu** l-mudīri.

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

ذٰلِكَ (هُوَ) بَيْتِي

ḏālika (**huwa**) **baytī**.

That (**is**) **my house**.

هٰذَا (هُوَ) مُحَمَّدٌ

hāḏā (**huwa**) **Muḥammadun**.

This (**is**) **Muhammad**.

16.5 When the predicate is a noun in the indefinite form, no personal pronoun is needed between the demonstrative pronoun and predicate to act as copula, e.g.

هٰذَا قَلَمٌ

hāḏā qalamun.

This (**is**) a pen.

هٰذِهِ بِنْتٌ

hāḏihi bintun.

This (**is**) a girl.

هٰؤُلَاءِ مُعَلِّمُونَ

hāʾulāʾi muʿallimūna.

These (**are**) teachers.

ذٰلِكَ حِصَانٌ

ḏālika ḥiṣānun.

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

16.6 Demonstrative pronouns qualifying plural nouns referring to non-human beings take the feminine singular forms, viz. هٰذِهِ 'this' and تِلْكَ 'that', e.g.

هٰذِهِ ٱلْحَيَوَانَاتُ مَرِيضَةٌ

hāḏihi l-ḥayawānātu marīḍatun.

These animals (are) ill.

تِلْكَ ٱلْكَرَاسِي مَكْسُورَةٌ

tilka l-karāsī maksūratun.

Those chairs (are) broken.

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

16.7 When a demonstrative pronoun qualifies the first noun (the annexed) in the ʾiḍāfah construction, the demonstrative pronoun is placed after the whole phrase, e.g.

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مُعَلِّمُ ٱلْبِنْتِ هٰذَا جَيِّدٌ

muʿallimu l-binti **hāḏā** ǧayyidun.

This teacher of the girl is good.

سَيَّارَةُ ٱلْمُدِيرِ هٰذِهِ قَدِيمَةٌ

sayyāratu l-mudīri **hāḏihi** qadīmatun.

This car of the director is old.

16.8 | *Reflexive and emphasizing (corroborative) pronouns*

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

قَتَلَ نَفْسَهُ

qatala nafsa-**hu**.

He killed **himself**.

شَاهَدْتُ نَفْسِي فِي ٱلْمِرْآةِ

šāhadtu nafs-**ī** fī l-mirʾāti.

I saw **myself** in the mirror.

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

فِي نَفْسِ ٱلْيَوْمِ

fī nafsi l-yawmi

on the **same** day

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

فِي ٱلْيَوْمِ نَفْسِهِ

fī l-yawmi nafsi-**hi**

on the **same** day

هُوَ نَفْسُهُ ذَهَبَ

huwa nafsu-**hu** ḏahaba.

He went **himself**.

ذَهَبَ بِنَفْسِهِ

ḏahaba bi-nafsi-**hi**.

He went **himself**.

(d) The noun ذَاتٌ ḏātun (pl. ذَوَاتٌ ḏāwātun) 'essence, identity, same,
self' can be used just like نَفْسٌ nafsun, though less commonly in the
reflexive meaning. For example:

فِي ذَاتِ ٱلْيَوْمِ

fī ḏāti l-yawmi

on the **same** day

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(e)   The adjective form (**nisbah**, introduced in chapter 25) of ذَاتُ
ḏātun is ذَاتِي ḏātī, 'self-', e.g.

أَلْـحُكْمُ ٱلذَّاتِي

ʾal-ḥukmu ḏ-ḏātī

self-rule (autonomy)

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

Note b: The word عَيْنٌ ʿynun 'eye, essence' is also sometimes used to empha-size a noun, just like نَفْسٌ nafsun.

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

16.9   *Reciprocal pronoun*

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

لَعِبَ ٱلْأَوْلَادُ بَعْضُهُمْ مَعَ بَعْضٍ   ضَرَبَ بَعْضُهُمْ بَعْضًا

laʿiba l-ʾawlādu baʿḍu-hum maʿa baʿḍin.   ḍaraba baʿḍu-hum baʿḍan.

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:

١ جَلَسَ هٰذَا ٢ ٱلْعَجُوزُ ٣ أَمَامَ ذٰلِكَ ٱلْبَابِ.

(1)   ğalasa hāḏā l-ʿağūzu ʾamāma ḏālika l-bābi.
      This ²old man ¹sat ³in front of that door.

هٰذَا ١ مَسْمُوحٌ وَذٰلِكَ ٢ مَمْنُوعٌ.

(2)   hāḏā masmūḥun wa-ḏālika mamnūʿun.
      This is ¹permitted and that is ²forbidden.

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بَابُ هٰذِهِ ¹ ٱلسَّيَّارَةِ ² مَقْفُولٌ ³ وَٱلْمِفْتَاحُ ⁴ لَيْسَ ⁵ مَعِي.

(3) bābu hādihi s-sayyārati maqfūlun wa-l-miftāḥu laysa maʿ-ī.

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

هٰذِهِ ¹ هِيَ ٱلْكُتُبُ ² ٱلْقَدِيمَةُ وَذٰلِكَ ٱلْكِتَابُ عَلَى ³ ٱلرَّفِّ (⁴ هُوَ) جَدِيدٌ.

(4) hādihi hiya l-kutubu l-qadīmatu wa-dālika l-kitābu ʿalā r-raffi (huwa) ğadīdun.

These ¹are ²the old books (broken plur.), and that book on the ³shelf ⁴is new.

¹ قَبِلَ مُدِيرُ ² ٱلشَّرِكَةِ ³ عُذْرَ هٰذَا ٱلْمُوَظَّفِ.

(5) qabila mudīru š-šarikati ʿudra hādā l-muwaḍḍafi.

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

¹ كَثْرَةُ ² ٱلْخَوْفِ هٰذِهِ مِنَ ³ ٱلسَّفَرِ ⁴ بِٱلْجَوِّ لَيْسَتْ ⁵ طَبِيعِيَّةً.

(6) katratu l-ḫawfi hādi-hi mina s-safari bi-l-ğawwi laysat ṭabīʿiyyatan.

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

كَاتِبُ ¹ ٱلْقِصَّةِ هٰذَا ² هُوَ أُسْتَاذُ ³ ٱلْأَدَبِ ٱلْعَرَبِيِّ فِي جَامِعَتِنَا.

(7) kātibu l-qiṣṣati hādā huwa ʾustādu l-ʾadabi l-ʿarabiyyi fī ğāmiʿati-nā.

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

¹ مَكْتَبَةُ ٱلْمَدِينَةِ هٰذِهِ (هِيَ) ² قَدِيمَةٌ ³ وَلَيْسَ ⁴ فِيهَا كُتُبٌ ⁵ حَدِيثَةٌ.

(8) maktabatu l-madīnati hādi-hi (hiya) qadīmatun wa-laysa fī-hā kutubun ḥadītatun.

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

كَتَبَتْ تِلْكَ ¹ ٱلصِّحَافِيَّةُ ² ٱلْأَجْنَبِيَّةُ تِلْكَ ³ ٱلْمَقَالَاتِ ٱلطَّوِيلَةَ فِي هٰذِهِ ⁴ ٱلْمَجَلَّاتِ ⁵ ٱلشَّهْرِيَّةِ.

(9) katabat tilka ṣ-siḥāfiyyatu l-ʾağnabiyyatu tilka l-maqālāti ṭ-ṭawīlata fī hādi-hi l-mağallāti š-šahriyyati.

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

Demon-
strative,
reflexive
and
reciprocal
pronouns

مَا (هُوَ) ¹سَبَبُ هٰذِهِ ²ٱلْمُشْكِلَةِ؟ سَبَبُ مُشْكِلَتِنَا هٰذِهِ ³مُعَقَّدٌ وَلَيْسَ لَهُ
⁴تَفْسِيرٌ.

(10) mā (huwa) sababu hāḏihi l-muškilati? sababu muškilati-nā hāḏihi
muʿaqqadun wa-laysa la-hu tafsīrun.

What is ¹the reason for this ²problem? The reason for this problem of
ours is ³complicated and has no ⁴explanation.

هٰؤُلَاءِ ¹ٱلْمُتَقَاعِدُونَ وَأُولٰئِكَ ²ٱلشَّبَابُ (.s شَابٌّ) ³مُسَافِرُونَ ⁴مَعًا فِي
⁵نَفْسِ ⁶ٱلْقِطَارِ.

(11) hāʾulāʾi l-mutaqāʿidūna wa-ʾūlāʾika š-šabābu (šābbun) musāfirūna maʿan
fī nafsi l-qiṭāri.

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

أَكَلْتُ ¹أَمْسِ فِي ²مَطْعَمٍ عَلَى تِلْكَ ³ٱلتَّلَّةِ ثُمَّ ⁴نَزَلْتُ إِلَى ذٰلِكَ ⁵ٱلْوَادِي⁶ٱلْبَعِيدِ.

(12) ʾakaltu ʾamsi fī maṭʿamin ʿalā tilka t-tallati ṯumma nazaltu ʾilā ḏālika
l-wādī l-baʿīdi.

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

هٰذَا ¹ٱلْقَامُوسُ ²قَدِيمٌ جِدّاً ³وَمُمَزَّقٌ ⁴وَلِهٰذَا ⁵فَهُوَ ⁶صَعْبُ ⁷ٱلْاِسْتِعْمَالِ.

(13) hāḏā l-qāmūsu qadīmun ǧiddan wa-mumazzaqun wa-li-hāḏā fa-huwa
ṣaʿbu l-istiʿmāli.

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

جَلَسْتُ مَعَ هَاتَيْنِ ٱلْبِنْتَيْنِ فِي ذٰلِكَ ²ٱلْمَقْهَى ³ٱلْغَالِي.

(14) ǧalastu maʿa hātayni l-bintayni fī ḏālika l-maqhā l-ġālī.

¹I sat in that ³expensive ²coffee shop with these two girls.

أَلرَّجُلُ ¹ٱلْقَبِيحُ ²ٱلْجَالِسُ عَلَى ذٰلِكَ ³ٱلْكُرْسِيِّ هُوَ ⁴كَذَّابٌ ⁵وَطَوِيلُ ⁶ٱللِّسَانِ.

(15) ʾar-raǧulu l-qabīḥu l-ǧālisu ʿalā ḏālika l-kursiyyi huwa kaḏḏābun wa-
ṭawīlu l-lisāni.

¹The ugly man ²sitting on that ³chair is ⁴a liar and ⁵,⁶talks too much (lit.
has ⁵a long ⁶tongue).

Translate into Arabic:

(1) The manager accepted the excuse of these two girls.

(2) This is forbidden and that is permitted.

(3) This door of the university is new.

(4) Those youths are travelling together on this train to that distant city.

(5) This professor accepted the excuse of that foreign journalist (m.).

(6) This much fear of that problem has no explanation.

(7) I sat yesterday on that chair with this old man.

(8) The girl's dictionary is from that bookshop (library).

(9) This ugly man is the cause of this problem.

(10) The writer sat on a chair in front of this library.

(11) These retired persons are travelling in this car.

(12) I sat with this old man in that expensive coffee shop.

(13) This professor's book is old and torn.

(14) The door of this library is locked and the key is with that employee.

(15) The writer (f.) of those articles in these monthly magazines is a foreign journalist (f.).

Chapter 17

Imperfect tense verb in the indicative and word order

17.1 The Arabic imperfect tense ٱلْمُضَارِعُ expresses an incomplete, continuous or habitual action or on-going state. It refers usually to the present, in which case it is translated by the English (simple or progressive) present tense, for example يَشْرَبُ yašrabu, 'he drinks' OR 'he is drinking'. In certain appropriate contexts, which will be explained later, it may, however, refer to the past or future, in which case it is translated by the English (simple or progressive) imperfect or future (sometimes present), respectively. It is thus to be emphasized that the Arabic imperfect tense is not like the English imperfect, which almost always refers to the past. (See also chapter 14 on the perfect tense.)

17.2 There are three moods in Arabic for the imperfect tense: indicative, subjunctive and jussive. The indicative mood is the basic mood of the verb and it is mostly used in forming statements and questions. In this chapter we will deal only with the indicative mood of the imperfect tense, ٱلْمُضَارِعُ ٱلْمَرْفُوعُ. (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) **faṭḥah**, then the middle vowel of the imperfect tense can be **faṭḥah**, **kasrah** or **ḍammah**, e.g.

Perfect tense	*Imperfect tense*
ذَهَبَ dahaba, he went	يَذْهَبُ yadhabu /a/, he goes
كَتَبَ kataba, he wrote	يَكْتُبُ yaktubu /u/, he writes
غَسَلَ ġasala, he washed	يَغْسِلُ yaġsilu /i/, he washes

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

Perfect tense	*Imperfect tense*
شَرِبَ šariba, he drank	يَشْرَبُ yašrabu /a/, he drinks, he is drinking

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

Perfect tense	*Imperfect tense*
كَرُمَ karuma, he was generous	يَكْرُمُ yakrumu /u/, he is generous

17.4 Here is the conjugation of the imperfect indicative as exemplified by the verb كَتَبَ kataba, 'to write'. The third person masculine singular of this verb is يَكْتُبُ yaktubu, which can be translated as 'he writes', 'he is writing', or 'he will write'. In the conjugation table below, the prefixes and endings referring to the person, gender and number of the subject are written in bold type and small letters, and the roots in capitals. (See also conjugation A2.1 in Appendix 2.)

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

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

Note: If the subject refers to non-human beings in the plural, the verb is in the feminine singular.

17.5 | *Word order in sentences with an imperfect tense verb*

The imperfect verb either precedes or follows its subject. The verb agrees with its subject in the same way as for the perfect tense, e.g.

Sing. أَلْعَامِلُ يَذْهَبُ كُلَّ يَوْمٍ إِلَى عَمَلِهِ

ˀal-ʿāmilu **yaḏhabu** kulla yawmin ˀilā ʿamali-hi.

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

Plur. أَلْعُمَّالُ يَذْهَبُونَ كُلَّ يَوْمٍ إِلَى عَمَلِهِمْ

ˀal-ʿummālu **yaḏhabūna** kulla yawmin ˀilā ʿamali-him.

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

OR

يَذْهَبُ ٱلْعَامِلُ كُلَّ يَوْمٍ إِلَى عَمَلِهِ. .Sing

yadhabu l-ʿāmilu kulla yawmin ʾilā ʿamali-hi.

يَذْهَبُ ٱلْعُمَّالُ كُلَّ يَوْمٍ إِلَى عَمَلِهِمْ .Plur

yadhabu l-ʿummālu kulla yawmin ʾilā ʿamali-him.

17.6 *Future*

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

يَذْهَبُ ٱلْوَزِيرُ بَعْدَ أُسْبُوعٍ إِلَى بَيْرُوتَ (ذَهَبَ .v)

yadhabu l-wazīru baʿda ʾusbūʿin ʾilā bayrūta.
The minister **will go** (OR is going) to Beirut after one week (in a week's
time).

أَبْعَثُ هٰذِهِ ٱلرِّسَالَةَ غَدًا (بَعَثَ .v)

ʾabʿaṯu hāḏihi r-risālata ġadan.
I **will send** (OR I am going to send) this letter tomorrow.

17.7   When the context does not refer specifically to the future, it is
necessary to specify it by adding the particle سَـ... sa... or سَوْفَ sawfa
'will, shall' before the imperfect verb, e.g.

سَوْفَ / سَيَسْكُنُ مَعِي (سَكَنَ .v)

sawfa/sa-yaskunu maʿī. He will live with me.

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

سَوْفَ / سَيَذْهَبُ ٱلْوَزِيرُ بَعْدَ أُسْبُوعٍ إِلَى بَيْرُوتَ

sawfa/sa-yadhabu l-wazīru baʿda ʾusbūʿin ʾilā bayrūta.
The minister **will go** to Beirut after one week (in a week's time).

17.8 The particle قَدْ qad with the imperfect

The particle قَدْ has already been mentioned in chapter 14 in connection
with the perfect tense in order to emphasize the completion of an action
or state. But the particle قَدْ is used with the imperfect tense to denote the
uncertainty of an action or state, and is translated as 'may', 'might' or
'perhaps', e.g.

قَدْ نَكْتُبُ إِلَيْهِمْ **qad** naktubu ʾilay-him.

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

قَدْ يَحْضُرُ ٱلْأُسْتَاذُ غَدًا **qad** yaḥḍuru l-ʾustāḏu ġadan.

The teacher **might** come tomorrow.

17.9 Negative of the imperfect tense

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

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

Example:

مَا / لَا يَشْرَبُ قَهْوَةً فِي ٱلْمَسَاءِ

mā / lā yašrabu qahwatan fī l-masāʾl.

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

سَوْفَ لَا يَذْهَبُ وَلَا يَكْتُبُ إِلَى أُمِّهِ

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

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

Exercises

Practise your reading:

فِي ¹أَيِّ ²شَارِعٍ ³تَسْكُنُ وَأَيْنَ تَسْكُنُ ⁴عَائِلَتُكَ؟

(1) fī ʾayyi šāriʿin taskunu wa-ʾayna taskunu ʿāʾilatu-ka?
On ¹which ²street do ³you live and where does ⁴your family live?

^١قَدْ ^٢لَا يَأْكُلُ ^٣ٱلطِّفْلُ ^٤وَلَا يَشْرَبُ ^٥لِأَنَّ ^٦أَسْنَانَهُ (س.س.) ^٧بَدَأَتْ ^٨تَنْبُتُ.

(2) qad lā yaʾkulu ṭ-ṭiflu wa-lā yašrabu li-ʾanna ʾasnāna-hu badaʾat tanbutu.

³The child (baby) ¹may ²neither eat ⁴nor drink ⁵because ⁶his teeth ⁷have begun ⁸to grow.

^١أَشْعُرُ ^٢بِأَلَمٍ فِي ^٣مَعِدَتِي ^٤وَلِهذَا سَوْفَ لَا ^٥أَدْرُسُ ^٦ٱلْيَوْمَ وَلَا ^٧أَذْهَبُ إِلَى ^٨ٱلْمُحَاضَرَةِ.

(3) ʾašʿuru bi-ʾalamin fī maʿidat-ī wa-li-hāḏā sawfa lā ʾadrusu l-yawma wa-lā ʾaḏhabu ʾilā l-muḥāḍarati.

¹I feel ²pain in ³my stomach ⁴and therefore ⁶today I will not ⁵study nor ⁷go to ⁸the lecture.

سَوْفَ لَا ^١يَنْدَمُونَ عَلَى ^٢عَمَلِهِمْ فِي ^٣ٱلْمُسْتَقْبَلِ

(4) sawfa lā yandamūna ʿalā ʿamali-him fī l-mustaqbali.

They will not ¹regret ²their action (what they have done) in ³the future.

^١ٱلْكِلَابُ (س.س.) ^٢عَادَةَ تَشْرَبُ ^٣حَلِيبًا وَلَا تَشْرَبُ ^٤عَصِيرًا ^٥وَكَثِيرًا مَا ^٦لَا تَأْكُلُ ^٧عُشْبًا.

(5) ʾal-kilābu ʿādatan tašrabu ḥalīban wa-lā tašrabu ʿaṣīran wa-kaṯīran-mā lā taʾkulu ʿušban.

¹Dogs ²normally drink ³milk but they neither drink ⁴juice ⁶nor do they ⁵often eat ⁷grass.

^١قَدْ ^٢أَبْعَثُ هذَا ^٣ٱلطَّلَبَ إِلَى مُدِيرِ ^٤ٱلْمَصْنَعِ ^٥شَخْصِيًّا.

(6) qad ʾabʿaṯu hāḏā ṭ-ṭalaba ʾilā mudīri l-maṣnaʿi šaḫṣiyyan.

I ¹may ²send this ³application to the director of ⁴the factory ⁵personally.

^١أَيْنَ ^٢سَتَذْهَبُونَ فِي ^٣عِيدِ ^٤رَأْسِ ^٥ٱلسَّنَةِ ^٦ٱلْجَدِيدَةِ؟

(7) ʾayna sa-taḏhabūna fī ʿīdi raʾsi s-sanati l-ǧadīdati?

¹Where ²will you go (masc. pl.) for ⁶the New ⁵Year ³celebration? (lit. ³feast of ⁴the head/start of ⁶the New ⁵Year)

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

(8) sa-ʾaǧlisu hunā maʿa ṣadīqātī wa-sawfa lā ʾaḏhabu ʾilā l-ḥaflati.

¹I will ¹stay (sit) here with my ²girlfriends and I will not ³go to ⁴the party.

لَا ¹نَعْرِفُ ²أَحَدًا ³يَعْمَلُ فِي ⁴شَرِكَةِ ⁵ٱلنَّفْطِ.

(9) lā naʿrifu ʾaḥadan yaʿmalu fī šarikati n-nafṭi.

We don't ¹know ²anyone (who) ³works for ⁵the oil ⁴company.

¹بِسَبَبِ ²ٱلضَّجَّةِ لَا ³نَسْمَعُ ⁴مَاذَا ⁵يَشْرَحُ ⁶ٱلْخَبِيرُ.

(10) bi-sababi ḍ-ḍaǧǧati lā nasmaʿu māḍā yašraḥu l-ḫabīru.

¹Because of ²the noise we can't ³hear ⁴what ⁶the expert ⁵is explaining.

لَا ¹يَسْمَحُ ٱلْإِمَامُ ²بِدُخُولِ ³ٱلنِّسَاءِ ⁴لِلْجَامِعِ ⁵بِدُونِ ⁶حِجَابٍ.

(11) lā yasmaḥu l-ʾimāmu bi-duḫūli n-nisāʾi li-l-ǧāmiʿi bi-dūni ḥiǧābin.

The imām does not ¹allow ³women ²to enter (lit. ²the entering of women into) ⁴the mosque ⁵without ⁶a veil.

¹يَزْرَعُ ²ٱلْمُزَارِعُونَ ³أَرْضَهُمْ ⁴قَمْحًا ⁵ثُمَّ ⁶يَحْصُدُونَهُ ⁷وَيَطْحَنُونَهُ
⁸وَيَعْجِنُونَ ⁹ٱلطَّحِينَ ثُمَّ ¹⁰يَخْبِزُونَهُ وَنَأْكُلُهُ ¹¹خُبْزًا.

(12) yazraʿu l-muzāriʿūna ʾarḍa-hum qamḥan ṯumma yaḥṣudūna-hu wa-yaṭḥanūna-hu wa-yaʿǧinūna ṭ-ṭaḥīna ṯumma yaḫbizūna-hu wa-naʾkulu-hu ḫubzan.

²The farmers ¹sow ³their fields (lit. land) with ⁴(the) wheat, ⁵then they ⁶harvest ⁷and grind it and they ⁸knead ⁹the dough (lit. flour), then they ¹⁰bake it and we eat it as ¹¹bread.

¹تَسْبَحُ ٱلْبِنْتُ ٱلصَّغِيرَةُ كُلَّ ²يَوْمٍ فِي ³ٱلْبِرْكَةِ ⁴وَتَجْلِسُ أُمُّهَا عَلَى ⁵كُرْسِيٍّ
⁶تَحْتَ ⁷ٱلْمِظَلَّةِ / ⁷ٱلشَّمْسِيَّةِ ⁸وَتَنْظُرُ إِلَيْهَا.

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

The small girl ¹swims every ²day in ³the pool, and her mother ⁴sits on ⁵a chair ⁶under ⁷the umbrella ⁸and watches her.

¹يَذْهَبُ ²غَدًا إِلَى عَمَّانَ ³وَفْدُ لُبْنَانِيٌّ ⁴تِجَارِيٌّ ⁵وَيَمْكُثُ ⁶أُسْبُوعًا فِي
ٱلْعَاصِمَةِ ٱلْأُرْدُنِّيَّةِ ⁷وَيَبْحَثُ ⁸مَسْأَلَةَ ⁹ٱلْاِسْتِيرَادِ ¹⁰وَٱلتَّصْدِيرِ بَيْنَ ٱلْبَلَدَيْنِ.

(14) yaḏhabu ġadan ʾilā ʿammāna wafdun lubnāniyyun tiǧāriyyun wa-yamkuṯu ʾusbūʿan fī l-ʿāṣimati l-ʾurdunniyyati, wa-yabḥaṯu masʾalata l-istīrādi wa-t-taṣdīri bayna l-baladayni.

A Lebanese [4]commercial [3]delegation [1]will go to Amman [2]tomorrow [5]and will stay for [6]one week in the Jordanian capital [7]and discuss [8]the question of [9]imports [10]and exports between the two countries.

<div dir="rtl">

١أَلْمُمَرِّضَاتُ ٢يَجْلِسْنَ ٣كُلَّ يَوْمٍ فِي هٰذَا ٤ٱلْمَقْهَى وَيَشْرَبْنَ ٥قَهْوَةً أَوْ ٦شَايًا.

</div>

(15) ʾal mumarriḍātu yağlisna kulla yawmin fī hāḏā l-maqhā wa-yašrabna qahwatan ʾaw šāyan.

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

<div dir="rtl">

١سَمِعْتُ أَنَّكُمَا ٢سَتَتْرُكَانِ ٣عَمَلَكُمَا وَتَعْمَلَانِ فِي شَرِكَةٍ ٤أُخْرَى. ٥نَعَمْ! سَوْفَ ٦نَتْرُكُ عَمَلَنَا فِي ٧ٱلشَّهْرِ ٨ٱلْقَادِمِ وَلٰكِنْ ٩سَنُسَافِرُ إِلَى أَمْرِيكَا وَنَدْرُسُ ١٠ٱللُّغَةَ ٱلْإِنْجْلِيزِيَّةَ هُنَاكَ.

</div>

(16) samiʿtu ʾanna-kumā sa-tatrukāni ʿamala-kumā wa-taʿmalāni fī šarikatin ʾuḫrā. naʿam! sawfa natruku ʿamala-nā fī š-šahri l-qādimi, wa-lākin sa-nusāfiru ʾilā ʾamrīkā wa-nadrusu l-luğata l-ʾinğlīziyyata hunāka.

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

Translate into Arabic:

(1) On which street does the imām live and in which mosque is he working?

(2) I have heard that the director of the factory may go to Amman tomorrow.

(3) The small girl feels pain in her stomach and therefore she neither drinks nor eats bread.

(4) My friends (f.) will regret entering the mosque without a veil.

(5) Because of the noise of the dogs I will not stay (sit) in this cafe.

(6) The director of the oil company will travel on the New Year holiday to the Jordanian capital and will stay there for one week.

(7) Next month the director will not allow the farmers to enter the factory (lit. the entering of the farmers into the factory).

(8) The women will leave their jobs in the factory and work in their own fields.

(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 (اَلْفِعْلُ ٱلْثُّلاَثِي ʾal-fiʿlu t-tulātī). The basic verb form has the pattern CVCVCV, as for example كَتَبَ kataba 'to write' (lit. 'he wrote', perfect tense). The basic verb form is called in Arabic اَلْمُجَرَّدُ ʾal-muǧarradu, 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. كتب /ktb/ 'to write', كِتَابٌ kitābun 'book', قول /qwl/ 'to speak' (basic verb form قَالَ qāla 'he spoke', imperfect يَقُولُ yaqūlu 'he speaks'), verbal noun قَوْلٌ qawlun 'speech'.

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

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18.4 The derived verb forms are called أَلْـمَـزِيدُ, ʾal-mazīdu, which means 'increased' or 'added'. They are formed from the root by means of consonant doubling, prefixes or infixes, according to certain patterns (mentioned below, and in table A1.1, the ten forms of فَعَلَ faʿala, in Appendix 1).

18.5 The meanings of the derived verb forms are generally derived from the basic verb form according to a system explained below. As a rule, grammarians prefer to call the derived verb forms derived verb stems, because each derived verb form has a complete set of conjugated forms (tenses, verbal noun, participles, etc.). (See table A1.1 **faʿala** in Appendix 1.)

18.6 There are 14 derived verb forms (stems). Western Arabists traditionally number these forms with Roman numerals starting from the basic form, which is numbered as I, and the derived verb forms as II, III, IV, etc. Forms I to X are the most frequent and only these will be explained in this book.

18.7 There is no verb which is used in all ten forms; normally the verb is used in five or six of the derived forms, and sometimes even the basic verb form itself is not used. For example, the verb form I عَلِمَ ʿalima 'to know' occurs in forms II, IV, V, and X, but another verb might occur only in forms III, VI, X, and so on.

18.8 As mentioned in chapter 14, there is no infinitive in Arabic in the same sense as in Indo-European languages. The derived verb forms are listed in the dictionary under the root, which is mostly the same as the basic verb form (I) without vowels.

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

18.10 Arab grammarians chose the basic verb فَعَلَ /fʿl/ faʿala 'to do, to act' as a pattern or model for describing other verb forms and nouns which are derived from it.

18.11 Although the vowelling of the middle consonant (radical) of the basic verb form (I) in the perfect tense varies: كَتَبَ kataba 'to write',

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

18.12 | Transitive and intransitive verbs

A transitive verb is called مُتَعَدٍّ mutaʿaddin, and an intransitive verb غَيْرُ مُتَعَدٍّ ġayru mutaʿaddin or لَازِمٌ lāzimun. Transitive verbs can take a direct object in the accusative case, whereas intransitive cannot do so (some of them can, however, take an accusative predicative complement). The basic verb form may be transitive or intransitive, depending on its meaning and construction. Some derived verb forms are typically transitive, while others are generally intransitive, but there are no absolute rules for determining their meaning.

In the following examples, the basic form (I) is transitive and the corresponding form VII is intransitive.

Transitive sentence	*Intransitive sentence*
كَسَرَ ٱلطَّالِبُ ٱلنَّظَّارَاتِ	إِنْكَسَرَتِ ٱلنَّظَّارَاتُ
kasara (I) ṭ-ṭālibu n-naḏḏārāti.	ʾ**inkasarati (VII)** n-naḏḏārātu.
The student **broke** the spectacles.	The spectacles **were/got broken.**

18.13 In addition to the nouns mentioned in chapter 9, with the initial **hamzatu l-qaṭʿi** إ /ʾi/ or أُ /ʾu/, the verb forms VII–X (perfect, imperative and verbal noun) also follow the rule of **hamzatu l-waṣli** (waṣlah). However, the verb form IV follows the rule of **hamzatu l-qaṭʿi**.

18.14 | Formation of the ten verb forms I–X

The table presents the ten verb forms I–X in the perfect and the imperfect (third person sing. masc.), as exemplified by the verb فَعَلَ faʿala 'to do, to act'.

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		perfect		
I	II	III	IV	V
فَعَلَ	فَعَّلَ	فَاعَلَ	أَفْعَلَ	تَفَعَّلَ
faʿala	faʿʿala	fāʿala	ʾafʿala	tafaʿʿala

		imperfect		
يَفْعَلُ	يُفَعِّلُ	يُفَاعِلُ	يُفْعِلُ	يَتَفَعَّلُ
yafʿalu	yufaʿʿilu	yufāʿilu	yufʿilu	yatafaʿʿalu

		perfect		
VI	VII	VIII	IX	X
تَفَاعَلَ	إِنْفَعَلَ	إِفْتَعَلَ	إِفْعَلَّ	إِسْتَفْعَلَ
tafāʿala	ʾinfaʿala	ʾiftaʿala	ʾifʿalla	ʾistafʿala

		imperfect		
يَتَفَاعَلُ	يَنْفَعِلُ	يَفْتَعِلُ	يَفْعَلُّ	يَستَفْعِلُ
yatafāʿalu	yanfaʿilu	yaftaʿilu	yafʿallu	yastafʿilu

18.15 *The meanings of the ten verb forms I–X*

The basic meanings of the ten verb forms **I–X** are outlined below with some examples. Observe that many derived verb forms can have several different meanings and that some verbs have quite idiomatic or specialized meanings in some of their derived verb forms. Therefore it is recommended that the student learn the specific meaning of each derived verb form of each verb separately, rather than relying upon the general rules given below.

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

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

I جَلَسَ ğalasa (intransitive)   imperf. يَجْلِسُ yağlisu
    to sit

Form II

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

I عَلِمَ ʿalima   II عَلَّمَ ʿallama   imperf. يُعَلِّمُ yuʿallimu

    to know   to teach (lit. cause someone to learn)

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

I كَسَرَ kasara   II كَسَّرَ kassara   imperf. يُكَسِّرُ yukassiru

    to break   to smash, to break into pieces

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

I كَذَبَ kaḏaba   II كَذَّبَ kaḏḏaba   imperf. يُكَذِّبُ yukaḏḏibu

    to lie   to consider someone a liar,

                to disbelieve someone else

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

سِلاَحٌ silāḥun (noun)   II سَلَّحَ sallaḥa   imperf. يُسَلِّحُ yusalliḥu

    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*.

I كَتَبَ kataba   III كَاتَبَ kātaba   imperf. يُكَاتِبُ yukātibu

    to write   to correspond with somebody

I سَبَقَ sabaqa   III سَابَقَ sābaqa   imperf. يُسَابِقَ yusābiqu

    to precede   to compete with, to race

I بَلَغَ balaġa   III بَالَغَ bālaġa   imperf. يُبَالِغُ yubāliġu

    to reach   to exaggerate

Form IV

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

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

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I عَلِمَ ʿalima   IV أَعْلَمَ ʾaʿlama   imperf. يُعْلِمُ yuʿlimu

to know   to inform (to cause someone to know)

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

I حَمِدَ ḥamida   IV أَحْمَدَ ʾaḥmada   imperf. يُحْمِدُ yuḥmidu

to praise   to consider praiseworthy

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

ذَنْبٌ ḏanbun (noun)   IV أَذْنَبَ ʾaḏnaba   imperf. يُذْنِبُ yuḏnibu

sin   to commit a sin, to do wrong

e.g. أَذْنَبَ تِجَاهَ.... ʾaḏnaba tiǧāha ..., he committed a sin against ....

Form V

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

II عَلَّمَ ʿallama   V تَعَلَّمَ taʿallama   imperf. يَتَعَلَّمُ yataʿallamu

to teach   to learn (lit. he taught himself)

II شَرَّفَ šarrafa   V تَشَرَّفَ tašarrafa   imperf. يَتَشَرَّفُ yatašrrafu

to honour   to have the honour

II كَلَّمَ kallama   V تَكَلَّمَ takallama   imperf. يَتَكَلَّمُ yatakallamu

to talk to somebody   to speak, utter

Form VI

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

III قَاسَمَ qāsama   VI تَقَاسَمَ taqāsama   imperf. يَتَقَاسَمُ yataqāsamu

to share   to divide or distribute among themselves

III كَاتَبَ kātaba   VI تَكَاتَبَ takātaba   imperf. يَتَكَاتَبُ yatakātabu

to correspond with a person   to correspond with each other

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

I مَرِضَ mariḍa   VI تَمَارَضَ tamāraḍa   imperf. يَتَمَارَضُ yatamāraḍu

to be ill   to pretend to be ill

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

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

Form VII

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

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

Form VIII

VIII has an infix ...تَـ...‎ /...t.../ in the middle and is prefixed with إِ‎ /ʾi.../, which is elided in the imperfect tense.

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

I جَمَعَ ğamaʿa   VIII إِجْتَمَعَ ʾiğtamaʿa   imperf. يَجْتَمِعُ yağtamiʿu
to collect (trans.)   to gather, come together (intr.)

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

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

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

I شَرَى šarā   VIII إِشْتَرَى ʾištarā   imperf. يَشْتَرِي yaštarī
to buy   to buy

I بَاعَ bāʿa   VIII إِبْتَاعَ ʾibtāʿa   imperf. يَبْتَاعُ yabtāʿu
to sell   to buy

Form IX

IX has its last consonant doubled and is prefixed with إِ‎ /ʾi.../, 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.

<table>
<tr><td>Derived
verb forms,
transitive
and
intransitive
verbs</td><td>I عَوَجَ ʿawağa
to bend</td><td>IX إِعْوَجَّ ʾiʿwağğa
to be twisted, bent</td><td>imperf. يَعْوَجُّ yaʿwağğu</td></tr>
</table>

I not used II حَمَّرَ ḥammara IX أَحْمَرَّ ʾiḥmarra imperf. يَحْمَرُّ yaḥmarru
to redden, colour red   to turn red, blush

Form X

X is formed by adding the prefix إِسْتَـ... /ʾista.../ to form I, and إِ /ʾi.../ is elided in the imperfect tense.

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

IV أَعْلَمَ ʾaʿlama   X إِسْتَعْلَمَ ʾistaʿlama imperf. يَسْتَعْلِمُ yastaʿlimu
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 خَرَجَ ḫarağa   X إِسْتَخْرَجَ ʾistaḫrağa imperf. يَسْتَخْرِجُ yastaḫriğu
to come out   to take out, extract, deduce

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

I حَسُنَ ḥasuna   X إِسْتَحْسَنَ ʾistaḥsana   imperf. يَسْتَحْسِنُ yastaḥsinu

to be nice, good   to consider nice, good

18.16 Pronunciation and spelling rules

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

(a)   If the first consonant of the basic verb form is one of the following four emphatic letters: ص /ṣ/, ض /ḍ/, ط /ṭ/, ظ /ḏ̣/, the infix ..تَـ.. /-t-/ of form VIII as in the pattern verb إِفْتَعَلَ /ʾiftaʿala/ is changed into ..طـ.. /-ṭ-/, e.g. ضَرَبَ ḍaraba 'to hit', whose form VIII is إِضْطَرَبَ ʾiḍṭaraba 'to be troubled', (not: إِضْتَرَبَ). And طَلَعَ ṭalaʿa 'to rise' has as its form VIII إِطَّلَعَ ʾiṭṭalaʿa 'to become aware' (not: إِطْتَلَعَ).

(b)   If the first consonant of the basic verb form is ز /z/, as in زَهَرَ zahara 'to shine', the infix ‥ـتـ‥ /-t-/ of form VIII is changed into د /-d-/, thus yielding the form اِزْدَهَرَ ʾizdahara 'to flourish' (not: اِزْتَهَرَ ʾiztahara).

Note: If the first consonant of the basic verb form is ‥ـتـ /t/, as in تَبِعَ tabiʿa 'to follow', the infix ‥ـتـ‥ /-t-/ of form VIII is written as doubled: اِتَّبَعَ ʾittabaʿa, 'to follow, succeed' (not: اِتْتَبَعَ).

Exercises

Analyse the following verbs according to:

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

حَرَّرَ	أَنْتَجَ	جَمَّعَ	تَفَرَّقَ	أَبْعَدَ
(1) to liberate	to produce	to gather	to be split	to send away
كَاتَبَ	إِسْوَدَّ	سَامَحَ	عَلَّمَ	إِسْتَخْرَجَ
(2) to correspond with	to become black	to forgive	to teach	to take out
هَاجَرَ	أَعْلَمَ	سَهَّلَ	تَحَسَّنَ	إِسْتَمْتَعَ
(3) to emigrate	to inform	to make easy	to improve	to enjoy
تَكَلَّمَ	إِنْتَقَلَ	تَسَلَّحَ	تَجَنَّبَ	تَكَاتَبَ
(4) to speak	to move	to arm oneself	to avoid	to correspond
تَقَاتَلَ	شَارَكَ	تَسَابَقَ	إِنْسَرَقَ	إِنْقَسَمَ
(5) to fight	to share	to compete	to be stolen	to be divided
إِنْفَجَرَ	تَكَبَّرَ	تَعَلَّمَ	إِنْتَصَرَ	سَلَّمَ
(6) to explode	to be proud	to learn	to gain	to greet

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إِسْتَصْعَبَ	أَجْبَرَ	إِسْتَهْلَكَ	إِنْتَبَهَ	دَافَعَ
(7) to find difficult	to force	to consume	to notice	to defend

إِمْتَنَعَ	أَهْمَلَ	تَقَدَّمَ	إِسْمَرَّ	جَرَّبَ
(8) to reject	to neglect	to progress	to become brown	to try

إِسْتَعْمَلَ	إِقْتَنَعَ	تَبَاحَثَ	إِحْتَرَمَ	قَارَنَ
(9) to use	to be convinced	to discuss	to respect	to compare

Practise your reading:

١تُدَرِّسُ زَوْجَتِي فِي ٢ذَاتِ / ٢نَفْسِ ٱلْجَامِعَةِ ٣ٱلَّتِي ٤تَخَرَّجَتْ ٥مِنْهَا .

(1) tudarrisu zawǧat-ī fī ḏāti / nafsi l-ǧāmiˁati llatī taḫarraǧat min-hā.

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

١يَتَقَاسَمُ ٱلتَّاجِرَانِ ٢رِبْحَ ٱلشَّرِكَةِ فِي ٣آخِرِ ٤كُلِّ ٥سَنَةٍ.

(2) yataqāsamu t-tāǧirāni ribḥa š-šarikati fī ʾāḫiri kulli sanatin.

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

١بِسَبَبِ ٢كَثْرَةِ ٣ٱلْمَطَرِ ٤ٱنْهَدَمَ ٥ٱلْجِسْرُ ٦وَٱنْقَطَعَ ٧ٱلطَّرِيقُ ٨بَيْنَ ٱلْقَرْيَتَيْنِ.

(3) bi-sababi kaṯrati l-maṭari n-hadama l-ǧisru wa-nqaṭaˁa ṭ-ṭarīqu bayna l-qaryatayni.

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

سَوْفَ لَا ١تُمْطِرُ ٢غَدًا وَلِهٰذَا ٣سَيُشَارِكُ كَثِيرٌ مِنَ ٱلنَّاسِ فِي ٤حَفْلَةِ ٥ٱلْعُرْسِ.

(4) sawfa lā tumṭiru ġadan wa-li-hāḏā sa-yušāriku kaṯīrun mina n-nāsi fī ḥaflati l-ˁursi.

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

Derived
verb forms,
transitive
and
intransitive
verbs

¹هَاجَمَتِ ²ٱلشُّرْطَةُ ³مَكَانَ ⁴ٱلْإِرْهَابِيِّينَ ⁵وَتَبَادَلُوا ⁶ٱلنَّارَ مَعَهُمْ ⁷وَبَعْدَ ⁸سَاعَةٍ مِنَ ⁹ٱلْقِتَالِ ¹⁰سَلَّمَ ¹¹ٱلْإِرْهَابِيُّونَ ¹²أَنْفُسَهُمْ (s. نَفْسٌ).

(5) hāǧamati š-šurṭatu makāna l-ʾirhābiyyīna wa-tabādalū n-nāra maʿa-hum,
wa-baʿda sāʿatin mina l-qitāli sallama l-ʾirhābiyyūna ʾanfusa-hum.

²The police ¹attacked ⁴the terrorists' ³location (place) ⁵and exchanged
⁶fire with them ⁷and after ⁸one hour of ⁹fighting ¹¹the terrorists ¹⁰gave
¹²themselves up.

¹تَضَارَبَ ²فَرِيقَا ³كُرَةِ ⁴ٱلْقَدَمِ فِي ⁵ٱلْمَلْعَبِ ⁶قَبْلَ ⁷ٱلْمُبَارَاة ⁸وَتَصَالَحَا ⁹بَعْدَهَا.

(6) taḍāraba farīqā kurati l-qadami fī l-malʿabi qabla l-mubārāti wa-taṣālaḥā
baʿda-hā.

The two ⁴,³football ²teams ¹fought each other in ⁵the stadium ⁶before
⁷the match ⁸and made up (reconciled) ⁹after (it).

¹صَرَّحَ ²زَعِيمُ أَحَدِ ³ٱلْأَحْزَابِ (s. حِزْبٌ) ⁴ٱلسِّيَاسِيَّةِ بِأَنَّهُ ⁵يُعَارِضُ ⁶فِكْرَةَ ⁷قُبُولِ ٱلْعُمَّالِ (s. عَامِلٌ) ⁸ٱلْأَجَانِبِ فِي ٱلْبِلَادِ.

(7) ṣarraḥa zaʿīmu ʾaḥadi l-ʾaḥzābi s-siyāsiyyati bi-ʾanna-hu yuʿāriḍu fikrata
qubūli l-ʿummāli l-ʾaǧānibi fī l-bilādi.

²The leader of one of the ⁴political ³parties ¹declared that he ⁵is against
⁶the idea ⁷of accepting ⁸foreign workers in the country.

فِي ¹فَصْلِ ²ٱلرَّبِيعِ ³يَخْضَرُّ ⁴ٱلشَّجَرُ (s. شَجَرَةٌ) ⁵وَتَتَفَتَّحُ ⁶ٱلْأَزْهَارُ (s. زَهْرَةٌ)، أَمَّا فِي فَصْلِ ⁷ٱلْخَرِيفِ ⁸فَتَصْفَرُّ ⁹أَوْرَاقُ (s. وَرَقَةٌ) ٱلشَّجَرِ ¹⁰وَتَتَسَاقَطُ.

(8) fī faṣli r-rabīʿi yaḫḍarru š-šaǧaru wa-tatafattaḥu l-ʾazhāru, ʾammā fī faṣli
l-ḫarīfi fa-taṣfarru ʾawrāqu š-šaǧari wa-tatasāqaṭu.

In the ²spring (¹season) ⁴the trees ³become green and ⁶the flowers
⁵open, but in ⁷the autumn (season) ⁹the leaves of the trees ⁸become
yellow ¹⁰and fall.

Derived
verb forms,
transitive
and
intransitive
verbs

<div dir="rtl">

¹إِجْتَمَعَ ²أَمْسِ/ ²ٱلْبَارِحَةَ ³مُمَثِّلُو ⁴ٱلنِّقَابَاتِ ⁵وَتَكَلَّمُوا عَنْ ⁶رَفْعِ ⁷أُجُورِ

(أَجْرُ ⁷) ⁸ٱلْعُمَّالِ ⁹وَٱلْـمُوَظَّفِينَ.

</div>

(9) ʾiǧtamaʿa ʾamsi / ʾal-bāriḥata mumaṯṯilū n-niqābāti wa-takallamū ʿan
rafʿi ʾuǧūri l-ʿummāli wa-l-muwaḏḏafīna.

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

<div dir="rtl">

مُوَظَّفُو ¹ٱلشَّرِكَةِ ²يَسْتَعْمِلُونَ ³عَادَةً ⁴سَيَّارَاتِهِمِ ⁵ٱلْـخَاصَّةَ عِنْدَمَا

⁶يُسَافِرُونَ فِي ⁷رِحْلَاتٍ ⁸طَوِيلَةٍ.

</div>

(10) muwaḏḏafū š-šarikati yastaʿmilūna ʿādatan sayyārāti-himi l-ḫāṣṣata
ʿindamā yusāfirūna fī riḥlātin ṭawīlatin.

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

<div dir="rtl">

¹تَبَادَلَ ²ٱلْـجَيْشَانِ ³ٱلنَّارَ ⁴بِٱلْقُرْبِ مِنَ ⁵ٱلْـحُدُودِ (s. حَدٌّ) ثُمَّ

⁶تَرَاجَعَا عِنْدَمَا ⁷تَدَخَّلَتْ ⁸قُوَّاتُ ⁹ٱلْأُمَمِ (s. أُمَّةٌ) ¹⁰ٱلْـمُتَّحِدَةِ.

</div>

(11) tabādala l-ǧayšāni n-nāra bi-l-qurbi mina l-ḥudūdi ṯumma tarāǧaʿā
ʿindamā tadaḫḫalat quwwātu l-ʾumami l-muttaḥidati.

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

<div dir="rtl">

¹دَفَعَ ²ٱلطِّفْلُ ³ٱلْكَأْسَ عَنِ ٱلطَّاوِلَةِ ⁴فَسَقَطَ عَلَى ⁵ٱلْأَرْضِ ⁶فَٱنْكَسَرَ

⁷وَٱنْتَشَرَتْ ⁸كَسَرَاتُهُ (s. كَسْرَةٌ) فِي ⁹كُلِّ ¹⁰مَكَانٍ.

</div>

(12) dafaʿa ṭ-ṭiflu l-kaʾsa ʿani ṭ-ṭāwilati fa-saqaṭa ʿalā l-ʾarḍi fa-nkasara wa-
ntašarat kasarātu-hu fī kulli makānin.

²The child ¹pushed ³the glass off the table ⁴so it fell on ⁵the floor and
⁶broke and ⁸the pieces ⁷went ⁹,¹⁰everywhere (lit. ⁸the pieces ⁷spread into
⁹every ¹⁰place).

<div dir="rtl">

¹إِنْطَلَقَتْ سَيَّارَاتُ ²ٱلسِّبَاقِ عَلَى ³ٱلطَّرِيقِ ⁴حَيْثُ ⁵ٱجْتَمَعَ

⁶ٱلْـمُشَاهِدُونَ ⁷يَتَحَمَّسُونَ ⁸لَهُمْ.

</div>

(13) ʾinṭalaqat sayyārātu s-sibāqi ʿalā ṭ-ṭarīqi ḥayṯu ǧtamaʿa l-mušāhidūna
yataḥammasūna la-hum.

²The racing cars ¹started off along ³the road, ⁴where ⁶the spectators had ⁵gathered ⁷to cheer them on (lit. ⁷be enthusiastic ⁸towards them).

<div dir="rtl">

¹ هَلْ ² تَتَكَلَّمُ ³ ٱللُّغَةَ ٱلْعَرَبِيَّةَ؟ ⁴ نَعَمْ، ⁵ أَتَكَلَّمُهَا ⁶ قَلِيلاً.

</div>

(14) hal tatakallamu l-luġata l-ʿarabiyyata? naʿam ʾatakallamu-hā qalīlan.

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

Translate into Arabic:

(1)   At the end of every season the two merchants share the profit.

(2)   The spectators gathered on the road between the two villages in order to see the racing cars.

(3)   After the football match the spectators fought with (مَعَ) the police forces in the stadium.

(4)   The civil servants usually speak (the) Arabic (language) in the company.

(5)   I graduated from the same university from which you (m.) graduated.

(6)   At the wedding party the child pushed the flowers off the table and they fell and scattered on the floor.

(7)   It will rain tomorrow and therefore many of the workers and civil servants (employees) will use their own cars.

8)   The workers met yesterday and talked about increasing their wages at the end of each year.

Chapter 19

Passive verbs

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

The active verb, أَلْفِعْلُ ٱلْمَعْلُومُ, is used in Arabic when the performer of the action is named and expressed as the grammatical subject. So far we have only dealt with active verb forms in the perfect and imperfect tense.

The passive forms of the perfect and imperfect tenses differ from their active counterparts by having different vocalization. A characteristic sign of all passive tense forms is that they have the vowel **ḍammah** /u/ on the first radical.

The passive of the perfect tense has only one pattern of vowelling for all verbs and forms (stems I–X). The first radical has **ḍammah** /u/ (as mentioned) and the second radical has **kasrah** /i/. The pattern of the passive perfect in the third person masculine singular is thus: فُعِلَ **fuʿila**, e.g.

Perfect

Active		*Passive*
CaCaCa, CaCiCa, CaCuCa	⇒	CuCiCa
كَتَبَ **kataba**, he wrote		كُتِبَ **kutiba**, it was written
شَرِبَ **šariba**, he drank		شُرِبَ **šuriba**, it was drunk
بَعُدَ **baʿuda**, he/it was distant		بُعِدَ **buʿida**, he was expelled
(See conjugation A2.1 in Appendix 2.)		

19.2 The passive of the basic form (I) of the verb in the imperfect tense has also only one pattern of vowelling for all verbs. The first radical still

has **ḍammah**, but the middle radical has **fatḥah** /a/, the basic pattern
being: يُفْعَل yufʿalu, e.g.

Imperfect

Active	*Passive*
يَكْتُبُ **ya**ktu**bu**, he writes	يُكْتَبُ **yu**kta**bu**, it is (being) written
يَشْتُمُ **ya**štu**mu**, he insults	يُشْتَمُ **yu**šta**mu**, he is (being) insulted

19.3 The passive forms of the derived verb forms (stems) II, III, IV,
VIII and X are conjugated regularly in the perfect and the imperfect
like the active verbs, except for the internal vowel changes mentioned
above, e.g.

	perfect active	passive	imperfect active	passive
Form II	دَرَّسَ darrasa he taught	دُرِّسَ durrisa he was taught	يُدَرِّسُ yudarrisu he teaches	يُدَرَّسُ yudarrasu he is taught
Form III	شَاهَدَ šāhada he saw	شُوهِدَ šūhida he was seen	يُشَاهِدُ yušāhidu he sees	يُشَاهَدُ yušāhadu he is seen
Form IV	أَرْسَلَ ʾarsala he sent	أُرْسِلَ ʾursila he was sent	يُرْسِلُ yursilu he sends	يُرْسَلُ yursalu he is sent
Form VIII	إِنْتَخَبَ ʾintaḫaba he elected	أُنْتُخِبَ ʾuntuḫiba he was elected	يَنْتَخِبُ yantaḫibu he elects	يُنْتَخَبُ yuntaḫabu he is elected
Form X	إِسْتَقْبَلَ ʾistaqbala he received	أُسْتُقْبِلَ ʾustuqbila he was received	يَسْتَقْبِلُ yastaqbilu he receives	يُسْتَقْبَلُ yustaqbalu he is received

Note: In the passive of the eighth and tenth forms, the initial vowel in modern Arabic is
commonly **kasrah**, e.g. إِنْتُخِبَ and إِسْتُقْبِلَ.
See the conjugations of the derived verb forms in Appendix 2.

19.4 The derived verb forms V, VI and VII have no passive because their active forms often have a passive or intransitive meaning, e.g.

Form V تَغَيَّرَ taġayyara, to be changed (he/it changed)

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

Form VII إِنْكَسَرَ ʾinkasara, to be broken (he/it broke)

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

Passive

Perfect	*Imperfect*
كُتِبَ كِتَابٌ	يُكْتَبُ كِتَابٌ
ku̱tiba kitāb**un**.	yu̱ktabu kitāb**un**.
A book **was** written.	A book **is** (being) written.
كُتِبَ ٱلْكِتَابُ	يُكْتَبُ ٱلْكِتَابُ
ku̱tiba l-kitābu.	yu̱ktabu l-kitābu.
The book **was** written.	The book **is** (being) written.

19.6 When the performer of the action is mentioned, one cannot use a passive verb in traditional Arabic. This means that the English sentence 'The book was written by the teacher' should in Arabic be rendered by an active sentence, where the performer (semantic agent) is expressed by the grammatical subject: 'The teacher wrote the book': كَتَبَ ٱلْمُعَلِّمُ ٱلْكِتَابَ kataba l-muʿallimu l-kitāba.

19.7 In modern literary Arabic, it is, however, increasingly common to use certain compound prepositions to express the semantic agent in passive sentences, in the same way as in many European languages. The

following are the most common prepositions used to express the passive
agent:

مِنْ طَرَفٍ   مِنْ قِبَلٍ   مِنْ جَانِبٍ

min ṭarafi   min qibali   min ğānibi

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

Examples:

كُتِبَ ٱلْكِتَابُ مِنْ قِبَلِ ٱلْمُعَلِّمِ

kutiba l-kitābu **min qibali** l-muʿallimi.

The book was written by the teacher.

(lit. The book was written from the side of the teacher.)

كُتِبَ مِنْ طَرَفِهِ

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

Exercises

Practise your reading:

ⁱقُتِلَ ²ثَلَاثَةُ ³أَشْخَاصٍ (.s شَخْصٌ) ⁴وَجُرِحَ ⁵أَرْبَعَةٌ فِي ⁶حَادِثِ ⁷سَيْرٍ
⁸أَمْسِ ⁹وَنُقِلُوا ¹⁰جَمِيعًا إِلَى ٱلْمُسْتَشْفَى.

(1) qutila ṯalāṯatu ʾašḫāṣin (s. šaḫṣun) wa-ğuriḥa ʾarbaʿatun fī ḥādiṯi sayrin
ʾamsi wa-nuqilū ğamīʿan ʾilā l-mustašfā.

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

ⁱبُعِثَ ²وَفْدٌ ³رَسْمِيٌّ ⁴مِنْ قِبَلِ ⁵سُمُوِّ ٱلْأَمِيرِ ⁶فَٱسْتُقْبِلَ فِي ⁷ٱلْمَطَارِ
⁸وَأُخِذُوا ⁹جَمِيعًا ¹⁰لِمُقَابَلَةِ ¹¹جَلَالَةِ ٱلْمَلِكِ.

(2) buʿiṯa wafdun rasmiyyun min qibali sumuwwi l-ʾamīri fa-stuqbila fī
l-maṭāri wa-ʾuḫiḏū ğamīʿan li-muqābalati ğalālati 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.

^١بَعْدَ أَنْ ^٢قُفِلَ بَابُ ^٣ٱلدُّكَّانِ ^٤عُلِّقَ ^٥ٱلْمِفْتَاحُ إِلَى ^٦جَانِبِ ٱلْبَابِ
^٧فَسُرِقَ مِنْ هُنَاكَ ^٨وَفُتِحَ ٱلْبَابُ وَسُرِقَتْ ^٩أَغْرَاضٌ (.s غَرَضٌ) ^{١٠}كَثِيرَةٌ.

(3) baʿda ʾan qufila bābu d-dukkāni ʿulliqa l-miftāḥu ʾilā ğānibi l-bābi fa-suriqa min hunāka wa-futiḥa l-bābu wa-suriqat ʾaġrāḍun (s. ġaraḍun) katīratun.

^١After the door of ^٣the shop was ^٢locked, ^٥the key ^٤was hung ^٦beside the door. ^٧It was stolen from there, the door ^٨was opened and ^{١٠}many ^٩things were stolen.

^١نُبِّهَ ^٢ٱلْعُمَّالُ (.s عَامِلٌ) ^٣مِنْ قِبَلِ ^٤ٱلنِّقَابَةِ ^٥بِعَدَمِ ^٦ٱلْقِيَامِ ^٧بِٱلْإِضْرَابِ.

(4) nubbiha l-ʿummālu (s. ʿāmilun) min qibali n-niqābati bi-ʿadami l-qiyāmi bi-l-ʾiḍrābi.

^٢The workers ^١were warned ^٣by the ^٤trade union ^٥not ^٦to go on ^٧strike.

^١سَيُعْقَدُ ^٢غَدًا ^٣ٱجْتِمَاعٌ فِي ^٤وِزَارَةِ ^٥ٱلدَّاخِلِيَّةِ ^٦وَتُبْحَثُ ^٧فِيهِ ^٨قَضِيَّةُ
^٩تَأْجِيلِ ^{١٠}ٱلِانْتِخَابَاتِ ٱلْبَرْلَمَانِيَّةِ.

(5) sa-yuʿqadu ġadan ʾiğtimāʿun fī wizārati d-dāḫiliyyati wa-tubḥatu fī-hi qaḍiyyatu taʾğīli l-intiḫābāti l-barlamāniyyati.

^٣A meeting ^١will be held ^٢tomorrow at the ^٤Ministry of the ^٥Interior, and (^٧at it) ^٨the issue ^٩of postponing parliamentary ^{١٠}elections ^٦will be discussed.

^١عُرِضَ ^٢مَأْتَمُ ^٣ٱلْأَمِيرَةِ عَلَى ^٤شَاشَةِ ٱلتِّلِفِزْيُونِ ^٥وَقُدِّرَ ^٦عَدَدُ
^٧ٱلْمُشَاهِدِينَ ^٨بِأَكْثَرَ مِنْ ^٩مِئَةِ مِلْيُونِ ^{١٠}مُشَاهِدٍ.

(6) ʿuriḍa maʾtamu l-ʾamīrati ʿalā šāšati t-tilifizyūni wa-quddira ʿadadu l-mušāhidīna bi-ʾaktara min miʾati milyūni mušāhidin.

^٢The funeral of ^٣the princess ^١was shown on (the) television (^٤screen). ^٦The number of ^٧(the) viewers ^٥was estimated to be ^٨more than one ^٩hundred million (^{١٠}viewers).

^١نُقِلَ ٱلْمَصْنَعُ إِلَى ^٢خَارِجِ ٱلْمَدِينَةِ ^٣وَسُرِّحَ مِنَ ^٤ٱلْعَمَلِ ^٥أَكْثَرُ مِنْ
^٦نِصْفِ ^٧ٱلْعُمَّالِ (.s عَامِلٌ).

(7) nuqila l-maṣnaʿu ʾilā ḫāriği l-madīnati wa-surriḥa mina l-ʿamali ʾaktaru min niṣfi l-ʿummāli.

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

<div dir="rtl">

اُنْتُخِبَ مُدِيرُ ٱلْجَامِعَةِ ٱلْجَدِيدُ ²بِأَغْلَبِيَّةٍ ³سَاحِقَةٍ.

</div>

(8) ʾuntuḫiba mudīru l-ǧāmiʿati l-ǧadīdu bi-ʾaġlabiyyatin sāḥiqatin.

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

<div dir="rtl">

سَوْفَ لَا ¹يُسْمَحُ ²بِتَقْدِيمِ ³ٱلْمَشْرُوبَاتِ ٱلْكُحُولِيَّةِ فِي ٱلْمَطَاعِمِ (s. مَطْعَمٌ) ⁴وَسَيُمْنَعُ ⁵بَيْعُهَا فِي ⁶ٱلْأَسْوَاقِ (s. سُوقٌ).

</div>

(9) sawfa lā yusmaḥu bi-taqdīmi l-mašrūbāti l-kuḥūliyyati fī l-maṭāʿimi (s. maṭʿamun) wa-sa-yumnaʿu bayʿu-hā fī l-ʾaswāqi (s.sūqun).

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

<div dir="rtl">

¹ذُكِرَ فِي ²جَرِيدَةِ ٱلْيَوْمِ أَنَّ ³مُؤْتَمَرَ ⁴ٱلْكُتَّابِ (s. كَاتِبٌ) ٱلْعَرَبِ ⁵سَيُعْقَدُ ⁶ٱلْيَوْمَ فِي ⁷ٱلْعَاصِمَةِ ٱلْمَغْرِبِيَّةِ ٱلرِّبَاطِ.

</div>

(10) ḏukira fī ǧarīdati l-yawmi ʾanna muʾtamara l-kuttābi (kātibun) l-ʿarabi sa-yuʿqadu l-yawma fī l-ʿāṣimati l-maġribiyyati r-Ribāṭi.

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

Translate into Arabic:

(1)   The funeral of His Majesty the King was shown today on (the) television (screen).

(2)   The door of the shop was opened and many things were stolen.

(3)   More than half of the workers were moved to the factory outside the city.

(4)   After the door of the restaurant was locked with the key, the door was opened and the alcoholic drinks were stolen.

(5)   In today's newspaper it is mentioned that the Arab writers' congress will be held tomorrow at (in) the airport restaurant.

(6)   Four workers were killed and three injured in an accident in the factory and all were taken (transported) to (the) hospital.

(7) Alcoholic drinks will be prohibited from sale in the market and at the airport.

(8) A delegation was sent by the Ministry of the Interior. They were received at the airport and all of them were taken to meet His Highness the Prince.

Rules for writing the hamzah (hamzatu l-qaṭꜥi)

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 ꜣalif أ, wāw ؤ and yāꜣ ئ .. ـئـ .. .. نَـ 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 **fatḥah** ـَـ /a/ is ꜣalif ا.

(b)   The related letter of **ḍammah** ـُـ /u/ is **wāw** و.

(c)   The related letter of **kasrah** ـِـ /i/ is **yāꜣ** ى (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** ـِـ /i/. (The **yāꜣ** with the **sukūn** ـيْـ ..ـيْـ.. ..يْـ ي /y/ is considered to be as strong as the **kasrah**.)

(b)   The second strongest vowel is **ḍammah** ُ__ /u/.

(c)   The weakest vowel is **fatḥah** َ__ /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 **yāʾ**, as mentioned above.

Note: **Hamzah** at the beginning of a word has already been discussed in chapter 7.

20.3   Hamzah in the middle of a word

When the **hamzah** appears with a **sukūn** in the middle of a word, the bearer of the **hamzah** is the related letter of the preceding vowel, e.g.

بَأْسٌ	بُؤْسٌ	بِئْسٌ
baʾsun, harm	buʾsun, misery	biʾsun, misfortune

(The bearer of the **hamzah** is the related letter of the preceding vowel, because the preceding vowel is stronger than its own **sukūn**.)

20.4   When the **hamzah** appears with a vowel of its own after a **sukūn** in the middle of a word, the bearer of the **hamzah** is the related letter of its own vowel, e.g.

يَسْأَلُ	مَسْؤُولُ	أَسْئِلَةٌ
yasʾalu, he asks	masʾūlun, responsible	ʾasʾilatun, questions

(The bearer of the **hamzah** is the related letter of its own vowel, because its own vowel is stronger than the preceding **sukūn**.)

20.5   When the **hamzah** appears with a vowel of its own after another vowel in the middle of a word, the bearer of the **hamzah** is the related letter of the stronger one of these two vowels, e.g.

(a) سُئِلَ suʾila, he was asked
(The **kasrah** of the **hamzah** is stronger than the preceding **ḍammah**.)

مِئَةٌ miʾatun, hundred
(The preceding **kasrah** is stronger than the **fatḥah** of the **hamzah**.)

(b) لَؤُمَ laʾuma, he was wicked

(The ḍammah of the hamzah is stronger than the preceding fatḥah.)

سُؤَالٌ suʾālun, question

(The preceding ḍammah is stronger than the fatḥah of the hamzah).

(c) سَأَلَ saʾala, he asked

(Here the **bearer** of the **hamzah** is ʾalif أ, because both its own vowel and the **preceding** vowel are **fatḥahs**.)

20.6 When the **hamzah** appears with a vowel of its own after yāʾ with **sukūn** ...ـْيـ... /...y.../, the bearer of the **hamzah** is yāʾ without dots ...ـئـ..., e.g.

هَيْئَةٌ hayʾatun, organization

شَيْئَانِ šayʾāni, two things

(The preceding yāʾ with **sukūn** ...ـْيـ... is stronger than the **fatḥah** of the **hamzah** and therefore the bearer of the **hamzah** is ...ـئَـ... /y/ without dots.)

20.7 When the **hamzah** appears with fatḥah between one of the long vowels ـَا ... /ā/ or ـُو... /ū/ and tāʾ marbūṭah ة, ـة..., the **hamzah** will stand alone without a bearer:

(a) alone after ʾalif: ءَا /...āʾ.../, e.g. قِرَاءَةٌ qirāʾatun, reading

(b) alone after wāw: وءَ /...ūʾ.../, e.g. مُرُوءَةٌ murūʾatun, valour

BUT: If the **hamzah** appears with fatḥah between the long vowel ...ـِي... /ī/ and tāʾ marbūṭah ة, ـة..., the bearer of the **hamzah** is ...ـئَـ... /y/, e.g. خَطِيئَةٌ ḫaṭīʾatun 'sin'.

20.8 When the **hamzah** in the middle of a word is preceded by ʾalif ا, 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	Accusative	Genitive
أَصْدِقَاؤُهُ	أَصْدِقَاءَهُ	أَصْدِقَائِهِ
ʾaṣdiqāʾu-hu, his friends	ʾaṣdiqāʾa-hu	ʾaṣdiqāʾi-hi

20.9 When the **hamzah** occurs between two long ˀ**alifs** ‏اءا‎ /āˀā/, it is again written without a bearer, e.g. ‏قِرَاءَاتٌ‎ qirāˀātun 'readings' (not: ‏قِرَااأَاتٌ‎).

20.10 *Hamzah at the end of a word (or word stem)*

When **hamzah** with a vowel occurs at the end of a word (or word stem) after a vowel, the bearer of the **hamzah** is the related letter of the preceding vowel, regardless of the vowel of the **hamzah**, e.g.

(a) ‏بَدَأَ‎ bada**ˀ**a, he started (ˀ**alif** ‏ا‎ is the related letter of the preceding vowel /**a**/)

(b) ‏جَرُؤَ‎ ğaru**ˀ**a, he dared (**wāw** ‏و‎ is the related letter of the preceding vowel /**u**/)

(c) ‏قُرِئَ‎ quri**ˀ**a, it was read (**yāˀ** ‏ى‎ is the related letter of the preceding vowel /**i**/)

Nominative	Accusative	Genitive
‏نَبَأٌ‎ nabaˀun, news	‏نَبَأً‎ nabaˀan	‏نَبَإٍ‎ nabaˀin
‏تَنَبُّؤٌ‎ tanabbuˀun, prophecy	‏تَنَبُّؤًا‎ tanabbuˀan	‏تَنَبُّؤٍ‎ tanabbuˀin

Note: If a word ending in **hamzah** has the accusative ending with nunation /...an/, an extra final ˀ**alif** ‏ا‎ is added (as in the above example: ‏تَنَبُّؤًا‎ tanabbuˀan 'prophecy'), except when the bearer of the **hamzah** itself is ˀ**alif** ‏ا‎ (owing to a preceding **fatḥah** or ˀ**alif**), e.g. ‏نَبَأً‎ nabaˀan (not: ‏نَبَأًا‎), ‏مَسَاءً‎ masāˀan 'evening' (not: ‏مَسَاءًا‎); see the following paragraph.

20.11 When **hamzah** with a vowel occurs at the end of a word (or word stem) following a long vowel or **sukūn**, the **hamzah** will have no bearer:

Nominative	Accusative	Genitive
‏مَسَاءٌ‎ masāˀun, evening	‏مَسَاءً‎ masāˀan	‏مَسَاءٍ‎ masāˀin
‏سُوءٌ‎ sūˀun, offence	‏سُوءً‎ sūˀan	‏سُوءٍ‎ sūˀin
‏رَدِيءٌ‎ radīˀun, evil	‏رَدِيئًا‎ radīˀan	‏رَدِيءٍ‎ radīˀin

جُزْءٌ ğuz'un, a part | جُزْءًا ğuz'an | جُزْءٍ ğuz'in

أَلْجُزْءُ 'al-ğuz'u, the part | أَلْجُزْءَ 'al-ğuz'a | أَلْجُزْءِ 'al-ğuz'i

20.12 When **hamzah** is followed by the extra 'alif (ـًا...), 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: ..ـبـ.. ..ـتـ.. ..ـجـ.. etc.) and which has a **sukūn** ـْ, the bearer of the **hamzah** is always yā' /y/ ..ـئـ.. (without dots), e.g.

(a) Followed by an extra 'alif:

(عِبْءٌ) | عِبْئًا

'ib'un, a burden (nom.) | 'ib'an, a burden (acc.)

دِفْئًا | بُطْئًا

dif'an, warmth (acc.) | but'an, slowness (acc.)

(b) Followed by a suffix pronoun:

Nominative	**Accusative**	**Genitive**
عِبْئُهُ	عِبْئَهُ	عِبْئِهِ
'ib'u-hu, his burden	'ib'a-hu	'ib'i-hi

20.13 When the **hamzah** occurs at the end of a word (or word stem) preceded by one of the five letters ..ـو.. ..ـز.. ..ـر.. ..ـذ.. ..ـد.., which can be connected only from the right and which have a **sukūn** ـْ, there will be two alternatives for writing the **hamzah**:

(a) The **hamzah** will stand alone, inasmuch as the following letter is considered as part of a suffix pronoun, e.g.

	Nominative	**Accusative**	**Genitive**
(ضَوْءٌ)	ضَوْءُكَ	ضَوْءَكَ	ضَوْءِكَ
ḍaw'un, a light	ḍaw'u-ka, your light	ḍaw'a-ka	ḍaw'i-ka
(جُزْءٌ)	جُزْءُكَ	جُزْءَكَ	جُزْءِكَ
ğuz'un, a part	ğuz'u-ka, your part	ğuz'a-ka	ğuz'i-ka

(b) The bearer of the **hamzah** is decided by its own vowel, inasmuch as it is considered as being in the middle of a word preceded by a **sukūn**, and the suffix pronoun is considered to be a part of the word, e.g.

Nominative	*Accusative*	*Genitive*
ضَوْءُكَ	ضَوْأَكَ	ضَوْئِكَ
ḍaw'u-ka, your light	ḍaw'a-ka	ḍaw'i-ka
جُزْءُكَ	جُزْأَكَ	جُزْئِكَ
ǧuz'u-ka, your part	ǧuz'a-ka	ǧuz'i-ka

20.14 If a prefix (or prefixed conjunction or preposition) is attached to a word beginning with **hamzah,** the prefix will not interfere with the spelling of the **hamzah**, e.g.

لِأَنَّ **li-'anna**, because (not: لِأَنَّ)   فَإِنَّ **fa-'inna**, that (not: فَإِنَّ)

(An exception is لِئَلَّا li-'allā 'in order not to'.)

20.15 In contradiction to the above rules, some exceptional variations can be found in the writing of well-known authors, even in common words, e.g.

Exceptional variations	*According to the above rules*
مَسْئَلَةٌ mas'alatun, a question	مَسْأَلَةٌ
مَسْئُولٌ mas'ūlun, responsible	مَسْؤُولٌ
يَقْرَأُونَ yaqra'ūna, they are reading	يَقْرَؤُونَ
شُئُونٌ šu'ūnun, matters	شُؤُونٌ
تَقْرَئِينَ taqra'īna, you (f.) are reading	تَقْرَئِينَ
مَسَاءًا masā'an, evening (acc.)	مَسَاءً

Exercises

Practise your reading:

<div dir="rtl">

ˡسَاءَنِي ²أَنَّكَ ³جِئْتَ ⁴مُتَأَخِّرًا إِلَى ⁴ٱلْمُؤْتَمَرِ.

</div>

(1) sāʾa-nī ʾanna-ka ǧiʾta mutaʾaḫḫiran ʾilā l-muʾtamari.

ˡI was offended that you ²came ³late to ⁴the conference (congress).

<div dir="rtl">

ˡأَٱلَمُ يُعَلِّمُ ²ٱلْمَرْءَ ³كُلَّ ⁴شَيْءٍ عَنْ ⁵أُمُورِ(s.) .أَمْرٌ ⁶ٱلْحَيَاةِ.

</div>

(2) ʾal-ʾalamu yuʿallimu l-marʾa kulla šayʾin ʿan ʾumūri l-ḥayāti.

ˡPain teaches ²a (the) man ³,⁴everything about ⁵the matters of ⁶life.

<div dir="rtl">

ˡمَا ²قَرَؤُوا ³شَيْئًا عَنِ ⁴تَارِيخِ ⁵حَيَاةِ ⁶ٱلشَّاعِرِ ⁷ٱلْمَعْرُوفِ ٱمْرِىءٱلْقَيْسِ.

</div>

(3) mā qaraʾū šayʾan ʿan tārīḫi ḥayāti š-šāʿiri l-maʿrūfi mriʾi l-Qaysi.

They have ˡnot ²read ³anything about ⁵,⁴the biography (⁵life ⁴history) of ⁷the well-known ⁶poet Imruʾ l-Qays.

<div dir="rtl">

ˡهَنِينًا ²لِلزَّهْرَةِ ³ٱلذَّابِلَةِ؛ إِنَّ ⁴ٱلسَّمَاءَ ⁵سَتُمْطِرُ ⁶غَدًا.

</div>

(4) haniʾan li-z-zahrati d-dābilati; ʾinna s-samāʾa sa-tumṭiru ġadan.

ˡSalute (²to) ³the withered ²flower. ⁶Tomorrow there ⁴,⁵will be rain (lit. ⁴the sky ⁵will rain).

<div dir="rtl">

ˡيُؤْمِنُ ٱلْمُسْلِمُ بِٱللّهِ وَلاَ ²يَأْذَنُ ٱلْإِسْلَامُ ³بِٱلْقَتْلِ.

</div>

(5) yuʾminu l-muslimu bi-llāhi wa-lā yaʾḏanu l-ʾislāmu bi-l-qatli.

A Muslim ˡbelieves in God and Islam does not ²allow ³killing.

<div dir="rtl">

ˡجِئْتُ ²لِأُهَنِّئَكَ عَلَى ³مُكَافَأَةِ ⁴قَائِدِ ⁵ٱلْجَيْشِ.

</div>

(6) ǧiʾtu li-ʾuhanniʾa-ka ʿalā mukāfaʾati qāʾidi l-ǧayši.

ˡI came ²to congratulate you on ³the reward of the ⁵army ⁴commander.

<div dir="rtl">

ˡمَتَى ²تُهَنِّىءُ ٱلطُّلَّابَ ³ٱلْفَائِزِينَ فِي ⁴ٱلْامْتِحَانِ ⁵ٱلنِّهَائِيِّ؟

</div>

(7) matā tuhanniʾu ṭ-ṭullāba l-fāʾizīna fī l-ʾimtiḥāni n-nihāʾiyyi?

ˡWhen ²will you congratulate the students who were ³successful in ⁵the final ⁴exam?

<div dir="rtl">

مَا ˡجَرُؤَ ²ٱلْمَسْؤُولُ فِي ³وِزَارَةِ ⁴ٱلْبِيئَةِ ⁵ٱلْإِدْلاءَ ⁶بِرَأْيِهِ ⁷حَوْلَ ⁸مَسْأَلَةِ ⁹تَلَوُّثِ ¹⁰ٱلشَّاطِىءِ.

</div>

(8) mā ǧaruʾa l-masʾūlu fī wizārati l-bīʾati l-ʾidlāʾi bi-raʾyi-hi ḥawla masʾalati talawwuṯi š-šāṭiʾi.

²The (official) responsible at ³the Ministry of the ⁴Environment did not ¹dare ⁵to express ⁶his opinion ⁷about ⁸the matter of ¹⁰the coastal ⁹pollution.

¹ٱلْمَرْءُ ²مُعَرَّضٌ ³لِلْأَفْرَاحِ(.s فَرَحٌ) ⁴وَأَحْزَانٍ(.s حُزْنٌ) وَكُلُّ شَيْءٍ ⁵لَهُ ⁶نِهَايَةٌ ⁷إِلاَّ ⁸شَيْئًا ⁹وَاحِدًا ¹⁰وَهُوَ ¹¹ٱلرُّوحُ.

(9) ˀal-marˀu muˤarraḍun li-ˀafrāḥin wa-ˀaḥzānin, wa-kullu šayˀin la-hu nihāyatun ˀillā šayˀan wāḥidan wa-huwa r-rūḥu.

¹A (the) human being ²is exposed ³to happiness ⁴and sadness, and everything ⁵has ⁶an end ⁷except for ⁹one ⁸thing, ¹⁰and that is ¹¹the soul (spirit).

¹أَٱلْاِنْسَانُ ²ٱلْجَرِيءُ ³يَعْتَرِفُ ⁴بِخَطِيئَتِهِ.

(10) ˀal-insānu l-ǧarīˀu yaˤtarifu bi-ḫaṭīˀati-hi.

²A (the) brave ¹person ³admits ⁴his fault.

¹مِنْ ²حُبِّي ³لَهَا ⁴مَا ⁵هَدَأَتْ ⁶دَقَّاتُ ⁷فُؤَادِي ⁸ٱلْبَرِيءِ.

(11) min ḥubbī la-hā mā hadaˀat daqqātu fuˀādī l-barīˀi.

¹Because of ²my love ³for her, ⁶the beats of my ⁸innocent ⁷heart ⁴did not ⁵slow down (⁵calm).

¹سَئِمَ ²ٱلْمُؤَلِّفُ مِنْ ³قِرَاءَةِ ⁴مُسَاعِدِه ⁵ٱلْبَطِيئَةِ ⁶لِلْمَخْطُوطَةِ ⁷ٱلْقَدِيمَةِ.

(12) saˀima l-muˀallifu min qirāˀati musāˤidi-hi l-baṭīˀati li-l-maḫṭūṭati l-qadīmati.

²The author ¹was bored with ⁴his assistant's ⁵slow ³reading of ⁷the old ⁶manuscript.

¹شَارَكَتْ فِي ²ٱلْمُؤْتَمَرِ ٱلَّذِي ³ٱنْعَقَدَ ⁴مُؤَخَّرًا كُلُّ ⁵ٱلْفِئَاتِ ⁶ٱلْمُتَنَازِعَةِ عَلَى ⁷مَسْأَلَةِ ⁸تَوْزِيعِ ⁹مِيَاهِ ¹⁰ٱلرَّيِّ.

(13) šārakat fī l-muˀtamari lladī-nˤaqada muˀaḫḫaran kullu l-fiˀāti l-mutanāziˤati ˤalā masˀalati tawzīˤi miyāhi r-rayyi.

All of ⁶the conflicting ⁵parties on ⁷the matter of ⁸distributing ¹⁰irrigation ⁹water ¹participated in ²the conference which ³was held ⁴recently.

شَرِبَ ¹ٱلسَّائِحُ ²ٱلْعَطْشَانُ ³مَاءً ⁴عَكِرًا مِنْ ⁵بِئْرٍ ⁶عَمِيقَةٍ فِي ⁷ٱلصَّحْرَاءِ.

(14) šariba s-sāˀiḥu l-ˤaṭšānu māˀan ˤakiran min biˀrin ˤamīqatin fī ṣ-ṣaḥrāˀi.

²The thirsty ¹tourist drank ⁴muddy ³water from ⁶a deep ⁵well in ⁷the desert.

Translate into Arabic:

(1) Pain teaches everything about (the) happiness and (the) sadness.

(2) Everything has an end except one thing, and that is love.

(3) The beats of the thirsty tourist's heart won't slow down.

(4) A Muslim does not believe in, nor allow, killing.

(5) The author took part in the conference (congress) which was held recently in the Ministry of Environment.

(6) I came to congratulate the students on the army commander's reward.

(7) The well-known poet Imruʾ 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.

Rules for writing the hamzah (hamzatu l-qatˤi)

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 ٱلتَّكْسِيرِ. It may be compared to the English irregular plural, e.g., 'man – men', 'mouse – mice', 'foot – feet', etc.

Broken plurals are formed from the singular by internal changes and/or specific increments according to some thirty different patterns. There are hardly any rules about how to form the broken plural from the singular. The broken plural occurs more frequently than the sound plural (regular plural).

Some singular nouns may have more than one form of the broken plural, and some may have both a sound plural and a broken plural.

21.2 The list below contains some of the most common patterns of the broken plural.

singular	broken plural	singular	broken plural
(a) بَابٌ bābun door	أَبْوَابٌ ʾabwābun	(b) مَلِكٌ malikun king	مُلُوكٌ mulūkun
(c) كَبِيرٌ kabīrun big	كِبَارٌ kibārun	(d) شَهْرٌ šahrun month	أَشْهُرُ ʾašhurun
(e) أَخٌ ʾaḫun brother	إِخْوَانٌ ʾiḫwānun	(f) مَبْنًى mabnan building	مَبَانٍ mabānin
(g) سُؤَالٌ suʾālun question	أَسْئِلَةٌ ʾasʾilatun	(h) طَرِيقٌ ṭarīqun road	طُرُقٌ ṭuruqun

(i) عَامِلٌ ‘āmilun worker — عُمَّالٌ ‘ummālun — (j) نَبِيٌّ nabiyyun prophet — أَنْبِيَاءُ ’anbiyā’u (dipt.)

(k) رِسَالَةٌ risālatun letter — رَسَائِلُ rasā’ilu — (l) قِصَّةٌ qiṣṣatun story — قِصَصٌ qiṣaṣun

Note: It is recommended that the plural form be learnt along with the singular.

21.3 Agreement of adjectives with plural nouns

(a) Broken plurals referring to masculine or feminine human beings may take the adjective both in the broken plural and sound plural, e.g.

Masc. sing.	*Adjective broken plur.*	*Adjective sound plur.*
وَلَدٌ سَعِيدٌ	أَوْلَادٌ سُعَدَاءُ	أَوْلَادٌ سَعِيدُونَ
waladun sa‘īdun	’awlādun su‘adā’u	’awlādun sa‘īdūna
a happy boy	happy boys	

Fem. sing.		
عَرُوسٌ سَعِيدَةٌ	عَرَائِسُ سُعَدَاءُ	عَرَائِسُ سَعِيدَاتٌ
‘arūsun sa‘īdatun	‘arā’isu su‘adā’u	‘arā’isu sa‘īdātun
a happy bride	happy brides	

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

Masc. sing.	*Adjective broken plur.*	*Adjective sound plur.*
مُعَلِّمٌ سَعِيدٌ	مُعَلِّمُونَ سُعَدَاءُ	مُعَلِّمُونَ سَعِيدُونَ
mu‘allimun sa‘īdun	mu‘allimūna su‘adā’u	mu‘allimūna sa‘īdūna
a happy teacher	happy teachers	

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

Masc. sing.	*Sound plur.*
بَيْتٌ صَغِيرٌ	بُيُوتٌ صَغِيرَةٌ
baytun **ṣaġīrun**, a small house	buyūtun **ṣaġīratun**

Fem. sing.

طَاوِلَةٌ صَغِيرَةٌ   طَاوِلَاتٌ صَغِيرَةٌ

ṭāwilatun **ṣaġīratun**, a small table   ṭāwilātun **ṣaġīratun**

21.4 Collective nouns, إِسْمُ ٱلْجَمْعِ, indicate a gathering in one unit or group, and they can refer to both humans and non-humans. They may form either the sound or the broken plural or sometimes both.

Collective noun Masc.	Broken plur. Fem.	Singular Fem.	Sound plur. Fem.
شَجَرٌ šaǧarun	أَشْجَارُ ʾašǧārun	شَجَرَةٌ šaǧaratun	شَجَرَاتٌ šaǧarātun
trees	(some) trees	a tree	trees (specified)
لَيْلٌ laylun	لَيَالٍ layālin	لَيْلَةٌ laylatun	لَيْلَاتٌ laylātun
night, night-time	(some) nights	a night	nights (specified)
سَمَكٌ samakun	أَسْمَاكُ ʾasmākun	سَمَكَةٌ samakatun	سَمَكَاتٌ samakātun
fish	(some) fish	a fish	fish (specified)

Some collective nouns do not have a corresponding singular:

Collective noun Masc.	Broken plur. Fem.	Singular Fem.	Sound plur. Fem.
جَيْشٌ ǧayšun	جُيُوشٌ ǧuyūšun	_____	_____
army	armies		
شَعْبٌ šaʿbun	شُعُوبٌ šuʿūbun	_____	_____
people, folk	peoples, folk		
خَيْلٌ ḫaylun	خُيُولٌ ḫuyūlun	_____	_____
horses	horses		

21.5 *Agreement of verbs and adjectives with collective nouns*

Collective nouns, إِسْمُ ٱلْجَمْعِ , 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	Broken plural
(Treated as masc. sing.)	*(Treated as fem. sing.)*
ذَهَبَ شَعْبٌ عَظِيمٌ	ذَهَبَتْ شُعُوبٌ عَظِيمَةٌ
ḏahaba šaʿbun ʿaḏīmun.	ḏahabat šuʿūbun ʿaḏīmatun.
A great nation (lit. people)	Great nations (lit. peoples)
has vanished (gone).	have vanished (gone).
إِحْتَرَقَ شَجَرٌ كَثِيرٌ	إِحْتَرَقَتْ أَشْجَارٌ كَثِيرَةٌ
ʾiḥtaraqa šağarun kaṯīrun.	ʾiḥtaraqat ʾašğārun kaṯīratun.
Many trees burned.	Many (individual) trees burned.

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

With masc. verb	With fem. verb
نَشَرَ ٱلْعَرَبُ ٱلْحَضَارَةَ	نَشَرَتِ ٱلْعَرَبُ ٱلْحَضَارَةَ
našara l-ʿarabu l-ḥaḍārata.	**našarati** l-ʿarabu l-ḥaḍārata.
The Arabs spread civilization.	

Exercises

Practise your reading:

<div dir="rtl">

¹ آبَاءُ (.s أَبُ) ٱلتَّلَامِيذِ (.s تِلْمِيذٌ) ²وَأُمَّهَاتُهُمْ ³مَشْغُولُونَ فِي ⁴تَحْضِيرِ ⁵حَفْلَةٍ لِأَطْفَالِهِمْ (.s طِفْلٌ).

</div>

(1) ʾābāʾu t-talāmīḏi wa-ʾummahātu-hum mašğūlūna fī taḥḍīri ḥaflatin li-ʾaṭfāli-him

The pupils' ¹fathers ²and mothers ³are busy (with) ⁴preparing ⁵a party for their children.

<div dir="rtl">

كَثِيرٌ مِنْ ¹سُكَّانِ (.s سَاكِنٌ) ²مَبَانِي (.s مَبْنَى) ³ٱلْحَيِّ مِنْ رِجَالٍ ⁴وَنِسَاءٍ (.s إِمْرَأَةٌ) هُمْ ⁵عَجَائِزُ (.s عَجُوزٌ) ⁶وَضُعَفَاءُ (.s ضَعِيفٌ) وَلَيْسَتْ عِنْدَهُمْ ⁷مَصَاعِدُ (.s مِصْعَدٌ).

</div>

(2) kaṯīrun min sukkāni mabānī l-ḥayyi min riğālin wa-nisāʾin hum ʿağāʾizu wa-ḍuʿafāʾu wa-laysat ʿinda-hum maṣāʿidu.

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

¹سَمَكُ (.s سَمَكَةٌ) ²ٱلْأَنْهُرِ (.s نَهْرُ) ³وَٱلْبُحَيْرَاتِ ⁴أَطْيَبُ مِنْ سَمَكِ
⁵ٱلْبِحَارِ (.s بَحْرُ).

(3) samaku l-ʾanhuri wa-l-buḥayrāti ʾaṭyabu min samaki l-biḥāri.

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

¹إِنْقَلَبَتْ ²شَاحِنَةٌ ³بِحَادِثِ ⁴سَيْرٍ ⁵فَسَقَطَتْ مِنْهَا ⁶صَنَادِيقُ
(.s صُنْدُوقٌ) ⁷ٱلْفَاكِهَةِ ⁸وَأَكْيَاسٌ (.s كِيسُ) ⁹مَمْلُوءَةٌ ¹⁰بِٱلزَّيْتُونِ.

(4) ʾinqalabat šāḥinatun bi-ḥādiṯi sayrin fa-saqaṭat min-hā ṣanādīqu l-fākihati wa-ʾakyāsun mamlūʾatun bi-z-zaytūni.

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

¹خَسِرَ ²ٱلْجَيْشُ ٱلْأَلْمَانِيُّ ³ٱلْقَوِيُّ ⁴ٱلْحَرْبَ ⁵ضِدَّ ⁶ٱلْجُيُوشِ (.s جَيْشٌ)
⁷ٱلتَّابِعَةِ ⁸لِدُوَلِ (.s دَوْلَةُ) ⁹ٱلْحُلَفَاءِ (.s حَلِيفٌ).

(5) ḫasira l-ǧayšu l-ʾalmāniyyu l-qawiyyu l-ḥarba ḍidda l-ǧuyūši t-tābiʿati li-duwali l-ḥulafāʾi.

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

¹أَلْمَصَارِفُ (.s مَصْرِفٌ) ٱلْكَبِيرَةُ ²وَٱلتُّجَّارُ (.s تَاجِرُ) ٱلْكِبَارُ
³مَسْؤُولُونَ عَنِ ⁴ٱرْتِفَاعِ ⁵أَسْعَارِ (.s سِعْرُ) ⁶ٱلْمَوَادِّ (.s مَادَّةُ)
⁷ٱلْغِذَائِيَّةِ فِي ٱلْبِلَادِ.

(6) ʾal-maṣārifu l-kabīratu wa-t-tuǧǧāru l-kibāru masʾūlūna ʿani rtifāʿi ʾasʿāri l-mawāddi l-ġidāʾiyyati fī l-bilādi.

The big ¹banks and big ²merchants are ³responsible for ⁴the rise in ⁵the price(s) of ⁷,⁶foodstuffs in the country.

¹إِجْتَمَعَ مُدَرَاءُ (.s مُدِيرُ) ٱلشَّرِكَاتِ مَعَ ²مَنْدُوبِي ³ٱلنِّقَابَاتِ ⁴وَتَبَاحَثُوا
⁵بِمَوَاضِيعَ (.s مَوْضُوعٌ) ⁶عَدِيدَةٍ مِنْهَا: ⁷رَفْعُ ⁸أُجُورِ (.s أَجْرُ) ٱلْعُمَّالِ
وَٱلْمُوَظَّفِينَ ⁹وَتَخْفِيضُ ¹⁰سَاعَاتِ ٱلْعَمَلِ.

(7) ʾiǧtamaʿa mudarāʾu š-šarikāti maʿa mandūbī n-niqābāti wa-tabāḥaṯū

bi-mawāḍiʿa ʿadīdatin min-hā: rafʿu ʾuǧūri l-ʿummāli wa-l-muwaḍḏafīna
wa-taḥfīḍu sāʿāti l-ʿamali.

The company managers (the managers of the companies) had [1]a
meeting with [3]the trade union [2]representatives [4]and discussed [6]many
[5]issues, among them [7]raising the [8]wages of workers and employees [9]and
reducing their working [10]hours.

<div dir="rtl">

¹قَدَّمَتْ ²مَجْمُوعَةٌ مِنْ ³عُلَمَاءِ (.s عَالِمٌ) ٱلْكِيمْيَاءِ ⁴تَقْرِيرًا عَنِ

⁵ٱكْتِشَافِهِمْ ⁶أَدْوِيَةً (.s دَوَاءٌ) جَدِيدَةً ⁷ضِدَّ ⁸أَمْرَاضِ (.s مَرَضٌ) ⁹ٱلْجِلْدِ.

</div>

(8) qaddamat maǧmūʿatun min ʿulamāʾi l-kīmyāʾi taqrīran ʿani-ktišāfi-him
ʾadwiyatan ǧadīdatan didda ʾamrāḍi l-ǧildi.

[2]A group of chemical [3]scientists [1]presented [4]a report on [5]its (their)
discovery of new [6]medicines [7]against [9]skin [8]diseases.

<div dir="rtl">

¹بِسَبَبِ ²كَثْرَةِ ³ٱلْأَمْطَارِ (.s مَطَرٌ) فِي هٰذِهِ ⁴ٱلْأَشْهُرِ (.s شَهْرٌ)

⁵طَافَتِ / فَاضَتِ ⁶ٱلْأَنْهُرُ (.s نَهْرٌ) ⁷وَجَرَفَتْ مَعَهَا ⁸مَنَازِلَ (.s مَنْزِلٌ)

⁹عَدِيدَةً ¹⁰قَرِيبَةً مِنَ ¹¹ٱلضِّفَافِ (.s ضَفَّةٌ).

</div>

(9) bi-sababi kaṯrati l-ʾamṭāri fī hāḏi-hi l-ʾašhuri ṭāfati / fāḍati l-ʾanhuru
wa-ǧarafat maʿa-hā manāzila ʿadīdatan qarībatan mina ḍ-ḍifāfi.

[1]Because of the [2]heavy [3]rain (lit. [2]lot of [3]rain) during these [4]months,
[6]the rivers have [5]flooded [7]and swept away [9]many [8]houses [10]near [11]the
banks.

<div dir="rtl">

¹نَسِيَ ²ٱلْحَارِسُ أَبْوَابَ (.s بَابٌ) ٱلْمَكْتَبِ ³وَشَبَابِيكَهُ (.s شُبَّاكٌ)

⁴مَفْتُوحَةً ⁵فَدَخَلَ ⁶لُصُوصٌ (.s لِصٌّ) ⁷وَسَرَقُوا ⁸أَشْيَاءَ (.s شَيْءٌ) ⁹ثَمِينَةً.

</div>

(10) nasiya l-ḥārisu ʾabwāba l-maktabi wa-šabābīka-hu maftūḥatan, fa-daḥala
luṣūṣun wa-saraqū ʾašyāʾa ṯamīnatan.

[2]The guard [1]left (lit. [1]forgot) the doors [3]and windows of the office [4]open,
so [6]thieves [5]went in [7]and stole [9]valuable [8]things.

<div dir="rtl">

¹نَشَرَتْ ²دُورُ (.s دَارٌ) ³ٱلنَّشْرِ ⁴أَعْمَالَ (.s عَمَلٌ) ٱلْكُتَّابِ (.s كَاتِبٌ)

⁶وَٱلشُّعَرَاءِ (.s شَاعِرٌ) ⁷وَرَفَضَتْ بَعْضَهَا ⁸مَعَ أَنَّهَا كَانَتْ ⁹جَيِّدَةً.

</div>

(11) našarat dūru n-našri ʾaʿmāla l-kuttābi wa-š-šuʿarāʾi wa-rafaḍat baʿda-hā
maʿa ʾanna-hā kānat ǧayyidatan.

[3]The publishing [2]houses [1]published [4]the works of [5]the writers [6]and poets [7]and rejected some of them [8]although they were [9]good.

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ᴵبِسَبَبِ ²قِلَّةِ ³ٱلْأَمْطَارِ (s. مَطَرُ) فِي ⁴ٱلْأَعْوَامِ (s. عَامُ) ⁵ٱلْأَخِيرَةِ

⁶تَضَرَّرَتْ ⁷مَوَاسِمُ (s. مَوْسِمُ.) ⁸ٱلْخُضَارِ ⁹وَٱلْفَاكِهَةِ فِي

¹⁰ٱلْمَزَارِعِ (s. مَزْرَعَةٌ).

</div>

(12) bi-sababi qillati l-ʾamtāri fī l-ʾaʿwāmi l-ʾaḫīrati taḍarrarat mawāsimu l-ḫuḍāri wa-l-fākihati fī l-mazāriʿi.

[1]Because of [2]lack ([2]scarcity) of [3]rain in [5]recent [4]years, [8]the vegetable [9]and fruit [7]harvests on [10]the farms have been [6]damaged.

<div dir="rtl">

ᴵأَلشَّعْبُ ٱلْعَرَبِيُّ ²مِنْ بَيْنِ ٱلشُّعُوبِ ³ٱلْعَظِيمَةِ فِي ⁴ٱلْعَالَمِ ٱلَّتِي ⁵نَشَرَتِ ⁶ٱلْحَضَارَةَ.

</div>

(13) ʾaš-šaʿbu l-ʿarabiyyu min bayni š-šuʿūbi l-ʿaḏīmati fī l-ʿālami llatī našarati l-ḥaḍārata.

The Arabs (Arab [1]people) are [2]among the [3]great peoples (of [4]the world) who have [5]spread [6]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 ٱلْمُنْصَرِفُ, 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 ٱلْمَمْنُوعُ مِنَ ٱلصَّرْفِ or غَيْرُ ٱلْمُنْصَرِفِ, i.e. *not fully declined*.

	Diptote indefinite
Nominative: one **ḍammah**	ـُ /-u/
Accusative and genitive: one **fatḥah**	ـَ /-a/

22.2 When a diptote is made definite by the definite article أَلْ.., a suffix possessive pronoun, or by being the first noun (ٱلْمُضَافُ ʾal-muḍāfu) of an ʾiḍāfah construction, it takes the usual three case endings, i.e. it becomes a triptote, e.g.

	Indefinite form, sing.		Definite form, sing.
	Diptote (not fully declined)		Triptote (fully declined)
Nom.:	أَحْمَرُ ʾaḥmar**u**, red	(not: أَحْمَرُ ʾaḥmar**un**)	أَلْأَحْمَرُ ʾal-ʾaḥmar**u**
Acc.:	أَحْمَرَ ʾaḥmar**a**	(not: أَحْمَرًا ʾaḥmar**an**)	أَلْأَحْمَرَ ʾal-ʾaḥmar**a**
Gen.:	أَحْمَرَ ʾaḥmar**a**	(not: أَحْمَرٍ ʾaḥmar**in**)	أَلْأَحْمَرِ ʾal-ʾaḥmar**i**

	Indefinite form, plur.	Definite form, plur.
	Diptote (not fully declined)	Triptote (fully declined, with suffix pronoun)
Nom.:	رَسَائِلُ rasāʾil**u**, letters, messages	رَسَائِلُكَ rasāʾil**u**-ka, your (m.) letters
Acc.:	رَسَائِلَ rasāʾil**a**	رَسَائِلَكَ rasāʾil**a**-ka
Gen.:	رَسَائِلَ rasāʾil**a**	رَسَائِلِكَ rasāʾil**i**-ka

The most common classes of diptotes are:

22.3 Proper names

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

مَرْيَمُ Maryamu	زَيْنَبُ Zaynabu	سُعَادُ Suʿādu
عَائِشَةُ ، Āʾišatu	فَاطِمَةُ Fāṭimatu	مَاجِدَةُ Māǧidatu

Note: Even masculine proper names ending in ـَة.. ةُ ... /...atu/ are diptotes, e.g.

نَخْلَةُ Naḥlatu   مُعَاوِيَةُ Muʿāwiyatu

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

Triptote				*Diptote* (more common)		
هِنْدُ	رَغْدُ	مِصْرُ	OR	هِنْدُ	رَغْدُ	مِصْرُ
Hindun	Raġdun	Miṣrun	OR	Hindu	Raġdu	Miṣru
		Egypt				Egypt

Note: Most commonly in modern Arabic, مِصْرُ miṣr**u** is used as a diptote
and هِنْدُ hind**un** as a triptote.

(c) Masculine proper names which contain more than three con-
sonants, e.g.

إِسْحَاقُ   إِبْرَاهِيمُ   يُوسُفُ   يَعْقُوبُ
ʾIsḥaqu, Isaac   ʾIbrāhīmu, Abraham   Yūsufu, Joseph   Yaʿqūbu, Jacob

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

بَارِيسُ   مَكَّةُ   دِمَشْقُ   لُبْنَانُ
Bārīsu   Makkatu   Dimašqu   Lubnānu
Paris   Mecca   Damascus   Lebanon

Note: The name of Cairo has the definite article أَلـ../ʾal../. It is there-
fore a triptote and takes all three cases endings: أَلْقَاهِرَةُ أَلْقَاهِرَةَ أَلْقَاهِرَةِ.

(e) Compound geographical names:

بُورْ سَعِيدُ   بَعْلَبَكُّ   بَيْتَ لَحْمَ   نِيُورْكُ
Būr Saʿīd**u**   Baʿla-bakk**u**   Bayt**a** Laḥm**a**   Niyūrk**u**
Port Said   Baalbek   Bethlehem   New York

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

تَغْلِبُ	يَزِيدُ	أَحْمَدُ
Taġlibu	Yazīdu	ʾAḥmadu

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.

أَرْمَلُ	أَرْمَلاً	أَرْمَلٍ	أَرْمَلَةٌ (fem.
ʾarmal**un**, widower	ʾarmal**an**	ʾarmal**in**	ʾarmal**atun**)

(g) Masculine proper names ending in ﺎﻥُ .. /...ānu/, e.g.

عُثْمَانُ	سُلَيْمَانُ	زَيْدَانُ
ʿUṯmānu	Sulaymānu	Zaydānu

(h) Proper names (masculine and feminine) which have the pattern of فُعَلُ fuʿalu, e.g.

عُمَرُ	زُحَلُ	قُزَحُ
ʿUmaru	Zuḥalu	Quzaḥu

22.4 Adjectives

(a) Most of the classical grammarians consider the masculine adjectives ending in ﺎﻥُ .. /...ānu/ (pattern: فَعْلانُ faʿlānu) and having the feminine ending ﻰ .. /...ā/ (pattern: فَعْلَى faʿlā) to be diptotes, but some other grammarians consider the feminine ending of the above ﺎﻥُ .. /...ānu/ to be ﺔ.. /...atun/ (pattern: فَعْلانَةٌ faʿlānatun, not فَعْلَى faʿlā). In this case they have to be triptotes (as pattern: فَعْلانٌ faʿlānun), according to the rule mentioned in note (b) below, and this type of feminine is more frequently used in modern Arabic, e.g.

Masc. sing.	*Fem. sing.*	
	Classical usage	*Modern usage*
كَسْلانُ OR كَسْلانٌ kaslānu/un, lazy	كَسْلَى kaslā OR كَسْلانَةٌ	kaslānatun
سَكْرانُ OR سَكْرانٌ sakrānu /un, drunk	سَكْرَى sakrā OR سَكْرانَةٌ	sakrānatun

عَطْشَانُ OR عَطْشَانٌ/ aṭšānu عَطْشَى ،aṭšā OR عَطْشَانَةٌ ،aṭšānatun
un, thirsty

غَضْبَانُ OR غَضْبَانٌ غَضْبَانُ/ ġaḍbānu غَضْبَى ġaḍbā OR غَضْبَانَةٌ ġaḍbānatun
un, angry

Note a: When the above adjectives occur as proper names then they are
treated as diptotes, following rule 3 (g) above, e.g. غَضْبَانُ ġaḍbānu (as
proper name).

Note b: The adjective below is not a diptote, because its feminine singular
does not end in ـَى /...ā/ (pattern: فَعْلَى faʿlā):

Nom.	Acc.	Gen.	Fem. sing.
نَدْمَانٌ	نَدْمَانًا	نَدْمَانٍ	(نَدْمَانَةٌ)
nadmān**un**, regretful	nadmān**an**	nadmān**in**	(nadmān**atun**)

Note c: Adjectives of the pattern فُعْلَانٌ fuʿlānun are all triptotes, e.g.

عُرْيَانٌ	عُرْيَانًا	عُرْيَانٍ	(عُرْيَانَةٌ)
ʿuryān**un**, naked	ʿuryān**an**	ʿuryān**in**	(ʿuryān**atun**)

فُلَانٌ	فُلَانًا	فُلَانٍ	(فُلَانَةٌ)
fulānun, somebody	fulānan	fulānin	(fulānatun)

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

أَحْمَرُ	أَصْغَرُ	آخَرُ	أَعْرَجُ
ʾaḥmaru	ʾaṣġaru	ʾāḫaru	ʾaʿraǧu
red	smaller	other, another	lame

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

(رَأَسَ .v) رُؤَسَاءُ	(سَوِدَ .v) سَوْدَاءُ	(عَذَرَ .v) عَذْرَاءُ
ʿadrāʾu (ʿadara)	sawdāʾu (sawada)	ruʾasāʾu (raʾasa)
virgin	black (f.)	presidents

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

قُرَّاءُ	(.v قَرَأَ	سَمَاءٌ	سَمَوَ (.v	شِرَاءٌ	شَرَيَ (.v
qurrāʾun	qaraʾa)	samāʾun	samawa)	širāʾun	šaraya)
readers		heaven		purchase, buy(ing)	

Note b: The word أَشْيَاءُ ʾašyāʾu 'things' (sing. شَيْءٌ šayʾun) is an exception because it is a diptote in the Quran.

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

Indefinite	**Definite**
مَقْهًى maqhan, a coffee house	أَلْـمَقْهَى ʾal-maqhā
سُكْنًى suknā, housing, dwelling	أَلسُّكْنَى ʾas-suknā

22.5 Broken plurals as diptotes

Broken plurals having the pattern of مَفَاعِلُ mafāʿilu or مَفَاعِيلُ mafāʿīlu are diptotes, e.g.

مَوَادُّ	أَصَابِعُ	أَكَارِمُ	مَسَاجِدُ
mawāddu	ʾaṣābiʿu	ʾakārimu	masāǧidu
materials	fingers	nobles	mosques

عَصَافِيرُ	قَنَادِيلُ	شَبَابِيكُ	أَنَاشِيدُ
ʿaṣāfīru	qanādīlu	šabābīku	ʾanāšīdu
birds	lamps	windows	songs, hymns

Exercises

Practise your reading:

إِسْتَمَعْتُ ²لِمُؤَذِّنِينَ (.s مُؤَذِّنٌ) ³مُمْتَازِينَ فِي ⁴مَسَاجِدَ (.s مَسْجِدٌ)¹
⁵عَدِيدَةٍ فِي مَكَّةَ ⁶ٱلْمُكَرَّمَةِ.

(1) ʾistamaʿtu li-muʾaddinīna mumtāzīna fī masāǧida ʿadīdatin fī Makkata l-mukarramati.

¹I listened to ³excellent ²muezzins (²reciters of the Holy Quran) in ⁵many ⁴mosques in the ⁶Honored (Holy) city of Mecca.

<div dir="rtl">

ᵃسَكَنْتُ / ᵃأَقَمْتُ (IV) ²نِصْفَ ³سَنَةٍ فِي ⁴صَحْرَاءِ سِينَا ⁵قَرِيبًا مِنَ ⁷ٱلْبَحْرِ ⁷ٱلْمُتَوَسِّطِ.

</div>

(2) sakantu niṣfa sanatin fī ṣaḥrāʾi Sīnā qarīban mina l-baḥri l-mutawassiṭi.

¹I lived/stayed for ²half a ³year in ⁴the Sinai Desert ⁵near the ⁷Mediter-ranean ⁶Sea.

<div dir="rtl">

ᵃجَلَسْتُ ²لِمُدَّةٍ ³طَوِيلَةٍ مَعَ ⁴عُلَمَاءَ (.s عَالِمٌ) ⁵عُظَمَاءَ (.s عظيمٌ) فِي ⁶مَقْهًى عَلَى ⁷ٱلْبَحْرِ.

</div>

(3) ǧalastu li-muddatin ṭawīlatin maʿa ʿulamāʾa ʿuḍamāʾa fī maqhan ʿalā l-baḥri.

¹I sat for a ³long ²time with ⁵great ⁴scholars in ⁶a coffee shop by the ⁷sea.

<div dir="rtl">

ᵃسَكَنْتُ / ᵃأَقَمْتُ (IV) ²سَنَةً فِي بَيْرُوتَ ³وَشَهْرًا فِي عَمَّانَ ⁴وَأُسْبُوعًا ⁵وَنِصْفَ ⁶ٱلْأُسْبُوعِ فِي ٱلْقَاهِرَةِ.

</div>

(4) sakantu / ʾaqamtu sanatan fī Bayrūta wa-šahran fī ʿAmmāna wa-ʾusbūʿan wa-niṣfa l-ʾusbūʿi fī l-Qāhirati.

¹I lived / ¹I stayed ²for a year in Beirut, ³a month in Amman and ⁴one and ⁵a half ⁶weeks in Cairo.

<div dir="rtl">

ذَهَبْتُ ᵃأَمْسِ ²بِرِحْلَةٍ مَعَ يُوسُفَ وَسُعَادَ وَهِنْدٍ إِلَى بَيْتَ لَحْمَ.

</div>

(5) ḏahabtu ʾamsi bi-riḥlatin maʿa Yūsufa wa-Suʿāda wa-Hindin ʾilā bayta laḥma.

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

<div dir="rtl">

ᵃشَاهَدْتُ ²تَمَاثِيلَ (.s تِمْثَالٌ) ³ضَخْمَةً فِي ⁴مَعَابِدَ (.s مَعْبَدٌ) كَثِيرَةٍ فِي مِصْرَ ⁵وَبِخَاصَّةٍ فِي ٱلْقَاهِرَةِ.

</div>

(6) šāhadtu tamāṯīla ḍaḫmatan fī maʿābida kaṯīratin fī miṣra wa-bi-ḫāṣṣatin fī l-Qāhirati.

¹I saw ³huge ²statues in many ⁴temples in Egypt, ⁵especially in Cairo.

<div dir="rtl">

ᵃتَكَلَّمْتُ مَعَ أَكْرَمَ وَمُحَمَّدٍ وَأَحْمَدَ وَجُورْجَ، ²وَكَتَبْتُ إِلَى عَلِيٍّ وَعُمَرَ وَسُلَيْمَانَ وَعُثْمَانَ وَإِبْرَاهِيمَ وَيَزِيدَ.

</div>

(7) takallamtu maʿa ʾAkrama wa-Muḥammadin wa-ʾAḥmada wa-Ǧūrǧa, wa-katabtu ʾilā ʿAliyyin wa-ʿUmara wa-Sulaymāna wa-ʿUṯmāna wa-ʾIbrāhīma wa-Yazīda.

¹I spoke to (with) ʾAkram, Mohammad, ʾAhmad and George, ²and I wrote to Ali, Omar, Solomon, Othman, Abraham and Yazid.

ˡتَنَزَّهْتُ فِي ²جُنَيْنَةٍ ³خَضْرَاءَ (m.) أَخْضَرُ فِي ⁴ضَاحِيَةِ دِمَشْقَ ⁵وَقَطَفْتُ ⁶مِنْهَا ⁷زَهْرَةً ⁸حَمْرَاءَ (m. أَحْمَرُ).

(8) tanazzahtu fī ǧunaynatin ḥaḍrāʾa fī ḍāḥiyati Dimašqa wa-qaṭaftu min-hā zahratan ḥamrāʾa.

¹I took a walk (¹I went for a walk) in ³a green ²garden in ⁴a suburb of Damascus ⁵and I picked (⁶from it) ⁸a red ⁷flower.

ˡتَكَلَّمَ رَجُلٌ ²أَعْرَجُ فِي ³مُؤْتَمَرٍ ⁴لِلْمُعَاقِينَ عَنْ ⁵مَشَاكِلِهِمْ (s. مُشْكِلٌ) ⁶وَمَوَاضِيعَ (s. مَوْضُوعٌ) ⁷أُخْرَى ⁸تَخُصُّهُمْ.

(9) takallama raǧulun ʾaʿraǧu fī muʾtamarin li-l-muʿāqīna ʿan mašākili-him wa-mawāḍīʿa ʾuḫrā taḫuṣṣu-hum.

²A lame man ¹spoke at ³a conference (congress) ⁴for the disabled (handicapped) about ⁵their ⁵problems and ⁷other ⁶subjects ⁸concerning them.

ˡقَدَّمَتِ ²ٱلْمُمَرِّضَةُ ³لِلْمَرِيضِ ⁴دَوَاءً ⁵أَصْفَرَ فِي ⁶صَحْنٍ ⁷أَزْرَقَ.

(10) qaddamati l-mumarriḍatu li-l-marīḍi dawāʾan ʾaṣfara fī ṣaḥnin ʾazraqa.

²The nurse ¹gave ³the patient some ⁵yellow ⁴medicine on a ⁷blue ⁶plate.

ˡطَلَبَ ²طِفْلٌ ³عَطْشَانُ ⁴شَرَابًا ⁵وَطَلَبَتْ بِنْتٌ ⁶جَوْعَانَةٌ ⁷طَعَامًا / أَكْلاً.

(11) ṭalaba ṭiflun ʿaṭšānu šarāban wa-ṭalabat bintun ǧawʿānatun ṭaʿāman / ʾaklan.

³A thirsty ²child (m.) ¹requested ⁴a drink and ⁶a hungry girl ⁵requested ⁷food.

كَتَبَ ˡمُفَتِّشٌ ²غَضْبَانُ ³تَقْرِيرًا ⁴ضِدَّ مُوَظَّفٍ ⁵مَسْؤُولٍ عَنْ ⁶مَسَائِلَ (s. مَسْأَلَةٌ) ⁷سِرِّيَّةٍ فِي ⁸ٱلْحُكُومَةِ.

(12) kataba mufattišun ġaḍbānu taqrīran ḍidda muwaḍḍafin masʾūlin ʿan masāʾila sirriyyatin fī l-ḥukūmati.

²An angry ¹inspector wrote ³a report ⁴condemning (lit. ⁴against) an employee ⁵responsible for ⁷confidential (secret) ⁶matters in ⁸the government.

¹رَسَبَ طَالِبٌ ²كَسْلَانُ فِي ³ٱمْتِحَانِ ⁴قَوَاعِدِ (.s قَاعِدَةُ) ⁵ٱللُّغَةِ ٱلْعَرَبِيَّةِ.

(13) rasaba ṭālibun kaslānu fī-mtiḥāni qawāᶜidi l-luġati l-ᶜarabiyyati.

²A lazy student ¹failed (in) the Arabic ⁴grammar ³exam (lit. ⁴the grammar of the Arabic ⁵language).

¹تَنَزَّهْتُ مَعَ ²شُعَرَاءَ (.s شَاعِرٌ) ³أَجَانِبَ (.s أَجْنَبِيٌّ) ⁴مَشْهُورِينَ فِي
⁵حَدَائِقَ (.s حَدِيقَةٌ) جَمِيلَةٍ ⁶بِٱلْقُرْبِ مِنْ دِمَشْقَ.

(14) tanazzahtu maᶜa šuᶜarāʾa ʾaġāniba mašhūrīna fī ḥadāʾiqa ǧamīlatin bi-l-qurbi min dimašqa.

¹I took a walk with (some) ⁴famous ³foreign ²poets in beautiful ⁵gardens (parks) ⁶near Damascus.

Translate into Arabic:

(1)   I sat for a long time in a coffee shop by the sea with a famous poet.

(2)   I took a walk in the suburb(s) of Cairo and saw many statues and a huge temple.

(3)   I listened for a long time to an angry inspector who spoke about (the) confidential matters concerning (the) foreigners.

(4)   I lived for a year in Cairo, half a year in Bethlehem, one month in Amman and one and a half weeks in Beirut near the sea.

(5)   I went yesterday to the mosque and I listened to an excellent reciter (of the Quran) in (the) Honoured (Holy) city of Mecca.

(6)   I sat yesterday with a lame man in a garden and he spoke about his problem and the problems of the disabled.

(7)   The hungry and thirsty patient asked the nurse for medicine, food and drink.

(8)   The nurse gave the ill child the medicine on a green plate and the food on a blue plate.

(9)   The employee responsible wrote a report condemning (lit. against) the Arabic grammar exam.

Chapter 23

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

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23.1 | *Active participle*

The active participle, إِسْمُ ٱلْفَاعِل, 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. فَاعِلَةٌ), from the verb فَعَلَ, e.g.

كَاتِبٌ kātibun, one who writes, writer, clerk (from the verb كَتَبَ kataba, to write)

قَاتِلٌ qātilun, one who kills, killer, murderer (from the verb قَتَلَ qatala, to kill)

23.2 | Some active participles are often used to indicate an on-going, simultaneous or imminent action or state, having a meaning close to the verb in the imperfect tense. They may then correspond to the English present participle, progressive present or future, e.g.

مُسَافِرٌ (III) travell**ing, going** to travel   جَالِسٌ sitt**ing**   ذَاهِبٌ go**ing**

Hence it is sometimes difficult to know whether to use the active participle or the imperfect tense. It is a question of practice, e.g.

Active participle	*Imperfect verb*
أَنَا مُسَافِرٌ غَدًا	أُسَافِرُ غَدًا
ʾanā musāfirun ġadan.	ʾusāfiru ġadan.
I am travelling tomorrow.	I will travel tomorrow.

خَرَجَ ضَاحِكًا	خَرَجَ (وَهُوَ) يَضْحَك
ḫaraǧa ḍāḥikan.	ḫaraǧa (wa-huwa) yaḍḥaku.
He went out laughing.	He went out (while) laughing.
	He was laughing as he went out.

Note: The above words غَدًا and ضَاحِكًا are in the accusative case, because they function as adverbs (see chapter 38).

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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	**With the imperfect (a habitual action)**
أَلْحَارِسُ جَالِسٌ هُنَا	أَلْحَارِسُ يَجْلِسُ (دَائِمًا) هُنَا
ʾal-ḥārisu **ǧālisun** hunā.	ʾal-ḥārisu **yaǧlisu** (dāʾiman) hunā.
The guard **is sitting** here.	The guard **(always) sits** here.
أَلْعَامِلُ ذَاهِبٌ إِلَى عَمَلِهِ	يَذْهَبُ ٱلْعَامِلُ إِلَى عَمَلِهِ فِي ٱلصَّبَاحِ
ʾal-ʿāmilu **ḏāhibun** ʾilā ʿamali-hi.	**yaḏhabu** l-ʿāmilu ʾilā ʿamali-hi fī ṣ-ṣabāḥi.
The worker **is going** (or: **is on his way**) to (his) work.	The worker **(always) goes** to (his) work in the morning.
أَنَا رَاكِبٌ حِصَانًا	أَرْكَبُ حِصَانًا كُلَّ يَوْمٍ
ʾanā **rākibun** ḥiṣānan.	**ʾarkabu** ḥiṣānan kulla yawmin.
I am **riding** a horse (just now).	I **ride** a horse every day.

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23.4 *Passive participle*

The passive participle, إِسْمُ ٱلْمَفْعُول , is a deverbal adjective or noun which indicates (the result or effect of) a completed action. In English it corresponds to the past participle. The passive participle of the tri-literal verb (form I) is formed according to the pattern of مَفْعُولٌ mafʿūlun, e.g.

مَكْتُوبٌ written, a letter	مَقْتُولٌ (is) killed, murdered

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23.5 Active participles and passive participles of the derived verb forms II–X are formed according to the pattern below with the prefix ...مُ :

(a) Active participle

(I)	II	III	IV	V	VI	VII	VIII
(فَاعِلٌ)	مُفَعِّلٌ	مُفَاعِلٌ	مُفْعِلٌ	مُتَفَعِّلٌ	مُتَفَاعِلٌ	مُنْفَعِلٌ	مُفْتَعِلٌ

IX	X
مُفْعِلٌّ	مُسْتَفْعِلٌ

(b) Passive participle

(I)	II	III	IV	V	VI	VII	VIII
(مَفْعُولٌ)	مُفَعَّلٌ	مُفَاعَلٌ	مُفْعَلٌ	مُتَفَعَّلٌ	مُتَفَاعَلٌ	مُنْفَعَلٌ	مُفْتَعَلٌ

IX	X
	مُسْتَفْعَلٌ

(See also table A1.1 of the verb **faʿala** in Appendix 1.)

Examples of verb forms II and III:

	verb	active participle	passive participle
II	عَلَّمَ ʿallama to teach	مُعَلِّمٌ muʿallimun teacher	مُعَلَّمٌ muʿallamun taught, educated
III	سَاعَدَ sāʿada to help	مُسَاعِدٌ musāʿidun helper, assistant	مُسَاعَدٌ musāʿadun one who has received help, been assisted

23.6 *Verbal noun (maṣdar)*

(a) The verbal noun is called مَصْدَرٌ maṣdar, which means 'source'. It is a noun derived from the verb and denotes the action, quality or state expressed by the verb. For example, the verbal noun

قَتْلُ qatlun, 'killing, murder' is derived from the verb قَتَلَ qatala, 'to kill'; similarly, حُسْنٌ ḥusnun 'beauty', is derived from حَسُنَ ḥasuna 'to be handsome'. The Arabic verbal noun corresponds to the English gerund ending in '-ing' (e.g. 'playing, going'), or to action nouns like 'departure', 'arrival', 'treatment', etc.

The patterns for forming verbal nouns from the different verb forms (I–X) are given below:

(I)	II	III	IV	V	VI	VII	VIII
(فَعْلُ)	تَفْعِيلٌ	فَعَالٌ	إِفْعَالٌ	تَفَعُّلٌ	تَفَاعُلٌ	إِنْفِعَالٌ	إِفْتِعَالٌ
	تَفْعِلَةٌ	مُفَاعَلَةٌ					

		IX	X
		إِفْعِلَالٌ	إِسْتِفْعَالٌ

(See also table A1.1 (**faʿala**) in Appendix 1.)

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

Note b: The initial **hamzatu l-qaṭ'i** إِ and أُ in the verbal nouns of verb forms VII–X is subject to the rule of **hamzatu l-waṣli** (**waṣlah**), in the same way as the corresponding **hamzah** in the perfect and imperative forms.

b) There are dozens of patterns for the verbal noun of a 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:

Verbal noun (maṣdar)	*Verb form I*
قَتْلٌ qatlun, killing	قَتَلَ qatala, to kill
دُخُولٌ duḫūlun, entering	دَخَلَ daḫala, to enter
شُرْبٌ šurbun, drinking	شَرِبَ šariba, to drink
سَمْعٌ samʿun, hearing	سَمِعَ samiʿa, to hear
حُسْنٌ ḥusnun, beauty	حَسُنَ ḥasuna, to be handsome
سَهَرٌ saharun, sleeplessness	سَهِرَ sahira, to stay awake (at night)

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(c) The Arabic verbal noun can often be translated by an English infinitive or gerund, e.g.

قَصَدَ ٱلْقَتْلَ qaṣada l-**qatla**. He intended **to kill**.

عَلَّمَ ٱلسِّبَاحَةَ ʿallama **s-sibāḥata**. He taught **swimming (how to swim)**.

23.7 Nouns of place and time, إِسْمُ ٱلْمَكَانِ وَٱلزَّمَانِ, express the place or time of the verbal action or state. They are formed by prefixing مَـ ... /ma.../ to the root according to the patterns: مَفْعِلٌ ,مَفْعَلٌ or مَفْعَلَةٌ. Their broken plural is formed according to the pattern مَفَاعِلُ or مَفَاعِيلُ and is a **diptote**, e.g.

Noun of place/time	Broken plural	Triliteral verb (form I)
مَخْزَنٌ **maḫ**zanun store, warehouse	مَخَازِنُ **maḫ**āzinu	خَزَنَ **ḫazana** to store
مَوْعِدٌ **maw**ʿidun appointment	مَوَاعِيدُ **maw**āʿīdu	وَعَدَ wa**ʿada** to promise
مَنْزِلٌ **ma**nzilun stopping place, house	مَنَازِلُ **ma**nāzilu	نَزَلَ na**zala** to go down
مَسْجِدٌ **mas**ğidun mosque	مَسَاجِدُ **mas**āğidu	سَجَدَ sa**ğada** to bow down

23.8 The nouns of place and time of the derived verb forms from II–X are the same as the corresponding passive participles, e.g.

مُنْتَزَهٌ muntazahun, park (form VIII)

مُسْتَقْبَلٌ mustaqbalun, future (form X)

23.9 *Nouns of instrument*

Nouns of instrument إِسْمُ ٱلْآلَةِ express the instrument or tool by which the action is performed. They are prefixed with مِـ... /mi.../ and formed only from verb form I, according to the following patterns:

Noun of instrument **Verb form I**

(a) Pattern مِفْعَالٌ , e.g.

مِنْشَارٌ **mi**nšārun, saw نَشَرَ našara, to saw

مِفْتَاحٌ **mi**ftāḥun, key فَتَحَ fataḥa, to open

(b) Pattern مِفْعَلٌ, e.g.

مِبْرَدٌ **mi**bradun, file بَرَدَ barada, to file

مِقَصٌّ **mi**qaṣṣun, scissors قَصَّ qaṣṣa, to cut

(c) Pattern مِفْعَلَةٌ, e.g.

مِكْنَسَةٌ **mi**knasatun, broom كَنَسَ kanasa, to sweep

مِنْشَفَةٌ **mi**nšafatun, towel نَشِفَ našifa, to dry

Exercises

(The transliterations will be omitted from the exercises from this point on, as the student should now be familiar enough with the Arabic script not to need to rely on transliteration.)

Analyse each of the following nouns according to: a) the verb form number, b) the first (basic) verb form, c) the grammatical form, i.e. whether it is an active participle, passive participle, or verbal noun (**maṣdar**).

مُعَلَّمٌ	مُعَلِّمٌ	إِسْتِعْلَامٌ	مَقْتُولٌ	مَفْهُومٌ
educated	teacher	information	killed	understood

مَخْطُوفٌ	إِسْتِعْمَارٌ	مُسْتَعْمِرٌ	مَسْمُوعٌ	مَغْلُوبٌ
kidnapped	colonizing	colonial	heard	defeated

مُسَاعِدٌ	مُشَاهِدٌ	مُسَامَحٌ	مُرَاسِلٌ	مُبَالِغٌ
assistant	spectator	excused	news correspondent	exaggerator

مُتَحَمِّسٌ	مُحْتَرَمٌ	مُسْتَعْمَلٌ	مُهَاجِرٌ	مُسْتَقْبَلٌ
enthusiastic	respected	used	emigrant, immigrant	future

مَشْهُورٌ	إِمْتِحَانٌ	إِضْرَابٌ	إِحْتِرَامٌ	إِنْفِجَارٌ
famous	exam	strike	respect	explosion

مُسَابَقَةٌ	مُخْتَرِعٌ	تَسْلِيحٌ	تَقْدِمَةٌ	إِحْمِرَارُ
competition	inventor	armament arming	gift	reddening blushing

مُعَاهَدَةٌ	مُسْتَعْجِلٌ	مُقَدَّسٌ	مُشْرِفٌ	إِنْفِرَادُ
treaty	speedy	holy	supervisor	loneliness isolation

Practise your reading:

فِي كُلِّ ¹صَبَاحٍ ²يُكَنِّسُ ³ٱلْمُنَظِّفُ ⁴أَرْضَ ⁵ٱلْجَامِعِ ⁶وَسَجَّادَهُ

(s. سَجَّادَةٌ) ⁷بِٱلْمِكْنَسَةِ ⁸ٱلْكَهْرَبَائِيَّةِ ⁹وَيَغْسِلُ ¹⁰ٱلْمَدْخَلَ ¹¹وَٱلدَّرَجَ

(s. دَرَجَةٌ) ¹²بِٱلْمَاءِ ¹³ٱلسَّاخِنِ ¹⁴وَٱلصَّابُونِ (s. صَابُونَةٌ).

(1) Every ¹morning ³the cleaner ²sweeps ⁴the floor and ⁶the carpets of ⁵the mosque with ⁸the ⁷,⁸vacuum cleaner (lit. ⁸electric ⁷broom) ⁹and washes ¹⁰the entrance ¹¹and the stairs with ¹³warm ¹²water ¹⁴and soap.

¹أَعْجَبَتْنِي ²طَرِيقَةُ ³تَعْلِيمِ ٱلْأُسْتَاذِ ⁴ٱلْمَبْعُوثِ مِنْ جَامِعَةِ ٱلرِّبَاطِ

⁵لِتَدْرِيسِ ⁶ٱللُّغَةِ ٱلْعَرَبِيَّةِ.

(2) ¹I liked the ³teaching ²method (way) of the professor ⁴sent over from the University of Rabat ⁵to teach the Arabic ⁶language.

¹بَدَأَ ²ٱلنَّاسُ فِي ³ٱلشَّرْقِ ⁴ٱلْأَوْسَطِ ⁵يَعْرِفُونَ ⁶قَدْرَ ⁷ٱلْعِلْمِ ⁸بَعْدَ

⁹ٱنْقِطَاعٍ ¹⁰طَوِيلٍ.

(3) ²The people in ⁴the Middle ³East ¹began ⁵to realize ⁶the value of ⁷science (knowledge), ⁸after ¹⁰a long ⁹halt (break).

¹سَمِعْتُ فِي هٰذَا ²ٱلصَّبَاحِ مِنَ ³ٱلْإِذَاعَةِ أَنَّ ⁴رَئِيسَ ⁵ٱلْجُمْهُورِيَّةِ

ٱلتُّونِسِيَّةِ ⁶سَيَتَبَاحَثُ ⁷غَدًا مَعَ ⁸نَائِبِ مُدِيرِ ٱلْبَنْكِ ⁹ٱلدَّوْلِيِّ

¹⁰بِخُصُوصِ ¹¹مُسَاعَدَاتٍ ¹²مَالِيَّةٍ.

(4) ¹I heard this ²morning on ³the radio that ⁴the president of ⁵the Republic of Tunisia ⁶will ⁷tomorrow ⁶discuss (¹⁰concerning) ¹²financial ¹¹assistance (support) with the ⁸vice-director of ⁹the International Bank.

^١عُيِّنَ ^٢زَوْجِي ^٣مَنْدُوبَ لُبْنَانَ فِي ^٤ٱلْأُمَمِ (أُمَّةٌ) ^٥ٱلْمُتَّحِدَةِ ^٦وَسَيُبَاشِرُ ^٧عَمَلَهُ فِي ^٨وَسَطِ ^٩ٱلْعَامِ ^{١٠}ٱلْمُقْبِلِ.

(5) ²My husband ¹has been appointed as the Lebanese ³representative at the ⁵United ⁴Nations and ⁶he will start ⁷his post (work) by ⁸the middle of ¹⁰the next ⁹year.

^١تَسَلَّمَ ٱلْأُسْتَاذُ ^٢ٱلْيَوْمَ ^٣رِسَالَةً مِنْ رَئِيسِ ^٤مَعْهَدِ ^٥تَدْرِيسِ ^٦ٱللُّغَةِ ٱلْعَرَبِيَّةِ ^٧لِلْأَجَانِبِ (.s أَجْنَبِيٌّ) ^٨يَسْأَلُهُ ^٩فِيهَا ^{١٠}عَنْ ^{١١}تَقَدُّمِ ٱلطُّلَّابِ (.s طَالِبٌ) فِي ^{١٢}دِرَاسَاتِهِمْ.

(6) The professor ¹received ²today ³a letter from the director of the Arabic ⁶Language ⁵Teaching ⁴Institute ⁷for Foreigners, ⁸asking him (⁹in it) ¹⁰about ¹¹the progress of the students in ¹²their studies.

^١حَادِثُ ^٢ٱلصِّدَامِ ^٣بَيْنَ ^٤ٱلشُّرْطَةِ ^٥وَٱلْمُتَظَاهِرِينَ ^٦أَمْسِ ^٧مَنْشُورٌ ^٨عَنْهُ فِي ^٩جَرِيدَةِ ٱلْيَوْمِ.

(7) The ¹incident of ⁶yesterday's ²clash ³between ⁴police ⁵and demonstrators is ⁷reported (⁷published ⁸about it) in today's ⁹newspaper.

^١بَعْدَمَا ^٢تَخَرَّجَ ٱبْنِي مِنَ ٱلْجَامِعَةِ بِدَرَجَةٍ فِي ^٣ٱلْعُلُومِ ^٤ٱلسِّيَاسِيَّةِ، ^٥ٱنْتَقَلَ إِلَى جَامِعَةِ لُنْدُنَ ^٦حَيْثُ كَتَبَ ^٧أَطْرُوحَتَهُ ^٨ثُمَّ رَجَعَ إِلَى ^٩وَطَنِهِ ^{١٠}بَعْدَ ^{١١}حُصُولِهِ عَلَى ^{١٢}ٱلدُّكْتُورَاةِ.

(8) ¹After my son ²graduated from university with a degree in ⁴Political ³Science, ⁵he moved to the University of London, ⁶where he wrote ⁷his thesis, ⁸and then returned to his ⁹homeland ¹⁰after ¹¹obtaining his ¹²doctorate.

^١مُنِعَ ^٢مُرَاسِلٌ ^٣لِوِكَالَةِ ^٤أَنْبَاءٍ (.s نَبَأٌ) ^٥أَجْنَبِيَّةٍ مِنَ ^٦ٱلدُّخُولِ إِلَى قَصْرِ رَئِيسِ ٱلْجُمْهُورِيَّةِ ^٧لِحُضُورِ ^٨ٱحْتِفَالِ ^٩عِيدِ ^{١٠}ٱلْاِسْتِقْلَالِ، ^{١١}لِأَنَّهُ كَانَ لَا ^{١٢}يَحْمِلُ ^{١٣}بِطَاقَةَ ^{١٤}دَعْوَةٍ ^{١٥}مَعَ ^{١٦}ٱلْعِلْمِ أَنَّهُ قَدْ ^{١٧}سُمِحَ ^{١٨}لِغَيْرِهِ مِنَ ^{١٩}ٱلصِّحَافِيِّينَ ^{٢٠}بِٱلدُّخُولِ ^{٢١}مِنْ ^{٢٢}دُونِ ^{٢٣}بِطَاقَاتٍ.

(9) ⁵A foreign ⁴news ³agency ²correspondent ¹was prevented from ⁶entering the presidential palace (lit. the palace of the President of the Republic)

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[7]to attend the [10]Independence [9]Day [8]festivities, [11]because he was not [12]carrying an [14]invitation [13]card, [15,16]although [18]other (lit. [18]for other than he) [19]journalists [17]were permitted [20]to enter [21,22]without [23]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 corre-spondent 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* حُرُوفُ ٱلْٱسْتِفْهَامِ

(a)   A sentence is made interrogative by introducing it with the interrogative particle هَلْ hal, or by prefixing the first word of the sentence with the interrogative particle أ.. ʾa.

أَفَتَحْتَ ٱلشُّبَّاكَ؟   OR   هَلْ فَتَحْتَ ٱلشُّبَّاكَ؟

hal fataḥta š-šubbāka?   **ʾa**-fataḥta š-šubbāka?

Did you open the window?

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

أَأَنْتَ تَاجِرٌ؟   OR   هَلْ أَنْتَ تَاجِرٌ؟

hal ʾanta tāǧirun? Are you a merchant?   **ʾa**-ʾanta tāǧirun?

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

هَلِ ٱلْوَلَدُ فِي ٱلْمَدْرَسَةِ؟

hal**i** l-waladu fī l-madrasati? Is the boy at school?

24.2   *Interrogative pronouns* ضَمَائِرُ ٱلْٱسْتِفْهَامِ

In addition to the above interrogative particles, there are several interrogative pronouns, the following being the most common:

Interroga-
tive
particles
and
pronouns,
vocative
particles

(a) مَنْؤ man, 'who? whom? whose?'

This pronoun may occur as subject, object or in any other nominal function in the sentence. In a nominal sentence مَنْ is placed before or after a pronominal subject. In an ʾiḍāfah construction it is, of course, placed after the first noun, e.g.

هُوَ مَنْؤ huwa man?   مَنْ هُوَؤ man huwa?   بَيْتُ مَنْؤ baytu man?
    Who is he?   Who is he?   whose house?

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

(b) When the prefixed preposition لِـ... precedes مَنْ, it has the meaning 'whose?', 'for/to whom?', e.g.

لِمَنِ ٱلْبَيْتُ li-mani l-baytu? Whose house is it? (lit. For whom is the house?)

Note: In the above sentence مَنْ gets the **kasrah** and becomes مَنِ, because it is followed by **hamzatu al-waṣli (waṣlah)**.

(c) مَا؟ mā 'what?' may be preceded by the preposition لِ and is then written as لِمَؤ (لِ...+...مَا), meaning 'why? for what?'.

(d) The above-mentioned pronoun has a longer synonym مَاذَا؟ māḍā 'what?'. It can also be preceded by the bound preposition لِ..., giving: لِمَاذَا؟ (لِ...+...مَاذَا), which means 'why? for what?'.

(e) أَيٌّ ʾayyun, masc., أَيَّةٌ ayyatun, fem., are adjectival interrogative pronouns meaning 'which...?, what...?'. They precede the noun they qualify, which is always in the indefinite singular genitive, e.g.

Masc: أَيُّ مُعَلِّمٍؤ ʾayyu muʿallimin, which/what teacher?

Fem: أَيَّةُ مُعَلِّمَةٍؤ ayyatu muʿallimatin, which/what teacher?

Note: أَيُّ and أَيَّةُ can also be used as (adjectival) indefinite pronouns in the meaning 'any', e.g.

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tive
particles
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particles

مِنْ أَيِّ مَكَانٍ min ʾayyi makānin, from **any** place

فِي / عَلَى أَيَّةِ حَالٍ fī / ʿalā ʾayyati ḥālin, in **any** case

(f) كَمْ 'how many?, how much?'

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

كَمْ سَيَّارَةً عِنْدَكَ؟ kam sayyāratan ʿinda-ka? How many cars do you have?

كَمْ كِتَابًا قَرَأْتَ؟ kam kitāban qaraʾta? How many books did you read?

24.3 *Vocative particles* حُرُوفُ ٱلنِّدَاءِ

(a) The vocative particles are يَا yā for both genders, أَيُّهَا ʾayyuhā for the masculine, and أَيَّتُهَا ʾayyatuhā for the feminine. They can be rendered as 'O(h)...!', 'Hey (you)...!', 'I say...!' Often they need not be translated at all, the final exclamation mark after the noun or sentence being sufficient.

(b) يَا 'O...!' is followed by a noun (in any number) or proper name in the nominative case without the definite article or nunation, e.g.

يَا رَبُّ **yā** rabbu! **O** Lord!	يَا ٱللّٰهُ **yā** ʾallāhu! **O** God!
يَا رَجُلُ **yā** raǧulu! **O** man!	يَا رِجَالُ **yā** riǧālu! **O** men!
يَا سَيِّدَةُ **yā** sayyidatu! **O** lady!	يَا سَيِّدَاتُ **yā** sayyidātu! **O** ladies!
يَا يُوسُفُ **yā** yūsufu! **O** Joseph!	يَا سُعَادُ **yā** suʿādu! **O** Suaad!

(c) In complex titles and compound names, the noun after the vocative particle is followed by another noun and this last noun must be in the genitive case. However, the noun after the vocative particle must be in the accusative instead of the nominative case, e.g.

سَعَادَةُ ٱلسَّفِيرِ saʿādat**u** s-safīri, His Excellency the Ambassador

becomes in the vocative:

يَا سَعَادَةَ ٱلسَّفِيرِ yā saʿādat**a** s-safīri! (O) Your Excellency Mr. Ambassador!

عَبْدُ ٱللّٰهِ ʿabd**u**-llāhi, Abdullah (a name), slave/worshipper of God

becomes in the vocative:

يَا عَبْدَ ٱللّٰهِ **yā** ʿabd**a**-llāhi! (O) Abdullah!

(d)   The vocative particles أَيُّهَا ʾayyuhā, masc., and أَيَّتُهَا ʾayyatuhā, fem., are also used for all numbers. As usual, the following noun is in the nominative case, but it takes the definite article أَلـ…. These longer vocative particles are often used at the beginning of a speech or by the announcers of radio and television programmes. They may be preceded by the shorter vocative particle يَا , e.g.

أَيُّهَا / يَا أَيُّهَا ٱلْمُعَلِّمُ

ʾayyuhā OR **yā ʾayyuhā** l-muʿallimu! O teacher!

أَيُّهَا / يَا أَيُّهَا ٱلْمُعَلِّمُونَ

ʾayyuhā OR **yā ʾayyuhā** l-muʿallimūna! O teachers!

أَيَّتُهَا / يَا أَيَّتُهَا ٱلْمُعَلِّمَةُ

ʾayyatuhā OR **yā ʾayyatuhā** l-muʿallimatu! O teacher! (fem.)

أَيَّتُهَا / يَا أَيَّتُهَا ٱلْمُعَلِّمَاتُ

ʾayyatuhā OR **yā ʾayyatuhā** l-muʿallimātu! O teachers! (fem.)

أَيُّهَا ٱلسَّيِّدَاتُ وَٱلسَّادَةُ

ʾayyuhā s-sayyidātu wa-s-sādatu! Ladies and gentlemen!

Note: In the last mentioned phrase the masculine vocative particle أَيُّهَا is used, because in phrases with mixed gender, the masculine determines agreement.

| 24.4 | *Negation with* غَيْرُ *ġayru*

(a)   The noun غَيْرُ ġayrun, '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-',

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tive
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etc. Note that غَيْر then appears without article or nunation (i.e. in the form called construct state), e.g.

غَيْرُ قَادِرٍ ġayru qādirin, **un**able (other than able)

غَيْرُ مُهِمٍّ ġayru muhimmin, **un**important

غَيْرُ مُمْكِنٍ ġayru mumkinin, **im**possible

غَيْرُ عَرَبِيٍّ ġayru ʿarabiyyin, **not** an Arab, **non**-Arab

غَيْرُ مَوْجُودٍ ġayru mawǧūdin, **un**available, **not** present, **ab**sent, **non**-existent

(b) When غَيْرُ ġayru has a suffixed pronoun, it means 'other(s) (than)', e.g.

أَلْمُدِيرُ وَغَيْرُهُ ʾal-mudīru wa-ġayru-hu

the director (masc.) and others (than him)

أَلْمُدِيرَةُ وَغَيْرُهَا ʾal-mudīratu wa-ġayru-hā

the director (fem.) and others (than her)

(c) When غَيْرُ is preceded by a negative predicate or negative particle like لَا, it is translated as 'only', e.g.

لَا يَعْلَمُ هٰذَا غَيْرُ ٱلْمُدِيرِ lā yaʿlamu hāḏā **ġayru** l-mudīri.

Only the director knows this. (lit. No one knows this **other** than the director).

أَلْفُ دِينَارٍ لَا غَيْرُ ʾalfu dīnārin lā ġayru, **only** a thousand dinars

(d) When غَيْرُ precedes أَنَّ, as in غَيْرَ أَنَّ, it means 'except that, nevertheless, however, but'.

24.5 Negation with عَدَمُ ʿadamu

The noun عَدَمٌ ʿadamun 'non-being, lack, absence' or the adjective عَدِيمٌ ʿadīmun 'lacking', can be followed by a noun in the genitive, meaning 'non-, in-, un-, dis-, -less, lack of...', etc. The noun عدم appears without article or nunation, e.g.

عَدَمُ ٱلْوُجُودِ ʿadamu l-wuğūdi, **non**-existence

عَدَمُ ٱلْـخِبْرَةِ ʿadamu l-ḫibrati, **in**experience, **lack** of experience, ignorance

عَدَمُ ٱلْأَخْلَاقِ ʿadamu l-ʾaḫlāqi, **im**morality, **lack** of manners, **bad** manners

عَدِيمُ ٱلْـحَيَاةِ ʿadīmu l-ḥayāti, life**less**, dead

عَدَمُ حُضُورِ أَحَدٍ ʿadamu ḥuḍūri ʾaḥadin, **without** anyone being present

24.6 Negation of nominal sentences with لَا *lā*

The negative particles لَا 'no, not' and وَلَا 'neither, nor' have already been discussed as negative particles for the verb of the imperfect tense. The negative particle لَا can also be placed before a noun that functions as the subject of a nominal sentence. The noun must be in the accusative case without article or nunation. The negative particle functions then as an existential or locative negative copula: 'There is no X' OR 'X is not (there)', e.g.

لَا أَحَدَ فِي ٱلْبَيْتِ lā ʾaḥada fī l-bayti. (There is) no one (nobody) at home.

لَا سَلَامَ وَلَا حَرْبَ lā salāma wa-lā ḥarba. (There is) neither peace nor war.

24.7 كُلٌّ *kullun*

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.

كُلُّ طَالِبٍ kullu ṭālibin, each student

كُلُّ يَوْمٍ 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.

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tive
particles
and
pronouns,
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particles

كُلُّ ٱلْـيَوْمِ kullu l-yawmi, the whole day, all day long

كُلُّ ٱلْـوَقْتِ kullu l-waqti, the whole time, all the time

(c)   When كُلٌّ without an article or nunation is followed by a definite
noun in the genitive plural, it means 'all', e.g.

كُلُّ ٱلْـحَيَوَانَاتِ kullu l-ḥayawānāti, all the animals

كُلُّ الْبُيُوتِ kullu l-buyūti, all the houses

(d)   When كُلٌّ is indefinite (having nunation) and followed by the
preposition مِنْ min 'from', i.e. كُلٌّ مِنْ, it has the meaning 'each
(one) of (a group)', e.g.

كُلٌّ مِنَ ٱلطُّلَّابِ kullun mina ṭ-ṭullābi, each (one) of the students

(e)   When the definite article ...أَلْ is attached to كُلٌّ as أَلْكُلُّ, it becomes
an independent (pro)noun which means 'everyone, everything, the
whole thing', e.g.

شَاهَدْتُ ٱلْـكُلَّ šāhadtu l-kulla. I saw everything (the whole thing).

24.8   كِلَا kilā (masc.), كِلْتَا kiltā (fem.)

These two words mean 'both, both of them, each one of the two'. They
are used in the ᵓiḍāfah construction preceding a dual noun which is
definite and in the genitive case, or preceding a dual suffix pronoun.
The following predicative adjective or verb is, nevertheless, in the
singular. Both كِلَا kilā and كِلْتَا kiltā are indeclinable before nouns,
but declinable before a suffix pronoun.

Note: كِلَا kilā is likely to be from كِلَانِ kilā-ni, and كِلْتَا kiltā from كِلْتَانِ
kiltā-ni (see chapter 13 on the elision of the final ...ـنِ of the dual).

Masculine

كِلَا ٱلْـخَبِيرَيْنِ أَجْنَبِيٌّ

kilā l-ḫabīrayni ᵓaǧnabiyyun. (sing.)

Both experts are foreigners.

(lit. Each one of the two experts is a foreigner.)

Feminine

كِلْتَا ٱلْـخَبِيرَتَيْنِ أَجْنَبِيَّةٌ

kiltā l-ḫabīrtayni ᵓaǧnabiyyatun. (sing.)

رَأَيْتُ كِلَا ٱلْخَبِيرَيْنِ

ra'aytu kilā l-ḫabīrayni.

I saw both experts.

(lit. I saw each one of the two experts.)

رَأَيْتُ كِلْتَا ٱلْخَبِيرَتَيْنِ

ra'aytu kiltā l-ḫabīrtayni.

مَرَرْتُ بِكِلَا ٱلْخَبِيرَيْنِ

marartu bi-kilā l-ḫabīrayni.

I passed by both the experts.

(lit. I passed by each one of the two experts.)

مَرَرْتُ بِكِلْتَا ٱلْخَبِيرَتَيْنِ

marartu bi-kiltā l-ḫabīratayni.

(a) The accusative and genitive forms are كِلَيْ kilay (masc.) and كِلْتَيْ kiltay (fem.). These forms are used only when they are followed by a suffix pronoun, e.g.

Masculine

كِلَاهُمَا أَجْنَبِيٌّ

kilā-humā 'aǧnabiyyun. (nom.)

Both of them are foreigners.

Feminine

كِلْتَاهُمَا أَجْنَبِيَّةٌ

kiltā-humā 'aǧnabiyyatun. (nom.)

رَأَيْتُ كِلَيْهِمَا

ra'aytu **kilay**-himā. (acc.)

I saw both of them.

رَأَيْتُ كِلْتَيْهِمَا

ra'aytu **kiltay**-himā. (acc.)

مَعَ كِلَيْهِمَا

ma'a **kilay**-himā (gen.)

with both of them

(lit. with each one of the two)

مَعَ كِلْتَيْهِمَا

ma'a **kiltay**-himā (gen.)

(b) The verb with كِلَا kilā is in the singular

كِلَا ٱلْخَبِيرَيْنِ سَافَرَ جَوًّا

kilā l-ḫabīrayni sāfara (sing.) ǧawwan.

Both experts flew by air.

(lit. Each one of the two experts flew by air.)

كِلْتَا ٱلْخَبِيرَتَيْنِ سَافَرَتْ جَوًّا

kiltā l-ḫabīratayni sāfarat (sing.) ǧawwan.

كِلاَهُمَا يَعْرِفُ

kilā-humā yaʿrifu. (sing.)

Both of them know.

(lit. Each one of the two knows.)

كِلْتاهُمَا تَعْرِفُ

kiltā-humā taʿrifu. (sing.)

24.9 هُنَاكَ *hunāka*

The adverb هُنَاكَ means 'there', but, like its English equivalent, it is also used in nominal sentences in the meaning 'there is, there are', e.g.

هُنَاكَ ٱحْتِمَالٌ بِٱلنَّجَاحِ

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

هَلْ هُنَاكَ كَثِيرٌ مِنَ ٱلنَّاسِ؟

hal hunāka katīrun mina n-nāsi? Are there many people?

24.10 فُلَانٌ *fulānun (masc.)*, فُلَانَةٌ *fulānatun (fem.)*

The above nouns are frequently used in Arabic in the sense 'so and so, such and such, somebody, a certain (person or thing)'. The idea is to substitute an unknown or unnamed, person, thing or source for a more general or less precise expression, e.g.

Masculine	*Feminine*
قَالَ فُلَانٌ	جَاءَتْ فُلَانَةٌ
qāla fulānun.	ǧāʾat fulānatun.
Somebody (OR: a certain person) said.	Somebody (a certain person) came.
So and so said.	So and so came.
فِي ٱلْيَوْمِ ٱلْفُلَانِيِّ	فِي ٱللَّيْلَةِ ٱلْفُلَانِيَّةِ
fī l-yawmi l-fulāniyyi	fī l-laylati l-fulāniyyati
on such and such a day	on such and such a night
on a certain day	on a certain night
on that and that day	on that and that night

Interroga-
tive
particles
and
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particles

Exercises

Practise your reading:

<div dir="rtl">

¹يَا ²حَضْرَةَ ٱلْأُسْتَاذِ! فِي ³أَيَّةِ جَامِعَةٍ أَنْتَ؟ ⁴وَأَيَّةَ ⁵مَادَّةٍ ⁶تُدَرِّسُ؟ وَفِي أَيَّةِ مَدِينَةٍ ⁷تَسْكُنُ، ⁸وَأَيْنَ تَسْكُنُ ⁹عَائِلَتُكَ؟

</div>

(1) ¹O ²respected (O ²sir) Professor! ³Which university are you at? ⁴What ⁵subject do you ⁶teach? In which city ⁷do you live? ⁸Where does ⁹your family live?

<div dir="rtl">

¹هَلْ ²تُسَافِرُ ³كُلَّ ⁴يَوْمٍ ⁵بَيْنَ ٱلْمَدِينَتَيْنِ؟ ⁶أُسَافِرُ ⁷فَقَطْ ⁸خَمْسَ ⁹مَرَّاتٍ (مَرَّةٌ.s) فِي ¹⁰ٱلْأُسْبُوعِ ¹¹وَكَيْفَ تُسَافِرُ؟ ¹²أَرْكَبُ ¹³ٱلْقِطَارَ فِي ¹⁴بَعْضِ ¹⁵ٱلْأَحْيَانِ ¹⁶وَأَحْيَانًا ¹⁷آخُذُ سَيَّارَتِي. ¹⁸كَمِ ¹⁹ٱلْمَسَافَةُ ²⁰وَكَمْ ²¹ثَمَنُ ²²بِطَاقَةِ ²³ٱلْقِطَارِ؟

</div>

(2) ¹Do you ²travel ³every ⁴day ⁵between the two cities? ⁶I travel ⁷only ⁸five ⁹times a ¹⁰week. ¹¹And how do you travel? ¹⁴,¹⁵Sometimes ¹²I take (lit. I ride) ¹³the train ¹⁶and sometimes ¹⁷I take my car. ¹⁸What is ¹⁹the distance ²⁰and how much does ²³the train ²²ticket ²¹cost?

<div dir="rtl">

¹هَرَبَ ²ٱلسَّارِقُ مِنَ ³ٱلسِّجْنِ وَلَا ⁴أَحَدٌ ⁵غَيْرَ ⁶زَوْجَتِهِ ⁷يَعْرِفُ ⁸أَيْنَ يَخْتَبِئُ.

</div>

(3) ²The thief ¹escaped from ³prison and no ⁴one ⁵except ⁶his wife ⁷knows ⁸where he is hiding.

<div dir="rtl">

¹عَلَى ²أَيَّةِ ³طَائِرَةٍ ⁴سَيُسَافِرُ ⁵ٱلْوَفْدُ؟ ⁶وَهَلْ ⁷أَعْلَمْتُمْ ⁸ٱلطَّاقِمَ أَنَّ ⁹بَيْنَ ¹⁰ٱلْمُسَافِرِينَ ¹¹شَخْصًا ¹²مُعَاقًا ¹³وَهُوَ ¹⁴غَيْرُ ¹⁵قَادِرٍ عَلَى ¹⁶صُعُودِ ¹⁷ٱلسُّلَّمِ ¹⁸دُونَ ¹⁹مُسَاعَدَةٍ؟

</div>

(4) ¹On ²which ³aeroplane will ⁵the delegation ⁴travel ? ⁶Did ⁷you (pl.) inform ⁸the crew that ⁹among ¹⁰the travellers there is ¹²a disabled ¹¹person ¹³who is ¹⁴,¹⁵unable ¹⁶to go up ¹⁷the steps (ladder) ¹⁸without ¹⁹help?

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tive
particles
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particles

¹تَحَدَّثَ مُدِيرُ ٱلشَّرِكَةِ إِلَى ²كُلِّ ٱلْمُوَظَّفِينَ عَنْ ³عَدَمِ ⁴قُبُولِ ٱلشَّرِكَةِ ⁵رَفْعَ ⁶أُجُورِهِمْ (s.أَجْرُ).

(5) The company director ¹talked to ²all the employees about the company's ^{3,4}refusal (³not ⁴accepting) ⁵to raise ⁶their wages.

¹قَفَزَ ²ٱلْقِطُّ عَلَى ³ٱلْمَائِدَةِ / ٱلطَّاوِلَةِ ⁴وَأَكَلَ كُلَّ ⁵ٱللَّحْمِ ⁶وَبَعْضَ ⁷قِطَعِ ⁸قِطْعَةُ (s.) ⁸ٱلْجُبْنَةِ ⁹فَلَحِقَهُ ¹⁰ٱلْكَلْبُ ¹¹غَيْرَ أَنَّهُ ¹²لَمْ ¹³يَتَمَكَّنْ مِنْ أَنْ ¹⁴يُمْسِكَ بِهِ.

(6) ²The cat ¹jumped onto ³the table ⁴and ate all ⁵the meat ⁶and some ⁷pieces of ⁸cheese. ¹⁰The dog ⁹chased it, ¹¹although ¹³he was ¹²unable to ¹⁴catch it.

¹هُنَاكَ ²ٱحْتِمَالُ ³بِعَدَمِ ⁴مُشَارَكَةِ ⁵ٱلسَّفِيرِ فِي ⁶مُؤْتَمَرِ ⁷حِلْفِ ⁸شَمَالِ ⁹ٱلْأَطْلَسِيِّ، ¹⁰نَظَرًا ¹¹لِعَدَمِ ¹²خِبْرَتِهِ ¹³ٱلْعَسْكَرِيَّةِ.

¹⁴غَيْرَ أَنَّ ¹⁵ٱلْحُكُومَةَ ¹⁶تُفَكِّرُ ¹⁷بِإِرْسَالِ ¹⁸وَفْدٍ ¹⁹بَعْضُ ²⁰أَعْضَائِهِ عُضْوُ (s.) مِنَ ²¹ٱلْعَسْكَرِيِّينَ ²²وَٱلْبَعْضُ ²³ٱلآخَرُ مِنْ ²⁴غَيْرِ ٱلْعَسْكَرِيِّينَ.

(7) ¹There is ²a possibility that ⁵the ambassador ³will not ⁴take part in the NATO (⁸North ⁹Atlantic ⁷Treaty Organization) ⁶conference ¹⁰because of (regarding) his ¹¹lack of ¹³military ¹²experience.

¹⁴However, ¹⁵the government is ¹⁶thinking ¹⁷of sending ¹⁸a delegation, of which ¹⁹some (of its) ²⁰members are ²¹military personnel ²²and the ²³others ²⁴non-military.

¹يَا ²حَضْرَةَ ³ٱلْوَزِيرِ! ⁴هَلْ ⁵تَعْرِفُ ⁶كَمْ ⁷حَادِثَ ⁸سَيْرٍ ⁹وَقَعَ عَلَى ¹⁰ٱلطُّرُقِ (s.طَرِيقٌ) فِي ¹¹ٱلصَّيْفِ ¹²ٱلْمَاضِي؟ ¹³وَهَلْ هُنَاكَ ¹⁴تَدَابِيرُ (s.تَدْبِيرٌ) ¹⁵لِحَلِّ هٰذِهِ ¹⁶ٱلْمُشْكِلَةِ؟

(8) ¹O! (Your ²Excellency), ³Minister, ⁴do you ⁵know ⁶how many ⁸road traffic ⁷accidents ⁹happened on ¹⁰the roads ¹²last ¹¹summer? ¹³Have any ¹⁴measures been taken ¹⁵to solve this ¹⁶problem?

مَعَ ¹كَمْ ²صَدِيقٍ ذَهَبْتَ وَكَمْ ³فِنْجَانَ قَهْوَةٍ شَرِبْتَ؟ ⁴مَنْ ⁵دَفَعَ؟ ⁶وَكَمْ؟

(9) ¹How many ²friends did you go with and how many ³cups of coffee did you drink? ⁴Who ⁵paid and ⁶how much?

Interroga-
tive
particles
and
pronouns,
vocative
particles

<div dir="rtl">

¹هَلْ ²تَسْكُنِينَ ³وَحْدَكِ فِي هذِهِ ⁴ٱلشَّقَّةِ ⁵ٱلْوَاسِعَةِ؟

</div>

(10) ¹Are you (f.) ²living ³alone in this ⁵large ⁴apartment?

Translate into Arabic:

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

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

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

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

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

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

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

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

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

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

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

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

(13) O! Your excellency, Ambassador! On which aeroplane will the delegation travel? And did you inform the crew that among the passengers there is a person who is unable to climb the steps to (go up the ladder of) the aeroplane without help?

Adjectival patterns, relative adjectives (nisbah), comparatives and superlatives, diminutives

25.1 Adjectives أَلصِّفَةُ

There are several adjectival forms in Arabic and the following patterns for forming adjectives from verbs are the most common:

pattern	singular	plural
(a) فَاعِلٌ fāʿilun	عَالِمٌ ʿālimun, learned	عُلَمَاءُ ʿulamāʾu
(b) فَعِيلٌ faʿīlun	كَبِيرٌ kabīrun, big	كِبَارٌ kibārun
(c) فَعَلٌ faʿalun	حَسَنٌ hasanun, beautiful, fine	حِسَانٌ hisānun
(d) فَعْلَانٌ faʿlānu	كَسْلَانٌ kaslānu, lazy	كَسَالَى kasālā
(e) فَعُولٌ faʿūlun	حَسُودٌ hasūdun, envious	حُسُدٌ husudun
(f) مَفْعُولٌ mafʿūlun	مَجْرُوحٌ maǧrūhun, injured	مَجَارِيحُ maǧārīhu

25.2 Adjectives denoting colours or (bodily) defects are formed according to the patterns أَفْعَلُ ʾafʿalu, masc. sing., and فَعْلَاءُ faʿlāʾu, fem. sing. Both of these patterns are diptotes and the corresponding broken plural pattern (for both genders) is: فُعْلٌ fuʿlun (triptote), e.g.

Masc. sing. (diptote)	**Fem. sing. (diptote)**	**Masc. and fem. plur.**
أَسْوَدُ ʾaswadu, black	سَوْدَاءُ sawdāʾu	سُودٌ sūdun
أَحْمَرُ ʾahmaru, red	حَمْرَاءُ hamrāʾu	حُمْرٌ humrun

زُرْقٌ zurqun	زَرْقَاءُ zarqāʾu	أَزْرَقُ ʾazraqu, blue
خُضْرٌ ḫuḍrun	خَضْرَاءُ ḫaḍrāʾu	أَخْضَرُ ʾaḫḍaru, green
صُفْرٌ ṣufrun	صَفْرَاءُ ṣafrāʾu	أَصْفَرُ ʾaṣfaru, yellow
بِيضٌ bīḍun	بَيْضَاءُ bayḍāʾu	أَبْيَضُ ʾabyaḍu, white
طُرْشٌ turšun	طَرْشَاءُ ṭaršāʾu	أَطْرَشُ ʾaṭrašu, deaf
عُرْجٌ ʿurǧun	عَرْجَاءُ ʿarǧāʾu	أَعْرَجُ ʾaʿraǧu, lame
عُمْيَانٌ ʿumyānu	عَمْيَاءُ ʿamyāʾu	أَعْمَى ʾaʿmā, blind

25.3 Relative adjectives, نِسْبَةٌ nisbah

The relative adjective is called in Arabic نِسْبَةٌ nisbah, which means 'relation'. Relative adjectives are derived from nouns by adding the so-called **nisbah** suffix, which is ...ـِيٌّ /..iyyun/ in the masculine and ...ـِيَّةٌ /...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. 'Engl**ish**, Americ**an**, Egypt**ian**, Leban**ese**, Iraq**i**, Arab**ic**, form**al**, period**ical**, month**ly**', etc. The relative adjective often refers to geographical, national or ethnic names or names of occupations (as in English, these kinds of derived adjectives may often be reused as independent nouns), e.g.

Relative adjective (nisbah)

Noun	Masc.	Fem.
لُبْنَانُ	لُبْنَانِيٌّ	لُبْنَانِيَّةٌ
lubnānu, Lebanon	lubnāniyyun, Lebanese	lubnāniyyatun
عَرَبٌ	عَرَبِيٌّ	عَرَبِيَّةٌ
ʿarabun, Arabs	ʿarabiyyun, Arab, Arabic	ʿarabiyyatun
كُحُولٌ	كُحُولِيٌّ	كُحُولِيَّةٌ
kuḥūlun, alcohol	kuḥūliyyun, alcoholic	kuḥūliyyatun

شَهْرُ	شَهْرِيٌّ	شَهْرِيَّةٌ
šahrun, month	šahriyyun, monthly	šahriyyatun

25.4 The feminine ending **tā' marbūṭah** ـة... is elided with the noun when adding the **nisbah** suffix ـيٌّ... /...iyyun/ or ـيَّةٌ... /...iyyatun/, e.g.

Relative adjective (nisbah)

Noun	Masc.	Fem.
ثَقَافَةٌ	ثَقَافِيٌّ	ثَقَافِيَّةٌ
taqāfatun, culture	taqāfiyyun, cultural	taqāfiyyatun
مِهْنَةٌ	مِهَنِيٌّ	مِهَنِيَّةٌ
mihnatun, profession	mihaniyyun, professional	mihaniyyatun

25.5 If the noun ends in the long vowel ـا... /...ā/, this is elided with the noun when adding the **nisbah** suffix ـيٌّ... /...iyyun/ or ـيَّةٌ... /...iyyatun/, e.g.

Relative adjective (nisbah)

Noun	Masc.	Fem.
أَمْرِيكَا	أَمْرِيكِيٌّ	أَمْرِيكِيَّةٌ
'amrīkā, America	'amrīkiyyun, American	'amrīkiyyatun
فِنْلَنْدَا	فِنْلَنْدِيٌّ	فِنْلَنْدِيَّةٌ
finlandā, Finland	finlandiyyun, Finnish	finlandiyyatun

25.6 The feminine singular form of the relative adjective (**nisbah**) is often used as a noun with abstract meaning, e.g.

Relative adjective (nisbah)

Noun	Masc.	Fem. (abstract noun)
إِنْسَانٌ	إِنْسَانِيٌّ	إِنْسَانِيَّةٌ
'insānun, man	'insāniyyun, human	'insāniyyatun, humanity, humaneness

إِشْتِرَاكٌ

ʾištirākun, co-operation

إِشْتِرَاكِيٌّ

ʾištirākiyyun,
socialist

إِشْتِرَاكِيَّةٌ

ʾištirākiyyatun, socialism

قَوْمٌ

qawmun, people, nation

قَوْمِيٌّ

qawmiyyun,
nationalist

قَوْمِيَّةٌ

qawmiyyatun,
nationalism

Note: Plural **nisbah** forms often have a collective meaning, e.g. أَللِّسَانِيَّاتُ
ʾal-lisāniyyātu 'linguistics', from the noun لِسَانٌ 'tongue, language'.

25.7 In pausal form (at the end of a sentence) the above **nisbah** suffix
ـِيٌّ /...iyyun/ is pronounced as a long vowel: ـِي /...ī/, which does
not take nunation. In pausa the final **tāʾ marbūṭah** (ـَة/ة...) /...t/ is
pronounced as /...h/, e.g.

لُبْنَانِيٌّ

lubnānī, Lebanese (m.)

لُبْنَانِيَّةٌ

lubnāniyyah, (f.)

قَوْمِيٌّ

qawmī, nationalist

قَوْمِيَّةٌ

qawmiyyah, nationalism

25.8 The above relative adjective (**nisbah**) usually takes the sound
plural, e.g.

Masculine plural

Feminine plural

أَلْمُعَلِّمُونَ ٱلْمِصْرِيُّونَ

ʾal-muʿallimūna l-miṣriyyūna

the Egyptian teachers

أَلْمُعَلِّمَاتُ ٱلْمِصْرِيَّاتُ

ʾal-muʿallimātu l-miṣriyyātu

the Egyptian teachers

Note: The adjective عَرَبِيٌّ ʿarabiyyun 'Arab, Arabic' does *not* form the sound
plural, but uses the collective noun عَرَبٌ ʿarabun 'the Arabs, Arab' as the plural
form, e.g.

Masculine plural

أَلْمُعَلِّمُونَ ٱلْعَرَبُ

ʾal-muʿallimūna l-ʿarabu

the Arab teachers

(not: أَلْمُعَلِّمُونَ ٱلْعَرَبِيُّونَ

ʾal-muʿallimūna l-ʿarabiyyūna)

25.9 *Comparative and superlative* أَفْعَلُ ٱلتَّفْضِيلِ

As mentioned in 25.2, the pattern أَفْعَلُ ʾafʿalu (diptote) is characteristic of adjectives denoting colours and bodily defects. But the same pattern is also used to form the comparative and superlative degree of adjectives, and participles of the first form in all genders and numbers. This form of the adjective is also called the elative, e.g.

Adjective	*Comparative/superlative*
	(according to the pattern أَفْعَلُ ʾafʿalu)
صَغِيرٌ ṣaġīrun, small	أَصْغَرُ ʾaṣġaru, smaller, smallest
جَمِيلٌ ğamīlun, beautiful	أَجْمَلُ ʾağmalu, more beautiful, most beautiful
وَاسِعٌ wāsiʿun, wide	أَوْسَعُ ʾawsaʿu, wider, widest
حَسَنٌ ḥasanun, good	أَحْسَنُ ʾaḥsanu, better, best
مَشْهُورٌ mašhūrun, famous	أَشْهَرُ ʾašharu, more famous, most famous

25.10 *Comparative sentences*

The preposition مِنْ min 'from' is used like the English preposition 'than' as a link between the two parts (item compared and object of comparison) of the comparative sentence. The comparative sentence thus has the following structure: item compared + comparative (elative) form of the adjective + مِنْ min + object of comparison, e.g.

أَلْوَلَدُ أَصْغَرُ مِنْ أُخْتِهِ ʾal-waladu ʾaṣġaru min ʾuḫti-hi.
The boy is younger than his sister.

أَلْأُمُّ أَجْمَلُ مِنْ بِنْتِهَا ʾal-ʾummu ʾağmalu min binti-hā.
The mother is more beautiful than her daughter.

أَلْبَنَاتُ أَحْسَنُ مِنَ ٱلْأَوْلَادِ ʾal-banātu ʾaḥsanu mina l-ʾawlādi.
(The) girls are better than (the) boys.

25.11 The pattern أَفْعَلُ ʾafʿalu 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 ʾakṯaru 'more', أَشَدُّ ʾašaddu 'stronger, more' or أَقَلُّ ʾaqallu 'less', followed by an accusative abstract noun related to the participle or adjective, e.g.

أَكْثَرُ إِخْلَاصًا ʾakṯaru ʾiḫlāṣan, more faithful (lit. more as regards faithfulness)

أَشَدُّ سَوَادًا ʾašaddu sawādan, blacker (lit. stronger as regards blackness)

أَقَلُّ جَمَالًا ʾaqallu ǧamālan, less beautiful (lit. less as regards beauty)

| 25.12 | The two nouns/adjectives خَيْرٌ ḫayrun 'good(ness)' and شَرٌّ šarrun 'evil' are used as comparatives and superlatives with the meanings 'better' and 'worst', respectively, e.g.

أَلصَّلَاةُ خَيْرٌ مِنَ ٱلنَّوْمِ   هُوَ مِنْ شَرِّ ٱلْأَوْلَادِ

ʾaṣ-ṣalātu ḫayrun mina n-nawmi.   huwa min šarri l-ʾawlādi.

Prayer is **better** than sleep. (The Quran)   He is one of the **worst** boys.

| 25.13 | *Superlative sentences*

The superlative is formed by making the comparative pattern أَفْعَلُ ʾafʿalu definite, either with the definite article ...أَلْـ or with the ʾiḍāfah construction. This form is used for both genders and all numbers, e.g.

ʾIḍāfah construction	*Definite article*
هُوَ أَطْوَلُ وَلَدٍ	هُوَ ٱلْأَطْوَلُ
huwa ʾaṭwalu waladin. He is the tallest boy.	huwa l-ʾaṭwalu. He is the tallest.
هِيَ أَقْصَرُ بِنْتٍ	هِيَ ٱلْأَقْصَرُ
hiya ʾaqṣaru bintin. She is the shortest girl.	hiya l-ʾaqṣaru. She is the shortest.
هُمْ أَطْوَلُ ٱلْأَوْلَادِ	هُمُ ٱلْأَطْوَلُ
hum ʾaṭwalu l-ʾawlādi. They are the tallest boys.	humu l-ʾaṭwalu. They are the tallest.

هُنَّ أَطْوَلُ ٱلْبَنَات
hunna ʾaṭwalu l-ʾbanāti. They are the tallest girls.

هُنَّ ٱلْأَطْوَلُ
hunna l-ʾaṭwalu. They are the tallest.

25.14 Some adjectives having the superlative pattern ٱلْأَفْعَلُ ʾal-ʾafʿalu can also have a feminine superlative form ٱلْفُعْلَى ʾal-fuʿlā, e.g.

Superlative masculine	*Superlative feminine*
ٱلْأَكْبَرُ	ٱلدُّوَلُ ٱلْكُبْرَى
ʾal-ʾakbaru, the biggest, the greatest	ʾad-duwalu l-kubrā, the great(est) countries
ٱلْأَعْظَمُ	بَرِيطَانْيَا ٱلْعُظْمَى
ʾal-ʾaʿḍamu, the greatest	barīṭānyā l-ʿuḍmā, Great Britain
ٱلْوَلَدُ ٱلْأَصْغَرُ	ٱلْبِنْتُ ٱلصُّغْرَى
ʾal-waladu l-ʾaṣġaru, the smallest boy	ʾal-bintu ṣ-ṣuġrā, the smallest girl

25.15 The dual and plural of the above superlatives take their number and gender according to the preceding noun, e.g.

Singular	*Dual*	*Plural*
ٱلْوَلَدُ ٱلْأَصْغَرُ	ٱلْوَلَدَانِ ٱلْأَصْغَرَانِ	ٱلْأَوْلَادُ ٱلْأَصْغَرُونَ
ʾal-waladu l-ʾaṣġaru	ʾal-waladāni l-ʾaṣġarāni	ʾal-ʾawlādu l-ʾaṣġarūna
the smallest boy	the two smallest boys	the smallest boys
ٱلْبِنْتُ ٱلصُّغْرَى	ٱلْبِنْتَانِ ٱلصُّغْرَيَانِ	ٱلْبَنَاتُ ٱلصُّغْرَيَاتُ
ʾal-bintu ṣ-ṣuġrā	ʾal-bintāni ṣ-ṣuġrayāni	ʾal-banātu ṣ-ṣuġrayātu
the smallest girl	the two smallest girls	the smallest girls
ٱلدَّوْلَةُ ٱلْعُظْمَى	ٱلدُّوَلَتَانِ ٱلْعُظْمَيَانِ	ٱلدُّوَلُ ٱلْعُظْمَى
ʾad-dawlatu l-ʿuḍmā	ʾad-dawlatāni l-ʿuḍmayāni	ʾad-duwalu l-ʿuḍmā
the greatest country	the two greatest countries	the greatest countries
ٱلْحَرْبُ ٱلْكُبْرَى	ٱلْحَرْبَانِ ٱلْكُبْرَيَانِ	ٱلْحُرُوبُ ٱلْكُبْرَى
ʾal-ḥarbu l-kubrā	ʾal-ḥarbāni l-kubrayāni	ʾal-ḥurūbu l-kubrā
the greatest war	the two greatest wars	the greatest wars

Remember: Both أَلدُّوَلُ and أَلْحُرُوبُ refer to non-human entities and therefore take the superlative adjective in the feminine singular (see chapter 14).

25.16 | *The diminutive*

The diminutive إِسْمُ ٱلتَّصْغِيرِ can be formed according to the pattern فُعَيْلٌ fuʿaylun. It is restricted to certain nouns and adjectives and indicates diminishing or reducing. As in many other languages, the diminutive may, in addition, often be employed with a positive or negative feeling or tone. With a positive feeling it expresses flirtation, coquetry or endearment. With a negative feeling it conveys contempt or downgrading.

The diminutive form can be learned with practice or from the dictionary. Some diminutives are common as proper names, e.g.

	Diminutive فُعَيْلٌ *fuʿaylun*
حَسَنٌ Hasanun, good (a name)	حُسَيْنٌ Husaynun, little good one (a name)
عَبْدٌ ʿAbdun, slave (a name)	عُبَيْدٌ ʿUbaydun, little slave (a name)
كَلْبٌ kalbun, dog	كُلَيْبٌ kulaybun, small dog
بَحْرٌ baḥrun, sea	بُحَيْرَةٌ buḥayratun, lake (fem. ending)

25.17 | Some prepositions can sometimes be used in diminutive form, e.g.

قَبْلَ ٱلظُّهْرِ qabla ḏ-ḏuhri   قُبَيْلَ ٱلظُّهْرِ qubayla ḏ-ḏuhri

before noon   a little before noon

In words where the second consonant is followed by a long vowel, the vowel changes to ..ـَـيِّ.. /...ayyi.../ in the diminutive, e.g.

كِتَابٌ kitābun, book   كُتَيِّبٌ kutayyibun, little book, booklet, pamphlet

صَغِيرٌ ṣaġīrun, small   صُغَيِّرٌ ṣuġayyirun, very small

Exercises

Practise your reading:

<div dir="rtl">

ٰابْنَةُ ²عَمِّي وَٱبْنَةُ ³خَالِي ⁴هُمَا ⁵أَكْثَرُ طَالِبَاتِ ٱلْجَامِعَةِ ⁶جَمَالاً
⁷وَأَقَلُّهُنَّ ⁸ٱجْتِهَادًا .

</div>

(1) [1,2]My cousin ([1]the daughter of [2]my paternal uncle) and my other cousin (the daughter of [3]my maternal uncle) [4]are [5]the most [6]beautiful (prettiest) female students in the university [7]and the least [8]diligent.

<div dir="rtl">

ٰتَزَوَّجَتِ ٱلْبِنْتُ ²ٱلْكُبْرَى مِنْ بَنَاتِ ³جَارِنَا ⁴لٰكِنْ ⁵مَعَ ⁶ٱلْأَسَفِ ⁷وُلِدَ
⁸لَهَا طِفْلٌ ⁹أَعْمَى.

</div>

(2) [2]The oldest daughter of [3]our neighbour [1]got married, [4]but [5,6]unfortunately [7]she gave birth to ([7]born [8]to her) [9]a blind baby.

<div dir="rtl">

طُلَّابٌ (.s طَالِبٌ) ٰٱللُّغَةِ ٱلْعَرَبِيَّةِ ²مِنْ ³أَحْسَنِ ٱلطُّلَّابِ فِي ٱلْجَامِعَةِ،
⁴وَأَكْثَرِهِمْ ⁵خِبْرَةً.

</div>

(3) The students of Arabic ([1]language) are [2]among the [3]best [4]and most [5]experienced students in the university.

<div dir="rtl">

ٰأَلْعَجُوزُ ²ٱلْأَشَدُّ / ²ٱلْأَكْثَرُ ³طَرَشًا ⁴هُوَ ⁵أَجْنَبِيٌّ.

</div>

(4) [3,2]The deafest (lit. [2]the most [3]deaf) [1]old man [4]is [5]a foreigner.

<div dir="rtl">

أَلْقُرْآنُ ٰٱلْكَرِيمُ ²أَحْسَنُ كِتَابٍ وَكَثِيرٌ مِنَ ٱلْمُسْلِمِينَ
³يَعْرِفُونَهُ ⁴غَيْبًا .

</div>

(5) [1]The Holy Quran is [2]the best book, and many Muslims [3]know it [4]by heart.

<div dir="rtl">

ٰسَتَنْشُرُ ²دُورُ (.s دَارٌ) ³ٱلنَّشْرِ ⁴أَعْمَالَ (.s عَمَلٌ) ⁵ٱلشَّاعِرِ ٱللُّبْنَانِيِّ
⁶ٱلْمَشْهُورِ ⁷وَسَتُتَرْجِمُ ⁸أَغْلَبَ كُتُبِهِ إِلَى ⁹لُغَاتٍ ¹⁰أَجْنَبِيَّةٍ ¹¹عَدِيدَةٍ.

</div>

(6) [3]The publishing [2]houses [1]will publish [4]the works of [6]the famous Lebanese [5]poet [7]and will translate [8]most of his books into [11]many [10]foreign [9]languages.

^١نَشَرَتْ ^٢جَرِيدَةٌ ^٣مَسَائِيَّةٌ ^٤مَقَالاً مَعَ ^٥صُوَرٍ (s. صُورَةٌ) ^٦لِلْغَارَةِ ^٧ٱلْجَوِّيَّةِ ^٨أَمْسِ ^٩ٱلَّتِي ^{١٠}قَتَلَتْ ^{١١}وَجَرَحَتْ ^{١٢}عَدَدًا كَبِيرًا مِنَ ^{١٣}ٱلْمَدَنِيِّينَ، ^{١٤}وَتُعْتَبَرُ ^{١٥}أَعْنَفَ ^{١٦}غَارَةٍ ^{١٧}خِلاَلَ ^{١٨}عَامٍ.

(7) ³An evening ²newspaper ¹published ⁴an article with ⁵pictures of ⁷the air ⁶raid ⁸yesterday, ⁹which ¹⁰killed and ¹¹injured (wounded) a large ¹²number of ¹³civilians, and ¹⁴is regarded as ¹⁵the worst (¹⁵most violent) ¹⁶raid ¹⁷for ¹⁸a year.

^١نَقَلَ ^٢ٱلْهِلاَلُ ^٣ٱلْأَحْمَرُ ^٤وَٱلصَّلِيبُ ٱلْأَحْمَرُ ^٥ٱلْمَجَارِيحَ / ٱلْجَرْحَى (s. مَجْرُوحٌ) ^٦وَٱلْمَنْكُوبِينَ إِلَى ٱلْمُسْتَشْفَى ^٧ٱلْقَرِيبِ.

(8) The ³Red ²Crescent and the Red ⁴Cross ¹transported ⁵the injured (wounded) ⁶and the victims to the ⁷nearby hospital.

^١سَمَكُ (s. سَمَكَةٌ) ^٢ٱلْبُحَيْرَاتِ فِي ^٣شَمَالِيِّ أُورُوبَّا ^٤أَطْيَبُ مِنْ سَمَكِ ^٥ٱلْبَحْرِ.

(9) ¹The fish from (lit. of) the ²lakes in ³northern Europe is ⁴tastier (better) than ⁵sea fish.

^١ذَهَبَ ^٢وَفْدُ ^٣صِحَافِيٌّ ^٤أَجْنَبِيٌّ إِلَى رَئِيسِ ^٥دَوْلَةٍ إِفْرِيقِيَّةٍ ^٦وَسَأَلَهُ عَنِ ^٧ٱلْأَزْمَةِ ^٨ٱلْٱقْتِصَادِيَّةِ ^٩وَٱلسِّيَاسِيَّةِ فِي إِفْرِيقْيَا ^{١٠}ٱلسَّوْدَاءِ.

(10) ⁴A foreign ³press ²delegation ¹went to the president of an African ⁵state ⁶and asked him about ⁸the economic ⁹and political ⁷crisis in ¹⁰Black Africa.

^١ذَكَرَتِ ^٢ٱلْإِذَاعَةُ ٱلْيَوْمَ أَنَّ ^٣ٱجْتِمَاعَ ^٤رُؤَسَاءِ (s. رَئِيسٌ) ^٥ٱلدُّوَلِ (s. دَوْلَةٌ) ^٦ٱلْكُبْرَى ^٧ٱلْمَعْقُودَ فِي بَارِيسَ كَانَ مِنْ ^٨أَطْوَلِ ^٩ٱلْٱجْتِمَاعَاتِ ^{١٠}وَأَكْثَرِهَا ^{١١}تَعْقِيدًا.

(11) ²The radio (broadcast) ¹mentioned today that ³the meeting of ⁴the presidents of ⁶the great ⁵countries which was ⁷held in Paris was one of the ⁸longest ¹⁰and most ¹¹complicated ⁹meetings.

^١أَوْرَاقُ (s. وَرَقَةٌ) ^٢ٱلشَّجَرِ (s. شَجَرَةٌ) ^٣صَفْرَاءُ فِي ^٤ٱلْخَرِيفِ ^٥وَخَضْرَاءُ فِي ^٦ٱلرَّبِيعِ.

(12) ¹The leaves of the ²trees are ³yellow in ⁴autumn ⁵and green in ⁶spring.

¹اَلْجُنْدِيُّ ²اَلْمَجْرُوحُ فِي ³حَادِثِ ⁴أَمْسِ هُوَ ⁵تَعْبَانُ ٱلْيَوْمَ ⁶وَنَائِمٌ فِي ⁷سَرِيرِهِ.

(13) ¹The soldier ²injured (wounded) in ⁴yesterday's ³incident is ⁵tired today ⁶and asleep in (his) ⁷bed.

¹مَنْ ²هُوَ ³أَكْبَرُ ⁴مِنْكَ ⁵بِيَوْمٍ هُوَ ⁶أَخْبَرُ مِنْكَ ⁷بِسَنَةٍ.

(14) He ¹who ²is ⁵a day ³older ⁴than you is ⁷a year ⁶more experienced than you. (Proverb)

¹نَشَرَ ثَلَاثَةُ ²ضُبَّاطٍ (ضَابِطٌ) ³مُتَقَاعِدُونَ مِنَ ⁴ٱلْجَيْشِ ٱلْأَلْمَانِيِّ ⁵مُذَكِّرَاتِهِمْ ⁶عَنِ ⁷ٱلْحَرْبِ ⁸ٱلْعَالَمِيَّةِ ⁹ٱلْأُولَى.

(15) Three ³retired ²officers from the German ⁴army ¹published ⁵their memoirs ⁶of ⁹the First ⁸World ⁷War.

Translate into Arabic:

(1) My paternal cousin married (prep.: مِنْ) a foreign journalist.

(2) Sea fish is tastier than fish from (of) the lakes.

(3) The leaves of the trees are green in spring and yellow in autumn.

(4) Many students know the works of the famous Lebanese poet by heart.

(5) The president of an African state published his memoirs yesterday and the publishing house will translate them into many foreign languages.

(6) The newspaper published an article about (عَنْ) yesterday's incident.

(7) The German officer is one of the most experienced officers in warfare.

(8) The army officer injured in the air raid yesterday is tired today and asleep in (his) bed.

(9) The publishing house will translate and publish the book about the First World War.

(10) The radio mentioned today that the Red Crescent and the Red Cross transported the injured (victims) to the nearby hospital.

(11) My eldest maternal cousin got married but, unfortunately, she gave birth to a blind baby.

(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.

ᵓInna إِنَّ and its sisters,
kāna كَانَ and its sisters

26.1 إِنَّ ᵓinna is an assertive particle, which can be translated as 'indeed, certainly', or by the biblical word 'verily, (and) lo'. Mostly it is not, however, translated at all, as it is basically used as a matter of style or a simple syntactic device. It is placed at the beginning of a nominal sentence before the (logical) subject, which takes the accusative case or is expressed by a suffixed pronoun.

There are a number of other particles (and conjunctions) that are construed in the same way as إِنَّ ᵓinna. The Arab grammarians refer to them as إِنَّ وَأَخَوَاتُهَا 'ᵓinna and its sisters'. After all these particles the (logical) subject is in the accusative case. The nominal predicate remains in the nominative case.

The following are the particles إِنَّ ᵓinna and its sisters:

إِنَّ ᵓinna, indeed, that	أَنَّ ᵓanna, that	كَـأَنَّ kaᵓanna, as if
لٰكِنَّ lākinna, but	لَيْتَ layta, would, if only, wish	لَعَلَّ laᶜalla, perhaps

Note: لٰكِنَّ lākinna is very often prefixed with وَ wa. لَيْتَ layta is very often prefixed with يَا yā.

Examples:

إِنَّ ٱلْمُدِيرَ مَشْغُولٌ	إِنَّهُ مَشْغُولٌ
ᵓinna l-mudīra mašġūlun.	ᵓinna-hu mašġūlun.
The director is (indeed) busy.	He is (indeed) busy.

إِنَّ ʾInna
and its
sisters,
كَانَ kāna
and its
sisters

26.2 After إِنَّ ʾinna, the nominal predicate can be emphasized by pre-fixing ...لَـ /la.../. (This is optional.) This particle has no influence on the case of the predicate, e.g.

إِنَّ ٱللّٰهَ لَعَظِيمٌ

ʾinna llāha **la**-ʿaḍīmun.

God is **indeed** great. (The Quran)

إِنَّ ٱلْبَاخِرَةَ لَكَبِيرَةٌ

ʾinna l-bāḫirata **la**-kabīratun.

The ship is **indeed** big.

26.3 إِنَّ ʾinna and its sisters can also occur before the (logical) subject in a verbal sentence, but then the subject must be in the accusative case, e.g.

إِنَّ ٱلسَّفَرَ أَتْعَبَهُ

ʾinna s-safara ʾatʿaba-hu.

The travel made him tired.

لَعَلَّ ٱلصِّيَاحَ أَزْعَجَهَا

laʿalla ṣ-ṣiyāḥa ʾazʿağa-hā.

Perhaps the shouting bothered her.

26.4 إِنَّ ʾinna, takes the form أَنَّ ʾanna 'that' (complementizer), when it introduces indirect speech or a complement clause after the main clause, e.g.

سَمِعَ أَنَّ ٱلرَّئِيسَ مَرِيضٌ

samiʿa **ʾa**nna r- raʾīsa marīḍun.

He heard **that** the president is ill.

سَمِعَ أَنَّهُ مَرِيضٌ

samiʿa **ʾa**nna-hu marīḍun.

He heard **that** he is ill.

Note: إِنَّ ʾinna, nevertheless, remains unchanged after the verb قَالَ qāla 'to say', e.g.

قَالَ إِنَّ ٱلْمُوَظَّفَ مَرِيضٌ

qāla **ʾinna** l-muwaẓẓafa marīḍun.

He said **that** the employee is ill.

قَالَ إِنَّهُ مَرِيضٌ

qāla **ʾinna**-hu marīḍun.

He said **that** he is ill.

26.5 أَنَّ ʾanna can be combined with prepositions and then gets various other meanings:

لِأَنَّ li-ʾanna, because   مَعَ أَنَّ maʿa ʾanna, although, in spite of the fact that

سَأَذْهَبُ إِلَى ٱلشَّاطِئِ لِأَنَّ ٱلطَّقْسَ حَارٌّ

sa-ʾaḏhabu ʾilā š-šāṭiʾi **li-ʾanna** ṭ-ṭaqsa ḥārrun.

I will go to the beach, **because** the weather is hot.

سَبَحَ مَعَ أَنَّ ٱلْمَاءَ وَسِخٌ

sabaḥa **maʿa ʾanna** l-māʾa wasiḥun.

He swam, *although* the water was dirty.

26.6 When إِنَّ ʾinna or أَنَّ ʾanna takes a suffixed pronoun in the first person singular or plural, there are two alternative forms:

Singular	*Plural*
إِنِّي ʾinn-ī OR إِنَّنِي ʾinna-nī	إِنَّا ʾinn-ā OR إِنَّنَا ʾinna-nā

26.7 When إِنَّ ʾinna or أَنَّ ʾanna is not immediately followed by the subject in a verbal sentence, it takes the suffixed pronoun of the third person masculine singular: ـهُ... /...hu/, i.e. إِنَّهُ ʾinna-**hu**, أَنَّهُ ʾanna-**hu**, for all genders and numbers, e.g.

سَمِعْتُ أَنَّهُ تُسَافِرُ ٱلْبِنْتُ غَدًا OR سَمِعْتُ أَنَّ ٱلْبِنْتَ تُسَافِرُ غَدًا

samiʿtu ʾanna l-binta tusāfiru ġadan. samiʿtu ʾanna-hu tusāfiru l-bintu ġadan.

I heard **that** the **girl** will travel tomorrow.

26.8 *Kāna كَانَ and its sisters*

There are dozens of verbs which behave like the verb كَانَ kāna 'to be' (lit. 'he was'), referred to as كَانَ وَأَخَوَاتُهَا 'kāna and its sisters'. All these verbs take the predicative complement in the accusative case. Hence they are construed in the opposite way to إِنَّ ʾinna and its sisters'.

26.9 The following are the most common verbs known as sisters of كَانَ kāna:

أَصْبَحَ ʾaṣbaḥa, to become (to be/become in the morning) (form IV)

أَضْحَى ʾaḍḥā, to become

ظَلَّ ẓalla, to continue, to keep on, to remain

بَاتَ bāta, to become, to spend the night

ʾInna إِنَّ
and its
sisters,
kāna كَانَ
and its
sisters

أَمْسَى ʾamsā, to become (to be/become in the evening)

مَا زَالَ mā-zāla, to keep on, not to cease, (to be/do) still

مَا بَرِحَ mā-bariḥa, to continue, (to be/do) still

مَا دَامَ mā-dāma, to continue, as long as (... lasts)

صَارَ ṣāra, to become

لَيْسَ laysa, is not (see chapters 32 and 37)

Examples:

كَانَ ٱلْكِتَابُ جَدِيدًا
kāna l-kitābu ǧadīdan.
The book was new.

أَصْبَحَ ٱلطَّالِبُ مُهَنْدِسًا
ʾaṣbaḥa ṭ-ṭālibu muhandisan.
The student became an engineer.

لَيْسَ ٱلرَّجُلُ قَصِيرًا
laysa r-raǧulu qaṣīran.
The man is not short.

ظَلُّوا جَالِسِينَ
ẓallū ǧālisīna.
They remained sitting.

26.10 The above-mentioned verb زَالَ zāla (imperfect: يَزَالُ yazālu) means literally 'to cease, to disappear, to go away'. It is frequently used as an auxiliary when preceded by the negative particle مَا /mā/ in the perfect tense, or لَا /lā/ in the imperfect tense. It is then translated as 'is still (doing)' or 'continues to (do)', with the main action expressed by a participle. Both tenses have the same meaning (see also chapter 36), e.g.

مَا *mā* + *perfect*   لَا *lā* + *imperfect*

مَا زَالَ جَالِسًا   OR   لَا يَزَالُ جَالِسًا
mā zāla ǧālisan.   **lā yazālu** ǧālisan.
He is **still** sitting. (He has not ceased to sit.)

Exercises

Practise your reading:

بَدَّلْتُ ¹قَمِيصِي لِأَنَّهُ ³وَسِخٌ. ²

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(1) ¹I changed ²my shirt because it was ³dirty.

أَلدَّرْسُ ¹صَعْبٌ جِدًّا لٰكِنَّ ²تَمْرِينَهُ ³سَهْلٌ.

(2) The lesson is very ¹difficult but ²its exercise (drill) is ³easy.

إِنَّ ¹ٱلْحُكُومَةَ ²لَيْسَتْ ³قَادِرَةً عَلَى ⁴تَنْفِيذِ ⁵ٱلْمَشْـرُوعِ ⁶ٱلسِّيَاحِيِّ لِأَنَّهُ ⁷يُكَلِّفُ كَثِيرًا.

(3) ¹The government is ²not ³able ⁴to implement ⁶the tourism ⁵project because ⁷it costs (too) much.

كَانَ ٱلْوَزِيرُ ¹مُسَافِرًا إِلَى دِمَشْقَ وَلٰكِنَّهُ ²أَجَّلَ سَفَرَهُ لِأَنَّ ³ٱلْـجَوَّ ⁴صَارَ ⁵سَيِّئًا.

(4) The minister was going ¹to travel to Damascus but ²he postponed his trip because ³the weather ⁴became ⁵bad.

عِنْدَمَا ¹رَجَعْنَا مِنَ ٱلسُّوقِ كَانَ ٱلْأَطْفَالُ (.s طِفْلٌ) ²مَا زَالُوا ³نَائِمِينَ.

(5) When ¹we returned from the market the children were ²still ³asleep.

¹سَـمِـعْـتُ أَنَّ ٱلْمُدِيرَةَ ²مَرِضَتْ ³بِمَرَضٍ ⁴خَطِيرٍ وَأَنَّهَا ⁵تَرَكَتْ ⁶عَمَلَهَا.

(6) ¹I heard that the director became ⁴seriously ²ill (lit. ²became ill with ⁴serious ³illness) and ⁵left ⁶her job.

إِنَّ ¹ٱلْمَـسَـافَةَ إِلَى ²ٱلْحُدُودِ (.s حَدٌّ) ³قَصِـيرَةٌ لٰكِنَّ ⁴ٱلطَّرِيقَ ⁵ضَيِّقٌ ⁶وَلَيْسَ فِي ⁷ٱلسَّيَّارَةِ ⁸إِنَارَةٌ.

(7) ¹The distance to ²the border(s) is ³short, but ⁴the road is ⁵narrow and ⁷the car ⁶doesn't have ⁸lights.

¹قَرَأْتُ فِي ²جَرِيدَةِ ٱلْيَوْمِ أَنَّـهُ سَوْفَ ³تَجْتَمِعُ ⁴ٱلدَّوْلَتَانِ ⁵ٱلْمُتَنَازِعَتَانِ ⁶لِحَلِّ ⁷مَشَاكِلِهِمَا (.s مُشْكِلٌ / مُشْكِلَةٌ) ⁸دُونَ ⁹تَدَخُّلٍ ¹⁰خَارِجِيٍّ.

(8) ¹I read in today's ²newspaper that the two ⁵disputing ⁴countries will ³meet ⁶to settle (solve) ⁷their problems ⁸without ¹⁰outside ⁹intervention.

قَالَ ¹ٱلْعَامِلُ إِنَّ ²مَكَانَ ٱلْـعَمَـلِ لَيْسَ ³بَعِيدًا عَنْ بَيْتِهِ ⁴وَلِهٰذَا ⁵يَذْهَبُ كُلَّ يَوْمٍ ⁶مَشْيًا عَلَى ⁷ٱلْأَقْدَامِ (.s قَدَمٌ).

(9) ¹The worker said that the work²place is not ³far from his house ⁴and therefore ⁵,⁶he goes ⁷on foot everyday.

إِنَّ 'Inna
and its
sisters,
كَانَ kāna
and its
sisters

كَانَ ¹وَرَقُ (.s ²وَرَقَةُ) ²ٱلشَّجَرِ ³أَخْضَرَ فِي ⁴ٱلرَّبِيعِ ⁵فَصَارَ
⁶أَصْفَرَ فِي ⁷ٱلْخَرِيفِ.

(10) ¹The leaves of ²the trees were ³green in ⁴spring ⁵and they became
⁶yellow in ⁷autumn.

كَانَ ¹ٱلطَّقْسُ ²مُشْمِسًا ³وَحَارًّا فِي ⁴ٱلصَّبَاحِ ⁵فَأَصْبَحَ ⁶مُمْطِرًا
⁷وَبَارِدًا ⁸بَعْدَ ⁹ٱلظُّهْرِ.

(11) ¹The weather had been (was) ²sunny ³and hot in ⁴the morning ⁵and it
became ⁶rainy ⁷and cold in the ⁸,⁹afternoon.

إِنَّ ¹الْمَقَالَ عَنِ ²ٱلْحَرْبِ ³ٱلْعَالَمِيَّةِ ⁴ٱلْأُولَى لَيْسَ ⁵طَوِيلاً.

(12) ¹The article about the ⁴First ³World ²War is not ⁵long.

كَانَ ¹ٱلتَّعْلِيمُ ²ٱلْابْتِدَائِيُّ ³غَيْرَ ⁴شَامِلٍ فِي ⁵ٱلْعَالَمِ ٱلْعَرَبِيِّ
⁶وَٱلْآنَ ⁷أَصْبَحَ ⁸إِجْبَارِيًّا.

(13) ²Elementary ¹education in the Arab ⁵world was ³not ⁴comprehensive,
⁶and now ⁷it has become ⁸compulsory.

¹لِـحَدِّ ²ٱلْآنَ ³مَا زَالَ ⁴مَرْكَزُ ⁵ٱلْبَرِيدِ فِي ⁶نَفسِ ⁷ٱلشَّارِعِ وَلٰكِنَّهُ سَوْفَ
⁸يُنْقَلُ إِلَى ⁹شَارِعٍ ¹⁰آخَرَ.

(14) So far (¹until ²now) ⁴the ⁵Post ⁴Office has been (³remains) on ⁶the same
⁷street, but it will be ⁸moved to ¹⁰another ⁹street.

¹قَالَتْ ²سَيِّدَةٌ إِنَّ ³حُقُوقَ (.s حَقُّ) ⁴ٱلْمَرْأَةِ ⁵مَا زَالَتْ ⁶غَيْرَ ⁷مُسَاوِيَةٍ
⁸لِـحُقُوقِ ٱلرَّجُلِ.

(15) ²A lady ¹said that ³the rights ⁴of women are ⁵still ⁶,⁷unequal ⁸to men's
rights.

¹لَيْتَكَ / يَا لَيْتَكَ ²تُحِبُّنِي ³كَمَا ⁴أُحِبُّكَ.

(16) ¹I wish ²you (m.) loved me ³as ⁴I love you (m.).

¹يَا لَيْتَ عِنْدِي ²مَالاً أَكْثَرَ ³لَكَانَ ⁴كُلُّ ⁵شَيْءٍ ⁶أَسْهَلَ.

(17) ¹I wish I had more ²money, ³then ⁴,⁵everything ³would be ⁶easier.

^ʾInna إِنَّ
and its
sisters,
kāna كَانَ
and its
sisters

قَالَ إِنَّهُ سَوْفَ ¹يَحْضُرُ ²عَدَدٌ كَبِيرٌ مِنَ ³ٱلنَّاسِ ⁴لِسَمَاعِ ⁵مُحَاضَرَةِ
⁶عَمِيدِ ⁷كُلِّيَةِ ⁸ٱلْحُقُوقِ.

(18) He said that a great ²number ³of people ¹would attend ⁴to listen to ⁵the lecture by ⁶the Dean of ⁷the Faculty of ⁸Law.

¹لَعَلَّ ²ٱلْعَلَاقَاتِ ³تَتَحَسَّنُ بَيْنَ ⁴ٱلشُّعُوبِ (شَعْبٌ .s) عِنْدَمَا ⁵يَتَعَلَّمُونَ
⁶لُغَاتِ ⁷بَعْضِهِمْ.

(19) ²Relations between ⁴people ¹might ³improve when ⁵they learn ⁷each other's ⁶languages.

كَانَ أَبِي ¹قَلِقًا ²عَلَيَّ عِنْدَمَا ³تَكَلَّمَ مَعِي ٱلْيَوْمَ ⁴هَاتِفِيًّا ⁵مَعَ ⁶أَنَّهُ كَانَ عِنْدِي
⁷مَسَاءَ ⁸ٱلْبَارِحَةِ / ⁸أَمْسِ.

(20) My father was ¹worried ²about me when ³he talked to me today ⁴on the phone, ⁵,⁶although he was with me ⁸yesterday ⁷evening.

¹أَخْبَرُونِي أَنَّ ²أَخَاكَ ³بَاعَ ⁴دَرَّاجَتَهُ ⁵بِسِعْرٍ ⁶رَخِيصٍ ⁷مَعَ
⁸أَنَّهَا كَانَتْ فِي ⁹حَالَةٍ جَيِّدَةٍ.

(21) ¹They told me that ²your brother ³sold ⁴his bicycle at ⁶a cheap ⁵price ⁷,⁸although it was in good ⁹condition.

Translate into Arabic:

(1) Yesterday evening my brother talked to me on the phone and he was worried about his child because he had become seriously ill.

(2) They told me that the minister postponed the tourism project, because it costs too much.

(3) My father said that the market is not far away and therefore he goes there everyday on foot.

(4) The article by the Dean of the Faculty of Law about the relations between people in the Arab world was good.

(5) The minister said that elementary education is not comprehensive, and not compulsory.

(6) After the weather was cold and rainy yesterday it became sunny and hot today.

إنَّ 'Inna
and its
sisters,
كَانَ kāna
and its
sisters

(7) I heard that the worker sold his car at a cheap price, although it was in good condition.

(8) When the children returned from the border(s), it (the weather) was rainy and cold.

(9) When I returned from the market, I changed my shirt, because it was dirty.

(10) The post office will move to another street not far from my workplace.

(11) A lady said that women's rights are not equal to men's rights.

(12) The leaves of the trees were green in spring, but they became yellow in autumn.

Chapter 27

Relative pronouns and relative clauses

27.1 | *Relative pronoun*

The basic form (masc. sing.) of the relative pronoun أَلْاسْمُ ٱلْمَوْصُولُ is أَلَّذِي ʾalladī '(the one) who, which, that'. It is declined as follows:

	masculine		
	singular	dual	plural
Nom.	أَلَّذِي	أَلـلَّـذَانِ	أَلَّذِينَ
	ʾalladī	ʾalladāni	ʾalladīna
Acc. and gen.	أَلَّذِي	أَلـلَّـذَيْنِ	أَلَّذِينَ
	ʾalladī	ʾalladayni	ʾalladīna
	feminine		
Nom.	أَلَّتِي	أَلـلَّـتَـانِ	أَللَّاتِي or أَلـلَّـوَاتِي
	ʾallatī	ʾallatāni	ʾallawātī ʾallātī (less used)
Acc. and gen.	أَلَّتِي	أَلـلَّـتَيْنِ	أَللَّاتِي or أَلـلَّـوَاتِي
	ʾallatī	ʾallatayni	ʾallawātī ʾallātī (less used)

Note a: For historical reasons, the masculine and feminine singular and masculine plural forms are written with one **lām ...ﻟ** and the other forms with two. There is no difference in pronunciation.

Note b: The plural forms are used only for human beings.

27.2 *Definite relative clause*

The role of the relative pronoun is to link the relative clause with a definite antecedent ٱلسَّابِقُ ʾas-sābiqu, which precedes it. The relative pronoun agrees with the antecedent in gender and number, e.g.

Relative clause	*Relative pronoun*	*Antecedent*
(ٱلصِّلَةُ)	(ٱلْمَوْصُولُ)	(ٱلسَّابِقُ)
سَبَحَ	ٱلَّذِي	ٱلْوَلَدُ

ʾal-waladu **llaḏī** sabaḥa, the boy **who** swam

مِنْ لُبْنَانَ	ٱلَّتِي	ٱلْكَاتِبَةُ

ʾal-kātibatu **llatī** min lubnāna, the writer (f.) **who** is from Lebanon

27.3 The relative pronoun is used only when the antecedent ٱلسَّابِقُ is definite. If the antecedent is indefinite, the relative clause is introduced after the antecedent without a relative pronoun, e.g.

Definite antecedent	*Indefinite antecedent*
شَاهَدْتُ ٱلرَّجُلَ ٱلَّذِي يَتَكَلَّمُ ٱلْعَرَبِيَّةَ	شَاهَدْتُ رَجُلاً يَتَكَلَّمُ ٱلْعَرَبِيَّةَ
šāhadtu r-raǧula **llaḏī** yatakallamu l-ʿarabiyyata.	šāhadtu raǧulan yatakallamu l-ʿarabiyyata.
I saw the man **who** speaks Arabic.	I saw a man (who) speaks Arabic.
سَاعَدْتُ ٱلرَّجُلَ ٱلَّذِي كُسِرَتْ رِجْلُهُ	سَاعَدْتُ رَجُلاً كُسِرَتْ رِجْلُهُ
sāʿadtu r-raǧula **llaḏī** kusirat riǧlu-**hu**.	sāʿadtu raǧulan kusirat riǧlu-**hu**.
I helped the man **whose** leg was broken.	I helped a man (whose) leg was broken.
(lit. I helped the man, **who his** leg was broken.)	(lit. I helped a man, **his** leg was broken.)

Observe that, in contrast to Arabic, when you leave out the relative pronoun in English, the antecedent becomes object in the relative clause, e.g. 'This is **the man** you saw.'

27.4 An active participle may replace both the relative pronoun and the following perfect or imperfect verb, e.g.

With the perfect verb	*With the active participle*
أَلَّتِي كَتَبَتِ ٱلرِّسَالَةَ	كَاتِبَةُ ٱلرِّسَالَةِ
ʾallatī katabati r-risālata	**kātibatu** r-risālati
the one **who** (f.) **wrote** the letter	the **writer** (f.) of the letter OR
	the one (who) wrote the letter
أَلَّذِي طَلَّقَ	أَلْمُطَلِّقُ
ʾalladī ṭallaqa	**ʾal-muṭalliqu**
the one **who** (m.) **divorced**	**the divorced one** (m.) OR
	the one (who) got divorced

With the imperfect verb	*With the active participle*
أَلرَّجُلُ ٱلَّذِي يَسْكُنُ هُنَاكَ	أَلرَّجُلُ ٱلسَّاكِنُ هُنَاكَ
ʾar-raǧulu **lladī yaskunu** hunāka	ʾar-raǧulu **s-sākinu** hunāka
the man **who lives** there	the man (who is) **living** there
أَلَّذِي يَنْتَظِرُ ٱلطَّبِيبَ	أَلْمُنْتَظِرُ ٱلطَّبِيبَ
ʾalladī yanṭadiru ṭ-ṭabība	**ʾal-muntadiru** ṭ-ṭabība
the one **who is waiting**	the one (who is) **waiting**
for the physician	for the physician

27.5 Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.

جُمْلَةٌ مَكْتُوبَةٌ ǧumlatun **maktūbatun**
> a **written** sentence OR a sentence **which** is written

أَلْجُمْلَةُ ٱلْمَكْتُوبَةُ ʾal-ǧumlatu **l-maktūbatu**
> the **written** sentence OR the sentence **which** is written

أَلْمَقَالُ ٱلْمَنْشُورُ ʾal-maqālu **l-manšūru**
> the **published** article OR the article **which** is published

27.6 ʾAl-ʿāʾid أَلْعَائِدُ, 'the returner' *(anaphoric suffix pronoun)*

If the antecedent is referred to in the relative clause as an object, or as having a preposition, or as being a genitive attribute, it is resumed by a coreferential suffix pronoun attached to the verb, preposition, or noun,

respectively. This kind of anaphoric (back-referring) suffix pronoun is called أَلْعَائِد ʾal-ʿāʾid '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 ʾal-ʿāʾid:

(a)   **ʾAl-ʿāʾid attached to a verb**

أَلْمَرْأَةُ ٱلَّتِي سَاعَدْتُهَا

ʾal-marʾatu **llatī** sāʿadtu-**hā**

the woman **whom** I helped (**her**)

(b)   **ʾAl-ʿāʾid attached to a preposition**

هٰذَا هُوَ ٱلْكِتَابُ ٱلَّذِي سَأَلْتَ عَنْهُ

hādā huwa l-kitābu **lladī** saʾalta ʿan-**hu**.

This is the book **that** you asked for. (lit. . . . **that** you asked for **it**.)

(c)   **ʾAl-ʿāʾid attached to a noun**

هٰذَا هُوَ ٱلصِّحَافِيُّ ٱلَّذِي قَرَأْتُ مَقَالَتَهُ

hādā huwa ṣ-ṣiḥāfiyyu **lladī** qaraʾtu maqālata-**hu**.

This is the journalist **whose** article I read. (lit. . . . **who** I read **his** article.)

| 27.7 | *Interrogatives used as relative pronouns*

(a)   The interrogative pronouns مَنْ man, 'who?' and مَا mā 'what?' are also used as relative pronouns in the following ways:

مَنْ (the one) who, whom (with reference to human beings)

مَا (the thing) that, which, what (with reference to non-human beings or things)

They differ, however, from the definite relative pronoun أَلَّذِي ʾalladī in that they never take an antecedent أَلسَّابِقُ. That is to say, the antecedent is included in their meaning. Moreover, they tend to be used with generalized or indefinite reference, e.g.

وَجَدْتُ مَنْ يَتَكَلَّمُ ٱلْعَرَبِيَّةَ   هٰذَا مَا أَكَلْتُ أَمْسِ

waǧadtu **man** yatakallamu l-ʿarabiyyata.   hāḏā **mā** ʾakaltu ʾamsi.

I found **one who** speaks Arabic.   This is **what** I ate yesterday.

(b)   When مَا mā 'what?' or مِمَّا mimmā 'of what?, of which?' (which
     is a combination of مِنْ + مَا) are used as relative pronouns, the
     addition of **ʾal-ʿāʾid** 'the returner' is optional, e.g.

With ʾal-ʿāʾid   *Without ʾal-ʿāʾid*

هٰذَا مَا سَمِعْنَاهُ   OR   هٰذَا مَا سَمِعْنَا

hāḏā **mā** samiʿnā-**hu**.   hāḏā **mā** samiʿnā.

This is **what** we have heard.

لَا أَعْبُدُ مَا تَعْبُدُونَهُ   OR   لَا أَعْبُدُ مَا تَعْبُدُونَ

lā ʾaʿbudu **mā** taʿbudūna-**hu**.   lā ʾaʿbudu **mā** taʿbudūna.

I do not worship **what** you worship. (The Quran)

هٰذَا مِمَّا كَتَبْتُهُ   OR   هٰذَا مِمَّا كَتَبْتُ

hāḏā **mimmā** katabtu-**hu**.   hāḏā **mimmā** katabtu.

This is (part) **of what** I have written.

Exercises

Practise your reading:

١سَكَنْتُ ²جَزِيرَةً ³لَهَا ⁴تَقَالِيدُ (.s تَقْلِيدُ) ⁵مُخْتَلِفَةٌ عَنْ تَقَالِيدِ ⁶بِلَادِي.

(1) ¹I lived on an ²island (which) ³had ⁵different ⁴traditions from the
traditions of ⁶my country.

١ٱلْأَسْمَاءُ (.s إِسْمُ) ٱلَّتِي ²ذَكَرْتُهَا هِيَ أَسْمَاءُ ٱلطُّلَّابِ ٱلَّذِينَ ³نَجَحُوا فِي
⁴ٱلْٱمْتِحَانِ.

(2) ¹The names which ²I mentioned are the names of the students who
³passed ⁴the exam.

١شَاهَدْتُ فِي يَوْمٍ ²وَاحِدٍ ³مَنْ ⁴أَكْرَهُ وَمَنْ ⁵أُحِبُّ.

(3) ¹I saw in ²one day one ³whom ⁴I hate and one whom ⁵I like.

هٰذَا ¹مَا ²ذَكَرَ / ذَكَرَهُ ٱلْإِمَامُ فِي ³خُطْبَةِ ⁴ٱلْجُمُعَةِ.

(4) This is ¹what the imām ²mentioned in the ⁴Friday ³speech.

¹تَأَخَّرَ ²فَرِيقُ ³كُرَةِ ⁴ٱلْقَدَمِ ⁵نِصْفَ ⁶سَاعَةٍ ⁷مِمَّا (مِنْ + مَا) ⁸جَعَلَهُ
⁹يَخْسَرُ ¹⁰ٱلْمُبَارَاةَ.

(5) The ⁴,³football ²team was ⁵half ⁶an hour ¹late, ⁷which ⁸made it ⁹lose ¹⁰the
match (competition).

¹أُشَاهِدُ كُلَّ يَوْمٍ ²نَفْسَ ³ٱلسَّائِحِ ٱلَّذِي ⁴يَرْكَبُ جَمَلاً.

(6) Every day ¹I see ²the same ³tourist who ⁴rides a camel.

قَرَأْتُ ¹ٱلْقِصَّةَ ٱلَّتِي كَتَبَهَا ٱلْكَاتِبُ ٱلَّذِي ²حَصَلَ عَلَى ³جَائِزَةِ نُوبِلَ.

(7) I read ¹the story which the writer who ²won (²got) the Nobel ³Prize
wrote.

¹سَرَقَ ²ٱللِّصُّ ³قِصَّةً كَتَبَهَا كَاتِبٌ ⁴حَصَلَ عَلَى ⁵جَوَائِزَ (جَائِزَةٌ s.) ⁵جَائِزَةٌ
⁶عَالَمِيَّةٍ.

(8) ¹The thief has ²stolen ³a story (which was) written by a writer who ⁴has
received ⁶international ⁵prizes (awards).

فِي ¹وَسَطِ ²ٱلصَّحْرَاءِ ³شَاهَدْتُ ⁴جَبَلاً ⁵عَالِياً ⁶سَقَطَ ⁷عَلَيْهِ ⁸ٱلثَّلْجُ.

(9) In ¹the middle of ²the desert ³I saw ⁵a high ⁴mountain on which ⁸snow
⁶had fallen (⁷on it).

¹أَيْنَ ²ٱلْحِذَاءُ ٱلَّذِي ³وَضَعْتُهُ عَلَى هٰذَا ⁴ٱلرَّفِّ؟

(10) ¹Where is ²the shoe which ³I put on this ⁴shelf?

¹إِسْتَقْبَلَنِي فِي ²ٱلْفُنْدُقِ ³مَنْ ⁴يَتَكَلَّمُ ⁵ٱللُّغَتَيْنِ ٱلْعَرَبِيَّةَ وَٱلْإِنْجْلِيزِيَّةَ.

(11) ³Someone who ⁴speaks ⁵both (lit. ⁵the two languages) English and Arabic
¹received me at ²the hotel.

¹أَلْجُمْلَةُ ²ٱلْمَكْتُوبَةُ فِي ³آخِرِ ⁴ٱلصَّفْحَةِ هِيَ ⁵صَعْبَةٌ ⁶وَمُعَقَّدَةٌ.

(12) The ¹sentence (which is) ²written at ³the end of ⁴the page is ⁵difficult
⁶and complicated.

¹أَنَا ²ٱلَّذِي ³عَلَّمَكُمُ ٱلْعَرَبِيَّةَ ⁴وَأَنْتُمُ ⁵ٱلَّذِينَ ⁶تَعَلَّمْتُمُوهَا.

(13) ¹I am the one ²who (sing.) ³taught you (pl.) Arabic ⁴and you are those
⁵who ⁶learned it.

هٰذَانِ هُمَا ¹ اَلسَّبَّاحَانِ اَللَّذَانِ ² حَصَلَا عَلَى ³ اَلْمِدَالِيَّتَيْنِ ⁴ اَلذَّهَبِيَّةِ ⁵ وَاَلْفِضِّيَّةِ.

(14) These are ¹the two swimmers who ²got ⁴the gold ⁵and silver ³medals.

¹ اَلْأَجْنَبِيُّ اَلَّذِي ² أَخَذَ ³ دَوَاءً وَشَرِبَ كُحُولاً ⁴ مَرِضَ ⁵ وَنُقِلَ إِلَى اَلْمُسْتَشْفَى.

(15) ¹The foreigner who ²took ³medicine and drank alcohol ⁴became ill and ⁵was taken (transported) to hospital.

¹ أَيْنَ اَلسَّيِّدَاتُ اَللَّوَاتِي ² بَعَثْنَ ³ بِخَبَرٍ ⁴ عَدَمِ ⁵ مُشَارَكَتِهِنَّ فِي ⁶ اَلْمُؤْتَمَرِ؟

(16) ¹Where are the ladies who ²sent ³a message concerning their ⁴non-⁵participation in ⁶the congress?

هٰذِهِ هِيَ ¹ اَلْحَشَرَاتُ ² اَلسَّامَّةُ اَلَّتِي ³ قَدْ ⁴ تُسَبِّبُ ⁵ لَسْعَتُهَا ⁶ خَطَرًا عَلَى ⁷ حَيَاةِ ⁸ اَلْاِنْسَانِ.

(17) These are ²the poisonous ¹insects whose ⁵sting (bite) ³may ⁴cause ⁶danger to ⁸human ⁷life.

¹ جَلَسْتُ مَعَ كَاتِبَيْنِ ² سَأَلْتُهُمَا عَنْ ³ مُسْتَقْبَلِ اَللُّغَةِ اَلْعَرَبِيَّةِ.

(18) ¹I sat with two writers (whom) ²I asked (them) about ³the future of the Arabic language.

Translate into Arabic:

(1) Where is the story which I put on this shelf?

(2) Everyday I see the writer who was awarded (received) the Nobel Prize.

(3) I saw the same tourist who rides the camel every day.

(4) I saw a tourist at the hotel who speaks the two languages Arabic and English.

(5) The swimmer was half an hour late, which resulted in him losing the competition.

(6) The foreigner who taught the students English became ill and was taken to hospital.

(7) The sentence which was mentioned (it) by the imam at the end of the Friday speech was difficult and complicated.

(8) This is the football team which got the gold and silver medals.

(9) Every day I see the foreigner whom I like and the thief whom I hate.

(10) The name which the writer mentioned is a foreign name.

(11) I read a story written by a foreign writer who was awarded international prizes.

(12) I read the names of the students who passed the exam.

(13) The sentence which you wrote at the end of the page is difficult and complicated.

(14) I saw a shoe (m.) on the mountain on which snow had fallen (on it).

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 ٱلْمُضَارِعُ ٱلْمَرْفُوعُ. Now we will deal with the two other moods of the imperfect, and with the imperative mood.

(a) Imperfect subjunctive mood: ٱلْمُضَارِعُ ٱلْمَنْصُوبُ

(b) Imperfect jussive mood: ٱلْمُضَارِعُ ٱلْمَجْزُومُ

(c) Imperative mood: ٱلْأَمْرُ

(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:

أَنْ	لَنْ	إِذَنْ	أَلاَّ	لِ...
ʾan	lan	ʾiḏan	ʾallā	li...
that, to	will not, never	then, in that case	that not, not to	in order to, to

لِئَلاَّ	(لِكَيْ) كَيْ	(كَيْ لاَ) كَيْلاَ
liʾallā	kay (li-kay)	kay-lā (OR kay lā)
in order not to	so that, in order to, to	so that not, in order not to

لِأَنَّ	حَتَّى	حَتَّى لاَ
li-ʾanna	ḥattā	ḥattā lā
because	so that, until, in order to	in order not to

Moods:
subjunctive,
jussive
(apocopa-
tus),
imperative

Note: Except for لَنْ lan, these particles are, in fact, subordinating conjunctions.

28.3 The subjunctive mood is formed from the imperfect indicative by changing the final vowel /-u/ of the personal endings to /-a/ or, in the case of personal endings having the final syllable نَ... /...na/, by dropping this syllable completely.

Examples of the subjunctive:

قَبِلَ أَنْ يَذْهَبَ غَدًا

qabila **ʾan yadhaba** ġadan.

He agreed (accepted) **that he would go** tomorrow.

(= He agreed **to go** tomorrow.)

أَطْلُبُ مِنْكُمْ أَنْ تَفْعَلُوا ذَلِكَ

ʾaṭlubu min-kum **ʾan** tafʿalū dālika. (not: تَفْعَلُونَ tafʿalū**na**)

I ask you (masc. plur.) **that you do** that.

(= I ask you **to** do that.)

هَلْ دَخَلْتِ ٱلْمَطْبَخَ لِتَشْرَبِي مَاءً؟

hal daḫalti l-maṭbaḫa **li**-tašrabī māʾan? (not: لِتَشْرَبِينَ li-tašrabī**na**)

Did you (fem. sing.) enter the kitchen **to drink** water?

دَرَسُوا جَيِّدًا كَيْ يَنْجَحُوا فِي ٱلْٱمْتِحَانِ

darasū ǧayyidan **kay** yanǧaḥū fī l-imtiḥāni. (not: يَنْجَحُونَ yanǧaḥū**na**)

They studied well **so that they would pass** (succeed in) the examination.

(= They studied well **in order to** pass the examination.)

لَنْ أَذْهَبَ مَعَهَا

lan ʾadhaba maʿa-hā.

I **shall never** go with her. (I will not go with her.)

28.4 The subjunctive particles إِذًا ʾidan and إِذَنْ have the same meaning and pronunciation. Both are used in discourse when you draw a conclusion on the basis of a previous statement.

Moods:
subjunctive,
jussive
(apocopa-
tus),
imperative

(a) إِذَنْ ʾiḏan is always followed by the subjunctive mood:

أَنَا أَدْرُسُ كَثِيرًا ـ إِذَنْ سَتَنْجَحَ غَدًا

ʾanā ʾadrusu kaṯīran – ʾiḏan sa-tanǧaḥa ġadan.

'I study a lot.' – '**Then** (I suppose) you will succeed tomorrow!'

(b) إِذًا ʾiḏan, is used in nominal sentences:

سَتُمْطِرُ غَدًا – إِذًا أَنْتَ رَاصِدٌ جَوِّيٌّ

satumṭiru ġadan. – ʾiḏan ʾanta rāṣidun ǧawwiyyun.

'It will rain tomorrow.' – '**Then (I gather)** you are a meteorologist.'

28.5 The subjunctive particle أَنْ ʾan may sometimes be used after the prepositions قَبْلَ qabla 'before' and بَعْدَ baʿda 'after', i.e. قَبْلَ أَنْ qabla ʾan, بَعْدَ أَنْ baʿda ʾan. It is then followed by a verb in the subjunctive mood, e.g.

مَرِضَ قَبْلَ أَنْ يُسَافِرَ

mariḍa **qabla** **ʾan** yusāfira. He became sick **before** he travelled.

سَأَدْرُسُ بَعْدَ أَنْ آكُلَ

sa-ʾadrusu **baʿda** **ʾan** ʾākula. I will read (study) **after** I have eaten.

28.6 The verbal noun (**maṣdar**) can be used as a verb to replace the subjunctive mood in a subordinate clause, in the same way as the English infinitive, e.g.

Imperfect subjunctive		*Verbal noun*
طَلَبْتُ مِنْهَا أَنْ تَذْهَبَ	OR	طَلَبْتُ ذَهَابَهَا
ṭalabtu min-hā ʾan **taḏhaba**.		ṭalabtu **ḏahāba**-hā.
I asked that she **leave**.		I asked her **to leave**.
أَمَرْتُهُ بِأَنْ يَكْتُبَ لَهَا	OR	أَمَرْتُهُ بِالْكِتَابَةِ لَهَا
ʾamartu-hu bi-ʾan **yaktuba** la-hā.		ʾamartu-hu bi-l-**kitābati** la-hā.
I ordered him that he **should** **write** to her.		I ordered him **to write** to her.

28.7 حَتَّى ḥattā has already been described as a preposition and focus particle. Here it is introduced as a subjunctive particle, taking the

subjunctive mood of the verb. The meaning of this expression is 'so that, in order to':

يَدْرُسُ حَتَّى يَنْجَحَ فِي ٱلْامْتِحَانِ

yadrusu **ḥattā** yanǧaḥa fī l-imtiḥāni.

He studies **so that** he should succeed in the examination.

(= He studies **in order to** succeed in the examination.)

حَتَّى ḥattā can be followed by the negative particle لاَ lā, i.e. حَتَّى لاَ, meaning 'so that . . . not, in order not to . . .'. It is quite commonly used nowadays, e.g.

نَظَّفَ ٱلْقَمِيصَ حَتَّى لاَ يَظْهَرَ عَلَيْهِ ٱلْوَسَخُ

naḏḏafa l-qamīṣa **ḥattā lā** yaḏhar**a** ʿalay-hā l-wasaḫu.

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 أَلْمُضَارِعُ ٱلْمَجْزُومُ. 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

    لاَ lā   لَمْ lam   لَمَّا lammā

and after the exhortative particle لِ… li... .

(a)   لاَ lā 'not, no, don't', is the most common negative particle, called أَلنَّاهِيَةُ. Together with a jussive verb of the second person (sing., du., pl.; masc. and fem.), it expresses a prohibition or negative command, e.g.

لاَ تَشْرَبْ خَمْرًا! lā tašrab ḫamran! Don't drink wine ! (masc. sing.)

لاَ تَجْلِسِي هُنَا! lā taǧlisī hunā! (not:… لاَ تَجْلِسِينَ lā taǧlis**īna**...)

                      Don't sit here! (fem. sing.)

لاَ تَذْهَبُوا مَعَهُ! lā taḏhabū maʿa-hu! (not: .. لاَ تَذْهَبُونَ taḏhabū**na** ...)

Don't go with him! (masc. pl.)

(b) The negative particle لَمْ lam 'did not' is used before a jussive verb with the same meaning as مَا mā 'not' + perfect (i.e. negative past, cf. chapter 14.11), e.g.

لَمْ يَكْتُبْ لَهُ lam yaktub la-hu. He did not write to him.

لَمْ يَكْتُبِ ٱلرِّسَالَةَ lam yaktub**i** r-risālata. He did not write the letter.

Remember: The kasrah **/i/** in the above phrase 'lam yaktubi ...' is the result of the rule given before that a final **sukūn** is changed to **kasrah** as a connective vowel before **hamzatu l-waṣli** (waṣlah).

(c) لَمْ lam is sometimes suffixed by ...ـمَا ...mā, becoming لَمَّا lammā, which means 'not yet'. The following verb is in the jussive mood, e.g.

لَمَّا يَكْتُبْ لَهُ lammā yaktub la-hu. He has **not** written to him **yet**.

28.9 The particle لِ... /li.../ (also called the **lām** of imperative) expresses either a direct or indirect command, exhortation or suggestion. It can be translated as 'let . . .!, may . . .!, let's . . .!', e.g.

لِتَشْرَبْ! li-tašrab!	لِيَكْتُبْ! li-yaktub!	لِنَجْلِسْ! li-naǧlis!
May you drink! (**Drink**!)	**Let** him write!	**Let us** sit down!

Note a: The **lām** with **kasrah** لِ... li... may be preceded by the conjunction فَ... /fa.../ or وَ /wa../. Then the **kasrah** is replaced by **sukūn**: فَلْ... /fa-l.../, وَلْ... /wa-l.../.

وَلْتَشْرَبْ! wa-l-tašrab!	وَلْيَكْتُبْ! wa-l-yaktub!	فَلْنَجْلِسْ! fa-l-naǧlis!
May you drink! (**Drink**!)	**And let** him write!	**So let** us sit down!

Note b: This function of the particle لِ... /li.../ should not be confused with its use together with the subjunctive mood, expressing intent or purpose.

Moods:
subjunctive,
jussive
(apocopa-
tus),
imperative

28.10 | *Imperative mood*

The imperative mood اَلْأَمْرُ is formed from the second person (sing., du., pl.; masc. and fem.) of the jussive mood by skipping the personal prefix تَـ ... /ta.../ and replacing it with **hamzatu l-qaṭʕi** (written on/under ʾalif) and **ḍammah** أُ /ʾu/ or **kasrah** إِ /ʾi/, in accordance with the following rules:

(a)   When the verb has **ḍammah** /u/ on the middle radical in the imperfect tense, the **hamzah** will take **ḍammah** in the imperative mood: أُ /ʾu/, e.g.

2nd pers. sing. jussive   *2nd pers. sing. imperative*

تَكْتُبْ **takt**ub   أُكْتُبْ ʾ**u**ktub! Write!

(b)   When the verb has **fatḥah** /a/ or **kasrah** /i/ on the middle radical in the imperfect tense, the **hamzah** will take **kasrah** in the imperative mood: إِ /ʾi/, e.g.

تَذْهَبْ **ta**d**hab**   إِذْهَبْ ʾ**i**dhab! Go!

تَجْلِسْ **ta**ğ**lis**   إِجْلِسْ ʾ**i**ğlis! Sit!

Exercises

Practise your reading:

لَمْ ¹يَقْبَلِ ٱلْوَزِيرُ ²ٱلِٱقْتِرَاحَ ٱلَّذِي ³طَرَحَهُ ⁴مَجْلِسُ ⁵ٱلنُّوَّابِ (نَائِبٌ).

(1) The minister did not ¹accept ²the proposal which was ³submitted by ⁴·⁵the Parliament (⁴council of ⁵deputies).

¹رَفَضَ ²أَغْلَبُ ³ٱلْمُشَارِكِينَ فِي ⁴حَفْلَةِ ٱلْعُرْسِ أَنْ يَشْرَبُوا ⁵نَبِيذًا.

(2) ²Most of ³those attending ⁴the wedding party ¹refused to drink ⁵wine.

¹دَخَلْتُ ²مَعْهَدَ ³ٱلدِّرَاسَاتِ ٱلْعَرَبِيَّةِ فِي جَامِعَةِ هِلْسِنْكِي ⁴حَتَّى أَتَعَلَّمَ ⁵ٱللُّغَةَ ⁶وَأَحْصُلَ عَلَى ⁷شَهَادَةٍ.

(3) ¹I entered ²the Institute of Arabic ³Studies at the University of Helsinki ⁴to study ⁵the language ⁶and get ⁷a degree.

لَمْ ²أَقْدِرْ أَنْ ³أَرْفَعَ ⁴ٱلْمَرِيضَ عَنِ ⁵ٱلْأَرْضِ ⁶لِأَنْقُلَهُ إِلَى ⁷سَرِيرِهِ.

(4) [1,2] I couldn't ³lift ⁴the patient (the sick man) off ⁵the floor ⁶to move him to ⁷his bed.

لَا ¹تَتْرُكْ ²شَنْطَتَكَ ³بَعِيدًا ⁴عَنْكَ ⁵لِئَلَّا ⁶تُسْرَقَ.

(5) Don't ¹leave ²your bag ³far away (⁴from you) ⁵so that it won't ⁶be stolen.

لَا ¹تَخْرُجْ مِنَ ²ٱلْفُنْدُقِ وَلَا ³تَتْرُكْ ⁴أَصْدِقَاءَكَ (صَدِيقُ) فِي ⁵ٱللَّيْلِ ⁶وَأَقْفِلْ (IV أَقْفَلَ) بَابَ ⁷ٱلْغُرْفَةِ ⁸جَيِّدًا.

(6) Don't ¹go out of ²the hotel, don't ³leave ⁴your friends at ⁵night, ⁶and lock the door of ⁷the room ⁸well.

¹لِتَأْخُذْ ²دَوَاءَكَ وَتَشْرَبْ ³مَاءً ⁴بَعْدَ أَنْ تَأْكُلَ ⁵وَقَبْلَ أَنْ تَذْهَبَ إِلَى ⁶ٱلنَّوْمِ.

(7) ¹Take ²your medicine and drink ³water ⁴after you eat ⁵and before you go to ⁶sleep!

لَمْ ¹يَتْرُكِ ²ٱللَّحَّامُ ³ٱللَّحْمَ ⁴خَارِجَ ⁵ٱلْبَرَّادِ ⁶لِئَلَّا ⁷يَفْسِدَ.

(8) ²The butcher did not ¹leave ³the meat ⁴outside ⁵the refrigerator ⁶in order that it should not ⁷be spoiled.

¹قَبِلَ ²زَمِيلِي أَنْ ³يَجْعَلَ ⁴مُحَاضَرَتَهُ قَصِيرَةً ⁵كَيْلَا (كَيْ لَا) ⁶يَضْجَرَ ⁷ٱلْمُسْتَمِعُونَ.

(9) ²My colleague ¹agreed ³to make ⁴his lecture short ⁵in order not to ⁶bore ⁷the listeners (⁵in order that ⁷the listeners not ⁶feel boredom).

¹فَلْنَنْتَظِرْ هُنَا حَتَّى ²تَرْجِعَ زَوْجَتِي ثُمَّ نَذْهَبُ ³مَعًا إِلَى ٱلْمَطْعَمِ.

(10) ¹Let us wait here till my wife ²returns and then we will go ³together to the restaurant.

¹سَوْفَ لَا آكُلُ وَلَا أَشْرَبُ ²مَا لَمْ تَأْكُلْ وَتَشْرَبْ أَنْتَ ³أَيْضًا.

(11) ¹I will neither eat nor drink ²unless you eat and drink ³too.

يَا وَلَدِي! ¹إِغْسِلْ ²وَجْهَكَ بِٱلْمَاءِ ³ٱلسَّاخِنِ ⁴وَٱلصَّابُونِ ⁵وَٱلْبِسْ ⁶قَمِيصَكَ ⁷ٱلنَّظِيفَ وَٱذْهَبْ إِلَى ⁸حَفْلَةِ ⁹ٱلْعُرْسِ.

(12) Oh son! ¹Wash ²your face with ³warm water ⁴and soap, ⁵put on (wear) your ⁷clean ⁶shirt, and go to the ⁹wedding ⁸party.

Moods:
subjunctive,
jussive
(apocopa-
tus),
imperative

¹وَعَدَ طَالِبٌ أُسْتَاذَهُ ²بِأَنَّهُ ³مِنَ ⁴ٱلْآنَ ⁵فَصَاعِدًا سَيَدْرُسُ ⁶أَكْثَرَ، قَالَ لَهُ ٱلْأُسْتَاذُ، ⁷إِذَنْ ⁸سَتَنْجَحُ فِي ⁹ٱلْٱمْتِحَانِ.

(13) A student ¹promised his professor (teacher) ²that ³from ⁴now ⁵on he would study ⁶more. The professor said to him: '⁷Then ⁸you will pass (succeed in) ⁹the exam.'

'هَلْ عِنْدَكَ مَاءٌ ¹بَارِدٌ لِأَشْرَبَ؟، ـ 'إِذًا أَنْتَ ²عَطْشَانُ،'

(14) 'Do you have ¹cold water to drink?' – 'Then you are ²thirsty!'

¹سَأَلَ ²ٱلشَّابُّ ٱلْبِنْتَ أَنْ ³يَخْطُبَهَا، قَالَتْ: ⁴إِذَنْ أَنْتَ ⁵تُحِبِّنِي.

(15) ²The young man ¹proposed to the girl (lit. he ¹asked the girl ³to get engaged with him). She said: '⁴Then ⁵you love me.'

قَالَ ¹ٱلزَّوْجُ ²لِزَوْجَتِهِ: ³سَأَعْمَلُ ⁴كُلَّ مَا ⁵يُفْرِحُكِ، فَقَالَتِ ٱلزَّوْجَةُ: إِذًا أَنْتَ زَوْجٌ ⁶مُحِبٌّ.

(16) ¹The husband said to ²his wife: '³I will do ⁴anything that ⁵pleases you.' So the wife said: 'Then you are ⁶a loving husband.'

إِبْنِي ¹ٱلْحَبِيبَ! ²لِمَاذَا لَمْ تَكْتُبْ إِلَيَّ؟ أُكْتُبْ ³وَأَخْبِرْنِي عَنْ ⁴صِحَّتِكَ! ⁵وَأَنْصَحُكَ بِأَنْ لَا تَشْرَبَ ٱلْكُحُولَ وَأَنْ ⁶تُقَلِّلَ مِنَ ⁷ٱلتَّدْخِينِ.

(17) ¹My beloved son! ²Why didn't you write to me? Write ³and tell me about ⁴your health! ⁵I advise you not to drink alcohol and to ⁶cut down (reduce) your ⁷smoking.

Translate into Arabic:

(1) My colleague refused to make his lecture short at the Institute of Arabic Studies.

(2) The Parliament did not accept the proposal which was not submitted by the minister.

(3) I could not lift the bag off the bed to move it to the floor.

(4) Take your medicine and wash your face before you go to sleep!

(5) Let us wait here in the restaurant till my son and my wife return.

(6) The sick minister will neither eat nor drink at his son's wedding.

(7) I entered the university to study the Arabic language and to get a degree.

(8) Don't go out of the hotel at night and lock the door of the room.

(9) I am thirsty. Do you have cold water?

(10) Wash your face with warm water and soap and wear your clean shirt and go to the minister's wedding party.

(11) The wife said to her husband, 'I will do anything that pleases you.' The husband said: 'Then (so) you are a loving wife.'

(12) My friend refused to drink wine at the party.

Moods: subjunctive, jussive (apocopatus), imperative

Chapter 29

Doubled verbs (mediae geminatae) and quadriliteral verbs

29.1 A doubled verb in Arabic, اَلْفِعْلُ ٱلْمُضَاعَفُ, 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 إِدْغَامُ, 'contraction', e.g.

مَرَّ marra   (for: مَرَرَ marara)
     to pass

فَرَّ farra   (for: فَرَرَ farara)
     to escape, to flee

دَلَّ dalla   (for: دَلَلَ dalala)
     to show

عَدَّ ʿadda   (for: عَدَدَ ʿadada)
     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 **fatḥah**, and not **sukūn** like the regular verbs. Another difference is that the imperative does not have the initial ʾ**alif** with **hamzah**, *which is prefixed to the imperative in regular verbs*, e.g.

Perfect	*Imperfect*	*Imperative*
مَرَّ marra	يَمُرُّ yamurru (for: يَمْرُرُ yamruru)	مُرَّ murra!
to pass		pass!
فَرَّ farra,	يَفِرُّ yafirru (for: يَفْرِرُ yafriru)	فِرَّ firra!
to escape, to flee		escape!

See table A1.2, the patterns of the doubled verb فَرَّ farra, and conjugation A2.3, the doubled verb مَرَّ marra, in the appendices.

Note: The derived verb forms are conjugated to a certain extent like the regular verbs.

29.3 The nouns of place and time for the doubled verb are formed as follows:

Noun of place	*Basic verb form*
مَحَلٌّ **ma**ḥallun	حَلَّ ḥalla
place	to untie, to solve
مَقَرٌّ **ma**qarrun	قَرَّ qarra
residence, headquarters	to settle down

29.4 *Quadriliteral verbs*

The quadriliteral or four-radical verbs, اَلْفِعْلُ ٱلرُّبَاعِي, have four consonants in the root (the pattern فَعْلَلَ faʿlala). They are conjugated as form II فَعَّلَ faʿʿala (i.e. CaCCaCa) of the regular triliteral verb.

There are very few quadriliteral verbs and, apart from the basic form, they have only two derived verb forms: II and IV. The derived forms are less common and have no passive. The verbal noun (**maṣdar**) of the quadriliteral verb of the basic form follows the pattern of فَعْلَلَةٌ faʿlalatun. The perfect, imperfect indicative and verbal noun of the quadriliteral verb are exemplified below:

Form I

Perfect	*Imperfect*	*Verbal noun (maṣdar)*
تَرْجَمَ tarǧama	يُتَرْجِمُ yutarǧimu	تَرْجَمَةٌ tarǧamatun
to translate		translation

دَحْرَجَ daḥraǧa
to roll

يُدَحْرِجُ yudaḥriǧu

دَحْرَجَةٌ daḥraǧatun
rolling

قَهْقَهَ qahqaha
to laugh
boisterously

يُقَهْقِهُ yuqahqihu

قَهْقَهَةٌ qahqahatun
loud burst of laughter

دَهْوَرَ dahwara
to hurl down

يُدَهْوِرُ yudahwiru

دَهْوَرَةٌ dahwaratun
downfall

طَمْأَنَ ṭamʾana
to calm, pacify

يُطَمْئِنُ yuṭamʾinu

طَمْأَنَةٌ ṭamʾanatun
pacification

(See conjugation A2.4 of the verb تَرْجَمَ tarǧama in Appendix 2.)

Form II

Perfect	**Imperfect**	**Verbal noun (maṣdar)**
تَزَلْزَلَ tazalzala to shake, quake (earth)	يَتَزَلْزَلُ yatazalzalu	تَزَلْزُلٌ tazalzulun earthquake
تَفَلْسَفَ tafalsafa to philosophize	يَتَفَلْسَفُ yatafalsafu	تَفَلْسُفٌ tafalsufun philosophizing
تَشَيْطَنَ tašayṭana to act like the devil	يَتَشَيْطَنُ yatašayṭanu	تَشَيْطُنٌ tašayṭunun behaving like a devil

Form IV

Perfect	**Imperfect**	**Verbal noun (maṣdar)**
اِطْمَأَنَّ iṭmaʾanna to remain quiet, to be relieved	يَطْمَئِنُّ yaṭmaʾinnu	اِطْمِئْنَانٌ iṭmiʾnānun calmness, relief
اِشْمَأَزَّ išmaʾazza to feel disgust, to become disgusted	يَشْمَئِزُّ yašmaʾizzu	اِشْمِئْزَازٌ išmiʾzāzun disgust

Note: Observe that the derived form II of the quadriliteral verb has the pattern and meaning of form V, and form IV the pattern and meaning of form IX of triliteral verbs.

Exercises

Practise your reading:

<div dir="rtl">

¹مَرَرْتُ ²أَمْسِ بِٱمْرَأَةٍ ³حَامِلٍ، ⁴فَسَـأَلَـتْنِي ⁵عَنْ ⁶مَدْخَلِ ٱلْمُسْتَشْفَى ⁷فَدَلَلْتُهَا ⁸عَلَيْهِ.

</div>

(1) ²Yesterday ¹I passed by ³a pregnant woman ⁴and she asked me the ⁵whereabouts of the hospital ⁶entrance, ⁷so I pointed ⁸it out to her.

<div dir="rtl">

¹قَرَّرَتِ ²ٱلْحُكُومَةُ بِأَنْ ³تَشُقَّ ⁴طَرِيقًا ⁵عَرِيضًا ⁶يَمْتَدُّ مِنَ ⁷ٱلْمَطَارِ إِلَى ⁸قَلْبِ ⁹ٱلْعَاصِمَةِ.

</div>

(2) ²The government ¹decided to ³build (break open) ⁵a wide ⁴road ⁶stretch-ing from ⁷the airport to the ⁸heart of ⁹the capital.

<div dir="rtl">

¹هَزَّ ²ٱلْفَلَّاحُ ³شَجَرَةَ ⁴ٱلتُّفَّاحِ (تُفَّاحَةً) ⁵فَسَقَطَ مِنْهَا بَعْضُ ٱلتُّفَّاحِ وَلَكِنَّهُ ⁶ظَلَّ يَهُزُّهَا حَتَّى ⁷كَسَرَ ⁸غُصْنَهَا.

</div>

(3) ²The peasant ¹shook ⁴the apple ³tree and some apples ⁵fell, but ⁶he continued shaking it until ⁷he broke one of ⁸its branches.

<div dir="rtl">

¹هَرْوَلَ ²ٱلْمُحَامِيُّ ³وَأَبْلَغَ ⁴ٱلسَّجِينَ ⁵بِقَرَارِ ⁶ٱلْإِفْرَاجِ ⁷عَنْهُ.

</div>

(4) ²The lawyer ¹rushed in ³and informed ⁴the prisoner ⁵about the decision ⁷regarding his ⁶release.

<div dir="rtl">

¹أَحْبَبْتُهَا وَأَحَبَّتْنِي ²مُنْذُ ³ٱلطُّفُولَةِ ⁴وَمَا زَالَ حُبُّنَا ⁵كَمَا ⁶كَانَ.

</div>

(5) ¹I have loved her and she has loved me ²since ³childhood and our love is ⁴still ⁵as ⁶it used to be.

<div dir="rtl">

¹قَرَّرْتُ ²ٱلتَّقْلِيلَ مِنَ ³ٱلتَّدْخِينِ ⁴لِأَنَّهُ ⁵مُضِرٌّ ⁶بِٱلصِّحَّةِ.

</div>

(6) ¹I decided ³to smoke ²less (lit. ²reduce ³smoking) ⁴because ⁵it is harmful ⁶to one's health (lit. to the health).

<div dir="rtl">

¹أَظُنُّ أَنَّ ²قِلَّةَ ³ٱلْأَمْطَارِ (مَطَرٍ) فِي هَذَا ⁴ٱلشِّتَاءِ ⁵سَتُسَبِّبُ ⁶تَقْنِينًا ⁷لِمِيَاهِ ٱلشُّرْبِ ⁸خِلَالَ ⁹ٱلصَّيْفِ ¹⁰ٱلْقَادِمِ.

</div>

(7) ¹I think that ²the lack of ³rain this ⁴winter ⁵will cause ⁶rationing of drink-ing ⁷water (⁸during ¹⁰the) next ⁹summer.

هَلْ ¹تَدُلُّنِي عَلَى ²مُتَرْجِمٍ (تُرْجُمَانٍ) ³لِلْغَتَيْنِ ٱلْأَلْمَانِيَّةِ وَٱلْعَرَبِيَّةِ؟

(8) Will you ¹direct (show) me to ²a translator ³of the two languages German and Arabic.

¹تَمَكَّنَ ²سَجِينٌ مِنْ أَنْ ³يَفِرَّ مِنَ ⁴ٱلسِّجْنِ ⁵فَلَحِقَ بِهِ شُرْطِيٌّ ⁶وَقَبَضَ عَلَيْهِ ⁷وَأَخَذَهُ ⁸لِلتَّحْقِيقِ، فَسَأَلَهُ ٱلشُّرْطِيُّ: لِمَاذَا فَرَرْتَ مِنَ السِّجْنِ؟ ⁹رَدَّ ٱلسَّجِينُ: فَرَرْتُ لِأَنِّي ¹⁰مَلَلْتُ ¹¹ٱلعَيْشَ فِي ٱلسِّجْنِ. فَقَالَ ٱلشُّرْطِيُّ هَذَا لَيْسَ ¹²مُبَرِّرًا وَسَوْفَ ¹³أَرُدُّكَ إِلَيْهِ.

(9) ²A prisoner ¹was able ³to escape from ⁴jail. A policeman ⁵chased him, ⁶caught him ⁷and took him in ⁸for interrogation. The policeman asked him: 'Why did you escape from jail?' The prisoner ⁹answered: 'I escaped because I ¹⁰was fed up ¹¹with life in jail.'
The policeman said, 'That is not ¹²an excuse and I will ¹³take you back there.'

¹بِسَبَبِ ²ٱلزِّلْزَالِ أَمْسِ ³تَشَقَّقَتْ ⁴جُدْرَانُ (جِدَارُ) ٱلْمَنَازِلِ (مَنْزِلُ) ⁵وَٱلْجُسُورُ (جِسْرُ) ⁶وَدَبَّ ⁷ٱلْخَوْفُ ⁸وَٱلذُّعْرُ بَيْنَ ⁹ٱلْمُوَاطِنِينَ. وَلَوْ كَانَ ٱلزِّلْزَالُ ¹⁰أَشَدَّ ¹¹بِقَلِيلٍ، ¹²لَاَنْفَجَرَ ¹³ٱلسَّدُّ ¹⁴وَجَرَفَتِ ٱلْمِيَاهُ ٱلْمَنَازِلَ ¹⁵وَٱلْمَزَارِعَ (مَزْرَعَةُ).

(10) ¹Due to ²the earthquake yesterday, the ⁴walls of houses ⁵and bridges ³cracked ⁷and fear ⁸and panic ⁶spread among the ⁹citizens.
Had the earthquake been ¹¹a bit ¹⁰stronger, ¹³the dam would ¹²have burst, and the water would ¹⁴have swept away houses ¹⁵and farms.

هَلْ ¹تَشُكُّ فِي ²حُكْمِ ³ٱلْقَاضِي؟ لَا، لَيْسَ عِنْدِي ⁴أَيُّ ⁵شَكٍّ وَلَكِنْ ⁶أَظُنُّ أَنَّ ٱلْحُكْمَ عَلَى ⁷ٱلْمُتَّهَمِ كَانَ ⁸شَدِيدًا.

(11) Do you ¹doubt ³the judge's ²decision (decree)? No, I do not have ⁴any ⁵doubt but ⁶I think that the decision against ⁷the accused was ⁸severe.

¹مَدَّ رَجُلٌ ²يَدَهُ ³لِيُصَافِحَ ٱمْرَأَةً وَكَانَ مَعَهَا ⁴كَلْبٌ ⁵فَظَنَّ ٱلْكَلْبُ أَنَّهُ ⁶سَيَضْرِبُهَا ⁷فَقَفَزَ/ فَنَطَّ عَلَى ٱلرَّجُلِ ⁸وَعَضَّهُ فِي ⁹رِجْلِهِ.

(12) A man ¹stretched out ²his hand ³to shake the hand of a woman who had

[4]a dog with her. The dog [5]thought [6]he was going to hit her, [7]so he jumped on the man [8]and bit [9]his leg.

^١سَاعَدْتُ صَدِيقَتِي فِي ^٢حَلِّ ^٣ٱلْمَسَائِلِ (مَسْأَلَةُ) ^٤ٱلرِّيَاضِيَّةِ حَتَّى ^٥تَنْجَحَ فِي ^٦ٱمْتِحَانِ ^٧دُخُولِ ^٨كُلِّيَةِ ^٩ٱلْهَنْدَسَةِ ^{١٠}وَظَلَلْتُ ^{١١}أُسَاعِدُهَا حَتَّى ^{١٢}تَخَرَّجَتْ ^{١٣}وَصَارَتْ ^{١٤}مُهَنْدِسًا / مُهَنْدِسَةً.

(13) [1]I helped my friend (f.) in [2]solving [4]the mathematical [3]problems so that she [5]would pass (succeed in) [7]the entrance [6]exam of [9]the engineering [8]faculty. [10]And I kept on [11]helping her until [12]she graduated [13]and became [14]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.

Chapter 30

Verbs with hamzah

There are verbs where **hamzah** occurs as one of the radicals. These are called, ٱلْـفِـعْـلُ ٱلْـمَـهْـمُـوزُ , ᵓal-fiᶜlu l-mahmūzu.

30.1 | *Verbs with initial hamzah*

Verbs with **hamzah** as the first radical, ٱلْفِعْلُ ٱلْـمَهْمُوزُ ٱلْأَوَّلِ, are conjugated on the same principles as the regular strong verbs, with some exceptions. (See below and the conjugations in Appendix 2.)

Perfect	*Imperfect*	*Imperative*	
أَذِنَ	يَأْذَنُ	إِيذَنْ!	(for: إِئْذَنْ
ᵓaḏina, to allow	yaᵓḏanu	ᵓīḏan	ᵓiᵓḏan)
أَسَرَ	يَأْسِرُ	إِيسِرْ!	(for: إِئْسِرْ
ᵓasara, to capture	yaᵓsiru	ᵓīsir	ᵓiᵓsir)
أَمَلَ	يَأْمُلُ	أُومُلْ!	(for: أُؤْمُلْ
ᵓamala, to hope	yaᵓmulu	ᵓūmul	ᵓuᵓmul)

30.2 When the imperative is preceded by the conjunction وَ wa... or ...فَ fa..., the long vowel after the initial **hamzah** disappears, i.e. is replaced by **sukūn**: ... وَأْ wa-ᵓ..., ... فَأْ faᵓ..., e.g.

وَأْذَنْ! **wa-ᵓḏan!** and allow!   (for: وَإِيذَنْ **wa-ᵓīḏan**)

وَأْسِرْ! **wa-ᵓsir!** and capture!   (for: وَإِيسِرْ **wa-ᵓīsir**)

فَأْمُلْ! **fa-ᵓmul!** and hope!   (for: فَأُومُلْ **fa-ᵓūmul**)

30.3 In some verbs, such as أَخَذَ ʾaḫaḏa, 'to take', and أَكَلَ ʾakala 'to eat', the initial **hamzah** is elided in the imperative, e.g.

Imperative

Form I	Singular Masc.	Fem.	Dual Masc. and Fem.	Plural Masc.	Fem.
أَخَذَ	خُذْ	خُذِي	خُذَا	خُذُوا	خُذْنَ
ʾaḫaḏa	ḫuḏ, take!	ḫuḏī	ḫuḏā	ḫuḏū	ḫuḏna
أَكَلَ	كُلْ	كُلِي	كُلَا	كُلُوا	كُلْنَ
ʾakala	kul, eat!	kulī	kulā	kulū	kulna

30.4 *Assimilation process*

If the initial radical of the basic verb form is أ ʾa, as أَخَذَ ʾaḫaḏa 'to take', then the initial **hamzah** in verb form VIII is assimilated to the infix /-t-/, producing a doubled …ـتَّ. /-tt-/, e.g.

إِتَّخَذَ ʾittaḫaḏa, to take up, to adopt (instead of إِأْتَخَذَ ʾiʾtaḫaḏa)

30.5 *Verbs with hamzah as the middle radical*

(a) The medial **hamzah**, أَلْفِعْلُ ٱلْـمَهْمُوزُ ٱلْوَسَط, can be written on ʾalif
(.. أ..), wāw (..ـؤ..) or yāʾ (..ـئـ..). (Follow the rules for writing
hamzah provided in chapter 20.) These verbs are conjugated on
the same principle as the regular verbs, with the exception of the
two verbs سَأَلَ saʾala 'to ask' and رَأَى raʾā 'to see', which lose
their medial **hamzah**. (See the conjugation of the verb رَأَى raʾā
(A2.16 in Appendix 2) and chapter 33.)

Perfect	Imperfect	Imperative (rare)
بَؤُسَ baʾusa, to be brave	يَبؤُسُ yabʾusu	أُبْأُسْ ʾubʾus!
سَئِمَ saʾima, to be weary	يَسْأَمُ yasʾamu	إِسْأَمْ ʾisʾam!

(b) The irregular verb سَأَلَ saʾala 'to ask' can drop its medial **hamzah**
in the imperfect jussive and imperative. Thus it has two alternative

sets of forms for the jussive and two alternative sets of forms for the imperative:

Perfect	*Imperfect jussive*		*Imperative*	
سَأَلَ	يَسْأَلْ OR يَسَلْ		سَلْ OR إِسْأَلْ	
saʾala	yasʾal	yasal	ʾisʾal	sal

(c) سَأَلَ saʾala is conjugated regularly in the passive like other verbs with **hamzah** as the middle radical, e.g.

Active	*Passive*	
Perfect	*Perfect*	*Imperfect*
سَأَلَ saʾala	سُئِلَ suʾila	يُسْأَلُ yusʾalu

 30.6 *Verbs with hamzah as the final radical*

(a) **Hamzah** as the final radical, ٱلْفِعْلُ ٱلْمَهْمُوزُ ٱلْآخِـر: These types of verb are also conjugated like regular strong verbs, e.g.

Perfect	*Imperfect*	*Imperative*
قَرَأَ qaraʾa, to read	يَقْرَأُ yaqraʾu	إِقْرَأْ ʾiqraʾ!
بَطُؤَ baṭuʾa, to be slow	يَبْطُؤُ yabṭuʾu	أُبْطُؤْ ʾubtuʾ!
خَطِئَ ḫaṭiʾa, to be mistaken	يَخْطَأُ yaḫṭaʾu	إِخْطَأْ ʾiḫṭaʾ!

(b) In the verb دَفِئَ dafiʾa 'to be warm', the infix ت /-t-/ of verb form VIII (إِفْتَعَلَ ʾiftaʿala) is assimilated to the initial radical د /d/, which is doubled, i.e. إِدَّفَأَ ʾiddafaʾa 'to warm oneself' instead of إِدْتَفَأَ ʾidtafaʾa.

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:

<div dir="rtl">

ˡ هَنَّأَ ² جَلَالَةُ ٱلْمَلِكِ ³ ٱلْمُؤَرِّخَ عَلَى ⁴ أَعْمَالِهِ (عَمَلُ) ⁵ ٱلشَّهِيرَةِ ⁶ وَقَدَّمَ لَهُ
⁷ مُكَافَأَةً ⁸ مَالِيَّةً.

</div>

(1) ²His Majesty the King ¹congratulated ³the historian on his ⁵famous ⁴works ⁶and gave him ⁸a financial ⁷reward.

<div dir="rtl">

ذَهَبْتُ مَعَ ¹ وَفْدٍ ² لِنُـهَنِّـئَ (هَنَّأَ) ³ رُؤَسَاءَ (رَئِيسٌ) ⁴ ٱلْأَدْيَانِ (دِينٌ)
⁵ بِمُنَاسَبَةِ ⁶ ٱلْأَعْيَادِ (عِيدٌ).

</div>

(2) I went with ¹a delegation ²to congratulate ⁴the religious ³leaders ⁵on the occasion of ⁶the holidays.

<div dir="rtl">

ˡ طَلَبَ رَئِيسُ ² ٱلنِّقَابَةِ ³ تَأْجِيلَ ⁴ ٱلْمُؤْتَمَرِ ⁵ ٱلسَّنَوِيِّ لِأَنَّ ⁶ أَحَدَ ⁷ ٱلْأَعْضَاءِ
(عُضْوٌ) ⁸ ٱلْمَسْؤُولِينَ ⁹ وَٱلْمُؤَسِّسِينَ ¹⁰ لِلنِّقَابَةِ قَدْ ¹¹ مَرِضَ ¹² فَجْأَةً
¹³ وَنُقِلَ إِلَى ¹⁴ عِيَادَةِ ¹⁵ ٱلطَّبِيبِ.

</div>

(3) The chairman (the head) of ²the trade union ¹requested ³postponement of ⁵the annual ⁴congress (conference), because ⁶one of ⁸the responsible ⁷members ⁹and founders ¹⁰of the trade union had ¹²suddenly ¹¹become ill ¹³and been taken (¹³transported) to ¹⁴,¹⁵the clinic (lit. ¹⁵doctor's ¹⁴reception).

<div dir="rtl">

ˡ مَعَ ٱلْأَسَفِ أَنَّ ² عَدَدَ قُرَّاءِ (قَارِىءٌ) ³ ٱلْقِصَصِ (قِصَّةٌ) ⁴ وَٱلرِّوَايَاتِ ⁵ يَقِلُّ
يَوْمًا بَعْدَ يَوْمٍ، ⁶ وَلِهٰذَا فَإِنَّ ⁷ ٱتِّخَاذَ ⁸ تَأْلِيفِ ٱلْكُتُبِ ⁹ كَمِهْنَةٍ ¹⁰ أَصْبَحَ
¹¹ غَيْرَ ¹² مُرْبِحٍ.

</div>

(4) ¹Unfortunately, ²the number of readers of ³short stories ⁴and novels ⁵is decreasing day by day. ⁶Therefore ⁷taking up ⁸writing (composing) books ⁹as a profession ¹⁰has become ¹¹,¹²unprofitable.

<div dir="rtl">

إِنَّ ¹ مَسْؤُولِيَّاتِ ² ٱلْمَرْأَةِ فِي ٱلْمَنْزِلِ ³ أَكْثَرُ ⁴ أَهَمِّيَّةً مِنْ مَسْؤُولِيَّاتِ
ٱلرَّجُلِ، فَهِيَ ٱلْمَسْؤُولَةُ عَنْ ⁵ بُؤْسِ ⁶ ٱلْعَائِلَةِ ⁷ وَهَنَائِهَا.

</div>

(5) ¹The responsibilities of ²women at home ³are more ⁴important than the

responsibilities of men. They are responsible for both the [5]misery [7]and the happiness of the [6]family.

<div dir="rtl">

¹سَيَبْتَدِئُ ٱلْإِمَامُ بَعْدَ ²أُسْبُوعٍ فِي تَدْرِيسِ ³طَرِيقَةِ قِرَاءَةِ ٱلْقُرْآنِ ⁴ٱلْكَرِيمِ.

</div>

(6) After [2]a week the imam will [1]start teaching [3]the way (the correct method) of reading [4]the Holy Quran.

<div dir="rtl">

أَنَا ¹مُتَأَكِّدٌ أَنَّ هٰذَا ٱلْأَكْلَ وَٱلشَّرَابَ عَلَى ²حِسَابِ ³ٱلْمُؤْتَمَرِ ⁴فَكُلْ وَٱشْرَبْ ⁵بِحُرِّيَّةٍ!

</div>

(7) I am [1]sure that this food and drink is on [3]the conference (congress) [2]account, [4]so feel [5]free to [4]eat and drink!

<div dir="rtl">

¹أَنْشَأَتِ ٱلْحُكُومَةُ ²مَرْفَأً ³وَمَطَارًا جَدِيدَيْنِ وَفِي هٰذَا ⁴ٱلْعَامِ ⁵سَيَبْدَآنِ ⁶بِٱسْتِقْبَالِ ⁷ٱلْمُسَافِرِينَ ⁸وَٱلْبَضَائِعِ (بِضَاعَةٌ). ⁹وَتَأْمُلُ ٱلْـحُكُومَةُ أَنْ يَكُونَ هٰذَانِ ¹⁰ٱلْمَشْرُوعَانِ ¹¹سَيُؤَثِّرَانِ عَلَى ¹²تَحْسِينِ ¹³ٱلِٱقْتِصَادِ ¹⁴وَفُرَصِ (فُرْصَةُ) ¹⁵ٱلْعَمَلِ.

</div>

(8) The government [1]built a new [2]harbour [3]and a new airport, and this [4]year [5]they will start [6]to accommodate [7]passengers [6]and receive [8]goods. The government [9]hopes that these [10]two projects [11]will have an influence on [12]the improvement of [13]the economy and [15]job [14]opportunities.

<div dir="rtl">

¹أُجِّلَ ²تَأْسِيسُ ³ٱلْمُؤَسَّسَةِ ⁴ٱلتِّجَارِيَّةِ، حَتَّى ⁵يُسْتَأْجَرَ ⁶لَهَا ⁷قَاعَةٌ ⁸مُنَاسِبَةٌ.

</div>

(9) [2]The establishment of [4]the commercial [3]enterprise (establishment) has been [1]postponed until [8]an appropriate [7]hall [5]is rented ([6]for it).

<div dir="rtl">

¹آمُلُ مِنْكَ أَنْ لَا / أَلَّا ²تَتَأَخَّرَ عَنْ ³دَفْعِ ⁴فَاتُورَةِ ⁵تَأْمِينِ ⁶ٱلسَّيَّارَةِ ⁷وَإِلَّا ⁸تَتَعَرَّضُ ⁹لِمَسْؤُولِيَّةٍ.

</div>

(10) [1]I hope (from you) that you will not [2]be late in [3]paying [6]the car [5]insurance [4]bill, [7]otherwise [8]you will be held [9]responsible.

¹سُئِلَ ²أَحَدُ ²ٱلْـمَسْؤُولِينَ فِي ٱلشَّرِكَةِ عَنْ ³مَسْأَلَةٍ ⁴تَتَعَلَّقُ ⁵بِشَأْنِ ⁶ٱلنُّفَايَاتِ الَّتِي ⁷تُسَبِّبُهَا ٱلشَّرِكَةُ، ⁸فَـمَا ⁹جَرُؤَ ٱلْـمَسْؤُولُ أَنْ ¹⁰يَرُدَّ عَلَى أَيِّ ¹¹سُؤَالٍ ¹²حَوْلَ ¹³ٱلْـمَوْضُوعِ.

(11) ²A company official (one of the responsible persons at the company) ¹was asked about ³an issue ⁴concerning (⁵the matter of) ⁶waste products which ⁷are generated by the company, but he (the responsible person) ⁸did not ⁹dare ¹⁰to answer any ¹¹question ¹²about ¹³the subject.

¹أُسْتُؤْنِفَتِ ²ٱلْـمُفَاوَضَاتُ بَيْنَ ³ٱلْـحُكُومَةِ ⁴وَٱلْـمُتَظَاهِرِينَ ⁵لِـحَلِّ ⁶أَزْمَةِ ⁷ٱلْبِطَالَةِ.

(12) (The) ²negotiations ¹have been resumed between ³the government ⁴and the demonstrators ⁵to solve ⁷the unemployment ⁶ crisis.

¹أُنْشِئَتْ ²أَوَّلُ ³صَحِيفَةٍ عَرَبِيَّةٍ فِي مِصْرَ ⁴عَلَى يَدِ ⁵مُهَاجِرِينَ لُبْنَانِيِّينَ وَكَانَ ذَٰلِكَ ⁶مُنْذُ أَكْثَرَ مِنْ ⁷مِئَةِ سَنَةٍ.

(13) ²The first Arabic ³newspaper ¹was established in Egypt ⁴by (lit. ⁴at the hand of) Lebanese ⁵immigrants, and that was more than ⁷one hundred years ⁶ago.

¹لَا تَزَالُ ²مَسْأَلَةُ ³ٱللَّاجِئِينَ (لَاجِيءٌ) ⁴حَتَّى ٱلْيَوْمِ ⁵مُعَقَّدَةً فِي ⁶ٱلْعَالَمِ.

(14) ²The matter of ³refugees ¹has remained (is still) ⁵a complicated issue in ⁶the world (⁴until) today.

Translate into Arabic:

(1) Today I went with the chairman (the head) of the trade union to congratulate His Majesty the King on the occasion of the holidays.

(2) A government official was asked to postpone the annual women's conference (congress).

(3) Unfortunately, the chairman (president) of the trade union suddenly became ill.

(4) The matter of waste products which are generated by the company is still a complicated issue.

(5) At the conference one of the members of the delegation congratulated the historian on his famous works.

(6) The number of refugees is decreasing day by day.

(7) The official did not dare to answer any question about the matter concerning (the) waste.

(8) Unfortunately, the number of readers of short stories and novels is decreasing day by day.

(9) I am sure that the responsibilities of women at home are more important than the responsibilities of men.

(10) The first commercial company was established in Egypt, and that was more than one hundred years ago.

(11) This year the new harbour and airport will start to accommodate passengers and receive goods, and these two projects will influence the improvement of the economy and job opportunities.

Chapter 31

Verbs with a weak initial radical

31.1 The weak verbs, اَلْأَفْعَالُ اَلْـمُعْتَلَّةُ, which literally means 'sick verbs' are verbs whose roots contain one or more weak radicals, حُرُوفُ اَلْعِلَّة. The weak radicals are the semivowels و /w/ and ي /y/. They are called 'weak' because they are dropped or assimilated with vowels according to certain rules in many conjugational forms. The weak verbs are also called assimilated verbs.

Note: A verb is called strong, if none of its radicals is dropped or assimilated with a vowel in the conjugation of the verb.

31.2 Weak verbs fall into four main categories:

(a) Initial weak radical (assimilated verb) اَلْفِعْلُ اَلْـمِثَالُ *see below*;

(b) Middle weak radical (hollow verb) اَلْفِعْلُ اَلْأَجْوَفُ *chap. 32*;

(c) Final weak radical (defective verb) اَلْفِعْلُ اَلنَّاقِصُ *chap. 33*;

(d) Doubly and trebly weak verbs اَلْفِعْلُ اَللَّفِيفُ *chap. 33*.

31.3 *Verbs with the weak initial radical و /w/*

(a) Verbs with the weak initial radical و /w/ drop this radical in the active imperfect and imperative. In the passive imperfect it is assimilated to the preceding vowel, e.g.

	Active		**Passive**	
	Perfect	**Imperfect**	**Imperfect**	**Imperative**
وَضَعَ	waḍaʿa to put (down)	يَضَعُ yaḍaʿu (for: يَوْضَعُ yawḍaʿu)	يُوضَعُ yūḍaʿu	ضَعْ! ḍaʿ! put!
وَقَفَ	waqafa to stand (still)	يَقِفُ yaqifu (for: يَوْقِفُ yawqifu)	يُوقَفُ yūqafu	قِفْ! qif! stop!
وَثِقَ	waṯiqa to trust	يَثِقُ yaṯiqu (for: يَوْثِقُ yawṯiqu)	يُوثَقُ yūṯaqu	ثِقْ! ṯiq! trust!

Note: It may be difficult to find the root in the dictionary when the first initial weak radical of the imperfect and imperative is missing.

(b) In a small number of verbs the initial weak radical و /w/ is also retained in the imperfect. These verbs have **kasrah** ____ /i/ as the middle vowel in the perfect, and **fatḥah** ____ /a/ in the imperfect, e.g.

Perfect	**Imperfect**
وَجِعَ waǧiʿa, to feel pain	يَوْجَعُ yawǧaʿu
وَجِلَ waǧila, to be afraid	يَوْجَلُ yawǧalu

| 31.4 | *Assimilation of the weak radical* و /w/ *in the derived verb forms*

(a) The initial و /w/ of the basic verb form وَصَلَ waṣala 'to arrive' in verb form VIII is assimilated to the infix ت /t/, which then appears as doubled ــتّــ /..tt../, e.g.

إتَّصَلَ ʾittaṣala, to be joined, to contact (for: إوْتَصَلَ ʾiwtaṣala)

(b) The IVth form أَوْقَعَ ʾawqaʿa 'to drop' is derived from the verb وَقَعَ waqaʿa 'to fall'. Its verbal noun (**maṣdar**) is إيقَاعُ ʾīqāʿun 'rhythm' (for: إوْقَاعُ ʾiwqāʿun).

(c) The Xth form of وَدَعَ wadaʿa 'to put down' is إسْتَوْدَعَ ʾistawdaʿa

'to deposit'. Its verbal noun (**maṣdar**) is إِسْتِيدَاعٌ ʾistīdāʿun 'lodging, depositing' (for: إِسْتِوْدَاعٌ ʾistiwdāʿun).

31.5 The nouns of place and time are formed as follows.

Nouns of place and time	Basic verb form
مِيلَادٌ mīlādun, birth	وَلَدَ walada, to give birth
مَوْعِدٌ mawʿidun, appointment	وَعَدَ waʿada, to promise
مَوْقِفٌ mawqifun, parking lot	وَقَفَ waqafa, to stand, to stand still

31.6 *Verbs with the initial weak radical* ي /y/

There are very few verbs with the initial weak radical ي /y/. These verbs are mostly conjugated like strong verbs. The imperative and the passive of the basic verb form are rare, e.g.

Perfect	Imperfect
يَبِسَ yabisa, to become dry	يَيْبَسُ yaybasu
يَئِسَ yaʾisa, to despair	يَيْأَسُ yayʾasu
يَقِظَ yaqiḍa, to wake up	يَيْقَظُ yayqaḍu
OR	
يَقُظَ yaquḍa, to wake up	يَيْقُظُ yayquḍu

See table A1.3, the pattern of the derived verb forms with a weak initial radical و /w/, and conjugation A2.8 of the weak verb وَضَعَ waḍaʿa 'to put' in the appendices.

Exercises

Practise your reading:

¹يَقَعُ (اوَقَعَ ²جُزْءٌ مِنْ ³بُلْدَانِ (بَلَدُ) ⁴ٱلْعَالَمِ ٱلْعَرَبِيِّ فِي آسْيَا ⁵وَيَقَعُ
ٱلْجُزْءُ ⁶ٱلآخَرُ فِي ⁷شَمَالِ إِفْرِيقْيَا.

(1) ²Some (lit. ²one part) of the ³countries of the Arab ⁴world ¹are (lit. is) located in Asia and ⁶the others ⁵are situated in ⁷north Africa.

ۘبَعْدَ أَنِ ²ٱسْتَيْقَظْتُ (X يَقظَ) في ³ٱلصّبَاحِ، ⁴إِتَّصَلْتُ (VIII وصَلَ) بِصَديقَتي ⁵هَاتِفيًّا ⁶وَٱتَّفَقْنَا (VIII وفِقَ) عَلى ⁷مَوْعِدٍ (١ وعدَ) في ⁸وَسَطِ ٱلْمَدينَةِ، ⁹وَعِنْدَمَا ذَهَبْتُ إِلَى هُنَاكَ ¹⁰وصَلْتُ ¹¹مُتَأَخِّرًا ¹²نِصْفَ ¹³سَاعَةٍ ¹⁴تَقْرِيبًا، ¹⁵فَبَحَثْتُ عَنْهَا فَلَمْ ¹⁶أَجِدْهَا (١ وجَدَ) ¹⁷تَوَقَّعْتُ (V وقَعَ) بِأَنْ ¹⁸تَنْتَظِرَني.

(2) ¹After ²I woke up in ³the morning, ⁴I contacted my girlfriend ⁵by tele-phone ⁶and we agreed to meet (lit. on ⁷an appointment), in the ⁸city centre. ⁹When I went there, ¹⁰I arrived ¹⁴about ¹²half an ¹³hour ¹¹late. ¹⁵I looked for her but I did not ¹⁶find her. ¹⁷I expected her to ¹⁸wait for me.

ۘتَوَجَّهَ (V وجَهَ) ²وَفْدٌ مِنَ ³ٱلتُّجَّارِ (تَاجِرُ) إِلَى ⁴وِزَارَةِ ⁵ٱلتِّجَارَةِ ⁶لِتَوْقِيعِ (II وقَعَ) ⁷ٱتِّفَاقِيَّةٍ (VIII وفِقَ) جَدِيدَةٍ مَعَ رَئِيسِ ⁸قِسْمِ ⁹ٱلْٱسْتِيرَادِ (X ورَدَ) ¹⁰وَٱلتَّصْدِيرِ في ٱلْوِزَارَةِ.

(3) ²A delegation of ³businessmen ¹went to ⁴the Ministry of ⁵Trade ⁶to sign a new ⁷agreement with the head of the ⁸Department of ⁹Imports ¹⁰and Exports at the ministry.

ۘوَقَعَ ²صُنْدُوقٌ ³ثَقِيلٌ عَلَى ⁴عَامِلٍ في ⁵ٱلْمُسْتَوْدَعِ (X ودَعَ) ⁶فَٱتَّصَلْتُ (VIII وصَلَ) ⁷بِٱلْمَرْكَزِ ⁸ٱلطِّبِّيِّ ⁹ٱلْوَحِيدِ في ¹⁰ٱلْمِنْطَقَةِ، ¹¹وَنُقِلَ إِلَيْهِ في ¹²سَيَّارَةِ ¹³ٱلْإِسْعَافِ، ¹⁴مُوَرَّمَ (II ورِمَ) ¹⁵ٱلْجِسْمِ ¹⁶وَمَوْجُوعًا (١ وجِعَ) / مُتَأَلِّمًا وَأَنَا مَعَهُمْ، وعِنْدَ ¹⁷وُصُولِنَا (١ وصَلَ) ¹⁸فَحَصَهُ ٱلطَّبِيبُ وَقَالَ إِنَّهُ لَمْ ¹⁹يَجِدْ (١ و جَدَ) ²⁰أَيَّةَ ²¹كُسُورٍ (كَسْرُ) وَلاَ ²²خَطَرَ عَلَى ²³حَيَاتِهِ.

(4) ³A heavy ²box ¹fell on ⁴a worker in ⁵the warehouse. ⁶I contacted ⁹the only ⁸medical (health) ⁷centre in ¹⁰the area, ¹¹and he was taken (lit. trans-ported) there by ¹²,¹³ambulance (lit. ¹³aid ¹²car) with his ¹⁵body ¹⁴swollen ¹⁶and in pain. I went (lit. I am) with them. When we ¹⁷arrived, the physician (doctor) ¹⁸examined him and said that he did not ¹⁹find ²⁰any ²¹fractures and that ²³his life was not in ²²danger.

يَصِلُ (V وَصَلَ) إِلَى بَيْرُوتَ ²غَدًا وَفْدٌ كُوَيْتِيٌّ ³يُمَثِّلُ وِزَارَةَ ⁴ٱلنَّفْطِ ⁵وَفَوْرَ وُصُولِهِ ⁶سَيُقَابِلُ ٱلْمَسْؤُولِينَ فِي ٱلْحُكُومَةِ ٱللُّبْنَانِيَّةِ ⁷لِلتَّوْقِيعِ (II وَقَعَ) عَلَى ⁸ٱتِّفَاقِيَّةٍ (VIII) ⁹وَفْقَ ¹⁰تَتَعَلَّقُ ¹⁰بِٱلتَّبَادُلِ ¹¹ٱلتِّجَارِيِّ بَيْنَ ٱلْبَلَدَيْنِ. ¹²كَمَا ¹³سَيَضَعُ (ا وَضَعَ) ٱلْوَفْدُ ٱلْكُوَيْتِيُّ ¹⁴تَقْرِيرًا ¹⁵يَشْرَحُ فِيهِ ¹⁶وِجْهَةَ ¹⁶،¹⁷نَظَرِ حُكُومَةِ بِلَادِهِ ¹⁸حَوْلَ ¹⁹مَسْأَلَةِ ²⁰تَصْدِيرِ ²¹ٱلنَّفْطِ ²²ٱلْخَامِ إِلَى لُبْنَانَ.

(5) A Kuwaiti delegation [3]representing the Ministry of [4]Oil [1]will arrive [2]tomorrow in Beirut, [5]and immediately after its arrival [6]will meet the officials in the Lebanese government [7]to sign [8]an agreement [9]concerning [11]trade [10]exchange between the two countries. The Kuwaiti delegation will [12]also [13]draw up [14]a report [15]explaining [16,17]the position (lit. [16]point of [17]view) of its country's government [18] on [19]the issue of [22]crude [21]oil [20]exports to Lebanon.

سَأَفْقِدُ ²ثِقَتِي ²(ا وَثِقَ) ³بِكَ فِي ⁴حَالِ ⁵عَدَمِ ⁶تَوْقِيعِكَ (II وَقَعَ) عَلَى ⁷ٱلِٱتِّفَاقِيَّةِ (VIII) وَفْقَ ⁸ٱلْمُتَّفَقِ عَلَيْهَا بَيْنَنَا ، ⁹وَلَنْ ¹⁰أَتَّصِلَ (VIII وَصَلَ) بِكَ ¹¹ثَانِيَةً.

(6) [1]I shall lose [2]my trust [3]in you [4]if (lit. [4]in case) you [5]do not [6]sign [7]the agreement (contract) that we [8]agreed between us, [9]and I will [9]never [10]contact you [11]again.

يَجِبُ أَنْ ²تَنْظُرَ ³يَمِينًا ⁴وَيَسَارًا عِنْدَمَا ⁵تَصِلُ (ا وَصَلَ) بِٱلسَّيَّارَةِ إِلَى ⁶مُفْتَرَقِ ⁷طُرُقٍ (طَرِيقٍ) وَأَنْ ⁸تَقِفَ (ا وَقَفَ) عِنْدَ ⁹إِشَارَةِ ، ¹⁰'قِفْ!'

(7) [1]You must [2]look [3]right [4]and left when [5]you reach [6,7]a junction (cross-roads) by car, [8]and stop at [9]the [10]"STOP!' sign.

لَا ¹تَيْأَسْ ¹(ا يَئِسَ) يَا عَزِيزِي إِنَّ ²ثِقَتَكَ (ا وَثِقَ) بِٱللَّهِ ³وَٱتِّكَالَكَ (VIII وَكَلَ) عَلَيْهِ ⁵يُسَاعِدَانِكَ ⁶لِلتَّغَلُّبِ عَلَى ⁷هُمُومِكَ (هَمٌّ).

(8) ([2]Oh!) [2]My dear do not [1]feel hopeless. [3]Your trust in God [4]and reliance on Him [5]will help you [6]overcome [7]your worries.

¹إِسْتَيْقَظَ (x يَقظَ) ²ٱلسُّوَّاحُ (سَائِحٌ) ³بَاكِرًا فِي ⁴ٱلصَّبَاحِ ⁵لِيُوَدِّعُوا
(II وَدَعَ) ⁶أَصْدِقَاءَهُمْ (صَدِيقٌ) ⁷وَيَسْتَعِدُّوا ⁸لِرِحْلَةٍ ⁹بَعِيدَةٍ ¹⁰بِٱتِّجَاهِ
(VIII وَجَهَ) ¹¹ٱلْجُزْءِ ¹²ٱلشَّمَالِيِّ لِلْبِلَادِ.

(9) ²The tourists ¹woke up ³early in ⁴the morning ⁵to bid farewell to ⁶their friends ⁷and to get ready for ⁹a long ⁸journey ¹⁰to (¹⁰towards) ¹²the northern ¹¹part of the country.

Translate into Arabic:

(1) Part of the Ministry of Trade is situated in the city centre.

(2) You must stop at the 'STOP!' sign and look left and right when you reach a junction.

(3) Part of the Arab world is situated in Asia and the other part is situated in north Africa.

(4) The businessmen's delegation woke up early in the morning and went by car on a long journey to (towards) the northern part of Lebanon.

(5) I contacted the head of the Department of Imports and Exports at the Ministry of Trade to sign a new agreement concerning trade exchange.

(6) A heavy box fell on my friend (m.). I contacted the only physician in the area. The physician examined him and said that his life was not in danger.

(7) The physician arrived about half an hour late at the medical centre.

(8) I will never trust you or contact you again, if (in case) you sign the agreement.

(9) A delegation from the Kuwaiti Ministry of Oil went to the Lebanese Ministry of Trade to sign an agreement to export crude oil to Lebanon and to have a trade exchange between the two countries.

Chapter 32

Verbs with a weak middle radical

32.1 Verbs with a weak middle radical, ٱلْفِعْلُ ٱلْأَجْوَفُ, are those which have ʾalif (.. ا ..) as the middle letter of the basic verb form. This middle ʾalif (.. ا ..) is derived from the weak radical و /w/ or ي /y/. These types of verb are also called 'hollow' because their middle radical is lost in the basic (and many other) verb forms, e.g.

قَالَ qāla, to say (for: قَوَلَ qawala) from the root قول qwl

بَا عَ bāʿa, to sell (for: بَيَعَ bayaʿa) from the root بيع byʿ

32.2 The first radical in the first and second persons of the basic verb form in the perfect tense receives the related vowel of the middle radical, which is itself lost, according to the rules below.

(About the three vowels and their three related consonants, see chapter 20.)

(a)   If the middle radical is و /w/, then the first and second persons take ḍammah /u/ on the first radical in the perfect:

Perfect	*Root*	*1st pers. sing.*
قَالَ qāla, he said	(قول qwl)	قُلْتُ qultu, I said
كَانَ kāna, he was	(كون kwn)	كُنْتُ kuntu, I was

(Remember from chapter 20 that و is related to ḍammah /u/.)

(b)   If the middle radical is ي /y/, then the first and second persons take **kasrah** /i/ on the first radical in the perfect:

Perfect	Root	Ist pers. sing.
بَاعَ bāʿa, he sold	(بيع by ʿ)	بِعْتُ biʿtu, I sold
سَارَ sāra, he walked	(سير syr)	سِرْتُ sirtu, I walked

(Remember from chapter 20 that ي is related to **kasrah** /i/.)

32.3 In the imperfect indicative and subjunctive, the weak middle radical ..و.. /w/ or ..ـيـ.. /y/ reappears, but it disappears in the jussive and some of the imperative forms, e.g.

		Imperfect			Imperative			
Perfect	Root	Ind.	Subj.	Juss.	Sing.	Plur.	Sing.	Plur.
				Masculine	Masculine		Feminine	
قَالَ	(قول)	يَقُولُ	يَقُولَ	يَقُلْ	قُلْ	قُولُوا	قُولِي	قُلْنَ
qāla	(qwl)	yaqūlu	yaqūla	yaqul	qul	qūlū	qūlī	qulna
to say					say!			
بَاعَ	(بيع)	يَبِيعُ	يَبِيعَ	يَبِعْ	بِعْ	بِيعُوا	بِيعِي	بِعْنَ
bāʿa	(byʿ)	yabīʿu	yabīʿa	yabiʿ	biʿ	bīʿū	bīʿī	biʿna
to sell					sell!			

See table A1.4 for the patterns of the derived verb forms with a weak middle radical و. See paradigms A2.9 and A2.10 for the verbs قَالَ 'to say' and بَاعَ 'to sell' in Appendix 2.

32.4 A very small number of verbs with a weak middle radical و /w/ or ي /y/ also change the و or ي to ʾ**alif** (ا) in the imperfect and some forms of the imperative, e.g.

		Imperfect			Imperative			
Perfect	Root	Ind.	Subj.	Juss.	Sing.	Plur.	Sing.	Plur.
				Masculine	Masculine		Feminine	
نَامَ	(نوم)	يَنَامُ	يَنَامَ	يَنَمْ	نَمْ	نَامُوا	نَامِي	نِمْنَ
nāma	(nwm)	yanāmu	yanāma	yanam	nam	nāmū	nāmī	nimna
to sleep					sleep!			
خَافَ	(خوف)	يَخَافُ	يَخَافَ	يَخَفْ	خَفْ	خَافُوا	خَافِي	خِفْنَ
ḫāfa	(ḫwf)	yaḫāfu	yaḫāfa	yaḫaf	ḫaf	ḫāfū	ḫāfī	ḫifna
to be					be			
afraid					afraid!			

نَالَ	(نيل)	يَنَالُ	يَنَالَ	يَنَلْ	نَلْ	نَالُوا	نَالِي	نِلْنَ
nāla	(nyl)	yanālu	yanāla	yanal	nal	nālū	nālī	nilna
to obtain					obtain!			

See conjugation A2.11 of the verb خَافَ in Appendix 2.

32.5 The weak middle radical ..و.. /w/ also becomes ..ـيـ... /y/ in the perfect passive. This ..ـيـ... /y/ is then assimilated to the preceding **kasrah**, producing the long vowel ī. See the table and the conjugation in the appendices.

		Perfect			Imperfect	
Form	**Active**		**Root**	**Passive**	**Active**	**Passive**
I	قَالَ qāla, to say		(قول) (qwl)	قِيلَ qīla, it was said	يَقُولُ yaqūlu	يُقَالُ yuqālu
I	بَاعَ bāʿa, to sell		(بيع) (byʿ)	بِيعَ bīʿa, it was sold	يَبِيعُ yabīʿu	يُبَاعُ yubāʿu
IV	أَمَالَ ʾamāla, to bend		(ميل) (myl)	أُمِيلَ ʾumīla, it was bent	يُمِيلُ yumīlu	يُمَالُ yumālu
X	إِسْتَعَادَ ʾistaʿāda, to recall		(عود) (ʿwd)	أُسْتُعِيدَ ʾustuʿīda, it was recalled	يَسْتَعِيدُ yastaʿīdu	يُسْتَعَادُ yustaʿādu

Note: The two verbs كَانَ kāna 'he was' and لَيْسَ laysa 'is not, are not' have no passive forms.

32.6 In the active participle of the basic verb form (I), the weak middle radical .و.. /w/ or ..ـيـ... /y/ is changed to **hamzah** with **kasrah** ..ـئـ..., /ʾi/, e.g.

Perfect	**Active participle**	
قَالَ qāla, to say	قَائِلٌ qāʾilun, teller, saying	(for: قَاوِلٌ qāwilun)

بَاعَ   بَائِعٌ   (for: بَايِعٌ

bāʿa, to sell   bāʾiʿun, seller, salesman   bāyiʿun)

نَامَ   نَائِمٌ   (for: نَاوِمٌ

nāma, to sleep   nāʾimun, sleeping   nāwimun)

Note: The passive participle of such verbs is rare.

32.7 The verbal nouns of roots with a weak middle radical are similar to the verbal nouns of the strong verbs, e.g.

Perfect	*Verbal noun*
قَالَ qāla, to say	قَوْلٌ qawlun, speech, saying
بَاعَ bāʿa, to sell	بَيْعٌ bayʿun, selling
نَامَ nāma, to sleep	نَوْمٌ nawmun, sleep

32.8 The nouns of place and time are formed as follows:

مَكَانٌ makānun, place   (v. كَانَ kāna 'to be', root **kwn**)

مَنَامٌ manāmun, place to sleep   (v. نَامَ nāma 'to sleep', root: **nwm**)

مَسَارٌ masārun, lane, route, trajectory (v. سَارَ sāra 'to walk', root: **syr**)

32.9 The derived verb forms II, III, V and VI of roots with weak middle radicals are conjugated regularly like the derived verb forms of strong verbs. But there are exceptions in the verb forms IV, VII, VIII and X, where the weak radicals reappear.

See table A1.4 for the patterns of derived verb forms of roots with a weak middle radical و or ي in Appendix 1.

32.10 *Tenses formed with كَانَ kāna*

The verb كَانَ kāna 'to be' (lit. 'he was') can be used in the perfect or imperfect tense as an auxiliary preceding another verb in the perfect or imperfect tense:

(a) Past perfect (pluperfect)

كَانَ (قَدْ) كَتَبَ kāna (qad) kataba, he had written

لَمَّا شَاهَدْتُهُ كَانَ (قَدْ) كَتَبَ ٱلرِّسَالَةَ

lammā šāhadtu-hu **kāna** (qad) **kataba** r-risālata.

When I saw him, **he had** (already) **written** the letter.

Remember: قَدْ qad is inserted to emphasize the finality of the action or for reasons of style.

(b) Past progressive or habitual

كَانَ يَكْتُبُ kāna yaktubu, he was writing, he has been writing

he had been writing, he used to write

(everyday)

لَمَّا شَاهَدْتُهُ كَانَ يَشْرَبُ قَهْوَةً lammā šāhadtu-hu **kāna yašrabu**

qahwatan.

When I saw him, he **was drinking**

coffee.

كَانَ يَشْرَبُ شَايًا كُلَّ يَوْمٍ kāna **yašrabu** šāyan kulla yawmin.

He **used to drink** tea every day.

(c) Future in the past (future of perfect)

كَانَ سَـيَكْتُبُ kāna sa-yaktubu, he was going to write

Note: سَوْفَ sawfa is not used after كَانَ kāna.

(d) Past in the future (perfect of future)

يَكُونُ (قَدْ) كَتَبَ yakūnu (qad) kataba, he will have written

عِنْدَمَا أَصِلُ إِلَيْهِ يَكُونُ (قَدْ) كَتَبَ ٱلرِّسَالَةَ

ʿindamā ʾaṣilu ʾilayhi yakūnu (qad) kataba r-risālata.

When I reach him, **he will have written** the letter.

Exercises

Practise your reading:

لَمَّا ¹ خَرَجَ ² ٱلْمُعَاقُ مِنَ ³ ٱلطَّائِرَةِ كَانَ ⁴ مُتَّكِئًا (VIII وَكَأَ) عَلَى ⁵ عَصًا
وَمَعَهُ ⁶ مُضِيفَتَانِ ⁷ تُسَاعِدَانِهِ.

(1) When ²the disabled (handicapped) person ¹left the ³aeroplane, ⁴he was
leaning on ⁵a walking stick, and there were ⁶two stewardesses (⁶flight
attendants) ⁷helping him.

¹ لَيْتَكَ ² زُرْتَنِي (ا.زَارَ) قَبْلَ أَنْ ³ تُسَافِرَ لِأَنَّنِي ⁴ مُشْتَاقَةٌ إِلَيْكَ. وَعِنْدَمَا يَكُونُ
⁵ بِٱسْتِطَاعَتِكَ فَٱكْتُبْ لِي ⁶ رِسَالَةً ⁷ وَضَعْ (ا وَضَعَ) فِيهَا ⁸ صُورَتَكَ!

(2) ¹I wish you had ²visited me before ³you left, because ⁴I miss you.
Whenever ⁵you can, write me ⁶a letter ⁷and put ⁸your photograph in it!

¹ أَنْصَحُكَ أَنْ لَا ² تَأْكُلَ قَبْلَ ٱلذَّهَابِ إِلَى ³ ٱلنَّوْمِ لِأَنَّهُ ⁴ قَدْ ⁵ يُسَبِّبُ لَكَ
⁶ زِيَادَةً فِي ⁷ ٱلْوَزْنِ.

(3) ¹I advise you not ²to eat before going ³to sleep because ⁴it might ⁵cause
you ⁶to gain ⁷weight.

¹ عِنْدِي سَيَّارَةٌ ² قَدِيمَةٌ لَكِنَّهَا ³ دَائِمًا فِي ⁴ ٱلتَّصْلِيحِ ⁵ فَأُرِيدُ أَنْ ⁶ أَبِيعَهَا أَوْ
⁷ أَبْدِلَهَا بِسَيَّارَةٍ ⁸ أُخْرَى ⁹ وَلَكِنِّي لَمْ ¹⁰ أَخْتَرِ ¹¹ ٱلصِّنْفَ ¹² بَعْدُ ¹³ لِأَنَّ ذٰلِكَ
¹⁴ يَتَوَقَّفُ عَلَى ¹⁵ بَيْعِ سَيَّارَتِي ¹⁶ أَوَّلاً.

(4) ¹I have ²an old car but it ³is always being ⁴repaired. ⁵I want ⁶to sell it
or ⁷exchange it for ⁸another car ⁹but I have not ¹⁰chosen ¹¹the type ¹²yet
¹³because that ¹⁴depends on ¹⁵selling my car ¹⁶first.

¹ قُمْ يَا شَابُّ عَنِ ² ٱلْكُرْسِيِّ ³ وَٱسْمَحْ ⁴ لِلضَّيْفِ بِأَنْ ⁵ يَجْلِسَ فِي ⁶ مَكَانِكَ!

(5) Oh young man! ¹Stand up (from ²the chair) ³and let ⁴the guest ⁵sit down
⁶instead (in ⁶your place)!

ذَهَبْتُ ¹ لِزِيَارَةِ ² جَدِّي فِي مَنْزِلِهِ فَكَانَ ³ نَائِمًا فِي ⁴ غُرْفَةِ ٱلنَّوْمِ، ⁵ فَجَلَسْتُ
⁶ بَعْضَ ⁷ ٱلْوَقْتِ فِي ⁸ غُرْفَةِ ٱلْجُلُوسِ ⁹ مَعَ ¹⁰ جَدَّتِي حَتَّى ¹¹ قَامَ مِنَ ¹² ٱلنَّوْمِ.
¹³ فَفَرِحَ ¹⁴ بِمُشَاهَدَتِي ¹⁵ وَجَلَسَ ¹⁶ بِجِوَارِي، ¹⁷ يَتَحَدَّثُ عَنْ ¹⁸ سُوءِ ¹⁹ حَالَتِهِ

²⁰اَلصِّحِّيَةِ، ²¹وَصَارَ ²²يَخَافُ مِنَ ²³اَلْمَوْتِ ²⁴فَقُلْتُ لَهُ: لاَ ²⁵تَخَفْ فَإِنَّ ²⁶اَلْعُمْرَ ²⁷بِيَدِ اَللّٰهِ ²⁸وَحْدَهُ.

(6) I went ¹to visit ²my grandfather at his house. He was ³asleep in ⁴the bedroom, so ⁵I sat in ⁸the sitting room for ⁶,⁷a while (lit. ⁶for some ⁷time) ⁹with ¹⁰my grandmother until ¹¹he got up (from ¹²sleep). ¹³He was pleased ¹⁴to see me ¹⁵and sat ¹⁶next to me, ¹⁷talking about his ¹⁸bad (¹⁹state of) ²⁰health. ²¹He began ²²to be afraid of ²³dying, so ²⁴I said to him: 'Don't ²⁵be afraid – the ²⁶lifespan is ²⁷in the hands of God ²⁸alone.'

¹لَوْ ²لَمْ ³يَكُنِ ⁴اَلْقَانُونُ فِي ⁵اَلدُّوَلِ (دَوْلَةٌ) ⁶اَلْمُتَحَضِّرَةِ ⁷مُطَبَّقًا ⁸وَمُحْتَرَمًا، ⁹لَمَا ¹⁰سَادَ ¹¹اَلْأَمْنُ ¹²وَاَلْعَدَالَةُ.

(7) ¹If ⁴the law in (the) ⁶civilized ⁵countries ³was ²not ⁷applied ⁸and respected, then ¹¹safety ¹²and justice ⁹would not ¹⁰prevail.

¹يُقَالُ إِنَّ هُنَاكَ ²إِشَاعَةً ³تَقُولُ إِنَّ ⁴غِيَابَ اَلرَّئِيسِ ⁵اَلطَّوِيلَ عَنِ ⁶اَجْتِمَاعَاتِ ⁷مَجْلِسِ اَلْوُزَرَاءِ (وَزِيرٌ) ⁸سَبَبُهُ ⁹مَرَضُهُ ¹⁰اَلْخَطِيرُ، وَأَنَّ ¹¹مَوْتَهُ ¹²قَدْ ¹³يُسَبِّبُ ¹⁴أَزْمَةً ¹⁵سِيَاسِيَّةً فِي اَلْبِلاَدِ.

(8) ²Rumour has it (lit. ¹it is said that there is a ²rumour ³saying) that the president's ⁵long ⁴absence from the cabinet (lit. ⁷the Council of Ministers) ⁶meetings is ⁸because of his ¹⁰serious ⁹illness, and that ¹¹his death ¹²might ¹³cause ¹⁵a political ¹⁴crisis in the country.

¹قَادَ / سَاقَ اَلسَّيَّارَةَ وَكَانَ قَدْ ²نَسِيَ ³رُخْصَةَ / إِجَازَةَ ⁴اَلسَّوْقِ فِي اَلْبَيْتِ ⁵فَأَوْقَفَتْهُ ⁶دَوْرِيَّةٌ مِنَ ⁷الشُّرْطَةِ ⁸فَسَأَلُوهُ عَنِ اَلرُّخْصَةِ. ⁹أَجَابَ أَنَّهُ قَدْ ¹⁰نَسِيَهَا فِي اَلْبَيْتِ ¹¹فَلَمْ ¹²يُصَدِّقُوهُ ¹³حَتَّى ¹⁴أَعَادُوهُ إِلَى اَلْبَيْتِ ¹⁵وَشَاهَدُوا ¹⁶اَلْإِجَازَةَ ¹⁷بِأَعْيُنِهِمْ (عَيْنٌ).

(9) ¹He drove the car, but had ²left (lit. ²forgotten) ⁴the driving ³licence at home. A ⁷police ⁶patrol ⁵stopped him and ⁸asked him for his licence. ⁹He replied that ¹⁰he had left it (lit. ¹⁰forgot it) at home, but they ¹¹did not ¹²believe him ¹³until ¹⁴they had taken (lit. returned) him home ¹⁵and seen ¹⁶the licence ¹⁷with their own eyes.

^١سَافَرْتُ إِلَى عَمَّانَ ^٢لِأَزُورَ ^٣صَدِيقًا ^٤لِي ^٥يَسْكُنُ هُنَاكَ وَقَدْ ^٦قُمْنَا ^٧مَعًا ^٨بِزِيَارَةٍ إِلَى مَدِينَةِ ٱلْعَقَبَةِ عَلَى ^٩ٱلْبَحْرِ ^{١٠}ٱلْأَحْمَرِ. ^{١١}فَأَخَذْنَا ^{١٢}حَافِلَةً ^{١٣}سِيَاحِيَّةً، وَفِي ^{١٤}طَرِيقِنَا ^{١٥}مَرَرْنَا عَلَى ٱلْمَدِينَةِ ^{١٦}ٱلْأَثَرِيَّةِ ٱلْبَتْرَاءَ. ^{١٧}فَتَجَوَّلْنَا فِيهَا ^{١٨}أَكْثَرَ مِنْ ^{١٩}سَاعَتَيْنِ. ^{٢٠}ثُمَّ ^{٢١}تَابَعْنَا ^{٢٢}طَرِيقَنَا إِلَى ٱلْعَقَبَةِ. ^{٢٣}وَبَعْدَ أَنْ ^{٢٤}أَقَمْنَا ^{٢٥}لِمُدَّةِ ^{٢٦}أُسْبُوعٍ فِي ٱلْعَقَبَةِ ^{٢٧}عُدْنَا إِلَى عَمَّانَ ^{٢٨}وَمِنْ هُنَاك ^{٢٩}عُدْتُ إِلَى بَيْرُوتَ.

(10) ¹I travelled to Amman ²to visit ³a friend ⁴of mine who ⁵lives there, and ⁷together ⁶we went ⁸to visit the city of Aqaba on the ¹⁰Red ⁹Sea. ¹¹We took ¹³a tour (¹³tourism) ¹²bus and on ¹⁴our way ¹⁵we passed by the ¹⁶ancient city of Petra, so ¹⁷we wandered around it (trekked through it) for ¹⁸more than ¹⁹two hours. ²⁰Then ²¹we continued on ²²our way to Aqaba. ²³After ²⁴we had stayed for ²⁶a week (lit. for one week's ²⁵time) in Aqaba, ²⁷we went back to Amman, ²⁸and from there ²⁹I returned to Beirut.

Translate into Arabic:

(1) The law is applied and respected in the country.

(2) I travelled by aeroplane with a friend to Beirut, Amman and Aqaba.

(3) I wish you had visited my grandfather before his serious illness.

(4) I advise you to sit for some time in the sitting room with my grandmother.

(5) I have an old chair that I want to sell (it) to a friend of mine who lives in Amman.

(6) The young man left (forgot) his driving licence, letter and (his) photograph on the bus.

(7) Write to me whenever you can because I miss you.

(8) (إِنَّ) The death of the president might cause a political crisis in the country.

(9) I travelled by coach (a tour bus) with a friend, who sat beside me talking about his bad state of health.

(10) The stewardess helped my grandfather when he left the aeroplane.

(11) The young man let the guest sit on a chair in the sitting room.

(12) My grandmother began to be afraid of death. I told her not to be afraid since one's lifespan is in the hands of God alone.

(13) When the young disabled man got out of the car, he was leaning on a walking stick.

(14) Rumour has it that the president was stopped by a police patrol and asked for his driving licence.

(15) My guest and I took a coach (a tour bus) to the ancient city of Petra. We wandered around it (trekked through it) for more than two hours.

Verbs with a weak middle radical

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 /w/ or ي /y/ are called defective verbs أَلْفِعْلُ ٱلنَّاقص. The final weak radical appears as ʾalif ا /ā/ or ʾalif maqṣūrah ى /ā/ in the basic verb form (perfect, third person masc. sing.) upon combining with the personal ending. The defective verbs fall into the following categories according to their vocalization.

33.2 If the final radical is و /w/, then the basic form (perfect, third person masc. sing.) ends in ʾalif ا... /...ā/ (contraction of...a-**w**-a), and the imperfect (in most persons) ends in ـُو... /...ū/ (contraction of...u-**w**-u), e.g.

Perfect (3. masc. sing.)		**Imperfect** (3. masc. sing.)
دَعَا	(for: دَعَوَ	يَدْعُو
daʿā, to invite	daʿawa)	yadʿū
غَزَا	(for: غَزَوَ	يَغْزُو
ġazā, to raid	ġazawa)	yaġzū

33.3 If the final radical is ي /y/ and the middle radical has the vowel **kasrah** /i/, then the basic form ends quite regularly in ـِيَ... /...iya/, but the imperfect ends in ʾalif maqṣūrah ـى... /...ā/ (contraction of ...a-**y**-u), e.g.

Perfect (3. masc. sing.)	**Imperfect** (3. masc. sing.)	
لَقِيَ	يَلْقَى	(for: يَلْقَيُ
laqiya, to meet	yalqā	yalqayu)

نَسِيَ   يَنْسَى (for: يَنْسَيُ)

nasiya, to forget   yansā   yansayu)

33.4 If the final radical is ي /y/ and the middle radical has the vowel **fatḥah** /a/, then the basic form ends in ᵓ**alif maqṣūrah** ...ى /...ā/ (contraction of ...a-y-a), and the imperfect ends in ...ِي /...ī/ (contraction of ...i-y-u):

Perfect (3. masc. sing.)   ***Imperfect*** (3. masc. sing.)

قَضَى (for: قَضَيَ)   يَقْضِي

qaḍā, to judge   qaḍaya)   yaqḍī

رَمَى (for: رَمَيَ)   يَرْمِي

ramā, to throw   ramaya)   yarmī

33.5 A very small number of verbs, of the type discussed above in paragraph 33.4, have ᵓ**alif maqṣūrah** ...ى /...ā/ (contraction of ...a-y-u) also in the imperfect tense, e.g.

Perfect (3. masc. sing.)   ***Imperfect*** (3. masc. sing.)

سَعَى (for: سَعَيَ)   يَسْعَى (for: يَسْعَيُ)

saʿā, to strive   saʿaya)   yasʿā   yasʿayu)

نَهَى (for: نَهَيَ)   يَنْهَى (for: يَنْهَيُ)

nahā, to forbid   nahaya)   yanhā   yanhayu)

33.6 All verb forms I–X of roots with a weak final radical ...و /w/ or ...ي /y/ omit this final radical in the jussive and imperative, e.g.

Perfect	***Imperf. ind.***	***Imperf. juss.***	***Imperative***
رَمَى	يَرْمِي	يَرْمِ	إِرْمِ!
ramā, to throw	yarmī	yarmi	ᵓirmi!
رَجَا	يَرْجُو	يَرْجُ	أُرْجُ!
raǧā, to hope	yarǧū	yarǧu	ᵓurǧu!
إِرْتَضَى (VIII)	يَرْتَضِي	يَرْتَضِ	إِرْتَضِ!
ᵓirtaḍā, to be satisfied	yartaḍī	yartaḍi	ᵓirtaḍi!

33.7 The passive of all verbs with a weak final radical و... /w/ or
ي... /y/ is conjugated according to the same pattern as the strong verbs,
e.g.

Active *Perfect*	*Passive* *Perfect*	*Passive* *Imperfect* Ind.	Subj.	Juss.
دَعَا da‘ā, to invite	دُعِيَ du‘iya	يُدْعَى yud‘ā	يُدْعَى yud‘ā	يُدْعَ yud‘a
لَقِيَ laqiya, to meet	لُقِيَ luqiya	يُلْقَى yulqā	يُلْقَى yulqā	يُلْقَ yulqa
رَمَى ramā, to throw	رُمِيَ rumiya	يُرْمَى yurmā	يُرْمَى yurmā	يُرْمَ yurma
سَعَى sa‘ā, to strive	سُعِيَ su‘iya	يُسْعَى yus‘ā	يُسْعَى yus‘ā	يُسْعَ yus‘a

33.8 The conjugation of the derived verb forms II–X of verbs with
a weak final radical و... /...w/ or ي... /...y/ is identical to that of the
derived verb forms of strong verbs. There is an exception with some
verbal nouns where the weak final radical after the **ʾalif** is changed to
hamzah, e.g. لِقَاءٌ liqāʾun 'meeting' (for: لِقَايٌ liqāyun) from the root
لقي lqy 'to meet'.

See the pattern tables of verbs with a weak final radical و /w/ or ي /y/
and their conjugations in the appendices.

33.9 The declension of the active participle of verbs with a weak
final radical و... /w/ or ي... /y/ is illustrated below with the help of the
active participle قَاضٍ qāḍin 'judge', from the verb قَضَى qaḍā 'to
judge'. It should be noted that the active participle has only two case
endings in the masculine singular: /...in/ for both the nominative and
genitive and /...an/ for the accusative:

	masc. indef.	masc. def.	fem. indef.
	singular		
Nom.	قَاضٍ (for: قَاضِيُ) qāḍin (qāḍiyun)	أَلْقَاضِي (for: أَلْقَاضِيُ) ʾal-qāḍī (ʾal-qāḍiyu)	قَاضِيَةٌ qāḍiyatun
Gen.	قَاضٍ (for: قَاضِيٍ) qāḍin (qāḍiyin)	أَلْقَاضِي (for:أَلْقَاضِي) ʾal-qāḍī (ʾal-qāḍiyi)	قَاضِيَةٍ qāḍiyatin
Acc.	قَاضِيًا qāḍiyan	أَلْقَاضِيَ ʾal-qāḍiya	قَاضِيَةً qāḍiyatan
	dual		
Nom.	قَاضِيَانِ qāḍiyāni	أَلْقَاضِيَانِ ʾal-qāḍiyāni	قَاضِيَتَانِ qāḍiyatāni
Acc. and gen.	قَاضِيَيْنِ qāḍiyayni	أَلْقَاضِيَيْن ʾal-qāḍiyayni	قَاضِيَتَيْنِ qāḍiyatayni
	plural		
Nom.	قَاضُونَ qāḍūna	أَلْقَاضُونَ ʾal-qāḍūna	قَاضِيَاتٌ qāḍiyātun
Acc. and gen.	قَاضِينَ qāḍīna	أَلْقَاضِينَ ʾal-qāḍīna	قَاضِيَاتٍ qāḍiyātin

Note: A common plural for both masc. and fem. is the broken plural قُضَاةٌ quḍātun.

33.10 Doubly weak verbs

Some of the most common verbs have the two weak radicals و /w/ and
ي /y/. They are called in Arabic أَللَّفِيفُ. The following are the most
common types:

(a) Verbs with و /w/ or ي /y/ as initial and final radical: These verbs
     obey both the rules for verbs with a weak initial radical as well as
     the rules for verbs with a weak final radical, e.g.

Perfect	Imperfect			Imperative			
	Ind.	Subj.	Juss.	Singular		Plural	
				Masc.	Fem.	Masc.	Fem.
وَقَى	يَقِي	يَقِيَ	يَقِ	قِ	قِي	قُوا	قِينَ
waqā	yaqī	yaqiya	yaqi	qi!	qī!	qū!	qīna!
to protect,							
prevent							

The active participle is وَاقٍ wāqin 'protective, preservative' and
is declined like قَاضٍ qāḍin 'judge'. The verbal noun (**maṣdar**)
is وِقَاءٌ wiqāʾun or وِقَايَةٌ wiqāyatun 'protection, prevention'.

Note: Verb form VIII is very common for the above-mentioned verb,
being اِتَّقَى ʾittaqā 'to fear God' (Quranic), for اِوْتَقَى ʾiwtaqā. The verbal
noun (**maṣdar**) of form VIII of this verb is اِتِّقَاءٌ ʾittiqāʾun.

(b) Verbs with **wāw** و /w/ and **yāʾ** ي /y/ as second and third radical,
     respectively, are conjugated in the same way as verbs with a weak
     final radical. The weak middle radical و /w/ or ي /y/ is fully
     pronounced, e.g.

Perfect	Imperfect
شَوَى šawā, to grill, barbecue (for: شَوَيَ šawaya)	يَشْوِي yašwī
(conjugated like v. رَمَى ramā, to throw	يَرْمِي yarmī)
قَوِيَ qawiya, to be strong	يَقْوَى yaqwā
(conjugated like v. نَسِيَ nasiya, to forget	يَنْسَى yansā)

33.11 Weak verbs with hamzah

Verbs with a weak middle radical و... /w/ or ...ـيـ... /y/ and final **hamzah**
are very common, e.g.

Perfect	*Imperfect*
جَاءَ ǧāʾa, to come (for: جَيَأَ ǧaya'a)	يَجِيءُ yaǧīʾu
شَاءَ šāʾa, to wish (for: شَيَأَ šaya'a)	يَشَاءُ yašāʾu
سَاءَ sāʾa, to be bad (for: سَوَأَ sawa'a)	يَسُوءُ yasūʾu

33.12 Verbs with a middle **hamzah** and final ʾ**alif-maqṣūrah** ى (in the basic form) are rare, but include the common verb رَأَى raʾā 'to see'. In the perfect it is conjugated like verbs with a final ʾ**alif maqṣūrah** ...ـى, but in the imperfect the middle **hamzah** أ /...ʾa.../ is, exceptionally, omitted:

Perfect	*Imperfect*
رَأَى raʾā, to see (for: رَأَيَ raʾaya)	(يَرْأَى for:) يَرَى yarā
(conjugated like v. رَمَى ramā, 'to throw')	

Note: The middle **hamzah** is also omitted in form IV: أَرَى ʾarā 'he showed', which in the imperfect is يُرِي yurī. (See paradigm A2.16 in Appendix 2.)

Exercises

Practise your reading:

هٰؤُلَاءِ ¹ٱلتُّجَّارُ (تَاجِرٌ) ²يَشْتَرُونَ ³وَيَبِيعُونَ ⁴بَضَائِعَ (بِضَاعَةٌ)
⁵مُهَرَّبَةً فِي ⁶ٱلسُّوقِ.

(1) These ¹traders (merchants) are ²buying ³and selling ⁵smuggled ⁴goods in
⁶the market.

¹بَعْدَ أَنْ ²أَمْضَيْنَا ³حَوَالَيْ ⁴أَرْبَعِ سَاعَاتٍ ⁵نَتَمَشَّى فِي ⁶ٱلْغَابَةِ
⁷دَعَانَا ⁸أَحَدُ ⁹زُمَلَائِنَا (زَمِيلٌ) إِلَى ¹⁰ٱلْعَشَاءِ فِي مَنْزِلِهِ.

(2) ¹After ²we spent ³around ⁴four hours ⁵walking (strolling) in ⁶the forest,
⁸one of ⁹our colleagues ⁷invited us to ¹⁰dinner at his home.

هَلْ ¹أَتَيْتَ مِنَ ²ٱلشَّارِعِ؟ لَا، أَتَيْتُ مِنَ ³ٱلدُّكَّانِ.

(3) Did ¹you come (in) from ²the street? No, I came from ³the shop.

^١لَمْ ^٢أَرَ فِي ^٣عُمْرِي ^٤أَجْمَلَ مِنْ هٰذِهِ ^٥ٱلْفَتَاةِ.

(4) I have ¹never in ³my life ²seen ⁴a more beautiful ⁵young girl than this.

^١نَلْتَقِي فِي ^٢ٱلْأُسْبُوعِ ^٣ٱلْآتِي، ^٤إِنْ ^٥شَاءَ ٱللّٰهُ.

(5) ¹We will meet ³next ²week, God ⁵willing (lit. ⁴if God ⁵wills).

^١حُكِيَ أَنَّ مُعَلِّمَ ^٢ٱلرِّيَاضَةِ فِي مَدْرَسَةِ ^٣قَرْيَتِي، ^٤وَيُدْعَى عَلِيًّا، ^٥قَدْ ^٦يُسْتَدْعَى لِيَكُونَ ^٧أَحَدَ ^٨ٱلْحُكَّامِ (حَكَمٌ) فِي ^٩مُبَارَيَاتٍ (مُبَارَاةٌ) ^{١٠}ٱلْأَنْدِيَةِ (نَادٍ) ^{١١}لِلْمُصَارَعَةِ ٱلَّتِي ^{١٢}سَتُقَامُ (قَامَ) فِي ٱلْعَاصِمَةِ.

(6) ¹It was said that ²the sports teacher at ³my village school, ⁴who is called Ali, ⁵may ⁶be invited to be ⁷one of ⁸the judges at the ¹¹wrestling ⁹matches that are ¹²taking place in ¹⁰clubs in the capital.

^١إِسْتَأْتُ جِدًّا ٱلْيَوْمَ ^٢عِنْدَمَا ^٣ٱلْتَقَيْتُ ^٤فَجْأَةً فِي ^٥ٱلشَّارِعِ بِصَدِيقٍ ^٦لَمْ ^٧أَرَهُ ^٨مُنْذُ ^٩زَمَنٍ ^{١٠}طَوِيلٍ، ^{١١}فَاجَأَنِي ^{١٢}بِسُؤَالٍ عَنْ ^{١٣}صِحَّةِ ^{١٤}إِشَاعَةٍ ^{١٥}تَرْوِي أَنِّي ^{١٦}طَلَّقْتُ زَوْجَتِي ^{١٧}نَفَيْتُ ذٰلِكَ ^{١٨}طَبْعًا وَقُلْتُ لَهُ ^{١٩}إِنَّهَا ^{٢٠}فَقَطْ ^{٢١}إِشَاعَةٌ ^{٢٢}كَاذِبَةٌ.

(7) Today I was very much ¹offended, ²when I ⁴suddenly ³met a friend in ⁵the street whom I have ⁶not ⁷seen ⁸for a ¹⁰long ⁹time. ¹¹He surprised me when he ¹²asked about ¹³the truth of ¹⁴a rumour (that ¹⁵says) that ¹⁶I have divorced my wife. ¹⁸Of course ¹⁷I denied it and told him ¹⁹that it is ²⁰only a ²²false ²¹rumour.

لَا ^١تَنْسَ أَنْ ^٢تَأْتِيَ ٱلْيَوْمَ ^٣لِسَمَاعِ ^٤ٱلْمُحَاضَرَةِ ٱلَّتِي ^٥سَيُلْقِيهَا ^٦بَاحِثٌ فِي ^٧قَضِيَّةِ ^٨ٱللَّاجِئِينَ (لَاجِيءٌ) ^٩آسِفٌ جِدًّا أَنَا ^{١٠}لَسْتُ (v. لَيْسَ) ^{١١}آتِيًا لِأَنِّي عَلَى ^{١٢}مَوْعِدٍ ^{١٣}لِشِرَاءِ ^{١٤}شِقَّةٍ جَدِيدَةٍ.

(8) Do not ¹forget ²to come today ³to hear ⁴the lecture which ⁵will be delivered by ⁶a researcher on the ⁸refugee ⁷issue. ⁹I am very sorry ¹⁰I am not ¹¹coming because I have ¹²an appointment ¹³to buy a new ¹⁴flat (apartment).

¹عَفْوًا لاَ ²أُرِيدُ أَنْ ³أَبْقَى فِي ⁴ٱلدَّاخِلِ ⁵وَٱلْجَوُّ جَمِيلٌ ⁶وَصَافٍ ⁷تَعَالَ ⁸نَتَمَشَّى فِي ٱلسُّوقِ وَفِي ⁹نَفْسِ ¹⁰ٱلْوَقْتِ ¹¹أَشْتَرِي ¹²هَدِيَّةً ¹³أَوْصَتْنِي عَلَيْهَا ¹⁴أُخْتِي.

(9) ¹Sorry, I do not ²want ³to stay ⁴indoors (inside) in this nice ⁶clear ⁵weather. ⁷Come and ⁸walk in the market and at ⁹the same ¹⁰time ¹¹I will buy ¹²a gift which ¹⁴my sister ¹³has asked me for.

¹دَعَوْتُ ²ٱلْبَارِحَةَ بَعْضَ ³ٱلْأَصْدِقَاءِ (صَدِيقٌ) عَلَى فِنْجَانِ قَهْوَةٍ فِي ⁴أَحَدِ ٱلْمَقَاهِي (مَقْهًى)، وَلٰكِنِّي ⁵لِسُوءِ ⁶ٱلْحَظِّ ⁷نَسِيتُ ⁸نُقُودِي فِي ٱلْبَيْتِ، ⁹فَدَفَعَ أَحَدُهُمْ ¹⁰ٱلْحِسَابَ. ¹¹كَمَا ¹²أَعْطَانِي ¹³مَبْلَغًا صَغِيرًا ¹⁴لِأَشْتَرِيَ بَعْضَ ¹⁵ٱلْأَشْيَاءِ (شَيْءٌ) ٱلَّتِي ¹⁶أَحْتَاجُهَا فِي ٱلْبَيْتِ.

(10) ²Yesterday ¹I invited some ³friends for a cup of coffee in ⁴a cafe (lit. in ⁴one of the coffee shops), but ⁵unfortunately (lit. ⁵bad ⁶luck, fortune) ⁷I left (lit. ⁷I forgot) ⁸my money at home, so one of them ⁹paid ¹⁰the bill. He ¹¹also ¹²gave me a small ¹³sum ¹⁴to buy some ¹⁵things which ¹⁶I need at home.

¹ضَابِطٌ ²ذُو ³رُتْبَةٍ ⁴عَالِيَةٍ فِي ⁵ٱلْجَيْشِ، ⁶دَنَا فِي ⁷ٱلْمَأْتَمِ مِنْ ⁸جُثْمَانِ ⁹ٱلْجُنْدِيِّ ¹⁰ٱلشَّهِيدِ، ¹¹فَحَيَّاهُ ¹²تَحِيَّةً ¹³عَسْكَرِيَّةً ¹⁴وَحَنَى ¹⁵رَأْسَهُ لَهُ.

(11) At ⁷the funeral ⁴a high-²,³ranking ¹officer in ⁵the army ⁶approached ¹⁰the martyred ⁹soldier's ⁸body. ¹¹He ¹¹saluted him with ¹³a military ¹²salute ¹⁴and bowed ¹⁵his head towards him.

¹تُوُفِّيَ وَالِدُ أَحَدِ أَصْدِقَائِي ²فَأَرْسَلْتُ لِصَدِيقِي ³رِسَالَةَ ⁴ٱلتَّعْزِيَةِ ⁵ٱلتَّالِيَةَ: ⁶أُؤَكِّدُ ⁷لَكَ أَنَّ ⁹ٱلْخَبَرَ ⁸ٱلْمُحْزِنَ ⁹بِوَفَاةِ وَالِدِكَ ¹¹جَعَلَنِي ¹²مُشَارِكًا ¹³لِأَحْزَانِكَ (حُزْنٌ) فِي هٰذِهِ ¹⁴ٱلْمَأْسَاةِ.

(12) The father of one of my friends ¹died ²so I sent my friend ⁵the following ³letter of ⁴condolence: '⁶I assure ⁷you that ⁹the sad ⁸news of your father's ¹⁰death ¹¹made me ¹²share ¹³the sadness of ¹⁴your tragedy with you.'

ذَهَبْتُ ¹مَسَافَةً طَوِيلَةً عَلَى ²ٱلْأَقْدَامِ (قَدَمٌ) ³لِأُصَلِّيَ ⁴صَلَاةَ ⁵ٱلظُّهْرِ فِي ⁶ٱلْجَامِعِ ⁷وَلِأَسْتَمِعَ ⁸لِتِلَاوَاتٍ جَمِيلَةٍ مِنَ ٱلْقُرْآنِ ⁹ٱلْكَرِيمِ.

(13) I went a long ¹way (distance) ²on foot ³to pray (perform) ⁵the noon ⁴prayer in ⁶the mosque ⁷and to hear (some) beautiful ⁸recitations from the ⁹Holy Quran.

لَمْ ¹نَرَ ²أَخَاكَ ³سِوَى ⁴مَرَّةٍ ⁵وَاحِدَةٍ ⁶طِيلَةَ ⁷ٱلْفَتْرَةِ ٱلَّتِي ⁸قَضَيْنَاهَا ⁹هُنَا، ¹⁰أُدْعُهُ مَرَّةً إِلَى ¹¹ٱلْغَدَاءِ أَوِ ¹²ٱلْعَشَاءِ!

(14) We only saw your brother ⁴,⁵once (lit. we did not ¹see ²your brother ³except ⁵one ⁴time) ⁶during ⁷the time ⁸we spent ⁹here. ¹⁰Invite him some time (lit. once) to ¹¹lunch or ¹²dinner!

¹جَاءَ ²ٱلْمُشَاهِدُونَ ³لِيَرَوْا ⁴ٱلْمُبَارَاةَ ⁵ٱلنِّهَائِيَّةَ فِي ⁶كُرَةِ ⁷ٱلْقَدَمِ ⁸بَيْنَ ⁹ٱلسُّوَيْدِ ¹⁰وَأَلْمَانْيَا.

(15) ²The spectators ¹came ³to see the ⁵final ⁶,⁷football ⁴match ⁸between ⁹Sweden and ¹⁰Germany.

لَقَدْ ¹أَخْطَأْتُ مَعَكِ يَا أُمِّي، ²فَلَا ³تَبْكِي! ⁴وَٱلَّذِي ⁵جَرَى ⁶قَدْ ⁷مَضَى ⁸وَأَرْجُو ⁹ٱلْمَعْذَرَةَ.

(16) ¹I have wronged you, mother, ²don't ³cry! ⁴What ⁵happened ⁷is ⁶already ⁷passed ⁸and I ask (your) ⁹forgiveness.

Translate into Arabic:

(1) Next week is the army officer's funeral.

(2) My brother invited me to dinner at his new flat.

(3) In all my life I have never seen a cafe more beautiful than this one.

(4) Have you come from the lecture? No, I came with my wife from the forest.

(5) A researcher from Germany will deliver a lecture on the refugee issue.

(6) Rumour has it (says) that the martyred soldier died yesterday.

(7) Sorry, I don't want to stay inside the shop in this nice clear weather.

(8) A high ranking officer in the army might be invited to be the referee in the final football match between Sweden and Germany.

(9) Today, I met a colleague whom I had not seen for a long time.

(10) Do not forget to come with me today to the mosque to hear some beautiful recitations from the Holy Quran.

(11) I went a long way on foot with my girlfriend to have lunch at the football club in the capital.

(12) After I spent around four hours walking in the market with the sports teacher he invited me to dinner at the village school.

(13) Unfortunately, this trader (merchant) is buying smuggled goods and selling them in the market.

Verbs with a weak final radical, doubly weak verbs

Chapter 34

Cardinal numbers

34.1 The Arabic cardinal numbers, اَلْأَعْدَادُ ٱلْأَصْلِيَّةُ, 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 **tāʾ 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 ʾiḥdā, 'one', the cardinal numbers 1–10 are inflected for all three cases in the same way as nouns and adjectives.

The nominative forms of the cardinal numbers 1–10 are:

		Used with a masculine noun	*Used with a feminine noun*
0	.	صِفْرٌ ṣifrun	صِفْرٌ ṣifrun
1	١	أَحَدٌ ʾaḥadun (noun)	إِحْدَى ʾiḥdā (indecl.)
1	١	وَاحِدٌ wāḥidun (adj.)	وَاحِدَةٌ wāḥidatun
2	٢	إِثْنَانِ ʾitnāni	إِثْنَتَانِ ʾitnatāni
3	٣	ثَلَاثَةٌ talātatun	ثَلَاثٌ talātun
4	٤	أَرْبَعَةٌ ʾarbaʿatun	أَرْبَعٌ ʾarbaʿun
5	٥	خَمْسَةٌ ḫamsatun	خَمْسٌ ḫamsun
6	٦	سِتَّةٌ sittatun	سِتٌّ sittun
7	٧	سَبْعَةٌ sabʿatun	سَبْعٌ sabʿun
8	٨	ثَمَانِيَةٌ tamāniyatun	ثَمَانٍ tamānin

9	٩	تِسْعَةٌ tisʿatun	تِسْعٌ tisʿun
10	١٠	عَشَرَةٌ ʿašaratun	عَشْرٌ ʿašrun

Note a: صِفْرٌ ṣifrun 'zero' comes from the verb صَفَرَ, which means 'to be empty'.

Note b: The combined accusative-genitive forms of اِثْنَانِ ʾitnāni (m.) and اِثْنَتَانِ ʾitnatāni (f.) 'two' are: اِثْنَيْنِ ʾitnayni (m.) and اِثْنَتَيْنِ ʾitnatayni (f.), respectively.

Note c: The number ثَمَانٍ 'eight' is declined like the participle قَاضٍ (see chapter 33 for verbs with a weak final radical).

Note d: The middle consonant ش /š/ in عَشْرٌ / عَشَرَةٌ 'ten' takes fatḥah in the masculine: عَشَرَةٌ, but sukūn in the feminine: عَشْرٌ.

34.3 The Arabic cardinal numbers differ from English cardinal numbers in that they are nouns and not adjectives (except 2, which has both noun and adjective forms). Therefore the noun following the number is not in the nominative, but takes different case endings according to the number.

The numbers 3–10 are followed by a noun in the indefinite genitive plural.

Remember: The gender of the numbers is decided by the gender of the noun in the singular and not in the plural.

Masculine	*Singular*	*Feminine*	*Singular*
خَمْسَةُ رِجَالٍ	(رَجُلٌ)	لِخَمْسِ بَنَاتٍ	(بِنْتٌ)
ḫamsatu riǧālin	(raǧulun)	li-ḫamsi banātin	(bintun)
five men	(man)	for five girls	(girl)
مِنْ سَبْعَةِ مُعَلِّمِينَ	(مُعَلِّمٌ)	سَبْعُ مُعَلِّمَاتٍ	(مُعَلِّمَةٌ)
min sabʿati muʿallimīna	(muʿallimun)	sabʿu muʿallimātin	(muʿallimatun)
from seven teachers	(teacher)	seven teachers	(teacher)
ثَلَاثَةُ أَيَّامٍ	(يَوْمٌ)	ثَلَاثُ لَيَالٍ	(لَيْلَةٌ)
talātatu ʾayyāmin	(yawmun)	talātu layālin	(laylatun)
three days	(day)	three nights	(night)

34.4 The first two cardinal numbers (1, 2) are used as appositive adjectives to emphasize the amount:

Masculine	Feminine
وَاحِدٌ wāḥidun, one	وَاحِدَةٌ wāḥidatun
إِثْنَانِ ʾitnāni, two	إِثْنَتَانِ ʾitnatāni
وَصَلَ طَالِبٌ وَاحِدٌ	زَارَنِي مَرَّةً وَاحِدَةً
waṣala ṭālibun **wāḥidun**.	zāranī marratan **wāḥidatan**.
(Only) **one** student arrived.	He visited me **once** (only).
شَاهَدْتُ بِنْتَيْنِ	شَاهَدْتُ بِنْتَيْنِ ٱثْنَتَيْنِ
šāhadtu bintayni.	OR šāhadtu bintayni **tnatayni**.
I saw (only) two girls.	(less commonly used as an adjective)

Note: These numbers never precede the noun adjectivally, because the singular and dual forms of the nouns are sufficient to indicate the number of referents.

وَصَلَ طَالِبٌ	(Not: وَصَلَ وَاحِدٌ طَالِبٌ
waṣala ṭālibun.	waṣala wāḥidun ṭālibun.)
One student arrived.	
وَصَلَتْ طَالِبَتَانِ	(Not: وَصَلَتْ ٱثْنَتَانِ طَالِبَتَانِ
waṣalat ṭālibatāni.	waṣalat tnatāni ṭālibatāni.)
Two female students arrived.	

34.5 The nouns أَحَدٌ ʾaḥadun 'one' (masc.) and إِحْدَى ʾiḥdā 'one' (fem.) are used in the ʾiḍāfah construction with a noun or a pronoun, e.g.

Masculine	Feminine
أَحَدُ ٱلْأَوْلَادِ. ʾaḥadu l-ʾawlādi	إِحْدَى ٱلْبَنَاتِ. ʾiḥdā l-banāti
one of the children	one of the girls
أَحَدُهُمْ ʾaḥadu-hum	إِحْدَاهُنَّ ʾiḥdā-hunna
one of them	one of them

أَحَدٌ ʾaḥadun is also used after a negative particle to mean 'not . . . anyone, nobody, no one, none', but the feminine form إِحْدَى ʾiḥdā cannot be used for the same purpose, e.g.

مَا شَاهَدْتُ أَحَدًا   لَا أَحَدَ فِي ٱلْبَيْتِ

mā šāhadtu ʾaḥadan.   lā ʾaḥada fī l-bayti.

I didn't see anyone.   Nobody is at home.

34.6 بِضْعُ biḍʿu, whose feminine is بِضْعَةُ biḍʿatu, means '(a) few, some, several'. It follows the rules for the numbers 3–10, e.g.

Masc: بِضْعَةُ أَيَّامٍ biḍʿatu ʾayyāmin   (يَوْمٌ yawmun, masc. sing.)
several days

Fem: بِضْعُ لَيَالٍ biḍʿu layālin   (لَيْلَةٌ laylatun, fem. sing.)
several nights

34.7 The compound numbers 11–19 are followed by a noun in the indefinite accusative singular. Except for the number 12, they are indeclinable. Both parts of the compound number are vocalized with **fatḥah** at the end. The masculine form of the number 10 is used with masculine nouns and the feminine form of the number 10 is used with feminine nouns.

Used with a masculine noun	*Used with a feminine noun*
١١ 11 أَحَدَ عَشَرَ ʾaḥada ʿašara	إِحْدَى عَشْرَةَ بِنْتًا ʾiḥdā ʿašrata bintan
١٢ 12 إِثْنَا عَشَرَ ʾitnā ʿašara	إِثْنَتَا عَشْرَةَ ʾitnatā ʿašrata
١٣ 13 ثَلَاثَةَ عَشَرَ talātata ʿašara	ثَلَاثَ عَشْرَةَ talāta ʿašrata
١٤ 14 أَرْبَعَةَ عَشَرَ ʾarbaʿata ʿašara	أَرْبَعَ عَشْرَةَ ʾarbaʿa ʿašrata
١٥ 15 خَمْسَةَ عَشَرَ ḫamsata ʿašara	خَمْسَ عَشْرَةَ ḫamsa ʿašrata
١٦ 16 سِتَّةَ عَشَرَ sittata ʿašara	سِتَّ عَشْرَةَ sitta ʿašrata
١٧ 17 سَبْعَةَ عَشَرَ sabʿata ʿašara	سَبْعَ عَشْرَةَ sabʿa ʿašrata
١٨ 18 ثَمَانِيَةَ عَشَرَ tamāniyata ʿašara	ثَمَانِيَ عَشْرَةَ tamāniya ʿašrata
١٩ 19 تِسْعَةَ عَشَرَ tisʿata ʿašara	تِسْعَ عَشْرَةَ بِنْتًا tisʿa ʿašrata bintan

Note: The accusative-genitive forms of the number 12 are: إِثْنَيْ عَشَرَ ʾitnay ʿašara (masc.) and إِثْنَتَيْ عَشْرَةَ ʾitnatay ʿašrata (fem.).

Examples:

Masculine	**Feminine**
أَحَدَ عَشَرَ وَلَدًا	إِحْدَى عَشْرَةَ بِنْتًا
ʾaḥada ʿašara waladan	ʾiḥdā ʿašrata bintan
eleven boys (lit. boy)	eleven girls (lit. girl)
مِنْ أَحَدَ عَشَرَ رَجُلاً	مَعَ إِحْدَى عَشْرَةَ بِنْتًا
min ʾaḥada ʿašara raǧulan	maʿa ʾiḥdā ʿašrata bintan
from eleven men (lit. man)	with eleven girls (lit. girl)
لِخَمْسَةَ عَشَرَ مُعَلِّمًا	مِنْ خَمْسَ عَشْرَةَ مُعَلِّمَةً
li-ḫamsat**a** ʿašara muʿalliman	min ḫamsa ʿašrata muʿallimatan
for fifteen teachers (lit. teacher, m.)	from fifteen teachers (lit. teacher, f.)

34.8 The cardinal numbers of the tens الْعُقُودُ, i.e. 20, 30, 40, 50, 60, 70, 80, 90, are treated as sound plurals. They are followed by the masculine or feminine noun in the indefinite accusative singular.

Used with both masculine and feminine nouns:

Acc. and gen. / Nom.

20	٢٠	عِشْرُونَ / عِشْرِينَ ʿišrūna / ʿišrīna
30	٣٠	ثَلَاثُونَ / ثَلَاثِينَ talātūna / talātīna
40	٤٠	أَرْبَعُونَ / أَرْبَعِينَ ʾarbaʿūna / ʾarbaʿīna
50	٥٠	خَمْسُونَ / خَمْسِينَ ḫamsūna / ḫamsīna
60	٦٠	سِتُّونَ / سِتِّينَ sittūna / sittīna
70	٧٠	سَبْعُونَ / سَبْعِينَ sabʿūna / sabʿīna
80	٨٠	ثَمَانُونَ / ثَمَانِينَ tamānūna / tamānīna
90	٩٠	تِسْعُونَ / تِسْعِينَ tisʿūna / tisʿīna

Examples:

Nominative	Accusative and genitive
عِشْرُونَ وَلَدًا / بِنْتًا	عِشْرِينَ وَلَدًا / بِنْتًا
ʿišrūna waladan / bintan	ʿišrīna waladan / bintan
twenty boys/girls (lit. boy/girl)	
تِسْعُونَ وَلَدًا / بِنْتًا	تِسْعِينَ وَلَدًا / بِنْتًا
tisʿūna waladan / bintan	tisʿīna waladan / bintan
ninety boys/girls (lit. boy/girl)	

34.9 The compound numbers 20–99 are followed by the noun in the indefinite accusative singular, like the numbers 11–19. These compound numbers are fully declined. The conjunction وَ is inserted between the two parts, for example خَمْسَةٌ وَعِشْرُونَ ḥamsatun **wa**-ʿišrūna 'twenty-five', literally 'five and twenty', e.g.

	masculine	feminine
Nom.	خَمْسَةٌ وَعِشْرُونَ وَلَدًا	خَمْسٌ وَعِشْرُونَ بِنْتًا
	ḥamsat**un wa**-ʿišrūna walad**an**	ḥams**un wa**-ʿišrūna bint**an**
	twenty-five boys (lit. boy)	twenty-five girls (lit. girl)
Acc.	خَمْسَةً وَعِشْرِينَ وَلَدًا	خَمْسًا وَعِشْرِينَ بِنْتًا
	ḥamsat**an wa**-ʿišrīna walad**an**	ḥams**an wa**-ʿišrīna bint**an**
Gen.	خَمْسَةٍ وَعِشْرِينَ وَلَدًا	خَمْسٍ وَعِشْرِينَ بِنْتًا
	ḥamsat**in wa**-ʿišrīna walad**an**	ḥams**in wa**-ʿišrīna bint**an**

34.10 The hundreds, 100–900, are followed by the noun in the indefinite genitive singular. The noun can be masculine or feminine. The combinations of the compound numbers are written in two different ways.

100	١٠٠	مِئَةٌ miʾatun OR مائَةٌ miʾatun
200	٢٠٠	مِئَتَانِ miʾatāni (dual, nom.)
200	٢٠٠	مِئَتَيْنِ miʾatayni (dual, acc. and gen.)
300	٣٠٠	ثَلَاثُ مِئَةٍ talātu miʾatin

400	٤٠٠	أَرْبَعُ مِئَةٍ	ʾarbaʿu miʾatin
500	٥٠٠	خَمْسُ مِئَةٍ	ẖamsu miʾatin
600	٦٠٠	سِتُّ مِئَةٍ	sittu miʾatin
700	٧٠٠	سَبْعُ مِئَةٍ	sabʿu miʾatin
800	٨٠٠	ثَمَانِ مِئَةٍ	ṯamāni miʾatin
900	٩٠٠	تِسْعُ مِئَةٍ	tisʿu miʾatin

Note: Observe that the middle ʾalif (ا) in مائَةٌ miʾatun, as an alternative form of مِئَةٌ miʾatun, is not pronounced.

Examples:

<table>
<tr><td>مِئَةُ رَجُلٍ/ امْرَأَةٍ</td><td>مِنْ تِسْعِ مِئَةِ أُمٍّ/ أَبٍ</td></tr>
<tr><td>miʾatu raǧulin / mraʾatin</td><td>min tisʿi miʾati ʾummin / ʾabin</td></tr>
<tr><td>one hundred men / women</td><td>from nine hundred mothers / fathers</td></tr>
<tr><td>(lit. man / woman)</td><td>(lit. mother / father)</td></tr>
<tr><td>مِئَتَا وَلَدٍ/ بِنْتٍ</td><td>لِمِئَتَيْ وَلَدٍ/ بِنْتٍ</td></tr>
<tr><td>miʾatā waladin / bintin</td><td>li-miʾatay waladin / bintin</td></tr>
<tr><td>two hundred boys / girls</td><td>for two hundred boys / girls</td></tr>
<tr><td>(lit. two hundred boy / girl)</td><td>(lit. for two hundred boy / girl)</td></tr>
</table>

34.11 The plural of مِئَةٌ miʾatun is مِئَاتٌ miʾātun, which is an exception. In compound numbers it is always singular, not plural like the words for a thousand and a million, e.g.

تِسْعُ مِئَةٍ tisʿu miʾatin, nine hundred (not: تِسْعُ مِئَاتٍ tisʿu miʾātin)

34.12 The number thousand (1,000) in Arabic is أَلْفٌ ʾalfun. The dual of it is أَلْفَانِ ʾalfāni in the nominative, and أَلْفَيْنِ ʾalfayni in the accusative and genitive. The plural is أُلُوفٌ ʾulūfun or اَلاَفٌ ʾālāfun.

34.13 The number million (1,000,000) is مِلْيُونٌ, milyūnu. The dual forms are: مِلْيُونَانِ milyūnāni (nom.) and مِلْيُونَيْنِ milyūnayni (acc. and gen.). The plural is مَلاَيِينُ malāyīnu (diptote).

34.14 The numbers thousand and million are used with both masculine and feminine and followed by the noun in the indefinite genitive singular, e.g.

Nom. أَلْفُ وَلَدٍ/ بِنْتٍ ʾalfu waladin / bintin, 1,000 boys / girls

Nom. أَلْفَا وَلَدٍ/ بِنْتٍ ʾalfā waladin / bintin, 2,000 boys / girls

Nom. مَلْيُونُ وَلَدٍ/ بِنْتٍ milyūnu waladin / bintin, 1,000,000 boys / girls

Acc. and gen. أَلْفَيْ وَلَدٍ/ بِنْتٍ ʾalfay waladin / bintin, 2,000 boys / girls

34.15 With compound numbers over 100, the following noun is declined according to the last number or last two numbers. For example, take the number 125: the last two numbers are 25, so the following noun will be according to the rule of 25, i.e. it is in the indefinite accusative singular, e.g.

مِئَةٌ وَخَمْسَةٌ وَعِشْرُونَ رَجُلاً

miʾatun wa-**ḫamsatun** wa-ʿišrūna raǧulan, 125 men

مِئَةٌ وَثَلَاثٌ وَثَلَاثُونَ بِنْتًا

miʾatun wa-**talātun wa-talātūna bintan**, 133 girls

If the number is 105, the final number is 5 and it will be according to the rule of 5, i.e. the following noun is in the indefinite genitive plural, e.g.

مِئَةٌ وَخَمْسَةُ رِجَالٍ	مِئَةٌ وَتِسْعُ بَنَات
miʾatun wa-**ḫamsatu riǧālin**	miʾatun wa-**tisʿu banātin**
105 girls	109 men

34.16 If the number is preceded by the definite article أَلْ /ʾal.../, it can be placed after the definite noun, which follows the general rules of agreement for numbers, e.g.

Masculine	**Feminine**
أَلرِّجَالُ الْخَمْسَةُ	أَلْبَنَاتُ الْخَمْسُ
ʾar-riǧālu l-ḫamsatu	ʾal-banātu l-ḫamsu
the five men	the five girls

أَلشَّبَابُ ٱلثَّلَاثَةَ عَشَرَ

ʾaš-šabābu t-talātata ʿašara

the thirteen young men

أَلشَّابَّاتُ ٱلثَّلَاثَ عَشْرَةَ

ʾaš-šabbātu t-talāta ʿašrata

the thirteen young girls

Note: The preceding noun can also be made definite by occurring in the ʾiḍāfah construction, e.g.

كُتُبُ ٱلْمُعَلِّمِ ٱلثَّلَاثَةُ

kutubu l-muʿallimi t-talātatu
the three books of the teacher

34.17 To express numerical subsets, such as 'one/two/three etc. of (a given set)', one uses the preposition مِنْ min 'from, (out) of' before the plural genitive form of the noun, e.g.

كِتَابٌ مِنْ كُتُبِ ٱلْمُعَلِّمِ

kitābun min kutubi l-muʿallimi
one of the teacher's books

ثَلَاثَةُ كُتُبٍ مِنْ كُتُبِ ٱلْمُعَلِّمِ

talātatu kutubin min kutubi l-muʿallimi
three of the teacher's books

34.18 The following are the most common ways of reading a sequence of compound numbers. Reading the sequence numbers of the year: The synonyms عَامٌ ʿāmun 'year' (masc.) and سَنَةٌ sanatun 'year' (fem.) have the accusative forms عَامَ ʿāma and سَنَةَ sanata, respectively, which are used *in adverbial phrases of time*. Then they follow the rules of the ʾiḍāfah construction, where the following noun is in the genitive case, e.g.

(masc. acc.) عَامَ أَلْفٍ وَتِسْعِ مِئَةٍ وَتِسْعَةَ وَتِسْعِينَ

ʿāma ʾalfin wa-tisʿi miʾatin wa-tisʿatin wa-tisʿīna
in the **year 1999**

سَنَةَ أَلْفٍ وَتِسْعِ مِئَةٍ وَتِسْعٍ وَتِسْعِينَ (fem. acc.)

sanata ʾalfin wa-tisʿi miʾatin wa-tisʿin wa-tisʿīna

in the **year 1999**

Note: Normally the year in such a sequence is preceded by the preposition
فِي, e.g.

فِي عَامِ أَلْفٍ وَتِسْعِ مِئَةٍ وَوَاحِدٍ وَثَمَانِينَ (masc. gen.)

fī ʿāmi ʾalfin wa-tisʿi miʾatin wa-**wāḥidin** wa-ṯamānīna

in the **year 1981**

فِي سَنَةِ أَلْفٍ وَتِسْعِ مِئَةٍ وَإِحْدَى وَثَمَانِينَ (fem. gen.)

fī **sanati** ʾalfin wa-tisʿi miʾatin wa-**ʾiḥdā** wa-ṯamānīna

in the **year 1981**

فِي عَامِ أَلْفٍ وَسَبْعِ مِئَةٍ وَاثْنَيْنِ وَسِتِّينَ (masc. gen.)

fī **ʿāmi** ʾalfin wa-sabʿi miʾatin wa-**ṯnayni** wa-sittīna

in the **year 1762**

فِي سَنَةِ أَلْفٍ وَسَبْعِ مِئَةٍ وَاثْنَتَيْنِ وَسِتِّينَ (fem. gen.)

fī **sanati** ʾalfin wa-sabʿi miʾatin wa-**ṯnatayni** wa-sittīna

in the **year 1762**

فِي عَامِ أَلْفٍ وَخَمْسِ مِئَةٍ وَثَلَاثَةٍ وَأَرْبَعِينَ (masc. gen.)

fī **ʿāmi** ʾalfin wa-ḫamsi miʾatin wa-**ṯalāṯatin** wa-ʾarbaʿīna

in the **year 1543**

فِي سَنَةِ أَلْفٍ وَخَمْسِ مِئَةٍ وَثَلَاثٍ وَأَرْبَعِينَ (fem. gen.)

fī **sanati** ʾalfin wa-ḫamsi miʾatin wa-**ṯalāṯin** wa-ʾarbaʿīna

in the **year 1543**

Compare:

أَرْبَعَةُ آلَافٍ وَتِسْعُ مِئَةٍ وَسَبْعَةٌ وَثَمَانُونَ وَلَدًا (masc. nom.)

ʾarbaʿatu ʾālāfin wa-tisʿu miʾatin wa-**sabʿatun** wa-ṯamānūna waladan

4,987 boys

أَرْبَعَةُ آلَافٍ وَتِسْعُ مِئَةٍ وَسَبْعٌ وَثَمَانُونَ بِنْتًا (fem. nom.)

ʾarbaʿatu ʾālāfin wa-tisʿu miʾatin wa-**sabʿun** wa-ṯamānūna bintan

4,987 girls

Exercises

Practise your reading:

<div dir="rtl">

¹رَبِحَ ²فَرِيقُ ٱلْجَامِعَةِ ³ٱلرِّيَاضِيُّ، إِحْدَى عَشْرَةَ مِنْ ⁴ٱثْنَتَيْ
عَشْرَةَ ⁵مُبَارَاةً ⁶لَعِبَهَا خِلاَلَ ٱلسَّنَتَيْنِ ⁷ٱلْمَاضِيَتَيْنِ.

</div>

(1) The university ³sports ²team ¹won eleven of ⁴the twelve ⁵matches it
⁶played during the ⁷last two years.

<div dir="rtl">

¹كَمْ ²عُمْرُكَ؟ عُمْرِي ثَمَانٍ وَعِشْرُونَ سَنَةً. وَكَمْ عُمْرُكِ أَنْتِ؟ عُمْرِي
ثَلاَثُونَ عَامًا.

</div>

(2) ¹How ²old are you (m.)? (lit. What age are you?) I am (lit. my age is)
28 years old. And how old are you (f.)? I am 30 years old.

<div dir="rtl">

كَانَ فِي ¹ٱلْٱمْتِحَانِ أَحَدَ عَشَرَ ²سُؤَالاً، خَمْسَةٌ مِنْهَا كَانَتْ ³خَطِّيَّةً،
وَٱلسِّتَّةُ ٱلْأُخْرَى كَانَتْ ⁴شَفَهِيَّةً. ⁵عَرَفَ ٱلطَّالِبُ ⁶جَوَابَ ثَمَانِيَةٍ مِنْهَا.

</div>

(3) There were eleven ²questions in ¹the examination. Five of them were
³written and the other six were ⁴oral. The student ⁵knew ⁶the answers
to eight of them.

<div dir="rtl">

¹تَدُورُ ٱلْأَرْضُ ²حَوْلَ ³مِحْوَرِهَا ⁴دَوْرَةً ⁵وَاحِدَةً كُلَّ أَرْبَعٍ وَعِشْرِينَ سَاعَةً،
وَتَدُورُ حَوْلَ ⁶ٱلشَّمْسِ ⁷دَوْرَةً ⁸وَاحِدَةً كُلَّ ثَلاَثِ مِئَةٍ وَخَمْسَةٍ وَسِتِّينَ يَوْمًا
وَسِتِّ سَاعَاتٍ.

</div>

(4) The earth ¹rotates ²around ³its axis once (lit. ⁵,⁴only one revolution)
every 24 hours, and ⁷rotates around ⁶the sun ⁸only once (lit. ⁷one revolu-
tion) every 365 days and six hours.

<div dir="rtl">

¹قَامَتْ أَرْبَعُ ²طَائِرَاتٍ ³حَرْبِيَّةٍ بِعَشْرِ ⁴غَارَاتٍ ⁵جَوِّيَّةٍ ⁶وَرَمَتْ ⁷مَا يَزِيدُ
عَلَى مِئَةٍ وَخَمْسٍ وَعِشْرِينَ ⁸قُنْبُلَةً، وَسِتَّةَ عَشَرَ ⁹صَارُوخًا، ¹⁰فَهَدَمَتِ
ٱثْنَيْ عَشَرَ مَنْزِلاً، ¹¹وَقَتَلَتْ ثَمَانِيَةَ ¹²أَشْخَاصٍ (شَخْصُ)
¹³وَجَرَحَتْ مِئَتَيْنِ وَأَرْبَعَةَ عَشَرَ ¹⁴آخَرِينَ.

</div>

(5) Four ³war ²planes ¹made 10 ⁵,⁴air raids ⁶and dropped ⁷more than 125
⁸bombs and 16 ⁹rockets. ¹⁰They destroyed 12 houses, ¹¹killed 8 ¹²people
¹³and wounded 214 ¹⁴others.

كَانَتْ ¹هِجْرَةُ ²ٱلنَّبِيِّ مُحَمَّدٍ مِنْ مَكَّةَ إِلَى ٱلْمَدِينَةِ فِي سَنَةِ سِتِّ مِئَةٍ

وَٱثْنَيْنِ وَعِشْرِينَ ³بَعْدَ ⁴ٱلْمِيلَادِ ⁵وَٱتُّخِذَ هٰذَا ⁶ٱلتَّارِيخُ عِنْدَ ٱلْمُسْلِمِينَ

⁷كَبِدَايَةٍ لِلسَّنَةِ ⁸ٱلْهِجْرِيَّةِ.

(6) ¹The emigration of ²the Prophet Muhammad from Mecca to Medina took place in the year ³,⁴ AD 622 (³after ⁴the birth). This ⁶date ⁵was taken by the Muslims ⁷as the beginning of the Hiǧrah (⁸calendar) year.

فِي يَوْمٍ وَاحِدٍ ¹بَاعَ ²تَاجِرُ ³ٱلْخُضَارِ ⁴وَٱلْفَاكِهَةِ ثَلَاثَةَ عَشَرَ ⁵صُنْدُوقًا

مِنَ ⁶ٱلْعِنَبِ، فَبَاعَ ⁷كُلَّ وَاحِدٍ مِنْهَا بِأَحَدَ عَشَرَ دِينَارًا. وَبَاعَ ⁸أَيْضًا مِئَةً

وَأَرْبَعَةَ صَنَادِيقَ (صُنْدُوقٌ) مِنَ ⁹ٱلتُّفَّاحِ، وَخَمْسَةً وَخَمْسِينَ صُنْدُوقًا مِنَ

¹⁰ٱلْبُرْتُقَالِ، بَاعَ كُلَّ وَاحِدٍ مِنْهَا بِسَبْعَةِ دَنَانِيرَ ¹¹وَنِصْفِ ٱلدِّينَارِ وَكَانَ

¹²رِبْحُهُ مِئَةً وَعَشْرَةَ دَنَانِيرَ.

(7) In one day ³the greengrocer (⁴and fruit ²merchant) ¹sold thirteen ⁵boxes of ⁶grapes, selling them for eleven dinars ⁷each. He ⁸also sold 104 boxes of ⁹apples and 55 of ¹⁰oranges, which he sold for seven ¹¹and a half dinars each. ¹²His profit was 110 dinars.

¹إِذَا ²جَمَعْنَا مِئَتَيْ ³خَرُوفٍ وَخَرُوفٍ، وَأَرْبَعَ مِئَةٍ وَوَاحِدٍ وَثَلَاثِينَ

⁴حِصَانًا، وَثَمَانِيَ عَشْرَةَ ⁵بَقَرَةً، وَأَلْفًا وَسِتَّ مِئَةٍ وَعِشْرِينَ جَمَلًا، وَثَلَاثَةً

وَثَلَاثِينَ ⁶حِمَارًا، وَتِسْعًا وَتِسْعِينَ ⁷دَجَاجَةً ⁸وَقِطَّتَيْنِ ⁹وَكَلْبًا

وَاحِدًا، فَكَمْ يَكُونُ ¹⁰مَجْمُوعُ ¹¹عَدَدِ هٰذِهِ ¹²ٱلْحَيَوَانَاتِ؟

(8) ¹If ²we add 201 ³sheep, 431 ⁴horses, 18 ⁵cows, 1,620 camels, 33 ⁶donkeys, 99 ⁷hens, ⁸2 cats ⁹and 1 dog, what will the ¹⁰total ¹¹number of ¹²animals be?

لَوِ ¹ٱفْتَرَضْنَا أَنَّ ²ٱلْقِطَارَ ³يَسِيرُ ⁴لَيْلَ ⁵نَهَارَ ⁶بِسُرْعَةِ خَمْسَةٍ وَسِتِّينَ مِيلًا

فِي ٱلسَّاعَةِ، ⁷فَيَحْتَاجُ ⁸لِوُصُولِهِ إِلَى ٱلشَّمْسِ ⁹حَوَالَيْ مِئَةٍ وَأَرْبَعٍ وَسِتِّينَ

سَنَةً. أَمَّا ¹⁰سُرْعَةُ ¹¹قَذِيفَةِ ¹²ٱلْمِدْفَعِ فَهِيَ أَلْفٌ وَمِئَتَانِ وَتِسْعَةُ أَمْيَالٍ فِي

ٱلسَّاعَةِ، ¹³فَتَحْتَاجُ لِثَمَانِي سَنَوَاتٍ ¹⁴وَنِصْفِ ٱلسَّنَةِ لِتَصِلَ إِلَى ٱلشَّمْسِ،

أَمَّا ¹⁵ٱلنُّورُ ¹⁶فَيَجْتَازُ هٰذِهِ ¹⁷ٱلْمَسَافَةَ بِثَمَانِي ¹⁸دَقَائِقَ وَتِسْعَ عَشْرَةَ ¹⁹ثَانِيَةً.

(9) If we ¹suppose that ²a train ³travels ⁶at a speed of 65 miles per hour, ⁵day and ⁴night, ⁷it would need ⁹around 164 years ⁸to reach the sun. However, the ¹⁰speed of ¹²the cannon-¹¹ball is 1,209 miles per hour. ¹³It would need eight and a ¹⁴half years to reach the sun; but ¹⁵light ¹⁶traverses this ¹⁷distance in eight ¹⁸minutes and nineteen ¹⁹seconds.

Translate into Arabic:

(1)   The sports team won thirteen of the fifteen matches it played during (the) last year.

(2)   How old are you (m.) ? I am 22 years old.

(3)   In the exam there were thirteen questions: two of them were written and the other eleven were oral. The student knew the answers to five of them.

(4)   At the beginning of the year three war planes made ten air raids and dropped 165 bombs and 16 rockets.

(5)   A cannon-ball killed the greengrocer and a teacher with five of his students, wounded seven others and destroyed two houses.

(6)   In one day the merchant sold 16 boxes of grapes, 108 boxes of apples and 57 of oranges. His profit was 121 dinars.

(7)   If we add 101 sheep, 331 horses, 17 cows, 33 donkeys, 89 hens and 1 cat, what will the total number of animals be?

(8)   If we suppose that a train travels day and night at a speed of 77 miles per hour, it would need around 164 days for one revolution around the earth.

Chapter 35

Ordinal numbers, fractions, expressions of time and calendars

35.1 The ordinal numbers, ٱلْعَدَدُ ٱلتَّرْتِيبِيُّ, 2nd–10th are based on the corresponding cardinal numbers. They are formed on the pattern for active participles: فَاعِلٌ fāʿilun. The ordinal number 'first' is formed from an independent root ʾ-w-l on the pattern أَفْعَلُ ʾafʿalu. The ordinal numbers agree with the gender and case of the head noun, i.e. the masculine forms are used with reference to masculine nouns, and the feminine forms are used with reference to feminine nouns. They take the definite article أَلْ… and are inflected for all three cases. Like any other adjective, the ordinal number usually follows the noun it qualifies.

	Used with masculine	**Used with feminine**
1st	ٱلْأَوَّلُ ʾal-ʾawwalu	ٱلْأُولَى ʾal-ʾūlā
2nd	ٱلثَّانِي ʾat̲-t̲ānī	ٱلثَّانِيَةُ ʾat̲-t̲āniyatu
3rd	ٱلثَّالِثُ ʾat̲-t̲ālit̲u	ٱلثَّالِثَةُ ʾat̲-t̲ālit̲atu
4th	ٱلرَّابِعُ ʾar-rābiʿu	ٱلرَّابِعَةُ ʾar-rābiʿatu
5th	ٱلْخَامِسُ ʾal-ḫāmisu	ٱلْخَامِسَةُ ʾal-ḫāmisatu
6th	ٱلسَّادِسُ ʾas-sādisu	ٱلسَّادِسَةُ ʾas-sādisatu
7th	ٱلسَّابِعُ ʾas-sābiʿu	ٱلسَّابِعَةُ ʾas-sābiʿatu
8th	ٱلثَّامِنُ ʾat̲-t̲āminu	ٱلثَّامِنَةُ ʾat̲-t̲āminatu
9th	ٱلتَّاسِعُ ʾat-tāsiʿu	ٱلتَّاسِعَةُ ʾat-tāsiʿatu
10th	ٱلْعَاشِرُ ʾal-ʿāširu	ٱلْعَاشِرَةُ ʾal-ʿāširatu

Note: The double /tt/ (tāʾ with šaddah) in the cardinal number سِتَّةٌ sittatun 'six' is resolved as /d/ + /s/ in the ordinal number سَادِس sādisun 'sixth'.

Examples:

Masculine	**Feminine**
أَلْوَلَدُ ٱلْأَوَّلُ	أَلْبِنْتُ ٱلْأُولَى
ʾal-waladu l-ʾawwalu, the first boy	ʾal-bintu l-ʾūlā, the first girl
هُوَ ٱلْأَوَّلُ	هِيَ ٱلْأُولَى
huwa l-ʾawwalu. He is the first.	hiya l-ʾūlā. She is the first.
هُوَ خَامِسُهُمْ	هِيَ خَامِسَتُهُنَّ
huwa ḫāmisu-hum. He is the fifth of them.	hiya ḫāmisatu-hunna. She is the fifth of them.
أَلدَّرْسُ ٱلثَّانِي	أَلسَّنَةُ ٱلثَّانِيَةُ
ʾad-darsu t-tānī, the second lesson	ʾas-sanatu t-tāniyatu, the second year
أَلْكِتَابُ ٱلرَّابِعُ	أَلسَّاعَةُ ٱلْخَامِسَةُ
ʾal-kitābu r-rābiʿu, the fourth book	ʾas-sāʿatu l-ḫāmisatu, five o'clock (lit. the fifth hour)

35.2 The ordinal numbers أَلْأَوَّلُ ʾal-ʾawwalu (masc.) and أَلْأُولَى ʾal-ʾūlā (fem.) 'first' have the following plurals:

	singular	broken plural			sound plural
Masc.	أَلْأَوَّلُ	أَلْأُوَلُ		أَلْأَوَائِلُ	أَلْأَوَّلُونَ
	ʾal-ʾawwalu	ʾal-ʾuwalu	OR	ʾal-ʾawāʾilu	ʾal-ʾawwalūna
Fem.	أَلْأُولَى	أَلْأُوَلُ		أَلْأَوَائِلُ	أَلْأُولَاتُ
	ʾal-ʾūlā	ʾal-ʾuwalu	OR	ʾal-ʾawāʾilu	ʾal-ʾūlātu

35.3 Ordinal numbers can also be used in the ʾiḍāfah construction with a following genitive noun or with a suffixed personal pronoun, e.g.

أَوَّلُ ٱلنَّاسِ ʾawwalu n-nāsi

the first of the people

أَوَّلُهُمْ ʾawwalu-hum

the first of them (masc.)

خَامِسُ وَلَدٍ ḫāmisu waladin

(the) fifth boy

خَامِسُهُمْ ḫāmisu-hum

the fifth of them (masc.)

فَاطِمَةُ خَامِسَةُ بِنْتٍ fāṭimatu ḫāmisatu bintin.

Fatima is the fifth girl.

هِيَ خَامِسَتُهُنَّ hiya ḫāmisatu-hunna.

She is the fifth of them.

Note: In this construction the ordinal number is in the masculine even when the following noun or suffix pronoun is feminine, unless the ordinal number is preceded by a feminine subject. (Even so, the feminine ordinal number أُولَى ʾūlā 'first' is less often used in the ʾiḍāfah construction.)

Masculine	*Feminine*	
أَوَّلُ وَلَدٍ	أَوَّلُ بِنْتٍ	(Not: أُولَى بِنْتٍ
ʾawwalu waladin	ʾawwalu bintin	ʾūlā bintin)
the first boy	the first girl	
ثَانِيَ وَلَدٍ	ثَانِيَ مَرَّةٍ	(Not: ثَانِيَةُ مَرَّةٍ
ṯāniya waladin	ṯāniya marratin	ṯāniyatu marratin)
the second boy	the second time	
خَامِسُ وَلَدٍ	خَامِسُ بِنْتٍ	(Not: خَامِسَةُ بِنْتٍ
ḫāmisu waladin	ḫāmisu bintin	ḫāmisatu bintin)
the fifth boy	the fifth girl	
أَوَّلُهُمْ	أَوَّلُهُنَّ	(Not: أُولَاهُنَّ
ʾawwalu-hum	ʾawwalu-hunna	ʾūlā-hunna)
the first of them	the first of them	
خَامِسُهُمْ	خَامِسُهُنَّ	(Not: خَامِسَتُهُنَّ
ḫāmisu-hum	ḫāmisu-hunna	ḫāmisatu-hunna)
the fifth of them	the fifth of them	

35.4 The ordinal numbers 11th–19th are inflected for gender but not for case. In forming the ordinal number meaning 'eleventh', it should be observed that:

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أَلْحَادِيَ ʾal-ḥādiya (m.) is used instead of أَلْأَوَّلُ ʾal-ʾawwalu 'first' (m.), and

أَلْحَادِيَةَ ʾal-ḥādiyata (f.) is used instead of أَلْأُولَى ʾal-ʾūlā 'first' (f.).

	Used with masculine	**Used with feminine**
11th	أَلْوَلَدُ ٱلْحَادِيَ عَشَرَ ʾal-waladu l-ḥādiya ʿašara the eleventh boy	أَلْبِنْتُ ٱلْحَادِيَةَ عَشْرَةَ ʾal-bintu l-ḥādiyata ʿašrata the eleventh girl
12th	أَلْوَلَدُ ٱلثَّانِيَ عَشَرَ ʾal-waladu t-tāniya ʿašara	أَلْبِنْتُ ٱلثَّانِيَةَ عَشْرَةَ ʾal-bintu t-tāniyata ʿašrata
13th	أَلْوَلَدُ ٱلثَّالِثَ عَشَرَ ʾal-waladu t-tālita ʿašara	أَلْبِنْتُ ٱلثَّالِثَةَ عَشْرَةَ ʾal-bintu t-tālitata ʿašrata
14th	أَلْوَلَدُ ٱلرَّابِعَ عَشَرَ ʾal-waladu r-rābiʿa ʿašara	أَلْبِنْتُ ٱلرَّابِعَةَ عَشْرَةَ ʾal-bintu r-rābiʿata ʿašrata

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35.5 | *Telling the time*

وَقْتُ waqtun, time (plural: أَوْقَاتُ ʾawqātun)

The ordinal numbers are used in telling the time, but 'one o'clock' can also be expressed by a cardinal number:

أَلسَّاعَةُ ٱلْوَاحِدَةُ / ٱلْأُولَى ʾas-sāʿatu l-wāḥidatu OR l-ʾūlā, one o'clock

أَلسَّاعَةُ ٱلثَّانِيَةُ ʾas-sāʿatu t-tāniyatu, two o'clock

أَلسَّاعَةُ ٱلثَّالِثَةُ ʾas-sāʿatu t-tālitatu, three o'clock

أَلسَّاعَةُ ٱلرَّابِعَةُ ʾas-sāʿatu r-rābiʿatu, four o'clock

etc.

Note: The classical meaning of the word سَاعَةٌ sāʿatun is '(short) time, hour', but nowadays it also has the meaning 'clock, timepiece, watch'.

35.6 | The ordinal numbers for the even tens, أَلْعِشْرُونَ ʾal-ʿišrūna '20th', أَلثَّلَاثُونَ ʾat-talātūna '30th', أَلْأَرْبَعُونَ ʾal-ʾarbaʿūna '40th', etc.,

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are formed by prefixing the definite article ‏أَلْ..‏ to the corresponding cardinal numbers. They are inflected for case but not for gender, e.g.

أَلْوَلَدُ / أَلْبِنْتُ ٱلْعِشْرُونَ ʾal-waladu / ʾal-bintu l-ʿišrūna, 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.

أَوَّلاً ʾawwalan, firstly   ثَانِيًا ṯāniyan, secondly   ثَالِثًا ṯāliṯan, thirdly
etc.

35.8 The fractions from $\frac{1}{2}$ to $\frac{1}{10}$ are formed mostly according to the pattern فُعْلٌ fuʿlun, for the singular, and أَفْعَالٌ ʾafʿālun, for the plural:

	Singular	*Plural*
$\frac{1}{2}$	نِصْفٌ niṣfun	أَنْصَافٌ ʾanṣāfun
$\frac{1}{3}$	ثُلْثٌ ṯulṯun	أَثْلَاثٌ ʾaṯlāṯun
$\frac{1}{4}$	رُبْعٌ rubʿun	أَرْبَاعٌ ʾarbāʿun
$\frac{1}{5}$	خُمْسٌ ḫumsun	أَخْمَاسٌ ʾaḫmāsun
$\frac{1}{6}$	سُدْسٌ sudsun	أَسْدَاسٌ ʾasdāsun
$\frac{1}{7}$	سُبْعٌ subʿun	أَسْبَاعٌ ʾasbāʿun
$\frac{1}{8}$	ثُمْنٌ ṯumnun	أَثْمَانٌ ʾaṯmānun
$\frac{1}{9}$	تُسْعٌ tusʿun	أَتْسَاعٌ ʾatsāʿun
$\frac{1}{10}$	عُشْرٌ ʿušrun	أَعْشَارٌ ʾaʿšārun

Examples:

ثُلْثَان   ثَلَاثَةُ أَخْمَاسٍ   خَمْسَةُ أَثْمَانٍ
ṯulṯāni (dual), $\frac{2}{3}$ ṯalāṯatu ʾaḫmāsin, $\frac{3}{5}$ ḫamsatu ʾaṯmānin, $\frac{5}{8}$

أَرْبَعَةٌ وَخَمْسَةُ أَسْدَاسٍ   تِسْعَةٌ وَثَلَاثَةُ أَرْبَاعٍ
tisʿatun wa-ṯalāṯatu ʾarbāʿin, $9\frac{3}{4}$ ʾarbaʿatun wa-ḫamsatu ʾasdāsin, $4\frac{5}{6}$

35.9 The word for percentage is أَلنِّسْبَةُ ٱلْمِئَوِيَّةُ ʾan-nisbatu l-miʾawiyyatu. Percentage figures (%) are expressed by adding the

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numeral phrase بِٱلْمِئَة bi-l-miʾati or فِي ٱلْمِئَةِ fī l-miʾati to the
cardinal number, e.g.

ثَلاَثَةٌ بِٱلْمِئَة	أَرْبَعُونَ بِٱلْمِئَة	مِئَةٌ بِٱلْمِئَة
t̲alāt̲atun bi-l-miʾati, 3%	ʾarbaʿūna bi-l-miʾati, 40%	miʾatun bi-l-miʾati, 100%

35.10 *Days of the week*

The names of the days of the week, أَيَّامُ ٱلْأُسْبُوعِ ʾayyāmu l-ʾusbūʿi, are
formed by combining the word for 'day', يَوْمٌ yawmun (masc. sing.),
with nominal forms of the numerals (except for Friday and Saturday,
which have their own names) in the ʾiḍāfah construction. Sometimes
the word يَوْمٌ is, in fact, left out.

يَوْمُ ٱلْأَحَدِ yawmu l-ʾaḥadi, Sunday

يَوْمُ ٱلْاِثْنَيْنِ yawmu l-it̲nayni, Monday

يَوْمُ ٱلثُّلاَثَاءِ yawmu t̲-t̲ulāt̲āʾi, Tuesday

يَوْمُ ٱلْأَرْبِعَاءِ yawmu l-ʾarbiʿāʾi, Wednesday

يَوْمُ ٱلْخَمِيسِ yawmu l-ḫamīsi, Thursday

يَوْمُ ٱلْجُمُعَةِ yawmu l-ğumuʿati, Friday

يَوْمُ ٱلسَّبْتِ yawmu s-sabti, Saturday

35.11 *The calendars and names of the months*

The names of the months of the year, أَشْهُرُ ٱلسَّنَةِ (sing.: شَهْرٌ),
according to the different prevalent calendars are:

	used in Egypt, Sudan and North Africa	used in eastern Arab world	the Islamic or lunar months
(1) January	يَنَايِرُ	كَانُونُ ٱلثَّانِي kānūnu t̲-t̲ānī	مُحَرَّمُ muḥarramu

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	used in Egypt, Sudan and North Africa	used in eastern Arab world	the Islamic or lunar months
(2) February	فَبْرَايِرُ	شُبَاطُ šubāṭu	صَفَرُ ṣafarun
(3) March	مَارْسُ	آذَارُ ʾāḏāru	رَبِيعُ ٱلْأَوَّلُ rabīʿu l-ʾawwalu
(4) April	أَبْرِيلُ	نَيْسَانُ naysānu	رَبِيعُ ٱلثَّانِي rabīʿu t-tānī
(5) May	مَايُو	أَيَّارُ ʾayyāru	جُمَادَى ٱلْأُولَى ğumādā l-ʾūlā
(6) June	يُونِيُو	حَزِيرَانُ ḥazīrānu	جُمَادَى ٱلْآخِرَةُ ğumāda l-ʾāḫiratu
(7) July	يُولِيُو	تَمُّوزُ tammūzu	رَجَبُ rağabun
(8) August	أُغُسْطُسُ	آبُ ʾābu	شَعْبَانُ šaʿbānu
(9) September	سَبْتَمْبَرُ	أَيْلُولُ ʾaylūlu	رَمَضَانُ ramaḍānu
(10) October	أُكْتُوبَرُ	تِشْرِينُ ٱلْأَوَّلُ tišrīnu l-ʾawwalu	شَوَّالُ šawwālu
(11) November	نُوفَمْبَرُ	تِشْرِينُ ٱلثَّانِي tišrīnu t-tānī	ذُو ٱلْقَعْدَةِ ḏū l-qiʿdati
(12) December	دِيسَمْبَرُ	كَانُونُ ٱلْأَوَّلُ kānūnu l-ʾawwalu	ذُوٱلْحِجَّةِ ḏū l-ḥiğğati

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*

ٱلرَّبِيعُ ʾar-rabīʿu, spring

أَلصَّيْفُ ʾaṣ-ṣayfu, summer

أَلْخَرِيفُ ʾal-ḫarīfu, autumn

أَلشِّتَاءُ ʾaš-šitāʾu, winter

35.13 The Islamic era and the Muslim festivals

عِيدٌ ʿīdun, festival, pl.: أَعْيَادٌ ʾaʿyādun

(a) The **hiğrah** year, أَلسَّنَةُ ٱلْهِجْرِيَّةُ ʾas-sanatu l-hiğriyyatu, is the year in which the Prophet Muḥammad emigrated from Mecca to Medina, i.e. 622 AD (16 July). This year is counted as year 1 of the Islamic era. The Muslim year is a lunar year, أَلسَّنَةُ ٱلْقَمَرِيَّةُ ʾas-sanatu l-qamariyyatu, and counts only 354 days. The lunar year is not so often used but when it is used, the Christian year is also mentioned.

(b) The holy month of رَمَضَانُ Ramaḍān(u) has no regular corresponding date in the Christian year, because the lunar months rotate backwards. It is the month of fasting from dawn to sunset. The festivities at the end of Ramadan have two names: عِيدُ ٱلْفِطْرِ ʿīdu l-fiṭri 'The festival of the breaking of the fast' and أَلْعِيدُ ٱلصَّغِيرُ ʾal-ʿīdu ṣ-ṣaġīru 'The small festival'. The common festival greeting is: عِيدٌ مُبَارَكٌ ʿīdun mubārakun 'Blessed feast!' or رَمَضَانٌ مُبَارَكٌ Ramaḍānu mubārakun 'Blessed Ramadan!'

(c) عِيدُ ٱلْأَضْحَى ʿīdu l-ʾaḍḥā means 'The festival of sacrifice', which consists of different ceremonies on the days of the pilgrimage (أَلْحَجُّ ʾal-ḥağğu) to Mecca. It takes place on the tenth day of the month of ذُو ٱلْحِجَّة ḏū l-ḥiğğati (the last month of the Islamic calendar), when the pilgrims sacrifice sheep and give some of the meat to the poor. It has another name, أَلْعِيدُ ٱلْكَبِيرُ ʾal-ʿīdu l-kabīru, which means 'The great festival'.

(d) The birthday of the Prophet Muhammad is called عِيدُ ٱلْمَوْلِد ٱلنَّبَوِيِّ ʿīdu l-mawlidi n-nabawiyyi, but it is not much celebrated as a festival.

35.14 Christian festivals

The Christian year is called أَلسَّنَةُ أَلْمِيلَادِيَّةُ ʾas-sanatu l-mīlādiyyatu 'the year of the birth (of Christ)'.

Christmas is عِيدُ أَلْمِيلَادِ ʿīdu l-mīlādi.

Easter is عِيدُ أَلْفِصْحِ ʿīdu l-fiṣḥi or عِيدُ أَلْقِيَامَةِ ʿīdu l-qiyāmati.

BC قَبْلَ أَلْمِيلَادِ qabla l-mīlādi   AD بَعْدَ أَلْمِيلَادِ baʿda l-mīlādi

Note: One of the most common festival greetings for both Muslims and Christians is عِيدٌ مُبَارَكٌ ʿīdun mubārakun, which means 'A blessed feast'.

Exercises

Practise your reading:

حَفِظْتُ ²غَيْبًا دَرْسَ ³أَلْعَدَدِ ⁴أَلتَّرْتِيبِيِّ فِي ⁵أَلصَّفْحَةِ أَلْحَادِيَةِ
وَأَلْأَرْبَعِينَ مِنَ ⁶أَلْجُزْءِ ⁷أَلْأَوَّلِ لِكِتَابِ ⁸قَوَاعِدِ ⁹أَللُّغَةِ أَلْعَرَبِيَّةِ.

(1) ¹I learned ²by heart (memorized) the lesson on ⁴ordinal ³numbers on ⁵page 41 in the ⁷first ⁶part of the book on Arabic ⁹language ⁸grammar.

خَمْسَةٌ ¹بِأَلْمِئَةِ مِنْ ²سُكَّانِ (سَاكِنُ) أَلْمَدِينَةِ ³أَجَانِبُ (أَجْنَبِيٌّ)، مِنْ
عَشْرِ ⁴جِنْسِيَّاتٍ ⁵مُخْتَلِفَةٍ، إِثْنَانِ بِأَلْمِئَةِ مِنْهُمْ مِنْ ⁶دُوَلٍ (دَوْلَةٌ) لَيْسَتْ
⁷تَابِعَةً ⁸لِلْاِتِّحَادِ أَلْأُورُبِّي.

(2) Five ¹per cent of ²the inhabitants of the city are ³foreigners of ten ⁵different ⁴nationalities. Two per cent of them are from ⁶countries not ⁷belonging to the European ⁸Union.

يَتَأَلَّفُ كِتَابُ ²تَارِيخِ أَلْعَرَبِ ³أَلْحَدِيثِ مِنْ أَرْبَعَةِ ⁴أَجْزَاءٍ (جُزْءٌ)
قَرَأْتُ مِنْهُ ⁵أَلْجُزْءَيْنِ ⁶أَلْأَوَّلَ وَأَلثَّانِيَ ⁷فَقَطْ.

(3) The ³modern Arab ²history book ¹consists of four ⁴volumes. I read ⁷only ⁶the first and the second ⁵parts (volumes).

Ordinal
numbers,
fractions,
expres-
sions of
time,
calendars

كَانَتْ أَوَّلُ ¹حَمْلَةٍ ²صَلِيبِيَّةٍ إِلَى ³ٱلشَّرْقِ فِي ⁴ٱلْقَرْنِ ٱلْحَادِي عَشَرَ ⁵وَٱحْتَلُّوا ⁶ٱلْقُدْسَ فِي ⁷عَامِ أَلْفٍ وَتِسْعَةٍ وَتِسْعِينَ.

(4) The first ²Crusade (lit. ²Crusaders' ¹expedition) to ³the East was in the eleventh ⁴century, ⁵and they conquered ⁶Jerusalem in (the ⁷year) 1099.

¹دَفَعْتُ ²ٱلثُّلُثَيْنِ مِنْ ³ثَمَنِ ⁴ٱلسَّيَّارَةِ ⁵وَسَأَدْفَعُ ٱلثُّلُثَ ⁶ٱلْبَاقِي فِي ⁷بِدَايَةِ ٱلسَّنَةِ ⁸ٱلْقَادِمَةِ ⁹إِضَافَةً إِلَى ¹⁰فَائِدَةٍ هِيَ ثَمَانٍ بِٱلْمِئَةِ.

(5) ¹I paid ²two thirds of ³the price of ⁴the car ⁵and I will pay ⁶the remaining third at ⁷the beginning of ⁸next year, ⁹in addition to ¹⁰interest of eight per cent.

ذَهَبْتُ مَعَ صَدِيقَيَّ ¹لِزِيَارَتِكُمْ فِي مَنْزِلِكُمُ ²ٱلرِّيفِي فِي ٱلسَّاعَةِ ٱلثَّامِنَةِ ³وَٱلنِّصْفِ مِنْ ⁴صَبَاحِ ⁵يَوْمِ ٱلِاثْنَيْنِ ⁶ٱلْمَاضِي. وَلَكِنْ ⁷مَعَ ٱلْأَسَفِ ⁸لَمْ ⁹يَكُنْ ¹⁰أَحَدٌ ¹¹هُنَاكَ، ¹²فَٱنْتَظَرْنَاكُمْ ¹³أَكْثَرَ مِنْ ثَلَاثَةِ ¹⁴أَرْبَاعِ (رُبْعُ) ٱلسَّاعَةِ ثُمَّ ¹⁵ذَهَبْنَا.

(6) I went with two friends of mine ¹to visit you (plur.) in your ²country house at 8.30 a.m. (lit. eight o'clock ³and half) ⁶last ⁵Monday ⁴morning. ⁷Unfortunately ⁸,¹⁰nobody ⁹was ¹¹there. ¹²We waited for you for ¹³more than three ¹⁴quarters of an hour, then ¹⁵we went (left).

¹إِبْتَدَأْتُ فِي هٰذَا ²ٱلْأُسْبُوعِ فِي أَوَّلِ دَرْسٍ فِي ³ٱللُّغَةِ ٱلْعَرَبِيَّةِ، فَفِي ٱلسَّاعَةِ ⁴ٱلْأُولَى عَلَّمَنَا ٱلْمُعَلِّمُ كِتَابَةَ ⁵ٱلْأَحْرُفِ (حَرْفٌ) وَفِي ٱلسَّاعَةِ ⁶ٱلثَّانِيَةِ ⁷لَفْظَهَا.

(7) This ²week ¹I began the first lesson in the Arabic ³language. In ⁴the first hour the teacher taught us how to write ⁵the letters, and in ⁶the second hour how to ⁷pronounce them (lit. the writing of ⁵the letters – ⁷their pronunciation).

¹كَمِ ²ٱلسَّاعَةُ ³ٱلْآنَ؟

(8) ¹What ²time (hour) is it ³now?

Ordinal
numbers,
fractions,
expres-
sions of
time,
calendars

أَلسَّاعَةُ ¹ ٱلْآنَ ² ٱلثَّالِثَةُ ³ وَخَمْسَ عَشْرَةَ ⁴ دَقِيقَةً مِنْ ⁵ بَعْدِ ⁶ ٱلظُّهْرِ.

(9) The time (hour) ¹now is ³15 ⁴minutes past ²three in the ⁵,⁶afternoon (p.m.).

أَلسَّاعَةُ ¹ ٱلعَاشِرَةُ ² وَٱلدَّقِيقَةُ ³ ٱلْخَامِسَةُ مِنْ ⁴ قَبْلِ ⁵ ٱلظُّهْرِ.

(10) It is ³five (²minutes) past ¹ten a.m. (lit. ⁴before ⁵noon).

أَلسَّاعَةُ ¹ ٱلسَّابِعَةُ ² وَٱلرُّبْعُ ³ صَبَاحًا.

(11) It is ²quarter past ¹seven in ³the morning.

أَلسَّاعَةُ ¹ ٱلثَّامِنَةُ ² وَٱلدَّقِيقَةُ ³ ٱلْعَاشِرَةُ ⁴ صَبَاحًا.

(12) It is ³ten (²minutes) past ¹eight ⁴in the morning.

أَلسَّاعَةُ ¹ ٱلْحَادِيَةَ عَشْرَةَ ² إِلاَّ رُبْعًا مِنْ ³ قَبْلِ ⁴ ٱلظُّهْرِ.

(13) It is quarter to ¹eleven a.m. (lit. a quarter ²less than eleven ³before ⁴noon).

أَلسَّاعَةُ ٱلثَّانِيَةَ عَشْرَةَ إِلاَّ ثُلْثًا مَسَاءً.

(14) It is twenty to (lit. a third less than) twelve in the evening.

أَلسَّاعَةُ ¹ ٱلثَّانِيَةَ عَشْرَةَ ² ظُهْرًا.

(15) It is ¹twelve (o'clock) ²noon.

¹ قَرَّرَتِ ² ٱلْحُكُومَةُ ³ رَفْعَ ⁴ ٱلضَّرِيبَةِ عَلَى ⁵ ٱلْبَضَائِعِ (.s بِضَاعَةٌ)
⁶ ٱلْمُسْتَوْرَدَةِ ⁷ بِنِسْبَةِ أَرْبَعَةٍ بِٱلْمِئَةِ، ⁸ ٱبْتِدَاءً مِنْ ⁹ أَوَّلِ ¹⁰ كَانُونِ ٱلثَّانِي
/ يَنَايِرُ ¹¹ لِعَامِ أَلْفٍ وَتِسْعِ مِئَةٍ وَتِسْعَةٍ وَتِسْعِينَ.

(16) ²The government ¹decided ³to raise ⁴the taxes on ⁶imported ⁵goods ⁷by four per cent, ⁸starting from the ⁹first of ¹⁰January (¹¹for the year) 1999.

¹ وَقَعَ ² عَامِلٌ مِنَ ³ ٱلشُّبَّاكِ فِي ⁴ ٱلطَّابِقِ ⁵ ٱلثَّالِثِ ⁶ وَكَسَرَ ⁷ رِجْلَيْهِ ⁸ ٱلاِثْنَتَيْنِ.

(17) ²A worker ¹fell from ³the window of (on) ⁵the third ⁴floor ⁶and broke ⁸both ⁷his legs.

هَلْ ¹تُشَرِّفُنَا ²بِزِيَارَتِكَ ³يَوْمَ ٱلسَّبْتِ ⁴ٱلْمُقْبِلِ ⁵لِمُنَاسَبَةِ ⁶عِيدِ ⁷مِيلَادِي ٱلْخَمْسِينَ؟ ⁸آسِفٌ جِدّاً، إِنِّي ⁹مَشْغُولٌ فِي ذٰلِكَ ٱلْيَوْمِ وَلٰكِنِّي ¹⁰سَـأَزُورُكُمْ ¹¹يَوْمَ ٱلْأَحَدِ. ¹²أَتَجِيءُ ¹³صَبَاحًا أَوْ ¹⁴مَسَاءً؟ أَجِيءُ ¹⁵بَعْدَ ¹⁶ٱلظُّهْرِ إِنْ ¹⁷شَاءَ ٱللهُ.

(18) Will you ¹honour us ²with a (lit. your) visit ⁴next ³Saturday ⁵on the occasion of my 50th ⁶,⁷birthday? ⁸I am very sorry, ⁹I am busy that day, but ¹⁰I will visit you on ¹¹Sunday. ¹²Will you come in the ¹³morning or in ¹⁴the evening? I will come in the ¹⁵,¹⁶afternoon, God ¹⁷willing.

¹عِيدُ ²رَأْسِ ٱلسَّنَةِ ٱلْهِجْرِيَّةِ فِي ³أَوَائِلِ (أَوَّلِ) ٱلشَّهْرِ ٱلرَّابِعِ ⁴وَلَيْسَ فِي ⁵أَوَاخِرِ (آخِرِ) ٱلشَّهْرِ ٱلثَّالِثِ ⁶كَمَا ⁷ذُكِرَ.

(19) ¹,²The Hiǧrah New Year (lit. ¹the occasion of ²the head of the Hiǧrah year) is at ³the beginning of the fourth month (i.e. rabīˁ ṯ-ṯānī) ⁴and not at ⁵the end of the third month ⁶as had been ⁷mentioned.

أَلسُّورَةُ ٱلْأُولَى مِنَ ٱلْقُرْآنِ ٱلْكَرِيمِ ٱسْمُهَا ¹ٱلْفَاتِحَةُ، وَٱلسُّورَةُ ٱلْمِئَةُ وَٱلرَّابِعَةَ عَشْرَةَ هِيَ ²ٱلْأَخِيرَةُ ³وَٱسْمُهَا ⁴ٱلنَّاسُ.

(20) The first sūrah (chapter) of the Holy Quran is called ¹The Opening, and the 114th is ²the last sūrah and it ³is called ⁴Mankind.

¹إِنْتَهَيْنَا مِنَ ²ٱلْقَرْنِ ٱلْعِشْرِينَ ³وَٱبْتَدَأْنَا فِي ٱلْقَرْنِ ٱلْحَادِيَ وَٱلْعِشْرِينَ.

(21) ¹We have finished the twentieth ²century ³and we have begun the twenty-first century.

¹أَلصَّلَاةُ ²وَصَوْمُ شَهْرِ رَمَضَانَ، إِثْنَانِ ³مِنْ ⁴أَرْكَانِ (رُكْنُ) ٱلْإِسْلَامِ ٱلْخَمْسَةِ، ⁵وَيَجِبُ عَلَى كُلِّ مُسْلِمٍ ⁶قَادِرٍ أَنْ ⁷يُؤَدِّيَهَا.

(22) ¹Prayer ²and fasting in the month of Ramadan ³are two of the five ⁴pillars (principles) of Islam. Every Muslim ⁵must ⁷perform them if he ⁶can.

Translate into Arabic:

(1) The book on the Crusades to the East in the eleventh century consists of five parts (volumes), and I read only the first and the second parts (volumes).

(2) This week I learned by heart the first volume of the Modern Arab History.

(3) Last Monday I paid one third of the price of my country house and I will pay the two remaining thirds at the beginning of this week, in addition to interest of nine per cent.

(4) At the beginning of this year I began the first lesson in the Arabic language. In the first hour the teacher taught us how to pronounce the letters and in the second hour how to write them.

(5) The government decided to raise the tax on imported goods by 7 per cent, starting from the fifth month of the year 2005.

(6) Eight per cent of the inhabitants of the city are foreigners of 22 different nationalities, and four per cent of them are from countries not belonging to the European Union.

(7) Will you come on Saturday or Sunday? I will come on Sunday morning or in the afternoon, God willing.

(8) The 65th sūrah of the Holy Quran is called *Sūratu ṭ-ṭalāqi* ('The Divorce'), and the 89th sūrah is called *Sūratu l-faǧri* ('The Dawn').

(9) Fasting in the month of Ramaḍān is one of the five pillars of Islam.

(10) What time is it now?

(11) The time now is 13 minutes past three p.m. (in the afternoon).

(12) It is ten minutes past eleven a.m. (before noon).

(13) It is quarter past seven a.m. (in the morning).

(14) It is five minutes past eight a.m. (in the morning).

(15) It is quarter to ten a.m.

(16) It is twenty (a third) to ten.

(17) It is twelve (o'clock) noon.

(18) Last Saturday a foreigner fell from the window of (on) the second floor and broke both his legs.

(19) I read about the ordinal numbers on page thirty-one in the Arabic language grammar book.

Chapter 36

Exception

36.1 **Exception in Arabic:** أَلْاِسْتِثْنَاءُ

The following are the four most common words or particles used in the sense 'except (for), excepting, with the exception of, apart from, excluding, barring':

إِلَّا	غَيْرُ	سِوَى	(مَا عَدَا) عَدَا
ʾillā	ġayrun	siwā	ʿadā (mā ʿadā)

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, أَلْمُسْتَثْنَى مِنْهُ, i.e. (the set) from which the exception is made;

(c)   the subtractive or exceptive particle, أَدَاةُ ٱلْاِسْتِثْنَاءِ;

(d)   the second noun, أَلْمُسْتَثْنَى, i.e. the excepted or excluded member.

36.2   The particle إِلَّا ʾillā, is most commonly used. It takes the following noun in any of the three cases as follows:

(a)   إِلَّا ʾillā, in a positive sentence

In a positive sentence the second noun that follows إِلَّا is in the accusative case, e.g.

The 2nd noun (the excepted member)	The exceptive particle	The 1st noun (the set from which the exception is made)	Predicate
وَاحِدًا	إِلَّا	ٱلطُّلَّابُ	خَرَجَ

ḫaraǧa ṭ-ṭullābu ʾillā wāḥidan. (All) the students went out **except** one.

ٱلرَّئِيسَ	إِلَّا	ٱلْأَعْضَاءُ	حَضَرَ

ḥaḍara l-ʾaʿḍāʾu ʾillā r-raʾīsa. (All) the members came **except** the president.

(b) إِلَّا ʾillā, in a negative sentence with the first noun expressed

In a negative sentence the second noun that follows إِلَّا ʾillā can be in either the nominative or accusative, e.g.

مَا جَاءَ ٱلطُّلَّابُ إِلَّا وَاحِدًا / وَاحِدُ

mā ǧāʾa ṭ-ṭullābu ʾ**illā** wāḥid**an** / wāḥid**un**.
Only one student came. (lit. No students came **except** one.)

لَمْ يَقْرَأْ مِنَ ٱلْجَرَائِدِ إِلَّا جَرِيدَةً / جَرِيدَةُ

lam yaqraʾ mina l-ǧarāʾidi ʾ**illā** ǧarīdat**an** / ǧarīdat**un**.
He read only one of the newspapers.
(lit. He didn't read from the newspapers **except** one newspaper.)

لَا إِلَهَ إِلَّا ٱللَّهَ / ٱللَّهُ **lā** ʾilāha ʾ**illā** llāh**a** / llāh**u**.
There is no god except God (Allah). OR There is only one God.

(c) إِلَّا ʾillā, in a negative sentence without the first noun

In a negative sentence the first noun may be dropped before إِلَّا ʾillā. Then the noun that follows إِلَّا may take any of the three cases, according to the case assignment (rection) determined by the verb, e.g.

لَمْ يَأْكُلْ إِلَّا قَلِيلًا **lam** yaʾkul ʾ**illā** qalīl**an**.

He ate only a little. (lit. He did not eat **except** a little.)

مَا جَاءَ إِلَّا رَجُلٌ **mā** ğāʾa ʾ**illā** rağul**un**.

Only one man came. (lit. Nobody came **except** one man.)

مَا مَرَرْتُ إِلَّا بِرَجُلٍ **mā** marartu ʾ**illā** bi-rağulin. I passed by only one man.

(lit. I didn't pass by **except** one man.)

لَا أَحْتَرِمُ إِلَّا ٱلصَّادِقَ **lā** ʾaḥtarimu ʾ**illā** ṣ-ṣādiqa.

I respect only the honest. (lit. I don't respect **except** the honest.)

لَا يُوجَدُ إِلَّا كِتَابٌ **lā** yūğadu ʾ**illā** kitāb**un**.

There is only one book. (lit. There does not exist **except** one book.)

36.3 The particles غَيْرُ ġayru, سِوَى siwā and عَدَا ʿadā may replace إِلَّا ʾillā, but they take the following noun in the genitive case, e.g.

مَا جَاءَ غَيْرُ / سِوَى وَاحِدٍ **mā** ğāʾa **ġayru** / **siwā** wāḥidin.

Only one came. (lit. Nobody came **except for** one.)

جَاءَ ٱلرِّجَالُ عَدَا وَاحِدٍ ğāʾa r-riğālu **ʿadā** wāḥidin.

The men came **except for** one (of them).

عَدَا ʿadā may be preceded by the relative pronoun مَا mā: مَا عَدَا mā ʿadā, when it is regarded as a verb. It is then followed by a noun in the accusative case, e.g.

جَاءَ ٱلرِّجَالُ مَا عَدَا وَاحِدًا ğāʾa r-riğālu **mā** ʿadā wāḥid**an**.

The men came **except(ing)** one (of them).

36.4 غَيْرَ أَنَّ إِلَّا أَنَّ ʾillā ʾanna and غَيْرَ أَنَّ ġayra ʾanna

The particle إِلَّا ʾillā, and the accusative of غَيْرُ ġayru may be followed by the subordinating conjunction أَنَّ ʾanna 'that'. The meaning then becomes 'except that, nevertheless, but, however', e.g.

¹تَبَاحَثُوا فِي ²ٱلْأَمْرِ ³إِلَّا أَنَّهُمْ / غَيْرَ أَنَّهُمْ ⁴لَمْ ⁵يَجِدُوا ⁶حَلًّا

tabāḥatū fī l-ʾamri ʾillā ʾanna-hum / ġayra ʾanna-hum lam yaǧidū ḥallan.

¹They discussed ²the matter, ³**but** they did ⁴not ⁵find ⁶a solution.

¹غَيْرَ أَنَّهُ ²رَفَضَ ³ٱلْإِجَابَةَ

ġayra ʾanna-hu rafaḍa l-ʾiǧābata.

¹**But** (nevertheless) ²he refused to ³answer.

Exercises

Practise your reading:

¹نَامَ كُلُّ ²أَفْرَادِ (فَرْدُ) ³ٱلْعَائِلَةِ فِي ٱلْبَيْتِ ⁴ٱلرِّيفِيِّ ⁵إِلَّا وَاحِدًا ⁶عَادَ إِلَى ٱلْمَدِينَةِ.

(1) All ³family ²members ¹slept in ⁴the country house ⁵except one who ⁶returned to the city.

ذَهَبَتْ ¹فِرْقَةٌ مِنَ ²ٱلْجَيْشِ إِلَى ³ٱلْحُدُودِ (حَدٌّ) ⁴مَا عَدَا ⁵جُنْدِيَّيْنِ كَانَا ⁶مَرِيضَيْنِ.

(2) An ²army ¹division (group) went to ³the border ⁴except ⁵two soldiers (who) were ⁶ill.

¹أَطْفَأَتْ أُخْتِي ²كُلَّ ³ٱلْمِصَابِيحِ (مِصْبَاحُ) ⁴مَاعَدَا مِصْبَاحَيِ ⁵ٱلْحَمَّامِ ⁶وَغُرْفَةِ ⁷ٱلْجُلُوسِ.

(3) My sister ¹put out ²all the ³lights (lamps) ⁴except the two lights in ⁵the bathroom and the ⁷sitting ⁶room.

¹نَاقَشَ ²أَعْضَاءُ (عُضْوُ) ³مَجْلِسِ ⁴ٱلْأَمْنِ ⁵ٱلنِّزَاعَ بَيْنَ ⁶ٱلدَّوْلَتَيْنِ ⁷إِلَّا أَنَّهُمْ لَمْ ⁸يَتَّفِقُوا عَلَى ⁹رَأْيٍ ¹⁰مُوَحَّدٍ.

(4) ²The members of ⁴the Security ³Council ¹discussed ⁵the conflict between ⁶the two countries, ⁷but they did not ⁸agree on a ¹⁰single ⁹opinion.

¹مَا ²أَنَا ³إِلَّا ⁴بَشَرٌ ⁵مِثْلُكُمْ.

(5) ¹,²I am nothing ³but (except) ⁴a human being ⁵like you. (Quran)

آمَنَ تَلَامِذَةُ (تِلْمِيذُ) ٢ٱلسَّيِّدِ ٣ٱلْمَسِيحِ ٱلِٱثْنَا عَشَرَ ٤بِرِسَالَتِهِ إِلَّا وَاحِدًا .

(6) (All of) the twelve disciples of ²the Lord ³Jesus/Messiah ¹believed ⁴in his message apart from one.

كُلُّ ١ٱلنَّاسِ (إِنْسَانُ)، ٢سِوَى ٣ٱلْقَلِيلِينَ، لَا ٤يَهْتَمُّونَ ٥بِٱلسِّيَاسَةِ ٦ٱلدُّوَلِيَّةِ.

(7) All ¹people, ²apart from a ³few, ⁴are not interested in ⁶international ⁵politics.

١لِكُلِّ ٢دَاءٍ ٣دَوَاءٌ إِلَّا ٤ٱلْمَوْتَ.

(8) ¹For every ²disease there is ³a medicine (cure) except ⁴death.

١زَارَ ٢ٱلسَّائِحُ ٣جِبَالَ لُبْنَانَ ٤كُلَّهَا ٥مَاعَدَا جَبَلَ ٦ٱلْأَرْزِ.

(9) ²The tourist ¹visited ⁴all the Lebanese ³mountains ⁵except ⁶the mountain of the cedars.

١سَقَيْتُ كُلَّ ٢أَشْجَارِ (شَجَرَةُ) ٣ٱلْبُسْتَانِ ٤مَاعَدَا ٥شَجَرَةَ ٦تُفَّاحٍ ٧يَابِسَةً.

(10) ¹I irrigated all ²the trees of ³the orchard (garden) ⁴except one ⁷dried-up ⁶apple ⁵tree.

١حَضَرَ كُلُّ ٱلطُّلَّابِ (طَالِبُ) ٢ٱلْمُحَاضَرَةَ إِلَّا أَخِي وَأَخَاكَ.

(11) All students ¹attended ²the lecture except my brother and yours.

١مَا ٢نَجَحَ أَحَدُ فِي ٣ٱلِٱمْتِحَانِ إِلَّا طَالِبٌ وَاحِدٌ / طَالِبًا وَاحِدًا .

(12) Only one student ²passed the exam. (lit. ¹No one ²passed ³the exam except one student.)

١هَرَبَ كُلُّ ٢ٱلْجُنُودِ مِنَ ٣ٱلثُّكْنَةِ ٤سِوَى ٥قَائِدِهِمْ ٦وَجُنْدِيٍّ وَاحِدٍ.

(13) All ²soldiers ¹ran away (escaped) from ³the barracks ⁴except ⁵their commander and one ⁶soldier.

مَا ١عَرَفْتُ مِنَ ٢ٱلْأَعْضَاءِ ٱلَّذِينَ ٣حَضَرُوا ٤ٱلِٱجْتِمَاعَ ٥سِوَى ٱلرَّئِيسِ ٦وَعُضْوٍ وَاحِدٍ.

(14) I did not ¹know any of ²the members who ³attended ⁴the meeting ⁵except the chairman and one ⁶member.

سَوْفَ لاَ ¹أَشْتَرِي ²شَيْئًا مِنَ ³ٱلْمَكْتَبَةِ إِلاَّ ⁴ٱلْجَرِيدَةَ ⁵وَٱلْمَجَلَّةَ ٱلْعَرَبِيَّتَيْنِ.

(15) I will not ¹buy ²anything from ³the bookshop except the Arabic ⁴news-paper ⁵and the magazine.

¹خَرَجَ ²ٱلْمُسْتَمِعُونَ مِنْ ³قَاعَةِ ⁴ٱلْمُحَاضَرَاتِ إِلاَّ ⁵ٱلْمُحَاضِرَ وطَالِبَةً جَدِيدَةً.

(16) ²The audience (listeners) ¹went out of ⁴the lecture ³hall except ⁵the lecturer and one new student (f.).

¹زَرَعْتُ فِي ٱلْـجُنَيْنَةِ ²أَزْهَارًا (زَهْرَةٌ ³مُتَنَوِّعَةً ⁴عَدَا ⁵ٱلْوَرْدِ (وَرْدَةٌ).

(17) ¹I planted ³a variety of ²flowers in the garden but no (lit. ⁴except) ⁵roses.

¹نَجَحَ ²جَمِيعُ ٱلطُّلَّابِ فِي ³ٱلْٱمْتِحَانِ ⁴ٱلنِّهَائِيِّ ⁵مَاعَدَا طَالِبًا ⁶كَسْلاَنَ.

(18) ²All the students ¹passed ⁴the final ³exam ⁵except one ⁶lazy student.

لاَ ¹أَكْرَهُ ²شَيْئًا إِلاَّ ³ٱلطَّقْسَ ⁴ٱلْبَارِدَ.

(19) I ¹hate ²nothing except ⁴cold ³weather.

¹لَيْسَ فِي ²حَقْلِنَا إِلاَّ ³شَجَرُ (شَجَرَةٌ ⁴ٱلْعِنَبِ ⁵وَٱلتِّينِ ⁶وَٱلزَّيْتُونِ.

(20) There are only ⁴grape, ⁵fig ⁶and olive trees in ²our field.
(lit. ¹There is ¹nothing in ²our field except ⁴grape, ⁵fig ⁶and olive ³trees.)

¹لَيْسَ ²عِنْدَ ³ٱلنَّاسِ ⁴حَدِيثٌ إِلاَّ ⁴ٱلْـحَدِيثَ عَنْ ⁵أَزْمَةِ ⁶ٱلشَّرْقِ ⁷ٱلْأَوْسَطِ.

(21) ³People ⁴talk only about the crisis in the ⁷Middle ⁶East.
(lit. ¹There is no (other) ⁴talk ²by ³the people except talk about ⁵the crisis in ⁷the Middle ⁶East.)

¹تَكَلَّمَ ²ٱلْـخَبِيرُ ³ٱلْعَسْكَرِيُّ ⁴لِمُرَاسِلِي ⁵ٱلصُّحُفِ (صَحِيفَةٌ) ⁶غَيْرَ أَنَّهُ ⁷رَفَضَ ⁸ٱلْإِجَابَةَ عَنْ ⁹جَمِيعِ ¹⁰ٱلْأَسْئِلَةِ (سُؤَالٌ).

(22) ³The military ²expert ¹talked to ⁵newspaper ⁴correspondents ⁶but ⁷he refused ⁸to answer ⁹all the ¹⁰questions.

Translate into Arabic:

(1) All the family members except one, who was ill, visited the mountain of the cedars.

(2) All the students slept in the country house except my sister who returned to the city.

(3) All the soldiers went to the border except the commander and one soldier who were ill.

(4) All the members of the Security Council went out of the hall except one new member.

(5) In the final exam I did not know the answers to any of the questions except one.

(6) All the members attended the meeting except the military expert and one member.

(7) All the audience went out of the hall except the chairman of the meeting and the newspaper correspondents.

(8) My brother put out all the lights in the house except the light in the bathroom.

(9) I will not buy anything except roses, the newspaper and a magazine.

(10) The lecturer talked to an army division about the conflict between the two countries but he refused to answer all the questions.

(11) In the garden I planted a variety of flowers and trees but no (lit. except) olive trees.

(12) The members who attended the meeting discussed the crisis in the Middle East, but they didn't agree on a single opinion.

Verbs of wonder, the negative copula لَيْسَ laysa, verbs with special uses and some special uses of the preposition بِـ ... bi...

37.1 | Verbs of wonder, أَفْعَالُ ٱلتَّعَجُّبِ

Exclamatory phrases such as 'How beautiful!', 'How tall!', 'How black he/she/it is!', 'What a rich man he is!', etc., are expressed by using the interrogative pronoun مَا mā 'what?', followed by a verb form which looks like the derived verb form IV in the perfect tense third person singular masculine (pattern: أَفْعَلَ ᵓafᶜala) and a noun in the accusative case or a suffixed pronoun, e.g.

مَا أَجْمَلَ ٱلْبِنْتَ	مَا أَجْمَلَهَا
mā ᵓaǧmala l-binta!	mā ᵓaǧmala-hā!
How beautiful the girl is!	**How** beautiful she / it is!
مَا أَكْذَبَ هٰذَا ٱلرَّجُلَ	مَا أَكْذَبَهُ
mā ᵓakḏaba hāḏā r-raǧula!	mā ᵓakḏaba-hu!
What a liar this man is!	**What** a liar he is!
مَا ¹أَشَدَّ ²سَوَادَ هٰذِهِ ³ٱلْغَيْمَةِ	مَا أَشَدَّ سَوَادَهَا
mā ᵓašadda sawāda hāḏihi l-ġaymati!	**mā ᵓašadda** sawāda-hā!
What a black cloud this is!	**How** black it is!
(lit. **How** ¹strong is the ²blackness of this ³cloud! OR	
What ¹a strength of ²blackness this ³cloud has!)	

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37.2 If two verbs of wonder refer to the same noun, the second verb is placed after the noun and takes a suffix pronoun, e.g.

مَا أَطْوَلَ ٱلدَّرْسَ وَمَا أَصْعَبَهُ!   مَا أَطْوَلَ وَمَا أَصْعَبَ ٱلدَّرْسَ :not)

mā ʾaṭwala d-darsa wa-mā ʾaṣʿaba-   mā ʾaṭwala wa-mā ʾaṣʿaba d-darsa)

hu!

What a long and difficult lesson!

37.3 *Verbs with special uses*

(a) The negative copula لَيْسَ laysa 'is not' is counted among the sisters of كَانَ kāna. It is peculiar in that it is inflected only for the perfect tense but with the meaning of the imperfect tense (referring to present time).

(b) Conjugation of لَيْسَ laysa:

	singular	dual	plural
3. masc.	لَيْسَ laysa, he is not	لَيْسَا laysā, they (2) are not	لَيْسُوا laysū, they are not
3. fem.	لَيْسَتْ laysat, she is not	لَيْسَتَا laysatā, they (2) are not	لَسْنَ lasna, they are not
2. masc.	لَسْتَ lasta, you are not	لَسْتُمَا lastumā, you (2) are not	لَسْتُمْ lastum, you are not
2. fem.	لَسْتِ lasti, you are not	لَسْتُمَا lastumā, you (2) are not	لَسْتُنَّ lastunna, you are not
1.	لَسْتُ lastu, I am not	(as in plural)	لَسْنَا lasnā, we are not

Note: Regarding the expression of the predicative complement of لَيْسَ laysa, see below (37.10b).

Remember from chapter 32 that the two verbs كَانَ kāna 'he was' and لَيْسَ laysa 'is not, are not', have no passive forms.

37.4 The verb زَالَ zāla (imperfect: يَزَالُ yazālu) 'to cease, to disappear, to go away' is another sister of كَانَ kāna. It can be used as an aspectual auxiliary in the perfect or imperfect tense, preceded by the negative particle مَا mā, لَا lā or لَمْ lam, and followed either by a verb in the imperfect tense or by a verbal adjective or a noun in the accusative case. Both these constructions signify that the action has not ceased, the activity or state is still continuing, e.g.

مَا زَالَ/ لَا يَزَالُ/ لَمْ يَزَلْ يَدْرُسُ فِي ٱلْجَامِعَةِ

mā zāla / lā yazālu / lam yazal yadrusu fī l-ğāmiʿati.

He is **still** (lit. did not cease) studying at the university.

مَا زَالَ/ لَا يَزَالُ/ لَمْ يَزَلْ حَيًّا

mā zāla / lā yazālu / lam yazal ḥayyan.

He is **still** alive. (lit. He did not cease being alive.)

37.5 The verb عَادَ ʿāda (imperf.: يَعُودُ yaʿūdu) 'to return, to do again, to resume' is somewhat similar to the above verb زَالَ zāla.

(a) When it is preceded by the negative particle مَا mā or لَمْ lam, the meaning is: 'not again, no longer', e.g.

عَادَ يَدْرُسُ فِي ٱلْجَامِعَةِ

ʿāda yadrusu fī l-ğāmiʿati.

He **resumed** studying at the university.

مَا عَادَ / لَمْ يَعُدْ يَدْرُسُ فِي ٱلْجَامِعَةِ

mā ʿāda / lam yaʿud yadrusu fī l-ğāmiʿati.

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 ʿāda is أَعَادَ ʾaʿāda. 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 ٱلْكِتَابَ

ʾaʿāda l-kitāba. He **returned / gave back** the book.

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أَعَادَ ٱلْٱمْتِحَانَ

ʾaʿāda l-ʾimtiḥāna. He **repeated** (**re**-took) the exam. (He **re**-examined.)

أَعَادَ ٱلنَّظَرَ فِي ٱلْقَضِيَّةِ

ʾaʿāda n-naẓara fī l-qaḍiyyati. He **re**-considered the case.

إِقْتَرَحَ إِعَادَةَ ٱلنَّظَرِ فِي ٱلْقَضِيَّةِ

ʾiqtaraḥa **ʾiʿādata** n-naẓari fī l-qaḍiyyati. He proposed to **re**-consider the case.

Note: The above إِعَادَةٌ is the verbal noun of form IV.

37.6   The verb كَادَ kāda (imperfect: يَكَادُ yakādu) 'to be about to . . ., almost, (nearly) . . .' is used as an auxiliary with the following verb in the imperfect indicative or, alternatively, imperfect subjunctive (after أَنْ), e.g.

Main verb: imperfect indicative		*Main verb: imperfect subjunctive*
كَادَ ٱلْوَلَدُ يَقَعُ	OR	كَادَ ٱلْوَلَدُ أَنْ يَقَعَ
kāda l-waladu yaqaʿu.		kāda l-waladu **ʾan** yaqaʿa.
The boy **was about** to fall over.		
كِدْتُ أَمُوتُ مِنَ ٱلْعَطَشِ	OR	كِدْتُ أَنْ أَمُوتَ مِنَ ٱلْعَطَشِ
kidtu ʾamūtu mina l-ʿaṭaši.		kidtu **ʾan** ʾamūta mina l-ʿaṭaši.
I **almost** died of thirst.		I was **almost** going to die of thirst.
يَكَادُ يَمُوتُ مِنَ ٱلْجُوعِ	OR	يَكَادُ أَنْ يَمُوتَ مِنَ ٱلْجُوعِ
yakādu yamūtu mina l-ǧūʿi.		yakādu **ʾan** yamūta mina l-ǧūʿi.
He is **almost** dying of hunger.		He is **almost** going to die of hunger.

When كَادَ kāda is in the perfect or imperfect tense, preceded by the negative particle مَا mā or لَمْ lam, both tenses have almost the same meaning: 'just, barely, hardly, almost not', e.g.

مَا كَادَ / لَمْ يَكَدْ يَقِفُ حَتَّى وَقَعَ

mā kāda / **lam** yakad yaqifu ḥattā waqaʿa. He **barely** stood up before he fell down.

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37.7 The verb دَامَ dāma 'to last, to continue, to go on' can be used in temporal clauses meaning 'as long as . . . (something is happening or going on)'. It is then preceded by the conjunction مَا mā 'as long as' and followed by a verb in the imperfect tense or a participle in the accusative case, e.g.

مَا دَامَ جَالِسًا

mā dāma ǧālisan, **as long as** he is sitting

مَا دَامَ يَجْلِسُ

mā dāma yaǧlisu, **as long as** he sits

37.8 The verb قَلَّ qalla 'to be little, to diminish, to be rare' can take the suffix مَا... /...mā/, as قَلَّمَا qallamā meaning 'seldom', e.g.

قَلَّمَا نَلْتَقِي

qallamā naltaqī. We **seldom** meet.

37.9 *Verbs with the meaning* **'to start, to begin'**

In addition to the verb بَدَأَ badaʾa '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 ṣāra 'to become', قَامَ qāma 'to stand up', أَخَذَ ʾaḫaḏa, 'to take', e.g.

بَدَأَ / أَخَذَ يَرْكُضُ

badaʾa / ʾaḫaḏa yarkuḍu. He began to run.

قَامَ يَمْشِي

qāma yamšī. He rose/began to walk.

صَارَ يَضْحَكُ

ṣāra yaḍḥaku. He began to laugh.

37.10 *Some special uses of the prefixed preposition* **... بِ bi...**

The preposition **... بِ bi...**, which normally means 'by, with', etc., can also be used in certain types of complements:

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(a)   بِـ... bi... preceding *a direct object*

Certain triliteral transitive verbs, such as سَمِعَ samiʿa 'to hear'
and بَعَثَ baʿaṯa 'to send', may take the preposition بِـ... bi... before
the direct object, which then appears in the genitive case. This
construction is merely a stylistic alternative to the regular con-
struction with an accusative direct object, e.g.

سَمِعْتُ بِٱلْخَبَرِ   OR   سَمِعْتُ ٱلْخَبَرَ

samiʿtu **bi**-l-ḫabari. I heard the piece of   samiʿtu l-ḫabara.
news / about the news.

بَعَثَ إِلَيْهِ بِرِسَالَةٍ   OR   بَعَثَ إِلَيْهِ رِسَالَةً

baʿaṯa ʾilay-hi **bi**-risālatin. He sent him a   baʿaṯa ʾilay-hi
letter.   risālatan.

Compare:

أَكَلَ ٱللَّحْمَ بِٱلشَّوْكَةِ

ʾakala l-laḥma **bi**-š-šawkati. He ate the meat with the fork.

(b)   بِـ... b i ... before the complement of a negative predicate

After the negative copula لَيْسَ laysa 'is not', and after the nega-
tive particle مَا mā 'not', the predicative complement may take
the preposition بِـ... bi.. (+ genitive). Again, this construction is
merely a stylistic alternative to the regular construction with an
accusative predicative complement, e.g.

لَسْتُ بِقَصِيرٍ   OR   لَسْتُ قَصِيرًا

lastu **bi**-qaṣīrin. I am not short.   lastu qaṣīran

لَيْسَ بِقَبِيحٍ   OR   لَيْسَ قَبِيحًا

laysa **bi**-qabīḥin. He / it is not ugly.   laysa qabīḥan

مَا كُنَّا بِنَائِمِينَ   OR   مَا كُنَّا نَائِمِينَ

mā kunnā **bi**-nāʾimīna. We were not   mā kunnā nāʾimīna
sleeping.

مَا هُوَ بِبَخِيلٍ   OR   مَا هُوَ بَخِيلاً

mā huwa **bi**-baḫīlin. He is not stingy.   mā huwa baḫīlan

Note: مَا mā has the function of لَيْسَ laysa, which is a sister of كَانَ kāna.

(c)   ... بِـ bi... preceding the conjunctions أَنْ ʾan and أَنَّ ʾanna

The preposition ... بِـ bi... can be prefixed to the subordinating conjunctions أَنْ ʾan and أَنَّ ʾanna 'that' without any change of meaning, e.g.

طَلَبَ مِنِّي بِأَنْ أَذْهَبَ مَعَهُ   OR   طَلَبَ مِنِّي أَنْ أَذْهَبَ مَعَهُ

ṭalaba min-nī **bi**-ʾan ʾaḏhaba
maʿa-hu.

ṭalaba min-nī ʾan ʾaḏhaba
maʿa-hu.

He asked me to go with him.

أَخْبَرَنِي بِأَنَّ وَالِدَهُ مَرِيضٌ   OR   أَخْبَرَنِي أَنَّ وَالِدَهُ مَرِيضٌ

ʾaḫbara-nī **bi**-ʾanna wālida-hu
marīḍun.

ʾaḫbara-nī ʾanna wālida-hu
marīḍun.

He told me that his father is ill.

(d)   Sometimes the particle إِذْ ʾiḏ 'when' is used with the meaning 'and then suddenly . . . !', indicating surprise or sudden appearance. In that case the subject may take the preposition ... بِـ bi.... The particle قَدْ qad is then normally added after the subject before the verb.

إِذْ بِالرَّئِيسِ قَدْ وَصَلَ   OR   إِذْ وَصَلَ ٱلرَّئِيسُ

ʾiḏ **bi**-r-raʾīsi qad waṣala!

ʾiḏ waṣala r-raʾīsu

Then / suddenly the president arrived!

Exercises

Practise your reading:

¹مَا ²أَبْعَدَ هٰذِهِ ٱلْقَرْيَةَ وَمَا ³أَضْيَقَ ⁴شَوَارِعَهَا (شَارِعٌ).

(1) ¹ How ²far away this village is and how ³narrow its ⁴streets!

مَا ¹أَقْصَرَ ٱلرَّئِيسَ وَمَا ²أَطْوَلَ ³زَوْجَتَهُ.

(2) How ¹short the president is and how ²tall ³his wife!

Verbs of
wonder, the
negative
copula,
special verbs
and uses

قَلَّمَا ²يَأْتِي مُدِيرُ ٱلشَّرِكَةِ إِلَى ³عَمَلِهِ فِي ⁴يَوْمَيِ ⁵ٱلسَّبْتِ ⁶وَٱلْأَحَدِ.

(3) It is ¹seldom that the manager (director) of the company ²comes to ³work on (⁴days) ⁵Saturdays ⁶and Sundays.

مَا ¹أَضْعَفَ هٰذَا ²ٱلْمَرِيضَ وَمَا ³أَشَدَّ ⁴ٱصْفِرَارَ ⁵(IX) وَجْهِهِ.

(4) How ¹weak this ²patient is and how ⁴pale (lit. how ³strong ⁴yellow) ⁵his face!

لَسْتُ ¹فَرْحَانًا ٱلْيَوْمَ لِأَنِّي لَمْ ³أَنْجَحْ فِي ⁴ٱلْٱمْتِحَانِ.

(5) ¹I am not ²happy today because I didn't ³pass ⁴the exam.

أَلَيْسَ ٱلطَّبِيبُ فِي ²عُطْلَتِهِ فِي ³ٱلْأُسْبُوعِ ⁴ٱلْقَادِمِ؟

(6) ¹Isn't the physician on ²holiday (vacation) ⁴next ³week?

هٰذَا ¹ٱلْعِقْدُ لَيْسَ ²قَدِيمًا جِدًّا.

(7) This ¹necklace is not very ²old.

أَلَيْسَ ²يُوجَدُ فِي ٱلْجَامِعَةِ ³مَنْ هُوَ ⁴أَجْدَرُ / أَشْطَرُ مِنْكَ فِي ⁵ٱللُّغَةِ ٱلْعَرَبِيَّةِ؟

(8) ¹Isn't ²there anyone at the university ³who is ⁴more competent (clever) than you in the Arabic ⁵language?

لَا نَكَادُ ²نَسْمَعُ مَاذَا ³يَقُولُ ⁴مُذِيعُ ⁵نَشْرَةِ ⁶ٱلْأَخْبَارِ (خَبَرُ).

(9) ¹We can hardly ²hear what ⁴the reporter of ⁶the news ⁵bulletin is ³saying.

لَمْ أَكَدْ ²أَفْتَحُ بَابَ غُرْفَةِ ³ٱلنَّوْمِ فِي ⁴ٱلْعَتْمَةِ ⁵حَتَّى ⁶قَفَزَ ⁷ٱلْقِطُّ عَلَى ⁸صَدْرِي ⁹فَكِدْتُ ¹⁰أَمُوتُ مِنَ ¹¹ٱلْخَوْفِ.

(10) ¹I had hardly (almost) ²opened the door of ³the bedroom (lit. ³sleeping room) ⁵when suddenly in ⁴the darkness ⁷the cat ⁶jumped on to ⁸my chest. ⁹I was ¹¹scared ¹⁰to death (lit. ⁹I almost ¹⁰died ¹¹of fright).

لَمْ يَزَلْ (هُنَاكَ) بَعْضُ ²ٱلْوَقْتِ حَتَّى ³تَطِيرَ ⁴ٱلطَّائِرَةُ.

(11) ¹There is still some ²time before the ⁴aeroplane ³takes off (flies).

مَا دَامَ ²جَدُّكَ مَرِيضًا ³فَيَجِبُ أَنْ ⁴يَبْقَى ⁵شَهْرًا ⁶آخَرَ فِي ⁷ٱلْفِرَاشِ.

(12) ¹As long as ²your grandfather is ill (so) ³he should ⁴stay in ⁷bed for ⁶another ⁵month.

بَعْدَ ²نِصْفِ ³شَهْرٍ فِي ⁴ٱلصَّحْرَاءِ ⁵كَادَتِ ٱلْجِمَالُ (جَمَلٌ) ⁶تَمُوتُ مِنَ ⁷ٱلْعَطَشِ.

(13) ¹After ²half ³a month in ⁴the desert the camels ⁵almost ⁶died of ⁷thirst.

عَادَ ²ٱلْأَهْلُ ³ثَانِيَةً ⁴يَبْحَثُونَ عَنِ ٱلطِّفْلِ ⁵ٱلضَّائِعِ فِي ⁶ٱلْغَابَةِ.

(14) ²The family ¹resumed (³again) ⁴searching for the ⁵lost child in ⁶the forest.

إِنَّنِي ²مَا زِلْتُ ³أَحْتَرِمُ ⁴وَأَقَدِّرُ ⁵جَلَالَةَ ٱلْمَلِكِ ⁶مُنْذُ يَوْمِ ⁷تَتْوِيجِهِ.

(15) ¹I ²have ³respected ⁴and admired ⁵His Majesty the King ⁶since the day of his ⁷coronation.

أَلَسْتَ أَنْتَ ٱلَّذِي كَانَ ¹نَائِبًا لِرَئِيسِ ²مَجْلِسِ ³إِدَارَةِ شَرِكَةِ ⁴ٱلنَّفْطِ؟

(16) Aren't you the one who was the ¹vice-chairman of ⁴the oil company's ³administrative ²board (²council)?

اَلْمُدَّةُ ²ٱلْمُعْطَاةُ لَيْسَتْ ³كَافِيَةً ⁴لِلْإِجَابَةِ عَلَى كُلِّ ⁵أَسْئِلَةِ (سُؤَالٌ) ⁶ٱلْامْتِحَانِ.

(17) The ¹time ²given is not ³enough ⁴to answer all ⁶the exam ⁵questions.

مَا زَالَتِ ²ٱلْحُكُومَةُ ³تَرْفُضُ ⁴تَخْفِيضَ ⁵رُسُومٍ (.s رَسْمٌ) ⁶ٱلضَّرَائِبِ (ضَرِيبَةٌ) عَنْ ⁷أَصْحَابِ (صَاحِبٌ) ⁸ٱلدَّخْلِ ⁹ٱلْقَلِيلِ.

(18) ²The government ¹still ³refuses ⁴to reduce ⁶tax (lit. ⁵fee, due) for ⁷those on ⁹low (lit. ⁹little) ⁸incomes.

ذَهَبَ ¹ٱلضَّيْفُ ²لِيَتَمَشَّى فِي ³ٱلْغَابَةِ ⁴وَلَمْ ⁵يَرْجِعْ.

(19) ¹The guest went ²for a walk in ³the forest ⁴and did not ⁵return.

Translate into Arabic:

(1) How tall the manager of the company is and how short his wife!

(2) The patient seldom comes to the physician on Saturdays and Sundays.

(3) How pale (yellow) the face of the president is and how weak he is!

(4) We can hardly hear what His Majesty the King is saying.

(5) I am not happy today because the director's child is still lost in the forest.

(6) Isn't your grandfather ill and shouldn't he stay in bed for another week?

(7) The cat jumped on my chest and I was almost scared to death.

(8) The cat almost died of thirst in the bedroom.

(9) There is still half a day before the aeroplane departs (flies).

(10) How narrow the streets of this village are!

(11) Isn't the family on holiday next month?

(12) After half a month the family resumed searching for the lost child in the desert.

(13) The vice-chairman of the board of the oil company still refuses to pay the taxes.

(14) The time given is not enough to answer all the questions in the news bulletin.

Adverbs and adverbials, absolute or inner object, ḥāl (circumstantial clause) and tamyīz (accusative of specification)

38.1 *Adverbs*

Arabic adverbs are mostly derived from nominals. The majority of the derived adverbs are, in fact, indefinite accusative nouns or adjectives, although there are also many derived adverbs with **ḍammah** without nunation or article. Compared to European languages, Arabic has few underived (original) adverbs. The underived adverbs may end in **sukūn** or **fatḥah,** less often in **kasrah** or **ḍammah** without nunation.

38.2 In Arabic grammars, adverbs are classified by meaning as follows:

(a)   adverbs of time, ظَرْفُ زَمَانٍ (answer the question: مَتَى matā 'when?')

(b)   adverbs of place, ظَرْفُ مَكَانٍ (answer the question: أَيْنَ ʾayna 'where?' or 'whence?').

Note: Of course, there are also adverbs of manner, degree, reason, restriction, etc., e.g. the underived adverb فَقَطْ faqaṭ 'only'.

38.3 All adverbs of time are derived from verbal roots or pronominal bases. The common adverb مَتَى matā 'when?' (also used as the temporal conjunction 'when') is apparently etymologically connected with the interrogative pronouns مَا mā 'what?' and مَنْ man 'who?'.

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مَتَى matā can be preceded by the particle أَيْ ʾay, as أَيْ مَتَى ʾaymatā, without any change of meaning, e.g.

مَتَى جِئْتَ؟ **matā** ǧiʾta?   OR   أَيْ مَتَى جِئْتَ؟ **ʾay matā** ǧiʾta?

When did you come?

38.4 Adverbs of time often have the definite article أَلْ... and take the accusative or, rarely, nominative case, e.g.

With article:

أَلْيَوْمَ	أَلْجُمْعَةَ	أَلْآنَ	أَللَّيْلَةَ	أَلسَّاعَةَ	أَلسَّنَةَ
ʾal-yawma	ʾal-ǧumʿata	ʾal-ʾāna	ʾal-laylata	ʾas-sāʿata	ʾas-sanata
today	on Friday	now	tonight	now, at this time	in this year

Without article:

بَعْدُ	قَبْلُ	حِينَ	أَمْسِ	غَدًا
baʿdu	qablu	ḥīna	ʾamsi	ġadan
afterwards, still, yet	before, earlier	when (conj.)	yesterday	tomorrow

Note: Adverbs ending in ḍammah, like بَعْدُ and قَبْلُ, may take a preposition. Nevertheless they do not change the ending into **kasrah**, e.g. مِنْ بَعْدُ min baʿdu 'afterwards'.

Examples:

مَا جَاءَ ٱلْيَوْمَ mā ǧāʾa **l-yawma**. He did not come **today**.

مَا جَاءَ بَعْدُ mā ǧāʾa **baʿdu**. He has not come **yet**.

سَافَرَ أَمْسِ sāfara **ʾamsi**. He travelled **yesterday**.

Note: The **kasrah** in أَمْسِ ʾamsi 'yesterday' is not an indication of the genitive case, but is only used for smoothing the pronunciation. Observe also that أَمْسِ ʾamsi 'yesterday' has definite reference, although lacking the article. The noun ٱلْأَمْسُ ʾal-amsu, which is definite, means 'the past' (not: 'yesterday'). Similarly, غَدًا ġadan 'tomorrow' has definite reference but indefinite form. Compare the prepositional expression فِي ٱلْغَدِ fī l-ġadi 'in the future' (not 'tomorrow').

38.5 Certain nouns in the accusative without the article أَلْ... are used as adverbs when followed by a year, e.g.

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سَنَةَ ٢٠٠٣   OR   فِي سَنَةِ ٢٠٠٣

sanata 2003, in the year 2003   fī sanati 2003

38.6 Underived adverbs of place, ظَرْفُ زَمَانٍ , are very few, e.g.

تَحْتُ	هُنَا	هُنَاكَ	حَيْثُ
taḥtu	hunā	hunāka	ḥaytu
beneath	here	there	where, whither, whereas, due to the fact that

Examples:

اِجْلِسْ هُنَا !

ʾiğlis **hunā**! Sit **here**! (masc. sing.)

اِذْهَبْ مِنْ حَيْثُ جِئْتَ !

ʾidhab min **ḥaytu** ğiʾta! Go **whence** you came!

38.7 Derived adverbs of place are common, e.g., فَوْقُ fawqu 'up(stairs), on top, above', وَرَاءُ warāʾu 'behind, in the rear, at the back'.

38.8 Other common adverbs having the form of accusative adjectives or nouns are:

تَقْرِيبًا	لَيْلًا	غَدًا	أَحْيَانًا	جِدًّا	حَالًا
taqrīban	laylan	ġadan	ʾaḥyānan	ğiddan	ḥālan
almost	by night	tomorrow	sometimes	very	immediately

حَدِيثًا	دَائِمًا	أَخِيرًا	مَثَلًا	ثَانِيًا	أَوَّلًا
ḥadīt̲an	dāʾiman	ʾaḫīran	mat̲alan	t̲āniyan	ʾawwalan
recently	always	finally, lately	for example	secondly	firstly, first

شَرْقًا	شَمَالًا	يَمِينًا	يَوْمًا	كَثِيرًا	قَلِيلًا
šarqan	šamālan	yamīnan	yawman	kat̲īran	qalīlan
eastward	on the left, to the north	on the right	one day	much, very	little, few

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Examples:

أُسَافِرُ غَدًا

ʾusāfiru **ġadan**. I will travel **tomorrow**.

وَصَلَتِ ٱلطَّائِرَةُ لَيْلاً

waṣalati ṭ-ṭāʾiratu **laylan**. The aeroplane arrived **at night**.

تَوَجَّهَتِ ٱلْبَاخِرَةُ جَنُوبًا

tawaǧǧahati l-bāḫiratu **ǧanūban**. The ship set out (headed) **southwards**.

38.9 English adverbs are often rendered by prepositional phrases in Arabic, e.g.

فَهِمَ بِسُهُولَةٍ

fahima **bi-suhūlatin**. He understood **easily** (lit. with ease).

قَرَأَ عَلَى مَهْلٍ

qaraʾa **ʿalā mahlin**. He read **slowly**.

38.10 *Absolute or inner object*

The so-called absolute or inner object, ٱلْـمَفْعُولُ ٱلْـمُطْلَقُ, is used to emphasize the manner of action or the number of instances. It consists of a verbal noun (derived from the same root as the main verb) in the indefinite accusative form, followed by an accusative adjective.

رَكَضَ رَكْضًا سَرِيعًا

rakaḍa **rakḍan** sarīʿan. He ran swiftly. (lit. He ran a swift **running**.)

فَرِحَ فَرَحًا كَبِيرًا

fariḥa **faraḥan** kabīran. He rejoiced greatly. (lit. He rejoiced **a great joy**.)

Note: Sometimes the inner object consists only of a dual verbal noun:

دَقَّتِ ٱلسَّاعَةُ دَقَّتَيْنِ

daqqati s-sāʿatu **daqqatayni**. The clock struck twice (**two strikes**).

38.11 *Ḥāl clause (phrase)*

Ḥāl حَالٌ means 'circumstance, condition, or state'. It is added to an already complete sentence as a kind of supplementive adverbial clause or phrase, answering the question كَيْفَ kayfa 'how?' or 'in which manner or condition?'. In English it corresponds mostly to a (co)predicative or adverbial participle (referring to the subject or object), as in 'He came laughing. I saw him standing.'

Ḥāl حَالٌ is mostly an adjective or active participle in the indefinite accusative, agreeing in gender and number with the noun to which it refers, e.g.

عَادَ ٱلسَّائِحُ مَرِيضًا ‘āda s-sāʾiḥu **marīḍan**. The tourist returned **ill**.

(In which ḥāl 'condition' has the tourist returned? He returned **marīḍan** 'ill'. Thus, **marīḍan** is ḥāl, because it describes the circumstance or condition of the tourist.)

لاَ تَشْرَبِ ٱلْقَهْوَةَ سَاخِنَةً!

lā tašrabi l-qahwata **sāḫinatan**! Don't drink the coffee (while it is) **hot**!

ذَهَبَ صَدِيقِي بَاكِيًا

ḏahaba ṣadīqī **bākiyan**. My friend left **weeping**. (My friend wept as he left.)

ذَهَبَ ٱلْأَوْلَادُ بَاكِينَ

ḏahaba l-ʾawlādu **bākīna**. The boys left **weeping**. (The boys wept as they left.)

ذَهَبَتِ ٱلْبَنَاتُ بَاكِيَاتٍ

ḏahabati l-banātu **bākiyātin**. The girls left **weeping**. (The girls wept as they left.)

Remember that the above بَاكِيَات is in the accusative indefinite form, although it has two **kasrah**s. See chapter 13 on the sound feminine plural!

38.12 Ḥāl حَالٌ can be in the definite form only when followed by a suffixed possessive pronoun. Ḥāl is never defined by the definite article ٱلـ, e.g.

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جَاءَ ٱلْمَبْعُوثُ وَحْدَهُ

ğāʾa l-mabʿūṯu **waḥda-hu**. The delegate came alone (by himself).

38.13 *The wāw of ḥāl,* وَاوُ ٱلْحَالِ

The conjunction وَ 'and' can be used to introduce a ḥāl clause based on an active participle (which then remains in the nominative case). This وَ is called the **wāw** of ḥāl, وَاوُ ٱلْحَالِ , and can be translated as 'while, as'. The wāw of ḥāl can be connected to a personal pronoun or a noun in the nominative (referring to a separate subject), e.g.

تَكَلَّمَ وَهُوَ وَاقِفٌ

takallama **wa**-huwa wāqif**un**. He spoke **while** (he was) standing.

هَرَبَ وَٱلْحَارِسُ نَائِمٌ

haraba **wa-**l-ḥārisu nāʾim**un**. He escaped **while** the guard was sleeping.

38.14 Ḥāl, حَالٌ, may replace the participle with a finite verb in the imperfect tense, preceded by the **wāw** of ḥāl وَ and a pronoun, e.g.

ذَهَبَ وَهُوَ يَبْكِي

ḏahaba **wa**-huwa **yabkī**. He left **weeping**. (He was **weeping** as he left.)

38.15 *Tamyīz (accusative of specification)*

The word **tamyīz**, تَمْيِيزٌ, means 'specification, discrimination, clarification'. In grammar it refers to a nominal attribute in the accusative indefinite form that expresses the substance or content after measure words, or the item counted after the cardinal numbers 11–99. In addition, it is used after the elative form in periphrastic comparative and superlative expressions. Examples:

إِشْتُرِيَ لِتْرُ زَيْتًا

ʾišturiya litrun **zaytan**.

One litre of **oil** was bought.

(**zaytan** is **tamyīz**, because it specifies that the measured substance is oil and not something else)

إِشْتَرَى وَالِدِي لِتْرًا زَيْتًا

ʾištarā wālid-ī litran **zaytan**.

My father bought one litre of **oil**.

عِنْدِي عِشْرُونَ قَمِيصًا

ʿind-ī ʿišrūna **qamīṣan**.

I have twenty **shirts**.

أَلْبِنْتُ أَقَلُّ جَمَالاً مِنْ أُمِّهَا

ʾal-bintu ʾaqallu **ğamālan** min ʾummi-hā.

The girl is less beautiful than her mother.

(lit. The girl is less **with regard to beauty** than her mother.)

Exercises

Practise your reading:

حَفِظْتُ ¹ غَيْبًا ² دُرُوسَ (دَرْسُ) ³ قَوَاعِدِ (قَاعِدَةٌ) ⁴ اَللُّغَةِ اَلْعَرَبِيَّةِ دَرْسًا دَرْسًا .

(1) ¹I learned the Arabic ³grammar (lessons) ²by heart, lesson by lesson (lit. the ³rules of the Arabic ⁴language).

سَهِرْتُ ¹ اَللَّيْلَ ² كُلَّهُ ³ لِوَحْدِي ⁴ ٥,⁶ وَاَلنَّاسُ ⁷ نَائِمُونَ .

(2) ¹I stayed ¹awake ³all ²night ⁴alone (by myself) ⁵while ⁶the people were ⁷asleep.

فِي ¹ اَلْغَرْبِ ² يَصْنَعُونَ ³ اَلْحَدِيدَ ⁴ سِلاَحًا وَفِي ⁵ اَلشَّرْقِ ⁶ يَقْطَعُونَ ⁷ اَلْأَشْجَارَ (شَجَرَةٌ) ⁸ حَطَبًا .

(3) In ¹the West ²they make ³iron into ⁴weapons and in ⁵the East ⁶they cut ⁷trees for ⁸wood.

هَاجَرَ ¹ جَارِي ² مِنَ ³ اَلْقَرْيَةِ ⁴,⁵ وَهُوَ كَبِيرٌ ⁶ وَلَمْ ⁷ نَعُدْ ⁸ نَسْمَعُ ⁹ عَنْهُ ¹⁰ شَيْئًا ¹¹ مُنْذُ ذٰلِكَ اَلْحِينِ .

(4) ²My neighbour ¹emigrated from ³the village ⁴when ⁵he was old and ¹¹since then we have ⁸heard ⁶,⁷,¹⁰nothing ⁹about him.

Adverbs
and
adverbials,
absolute
object, ḥāl,
tamyīz

^١أَتَانِي ^٢ضَيْفٌ ^٣فَجْأَةً ^{٥,٤}وَأَنَا ^٦أَسْتَعِدُّ ^٧لِلذَّهَابِ فِي ^٨سَيَّارَةِ ^٩أُجْرَةٍ كَانَتْ ^{١٠}تَنْتَظِرُنِي فِي ^{١١}ٱلْخَارِجِ.

(5) ²A guest dropped in (lit. ¹came to me ³suddenly) ^{4,5}while I ⁶was preparing ⁷to go out in ^{8,9}a taxi (⁹hired ⁸car) which was ¹⁰waiting for me ¹¹outside.

^١ٱلزَّوْجُ ^٢مُخْلِصٌ ^٣أَمَّا ^٤زَوْجَتُهُ ^٥فَهِيَ ^٦أَكْثَرُ ^٧مِنْهُ ^٨إِخْلَاصًا.

(6) ¹The husband ²is faithful ³but ⁴his wife ⁵is ⁶more ⁸faithful ⁷than he.

ٱلْمَمْلَكَةُ ٱلْعَرَبِيَّةُ ٱلسَّعُودِيَّةُ ^١مِنْ ^٢أَكْثَرِ ^٣دُوَلِ (دَوْلَةٌ) ^٤ٱلْعَالَمِ ^٥إِنْتَاجًا ^٦لِلنَّفْطِ.

(7) The Kingdom of Saudi Arabia is ¹one of ²the greatest ⁶oil-⁵producing ³countries in ⁴the world.

^١نَبَحَ ٱلْكَلْبُ عَلَى ^٢ٱللِّصِّ ^٣نُبَاحًا ^٤عَالِيًا ^٥فَخَافَ ٱللِّصُّ ^٦وَهَرَبَ.

(8) The dog ¹barked ^{3,4}loudly (lit. a ⁴high ³barking) at ²the thief. The thief ⁵was scared ⁶and ran away.

^١إِسْتَقْبَلَ رَئِيسُ ٱلْجُمْهُورِيَّةِ ^٢ٱلْوُزَرَاءَ (وَزِيرُ) ^٣وَٱلنُّوَّابَ (نَائِبٌ) ^٤وَسَلَّمَ عَلَيْهِمْ ^٥بِالْيَدِ وَاحِدًا وَاحِدًا.

(9) The president of the republic ¹received ²the ministers ³and parliamentary members ⁴and shook their ⁵hands one by one.

^١بَاعَ ^٢ٱلتَّاجِرُ ^٣حَقِيبَةَ ^٤سَفَرٍ وَعِشْرِينَ ^٥قَمِيصًا وَأَحَدَ عَشَرَ ^٦حِذَاءً.

(10) ²The merchant ¹sold one (⁴travelling) ³suitcase, 20 ⁵shirts and 11 ⁶shoes.

^١إِشْتَرَيْتُ ^٢ٱلْقُمْصَانَ (قَمِيصٌ) ^٣بَيْضَاءَ، ^٤وَٱلْقُبَّعَةَ ^٥سَوْدَاءَ، ^٦وَسَّاعَةً ^٧ذَهَبِيَّةً، ^٨وَخَاتَمًا ^٩فِضِّيّاً.

(11) ¹I bought the ³white ²shirts and the ⁵black ⁴hat, and ⁷a gold ⁶watch and ⁹a silver ⁸ring. (lit. the shirts white and the hat black)

^١لَا شَكَّ أَنَّ ٱلطَّبِيبَ أَكْثَرُ ^٢خِبْرَةً مِنَ ^٣ٱلْمُمَرِّضَةِ.

(12) There is ¹no doubt that the physician is more ²experienced than ³the nurse.

^١أَعْجَبَنِي أَنْ ^٢أَرَى ٱلرَّئِيسَ ^٣مَاشِيًا ^٤لِوَحْدِهِ فِي ^٥ٱلشَّارِعِ ^٦ٱلرَّئِيسِي.

(13) ¹I was pleased ²to see the president ³walking ⁴alone on ⁶the main ⁵street.

كُلَّمَا ²ازْدَادَ ³ٱلْإِنْسَانُ ⁴غَرَامًا ⁵قَلَّ ⁶مَنَامًا .

(14) ¹,²The more ³a man is in ⁴love, ⁵the less ⁶sleep he gets. (lit. ¹Whenever ³the man's ⁴love ²increases, his ⁶sleep ⁵decreases.)

¹سَكَنْتُ مَعَهُ ²أُسْبُوعًا فِي ³نَفْسِ ⁴ٱلشَّقَّةِ وَمَا ⁵أَحْبَبْتُهُ ⁶أَبَدًا .

(15) ¹I lived with him for ²one week in ³the same ⁴apartment and I did not ⁵like him ⁶at all.

¹أُسَافِرُ ²غَدًا إِلَى ³ٱلشَّرْقِ ⁴ٱلْأَوْسَطِ ⁵وَأَغِيبُ عَنِ ٱلْبِلَادِ ⁶شَهْرًا ⁷كَامِلاً .

(16) ¹I will travel ²tomorrow to ⁴the Middle ³East and ⁵I will be away from the country for a ⁷whole ⁶month.

¹دَخَلَ ²ٱلْمُحَاضِرُ ³قَاعَةَ ⁴ٱلْمُحَاضَرَاتِ ⁵وَهُوَ يَضْحَكُ/ ضَاحِكًا .

(17) ²The lecturer ¹entered ⁴the lecture ³hall (⁵while he was) laughing.

لَا تَشْرَبِ ¹ٱلْعَصِيرَ ²سَاخِنًا وَلَا تَشْرَبِ ³ٱلشَّايَ ⁴بَارِدًا .

(18) Don't drink ¹juice ²hot and don't drink ³tea ⁴cold!

¹مَشَيْتُ ²لِمُدَّةِ سَاعَتَيْنِ ³مَشْيًا ⁴سَرِيعًا ⁵فَتَعِبْتُ .

(19) ¹I walked ⁴quickly (lit. a ⁴quick ³walk) for two hours (²time) ⁵and got tired.

¹طَلَعَ ²ٱلْقَمَرُ ³بَغْتَةً مِنْ ⁴خَلْفِ ⁵ٱلْجَبَلِ .

(20) ²The moon ¹rose ³suddenly from ⁴behind ⁵the mountain.

¹قَرَّرْتُ أَنْ ²أَعُودَ إِلَى ³وَطَنِي لُبْنَانَ ⁴عَاجِلاً ⁵أَمْ ⁶آجِلاً .

(21) ¹I decided ²I would return to ³my homeland Lebanon ⁴sooner ⁵or ⁶later.

Translate into Arabic:

(1) There is no doubt that I will return to my village sooner or later.

(2) The wife is more faithful than her husband.

(3) The dog barked suddenly at the guest and (so) the guest got scared and ran away.

(4) The West is more experienced than the East.

(5) I decided to drink the tea hot and the juice cold.

(6) The thief sold a black shirt, a white hat, a gold ring and a silver watch.

Adverbs
and
adverbials,
absolute
object, ḥāl,
tamyīz

(7) I liked to see the lecturer laughing on the main street.

(8) The merchant emigrated to the Kingdom of Saudi Arabia and we have not heard anything about him.

(9) People cut trees for wood and from iron they make weapons.

(10) I lived alone for a month and a week on the mountain.

(11) I will be away tomorrow from the Arabic grammar lesson.

(12) I stayed awake all night alone in the apartment and I learned by heart the lessons about the Middle East.

(13) The president of the republic received the ministers and parliamentary members in the hall and shook their hands one by one.

Chapter 39

Conditional sentences

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 اَلشَّرْطُ, 'the condition'. The second part expresses the consequence or result of the condition and is called apodosis, جَوَابُ ٱلشَّرْطِ, 'the answer to the condition'.

39.2 Conditional sentences are mostly introduced by one of the three conditional particles, which are إِنْ ʾin, إِذَا ʾiḏā and لَوْ law, all meaning 'if'. The following outlines the differences in their use.

39.3 إِنْ ʾin '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) *ʾin + perf. +* | *ʾin + perf. +* | *ʾin + imperf. jussive +*
    perf. | *imperf. jussive* | *imperf. jussive*

إِنْ دَرَسَ نَجَحَ | إِنْ دَرَسَ يَنْجَحْ | إِنْ يَدْرُسْ يَنْجَحْ

ʾin darasa naǧaḥa. | ʾin darasa yanǧaḥ. | ʾin yadrus yanǧaḥ.

If he studies, *he succeeds* (OR *he will succeed*).

(b) The imperative can be used in the second part and must be preceded by فَ ..., e.g.

ʾin + perf. + | *ʾin + imperf. jussive +*
imperative | *imperative*

إِنْ ذَهَبَ فَٱذْهَبْ | إِنْ يَذْهَبْ فَٱذْهَبْ

ʾin ḏahaba fa-**ḏhab**! | ʾin yaḏhab fa-**ḏhab**!

If he goes, then **you go**! OR If he goes, then **you should go**!

Note: In spite of being in the perfect tense, the above verb ذَهَبَ refers to the future here (see chapter 17).

39.4 إِذَا ʾiḏā 'if' is a synonym of إِنْ ʾin, with the nuance of eventuality. It is followed by the perfect tense in the first part and the perfect or imperfect indicative in the second part. If the second part is a nominal sentence or contains an imperative or one of the words below, then the second part must be preceded by the particle فَـ... fa 'then':

the particle قَدْ qad

the future particles سَوْفَ sawfa or سَـ... sa...

the interrogative particle هَلْ hal

the negative particle مَا mā, لَنْ lan, or لاَ lā

the negative copula لَيْسَ laysa.

Note: The imperfect jussive and the imperative cannot be used after إِذَا.

Examples:

(a) فَـ... /fa.../ preceding the second part when it is a nominal sentence:

إِنْ تَعْمَلْ فَالْعَمَلُ صِحِّيٌّ ʾin taʿmal **fa-l-ʿamalu** ṣiḥḥiyyun.

If you work, (then) work is healthy.

(b) فَـ... /fa.../ preceding the second part when it contains an imperative verb:

إِنْ سَأَلَكَ فَأَجِبْهُ ʾin saʾalaka **fa-ʾağib-hu**.

If he asks you, (then) you answer him!

(c) فَـ... /fa.../ preceding the particle قَدْ qad:

إِنْ/ إِذَا وَعَدَكَ فَقَدْ صَدَقَ ʾin/ʾiḏā waʿadaka **fa-qad** ṣadaqa.

If he promises you, (then) he is sincere.

(d) فَـ... /fa.../ preceding the future particle سَوْفَ sawfa or سَـ... sa:

إِنْ / إِذَا أَسَأْتَ فَسَوْفَ تَنْدَمُ / فَسَتَنْدَمُ

ʾin/ʾiḏā ʾasaʾta **fa-sawfa** tandamu OR **fa-sa**tandamu.

If you cause harm, (then) you will regret it.

(e)   ...فَ /fa.../ preceding the interrogative particle هَلْ hal:

إِنْ / إِذَا قُلْتُ لَكَ سِرّاً فَهَلْ تَكْتُمُهُ؟

ʾin/ʾiḏā qultu laka sirran **fa-hal** taktumu-hu?

If I **tell** you a secret, **will** you keep it confidential? OR

If I **told** you a secret, **would** you keep it confidential?

(f)   ...فَ /fa.../, preceding the negative particle مَا mā, لَنْ lan or لاَ lā:

إِنْ / إِذَا زَارَنِي عَدُوٌّ فَمَا أَطْرُدُهُ / فَلاَ أَطْرُدُهُ / فَلَنْ أَطْرُدَهُ

ʾin / ʾiḏā zāranī ʿaduwwun **fa-mā** ʾaṭrudu-hu / **fa-lā** ʾaṭrudu-hu / **fa-lan**
ʾaṭruda-hu.

If an enemy visits me, I shall **not** dismiss him.

(g)   ...فَ /fa.../ preceding the negative copula لَيْسَ laysa:

إِنْ تَذْهَبْ فَلَسْتُ بِذَاهِبٍ ʾin taḏhab **fa-lastu** bi-ḏāhibin.

If you go, (then) I am not going.

39.5   لَوْ law 'if', for unreal condition, takes the perfect in both parts
and refers to the past or future. The second part is often preceded by the
particle ...لَ, e.g.

لَوْ دَرَسَ لَنَجَحَ law darasa **la**-naǧaḥa.

If he had studied, he **would** have succeeded. OR

If he studied, he **would** succeed.

لَوْ كَانَ عِنْدِي نُقُودٌ لَسَافَرْتُ law kāna ʿindī nuqūdun **la**-sāfartu.

If I had had money, I **would** have travelled.

39.6   لَوْلاَ law-lā and لَوْلَمْ law-lam 'if not'

لَوْلاَ law-lā is followed by a nominal predicate or suffix pronoun.
لَوْلَمْ law-lam is followed by the verb in the imperfect jussive, e.g.

لَوْلاَ رَغْبَةُ ٱلْوَزِيرِ لَٱسْتَقَالَ ٱلسَّفِيرُ law-lā raġbatu l-wazīri la-staqāla s-safīru.

If it had not been the minister's wish, the ambassador would have
resigned.

لَوْلَاهُ لَاسْتَقَالَ ٱلسَّفِيرُ law-lā-**hu** la-staqāla s-safīru.

Were it not for him, the ambassador would have resigned.

لَوْ لَمْ يَكُنْ مُجْتَهِدًا لَمَا نَجَحَ **law-lam** yakun muğtahidan la-mā naǧaḥa.

If he had not been industrious, he would not have succeeded.

39.7 All three conditional particles can be followed by the verb كَانَ kāna, to confirm the perfect tense (past), e.g.

لَوْ كَانَ قَدْ أَتَى لَرَآهُمْ **law kāna** qad ʾatā la-raʾā-hum.

If he had come, he would have seen them.

إِنْ / إِذَا كَانَ قَدْ قَالَ ذٰلِكَ لَصَدَقَ **ʾin /ʾiḏā kāna** qad qāla ḏālika la-ṣadaqa.

If he (has) said that, (then) he will keep his word.

39.8 The second part of the conditional sentence may precede the first part:

سَأُقَابِلُكَ إِذَا زُرْتُ دِمَشْقَ sa-ʾuqābiluka **ʾiḏā** zurtu Dimašqa.

I will meet you, **if** I visit Damascus.

أُسَاعِدُكَ غَدًا إِنْ تُسَاعِدْنِي ٱلْيَوْمَ ʾusāʿiduka ġadan **ʾin** tusāʿidnī l-yawma.

I will help you tomorrow, **if** you help me today.

39.9 The following interrogative pronouns can be used in generalized relative clauses with conditional implication. The verb in both parts of the sentence is then in the imperfect jussive (apocopatus) mood:

مَنْ man, whoever	مَهْمَا mahmā, whatever
أَيْنَمَا ʾaynamā, wherever	حَيْثُمَا ḥaytumā, wherever

Examples:

مَنْ يَطْلُبْ يَجِدْ **man** yaṭlub yaǧid. He who seeks, finds.

مَهْمَا تَطْلُبْ أَدْفَعْ **mahmā** taṭlub ʾadfaʿ. Whatever you ask, I will pay.

أَيْنَمَا / حَيْثُمَا تَذْهَبْ أَذْهَبْ **ʾayna-mā / ḥaytu-mā** taḏhab ʾaḏhab.

Wherever you go, I will go.

39.10 *Concessive particles*

The combined particles and expressions below correspond to the English concessive conjunctions and prepositions: 'although, even if, in spite of, despite'.

حَتَّى وَلَوْ ḥattā wa-law, even if, even supposing that

مَعَ أَنَّ maʿa ʾanna, even though, although

وَلَوْ wa-law, whatever, even if, even though

رَغْمَ raġma, (prep.) in spite of

بِالرَّغْمِ مِنْ bi-r-raġmi min…, (prep.) in spite of, despite

رَغْمَ أَنَّ raġma ʾanna, although, even though

وَإِنْ wa-ʾin, even though

Examples:

حَتَّى وَلَوْ دَرَسَ سَوْفَ يَسْقُطُ

ḥattā wa-law darasa sawfa yasquṭu.

Even if he were to study, he'll fail.

مَعَ أَنَّهُ دَرَسَ جَيِّدًا، سَقَطَ فِي ٱلْٱمْتِحَانِ

maʿa ʾanna-hu darasa ğayyidan, saqaṭa fī l-imtiḥāni.

Although he studied well, he failed in the exam.

سَأَذْهَبُ رَغْمَ ٱلْمَطَرِ

sa-ʾadhabu raġma l-maṭari.

I will go in spite of the rain.

ذَهَبَ إِلَى عَمَلِهِ رَغْمَ مَرَضِهِ / بِالرَّغْمِ مِنْ مَرَضِهِ

dahaba ʾilā ʿamali-hi raġma maraḍi-hi / bi-r-raġmi min maraḍi-hi.

He went to his work in spite of his illness.

ذَهَبَ إِلَى عَمَلِهِ رَغْمَ أَنَّهُ مَرِيضٌ

dahaba ʾilā ʿamali-hi raġma ʾanna-hu marīḍun.

He went to his work, although he is ill.

سَوْفَ أُسَافِرُ وَإِنْ وَقَعَتِ ٱلسَّمَاءُ

sawfa ʾusāfiru wa-ʾin waqaʿat-i s-samāʾu.

I will travel, even if heaven were to fall.

Exercises

Practise your reading:

إِنْ لَمْ ¹تَزُرْنِي فِي مَنْزِلِي ²أَغْضَبْ عَلَيْكَ وَإِنْ ³زُرْتَنِي ٱلْيَوْمَ ⁴أَزُرْكَ ⁵غَدًا .

(1) If you don't ¹visit me at (my) home ²I will be angry with you, but if you
    ³visit me today ⁴I will visit you ⁵tomorrow.

¹لَوْلَا ²مُسَاعَدَةُ ٱلْحُكُومَةِ ³وَٱلصَّلِيبِ ٱلْأَحْمَرِ ⁴وَٱلْهِلَالِ ٱلْأَحْمَرِ
⁵لِلْمُصَابِينَ ⁶بِٱلزِّلْزَالِ ⁷لَمَاتَ كَثِيرٌ مِنَ ٱلنَّاسِ ⁸جُوعًا ⁹وَعَطَشًا .

(2) ¹Had there not been ²the help (support) of the government, Red ³Cross
    and Red ⁴Crescent ⁵for the victims ⁶of the earthquake, many people
    would ⁷have died of ⁸hunger ⁹and thirst.

إِنْ ¹تَخْرُجِ ²ٱلْكَلِمَةُ مِنَ ³ٱلْعَقْلِ ⁴تَدْخُلِ ٱلْعَقْلَ ⁵وَٱلْقَلْبَ وَإِنْ تَخْرُجْ مِنَ
⁶ٱللِّسَانِ تَدْخُلْ فِي ⁷أُذُنٍ وَتَخْرُجْ مِنْ أُذُنٍ ⁸أُخْرَى.

(3) If a ²word ¹comes from ³the mind, ⁴it enters the mind ⁵and heart. If it
    comes from ⁶the tongue, it goes in ⁷one ear and out ⁸the other.

لَوْكَانَ ¹ٱلْفَرْدُ ²قَادِرًا أَنْ ³يَحْكُمَ ⁴نَفْسَهُ بِنَفْسِهِ ⁵بِدُونِ ⁶قَانُونٍ، ⁷لَمَا
⁸ٱحْتَاجَ إِلَى ⁹حُكُومَةٍ.

(4) If an ¹individual were ²able ³to govern ⁴himself by himself ⁵without the
    ⁶law, ⁷there would be no ⁸need for ⁹government.

لَوْ كَانَ مِنْ ¹تَعَاوُنٍ ²وَتَفَاهُمٍ ³مُتَبَادَلَيْنِ بَيْنَ ⁴ٱلدُّوَلِ (دَوْلَةٌ) ⁵وَٱلشُّعُوبِ
(شَعْبٌ) ⁶لَقَلَّتْ ⁷أَسْبَابُ (سَبَبٌ) ⁸ٱلْحُرُوبِ (حَرْبٌ) ⁹وَٱلْإِرْهَابِ.

(5) If there were ³mutual ¹cooperation and ²understanding between
    ⁴countries ⁵and people, ⁶then there would ⁶be less ⁷cause for ⁸war ⁹and
    terrorism.

مَنْ ¹يعْمَلْ فِي ²صِغَرِهِ ³وَشَبَابِهِ ⁴فَسَوْفَ ⁵يَرْتَاحُ فِي كِبَرِهِ.

(6) He who ¹works in ²his childhood ³and youth ⁴will ⁵relax in old age.

لَوْ تَعَلَّمْتَ ١مِهْنَةً فِي صِغَرِكَ ٢لَنَفَعَتْكَ فِي ٣مُسْتَقْبَلِكَ.

(7) Had you learned ¹a profession in your childhood, ²it would have been useful for ³your future.

لَوْلَا ١وُصُولُ ٢سَيَّارَةِ ٣ٱلْإِسْعَافِ ٤بِسُرْعَةٍ ٥لَنَزَفَ ٦دَمُ ٧ٱلْجَرِيحِ ٨وَمَاتَ.

(8) Had the ²,³ambulance (lit. ³aid ²car) not ¹arrived ⁴quickly, (then) ⁷the wounded (man) ⁵,⁶would have bled to ⁸death (lit. ⁶his blood would have ⁵drained ⁸and he would ⁸have died).

إِنْ تَذْهَبْ مَعَهُ فِي ١نَفْسِ ٱلسَّيَّارَةِ ٢فَلَسْتُ بِذَاهِبٍ مَعَكُمْ.

(9) If you go with him in ¹the same car, ²I won't go with you.

لَوْ ١يَهْتَمُّ كُلُّ أَبٍ وَأُمٍّ ٢بِتَرْبِيَةِ أَبْنَائِهِمَا (ٱبْنُ) تَرْبِيَةً جَيِّدَةً ٣لَقَلَّ ٤ٱلْمُجْرِمُونَ.

(10) If every father and mother ¹were concerned for the proper (good) ²education of their children, ⁴there would ³be fewer ⁴criminals.

لَوْلَا ٱلْمَدَارِسُ وَٱلْجَامِعَاتُ ١لَسَادَ ٢ٱلْجَهْلُ ٣وَكَثُرَ ٤ٱلْإِجْرَامُ ٥وَٱزْدَحَمَتِ ٦ٱلسُّجُونُ (سِجْنُ).

(11) Had there not been schools and universities, ²ignorance ¹would have prevailed, ⁴crime would ³have increased and ⁶jails would ⁵have been crowded.

إِذَا ١سَأَلَكَ ٢ٱلْقَاضِي ٣أَسْئِلَةً (سُؤَالاً) ٤فَأَجِبْهُ ٥عَلَى كُلِّ ٦حَالٍ.

(12) If ²the judge ¹asks you ³questions, ⁴answer him ⁵,⁶in any case (⁵,⁶anyway, always)!

إِنْ ١تَكْسَلْ فِي دِرَاسَتِكَ ٱلْيَوْمَ ٢تَرْسُبْ فِي ٣ٱلْامْتِحَانِ ٤غَدًا.

(13) If ¹you are lazy today in your studies, ²you will flunk (fail) ³the exam ⁴tomorrow.

لَوْ دَرَسَ ١دُرُوسَهُ (دَرْسُ) جَيِّدًا ٢وَقَلَّلَ مِنْ ٣غِيَابِهِ مِنَ ٤ٱلْمُحَاضَرَاتِ ٥لَنَجَحَ فِي ٦ٱلْامْتِحَانِ.

(14) Had he studied ¹his lessons well ²and reduced his ³absence from ⁴ the lectures, ⁵he would have passed ⁶the exam.

لَوْ ¹عُولِجَ ²ٱلْجَرِيحُ ³عِلَاجًا ⁴أَحْسَنَ، ⁵لَشُفِيَ مِنْ ⁶جُرُوحِهِ (جُرْحُ) فِي ⁷مُدَّةٍ ⁸أَقْصَرَ.

(15) Had ²the wounded (man) ¹received ⁴better ³treatment (lit. ¹been treated with a ⁴better ³treatment), (then) his wounds ⁵would have healed ⁷,⁸more quickly (lit. ⁵then he would have ⁵recovered from ⁶his wounds in ⁸a shorter ⁷time).

إِنْ لَمْ ¹تَعْمَلْ ²وَتُنْتِجْ ³كَغَيْرِكَ ⁴طَرَدْتُكَ مِنَ ٱلْعَمَلِ.

(16) If you don't ¹work ²and be productive ³like the others (lit. others than you), ⁴I will fire you (lit. I will dismiss you from work).

إِنْ تَعْمَلْ أَوْ ¹تُمَارِسْ ²أَيَّ ³نَوْعٍ مِنَ ⁴ٱلرِّيَاضَةِ، ⁵فَٱلْعَمَلُ ⁶وَٱلرِّيَاضَةُ ⁷يُرِيحَانِ ⁸ٱلْجِسْمَ ⁹وَيُنْسِيَانِ ¹⁰ٱلْهُمُومَ (هَمٌّ).

(17) If you work or ¹practise ²any ³type of ⁴sport(s), ⁵work ⁶and sport(s) ⁷will relax ⁸the body ⁹and make you forget ¹⁰your worries.

¹أَيْنَمَا ²تَذْهَبْ أَذْهَبْ ³مَعَكَ وَأَيْنَمَا ⁴تَنَمْ ⁵أَنَمْ.

(18) ¹Wherever ²you go I will go ³with you and wherever ⁴you sleep ⁵I will sleep.

إِنِ ¹ٱحْتَرَمَكَ ²أَحَدٌ ³فَٱحْتَرِمْهُ وَإِنْ لَمْ يَحْتَرِمْكَ فَلَا ⁴تَحْتَرِمْهُ.

(19) If ²a person ¹respects you (then) ³respect him, and if he doesn't respect you, then don't ⁴respect him.

لَوْ لَمْ ¹يَكُنْ ²ٱلطَّقْسُ ³حَارًّا فِي ⁴ٱلْأُسْبُوعِ ⁵ٱلْمَاضِي ⁶لَمَا ⁷صَعَدْتُ / ⁷طَلَعْتُ إِلَى ⁸ٱلْجَبَلِ.

(20) Had the ²weather not ¹been ³hot ⁵last ⁴week, I ⁶would not ⁷have gone up to ⁸the 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.

Tables of verb forms

Table A1.1. The patterns of the ten forms of the strong triliteral verb فَعَلَ faʿala 'to do, to act'

Active

	I	II	III	IV	V	VI	VII	VIII	IX	X
Perfect	فَعَلَ faʿala	فَعَّلَ faʿʿala	فَاعَلَ fāʿala	أَفْعَلَ ʾafʿala	تَفَعَّلَ tafaʿʿala	تَفَاعَلَ tafāʿala	اِنْفَعَلَ ʾinfaʿala	اِفْتَعَلَ ʾiftaʿala	اِفْعَلَّ ʾifʿalla	اِسْتَفْعَلَ ʾistafʿala
Imperf.	يَفْعَلُ yafʿalu	يُفَعِّلُ yufaʿʿilu	يُفَاعِلُ yufāʿilu	يُفْعِلُ yufʿilu	يَتَفَعَّلُ yatafaʿʿalu	يَتَفَاعَلُ yatafāʿalu	يَنْفَعِلُ yanfaʿilu	يَفْتَعِلُ yaftaʿilu	يَفْعَلُّ yafʿallu	يَسْتَفْعِلُ yastafʿilu
Imperat.	اِفْعَلْ ʾifʿal	فَعِّلْ faʿʿil	فَاعِلْ fāʿil	أَفْعِلْ ʾafʿil	تَفَعَّلْ tafaʿʿal	تَفَاعَلْ tafāʿal	اِنْفَعِلْ ʾinfaʿil	اِفْتَعِلْ ʾiftaʿil	اِفْعَلَّ ʾifʿalla	اِسْتَفْعِلْ ʾistafʿil
Particip.	فَاعِل fāʿilun	مُفَعِّل mufaʿʿilun	مُفَاعِل mufāʿilun	مُفْعِل mufʿilun	مُتَفَعِّل mutafaʿʿilun	مُتَفَاعِل mutafāʿilun	مُنْفَعِل munfaʿilun	مُفْتَعِل muftaʿilun	مُفْعَلّ mufʿallun	مُسْتَفْعِل mustafʿilun

Passive

	I	II	III	IV	V	VI	VII	VIII	IX	X
Perfect	فُعِلَ fuʿila	فُعِّلَ fuʿʿila	فوعِلَ fūʿila	أُفْعِلَ ʾufʿila	تُفُعِّلَ tufuʿʿila	تُفوعِلَ tufūʿila	أُنْفُعِلَ ʾunfuʿila	أُفْتُعِلَ ʾuftuʿila		أُسْتُفْعِلَ ʾustufʿila
Imperf.	يُفْعَلُ yufʿalu	يُفَعَّلُ yufaʿʿalu	يُفاعَلُ yufāʿalu	يُفْعَلُ yufʿalu	يُتَفَعَّلُ yutafaʿʿalu	يُتَفاعَلُ yutafāʿalu	يُنْفَعَلُ yunfaʿalu	يُفْتَعَلُ yuftaʿalu		يُسْتَفْعَلُ yustafʿalu
Particip.	مَفْعولٌ mafʿūlun	مُفَعَّلٌ mufaʿʿalun	مُفاعَلٌ mufāʿalun	مُفْعَلٌ mufʿalun	مُتَفَعَّلٌ mutafaʿʿalun	مُتَفاعَلٌ mutafāʿalun	مُنْفَعَلٌ munfaʿalun	مُفْتَعَلٌ muftaʿalun		مُسْتَفْعَلٌ mustafʿalun
Verbal noun (maṣdar)	فَعْلٌ faʿlun	تَفْعيلٌ tafʿīlun / تَفْعِلَةٌ tafʿilatun	فِعالٌ fiʿālun / مُفاعَلَةٌ mufāʿalatun	أَفْعالٌ ʾifʿālun	تَفَعُّلٌ tafaʿʿulun	تَفاعُلٌ tafāʿulun	انْفِعالٌ ʾinfiʿālun	افْتِعالٌ ʾiftiʿālun	افْعِلالٌ ʾifʿilālun	اسْتِفْعالٌ ʾistifʿālun

Note: There are dozens of verbal nouns (maṣdar) for form I.

Table A1.2. The patterns of the derived forms of the doubled verb فَرَّ farra 'to escape, to flee'

	I	II	III	IV	V	VI	VII	VIII	IX	X
					Active					
Perfect	farra		fārra	ʾafarra		tafārra	ʾinfarra	ʾiftarra		ʾistafarra
Imperfect	yafirru		yufārru	yufirru		yatafārru	yanfarru	yaftarru		yastafirru
Imperative	ʾifrir		fārir	ʾafrir		tafārar	ʾinfarir	ʾiftarir		ʾistafrir
Participle	fārrun		mufārrun	mufirrun		mutafārrun	munfarrun	muftarrun		mustafirrun

Passive

Perfect	furra فُرَّ	fūrira فُوۡرِرَ	ʾufirra أُفِرَّ	tufūrira تُفُوۡرِرَ	ʾunfurra أُنۡفُرَّ	ʾufturra أُفۡتُرَّ	ʾustufirra أُسۡتُفِرَّ
Imperfect	yufarru يُفَرُّ	yufarru يُفَرُّ	yufarru يُفَرُّ	yutafarru يُتَفَرُّ	yunfarru يُنۡفَرُّ	yuftarru يُفۡتَرُّ	yustafarru يُسۡتَفَرُّ
Participle	mafrūrun مَفۡرُورٌ	mufarrun مُفَرٌّ	mufarrun مُفَرٌّ	mutafarrun مُتَفَرٌّ	munfarrun مُنۡفَرٌّ	muftarrun مُفۡتَرٌّ	mustafarrun مُسۡتَفَرٌّ
Verbal noun (maṣdar)	farrun فَرٌّ	firārun فِرَارٌ	ʾifrārun أِفۡرَارٌ	tafārrun تَفَارٌّ	infirārun أِنۡفِرَارٌ	ʾiftirārun أِفۡتِرَارٌ	ʾistifrārun أِسۡتِفۡرَارٌ

Table A1.3 The patterns of the derived forms of verbs with a weak initial radical و; وَصَلَ waṣala, 'to arrive'

Active

	I	II	III	IV	V	VI	VII	VIII	IX	X
Perfect	waṣala	waṣṣala	wāṣala	ʾawṣala	tawaṣṣala	tawāṣala	ʾinwaṣala	ʾittaṣala		ʾistawṣala
Imperf.	yaṣilu	yuwaṣṣilu	yuwāṣilu	yūṣilu	yatawaṣṣalu	yatawāṣalu	yanwaṣilu	yattaṣilu		yastawṣilu
Imperat.	ṣil	waṣṣil	wāṣil	ʾawṣil	tawaṣṣal	tawāṣal	ʾinwaṣil	ʾittaṣil		ʾistawṣil
Particip.	wāṣilun	muwaṣṣilun	muwāṣilun	mūṣilun	mutawaṣṣilun	mutawāṣilun	munwaṣilun	muttaṣilun		mustawṣilun

Passive

Perfect	wuṣila	wuṣṣila	wūṣila	ʾūṣila	tuwuṣṣila	tuwūṣila	ʾunwuṣila	ʾuttuṣila	ʾustūṣila
Imperf.	yūṣalu	yuwaṣṣalu	yuwāṣalu	yūṣalu	yutawaṣṣalu	yutawāṣalu	yunwaṣalu	yuttaṣalu	yustawṣalu
Particip.	mawṣūlun	muwaṣṣalun	muwāṣalun	mūṣalun	mutawaṣṣalun	mutawāṣalun	munwaṣalun	muttaṣalun	mustawṣalun
Verbal noun (maṣdar)	waṣlun	tawṣīlun	wiṣālun / muwāṣalatun	ʾīṣālun	tawaṣṣulun	tawāṣulun	inwiṣālun	ʾittiṣālun	ʾistīṣālun

Table A1.4 The patterns I–X of verbs with a weak middle radical و; قَامَ qāma 'to stand up' (from قوم qwm)

	I	II	III	IV	V	VI	VII	VIII	IX	X
					Active					
Perfect	qāma	qawwama	qāwama	ʾaqāma	taqawwama	taqāwama	ʾinqāma	ʾiqtāma		ʾistaqāma
Imperf.	yaqūmu	yuqawwimu	yuqāwimu	yuqīmu	yataqawwamu	yataqāwamu	yanqāmu	yaqtāmu		yastaqīmu
Imperat.	qum	qawwim	qāwim	ʾaqim	taqawwam	taqāwam	ʾinqam	ʾiqtam		ʾistaqim
Particip.	qāʾimun	muqawwimun	muqāwimun	muqīmun	mutaqawwimun	mutaqāwimun	munqāmun	muqtāmun		mustaqīmun

Passive

	Perfect	Imperf.	Particip.	Verbal noun (maṣdar)
قِيَ	qīma	yuqāmu	maqūmun	qawmun
قُوِّمَ	quwwima	yuqawwamu	muqawwamun	taqwīmun
قُوِومَ	qūwima	yuqāwamu	muqāwamun	muqāwamatun
تُقُوِّمَ	tuquwwima	yutaqawwamu	mutaqawwamun	taqawwwumun
تُقُووِمَ	tuqūwima	yutaqāwamu	mutaqāwamun	taqāwumun
اُنْقِيَ	ʾunqima	yunqāmu	munqāmun	inqiyāmun
اُقْتِيَ	ʾuqtima	yuqtāmu	muqtāmun	ʾiqtiyāmun
اُسْتُقِيَ	ʾustuqīma	yustaqāmu	mustaqāmun	ʾistiqāmatun

Verb conjugation paradigms

A2.1 **Strong verb** كَتَبَ **'to write' (perf. /a/ imperf. /u/)**

	Active				Passive		Imperat.
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	
Person							
				Singular			
3. m.	كَتَبَ	يَكْتُبُ	يَكْتُبَ	يَكْتُبْ	كُتِبَ	يُكْتَبُ	
3. f.	كَتَبَتْ	تَكْتُبُ	تَكْتُبَ	تَكْتُبْ	كُتِبَتْ	تُكْتَبُ	
2. m.	كَتَبْتَ	تَكْتُبُ	تَكْتُبَ	تَكْتُبْ	كُتِبْتَ	تُكْتَبُ	أُكْتُبْ
2. f.	كَتَبْتِ	تَكْتُبِينَ	تَكْتُبِي	تَكْتُبِي	كُتِبْتِ	تُكْتَبِينَ	أُكْتُبِي
1. m. f.	كَتَبْتُ	أَكْتُبُ	أَكْتُبَ	أَكْتُبْ	كُتِبْتُ	أُكْتَبُ	
				Dual			
3. m.	كَتَبَا	يَكْتُبَانِ	يَكْتُبَا	يَكْتُبَا	كُتِبَا	يُكْتَبَانِ	
3. f.	كَتَبَتَا	تَكْتُبَانِ	تَكْتُبَا	تَكْتُبَا	كُتِبَتَا	تُكْتَبَانِ	
2. m. f.	كَتَبْتُمَا	تَكْتُبَانِ	تَكْتُبَا	تَكْتُبَا	كُتِبْتُمَا	تُكْتَبَانِ	أُكْتُبَا

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
			Plural				
3. m.	كَتَبُوا	يَكْتُبُونَ	يَكْتُبُوا	يَكْتُبُوا	كُتِبُوا	يُكْتَبُونَ	
3. f.	كَتَبْنَ	يَكْتُبْنَ	يَكْتُبْنَ	يَكْتُبْنَ	كُتِبْنَ	يُكْتَبْنَ	
2. m.	كَتَبْتُمْ	تَكْتُبُونَ	تَكْتُبُوا	تَكْتُبُوا	كُتِبْتُمْ	تُكْتَبُونَ	اُكْتُبُوا
2. f.	كَتَبْتُنَّ	تَكْتُبْنَ	تَكْتُبْنَ	تَكْتُبْنَ	كُتِبْتُنَّ	تُكْتَبْنَ	اُكْتُبْنَ
1. m. f.	كَتَبْنَا	نَكْتُبُ	نَكْتُبَ	نَكْتُبْ	كُتِبْنَا	نُكْتَبُ	

Verbal noun (maṣdar) كَتْب or كِتَابَةٌ   Pass. part. مَكْتُوبٌ   Act. part. كَاتِبٌ

A2.2 Conjugations of the derived verb forms II–X

The conjugations of the derived verb forms II–X below serve as models for other derived verbs. Here they are conjugated only in the singular. The dual and plural are conjugated regularly.

II كَسَّرَ 'to smash, to break into pieces'

Person	Active Perf.	Active Imperf.	Passive Perf.	Passive Imperf.	Imperat.
3. m.	كَسَّرَ	يُكَسِّرُ	كُسِّرَ	يُكَسَّرُ	
3. f.	كَسَّرَتْ	تُكَسِّرُ	كُسِّرَتْ	تُكَسَّرُ	
2. m.	كَسَّرْتَ	تُكَسِّرُ	كُسِّرْتَ	تُكَسَّرُ	كَسِّرْ
2. f.	كَسَّرْتِ	تُكَسِّرِينَ	كُسِّرْتِ	تُكَسَّرِينَ	كَسِّرِي
1. m. f.	كَسَّرْتُ	أُكَسِّرُ	كُسِّرْتُ	أُكَسَّرُ	

Active participle: مُكَسِّرٌ   Passive participle: مُكَسَّرٌ

Verbal noun (maṣdar): تَكْسِيرٌ or تَكْسِرَةٌ (as تَجْرِبَةٌ 'a test, trial')

III كَاتَبَ 'to correspond with'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	كَاتَبَ	يُكَاتِبُ	كُوتِبَ	يُكَاتَبُ	
3. f.	كَاتَبَتْ	تُكَاتِبُ	كُوتِبَتْ	تُكَاتَبُ	
2. m.	كَاتَبْتَ	تُكَاتِبُ	كُوتِبْتَ	تُكَاتَبُ	كَاتِبْ
2. f.	كَاتَبْتِ	تُكَاتِبِينَ	كُتِبْتِ	تُكَاتَبِينَ	كَاتِبِي
1. m. f.	كَاتَبْتُ	أُكَاتِبُ	كُوتِبْتُ	أُكَاتَبُ	

Verbal noun (maṣdar): مُكَاتَبَةٌ or كِتَابٌ Pass. part. مُكَاتَبٌ Act. part. مُكَاتِبٌ

IV أَعْلَمَ 'to inform'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	أَعْلَمَ	يُعْلِمُ	أُعْلِمَ	يُعْلَمُ	
3. f.	أَعْلَمَتْ	تُعْلِمُ	أُعْلِمَتْ	تُعْلَمُ	
2. m.	أَعْلَمْتَ	تُعْلِمُ	أُعْلِمْتَ	تُعْلَمُ	أَعْلِمْ
2. f.	أَعْلَمْتِ	تُعْلِمِينَ	أُعْلِمْتِ	تُعْلَمِينَ	أَعْلِمِي
1. m. f.	أَعْلَمْتُ	أُعْلِمُ	أُعْلِمْتُ	أُعْلَمُ	

Verbal noun (maṣdar): إِعْلَامٌ Pass. part. مُعْلَمٌ Act. part. مُعْلِمٌ

V تَعَلَّمَ 'to learn, to be taught'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	تَعَلَّمَ	يَتَعَلَّمُ	تُعُلِّمَ	يُتَعَلَّمُ	
3. f.	تَعَلَّمَتْ	تَتَعَلَّمُ	تُعُلِّمَتْ	تُتَعَلَّمُ	
2. m.	تَعَلَّمْتَ	تَتَعَلَّمُ	تُعُلِّمْتَ	تُتَعَلَّمُ	تَعَلَّمْ
2. f.	تَعَلَّمْتِ	تَتَعَلَّمِينَ	تُعُلِّمْتِ	تُتَعَلَّمِينَ	تَعَلَّمِي
1. m. f.	تَعَلَّمْتُ	أَتَعَلَّمُ	تُعُلِّمْتُ	أَتَعَلَّمُ	

Act. part. مُتَعَلِّمٌ   Pass. part. مُتَعَلَّمٌ   Verbal noun (maṣdar): تَعَلُّمٌ

VI تَقَاتَلَ 'to fight one another'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	تَقَاتَلَ	يَتَقَاتَلُ	تُقُوتِلَ	يُتَقَاتَلُ	
3. f.	تَقَاتَلَتْ	تَتَقَاتَلُ	تُقُوتِلَتْ	تُتَقَاتَلُ	
2. m.	تَقَاتَلْتَ	تَتَقَاتَلُ	تُقُوتِلْتَ	تُتَقَاتَلُ	تَقَاتَلْ
2. f.	تَقَاتَلْتِ	تَتَقَاتَلِينَ	تُقُوتِلْتِ	تُتَقَاتَلِينَ	تَقَاتَلِي
1. m. f.	تَقَاتَلْتُ	أَتَقَاتَلُ	تُقُوتِلْتُ	أَتَقَاتَلُ	

Act. part. مُتَقَاتِلٌ   Pass. part. مُتَقَاتَلٌ   Verbal noun (maṣdar): تَقَاتُلٌ

VII إِنْكَسَرَ 'to be broken'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	إِنْكَسَرَ	يَنْكَسِرُ	(The passive is not used, because form VII has intransitive-passive meaning.)		
3. f.	إِنْكَسَرَتْ	تَنْكَسِرُ			
2. m.	إِنْكَسَرْتَ	تَنْكَسِرُ			إِنْكَسِرْ
2. f.	إِنْكَسَرْتِ	تَنْكَسِرِينَ			إِنْكَسِرِي
1. m. f.	إِنْكَسَرْتُ	أَنْكَسِرُ			

Act. part. مُنْكَسِرٌ   Verbal noun (maṣdar) إِنْكِسَارٌ

VIII إِحْتَرَقَ 'to burn, to be burned'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	إِحْتَرَقَ	يَحْتَرِقُ	أُحْتُرِقَ	يُحْتَرَقُ	
3. f.	إِحْتَرَقَتْ	تَحْتَرِقُ	أُحْتُرِقَتْ	تُحْتَرَقُ	
2. m.	إِحْتَرَقْتَ	تَحْتَرِقُ	أُحْتُرِقْتَ	تُحْتَرَقُ	إِحْتَرِقْ
2. f.	إِحْتَرَقْتِ	تَحْتَرِقِينَ	أُحْتُرِقْتِ	تُحْتَرَقِينَ	إِحْتَرِقِي
1. m. f.	إِحْتَرَقْتُ	أَحْتَرِقُ	أُحْتُرِقْتُ	أُحْتَرَقُ	

Act. part. مُحْتَرِقٌ   Pass. part. مُحْتَرَقٌ   Verbal noun (maṣdar): إِحْتِرَاقٌ

IX إِصْفَرَّ 'to become yellow'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	إِصْفَرَّ	يَصْفَرُّ	(The passive is not used.)		
3. f.	إِصْفَرَّتْ	تَصْفَرُّ			
2. m.	إِصْفَرَرْتَ	تَصْفَرُّ			إِصْفَرَّ
2. f.	إِصْفَرَرْتِ	تَصْفَرِّينَ			إِصْفَرِّي
1. m. f.	إِصْفَرَرْتُ	أَصْفَرُّ			

Act. part. مُصْفَرٌّ   Verbal noun (maṣdar): إِصْفِرَارٌ

X إِسْتَعْمَلَ 'to use'

	Active		Passive		
	Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m.	إِسْتَعْمَلَ	يَسْتَعْمِلُ	أُسْتُعْمِلَ	يُسْتَعْمَلُ	
3. f.	إِسْتَعْمَلَتْ	تَسْتَعْمِلُ	أُسْتُعْمِلَتْ	تُسْتَعْمَلُ	
2. m.	إِسْتَعْمَلْتَ	تَسْتَعْمِلُ	أُسْتُعْمِلْتَ	تُسْتَعْمَلُ	إِسْتَعْمِلْ
2. f.	إِسْتَعْمَلْتِ	تَسْتَعْمِلِينَ	أُسْتُعْمِلْتِ	تُسْتَعْمَلِينَ	إِسْتَعْمِلِي
1. m. f.	إِسْتَعْمَلْتُ	أَسْتَعْمِلُ	أُسْتُعْمِلْتُ	أُسْتَعْمَلُ	

Act. part. مُسْتَعْمِلٌ   Pass. part. مُسْتَعْمَلٌ   Verbal noun (maṣdar): إِسْتِعْمَالٌ

A2.3 Doubled verb مَرَّ 'to pass' (perf. /a/ imperf. /u/)

| | Active | | | | Passive | | Imperat. |
Person	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	
Singular							
3. m.	مَرَّ	يَمُرُّ	يَمُرَّ	يَمُرَّ	مُرَّ	يُمَرُّ	
3. f.	مَرَّتْ	تَمُرُّ	تَمُرَّ	تَمُرَّ	مُرَّتْ	تُمَرُّ	
2. m.	مَرَرْتَ	تَمُرُّ	تَمُرَّ	تَمُرَّ	مُرِرْتَ	تُمَرُّ	مُرَّ
2. f.	مَرَرْتِ	تَمُرِّينَ	تَمُرِّي	تَمُرِّي	مُرِرْتِ	تُمَرِّينَ	مُرِّي
1. m. f.	مَرَرْتُ	أَمُرُّ	أَمُرَّ	أَمُرَّ	مُرِرْتُ	أُمَرُّ	
Dual							
3. m.	مَرَّا	يَمُرَّانِ	يَمُرَّا	يَمُرَّا	مُرَّا	يُمَرَّانِ	
3. f.	مَرَّتَا	تَمُرَّانِ	تَمُرَّا	تَمُرَّا	مُرَّتَا	تُمَرَّانِ	
2. m. f.	مَرَرْتُمَا	تَمُرَّانِ	تَمُرَّا	تَمُرَّا	مُرِرْتُمَا	تُمَرَّانِ	مُرَّا
Plural							
3. m.	مَرُّوا	يَمُرُّونَ	يَمُرُّوا	يَمُرُّوا	مُرُّوا	يُمَرُّونَ	
3. f.	مَرَرْنَ	يَمْرُرْنَ	يَمْرُرْنَ	يَمْرُرْنَ	مُرِرْنَ	يُمْرَرْنَ	
2. m.	مَرَرْتُمْ	تَمُرُّونَ	تَمُرُّوا	تَمُرُّوا	مُرِرْتُمْ	تُمَرُّونَ	مُرُّوا
2. f.	مَرَرْتُنَّ	تَمْرُرْنَ	تَمْرُرْنَ	تَمْرُرْنَ	مُرِرْتُنَّ	تُمْرَرْنَ	أُمْرُرْنَ
1. m. f.	مَرَرْنَا	نَمُرُّ	نَمُرَّ	نَمُرَّ	مُرِرْنَا	نُمَرُّ	

Act. part. مَارٌّ   Pass. part. مَمْرُورٌ   Verbal noun (maṣdar) مَرٌّ

A2.4 *Quadriliteral verb* تَرْجَمَ *'to translate'*

Singular

Person	Active				Passive		Imperat.
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	
3. m.	تَرْجَمَ	يُتَرْجِمُ	يُتَرْجِمَ	يُتَرْجِمْ	تُرْجِمَ	يُتَرْجَمُ	
3. f.	تَرْجَمَتْ	تُتَرْجِمُ	تُتَرْجِمَ	تُتَرْجِمْ	تُرْجِمَتْ	تُتَرْجَمُ	
2. m.	تَرْجَمْتَ	تُتَرْجِمُ	تُتَرْجِمَ	تُتَرْجِمْ	تُرْجِمْتَ	تُتَرْجَمُ	تَرْجِمْ
2. f.	تَرْجَمْتِ	تُتَرْجِمِينَ	تُتَرْجِمِي	تُتَرْجِمِي	تُرْجِمْتِ	تُتَرْجَمِينَ	تَرْجِمِي
1. m.f.	تَرْجَمْتُ	أُتَرْجِمُ	أُتَرْجِمَ	أُتَرْجِمْ	تُرْجِمْتُ	أُتَرْجَمُ	

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
Dual							
3.m.	تَرْجَمَا	يُتَرْجِمَانِ	يُتَرْجِمَا	يُتَرْجِمَا	تُرْجِمَا	يُتَرْجَمَانِ	
3.f.	تَرْجَمَتَا	تُتَرْجِمَانِ	تُتَرْجِمَا	تُتَرْجِمَا	تُرْجِمَتَا	تُتَرْجَمَانِ	
2.m.f.	تَرْجَمْتُمَا	تُتَرْجِمَانِ	تُتَرْجِمَا	تُتَرْجِمَا	تُرْجِمْتُمَا	تُتَرْجَمَانِ	تَرْجِمَا
Plural							
3.m.	تَرْجَمُوا	يُتَرْجِمُونَ	يُتَرْجِمُوا	يُتَرْجِمُوا	تُرْجِمُوا	يُتَرْجَمُونَ	
3.f.	تَرْجَمْنَ	يُتَرْجِمْنَ	يُتَرْجِمْنَ	يُتَرْجِمْنَ	تُرْجِمْنَ	يُتَرْجَمْنَ	
2.m.	تَرْجَمْتُمْ	تُتَرْجِمُونَ	تُتَرْجِمُوا	تُتَرْجِمُوا	تُرْجِمْتُمْ	تُتَرْجَمُونَ	تَرْجِمُوا
2.f.	تَرْجَمْتُنَّ	تُتَرْجِمْنَ	تُتَرْجِمْنَ	تُتَرْجِمْنَ	تُرْجِمْتُنَّ	تُتَرْجَمْنَ	تَرْجِمْنَ
1.m.f.	تَرْجَمْنَا	نُتَرْجِمُ	نُتَرْجِمَ	نُتَرْجِمْ	تُرْجِمْنَا	نُتَرْجَمُ	

Act. part. مُتَرْجِم   Pass. part. مُتَرْجَم   Verbal noun (maṣdar) تَرْجَمَة

A2.5 *Verb with initial hamzah:* أَخَذَ *'to take' (perf. /a/ imperf. /u/)*

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
			Singular				
3. m.	أَخَذَ	يَأْخُذُ	يَأْخُذَ	يَأْخُذْ	أُخِذَ	يُؤْخَذُ	
3. f.	أَخَذَتْ	تَأْخُذُ	تَأْخُذَ	تَأْخُذْ	أُخِذَتْ	تُؤْخَذُ	
2. m.	أَخَذْتَ	تَأْخُذُ	تَأْخُذَ	تَأْخُذْ	أُخِذْتَ	تُؤْخَذُ	خُذْ
2. f.	أَخَذْتِ	تَأْخُذِينَ	تَأْخُذِي	تَأْخُذِي	أُخِذْتِ	تُؤْخَذِينَ	خُذِي
1. m. f.	أَخَذْتُ	آخُذُ	آخُذَ	آخُذْ	أُخِذْتُ	أُوخَذُ	
			Dual				
3. m.	أَخَذَا	يَأْخُذَانِ	يَأْخُذَا	يَأْخُذَا	أُخِذَا	يُؤْخَذَانِ	
3. f.	أَخَذَتَا	تَأْخُذَانِ	تَأْخُذَا	تَأْخُذَا	أُخِذَتَا	تُؤْخَذَانِ	
2. m. f.	أَخَذْتُمَا	تَأْخُذَانِ	تَأْخُذَا	تَأْخُذَا	أُخِذْتُمَا	تُؤْخَذَانِ	خُذَا
			Plural				
3. m.	أَخَذُوا	يَأْخُذُونَ	يَأْخُذُوا	يَأْخُذُوا	أُخِذُوا	يُؤْخَذُونَ	
3. f.	أَخَذْنَ	يَأْخُذْنَ	يَأْخُذْنَ	يَأْخُذْنَ	أُخِذْنَ	يُؤْخَذْنَ	
2. m.	أَخَذْتُمْ	تَأْخُذُونَ	تَأْخُذُوا	تَأْخُذُوا	أُخِذْتُمْ	تُؤْخَذُونَ	خُذُوا
2. f.	أَخَذْتُنَّ	تَأْخُذْنَ	تَأْخُذْنَ	تَأْخُذْنَ	أُخِذْتُنَّ	تُؤْخَذْنَ	خُذْنَ
1. m. f.	أَخَذْنَا	نَأْخُذُ	نَأْخُذَ	نَأْخُذْ	أُخِذْنَا	نُؤْخَذُ	

Act. part. آخِذٌ   Pass. part. مَأْخُذٌ   Verbal noun (maṣdar) أَخْذٌ

A2.6 Verb with middle hamzah: سَأَلَ 'to ask' (perf. /a/ imperf. /a/)

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	سَأَلَ	يَسْأَلُ	يَسْأَلَ	يَسْأَلْ	سُئِلَ	يُسْأَلُ	
3. f.	سَأَلَتْ	تَسْأَلُ	تَسْأَلَ	تَسْأَلْ	سُئِلَتْ	تُسْأَلُ	
2. m.	سَأَلْتَ	تَسْأَلُ	تَسْأَلَ	تَسْأَلْ	سُئِلْتَ	تُسْأَلُ	إِسْأَلْ
2. f.	سَأَلْتِ	تَسْأَلِينَ	تَسْأَلِي	تَسْأَلِي	سُئِلْتِ	تُسْأَلِينَ	إِسْأَلِي
1. m. f.	سَأَلْتُ	أَسْأَلُ	أَسْأَلَ	أَسْأَلْ	سُئِلْتُ	أُسْأَلُ	
Dual							
3. m.	سَأَلَا	يَسْأَلَانِ	يَسْأَلَا	يَسْأَلَا	سُئِلَا	يُسْأَلَانِ	
3. f.	سَأَلَتَا	تَسْأَلَانِ	تَسْأَلَا	تَسْأَلَا	سُئِلَتَا	تُسْأَلَانِ	
2. m. f.	سَأَلْتُمَا	تَسْأَلَانِ	تَسْأَلَا	تَسْأَلَا	سُئِلْتُمَا	تُسْأَلَانِ	إِسْأَلَا
Plural							
3. m.	سَأَلُوا	يَسْأَلُونَ	يَسْأَلُوا	يَسْأَلُوا	سُئِلُوا	يُسْأَلُونَ	
3. f.	سَأَلْنَ	يَسْأَلْنَ	يَسْأَلْنَ	يَسْأَلْنَ	سُئِلْنَ	يُسْأَلْنَ	
2. m.	سَأَلْتُمْ	تَسْأَلُونَ	تَسْأَلُوا	تَسْأَلُوا	سُئِلْتُمْ	تُسْأَلُونَ	إِسْأَلُوا
2. f.	سَأَلْتُنَّ	تَسْأَلْنَ	تَسْأَلْنَ	تَسْأَلْنَ	سُئِلْتُنَّ	تُسْأَلْنَ	إِسْأَلْنَ
1. m. f.	سَأَلْنَا	نَسْأَلُ	نَسْأَلَ	نَسْأَلْ	سُئِلْنَا	نُسْأَلُ	

Act. part. سَائِلٌ Pass. part. مَسْؤُولٌ Verbal noun (maṣdar) سُؤَالٌ

Note: سَأَلَ has alternative forms in the jussive and imperative (see chapter 30).

A2.7 *Verb with final hamzah:* قَرَأَ *'to read' (perf. /a/ imperf. /a/)*

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
	Singular						
3. m.	قَرَأَ	يَقْرَأُ	يَقْرَأَ	يَقْرَأْ	قُرِىءَ	يُقْرَأُ	
3. f.	قَرَأَتْ	تَقْرَأُ	تَقْرَأَ	تَقْرَأْ	قُرِئَتْ	تُقْرَأُ	
2. m.	قَرَأْتَ	تَقْرَأُ	تَقْرَأَ	تَقْرَأْ	قُرِئْتَ	تُقْرَأُ	إِقْرَأْ
2. f.	قَرَأْتِ	تَقْرَئِينَ	تَقْرَئِي	تَقْرَئِي	قُرِئْتِ	تُقْرَئِينَ	إِقْرَئِي
1. m. f.	قَرَأْتُ	أَقْرَأُ	أَقْرَأَ	أَقْرَأْ	قُرِئْتُ	أُقْرَأُ	
	Dual						
3. m.	قَرَآ	يَقْرَآنِ	يَقْرَآ	يَقْرَآ	قُرِآ	يُقْرَآنِ	
3. f.	قَرَأَتَا	تَقْرَآنِ	تَقْرَآ	تَقْرَآ	قُرِئَتَا	تُقْرَآنِ	
2. m. f.	قَرَأْتُمَا	تَقْرَآنِ	تَقْرَآ	تَقْرَآ	قُرِئْتُمَا	تُقْرَآنِ	إِقْرَآ
	Plural						
3. m.	قَرَؤُوا	يَقْرَؤُونَ	يَقْرَؤُوا	يَقْرَؤُوا	قُرِئُوا	يُقْرَؤُونَ	
3. f.	قَرَأْنَ	يَقْرَأْنَ	يَقْرَأْنَ	يَقْرَأْنَ	قُرِئْنَ	يُقْرَأْنَ	
2. m.	قَرَأْتُمْ	تَقْرَؤُونَ	تَقْرَؤُوا	تَقْرَؤُوا	قُرِئْتُمْ	تُقْرَؤُونَ	إِقْرَؤُوا
2. f.	قَرَأْتُنَّ	تَقْرَأْنَ	تَقْرَأْنَ	تَقْرَأْنَ	قُرِئْتُنَّ	تُقْرَأْنَ	إِقْرَأْنَ
1. m. f.	قَرَأْنَا	نَقْرَأُ	نَقْرَأَ	نَقْرَأْ	قُرِئْنَا	نُقْرَأُ	

Act. part. قَارِىٌ   Pass. part. مَقْرُوءٌ   Verbal noun (maṣdar) قِرَاءَةٌ

A2.8 Verb with weak initial وَضَعَ:و 'to put' (perf. /a/ imperf. /a/)

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
				Singular			
3.m.	وَضَعَ	يَضَعُ	يَضَعَ	يَضَعْ	وُضِعَ	يُوضَعُ	
3.f.	وَضَعَتْ	تَضَعُ	تَضَعَ	تَضَعْ	وُضِعَتْ	تُوضَعُ	
2.m.	وَضَعْتَ	تَضَعُ	تَضَعَ	تَضَعْ	وُضِعْتَ	تُوضَعُ	ضَعْ
2.f.	وَضَعْتِ	تَضَعِينَ	تَضَعِي	تَضَعِي	وُضِعْتِ	تُوضَعِينَ	ضَعِي
1.m.f.	وَضَعْتُ	أَضَعُ	أَضَعَ	أَضَعْ	وُضِعْتُ	أُوضَعُ	
				Dual			
3.m.	وَضَعَا	يَضَعَانِ	يَضَعَا	يَضَعَا	وُضِعَا	يُوضَعَانِ	
3.f.	وَضَعَتَا	تَضَعَانِ	تَضَعَا	تَضَعَا	وُضِعَتَا	تُوضَعَانِ	
2.m.f.	وَضَعْتُمَا	تَضَعَانِ	تَضَعَا	تَضَعَا	وُضِعْتُمَا	تُوضَعَانِ	ضَعَا
				Plural			
3.m.	وَضَعُوا	يَضَعُونَ	يَضَعُوا	يَضَعُوا	وُضِعُوا	يُوضَعُونَ	
3.f.	وَضَعْنَ	يَضَعْنَ	يَضَعْنَ	يَضَعْنَ	وُضِعْنَ	يُوضَعْنَ	
2.m.	وَضَعْتُمْ	تَضَعُونَ	تَضَعُوا	تَضَعُوا	وُضِعْتُمْ	تُوضَعُونَ	ضَعُوا
2.f.	وَضَعْتُنَّ	تَضَعْنَ	تَضَعْنَ	تَضَعْنَ	وُضِعْتُنَّ	تُوضَعْنَ	ضَعْنَ
1.m.f.	وَضَعْنَا	نَضَعُ	نَضَعَ	نَضَعْ	وُضِعْنَا	نُوضَعُ	

Act. part. وَاضِعٌ   Pass. part. مَوْضُوعٌ   Verbal noun (maṣdar) وَضْعٌ

A2.9 *Verb with weak middle* قَالَ:و *'to say' (from* قول *) (perf. /a/ imperf. /u/)*

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
			Singular				
3. m.	قَالَ	يَقُولُ	يَقُولَ	يَقُلْ	قِيلَ	يُقَالُ	
3. f.	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	قِيلَتْ	تُقَالُ	
2. m.	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	قِلْتَ	تُقَالُ	قُلْ
2. f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قِلْتِ	تُقَالِينَ	قُولِي
1. m. f.	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	قِلْتُ	أُقَالُ	
			Dual				
3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	قِيلَا	يُقَالَانِ	
3. f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قِيلَتَا	تُقَالَانِ	
2. m. f.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قِلْتُمَا	تُقَالَانِ	قُولَا
			Plural				
3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	قِيلُوا	يُقَالُونَ	
3. f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	قِلْنَ	يُقَلْنَ	
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	قِلْتُمْ	تُقَالُونَ	قُولُوا
2. f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قِلْتُنَّ	تُقَلْنَ	قُلْنَ
1. m. f.	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	قِلْنَا	نُقَالُ	

Act. part. قَائِلٌ   Pass. part. مَقُولٌ   Verbal noun (maṣdar) قَوْلٌ

A2.10 *Verb with weak middle* بَاعَ :ي *'to sell' (from* بيع *) (perf. /a/ imperf. /i/)*

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	بَاعَ	يَبِيعُ	يَبِيعَ	يَبِعْ	بِيعَ	يُبَاعُ	
3. f.	بَاعَتْ	تَبِيعُ	تَبِيعَ	تَبِعْ	بِيعَتْ	تُبَاعُ	
2. m.	بِعْتَ	تَبِيعُ	تَبِيعَ	تَبِعْ	بِعْتَ	تُبَاعُ	بِعْ
2. f.	بِعْتِ	تَبِيعِينَ	تَبِيعِي	تَبِيعِي	بِعْتِ	تُبَاعِينَ	بِيعِي
1. m. f.	بِعْتُ	أَبِيعُ	أَبِيعَ	أَبِعْ	بِعْتُ	أُبَاعُ	
Dual							
3. m.	بَاعَا	يَبِيعَانِ	يَبِيعَا	يَبِيعَا	بِيعَا	يُبَاعَانِ	
3. f.	بَاعَتَا	تَبِيعَانِ	تَبِيعَا	تَبِيعَا	بِيعَتَا	تُبَاعَانِ	
2. m. f.	بِعْتُمَا	تَبِيعَانِ	تَبِيعَا	تَبِيعَا	بِعْتُمَا	تُبَاعَانِ	بِيعَا
Plural							
3.	بَاعُوا	يَبِيعُونَ	يَبِيعُوا	يَبِيعُوا	بِيعُوا	يُبَاعُونَ	
3. f.	بِعْنَ	يَبِعْنَ	يَبِعْنَ	يَبِعْنَ	بِعْنَ	يُبَعْنَ	
2. m.	بِعْتُمْ	تَبِيعُونَ	تَبِيعُوا	تَبِيعُوا	بِعْتُمْ	تُبَاعُونَ	بِيعُوا
2. f.	بِعْتُنَّ	تَبِعْنَ	تَبِعْنَ	تَبِعْنَ	بِعْتُنَّ	تُبَعْنَ	بِعْنَ
1. m. f.	بِعْنَا	نَبِيعُ	نَبِيعَ	نَبِعْ	بِعْنَا	نُبَاعُ	

Act. part. بَائِعٌ Pass. part. مَبِيعٌ Verbal noun (maṣdar) بَيْعٌ

A2.11 *Verb with weak middle* و: خَافَ *'to fear' (from* خوف *) (perf.* /i/ *imperf.* /a/*)*

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
	Singular						
3. m.	خَافَ	يَخَافُ	يَخَافَ	يَخَفْ	خِيفَ	يُخَافُ	
3. f.	خَافَتْ	تَخَافُ	تَخَافَ	تَخَفْ	خِيفَتْ	تُخَافُ	
2. m.	خِفْتَ	تَخَافُ	تَخَافَ	تَخَفْ			خَفْ
2. f.	خِفْتِ	تَخَافِينَ	تَخَافِي	تَخَافِي			خَافِي
1. m. f.	خِفْتُ	أَخَافُ	أَخَافَ	أَخَفْ			
	Dual						
3. m.	خَافَا	يَخَافَانِ	يَخَافَا	يَخَافَا	خِيفَا	يُخَافَانِ	
3. f.	خَافَتَا	تَخَافَانِ	تَخَافَا	تَخَافَا	خِيفَتَا	تُخَافَانِ	
2. m. f.	خِفْتُمَا	تَخَافَانِ	تَخَافَا	تَخَافَا			خَافَا
	Plural						
3.	خَافُوا	يَخَافُونَ	يَخَافُوا	يَخَافُوا			
3. f.	خِفْنَ	يَخَفْنَ	يَخَفْنَ	يَخَفْنَ			
2. m.	خِفْتُمْ	تَخَافُونَ	تَخَافُوا	تَخَافُوا			خَافُوا
2. f.	خِفْتُنَّ	تَخَفْنَ	تَخَفْنَ	تَخَفْنَ			خَفْنَ
1. m. f.	خِفْنَا	نَخَافُ	نَخَافَ	نَخَفْ			

Act. part. خَائِفٌ Pass. part. مَخُوفٌ Verbal noun (maṣdar) خَوْفٌ

A2.12 *Verb with weak final* و: دَعَا *'to invite' (from* دعو) *(perf. /a/ imperf. /u/)*

| | Active | | | | Passive | | Imperat. |
Person	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	
Singular							
3. m.	دَعَا	يَدْعُو	يَدْعُوَ	يَدْعُ	دُعِيَ	يُدْعَى	
3. f.	دَعَتْ	تَدْعُو	تَدْعُوَ	تَدْعُ	دُعِيَتْ	تُدْعَى	
2. m.	دَعَوْتَ	تَدْعُو	تَدْعُوَ	تَدْعُ	دُعِيتَ	تُدْعَى	أُدْعُ
2. f.	دَعَوْتِ	تَدْعِينَ	تَدْعِي	تَدْعِي	دُعِيتِ	تُدْعَيْنَ	أُدْعِي
1. m. f.	دَعَوْتُ	أَدْعُو	أَدْعُوَ	أَدْعُ	دُعِيتُ	أُدْعَى	
Dual							
3. m.	دَعَوَا	يَدْعُوَانِ	يَدْعُوَا	يَدْعُوَا	دُعِيَا	يُدْعَيَانِ	
3. f.	دَعَتَا	تَدْعُوَانِ	تَدْعُوَا	تَدْعُوَا	دُعِيَتَا	تُدْعَيَانِ	
2. m. f.	دَعَوْتُمَا	تَدْعُوَانِ	تَدْعُوَا	تَدْعُوَا	دُعِيتُمَا	تُدْعَيَانِ	أُدْعُوَا
Plural							
3. m.	دَعَوْا	يَدْعُونَ	يَدْعُوا	يَدْعُوا	دُعُوا	يُدْعَوْنَ	
3. f.	دَعَوْنَ	يَدْعُونَ	يَدْعُونَ	يَدْعُونَ	دُعِينَ	يُدْعَيْنَ	
2. m.	دَعَوْتُمْ	تَدْعُونَ	تَدْعُوا	تَدْعُوا	دُعِيتُمْ	تُدْعَوْنَ	أُدْعُوا
2. f.	دَعَوْتُنَّ	تَدْعُونَ	تَدْعُونَ	تَدْعُونَ	دُعِيتُنَّ	تُدْعَيْنَ	أُدْعُونَ
1. m. f.	دَعَوْنَا	نَدْعُو	نَدْعُوَ	نَدْعُ	دُعِينَا	نُدْعَى	

Act. part. دَاعٍ   Pass. part. مَدْعُوٌّ   Verbal noun (maṣdar) دَعْوَةٌ or دُعَاءٌ

A2.13 Verb with weak final ي: لَقِيَ 'to meet' (perf. /i/ imperf. /a/)

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	لَقِيَ	يَلْقَى	يَلْقَى	يَلْقَ	لُقِيَ	يُلْقَى	
3. f.	لَقِيَتْ	تَلْقَى	تَلْقَى	تَلْقَ	لُقِيَتْ	تُلْقَى	
2. m.	لَقِيتَ	تَلْقَى	تَلْقَى	تَلْقَ	لُقِيتَ	تُلْقَى	إِلْقَ
2. f.	لَقِيتِ	تَلْقَيْنَ	تَلْقَيْ	تَلْقَيْ	لُقِيتِ	تُلْقَيْنَ	إِلْقَيْ
1. m. f.	لَقِيتُ	أَلْقَى	أَلْقَى	أَلْقَ	لُقِيتُ	أُلْقَى	
Dual							
3. m.	لَقِيَا	يَلْقَيَانِ	يَلْقَيَا	يَلْقَيَا	لُقِيَا	يُلْقَيَانِ	
3. f.	لَقِيَتَا	تَلْقَيَانِ	تَلْقَيَا	تَلْقَيَا	لُقِيَتَا	تُلْقَيَانِ	
2. m. f.	لَقِيتُمَا	تَلْقَيَانِ	تَلْقَيَا	تَلْقَيَا	لُقِيتُمَا	تُلْقَيَانِ	إِلْقَيَا
Plural							
3. m.	لَقُوا	يَلْقَوْنَ	يَلْقَوْا	يَلْقَوْا	لُقُوا	يُلْقَوْنَ	
3. f.	لَقِينَ	يَلْقَيْنَ	يَلْقَيْنَ	يَلْقَيْنَ	لُقِينَ	يُلْقَيْنَ	
2. m.	لَقِيتُمْ	تَلْقَوْنَ	تَلْقَوْا	تَلْقَوْا	لُقِيتُمْ	تُلْقَوْنَ	إِلْقَوْا
2. f.	لَقِيتُنَّ	تَلْقَيْنَ	تَلْقَيْنَ	تَلْقَيْنَ	لُقِيتُنَّ	تُلْقَيْنَ	إِلْقَيْنَ
1. m. f.	لَقِينَا	نَلْقَى	نَلْقَى	نَلْقَ	لُقِينَا	نُلْقَى	

Act. part. لاقٍ   Pass. part. مَلْقِيٌّ ,   Verbal noun (maṣdar) لِقَاءٌ

A2.14 Verb with final weak ى: رَمَى 'to throw' (from رمي) (perf. /a/ imperf. /i/)

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
			Singular				
3. m.	رَمَى	يَرْمِي	يَرْمِيَ	يَرْمِ	رُمِيَ	يُرْمَى	
3. f.	رَمَتْ	تَرْمِي	تَرْمِيَ	تَرْمِ	رُمِيَتْ	تُرْمَى	
2. m.	رَمَيْتَ	تَرْمِي	تَرْمِيَ	تَرْمِ	رُمِيتَ	تُرْمَى	إِرْمِ
2. f.	رَمَيْتِ	تَرْمِينَ	تَرْمِي	تَرْمِي	رُمِيتِ	تُرْمَيْنَ	إِرْمِي
1. m. f.	رَمَيْتُ	أَرْمِي	أَرْمِيَ	أَرْمِ	رُمِيتُ	أُرْمَى	
			Dual				
3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	رُمِيَا	يُرْمَيَانِ	
3. f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	رُمِيَتَا	تُرْمَيَانِ	
2. m. f.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	رُمِيتُمَا	تُرْمَيَانِ	إِرْمِيَا
			Plural				
3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	رُمُوا	يُرْمَوْنَ	
3. f.	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	رُمِينَ	يُرْمَيْنَ	
2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	رُمِيتُمْ	تُرْمَوْنَ	إِرْمُوا
2. f.	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	رُمِيتُنَّ	تُرْمَيْنَ	إِرْمِينَ
1. m. f.	رَمَيْنَا	نَرْمِي	نَرْمِيَ	نَرْمِ	رُمِينَا	نُرْمَى	

Act. part. رَامٍ   Pass. part. مَرْمِيٌّ   Verbal noun (maṣdar) رَمْيٌ

A2.15 *Weak verbs with middle* ي *and final hamzah:* جَاءَ 'to come'

Person	Active Perf.	Active Imperf.	Passive Perf.	Passive Imperf.	Imperat.
Singular					
3. m.	جَاءَ	يَجِيءُ	جِيءَ	يُجَاءُ	
3. f.	جَاءَتْ	تَجِيءُ	جِيئَتْ	تُجَاءُ	
2. m.	جِئْتَ	تَجِيءُ	جِئْتَ	تُجَاءُ	جِئْ
2. f.	جِئْتِ	تَجِيئِينَ	جِئْتِ	تُجَائِينَ	جِيئِي
1. m. f.	جِئْتُ	أَجِيءُ	جِئْتُ	أُجَاءُ	
Dual					
3. m.	جَاءَا	يَجِيئَانِ	جِيئَا	يُجَاءَانِ	
3. f.	جَاءَتَا	تَجِيئَانِ	جِئْتُمَا	تُجَاءَانِ	
2. m. f.	جِئْتُمَا	تَجِيئَانِ	جِئْتُمَا	تُجَاءَانِ	جِيئَا
Plural					
3. m.	جَاءُوا	يَجِيئُونَ	جِيئُوا	يُجَاءُونَ	
3. f.	جِئْنَ	يَجِئْنَ	جِئْنَ	يُجَأْنَ	
2. m.	جِئْتُمْ	تَجِيئُونَ	جِئْتُمْ	تُجَاءُونَ	جِيئُوا
2. f.	جِئْتُنَّ	تَجِئْنَ	جِئْتُنَّ	تُجَأْنَ	جِئْنَ
1. m. f.	جِئْنَا	نَجِيءُ	جِئْنَا	نُجَاءُ	

Act. part. جَاءٍ   Pass. part. مَجِيءٌ   Verbal noun (maṣdar) جَيْءٌ

A2.16 *Verb with final ʾalif maqṣūrah رَأَى ى: 'to see' (perf. /a/ imperf. /a/) (This is a common verb with certain irregularities of its own.)*

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
			Singular				
3. m.	رَأَى	يَرَى	يَرَى	يَرَ	رُئِيَ	يُرَى	
3. f.	رَأَتْ	تَرَى	تَرَى	تَرَ	رُئِيَتْ	تُرَى	
2. m.	رَأَيْتَ	تَرَى	تَرَى	تَرَ	رُئِيتَ	تُرَى	رَ
2. f.	رَأَيْتِ	تَرَيْنَ	تَرَيْ	تَرَيْ	رُئِيتِ	تُرَيْنَ	رَيْ
1. m. f.	رَأَيْتُ	أَرَى	أَرَى	أَرَ	رُئِيتُ	أُرَى	
			Dual				
3. m.	رَأَيَا	يَرَيَانِ	يَرَيَا	يَرَيَا	رُئِيَا	يُرَيَانِ	
3. f.	رَأَتَا	تَرَيَانِ	تَرَيَا	تَرَيَا	رُئِيَتَا	تُرَيَانِ	
2. m. f.	رَأَيْتُمَا	تَرَيَانِ	تَرَيَا	تَرَيَا	رُئِيتُمَا	تُرَيَانِ	رَيَا
			Plural				
3. m.	رَأَوْا	يَرَوْنَ	يَرَوْا	يَرَوْا	رُؤُوا	يُرَوْنَ	
3. f.	رَأَيْنَ	يَرَيْنَ	يَرَيْنَ	يَرَيْنَ	رُئِينَ	يُرَيْنَ	
2. m.	رَأَيْتُمْ	تَرَوْنَ	تَرَوْا	تَرَوْا	رُئِيتُمْ	تُرَوْنَ	رَوْا
2. f.	رَأَيْتُنَّ	تَرَيْنَ	تَرَيْنَ	تَرَيْنَ	رُئِيتُنَّ	تُرَيْنَ	رَيْنَ
1. m. f.	رَأَيْنَا	نَرَى	نَرَى	نَرَ	رُئِينَا	نُرَى	

Act. part. رَاءٍ (as قَاضٍ)   Pass. part. مَرْئِيٌّ   Verbal noun (maṣdar) رَأْيٌ

A2.17 *Doubly weak verbs with weak middle و and weak final ى:* رَوَى *'to tell'*

Person	Active Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Passive Perf.	Imperf. indic.	Imperat.
				Singular			
3. m.	رَوَى	يَرْوِي	يَرْوِيَ	يَرْوِ	رُوِيَ	يُرْوَى	
3. f.	رَوَتْ	تَرْوِي	تَرْوِيَ	تَرْوِ	رُوِيَتْ	تُرْوَى	
2. m.	رَوَيْتَ	تَرْوِي	تَرْوِيَ	تَرْوِ	رُوِيتَ	تُرْوَى	إِرْوِ
2. f.	رَوَيْتِ	تَرْوِينَ	تَرْوِي	تَرْوِي	رُوِيتِ	تُرْوَيْنَ	إِرْوِي
1. m.f.	رَوَيْتُ	أَرْوِي	أَرْوِيَ	أَرْوِ	رُوِيتُ	أُرْوَى	
				Dual			
3. m.	رَوَيَا	يَرْوِيَانِ	يَرْوِيَا	يَرْوِيَا	رُوِيَا	يُرْوَيَانِ	
3. f.	رَوَتَا	تَرْوِيَانِ	تَرْوِيَا	تَرْوِيَا	رُوِيَتَا	تُرْوَيَانِ	
2. m.f.	رَوَيْتُمَا	تَرْوِيَانِ	تَرْوِيَا	تَرْوِيَا	رُوِيتُمَا	تُرْوَيَانِ	إِرْوِيَا
				Plural			
3. m.	رَوَوْا	يَرْوُونَ	يَرْوُوا	يَرْوُوا	رُوُوا	يُرْوَوْنَ	
3. f.	رَوَيْنَ	يَرْوِينَ	يَرْوِينَ	يَرْوِينَ	رُوِينَ	يُرْوَيْنَ	
2. m.	رَوَيْتُمْ	تَرْوُونَ	تَرْوُوا	تَرْوُوا	رُوِيتُمْ	تُرْوَوْنَ	إِرْوُوا
2. f.	رَوَيْتُنَّ	تَرْوِينَ	تَرْوِينَ	تَرْوِينَ	رُوِيتُنَّ	تُرْوَيْنَ	إِرْوِينَ
1. m.f.	رَوَيْنَا	نَرْوِي	نَرْوِيَ	نَرْوِ	رُوِينَا	نُرْوَى	

Act. part. رَاوٍ (as قَاضٍ)   Pass. part. مَرْوِيٌّ   Verbal noun (maṣdar) رِوَايَةٌ

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