Arabic
An Essential Grammar

Faruk Abu-Chacra
Arabic

An Essential Grammar

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

Stefan Sperl, Senior Lecturer in Arabic, SOAS, UK

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

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

Features of this book include:

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

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

An Essential Grammar

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

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

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

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

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

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

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

I also acknowledge the generous financial support of the Ministry of Education of Finland, the University of Helsinki, Alfred Kordelin Foundation, Jenni and Antti Wihuri Foundation, and the Finnish Association of Non-Fiction Writers.

Faruk Abu-Chacra
Helsinki, Finland, 2007
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<td>act.</td>
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<td>diptote</td>
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<tr>
<td>v.</td>
<td>verb</td>
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</tbody>
</table>
Chapter 1

Arabic script, transliteration and alphabet table

1.1 The Arabic script

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

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

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

Arabic grammarians use three different names for the alphabet:

\[
\begin{align*}
\text{al-ḥurūfu l-`abgadiyyatu} \\
\text{al-ḥurūfu l-hīgā`iyyatu} \\
\text{al-`alifbā`u}
\end{align*}
\]
## 1.2 Transliteration

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

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

## 1.3 Alphabet table and transliteration

<table>
<thead>
<tr>
<th>transliteration</th>
<th>standing</th>
<th>final</th>
<th>medial</th>
<th>initial</th>
<th>name</th>
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</thead>
<tbody>
<tr>
<td>(1) (ª)</td>
<td>ا</td>
<td>ا</td>
<td>ا</td>
<td>ا</td>
<td>^3Alif</td>
</tr>
<tr>
<td>(2) b</td>
<td>بـ...ـبـ</td>
<td></td>
<td></td>
<td>بـ</td>
<td>Bāª</td>
</tr>
<tr>
<td>(3) t</td>
<td>تـ...ـتـ</td>
<td></td>
<td></td>
<td>تـ</td>
<td>Tāª</td>
</tr>
<tr>
<td>(4) t</td>
<td>ثـ...ـثـ</td>
<td></td>
<td></td>
<td>ثـ</td>
<td>Tāª</td>
</tr>
<tr>
<td>(5) ġ</td>
<td>جـ...ـجـ</td>
<td></td>
<td></td>
<td>جـ</td>
<td>Ğīm</td>
</tr>
<tr>
<td>(6) h</td>
<td>حـ...ـحـ</td>
<td></td>
<td></td>
<td>حـ</td>
<td>Hāª</td>
</tr>
<tr>
<td>(7) b</td>
<td>خـ...ـخـ</td>
<td></td>
<td></td>
<td>خـ</td>
<td>Hāª</td>
</tr>
<tr>
<td>(8) d (ª)</td>
<td>دـ...ـدـ</td>
<td></td>
<td></td>
<td>دـ</td>
<td>Dāl</td>
</tr>
<tr>
<td>(9) d (ª*)</td>
<td>ذـ...ـذـ</td>
<td></td>
<td></td>
<td>ذـ</td>
<td>Dāl</td>
</tr>
<tr>
<td>(10) r (ª)</td>
<td>رـ...ـرـ</td>
<td></td>
<td></td>
<td>رـ</td>
<td>Rāª</td>
</tr>
<tr>
<td>(11) z (ª)</td>
<td>زـ...ـزـ</td>
<td></td>
<td></td>
<td>زـ</td>
<td>Zayn</td>
</tr>
<tr>
<td>(12) s</td>
<td>سـ...ـسـ</td>
<td></td>
<td></td>
<td>سـ</td>
<td>Sīn</td>
</tr>
<tr>
<td>(13) š</td>
<td>شـ...ـشـ</td>
<td></td>
<td></td>
<td>شـ</td>
<td>Šīn</td>
</tr>
<tr>
<td>(14) ş</td>
<td>صـ...ـصـ</td>
<td></td>
<td></td>
<td>صـ</td>
<td>Sād</td>
</tr>
<tr>
<td>(15) d</td>
<td>ضـ...ـضـ</td>
<td></td>
<td></td>
<td>ضـ</td>
<td>Dād</td>
</tr>
<tr>
<td>(16) t</td>
<td>ظـ...ـظـ</td>
<td></td>
<td></td>
<td>ظـ</td>
<td>Tāª</td>
</tr>
<tr>
<td>(17) d</td>
<td>ظـ...ـظـ</td>
<td></td>
<td></td>
<td>ظـ</td>
<td>Ḍāª</td>
</tr>
</tbody>
</table>
1.4 Writing letters in different positions

Below each letter is presented as it appears in different positions in connected writing when using a computer or as written by hand.
Arabic script, transliteration, the alphabet
Chapter 2

Pronunciation of consonants

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

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

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

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

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

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

(b) In Lower Egypt (Cairo, Alexandria) it is pronounced as a voiced velar stop as the g in English ‘great’.

(c) In North Africa and the Levant it is pronounced as a voiced palato-alveolar fricative /ð/ as the s in English ‘pleasure’, and as j in French ‘jour’.

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

(7) حاء خ /h/ This consonant occurs in many languages. It is a voiceless postvelar (before or after /i/) or uvular (before or after /a/ or /u/) fricative, quite similar to the so-called ach-Laut in German ‘Nacht’ or Scottish ‘loch’ or the Spanish j in ‘mujer’, but in Arabic it has a stronger, rasping sound.

(8) دال د /d/ A voiced dental stop as the d in English ‘leader’.

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

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

(11) زAIN ز /z/ A voiced alveolar sibilant, as the z in English ‘gazelle’.

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

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

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

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

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

(17) ְדָה/ ֶד/ An emphatic consonant, classified as a pharyngealized voiced interdental fricative. It is the emphatic counterpart of ְד/ (9). In some dialects it is pronounced as ְס/ (15). In some other dialects it is pronounced as pharyngealized ְז/ (11). See also chapter 4.

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

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

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

(21) ְق/ Qāf ق/ This has no equivalent in European languages. It is a voiceless postvelar or uvular stop, pronounced by closing the back of the tongue against the uvula as if it were to be swallowed. It is like ְח/ (7) without vibration. This sound should not be confused with ְק/ (22), e.g. قَلْب qalb, ‘heart’, but ְکُلَب ka'b, ‘dog’.

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

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

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

(26) **Hā’** هـ/هـ/ 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: ﺱٔ، ٌّٔ. Then it is pronounced exactly like /t/ (3) and is called **tā’ marbūtah** (see chapter 10 on gender).

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

(28) **Yā’** ى/ى/ A voiced alveo-palatal semivowel, as the y in English ‘yes’.
3.1 Punctuation

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

. , : ‘ ! ؟ ( ) ” 〈 〉

3.2 Arabic handwriting

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

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

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

3.3 Some remarks concerning the dots with certain consonants

The most common way of marking the dots which belong to certain consonants in handwriting is to use a straight stroke rather than two
dots, as in ﺕ /t/ or ﻲ /y/; and ﺍ instead of three dots, as in ﺕ /t/.
One might suspect that the straight stroke replacing two dots could be
confused with the vowels fathah ﻓ ﺞ ﺝ or kasrah ﻟ ﺞ ﺝ, 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.

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<thead>
<tr>
<th>Arabic Word</th>
<th>Pinyin</th>
<th>Exercise</th>
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<td>s+h+q</td>
<td>(1) s*h+q</td>
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<tr>
<td>جرح</td>
<td>h+ɡ+m</td>
<td>n+k+r+h</td>
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<tr>
<td>سحق</td>
<td>r+h+l</td>
<td>z+r+c</td>
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<tr>
<td>جرح</td>
<td>l+h+m</td>
<td>ɡ+r+q</td>
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<td>لحم</td>
<td>n+s+y</td>
<td>t+c+b</td>
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<td>صبح</td>
<td>t+b+r</td>
<td>b+h+r</td>
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<td>n+s+y</td>
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<td>حمل</td>
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<td>ɡ+r+q</td>
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<td>t+r+k</td>
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<td>g+h+s</td>
<td>s+k+t</td>
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<td>مورد</td>
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<td>------</td>
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<td>ﻣﺼﻮر</td>
<td>مورد</td>
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<td>ﻣﻛﺜﻒ</td>
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<td>ﺳ+١+٥+٦</td>
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<td>ﻳﻨﺪ</td>
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<td>f+١+٥+۵</td>
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<td>نهد</td>
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<td>n+١+٥+٦</td>
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Chapter 4

Vowels

4.1 There are three vowels in Arabic called ُءَلْحَرَكَاتُ al-ḥarakāt. They can be both short and long (see chapter 6).

4.2 Short vowels

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

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

\[ \text{بُ} \text{ـ*} \text{كتَبَ kataba, to write.} \]

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

\[ \text{بُ} \text{ـ*} \text{قبلَ qabila, to accept.} \]

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

\[ \text{بُ} \text{ـ*} \text{حسَنَ hasuna, to be handsome.} \]

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

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

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

**Emphatic consonants**

<table>
<thead>
<tr>
<th>Emphatic consonants</th>
<th>Corresponding non-emphatic consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻖَصَ (14) towards /so/ counterpart of</td>
<td>ﻖَسَ (12) towards /sæ/ as in ‘sat’</td>
</tr>
<tr>
<td>ﻖَضَ (15) towards /do/ counterpart of</td>
<td>ﻖَضَ (8) towards /dæ/ as in ‘dam’</td>
</tr>
<tr>
<td>ﻖَطَ (16) towards /to/ counterpart of</td>
<td>ﻖَطَ (3) towards /tæ/ in ‘tat’</td>
</tr>
<tr>
<td>ﻖَظَ (17) towards /do/ counterpart of</td>
<td>ﻖَظَ (9) towards /dæ/ in ‘that’</td>
</tr>
</tbody>
</table>

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

Note a: The following two consonants may sometimes also function as emphatic: ﺮُ /l/ (10), and ﺟُ /j/ (23) only with the word ُﷲ ﺪَلَّا, ‘God’.

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

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

**Exercises**

**Read and practise your handwriting:**

<table>
<thead>
<tr>
<th>1</th>
<th>ﺡِبَازَا to bake</th>
<th>ﻢِرَأَ to dislike</th>
<th>ﺱَمِيْا to hear</th>
<th>ﺴَهَيدَ to witness</th>
<th>ﻓَﺮِيْا to be empty</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ﺪَرَاسَ to study</td>
<td>ﺪَرَبُ to be near</td>
<td>ﺪَرَبُ to be heavy</td>
<td>ﺳَمِيْا to be noble</td>
<td>ﺳَمِيْا to be heavy</td>
</tr>
</tbody>
</table>

he heard him
<table>
<thead>
<tr>
<th>Vowels</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>رَبِـٰحُ</td>
<td>وُرِمْمُ</td>
</tr>
<tr>
<td>رَخِيفُ</td>
<td>زُهدُ</td>
</tr>
<tr>
<td>سَهَنِلَنِ</td>
<td>رَذِيعُ</td>
</tr>
<tr>
<td>سَهَنِلَنِ</td>
<td>رَذِيعُ</td>
</tr>
<tr>
<td>3</td>
<td>rabih</td>
</tr>
<tr>
<td>4</td>
<td>raqaşa</td>
</tr>
<tr>
<td>5</td>
<td>ʿaṭiša</td>
</tr>
<tr>
<td>6</td>
<td>haraba</td>
</tr>
<tr>
<td>7</td>
<td>rasama</td>
</tr>
<tr>
<td>8</td>
<td>taba'a</td>
</tr>
</tbody>
</table>

(3) to gain, to be swollen, to abstain, to suckle, to be easy
(4) to dance, defeat him, to cook, to oppress, for him
(5) to be thirsty, to beat, to entrust, to emigrate, to fall
(6) to escape, to swallow, to be weak, to be silent, to regret
(7) to draw, to make famous, to swear, to run, to mix
(8) to print, to understand, to exhibit, to scream, to weigh
## Write in Arabic:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>(9) watq_ā</td>
<td>to trust</td>
</tr>
<tr>
<td><em>iqa</em></td>
<td>to search</td>
</tr>
<tr>
<td>baha_</td>
<td>to be stingy</td>
</tr>
<tr>
<td>_l_ah</td>
<td>to be lazy</td>
</tr>
<tr>
<td>kasila</td>
<td>he left him</td>
</tr>
<tr>
<td>tarakahu</td>
<td></td>
</tr>
<tr>
<td>(10) ga'diba</td>
<td>to be angry</td>
</tr>
<tr>
<td><em>m</em> _a_a</td>
<td>to collect</td>
</tr>
<tr>
<td>marida</td>
<td>to become ill</td>
</tr>
<tr>
<td>naṣara</td>
<td>to publish</td>
</tr>
<tr>
<td>faqada</td>
<td>to lose</td>
</tr>
<tr>
<td>(11) naḡaha</td>
<td>to succeed</td>
</tr>
<tr>
<td>saḡada</td>
<td>to follow</td>
</tr>
<tr>
<td><em>k</em> _a_a</td>
<td>to swallow</td>
</tr>
<tr>
<td>ḡara_a</td>
<td>to press</td>
</tr>
<tr>
<td>daḡata</td>
<td></td>
</tr>
<tr>
<td>(12) waṣala</td>
<td>to arrive</td>
</tr>
<tr>
<td>raḡa_a</td>
<td>to dress</td>
</tr>
<tr>
<td>labisa</td>
<td>to calculate</td>
</tr>
<tr>
<td>ḥasaba</td>
<td>to promise</td>
</tr>
<tr>
<td>wa_ada</td>
<td></td>
</tr>
<tr>
<td>(13) ṭa_rada_</td>
<td>to dismiss</td>
</tr>
<tr>
<td>raḡama</td>
<td>to force</td>
</tr>
<tr>
<td>salima</td>
<td>to be safe</td>
</tr>
<tr>
<td>naṣiqa</td>
<td>to sniff</td>
</tr>
<tr>
<td>ṭa_wada</td>
<td>to put down</td>
</tr>
<tr>
<td>(14) ga_rīqa</td>
<td>to sink</td>
</tr>
<tr>
<td>barama</td>
<td>to turn</td>
</tr>
<tr>
<td>ḥagama</td>
<td>to attack</td>
</tr>
<tr>
<td>naṣiqa</td>
<td>to be merciful</td>
</tr>
<tr>
<td>ṭa_shaida</td>
<td>to witness</td>
</tr>
<tr>
<td>(15) baḍal_</td>
<td>to change</td>
</tr>
<tr>
<td>ṭa'isa</td>
<td>to be miserable</td>
</tr>
<tr>
<td>fasada</td>
<td>to be rotten</td>
</tr>
<tr>
<td>zara_a</td>
<td>to plant</td>
</tr>
<tr>
<td>ṭa_'atiba</td>
<td>to be destroyed</td>
</tr>
<tr>
<td>(16) ṭa_bata_</td>
<td>to be firm</td>
</tr>
<tr>
<td>talafa</td>
<td>to destroy</td>
</tr>
<tr>
<td>barada</td>
<td>to be cold</td>
</tr>
<tr>
<td>dabaga</td>
<td>to tan</td>
</tr>
<tr>
<td>za_ila</td>
<td>to be angry</td>
</tr>
<tr>
<td>(17) maḍāga_</td>
<td>to chew</td>
</tr>
<tr>
<td>nabata</td>
<td>to grow (plants)</td>
</tr>
<tr>
<td>hatafa</td>
<td>to shout</td>
</tr>
<tr>
<td>zaḥaфа</td>
<td>to creep</td>
</tr>
<tr>
<td>ṭa_barā</td>
<td>to be skilful</td>
</tr>
<tr>
<td>(18) sa'<em>u_ba</em></td>
<td>to be difficult</td>
</tr>
<tr>
<td>mazaha</td>
<td>to joke</td>
</tr>
<tr>
<td>ḡadar</td>
<td>to betray</td>
</tr>
<tr>
<td>baraqta</td>
<td>to flash</td>
</tr>
<tr>
<td>za'_ama</td>
<td>to pretend</td>
</tr>
<tr>
<td>(19) rakiba_</td>
<td>to ride</td>
</tr>
<tr>
<td>ṭaqaba</td>
<td>to drill</td>
</tr>
<tr>
<td>zaliqa</td>
<td>to glide</td>
</tr>
<tr>
<td>ṭa_dīra</td>
<td>to be bored</td>
</tr>
<tr>
<td>zalata</td>
<td>to swallow</td>
</tr>
</tbody>
</table>
Chapter 5

Sukūn, šaddah, noun cases and nunation as indefinite form

5.1 Sukūn: 

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

हम, they

من min, from

तहتا, under

व, if

के kay, in order to

कيف kayfa, how

5.2 Šaddah: (doubling of a consonant)

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

عالم, to teach

جرب, to try

عد, adda, to count

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

جرب, try!

علم, ‘allim, teach!

5.3 Noun cases

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

- **Nominative**: ْمرَفَوعٌ (takes the vowel داممeh) ْمرَفَوعٌ ْمَلِكُونَ, a king
- **Accusative**: ْضَمْنُوبٌ (takes the vowel فتحh) ْضَمْنُوبٌ ْمَلِكُنَّ, a king (object)
- **Genitive**: ْمَجَرُورَ (takes the vowel كسرrah) ْمَجَرُورَ ْمَلِكُينَ, a king’s, of a king

(There is more about cases in later chapters.)

### 5.4 Nunation as indefinite form

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

- **Nominative indef.**: The word ends with a double داممeh: ْمَلِكُونَ, a king
- **Accusative indef.**: The word ends with a double فتحh and often an extra اَلَيِf which is *not* pronounced as a long vowel اَلَيِ: ْمَلِكَْنَ, a king (object)
- **Genitive indef.**: The word ends with a double كسرrah: ْمَلِكِينَ, a king’s, of a king

Note a: The form of the double داممeh داممeh 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:**

- **Nominative**: ْمَلِكٌ ْمَلِكٌ ْمَلِكٌ
- **Accusative**: ْمَلِكٌ ْمَلِكٌ ْمَلِكٌ
- **Genitive**: ْمَلِكٌ ْمَلِكٌ ْمَلِكٌ
Sukūn, šaddah, noun cases and nunation as indefinite form

dahāna kalban waladan bahrun ǧarra
to smoke dog boy sea to draw

‘ayyana qawmun muhammadun mu‘alliman nahrin
to appoint people Muhammad teacher river

tawban yawman maṭarin ḥarbaša ramyan
dress day rain to scratch shooting

tallama ‘awnun ḥarbun hiya huwa
to teach help war she he

qamarin şamsun qaṣrīn sayyidin batnun
moon sun castle lord, Mr belly

ramlun ǧarbin šarqun daynun nafsin
sand west east debt soul

šuquln ḥukman ‘udrun lawnan ǧubzan
work rule excuse colour bread

šayḥan sayfin qismun ǧamalun ‘ilmun
old man sword part camel knowledge
Write in Arabic:

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>(11) rahhala</td>
<td>to deport</td>
</tr>
<tr>
<td>bahha</td>
<td>to be hoarse</td>
</tr>
<tr>
<td>hassa</td>
<td>to feel</td>
</tr>
<tr>
<td>zuhdan</td>
<td>asceticism</td>
</tr>
<tr>
<td>harraka</td>
<td>to move</td>
</tr>
<tr>
<td>(12) muḥaddirun</td>
<td>anaesthetic</td>
</tr>
<tr>
<td>madḥabiyyun</td>
<td>wakkala</td>
</tr>
<tr>
<td>hasadan</td>
<td>raddada</td>
</tr>
<tr>
<td>(13) šahrän</td>
<td>month</td>
</tr>
<tr>
<td>ḥāgalun</td>
<td>šabba</td>
</tr>
<tr>
<td>buʿdun</td>
<td>ḡattä</td>
</tr>
<tr>
<td>(14) ḥarraba</td>
<td>to destroy</td>
</tr>
<tr>
<td>qataʿa</td>
<td>raḡgaʿa</td>
</tr>
<tr>
<td>šabba</td>
<td>mutahārrirun</td>
</tr>
<tr>
<td>(15) hamran</td>
<td>wine</td>
</tr>
<tr>
<td>hayawiyyin</td>
<td>šahriyyan</td>
</tr>
<tr>
<td>bawwaba</td>
<td>qarnin</td>
</tr>
<tr>
<td>(16) zawğan</td>
<td>husband</td>
</tr>
<tr>
<td>ballaḡa</td>
<td>radda</td>
</tr>
<tr>
<td>šahiyyan</td>
<td>raḡiyyin</td>
</tr>
<tr>
<td>(17) bawwala</td>
<td>to urinate</td>
</tr>
<tr>
<td>rabbun</td>
<td>šahhama</td>
</tr>
<tr>
<td>šaggaʿa</td>
<td>ḏanna</td>
</tr>
<tr>
<td>(18) šukran</td>
<td>thanks</td>
</tr>
<tr>
<td>šaʿala</td>
<td>ʿabdan</td>
</tr>
<tr>
<td>tabʿan</td>
<td>marhaban</td>
</tr>
<tr>
<td>(19) šahha</td>
<td>to be healthy</td>
</tr>
<tr>
<td>muḥarribin</td>
<td>ḥadḏan</td>
</tr>
<tr>
<td>qarrara</td>
<td>šawwaqa</td>
</tr>
</tbody>
</table>
Chapter 6

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

6.1 The three short vowels, ــَـــ/a/, ــُـــ/u/, and ــِـــ/i/, also have long variants. They are written by adding one of the following three letters after the short vowel signs. These letters are called in Arabic حُرُوف الْمُدَّ hurūfu l-maddi ‘letters of prolongation’:

- ṣalif ـل, which is related to fatha ـَ /a/
- wāw ـو, which is related to damma ـُ /u/
- yā’ ـي, which is related to kasra ـِ /i/

<table>
<thead>
<tr>
<th>Short vowels</th>
<th>Long vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـبـ /ba/</td>
<td>ـُبـ /bā/, e.g. بَـاَبُ bābun, door</td>
</tr>
<tr>
<td>ـبـ /bu/</td>
<td>ـُبـ /bū/, e.g. نُورُ nūrun, light</td>
</tr>
<tr>
<td>ـبـ /bi/</td>
<td>ـُبـ /bī/, e.g. دَـيْنِ dīnun, religion</td>
</tr>
</tbody>
</table>

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

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

- سَلاَمْ salāmun, peace
- لَامْ lāma, to blame
- حَلَّ hallan, a solution
6.3 *Alif maqsūrah*

The long vowel /ā/ at the end of a word can be written with *alif* ﴿... or, in some words, with *ya*، but without dots ﴿... That *yā* is then called *alif maqsūrah*, e.g.

الَّيْلِ، on روَى rawā, to tell رَمَى ramā, to throw

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

6.4 *Dagger or miniature* *alif*

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

هَذَا (not: هَذَى) أَكَّنَّ (not: أَكِنْنَ) ذَلِكَ (not: ذَاَلِكَ) hādā, this lākīnna, but dālika, that

6.5 *Word stress and syllable structure*

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

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

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

1a) The stress falls on the first long syllable counting from the end of the word. However, the final syllable cannot itself carry the stress, except when the word has only one syllable, e.g. yak-tu-bū-na, qal-bun, ḵuq-tu-lū, ka-tab-tum, ka-tab-tun-na, mam-la-ka-tun, ḳū. (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 ḫal- or a prefixed preposition or conjunction, e.g. ḫal-ya-du, ka-dā, wa-ra-mat.

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

**Exercises**

**Read and practise your handwriting:**

<table>
<thead>
<tr>
<th>حرف</th>
<th>سفير</th>
<th>كريم</th>
<th>رما</th>
<th>حمارا</th>
</tr>
</thead>
<tbody>
<tr>
<td>hurūf</td>
<td>safirin</td>
<td>karīmun</td>
<td>ramā</td>
<td>himāran</td>
</tr>
<tr>
<td>letters</td>
<td>ambassador</td>
<td>generous</td>
<td>to throw</td>
<td>donkey</td>
</tr>
</tbody>
</table>
Read, practise your handwriting and transliterate:

<table>
<thead>
<tr>
<th>(2)</th>
<th>ḥazinun</th>
<th>tağirin</th>
<th>wâsî'an</th>
<th>hâdihi</th>
<th>hâlan</th>
</tr>
</thead>
<tbody>
<tr>
<td>sad</td>
<td>merchant</td>
<td>wide</td>
<td>this (f.)</td>
<td>immediately</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(3)</th>
<th>ḥayyun</th>
<th>lammâ</th>
<th>fî</th>
<th>rawâ</th>
<th>ǧadîdan</th>
</tr>
</thead>
<tbody>
<tr>
<td>living</td>
<td>when</td>
<td>in</td>
<td>to tell</td>
<td>new</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(4)</th>
<th>rûhun</th>
<th>süfan</th>
<th>ġarâ</th>
<th>ḥabbâzan</th>
<th>hunâka</th>
</tr>
</thead>
<tbody>
<tr>
<td>soul, spirit</td>
<td>wool</td>
<td>to run</td>
<td>baker</td>
<td>there</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(5)</th>
<th>qânûnun</th>
<th>ḥayyâstan</th>
<th>haddâdin</th>
<th>qarîban</th>
<th>banâ</th>
</tr>
</thead>
<tbody>
<tr>
<td>law</td>
<td>tailor</td>
<td>blacksmith</td>
<td>near</td>
<td>to build</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(6)</th>
<th>Egyptian</th>
<th>porter</th>
<th>fat</th>
<th>glass</th>
<th>clouds</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(7)</th>
<th>road</th>
<th>marketplace</th>
<th>knife</th>
<th>to cry</th>
<th>poultry</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(8)</th>
<th>lessons</th>
<th>bird</th>
<th>dogs</th>
<th>olives</th>
<th>talk</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(9)</th>
<th>guests</th>
<th>pig</th>
<th>peasant</th>
<th>dry</th>
<th>father</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(10)</th>
<th>wind</th>
<th>to strive</th>
<th>ignorant</th>
<th>scientific</th>
<th>gazelle</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(11)</th>
<th>minister</th>
<th>strange</th>
<th>old</th>
<th>Arab</th>
<th>drink</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(12)</th>
<th>weak</th>
<th>kind, gentle</th>
<th>countries</th>
<th>famous</th>
<th>immediately</th>
</tr>
</thead>
</table>
Write in Arabic:

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

<table>
<thead>
<tr>
<th>(13)</th>
<th>permitted</th>
<th>just</th>
<th>to come near</th>
<th>honest</th>
<th>smart</th>
</tr>
</thead>
<tbody>
<tr>
<td>(14)</td>
<td>peace</td>
<td>clean</td>
<td>chair</td>
<td>butcher</td>
<td>waters</td>
</tr>
<tr>
<td>(15)</td>
<td>Syria</td>
<td>that</td>
<td>politician</td>
<td>box</td>
<td>to melt</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(16)</th>
<th>bārīsu</th>
<th>sūriyya</th>
<th>ʿādilan</th>
<th>hubūṭin</th>
<th>siyāmūn</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paris</td>
<td>Syria</td>
<td>just</td>
<td>lowering</td>
<td>fasting</td>
<td></td>
</tr>
<tr>
<td>(17)</td>
<td>bāšā</td>
<td>wāḡīban</td>
<td>gāṣūsan</td>
<td>ḍūrūfūn</td>
<td>ḥīrīḡān</td>
</tr>
<tr>
<td>pasha</td>
<td>duty</td>
<td>spy</td>
<td>circumstances</td>
<td>graduate</td>
<td></td>
</tr>
<tr>
<td>(18)</td>
<td>bahḥārun</td>
<td>šawwānin</td>
<td>ḍalāmūn</td>
<td>mustašārin</td>
<td>ʿābīdān</td>
</tr>
<tr>
<td>sailor</td>
<td>flint</td>
<td>darkness</td>
<td>adviser</td>
<td>slaves</td>
<td></td>
</tr>
<tr>
<td>(19)</td>
<td>bahṭīlan</td>
<td>suʾālan</td>
<td>muʿaddātun</td>
<td>manqūṣin</td>
<td>nahā</td>
</tr>
<tr>
<td>stingy</td>
<td>cough</td>
<td>equipment</td>
<td>engraved</td>
<td>to forbid</td>
<td></td>
</tr>
<tr>
<td>(20)</td>
<td>ḥamran</td>
<td>muhāḡirun</td>
<td>siyāhin</td>
<td>ḥāgara</td>
<td>ḏubbātun</td>
</tr>
<tr>
<td>wine</td>
<td>emigrant</td>
<td>shouting</td>
<td>to emigrate</td>
<td>officers</td>
<td></td>
</tr>
<tr>
<td>(21)</td>
<td>zawḡan</td>
<td>ʿāman</td>
<td>minšārun</td>
<td>zayyātun</td>
<td>nāṭūrun</td>
</tr>
<tr>
<td>husband</td>
<td>year</td>
<td>saw</td>
<td>oil-seller</td>
<td>guard</td>
<td></td>
</tr>
<tr>
<td>(22)</td>
<td>badawīyyin</td>
<td>taʾawunin</td>
<td>gādirin</td>
<td>fawāriqū</td>
<td>ḥurṣūfūn</td>
</tr>
<tr>
<td>Bedouin</td>
<td>co-operation</td>
<td>pool</td>
<td>differences</td>
<td>artichoke</td>
<td></td>
</tr>
<tr>
<td>(23)</td>
<td>bārāza</td>
<td>zāra</td>
<td>ʿāḍīmūn</td>
<td>faransiyyun</td>
<td>tazawwāḡa</td>
</tr>
<tr>
<td>to duel</td>
<td>to visit</td>
<td>great</td>
<td>Frenchman</td>
<td>to marry</td>
<td></td>
</tr>
<tr>
<td>(24)</td>
<td>ʿirāqiyyun</td>
<td>ḥazzānān</td>
<td>mahṣūṣin</td>
<td>zawāriqū</td>
<td>ḥartūṣān</td>
</tr>
<tr>
<td>Iraqi</td>
<td>reservoir</td>
<td>special</td>
<td>boats</td>
<td>bullets</td>
<td></td>
</tr>
</tbody>
</table>
Hamzah (hamzatu l-qatigraphemic i) and the maddah sign

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

The sign of hamzah was added to the Arabic script at a rather late stage. Therefore hamzah does not have a real independent form comparable to the other consonant letters. Hamzah is written with the special sign َء, which is transliterated as /h/.

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

In German, beobachten ‘to consider’, is pronounced as /be ʰəboˈachten/. Vereisen, ‘to freeze, be frozen’, is pronounced as /fer ʰəaiʃən/, but the word verreisen, meaning ‘to travel away’ has no glottal stop. Iss auch ein Ei! ‘Eat also an egg!’, is pronounced as /iʃə ʰəau̯ ʰəain ʰəAi/.

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

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

7.5 Some basic rules for writing hamzah

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

(a) **Hamzah** together with fathah are written above the َّalif: أ /ّal,
    e.g.
    أُكُلُلُ َّأَّصُلُ َّأَرْضُ َّأَرْدُنُ
    َّاكلن, food َّاصلن, origin َّاردن, earth, ground

(b) **Hamzah** together with dammah are written above the َّalif: ﻋُ /ّa/, e.g.
    أُمُّ َّأَفْقُ َّأَفْقُ
    ﻋُمُمُن, mother َّافقن, horizon

(c) **Hamzah** together with kasrah are both written under the َّalif: َّل /ّi/, e.g.
    ﻋُبُرُ َّإِنْ َّإِنْ َّإِنْ
    ﻋُبُرَن, finger َّينن, that, indeed َّينِد, if, when

(d) **Hamzah** on َّalif in the middle of the word, e.g.
    سَّأَلُ َّرَأْيُ َّرَأْسُ
    ﻋَاًلَن, to ask َّرأْن, opinion َّرأْن, head

(e) **Hamzah** on َّalif at the end of the word, e.g.
    ﺑِداً َّقَرْأَا َّقَرْأَا
    ﺑِداً َّقَرْأَا, to read َّقَرْأَا, to read َّبدأً, to start, to begin
7.6 The maddah sign

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

\[
\text{ra’ā-hu, he saw him/it}
\]

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

\[
\text{ānasa, to be amused}
\]

Exercises

Read and practise your handwriting:

\[
\begin{array}{|c|}
\hline
\text{ta’run} & \text{imāmun} & \text{āhara} & \text{ābārun} & \text{ummahātun} \\
\text{revenge} & \text{prayer leader} & \text{another} & \text{news (pl.)} & \text{mothers} \\
\hline
\text{ānta} & \text{mabda’un} & \text{mal’ānu} & \text{uḍunun} & \text{ibṭun} \\
\text{you (m.)} & \text{principle} & \text{full} & \text{ear} & \text{armpit} \\
\hline
\text{āb} & \text{antāj} & \text{al} & \text{bās} & \text{ājār} \\
\text{August} & \text{production} & \text{to return} & \text{harm} & \text{rent} \\
\hline
\end{array}
\]
Write in Arabic:

(9) nabba’a to advise
ta’rīḥun dating
‘abyadu white
‘ilzāmiyyun compulsory
malga’un shelter

(10) maḥba’un hiding place
‘arğa’a to postpone
ša’nun matter
‘āšarra to insist
‘iḥmarra to turn
red, blush

(11) ‘arrahā to date
‘antum you (m.pl.)
‘anā I
‘islāmūn Islam
waka’a to lean

(12) ‘ilānun announcement
‘ātara’a to happen
‘ābu August
‘a’raba to express
‘ażraqu blue

(13) ‘idrābun strike
‘aḥun brother
‘ibrīqun pot, jug
‘ābadan never
‘ufuqun horizon

(14) ‘ustūlun fleet
‘ilhāhum insistence
‘arnaḥun rabbit
‘imdādun help
‘iğbāriyyun compulsory
also black lions Iranian professor
illiterate lame yellow foundations foolish
information bald official elegant leaning
Chapter 8

**Definite article ...َّأْﻟـ...**

nominal sentences, verbal sentences, word order and adjectives

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8.1 The definite article ...َّأْﻟـ... 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 َّalif (ا) in the definite article, see the final note in chapter 9.

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

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative: َبَيْتَ</td>
<td>َّأْﻟَﺒْﻴـُﺖَﺑْﻴٌﺖ</td>
</tr>
<tr>
<td>baytun, a house</td>
<td>َّأْﻟَﺒْـِﺖَﺑْـٍﺖ</td>
</tr>
</tbody>
</table>
|                      | َّأْﻟَـِـَـِـَـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

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

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

Note: Often the case endings are not pronounced, except for the indefinite accusative ending -an in adverbs, e.g. شكرًا ‘thank you’.

8.4 The definite article ...ُأْﻟـ... 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.

َأْﻟِﻌْﻠُﻢُ/halfringrightsubscript al-ilmu, science
َأْﻟِﻜَﻼُبُ/halfringrightsubscript al-kila ḥayawānātun. Dogs are animals.

8.5 Nominal and verbal sentences

There are two types of Arabic sentence: nominal sentences جملة اسمية جُمْلَةَ اسْمِيَّةَ َغُمْلَاتُن ىُسْمِيَّاتُ، and verbal sentences جملة فعلية جُمْلَةَ فَعْلِيَّةَ جُمْلَاتُن فِعْلِيَّاتُ.

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.

َلَـْطَـْقُ مُــريضُ/halfringleftsubscript al-qit tu maridun. The cat (is) ill.
َآْنَآ طَـلِـابُ/halfringleftsubscript anā ṯālibun. I (am) a student.
َأْلَـْوَـْلِدُ هَـْنَـْاكُ/halfringleftsubscript al-waladu hunāka. The boy (is) there.
َأْمُـْرُ عَـْمَـْالُ/halfringleftsubscript hum ummālun. They (are) workers.
8.7 Verbal sentence and word order

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

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

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

\[
\text{ hudun (subject).}
\]

A student went out.

\[
\text{ al-kalbun (subject).}
\]

A dog ate bread.

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

8.8 Adjectives

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

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

\[
\text{al-mathafu ghamilun. The museum (is) beautiful/nice.}
\]

\[
\text{al-baytu wasi’un. The house (is) large.}
\]

When the adjective functions as a modifier of a noun (attributive construction), it also agrees with the head noun in terms of definiteness. In other words, if the head noun is definite, the adjective also takes the definite article, whereas if the head noun is indefinite, the adjective is also indefinite.
al-baytu l-wāṣīʿu, the large house
baytun wāṣīʿun, a large house OR A house is large.

Note a: The ʿalif ʿ of the definite article in ʿl-wāṣīʿu in the first of the two sentences above is elided in pronunciation after a vowel (discussed in chapter 9 dealing with waslah).

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

Note c: Again, when the combination of the letter ...ـ/l/ followed by ʿalif ʿ is written as َل، or َللا، the same principle is applied as when ...ـ/l/ is followed by ʿalif with hamzatul-qatū َاء، i.e. َلا/ل... َاء (refer to chapter 6).

Exercises

Practise your reading:

1. al-qalamu tawilun.
   ʿThe pen (is) ʿlong.
   ʿالْقَلاَمُ طَوْيلٌ

2. al-matṣʿamu wāṣīʿun.
   ʿThe restaurant (is) ʿlarge.
   ʿالمَطْسُمُ وَاسِعٌ

3. anta tālibun ʿaqilun.
   You (m.) (are) ʿa reasonable ʿstudent.
   ِاَنْتَ طَالِبٌ عَقِيلٌ

4. ayna hiya / huwa.
   ʿWhere (is) she/he?
(5) hiya hunākā.
   She (is) ١there.

(6) huwa kātibun māshūrun.
   He (is) ١a famous writer.

(7) ʿal-ʿaqāribu fī ʿalmānyā.
   The relatives (are) in Germany.

(8) huwa ṭābibun ẓātīrun.
   He (is) ٢a skilful ١physician.

(9) ʿal-kalbu ʿamīnun.
   The dog (is) ١faithful.

(10) ʿal-ʿaklu ṭayyibun.
    The food (is) ١delicious, good.

(11) ʿal-mudīru makrūhun.
    The director (is) ١hated.

(12) naʿam, huwa mašgūlun.
    ١Yes, he (is) ٢busy.

(13) ʿal-ʿumru qaṣīrun.
    ١(The) life (is) ٢short.

(14) ʿanā ʿāsifun.
    I (am) ١sorry.
A pupil threw (away) a broken pen.

A new student has come.
This (is) a difficult matter.

The airport (is) far away.

This (is) allowed but that (is) forbidden/prohibited.

A child drank cold milk.

An engineer built a beautiful bridge.

A physician visited a sick person.

A journalist published a long article.

I (am) from Syria.
Translate into Arabic:

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

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

Sun and moon letters, hamzatu l-wašli (wašlah)

9.1 Sun and moon letters

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

- sun letters: حروف شمسية, assimilating
- moon letters: حروف قمرية, non-assimilating

9.2 Sun letters

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

\[ \text{ض ط ظ ط ی ت ذ ح ز ز ل پ ت ز ژ س} \]

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

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

абджхчфкмвнигрвлб

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

قمارون, a moon            الأقمار، the moon
كتابون, a book            الكتاب، the book

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

الجبال، the mountain

9.6 Hamzatu l-wasli (or waslah)

Hamzatu l-wasli، َوَصْلَة، also called waslah، وَصَلَة، means ‘joining hamzah’. It is a small sign written above the 'alif (أ)، which is not pronounced and appears only at the beginning of a word.

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

<table>
<thead>
<tr>
<th>بَابُ الْبَيْتِ</th>
<th>(not: بَابُ الْبَيْتِ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bābu l-bayti</td>
<td>bābu ʾal-bayti</td>
</tr>
<tr>
<td>شَرِبَ الْطَفْلُ حَلِيبًا</td>
<td>(not: شَرِبَ الْطَفْلُ)</td>
</tr>
<tr>
<td>šariba ʾt-ʾtiflu ḥaliban.</td>
<td>šariba ʾat-ʾtiflu ...</td>
</tr>
</tbody>
</table>

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

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

Words with initial hamzatu l-qatʿi (ʾ):

<table>
<thead>
<tr>
<th>ابن</th>
<th>امرأة</th>
<th>ابنتة</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾibnun</td>
<td>imruʿun</td>
<td>ʾimraʾatun</td>
</tr>
<tr>
<td>اَسْتَنَانُ</td>
<td>اسم</td>
<td>اسم</td>
</tr>
<tr>
<td>ʾitnāni</td>
<td>ʾitnātāni</td>
<td>ʾismun</td>
</tr>
</tbody>
</table>

Example:

<table>
<thead>
<tr>
<th>فَذَا أَبُن ِ الْمَلِكِ</th>
<th>(not: فَذَا أَبُن)</th>
</tr>
</thead>
<tbody>
<tr>
<td>hādā bnu l-maliki</td>
<td>hādā ʾibnu ...</td>
</tr>
</tbody>
</table>

Note: The purist grammarians would be alarmed to see the definite article ... /al.../ and other words mentioned in the table presented above, written with
hamzatu l-qat‘i. Grammarians recommend that only the ‘alif be written with a vowel over or under it and without hamzatu l-qat‘i, although it is fully pronounced at the beginning of a sentence or in isolation. However, most school textbooks throughout the Arab world do write hamzatu l-qat‘i initially over or under the ‘alif (أ، إ). In keeping with the principle of the phonetic rather than historical-etymological way of spelling, the hamzatu l-qat‘i initially over or under the ‘alif will be used in this book also.

Exercises

Practise your reading:

اَفْهَمَ الْطَالِبَ الْدَرَسَ

(1) fahima t-tālibu d-darsa.

The student understood the lesson.

قَرَأَ الْإِمَامُ الْقُرآنَ

(2) qara‘a l-imāmu l-qur‘āna.

The imam read the Quran.

الطَبِيبُ فِي الْمُستَشفِى

(3) ṭabību fī l-musta‘fā.

The physician (is) at the hospital.

كَسَرَ الْطَالِبُ الْقَلَمَ

(4) kasara t-tālibu l-qalama.

The student broke the pen.

شَرَحَ الأَسْتَاذُ الْدَرَسَ

(5) šarāha l-ustādu d-darsa.

The professor explained the lesson.

رَسَمَ 2َالْمِهِدْنِسْ 3ُجِسَرَ 4طُويْلَا

(6) rasama l-muhandisu ġišran ṭawli‘an.

The engineer drew a long bridge.

الْلُوْحُ 2َالأَسْوَدُ قَدِيمُ

(7) al-lawḥu l-aswadu qadīmun.

The black board (is) old.
1. The son (is) ill.

2. The new hotel (is) beautiful.

3. The small restaurant (is) old.

4. The old street (is) crowded.

5. The boy ate the food.

6. The workers built the factory.

7. The student read the new lesson.

8. The professor wrote the name.

9. The minister bought the palace.

Sun and moon letters, hamzatu l-wasli (waslah)
(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.

Translate into Arabic:

(1) الاِسْتَرَى ُالْآبَ ُاللَّحْمَ.

The father bought the meat.

(18) اِسْتَرَى ُابِعِ ُلَحْمَ.

The father bought the meat.

(19) سَأَالا مُعَاذَرَة ُقَابَالَة.

The traveller climbed the mountain.

(20) دَخَلَ ُرَبُّوْنَ ُمُتْعَمَّمَ ُقَأَضَبَ ُةَلَاَّلَ.

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

(21) سَأَرِبَ ُمُعَاذَرَة ُسُيَّاَرَ.

The traveller drank (some) tea.

(22) نَأَمَ ُرَجْلَ ُآَمَرَْبَض.

The sick man slept.

(23) اِلْبُنَ ُذَكَيْعٍ.

The son is intelligent.

Sun and moon letters, hamzatu l-wasl (waṣlah)
(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 isُأْﻟـِﺠْﻨُﺲَ al-ġinsu, which literally means ‘sex, race, kind’.

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

(b) Feminine nouns,ُأْﻟـُﻤَﺆَّﻧـُﺚَ al-mu‘annaṭu, have several forms as explained below.

10.2 Tā’ marbūṭah

When the letterُهَ.../h/ (26) is written with two dots aboveُهَ.../ (26), it is pronounced as /t/, exactly like the letterُتَ/t/ (3). It is then called تَّ 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 endingُةً.../...atun/ to the masculine form, e.g.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>هو طالبُ huwa tālibun.</td>
<td>هي طالبةُ hiya tālibatun.</td>
</tr>
<tr>
<td>He is a student.</td>
<td>She is a student.</td>
</tr>
<tr>
<td>هو والدُ huwa wālidun.</td>
<td>هي ولدةُ hiya wālidatun.</td>
</tr>
<tr>
<td>He is a father.</td>
<td>She is a mother.</td>
</tr>
</tbody>
</table>

Note a: A few nouns with the feminine ending تَّ tā’ marbūṭah are masculine, because they are used only in reference to males, e.g.
Note b: Nouns ending in tā’ marbūṭah /...atun/ do not take the extra final چ alif ل in the indefinite accusative form. So the correct form is طالبة /tāliba(h)/ for /talibatun/ (cf. chapter 4).

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

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

- يَدُ hand
- عِينٌ eye
- رِجُلٌ foot, leg

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

- مَمُّمَّمَعَن mother
- عَرُوسُ bride
- حَامِلٌ pregnant

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

- تُنِسَعُ Tunisia
- دِمَشْقَ Damien
- بَارِيْسُ Paris

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

- حَارِّبَ war
- أَرْضٌ earth,
- شَمْسُ sun

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

- سَوقُ market
- حَالٌ condition
- سَكَّينٌ knife
There are also two other feminine endings. They form diptotes like the words in paragraph 10.5:

(a) fāṭah + ʾalif + hamzah (اءاءاء ... āʾu), e.g.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُحمقَءُ</td>
<td>احْمَقُ</td>
</tr>
<tr>
<td>ُحمرَءُ</td>
<td>احْمَرُ</td>
</tr>
</tbody>
</table>

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

(b) fāṭah + ʾalif maqṣūrah (ى ... ā), e.g.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُعطشى</td>
<td>عَطْشَانَ</td>
</tr>
<tr>
<td>ُكبرى</td>
<td>أَكْبَرُ</td>
</tr>
</tbody>
</table>

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

Exercises
Practise your reading:

1. ُوقَعَتْ الْمَرَاةُ ُلْمَرْيَضَةَ.
   َوْقَعَتْ ُلْمَرْيَضَةَ.
   1 waqaʾati l-marʾatu l-marīḍatu.
   2 The sick woman 1fell over.

2. ُهَدَّمَ ُالْعَامِلُ ُالْسَوقَ ُالْقَدِيمَةَ ُالْقَدِيمَ.
   َهَدَّمَ ُالْعَامِلُ ُالْسَوقَ ُالْقَدِيمَةَ ُالْقَدِيمَ.
   (2) hadama l-ʾāmilu s-sūqa l-qadīmata / l-qadīma.
   2 The worker 1pulled down 3the old market (m. or f.).

3. ُاشْتَرَى الْأَبُ ُنَجَاجَةً ُسَمِيَةً.
   ُاشْتَرَى الْأَبُ ُنَجَاجَةً ُسَمِيَةً.
   (3) ʾiṣṭarāʾ l-ʾābu daqāqatan samīnatan.
   The father 1bought 3a fat 2chicken.

4. ُدَخَلتْ كَلِبَةُ ُبَنَيَةً ُوْسَعَةً.
   ُدَخَلتْ كَلِبَةُ ُبَنَيَةً ُوْسَعَةً.
   (4) daḥalat kalbatun bināyatun wāsiʿatan.
   2A dog (f.) 1entered 4a big 3building.
The nurse gave the patient a sleeping pill.
The traveller liked the village.
The director rode (in) a private car.
The sick princess died.
A big rock fell down.
The explorer is thirsty.

Baghdad is an old (ancient) city.
The sun is rising.

рїhun šadidatun

a strong wind

The sick dog is thirsty.

The father liked the old market.

The pregnant woman is in the hospital.

The sick explorer is thirsty.

The sitting bride is tired.

The Caliph pulled down the old city.

The father bought a big car.

The engineer published an ugly article.

The director liked the nurse.

The tailor put out the strong fire.

The worker wounded his left hand.

The cook broke his right leg.

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 الْعَطْفُ hurūfu l-ʿatfi

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

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

١َﻞـَﻛَأ \( \text{harağa l-mudīrū wa-l-} \)
١ُنﻮُﺑَّﺰـﻟ \( \text{ustādū wa-tālibun ma'an.} \)
The rector and the professor and a student went out together.

٢اًﺰـْﺒـُﺧ \( \text{akala z-zabūn ḥubzan wa-zubdatan wa-} \)
٢٢ـْﻴـَﺑَو \( \text{gubnatan wa-baydan.} \)
٢٢٢The customer ate bread and butter and cheese and eggs.

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

11.4 The conjunction َفـ fa ‘then, and then’ is joined to the word which follows it. It indicates an order or succession between actions or states, e.g.
The rector went out and then the professor and then a student.

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

The child became tired and so he slept.

OR The tiredness caused the child to sleep.

He fell in the river and so he drowned.

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

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

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

either me or you

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

\[ \text{أكلُ السمكة حتى الرأس} \]
\[ \text{akala s-samakat ḥattā r-ra’sa.} \]
He ate the fish, even the head.

After an intransitive verb:

\[ \text{مات الناس حتى الملك} \]
\[ \text{māta n-nāsu ḥattā l-mulūku.} \]
The people died, even the kings.

11.7 Prepositions حروف الجر hurūfu l-ġarri

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:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>min</td>
<td>from, of, than</td>
</tr>
<tr>
<td>ʿilā</td>
<td>to, until</td>
</tr>
<tr>
<td>ʿan</td>
<td>from, about</td>
</tr>
<tr>
<td>ʿalā</td>
<td>on, over, at</td>
</tr>
<tr>
<td>fa</td>
<td>in, at with</td>
</tr>
</tbody>
</table>

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

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

\[ \text{min} \text{l-mudiri, from the director} \quad \text{'ani l-\text{harbi, about the war}} \]

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

\[ \text{bi-\text{\`a\^gma\^{i}}} \text{-him, all together} \quad \text{bi-\text{\`a\^{s}ri} -him, all together} \]
\[ \text{\`a\text{-nasu bi-\text{\`a\^gma\^{i}}} -him, all of the people} \quad \text{\`a\text{-nasu bi-\text{\`a\^{s}ri} -him, all of the people}} \]

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

Examples:

\[ \text{dahaba bi-s-say\^{a}rat\`i il\`a l-masbahi ma\`a sad\^{i}qin l-\`i.} \]
\[ \text{He went by car to the swimming pool with a friend of mine.} \]

\[ \text{m\`ata s-saf\^{i}ru fi l-\text{\`a\^{s}imat\`i mundu} -sharin.} \]
\[ \text{One month ago the ambassador died in the capital (city).} \]

**11.8 hatt\`a as a preposition**

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

\[ \text{'akala s-samakata hatt\`a r-\text{-ra\^{si}}. (genitive)} \]
\[ \text{He ate the fish as far as (i.e. except) the head.} \]

Note: Because of the many uses of hatt\`a, the father of Arabic grammar, Sibawayhi, made the following immortal statement:
I shall die and still have some ḥattā left in my soul.

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

<table>
<thead>
<tr>
<th>Preposition</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ْأَمَامَ</td>
<td>in front of</td>
</tr>
<tr>
<td>بَعْدَ</td>
<td>after</td>
</tr>
<tr>
<td>بَيْنَ</td>
<td>between, among</td>
</tr>
<tr>
<td>ْنَحْتَ</td>
<td>under</td>
</tr>
<tr>
<td>ْفَوْقَ</td>
<td>above, over</td>
</tr>
<tr>
<td>ْحَوْلَةُ</td>
<td>around, about</td>
</tr>
<tr>
<td>ْدُونَ</td>
<td>without, under</td>
</tr>
<tr>
<td>ْقُبْلَةُ</td>
<td>before, in front of</td>
</tr>
<tr>
<td>ْقُدْمَةُ</td>
<td>before, in</td>
</tr>
<tr>
<td>ْلَدَى</td>
<td>with, at, by</td>
</tr>
<tr>
<td>ْنَحْوَةُ</td>
<td>towards, behind</td>
</tr>
<tr>
<td>ْوَرَاءَ</td>
<td>by, with</td>
</tr>
</tbody>
</table>

Examples:

ْقُبْلَةُ أَلْظُهْرِ qabla d-đūhri, before noon
ْبَعْدَ أَلْظُهْرِ ba’da d-đūhri, in the afternoon

Note: The above ْدُونَ and ْبِدْوِنَ have the same function and may replace each other, e.g.

ْبَقِيَّةُ أَسْبَعُاء١ ْدُونَ / ْبِدْوِنَ ْتَكْلِيمَ
baqiya ’usbū’an dūna / bi-dūni ṭaklin.

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

11.10 Preposition used in the sense of ‘to have’

Arabic has no verb comparable to the English verb ‘to have’. However, the same sense of owning or possessing can be expressed in nominal
sentences by using any of the four prepositions: لدَى, عنْدَ, عَنْ، عَنْدُ ma’a, t-talib sayyaratun. The student has a car (with him). (lit. With the student [now] a car.)

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

عَنْدُ َذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The student has a car.

َعَنْدَ ِالْحَيْرِ ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ.

can also be used for time, e.g.

عَنْدُ َذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ ِعَنْدَ َذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ.

(c) The preposition ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ لدَى is used in the elaborate literary style more or less in the same way as ma’a and ِعْﻨَﺪ, ِعْﻨَﺪ to express possession.

لَدَى َذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The merchant has a lot of money.

(d) The preposition ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ 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.

ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The house has only one door.

ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The house has only one door.

ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The house has only one door.

ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The house has only one door.

ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The house has only one door.

ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The house has only one door.

ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The house has only one door.

ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The house has only one door.

ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَكَرَةٌ ِعَنْدُ أَلْحَيْرِ. The house has only one door.

ِذَٰلِكِ ِتْلَامِعٌ رَمَيْتُها ِفَкَرَةٌ ِعَنْدُ أَلْحَيْرِ. The house has only one door.
**11.11 Spelling rules for the preposition ل... li...**

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

العاملُ لِلعاملِ (not: لِـالعاملِ)

\(\text{li-}\text{al-}\text{amili}\)

the worker for the worker

الطبيبُ لِلطبيب (not: لِـالطبيب)

\(\text{li-}\text{tabibi}\)

the physician for the physician

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

للغة لِللغة (not: لِـللغة)

\(\text{li-}\text{lugati}\)

a language the language for the language

اللون لِاللون (not: لِـاللون)

\(\text{li-}\text{lawni}\)

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.

1 سَكَّنَ فِي Ash-Shāri‘ī l-ğadidi. ١He lived on the new ٢street.

2 ِجَّلَسَ ْنَّحْتَ ِالشَّجَرَةِ الكبيرة٢

\(\text{galasa tahta š-šagarati l-kabirati}\). ٢He sat ٣under the big ٣tree.
Exercise
Practise your reading:

1 خرج الاملك والوزير والسفير معًا من القصر.

(1) ḥaṟaḡa l-maliku wa-l-wazīru wa-s-safrica maʿan mina l-qaṣrī.

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

(2) kataba l-ustāḍu bi-t-tabṣūratī ʿalā l-lawhi l-ʿaswadi.

The professor wrote with the chalk on the blackboard.

(3) ʿatīśa musāfīrun fa-ṣarība ʿasīran ṯumma ṣarība ʿāyān.

A traveller got thirsty and he drank juice, then he drank tea.

(4) daraba l-nuḡrimu l-ḥārīsa bi-s-sikkīni fa-māṭa.

The criminal stabbed (hit) the guard with a (the) knife, and (so he) died.

(5) zahafa d-dāʿītu bi-l-ḡayṣī ʿalā l-bilādi wa-ḥṭalla l-ʿāsimata.

The officer marched with the army into the country and occupied the capital.

(6) waqaʿa tiflun fi birkatin fa-sabaha wa-ḥaṟaḡa bi-salāmatin.

A child fell into a pool and swam and came out safely.

(7) qaraʿa d-ḍayfu l-bāba ṯumma ḏḥalā.

The guest knocked at the door and (then) went in.

(8) wasalat bāhiratun / safinatun ʿillā l-ʿāsimati muḥammadatun bi-n-naftī.

A ship (boat) arrived at the capital loaded with oil (petroleum).
1. The king sent an important message to the minister and to the ambassador.

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

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

4. Yesterday I worked through the night until the morning.

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

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

7. The government permitted the establishment of an agricultural bank.
(18) šariba d-ḥayfu l-qahwata ḥāṭṭā t-tufla.
The 1guest drank the coffee, even 2the grounds.

(19) 'akala l-kalbu l-lahm ḥāṭṭā 'admi.
The dog ate 1the meat to 2the bones.

(20) 'akala l-qiṭṭu l-lahm ḥāṭṭā l-ʿadma.
The cat ate the meat, even the bones.

Translate into Arabic:

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

‘Idāfah construction (genitive attribute) and the five nouns

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

The first noun (or adjective) of the ‘idāfah construction is called َأْﻟـُﻤَﻀﺎُفُ إَضـَافَة ِ إَﻟْﻴِﻪ al-mudfa ilay-hi, meaning ‘annexer’ or ‘attacher’. There are two variants of the ‘idāfah construction.

12.2 The first variant: genitive construction

The first variant is called ُإِضـَافَة ِإَﻟْﻴِﻪَ ﻦـَﻗْـﺞْﻟـِﻤَﻌـَّﻠِﻢٍ l-ḥaqiqiyatu, genuine annexation. It corresponds to the genitive construction and is similar to English ‘of ...’ or ‘...’s’. In the following examples, the annexer expresses the possessor and the annexed a possessed item:

<table>
<thead>
<tr>
<th>Indefinite form</th>
<th>Definite form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annexer possessor</td>
<td>Annexer possessor</td>
</tr>
<tr>
<td>Annexed possessed</td>
<td>Annexed possessed</td>
</tr>
<tr>
<td>مَعَّلَمٌ مَعَّلَمٌ</td>
<td>مَعَّلَمٌ مَعَّلَمٌ</td>
</tr>
<tr>
<td>kitābu mu‘allimin (not: kitābun...)</td>
<td>kitābu l-mu‘allimi (not: l-kitābu...)</td>
</tr>
<tr>
<td>a book of a teacher</td>
<td>the book of the teacher</td>
</tr>
<tr>
<td>OR a teacher’s book</td>
<td>OR the teacher’s book</td>
</tr>
</tbody>
</table>
The semantic relation between the two constituents of the ʿidāfah construction is not, however, always that of possessed/property + possessor or item + the entity to which the item belongs.

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

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

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

bābun min ḥašabin | ʿal-bābu min ḥašabin
a door (made) of wood | the door (made) of wood
A door is (made) of wood. | The door is (made) of wood.

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

Indefinite form | Definite form
---|---
Annexer | Annexed
whole | part
qitʿatu ḥubzin | qitʿatu l-ḥubzi
a piece of bread | the piece of (the) bread

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

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

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

<table>
<thead>
<tr>
<th>Indefinite form</th>
<th>Definite form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annexer</td>
<td>Annexed</td>
</tr>
<tr>
<td>connection/object</td>
<td>person</td>
</tr>
<tr>
<td>mudīr šarikatin</td>
<td>mudīr š-šarikati</td>
</tr>
<tr>
<td>a director of a company</td>
<td>the director of the company</td>
</tr>
<tr>
<td>a company director</td>
<td>the company director</td>
</tr>
</tbody>
</table>

12.4 Rules concerning the ʾidāfah construction

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

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

### 12.5 *The second variant: *idāfah* adjective*

The second variant of the *idāfah* construction may also be called *idāfah* adjective, because an adjective is construed with a definite noun in the genitive case. The noun then expresses something with regard or respect to which the quality of the adjective obtains (Latin: *genetivus respectus*). In Arabic this construction is called أَلْإِضَافَةُ َعِيْرُ أَلْحَقِيقَةِ َثَالِثةُ أَلْدَافَةُ َغَايَرُ أَلْحَقِيقَةِ *al-*idāfatu ṣayru l-ḥaqiqiyati, which means improper annexation, e.g.

<table>
<thead>
<tr>
<th>Annexer</th>
<th>Annexed noun</th>
<th>adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>المُنظُرُ</td>
<td>qabīhu l-mandarī, one of ugly appearance, bad-looking</td>
<td></td>
</tr>
<tr>
<td>القلبِ</td>
<td>tayyibatu l-qalbi, one (f.) with a good heart</td>
<td></td>
</tr>
<tr>
<td>المالِ</td>
<td>kaṭīru l-mūli, wealthy man (lit. abundant of wealth)</td>
<td></td>
</tr>
<tr>
<td>الوجهِ</td>
<td>ġamīlātu l-wāghi, one (f.) with a beautiful face, fair-faced</td>
<td></td>
</tr>
<tr>
<td>الشكرِ</td>
<td>ġazīlu ṣ-ṣukri, very thankful</td>
<td></td>
</tr>
<tr>
<td>اللونِ</td>
<td>gāmiqī l-lawnī, dark- (deep-)coloured</td>
<td></td>
</tr>
<tr>
<td>العقلِ</td>
<td>qalīlu l-ʿaqīli, stupid, insane (lit. one with little intelligence)</td>
<td></td>
</tr>
<tr>
<td>السِنّ</td>
<td>tawīlī tu l-lisānī, a gossip (f.), insolent (lit. one with a long tongue)</td>
<td></td>
</tr>
</tbody>
</table>

### 12.6

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

ʻal-bintu -l-ğamîlatu l-wäghi
the girl with a (the) beautiful face

'as-şayhû t-tâyîbu l-qalbi
the sheikh with a kind heart

'al-raqulu l-qalîbu l-′aqli
the stupid man (lit. the man with little intelligence)

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

fi sayyâratî Muḥâammadînî l-ğadîdatî
in Muhammad’s new car

sayyâratu Muḥâammadînî l-ğadîdatu
Muhammad’s new car

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

madhâlu l-bayti s-sâqîru
the small gate of the house

madhâlu l-bayti s-sâqîri
the gate of the small house

The gate to (of) the garden of the Minister of Foreign Affairs
12.10 However, the noun to which the adjective refers may be ambiguous even in a vocalized text, e.g.

كتِبَ بِقَلَمٍ أَنْتَلَمِدَ الْقَصِيرَ

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.

طالبُ هذِهِ الْجَامِعَةَ

The student of this university

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

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٍابُنَ</td>
<td>ٍابُنَ</td>
<td>ٍابُنَ</td>
</tr>
<tr>
<td>ٍابُنَ</td>
<td>ٍابُنَ</td>
<td>ٍابُنَ</td>
</tr>
<tr>
<td>ٍابُنَ</td>
<td>ٍابُنَ</td>
<td>ٍابُنَ</td>
</tr>
</tbody>
</table>

Note: Instead of the nominative case form ُفـُوَ مُهَ، ‘mouth’, the alternative form ُفـُمَ مُهُ is more frequently used.

Examples:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٍذُوُ مُالٍ</td>
<td>ٍذُوُ مُالٍ</td>
<td>ٍذُوُ مُالٍ</td>
</tr>
<tr>
<td>ٍذُوُ مُالٍ</td>
<td>ٍذُوُ مُالٍ</td>
<td>ٍذُوُ مُالٍ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٍذُوُ مُالٍ</td>
<td>ٍذُوُ مُالٍ</td>
<td>ٍذُوُ مُالٍ</td>
</tr>
<tr>
<td>ٍذُوُ مُالٍ</td>
<td>ٍذُوُ مُالٍ</td>
<td>ٍذُوُ مُالٍ</td>
</tr>
</tbody>
</table>
Exercises

Practise your reading:

1 صلَّحَ الْعَالِمُ شَبَابُ السُّيَّارَةٍ فَالْمَعِطَلَ
(1) sallāha l-‘amilu ‘ubdāl l-‘inārī l-mu‘āṭṭala.
The worker 1 repaired 2 the broken 3 window of the car.

2) akala n-nāsu fi qaṣrī l-maliki l-‘aḍīmi.
1 The people ate in 2 the great palace of the king. OR
The people ate in the palace of the great king.

(3) gasala t-tabību bi-l-mutahhiri ǧurrā t-tifli l-multahiba.
The physician 2 washed 4 the inflamed 3 wound of the child 2 with (the) antiseptic.

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

(5) aḍurū l-maṣna‘i s-sagīrī wasīḥatun.
1 The floor (f.) of the small 2 factory is 3 dirty.

(6) bīnāyatun l-ḥamalīyyati l-‘adīdatun wa-bašīratun.
1 The new 2 municipality 1 building is 3 far away 4 and ugly.

(7) matḥafu l-madīnatu l-qadīmu ‘asārijyun wa-‘allimān.
The old 1 museum of the 2 city is 3 modern and beautiful.

(8) ‘ubdāl ǧāmi‘atī s-sarqīyyu muglaqatun.
The university’s 2 eastern 1 window is 3 closed.
The new gate (entrance) of the zoo (lit. garden of the animals) is open.

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

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

The doorman carried the director’s heavy suitcase.

The colour of the museum’s northern door is ugly.

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

The representative of the Secretary-General of the United Nations has arrived at Kuwait’s International Airport.
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:

<table>
<thead>
<tr>
<th>Singular (nom.)</th>
<th>Dual (nom.)</th>
<th>Dual (acc. and gen.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجل</td>
<td>رجلان</td>
<td>رجلين</td>
</tr>
<tr>
<td>rağulun, a man</td>
<td>rağulanı, two men</td>
<td>rağulayni, two men</td>
</tr>
<tr>
<td>بنت</td>
<td>بنتان</td>
<td>بنتين</td>
</tr>
<tr>
<td>bintun, a girl</td>
<td>bintanı, two girls</td>
<td>bintayni, two girls</td>
</tr>
</tbody>
</table>

13.2 Dual

The dual is used for pairs, namely for two individuals or things of the same kind or class, e.g. two boys, two girls, two hands, two books, etc. The dual is formed by replacing the case endings of the singular form with the following suffixes:

- /...áni/ for nominative
- /...ayni/ for accusative and genitive

13.3 The final tā’ marbūtah in a singular noun becomes a regular ...t... before dual endings, e.g.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual (nom.)</th>
<th>Dual (acc. and gen.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ملكة</td>
<td>ملكتان</td>
<td>ملكتين</td>
</tr>
<tr>
<td>malikatun, a queen</td>
<td>malikatani</td>
<td>malikatayni</td>
</tr>
</tbody>
</table>
The final syllable /ni/ of the dual masculine and feminine is elided when the word is in the 'idāfah construction, e.g.

(a) Dual (nom. masc.)

\[\text{kittābā ʿalālābi}\]
\[\text{kitābāni ʿ-ta...}\]

the (two) books of the student

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

\[\text{kittābāyi ʿalālābi}\]
\[\text{kitābāyi ʿ-ta...}\]

the (two) books of the student

(c) Dual (nom. fem.)

\[\text{muʿallimatā l-madrasati (muʿallimātun)}\]
\[\text{muʿallimatāni l-...}\]

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

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

\[\text{muʿallimatayi l-madrasati}\]
\[\text{muʿallimatayini l-...}\]

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

When a singular feminine noun ends with /...āʔ/, the final hamzah /ʔ/ is replaced by wāw و before dual endings, e.g.

\begin{align*}
\text{Singular} & \quad \text{Dual (nom.)} \\
\text{ḥāmrāʔ, red} & \quad \text{ḥāmrāwāni} \quad \text{(not: ḥāmrāʔānī)} \\
& \end{align*}

\begin{align*}
\text{Dual (acc. and gen.)} & \\
\text{ḥāmrāʔāyīn} & \quad \text{ḥāmrāwayni} \quad \text{(not: ḥāmrāʔāyīnī)} \end{align*}

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual (nom.)</th>
<th>Dual (acc. and gen.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>mūstashfiğī</td>
<td>mūstashfiğīn</td>
<td>mūstashfiğayîni</td>
</tr>
<tr>
<td>mustashfan, hospital</td>
<td>mustashfayîni</td>
<td>mustashfayayni</td>
</tr>
</tbody>
</table>

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

المعلمان مريضان
'al-mu'allimān maridānī.
The two teachers (m.) are sick.

الفحشان صغيران
'al-kalbānīn šagīrānī.
The two dogs (m.) are small.

The plural

There are two plural types in Arabic:

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

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

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

<table>
<thead>
<tr>
<th>Sing. (masc.)</th>
<th>Plur. nom. (masc.)</th>
<th>Plur. acc. and gen. (masc.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>mu'allim, teacher</td>
<td>mu'allimûn, teacher</td>
<td>mu'allimîna, (of) teachers</td>
</tr>
</tbody>
</table>
As in the dual, the final syllable /...na/ of the sound plural masculine disappears, if the word enters the ʿidāfah construction, e.g.

(a) Sound masculine plural nominative:

\[
\text{مُعَلَّمٌونَ} \\
\text{muʿallimūn l-madrasati}
\]

the teachers of the school

(b) Sound masculine plural accusative and genitive:

\[
\text{مُعَلَّمٍينَ} \\
\text{muʿallimīn l-madrasati}
\]

the teachers of the school

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

\[
\text{أَتُ} /...ātun/ in the nominative
\]

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

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

<table>
<thead>
<tr>
<th>Sing. (fem.)</th>
<th>Plur. nom. (fem.)</th>
<th>Plur. acc. and gen. (fem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>malikatun, a queen</td>
<td>malikātun, queens</td>
<td>malikātin, (of) queens</td>
</tr>
<tr>
<td>ʿal-malikatu, the queen</td>
<td>ʿal-malikātu, the queens</td>
<td>ʿal-malikāti, (of) the queens</td>
</tr>
</tbody>
</table>

The sound feminine plural mostly refers to human beings. However, some masculine nouns indicating non-human beings also take the sound feminine plural endings, e.g.
As in the dual, any feminine noun which has a final hamzah َء replaces it in the plural with wāw و, e.g.

<table>
<thead>
<tr>
<th>Masc. sing.</th>
<th>Plur. nom. (fem.)</th>
<th>Plur. acc. and gen. (fem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻲﺣَّمَّام ٌ</td>
<td>ﻲﺣَّمَّامَاتٌ</td>
<td>ﻲﺣَّمَّامَاتٌ</td>
</tr>
<tr>
<td>ﻲﺣَّمَّامَن م, bath (m.)</td>
<td>ﻲﺣَّمَّامَات ﻲن</td>
<td>ﻲﺣَّمَّامَات ﻲن</td>
</tr>
<tr>
<td>ﻲﺣَّمَّامَن, baths (f.)</td>
<td>ﻲﺣَّمَّامَات ﻲن</td>
<td>ﻲﺣَّمَّامَات ﻲن</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing. (fem.)</th>
<th>Plur. nom. (fem.)</th>
<th>Plur. acc. and gen. (fem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻲﺷَـﺣَرَأ ٌ</td>
<td>ﻲﺷَـﺣَرَاتٌ</td>
<td>ﻲﺷَـﺣَرَاتٌ</td>
</tr>
<tr>
<td>ﻲﺷَـﺣَرَأ ﻲن, a desert</td>
<td>ﻲﺷَـﺣَرَات ﻲن</td>
<td>ﻲﺷَـﺣَرَات ﻲن</td>
</tr>
<tr>
<td>ﻲﺷَـﺣَرَات ﻲن, (of) deserts</td>
<td>ﻲﺷَـﺣَرَات ﻲن</td>
<td>ﻲﺷَـﺣَرَات ﻲن</td>
</tr>
</tbody>
</table>

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

| ﻲأَـﻟْـﺳَـﻧَﻮاَت ٌ | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﺣِـﺼـ | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﺣِـﺼـ |
| ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن |
| ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن |

The students (f.) are ill. The nurses (f.) are skilled.

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

| ﻲأَـﻟْـﺳَـﻧَﻮاَت ٌ | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﺣِـﺼـ | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﺣِـﺼـ芊 |
| ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن |
| ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن | ﻲأَـﻟْـﺳَـﻧَﻮاَت ﻲن |

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:

1. sakana t-tāghirāni l-ğaniyyāni fī qasrayni kabīrayni bayna nahrayi l-madīnati.

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

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

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

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

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

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

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

The two new policemen are not faithful to the law.

The two daughters of the new ambassador are polite (well mannered) and beautiful.
The photographers of the newspaper began the two-hour strike.

The engineers of the oil company are invited to a party at the minister’s (house).
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, **فعل الماضي**، 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 **كتَبَ** 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: الْفَعْلُ الْسَّلَاثِيُّ al-fi‘lu ٣-٣-٣). 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 fathah /a/. But the middle consonant (radical) may be vowelled with any of the three short vowels:

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

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

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

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

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

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

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

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

\[
\begin{align*}
\text{shar}^b \text{a} l-mu'allim\text{'u}n  \,
\text{\'a}s\text{'iran.} & \quad \text{sharibi} \text{a} l-bint\,\text{'i}n  \,
\text{\'a}s\text{'iran.} \\
\text{The teachers (m. pl.) drank juice.} & \quad \text{The two girls (dual) drank juice.}
\end{align*}
\]

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

\[
\begin{align*}
\text{...sharib} \text{a} l\text{-}bintu... \quad (\text{not: } \text{...sharib} \text{a} l\text{-}bintu...)
\end{align*}
\]

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

\[
\begin{align*}
\text{al-mu'allim\text{'u}n sharib\text{'u} u\text{\'as}\text{'iran.} & \quad \text{al-mu'allimat\text{'i}n sharibat\,\text{'a}s\text{'iran.} \\
\text{The teachers (m. pl.) drank} & \quad \text{The (two) teachers (f.) drank} \\
\text{juice.} & \quad \text{juice.}
\end{align*}
\]

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

\[
\begin{align*}
\text{sharib\text{'u} u\text{\'as}\text{'iran.} & \quad \text{sharibat\,\text{'a}s\text{'iran.} \\
\text{They (m. pl.) drank juice.} & \quad \text{They (f. dual) drank juice.}
\end{align*}
\]

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

\[ \text{šariba l-kalbāni ḥalīban. The (two) dogs (m.) drank (m. sing.) milk.} \]

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

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

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

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.

\[ \text{قَدْ َشَرَبَ َالْحَلِيبَ qad šariba l-ḥaliba.} \]

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.

\[ \text{مَا َشَرَبَ َالْحَلِيبَā mā šariba l-ḥaliba. He did not drink the milk.} \]

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

Practise your reading:

1. 아كلَّ الأشباحَ الطعامَّ فاسداً فاصرِ. (2) The swimmers ate rotten (spoiled) food and (so) became ill.
2. أكلَةً السباحةِ تعامِ فاسداً فاصرِ. (2) The judge asked the clerk (secretary) for a report about the accident.
3. إذا تقبَّلَ النافضيّ من الكاتبِ نفراً عن الحادث.*
4. الطيرُ طياراً دجاجاً مكافئاً مكسورٌ عند الدرج على الطابق.*
5. عُلماءُ النافذ وتقيماً وطلعاً علّى الدارِ إلى الطابق.*
6. الخمساء. (8) The two workers carried the heavy sack and climbed with it up the stairs to the fifth floor.
Today’s newspaper mentioned that the two ministers had rejected the project.

The teachers returned from the ministry after they attended a meeting with the minister.

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

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

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

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

The sick child rejected the food and the drink.

Translate into Arabic:

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

(14) The cat snatched the piece of cheese from the refrigerator and ran away (with it) to the director’s office.
Chapter 15

Separate personal pronouns and suffix pronouns

15.1 The separate personal pronouns are:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. m. f.</td>
<td>أنا</td>
<td>نحن</td>
<td>nahnu, we</td>
</tr>
<tr>
<td>2. m.</td>
<td>أنت</td>
<td>أنتم</td>
<td>antum, you</td>
</tr>
<tr>
<td>2. f.</td>
<td>أنت</td>
<td>أنتم</td>
<td>antunna, you</td>
</tr>
<tr>
<td>3. m.</td>
<td>هو</td>
<td>هم</td>
<td>hum, they</td>
</tr>
<tr>
<td>3. f.</td>
<td>هي</td>
<td>هم</td>
<td>hunna, they</td>
</tr>
</tbody>
</table>

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

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

أَرْجَلُ طَوِيلٌ
\(\text{ar-rajulu tawilun. The man is tall.}\)

هوُ طَويلٌ
\(\text{huwa tawilun. He is tall.}\)

أَبْنَتُ لَطِيفَةٌ
\(\text{al-bintu latifatun. The girl is kind.}\)

هيُ لَطِيةٌ
\(\text{hiya latifatun. She is kind.}\)
Note: A separate pronoun can be added as an apposition to a word containing a suffix pronoun to give special emphasis, e.g.

\[
\text{مارارت بيك أنت}
\]

\[\text{marartu bi-ka \?anta.}\]

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

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

\[
\text{انا شكرت الطبيب}
\]

\[\text{?anā šakartu t-\ṣabība. I thanked the doctor.}\]

\[
\text{انت سمعت الخبر}
\]

\[\text{antā sawmīta l-\ṣabara. You heard the piece of news.}\]

\[
\text{انا أحبك}
\]

\[\text{?anā `uhibbu-ki (f.) / `uhibbu-ka (m.). I (certainly) love you.}\]

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

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>مي /..nī</td>
<td>مي /..nī</td>
<td>مي /..nā</td>
</tr>
<tr>
<td></td>
<td>مي /..nī</td>
<td>مي /..nī</td>
<td>مي /..nā</td>
</tr>
<tr>
<td>2</td>
<td>مك /..ka</td>
<td>مك /..kumā</td>
<td>مك /..kum</td>
</tr>
<tr>
<td></td>
<td>مك /..ka</td>
<td>مك /..kumā</td>
<td>مك /..kum</td>
</tr>
<tr>
<td>2</td>
<td>مك /..ki</td>
<td>مك /..kumā</td>
<td>مك /..kunna</td>
</tr>
<tr>
<td></td>
<td>مك /..ki</td>
<td>مك /..kumā</td>
<td>مك /..kunna</td>
</tr>
<tr>
<td>3</td>
<td>مه /..hu</td>
<td>مه /..humā</td>
<td>مه /..hum</td>
</tr>
<tr>
<td></td>
<td>مه /..hu</td>
<td>مه /..humā</td>
<td>مه /..hum</td>
</tr>
<tr>
<td>3</td>
<td>مه /..hā</td>
<td>مه /..humā</td>
<td>مه /..hum</td>
</tr>
<tr>
<td></td>
<td>مه /..hā</td>
<td>مه /..humā</td>
<td>مه /..hum</td>
</tr>
</tbody>
</table>
Note: The suffix pronoun for the first person singular يَني ‘me’, is attached only to a verb, indicating the direct object (verbal object).

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

قَلَامِي qalam-ı, my pen بَيْتِهُ baytu-hu, his house

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

<table>
<thead>
<tr>
<th>dual</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>كَتَابَانَ</td>
<td>كَتَابَا-كَا</td>
</tr>
<tr>
<td></td>
<td>kitābāni</td>
<td>kitābā-ka</td>
</tr>
<tr>
<td></td>
<td>two books</td>
<td>your (m.) (two) books</td>
</tr>
<tr>
<td>Acc. and gen.</td>
<td>كَتَابِيْنَ</td>
<td>كَتَابَي-كَا</td>
</tr>
<tr>
<td></td>
<td>kitābayni</td>
<td>kitābay-ka</td>
</tr>
<tr>
<td></td>
<td>two books</td>
<td>your (m.) (two) books</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>plural</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>مُعَلِّمُونَ</td>
<td>مُعَلِّمُونَا-كَا</td>
</tr>
<tr>
<td></td>
<td>mu‘allimūna</td>
<td>mu‘allimūna-ka</td>
</tr>
<tr>
<td></td>
<td>teachers (m.)</td>
<td>your (m.) teachers</td>
</tr>
<tr>
<td>Acc. and gen.</td>
<td>مُعَلِّمِيْنَ</td>
<td>مُعَلِّمِي-كَا</td>
</tr>
<tr>
<td></td>
<td>mu‘allimīna</td>
<td>mu‘allimī-ka</td>
</tr>
<tr>
<td></td>
<td>teachers (m.)</td>
<td>your (m.) teachers</td>
</tr>
</tbody>
</table>

15.7 The first person singular suffix يَني /...n/ ‘my’ becomes يَني /...ya/ when it is preceded by a long vowel or a diphthong, e.g.
When the suffix pronoun for the first person singular is attached to a sound masculine plural, the final \(\ldots /\ldots/\) is changed to \(\ldots/**\ldots/\) in all three cases, e.g.

<table>
<thead>
<tr>
<th>dual</th>
<th>Nom.</th>
<th>ʿaynān-i</th>
<th>ʿaynā-ya (not: ʿaynāni-ya)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>ʿaynayn-i</td>
<td>ʿaynay-ya (not: ʿaynayni-ya)</td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>two eyes</td>
<td>my (two) eyes</td>
<td></td>
</tr>
</tbody>
</table>

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

15.9

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

madrasatu l-qaryati wa-ḡāmiʿu-hā wa-dukkānu-hā wa-maktabatu-hā
the school, mosque, store and library of the village
(lit. the school of the village and its mosque and its store and its library)
In contradiction to the above grammatical rule, in modern literary Arabic two coordinated annexed nouns are often placed before the annexer, e.g.

**According to the rule**

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

- **ʔismu r-rağuli wa-ʔumru-hu**
  the name and age of the man

**In modern literary Arabic**

- **bābu wa-miftāḥu s-sayyārati**
- **ʔismu wa-ʔumru r-rağuli**

---

15.11 Remember that when a suffix pronoun is attached to any of the four prepositions (لَـ (لـ) /halfringrightsubscripta, َـعْﻨَـ ( وعنـ)/halfringrightsubscriptinda, َـلـ (لـ)/halfringleftsubscriptlada, َـيِ (يـ)/halfringleftsubscriptla-) (ْلـ (لـ))/halfringleftsubscriptli- (la-), the expression may be equivalent to the English verb to have (see chapter 11.10), e.g.

- **ʔinda-hu sayyāratun. maʔa-hum kitābun. la-hu baytun kabīrun.**
  He has a car. They have a book. He has a big house.

15.12 When the alternative form َّيِ (يـ)/halfringleftsubscriptya/ (see paragraph 15.7) of the suffix pronoun for the first person singular is attached to a preposition ending in َـلـ (لـ)/halfringrightsubscriptalif maqsūrah َـىِ (ىـ)/halfringrightsubscriptya/, they combine into َّيِ (يـ)/halfringleftsubscriptya/, e.g.

- **إِلَىِ (إـ)/halfringrightsubscriptila, to**
  becomes: ِإِلَّيِ (إـ)/halfringrightsubscriptila-yya, to me

- **عَلَىِ (علـ)/halfringleftsubscriptalā, on**
  becomes: ِعَّلَىِ (علـ)/halfringleftsubscriptalā-yya, on me

15.13 When the suffix pronoun for the first person singular َـيِ (يـ)/halfringleftsubscripti/ is attached to the two prepositions below, the final َـنِ (نـ)/halfringrightsubscriptn of the prepositions is doubled:

- **مِنِ (مـ)/halfringleftsubscriptmin, from**
  becomes: ِمِنِ (مـ)/halfringrightsubscriptminn-ʔi, from me

- **عَنِ (عـ)/halfringleftsubscriptan, about**
  becomes: ِعَنِ (عـ)/halfringrightsubscriptann-ʔi, about me
The preposition...ِلى/...‘for, to, belonging to’ takes the formِلى/...ِلى.../...before all suffix pronouns, except before the suffix pronoun of the first person singular, e.g.

ِلى/...ِلى.../la-ka
for you, belonging to you

ِلى/...ِلى.../la-hum
for them, belonging to them

**BUT:**

ِلى/...ِلى.../l-i-
for me, belonging to me

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

...ِلى/...ِلى.../...hu/ /...humā/ /...hum/ /...humā/ /...hum/ /...huma/ /...huma/ /...hunna/ /...hunna/

These suffixes become:

...ِلى/...ِلى.../...hi/ /...himā/ /...him/ /...himā/ /...him/ /...hinna/ /...hinna/

Examples:

ِلى/...ِلى.../...fi bayti-hi /...min mu’allimay-himā /...ilay-him
in his house from their (two) teachers to them

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

ِلى/...ِلى.../...šatama-nī /...samī’a-hu /...ḥamala-hum.
He insulted me. He heard him. He carried them.

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

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

...ُﺗْﻢ

.../...tum/ becomes: 

...ُﺗُﻤَﻮُه

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 /halfringrightsubscript alif (l) is elided, e.g.

...ُﻛْﻢ

.../...kum/ becomes: 

...ُﻛُﻢ

.../...hu

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

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

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...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

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...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

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...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

The preposition َﺑْﻴَﻦ 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.

...ُﻛْﻢ

.../...kom/ becomes: 

...ُﻛُﻢ

.../...hum/ becomes: 

...ُﻫْﻢ

/...hum-u/

Compare:
The suffix pronouns may be attached to the bound particle 
ُ؟ِىَّيِّىَّاَ، 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.

ُ؟ِىَّيِّىَّاكَناَّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّبِذَإََّب*
Exercises

Practise your reading:

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

2. Ex. 2: za ra tabībī l-marīسطا fi bayti-hā wa-faḥasa-hā fi sarīri-hā. 2The physician 1 visited 2 the patient (2 the sick person, f.) in her house 3 and examined her 4 in her bed.

3. Ex. 3: katabtu la-hu risalatun wa-sa’altu-hu ʿan-kum wa-ṭan mawdū’i sakani-kum wa-minhati-kum. 4I wrote a letter 1 to him 2 and I asked him 3 about you and about 4 the subject (question, issue) of 5 your housing 6 and scholarship.

4. Ex. 4: waqadtu qit’ata la-hin fī l-barrādī fa-tababītu-hā wa-ṣakantu-hā. 1 I found 2 a piece 3 of meat in 4 the refrigerator, 5 I (then) cooked (it) and ate it.

5. Ex. 5: dhabantu wa-ṣiyāḥa ʿilā ḥadīqi l-ḥaywānāt wa-min hunāka dhabantu ma’a-ha ʿilā manzili-ha wa-sahirtu ʿinda-ha ba’da l-waqtī. 4I went 1 (together) 1 with her to 2, 3 the zoo (lit. 2 the garden of 3 animals), and from 4 there I went 5 with her to her home and 6 I spent 8 some time (in 6 the evening) 7 at her place.

6. Ex. 6: ʿantum la-kum ra’yu-kum wa-ṣanā l-ṭī ra’yi. 1 You 2 have 3 your (own) opinion and 4 I have my (own) opinion.
Your father and brother travelled with me in the same bus to the centre of the city.

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

I was pleased at seeing your father and brother.

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

A student wrote a letter to her girlfriend saying: Thank you for your letter (which) I received yesterday, and I learned from it...
(12) antumā katabtumā l-kitāba 2wa-nahnu qara’nā-hu.
1You (dual) wrote the book 2and we 3read it.

(13) ma’i qiṣṣatun bi-l-‘arabiyyati kataba-ha 3alimun māshūrun.
1I have (with me) 2a novel in Arabic written by (wrote it) 3a famous
4scholar.

(14) ‘amāma bayt-‘ī ɣunaynatun fi-ha birkatun wāsi‘atun.
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 اسماء الإشارة. Both of them have separate masculine and feminine forms in the singular and dual (in the plural there is no distinction between masculine and feminine forms). In the singular and plural each series has only one form for all three cases, but in the dual they are declined for two cases: nominative and accusative-genitive:

<table>
<thead>
<tr>
<th></th>
<th>this, this one</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>singular</td>
</tr>
<tr>
<td></td>
<td>masc.</td>
</tr>
<tr>
<td>Nom.</td>
<td>hādā</td>
</tr>
<tr>
<td></td>
<td>this (one)</td>
</tr>
<tr>
<td>Acc.</td>
<td>hādā</td>
</tr>
<tr>
<td></td>
<td>and hādā</td>
</tr>
<tr>
<td>gen.</td>
<td>this (one)</td>
</tr>
</tbody>
</table>
The demonstrative pronouns can be used both independently (as nouns) and adjectivally in Arabic:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>fem.</td>
<td>masc.</td>
</tr>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dalika or daka</td>
<td>tilka</td>
<td>dānika</td>
<td>tānika</td>
</tr>
<tr>
<td>that (one)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>and dalika or daka</td>
<td>tilka</td>
<td>dāynika</td>
<td>tāynika</td>
</tr>
<tr>
<td>that (one)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

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

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

**Independently**

- هَذَا ِقَلْمٌ
  - hádā qalamun.
  - This (is) a pen.

- ذِﻟَﻚ ِﺣَﺼﺎٌن
  - dālika hisānun.
  - That (is) a horse (stallion).

**Adjectivally**

- هَذَا ﻤُقْصِرٌ
  - hádā l-qalamu qasīrun.
  - This pen (is) short (small).

- ذِﻟَﻚ ﺗَﺄْﻟِﻴﮱٌ ﺘَﺄْﻟِﻴﯼ
  - dālika l-hiṣānu sarīrun.
  - 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 ...ًُأُوْلِئِكَ, a third-person personal pronoun must be inserted between the subject and predicate to serve as a copula ‘is, are’, e.g.

- هُؤُلَاءِ ِهِمْ ِاﻟْمَعْلُومُونَ
  - hā’ulā’i humu l-mu‘allimūna.
  - These are the teachers.

- هَذَا ِهِيَ ﺟِرْبَةُ
  - hádā huwa l-qalamu. hádi-hi hiya l-bintu.
  - This is the pen. This is the girl.
16.4 When the predicate noun is in the *idāfah* construction, or followed by a suffixed pronoun, or when it is a proper name, the insertion of the personal pronoun between the demonstrative pronoun and predicate is optional, e.g.

- *hādā* (هو) مَعْلُومٌ أَلوَلِدٌ: حَدِيْهَ (هي) سِيَارَةُ الْمُدِيرِ
  
  *hādā* (huwa) mu‘allimu l-waladi.  
  This (is) the boy’s teacher.

- *ذَلِكَ* (هو) بَيْتِي: حَدِيْهَ (هي) مُحَمَّدٌ
  
  *dālika* (huwa) baytī.  
  That (is) my house.

- *هَذَا َﻗَﻠْمُ: هَذِهْ بِنْتُ
  
  *hādā* qalamun.  
  This (is) a pen.  
  *hādā* bintun.  
  This (is) a girl.

- *هَذِهْ مَعْلُومُ، هَذَا قَلْمُ: ذَلِكَ حِصَانُ
  
  *hādā* qalamun.  
  This (is) a pen.  
  *hādā* qalamun.  
  This (is) a pen.

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.

- *ذِلِكَ* (هو) بَيْتِي:
  
  *dālika* (huwa) baytī.  
  That (is) my house.

- *هَذَاْ قَلْمُ: هَذِهْ بِنْتُ
  
  *hādā* qalamun.  
  This (is) a pen.  
  *hādā* bintun.  
  This (is) a girl.

- *ذَلِكَ حِصَانُ
  
  *dālika* hisānun.  
  That (is) a horse (stallion).

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

- *هَذِهْ مَعْلُومُات مَرْيَضَةٌ
  
  *hādīhi* l-ḥayawānāt maridatun.  
  These animals (are) ill.

- *تَلَكَ أَلْكَرْأَسِي مَكْسُورَةٌ
  
  *tilka* l-καρασι l-maksūratun.  
  Those chairs (are) broken.

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

16.7 When a demonstrative pronoun qualifies the first noun (the annexed) in the *idāfah* construction, the demonstrative pronoun is placed after the whole phrase, e.g.

- *لَلْبـَـيْنِْ": للْبـَـيْنِْ
  
  *lallīn* l-awla-ad.  
  This (is) the boy’s teacher.

- *لَلْبـَـيْنِْ": للْبـَـيْنِْ
  
  *lallīn* l-awla-ad.  
  This (is) the boy’s teacher.
16.8 Reflexive and emphasizing (corroborative) pronouns

(a) Arabic uses the noun نَفْسُ nafsun (pl. أَنفُسٌ anfusun), ‘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.  شَاهِدَتْ نَفْسِي فِي أَلْمِرَةٍ šāhadu nafs-ī fi l-mirāti.
He killed himself. I saw myself in the mirror.

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

في نَفْسٍ أَليْوَمٍ fī nafsi l-yawmi
on the same day

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

فِي أَليْوِمِ نَفْسِهُ fī l-yawmi nafsi-ḥi  هوُ نَفْسَهُ دَهْبُ ḥuwa nafsu-ḥu dağaba.  دَهْبُ بِنَفْسِهِ  دَهْبُ بِنَفْسِهِ  dagaba bi-nafsi-ḥi.
on the same day He went himself. He went himself.

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

في ذَاتِ أَليْوِمِ fī dātī l-yawmi
on the same day
The adjective form (nisbah, introduced in chapter 25) of ذاتُ دَتُّن is ذاتِي، ‘self-’, e.g.

الحكم ذاتي

self-rule (autonomy)

Note a: روحُ (pl. أرواح) ‘spirit’, is used in some Arabic-speaking countries in the same way as نفس نفاس.

Note b: The word عين ‘eye, essence’ is also sometimes used to emphasize a noun, just like نفس نفاس.

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

16.9 Reciprocal pronoun

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

لعب الأولاد بعضهم مع بعض

لايبا الوايلا ba‘du-hum ma‘a ba‘dun.
The children played with each other.

ضرب بعضهم بعضًا

دارابا ba‘du-hum ba‘dan.
They hit each other.

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

Exercises

Practise your reading:

1. جلس هذا 2. الفجور 3. أمام ذلك الباب.

(1) گلاسوهدا یکانهلا یاقوز یامامه دلیکا یلبابی.

This یکانه man یست in front of that door.

2. هذا ۲. موضوع و ذلك ۲. ممنوع.

(2) یکانه مسموح و یاذکی ممنوون.

This یکانه permitted and that is یکانه forbidden.
Demonstrative, reflexive and reciprocal pronouns

باب هذه السيارة مفقوحة، والمفتاح ليس معني.

3) bābū hāḍīhi s-sayyārātī maqfūlun wa-l-miftāḥu layṣa maʾī.
The door of this car is locked and I do not have the key (the key is not with me).

2) kefūrah fūkhāh bigharīyāthūn fī-hā fi l-magāllātī š-šahriyyāti.
That foreign journalist wrote those long articles in these monthly magazines.
What is the reason for this problem? The reason for this problem of ours is complicated and has no explanation.

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

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

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

The ugly man sitting on that chair is a liar and talks too much (lit. has a long tongue).
Translate into Arabic:

(1) The manager accepted the excuse of these two girls.
(2) This is forbidden and that is permitted.
(3) This door of the university is new.
(4) Those youths are travelling together on this train to that distant city.
(5) This professor accepted the excuse of that foreign journalist (m.).
(6) This much fear of that problem has no explanation.
(7) I sat yesterday on that chair with this old man.
(8) The girl’s dictionary is from that bookshop (library).
(9) This ugly man is the cause of this problem.
(10) The writer sat on a chair in front of this library.
(11) These retired persons are travelling in this car.
(12) I sat with this old man in that expensive coffee shop.
(13) This professor’s book is old and torn.
(14) The door of this library is locked and the key is with that employee.
(15) The writer (f.) of those articles in these monthly magazines is a foreign journalist (f.).
17.1 The Arabic imperfect tense َأْﻟـُﻤَﻀﺎِرُعُ 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 َﻳْﺸَﺮُبُ yašrubu, ‘he drinks’ OR ‘he is drinking’. In certain appropriate contexts, which will be explained later, it may, however, refer to the past or future, in which case it is translated by the English (simple or progressive) imperfect or future (sometimes present), respectively. It is thus to be emphasized that the Arabic imperfect tense is not like the English imperfect, which almost always refers to the past. (See also chapter 14 on the perfect tense.)

17.2 There are three moods in Arabic for the imperfect tense: indicative, subjunctive and jussive. The indicative mood is the basic mood of the verb and it is mostly used in forming statements and questions. In this chapter we will deal only with the indicative mood of the imperfect tense, َأْﻟـُﻤَﻀﺎِرُع ﻚﻢكﻗﻮﻗﻗﻦيﻗ. (See chapter 28 regarding the other moods.)

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

It was mentioned in chapter 14 that the triliteral verb in the perfect tense has three patterns of vowelling for the middle radical. The following are the rules of corresponding vowelling for the middle radical in the imperfect tense:

If the middle radical in the perfect tense has:
(a) fatḥah, then the middle vowel of the imperfect tense can be fatḥah, kasrah or dammah, e.g.

Perfect tense | Imperfect tense
---|---
ḍahaba, he went | yadhabu /a/, he goes
kataba, he wrote | yaktubu /u/, he writes
gasala, he washed | yagsila /i/, he washes

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

Perfect tense | Imperfect tense
---|---
šariba, he drank | yasrabu /a/, he drinks, he is drinking

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

Perfect tense | Imperfect tense
---|---
karuma, he was generous | yakrumu /u/, he is generous

17.4 Here is the conjugation of the imperfect indicative as exemplified by the verb kataba, ‘to write’. The third person masculine singular of this verb is yaktubu, which can be translated as ‘he writes’, ‘he is writing’, or ‘he will write’. In the conjugation table below, the prefixes and endings referring to the person, gender and number of the subject are written in bold type and small letters, and the roots in capitals. (See also conjugation A2.1 in Appendix 2.)

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>ya+KTUB+u</td>
<td>ya+KTUB+āni</td>
<td>ya+KTUB+ūna</td>
</tr>
<tr>
<td></td>
<td>he writes</td>
<td>they (2) write</td>
<td>they write</td>
</tr>
<tr>
<td></td>
<td>he is writing</td>
<td>they (2) are writing</td>
<td>they are writing</td>
</tr>
</tbody>
</table>
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. 
العَمَلِ يَدْهُبُ كُل ّيَوْمٍ إِلَى عَمَلِهِ
al-‘āmilu yadhabu kulla yawmin ‘ilā ‘amali-hi.
The worker goes to his work every day.

Plur. 
العَمَلِ يَدْهُبونَ كُل ّيَوْمٍ إِلَى عَمَلِهِمْ
al-‘umma lulu yadhabūna kulla yawmin ‘ilā ‘amali-him.
The workers go to their work every day.
17.6 Future

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

بِذَهَبُ آلٍوَزِيِّرُ بَعْدَ أسْبَوَعٍ إِلَى بِيْرُوتُ (ذَهَبْ)
yadhabu l-waziru ba'da 'usbū'in 'ilā bayrūta.

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

أَبْعَثُ هَذِهُ أُرْسَالَةُ عَدَا (بَعَثْ)
qabatu hadīhi r-risālata ḍadan.
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 ... sa... or sawfa 'will, shall' before the imperfect verb, e.g.

سَوْفَ / سَيْسِكْنُ مَعِي (سَكْنَ)
sawfa/sa-yaskunu ma'allī. He will live with me.

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

سَوْفَ / سَيْذَهَبُ آلٍوَزِيِّرُ بَعْدَ أسْبَوَعٍ إِلَى بِيْرُوتَ
sawfa/sa-yadhabu l-waziru ba'da 'usbū'in 'ilā bayrūta.

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

The particle ﻗَدُ qad has already been mentioned in chapter 14 in connection with the perfect tense in order to emphasize the completion of an action or state. But the particle ﻗَدُ qad is used with the imperfect tense to denote the uncertainty of an action or state, and is translated as ‘may’, ‘might’ or ‘perhaps’, e.g.

َﻗْﺪ َﻧْﻜُُﺐ ِإَﻟْﻴِﻬْﻢ qad naktubu ِilay-him.

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

َﻗْﺪ َيْﺤُﻀُﺮ ﻚﻢكﻗﻮﻗﻗﻦيﻗ qad yahduru l-ْустاُدُ ْغَدَا.

The teacher might come tomorrow.

17.9  Negative of the imperfect tense

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

َلَا, not, neither َوَلَا, nor َمَا, not (rarely used in the imperfect)

Example:

َمَا, لا ِيْشْرَبُ ْقَهْوَةً ِفِي ْالْمَسَاءَ mā / lā yašrabu qahwatan fī l-masā’īl.

He does not drink coffee in the evening.

سَوْفَ َلَا ْيَذْهَبُ َوَلَا ِيْكَتَبُ ْإِلَى ْأَمْهَ sawfa lā yathabu wa-lā yoktabu ْilā ْامَهَ

He will neither go nor write to his mother.

Exercises

Practise your reading:

ِفِي ْاَيُّ ْشَارِعٌ َتَسَكُّنُ وَأَيُّ ْشَارِعٌ َتَسَكُّنُ ْعَالِمُ؟ (1) fī ْاَيِّ ْشَارِعٍ ْتَسَكُّنُ وَأَيُّ ْشَارِعٍ ْتَسَكُّنُ ْعَالِمُ؟

On which street do you live and where does your family live?
1. qad lā ya’kulu t-tīflū wa-lā ya’rabu l-i’anna 3 asnāna-hu bada’at tanbutu.
2. The child (baby) 1 may 2 neither eat 4 nor drink 5 because 6 his teeth 7 have begun 8 to grow.

1. I feel 2 pain in 3 my stomach 4 and therefore 6 today I will not 5 study nor 7 go to 8 the lecture.

1. Where 2 will you go (masc. pl.) for 6 the New 5 year 3 celebration? (lit. 3 feast of 4 the head/start of 6 the New 5 year)

1. I will 1 stay (sit) here with my 2 girlfriends and I will not 3 go to 4 the party.
(9) lā na‘rīfu ‘ahadan ya‘malu fī šarikatī n-naftī.
We don’t know anyone (who) works for the oil company.

(10) bi-sababi d-da‘āgāti lā nasma‘u mādā ya‘srahu l-‘ḥabīru.
Because of the noise we can’t hear what the expert is explaining.

(11) lā yasmahu l-‘imāmu bi-duḥūli n-nisā‘i l-l-‘gāmi‘i bi-dūni hīqābin.
The imām does not allow women to enter (lit. the entering of women into) the mosque without a veil.

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

(13) tasbahu l-bintu ʿa-sa‘īratu kullā yawmin fī l-birkatī wa-ta‘qlisū ummμu-hā ʿalā kursiyīnīn tahtā l-mīḍallātī / ʿš-šamsiyītī wa-ta‘nḍurū ʿilay-hā.
The small girl swims every day in the pool, and her mother sits on a chair under the umbrella and watches her.

(14) yādhābū ʿīdā ʿamīnā wafdu l-ufrāniyyīn tiğārīyyīn wa-yaμḥūtū ʿusbū‘ān fī l-t-ṣāsimatī l-‘urdunniyyītī, wa-yabḥātū mas‘alatū l-istfrādī wa-t-taṣdīrī bayna l-baladaynī.
A Lebanese commercial delegation will go to Amman tomorrow and will stay for one week in the Jordanian capital and discuss the question of imports and exports between the two countries.

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

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

Translate into Arabic:

(1) On which street does the 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 (الفاعل الثلاثي). The basic verb form has the pattern CVCVCV, as for example كتب kataba ‘to write’ (lit. ‘he wrote’, perfect tense). The basic verb form is called in Arabic المجرد al-mugraadu, 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’, كتاب kitāb ‘book’, قول qawl ‘speech’ (basic verb form قَالَ قال he spoke’, imperfect يَقُولُ ياقول he speaks’), verbal noun قَوْل قول qawlun ‘speech’.

18.3 Some grammarians call the radicals simply letters, but the term radical is more appropriate, because letters refer to units of writing, whereas radicals refer to more theoretical units, which may sometimes be dropped or transformed in the actual verb forms and derivations (see chapters 31–33 on weak radicals). Roots with three radicals are called triliteral. There are no roots with fewer than three radicals. Some roots have four radicals. They are called quadriliteral. This type of verb will be dealt with in chapter 29.
The derived verb forms are called al-mazidu, 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 fa‘ala, in Appendix 1).

The meanings of the derived verb forms are generally derived from the basic verb form according to a system explained below. As a rule, grammarians prefer to call the derived verb forms derived verb stems, because each derived verb form has a complete set of conjugated forms (tenses, verbal noun, participles, etc.). (See table A1.1 fa‘ala in Appendix 1.)

There are 14 derived verb forms (stems). Western Arabists traditionally number these forms with Roman numerals starting from the basic form, which is numbered as I, and the derived verb forms as II, III, IV, etc. Forms I to X are the most frequent and only these will be explained in this book.

There is no verb which is used in all ten forms; normally the verb is used in five or six of the derived forms, and sometimes even the basic verb form itself is not used. For example, the verb form I عَلِمَ ‘to know’ occurs in forms II, IV, V, and X, but another verb might occur only in forms III, VI, X, and so on.

As mentioned in chapter 14, there is no infinitive in Arabic in the same sense as in Indo-European languages. The derived verb forms are listed in the dictionary under the root, which is mostly the same as the basic verb form (I) without vowels.

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

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

Although the vowelling of the middle consonant (radical) of the basic verb form (I) in the perfect tense varies: كَتَبَ kataba ‘to write’,
šariba ‘to drink’ or 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 مُتَعَدَّ muta‘addin, and an intransitive verb غَيْرُ مَتَعَدَّ gayru muta‘addin or لَازَمُ اللَّازِم. Transitive verbs can take a direct object in the accusative case, whereas intransitive cannot do so (some of them can, however, take an accusative predicative complement). The basic verb form may be transitive or intransitive, depending on its meaning and construction. Some derived verb forms are typically transitive, while others are generally intransitive, but there are no absolute rules for determining their meaning.

In the following examples, the basic form (I) is transitive and the corresponding form VII is intransitive.

<table>
<thead>
<tr>
<th>Transitive sentence</th>
<th>Intransitive sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>kasara (I) ١-١-١١١٢١١٢١٢٢١٢</td>
<td>inkasarati (VII) ١-١-١١١٢١١٢١٢١٢</td>
</tr>
<tr>
<td>The student broke the spectacles.</td>
<td>The spectacles were/got broken.</td>
</tr>
</tbody>
</table>

18.13 In addition to the nouns mentioned in chapter 9, with the initial hamzatu l-qat ١-١-١١١٢١١٢١٢١٢, the verb forms VII–X (perfect, imperative and verbal noun) also follow the rule of hamzatu l-wasli (waṣlah). However, the verb form IV follows the rule of hamzatu l-qat ١-١-١١١٢١١٢١٢١٢.

18.14 Formation of the ten verb forms I–X

The table presents the ten verb forms I–X in the perfect and the imperfect (third person sing. masc.), as exemplified by the verb فَعَلَ fa‘ala ‘to do, to act’.
The basic meanings of the ten verb forms I–X are outlined below with some examples. Observe that many derived verb forms can have several different meanings and that some verbs have quite idiomatic or specialized meanings in some of their derived verb forms. Therefore it is recommended that the student learn the specific meaning of each derived verb form of each verb separately, rather than relying upon the general rules given below.

### Form I

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

<table>
<thead>
<tr>
<th>Transitive</th>
<th>Intransitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>kataba</td>
<td>yaktubu</td>
</tr>
<tr>
<td>to write</td>
<td>to write</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transitive</th>
<th>Intransitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>galasa</td>
<td>yagliisu</td>
</tr>
<tr>
<td>to sit</td>
<td>to sit</td>
</tr>
</tbody>
</table>
Form II
(a) II is causative: to cause someone to do something (transitive).

٢٦َلَا عَمَّلَ II ٢٦١َلَا عَلَّمَ to know II ٢٦١َلَا عَلَّمَ to teach (lit. cause someone to learn)

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

٢٦َڪَسَرَ II ٢٦َڪَسَرَ to break II ٢٦َڪَسَرَ to smash, to break into pieces

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

٢٦َڪَذَبَ II ٢٦َڪَذَبَ to lie II ٢٦َڪَذَبَ to consider someone a liar, to disbelieve someone else

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

٢٦ُسَلَحَ II ٢٦ُسَلَحَ weapon II ٢٦ُسَلَحَ 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.

٢٦١َڪَتَب١ III ٢٦١َڪَتَب١ to write III ٢٦١َڪَتَب١ to correspond with somebody

٢٦١َسَبَق١ III ٢٦١َسَبَق١ to precede III ٢٦١َسَبَق١ to compete with, to race

٢٦١َبَلَغَ III ٢٦١َبَلَغَ to reach III ٢٦١َبَلَغَ to exaggerate

Form IV
IV is prefixed with ٢٦١١٩ /٢٦١١٩/ which is elided in the imperfect tense.

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

<table>
<thead>
<tr>
<th>I</th>
<th>IV</th>
<th>Imperf.</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلَمَ</td>
<td>a‘lama</td>
<td>يَعْلَمُ</td>
<td>to know, to inform (to cause someone to know)</td>
</tr>
<tr>
<td>أَعْلَمَ</td>
<td>a‘lam</td>
<td>يَعْلَمُ</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>I</th>
<th>IV</th>
<th>Imperf.</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَمِدَ</td>
<td>ãhmad</td>
<td>يَحْمِدُ</td>
<td>to praise, to consider praiseworthy</td>
</tr>
<tr>
<td>أَحْمَدَ</td>
<td>hamda</td>
<td>يَحْمِدُ</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>I</th>
<th>IV</th>
<th>Imperf.</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذَنَبَ</td>
<td>ãdhaba</td>
<td>يَذَنَبُ</td>
<td>to commit a sin, to do wrong</td>
</tr>
<tr>
<td>أَذَنْبَ</td>
<td>ãnabun</td>
<td></td>
<td>sin</td>
</tr>
<tr>
<td>أَذَنْبَ ِتَجَا</td>
<td>ãnabu tig</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I</th>
<th>IV</th>
<th>Imperf.</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَرْضَ</td>
<td>marid</td>
<td>يَمْرَضُ</td>
<td>to be ill, to pretend to be ill</td>
</tr>
<tr>
<td>مَرْضَ</td>
<td>marid</td>
<td>يَمْرَضُ</td>
<td></td>
</tr>
</tbody>
</table>

Form V

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

<table>
<thead>
<tr>
<th>II</th>
<th>IV</th>
<th>Imperf.</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَلَمَ</td>
<td>allama</td>
<td>يَعْلَمُ</td>
<td>to teach, to learn (lit. he taught himself)</td>
</tr>
<tr>
<td>أَعْلَمَ</td>
<td>a’lama</td>
<td>يَعْلَمُ</td>
<td></td>
</tr>
</tbody>
</table>

Form VI

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

<table>
<thead>
<tr>
<th>III</th>
<th>IV</th>
<th>Imperf.</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَاسمَ</td>
<td>qasama</td>
<td>يَقَاسَمُ</td>
<td>to share, to divide or distribute among themselves</td>
</tr>
<tr>
<td>نَقاَسَمَ</td>
<td>taqasama</td>
<td>يَتَقَاسَمُ</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>I</th>
<th>IV</th>
<th>Imperf.</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَرْضَ</td>
<td>mari’d</td>
<td>يَتَمَارَضُ</td>
<td>to pretend to be ill</td>
</tr>
<tr>
<td>مَرْضَ</td>
<td>marid</td>
<td>يَتَمَارَضُ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III</th>
<th>IV</th>
<th>Imperf.</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَانَ</td>
<td>kataba</td>
<td>يَتَكَانَ</td>
<td>to correspond with a person, to correspond with each other</td>
</tr>
<tr>
<td>كَتَابَ</td>
<td>takataba</td>
<td>يَتَتَكَابُ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III</th>
<th>IV</th>
<th>Imperf.</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَقاَسَمَ</td>
<td>taqasama</td>
<td>يَتَقَاسَمُ</td>
<td></td>
</tr>
<tr>
<td>نَقاَسَمَ</td>
<td>taqasama</td>
<td>يَتَقَاسَمُ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I</th>
<th>IV</th>
<th>Imperf.</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَرْضَ</td>
<td>mari’d</td>
<td>يَتَمَارَضُ</td>
<td></td>
</tr>
<tr>
<td>مَرْضَ</td>
<td>marid</td>
<td>يَتَمَارَضُ</td>
<td></td>
</tr>
</tbody>
</table>
(c) VI can also denote a successive or uninterrupted sequence (intransitive).

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سقط</td>
<td>to fall</td>
</tr>
<tr>
<td>تساقة</td>
<td>to fall consecutively, one after the other</td>
</tr>
</tbody>
</table>

Form VII

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كسار</td>
<td>to break</td>
</tr>
<tr>
<td>إنكاسار</td>
<td>to break (by itself), get broken</td>
</tr>
</tbody>
</table>

Form VIII

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

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع</td>
<td>to collect (trans.)</td>
</tr>
<tr>
<td>إىجمار</td>
<td>to gather, come together (intr.)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حرق</td>
<td>to burn (trans.)</td>
</tr>
<tr>
<td>إىحرارق</td>
<td>to be burned, burn (intr.)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>شرى</td>
<td>to buy</td>
</tr>
<tr>
<td>إىشترى</td>
<td>to buy</td>
</tr>
<tr>
<td>باع</td>
<td>to sell</td>
</tr>
<tr>
<td>إيبتاع</td>
<td>to buy</td>
</tr>
</tbody>
</table>

Form IX

IX has its last consonant doubled and is prefixed with /.../, 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.
Pronunciation and spelling rules

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

(a) If the first consonant of the basic verb form is one of the following four emphatic letters: ص /s/, ض /ḍ/, ط /ṭ/, ظ /ẓ/, the infix ... /iṭṭa.../ is changed into ... /iḍḍa.../ e.g. ضَرَب /ṭarab/ ‘to hit’, whose form VIII is ضَبْرَب /ḍarbaba/ ‘to be troubled’ (not: ضَبْرَب). And طَلَعَ /ṭalā‘a/ ‘to rise’ has as its form VIII طَلْعَا /ṭalā‘a/ ‘to become aware’ (not: طَلْعِ).
(b) If the first consonant of the basic verb form is ز /z/, as in زِهْرَةَ زِهْرَةَ ‘to shine’, the infix يـ /t-/ of form VIII is changed into دـ /d-/ , thus yielding the form اَدْزِهْرَ اَدْزِهْرَ ‘to flourish’ (not: اَزْذِهْرَ اَزْذِهْرَ).

Note: If the first consonant of the basic verb form is د /d/, as in دَبِيَّةَ دَبِيَّةَ ‘to follow’, the infix يـ /t-/ of form VIII is written as doubled: اَتْدِبِيَّةَ اَتْدِبِيَّةَ, ‘to follow, succeed’ (not: اَتْدِبِيَّةَ).

Exercises

Analyse the following verbs according to:

(a) form number
(b) basic verb form
(c) imperfect tense.
Practise your reading:

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

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

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

4. It will not rain tomorrow and therefore many people will attend the wedding party.

---

Derived verb forms, transitive and intransitive verbs

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٍتَصْعِبُ</td>
<td>to defend</td>
</tr>
<tr>
<td>ٍتَجِبُ</td>
<td>to notice</td>
</tr>
<tr>
<td>ٍتَنْتَهَكُ</td>
<td>to consume</td>
</tr>
<tr>
<td>ٍتَسْتَلْكُ</td>
<td>to force</td>
</tr>
<tr>
<td>ٍتَهْدَأُ</td>
<td>to find difficult</td>
</tr>
<tr>
<td>ٍأَمْتَعِنَ</td>
<td>to try</td>
</tr>
<tr>
<td>ٍأَهْمَلُ</td>
<td>to become</td>
</tr>
<tr>
<td>ٍتَغْدِمُ</td>
<td>to progress</td>
</tr>
<tr>
<td>ٍإْسَمُرُ</td>
<td>to neglect</td>
</tr>
<tr>
<td>ٍجَرْبُ</td>
<td>to reject</td>
</tr>
<tr>
<td>ٍتَبَحَّثُ</td>
<td>to compare</td>
</tr>
<tr>
<td>ٍتَأْقِنُ</td>
<td>to respect</td>
</tr>
<tr>
<td>ٍتَأْقُنُ</td>
<td>to discuss</td>
</tr>
<tr>
<td>ٍتَجِرْحُتُ</td>
<td>to be</td>
</tr>
<tr>
<td>ٍتَحْرَمُ</td>
<td>to use</td>
</tr>
<tr>
<td>ٍقَارِنُ</td>
<td>convinced</td>
</tr>
</tbody>
</table>

1. tudarrisu zawg at-ı / nafsi l-g / halfringleftsubscript at l-latı / tah arrag / halfringrightsubscript at min-ha.

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

2. yataqa samu t-ta / ira / s-arikati f-ı / ari kulli sanatin.

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

3. bi-sababi katrati l-matari n-hadama l-gisru wa-nqata’a t-tarìqu bayna l-qaryatayni.

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

4. sawfa lā tumṣiru ǧadan wa-li-hâdā sa-yuṣāriku katirun mina n-nāsi fī ḥaflati l-ursi.

   It will not rain tomorrow and therefore many people will attend the wedding party.
1 حاجمت الشرطة مكان الإرهابيين وتبادلوا النار معهم وبعد ساعة من القتال سلم الإرهابيين أنفسهم (نفسهم).

(5) هاجمات الصحراء المكانتين الجزء تعالى وانتقلوا الأشراف معهم.

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

(6) تادرات الفرقة توجه قرية 4 القدوم في الملعب قبل المباراة وتصاعدا بعدا.

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

(7) سراحفة زايمو 2 احدي 4 الجماعات (الحرب) السياسية بانه يعارض فكرة قبول العمالة (5 عامل) الأجانب في البلاد.

2 The leader of one of the 4 political parties declared that he is against the idea of accepting foreign workers in the country.

(8) في فصل الرياح يحضر الشجرة (3 شجرة) وتفتح الأزهار (6 زهرة)، أما في فصل الخريف فتصفر الأوراق (8) والفرصة (10) الشجرة وتنكساف.

In the spring (season) the trees become green and the flowers open, but in the autumn (season) the leaves of the trees become yellow and fall.
The employees of the company usually use their own cars when they travel on long trips.

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

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

The child pushed the glass off the table so it fell on the floor and broke and the pieces went everywhere (lit. the pieces spread into every place).
The racing cars started off along the road, where the spectators had gathered to cheer them on (lit. be enthusiastic towards them).

Translate into Arabic:

(1) At the end of every season the two merchants share the profit.
(2) The spectators gathered on the road between the two villages in order to see the racing cars.
(3) After the football match the spectators fought with the police forces in the stadium.
(4) The civil servants usually speak (the) Arabic (language) in the company.
(5) I graduated from the same university from which you (m.) graduated.
(6) At the wedding party the child pushed the flowers off the table and they fell and scattered on the floor.
(7) It will rain tomorrow and therefore many of the workers and civil servants (employees) will use their own cars.
(8) The workers met yesterday and talked about increasing their wages at the end of each year.
19.1 The passive verb, *أَلْفُعْلُ الْمَجْهُولُ*, is used in Arabic when the performer of the action is not named.

The active verb, *أَلْفُعْلُ الْمَعْلُومُ*, is used in Arabic when the performer of the action is named and expressed as the grammatical subject. So far we have only dealt with active verb forms in the perfect and imperfect tense.

The passive forms of the perfect and imperfect tenses differ from their active counterparts by having different vocalization. A characteristic sign of all passive tense forms is that they have the vowel *dammah* /u/ on the first radical.

The passive of the perfect tense has only one pattern of vowelling for all verbs and forms (stems I–X). The first radical has *dammah* /u/ (as mentioned) and the second radical has *kasrah* /i/. The pattern of the passive perfect in the third person masculine singular is thus: *فعلُ فُعَّلُ* fur'ila, e.g.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCaCa, CaClCa, CaCuCa</td>
<td>CuCiCa</td>
</tr>
<tr>
<td>كَتَبَ kataba, he wrote</td>
<td>كَتَبَ kutiba, it was written</td>
</tr>
<tr>
<td>شَرِبَ šariba, he drank</td>
<td>شَرِبَ suriba, it was drunk</td>
</tr>
<tr>
<td>بَعَدَ baʿuda, he/it was distant</td>
<td>بَعَدَ buʿida, he was expelled</td>
</tr>
</tbody>
</table>

(See conjugation A2.1 in Appendix 2.)

19.2 The passive of the basic form (I) of the verb in the imperfect tense has also only one pattern of vowelling for all verbs. The first radical still
has ḍammah, but the middle radical has faṭḥah /a/, the basic pattern being:ُ يفعلُ yuf'al, e.g.

**Imperfect**

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَكَتِبُ yaktbu, he writes</td>
<td>يَكَتِبُ yuktbu, it is (being) written</td>
</tr>
<tr>
<td>يَشْتَمُتُ yastamu, he insults</td>
<td>يَشْتَمُتُ yustamu, he is (being) insulted</td>
</tr>
</tbody>
</table>

19.3 The passive forms of the derived verb forms (stems) II, III, IV, VIII and X are conjugated regularly in the perfect and the imperfect like the active verbs, except for the internal vowel changes mentioned above, e.g.

<table>
<thead>
<tr>
<th>perfect</th>
<th>passive</th>
<th>imperfect</th>
<th>passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>active</td>
<td></td>
<td>active</td>
<td></td>
</tr>
<tr>
<td>passive</td>
<td></td>
<td>passive</td>
<td></td>
</tr>
</tbody>
</table>

Form II

<table>
<thead>
<tr>
<th>َﻳَﺪَّرُسُﻳَﺪَّرُسُدَّرَسَدَّرَس</th>
<th>ُﻳَﺪَّرُسُﻳَﺪَّرُسُدَّرَسَدَّرَس</th>
</tr>
</thead>
<tbody>
<tr>
<td>darrasa</td>
<td>durrisa</td>
</tr>
<tr>
<td>he taught</td>
<td>he was taught</td>
</tr>
<tr>
<td>he taught</td>
<td>he teaches</td>
</tr>
<tr>
<td>he taught</td>
<td>he is taught</td>
</tr>
</tbody>
</table>

Form III

<table>
<thead>
<tr>
<th>َﻳَﺸﺎَﻫُﺪُﻳَﺸﺎِﻫُﺪُﺷﻮِﻫَﺪَﺷﺎَﻫَﺪ</th>
<th>ُﻳَﺸﺎَﻫُﺪُﻳَﺸﺎِﻫُﺪُﺷﻮِﻫَﺪَﺷﺎَﻫَﺪ</th>
</tr>
</thead>
<tbody>
<tr>
<td>šahada</td>
<td>šuhida</td>
</tr>
<tr>
<td>he saw</td>
<td>he was seen</td>
</tr>
<tr>
<td>he saw</td>
<td>he sees</td>
</tr>
</tbody>
</table>

Form IV

<table>
<thead>
<tr>
<th>ُﻳْﺮَﺳُﻞُﻳْﺮِﺳُﻞُأْرِﺳَﻞَأْرَﺳَﻞ</th>
<th>ُﻳْﺮَﺳُﻞُﻳْﺮِﺳُﻞُأْرِﺳَﻞَأْرَﺳَﻞ</th>
</tr>
</thead>
<tbody>
<tr>
<td>/arṣala</td>
<td>'ursila</td>
</tr>
<tr>
<td>he sent</td>
<td>he was sent</td>
</tr>
<tr>
<td>he sent</td>
<td>he sends</td>
</tr>
<tr>
<td>he sent</td>
<td>he is sent</td>
</tr>
</tbody>
</table>

Form VIII

<table>
<thead>
<tr>
<th>ُﻳْﻨَﺘَﺨُﺐَﻳْﻨَﺘِﺨُﺐُأْﻧُﺘِﺨَﺐِإْﻧَﺘَﺨَﺐ</th>
<th>ُﻳْﻨَﺘَﺨُﺐَﻳْﻨَﺘِﺨُﺐُأْﻧُﺘِﺨَﺐِإْﻧَﺘَﺨَﺐ</th>
</tr>
</thead>
<tbody>
<tr>
<td>/intaḥaba</td>
<td>'untuḥiba</td>
</tr>
<tr>
<td>he elected</td>
<td>he was elected</td>
</tr>
<tr>
<td>he elected</td>
<td>he elects</td>
</tr>
</tbody>
</table>

Form X

<table>
<thead>
<tr>
<th>ُﻳْﺴَﺘْﻘَﺒُﻞَﻳْﺴَﺘْﻘِﺒُﻞُأْﺳُﺘْﻘِﺒَﻞِإْﺳَﺘْﻘَﺐ</th>
<th>ُﻳْﺴَﺘْﻘَﺒُﻞَﻳْﺴَﺘْﻘِﺒُﻞُأْﺳُﺘْﻘِﺒَﻞِإْﺳَﺘْﻘَﺐ</th>
</tr>
</thead>
<tbody>
<tr>
<td>/istaqbala</td>
<td>'ustuqbila</td>
</tr>
<tr>
<td>he received</td>
<td>he was received</td>
</tr>
<tr>
<td>he received</td>
<td>he receives</td>
</tr>
<tr>
<td>he received</td>
<td>he is received</td>
</tr>
</tbody>
</table>

Note: In the passive of the eighth and tenth forms, the initial vowel in modern Arabic is commonly kasrah, e.g. ُيُنْتَخبُ. See the conjugations of the derived verb forms in Appendix 2.
The derived verb forms V, VI and VII have no passive because their active forms often have a passive or intransitive meaning, e.g.

Form V: 
َتَغَّﻴَﺮ 
ُتَغَيَّرَ 
thagayara, to be changed (he/it changed)

Form VI: 
َتَبَأَرَك 
ُتَبَأَرَكَ 
tabaraka, to be blessed (he/it got blessed)

Form VII: 
ِإْﻧَﻜَﺳَرَ 
ِإَنَكَسَرَ 
inkasara, to be broken (he/it broke)

The grammatical subject of the passive verb is called in Arabic grammar لَنِقْطْرْنَ妾َرْل, 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

<table>
<thead>
<tr>
<th><strong>Perfect</strong></th>
<th><strong>Imperfect</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>كُتِبَ الكِتَابُ</td>
<td>يُكِتَبُ الكِتَابُ</td>
</tr>
<tr>
<td>kutiba kitābun</td>
<td>yuktabu kitābun</td>
</tr>
<tr>
<td>A book was written.</td>
<td>A book is (being) written.</td>
</tr>
<tr>
<td>كُتِبَ الْكِتَابُ</td>
<td>يُكِتَبُ الْكِتَابُ</td>
</tr>
<tr>
<td>kutiba l-kitābu</td>
<td>yuktabu l-kitābu</td>
</tr>
<tr>
<td>The book was written.</td>
<td>The book is (being) written.</td>
</tr>
</tbody>
</table>

When the performer of the action is mentioned, one cannot use a passive verb in traditional Arabic. This means that the English sentence ‘The book was written by the teacher’ should in Arabic be rendered by an active sentence, where the performer (semantic agent) is expressed by the grammatical subject: ‘The teacher wrote the book’: كَتَبَ الْمَعَلِّمُ الْكِتَابَ kataba l-mu‘allimu l-kitāba.

In modern literary Arabic, it is, however, increasingly common to use certain compound prepositions to express the semantic agent in passive sentences, in the same way as in many European languages. The
following are the most common prepositions used to express the passive agent:

- من طرف
- من قبل
- من جانب
- من قبلي
- من قبلي
- من قبلي
- من جانب
- من قبلي
- من جانب

Examples:

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

**Kutiba min tarafih.** It was written by him.
(lit. It was written from his side.)

Exercises

**Practise your reading:**

1) qutila talatat tashashin (s. sahun) wa-ghuriha arba'atun fi baditi sayrin amsi wa-nuqili gami'an ilal mustasfa.

2) Three people were killed and four injured in a traffic accident yesterday and all were taken (transported) to (the) hospital.

3) An official delegation was sent by His Highness the Emir. They were received at the airport, and all of them were taken to meet His Majesty the King.
Passive verbs

(3) ba’dā an qufila bābū d-dukkānī Qur‘ānān l-miftāhū īlā gānibī l-bābī fa-suriqa min hunāka wa-futihā l-bābū wa-suriqatā āğrādun (s. ġaradun) kaṭārātan.

1After the door of 3the shop was 2locked, 5the key 4was hung 6beside the door. 7It was stolen from there, the door 8was opened and 10many 9things were stolen.

(4) nubbiha l-‘ummālu (s. āmilun) min qibāli n-niqābatī bi-‘adami l-qiyāmi bi-l-iqrābī.

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

(5) sa-yu’qadu ġadan ḍīgīmān 3fi wizāratī d-dāhiliyyati wa-tubahatū fi-hi qadiyyatū ta’qīlī l-intihābātī l-barlamānīyyati.

3A meeting 1will be held 2tomorrow at the 4Ministry of the 5Interior, and 6(at it) 7the issue 9of postponing parliamentary 10elections 6will be discussed.


2The funeral of 3the princess 1was shown on (the) television (‘screen).

6The number of 7(the) viewers 5was estimated to be 8more than one 9hundred million 10viewers.

(7) nuqila l-maṣna‘u īlā ḍārīgī l-madīnati wa-surrihā mina l-‘amāli ḍakīrātan min niṣfī l-‘ummālī.
The factory was moved outside the city and more than half of the workers were released (fired) from work.

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

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

In today’s newspaper it was mentioned that the Arab writers’ congress will be held today in Rabat, the Moroccan capital.

Translate into Arabic:

(1) The funeral of His Majesty the King was shown today on (the) television (screen).

(2) The door of the shop was opened and many things were stolen.

(3) More than half of the workers were moved to the factory outside the city.

(4) After the door of the restaurant was locked with the key, the door was opened and the alcoholic drinks were stolen.

(5) In today’s newspaper it is mentioned that the Arab writers’ congress will be held tomorrow at (in) the airport restaurant.

(6) Four workers were killed and three injured in an accident in the factory and all were taken (transported) to (the) hospital.
(7) Alcoholic drinks will be prohibited from sale in the market and at the airport.

(8) A delegation was sent by the Ministry of the Interior. They were received at the airport and all of them were taken to meet His Highness the Prince.
Chapter 20

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

20.1 With regard to the discussion in chapter 7 of the hamzah and the difficulties with its orthography, the following rules can contribute to the student’s understanding of the biggest part of this problem.

It is not necessary to learn all these rules by heart now. The idea is to become acquainted with them, and to use them for reference.

20.2 As mentioned in chapter 7, the hamzah can be written on any of the three letters /alif/, /wa w/ and /ya y/ 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 /a/ is /alif/ ā.
(b) The related letter of dammah /u/ is /wa w/ ā.
(c) The related letter of kasrah /i/ is /ya y/ (without dots).

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

(a) The strongest vowel is kasrah /i/ /y/. (The yā preceding /y/ is considered to be as strong as the kasrah.)
(b) The second strongest vowel is ֜dammah ֜/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.

| بَاسُ | بُوُسُ | بِوُسُ |
| 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.

| ِيِسَّلُ | مَسِئُلُ | ِمَسِئُلُ |
| yasʾalū, he asks | masʾūlun, responsible | ʾasʾīlatun, 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) ُسِئْلٌ سُبْئِلٌ, he was asked ֜/mīʾatun, hundred/  
    (The preceding kasrah is stronger than the preceding ֜dammah.)
(b) سَؤَالَ la’uma, he was wicked سُؤَالَ su’ālun, question
(The ḍammah of the hamzah is stronger than the preceding fāṭḥah.)

(c) سَأَلَ sa’ala, he asked سَأَلَ sa’ala, he asked
(Here the bearer of the hamzah is ʿalif ʾ, because both its own vowel and the preceding vowel are fāṭḥahs.)

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

َهِيئةَ hay’atun, organization َشَيْئَانَ ʾay’āni, two things
(The preceding yāʾ with sukūn ...ً... is stronger than the fāṭḥah of the hamzah and therefore the bearer of the hamzah is ...ً... /y/ without dots.)

20.7 When the hamzah appears with fāṭḥah between one of the long vowels لَ... /ā/ or وَ... /u/ and tāʾ marbūṭah َةَ... , the hamzah will stand alone without a bearer:

(a) alone after ʿalif: ʾ /...āʾ.../, e.g. َقِرَاءَتِهِنَّ qirāʾatun, reading
(b) alone after wāw: ʿw /...ūʾ.../, e.g. َمُرْوَعَتِهِنَّ murūʾatun, valour

BUT: If the hamzah appears with fāṭḥah between the long vowel لَ... /ā/ and tāʾ marbūṭah َةَ... , the bearer of the hamzah is ...َةَ... /y/, e.g. َحَضِيْئَتُهِنَّ ḥāṭi’atun ‘sin’.

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

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾاَصْدِقَائُهُ</td>
<td>ʾاَصْدِقَائُهُ</td>
<td>ʾاَصْدِقَائُهُ</td>
</tr>
<tr>
<td>ʾاَصْدِقَائَهُ, his friends</td>
<td>ʾاَصْدِقَائَهُ, his friends</td>
<td>ʾاَصْدِقَائَهُ, his friends</td>
</tr>
<tr>
<td>ʾاَشْدِيْقَاهُ-u-hu</td>
<td>ʾاَشْدِيْقَاهُ-a-hu</td>
<td>ʾاَشْدِيْقَآَ-i-hi</td>
</tr>
</tbody>
</table>

Rules for writing the hamzah (hamzatu l-qatāʾi)
20.9 When the hamzah occurs between two long ʿalifs ُل /āʔāl/, it is again written without a bearer, e.g. قرآناتُ qirāʾātun ‘readings’ (not: قرآناتُ).

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) بَدَا badaʾa, he started (ʿalif ُل is the related letter of the preceding vowel /a/)
(b) جَرَّا garuʾa, he dared (wāw و is the related letter of the preceding vowel /u/)
(c) قُرُيًا qurīʾa, it was read (yāʾ ُی is the related letter of the preceding vowel /i/)

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>َنَبَا nabaʾun, news</td>
<td>َنَبَان nabaʾan</td>
<td>َنَبَٰن nabaʾin</td>
</tr>
<tr>
<td>ُتَنَبُّو natabbuʾan, prophecy</td>
<td>ُتَنَبَّوُا natabbuʾan</td>
<td>ُتَنَبَّوٰ natabbuʾin</td>
</tr>
</tbody>
</table>

Note: If a word ending in hamzah has the accusative ending with nunation /...an/, an extra final ʿalif ُل is added (as in the above example: ُتَنَبُّوُا tanabbuʾan ‘prophecy’), except when the bearer of the hamzah itself is ʿalif ُل (owing to a preceding fath ِ or ʿalif), e.g. ُنَبَا nabaʾan (not: مَسَاءُ, مَسِيًا masāʾan ‘evening’ (not: مَسِيًا); see the following paragraph.

20.11 When hamzah with a vowel occurs at the end of a word (or word stem) following a long vowel or sukūn, the hamzah will have no bearer:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَسَآءُ masāʾun, evening</td>
<td>مَسَآءُ masāʾan</td>
<td>مَسَآءُ masāʾin</td>
</tr>
<tr>
<td>سُوء sūʾun, offence</td>
<td>سُوء sūʾan</td>
<td>سُوء sūʾin</td>
</tr>
<tr>
<td>رَدُيٰن radīʾan, evil</td>
<td>رَدِيٰ radīʾan</td>
<td>رَدِيٰ radīʾin</td>
</tr>
</tbody>
</table>
When hamzah is followed by the extra ٌالف (ٌ...), 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 ٌج.. ٌس.. ٌد.. ٌت.. etc.) and which has a سوْک، the bearer of the hamzah is always یاء/ی/ (without dots), e.g.

(a) Followed by an extra ٌالف:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>یبة</td>
<td>یبة</td>
<td>یبة</td>
</tr>
<tr>
<td>یبة</td>
<td>یبة</td>
<td>یبة</td>
</tr>
<tr>
<td>یبة</td>
<td>یبة</td>
<td>یبة</td>
</tr>
<tr>
<td>یبة</td>
<td>یبة</td>
<td>یبة</td>
</tr>
<tr>
<td>یبة</td>
<td>یبة</td>
<td>یبة</td>
</tr>
<tr>
<td>یبة</td>
<td>یبة</td>
<td>یبة</td>
</tr>
</tbody>
</table>

(b) Followed by a suffix pronoun:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>یبة hu</td>
<td>یبة hu</td>
<td>یبة hi</td>
</tr>
<tr>
<td>یبة hu</td>
<td>یبة hu</td>
<td>یبة hi</td>
</tr>
<tr>
<td>یبة hu</td>
<td>یبة hu</td>
<td>یبة hi</td>
</tr>
<tr>
<td>یبة hu</td>
<td>یبة hu</td>
<td>یبة hi</td>
</tr>
<tr>
<td>یبة hu</td>
<td>یبة hu</td>
<td>یبة hi</td>
</tr>
<tr>
<td>یبة hu</td>
<td>یبة hu</td>
<td>یبة hi</td>
</tr>
</tbody>
</table>

When the hamzah occurs at the end of a word (or word stem) preceded by one of the five letters َض.. َس.. َج.. َد.. َس.. which can be connected only from the right and which have a سوْک، there will be two alternatives for writing the hamzah:

(a) The hamzah will stand alone, inasmuch as the following letter is considered as part of a suffix pronoun, e.g.
(b) The bearer of the hamzah is decided by its own vowel, inasmuch as it is considered as being in the middle of a word preceded by a sukūn, and the suffix pronoun is considered to be a part of the word, e.g.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَوْؤُكَ</td>
<td>ضَوْؤُكَ</td>
<td>ضَوْؤُكَ</td>
</tr>
<tr>
<td>ِذَوْءُعُكَ، your light</td>
<td>ِذَوْءُعُكَ</td>
<td>ِذَوْءُعُكَ</td>
</tr>
<tr>
<td>ِذَوْءُعُكَ، your part</td>
<td>ِذَوْءُعُكَ</td>
<td>ِذَوْءُعُكَ</td>
</tr>
<tr>
<td>ُذَوْءُعُكَ، your part</td>
<td>ِذَوْءُعُكَ</td>
<td>ِذَوْءُعُكَ</td>
</tr>
</tbody>
</table>

**20.14** If a prefix (or prefixed conjunction or preposition) is attached to a word beginning with hamzah, the prefix will not interfere with the spelling of the hamzah, e.g.

ٌلَئَّنَلَ، because (not: ُلْنُنَ) ُفَانَ فَابن | (An exception is ُلَئَّنَلَ ‘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**
---|---
mas‘alatun, a question | مَسَاْلَةَ
mas‘ūlun, responsible | مَسْؤُلُ
ِيَقْرَأُون  | يَقْرَأُونَ
Šu‘ūnun, matters | شُؤُونُ
ِتَقْرَأُينَ | تَقْرَأُينَ
masā‘an, evening (acc.) | مَسَاْءَاءَ
Exercises

Practise your reading:

اـنْأَلِكَ ۢمَتَاحَٰرًا ۡلِإِيَ ۢلِۚالمؤتمِرِ

(1) sā’a-nī ʿanna-ka ǧi’ta muta’ahhiran ʿilā l-mu’tamari.
   I was offended that you 2came 1late to 2the conference (congress).

(2) ʿal-ʿalamu yuʾallimu l-marʾa kulla ʿayn ʿan ʿumūrī l-hayātī.
   Pain teaches 2a (the) man 3everything about 5the matters of 6life.

(3) mā qaraʾū ʿayn ʿan tārīhi ḥayātī ʾš-ʾsāʾiri l-maʾrūfī mriʾi l-Qaysī.
   They have 1not 2read 3anything about 5the biography 4(life 4history) of 7the well-known 6poet Imruʾl-Qays.

(4) hanʾ an li-zahrati ʾd-dābilatī; ʿinna s-samāʾa sa-tumṣirī gādan.
   Salute (2to)3 the withered 2flower. 6Tomorrow there 4,5will be rain (lit.
   4the sky 5will rain).

(5) yuʾminu l-muslimu bi-llāhi wa-lā yaʾdān l-ʾislāmu bi-l-qatlī.
   A Muslim 1believes in God and Islam does not 2allow 3killing.

(6) ǧi’tu li-ʾuhannīʿa-ka ʿalā mukāfāʾati qāʾidi l-ḡayṣī.
   I came 2to congratulate you on 3the reward of the 5army 4commander.

(7) matā tuhannīʿu ʾt-tullābā l-fāʾizīna fi l-imtiḥānī n-nihāʾiyī?
   When 2will you congratulate the students who were 3successful in 5the final 4exam?

(8) mā ǧaruʿā l-masʿūlī fī wizāratī l-bīʾati l-ʾiddāʾi bi-raʾyi-hi ḥawla masʿalāti
talawwūṭi š-shāṭīʾī.
2The (official) responsible at the Ministry of the Environment did not dare to express his opinion about the matter of the coastal pollution.

3المرء معرض لأفرج (فرج) وأحزان (حزن) وكل شيء له نهاية

4نهاية إلاّ شيء واحدٌ وهو الروح.

5َالـمِرْضَعٍ وَأَحْزَانُ (حَزْنٍ) وَكُلُّ شَيْءٍ كَلِّهُ

6لِلْإِنْسَانِ الْحَرْجِٰ ۜيُعْرَفُ بِهِ قُبُورُهُ

7(9) َالـمِرْضَعٍ وَأَحْزَانُ (حَزْنٍ) وَكُلُّ شَيْءٍ كَلِّهُ

8َالـمِرْضَعٍ وَأَحْزَانُ (حَزْنٍ) وَكُلُّ شَيْءٍ كَلِّهُ

9A (the) human being is exposed to happiness and sadness, and everything has an end except for one thing, and that is the soul (spirit).

10أَلْـِسْتُ المَوْلُفُ مِنْ قَرَاءٍ مُسَأْعِدٍ الْبَطِيْهِ للمَخْطَوْطَةِ الْقُدْرِيَةِ

11الْمُؤْتَمْرَ الَّذِي أُنْعِثْدُ مُؤْحِرًا كُلِّ الْأَلْفَاتِ المَنْتَازِعَةِ

12الْمُؤْتَمْرَ الَّذِي أُنْعِثْدُ مُؤْحِرًا كُلِّ الْأَلْفَاتِ المَنْتَازِعَةِ

13شاركت في المؤتمّر الذي انعقد مؤخرًا كل اللفات المنتزعة

14شاركت في المؤتمّر الذي انعقد مؤخرًا كل اللفات المنتزعة

2The thirsty tourist drank muddy water from a deep well in the desert.
Translate into Arabic:

(1) Pain teaches everything about (the) happiness and (the) sadness.
(2) Everything has an end except one thing, and that is love.
(3) The beats of the thirsty tourist’s heart won’t slow down.
(4) A Muslim does not believe in, nor allow, killing.
(5) The author took part in the conference (congress) which was held recently in the Ministry of Environment.
(6) I came to congratulate the students on the army commander’s reward.
(7) The well-known poet Imru‘ l-Qays drank muddy water from a deep well in the desert.
(8) Salute (to) the thirsty tourist in the desert, tomorrow there will be rain.
(9) They have not read anything about the history of the brave commander.
(10) I was offended that you came late to the Ministry of the Environment and you did not dare to express your opinion about the coastal pollution.
Chapter 21

**Broken plurals and collective nouns**

21.1 A very large number of nouns and adjectives have a plural called the broken plural. It may be compared to the English irregular plural, e.g., ‘man – men’, ‘mouse – mice’, ‘foot – feet’, etc.

Broken plurals are formed from the singular by internal changes and/or specific increments according to some thirty different patterns. There are hardly any rules about how to form the broken plural from the singular. The broken plural occurs more frequently than the sound plural (regular plural).

Some singular nouns may have more than one form of the broken plural, and some may have both a sound plural and a broken plural.

21.2 The list below contains some of the most common patterns of the broken plural.

<table>
<thead>
<tr>
<th>singular</th>
<th>broken plural</th>
<th>singular</th>
<th>broken plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) bāb</td>
<td>abwābun</td>
<td>(b) ʼabwāb</td>
<td>malikun</td>
</tr>
<tr>
<td>door</td>
<td></td>
<td>king</td>
<td></td>
</tr>
<tr>
<td>(c) kabirun</td>
<td>kibārun</td>
<td>(d) šahr</td>
<td>ʾashur</td>
</tr>
<tr>
<td>big</td>
<td></td>
<td>month</td>
<td></td>
</tr>
<tr>
<td>(e) ʾaḥj</td>
<td>ʾiḥwānun</td>
<td>(f) mabnāti</td>
<td>mabān</td>
</tr>
<tr>
<td>brother</td>
<td></td>
<td>building</td>
<td></td>
</tr>
<tr>
<td>(g) suʾāl</td>
<td>ʾasʿilatun</td>
<td>(h) tarīq</td>
<td>turuq</td>
</tr>
<tr>
<td>question</td>
<td></td>
<td>road</td>
<td></td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ولدُ سعيدُ</td>
<td>ولدَاءَ سعيدَاءَ</td>
<td>ولدٌ دُونَ سعِيدٌ</td>
</tr>
<tr>
<td>a happy boy</td>
<td>قصصَت سعيدَات</td>
<td>قصصَ دُونَ سعِيدٌ</td>
</tr>
<tr>
<td>a happy bride</td>
<td>قصص سعيدَات</td>
<td>قصصُ دُونَ سعِيدٌ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>معلمون سعيدون</td>
<td>معلمَاءَ سعيدَاءَ</td>
<td>معلمون دُونَ سعِيدٌ</td>
</tr>
<tr>
<td>a happy teacher</td>
<td>قصص سعيدَات</td>
<td>قصصُ دُونَ سعِيدٌ</td>
</tr>
<tr>
<td>a happy bride</td>
<td>قصص سعيدَات</td>
<td>قصصُ دُونَ سعِيدٌ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Masc. sing.</th>
<th>Sound plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>بيت صغيرُ</td>
<td>بيوت صغيرَات</td>
</tr>
<tr>
<td>a small house</td>
<td>sağıratun</td>
</tr>
</tbody>
</table>
21.4 Collective nouns, *اَسْمُ ِاَلْجَمْعُ*, indicate a gathering in one unit or group, and they can refer to both humans and non-humans. They may form either the sound or the broken plural or sometimes both.

<table>
<thead>
<tr>
<th>Collective noun</th>
<th>Broken plur.</th>
<th>Singular</th>
<th>Sound plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td><em>šajarun</em></td>
<td><em>ašgarun</em></td>
<td><em>šagaratun</em></td>
<td><em>šagaratun</em></td>
</tr>
<tr>
<td>trees</td>
<td>(some) trees</td>
<td>a tree</td>
<td>trees (specified)</td>
</tr>
<tr>
<td><em>laylun</em></td>
<td><em>layālin</em></td>
<td><em>laylatun</em></td>
<td><em>laylātun</em></td>
</tr>
<tr>
<td>night, night-time</td>
<td>(some) nights</td>
<td>a night</td>
<td>nights (specified)</td>
</tr>
<tr>
<td><em>samakun</em></td>
<td><em>asmākun</em></td>
<td><em>samakatun</em></td>
<td><em>samakātun</em></td>
</tr>
<tr>
<td>fish</td>
<td>(some) fish</td>
<td>a fish</td>
<td>fish (specified)</td>
</tr>
</tbody>
</table>

Some collective nouns do not have a corresponding singular:

<table>
<thead>
<tr>
<th>Collective noun</th>
<th>Broken plur.</th>
<th>Singular</th>
<th>Sound plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>Fem.</strong></td>
</tr>
<tr>
<td><em>gayšun</em></td>
<td><em>guyūšun</em></td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>army</td>
<td>armies</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>ša‘bun</em></td>
<td><em>šu‘ūbun</em></td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>people, folk</td>
<td>peoples, folk</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>ḥaylun</em></td>
<td><em>ḥuyūlun</em></td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>horses</td>
<td>horses</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

21.5 Agreement of verbs and adjectives with collective nouns

Collective nouns, *اَسْمُ ِاَلْجَمْعُ*, referring either to humans or non-human beings, are treated mostly as masculine singular. They thus take the preceding verb or the following adjective in the masculine singular.
Collective noun

(Treated as masc. sing.)

ْذَهَبْتْ شُعُوبٌ عَظِيمَةٍ

(Treated as fem. sing.)

ْذَهَبتْ شُعُوبٌ عَظِيمَةٍ

A great nation (lit. people)

has vanished (gone).

إنّ قُرْءْتُ شَجَرْ كَثِيرٌ

Many trees burned.

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

With masc. verb

نَشَرَ العَرَبِ الحُضَارَة

naşara l-árabu l-hádárata.

The Arabs spread civilization.

With fem. verb

ٍنَشَرَتْ العَرَبِ الحُضَارَة

naşarati l-árabu l-hádárata.

Exercises

Practise your reading:

(1) َنَبَأْتُ عُلَمَيْنِ (سُلْمِيْدَ) َوَأَمْهَاثِهِمْ َمُشْغَوَلُونِ فِي ْتَحْضِيرِ

حَفْلَةِ لأَطْفَالِهِمْ (سُطْلَ). ُحَتَّى َقَرَلْتُ ْتَشْجَرْةٍ ٍكِثَيْرَةٍ

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

(3) samaku l-anhuri wa-l-buḥayrāti ʿatyabu min samaki l-bihāri.

(4) inqalabat Šāhīnatun bi-hāḍiti sayrīn fa-saqāṭat min-hā Šanādiqū l-fākhāti wa-l-akīṣun l-mamlūṭaṭun bi-z-zaytūnī.

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

(5) ḥasira l-ḡayṣu l-ʿalmāniyyu l-qawiyyyu l-ḥarba didda l-ʾuṣûṣī t-tābiʿati li-duwali l-ḥulafāʾī.

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

(6) ʿal-masārīfu l-kaḥīratu wa-t-tuʿāṣarū l-kibāru masʿūlūna ʿanī rīṭāfī ʿasʿāri l-mawāddī l-ḡidāʾiyati fī l-bilādī.

The big 1banks and big 7merchants are 3responsible for 4the rise in 5the price(s) of 7foodstuffs in the country.

(7) ʿiğtamaʿa mudarāʿu š-šārikāti maʿa mandūbī n-niqābāti wa-tabāḥātū
The company managers (the managers of the companies) had a meeting with the trade union representatives and discussed many issues, among them raising the wages of workers and employees and reducing their working hours.

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

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

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

The company managers (the managers of the companies) had a meeting with the trade union representatives and discussed many issues, among them raising the wages of workers and employees and reducing their working hours.
The publishing houses published the works of the writers and poets and rejected some of them although they were good.

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

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

Translate into Arabic:

(1) The inhabitants of the area are busy (in) preparing a party for their poets and writers.

(2) Because of the heavy rain, a truck turned upside down and the boxes and sacks filled with fruit and vegetables fell out.

(3) The merchants discussed the wages of the workers and employees and the reduction of working hours.

(4) The sea fish is tastier than the freshwater fish.

(5) The thieves went into the company through (from) the window and stole medicines and valuable things.

(6) The guard left the door of the publishing house open, so thieves went in and stole some of the works of the writers and poets.

(7) Some of the Arab scientists published works on their discovery of new medicines.
Chapter 22

Triptotes and diptotes

22.1 Nouns, adjectives and proper names are classified according to their inflection into two major inflectional types: triptotes and diptotes.

(a) Triptotes

All definite as well as most other nouns and adjectives and some proper names are triptotes. This means that they take all three different vocalic case endings (-u, -a, -i) and nunation (-un, -an, -in) in the indefinite form (see chapters 5 and 8). In Arabic a triptotic noun or adjective is called ُالْمُنْصَرِفُ, 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 ُمُنْصَرُوا َلْيَجْلَـﺻْرِف or ُعِيْرُ ُأْﻟـُﻤْﻨَﺼِﺮِف, i.e. not fully declined.

Diptote indefinite

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>one ّدَمْمَح ـُـــ /-u/</td>
</tr>
<tr>
<td>Accusative &amp; genitive</td>
<td>ّفَثَاح ـَـــ /-a/</td>
</tr>
</tbody>
</table>

22.2 When a diptote is made definite by the definite article ...ُأْلـُ، a suffix possessive pronoun, or by being the first noun ُالْمُضَافُ of an ُئِدَافْ construction, it takes the usual three case endings, i.e. it becomes a triptote, e.g.
### Proper names

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Masculine Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maryamū</td>
<td>Zaynakū</td>
</tr>
<tr>
<td>Ūmāsūnū</td>
<td>Fāţimahū</td>
</tr>
<tr>
<td>Ūmāsūnū</td>
<td>Mādīdū</td>
</tr>
</tbody>
</table>

The most common classes of diptotes are:

#### Indefinite form, sing.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><code>ʔahmaru, red</code></td>
<td><code>ʔahmaran</code></td>
<td><code>ʔahmarin</code></td>
</tr>
</tbody>
</table>

#### Definite form, sing.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><code>ʔal-ʔahmaru</code></td>
<td><code>ʔal-ʔahmaran</code></td>
<td><code>ʔal-ʔahmarin</code></td>
</tr>
</tbody>
</table>

#### Indefinite form, plur.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>rasāʾilu, letters, messages</td>
<td>rasāʾila</td>
<td>rasāʾili</td>
</tr>
</tbody>
</table>

#### Definite form, plur.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>rasāʾilu-ka, your (m.) letters</td>
<td>rasāʾila-ka</td>
<td>rasāʾili-ka</td>
</tr>
</tbody>
</table>
Note: Even masculine proper names ending in ْة ..َـُﺔ are diptotes, e.g.

<table>
<thead>
<tr>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naḥlatu</td>
</tr>
<tr>
<td>Muʿāwiyyatu</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Triptote</th>
<th>Diptote (more common)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مصر ـْـ ـد</td>
<td>مصر ـْـ ـد OR هند ـْـ ـد</td>
</tr>
<tr>
<td>Ragdun</td>
<td>Misrun OR Hindu</td>
</tr>
<tr>
<td>Egypt</td>
<td>Egypt</td>
</tr>
</tbody>
</table>

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

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

Ishāqu, Isaac  
Ibrāhīmu, Abraham  
Yūsufu, Joseph  
Yaʿqubu, Jacob

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

<table>
<thead>
<tr>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barīsu</td>
</tr>
<tr>
<td>Makkatu</td>
</tr>
<tr>
<td>Dimaśqu</td>
</tr>
<tr>
<td>Lubnānu</td>
</tr>
<tr>
<td>Paris</td>
</tr>
<tr>
<td>Mecca</td>
</tr>
<tr>
<td>Damascus</td>
</tr>
<tr>
<td>Lebanon</td>
</tr>
</tbody>
</table>

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

(e) Compound geographical names:

<table>
<thead>
<tr>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Būr Saʿīdu</td>
</tr>
<tr>
<td>Baʿla-bakku</td>
</tr>
<tr>
<td>Bayta Lahma</td>
</tr>
<tr>
<td>Niyūrku</td>
</tr>
<tr>
<td>Port Said</td>
</tr>
<tr>
<td>Baalbek</td>
</tr>
<tr>
<td>Bethlehem</td>
</tr>
<tr>
<td>New York</td>
</tr>
</tbody>
</table>

(f) Masculine and feminine proper names which simulate verbal forms and do not have the ending ـَة ..َـُﺔ ..*.atu in the feminine singular, e.g.
Note: The noun below has the same structure as the proper names above, but it is not a diptote, because its feminine singular is formed by adding the ending َةٌ /...atun/ e.g.

أمَلٌ...َةٌ /...atun
ًأَرْمَلُ...اَرْمَلُنِّ /...armalun, widower ًأَرْمَلُ...اَرْمَلُ /...armalan ًأَرْمَلُ...اَرْمَلُنِّ /...armalun, widower

Masculine proper names ending in ُـاَن /...ānu/, e.g.

عَمْـُّـانُ /...Ulmānu سُـْـٰـٰـاَنُ /...Sulaymānu زُـِـّـٰـٰـاَنُ /...Zaydānu

Proper names (masculine and feminine) which have the pattern of ُـاَلَّ /...alü, e.g.

عَمْرُ /...Umāru زُـْـٰـٰـاَلُ /...Zuhālu قَرْحُ /...Quzaḥu

### Adjectives

Most of the classical grammarians consider the masculine adjectives ending in ُـاَن /...ānu/ (pattern: ُـاَلَّ /...alü) and having the feminine ending ُـى /...ā / (pattern: ُـاَلَّ /...alü) to be diptotes, but some other grammarians consider the feminine ending of the above ُـاَن /...ānu/ to be ُـةٌ /...atun/ (pattern: ُـاَلَّ /...alüun, not ُـاَلَّ /...alü). In this case they have to be triptotes (as pattern: ُـاَلَّ /...alüun), 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.
--- | ---
**Kasla** | **Sakra**
Lazy | Drunk

| **Classical usage** | **Modern usage** |
--- | ---
Kasla/kasla* | Sakra/sakra*
Note a: When the above adjectives occur as proper names then they are treated as diptotes, following rule 3 (g) above, e.g. َﻏْﻀَﺒﺎُن َﻏ ˙ ad ˙ ba ṅ (as proper name).

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

Note c: Adjectives of the pattern ُﻓْﻌَﻼٌن f¯/halfringleftsubscript/la¯/un are all triptotes, e.g.

ندمان  ندلما  ندلما  (ندلمنة)
nadmān, regretful  nadmānan  nadmānin  (nadmānatin)

Note c: Adjectives of the pattern ُفْعَلْان fu¯/halfringleftsubscript/la¯/un are all triptotes, e.g.

عَرِيَان  عَرِيَان  عَرِيَان  (عَرِيَانة)
‘uryānun, naked  ‘uryānan  ‘uryānin  (‘uryānatin)

فْلَان  فَلَان  فَلَان  (فلانة)
fulānun, somebody  fulānan  fulānin  (fulānatin)

(b) Masculine adjectives of the pattern ُفْعَلَْلَ َء af¯/halfringleftsubscript/ra¯/lu, e.g.

أَحْمَر  أَصْغَر  أَخْرَ  أَعْرَج  أَعْرَجَ
‘ahmaru  ‘asggru  ‘āhru  ‘a‘raggu
red  smaller  other, another  lame

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

عَدْرَأُ (v. عَدْرَ)  سَوَدْأَ (v. سَوَدَ)  رَؤْسَأ (v. رَؤَسَ)
‘adra‘u (‘adara)  sawdā‘u (sawada)  ru‘asā‘u (ra‘asa)
virgin  black (f.)  presidents

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

Note b: The word ُأشِياءُ ‘things’ (sing. ُشيءُ) is an exception because it is a diptote in the Quran.

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

**Indefinite**

- مَقهَىَّ َماَهْنَىَّ َماَقَهُّ، a coffee house
- سُكْنَىَّ، housing, dwelling

**Definite**

- ﺍَلسُكْنَىَّ، َسُكْنَىَّ
- ﺍَلمَقْهَىَّ، َماَقَهُّ، a coffee house

22.5 **Broken plurals as diptotes**

Broken plurals having the pattern of ُمَفَعَّلٌ or ُمَفَعَّلٌ mafā'ilu or mafā'ilu are diptotes, e.g.

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَوَاَذُ</td>
<td>مَسَاجِدُ</td>
</tr>
<tr>
<td>َاَصَابِعُ</td>
<td>ُفَتَانِيَّ</td>
</tr>
<tr>
<td>ُمَاَكَارُمٌ</td>
<td>ُشَبَابِيَّ</td>
</tr>
<tr>
<td>مَداَثْدُ</td>
<td>مَنَاَضِيَّ</td>
</tr>
<tr>
<td>ُعَصَافِرٌ</td>
<td>ُقَانِدِيَّ</td>
</tr>
<tr>
<td>ُيَنَاَشِدٌ</td>
<td>ُسَلِبِيَّ</td>
</tr>
<tr>
<td>ﺍَدْتَرِحُرُ</td>
<td>ُشَبَابِيَّ</td>
</tr>
<tr>
<td>ُسَكْنَىَّ</td>
<td>ُفَتَانِيَّ</td>
</tr>
</tbody>
</table>

**Exercises**

**Practise your reading:**

1. اِسْتَمَعْتُ لِمَؤْدِنِينَ (سُؤْدُنٍ) مَمْتَازَينَ فِي مَسَاجِدٍ (سُماَجِدٍ) ﻏَدِيدَةَ فِي مَكَّةِ ﺍَلدِمْكَرِيَّةْ.

2. اِسْتَمَعْتُ لِمَؤْدِنِينَ (سُؤْدُنٍ) مَمْتَازَينَ فِي مَسَاجِدٍ (سُماَجِدٍ) ﻏَدِيدَةَ فِي مَكَّةِ ﺍَلدِمْكَرِيَّةْ.

3. اِلْمَوْاَذُ ﻓِي مَسَاجِدٍ ﻏَدِيدَةَ مَوْاَذُ ﻓِي مَسَاجِدٍ ﻏَدِيدَةَ ﻊِلَى ﺍَلدِمْكَرِيَّةْ.

4. اِسْتَمَعْتُ لِمَؤْدِنِينَ (سُؤْدُنٍ) مَمْتَازَينَ فِي مَسَاجِدٍ (سُماَجِدٍ) ﻏَدِيدَةَ فِي مَكَّةِ ﺍَلدِمْكَرِيَّةْ.
1 I lived/stayed for 2half a 3year in 4the Sinai Desert 5near the 7Mediterranean 6Sea.

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

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

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

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

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

7 I went 2on a trip to Bethlehem 1yesterday with Josef, Suad and Hind.
1I spoke to (with) Ḥakram, Mohammad, ʿAbdul and Muḥamad, and I wrote to Ali, Omar, Solomon, Othman, Abraham and Yazid.

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

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

A thirsty child (m.) requested a drink and a hungry girl requested food.

An angry inspector wrote a report condemning (lit. against) an employee responsible for confidential (secret) matters in the government.
A lazy student failed (in) the Arabic grammar exam (lit. the grammar of the Arabic language).

\begin{itemize}
  \item I took a walk with (some) famous foreign poets in beautiful gardens near Damascus.
  \item I sat for a long time in a coffee shop by the sea with a famous poet.
  \item I took a walk in the suburb(s) of Cairo and saw many statues and a huge temple.
  \item I listened for a long time to an angry inspector who spoke about (the) confidential matters concerning (the) foreigners.
  \item 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.
  \item I went yesterday to the mosque and I listened to an excellent reciter (of the Quran) in (the)Honoured (Holy) city of Mecca.
  \item I sat yesterday with a lame man in a garden and he spoke about his problem and the problems of the disabled.
  \item The hungry and thirsty patient asked the nurse for medicine, food and drink.
  \item The nurse gave the ill child the medicine on a green plate and the food on a blue plate.
  \item The employee responsible wrote a report condemning (lit. against) the Arabic grammar exam.
\end{itemize}
Participles, verbal nouns (maṣdār), nouns of place, time and instrument

23.1 Active participle

The active participle, اسم الفعل, 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 فاعل, e.g.

- كتاب, one who writes, writer, clerk (from the verb كتب, to write)
- قاتل, one who kills, killer, murderer (from the verb قتلت, 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.

- مسافر (III) travelling, going to travel
- جالس sitting
- ذاهب going

Hence it is sometimes difficult to know whether to use the active participle or the imperfect tense. It is a question of practice, e.g.

<table>
<thead>
<tr>
<th>Active participle</th>
<th>Imperfect verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنَّا مسافرُ غداً</td>
<td>أَسَافِرُ غدًا</td>
</tr>
<tr>
<td>يَانَا مسافرون غدان.</td>
<td>يَسَافِرو غدان.</td>
</tr>
<tr>
<td>I am travelling tomorrow.</td>
<td>I will travel tomorrow.</td>
</tr>
</tbody>
</table>
Note: The above words غًﺪا and ضّاحًﻜﺎ are in the accusative case, because they function as adverbs (see chapter 38).

23.3 In the case of a habitual action or something which happens regularly, the imperfect tense should replace the active participle as follows:

**With the active participle**

اَلْحَارِسُ جَالِسُ هُنَا

١٣-الْحَارِسُ جَالِسُ (دَائِمًا) هُنَا

The guard is sitting here.

اَلْعَامِلُ دَاَهِبُ إِلَى عُمْهِ

١٣-الْعَامِلُ دَاَهِبُ إِلَى عُمْهِ فِي الْصَّبَاحِ

The worker is going (or: is on his way) to (his) work.

اَنَا رَاَكِبُ حِسَانًا

١٣-اَنَا رَاَكِبُ حِسَانًا كُلُّ يَوْمٍ

I am riding a horse (just now).

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

اَلْحَارِسُ يَجِلِسُ (دَائِمًا) هُنَا

١٣-الْحَارِسُ يَجِلِسُ (دَائِمًا) هُنَا

The guard (always) sits here.

يَدْهَبُ اَلْعَامِلُ إِلَى عُمْهِ

١٣-يَدْهَبُ اَلْعَامِلُ إِلَى عُمْهِ فِي الْصَّبَاحِ

The worker (always) goes to (his) work in the morning.

اَرْكَبُ حِسَانًا كُلُّ يَوْمٍ

١٣-اَرْكَبُ حِسَانًا كُلُّ يَوْمٍ

I ride a horse every day.

23.4 **Passive participle**

The passive participle, اسمُ المُفْعُولِ, is a deverbal adjective or noun which indicates (the result or effect of) a completed action. In English it corresponds to the past participle. The passive participle of the triliteral verb (form I) is formed according to the pattern of مُفْعُولٌ maf’ulun, e.g.

مَكْتُوبُ written, a letter

مُفْتَنُولُ (is) killed, murdered
Active participles and passive participles of the derived verb forms II–X are formed according to the pattern below with the prefix مُسَتَّعِلُ:

(a) Active participle

<table>
<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(b) Passive participle

<table>
<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مُفَعَّلُ</td>
<td>مُفَعَّلُ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(See also table A1.1 of the verb faَ‘ala in Appendix 1.)

Examples of verb forms II and III:

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>مَعَلَمَ</td>
<td>مُعَلَمَ</td>
</tr>
<tr>
<td>‘allama</td>
<td>mu‘allim</td>
<td>mu‘allamun</td>
</tr>
<tr>
<td>to teach</td>
<td>teacher</td>
<td>taught, educated</td>
</tr>
<tr>
<td>III</td>
<td>مُسَعِدٌ</td>
<td>مُسَعِدٌ</td>
</tr>
<tr>
<td>sā‘ada</td>
<td>musā‘idun</td>
<td>musā‘adun</td>
</tr>
<tr>
<td>to help</td>
<td>helper, assistant</td>
<td>one who has received help, been assisted</td>
</tr>
</tbody>
</table>

Verbal noun (maṣdar)

(a) The verbal noun is called مَصِدَرٌ 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
ʻqatlun, ‘killing, murder’ is derived from the verb ʻqatala, ‘to kill’; similarly, ʻḥusnun ‘beauty’, is derived from ʻḥasuna ‘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:

<table>
<thead>
<tr>
<th>Verb form</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>qatala, to kill</td>
<td>ʻqatala, to kill</td>
<td>ʻqatala, to kill</td>
<td>ʻqatala, to kill</td>
<td>ʻqatala, to kill</td>
<td>ʻqatala, to kill</td>
<td>ʻqatala, to kill</td>
<td>ʻqatala, to kill</td>
</tr>
<tr>
<td></td>
<td>daḥala, to enter</td>
<td>daḥala, to enter</td>
<td>daḥala, to enter</td>
<td>daḥala, to enter</td>
<td>daḥala, to enter</td>
<td>daḥala, to enter</td>
<td>daḥala, to enter</td>
<td>daḥala, to enter</td>
</tr>
<tr>
<td></td>
<td>ʻṣariba, to drink</td>
<td>ʻṣariba, to drink</td>
<td>ʻṣariba, to drink</td>
<td>ʻṣariba, to drink</td>
<td>ʻṣariba, to drink</td>
<td>ʻṣariba, to drink</td>
<td>ʻṣariba, to drink</td>
<td>ʻṣariba, to drink</td>
</tr>
<tr>
<td></td>
<td>samiʻa, to hear</td>
<td>samiʻa, to hear</td>
<td>samiʻa, to hear</td>
<td>samiʻa, to hear</td>
<td>samiʻa, to hear</td>
<td>samiʻa, to hear</td>
<td>samiʻa, to hear</td>
<td>samiʻa, to hear</td>
</tr>
<tr>
<td></td>
<td>ʻḥasuna, to be handsome</td>
<td>ʻḥasuna, to be handsome</td>
<td>ʻḥasuna, to be handsome</td>
<td>ʻḥasuna, to be handsome</td>
<td>ʻḥasuna, to be handsome</td>
<td>ʻḥasuna, to be handsome</td>
<td>ʻḥasuna, to be handsome</td>
<td>ʻḥasuna, to be handsome</td>
</tr>
<tr>
<td></td>
<td>sahirā, to stay awake (at night)</td>
<td>sahirā, to stay awake (at night)</td>
<td>sahirā, to stay awake (at night)</td>
<td>sahirā, to stay awake (at night)</td>
<td>sahirā, to stay awake (at night)</td>
<td>sahirā, to stay awake (at night)</td>
<td>sahirā, to stay awake (at night)</td>
<td>sahirā, to stay awake (at night)</td>
</tr>
</tbody>
</table>

(See also table A1.1 (faʻala) 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 hamzat l-qat and ʻ in the verbal nouns of verb forms VII–X is subject to the rule of hamzat l-wasli (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:

<table>
<thead>
<tr>
<th>Verbal noun (maṣdar)</th>
<th>Verb form I</th>
</tr>
</thead>
<tbody>
<tr>
<td>qatlun, killing</td>
<td>ʻqatala, to kill</td>
</tr>
<tr>
<td>duḥūlun, entering</td>
<td>daḥala, to enter</td>
</tr>
<tr>
<td>ʻṣurbun, drinking</td>
<td>ʻṣariba, to drink</td>
</tr>
<tr>
<td>samʻun, hearing</td>
<td>samiʻa, to hear</td>
</tr>
<tr>
<td>ʻḥusnun, beauty</td>
<td>ʻḥasuna, to be handsome</td>
</tr>
<tr>
<td>saharun, sleeplessness</td>
<td>sahirā, to stay awake (at night)</td>
</tr>
</tbody>
</table>
Participles, verbal nouns, nouns of place, time, instrument

(c) The Arabic verbal noun can often be translated by an English infinitive or gerund, e.g.

قَصَّدَ فَقِيلَ قَتْلَ qaṣada l-qatla. He intended to kill.

علَمَ السَّباحةَ allama s-sibāḥata. He taught swimming (how to swim).

23.7 Nouns of place and time, إِسْمُ الْمَكَانِ وَالزَّمانِ express the place or time of the verbal action or state. They are formed by prefixing مَعْلُوْل or مَعْلَلُ to the root according to the patterns: مَعْلَلُ or مَعْلَلٌ. Their broken plural is formed according to the pattern مَعْلَلِلٌ or مَعْلَلٍ and is a diptote, e.g.

<table>
<thead>
<tr>
<th>Noun of place/time</th>
<th>Broken plural</th>
<th>Trilateral verb (form I)</th>
</tr>
</thead>
<tbody>
<tr>
<td>maḥzanun</td>
<td>maḥāzinu</td>
<td>ḥazana</td>
</tr>
<tr>
<td>mawʻidun</td>
<td>mawāʻidu</td>
<td>waʻada</td>
</tr>
<tr>
<td>manzilun</td>
<td>manāzilu</td>
<td>nazala</td>
</tr>
<tr>
<td>masgidun</td>
<td>masāgidu</td>
<td>saγada</td>
</tr>
</tbody>
</table>

23.8 The nouns of place and time of the derived verb forms from II–X are the same as the corresponding passive participles, e.g.

مُنْتَزِحَ muntazahun, park ٗمُسْتَقِبَلُ mustaʻqbalun, future
(form VIII) (form X)

23.9 Nouns of instrument

Nouns of instrument إِسْمُ الْآلَةَ express the instrument or tool by which the action is performed. They are prefixed with مَعْلُوْل /mi.../ and formed only from verb form I, according to the following patterns:
Exercises

(The transliterations will be omitted from the exercises from this point on, as the student should now be familiar enough with the Arabic script not to need to rely on transliteration.)

Analyse each of the following nouns according to: a) the verb form number, b) the first (basic) verb form, c) the grammatical form, i.e. whether it is an active participle, passive participle, or verbal noun (masdar).

<table>
<thead>
<tr>
<th>Noun of instrument</th>
<th>Verb form I</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Pattern مَعْلَمٌ</td>
<td>مَعْلَمٌ</td>
</tr>
<tr>
<td>مُفْعَالٌ, e.g. مَشَارِعَ, saw</td>
<td>نَشَرَ</td>
</tr>
<tr>
<td>مِنْتَابِحُ, key</td>
<td>فَتَحَ</td>
</tr>
<tr>
<td>(b) Pattern مَعْلُو, e.g. مَبَرَدٌ</td>
<td>مَبَرَدٌ</td>
</tr>
<tr>
<td>مِبَرَدٌ, file</td>
<td>بَرَادَ</td>
</tr>
<tr>
<td>مَقْصُودُ, scissors</td>
<td>قَصَّ</td>
</tr>
<tr>
<td>(c) Pattern مَعْلَمَةٌ</td>
<td>مَعْلَمَةٌ</td>
</tr>
<tr>
<td>مَكْنَاسَتُ, broom</td>
<td>كَنَا،</td>
</tr>
<tr>
<td>مِنْسَفَتُ, towel</td>
<td>نَشَفَ</td>
</tr>
</tbody>
</table>

Participles, verbal nouns, nouns of place, time, instrument
Every morning the cleaner sweeps the floor and the carpets of the mosque with the vacuum cleaner (lit. electric broom) and washes the entrance and the stairs with warm water and soap.

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

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

I heard this morning on the radio that the president of the Republic of Tunisia will tomorrow discuss financial assistance (support) with the vice-director of the International Bank.
5 My husband has been appointed as the Lebanese representative at the United Nations and he will start his post (work) by the middle of the next year.

6 The professor received today a letter from the director of the Arabic Language Teaching Institute for Foreigners, asking him (in it) about the progress of the students in their studies.

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

8 After my son graduated from university with a degree in Political Science, he moved to the University of London, where he wrote his thesis, and then returned to his homeland after obtaining his doctorate.
7to attend the Independence Day festivities, 11because he was not carrying an invitation card, 15,16although other (lit. for other than he) journalists were permitted to enter without cards.

Translate into Arabic:

(1) In the middle of next year my husband will start his post at the radio station.

(2) The cleaner began sweeping the stairs and the floor of the Institute of Arabic Language with warm water and soap.

(3) At the Independence Day celebration I asked the professor about the progress of Arab students’ studies at the university.

(4) Tomorrow the vice-director of the International Bank will discuss the financial assistance with the representative of Tunisia at the UN (with the UN representative of Tunisia).

(5) Today my son received an invitation card from the President of the Republic to attend the Independence Day festivities.

(6) After I graduated from the university, I was appointed as a correspondent for a foreign news agency.

(7) I heard on the radio about the clash between the demonstrators and the police.

(8) After a long halt (break) the people in the Middle East began to realize the value of teaching Arabic (language) to foreigners.

(9) The professor sent over from the University of Rabat was prevented from entering the Institute of Arabic Language to take part in a celebration, because he was not carrying an invitation card.
**Interrogative particles and pronouns, vocative particles**

### 24.1 Interrogative particles

(a) A sentence is made interrogative by introducing it with the interrogative particle دل hal, or by prefixing the first word of the sentence with the interrogative particle دلأ.?

```
هل فتحت الشبراك؟ OR دلأ فتحت الشبراك؟
hal fataha š-šubbäka? OR دلأ fataha š-šubbäka?
Did you open the window?
```

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

```
هل أنت تاجر؟ OR دلأ أنت تاجر؟
hal 'anta tāgirun? Are you a merchant? OR دلأ 'anta tāgirun?
Remember: دلأ becomes دل before hamzatu l-wašli (wašlah). This form is used to avoid three consecutive consonants, e.g.

هل أولد في المدرسة؟
halı l-waladu fi l-madrasati? Is the boy at school?
```

### 24.2 Interrogative pronouns

In addition to the above interrogative particles, there are several interrogative pronouns, the following being the most common:
(a) َمْﻦ؟ man, ‘who? whom? whose?’

This pronoun may occur as subject, object or in any other nominal function in the sentence. In a nominal sentence َمْﻦ is placed before or after a pronominal subject. In an ِidāfah construction it is, of course, placed after the first noun, e.g.

\[
\begin{align*}
\text{huwa man?} & \quad \text{Who is he?} \\
\text{man huwa?} & \quad \text{Who is he?} \\
\text{baytu man?} & \quad \text{whose house?}
\end{align*}
\]

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

(b) When the prefixed preposition ... ِلـ precedes َمْﻦ, it has the meaning ‘whose?’, ‘for/to whom?’, e.g.

\[
\begin{align*}
\text{li-manî l-baytu?} & \quad \text{Whose house is it? (lit. For whom is the house?)}
\end{align*}
\]

Note: In the above sentence َمْﻦ gets the kasrah and becomes َمِﻦ, because it is followed by hamzatu al-waṣlī (waṣlah).

(c) َمَا؟ ‘what?’ may be preceded by the preposition ِلـ and is then written as ِلـَمَا?, meaning ‘why? for what?’.

(d) The above-mentioned pronoun has a longer synonym َمَذَا؟ māḏā ‘what?’. It can also be preceded by the bound preposition ... ِلـ, giving: ِلـَمَا? (ِلـَمَا+...), which means ‘why? for what?’.

(e) َأٌّي hover, masc., َأَّيٌﺔ hover, 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: َأُّي ُمَعَّلٍﻢ؟ which/what teacher?

Fem: َأَّيُﺔ ُمَعَّلَﻤٍﺔ؟ which/what teacher?

Note: َأَّي and َأَّيٌﺔ can also be used as (adjectival) indefinite pronouns in the meaning ‘any’, e.g.
\( \text{min 'ayyi makān, from any place} \)
\( \text{fi/ 'alā 'ayyati hālin, in any case} \)

(f) ‘how many?, how much?’
\( \text{kām} \) takes the following noun, which it qualifies, in the indefinite accusative singular, e.g.

\( \text{kām sayyāratan 'inda-ka? How many cars do you have?} \)
\( \text{kām kitāban qara'ta? How many books did you read?} \)

24.3 \textbf{Vocative particles} 

\( \text{hūruf 'āl-nāa} \)

(a) The vocative particles are \( \text{yā} \) for both genders, \( \text{ayyuhā} \) for the masculine, and \( \text{ayyatuha} \) for the feminine. They can be rendered as ‘O(h)...!’, ‘Hey (you)...!’, ‘I say...!’ Often they need not be translated at all, the final exclamation mark after the noun or sentence being sufficient.

(b) ‘O...!’ is followed by a noun (in any number) or proper name in the nominative case without the definite article or nunation, e.g.

\( \text{yā} \) rabbu! \( \text{O Lord!} \)
\( \text{yā} \) 'allāhu! \( \text{O God!} \)
\( \text{yā} \) rağulu! \( \text{O man!} \)
\( \text{yā} \) riğālu! \( \text{O men!} \)
\( \text{yā} \) sayyidatu! \( \text{O lady!} \)
\( \text{yā} \) sayyidātu! \( \text{O ladies!} \)
\( \text{yā} \) yūsufu! \( \text{O Joseph!} \)
\( \text{yā} \) su'Cadu! \( \text{O Suaad!} \)

(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.
Sa‘ādatu s-safiri, His Excellency the Ambassador

becomes in the vocative:

Yā sa‘ādata s-safiri! (O) Your Excellency Mr. Ambassador!

Abdu-llāhi, Abdullah (a name), slave/worshipper of God

becomes in the vocative:

Yā abda-llāhi! (O) Abdullah!

The vocative particles ‘ayyuḥa, masc., and ‘ayyatuḥa, fem., are also used for all numbers. As usual, the following noun is in the nominative case, but it takes the definite article ... ̀l. 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 ‘ayyuḥa, e.g.

‘ayyuḥa OR Yā ‘ayyuḥa l-muʿallimu! O teacher!

‘ayyuḥa OR Yā ‘ayyuḥa l-muʿallimūna! O teachers!

‘ayyuḥa OR Yā ‘ayyuḥa l-muʿallimatu! O teacher! (fem.)

‘ayyuḥa OR Yā ‘ayyuḥa l-muʿallimatu! O teachers! (fem.)

‘ayyuḥa s-sayyidatu wa-s-sādatu! Ladies and gentlemen!

Note: In the last mentioned phrase the masculine vocative particle ‘ayyuḥa, masc., is used, because in phrases with mixed gender, the masculine determines agreement.

24.4 Negation with غيَرُ ُgayru

The noun غيَرُ ُgayrun, ‘other (than)’, can be used before an indefinite adjective or noun in the genitive case to express negation or contradiction. It is thus translated as ‘not..., non-, un-, in-, dis-’,

Interrogative particles and pronouns, vocative particles
etc. Note that َﻏْﻴُﺮ then appears without article or nunation (i.e. in the form called construct state), e.g.

َﻏْﻴُﺮ َﻗﺎِدٍر َﻏْﻴُﺮ ُﻣِﻬًّﻢ َﻏْﻴُﺮ ُﻣْﻤِﻜٍﻦ َﻏْﻴُﺮ َﻋَﺮِﺑًّﻲ َﻏْﻴُﺮ َﻣْﻮُﺟﻮٍد

Unable (other than able), unimportant, impossible, non-Arab, unavailable, not present, absent, non-existent

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

َأْﻟُﻤِﺪَﻳِﺮ َوَﻏْﻴُﺮُه َأْﻟـُﻤِﺪِﻳَﺮُة َوَﻏْﻴُﺮَﻫﺎ

The director (masc.) and others (than him)  The director (fem.) and others (than her)

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

لَأَ يَلْعَمُ هَذَا َغْﻴَر َأَلْمُدِيرَ

Only the director knows this. (lit. No one knows this other than the director).

َأْﷲُ دِينَارٍ لَا َغْﻴُرَ

Only a thousand dinars

(d) When َﻏْﻴُﺮ precedes َأَن, as in َﻏْﻴَرَ أَنَّ َأَلْمُدَيِرَ, it means ‘except that, nevertheless, however, but’.

24.5 Negation with َﻋَﺪٌمَ‘adamu

The noun َﻋَﺪٌمَ‘adamun ‘non-being, lack, absence’ or the adjective َﻋِﺪَمَ‘adimun ‘lacking’, can be followed by a noun in the genitive, meaning ‘non-, in-, un-, dis-, -less, lack of...’, etc. The noun َﻋَﺪٌمَ appears without article or nunation, e.g.
24.6 Negation of nominal sentences with لا lā

The negative particles لا ‘no, not’ and ولا ‘neither, nor’ have already been discussed as negative particles for the verb of the imperfect tense. The negative particle لا can also be placed before a noun that functions as the subject of a nominal sentence. The noun must be in the accusative case without article or nunation. The negative particle functions then as an existential or locative negative copula: ‘There is no X’ OR ‘X is not (there)’, e.g.

لا احد في البيت lā ʾahada fī l-bayti. (There is) no one (nobody) at home.

لا سلام ولا حرب lā salāma wa-lā ḥarba. (There is) neither peace nor war.

24.7 كلُّ kullun

The noun كلُّ 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 كلُّ without an article or nunation is followed by an indefinite noun in the genitive singular, it means ‘each, every’, e.g.

كلُّ طالب kullu ṭalībin, each student

كلُّ يوم kullu yawmin, every day

(b) When كلُّ without an article or nunation is followed by a definite noun in the genitive singular, it means ‘all, the whole’, e.g.
kullu l-yawmi, the whole day, all day long
kullu l-waqti, the whole time, all the time

(c) When *kullu* without an article or nunation is followed by a definite noun in the genitive plural, it means ‘all’, e.g.

kullu l-hayawānāt, all the animals
kullu l-biyūtī, all the houses

(d) When *kullu* is indefinite (having nunation) and followed by the preposition *min* ‘from’, i.e. *kullu min* ‘all of’, it has the meaning ‘each (one) of (a group)’, e.g.

kullun mina t-tullābī, each (one) of the students

(e) When the definite article is attached to *kullu* as *al-kullu*, it becomes an independent (pro)noun which means ‘everyone, everything, the whole thing’, e.g.

šāhadtu l-kulla. I saw everything (the whole thing).

24.8 *kilā* (masc.), *kiltā* (fem.)

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

Note: *kilā* is likely to be from *kila* -ni, and *kiltā* from *kiltā* -ni (see chapter 13 on the elision of the final... of the dual).

**Masculine**

kila l-ḥabīraynī ṭağnabiyyun. (sing.)

**Feminine**

kiltā l-ḥabīrtayni ṭağnabiyyatun. (sing.)

Both experts are foreigners.

(lit. Each one of the two experts is a foreigner.)
(a) The accusative and genitive forms are ﻷاْيْتُ َكِلَى َأَلْخَبِيرِينَ ra’aytu kilá l-ḥabīrayni and ﻷاْيْتُ َكِلتَى َأَلْخَبِيرِينَ ra’aytu kiltá l-ḥabīratayni. These forms are used only when they are followed by a suffix pronoun, e.g.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻷاْهْمَا أَجْبِيَّيْ</td>
<td>ﻷاْهْمَا أَجْبِيَّيْ</td>
</tr>
<tr>
<td>kilá-humá ʔaḡnabiyyun (nom.)</td>
<td>kiltá-humá ʔaḡnabiyyatun (nom.)</td>
</tr>
<tr>
<td>Both of them are foreigners.</td>
<td></td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>رَاْيْتُ َكِلَيْهِمَا</td>
<td>رَاْيْتُ َكِلتَيْهِمَا</td>
</tr>
<tr>
<td>ra’aytu kilay-himá (acc.)</td>
<td>ra’aytu kiltay-himá (acc.)</td>
</tr>
<tr>
<td>I saw both of them.</td>
<td></td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مَاْا َكِلَيْهِمَا</td>
<td>مَاْا َكِلتَيْهِمَا</td>
</tr>
<tr>
<td>ma’a kilay-himá (gen.)</td>
<td>ma’a kiltay-himá (gen.)</td>
</tr>
<tr>
<td>with both of them</td>
<td>(lit. with each one of the two)</td>
</tr>
</tbody>
</table>

(b) The verb with ﻷاْلَ كِلَأَ ﺟَا رَبَتْ ﺟَا رَبَتْ kilá l-ḥabīrayni sáfara (sing.) ġawwan is in the singular.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻷاْلَ كِلَأِ ﺟَا رَبَتْ ﺟَا رَبَتْ</td>
<td>ﻷاْلَ كِلتَأِ ﺟَا رَبَتْ ﺟَا رَبَتْ</td>
</tr>
<tr>
<td>kilá l-ḥabīratayni sáfara (sing.) ġawwan</td>
<td>kiltá l-ḥabīratayni sáfara (sing.) ġawwan</td>
</tr>
<tr>
<td>Both experts flew by air.</td>
<td>(lit. Each one of the two experts flew by air.)</td>
</tr>
</tbody>
</table>
The adverbُهُنَاكُ means ‘there’, but, like its English equivalent, it is also used in nominal sentences in the meaning ‘there is, there are’, e.g.

هُنَاكُ أَحْتِمَالٌ بِالْنِجَاحِ

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

هَلْ هُنَاكُ كَثِيرٌ مِنْ أَلْتَاسِ؟

hal hunāka katirun mina n-nāsi? Are there many people?

The above nouns are frequently used in Arabic in the sense ‘so and so, such and such, somebody, a certain (person or thing)’. The idea is to substitute an unknown or unnamed, person, thing or source for a more general or less precise expression, e.g.

Masculine

قال فلَانُ

qāla fulānun.

Somebody (OR: a certain person) said.

So and so said.

فيَ آلَيْوَمَ فِلَانُي

fi l-yawmi fulāniyyi

on such and such a day

on a certain day

on that and that day

Feminine

جَاعَت فُلَانَتَةْ

gā‘at fulānatun.

Somebody (a certain person) came.

So and so came.

فيَ آلَيْلَيْتَيَلَ فِلَانَيَاتِي

fi l-laylati fulāniyyati

on such and such a night

on a certain night

on that and that night
Exercises

Practise your reading:

1. O respected (O sir) Professor! 3 Which university are you at? 4 What subject do you teach? In which city do you live? 8 Where does your family live?

2. Do you travel every day between the two cities? I travel only five times a week. And how do you travel? Sometimes I take (lit. I ride) the train and sometimes I take my car. What is the distance and how much does the train ticket cost?

3. The thief escaped from prison and no one except his wife knows where he is hiding.

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

(6) The cat ¹ jumped onto ³ the table ⁴ and ate all ⁵ the meat ⁶ and some ⁷ pieces of ⁸ cheese. ¹⁰ The dog ⁹ chased it, ¹¹ although ¹² he was ¹³ unable to ¹⁴ catch it.

(7) There is ¹ a possibility that ³ the ambassador ⁵ will not ⁴ take part in the NATO ⁸ conference ¹⁰ because of (regarding) his ¹¹ lack of ¹² military ¹³ experience.

(8) O! (Your Excellency), ³ Minister, ⁴ do you ⁵ know ⁶ how many ⁸ road traffic accidents ⁹ happened on ¹⁰ the roads ¹² last ¹¹ summer? ¹³ Have any ¹⁴ measures been taken ¹⁵ to solve this ¹⁶ problem?

(9) How many ³ friends did you go with and how many ³ cups of coffee did you drink? ⁴ Who ⁵ paid and ⁶ how much?
10. Are you (f.) living alone in this large apartment?

**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?
Chapter 25

Adjectival patterns, relative adjectives (nisbah), comparatives and superlatives, diminutives

25.1 Adjectives

There are several adjectival forms in Arabic and the following patterns for forming adjectives from verbs are the most common:

<table>
<thead>
<tr>
<th>pattern</th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) fa‘ilun</td>
<td>عَالِمٌ</td>
<td>علماء</td>
</tr>
<tr>
<td>(b) fa‘ilun</td>
<td>كَبِيرٌ</td>
<td>كبار</td>
</tr>
<tr>
<td>(c) fa‘alun</td>
<td>حَسَنٌ</td>
<td>حسانين</td>
</tr>
<tr>
<td>(d) fa‘lān</td>
<td>كَسَلَانٌ</td>
<td>كسانى</td>
</tr>
<tr>
<td>(e) fa‘ulun</td>
<td>حَسُودٌ</td>
<td>حسودن</td>
</tr>
<tr>
<td>(f) maf‘ulun</td>
<td>مُجَرَوحٌ</td>
<td>مجروحين</td>
</tr>
</tbody>
</table>

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


أسودٍ | أسوداً | سودٌ
أحمرٍ | أحمراء | حمرٌ
The relative adjective is called in Arabic *nisbah*, which means ‘relation’. Relative adjectives are derived from nouns by adding the so-called *nisbah* suffix, which is *.../iyyun* in the masculine and *.../iyyatun* in the feminine. The *nisbah* suffix thus makes a noun into an adjective (which often can be employed as a noun as well), expressing the meaning: ‘related or pertaining to (the entity or thing denoted by the noun)’. It may be compared to English derivational morphemes like ‘-ish, -(i)an, -ese, -i, -ic(al), -al, -ly,’ e.g. ‘English, American, Egyptian, Lebanese, Iraqi, Arabic, formal, periodical, monthly’, etc. The relative adjective often refers to geographical, national or ethnic names or names of occupations (as in English, these kinds of derived adjectives may often be reused as independent nouns), e.g.

**Relative adjective (nisbah)**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِبْنَانُ</td>
<td>لِبْنَانِئِّ</td>
<td>لِبْنَانِئِّتُ</td>
</tr>
<tr>
<td>Lebanon</td>
<td>Lebanese</td>
<td>Lebanese</td>
</tr>
<tr>
<td>عَرِبٌ</td>
<td>عَرِبِئِّ</td>
<td>عَرِبِئِّتُ</td>
</tr>
<tr>
<td>Arabs</td>
<td>Arab, Arabic</td>
<td>Arab, Arabic</td>
</tr>
<tr>
<td>كُحْوَلٌ</td>
<td>كُحْوَلِئِّ</td>
<td>كُحْوَلِئِّتُ</td>
</tr>
<tr>
<td>alcohol</td>
<td>alcoholic</td>
<td>alcoholic</td>
</tr>
</tbody>
</table>

Adjectival patterns, relative adjectives, comparative
The feminine ending تًا "marbūṭah ﺃ... is elided with the noun when adding the nisbah suffix ﺱٌ.../iyyun/ or ﺱٌ.../iyyatun/, e.g.

### Relative adjective (nisbah)

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>نِعَافةٌ</td>
<td>نِعافٍ</td>
<td>نِعافيةٍ</td>
</tr>
<tr>
<td>taqāfatun, culture</td>
<td>taqāfiyun, cultural</td>
<td>taqāfiyyatun</td>
</tr>
<tr>
<td>مِهِنيةٌ</td>
<td>مِهنيٍ</td>
<td>مِهنيَةٍ</td>
</tr>
<tr>
<td>mihnątun, profession</td>
<td>mihanıyun, professional</td>
<td>mihanıyyatun</td>
</tr>
</tbody>
</table>

If the noun ends in the long vowel ل.../ā/, this is elided with the noun when adding the nisbah suffix ﺱٌ.../iyyun/ or ﺱٌ.../iyyatun/, e.g.

### Relative adjective (nisbah)

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمِريكَا</td>
<td>أمريكِيٌّ</td>
<td>أمريكَةٍ</td>
</tr>
<tr>
<td>امْريكَأ, America</td>
<td>امريكَيْي، American</td>
<td>امريكَيْيَة ،</td>
</tr>
<tr>
<td>فِنْلَنْدَا</td>
<td>فنلنديٌّ</td>
<td>فنلنديَةٍ</td>
</tr>
<tr>
<td>finlandǎ, Finland</td>
<td>finlandęيً، Finnish</td>
<td>finlandęيًة ،</td>
</tr>
</tbody>
</table>

The feminine singular form of the relative adjective (nisbah) is often used as a noun with abstract meaning, e.g.

### Relative adjective (nisbah)

<table>
<thead>
<tr>
<th>Noun</th>
<th>Masc.</th>
<th>Fem. (abstract noun)</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِنسَانٌ</td>
<td>إنسانيٌ</td>
<td>إنسانيَةٌ</td>
</tr>
<tr>
<td>انسانَن، man</td>
<td>انسانيِي، human</td>
<td>انسانيَيْيَة، humanity, humaneness</td>
</tr>
</tbody>
</table>
plural nisbah forms often have a collective meaning, e.g. "أَلْلَسَانَيَّاتِ" ‘linguistics’, from the noun "لِسَانَ ‘tongue, language’.

25.7 In pausal form (at the end of a sentence) the above nisbah suffix is pronounced as a long vowel: ".../ییُون/ is pronounced as a long vowel: .../ل/ل, which does not take nunation. In pausa the final tā’ marbūtah (ٖ) /...ت/ is pronounced as /...ث/.

Masculine plural
الْمُلْمِعَّىُونَ الْمَصْرِيِّونُ
’al-mu’allimūn l-misriyyūn
the Egyptian teachers

Masculine plural
الْمُلْمِعَّىُونَ عَرَبُ
’al-mu’allimūn l-’arabu
the Arab teachers

Feminine plural
الْمُلْمِعَّىُاتِ الْمَصْرِيِّاتُ
’al-mu’allimāt l-misriyyāt
the Egyptian teachers

Feminine plural
الْمُلْمِعَّىُاتِ عَرَبُ
’al-mu’allimāt l-’arabiyyāt
(not: الْمُلْمِعَّىُونَ عَرَبِيِّونَ)
the Arab teachers

Note: The adjective ‘عَرَبِيُّ ‘Arab, Arabic’ does not form the sound plural, but uses the collective noun ‘عَرَبُ ‘the Arabs, Arab’ as the plural form, e.g.
25.9 **Comparative and superlative**

As mentioned in 25.2, the pattern ﴾‘افعَّل’ ﴿af‘alu (diptote) is characteristic of adjectives denoting colours and bodily defects. But the same pattern is also used to form the comparative and superlative degree of adjectives, and participles of the first form in all genders and numbers. This form of the adjective is also called the elative, e.g.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative/superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>﴾صَغيِّر’ sağirun, small</td>
<td>﴾صَغيَّر’ as̲g̲aɾu, smaller, smallest</td>
</tr>
<tr>
<td>﴾جَمِيل’ gamīlun, beautiful</td>
<td>﴾اَجمال’ aḡmalu, more beautiful, most beautiful</td>
</tr>
<tr>
<td>﴾أَعْسَع’ wāsi‘un, wide</td>
<td>﴾أَعْسَع’ awsa‘u, wider, widest</td>
</tr>
<tr>
<td>﴾أَحْسَن’ hasanun, good</td>
<td>﴾أَحْسَن’ aḥsanu, better, best</td>
</tr>
<tr>
<td>﴾مَشِهِور’ maşhūrun, famous</td>
<td>﴾أَشْهِر’ ašharu, more famous, most famous</td>
</tr>
</tbody>
</table>

25.10 **Comparative sentences**

The preposition ﴿من’ min ‘from’ is used like the English preposition ‘than’ as a link between the two parts (item compared and object of comparison) of the comparative sentence. The comparative sentence thus has the following structure: item compared + comparative (elative) form of the adjective + ﴿من’ min + object of comparison, e.g.

﴿اَلْوَلَد أَصَغَرْ مِنْ أَخْتِهِ’ al-waladu ʾaṣgaru min ʾuḥti-hi.
The boy is younger than his sister.

﴿الَّدِيم أَجْمَالُ مِنْ بَنِتِهَا’ al-ʿummu ʾaḡmalu min binti-ha.
The mother is more beautiful than her daughter.

﴿اَلْبَنَات أَحْسَنُ مِنْ الأَوْلَادِ’ al-banātu ʾaḥsanu mina l-ʾawlādi.
(The) girls are better than (the) boys.

25.11 The pattern ﴿‘افعَّل’ af‘alu cannot be used to form the comparative of the participles of the derived forms, nor of adjectives with more than three consonants. In these cases, the comparative is formed by
using ُاَﻛْـَﺜْـَﺮ ُاَﻛْـَﺜْـَﺮ ُاَﻛْـَﺜْـَﺮ ‘more’, ُاَـِﺸْـَـُﺪ ُاَـِﺸْـَـُﺪ ‘stronger, more’ or ُاَـِﻗُّﻞ ُاَـِﻗُّﻞ ‘less’, followed by an accusative abstract noun related to the participle or adjective, e.g.

**أَﻛْـَﺜْـَﺮ ِإْﺧـَﻼًﺻـﺎً**
more faithful (lit. more as regards faithfulness)

**أَﺷـُّﺪ َﺳـَﻮاًدا**
stronger as regards blackness

**أَﻗُّﻞ َﺟَﻤﺎًﻻ**
less beautiful (lit. less as regards beauty)

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

**ُاـَـِﺸْـَـُﺪ ُاَـِﺸْـَـُﺪ ُاَـِﺸْـَـُﺪ**
better than sleep. (The Quran)

**ُاَـِﻗُّﻞ َﺟَﻤﺎًﻻ**
He is one of the worst boys.

[25.13] **Superlative sentences**

The superlative is formed by making the comparative pattern ُاَفْـَـُﻞ ُاَفْـَـُﻞ ُاَفْـَـُﻞ لَـْـُأْـَـِاَاََْـَـُْْـَـُْْ~ ُاَـِﻗُّﻞ َﺟَﻤﺎًﻻ**
better than sleep. (The Quran)

**ُاـَـِﺸْـَـُﺪ ُاَـِﺸْـَـُﺪ ُاَـِﺸْـَـُﺪ**
He is one of the worst boys.

The superlative is formed by making the comparative pattern ُاَفْـَـُﻞ ُاَـِﻗُّﻞ َﺟَﻤﺎًﻻ**
better than sleep. (The Quran)
Some adjectives having the superlative pattern أَفْعَلْ can also have a feminine superlative form أَفْعَلِي, e.g.

**Superlative masculine**

- أَكْبَرُ, the biggest, the greatest
- أَعْظَمُ, the greatest
- أَصْغَرُ, the smallest

**Superlative feminine**

- أَكْبَرَى, the biggest, the greatest
- أَعْظَمَى, the greatest
- أَصْغَرَى, the smallest

The dual and plural of the above superlatives take their number and gender according to the preceding noun, e.g.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَصْغَرُ</td>
<td>أَصْغَرَانِ</td>
<td>أَصْغَرَانِ</td>
</tr>
<tr>
<td>أَصْغَرَى</td>
<td>أَصْغَرَيَانِ</td>
<td>أَصْغَرَيَانِ</td>
</tr>
<tr>
<td>أَعْظَمُ</td>
<td>أَعْظَمَانِ</td>
<td>أَعْظَمَانِ</td>
</tr>
<tr>
<td>أَعْظَمَى</td>
<td>أَعْظَمَيَانِ</td>
<td>أَعْظَمَيَانِ</td>
</tr>
<tr>
<td>أَكْبَرُ</td>
<td>أَكْبَرَانِ</td>
<td>أَكْبَرَانِ</td>
</tr>
<tr>
<td>أَكْبَرَى</td>
<td>أَكْبَرَيَانِ</td>
<td>أَكْبَرَيَانِ</td>
</tr>
<tr>
<td>أَعْظَمَانِ</td>
<td>أَعْظَمَيَانِ</td>
<td>أَعْظَمَيَانِ</td>
</tr>
<tr>
<td>أَعْظَمَيَانِ</td>
<td>أَعْظَمَيَانِ</td>
<td>أَعْظَمَيَانِ</td>
</tr>
</tbody>
</table>

The tallest girls.

The tallest.

The greatest country.

The greatest countries.

The greatest war.

The greatest wars.
Remember: Both أَلْحَرُوبَ and أَلْدُوَلُ refer to non-human entities and therefore take the superlative adjective in the feminine singular (see chapter 14).

25.16 The diminutive

The diminutive اسم التَّصْغِير can be formed according to the pattern فَعْيِلُ. 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 فَعْيِلُ fu‘aylun

Hasanun, good (a name) Husaynun, little good one (a name)
Abdun, slave (a name) Ubaydun, little slave (a name)
kalbun, dog kulaybun, small dog
bahrun, sea buharyatun, lake (fem. ending)

25.17 Some prepositions can sometimes be used in diminutive form, e.g.

قبل الظهر qabla ڈ-ڈھری before noon قبْیْلَ الْظُّهْر qubyla ڈ-ڈھری a little before noon

In words where the second consonant is followed by a long vowel, the vowel changes to /...i/ in the diminutive, e.g.

kitābun, book kutayyibun, little book, booklet, pamphlet
ṣāgīrun, small sugayyirun, very small
Exercises

Practise your reading:

1. My cousin (the daughter of my paternal uncle) and my other cousin (the daughter of my maternal uncle) are the most beautiful (prettiest) female students in the university and the least diligent.

2. The oldest daughter of our neighbour got married, but unfortunately she gave birth to (born to her) a blind baby.

3. The students of Arabic (language) are among the best and most experienced students in the university.

4. The deafest (lit. the most deaf) old man is a foreigner.

5. The Holy Quran is the best book, and many Muslims know it by heart.

6. The publishing houses will publish the works of the famous Lebanese poet and will translate most of his books into many foreign languages.

Adjectival patterns, relative adjectives, comparative
An evening newspaper published an article with pictures of the air raid yesterday, which killed and injured (wounded) a large number of civilians, and is regarded as the worst (most violent) raid for a year.

The Red Crescent and the Red Cross transported the injured and the victims to the nearby hospital.

The fish from the lakes in northern Europe is tastier (better) than sea fish.

A foreign press delegation went to the president of an African state and asked him about the economic and political crisis in Black Africa.

The radio (broadcast) mentioned today that the meeting of the presidents of the great countries which was held in Paris was one of the longest and most complicated meetings.

The leaves of the trees are yellow in autumn and green in spring.
1. The soldier injured (wounded) in yesterday's incident is tired today and asleep in (his) bed.

2. He who is a day older than you is a year more experienced than you. (Proverb)

3. Three of the army published their memoirs of the First World War.

Translate into Arabic:

1. My paternal cousin married a foreign journalist.

2. Sea fish is tastier than fish from the lakes.

3. The leaves of the trees are green in spring and yellow in autumn.

4. Many students know the works of the famous Lebanese poet by heart.

5. The president of an African state published his memoirs yesterday and the publishing house will translate them into many foreign languages.

6. The newspaper published an article about yesterday's incident.

7. The German officer is one of the most experienced officers in warfare.

8. The army officer injured in the air raid yesterday is tired today and asleep in (his) bed.

9. The publishing house will translate and publish the book about the First World War.

10. The radio mentioned today that the Red Crescent and the Red Cross transported the injured (victims) to the nearby hospital.

11. My eldest maternal cousin got married but, unfortunately, she gave birth to a blind baby.
(12) The radio mentioned the air raid yesterday which killed (in it) one soldier and injured (wounded) a large number of civilians.

(13) A journalist published an article in an evening newspaper about the economic and political crisis in north Africa.
26.1 Inna is an assertive particle, which can be translated as ‘indeed, certainly’, or by the biblical word ‘verily, (and) lo’. Mostly it is not, however, translated at all, as it is basically used as a matter of style or a simple syntactic device. It is placed at the beginning of a nominal sentence before the (logical) subject, which takes the accusative case or is expressed by a suffixed pronoun.

There are a number of other particles (and conjunctions) that are construed in the same way as Inna. The Arab grammarians refer to them as ‘inna and its sisters’. After all these particles the (logical) subject is in the accusative case. The nominal predicate remains in the nominative case.

The following are the particles Inna and its sisters:

- *Inna*, indeed, that
- *Anna*, that
- *Kana*, as if
- *Lakinna*, but
- *Layta*, would, if only, wish
- *Lalla*, perhaps

Note: Lakinna is very often prefixed with wa. Layta is very often prefixed with ya.

Examples:

- Inna l-mudira masgulun.  
The director is (indeed) busy.

- Innahu masgulun.  
He is (indeed) busy.
After ين ن, the nominal predicate can be emphasized by prefixing ... لآ/لآ.../. (This is optional.) This particle has no influence on the case of the predicate, e.g.

\[
\text{\`in}na \text{ l-lâha la-}
\]

God is indeed great. (The Quran)

\[
\text{\`in}na \text{ l-bâhirata la-}
\]

The ship is indeed big.

\[
\text{\`in}na \text{ s-safara at`aba-hu.}
\]

The travel made him tired.

\[
\text{la`alla s-siyâha az'ağa-hâ.}
\]

Perhaps the shouting bothered her.

\[
\text{\`in}na \text{ r-ra`isa mar\text{dun.}}
\]

He heard that the president is ill.

\[
\text{\`in}na-hu mar\text{dun.}
\]

He heard that he is ill.

Note: ين ن, nevertheless, remains unchanged after the verb قال qâla ‘to say’, e.g.

\[
\text{qâla \`in}na \text{ l-muwa\d{d}afa mar\text{dun.}}
\]

He said that the employee is ill.

\[
\text{qâla-hu mar\text{dun.}}
\]

He said that he is ill.

\[
\text{\`in}na \text{ l-}
\]

I will go to the beach, because the weather is hot.
sabahā ma’ā anna l-mā’ā wasiḥun.

He swam, although the water was dirty.

26.6 When ḍinna or ṭan takes a suffixed pronoun in the first person singular or plural, there are two alternative forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>ḍin-ī OR</td>
<td>ḍin-ī</td>
</tr>
<tr>
<td>ḍin-ā OR</td>
<td>ḍin-ā</td>
</tr>
</tbody>
</table>

26.7 When ṭinna or ṭan is not immediately followed by the subject in a verbal sentence, it takes the suffixed pronoun of the third person masculine singular: ḍ... /...hu/, i.e. ḍinna-hu, ṭan-ḥu, ṭan-hu, for all genders and numbers, e.g.

Sūmūnta ṭan tusāfiru ǧadan.  ṭamītu ṭan-hu tusāfiru l-bintu ǧadan.

I heard that the girl will travel tomorrow.

26.8 Ḳāna and its sisters

There are dozens of verbs which behave like the verb Ḳāna ‘to be’ (lit. ‘he was’), referred to as Ḳānā wa-ḥawātīha ‘kāna and its sisters’. All these verbs take the predicative complement in the accusative case. Hence they are construed in the opposite way to ḍinna and its sisters’.

26.9 The following are the most common verbs known as sisters of Ḳāna:

- ʿāsbahā, to become (to be/become in the morning) (form IV)
- ʿadhā, to become
- ʿṭallā, to continue, to keep on, to remain
- ʿbāta, to become, to spend the night
Examples:

كان الكتاب جديدًا
kāna l-kitābu ǧadīdan.
The book was new.

لا يزال جالسًا
lā yazālu ǧalisan.
He is still sitting. (He has not ceased to sit.)

The above-mentioned verb ُزَالَ (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.

ما + perfect
mā zāla ǧalisan.

لا + imperfect
lā yazālu ǧalisan.

Exercises

Practise your reading:

بَدَلَتْ قَصِيصْيُكَ لِأَلْهَةٍ وَسَخُّ.
b’dālāt qasīṣī yālīhā wa wāṣīx.
(1) I changed my shirt because it was dirty.
(2) The lesson is very difficult but its exercise (drill) is easy.

(3) The government is not able to implement the tourism project because it costs (too) much.

(4) The minister was going to travel to Damascus but he postponed his trip because the weather became bad.

(5) When we returned from the market the children were still asleep.

(6) I heard that the director became seriously ill (lit. became ill with serious illness) and left her job.

(7) The distance to the border(s) is short, but the road is narrow and the car doesn’t have lights.

(8) I read in today’s newspaper that the two disputing countries will meet to settle (solve) their problems without outside intervention.

(9) The worker said that the work place is not far from his house and therefore he goes on foot everyday.
The leaves of the trees were green in spring and they became yellow in autumn.

The weather had been sunny and hot in the morning and it became rainy and cold in the afternoon.

The article about the First World War is not long.

Elementary education in the Arab world was not comprehensive, and now it has become compulsory.

So far the Post Office has been on the same street, but it will be moved to another street.

A lady said that the rights of women are still unequal to men’s rights.

I wish you (m.) loved me as I love you (m.).

I wish I had more money, then everything would be easier.
(18) He said that a great 2number 3of people 1would attend 4to listen to 5the lecture by 6the Dean of 7the Faculty of 8Law.

(19) Relations between 4people 1might 3improve when 5they learn 7each other’s 6languages.

(20) My father was 1worried 2about me when 3he talked to me today 4on the phone, 5,6although he was with me 8yesterday 7evening.

(21) They told me that 2your brother 3sold 4his bicycle at 6a cheap 5price 7,8although it was in good 9condition.

Translate into Arabic:

(1) 昨日夕方、弟と電話で話すと、彼は子供を心配してました。彼は優しくれていて、私にとても優しくて、また話すと、弟は私の話に耳を傾けてくれた。

(2) 昨日、電話で話すと、彼は子供を心配してました。彼は優しくて、また話すと、弟は私の話に耳を傾けてくれた。

(3) 再度、電話で話すと、彼は子供を心配してました。彼は優しくて、また話すと、弟は私の話に耳を傾けてくれた。

(4) 昨日、電話で話すと、彼は子供を心配してました。彼は優しくて、また話すと、弟は私の話に耳を傾けてくれた。

(5) 昨日、電話で話すと、彼は子供を心配してました。彼は優しくて、また話すと、弟は私の話に耳を傾けてくれた。

(6) 昨日、電話で話すと、彼は子供を心配してました。彼は優しくて、また話すと、弟は私の話に耳を傾けてくれた。
(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 "الذّي" (the one) who, which, that. It is declined as follows:

<table>
<thead>
<tr>
<th>masculine</th>
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<tbody>
<tr>
<td>Nom.</td>
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<tr>
<td>َأَلـِﺬي َأَلـِﺬان َأَلـِﺬي</td>
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<tr>
<td>ِالذّي ِالذّان ِالذّي</td>
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<td>ِالذّي ِالذّان ِالذّي</td>
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<tr>
<td>ِالذّي (less used)</td>
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<tr>
<td>Acc. and gen.</td>
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<td>َأَلـِﺬي َأَلـِﺬْيِنَ َأَلـِﺬي</td>
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<tr>
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<td>ِالذّي (less used)</td>
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<td>feminine</td>
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<td>Nom.</td>
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<td>ِاللّي ِاللّيَنِ ِاللّي</td>
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<td>ِاللّي (less used)</td>
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<tr>
<td>Acc. and gen.</td>
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<tr>
<td>َأَلـِلْيِنِ َأَلـِلْيَتْيِنَ َأَلـِلْيِنِ</td>
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<td>ِاللّي ِاللّيَنِ ِاللّي</td>
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<tr>
<td>ِاللّي (less used)</td>
<td></td>
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</tbody>
</table>

Note a: For historical reasons, the masculine and feminine singular and masculine plural forms are written with one lām ... لـ and the other forms with two. There is no difference in pronunciation.

Note b: The plural forms are used only for human beings.
27.2 *Definite relative clause*

The role of the relative pronoun is to link the relative clause with a definite antecedent ُأَلسَّابِقَ, which precedes it. The relative pronoun agrees with the antecedent in gender and number, e.g.

---

**Relative clause** | **Relative pronoun** | **Antecedent**
---|---|---
(ُأَلْصَلَة) | (ُأَلسَّابِقَ) | ُأَلْدِي
سِبْحَ | ُأَلْدِي | ُأَلْدِر

ُأَلسَّابِقَ ُأَلْدِي sabaḥa, the boy who swam

ُأَلسَّابِقَ ُأَلسَّابِقَ min lubnāna, the writer (f.) who is from Lebanon

---

27.3 The relative pronoun is used only when the antecedent ُأَلسَّابِقَ is definite. If the antecedent is indefinite, the relative clause is introduced after the antecedent without a relative pronoun, e.g.

---

**Definite antecedent**

šāḥadtu r-raqula ُأَلسَّابِقَ
yatakkallamu l-‘arabiyyata.

I saw the man who speaks Arabic.

šāḥadtu r-raqula kusirat rig-hu.

I helped the man whose leg was broken.

(lit. I helped the man, who his leg was broken.)

---

**Indefinite antecedent**

šāḥadtu r-raqula yatakkallamu
l-‘arabiyyata.

I saw a man (who) speaks Arabic.

šāḥadtu r-raqula kusirat rig-hu.

I helped a man (whose) leg was broken.

(lit. I helped a man, his leg was broken.)

Observe that, in contrast to Arabic, when you leave out the relative pronoun in English, the antecedent becomes object in the relative clause, e.g. ‘This is the man you saw.’

---

27.4 An active participle may replace both the relative pronoun and the following perfect or imperfect verb, e.g.
Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.

\[ \text{also a passive participle placed after a noun may have the meaning of a relative clause} \]

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\[ \text{also a passive participle placed after a noun may have the meaning of a relative clause} \]
respectively. This kind of anaphoric (back-referring) suffix pronoun is called ⱨَأْﻟَﻌﺎِﺋﺪ/halfringrightsubscript al-‘ā‘id ‘the returner’. The returner has no equivalent in English, because in English it is possible to use a relative pronoun as object or add a preposition or attribute to it. The following are the most common uses of ⱨَأْﻟَﻌﺎِﺋﺪ/halfringrightsubscript al-‘ā‘id:

(a) ⱨَأْﻟَﻌﺎِﺋﺪ/halfringrightsubscript al-‘ā‘id attached to a verb  

َأُلْمَرَاةُ َالَّتِي َسَأَعْدِتْهَا

?’al-mar’atu llati sa‘adtu-ha  
the woman whom I helped (her)

(b) ⱨَأْﻟَﻌﺎِﺋﺪ/halfringrightsubscript al-‘ā‘id attached to a preposition  

َأَلْـدُي َسَأَلَتْ َعَنْهُ

hādā huwa l-kitābu lladī sa’alta ‘an-hu.  
This is the book that you asked for. (lit. . . . that you asked for it.)

(c) ⱨَأْﻟَﻌﺎِﺋﺪ/halfringrightsubscript al-‘ā‘id attached to a noun  

َأَلْـدُي َقَرَأَتْ َمَقَالَتَهُ

hādā huwa š-sihāfiyyu lladī qara’tu maqālata-hu.  
This is the journalist whose article I read. (lit. . . . who I read his article.)

27.7 Interrogatives used as relative pronouns

(a) The interrogative pronouns ⱨَمْﻦ/halfringrightsubscript man, ‘who?’ and ⱨَمَا/halfringrightsubscript mā ‘what?’ are also used as relative pronouns in the following ways:

⋯ ⱨَمَنْ/halfringrightsubscript (the one) who, whom (with reference to human beings)

⋯ ⱨَمَا/halfringrightsubscript (the thing) that, which, what (with reference to non-human beings or things)

They differ, however, from the definite relative pronoun ⱨَأَلْـدُي/halfringrightsubscript alladī in that they never take an antecedent ⱨَأَلْـسَـﺎَبِقُ/halfringrightsubscript al-sābiq. That is to say, the antecedent is included in their meaning. Moreover, they tend to be used with generalized or indefinite reference, e.g.
(b) When مَا ‘what?’ or مِمْمَا ‘of what?, of which?’ (which is a combination of مَﻦ + مَا) are used as relative pronouns, the addition of ’ال-ايد’ ‘the returner’ is optional, e.g.

With ’ال-ايد’

هَذَا مَا سَمِعْناُهُ
hādā mā samī’nā-hu.
This is what we have heard.

لَا أَعْبَدُ مَا تَعْبِدُونَ
lā ’a‘budu mā ta‘budūna-hu.
I do not worship what you worship. (The Quran)

Without ’ال-ايد’

هَذَا مِمْمَا كَتَبْتُهُ
hādā mimmā katabtu-hu.
This is (part) of what I have written.

Exercises

Practise your reading:

1) I lived on an island (which) had different traditions from the traditions of my country.

2) The names which I mentioned are the names of the students who passed the exam.

3) I saw in one day one whom I hate and one whom I like.
This is what the imâm mentioned in the Friday speech.

The football team was half an hour late, which made it lose the match (competition).

Every day I see the same tourist who rides a camel.

I read the story which the writer who won (got) the Nobel Prize wrote.

The thief has stolen a story (which was) written by a writer who has received international prizes (awards).

In the middle of the desert I saw a high mountain on which snow had fallen (on it).

Where is the shoe which I put on this shelf?

Someone who speaks both (lit. the two languages) English and Arabic received me at the hotel.

The sentence (which is) written at the end of the page is difficult and complicated.

I am the one who (sing.) taught you (pl.) Arabic and you are those who learned it.
(14) These are the two swimmers who got the gold and silver medals.

الأَجْنِبيَّ النَّاَدِيَّ أَخْذَ دَوْاءً وَشَرَبَ كَحْوَلاً مَرْضٍ وَتَقَلَّلَ إِلَيْهِ سَيَدَانُ-. وَالْفِضْلَ.

(15) The foreigner who took medicine and drank alcohol became ill and was taken (transported) to hospital.

1ُثْبِتَ مَعَ كَانِيْثِينَ سَالِتهِمَا عَنْ مُسْتَقِبَ الْلُغَةِ الْأَرْبَبِيَّةِ

(16) Where are the ladies who sent a message concerning their non-participation in the congress?

هَذِهِ ّالْحُشْرَاتُ ّالسَّامِةُ ّالَّتِي ّتَنبِسُ ّسَعْتُها ّحَثَّرَا عَلَى حَيَّةِ ّالْإِنسَانِ

(17) These are the poisonous insects whose sting (bite) may cause danger to human life.

1ُجِلَّسَ مَعَ كَانِيْثِينَ سَالِتهِمَا عَنْ مُسْتَقِبَ الْلُغَةِ الْأَرْبَبِيَّةِ

(18) I sat with two writers (whom) I asked (them) about the future of the Arabic language.

Translate into Arabic:

(1) Where is the story which I put on this shelf?

(2) Everyday I see the writer who was awarded (received) the Nobel Prize.

(3) I saw the same tourist who rides the camel every day.

(4) I saw a tourist at the hotel who speaks the two languages Arabic and English.

(5) The swimmer was half an hour late, which resulted in him losing the competition.

(6) The foreigner who taught the students English became ill and was taken to hospital.
(7) The sentence which was mentioned (it) by the imam at the end of the Friday speech was difficult and complicated.

(8) This is the football team which got the gold and silver medals.

(9) Every day I see the foreigner whom I like and the thief whom I hate.

(10) The name which the writer mentioned is a foreign name.

(11) I read a story written by a foreign writer who was awarded international prizes.

(12) I read the names of the students who passed the exam.

(13) The sentence which you wrote at the end of the page is difficult and complicated.

(14) I saw a shoe (m.) on the mountain on which snow had fallen (on it).
Chapter 28

Moods

Subjunctive, jussive (apocopatus) and imperative

28.1 We have already dealt with the verb in the indicative mood of the imperfect tense. Now we will deal with the two other moods of the imperfect, and with the imperative mood.

(a) Imperfect subjunctive mood: 
(b) Imperfect jussive mood: 
(c) Imperative mood: 
(See the conjugations in Appendix 2.)

28.2 The subjunctive particles and their use

The imperfect subjunctive mood is mostly used in subordinate clauses after the subjunctive particles listed below to indicate an externally conditioned or internally motivated action. The subjunctive particles are:

- `ًانُ` (an) that, to
- `ٌٰlan` (ilan) will not, never
- `ٌٰ?idan` (idan) then, in that case
- `ٌٰ?allā` (allā) that not, not to
- `ٌٰli...` (li...) in order to, to
- `ٌٰلِلُّا` (llā) in order not to
- `ٌٰكِيٰ` (kiy) so that, in order to
- `ٌٰكِيٰلا` (kiy la) so that not, in order not to
- `ٌٰلِا` (la) because
- `ٌٰحَّتَى` (hatta) so that, until
- `ٌٰحَّتَى لَا` (hatta la) in order not to
Note: Except for َلْنَّ 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 َـَﻦ... /...na/, by dropping this syllable completely.

Examples of the subjunctive:

قَبِلَ أَن يَذَهَبَ عَدَا
qabila َân yadhaba yadana.
He agreed (accepted) that he would go tomorrow.
(= He agreed to go tomorrow.)

اَطْلُبَ مَنْكَمْ أَنْ تَفْقَعُوا ذَلِكَ
Ââtlubu min-kum َân taf'âlû dâlika. (not: tâfâlûna)
I ask you (masc. plur.) that you do that.
(= I ask you to do that.)

هَلْ دَخَلْتَ الْمَطْبَعَ لِتَشْرِبِي مَا؟
hal dâhalti l-matba'ha li-tašribî mâ'an? (not: li-tašribâna)
Did you (fem. sing.) enter the kitchen to drink water?

دَرَسُوْا جَيِّدًا كَيْ يَتَجْهَوْا فِي الْآمْسَاحَانِ
darasû gayidan kay yanâghû fi l-imtihâni. (not: yanâghûna)
They studied well so that they would pass (succeed in) the examination.
(= They studied well in order to pass the examination.)

لَنْ أَذَهَبْ مَعِهَا
lan َâdhaba ma'a-hâa.
I shall never go with her. (I will not go with her.)

28.4 The subjunctive particles َإِذْنَ and َإِذَا َيَدَانَ ‘then, in that case, so’ have the same meaning and pronunciation. Both are used in discourse when you draw a conclusion on the basis of a previous statement.
(a) *ʔidan* is always followed by the subjunctive mood:

\[
\text{انا أدرس كثيرة - ًذن استنرجع غداً}
\]

\[\text{انآ ادريس كثيرة ًذن استنرعج غداً}
\]

I study a lot.’ – *Then (I suppose) you will succeed tomorrow!*’

(b) *ʔidan*, is used in nominal sentences:

\[
\text{ستمطر غداً - ًذا أنت راصد جويً}
\]

satumtiru ʔadan. – *ʔidan* ʔanta rāsidun gawwiyyun.

‘It will rain tomorrow.’ – *Then (I gather) you are a meteorologist.*’

28.5 The subjunctive particle *ُأن* may sometimes be used after the prepositions *قَبْلَة* ‘before’ and *بَعْدَ* ‘after’, i.e. *قَبِلَ أنَّ بَعْدَ* qabla ʔan, *بَعْدَ أنَّ* ba’də ʔan. It is then followed by a verb in the subjunctive mood, e.g.

\[
\text{مرض قبل أن يسافر}
\]

marida qabla ʔan yusāfira. He became sick before he travelled.

\[
\text{سَأُدْرُس بَعْدَ أن أَكلَ}
\]

sa-ʔadrusu ba’də ʔan ʔakula. 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.

\[
\text{Imperfect subjunctive} \quad \text{Verbal noun}
\]

\[
\text{طلَبْتُ منْهَا أنْ تَذهْبَ} \quad \text{طلَبْتُ دَهْاجَهَا}
\]

I asked that she leaves. I asked her to leave.

\[
\text{أَمَرْتُهُ بِإِنْ يَكُونْ لَهَا} \quad \text{أَمَرْتهُ بِإِلَكِتَابَةِ لَهَا}
\]

I ordered him that he should write to her. I ordered him to write to her.

28.7 حَتَّى hattā 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’:

يُدْرِسُ حَتَّى يَنْجُحُ فِي الْإِمْتِحَانِ
yadrusu hattâ yângâha fi l-imtihâni.

He studies so that he should succeed in the examination.
(= He studies in order to succeed in the examination.)

حَتَّى hattâ can be followed by the negative particle لَا lâ, i.e. لَا حَتَّى lâ hattâ, meaning ‘so that . . . not, in order not to . . .’. It is quite commonly used nowadays, e.g.

نَطَفَ الْقَمِيصَ حَتَّى لَا يَظْهَرُ عَلَى الْوَسَخَ
naddafa l-qamîsa hattâ lâ yaâdhara ‘alay-hâ l-wasaðhu.

He cleaned the shirt so that the dirt would not show on it.

**28.8 Imperfect jussive (apocopatus)**

The imperfect jussive mood is also called apocopatus (‘cut from the end’) in Arabic. With some exceptions, it is formed from the subjunctive mood simply by dropping the last short vowel. (See the conjugations in Appendix 2.) The jussive mood is employed after the negative particles

لَا lâ َلْمَۡ lâm َلَمَّا lammâ

and after the exhortative particle لِلِّي... li...

(a) لَا lâ ‘not, no, don’t’, is the most common negative particle, called أَلْنَاهِيَةُ alnahiyyâ. 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 تَشَرَّبُ حَمْرَأً!
lâ tašrab ūmâra!

لاَ تَجَلَّسِيَ هَنَا!
lâ taglisî huna!

Don’t sit here! (fem. sing.)
The negative particle لَمْ lam ‘did not’ is used before a jussive verb with the same meaning as لَا mā ‘not’ + perfect (i.e. negative past, cf. chapter 14.11), e.g.

لا ham yaktub la-hu. He did not write to him.
لم يَكْتُبُ لهُ lam yaktubi r-risālata. He did not write the letter.

Remember: The kasrah /i/ in the above phrase ‘lam yaktubi ...’ is the result of the rule given before that a final sukūn is changed to kasrah as a connective vowel before hamzatu l-wasli (waslah).

(c) لَمْ lam is sometimes suffixed by لَا ...mā, becoming لَمْ لَا lammā, which means ‘not yet’. The following verb is in the jussive mood, e.g.

لم يَكْتُبُ لهُ lammā yaktub la-hu. He has not written to him yet.

The particle ...لَيِّ /li.../ (also called the lām of imperative) expresses either a direct or indirect command, exhortation or suggestion. It can be translated as ‘let . . . !, may . . . !, let’s . . . !’, e.g.

May you drink! (Drink!) Let him write! Let us sit down!

Note a: The lām with kasrah ...لَيِّ /li... may be preceded by the conjunction ...فَدْ/fa.../ or وَ/wa.../. Then the kasrah is replaced by sukūn: ...فَدْ/fa-l.../ . . . وَلَ/wa-l.../.

May you drink! (Drink!) And let him write! So let us sit down!

Note b: This function of the particle ...لَيِّ /li.../ should not be confused with its use together with the subjunctive mood, expressing intent or purpose.
28.10 Imperative mood

The imperative mood َأَلْمُر is formed from the second person (sing., du., pl.; masc. and fem.) of the jussive mood by skipping the personal prefix .../ta.../ and replacing it with hamzatu l-qatِ (written on/under َalif) and ِdammah ٰ/u/ or kasrah ٰ/i/, in accordance with the following rules:

(a) When the verb has ِdammah ٰ/u/ on the middle radical in the imperfect tense, the hamzah will take ِdammah in the imperative mood: ٰ/u/, e.g.

<table>
<thead>
<tr>
<th>2nd pers. sing. jussive</th>
<th>2nd pers. sing. imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُتْكَتْبَ taktub</td>
<td>ُأْكَتْبَ uktub! Write!</td>
</tr>
</tbody>
</table>

(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: ٰ/i/, e.g.

| takhab                  | ِإْذَهَبَ Iḥab! Go!       |
| jasus                   | ِإْجِلسَ iǧlis! Sit!    |

Exercises

Practise your reading:

(1) The minister did not َأَلْمُر the proposal which was ُبَلْغَأ submitted by َأَلْمُر the Parliament (ٰ/u/ council of ٰ/deputies).

(2) Most of ِمَثَأَلْمُر those attending ِتَلْخَد the wedding party َأَلْمُر refused to drink َأَلْمُر wine.

(3) I entered َأَلْمُر the Institute of Arabic َأَلْمُر Studies at the University of Helsinki ِتَلْخَد to study َأَلْمُر the language َأَلْمُر and get َأَلْمُر a degree.
I couldn’t lift the patient (the sick man) off the floor to move him to his bed.

Don’t leave your bag far away (from you) so that it won’t be stolen.

Don’t go out of the hotel, don’t leave your friends at night, and lock the door of the room well.

Take your medicine and drink water after you eat and before you go to sleep!

The butcher did not leave the meat outside the refrigerator in order that it should not be spoiled.

My colleague agreed to make his lecture short in order not to bore the listeners. In order that the listeners not feel boredom.

Let us wait here till my wife returns and then we will go together to the restaurant.

I will neither eat nor drink unless you eat and drink too.

Oh son! Wash your face with warm water and soap, put on (wear) your clean shirt, and go to the wedding party.
(13) A student promised his professor (teacher) that from now on he would study more. The professor said to him: "Then you will pass (succeed in) the exam."

(14) 'Do you have cold water to drink?' – 'Then you are thirsty!' 

(15) The young man proposed to the girl (lit. he asked the girl to get engaged with him). She said: 'Then you love me.'

(16) The husband said to his wife: 'I will do anything that pleases you.' So the wife said: 'Then you are a loving husband.'

(17) My beloved son! Why didn’t you write to me? Write and tell me about your health! I advise you not to drink alcohol and to cut down (reduce) your smoking.
(7) I entered the university to study the Arabic language and to get a degree.

(8) Don’t go out of the hotel at night and lock the door of the room.

(9) I am thirsty. Do you have cold water?

(10) Wash your face with warm water and soap and wear your clean shirt and go to the minister’s wedding party.

(11) The wife said to her husband, ‘I will do anything that pleases you.’ The husband said: ‘Then (so) you are a loving wife.’

(12) My friend refused to drink wine at the party.
Chapter 29

Doubled verbs (mediae geminatae) and quadriliteral verbs

29.1 A doubled verb in Arabic, ﴿الفَعْلُ الْمُضَاعَفِ﴾, is a triliteral verb whose second and third radicals are identical. In the basic form they are thus written as one, with ِsandah above. This phenomenon is called إِدْعَامُ, ‘contraction’, e.g.

مرّ marra  (for: ﻣَرَر marara)

مرّ farra    (for: ﻓَرَر farara)

مرّ dalla (for: ﺪَﻟَﺪَل dalla)

مرّ adda  (for: ﺻَدَأَدَد addada)

to pass

to escape, to flee

to show

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 ِfathah, and not ِsukun like the regular verbs. Another difference is that the imperative does not have the initial ِalif with ِhamza, which is prefixed to the imperative in regular verbs, e.g.
See table A1.2, the patterns of the doubled verb َﻓَّﺮ farra, and conjugation A2.3, the doubled verb َﻣـَّﺮ marra, in the appendices.

Note: The derived verb forms are conjugated to a certain extent like the regular verbs.

29.3 The nouns of place and time for the doubled verb are formed as follows:

<table>
<thead>
<tr>
<th>Noun of place</th>
<th>Basic verb form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻣَﺤَﻞ mghallun</td>
<td>ﻟَﺢَﻟَّ halla</td>
</tr>
<tr>
<td>place</td>
<td>to untie, to solve</td>
</tr>
<tr>
<td>ﻣَﻘَﺮ mqarrun</td>
<td>ﻗَﺮَ qarra</td>
</tr>
<tr>
<td>residence, headquarters</td>
<td>to settle down</td>
</tr>
</tbody>
</table>

29.4 Quadrilateral verbs

The quadrilateral or four-radical verbs, َﻓَّﻌَﻞ fa‘lala, have four consonants in the root (the pattern ﻓَّﻌَﻞَ ﻓَّﻌَﻞَ fa‘lala). They are conjugated as form II َﻓَّﻌَﻞَ ﻓَّﻌَﻞَ fa‘lala (i.e. CaCCaCa) of the regular triliteral verb.

There are very few quadrilateral verbs and, apart from the basic form, they have only two derived verb forms: II and IV. The derived forms are less common and have no passive. The verbal noun (maṣdar) of the quadrilateral verb of the basic form follows the pattern of َﻓَّﻌَﻞَ ﻓَّﻌَﻞَ fa‘lalatun. The perfect, imperfect indicative and verbal noun of the quadrilateral verb are exemplified below:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal noun (maṣdar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>tarğama</td>
<td>بتارَجْمَ</td>
<td>ﻣَﺣَﺮَجَةَ tarğamatur</td>
</tr>
</tbody>
</table>
Doubled verbs, quadrilateral verbs

**Form II**

**Perfect**

- تَزَالْلَةٌ (tazalzala)
  - to shake, quake

  (earth)

- تَفْلَسَفَ (tafalsafa)
  - to philosophize

- تَشَيَّطَنَ (taşaytana)
  - to act like the devil

**Imperfect**

- يَتَزَالْلَّ (yatazalzalu)
- يَتَفْلَسُفُ (yatafsafu)
- يَتَشَيَّطُنُ (yataşaytunu)

**Verbal noun ( masa'dar )**

- تَزَالْلُ (tazalzulun)
- تَفْلَسُفَ (tafalsufun)
- تَشَيَّطُنَ (taşaytunun)

**Form IV**

**Perfect**

- ِإْﻃَمَأْنَ (iṭma’anna)
  - to remain quiet, to be relieved

- ِإْشَمَأْزَ (išma’azza)
  - to feel disgust, to become disgusted

**Imperfect**

- يَبْطَمْنُ (yatma’innu)
- يَبْشَمْرُ (yašma’izzu)

**Verbal noun ( masa'dar )**

- ِإْطَمْيَنَ (iṭmi’nānun)
- ِإْشِمْيَزَ (išmi’zāzun)

Note: Observe that the derived form II of the quadrilateral verb has the pattern and meaning of form V, and form IV the pattern and meaning of form IX of triliteral verbs.
Exercises

Practise your reading:

(1) Yesterday I passed by a pregnant woman and she asked me the whereabouts of the hospital entrance, so I pointed it out to her.

(2) The government decided to build (break open) a wide road stretching from the airport to the heart of the capital.

(3) The peasant shook the apple tree and some apples fell, but he continued shaking it until he broke one of its branches.

(4) The lawyer rushed in and informed the prisoner about the decision regarding his release.

(5) I have loved her and she has loved me since childhood and our love is still as it used to be.

(6) I decided to smoke less (lit. reduce smoking) because it is harmful to one’s health (lit. to the health).

(7) I think that the lack of rain this winter will cause rationing of drinking water during the next summer.
(8) Will you 'direct (show) me to 'a translator 'of the two languages German and Arabic.

(9) 'A prisoner 'was able 'to escape from 'jail. A policeman 'chased him, 'caught him 'and took him in 'for interrogation. The policeman asked him: 'Why did you escape from jail?' The prisoner 'answered: 'I escaped because I 'was fed up 'with life in jail.' The policeman said, 'That is not 'an excuse and I will 'take you back there.'

(10) Due to 'the earthquake yesterday, the 'walls of houses 'and bridges 'cracked 'and fear 'and panic 'spread among the 'citizens. Had the earthquake been 'a bit 'stronger, 'the dam would 'have burst, and the water would 'have swept away houses 'and farms.

(11) Do you 'doubt 'the judge's 'decision (decree)? No, I do not have 'any 'doubt but 'I think that the decision against 'the accused was 'severe.

(12) A man 'stretched out 'his hand 'to shake the hand of a woman who had
a dog with her. The dog thought he was going to hit her, so he jumped on the man and bit his leg.

I helped my friend until she graduated and became an engineer.

Yesterday I passed by the judge. He asked me where the entrance of the jail was and I showed it to him.

The peasant shook the apple tree and so broke one of its branches.

Do you doubt that smoking is harmful to health?

Due to the earthquake yesterday bridges and the walls of houses cracked.

The dog jumped on the pregnant woman and bit her hand.

The lawyer and the judge informed the prisoner about the decision regarding his release (that he be released).

I do not have any doubt that the judge’s decision against the accused was too severe.

I have loved her since childhood and my love for her is still as it used to be.

A prisoner was able to escape from the jail. The policeman chased him and caught him.

Yesterday I passed by the translator (f.) of the two languages Arabic and German, and she had a policeman with her.
There are verbs where hamzah occurs as one of the radicals. These are called, \( \text{أَلْفَعُلُ الْمَهْمُوَرُ} \), al-fi'lu l-mahmûzu.

### 30.1 Verbs with initial hamzah

Verbs with hamzah as the first radical, \( \text{أَلْفَعُلُ الْمَهْمُوَرُ} \), are conjugated on the same principles as the regular strong verbs, with some exceptions. (See below and the conjugations in Appendix 2.)

<table>
<thead>
<tr>
<th><strong>Perfect</strong></th>
<th><strong>Imperfect</strong></th>
<th><strong>Imperative</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>اذنَ</td>
<td>باذنُ</td>
<td>اذنَ! (for: اذنَ)</td>
</tr>
<tr>
<td>adina, to allow</td>
<td>ya’danu</td>
<td>i’dan</td>
</tr>
<tr>
<td>أسرَ</td>
<td>يأسرُ</td>
<td>اسرَ! (for: اسرَ)</td>
</tr>
<tr>
<td>asara, to capture</td>
<td>ya’siru</td>
<td>i’sir</td>
</tr>
<tr>
<td>املَ</td>
<td>ياملُ</td>
<td>املَ! (for: املَ)</td>
</tr>
<tr>
<td>amala, to hope</td>
<td>ya’mulu</td>
<td>u’mul</td>
</tr>
</tbody>
</table>

### 30.2 When the imperative is preceded by the conjunction \( \text{و} \) wa... or ... قا..., the long vowel after the initial hamzah disappears, i.e. is replaced by sukûn: ... وَا... wa-... ... قَا... fa-..., e.g.

- وَاذنَ! and allow! (for: وَاذنَ) wa-i’dan
- وآسرَ! and capture! (for: وآسرَ) wa-i’sir
- فآملَ! and hope! (for: فآملَ) fa-i’mul
In some verbs, such as َأَﺧَﺬَ, ‘to take’, and َأَﻛَﻞَ, ‘to eat’, the initial hamzah is elided in the imperative, e.g.

**Imperative**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>َأَﺧَﺬَ</td>
<td>َأَﺧَﺬَ</td>
<td>َأَﺧَﺬَ</td>
<td>َأَﺧَﺬَ</td>
</tr>
<tr>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
</tr>
<tr>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
</tr>
<tr>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
<td>َأَﻛَﻞَ</td>
</tr>
</tbody>
</table>

**Assimilation process**

If the initial radical of the basic verb form is ٍ، as َأَﺧَﺬَ ‘to take’, then the initial hamzah in verb form VIII is assimilated to the infix /-t-/ and the ending /-u/, producing a doubled … َّـِـ Тـ. /-tt-/ e.g.

ِإْأَﺗَﺨَﺬَ to take up, to adopt (instead of ِإْأَﺗَﺨَﺬَ)

**Verbs with hamzah as the middle radical**

(a) The medial hamzah, أَلْفَـُـہُمْـُ وُسَّطْ, can be written on َأَلْفَـُـہُمْـُ (.. أَ..)، َأَلْفَـُـہُمْـُ or َأَلْفَـُـہُمْـُ (.. أَ..). (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 َسَأَلَ ‘to ask’ and َرَأَيَ ‘to see’, which lose their medial hamzah. (See the conjugation of the verb َرَأَيَ (A2.16 in Appendix 2) and chapter 33.)

Perfect | Imperfect | Imperative (rare)
--- | --- | ---
 َبُؤُسَ | َبُؤُسَ | َبُؤُسَ! َبُؤُسَ!
 َآَبَـُـسَ | َآَبَـُـسَ! | َآَبَـُـسَ!
 َسَـُـمَ | َسَـُـمَ! | َسَـُـمَ!

(b) The irregular verb َسَأَلَ ‘to ask’ can drop its medial hamzah in the imperfect jussive and imperative. Thus it has two alternative
sets of forms for the jussive and two alternative sets of forms for the imperative:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect jussive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَأَل</td>
<td>يَسَالَ</td>
<td>يَسَالَ</td>
</tr>
<tr>
<td>سَأَل</td>
<td>يَسَالَ</td>
<td>يَسَالَ</td>
</tr>
<tr>
<td>sa’ala</td>
<td>yas’al</td>
<td>yasal</td>
</tr>
<tr>
<td>?is’al</td>
<td>sal</td>
<td></td>
</tr>
</tbody>
</table>

(c) سَأَل sa’ala is conjugated regularly in the passive like other verbs with hamzah as the middle radical, e.g.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Perfect</td>
</tr>
<tr>
<td>سَأَل sa’ala</td>
<td>سَأِل su’ila</td>
</tr>
</tbody>
</table>

30.6 **Verbs with hamzah as the final radical**

(a) Hamzah as the final radical, الفَعْلُ الْمُهمَّورُ الآخر. These types of verb are also conjugated like regular strong verbs, e.g.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَرَا, to read</td>
<td>يَقرأ</td>
<td>أَقرأ</td>
</tr>
<tr>
<td>بَطْوَ, to be slow</td>
<td>بَطُو</td>
<td>أَبِطُو</td>
</tr>
<tr>
<td>خَطِأ, to be mistaken</td>
<td>يَخَطأ</td>
<td>أَخَطأ</td>
</tr>
</tbody>
</table>

(b) In the verb دَفِى dafi’a ‘to be warm’, the infix ت /t-/ of verb form VIII (ِيَفتَأْلَ) is assimilated to the initial radical د /d/, which is doubled, i.e. ِيدَفَاْلَ ‘to warm oneself’ instead of ِيدَتْفَاْلَ.

Note: The derived verb forms (II–X) of all verbs with hamzah mentioned above are conjugated in the active and passive more or less on the same principles as the derived verb forms (II–X) of strong verbs.
Exercises

Practise your reading:

1. His Majesty the King congratulated the historian on his famous works and gave him a financial reward.

2. I went with a delegation to congratulate the religious leaders on the occasion of the holidays.

3. The chairman requested postponement of the annual congress (conference), because one of the responsible members and founders of the trade union had suddenly become ill and been taken to the clinic (lit. doctor's reception).

4. Unfortunately, the number of readers of short stories and novels is decreasing day by day. Therefore taking up writing (composing) books as a profession has become unprofitable.

5. The responsibilities of women at home are more important than the responsibilities of men in the family, and more important than the responsibilities of women at home.
responsibilities of men. They are responsible for both the 5misery 7and
the happiness of the 6family.

(6) After 2a week the imam will 1start teaching 3the way (the correct
method) of reading 4the Holy Quran.

(7) I am 1sure that this food and drink is on 3the conference (congress)
account, 4so feel 5free to 4eat and drink!

(8) The government 1built a new 2harbour 3and a new airport, and this 4year
5they will start 6to accommodate 7passengers 8and receive 9goods. The
government 9hopes that these 10two projects 11will have an influence on
12the improvement of 13the economy and 15job 14opportunities.

(9) 2The establishment of 4the commercial 3enterprise (establishment) has
been 1postponed until 8an appropriate 7hall 5is rented (4for it).

(10) 1I hope (from you) that you will not 2be late in 3paying 4the car
5insurance 4bill, 7otherwise 8you will be held 9responsible.
A company official (one of the responsible persons at the company) was asked about an issue concerning the matter of waste products which are generated by the company, but he (the responsible person) did not dare to answer any question about the subject.

(11) The negotiations have been resumed between the government and the demonstrators to solve the unemployment crisis.

(12) The first Arabic newspaper was established in Egypt by (lit. at the hand of) Lebanese immigrants, and that was more than one hundred years ago.

(13) The matter of refugees has remained a complicated issue in the world until today.

Translate into Arabic:

(1) أولاً، صحفية عربية في مصر على يد مهاجرين لبنانيين، وكان ذلك منذ أكثر من سنة.

(12) (The) negotiations have been resumed between the government and the demonstrators to solve the unemployment crisis.

(13) The first Arabic newspaper was established in Egypt by (lit. at the hand of) Lebanese immigrants, and that was more than one hundred years ago.

(14) The matter of refugees has remained (is still) a complicated issue in the world (until) today.

Translate into Arabic:

(1) أولاً، صحفية عربية في مصر على يد مهاجرين لبنانيين، وكان ذلك منذ أكثر من سنة.

(12) (The) negotiations have been resumed between the government and the demonstrators to solve the unemployment crisis.

(13) The first Arabic newspaper was established in Egypt by (lit. at the hand of) Lebanese immigrants, and that was more than one hundred years ago.

(14) The matter of refugees has remained (is still) a complicated issue in the world (until) today.
(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.
31.1 The weak verbs, لَلْنِقْلِ أَلْمَعْنَةَ, which literally means ‘sick verbs’ are verbs whose roots contain one or more weak radicals, حُرُفُ اللَّعْلَة. 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) أَلْفَعِلُ أَلْمِثَالُ see below;
(b) Middle weak radical (hollow verb) أَلْفَعِلُ اَلْجَوْفُ chap. 32;
(c) Final weak radical (defective verb) أَلْفَعِلُ اَلْقَاقِصُ chap. 33;
(d) Doubly and trebly weak verbs أَلْفَعِلُ اَلْقَيْفُ 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.
(b) In a small number of verbs the initial weak radical َو /w/ is also retained in the imperfect. These verbs have kasrah ــِــ /i/ as the middle vowel in the perfect, and fath ˙ /a/ in the imperfect, e.g.

<table>
<thead>
<tr>
<th>Active</th>
<th>Imperfect</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Imperfect</td>
<td>Imperfect</td>
</tr>
<tr>
<td>َوَﺿَﻊ</td>
<td>yawda‘u</td>
<td>َوَﺿَﻊ</td>
</tr>
<tr>
<td>to put</td>
<td>(down)</td>
<td>to put</td>
</tr>
<tr>
<td>َوَﻗَﻒ</td>
<td>yaqifu</td>
<td>َوَﻗَﻒ</td>
</tr>
<tr>
<td>to stand</td>
<td>(still)</td>
<td>stop!</td>
</tr>
<tr>
<td>َوِﺛَﻖ</td>
<td>yatiqu</td>
<td>َوِﺛَﻖ</td>
</tr>
<tr>
<td>to trust</td>
<td></td>
<td>trust!</td>
</tr>
</tbody>
</table>

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.

31.4 Assimilation of the weak radical َو /w/ in the derived verb forms

(a) The initial َو /w/ of the basic verb form َوُﺻَﻠَ َوُﺻَﻠَ wasala ‘to arrive’ in verb form VIII is assimilated to the infix َوُﺻَﻠَ ت /t/, which then appears as doubled َوُﺻَﻠَ ت /tt./, e.g.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>َوَﺟَﻊ</td>
<td>yawga‘u</td>
</tr>
<tr>
<td>to feel pain</td>
<td></td>
</tr>
<tr>
<td>َوَﺟَﻞ</td>
<td>yawgaliu</td>
</tr>
<tr>
<td>to be afraid</td>
<td></td>
</tr>
</tbody>
</table>

(b) The IVth form َوْﻘَ َوْﻘَ waqafa ‘to drop’ is derived from the verb َوْﻘَ َوْﻘَ waqafa ‘to fall’. Its verbal noun (maṣdar) is َيِﻔَﺎَّ َيِﻔَﺎَّ iqā‘un ‘rhythm’ (for: َيِﻔَﺎَّ َيِﻔَﺎَّ iqā‘un).

(c) The Xth form of َوَدَع wada‘a ‘to put down’ is َيِﺴَـْٰ َيِﺴَـْٰ istawda‘a
‘to deposit’. Its verbal noun (masdar) is إِسْتَيْدَاٗعُ ‘lodging, depositing’ (for: إِسْتِيَدَاٗعُ). The nouns of place and time are formed as follows.

31.5 Nouns of place and time

<table>
<thead>
<tr>
<th>Basic verb form</th>
<th>Nouns of place and time</th>
</tr>
</thead>
<tbody>
<tr>
<td>مِلَادُ</td>
<td>مِلَادَ</td>
</tr>
<tr>
<td>وَلَدَ</td>
<td>وَلَدَ</td>
</tr>
<tr>
<td>مَوْعِدُ</td>
<td>مَوْعِدَ</td>
</tr>
<tr>
<td>وَعَدَ</td>
<td>وَعَدَ</td>
</tr>
<tr>
<td>مَوْقَفُ</td>
<td>مَوْقَفَ</td>
</tr>
<tr>
<td>وَقَفَ</td>
<td>وَقَفَ</td>
</tr>
</tbody>
</table>

31.6 Verbs with the initial weak radical

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.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبِسَ</td>
<td>يَبِسُ</td>
</tr>
<tr>
<td>يَسَ</td>
<td>يَسَ</td>
</tr>
<tr>
<td>يَقِدَ</td>
<td>يَقِدَ</td>
</tr>
<tr>
<td>يَقِدُ</td>
<td>يَقِدُ</td>
</tr>
<tr>
<td>يَتَدَدَ</td>
<td>يَتَدَدُ</td>
</tr>
</tbody>
</table>

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 ‘to put’ in the appendices.

Exercises

Practise your reading:

1) يَقِدَ (وقَعَ) 2) جَزءٌ مِنْ 3) بُلدَانٍ (بلد) 4) الْعَالَمُ الْعَرَبِيُّ فِي آسِيا 5) وَقِدُ 6) الْجَزءُ الْآخَرُ فِي 7) شَمَالٍ إفْرِيقِيًا.

2) Some (lit. one part) of the countries of the Arab world are (lit. is) located in Asia and the others are situated in north Africa.
1. After I woke up in the morning, I contacted my girlfriend by telephone and we agreed to meet (lit. on an appointment), in the city centre. When I went there, I arrived about half an hour late. I looked for her but I did not find her. I expected her to wait for me.

2. A delegation of businessmen went to the Ministry of Trade to sign a new agreement with the head of the Department of Imports and Exports at the ministry.

3. A heavy box fell on a worker in the warehouse. I contacted the only medical (health) centre in the area, and he was taken (lit. transported) there by ambulance (lit. aid car) with his body swollen and in pain. I went (lit. I am) with them. When we arrived, the physician (doctor) examined him and said that he did not find any fractures and that his life was not in danger.
A Kuwaiti delegation representing the Ministry of Oil will arrive tomorrow in Beirut, and immediately after its arrival will meet the officials in the Lebanese government to sign an agreement concerning trade exchange between the two countries. The Kuwaiti delegation will also draw up a report explaining the position of its country’s government on the issue of crude oil exports to Lebanon.
The tourists woke up early in the morning to bid farewell to their friends and to get ready for a long journey towards the northern part of the country.

Translate into Arabic:

(1) Part of the Ministry of Trade is situated in the city centre.
(2) You must stop at the ‘STOP!’ sign and look left and right when you reach a junction.
(3) Part of the Arab world is situated in Asia and the other part is situated in north Africa.
(4) The businessmen’s delegation woke up early in the morning and went by car on a long journey to (towards) the northern part of Lebanon.
(5) I contacted the head of the Department of Imports and Exports at the Ministry of Trade to sign a new agreement concerning trade exchange.
(6) A heavy box fell on my friend (m.). I contacted the only physician in the area. The physician examined him and said that his life was not in danger.
(7) The physician arrived about half an hour late at the medical centre.
(8) I will never trust you or contact you again, if (in case) you sign the agreement.
(9) A delegation from the Kuwaiti Ministry of Oil went to the Lebanese Ministry of Trade to sign an agreement to export crude oil to Lebanon and to have a trade exchange between the two countries.
Chapter 32

Verbs with a weak middle radical

32.1 Verbs with a weak middle radical, *فِعْلُ الْأَحْجُوْفُ*، are those which have *alif* (.. I..) as the middle letter of the basic verb form. This middle *alif* (.. I..) 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.

- للنَقْلَةَ، لَقَلَأ، to say (for: قولَ qawal) from the root قول qwl
- للبَعْلَةَ، لَبَعَأ، to sell (for: بَعَلَ bula) from the root بَعَلَ bula

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 دامْمَةَ /u/ on the first radical in the perfect:

- للنَقْلَةَ، للقَالَ، to say (for: قولَ qawal) from the root قول qwl

(k) للنَقْلَةَ، للقَالَ، to say (for: قولَ qawal) from the root قول qwl

(ب) If the middle radical is ي /y/, then the first and second persons take كُسْرَةَ /i/ on the first radical in the perfect:
(Remember from chapter 20 that ي is related to kasrah /i/.)

32.3 In the imperfect indicative and subjunctive, the weak middle radical /w/ or /y/ reappears, but it disappears in the jussive and some of the imperative forms, e.g.

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Perfect Root</strong></td>
<td><strong>Ind. Juss. Sing. Plur.</strong></td>
</tr>
<tr>
<td>bā‘a, he sold</td>
<td>(بیعَ)</td>
</tr>
<tr>
<td>sāra, he walked</td>
<td>(سیر)</td>
</tr>
</tbody>
</table>

(See table A1.4 for the patterns of the derived verb forms with a weak middle radical و. See paradigms A2.9 and A2.10 for the verbs قَالَ ‘to say’ and بَاَعَ ‘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 ءال (l) in the imperfect and some forms of the imperative, e.g.

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Perfect Root</strong></td>
<td><strong>Ind. Juss. Sing. Plur.</strong></td>
</tr>
<tr>
<td>nāma, to sleep</td>
<td>(نومَ)</td>
</tr>
<tr>
<td>hāfa, to be afraid</td>
<td>(حوافَ)</td>
</tr>
</tbody>
</table>

Verbs with a weak middle radical
See conjugation A2.11 of the verb خَافَ in Appendix 2.

The weak middle radical ..و.. /w/ also becomes ..ي.. /y/ in the perfect passive. This ..ي.. /y/ is then assimilated to the preceding kasrah, producing the long vowel ı. See the table and the conjugation in the appendices.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Active</th>
<th>Root</th>
<th>Passive</th>
<th>Imperfect</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>qāla, to say (qwl)</td>
<td>qīla, it was said</td>
<td>yaqūḻu</td>
<td>yuqāḻu</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>bā‘a, to sell (by‘)</td>
<td>bī‘a, it was sold</td>
<td>yabi‘u</td>
<td>yubā‘u</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>?amāla, to (myl)</td>
<td>?umīḻa, it was bent</td>
<td>yumīlu</td>
<td>yumāḻu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>?ista‘ada, to (‘wd)</td>
<td>?ustu‘ida, it was recalled</td>
<td>yasta‘iḏu</td>
<td>yusta‘aḏu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: The two verbs كَانَ ‘he was’ and لِيِسَ ‘is not, are not’ have no passive forms.

In the active participle of the basic verb form (I), the weak middle radical ..و.. /w/ or ..ي.. /y/ is changed to hamzah with kasrah ..ي.. /y/, e.g.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>qāla, to say</td>
<td>qā‘ilun, teller, saying</td>
</tr>
</tbody>
</table>
32.7 The verbal nouns of roots with a weak middle radical are similar to the verbal nouns of the strong verbs, e.g.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>qāla, to say</td>
<td>qawlun, speech, saying</td>
</tr>
<tr>
<td>bā’a, to sell</td>
<td>bay‘un, selling</td>
</tr>
<tr>
<td>nāma, to sleep</td>
<td>nawmun, sleep</td>
</tr>
</tbody>
</table>

32.8 The nouns of place and time are formed as follows:

<table>
<thead>
<tr>
<th>Place</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>makānun, place</td>
<td>(v. kāna ‘to be’, root kwn)</td>
</tr>
<tr>
<td>manāmun, place to sleep</td>
<td>(v. nāma ‘to sleep’, root nwm)</td>
</tr>
<tr>
<td>masārun, lane, route, trajectory</td>
<td>(v. sāra ‘to walk’, root syr)</td>
</tr>
</tbody>
</table>

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 in Appendix 1.

32.10 Tenses formed with kāna

The verb kāna ‘to be’ (lit. ‘he was’) can be used in the perfect or imperfect tense as an auxiliary preceding another verb in the perfect or imperfect tense:
(a) Past perfect (pluperfect)

Ka[nā (qad) kataba, he had written

Lammā sāhadtu-hu kāna (qad) kataba r-risālata.

When I saw him, he had (already) written the letter.

Remember: qad is inserted to emphasize the finality of the action or for reasons of style.

(b) Past progressive or habitual

Ka[nā yaktubu, he was writing, he has been writing

he had been writing, he used to write

(everyday)

Lammā sāhadtu-hu kāna yaṣranu qahwatan.

When I saw him, he was drinking coffee.

Kāna yaṣranu šaṭan kulla yawmin.

He used to drink tea every day.

(c) Future in the past (future of perfect)

Kāna sa-yaktubu, he was going to write

Note: sawfa is not used after kāna.

(d) Past in the future (perfect of future)

Yakūnu (qad) kataba, he will have written

Undefmā asilu ilayhi yakūnu (qad) kataba r-risālata.

When I reach him, he will have written the letter.
Exercises

Practise your reading:

لاحا 1 خرج 2 للطائرة كان 3 محتاجا (VIII) على 4 عصا ومعه 5 ضيافته تساعده.

(1) When 2 the disabled (handicapped) person 1 left the 3 aeroplane, 4 he was leaning on 5 a walking stick, and there were 6 two stewardesses (flight attendants) 7 helping him.

أنتِ زرتي 1 (زار) قبل أن 3 تُسافِر لأذنيّ 4 مشتاقًا ليك. وعندما يكون 5 بِسَطِّه عِنْك فَكَتِب 6 رسالة 7 وضع (أ وضع) فيها 8 صورتك!

(2) I wish you had 2 visited me before 3 you left, because I miss you. Whenever 5 you can, write me 6 a letter 7 and put 8 your photograph in it!

أنصحك أن لا تأكل قبل الذهاب إلى 3 النوم لأنه قد يسبب لك 6 زيادة في 7 الوزن.

(3) I advise you not 2 to eat before going 3 to sleep because 4 it might 5 cause you 6 to gain 7 weight.

عندَى سيارة 2 قديمة لكنها 3 دائما في التصليح 4 فاريد أن 6 أبيعها أو 7 أبيعها بسيرة أخرى 9 ولكنني لم 10 أخر 11 السنف 12 بعد 13 لأن 14 ذلك يتوقف على 15 بيع سيارتي 16 أولاً.

(4) I have 2 an old car but it 3 is always being 4 repaired. I want 5 to sell it or 6 exchange it for 7 another car 9 but I have not 10 chosen 11 the type 12 yet 13 because that 14 depends on 15 selling my car 16 first.

فمَيَا شبه عن الكُرْسَيْ 3 وأُسمح للضيوف بأن يجلس في مكاناً 6

(5) Oh young man! Stand up (from 2 the chair) 3 and let 4 the guest 5 sit down 6 instead (in 7 your place)!

ذهبت الزِّيارة 2 جدٌّ في منزله فكان 3 ينامُ فالمي عِنْهُ 4 غرفة الْئَمْوَم 5 فجلس في بعض الوقت في غرفة الْجُلُوس 6 مع 10 جدّي حتى 11 قام مِن 12 الْئَمْوَم. فقرَح 14 بِمُشاهدتي 15 وجلس بِجُوَاري، يتحدث عن 18 سوء 19 حالتته
I went to visit my grandfather at his house. He was asleep in the bedroom, so I sat in the sitting room for a while (lit. for some time) with my grandmother until he got up (from sleep). He was pleased to see me and sat next to me, talking about his bad health. He began to be afraid of dying, so I said to him: 'Don’t be afraid – the lifespan is in the hands of God alone.'

If the law in the civilized countries was not applied and respected, then safety and justice would not prevail.

Rumour has it (lit. it is said that there is a rumour saying) that the president’s long absence from the cabinet (lit. the Council of Ministers) meetings is because of his serious illness, and that his death might cause a political crisis in the country.

He drove the car, but had left (lit. forgotten) the driving licence at home. A police patrol stopped him and asked him for his licence. He replied that he had left it (lit. forgot it) at home, but they did not believe him until they had taken (lit. returned) him home and seen the licence with their own eyes.
I travelled to Amman to visit a friend of mine who lives there, and together we went to visit the city of Aqaba on the Red Sea. We took a tour bus and on our way we passed by the ancient city of Petra, so we wandered around it for more than two hours. Then we continued on our way to Aqaba. After we had stayed for a week (lit. for one week's time) in Aqaba, we went back to Amman, and from there I returned to Beirut.

Translate into Arabic:

(1) The law is applied and respected in the country.

(2) I travelled by aeroplane with a friend to Beirut, Amman and Aqaba.

(3) I wish you had visited my grandfather before his serious illness.

(4) I advise you to sit for some time in the sitting room with my grandmother.

(5) I have an old chair that I want to sell (it) to a friend of mine who lives in Amman.

(6) The young man left (forgot) his driving licence, letter and (his) photograph on the bus.

(7) Write to me whenever you can because I miss you.

(8) The death of the president might cause a political crisis in the country.

(9) I travelled by coach (a tour bus) with a friend, who sat beside me talking about his bad state of health.

(10) The stewardess helped my grandfather when he left the aeroplane.
The young man let the guest sit on a chair in the sitting room.

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.

When the young disabled man got out of the car, he was leaning on a walking stick.

Rumour has it that the president was stopped by a police patrol and asked for his driving licence.

My guest and I took a coach (a tour bus) to the ancient city of Petra. We wandered around it (trekked through it) for more than two hours.
Chapter 33

Verbs with a weak final radical, doubly weak verbs and weak verbs with hamzah

33.1 Verbs with a weak final radical /w/ or /y/ are called defective verbs. The final weak radical appears as /alif /ā/ or /alif maqsūrah /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 /w/, then the basic form (perfect, third person masc. sing.) ends in /alif ٌ... /ā/ (contraction of...a-w-a), and the imperfect (in most persons) ends in /u/ (contraction of...u-w-u), e.g.

<table>
<thead>
<tr>
<th>Perfect (3. masc. sing.)</th>
<th>Imperfect (3. masc. sing.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَعَا</td>
<td>يُدِعِوَ</td>
</tr>
<tr>
<td>دَعَوَ, to invite</td>
<td>دَعَوَا</td>
</tr>
<tr>
<td>غَرَا</td>
<td>يُغَرِّزِوَ</td>
</tr>
<tr>
<td>غَرَّوَ, to raid</td>
<td>غَرَّوَا</td>
</tr>
</tbody>
</table>

33.3 If the final radical is /y/ and the middle radical has the vowel kasrah /i/, then the basic form ends quite regularly in /i/... /i-ya/, but the imperfect ends in /alif maqsūrah /i... /ā/ (contraction of...a-y-u), e.g.

<table>
<thead>
<tr>
<th>Perfect (3. masc. sing.)</th>
<th>Imperfect (3. masc. sing.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَقِيَ</td>
<td>يُلْقِيَ</td>
</tr>
<tr>
<td>لَقِيَ, to meet</td>
<td>لَقِيَ</td>
</tr>
</tbody>
</table>

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If the final radical is /y/ and the middle radical has the vowel fatḥah /a/, then the basic form ends in َالِيْمِلْ/ (contraction of ...a-y-a), and the imperfect ends in َيْمِلْ/ (contraction of ...i-y-u):

### Perfect (3. masc. sing.)

- قَضِيَّ (for: قَضَيْ) qadā, to judge
- رَمِيَّ (for: رَمَيْ) ramā, to throw

### Imperfect (3. masc. sing.)

- يَقِضِيَّ yaqdi
- يَرمِيَّ yarmī

A very small number of verbs, of the type discussed above in paragraph 33.4, have َالِيْمِلْ/ (contraction of ...a-y-u) also in the imperfect tense, e.g.

### Perfect (3. masc. sing.)

- سَعِيَّ (for: سَعَيْ) sa‘ā, to strive
- نَهِيَّ (for: نَهَيْ) nahā, to forbid

### Imperfect (3. masc. sing.)

- يَسَعِيَّ yas‘ā
- يَنَهِيَّ yanhā

All verb forms I–X of roots with a weak final radical /w/ or /y/ omit this final radical in the jussive and imperative, e.g.

### Perfect

- رَمِيَّ yarmī
- رَجَّا yarğū

### Imperf. ind.

- يَرْمَيْ yarmī
- يَرْجَيْ yarğu

### Imperf. juss.

- يَرْمُيْ yarmi!
- يَرْجُيْ yarġu!

### Imperative

- أَرْمُيْ! ērmi!
- أَرْجُيْ! ērgu!

- أَرْتَضَيْ! ērtadī!

Verbs with a weak final radical, doubly weak verbs
The passive of all verbs with a weak final radical و.../w/ or ي.../y/ is conjugated according to the same pattern as the strong verbs, e.g.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Perfect</td>
<td>Imperfect</td>
</tr>
<tr>
<td>Ind.</td>
<td>Subj.</td>
<td>Juss.</td>
</tr>
<tr>
<td>دَعَى</td>
<td>دُعِيَ</td>
<td>يُدِعَ</td>
</tr>
<tr>
<td>دَا، to invite</td>
<td>دُعِيَة</td>
<td>يُدِعَة</td>
</tr>
<tr>
<td>لَقَى</td>
<td>لُقِيَ</td>
<td>يُلْقِيَ</td>
</tr>
<tr>
<td>لَا، to meet</td>
<td>لُقِيَة</td>
<td>يُلْقِيَة</td>
</tr>
<tr>
<td>رَمَى</td>
<td>رُمِىَ</td>
<td>يُرِمُى</td>
</tr>
<tr>
<td>Rَمَى، to throw</td>
<td>رُمِيَة</td>
<td>يُرِمِيَة</td>
</tr>
<tr>
<td>سَعَى</td>
<td>سُعِى</td>
<td>يُسِعُى</td>
</tr>
<tr>
<td>سَا، to strive</td>
<td>سُعِيَة</td>
<td>يُسِعِيَة</td>
</tr>
</tbody>
</table>

The conjugation of the derived verb forms II–X of verbs with a weak final radical و... /w/ or ي... /y/ is identical to that of the derived verb forms of strong verbs. There is an exception with some verbal nouns where the weak final radical after the alif is changed to hamzah, e.g. لِقَيٌّ لَقَاٌيٌّ لِقَيٌّ لِقَاٌيٌّ لَقَاٌي from the root لقِي لقمَي لقمَي. See the pattern tables of verbs with a weak final radical و/w/ or ي/y/ and their conjugations in the appendices.

The declension of the active participle of verbs with a weak final radical و... /w/ or ي... /y/ is illustrated below with the help of the active participle قَدَّر "judge", from the verb قَدَر "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:
### Doubly weak verbs

Some of the most common verbs have the two weak radicals /w/ and /y/. They are called in Arabic أَلْلَفَيْف. The following are the most common types:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>qāḍīn</td>
<td>qāḍīyān</td>
<td>qāḍūna</td>
</tr>
<tr>
<td>qāḍiyun</td>
<td>al-qāḍīyān</td>
<td>al-qāḍūna</td>
</tr>
<tr>
<td>qāḍīn</td>
<td>qāḍiyin</td>
<td>qāḍīyāni</td>
</tr>
<tr>
<td>qāḍiyin</td>
<td>al-qāḍiyin</td>
<td>al-qāḍīyāni</td>
</tr>
<tr>
<td>Acc.</td>
<td>Acc.</td>
<td>Acc.</td>
</tr>
<tr>
<td>qāḍīyan</td>
<td>qāḍiyān</td>
<td>qāḍīyān</td>
</tr>
<tr>
<td></td>
<td>qāḍiyān</td>
<td>qāḍiyān</td>
</tr>
</tbody>
</table>

Note: A common plural for both masc. and fem. is the broken plural قُضَأَة qudātun.
(a) Verbs with \( /w \) or \( /y \) as initial and final radical: These verbs obey both the rules for verbs with a weak initial radical as well as the rules for verbs with a weak final radical, e.g.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ind.</td>
<td>Subj.</td>
<td>Juss.</td>
</tr>
<tr>
<td>قَيَّمْتُ قَيَّمْتُ قَيَّمْتُ قَيَّمْتُ</td>
<td>قَيَّمْتُ قَيَّمْتُ قَيَّمْتُ قَيَّمْتُ</td>
<td>قَيَّمْتُ قَيَّمْتُ قَيَّمْتُ قَيَّمْتُ</td>
</tr>
</tbody>
</table>

wqāq yaqī yaqīya yaqi qi! qi! qū! qīnā!

to protect, prevent

The active participle is قَٰنِقَّاء وَقَٰنِقَّاء قَٰنِقَّاء قَٰنِقَّاء قَٰنِقَّاء waqā waqā waqā waqā waqā ‘protective, preservative’ and is declined like قَٰنِقَّاء قَٰنِقَّاء قَٰنِقَّاء قَٰنِقَّاء qādīn ‘judge’. The verbal noun (masdar) is قَٰنِقَّاء وَقَٰنِقَّاء وَقَٰنِقَّاء وَقَٰنِقَّاء qiwā’un or qiwāyatun ‘protection, prevention’.

Note: Verb form VIII is very common for the above-mentioned verb, being قَٰنِقَّاء وَقَٰنِقَّاء قَٰنِقَّاء قَٰنِقَّاء قَٰنِقَّاء qittaqa ‘to fear God’ (Quranic), for قَٰنِقَّاء وَقَٰنِقَّاء qiwtaqā. The verbal noun (masdar) of form VIII of this verb is قَٰنِقَّاء وَقَٰنِقَّاء qittāqa un.

(b) Verbs with \( /w \) \( \& \) \( /y \) as second and third radical, respectively, are conjugated in the same way as verbs with a weak final radical. The weak middle radical \( /w \) or \( /y \) is fully pronounced, e.g.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>شَوَى, to grill, barbecue (for: شَوَى شَوَى شَوَى شَوَى شَوَى)</td>
<td>يَاشَوَيْنِ يَاشَوَيْنِ يَاشَوَيْنِ يَاشَوَيْنِ يَاشَوَيْنِ</td>
</tr>
</tbody>
</table>

( conjugated like v. رَمَيْنِ رَمَيْنِ رَمَيْنِ رَمَيْنِ رَمَيْنِ )

قَوَيْنِ قَوَيْنِ قَوَيْنِ قَوَيْنِ قَوَيْنِ

( conjugated like v. نَسَيْنِ نَسَيْنِ نَسَيْنِ نَسَيْنِ نَسَيْنِ )

33.11 Weak verbs with hamzah

Verbs with a weak middle radical و... /w/ or س... /y/ and final hamzah are very common, e.g.
Verbs with a middle hamzah and final 'alif-maqṣūrah ى (in the basic form) are rare, but include the common verb رأى ra‘ to see’. In the perfect it is conjugated like verbs with a final 'alif maqsūrah ..، but in the imperfect the middle hamzah ى is, exceptionally, omitted:

Perfect
- رأى ra‘, to see (for: رأي ra‘aya)

Imperfect
- يرى yarâ (for: يرأى)

(conjugated like v. رمى ramâ, 'to throw')

Note: The middle hamzah is also omitted in form IV: أرى arâ ‘he showed’, which in the imperfect is يرى yuri. (See paradigm A2.16 in Appendix 2.)

Exercises

Practise your reading:

1) These 1traders (merchants) are 2buying 3and selling 5smuggled 4goods in 6the market.

2) After 2we spent 3around 4four hours 5walking (strolling) in 6the forest, 8one of 9our colleagues 7invited us to 10dinner at his home.

3) Did 1you come (in) from 2the street? No, I came from 3the shop.
I have never in my life seen a more beautiful young girl than this.

We will meet next week, God willing (lit. if God wills).

It was said that the sports teacher at my village school, who is called Ali, may be invited to be one of the judges at the wrestling matches that are taking place in clubs in the capital.

Today I was very much offended, when I suddenly met a friend in the street whom I have not seen for a long time. He surprised me when he asked about the truth of a rumour (that says) that I have divorced my wife. Of course I denied it and told him that it is only a false rumour.

Do not forget to come today to hear the lecture which will be delivered by a researcher on the refugee issue. I am very sorry I am not coming because I have an appointment to buy a new flat (apartment).
(9) Sorry, I do not want to stay indoors (inside) in this nice clear weather. Come and walk in the market and at the same time I will buy a gift which my sister has asked me for.

(10) Yesterday I invited some friends for a cup of coffee in a cafe (lit. in one of the coffee shops), but unfortunately (lit. bad luck, fortune) I left (lit. I forgot) my money at home, so one of them paid the bill. He also gave me a small sum to buy some things which I need at home.

(11) At the funeral a high-ranking officer in the army approached the martyred soldier’s body. He saluted him with a military salute and bowed his head towards him.

(12) The father of one of my friends died so I sent my friend the following letter of condolence: I assure you that the sad news of your father’s death made me share the sadness of your tragedy with you.
I went a long way (distance) on foot to pray the noon prayer in the mosque and to hear some beautiful recitations from the Holy Quran.

We only saw your brother once (lit. we did not see your brother except one time) during the time we spent here. Invite him some time (lit. once) to lunch or dinner!

The spectators came to see the final football match between Sweden and Germany.

I have wronged you, mother, don’t cry! What happened is already passed and I ask (your) forgiveness.

Translate into Arabic:

(1) Next week is the army officer’s funeral.
(2) My brother invited me to dinner at his new flat.
(3) In all my life I have never seen a cafe more beautiful than this one.
(4) Have you come from the lecture? No, I came with my wife from the forest.
(5) A researcher from Germany will deliver a lecture on the refugee issue.
(6) Rumour has it (says) that the martyred soldier died yesterday.
(7) Sorry, I don’t want to stay inside the shop in this nice clear weather.
(8) A high ranking officer in the army might be invited to be the referee in the final football match between Sweden and Germany.
(9) Today, I met a colleague whom I had not seen for a long time.

(10) Do not forget to come with me today to the mosque to hear some beautiful recitations from the Holy Quran.

(11) I went a long way on foot with my girlfriend to have lunch at the football club in the capital.

(12) After I spent around four hours walking in the market with the sports teacher he invited me to dinner at the village school.

(13) Unfortunately, this trader (merchant) is buying smuggled goods and selling them in the market.
Chapter 34

Cardinal numbers

34.1 The Arabic cardinal numbers, أَلْعَدَادُ الْأَصْلِيَّةُ, are rather complicated and even native speakers make errors in using them. It is important to remember that the numbers 3–10 take the feminine form with تَأَ مَارْبُعَة (tā’ marbūṭah) when they qualify a masculine noun, but the masculine form when they qualify a feminine noun.

34.2 With the exception of the feminine form إِحْدَى ‘ihdā, ‘one’, the cardinal numbers 1–10 are inflected for all three cases in the same way as nouns and adjectives.

The nominative forms of the cardinal numbers 1–10 are:

<table>
<thead>
<tr>
<th>Used with a masculine noun</th>
<th>Used with a feminine noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>0. صَفْر صَفْر</td>
<td>صَفْر صَفْر</td>
</tr>
<tr>
<td>1. اَحْدَى اَحْدَى</td>
<td>اَحْدَى اَحْدَى</td>
</tr>
<tr>
<td>1. وَأَحْدَةَ وَأَحْدَةَ</td>
<td>وَأَحْدَةَ وَأَحْدَةَ</td>
</tr>
<tr>
<td>2. إِثْنَانِ إِثْنَانِ</td>
<td>إِثْنَانِ إِثْنَانِ</td>
</tr>
<tr>
<td>3. تَلَاثُتَنَّ تَلَاثُتَنَّ</td>
<td>تَلَاثُتَنَّ تَلَاثُتَنَّ</td>
</tr>
<tr>
<td>4. أَرْبَعَةَ أَرْبَعَةَ</td>
<td>أَرْبَعَةَ أَرْبَعَةَ</td>
</tr>
<tr>
<td>5. خَمْسَةَ خَمْسَةَ</td>
<td>خَمْسَةَ خَمْسَةَ</td>
</tr>
<tr>
<td>6. سِتَّةَ سِتَّةَ</td>
<td>سِتَّةَ سِتَّةَ</td>
</tr>
<tr>
<td>7. سَبْعَةَ سَبْعَةَ</td>
<td>سَبْعَةَ سَبْعَةَ</td>
</tr>
<tr>
<td>8. ثَمانِيَةَ ثَمانِيَةَ</td>
<td>ثَمانِيَةَ ثَمانِيَةَ</td>
</tr>
</tbody>
</table>
Cardinal numbers

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 | Masculine Singular | Feminine Singular
--- | --- | --- | ---
خمسة رجال | خمس بنات | رجل | بنت
five men | five girls | man | girl
من سبعة معلمين | من سبع معلمات | معلم | معلمة
from seven teachers | from seven teachers | teacher | teacher
ثلاثة أيام | ثلاثة ليالي | يوم | ليلة
three days | three nights | day | night

The first two cardinal numbers (1, 2) are used as appositive adjectives to emphasize the amount:
Masculine | Feminine
---|---
wasala šāhun wāhidun. | He visited me once (only).
(Only) one student arrived. | (less commonly used as an adjective)

I saw (only) two girls.

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.

Masculine | Feminine
---|---
wasala tālibun. | wasala waḥidun tālibun.)
One student arrived. | One student arrived.

Masculine | Feminine
---|---
wasalat tālibatāni. | wasalat ṣnātāni tālibatāni.)
Two female students arrived. | Two female students arrived.

The nounsُ أَحَدَْ one* (masc.) andُ إِحْدَى ‘one’ (fem.) are used in theُ iḍāfah construction with a noun or a pronoun, e.g.

Masculine | Feminine
---|---
‘aḥadu l-‘awlādi | ‘iḥdā l-banāti
one of the children | one of the girls
‘aḥadu-hum | ‘iḥdā-hunna
one of them | one of them

ُ أَحَدَ ‘aḥad is also used after a negative particle to mean ‘not . . . anyone, nobody, no one, none’, but the feminine formُ إِحْدَىُ iḥdā cannot be used for the same purpose, e.g.
bid‘u, whose feminine is bid‘atu, means ‘(a) few, some, several’. It follows the rules for the numbers 3–10, e.g.

- **Masc:** bid‘atu ‘ayyamin (यौग़्मङ, masc. sing.)
  several days
- **Fem:** bid‘u layālin (लीलङ, fem. sing.)
  several nights

The compound numbers 11–19 are followed by a noun in the indefinite accusative singular. Except for the number 12, they are indeclinable. Both parts of the compound number are vocalized with fathah at the end. The masculine form of the number 10 is used with masculine nouns and the feminine form of the number 10 is used with feminine nouns.

**Used with a masculine noun** | **Used with a feminine noun**
--- | ---
11 ١١ أَحْدَى عَشْرَة١١ | ١١ إِحْدَى عَشْرَة١١
12 ١٢ أَئْنَتَا عَشْرَة١٢ | ١٢ إِئْنَتَا عَشْرَة١٢
13 ١٣ ثَلَاثَة عَشْرَة١٣ | ١٣ ثَلَاثَة عَشْرَة١٣
14 ١٤ أَرْبَعَة عَشْرَة١٤ | ١٤ أَرْبَعَة عَشْرَة١٤
15 ١٥ خَمْسَة عَشْرَة١٥ | ١٥ خَمْسَة عَشْرَة١٥
16 ١٦ سِتَّة عَشْرَة١٦ | ١٦ سِتَّة عَشْرَة١٦
17 ١٧ سَبْعَة عَشْرَة١٧ | ١٧ سَبْعَة عَشْرَة١٧
18 ١٨ ثَمَانِيَة عَشْرَة١٨ | ١٨ ثَمَانِيَة عَشْرَة١٨
19 ١٩ تَسِعَ عَشْرَة١٩ | ١٩ تَسِعَ عَشْرَة١٩

Note: The accusative-genitive forms of the number 12 are: ِإْﺛَﻨَى َﻋَﺸَﺮ٢١ (masc.) and ِإْﺛَﻨَتْﻰ َﻋْﺸَﺮَة٢١ (fem.).
Examples:

**Masculine**
- أَحَد عَشَرَةٍ وَلَداً أَحَد عَشَرَةٍ بَنْتاً
- ۳۴ ٍمَعَ أَحَد عَشَرَةٍ رَجُلًا منْ أَحَد عَشَرَةِ مَعْلَمَةٍ
- ۳۰ مِنْ أَحَد عَشَرَةِ مَعْلَمَةٍ
- ۴۰ لْحَمْسَةِ عَشَرَةٍ مُعْلَمَةٍ
- لَحْمَسَةِ عَشَرَةٍ مُعْلَمَةٍ

**Feminine**
- ءَحَد عِشْرَةٍ بَنْتاً ءَحَد عِشْرَةٍ بَنْتاً
- ۳۴ مَعَ أَحَد عِشْرَةٍ بَنْتاً مَعَ أَحَد عِشْرَةٍ مَعْلَمَةٍ
- ۳۰ مِنْ أَحَد عِشْرَةِ مَعْلَمَةٍ
- ۴۰ لْحَمْسَةِ عِشْرَةٍ مَعْلَمَةٍ
- لَحْمَسَةِ عِشْرَةٍ مَعْلَمَةٍ

The cardinal numbers of the tens أَلْعَقُود, 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.**

```plaintext
20 عَشَرَونَ / عَشَرَينَ ٢٠ išrūna / išrīna
30 تَلَاثَونَ / تَلَاثَينَ ٣٠ talātūna / talāṭīna
40 أَرْبَعَونَ / أَرْبَعَينَ ٤٠ ʾarbaʿūna / ʾarbaʿīna
50 خَمْسَونَ / خَمْسَينَ ٥٠ ĥamsūna / ĥamsīna
60 سِبْعَونَ / سِبْعَينَ ٦٠ sittūna / sittīna
70 سِبْعَونَ / سِبْعَينَ ٧٠ sabʿūna / sabʿīna
80 ثَمَانِونَ / ثَمَانِينَ ٨٠ ẓamānūna / ẓamānīna
90 تِسْعَونَ / تِسْعَينَ ٩٠ tisʿūna / tisʿīna
```

Examples:
The compound numbers 20–99 are followed by the noun in the indefinite accusative singular, like the numbers 11–19. These compound numbers are fully declined. The conjunction َو is inserted between the two parts, for example حَمْسَاتُنْ وَاِشْرِينَة َوِﻋْﺸُﺮوَن hamsatun wa-ʾišrūna ‘twenty-five’, literally ‘five and twenty’, e.g.

<table>
<thead>
<tr>
<th>masculine</th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>حَمْسَةَ وَاِشْرِينَةَ وِﻋْﺸُﺮوَن hamsatun wa-ʾišrūna waladan</td>
</tr>
<tr>
<td>Acc.</td>
<td>حَمْسَةَ وَاِشْرِينَةَ وِﻋْﺸُﺮوَن hamsatan wa-ʾišrūna waladan</td>
</tr>
<tr>
<td>Gen.</td>
<td>حَمْسَةَ وَاِشْرِينَةَ وِﻋْﺸُﺮوَن hamsatin wa-ʾišrūna waladan</td>
</tr>
</tbody>
</table>

The hundreds, 100–900, are followed by the noun in the indefinite genitive singular. The noun can be masculine or feminine. The combinations of the compound numbers are written in two different ways.

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine Form</th>
<th>Feminine Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>مِائَةُ mi’atun OR مِائَةُ mi’atun</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>مِئَاتُنِ mi’atāni (dual, nom.)</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>مِئَاتُنِ mi’atayni (dual, acc. and gen.)</td>
<td></td>
</tr>
<tr>
<td>300</td>
<td>ثَلَاثُ مِائَةٍ tālātu mi’atin</td>
<td></td>
</tr>
</tbody>
</table>
### Cardinal numbers

<table>
<thead>
<tr>
<th>Number</th>
<th>Arabic</th>
<th>Romanization</th>
</tr>
</thead>
<tbody>
<tr>
<td>400</td>
<td>اربعٍ مئٍةٍ</td>
<td>اربعٍ مئٍةٍ</td>
</tr>
<tr>
<td>500</td>
<td>خمسٍ مئٍةٍ</td>
<td>خمسٍ مئٍةٍ</td>
</tr>
<tr>
<td>600</td>
<td>ستٍ مئٍةٍ</td>
<td>ستٍ مئٍةٍ</td>
</tr>
<tr>
<td>700</td>
<td>سبعٍ مئٍةٍ</td>
<td>سبعٍ مئٍةٍ</td>
</tr>
<tr>
<td>800</td>
<td>ثمانٍ مئٍةٍ</td>
<td>ثمانٍ مئٍةٍ</td>
</tr>
<tr>
<td>900</td>
<td>تسعٍ مئٍةٍ</td>
<td>تسعٍ مئٍةٍ</td>
</tr>
</tbody>
</table>

Note: Observe that the middle 'alif (א) in مئَةٍ mi'atun, as an alternative form of مئَةٍ mi'atun, is not pronounced.

Examples:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanization</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مئَةٍ رجلٍ/امرأة</td>
<td>مئَةٍ رجلٍ/امرأة</td>
<td>one hundred men / women</td>
</tr>
<tr>
<td>من تسعٍ مئَةٍ أمٍ/أب</td>
<td>من تسعٍ مئَةٍ أمٍ/أب</td>
<td>from nine hundred mothers / fathers</td>
</tr>
<tr>
<td>مئَةٍ ولدٍ/بنّت</td>
<td>مئَةٍ ولدٍ/بنّت</td>
<td>two hundred boys / girls</td>
</tr>
<tr>
<td>لمنتَي ولدٍ/بنّت</td>
<td>لمنتَي ولدٍ/بنّت</td>
<td>(lit. two hundred boy / girl)</td>
</tr>
</tbody>
</table>

#### 34.11
The plural of مئَةٍ mi'atun is مئَاتٍ mi'atun, which is an exception. In compound numbers it is always singular, not plural like the words for a thousand and a million, e.g.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Romanization</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تسعٍ مئَةٍ, مائة (not: تسعٍ مئَةٍ)</td>
<td>تسعٍ مئَةٍ, مائة (not: تسعٍ مئَةٍ)</td>
<td>nine hundred (not: nine hundred)</td>
</tr>
</tbody>
</table>

#### 34.12
The number thousand (1,000) in Arabic is ألف alfun. The dual of it is ألفان alfān in the nominative, and ألفين alfaynī in the accusative and genitive. The plural is ألوف 'ulūfun or ألوف alfāfun.

#### 34.13
The number million (1,000,000) is ملُيون milyūnu. The dual forms are: مليونان milyūnānī (nom.) and مليونين milyūnaynī (acc. and gen.). The plural is ملَيين malāyīnu (diptote).
The numbers thousand and million are used with both masculine and feminine and followed by the noun in the indefinite genitive singular, e.g.

Nom. ٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠.png
To express numerical subsets, such as ‘one/two/three etc. of (a given set)’, one uses the preposition من min ‘from, (out) of’ before the plural genitive form of the noun, e.g.

كتَبُ مِنْ كُتُبِ الْمُلْعَمَيْنَ
kitābun min kutubi l-mu‘allimin
one of the teacher’s books

ثلاثُةٌ كَتَبٌ مِنْ كُتُبِ الْمُلْعَمَيْنَ
talātatu kutubin min kutubi l-mu‘allimin
three of the teacher’s books

The following are the most common ways of reading a sequence of compound numbers. Reading the sequence numbers of the year: The synonyms ‘اَمْعَنْ ‘year’ (masc.) and سَنَتَانْ ‘year’ (fem.) have the accusative forms ‘اَمْا and سَنَاتَا, respectively, which are used in adverbial phrases of time. Then they follow the rules of the لِدُفْح construction, where the following noun is in the genitive case, e.g.

عامَّةَمَاَمَّرْتَيْنِ وَتَسْعَيْنِ وَتَسْعَعِينَ
‘a‘āna ‘alfin wa-tis‘i mī‘atīn wa-tis‘atīn wa-tis‘īna
in the year 1999
in the year 1999

Note: Normally the year in such a sequence is preceded by the preposition في, e.g.

في عام ألف وتسعة مئة وواحد وثمانين

في السنة ألف وتسعة مئة وأحد وثمانين

في السنة ألف وسبع مئة وثلاثين وستين

في السنة ألف وخمس مئة وثلاث وأربعين

في السنة ألف وخمس مئة وثلاث وأربعين

Compare:

4,987 boys

4,987 girls
Exercises
Practise your reading:

1. The university's team won eleven of the twelve matches it played during the last two years.

2. How old are you (m.)? (lit. What age are you?) I am 28 years old. And how old are you (f.)? I am 30 years old.

3. There were eleven questions in the examination. Five of them were written and the other six were oral. The student knew the answers to eight of them.

4. The earth rotates around its axis once (lit. only one revolution) every 24 hours, and rotates around the sun only once (lit. one revolution) every 365 days and six hours.

5. Four war planes made air raids and dropped more than 125 bombs and 16 rockets. They destroyed 12 houses, killed 8 people and wounded 214 others.
The emigration of the Prophet Muhammad from Mecca to Medina took place in the year AD 622 (3 after the birth). This date was taken by the Muslims as the beginning of the Hijrah (calendar) year.

In one day the greengrocer sold thirteen boxes of grapes, selling them for eleven dinars each. He also sold 104 boxes of apples and 55 of oranges, which he sold for seven and a half dinars each. His profit was 110 dinars.

If we add 201 sheep, 431 horses, 18 cows, 1,620 camels, 33 donkeys, 99 hens, 82 cats and 1 dog, what will the total number of animals be?

Cardinal numbers
(9) If we suppose that a train travels at a speed of 65 miles per hour, day and night, it would need around 164 years to reach the sun. However, the speed of the cannon-ball is 1,209 miles per hour. It would need eight and a half years to reach the sun; but light traverses this distance in eight minutes and nineteen seconds.

Translate into Arabic:

(1) The sports team won thirteen of the fifteen matches it played during (the) last year.

(2) How old are you (m.)? I am 22 years old.

(3) In the exam there were thirteen questions: two of them were written and the other eleven were oral. The student knew the answers to five of them.

(4) At the beginning of the year three war planes made ten air raids and dropped 165 bombs and 16 rockets.

(5) A cannon-ball killed the greengrocer and a teacher with five of his students, wounded seven others and destroyed two houses.

(6) In one day the merchant sold 16 boxes of grapes, 108 boxes of apples and 57 of oranges. His profit was 121 dinars.

(7) If we add 101 sheep, 331 horses, 17 cows, 33 donkeys, 89 hens and 1 cat, what will the total number of animals be?

(8) If we suppose that a train travels day and night at a speed of 77 miles per hour, it would need around 164 days for one revolution around the earth.
Chapter 35

Ordinal numbers, fractions, expressions of time and calendars

35.1 The ordinal numbers, ٌلَعَدُ الْتَرْتِيبِيُّ 2nd–10th are based on the corresponding cardinal numbers. They are formed on the pattern for active participles: َفَاعِلُ fā‘ilun. The ordinal number ‘first’ is formed from an independent root َأَفَعْلَ أَلْعَدُ أَلْوَل أَلف١. 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 ... أُلْوَل and are inflected for all three cases. Like any other adjective, the ordinal number usually follows the noun it qualifies.

<table>
<thead>
<tr>
<th>Used with masculine</th>
<th>Used with feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st َأَوُلُ؟al-‘awwalu</td>
<td>َأُولَى؟al-‘ulā</td>
</tr>
<tr>
<td>2nd َثَانِي？at-tānī</td>
<td>َثَانِيَةً؟at-tāniyatu</td>
</tr>
<tr>
<td>3rd َثَالِثُ؟at-talītu</td>
<td>َثَالِثَةً؟at-talītatu</td>
</tr>
<tr>
<td>4th َرَبِّعُ؟ar-rābi‘u</td>
<td>َرَبِّعَةً？ar-rābi‘atu</td>
</tr>
<tr>
<td>5th َخَمِيسُ？al-ḥāmisu</td>
<td>َخَمِيسَةً？al-ḥāmisatu</td>
</tr>
<tr>
<td>6th َسَادِسُ？as-sādisu</td>
<td>َسَادِسَةً？as-sādisatu</td>
</tr>
<tr>
<td>7th َسَبِيعُ？as-sabi‘u</td>
<td>َسَبِيعَةً？as-sabi‘atu</td>
</tr>
<tr>
<td>8th َثَامِنُ？at-tāminu</td>
<td>َثَامِنَةً？at-tāminatu</td>
</tr>
<tr>
<td>9th َثَاسِعُ？at-ta‘si‘u</td>
<td>َثَاسِعَةً？at-ta‘si‘atu</td>
</tr>
<tr>
<td>10th َعَشَرُ؟al-‘asiru</td>
<td>َعَشَرَةَ؟al-‘asīratu</td>
</tr>
</tbody>
</table>

Note: The double /tt/ (tā’ with šaddah) in the cardinal number سَيْتُ sittatun ‘six’ is resolved as /d/ + /s/ in the ordinal number سَادِسَ sādisun ‘sixth’.
Examples:

**Masculine**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>من الفعل &quot;أَوْلَ&quot;</td>
<td>al-waladu l-`awwalu, the first boy</td>
</tr>
<tr>
<td>من الفعل &quot;أَوْلُ&quot;</td>
<td>al-waladu l-`awlu, the first boy</td>
</tr>
</tbody>
</table>

**Feminine**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>من الفعل &quot;أَوْلَ&quot;</td>
<td>al-bintu l-`ulā, the first girl</td>
</tr>
<tr>
<td>من الفعل &quot;أَوْلُ&quot;</td>
<td>al-bintu l-`ulā, the first girl</td>
</tr>
</tbody>
</table>

**Examples:**

`ُأَْﻷَّوُل` /halfringrightsubscript`al-`awwalu (masc.) and ُأُْﻷوَﻟـﻰ /halfringrightsubscript`al-`awlu (fem.) ‘first’ have the following plurals:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Broken Plural</th>
<th>Sound Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td><code>ُأَْﻷَّوُنَأَْﻷَواِئُﻞَأُْﻷَوُلَأَْﻷَّوُل</code></td>
<td><code>ُأَْﻷَّوُلَأَْﻷَّوُل</code></td>
</tr>
<tr>
<td>Fem.</td>
<td>ُأُْﻷوَﻻُتَأَْﻷَواِئُﻞَأُْﻷَوُلَأُْﻷوَﻟﻰ</td>
<td>ُأُْﻷوَﻟﻰ</td>
</tr>
</tbody>
</table>

**35.2** The ordinal numbers `ُأَْﻷَّوُل` (masc.) and ُأُْﻷوَﻟﻰ (fem.) ‘first’ have the following plurals:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><code>ُأَْﻷَّوُل</code></td>
<td>ُأُْﻷوَﻟﻰ</td>
</tr>
<tr>
<td>ُأَْﻷَواِئُﻞَ</td>
<td>ُأَْﻷوَﻻُتَ</td>
</tr>
</tbody>
</table>

**35.3** Ordinal numbers can also be used in the `ُيِدَأْفَاه` construction with a following genitive noun or with a suffixed personal pronoun, e.g.
Note: In this construction the ordinal number is in the masculine even when the following noun or suffix pronoun is feminine, unless the ordinal number is preceded by a feminine subject. (Even so, the feminine ordinal number 'أوْلَى 'first' is less often used in the 'idāfah construction.)

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَوْلُ ِبْنَتَ</td>
<td>أَوْلَى بنتَ (Not: أَوْلَى بنتَ)</td>
</tr>
<tr>
<td>أَوْلُ ِبْنَتَ</td>
<td>أَوْلَى بنتَ</td>
</tr>
<tr>
<td>Awwalu waladin</td>
<td>Awwalu bintin</td>
</tr>
<tr>
<td>the first boy</td>
<td>the first girl</td>
</tr>
<tr>
<td>ثَانيَ مَّرَةٍ</td>
<td>ثَانيَ مَّرَةٍ (Not: ثَانيَ مَّرَةٍ)</td>
</tr>
<tr>
<td>ثَانيَ مَّرَةٍ</td>
<td>ثَانيَ مَّرَةٍ</td>
</tr>
<tr>
<td>Taniya waladin</td>
<td>Taniya marratin</td>
</tr>
<tr>
<td>the second boy</td>
<td>the second time</td>
</tr>
<tr>
<td>هَامِسُ بنتَ</td>
<td>هَامِسُ بنتَ (Not: هَامِسُ بنتَ)</td>
</tr>
<tr>
<td>هَامِسُ بنتَ</td>
<td>هَامِسُ بنتَ</td>
</tr>
<tr>
<td>Hamisu waladin</td>
<td>Hamisu bintin</td>
</tr>
<tr>
<td>the fifth boy</td>
<td>the fifth girl</td>
</tr>
<tr>
<td>أَوْلُهُمُ</td>
<td>أَوْلَهُمُ (Not: أَوْلَهُمُ)</td>
</tr>
<tr>
<td>Awwalu-hum</td>
<td>Awwalu-hunna</td>
</tr>
<tr>
<td>the first of them</td>
<td>the first of them</td>
</tr>
<tr>
<td>هَامِسُهُمُ</td>
<td>هَامِسُهُمُ (Not: هَامِسُهُمُ)</td>
</tr>
<tr>
<td>هَامِسُهُمُ</td>
<td>هَامِسُهُمُ</td>
</tr>
<tr>
<td>Hamisu-hum</td>
<td>Hamisu-hunna</td>
</tr>
<tr>
<td>the fifth of them</td>
<td>the fifth of them</td>
</tr>
</tbody>
</table>

The ordinal numbers 11th–19th are inflected for gender but not for case. In forming the ordinal number meaning ‘eleventh’, it should be observed that:
35.5 **Telling the time**

The ordinal numbers are used in telling the time, but ‘one o’clock’ can also be expressed by a cardinal number:

<table>
<thead>
<tr>
<th>Ordinal number</th>
<th>Used with masculine</th>
<th>Used with feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>11th</td>
<td><code>al-waladu l-hādiya </code>ašara</td>
<td><code>al-bintu l-hādiyata</code>ašrata</td>
</tr>
<tr>
<td></td>
<td>the eleventh boy</td>
<td>the eleventh girl</td>
</tr>
<tr>
<td>12th</td>
<td><code>al-waladu t-tāniya </code>ašara</td>
<td><code>al-bintu t-tāniyata</code>ašrata</td>
</tr>
<tr>
<td>13th</td>
<td><code>al-waladu t-tāliţa </code>ašara</td>
<td><code>al-bintu t-tāliţata</code>ašrata</td>
</tr>
<tr>
<td>14th</td>
<td><code>al-waladu r-rābi</code>a `ašara</td>
<td><code>al-bintu r-rābi</code>ata`ašrata</td>
</tr>
</tbody>
</table>

Note: The classical meaning of the word `sā`atu is ‘(short) time, hour’, but nowadays it also has the meaning ‘clock, timepiece, watch’.

35.6 The ordinal numbers for the even tens, `al-`iṣrūna ‘20th’, `al-`aţalţūna ‘30th’, `al-`arba`u`na ‘40th’, etc.,
are formed by prefixing the definite article ... to the corresponding cardinal numbers. They are inflected for case but not for gender, e.g.

`الْوَلَدُ / الْبَيْنَةُ الْعَشْرُونَ` al-waladu / al-bintu l-išrūnā, 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.

`أَوْلَاءٍ` awwalan, firstly  
`ثَانِينَ` tāniyan, secondly  
`ثَالَثَةٍ` tālīṭan, thirdly  

e tc.  

**35.8** The fractions from ½ to ¼ are formed mostly according to the pattern `وَفَعْلُ`, for the singular, and `أَفْعَالْ` for the plural:

<table>
<thead>
<tr>
<th>Ordinal Number</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/2</td>
<td>niṣfun</td>
<td><code>أَنْصَافَ</code> anṣafun</td>
</tr>
<tr>
<td>1/3</td>
<td><code>تَلْثُتمُ</code> talṭum</td>
<td><code>أَتْلَتْعُن</code> atlṭun</td>
</tr>
<tr>
<td>1/4</td>
<td>Rubʿun</td>
<td><code>أَرْبَاعُ</code> arbaʿun</td>
</tr>
<tr>
<td>1/5</td>
<td>Huṣun</td>
<td><code>أَخْمَاسُ</code> aḥmāsun</td>
</tr>
<tr>
<td>1/6</td>
<td>Sūsun</td>
<td><code>أَسْدَاسُ</code> asdāsun</td>
</tr>
<tr>
<td>1/7</td>
<td>Subʿun</td>
<td><code>أَسْبَاعُ</code> asbāʿun</td>
</tr>
<tr>
<td>1/8</td>
<td>Tumun</td>
<td><code>أَتْمَانُ</code> atmānun</td>
</tr>
<tr>
<td>1/9</td>
<td>Tusʿun</td>
<td><code>أَتْسَاعُ</code> atsāʿun</td>
</tr>
<tr>
<td>1/10</td>
<td>Uṣrun</td>
<td><code>أَعْشَارُ</code> aʿšārun</td>
</tr>
</tbody>
</table>

Examples:

`أَشْمَاءُ` ashmaʿa, five flowers  
`أَخْمَاسُ` aḥmās, three quarters of an hour  

**35.9** The word for percentage is `أَنْيِسَابَتْ` an-nisbatu l-miʿawiyyatu. Percentage figures (%) are expressed by adding the

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Ordinal numbers, fractions, expressions of time, calendars

35.10 Days of the week

The names of the days of the week, أيام الأسبوع, are formed by combining the word for ‘day’, يومyawmun (masc. sing.), with nominal forms of the numerals (except for Friday and Saturday, which have their own names) in the ـًـًٓـًـٓ Construconstruction. Sometimes the word يومis, in fact, left out.

يومالأحد yawmu l-‘ahadi, Sunday
يومالأثنين yawmu l-iṯnayni, Monday
يومالثلاثة yawmu t-tulāyi, Tuesday
يومالأربعاء yawmu l-arbi‘āri, Wednesday
يومالخميس yawmu l-ḥamisi, Thursday
يومالجمعة yawmu l-ḡumu‘ati, Friday
يومالسبت yawmu s-sabti, Saturday

35.11 The calendars and names of the months

The names of the months of the year, أشهر السنة, (sing.: شهر, شهر) used in the Islamic or lunar months world, are:

<table>
<thead>
<tr>
<th>Month</th>
<th>in Arabic</th>
<th>in English</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>كانون الأول/ديسمبر</td>
<td>December</td>
</tr>
<tr>
<td>February</td>
<td>كانون الثاني/يناير</td>
<td>January</td>
</tr>
<tr>
<td>March</td>
<td>رجب</td>
<td>March</td>
</tr>
<tr>
<td>April</td>
<td>شعبان</td>
<td>April</td>
</tr>
<tr>
<td>May</td>
<td>زااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااااa</td>
<td>May</td>
</tr>
<tr>
<td>June</td>
<td>شعبان</td>
<td>June</td>
</tr>
<tr>
<td>July</td>
<td>ذي القعدة</td>
<td>July</td>
</tr>
<tr>
<td>August</td>
<td>ذي الحجة</td>
<td>August</td>
</tr>
<tr>
<td>September</td>
<td>ذو القعدة</td>
<td>September</td>
</tr>
<tr>
<td>October</td>
<td>ذو الحجة</td>
<td>October</td>
</tr>
<tr>
<td>November</td>
<td>ذو القعدة</td>
<td>November</td>
</tr>
<tr>
<td>December</td>
<td>ذو الحجة</td>
<td>December</td>
</tr>
<tr>
<td>Ordinal Numbers</td>
<td>Fractions</td>
<td>Expressions of Time</td>
</tr>
<tr>
<td>----------------</td>
<td>----------</td>
<td>---------------------</td>
</tr>
</tbody>
</table>

Note: The months of the Islamic lunar calendar rotate backwards, because the lunar year is about 11 days shorter than the solar year.

35.12 Seasons of the year

ar-rabī‘u, spring
The Islamic era and the Muslim festivals

(a) The hīгrah year, ۪اًلسَّنَةُ الْهِجْرِيَّةُ, is the year in which the Prophet Muhammad emigrated from Mecca to Medina, i.e. 622 AD (16 July). This year is counted as year 1 of the Islamic era. The Muslim year is a lunar year, ۪اًلسَّنَةُ الْقَمْرِيَّةُ, 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 رَمَضَان Ramadān(u) has no regular corresponding date in the Christian year, because the lunar months rotate backwards. It is the month of fasting from dawn to sunset. The festivities at the end of Ramadan have two names: ِعَيْدُ ۡيُدُو ۡلِ-ۡفَطْر ‘The festival of the breaking of the fast’ and ۡيُدُو ۡسَ-ۡسَاغِرُ ‘The small festival’. The common festival greeting is: ۡيُدُو ﻢَبَارَڪ ‘Blessed feast!’ or رَمَضَانُ ﻢَبَارَڪ ‘Blessed Ramadan’.

(c) ۡيُدُو ۡ-اَذَاَذَا means ‘The festival of sacrifice’, which consists of different ceremonies on the days of the pilgrimage (ۡأَلْ-ۡحَجَ) to Mecca. It takes place on the tenth day of the month of ذُو ۡلِ-ۡحَجَ (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, ۡيُدُو ۡ-اَذَاَذَا ﻢَبَارَڪ ‘The great festival’.

(d) The birthday of the Prophet Muhammad is called ۡيُدُو ۡمَوْلُدَ ۡيُدُو ۡ-اَذَاَذَا ۡ-اَذَاَذَا ۡنَ-ۡلَا بَيِّ شَيْي, but it is not much celebrated as a festival.
Christian festivals

The Christian year is called ﻌﻠـﻤـِﻴـَﻼِدَّﻳـُﺔ wَأـﻟـّﺴـَﻨُـﺔ ﻚـﻢـﻗـﻮـﻗـﻖـنـيـﻗ as-sanatu l-milādiyyatu ‘the year of the birth (of Christ)’.

Christmas is ﻌـﻟـّـﻨـْـﺪٌ wَيـِـدَـِ»ـِمـْـيـَدِ ﻚـﻢـﻗـﻮـﻗـﻖـنـيـﻗ ‘عید الْمیلاد’.

Easter is ﻌـﻟـّـﻨـْـﺪٌ wَيـِـدَـِ»ـِفـِصـَـْـْــِﺣـِ ﻚـﻢـﻗـﻮـﻗـﻖـنـيـﻗ ‘عید الفرض’ or ﻌـﻟـّـﻨـْـﺪٌ wَيـِـدَـِ»ـِقـِـیـَـُـْـِﻣَّـِـْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

Note: One of the most common festival greetings for both Muslims and Christians is ﻋـﻳـﺪ ﻣـﺒـﺎـﺭـَـِْـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

Exercises

Practise your reading:

1) I learned by heart (memorized) the lesson on ordinal numbers on page 41 in the first part of the book on Arabic language.

2) Five per cent of the inhabitants of the city are foreigners of ten nationalities. Two per cent of them are from countries not belonging to the European Union.

3) The modern Arab history book consists of four volumes. I read only the first and the second parts (volumes).
The first 2Crusade (lit. 2Crusaders’ 1expedition) to 3the East was in the eleventh 4century, 5and they conquered 4Jerusalem in (the 7year) 1099.

I paid 2two thirds of 3the price of 4the car 5and I will pay 6the remaining third at 7the beginning of 8next year, 9in addition to 10interest of eight per cent.

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).

I began the first lesson in the Arabic 3language. In the first hour the teacher taught us how to write 5the letters, and in the second hour how to pronounce them (lit. the writing of 5the letters – their pronunciation).

What 2time (hour) is it 3now?
9 The time (hour) now is 15 minutes past three in the afternoon (p.m.).

(10) It is five (2minutes) past ten a.m. (lit. before noon).

(11) It is quarter past seven in the morning.

(12) It is ten (2minutes) past eight in the morning.

(13) It is quarter to eleven a.m. (lit. a quarter less than eleven before noon).

(14) It is twenty to (lit. a third less than) twelve in the evening.

(15) It is twelve (o’clock) noon.

(16) The government decided to raise the taxes on imported goods by four per cent, starting from the first of January (1999).

(17) A worker fell from the window of (on) the third floor and broke both his legs.
Will you honour us with a (lit. your) visit next Saturday on the occasion of my 50th birthday? I am very sorry, I am busy that day, but I will visit you on Sunday. Will you come in the morning or in the evening? I will come in the afternoon, God willing.

The Hijrah New Year (lit. the occasion of the head of the Hijrah year) is at the beginning of the fourth month (i.e. ḫādī) and not at the end of the third month as had been mentioned.

The first sura (chapter) of the Holy Quran is called The Opening, and the 114th is the last sura and it is called Mankind.

We have finished the twentieth century and we have begun the twenty-first century.

Prayer and fasting in the month of Ramadan are two of the five pillars (principles) of Islam. Every Muslim must perform them if he can.

Translate into Arabic:

(1) The book on the Crusades to the East in the eleventh century consists of five parts (volumes), and I read only the first and the second parts (volumes).
(2) This week I learned by heart the first volume of the Modern Arab History.

(3) Last Monday I paid one third of the price of my country house and I will pay the two remaining thirds at the beginning of this week, in addition to interest of nine per cent.

(4) At the beginning of this year I began the first lesson in the Arabic language. In the first hour the teacher taught us how to pronounce the letters and in the second hour how to write them.

(5) The government decided to raise the tax on imported goods by 7 per cent, starting from the fifth month of the year 2005.

(6) Eight per cent of the inhabitants of the city are foreigners of 22 different nationalities, and four per cent of them are from countries not belonging to the European Union.

(7) Will you come on Saturday or Sunday? I will come on Sunday morning or in the afternoon, God willing.

(8) The 65th sūrah of the Holy Quran is called Sūratu ʿtalāqi (‘The Divorce’), and the 89th sūrah is called Sūratu l-fāṣrī (‘The Dawn’).

(9) Fasting in the month of Ramadān is one of the five pillars of Islam.

(10) What time is it now?

(11) The time now is 13 minutes past three p.m. (in the afternoon).

(12) It is ten minutes past eleven a.m. (before noon).

(13) It is quarter past seven a.m. (in the morning).

(14) It is five minutes past eight a.m. (in the morning).

(15) It is quarter to ten a.m.

(16) It is twenty (a third) to ten.

(17) It is twelve (o’clock) noon.

(18) Last Saturday a foreigner fell from the window of (on) the second floor and broke both his legs.

(19) I read about the ordinal numbers on page thirty-one in the Arabic language grammar book.
Chapter 36

Exception

36.1 Exception in Arabic: 

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’:

\[
\text{illā} \quad \text{gayrun} \quad \text{siwā} \quad \text{‘adā (mā ‘adā)}
\]

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, \(\text{الْمُسْتَتَنِئَة} \), i.e. (the set) from which the exception is made;

(c) the subtractive or exceptive particle, \(\text{أَدِاءَةُ الْأَلْسَتَنِاء} \);

(d) the second noun, \(\text{الْمُسْتَتَنِئَة} \), i.e. the excepted or excluded member.

36.2 The particle \(\text{يِلُّ} \) is most commonly used. It takes the following noun in any of the three cases as follows:

(a) \(\text{يِلُّ} \), in a positive sentence

In a positive sentence the second noun that follows \(\text{يِلُّ} \) is in the accusative case, e.g.
In a negative sentence the second noun that follows ُّلا إلاَّ can be in either the nominative or accusative, e.g.

مَا جَاءَ الطَّلَّابُ ُّلا إلاَّ وَاحِدًا / وَاحِدٌ

مَا جَاءَ الطَّلَّابُ ُّلا إلاَّ وَاحِدًا / وَاحِدٌ

Only one student came. (lit. No students came except one.)

لَمْ يَقْرَآ منَ الْجَرَائِنَ ُّلا إلاَّ جَرِيدَةً / جَرِيدَةً

لَمْ يَقْرَآ منَ الْجَرَائِنَ ُّلا إلاَّ جَرِيدَةً / جَرِيدَةً

He read only one of the newspapers.

(He didn’t read from the newspapers except one newspaper.)

لَا ُّلا إلاَّ اللَّهُ / اللَّهُ

There is no god except God (Allah). OR There is only one God.

In a negative sentence the first noun may be dropped before ُّلا إلاَّ. Then the noun that follows ُّلا إلاَّ may take any of the three cases, according to the case assignment (rection) determined by the verb, e.g.

لَمْ يَكُلُ ُّلا إلاَّ قَلِيلًا

He ate only a little. (lit. He did not eat except a little.)
Only one man came. (lit. Nobody came except one man.)

I passed by only one man. (lit. I didn’t pass by except one man.)

I respect only the honest. (lit. I don’t respect except the honest.)

There is only one book. (lit. There does not exist except one book.)

The particles غيَرٌ، سوَى، عَداَ may replace ّillâ، but they take the following noun in the genitive case, e.g.

Only one came. (lit. Nobody came except for one.)

The men came except for one (of them).

عَداَ may be preceded by the relative pronoun ّامََّا، when it is regarded as a verb. It is then followed by a noun in the accusative case, e.g.

The men came except(ing) one (of them).

The particle ّillâ، and the accusative of غيَرٌ may be followed by the subordinating conjunction ّانَّا ‘that’. The meaning then becomes ‘except that, nevertheless, but, however’, e.g.
1. They discussed the matter, **but** they did **not** find a solution.

2. But (nevertheless) **he** refused to **answer**.

### Exercises

**Practise your reading:**

1. All family members slept in the country house except one who returned to the city.

2. An army division (group) went to the border except two soldiers (who) were ill.

3. My sister put out all the lights (lamps) except the two lights in the bathroom and the sitting room.

4. The members of the Security Council discussed the conflict between the two countries, but they did not agree on a single opinion.

5. I am nothing but (except) a human being like you. (Quran)
(6) (All of) the twelve disciples of 1the Lord 2Jesus/Messiah 1believed 4in his message apart from one.

(7) All 1people, 2apart from a 3few, 4are not interested in 6international 5politics.

(8) 1For every 2disease there is 3a medicine (cure) except 4death.

(9) 2The tourist 1visited 4all the Lebanese 3mountains 5except 6the mountain of the cedars.

(10) 1I irrigated all 2the trees of 3the orchard (garden) 4except one 7dried-up 6apple 5tree.

(11) All students 1attended 2the lecture except my brother and yours.

(12) Only one student 2passed the exam. (lit. 1No one 2passed 3the exam except one student.)

(13) All 2soldiers 1ran away (escaped) from 3the barracks 4except 5their commander and one 6soldier.

(14) I did not 1know any of 2the members who 3attended 4the meeting 5except the chairman and one 6member.
(15) I will not buy anything from the bookshop except the Arabic newspaper and the magazine.

(16) The audience (listeners) went out of the lecture hall except the lecturer and one new student (f).

(17) I planted a variety of flowers in the garden but no (lit. except) roses.

(18) All the students passed the final exam except one lazy student.

(19) I hate nothing except cold weather.

(20) There are only grape, fig and olive trees in our field.

(21) People talk only about the crisis in the Middle East.

(22) The military expert talked to newspaper correspondents but he refused to answer all the questions.

Translate into Arabic:

(1) All the family members except one, who was ill, visited the mountain of the cedars.
(2) All the students slept in the country house except my sister who returned to the city.

(3) All the soldiers went to the border except the commander and one soldier who were ill.

(4) All the members of the Security Council went out of the hall except one new member.

(5) In the final exam I did not know the answers to any of the questions except one.

(6) All the members attended the meeting except the military expert and one member.

(7) All the audience went out of the hall except the chairman of the meeting and the newspaper correspondents.

(8) My brother put out all the lights in the house except the light in the bathroom.

(9) I will not buy anything except roses, the newspaper and a magazine.

(10) The lecturer talked to an army division about the conflict between the two countries but he refused to answer all the questions.

(11) In the garden I planted a variety of flowers and trees but no (lit. except) olive trees.

(12) The members who attended the meeting discussed the crisis in the Middle East, but they didn’t agree on a single opinion.
Chapter 37

Verbs of wonder, the negative copula لَيْسَ laysa, verbs with special uses and some special uses of the preposition بـٍ bi...

37.1 Verbs of wonder، أَفْعَاءُ ٱلْتَّعْجِبِ

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 ما ‘what?’, followed by a verb form which looks like the derived verb form IV in the perfect tense third person singular masculine (pattern: أَفْعَلُ af'al) and a noun in the accusative case or a suffixed pronoun, e.g.

مَا أَجْمَلَّتْ l-binta!
How beautiful the girl is!

مَا أَكْذَبَهُ ۖ هَذَا l-ragula!
What a liar this man is!

مَا أَشَّدَّا سَوَادَهَا l-gaymati!
What a black cloud this is!

(lit. How 1strong is the 2blackness of this 3cloud! OR What 1a strength of 2blackness this 3cloud has!)
If two verbs of wonder refer to the same noun, the second verb is placed after the noun and takes a suffix pronoun, e.g.

\[
\text{ما أطول وما أصعب آلدرس وما أصعبه!} \\
\text{mā 'atwala d-darsa wa-mā 'as'aba- mā 'atwala wa-mā 'as'aba d-darsa) hu!}
\]

What a long and difficult lesson!

Verbs with special uses

(a) The negative copula لِيْسَ 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 لِيْسَ laysa:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>laysa, he is not</td>
<td>laysā, they (2)</td>
<td>laysū, they are not</td>
</tr>
<tr>
<td>3. fem.</td>
<td>laysat, she is not</td>
<td>laysatā, they (2)</td>
<td>lasna, they are not</td>
</tr>
<tr>
<td>2. masc.</td>
<td>lasta, you are not</td>
<td>lastumā, you (2)</td>
<td>lastum, you are not</td>
</tr>
<tr>
<td>2. fem.</td>
<td>lasti, you are not</td>
<td>lastumā, you (2)</td>
<td>lastunna, you are not</td>
</tr>
<tr>
<td>1.</td>
<td>lastu, I am not</td>
<td>(as in plural)</td>
<td>lasnā, we are not</td>
</tr>
</tbody>
</table>

Note: Regarding the expression of the predicative complement of لِيْسَ laysa, see below (37.10b).
Remember from chapter 32 that the two verbsَﻛﺎَنَ kāna ‘he was’ andَلم يَّلِسَ laysa ‘is not, are not’, have no passive forms.

The verbَزَالَ zāla (imperfect:َيُزَالَ yazālu) ‘to cease, to disappear, to go away’ is another sister ofَﻛﺎَنَ kāna. It can be used as an aspectual auxiliary in the perfect or imperfect tense, preceded by the negative particleَلمَ لا orَلم يَّزَالَ 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.

َلم يَّزَالَ/َلم يَّزَالَ يَدْرُسُ فِيَالْجَامِعَةَ

mā zāla / lā yazālu / lam yazal yadrusu fī l-ğamī’ati.

He is still (lit. did not cease) studying at the university.

َلم يَّزَالَ/َلم يَّزَالَ يَدْرُسُ فِيَالْجَامِعَةَ

mā zāla / lā yazālu / lam yazal hayyan.

He is still alive. (lit. He did not cease being alive.)

The verbَعَادَ ya‘udu (imperf.:َيُعِودَ ya‘ūdu) ‘to return, to do again, to resume’ is somewhat similar to the above verbَزَالَ zāla.

(a) When it is preceded by the negative particleَلمَ لا orَلم يَّعِودَ lam, the meaning is: ‘not again, no longer’, e.g.

َعَادَ يَدْرُسُ فِيَالْجَامِعَةَ

‘a‘āda yadrusu fī l-ğamī’ati.

He resumed studying at the university.

َلم يَّعِودَ/َلم يَّعِودَ يَدْرُسُ فِيَالْجَامِعَةَ

mā ‘a‘āda / lam ya‘ud yadrusu fī l-ğamī’ati.

He is no longer studying at the university. OR

He no longer studies at the university.

(b) The IVth form of the above verbَعَادَ ya‘udu isَأَعَادَ a‘āda. When it is followed by a defined noun in the accusative case, it will have the meaning ‘to do again, to give back, re-’, e.g.

َأَعَادَ َالْكِتَابَ

‘a‘āda l-kitāba. He returned / gave back the book.
\( \text{'a\'ada} \ l\text{-}imtih\=ana. \) He repeated (re-t\=ook\=ed) the exam. (He re-examined.)

\( \text{'a\'ada} \ n\text{-}nadara \ f\=i \ l\text{-}qad\=iyyati. \) He re-considered the case.

\( \text{iqtara\=ha} \ \text{'i\=data} \ n\text{-}nadari \ f\=i \ l\text{-}qad\=iyyati. \) He proposed to re-consider the case.

Note: The above \( \text{'\=aad\=a} \) is the verbal noun of form IV.

37.6 The verb \( \text{k\=ada} \) (imperfect: \( \text{yak\=ad\=u} \)) ‘to be about to . . ., almost, (nearly) . . .’ is used as an auxiliary with the following verb in the imperfect indicative or, alternatively, imperfect subjunctive (after \( \text{'\=an} \)), e.g.

**Main verb: imperfect**

- \( \text{k\=ada} \ l\text{-}wala\=du \text{ya\=qa\=a} \). The boy was about to fall over.

**Main verb: imperfect subjunctive**

- \( \text{k\=ada} \ l\text{-}wala\=du \text{'an ya\=qa\=a}\). The boy \text{was almost} about to fall over.

\( \text{kidtu} \ '\=am\=utu \text{mina} l\text{-}\=a\=t\=a\=si. } \text{I almost} died of thirst.

\( \text{kidtu} \ '\=an 'am\=uta \text{mina} l\text{-}\=a\=t\=a\=si. } \text{I \text{was almost} going to die of thirst.}

\( \text{yak\=ad\=u} \ '\=am\=utu \text{mina} l\text{-}\=g\=\=u\=\=i. } \text{He is almost} dying of hunger.

\( \text{yak\=ad\=u} \ '\=an 'am\=uta \text{mina} l\text{-}\=g\=\=u\=\=i. } \text{He is \text{almost} going to die of hunger.}

When \( \text{k\=ada} \) is in the perfect or imperfect tense, preceded by the negative particle \( \text{\=m\=a} \) or \( \text{l\=\=m} \) \( \text{\=l\=am} \), both tenses have almost the same meaning: ‘just, barely, hardly, almost not’, e.g.

\( \text{\=m\=a} \ '\=k\=ada / \text{\=l\=m} \ '\=yak\=ad\=u \text{ya\=qifu} \text{hatt\=a} \text{wa\=qa\=a} \). \text{He barely} stood up before he fell down.
The verb دَاَمَ 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 دَاَمَ جَالَسَاَ
mā dāma gālisan, as long as he is sitting

مَا دَاَمَ يَجْلِسُ
mā dāma yajlisu, as long as he sits

The verb قَّلَ qalla ‘to be little, to diminish, to be rare’ can take the suffix مَا मَا /...mā/ as قَّلَ مَا qallama meaning ‘seldom’, e.g.

قَّلَ مَا نَلْتَقِي
qallama naltaqi. We seldom meet.

Verbs with the meaning ‘to start, to begin’

In addition to the verb بَدَأُ bada’a ‘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 sāra ‘to become’, قَامَ qa’ma ‘to stand up’, أَخَذَ aḥāda, ‘to take’, e.g.

بَدَاَ / أَخَذَ يَركُضُ
bada’a / aḥāda yarkūdu. He began to run.

قَامَ يَمشِيَ
qāma yamshi. He rose/began to walk.

صَارَ يضْحكُ
sāra yadhaku. He began to laugh.

Some special uses of the prefixed preposition ..بـِ bi...

The preposition ..بـِ bi..., which normally means ‘by, with’, etc., can also be used in certain types of complements:
Verbs of wonder, the negative copula, special verbs and uses

(a) ... bi... preceding a direct object

Certain triliteral transitive verbs, such as سَمِعَ sami'a 'to hear' and بُعِثَ ba'ata 'to send', may take the preposition ... bi... before the direct object, which then appears in the genitive case. This construction is merely a stylistic alternative to the regular construction with an accusative direct object, e.g.

 سمَعَتْ بِالْخَبَرِ OR سمَعَتْ الْخَبَر
samī'tu bi-l-ḥabar. I heard the piece of news / about the news.

 بَعِثَ الْإِلَيْهِ بِرِسَالَةٍ OR بَعِثَ إِلَيْهِ بِرِسَالَة
ba'ata 'ilay-hi bi-risālatin. He sent him a letter.

Compare:

 أَكَلَ الْلَّحْمِ بَيْنَ الشَّوْكَةِ
'akala l-lahma bi-s-šawkati. He ate the meat with the fork.

(b) ... bi ... before the complement of a negative predicate

After the negative copula لَاِسْ لَaysa 'is not', and after the negative particle مَ عَ mā 'not', the predicative complement may take the preposition ... bi.. (+ genitive). Again, this construction is merely a stylistic alternative to the regular construction with an accusative predicative complement, e.g.

 لَسْتَ بِقَصِيرٍ OR لَسْتَ قَصِيرًا
lastu bi-qāṣīrin. I am not short.

 لِيِسَ بِقَبيحٍ OR لِيِسَ قَبيحًا
laysa bi-qabīhīn. He / it is not ugly.

 مَا كَنَّا نَائِمينً OR مَا كَنَّا نائِمين
mā kunnā bi-nā'imīna. We were not sleeping.

 مَا هَوَوْ بِبَيْخِيلٍ OR مَا هَوَوْ بِبِخِيلًا
mā huwa bi-bāhilīn. He is not stingy.
Note: َﻣﺎ mā has the function of لَﻴِﺲ laysa, which is a sister of kāna.

(c) َب... preceding the conjunctions َاَنَّ an and َاَنَّanna

The preposition َب... can be prefixed to the subordinating conjunctions َاَنَّ an and َاَنَّanna ‘that’ without any change of meaning, e.g.

طلَبَ مَنْيَ بَٰنَ أَذَهَبَ مَعَهُ
talaba min-nī bi-َاَنَّaḍḥaba ma‘a-hu.
He asked me to go with him.

أَخَبَرْنِي بَٰنَ أَذَهَبَ مَرَيضُ
‘aḥbarna-nī bi-َاَنَّanna ḍalīda-hu marīḍun.
He told me that his father is ill.

(d) Sometimes the particle َيَد‘when’ is used with the meaning ‘and then suddenly . . .’!, indicating surprise or sudden appearance. In that case the subject may take the preposition َب... bi... The particle َقَد qad is then normally added after the subject before the verb.

ِإِذْ وَصَلَ الْرَئِيسُ
‘id bi-r-ra‘īsī qad wasala!
Then / suddenly the president arrived!

Exercises
Practise your reading:

(1) َاَمَّا أَبَعَدَ هَذِهِ ٱلْقَرْيَةَ وَمَا ٣ أَضْيَقَ ۴ شَوارِعُهَا (شَأَرَعْ). َاَمَّا أَقَصَرَ الْرَئِيسَ وَمَا ٢ أَطْوَلَ ۳ رُوَّجَتُهَا.

(2) َاَمَّا أَشْوَارُ الْرَئِيسَ وَمَا ٢ أَطْوَلَ ۳ رُوَّجَتُهَا.

(1) How ٢far away this village is and how ٣narrow its ٤streets!

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1 It is seldom that the manager (director) of the company comes to work on Saturdays and Sundays.

2 How weak this patient is and how pale (lit. how strong yellow) his face!

3 I am not happy today because I didn’t pass the exam.

4 Isn’t there anyone at the university who is more competent (clever) than you in the Arabic language?

5 There is still some time before the aeroplane takes off (flies).

6 As long as your grandfather is ill (so) he should stay in bed for another month.
1 After half a month in the desert the camels almost died of thirst.

2 The family resumed searching for the lost child in the forest.

3 I have respected and admired His Majesty the King since the day of his coronation.

4 Aren’t you the one who was the vice-chairman of the oil company’s administrative board (council)?

5 The time given is not enough to answer all the exam questions.

6 The guest went for a walk in the forest and did not return.

Translate into Arabic:

(1) How tall the manager of the company is and how short his wife!

(2) The patient seldom comes to the physician on Saturdays and Sundays.

(3) How pale (yellow) the face of the president is and how weak he is!

(4) We can hardly hear what His Majesty the King is saying.

(5) I am not happy today because the director’s child is still lost in the forest.

(6) Isn’t your grandfather ill and shouldn’t he stay in bed for another week?
(7) The cat jumped on my chest and I was almost scared to death.
(8) The cat almost died of thirst in the bedroom.
(9) There is still half a day before the aeroplane departs (flies).
(10) How narrow the streets of this village are!
(11) Isn’t the family on holiday next month?
(12) After half a month the family resumed searching for the lost child in the desert.
(13) The vice-chairman of the board of the oil company still refuses to pay the taxes.
(14) The time given is not enough to answer all the questions in the news bulletin.
Chapter 38

Adverbs and adverbials, absolute or inner object, ḥāl (circumstantial clause) and tamyīz (accusative of specification)

38.1 Adverbs

Arabic adverbs are mostly derived from nominals. The majority of the derived adverbs are, in fact, indefinite accusative nouns or adjectives, although there are also many derived adverbs with ḍammah without nunation or article. Compared to European languages, Arabic has few underived (original) adverbs. The underived adverbs may end in sukūn or fathah, less often in kasrah or ḍammah without nunation.

38.2 In Arabic grammars, adverbs are classified by meaning as follows:

(a) adverbs of time, ظَرْفُ زَمَانٌ (answer the question: مَتَى matā ‘when?’)

(b) adverbs of place, ظَرْفُ مَكَانٍ (answer the question: أَيْنَ ‘ayna ‘where?’ or ‘whence?’).

Note: Of course, there are also adverbs of manner, degree, reason, restriction, etc., e.g. the underived adverb فقطَ qaat ‘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 مَنَ man ‘who?’.
matā can be preceeded by the particle ay, as َأْي َمَﺘﻰ َay matā, without any change of meaning, e.g.

When did you come?

Adverbs of time often have the definite article ... َأْلـ and take the accusative or, rarely, nominative case, e.g.

With article:

today on Friday now tonight now, at this time in this year

Without article:

afterwards, still, yet before, earlier when (conj.) yesterday tomorrow

Note: Adverbs ending in dammah, like َأَْالأَمُﺲ َyesterday, may take a preposition. Nevertheless they do not change the ending into kasrah, e.g. ِمْﻦ َbْﻌُﺪ َbْعَدَh after 'afterwards'.

Examples:

mā gā'a l-yawma. He did not come today.

mā gā'a ba’du. He has not come yet.

sāfara َأْمِﺲ. He travelled yesterday.

Note: The kasrah in َأْمِﺲ ‘yesterday’ is not an indication of the genitive case, but is only used for smoothing the pronunciation. Observe also that َأْمِﺲ ‘yesterday’ has definite reference, although lacking the article. The noun َأَْالأَمُﺲ َal-amsu, which is definite, means ‘the past’ (not: ‘yesterday’). Similarly, َأَْأَذٌ ‘tomorrow’ has definite reference but indefinite form. Compare the prepositional expression في َغًﺪا ‘in the future’ (not ‘tomorrow’).

Certain nouns in the accusative without the article ... َأْـ are used as adverbs when followed by a year, e.g.
38.6 Underived adverbs of place, ظرف زمان, are very few, e.g.

- tahtu hunā hunāka haytu
- beneath here there where, whither, whereas, due to the fact that

Examples:

- إِجْلِسْ هَنَا! إِجْلِس hunā! Sit here! (masc. sing.)
- اْذْهِبْ مِنْ حَيْثُ جِنَّتْ! اْذْهَب hab min haytu gi`ta! Go whence you came!

38.7 Derived adverbs of place are common, e.g., *فوق* fawqu ‘up(stairs), on top, above’, *وراء* warā’u ‘behind, in the rear, at the back’.

38.8 Other common adverbs having the form of accusative adjectives or nouns are:

- taqrīban laylan ġadan ?ahyānan ġiddan hālan
- almost by night tomorrow sometimes very immediately
- ٌاْوٌَثٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌَennie

eastward on the left, to the north
Examples:

أسافر غداً

wasafiru ġadan. I will travel tomorrow.

وصلت الطائرة ليلاً

wasalati t-tā’irat laylan. The aeroplane arrived at night.

توجهت أباخر جنوباً

tawaggahati l-bāhiratu ġanūban. The ship set out (headed) southwards.

38.9 English adverbs are often rendered by prepositional phrases in Arabic, e.g.

فهم بسهولة

fahima bi-suhūlatin. He understood easily (lit. with ease).

قرأ على مهل

qara’a ala mahlin. He read slowly.

38.10 Absolute or inner object

The so-called absolute or inner object, المفعول المطلق, is used to emphasize the manner of action or the number of instances. It consists of a verbal noun (derived from the same root as the main verb) in the indefinite accusative form, followed by an accusative adjective.

ركض ركضاً سريعاً

rakada rakdan sarī’an. He ran swiftly. (lit. He ran a swift running.)

فرح فرحًا كبيرًا

fariha farahān kabīran. He rejoiced greatly. (lit. He rejoiced a great joy.)

Note: Sometimes the inner object consists only of a dual verbal noun:

dققت الامساعة دقتين

daqqati s-sā’atu daqqatayni. The clock struck twice (two strikes).
38.11  **Hāl clause (phrase)**

Hāl حَالُ means ‘circumstance, condition, or state’. It is added to an already complete sentence as a kind of supplementive adverbial clause or phrase, answering the question كَيفُ kayfa ‘how?’ or ‘in which manner or condition?’. In English it corresponds mostly to a (co)predicative or adverbial participle (referring to the subject or object), as in ‘He came laughing. I saw him standing.’

Hāl حَالُ is mostly an adjective or active participle in the indefinite accusative, agreeing in gender and number with the noun to which it refers, e.g.

عَادَ السَّائِحُ مُرِيضًا َعَادَ s-sa‘īdu marīdan. The tourist returned ill.

(In which hāl ‘condition’ has the tourist returned? He returned marīdan ‘ill’. Thus, marīdan is hāl, because it describes the circumstance or condition of the tourist.)

لا تَشرِبُ الْقَهْوَةَ سَاخِنةً! lä taṣrabi l-qahwata sāhinatan! Don’t drink the coffee (while it is) hot!

ذَهَبَ صَدِيقِي بَاكْيَاَ dahaba šadīqi bākiya. My friend left weeping. (My friend wept as he left.)

ذَهَبَ الْأَوْلَادُ بَاكِيْنَاَ dahaba l-awlādu bākina. The boys left weeping. (The boys wept as they left.)

ذَهَبَتْ الْبَنَاتُ بَاكِيَاتُ dahabati l-banātu bākiyātin. The girls left weeping. (The girls wept as they left.)

Remember that the above بَاكِيَاتُ is in the accusative indefinite form, although it has two kasrahs. See chapter 13 on the sound feminine plural!

38.12  **Hāl حَالُ can be in the definite form only when followed by a suffixed possessive pronoun.** Hāl is never defined by the definite article لِ، e.g.
38.13 The wāw of ħāl, ُوَأُ آلَحَال

The conjunction ُوَ ‘and’ can be used to introduce a ħāl clause based on an active participle (which then remains in the nominative case). This ُوَ is called the wāw of ħāl, ُوَ آلَحَال, and can be translated as ‘while, as’. The wāw of ħāl can be connected to a personal pronoun or a noun in the nominative (referring to a separate subject), e.g.

تَكَلَّمَ وَهُوَ أَقِفَ
 takallama wa-huwa wāqīf. He spoke while (he was) standing.

هَرَبَ وَآلَحَالُ نَائِمٌ
 haraba wa-l-ḥārīsū nāʾīmūn. He escaped while the guard was sleeping.

38.14 ħāl, آلَحَال, may replace the participle with a finite verb in the imperfect tense, preceded by the wāw of ħāl ُوَ and a pronoun, e.g.

ذَهَبَ وَهُوُ يَبِيِّكَ
 ḍahaba wa-huwa yabkī. He left weeping. (He was weeping as he left.)

38.15 Tamyīz (accusative of specification)

The word tamyīz, تَمْيِيزَ, 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:

إِشْتَرَيْتُ لِئُرُ زَيْتًا
 īsturiya litrun zaytān.
One litre of oil was bought.
(zaytan is tamyż, because it specifies that the measured substance is oil and not something else)

My father bought one litre of oil.

I have twenty shirts.

The girl is less beautiful than her mother.
(lit. The girl is less with regard to beauty than her mother.)

Exercises

Practise your reading:

1) I learned the Arabic grammar (lessons) by heart, lesson by lesson (lit. the rules of the Arabic language).

2) I stayed awake all night alone (by myself) while the people were asleep.

3) In the West they make iron into weapons and in the East they cut trees for wood.

4) My neighbour emigrated from the village when he was old and since then we have heard nothing about him.
A guest dropped in (lit. came to me suddenly) while I was preparing to go out in a taxi (hired car) which was waiting for me outside.

The husband is faithful but his wife is more faithful than he.

The Kingdom of Saudi Arabia is one of the greatest oil-producing countries in the world.

The dog barked loudly (lit. a high barking) at the thief. The thief was scared and ran away.

The president of the republic received the ministers and parliamentary members and shook their hands one by one.

The merchant sold one (travelling) suitcase, 20 shirts and 11 shoes.

I bought the white shirts and the black hat, and a gold watch and a silver ring. (lit. the shirts white and the hat black)

There is no doubt that the physician is more experienced than the nurse.
14. The more a man is in love, the less sleep he gets. (lit. Whenever the man’s love increases, his sleep decreases.)

15. I lived with him for one week in the same apartment and I did not like him at all.

16. I will travel tomorrow to the Middle East and I will be away from the country for a whole month.

17. The lecturer entered the lecture hall (while he was) laughing.

18. Don’t drink juice hot and don’t drink tea cold!

19. I walked quickly (lit. a quick walk) for two hours (time) and got tired.

20. The moon rose suddenly from behind the mountain.

21. I decided I would return to my homeland Lebanon sooner or later.

Translate into Arabic:

(1) There is no doubt that I will return to my village sooner or later.
(2) The wife is more faithful than her husband.
(3) The dog barked suddenly at the guest and (so) the guest got scared and ran away.
(4) The West is more experienced than the East.
(5) I decided to drink the tea hot and the juice cold.
(6) The thief sold a black shirt, a white hat, a gold ring and a silver watch.
(7) I liked to see the lecturer laughing on the main street.
(8) The merchant emigrated to the Kingdom of Saudi Arabia and we have not heard anything about him.
(9) People cut trees for wood and from iron they make weapons.
(10) I lived alone for a month and a week on the mountain.
(11) I will be away tomorrow from the Arabic grammar lesson.
(12) I stayed awake all night alone in the apartment and I learned by heart the lessons about the Middle East.
(13) The president of the republic received the ministers and parliamentary members in the hall and shook their hands one by one.
A conditional sentence contains two parts. The first part of the conditional sentence expresses a condition or contingency. It is called protasis and the Arabic term is َأَلْشَرْطُ, ‘the condition’. The second part expresses the consequence or result of the condition and is called apodosis, َجَوَابُ أَلْشَرْطُ, ‘the answer to the condition’.

Conditional sentences are mostly introduced by one of the three conditional particles, which are ِإْنَّ, ِإَذاَ and َﻟْﻮ, all meaning ‘if’. The following outlines the differences in their use.

39.2 ِإْنَّ ‘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) ِإْنَ + perf. + ِإْنَ + perf. + ِإْنَ + imperf. jussive +
    imperf. jussive
    imperf. jussive
    imperf. jussive
in darasa nāgāha. in darasa yānghā. in yadras yānghā.
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.

ِإْنَ + perf. + ِإْنَ + imperf. jussive +
imperative imperative
ِإْنَ يَدْهَبُ فَأَذَهْبُ ِإْنَ يَدْهَبُ فَأَذَهْبُ
in dahaba fa-dhab! in yadhab fa-dhab!
If he goes, then you go! OR If he goes, then you should go!
Note: In spite of being in the perfect tense, the above verb َذَﻫﺐ refers to the future here (see chapter 17).

**39.4** ِإِذَا َاذَا idā ‘if’ is a synonym of ِإْنْ َإَذَا in, 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 ... َﻓـ fa ‘then’:

- the particle َﻗْﺪ qad
- the future particles َﺳُﻮَفَ sawfa or َﺳـ sa...
- the interrogative particle ِﻫِﻞَ hal
- the negative particle َﻣﺎ mā, َﻟْﻦَ lan, or َﻻ lā
- the negative copula َﻟْﻴَﺲ laysa.

Note: The imperfect jussive and the imperative cannot be used after ِإْنْ َإَذَا.

Examples:

(a) ِإْنِ ِإَذا َوَﻋَﺪَك َﻓَﻘْﺪ َﺻَﺪَق ُِإْنَ ِإَذا َوَﻋَﺪَك َﻓَﻘْﺪ َﺻَﺪَق ِإْنِ ِإَذا َوَﻋَﺪَك َﻓَﻘْﺪ َﺻَﺪَق
If you promise you, (then) you promise he is sincere.

(b) ِإْنِ ِإَذا َأَﺳْﺄَت َﻓَﺲَﻮَف َﺗْﻨَﺪُم ِإْنِ ِإَذا َأَﺳْﺄَت َﻓَﺲَﻮَف َﺗْﻨَﺪُم ِإْنِ ِإَذا َأَﺳْﺄَت َﻓَﺲَﻮَف َﺗْﻨَﺪُم
If you do harm, (then) you will regret it.

(c) ِإْنِ ِإَذا َوَﻋَﺪَك َﻓَﻘْﺪ َﺻَﺪَق ِإْنِ ِإَذا َوَﻋَﺪَك َﻓَﻘْﺪ َﺻَﺪَق ِإْنِ ِإَذا َوَﻋَﺪَك َﻓَﻘْﺪ َﺻَﺪَق
If you promise you, (then) you promise he is sincere.

(d) ِإْنِ ِإَذا َوَﻋَﺪَك َﻓَﻘْﺪ َﺻَﺪَق ِإْنِ ِإَذا َوَﻋَﺪَك َﻓَﻘْﺪ َﺻَﺪَق ِإْنِ ِإَذا َوَﻋَﺪَك َﻓَﻘْﺪ َﺻَﺪَق
If you promise you, (then) you promise he is sincere.
(e) \(\text{...} /\text{fa}.../\) preceding the interrogative particle \(\text{ـُهـُلـ} /\text{hal}\):

إنْ / إذا قلت لك سراً فهل تكتمه؟

If I tell you a secret, will you keep it confidential? OR
If I told you a secret, would you keep it confidential?

(f) \(\text{...} /\text{fa}.../\) preceding the negative particle \(\text{ـَا مَا} / \text{lan or ـَلَّا}:

إنْ / إذا زارني عدوًا فما أطرده / فلا أطرده / فلن أطرده

If an enemy visits me, I shall not dismiss him.

(g) \(\text{...} /\text{fa}.../\) preceding the negative copula \(\text{ـِسَ لَّا} / \text{laysa}:

إنْ تذهب فست بدأه

If you go, (then) I am not going.

39.5 law ‘if’, for unreal condition, takes the perfect in both parts and refers to the past or future. The second part is often preceded by the particle ...ـِلُّ، e.g.

ّوُدَرْسَ لَنْتَجِحَlaw darasa la-nağha.

If he had studied, he would have succeeded. OR
If he studied, he would succeed.

ّوُكَانَ عِندَيْ نَقُودَ لَسَافَرَتَlaw kâna ‘indî nuqûdun la-sâfartu.

If I had had money, I would have travelled.

39.6 law-lâ and law-lam ‘if not’

law-lâ is followed by a nominal predicate or suffix pronoun. law-lam is followed by the verb in the imperfect jussive, e.g.

ّوُلَأْ رَغْبَةُ الْوَزِيرِ لَسُتْقَالُ السَّفَرِlaw-lâ ragbatu l-wazîri la-staqâla s-safîru.

If it had not been the minister’s wish, the ambassador would have resigned.
Were it not for him, the ambassador would have resigned.

If he had not been industrious, he would not have succeeded.

All three conditional particles can be followed by the verb *kāna*, to confirm the perfect tense (past), e.g.

If he had come, he would have seen them.

The second part of the conditional sentence may precede the first part:

I will meet you, if I visit Damascus.

The following interrogative pronouns can be used in generalized relative clauses with conditional implication. The verb in both parts of the sentence is then in the imperfect jussive (apocopatus) mood:

Examples:

Wherever you go, I will go.
Concessive particles

The combined particles and expressions below correspond to the English concessive conjunctions and prepositions: ‘although, even if, in spite of, despite’.

- **hattā wa-law**, even if, even supposing that
- **ma’a anna**, even though, although
- **wa-law**, whatever, even if, even though
- **ragma**, (prep.) in spite of
- **bi-r-ragmi**, (prep.) in spite of, despite
- **ragma anna**, although, even though
- **wa-in**, even though

Examples:

- **hatta wa-law darasa sawfa yasqutu.**
  Even if he were to study, he'll fail.

- **ma’a anna darasa gayidan, saqata fi l-imtihani.**
  Although he studied well, he failed in the exam.

- **sa’adhabu ragma l-matari.**
  I will go in spite of the rain.

- **dahaba ila amali-hi raqma maradi-hi / bi-r-raqmi min maradi-hi.**
  He went to his work in spite of his illness.
I will travel, even if heaven were to fall.

Exercises

Practise your reading:

(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.

(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.

(3) If a ¹word ²comes from ³the mind, ⁴it enters the mind ⁵and heart. If it comes from ⁶the tongue, it goes in ⁷one ear and out ⁸the other.

(4) If an ¹individual were ²able ³to govern ⁴himself by himself ⁵without the ⁶law, ⁷there would be no ⁸need for ⁹government.

(5) If there were ³mutual ¹cooperation and ²understanding between ⁴countries ⁵and people, ⁶then there would ⁷be less ⁸cause for ⁹war ¹⁰and terrorism.

(6) He who ¹works in ²his childhood ³and youth ⁴will ⁵relax in old age.
(7) Had you learned 1a profession in your childhood, 2it would have been useful for 3your future.

(8) Had the 23ambulance (lit. 3aid 2car) not 1arrived 4quickly, (then) 7the wounded (man) 56would have bled to 8death (lit. 4his blood would have 5drained 8and he would 8have died).

(9) If you go with him in 1the same car, 2I won’t go with you.

(10) If every father and mother 1were concerned for the proper (good) education of their children, 4there would 3be fewer 4criminals.

(11) Had there not been schools and universities, 2ignorance 1would have prevailed, 4crime would 3have increased and 6jails would 5have been crowded.

(12) If 2the judge 1asks you 3questions, 4answer him 56in any case (56anyway, always)!

(13) If 1you are lazy today in your studies, 2you will flunk (fail) 3the exam 4tomorrow.

(14) Had he studied 1his lessons well 2and reduced his 3absence from 4 the lectures, 5he would have passed 6the exam.
Conditional sentences

(15) Had the wounded (man) received better treatment (lit. been treated with a better treatment), (then) his wounds would have healed more quickly (lit. then he would have recovered from his wounds in a shorter time).

إِنْ لَمْ تَعْمَلْ وَنَنْتَجْ كَعِيْرَكْ طَرْدَتْكَ مِنَ الْعَمْلِ.

(16) If you don’t work and be productive like the others (lit. others than you), I will fire you (lit. I will dismiss you from work).

إِنْ تَعْمَلْ أَوْ تَمَارِسَ أيْ نَوْعٍ مِنْ الْرَياْضَةِ فَالْعَمْلُ وَالْرَياْضَةُ يُرْجِحانَ الْجُسْمَ وَيَسِيَّانِ الْهُوَمَ (هَم).

(17) If you work or practise any type of sport(s), work and sport(s) will relax the body and make you forget your worries.

اِنْمَا 2تَذْهِبْ أَدْهَابُ مَعِكَ وَأَيُّمَا نَنِمْ أَنَّم.

(18) Wherever you go I will go with you and wherever you sleep I will sleep.

إِنْ أَحْتَرَمْكْ أُحِدْ فَأَحْتَرَمِهُ وَإِنْ لَمْ يَحْتَرِمْكَ فَلَا 4تَحْتَرِمِهُ.

(19) If a person respects you (then) respect him, and if he doesn’t respect you, then don’t respect him.

لَوْلَا يَكْنِ 2الْقَلْفُ 3حَارَاءٌ فِي 4الأَسْبَعُ 5الْمَاضِيَ 6لَمَّا 7صَعِدَتْ 7ظَلَّتْ إِلَى 8الأَجْبَل.

(20) Had the weather not been hot last week, I would not have gone up to the mountain.

Translate into Arabic:

(1) Wherever you sleep I will sleep and wherever you go I will go (with you).

(2) If the physician had not arrived quickly, the wounded (man) would have died.
(3) If you don’t visit the wounded (man) today, I will be angry with you and I will not visit you tomorrow.

(4) If you practise or do any type of sports like the others, you will relax in old age.

(5) If the wounded (man) had been treated well, he would have recovered from his wounds in a shorter time.

(6) If you had learned any type of sport in your childhood, (then) sports would have relaxed your body and made you forget your worries.

(7) If your father asks you questions about your studies, answer him always (anyway)!

(8) If you are lazy at your work and are not productive like the others, I will fire you (lit. dismiss you from work).

(9) If he had reduced his absence from the lessons and lectures, he would have passed the exam.

(10) Had it not been for the Red Cross and Red Crescent, many people would have died of hunger and thirst.

(11) If the ambulance hadn’t arrived quickly, many of the victims of the earthquake would have died.

(12) If my father had not been ill last week, I would not have gone up to him on the mountain.

(13) If a word comes from the tongue it goes in one ear and out the other, but if a word comes out from the heart (then) it goes into the mind.

(14) If there were mutual cooperation between the government and the people, the causes of crime would be reduced.

(15) Had the government not supported (helped) young people (the youth), crimes would have increased, and jails would have been crowded.
Appendix I

Tables of verb forms
**Table A1.1.** The patterns of the ten forms of the strong triliteral verb Fa’ala ‘to do, to act’

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Note: There are dozens of verbal nouns (masdar) for form I.
### Table A1.2. The patterns of the derived forms of the doubled verb فَرَّا farra ‘to escape, to flee’

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(ماضي)
Table A1.3  The patterns of the derived forms of verbs with a weak initial radical  

\( \text{waşala, 'to arrive'} \)

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<td>أُتَوصِلَ أُتُوصِلَ أُتِوصَلْ أُتُوصَلَ أُتُوصَلَ أُتُوصَلَ</td>
<td>أُتَوصِلَ أُتُوصِلَ أُتِوصَلْ أُتُوصَلَ أُتُوصَلَ أُتُوصَلَ</td>
<td>أُتَوصِلَ أُتُوصِلَ أُتِوصَلْ أُتُوصَلَ أُتُوصَلَ أُتُوصَلَ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Noun (masdar): **muwāṣalatun**
### Table A1.4 The patterns I–X of verbs with a weak middle radical 
\( \ddot{q} \dddot{m}a \) 'to stand up' (from قَوْم qwm)

<table>
<thead>
<tr>
<th>Active</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>قَام qāma</td>
<td>qawwama</td>
<td>qāwama</td>
<td>ʔaqāma</td>
<td>taqawwama</td>
<td>taqāwama</td>
<td>ʔinqāma</td>
<td>ʔiqtāma</td>
<td>ʔistaqāma</td>
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</tr>
<tr>
<td>Imper.</td>
<td>ʔاَقِمْ ْيَقُومُ</td>
<td>ْيَقُومُ</td>
<td>ْيَقِيمُ</td>
<td>ْيَقِيمُ</td>
<td>ْيَقِيمُ</td>
<td>ْيَقِيمُ</td>
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<tr>
<td>Imperat.</td>
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<td>ْقُومْ</td>
<td>ْقُومْ</td>
<td>ْقُومْ</td>
<td>ْقُومْ</td>
<td>ْقُومْ</td>
<td>ْقُومْ</td>
<td>ْقُومْ</td>
<td>ْقُومْ</td>
<td></td>
</tr>
<tr>
<td>Particip.</td>
<td>ْقَيْمُ</td>
<td>ْقَيْمُ</td>
<td>ْقَيْمُ</td>
<td>ْقَيْمُ</td>
<td>ْقَيْمُ</td>
<td>ْقَيْمُ</td>
<td>ْقَيْمُ</td>
<td>ْقَيْمُ</td>
<td>ْقَيْمُ</td>
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</tr>
</tbody>
</table>
### Passive

<table>
<thead>
<tr>
<th>Tense</th>
<th>Stem (masdar)</th>
<th>Infinitive</th>
<th>Participle</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Passive</td>
<td>أَسْتَقَامَ</td>
<td>أَقْتَمَ</td>
<td>أَنْقَمَ</td>
<td>تَقَامَ</td>
<td>يُقَامَ</td>
<td>مُقَامَ</td>
</tr>
<tr>
<td>Perfect</td>
<td>qīmā</td>
<td>quwwima</td>
<td>qūwima</td>
<td>?uqīmā</td>
<td>tuquwwima</td>
<td>tuqūwima</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>?unqīmā</td>
<td></td>
<td>?uqtīmā</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ʻustuqīmā</td>
</tr>
<tr>
<td>Imperfect</td>
<td>yuqāmu</td>
<td>yuqawwamu</td>
<td>yuqāmu</td>
<td>yuqawwamu</td>
<td>yutaqawwamu</td>
<td>yunqāmu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>yuqtāmu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>yustaqaṭāmu</td>
</tr>
<tr>
<td>Particip.</td>
<td>maqūmūn</td>
<td>muqawwamun</td>
<td>muqūmūn</td>
<td>mutaqawwamun</td>
<td>munqāmūn</td>
<td>muqtāmūn</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>mustaqāmūn</td>
</tr>
<tr>
<td>Verbal</td>
<td>إِسْتَقَامَةَ</td>
<td>إِقْتَيْمَةً</td>
<td>إِنْقَيْمَةً</td>
<td>تَقَامَةً</td>
<td>مُقَامَةً</td>
<td>أَقْمَةً</td>
</tr>
<tr>
<td>noun</td>
<td>qawmūn</td>
<td>taqwīmūn</td>
<td>muqāwamatun</td>
<td>?iqāmatun</td>
<td>taqawwumun</td>
<td>inqiyāmūn</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>?īqiṭiyāmūn</td>
</tr>
<tr>
<td>(masdar)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ʻiṣtiqaṭāmatun</td>
</tr>
</tbody>
</table>
Appendix 2

Verb conjugation paradigms

A2.1 Strong verb كتاب ‘to write’ (perf. /ال imperf. /ل)

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>3. m. كتاب</td>
</tr>
<tr>
<td></td>
<td>3. f. كتاب</td>
</tr>
<tr>
<td></td>
<td>2. m. كتاب</td>
</tr>
<tr>
<td></td>
<td>2. f. كتاب</td>
</tr>
<tr>
<td></td>
<td>1. m/f. كتاب</td>
</tr>
<tr>
<td>Dual</td>
<td>3. m. كتاب</td>
</tr>
<tr>
<td></td>
<td>3. f. كتاب</td>
</tr>
<tr>
<td></td>
<td>2. m/f. كتاب</td>
</tr>
</tbody>
</table>
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.

### A2.2 Conjugations of the derived verb forms II–X

`KSAR` ‘to smash, to break into pieces’

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>يَكْسَرُ كَسَرَ</td>
<td>ﻦَكْسَرُ كِسَرَ</td>
<td>ﻰَكْسَرَ كَسَرَ</td>
<td>ﺎَكْسَرَ ﺑَكْسَرَ</td>
<td>ُكَسَرَ</td>
</tr>
<tr>
<td>3. f.</td>
<td>ﻢَكْسَرَ كَسَرَ</td>
<td>ﻢَكْسَرَ كَسَرَ</td>
<td>ﻦَكْسَرَ كَسَرَ</td>
<td>ﺎَكْسَرَ ﺑَكْسَرَ</td>
<td>ُكَسَرَ</td>
</tr>
<tr>
<td>2. m.</td>
<td>كَسْرَ ﺖَكْسَرَ</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
<td>ُكَسَرَ</td>
</tr>
<tr>
<td>2. f.</td>
<td>كَسِرَ ﺖَكْسَرَ</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
<td>ُكَسَرَ</td>
</tr>
<tr>
<td>1. m. f.</td>
<td>كُفْسَرَ كَسَرَ</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
<td>ُكَسَرَ</td>
</tr>
</tbody>
</table>

Active participle: مِكَسَرٌ Passive participle: مُكَسَرٌ

Verbal noun (masdar): تَكْسِيرٌ (as تَجْرِيْبٌ ‘a test, trial’)

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perf.</td>
<td>Imperf.</td>
</tr>
<tr>
<td>3. m.</td>
<td>ﻦَكْسَرُ كَسَرَ</td>
</tr>
<tr>
<td>3. f.</td>
<td>ﻢَكْسَرَ كَسَرَ</td>
</tr>
<tr>
<td>2. m.</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
</tr>
<tr>
<td>2. f.</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
</tr>
<tr>
<td>1. m. f.</td>
<td>ﺖَكْسَرَ كَسَرَ</td>
</tr>
</tbody>
</table>

*Appendices*
### III  ‘to correspond with’

<table>
<thead>
<tr>
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<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>يَكَتَبُ</td>
</tr>
<tr>
<td>3. f.</td>
<td>تُكَتِّبُ</td>
</tr>
<tr>
<td>2. m.</td>
<td>كَتَبَ</td>
</tr>
<tr>
<td>2. f.</td>
<td>كَتَبَ</td>
</tr>
<tr>
<td>1. m.f.</td>
<td>كَتَبَ</td>
</tr>
</tbody>
</table>

Act. part: مَكَتَبٌ | Pass. part: مَكَتَبٌ | Verbal noun (masdar): مَكَتَبٌ or كِتَابٌ

### IV  ‘to inform’

<table>
<thead>
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<th>Passive</th>
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</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>يُعْلَمْ</td>
</tr>
<tr>
<td>3. f.</td>
<td>تُعْلَمْ</td>
</tr>
<tr>
<td>2. m.</td>
<td>أَعْلَمْ</td>
</tr>
<tr>
<td>2. f.</td>
<td>أَعْلَمْ</td>
</tr>
<tr>
<td>1. m.f.</td>
<td>أَعْلَمْ</td>
</tr>
</tbody>
</table>

### V تَعلَمُ ‘to learn, to be taught’

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>3. m.</td>
<td>يَتَعلَمُ</td>
</tr>
<tr>
<td>3. f.</td>
<td>تَتَعلَمُ</td>
</tr>
<tr>
<td>2. m.</td>
<td>تَتَعلَمُ</td>
</tr>
<tr>
<td>2. f.</td>
<td>تَتَعلِمِي</td>
</tr>
<tr>
<td>1. m. f.</td>
<td>أَتَتعلَمُ</td>
</tr>
</tbody>
</table>

Act. part. مَتعلِمُ  Pass. part. مَتعلِمَ  Verbal noun (masdar): تَعلَمَ

### VI تَقَاطَلُ ‘to fight one another’

<table>
<thead>
<tr>
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<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>3. m.</td>
<td>يُقاتَلُ</td>
</tr>
<tr>
<td>3. f.</td>
<td>تَتَقاتَلُ</td>
</tr>
<tr>
<td>2. m.</td>
<td>تَتَقاتَلُ</td>
</tr>
<tr>
<td>2. f.</td>
<td>تَتَقاتَلِي</td>
</tr>
<tr>
<td>1. m. f.</td>
<td>أَتَتَقاتَلُ</td>
</tr>
</tbody>
</table>

Act. part. مَتَقاتَلٌ  Pass. part. مَتَقاتَلٌ  Verbal noun (masdar): تَقاتَلٌ
### VII

<table>
<thead>
<tr>
<th>Active</th>
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</thead>
<tbody>
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<td>3. m.</td>
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<tr>
<td>3. f.</td>
<td>انكَسرت</td>
</tr>
<tr>
<td>2. m.</td>
<td>انكَسرَ</td>
</tr>
<tr>
<td>2. f.</td>
<td>انكَسرَن</td>
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<tr>
<td>1. m.f.</td>
<td>انكَسرَ</td>
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</table>

**Act. part.** انكَسر

**Verbal noun (masdar):** انكسار

### VIII

<table>
<thead>
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<td>احتَرقت</td>
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<td>2. m.</td>
<td>احتَرقت</td>
</tr>
<tr>
<td>2. f.</td>
<td>احتَرقت</td>
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<tr>
<td>1. m.f.</td>
<td>احتَرقت</td>
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</tbody>
</table>

**Act. part.** احتَرق

**Pass. part.** محتَرق

**Verbal noun (masdar):** احتراق
### IX

<table>
<thead>
<tr>
<th>Active</th>
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</thead>
<tbody>
<tr>
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<td>Imperf.</td>
<td>Imperf.</td>
</tr>
<tr>
<td>Imperat.</td>
<td></td>
</tr>
</tbody>
</table>

#### ‘to become yellow’

- 3. m. **يَصِفْرُ**
- 3. f. **تَصِفَّرُت**
- 2. m. **يَصِفَّرْت**
- 2. f. **تَصِفَّرْتِن**
- 1. m.f. **أَصِفَّرْتُ**

**Act. part.**  **مصَّفر**

**Verbal noun (masdar):**  **إِصْفَرَارُ**

(The passive is not used.)

### X

<table>
<thead>
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<tbody>
<tr>
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<tr>
<td>Imperf.</td>
<td>Imperf.</td>
</tr>
<tr>
<td>Imperat.</td>
<td></td>
</tr>
</tbody>
</table>

#### ‘to use’

- 3. m. **يُسْتَعِمَلُ**
- 3. f. **تُسْتَعْمِلَت**
- 2. m. **يُسْتَعِمْلَت**
- 2. f. **تُسْتَعْمِلَتْن**
- 1. m.f. **أَسْتَعِمَلْتُ**

**Act. part.**  **مَسْتَعِمَلُ**

**Pass. part.**  **مَسْتَعِمَلْتٌ**

**Verbal noun (masdar):**  **إِسْتَعِمَلْارُ**
## Doubled verb ْمَرُّ ‘to pass’ (perf. lal imperf. lul)

<table>
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</tr>
</thead>
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<td>subj.</td>
</tr>
<tr>
<td>imper.</td>
<td>jussive</td>
<td>indic.</td>
</tr>
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<td>3.m.</td>
<td>ُﻳَﻤُّﺮ ُﻣَّﺮ َﻳُﻤَّﺮ َﻳُﻤَّﺮ َﻳُﻤُّﺮ َﻣَّﺮ</td>
<td>ُﻳَﻤَّﺮ ُﻣَّﺮ َﻳُﻤَّﺮ َﻳُﻤَّﺮ َﻳُﻤُّﺮ َﻣَّﺮ</td>
</tr>
<tr>
<td>3.f.</td>
<td>ُﺗَﻤُّﺮ ُﻣَّﺮْت َﺗُﻤَّﺮ َﺗُﻤَّﺮ َﺗُﻤُّﺮ َﻣَّﺮْت</td>
<td>ُﺗَﻤَّﺮ ُﻣَّﺮْت َﺗُﻤَّﺮ َﺗُﻤَّﺮ َﺗُﻤُّﺮ َﻣَّﺮْت</td>
</tr>
<tr>
<td>2.m.</td>
<td>ُﻣَّﺮ ُﺗَﻤُّﺮ ُﻣِﺮْرَت َﺗُﻤَّﺮ َﺗُﻤَّёр َﺗُﻤُّﺮ َﻣَﺮْرَت</td>
<td>ُﻣَّﺮ ُﺗَﻤُّﺮ ُﻣِﺮْرَت َﺗُﻤَّﺮ َﺗُﻤَّёр َﺗُﻤُّﺮ َﻣَﺮْرَت</td>
</tr>
<tr>
<td>2.f.</td>
<td>ُﻣَّﺮي ُﺗَﻤَّﺮيَﻦ ُﻣِﺮْرِت َﺗُﻤَّﺮي َﺗُﻤَّﺮي َﺗُﻤَّﺮيَﻦ َﻣَﺮْرِت</td>
<td>ُﻣَّﺮي ُﺗَﻤَّﺮيَﻦ ُﻣِﺮْرِت َﺗُﻤَّﺮي َﺗُﻤَّﺮي َﺗُﻤَّﺮيَﻦ َﻣَﺮْرِت</td>
</tr>
<tr>
<td>1.m.f.</td>
<td>ُأَﻣُّﺮ ُﻣِﺮْرُت َأُﻣَّﺮ َأُﻣَّﺮ َأُﻣُّﺮ َﻣَﺮْرُت</td>
<td>ُأَﻣُّﺮ ُﻣِﺮْرُت َأُﻣَّﺮ َأُﻣَّﺮ َأُﻣُّﺮ َﻣَﺮْرُت</td>
</tr>
</tbody>
</table>

| Dual   | ُﻳَﻤَّﺮاِن ُﻣَّﺮا َﻳُﻤَّﺮا َﻳُﻤَّﺮا َﻳُﻤَّﺮاِن َﻣَّﺮا | ُﻳَﻤَّﺮاِن ُﻣَّﺮا َﻳُﻤَّﺮا َﻳُﻤَّﺮا َﻳُﻤَّﺮاِน َﻣَّﺮا |
| 3.m.   | ُﺗَﻤَّﺮاِن ُﻣَّﺮَﺗﺎ َﺗُﻤَّﺮا َﺗُﻤَّﺮا َﺗُﻤَّﺮاِن َﻣَّﺮَﺗﺎ | ُﺗَﻤَّﺮاِن ُﻣَّﺮَﺗﺎ َﺗُﻤَّﺮا َﺗُﻤَّﺮا َﺗُﻤَّﺮاِن َﻣَّﺮَﺗﺎ |
| 3.f.   | ُمَّﺮا ُﺗَﻤَّﺮاِن ُﻣِﺮْرُﺗْﻢ َﺗُﻤَّﺮا َﺗُﻤَّﺮا َﺗُﻤَّﺮاِن َﻣَﺮْرُﺗْﻢ | ُمَّﺮا ُﺗَﻤَّﺮاِن ُﻣِﺮْرُﺗْﻢ َﺗُﻤَّﺮا َﺗُﻤَّﺮا َﺗُﻤَّﺮاِن َﻣَﺮْرُﺗْﻢ |

| Plural | ُﻳَﻤُّﺮوَن ُﻣُّﺮوا َﻳُﻤُّﺮوا َﻳُﻤُّﺮوا َﻳُﻤُّﺮوَن َﻣُّﺮوا | ُﻳَﻤُّﺮوَن ُﻣُّﺮوا َﻳُﻤُّﺮوا َﻳُﻤُّﺮوا َﻳُﻤُّﺮوَن َﻣُّﺮوا |
| 3.m.   | ُﺗَﻤُّﺮوَن ُﻣِﺮْرُﺗْﻢ َﺗُﻤُّﺮوا َﺗُﻤُّﺮوا َﺗُﻤُّﺮوَن َﻣَﺮْرُﺗْﻢ | ُﺗَﻤُّﺮوَن ُﻣِﺮْرُﺗْﻢ َﺗُﻤُّﺮوا َﺗُﻤُّﺮوا َﺗُﻤُّﺮوَن َﻣَﺮْرُﺗْﻢ |
| 3.f.   | ُمُّﺮوا ُﺗَﻤُّﺮوَن ُﻣِﺮْرُﺗَّﻦ َﺗْﻤُﺮْرَن َﺗْﻤُﺮْرَن َﺗْﻤُﺮْرَن َﻣَﺮْرُﺗَّﻦ | ُمُّﺮوا ُﺗَﻤُّﺮوَن ُﻣِﺮْرُﺗَّﻦ َﺗْﻤُﺮْرَن َﺗْﻤُﺮْرَن َﺗْﻤُﺮْرَن َﻣَﺮْرُﺗَّﻦ |
| 2.m.   | ُأْﻣُﺮْرَن ُﺗْﻤَﺮْرَن ُﻣِﺮْرُﺗَّﻦ َﺗْﻤُﺮْرَن َﺗْﻤُﺮْرَن َﺗْﻤُﺮْرَن َﻣَﺮْرُﺗَّﻦ | ُأْﻣُﺮْرَن ُﺗْﻤَﺮْرَن ُﻣِﺮْرُﺗَّﻦ َﺗْﻤُﺮْرَن َﺗْﻤُﺮْرَن َﺗْﻤُﺮْرَن َﻣَﺮْرُﺗَّﻦ |
| 2.f.   | ُﻧَﻤُّﺮ ُﻣِﺮْرَﻧﺎ َﻧُﻤَّﺮ َﻧُﻤَّﺮ َﻧُﻤُّﺮ َﻣَﺮْرَﻧﺎ | ُﻧَﻤُّﺮ ُﻣِﺮْرَﻧﺎ َﻧُﻤَّﺮ َﻧُﻤَّﺮ َﻧُﻤُّﺮ َﻣَﺮْرَﻧﺎ |

| Act. part. | َﻣﺎٌّر | Pass. part. | َﻣْﻤُﺮوٌر | Verbal noun (masdar) | َﻣَرُّ |
### Quadrilateral verb ترجمَ ‘to translate’

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<td>تترجمْ</td>
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<td>تترجمْ</td>
<td>تترجمْ هو</td>
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<td>ترجمَ</td>
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<td>تترجمَين</td>
<td>تترجمْي</td>
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**Dual**

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  - تترجم
  - تترجم
  - تترجم
  - تترجم

- **3. f.**
  - تترجم
  - تترجم
  - تترجم
  - تترجم
  - تترجم

- **2. m.f.**
  - تترجم
  - تترجم
  - تترجم

**Plural**

- **3. m.**
  - تترجمون
  - تترجمون
  - تترجمون
  - تترجمون
  - تترجمون

- **3. f.**
  - تترجمين
  - تترجمين
  - تترجمين
  - تترجمين
  - تترجمين

- **2. m.**
  - تترجمون
  - تترجمون
  - تترجمون
  - تترجمون
  - تترجمون

- **2. f.**
  - تترجمين
  - تترجمين
  - تترجمين
  - تترجمين
  - تترجمين

- **1. m.f.**
  - تترجم
  - تترجم
  - تترجم
  - تترجم
  - تترجم

**Act. part.** منترجم
**Pass. part.** مترجم
**Verbal noun (masdar)**ترجمة
Verb with initial hamzah: َأَﺧَﺬ ‘to take’ (perf. /a/ imperf. /ul)

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<td>ُأِﺧَﺬ</td>
<td>َﻳْﺄُﺧْﺬ</td>
<td>َﻳْﺄُﺧَﺬ</td>
<td>َأَﺧَﺬ</td>
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<td>َﺗْﺄُﺧْﺬَﺗ</td>
<td>َﺗْﺄُﺧَﺬ</td>
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<td>ُﺗْﺆَﺧَﺬ</td>
<td>ُأِﺧْﺬِت</td>
<td>َﺗْﺄُﺧَﺬي</td>
<td>َﺗْﺄُﺧَﺬي</td>
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<td>2. f.</td>
<td>ُﺧِﺬي</td>
<td>ُﺗْﺆَﺧِﺬﻳَﻦ</td>
<td>ُأِﺧْﺬِت</td>
<td>َﺗْﺄُﺧِﺬي</td>
<td>َﺗْﺄُﺧِﺬي</td>
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<td>َﻧْﺄُﺧْﺬ</td>
<td>َﻧْﺄُﺧَﺬ</td>
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**Dual**

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<td>َﺗْﺆَﺧَﺬا</td>
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<td>3. f.</td>
<td>ُﺗْﺆَﺧَﺬا</td>
<td>ُأِﺧْﺬَت</td>
<td>َﺗْﺄُﺧَﺬا</td>
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<td>ُﺗْﺆَﺧَﺬا</td>
<td>ُأِﺧْﺬُت</td>
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**Plural**

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<td>3. m.</td>
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<td>َﻳْﺄُﺧُﺬوا</td>
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<td>َﺗْﺄُﺧُﺬَن</td>
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<td>2. f.</td>
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<td>ُﺗْﺆَﺧْﺬَن</td>
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<td>1. m. f.</td>
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<td>ُأِﺧْﺬَﻧﺎ</td>
<td>َﻧْﺄُﺧْﺬ</td>
<td>َﻧْﺄُﺧَﺬ</td>
<td>َأَﺧْﺬَﻧﺎ</td>
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</tbody>
</table>

**Act. part.** أَﺧْﺬ | **Pass. part.** مَأْﺧَﺬ | **Verbal noun (masdar)** أَﺧْﺬ
### A2.6 Verb with middle hamzah: سَأَلَ ‘to ask’ (perf. lāl imperf. lāl)

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<td>Singular</td>
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<td>3. m.</td>
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### Note:
- سَأَلَ has alternative forms in the jussive and imperative (see chapter 30).
### A2.7 Verb with final hamzah: *قارأ* ‘to read’ (perf. *lal* imperf. *lal*)

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<tr>
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**Act. part.** ْقَارِئ ْمِقَرَّؤِ و ْفِلْقَآِئ  **Pass. part.** ْمِقَرَّؤِ ْفِلْقَآِئ  **Verbal noun (masdar)** ْقَآِرَةَ
### Verb with weak initial 

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<th>2.f.</th>
<th>1.m.f.</th>
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<td><em>وَضَعتَ</em></td>
<td><em>وَضَعَتَ</em></td>
<td><em>وَضَعَتْ</em></td>
<td><em>وَضَعَتْ</em></td>
</tr>
</tbody>
</table>

<table>
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<th>3.f.</th>
<th>2.m.</th>
<th>2.f.</th>
<th>1.m.f.</th>
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</thead>
<tbody>
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<td><em>وَضَعَتَ</em></td>
<td><em>وَضَعَتْ</em></td>
<td><em>وَضَعَتْ</em></td>
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**Dual**

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**Plural**

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<th>2.f.</th>
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<td><em>وَضَعُتَنَََْ</em></td>
<td><em>وَضَعُتَنَََْ</em></td>
<td><em>وَضَعُتَنَََْ</em></td>
<td><em>وَضَعُتَنَََْ</em></td>
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</table>

**Act. part.** *واِرضَعُ*  
**Pass. part.** *مَوْرضَعَتْ*  
**Verbal noun (masdar)** *وَضَعَ*
### Verb with weak middle: قَالُ ‘to say’ (from قول (perf. lāl imperfect. lūl))

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<td>ُﺗَﻘﺎَل ُﺗُﻘَﻠْ ُﺗُﻘَﻮَل ُﺗُﻘَﻮُل ُﻗﺎَﻟْ</td>
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<td>ُﻗْﻞ ُﺗَﻘَﻠْ ُﺗُﻘَﻮَل ُﺗُﻘَﻮُل ُﻗَﻠْ</td>
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<td>قُوْلِي تِقاْلِن ُﻗْﻠِिّن ُﺗُﻘَولِ ُﺗُﻘَولِ ُﻗَلِّن</td>
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<td>ُﺗَﻘَﺎَلْنِ ُﺗُﻘَﻠْنِ ُﺗُﻘَﻮَلْنِ ُﺗُﻘَﻮُلْنِ ُﻗَﻠْنِ</td>
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**Act. part.** قَالِل Passive part. مَقْوَل Verbal noun (masdar) قول
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<td>ﻲَﻧَﺑَﻊَ ﻲَﻧَﺑَﻴَﻊَ ﻲَﻧَﺑَﻴَﻊَ ﻲَﻧَﺑَﺎَعَ</td>
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<td>ﻲَﺗَﺑَﻊَ ﻲَﺗَﺑَﻴَﻊَ ﻲَﺗَﺑَﻴَﻊَ ﻲَﺗَﺑَﺎَعَ</td>
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<td>ﻲَأَﺑَﺎَعَ ﻲَأَﺑَﻴَﻊَ ﻲَأَﺑَﻴَﻊَ ﻲَأَﺑَﺎَعَ ﻲَأَﺑَﺎَعَ</td>
<td>ﻲَأَﺑَﺎَعَ ﻲَأَﺑَﻴَﻊَ ﻲَأَﺑَﻴَﻊَ ﻲَأَﺑَﺎَعَ</td>
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<td>ﻲَﺑَﺎَعَانُ ﻲَﺑَﻴَﻊَانُ ﻲَﺑَﻴَﻊَانُ ﻲَﺑَﺎَعَانَ</td>
<td>ﻲَﻧَﺑَﻊَانُ ﻲَﻧَﺑَﻴَﻊَانُ ﻲَﻧَﺑَﻴَﻊَانُ ﻲَﻧَﺑَﺎَعَانَ</td>
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<td>ﻲَﻧَﺗَﺑَﻊَانُ ﻲَﻧَﺗَﺑَﻴَﻊَانُ ﻲَﻧَﺗَﺑَﻴَﻊَانُ ﻲَﻧَﺗَﺑَﺎَعَانَ</td>
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**Verb with weak middle** (تَبَعَ, تَبَعُّ, تَبَعَّ) **‘to sell’** (فعل فعال: ﺑِﻴُﻊَ, ﺑِﻴُﻊُ, ﺑِﻴُﻊٍ) **perf. lal** and **imperf. lil**

**Verbal noun (masdar)** ( bekَعَ, bekَعٌ, bekَعٍ)
Verb with weak middle ْخَافِ ‘to fear’ (from ْخوفُ (perf./lil imperf. /lal))

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<td></td>
<td></td>
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</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ﷲ ْخَافوا ْخَافوُنَ ْخَافوا ْخَافوا</td>
<td></td>
</tr>
<tr>
<td>3.f.</td>
<td>ﷲ ْخَفسُ ْخَفسَنَ ْخَفسَنَ ْخَفسَنَ</td>
<td></td>
</tr>
<tr>
<td>2.m.</td>
<td>ﷲ ْخَفوا ْتُخَافوا ْتُخَافوُنَ ْخَفَتمَا</td>
<td></td>
</tr>
<tr>
<td>2.f.</td>
<td>ﷲ ْخَفسُ ْتُخَافَنَ ْتُخَافَنَ ْخَفَتمَا</td>
<td></td>
</tr>
<tr>
<td>1.m.f.</td>
<td>ﷲ ْنُخَفَنَ ْنَخَافَ ْنَخَافَ ْنَخَافَ ْخَفَنَ</td>
<td></td>
</tr>
</tbody>
</table>

Act. part. ﷲ ْخَافِ Verbal noun (masdar) ْخوفُ
### A2.12 Verb with weak final دعَأَ ‘to invite’ (from دعو (perf. lal/ imperf. lal))

<table>
<thead>
<tr>
<th>Person</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>indic.</td>
<td>subj. jussive</td>
</tr>
<tr>
<td>3.m.</td>
<td>يدع٣ُيِ</td>
<td>يدعوُ</td>
</tr>
<tr>
<td>3.f.</td>
<td>يدعِ٣ُيِ</td>
<td>يدعوُ</td>
</tr>
<tr>
<td>2.m.</td>
<td>يدعُ٢ُ</td>
<td>يدعوُ</td>
</tr>
<tr>
<td>2.f.</td>
<td>يدعِ٢ُ</td>
<td>يدعوُ</td>
</tr>
<tr>
<td>1.m.f.</td>
<td>يدعِ١ُ</td>
<td>يدعوُ</td>
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</tbody>
</table>

<table>
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</thead>
<tbody>
<tr>
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<td>Dual</td>
<td>Plural</td>
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<tr>
<td></td>
<td>indic.</td>
<td>subj. jussive</td>
</tr>
<tr>
<td>3.m.</td>
<td>يدع٣ُيَانِ</td>
<td>يدعوُ</td>
</tr>
<tr>
<td>3.f.</td>
<td>يدعِ٣ُيَانِ</td>
<td>يدعوُ</td>
</tr>
<tr>
<td>2.m.f.</td>
<td>يدعوُ</td>
<td>يدعوُ</td>
</tr>
</tbody>
</table>

Act. part. دعَأَ  Pass. part. مدعوُ  Verbal noun (masdar) دعَةٌ or دعوَةٌ
### A2.13 Verb with weak final ِلَقَيَّأٌ‘to meet’ (perf. lil imperf. lal)

<table>
<thead>
<tr>
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<th>Passive</th>
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</thead>
<tbody>
<tr>
<td>Person</td>
<td>indic.</td>
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</tbody>
</table>

#### Singular

<table>
<thead>
<tr>
<th>3.m.</th>
<th>ُيْﻠَﻘِي ُلِﻘَي ُيْﻠَقَي ُلِقَي ُيْﻠَقَى َلِقَيَّا</th>
<th>3.f.</th>
<th>ُﺗْﻠَﻘِي ُلِﻘَي ُتْﻠَقَي ُلِقَي ُتْﻠَقَى َلِقَيَّا</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.m.</td>
<td>ِإْﻟَﻘِي ُلِﻘَي ُتْﻠَقَي ُلِقَي ُتْﻠَقَى َلِقَيَّا</td>
<td>2.f.</td>
<td>ِإْﻟَﻘْيَن ُلِقَي ُتْﻠَقَيَّن ُلِقَي ُتْﻠَقَيَّن َلِقَيَّا</td>
</tr>
<tr>
<td>1.m.f.</td>
<td>ُأْﻟَﻘِي ُلِقَي ُأْﻟَق ُأْﻟَقَي ُأْﻟَقَى َأْﻟَقَيَّا</td>
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<td></td>
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#### Dual

<table>
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<th>3.m.</th>
<th>ُﻳْﻠَﻘَيَاِن ُلِقَيَا ُيْﻠَقَيَا ُلِقَيَا ُيْﻠَقَيَاِن َلِقَيَّاِن</th>
<th>3.f.</th>
<th>ُﻟْﻠَﻘَيَاِن ُلِقَيَتَا ُتْﻠَقَيَا ُلِقَيَتَا ُتْﻠَقَيَاِن َلِقَيَتَاِن</th>
</tr>
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<tbody>
<tr>
<td>2.m.f.</td>
<td>ِإْﻟَﻘَيَاِن ُلِقَيَاِن ُتْﻠَقَيَاِن ُلِقَيَاِن ُتْﻠَقَيَاِن َلِقَيَاِن</td>
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#### Plural

<table>
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<th>ُﻳْﻠَﻘْوَن ُلُقَوَا ُيْﻠَقْوَا ُلُقَوَا ُيْﻠَقْوَن َلِقَيَّاِن</th>
<th>3.f.</th>
<th>ُﻠُﻘَيْن ُلِقَيْن ُلْﻘَيْن ُلِقَيْن ُلْﻘَيْن َلِقَيَّن</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.m.</td>
<td>ِإْﻟَﻘْوَا ُتْﻠَقْوَن ُلُقَىَْن ُتْﻠَقْوَا ُلُقَيْن ُتْﻠَقْوَا َلِقَيَّن</td>
<td></td>
<td></td>
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<tr>
<td>2.f.</td>
<td>ِإْﻟَﻘْيَن ُتْﻠَقْيَن ُلُقَىَْن ُتْﻠَقْيَن ُلِقَيْن ُتْﻠَقْيَن َلِقَيْن</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.m.f.</td>
<td>ُنْﻠَﻘِي ُلِقَيْنَا ُنْﻠَقَي ُلِقَيْنَا ُنْﻠَقِي ُلِقَيْنَا َلِقَيْنَا</td>
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</table>

Act. part. | ِلَقْ | Pass. part. | ِمْلِقَيَّ | Verbal noun (masdar) | لَقَيَّأ
Verb with final weak رَمَى 'to throw' (from رَمِي ( perf. il/ imperf. lil)

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
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<td>indic.</td>
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</tbody>
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Singular

3.m. رُمِي رُمي يُرمِي يِرمُي رَمِي
3.f. رُمي رُمي تُرمِي تِرمُي رَمِي
2.m. إِرِم إِرم تْرمِي تِرمُي رَمِي
2.f. إِرم إِرم تْرمِي تِرمُي رَمِي
1.m.f. أَرم أَرم تْرمِي تِرمُي رَمِي

Dual

3.m. يُرِمْيَان رُمي يُرمَيَان يِرمَيَان
3.f. تْرمِيَان رُميَان تِرمَيَان تِرمَيَان
2.m.f. إِرِمْيَا تْرمِيَان رُميَان تِرمَيَان رِمِيَان

Plural

3.m. يُرِمُون يُرمَون يِرمُون يِرمَون
3.f. يُرِمُون يُرمَون يِرمُون يِرمَون
2.m. إِرُمَون إِرمَون تْرمُون تِرمُون
2.f. إِرِمَون إِرمَون تْرمُون تِرمُون
1.m.f. أَرمُون أَرمَون تْرمُون تِرمُون

Act. part. رَأَمٌّ | Pass. part. مُرْمَيْن | Verbal noun (masdar) رَمِي
### Weak verbs with middle ي and final hamzah: جَاءَ ‘to come’

<table>
<thead>
<tr>
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<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>يُجِآءَ</td>
<td>جَيِآء</td>
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<tr>
<td>3. f.</td>
<td>تُجِآءَ</td>
<td>جِيآءُ</td>
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<td>2. m.</td>
<td>جَيِآءَ</td>
<td>جَيِآءَ</td>
</tr>
<tr>
<td>2. f.</td>
<td>تُجِآءَنَّ</td>
<td>جِيآءَنَّ</td>
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<tr>
<td>1.m.f.</td>
<td>أُجِآءَ</td>
<td>جَيِآءَ</td>
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### Dual

<table>
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<td>3. m.</td>
<td>يَجِآءَانَ</td>
<td>جِيآءَانَ</td>
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<td>3. f.</td>
<td>تَجِآءَانَ</td>
<td>جِيآءَانَ</td>
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### Plural

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<tr>
<td>3. m.</td>
<td>يَجِآءُونَ</td>
<td>جِيآءُونَ</td>
</tr>
<tr>
<td>3. f.</td>
<td>تَجِآءُونَ</td>
<td>جِيآءُونَ</td>
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<tr>
<td>2. m.</td>
<td>جِيآءُونَ</td>
<td>جِيآءُونَ</td>
</tr>
<tr>
<td>2. f.</td>
<td>تَجِآءُونَ</td>
<td>جِيآءُونَ</td>
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<tr>
<td>1.m.f.</td>
<td>نَجِآءُنَّ</td>
<td>جِيآءُنَّ</td>
</tr>
</tbody>
</table>

**Act. part.** جَاءَ | **Pass. part.** مَجِيَّر | **Verbal noun (masdar)** جَيِّر
Verb with final ‘alif maqṣūrah َرَأَى :َىَ ‘to see’ (perf. /al imperf. /al) (This is a common verb with certain irregularities of its own.)

<table>
<thead>
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<th>Passive</th>
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</thead>
<tbody>
<tr>
<td>indic.</td>
<td>subj.</td>
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<tr>
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<td></td>
<td></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>3.m.</td>
<td>ُﻳَﺮى ُرِئَﻲ َﻳَﺮى َﻳَﺮى َرَأى</td>
</tr>
<tr>
<td>3.f.</td>
<td>ُﺗَﺮى ُرِئَﻴْﺖ َﺗَﺮى َﺗَﺮى َﺗَﺮى</td>
</tr>
<tr>
<td>2.m.</td>
<td>ُرَى ُرِئَى ِرَى ُرَى ُرَى َرَأى</td>
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<tr>
<td>2.f.</td>
<td>ُرْي ُرِئْﻴَﻦ ُرِئَى ُرِئَى ُرِئَى َرَأْيَت</td>
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<tr>
<td>1.m.f.</td>
<td>ُأَرى ُرِئى ُأَرى ُأَرى َأَرى َرَأْيَت</td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
</tr>
<tr>
<td>3.m.</td>
<td>ُﻳَﺮَيَان ُرِئَيَان َﻳَﺮَيَان َﻳَﺮَيَان َرَأَيَان</td>
</tr>
<tr>
<td>3.f.</td>
<td>ُﺗَﺮَيَان ُرِئَيَتان َﺗَﺮَيَان َﺗَﺮَيَان َﺗَﺮَيَان َرَأَيَتان</td>
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<td>2.m.f.</td>
<td>ُرَيَان ُرِئَيَتان ُرِئَيَتان ُرِئَيَتان َرَأَيَتان</td>
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<td></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
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</tr>
<tr>
<td>3.m.</td>
<td>ُﻳَﺮْوَن ُرُؤوا َﻳَﺮْوَن َﻳَﺮْوَن َﻳَﺮَو َرَأَو</td>
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<td>3.f.</td>
<td>ُﻳَﺮْﻳَﻦ ُرِئَيَن َﻳَﺮْﻳَن َﻳَﺮْﻳَن َﻳَﺮَيَن َرَأَيَن</td>
</tr>
<tr>
<td>2.m.</td>
<td>ُرْوَن ُرِئَتْمَن ُرُؤوَن ُرُؤوَن ُرُؤوَن َرَأَتْمَن</td>
</tr>
<tr>
<td>2.f.</td>
<td>ُرْﻳَن ُرِئَتْنَن ُرِئَتْنَن ُرِئَتْنَن ُرِئَتْنَن َرَأَتْنَن</td>
</tr>
<tr>
<td>1.m.f.</td>
<td>ُنَﺮى ُرِئَيَنَا َنَﺮى َنَﺮى َنَﺮى َرَأَيَنَا</td>
</tr>
<tr>
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<tr>
<td><strong>Act. part.</strong></td>
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<tr>
<td>َراٍء</td>
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<tr>
<td><strong>Pass. part.</strong></td>
<td></td>
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<tr>
<td>َﻣْﺮِﺋٌّﻲ</td>
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<tr>
<td><strong>Verbal noun (masdar)</strong></td>
<td></td>
</tr>
<tr>
<td>َرْأٌي</td>
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</tr>
</tbody>
</table>
### A2.17 Doubly weak verbs with weak middle and weak final: *روَى* 'to tell'

<table>
<thead>
<tr>
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<th>Passive</th>
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</thead>
<tbody>
<tr>
<td>Person</td>
<td>indic.</td>
</tr>
</tbody>
</table>

**Singular**

| 3. m.  | ُﻳُروَى ُروَيَ ُروَى ُروَيَ ُروَى ُروَى | 3. f.  | ُﺗُروَى ُروَيْتَ ُروَى ُروَيَتْ ُروَى ُروَى |
| 3. f.  | ُﺗُروَى ُروَيْتَ ُروَى ُروَيَتْ ُروَى ُروَى | 2. m.  | ِإْرُوَى ُروَيَتْ ُروَى ُروَيَتْ ُروَى ُروَى |
| 2. m.  | ِإْرُوَى ُروَيَتْ ُروَى ُروَيَتْ ُروَى ُروَى | 2. f.  | ِإْرُوَى ُروَيَتْ ُروَى ُروَيَتْ ُروَى ُروَى |
| 1. m.f.| ُأُروَى ُروَيَتْ ُروَى ُروَيَتْ ُروَى ُروَى |

**Dual**

| 3. m.  | ُﻳُروُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن | 3. f.  | ُﺗُروُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن |
| 3. f.  | ُﺗُروُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن | 2. m.f.| ِإْرُوُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن |

**Plural**

| 3. m.  | ُﻳُروُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن | 3. f.  | ُﺗُروُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن |
| 3. f.  | ُﺗُروُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن | 2. m.  | ِإْرُوُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن |
| 2. m.  | ِإْرُوُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن | 2. f.  | ِإْرُوُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن |
| 1. m.f.| ُنُروُوُن ُروَوَوَر ُروَوَن ُروَوَن ُروَوَن ُروَوَن |

**Act. part.** َراٍو َﻗﺎٍض  
**Pass. part.** ْمُرُوَيْ  
**Verbal noun (masdar)** ْرَوَاٍيْهَا
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