ALL THE ARABIC

YOU NEVER LEARNED

THE FIRST TIME AROUND

DEFENSE LANGUAGE INSTITUTE FOREIGN LANGUAGE CENTER

AD 0228 S   ALL THE ARABIC YOU NEVER LEARNED THE FIRST TIME AROUND

Is This Book For You?

Have you had the equivalent of at least two-years of university-level Modern Standard Arabic? If the answer is yes, ask yourself the questions below.

1. Has it been a while since you worked with the language, and is a lot of the grammar unclear to you?

2. Are you currently taking "advanced" Arabic courses and finding that deficiencies in your grammatical knowledge are hindering your comprehension?

3. Is the verb system of the language still largely a mystery?

4. Do hollow and defective verbs scare you?

5. Do you often have to guess at case endings?

6. Are you put off by the commonly used introductory Arabic texts?

7. Do you want to bone up on your grammar before going off to Middlebury for the summer or to prepare for some other program?

8. Do you want to improve your knowledge of the language but find yourself unable to enroll in more Arabic courses due to other obligations?

9. Are you willing to try something on your own?

If you answer yes to at least *one* of the questions from 1-8, and if you answer yes to question 9, then this may be the book for you.

The text is the result of the author's experiences both as a student and teacher of Arabic. The book is a complete self-contained course designed to help students master virtually all of the grammar they will ever need in order to be able to read Arabic newspapers, literature, and academic works. The style is informal and clear. The presentation of the grammar of the language is comprehensive. The text includes plenty of drills, authentic Arabic reading passages, and an annotated key which includes translations of every Arabic sentence in every drill.

The author of this text is a native English speaker born in the United States. He has been through the learning-Arabic grind in the university system in the States and he knows where you are coming from. He also is a graduate of the Center for Arabic Study Abroad program at the American University in Cairo, and a former Fulbright fellow to Jordan. He has a Masters degree in Islamic Studies and has been teaching Arabic for fourteen years.

If you think this book may be for you, turn to the following page.

How Should You Use This Book?

I know that students never read the preface to a book so I am including the material below in this section instead. Yes, I know that you know everything in the world about how to study Arabic and even more about how to work through a self-study guide. That is why your Arabic is weak and your grammatical knowledge embarrasses you. So take a minute and read the following.

This book is divided into three parts. Part I includes all of the basics commonly taught in the first semester in a university-level Arabic course. No matter how much Arabic you have had (two years, three years, or ten years), you should start at the beginning of Part I and work your way through every chapter from beginning to end. You should do this, of course, at your own pace. Most people, even those working full-time, find that they can work through one chapter and its drills per day. Since there are only five chapters in Part One, you can complete Part I in five days. At the end of these five days you will understand the basic elements of an Arabic sentence. You will fully understand the case endings, plurals, idaafas, noun-adjective phrases, demonstratives, most of the rules of agreement in Arabic, and much more. You will have mastered the equational sentence and will have dealt with simple verbal sentences. You will then be ready for the core of the book, Part II.

Part II concentrates on the verb system of Arabic. You will start with Chapter One of Part II. This chapter is the most crucial chapter in the book. Take your time with it. Go through just one section of it a day, or even one section every two days. When you finish this chapter you will understand how Form I verbs work. All of them. Sound verbs, hollow verbs, defective verbs, doubled verbs, and assimilated verbs. You will be able to handle these verbs in the past tense, present tense, and the jussive (a form of negation with a past-tense meaning). You will also understand ليس and كان and how they are used.

You will then go on to the next chapter and gradually work your way through all seven chapters of Part II. When you have completed Part II, you will understand almost all of the Arabic *grammar* you will ever have to learn in order to read, write, or speak Arabic at any level you wish.

How long will it take to finish Part II? It is hard to say. I recommend that you do just a few pages a day. No more than one section of one chapter at a time. If you do this every other day, it will probably take about about three months.

Part III contains explanations of Arabic grammatical points which are secondary to your over all understanding of the language. You may look at any of the first four chapters of Part III at any time you like.

Part III also contains chapters on the use of the *Hans Wehr* Arabic-English dictionary, and on how to be a good Arabic student. You should read these two chapters (chapters five and six) *soon after you start working on Part I*. Just take a break and go look at them. They are very easy to read, entertaining, and, in my mind, very, very important.

The last chapter in Part III is an annotated key to all of the drills in Parts I and II. You should refer to it as you complete each exercise. Now keep reading.

What This Book Will Not Do For You

When you finish this book and master all of the material, will you be able to sit down with a Naguib Mahfouz novel and read it for pleasure, almost as if it were in English? Will you be able to speak Arabic with the eloquence of Gamal Abd Al-Nasir? Will you write with the gracefulness and precision of Taha Hussein? **Absolutely not!**

However, you will have all of the grammatical knowledge you need in order to develop your abilities to read advanced Arabic works, speak Modern Standard Arabic correctly, write properly, and even to learn more grammar. However, in order to be able do these things well, you will need to read extensively in whatever field you choose, acquiring the vocabulary and intellectual background that field or genre requires. In order to speak well, you will need to practice speaking. You are not going to learn to speak from a book. In order to write well, you are going to have to develop writing skills.

So you will still need to pursue your study of the language. The big difference will be that when you do so, you will be grammatically equipped. This fact will be of great benefit to you no matter what direction your study of the language may take. However, if you try to pursue your study of the language without a good grammatical foundation, the odds are very heavy that you really will not get anywhere. The fact that you have read this far is proof that you know that this is true.

It's time to get to work.

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Author's Preface

Several years ago I taught a course in newspaper Arabic at a highly-respected Middle East related institution in Washington, D.C. The students in the course came from university graduate programs in Middle East Studies, the government, and from private industry. All the students had studied Arabic for several years. I had been told that the class would have a number of advanced students and was looking forward to doing some interesting work with them.

During the first class session, I discovered that none of the students could read even a paragraph of a newspaper article without considerable difficulty. I also soon discovered that if given a great deal of time, the best students could understand the gist of an article, but did not grasp significant portions of it.

Diagnosing some of the major problems was a simple task. Class discussion revealed that most of the students had a weak knowledge of the verb system in Arabic, especially of hollow, defective, and doubled verbs. They were totally confused by these verbs, but had plodded along in their studies of the language hoping that these verbs would be rare and that they could get by.

Additionally, many of the students were weak in basic grammar, things which are taught in first-year university-level Arabic courses. Among the problems were the rules of agreement, the comparative and superlative, and case. Even the difference between an idaafa construction and a noun-adjective phrase was not clear in the minds of some.

Other problems were apparent as well. Some students could not read for context, but relied instead on a dictionary, the use of which was also unclear to them. Those who did try to read for context were so impeded by their weak overall control of the language that they often misinterpreted what they were reading.

In short, reading Arabic was sheer torture for many of the students in the class. It is hard to understand why anyone would want to continue to study Arabic while operating under such limitations. However, the problems experienced by these students are typical, as far as I can tell.

In subsequent "advanced" courses which I taught, I saw the same phenomenon. This book is in large part a portion of my own response to what I have termed the "Arabic is Really Awful, Boring, and Incredibly Complicated Affliction" (ARABICA).

This book reviews the grammar which must be mastered by the non-native speaker of the language in order to be able to read, write, or speak Arabic. It is intended for students who have had at least two years of university-level Arabic and who need to solidify their grasp of the grammar. It is specifically not intended for first-time learners of the language. The primary goal of this text is the student's mastery of the fundamentals of Arabic grammar in order to help the student improve his or her ability to read Arabic. However, mastery of these fundamentals will also contribute to an increase in ability in other skill areas.

The fundamental premise upon which the pedagogy of this book is based is that the Arabic grammar which must be mastered by a non-native adult learner of the language is not intellectually difficult to learn. I also maintain that once the student learns the body of grammar presented in this book (or in any

of the standard introductory texts used in colleges and universities), the student will have almost all of the grammatical knowledge of the language he or she will ever need in order to read Arabic newspaper articles, editorials, modern literature, or academic works. That is to say, that while the student may still need to acquire the background, vocabulary, and technical terminology peculiar to such endeavors, grammar will cease to be an impediment in dealing with these materials and will become a tool facilitating the student's understanding of them.

Following directly from the above-mentioned premise, this book differs in tone from other grammars of Arabic. I have tried to keep the style of the explanations straight forward and simple in an effort to make the language seem learnable - which it is. The explanations sometimes include light-hearted comments and examples - all in an effort to make the language of Arabic more accessible to the American student.

A third premise vital to the production of this book is that many Arabic students, and no doubt students of other languages who need to shore up their knowledge, find that it is easier to review and master previously covered material through a new medium of instruction rather than returning to the texts with which they first started learning the language.

This book is divided into three parts. Part I is a review of the elements of grammar commonly taught during the first semester of Arabic study at a university. It starts with the most basic elements of the language in order to give the student a solid base for what is to come in Part II, and to help build the student's confidence.

In addition to traditional-style drills, which have been included for each grammatical point covered, two "authentic Arabic" passages are included in Part I. The students are asked to look in these passages for grammatical items previously covered, and to use their discovery of these elements as an aid in understanding the passages. They are not asked to translate the passages, nor are they asked to look up all the words they do not know. They are expected to rely on their previous contact with Arabic, along with the grammar covered before each passage is introduced, to write a short English-language summary of the passage. They can check their comprehension by referring to the translations of these passages included in the annotated answer key at the end of the book. The answer key also includes answers for all of the drills in the entire text, along with a translation of each sentence in each drill.

Part II focuses in large part on the verb structure of the language, although many other items are introduced as well. The order of presentation of the verb system is different than is usually the case in most university classrooms or in programs such as that at the Defense Language Institute (DLI). The primary difference is that in this book the major categories of Form I verbs are taught before the introduction of the derived forms. What that means is that the student masters Form I sound, hollow, defective, doubled, and assimilated verbs before going to Form II. Form II verbs in the various categories are then mastered before going on to Form III.

The reason for this is that the various categories of verbs which give the non-native student of the language difficulty include very common verbs which the student must master. It is better, in my view, to get right into these categories, instead of waiting until later and forcing the student to learn doubled,

hollow, and defective verbs for all 10 forms in rapid succession, as is the case with many text books and in many classrooms.

Additionally, once all categories of Form I verbs are mastered, these same categories of verbs in the derived forms are easier to grasp. In terms of conjugations, derived verbs require learning very little new material if the student has mastered Form I.

Drills are provided, of course, on all of the categories and forms of the Arabic verb. There are also drills on all of the other grammar points covered in Part II. As stated above, the answers to these drills are in the key at the end of the book.

The grammar presented in Part II is also taught with an eye to helping the student's reading comprehension. Students are encouraged to read contextually, using the grammar they are learning to help overcome deficiencies in vocabulary, and to help them determine the roots of words which may need to be looked up in a dictionary. In Chapter Four of Part II, there is an extended discussion of reading strategies, dictionary use, and vocabulary acquisition. Ten more "authentic Arabic" passages are provided throughout Part II. The student is again asked to find specific grammatical structures, to read for comprehension, to use the dictionary sparingly, and to summarize the passages (the student is asked to translate *one* of these passages). Again, the passages are translated in the key, so the student can check his or her comprehension.

Part III itself can be divided into three parts. The first part is Chapters One through Four. These chapters contain material which, based upon my own experience as a student and teacher of the language, are either not essential for non-native speakers of Arabic to learn *in a classroom*, or that seldom interfere with a student's comprehension of the written language, especially a student who has studied the language previously and needs to concentrate on regaining the fundamentals. Therefore, in these chapters the student will find sections on such items as telling time, diptotes, a review of defective nouns and adjectives, and a complete discussion of the rules of the Arabic number system. Chapter One of Part III focuses on the use of selected words and phrases. This section could easily be greatly expanded and I may expand it in the future. No drills are provided for the items discussed in these chapters. The student is encouraged to look at these chapters from time to time, but is not expected to work through them systematically.

Chapters Five and Six form a second section of Part III. Chapter Five is a discussion of the mechanics of how to use the *Hans Wehr* dictionary. The student is encouraged to read this chapter as soon as he or she begins to seriously work through parts I or II of this book.

Chapter Six is a discussion of how to be a good Arabic student. It is filled with advice and exhortation all based on my experiences as a student and teacher of Arabic. I strongly encourage all students who use this book to read that section, either before beginning Part I of this book, or very soon thereafter.

The final section of Part III begins with a chapter containing verb charts for all of the major categories of verbs taught in this text. The final chapter is an annotated key to all of the drills and Arabic passages in the book. The key provides the answers to the drills, translations of either each model

sentence in each drill or of the answer to that sentence, commentary on certain grammatical points, and translations of each of the authentic Arabic passages.

On one level, this text is intended for use by the student entirely on his or her own. The book is intended to benefit students who have had at least two years of university-level Arabic but who either stopped studying the language and wish to get back into it, or who have realized that their grammatical skills are weak and need to shore them up in order to make the most out of their study of the language.

However, this book can also be used in a classroom setting. I have used earlier drafts of this text in such a setting many times. Outside of being used in some sort of grammar review course, this book would also be useful as a back-up tool in advanced classes. Often, students in Arabic media, literature, or religious studies courses, have started to forget some or even many of the items covered in this text. An instructor of an advanced class may find it useful to have students review certain portions of this text while they are also doing the work for the class.

Although this text differs considerably from standard introductory Arabic texts, I am very much indebted to a number of them in producing this book. First and foremost among these sources is *Elementary Modern Standard Arabic*, *(EMSA)* vols. I and II, edited by Peter Abboud and Ernest McCarus. This book became the bible of university Arabic classes during the 1970's and 1980's and is still widely used to this day. I have chosen many of the grammatical topics in this book based on their being presented in *EMSA*, incorporated some of *EMSA's* grammatical terminology, and have used a fair amount of the basic vocabulary found in *EMSA* throughout this book, especially in Part I. Since many potential users of this text will have used *EMSA* in the past, the vocabulary and grammatical links to *EMSA* should make re-entry into the language a bit easier.

A New Arabic Grammar, by J.A. Haywood and H.M. Nahmad was also of considerable value as a source. A more traditional Arabic text than *EMSA*, *A New Arabic Grammar* contains elements of grammar that *EMSA* does not cover. Even with regard to items *EMSA* does cover, *Haywood/Nahmad* sometimes provides information not included in *EMSA*.

Vincente Cantarino's *Syntax of Modern Arabic Prose*, a marvelous three-volume work, was also an important source. His technical terminology is rather obscure, however his examples are superb and his coverage of the language is very broad, far eclipsing the material in this book. I often found myself referring to him in order to verify specific points mentioned in other texts, or to verify points which I could not find in those texts.

A work called *Adawat Al-Rabt* (أدوات الربط) by Naiman Waraqi and Abbas Tunsi was also a useful source. This work focuses on connecting words in the Arabic language and is very popular among students at The American University in Cairo and in other places. This book is highly accessible to the average American student and I highly recommend one's working through it.

Finally, the mother of all grammars available in English, W. Wright's *A Grammar of the Arabic Language*, was consulted on a number of points. While *Wright* contains very much that is beyond the scope of the text, and has a style which renders the work inaccessible to many students, it was through writing *All the Arabic* I learned to enjoy reading Wright's grammar. Perhaps a few of those who work through my text will later find pleasure thumbing through *Wright*.

PART I: BACK TO THE BASICS

كل شيء يرجع الى اصله

Chapter One

A. The Equational Sentence

There are two kinds of sentences in Arabic, those with a verb and those without a verb. For the first few lessons we will deal with those sentences which have no verb. These sentences have the fancy name "equational sentences" but do not be put off by the terminology.

Equational sentences are sentences which would have the verb "to be" conjugated in the present tense if they were in English. For example, "I am Jim" would be "I Jim" in Arabic. Equational sentences can become quite complex; an entire paragraph may consist of a number of equational sentences or of one long equational sentence. Alas, the American student all too often never masters even this basic element of the language. Over the next few chapters we will learn to use equational sentences of increasing complexity. It will be easy.

In this lesson we will limit ourselves to very basic vocabulary in the examples and in the drills. All of the vocabulary items should already be very familiar if you have studied Arabic before.

Look at the Arabic sentences below.

I am Samiir.	أنا سمير.
You are Muhammad.	أنتَ محمد.
She is Samiira.	هي سميرة.

Each of these sentences contains a subject that is a pronoun. Each of these sentences also contains a predicate (something that tells us about the subject) which is a proper name. The meanings of the sentences should be obvious if you have had Arabic before. If you have not, you now have examples of the most basic equational sentences.

The subject of an equational sentence does not have to be a pronoun. It can be any noun or proper noun. We could have sentences such as:

محمد طالب.	Muhammad is a student.

Here Muhammad is the subject and "student" is the predicate. Thus the predicate can also be any kind of a noun. In fact, the predicate can also be an adjective. For example:

محمد طويل.	Muhammad is tall.

Here the predicate "طويل" is an adjective.

B. The Definite Article

Words are made definite in Arabic by attaching أل to the beginning of the word. For example, مُدَرِّس means "a teacher". "The teacher" is rendered by أَلْمُدَرِّس. The only difference is that we have attached the definite article أل to the noun. The definite article is always attached to the noun. Note that there is a sukuun over the ل of the definite article and that the ل is written in medial form.

If a word begins with the letters ي و ه م ك ق ف غ ع خ ح ج ب or with a hamza (which will be seated on an alif), we place a sukuun on the ل of the definite and pronounce the ل. Thus أَلْمُدَرِّس is pronounced "almudarris".

If a word begins with any of the rest of the letters of the alphabet something else happens. Let's take the Arabic word for sun, شَمْس and make it definite. We add أل to شَمْس just as we would to any other word and we get أَلشَّمْس . Can you see what is different? First of all, there is no sukuun on the ل of the definite article. Second, there is a shadda over the ش which is the first letter of the indefinite noun. The ل has been assimilated into the ش and will not be pronounced. Consequently أَلشَّمْس is pronounced ash-shams. In this situation you can tell that the word is definite by the sound of the hamza and the fatha, and by hearing the shadda on the ش. You will not hear the ل at all. However, the ل must be written. The letters which cause the ل to be assimilated are:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

This group of letters is known as the "sun letters" حروف شمسية because they all assimilate the ل just as the ش does in the word شمس. The first group of letters, those which require that a sukuun be placed on the ل, are known as "moon letters" حروف قمرية because the word for moon قَمَر begins with ق which does not require assimilation of the ل.

Students usually balk when they first learn of this phenomenon. Often they try to memorize which letters are sun letters and which are moon letters. Normally, I do not recommend that a student do so. Instead, under normal circumstances, a student can learn when to assimilate the ل and when not to by listening to the instructor, to the tapes that usually accompany the standard Arabic text books, and by speaking Arabic in class. However, if you are reading this book it is likely that you are not studying Arabic under normal circumstances and you may wish to memorize the sun and moon letters. One thing

that may help you a lot (and also facilitates learning which letters are which when you practice speaking and listening) is that the sun letters are all pronounced near the front of the mouth, while the moon letters, with the exception of the ج and the و, are pronounced further back.

Since Arabic texts are virtually never vocalized, you will not see the shadda on the first letter of a definite word beginning with a sun letter, nor will you see the sukuun on the ل when a word begins with a moon letter. You will already have to know what to do every time you see a word with the definite article. At the end of this chapter is a drill which will give you some practice.

Lest you think that Arabic is a tough language and that even making a word definite entails quite a hassle, be aware that the definite article in Arabic does not show gender, number, or case, unlike other languages supposedly easier than Arabic.

It might also interest you to know that the definite article is often part of Arabic names, especially surnames. This is why you may have seen Arabic names in the newspapers beginning with "al" and then with a dash separating the article from the name. Since most (but not all) American journalists working the Middle East are so unfamiliar with the language that they do not even know how to use the definite article, you sometimes will see names such as السادات spelled al-Sadat at one point and as-Sadat at another point. When radio and television journalists read these names out loud, they do not know what to do with the "al". Sometimes, it becomes a middle initial "L" as in Anwar L. Sadat. Don't be an ignoramus like an American journalist. Learn how to pronounce the definite article. Go do the first drill at the end of this chapter now. Then come back and start reading below.

C. Case

Nouns and adjectives in Arabic are declined for case. Part One of this book will focus a great deal of attention on case. If you are new to the language, it may interest you to note that American students of this language have a very tough time with cases. But cases in Arabic are very easy. Although case may seem to be a foreign concept to you, you should have little trouble with it here. Many languages have many more cases than Arabic does and they are much more complicated.

Case refers to the form a noun or an adjective takes depending on its function in a sentence. For example, a noun functioning as the subject of a sentence will have a different case than it would have if it were the direct object. In general, different cases are indicated by changes in the voweling attached to the ends of nouns and adjectives. In Arabic there are three cases. We will do one case in this lesson, another in the next lesson, and the last case will be covered in lesson three. At that point you will know about 90 percent of everything you will ever need to know about case. The rest of what you will need to know will be treated at appropriate times in this book.

Case endings in Arabic are applied to most nouns and adjectives. They are not applied to the pronouns such as انا and أنتَ, nor do they apply to singular demonstratives such as هذه and هذا. Case is not applied at all to words used to form questions such as أينَ and مَن. Furthermore, this text will not use

any cases with proper nouns. There will be plenty of examples below so you will see what is going on and how easy it really is.

D. The Nominative Case

The nominative case is used in an Arabic sentence primarily in two situations. The first is for the subject of any sentence. That is to say, *until I tell you otherwise*, the subject of any sentence will always be in the nominative case.

The only other time a word will be in the nominative case is if it is the predicate of an **equational sentence**.[1]

The nominative case is indicated by placing a dhamma over the last letter of a word. For example, to put the word الطالب in the nominative case we will write a dhamma over the ب and get الطالبُ .

Notice that الطالبُ is definite. When a word is in the nominative and is indefinite, we will write two dhammas over the last letter instead of one. The second dhamma is pronounced as a ن and not as a "u". Thus "a student" is written طالبٌ and is pronounced "taalibun". Arabic does not have an indefinite article; thus the second dhamma serves the purpose instead.

Many texts, including this one, use a modification of the two dhammas instead of writing them both. The modification consists of the first dhamma being written, but with a tail attached to it which represents the presence of the second dhamma. Our word "taalibun" would look like this طالبٌ instead of this طالبُ. This text will use the one dhamma with a tail instead of the two dhammas.

The pronunciation of the ن sound instead of the actual sound of the second of the two case markers is called in Arabic تنوين, literally "nunation," meaning the pronouncing of the letter ن at the end of the word. Thus "a teacher" is مُدَرِّسٌ (mudarrisun). "A book" is كتابٌ (kitaabun), and "a moron" is بَليدٌ (baliidun).

Thus the nominative case is indicated by one dhamma if a word is definite and by two dhammas if the word is indefinite. The second dhamma is pronounced as a ن and is often written as a little tail added to the first dhamma as a sort of short hand.

As I said above, in an Arabic sentence, the nominative occurs primarily in two situations. First, the subject of an Arabic sentence is in the nominative. Look at the sentence below.

الطالبُ جديد.

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[1] The nominative case is also the case used in word lists, or in what is often referred to as "citation form". It is a sort of default case when a word is listed outside of usage in a sentence. Students of *Elementary Modern Standard Arabic*, by Abboud, et.al., will be familiar with this. In addition, there are other uses of the nominative case, such as after the vocative particle يا. You need not worry about such uses for now. Focus on what is in this chapter.

In this sentence الطالبُ is the subject and it is definite. Therefore it is in the nominative case and has just one dhamma. There is no nunation since the definite article and nunation are mutually exclusive. The sentence means "The student is new." The predicate of this sentence is جديد. Since the predicate of an equational sentence is also in the nominative case we need to put جديد in the nominative also. Question - do we write only one dhamma, or do we write one dhamma with a tail (the equivalent of two dhammas)? We write the dhamma with a tail because جديد is indefinite. So you have الطالبُ جديدٌ.

Here are a few sentences. Write in the correct case endings and then look at the explanation below.

١ . الكتاب جديد.
٢ . الطالب جميل.
٣ . المدير طالب.
٤ . أنتَ مدير.
٥ . انا المدرس.

The first three sentences all begin with a definite subject. The subject of these three should each have one dhamma. The first two sentences have an indefinite predicate which is an adjective, while the third sentence has an indefinite noun as its predicate. Remember that the predicate of an equational sentence can be either a noun or an adjective. The predicates of these three sentences will all have nunation (that is, they will have one dhamma plus the tail indicating the presence of the second dhamma), since the predicates are indefinite.

The last two sentences begin with pronouns which are themselves the subjects of those sentences. The pronouns do not have case endings. The predicates of both sentences are nouns: the first of the two is indefinite and thus has two dhammas; the second is definite and will have only one dhamma. Here are the same sentences with the case endings included.

The book is new.	الكتابُ جديدٌ. ١ .
The student is handsome.	الطالبُ جميلٌ. ٢ .
The director is a student.	المديرُ طالبٌ. ٣ .
You are a director.	أنتَ مديرٌ. ٤ .
I am the teacher.	انا المدرسُ ٥ .

<u>Some other things you need to know before you can do the drills at the end of this chapter:</u>

1. Question words
2. Helping vowels
3. Demonstrative pronouns
4. Masculine and feminine
5. Pausal form

E. Question Words

Arabic, like English, adds words to sentences in order to form questions. Here we will deal with some of the most common interrogative words used in Arabic, أَيْنَ and مَنْ , ما , هَلْ.

هَلْ is an interrogative used in sentences such as "Are you a student?". In this kind of sentence in English, we take the appropriate form of the verb "to be" and place it first in the sentence. In Arabic, we just put هل as the first word of a statement in order to make that statement into a question. For example, انتَ طالب "You are a student" is made into a question by placing هَل first, so we get هل انت طالبٌ؟ . (Note that هل, like all questions words, does not affect the case of any word in the sentence.) Similarly we can make المدير بليدٌ "The director is a moron" into a question by putting هل first and getting هل المدير بليدٌ؟ "Is the director a moron?"

ما has many uses in Arabic. One of them is as the question word "what," used to refer to things. For example, ما هذا؟ means "What is this?" ما is not used to refer to people.

مَنْ means "who" and is used to refer to people. مَن هذا؟ means "Who is this?" مَن أنتَ؟ means, "Who are you?" Do not get the question word مَنْ confused with the preposition مِنْ which means "from". When these two words are unvowelled (i.e. always) they look alike and new students tend to read them incorrectly.

أَيْنَ means "where" and is only used in a question. أين المديرُ؟ means "Where is the director?" If you want to know where someone is from, you use the preposition مِنْ along with أين. For example, "Where are you from?" is rendered in Arabic مِنْ أين انت؟. Note that مِنْ comes before أين and that it will look just like مَنْ since it will not be vocalized. Therefore it is the <u>CONTEXT</u> that tells you what the word is. Context is going to play a big role in your study of Arabic in future lessons.

F. Helping Vowels and the Elidable Hamza

We have already seen the definite article in Arabic - أل. The first letter of the article is actually the hamza. The hamza is seated on an alif. The alif has no phonetic value when it is a seat for the hamza. The vowel on the hamza is a fatha. Whenever a definite word begins a sentence we always pronounce hamza and its fatha. However, look at this: أنتَ المدير "You are the director." The normal American student will read this as "Anta almudiir" but the Arab will read it "Antalmudir." Oh no.

Here is what has happened. The hamza, when written on the definite article, and on some other words, none of which have been introduced yet, will disappear when it is preceded by another word. In the sentence above, أنتَ comes before ألمدير. The final fatha of the word أنتَ kicks out the hamza (elides the hamza) completely along with the fatha written over the hamza. Thus instead of having "fatha - hamza - fatha" followed by the ل, we now have only the first fatha and the ل. The first fatha followed by the ل make the Arab's pronunciation of our sentence above sound like one word. The hamza and fatha of the definite article will always be replaced by the final vowel of the preceding word. Thus أنتِ المديرة

is pronounced "Antilmudiira." Please note that in this lesson no other word which begins with hamza will lose the hamza in this way. For now, only the hamza on the definite article will elide . In future lessons I will tell you how to know when to elide the hamza.

When the hamza is elided a "wasla" is written in its place. The wasla looks like a dhamma with a tail and is written over the alif. The wasla, like other diacritical markers, is usually written only in the Qur'an, children's books, and in some text books. It will not be used in this text.

Now, what do you think happens if you make a word definite which begins with a sun letter and then elide the hamza? For example, how would you pronounce أَنتَ الطّالبُ ? The Arab will say Antattaalib." Here the hamza and its fatha are elided just as before , but since طالب begins with a sun letter we do not pronounce the ل of the definite article. Instead we go all the way over to the ط and pronounce it with a shadda.

As you will see as you go through this book, most Arabic words will end with some sort of vowel. (This is because nouns and adjectives usually have case endings and the case endings are vowels.) However, we have already seen some Arabic words which do not. Examples are هَل, مَن and مِنْ. So what happens if we want to say: هل المدير بليد؟ . In most cases, whenever the hamza of the definite article is preceded by a word which does not end in a vowel, we add the vowel kasra to that word and it elides the hamza. Thus in the sentence above we add a kasra to هل getting هَل المدير pronounced "halilmudiir." The only exception to this rule so far is the word مِنْ. When it precedes the definite article we add to it a helping vowel of fatha. This is the only word in the language to which we will add a fatha as a helping vowel. In later lessons you will learn when to add a dhamma as a helping vowel - and that is all there is to know.

Reality Check

Some instructors and some textbooks are very strict about eliding the hamza and the use of helping vowels. In fact, you will hear a lot of these things done when listening to news broadcasts. However, in other situations when native speakers of Arabic are speaking in MSA, especially in interviews and in discussion formats, there is less elision of the hamza and the dhamma and fatha are not usually used as helping vowels. Instead, when a speaker uses a helping vowel, it is usually a kasra, which is what is often done in colloquial Arabic.

G. Demonstrative Pronouns

هذا is a masculine demonstrative pronoun meaning "this". ما هذا؟ means "What is this?". هذا طالبٌ means "This is a student". هذا is the subject of the sentence but it is not a word that has case.

ذلِكَ is a masculine demonstrative pronoun meaning "that". As in English, ذلك "that" refers to objects which are more distant or is used in contrast: هذا طالبٌ وذلك مُدَرِّسٌ.

هذِهِ and تِلْكَ are the feminine equivalents for هذا and ذلك.

Whenever any of these four words is followed by a definite noun we have one unit meaning "this noun". For example, هذا الكِتَابُ means "this book" and ذلك البَلِيدُ means "that moron". (These are phrases, not sentences. Note that all four demonstratives end in a vowel, so no helping vowel is needed for elision.) Also, be aware that phrases such as هذا الكِتَابُ **do not mean** "This is the book" but only "this book". These phrases often serve as the subject of an equational sentence as in: هذا الطالبُ جميلٌ "This student is handsome."

H. Gender

Like Spanish, Arabic has two genders, masculine and feminine. Most nouns not referring to people are arbitrarily assigned a gender, again, just like Spanish. For example, كتاب is masculine, but سيّارة is feminine.

You can usually spot a feminine word, because, just as in Spanish, it has a feminine suffix attached to it. The suffix is a ة (called a "taa marbuuta"). The ة is always preceded by a fatha. Since the ة will often not be pronounced, you will hear only the fatha which precedes it when someone says a word which is feminine - it will sound just like a Spanish feminine word.

With words referring to human beings such as طالب, we add the feminine ending in order to indicate that we are talking of the feminine variety of such creatures. Thus a female student is طالبة. This is just like Spanish as well.

Of course, just as in Spanish, every word that looks feminine will not necessarily be feminine. خليفة "Caliph" is an example. These words are few and far between. Additionally, some words which do not end with ة are feminine; حَرْب "war" is one example. ("Peace" سلام is masculine - interesting.) Spanish does the same thing.

When a word ends in a ة we will pronounce the ة only if we wish or need to pronounce the case ending on the word. For example, "a student" is written طالبة. If we wish or need to pronounce the entire thing, we will say "taalibatun", pronouncing the ة as a regular ت. But, if we wish to read the word without the case ending, we do not pronounce the ة at all; we only pronounce the fatha which precedes the ة. Thus the word can also be pronounced "taaliba".

I. Pausal Form

The case endings on the last word in a sentence are usually not pronounced. Nor are they pronounced before any other natural pause. Thus in this sentence: هذا طالبٌ جديدٌ the last word will usually be pronounced "jadiid" without the case ending. If the word is feminine, we will not pronounce the ة or its case ending when we use the pausal form. We will do just as I have outlined in the paragraph above this one. There will be a little more on this later when we deal with the accusative case.

A Final Note

You have now covered quite a number of basics which are essential to learning this language properly. If you have had Arabic before, the above explanations should prove helpful and should be very easy to absorb. If you have not had Arabic for a very long time, it may take you a little time to absorb them. That will be normal. But you should be able to see that nothing here is intellectually difficult. Take the time to learn all of these things. Start with the drills which begin on the next page and then go to the key at the end of this text. If you still have problems understanding what is going on, reread this chapter and also look at lessons 1 and 2 of *EMSA*, which cover essentially the same grammar.

Regardless of whether or not you have studied Arabic before, you must know the material in this chapter. The evening newscaster may never understand why, but you will.

Drill 1. Special Drill on the Definite Article.

Pronounce each word below, one at a time. Pay no attention to what the word means. There is no doubt that at least some of the vocabulary below is new to you. Focus on the first letter of each word. If that letter is pronounced near the front of the mouth near the teeth, then indicate that it is a sun letter by making the word definite and writing a shadda over the sun letter. If the letter which begins the word is pronounced farther back in the mouth or on the lips, indicate that the letter is a moon letter by making it definite and putting a sukuun on the ل of the definite article. (Check your answers with the key.)

نَمِر	صادِق	كِتاب	لُغة
سِمْسار	زيارة	باب	دينار
قَذّافي	تَعارُف	طاوِلة	ظالِم
ذَهاب	شَريط	ثالِث	خَليج
عَيْن	جَدْوَل	ضابِط	حَلال
أَمْر	مَعْروف	شَرِكة	نَهار
رَقيب	هامّ	وَزير	يَقين
غَرْب	عَرَب	بَريد	إسْلام
دَبابة	تُركِيَ	مُدَرِّس	ظِلّ
لَيْلة	طاقِم	ضَرَب	شامِل
سَعيد	زَمان	رَفيق	ذِراع
قَلَم	صَعيد	خَريف	جَنوب

Drill 2: Answer the questions below. In your answers, if a word should be in the nominative case, write in the appropriate nominative case marker indicating the presence or absence of nunation. (Do not include case on proper nouns.) Sample answers, notes, and translations of each question below are in the answer key.

١. من أنت؟

٢. من أينَ أنْتَ؟

٣. من أين سليم؟

٤. من اين نبيلة؟

٥. اين الكتاب؟

٦. أين المدرّسة؟

٧. من اين الطالب؟

٨. من أين الطالبة؟

٩. من المدير هنا؟

١٠. من اين هذه المدرّسة؟

١١. من اين ذلك الأستاذ؟

Drill 3. Part I: Read sentences 1 and 2 below. Why are they marked for case the way they are? Now write in the case endings for the remaining sentences in this part and make sure you can translate them.

١. الطالبُ جديدٌ.

٢. الطالبةُ جديدةٌ.

٣. المدير جديد.

٤. المديرة جديدة.

٥. هذا المدرس ممتاز.

٦. هذا الكتاب ممتاز.

٧. هذه المديرة جديدة.

٨. ذلك المدرس جَيِّد.   (جَيِّد = good)

٩. تلك المدرّسة جيدة.

١٠. هذه المدرسة جديدة.

Part II: Answer the sentences below in the affirmative. Provide all case endings in your answers.

١ . هل الكتاب مُفيد؟ (beneficial = مُفيد)

٢ . هل الجريدة جيدة؟ (newspaper = جريدة)

٣ . هل انتَ الأستاذ؟

٤ . هل انتِ الأستاذة؟

٥ . هل انت استاذ؟

٦ . هل انتِ استاذة؟

٧ . هل هو مدير؟

٨ . هل هي مدرّسة؟

٩ . هل هي المدرسة؟

١٠ . هل هذه المدرسة جديدة.؟

Chapter Two

A. The Genitive Case
B. Prepositions
C. The Idaafa

In this lesson we will cover the second of the three cases in Arabic, the genitive case. In lesson three we will cover the accusative case.

A. The Genitive Case

The genitive case occurs in Arabic in two situations. Both of these situations occur very often in the language. First, a noun or adjective following a preposition will **always** be in the genitive. The only other time the genitive occurs is if a word is the second or later term of an idaafa. (The idaafa is discussed below.)

The genitive case marker is one kasra if a word is definite and two kasras if the word is indefinite. The second kasra is pronounced as a ن , just like the second dhamma in the nominative case. كتابٍ is an example of the indefinite genitive (pronounced "kitaabin"). الكتابِ is an example of the definite genitive (pronounced "alkitaabi").

B. Prepositions

Prepositions are words like عن, الى, ل , بِ, في, على and مِن. In addition, there are large number of words, which, while they are not technically prepositions as understood by Arab grammarians, function as prepositions. These are words such as قَبْلَ, بَعْدَ and أثناءَ. Whenever you see any of these words you will always put the following noun or adjective into the genitive. Always. Every time.

Enter all case endings in the sentences below.

1. The student is in the house.	١ . الطالب في البيت.
2. You are the director in this office.	٢ . أنتَ المدير في هذا المكتب
3. The library is near the university.	٣ . المكتبة قريبة من الجامعة.

Here are the same Arabic sentences with the case endings. An explanation follows.

الطالبُ في البيتِ.

أنت المديرُ في هذا المكتبِ.

المكتبةُ قريبةٌ من الجامعةِ.

The first sentence has الطّالِبُ as its subject. Hence that word is in the nominative and has no nunation since it is definite. The predicate of the sentence is في البَيتِ, which is a prepositional phrase. The noun البَيتِ follows the preposition في so it must, must, must, be in the genitive case. Since البَيتِ is definite it cannot and must not have nunation, so it takes only one kasra.

The second sentence has أَنتَ as its subject. That word is a pronoun, so it will not take a case ending. المُديرُ is a predicate and so must be in the nominative case. In fact, أَنتَ المُديرُ is itself an equational sentence. However following أنت المُديرُ in the sentence above is a prepositional phrase في هذا المكتبِ. You should know that هذا المكتبِ is one unit (this was discussed in Chapter One). هذا is not a word that takes case but المكتبِ is a regular noun and it will always have a case. Since هذا المكتبِ is one unit, المكتبِ is put into the genitive because of the preposition في.

The third sentence is very similar to the second. The first two words المكتبةُ قَريبةٌ can themselves form an equational sentence. The first word is the subject, the second is the predicate. مِن الجامعةِ is prepositional phrase so الجامعةِ must be genitive. Since الجامعةِ is definite it gets only one kasra. I hope that you did not confuse the preposition مِنْ with the interrogative مَنْ.

Before you do any drills at the end of this chapter, read part C below.

C. The Idaafa

The idaafa is an extremely important construction in Arabic. It is very easy, basic, and **ABSOLUTELY ESSENTIAL** for any student of the language who wants ever to be able to do anything at all in Arabic. I am upset about the number of students who have had several years of Arabic and do not know the difference between an idaafa and a noun-adjective phrase. In fact, many students do not seem to know the difference between an idaafa and a French horn. The noun-adjective phrase will be taught in the next chapter. The French horn will not.

The word idaafa means "addition" or even "annexation". The idaafa is used to indicate possession in Arabic. In English we say "John's book". In Arabic we say "the book (of) John". Below are some examples of idaafas, their translations into English, and an explanation.

1. A university professor (a professor of a university)	١. أُستاذُ جامعةٍ
2. The office director (the director of the office)	٢. مديرُ المكتبِ
3. A teacher's house (a house of a teacher)	٣. بيتُ مدرسٍ
4. The teacher's house (the house of the teacher)	٤. بيتُ المدرسِ
5. An office director's car (a car of a director of an office)	٥. سيارةُ مديرِ مكتبٍ

6. The office director's car (the car of the director of the office).	٦. سيّارةُ مديرِ المكتبِ

The translations in parentheses are literal translations; the others are what would most likely actually be used.

Now let's study the idaafas above. In sentence one we have a standard two-term idaafa. The first term is the thing possessed. It can be in any case depending on its use in the sentence. But, the first term of an idaafa **never has nunation**. The second term of this idaafa is in the genitive. IN AN IDAAFA, THE SECOND TERM AND ANY FOLLOWING TERMS ARE ALWAYS GENITIVE. Since the second term in this particular idaafa جامعةٍ is indefinite, it will take nunation. Because **the second term is indefinite the entire idaafa is indefinite**. Thus we have "a professor of a university".

Now look at the second idaafa. The first term is مديرُ. It does not have nunation because the first term of an idaafa NEVER has nunation. The second term of this idaafa المكتبِ is in the genitive case because the second term of every idaafa in the entire length and breadth of the history of this great language is always genitive.

But we have a difference between this second idaafa and the first idaafa. The second term of the second idaafa المكتبِ is definite. Because it is definite, it will not have nunation. But there is something even more important. Because the second term is definite, **THE ENTIRE IDAAFA IS DEFINITE**. Thus, this idaafa means, literally, "**the** director of **the** office". This means that the first term of this idaafa is definite even though it does not itself have the definite article. Now hear this: **THE FIRST TERM OF AN IDAAFA NEVER HAS THE DEFINITE ARTICLE**. This means that the first term of an idaafa never has the definite article.

The third idaafa is indefinite because the second term of that idaafa is indefinite. The fourth idaafa is a definite version of the third.

The fifth idaafa has three terms; the last two terms themselves being an idaafa. The first term is nominative because I put it in the nominative. As you know, the first term of the idaafa will be in the case that the sentence requires. The second term of this idaafa is genitive, because the second term of all idaafas is always genitive. However, the second term of this idaafa does not have nunation because it is followed by yet another term. The last term of the idaafa, مكتبٍ, is, of course, genitive. Since it is indefinite it has nunation. **THE LAST TERM OF AN IDAAFA IS THE ONLY TERM OF AN IDAAFA THAT CAN HAVE NUNATION**. An idaafa can have an unlimited number of terms, although you will rarely see one with more than four.

The first term of the fifth example is سيّارة, which is feminine. When speaking, the ة of any term except the last term of an idaafa must be pronounced. That is, you would say "sayyaaratu mudiiri maktabin". Often American students forget to do this.

The sixth idaafa is a definite form of the fifth. This entire idaafa is definite BECAUSE THE LAST TERM OF THE IDAAFA IS DEFINITE. Since the last term is definite there is no nunation in this idaafa. THE LAST TERM OF AN IDAAFA IS THE ONLY TERM THAT CAN EVER HAVE THE DEFINITE ARTICLE.

Here are the important rules about an idaafa which you must remember:

1. An idaafa consists of two or more nouns.
2. If the last term of the idaafa is definite, the entire idaafa is definite.
3. If the last term of the idaafa is indefinite, then the entire idaafa is indefinite.
4. The first term of the idaafa can be in any case required by the use of that word in the sentence.
5. All terms other than the first term MUST be in the genitive case.
6. The only term in an idaafa that can have nunation is the last term of the idaafa. It will only have nunation if it is indefinite.
7. If you like to memorize lists of things as a means to demonstrating knowledge of a subject, I recommend you study Buddhism.

I know that this explanation may seem repetitive. But you must know these things. If you do not understand what an idaafa is, or do not understand the relationship of the words in an idaafa to each other, you will never understand Arabic above the level of a two year old, or of an American journalist.

One question that I am often asked is: How does a student spot an idaafa? What I tell them is this: whenever you see two nouns or more in a row, and the first noun does not have a definite article (or a pronoun suffix) then assume that you have an idaafa. Pronoun suffixes are discussed briefly below and in detail in the next chapter. Remember also that an adjective will never be the second term of an idaafa.*

Another thing that a student should be aware of is that nothing can come between two terms of an idaafa except the demonstratives هذا, هذه, ذلك , تلك the dual forms of these words, and their plurals. (The dual and plural forms will be discussed later on in Part One.) If anything else appears between two words that you think are in an idaafa relationship with each other, then you do not have an idaafa - ever.

Also be aware, while you are reading an idaafa, that as soon as you come to a word with the definite article or a pronoun suffix, you have reached the end of the idaafa.

Here are some examples of these things that you should be aware of.

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* There is an exception to this rule. Sometimes an adjective can stand in place of a noun. For example, محمد may be known as الكريم "the generous" or "the noble." This title can stand in place of the name محمد. Thus بيتُ الكريم "the house of the generous (Muhamad)," is an idaafa with an adjective as its final term.

1. The director of this office is a moron.	١. مديرُ هذا المكتبِ بليدٌ."
2. The study of Arabic grammar is enjoyable.	٢. دراسةُ قواعدِ اللغةِ العربيةِ مُمتِّعةٌ.
3. Her office is a large office.	٣. مكتبُها مكتبٌ كبيرٌ.

The first sentence has an idaafa as its subject - مديرُ هذا المكتبِ. The word هذا does not interfere with the idaafa relationship of the noun before it and after it since هذا forms one unit with the noun which follows it. The noun after هذا is in the genitive case as it is the second term of the idaafa. The last word in that sentence is in the nominative since it is the predicate of the equational sentence.

The second sentence has as its subject a three-term definite idaafa. The last word in the idaafa is اللغة. You know it is the last word in the idaafa because it is the last of the nouns and it has the definite article. Even if you did not know the meaning of العربية, which comes after اللغة, you would know that العربية could not possibly be part of the idaafa since it comes after a word which has a definite article on it. If you know that العربية is an adjective, that would also tell you that it cannot be part of the idaafa.

The third sentence has مكتبُها as its subject. You may recall that ها is a possessive pronoun suffix for the third person feminine singular (it corresponds to هي). Since it comes between two nouns, those nouns cannot be in an idaafa with one another. (In fact, Arab grammarians would understand the suffix ها to be the second term of the idaafa "مكتبُها"). Since possessive pronouns are grammatically definite, they will always end an idaafa and define it, whenever they are used. Possessive pronouns will be discussed in Part D of the next chapter. Do not worry about them for now.

Now do the drill on the next page.

Drill 4.   Part I: Provide all case endings for the sentences below. Make sure that you can translate each sentence.

٥. انا طالبة في هذه الجامعة.

١. الطالب في مكتب.

٦. انا المدير في هذا المكتب.

٢. المدير في المكتب.

٧. هو الرئيس في هذه الشركة.

٣. المكتبة بعيدة عن الجامعة.

٨. هي المديرة في ذلك المكتب.

٤. المكتبة قريبة من المدرسة.

Part II: Provide all case endings for the sentences below. Then underline all of the idaafas. Make sure that you can translate each sentence. (The sentences are translated in the key.)

٦. هذا كتاب الاستاذ.

١. بيت الاستاذ قريب من الجامعة.

٧. ما عنوان محاضرة الاستاذ؟

٢. مكتبة الجامعة قريبة من المتحف.

٨. ما عاصمة هذا البلد؟

٣. هذا قلم مدرس.

٩. من اين رئيس شركة النفط؟

٤. هذه مكتبة جامعة.

١٠. دراسة هذا الكتاب ممتعة.

٥. هذه مكتبة جامعة القاهرة.

Part III: Write out answers to the following questions. Provide all case endings in your answers. Sample answers are provided in the key.

١. ما اسم رئيس امريكا؟

٢. ما اسم نائب رئيس امريكا؟

٣. من وزير الدفاع في امريكا؟

٤. من وزير الخارجية هنا؟ *

٥. اين جامعة القاهرة؟

٦. هل دراسة هذه اللغة ممتعة؟

٧. هل حروف اللغة العربية جميلة.؟

٨. هل محاضرة الاستاذ طويلة؟

٩. هل رئيس دولة العراق مجنون؟

١٠. هل انت طالب عِلْم؟

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* Treat وزير الخارجية as a two-term idaafa.

Chapter 3

A. The Noun Adjective Phrase
B. The Pronoun of Separation
C. The Nisba Adjective
D. Possessive Pronouns
E. Verbs - Past tense and the Accusative Case
F. The Pausal Form Revisited

A. The Noun-Adjective Phrase

Up until now we have worked with sentences such as:

هذا كتابٌ.

هذا الكتابُ جديدٌ.

كتابُ المدرسِ جديدٌ.

The sentences you have learned to deal with have grown a little in complexity. However, you have not yet studied how to modify a noun with an adjective. In this section of this lesson you will learn how to do so.

Contemplate the following sentences.

١ . هذا كتابٌ جديدٌ.

٢ . هذا الكتابُ الجديدُ عن التأريخِ.

٣ . كتابُ المدرسِ الجديدُ في المكتبِ.

٤ . كتابُ المدرسِ الجديدِ في المكتبِ.

The first sentence means "This is a new book." Here جديدٌ modifies كتابٌ. Note that both كتابٌ and جديدٌ are masculine, singular, indefinite, and are both in the nominative with nunation.

The second sentence means "This new book is about history." In this sentence الجديدُ modifies الكتابُ. Note that here the noun and the adjective are both masculine, singular, definite, and are both in the nominative case with no nunation. There is a message here somewhere. Now, we will replace كتاب in the two sentences with مقالة which means "article" as in a newspaper or academic article. The first two sentences will now become:

هذه مقالةٌ جديدةٌ

هذه المقالةُ الجديدةُ عن التاريخِ.

In both sentences, هذا as been changed to هذه. I hope I do not have to explain this. Now, in both sentences you see that the adjective is now feminine and that all else remains the same with respect to agreement between the noun and the adjective. The message should be sinking in about now. Just in case, here are the rules of agreement between nouns and adjectives.

1. Agreement in gender.
2. Agreement in number (more will be said about this one in chapter 5.)
3. Agreement in definiteness or indefiniteness.
4. Agreement in case.

Never forget that a definite noun must be modified by an adjective which is also definite. Thus الكتابُ الجديدُ is a phrase "the new book" but الكتابُ جديدٌ is a sentence "The book is new."

In our third model sentence above we have a definite idaafa followed by an adjective. Most of the time only one term of an idaafa will be modified by an adjective. Usually the term modified will be the last term, but not always. In our model sentence we know that الجديدُ modifies the first term of the idaafa because both words are in the nominative case. The sentence should be translated as "The teacher's new book is in the office."

If we changed the case of the adjective to the genitive we would be modifying the second term of the idaafa. This is what has happened in model sentence four. It should be translated as "The new teacher's book (the book of the new teacher) is in the office." However, since the case endings are not usually written, when you are reading a text you will have to decide which word is being modified on the basis of context. Usually, you will find that only the last term of an idaafa is modified. But this is not always the case. Sometimes number and gender can be clues. For example: مقالة المدرس الجديدة. Here we know that the first term of the idaafa is being modified because it and the adjective are feminine.

On occasion you will even find that more than one term is modified. Look at the examples below.

1. The new president of the American company	١. رئيسُ الشركةِ الامريكيةِ الجديدُ
2. The new student of the American university	٢. طالبُ الجامعةِ الامريكيةِ الجديدُ
3. The new student (f) of the American university	٣. طالبةُ الجامعةِ الامريكيةِ الجديدةُ
4. The student (f) of the new American university	٤. طالبةُ الجامعةِ الامريكيةِ الجديدةِ

When more than one term is modified, the last term is modified first and the first term is modified last. The idaafas in the examples above all have just two terms. The second term is modified in each case by the word الأمريكية. Then in examples one through three, جديد or جديدة modifies the first term. In idaafas one and two, we really don't need the case endings because the gender tells us what is being modified. In idaafas three and four, the case determines what is modifying what. Again, these case endings are almost never written, so you'll sometimes have to rely on context and common sense.

Read section B and then do drill 5.

B. The Pronoun of Separation

You have so far dealt with sentences such as هذا كتابٌ جديدٌ "This is a new book", and هذا الكتابُ جديدٌ "This book is new." How would you say "This is the new book"? The answer is هذا هو الكتابُ الجديدُ.

What has happened is that the pronoun هو has been inserted between هذا and الكتاب. As I indicated before, هذا and هذه when followed by a definite noun form one unit with that noun. Thus هذا الكتاب means "this book". The only way to say "This is the book" is to break up the unit. The pronoun هو in the example above is placed between هذا and كتاب to break that unit. It is called the "pronoun of separation" (ضمير الفصل in Arabic).

A phrase such as هذه المديرة, "this director (f)," is broken up with the feminine pronoun هي to get هذه هي المديرة, "This is the director (f)."

If the phrase is plural, then plural pronouns are used. You will see examples of this later on in Part One. Note also that the pronoun of separation does not affect the case of the word following it.

Sometimes the pronoun of separation is optional. When the demonstratives (and sometimes other words) are followed by an idaafa instead of a noun with a definite article, the pronoun of separation does not need to be added, although often it is used for emphasis. For example:

1. This is the new professor's article.	١. هذه مقالةُ الاستاذِ الجديدِ.
2. This is the new professor's article.	٢. هذه هي مقالةُ الاستاذِ الجديدِ.
3. What is the importance of this article?	٣. ما أهميةُ هذه المقالةِ؟
4. What is the importance of this article?	٤. ما هي أهميةُ هذه المقالةِ؟

Now do drill 5.

C. The Nisba Adjective

The nisba adjective is the "relative" adjective in Arabic. It is often used with place names. For example, a man from Baghdad can be referred to as بَغْدادِيّ. What we have done is we have added the suffix يّ (the letter ي with a shadda) to the name of the city. Thus a male from دِمَشْق is a دِمَشْقيّ. We do the same thing for countries. So a man from مصر is مصريّ and one from Tunis is تُونِسيّ. This is pretty difficult isn't it?

These words are made feminine by adding the ة. So a woman from Tunis is تُونِسيّة (pronounced "tunisiyya").

Now as you know, some Arabic place names come with the definite article as part of their names. For example السودان and الأردن, العراق. If we wish to convert these into indefinite relative adjectives we must drop the definite article and then add the nisba. If we want to say, for example, that King Hussein is Jordanian, we say that he is أُرْدُنيّ. What we have done is we have taken off the أل and then formed the indefinite adjective. If we want to say someone is "the Jordanian" we would reattach the definite article and say that he is الأُرْدُنيّ. If we want to say that a male is Sudanese, we drop the definite article and are left with سودانيّ. If we want to say "the Sudanese (sing.)" we say السّودانيّ.

Some words end in an alif, أمريكا is an example. When this happens, just drop the alif and then add the nisba - أمريكيّ for example.

The nisba can be applied to a wide variety of nouns in addition to place names. For example مركز means "center" and مركزيّ is "central". وطَن means "nation" or "homeland". Something which is national or a person who is a nationalist is called وطنيّ.

Many nouns to which the nisba is applied are feminine. To apply the nisba to a feminine word, the ة must first be dropped and then the nisba is added to it. For example, جامعة "university" is feminine. If you want to say a "university student" (masc.) you would drop the ة and add the يّ to جامعة to get جامعيّ. "University student" would then be rendered طالب جامعيّ. If the student is feminine, the ة is then added to the nisba ending and you have طالبة جامعيّة.

The country of Syria in Arabic can be spelled one of two ways سورية or سوريا. To form the nisba for this country drop the ة or the ا, as the case may be, and then get rid of the ي. Then add the nisba's ending. Thus "a Syrian" (masc.) is سوريّ.

القاهرة is Cairo. How would you say that someone is Cairene? First you drop the definite article and then you drop the ة. Then you add the nisba ending to get قاهريّ. So هو قاهريّ is "He is a Cairene." "She is a Cairene" is هي قاهريّة. You add the ة to the masculine قاهري.

That does it for the nisba for now. For plurals of the nisba, see Chapter Four. Now do drills 6 and 7.

D. Possessive Pronouns

Arabic uses pronoun suffixes as another way to indicate possession. In English we say "my house," "his house," etc., to indicate that something belongs to someone. In Arabic the same thing is done but the possessive pronouns are suffixed to the noun instead of written as independent words before the noun. Below is a chart of the possessive pronoun suffixes along with their corresponding independent pronouns.

Independent Pronoun	Possessive Pronoun
أنَا	ي
أنتَ	كَ
أنتِ	كِ
هو	هُ
هي	ها
نَحْنُ	نا
أنتُمْ	كُم
أنتُنَّ	كُنَّ
هُم	هُم
هُنَّ	هُنَّ

When we attach pronoun suffixes to nouns, we are indicating who possesses the nouns and we are also making the nouns definite. For example, "his book" in Arabic is a combination of كتاب and the suffix هُ. When we combine them we get كتابهُ. Notice that the case ending of the noun is now without nunation. That is because the word is now definite. When a word has a pronoun suffix attached to it, it will show its case but it will not have nunation. Thus "your book" (masc.) is كتابكَ and "their book" (masc.) is كتابهُم.

All of these suffixes begin with a consonant except the suffix for أنا which consists of the letter ي acting as a vowel. So if we wish to say "my book" we add ي to كتاب and get كتابي (pronounced "kitaabi"). This word will not be inflected for case because the ي is acting here as a vowel and we cannot have a vowel following the vowel of a case ending. If we did we would have كتابُي, pronounced "kitaabui" which sounds funny and we do not wish to sound funny when we speak Arabic. So know that any noun to which the pronoun suffix ي is attached will not ever be inflected for case. Do not confuse the pronoun suffix ي with the nisba suffix يّ. The nisba suffix will always be inflected for case.

When we add a pronoun suffix to a word which ends in a ة , the ة is written and pronounced as a regular ت. For example "your article" is مقالتَكَ and is pronounced "maqaalatuka". The case ending is written between the ت and the suffix. Of course, "my article" مقالتي ("maqaalati) will not be inflected for case for the reasons outlined in the above paragraph.

Since words with possessive pronouns are definite, any adjectives which modify them must have a definite article. For example, "your new teacher" is مدرسُكَ الجديدُ.

The suffixes ه, هُم and هُنّ undergo a vowel change whenever they are preceded by a ي or by a kasra. For example, "in his office" is في مكتبِهِ. The dhamma of the suffix ه has been changed to a kasra due to the kasra on the ب. (The kasra on the ب is there since مكتب is genitive because of في). In fact, as you will learn later, we can attach في itself to ه and that yields فيه.

The same thing happens to هُنّ and هُم. For example في مكتبِهِم and في مكتبِهِنّ .

You have now seen the three ways in which a word in Arabic is made definite. The first is the definite article. The second is by being in a definite idaafa. The third is by attaching a pronoun suffix. Any adjectives modifying a definite noun must be definite and are made definite with, and only with, the definite article.

In Part C of the last chapter, I mentioned that Arab grammarians consider the possessive pronouns to be in an idaafa relationship with the noun to which they are attached. For example مكتبُهُم is an idaafa. The first term is مكتب and the second term of the idaafa is the pronoun suffix هُم. Because the possessive pronouns are considered definite, they define the noun to which they are attached. It is quite common for an idaafa with two, three, four or more terms to end with a pronoun suffix. The entire idaafa will be definite. For example مكتبُ مديرِ شركتِكم "the office of the director of your company". The word شركة is definite because of the suffix كم. Since شركة is definite, the entire idaafa is definite - just as if the word شركة had been defined by having the definite article attached - مكتبُ مديرِ الشركةِ "the office of the director of your company".

Now do drill 8.

E. Verbs - Past Tense and the Accusative Case

We have covered so far two of the three cases in Arabic. Now we come to the last case, the accusative. The accusative is primarily used for the direct object of the verb but appears in other situations as well. These other situations will be discussed in other parts of this book. The information on the accusative below is crucial, essential, and fundamental. If you learn the material on the accusative presented in this lesson, you will know much of what you will ever need to know about case in Arabic and will have the foundation to be able to understand easily the remaining material concerning case in the other parts of this book. If you don't learn the material in this lesson, go study Spanish.

The accusative is easy, but first we will look at some simple verbs so that we can apply the accusative in actual Arabic sentences.

The verb system in Arabic is thought by most, including myself, to be the core of the language. Part Two of this text will concentrate on the verb system of Arabic. Here you will review just enough about verbs (and that's not much) to enable you to understand the accusative case.

You will now learn (relearn) how to conjugate some basic Arabic verbs in the past tense. There is no infinitive form of the verb in Arabic. Instead the conjugation for the third person masculine singular is normally used as the base for conjugations. For example درس is translated as "to study" when it appears at the head of a verb chart, but it actually means "he studied." The root of the verb is made up of the three consonants. The fatha placed over the س is the conjugation for هو. In other words, درس is the stem or the root, we add the fatha over the last letter of the word and we get دَرَسَ, which really means "he studied."

Arabic verbs are conjugated in the past tense by adding suffixes to the stem of the verb. A nice thing about Arabic is that the same suffixes are added to every verb in the language when we conjugate in the past tense. Basically, if you can conjugate one Arabic verb in the past tense, you can conjugate them all. Isn't this an easy language?

Below is a conjugation chart for the verb دَرَسَ in the past tense. No doubt it will look familiar to you if you have studied Arabic before, as most Arabic texts (including this one) are filled with conjugation charts. Take a look at it and then read the comments which follow.

دَرَسْتُ	أنا
دَرَسْتَ	أنتَ
دَرَسْتِ	أنتِ
دَرَسَ	هو
دَرَسَتْ	هي
دَرَسْنا	نَحْنُ
دَرَسْتُم	أنتُم
دَرَسْتُنَّ	أنتُنَّ
دَرَسوا	هُم
دَرَسْنَ	هُنَّ

Let's examine these conjugations a little. For أنا the suffix تُ is added to the root دَرَسَ and we get دَرَسْتُ. Another way to look at it is that we are replacing the final fatha in دَرَسَ with a sukuun and we are then adding the suffix تُ. This suffix is used for the first person singular conjugation in the past tense on every verb in the language.

For the pronouns أَنتَ and أَنتِ we add the suffixes تَ and تِ respectively in the same way we added the suffix تُ for the first person. Again, these suffixes will be used on every verb in the language.

For هي we add تْ to the stem. Another way to look at it is that we are just adding a ت with a sukuun to the conjugation for the pronoun هو. We will do this for every verb in the language.

I won't belabor this by going over every single plural conjugation above, but do note that the conjugation for هُم is not phonetic. The conjugation consists of a waw and an alif - وا. The waw is pronounced as a long vowel and the alif is not pronounced at all. The verb would be read "darasu". Other than this one, all of the conjugations are phonetic.

Now when Arabic is written, as you are no doubt aware, the short vowels are almost always not written in the text. Thus دَرَسْتُ, "I studied," will appear as درست. Three of the other conjugations will look exactly the same. It is the context that tells you how to read the conjugations.

Also, the internal vowels of verbs like دَرَسَ will not always be only fathas. For example شَرِبَ means "to drink." Here one of the vowels is a kasra. That vowel will always be a kasra, but the conjugations of this verb will otherwise be exactly like those for دَرَسَ. Likewise, the verb كَرُمَ "to be generous" has a dhamma for its stem vowel. It will keep the dhamma in all of its past tense conjugations.

Memorize the conjugations above for دَرَسَ so you can apply them to the other verbs which will be used in the drills at the end of this chapter. Since you have had Arabic before, this should only take you a minute or two. Then go on to the next part of this chapter.

The Accusative Case

The accusative case is applied to the direct object of the verb. For example "I studied the book" is rendered in Arabic as دَرَستُ الكتابَ. Notice several things about this sentence.

First, the pronoun for "I," أنا is not used in the sentence. Such pronouns are usually not used, since the verb conjugation tells us who the subject is. These pronouns are used sometimes for emphasis.

Second, notice that I left most of the verb unvowelled. The only vowel I used is the vowel that tells you for which person the verb is being conjugated. Sometimes you may see such a vowel included in an authentic Arab text if there is a chance of ambiguity. However, usually the verb, like all words, will be completely unvocalized.

Notice that the verb ends in a vowel and that the vowel will elide the hamza on the definite article.

Fourth, the direct object of the verb, الكِتابَ ends in a fatha. The fatha is the accusative case marker. Look at this sentence: دَرَستُ وثيقةً "I studied a document." Notice that two fathas are used here. The second fatha gives us the nunation. This is just like the other two cases, nominative and genitive where the second dhamma and second kasra provide the nunation. So, we use one fatha if the word is definite and two fathas if the word is indefinite. But there is just a little bit more. Look at the following:

<div align="center">دَرَستُ كِتابًا</div>

This is "I studied a book." Here the indefinite direct object ends in two fathas but we have also added an alif. What is this?

Here is the rule. *An indefinite word which does not end in a ة will have an alif attached to it in addition to the two fathas when that word is in the accusative. The alif is not pronounced. The alif must be written.*

Let's look at the rule carefully. "An indefinite word that does not end in a ة," means words like طالب, كِتاب and سلام. These words will all have the two fathas attached to them when they are accusative. But after you do that, you add an alif. The alif is a spelling convention and will not be pronounced. However, you must write the alif. As you know, the short vowels in Arabic, including the case endings, are almost never written. However, the alif of the accusative case must be. Thus, the sentence above would appear in a newspaper like this: دَرَستُ كِتابا. The fathas often will not be there, but the alif will.

If a word ends in a ة then we do not add the alif. The word طالبة is an example. If we make it accusative we will write two fathas over the ة but we will not write the alif - طالبةً.

Since you have had Arabic before, you know that some words have what are called "broken plurals". The broken plural of طالب is طلاب. The rule about adding the alif applies to broken plurals as well. Therefore the indefinite accusative of طلاب is طلابًا . Many students believe that the alif is not added to broken plurals. But it is added to them unless they belong to a category of words called diptotes (won't you diptote, through the tulips...). Some diptotes are singular, some are plural. They have different rules for their case endings. They are discussed in detail in Part III of this book. For now, you have no need to deal with diptotes.

Remember, the alif is only used for the indefinite accusative and only for words which do not end in a ة. Any word ending in ة will not have the alif. That means, do not write the alif on such a word.

F. The Pausal Form Revisited

In Chapter One we briefly discussed what is known as the "pausal form". We noted that the case endings of words at the end of a sentence, or any other natural pause, are usually not pronounced. There is one exception to this. If the word in question is in the accusative case with the alif and the two fathas, then the first fatha is usually pronounced. This makes the word sound as if it were feminine singular. For example:

I studied a book.   درستُ كتابًا.

would be pronounced "darastu kitaba". Whereas:

I studied a new book.   درستُ كتابًا جديدًا.

would be pronounced "darastu kitaban jadiida". The first accusative has its nunation pronounced, but for the second accusative, the one being read in pausal form, we only hear the first fatha.

That is it, for now, for the three cases. You now know much of what you need to know about case. There is more, but you are now ready to handle the rest.

Now do drill 9 and the reading exercise which follows it and then go on to Chapter Four.

Drill 5. Provide all case endings in the sentences below. Then underline the words in each noun-adjective phrase. Make sure you can translate each sentence.

١. هذا باب جديد.

٢. هذه زيارة طويلة.

٣. هو رئيس ممتاز.

٤. القاهرة مدينة عربية مشهورة.

٥. مديرة الشركة الجديدةِ مديرة جيدة.

٦. رئيس العراق رجل غريب.

٧. هذا هو الطالب الجديد.

٨. هذه هي الطالبة الجديدة.

٩. مدينة بغداد هي عاصمة العراق المشهورة.

١٠. ما اسم المدير الجديد في هذا المكتب اللعين؟

Drill 6. In each question below, circle every noun-adjective phrase and underline each idaafa. Then indicate all of the case endings. Then answer each question, including the case endings in your answers. (Starting with this drill, more and more vocabulary is going to be used. Do not worry about new words you encounter in the drills. If you know how to use a dictionary, look them up if you want. You can also refer to the key, which will include translations of most of the questions used in the drills.)

١. هل انتَ المدير الجديد؟

٢. هل انتِ طالبة كويتية؟

٣. هل سليم فنّان لبناني مشهور؟

٤. من الرئيس الجديد في هذه الشركة؟

٥. اين مكتب رئيس الجامعة الامريكية؟

٦. هل يوم الاحد يوم عمل في دولة الكويت؟

٧. ما اسم المراسل المغربي؟

٨. ما اسم مديرة البنك العالمي الجديدة؟

٩. متى (when) موعد وصول الطائرة الامريكية؟

١٠. هل دراسة اللغة العربية امر صعب؟

Drill 7. Provide the indefinite masculine and feminine nisba adjective of each word below. Then take 5 of them and use them in equational sentences. Provide case endings in your sentences.

القاهرة	العراق
الكويت	المغرب
سوريا	لبنان
الاردن	امريكا
اقتصاد	عَمَل
دراسة	اجتّماع
عَرَب	وطن

Drill 8. Part I: Combine the words in parentheses using the correct pronoun suffixes and write the answers in the blanks provided.

١. هل هذا (كتاب + انتَ) _____؟

٢. مكتبة الجامعة أمامَ (بيت + الرئيس)_____.

٣. (مدرسة + الطالبات) _____ بعيدة عن الجامعة.

٤. (سيارة + نحن) _____ جديدة جدًا.

٥. (رئيس + انتم) _____ رجل مشهور ولكن مجنون.

٦. (كتاب + انتن) _____ كتابٌ مُمِلٌّ جدًا.

٧. (فكرة + مريم) _____ فكرة جيدة.

Part II: Answer the questions below. Indicate all case endings in your answers. Pay attention -
remember that you are answering the questions, and that you may have to use different pronoun suffixes
in your answers than the ones used in some of the questions.

١. ما اسم استاذكنّ؟

٢. من اين رئيستكم؟

٣. هل بيتك قريب من مدينة كبيرة مشهورة؟

٤. هل كتابنا العربي كتاب جيد؟

٥. من صديقها العربي؟

٦. هل زوجتك عربية؟

٧. هل بيتهم في شارع التحرير؟

٨. هل مديركم رجل طَيِّب؟

٩. هل رئيس الشركة الوطنية التقدمية بليد؟

١٠. اين سكرتيرها الامريكي الجديد؟

Drill 9. Write in the case endings for the sentences below. Then circle each noun-adjective phrase and underline each idaafa. Make sure you can translate the sentences.

١. درست الطالبة كتابها العربي.

٢. درست كتابي العربي.

٣. قابلت المراسلة الوزير في مكتبه الرسمي.

٤. هل انتقلت الى جامعة القاهرة يا سميرة؟

٥. قرأوا جريدة "الاهرام" كلها.

٦. اكملن دراسة اللغة العربية.

٧. زاروا مدينة تاريخية مشهورة في العراق.

٨. استقبلْنا صديقنا في المطار الدولي.

٩. قرأنا كتابا طويلا عن الشرق الاوسط.

١٠. كتبت رسالة طويلة الى امي في مدينة الكويت.

Authentic Arabic Exercise.

For the first three chapters you have worked pretty basic drills designed to get you back into the language. Most of the vocabulary was kept very simple until the past couple of drills where a few more vocabulary items were included. There are many more drills in this text. But now it is time to get back into dealing with what is called "authentic" Arabic. An authentic text is a text created in a particular language by a native speaker for other native speakers. The item below is an example. Since it is authentic, it will include a great deal of grammar that you have not reviewed at this point. (It contains no grammar at all that is not covered in detail throughout this book.) It will no doubt also contain many vocabulary items that you have never seen or have long since forgotten. Do not worry about all the grammar and vocabulary. Instead, follow the directions below.

1. Scan the article and look for anything you can recognize - such as personal names, place names, job titles, and any other vocabulary that you can recognize right away without a dictionary.

2. Now look for the structures you have studied in this text so far. First, find all of the idaafas you can. Remember, you may not know the meanings of the words, but you can probably recognize what words are nouns and tell if they are in idaafas. Circle the idaafas or make a note of them some other way. Then look for noun adjective phrases (which may well overlap with some of the idaafas) and study the agreement and see if it matches what you have learned so far. You may find one or two items that don't yet match. This is because we have not yet covered all of the rules of agreement in Arabic.

3. Now write in all the case endings on the nouns and adjectives - except for personal and place names.

4. Write a two-sentence summary of what you think the article is about.

5. Now go to the key and see how much you got correct. The key will also include a translation of the passage.

The passage is on the next page.

The passage below is a partial transcript of a Voice of America Arabic Broadcast on June 9, 1995.

من المقرر ان يجتمع اليوم في القاهرة زعماء مصر واسرائيل ووزير الخارجية الامريكي Warren Christopher لدفع عملية احلال السلام في الشرق الاوسط.   ومن المتوقع ان يضغط الرئيس المصري حسني مبارك على رئيس الوزراء الاسرائيلي اسحق رابين كي يسحب القوات الاسرائيلية من مرتفعات الجولان و مناطق الفلسطينيين في الضفة الغربية. وتطالب سوريا بانسحاب اسرائيلي كامل من مرتفعات الجولان مقابل احلال السلام مع اسرائيل كما يقول الفلسطينيون ان الانسحاب الاسرائيلي من الضفة الغربية دليل اساسي على ان عملية السلام تعمل بنجاح. وقال وزير الخارجية الامريكي في اسرائيل امس ان المحادثات السورية-الاسرائيلية ستدخل مرحلة هامة. وسوف يجتمع كبار القادة العسكريين من البلدين في واشنطن في وقت لاحق من الشهر الحالي لمناقشة الترتيبات الامنية بعد الانسحاب الاسرائيلي من مرتفعات الجولان.

Chapter Four

A. Sound Plurals

B. Verb-Subject Agreement

C. Masculine Sound Plurals in Idaafas and with Pronoun Suffixes

D. Broken Plurals

E. Plural Demonstrative Pronouns

F. The Words كُلٌّ and بَعْضٌ

In this lesson you will delve into the world of the Arabic plural. Unfortunately, no one ever told the Arabs that all you have to do is put a س on the end of a word to make it plural. Instead, Arabic uses a large number of internal and external changes to nouns and adjectives when they are made plural.

Plurals are divided, in general, into two categories, sound plurals, and broken plurals. Broken plurals are words which have undergone internal and sometimes external changes in order to be in plural form. We do the same thing in English with a number of words. For example, the plural of "foot" is "feet" and for "tooth" the plural is "teeth". An example in Arabic is حَرْف, which has a plural of حُروف as well as قَلَم whose plural is أَقْلام. Broken plurals come in many patterns. They are briefly discussed in part D of this lesson.

A. Sound Plurals

A sound plural is a suffix which is added to the end of the word in order to indicate the plural. The suffixes reflect gender and case as well. First we will deal with masculine sound plurals and then with feminine ones.

Masculine sound plurals have the suffix ون attached to them in order to indicate the plural in the nominative case. In the genitive and accusative cases the ending is ين. For example, the plural of مدير is مديرون in the nominative case and مديرين if the word is in the accusative or genitive cases. Look at the two sentences below.

The directors are in their office.	المديرونَ في مكتبِهم.
This memo is from the directors.	هذه المُذَكِّرةُ مِن المديرينَ.

In the first sentence, the plural of المدير is written in the nominative case to indicate that it is the subject, whereas in the second sentence we see the genitive case because of the preposition. Remember that the accusative form will be the same as the genitive form.

Many students think that the fatha which is written over the ن in these plurals (ون, ين) is itself a case ending. The fatha is not a case ending. It is just a part of the plural and is really only functional as a

helping vowel. Indeed, the fatha is usually dropped in pausal form. The و and the ي , in addition to being integral parts of the plural, are the indicators of the case of the word.

Sound plurals are also used with many adjectives. For example مُمْتاز takes a sound plural ending. So do almost all nisba adjectives. For example, we wish to say that "The Egyptian directors are superb." In Arabic we get:

المديرونَ المصريّونَ ممتازونَ.

المديرونَ is nominative because it is the subject of the equational sentence. المصريّونَ agrees with the word it modifies in every way. It is definite, it is nominative, and it is plural. Also NOTE THE SPELLING OF المصريّونَ. Many students seem to think the ي of the nisba adjective disappears in the plural. This is not the case. The ي of the nisba adjective never disappears when the sound plural suffix is added. This is true even when the sound plural suffix is in the accusative/genitive case. المصريّون when written in the accusative or genitive is المصريّينَ. So do not ever drop the ي of the nisba adjective when you make a sound plural.

Finally, note that ممتازونَ is plural and nominative as it is the predicate of an equational sentence with a masculine plural subject.

Masculine sound plurals are only used for words which refer to male human beings. In other words, a non-human noun such as بيت can never have a masculine sound plural. However, not all masculine nouns which do refer to human beings have sound plurals. For example, the plural of مدرس is مدرسون but the plural of أستاذ is اساتِذة. Basically, you never can be sure what the plural of any word is in Arabic (though you can learn to make educated guesses), so you must learn the plural of each word when you learn its singular form. With respect to masculine sound plurals, however, you may generally assume that any active or passive participles of derived verbs will take a masculine sound plural if they refer to male human beings. If this last sentence is Greek to you, do not worry; you will see what I mean in later chapters.

In order to form a feminine sound plural, we drop the ة from the word and then add the suffix ات. For example, the plural of مُدَرِّسة is مُدَرِّساتٌ. For the genitive and accusative cases we use only the two kasras. So the accusative or genitive case form of the word in question is مُدَرِّساتٍ. If we make a feminine plural definite, it loses the nunation. Do not forget that, just like the masculine, the feminine sound plural uses the same case markers in the accusative as it does in the genitive. ات for the feminine and ين for the masculine.

Feminine sound plurals are used for almost all nouns which refer to female human beings, for many other feminine nouns which do not refer to human beings, and for some masculine nouns which also do not refer to human beings. In addition, adjectives which are made feminine with the addition of a ة will also take feminine sound plurals when the need arises.

Here are some examples. طاولة is a non-human feminine noun. It takes a regular feminine sound plural طاولاتٌ. مطار (airport) is a masculine non-human noun. Its plural is مطاراتٌ. Thus, although مطار is masculine in the singular, it takes a feminine sound plural. You must try to learn the plural of each word as you learn its singular.

Most adjectives are made feminine by adding a ة. For example جديد becomes جديدة and عراقيّ becomes عراقيّة. All of these adjectives will take a feminine sound plural. So in order to say that the Iraqi (f) teachers are in their office we say المدرساتُ العراقيّاتُ في مكتبِهِنَّ.

One final note. Look out for nouns which are feminine and end in ة but do not have feminine sound plurals. Instead they have broken plurals. There are many of them. For example, the plural of جريدة (newspaper) is جرائد and the plural of مَدْرَسة (school) is مَدارِس..

You cannot always tell by looking at a word what its plural will be. You will need to learn the plurals of new words as you learn their singulars - as I have already said.

B. Verb-Subject Agreement

You will like this. This is easy. The typical Arabic sentences begins with a verb. In Arabic such a sentence is known as a جُملة فِعْليّة "a verbal sentence." The subject, if included in the sentence, normally comes after the verb. Here are two examples.

1. The student studied his Arabic book.	١. درس الطالبُ كتابَهُ العربيّ.
2. The student (f) studied her Arabic book.	٢. درسَت الطالبةُ كتابَها العربيّ.

You will notice that in both sentences the verb agrees with the subject in number and gender. In both sentences, if we wished, the subjects could be left out. No other changes would be made in these sentences if we did so. By the way, I hope I do not have to explain the case endings for the words in the two sentences. Also, what case do you think the last word of each sentence should take?

Now look at the two sentences below.

١. درس المدرسون كتابَهم العربيّ

٢. درسَت المدرسات كتابَهن العربيّ

The subject of each sentence is now plural. Notice that the verbs are still singular but they agree with the subjects in gender. **IN A SENTENCE WHICH BEGINS WITH A VERB FOLLOWED BY A PLURAL SUBJECT, THE VERB WILL ALWAYS BE SINGULAR AND WILL AGREE WITH THE SUBJECT ONLY IN GENDER.** If we were to drop the subjects from these two sentences, then

the verbs would indicate the number as well as the gender. That is, the verbs would become plural. Our two sentences would then be:

١. درسوا كتابهم العربي

٢. درسن كتابهن العربي

So far, so good. Now look at the following three sentences.

١. ذهب ياسر عرفات وسميرة الى المطعم العراقي.

٢. ذهبت سميرة وياسر عرفات الى المطعم العراقي.

٣. ذهبت الى المطعم العراقي سميرة و طلابها.

٤. ذهب الى المطعم العراقي سميرة وطلابها.

In each sentence the subject is made up of more than one individual. Each individual is mentioned in the sentence. Sentences 1 and 2 show that the verb will agree in gender with the subject which comes **immediately after it**.

In sentence 3 we have a situation which occurs sometimes in Arabic. Here, the subjects (or subject as the case may be) are separated from the verb by one or more words. When this happens, if the subject is feminine, the verb can be feminine singular. Alternatively, the verb can be made masculine singular even when the subject is feminine. In sentence 3, the normal agreement would be feminine singular, since سميرة is the first subject. However, since سميرة is separated from the verb by one or more words, the verb can be made masculine singular. Sentence 4 illustrates this point. Note that the option of using either a feminine singular verb or a masculine singular verb does not depend on the presence of more than one subject in the sentence. For example, you could easily see the following:

After years of effort, the employees (f.) obtained their rights.   حصل بعد سنوات من الجهد الموظفات على حقوقهن.

Now we come to verbal sentences which begin with a noun. Any sentence which begins with a noun is known in Arabic as a جملة اسمية (a "nominal sentence"). Whenever the subject precedes the verb the verb agrees with the subject in **number and gender**. Look at the examples below.

١. المراسلون المصريون كتبوا المقالة.

٢. المراسلات المصريات كتبن المقالة.

٣. سمير ومحمد وفريد كتبوا المقالة.

٤. سميرة ونادية وفريدة كتبن المقالة.

٥. سمير ونادية وفريدة كتبوا المقالة.

The situations in sentences 1-4 should be clear. Sentence 5 reminds us that the presence of one man in a group renders the group masculine for grammatical purposes. The only exception to that rule is when you have two or more subjects all of which follow the verb, as I have outlined above.

Review of the Verb-Subject Agreement Rules

Here is a quick run down of the rules.

1. If the subject comes before the verb, then the verb agrees with the subject completely (gender and number).
2. If the subject is not included in the sentence, then the verb will again show full agreement.
3. If the verb precedes a plural subject, then the verb agrees in gender, but is always singular.
4. If the verb is followed immediately by two or more subjects, the verb agrees with the first of those subjects. If the first of those subjects is plural, the verb will remain singular and agree with it only in gender.
5. If a feminine subject following a verb is separated from that verb by one or more words, then the verb may be either masculine or feminine singular.

Below is one example for each of the five rules above. The number for each example corresponds to the number for the rule.

١. المديرون السخفاءُ حضروا اجتماعات كثيرة.

٢. حضروا اجتماعات كثيرة.

٣. حضر المديرون السخفاء اجتماعات كثيرة.

٤. حضرت المديرات الحكيمات والمديرون السخفاء اجتماعات كثيرة.

٥. حضرت (حضر) هذه الاجتماعاتِ الكثيرةَ المديراتُ الحكيمات.

C. Masculine Sound Plurals in Idaafas and with Pronoun Suffixes

How would you say "the correspondents of the newspaper" in Arabic? What YOU would probably do is what most American students of Arabic usually do: they would say مراسلون الجريدة. Tsk tsk. Don't do that.

Masculine sound plurals in an idaafa as any term except the last term, loose the ن. You must drop the ن. So instead you will say and see: مراسلو الجريدةِ.

The same holds true if the noun is in the genitive/accusative case. For example "I saw the reporters of the newspaper" is: شاهدتُ مراسلي الجريدةِ.

Most students would see the word مراسلي in this sentence and immediately assume that it means "my correspondent." Furthermore, upon reading the entire sentence they would maintain that assumption despite the fact that with that interpretation the sentence would not make any sense at all. They would do so for two reasons. The first is that their grammar is weak. The second is even more important: they have not learned to read things in context. As you will see constantly in Part II of this book, Arabic must be read in context.

As I said above, the ن of the sound plural will drop if that plural is any term of the idaafa except the last one. For example:

تكلمتُ مع مدير موظفي الشركة المصرية.

In this sentence there is a three-term idaafa. The second term is a masculine sound plural with the ن dropped. Why is that plural spelled with a ي and not a و؟

We also drop the ن of the sound plural when we attach a pronoun suffix. Look at the examples below.

١. موظفوكَ العراقيون انصرفوا.

٢. استقبل رئيس الجامعة مدرسيهِ الجُدُدَ.

In the first sentence we have dropped the ن from the subject of the sentence and added كَ, which is the possessive pronoun أنتَ. Do you understand the rest of the grammar of the sentence? What word modifies the subject? Is it definite? Is it plural? What case is it in? What about the verb? Does it agree with the subject?

In the second sentence the word مدرس is made plural in the accusative case. We have dropped the ن because we always do when we add a pronoun suffix to a masculine sound plural. The suffix we have chosen here belongs to the category of suffixes that has its vowel change from a dhamma to a kasra when it is preceded by either the letter ي or a kasra. This word is modified by an adjective. The adjective is the plural form for جديد. This tells us that جديد does not have a masculine sound plural. It has a broken plural instead. Why is الجدد in the accusative case in this sentence? What are the cases of the other nouns?

So remember to drop the ن of the masculine sound plural whenever you add a pronoun suffix to it. Just one more thing. How would you say "my" reporters or employees, etc.? You need to combine the sound plural ending with the ي, indicating first person singular possession. For example, we want to say "my employees." So we combine ي with the word موظفون. When we do this, the result is as follows: موظفيّ. This word is pronounced "muwththafiyya." You will use the same word for all three cases. Thus you may see a sentence such as the following.

<div dir="rtl">

موظفي ذهبوا الى المطار.

</div>

The plural verb tells you that the subject is not "my employee" but is instead "my employees." Sometimes a text may include the shadda over the ي to give a clue; sometimes not. So it is context that tells you what is going on.

Feminine sound plurals are completely regular in this regard. The ending ات never looses the ت. So nothing happens to them in an idaafa or when a pronoun suffix is attached. Nothing. For example, "his female students" is طالباتهُ. "The female students of the university" is طالباتُ الجامعةِ.

It is only with the masculine sound plurals that these things happen.

D. Broken Plurals

I briefly alluded to broken plurals at the beginning of this chapter. These are plurals which arise from internal and sometimes external changes to the singular noun. For example, the plural of كِتاب is كتب. The word كتب is a broken plural.

Since you have had Arabic before, you know that broken plurals exist in many patterns. My advice is not to try to memorize the patterns themselves. Instead, learn the plurals of new words as you come to them. In time you will become familiar with the patterns themselves and may even be able to produce the plurals for new vocabulary items on the basis of intuition and experience. Lesson 13 of EMSA lists the plurals of some very common words and incorporates many of the major patterns. You might want to take a look at that lesson. Keep in mind that adjectives as well as nouns can have broken plurals. Also be aware that some words may have more than one broken plural, and that sometimes these different plurals will have different meanings.

It is important, very important, that you learn the plurals of new words as you come to them. (The dictionary by Hans Wehr usually gives the plural under the entry for the singular.) This will help when you see new vocabulary items in authentic Arabic texts which are already plurals. You need to be able to recognize that a new word may already be plural so that you can discern the root, make a good guess at what the singular is, and therefore be able to find the word in the dictionary.

Again, remember that adjectives as well as nouns have broken plurals.

E. Plural Demonstrative Pronouns

The demonstrative pronouns هٰذا and هٰذه have a lovely broken plural. The plural for both of these words is هٰؤُلاء . This plural is only used when referring to people and it is used for both genders. For example:

| 1. These students (masc.) are from Beirut. | ١. هٰؤُلاءِ الطُّلابُ من بيروت. |
| 2. These students (fem.) are from Beirut. | ٢. هٰؤُلاءِ الطالباتُ من بيروت. |

Please note that the ه, the first letter of هٰؤُلاء , has a dagger alif.

ذلك and تلك also have a common plural. It is أُولٰئِكَ . The ل in this word also has a dagger alif. It too is only used to refer to people and is used for both genders.[*]

| 1. Those students (masc.) are from Beirut. | ١. أُولٰئِكَ الطلابُ من بيروت. |
| 2. Those students (fem.) are from Beirut. | ٢. أُولٰئِكَ الطالباتُ من بيروت. |

Now do Drill 10.

F. The Words كُلٌّ and بَعْضٌ

كُلٌّ is a noun which means 'each" or "every" and sometimes means "all" depending upon the context. When كل is followed by an indefinite noun, it is translated as "each" or "every." For example, كلُّ طالبٍ means "each student" or "every student." The phrase كلُّ طالبٍ is an idaafa. That is why there is no nunation on كل and why the word طالب is in the genitive case. طالب also has nunation because it is indefinite.

Because كل is a noun it can be in any case as required by its usage in the sentence. For example: قرأتُ كلَّ كتابٍ في المكتبةِ . Here كل is in the accusative because it is the object of the verb.

So far, the examples using كل have been indefinite. When كل is followed by a definite singular noun كل is usually translated as "all." For example كلُّ الكتابِ means "all of the book."

When the word following كل is plural, that word is usually also definite. In this case also كل is translated as "all." For example كلُّ الطالباتِ "all of the students (fem)." Below are two columns. On the

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[*] The software used for this version of the book does not include the dagger alif, so I cannot write it in over the ل. The word أُولٰئِكَ does have another spelling, however. That spelling is: أُولائِكَ . Here the alif is actually written in. You may sometimes come across this spelling of the word.

right are phrases and sentences using كل. On the left are the translations. Cover up the English and read the Arabic; then use the translations to check yourself.

1. Every student (fem) in this class is from Lebanon.	١. كلُ طالبةٍ في هذا الصف من لبنان.
2. All of the students (fem) in this class are from Lebanon.	٢. كلُ الطالباتِ في هذا الصف من لبنان.
3. In every classroom	٣. في كلِ صفٍ
4. In all of the classrooms	٤. في كلِ الصفوفِ
5. All of the city.	٥. كلُ المدينةِ
6. Every page	٦. كلُ صفحةٍ
7. All of the page (The whole page)	٧. كلُ الصفحةِ
8. All of the pages	٨. كلُ الصفحاتِ

Often you will see كل with a pronoun suffix following the direct object of a verb. In this case كل and its suffix are used for emphasis. For example قرأتُ الكتابَ كلَه "I read all of the book." (Literally "I read the book, all of it.") Because الكتاب is in the accusative كل is also in the accusative. This is called apposition and refers to consecutive nouns in the same case. The suffix ه refers to الكتاب. The suffix will always agree in gender and number with the noun to which it refers. If مقالة ("article") were used in place of كتاب, the sentence would be قرأتُ المقالة كلها.

It is also possible to see the two sentences discussed in the above paragraph rendered as قرأته كله and قرأتها كلها. Here the nouns الكتاب and المقالة have been replaced by pronoun suffixes attached to the verbs. In each sentence كل and the suffix attached to it, are still being used for emphasis.

كل is also used for emphasis following plural verbs. For example, فهم كلُّهم means "All of them understood." But the sentence فهموا كلُّهم stresses that *all* of them understood. If كل is placed before the verb, the verb will agree with the noun or pronoun following كل. See the examples below.

١. كلُّهم ذهبوا.

٢. كلُّ الطالباتِ درسن.

٣. كلُّكم فهمتم.

٤. كلُّ استاذةٍ حضرت.

Likewise, in an equational sentence, the predicate will agree in number and gender with the noun or pronoun following كل. See the next page for examples.

١. كل مدير في هذه الشركة مجنونٌ.

٢. كلهم لبنانيونَ.

"كلٌّ مِن means "every one of" or "each one of." For example شاهدتُ كلاً من الموظفين في الاجتماع "I saw every one of the employees at the meeting.".

الكل means "all of it" or "everyone" if it refers to people.

بَعْضٌ is a masculine singular noun meaning "some." It is usually followed by a definite noun (singular or plural) or a pronoun suffix. Like كل, بعض is in an idaafa with the noun that follows it. قرأتُ بعضَ الكتابِ means "I read some of the book" and قرأتُ بعضَ الكتبِ means "I read some of the books." The latter Arabic sentence can also mean "I read some books" as بعض is not usually followed by an indefinite plural. Thus, "I want to ask you some questions" is usually rendered اريد ان أسألك بعضَ الأسئلة.

When بعض follows the verb the verb will usually be masculine singular regardless of the gender and number of the noun or pronoun following بعض. See the sentences below.

١. لا يفهم بعضُ الرؤساءِ العربِ شيئًا عن حقوق الانسان.

٢. درس بعضُهن العربية مدة طويلة.

However, when بعض precedes the verb, the verb *usually* agrees with the gender and number of the noun or pronoun following بعض.

١. بعضُ الرؤساءِ العربِ لا يفهمون شيئًا عن حقوق الانسان.

٢. بعضهن درسن العربية مدة طويلة.

On the other hand, the tendency does not always apply, so you may sometimes see the verb following بعض remain masculine singular because بعض is a masculine singular noun as said above.

In an equational sentence, the predicate will *usually* agree with the noun or pronoun following بعض. For example: بعضُ المدرسين لبنانيون. (You *might* see بعض المدرسين لبنانيٌّ, but stick with the first example for the purposes of this book.)

Now do drill 11.

Drill 10. Rewrite each sentence making the underlined words plural. Make all other necessary changes. Give all case endings in your answers. Make sure you can translate your answers.

١. المدرس لبناني.

٢. الأستاذةُ مصرية.

٣. شاهد الطالب الكويتي فيلما اجنبيا.

٤. تكلّم المدير الجديد مع الموظفة الجديدة.

٥. حضر طالبٌ اردني.

٦. ذهبت مدرّسة المدرسة الثانوية الى بيروت.

٧. ذهب مدرّس المدرسة الاسلامية الى بيروت.

٨. شاهد سكرتيركَ صديقته في القاهرة.

٩. تحدّث المدير الى موظفِهِ في البنك.

١٠. رجعت المعلّمة الى بيتها.

١١. مديرة البنك موجودة في مكتبها.

١٢. صديقتي التونسية درست لغةَ أجنبية في بلد غربي.

١٣. مراسل الجريدة الامريكية حصل على جائزة (prize) صحافية.

١٤. معلّمي سوري.

١٥. بنتُنا تحدثت الى مدرّسها.

١٦. هذا الطالب من الكويت.

١٧. ذلك المدير لبناني.

Drill 11. Rewrite each sentence making the underlined word (s) plural. Make all other necessary changes. Give all case endings in your answers. Make sure you can translate your answers.

١. قرأتُ كلّ كتابٍ في مكتبة الجامعة.

٢. أكملت سميرة كل درسٍ في كتابها العربي.

٣. المدير تحدث الى كل موظفٍ جديد في البنك.

٤. كل بلدٍ عربي اوفد وفدا الى المؤتمر.

٥. حضر كل مندوبٍ كل الاجتماع.

٦. استمعنا الى المحاضرة كلها.

٧. شربوا القهوة في كل مطعمٍ عربي في المدينة.

٨. قرأتُ بعض الكتاب العربي.

Part II: Translate the sentences below.

١. هل قرأتَ كل الكتاب يا سمير؟ لا. قرأت بعضه فقط.

٢. بعضهم ذهبوا الى الحفلة.

٣. أكملت وداد الدروس كلها.

٤. سمير أكمل بعضها فقط.

٥. فهموا كلهم الدرس.

٦. فهم كلهم الدرس.

٧. فهم بعضهم الدرس.

٨. كل الموظفين حضروا بعض الاجتماعات.

Chapter 5

A. The Rules of Agreement in Arabic
B. The Dual of Nouns, Adjectives, Pronouns, and Verbs
C. Direct Object Pronouns
D. Prepositions with Pronoun Suffixes
E. The Preposition لِ Meaning "belonging to"

A. The Rules of Agreement in Arabic

Whether you realize it or not, you already know most of the rules of agreement in Arabic. There is really only one more thing you need to learn. First, I will review the rules you have had. Then I will discuss the one thing you do not yet know (well, since you have probably had Arabic before you probably have heard of it, but I bet you do it incorrectly all the time).

All of the rules of agreement we have had so far appear in the sentences below. First look at each sentence and then ask yourself why the verb is conjugated the way it is and why the adjectives appear as they do. Then look at my discussion after the sentences.

1. The new student went to the new library.	١. ذهب الطالبُ الجديدُ الى المكتبةِ الجديدةِ.
2. The Iraqi teacher (f.) went to her house.	٢. ذهبت المدرّسةُ العراقيةُ الى بيتِها.
3. The Jordanian students understood their lessons.	٣. فهم الطلابُ الاردنيون دروسَهم.
4. The Jordanian students (f.) understood their lessons.	٤. فهمت الطالباتُ الاردنياتُ دروسَهن.
5. The Tunisian teachers (m.) saw the new teachers (f.).	٥. المدرسون التونسيون شاهدوا المدرسات الجديدات.

Now assuming you have meditated upon the esoteric meanings of these sentences, I will give you a quick run-down of the rules they reflect.

1. Verbs agree with their subjects in number and gender. This is clear in sentences 1 and 2.
2. Adjectives agree with nouns in definiteness, gender, number, and case. This is clear in each sentence.
3. If a verb precedes a plural subject, the verb will always be singular. The verb will agree with the subject only in gender. This is clear in sentences 3 and 4.
4. If a plural subject comes before a verb, the verb will agree with the subject in gender and in number. This is clear in sentence 5.

I hope you understand why the nouns and adjectives are in the cases they are in and why those cases are written the way they are. If not, refer to the appropriate sections of earlier chapters before you do anything else.

Now comes the one thing that is new. Look at the sentence below.

$$\text{قرأتُ مقالاتٍ كثيرةً في هذه الجريدةِ.}$$

Note that the plural noun مقالات is modified by **THE FEMININE SINGULAR ADJECTIVE** كثيرة. This is because **ALL PLURAL NOUNS WHICH DO NOT REFER TO HUMAN BEINGS ARE CONSIDERED TO BE GRAMMATICALLY FEMININE SINGULAR IN MODERN STANDARD ARABIC**. This rule is difficult for Americans to accept. In fact, sometimes native speakers of Arabic who come to this country while they are young have trouble with this rule when they learn how to read and write Arabic. But this rule can be internalized with practice.

This rule does not just apply to adjectives. Anything that has to agree in some way with a non-human plural will always be feminine singular. Thus pronouns, demonstratives, and verbs will always be put in the feminine singular whenever they must agree with a non-human plural. Here are some examples:

1. I read many articles in these newspapers.	١. قرأتُ مقالاتٍ كثيرةً في هذه الجرائدِ.
2. Did you read these articles? Yes, I read them. They are great.	٢. هل قرأتَ هذه المقالات؟ نعم, قرأتُها. هي ممتازة.
3. These important articles were published in these magazines.	٣. صدرت هذه المقالاتُ المهمة في هذه المجلاتِ.

In sentence 1 we see that the plural of جريدة is modified by the feminine singular demonstrative هذه. The demonstrative هذه will be used with any non-human plural (regardless of the gender of the singular of that noun). Thus هذه الكتبُ means "these books."

We see that in the response to the question in sentence 2 the person is saying "Yes, I read them." He is using the direct object pronoun ها, which is feminine singular, to refer to "the articles." (Direct object pronouns are discussed below.) Then the speaker says that the articles are excellent. He uses the feminine singular pronoun هي to refer to them and uses a feminine singular adjective in the predicate which refers to هي but which would be used to refer to مقالات as in: هذه المقالاتُ ممتازة.

In sentence 3 the verb صدر is used. It is an intransitive verb meaning "to be published." المقالاتُ is the subject of the sentence, so the verb must be feminine singular. Note that even if المقالاتُ were written before the verb, the verb would still be in the feminine singular.

So now you should have the idea that any non-human noun, when it is made plural, will have feminine singular agreement at all times. Be sure to know that this applies to all non-human plural nouns, irrespective of the gender of the noun in the singular. Thus, if we replaced مقالات in the sentences above with the word كتب , which is the plural of the masculine كتاب , there would be no changes to any of the sentences.

You must learn this rule and work to become accustomed to it. When you read or hear MSA, this rule will be very helpful to your understanding of what you are reading or hearing.

Thus when words in Arabic are said to agree for number and gender you must take into account the rules regarding non-human plurals.

Now do Drill 12.

B. The Dual of Nouns, Adjectives, Pronouns, and Verbs

Plurals in Arabic always refer to three or more things. Arabic has special forms to deal with two things. Americans hate the dual. However, unlike the plural business, which I admit is difficult, the dual is very easy. We will begin with nouns.

Nouns are made dual by the addition of the suffix ان to the noun. Thus, "two books" is rendered كتابان. The ان ending is for the nominative case. For the genitive and accusative we would have كتابَيْن. This is pronounced "kitabayni." The ending of the dual will not usually be vowelled, so the genitive and accusative dual ending will appear like this - يْن - and will thus look like a sound plural but it will sound differently. When you are reading, context will tell you whether you are reading the dual or the plural.

For feminine words we add the same endings onto the ة which will be written as a regular ت. For example, two students (f) is written as طالبتان or طالبتَيْن depending on the necessary case.

There are no irregular words in the dual. There is no such thing as a broken dual. All words are made dual in the same way.

A dual word is modified by a dual adjective. Thus, "two Egyptian (m) students" is طالبان مصريان. "Two Egyptian (f) students" is طالبتان مصريتان. Isn't this easy?

If a dual word is in an idaafa, or has a pronoun suffix attached, the ن of the dual will disappear just as it does for masculine sound plurals. Look at the sentences below.

1. The two university students are present in the library.	١. طالبا الجامعةِ موجودانِ في المكتبةِ.
2. I saw the two university students in the library.	٢. شاهدتُ طالبي الجامعةِ في المكتبةِ.
3. I saw his two students in the library.	٣. شاهدتُ طالبيهِ في المكتبةِ.

In sentence 1 we have طالبا without the ن due to the idaafa. In sentence 2 طالبا becomes طالبَيْ since it is now in the accusative case. In sentence 2 the word appears without the vowels. Thus it could be read as "my student" or "the students (of the university)." The knowledgeable reader will immediately

rule out both of these erroneous and horrendous readings. The first reading makes no sense. The second reading is wrong because the plural of طالب is طلاب (طلبة is also a frequently used plural of طالب). Context is what tells you the meaning and **SO DOES THE GRAMMAR**.

The third sentence has the same word and again in the accusative case. The ن is dropped this time because the possessive pronoun ه is attached. Notice that ه is written ـه as it always is after a kasra or a ي.

Now we come to the dual pronouns. أَنْتُمَا is the second person dual personal pronoun for both masculine and feminine. The corresponding pronoun suffix is كُمَا, which is also used for both genders.

هُمَا is the dual third person personal pronoun for both genders. The pronoun suffix corresponding to it is also هُمَا. The suffix هُمَا will have its dhamma change to a kasra whenever it is immediately preceded by a kasra or a ي just like its three counterparts هم, هن, and ه.

There is no dual for the first person singular. Personally, I wish there were.

Now we come to the verbs. In this lesson we are dealing only with the past tense and are using very basic verbs. In future lessons we will cover the dual of the imperfect tense and its moods.

Although هُمَا means "they" dual for both masculine and feminine, there is a separate verb conjugation for the two genders. The suffix for the masculine is just an alif. Thus هما درسا means "They (masc. dual) studied." "They (fem. dual) studied" is هما دَرَسَتَا. What we have done in both conjugations is add an alif to the third person singular conjugation for each gender so that دَرَسَ becomes درسا and دَرَسَتْ becomes دَرَسَتَا.

For انتما the conjugation is the same for both masculine and feminine. We add an alif to the second person masculine plural suffix. Thus "You studied (dual, masc. and fem.)" is انتما درستما.

Now remember this. When a verb comes first in a sentence and the subject follows, the verb is always singular. Thus "The two students went to the library" is ذهب الطالبان الى المكتبة. If the dual subject comes first, then the verb will be conjugated in the dual.

One last note. هذا and هذه have dual forms. For هذا the dual forms are هذان for the nominative and هذيْن for the accusative and genitive. For هذه the dual forms are هاتان for the nominative and هاتيْن for the genitive and accusative.

One absolutely last note. Remember all the business you learned above about non-human plurals and feminine singular agreement? **None of that stuff applies to the dual**. Any noun that is dual will have dual agreement for the gender of that noun.

The dual in MSA is important and is used often. You must know the dual forms and become comfortable with them. Otherwise you will misunderstand what you are reading or hearing. It is not very hard.

Now do Drill 13 which deals with the dual.

C. Direct Object Pronouns

The possessive pronouns which we studied in Chapter Three are also used as direct object pronouns. They are written at the end of the verb. For example, "I studied it" (if "it" is masculine) is درستهُ. If "it" is feminine, then you have درستها. "I saw them (masc) is شاهدتهم. However, you should note the following points.

1. When a verb is conjugated for هم, it ends, as you know, in وا. For example درسوا "they studied." The alif at the end is just a spelling convention. When we attach a direct object pronoun to this ending the alif is dropped. For example درسوهُ "They studied it."

2. When a verb is conjugated for أنتم, we add تُم as a suffix. For example درستُم. Whenever a direct object pronoun is attached to this suffix we place a و between the verb conjugation and the pronoun. So to write, for example, "You (masc. plural) studied it," we write درستموهُ.

3. All the possessive pronoun suffixes and direct object pronoun suffixes are the same except one. The one that is different is for the first person singular. The possessive pronoun suffix for the first person singular is ي but the direct object pronoun for it is نـي. Thus "He saw me" is شاهدَني.

That is all there is to it. Read the rest of this lesson and then do Drill 14.

D. Prepositions with Pronoun Suffixes

Well, guess what. Those same pronoun suffixes which we have used for possession (non-demonic) and as direct object pronouns can also be written with prepositions. The combining of these pronouns with prepositions is very common since many verbs have their objects attached to prepositions. When prepositions are written with pronoun suffixes, some changes occur in certain situations. Therefore, I am now going to present you with a few charts. At first it will seem to be a lot. But once you do the drills, you will see that it is not difficult to learn the combinations and the resulting changes.

The Prepositions عَن and مِن

When the pronouns are attached to these prepositions, no changes are made except for the pronoun ي. When the ي is added, the ن is written with a shadda. Here is the chart for the مِن below. عَن works exactly the same way.

مِنِّي مِنْكَ مِنْكِ مِنْكُمَا مِنْهُمَا مِنْهَا مِنْهُ مِنَّا مِنْكُم مِنْكُنَّ مِنْهُم مِنْهُنَّ

The only change here is when we add ي to either of these two prepositions. When we do so we add a shadda over the ن of these two words. This shadda will usually be omitted in most newspaper articles and books. Note that when we add نا to these two words we indicate the presence of two ن's by also writing a shadda.

The Prepositions في and ب

Look at the chart below.

فِيَّ فِيكَ فِيكِ فِيكُمَا فِيهِ فِيهَا فِيهِمَا فِينا فِيكُنَّ فِيهِم فِيهِنَّ

Notice first that the combination of ي and في gives us فِيَّ pronounced "fiyya." Also note that the pronoun suffixes which begin with the letter ه and are followed by a dhamma have their dhamma changed to a kasra.

The preposition ب works just like في except that we need no shadda or fatha over the ي when we add it to ب. See below.

بِي بِكَ بِكِ بِكُمَا بِهِ بِهَا بِهِمَا بِنا بِكُم بِكُنَّ بِهِم بِهِنَّ

The Prepositions على and إلى

These two prepositions both end in an alif maqsuura. When a pronoun suffix is attached to them, the alif maqsuura becomes a ي which is preceded by a fatha. That is why the phrase السلامُ عليكم is written and pronounced the way it is. Also, when we add ي to على or إلى we get a ي with a shadda followed by a fatha. For example, ي plus على becomes عَلَيَّ and is pronounced "alayya." Below is the chart for على and إلى.

عَلَيَّ عَلَيْكَ عَلَيْكِ عَلَيْكُمَا عَلَيْهِ عَلَيْها عَلَيْنا عَلَيْكُم عَلَيْكُنَّ عَلَيهِم عَلَيْهِنَّ

إِلَيَّ إِلَيْكَ إِلَيْكِ إِلَيْكُمَا إِلَيْهِ إِلَيْها إِلَيْنا إِلَيْكُم إِلَيْكُنَّ إِلَيْهِم إِلَيْهِنَّ

Note that those suffixes with ه and a dhamma have the dhamma changed to a kasra with these two prepositions.

The Preposition لِ

This preposition, when used with verbs, usually has the meaning of "to" as in "I listened to the radio." It also has an independent meaning which is discussed in part E of this chapter. With one exception,

whenever this preposition has a pronoun suffix, the vowel of the preposition changes from a kasra to a fatha. See the chart below.

<div dir="rtl">

لِي لَكَ لَكِ لَكُما لَهُ لَها لَهُما لَنا لَكُم لَكُنَّ لَهُم لَهُنَّ

</div>

When ي is added to لِ the result is pronounced "lii," just as happened with the preposition بِ .

Read the next section and then you will be ready to do Drill 14.

E. The Preposition لِ Meaning "belonging to"

لِ has another meaning in addition to "to." It is used to mean "to belong to." Normally, when we want to say the Arabic equivalent of "to have" in English, لِ and a pronoun suffix will be used. For example, "I have a car" becomes in Arabic لِي سيارة. The Arabic sentence literally means "To me is a car." The Arabic sentence is an equational sentence. سيارة is the subject of the sentence. لِ and its pronoun suffix function as the predicate. This is a different construction and uses different syntax than English does, so Americans tend to get the cases confused in sentences using لِ. Just remember that the item owned is the subject of the sentence.

If the item owned is indefinite then لِ and the suffix appear first in the sentence. Thus sentences such as "We have a house" or "He has a dog" have the opposite syntax of English. Look at the sentences below.

1. He has a house in Cairo	١. لَهُ بيتٌ في القاهرةِ.
2. We have a new car.	٢. لَنا سيارةٌ جديدةٌ.
3. You have many universities in your country.	٣. لَكُم جامعاتٌ كثيرةٌ في بلدِكم.

If the item which is possessed is definite then it appears first in the sentence and is followed by لِ and the pronoun or the person or thing which possesses the object. See below.

1. This house belongs to him.	١. هذا البيتُ لَهُ.
2. This exploding car belongs to us.	٢. هذه السيارةُ الناسفةُ لَنا.
3. This office belongs to Samir.	٣. هذا المكتبُ لِسميرٍ.
4. The new office belongs to the director.	٤. المكتبُ الجديدُ لِلمديرِ.

Sentences 1 and 2 should be clear. They reflect the change in syntax when the subject is made definite. Sentence 3 reminds you that when لِ is attached to anything but a pronoun, its vowel will

always be a kasra. Sentence 4 is to show you what happens when ل is combined with a word which has the definite article. Whenever ل is attached to the definite article, the alif of the definite article is omitted so you will have two ل's in a row. They will be separated by the kasra which comes with ل.

Okay you lucky person, you are now ready to do Drill 14. Then do Authenic Arabic Exercise #2.

Drill 12. Each sentence below has a least one word in parentheses followed by a blank space. Put the
correct form of the word in parentheses in the blank. Then give all case endings for each word in each
sentence.

١. (عمل) ــــــــــــ النساء (مصري) ــــــــــــ في البنك.

٢. (صدر) ــــــــــــ المجلات (عربي) ــــــــــــ في باريس.

٣. ناقش الرئيس افكارا (مهم) ــــــــــــ مع الوزراء.

٤. شاهدنا سيارات (جديد) ــــــــــــ في المعرض.

٥. اشترينا (كتاب) ــــــــــــ عربية كثيرة من سوق الكتاب في القاهرة.

٦. اشرف المهندسون (فرنسي) ــــــــــــ على بناء (هذا) ــــــــــــ السدود (مصري) ــــــــــــ.

٧. المعلمات (حدد) ــــــــــــ المناهج (تعليمي) ــــــــــــ في بلدهن.

٨. (مدرّس) ــــــــــــ الجامعة الجدد حضروا حفلة الاستقبال.

Drill 13. Rewrite each sentence below making the underlined word(s) dual. Make all other necessary changes.

١. الطالب انصرف من المكتب.

٢. اجتمع الوزير مع الرئيس.

٣. أنتَ انتقلتَ الى جامعة تكساس.

٤. هذا الكتاب موجود في مكتبة الجامعة.

٥. درست الطالبة العراقية كتابها.

٦. مراسل الجريدة حضر الاجتماع.

٧. المراسلة استمعت الى هذه المحاضرة.

٨. عقد الحزب الرئيسي مؤتمره في مدينة امريكية.

٩. ألاستاذُ سكن في هذه المدينة لمدة سنة.

١٠. قرأتُ كتابك المشهور.

١١. تكلمتُ مع مدير الشركة.

Drill 14. In the sentences below, replace the underlined words with the correct pronoun suffix. Be sure to attach the suffix to the correct verb or preposition. Give all case endings in your answers.

١. درسنا الكتاب وقتا طويلا.

٢. درسنا في المكتبة كل اليوم.

٣. ذهبتُ الى المكتب وتكلمتُ مع فريد.

٤. ليس احمد طالبا في تلك الجامعة.

٥. ترك الطالبات في المطار.

٦. هل تحدثتَ الى سمير في القاهرة؟

٧. هذه الطائرة لشركة مصر.

٨. ليس للاستاذ طلاب جدد.

٩. للمديرين اللبنانيين طائرة خاصة.

١٠. استقبلوا الموظفين في مطار القاهرة.

١١. قرأنا الكتب العربية في البيت.

١٢. شاهدنا الافلام في السينما.

١٣. استمعنا الى المحاضرة المُمِلّة.

١٤. وصلتني رسالة من صديقي.

١٥. بحثوا عن كتب عربية.

١٦. درستم اللغة العربية لمدة طويلة.

Authentic Arabic Exercise # 2

It's time for more authentic Arabic. Below is a descriptive passage with some fairly complicated grammar and vocabulary. As I said regarding the previous authentic exercise, don't worry about grammar and vocabulary that you do not know. Instead, do the following. (The passage is translated in the answer key. So, if you wish, you can use that to figure out what you do not understand after you do the items below.)

1. Find all of the pronoun suffixes attached to verbs, nouns, or prepositions.

2. Find all of the idaafas.

3. Find any masculine and feminine sound plurals.

4. Find any adjectives modifying non-human plurals.

5. Write in all case endings on nouns and adjectives.

6. Write a two sentence summary in English of the paragraph based on what you can understand.

اشاد الرئيس كلينتون بالطيار الامريكي الذي انقذ بعد ستة ايام مروعة في البوسنة ووصفه بانه

بطل امريكي ودعاه الى البيت الابيض. وقد اتصل الرئيس بالكابتن Scott O'Grady الموجود على متن احدى

السفن الامريكية في البحر الادرياتيكي بعد ساعات فقط من انقاذه من البوسنة بطائرات هليكوبتر تابعة لسلاح مشاة

البحرية الامريكية. وكانت طائرة الكابتن O'Grady وهي من طراز F16 قد اسقطت بصاروخ اطلقه صرب

البوسنة يوم الجمعة الماضي اثناء قيامها بدورية لحلف شمال الاطلسي. وقال مسؤولون ان الكابتن O'Grady

تفادى وقوعه في الاسر عن طريق الاختفاء اثناء النهار والتحرك اثناء الليل فقط. وقد ظل على قيد الحياة طوال

هذه الفترة بأكل الحشائش والحشرات وشرب مياه الامطار.

Part II: VERBALLY SPEAKING

وإذ قال موسى لِفتَاه لا أبرحُ حتى أبلغَ مجمع البحرين أو امضيَ حقباً

سورة الكهف (٦٠)

Part II

Introduction

Mastering the verb system of Arabic is essential if you ever wish to attain any degree of proficiency whatsoever in the language. In fact, a student with a good grasp of the verb system has learned about 80 per cent of what he or she needs to know, in terms of grammar, to be considered fluent in the language. All too often (translation: almost always), American students of Arabic do not achieve more than a superficial proficiency in using Arabic verbs. The result is that these students drop out of their Arabic courses believing that the language is just too difficult for them to learn. If you do not believe this, go to any second, third, or fourth-year Arabic class at any university in this country. Just listen to the students and to their teachers as they struggle through a lesson. You do not need to understand a word of the language to realize that the majority of students in the class have become hopeless cases.

The following chapters are designed for students who have been such hopeless cases in the past and for those who would like to avoid becoming hopeless cases. Regardless of which category you are in, you must have the desire to learn the language. That is, you must actually be willing to work. If you are willing to work, you will find the material here to be of great benefit. If you follow the text carefully, you will learn the 80 per cent that you absolutely must have in terms of grammar to become fluent in Arabic. Other things that you will need to know have been covered in previous chapters or will be covered in later ones.

The Arabic Verb

The following chapter assumes the student's ability to conjugate a sound, Form I verb in the past tense. If you cannot do this, refer to Chapter Three of Part I where that material is covered.

The Arabic verb has only two tenses, perfect and imperfect. The perfect corresponds largely to what we mean in English when we say "past tense." The imperfect corresponds roughly to what we mean when we say "present tense". It has other applications as well. Therefore, in learning the verb system in Arabic you need only learn two tenses, unlike other languages where you may have to learn many more than two.

In addition to the two tenses you will have to learn two "moods" which are based on the imperfect.[*] These two moods are called the jussive and the subjunctive. The jussive is used for past tense negation (despite the fact that it is based on the imperfect), indirect and negative commands, and in some conditional clauses. The subjunctive is used in conjunction with certain verbs and particles. The jussive will be treated in Chapter One of Part II. The subjunctive will be treated in a later chapter. (The subjunctive is very easy in Arabic.)

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[*] Most text books speak of four moods of the imperfect. These four are the indicative, subjunctive, jussive, and energetic. The imperfect indicative is the equivalent of the present tense and I am not teaching it as a mood. The energetic is archaic and is not taught in this book. *EMSA* includes the imperative (commands) as a mood. I prefer to treat the imperative as a separate set of conjugations.

Arabic verbs also have command forms. These will be treated as we go along. The passive voice will be covered in Chapter Three.

THIS IS IMPORTANT! The Arabic verb exists in 15 "forms" which are numbered (surprise) I-XV. Forms XI-XV are extremely rare. You do not need to learn them EVER. Forms I-X are very common and MUST BE LEARNED THOROUGHLY! If you do not learn the ten forms you will never, never, ever, ever, be able to do anything at all in Arabic.

If, on the other hand, you take the time to master the ten verb forms, you will have your 80 per cent down pat. Chapters One through Four will cover the past tense, present tense, jussive, subjunctive, and command conjugations for Forms I-IV. Chapters Five through Seven will each treat two verb forms. Chapter Seven will also introduce you to quadriliteral verbs.

If you have had considerable exposure to Arabic you are no doubt aware of something which the hopeless cases usually live in fear of. Some Arabic verbs have a waaw or a yaa' as their first, second, or third radical. These verbs exist in all of the forms and have their own names. Usually these verbs are treated as separate classes of verbs and are taught after the students have already failed to learn the ten forms for the verbs which do not have either of those two consonants as radicals.

In this text, the idea is to get students accustomed to seeing and using these "funny" verbs right from the start. They are not a big deal. Each chapter will have a section for "sound" verbs (verbs with no waaw or yaa' as a radical), "defective" verbs (verbs whose last radical is either a waaw or a yaa'). "hollow" verbs (verbs whose middle radical is a waaw or a yaa'), and "assimilated" verbs (verbs whose first radical is either a waaw or a yaa'). In addition, each chapter will have a section on "doubled" verbs (verbs whose second and third radicals are the same).

If the above paragraph is Greek to you, never fear, all will be explained in detail as we come to it.

Chapter One

A: Sound Verbs, Form I
B: Hollow Verbs, Form I
C. Defective Verbs, Form I
D. Assimilated Verbs, Form I
E. Doubled Verbs, Form I
F. لَيْسَ
G. كَانَ

A. Sound Verbs, Form I

You have already learned the past tense for sound, Form I verbs. In this section you will learn the imperfect indicative (present tense) and jussive conjugations.

The Arabic imperfect requires that a prefix and a suffix be attached to the radicals of the verb. Let's take the verb دَرَسَ. The third person masculine singular conjugation for that verb in the imperfect is يَدْرُسُ. Here your prefix is a yaa' followed by a fatha. Your suffix is a dhamma. Note two other changes. First, note the sukuun over the first radical. Now look at the short vowel over the second radical. The short vowel is a dhamma. In the perfect tense, the short vowel over the middle radical was a fatha. The vowel that goes over the middle radical in the perfect or imperfect is called the "stem" vowel. The stem vowel for a Form I verb in the imperfect cannot be predicted. You must memorize the stem vowel for the imperfect for each new Form I verb. A common way to do this is to think of each verb as a combination of the perfect and imperfect third person singular conjugations. What do I mean by this?

Let's say the verb دَرَسَ is a new verb to you. You need to know this verb in the perfect and imperfect. From now on, whenever you learn a new Form I verb, the stem vowel for the imperfect will be provided at the same time. When you memorize the verb, think of the verb not just as دَرَسَ but as دَرَسَ, يَدْرُسُ. This will help you remember the stem vowel for that verb. This is often done in the Arab world as well when children are taught Modern Standard Arabic.

Now look at the chart below for all of the conjugations for the verb دَرَسَ, يَدْرُسُ in the imperfect indicative (which we will simply call the imperfect or refer to as the present tense from now on).

Plural		Dual		Singular	
نَدْرُسُ	نَحْنُ	تَدْرُسانِ	أنتُما	أَدْرُسُ	أنا
تَدْرُسونَ	أنتُم	يَدْرُسانِ	هما (m)	تَدْرُسُ	أنتَ
تَدْرُسْنَ	أنتُنَّ	تَدْرُسانِ	هما (f)	تَدْرُسينَ	أنتِ
يَدْرُسونَ	هم			يَدْرُسُ	هو
يَدْرُسْنَ	هنَّ			تَدْرُسُ	هي

Let's examine the conjugations above more closely. First, we will look at the prefixes attached to the conjugations. Each prefix is composed of a consonant and a vowel. The consonants used as prefixes are ت , ي , ن , and أ (a hamza, which is a consonant, seated on an alif which here has no phonetic value.) The أ is the prefix for the pronoun أنا. This will be the case for every present tense conjugation for **every verb in the language, regardless of the Form of the verb or whether it is sound, hollow, defective, assimilated or doubled**.

The ت is the consonant used as a prefix for أنتَ , أنتِ , هي , انتما , هما in the feminine, أنتُم , and أنتنَّ. This same ت will be used for the conjugations for these pronouns for **every verb in the language**.

The ي is the prefix for the pronouns هو , هما in the masculine, هم , and هنَّ. The ي will be used as the prefix for the conjugations for these pronouns **for every verb in the language**.

The ن is used a the prefix for the pronoun نَحْنُ. This ن will be used for this conjugation for **every verb in the language.**

In Form I verbs, a fatha is used as the vowel which goes with each of these prefixed consonants. In this book, I will refer to the vowel on the prefix as the prefix vowel. The fatha is the prefix vowel for all Form I verbs and for all verbs in Forms V-X. In Forms II-IV, as you will see, the prefix vowel is always a dhamma.

The first radical in the chart above always has a sukuun. This will be the case for the first radical on every present tense Form I **sound** verb.

The stem vowel in the chart above is a dhamma. As previously stated, for other verbs, the stem vowel could be a kasra and for others it could be a fatha. For example, رَجَعَ , يَرْجِعُ has a stem vowel of kasra and ذَهَبَ , يَذْهَبُ has a stem vowel of fatha.

Remember, the imperfect stem vowel of a Form I verb can rarely be predicted. You must learn the imperfect stem vowel for each verb as you learn the verb. The only time you can predict the stem vowel for the imperfect is when the stem vowel for the perfect is a kasra. For such verbs the imperfect stem vowel is almost always fatha. For example, the verb شَرِبَ becomes يَشْرَبُ in the imperfect.

The suffixes in the chart above are either a dhamma, ون , ان , ين or نَ . While there are some exceptions, these suffixes will be the same for the vast majority of verbs in the language regardless of the form of the verb. We will deal with the exceptions as we come to them.

What the above tells you is that you can look at almost any present-tense verb, no matter whether it is Form I or Form X and tell who the subject is. For example, any present-tense verb beginning with a ن must have نحن as its subject. If the prefix is a ت and the suffix is a dhamma (which usually will not even be written in) then the subject must either be أنتَ or هي (third person feminine singular.) In fact, you should note that the conjugations for أنتَ and هي will always look like one another.

Below is a chart with two columns. Don't look at it yet. On the far right are verbs in various Forms conjugated in the present tense. The short vowels are not included. On the far left are the pronouns for which they are conjugated. Cover up the left side and see if you can tell what the pronouns should be for each verb as it appears.

هم	يتكلمون
نحن	نستقبل
انتِ	تجتمعين
أنا	أساعد
انتنّ	تخرجن

I hope the above exercise helps illustrate my point. The conjugations are easy to recognize and are not difficult to internalize.

<u>The Meaning of the Imperfect Indicative</u>

The imperfect indicative corresponds in meaning to either the English present tense, the present continuous, or refers to habitual action. In other words أنا أَدْرُسُ can mean "I study," "I am studying" or "I study (every day)". It can also be used to refer to the future. Look at the sentences below.

I study Arabic.	(أنا) أَدْرُسُ اللغة العربية.
I am studying now.	أدرس الآن.
I study Arabic every day.	ادرس اللغة العربية كلَ يوم.
I will study this problem tomorrow.	ادرس هذه المشكلة غدا.

The key point to keep in mind is that the imperfect refers to actions which are unfinished. The context will tell you the meaning and how it should be translated.

The imperfect indicative is negated by placing لا ("no") immediately before the verb. For example: أنا لا أَدْرُسُ اللآن "I am not studying now." (Note that using the subject pronoun, in this case أنا, is optional for all of these sentences. Usually the pronoun is not used except for emphasis.

Make sure you can conjugate a Form I sound verb in the imperfect indicative (I will usually use the term "present tense") and then do the drill on the next page. Then go on to the next section which covers the jussive.

Drill 15. Transform the sentences below from the perfect into the imperfect indicative (translation: from the past tense to the present tense). In your answers, fully vowel all verbs and provide all case endings. Make sure you can translate each sentence. As always, the sentences are translated for you in the answer key. Also, if you are unsure of the imperfect stem vowels and are not sure how to find them using your dictionary, make a guess and then check with the key.

١. درسنا اللغة العربية كل يوم.

٢. كتبوا كتابا عن الحياة في فلسطين.

٣. قرأتُ عن مسلمي امريكا.

٤. فهمتما دروسكما جيدا.

٥. سكَنَتْ في مصر لدراسة العربية.

٦. ذكرتُ في مقالتي أنّ القضيةَ مهمةٌ جدا.

٧. عَلِمْنَ هذا من مصدر رسمي.

٨. شهدت الضفة الغربية اضرابا عاما.

٩. أكلْتِ الكبة في مطعم لبناني.

١٠. ذهبتن الى مكتبة الجامعة.

١١. عملت سميرة في المصنع.

١٢. تركتُهم في المطار.

١٣. درستموها في جامعة القاهرة.

١٤. حضرا الاجتماع الممل.

١٥. حصلتا على شهادة في الاقتصاد.

<u>Sound Verbs, Form I: The Jussive</u>

We have now covered the two tenses of the Arabic verb, the perfect, and the imperfect. In this section I'll talk a little (very little) about the "moods" of the imperfect. Then I will show you how to negate a verb with past tense meaning.

Most textbooks like to talk about the four "moods" of the imperfect. These moods are the imperfect indicative (the present tense), which we have already studied, the jussive (one of the worst grammatical terms ever used anywhere), the subjunctive, and the energetic. All these moods include very minor adjustments to the present tense conjugations (adjustments which often cannot even be seen in unvocalized texts) in order to say different things. One important use of the jussive is to negate a verb with past tense meaning, the subjunctive is used after certain particles most of which mean "in order to" and also follows verbs which express some sort of wish or desire. The energetic you do not even need to know. It is rarely used in MSA, but is rather common in classical texts. It adds a certain emphasis to the verb, as in "he shall (definitely) go to Egypt." I am not going to cover the energetic in this book.

Since the two other moods you need to learn are both based on the imperfect indicative, the conjugations you have to learn for them will be easy to master. Here we go with the jussive.

There are two ways to negate a verb with past tense meaning. The first of the two is extremely easy and is also essentially what is done in colloquial Arabic as well. The word ما is placed before the past tense conjugation. Therefore ما درستُ , means "I did not study." No other changes need to be made in a sentence in the past tense if ما is used to negate it.

In Modern Standard Arabic, however, another method of negating past-tense meaning is employed much more often than using ما plus the past tense. The particle لم is placed before the verb instead of ما and the verb is conjugated in what is known as the "jussive mood." The evil, horrible word "jussive" is from Latin and refers to the form of a word used in commands. (You will see later that the jussive is used in deriving Arabic command forms.) As far as I can tell, the term "jussive" is used in most English-language texts teaching MSA due to a lack of a better term in English. Arabs, not surprisingly, have their own name for the jussive, which, as you will soon see, makes perfect sense. The term used is حالةالجزْم which means the "condition of cutting off (or cutting short)." However, in this text I will use the term jussive as it is the most widely used in this country.

The jussive is actually derived from the imperfect, not unlike English. In English we do not say "I no studied." Rather, we take the infinitive form of the verb (which is what we use in the present tense) and put "did not" before it. Hence we say "I did not study." Arabic does much the same thing. Understand لم as a particle meaning "did not" which is placed before a modified form of the imperfect verb. The modification required is actually a cutting off of a sound or two at the end of the verb. Hence the term used by Arab grammarians. Below are the conjugations for the verb يدرس , درس in the jussive. Take a look at them and see the comments which follow.

Plural		Dual		Singular	
نَدْرُسْ	نحن	تَدْرُسا	أنتما	أَدْرُسْ	أنا
تَدْرُسوا	انتم	يَدْرُسا	هما (m)	تَدْرُسْ	أَنتَ
تَدْرُسْنَ	أنتن	تَدْرُسا	هما (f)	تَدْرُسِي	أَنتِ
يَدْرُسوا	هم			يَدْرُسْ	هو
يَدْرُسْنَ	هن			تَدْرُسْ	هي

Compare these conjugations with those of the present tense. First, look in the singular column. The conjugations for four of the five pronouns in that column end in a sukuun. The conjugations for these pronouns in the present tense end in a dhamma. That dhamma has been cut off and replaced by a sukuun.

For the conjugation for أَنتِ in that column the final ن has been cut off, so the conjugation ends in a ي.

Now look in the column for the dual. All three conjugations have lost the final ن and all end with just the alif.

Now look at the plural column. The conjugation for نحن has lost its dhamma and a sukuun is put in its place - just as happened to four of the five conjugations in the singular column. So you have five conjugations which in the present tense end in a dhamma, but in the jussive end in a sukuun. These five are أنا , أَنتَ , هو , هي and نحن. (Try to keep these five pronouns in mind and associate their conjugations. This will come in handy when we study the subjunctive and when we look at hollow and defective verbs.)

Now let's look at the rest of the plural column. The conjugations for أنتم and هم lose the ن of the present tense. The ن is replaced by an unpronounced alif. These conjugations are pronounced "tadrusu" and "yadrusu" respectively. In addition, this alif is dropped if a pronoun suffix is attached. For example: لم يَدْرُسوها "They did not study it."

The feminine plural conjugations in the jussive are the same as they are for the present tense.

It should now be easy to see why the Arabs gave the jussive the name they did. It should also be easy to see that the jussive is not some horrible impossible grammatical concept developed by people with nothing better to do. The suffixes for the jussive (called "mood markers" by those who write the textbooks today) are the same for all verbs in the language. So if you can do one sound, Form I verb, you can do any sound, Form I verb and many other verbs as well.

Here is a quick run down of the rules for going from the present tense to the jussive.

1. If the conjugation in the present tense ends in a dhamma, then the dhamma is replaced by a sukuun.
2. If the conjugation in the present tense ends in a ن preceded by a long vowel, the ن is dropped. If the long vowel preceding the ن is a waaw, an alif is written in place of the ن.
3. The two feminine plural conjugations are not changed at all.

In general, the jussive with لَم is used much more than ما followed by a verb in the perfect, in order to negate for past-tense meaning in MSA. Therefore it is essential that you not only become familiar with it but also become very accustomed to using it yourself in writing and speaking MSA. That being said, look at the chart below and the comments which follow.

Below is a chart with sentences in the present tense on one side and those same sentences negated with لَم plus the jussive on the other.

I did not understand this lesson.	أنا لم أَفْهَمْ هذا الدرس	I understand this lesson.	١. انا أَفْهَمُ هذا الدرس.
Samir did not study Arabic.	لم يدرس سمير اللغة العربية.	Samir studies Arabic.	٢. يدرس سمير اللغة العربية.
They did not go to the restaurant.	لم يذهبوا الى المطعم.	They are going to the restaurant.	٣. يذهبون الى المطعم.

Note that for sentences two and three, I did not vowel the verbs. It is always clear from context whether or not they are jussive. Knowing context will help you greatly in reading comprehension. You do not have to be consciously aware of the placement of every single vowel in order to be able to read. However, in the drills in this text, I will usually ask you to fully vowel all verbs in your answers. If you learn how things are voweled, you will have more control over the language. The more control you have over the language, the better you will become. Nonetheless, I encourage you to pick up newspapers and magazines and try to read them for comprehension. The jussive, for example, should be easy to spot. Even if the verb is new to you or you don't know how to vowel it, you'll at least know that it's negated for past-tense meaning. So read.

More detailed notes on reading comprehension will come later.

Before you go on to the next section, do Drill 16 on the following page.

Drill 16. Negate the sentences below using لَمْ plus the jussive *while at the same time making the underlined words plural*. Make any necessary changes to the sentence as a result of the underlined word being made plural. In your answers, fully vowel all verbs and include all case endings. Below is an example:

قرأ الطالب هذا الكتابَ العربي في مكتبة الجامعة.

لم يَقْرَأْ الطالبُ هذه الكتبَ العربيةَ في مكتبةِ الجامعة.

١. بدأتُ دراسة هذه اللغة الاجنبية في المدرسة الثانوية.

٢. كشف مصدر مطّلع عن حقيقة الوضع في البيت الابيض.

٣. المديرة قرأت التقرير عن موظفتها الجديدة.

٤. حصل مراسل هذه الجريدة على كل التفاصيل.

٥. شربت الطالبة العراقية كل القهوة.

٦. أنا رجعت الى بلدي الاصلي.

٧. ذهب معلمك الجديد الى مكتبه.

٨. سكنوا في كل بلد عربي.

٩. أكلت سميرة في كل مطعم عربي في واشنطن.

١٠. فقدنا ثقتنا في هذا الرجل.

١١. كتبا رسالة طويلة الى صديقهما اللبناني.

B: Hollow Verbs, Form I

You have now learned how to deal with Form I verbs in both tenses as well as how to produce the jussive. Up to this point we have focused only on Form I verbs and only on Form I verbs which do not have a waaw or a yaa' as one of their radicals. This part of Chapter One will treat Form I verbs whose middle radicals are either a waaw or a yaa'. These verbs are known as hollow verbs because the middle consonant disappears and is replaced by an alif. Often, these verbs are not taught to American students until they have had a considerable amount of Arabic and are already seriously contemplating giving up the language forever. Then, when these verbs are taught, the students drop like flies from class.

In reality, hollow verbs are only slightly more difficult to learn than sound verbs and can be mastered in about ten per cent more study time. Remember that for the past tense, suffixes for **ALL** verbs in Arabic are exactly the same. Remember also that in the present tense, the prefixes for **ALL** verbs are the same and the suffixes are usually the same. Therefore, you do not need to learn to generate completely new conjugations when learning hollow verbs.

By the way, hollow verbs are extremely common and some of them are among the most widely-used verbs in the language. There is no escaping them.

A hollow verb has either a waaw or a yaa' as its middle radical. For example, the verb زَارَ is, in theory, زَوَرَ. However the pattern of fatha waaw fatha (وَ) does not exists in Arabic. (Why? Probably because it is too hard to say. Who knows?) Instead, the two fathas combine into an alif (in reality, an alif is one fatha lengthened by another) and obliterate the waaw. Along the same lines, سَارَ exists in theory as سَيَرَ. Here the sequence of fatha yaa' fatha also does not exist in Arabic. Here, too, the two fathas form an alif which obliterates the yaa'. The result in both cases is the same.

Below are the verb conjugations for the verb زَارَ in the past tense. Look at them carefully. Following the conjugations is an explanation.

Plural		Dual		Singular	
زُرْنا	نحن	زُرْتُما	أنتما	زُرْتُ	أنا
زُرْ تُم	انتم	زارا	هما (m)	زُرْتَ	أنتَ
زُرْتُنَّ	أنتن	زارَتا	هما (f)	زُرتِ	أنتِ
زاروا	هم			زارَ	هو
زُرْنَ	هن			زارَتْ	هي

First, look at the conjugations for هو and هي. They differ in no way at all from the conjugations of sound verbs you have seen. Notice that the suffixes on those two conjugations begin with a vowel (the

fatha in both cases). Now look at the conjugation for أنا. Note that the suffix is the same here as it would be for any other verb. However, the alif has disappeared and been replaced by a dhamma. Yaa habiibi, what has happened?

The suffix for this conjugation begins with a consonant (the ت). A sukuun, as usual, precedes this suffix. In Arabic, any long vowel is considered to be immediately followed by a sukuun. Therefore, the theoretical conjugation of this verb for أنا would be زَارْتُ. In that situation there would be two sukuuns in a row - this cannot happen in Arabic. Thus, one sukuun has got to go. The alif and hence its sukuun are dropped and replaced by a short vowel. Since the middle radical of زارَ is a waaw, its short counterpart, the dhamma, replaces the alif. **The principle of shortening the alif to a short vowel holds whenever the suffix begins with a consonant. When the suffix begins with a vowel, the alif remains.** Since زارَ has a waaw as a middle radical, the alif is always replaced by a dhamma when the situation calls for the alif's replacement.

Study the other conjugations of زارَ and see how the eternal truths in the above paragraph apply.

سارَ (to walk, to march) is also a hollow verb. It has a yaa' for its middle radical. For this verb, the alif will be replaced by a kasra in exactly the same way that the alif was replaced by a dhamma for زارَ. Look at the conjugations below.

Plural		Dual		Singular	
سِرْنا	نحن	سِرْتُما	أنتما	سِرْتُ	أنا
سِرْتُم	انتم	سارا	هما (m)	سِرْتَ	أنتَ
سِرْتُنَّ	أنتن	سارَتا	هما (f)	سِرْتِ	أنتِ
سارُوا	هم			سارَ	هو
سِرْنَ	هن			سارَت	هي

We see, then, that there are two classes of hollow verbs in Form I, those whose middle radical is a waaw and those whose middle radical is a yaa'. In most cases you can tell the middle radical from the voweling of the past-tense conjugations. That is, most verbs with a waaw as a middle radical conjugate exactly like زارَ in the past tense. Verbs whose middle radical is a yaa' conjugate just like سارَ in the past tense.

Some verbs, however, conjugate just as سارَ does in the past tense, even though their middle radical is a waaw. Two such verbs are خافَ and نامَ. This class of verbs will be treated in detail when we come to the present tense conjugations of Form I hollow verbs, which we will do as soon as you finish the drills on the next page.

Drill 17. Put the correct past-tense conjugation of the verbs in parentheses in the blanks. Fully vowel the conjugations.

تحت الشجرة. ‫انتِ (قال) _____‬ ‫١٤.‬   ‫١. انا (زارَ) _____ مصر منذُ شهرٍ.‬

الشرق الاوسط. ‫هي (زار) _____‬ ‫١٥.‬   ‫٢. (قال) _____ سميرة إنها سعيدة.‬

‫٣. (عاد) _____ الوزير الى بلده.‬

‫٤. أنتم (قام) _____ بهذه العملية.‬

‫٥. نحن (صار) _____ مدرسين في المدرسة.‬

‫٦. هن (عام) _____ في البحر.‬

‫٧. (سار) _____ الناس في شوارع المدينة.‬

‫٨. هم (جاء) _____ هنا.‬

‫٩. (خاف) _____ الولد من الاجنبي.‬

‫١٠. نحن (نام) _____ في فندق النيل في القاهرة.‬

‫١١. الوزراء (عاد) _____ الى بلدهم بعد زيارة الى امريكا على حساب المواطنين.‬

‫١٢. انا (قال) _____ ذلك للمدير امس.‬

‫١٣. أنتَ (قاد) _____ السيارة.‬

Hollow Verbs, Form I, Present Tense

The conjugations for Form I hollow verbs in the present tense follow rules analogous to the conjugations for the past tense. Whenever the suffix of the conjugations begins with a consonant, the middle radical is shortened. Whenever the suffix begins with a vowel, the middle radical will be a long vowel. We will separate these verbs into three categories in the manner alluded to in the previous section: verbs whose middle radical is a waaw,, those whose middle radical is a yaa', and those whose middle radical is either a waaw or yaa' but whose present conjugations do not reflect the identity of the middle radical.

Middle Radical Waaw

We now return to the verb زارَ to illustrate this class of verbs. In the present tense the middle radical waaw actually appears in most of the conjugations for the verb. When it does not, it is replaced by a dhamma. As I have said, whenever the suffix of the present tense conjugation begins with a vowel, the waaw will be reflected in the conjugation. For example, the conjugation for أنا is أزورُ . The suffix is a dhamma, of course, so the waaw appears as a long vowel.

Now we know that the suffix for any verb conjugated for هن in the present tense begins with a ن. Any suffix for either the past tense or present tense, that begins with a consonant, always places a sukuun immediately before that consonant. Therefore, the theoretical conjugation for زارَ for the third person feminine plural would be يَزوُرْنَ. Note the sukuun following the waaw and remember that in Arabic, any long vowel is always followed by a sukuun. Thus we have two sukuuns, which, as you know, is forbidden in Arabic. In such a case, the first sukuun and its long vowel disappear and are replaced by a dhamma. For the present tense, this shortening only takes place for the pronouns هن and أنتنّ. Look at the conjugations below for the verb يَزورُ , زارَ.

Plural		Dual		Singular	
نَزورُ	نحن	تَزوران	أنتما	أزورُ	أنا
تَزورونَ	انتم	يَزوران	هما (m)	تَزورُ	أنتَ
تَزُرْنَ	أنتن	تَزوران	هما (f)	تَزورينَ	أنتِ
يَزورونَ	هم			يَزورُ	هو
يَزُرْنَ	هن			تَزورُ	هي

Note that this verb conjugates exactly like any sound verb with respect to the prefixes and suffixes used in the conjugations. The only difference is in the shortening of the middle radical in two

conjugations. Think of the hollow radical as a sort of combination of the middle radical and the stem vowel. When I refer to verbs like this in the future, I'll refer to them using the past and present conjugations for هو as I do for sound verbs. For example, the verb in the chart above will be referred to as زَارَ, يَزُورُ . You should also think of hollow verbs in this way; it will help you to remember whether to put a waaw, a yaa', or an alif in the middle.

<u>Middle Radical Yaa'</u>

The verb سَارَ, يَسِيرُ has a yaa'' as its middle radical. The yaa' is reflected in the present tense conjugations for this type of verb, just as the waaw is reflected in the conjugations for زَارَ, يَزُورُ Below are the conjugations for سَارَ, يَسِيرُ in the present tense.

Plural		Dual		Singular	
نَسِيرُ	نحن	تَسِيرانِ	أنتما	أَسِيرُ	أنا
تَسِيرونَ	انتم	يَسِيرانِ	هما (m)	تَسِيرُ	أنتَ
تَسِرْنَ	أنتن	تَسِيرانِ	هما (f)	تَسِيرِينَ	أنتِ
يَسِيرونَ	هم			يَسِيرُ	هو
يَسِرْنَ	هن			تَسِيرُ	هي

As you can see, the principle of shortening the long vowel to its short counterpart applies here just as it does for verbs with waaw as the middle radical. The only difference here is that the middle radical is a yaa' which is shortened to a kasra. When such verbs are referred to in the text, their character will be indicated in the same way as for verbs with middle radical waaw, i.e. سَارَ, يَسِيرُ .

By now you should feel a little bit less concerned about conjugating hollow verbs. You can see that they conjugate pretty much as do sound verbs. Remember, the prefixes and suffixes for all of the conjugations for every verb you have seen are the same. The only difference is the principle of shortening the middle radical.

This is perhaps a good time to point out that Form I verbs, for all their fine qualities, are the most difficult of all verbs in Arabic with respect to conjugations and forming their verbal nouns. In other words, Arabic does not actually get harder than it is right now. Forms II-X have patterns which are entirely uniform within each form and are very easy to learn. If you can get Form I verbs down now as you go through this part of the text you will have no trouble with the rest of the verbs. A pleasant thought, is it not?

Schizophrenic Form I Hollow Verbs

We now come to the third class of hollow verbs for Form I. An example of this type of verb is خَافَ, يَخَافُ These verbs can have either a waaw or a yaa' as a middle radical. In the past tense these verbs conjugate just like سار , يسير. In other words, the alif is replaced by a kasra for certain conjugations. We have noted this phenomenon when we dealt with the past tense of hollow verbs.

In the present tense for these verbs, the alif remains in the conjugations. In the conjugations for هن and أنتن, the alif is shortened to a fatha. Look at the conjugations for يخاف , خاف below.

Plural		Dual		Singular	
نَخَافُ	نحن	تَخَافَانِ	أنتما	أَخَافُ	أنا
تَخَافُونَ	انتم	يَخَافَانِ	هما (m)	تَخَافُ	أنتَ
تَخَفْنَ	أنتن	تَخَافَانِ	هما (f)	تَخَافِينَ	أنتِ
يَخَافُونَ	هم			يَخَافُ	هو
يَخَفْنَ	هن			تَخَافُ	هي

The verbs in this class are all conjugated exactly the same way, regardless of whether the middle radical is a waaw or a yaa'. In the past tense a kasra shows when the alif is shortened. In the present tense, the alif remains and is shortened to a fatha when shortening takes place. Whenever a verb of this type is referred to, it will be noted in the following manner: يَنَامُ , نَامَ.

Why do these schizophrenic hollow verbs exist? The only reason I can think of is to refute the assertion of Orientalists that Arabic is a logical, robot-like language. Wilfred Cantwell Smith, a noted Harvard Orientalist, used to love to say that if Albert Einstein had invented a language it would have been Arabic. In reality, if Einstein had invented a language, none of the words would have had a waaw or yaa' as part of its root.

Hollow Verbs, Form I, The Jussive

Here is where hollow verbs really become fun. Before you look at the charts I have included below, let's talk about how and why these verbs look the way the do in the jussive.

Let's start with the conjugation for هو for the verb زَارَ , يَزُورُ The present tense is, obviously, يَزُورُ Now let's put it into the jussive step by step. The first step is to replace the dhamma at the end of the verb with a sukuun, so we would get this: يَزُورْ. Now remember what I said earlier about every long vowel having a sort of hidden sukuun attached. So what we really have here is يَزُورْ This gives us two

sukuuns in a row - a no-no in Arabic. So, as before, the first sukuun and its long vowel are dropped. The long vowel is replaced by its short counterpart. Since the long vowel in this case is a waaw, the short counterpart is a dhamma. So we remove the waaw and replace it with a dhamma and we get يَزُرْ

This principle of shortening will apply to:

1. The five conjugations which in the present tense end in a dhamma. These conjugations are the singular conjugations, with the exception of أَنتِ, plus the conjugation for نحن. You should recall that I asked you to try to associate these five conjugations in your mind. This is one of the reasons.

2. The two feminine plural conjugations, because the suffixes for these begin with a consonant and thus give us two sukuuns in a row as well. For example, for هن the theoretical conjugation would be يَزْوُرْنَ. Here we have two sukuuns in a row, so the waaw is replaced by a dhamma. The result is: يَزُرْنَ.

For the rest of the conjugations, the final ن is dropped as it would be for any verb in the jussive.

Below is a chart for the jussive conjugations for يَزُورُ, زارَ. Study it with the comments above in mind, and once again see how these eternal verities apply.

Plural		Dual		Singular	
نَزُرْ	نحن	تَزُورا	أنتما	أَزُرْ	أنا
تَزُوروا	انتم	يَزُورا	هما (m)	تَزُرْ	أنتَ
تَزُرْنَ	أنتن	تَزُورا	هما (f)	تَزُوري	أنتِ
يَزُوروا	هم			يَزُرْ	هو
يَزُرْنَ	هن			تَزُرْ	هي

Look at the singular conjugations and look at the conjugation for نحن. All of the singular conjugations except for أَنتِ have shortened the waaw to a dhamma as is also the case for the conjugation for نحن. The jussive suffix for these conjugations requires a sukuun which replaces the dhamma these conjugations had in the present tense. This gives you two sukuuns in a row. So the hidden sukuun over the waaw is dropped. When it goes the waaw goes. A dhamma is put in place of the waaw.

For the two feminine plural conjugations, the jussive suffix begins with a consonant. This too means that you have two sukuuns in a row. So the waaw is dropped and a dhamma is put in its place.

All of the rest of the conjugations, when in the present tense, begin with a long vowel and end in a ن followed by a short vowel. For these, the jussive requires removing that ن and its vowel, as usual.

For verbs of the category of سارَ, يَسيرُ the principle of shortening is exactly the same. This time, though, the ي will be replaced by a kasra. Additionally, for verbs of the category نامَ, يَنامُ the alif is replaced by a fatha for the same reason and in the same conjugations.

Below are two practice charts. In the first, put in the fully voweled, jussive conjugations for سارَ, يَسيرُ and in the second put in the jussive conjugations for نامَ, يَنامُ. Use the above chart and the comments as your guide. Then when you are finished, compare your charts to the charts on the next page.

Write in the jussive conjugations for the verb سارَ, يَسيرُ in the chart below.

Plural		Dual		Singular	
	نحن		أنتما		أنا
	انتم		هما (m)		أنتَ
	أنتن		هما (f)		أنتِ
	هم				هو
	هن				هي

Write in the jussive conjugations for the verb نامَ, يَنامُ in the chart below.

Plural		Dual		Singular	
	نحن		أنتما		أنا
	انتم		هما (m)		أنتَ
	أنتن		هما (f)		أنتِ
	هم				هو
	هن				هي

Now compare what you have written in the two charts above with the charts on the next page.

Here are the jussive conjugations for the verb سارَ , يَسيرُ .

	Plural		Dual		Singular
نَسِرْ	نحن	تَسيرا	أنتما	أَسِرْ	أنا
تَسيروا	انتم	يَسيرا	هما (m)	تَسِرْ	أنتَ
تَسِرْنَ	أنتن	تَسيرا	هما (f)	تَسيري	أنتِ
يَسيروا	هم			يَسِرْ	هو
يَسِرْنَ	هن			تَسِرْ	هي

Here are the jussive conjugations for the verb نامَ , يَنامُ .

Plural		Dual		Singular	
نَنَمْ	نحن	تَناما	أنتما	أَنَمْ	أنا
تَناموا	انتم	يَناما	هما (m)	تَنَمْ	أنتَ
تَنَمْنَ	أنتن	تَناما	هما (f)	تَنامي	أنتِ
يَناموا	هم			يَنَمْ	هو
يَنَمْنَ	هن			تَنَمْ	هي

That is it for hollow verbs of Form I. Do the drills on the following pages.

Drill 18. Convert the sentences below to the present tense. Then negate them using لَم plus the jussive. In your answers, fully vowel all verbs and give all case endings.

١٣. قمن بكل العمل في المكتب.

١. زرتُ مصر كل سنة.

١٤. عشتَ في بغداد هذا الصيف و عدت في الخريف.

٢. عادوا الى بلدهم بعد زيارة الشرق الاوسط.

١٥. خافا على والديهما.

٣. قام من النوم في الساعة الثامنة.

١٦. طار من عمان الى لندن.

٤. قلنا ذلك له.

١٧. ساد الهدوء على المنطقة وفجاةً ظهر "سوبرمان" في السماء.

٥. نمتم في فندق "هيلتون".

١٨. بعتِها لهم.

٦. خافت منه كثيرا.

١٩. عاشت في تونس عشرين سنة.

٧. سار الناس في الشارع وسط السيارات.

٢٠. صارتا مدرّستين في الجامعة.

٨. غار الزوج على زوجته.

٩. باعوا لي هذه السيارة بألف دينار.

١٠. زرتِ كل المدن العربية الرئيسية.

١١. جاءوا الى امريكا في الستينات.

١٢. عدنا الى بيتنا في الساعة العاشرة بالليل.

Drill 19. Rewrite the sentences below making the underlined words plural. Make all other necessary changes. Fully vowel all verbs and give all case endings in your answers.

١. كل طالب عاد الى بلده بعد الرحلة.

٢. لم يقل الاستاذ شيئا عن ذلك في محاضرته.

٣. الرجل يزور صديقته بعد شهر.

٤. كل مدرس في هذه المدرسة لبناني.

٥. المسلم يعوذ بالله من الشيطان الرجيم.

٦. شاهدتُ المدير السوري الجديد في المكتب.

٧. الطالبة الكويتية صارت مديرة ممتازة.

٨. لم ينم كل جندي في الخيمة.

٩. أنتَ لم تعش في هذه المدينة مدة طويلة.

١٠. لم نزرهم في بيتهم الجديد.

C. Defective Verbs, Form I

American students generally consider defective verbs to be the most difficult verbs in the language to master. Furthermore, although defective Forms II-X are simpler than those for Form I, most students are not aware of any difference in difficulty. In all seriousness, defective verbs are not any more difficult than hollow verbs in terms of understanding the conjugations. In terms of learning the conjugations, however, they are slightly more difficult than hollow verbs, but only slightly. If you can learn the defective conjugations for Form I, you will have no trouble with the conjugations for the derived forms. (Forms II-X are referred to as the "derived forms").

Defective verbs are those verbs whose last radical is either a waaw or a yaa'. You will see that, just as for hollow verbs, there is a principle of shortening the defective radical. However, due to the nature of the suffixes of Arabic verb conjugations, sometimes the suffix and the final radical will blend together. This is a major part of the difficulty that students have with defective verbs.

Past Tense

Defective verbs, like hollow verbs, are divided into three sub-classes for the purposes of conjugation: those whose last radical is a waaw, those whose last radical is a yaa', and those whose last radical is a waaw or a yaa' but whose conjugations do not reflect the identity of the last radical.

The verb نَجا (to be rescued) has a last radical of waaw. In theory, the verb exists as نَجَوَ. This gives us the pattern of fatha-waaw-fatha, which does not exist in Arabic. Thus, as with hollow verbs, the two fathas obliterate the waaw and form an alif. The conjugation for this verb for the pronoun هي would be, in theory, نَجَوَتْ which would also give us the fatha-waaw-fatha combination. In this case, the waaw and the second fatha are dropped and the تـ of the third person feminine is added. The result is نَجَتْ .

You could also look at the هي conjugation in the following way. Since the هو conjugation is نَجا, the feminine conjugation should yield نَجاتْ . However, the alif has a hidden sukuun نَجاتْ giving you two sukuuns in a row. Thus, the first sukuun is dropped along with the long vowel, just as we have seen so many times before. The fatha, the short counterpart of the alif, remains. Thus the result is نَجَتْ.

For any conjugation whose suffix begins with a consonant, these verbs are regular. For example, for the first person singular, أنا , the conjugation is نَجَوْتُ . Here the past stem shows up as نَجَوْ , and the suffix تـ is added. The same will be the case for any suffix beginning with a consonant. Reflect on the conjugations on the next page.

Plural		Dual		Singular	
نَجَوْنا	نحن	نَجَوْتُما	أنتما	نَجَوْتُ	أنا
نَجَوْتُم	انتم	نَجَوا	هما (m)	نَجَوْتَ	أنتَ
نَجَوْتُنَّ	أنتن	نَجَتا	هما (f)	نَجَوْتِ	أنتِ
نَجَوْا	هم			نَجا	هو
نَجَوْنَ	هن			نَجَتْ	هي

You can see here that whenever the suffix beings with a consonant, you have no problem. For example, look at the conjugation for هن. It consists of the stem نَجَوْ with the suffix نَ attached. It is pronounced "najawna."

When the suffix begins with a vowel, however, as is the case with هم , there is a problem (except in the dual). Theoretically the conjugation would be نَجَووا . This would sound absolutely ridiculous. Also, it includes a combination of a fatha followed by two waaws, which does not exist in Arabic. Therefore, the first waaw is dropped to eliminate the forbidden sequence and to prevent you from sounding silly. This leaves you with نَجَوْا, pronounced "najaw." Remember that the final alif is merely a spelling convention and is not pronounced.

In the dual conjugations, you see that the conjugation for أنتُما is regular since the suffix begins with a consonant. For هما (f) we lose the last radical just as we do for هي and for the same reason. For هما (m) we have an interesting situation. I told you that the combination of fatha-waaw-fatha does not exist in Arabic and that the two fathas will combine and obliterate the waaw. For هما (m) we have a fatha-waaw-alif combination. This combination, for a change, is permissible; thus the conjugation is نَجَوا which is perfectly regular. It is pronounced "najawa" and should not be confused with the third person masculine plural نَجَوْا which is pronounced "najaw."

In the past tense, five pronouns have a suffix which begins with a vowel, هي , هو , هما (m), هما (f) and هم. Of these five, one pronoun, هما (m) yields a regular conjugation. The other four are irregular as you have now seen. All of the remaining conjugations (those whose suffix begins with a consonant) are all quite regular. So out of thirteen conjugations, nine are regular.

Now we come to defectives which have a yaa' as their final radical. The verb جرى is an example. This verb will conjugate exactly as نجا except that a yaa' will show up in the conjugations instead of a waaw. Ponder the conjugations in the past tense for جرى below.

Plural		Dual		Singular	
جَرَيْنَا	نحن	جَرَيْتُمَا	أنتما	جَرَيْتُ	أنا
جَرَيْتُم	انتم	جَرَيَا	(m) هما	جَرَيْتَ	أنتَ
جَرَيْتُنَّ	أنتن	جَرَتَا	(f) هما	جَرَيْتِ	أنتِ
جَرَوْا	هم			جَرَى	هو
جَرَيْنَ	هن			جَرَتْ	هي

Notice that the conjugations for هو and هي are the same for this verb as for نجا, whose final radical is a waaw. For the هو conjugation, the only difference is that instead of writing an alif, an alif maqsuura is written, indicating the presence of a yaa' as a final radical. Notice also that all of the other conjugations for this verb follow the exact same pattern as نجا, with the exception that the yaa' appears whenever the waaw does for نجا. With practice, these defective verbs should be no more difficult than any other verb in the language.

Unfortunately, as I have noted previously, Albert Einstein did not invent this language. So not only do defective verbs exist, as we have just reviewed, but there is also a category of defective verbs, which, like hollow verbs, do not indicate the identity of the last radical in their conjugations. For example, the verb نَسِيَ (to forget) has a yaa' as its last radical and رَضِيَ (to be pleased) has a waaw as its last radical. These two verbs will conjugate the same way. Below is a chart for the past tense conjugations of نَسِيَ. See if you can draw inspiration from it.

Plural		Dual		Singular	
نَسِينَا	نحن	نَسِيتُمَا	أنتما	نَسِيتُ	أنا
نَسِيتُم	انتم	نَسِيَا	(m) هما	نَسِيتَ	أنتَ
نَسِيتُنَّ	أنتن	نَسِيتَا	(f) هما	نَسِيتِ	أنتِ
نَسُوا	هم			نَسِيَ	هو
نَسِينَ	هن			نَسِيَتْ	هي

First, let's take a look at the conjugations for هو and هي . For both of these conjugations we see the pattern kasra-yaa'-fatha which, lo and behold, is PERFECTLY ACCEPTABLE in Arabic. Therefore this verb is completely regular for those two conjugations. Likewise, both third-person dual conjugations are regular.

Now, look at all of the conjugations which have a consonant as the first letter of the suffix. These conjugations are also completely regular. For example, the conjugation for أنا is نَسِيتُ. Here you see all three radicals of the root of the verb, just as you would for a sound verb such as دَرَس. Remember also that any long vowel in Arabic always has a sukuun immediately following it. Therefore, the theoretical conjugation emphasizes the regularity of this verb for such conjugations as نَسِيْتُ.

The only conjugation which is irregular is the conjugation for هم. Here we would have a combination of يو which does not exists in Arabic. This is because the letter ي in this situation tends to take on its vowel quality. This would give you two long vowels in a row, which is not permitted in Arabic. Here the ي drops and the waaw of the suffix remains. This conjugation is pronounced "nasu." Remember that the alif is just a spelling convention.

Note:

Sometimes students become confused between the rules governing the ي in verbs such as نَسِيَ and the rules for the ّي which is used in nisba adjectives. When a word ends with a nisba ending it has two yaa's. The two yaa's are indicated by the writing of one yaa' and placing a shadda above it, i.e. ّي. The letters و and ي can be added to the nisba ending as you have seen previously in such words as مصرِيّونَ and مصرِيّينَ . The nisba ending does not drop out - unlike the ي in نَسِيَ which does drop if a و is added to the end of a verb.

You will see in Chapter Two of Part II that any word ending with a ي with a shadda such as مَبْنِيّ ("built"), or ending with a و and a shadda such as مَدْعُوّ ("invited") will never lose the final ّي or ّو no matter what may be appended to the word.

Now do Drill 20, which is on the next page.

Drill 20. Put the correct conjugation of the verb at the end of each sentence in the blank. Use the past tense. Fully vowel the verb conjugations.

١. أنا ـــــــــــــــــ بيتًا جديدا في واشنطن.   (بنى)

٢. ـــــــــــــــــ الاستاذة طلابها الى الحفلة.   (دعا)

٣. الطلاب ـــــــــــــــــ كتبهم العربية.   (نَسِيَ)

٤. نحن ـــــــــــــــــ في الأردن سنة واحدة.   (بَقِيَ)

٥. أنتَ ـــــــــــــــــ القرآن كل يوم.   (تلا)

٦. ـــــــــــــــــ الاستاذة عن طلابها.   (رَضِيَ)

٧. الموظفون ـــــــــــــــــ المدير.   (لَقِيَ)

٨. ـــــــــــــــــ محادثات هامة بين الرئيسَيْنِ.   (جرى)

٩. ـــــــــــــــــ الحكومة على الشعب.   (قسا)

١٠. هم ـــــــــــــــــ هذه الجامعة في خمس سنوات.   (بنى)

١١. الاساتذة ـــــــــــــــــ طلابهم الكسالى في البحر.   (رمى)

١٢. نحن ـــــــــــــــــ هم الى العرس.   (دعا)

١٣. المدرسات ـــــــــــــــــ مديرةَ المدرسةِ الجديدةَ.   (لَقِيَ)

١٤. هم ـــــــــــــــــ كل شيء.   (نَسِيَ)

١٥. ـــــــــــــــــ البنت لانها ـــــــــــــــــ دراسة اللغة العربية.   (بكى – نَسِيَ)

<u>Defective Verbs, Form I, Present Tense</u>

No doubt by this point you are probably getting a little tired of conjugating verbs with waaws and yaa's as part of their root. Keep in mind that hollow and defective verbs form a surprisingly large number of verbs which are commonly used in newspapers and in everyday speech. The more control you have over them, the more control you will have over the language as a whole.

At the end of this section, there will be another exercise using authentic Arabic. You will have an article and will identify all of the hollow and defective verbs included in it. This may help drive home the point about how important these verbs are. In fact, if you have an Arabic newspaper at hand, you ought to take a few minutes on your own and scan the front-page articles for these kinds of verbs and see how many you find.

Another thing to keep in mind, is that Form I verbs as a class are the most difficult to master. Once they have been learned (and you are almost there now) you will find that Forms II-X are much easier. This is even and especially true with Forms II-X of hollow and defective verbs. If you master these verbs in Form I, they'll be an awful lot easier for you in the derived Forms.

Anyway, the show continues. On to the present tense.

In the present tense, defective verbs of the first two classes indicate the identity of the last radical in their conjugations. However, the final radical for some of the conjugations blends with the suffixes. For the third group, the final radical is an alif maqsuura which tends to disappear when suffixes begin with long vowels.

<u>Final Radical Waaw</u>

Take a look at the present tense conjugations for نجا , يَنْجو below.

Plural		Dual		Singular	
نَنْجو	نحن	تَنجوانِ	أنتما	أنْجو	أنا
تَنْجونَ	انتم	يَنجوانِ	هما (m)	تَنجو	أنتَ
تَنْجونَ	أنتن	تَنجوانِ	هما (f)	تَنجينَ	أنتِ
يَنْجونَ	هم			يَنجو	هو
يَنْجونَ	هن			تَنجو	هي

Look at the conjugation for the pronoun أنا. In theory, the conjugation should be أَنْجُوُ. However, the final dhamma blends into the waaw and disappears. Another way to look at it is that the two dhammas on either side of the waaw combine into a waaw. In either case, the final dhamma which we usually see in the present tense is gone. The same thing happens for the pronouns هي , هو , أَنْتَ , and نحن. (These are the five conjugations which normally end in a dhamma in the present tense and which I have asked you to try to associate together.) For the pronoun أَنْتِ the waaw disappears completely.

The dual conjugations are regular. The ending ان does not cause problems when appended to the last radical of any defective verb.

Now look at the conjugations for هم and هن . The theoretical conjugation for هم is يَنْجووُنَ . Here the two waaws blend into one waaw and give us يَنْجونَ . For هن the conjugation is actually regular. The suffix نَ simply follows the waaw of the root. All you are doing is taking the imperfect stem يَنْجو and adding نَ . The result is a regular conjugation يَنْجونَ . So the two third person plural conjugations look and sound exactly the same. However, the roads to their production are different.

For the pronouns أَنْتُم and أَنْتَن exactly the same processes take place that we have just seen for هم and هن . Therefore, these two conjugations also look and sound alike.

Final Radical Yaa'

Look at the conjugations for the verb جرى , يَجْري below. Ruminate on their inner significance. Then read the comments below.

Plural		Dual		Singular	
نَجْري	نحن	تَجْريانِ	أنتما	أجْري	أنا
تَجْرونَ	انتم	يَجْريانِ	هما (m)	تَجْري	أنْتَ
تَجْرينَ	أنْتَن	تَجْريانِ	هما (f)	تَجْرينَ	أنْتِ
يَجْرونَ	هم			يَجْري	هو
يَجْرينَ	هن			تَجْري	هي

Do I have to go through the conjugations for this verb as I did for نَجا , يَنْجو , or can I just give you a brief synopsis? Let's try the brief synopsis.

Notice that for **ALL** conjugations which resulted in a waaw for نَجا , يَنْجو we now have a yaa'. So far no problem. Note also that for أَنْتِ the yaa' of the root and the yaa' of the suffix combine, leaving only one yaa'. Note that this gives the same conjugation as we had for نجو , ينجو .

Now look at the conjugations for هم and هن . For هم the theoretical conjugation would be يَجْرِيُونَ. This would give us two long vowels in a row, which is not possible. Therefore the ي drops completely. The result is pronounced "yajruuna." For هن the conjugations is regular. The suffix ن is appended to يَجْرِي giving us يَجْرِينَ, which is pronounced "yajriina." For the pronouns أنتم and أنتن the same principles are applied.

If you are using *EMSA* (the orange books) as a reference, you should be aware of an error on page 134 of volume two. On that page the verb يبني , بنى is used as model for verbs with a yaa' for the final radical. For the second and third person feminine plural pronouns they give the conjugations as having a diphthong (تَبْنَيْنَ and يَبْنَيْنَ which would be pronounced "tabnayna" and "yabnayna") instead of the correct conjugations which I have just given you. For verification see both Wright and Cowan.

Verbs With a Final Radical of Waaw or Yaa' (Schizophrenic Defective Verbs)

The final category of defective verbs is made of those verbs whose final radical is either a waaw or a yaa' but whose conjugations do not necessarily reflect the identity of the final radical. These verbs all have a kasra for the stem vowel in the past tense. The verb نسِي is an example. In the present tense, the stem vowel becomes a fatha. (Remember, earlier I pointed out that if a verb has a kasra as a stem vowel for the past tense, it will have a fatha in the present tense.) The fatha causes the final radical to be written as an alif maqsuura in the present tense. For your consideration, here are the present tense conjugations of نسِي , يَنْسَى .

Plural		Dual		Singular	
نَنْسَى	نحن	تَنْسَيَانِ	أنتما	أَنْسَى	أنا
تَنْسَوْنَ	انتم	يَنْسَيَانِ	هما (m)	تَنْسَى	أنتَ
تَنْسَيْنَ	أنتن	تَنْسَيَانِ	هما (f)	تَنْسَيْنَ	أنتِ
يَنْسَوْنَ	هم			يَنْسَى	هو
يَنْسَيْنَ	هن			تَنْسَى	هي

Observe that for the five conjugations which yielded either a final waaw or a final yaa' in the previous two categories, we now have an alif maqsuura. This is the result of a fatha-yaa'-dhamma pattern. For our model verb, for example, the conjugation for أنا is theoretically أَنْسَيُ . This gives us the pattern of fatha-yaa'-dhamma (fatha-waaw-dhamma if the last radical is a waaw) which is not possible in Arabic. In such cases neither a yaa' nor an alif is the result. Instead we get a sort of average between the two, the alif maqsuura, which is an alif that looks like a yaa'.

For أَنْتِ we have a combination of تَنْسَى and the suffix ين . The alif maqsuura is dropped, but the fatha remains. When the ين suffix is added you get نَنْسَيْنَ which gives you a diphthong so a sukuun confirming this is written over the ي . The result is pronounced "tansayna."

The dual conjugations are regular. The last radical will always be written as a yaa'' with the dual suffixes attached. Note that the stem vowel is a fatha and that the combination of fatha-yaa'-alif works just as the combination of fatha-waaw-alif we saw using the model verb يَنْجو , نَجا .

Now look at the conjugation for هم . Theoretically the conjugation is يَنْسَيُّونَ . This theoretical conjugation gives us a suffix as an independent syllable beginning with a vowel. In Arabic, no word or syllable begins with a vowel. So the ي with its sukuun and the و starting the suffix are incompatible. The yaa' and the sukuun are dropped. The fatha over the middle radical remains. The result is يَنْسَوْنَ ("they forget") which is pronounced "yansawna." Don't forget this. The same thing happens for the conjugation for the pronoun أَنْتُم.

On the feminine plural side, the conjugations are regular. We add the suffix نَ to either يَنْسَى or تَنْسَى . The alif maqsuura becomes a ي when attached to a consonant (the same principle as we saw putting pronoun suffixes onto عَلى and إِلى) so we get يَنْسَيْنَ and تَنْسَيْنَ.

There is also a fourth category of Form I defectives. These verbs conjugate in the past tense just like جَرى . However, in the present tense they conjugate like the verb نَسِيَ . These verbs are few in number. The most common of them is the verb يَسْعى , سَعى (to strive). You will also encounter يَرْعى , رَعى and يَطْغى , طَغى and a couple of others. If you read classical texts you will encounter more verbs of this category.

Now, before you go on to the next section which deals with the jussive of defective verbs, take a break and look through the article on the next page and follow the directions which accompany it.

Authentic Arabic Exercise # 3

The article below is an abridged version of an article that appeared in the newspaper الشرق الاوسط on
July 28, 1995. Go through the article and find every hollow and defective verb you can. If you can,
include hollow and defective verbs in Forms II-X in addition to those in Form I.

Then identify the subject of each of these verbs and the direct object if there is one.

What percentage of total verbs in the article are hollow and defective?

Write a two-sentence English summary of the passage. As usual, do not worry about new
vocabulary. The passage below is translated in its entirety in the key, so you can always look there.

مسؤول فلسطيني يدعو لتحكيم دولى

تستأنف المفاوضات الفلسطينية-الاسرائيلية حول إعادة انتشار الجيش الاسرائيلي في الضفة الغربية
المحتلة بعد غد بعد تعطل استمر بضعة ايام نتيجة العملية الانتحارية التي وقعت بالقرب من تل ابيب يوم الاثنين
الماضي. وقال مسؤول فلسطنيني ان الفلسطينيين يريدون تحكيما دوليا حول مسألة المياه وان المفاوضات
ستستأنف في "ايلات" في جنوب اسرائيل.

وتأتي تصريحات هذا المسؤول لتضع حدا لتكهنات بان هذه المفاوضات ستعقد في احدى العواصم الاوروبية.
وكانت اسرائيل قد اقترحت استئناف المفاوضات خارج الشرق الاوسط لتخفيف الضغوط عن المتفاوضين. وقد
قال امس وزير الخارجية المصري ان المفاوضات ستجري في احدى العواصم الاروبية لكن الفلسطينيين عارضوا
ذلك.

واضاف المسؤول الفلسطيني ان المفاوضات ستكون شاملة و موسعة لجميع اللجان والقضايا بين الجانبين.
ونفى تأجيل المفاوضات حول قضية المياه مشيرا الى ان "هذه القضية هي من ضمن الحقوق الفلسطينية التي لا
يمكن ان نترحزح عنها اطلاقا.

وقال وزير الخارجية الاسرائيلي ان كل الوفود ستلتقي من جديد في الاسبوع المقبل. ويسعى الطرفان الى
التوصل لاتفاق باعادة انتشار الجيش الاسرائيلي في الضفة الغربية المحتلة ونقل الصلاحيات المدنية الى
الفلسطينيين وإجراء انتخابات لمجلس الحكم الذاتي.

The Jussive of Form I Defectives

You are going to love this. Below is a chart for the jussive conjugations for each of the three defective verbs we have used as models. Afterward there is an explanation of what is going on. In all seriousness, the principles are quite simple and can easily be internalized. Once you get this down nothing else in this book will seem difficult.

Plural		Dual		Singular	
نَنْجُ	نحن	تَنْجوا	أنتما	أَنْجُ	أنا
تَنْجوا	انتم	يَنْجوا	هما (m)	تَنْجُ	أنتَ
تَنْجونَ	أنتن	تَنْجوا	هما (f)	تَنْجي	أنتِ
يَنْجوا	هم			يَنْجُ	هو
يَنْجونَ	هن			تَنْجُ	هي

Plural		Dual		Singular	
نَجْرِ	نحن	تَجْرِيا	أنتما	أَجْرِ	أنا
تَجْروا	انتم	يَجْرِيا	هما (m)	تَجْرِ	أنتَ
تَجْرينَ	أنتن	تَجْرِيا	هما (f)	تَجْرِي	أنتِ
يَجْروا	هم			يَجْرِ	هو
يَجْرينَ	هن			تَجْرِ	هي

Plural		Dual		Singular	
نَنْسَ	نحن	تَنْسَيا	أنتما	أَنْسَ	أنا
تَنْسَوْا	انتم	يَنْسَيا	هما (m)	تَنْسَ	أنتَ
تَنْسَيْنَ	أنتن	تَنْسَيا	هما (f)	تَنْسَيْ	أنتِ
يَنْسَوْا	هم			يَنْسَ	هو
يَنْسَيْنَ	هن			تَنْسَ	هي

Let's first look at the conjugations for the pronouns أنا , أنْتَ , هو , هي and نحن . These are the pronouns which always give us a long vowel at the end of the present tense conjugations for defective verbs. As you have seen, that long vowel is either a waaw, a yaa', or an alif maqsuura, depending upon the type of the verb. In theory, all of those conjugations end with an unwritten sukuun placed after the final long vowel. Now in the jussive, as you know, a sukuun replaces the final dhamma when we are dealing with sound verbs (as in لم يَدْرُسْ). Here there is no final dhamma, but we still add a sukuun and the principle of shortening still applies.

For example, the imperfect indicate of the نجا for the pronoun هو is يَنْجو . The final waaw in the word is a long vowel and thus is actually followed by a sukuun . Thus if the word were completely vocalized it would appear as يَنْجُوْ . In the jussive we are adding, in theory, a second sukuun to the end of the word. This gives us two sukuuns in a row. The first sukuun and its long vowel are then removed with a dhamma now in place of the و. Thus the jussive conjugation is يَنْجُ . Another way to look at it is to say that we have moved the unwritten sukuun of the present tense of these defectives over one space to the right. This eliminates the long vowel and leaves its short counterpart. Whichever way you look at it, the point is that those defectives which end in a waaw in the present tense end in a dhamma for the jussive.

The same principle applies to the other two groups of defective verbs. Thus for the verb يَجْري , جرى we see the yaa' shortened to a kasra just as the waaw is shortened to a dhamma for يَنْجو , نجا. Likewise, the alif maqsuura for the schizophrenic defective verb is shortened to its counterpart, the fatha, for the same conjugations that require shortening with the other two verbs. With this principle in mind, learning the jussive conjugations for these verbs is not too difficult.

Now look at the conjugations for the pronoun أنْتِ. The final nuun and fatha are cut off just as they are for sound verbs. What remains after the cutting off is the conjugation for the second person feminine singular. (Note the diphthong for the third group of verbs.)

The dual conjugations are derived in regular fashion. Merely drop the final ن as you would with any verb.

Now let's look at the masculine plural pronouns هم and أنتم . The jussive is derived here in regular fashion as well. The final nuun and fatha are again cut off and are here replaced by an unpronounced alif. Thus, we now have the ending of waaw and alif that we are accustomed to seeing with sound and hollow verbs. Of course, the way the waaw and alif come into being with the defectives is somewhat different than for sound verbs, but at least the conjugations look somewhat normal. Note that for the third class of verbs, the masculine plural conjugations contain a diphthong. The diphthong should be pronounced. In other words, the verb in this case should be pronounced "yansow"" and not "yansu."

Now look at the feminine plural conjugations. Just like sound verbs, the plural feminine conjugations are the same for the jussive as they are for the present tense. So there is nothing new to learn for them in the jussive.

Time to Preach

One way to help get these conjugations down is to pick up a pen and paper from time to time (maybe each day for a while), and write down the conjugations for these defectives from memory. If you get stuck, refer to the charts in this text or to those in other texts. It only takes about three minutes to write out the present tense and jussive conjugations for one verb. So if you spend ten minutes or so you can go through the conjugations of all three types of defective verbs. This is exactly what I did when I had to learn this stuff.

Another way to get used to these verbs, aside from doing drills, is to read texts which contain them and write paragraphs in which you use them as much as possible. This text will incorporate reading materials which use these verbs to a considerable extent. You must get used to dealing with them. These verbs are very, very common. If you ever want to be able to read an Arabic text with any degree of fluency, you must learn them. You cannot just ignore them and hope that you will not see them very often. You will see them very often regardless of the kind of texts you wish to read. There will be more on this subject in a later chapter.

Drill 21. Each sentence below contains one or two blanks. At the end of each sentence there is either one verb or two which have been taken from the sentences. Put the correct conjugations of the verb(s) in the blank(s) for the past tense, the present tense, and for the jussive with لم .

١. ذكر مصدر دبلوماسي عربي مطلع أن إتصالات خفية ـــــــــــــ بين ليبيا وتونس. (جرى)

٢. مصر ـــــــــــــ دون حدوث أي تقارب بين الجزائر وليبيا. (حال)

٣. ـــــــــــــ الوزيرُ التونسي الرئيس المصريِ الى مؤتمر القمة. (دعا)

٤. ـــــــــــــ جهات فرنسية بارزة من نشاطات ـــــــــــــ بها السفير الاسرائيلي.
(شكا – قام)

٥. ـــــــــــــ مصادر وثيقة الإطلاع أن الحكومة المصرية ـــــــــــــ تحسين العلاقات بينها
وبين ليبيا. (قال – نوى)

٦. ـــــــــــــ الأمم المتحدة الى مساعدة البلاد النامية. (سعى)

٧. وافق الكونغرس على مشروع ـــــــــــــ بانتاج عدد كبير من الدبابات الحربية. (قضى)

٨. الإدارة الامريكية ـــــــــــــ إبلاغ المسؤولين الكويتيين بان امريكا ـــــــــــــ من
حدوث أي تقارب بين ايران وروسيا. (نوى – خاف)

٩. الكتاب بعنوان "الأيام" ـــــــــــــ قصة حياة طه حسين. (روى)

١٠. أكدت مصادر عربية أن خطة وزير الخارجية ـــــــــــــ (مات)

١١. الطلاب ـــــــــــــ أنْ يُكْمِلوا كل الواجبات. (نَسِيَ)

١٢. المندوبون ـــــــــــــ في القاهرة ثلاثة ايام. (بَقِيَ)

D. Assimilated Verbs

This section deals with verbs whose first radical is a waaw. These verbs are often referred to as assimilated verbs because the waaw assimilates to a ت in Form VIII, and assimilates into a ي in Forms IV and X when the verbal nouns are generated. This chapter, as whole, only deals with Form I verbs. Therefore, this section will only deal with assimilated verbs in Form I. The derived forms of these verbs will be dealt with in the chapters treating Forms IV and X.

Assimilated verbs in Form I are very common. All you have to do is look under the waaw in your copy of Hans Wehr to see that they are indeed numerous. They can be divided into several sub-classes based upon the behavior of the stem and the waaw. However, the needs of the American student do not necessitate any sort of complicated division. Here they will be treated in much the same way that we treated sound verbs. For a more detailed analysis (that is, if you are a nut about grammar and morphology as I am) see Wright starting at the bottom of page 77. In fact, the explanation below will make Wright's more meaningful to you.

First of all, assimilated verbs in the past tense conjugate exactly like sound verbs. There is no difference whatsoever. Therefore you will be expected to conjugate them with no problem.

In the present tense and in the jussive, however, the waaw of the stem is dropped from the conjugations. For example, the verb وَجَدَ is يَجِدُ in the present tense. It may have something to do with the stem vowel in the imperfect which is usually, but not always, a kasra. (For some Form I assimilated verbs in which the imperfect stem vowel is a fatha, the waaw remains, as in وَجِلَ, يَوْجَلُ.) It may just be that the diphthong was just dropped for easier pronunciation. In any event, the initial waaw is dropped in the present tense for the vast majority of these verbs. Any exception will be noted in this text. As a practical matter, you will rarely see such exceptions in use today.

Below are the conjugations for the verb وَجَدَ, يَجِدُ in the present tense.

Plual		Dual		Singular	
نَجِدُ	نحن	تَجِدانِ	أنتما	أَجِدُ	أنا
تَجِدُونَ	انتم	يَجِدانِ	هما (m)	تَجِدُ	أنتَ
تَجِدْنَ	أنتن	تَجِدانِ	هما (f)	تَجِدِينَ	أنتِ
يَجِدُونَ	هم			يَجِدُ	هو
يَجِدْنَ	هن			تَجِدُ	هي

Note that the stem vowel for this verb is a kasra in the imperfect. This will be the case for most verbs of this type. In fact, many of these verbs have a kasra for the stem vowel in the past tense and maintain

the kasra for the stem vowel in the present tense. Examples of such verbs are وَثَقَ, وَرِثَ ; يَرِثُ and يَثِقُ, وَفِقَ. This breaks the general rule used with sound verbs such as شَرِبَ. With sound verbs, if the kasra is the stem vowel in the past tense, a fatha will be the stem vowel in the present tense almost invariably.

A few verbs of this type have a fatha for the stem vowel in the imperfect. For example وَقَعَ, يَقَعُ and وَهَبَ, يَهَبُ.

There are also a few verbs, those with an imperfect stem vowel of dhamma and some with a fatha, which do not lose the waaw in the imperfect. For example, there is وَجَعَ, يَوْجَعُ. As I said above, these verbs occur only rarely today. We will not be dealing with them in this text.

You should also be aware of Form I assimilated verbs which are also defective such as وَفِي, يَفِي and وَعَى, يَعِي. These verbs tend to have a present tense conjugation like that of the verb جرى, يَجْرِي regardless of their past tense vowel pattern. For example وَلِيَ is يَلِي in the present even though it has the same past tense pattern as لَقِيَ, يَلْقَى. I love verbs which are both assimilated and defective.

Aside from the dropping of the waaw in the imperfect, the conjugations for assimilated verbs are completely regular for the imperfect and the jussive. For the sake of completeness, below are the jussive conjugations for وَجَدَ, يَجِدُ.

Plural		Dual		Singular	
نَجِدْ	نحن	تَجِدا	أنتما	أَجِدْ	أنا
تَجِدوا	انتم	يَجِدا	هما (m)	تَجِدْ	أنتَ
تَجِدْنَ	أنتن	تَجِدا	هما (f)	تَجِدي	أنتِ
يَجِدوا	هم			يَجِدْ	هو
يَجِدْنَ	هن			تَجِدْ	هي

Also for the sake of completeness, here are the jussive conjugations for the assimilated and defective verb وَفَى, يَفِي ("to fulfill s.th.").

Plural		Dual		Singular	
نَفِ	نحن	تَفِيا	أنتما	أَفِ	أنا
تَفوا	انتم	يَفِيا	هما (m)	تَفِ	أنتَ
تَفِينَ	أنتن	تَفِيا	هما (f)	تَفِي	أنتِ
يَفوا	هم			يَفِ	هو
يَفِينَ	هن			تَفِ	هي

Note that the conjugations for the above defective verb are perfectly regular for a defective verb, with the exception that the first radical, the waaw, is also dropped. Note also, that for this type of verb, one that is assimilated and defective in Form I, the imperfect conjugations are those of جرى , يَجْري regardless of the voweling pattern of the past tense.

Now you can see why I like verbs of this type.

Do Drill 22 which is on the following page.

Drill 22. Convert the sentences below into the present tense, then negate them using the jussive. Fully vowel all verbs in your answers and include all case endings.

١. وثقنا بصديقنا كل الثقة.

٢. وعدوه بالذهاب معه الى مخفر الشرطة.

٣. وهبتُ كتابا لها.

٤. غزت اسرائيل لبنان.

٥. وفى الرجل بوعده لها.

٦. وجدت نانسي العربية صعبة.

٧. وصفتم مصر بانها جميلة جدا.

٨. وصل الوزير الى القاهرة.

٩. وقعت حرب بين ايران والعراق.

١٠. ورث مالا كثيرا من عمه.

Part E: Doubled Verbs

Now we come to the last category of Form I verbs. These are verbs whose second and last radical are the same consonant. In such situations the stem vowel disappears in the third person singular and the two radicals are written as one with a shadda above as in the verb شَكَّ (to doubt). In the past tense these verbs are very easy to handle. Whenever the suffix begins with a vowel, the second and third radicals remain together with a shadda written above. Only the pronouns هو , هي , هما and هم give us suffixes beginning with a vowel.

In the remaining past-tense conjugations for Form I doubled verbs, the last two radicals are separated by the stem vowel. For example, the conjugation for أنا begins with a consonant, the letter ت . If we attach the suffix to شَكَّ we would have the theoretical conjugations of شَكَكْتُ which would give us three consonants in a row - the two ك 's followed by a sukuun and then by the ت . As you know, Arabic does not allow for such a situation. (Note also "three consonants in a row" means that there will be two sukuuns in a row as well. The first sukuun would be on the first ك , the second sukuun would be on the second ك . The first sukuun is dropped and is replaced by the imperfect stem vowel.) Therefore the final radical is separated from the middle radical by the heretofore missing stem vowel (in this case, and in most cases, a fatha), and a sukuun is placed over the third radical just as it would be for any sound Form I verb. Therefore, the conjugation is شَكَكْتُ and looks perfectly normal. Below are the conjugations for the verb شَكَّ in the past tense.

Plural		Dual		Singular	
شَكَكْنا	نحن	شَكَكْتُما	أنتُما	شَكَكْتُ	أنا
شَكَكْتُم	انتم	شَكَّا	هما (m)	شَكَكْتَ	أنتَ
شَكَكْتُنَّ	أنتن	شَكَّتا	هما (f)	شَكَكْتِ	أنتِ
شَكُّوا	هم			شَكَّ	هو
شَكَكْنَ	هن			شَكَّتْ	هي

Note that for this verb the stem vowel in the past tense is a fatha. Such will be the case for the majority of these verbs. However, occasionally a verb will have a kasra as a stem vowel, for example, وَدَّ. Therefore its conjugation for أنا is وَدِدْتُ .

In the present tense doubled verbs are easily conjugated. Usually the stem vowel is a dhamma in the imperfect. Just as for the past tense, if the suffix in the present begins with a consonant, the second and third radicals are separated, the stem vowel is written between them, and a sukuun is placed over the last radical. For example, the conjugation for هن is يَشْكُكْنَ .

Now when the imperfect suffix begins with a vowel, as it does in every case but two, a funny thing happens. While the second and third radicals remain together with a shadda above, the stem vowel appears immediately after the first radical. That is, it moves over one position to the right. For example, the conjugation for هو is يَشُكُّ . The dhamma of the imperfect stem radical appears between the first and second radicals. Below are the present tense conjugations for the verb شَكَّ , يَشُكُّ .

Plural		Dual		Singular	
نَشُكُّ	نحن	تَشُكَّانِ	أنتما	أَشُكُّ	أنا
تَشُكُّونَ	انتم	يَشُكَّانِ	هما (m)	تَشُكُّ	أنتَ
تَشْكُكْنَ	أنتن	تَشُكَّانِ	هما (f)	تَشُكِّينَ	أنتِ
يَشُكُّونَ	هم			يَشُكُّ	هو
يَشْكُكْنَ	هن			تَشُكُّ	هي

Jussive of Doubled Verbs

Below is a chart with the verb شَكَّ , يَشُكُّ conjugated in the jussive. Please note that there are two jussive conjugations for the pronouns I sometimes refer to as "the big five" هي , هو , أنتَ , أنا , and نحن. Below the chart is an explanation of these conjugations.

Plural		Dual		Singular	
نَشْكُكْ \ نَشُكَّ	نحن	تَشُكَّا	أنتما	أَشْكُكْ \ أَشُكَّ	أنا
تَشُكّوا	انتم	يَشُكَّا	هما (m)	تَشْكُكْ \ تَشُكَّ	أنتَ
تَشْكُكْنَ	أنتن	تَشُكَّا	هما (f)	تَشُكِّي	أنتِ
يَشُكّوا	هم			يَشْكُكْ \ يَشُكَّ	هو
يَشْكُكْنَ	هن			تَشْكُكْ \ تَشُكَّ	هي

Take a look at the conjugations for the big five. You should be able to see, after all the explanations you have read by now, what is going on here. The first conjugation listed in the chart for each of these five pronouns requires a sukuun, so the second and third radicals are separated. (Just as they are separated for the feminine plural conjugations in the present tense and the jussive since these conjugations begin with a consonant which is preceded by a sukuun.) However, in Modern Standard Arabic, the true jussive conjugations for these five pronouns are rarely used. Instead, the doubled radical is kept together, as it is for the present tense in these conjugations, and a fatha replaces the dhamma these conjugations

take in the present. Thus, the second conjugation you see for each of these five pronouns is what you will normally see and is what I would like you to use. However, the true jussive conjugations do appear sometimes and they are, of course, correct. So, to say "I did not doubt" please use لم أَشُكَّ .

You will learn in the next chapter that the fathas used above for the "big five" pronouns are also the identifying feature of the subjunctive for virtually all verbs. So the conjugations normally used in the jussive of doubled verbs for the "big five" pronouns happen to be indentical to their subjunctive conjugations.

Now do Drill 23.

Drill 23. Put the correct past tense conjugation of each verb in parentheses in the blanks provided. Then give the verb in the present tense and then in the jussive. Fully vowel the verbs used in your answers.

١. (شكَّ) _____ الناس في صدق رئيسهم.

٢. هذا الخبير (حلَّ) _____ كل مشاكلنا.

٣. نحن (ودَّ) _____ ان نقول شيئا.

٤. انا (عدَّ) _____ هذا الرجل من أهم الرجال في بلدنا.

٥. (فرَّ) _____ الجيوش العربية من العدو.

٦. هذا (دلَّ) _____ على عمق فهمه للموضوع.

٧. أنتم (حلَّ) _____ البرلمان بدون سبب.

٨. أنا (ودَّ) _____ ان اعرف من (حلَّ) _____ محلَّهُ.

٩. البلاد المتقدمة (مدَّ) _____ ايران والعراق باسلحة حديثة.

١٠. (تمَّ) _____ المصادقة على المشروع.

F. لَيْسَ

لَيْسَ is a verb which gives American students fits. I believe the reason for this is that the verb is introduced to students too early in their study of Arabic. Often it is the first verb they are taught. The verb poses several problems for the novice student. It is hollow, its conjugations are the same as those of the past tense of all other verbs even though لَيْسَ has only preset tense meaning, and it takes a direct object. For the new student who knows little or nothing about the Arabic verb system, all of these items are too much to deal with at once. The usual result is that the student never is comfortable even with the conjugations of the verb, never mind with using it in speech or in writing.

· However, you have, by now, been through the most difficult aspects of the Arabic verb system. From now on, it gets easier. لَيْسَ will be no exception.

Wright points out that لَيْسَ is a combination of لا and the unused word أَيْسَ meaning "being" or "existence." Thus the verb لَيْسَ means "not to be" or "is not." The verb is most often used in order to negate an equational sentence. For example محمد في البيت is negated لَيْسَ محمد في البيت.

لَيْسَ is a hollow verb; however, the hollow root, the letter ي, is preceded by a fatha but followed by a sukuun. Therefore, it does not disappear and become an alif. Remember, when we talked about hollow verbs, we mentioned that the middle radical, whether a waaw or a yaa', would disappear into an alif due to the presence of a fatha on both sides. The verb زار was used as an example. Theoretically, that verb in the third person masculine singular is زَوَرَ. The و is then eliminated by the two fathas, which then form an alif and we get the past زار.

When we conjugate the verb لَيْسَ, we add the same suffixes to it that we use when we conjugate any verb in the past tense. Of course, we will only have present tense meaning with لَيْسَ. Below is a chart with the conjugations for لَيْسَ. Enjoy.

Plural		Dual		Singular	
لَسْنا	نحن	لَسْتُما	أنتما	لَسْتُ	أنا
لَسْتُم	انتم	لَيْسا	هما (m)	لَسْتَ	أنتَ
لَسْتُنَّ	أنتن	لَيْسَتا	هما (f)	لَسْتِ	أنتِ
لَيْسوا	هم			لَيْسَ	هو
لَسْنَ	هن			لَيْسَت	هي

The rules we learned for hollow verbs apply to ليس. Whenever a suffix begins with a consonant, we are left with two sukuuns in a row. For example, the suffix for the first person singular is تُ. If we add it to the stem of ليس we get the theoretical conjugation of لَيْسْتُ. This gives us two sukuuns in a row. Therefore the first sukuun is dropped, just as with any hollow verb, and the letter with that sukuun is also dropped, as with any hollow verb. Thus, we are left with لَسْتُ once the sukuun and the yaa' are dropped. The stem vowel is always a fatha. This is the fatha from the third person masculine singular form with which we started.

Whenever the suffix beings with a vowel, the hollow radical remains, just as with any hollow verb.

Now that you are able to conjugate ليس, the fun begins. As I said above, ليس can take a direct object.* The direct object is put into the accusative case. For example انا طالبٌ means "I am a student." We will now negate the sentence. The subject of the sentence is انا; therefore ليس is conjugated as لَسْتُ. Now we have to deal with the word طالبُ. It is the predicate of the sentence we are now negating. The subject of the new sentence we are creating is انا. The verb, conjugated for the first person singular, is لَسْتُ. Thus, we already have the subject and verb of this sentence - which is now a verbal sentence. طالب cannot remain in the nominative because it is not the subject of a sentence, nor is it any longer the predicate of an equational sentence. It cannot be genitive because it is not in an idaafa nor is it preceded by a preposition. It is in the accusative because it is the object of the verb لَسْتُ. Thus, the negated sentence is لَسْتُ طالبًا meaning "I am not a student."

Whenever you are dealing with ليس, you must always be aware of what is the subject and what is the predicate. The predicate of ليس should be considered its object. Sometimes this can be a little tricky. Examine the two sentences below.

1. The director is not in this office.	١ . لَيْسَ المديرُ في هذا المكتبِ.
2. He is not the director in this office.	٢ . لَيْسَ المديرَ في هذا المكتبِ

In the first sentence المديرُ is the subject. There is no object of لَيْسَ. The remainder of the sentence is a prepositional phrase.

In the second sentence هو is the subject. المديرَ is the predicate and is thus in the accusative case. If المديرَ were written in the nominative case, then the second sentence would be the same as the first.

The following two sentences may also help in understanding ليس.

---

* Arab grammarians and most textbooks do not say that ليس or كان (the next section) take direct objects. They say instead that the predicate of these two verbs is put into the accusative. Here I am taking the liberty of using different terminology for explanatory purposes.

1. Samir saw the student.	١. شاهَدَ سمير الطالبَ.
2. Samir is not the student.	٢. ليْسَ سمير الطالبَ.

In the two sentences above we have a direct correspondence between verb, subject and direct object. شاهَدَ is the verb in the first sentence, ليس is the verb in the second. Samir is the subject in both sentences. الطالبَ is the direct object in both sentences. In other words, ليس is working just as any other transitive verb works.

ليسَ can also be used with the preposition بـ instead of having its predicate in the accusative. For example ليسَ سمير بطالبٍ meaning "Sami is not a student." This construction is somewhat rare these days.

In literary contexts, you may see ليس used to negate a present tense verb. For example, لستُ ادري means "I don't know" and is sometimes used instead of لا ادري . This usage is rare today, but you may still see it in literary works and in poetry.

Drill 24 will give you plenty of practice with ليس .

Drill 24. Worksheet on لَيْسَ. Negate each sentence below using the appropriate form of ليس. Fully vowel ليس in your answers and include all case endings.

١. فريد طالب.

٢. انا طالب.

٣. أنا الطالب.

٤. فريد طالب عراقي.

٥. نحن طلاب عراقيون.

٦. هن طالبات عراقيات.

٧. انا مدير المكتب.

٨. نحن مديرو المكتب.

٩. أنتم مديرون مشهورون.

١٠. مكتبك بعيد من هنا.

١١. مكتبة الجامعة بعيدة من هنا.

١٢. الممثلون الكويتيون مشهورون جدا في العالم العربي.

١٣. معلّموه من لبنان.

١٤. معلميّ لبنانيون.

١٥. أنتن استاذات جامعة القاهرة.

١٦. انتم المديرون المشهورون.

١٧. الفنّانات مشهورات.

١٨. انتن الفنّانات المشهورات.

G. كانَ

The verb كانَ, يَكونُ is a Form I hollow verb which conjugates exactly like زارَ, يَزورُ Therefore, the conjugations for this verb for the perfect, imperfect indicative, jussive and subjunctive (once we deal with the subjunctive in a later chapter) should pose no problem for the student who has mastered the conjugation of Form I hollow verbs. Please note that كانَ, like سَكَنَ, has a ن as a final radical. Whenever any verb has a ن as a final radical, that ن is written with a shadda whenever a suffix beginning with a ن is added to the verb. For example سكن conjugated in the perfect for نـحـن is سكنا. The ن of the verb is combined with the ن of the suffix. The same thing happens with كانَ. Thus we have كنّا for the first person plural conjugation. So, other than the fact that the last radical of كانَ is written with a shadda for certain conjugations, this verb should pose no problem for you with respect to its conjugations. The conjugations for this verb will be given at the end of this section.

كانَ works exactly like ليس in that it also takes a direct object. The object of كانَ is always in the accusative.

كانَ is the Arabic verb "to be." One major function of this verb is to put an equational sentence into the past tense. For example, أنا طـالـبٌ, "I am a student" becomes كنتُ طالبًا "I was a student" with كان added with the correct conjugation. طالبًا is in the accusative just as it would have been had we used ليس instead of كان. (The meaning of such a sentence would be, of course, "I am not a student.") كان used in a sentence will always have its object in the accusative in just the same way ليس does. Whatever would be the object of ليس in an equational sentence if ليس were inserted, will also be the object of كان if it were inserted.

The object of كان will always be accusative, no matter what tense or mood of كان is used in the sentence. Examine the sentences below.

1. You were the new student.	١. كُنْتَ الطالبَ الجديدَ.
2. You were not the new student.	٢. لم تكُنْ الطالبَ الجديدَ.
3. You will be the new student.	٣. سَوْفَ تكونُ الطالبَ الجديدَ.
4. You want to be the new student.	٤. تُريدُ انْ تكونَ الطالبَ الجديدَ.

As you can see, whenever كان is used in a sentence you must be extra careful in determining the subject and object of the verb, just as with ليس. If you have the ليس business down, you should have no problem with كان.

كان is used to form a number of compound tenses (with horrible names) such as the pluperfect, the future perfect, past future, past habitual and past progressive. Below are some examples.

1. I had studied Arabic.	١. كنتُ درستُ اللغة العربية.
2. Samir had studied Arabic.	٢. كان سمير (قد) درس اللغة العربية.
3. We were going to go to the Middle East.	٣. كنّا سنذهب الى الشرق الاوسط.
4. The professors will have killed their lazy students.	٤. يكون الاساتذة (قد) قتلوا طلابهم الكسالى.
5. Samir used to visit his relatives in Jordan every year.	٥. كان سمير يزور اقاربَهُ في الاردن كل سنة.
6. Samir was sitting on the chair drinking tea when the policeman entered and arrested him and he was taken to jail where he died under mysterious circumstances.	٦. كان سمير يجلس على الكرسي يشرب الشاي عندما دخل الشرطي واعتقله وأُخذ الى السجن حيث مات تحت ظروف غامضة.

Sentences one and two give examples of the pluperfect. The particle قد can be inserted between the two verbs in the pluperfect, but it is not required. If the subject is included in the sentence, it will appear between the two verbs. This is the case for any of the compound tenses.

Sentence three is an example of the past future. Again, if the subject is written into the sentence it appears between the first verb and the second. Sentence four gives an example of this.

Sentence four is an example of the future perfect. Note that the subject appears in this sentence. The first verb is singular since it comes before the subject, but the second verb is plural because the subject is plural. Again قد is optional here as it is for the pluperfect.

Sentence five is an example of the past habitual. Usually some sort of time indicator will appear in the sentence revealing when something was being done. This will help you distinguish between past habitual and past progressive.

Sentence six is an example of the past progressive. The combination of the perfect of كان plus an imperfect verb is the same as for the past habitual. However, past progressive sentences usually include some other past tense event that happened while the past progressive action was going on. In this case, the policeman entered while poor Samir was sitting down and drinking his tea.

Usually when compound tenses are employed, the context will tell you what is going on. The best way to get used to them is to use them.

Below are charts for يكون , كان , كان in the perfect, present tense, and jussive. Take a look at them and then do the drills on the following pages. You will then have completed the most complex chapter of this book! It is much easier form here on out - but you will still have to work.

Past Tense

Plural		Dual		Singular	
كُنَّا	نحن	كُنْتُما	أنتما	كُنْتُ	أنا
كُنْتُمْ	انتم	كانا	هما (m)	كُنْتَ	أنتَ
كُنْتُنَّ	أنتن	كانتا	هما (f)	كُنْتِ	أنتِ
كانوا	هم			كانَ	هو
كُنَّ	هن			كانت	هي

Present Tense

Plural		Dual		Singular	
نَكونُ	نحن	تَكونانِ	أنتما	أكونُ	أنا
تَكونونَ	انتم	يكونانِ	هما (m)	تَكونُ	أنتَ
تَكُنَّ	أنتن	تكونانِ	هما (f)	تكونينَ	أنتِ
يَكونونَ	هم			يَكونُ	هو
يَكُنَّ	هن			تَكونُ	هي

The Jussive

Plural		Dual		Singular	
نَكُنْ	نحن	تَكونا	أنتما	أكُنْ	أنا
تَكونوا	انتم	يكونا	هما (m)	تَكُنْ	أنتَ
تَكُنَّ	أنتن	تكونا	هما (f)	تكوني	أنتِ
يكونوا	هم			يَكُنْ	هو
يَكُنَّ	هن			تَكُنْ	هي

Now do the drills on the following pages.

Drill 25. Negate the sentences below using the correct form of ليس. Then put the sentences into the past tense using the correct form of كانَ. Then negate each sentence using لم plus the jussive. In all of your answers fully vowel the verbs and give all case endings.   For example:

سمير في البيت. لَيْسَ سمير في البيتِ. كانَ سمير في البيتِ. لم يَكُنْ سمير في البيتِ.

١.   هن طالبات في هذه المدرسة.

٢.   سمير سجين مسكين.

٣.   أنتم مدرسون هنا.

٤.   المدرسون موجودون في المكتب.

٥.   الأستاذات في مكتبة الجامعة.

٦.   زوجها مراسل لجريدة "الشعب."

٧.   المراكز الدينية موجودة في هذه المنطقة.

٨.   أنتن ممرضات في المستشفى.

٩.   نحن مسؤولون مهمون في الحكومة.

١٠.   أنتِ موظفة جديدة.

Drill 26. Review. Negate each sentence below in an appropriate way. Fully vowel all verbs and give all case endings in your answers. Examples:

١٢. نفت الوزارة الاخبار عن الرهينة.   أنا ادرس العربية.   انا لا أَدْرُسُ العربيةَ.

درستِ العربية.   لم تَدْرُسي العربيةَ.

سمير موجود في السجن.   لَيْسَ سمير موجودًا في السجن.

١. فهمتُ كل الدروس التي درستها حتى الآن.

٢. قضيتُ اسبوعا في المغرب.

٣. كنا في السفارة عندما وصلتنا الأخبار.

٤. وعدوه بالسفر معه الى الهند.

٥. افهم كل دروسي.

٦. يزور سمير اصدقاءه في الشرق الاوسط كل سنة.

٧. وفى الزوج بوعده لزوجته.

٨. حرية الصحافة من الحقوق الاساسية.

٩. قلنا انه مجنون.

١٠. المندوب العربي موجود في مكتبه.

١١. تكتبين رسائل كثيرة.

Authentic Arabic Exercise # 4. Below is another article taken from الشرق الاوسط from July 10, 1995, page 4. Go through this article and find every Form I verb and identify it as sound, hollow, defective, assimilated or doubled. Then identify the subjects of these Form I verbs and identify the direct objects if they have one. Then write up in English a two or three sentence summary of what the article is about. Don't worry about new vocabulary. If you wish to use your dictionary you may do so, but I would recommend using it little or not at all. The passage is translated in the key.

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إجتماع سري بين الملك حسين
وزعيم حزب الليكود في لندن

كشفت مصادر صحفية اسرائيلية النقاب عن لقاء سري عقد في لندن يوم الاحد من الاسبوع الماضي بين الملك حسين عاهل الاردن وبنيامين نتنياهو زعيم حزب ليكود اليميني المعارض. وجرى اللقاء في القصر الريفي للملك حسين الواقع جنوب العاصمة البريطانية لندن بحضور شقيقه ولي العهد الامير حسن بن طلال.

وقالت تلك المصادر ان اللقاء جاء بناء على طلب خاص من الملك الحسين الذي سبق أن استضاف نتنياهو في العاصمة الاردنية عمان بشكل خاص بعد توقيع اتفاق السلام بين الاردن واسرائيل في العام الماضي وتباحث الطرفان حول المخاطر المتوقعة في منطقة الشرق الاوسط وسبل العمل المشترك بين اسرائيل والاردن في مواجهة تلك المخاطر.

وتجدر الاشارة الى ان هذا اللقاء جاء في أعقاب الاتفاق الذي تم بين الرئيس الفلسطيني ياسر عرفات وشمعون بيريز وزير خارجية إسرائيل بشأن تحديد موعد ال٢٥ من يوليو (تموز) الجاري لانسحاب الجيش الاسرائيلي من الضفة الغربية.

ويذكر ان حزب الليكود يعارض انسحاب الجيش الاسرائيلي من الضفة الغربية ويرى ان الحل بالنسبة لهذه المنطقة يجب ان يتم بناء على تسوية مع الاردن.

وكان نتنياهو قد أيد الاتفاق الاردني الاسرائيلي وصوت مع نواب الليكود في البرلمان الاسرائيلي لصالح المصادقة الدستورية على الاتفاق في حين عارض زعيم الليكود ونواب حزبه الاتفاقات التي توصلت اليها حكومة حزب العمل بقيادة اسحق رابين مع الفلسطينيين وصوتوا ضدها في البرلمان.

وبناء على تلك المصادر تم الكشف عن اللقاء السري بين نتنياهو والملك حسين من جانب زعيم حزب الليكود إثر الكشف عن لقاء أخر جرى يوم الاثنين الماضي، كان من المفروض ان يبقى سريا بين العاهل الاردني وديفيد ليفي الزعيم السابق في حزب ليكود والذي أعلن إنشقاقه لتشكيل حزب جديد في الشهر الماضي.
وذكر ان المحادثات التي جرت بين نتنياهو والعاهل الأردني في الاسبوع الماضي قد دامت ساعتين وتركزت حول عدد من القضايا السياسية، حيث اهتم الملك حسين بالتعرف عن قرب على حقيقة الصراع بين زعيم حزب الليكود والنائب ليفي الذي كان يشغل في الماضي منصب وزير الخراجية في حكومة اسحق شامير.

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Chapter Two

A. Form II Verbs
B. Commands - Forms I and II
C. The Subjunctive with لِ
D. Verbal Nouns
E. Active and Passive Participles - Forms I and II

As you can see from the list above, we have quite an agenda for this chapter. While there is a lot to learn, you will see that it is not nearly so much as it looks at first.

A: Form II Verbs

We leave Form I verbs (at least for a while) and come now to the first group of what are called "derived" verbs. As noted earlier, there are fifteen forms of the Arabic verb. It is essential that Forms I-X be learned thoroughly; however, Forms XI-XV need never be learned.

Forms II-XV are known collectively as derived verbs because they are usually based on Form I verbs. For example, the verb ذَكَرَ is a Form I verb meaning "to remember" or "to mention." ذَكَّرَ is a Form II verb meaning "to remind," and ذاكَرَ is a Form III verb meaning "to study (long)" and "to commit to memory." Forms II and III can easily be traced to the root made up of the three consonants dhaal, kaaf, and raa'. They are said to be derived from these consonants which give us the Form I verb ذَكَرَ. Be aware that a Form I verb does not usually exist in all fifteen or even ten forms. It may exist only as a Form I, or only one or two other forms may be derived from it. Sometimes a verb does exist in a number of forms. In addition, sometimes a trilateral root (a root made up of three consonants), does not exist in Form I but does exist in derived forms.

The distinguishing feature of a Form II verb from a Form I verb is that a shadda is placed over the middle radical in Form II. Usually some sort of meaning is associated with the forms and some texts go into great detail on this issue. For Form II verbs, the change in meaning from Form I is usually that if the Form I version is intransitive such as كَثُرَ "to be numerous", the Form II is transitive as in كَثَّرَ "to make numerous." On the other hand, if the Form I verb is already transitive, then the Form II is usually causative, as in the example for ذَكَرَ above. In Form I it means "to remember" but in Form II it means "to remind," that is, to cause someone else to remember something.

Some Good News

In the past tense, Form II sound verbs conjugate exactly as Form I sound verbs. There is no difference whatsoever. So conjugation for these verbs in the past tense should not be a problem. Furthermore, all of the subcategories of Form II verbs, except the defectives, all conjugate in the past tense just like sound verbs, This means, for example, that there is no need to shorten the middle radical for hollow verbs. So these verbs should be no problem either. Examples are given below. The same is true for the present tense. In this chapter we will treat each subcategory individually but will treat both tenses for the subcategory at the same time.

Sound Verbs

As stated above, in the past tense, Form II sound verbs conjugate just as Form I sound verbs do. Below, for the record, are the past tense conjugations for ذَكَّرَ.

Plural		Dual		Singular	
ذَكَّرْنا	نحن	ذَكَّرْتُما	أنتما	ذَكَّرْتُ	أنا
ذَكَّرْتُم	انتم	ذَكَّرا	هما (m)	ذَكَّرْتَ	أنتَ
ذَكَّرْتُنَّ	أنتن	ذَكَّرَتا	هما (f)	ذَكَّرْتِ	أنتِ
ذَكَّروا	هم			ذَكَّرَ	هو
ذَكَّرْنَ	هن			ذَكَّرَتْ	هي

As you can see, there is no difference, in terms of the conjugations, between Form II and Form I sound verbs. Of course, in Form II there is a shadda over the middle radical. Also, in Form II, the stem vowel in the past tense is always a fatha. So, for example, the verb شَرِبَ, meaning "to drink" exists in Form II as شَرَّبَ, which means "to give someone something to drink."

In the present tense, the verb ذَكَّرَ is يُذَكِّرُ in the third person masculine singular. Note the differences here between the Form II present and the Form I present. In Form II the prefix begins with a yaa' just as in Form I, but the vowel with the yaa' is a dhamma instead of a fatha as in Form I. As you know, the vowel used in the prefixes of Form I verbs is always a fatha. For Form II, the vowel used in the prefixes is always a dhamma. *The consonants of the prefixes, as you will see, are exactly the same in Form II as in Form I. In fact, they will be the same for all verbs irrespective of form.*

Now look at the first radical of يُذَكِّرُ. There is a fatha placed over it instead of a sukuun as in Form I. Look at the stem vowel. The stem vowel is a kasra. This is the way all (that means *all*) Form II verbs are conjugated for every person. The first radical always has a fatha and the stem vowel is always a kasra. There is no guessing about the stem vowel in Form II verbs. You will see that in each of the derived forms, the stem vowel is completely predictable. Now take a look at the present tense conjugations for يُذَكِّرُ, ذَكَّرَ below.

Plural		Dual		Singular	
نُذَكِّرُ	نحن	تُذَكِّرانِ	أنتما	أُذَكِّرُ	أنا
تُذَكِّرونَ	انتم	يُذَكِّرانِ	هما (m)	تُذَكِّرُ	أنتَ
تُذَكِّرْنَ	أنتن	تُذَكِّرانِ	هما (f)	تُذَكِّرينَ	أنتِ
يُذَكِّرونَ	هم			يُذَكِّرُ	هو
يُذَكِّرْنَ	هن			تُذَكِّرُ	هي

First look at the prefixes. As stated above, the consonants of the prefixes are all the same ones as in Form I. Each of the consonants is followed immediately by a dhamma as we said above. The stem vowel is always a kasra.

Now look at the suffixes. Lo and behold! They are the same as for Form I. They will be the same for every verb in the language. No difference. Viva la sameness. Once you can conjugate one Form II verb, you can conjugate every Form II verb. Once you can conjugate one Form III verb, you can conjugate every Form III verb, and so on.

The jussive is produced, as you might guess, just as it is in Form I. The principle of "cutting off" applies in exactly the same ways. Here are the jussive conjugations for ذكّر, يُذكّرُ

Plural		Dual		Singular	
نُذَكِّرْ	نحن	تُذَكِّرا	أنتما	أُذَكِّرْ	أنا
تُذَكِّروا	انتم	يُذَكِّرا	هما (m)	تُذَكِّرْ	أنتَ
تُذَكِّرْنَ	أنتن	تُذَكِّرا	هما (f)	تُذَكِّري	أنتِ
يُذَكِّروا	هم			يُذَكِّرْ	هو
يُذَكِّرْنَ	هن			تُذَكِّرْ	هي

As you can see, there is no problem producing the jussive for these verbs.

Hollow Verbs

Hollow verbs in Form II are completely regular. If the middle radical is a waaw it shows up in all of the past and present tense conjugations as a regular consonant. The same is true if the middle radical is a yaa'. For example, look at the sample conjugations below for the verb زَوَّرَ, يُزَوِّرُ ("to forge").

Jussive	Present	Past	Pronoun
تُزَوِّرْ	تُزَوِّرُ	زَوَّرْتَ	أَنْتَ

As you can see, the waaw is never shortened. If the middle radical in the example above were a yaa', as in the case of the verb عَيَّنَ, يُعَيِّنُ ("to appoint"), it would never be shortened either.

Assimilated Verbs

The waaw in assimilated verbs in Form II always remains and acts as a regular consonant. For example, وَفَّقَ, يُوَفِّقُ shows that the waaw remains in the imperfect and is pronounced as a consonant.

Doubled Verbs

Doubled verbs in Form II are also completely regular. The middle and last consonants are separated and a shadda is then placed over the middle consonant. For example, the Form I verb رَدَّ, يَرُدُّ becomes رَدَّدَ, يُرَدِّدُ in Form II. You never have to worry about what to with the doubled radical in Form II.

Defective Verbs

I have saved the best for last. Defective verbs in Form II are simpler than they are in Form I, but they are not quite as simple as their other Form II colleagues. Here we will use the verb سَمَّى, يُسَمِّي ("to name") as our example.

In the past tense, all Form II defective verbs conjugate just as جَرَى, يَجْرِي does in the past. In the present tense they also conjugate like جَرَى, يَجْرِي. (Of course the prefix vowel will still be a dhamma and there will still be a shadda over the middle radical.) So if you know that verb, you can conjugate any Form II defective. Below is the verb سَمَّى, يُسَمِّي conjugated for the past, present, and jussive. Following the charts is some stimulating commentary.

Past

Plural		Dual		Singular	
سَمَّيْنا	نحن	سَمَّيْتُما	أنتما	سَمَّيْتُ	أنا
سَمَّيْتُم	انتم	سَمَّيا	هما (m)	سَمَّيْتَ	أنتَ
سَمَّيْتُنَّ	أنتن	سَمَّتا	هما (f)	سَمَّيْتِ	أنتِ
سَمَّوْا	هم			سَمَّى	هو
سَمَّيْنَ	هن			سَمَّتْ	هي

Present

Plural		Dual		Singular	
نُسَمِّي	نحن	تُسَمِّيانِ	أنتما	أُسَمِّي	أنا
تُسَمّونَ	انتم	يُسَمِّيانِ	هما (m)	تُسَمِّي	أنتَ
تُسَمِّينَ	أنتن	تُسَمِّيانِ	هما (f)	تُسَمِّينَ	أنتِ
يُسَمّونَ	هم			يُسَمِّي	هو
يُسَمِّينَ	هن			تُسَمِّي	هي

Jussive

Plural		Dual		Singular	
نُسَمِّ	نحن	تُسَمِّيا	أنتما	أُسَمِّ	أنا
تُسَمّوا	انتم	يُسَمِّيا	هما (m)	تُسَمِّ	أنتَ
تُسَمِّينَ	أنتن	تُسَمِّيا	هما (f)	تُسَمِّي	أنتِ
يُسَمّوا	هم			يُسَمِّ	هو
يُسَمِّينَ	هن			تُسَمِّ	هي

Note that if the jussive conjugations above were unvocalized, many of them would look like jussive conjugations for Form I hollow, doubled, and assimilated verbs. In fact, some of these jussive conjugations would look like present tense conjugations for doubled and assimilated Form I verbs. You will have to learn to read these verbs from context.

In fact, since most Arabic texts have no vocalization whatsoever, many words, especially verbs, can have a number of different readings. Context is the only way to determine which reading to give the word. The past tense conjugations of سَمّى will always look like Form I conjugations of verbs such as جَرى. The present tense conjugations of سَمّى will also look like the present tense conjugations of جَرى. Conjugations of سَمّى can also be read in other ways.

The problem of the many possible readings of a verb will be addressed in detail in Chapter Four. For now, you must learn all conjugations thoroughly so that the section Chapter Four dealing with this subject will be perfectly clear to you. This is a very important subject for Americans learning Arabic. You must learn your conjugations as we go through the text, not just so that my comments on this matter will be fully appreciated when you get to Chapter Four, but also so that you will become able to read Arabic at a rate faster than my cat. Otherwise you will have extraordinary difficulty with this language. I know this sounds harsh, but it is true. If you have not learned the conjugations presented so far, go back and review them before you go on to Drill 27.

All right. Have you learned the conjugations in this chapter? If so, go on to Drill 27.

Drill 27. Change each sentence from the past tense to the present and then to the jussive. If a word in the sentence is underlined, make it plural in your answers and make all other necessary changes. As usual, fully vowel all verbs and give all case endings in your answers.

١. عيّن الرئيس وزيره الجديد.

٢. قرّرت اللجنة النظر في الموضوع.

٣. صلّينا في كل مسجد مهم في المدينة.

٤. أكّد مصدر ديبلوماسي عربي مطّلع أن الخطة الامريكية فشلت.

٥. جدّدت دولة عربية كبيرة مساعيها في هذا المجال.

٦. ميزتُ بين مدرس المدرسة وأستاذ الجامعة.

٧. سمى الوالد ولده "سمير".

٨. وفقتَ بين الجانبين.

٩. درسناهم التاريخ الاسلامي.

١٠. غنت "فيروز" عن حبها لبلدها.

١١. بقيتُ في مدينة البصرة مدة طويلة.

١٢. سجلنا اسماءنا في الدفتر.

Authentic Arabic Exercise # 5. We turn now to the world of sports to practice some of what we have learned so far. The article is from الشرق الاوسط from July 10, 1995, page 16. Peruse the article below and do the following:

1. Find all dual nouns and adjectives and all dual pronouns and pronoun suffixes. Also find any verbs in the dual.

2. Find all Form I and Form II verbs and identify them as to Form and whether they are sound, hollow, etc.

3.   Find any other defective and hollow verbs from Forms III-X if you can.

4. Tell me who won and who were the heroes of the game.

One caveat. This article is filled, filled, filled, with all sorts of foreign (that is, non-Arabic) names. Often the presence of non-Arabic names and words in an article confuses students. However, many articles include such names. So be careful.

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كأس أمريكا لكرة القدم

الأرجنتين تبدأ دفاعها عن اللقب
بالفوز على بوليفيا

حقق منتخبا الارجنتين، حامل اللقب، والولايات المتحدة الفوز في أول مباراتين لهما في إطار بطولة كأس امريكا "كوبا أمريكا" لكرة القدم لعام ١٩٩٥.

فازت الارجنتين على بوليفيا ١\٢ في اول مباراة لها في المجموعة الثالثة، تقدمت الارجنتين بهدف سجله جابرييل باتيستوتا في الدقيقة ٦٨ من المباراة إلا أن ديميتريو انجولا استطاع ان يتعادل لبوليفيا في الدقيقة ٧٨.

وقبل انتهاء المباراة بسبع دقائق سجل بالبو هدف الفوز للارجنتين، وقد كان هذا الهدف ضربة قوية لكارزوس تروكو حارس مرمى بوليفيا البالغ من العمر ٣٧ عاما والذي أنقذ عدة كرات في الشوط الثاني.

ولكن بوليفيا التي بدت اكثر خطورة من الارجنتين خلقت عدة فرص في المباراة القوية كانت كفيلة لأن تحسم النتيجة لصالحها. وضيع المهاجم البوليفي ميجيل ميركادو فرصة ممتازة للتسجيل في بداية الشوط الثاني عندما تأخر اكثر من اللازم في تسديد الكرة ليتمكن الارجنتيني خافيير وانيتي من إعادها الى خارج الملعب في الدقيقة الاخيرة.

في نفس المجموعة ذاتها فازت الولايات المتحدة ١\٢ ايضا على تشيلي، تقدمت الولايات المتحدة بهدفين سجلهما المهاجم اريك وينالدا في الدقيقتين ال ١٥ و٢٦. و في الدقيقة ٥٨ استطاع المهاجم التشيلي البالغ من العمر ١٨ عاما سباستيان روزينتال تسجيل هدف لبلاده، ولكن آمال تشيلي في التعادل تبددت بعد طرد المدافع خافيير مارجاس لعرقلته الامريكي تاب راموس في الدقيقة ٧٣.

وبذلك اصبحت الارجنتين والولايات المتحدة تتصدران المجموعة برصيد ثلاث نقاط لكل منهما ولا شيء لفريقي بوليفيا وتشيلى. وتلتقي بوليفيا مع الولايات المتحدة في مباراتها المقبلة بينما تلتقي الارجنتين مع تشيلي.

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B: Commands - Forms I and II

Form II

Commands are as much fun to give people in Arabic as they are in other languages. Arabic commands are not quite so simple as they are in English, but they can be mastered easily now that you know how to do the jussive. As I stated in a previous chapter, the word jussive refers to the form of the verb used in a command. It is from the jussive that Arabic commands are derived.

Command conjugations exist for أَنْتَ , أَنْتِ , اَنْتُمْ , أَنْتُنَّ and أَنْتُمَا. Therefore you have only five conjugations to learn for the commands for each type of verb. Furthermore, although I will give you all five command conjugations for each kind of verb, the drills will stress the commands for the first three pronouns at the beginning of this paragraph since they are the most commonly used.

We will start with the Form II verb دَرَّسَ , يُدَرِّسُ ("to torture") to illustrate the way commands are done for every Form II verb in the language. As I have said, the command is derived from the jussive. The jussive for this verb for the pronoun أَنْتَ is تُدَرِّسْ . If we take off the prefix تُ we are left with دَرِّسْ, which is the command for أَنْتَ. For أَنْتِ (and for the other pronouns) we do exactly the same thing. The jussive for أَنْتِ is تُدَرِّسِي. When we delete the prefix, we are left with دَرِّسِي which is the command for the second person feminine singular.

The exact same procedure is followed for the plural commands and for the dual. Here are the commands for the verb يُدَرِّسُ , دَرَّسَ .

Command	Pronoun
دَرِّسْ	أَنْتَ
دَرِّسِي	أَنْتِ
دَرِّسَا	أَنْتُمَا
دَرِّسُوا	اَنْتُمْ
دَرِّسْنَ	اَنْتُنَّ

Assimilated, hollow and doubled verbs will have their commands formed exactly the same way, so no examples will be treated here. In fact, defective verbs also form their commands the same way. However, defective verbs do look sort of funny so let's take a closer look a them. Maybe they will look even funnier.

We will use the defective verb صَلَّى , يُصَلِّي and derive the commands for it. For the second person masculine singular, the jussive is تُصَلِّ . We drop the prefix and we have the command صَلِّ. This looks funny. Now look at all the command forms for this verb below.

Command	Pronoun
صَلِّ	أَنْتَ
صَلِّي	أَنْتِ
صَلِّيا	أَنْتُما
صَلُّوا	انْتُم
صَلِّينَ	انْتُنَّ

Remember that commands, like everything else in the language, will be unvocalized. Thus the first command in the chart above can look like the past tense of a Form I doubled verb when there are no vowels. Likewise, the fourth command in the chart above will look just like the past tense conjugation for هم. Another example is the second person masculine singular command for the Form II verb دَرَّسَ, also discussed above. The command form and the past tense form look the same when unvoweled. Usually you can tell what is going on from context, but your mind must be aware of all the possible readings of a group of consonants so that you can make sense of texts and use a dictionary correctly. Practice helps a great deal. The more you read, the more quickly you will be able to determine the nature of the words you are using.

Form I

Sound Verbs

Form I verbs, like all verbs in the language, derive their command forms from the jussive. However, the pattern of the Form I command is different from that of Form II. We will now see why.

We will take the verb دَرَسَ, يَدْرُسُ as our model. The jussive of this verb for أنتَ is, as you know, تَدْرُسْ. Now we will drop the prefix, just as we did for Form II. We are left with دْرُسْ . For Form II, whatever was left after the dropping of the prefix was the command. Now, however, we have دْرُسْ which begins with two consonants with no vowel in between. As you know, a consonant cluster cannot begin a word in Arabic. Therefore, for all Form I sound verbs we must add a prefix in order to get the command form. If the stem vowel is a dhamma, as is the case here, the prefix is a hamza, seated on an alif, followed by a dhamma أُ. **If the stem vowel is either a fatha or a kasra, the prefix is a hamza with a kasra seated underneath an alif إ** . In our current situation, the imperfect stem vowel is a dhamma, so we add أُ and get أُدْرُسْ. The same prefix will be used for all the command forms of this verb. The commands for دَرَسَ, يَدْرُسُ are on the top of the next page.

Command	Pronoun
أُدْرُسْ	أنتَ
أُدْرُسِي	أنتِ
أُدْرُسَا	أنتما
أُدْرُسوا	انتم
أُدْرُسْنَ	انتنَّ

The verb ذَهَبَ, يَذْهَبُ has a stem vowel of fatha for the imperfect. Therefore, the prefix إ will be attached for all the command forms of this verb.

Command	Pronoun
إذْهَبْ	أنتَ
إذْهَبِي	أنتِ
إذْهَبَا	أنتما
إذْهَبوا	انتم
إذْهَبْنَ	انتنَّ

The verb رَجَعَ, يَرْجِعُ has a kasra for the stem vowel in the imperfect. It will thus take the same prefix as the verb above.

Command	Pronoun
إرْجِعْ	أنتَ
إرْجِعي	أنتِ
إرْجِعا	أنتما
إرْجِعوا	انتم
إرْجِعْنَ	انتنَّ

These are examples of how **all Form I sound verb commands are generated**. Please note that no Form I sound verbs have a prefix beginning with a fatha. Also note that the hamza used in these Form I

sound verbs is elidable. So for example, you might come across إجْلِسْ وادْرُسْ which would be pronounced "ijlis wadrus".

Now let's take a break and review the rules for forming commands for verbs in Forms I and II.

1. Take the jussive conjugation for the appropriate pronoun.
2. Delete the prefix for that conjugation.
3. If you now have a word beginning with a consonant and a vowel, you have your conjugation.
4. If you have a word beginning with a consonant and a sukuun you add a prefix based on the stem vowel.
5. If the stem vowel is a dhamma your prefix is أ.
6. If the stem vowel is a fatha or a kasra your prefix is إ.

The rules above apply to all ten forms with the exception of Form IV and a few other verbs which I'll treat at the end of this section. In Form IV the prefix is always أ and the hamza is not elidable. Otherwise all of the rules above apply.

Now let's see how these rules apply to the other categories of Form I verbs.

Hollow Verbs

We first go to the jussive to derive the command. Let's take the verb قَالَ, يَقُولُ So, rule number one above for أنتَ yields تَقُلْ as I am sure you understand and remember. If we drop the prefix (rule two) we get قُلْ. Since we now have a consonant immediately followed by a vowel (rule three) **WE NOW HAVE THE COMMAND FORM FOR THIS VERB** for the second person masculine singular. For all Form I hollow verbs, we never need to add a prefix once we drop the prefix of the jussive. Before you look at the commands for this verb below, fill in the blank chart below with its commands based on the rules above. Then fill in the rest of the blanks for the verbs سَارَ, يَسِيرُ and خَافَ, يَخَافُ. Then look at the chart which follows and see how you did.

The Do-It-Yourself Hollow Verb Command Chart

خَافَ	سَارَ	قَالَ	Pronoun
			أنْتَ
			أنْتِ
			أنتُما
			أنتُم
			أنتنَّ

The Do-It-Yourself Hollow Verb Command Chart - Corrected Version

خافَ	سارَ	قالَ	Pronoun
خِفْ	سِرْ	قُلْ	أنتَ
خافي	سيري	قولي	أنتِ
خافا	سيرا	قولا	أنتما
خافوا	سيروا	قولوا	أنتم
خَفْنَ	سِرْنَ	قُلْنَ	أنتنَ

You see that for three conjugations the middle radical remains. This is because the middle radical remains for these conjugations in the jussive. So do not think that you shorten the middle radical for these verbs for all command conjugations just because you do so for أنتَ. This is a common mistake which American students make.

Defective Verbs

If you can generate the jussive for each type of defective verb, you can generate the command. Defective verbs, like sound verbs, require a prefix in the command form. The rules for adding the prefix for defective verbs are the same as they are for sound verbs. Just follow the rules in the list I gave you above.

For example, we will begin with the first type of defective verb we studied, using شكا , يَشْكو ("to complain") as our model. The jussive for أنتَ is تَشْكُ . When we drop the prefix we have شْكُ. Obviously we now have the same problem for this verb as we do for Form I sound verbs. Since the stem vowel is a dhamma we add أ as our prefix which gives us أُشْكُ.

The other two types of defectives, those like جرى, يجْري and يَنْسى , نَسِيَ use إ for the command prefix. Therefore, these two types of verbs use the same prefix as do the remainder of the Form I sound verbs, those whose stem vowel is either a fatha or kasra. (Verbs of the fourth category, such as سَعى, يَسْعى have the same command patters as verbs like يَنْسى , نَسِيَ.) Again, use the blank chart below and follow the rules you have been given and see if you can derive the command conjugations for defective Form I verbs. Remember, first you must know the type of defective the verb is, then you derive the jussive for the appropriate pronoun, then you drop the prefix of the jussive, and then you add the correct command prefix.

The Do-It-Yourself Defective Verb Command Chart

Pronoun	يَشْكو ، شكا	يَجْري ، جرى	نَسِيَ ، يَنْسى
أنتَ			
أنتِ			
أنتما			
أنتم			
أنتن			

The Do-It-Yourself Defective Verb Command Chart - Corrected Version

Pronoun	يَشْكو ، شكا	يَجْري ، جرى	نَسِيَ ، يَنْسى
أنتَ	أُشْكُ	إجْرِ	إنسَ
أنتِ	أُشْكي	إجْري	إنسي
أنتما	أُشْكُوَا	إجْريا	إنسَيا
أنتم	أُشْكوا	إجْروا	إنسَوْا
أنتن	أُشْكونَ	إجْرينَ	إنسَيْنَ

Doubled Verbs

The commands for doubled verbs can either be derived from the jussive of these verbs or they can be derived from the subjunctive. Recall that in the previous chapter I mentioned that usually the actual jussive of these verbs is not used today in MSA. As I said, normally, the subjunctive is used instead. I then gave you the jussive and subjunctive conjugations for a model doubled verb and pointed out two things:

1. For the "big five" conjugations in the subjunctive, a fatha replaces the dhamma of the present tense and the sukuun of the jussive.
2. For all the rest of the conjugations, the subjunctive is the same as the jussive.

Now, let's look at the pronouns used in deriving command conjugations. Only one of them, أنتَ, is a member of the big five. So for أنتَ two different command conjugations are possible, one based on the subjunctive, the other on the jussive. The one based on the subjunctive is more common.

The other four pronouns will each have only one possible outcome since the jussive and subjunctive conjugations for them are the same. Let's do أَنْتَ first. We will use the verb رَدَّ, يَرُدُّ as our model verb.

In the subjunctive, the conjugation for أَنْتَ is تَرُدَّ. If we drop the تَ prefix we are left with رُدَّ which begins with a consonant followed by a vowel. So رُدَّ is the command based on the subjunctive.

In the jussive, the conjugation for أَنْتَ is تَرْدُدْ. When we drop the تَ we get رْدُدْ which requires the prefix أ (since it begins with a consonant with a sukuun and has a dhamma as a stem vowel) and gives us أُرْدُدْ. As I said above, the jussive-based command conjugation for أَنْتَ for doubled verbs is rare.

The other four command pronouns are all derived from the jussive. For example, for أنتم the jussive gives us تَرُدّوا. We drop the prefix and get رُدّوا which is our command. Below is a chart for the commands for the verb رَدَّ, يَرُدُّ

Command	Pronoun
رُدَّ (أُرْدُدْ)	أَنْتَ
رُدّي	أَنْتِ
رُدّا	أَنْتُما
رُدّوا	أَنْتُم
أُرْدُدْنَ	أَنْتُنَّ

Keeping in mind that although for أَنْتَ you will want to use the subjunctive, the six rules for deriving command conjugations apply to Form I doubled verbs as well as they do to other verbs.

Three Oddball Verbs

The verbs أَخَذَ, أَكَلَ and أَمَرَ are slightly irregular because they have a hamza as their first radical. For each of these verbs, when we derive the command by using the jussive, we cut off not only the prefix used with the jussive, but the hamza as well. For example, the jussive for أَنْتَ of the verb أَخَذَ is تَأْخُذْ. If we were to take away only the تَ prefix we would have أْخُذْ. We would then have to add a prefix of أ which would give use two hamza's in a row. Arabic does not like two hamza's in a row. Neither do I. In order to avoid this most unpleasant situation, the hamza of the root is removed along with the تَ prefix. This leaves us with خُذْ. Since this word begins with a consonant and a vowel it is now the command. (I must admit that I am truly bedazzled by this language.) Here are all of the command conjugations for أَخَذَ, يَأْخُذْ

Command	Pronoun
خُذْ	أَنْتَ
خُذِي	أَنْتِ
خُذَا	أَنْتُما
خُذُوا	أَنْتُم
خُذْنَ	أَنْتُنَّ

أَكَلَ and أَمَرَ form their commands in the same way. If the command for أَمَرَ is preceded by و or by ف it will retain the hamza of its root. In other words, the command for this verb for أَنْتَ is مُرْ just as خُذْ and كُلْ are commands for أَنْتَ. However, if we add و or ف to مُرْ we will have وَأْمُرْ and فَأْمُرْ. This bringing back of the hamza is only done for the verb أَمَرَ and it will not always be done.

Negative Commands

Negative commands for all verbs are done by using لا in front of the jussive. Thus لا تَدْرُسْ means "do not study" and لا تَقُلْ means "do not say." Make sure you use the correct jussive conjugation for the person(s) you are addressing - لا تَدْرُسِي - to a woman, for example. **Do not ever, not once, not one single time, try to negate a command by putting لا in front of the imperative. Do not write لا إِقْرَأْ when you mean to say لا تَقْرَأْ. There is no such thing in Arabic as using لا with a positive command.**

Indirect Commands

Indirect commands are formed with لِ and the jussive. لِنَدْرُسْ means "let's study" and لِيَدْرُسْ means "let him study."

Now do Drill 28.

Drill 28. Each sentence below contains a verb in the past tense conjugation for the second person singular or plural, masculine or feminine. Convert each sentence into the appropriate positive and negative command conjugations. Fully vowel all verbs in your answers.

<div dir="rtl">

٢٠. وهبتَ حياتك للوطن.

٢١. سميتَ ولدك سمير.

٢٢. غنيتِن عن لبنان.

٢٣. زورتم نتائج الانتخابات.

٢٤. فتحتِ الباب.

٢٥. أكلتَ الخبز.

٢٦. أخذتموه الى السجن.

٢٧. فهمتن كل الدروس.

٢٨. قرأتَ الجريدة كل يوم.

٢٩. كتبتم رسالة الى امكم.

٣٠. نمتم في هذا الفندق.

</div>

<div dir="rtl">

١. قلتَ ذلك.

٢. درستِ العربية.

٣. زرتم الاصدقاء.

٤. صمتم رمضان.

٥. رددتَ عليهِ.

٦. عددتِ الطلاب في الباص.

٧. درّسْتَ العربية.

٨. حددتِ موعدا معه.

٩. صدّقتم السياسيين.

١٠. عينتَ هذا الرجل وزيرا.

١١. بذلتِ جهودا كثيرة.

١٢. وعدتَه بذلك.

١٣. وفيتَ بالوعد.

١٤. دعوتَه الى الحفلة.

١٥. دعوتموها الى الحفلة.

١٦. بنيتَ هذا البناء.

١٧. بنيتِ هذا البناء.

١٨. صليتَ في هذا المسجد.

١٩. زرتِ مصر السنة الماضية.

</div>

C. The Subjunctive with لِ

The subjunctive as a concept in grammar refers, in general, to that which is uncertain or related to emotion. Often it is used for things which are sought, desired, or feared, but which are not necessarily realized. In such situation, verbs in many languages reflect the somewhat uncertain nature of what is happening through changes in their conjugations. In many languages, Spanish for example, the subjunctive exists in more than one tense and the conjugations can become rather confusing. In Arabic, however, the subjunctive is only used as a mood of the imperfect tense. As a result, there is only one way to conjugate a verb in the subjunctive in Arabic.

The subjunctive in Arabic occurs in situations. One is after particles such as لِ, كَيْ and لِكَيْ which essentially mean the same thing: "in order to" or after the particle لَنْ which is used to negate the future. The other situation is after the word أَنْ, which is used with verbs of desire, emotion, or intention. In this chapter we will deal with the first of the two situations. Regardless of which of the two uses of the subjunctive is being employed, the subjunctive conjugations will be the same.

Below are the subjunctive conjugations for the verb يَدْرُسُ, دَرَسَ

Plural		Dual		Singular	
نَدْرُسَ	نحن	تَدْرُسا	أنتما	أَدْرُسَ	أنا
تَدْرُسوا	انتم	يَدْرُسا	هما (m)	تَدْرُسَ	أنتَ
تَدْرُسْنَ	أنتن	تَدْرُسا	هما (f)	تَدْرُسي	أنتِ
يَدْرُسوا	هم			يَدْرُسَ	هو
يَدْرُسْنَ	هن			تَدْرُسَ	هي

As you can see, the differences between the subjunctive conjugations and the present tense conjugations are minimal. For the "big five" (whenever the present tense suffix is a dhamma), the subjunctive suffix is a fatha. For أنتِ we drop the final نْ just as we do for the jussive. Whenever the present tense suffix is ونَ the subjunctive is وا with the alif unpronounced. For the second and third person feminine plurals the conjugations are the same as they are for the present tense and the jussive.

A simpler way to look at it is this: All five present tense conjugations which end in a dhamma end instead with a fatha in the subjunctive. For all other conjugations in the subjunctive you use the jussive conjugations.

At this point you may wish to know something rather interesting. Outside of the passive voice, *there are no more conjugations in Arabic that you will ever have to learn.* Yes, we are only through Form II

and you will need to learn Forms III through X, but there is nothing new in them. You will see nothing that you have not seen before. They will be a breeze. Yes, there is a thing or two in classical Arabic regarding conjugations, but you will probably never see them unless you read classical texts. If you do wish to read classical texts you can learn the remaining things you need to know by looking at Wright, Cowan, or Haywood/Nahmad. As for the passive voice, it is much simpler than the active and will be treated in the next chapter.

You have just seen the subjunctive conjugations for a Form I sound verb. For the sake of completeness, I will now give the conjugations in the subjunctive for the other types of Form I verbs and for Form II verbs. You will see that everything that was said above will apply to the charts below. These are mainly for reference and you can skip them if you wish and go on next part of this section which discusses how لِ is used with the subjunctive.

Hollow Verbs

Below are the subjunctive conjugations for the verb قَالَ , يَقُولُ

Plural		Dual		Singular	
نَقُولَ	نحن	تَقُولا	أنتما	أَقُولَ	أنا
تَقُولوا	انتم	يَقُولا	هما (m)	تَقُولَ	أنتَ
تَقُلْنَ	أنتن	تَقُولا	هما (f)	تَقُولي	أنتِ
يَقُولوا	هم			يَقُولَ	هو
يَقُلْنَ	هن			تَقُولَ	هي

Assimilated Verbs

Here are the subjunctive conjugations for the verb وَعَدَ, يَعِدُ ("to promise").

Plural		Dual		Singular	
نَعِدَ	نحن	تَعِدا	أنتما	أعِدَ	أنا
تَعِدوا	انتم	يَعِدا	هما (m)	تَعِدَ	أنتَ
تَعِدْنَ	أنتن	تَعِدا	هما (f)	تَعِدي	أنتِ
يَعِدوا	هم			يَعِدَ	هو
يَعِدْنَ	هن			تَعِدَ	هي

Doubled Verbs

Below are the subjunctive conjugations for the verb رَدَّ, يَرُدُّ ("to reply"). (The subjunctive conjugations for Form I doubled verbs were also given in Chapter One of Part II.)

Plual		Dual		Singular	
نَرُدَّ	نحن	تَرُدّا	أنتما	أرُدَّ	أنا
تَرُدّوا	انتم	يَرُدّا	هما (m)	تَرُدَّ	أنتَ
تَرْدُدْنَ	أنتن	تَرُدّا	هما (f)	تَرُدّي	أنتِ
يَرُدّوا	هم			يَرُدَّ	هو
يَرْدُدْنَ	هن			تَرُدَّ	هي

Defective Verbs

Okay, now we come to the defectives. Typically, they are just a bit more difficult than the other verbs. We will start with the first type of defective that we treated in Chapter One using بَدا, يَبْدو ("to appear") as our model. (Do not confuse this verb with بَدَأ, يَبْدَأ "to begin.") The chart is on the next page.

Plural		Dual		Singular	
نَبْدُوَ	نحن	تَبْدُوا	أنتما	أَبْدُوَ	أنا
تَبْدُوا	انتم	يَبْدُوا	هما (m)	تَبْدُوَ	أنتَ
تَبْدُونَ	أنتن	تَبْدُوا	هما (f)	تَبْدِي	أنتِ
يَبْدُوا	هم			يَبْدُوَ	هو
يَبْدُونَ	هن			تَبْدُوَ	هي

You will recall that for the **present tense conjugations** which normally end in a dhamma with sound verbs (our "big five"), we get only a waaw with verbs of this kind. That is because the theoretical conjugations end in dhamma-waaw-dhamma, which is always rendered as a waaw pronounced as a long vowel. In the subjunctive those same conjugations become dhamma-waaw-fatha which is a permissible sequence so the fatha remains. All of the other conjugations in the subjunctive, as with all verbs, are the same as the jussive conjugations. Cynics might also want to note that since most texts are unvowelled the fatha will not appear anyway. These cynics may have noted similar instances with regard to many verb conjugations.

Now we come to the second type of Form I defective represented here by the illustrious verb قَضَى , يَقْضِي ("to decide", "to rule").

Plural		Dual		Singular	
نَقْضِيَ	نحن	تَقْضِيا	أنتما	أَقْضِيَ	أنا
تَقْضُوا	انتم	يَقْضِيا	هما (m)	تَقْضِيَ	أنتَ
تَقْضِينَ	أنتن	تَقْضِيا	هما (f)	تَقْضِي	أنتِ
يَقْضُوا	هم			يَقْضِيَ	هو
يَقْضِينَ	هن			تَقْضِيَ	هي

This verb is also regular in the subjunctive. In the present tense, you will recall, the combination of kasra-yaa'-dhamma becomes simply a yaa' pronounced as a long vowel because the sequence is not permissible. Again, as in the case of the first type of defective, the subjunctive sequence is permissible and is used. **For all other conjugations the subjunctive is the same as the jussive.** Cynics take note. The subjunctive fathas will not usually appear anyway.

Now we come to the third class of Form I defectives represented by the honorable يَنْسى , نَسِيَ Look at this.

Plural		Dual		Singular	
نَنْسى	نحن	تَتْسَيا	أنتما	أَنْسى	أنا
تَتْسَوْا	انتم	يَنْسَيا	هما (m)	تَتْسى	أنتَ
تَتْسَيْنَ	أنتن	تَتْسَيا	هما (f)	تَتْسَيْ	أنتِ
يَنْسَوْا	هم			يَنْسى	هو
يَنْسَيْنَ	هن			تَتْسى	هي

In the present tense, as we saw in the last chapter, the "big five" conjugations for this type of verb end in an alif maqsuura, instead of a waaw or a yaa' as we see with the other two types of defectives. In the subjunctive, this third class of defectives still ends in just an alif maqsuura. **No fatha is added.** So the present tense and the subjunctive are the same for the big five conjugations. There is no reason to add a fatha to a word which already ends with an alif maqsuura, which is itself equal to two fathas. **For all of the other conjugations, the subjunctive and the jussive are the same – just as is the case for the other two types of defectives and for all verbs in the language.**

Form II Verbs

For the sake of completeness, below are the conjugations for a Form II sound verb and a Form II defective verb. Remember that Form II defectives are the only verbs in Form II which should be thought of as a separate category from sound verbs. Furthermore, there is only one kind of defective conjugation in Form II. Form II defectives, always, always, conjugate like Form I defectives of type two such as قَضى , يَقْضي and جَرى , يَجْري . That means in both tenses and all moods. That means that they **NOW AND FOREVER WILL CONJUGATE IN EVERY INSTANCE JUST LIKE THE VERB** قَضى , يَقْضي **and the verb** جَرى , يَجْري in terms of the prefixes and suffixes used in the conjugations.

Here are the subjunctive conjugations for دَرَّسَ, يُدَرِّسُ

Plural		Dual		Singular	
نُدَرِّسَ	نحن	تُدَرِّسا	أنتما	أُدَرِّسَ	أنا
تُدَرِّسوا	انتم	يُدَرِّسا	هما (m)	تُدَرِّسَ	أنتَ
تُدَرِّسْنَ	أنتن	تُدَرِّسا	هما (f)	تُدَرِّسي	أنتِ
يُدَرِّسوا	هم			يُدَرِّسَ	هو
يَدَرِّسْنَ	هن			تُدَرِّسَ	هي

Here are the subjunctive conjugations for the verb سَمَّى, يُسَمِّي

Plural		Dual		Singular	
نُسَمِّيَ	نحن	تُسَمِّيا	أنتما	أُسَمِّيَ	أنا
تُسَمّوا	انتم	يُسَمِّيا	هما (m)	تُسَمِّيَ	أنتَ
تُسَمِّينَ	أنتن	تُسَمِّيا	هما (f)	تُسَمِّيَ	أنتِ
يُسَمّوا	هم			يُسَمِّيَ	هو
يُسَمِّينَ	هن			تُسَمِّيَ	هي

<u>The Particle لِ</u>

Now that we know how to produce the subjunctive, we will learn something about how to use it. As I said before, essentially there are two situations in which the subjunctive is used. One situation is with verbs of desire, emotion, or intention. Again, that situation will be treated later. The other case is after certain particles or words, many of which mean "in order to." The most common such particle is لِ. This particle is attached to the verb which is then conjugated in the subjunctive.

For example, let's say "He went to the library in order to study the beautiful Arabic language." In Arabic we would have ذهب الى المكتبة لِيَدْرُسَ اللغة العربية الجميلة.

You can see that we have written لِ as part of the verb يَدْرُسَ which is put into the subjunctive. That is all there is to it. The sentence could also be translated as "He went to the library to study the beautiful Arabic language." The use of "in order to" or "to" is one of style in English.

There are other particles which have the same meaning as لِ. The most common are لِكَيْ , كَيْ and حَتَّى. The last of the three, حَتَّى, can also mean "until." You will have to tell from the context.

Examine the sentences below.

1. We traveled to Lebanon to study peace.	١. سافرنا الى لبنان لندرسَ السلامِ.
2. They went to Lebanon to visit their friends.	٢. ذهبوا الى لبنان كي يزوروا اصدقاءهم.
3. You (f.s.) are studying to obtain a degree.	٣. تدرسين لكي تَحصُلي على شهادة.
4. Samiira went to Tunis to teach English.	٤. ذهبت سميرة الى تونس حتى تُدَرِّسَ الانكليزية.
5. We are waiting here until the teacher comes.	٥. نَنتَظِرُ هنا حتى يَحْضُرَ المدرس.

Note that in the last two sentences the meaning of حَتَّى comes from the context.

لِ is negated with لِئَلا (pronounced "li'ala") and كَيْ and لِكَيْ are negated with كَيْلا and لِكَيْلا respectively. حَتَّى is negated with حَتَّى لا. For example:

1. She studied Arabic, an easy language, in order not to study Spanish, a difficult language.	١. درسَت العربية، وهي لغة سهلة، لكيلا تدرسَ الاسبانية، وهي لغة صعبة.
2. He did not say anything about Syrian politics in order not to die.	٢. لم يقل شيئا عن السياسة السورية لئلا يموتَ.

Another particle, لَنْ, is used with the subjunctive in order to negate for future meaning. When لن is used to negate the future, the meaning is very strong as in "I will not go (at all, or ever) to that place." The future is discussed in Chapter Seven of Part II and examples with لن are provided there.

That does it for the subjunctive for this chapter. Read Part D on verbal nouns and then do the drills which follow.

D: Verbal Nouns

A verbal noun represents a change in the form of a verb which allows it to be used as a noun in a sentence. For example, the verbal noun in English for "to read" is "reading." You would say, for example, "Reading is good for you." In the previous sentence, "reading" is the subject. If you say "I love reading Arabic books" you have made "reading" the direct object. In this section we will study the derivation and some of the uses of the verbal noun in Arabic.

Derivation of Verbal Nouns: The Good News

The verbal nouns for the overwhelming majority of derived verbs (Forms II-X) are extremely easy to derive. Within each form if you can derive one verbal noun you can derive almost all of them. Here we will look at Form II verbal nouns.

The verbal noun for دَرَّسَ is تَدْرِيس . Look at the way the verbal noun is constructed. A prefix of تَ is added to the word while a sukuun is placed over the first radical. Then a ي, acting as a long vowel, is placed between the second and third radicals. The result is pronounced "tadriis." This is the pattern for the vast majority of Form II verbal nouns. For example, the verbal nouns of ذكر and عيّن are, respectively, تَذْكِير and تَعْيِين . What could be easier? Note that for عيّن the verbal noun contains two consecutive yaa's. The first is from the verb itself and acts as a consonant; the second is added as part of the verbal noun and is pronounced as a long vowel. The word is pronounced "ta'yiin."

Defective verbs have a slightly different pattern. The verbal noun for سمّى is تَسْمِية pronounced "tasmiya." Here the ي of the root and the ي which is added give us just one ي preceded by a kasra. All Form II defectives have this pattern.

Form II verbs whose last radical is a hamza take a pattern very similar to that of defective verbs. For example, the verbal noun of هنّأ ("to congratulate") is تَهْنِئة . Note that the hamza sits on a ي. The word is pronounced "tahni'a."

A few Form II verbs have more than one verbal noun pattern. The two patterns may have different meanings. For example, the verb كرّر means "to repeat" but it also means to "to refine" as in oil refining. The verbal noun for the first meaning is تَكْرار while the verbal noun for the second meaning is تَكْرِير. The verb جَرَّب ("to test", "to try") has a verbal noun of تَجْرِبة and one of تَجْرِيب. Sometimes the former refers to a specific test while the latter usually refers to the act of testing in general.

The exceptions to the pattern of تَفْعِيل are nonetheless rare and you should not worry about them.

You should also be aware that most of the regular Form II verbal nouns take feminine sound plurals. A few of them may also taken broken plurals. Usually the broken plural will have a different meaning. For example تَعْلِيم ("instruction") has a sound plural تَعْلِيمات meaning "instructions." However, it also has a broken plural تَعَالِيم meaning "teachings" as in the teachings of some popular figure. As with all nouns, you should deal with the meanings of the plurals as you come to them.

The Bad News

The bad news is that while the verbal nouns of the derived forms are easy to predict, the verbal nouns of Form I verbs come in many different sizes, shapes and patterns. As you learn each new Form I verb you will have to memorize its verbal noun just as you memorize the broken plurals for new nouns and

adjectives. Be aware, also, that some Form I verbs can have more than one verbal noun and that these nouns may differ in meaning from each other.

There are many patterns. In *EMSA* vol. 1, Chapter 16, there is a good list of some of the most common Form I verbal nouns. It would behoove you to pay great attention to that list. Note the many patterns. Do not try to memorize the patterns themselves. Just learn the actual nouns. But it is good to be aware of the possibilities in terms of patterns so that you can tell what is going on when you are reading a text. It is always to your benefit to be able to determine what kind of word you are reading if you do not know its meaning. If you know what kind of a word it is, it will be very easy for you to find it in a dictionary or to make an educated guess about the word's meaning if you know other words from the same root.

Just for reference, below is an abridgment of the chart on pages 314-315 of volume one of *EMSA* showing one or two examples of each of the major patterns listed on that chart.

Verbal Noun	Verb	Verbal Noun	Verb
ذَهاب	ذَهَبَ	بَحْث	بَحَثَ
بِناء	بنى	نَقْل	نَقَلَ
دِراسة	دَرَسَ	ذِكْر	ذَكَرَ
خَوْف	خافَ	شُرْب	شَرِبَ
وُصول	وَصَلَ	عَوْدة	عادَ
		عَمَل	عَمِلَ

Use of the Verbal Noun

The verbal noun in Arabic has a number of uses. In this chapter I will focus on the three most problematic ones. Other uses of the verbal noun (covered in Chapters Five and Six of Part II) are largely stylistic or ornamental and are very easy to learn. Learn what's in this chapter, and you will have the verbal noun stuff down.

The verbal noun in Arabic usually refers to the doing of the action referred to by the verb. Here we will focus on three ways it can be used: to replace a verb in the subjunctive, as a concept, or as a concrete noun. No doubt, you want examples of this. Let's take each item one at a time.

In our examples we will use the verbal noun for the verb عَمِلَ, يَعْمَلُ ("to work"). The verbal noun for this verb is عَمَل. In the first type of usage mentioned in the above paragraph the word عَمَل means "work" in sentences such as "He went to Kuwait in order to work there." In such situations, the particle لِ is attached to the verbal noun. Examine the following sentence.

<div dir="rtl">
ذهب الى الكويت لِلْعَمَلِ هناك
</div>

Note two things about this sentence. First, the ل being used here is the same one that is used with verbs in the subjunctive. When ل is attached to the verbal noun this way it is working as a preposition and puts the verbal noun in the genitive. The sentence could be rendered using the subjunctive verb instead of the verbal noun and mean the same thing.

<div dir="rtl">
ذهب الى الكويت لِيَعْمَلَ هناك
</div>

Thus, the verbal noun can be used in place of the verb in the subjunctive and have the same meaning as the verb. This is use number one.

Also, notice that the verbal noun in our model sentence is **DEFINITE**. When the verbal noun is used in place of the verb it is almost always definite. The only time a verbal noun *used in this way* will be indefinite is if it is used as the first term of an indefinite idaafa. For example, compare the sentences below.

1. Samiir went to Syria to visit.	١ . ذهب سمير الى سوريا لِلزِّيارةِ.
2. Samiir went to Syria to visit a friend.	٢ . ذهب سمير الى سوريا لزيارةِ صديقٍ.
3. Samiir went to Syria to visit the market in Damascus.	٣ . ذهب سمير الى سوريا لزيارةِ السوقِ في دمشقَ.

In the first sentence, زيارة is definite as it should be. In the second sentence, the verbal noun is indefinite since Samir went there "to visit **a** friend." If the verbal noun had the definite article then there would be no idaafa. In cases such as the second sentence above, the verbal noun is left indefinite.

You will see many instances similar to sentence three. Here the verbal noun is part of a definite idaafa and is therefore definite. When the verbal noun is used with ل it is very often in an idaafa, either definite or indefinite. You will see plenty of examples shortly.

Now we come to the second of the three uses, the use of the verbal noun as a concept. In English, when we take a concept as such love, hate, or work, we usually keep the words indefinite. For example "Work builds character." In Arabic, we can use the verbal noun to represent concepts just as we do in English. However, we keep the verbal noun in Arabic **DEFINITE**. This is because in Arabic, concepts are always definite (and often, but not always, singular) whether or not they are derived from verbal nouns. Thus when we wish to us عَمَل as a concept we will always make it definite. For example.

1. Work in the path of God is a duty.	١ . العَمَلُ في سبيل الله واجبٌ
2. Cleanliness is a part of faith.	٢ . النظافة من الإيمانِ.

In sentence two نظافة is a verbal noun meaning "cleanliness". The sentence is a well-known Islamic statement. If fact, since إيمان "faith" is also a verbal noun and is being used as a concept, it too is definite.

The third use of the verbal noun refers to its possible use as a "concrete" noun. That is, it can be just a regular good old boring noun, an every-day word. In this regard, عَمَل can mean "a job" as in:

| I have a job in this ministry. | لي عملٌ في هذه الوزارة. |

The verbal noun here is indefinite since the person is saying he has **a** job. The verbal noun used this way can also be made definite depending on what is being communicated. If someone wants to talk about "the job" instead of "a job" he would make the word definite and then could talk about "his job" being great or whatever.

Remember that a verbal noun will usually be definite with the exceptions noted above. American students often forget this. Remember also that there are three ways to make a word definite in Arabic. The verbal noun can also be made definite in all three ways for all three uses. Examine the sentences below and see how the verbal noun is used.

1. I went to Iraq to study the history of Islam.	١. ذهبتُ الى العراق لِدراسةِ تاريخ الاسلامِ.
2. The study of the history of Islam is very important. (Or "Studying the history of Islam . . .)	٢. دراسةُ تاريخ الاسلامِ مهمةٌ جدا.
3. He wrote a study about the role of Islam in the world.	٣. كتب دراسةً عن دور الاسلام في العالم.

Note that in the last sentence the verbal noun is indefinite. This is an example of the third usage of the verbal noun which can be indefinite or definite depending on the situation.

<u>Oh Yes, Just One More Thing</u>

Sometimes a verbal noun from a transitive verb can take a direct object in the accusative case. I have always thought this was sort of cool. What does this mean? Examine the two sentences below.

| 1. He talked about the study of the Arabic language. | ١. تكلم عن دراسةِ اللغةِ العربيةِ. |
| 2. He talked about his study of the Arabic language. | ٢. تكلم عن دراستِهِ اللغةَ العربيةَ. |

The first sentence is a typical use of a verbal noun. The verbal noun is in an idaafa with اللغةِ. As a result the second term of the idaafa is in the genitive case, as usual.

Now look at the second sentence. You will recall that nothing can come between the first and second terms of an idaafa except for the demonstratives such as هذا and هذه. In the second sentence we have a pronoun suffix attached to دراسة which makes the verbal noun definite and which comes between it and what would otherwise be the second term of the idaafa. Therefore we no longer have an idaafa, so there is no reason to put اللغة in the genitive case. اللغة is not the subject of the sentence, nor is it the predicate of an equational sentence. Therefore there is no reason to put it in the nominative case. The accusative case is the only option remaining. Since the verb from which the noun دراسة is derived is transitive, it is understood as taking اللغة as its direct object, so اللغة is written in the accusative.

Some writers tend not use the above construction, especially with certain verbs. They get around it by using the particle لـ meaning here "of" or "belonging to." We can rewrite the sentence we have just analyzed as: تكلم عن دراستِهِ للغةِ العربيةِ.

Here we simply add لـ, meaning "of," to اللغة and put the word in the genitive case since لـ always puts a noun in the genitive . The meaning is the same. Basically the two styles are interchangeable and you will see both.

Now do Drill 29.

Drill 29. Write in the case endings and then translate each item below. Then rewrite each item using لِ with the correct form of the subjunctive.

١. سافر الى الاردن لدراسة العربية.

٢. سافرنا الى الاردن لتدريس العربية.

٣. سافرت سميرة الى لبنان للقيام بعملية ارهابية.

٤. درسوا الكثير عن الشرق الاوسط لفهم العرب.

٥. سافرتُ الى السعودية لقضاء شهر رمضان هناك.

٦. عدنا من الشرق الاوسط للبحث عن صديقنا.

٧. عشتُ في الاردن للعمل في شركة خاصة هناك.

٨. سافرتِ الى المغرب لزيارة صديقاتكِ.

٩. كنا في بغداد لبناء سد كبير.

١٠. سافرنا الى جامعة القاهرة لتدريسهم الانكليزية.

Part B: Identify the verbal nouns in the sentences below. Then translate each sentence.

٥. كتبتُ بحثا في مستقبل الثقافة في امريكا.   ١. دراسة اللغة العربية فكرةٌ جيدةٌ جدا.

٦. كان ذلك البحث قصيرا جدا.   ٢. تعيين الوزراء من واجبات الرئيس.

٧. أنوي الذهاب الى المسرح.   ٣. قراءة الجريدة كل يوم مهمةٌ جدا.

٨. شرب الماء في بعض المدن الامريكية فكرة سيئة.   ٤. ليست قراءة الجريدة كل يوم مهمةً جدا.

Authentic Arabic Exercise # 6.

Below is an excerpt from an article in **الشرق الاوسط** dated July 9, 1995, on page 4. The article discusses the area of **حلايب** located on the Egyptian and Sudanese border. Both countries claim the area as their own, so **حلايب** has been a matter of dispute between the two countries for some time.

Read the article *all the way through* one time, **without using a dictionary**. Then read it a second time. This time, use your dictionary, but limit yourself to looking up only two words in each paragraph. (There are three paragraphs, so no more than six words.)

Then write a two-sentence summary of the paragraph in English. You can check yourself by looking at the translation of the article in the answer key.

After you have done the above, do the following:

The article is filled with verbal nouns, many of them from Forms I and II. Identify each Form I and Form II verbal noun in the article. Then see how many of them are in definite or indefinite idaafas and how many are not in an idaafa at all. How many of the ones not in idaafas are definite? How many of the ones in idaafas are definite?

If you can, then look for verbal nouns from other forms and ask yourself the same questions as in the paragraph above. Then check the answer key and see for yourself.

مجلس الوزراء المصري يعقد جلسة خاصة لتنمية مثلث حلايب

يخصص مجلس الوزراء المصري جلسته غدا لمناقشة الترتيبات الخاصة بتنمية مثلث حلايب باعتباره "ارضا مصريا". وكانت القاهرة قد رفضت طلبا سودانيا باحالة قضية حلايب الى التحكيم الدولي.

وتعتزم الحكومة تكليف عدد من الوزراء بعقد مؤتمرات شعبية في حلايب في اطار ما وصف "بزيادة جرعات الانتماء للوطن للمقيمين هناك". وقررت الحكومة المصرية رصد كل الاعتمادات المالية التي تحتاجها مشروعات التعمير في هذه المناطق.

وبخصوص المسعى السوداني لتدويل ازمة حلايب, كانت الخرطوم قد سعت لاقناع مجلس الامن بالتدخل لتكرار سيناريو الزام قطر والبحرين بعرض نزاعهما الحدودي على محكمة العدل الدولية للتحكيم.

E. Active and Passive Participles Forms I and II

The active participle is known in Arabic as اسم الفاعِل. The word فاعِل refers to the form the participles take when derived from a Form I verb. The active participle (AP) is essentially an adjective closely related in meaning to the meaning of the verb. However, active participles are often also used as nouns. For the moment do not worry about how the APs are used. You need to learn how these participles are derived. First we will study the derivations of the APs. Then we will look at how they are used.

Deriving Form I Active Participles

Sound Verbs

As indicated by the name of the AP in Arabic, اسم الفاعِل, the AP is formed by inserting an alif between the first and second radicals and a kasra between the second and third radicals. For example, the AP of دَرَسَ is دارِس. Likewise, the AP of كَتَبَ is كاتِب. The APs of all sound Form I verbs are derived in this way. They are all made feminine by adding ة. As adjectives referring to human beings, they will usually take sound masculine or feminine plurals. However, when used as nouns, either referring to human beings or to non-human things, they often take broken plurals. For each AP you learn, you will have to learn its plural(s).

Hollow Verbs

Hollow verbs follow the same pattern as sound verbs. A hamza is inserted in place of the middle radical. For example, the AP for قال is قائِل and the AP for زار is زائِز. They are made feminine with ة and their plurals follow the same rules as the APs of sound verbs. Again, for each AP you learn, you will have to learn its plural(s). The identity of the middle radical as a و or ي is irrelevant in forming the AP of a hollow verb. They are all done the same way.

Assimilated Verbs

These verbs are completely regular in forming the AP. The AP of وَلَدَ is والِد. So these verbs are no problem at all.

Doubled Verbs

When the AP for a doubled verb is formed, the second and third radical remain together. For example, the verb رَدَّ has an AP of رادّ (and not رادِد). Note that when we form the AP of a doubled Form I verb we have a long vowel followed by a consonant in the same syllable. In other words, there are two sukuuns in a row for the AP, the hidden sukuun after the alif and the sukuun after the first daal. The

sound plural of this AP is رَادّونَ. Except for the doubling of the second and third radicals, the APs of doubled verbs are quite regular.

Defective Verbs

The active participle of the verb نجا is ناجٍ. Every defective Form I verb, regardless of whether the final radical is a و or a ي, has an active participle of exactly the same pattern. The AP for قضى is قاضٍ and the AP for نسِيَ is ناسٍ. Note that these APs end with two kasras. This is the ending for both the **nominative and genitive** indefinite forms. The accusative form for all of them will look like ناجِيًا.

When these words are made definite, they all end in a long yaa' pronounced as a long vowel, القاضي, ("judge") for example. In the nominative and genitive, when these words are definite, there is no inflection for case. In the accusative, a fatha is added as it would be to any noun or adjective. For example, the accusative of القاضي is القاضِيَ.

Any adjective or noun whose last radical is either a و or a ي and which ends in two kasras is known as a defective noun or adjective. Many defective nouns and adjectives are not participles. In this section I will focus only on those that are. For more on defective nouns and adjectives see the appropriate section in Part III, Chapter Two, of this book.

Look at the chart for singular masculine and feminine defective APs on the top of the next page.

Masculine Singular	Nominative	Genitive	Accusative
Indefinite	قاضٍ	قاضٍ	قاضِيًا
Definite	القاضِي	القاضِي	القاضِيَ

Feminine Singular	Nominative	Genitive	Accusative
Indefinite	قاضِيَةٌ	قاضِيَةٍ	قاضِيَةً
Definite	القاضِيَةُ	القاضِيَةِ	القاضِيَةَ

You can see from the charts that the feminine forms are perfectly regular. The feminine forms take regular feminine sound plurals as well. The masculine forms can take either a sound plural if they are adjectives, or they will take a broken plural if they are being used as nouns referring to human beings. I will show how this is done presently.

For Form I defectives, if the AP is used as a noun referring to masculine human beings, the plurals are all formed like that for قاضٍ. Its plural is قُضاة. All of the other Form I defective masculine plurals have the same pattern. The pattern takes normal case endings, just like the plural word اساتذة does.

If the AP is being used as an adjective modifying a human plural, it will usually have a sound plural. Whenever a sound plural ending is added to the defective masculine singular AP, the ي of the singular is dropped and the sound plural ending is attached. For example, we have قاضٍ. We wish to make it a sound plural. Theoretically we should have قاضِيُونَ. However, the ي (represented by the two kasras), will be dropped leaving us with قاضُونَ. Look at the chart below.

Masculine Plurals for Defective Form I APs

	Singular	Plural (Nom.)	Plural (A/G)
Human Noun	قاضٍ	قُضاةٌ	قُضاةٍ \ قُضاةَ
Human Adjective	قاضٍ	قاضُونَ	قاضِينَ

What Does This All Mean?

With respect to defective active participles, here is what you will usually see. You will see them usually in the definite masculine singular, i.e. القاضِي. You will also see them in the definite feminine singular (القاضِيَة) and you will see them occasionally in the indefinite masculine and feminine singular accusative (قاضِيًا and قاضِيَة) when these words are used in what are called "haal" constructions (see

Chapter Six). The human plural forms will be rare, and the plural forms modifying human nouns will be rarer still.

When you look these words up in the dictionary, you should be aware that all you will see will be something like قاض . You will not see the two kasras nor the yaa'. In fact, look up the word القاضي right now (it is on page 904 of the fourth edition of Hans Wehr). All you find here is قاض. Next to it, in Latin letters, you will see "qadin" indicating the two kasras. Further on you will see the plural قضاة. Keep this little quirk in mind when you think you are looking up such a word.

For a full discussion of defective nouns and adjectives see Chapter Two of Part III.

Deriving Form II Active Participles

Form II APs, are all formed with the prefix مُ placed before the imperfect stem of the verb. The imperfect stem of يُدَرِّس is دَرِّس. We attach the prefix to the stem and get مُدَرِّس. So you always start off with مُ and you always have a kasra as the stem vowel. The Form II AP takes regular masculine sound plural endings when used as a noun and as an adjective. This will be the case with all derived active participles. There are exceptions to this rule, but they are few in number. The feminine form مُدَرِّسة takes regular feminine sound plural forms. The APs of Form II hollow, assimilated, and doubled verbs are all completely regular.

The AP of a defective Form II verb is also (surprise) a defective word. The AP of سَمَّى is مُسَمٍّ. When made feminine it is perfectly regular (مُسَمِّية) and will take a feminine sound plural. In its masculine form, it takes case endings in the singular and plural exactly as a Form I defective AP does. The plurals of the masculine will always be sound plurals and not broken. Here are charts for both sound and defective Form II APs.

Active Participles Form II
Sound Verbs (and all others except defectives)

	Singular	Plural (Nom.)	Plural (A/G)
Masculine	مُدَرِّسٌ	مُدَرِّسونَ	مُدَرِّسينَ
Feminine	مُدَرِّسةٌ	مُدَرِّساتٌ	مُدَرِّساتٍ

Active Participles of Defective Verbs Form II

	Singular	Plural (Nom.)	Plural (A/G)
Masculine	مُسَمٍّ	مُسَمّونَ	مُسَمّينَ
Feminine	مُسَمِّيةٌ	مُسَمِّياتٌ	مُسَمِّياتٍ

Remember that the masculine AP of a Form II defective will have a final yaa' when made definite, just like a Form I defective AP. Thus our model above becomes الْمُسَمّي just as is the case for الْقَاضِي. Also, in the indefinite accusative, the yaa' and nunation appear - مُسَمِّيًا - just as we saw with قَاضِيًا.

Summary

طَالِب is the active participle derived from the Form I verb طَلَبَ. All other sound Form I APs are derived the same way. That is, an alif is inserted between the first two radicals, and a kasra is the stem vowel. The AP of دَرَسَ is دَارِس, the AP of سَكَنَ is سَاكِن and the AP of بَحَثَ is بَاحِث. Active participles are made feminine by adding ة, as in طَالِبة and سَاكِنة.

مُدَرِّس is the active participle derived from the Form II verb دَرَّسَ. All other Form II APs are derived the same way. That is, مُ is always added as a prefix and the stem vowel is always a kasra. The AP of صَدَّقَ is مُصَدِّق, the AP of مَثَّلَ is مُمَثِّل, and the AP of عَلَّمَ is مُعَلِّم. Like all active participles, these are made feminine by adding ة.

The APs of Form II hollow, assimilated, and doubled verbs are all regular. The AP of صَوَّرَ is مُصَوِّر, the AP of وَكَّلَ is مُوَكِّل, and the AP of جَدَّدَ is مُجَدِّد.

The pattern of adding مُ and making the stem vowel a kasra is not just used in Form II, but also is the pattern for forming the APs of all verbs in Forms III-10. This will be mentioned when we deal with each form in future chapters.

This is core of what you need to know. For items not covered above, refer to the two previous sections, *preferably while you do Drill 30*. For now, go on to the next section and then do Drill 30.

The Use of the Active Participle

The AP is essentially an adjective which refers to the action of the verb. In many cases, it may also become a noun which is closely related in meaning to the action of the verb. Presently I will give you some guidelines on how the AP is used and what it can mean. Practically speaking, however, you will have to learn the uses of any particular AP as you come across it. **Almost always, the meaning is clear from context.**

First of all, the AP can be used as a regular adjective modifying a noun. In such circumstances the AP will take a **sound masculine or feminine plural _if_ the noun it modifies is a plural human noun.** Look at the examples below.

1. I know the man living in this house.	١. أَعْرِفُ الرجلَ السَاكِنَ في هذا البيت.
2. I met the students studying Arabic.	٢. قَابَلتُ الطلابَ الدارسينَ اللغةَ العربيةَ.

3. These are the women (who are) going to the conference.	٣. هؤلاءِ هن النساءُ الذاهباتُ الى المؤتمر.

Note that in all three sentences the active participles have a sort of verbal quality to them, although they are clearly adjectives. In fact, sometimes active participles are referred to "verbal adjectives." Sentence two shows that an AP can even take a direct object in the accusative case, if the verb from which it is derived is transitive, as in the second sentence.

AP's often function as the predicate of an equational sentence. Again, the AP will take a sound masculine or feminine plural if it refers to a human plural. Again, APs from transitive verbs can take direct objects.

I am writing an article about the future of the Middle East.	١. انا كاتبٌ مقالةً عن مستقبلِ الشرق الاوسط.
They (f. pl.) are working in the factory.	٢. هن عامِلات في المصنع.

Some active participles, when used as adjectives with a verbal meaning, can have present progressive meaning; some will have present tense meaning; some may have future meaning; some will have present perfect meaning. You will have to learn the meaning(s) of each one. Again, **more often than not the meaning will be clear from the context.**

Normally, verbs referring to motion, location, or the passage of time, have APs which are present progressive in meaning. These are verbs such as سكن, جلس, مشى, ذهب, and انتظر. See examples 1-3 below.

APs with future meaning are rare, but they often refer to motion as well. The most common example is from سافر which is a Form III verb. See example 4 below.

APs which refer to physical or mental states, sometimes called "stative" verbs, can often have normal present tense meaning. For example, the verb عَرَفَ has an AP of عارف which can mean simply "to know" and which will not be noticeably different in meaning from the verb used in the present tense. See example 5 below.

A few APs have present perfect meaning; most commonly حاصِل and ناجِح are used as examples. Also the verb دَفَعَ when used to mean "to pay" has an AP which is used in the present perfect. See example 6 below.

Below are more examples of how APs are used as adjectives with a verbal meaning.

1. We are going to the library.	١. نحن ذاهبون الى المكتبة.

2. They (f) live in Amman.	٢. هنّ ساكنات في عمّان.
3. I have been waiting here for an hour. (The AP مُنْتَظِر is from a Form VIII verb meaning "to wait.")	٣. كنتُ مُنْتَظِراً هنا لمدة ساعة.
4. We are traveling to Sudan next week.	٤. نحن مُسافِرونَ الى السودان الاسبوع القادِم.
5. Do you know that man?	٥. هل انتَ عارف ذلك الرجلَ؟
6. My daughter has obtained a degree and I have paid the tuition, so now I am broke.	٦. بنتي حاصلة على شهادة وانا دافع رسومَها فانا مُفْلِس الآن.

APs can also be used as common nouns. Normally the AP then refers to the doer of the action meant by the verb. When this is the case, the AP of a Form I verb will have a broken plural most, but not all, of the time. If the AP is referring to human beings, the broken plural pattern will be pattern will be فُعّال. Examples of such APs are طالِب, طُلاب, ساكِن, سُكّان and عامِل, عُمّال. However, some APs when used this way and which refer to human beings will not used the فُعّال pattern, but will instead use a sound plural. دارِس is an example.

Derived APs (active participles of verbs in Forms II-X), when referring to human beings, will usually have a sound plural regardless of whether they are being used as adjectives or nouns.

Below is a brief list of examples of APs used as nouns for Forms I and II.

Verb	AP Singular	AP Plural	Meaning
كَتَبَ	كاتِب	كُتّاب	writer(s)
زارَ	زائِر	زُوّار	visitor(s)
سَكَنَ	ساكِن	سُكّان	resident(s)
دَرّسَ	مُدَرِّس	مُدَرِّسونَ	teacher(s)
عَمِلَ	عامِل	عُمّال	worker(s)
عَمِلَ	عامِل	عَوامِل	factor(s)
قَضى	قاضٍ	قُضاة	judge(s)
بَنى	بانٍ	بُنّاة	builder(s)
غَنّى	مُغَنٍّ	مُغَنّونَ	singer(s)

Sometimes an AP may have more than one meaning, as is the case with عامِل above. In such cases you will have to learn each plural as you learn each AP. Now do Drill 30.

Drill 30. Each sentence below contains at least one active participle. Translate each sentence and note how each participle is being used. Then rewrite each sentence below making the underlined word(s) plural. Make all other necessary changes.

١. أنا ساكن في بيروت.

٢. هو عامل في هذا المصنع.

٣. كانت البنتُ طالبة جيدة.

٤. أنتِ معلمة في المدرسة.

٥. أنْتَ كنتَ ممثّلا ممتازا.

٦. هذا المنبّه مُعَطَّل.

٧. قرأتُ كتاب الكاتب العربي المشهور.

٨. انا كاتبٌ مقالة طويلة عن مدرسي اللغة العربية.

This is a good time to stop and look at the key. So check your work now before you go on to finish the rest of the drill which is on the next page.

Oh, oh. Better look at that underlined word. It is an AP of a Form I defective verb. It just so happens that this particular AP is discussed in detail starting on page 149. Go there first, read the material, and then do this one.	٩. هو <u>قاضٍ</u> في المحكمة.
Hint. There is more than one AP in this sentence. Another hint, المكتب is not an AP. Where is that second AP, and what kind of AP is it?	١٠. هذا المكتب كافٍ <u>للدارس</u>.
Could there possibly, just maybe, perhaps, be a defective AP in this sentence? Would I do that to you? Of course I would.	١١. كان <u>الراكب</u> ناجيا من الحادث.
No hints this time.	١٢. هذا <u>الداعي</u> يدعو الناس الى الله.
This time it's Form II. His and hers. (Actually, hers and his.)	١٣. <u>هي</u> مغنية لبنانية مشهورة و<u>هو</u> مغن امريكي معروف.
Does this sentence ring hollow to you? Hollow APs are briefly discussed on page 148. You'll need to look up the plural in the dictionary.	١٤. هو استاذ <u>زائر</u> في جامعة الكويت.
Another one? Hint, the middle radical is a waaw. You can choose the plural from the dictionary.	١٥. كنتُ <u>سائحا</u> في الشرق الاوسط.

Passive Participles Form I

The passive participle refers to something having undergone the action of the verb. Like the AP, it can be either a noun or an adjective, but it usually will not have the verbal meanings of the AP. If it refers to human beings, the passive participle will have a regular sound plural most (but not all) of the time. If it is used as a plural **noun** referring to non-human things (like graduate students), it will usually take a feminine sound plural. However, some of these will have broken plurals. You will have to learn the plurals of each passive participle as you would with any other noun or adjective in this language,

The Form I passive participle is of the pattern مَفْعول. Thus for كَتَبَ we get مَكْتُوب meaning "written" or "a letter." From حَكَمَ we get مَحْكُوم meaning "one who has been judged."

For hollow verbs, if the middle radical is a و, the و will appear in the passive. For example, for زارَ we get مَزور "visited." If the middle radical is a ي you will see it in the passive participle. Thus for باعَ we get مَبيع "sold."

The passive participles of assimilated verbs are completely regular. وَجَدَ gives us مَوْجود .

The passive participles of doubled verbs are also completely regular. رَدَّ gives us مَرْدود ("return" or "yield").

The passive participles of defectives are also easy to derive. If the verb belongs to the first category of defectives, such as يَدْعو , دعا , then the passive participle is like مَدْعُوٌّ "invited." **Note the shadda over the final و.**

Verbs belonging to categories two and three form their passive participles differently from the first type. The passive participle of يَقْضي , قَضى is مَقْضيٌّ "decreed." The passive participle for نَسِيَ , يَنْسى is مَنْسيٌّ "forgotten." Again, **note the shadda over the final ي on these passive participles.** Also, again note that the third category here, for which we have used نَسِيَ , يَنْسى as a model, can have either a و or a ي as its final radical. However, the passive participle will always show a ي. Thus the mere presence of the ي in the passive participle does not necessarily indicate the identity of the third radical.

The reason that I stress that the final و or ي of the passive participles of these verbs has a shadda is because that shadda means that these final letters do not disappear when these words are made plural. The plural of the three verbs discussed above are مَدْعُوّونَ , مَقْضيّونَ and مَنْسيّونَ .

Passive Participles Form II

Passive participles of derived verbs take the مُ prefix just like the APs of these verbs. The prefix is then attached to the passive stem of the verb. The passive voice has not yet been covered, but another way to look at it is this: The active participle always has a kasra as a stem vowel. For the passive participle the kasra is always changed to a fatha. Thus the passive participle for دَرَّسَ is مُدَرَّس "taught."

Or, you can say that to form the passive participle, you just add ُ to the verb in the past-tense stem. The only spelling difference between the AP and the passive participle of this verb is in the stem vowel. Consequently, the unvocalized active and passive participles of derived verbs look exactly the same. The meanings, of course, are very different. You will have to determine from context which participle is being used.

The passive participles of derived verbs take regular sound plurals in the same way the active participles of these same verbs do.

Passive Participles of Defective Verbs in Form II

The passive participles of derived defective verbs always end in an alif maqsuura with two fathas written above it. These words are called "indeclinable" nouns or adjectives . An indeclinable does not show a case ending. For example, the passive participle of the verb سَمَّى is مُسَمّى "named." The two fathas do not represent case. All they represent is that the word should be pronounced with nunation. So this word should be pronounced "musamman." In reality, the nunation on these words is almost never pronounced, and of course, the two fathas are seldom written. This word will appear the same no matter what case it is in.

When a Form II defective passive participle is made definite, as in الْمُسَمّى the two fathas are dropped. Again, this word will appear the same for all three cases.

Now gaze at the chart below showing the various manifestations of the defective passive participle of a Form II verb.

Verb	M. Sing.	M. Plural	F. Sing.	F. Plural
سَمَّى	مُسَمّى	مُسَمَّوْنَ	مُسَمَّاة	مُسَمَّيَات

As I said above, the masculine singular مُسَمّى will not show a case ending. The plural is a sound plural and will show the case ending of a sound plural just as the ACTIVE PARTICIPLE of the defective will. Note, though, the diphthong which appears in the nominative plural due to the stem vowel being a fatha. The genitive/accusative, مُسَمَّيْنَ, will also have a diphthong.

The feminine singular shows all case endings and feminine plural is a regular feminine sound plural. Note that in the feminine singular, the alif maqsuura becomes a regular alif.

That is it for passive participles for now. We will look at other uses for the passive participle in Chapter Four. Below are a few examples of how they are used according to what has been presented so far. Look at them and then do the drill which follows.

1. This letter is written in Arabic.	١. هذه الرسالة مكتوبةٌ بالعربية.
2. You are not invited to this party.	٢. لستَ مَدْعُوًّا الى هذه الحفلة.
3. It was a matter so decreed. (Quran, S.19, vs. 21)	٣. وكان امرا مَقْضِيّاً.
4. The students are not present in the class.	٤. ليس الطلاب موجودين في الصف.
5. These are the languages taught in this university.	٥. هذه هي اللغات المُدَرَّسة في هذه الجامعة.
6. His daughter is named Samiira.	٦. بنته مُسَمَّاةٌ سميرة.

Now do Drill 31.

Drill 31. Each sentence below has a blank and is followed by a verb at the end. Put the correct form of the active or passive participle (whichever is appropriate) in the blank. You may have to make it definite, plural, feminine, etc. Make sure you give it the right case ending.

١. انتم لستم ــــــــــــــــ الى الحفلة. دعا

٢. أجّلْنا المؤتمر الى وقت ــــــــــــــــ. لَحِقَ

٣. قالوا ان المشكلة ــــــــــــــــ. وقّت

٤. نحن ــــــــــــــــ من دخول المعسكر. منع

٥. أعلنت اللجنة الدولية ان نتائج الانتخابات ــــــــــــــــ. زوّر

٦. حضر المؤتمر الاطراف ــــــــــــــــ بالقضية. عنى

٧. يقول الفلسطينيون ان حقوقهم ــــــــــــــــ. سلب

٨. هناك حرب دولية ضد ال ــــــــــــــــ. خذّر

٩. "فيروز" ــــــــــــــــ لبنانية مشهورة و "عبد الحليم حافظ" ــــــــــــــــ مصري مشهور. غنى

١٠. هذه المراسلة ــــــــــــــــ بحبها للغة العربية. عَرَفَ

١١. صدام حسين رجل ــــــــــــــــ. كَرِهَ

١٢. في الحقيقة صدام حسين ــــــــــــــــ. جنّ

Authentic Arabic Exercise # 7

This exercise is going to take a little time. It will require a relatively fair amount of reading and some real thinking about what you are doing. Please do it, step by step, as described below.

Below is an excerpt from another article from الشرق الاوسط . Read it, **without a dictionary**. As you read it, underline the following.

1. Every Form I and II active participle
2. Every Form I and II passive participle
3. Active and passive participles from Forms III-X if you can.

After you have read the article and underlined the words as requested in items 1-3 above, you should have some idea of what the article is about. Write out a two or three sentence summary of the article in English. **Do not use your dictionary**.

After you have done that, read the article a second time (**without the dictionary**) and underline the following:

4. Every Form I and II verb and its subject.
5. Every Form I and II verbal noun.

Now, read the article again. This time, use your dictionary, but look up **no more than 10 words** and look up only those words you have underlined in items 1-5 above. Then add to your summary some or all of the new information you learned during your second and third readings. Try and be as detailed as you can, but do not try to translate the article, or sections of it.

Then, go to the answer key and look at the translation in order to verify the information you wrote down. The key will also give you all the words you should have underlined in items 1-5 above.

مصر تعتقل ٥ متطرفين خططوا لأعمال تخريبية

قال مصدر في وزارة الداخلية المصرية امس ان اجهزة الأمن اعتقلت ٥ متطرفين اعضاء في التنظيم التابع للمدعو مصطفى حسن حمزة المتورط في محاولة اغتيال الرئيس المصري حسني مبارك التي وقعت في اديس ابابا يوم ٢٦ يونيو (حزيران) الماضي، والصادر بحقه حكمان بالإعدام غيابيا في مصر منذ عام ١٩٩٢. وأضاف المصدر المسؤول "ان المعتقلين الخمسة دخلوا الاراضي المصرية من السودان لتنفيذ عمليات تخريبية، اهمها نسف

مبنى المجمع الحكومي في ميدان التحرير، وعدد آخر من المنشآت الأمنية في مصر بتكليف من مصطفى حمزة".

كما نفذت السلطات المصرية حكم الإعدام في اثنين من المتطرفين امس ايضا.

وذكر المصدر "ان القبض على المتطرفين الخمسة تم عقب حملة شنتها مباحث امن الدولة داهمت فيها اوكار التنظيم في محافظات القاهرة والجيزة والقليوبية"، وهم:

• حسني السيد حسين البحيري – حاصل على دبلوم المعهد الفني الصناعي، والمسؤول التنظيمي عن الجماعة، الذي كان هاربا خارج مصر لفترة طويلة.

• محمد علي علي الشرقاوي – راسب اعدادية، يشتغل بنجارة "الموبيليا" ومهمته في التنظيم تنسيق الاتصال بين افراد الجماعة، وإعداد المتفجرات، وتلقي الدعم المالي من الخارج وتوزيعه حسب التعليمات التي تصل اليه.

• مصطفى عبد الحميد مصطفى السيد – وهو عنصر نشط، حاصل على دبلوم المدارس الثانوية الصناعية، متخصص في الاجهزة الالكترونية الحديثة.

• ربيع عيد عبد الغني خليفة – مدرس ابتدائي ومسؤول شفرات الاتصال في التنظيم.

على قاسم صيف المراكبي – متخصص في عمليات الرصد، وسبق اتهامه في عديد من القضايا التخريبية.

وأكد المصدر ان المعتقلين الخمسة "من عناصر التنظيم الذي تحتضنه قيادة الجبهة الاسلامية القومية في الخرطوم"، وقال "إن الشرطة ضبطت بحوزتهم ٣ بنادق آلية وطبنجتين وقنبلة من نوع ف – ١ الشديدة الانفجار وعددا من بطاقات الهوية المزورة التي يستخدمها المتطرفين في الهروب من السلطات، اضافة الى اوراق تنظيمية وشرح لعمليات التفجير، ومبالغ مالية من بينها ١٥ الف جنيه مصري، ونسخ من مختلف الصحف التي نشرت انباء محاولة اغتيال الرئيس مبارك.

وقال "إن المتطرفين المقبوض عليهم تلقوا تدريبات عسكرية العام الماضي في معسكرات سودانية تحت اشراف احد القيادات الذي ينتحل اسما حركيا آخر هو "ابو بكر السوداني"، وظلوا على اتصال معه بعد دخولهم الأراضي المصرية حتى إلقاء القبض عليهم".

Chapter 3

A. Form III Verbs
B. The Passive Voice

A. Form III Verbs

Form III verbs are characterized by an alif placed between the first two radicals. For example قَابَلَ, شَاهَدَ, and حَاوَلَ are all Form III verbs. In the past tense these verbs conjugate like all the other verbs you have seen. In the present tense they have a voweling pattern similar to that for Form II verbs. Below is the verb قَابَلَ , يُقَابِلُ ("to meet," "to interview"), conjugated in the present tense.

Plural		Dual		Singular	
نُقَابِلُ	نحن	تُقَابِلَانِ	أنتما	أُقَابِلُ	أنا
تُقَابِلُونَ	انتم	يُقَابِلَانِ	هما (m)	تُقَابِلُ	أنتَ
تُقَابِلْنَ	أنتن	تُقَابِلَانِ	هما (f)	تُقَابِلِينَ	أنتِ
يُقَابِلُونَ	هم			يُقَابِلُ	هو
يُقَابِلْنَ	هن			تُقَابِلُ	هي

You should see that the vowel on the prefix is always a dhamma and that the stem vowel is always a kasra. This is the same as for Form II verbs.

The jussive and the subjunctive are the same for Form III as for all other forms. Therefore I am not going to list them here.

The command conjugations for Form III are also similar to those for Form III. We take the jussive and then drop the prefix. We are left with a word beginning with a consonant and followed by a vowel, so we already have the command and do not need a command prefix. For example, for أنتَ the jussive is تُقَابِلْ. We drop the تـ and are left with قَابِلْ which is the command. Here are the command conjugations for Form III.

Command	Pronoun
قَابِلْ	أنتَ
قَابِلِي	أنتِ
قَابِلَا	أنتما
قَابِلُوا	انتم
قَابِلْنَ	انتنَّ

The active participle is of the pattern مُفَاعِل as in مُقَابِل. The passive participle is مُفَاعَل as in مُقَابَل. The primary verbal noun pattern is مُفَاعَلَة as in مُقَابَلَة. A secondary verbal noun pattern is discussed below.

Hollow Verbs

Hollow verbs in Form III are regular just like those in Form II. If the middle radical is a و, it will appear as a strong consonant. The verb حَاوَلَ is an example. The same is true for the ي, as in the verb عَايَنَ. Just as in Form II, there is never any shortening of the middle radical.

Assimilated Verbs

Assimilated verbs in Form III are regular in every way. The و never disappears. For example وَاصَلَ, يُوَاصِلُ.

Doubled Verbs

Doubled verbs are extremely rare in Form III and will not be treated in this book.

Defective Verbs

Defective verbs in Form III work just as their counterparts do in Form II. There is only one way to conjugate them in the perfect, and only one way in each of the imperfect moods, just like Form II. Below is the verb نَادَى, يُنَادِي meaning "to call," conjugated for the past tense and the imperfect indicative.

Past Tense

Plural		Dual		Singular	
نَادَيْنَا	نحن	نَادَيْتُمَا	أنتما	نَادَيْتُ	أنا
نَادَيْتُم	انتم	نَادَيَا	هما (m)	نَادَيْتَ	أنتَ
نَادَيْتُنَّ	أنتن	نَادَتَا	هما (f)	نَادَيْتِ	أنتِ
نَادَوْا	هم			نَادَى	هو
نَادَيْنَ	هن			نَادَتْ	هي

Present Tense

Plural		Dual		Singular	
نُنادي	نحن	تُنادِيانِ	أنتما	أُنادي	أنا
تُنادِيانِ	انتم	يُنادِيانِ	هما (m)	تُنادي	أنتَ
تُنادِينَ	أنتن	تُنادِيانِ	هما (f)	تُنادِينَ	أنتِ
يُنادونَ	هم			يُنادي	هو
يُنادِينَ	هن			تُنادي	هي

I hope you can discern from the conjugations above that defectives in Form III conjugate in both tenses just like the verb جرى , يَجْري . You will see in the next chapter that Form IV defectives also conjugate like يَجْري , جرى .

As you might guess, the jussive of Form III defectives will be derived in the same way as the jussive of Form II defectives, as will the command conjugations. See below.

The Jussive

Plural		Dual		Singular	
نُنادِ	نحن	تُنادِيا	أنتما	أُنادِ	أنا
تُنادوا	انتم	يُنادِيا	هما (m)	تُنادِ	أنتَ
تُنادِينَ	أنتن	تُنادِيا	هما (f)	تُنادي	أنتِ
يُنادوا	هم			يُنادِ	هو
يُنادِينَ	هن			تُنادِ	هي

Commands

Command	Pronoun
نادِ	أنتَ
نادي	أنتِ
نادِيا	أنتما
نادوا	انتم
نادِينَ	انتنَّ

The verbal noun of نَادَى is مُنَادَاة.

The active participle is مُنَادٍ and the passive participle is مُنَادَى. These are just the same as in Form II.

Notes on Form III

Form III verbs are transitive and often express the attempt to do the action described by the Form I root. Thus, قَاتَلَ means "to fight" from the root قتل mean "to kill." Note that the verb حَاوَلَ means "to attempt."

Many Form III verbs involve doing the action described by the Form I verb directly to some one else. For example, كَاتَبَ means "to correspond with someone," from the root كتب meaning "to write." شَارَك means "to participate with someone" in the doing of something, from the root شرك meaning "to share" with someone or "to become a partner with someone."

Form III verbs also have a secondary verbal noun pattern. The pattern is فِعَال and sometimes exists side by side with the primary pattern given above. Sometimes this secondary pattern is preferred or even the only one used. Sometimes the two verbal nouns have different meanings, but usually this is not the case. Here are some common verbs for which the secondary pattern of the verbal noun is often used.

Verbal Noun	Meaning	Verb
كِفَاح	to struggle	كَافَحَ
جِهَاد	to struggle	جَاهَدَ
قِتَال	to fight	قَاتَلَ
نِدَاء	to call	نَادَى
نِضَال	to struggle	نَاضَلَ
صِرَاع	to struggle	صَارَعَ

These verbs also have the primary pattern for their verbal nouns. You will see both patterns. In case you are interested, جهاد is the term you often hear translated as "holy war" by the news media, and indeed it does sometimes have that meaning as a technical term in Islamic studies. However, since it is against Federal Communications Commission regulations for newscasters ever to pronounce an Arabic word correctly, you have probably heard the word pronounced something like "jeeehad," as in heehaw.

You have now studied Forms I-III. You are actually getting close to learning all 10 forms, since, as you see, the derived forms are much easier to master than Form I. The following exercise will drill you on Form III as well as on Forms I and II. Pay careful attention to the context. Since nothing will be

voweled, Forms I and II will often look the same. Form III verbs, because of the alif, should stand out and be easily recognized. I will talk more about context in Chapter 4 and again later in this text.

After you do drill 32, go on to the next section of this chapter. **PAY CAREFUL ATTENTION TO THE NEXT SECTION**. It will give you the only conjugations for Arabic verbs which you have not yet had, the conjugations for the passive voice.

Drill 32. Convert the following sentences into the present tense. Then negate them using the jussive. Fully vowel all verbs in your answers.

١. ساعد المنهج على تقدم البلد.

٢. شاركت الدول الكبرى في بناء المصنع الجديد.

٣. واصلت مصر جهودها في هذا المجال.

٤. قايضت اسرائيل الارض بالسلام.

٥. عانت مصر من الفقر.

٦. ناديناه للاجتماع بنا.

٧. جاشت عواطفه وفاضت دموعه.

٨. هزت الزلزلة كل عمارة في المدينة.

٩. وافقنا على النقاط الخمس.

١٠. زورت الحكومة نتائج الانتخابات.

B. The Passive Voice

The passive voice is widely used in Arabic without the negative associations regarding style that the passive voice has in English. American students are often uncomfortable with the passive voice when reading Arabic texts because the unvoweled passive conjugations often look exactly like active voice conjugations. Since many students often are horrified at the thought of reading for meaning and recognizing words in context, and since they are usually very weak in grammar, sentences in the passive often are totally misunderstood.

Below are the passive voice conjugations for the verb فَحَصَ , يَفْحَصُ ("to examine") in the past tense.

Plural		Dual		Singular	
فُحِصْنا	نحن	فُحِصْتُما	أنتما	فُحِصْتُ	أنا
فُحِصْتُمْ	انتم	فُحِصْا	هما (m)	فُحِصْتَ	أنتَ
فُحِصْتُنَّ	أنتن	فُحِصْتا	هما (f)	فُحِصْتِ	أنتِ
فُحِصُوا	هم			فُحِصَ	هو
فُحِصْنَ	هن			فُحِصَتْ	هي

Passive conjugations are differentiated from active conjugations by internal vowel changes. You can see from the conjugations above that the vowel on the first consonant is always a dhamma and that the stem vowel is always a kasra. These are the only differences. The suffixes are exactly the same as for the active voice. If you write out these passive conjugations without the short vowels, they will look just like active conjugations. Therefore context is what will tell you what is going on.

Now we will see how the passive is used and what it means. Let's use "I studied the book" as a model sentence. This sentence is in the active voice. It is also a very boring sentence. Anyway, if we wish to convert this sentence to the passive voice in English we would say, "This book was studied by me." (This is a gross barbarism in English, but such sentences do occur.) Now let's look at the Arabic versions of these sentences.

1. I studied the book.	١. دَرَسْتُ الكتابَ.
2. The book was studied.	٢. دُرِسَ الكتابُ.

Look at the second Arabic sentence. The direct object of the first sentence is now the subject of the second sentence (just like English). Thus the verb is conjugated for the third person masculine singular in order to agree with the subject. The verb, of course, is conjugated in the passive voice. Notice that the Arabic sentence does not have the equivalent of "by me" included. This is because in Arabic the doer of

the action is supposed to go unmentioned. In fact, the Arabic word for the passive is المَجْهول "the unknown," in reference to the fact that the passive is used so the doer of the action will remain unknown. Here is another example.

1. The student (f) studied this book.	١ . دَرَسَت الطالبةُ هذا الكتابَ.
2. This book was studied.	٢ . دُرِسَ هذا الكتابُ.

See that the subject in the first sentence is removed and that the object of the first sentence becomes the subject in the next sentence. This is really not different from English. The only real difference is that in English we can mention who did the action in the passive, whereas in Arabic we cannot.

Question: How would you say in Arabic: "These books were studied"? Think of the answer and then look below.

دُرِسَتْ هذه الكتبُ.

I hope you got this right. The subject of the sentence is a non-human plural, so the verb must be feminine singular and the demonstrative must also be feminine singular.

So far, you have only seen a sound From I verb conjugated in the past tense in the passive voice. Now I will show you the conjugations for a Sound Form II verb and a sound Form III verb for the passive and in the past tense. Then I will give you the present tense conjugations for sound verbs Forms I-III. Then we will examine the hollows, defectives, etc. It seems like a lot at first, but you will see that the passive conjugations are actually simpler than the active ones.

Below are the passive past tense conjugations for the Form II verb دَرَّسَ . Note that the voweling pattern is exactly the same as for Form I.

Plural		Dual		Singular	
دُرِّسْنا	نحن	دُرِّسْتُما	أنتما	دُرِّسْتُ	أنا
دُرِّسْتُمْ	انتم	دُرِّسا	هما (m)	دُرِّسْتَ	أنتَ
دُرِّسْتُنَّ	أنتن	دُرِّسَتا	هما (f)	دُرِّسْتِ	أنتِ
دُرِّسوا	هم			دُرِّسَ	هو
دُرِّسْنَ	هن			دُرِّسَتْ	هي

Since the voweling pattern is the same for Forms I and II, these two forms will look alike when unvoweled in the passive. In fact, these verbs in the passive will look just the same as when written in the active. Thus, درس could represent دَرَسَ , دَرَّسَ , دُرِسَ , or دُرِّسَ . In fact, درس could also represent other things as well, such as دَرْس "lesson" or the command دَرِّسْ "teach." Thus, you must be aware of the context.

Now let's look at a Form III verb in the passive for the past tense.

Plural		Dual		Singular	
شوهِدْنا	نحن	شوهِدْتُما	أنتما	شوهِدْتُ	أنا
شوهِدْتُمْ	انتم	شوهِدا	هما (m)	شوهِدْتَ	أنتَ
شوهِدْتُنَّ	أنتن	شوهِدَتا	هما (f)	شوهِدْتِ	أنتِ
شوهِدوا	هم			شوهِدَ	هو
شوهِدْنَ	هن			شوهِدَتْ	هي

In Form III the alif is converted to a waaw which is the long counterpart of the dhamma, as you know. The stem vowel, as always, is a kasra. Since the waaw does stand out, you should have no trouble identifying a Form III verb in the passive voice when it is in the past tense.

Now we come to the present tense for the passive voice. First we will take the Form I verb, فَحَصَ , يَفْحَصُ .

Plural		Dual		Singular	
نُفْحَصُ	نحن	تُفْحَصانِ	أنتما	أُفْحَصُ	أنا
تُفْحَصونَ	انتم	يُفْحَصانِ	هما (m)	تُفْحَصُ	أنتَ
تُفْحَصْنَ	أنتن	تُفْحَصانِ	هما (f)	تُفْحَصينَ	أنتِ
يُفْحَصونَ	هم			يُفْحَصُ	هو
يُفْحَصْنَ	هن			تُفْحَصُ	هي

For the present tense, the vowel on the prefix is always a dhamma (for all ten forms). The stem vowel is always a fatha (also for all ten forms). The suffixes are the same as for the active voice. Note

that it is the internal voweling which indicates the voice. Thus, unvoweled, the active and passive present look exactly the same.

Form II verbs will be done exactly as Form I, as will Form III verbs. Here are the passive conjugations for Forms II and III in the present tense.

Plural		Dual		Singular	
نُدَرَّسُ	نحن	تُدَرَّسانِ	أنتما	أُدَرَّسُ	أنا
تُدَرَّسونَ	انتم	يُدَرَّسانِ	هما (m)	تُدَرَّسُ	أنتَ
تُدَرَّسْنَ	أنتن	تُدَرَّسانِ	هما (f)	تُدَرَّسينَ	أنتِ
يُدَرَّسونَ	هم			يُدَرَّسُ	هو
يُدَرَّسْنَ	هن			تُدَرَّسُ	هي

Plural		Dual		Singular	
نُشاهَدُ	نحن	تُشاهَدانِ	أنتما	أُشاهَدُ	أنا
تُشاهَدونَ	انتم	يُشاهَدانِ	هما (m)	تُشاهَدُ	أنتَ
تُشاهَدْنَ	أنتن	تُشاهَدانِ	هما (f)	تُشاهَدينَ	أنتِ
يُشاهَدونَ	هم			يُشاهَدُ	هو
يُشاهَدْنَ	هن			تُشاهَدُ	هي

You can see that the Form II pattern is just like the Form I pattern in that you begin with a dhamma and the stem vowel is a fatha. Note that the vowel over the first radical is also a fatha. This is because, **in the present tense passive, all vowels after the dhamma on the prefix are always fatha until you get to the suffix.** You will see more examples of this when we deal with other forms of the verb. Just remember that in the passive voice for the present tense, the prefix will always be a dhamma and all vowels after that (including the stem vowel) will always be a fatha until you get to the suffix at the end.

Since Form II verbs have a dhamma on the prefix in both the active and passive voices, and since they all have a fatha on the first radical of the verb in both voices, **it is only the stem vowel that tells you which voice is being used.** Obviously, in writing, the active and passive will look alike when unvoweled. When listening you will have to focus on the stem vowel.

In Form III we have the same situation as in Form II. **It is only the stem vowel which gives you the voice since the dhamma is used in the prefixes in both voices.** Again, when written, the active and passive present tense will look the same when unvoweled.

Now I will discuss the various subcategories of verbs: hollow, defective, assimilated and doubled. I will treat each subcategory separately, but I will treat each one for all three forms of the verb which we have had so far. This is a slight deviation from the pattern in previous chapters.

Hollow Verbs

In the past tense, hollow verbs in Form I have only one pattern for conjugation in the passive voice. If you recall (you had better recall), that for the active voice we have three different categories of hollow verbs, you will see that the passive is much easier. No matter what the middle radical is, there is only one conjugation pattern. Here it is for the past tense using the verb يَزورُ, زارَ.

Plural		Dual		Singular	
زِرْنا	نحن	زِرْتُما	أنتما	زِرْتُ	أنا
زِرْتُمْ	انتم	زيرا	هما (m)	زِرْتَ	أنتَ
زِرْتُنَّ	أنتن	زيرَتا	هما (f)	زِرْتِ	أنتِ
زيروا	هم			زيرَ	هو
زِرْنَ	هن			زيرَتْ	هي

Because the stem vowel for the passive in the past tense is always a kasra, the middle radical of a Form I hollow verb must either appear as a kasra or a ي, the long counterpart of the kasra. The rules for when shorten the ي to a kasra are the same as the rules for shortening the middle radical in the active voice past tense. Exactly the same. Note that زيرَ is clearly in the passive voice, since the ي will not appear in the active past tense for a Form I hollow verb. However, زِرْتَ, when unvoweled, will look just like the active.

NOTE THAT ALL FORM I HOLLOW VERBS WILL CONJUGATE JUST LIKE THE VERB ABOVE IN THE PASSIVE FOR THE PAST TENSE.

Moving right along to the present tense, the passive conjugation of يَزورُ is يُزارُ. Thus, just as for a sound verb, the prefix vowel is a dhamma. The stem vowel will be either an alif, or its short counterpart, the fatha, which is the passive stem vowel for all sound verbs. Here is the complete conjugation.

Plural	Dual	Singular

نُزَارُ	نحن	تُزَارانِ	أنتما	أُزَارُ	أنا
تُزَارونَ	انتم	يُزَارانِ	هما (m)	تُزَارُ	أنتَ
تُزَرْنَ	أنتن	تُزَارانِ	هما (f)	تُزَارِينَ	أنتِ
يُزَارونَ	هم			يُزَارُ	هو
يُزَرْنَ	هن			تُزَارُ	هي

Note that the principle of shortening applies here just as it does in the active voice. Note also that:

ALL FORM I HOLLOW VERBS FOR THE PRESENT TENSE IN THE PASSIVE VOICE WILL CONJUGATE EXACTLY THE SAME WAY AS THE VERB IN THE CHART ABOVE.

Form II hollow verbs are completely regular in both tenses and will conjugate just as دَرَّسَ does. For example, زَوَّرَ is زُوِّرَ in the past tense passive and يُزَوَّرُ in the present tense passive.

Form III hollow verbs are also completely regular in the passive, as they are in the active. قاوَمَ becomes قُووِمَ in the past and يُقاوَمُ in the present. Personally, I like the two waaws you get in قُووِمَ. I have always felt it is too bad that there is not a verb وَاوَوَ. In the passive for the past tense it would look like this وُوووِ and would sound even more ridiculous than a network newscaster trying to pronoun such difficult Arabic names as بَشَّار.

<u>Assimilated Verbs</u>

Assimilated verbs in Form I are perfectly regular in the past tense passive. Thus وَصَفَ becomes وُصِفَ.

Furthermore, in the present tense these Form I verbs are also regular, unlike their condition in the present active voice. Remember that in the present active voice, these verbs lose the و. Thus وَصَفَ becomes يَصِفُ. But in the passive the و remains, giving يُوصَفُ. So if you see the و and you know that the verb is From I, you know that you have the passive. On the next page you will find the present tense passive conjugations for وَصَفَ, يَصِفُ.

Plural		Dual		Singular	
نوصَفُ	نحن	توصَفانِ	أنتما	أُوصَفُ	أنا
توصَفونَ	انتم	يوصَفانِ	هما (m)	توصَفُ	أنتَ
توصَفْنَ	أنتن	توصَفانِ	هما (f)	توصَفينَ	أنتِ
يوصَفونَ	هم			يوصَفُ	هو
يوصَفْنَ	هن			توصَفُ	هي

Assimilated verbs in Forms II and III are completely regular in both tenses in the passive just as they are in the active. The Form II وَقَّعَ is وُقِّعَ in the past passive and يُوَقَّعُ in the present passive. Similarly, the Form III وَاصَلَ is ووصِلَ (there are those two waaws again) in the past passive and يُوَاصَلُ in the present passive.

Doubled Verbs

Form I doubled verbs work the same way in the passive as they do in the active voice when it comes to breaking up the doubled consonant of the root. As I am totally certain you recall, عَدَّ for example, when conjugated in the past tense, will have the two د's separated whenever the suffix begins with a consonant. Thus "I counted" is عَدَدْتُ . In the passive "I was counted" you would have عُدِدْتُ. I hope this is transparent. **Now, whenever the doubled consonant is not broken up, there is no kasra.** Thus "he was counted" is عُدَّ . Here the dhamma of the passive appears but there is no place to put the kasra. Here is the complete passive past tense for عَدَّ.

Plural		Dual		Singular	
عُدِدْنا	نحن	عُدِدْتُما	أنتما	عُدِدْتُ	أنا
عُدِدْتُمْ	انتم	عُدّا	هما (m)	عُدِدْتَ	أنتَ
عُدِدْتُنَّ	أنتن	عُدّتا	هما (f)	عُدِدْتِ	أنتِ
عُدّوا	هم			عُدَّ	هو
عُدِدْنَ	هن			عُدَّتْ	هي

In the present tense there is no problem at all. The passive of يَعُدُّ is يُعَدُّ . Here you see the dhamma on the prefix of the passive, as always. The stem vowel of the present tense active has been replaced by

the fatha of the passive. Now, if the doubled consonant needs to be broken up, for the pronoun هن for example, you will see this: يُعْدَدْنَ . Here, the stem vowel in the passive is moved over to its position between the second and third radicals just as the stem vowel of the active would be.

Now without looking at the completed chart below, fill in the blank chart immediately underneath this paragraph with the passive present tense conjugations for عَدَّ , يَعُدُّ . Then check your work against the chart underneath it.

Plural		Dual		Singular	
	نحن		أنتما		أنا
	انتم		هما (m)		أنتَ
	أنتن		هما (f)		أنتِ
	هم				هو
	هن				هي

Here is the completed chart.

Plural		Dual		Singular	
نُعَدُّ	نحن	تُعَدّانِ	أنتما	أُعَدُّ	أنا
تُعَدّونَ	انتم	يُعَدّانِ	هما (m)	تُعَدُّ	أنتَ
تُعْدَدْنَ	أنتن	تُعَدّانِ	هما (f)	تُعَدّينَ	أنتِ
يُعَدّونَ	هم			يُعَدُّ	هو
يُعْدَدْنَ	هن			تُعَدُّ	هي

I hope you got most of the above conjugations right.

Form II doubled verbs are totally regular. Thus the passive of حَدَّدَ is حُدِّدَ in the past tense and يُحَدَّدُ in the present tense.

Form III doubled verbs are extremely rare and are not taught in this book.

<u>Defective Verbs</u>

Form I defective verbs, like hollow verbs, only have one set of conjugations for each of the two tenses. Do you remember the four kinds of defective verbs in Form I? If not, you should review them. In any event, **all of the Form I defectives** will conjugate in the same as يَدْعو, دعا is conjugated below. Here is that verb for both tenses in the passive voice.

Past Tense

Plural		Dual		Singular	
دُعينا	نحن	دُعيتُما	أنتما	دُعيتُ	أنا
دُعيتُمْ	انتم	دُعيا	هما (m)	دُعيتَ	أنتَ
دُعيتُنَّ	أنتن	دُعيتا	هما (f)	دُعيتِ	أنتِ
دُعوا	هم			دُعيَ	هو
دُعينَ	هن			دُعيَتْ	هي

The first thing to notice is that the final radical appears as a ي. This is due to the influence of the stem vowel of kasra used in the passive voice in the past tense. This ي will appear in the passive in the past tense for **all defective verbs**. Notice also that the final ي remains for the conjugation for هي. (This is because the pattern of kasra-yaa'-fatha is permissible.) We have seen this pattern in the *active voice* of the third category of Form I defectives. For example نسي is نَسِيَتْ for هي in the active. In the passive it would be نُسِيَتْ. **In any event, just remember that all Form I defectives have their passive past tense conjugations exactly like the verb in the chart above.** So do all defectives in Forms II-X.

Present Tense

Plural		Dual		Singular	
نُدعى	نحن	تُدعَيانِ	أنتما	أُدعى	أنا
تُدعَوْنَ	انتم	يُدعَيانِ	هما (m)	تُدعى	أنتَ
تُدعَيْنَ	أنتن	تُدعَيانِ	هما (f)	تُدعَيْنَ	أنتِ
يُدعَوْنَ	هم			يُدعى	هو
يُدعَيْنَ	هن			تُدعى	هي

The stem vowel of fatha turns the final radical into an alif maqsuura. **This will be the case for the passive voice in the present tense for all defective verbs**. When the suffix ان is added for the dual, the alif maqsuura becomes a ي and acts as a consonant. When the suffix ن is added for the pronouns هنّ and انتنّ , the alif maqsuura becomes a ي with a fatha before it (the fatha is the stem vowel) and a sukuun after it. (We have seen this before. For example كم + علـى = عَلَيْكم .) For انتِ the يـن ending blends with the alif maqsuura resulting in the same conjugation as for انتنّ. For هم the و of the suffix replaces the alif maqsuura but the stem vowel of fatha remains, giving you يُدْعَوْنَ . The same thing happens with أنتم.

Just remember that all Form I defectives will conjugate exactly the same way as the verb we have just treated here. So will all defectives in Forms II-X.

Therefore, defectives in Forms II and III will also conjugate exactly as the verb discussed above. For example, the verb سَمّى is سُمِّيَ in the past passive and يُسَمّى in the present passive. The Form III verb نادى is نوُدِيَ in the past passive and يُنادى in the present passive.

Some Notes on the Passive

I have stressed repeatedly that the passive conjugations often look like active conjugations. Now you see what I mean. You must always be aware of the context. Drills 33 and 34 will give you some practice at producing the passive. Authentic Arabic Exercise number 8 will give you some practice at recognizing the passive. Before you do those drills, read the following.

I have given you examples of the passive voice for Forms I-III using the past tense (the perfect) and the present tense (the imperfect indicative). Be aware that the passive exists in the other two moods of the imperfect, the jussive and the subjunctive. Keep in mind that the principles of shortening long vowels for hollow and defective verbs are the same in the passive as they are for the active. For example, to negate زُيرَ ("he was visited") using لم + the jussive, you will write لم يُزَرْ ("he was not visited"). You may wish to refer to the verb charts, but it should be clear to you that the passive exists in both tenses and all moods. Thus it is all the more important that you read for context.

As stated above, Drills 33 and 34 will help you in producing the passive. But make sure that you can generate the passive conjugations for any Form I, II, or III verb as well as you can generate the active voice conjugations.

Authentic Arabic Exercise number 8 will give you an article and ask you to translate it. In the key I will have some comments on a couple of things in the passage that experience tells me will be problematic for the American student. Do not look at those comments or the translation in the key until after you have given the translation your best effort. When you read and translate the passage, you will need to have all of the material covered so far in this book available in your brain, sort of the way a computer

program sits in RAM. Your previous experiences with the language may come in handy as well, since things will appear in the text which have not yet been covered.

Whenever you read an Arabic text, either for comprehension or in order to produce a good translation, always read the entire piece first, using a dictionary as little as possible. If the text is very long, read parts of it, say half a page, without a dictionary and see how much you understand. Then use a dictionary to look up a few key words if you need to. Then go on and read some more. When you have finished, read the entire text again using the same method. If you need to render a precise translation, look up the words you do not know *after the second reading* and then do your translation. There will be more on this later in the text. But try this method with Authentic Arabic Exercise number 8 even though the reading selection is not long.

That is it for the passive for now. In Chapter Four I will cover two other brief items pertaining to the passive. One is easy. The second is often a problem for some students. However, if you understand the material in this chapter, then this second item will be easy for you.

Drill 33. Convert the following sentences into the passive voice (in the past tense). Then negate the new sentences using لم + the jussive. Fully vowel all verbs and give all case endings in your answers.

١. كتبتُ هذه المقالة لجريدة "الاهرام".

٢. نادت الأمُّ ابنَها.

٣. قتل القناص رئيسَ الجمهوريةِ.

٤. دعونا الموظفين الى الحفلة.

٥. سمّوه عبدَ الله.

٦. ذكرتم اسمه في جريدتكم.

٧. سمعنا اصوات العصافير.

٨. فهموا الدروس.

٩. نشروا هذه الكتب في هذه السنة.

١٠. دمروا دبابات الجيش السوري.

١١. قابلت المراسلةُ الامريكيةُ الأديبةَ المصريةَ المشهورةَ.

١٢. عددناه قائدا عظيما.

١٣. قلتُ إنه خبير في هذا الموضوع.

١٤. بنيناها في ستة ايام.

١٥. وجدتم المدير في مكتبه.

Drill 34. Negate each sentence below in an **appropriate way**. Be aware of what you are doing. The sentences are in *different tenses, voices, and moods*. Fully vowel your answers.

١. تُدعى بطلة الرواية نادية عبد الرحمن.

٢. بيعت السيارات لمديري البنك الدولي.

٣. بحث السفير الامريكي هذا الامر مع السفير الاسرائيلي.

٤. هددنا بوقف المساهمات المالية في ميزانية الامم المتحدة.

٥. قال الممثل الفلسطيني ذلك للممثل الامريكي.

٦. نشر الكتابُ في بداية الشهر.

٧. شوهدت الفنانة المشهورة "فيروز" في "استوديو ٥٤".

٨. غنت اغاني عن لبنان.

٩. نغادر القاهرة غدا.

١٠. غنيت اغانٍ جميلة في حب الوطن.

١١. تسمى مصر "أم الدنيا".

١٢. هزت الانفجارات المباني في الجامعة الامريكية.

Authentic Arabic Exercise #8.

Below are excerpts from an interview conducted by the magazine الوسط with Muhammad Husayn
Fadl Allah, a leading figure in Hizbullah, published in November, 1993, pages 20-25.

Read the entire selection all the way through **without using a dictionary**. Note any verbs used in
the passive voice. Then look in the key to see if you have been able to determine correctly which verbs
are passive.

Now you have a much bigger task. Try to translate all of the questions and answers as well as you
can. If the vocabulary barrier is too much for you to handle, try to gist each question and answer, using
your dictionary just to look up **a few words** to help you do this.

You will note that the questions and answers incorporate much of the grammar we have had so far,
including hollow and defective verbs, active and passive participles, negation with لم, the use of ليس,
verbal nouns, the accusative predicate with the verb كان, many idaafas and noun adjective phrases, the
dual and plural, as well as grammar we have not covered yet, such as the conditional and verb forms
beyond Form III. All of this is there in addition to the passive voice. Look for all of these elements as
you read and translate the material below. If you get stuck on something, don't spend too much time on
it. Skip it and continue. When you are done, look at the translation and comments in the key.

مسألة رشدي

• ماذا يكون موقفكم لو ألف لبناني كتابًا شبيهًا بكتاب سلمان رشدي؟

لقد ألف بعض الناس كتبا اكثر من سلمان رشدي هناك مثلا كتاب "نقد الفكر الديني" الذي ينقض الفقه الديني
من الاساس وألف كثيرون كتبا مشابهة ولم تصدر فتوى باعدام أحد. مسألة رشدي ليس لها علاقة بمسألة الاسلام
والغرب. لقد استغل الغرب مسألة رشدي للحديث السلبي عن الاسلام في البداية ولذلك لم تأخذ القضية بُعْد شخص
الف كتابا يتحدث فيه عن الاسلام بشكل سلبي. هناك نقطة اخرى وهي ان سلمان رشدي لم يكتب كتاب فكر
ينقض فيه الفكر الاسلامي وانما كتب رواية تسخر وانا لا افهم ان تكون السخرية من مقدسات مليار انسان حركة
في حرية الفكر.

• هناك كاتب لبناني اسمه مصطفى جحا أُغْتِيلَ؟

لم يُعْرَفْ لماذا قتل. حتى الآن لم يُحَقَّقْ في ذلك. لو كان يُرادُ قتله على هذا الأساس لقُتِلَ منذ البداية لأنه بدأ
باعلان مواقفه قبل عشرين سنة تقريبا. الواقع ان قتله كان حادثا غامضا لم يتبنّهُ احد ولم تصدر أي فتوى في هذا
الموضوع.

• ما هي لحظة الضعف عندك؟

تلك التي اعيشها حيال المأساة التي تمس حياة الناس الذين يُشَرَّدون ويُجْرَحون وما الى ذلك.

● قصدت لحظة الضعف الشخصي؟

انني اعيش حالة انسانية طبيعية وليست فوق الطبيعة. مثلا عندما أفقد عزيزا او عندما اعيش حالة حصار شامل، فمن الطبيعي انني انسان اعيش نقاط ضعف.

● قِيلَ في السابق ان منفذي العمليات الاستشهادية ضد مقري المارينز والوحدة الفرنسية في بيروت زارا مقرك قبل التنفيذ؟

وقلت في ذلك الوقت ان هذا الكلام اسخف من ان يُرَدَّ عليه. لماذا؟ هذا الكلام يستهوي القارئ الغربي. يقولون له هناك شخص يجلس ويقنع انسانا بالجنة ثم يعطيه البركة. هناك من كتب انني خرجت لتفقد مواقع المارينز بعد التفجير وكما لو كنت قائدا عسكريا. الذين وضعوا هذه الروايات كانوا يبحثون عن شيء يستهوي الإعلام الغربي ولكن الذي يعرف موقعي يسخر من هذا الكلام.

● هل حصلت محاولات لاغتيالك في الفترة القريبة الماضية؟

تدور احاديث بين وقت وآخر وأحيانا لا اعرف عنها شيئا. آخر محاولة كانت قبل عامين ومفادها ان فريقا وظف شخصا ليصلي خلفي في صلاة الجماعة وكان يحمل حزاما مفخخا. وحاول ان ينسحب على أساس انه ينوي تجديد وضوئه وترك الحزام في مكانه بشكل طبيعي لكن المسألة أُكتُشِفَت قبل الانفجار.

Chapter 4

A. The Comparative and Superlative
B. Form IV Verbs
C. The Particles أَنَّ , إِنَّ and أَنْ
D. The Impersonal Passive

A. The Comparative and Superlative

As you know, many adjectives have the فَعِيل pattern. Among them are قَرِيب and كَبِير , بَعِيد , كَثِير and طَوِيل . For these adjectives there is a special pattern (called the elative in most textbooks) which provides both the comparative and superlative adjectives. This same pattern is also used for adjectives which vary slightly from the فَعِيل pattern and which we will study below. The pattern is not used for adjectives which are participles of derived verbs, words like مُخْلِص , مُقَدَّس and مُجْتَهِد . These words require what is called a "tamyiiz" construction. The tamyiiz is discussed in Chapter Six.

You have no doubt heard people chanting اللهُ أَكْبَر when you watch the news. اللهُ أَكْبَر is an equational sentence meaning "God is most great." The word أَكْبَر is derived form كَبِير and is used here as a superlative. It can also be used as a comparative. Look at the following sentence.

The Caliph Ali is greater than the Caliph Yazid.   الخَليفةُ علي اكبرُ مِن الخَليفة يزيد.

Thus, أَكْبَرُ مِنْ means "greater than."

The elative of طَوِيل is أَطْوَل . Thus, to say "The Nile is longer than the Tigris" we say النيلُ اطولُ من دجلة . طَوِيل also means "tall", so to say that Samiira is taller than Husayn we say سميرة اطولُ من حسين . To say that men are taller than women we say الرجالُ اطولُ من النِساء .

The above examples indicate two things about the comparative. The first is that the comparative is composed of the elative pattern plus the word مِنْ . The second is that the comparative is always masculine and singular. You might also note from the voweling that the elative pattern is a diptotic pattern.* That is, the elative never has nunation. When it is indefinite it has only two cases, nominative and accusative, with a fatha being used for the genitive case as well.

Thus the comparative structure in Arabic is quite easy. The superlative structure is almost as simple. Look at the examples on the next page.

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* For a detailed discussion of diptotes, see Chapter Two of Part III. For now, though, forget about it.

1. Jamaal Abd Al-Naasir is the most famous president in the contemporary history of Egypt.	١. جمال عبد الناصر أَشْهَرُ رئيسٍ في تاريخ مصر المعاصر.
2. Cairo, Damascus, and Baghdad are the biggest cities in the Middle East.	٢. القاهرة ودمشق وبغداد أكْبَرُ مُدُنٍ في الشرق الاوسط.
3. Damascus is the most beautiful of the Arab cities.	٣. دمشق أَجَمَلُ المدنِ العربية.
4. Mecca, Medina, and Jerusalem are among the most famous religious cities in the world.	٤. مكة والمدينة والقدس مِن أشهرِ المدن الدينية في العالم.

The above examples indicate the most common uses and meanings of the superlative in Arabic. Examine the first sentence. أَشْهَرُ رئيسٍ is an idaafa construction. Notice that the second term of that idaafa is indefinite but the English translation is definite. This is how you say "the most important (thing)" in Arabic. The noun is indefinite and is preceded by the elative pattern. The elative is always masculine singular.

The second sentence is an example of the elative with the plural - "the most beautiful cities." Again the noun (now plural) has no definite article but the meaning is definite. The elative remains masculine singular.

The third sentence shows that the plural noun can be made definite, but then you have a different shade of meaning. The elative followed by a definite plural means "the most . . . of the . . . ." Often, the definite plural noun is preceded by مِن plus the elative, as we see in sentence four. This gives the meaning "among the most . . . of the . . . ."

Please note also in the fourth sentence that the elative word اشهر is in the genitive case. As I said above, the elative pattern is diptotic, that is, it usually only shows two cases. However, any elative word that is definite or is the first term of any idaafa (even an indefinite idaafa), will show regular case endings. (See the section on diptotes in Part III if you want more information and examples.)

If you can handle all of the examples above, you will be able to deal with the comparative and superlative most of the times that you see them or need to use them. However, there a couple of more things which need to be mentioned to give a complete picture. One is the alternative forms of the elative, the other is the use of the elative in noun-adjective phrases.

First, I will mention alternative spellings of the elative for two kinds of adjectives. An example of the first kind of adjective I want to talk about is جَديد . If I asked you to form the elative of this word you would probably come up with أَجْدَد , which does exist and is correct.. However, 99% of the time in MSA, the elative for جديد is written thus أَجَدُّ . The second and third radicals are written as one with a shadda.

Similarly, the elative for هامّ is written أَهَمّ, for which there is no alternative form. These two are the most common examples of this type of spelling, but there are others.

The only other spelling issue of which you need to be aware is the elative pattern for defective active participles and for adjectives which end in a ي . For example قاصٍ means "distant." Its elative is أقصى, which ends in an alif maqsuura and is never declined for case. This is the pattern for all defective active participles and it occurs frequently. You have probably heard of المسجد الاقصى in Jerusalem.

Adjectives which end in a ي take the same pattern. The elative of غنِيّ "rich" is أغنى .

Second you need to be aware that the superlative can also be expressed by a noun-adjective phrase. أشهر رئيس can also be expressed as الرئيس الاشهر . In such a situation, all the rules governing noun-adjective agreement are in force. This means that the elative does have a feminine singular form and masculine and feminine plural forms. Most of these seldom, if ever, occur. But here they are anyway. The feminine singular pattern is فعلى . You may have seen, for example, the phrase الاسماء الحُسنّى "the most beautiful names." The masculine plural form is usually أفاعل and the feminine plural form is فعليات . You will rarely see these plural forms.

The superlative is sometimes expressed as a noun-adjective phrase, so you need to be aware of the above patterns. Also, the phrase الدول الكبرى ("the great powers"), along with some others, occurs quite often.

That is it for the elative. Drill 35 will give you some practice.

Drill 35. Each sentence below contains at least one blank and has an adjective in parentheses at the end. Put the correct form of the adjective in the blank. Often, but not always, you will need to use an elative form of the adjective. Make sure you can translate each sentence.

١. مدينة دمشق ــــــــــــــــــ من مدينة تل أبيب. (قديم)

٢. مدينة دمشق ــــــــــــــــــ عاصمة عربية. (قديم)

٣. نهر النيل ــــــــــــــــــ من نهر دجلة. (طويل)

٤. دمشق مدينة ــــــــــــــــــ جدا. (قديم)

٥. النيل ــــــــــــــــــ نهر في العالم العربي. (طويل)

٦. قضية فلسطين ــــــــــــــــــ قضية عربية. (هامّ)

٧. سميرة ــــــــــــــــــ من فوزية. بل هي ــــــــــــــــــ طالبة في الصف. (جميل)

٨. هو ــــــــــــــــــ رئيس في تاريخ هذا البلد. (غبيّ)

٩. هذه هي ــــــــــــــــــ مدن في الشرق الاوسط. (كبير)

١٠. أُذْكُرْ كل الدول ــــــــــــــــــ . (كبير)

١١. هناك مشاكل كثيرة في امريكا ــــــــــــــــــ . (وسيط)

١٢. هذه ــــــــــــــــــ فكرة سمعتها في حياتي. (سيّء) (س و ء) (The root here is)

١٣. سَيُعْقَدُ مؤتمر القمة في ــــــــــــــــــ وقت ممكن. (قريب).

١٤. "لوسي" ــــــــــــــــــ راقصة في مصر. (مشهور) (شهير) (The elative is derived from

١٥. وسائل الإعلام في امريكا ــــــــــــــــــ من وسائل الإعلام في روسيا. (حديث)

B. Form IV Verbs

The following discussion of Form IV is based largely on the active voice. For the passive conjugations, which you should be able to predict anyway once you know the active, see the charts at the end of this book. You need to familiarize yourself with the passive conjugations - the drills on Form IV in this chapter will include use of the passive voice.

Form IV verbs are characterized by أ prefixed to the root and a sukuun placed over the first radical. For example أَخْبَرَ , أَكْرَمَ , and أَجْلَسَ . Form IV verbs are almost always transitive and often have a causative meaning. For example, جلس means "to sit" whereas أَجْلَسَ means "to seat (someone)."

In the past tense they conjugate just like all verbs you have seen. You can refer to the charts at the end of this book if you need to.

In the present tense, these verbs have a voweling pattern close to those of Forms II and III. The vowel on the prefix is a dhamma and the stem vowel is a kasra. The sukuun remains on the first radical. Here are the present-tense conjugations for the verb أَكْمَلَ , يُكْمِلُ ("to complete"). Note that the أ prefix for the past tense is dropped entirely in the present.

Plural		Dual		Singular	
نُكْمِلُ	نحن	تُكْمِلانِ	أنتما	أُكْمِلُ	أنا
تُكْمِلونَ	أنتم	يُكْمِلانِ	هما (m)	تُكْمِلُ	أنتَ
تُكْمِلْنَ	أنتن	تُكْمِلانِ	هما (f)	تُكْمِلينَ	أنتِ
يُكْمِلونَ	هم			يُكْمِلُ	هو
يُكْمِلْنَ	هن			تُكْمِلُ	هي

These conjugations probably seem pretty easy to you by now, and I do not think you need me to go through an explanation of the conjugations above. You should note, however, that a present-tense Form IV verb, when it is unvocalized, will look like a Form I and a Form II. So, when you are reading a text and come across a new verb in the imperfect which has only three consonants after the prefix, you will have to decide what form it is by using your dictionary along with the context. For example يعلم can mean "to know," "to teach," or "to inform" depending on whether it is Form I, II, or IV (يَعْلَمُ , يُعَلِّمُ , or يُعْلِمُ). There will be more on this after I have finished discussing Form IV verbs.

The command conjugations are formed from the jussive, as is the case with all verbs. أَكْمَلَ means "to complete." To tell someone to complete a lesson, we first derive the jussive تُكْمِلْ. Then we drop the تـ

prefix and are left with كْمِلْ . Thus, we have a word which begins with a consonant followed by a sukuun, so we need to add a prefix. In Form IV the prefix is a fatha over a hamza which is seated on an alif. So we add أ to كْمِلْ and get أَكْمِلْ . This hamza never elides. **Form IV is the only form whose commands begin with أ .**

Below you will read discussions of the kinds of Form IV verbs (hollow, defective, etc.). Note that for all of them, the command form always has the prefix of أ added to it, even if the process by which the command is derived yields a consonant followed by a vowel. You will see what I mean below.

The verbal noun of أَكْمَل is إِكْمَال . All Form IV sound verbs will have the same pattern. Thus, the verbal noun of أَسْلَمَ "to submit" is إِسْلَام .

The active participle of a Form IV is formed just as in Forms II and III. Thus "one who submits" (from أسلم) is a مُسْلِم which must always be mispronounced on the evening news. ("Moslem" is not an Arabic pronunciation; it should be "Muslim" with the u short and not ever pronounced with great stress as in "Mooslim." A "Mooslim" is a Muslim with antlers.)

The passive participle is formed by changing the stem vowel from a kasra to a fatha just as in Forms II and III. The passive participle of أَدْرَج ("to include") is مُدْرَج ("included").

The pattern for the passive voice in the past tense is أَكْمِلَ , and in the present passive it is يُكْمَلُ .

Hollow Verbs

Form II and III hollow verbs are completely regular. Form IV hollow verbs present some of the difficulties that their Form I counterparts do. However, Form IV hollow verbs all conjugate the same way regardless of whether the middle radical is a و or a ي. The principle of shortening the hollow radical applies in Form IV for both tenses exactly as it applies in Form I, so Form IV hollow verbs should not be too difficult to master. For example, أَقَامَ "to reside" and "to build" is the form IV of the verb قَامَ. For أَقَامَ, we shorten its alif in the past tense whenever the Form I قَامَ would shorten its alif. However, in Form IV the alif is always shortened to a fatha regardless of the identity of the middle radical. Thus "I resided" is أَقَمْتُ, whereas "I stood" is قُمْتُ. The latter word has a dhamma for the stem vowel because of the category to which the verb belongs. But the former, like all Form IV hollow verbs, will always have the alif replaced by a fatha whenever shortening is required. Remember that the middle radical is shortened in Form IV for the same conjugations and for the same reasons as Form I.

In the imperfect, all Form IV verbs have as stem vowel of a ي or a kasra if the ي needs to be shortened. The ي will be shortened exactly as the middle radicals are shortened in Form I. The present tense of أَقَامَ is يُقِيمُ for هو but is يُقِمْنَ for هن. This parallels the Form I situation precisely. The only difference is that in Form I the radical can be represented by a و or a ي or by an alif, depending on the category of the Form I verb. This is not the case in Form IV.

The shortening occurs in both tenses and in all moods, just as in Form I. Below are the past tense, imperfect indicative, and jussive conjugations for the Form IV أَقَامَ , يُقِيمُ

Jussive	Present	Past	Singular
أُقِمْ	أُقِيمُ	أَقَمْتُ	أنا
تُقِمْ	تُقِيمُ	أَقَمْتَ	أنتَ
تُقِيمِي	تُقِيمِينَ	أَقَمْتِ	أنتِ
يُقِمْ	يُقِيمُ	أَقَامَ	هو
تُقِمْ	تُقِيمُ	أَقَامَتْ	هي
			Dual
تُقِيمَا	تُقِيمَانِ	أَقَمْتُمَا	أنتما
يُقِيمَا	يُقِيمَانِ	أَقَامَا	هما (m)
تُقِيمَا	تُقِيمَانِ	أَقَامَتَا	هما (f)
			Plural
نُقِمْ	نُقِيمُ	أَقَمْنَا	نحن
تُقِيمُوا	تُقِيمُونَ	أَقَمْتُمْ	أنتم
تُقِمْنَ	تُقِمْنَ	أَقَمْتُنَّ	أنتن
يُقِيمُوا	يُقِيمُونَ	أَقَامُوا	هم
يُقِمْنَ	يُقِمْنَ	أَقَمْنَ	هن

Now try to derive the imperative for أَقَامَ for أنتَ , then read what follows to see if you did it correctly.

To form the imperative, we take the jussive for the second person (in this case masculine singular), and get تُقِمْ . When we drop the prefix we get قِمْ . This gives us a word which begins with a consonant followed by a vowel. Normally قِمْ would therefore be the command. However, **ALL FORM IV VERBS HAVE THE SAME PREFIX IN THE COMMAND CONJUGATIONS NO MATTER WHAT.** Thus we add أ and get أَقِمْ . The prefix avoids the possibility of mistaking the command of a Form IV hollow for a Form I hollow. For example, the command for قَامَ is قُمْ and when unvocalized it could otherwise be mistaken for a Form IV command.

Now, try to derive the other commands for أَقَامَ and then look at the answers on the next page.

Command	Pronoun
أَقِمْ	أَنْتَ
أَقِيمِي	أَنْتِ
أَقِيمَا	أَنْتُمَا
أَقِيمُوا	أَنْتُم
أَقِمْنَ	أَنْتُنَّ

Make sure you understand why these commands are formed the way they are before you go on.

The verbal noun of أَقَامَ is إِقَامَة. All Form IV hollow verbs will have the same pattern.

The active participle of this verb is مُقِيم and the passive participle is مُقَام.

In the passive voice, the verb becomes أُقِيمَ in the past tense and يُقَامُ in the present.

Assimilated Verbs

Assimilated verbs in Form IV are regular with respect to their conjugations in both tenses. The only irregularity they have is with respect to the derivation of their verbal nouns.

أَوْجَدَ is the Form IV of وَجَدَ and means "to create." In the past tense it conjugates like any verb. In the imperfect it is يُوجِدُ. The و of the root remains, as does the first radical in any Form IV, and is followed by a sukuun, just as the ك is in يُكْمِلُ. The remaining conjugations for Form IV assimilated verbs are in the charts.

The active participle is مُوجِد and the passive participle is مُوجَد. The verbal noun is إِيجَاد. The و of the root and the kasra of the prefix do not go together in Arabic, and thus the verbal noun has a ي where the و would normally be.

The passive voice in the past tense is أُوجِدَ and in the present it is يُوجَدُ.

Doubled Verbs

أَعَدَّ is a Form IV doubled verb meaning "to prepare." Note that the ع, the first consonant of the root, is not followed by a sukuun as is normally the case in Form IV.

Form IV doubled verbs are like their Form I counterparts with respect to the breaking apart of the doubled radical for certain conjugations. Do you remember this from the discussion of Form I?

In the past tense, certain conjugations begin with consonants. Whenever that is the case, the second and third radicals are separated. Thus, to say "I prepared," we say أَعْدَدْتُ. Here we have a completely normal Form IV conjugation. All three radicals appear, and we even have a sukuun over the first radical. Whenever the suffix begins with a vowel, the second and third radicals are written as one letter with a shadda. Thus, "they prepared" is أَعَدّوا.

In the imperfect there is also the issue of when to break up the last two radicals and when to write them as one. Again, in Form IV the rules for writing the last two radicals are the same as for Form I. يُعِدُّ is the imperfect for هو. Note that the vowel of the prefix is a dhamma, as it is for all Form IV verbs. Note also that the stem vowel is a kasra and that it is written one space earlier than it would be if this were not a doubled verb. The two دʼs are written as one, since the suffix begins with a vowel. If we conjugate the same verb for هنّ, we will break up the last two radicals, since the suffix will begin with a consonant. Thus we get يُعْدِدْنَ. Now the stem vowel is between the second and third radicals.

In the jussive, the same rules apply as for Form I doubled verbs. You can either use the true jussive (which nobody does anymore - making you the only one[*]), or you can use the subjunctive-like endings for the big five. If you use the jussive (don't), remember when to break up the last two radicals just as you would in Form I. Thus "he did not prepare" can be written two ways: لم يُعْدِدْ :) and لم يُعِدَّ). The latter is much more common.

Check your verb charts at the end of the text if you have any questions.

The commands are formed along the same lines as they are for Form I doubled verbs. You can use either the jussive or the subjunctive to form the command. You must add أ as a prefix. Thus, "prepare" is أَعْدِدْ or أَعِدَّ.

The verbal noun is إِعْداد.

The active participle is مُعِدّ and the passive participle is مُعَدّ.

The passive voice pattern in the past tense is أُعِدَّ, and in the present it is يُعَدُّ.

Defective Verbs

Form IV defectives conjugate just like their Form II and III counterparts in both tenses. أَجْرَى "to hold or conduct (talks)" is a common such verb. For أنا in the past tense, the verb is أَجْرَيْتُ and for the imperfect indicative it is يُجْرِي) أُجْرِي for the pronoun هو).

_____

[*] You may occasionally see the jussive used in poetry, but rarely if eveer in prose.

In the jussive do not forget to shorten the ي to a kasra when necessary. The same is true for the commands.

The verbal noun for أَجْرى is إِجْراء .

The active participle is مُجْرٍ and the passive participle is مُجْرًى.

In the passive voice in the past tense is أُجْرِيَ, and in the present, يُجْرى .

Now do Drill 36. Then ponder the announcement below.

Drill 36. Read each sentence below carefully. Indicate all case endings in each sentence. Then translate each sentence into English. Then negate each sentence in an appropriate way. Be careful; different tenses and voices are used. Not all verbs are Form IV.

١. أكرموا اساتذتهم.

٢. اثار الوزير قضية فلسطين.

٣. ألقي القبض عليه.

٤. أجب على كل سؤال.

٥. عانت مصر من الفقر.

٦. أصيب عدد كبير من الجنود بجراح.

٧. من يعد الطعام لنا؟

٨. نعيد بناء البيوت التي فجّرها الاسرائيليون.

٩. اسفرت المباحثات عن نتائج إيجابية.

١٠. أعطني عنوانك.

Part II:

Give the meanings of each verb below. Then give its active participle and the participle's meaning. Then give the verbal noun and its meaning for each verb.

أسلم   افاد   اثار   اوضح   أعطى

Give the meaning of each verb below. Then produce the passive participle of each verb and the participle's meaning.

الغى   اعد   اراد   اصاب

Give the command conjugation for انتَ for the following verbs.

اكمل   اجاب   اعطى   اعد

Give the jussive conjugations for the following verbs in the passive voice for the pronouns هم , هي , هو and هن .

اكرم   اعد   اعطى   اصاب

إعْلان هام An Important Announcement

You have covered by now a considerable amount of the grammar which you need to know in order to be able to read, write, speak, and understand Arabic. This book, of course, will basically be of help to you in reading and to a lesser extent in writing the language. I would like to take some time at this point to highlight some points about reading Arabic based upon my experience as a student and teacher of the language.

Most American students do not achieve real proficiency in reading Modern Standard Arabic. On a scale of 1 to 10, with 1 being inept and 10 being able to read literature for pleasure, most students of the language after three or four years of university study would be between 1 and 3 with respect to their ability to read. Even the front page of a newspaper is essentially beyond them. Of course, this is not true of all students, especially those who go off to Middlebury for intensive study in the summer or those who go to the Center for Arabic Study Abroad in Cairo, but it is true of the vast majority, even those who do very well in class.

I believe that there are essentially three reasons for this problem.

The first reason, as you must be aware, is that students are often notoriously weak in grammar and thus cannot even begin to deal with an authentic text. This book is aimed in large part at alleviating that particular problem.

The second reason is technique. The typical American student, when confronted with a new text, reads each word as if he or she is terrified of the next word. Normally, the student will grab a dictionary and begin to read each word in isolation, and as soon as he sees a new word (that is, immediately), he rushes through the dictionary to find its meaning, write it down, either in list form, on flash cards, or on the text itself. Usually, he writes down the wrong definition. Then, after misunderstanding that word, he reads one word at a time until he finds another new word (usually the very next word) and proceeds to misunderstand it. Several hours later (if the student has not just given up and gone off to do something more rewarding and less painful) the student has a long list of words, or flash cards, or an Arabic text so filled with English that both the Arabic and English are illegible (which is a good thing, actually, since the English definitions are probably wrong anyway).

The third reason is that Arabic has a very large lexicon. Therefore the student faced with an authentic text is often going to find new words even if he is at a relatively advanced level.

Thus poor grammar, poor technique, and the fact that Arabic has a very large vocabulary, combine to kill the student's self confidence and his interest in the language.

You, that means <u>YOU</u>, are now in the process of overcoming the first hurdle, the grammar. As you can see, it takes effort, but it is not beyond the capacity of the average congressman to learn the grammar

(journalists maybe, but not congressmen). If, and only if, your grammar is strong, you can learn to overcome the other two hurdles.

Reading for Comprehension

In order to learn to read authentic Arabic texts you need to practice reading in a certain way. Let's say that you are trying to read a two-paragraph article on the front page of a newspaper. What should you do first?

First, read the headline even if you do not understand it. Read the headline and then go to the first paragraph. Usually most of the words in the headline will be repeated in the first paragraph, and often synonyms are given.

So, now you have read the headline, you may not be sure what it says, but you have bravely gone on to the first paragraph without having used your dictionary.

Read the entire first paragraph twice before you even think of using your dictionary. The first paragraph will be anywhere from one to three sentences long in most articles. After you have quickly read the paragraph twice, decide whether or not you understand it. If you do not (you probably won't), decide who or what is the subject of each sentence, what the verb is, and what the object is, if there is one. If you locate the subject, your grammar should give you a good idea of how to look it up in the dictionary if you need to. The same will be true for the verb. But if your grammar is weak, you will have a horrible time looking up the words you need to know. There will be much wailing and gnashing of teeth. (All to no avail, I might add.)

Once you have identified the subject, verb, and object of each sentence and have looked them up if they are new words, skip the other new words in the first paragraph and go on to the second paragraph. Read the second paragraph exactly as you read the first.

Then look at the headline again and see if it makes more sense to you now. By now you should have at least a good general understanding of what the article is about.

Read the article again, this time all the way through, and see how much you now understand. Then, if you wish, look up some of the remaining words you do not know. Unless the number of new words in an article is very few - *do not look up every single word you do not know*. You will not remember them all anyway. Your time would be better spent doing more reading.

The entire process should not take more than fifteen minutes.

I strongly advise you never to make word lists or use flash cards, or write down the English meanings on the text. This takes a great deal of time. Furthermore, you will never sit down and try to memorize your lists of words in isolation, and if you did, you would not remember them very long (i.e.,

more than a day at most). Instead of trying to memorize the new words, your time would be better spent either rereading the same text for a third or fourth time or reading a new text using the same method. So as you go through a text in the manner I outlined above, do not write down the meanings of the words you look up and look up as few words as you possibly can. Instead of carrying flash cards with you on the bus or to meetings or whatever, take an Arabic newspaper and read something in it.

This method will help you retain new words without the need for memorizing lists. Furthermore, since the vocabulary of newspapers is limited, you can teach yourself to read the front page of Arabic newspapers in three to six months if you follow this method and read at least one or two articles every day. Of course, there will always be some new words, but the essential vocabulary can be learned in three to six months.

This method will not work if your grammar is weak. This is especially true due to the nature of the writing system which often spells very different words in the same way when these words are unvocalized. When you read the words in context, your knowledge of the grammar will greatly help you to decipher the text. For example, look at the sentences below. Read them and try to translate them. Then look at my discussion which follows.

<div dir="rtl">

لم يعد الرئيس قراءة التقرير.

لم يعد الرئيس قراءة التقرير هامة.

</div>

The verb in the first sentence is the jussive of أَعَادَ, which is a Form IV hollow verb. The verb means "to return (something)" but when used with a verbal noun it means to redo whatever the verbal noun is. The verbal noun in question is قِراءة which means "reading." The subject of the sentence is الرئيس . The sentence reads: The president did not reread the report." You should have seen that تقرير is a Form II verbal noun from قرّر and means either "decision" or "report." Here it means report and it is the second term of an idaafa.

You might ask, "Now Jim, how do you know that the verb يعد is the jussive of the Form IV أعاد and not something else"? I would answer that no other rendering of يعد makes sense. It could not be يَعُدْ "he did not return," for example, because that reading does not make sense here even though it is a legitimate reading of the three letters. The same is true for any other possible reading of those letters. None of them makes sense in the sentence, so only one reading is possible. It is the context, THE CONTEXT, THE CONTEXT, **THE CONTEXT** which gives the word its meaning.

Now let's look at the second sentence. The typical student will read it and think that the only difference between it and the first sentence is the word هامة at the end. If that were the case, what would the sentence mean? هامة is an adjective (the active participle of the verb هَمّ "to be important") meaning "important." What is it doing in the sentence? What is or is not important? You cannot just add "important" to your translation without making a significant change in your English sentence. Thus, maybe there just might be something different about sentence two in addition to the word هامة. Look at the verb. It is no longer يُعِدْ . So what can it be? The answer is that the verb is the jussive of عَدَّ which is

a Form I doubled verb meaning "to consider (something to be something)." Since the verb is doubled, the subjunctive is used with لم in place of the actual jussive. The sentence is "The president did not consider the reading of the report important."

Sentence two cannot be understood until the last word has been read. Therefore, if you do not read for context, you will not understand it. If you look up each word in isolation you will never figure it out. I hope I have made my point.

Incidentally, here are some of the possible readings of يعد fully vocalized. يُعِدُّ , يَعُدُّ , يُعَدُّ , يُعِدْ , يَعُدْ , يُعَدَّ , يَعِدْ , يُعِدْ , and يُعَدَّ . All of these are actually words which have meaning. Other readings are possible but not all of them have meaning when applied to the combination يعد with the jussive.

By the way, the two sentences above, with which you have just struggled, were given to two friends of mine, both of whom are native speakers of Arabic and both of whom teach Arabic for a living. Each of them had difficulty, especially with the second sentence, which they had to read two or three times. They both said that the word هامة in the second sentence is what clued them in on the meaning of the verb and thus gave them their proper understanding of the sentence. So even native speakers have to read for context. If even they have to do so, then what about you?

If you adopt the method I outlined above, you will be forever free from memorizing lists of words. Read every day and your vocabulary will begin to stick with you. Many words you will only have to look up once or twice. Some words may have to be looked up on a number of occasions before the brain commits them to long-term memory, but these will only be about ten per cent of the new words you learn. But for this method to work you have to work. No language is learned overnight. You need to work on Arabic each day. Not for 12 hours, but for about an hour and sometimes less. In six months, if you do this, and if you learn the grammar, the front page of newspapers will be no big deal to you. You can speed up the process by working harder. Once you get comfortable with the descriptive front-page articles (or even before then), try your hand at editorials and opinion pieces. They will be more difficult, but in a relatively short time they will cease to be a problem if you follow the same method.

More on the subject of learning to use Arabic is presented in Part III of this book.

C. The Particles إنَّ , أنَّ , and أنْ

This section is a bit long, but do not confuse length with difficulty. Read it carefully and then do the drills which follow.

These three words cause more than their fair share of trouble. The following explanation will try to avoid some of the pitfalls in other texts when they try to explain how these words are used. My explanation will be practical and not theoretical and it will cover all you need to know about these funny little words.

I will begin this discussion with إِنَّ, which is the simplest of the three words. إِنَّ has two major uses in this language. First, it is often used **at the start of a sentence** and has the meaning of "verily" or "indeed." Often today we do not even translate the word. Often these sentences are equational sentences.

(Verily) the reporter is a jerk.   إِنَّ المراسِلَ مُغَفَّلٌ.

"Verily" is in parenthesis because it is not really necessary to translate. Sometimes it has the meaning of "indeed" but usually it too can be left out.

Now look at the noun المراسِل, which follows إِنَّ . The noun is in the accusative case. إِنَّ is often followed by a noun which must be in the accusative case, or by a pronoun suffix. If the clause after إِنَّ is an equational sentence, as is the case in the sentence above, the predicate will be in the nominative. Thus, مغفّل is in the nominative case.

In an early chapter of this book, I told you that the subject of a sentence is usually in the nominative and that if it is not nominative it will be clear as to why. Here is such an example. As soon as you see إِنَّ followed by a noun, that noun must be accusative.

إِنَّ can also be followed by a pronoun suffix. Look at the sentence below.

You are a great student.   إِنَّكَ طالبٌ عظيمٌ.

Here again you have an equational sentence. This time the subject is the suffix كَ (which is understood to be accusative by Arab grammarians) followed by the predicate in the nominative case.

Sometimes you will see إِنَّ followed by هُنا , هُناك , or a prepositional phrase. Look at the sentences below.

1. There is a book on the table.	١. إِنَّ هناك كتابًا على الطاولة.
2. There is a book on the table.	٢. إِنَّ على الطاولة كتابًا.

إِنَّ is used in such a way when the subject of the following clause is indefinite. The subject comes after هناك or the preposition, but it remains accusative as if it had come immediately after إِنَّ. The subject of the clause after إِنَّ is known as اسم إِنَّ (the noun of إِنَّ) and the predicate is called خبر إِنَّ (the predicate of إِنَّ). The اسم of إِنَّ is always accusative.

إِنَّ is never *immediately* followed by a verb. A noun or a pronoun suffix must come between it and a verb. You will see examples of this in the middle of the next page.

إِنَّ is also used to mean "that" with the verb قال . For example:

The minister said that the questions of the reporter were ridiculous.

قَالَ الْوَزِيرُ إِنَّ أَسْئِلَةَ الْمُرَاسِلِ سَخِيفَةٌ.

إِنَّ is always used with قَالَ to mean "that" as in "He said that such and such is the case." In English we sometimes leave the word "that" out. We cannot do so in Arabic. إِنَّ must still be followed by a noun in the accusative or a pronoun suffix, or by a prepositional phrase or word such as هناك followed by an indefinite subject. In other words, إِنَّ works the same way with قَالَ as it does when it is by itself and has the meaning of "verily" or "indeed." Note that إِنَّ will be used with قَالَ no matter what form the verb takes, even if the active participle of the verb is used. See the example below.

He stood up saying that Egypt is for the Egyptians.

قَامَ قَائِلًا إِنَّ مِصْرَ لِلْمِصْرِيِّينَ.

One last thing about إِنَّ . Sometimes, for matters of style, an author may wish to have a verb immediately follow إِنَّ . Since إِنَّ cannot be followed by a verb, as I said above, the author will insert what is called a "dummy pronoun" (ضَمِير الشَّأْن) between إِنَّ and the verb. For example.

| 1. They said that the idols were smashed. | ١. قَالُوا إِنَّ الْأَصْنَامَ كُسِّرَتْ. |
| 2. They said that the idols were smashed. | ٢. قَالُوا إِنَّهُ كُسِّرَتِ الْأَصْنَامُ. |

The first sentence contains the normal syntax. The second sentence means the same thing, but the verb has been placed after إِنَّ so a dummy pronoun must be attached to إِنَّ so that إِنَّ will not be followed immediately by a verb. **The dummy pronoun is always ه** . The use of the changed syntax and the dummy pronoun is a matter of style only. The dummy pronoun is not translated.

Now a second-last thing about إِنَّ . When pronoun suffixes are attached to it for the first person singular and plural, there are to two possible renderings of each. For the first person singular they are إِنِّي (pronounced "inni") and إِنَّنِي (pronounced "innani"). For the first person plural they are إِنَّا (pronounced "inna") and إِنَّنَا (pronounced "blahyech;" just kidding, it is pronounced "innana"). You may use any of these you wish. You will see and hear all of them.

The next word to be discussed is أَنَّ . أَنَّ also means "that" as a conjunction. It is used with verbs of cognition or which are used to state a fact. For example.

| 1. He mentioned that the Arabic language is beautiful. | ١. ذَكَرَ أَنَّ اللُّغَةَ الْعَرَبِيَّةَ جَمِيلَةٌ. |
| 2. I heard that the reporter is from Beirut. | ٢. سَمِعْتُ أَنَّ الْمُرَاسِلَ مِنْ بَيْرُوتَ. |

Note that in both sentences أَنَّ is followed by a noun in the accusative. It can also be followed by a pronoun suffix. In other words, أَنَّ works the way إِنَّ does. However, إِنَّ is only used with the verb قَالَ whereas أَنَّ is used with a number of verbs.

Students are often confused about what verbs can use أَنَّ. They are also often confused about the meaning of life. Here I can only deal with the former issue. Basically, any English verb which uses "that" and is then followed by a noun and a non-subjunctive verb has an Arabic counterpart that uses أَنَّ. "I heard that," "I learned that," "I believe that," etc. Here are more examples.

1. The newspaper has learned that the president is traveling to Tunis.	١. عَلِمَت الجريدةُ أَنَّ الريسَ يسافر الى تونس.
2. Official sources have confirmed that the talks have been postponed.	٢. أكّدت مصادر رسمية أَنَّ المباحثات مُؤَجَّلةٌ.
3. We know that they lied.	٣. نعرف أَنَّهم كذبوا.
4. He insisted that the film was good.	٤. أصرَّ على أَنَّ الفيلمَ جيدٌ.

The English sentences above all use "that" as a conjunction. "That" is followed by a noun or a pronoun (just like the Arabic) and the noun or pronoun is followed by a verb in any tense or mood except the subjunctive.

Notice the last sentence has a verb which requires a preposition. When that is the case, the preposition is written and then أَنَّ is written after it. If the preposition has only one letter, it will be attached to أَنَّ. On some occasions, the preposition can be dropped without changing the meaning. For example اخبرني أنّهُ مسافر غدا and اخبرني بأنّهُ مسافر غدا both mean the same thing.

Like إِنَّ, أَنَّ has two spellings and pronunciations when the first person singular and plural pronouns are attached. أنّي and أنّني ("anni" and annani"), are for the singular, while أنّا and أنّنا ("anna' and annana"), are for the plural.

The English and Arabic verbs are all verbs of cognition or relate to the statement of fact. So, if you are trying to produce Arabic, and you are not sure whether or not to use أَنَّ, think of the English. If it uses "that" as discussed above, then most likely the Arabic will use أَنَّ.

Now, when you are **reading** an Arabic text (something you should do every day), there is no excuse for not being able to spot أَنَّ. If it is used without قال and is followed by a pronoun suffix or a noun, then it must be أَنَّ. It cannot be the third word we are about to discuss, أَنْ, because that word is followed only by a verb and never by a pronoun or a noun.

Now we come to أَنْ. أَنْ also means "that"; it can also mean "to." أَنْ is used with verbs which imply doubt, desire, fear, or some other emotion, or even commands which must be carried out. Students often desire a list of these verbs. However, the best way is to learn them is through exposure to the language. Below are some examples. Look at them closely.

1. He wants to study Arabic.	١. يريد أَنْ يدرسَ العربية.
2. They asked me to help them.	٢. طلبوا مني أَنْ أساعدَهم.
3. You (pl) were able to understand this lesson.	٣. تمكنتم من أَنْ تفهموا هذا الدرسَ.
4. We ordered him to fight in the path of God.	٤. أمرناه أَنْ يقاتِلَ في سبيل الله.
5. We ordered that he fight in the path of God.	٥. أمرنا أَنْ يقاتِلَ في سبيل الله.
6. The Mujahiduun demand that the foreign forces be withdrawn.	٦. يطالب المجاهدون بأَنْ تُسْحَبَ القواتُ الاجنبية.

The Arabic verbs all fall into the categories mentioned above. They all deal with something that has an element of doubt or emotion. They all take أَنْ, which is always followed by a verb in the subjunctive. Notice that the verbs in each clause need not have the same subject.

Look at the third sentence. The first verb is تمكّن which is a Form V verb meaning "to be able." This verb, like many other verbs, requires a preposition before its object. For this verb the preposition is مِنْ. So in order to use this verb to say that someone is or was able to do something, the preposition مِنْ must be included. Therefore أَنْ is written after مِنْ. Students often find the juxtaposition of a preposition and أَنْ to be strange. However, any verb which has a preposition and requires أَنْ will usually have the preposition written before أَنْ. The sixth sentence is another example. Here the preposition بـ is attached to أَنْ since the preposition consists of only one letter. With some verbs, the preposition can occasionally be dropped before أَنْ as is the case with أَنْ.

Now look at sentences four and five. In sentence five, the direct object, ه, is omitted from the verb أمر. This is an alternative way of saying the same thing. It is very similar to what we sometimes do in English. So instead of saying that "We ordered him" to do something, we can say "We ordered that he do something." Notice that "We ordered that he do something" has the verb "to do" in the subjunctive, just as the Arabic would.

If you are producing Arabic and do not now whether to use أَنْ or أَنَّ, ask yourself what would be the case in English. If your English sentence uses "that" as in "We discovered that the Emperor has no clothes," then أَنَّ is called for in Arabic. If, on the other hand, the sentence calls for "to" as in "We wish to give the Emperor some clothes," then أَنْ will most likely be called for in Arabic. Additionally, if the English sentences requires "that" followed by the subjunctive as in "We demand that she take off the Emperor's clothes," then أَنْ will once again be called for. The rules in this paragraph apply almost always. Seldom will this method ever fail you.

One final note about أَنْ. أَنْ and the subjunctive verb which follows it can always be replaced by the verbal noun of that verb. For example:

1. He intended to study Arabic.	١. نوى أَنْ يَدْرُسَ العربية.

2. He intended to study Arabic.	٢. نوى دراسةَ العربيةِ.

We can replace أَنْ يدرسَ with the verbal noun of درس which is دراسة. The verbal noun will be in the accusative case in this sentence because it is the object of the verb. The meaning will stay the same.

You should realize that this use of the verbal noun parallels the substitution of the verbal noun for the subjunctive used with لِ as was discussed in Chapter One of Part II. The difference is that **both أَنْ and the subjunctive verb** are replaced by the verbal noun. In constructions using لِ and the subjunctive verb, the verb is replaced by its verbal noun, but the لِ remains. To clarify and refresh your memory, look at the examples below.

1. He wants to go to Jordan.	١. يُريدُ أَنْ يذهبَ الى الاردن.
2. He wants to go to Jordan.	٢. يريد الذهابَ الى الاردن.
3. He wants to read a newspaper every day.	٣. يريد قراءةَ جريدةٍ كل يوم.
4. He studied the Quran in order to understand Islam.	٤. دَرَسَ القرآن لِيَفْهَمَ الاسلامَ.
5. He studied the Quran to understand Islam.	٥. درس القرآن لفَهْمِ الاسلامِ.
6. He studied the Quran to understand something about Islam.	٦. درس القرآن لفهمِ شيءٍ عن الاسلامِ.

Sentences one and two demonstrate again that the verbal noun replaces both أَنْ and the subjunctive verb. Also, they show that the verbal noun is going to be definite when it replaces a verb, as was discussed in Chapter Two of Part II. Sentence three shows an exception to the verbal noun's being made definite. Here it is used in an indefinite idaafa. This was also discussed in Chapter Two of Part II.

Sentences four, five, and six show لِ used with a subjunctive verb, and with the verbal noun of that verb. In sentence five, the verbal noun is definite (in this case because it is in a definite idaafa). In sentence six, the verbal noun is indefinite because it is being used in an indefinite idaafa. Again, this was discussed in detail in Chapter Two of Part II.

The rule should be clear now. When a verbal noun is written in place of the subjunctive verb, that verbal noun will usually be made definite. It will only be indefinite when there is a need to put it into an indefinite idaafa. In addition, do not forget that both أَنْ and the verb are replaced by the verbal noun. However, in constructions using لِ plus a subjunctive verb, the subjunctive verb alone is replaced. The لِ remains.

Also note that sometimes this substitution can be done with أَنَّ but not always. For example, أخبرني بأنه فقد كتابَه can be changed to اخبرني بفقدانِه كتابَهُ. However, sometimes this cannot be done. Usually the context will tell you this.

Now do Drills 37 and 38.

Drill 37. Fill in the blanks in the sentences below with إنَّ , أنَّ or أنْ as appropriate. Sometimes you may have to add a pronoun suffix to your answers, so be careful.

١.   أكدت مصادر رسمية _____ خطة الوزير الامريكي فشلت.

٢.   نطالب الحكومة بـ _____ تطلق سراح المساجين.

٣.   ارادوا _____ يحضروا المؤتمر الصحفي.

٤.   نسمح لهم بـ _____ يقولوا ما يريدون.

٥.   علمنا _____ ممثّلينا في المجلس مجرمون.

٦.   أخبروني بـ _____ يعودون.

٧.   لم نقل لهم _____ محمد عبده (a man's name) مغن مصري.

٨.   _____ اللغة العربية اجمل لغة في العالم.

٩.   افكّر في _____ اسافر الى الكويت.

١٠. نرفض القولَ بـ _____ قضية فلسطين اهم مشكلة في منطقة الشرق الاوسط.

Drill 38. Read and translate each sentence. Then rewrite each sentence replacing أَنْ + the verb in the subjunctive (or أَنَّ plus pronoun and the verb) with the verbal noun. Here is an example.

يريد أَنْ يخرُجَ من الصف.

يريد الخروجَ من الصف.

١. خاف من أنْ ينسى العربية.

٢. قرروا أنْ يركّزوا على قواعد اللغة العربية.

٣. نحب أنْ ندرس العربية.

٤. نوينا أنْ ندافع عن انفسنا.

٥. طلبوا منّي أنْ أرافقَهم الى باريس.

٦. لم يُرِدْ أنْ يغادر البلد.

٧. لا تفكّر في أنْ تسافر الى اروبا قبل الحصول على البكالوريوس.

٨. أخبرناهم بأنَّهُ سافر الى مصر.

٩. أكّد الوزير أنه فهم المشكلة.

١٠. أمر بأنْ يذهبوا الى جبهة القتال.

D. The Impersonal Passive

In Chapter Three of Part II, I mentioned that there were two other items concerning the passive which I wanted to mention. The first of these two is the impersonal use of the passive. It is often a problem for students, especially for students who do not have an understanding of the use of participles in Arabic, or who have trouble understanding that verbs sometimes require prepositions before their objects. Look at the sentence below, which is in the active voice.

$$\text{بحثنا عن الكُتُبِ.}$$

The sentences says "We looked for the books." Note that the verb in the sentence has a preposition before the object. The preposition is عن and it puts الكتب in the genitive case. The preposition is really an integral part of the verb. If we removed the word عن we would change the meaning of the sentence to "We discussed the books." الكتب would then be the direct object of the verb and would be in the accusative case.

Now, let's convert this sentence to the passive voice. We want to say "The books were looked for." Now, what most students will do is the following: بُحِثَت عن الكتبِ . THIS IS **WRONG,** *WRONG,* **WRONG.** It's just not right. *Whenever the object of a passive verb is really the object of the preposition that goes with that verb, the verb must always be masculine singular.* Thus the correct answer is: بُحِثَ عن الكتبِ .

No doubt you need more examples. Look at the next two sentences in the active voice.

1. They criticized the recommendations.	١. ندّدوا بالاقتراحات.
2. We agreed on the changes.	٢. وافقنا على التغييرات.

The verb in the first sentence is ندّد بـ which means "to criticize." Now we wish to say that the recommendations were criticized. *Since* الاقتراحات *"the recommendations" remains the object of the preposition, instead of becoming the subject of the passive sentence as would otherwise be the case, the verb* ندّد *must be conjugated for the masculine singular.* So you get نُدِّدَ بالاقتراحاتِ .

The same thing goes for the second sentence. Now we wish to say "The changes were agreed on." Again, "changes" cannot become the subject of the passive verb in the sentence we wish to create since it must follow the preposition that goes with that verb. Therefore the verb is made masculine singular and you get ووفِقَ على التغييراتِ .

The impersonal passive is used whenever the word which would normally be the subject of the passive sentence is instead the object of the preposition that goes with the verb in the sentence.

Here is a simple example of what **I am not** talking about. Look at this sentence.

<div dir="rtl" align="center">درسنا الكتبَ في المكتبة.</div>

This sentence means "We studied the books in the library." Now the passive should be "The books were studied in the library." In the Arabic sentence, the preposition في is not related to the verb or to the object of the verb. So when we convert the sentence to the passive الكتبَ will be the subject of the verb and not the object of a preposition. The sentence will be دُرِسَتِ الكتبُ في المكتبةِ. The verb is feminine singular, since the subject is a non-human plural.

This use of the passive also occurs with the passive participles of verbs with prepositions. Let's take the verb بَحَثَ as an example. The verb means "to discuss." However, بحثَ عن means "to look for." The passive participle of بحثَ is مَبْحوث.

Now, if we want to say "the books which were discussed" we would say الكتب المبحوثة. Thus we have a nice noun-adjective phrase which follows all the rules you learned. But now we want to say "the books which were looked for," which requires the use of the preposition عن. Because of this, the participle must be masculine singular. We get الكتب المبحوث عنها. The suffix ها referring to the books is attached to the preposition, but the participle must be masculine singular. How would you say "The men who were looked for?" The answer is الرجال المبحوث عنهم. Again, the pronoun suffix refers back to the noun, but the participle must be masculine singular.

Drill 39 will give you practice at this.

The other thing I would like to note about the passive is that in Form I the passive verb and the passive participle can also have the meaning of "able" as in "reasonable," "acceptable," etc. Sometimes the meaning is "worth . . ." as in "worth mentioning." For example: مقبول often has the meaning of "acceptable" and مذكور often means "worth mentioning" in addition to "mentioned." يُذْكَر, which is the passive of the verb in the present tense, also is often used to mean "worth mentioning." Here is a short list of some common passive participles used in this way.

edible	مأكول
permissible	مسموح
desirable	مرغوب في
reliable	موثوق بـ
detestable	مكروه
reasonable	معقول

Do the drills on the following pages.

If you are comfortable with most of the material you have covered so far then you are well on your way to learning what you need to know in terms of grammar. The rest of the grammar presented in Part Two will be a piece of cake if you apply yourself.

Drill 39. A: Convert the sentences below into the passive voice.

١. بحثنا عن الكتب.

٢. ننظر في هذه القضية.

٣. نذهب بالطلاب الى الجامعة.

٤. جِئنا بها الى المدخل.

٥. وافقتم على دراسة اللغة العربية حتى قيام الساعة.

٦. جلست الطالبات على الكراسي.

٧. دعونا الى انقاذ الدولة من شر الاصوليين المسيحيين.

٨. نكتب مقالة لجريدة الواشنطن بوست.

B. Each sentence below contains a verb in parenthesis. Replace the verb with the correct form of the passive participle of the verb in order to from a correct Arabic sentence.

١. هذه هي المجلات (بحث عن) _____ .

٢. هؤلاء هم الرجال (رغب في) _____ .

٣. يقول ياسر عرفات ان حقوق الفلسطينيين (سلب) _____ .

٤. اسماؤهم ليست (ادرج) _____ في قائمة الممثلين (قبل) _____ .

٥. سجلنا كل النقاط (وافق على) _____ .

٦. يا طلاب – هل هذا (فهم) _____ و(عقل) _____ ؟

٧. كل هذه الاعمال ليست (سمح ب) _____ .

٨. هذا القرار (رفض) _____ .

Authentic Arabic exercise #9.

Read the excerpts from the interview below and do the following:

1. Every time you see ان identifiy it as أَنَّ , إِنَّ , or أَنْ .

2. Find every Form IV verb, verbal noun, or active or passive participle from Form IV.

3. Find every defective verb of any Form and any active or passive participles from defective verbs.

4. Find any verbs in the passive voice.

5. Try to translate the excerpts.

Below are excerpts from an interview with the Kuwaiti Minister of Defense, Shaykh Nawaf Al-Ahmad Al-Sabah which appeared in the magazine الحوادث for the week of November 9, 1990 on pages 30 and 31.

قال الشيخ نواف الاحمد وزير الدفاع الكويتي ان ما حدث لا يمكن ان يتصوره بشر او يستوعبه عقل سواء من حيث مبدأ العدوان او ما رافقه من بطش واهدار للدم والعرض وتدمير للممتلكات والمنشآت العامة والخاصة واعمال نهب وسطو على البيوت الآمنة والمحلات التجارية التي افرغت من محتوياتها ونقلت الى العراق.

وأكد الشيخ نواف ل"الحوادث" انه لا حل للأزمة الحالية الا بالانسحاب العراقي غير المشروط من الكويت . . . وأكد مجددا ان اهل الكويت سيستمرون في الكفاح والنضال بأي وسيلة واي اسلوب لطرد الغزاة.

"الحوادث": نسمع عن كثير من الممارسات الارهابية من السلطات المحتلة ضد شعب الكويت. ما هي حقيقة ما يجري هناك؟

الشيخ نواف: ان ما يحدث في بلدي يفوق أعمال وممارسات طغاة التاريخ مجتمعين. ان صدام يمارس ضد الشعب الآمن كل اعمال التعذيب والارهاب والاعدامات التي تنفذ يوميا من قبل القوات العراقية الغازية. . . ودخلوا المستشفيات والقوا الاطفال في الشوارع والمعوقين ايضا. نهبوا الادوية والمعدات، ودمروا المؤسسات الحيوية. . .

لقد نسي او تناسى حاكم بغداد بان ابناء الكويت رجال ابطال وضحوا بكل شيء من اجل استقلال الكويت.

"الحوادث": أجمع العالم شرقا وغربا على ادانة العدوان فيما اختلف العرب. برأيكم ماذا حدث؟

الشيخ نواف: من المؤلم والمحزن ان بعض الدول العربية تركت المبادئ واهتمت بالمصالح. . . وانني أطالب قادة هذه الدول ان يعيدوا النظر في مواقفهم وان يتابعوا عن كثب ما عاناه ويعانيه شعب الكويت من اضطهاد واعمال فيها الكثير من الوحشية. . .

"الحوادث" يرى البعض ان إجراءات الاحتلال تدفع الى الحرب ولا بد من الحوار معه؟

. . . فيم الحوار وقد أجمع العالم على ضرورة انسحابه من اراضينا . . . وكان عدوانه وغدره آثما مريعا لم يراع القيم والمواثيق ولم يراع الاخوة والجوار حتى حقوق الانسان في ممارساته التترية البشعة.

"الحوادث": لقد سمعنا كثيرا عن بطولات فدائية لوحدات من الجيش الكويتي اثناء صده للعدوان. هل تسمح لنا بسرد بعض هذه الحقائق؟

الشيخ نواف: . . . وعندما رجع ولي العهد مساء يوم الاربعاء فوجئنا في الساعة الواحدة صباحا (بعد منتصف الليل) بان القوات العراقية تتحرك وقد استولت على المراكز الامامية. لقد كذب على الملوك والرؤساء وخدع جيرانه والكل فوجئ. . . .

Chapter 5

A. Form V and Form VI Verbs
B. Relative Clauses
C. The Cognate Accusative

A. Form V and Form VI Verbs

In this chapter we will treat Forms V and VI together because of the similarities in their structures.

تَعَلَّمَ is a Form V verb meaning "to learn." Form V is characterized by a prefix of تَ added to the Form II stem, in this case عَلَّمَ . Often the Form V has a meaning related to the subject, a sort of reflexive quality. For example, the Form II عَلَّمَ means "to teach." The Form V تَعَلَّمَ means "to learn" (to teach oneself). Sometimes the meaning is passive. حَقَّقَ means "to realize" in the sense of "to attain." The Form V تَحَقَّقَ means "to be realized." However, as with the other forms, you cannot be absolutely certain of the meaning of the word from the form. Therefore you should use the form as a guide to the meaning, but not as a gospel.

Please be aware that Form V verbs always begin (in the past tense) with تَ and always keep the shadda over the middle radical. The shadda will not usually be written. The vowel on the shadda in the past tense is also always a fatha.

Form V verbs are often transitive but not always, as is the case with تَحَقَّقَ . Transitive Form V verbs can also be put in the passive, just like the previous forms.

In the past tense, Form V verbs conjugate like all other verbs you have seen. I know this is a great surprise to you, so take a minute to calm down before you go on.

Now that you have calmed down, I want you to know that the past-tense conjugations for Form V are in the charts at the end of this book. We move on to the imperfect.

The imperfect will always have a fatha for the stem vowel and for the prefix vowel. تَعَلَّم conjugated for هو is يَتَعَلَّم . You can see that the stem vowel is indeed a fatha and that the prefix vowel is also a fatha. As far as the prefix vowel is concerned, you should know that for Forms V through X the prefix vowel is always a fatha. (Except late on Thursday nights, when it is changed to something else for a brief period which is lengthened during the sacred month of Ramadan.) Thus, you now know that the prefix vowel for Form I and Forms V through X is a fatha. The imperfect prefix vowel for Forms II, III, IV is always a dhamma.

As I said above, the imperfect stem vowel in Form V is always a fatha. This will also be the case for Form VI. Thus, you have now seen that in Form I, the stem vowel can be either a fatha, a kasra, or a

dhamma. In Forms II, III, and IV the imperfect stem vowel is always a kasra. In Forms V and VI it will always be a fatha. We will worry about the other forms when we come to them.

Needless to say, the suffixes added to Forms V and VI in the imperfect are the same as for all other verbs. Below are the present tense conjugations for يَتَعَلَّمُ , تَعَلَّمَ .

Plural		Dual		Singular	
نَتَعَلَّمُ	نحن	تَتَعَلَّمانِ	أنتما	أَتَعَلَّمُ	أنا
تَتَعَلَّمونَ	أنتم	يَتَعَلَّمانِ	هما (m)	تَتَعَلَّمُ	أنتَ
تَتَعَلَّمْنَ	أنتن	تَتَعَلَّمانِ	هما (f)	تَتَعَلَّمينَ	أنتِ
يَتَعَلَّمونَ	هم			يَتَعَلَّمُ	هو
يَتَعَلَّمْنَ	هن			تَتَعَلَّمُ	هي

The jussive and the subjunctive for Form V are in the charts. Now try your hand at the command conjugations. Remember the rules we learned for the other forms. Produce the command conjugations on a separate sheet of paper and then look below.

Command	Pronoun
تَعَلَّمْ	أنتَ
تَعَلَّمي	أنتِ
تَعَلَّما	أنتما
تَعَلَّموا	انتم
تَعَلَّمْنَ	انتنّ

As you can see from the conjugations above, there is no prefix added to Form V commands. When we drop the imperfect prefix, we are left with a consonant followed by a vowel, as I am sure you can see. Note that the command conjugations look exactly like past tense conjugations when they are unvoweled. They even sound very much like (and sometimes just like) past-tense conjugations, even when they are fully vocalized. How do you think you will be able to tell the difference? Do you think that maybe, just maybe, it will be the context?

In the passive voice for the past tense, the pattern is تُعُلِّمَ . The stem vowel is a kasra, just like all other verbs. The first vowel is a dhamma, just like all other verbs. Form V verbs have an extra syllable

compared to previous forms of the verb. In the passive voice in the past tense, all vowels before the stem vowel are changed to a dhamma. Thus, you have two dhammas in the verb conjugated above. The suffixes are the same as always.

In the passive voice for the imperfect our model verb is يُتَعَلَّمُ. The stem vowel is, as always for the passive in the imperfect, a fatha. The prefix vowel is, as always for the passive in the imperfect, a dhamma. However, in the imperfect passive, any other vowel before the stem vowel is also a **FATHA**. So you only will have one dhamma in the imperfect passive.

Some passive conjugations for Form V are in the charts.

The verbal noun for Form V is of the pattern تَعَلُّم. The stem vowel is always a dhamma. Notice that the verbal noun looks just like the verb when it is unvocalized.

The active participle is مُتَعَلِّم and the passive participle is مُتَعَلَّم. These should be obvious by now. But note that the active participle does take a kasra for the stem vowel even though the imperfect indicative does not.

Hollow Verbs

Hollow verbs in Form V are completely regular, just like their Form II counterparts. The identity of the middle radical will show up in the verb itself. تَكَوَّنَ and تَعَيَّنَ are examples.

Assimilated Verbs

Assimilated verbs are also completely regular in Form V. تَوَفَّرَ is a good example.

Doubled Verbs

Doubled verbs in Form V are completely regular. تَحَقَّقَ, which you have already seen above, is a good example.

Defective Verbs

Of course, I cannot let you get through Form V without some problems. Defective verbs in Form V are no more difficult than they are in Forms II-IV, but they tend to cause the unwary student some problems.

تَحَدَّى means "to challenge" and is a good example of a very commonly used Form V defective verb.

First of all, regardless of the identity of the last radical, it will always appear as an alif maqsuura in the past tense. This is just like Forms II through IV. "I challenged" is تَحَدَّيْتُ . So the past tense is no big deal and offers nothing new.

However, in the imperfect, Form V defective verbs do not conjugate like the verb قَضـى , يَقْضـي , or like the defectives in Forms II through IV. Instead of having the last radical become a ي , as is the case with the aforementioned verbs, Form V verbs keep it as an alif maqsuura so that their present tense conjugations are like those of the verb نَسِي , يَنْسـى . This is because the stem vowel in the imperfect in Form V is always a fatha and the fatha takes control over the last radical, changing it from a ي to instead appearing as an alif maqsuura, ى . Thus, our model verb in the imperfect is يَتَحَدّى and will conjugate in the imperfect just like verbs belonging to the category of نَسِي , يَنْسـى .

For the complete conjugations for Form V defectives, go to the charts at the end of the book. But you should be able to produce them completely on your own. You have all of the principles you need.

In fact, try to produce the command conjugations for تَحَدّى on another sheet of paper and then look below.

Command	Pronoun
تَحَدَّ	أَنْتَ
تَحَدَّيْ	أَنْتِ
تَحَدَّيَا	أَنْتُما
تَحَدَّوْا	انْتُم
تَحَدَّيْنَ	انْتُنَّ

Man, this is fun. Let's go through the steps. First, we need the jussive for the pronoun أَنْتَ . The present tense would be تَتَحَدّى , but in the jussive we must shorten the final radical. Since the final radical is now an alif maqsuura, its short counterpart is a fatha. So we get تَتَحَدَّ for the jussive.

Now we drop off the prefix تَ , which leaves us with تَحَدَّ . Since we now have a word beginning with a consonant followed by a vowel, we have the command.

All of the suffixes on these commands are the same as for the command conjugations of the verb نَسِي , يَنْسـى and are so for the same reasons. If you have problems, go back to the section of Chapter One in Part II which deals with verbs like نَسِي , يَنْسـى .

Notice that some of the unvoweled command forms can be interpreted in more than one way.

The verbal noun is a defective noun. For our model verb it is تَحَدّ . Like other defective nouns, it will show a ي if it is made definite or if it is the first term of any idaafa. Thus "the challenge" is التحدّي . The plural is a feminine sound plural and is therefore regular تَحَدِّيات . Defective nouns are all alike, so you may wish to review the section in Chapter One, Part II, which deals with them, or look at Part A of Chapter Two, Part III.

The verbal nouns of Form V defectives sometimes appear without the definite article or are not in an idaafa and cause lots of trouble for students. So if you see anything that looks like تَحدّ , beware.

The active and passive participles for Form V defectives are exactly like the active and passive participles of their counterparts in Forms II through IV. The active participle of our model verb is مُتَحَدّ and the passive is مُتَحَدّى . Needless to say, all defective participles cause trouble for the unwary student.

Form VI works in a fashion very similar to Form V. A common Form VI verb is تَعاوَنَ . Form VI is marked by a prefixed تَ just as in Form V. However, in Form VI the تَ prefix is added to Form III instead of Form II. Note that تَعاوَنَ with the تَ removed is عاوَنَ, a Form III verb.

Usually, a Form VI is a reflexive of Form III. For example, عاون , a Form III verb, means "to help (someone)." The Form VI means "to help each other" and is almost always translated as "to cooperate." Look at the two sentences below.

١. عاونت مصر الفلسطينيين.

٢. تعاونت مصر والفلسطينيون.

The Form III verb takes a direct object, the Form VI verb (usually) does not. The second sentence could be written simply as تعاونوا if we were to drop out the subjects. Often the preposition مع is used as in تعاونت مصر مع الفلسطينيين . "Egypt cooperated with the Palestinians."

You will see all of these uses and should be able to recognize them easily. Sometimes a Form VI verb can be transitive. For example, تَناول means "to deal with" or "to treat" as in a subject or an idea.

The past tense conjugations should be obvious. They are in the charts.

The imperfect conjugations are exactly like those in Form V. The prefix vowel is a fatha and so is the stem vowel. So the third person singular in the present tense for our model verb is يَتَعاوَنُ . The remaining conjugations are in the charts.

Now produce the command for the pronoun اَنتَ . The correct answer is تَعاوَنْ . If you have a problem, look at the charts and at the explanation for Form V above.

The verbal noun is تَعاوُن , just as in Form V.

The active participle is مُتَعاوِن and the passive participle is مُتَعاوَن . The passive participle is not used with most Form VI verbs, but it is used with some.

The passive voice in Form VI is extremely rare. Its conjugations should be obvious to you. They are not in the charts. Just kidding, examples are in the charts. But do not worry about the passive voice for Form VI.

<u>Hollow Verbs</u>

·The same situation as for Form V applies. تَعاوَنَ is itself a hollow verb.

<u>Assimilated Verbs</u>

Again, no problem. These are regular. تَوافَقَ is an example.

<u>Cancoctated Verbs</u>

There is no such thing as cancoctated verbs in Arabic or in any other language that I know of.

<u>Doubled Verbs</u>

These are very rare in Form VI and will not be taught. تَشادَّ is an example and the conjugations are in the charts.

<u>Defective Verbs</u>

These work exactly like Form V defective verbs. تَقاضى ("to charge") is an example. In both tenses it conjugates just like a Form V defective. The participles work the same way also. مُتَقاضٍ is the active participle and مُتَقاضى is the passive participle. The verbal noun is تَقاضٍ and it works just like the verbal noun for a Form V defective verb.

Now do Drill 40. Enjoy.

Drill 40. Translate each sentence below. Then rewrite each sentence in the present tense. Then negate each sentence using لم + the jussive.

١. القوات البحرية تكونت من ست قطع.

٢. القوات الفرنسية تحركت في البحر المتوسط على بعد تراوح بين ١٢ و ٣٠ ميلا.

٣. تجنبوا الاقتراب من الشواطئ اللبنانية لتفادي الاستفزاز.

٤. تفادينا استفزاز الرئيس العراقي.

٥. نفى وزير الدفاع الانباء.

٦. تقصت البعثة الحقائق في لبنان.

٧. تعاونتْ معه.

٨. تناولنا هذا الموضوع في مقالتنا.

٩. تكلمت العربية كل يوم وتعلمت كثيرا.

١٠. تراسلوا.

١١. اعد وزير الخارجية الامريكي خطة سلمية.

١٢. تمكن اللجنة من تجاوز جميع المصاعب.

B. Relative Clauses

There are two primary types of relative clauses in Arabic. You need to be completely familiar with both of them. In addition, there are a few other things you should be aware of. These things will be mentioned at the end of this section. They are very easy. Do not worry about them now. Focus on the two main types of clauses and get that material down.

The first type of relative clause which you must master is that which has an indefinite antecedent. Let's take an English sentence as an example. "He is a man who works in the factory." In this sentence, "a man" is indefinite. The word "who" is a relative pronoun and refers to "a man". Now look at the Arabic equivalent: هو رجلٌ يعمل في المصنع . In the Arabic sentence there is no word for "who" because the antecedent, رجل , is indefinite.

English also uses "which" and "that" as relative pronouns. For example "This is an article which was published in the paper." Here "which" is used as the relative pronoun. In Arabic, the sentence is هذه مقالة نُشِرَت في الجريدة . Again, the Arabic sentence contains no relative pronoun. *Whenever the antecedent is indefinite, there will be no relative pronoun in Arabic.* This is the law. Here are a few more examples. Read the Arabic on the right and try to translate it. Then read the English translations on the left.

1. They are students who studied in Morocco.	١. هم طلاب درسوا في المغرب.
2. Are there correspondents who know anything about the Middle East?	٢. هل هناك مراسلون يعرفون شيئا عن الشرق الاوسط؟
3. I do not know an American reporter who speaks Arabic well.	٣. لا اعرف صحفيا امريكيا يتكلم العربية جيدا.

Notice that none of the Arabic sentences has a relative pronoun since the antecedents are indefinite. Notice something else. Each of the examples so far has the antecedent as the subject of the verb. In an Arabic relative clause, the antecedent must be mentioned. So far, we see that the antecedent is mentioned in each clause by the conjugation of the verb. The conjugations agree with the antecedent. Now what happens if the antecedent is not the subject of the verb, but is the object instead?

To illustrate what I mean let's look at the sentence "This is an idea which I heard yesterday." The Arabic reads هذه فكرة سمعتها امس . Now the antecedent in the Arabic sentence, فكرة , is not the subject of the verb in the clause. It is instead the object. When this is the case, the antecedent is referred to by an object pronoun attached to the verb. Literally, the Arabic sentence is, "This is an idea I heard it yesterday." The object pronoun agrees with the antecedent in the usual ways. The pronoun is known as the عائِد in Arabic. Literally عائد means "one that returns," since it refers back to the antecedent.

Here are some more examples. Look at the Arabic on the right and translate it. Then look at the English on the left to check yourself.

1. This is an article which I read in the newspaper.	١. هذه مقالة قرأتُها في الجريدة.
2. They are correspondents whom we saw in the hotel.	٢. هم مراسلون شاهدناهم في الفندق.
3. This is a degree which I obtained from Yarmouk University.	٣. هذه شهادة حصلتُ عليها من جامعة اليرموك.

In the first two sentences the antecedents are referred to by direct object pronouns attached to the verbs. In the third sentence the verb has a preposition before its object. Therefore the pronoun referring to the antecedent is attached to the preposition.

It may take you a while to become comfortable reading relative clauses in Arabic which do not have relative pronouns. The absence of relative pronouns is yet another reason for you to read things in context, because sometimes you need to see the bigger picture in order to understand the small parts which comprise it.

Drill 42 will give you practice with this type of relative clause.

Drill 41. Translate the following sentences.

١. اللغة العربية لغةٌ جميلة يحبها كل الطلاب.

٢. هل هناك دين ينادي بالتمييز العنصري؟

٣. نظرنا في طلب تقدم به الموظف.

٤. كلّفونا بكتابة كتاب يتناول كل القواعد العربية.

٥. نحن بحاجة الى متحدث يعبّر عن آرائنا.

٦. سميرة طالبة لبنانية تعرفتُ عليها اثناء اقامتي في بيروت.

٧. سمير طالب كسلان قتله استاذه.

٨. شُكِّلت لجنة مشتركة تنظر في قضية المتشردين.

٩. "غسان كنفاني" راو فلسطيني شارك في الحركة الوطنية الفلسطينية.

١٠. درسنا كتبا كثيرة ألّفها السيد كنفاني.

The second type of relative clause which you must master is one in which the antecedent is definite. In such cases you will have a relative pronoun. The relative pronoun in this case is أَلَّذِي . The word is a composite of the definite article to which is added لَ and then to which is added the word ذُو, which means "possessing." The combination yields أَلَّذِي, which has masculine, feminine, dual and plural forms. The masculine singular form is أَلَّذِي itself. The feminine singular is أَلَّتِي . We will use the singular forms for the moment to illustrate the use of the relative pronoun. Look at the Arabic sentences below and their translations on the left.

1. This is the man who traveled to Egypt.	١. هذا هو الرجل أَلَّذي سافر الى مصر.
2. I met the writer who wrote about human rights.	٢. قابلتُ الكاتبة أَلَّتي كتبت عن حقوق الإنسان.
3. What are the foreign languages which you have studied?	٣. ما هي اللغات الاجنبية التي درستها؟

The first sentence has الرجل as the antecedent. Since the antecedent is definite we must use أَلَّذِي. Since أَلَّذِي is the subject of the following verb, there is no pronoun needed as the عائد .

The second sentence is essentially a feminine version of the first sentence. Notice that أَلَّتِي is now the relative pronoun.

The third sentence has اللغات as the antecedent. The relative pronoun remains feminine singular due to the rules of agreement learned in Part I. However, the antecedent is the object of the verb in the next clause. Therefore we need an object pronoun (the عائد). In this case that pronoun is feminine singular due to the rules referred to earlier in this paragraph.

The masculine plural of أَلَّذِي is أَلَّذِينَ . The feminine plural is usually أَللَّوَاتِي (note that this word has two separate لَ's with a shadda over the second). The feminine plural has two other spellings which are less common, but they do appear. There are listed in the table below.

The table also shows dual forms, masculine and feminine, for أَلَّذِي. The dual forms also show case. Only the dual forms of أَلَّذِي will show case. Study the table below.

	Singular	Dual (Nom.)	Dual (Acc./Gen.)	Plural
Masculine	أَلَّذِي	أَللَّذَانِ	أَللَّذَيْنِ	أَلَّذِينَ
Feminine	أَلَّتِي	أَللَّتَانِ	أَللَّتَيْنِ	أَللَّوَاتِي
More Feminine				أَللَّاتِي and أَللَّائِي

Note that all of the dual forms and the feminine plural forms will show two لَ's. The singular forms and the masculine plural forms show only one لَ with a shadda. The shadda, of course, is almost never

written. The existence of the two ل's can help you differentiate from the masculine dual and the plural if the dual is in the genitive or accusative case.

The relative pronoun can be followed by the predicate of an equational sentence or even a prepositional phrase. For example, من الطالب الذي من الكويت؟ ends in a prepositional phrase. A pronoun of separation could be inserted in the clause after الذي, but it is optional. So you could have من الطالب الذي هو من الكويت؟ . The point is that the clause does not have to contain a verb.

Now, do you remember the superlative as we studied it in the last chapter? How do you say "the biggest building?" The answer is أَكبَرُ بناء . Often constructions of this kind are the antecedent for relative clauses. If there is no definite article or pronoun suffix in the construction to make the construction *grammatically definite*, then no relative pronoun is used. For example.

This is the biggest building I saw in Cairo.   هذا اكبر بناء شاهدتُهُ في القاهرة.

Since أكبر بناء is not grammatically definite, it will not require a relative pronoun. However, the meaning of the phrase is definite and should be so expressed if translated into English.

The words الذي , مَنْ, and ما can all be used as relative pronouns without antecedents. مَنْ only refers to people. ما only refers to things. Here are some examples.

1. Those who study Arabic obtain good jobs.	١. الذين يدرسون العربية يحصلون على اعمال جيدة.
2. Those whom I saw in the Mosque were Muslims and, believe it or not, many of them were American citizens.	٢. الذين رأيتُهم في المسجد مسلمون وصدّق او لا تصدق كان كثيرٌ منهم مواطنين امريكيين.
3. Did the director mention who attended the meeting?	٣. هل ذكر المدير من حضر الاجتماع؟
4. I do not know whom the correspondent will mention in his article on corruption in the government.	٤. لا أعْرف من سيذكرهم المراسل في مقالته عن الفساد في الحكومة.
5. What was mentioned in the lecture is true.	٤. ما ذُكِرَ في المحاضرة صحيح.
6. What you mentioned in the lecture is true.	٥. ما ذكرتَه في المحاضرة صحيح.

When من and ما are used in this way, the pronoun suffix referring to the antecedent (the عائد), is optional. It usually is used with من but less often with ما. However, the عائد must be used if the following verb takes a preposition. For example: أفهم ما تشير اليهِ "I understand what you are pointing to."

من can take singular, plural or dual agreement in any gender. ما is always treated as masculine singular.

Now do Drill 42.

Drill 42. Part A. Put the correct form of الذي in the blanks in the sentences below. Add a pronoun suffix to the appropriate word in each sentence if necessary.

١. قال الوزير الاسرائيلي "انا الحاجز الوحيد _____ يحول دون قيام دولة فلسطينية.

٢. هذه هي القوات _____ تدعم حكومة اسرائيل في لبنان.

٣. لم تصل المعونات الى السكان _____ يتضررون جوعا في السودان.

٤. عبّر الوفد العربي عن قلق الدول العربية تجاه الانباء _____ تسربت حول ابرام حكومة ايران لصفقة عسكرية مع ليبيا.

٥. تعرفنا على ممثلي مجلس الشيوخ _____ اثّر على للوبي العربي.

٦. قرأتُ الكتب _____ الف الراوي المصري المشهور نجيب محفوظ.

٧. أُذْكُرْ المجلات _____ قرأتَ اليوم.

٨. رأينا الرجلين _____ تحدثتَ عن في محاضرتك امس في الجامعة.

٩. قابلتُ المراسلتين _____ كتبتا عن الشرق الاوسط لجريدة الواشنطن بوست.

١٠. تحدثت المراسلتان عن النساء _____ تعرفتا على في المنطقة.

B. Put مَنْ or ما in the blanks as appropriate.

١. لا اعرف _____ سيحضرون الاجتماع.

٢. وفقًا ل _____ قرأته فركتك سليمة.

٣. نريد الحصول على _____ يساعدنا في تحقيق اهدافنا.

٤. كل _____ يعمل في ذلك المكتب معتوه.

٥. هذا _____ عرّفتُكَ عليه امس.

٦. سمعنا _____ قالوه ونعرف _____ قالوا ذلك.

٧. لا اصدق _____ أَقْرَأُهُ في الجريدة.

٨. نحب _____ يحبنا.

C. The Cognate Accusative

You no doubt have seen sentences such as the following: أَكْرَمَنِي إِكْرَامًا عَظِيمًا . This is usually referred to as the cognate accusative in English. It is generated by inserting the verbal noun of the verb in the sentence which is usually then modified by an adjective. The verbal noun is most often indefinite and accusative. The Arabic sentence above literally means "He honored me a great honoring. Normally it would be translated "He honored me greatly."

We want to say "He studied Arabic for a long time," and use the cognate accusative in order to do so. The verb we will use is دَرَس, of course. "He studied Arabic" is دَرَسَ اللُّغَةَ العَرَبِيَّةَ. Now we will add the verbal noun of دَرَس to the sentence. The verbal noun of دَرَس is دِرَاسَة. We will place دِرَاسَة at the end of the sentence. It will be indefinite and accusative. So now we have دَرَسَ اللُّغَةَ العَرَبِيَّةَ دِرَاسَة. Now we add طَوِيلَة to the sentence. It will completely agree with دِرَاسَة. So now we have:

$$ دَرَسَ اللُّغَةَ العَرَبِيَّةَ دِرَاسَةً طَوِيلَةً. $$

This use of the verbal noun is quite common. It also has some variations. Sometimes the verbal noun is not modified. Thus you could have أَكْرَمَنِي إِكْرَامًا. Here the verbal noun adds some emphasis, but not much.

Sometimes the verbal noun is put into an idaafa as in كَانُوا يَعْبُدُونَ اللهَ عِبَادَةَ الوَثَنِيِّينَ "They used to worship God like idolaters (the worship of idolaters)."

There are other uses of the verbal noun along the these lines. They will be easy to spot when you come to them.

Now do the following drills.

Drill 43. Complete the following sentences using the cognate accusative based on the verb in the sentence. Here is an example.

درسوا العربية _____ طويلة.

درسوا العربية دراسةً طويلةً.

١. تعاونت الدول العربية في ميدان الاقتصاد _____ عظيما.

٢. فكّر المفكر في الموضوع _____ عميقا.

٣. لا تفهم دروسك _____ جيدا.

٤. رحبوا بي _____ كريما.

٥. نادى ربَهُ _____ خفيا.

٦. تساعدوننا _____ كبيرة.

٧. أقمنا في البلد _____ طويلة.

٨. نوقشت المشكلة _____ دقيقة.

٩. ردوا على الاسئلة _____ مفصّلا.

١٠. ضرب زيد عَمْروًا _____ شديدا.

Authentic Arabic Exercise #10.

The article below is from the front page of الشرق الاوسط from August 13, 1995. Read it and do the following.

1. Identify every Form V and and Form VI verb and verbal noun used in the article and give the meaning in English.
2. Identify every definite and indefinite relative clause.
3. Find every passive and active participle for any form of the verb.
4. Find any verbs used in the passive voice.
5. Translate as much of the article as you can.

٣٣٩ مليون ريال مجموع التبرعات لمسلمي البوسنة

جدة: من وهيب غراب
الرياض: "الشرق الاوسط" – وأس

أعلن الامير سلمان بن عبد العزيز امير منطقة الرياض ورئيس الهيئة العليا لجمع التبرعات لمسلمي البوسنة والهرسك ان جملة التبرعات التي تلقتها حملة خادم الحرمين الشريفين الملك فهد بن عبد العزيز للتضامن مع شعب البوسنة والهرسك بلغت ٣٣٨ مليونيا و ٩٩٨ الفا و ٩٨٧ ريالا سعوديا وذلك حتى نهاية البث المباشر للحملة عبر تلفزيون المملكة العربية السعودية الذي بدأ بثه للحملة من الساعة الواحدة من بعد ظهر يوم امس الاول حتى الساعة الثالثة والربع من فجر امس السبت، الى جانب بعض التبرعات العينية التي تمثل المواد الغذائية والتجهيزات الطبية والاغطية والملابس.

وقال الامير سلمان "ان هذه الاحصائيات مجرد احصائيات اولية ومن المتوقع ان تظهر في وقت لاحق ارقام جديدة تضاف الى هذا الرقم".

جاء ذلك في تصريح ادلى به الامير سلمان لوكالة الانباء السعودية اثر انتهاء الحملة التي اشرفت عليها الهيئة العليا بالتعاون مع التلفزيون السعودي.

وقال الامير سلمان: "ان هذه الحملة التي بادر باطلاقها خادم الحرمين الشريفين وافتتح باب التبرعات بتبرعه بمبلغ خمسين مليون ريال لن تكون المحطة الاخيرة في مساعدات المملكة لمسلمي البوسنة والهرسك بل هي امتداد لمواقف الملك فهد التي اعلنها منذ اللحظات الاولى للهجوم الصربي على البوسنة والهرسك".

Chapter 6

A. Forms VII and VIII
B. The Haal Construction
C. The Tamyiiz Construction

A: Forms VII and VIII

I will treat Forms VII and VIII together due to some important similarities between the two forms with respect to hollow and doubled verbs. Additionally, the end of the section will deal with a special feature concerning the spelling of certain Form VIII verbs.

Form VII verbs are characterized by a prefix of إِنْ placed before the triliteral root. For example إِنْفَتَحَ "to be opened" is a typical Form VII. The Form VII verb is always intransitive and often is, in effect, a passive version of the Form I. In fact, it is often used in place of the passive voice of the Form I. The hamza of the prefix is always elided* if it is not the first letter in a sentence.

Some Form VII verbs are not passive, but they will not be transitive. إِنْصَرَفَ "to go away" is an example which is usually cited in textbooks as a Form VII verb. I believe this is so because it is one of the few Form VII's which make sense when conjugated for all persons. This verb can also mean "to be spent," referring to money.

The past-tense conjugations should be obvious. In the present tense, the prefix vowel is a fatha and the stem vowel is a kasra. Thus يَنْصَرِفُ is the conjugation for هو in the present tense. The jussive and the subjunctive conjugations should be evident by now.

Now, what about the command? Stop for a moment and try to produce the command for أَنْتَ and then continue reading. I hope you got إِنْصَرِفْ. The jussive is تَنْصَرِفْ. When you drop the prefix, you are left with نْصَرِفْ. Thus you need a command prefix. Since the stem vowel is a kasra, you add a prefix of a kasra on an elidable hamza just as you do for Form I. Thus إِنْصَرِفْ is the command. Note that for Forms VII through X, the commands will always have the same prefix.

The verbal noun is إِنْصِرَاف. The active participle is مُنْصَرِف. Form VII verbs do not have a passive participle.

Form VIII verbs are characterized by a prefix of إِ (the hamza is elidable, just as in Form VII) and a ت infixed between the first and second radicals. A sukuun is then placed over the first radical. For example, إِكْتَشَفَ ("to discover") is a Form VIII verb. Often the meaning of Form VIII verbs is reflexive. The

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* The elidable hamza with a kasra is used as part of the prefix for Forms VII-X. Often, the elidability of the hamza is indicated in text books by writing the prefix using only the alif and the kasra like this - إ instead of writing out the whole thing - إ. You will see both renderings in this text.

Form I كشف means "to disclose" something to someone else. The Form VIII refers to one's discovering something for oneself.

Not all Form VIII verbs are reflexive in meaning. Their range of meanings is broad, so you will need to learn the meaning of each one as you come to it. Many Form VIII verbs are transitive.

As usual, the past-tense conjugations should be obvious. If they are not, you know where to look. The present tense conjugations have exactly the same pattern as Form VII. Thus, the هو conjugation of اِكتشف is يَكتشِف . You should see the similarity to Form VII. The command conjugations also take the same patterns as the commands for Form VII. "Discover" is اِكتشِف .

The verbal noun pattern is also the same as for Form VII. اِكتِشاف is "discovery."

The active participle is مُكتشِف and the passive is مُكتشَف .

Some Form VIII verbs occur in the passive voice. A verb commonly used in the passive is اِنتَخب which means "to elect." "He was elected" is اُنتُخِب and "He is being elected" is يُنتَخب . So the passive voice here follows the same patterns as those of the verbs you have studied earlier in this book. Note that in the past, *every vowel before the stem vowel becomes a dhamma*, and that in the present, *you start with a dhamma, but everything else is a fatha until you get to the mood marker*. This is the same as in Forms V and VI, which we studied in the previous chapter and will be the case with Form X as well.

Hollow Verbs

Hollow verbs in Forms VII and VIII conjugate exactly the same way. We will look at an example of each. اِنقاد is a Form VII hollow verb meaning "to be led." In the past tense the alif is shortened to a fatha whenever shortening is required. Thus "I was led" is اِنقَدتُ . The rules for shortening are the same as always.

Now in the imperfect, the alif **REMAINS** an alif when it is long, and is shortened to a **FATHA** when it is short. Thus, although a sound Form VII verb has a stem vowel of kasra in the imperfect, a hollow Form VII **WILL NEVER HAVE A KASRA IN THE IMPERFECT**. The middle radical will be either an alif or a fatha depending on whether or not shortening is required. Thus "He is being led" is يَنقاد . If we put يَنقاد into the jussive, what do you think will happen? The theoretical conjugation would be يَنقاد . As you know from previous sections in this book, you now actually have two sukuuns in a row. Thus the first sukuun and its alif are dropped. A fatha is put in their place. So "He was not led" is لم يَنقَد . Notice that without vowels the conjugations could be for a Form I, II, or IV sound verb, among other things. So be careful.

You might wish to try to produce the jussive conjugations for the above verb and then refer to the charts at the end of the book.

The verbal noun is إِنْقِيَاد . Note the ي . The ي will always be there, even if the middle radical is in reality a و (which it is in this case).

The active participle is مُنْقَاد . Note that you have an alif here. The active participle of a Form VII hollow will always have the middle radical represented by an alif. *This is different from the pattern you have seen for all other active participles.* Be sure to remember this.

There is no passive participle since there is no passive in Form VII at all.

Form VIII hollow verbs behave in all ways just the same as Form VII hollow verbs. For example, the Form VIII of قَادَ is إِقْتَادَ , which can mean the same thing as the Form VII but can also mean "to lead someone." In the past tense, the alif is shortened to a fatha whenever shortening is required, just like Form VII. Thus "I led" is إِقْتَدْتُ .

In the imperfect, Form VIII hollow verbs also behave exactly as their Form VII counterparts. Thus, "I am leading" is أَقْتَادُ and "I did not lead" is لَم أَقْتَدْ . The middle radical is always represented by an alif or by a fatha.

The verbal noun also has the same pattern as Form VII. Thus, the verbal noun for our model verb is إِقْتِيَاد .

Now hear, read, and note this. Form VIII verbs have both active and passive participles. I showed you this above using the verb اكتشف . Form VIII hollow verbs, however, have active and passive participles **which look exactly the same**. The active participle of اقتاد is مُقْتَاد . This is just like Form VII hollow verbs. The passive participle of the same verb is مُقْتَاد , the same word. It is context that will tell you which one is being used.

Form VIII hollow verbs can occur in the passive. The pattern in the past tense is أُقْتِيدَ and in the imperfect is يُقْتَادُ . The passive voice in the past tense follows the same pattern as the other verbs we have seen. Note also that the passive in the imperfect looks just like the active when it is not voweled.

Assimilated Verbs

Form VII assimilated verbs are extremely rare and will not be taught in this book. They are regular in all ways.

Form VIII assimilated verbs are very common. A typical such verb is إِتَّفَقَ "to agree." Hey, what happened to the و ? The و assimilates into the infixed تـ . This assimilation is indicated by the shadda written on the تـ . Other than that, Form VIII assimilated verbs are completely regular in every respect. The imperfect is يَتَّفِقُ .

The passive voice pattern in the past tense is أُتُّفِقَ. It the present tense it is يُتَّفَقُ The verbal noun is إِتِّفَاق . The active participle is مُتَّفِق and the passive is مُتَّفَق .

Doubled Verbs

إِنْضَمَّ الى "to join" is a typical Form VII doubled verb. In the past tense, the verb is conjugated just like any other doubled verb you have seen in Form I. Thus "I joined" is إِنْضَمَمْتُ . Do not forget when to break up the doubled second and third radicals.

Now pay attention to the imperfect. "He joins" is يَنْضَمُّ . Note that the "stem vowel" comes before the doubled consonant, just as would be the case with any Form I doubled verb. For example, يَرُدُّ . Note that in the Form I verb, the stem vowel is a dhamma for this verb and that it too is written before the doubled consonant. Now, in Form I, if the doubled consonant in broken up, what happens to the stem vowel? Remember that the stem vowel is moved to its proper place between the second and third radicals. So "they (fem. Plural) are answering" is يَرْدُدْنَ . The dhamma is merely moved over to its proper place.

Now we come back to Form VII. The doubled radical will be broken up for the same conjugations and for the same reasons as in Form I. However, WHENEVER THE DOUBLED RADICAL IS BROKEN UP IN FORM VII, THE STEM VOWEL IS CONVERTED TO A KASRA. Thus, to say "They (fem. plural) are joining the Army" you recite melodiously يَنْضَمِمْنَ الى الجيش . The doubled radical is separated and the stem vowel is now a kasra.

In the jussive, Form VII doubled verbs are conjugated the way Form I and Form IV doubled verbs are. You will recall that Form I and Form IV verbs take the endings for the subjunctive when these verbs are conjugated with لم for any of the "big five" pronouns. So, for example, our model verb, إِنْضَمَّ, conjugated with لم for the third person masculine singular, is لم يَنْضَمَّ.

The verbal noun is إِنْضِمام .

The active participle always will have a fatha for the stem vowel. The active participle of our model verb is مُنْضَمّ .

Form VIII doubled verbs work exactly the same way as Form VII doubled verbs. إِحْتَلَّ (to occupy) is a good and a very common example. For انا in the past tense, the conjugation is إِحْتَلَلْتُ . In the imperfect for هو it is يَحْتَلُّ and for هن it is يَحْتَلِلْنَ . In the jussive for هو the conjugation is لم يَحْتَلَّ.

The verbal noun is إِحْتَلال .

Form VIII doubled active and passive participles both have fatha for the stem vowel. So the word مُحْتَلّ can mean both "occupier" and "occupied."

Some Form VIII, doubled verbs occur in the passive voice. إِحْتَلَّ is itself a good example. "It (fem) was occupied" is أُحْتُلَّت . Note that the stem vowel is not indicated. "They (fem. plural) were occupied" is أُحْتُلِلْنَ . Here you see the usual stem vowel of kasra in the passive past tense. The imperfect counterparts are يُحْتَلُّ and يُحْتَلَلْنَ respectively. See the charts if you have questions.

You should now be able to see that Form VII doubled and hollow verbs and Form VIII doubled and hollow verbs parallel each other closely. That is, Form VII and Form VIII doubled verbs tend to work the same way in terms of their conjugations and the patterns for their participles and verbal nouns. Also, Form VII and Form VIII hollow verbs also work the same way with respect to conjugations and the production of participles and verbal nouns. I have found it convenient to group them together in my own mind as an aid in remembering how to derive the conjugations, participles, and verbal nouns.

Defective Verbs

These are easy. Our Form VII example in إِنْقَضَى and our Form VIII example is إِنْتَهَى . (Note that the ن is part of the root in our Form VIII example and does not represent a Form VII prefix.)

These defectives work just like defectives in Forms II, III, and IV. That is, in both tenses they conjugate just like the verb جَرَى , يَجْرِي . Thus, for أنا in the past tense, the verbs are إِنْقَضَيْتُ and إِنْتَهَيْتُ . For هو in the present they are يَنْقَضِي and يَنْتَهِي . You should be able to predict the subjunctive, jussive, and command forms. Check the charts at the end.

You should also be able to predict the passive voice conjugations for Form VIII defectives (the Form VII's don't have a passive voice). You know where to look.

The verbal nouns are إِنْقِضَاء and إِنْتِهَاء .

The active participles are مُنْقَضٍ and مُنْتَهٍ .

The Form VIII passive participle is مُنْتَهًى .

This is a lot of material. You should take a pencil and some paper and see if you can produce the correct conjugations of various Form VII and Form VIII verbs. Then, read the next section and do the drills dealing with Forms VII and VIII.

Assimilation Of The Infixed ت In Form VIII

Since you have had Arabic before, you have probably seen verbs like إِزْدَادَ , إِضْطَرَّ , إِتَّبَعَ , and إِصْطَدَمَ . These are all examples of Form VIII verbs that have assimilated the infixed ت . Students are usually not pleased when they first see this phenomenon. I am sure you are not any more pleased now than you were

then. At least this time around, I hope, you are less intimidated by the language and realize that many things are no where near as difficult as they seem.

What is happening with the above verbs is that the first radical of each of them is affecting the ت which is infixed in order to form Form VIII. There are actually nine offending letters which cause changes to the ت. You do not need to memorize them, although I will list them below. All you need to be aware of is the kind of changes they make to the ت so that you will be able to identify the roots of words which incorporate these changes. For example, you see the word اِدَّعـى (which will not have the shadda in most texts) and wonder what the hell it is. Well, IF you know that the letter د assimilates the ت completely (I know that it is a big "if"), you will be able to guess that the word you are looking at is the Form VIII of the verb دعا, يَدْعو with which you fell in love some chapters ago.

The offending letters are all produced near the front of the mouth. They are either dental or emphatic. They are:

<div dir="rtl">ت ث د ذ ز ص ض ط ظ</div>

Whenever any of these letters is the first radical in a Form VIII verb, the ت will undergo some kind of change. Volume I of *EMSA* gives good examples. I will use them here.

The ت, ث, and د all completely assimilate the infixed ت. For example, the Form I تَبِعَ is اِتَّبَعَ in Form VIII. Thus, this type of Form VIII resembles the assimilated Form VIII verbs mentioned above.

The Form I ثَأَر becomes اِثَّأَر in Form VIII and the Form I دعا becomes اِدَّعـى in Form VIII. When these Form VIII words are written without the shaddas (do you think that will happen very often?) they look just like Form IV verbs in the past tense. In the imperfect, they look just like Forms I, II, and IV. I wonder if context will help you decide?

The ط and the ظ also completely assimilate the infixed ت. For example طَلَعَ is a Form I meaning, among other things, "to appear." The Form IV of this verb is أَطْلَعَ meaning "to inform (someone of something)." The Form VIII is اِطَّلَعَ meaning "to inform oneself" or "to be informed." All three verbs in the imperfect look like this: يطلع.

The ظ works just like the ط. Fortunately, there is only one word in the language that I know of that has ظ for its first radical and also exists in Form VIII. That verb is اِظَّلَمَ. Look it up. I hope its meaning does not describe the way you feel.

The ص and the ض convert the infixed ت into a ط. For example, the Form VIII of صدم is اِصْطَدَمَ and the Form VIII of ضَرَّ is اِضْطَرَّ.

The ذ combines with the infixed ت to form a د with a shadda. Thus, the Form VIII of ذكر "to remember" is اِدَّكَرَ "to remember." Why bother to make the Form VIII for this verb?

The ز turns the infixed ت into a د also. The Form VIII of زَادَ is اِزْدَادَ . This is a verb which you may have seen many times.

If you wish, you may memorize the changes I have just outlined above. That is, if you have nothing else better to do. I recommend, instead, that you simply be aware of a د or ط appearing in a word where a ت should be, and that you keep in mind the Form VIII potential of roots that start with ط , ظ , ت , ث , د and ذ . Experience with the language will familiarize you with the very limited number of verbs in Form VIII which pull this sort of thing on you. The more common ones are included in your drills on Form VIII.

Now do Drill 44.

Drill 44. Negate each sentence in an *appropriate* way. Fully vowel all verbs and give all case endings in your answers.

١. إنتشر الاسلام انتشارا كبيرا بعد موت النبي.

٢. تحتاجين الى مزيد من النقود.

٣. إهتموا بدراسة الشرق الاوسط.

٤. ازداد عدد المسلمين في الولايات المتحدة ازديادا كبيرا.

٥. تمتاز الدول العربية بحكمة حكامهم.

٦. أقامت الشركات الاجنبية عددا كبيرا من المصانع في البلاد العربية.

٧. في المستقبل سوف تدير هذه المصانع شركاتٌ خاصةٌ.

٨. إحتل المسلمون اسبانيا مدة طويلة.

٩. إنحلت تلك المنظمة في سنة ١٩٧٩.

١٠. إنعقد الاجتماع في تونس.

١١. احتجنا الى مساعدة حكومية.

١٢. احتجت المعارضة العراقية على سجن بعض اعضائها.

١٣. امتازت الجامعة باساتذتها المتخصصين في الهندسة النووية.

١٤. اطلع الوزيرُ الرئيس على الوضع في الضفة الغربية.

١٥. اطلعتا على الوضع في الضفة الشرقية.

١٦. قالت مصادر مطلعة ان الوضع في الضفتين غير جيد.

١٧. إدعى انه من امريكا.

١٨. إتضح ان المشكلة معقدة.

١٩. إصطدمت السيارة بالشاحنة الكبيرة.

٢٠. انتهيتُ من الدراسة في السنة الماضية.

Now give the command conjugations for أنتَ and أنتِ for the verbs below.

إضْطَرَّ   انضَمَّ   أقام   استمع   انتهى (من)   ادعى

Now for the same verbs give the verbal nouns and active participles.

B: The Haal Construction

Now we come to a very common construction in Arabic which students often fail to recognize when they are reading due to the problem of not reading in context. The haal clause (from the word حال meaning "condition" or "circumstance," as in the question كيف الحال؟) is a clause which modifies the subject of a sentence by using وَ as a subordinating conjunction. This is a fancy way of saying that وَ is used sometimes in Arabic to mean "while," as in, "He entered the room while firing his machine gun." The clause after "while" can have a verb, a participle, or it can be an equational sentence. First, we will look at examples using equational sentences. Study the sentences below, then read the commentary which follows.

1. He traveled to Kuwait while he was a student (as a student).	١ . سافر الى الكويت وهو طالبٌ.
2. She traveled to Kuwait while she was a student (as a student).	٢ . سافرت الى الكويت وهي طالبةٌ.
3. He traveled to Kuwait while he was a student (as a student).	٣ . سافرالى الكويت طالبا.
4. She traveled to Kuwait while she was a student (as a student).	٤ . سافرت الى الكويت طالبةً.

In the first Arabic sentence you have the وَ followed by the pronoun هو . A subject pronoun must be used with وَ and it must agree with the subject of the sentence. In the second sentence the subject is "she" so the subject pronoun which is used is هي .

The وَ and the pronoun can be omitted if the predicate is indefinite. When this is done the predicate is put into the accusative. So in sentence three we now have طالبًا instead of طالبٌ . Sentence four is the feminine equivalent of sentence three. Now, how would you say "They (masc. plural) went to Kuwait while they were students" using either of the two methods? The answers are below.

سافروا الى الكويت وهم طلابٌ.

سافروا الى الكويت طلابًا.

You should be able to see that the plurals work just like the singular forms. What would the feminine plural versions of the two sentences above be? See below for the answers to this ineffable mystery.

سافرن الى الكويت وهن طالباتٌ.

سافرن الى الكويت طالباتٍ.

If, for the second feminine plural sentence, you did not put the word طالبات into the accusative in **THE CORRECT WAY**, then all I can say is حرام عليك. Also, you should make sure you know the accusative of a feminine sound plural.

The predicate can also be an adjective, such as صغير or قديم, or a prepositional phrase. You will see more examples in the drills.

Now we come to haal clauses using verbs. Cogitate on the examples below and then look at the explanation which follows.

1. The student smiled while reading the *Washington Post*.	١. إبتسم الطالب وهو يقرَأُ الواشنطن بوست.
2. The student (feminine) smiled while reading the *Washington Post*.	٢. إبتسمت الطالبة وهي تقرأ الواشنطن بوست.
3. The student smiled while reading the *Washington Post*.	٣. إبتسم الطالبُ يقرأ الواشنطن بوست.
4. The student (feminine) smiled while reading the *Washington Post*.	٤. إبتسمت الطالبة تقرأ الواشنطن بوست.
5. The student laughed while reading about the Middle East in the *New York Times*.	٥. ضحك الطالبُ قارئًا عن الشرق الاوسط في النيو يورك تايمز.
6. The student (feminine) laughed while reading about the Middle East in the *New York Times*.	٦. ضحكت الطالبة قارئةً عن الشرق الاوسط في النيو يورك تايمز.
7. The student (feminine) laughed while reading the newspaper.	٧. ضحكت الطالبةُ قارئةً الجريدةَ.

Sentences one and two use وَ + the appropriate subject pronoun, just as you would if the clause had no verb. Sentences three and four show that the وَ and the subject pronoun can be dropped. Again, this also can be done in clauses with no verb, as we have seen.

Sentences five and six show another variation. The verb itself can be replaced by its own active participle. The participle must be indefinite, accusative, and agree with the subject in gender and number. If the verb which is being replaced is transitive, the active participle can take a direct object as you see in example seven. Do not be put off by the fact that قرأ is a verb with a hamza as a final radical. The hamza will work just like any other consonant. I know that the active participle قارئ looks strange, but it is exactly the same pattern as ساكِن.

Sentences five, six, and seven could be modified by the return of the وَ + subject pronoun. The active participles would then be in the nominative case. So sentence five would be ضحك الطالب وهو قارئٌ عن الشرق الاوسط في النيو يورك تايمز.

The sentences below use the verb إِبْتَسَمَ and its active participle to show you again the possible variations of a haal clause.

1. The student studied Arabic while smiling.	١. درس الطالبُ العربيةَ وهو يَبْتَسِمُ.
2. The student studied Arabic while smiling.	٢. درس الطالب العربية يبتسم.
3. The student studied Arabic while smiling.	٣. درس الطالب العربية وهو مُبْتَسِمٌ.
4. (What do you think this sentence means?)	٤. درس الطالب العربية مُبْتَسِمًا.
5. The *students* studied Arabic while smiling.	٥. درس الطلاب العربية وهم مبتسمون.
6. The *students* studied Arabic while smiling.	٦. درس الطلاب العربية مبتسمين.

Sentences five and six are included to show the agreement and case of the active participle when the subject is plural.

Haal clauses with an imperfect verb can also be negated. They are negated either with وَما or with لا by itself. Thus, sentence one above could be negated as follows:

١. درس الطالب العربية وما يبتسم.
٢. درس الطالب العربية لا يبتسم.

Both sentences mean "He studied Arabic while not smiling." (A most unlikely situation.)

Sometimes the subject of the haal clause can be different from the subject of the main clause, so you may occasionally see sentences such as the following.

1. I delivered a lecture while my students slept.	١. القيتُ محاضرة وطلابي ينامون.
2. I delivered a lecture while they slept.	٢. القيت محاضرة وهم نائمون.

Haal clauses can also contain past-tense verbs. In such cases وَقَد is placed before the verb. It is usually translated as "having (done something)." These sentences are negated by dropping قد and adding ما or by using لم + the jussive. Here are a few examples.

1. The correspondent traveled to Damascus, having studied Arabic.	١. سافر المراسل الى دمشق وقد درس العربية.
2. The correspondent traveled to Damascus, not having studied Arabic.	٢. سافر المراسل الى دمشق وما درس العربية.
3. The correspondent traveled to Damascus, not having studied Arabic.	٣. سافر المراسل الى دمشق ولم يدرس العربية.

In my experience, students often have trouble recognizing a haal clause when it is composed of و + pronoun + present tense verb. Then tend to translate the و as "and" therefore giving a very awkward translation of the sentence. Recently, a student I have been working with translated an opinion piece from an Arabic newspaper. The item contained several haal clauses using و + pronoun + verb. He missed every one. Everything else in his translation was correct. So be careful.

That does it for the haal clause. You are now ready to do Drill 45.

Drill 45.
Part A. Combine each pair or sentences below using a haal clause as in the example below.

قرأ الاستاذ الجريدة. شرب الاستاذ القهوة.

قرأ الاستاذ الجريدة وهو يشرب القهوة.

١. وقف الرجل في الشارع. إنتظر الرجل صديقه.

٢. قام الثائر العراقي. قال الثائر "العراق للعراقيين".

٣. دخلنا الصف. ضحكنا.

٤. قُتِلوا. جاهدوا في سبيل الله.

٥. تعلمت المدرسة الامريكية كثيرا عن الاردن. درّست الانكليزية لطلاب اردنيين في مدينة اربد.

٦. شاركنا في حفلات كثيرة. أقمنا في عمان.

٧. جلسن في المسجد. استمعن الى الخطبة.

٨. رحل الاخ المسلم من مكان الى مكان. دعا الاخ المسلم الناس الى التقوى.

٩. إنهار اقتصاد البلاد. عانى اقتصاد البلد من مشاكل كثيرة.

١٠. قرأوا اخبار الجريدة ألامريكية المغرضة عن الشرق الاوسط. شتموا رئيس تحريرها.

Part B. Rewrite your answers above using the active participles in the haal clause instead of the verbs in the imperfect.

Part C. Rewrite sentences 8,9, and 10 using the past tense for the haal clause. Then negate the haal clauses in the three new sentences.

C: The Tamyiiz Construction

You have already studied (and mastered) the elative. The elative is quite flexible and can be used for a great number of adjectives as you are aware. However, many adjectives do not easily fit the elative pattern. This is especially true for participles of derived verbs. For example, مُتَقَدِّم means "advanced." If you want to say that the United States is more advanced than Chad with respect to the production of nuclear weapons, you have a problem because the word مُتَقَدِّم does not lend itself to the elative form (as you can see, I hope). How will you say "more advanced"? What is usually done in such a case is that the verbal noun from the form of the verb from which the participle is derived is combined with an appropriate elative. متقدم is from Form V. The verbal noun is تَقَدُّم. "More" in Arabic is أَكْثَر. So we will use أَكْثَر and تَقَدُّم in our sentence.

Remember, we want to say the United States is more advanced than Chad in the production of nuclear weapons. So we get:

الولايات المتحدة اكثر من تشاد تَقَدُّمًا في إنتاج الاسلحة النووية.

The verbal noun is placed in the accusative case. Note that the elative is used with the word مِنْ, just as it is with the comparative.

Now here is another example. The word مُخْلِص means "sincere." We want to say that Samiira is more sincere than Samiir. The word مخلص is the active participle of the Form IV verb أَخْلَص. The verbal noun of أَخْلَص is إِخْلاص. Can you do it now? The answer is below.

سميرة اكثر من سمير اخلاصـا.

Thus we have "Samiira is more sincere than Samiir." Literally we have something like "Samiira is more than Samiir with respect to sincerity." This is what is meant by a tamyiiz construction. The word tamyiiz (تَمْيِيز) is a Form II verbal noun meaning "specification" or "discrimination." We use the tamyiiz when we want to say that something is different from something else with respect to a certain characteristic.

Often the tamyiiz is used with the verbal noun of derived verbs. This is because the adjectives derived from derived verbs do not fit the elative pattern. You have just seen two examples. However, often the tamyiiz is used with Form I verbal nouns as well. For example عَلِمَ means "to know" or "to learn." أَعْلَم is the elative (from عَلِيم) meaning "more knowing." It is used for example, in the often-repeated phrase اللهُ أعلم "God knows best."

However, if we want to say "He knows Arabic better than I do" the word أعلم does not necessarily provide us with the best way to say what we want. We could say هو أعلم مني بالنسبة الى العربية "He knows more than me with respect to Arabic" but we could also choose another elative and use the verbal

noun of عِلْم . In this case we will take the elative أحسن "better" and the verbal noun عِلْم . We can then say هو احسن منّي علمًا باللغة العربية .

Note that in the last Arabic sentence above I have used the preposition بـ . You will use whatever preposition the verb would normally take. If the verb does not normally take a preposition, then لـ is used. Here are a few more examples.

1. They participate in the program more than we do.	١. هم أكثر منّا مشاركةً في البرنامج.
2. The issue of Palestine has a greater impact on the political situation in Jordan than does any other issue.	٢. قضية فلسطين اكبر من أي قضية اخرى تأثيرًا على الحالة السياسية في الاردن.
3. He understands Arabic better than she does.	٣. هو احسن منها فهمًا للعربية.

In the first sentence, the verb شارك would normally use the preposition في meaning "to participate in something." Thus, we use في after the verbal noun مشاركة in our tamyiiz construction.

In the second sentence, the preposition على is used with تأثير for the same reason. In the third sentence we are using the verbal noun of the verb فهِم which does not take a preposition. So when we use the verbal noun of this verb in a tamyiiz we attach لـ to what would normally be the object of the verb.

Now do Drill 46.

You are almost done with Part II of this book. The next chapter will discuss Forms IX and X as well as some other things. You will then have the vast majority of the verb system down. The same chapter will also discuss quadraliteral verbs (it will be a snap). You will then have completed the core of this book. You have come a long way.

Drill 46.
Fill in the blanks in the sentences below in a way which gives a correct tamyiiz construction. Then translate each item. Here is an example.

هو _____ منّي _____ . (كبير، سِن)

هو اكبر منّي سنا. He is older than I am (greater than me with respect to age).

١. العرب _____ من الشعوب لاخرى _____ للغتهم. (كثير، أحبّ)

٢. البدو _____ من الفرنسيين ب _____ هم للزوار. (مشهور، إحترم)

٣. صديقي _____ منّي _____ بالتاريخ القديم. (كثير، إهتمّ)

٤. زوجتي _____ منّي في _____ ها للفرنسية. (ناجح، فَهِم)

٥. زوجتي _____ منّي _____ للفرنسية. (حسن، فَهِم)

٦. نحن _____ منهم _____ عن حقوقنا. (شديد، دافَع)

٧. "فيروز" _____ من أُمّ كلثوم _____ . (جميل، صَوْت)

Authentic Arabic Exercise #11.

The article below is from the front page of الشرق الاوسط on August 13, 1995. Read it while looking for the following.

1. Haal Clauses
2. Every verbal noun and its form.
3. Every hollow, defective, or assimilated verb of any form or tense.
4. Each occurrence of إِنَّ , أَنَّ , or أَنْ .
5. Translate the article into Moroccan Arabic.
6. Ignore item number 5.
7. All indefinite relative clauses and any relative clauses using ما .
8. Every dual verb, noun, or pronoun.

Now that you have found and idenitifed the items above, summarize the article in English in about 75 words.

حسين كامل: صدام انتهى
وأدعو الضباط للتحرك
لتغيير الوضع الراهن

عمان: "الشرق الاوسط"

لندن: من امير طاهري

دمشق: من سلوى الاسطواني

بغداد: وكالات الانباء

أعلن الفريق اول حسين كامل الرجل الثاني في العراق انه خرج من العراق لأنه قرر تغيير الوضع الراهن العراقي واسقاط النظام، ودعا في مؤتمر صحافي عقده في الديوان الملكي بعمان كافة ضباط الجيش والحرس الجمهوري والحرس الخاص للاستعداد للتغيير، وأكد انه بدأ يتحرك بسرعة لتنفيذ ذلك كله علنا، مؤكدا انه يعمل فعلا لاسقاط نظام الرئيس العراقي صدام حسين، وأكد انه سيبدأ اتصالات واسعة بالعرب والعالم نافيا ان يكون قد اجرى اتصالات حتى الآن، وقال انه واثق من ان العراقيين يعرفون جدية دعوته هذه سواء على مستوى الشعب او الجيش او الحزب.. واضاف انه حاول كثيرا الاصلاح في الداخل، ولكن دون جدوى.

وبعد ان القى حسين كامل بيانا مختصرا نقله التلفزيون الاردني مباشرة مع ترجمة فورية بالانكليزية، رد على اسئلة الصحافيين مفندا ما قاله عنه الرئيس العراقي صدام حسين من خيانة واختلافات فقال ان هذا كلام مناقض.

وقامت السلطات العراقية امس واول امس باجراء تغييرات عسكرية واسعة وبسرعة فائقة شملت قيادات وقطاعات ومواقع ومقرات وذلك بهدف جعل أي معلومات لدى الفريق اول حسين كامل غير مفيدة اضافة الى تحركات عسكرية امنية للحماية الداخلية، مع تأكيد أنه ليس من اهدافها تهديد الاردن.

وحرصت وسائل الإعلام العراقية امس على الاستمرار بمهاجمة حسين كامل تحديدا بعنف بعد هجوم صدام حسين عليه اول امس وكذلك نائب رئيس الحكومة طارق عزيز، واشار التلفزيون العراقي الى ان ابنتي صدام (رغدة ورنا) الموجودتين بين اللاجئين ظنتا ان سفرهما هو لبلغاريا وليس للبقاء في الاردن، وذلك في محاولة لتحميل زوجيهما حسين كامل وشقيقه صدام كامل مسؤولية عدم الوضوح معهما ، حسب قول مصادر عراقية في عمان.

وأكدت انباء بغداد امس ان لجنة عراقية رئاسية تشكلت برئاسة عدي الابن الاكبر للرئيس العراقي . . . وبدأت اللجنة إجراء حركة تغييرات كبيرة في الدولة العراقية وصفها المراقبون بانها اوسع حملة يشهدها العراق في عهد الرئيس صدام حسين. . . وتولي رئاستها من جانب عدي يؤكد ان الرئيس صدام حسين سوف يزيد من اعتماده عليه ويركز على مسؤولياته الكبيرة المقبلة.

Chapter 7

A. Forms IX and X
B. Quadriliteral Verbs
C. The Future
D. The Conditional

A. Forms IX and X

Form IX verbs are extremely rare and are used only in reference to colors and to physical and mental defects. The complete conjugations are in the charts at the end of this book. The Form IX pattern is إفْعَلَّ (the hamza on the prefix is elidable just as in Forms VII and VIII). A commonly used Form IX is إحْمَرَّ which means "to turn red" and "to blush." The present tense conjugation is يَحْمَرُّ (the stem vowel becomes a kasra whenever the suffix begins with a consonant or a sukuun, just as with other doubled verbs you have seen in Forms VII and VIII).

The same pattern works for other colors as well. Thus أسْوَد becomes إسْوَدَّ and أصفر becomes إصْفَرَّ .

On the other hand, Form X verbs are extremely common and occur in all types (i.e. hollow, defective, impossible, doubled, etc.). We will examine them carefully here. After you have covered Form X you will only need to study the quadriliteral verbs and you will have covered all you need to know about the verb system. In fact, if all you get out of this book is a mastery of the verb system, you will still have gained a great deal.

خَدَمَ is a Form I verb meaning "to serve." إسْتَخْدَمَ is a Form X verb meaning "to use" or "to employ." The Form X is derived by prefixing إسْت (the hamza is elidable, in case you were wondering) to the three letters which comprise the Form I verb. The prefix tends to affect the meaning of the verb in two basic ways. First, it can refer to the seeking or putting to use of the meaning of the Form I. Thus, the Form X of خدم refers to the seeking of the service of something or to putting something into service. Another example is عاد, which means "to return." إسْتَعادَ means "to get back" or "to reclaim." That is, the Form X refers to the seeking of what the Form I means. Along the same lines is the Form X إسْتَخْرَجَ "to extract" from خرجَ "to exit."

A second way the prefix can influence the meaning is that it denotes the deeming of something to have the qualities implied by the three letters of the root. For example, نكَرَ means "to disavow." The Form X إسْتَنْكَرَ means "to disapprove." هَجَنَ means "to be faulty," while إسْتَهْجَنَ means "to condemn" or "to reject." حَقَّ means "to be true" or even "to be suitable or appropriate." إسْتَحَقَّ means "to be worthy" and "to merit."

While all Form X verbs will not fit easily into the two categories above, most of them fit in reasonably well. As with the other forms, the patterns can be used to help predict meaning and to lessen reliance on the dictionary, but you cannot always rely on the general tendencies toward meaning associated with any given form. Sometimes you will have to pick up the dictionary.

Sound Form X verbs conjugate exactly like their Form VIII counterparts in the imperfect. The prefix vowel is always a fatha and the stem vowel is always a kasra. Thus, in the imperfect the verb اِسْتَخْدَمَ is يَسْتَخْدِمُ. Note also the sukuun over the س of the prefix in both tenses.

The command conjugations and the jussive conjugations should all be obvious by now. Try to generate some of these and then check the charts at the end of the book.

The verbal noun is اِسْتِخْدام. The active participle is مُسْتَخْدِم and the passive participle is مُسْتَخْدَم.

Form X verbs also occur in the passive and conjugate just as they do in Form VIII. In the past tense, our model verb becomes اُسْتُخْدِمَ and in the imperfect it is يُسْتَخْدَمُ. The complete conjugations are in the charts.

<u>Hollow Verbs</u>

Form X hollow verbs behave (with rare exceptions, to be noted below) just like Form IV hollow verbs with respect to their conjugations in both tenses. In the past tense, the alif is shortened to a fatha. In the present tense, the alif becomes a yaa' which is in turn shortened to a kasra when necessary. For example, اِسْتَعاد ("to reclaim") will have its alif shortened to a fatha whenever any Form IV hollow verb would. Thus "I reclaimed" is اِسْتَعَدْتُ. The reasons for the shortening should be clear by now.

In the imperfect indicative, the alif becomes a yaa', just as is the case in Form IV. "He reclaims" is يَسْتَعِيدُ. The yaa' shortens to a kasra whenever shortening is required. Thus, "He did not reclaim" is لم يَسْتَعِدْ.

The verbal noun is very similar to that for Form IV in that it ends in ة also. The verbal noun for our model verb is اِسْتِعادة.

The active participle is مُسْتَعِيد and the passive participle is مُسْتَعاد.

The passive pattern is أُسْتُعِيدَ in the past tense and يُسْتَعاد in the imperfect indicative.

Before I show you a couple of exceptions to Form X hollow verb conjugations, let's review derived hollow verbs for a minute. Experience tells me that students get confused easily by these verbs but that a simple classification scheme can usually remove the difficulties.

Hollow verbs pose conjugation problems in Forms I, IV, VII, VIII, and X. Form I hollow verbs are in a class by themselves. You should review them separately by going over the material in Chapter One of Part II. For now we will look at only the four derived forms which pose problems.

In the past tense, the four derived forms all, <u>all</u>, **all**, ALL, <u>ALL</u>, **<u>ALL</u>** have the alif shortened to a **LITTLE TINY ITTY BITTY <u>FATHA</u>** whenever shortening is required.

In the imperfect, keep together in your mind Forms IV and X on the one hand, and Forms VII and VIII together on the other. Forms IV and X convert the alif into a yaa' in the present. When the yaa' needs to be shortened it becomes a kasra.

Forms VII and VIII keep the alif in the present tense. When the alif needs to be shortened, it is shortened to a fatha.

ALWAYS KEEP IN MIND THE SPELLING AMBIGUITIES THAT TAKE PLACE WHENEVER THE SHORTENING IS DONE. If you neglect these ambiguities, you will always have a hard time with the language.

Now I want to bring up a couple of exceptions that occur in hollow verbs in Form X. The Form X verb إِسْتَجَابَ means "to respond." It conjugates just like our model verb إِسْتَعَاذَ in every single way. The root of the verb has a waaw as the middle radical. With a few Form X hollow verbs, the middle radical can sometimes be kept. In this case, there is also the verb إِسْتَجْوَبَ which means "to interrogate." In the present tense the verb is يَسْتَجْوِبُ. Whenever a Form X keeps the waaw, the verb will conjugate just like a sound verb. The waaw will never disappear, never. It even remains in the verbal noun, إِسْتِجْوَاب, and in the participles مُسْتَجْوَب and مُسْتَجْوِب.

There are only a very few Form X hollow verbs which will keep the waaw. Most of them, unlike إِستجاب, will **not** also have a Form X conjugation which uses an alif in the past tense and a yaa' in the present tense. Thus إِسْتَجْوَذَ exists only as إِستحوذ and does not have a regular Form X hollow manifestation of إِستحاذ. When such manifestations exist, they will have different meanings.

Assimilated Verbs

Form X assimilated verbs are regular in their conjugations. The verb إِسْتَوْطَنَ means "to settle." In the present tense it is يَسْتَوْطِنُ. Note that the waaw remains and acts as a regular consonant.

The verbal noun for this verb is إِسْتِيطَان. Note that in the Form X verbal noun, the waaw changes into a yaa' just as is the case in Form IV (أوضح becomes إيضاح, for example).

The active participle is مُسْتَوْطِن and the passive participle is مُسْتَوْطَن.

Doubled Verbs

Doubled verbs in Form X work just as their counterparts do in Form IV (what a surprise). Thus the stem vowel in the imperfect is always a kasra, just as in Form IV. إِسْتَغَلَّ means "to exploit." In the present tense it is يَسْتَغِلُّ. So for doubled verbs, like hollow verbs, you should group Forms IV and X together, and group Forms VII and VIII together.

In Form X, the rules for breaking up the doubled radical are exactly the same as they are for all doubled verbs. Thus "I exploited" is إِسْتَغْلَلْتُ and "they (feminine) exploit" is يَسْتَغْلِلْنَ.

When the jussive is used, you have the usual options. You can either use the subjunctive, or you can use the actual jussive. So "He did not exploit" is either لَمْ يَسْتَغِلَّ or لَمْ يَسْتَغْلِلْ. The former, as usual, is more common than the latter.

The verb noun is إِسْتِغْلال. The active participle is مُسْتَغِلّ. The passive participle is مُسْتَغَلّ.

Defective Verbs

Form X defective verbs are just like defective verbs in Forms II, III, IV, VII, and VIII. Or, to put it more simply, Form X defective verbs conjugate in both tenses just like the Form I verb بَنَى, يَبْنِي. إِسْتَلْقَى is a Form X defective verb meaning "to lie down." "I lay down" is إِسْتَلْقَيْتُ. ("I lay down," is past tense in English. If you do not know this, you probably have not taught English as a foreign language). "He lies down," is يَسْتَلْقِي. The same principles of shortening apply here as with all other defective verbs. So, "He did not lie down," is لَمْ يَسْتَلْقِ.

The verbal noun is إِسْتِلْقاء. The active participle is مُسْتَلْقٍ and the passive participle is مُسْتَلْقًى.

You have now completed the ten forms of the triliteral Arabic verb. Practice the conjugations of the various forms and the subcategories of each form. Make sure you can do the passive voice as well. All of the material presented so far in this book must become second nature to you if you ever want to have any success in this language. This does not mean that you have to automatically know where every fatha and kasra has to be placed. But you do need to get to the point where the verb business is not intimidating you and you can produce it correctly at least eighty percent of the time. The best way for you to make this material become second nature is for you is to practice. Write out the conjugations, think about the conjugations, review the drills you have done so far. Reread sections of this book. Do not feel you are an idiot if you do not remember everything you have read up until now. Review. Review. Review.

Additionally, read new material. Listen to Arabic. Speak Arabic. Read the section in this book (in Part III) entitled "How To Be A Good Arabic Student." And know this: If you master even just the material so far presented in this text, you will have made a great stride toward becoming proficient in this language in terms of reading. If you do not master the material presented so far in this text, you will never be able to do anything in Arabic. If you do not have the will to learn the material, which is fine, as one's individual worth should not be based on whether one wants to be good at any one particular thing, then forget about it and go do something else. I just hope that I will not one day see you on Ted Koppel's *Nightline* in the role of "The Middle East Expert" who is illiterate and unable to communicate in the language of the people on which the expert is supposedly so knowledgeable.

Drill 47 reviews Form X verbs. Do that drill now. Then read the sections below on quadriliteral verbs and the future and then do Drills 48-52, which review all the kinds of verbs you have had so far (that is, all the kinds of verbs in Arabic with which you will ever have to deal).

Drill 47. Negate the sentences below using لم + the jussive. Fully vowel all verbs and give all case endings in your answers. Make sure you can translate your answers.

١. إستفدنا من دراسة اللغة العربية.

٢. إستنبطوا ذلك من الادلة المتوفرة.

٣. اغتيل الرئيس في المسرح.

٤. إستطعنا ان نستفيد من علمنا بالعربية.

٥. إستوطن المهاجرون الجدد في المستوطنات.

٦. استقلت مصر سنة ١٩٥٢.

٧. استقلت سميرة الطائرة.

٨. استقالت سميرة من الشركة.

٩. اشتريناها.

١٠. اشتشرنا المستشارين.

١١. إستغنينا عنهم.

١٢. افادَنا كتابُ الاستاذ افادة كبيرة.

١٣. أحبها عندما شاهدها لاول مرة.

١٤. استجاب الرئيس العراقي الى مطالب الامم المتحدة استجابة كاملة.

١٥. استجوب الشرطي المشتبه فيه.

B. Quadriliteral Verbs

Quadriliteral verbs have roots made of four consonants instead of the usual three. They exist in four forms, only two of which occur with any frequency. Once you master these verbs, you will be finished with your review and mastery of the Arabic verb system. The quads (as the quadriliterals are called) are very easy and we will not need to worry about things like hollow and defective verbs when we deal with them.

Some quadriliterals are clearly words which have been adapted from other languages. For example, the verb تَلْفَنَ means "to telephone" someone. I wonder what word it was borrowed from? Others have been in the language for a long time and their origins are uncertain, while still others which have been in the lexicon for centuries are clearly of foreign origin like تَرْجَمَ and فَلْسَفَ .

Often quads are onomatopoeic in nature. هَمْهَمَ means "to mumble" and وَسْوَسَ means "to whisper." Many of these words, as you can see, are formed by repeating two consonants twice in a row in a way which yields the onomatopoeic effect.

تَلْفَنَ is a Form I quad. The ت in this verb is part of the root. The second radical in Form I quads always has a sukuun. In the past tense, these verbs conjugate like any other verb. Thus "I telephoned" is تَلْفَنْتُ . In the present tense, these verbs have a pattern similar to Form II triliteral verbs. "He whispers" is يُوَسْوِسُ . The prefix vowel is always a dhamma, the sukuun remains over the second radical (unlike Form II triliteral verbs) and the stem vowel is a kasra. The complete conjugations are in the charts.

The passive is also regular. You should be able to generate it in both tenses on your own. Try to do so now for هو for the verb تَرْجَمَ "to translate." You should have come up with تُرْجِمَ and يُتَرْجَمُ .

Now derive the command conjugations using the rules you have seen for all other verbs. Then compare your answers to the charts. (For أَنتَ the command of تَلْفَنَ is تَلْفِنْ .) If you are wrong, review the section on commands in Chapter Two of Part II.

The active participle is مُتَلْفِن and the passive participle is مُتَلْفَن .

The verbal noun is تَلْفَنَة.

Form II quads tend to be the intransitive counterparts of the Form I version, but not always. They are usually said to be related to Form I quads the way Form V triliteral verbs are related to Form II. تَزَخْرَفَ is a typical Form II quad meaning "to be decorated." The ت here is the Form II quad prefix. The Form I quad of this verb is زَخْرَفَ, meaning "to decorate" something.

In the past tense,these verbs conjugate like all other verbs. In the present tense, they conjugate just like Form V triliterals. For example يَتَزَخْرَفُ, "it is decorated," maintains a stem vowel of fatha just like a regular Form V. Likewise, the prefix vowel is a fatha.

The active participle is مُتَزَخْرِف . The passive participle would be مُتَزَخْرَف ,but this particular verb does not have one.

Sometimes Form II quads are used to mean the imitation of the quality indicated by the root. For example تَبَغْدَدَ means "to act like a Baghdadi." We see this even in Form V triliterals in words such as تَمَصَّرَ "to act like an Egyptian."

Occasionally, Form II quads are formed from place nouns. For example تَمَرْكَزَ means "to be located or centered" somewhere, from the place noun مَرْكَز meaning "center."

Form III quads are quite rare, so we will skip them.

For IV quads are also quite rare but one of them, إِطْمَأَنَّ , occurs frequently. The verb means "to be calm, tranquil, or secure." The root is طَمْأَنَ ,which is the Form I version of this quad, which means "to calm" someone.

The Form IV quad إِطْمَأَنَّ has, as you can see, a doubled final radical. The final radical is separated into two, just as is done for doubled verbs. Thus, "I calmed down" is إِطْمَأْنَنْتُ . In the imperfect indicative, the verb is يَطْمَئِنُّ . The stem vowel is a kasra (and the seat of the hamza is now a yaa'), and the prefix vowel is a fatha.

The active participle is مُطْمَئِنّ . The passive participle does not exist. The verbal noun is إِطْمِئْنان . You will see this verb often, so you should be aware of it. You will rarely, if ever, see other Form IV quads.

That, lady or gentleman, is it for the verb system of this language. Read section C and do the drills which follow.

C. The Future

The future in Arabic is very easy. In fact, it is so easy that I am not even going to provide a drill on it. If you cannot understand the future, then run for Congress.

The future particle in Arabic is سَوْفَ . It is placed before the imperfect verb. So "I will go to the library in order to study Arabic" is سَوْفَ أَذهبُ الى المكتبة لادرسَ العربية .

To negate the future, place لا between سوف and the imperfect verb. Our sentence above is negated like this سوف لا أَذهبُ الى المكتبة لادرسَ العربية .

Never write anything between سوف and the imperfect verb except لا . For example, if you wish to include the subject in your sentence, place it after the verb or before سوف . For example الطالب سوف يذهب or سوف يذهب الطالب .

سَوْفَ can be abbreviated to سَ . When the abbreviation is used, it is written as part of the verb. For example سَأَذْهَبُ "I will go." When the abbreviation is used, the sentence cannot be negated. If you need to negate a sentence with سَ, change the سَ to سَوْفَ and then add لا .

There is another way to negate the future using the particle لَنْ . When this particle is used, سوف is dropped completely from the sentence. The verb following لَنْ must be written in the subjunctive. The resulting negation is stronger than using سوف لا . For example, سوف لا يجتمع شامير مع عرفات means "Shamir will not meet with Arafat." This sentence means that there was probably a meeting set up which Shamir will not attend or cannot attend. On the other hand لن يجتمعَ شامير مع عرفات means "Shamir will not (ever) meet with Arafat." Here the meaning is much stronger and suggests that he will not meet with Arafat under any circumstances.

Note that the future is often used in the passive. Beware of that fact. (سَيُسْتَقْبَلُ "he will be met" for example.)

As I said above, there is no separate drill on the future. However, drills 48-52 will include the future. These drills will review all of the verb business you have covered so far and will include other things from the book as well. Do them now. Then read the last part of this chapter, which deals with the conditional, and do drill 53. You will then have completed the core of this book. مَبْروك .

Then go on to Part III. You can cover Part III in any order that you like. In fact, I hope that by now you have already read at least the sections on using the Hans Wehr dictionary and on how to be a good student of Arabic. Most of the grammar-related material in Part III is largely secondary, and one section rarely presupposes having mastered a previous section. These can be studied at your leisure.

Drill 48. Review exercise. Identify the form of each verb in each sentence. Then convert each sentence to a negative command. Make sure you can translate each sentence.

١. اجتمعتَ مع المدير.

٢. إتصلتِ بالاستاذ.

٣. إنصرفتم من المكتب وانتم غاضبون.

٤. ادعيتَ انك مخلص.

٥. ترجمتَ كتبَه المشهورة الى عدة لغات.

٦. انضممتَ الى الجيش.

٧. انحزتَ الى المنظمة.

٨. احتللتَ الضفة الغربية.

٩. اهتممتِ بدراسة العربية.

١١. إطّلعتَ على هذه الكتب.

١٢. أكرمتم استاذكم.

١٣. أعطيتَه كتابا.

١٤. وفيتَ بوعدك لنا.

١٥. زخرفتم بيتكم لعيد الميلاد.

Drill 49. Review exercise. Negate each sentence using لم + the jussive. Fully vowel all verbs and give all case endings in your answers. Make sure you can translate your answers.

١. أعددتِ الكبة لنا.

٢. اضطر الثوريُّ الى مغادرة البلد.

٣. ارتدت هذه المرأة عن الاسلام.

٤. استردوا ارضهم.

٥. غنى المغني.

٦. استمرت الانتفاضة مدة طويلة.

٧. العراق إستعجل لاعادة بناء المفاعل النووي.

٨. تلقت عاصمة عربية بارزة معلومات مهمة من سفارتها.

٩. انتهيت من الدراسة في سنة ١٩٩٥.

١٠. القى الضوء على الموضوع.

Drill 50. Review exercise. Negate each sentence in an appropriate way. In your answers, fully vowel all verbs and give all case endings. Pay attention to what you are doing since different tenses, voices, and moods appear. Translate your answers.

١. درستَ اللغة العربية.

٢. شاهِد هذا الفيلم.

٣. زوري لبنان.

٤. أعطاني هذا الكتاب.

٥. عدنا من الشرق الاوسط.

٦. استقبل الملكُ في المطار من قبل بعض المتمردين المتطرفين وقتل اثناء معركة ضارية معهم.

٧. اضافت مصادر مطلعة ان الحال في الضفة الغربية لا تزال خطيرة.

٨. دعونا كلَهم الى الحفلة.

٩. ستدرس العربية في القاهرة.

١٠. ضع دائرة حول الاجابة المناسبة.

١١. الطائرة ستقل الركاب من بيروت الى لندن.

١٢. أعد الطعامُ لنا.

١٣. سموه عمر.

١٤. إستفذْ من الكتاب.

١٥. نكمل الشغل الذي بدأناه.

١٦. سوف نبني شركتنا في هذه المنطقة.

١٧. اقيمت الحفلة في البيت الابيض.

١٨. بني بيت جديد في القرية.

Drill 51. Identify the form of each verb below. Then derive the verbal noun and the active participle for each verb. Then write each verb in the present tense for the third person masculine plural.

Present Tense for هم	Active Participle	Verbal Noun	Verb Form	Verb
				اوجد
				ربّى
				حاكى
				استشار
				إتسم
				تلاقى
				لام
				استعد
				التقى
				اجرى
				انتخب
				افاد
				سيطر
				وسوس
				استوطن
				تحدى
				استغنى
				استمع
				افضى
				استجاب
				مد
				انقضى
				انتهى

				اشار
				اعد
				توافر
				عَعَّعَ
				وعى
				استوق

Drill 52. Convert each sentence below to the present tense. Then negate each sentence below using the jussive. Then turn each sentence into a positive command.

١. قلتم ان قرار ٢٤٢ مقبول.

٢. تعلمتِ العربية.

٣. كنتَ رجلا.

٤. استمعتم الى الاخبار.

٥. اعلنتم استقلال فلسطين.

٦. اشدتم بالرئيس الجديد.

٧. استجبتَ لطلب المدير.

٨. وفيت بالاتفاق.

٩. اتصلتِ بالوزير.

١٠. اوجدتم حلا للمشكلة.

١١. اقلتم الموظفين.

١٢. تعاونتم مع كل الدول العربية.

١٣. خفتم الله.

١٤. احتللتم ارض العدو.

١٥. إطمأننتم على اصدقائكم في البوسنة والهرسك.

D: The Conditional

The conditional is a very important item in Arabic, as it is in other languages. I consider it to be an essential item to be mastered by the non-native student of the language, which is why I have included it in Part II of this book and not Part III, which contains elements of lesser priority.

One quick tip before we begin. If you ever need to impress someone with your spoken (or written) Arabic, use a conditional sentence in your conversation. It will give the impression that you have more control over the language than you may actually have. This is particularly helpful if you are being tested orally. Arabic conditional sentences are very easy to produce, yet they sound more complicated that they are and give the illusion of conveying complex meanings.

If you were to pick up an English grammar book and study the conditional sentence in English, you would find that there are essentially three kinds of conditional sentences in English and that differentiating between them and their meanings is not very difficult. However, if you continued reading the rest of the section on the conditional, you would find that there are approximately one billion variations of the use of the conditional in English based on those three basic types. The variations can be very subtle and can be very difficult for natives, never mind non-natives, to grasp.

In Arabic too, there are three basic types of conditional sentences. They do not quite correspond to the ones in English, but they are even easier to grasp than the English models. The three basic types of conditional sentences have only about two hundred and fifty thousand variations, so again, the Arabic is easier than the English. However, despite this relative ease, the conditional in Arabic can appear to be quite complex to the poor shell-shocked American student. Furthermore, if you were to compare the explanations of the conditional in the most commonly available texts, you would find that they often contradict one another and stress different aspects of the conditional. Some texts leave out things which are very important, while other texts place great emphasis on things which rarely, if ever, occur these days.

The following explanation is based in large part on my own personal experience in learning the language and teaching it. I am going to divide the conditional into three categories. The first is what you absolutely must know. The second is what you should know in addition, but which you could (possibly) figure out for yourself when you come across it (some of which is not included in other texts). The third category includes things which are rarer but which I am including for the sake of pseudo completeness. I am indebted to *EMSA* and to *Haywood/Nahmad,* as will be clear from what is below. However I am going to present things in a manner different from both in some respects. I am also going to leave out some things which they do cover, but which you will never see. Here goes.

There are three words in Arabic which are equivalent to the English word "if." These three words are إذا , إنْ , and لوْ . إذا is the most common of the three and will be dealt with first. After that I will treat إنْ, which is the least common of the three. However, its use is not very different from إذا , so it is convenient to group the two together. لوْ will be treated last, but it is a very important word.

إذا means "if" in sentences such as "If you read the Washington Post, you will learn (very little) about the Middle East." Often, إذا implies some note of expectancy, as if the speaker of the sentence is anticipating that the action will take place. Sometimes the note of expectancy is strong and إذا can be translated as "when." You will see below. First, look at the following sentence and its translation.

If you go to that restaurant, you will eat superb Arabic food.

إذا ذهبتَ الى ذلك المطعم أكلتَ طعاما عربيا ممتازًا.

Both sentences above have two clauses. The first is the conditional clause (the clause with the "if" word). The second is the result clause (the clause that tells you what will happen when something is done). Notice that the conditional clause in Arabic is written in the past tense. In Arabic the conditional clause is almost always in the past tense even though the meaning is usually present tense. You will have to know from context - sometimes the meaning is indeed past tense.

Notice also that the result clause in the Arabic sentence is also in the past tense, but that the English result clause is in the future. Again, the Arabic result clause is often in the past tense but the meaning will not be past tense. The example above is a typical conditional sentence in Arabic using the word إذا .

Now we come to a major variation. While the conditional clause with إذا is virtually always in the past tense, the result clause may be written in any tense or mood that makes sense and conveys the meaning you want to convey. Whenever the result clause is not in the past tense, the result clause is preceded by the particle فَ . Thus, if we rewrite our Arabic sentence putting the result clause in the future, we will have:

إذا ذهبتَ الى ذلك المطعم فَسوف تأكلُ طعاما عربيا ممتازًا.

The translation of the sentence will remain the same. Below are some more examples of what can be done with the result clause and the effect that it will have on the meaning. Look at the sentences and then at their translations. Then look at my comments.

1. If you go to that restaurant, you will eat superb Arabic food.	١. إذا ذهبتَ الى ذلك المطعم فَسَتَأكلُ طعاما عربيا ممتازًا.
2. If you go to that restaurant, you will never eat superb Arabic food.	٢. إذا ذهبتَ الى ذلك المطعم فَلَنْ تأكلَ طعاما عربيا ممتازًا.
3. If you go to that restaurant, eat superb Arabic food.	٣. إذا ذهبتَ الى ذلك المطعم فَكُلْ طعاما عربيا ممتازًا.

The result clauses of each of the three Arabic sentences above all use verbs which are not in the past tense. Each of those clauses begins with فَ . The third sentence has a command in its result clause. This

is very common. (I hope you remember how to form the commands for verbs such as أَخَذَ and أَكَلَ.) The point is that the result clause can have anything that makes sense as long as it conveys the meaning you wish it to convey. When that clause does not use a simple past tense verb, the clause must begin with فَ.

Now for another important variation. How would you say, "If you do not go to that restaurant you will not eat superb Arabic food"? Look at the answer below.

إذا لم تذهبْ الى ذلك المطعم فسوف لا تأكلُ طعاما عربيا ممتازا.

The verb with إذا must be negated with لم and the jussive. There is no other way. The verb in the result clause may be negated in any appropriate way. For example, we can negate the result clause as well using لم and the jussive and have the sentence mean the same thing. However, such usage of لم in the result clause is extremely rare.

As I noted above, إذا can sometimes even be translated as "when," depending on the strength of the expectancy involved. Thus, it could be possible to translate our model conditional sentence as "When you go to the restaurant . . ." In fact, إذا is often used used to mean "when" or "whenever" in both classical and modern literature. When used this way, the result clause often does not begin with a فَ even when a non-perfect tense verb is used.

إنْ also means "if". It does not imply any likelihood that the condition will happen. It is used exactly like إذا. It is usually followed by a past tense verb. When negated, the conditional verb is negated with لم and the jussive. The result clause is usually in the past tense as well. If the result is not in the past tense, then فَ must precede the result clause as is the case with إذا.* Therefore, we could replace إذا with إنْ in every single illustration above with no important change in meaning. So you can mentally do so now if you need to in order to ingrain this in your mind.

Now we come to لو. لو also means "if" but is only used for contrary to fact conditions. Look at the sentence below.

If you had read that book you would have understood the issue of Palestine.

لو قرأتَ ذلك الكتاب لفهمتَ قضية فلسطين.

The result clause is also always in the past tense. Normally the result clause is preceded by لَ. The function of the لَ is just to tell you that the result clause is coming. Some texts say that the لَ is mandatory, but that is not the case. However, the لَ is almost always used these days.

The clause with لو is negated with لم and the jussive. The result clause is negated only with ما to which the لَ is usually attached. Thus, our model sentence above would be negated as follows.

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* Actually with regard to إنْ, there are some instances when the فَ does not have to be attached. If the result clause begins with an imperfect indicative verb, the فَ is not required.

If you had not read that book you would not have understood the issue of Palestine.

لو لم تقرأ ذلك الكتاب لَما فهمتَ قضية فلسطين.

Do not confuse لَما used here in the result clause with the word لَمّا, which means "when." Also, remember that the لَ used here in the result clause can be dropped before the negative ما, so the sentence could simply be لو لم تقرأ ذلك الكتاب ما فهمت قضية فلسطين.

These are the bare bones basics of the conditional. You absolutely must know at least this much. As you can see, the material presented above is not very difficult. Unfortunately, most students never even master this much. The next section will give you additional information about the conditional which you will find very helpful if you understand the material above. So forge on.

Additional On The Conditional

The following information concerns items that you will come across from time to time if you read newspapers, academic articles, or fiction in Modern Standard Arabic. While you could probably figure out a fair amount of the items below using your dictionary and working from context, I am including them here for your convenience. Most general grammars cover some, but not all, of these items.

The first item is إِذا ما. إِذا ما means "when" or "whenever" but it also can just mean "if". You will see it often in the papers in sentences such as the following.

There will be a comprehensive and just peace in the Middle East when (if) Israel and the PLO agree to negotiate.

سيكون سلام شامل وعادل في الشرق الاوسط إذا ما وافقت اسرائيل والمنظمة على التفاوض.

Note that it really does not make a difference whether you use "when" or "if" to translate إذا ما in the sentence above. Usually that will be the case. What I am concerned about is that students, when they see the word ما after إذا, tend to translate the ما as a negative particle - and therefore completely misunderstand the sentence.

The second item is ما إذا, which means "whether." For example:

This depends on whether the two sides agree.

هذا يعتمد على ما إذا وافق الطرفان.

A third item is إِلاّ إذا which means "unless." For example:

We will not see progress unless the two sides sit together.

لن نرى تقدما إلا إذا تجالس الطرفان.

وَ and حَتَّى are used with both إِنْ and لَوْ to mean "even if." حَتَّى is also used with إِذا to mean the same thing. Here are examples.

1. I will not speak with him, even if he pleads with me.	١. لن اتكلمَ معه حتى إذا توسّل اليَّ.
2. I will not speak with him, even if he pleads with me.	٢. لن أتكلمَ معه وإنْ توسّلَ اليَّ.
3. I will not speak with him, even if he pleads with me.	٣. لن أتكلّمَ معه ولو توسّلَ إليَّ.

لَوْلا means "if not for" and is followed by a noun in the nominative case. For example:

If not for Islam, the Arabic language would not have spread.

لولا الإسلام لَمَا إنتشرت اللغة العربية.

Sometimes the verb كان is used along with the past tense of a verb in the conditional clause if the meaning is in the past tense and the speaker or writer wishes to remove any element of doubt about the tense of that clause. For example, let's look at the model sentence with which we began this enterprise. This time, our meaning is in the past tense.

1. If you have gone to that restaurant, then you have eaten good Arabic food.	١. إذا (إنْ) ذهبتَ الى ذلك المطعم أكلتَ طعاما عربيا ممتازًا.
2. If you have gone to that restaurant, then you have eaten good Arabic food.	٢. إذا (إنْ) كنتَ ذهبتَ الى ذلك المطعم أكلت طعاما عربياً ممتازًا.

Sometimes you will see كان used as it is in the second sentence above to avoid any ambiguity. Also, if the subject is before the main verb, كان will be used immediately after إذا , إنْ or لَوْ . Thus إنْ كان المديرُ ذهب "If the director has gone . . ." Sometimes قد may be added as well إنْ كان المديرُ قد ذهب .

There is one other thing about which you should be aware. There are a number of little words in Arabic which have conditional force. These words, like the actual conditional particles, are followed by the verb in the past tense but the meaning is almost always present tense. مَهْما means "whatever" and is a good example. Look at the sentence below.

I will finish this book no matter what happens (may happen).

سأُكْمِلُ هذا الكتاب مهما حدث.

There are quite a number of words that work like مهما . Among the most common and the most likely you will see are those below.

Who (whoever)		مَنْ
whatever		مَهْمَا
whenever (and "the more . . .)		كَلَّمَا
perhaps		رَيْتَمَا
where (wherever)		أَيْنَ
wherever		أَيْتَمَا
wherever		حَيْثُمَا

There are others, but these are enough to get the point across. So do not be confused when you see these little words followed by a verb in the past tense. The little word itself will be in the dictionary (usually), so you can look it up if it is new to you. The verb after it should be translated in the present tense.

<u>Rare Conditions</u>

Now we come to elements of the conditional which you will not see very often. These are included for the sake of completeness and because it is certainly possible that you may see them. Even so, I am still leaving out a few things that you will almost certainly never see.

The first thing is that the particle إِنْ can sometimes be followed by a verb in the jussive instead of in the past tense. In fact, of all things presented under this section, this is the item you are most likely to see. When the jussive is used in the conditional clause, it must also be used in the result clause. For example:

If you go to that restaurant, you will eat superb Arabic food.

إِنْ تَذْهَبْ الى ذلك المطعم تَأْكُلْ طعاما عربيا ممتازا.

Another rare item (it occurs mainly in proverbs and classical works) is for the conditional clause to be a command. When that is the case no conditional particle is used. Furthermore, the result clause must then be jussive. For example.

Study this language and you will be successful.

أُدْرُسْ هذه اللغة تَكُنْ ناجحا.

لَوْ is sometimes used with a following present tense verb with the sense of "if only" or "would that such and such were so." Usually this use of لو comes after a verb such as وَدَّ "to wish" or "to desire." For example.

I wished (would have liked) that the reporter could understand one Arabic word.

وَدِدْتُ لو يستطيع المراسل أنْ يفهم كلمة عربية واحدة.

That does it for the conditional. Do Drill 53.

Congratulations. You have accomplished a great deal if you have mastered most of the material in the book up until now. Essentially, if you are comfortable with the material covered so far, you are ready to begin seriously reading Arabic newspaper articles, editorials, academic articles, short stories and novels. You cannot read those things without knowing what is in Parts I and II of this book. If you know those things, you can now begin to deal with almost any Arabic texts written by Arabs for Arabs. Advice on how to do this is in Part III of this book. الف مبروك .

Drill 53. Conditional Puzzles

Study and translate the sentences below. Be aware of all the grammar you have previously covered. This is a somewhat difficult drill.

١. لو شاء ربك لجعل الناس أمة واحدة. (القرآن ١١، ١٢٠)

٢. إذا اقمت في الشرق الاوسط فهمت اهمية اللغة العربية.

٣. إذا لم ترد ان تتكلم بالعربية فلا تزر الشرق الاوسط.

٤. لو انسحب العراق من الكويت لما هاجمت العراقَ القواتُ الامريكية.

٥. عش قَنِعًا تكن ملكا.

٦. إن تذهب الى بيته تأكل احسن طعام عربي في امريكا.

٧. لولا الاسلام لاختفت اللغة العربية.

٨. أعطني الذهب أعطك الف دينار.

٩. إن أعطيتُك الشمس والقمر فلن تقتنع بهما.

١٠. من حاول نجح.

The following is an excerpt from a column in the magazine الحوادث from February 2, 1990. The author is غادة السمان who writes a regular feature for the magazine called لحظة حرية . In my humble opinion, she writes very well and is very thoughtful in her comments. Her language is often very complicated; the novice American may have some trouble following her.

The excerpt below is the most difficult such item included in this book. Read it. Yes, I said read it. Use the method I outlined in Chapter Four of Part II. Do not translate it. Do not even summarize it. Try to comprehend it as well as you can. When you are done, you can refer to the translation in the key to verify how much you understood.

· Also, you might want to make some mental notes regarding how many of the grammar points covered in this book appear in the excerpt.

<u>الرجل الشرقي؟ . . . يا للهول!</u>

١

عشرة أعوام من الفراق، وما زالت تحن اليه. شدتها اليه في البداية قصة حب شرقية تقليدية، قطعها فاصل من سفره الى بريطانيا وسفرها الى المانيا لمتابعة العلم. وحين عادا كان الحب قد ازداد تأججاً وحين تحاورا مجدداً صرخ في وجهها: "انت امرأة متحررة .. يا للهول". وصرخت في وجهه: "رجل شرقي؟ يا للهول".

وافترقا. وعادت الى المانيا لتتزوج من زميلها الجامعي الالماني وتنجب طفلين وتظل تحن الى حبيبها الأول. هذه باختصار حكاية "القارئة" كما كتبتها لي طالبة النصح، أمام حنين يعذبها وعشرة أعوام تحسها لحظات عابرة. . . لم اكتب لها رداً. . ماذا اقول لها؟ هل أنصحها بالطلاق كي تطوح بطفلين في الفضاء؟ هل أعلن لها بلا مواربة أن حنينها الى الحبيب القديم هو شوق رمزي الى الوطن، وأن زواج المرأة العربية "المتحررة" من أجنبي خطوة بحاجة الى دراسة لأن ما يجمعها في النهاية مع "الرجل الشرقي" قد يكون أكبر وأعمق مما يربطها بالغربي المتحرر؟... هل اقول لها ان الزواج من أجنبي خطوة لا أحبذها شخصيا ولو استشارتني من قبل لنصحتها بما

نصحت به جدتي البدوية عثمة بنت مطرود البجلية حين قالت لأختها خود: "ترى الفتيان كالنخل، وما يدريك ما الدخل؟. . إن شر الغريبة يعلن، وخيرها يدفن، تزوجي في قومك ولا تغررك الاجسام". . . .

"تزوجي في قومك" هي النصيحة التي أتمنى أن اقولها لكل عربية تشكو لي حبيبها ومواطنها واهمة ان الحل يكمن في الزواج من غربي ناسية انها هي نفسها – في قاعها – امرأة شرقية في مرحلة تطور، ما تزال تقطن لاوعيها خبرات جداتها ونساء قبيلتها قبل تعاليم الكتاب الذهبي الغربي لتحرير المرأة.. وكل تناقض تراه في رجلها الشرقي له مثيله في شرايينها النفسية المتحررة.. وعقدة التفوق على شريك العمر لا تحل المشكلة، بل هي بداية التكسر النفسي الداخلي لمرايا تحاول عبثا ان تعكس ما لا تحويه.

Part III

Introduction

Parts I and II have given you the bases upon which you can attain a considerable measure of ability in Arabic, especially as far as reading in concerned. The items in those two parts are absolutely essential and must become ingrained in your mind. Part III of this book complements Parts I and II in several ways. First it will discuss some Arabic words and phrases which appear fairly often in Modern Standard Arabic, but not all of which are discussed in the standard introductory texts. Many of these words and phrases are also found in the *Hans Wehr* dictionary, but students do not feel comfortable relying on the dictionary for the definitions and uses of many of these words. Therefore, I am including them in Chapter One of this part of the book for the student's reference. You may wish, from time to time, to just sit down and read parts of this chapter. In future editions of this book, Chapter One of Part III may be greatly expanded.

Part III also includes presentations of a few significant grammar items deliberately not presented in Parts I and II. Although these items are important, total mastery of them is not necessary in order to be able to read Arabic effectively. For example, there is a chapter on cardinal and ordinal numbers. Most students reading this book already know the numbers, but will be very weak in the grammar related to the numbers. However, even if your grammar is weak, you can usually understand the difference between three airplanes and thirty-three airplanes. Thus, I did not want to bog you down in previous parts of the book with the grammar of numbers when there were so many other grammar-related times which needed to be covered which directly relate to understanding the language. For the same reasons, other items such as colors and telling time are discussed in this part of the book.

A third item in this part of the book is the discussion of several issues related to efficient learning of Arabic. For example, there is a discussion of the mechanics of using the Hans Wehr dictionary. When you finish Parts I and II and your grammar is up to par, you can read anything you like. However you are going to need your dictionary. I recommended at the start of this book that the chapter on the dictionary be read shortly after you start working with this book. If you have not read that chapter yet, you might want to do it now.

Chapter Six is a discussion of how to be a good Arabic student along with comments on how to better read and listen to the language. Chapter Six also presents some comments on learning colloquial Arabic. I also recommended at the start of this book that you look at this chapter as soon as possible. So you may want to take the time to read it now, if you have not already done so.

Chapter Seven is comprised of verb charts for the various categories of Arabic verbs, with a focus on verb types which are problematic in various forms. For example, while sound verbs in Forms I-X are presented, hollow verbs are presented only for those forms in which the student is likely to have difficulty.

The last chapter in the book is the annotated key. If you have done any of the exercises in the book, you are probably already familiar with the key.

Chapter 1

The Little Words No One Ever Learns But Which Are Very Important

This section is intended for use as a reference and for occasional perusal. The number of words and phrases included below could easily be expanded considerably. As you read the language more you will come across many items similar to those below. Little words and phrases such as these are a key ingredient in developing fluency. Here is a list of the items discussed in this chapter along with the page numbers.

The Uses of ما

ما is a very commonly used word in MSA and has a multitude of meanings. Unless you are familiar with the variety of the meanings and uses of this word, you are apt to err in your comprehension from time to time. First, I will review the uses of ما you have already seen in this text. Then, I will take you through the word's other meanings.

ما is used as a question word meaning "what" in equational sentences. You saw this in Part I of this text in sentences such as ما هذا , ما اسمك, etc.

On the other hand, ماذا is used as a question word in sentences using verbs such as ماذا شربتَ في المطعم .

You have also seen that ما can be used to negate the past tense. So you will see ما درستُ "I did not study." ما is also used to negate the result clause of conditional sentences which use لو as in لو عرفتُ أنّ المراسل ابله لما تكلمتُ معه .

In Chapter Five of Part II, you saw that ما can be used as a relative pronoun when the antecedent is not mentioned. For example, the well-known novel by Ghassan Kanafani entitled ما تبقّى لكم uses ما in this way. The title of the book means "What You Have Left" (literally "What Remains To You"). How would you translate the following: علّم الانسانَ ما لم يَعْلَمْ ? See the Quran, Sura 96, v. 5.

Now we come to uses of ما which have not been covered in this text.

ما can be written after a noun to give the noun the meaning of "some" as in "some house" or "some person." The former is بيتٌ ما the latter is شخصٌ ما . The noun will always be indefinite with nunation and can be in any case required by the sentence. See below..

1. Some professor addressed us about the Middle East.	١. أستاذٌ ما خاطبنا عن الشرق الاوسط.
2. I read that piece of news in some book.	٢. قرأتُ ذلك الخبر في كتابٍ ما.

So beware of ما coming right after a noun.

ما often combines with other little words to form idiomatic expressions. For example ما أنْ is used to mean "no sooner . . . than . . .". Look at the sentence below.

No sooner had Samiir sat down in his chair than the police entered and took him to prison.	ما أنْ جلس سمير على كرسيه حتى دخلت الشرطة واخذته الى السجن.

Notice that أَنْ is followed by a past tense verb and that the sentence is completed with a clause using حتّى also followed by the past tense. If أَنْ is followed by a subjunctive verb the phrase means "as soon as . . . ." For example:

As soon as the professor enters the class, he writes words of wisdom on the board.	ما أنْ يدخلَ الاستاذ الصف حتى يكتب كلمات الحكمة على اللوح.

ما can be followed by the word مِنْ with the meaning "there is no" or there is not." For example:

There is no language more beautiful than Arabic.	ما من لغةٍ اجملُ من العربية.

ما من is often replaced by هناك ليس or لا يُوْجَدُ , both of which mean the same thing.

The word ما is also used with مِنْ in a different way and with a very different meaning. Scrutinize the

What I have read of his books has benefited me a great deal.	ما قرأتُه من كتبه افادَني كثيرًا.

In the Arabic sentence above, ما is being used as a relative pronoun just as we have seen before. The word مِنْ here means "with respect to" and is often used this way with ما . Usually when ما is used with مِنْ in this way you will find the pronoun suffix ه (the عائد used with ما if you recall from Chapter Five of Part II) attached to the verb.

ما can have the word مِنْ written before it but attached to it. The result is مِمّا . مِمّا means "which" and can refer to one or more things which are not specifically spelled out by the speaker or writer. Usually مِمّا has an entire sentence or clause as its antecedent, or one or more things from that sentence. For example:

Indeed there are dangers which threaten the basis upon which the United Nations stands which imposes upon all those who believe in this organization to come together to defend it.	فإنّ هناك اخطارًا تُهَدِّدُ الاساس الذي تقوم عليه الاممُ المتحدة مِمّا يفرض على جميع الذين يُؤْمِنونَ بهذه المنظمة . . . أنْ يجتمعوا الآن للدفاع عنها.

The sentence above is taken from Gamal Abd Al-Nasir's address before the United Nations in 1960. I have given you a literal translation so that you can follow easily. In fact, this sentence has a lot of grammar in it. But the point I want you to see here is that مِمّا refers to the existence of اخطار and to the fact that these اخطار are a threat to the United Nations. The verb يفرض has مِمّا as its subject. The verb is masculine singular because the word ما used as a relative pronoun is always considered to be masculine singular. مِمّا is referring to the entire clause which precedes it and not to any (one) particular word.

You will see مِمّا used a great deal, especially in editorials and opinion pieces. It just means "which." By the way, do you understand the rest of the grammar (you can, of course, look up the words, but that is not important here) of the sentence taken from President Nasir's speech? You have had all of the grammar that is in the sentence.

مِمّا can be replaced by the phrase الامرُ الذي, which has the same meaning and the same usage.

The phrase بما في ذلك occurs very often in newspaper Arabic. It means "including" and appears in sentences such as the following:

We support the idea of holding an international conference which all the parties concerned with the issue will attend, including the Palestine Liberation Organization.	نؤيد فكرة عقد مؤتمر دولي يحضره كل الاطراف المعنية بالقضية بما فيها منظمة التحرير الفلسطينية.

In the sentence above, the word ذلك is replaced with the pronoun suffix ها which refers to الاطراف. Often, ذلك will be replaced with an appropriate pronoun suffix.

Another great combination using ما is ما لم which means "as long as not." For example:

You will never understand Arabic as long as you do not study every day.	لن تفهمَ اللغة العربية ما لم تدرس كل يوم.

Students seem to have trouble understanding ما لم even though it is in the Hans Wehr dictionary.

ما دام means "as long as." The verb دام , يدوم means "to last." When combined with ما we get "as long as" in sentences such as the following:

He has enjoined on me prayer and charity as long as I am alive. (Quran, 19:31)	أوصاني بالصلاة والزكاة ما دُمتُ حيًّا.

In the section on the conditional (Chapter Seven of Part II), I mentioned a few words to which ما is added which then work as conditional particles. For example مَهْما "whatever", كلّما "whenever" and "the more . . .," and أينما "wherever." Whenever you see such a word with ما attached, the ما will usually add "ever" to the word's meaning. Usually, the fourth edition of Wehr will list this meaning under the meaning for the word to which ما is attached. The third edition does sometimes, but as not as much.

ما is often combined with an elative adjective which is used as if it were a verb. Such an elative turned verb is called in some texts a "verb of wonder" or an "adjectival verb." Go into rapture over the sentences below.

1. How noble this student is!	١ . ما أكْرَمَ هذا الطالبَ.

2. How beautiful Fairuz's voice is!	٢. ما أَجْمَلَ صوتَ فيروز.
3. How stupid this correspondent is!	٣. ما اغبى هذه المراسلةَ.
4. How noble they are!	٤. ما أَكْرَمَهُم.

The adjective turned verb is always masculine singular and the noun after them is always accusative. You can create such a construction using the elative of just about any adjective for which there is an elative form.

There are other uses of ما . In my opinion, these are the main ones. The entry in Wehr under ما will give a few others, so if you see ما being used and you do not understand the sentence or the clause, check here and in Wehr and you should be able to figure out the meaning.

لا

لا means "no" and is used to answer a yes or no question. It is also used to negate the present tense. For example, لا تدرسُ اللغةَ العربيةَ, "You do not study Arabic."

لا is used with the jussive to give negative commands. So لا تدرسْ اللغةَ العربيةَ means "Do not study Arabic." لا can also be used with سوف and the present tense to negate the future. سوف لا تدرسُ اللغةَ العربيةَ means "You will not study Arabic."

لا is also used with nouns, as in the following: لا طالبَ في هذا الصف "There are no students in this classroom." The noun after لا is singular, indefinite, and accusative. You no doubt have heard the expression لا إلَهَ إلا الله "There is no god but God." This used of لا is called absolute negation.

Lately, لا has been put into compound form with various nouns, usually to produce a term for a concept, often with philosophical meaning. For example, لا شيء can just mean "nothing" or it can meaning "nothingness" as a concept. You will find a number of these sorts of terms under لا in *Hans Wehr*. (Although, *Wehr* uses لا شيئية for "nothingness.") When used in this way, لا can itself be made definite as in اللاوعي "the unconscious." Usually students miss what is going on the first time they see such a construction.

You will also see لا used in a number of set phrases such as لا شَكَّ ("no doubt"), لا بُدَّ من ("inevitable, necessary"), and لا سيَّما ("especially"). Many of these phrases can be found in *Wehr* under the entry for لا.

بَعْدَ أَنْ and قَبْلَ أَنْ

بعد أَنْ can be followed either by a verb in the subjunctive or by a verb in the past tense. Note the difference in meaning between the two sentences below.

1. After he learns Arabic, he will go to the Middle East.	١. بعد أَنْ يتعلمَ العربية يذهبُ الى الشرق الاوسط.
2. After learning (having learned) Arabic, he went to the Middle East.	٢. بعد أَنْ تعلم العربية ذهبَ الى الشرق الاوسط.

When بعد أَنْ is followed by the past tense, the meaning is usually "after having done" something. When followed by the subjunctive, it has present or future meaning.

قَبْلَ أَنْ works a bit differently. It is always followed by the subjunctive. The meaning can be past or future depending on context. For example:

1. He went to Cairo before studying (before he studied) Arabic.	١. ذهب هلى القاهرة قبل أَنْ يدرس العربية.
2. He is going to Cairo before studying (before he studies) Arabic.	٢. يذهب الى القاهرة قبل أَنْ يدرسَ العربية.

The key to the difference in meaning of the two Arabic sentences is the tense used in the first clause of each sentence. The verb after قبل أَنْ must always be in the subjunctive.

Sometimes you will see ما used instead of أَنْ for both قبل and بعد. However, the same rules will apply to both words when used with ما as are applied to them when they use أَنْ .

بَيْدَ أَنَّ

بَيْدَ أَنَّ means "although" or "however" as in the sentence below.

The parliament drew up the new constitution; however, the King has said that it is not practical.	البرلمان أقرَّ الدستور الجديد بيدَ أنّ الملك أعلن انه غير عمليّ.

لا بُدَّ من

The phrase literally means "There is no escape from (something)." It is normally translated as "inevitable" or by "must". For example:

1. Arabic must be studied.	١. لا بدَّ من دراسة العربية.
2. Appreciation of Fayruz's talent is inevitable.	٢. تقدير موهبة "فيروز" شيءٌ لا بدَ منه.

Sometimes لا بدَ من is combined with أنْ and a verb following in the subjunctive to give the meaning of "it was inevitable that" or "he had to" as in:

He had to complete all of his lessons.	كان لا بدَ من أنْ يُكْمِلَ كل دروسه.

حَيْثُ

The word حَيْثُ means "where" as a relative adverb.

We traveled to Lebanon where we studied religious toleration, and then to the former Yugoslavia where we witnessed its application in a western environment.	سافرنا الى لبنان حيثُ درسنا التسامح الديني وثُمَّ الى يوغسلافيا السابقة حيثُ شاهدنا تطبيقه في جو غربي.

حَيْثُ is used in combination with the prepositions بِ and مِنْ and also with أنَّ . These combinations affect the meaning and are quite common. بِحيْثُ means "in such a manner that" or "so that." Below is a typical example.

The king tyrannized the people in such a manner that they rebelled against him.	طغى الملك على الناس بحيث ثاروا عليه.

بِحيْثُ is a very common combination, so be on the look out for it. Note that the dhamma on حيثُ remains even when it is preceded by a preposition.

مِنْ حيثُ means "with respect to" or "with regard to" in phrases such as مِن حيث دراسةُ العربية "with regard to the study of Arabic."

مِنْ حيثُ can also mean "from where" or "whence."

حيثُ أنَّ means "because," "since," or "due to the fact that." It can usually be replaced by لأنَّ .

Due to the fact that the mayor of the city is an idiot, the city has become a laughingstock.	حيثُ أنَّ عُمدة المدينة ابله فقد اصبحتْ المدينة مسخرةً.

رَغْمَ

رَغْمَ means "despite" and comes in various forms such as على الرغْمِ، بالرغْمِ مِن أنّ، بالرغْمِ مِن، برغْمِ
مِن أنّ and على الرغْمِ من . All of these essentially mean the same thing. There are a couple of differences
in usage which should be made clear by what is below.

1. Despite the beauty of the Arabic language, some students say that it is hard.	١. رغْمَ (برغْمِ) (بالرغْمِ من) جمال للغة العربية فبعض الطلاب يقولون إنها صعبة.
2. Despite the fact that the Arabic language is beautiful, some students say that it is hard.	٢. رغْمَ (برغْمِ) (بالرغْمِ من) أنّ اللغةَ العربيةَ جميلة فبعض الطلاب يقولون إنها صعبة.

Normally, when أنّ is used with these phrases, the phrases are translated as "despite the fact that"
such and such is the case. When أنّ is not used the phrases are translated as "despite." Whether or not أنّ
is used affects the word choice and syntax of the Arabic sentence, just as would be the case in English.
When أنّ is not used, we get a sentence which tells us "despite the something of something," as in رغم
جمال اللغة "despite the beauty of the language." When أنّ is used we get a sentence that tells us "despite
the fact that something is something," as in رغم أنّ اللغة العربية جميلة "despite the fact that the Arabic
language is beautiful."

The second clause of such sentences is usually preceded by فَـ .

سَوَاءً كَانَ

This phrase means "whether . . . or."

The study of foreign languages is beneficial, whether in high school or in university.	دراسة اللغات الاجنبية مفيدة سواءً كانت في المدرسة الثانوية ام في الجامعة.

When كان is used with سواء it can be translated as either past tense or present depending on the
context ,since the verb is being used as if it were in a conditional sentence.

عَلى أنْ

على أنْ means "on the condition that" or "provided that."

You will understand Arabic provided that you study every day.	ستفهم اللغة العربية على أنْ تدرسَ كل يوم.

This little phrase occurs surprisingly often and is usually misunderstood by students. It is in the Hans Wehr under عَلَى .

كَ And Its Uses

كَ means "like" or "as." Often it can be used just as the noun مِثْل, but it has other uses. كَ works as a preposition so any noun following it must be in the genitive.

Studying here is like studying in any large university.	الدراسة هنا كالدراسةِ في أي جامعةٍ كبيرة.

كَ can also mean "as" in the sense of "in the capacity of."

As an expert on the Middle East, he was invited to talk to the president.	كَخبيرٍ في الشرق الاوسط دُعِيَ ليتكلم مع الرئيس.

كَ is often combined with ما means "as" in the sense of "likewise." In can also mean "just as," depending on the context.

1. He talked about his love for Arabic and likewise mentioned his experiences in the Arab universities in which he studied.	١. تكلم عن حبه للعربية كما ذكر تجاربه في الجامعات العربية التي درس فيها.
2. We read the Quran just as the ancients read it.	٢. نقرأ القرآن كما قرأه القدماء.

Notice that كما is always followed by a verb. If it is to be followed by a noun or pronoun, it must be followed by أنَّ .

We read the Quran just as the ancients read it.	نقرأ القرآن كما أنَّ القدماء قرأوه.

Finally, كَ can be combined with أنَّ with the meaning of "as if."

She sings as if she were an angel.	تُغني كأنَّها مَلَكٌ.

The usage of كَ with أنَّ is very common.

كادَ

The hollow verb كادَ , يكادُ means "to be on the verge of" something. Look at the sentence below.

We almost went to the Gulf.	كِدْنا نذهبُ الى الخليج.

Normally, كاد is used in the past tense with a following verb in the imperfect, as you see above. In such sentences كاد is usually translated as "almost." Sometimes أنْ is inserted between كاد and the imperfect verb. The imperfect verb will then be in the subjunctive. There is no change in meaning.

When negated in the past tense with ما , or in the jussive with لم , the meaning is something like "barely to have done something," "almost not to have done something," or "scarcely to have been able to do something."

I almost did not do it.	ما كِدْتُ (لم أَكِدْ) أَفْعَلُه.

كاد is sometimes used in the imperfect tense as in the sentences below.

She (or you) almost understands the subject.	تكادُ تفهم الموضوع.
She (or you) scarcely understands the subject.	لا تكاد تفهم الموضوع.

كاد is also used idiomatically when negated with ما or with لم . ما كاد and لم يَكَدْ mean "no sooner . . . than." Examine the sentence below.

No sooner had the correspondent arrived in Kuwait, than Iraq launched an attack against her.	ما كاد المراسل يصل الى الكويت حتى شن العراق هجوما عليها.

In the sentence above, ما كاد is followed by the subject and then by a verb in the imperfect indicative. The second clause is preceded by حتّى, which is then followed by a verb in the past tense. This is the usual arrangement. ما كاد can be replaced by لم يَكَدْ with no change in meaning. ما كاد can even be replaced by ما أنْ with no change in meaning. However ما أنْ must be followed by a verb.

Do not confuse كاد , يَكادُ with the verb كادَ , يَكيدُ which means "to deceive."

كَمْ

The discussion below is an abridgment of the presentation presented in *Wright*, Volume II, pages 125-127.

كم is most often used with the meaning of "how much?" or "how many?". It is followed by a singular noun in the accusative with nunation. For example, كم ساعةً درستَ اليوم؟ "How many hours did you study today?" If the noun is question is followed by a verb or an adjective, the verb will be singular and the adjective will be singular and accusative with nunation. For example, كم مندوبا عربيا حضر المؤتمر؟ "How many Arab delegates attended the conference?"

The accusative used with كم in the examples above is considered to be a form of the accusative of specification, the تمييز. (The accusative of specification is treated in Chapter 6 of Part II.) So the first question above really means "How long, with respect to hours, did you study today?" The second question is "How many, with respect to Arab delegates, attended the conference?".

You will also see كم used in sentences such as the following: كم مُرَتَّبُكَ؟ and كم عُمْرُكَ؟. The first question means "How old are you?" The second is "How much is your salary?" Here the noun following كم is in the nominative instead of the accusative. The accusative noun, called the مُمَيَّز, has been omitted from these sentences. Sentence one is short for كم سنة عمرُكَ؟. Sentence two is short for كم دولارا مُرَتَّبُكَ؟. In a similar vein, كم may be followed by a verb, as in كم قرأتَ؟ "How much did you read?".

كم can also be used in an exclamatory way, as in "How many books I have read!". When used this way, كم is often followed by مِنْ. For example: كم من كتابٍ قرأتُ. The مِن can be left out, but the noun after كم will remain genitive, as in كم كتابٍ قرأتُ. When كم is used this way, the plural of the noun is sometimes used instead of the singular.

قَدْ

قد has two basic uses. The first is with a verb in the imperfect. When followed by an imperfect verb, قد means "may" or "might."

The teacher might kill his students if he discovers that they are not prepared for class.	قد يقتل الاستاذ طلابه إذا اكتشف انهم ليسوا مستعدين للصف.

To negate such a sentence, insert لا between قد and the verb.

قد is also used with the perfect. When followed by a perfect tense verb, قد can mean "already," "had," or merely be an intensifier which is best left untranslated. Look at the sentence below.

Mahmoud had (has) studied in Cairo.	قد درس محمود في القاهرة.

In the above sentence, the translation depends on the context in which the sentence occurs. If we want to say that Mahmoud does not want to return to Cairo because he <u>has</u> studied there, we would say:

لا يريد محمود أنْ يرجع الى القاهرة لانه قد درس هناك.

But if we want to say that he did not want to return to Cairo because he had (already) studied there, we would change the verb in the first clause to the perfect tense (or use لم and the jussive). قد would then be translated as "had."

لم يرد محمود أنْ يرجع الى القاهرة لانّه قد درس هناك.

Often قد can start a sentence which has a direct connection to the preceding sentence. When this is the case, قد is usually preceded by فَ . For example:

Mahmoud did not want to return to Cairo. He had studied there before.	لم يرد محمود أنْ يرجع الى القاهرة. فقد درس هناك من قبل.

قد is also used in compound tenses after كان . This use of قد is mentioned in the section on كان in Chapter One of Part I.

لَمْ يَعُدْ

The verb عاد , يعود "to return" is used idiomatically with the negative particle لم to mean "no longer." The combination لَمْ يَعُدْ is usually followed by a verb in the imperfect. For example:

1. He was surprised and could no longer say anything.	١. إندهش ولم يعد يستطيع ان يقول شيئا.
2. She no longer went to school.	٢. لم تَعُدْ تذهبُ الى المدرسة.

This idiomatic usage occurs frequently in media Arabic - so look out for it.

ما لَبِثَ

The verb لَبِثَ means "to hesitate." It is used idiomatically with ما and لم to mean "it was not long before." The verb لَبِثَ is conjugated for the appropriate person. See the example below.

Suzanne studied Arabic and it was not long before she spoke it fluently.	درست سوزان اللغة العربية وما لَبِثَتْ (لم تَلْبَثْ) أنْ تكلمت بها بطَلاقةٍ.

In the Arabic sentence above, أنْ is followed by a verb in the past tense. أنْ can be replaced by حتى with no change in meaning.

إلّا

إلّا is a combination of لا and إنْ . It means "except" in sentences such as "I understand everything about Arabic except the grammar, vocabulary, and syntax.." Normally إلّا is used in a negative sentence. Study the example below.

No one reads this paper except for young people.	لا يقرأ احدٌ هذه الجريدة إلا الشبابُ.

Look at the case on the word الشبابُ . The word is in the nominative, since it would have been the subject of the verb if not for the construction using إلا. In a negative sentence, the word after إلا takes whatever case it would have had otherwise. Here is another example:

1. I did not desire anything except the study of Arabic.	١. لم ارغب في شيءٍ إلا دراسةِ العربيةِ.
2. I did not desire (anything) except the study of Arabic.	٢. لم ارغب إلا في دراسةِ العربية.

The two sentences above are different versions of the same thing. The object of the preposition في is in the genitive case. Therefore, دراسة is genitive when coming after إلا in the first sentence, because في is implied again in the sentence after إلا and because without إلا (and شيء) in the sentence, دراسة would be the object of the preposition في . (Some texts will tell you that you have the option of making the noun after إلا accusative in sentences such as the one above irrespective of what case the word would be in otherwise. You will see this variation occasionally.)

When إلا is used in positive sentences, the word after إلا (the thing being excepted) is put into the accusative. For example:

Everyone reads this paper except young people.	يقرأ كلُ الناس هذه الجريدة إلا الشبابَ.

إلا إذا means "unless" and is followed by a verb in the past tense.

You will not understand Arabic unless you study a great deal.	سوف لا تتقن اللغة العربية إلا إذا درستَ كثيرًا.

مُنذُ

مُنذُ is a contraction of مِنْ and ذو . It is usually translated as "since" or "ago." When followed by a noun, the noun is in the genitive case.

1. He studied Arabic a year ago.	١. درس العربية منذ سنةٍ.
2. I have not read my Arabic book since Thursday and I have forgotten everything.	٢. لم أقرأ كتابي العربي منذ يوم الخميس وقد نسيت كل شيء.

منذ can also be used with the meaning of "for" as in "for a certain period of time."

I know that he has been studying Arabic for six years and he does not know the difference between an alif and a minaret.	أعرف انه يدرس العربية منذ ست سنوات ولا يعرف "الأِلِف" من المئذنة.

منذ is often followed by a past tense verb and has the meaning of "since."

Samiir has loved Arabic since he heard recitation of the Quran for the first time.	يحب سمير العربية منذ سَمِعَ تلاوة القرآن لاول مرة.

In classical Arabic منذ is often shortened to مُذْ . Occasionally you will see مُذْ in Modern Standard Arabic, but not often.

مع أنَّ

مع أنَّ means "although" and is used virtually synonymously with رَغْمَ أنَّ and its variations. The second clause is preceded by فـ .

Although Arabic is the most beautiful language in the world, some students think it is very difficult.	مع أنَّ اللغةَ العربيةَ اجمل لغة في العالم فيعتقد بعض الطلاب أنها صعبة جدا.

أمّا . . . فَ

The أمّا . . . فَ construction is very common in newspaper Arabic. This type of construction is also called a "topic - comment" construction for reasons which will become clear presently. Frolic with the following example.

As for the Arabic language, it is considered the most beautiful language in the world.	أما اللغةُ العربيةُ فَتُعْتَبَرُ اجملَ لغةٍ في العالم.

أمّا does not affect the case of the noun which follows. In Modern Standard Arabic that noun will be nominative. The فَ is usually left untranslated.

It is also common for both أمّا and فـ to be dropped. For example:

This man we consider as a wager of corruption on Earth.	هذا الرجل نعتبرهُ مُفْسِدا في الارض.

إمّا

إمّا (not to be confused with أمّا), is used for "either . . . or" constructions in Arabic. It can be followed by a verb in the indicative, or it can be followed by a noun in the nominative. إمّا can also be

followed by أَنْ plus a verb in the subjunctive, or by أَنَّ plus a noun in the accusative. None of these variations will affect the meaning. The second clause is preceded وإمّا or أَوْ. Look at the sentences below.

1. Either you study Arabic every day, or you will forget everything.	١. إمّا تدرسُ اللغةَ العربيةَ كل يوم وإما (أو) تنسى كل شيء.
2. Either you study Arabic every day, or you will forget everything.	٢. إمّا أنْ تدرسَ العربيةَ كل يوم وإمّا أنْ (أوْ أنْ) تنسى كل شيء.

Both sentences mean the same thing. The second clause in each sentence can be rendered in two different ways, as you can see by the words I have put in parenthesis. In the second sentence, أَوْ أَنْ is in parenthesis. Sometimes the أَنْ will be dropped, leaving just أَوْ.

إمّا can also be used with أَنَّ as indicated above. See the sentence below.

Either the reporter is lying or he is crazy.	إما أنَّ الراسلَ يكذبُ وإما أنَّه (او أنَه) مجنون.

The word أَنَّ will not disappear from the second clause, unlike أَنْ, which sometimes does when used with أَوْ.

الأمرُ الذي

الأمرُ الذي means "which" when referring to a preceding clause.

This decision involves (great) danger which makes the search for a solution to the issue a necessity.	هذا القرار ينطوي على خطر الامر الذي يجعل البحث عن حل للقضية واجبا.

This phrase is used much the way مِمّا is.

بِغَضِّ النَّظَرِ عن and بِصَرْفِ النَّظَرِ عن

Both of these phrases mean "irrespective of" or "regardless of." They are very common in editorials and opinion pieces.

Irrespective of the importance of Islam in uniting the Arabs, there are other bonds which unite them.	بصرف النظر عن اهمية الاسلام في توحيد العرب فهناك روابط اخرى تجمع بينهم.

إِذٍ

إِذٍ is a suffix attached to words pertaining to time such as ساعة , يوم, and وقت . When such a word is attached to إِذٍ, the word is put into the accusative. The meaning is "at that (time)." For example:

I remember the announcement of the assassination of President John Kennedy. I was in the library of my primary school on that day.	أتذكر إعلان اغتيل الرئيس جون كندي. كنت يومَئِذٍ في مكتبة مدرستي الابتدائية.

يَجِبُ أَنْ

The phrase يجب أنْ is invariably in the masculine singular. It means literally "It is necessary that" but is usually translated by "must." يجب أنْ is followed by a verb in the subjunctive conjugated for the appropriate person. يجب أنْ أذهبَ means "I must go."

The phrase is negated with ألّا which is a combination of أنْ and لا . "I must not go" is يجب ألّا أذهبَ .

If لا is placed before يجب as in لا يجبُ ان تذهبَ, the meaning should be "it is not necessary that you go" ("You do not have to go"). However, sometimes this use of لا is intended to mean "You must not go." Good luck.

With كان in the masculine singular, يجب أنْ is placed in the past tense. "I had to go" is كان يجب ان . لم يكن يجب أن تذهبَ . If كان is negated with لم or ما the meaning is "did not have to" do something. اذهبَ means "You did not have to go." However كان يجب ألا تذهبَ means "It was necessary that you not go." In other words "You should not have gone."

The preposition على is often used with يجب . Look at the following sentence.

The student must go to school.	يجب على الطالبِ انْ تذهبَ الى المدرسة.

Often على has a pronoun suffix attached to it instead of a noun following in the genitive. "You must go to school" is يجب عليك انْ تذهبَ الى المدرسة .

على can even be used without يجب, but يجب will be understood. "You must go to school" can be rendered عليك انْ تذهبَ الى المدرسة .

As you may know, أنْ and the following subjunctive verb can always be replaced by the verbal noun of that verb. (See the section on أنْ in Chapter Four of Part II.) Therefore, "you must go to school" can be rendered by either عليك الذهابُ الى المدرسة or just by يجب عليك الذهابُ الى المدرسة . Note that the verbal noun is in the nominative case. It is considered to be the subject of the sentence.

Chapter 2

A. Defective Nouns and Adjectives
B. Diptotes
C. Indeclinable Nouns and Adjectives
D. Doubly Transitive Verbs
E. False Idaafas

A: Defective Nouns and Adjectives

In Part II of this book defective verbs are discussed throughout. In Chapter Two of Part II under the discussion of active participles there is some discussion of defective nouns and adjectives. In this section we will review the whole issue. However, I am only going to give what you absolutely need to know about these words in order to understand them and use them properly. I am not going to go into the theory behind these derivations, nor will I bog you down with other details. I will try to give examples of what you will actually come across. There will be a number of examples below. Take your time with this section. You will no doubt have to return to it many times before you are fully comfortable dealing with defective words.

Any word whose root includes either a waaw or a yaa' as its final radical is said to come from a defective root. When a noun or an adjective is derived from such a root, that noun or adjective **may** be defective. If the final waaw or yaa appears and is written with a shadda, the word will not be defective. For example, the noun عَدُوّ "enemy" is not defective, because the final waaw is doubled. Therefore, this word will behave just like a regular noun. Also, sometimes the final waaw or yaa' is written without a shadda but is followed by another letter (usually a ة). Such a word is not defective. For example بداية or عداوة . Sometimes the word will be written without the final waaw or yaa', and an alif will be written instead. Usually the alif will be followed by a hamza. Such a word is not defective. For example, عداء and بناء .

A word derived from a defective root will be defective if the final waaw or yaa' is replaced by two kasras **when the word is indefinite**. For example, the word قاضٍ means "a judge." It is derived from the verb قضى which has a yaa' as the final radical of the root. The two kasras under the ض in قاضٍ do not represent the genitive case. They represent a vowel-consonant combination which does not exist in the language. The result of this combination always yields a defective noun or adjective.

The two kasras under the ض in قاضٍ will appear in both the **nominative and the genitive cases** as long as the word is indefinite. In the accusative case, the word is قاضيًا . Now the yaa' of the final radical has come back and a regular case ending is applied. **If the final radical is a waaw, it will still appear as a yaa'.** For example, عادٍ is from the root ع د و . In the accusative it will be عاديًا . Masculine singular defective nouns and adjectives have regular case endings in the accusative only.

When the word is made definite with a definite article or a pronoun suffix, the yaa' (whether or not the final radical is a yaa' or a waaw) is also written, for example القاضي and قاضيهِ . In the nominative

case and in the genitive case no case marker is applied to the yaa'. (That is why the ة in the second example becomes و even if the word is nominative, since قاضيُهُ is not a possibility.) However, if the word is in the accusative case, a fatha will be placed over the yaa' - القاضِيَ and قاضِيَهُ .

The yaa' will also be written if the word is the first term of an idaafa, or any term of the idaafa except the last, **whether or not that idaafa is definite or indefinite**. For example: قاضي محكمةٍ and قاضي المحكمةِ. The case endings (or lack of them) on the defective word in **any idaafa** will be the same as if the word were made definite by use of the definite article or a pronoun suffix.

If the defective word is the last term of the idaafa, the yaa' will be written if the word is definite, but not if the word is indefinite. For example: محكمة قاضٍ and محكمة القاضي .

If a word is defective in the singular and if it has a broken plural, the broken plural will not be defective. If the word has a masculine sound plural, the defectiveness of the singular will affect how the plural is written. For example, قاضٍ can take a sound plural. (The meaning will not be "judges" but rather an adjective meaning "deciding." Also, for a discussion of the sound and broken plurals of Form I active participles, see Part E of Chapter Two of Part II.) The nominative ending ونَ will be attached to the ض . So you have قاضونَ and القاضونَ . The two kasras and the yaa' disappear completely in the nominative plural. In the genitive and accusative the ending ينَ is also attached directly to the ض as in قاضينَ, and القاضينَ . Again the two kasras and the yaa are dropped before the plural suffix is added. The ن of the plural will be dropped if the word is any term but the last term in an idaafa. For example, مُغنٍّ "a singer" is made plural by مُغنّونَ . In an idaafa it becomes مُغنّي النادي or مُغنّو النادي if the word is genitive or accusative. (النادي "the club," is itself a defective word. In the indefinite it is نادٍ .)

If the defective word can appear in the feminine singular, the yaa' will return. For example, a female singer is مُغنّية . Since the word now ends in ة, it will have regular case endings. This word will take a feminine sound plural مُغنّيات .

So far, we have seen words which are defective when they are singular and what happens to them when they are made plural if they have masculine feminine or sound plurals. Below are two charts summarizing the above. The first deals with masculine and feminine singular defectives; the second deals with these same defectives when they have sound plurals. In the first chart, note that the feminine singular forms behave as any feminine singular word. In the second chart, the feminine sound plural forms behave as any feminine sound plural would. The charts are on the following page.

Masculine Singular Defectives and Their Feminine Singular Forms

Any Idaafa Acc.	Any Idaafa Nom./Gen.	Def. Acc.	Def. Nom./Gen	Sing. Acc.	Sing. Nom./Gen.	Gender
مُغَنِّيَ النادي	مُغَنِّي النادي	المُغَنِّيَ	المُغَنِّي	مُغَنِّيًا	مُغْنٍ	Masculine
مغنية النادي	مغنيةُالنادي مغنيةِ النادي	المغنية	المغنيةُ المغنيةِ	مُغَنِّيةً	مُغَنِّيةٌ مغنيةٍ	Feminine

Masculine Singular Defectives With Sound Plurals and Their Feminine Counterparts With Sound Plurals

Any Idaafa Acc./Gen.	Any Idaafa Nominative	Def. Acc./Gen	Def. Nom.	Acc./Gen.	Nominative	Gender
مُغَنِّي النادي	مُغَنُّو النادي	المُغَنِّينَ	المُغَنّونَ	مُغَنِّينَ	مُغَنّونَ	Masculine
مغنياتِ النادي	مغنياتُ النادي	المغنياتِ	المغنياتُ	مُغَنِّياتٍ	مُغَنِّياتٌ	Feminine

Singular defectives can be made dual in both genders. When this is done, these words are all regular and will behave as any dual word would. Here is a chart using مُغْنٍ in the dual for both the masculine and feminine.

Any Idaafa Acc./Gen	Any Idaafa Nom.	Acc./Gen.	Nominative	Gender
مُغَنِّيَيْ النادي	مُغَنِّيا النادي	مُغَنِّيَيْن	مُغَنِّيانِ	Masculine
مُغَنِّيَتَيْ النادي	مُغَنِّيَتا النادي	مُغَنِّيَتَيْن	مُغَنِّيَتانِ	Feminine

Some words are regular in their singular forms but are defective in their broken plural forms. For example, كُرْسِيٌّ is regular in its singular form (note the shadda over the yaa'). However, its plural is كراسٍ, a defective word. In the nominative and genitive cases, broken plural defectives behave just like singular defectives. The two kasras are found in the nominative case and the genitive case when the word is indefinite. They are replaced by a yaa' when the word is definite (الكراسي) or the first term of any

idaafa (كراسي الصف). This yaa' will show no case if the word is nominative or genitive, but will show a fatha if it is accusative.

The one difference between a broken plural defective and a singular defective is that the indefinite plural accusative will not have nunation - كارسيَ because (and you are going to love this) such words are all diptotes (see the next section in this chapter). So, for example, "I smashed chairs" is rendered in Arabic as كسّرتُ كراسيَ.

Two other common broken plural defectives are أمانٍ (plural of أُمنية "desire") and أغانٍ (plural of أُغْنية "song').

Below is a chart summarizing broken plural defectives.

Any Idaafa Acc.	Any Idaafa Nom./Gen.	Definite Acc.	Definite Nom/Gen.	Indefinite Acc.	Indefinite Nom./Gen
كَراسيَ مدرسةٍ	كَراسي مدرسةٍ	الكَراسيَ	الكَراسي	كَراسيَ	كَارسٍ

The main source of defective nouns and adjectives are defective verbs in Forms I-X. The active participles of these verbs are all defective. In addition the verbal nouns of all defective Form V and Form VI verbs are also defective. For example تَحَدّى means "to challenge. Its verbal noun is تَحَدّ. The plurals of these verbal nouns are feminine sound plurals and all show the yaa' - تَحَدّيات.

You might ask "Do I really need to know *all* this stuff about defective nouns and adjectives?" In my opinion, the answer is no. That is one reason why I have included this discussion in Part III of the book and not in Part I or Part II. The main things you need to remember are:

1. Defective nouns and adjectives are usually either the active participles of defective verbs from Forms I-X ,or are the verbal nouns of defective Form V and Form VI verbs.

2. The masculine singular indefinite defectives and the broken plural defectives end with two kasras as in كراسٍ and قاضٍ.

3. The two kasras in item 2 above are not usually written, so you will see only قاض and كراس. So be careful when you look these guys up in *Hans Wehr*, since he too leaves the kasras out in the Arabic.

4. When definite or in any idaafa, the words in item 3 will show a yaa' - كراسي المدرسة and القاضي. (But in Hans Wehr these words will only appear as they do in item 3.)

5. The way things usually work, the forms of these words referred to in item 4 are much more commonly seen that the forms referred to in item 3.

As far as I am concerned, the business above about case endings you can pretty much forget. The feminine singulars and plurals are all regular, so they are no problem. There is some problem with masculine sound plurals, especially in idaafas, but not enough of a problem to be a continuous concern. Just remember that due to the nature of indefinite defectives, you may end up getting confused about the root of a word you are looking at. قاض could theoretically be a Form I hollow verb, for example. Another example is one I have used in a reading comprehension exercise that I have given students in the past, taken from a newspaper editorial. The first line of the editorial began something like this:

<div dir="rtl">

في تحد آخر للامم المتحدة . . .

</div>

Students had a problem deciding what to do with the second word. Some of them thought is was a verb, although it is clearly followed by an adjective. Even most of those who recognized it as a noun thought that the root was a doubled one. Very rarely did I ever have an intermediate level student get this first line correct. The second word is تَحَدٍّ, the verbal noun of تَحَدَّى "to challenge," and which I used as an example above. The first line begins "In another challenge to the United Nations. . .."

B: Diptotes

The term "diptote" is composed of "di" meaning "two" (and sometimes a "princess") and "tote" which I believe is a kind of umbrella. Diptotes have long posed a problem for the student whose teacher insists on correct vocalization of every word in a text. The problem arises both because diptotes only show two cases when they are indefinite and because students do not know how to spot a diptote.*

Here is everything you will ever need to know about them.

When a diptote is indefinite it will not have nunation. مَصادِرُ "sources" is a diptote. It will only have one dhamma even when indefinite. If the word is accusative it will have one fatha as in مَصادِرَ. If the word is genitive **it will not have a kasra**. It will **still take a FATHA**. For example مِنْ مَصادِرَ "from sources." Do you like this? It gets better.

If a diptote is made definite, **it will show all three cases in a regular way**: الْمَصادِرِ , الْمَصادِرَ , الْمَصادِرُ. *So a diptote is regular when it is definite*. (That is, it becomes a triptote - I am not kidding.)

In addition, when a diptote is any term except the last term of any idaafa it will always have regular case endings. It does not matter whether or not the idaafa is definite or indefinite. For example مَكاتِبُ is a diptote meaning "offices." Look at its case in the two sentences below.

1. We were in the offices of the big shots.	١. كنا في مكاتبِ الموظفين الكبار.

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* Throughout this chapter, I am relying on the definitions of terms such as "diptote" and "indeclinable" as they are used in *EMSA*, volumes I and II. *EMSA*'s definition of these terms is not always standard, but it does impress me as the most accessible. To see a more classical-based set of definitions and descriptions of these terms, see Chapter 44 of *Haywood/Nahmad*, entitled "Declension of the Noun."

2. We were in offices of big shots.	٢. كنا في مكاتبِ موظفين كبار.

In both sentences مكاتب has a kasra since it is in an idaafa but it is not the last term of the idaafa.

If the diptote is the last term in the idaafa it will have regular case endings if it is definite. What "regular case endings" means is that the diptote will have a kasra, since the only case for the last term of an idaafa is the genitive. For example, قائمة المصادرِ "the list of sources."

However, if the diptote is the last term of an indefinite idaafa then it will behave just as it does when it is indefinite and not in an idaafa - it will have one fatha to show that it is in the genitive case. For example, قائمة مصادرَ "a list of sources."

Here is the run down once more:
1. **Whenever** a diptote is definite, it takes regular case endings.
2. When a diptote is in a definite or indefinite idaafa, *but is not the last term of the idaafa*, it takes regular case endings.
3. When a diptote is the last term of idaafa, it will be regular if it is definite (it will take a kasra), but it will take a fatha if it is indefinite.
4. When a diptote is indefinite and not in an idaafa, it never has nunation. It takes one dhamma for nominative and one fatha for both the accusative and genitive cases.

The next issue you must face with respect to these words is: Would you know a diptote if it walked up and introduced itself? The answer is no. So how do you know a diptote when you see one? There are a number of categories of words which are diptotes. I will talk about the major ones here.

Broken Plurals

There are certain patterns of broken plurals which are diptotic patterns. The chief one is the plural pattern for place nouns. مَكْتَبٌ, مَتْحَفٌ, and even مَدْرَسة are place nouns. Their plurals are مَكاتِبُ, مَتاحِفُ and مَدارِسُ. All place-noun plurals are diptotes.

Another pattern which is diptotic is represented by the plural of عامِلٌ ("factor"). The plural is عَوامِلُ. Here you have the long vowel alif before the second radical and a kasra on the second radical (just as you do with place noun plurals). Usually this pattern of alif before the second radical and a kasra underneath the second radical gives a diptote.

The plural of فَريضة ("obligation") is فَرائضُ. Here a hamza is inserted between the alif and the last radical. When this happens you have a diptote.

اسابيعُ, the plural of أُسْبوعٌ is a diptote. Here we have a pattern of alif, second radical, and a yaa' (instead of a kasra). This pattern is also diptotic.

Another diptotic pattern occurs when an alif and a hamza are added to the end of the plural form. For example, the plural of رئيس is رُؤَساء . Here the alif comes after the last radical of the word and is followed by a hamza with no seat. Note that neither the alif nor the final hamza represent one of the radicals of the word رئيس . When this happens you have a diptote.

On the other hand, the singular noun بِناء is not a diptote. The alif represents the weak final radical. The plurals أَسماءٌ and أَبناءٌ are also not diptotes. The alif at the end of these two plural words represents a final weak radical in the root of each word.

The masculine plural of the elative is also a diptote. The pattern is أفاعِلُ . For example, the plural of أَكبرُ is أَكابِرُ . Note that the plural has the pattern of alif, second radical, and kasra.

These are the most common broken plural patterns which result in diptotes.

Singular Nouns and Adjectives

The most common diptotic pattern for singular words in the elative pattern - أَكبَرُ , أَكرَمُ etc. Of course, since the elative often occurs at the beginning of an idaafa, you will often see it taking regular case endings.

Some adjectives end in ان as in عَطشانُ ("thirsty") and غَضبانُ ("angry") . These words are diptotes.

Proper Nouns

All feminine personal names are diptotes. Therefore even if a woman's name is كريمةُ the word will be a diptote. If كريمة is used as a regular adjective, it will take are regular case endings.

All place names are diptotes unless they have the definite article or end in the feminine sound plural ات . Thus مصرُ and دمشقُ are diptotes. However, الأردنُ and السودانُ will take case endings the way any definite word does.

Masculine personal names are usually diptotes. However, if the name happens to be a regular noun or adjective it will be regular with respect to case (unlike the situation for feminine names). For example, فريدٌ is a common man's name. It is also a regular adjectival pattern. Therefore, it takes normal case endings. (Note that the rule here is the opposite from the rule for feminine personal names, since all feminine personal names are diptotes no matter what.)

Masculine personal names with only three letters and which have a sukuun on the second letter take regular case endings. Thus زَيْدٌ and نوحٌ are regular nouns with respect to case. However, إبراهيمُ , آدَمُ , and يوسُفُ are diptotes.

Many teachers do not lay stress on the case endings for proper names due to the difficulty of remembering all the rules regarding them. Personally, I agree with that policy. However, you should be aware of the rules regarding common nouns and adjectives which are diptotes.

C: Indeclinable Nouns and Adjectives

Indeclinable nouns and adjectives end in alif maqsuura with two fathas representing nunation. For example, مُسْتَشْفًى . Often the nunation is not pronounced, but it will be written in a fully-vocalized text. Indeclinables do not show case, so the two fathas do not represent a case ending. If the word is made definite, the two fathas disappear - المُسْتَشْفى . Again, no case marker will be added.

Therefore, an indeclinable is either indefinite with nunation (indicated by two fathas) or definite without nunation (no fathas). No case marker will ever be put on a masculine singular indeclinable.

All defective verbs in Forms II-X have passive participles which are indeclinables. In fact, مُسْتَشْفًى is the passive participle of the Form X verb إِسْتَشْفى . Since they can be used as nouns and adjectives, indeclinables can be made feminine and can take sound human plurals, masculine and feminine. We will use the passive participle of the verb سَمَّى "to name" in the examples below.

The passive participle of سمّى is مُسَمًّى "named." "The boy is named Sami" is الوَلَدُ مُسَمًّى سامي . Here مُسَمًّى is the predicate of an equational sentence. Therefore, it should be in the nominative case. However, indeclinables do not show case. The two fathas indicate only the presence of nunation because the word is indefinite. (By the way, very, very often, the nunation is not pronounced in these words. So what you will usually hear is "musamma" instead of "mussamman.")

"The boy named Sami is here" is الوَلَدُ المُسَمّى سامي موجودٌ هنا . Now المسمّى does not have nunation because it is definite. It will show no case marker at all.

"The girl named Samiira" is البِنتُ مُسَمّاةً سميرة . The alif maqsuura is changed to an alif in the feminine. The alif is followed by a ة . Since words that end in ة have regular case endings, the two dhammas appear over the ة in our sentence. "The girl named Samiira" is البِنتُ المُسَمّاةُ سميرة .

The masculine sound plural of مُسَمًّى is مُسَمَّوْنَ in the nominative and مُسَمَّيْنَ in the genitive/accusative. The plurals keep a fatha as a stem vowel and thus they are pronounced with diphthongs.

The feminine sound plural is مُسَمَّيَاتٌ and will take the case endings of any sound feminine plural. Many indeclinables which are passive participles of derived verbs will have feminine sound plurals, whether they are referring to human beings or not. For example, the plural of مُسْتَشْفًى is مُسْتَشْفَيَاتٌ .

Indeclinables can be made dual. They are all regular in the dual. For مُسَمًّى, the nominative dual form is مُسَمَّيَانِ and the genitive/accusative is مُسَمَّيْنِ . In the feminine the forms are مُسَمَّيَتَانِ and مُسَمَّيَتَيْنِ .

When a masculine singular indeclinable has a pronoun suffix attached, the alif maqsuura becomes an alif as in "his hospital" مُسْتَشْفَاهُ .

Some indeclinables are not passive participles of derived verbs. مَعْنَى and مَقْهَى are examples. These two nouns happen to be place nouns. Their plurals are مَعَانٍ and مَقَاهٍ, respectively. These two plurals are defectives.

A very small number of indeclinables end in an alif instead of an alif maqsuura if the last radical of the word is a waaw and the word has only the three letters of its root. عَصًا "stick" is the most common example.

Not all words that end in alif maqsuura are indeclinables. For example, فَتْوَى and كِبْرَى . These words differ from indeclinables only in that they never take the two fathas. They never show case or nunation.

<u>So Why Is This Important?</u>

Since the two fathas so frequently referred to above are usually never pronounced anyway, you can pretty much forget them. However, you need to be aware of the following:

1. Passive participles of defective verbs in Forms II-X are indeclinables.
2. The feminine singular form of these indeclinables looks funny - as in مُسَمَّاة .
3. When these words (and any other noun ending in alif maqsuura) have a possessive pronoun attached, the alif maqsuura becomes an alif - مُسْتَشْفَاهُ .

Item 3 above also applies to words like فَتْوَى which are not indeclinables. So you may see فَتْوَاهُ "his fatwa". (A fatwa is a legal opinion delivered concerning a point of Islamic law.)

D: Doubly Transitive Verbs

The material below is based largely on material dealing with the same subject in Chapters 34 and 44 of *EMSA*, Vol. II. Look there for more examples.

Some verbs in Arabic will have two accusative objects. The verb "to give" أَعْطَى is perhaps the most commonly used example. In English we understand that one of the objects is the direct object and the other the indirect object. In the sentence "I gave the student the dead fish," "the fish" is the direct object and "the student" is the indirect object. Now look at the ways this can be said in Arabic and see the comments which follow.

1. I gave the student the dead fish.	١. أَعْطَيْتُ الطَّالِبَ السَّمَكَةَ الْمَيِّتَةَ.

2. I gave the dead fish to the student.	٢. أعطيتُ السمكةَ الميتةَ للطالبِ.
3. I gave it to the student.	٣. أعطيتُها للطالبِ.
4. I gave it to him.	٤. أعطيتُها لَهُ.
5. I gave him the dead fish.	٥. أعطيتُهُ السمكةَ الميتةَ.
6. I gave him it.	٦. أعطيتُهُ إيّاها.

In Arabic we would say أعطيتُ الطالبَ السمكةَ المَيّتةَ, which is what we said in sentence one. In such a construction the first object (the indirect object) can also be placed after the second object (the direct object). The preposition ل is then added to the indirect object. Thus أعطيتُ السمكةَ الميتةَ للطالبِ "I gave the dead fish to the student" which is what we have in sentence two.

We can now also replace both (السمكة (الميتة and الطالبَ with object pronouns. This is what we have done in sentences three and four.

These transformations often occur with verbs of giving such as وهب , أعطى and منح .

Now going back to our original sentence أعطيتُ الطالبَ السمكةَ الميتةَ, we can make other changes. First, we can replace the indirect object, الطالبَ , with an object pronoun and get أعطيتُهُ السمكةَ الميتةَ,"I gave him the dead fish." This is what we have in sentence five. Now we can take this sentence and replace the direct object with an object pronoun too. However, when we do this, we must precede that pronoun with the particle إيّا . Thus, we get what we wrote in sentence six - أعطيتُهُ إيّاها . This use of إيّا is rare today in journalistic Arabic, but is commonly used in some of the dialects.

Other verbs such as فهّم ("to make someone understand"), فسّر ("to explain"), and درّس ("to teach") can behave like verbs of giving.

Verbs of considering are another category of doubly transitive verbs. Included among such verbs are عَدَّ ("to count," "to consider"), إعتبر ("to consider") and وجد ("to find" something to be something). For example وجد سامي العربيةَ جميلةً "Sami found Arabic (to be) a beautiful language." This category of verbs does not allow the transformations using ل and إيّا which we saw above.

The third group of doubly transitive verbs consists of verbs of transformation such as عيّن ("to appoint"), إنتخب ("to elect"), and جعل ("to make"). You have most likely seen sentences such as عيّنتُ هذا الرجلَ وزيرًا "I appointed this man as a minister." Here, the subject transforms the first object into the second object.

All of these doubly transitive verbs can be made into the passive. Here are some examples - they should be self explanatory.

1. I gave the student the book.	١. أعطيتُ الطالبَ الكتابَ.
The student was given the book.	أُعْطِيَ الطالبُ الكتابَ.
2. They gave the book to the student.	٢. أعطيتُ الكتابَ للطالبِ.
The book was given to the student.	أُعْطِيَ الكتابُ للطالبِ.
3. We considered him a great man.	٣. إعتبرناهُ رجلا عظيما.
He was considered a great man.	أُعتُبِرَ رجلا عظيما.
4. The American people elected the Democratic candidate president.	٤. أنتخب الشعب الامريكي المرشحَ الديمقراطيَ رئيسا.
The Democratic candidate was elected president.	أُنتُخِبَ المرشحُ الديمقراطيُ رئيسا.

E. False Idaafas

Idaafas are treated in detail in Part I. However, in Part I, the focus is on idaafas composed of two or more nouns in a row and there is considerable stress on the fact that only nouns are used in an idaafa construction. There is another type of idaafa which does not occur any where near as often, but of which you should be aware. Its first term is an adjective and its second term is a noun. Look at the examples below.

1. This man talks a great deal.	١. هذا الرجل كثيرُ الكلامِ.
2. This woman talks a great deal.	٢. هذه المرأة كثيرةُ الكلامِ.
3. We are participating in multilateral negotiations.	٣. نشارك في مفاوضاتٍ متعددةٍ الاطرافِ.
4. We are participating in *the* multilateral negotiations.	٤. نشاركُ في المفاوضاتِ المتعددةِ الأطرافِ.

The underlined elements in the sentences above are known as false idaafas or adjectival idaafas. The first term is an adjective which agrees in case, number, and gender with the preceding noun.. The second term will be a noun *which will always be definite and in the genitive case.*

In sentences one and two above, the false idaafas are *indefinite,* even though the last term of each idaafa has the definite article. The same is true for sentence number three. The only difference in sentence three is that متعددة ("multi") is feminine singular because it is modifying a noun-human plural. In each of the first three sentences, the false idaafa is acting as the predicate of an equational sentence.

Sentence four is a definite version of sentence three. Now the adjective متعددة has the definite article and the false idaafa is functioning as an adjective modifying the noun المفاوضات. Even though المتعددة is

definite, it is still considered to be the first term of an idaafa and it puts the second term in the genitive case.

You will come across false idaafas from time to time in media Arabic and in literature. I deliberately did not mention them in Part I because of the importance of your mastering regular idaafas.

Chapter 3

ARABIC NUMBERS

The following is a review of the number system in Modern Standard Arabic and how it is used grammatically. The discussion below will cover both cardinal and ordinal numbers as well as a few other details. Most of what is below can be found in chapters 15 and 21 of volume one of *EMSA* but the information is included here for the sake of completeness.

Generally the grammar related to the numbers in Arabic is considered to be the most complicated thing about the language. In fact, it is considered so complicated that many teachers argue that not even Arabs use it correctly, so Americans should not have to learn it properly. This is true. It is also false.

When someone is speaking Modern Standard Arabic and starts to use numbers, there is a tendency for the speaker to slip into colloquial usage and pronunciation. However, in written Arabic only the standard is used. So if you want to be able to read the numbers correctly (and write them correctly), you need to be familiar with the material below. Furthermore, since you may not know any colloquial Arabic, you will need the rules and pronunciation from the standard when you wish to use numbers in speech. Therefore you really do need to know this material.

It is also important to note that the number system, while it does present its difficulties, is in essence not too difficult. A handful of rules will cover virtually everything you will need to know in using the numbers. Once you get used to the rules, you will have little or no difficulty. Getting used to the rules requires about one hour of practice (once you have already learned to count), and an occasional review.

The treatment below will alternate between the cardinal numbers (one, two, three) and the ordinal numbers (first, second, third). For example, I will first discuss the cardinals from 1 to 10 and then give the ordinal version. Try to absorb this entire section bit by bit. If you go step by step, you will not have much trouble.

Cardinal Numbers: 1-10

Here are the numbers from 1 to 10 in Arabic. The numbers are written out fully next to the symbol for each number.

1	وَاحِدٌ	١
2	إِثْنَانِ	٢
3	ثَلاثَةٌ	٣
4	أَرْبَعَةٌ	٤
5	خَمْسَةٌ	٥
6	سِتَّةٌ	٦

7	سَبْعَةٌ	٧
8	ثَمَانِيَةٌ	٨
9	تِسْعَةٌ	٩
10	عَشَرَةٌ	١٠

First of all, you need to be able to recite these numbers in order without hesitation. Teach them to yourself now before you go on. You also need to be able to recognize the symbols immediately, so teach them to yourself right now too. Then continue.

I said that you must be able to recite the numbers above easily and recognize their symbols. So go back and do it.

Okay - now we will discuss these numbers further. We will start with the number 1. The number 1 in Arabic is وَاحِد and ١ is its symbol. If you want to say "one book" in Arabic you have two choices. The first is just to say "book," كِتَابٌ . This means both "a book" and "one book." However, وَاحِد can follow the noun for emphasis. Thus "one book" can be rendered كِتَابٌ وَاحِدٌ . Since وَاحِد is an adjective it will have the same case as the noun it modifies. If the noun is feminine then وَاحِد is made feminine. "One letter" is رِسَالَةٌ وَاحِدَةٌ .

To say "two books" you can either put the noun in the dual by itself, or you also add إِثْنَان for emphasis. Thus you can say either كِتَابَانِ or كِتَابَانِ إِثْنَانِ . "I read two books" is قَرَأْتُ كِتَابَينِ اثْنَينِ . (The اثْنَينِ is optional, of course.)

إِثْنَان becomes إِثْنَتَانِ in the feminine. Therefore to say "two letters" you get رِسَالَتَانِ اثْنَتَانِ . "I read two letters" is قَرَأْتُ رِسَالَتَينِ اثْنَتَينِ .

So remember, numbers 1 and 2 in Arabic follow the noun they modify and agree with it in case and gender.

Now we come to the fun part, the numbers 3-10. Although the numbers are adjectives, 3-10 are always placed in an idaafa with the counted noun **following** the number. The counted noun will be in the plural. For example, the plural of مُدَرِّس is مُدَرِّسون . We want to say "three teachers," so we get ثَلاثَة مُدَرِّسين . Since we have an idaafa, the second term is in the genitive case. Notice that the number ثَلاثَة is feminine. Here is the fun part. The number is feminine whenever the singular of the counted noun is masculine. Since the singular of مُدَرِّسون is مُدَرِّس which is a masculine word, any cardinal number from 3 to 10 used with it must be feminine. The principle is known as "reverse agreement." Some students of Arabic have other names for it.

Now, let's take the word مُدَرِّسة "a female teacher." We now want to say "three female teachers." The singular word is feminine, so we will use the MASCULINE form of the number. The result is ثلاث مدرساتٍ .

This principle of reverse agreement hold for all nouns (that means all, not most of, or the majority of, or just about all). It does not matter whether the noun refers to a human or a non-human thing. Just remember, the number has the opposite gender of the singular noun.

This principle holds for the numbers 3 through 10. Here are some more examples of numbers between 1 and 10 used with nouns. Look at the English first and try to predict the Arabic. Then look at the Arabic answers. By the way, the numbers 3-10 are made masculine by just dropping the ة . For عَشَرَة the masculine form not only drops the ة but requires putting a sukuun over the ش, so you get عَشْر .

four students (masculine)	أربعةُ طلابٍ
five students (feminine)	ارْبَعُ طالباتٍ
ten cars	عَشْرُ سياراتٍ
six fanatics	ستّةُ متطرّقين
two pens	قلمانِ اثْنانِ
eight silly reporters (masculine)	ثمانيةُ مراسلين سُخَفاء
eight superb reports (feminine)	ثماني مراسلاتٍ ممتازاتٍ

Pay attention to the word for "eight" in Arabic. It comes from a defective root. When the number is feminine it is regular. However when it is masculine (as is the case for the last example above), it will work like any defective word used in an idaafa or made definite. That is, it will not have any case marker for the nominative or the genitive, but it will show a fatha for the accusative. Thus "I read eight boring articles about numbers" is قرأتُ ثمانيَ مقالاتٍ مملةٍ عن الارقام .

The numbers 3 through 10 are often used in noun adjective phrases "the three books," "these four tanks," etc. The principle of reverse agreement will still apply, but now the number will follow the noun just as any adjective does. "The three books" is الكتبُ الثلاثة . "These four tanks" is هذا الدباباتُ الارْبَعُ .

A rarer usage of numbers with nouns in order to express "the three books" etc. is as follows: الثلاثةُ كتبٍ . Here the number is made definite and shows reverse agreement. However, the counted noun is without the definite article, is genitive, and has nunation. This usage, minus the case endings, is what is commonly done in colloquial Arabic, but is rare in MSA.

You will find that most of the time you use numbers you will be using the numbers 1 through 10. So if you know the material above you know much of what you will be using on a regular basis.

The next section will treat the ordinal numbers 1-10. If you wish to stay with the cardinals, skip the following section and go on to the section after it which treats the cardinal numbers 11-19.

Ordinal Numbers: 1-10

The ordinal numbers are adjectives which follow the noun they modify. Since they are usually definite, the list below gives them with the definite article attached. Memorize the list below and then read the comments which follow.

first	(feminine أُولى)	الأَوَّلُ
second		الثّانِي
third		الثّالِثُ
fourth		الرّابِعُ
fifth		الْخامِسُ
sixth		السّادِسُ
seventh		السّابِعُ
eighth		الثّامِنُ
ninth		التّاسِعُ
tenth		الْعاشِرُ

The ordinal for "first" is not related to واحِد but comes from another root. Its feminine is the same pattern as that for the feminine elative; كُبْرى from (أَكْبَرُ) is an example.

The ordinal for "second" is a defective adjective. Without the definite article it is ثانٍ . This word has the same characteristics as the defective words you studied in Chapter Two of Part II, words like قاضٍ . When made definite ثانٍ becomes الثّانِي just like قاضٍ becomes القاضِي . In the nominative and genitive this word will not show case, but it will have a fatha in the accusative. This is just as is the case for words like القاضِي . Note also that قاضٍ is an active participle. ثانٍ is also an active participle.

When made feminine ثانٍ becomes ثانِية and always will have regular case endings.

To say "the first book" you will get الكِتابُ الأَوَّلُ . The ordinal follows the noun and agrees with it in definiteness, gender, and case. "The first letter" is الرِّسالَةُ الأُولى . As you know, words that end in alif maqsuura do not show case, so there is never a case marker on أُولى .

"The second book" is الكتابُ الثاني (no case on the cardinal because it is defective). "The second letter" is الرسالة الثانية .

The ordinals for 3 through 10 are all active participle patterns. Note that the ordinal for "sixth" is السادس . This word is the only one of the ordinals from 3-10 which significantly deviates from the cardinal number.

Note also that the ordinal for "eight" is not defective, unlike the cardinal. Therefore the feminine form also will not have the defective ي . The feminine form is الثامِنة .

Normally, all of the ordinals follow the noun they modify and agree with it in definiteness, case, and gender. Below are a few examples. Cover up the Arabic and read the English and try to generate the Arabic.

The fourth building	البناءُ الرابعُ
the ninth car	السيارةُ التاسِعةُ
the tenth day	اليوم العاشِرُ
the sixth page	الصفحةُ السادِسةُ

Sometimes these ordinals are placed before the noun in an idaafa construction with the same meaning. Thus "the first book" is أوّلُ كتابٍ and "the third time" is ثالثُ مرّةٍ . Note that the noun has no definite article but the translation is definite. This is just like the situation using the elative followed by the noun as in أطوَلُ نهر "the longest river."

These ordinals take sound plurals in noun-adjective phrases. Thus "the first students" is الطلابُ الأولون .

The next section will treat the cardinal numbers from 11 to 19. If you wish to continue with just the ordinals, skip the next section and go to the section which follows it. That section will deal with the ordinals from 11 to 19.

Cardinal Numbers: 11-19

Below are the cardinal numbers from 11 to 19 along with the Arabic symbols. Memorize them and then read the comments which follow.

Cardinal Number	Masculine	Feminine	Symbol
11	أَحَدَ عَشَرَ	إِحْدى عَشْرَةَ	١١
12 Nominative	إِثْنا عَشَرَ	إِثْنْتا عَشْرَةَ	١٢
12 Acc./Gen.	إِثْنَيْ عَشَرَ	إِثْنَتَيْ عَشْرَةَ	١٢
13	ثَلاثَةَ عَشَرَ	ثَلاثَ عَشْرَةَ	١٣
14	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ	١٤
15	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ	١٥
16	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ	١٦
17	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ	١٧
18	ثَمانِيَةَ عَشَرَ	ثَمانِيَ عَشْرَةَ	١٨
19	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ	١٩

First look at the symbols for the numbers. Although Arabic goes from right to left, the numbers are arranged in the same order as in English, the tens column is to the left of the single digits column.

Now for even more fun. We will start with the numbers 11 and 12 since they present the most exciting challenge.

When the number 11 modifies a masculine word both the unit number أحد and the tens number عَشَر are masculine. However, they are both **IN THE ACCUSATIVE WITHOUT NUNATION** just as they are presented in the list above. The counted noun will follow the number and will **be SINGULAR AND IN THE ACCUSATIVE CASE WITH NUNATION**. For example, "eleven books" is أحَدَ عَشَرَ كِتابًا. Remember that the noun is always singular, accusative and has nunation.

If the counted noun is feminine then both parts of the number 11 are converted to the feminine. The feminine of أحد is إِحْدى. Since إحدى ends in an alif maqsuura it will not show case. However, the feminine of عَشَر will show the accusative case without having nunation. The feminine of عَشَر is عَشْرَة. Note that a sukuun is placed over the ش in the feminine. "Eleven letters" is إِحْدى عَشْرَةَ رسالة. Since رسالة is feminine, both words used in the number are also feminine.

Again, both elements of the number will be in the accusative (except for إحدى which cannot show case) and will not have nunation. Both elements of the number will agree with the counted noun in gender. The counted noun will always be singular, accusative, and will have nunation.

If you think 11 was fun, now we come to 12. Look at the examples below and then see my comments.

twelve books	إِثْنَا عَشَرَ كِتَابًا
I read twelve books.	إِثْنَيْ عَشَرَ كِتَابًا
twelve letters	إِثْنَتَا عَشْرَةَ رسالةً
I read twelve letters.	قَرَأْتُ إِثْنَيْ عَشْرَةَ رسالةً

Essentially, 12 works just like 11 but with a unique twist. First, the similarities. The counted noun is always singular and accusative with nunation. The two elements of the number twelve both agree with the noun in gender. The second term of the number, عشر or عشرة, is always accusative without nunation.

The difference between 11 and 12 lies in the first element of the number. The first element in 12 is إِثْنَا for masculine nominative, but is إِثْنَيْ for the accusative and genitive. Thus, the first element does decline for case. The same is true when the first element is feminine. The feminine is إِثْنَتَا for the nominative and إِثْنَتَيْ for the accusative.

Now we come to the numbers 13-19 and things become much simpler. For 13-19 the rules are as follows:

1. The second element (عشر or عشرة) agrees with the counted noun in gender.
2. The first element (أربعة, ثلاثة etc.) shows the reverse agreement that we saw for the numbers 3-10.
3. Both elements of the number are always accusative without nunation.
4. The counted noun is singular, accusative, and has nunation.
5. Baseball has too many divisions and should get rid of the wild card.

Below are some examples. Cover up the Arabic and try to produce it by looking at the English. Then look at the Arabic to check yourself. When you do so, review the four rules above one at a time and see how they apply to each example below.

Fifteen professors (masculine)		خَمْسَةَ عَشَرَ أَستاذًا
sixteen professors (feminine)		خَمْسَ عَشْرَةَ استاذةً
nineteen morons (masculine)		تِسْعَةَ عَشَرَ بليدًا
eighteen windows		ثمانية عَشَرَ شباكًا
seventeen airplanes		سَبْعَ عَشْرَةَ طائرةً
fourteen soldiers (masculine)		اربعة عَشَرَ جنديًا

If you got all of these right, you have mastered most of the grammar associated with Arabic numbers. As always, there is more. Keep smiling.

How would you say "fourteen great students?" "Fourteen students (masc.)" is أَرْبعةَ عشرَ طالبا . The word "great" مُمتاز will be used to modify طالبا . Thus we get اربعةَ عشرَ طالبا ممتازا . The adjective remains singular and agrees with the noun in case.

How would you say "Fourteen great students went to the library?" If the verb comes first it will be singular, as usual. However, if the fourteen students come before the verb then the verb will be plural. Thus اربعةَ عشرَ طالبا ممتازا ذهبوا الى المكتبة .

I love this.

"The fourteen students" is الطلابُ الاربعةَ عشرَ . Now the noun is plural. The unit number shows reverse agreement, is accusative and has the definite article. The tens number shows true agreement, is accusative, and does not have the definite article.

Now we come to the ordinal numbers from 11-19. If you wish to skip them, go to the section which follows.

Ordinal Numbers: 11-19

Below is a list of the ordinal numbers from 11-19. Enjoy them and then read the comments which follow.

Ordinal Number	Masculine	Feminine
eleventh	الحاديَ عشرَ	الحاديةَ عشرةَ
twelfth	الثانيَ عشرَ	الثانيةَ عشرةَ
thirteenth	الثالثَ عشرَ	الثالثةَ عشرةَ
fourteenth	الرابعَ عشرَ	الرابعةَ عشرةَ
fifteenth	الخامسَ عشرَ	الخامسةَ عشرةَ
sixteenth	السادسَ عشرَ	السادسةَ عشرةَ
seventeenth	السابعَ عشرَ	اسابعةَ عشرةَ
eighteenth	الثامنَ عشرَ	الثامنةَ عشرةَ
nineteenth	التاسعَ عشرَ	التاسعةَ عشرةَ

The ordinals from 11 to 19 are always in the accusative case, just as are the cardinals. The ordinals work as regular adjectives in terms of gender agreement. Therefore, if the noun is masculine, both parts of the ordinal will be masculine. If the noun is feminine, both parts will be feminine. Only the first element will take the definite article. The second element never does. Note also that the word for "eleventh" is from a different root that the word for "one" واحد, or the word for "first" أوّل.

For "the seventeenth book" you say الكتابُ السابعَ عَشَرَ. Note that the ordinal is in the accusative while the noun is in the nominative. "The seventeenth letter" is الرسالةُ السابعةَ عَشْرَةَ.

The ordinals from 1-12 are used for telling time. See the section on telling time in the next chapter.

Now we come to the cardinal numbers from 20-99. If you wish to skip them, go to the next section to continue with the ordinals.

Cardinal Numbers: 20-99

Below are the numbers in Arabic for the tens. Memorize them now.

Cardinal Number	Nominative	Acc./Gen.	
20	عِشْرونَ	عِشْرينَ	٢٠
30	ثَلاثونَ	ثَلاثينَ	٣٠
40	أرْبَعونَ	أرْبَعينَ	٤٠
50	خَمْسونَ	خَمْسينَ	٥٠
60	سِتّونَ	سِتّينَ	٦٠
70	سَبْعونَ	سَبْعينَ	٧٠
80	ثَمانونَ	ثَمانينَ	٨٠
90	تِسْعونَ	تِسْعينَ	٩٠

These numbers are easy to memorize as they are essentially the numbers 3 through 10 made plural. These numbers decline for case, just as masculine sound plurals do. The nouns they modify are singular, accusative, and have nunation. These numbers have no feminine versions. Thus "50 male students" is خَمْسونَ طالباً and 50 female students is خَمْسونَ طالبةً.

In order to produce numbers such as 21, 22, 23, 98, etc., you use the numbers 1 through 9 along with the tens number. Loot at the examples below.

twenty-one	واحِدٌ وعِشْرونَ or أَحَدٌ
twenty-two	إِثْنان وعِشْرونَ
thirty-six	سِتَّةٌ وثلاثونَ
ninety-eight	ثمانيةٌ وتِسْعونَ

Notice that وَ is used to connect the unit number with the tens number. Notice also that the number for 1 can either be واحد and its feminine counterpart واحدة, or أحد and its feminine counterpart إحْدى.

Now the issue is agreement. The unit numbers for one and two agree with the noun just as they do on their own. For example "twenty one books" is واحدٌ وعشرون كتابا or أحدٌ وعشرون كتابا. "Twenty one letters" is إحْدى وعِشْرونَ رسالةً or واحدةً وعِشْرونَ رسالةً. The same agreement takes place whenever two is combined with one of the tens. The unit element will show regular case endings except for إحْدى, which, as you know, does not show case. The tens unit shows the cases just as a masculine sound plural would.

For the numbers 3-9, when used in combination with the tens, the principal of reverse agreement applies just as it does when these numbers are used by themselves. The unit numbers will show regular case endings. Thus "forty-three books" is ثلاثةٌ واربعون كتابا. "Forty-three letters" is ثلاثٌ واربعون كتابا.

The counted noun for all numbers from 11-19 is always singular, indefinite, and accusative with nunation.

Below are examples using numbers from 1-99 with counted nouns. Look at the English on the left and translate it into Arabic. Then check your work by looking at the Arabic on the right.

seventy-two books	إِثْنان وسَبْعونَ كتابا
thirty-eight morons	ثمانيةٌ وثلاثونَ بليدا
I read twenty-three letters.	قرأتُ ثلاثا وعشرينَ رسالةً
I saw six teachers.	شاهدتُ ستَّ مدرساتٍ
nineteen offices	تِسْعةَ عَشَرَ مكتبا
seventy-two words	إِثْنان وسبعون كلمةً

forty-eight hours	ثمان واربعون ساعةً*
eleven cars	إحدى عَشْرةَ سيارةً
four days	أربعةُ أيامٍ
eight schools	ثماني مدارسَ

I hope you got all of these correct. If not, make sure you understand why you made the mistakes you did. There will be more opportunities for you to redeem yourself below.

These compound numbers can also be made definite, as in "the twenty-three books" which is الكتبُ الثلاثُ والعشرون . Both elements are made definite. The first element takes the agreement characteristic of it, regular for 1 and 2, reverse for 3 through 9.

The next section treats the ordinals from 20-99. You may skip it if you wish to remain working with the cardinals.

Ordinal Numbers: 20-99

The ordinal numbers for the even tens are the same as the cardinals with the addition of the definite article. Thus العشرونَ is "the twentieth" and التِسْعونَ is "the ninetieth." These ordinals will not decline for gender but will decline for case.

The compound ordinals used the same ordinals for the singles digits as you have seen before. Both the singles element and the tens element will have the definite article. The singles element will agree in gender and case. The tens element will agree only in case. Note that for "first," الحادي is used here just as is the case with "eleventh." Here are some examples.

the twenty-first day	اليومُ الحادي والعِشْرونَ
the twenty-first hour	الساعةُ الحاديةُ والعشرون
the fifty-sixth page	الصفحةُ السادسةُ والخمسون
the forty-fifth minute	الدقيقةُ الخامسةُ والاربعون
I read the thirty-ninth page.	قرأتُ الصفحةَ التاسعةَ والثلاثين

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* Remember that the word for "eight," ثمانٍ/ثمانية is a defective word. Therefore, the final ي will only appear if the word is in an idaafa, as in the last example above, or is used with the definite article or with a pronoun suffix. (This does not apply to the ordinal "eighth," الثامنِ , as I have indicated in a previous section.)

We will now proceed to the last section on cardinal numbers. The final section on ordinal numbers will immediately follow it.

Cardinal Numbers: From 100 To As Close To Infinity As I Am Willing To Get

The word for "one hundred" is مِئَة . Sometimes it is spelled differently - مائة . However, both spellings are pronounced "mi'ah." The word is a noun and is used in an idaafa with the counted noun following in the singular. Thus "one hundred men" is مئة رجل . Since مئة is a noun we don't have to worry about reverse agreement. It will always be feminine even when followed by a feminine noun. Thus "one hundred women" is مئة امرأةٍ .

"Two hundred" is مِئَتانِ . The dual ending أنِ is simply added to مئة . This word is declined for case like any dual noun and will drop the نِ when used in an idaafa. "Two hundred men" is مئتا رجلٍ . In the accusative/genitive it would be مِئَتيْ رجلٍ .

The rest of the hundreds are themselves idaafas consisting of the numbers 3 through 9 written before مئة . Since مئة is a noun, the numbers will be masculine. However, مئة will remain singular. "Three hundred" is ثَلاثُ مئةٍ . Often, the numbers 3 through 9 are attached to مئة but you will still have an idaafa. So "three hundred" can also be written ثَلاثُمئةٍ . Note that ثَلاث is still inflected for case. This latter way of doing the hundreds seems to be more common. "Three hundred men" is written ثَلاثُمئةِ رجلٍ . Here are all of the hundreds.

one hundred	(both pronounced "mi"ah") مِئَة or مائة	١٠٠
two hundred	مِئَتانِ (مِئَتيْنِ .in gen./acc)	٢٠٠
three hundred	ثَلاثُمئةٍ or ثَلاثُ مئةٍ	٣٠٠
four hundred	أرْبَعُمئةٍ or أرْبَعُ مئةٍ	٤٠٠
five hundred	خَمْسُمئةٍ or خَمْسُ مئةٍ	٥٠٠
six hundred	سِتُّمئةٍ or سِتُّ مئةٍ	٦٠٠
seven hundred	سَبْعُمئةٍ or سَبْعُ مئةٍ	٧٠٠
eight hundred	ثَمانِيمئةٍ or ثَمانِي مئةٍ	٨٠٠
nine hundred	تِسْعُمئةٍ or تِسْعُ مئةٍ	٩٠٠

Recall that the word for "eight" is defective. Therefore the ي on ثماني will show no case for nominative and genitive, but will show a fatha in the accusative.

To say "one hundred one" you use مئة وواحد (or واحدة for feminine). The same is true for "one hundred two" مئة واثنان (or إثنتان for feminine). However, if you mention the counted noun you do not use واحد or اثنان. "One hundred men" is مئة رجلٍ ورجلٌ. "One hundred two men" is مئة رجلٍ ورجلان.

103-109 all have مئة preceding the singles number. "One hundred five" is مئة وخمسة.

For all numbers from 103 to 999, the case and number of the counted noun follow the rules governing the last numeral in the number. Thus "one hundred three men" is مئة وثلاثة رجال but "one hundred fifty three men" is مئة وثلاثة وخمسون رجلا. In the first example, ثلاثة was the last numeral. Since three through nine are always in an idaafa, show reverse agreement, and are followed by the plural noun, the word رجل is made plural and is in the genitive, while the number ثلاثة is feminine.

In the second example, the word "fifty" is the last numeral. Since خمسون is always followed by a singular, indefinite, accusative noun, رجل is written رجلا.

Below are more examples. Look at the English on the left and see if you can produce the Arabic on the right. Then look at the Arabic to check yourself.

two hundred five books	مئتان وخمسة كتبٍ
four hundred forty-four days	اربعُمئةٍ واربعةٌ وأربعون يومًا
five hundred seventeen men	خمسُمئةٍ وسبعة عَشَرَ رجلا
eight hundred twenty-one students (masc.)	ثمانيمئةٍ وواحدٌ وعشرونَ طالبًا
six hundred eight teachers (fem.)	ستمئةٍ وثماني مدرساتٍ

The word for "thousand" is أَلْفٌ. Like مئة it is a noun. Unlike مئة it is masculine. When it is preceded by the numbers three through ten, in order to say "three thousand" etc., the number is feminine and the plural of ألف , آلاف is used. Thus to say "three thousand men" you produce ثلاثة آلافِ رجلٍ. You can see that what you have is a three-term idaafa.

When ألف is preceded by a number greater than ten, it remains singular and is put into the accusative, just like any noun. Thus "twenty thousand" is عشرون ألفًا. If ألف is then followed by the counted noun, ألف will be in an idaafa with that noun. "Twenty thousand men" is عشرون ألفَ رجلٍ.

When ألف is singular or dual, it works just like مئة. "One thousand nights" is ألفُ ليلةٍ. "One thousand one nights" is ألفُ ليلةٍ وليلة. "One thousand two nights" is ألفُ ليلةٍ وليلتان. "Two thousand nights" is ألفا ليلةٍ.

The word for "million" is مِليون. It works exactly as does ألف. Its plural is مَلايين. The word for billion is مليار. Do not confuse this word with مليون. مليار takes a feminine sound plural, but works in

all ways just like الف and مليون . Now, just so that you will not think this has all been too easy - be aware that "billion" is also rendered by بليون which has بَلايين as its plural. It too works like الف and مليون .

"Three million men" is ثلاثةُ ملياراتِ رجلٍ or ثلاثةُ بلايين and "three billion men" is ثلاثةُ ملايين رجلٍ .

Ordinal Numbers From 100 To As Close To Infinity As I Am Willing To Get

The words مئة , ألْف , مِلْيون and بليون are also used as ordinals. "The one hundredth book" is الكتابُ المئةُ . "The one millionth book" is الكتابُ المليونُ . These words do not change for the feminine. "The one thousandth night" is الليلةُ الألفُ .

If you can do the ordinals from 11-99, you will be able to do the ordinals from 101 to 1 less than infinity. Since مئة , ألْف , etc., do not change, all you need to remember are the rules for 11-99.

If you will remember, "the thirty-seventh lesson" is الدرس السابع والثلاثون . "The thirty seventh letter" is الرسالة السابعة والثلاثون . To say "the one hundred thirty-seventh book" you say الكتابُ المئة والسابع والثلاثون . For "the letter" you will say الرسالة المئة والسابعة والثلاثون .

The only gender agreement you need to worry about is for the ones unit. The other units agree only in case. If the ordinal you are using contains something in the teens, then you do have to worry about it a bit more since the word عشرة will also agree in gender, but it won't take the definite article. For example "the one million seventeenth mistake" is الخطأ المليون والسابعَ عَشَرَ .

A. How to Tell Time
B. Colors
C. The Verb يَرى , رأى

A: How to Tell Time

In Modern Standard Arabic the ordinal numbers are used to tell time. Although in colloquial Arabic, the cardinal numbers are usually used, in the media, the MSA forms are used so it is good to know them. Below is a review of telling time using MSA. The review is brief, but it should give all you will really need to know on the subject.

one o'clock	السَّاعةُ الواحِدةُ
two o'clock	السَّاعةُ الثانيةُ
three "	السَّاعةُ الثالِثةُ
four "	السَّاعةُ الرابعةُ
five "	السَّاعةُ الخامسةُ
six "	السَّاعةُ السادسةُ
seven "	السَّاعةُ السابعةُ
eight "	السَّاعةُ الثامنةُ
nine "	السَّاعةُ التاسعةُ
ten "	السَّاعةُ العاشرةُ
eleven "	السَّاعةُ الحاديةَ عَشْرةَ
twelve "	السَّاعةُ الثانيةَ عَشْرةَ

Note that instead of using the ordinal for واحد, which is أوّل in the masculine and أولى in the feminine, the feminine form of واحد is used. Other than that, the ordinals are used. If you need to review the ordinals, go to the section in this book on the numbers in Arabic.

Below are a couple of examples showing how these ordinals are used in telling time.

What time is it? Two o'clock.	كم الساعةُ؟ الساعةُ الثانيةُ
We arrived at the city at 8 o'clock.	وصلنا الى المدينة في الساعة الثامنة.

The words رُبع quarter, ثُلْث third, and نِصْف half, are commonly used in telling time. Normally they are made definite.

Nine thirty.	الساعةُ التاسعةُ والنِصفُ
One fifteen.	الساعةُ الواحدة والربعُ
I study the Arabic language every day from five o'clock to seven o'clock in the evening because I love this language the way correspondents love truth.	كلَّ يوم ادرس اللغة العربية من الساعة الخامسة الى الساعة السابعة مساءً لاني احب هذه اللغة حب المراسلين للحقيقة.

إلّا is used before رُبع and ثُلْث to express the equivalent of "quarter to" the hour or "twenty minutes" to the hour. When preceded by إلّا these words are in the indefinite accusative.

What time is it , my dear? It's quarter to three (two forty-five).	كم الساعةُ يا حبيبي؟ الساعة الثالثةُ آلا رُبعًا
When did the mail arrive? It arrived at twenty minutes to ten.	متى وصل البريد؟ وصل في الساعة العاشرة إلا ثُلْثًا.

The word دَقيقة (plural دَقائق) means "minute". For "one minute" and "two minutes" after the hour, the singular and dual are used respectively. After that, the ordinal numbers are used with دَقيقة.

One minute after twelve.	الساعةُ الثانيةَ عشرةَ ودقيقة
Two minutes after twelve.	الساعةُ الثانيةَ عشرةَ ودقيقتانِ.
We arrived at the director's office at five minutes after twelve.	وصلنا الى مكتب المدير في الساعةِ الثانيةِ والدقيقةِ الخامسة.
The director kicked us out of his office at twelve twenty-five because we made fun of him.	اخرجَنا المديرُ من مكتبِهِ في الساعة الثانية والدقيقةِ الخامسة والعشرين لاننا ضحكنا عليه.

دَقائق is used with إلّا for constructions such as "five minutes to three". See the following page.

The director contacted us at five minutes to one and apologized to us and invited us to his office again.	اتصل المدير بنا في الساعة الواحدة إلاّ خمسَ دقائقَ واعتذر لنا و دعانا الى مكتبهِ من جديد.
We arrived at his office at two forty-five but he kicked us out again at ten minutes to three.	رجعنا الى مكتبه في الساعة الثانية والدقيقة الخامسة والاربعين ولكنه اخرجنا في الساعة الثالثة إلاّ عشرَ دقائقَ.

While there are other features related to telling time, the above should suffice for almost all situations you are likely to encounter listening to or reading MSA. In colloquial Arabic, the situation is a bit different. The cardinals are used for the hour (with the corresponding dialect's pronunciation), and the ordinals are not used with دقيقة. For example 3:25 would be الساعة ثلاثة وخمسة وعشرين دقيقة - pronounced somewhat differently from dialect to dialect. In fact, دقيقة is itself usually dropped. Furthermore, usually time is given for the hour, the quarter hour, the half hour, and a quarter till the hour. So time in colloquial is considerably easier and is what you will actually find more practical in day to day life in the Arab world.

B: Colors

Below is a list in Arabic of some of the more common colors.

Color	Plural (M. and F.)	Feminine	Masculine
Black	سودٌ	سَوْداءُ	أَسْوَدُ
White	بيضٌ	بَيْضاءُ	أَبْيَضُ
Red	حُمْرٌ	حَمْراءُ	أَحْمَرُ
Green	خُضْرٌ	خَضْراءُ	أَخْضَرُ
Blue	زُرْقٌ	زَرْقاءُ	أَزْرَقُ
Yellow	صُفْرٌ	صَفْراءُ	أَصْفَرُ

The masculine singular forms of the colors above have the same pattern as elatives and are diptotes. However, they are not used as elatives, but as regular adjectives. The feminine forms are also diptotes and are also used as regular adjectives. Note that the feminine pattern differs from the feminine elative (compare كُبْرى, the feminine form of أَكْبَرُ, to any of the feminine adjectives above). The plural forms are all triptotes. Below are examples of these colors used in sentences.

1. I bought a red car.	١. اشْتَرَيْتُ سيارةً حَمْرَاءَ.
2. His house is green.	٢. بيتُهُ اخْضَرُ
3. We live in the yellow house at the end of the street.	٣. نسكن في البيتِ الاصفرِ في آخر الشارعِ.
4. We all live in the yellow submarine.	٤. نسكن كلنا في الغواصةِ الصَفْرَاءِ.
5. The government is trying to solve the problems between blacks and whites.	٥. الحكومة تحاول ان تحلّ المشاكل بين السود والبيض.

In sentence one, the feminine form for "red" is used to modify the feminine noun. Since the masculine and feminine forms of these adjectives are diptotes, the adjective for red in the sentence does not have nunation.

In sentence two, the masculine form for "green" is the predicate of the equational sentence. Again, since it is a diptote, it does not take nunation even though it is indefinite.

The third sentence uses the masculine form for "yellow" in a definite noun-adjective phrase. Since the adjective is now definite, it will show a regular genitive case ending, as is the case with all diptotes when they are made definite (or are the first term of any idaafa, even an indefinite idaafa).

The fourth sentence shows the feminine form for "yellow" used in a definite noun-adjective phrase. Again, although the adjective is a diptote, it will show a regular genitive ending because it is definite. Now I know the song goes "We all live in *a* yellow submarine." How would you produce that sentence and what case endings would you put on "yellow?" The answer is below.

نسكن كلنا في غواصةٍ صَفْرَاءَ.

The word for yellow in the sentence above shows a fatha instead of two kasras - as would any indefinite diptote put into the genitive case.

The fifth sentence shows the use of the masculine plurals for "black" and "white." Keep in mind that the masculine and feminine plurals for the colors will only be used when referring to human beings, so you won't see them too much.

As you might suspect, adjectives of color also have dual forms. For example, the dual of اسود is أسودان and the dual of سوداء is سَوْدَاوَان. You won't see the dual forms too often.

Arabic also has nouns for colors equivalent to English terms such as "blueness," "greenness," and "blackness." These words are listed below.

blackness	سَوَاد
whiteness	بَياض
redness	حُمْرة
greenness	خُضْرة
blueness	زُرْقة
yellowness	صُفْرة

These nouns are used in تَمييز constructions in order to indicate that something is "redder" or "greener" than something else. For example:

The waters of the Nile are bluer than the waters of the Potomac.	مياه النيل اكثرُ زُرقةً من مياه البتوماك

Other colors

Not all colors have the pattern of the colors discussed above. Most commonly you will see:

Orange	بُرْتُقالِيّ
Brown	بُنّيّ
rose-colored, pink	وَرْدي

These are made feminine by adding a ة.

In addition, there are two colors usually used to refer only to human beings. They have the same pattern as the majority of colors we have discussed:

Color	Plural Fem.	Plural Masc.	Fem. Sing.	Masc. Sing.
blond, fair-skinned	شَقْراوات	شُقْرّ	شَقْراءُ	أَشْقَرُ
brown-skinned	سَمْراوات	سُمْرّ	سَمْراءُ	أَسْمَرُ

For these two colors, the feminine plurals are sometimes used, referring, of course, to human beings.

C: The Verb يَرى , رأى

The verb رأى , يَرى is perhaps the only truly irregular verb in the language. In the past tense it conjugates exactly like the verb يِنْي , بْنى. However, in the present tense this verb has two peculiarities. The first is that the middle radical, the hamza, disappears completely. The second is that it ends in an alif maqsuura instead of in a ي the way يِنْي , بْنى does, as do all verbs belonging to that particular class of defective verbs. Whenever this alif maqsuura has to be shortened, it is shortened to a fatha, which is what we would expect. Below are the complete conjugations for رأى , يَرى.

Jussive	Present	Past	Singular
أرَ	أرى	رأَيْتُ	أنا
تَرَ	ترى	رأَيْتَ	أنتَ
تَرَيْ	تَرَيْنَ	رأَيْتِ	أنتِ
يَرَ	يَرى	رأى	هو
تَرَ	ترى	رأَتْ	هي
			Dual
تَرَيا	تَرَيانِ	رأَيْتُما	أنتما
يَرَيا	يَرَيانِ	رأَيا	(m) هما
تَرَيا	تَرَيانِ	رأَتا	(f) هما
			Plural
نَرَ	نرى	رأَيْنا	نحن
تَرَوْا	تَرَوْنَ	رأَيْتُم	أنتم
تَرَيْنَ	تَرَيْنَ	رأَيْتُنَّ	أنتن
يَرَوْا	يَرَوْنَ	رأَوْا	هم
يَرَيْنَ	يَرَيْنَ	رأَيْنَ	هن

Here are the command conjugations for رأى , يَرى. I know they look funny, but we have seen the same kind of thing before in Part II with verbs like يَفي , وفى.

Command	Pronoun
رَ	أنتَ
رَيْ	أنتِ
رَيا	أنتما

انتم	رَوْا
انتنَّ	رَيْنَ

There is another similar verb, يأى ,يى meaning "to be quiet" or "to be calm". It can also mean "to disappear." It also loses the middle radical of hamza in the imperfect as well as ending in an alif maqsuura instead of a ي . However, unlike most verbs whose first radical is a yaa', it loses that yaa' in the imperfect as well.* This is analogous to verbs we saw in Chapter One of Part I such as وَجَدَ ,يجِدُ and وعى ,يَعِي . For the sake of completeness, below are the complete conjugations for the verb يأى ,يى .

Jussive	Present	Past	Singular
أَ	أى	يَأَيْتُ	أنا
تَ	ـى	يَأَيْتَ	أنتَ
تَيْ	تَيْنَ	يَأَيْتِ	أنتِ
يَ	ـى	يَأى	هو
تَ	ـى	يَأَتْ	هي
			Dual
تَيا	تَيانِ	يَأَيْتُما	أنتما
يَيا	يَيانِ	يَأَيا	هما (m)
تَيا	تَيانِ	يَأَتا	هما (f)
			Plural
نَ	ـى	يَأَيْنا	نحن
تَوْا	تَوْنَ	يَأَيْتُم	أنتم
تَيْنَ	تَيْنَ	يَأَيْتُنَّ	أنتن
يَوْا	يَوْنَ	يَأَوْا	هم
يَيْنَ	يَيْنَ	يَأَيْنَ	هن

* This is to avoid conjugations yielding unacceptable vowel-consonant patters. For example, the theoretical conjugation for the third person masculine singular in present tense would be يَيى . Here the suffix, a long vowel, would be starting a syllable. As you know, this is not allowed in Arabic. So the first first radical is dropped, and the correct conjugation becomes يى , which gives us an acceptable vowel-consonant combination.
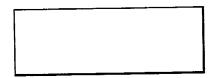
Here are the command conjugations for يـى , يَأى .

Command	Pronoun
	أَنتَ
	أَنتِ
يا	أَنتما
	انتم
اِيْنَ	انتنَّ

The command conjugations for أَنتُما and أَنتنَّ are quite regular. For example, for أَنتما in the jussive, the verb is conjugated تَيا . First, we drop off the jussive prefix of تـ and we are left with يا . This gives us a consonant (for here the ي is clearly working as a consonant) followed by a vowel. For أَنتنَّ when we remove the تـ prefix we are left with يْنَ which does not give us the proper consonant-vowel pattern. So we add a helping vowel, as we would with any Form I sound verb. Here the helping vowel is إ since the ي is in effect the stem vowel (just as we do for the verb رَجَعَ , يَرْجِعُ because its stem vowel is a kasra - so we get إِرْجِعْ). Thus, our command is اِيْنَ . Since all long vowels automatically have a sukuun (see Chapter One of Part II where this was discussed), it does not matter if you include the sukuun or not.

However, with the other conjugations we come up with what are, in effect, irregular command conjugations. The command for أَنتَ is a good example. In the jussive we have تـ . Here you cannot separate the prefix from the suffix. So when the تـ is taken away there is nothing left. You do not have a consonant vowel combination, which would give you the command, nor do you have a consonant with a sukuun followed by a stem vowel, as would be the case with Form I sound verbs. So you cannot add a prefix since there is no stem vowel there for the prefix to be in harmony with. So nothing is written at all.

The pronoun أَنتِ poses a similar problem. When we take the prefix away we are left with يْ . Since the ي is followed immediately by a sukuun and there is nothing else following the sukuun, we do not know if the ي is acting as a vowel or as a consonant. Since it is not clear what the ي's role is, Arab grammarians have preferred not to add a helping vowel to give the command conjugation. Also, since no Arabic word or syllable can begin with a vowel, the ي cannot be written by itself. So, the consensus was to leave the command for أَنتِ blank as well. The conjugation for أَنتم leaves us with a similar quandary regarding the و and the same conclusion was reached.

Some of you reading this book have probably lived in Cairo and you know how loud it is there. Others of you will, I hope, get a chance to study and live there someday. When you do, you will see how loud it is. I have always thought that part of the reason was that despite government efforts to get people to stop blowing their horns and yelling all the time, the problem was really a grammatical one. You see, the Egyptian government put up big signs all over the city telling people to be quiet. However, they used

the verb وأى , يى since it really is more commonly used in Egypt than elsewhere. So they put up these big signs all over town - big rectangular signs like this:

and wrote "be quiet" in them. However, since Arabic grammar requires that the command form be blank for the pronoun أنتم (which is what would have to be used to address a group of people including at least one male), Egyptians have only noticed that there are these blank signs posted all over town.

I understand that school teachers and even university professors have this problem too when they try to quiet down their classes by writing "be quiet" on the blackboard. The problem does not seem to exist, however, in all-girls schools.

Chapter 5

HOW TO USE THE "*HANS WEHR*" DICTIONARY

In Part II Chapter 4, I discussed the use of a dictionary in a manner designed to increase reading effectiveness. I discussed the necessity of not looking up every new word, of reading blocks of text before resorting to the dictionary in the first place, and of not writing down the meanings of words you have looked up. In this section I want to talk about the mechanics of using a dictionary - how to look up words and what to look for when doing so.

First of all, you need to know which Arabic-English dictionary to use. If you have had Arabic before, you probably know that the dictionary used by university students is *A Dictionary of Modern Written Arabic* by *Hans Wehr* and edited by J. Milton Cowan. For all of the problems associated with this dictionary, it is by far the best general Arabic-English dictionary available. Forget the others (with the possible exception of one which I will discuss below).

The *Hans Wehr* dictionary (it is known as "the *Hans Wehr* dictionary" by students of Arabic) comes in two editions: the third edition and the fourth edition. The third edition came out in 1961 and is available primarily in paperback and is green in color. If you have had Arabic before and had to buy an Arabic dictionary, this is probably the edition which you have. This edition has been reprinted several times, including reprintings in the mid 1970's, but no actual changes to the dictionary were made. Thus, if you are using the third edition you are using a dictionary that is over thirty years old. The third edition is also available in a green hard cover, but it is very expensive in the United States. If you buy the third edition, buy the paperback. It should cost under $20.00.

The fourth edition was issued in 1979. It is, at this point, available in hard cover (blue in color) and in an over-sized paper back edition (also blue in color). The cost of the hard cover in the United States is about $150.00. The paperback runs about $45.00. The fourth edition contains two hundred more pages with about 13,000 new entries and about 3,000 updates and corrections. While this sounds impressive, the fourth edition is not really all that much better than the third. Since the third edition paperback is less than $20.00 you should opt for it unless you have a few more bucks than I did when I was in school. Remember, too, that the fourth edition is itself well past the age of puberty.[*]

Both editions of the *Hans Wehr* dictionary have the same structure and organization of contents. What I have to say below applies to both editions unless otherwise specified. I will use the term "*Hans Wehr*" to refer to both editions unless I say otherwise.

The *Hans Wehr* dictionary arranges its entries alphabetically by root. For example, مَكْتَب will be found under the root ك ت ب. So, the first thing you must do is memorize the Arabic alphabet. Here it is, going from right to left, in case you have not already done so.

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[*] A fifth edition of the dictionary has recently appeared. It is in hardcover and costs a mere $300.00.

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ي

Note, first of all, that the hamza is not included here as a letter of the alphabet. The hamza is, of course, one of the radicals in a number of words. The alif, strictly speaking, is never a radical in a word. For the purposes of looking up a word by its root, the hamza is the first letter of the alphabet. For example, أَقرَ is listed before قَرُبَ .

However, foreign words and other words not directly linked to an Arabic root, are listed in strict alphabetical order. See, for example, باريس ("Paris") and كادر ("cadre"). For such words, the alif is the first letter of the alphabet.

Of course, you will find foreign words containing an alif, and Arabic roots containing a hamza, on the same page. When this occurs, the alif's and the hamza's are essentially equivalent and the *Hans Wehr* is not entirely consistent in giving priority to one or the other.*

Do not be fooled by hollow verbs. Their medial alif is either a waaw or a yaa'. For example, سَال ("to flow") is under س ي ل and is not under س ا ل. (However, سَأَل ("to ask"), is one of the early entries under the س .

The alif maqsuura is also not a letter of the alphabet. As you should know by now (if you have read most of this book), it represents either a و or a ي. Thus you will have to look such a word up under both roots.

The taa' marbuuta is also not a letter of the alphabet. It is not part of the root of any word.

Note also that the arrangement of the letters of the alphabet is done according to the shape of the letter. This will aid your memorization of the order.

How to look up a word

In order to use your *Hans Wehr* effectively, you must know two things in addition to the order of the Arabic alphabet. First you must know the root-pattern system of the language and secondly you must know how the words are arranged in *Hans Wehr* under each root. This book has taught you all you need to know about the root-pattern system of the language. But you still need to know how the words are arranged under each root. Additionally, there are some quirks regarding the dictionary of which you should be aware. I will mention them as we go along.

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* For example, بار meaning "bar" is listed before بأَر meaning "to dig a well" and بابا "father," is listed before بَأبَأ , which means "to say poppa." But this precedence for the alif over the hamza usually occurs in words such as those above where the spellings are otherwise the same. For example, after بأَر , *Hans Wehr* lists a number of foreign words beginning with با such as بارود , باريس and بازار .

We will use the verb خَرَجَ as an example of how the *Hans Wehr* dictionary works. Let's say you are reading a text and you come across the word خرج. You decide it is probably a Form I verb (but it could be, of course, a Form II verb) and you look for it in your dictionary. So get your dictionary and open it up to the root خ ر ج.

When you find it you will see the three letters of the root followed by the Form I verb transliterated, with the vowels, into English. Next to that you will find the letter "u" written. The u stands for the dhamma used as the stem vowel for the imperfect. Thus, for any Form I verb, the *Hans Wehr* dictionary will give you its voweling for the perfect by transcribing the whole verb and it will give you the imperfect stem vowel.

You will then find the verbal noun or nouns for the Form I along with the transcription(s) in parenthses (often the verbal nouns will be noted only in transcription). After that you will find the various meanings of the verb along with the prepositions that go with it.

Many roots exist in more than one form. Thus, as you go down the main entry you will come across Roman numerals indicating the forms in which the root exists and giving the meanings. However, the verb itself will not be written. In our example, the root خ ر ج is found in Forms II, IV, V, VI, and X. You will find these Roman numerals in the column under the main entry along with the meanings for each form. But you will not see the words خَرَّجَ, أَخْرَجَ etc., actually written. (One student of mine says she feels that omitting the Arabic words themselves is extremely mean-spirited.)

Immediately after the listing of the verb forms will be nouns and adjectives derived from or related to the Form I verb. You can see this under the current example (no adjectives are listed under this one). Usually this section ends with nouns of place, as is the case here with the word مَخْرَج.

Then the verbal nouns will be listed in numerical order starting with Form II. (This time, you'll actually get the Arabic words, but you won't see the Roman numerals.) You can see this easily here. In fact, under the entry we are using as an example, the dictionary gives the verbal noun for each of the derived forms in which the root exists. This will not always be the case. Occasionally, derived verbal nouns will not be listed as separate entries and you will have to derive the meaning of the verbal nouns from the meanings given under the form of the verb itself. That is, you will have to go back to the entry for the root and find the appropriate Roman numeral and derive the meaning of the verbal noun from the meanings given for the verb in that form.

After the verbal nouns, the dictionary will give you some of the active and then some of the passive participles in order from Forms I through X. Be careful here. Often, active and passive participles are deliberately not listed because their meanings can be derived from looking at the meanings given for the appropriate verb form. Wehr says this himself in the introduction to the dictionary - which you should also read.

You will notice that some entries contain a large number of definitions - خَرَجَ is a good example. Often, the most common meaning of the word will not be the first one given, nor among the first ones given. In fact, often the first meanings given are rarely used. For example, look up the verb دَرَسَ right now as if it were a new verb to you. None of the first six meanings of the verb indicates that it means "to study." This kind of problem exists in the meanings of the derived forms of various verbs as well. Thus, you will have to use the context in which you have the word as an aid in deciding which meaning is the correct one. You will find this particular problem for a surprising number of verbs in all of the forms. Often the best meanings are near the middle of the list of the meanings given for any particular verb under a particular form. Just be careful.

This particular peculiarity of the *Hans Wehr* makes it all the more important that you read for context when you are reading Arabic texts. You may have to look up a number of words and choose from a variety of meanings. The more you know about the context, the more easily you will be able to select the correct meanings when you use the dictionary.

That, in essence, is how the dictionary works. The *Hans Wehr* third edition should be adequate for your needs for quite some time. But do not forget its limitations - especially the fact that it is very dated and many new items have entered the lexicon of Arabic over the past thirty years.

You may not be too thrilled about having to use a dictionary organized by root - however, most western Arabic dictionaries do so. The system has several advantages over a purely alphabetical arrangement. For one thing, it gives you the meanings of words from the same root whenever you look up a word. Thus you can get a good sense of the range of meanings one root can convey. Also, since Arabic texts are almost never vocalized, you cannot always be sure that you have the correct spelling in mind when you look up a word. The root arrangement allows you to look at several possibilities at the same time. Here is an example of what I mean.

<div dir="rtl">الجامعة تخرج عددا كبيرا من الطلاب المتفوقين كل سنة.</div>

Let us say that you need to look up the verb in the sentence above. You do not know from looking at it whether it is Form I, Form II, or Form IV. In an alphabetical dictionary, the Form IV would be under أ so you would have to first look up the word under خ ر ج, then خ ر ج (which will be very close by), and then under a completely different listing أ خ ر ج. However, the root arrangement allows you to see the meanings for all three possibilities on the same page. It can save you a lot of time.

Another advantage of the root system is that it takes less time to look up long words if you know the root. Since you usually only have to worry about three letters to find the main entry it, takes less time to get to the appropriate page than it would if you had to be concerned about every letter that actually appears in the word. For example, استخدام can be quickly looked up under خ د م followed by a glance at the Form X meanings if you use Wehr. But in an alphabetical dictionary you need to use each letter in the word to find its location. If you know the root-pattern system of Arabic, you will be able to find Arabic words in the *Hans Wehr* more quickly than you are able to look up English words using an English dictionary.

The major drawback to a dictionary based on the root system is that if you are not certain of the root, you may have to look up a word under two or more different roots. This is often a problem with hollow and defective verbs, and also with doubled verbs. If you have already worked through the first chapters of Part II, you should be familiar by now with the kinds of ambiguities that can arise. I will omit giving examples of this particular problem.

I indicated above that there is a dearth of decent Arabic-English dictionaries of a general nature available. (There are quite a few technical dictionaries in a number fields on the market. They are beyond the scope of this book.) The *Hans Wehr* is the best of the lot - despite its age. Recently a new dictionary has been published which you may wish to use as a supplement to the *Hans Wehr* if you are a serious Arabic student.

The dictionary is authored by Dr. Rohi Baalbaki and is called *Al-Mawrid*. Many Arabic students are familiar with a different dictionary by the same name which is an English-Arabic dictionary put together by a Munir Baalbaki, a relative of Rohi. I am not talking here about Munir Baalbaki's dictionary - so do not confuse the two dictionaries merely because they have the same name and their authors are relatives with the same last name. How could you possibly do such a thing? I am talking here about Dr. Rohi Baalbaki's Arabic-English dictionary called *Al-Mawrid*. Its full name in Arabic is – المورد قاموس عربي إنكليزي.

The dictionary was first issued in 1988. Its strong point is that it is more up-to-date and thus contains many words not found in even the fourth edition of the *Hans Wehr*. (It is my impression that the *Hans Wehr* was a major source in the compiling of this dictionary.) Unfortunately, the dictionary is organized alphabetically and not by root. This is a major drawback and in and of itself makes the dictionary as a whole greatly inferior to the *Hans Wehr* with respect to the foreign student of Arabic. However, as a supplement to the *Hans Wehr* it is very suitable. In defense of Dr. Baalbaki, I must say that the dictionary was not designed for non-native speakers of the language. It may interest you to note that native speakers of Arabic are often unfamiliar with the root-pattern system of the language as it is taught in western universities. Unfortunately, many American students are also unfamiliar with the root-pattern system as well, even though it is taught to them.

Another strong point of the dictionary is its inclusion of expressions - many of them idiomatic - in which a word may be used. In this respect, the dictionary is superior to *Hans Wehr*. Dr. Baalbaki's dictionary is available only in hard cover and it may be hard to obtain in the United States. It is published by Dar el-Ilm Lilmalayin in Beirut, Lebanon. P.O. Box 1085. Telex: 23166 LE.

Chapter 6

HOW TO BE A GOOD ARABIC STUDENT

With the exception of Parts I and II, this may be the most important part of this book. Read it and think about it.

Foreigners coming to America have often commented on the industriousness and ingenuity of the people they have found here. You have no doubt had quotes from Arnold Toynbee to this effect read to you while you were in high school. Not surprisingly, many Arabs who have come to America have noticed the same thing and have commented on it on many occasions. Even Canadians have noted the creativeness used by Americans - especially with respect to Americans' ability to survive the damage inflicted upon them by the American health care system.

Unfortunately, this industriousness and ingenuity disappear from the American student as soon as he or she crosses the threshold of an Arabic classroom in an American university. I think there are several reasons for this - the results are obvious. Why, after all, are you reading this book?

Americans study Arabic for a variety of reasons, and most of them are excellent reasons as far as I am concerned. Unfortunately, as soon as they discover that the process of learning the language is going to take some time, their enthusiasm wanes and they confuse the time element with the difficulty of the language. Eventually most of them drop out, convinced that the language is too difficult to learn. Many of these people later appear as experts on *Lehrer News Hour* and *Nightline*. Just remember, when you see a Middle East "expert" on these programs, that there is a good chance that he or she is actually a person who was insufficiently motivated to learn Arabic. It makes me wonder about the rest of their knowledge about the Middle East. I guess that if you want to appear on *Nightline* then you should not read this book.

In any event, the majority of American students who study Arabic never achieve proficiency in any of the four skills: reading, writing, speaking, and listening. Even those who stay in Arabic classes for several years and obtain graduate degrees in one aspect or another of Middle Eastern studies often are barely able to use the language in their research. Even many of the few who do attain any real proficiency in language eventually lose it because they do not use it.

It is a pretty bleak picture, is it not? However, there is نور at the end of the نفق. There are many Americans who have learned Arabic well. Most of them have learned Arabic as a direct result of their own motivation. They are highly motivated and they translated that motivation into action. They are not any more intelligent (some would say less) than those who do not master even elementary Arabic. You can learn the Arabic language too.

If you ever want to be good at this language you will have to do more than take one course a semester at a university. But first of all, if you are right now taking a course at a university, make sure

that you do the work for that course. Come to class prepared and be ready to contribute to the class that day. I am going to let you in on a little secret: Arabic teachers like it when their students are prepared and show enthusiasm for the language. Your teacher will teach you better if you do the homework. So do the homework, and pay attention to what you are doing. Study the lessons to be covered in each class before the class meets. Just doing this will greatly improve your Arabic. Alas, this is not enough, but it is essential.

In addition to taking an Arabic class, you need to like this language enough to do something extra. Try to read a little Arabic from the newspaper, speak Arabic whenever you run into an Arab, anything. Do anything that requires your use of the language. Try to do a little bit each day. Any exposure to the language is beneficial. If you have a short wave, tune in to an Arabic station. In several American cities, for example Washington, D.C., Detroit, Chicago, and Los Angeles, the Arab Network of America (ANA) broadcasts on AM radio and in some places on cable TV. Their varied programming is excellent for the language learner, and you do not even need a short wave. Try to obtain tapes of Arabic programming and listen to them. Do something every day.

Do not try to do too much additional work each day. If you do too much, you will wake up each morning dreading your long Arabic session that day. Soon you will quit. Do just enough extra each day that you look forward to doing it again the next day. Even fifteen minutes a day will be beneficial - and it is much better than doing one three-hour session and then never picking up an Arabic book again.

No matter how good your teacher is (and there are some very good teachers of Arabic in this country), your teacher cannot learn for you. The things you will learn the best are the things you will teach yourself, either through reading your text books, or by exposure to the language in a natural context such as a newspaper, book, or a radio or television program. You are the one responsible for your learning of the language, so teach yourself something every day. It is not easy, at times it will be discouraging, but you are more than capable of doing it if you want to. So you must do something in addition to any class that you may be taking, and you should do that something, at least a little bit, every day.

You will find, I am sure, that the hardest thing about Arabic is not the grammar. All the grammar you will ever need is in this book, and as you can see, it is not intellectually difficult. The hard part, you will find, is the large vocabulary of the Arabic language. This is what everybody finds out who actually learns the grammar part. Thus, when you start looking at "uncontrolled" texts (texts not designed for learners of the language), you will be struck by the sheer number of new words you will be encountering. Do not worry about it. The words will come.

Another thing you should do, if it is at all possible, is enroll in one of the many summer Arabic language programs conducted either in the United States or abroad. These programs are usually intensive and can accelerate your learning considerably if you apply yourself. You can inquire with your professor, if you have one, about these programs.

Strive to be good enough to get into the Center for Arabic Study Abroad (CASA) program at the American University in Cairo. CASA is a great opportunity. You have to be good just to be admitted.

As you know, there are four skills to be mastered for you to be considered fluent in any language: reading, writing, speaking, and listening. This book is designed in large part to help most with your reading comprehension. In Chapter 4 of Part II there is a section on tips on how to teach yourself to read better. You should reread that section. If you are interested in politics, newspapers are a good place to start. But you may well have totally different interests such as religion, literature, history, philosophy, and the like. You will find these things in newspapers as well. In fact, you should browse through any newspaper you get your hands on and look for things that interest you. But you should also read other things related to your area(s) of interest. It is possible in the United States to order books in Arabic of all kinds; some places even have academic and popular periodicals. You can find where to order these materials by browsing through the Internet. If you are studying Arabic at a university, check out your library's Arabic language holdings. The important thing is to try to work with things that interest you, because that will help keep you going.

I have had many students who have had an interest in reading the Qur'an, even though their primary interests in Arabic were not directly related to Islam or to religion in general. If you have such an interest, then read the Qur'an. It is easy to get a translation of the Qur'an which also includes the Arabic - and you can teach yourself a lot that way. Obviously, the language of the Qur'an is of a very different caliber from that of a modern Arabic newspaper, but many of the words in the Qur'an are in common use today, and the Qur'an is a major source for the grammar of Modern Standard Arabic.

As for speaking Arabic, the best way is to practice. Speaking is a difficult skill to master and requires some courage and effort on your part. It is important to take advantage of opportunities to speak Arabic outside the classroom. These opportunities may not be as difficult to come by as you might think. You can, of course, start with your own Arabic teacher, if you have one. Make up your mind to speak only Arabic with him or her whenever the two of you come in contact. I am sure that your teacher will be delighted.

You should also avail yourself of any opportunities that contact with native speakers may provide. If you live in a major US city there is a superb chance that there will be an Arab community there. Obviously, if you live in places such as Detroit or Washington, you do not even have to look. But there are many Arabs in other cities as well. Look in the phone book for any organizations for Arab Americans and give them a call. If you are in a store and someone there, perhaps an employee, may be of Arab origin, lay a big مرحبا on him and see what happens. If the person is an Arab, he will be delighted. Any opportunity is a good one.

If you are a student at a university, there is a good chance that there are Arab students there. Try to locate them. Often there are student clubs which have something to do with the Middle East - check them out.

You will find, if you have not done so already, that most Arabs are flattered when Americans take the time to learn their language. In general, they will be quite pleased to talk to you. Many will even offer to give you lessons. This is a good way to make friends from Arab countries. I have even had one student who worked as a bouncer in a Washington, D.C., restaurant. He would address all of the Arabic customers in Arabic and often had interesting conversations and some great practice. After working, he would cross the street and enter a very nice Lebanese restaurant and speak with the employees and customers there.

I know it is hard to open your mouth and speak in a foreign language. Look at it as an adventure - it often will be. Do it a few times and you will lose your bashfulness - and your Arabic will improve. Remember, most Arabs will be pleased, very pleased (and probably very surprised), that you are trying to learn Arabic. Almost never will you find anyone who will be impatient, rude, or will make fun of you. Usually the opposite will be the case and your confidence will build - as will your enjoyment of the language.

There are a few caveats which I feel I should take the time to mention.

1. The first is that some Arabs may at first answer you in English. Do not feel embarrassed. Usually they are doing so for one or more of the following reasons:

- It is quite possible that the person did not understand what you said, not because your pronunciation was too far from the mark, but because he or she just was not expecting you to address them in Arabic. Therefore your Arabic was interpreted as some sort of English that they did not quite understand. Keep speaking Arabic with the person and see what happens.

- It is also possible that the person may think you are speaking Arabic because of some deficiency in their English. Therefore they want to keep the conversation in English to show you that they do know the language. Remember, language insecurity goes both ways. Many Arabs are immigrants to this country and they will have accents and they will be sensitive. Tell this person (in Arabic) that his or her English is very good, and that you are the one who needs to practice, since he or she can practice with anyone.

- It is possible that the person you have addressed really does want to practice English, but usually this situation arises when you are in the Arab world, not here in the US. Explain your interest in learning Arabic and desire to practice.

2. Be wary of getting involved in a language exchange situation where you help the other person with English if he or she helps you with Arabic. The tendency is for their English to be better than your Arabic and you will end up only speaking English with this person. But, if you have the self-discipline to make sure that you use Arabic with this person, then go ahead and try. You may well become friends and get to meet other Arabic speakers as well.

3. Since your spoken Arabic is no doubt pretty limited it is most likely that any conversation you will have will soon exceed the level of your Arabic. Many people find this very frustrating. Just try to learn one or two things from each encounter and then use them the next time.

4. Do not be surprised if many native Arabic speakers you encounter in this country are weak with respect to the grammar you have learned, especially when it comes to their explaining it to non-native speakers. You had best rely on professionals when it comes to grammatical questions.

5. You will discover that not all people you will encounter will be comfortable speaking with you in Modern Standard Arabic. They will instead use at least some of their own dialect mixed with the standard when they talk to you. Welcome to the real world. Read the section below on colloquial Arabic.

Listening is a skill in which virtually all American students of the language are very weak. Even after three or four years of university study, most students of Arabic cannot understand anything spoken by someone other than their teacher. Obviously, one way to work on your listening is to speak with Arabs. You should also get your hands on audio and video tapes. Most films in Arabic are not in MSA, so the tapes you will need to get will be of news programs and interviews. As stated above, the Arab Network of America broadcasts in several major American cities on AM and numerous short-wave broadcasts can be heard here as well. These would be good sources for taping. In addition, see the section at the end of this book which gives addresses for acquiring books, it will give you information on how to acquire audio and video tapes as well.

In any event, once you have access to live or recorded video or audio material in Arabic, you should try to listen at least for a few minutes each day. Do not listen with the intent of decoding every word you hear. If you do that you will spend hours upon hours trying to decipher what you are hearing and will attain little or no benefit. Instead, listen to a portion of the programming all the way through (even a segment one minute long could be plenty to work with) without stopping your recorder. Do not focus on each word. Just listen. Your brain will start to work on its own. Just see what it understands. Play the segment over a couple of times. In the beginning, you will not understand much at all. But even on the first day after you have been listening just a few minutes you will be able to make out some words more clearly. See if you can tell what the item you are listening to is about in the most general sense. Forget the details. Just ask yourself if the piece is about cooking or space exploration or whatever. Do this some each day. After a while you will find yourself able to make out more and more words. You will even be able to correctly spell some words that you have never seen before. If any word or words seem to be important and you do not know the meaning, try to find them in your dictionary while still listening to the tape. Just try to learn one or two things a day this way. You will probably learn much more than that. In a few months you will be surprised at how much more you are able to understand. The key thing is not to be put off by your first experience listening because you will most probably not understand anything at all at first. Do not worry, the person you are listening to will definitely be speaking the language you have been learning and will be using many words that you do know. Your brain just has not yet learned to separate the words. It will learn.

The best way to improve your writing is to write. Write summaries and commentaries on things you are reading and show them to your teacher. Try to establish pen pals overseas. Many Arabs correspond with pen pals in the United States. You should have little trouble hooking up with one. Any Arab friend or associate you have should be able to help you arrange something like this.

When you write, try to write about some of the things you are currently reading about (especially in Arabic publications) and try to use some of the new vocabulary you are learning. This is a good way to work on vocabulary.

One thing which I feel compelled to mention again is the subject of using word lists or flash cards for vocabulary memorization. My advice is never to use such devices. They teach you the words out of context and will not help you commit the words to long-term memory. Instead of sitting down with a list of words in a vain effort to memorize them, get on the phone with an Arab and speak Arabic, or sit down and write that person a letter in Arabic. or read something new in Arabic, or reread an article your have previously read, or listen to something in Arabic. These activities will help you commit new items to long-term memory and are not sheer drudgery. I cannot emphasize this enough. Instead of spending time memorizing words, spend that time using the language actively. Avoid word lists and flash cards the way a good Muslim avoids pork.

One last thing I wish to bring up the is subject of colloquial Arabic. As you are probably aware, the Arabic spoken by people throughout the Arab world differs in many respects from the Arabic normally taught in university classrooms. I am going to outline the situation for you and then tell you what you should do about it.

The Arabic you are learning in this book is known as Modern Standard Arabic. This is the language used in writing, news reporting on television and radio, and on formal occasions. It is closely related to the classical language which is based on the Qur'an and on other classical sources such as the hadith, works on history and law, etc., which were written in the early years of Islam. This classical language is known as الفصْحى (short for العربية الفصحى) meaning the "eloquent" language. Often the term الفصحى is applied to Modern Standard Arabic due to a lack of a better term. The two are not quite the same, but they are close enough that الفصحى has come to represent both.

In daily life in the Arab world, people do not speak الفصحى. They speak their own Arabic dialect. The dialects are known collectively as العامية. An individual dialect is called a لَهْجة . The individual dialects differ not just from country to country, but from city to city, and village to village. The differences are also based on class, education, and gender. There are also differences based on urban versus rural and on religion.

The dialects are used as the sole means of communication on a daily basis. Thus, in the home, in the market, or anywhere else, the colloquial language is used exclusively when speaking.

The presence of two languages, الفصحى on the one hand, and العامية (referring to all of the dialects collectively) on the other, has caused considerable trouble for both teachers and students of the language. If your personal goal is just to be able to read Arabic, then you do not have to worry about the problem of "diglossia" as this phenomenon is known. But, if you wish to be able to speak colloquial Arabic, then you have entered into a realm of considerable debate.

My personal advice to those who do wish to learn Arabic well is for them to actively pursue learning a dialect. Here are some points, based on my own experience, which I feel are important to keep in mind if you wish to study colloquial.

The Four Noble Truths About Studying Colloquial Arabic

1. Do not study colloquial Arabic until you have a foundation in MSA.

2. Once you begin to learn a dialect continue to study your MSA. Never, ever, abandon your study of MSA.

3. Do not study a dialect before studying MSA.

4. Egyptian (Cairene) colloquial is probably the most widely understood Arabic dialect in the Arab world. That consideration aside, it is irrelevant which dialect you study. So pick a dialect that for some reason or other interests you.

An Explanation of the Four Noble Truths

It is best to wait to study a dialect until you have a good grasp of the basics of MSA. Look at MSA as the foundation. Once you know its structure, the changes in the dialect you are studying become much more comprehensible and can even be predicted. Furthermore, the vocabulary of MSA and of the dialects overlap tremendously, so the larger your MSA vocabulary, the larger dialect vocabulary you have before you even begin to study a dialect.

Always continue to study MSA. If you stick with a dialect only, you will not maintain the MSA grammar you have learned and you will lose your skills in reading since almost nothing is written in the dialects. Furthermore, unless you are in an Arab country, you will have difficulty studying and practicing colloquial Arabic at home due to the lack of readily available authentic materials (films, TV shows, radio shows, scripts for plays) whereas there is an unlimited amount of written material in MSA. In addition, any new vocabulary you acquire through your continued study of MSA can usually be applied directly in your use of a dialect.

Never study a dialect before you study MSA. This is basically a restatement of Noble Truth number one. The vast majority of Americans who have really learned Arabic started with MSA and then worked on learning a dialect. It does not work the other way around for a number reasons. Students who say "I

want to be able to talk to the people" never learn to "talk to the people" <u>and</u> they remain illiterate in Arabic. They fail to learn anything of value. As I said, there are a number of reasons for this fact. Here are some of them:

1. Arabic colloquial textbooks are on the whole very, very poor. Their presentation of grammar is weak so you do not get a good overview of how Arabic works. Furthermore, they usually do not use the Arabic script, opting instead for some system of transliteration. Thus, the switch to MSA is even more difficult and the students cannot see the relationships between colloquial vocabulary and pronunciation on the one hand, and the standard language on the other.

2. Most colloquial textbooks go only so far into the language. Thus, even if you mastered your book, you would only be at a very low level of ability. So then you start the MSA and run into problems discussed in item 1 above.

3. Americans who opt for colloquial first tend not to be as serious about learning the language as those who desire to learn MSA - since they think they are taking the easy way out.

There are other reasons as well, but these three should make the point clear.

As far as deciding what dialect to study goes, you may well be limited by what is available at your school, or what textbooks can be found in your city. Within these limitations, it is best to pick whatever dialect interests you the most. If you have an interest in Lebanon, then go ahead and work on Lebanese colloquial. The only caveat to keep in mind is that Cairene colloquial is certainly the most widely understood of the dialects due to Egypt's historical, intellectual, and cultural leadership in the Arab world and the sheer number of Egyptians living in other Arab countries. So if it is a toss up between Cairene and another dialect that does not particularly interest you, then go with the Cairene.

One thing you will learn if you have a good base in MSA and begin to study one dialect and then another, is that many of the dialects are really not all that different from one another and that a strong base in MSA makes it easier to learn them. Thus, if your base in MSA is strong and you are studying say a dialect used in Jordan, you will see that a person from Lebanon is relatively easy to understand - especially once you learn two or three patterned differences between the Lebanese person's speech and the dialect you are learning. Those differences are easier to discern if you know the standard language.

For the most part, the dialects are extremely mutually comprehensible even for non-native speakers. If you are strong in MSA you should be able to rapidly get the basics of a number of dialects if you so desire, and you should be able to go as far in any particular dialect as you want to go, provided you have access to the proper materials.

One advantage to knowing at least some colloquial (<u>IN ADDITION TO YOUR FIRM KNOWLEDGE OF MSA</u>) is that there is a sort of middle language which incorporates both MSA and colloquial. This middle language is often used in lectures in the university classroom and in radio and

television interviews. An elementary knowledge of the major features of colloquial Arabic is all that is needed to follow what is being said - if your standard is strong.

It should be clear to you that if you have to choose between learning MSA and learning colloquial Arabic, then you should unhesitatingly opt for MSA. It is the universal language and is a must for an educated person.

If you wish, you can use MSA in speaking wherever you go in the Arab world. Since you are a foreigner, you will not be expected to speak the local dialect. Most people will understand why you are speaking the standard. I had one friend from Bangladesh who was getting his master's degree in Arabic at Yarmouk University in Jordan who only spoke MSA all of the time. He was highly respected by his Arab classmates and professors. His Arabic was outstanding and he picked up whatever colloquial he needed to know (but which he generally refrained from using because of his devotion to the classical language) with great ease.

In any event, I hope that this book has been (or will be) of value to you and that the comments above will assist you in pursuing your study of the language on a regular basis.

السلام عليكم ورحمة الله وبركاتُ

Chapter 7

Verb Charts

A: Sound Verbs

In this section you will find conjugation charts for sound verbs in Forms I-X. For all forms, a chart for the active voice is presented first. Underneath that chart is a small chart showing the active and passive particples, the verbal noun, and a sample conjugation in passive voice for the past and present tenses. Then, for most of the forms, a fully conjugated passive voice chart is presented.

In my opinion, you should make yourself cable of producing, entirely on your own, every conjugation presented in every section of the Chart Chapter. Being able to do so does not mean that you "know" Arabic, but it does mean that verbs should not be a problem for you in reading or writing Arabic.

Form I Sound Verbs: Active Voice: يَدْرُسُ, دَرَسَ *

Command	Jussive	Subjunctive	Present	Past	Singular
	أَدْرُسْ	أَدْرُسَ	أَدْرُسُ	دَرَسْتُ	أنا
أُدْرُسْ	تَدْرُسْ	تَدْرُسَ	تَدْرُسُ	دَرَسْتَ	أنتَ
أُدْرُسي	تَدْرُسي	تَدْرُسي	تَدْرُسينَ	دَرَسْتِ	أنتِ
	يَدْرُسْ	يَدْرُسَ	يَدْرُسُ	دَرَسَ	هو
	تَدْرُسْ	تَدْرُسَ	تَدْرُسُ	دَرَسَتْ	هي
					Dual
أُدْرُسا	تَدْرُسا	تَدْرُسا	تَدْرُسانِ	دَرَسْتُما	أنتما
	يَدْرُسا	يَدْرُسا	يَدْرُسانِ	دَرَسا	هما (m)
	تَدْرُسا	تَدْرُسا	تَدْرُسانِ	دَرَسَتا	هما (f)
					Plural
	نَدْرُسْ	نَدْرُسَ	نَدْرُسُ	دَرَسْنا	نحن
أُدْرُسوا	تَدْرُسوا	تَدْرُسوا	تَدْرُسونَ	دَرَسْتُمْ	أنتم
أُدْرُسْنَ	تَدْرُسْنَ	تَدْرُسْنَ	تَدْرُسْنَ	دَرَسْتُنَّ	أنتن
	يَدْرُسوا	يَدْرُسوا	يَدْرُسونَ	دَرَسوا	هم
	يَدْرُسْنَ	يَدْرُسْنَ	يَدْرُسْنَ	دَرَسْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
دُرِسَ	يُدْرَسُ	دارِس	دارِسة	مَدْروس	مَدْروسة	دِراسة

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* Remember that some Form I sound verbs have a present-tense stem vowel of dhamma, some have a fatha, while others have a kasra. You will need to learn the stem vowel for each verb.

Form I Sound Verbs: Passive Voice دَرَسَ, يَدْرُسُ

All Form I sound verbs in the passive voice will conjugate in the same way as the verb in the chart below.

Jussive	Subjunctive	Present	Past	Singular
أُدْرَسْ	أُدْرَسَ	أُدْرَسُ	دُرِسْتُ	أنا
تُدْرَسْ	تُدْرَسَ	تُدْرَسُ	دُرِسْتَ	أنتَ
تُدْرَسِي	تُدْرَسِي	تُدْرَسِينَ	دُرِسْتِ	أنتِ
يُدْرَسْ	يُدْرَسَ	يُدْرَسُ	دُرِسَ	هو
تُدْرَسْ	تُدْرَسَ	تُدْرَسُ	دُرِسَتْ	هي
				Dual
تُدْرَسَا	تُدْرَسَا	تُدْرَسَانِ	دُرِسْتُمَا	أنتما
يُدْرَسَا	يُدْرَسَا	يُدْرَسَانِ	دُرِسَا	هما (m)
تُدْرَسَا	تُدْرَسَا	تُدْرَسَانِ	دُرِسَتَا	هما (f)
				Plural
نُدْرَسْ	نُدْرَسَ	نُدْرَسُ	دُرِسْنَا	نحن
تُدْرَسُوا	تُدْرَسُوا	تُدْرَسُونَ	دُرِسْتُمْ	أنتم
تُدْرَسْنَ	تُدْرَسْنَ	تُدْرَسْنَ	دُرِسْتُنَّ	أنتن
يُدْرَسُوا	يُدْرَسُوا	يُدْرَسُونَ	دُرِسُوا	هم
يُدْرَسْنَ	يُدْرَسْنَ	يُدْرَسْنَ	دُرِسْنَ	هن

Form II Sound Verbs: Active Voice دَرَّسَ, يُدَرِّسُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أُدَرِّسْ	أُدَرِّسَ	أُدَرِّسُ	دَرَّسْتُ	أنا
دَرِّسْ	تُدَرِّسْ	تُدَرِّسَ	تُدَرِّسُ	دَرَّسْتَ	أنتَ
دَرِّسي	تُدَرِّسي	تُدَرِّسي	تُدَرِّسينَ	دَرَّسْتِ	أنتِ
	يُدَرِّسَ	يُدَرِّسَ	يُدَرِّسُ	دَرَّسَ	هو
	تُدَرِّسَ	تُدَرِّسَ	تُدَرِّسُ	دَرَّسَتْ	هي
					Dual
دَرِّسا	تُدَرِّسا	تُدَرِّسا	تُدَرِّسانِ	دَرَّسْتُما	أنتما
	يُدَرِّسا	يُدَرِّسا	يُدَرِّسانِ	دَرَّسا	هما (m)
	تُدَرِّسا	تُدَرِّسا	تُدَرِّسانِ	دَرَّسَتا	هما (f)
					Plural
	نُدَرِّسْ	نُدَرِّسَ	نُدَرِّسُ	دَرَّسْنا	نحن
دَرِّسوا	تُدَرِّسوا	تُدَرِّسوا	تُدَرِّسونَ	دَرَّسْتُمْ	أنتم
دَرِّسْنَ	تُدَرِّسْنَ	تُدَرِّسْنَ	تُدَرِّسْنَ	دَرَّسْتُنَّ	أنتن
	يُدَرِّسوا	يُدَرِّسوا	يُدَرِّسونَ	دَرَّسوا	هم
	يُدَرِّسْنَ	يُدَرِّسْنَ	يُدَرِّسْنَ	دَرَّسْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
دُرِّسَ	يُدَرَّسُ	مُدَرِّس	مُدَرِّسة	مُدَرَّس	مُدَرَّسة	تَدْريس

Form II Sound Verbs: Passive Voice دَرَّسَ, يُدَرَّسُ

Jussive	Subjunctive	Present	Past	Singular
أُدَرَّسْ	أُدَرَّسَ	أُدَرَّسُ	دُرِّسْتُ	أنا
تُدَرَّسْ	تُدَرَّسَ	تُدَرَّسُ	دُرِّسْتَ	أنتَ
تُدَرَّسي	تُدَرَّسي	تُدَرَّسينَ	دُرِّسْتِ	أنتِ
يُدَرَّسْ	يُدَرَّسَ	يُدَرَّسُ	دُرِّسَ	هو
تُدَرَّسْ	تُدَرَّسَ	تُدَرَّسُ	دُرِّسَتْ	هي
				Dual
تُدَرَّسا	تُدَرَّسا	تُدَرَّسانِ	دُرِّسْتُما	أنتُما
يُدَرَّسا	يُدَرَّسا	يُدَرَّسانِ	دُرِّسا	هما (m)
تُدَرَّسا	تُدَرَّسا	تُدَرَّسانِ	دُرِّسَتا	هما (f)
				Plural
نُدَرَّسْ	نُدَرَّسَ	نُدَرَّسُ	دُرِّسْنا	نحن
تُدَرَّسوا	تُدَرَّسوا	تُدَرَّسونَ	دُرِّسْتُمْ	أنتم
تُدَرَّسْنَ	تُدَرَّسْنَ	تُدَرَّسْنَ	دُرِّسْتُنَّ	أنتن
يُدَرَّسوا	يُدَرَّسوا	يُدَرَّسونَ	دُرِّسوا	هم
يُدَرَّسْنَ	يُدَرَّسْنَ	يُدَرَّسْنَ	دُرِّسْنَ	هن

Form III Sound Verbs: Active Voice ناقَشَ, يُناقِشُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أُناقِشْ	أُناقِشَ	أُناقِشُ	ناقَشْتُ	أنا
ناقِشْ	تُناقِشْ	تُناقِشَ	تُناقِشُ	ناقَشْتَ	أنتَ
ناقِشي	تُناقِشي	تُناقِشي	تُناقِشينَ	ناقَشْتِ	أنتِ
	يُناقِشْ	يُناقِشَ	يُناقِشُ	ناقَشَ	هو
	تُناقِشْ	تُناقِشَ	تُناقِشُ	ناقَشَتْ	هي
					Dual
ناقِشا	تُناقِشا	تُناقِشا	تُناقِشانِ	ناقَشْتُما	أنتما
	يُناقِشا	يُناقِشا	يُناقِشانِ	ناقَشا	هما (m)
	تُناقِشا	تُناقِشا	تُناقِشانِ	ناقَشَتا	هما (f)
					Plural
	نُناقِشْ	نُناقِشَ	نُناقِشُ	ناقَشْنا	نحن
ناقِشوا	تُناقِشوا	تُناقِشوا	تُناقِشونَ	ناقَشْتُمْ	أنتم
ناقِشْنَ	تُناقِشْنَ	تُناقِشْنَ	تُناقِشْنَ	ناقَشْتُنَّ	أنتن
	يُناقِشوا	يُناقِشوا	يُناقِشونَ	ناقَشوا	هم
	يُناقِشْنَ	يُناقِشْنَ	يُناقِشْنَ	ناقَشْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
نوقِشَ	يُناقَشُ	مُناقِش	مُناقِشة	مُناقَش	مُناقَشة	مُناقَشة \ نِقاش *

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* Most Form III verbs have a verbal noun pattern like that of مُناقَشة. However, the verb in this chart and some other Form IIII verbs will also have a second verbal noun pattern, represented here by نِقاش.

Form III Sound Verbs: Passive Voice يُناقَشُ , نُوقِشَ

Jussive	Subjunctive	Present	Past	Singular
أُناقَشْ	أُناقَشَ	أُناقَشُ	نُوقِشْتُ	أنا
تُناقَشْ	تُناقَشَ	تُناقَشُ	نُوقِشْتَ	أنتَ
تُناقَشي	تُناقَشي	تُناقَشينَ	نُوقِشْتِ	أنتِ
يُناقَشْ	يُناقَشَ	يُناقَشُ	نُوقِشَ	هو
تُناقَشْ	تُناقَشَ	تُناقَشُ	نُوقِشَتْ	هي
				Dual
تُناقَشا	تُناقَشا	تُناقَشانِ	نُوقِشْتُما	أنتما
يُناقَشا	يُناقَشا	يُناقَشانِ	نُوقِشا	هما (m)
تُناقَشا	تُناقَشا	تُناقَشانِ	نُوقِشَتا	هما (f)
				Plural
نُناقَشْ	نُناقَشَ	نُناقَشُ	نُوقِشْنا	نحن
تُناقَشوا	تُناقَشوا	تُناقَشونَ	نُوقِشْتُمْ	أنتم
تُناقَشْنَ	تُناقَشْنَ	تُناقَشْنَ	نُوقِشْتُنَّ	أنتن
يُناقَشوا	يُناقَشوا	يُناقَشونَ	نُوقِشوا	هم
يُناقَشْنَ	يُناقَشْنَ	يُناقَشْنَ	نُوقِشْنَ	هن

Form IV Sound Verbs: Active Voice أَجْبَرَ , يُجْبِرُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أُجْبِرْ	أُجْبِرَ	أُجْبِرُ	أَجْبَرْتُ	أنا
أَجْبِرْ	تُجْبِرْ	تُجْبِرَ	تُجْبِرُ	أَجْبَرْتَ	أنتَ
أَجْبِري	تُجْبِري	تُجْبِري	تُجْبِرينَ	أَجْبَرْتِ	أنتِ
	يُجْبِرْ	يُجْبِرَ	يُجْبِرُ	أَجْبَرَ	هو
	تُجْبِرْ	تُجْبِرَ	تُجْبِرُ	أَجْبَرَتْ	هي
					Dual
أَجْبِرا	تُجْبِرا	تُجْبِرا	تُجْبِرانِ	أَجْبَرْتُما	أنتما
	يُجْبِرا	يُجْبِرا	يُجْبِرانِ	أَجْبَرا	هما (m)
	تُجْبِرا	تُجْبِرا	تُجْبِرانِ	أَجْبَرَتا	هما (f)
					Plural
	نُجْبِرْ	نُجْبِرَ	نُجْبِرُ	أَجْبَرْنا	نحن
أَجْبِروا	تُجْبِروا	تُجْبِروا	تُجْبِرونَ	أَجْبَرْتُمْ	أنتم
أَجْبِرْنَ	تُجْبِرْنَ	تُجْبِرْنَ	تُجْبِرْنَ	أَجْبَرْتُنَّ	أنتن
	يُجْبِروا	يُجْبِروا	يُجْبِرونَ	أَجْبَروا	هم
	يُجْبِرْنَ	يُجْبِرْنَ	يُجْبِرْنَ	أَجْبَرْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُجْبِرَ	يُجْبَرُ	مُجْبِر	مُجْبِرة	مُجْبَر	مُجْبَرة	إجبار

Form IV Sound Verbs: Passive Voice أُجْبَرَ , يُجْبَرُ

Jussive	Subjunctive	Present	Past	Singular
أُجْبَرْ	أُجْبَرَ	أُجْبَرُ	أُجْبِرْتُ	أنا
تُجْبَرْ	تُجْبَرَ	تُجْبَرُ	أُجْبِرْتَ	أنتَ
تُجْبَري	تُجْبَري	تُجْبَرينَ	أُجْبِرْتِ	أنتِ
يُجْبَرْ	يُجْبَرَ	يُجْبَرُ	أُجْبِرَ	هو
تُجْبَرْ	تُجْبَرَ	تُجْبَرُ	أُجْبِرَتْ	هي
				Dual
تُجْبَرا	تُجْبَرا	تُجْبَرانِ	أُجْبِرْتُما	أنتما
يُجْبَرا	يُجْبَرا	يُجْبَرانِ	أُجْبِرا	هما (m)
تُجْبَرا	تُجْبَرا	تُجْبَرانِ	أُجْبِرَتا	هما (f)
				Plural
نُجْبَرْ	نُجْبَرَ	نُجْبَرُ	أُجْبِرْنا	نحن
تُجْبَروا	تُجْبَروا	تُجْبَرونَ	أُجْبِرْتُمْ	أنتم
تُجْبَرْنَ	تُجْبَرْنَ	تُجْبَرْنَ	أُجْبِرْتُنَّ	أنتن
يُجْبَروا	يُجْبَروا	يُجْبَرونَ	أُجْبِروا	هم
يُجْبَرْنَ	يُجْبَرْنَ	يُجْبَرْنَ	أُجْبِرْنَ	هن

Form V Sound Verbs: Active Voice تَكَلَّمَ , يَتَكَلَّمُ

The passive of Form V verbs is relatively rare and no separate passive voice chart for Form V is included.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَتَكَلَّمْ	أَتَكَلَّمَ	أَتَكَلَّمُ	تَكَلَّمْتُ	أنا
تَكَلَّمْ	تَتَكَلَّمْ	تَتَكَلَّمَ	تَتَكَلَّمُ	تَكَلَّمْتَ	أنتَ
تَكَلَّمي	تَتَكَلَّمي	تَتَكَلَّمي	تَتَكَلَّمينَ	تَكَلَّمْتِ	أنتِ
	يَتَكَلَّمْ	يَتَكَلَّمَ	يَتَكَلَّمُ	تَكَلَّمَ	هو
	تَتَكَلَّمْ	تَتَكَلَّمَ	تَتَكَلَّمُ	تَكَلَّمَتْ	هي
					Dual
تَكَلَّما	تَتَكَلَّما	تَتَكَلَّما	تَتَكَلَّمانِ	تَكَلَّمْتُما	أنتما
	يَتَكَلَّما	يَتَكَلَّما	يَتَكَلَّمانِ	تَكَلَّما	هما (m)
	تَتَكَلَّما	تَتَكَلَّما	تَتَكَلَّمانِ	تَكَلَّمَتا	هما (f)
					Plural
	نَتَكَلَّمْ	نَتَكَلَّمَ	نَتَكَلَّمُ	تَكَلَّمْنا	نحن
تَكَلَّموا	تَتَكَلَّموا	تَتَكَلَّموا	تَتَكَلَّمونَ	تَكَلَّمْتُمْ	أنتم
تَكَلَّمْنَ	تَتَكَلَّمْنَ	تَتَكَلَّمْنَ	تَتَكَلَّمْنَ	تَكَلَّمْتُنَّ	أنتن
	يَتَكَلَّموا	يَتَكَلَّموا	يَتَكَلَّمونَ	تَكَلَّموا	هم
	يَتَكَلَّمْنَ	يَتَكَلَّمْنَ	يَتَكَلَّمْنَ	تَكَلَّمْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
تُكُلِّمَ	يُتَكَلَّمُ	مُتَكَلِّم	مُتَكَلِّمة	مُتَكَلَّم	مُتَكَلَّمة	تَكَلُّم

Form VI Sound Verbs: Active Voice يَتَقابَلُ ,تَقابَلَ

The passive of Form VI verbs is relatively rare and no separate passive voice chart for Form VI is included.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَتَقابَلْ	أَتَقابَلَ	أَتَقابَلُ	تَقابَلْتُ	أنا
تَقابَلْ	تَتَقابَلْ	تَتَقابَلَ	تَتَقابَلُ	تَقابَلْتَ	أنتَ
تَقابَلي	تَتَقابَلي	تَتَقابَلي	تَتَقابَلين	تَقابَلْتِ	أنتِ
	يَتَقابَلْ	يَتَقابَلَ	يَتَقابَلُ	تَقابَلَ	هو
	تَتَقابَلْ	تَتَقابَلَ	تَتَقابَلُ	تَقابَلَتْ	هي
					Dual
تَقابَلا	تَتَقابَلا	تَتَقابَلا	تَتَقابَلانِ	تَقابَلْتُما	أنتما
	تَتَقابَلا	تَتَقابَلا	تَتَقابَلانِ	تَقابَلا	هما (m)
	يَتَقابَلا	يَتَقابَلا	يَتَقابَلانِ	تَقابَلَتا	هما (f)
					Plural
	نَتَقابَلْ	نَتَقابَلَ	نَتَقابَلُ	تَقابَلْنا	نحن
تَقابَلوا	تَتَقابَلوا	تَتَقابَلوا	تَتَقابَلونَ	تَقابَلْتُمْ	أنتم
تَقابَلْنَ	تَتَقابَلْنَ	تَتَقابَلْنَ	تَتَقابَلْنَ	تَقابَلْتُنَّ	أنتن
	يَتَقابَلوا	يَتَقابَلوا	يَتَقابَلونَ	تَقابَلوا	هم
	يَتَقابَلْنَ	يَتَقابَلْنَ	يَتَقابَلْنَ	تَقابَلْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
تُقوبِلَ	يُتَقابَلُ	مُتَقابِل	مُتَقابِلة	مُتَقابَل	مُتَقابَلة	تَقابُل

Form VII Sound Verbs: Active Voice يَنْصَرِفُ , إِنْصَرَفَ

Form VII Verbs have no passive.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَنْصَرِفْ	أَنْصَرِفَ	أَنْصَرِفُ	إِنْصَرَفْتُ	أنا
إِنْصَرِفْ	تَنْصَرِفْ	تَنْصَرِفَ	تَنْصَرِفُ	إِنْصَرَفْتَ	أنتَ
إِنْصَرِفِي	تَنْصَرِفِي	تَنْصَرِفِي	تَنْصَرِفِينَ	إِنْصَرَفْتِ	أنتِ
	يَنْصَرِفْ	يَنْصَرِفَ	يَنْصَرِفُ	إِنْصَرَفَ	هو
	تَنْصَرِفْ	تَنْصَرِفَ	تَنْصَرِفُ	إِنْصَرَفَتْ	هي
					Dual
إِنْصَرِفا	تَنْصَرِفا	تَنْصَرِفا	تَنْصَرِفانِ	إِنْصَرَفْتُما	أنتما
	يَنْصَرِفا	يَنْصَرِفا	يَنْصَرِفانِ	إِنْصَرَفا	هما (m)
	تَنْصَرِفا	تَنْصَرِفا	تَنْصَرِفانِ	إِنْصَرَفَتا	هما (f)
					Plural
	نَنْصَرِفْ	نَنْصَرِفَ	نَنْصَرِفُ	إِنْصَرَفْنا	نحن
إِنْصَرِفوا	تَنْصَرِفوا	تَنْصَرِفوا	تَنْصَرِفونَ	إِنْصَرَفْتُمْ	أنتم
إِنْصَرِفْنَ	تَنْصَرِفْنَ	تَنْصَرِفْنَ	تَنْصَرِفْنَ	إِنْصَرَفْتُنَّ	أنتن
	يَنْصَرِفوا	يَنْصَرِفوا	يَنْصَرِفونَ	إِنْصَرَفوا	هم
	يَنْصَرِفْنَ	يَنْصَرِفْنَ	يَنْصَرِفْنَ	إِنْصَرَفْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
None	None	مُنْصَرِف	مُنْصَرِفة	None	None	إِنْصِراف

Form VIII Sound Verbs: Active Voice يَكْتَشِفُ, إِكْتَشَفَ

Command	Jussive	Subjunctive	Present	Past	Singular
	أَكْتَشِفْ	أَكْتَشِفَ	أَكْتَشِفُ	إِكْتَشَفْتُ	أنا
إِكْتَشِفْ	تَكْتَشِفْ	تَكْتَشِفَ	تَكْتَشِفُ	إِكْتَشَفْتَ	أنتَ
إِكْتَشِفِي	تَكْتَشِفِي	تَكْتَشِفِي	تَكْتَشِفِينَ	إِكْتَشَفْتِ	أنتِ
	يَكْتَشِفْ	يَكْتَشِفَ	يَكْتَشِفُ	إِكْتَشَفَ	هو
	تَكْتَشِفْ	تَكْتَشِفَ	تَكْتَشِفُ	إِكْتَشَفَتْ	هي
					Dual
إِكْتَشِفا	تَكْتَشِفا	تَكْتَشِفا	تَكْتَشِفانِ	إِكْتَشَفْتُما	أنتما
	يَكْتَشِفا	يَكْتَشِفا	يَكْتَشِفانِ	إِكْتَشَفا	هما (m)
	تَكْتَشِفا	تَكْتَشِفا	تَكْتَشِفانِ	إِكْتَشَفَتا	هما (f)
					Plural
	نَكْتَشِفْ	نَكْتَشِفَ	نَكْتَشِفُ	إِكْتَشَفْنا	نحن
إِكْتَشِفوا	تَكْتَشِفوا	تَكْتَشِفوا	تَكْتَشِفونَ	إِكْتَشَفْتُمْ	أنتم
إِكْتَشِفْنَ	تَكْتَشِفْنَ	تَكْتَشِفْنَ	تَكْتَشِفْنَ	إِكْتَشَفْتُنَّ	أنتن
	يَكْتَشِفوا	يَكْتَشِفوا	يَكْتَشِفونَ	إِكْتَشَفوا	هم
	يَكْتَشِفْنَ	يَكْتَشِفْنَ	يَكْتَشِفْنَ	إِكْتَشَفْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُكْتُشِفَ	يُكْتَشَفُ	مُكْتَشِف	مُكْتَشِفة	مُكْتَشَف	مُكْتَشَفة	إِكْتِشاف

Form VIII Sound Verbs: Passive Voice إِكْتُشِفَ , يُكْتَشَفُ

Jussive	Subjunctive	Present	Past	Singular
أُكْتَشَفْ	أُكْتَشَفَ	أُكْتَشَفُ	أُكْتُشِفْتُ	أنا
تُكْتَشَفْ	تُكْتَشَفَ	تُكْتَشَفُ	أُكْتُشِفْتَ	أنتَ
تُكْتَشَفِي	تُكْتَشَفِي	تُكْتَشَفِينَ	أُكْتُشِفْتِ	أنتِ
يُكْتَشَفْ	يُكْتَشَفَ	يُكْتَشَفُ	أُكْتُشِفَ	هو
تُكْتَشَفْ	تُكْتَشَفَ	تُكْتَشَفُ	أُكْتُشِفَتْ	هي
				Dual
تُكْتَشَفَا	تُكْتَشَفَا	تُكْتَشَفَانِ	أُكْتُشِفْتُما	أنتما
يُكْتَشَفَا	يُكْتَشَفَا	يُكْتَشَفَانِ	أُكْتُشِفَا	(m) هما
تُكْتَشَفَا	تُكْتَشَفَا	تُكْتَشَفَانِ	أُكْتُشِفَتَا	(f) هما
				Plural
نُكْتَشَفْ	نُكْتَشَفَ	نُكْتَشَفُ	أُكْتُشِفْنَا	نحن
تُكْتَشَفُوا	تُكْتَشَفُوا	تُكْتَشَفُونَ	أُكْتُشِفْتُمْ	أنتم
تُكْتَشَفْنَ	تُكْتَشَفْنَ	تُكْتَشَفْنَ	أُكْتُشِفْتُنَّ	أنتن
يُكْتَشَفُوا	يُكْتَشَفُوا	يُكْتَشَفُونَ	أُكْتُشِفُوا	هم
يُكْتَشَفْنَ	يُكْتَشَفْنَ	يُكْتَشَفْنَ	أُكْتُشِفْنَ	هن

Form IX Sound Verbs: Active Voice يَحْمَرُّ, إحْمَرَّ

Form IX verbs are very rare. The conjugate the the way doubled verbs do in Forms VII and VIII. They have no passive.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَحْمَرِرْ	أَحْمَرَّ	أَحْمَرُّ	إحْمَرَرْتُ	أنا
إحْمَرَّ \ إحْمَرِرْ	تَحْمَرِرْ	تَحْمَرَّ	تَحْمَرُّ	إحْمَرَرْتَ	أنتَ
إحْمَرِّي	تَحْمَرِّي	تَحْمَرِّي	تَحْمَرِّينَ	إحْمَرَرْتِ	أنتِ
	يَحْمَرِرْ	يَحْمَرَّ	يَحْمَرُّ	إحْمَرَّ	هو
	تَحْمَرِرْ	تَحْمَرَّ	تَحْمَرُّ	إحْمَرَّتْ	هي
					Dual
إحْمَرّا	تَحْمَرّا	تَحْمَرّا	تَحْمَرّانِ	إحْمَرَرْتُما	أنتما
	يَحْمَرّا	يَحْمَرّا	يَحْمَرّانِ	إحْمَرّا	هما (m)
	تَحْمَرّا	تَحْمَرّا	تَحْمَرّانِ	إحْمَرَّتا	هما (f)
					Plural
	نَحْمَرِرْ	نَحْمَرَّ	نَحْمَرُّ	إحْمَرَرْنا	نحن
إحْمَرّوا	تَحْمَرّوا	تَحْمَرّوا	تَحْمَرّونَ	إحْمَرَرْتُمْ	أنتم
إحْمَرِرْنَ	تَحْمَرِرْنَ	تَحْمَرِرْنَ	تَحْمَرِرْنَ	إحْمَرَرْتُنَّ	أنتن
	يَحْمَرّوا	يَحْمَرّوا	يَحْمَرّونَ	إحْمَرّوا	هم
	يَحْمَرِرْنَ	يَحْمَرِرْنَ	يَحْمَرِرْنَ	إحْمَرَرْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
None	None	مُحْمَرّ	مُحْمَرّة	None	None	إحْمِرار

Form X Sound Verbs: Active Voice يَسْتَخْدِمُ , إِسْتَخْدَمَ

Command	Jussive	Subjunctive	Present	Past	Singular
	أَسْتَخْدِمْ	أَسْتَخْدِمَ	أَسْتَخْدِمُ	إِسْتَخْدَمْتُ	أنا
إِسْتَخْدِمْ	تَسْتَخْدِمْ	تَسْتَخْدِمَ	تَسْتَخْدِمُ	إِسْتَخْدَمْتَ	أنتَ
إِسْتَخْدِمي	تَسْتَخْدِمي	تَسْتَخْدِمي	تَسْتَخْدِمينَ	إِسْتَخْدَمْتِ	أنتِ
	يَسْتَخْدِمْ	يَسْتَخْدِمَ	يَسْتَخْدِمُ	إِسْتَخْدَمَ	هو
	تَسْتَخْدِمْ	تَسْتَخْدِمَ	تَسْتَخْدِمُ	إِسْتَخْدَمَتْ	هي
					Dual
إِسْتَخْدِما	تَسْتَخْدِما	تَسْتَخْدِما	تَسْتَخْدِمانِ	إِسْتَخْدَمْتُما	أنتما
	يَسْتَخْدِما	يَسْتَخْدِما	يَسْتَخْدِمانِ	إِسْتَخْدَما	هما (m)
	تَسْتَخْدِما	تَسْتَخْدِما	تَسْتَخْدِمانِ	إِسْتَخْدَمَتا	هما (f)
					Plural
	نَسْتَخْدِمْ	نَسْتَخْدِمَ	نَسْتَخْدِمُ	إِسْتَخْدَمْنا	نحن
إِسْتَخْدِموا	تَسْتَخْدِموا	تَسْتَخْدِموا	تَسْتَخْدِمونَ	إِسْتَخْدَمْتُمْ	أنتم
إِسْتَخْدِمْنَ	تَسْتَخْدِمْنَ	تَسْتَخْدِمْنَ	تَسْتَخْدِمْنَ	إِسْتَخْدَمْتُنَّ	أنتن
	يَسْتَخْدِموا	يَسْتَخْدِموا	يَسْتَخْدِمونَ	إِسْتَخْدَموا	هم
	يَسْتَخْدِمْنَ	يَسْتَخْدِمْنَ	يَسْتَخْدِمْنَ	إِسْتَخْدَمْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُسْتُخْدِمَ	يُسْتَخْدَمُ	مُسْتَخْدِم	مُسْتَخْدِمة	مُسْتَخْدَم	مُسْتَخْدَمة	إِسْتِخْدام

Form X Sound Verbs: Passive Voice يَسْتَخْدِمُ , إِسْتَخْدَمَ

Jussive	Subjunctive	Present	Past	Singular
أُسْتَخْدَمْ	أُسْتَخْدَمَ	أُسْتَخْدَمُ	أُسْتُخْدِمْتُ	أنا
تُسْتَخْدَمْ	تُسْتَخْدَمَ	تُسْتَخْدَمُ	أُسْتُخْدِمْتَ	أنتَ
تُسْتَخْدَمي	تُسْتَخْدَمي	تُسْتَخْدَمينَ	أُسْتُخْدِمْتِ	أنتِ
يُسْتَخْدَمْ	يُسْتَخْدَمَ	يُسْتَخْدَمُ	أُسْتُخْدِمَ	هو
تُسْتَخْدَمْ	تُسْتَخْدَمَ	تُسْتَخْدَمُ	أُسْتُخْدِمَتْ	هي
				Dual
تُسْتَخْدَما	تُسْتَخْدَما	تُسْتَخْدَمانِ	أُسْتُخْدِمْتُما	أنتما
يُسْتَخْدَما	يُسْتَخْدَما	يُسْتَخْدَمانِ	أُسْتُخْدِما	هما (m)
تُسْتَخْدَما	تُسْتَخْدَما	تُسْتَخْدَمانِ	أُسْتُخْدِمَتا	هما (f)
				Plural
نُسْتَخْدَمْ	نُسْتَخْدَمَ	نُسْتَخْدَمُ	أُسْتُخْدِمْنا	نحن
تُسْتَخْدَموا	تُسْتَخْدَموا	تُسْتَخْدَمونَ	أُسْتُخْدِمْتُمْ	أنتم
تُسْتَخْدَمْنَ	تُسْتَخْدَمْنَ	تُسْتَخْدَمْنَ	أُسْتُخْدِمْتُنَّ	أنتن
يُسْتَخْدَموا	يُسْتَخْدَموا	يُسْتَخْدَموا	أُسْتُخْدِموا	هم
يُسْتَخْدَمْنَ	يُسْتَخْدَمْنَ	يُسْتَخْدَمْنَ	أُسْتُخْدِمْنَ	هن

B: Assimilated Verbs

Assimilated verbs are problematic primarily in Form I. However, you should also keep in mind that Form IV assimilated verbs in the present passive look exactly the same as Form I assimilated verbs in the present passive.

In addition, keep in mind that the verbal nouns of Form IV and Form X assimilated verbs transform the waaw of the root into a yaa'.

In Form VIII, the waaw of the root is assimilated into the infixed ت which is then written with a shadda. Otherwise, Form VIII assimilated verbs are regular.

In the charts below you will find conjugations for Forms I, IV, VIII, and X. Also, since assimilated verbs can also be defective, I have included a chart for Form I assimilated-defective verbs. Be aware that this type of verb can occur in other forms as well.

Form I Assimilated Verbs: Active Voice وَعَدَ , يَعِدُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أَعِدْ	أَعِدَ	أَعِدُ	وَعَدْتُ	أنا
عِدْ	تَعِدْ	تَعِدَ	تَعِدُ	وَعَدْتَ	أنتَ
عِدِي	تَعِدِي	تَعِدِي	تَعِدِينَ	وَعَدْتِ	أنتِ
	يَعِدْ	يَعِدَ	يَعِدُ	وَعَدَ	هو
	تَعِدْ	تَعِدَ	تَعِدُ	وَعَدَتْ	هي
					Dual
عِدا	تَعِدا	تَعِدا	تَعِدانِ	وَعَدْتُما	أنتما
	يَعِدا	يَعِدا	يَعِدانِ	وَعَدا	هما (m)
	تَعِدا	تَعِدا	تَعِدانِ	وَعَدَتا	هما (f)
					Plural
	نَعِدْ	نَعِدَ	نَعِدُ	وَعَدْنا	نحن
عِدوا	تَعِدوا	تَعِدوا	تَعِدونَ	وَعَدْتُمْ	أنتم
عِدْنَ	تَعِدْنَ	تَعِدْنَ	تَعِدْنَ	وَعَدْتُنَّ	أنتن
	يَعِدوا	يَعِدوا	يَعِدونَ	وَعَدوا	هم
	يَعِدْنَ	يَعِدْنَ	يَعِدْنَ	وَعَدْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
وُعِدَ	يُوعَدُ	واعِد	واعِدة	مَوْعود	مَوْعودة	وَعْد

Form I Assimilated Verbs: Passive Voice وَعَدَ, يَعِدُ

Jussive	Subjunctive	Present	Past	Singular
أُوعَدْ	أُوعَدَ	أُوعَدُ	وُعِدْتُ	أنا
تُوعَدْ	تُوعَدَ	تُوعَدُ	وُعِدْتَ	أنتَ
تُوعَدي	تُوعَدي	تُوعَدينَ	وُعِدْتِ	أنتِ
يُوعَدْ	يُوعَدَ	يُوعَدُ	وُعِدَ	هو
تُوعَدْ	تُوعَدَ	تُوعَدُ	وُعِدَتْ	هي
				Dual
تُوعَدا	تُوعَدا	تُوعَدانِ	وُعِدْتُما	أنتما
يُوعَدا	يُوعَدا	يُوعَدانِ	وُعِدا	هما (m)
تُوعَدا	تُوعَدا	تُوعَدانِ	وُعِدَتا	هما (f)
				Plural
نُوعَدْ	نُوعَدَ	نُوعَدُ	وُعِدْنا	نحن
تُوعَدوا	تُوعَدوا	تُوعَدونَ	وُعِدْتُمْ	أنتم
تُوعَدْنَ	تُوعَدْنَ	تُوعَدْنَ	وُعِدْتُنَّ	أنتن
يُوعَدوا	يُوعَدوا	يُوعَدونَ	وُعِدوا	هم
يُوعَدْنَ	يُوعَدْنَ	يُوعَدْنَ	وُعِدْنَ	هن

Form IV Assimilated Verbs: Active Voice أَوْضَحَ , يُوضِحُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أُوضِحْ	أُوضِحَ	أُوضِحُ	أَوْضَحْتُ	أنا
أَوْضِحْ	تُوضِحْ	تُوضِحَ	تُوضِحُ	أَوْضَحْتَ	أنتَ
أَوْضِحي	تُوضِحي	تُوضِحي	تُوضِحينَ	أَوْضَحْتِ	أنتِ
	يُوضِحْ	يُوضِحَ	يُوضِحُ	أَوْضَحَ	هو
	تُوضِحْ	تُوضِحَ	تُوضِحُ	أَوْضَحَتْ	هي
					Dual
أَوْضِحا	تُوضِحا	تُوضِحا	تُوضِحانِ	أَوْضَحْتُما	أنتما
	يُوضِحا	يُوضِحا	يُوضِحانِ	أَوْضَحا	هما (m)
	تُوضِحا	تُوضِحا	تُوضِحانِ	أَوْضَحتا	هما (f)
					Plural
	نُوضِحْ	نُوضِحَ	نُوضِحُ	أَوْضَحْنا	نحن
أَوْضِحوا	تُوضِحوا	تُوضِحوا	تُوضِحونَ	أَوْضَحْتُمْ	أنتم
أَوْضِحْنَ	تُوضِحْنَ	تُوضِحْنَ	تُوضِحْنَ	أَوْضَحْتُنَّ	أنتن
	يُوضِحوا	يُوضِحوا	يُوضِحونَ	أَوْضَحوا	هم
	يُوضِحْنَ	يُوضِحْنَ	يُوضِحْنَ	أَوْضَحْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُوضِحَ	يُوضَحُ*	مُوضِح	مُوضِحة	مُوضَح	مُوضَحة	إيضاح

* For the passive for all the present, subjunctive and jussive conjugations, merely change the stem vowel from a kasra to a fatha in each conjugation in the chart above. For the passive in the past tense, just change the stem vowel from a fatha to a kasra.

Form VIII Assimilated Verbs: Active Voice: إِتَّصَلَ , يَتَّصِلُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أَتَّصِلْ	أَتَّصِلَ	أَتَّصِلُ	إِتَّصَلْتُ	أنا
إِتَّصِلْ	تَتَّصِلْ	تَتَّصِلَ	تَتَّصِلُ	إِتَّصَلْتَ	أنتَ
إِتَّصِلِي	تَتَّصِلِي	تَتَّصِلِي	تَتَّصِلِينَ	إِتَّصَلْتِ	أنتِ
	يَتَّصِلْ	يَتَّصِلَ	يَتَّصِلُ	إِتَّصَلَ	هو
	تَتَّصِلْ	تَتَّصِلَ	تَتَّصِلُ	إِتَّصَلَتْ	هي
					Dual
إِتَّصِلا	تَتَّصِلا	تَتَّصِلا	تَتَّصِلانِ	إِتَّصَلْتُما	أنتما
	يَتَّصِلا	يَتَّصِلا	يَتَّصِلانِ	إِتَّصَلا	هما (m)
	تَتَّصِلا	تَتَّصِلا	تَتَّصِلانِ	إِتَّصَلَتا	هما (f)
					Plural
	نَتَّصِلْ	نَتَّصِلَ	نَتَّصِلُ	إِتَّصَلْنا	نحن
إِتَّصِلوا	تَتَّصِلوا	تَتَّصِلوا	تَتَّصِلونَ	إِتَّصَلْتُمْ	أنتم
إِتَّصِلْنَ	تَتَّصِلْنَ	تَتَّصِلْنَ	تَتَّصِلْنَ	إِتَّصَلْتُنَّ	أنتن
	يَتَّصِلوا	يَتَّصِلوا	يَتَّصِلونَ	إِتَّصَلوا	هم
	يَتَّصِلْنَ	يَتَّصِلْنَ	يَتَّصِلْنَ	إِتَّصَلْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُتَّصِلَ	يُتَّصَلُ	مُتَّصِل	مُتَّصِلة	مُتَّصَل	مُتَّصَلة	إِتَّصال

Form X Assimilated Verbs: Active Voice إِسْتَوْعَبَ , يَسْتَوْعِبُ

These verbs are regular in all of their conjugations. An abbreviated chart is given below. Note the form of the verbal noun.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَسْتَوْعِبْ	أَسْتَوْعِبَ	أَسْتَوْعِبُ	إِسْتَوْعَبْتُ	أنا
إِسْتَوْعِبْ	تَسْتَوْعِبْ	تَسْتَوْعِبَ	تَسْتَوْعِبُ	إِسْتَوْعَبْتَ	أنتَ
إِسْتَوْعِبْنَ	تَسْتَوْعِبْنَ	تَسْتَوْعِبْنَ	تَسْتَوْعِبْنَ	إِسْتَوْعَبْنَ	أنتن
	يَسْتَوْعِبوا	يَسْتَوْعِبوا	يَسْتَوْعِبونَ	إِسْتَوْعَبوا	هم

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُسْتُعِبَ	يُسْتَوْعَبُ	مُسْتَوْعِب	مُسْتَوْعِبة	مُسْتَوْعَب	مُسْتَوْعَبة	إِسْتِيعاب

Form I Assimilated and Defective Verbs: Active Voice وَفَى , يَفِي

Command	Jussive	Subjunctive	Present	Past	Singular
	أَفِ	أَفِيَ	أَفِي	وَفَيْتُ	أنا
فِ	تَفِ	تَفِيَ	تَفِي	وَفَيْتَ	أنتَ
فِي	تَفِي	تَفِي	تَفِينَ	وَفَيْتِ	أنتِ
	يَفِ	يَفِيَ	يَفِي	وَفَى	هو
	تَفِ	تَفِيَ	تَفِي	وَفَتْ	هي
					Dual
فِيَا	تَفِيَا	تَفِيَا	تَفِيَانِ	وَفَيْتُمَا	أنتما
	يَفِيَا	يَفِيَا	يَفِيَانِ	وَفَيَا	هما (m)
	تَفِيَا	تَفِيَا	تَفِيَانِ	وَفَتَا	هما (f)
					Plural
	نَفِ	نَفِيَ	نَفِي	وَفَيْنَا	نحن
فُوا	تَفُوا	تَفُوا	تَفُونَ	وَفَيْتُمْ	أنتم
فِينَ	تَفِينَ	تَفِينَ	تَفِينَ	وَفَيْتُنَّ	أنتن
	يَفُوا	يَفُوا	يَفُونَ	وَفَوْا	هم
	يَفِينَ	يَفِينَ	يَفِينَ	وَفَيْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
وُفِيَ	يُوفَى	وَافٍ	وَافِية	مَوْفىً	مَوْفاة	وَفَاء

C: Defective Verbs

On the following pages you will find verb charts for defective verbs in Forms I-VIII and X. Four different categories of Form I defectives are presented (there is actually a fifth category, but you will probably never see it) in the active voice. They are followed by a representative Form I defective verb in the passive. The passive chart for Form I can be used as a model for the passive conjugations of all defective verbs, regardless of form.

Because defective verbs are so problematic, one example of each of the derived defective forms is then presented. Nonetheless, the student should associate defectives in Forms II, III, and IV together, Forms V and VI together, and Forms VII, VIII, and X together.

Forms II, III, and IV all conjugate the way the Form I verb جَرَى , يَجْرِي does in both tenses. In addition, in the imperfect, they all have a prefix vowel of dhamma, and a stem vowel of kasra. If you can conjugate one Form II defective verb correctly, you should be able to conjugate any Form II, III, or IV defective verb.

Forms V and VI conjugate the way جَرَى does in the past, but in the present, they conjugate like the verb نَسِيَ , يَنْسَى . In the imperfect they all have a prefix vowel of fatha and a stem vowel of fatha. If you can conjugate one Form V defective verb correctly, you should be able to conjugate any Form V or Form VI defective verb.

Forms VII. VIII, and X conjugate in both tenses in the same way as جَرَى , يَجْرِي . In addition, in the imperfect, they all have a prefix vowel of fatha and a stem vowel of kasra. If you can conjugate one Form VIII defective verb correctly, you should be able to conjugate any Form VII, VIII, or X defective verb.

Form I Defective Verbs: Final Radical Waaw Active Voice شَكَا, يَشْكُو

Command	Jussive	Subjunctive	Present	Past	Singular
	أَشْكُ	أَشْكُوَ	أَشْكُو	شَكَوْتُ	أنا
اُشْكُ	تَشْكُ	تَشْكُوَ	تَشْكُو	شَكَوْتَ	أنتَ
اُشْكِي	تَشْكِي	تَشْكِي	تَشْكِينَ	شَكَوْتِ	أنتِ
	يَشْكُ	يَشْكُوَ	يَشْكُو	شَكَا	هو
	تَشْكُ	تَشْكُوَ	تَشْكُو	شَكَتْ	هي
					Dual
اُشْكُوَا	تَشْكُوَا	تَشْكُوَا	تَشْكُوانِ	شَكَوْتُما	أنتما
	يَشْكُوَا	يَشْكُوَا	يَشْكُوانِ	شَكَوَا	هما (m)
	تَشْكُوَا	تَشْكُوَا	تَشْكُوانِ	شَكَتَا	هما (f)
					Plural
	نَشْكُ	نَشْكُوَ	نَشْكُو	شَكَوْنا	نحن
اُشْكُوا	تَشْكُوا	تَشْكُوا	تَشْكُونَ	شَكَوْتُمْ	أنتم
اُشْكُونَ	تَشْكُونَ	تَشْكُونَ	تَشْكُونَ	شَكَوْتُنَّ	أنتن
	يَشْكُوا	يَشْكُوا	يَشْكُونَ	شَكَوْا	هم
	يَشْكُونَ	يَشْكُونَ	يَشْكُونَ	شَكَوْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
شُكِيَ	يُشْكَى	شاكٍ	شاكِية	مَشْكُوٌّ	مَشْكُوَّةٌ	شَكْو، شَكْوى*

*This verb has several verbal nouns.

Form I Defective Verbs: Final Radical Yaa' Active Voice يَبْكي بَكى

Command	Jussive	Subjunctive	Present	Past	Singular
	أَبْكِ	أَبْكِيَ	أَبْكي	بَكَيْتُ	أنا
إبْكِ	تَبْكِ	تَبْكِيَ	تَبْكي	بَكَيْتَ	أنتَ
إبْكِي	تَبْكِي	تَبْكِي	تَبْكِينَ	بَكَيْتِ	أنتِ
	يَبْكِ	يَبْكِيَ	يَبْكي	بَكى	هو
	تَبْكِ	تَبْكِيَ	تَبْكي	بَكَتْ	هي
					Dual
إبْكِيا	تَبْكِيا	تَبْكِيا	تَبْكِيانِ	بَكَيْتُما	أنتما
	يَبْكِيا	يَبْكِيا	يَبْكِيانِ	بَكَيا	هما (m)
	تَبْكِيا	تَبْكِيا	تَبْكِيانِ	بَكَتا	هما (f)
					Plural
	نَبْكِ	نَبْكِيَ	نَبْكي	بَكَيْنا	نحن
إبْكوا	تَبْكوا	تَبْكوا	تَبْكونَ	بَكَيْتُمْ	أنتم
إبْكينَ	تَبْكينَ	تَبْكينَ	تَبْكينَ	بَكَيْتُنَّ	أنتن
	يَبْكوا	يَبْكوا	يَبْكونَ	بَكَوْا	هم
	يَبْكينَ	يَبْكينَ	يَبْكينَ	بَكَوْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
* None	None	باكٍ	باكِية	** None	None	بُكاء

* This verb has no passive. However, the pattern for all Form I defective verbs is exactlyt the same. The pattern is بُكِيَ in the past and يُبْكى in the present.

** This verb has no passive participle. The passive participle for this type of defective ar of the following pattern:

Masculine مَبْنِيّ . Feminine مَبْنِيّة . This is same pattern as that for the third category of defective verbs

Form I Defective Verbs: Schizophrenic Active Voice يَنْسَى, نَسِيَ

Command	Jussive	Subjunctive	Present	Past	Singular
	أَنْسَ	أَنْسَى	أَنْسَى	نَسِيتُ	أَنا
إِنْسَ	تَنْسَ	تَنْسَى	تَنْسَى	نَسِيتَ	أَنتَ
إِنْسَيْ	تَنْسَيْ	تَنْسَيْ	تَنْسَيْنَ	نَسِيتِ	أَنتِ
	يَنْسَ	يَنْسَى	يَنْسَى	نَسِيَ	هو
	تَنْسَ	تَنْسَى	تَنْسَى	نَسِيَتْ	هي
					Dual
إِنْسَيَا	تَنْسَيَا	تَنْسَيَا	تَنْسَيَانِ	نَسِيتُمَا	أَنتُمَا
	يَنْسَيَا	يَنْسَيَا	يَنْسَيَانِ	نَسِيَا	هما (m)
	تَنْسَيَا	تَنْسَيَا	تَنْسَيَانِ	نَسِيَتَا	هما (f)
					Plural
	نَنْسَ	نَنْسَى	نَنْسَى	نَسِينَا	نحن
إِنْسَوْا	تَنْسَوْا	تَنْسَوْا	تَنْسَوْنَ	نَسِيتُمْ	أَنتم
إِنْسَيْنَ	تَنْسَيْنَ	تَنْسَيْنَ	تَنْسَيْنَ	نَسِيتُنَّ	أَنتن
	يَنْسَوْا	يَنْسَوْا	يَنْسَوْنَ	نَسوا	هم
	يَنْسَيْنَ	يَنْسَيْنَ	يَنْسَيْنَ	نَسِينَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
نُسِيَ	يُنْسَى	ناسٍ	ناسِية	مَنْسِيّ	مَنْسِيّة	نِسْيان

Form I Defective Verbs: Active Voice سَعَى, يَسْعَى

(This is a fourth category of defective verbs referred to on page 91.)

Command	Jussive	Subjunctive	Present	Past	Singular
	أَسْعَ	أَسْعَى	أَسْعَى	سَعَيْتُ	أنا
إسْعَ	تَسْعَ	تَسْعَى	تَسْعَى	سَعَيْتَ	أنتَ
إسْعَيْ	تَسْعَيْ	تَسْعَيْ	تَسْعَيْنَ	سَعَيْتِ	أنتِ
	يَسْعَ	يَسْعَى	يَسْعَى	سَعَى	هو
	تَسْعَ	تَسْعَى	تَسْعَى	سَعَتْ	هي
					Dual
إسْعَيا	تَسْعَيا	تَسْعَيا	تَسْعَيانِ	سَعَيْتُما	أنتما
	يَسْعَيا	يَسْعَيا	يَسْعَيانِ	سَعَيا	هما (m)
	تَسْعَا	تَسْعَا	تَسْعَانِ	سَعَتا	هما (f)
					Plural
	نَسْعَ	نَسْعَى	نَسْعَى	سَعَيْنا	نحن
إسْعَوْا	تَسْعَوْا	تَسْعَوْا	تَسْعَوْنَ	سَعَيْتُمْ	أنتم
إسْعَيْنَ	تَسْعَيْنَ	تَسْعَيْنَ	تَسْعَيْنَ	سَعَيْتُنَّ	أنتن
	يَسْعَوْا	يَسْعَوْا	يَسْعَوْنَ	سَعَوْا	هم
	يَسْعَيْنَ	يَسْعَيْنَ	يَسْعَيْنَ	سَعَيْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
سُعِيَ	يُسْعَى	ساعٍ	ساعية	None	None	سَعْي

Form I Defective Verbs: All Types Passive Voice نَسِيَ , يَنْسى

All Form I defective verbs in the passive voice will conjugate in the same way as the verb below.

Jussive	Subjunctive	Present	Past	Singular
أُنْسَ	أُنْسى	أُنْسى	نُسِيتُ	أنا
تُنْسَ	تُنْسى	تُنْسى	نُسِيتَ	أنتَ
تُنْسَيْ	تُنْسَيْ	تُنْسَيْنَ	نُسِيتِ	أنتِ
يُنْسَ	يُنْسى	يُنْسى	نُسِيَ	هو
تُنْسَ	تُنْسى	تُنْسى	نُسِيَتْ	هي
				Dual
تُنْسَيا	تُنْسَيا	تُنْسَيانِ	نُسِيتُما	أنتما
يُنْسَيا	يُنْسَيا	يُنْسَيانِ	نُسِيا	هما (m)
تُنْسَيا	تُنْسَيا	تُنْسَيانِ	نُسِيَتا	هما (f)
				Plural
نُنْسَ	نُنْسى	نُنْسى	نُسِينا	نحن
تُنْسَوْا	تُنْسَوْا	تُنْسَوْنَ	نُسِيتُمْ	أنتم
تُنْسَيْنَ	تُنْسَيْنَ	تُنْسَيْنَ	نُسِيتُنَّ	أنتن
يُنْسَوْا	يُنْسَوْا	يُنْسَوْنَ	نُسُوا	هم
يُنْسَيْنَ	يُنْسَيْنَ	يُنْسَيْنَ	نُسِينَ	هن

Form II Defective Verbs: Active Voice سَمَّى , يُسَمِّي

Command	Jussive	Subjunctive	Present	Past	Singular
	أُسَمِّ	أُسَمِّيَ	أُسَمِّي	سَمَّيْتُ	أَنَا
سَمِّ	تُسَمِّ	تُسَمِّيَ	تُسَمِّي	سَمَّيْتَ	أَنْتَ
سَمِّي	تُسَمِّي	تُسَمِّي	تُسَمِّينَ	سَمَّيْتِ	أَنْتِ
	يُسَمِّ	يُسَمِّيَ	يُسَمِّي	سَمَّى	هُوَ
	تُسَمِّ	تُسَمِّيَ	تُسَمِّي	سَمَّتْ	هِيَ
					Dual
سَمِّيَا	تُسَمِّيَا	تُسَمِّيَا	تُسَمِّيَانِ	سَمَّيْتُمَا	أَنْتُمَا
	يُسَمِّيَا	يُسَمِّيَا	يُسَمِّيَانِ	سَمَّيَا	هُمَا (m)
	تُسَمِّيَا	تُسَمِّيَا	تُسَمِّيَانِ	سَمَّتَا	هُمَا (f)
					Plural
	نُسَمِّ	نُسَمِّيَ	نُسَمِّي	سَمَّيْنَا	نَحْنُ
سَمُّوا	تُسَمُّوا	تُسَمُّوا	تُسَمُّونَ	سَمَّيْتُمْ	أَنْتُمْ
سَمِّينَ	تُسَمِّينَ	تُسَمِّينَ	تُسَمِّينَ	سَمَّيْتُنَّ	أَنْتُنَّ
	يُسَمُّوا	يُسَمُّوا	يُسَمُّونَ	سَمَّوْا	هُمْ
	يُسَمِّينَ	يُسَمِّينَ	يُسَمِّينَ	سَمَّيْنَ	هُنَّ

Passive Past	Passive Present	AP Masculine	AP Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
سُمِّيَ	يُسَمَّى	مُسَمٍّ	مُسَمِّية	مُسَمّىً	مُسَمّاة	تَسْمِية

Form III Defective Verbs: Active Voice نادى , يُنادي

Command	Jussive	Subjunctive	Present	Past	Singular
	أُنادِ	أُنادِيَ	أُنادي	نادَيْتُ	أنا
نادِ	تُنادِ	تُنادِيَ	تُنادي	نادَيْتَ	أنتَ
نادي	تُنادي	تُنادي	تُنادينَ	نادَيْتِ	أنتِ
	يُنادِ	يُنادِيَ	يُنادي	نادى	هو
	تُنادِ	تُنادِيَ	تُنادي	نادَتْ	هي
					Dual
ناديا	تُناديا	تُناديا	تُناديانِ	نادَيْتُما	أنتما
	يُناديا	يُناديا	يُناديانِ	نادَيا	هما (m)
	تُناديا	تُناديا	تُناديانِ	نادَتا	هما (f)
					Plural
	نُنادِ	نُنادِيَ	نُنادي	نادَيْنا	نحن
نادوا	تُنادوا	تُنادوا	تُنادونَ	نادَيْتُمْ	أنتم
نادينَ	تُنادينَ	تُنادينَ	تُنادينَ	نادَيْتُنَّ	أنتن
	يُنادوا	يُنادوا	يُنادونَ	نادَوْا	هم
	يُنادينَ	يُنادينَ	يُنادينَ	نادَيْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
نودِيَ	يُنادى	مُنادٍ	مُنادية	مُنادىً	مُناداة	مُناداة

Form IV Defective Verbs: Active Voice أَجْرَى , يُجْرِي

Command	Jussive	Subjunctive	Present	Past	Singular
	أُجْرِ	أُجْرِيَ	أُجْرِي	أَجْرَيْتُ	أنا
أَجْرِ	تُجْرِ	تُجْرِيَ	تُجْرِي	أَجْرَيْتَ	أنتَ
أَجْرِي	تُجْرِي	تُجْرِي	تُجْرِينَ	أَجْرَيْتِ	أنتِ
	يُجْرِ	يُجْرِيَ	يُجْرِي	أَجْرَى	هو
	تُجْرِ	تُجْرِيَ	تُجْرِي	أَجْرَتْ	هي
					Dual
أَجْرِيا	تُجْرِيا	تُجْرِيا	تُجْرِيانِ	أَجْرَيْتُما	أنتما
	يُجْرِيا	يُجْرِيا	يُجْرِيانِ	أَجْرَيا	هما (m)
	تُجْرِيا	تُجْرِيا	تُجْرِيانِ	أَجْرَتا	هما (f)
					Plural
	نُجْرِ	نُجْرِيَ	نُجْرِي	أَجْرَيْنا	نحن
أَجْروا	تُجْروا	تُجْروا	تُجْرونَ	أَجْرَيْتُمْ	أنتم
أَجْرِينَ	تُجْرِينَ	تُجْرِينَ	تُجْرِينَ	أَجْرَيْتُنَّ	أنتن
	يُجْروا	يُجْروا	يُجْرونَ	أَجْرَوْا	هم
	يُجْرِينَ	يُجْرِينَ	يُجْرِينَ	أَجْرَيْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُجْرِيَ	يُجْرى	مُجْرٍ	مُجْرِية	مُجْرىً	مُجْراة	إِجْراء

Form V Defective Verbs: Active Voice تَحَدَّى , يَتَحَدَّى

Command	Jussive	Subjunctive	Present	Past	Singular
	أَتَحَدَّ	أَتَحَدَّى	أَتَحَدَّى	تَحَدَّيْتُ	أنا
تَحَدَّ	تَتَحَدَّ	تَتَحَدَّى	تَتَحَدَّى	تَحَدَّيْتَ	أنتَ
تَحَدَّيْ	تَتَحَدَّيْ	تَتَحَدَّيْ	تَتَحَدَّيْنَ	تَحَدَّيْتِ	أنتِ
	يَتَحَدَّ	يَتَحَدَّى	يَتَحَدَّى	تَحَدَّى	هو
	تَتَحَدَّ	تَتَحَدَّى	تَتَحَدَّى	تَحَدَّتْ	هي
					Dual
تَحَدَّيَا	تَتَحَدَّيَا	تَتَحَدَّيَا	تَتَحَدَّيَانِ	تَحَدَّيْتُما	أنتما
يَتَحَدَّيَا	يَتَحَدَّيَا	يَتَحَدَّيَا	يَتَحَدَّيَانِ	تَحَدَّيَا	هما (m)
تَتَحَدَّيَا	تَتَحَدَّيَا	تَتَحَدَّيَا	تَتَحَدَّيَانِ	تَحَدَّتا	هما (f)
					Plural
	نَتَحَدَّ	نَتَحَدَّى	نَتَحَدَّى	تَحَدَّيْنا	نحن
تَحَدَّوْا	تَتَحَدَّوْا	تَتَحَدَّوْا	تَتَحَدَّوْنَ	تَحَدَّيْتُمْ	أنتم
تَحَدَّيْنَ	تَتَحَدَّيْنَ	تَتَحَدَّيْنَ	تَتَحَدَّيْنَ	تَحَدَّيْتُنَّ	أنتن
	يَتَحَدَّوْا	يَتَحَدَّوْا	يَتَحَدَّوْنَ	تَحَدَّوْا	هم
	يَتَحَدَّيْنَ	يَتَحَدَّيْنَ	يَتَحَدَّيْنَ	تَحَدَّيْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
تُحُدِّيَ	يُتَحَدَّى	مُتَحَدٍّ	مُتَحَدِّية	مُتَحَدًّى	مُتَحَدَّاة	تَحَدٍّ

Form VI Defective Verbs: Active Voice تَقَاضَى ,يَتَقَاضَى

Command	Jussive	Subjunctive	Present	Past	Singular
	أَتَقَاضَ	أَتَقَاضَى	أَتَقَاضَى	تَقَاضَيْتُ	أنا
تَقَاضَ	تَتَقَاضَ	تَتَقَاضَى	تَتَقَاضَى	تَقَاضَيْتَ	أنتَ
تَقَاضَيْ	تَتَقَاضَيْ	تَتَقَاضَيْ	تَتَقَاضَيْنَ	تَقَاضَيْتِ	أنتِ
	يَتَقَاضَ	يَتَقَاضَى	يَتَقَاضَى	تَقَاضَى	هو
	تَتَقَاضَ	تَتَقَاضَى	تَتَقَاضَى	تَقَاضَتْ	هي
					Dual
تَقَاضَيَا	تَتَقَاضَيَا	تَتَقَاضَيَا	تَتَقَاضَيَانِ	تَقَاضَيْتُمَا	أنتما
	يَتَقَاضَيَا	يَتَقَاضَيَا	يَتَقَاضَيَانِ	تَقَاضَيَا	هما (m)
	تَتَقَاضَيَا	تَتَقَاضَيَا	تَتَقَاضَيَانِ	تَقَاضَتَا	هما (f)
					Plural
	نَتَقَاضَ	نَتَقَاضَى	نَتَقَاضَى	تَقَاضَيْنَا	نحن
تَقَاضَوْا	تَتَقَاضَوْا	تَتَقَاضَوْا	تَتَقَاضَوْنَ	تَقَاضَيْتُمْ	أنتم
تَقَاضَيْنَ	تَتَقَاضَيْنَ	تَتَقَاضَيْنَ	تَتَقَاضَيْنَ	تَقَاضَيْتُنَّ	أنتن
	يَتَقَاضَوْا	يَتَقَاضَوْا	يَتَقَاضَوْنَ	تَقَاضَوْا	هم
	يَتَقَاضَيْنَ	يَتَقَاضَيْنَ	يَتَقَاضَيْنَ	تَقَاضَيْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
تُقُوضِيَ	يُتَقَاضَى	مُتَقَاضٍ	مُتَقَاضِية	مُتَقَاضىً	مُتَقَاضاة	تَقَاضٍ

Form VII Defective Verbs: Active Voice إِنْقَضَى , يَنْقَضِي

(Most Form VII defective verbs are usually only conjugated for the third person masculine or feminine singular. In addition, there is no passsive in Form VII)

Jussive	Subjunctive	Present	Past	Singular
يَنْقَضِ	يَنْقَضِيَ	يَنْقَضِي	إِنْقَضَى	هو
تَنْقَضِ	تَنْقَضِيَ	تَنْقَضِي	إِنْقَضَتْ	هي

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
None	None	مُنْقَضٍ	مُنْقَضِية	None	None	إِنْقِضَاء

Form VIII Defective Verbs: Active Voice إِبْتَلَى , يَبْتَلِي

Command	Jussive	Subjunctive	Present	Past	Singular
	أَبْتَلِ	أَبْتَلِيَ	أَبْتَلِي	إِبْتَلَيْتُ	أنا
إِبْتَلِ	تَبْتَلِ	تَبْتَلِيَ	تَبْتَلِي	إِبْتَلَيْتَ	أنتَ
إِبْتَلِي	تَبْتَلِي	تَبْتَلِي	تَبْتَلِينَ	إِبْتَلَيْتِ	أنتِ
	يَبْتَلِ	يَبْتَلِيَ	يَبْتَلِي	إِبْتَلَى	هو
	تَبْتَلِ	تَبْتَلِيَ	تَبْتَلِي	إِبْتَلَتْ	هي
					Dual
إِبْتَلِيا	تَبْتَلِيا	تَبْتَلِيا	تَبْتَلِيانِ	إِبْتَلَيْتُما	أنتما
	يَبْتَلِيا	يَبْتَلِيا	يَبْتَلِيانِ	إِبْتَلَيا	هما (m)
	تَبْتَلِيا	تَبْتَلِيا	تَبْتَلِيانِ	إِبْتَلَتا	هما (f)
					Plural
	نَبْتَلِ	نَبْتَلِيَ	نَبْتَلِي	إِبْتَلَيْنا	نحن
إِبْتَلُوا	تَبْتَلُوا	تَبْتَلُوا	تَبْتَلُونَ	إِبْتَلَيْتُمْ	أنتم
إِبْتَلِينَ	تَبْتَلِينَ	تَبْتَلِينَ	تَبْتَلِينَ	إِبْتَلَيْتُنَّ	أنتن
	يَبْتَلُوا	يَبْتَلُوا	يَبْتَلُونَ	إِبْتَلَوْا	هم
	يَبْتَلِينَ	يَبْتَلِينَ	يَبْتَلِينَ	إِبْتَلَيْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُبْتُلِيَ	يُبْتَلَى	مُبْتَلٍ	مُبْتَلِية	مُبْتَلًى	مُبْتَلاة	إِبْتِلاء

Form X Defective Verbs: Active Voice إِسْتَدْعَى , يَسْتَدْعِي

Command	Jussive	Subjunctive	Present	Past	Singular
	أَسْتَدْعِ	أَسْتَدْعِيَ	أَسْتَدْعِي	إِسْتَدْعَيْتُ	أنا
إِسْتَدْعِ	تَسْتَدْعِ	تَسْتَدْعِيَ	تَسْتَدْعِي	إِسْتَدْعَيْتَ	أنتَ
إِسْتَدْعِي	تَسْتَدْعِي	تَسْتَدْعِي	تَسْتَدْعِينَ	إِسْتَدْعَيْتِ	أنتِ
	يَسْتَدْعِ	يَسْتَدْعِيَ	يَسْتَدْعِي	إِسْتَدْعَى	هو
	تَسْتَدْعِ	تَسْتَدْعِيَ	تَسْتَدْعِي	إِسْتَدْعَتْ	هي
					Dual
إِسْتَدْعِيا	تَسْتَدْعِيا	تَسْتَدْعِيا	تَسْتَدْعِيانِ	إِسْتَدْعَيْتُما	أنتما
	يَسْتَدْعِيا	يَسْتَدْعِيا	يَسْتَدْعِيانِ	إِسْتَدْعَيا	هما (m)
	تَسْتَدْعِيا	تَسْتَدْعِيا	تَسْتَدْعِيانِ	إِسْتَدْعَتا	هما (f)
					Plural
	نَسْتَدْعِ	نَسْتَدْعِيَ	نَسْتَدْعِي	إِسْتَدْعَيْنا	نحن
إِسْتَدْعوا	تَسْتَدْعوا	تَسْتَدْعوا	تَسْتَدْعونَ	إِسْتَدْعَيْتُمْ	أنتم
إِسْتَدْعِينَ	تَسْتَدْعِينَ	تَسْتَدْعِينَ	تَسْتَدْعِينَ	إِسْتَدْعَيْتُنَّ	أنتنّ
	يَسْتَدْعوا	يَسْتَدْعوا	يَسْتَدْعونَ	إِسْتَدْعَوْا	هم
	يَسْتَدْعِينَ	يَسْتَدْعِينَ	يَسْتَدْعِينَ	إِسْتَدْعَيْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُسْتُدْعِيَ	يُسْتَدْعى	مُسْتَدْعٍ	مُسْتَدْعِية	مُسْتَدْعى	مُسْتَدْعاة	إِسْتِدْعاء

D: Doubled Verbs

Doubled verbs are problematic in Forms I, IV, VII, VIII and X. Here you will find charts for all of these forms with the exception of Form VII.

One Form I doubled verb is presented in the charts. Other Form I doubled verbs may have different stem vowels in the past or present tenses, otherwise they will be exactly the same. However, most doubled verbs will have the same stem vowels in the past tense and present tense as does the verb in the charts.

You should associate Form IV doubled verbs and Form X doubled verbs. If you can conjugate one Form IV doubled verb, you should be able to conjugate any Form IV doubled verb and any Form X doubled verb.

You should also associate Form VII and Form VIII doubled verbs. Their conjugation patterns in the active voice are **exactly the same**. So if you can do one Form VIII doubled verb, then you can conjugate any Form VII or VIII doubled verb. Remember too, that Form VII verbs do not exist in the passive.

Form I Doubled Verbs: Active Voice رَدَّ, يَرُدُّ

The verb in the chart below is representative of most Form I doubled verbs. Remember, however, that some Form I doubled verbs have an imperfect stem vowel of kasra, while others might have a fatha. Also, in the perfect, there is a small number of verbs with a stem vowel of kasra.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَرْدُدْ	أَرُدَّ	أَرُدُّ	رَدَدْتُ	أنا
رُدَّ \ أُرْدُدْ	تَرْدُدْ	تَرُدَّ	تَرُدُّ	رَدَدْتَ	أنتَ
رُدِّي	تَرُدِّي	تَرُدِّي	تَرُدِّينَ	رَدَدْتِ	أنتِ
	يَرْدُدْ	يَرُدَّ	يَرُدُّ	رَدَّ	هو
	تَرْدُدْ	تَرُدَّ	تَرُدُّ	رَدَّتْ	هي
					Dual
رُدَّا	تَرُدَّا	تَرُدَّا	تَرُدَّانِ	رَدَدْتُما	أنتما
	يَرُدَّا	يَرُدَّا	يَرُدَّانِ	رَدَّا	هما (m)
	تَرُدَّا	تَرُدَّا	تَرُدَّانِ	رَدَّتَا	هما (f)
					Plural
	نَرْدُدْ	نَرُدَّ	نَرُدُّ	رَدَدْنا	نحن
رُدُّوا	تَرُدُّوا	تَرُدُّوا	تَرُدُّونَ	رَدَدْتُمْ	أنتم
أُرْدُدْنَ	تَرْدُدْنَ	تَرْدُدْنَ	تَرْدُدْنَ	رَدَدْتُنَّ	أنتن
	يَرُدُّوا	يَرُدُّوا	يَرُدُّونَ	رَدُّوا	هم
	يَرْدُدْنَ	يَرْدُدْنَ	يَرْدُدْنَ	رَدَدْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
رُدَّ	يُرَدُّ	رادّ	رادّة	مَرْدود	مَرْدودة	رَدّ

Form I Doubled Verbs: Passive Voice رَدَّ, يَرُدُّ

Jussive	Subjunctive	Present	Past	Singular
أُرْدَدْ	أُرَدَّ	أُرَدُّ	رُدِدْتُ	أنا
تُرْدَدْ	تُرَدَّ	تُرَدُّ	رُدِدْتَ	أنتَ
تُرَدِّي	تُرَدِّي	تُرَدِّينَ	رُدِدْتِ	أنتِ
يُرْدَدْ	يُرَدَّ	يُرَدُّ	رُدَّ	هو
تُرْدَدْ	تُرَدَّ	تُرَدُّ	رُدَّتْ	هي
				Dual
تُرَدّا	تُرَدّا	تُرَدّانِ	رُدِدْتُما	أنتما
يُرَدّا	يُرَدّا	يُرَدّانِ	رُدّا	هما (m)
تُرَدّا	تُرَدّا	تُرَدّانِ	رُدَّتا	هما (f)
				Plural
نُرْدَدْ	نُرَدَّ	نُرَدُّ	رُدِدْنا	نحن
تُرَدّوا	تُرَدّوا	تُرَدّونَ	رُدِدْتُمْ	أنتم
تُرْدَدْنَ	تُرْدَدْنَ	تُرْدَدْنَ	رُدِدْتُنَّ	أنتن
يُرَدّوا	يُرَدّوا	يُرَدّونَ	رُدّوا	هم
يُرْدَدْنَ	يُرْدَدْنَ	يُرْدَدْنَ	رُدِدْنَ	هن

Form IV Doubled Verbs: Active Voice أَضَرَّ , يُضِيرُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أُضْرِرْ	أُضِرَّ	أُضِرُّ	أَضْرَرْتُ	أنا
أَضِرَّ \ أَضْرِرْ	تُضْرِرْ	تُضِرَّ	تُضِرُّ	أَضْرَرْتَ	أنتَ
أَضِرّي	تُضِرّي	تُضِرّي	تُضِرّينَ	أَضْرَرْتِ	أنتِ
	يُضْرِرْ	يُضِرَّ	يُضِرُّ	أَضَرَّ	هو
	تُضْرِرْ	تُضِرَّ	تُضِرُّ	أَضَرَّتْ	هي
					Dual
أَضِرّا	تُضِرّا	تُضِرّا	تُضِرّانِ	أَضْرَرْتُما	أنتما
أَضِرّا	يُضِرّا	يُضِرّا	يُضِرّانِ	أَضَرّا	هما (m)
	تُضِرّا	تُضِرّا	تُضِرّانِ	أَضَرَّتا	هما (f)
					Plural
	نُضْرِرْ	نُضِرَّ	نُضِرُّ	أَضْرَرْتُ	نحن
أَضِرّوا	تُضِرّوا	تُضِرّوا	تُضِرّونَ	أَضْرَرْتُمْ	أنتم
أَضْرِرْنَ	تُضْرِرْنَ	تُضْرِرْنَ	تُضْرِرْنَ	أَضْرَرْتُنَّ	أنتن
	يُضِرّوا	يُضِرّوا	يُضِرّونَ	أَضَرّوا	هم
	يُضْرِرْنَ	يُضْرِرْنَ	يُضْرِرْنَ	أَضْرَرْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُضِرَّ	يُضَرُّ	مُضِرّ	مُضِرّة	مُضَرّ	مُضَرّة	إِضْرار

Form IV Doubled Verbs: Passive Voice أَضَرَّ, يُضِرُّ

Jussive	Subjunctive	Present	Past	Singular
أُضْرَرْ	أُضَرَّ	أُضَرُّ	أُضْرِرْتُ	أنا
تُضْرَرْ	تُضَرَّ	تُضَرُّ	أُضْرِرْتَ	أنتَ
تُضَرِّي	تُضَرِّي	تُضَرِّينَ	أُضْرِرْتِ	أنتِ
يُضْرَرْ	يُضَرَّ	يُضَرُّ	أُضِرَّ	هو
تُضْرَرْ	تُضَرَّ	تُضَرُّ	أُضِرَّتْ	هي
				Dual
تُضَرّا	تُضَرّا	تُضَرّانِ	أُضْرِرْتُما	أنتما
يُضَرّا	يُضَرّا	يُضَرّانِ	أُضِرّا	هما (m)
تُضَرّا	تُضَرّا	تُضَرّانِ	أُضِرَّتا	هما (f)
				Plural
نُضْرَرْ	نُضَرَّ	نُضَرُّ	أُضْرِرْنا	نحن
تُضَرّوا	تُضَرّوا	تُضَرّونَ	أُضْرِرْتُمْ	أنتم
تُضْرَرْنَ	تُضْرَرْنَ	تُضْرَرْنَ	أُضْرِرْتُنَّ	أنتن
يُضَرّوا	يُضَرّوا	يُضَرّونَ	أُضِرّوا	هم
يُضْرَرْنَ	يُضْرَرْنَ	يُضْرَرْنَ	أُضْرِرْنَ	هن

Form VIII Doubled Verbs: Active Voice إِضْطَرَّ , يَضْطَرُّ

(This particular verb has an infixed ط instead of a ت because of the presence of the ض which is part of the root. Otherwise, this verb is exactly the same as any Form VIII doubled verb.)

Form VII Doubled Verbs will conjugate the same as the Form VIII doubled verb below. Remember that there is no passive voice for Form VII.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَضْطَرِرْ	أَضْطَرَّ	أَضْطَرُّ	إِضْطَرَرْتُ	أنا
إِضْطَرَّ \ إِضْطَرِرْ	تَضْطَرِرْ	تَضْطَرَّ	تَضْطَرُّ	إِضْطَرَرْتَ	أنتَ
إِضْطَرِّي	تَضْطَرِّي	تَضْطَرِّي	تَضْطَرِّينَ	إِضْطَرَرْتِ	أنتِ
	يَضْطَرِرْ	يَضْطَرَّ	يَضْطَرُّ	إِضْطَرَّ	هو
	تَضْطَرِرْ	تَضْطَرَّ	تَضْطَرُّ	إِضْطَرَّتْ	هي
					Dual
إِضْطَرّا	تَضْطَرّا	تَضْطَرّا	تَضْطَرّانِ	إِضْطَرَرْتُما	أنتما
	يَضْطَرّا	يَضْطَرّا	يَضْطَرّانِ	إِضْطَرّا	هما (m)
	تَضْطَرّا	تَضْطَرّا	تَضْطَرّانِ	إِضْطَرَّتا	هما (f)
					Plural
	نَضْطَرِرْ	نَضْطَرَّ	نَضْطَرُّ	إِضْطَرَرْنا	نحن
إِضْطَرّوا	تَضْطَرّوا	تَضْطَرّوا	تَضْطَرّونَ	إِضْطَرَرْتُمْ	أنتم
إِضْطَرِرْنَ	تَضْطَرِرْنَ	تَضْطَرِرْنَ	تَضْطَرِرْنَ	إِضْطَرَرْتُنَّ	أنتن
	يَضْطَرّوا	يَضْطَرّوا	يَضْطَرّونَ	إِضْطَرّوا	هم
	يَضْطَرِرْنَ	يَضْطَرِرْنَ	يَضْطَرِرْنَ	إِضْطَرَرْنَ	هن

Passive Past	Passive Present	AP Masculine	AP Feminine	Pass. Part. Masculine	Pass. Part. Feminine	Verbal Noun
أُضْطُرَّ	يُضْطَرُّ	مُضْطَرّ *	مُضْطَرّة	مُضْطَرّ	مُضْطَرّة	إِضْطِرار

* Remember that Form VIII doubled verbs have active and passive participles which look alike. Form VII doubled verbs will have active participles of the same pattern as Form VIII. However, Form VII verbs will not have a passive participle.

Form VIII Doubled Verbs: Passive Voice يُضْطَرُّ , إِضْطُرَّ

(Remember that Form VII verbs do not have a passive voice.)

Jussive	Subjunctive	Present	Past	Singular
أُضْطَرَرْ	أُضْطَرَّ	أُضْطَرُّ	أُضْطُرِرْتُ	أنا
تُضْطَرَرْ	تُضْطَرَّ	تُضْطَرُّ	أُضْطُرِرْتَ	أنتَ
تُضْطَرّي	تُضْطَرّي	تُضْطَرّينَ	أُضْطُرِرْتِ	أنتِ
يُضْطَرَرْ	يُضْطَرَّ	يُضْطَرُّ	أُضْطُرَّ	هو
تُضْطَرَرْ	تُضْطَرَّ	تُضْطَرُّ	أُضْطُرَّتْ	هي
				Dual
تُضْطَرّا	تُضْطَرّا	تُضْطَرّانِ	أُضْطُرِرْتُما	أنتما
يُضْطَرّا	يُضْطَرّا	يُضْطَرّانِ	أُضْطُرّا	هما (m)
تُضْطَرّا	تُضْطَرّا	تُضْطَرّانِ	أُضْطُرَّتا	هما (f)
				Plural
نُضْطَرَرْ	نُضْطَرَّ	نُضْطَرُّ	أُضْطُرِرْنا	نحن
تُضْطَرّوا	تُضْطَرّوا	تُضْطَرّونَ	أُضْطُرِرْتُمْ	أنتم
تُضْطَرَرْنَ	تُضْطَرَرْنَ	تُضْطَرَرْنَ	أُضْطُرِرْتُنَّ	أنتن
يُضْطَرّوا	يُضْطَرّوا	يُضْطَرّونَ	أُضْطُرّوا	هم
يُضْطَرَرْنَ	يُضْطَرَرْنَ	يُضْطَرَرْنَ	أُضْطُرِرْنَ	هن

Form X Doubled Verbs: Active Voice يُسْتَحِبُّ , إسْتَحَبَّ

Command	Jussive	Subjunctive	Present	Past	Singular
	أَسْتَحْبِبْ	أَسْتَحِبَّ	أَسْتَحِبُّ	إسْتَحْبَبْتُ	أنا
إسْتَحِبَّ \ إسْتَحْبِبْ	تَسْتَحْبِبْ	تَسْتَحِبَّ	تَسْتَحِبُّ	إسْتَحْبَبْتَ	أنتَ
إسْتَحِبّي	تَسْتَحِبّي	تَسْتَحِبّي	تَسْتَحِبّينَ	إسْتَحْبَبْتِ	أنتِ
	يَسْتَحْبِبْ	يَسْتَحِبَّ	يَسْتَحِبُّ	إسْتَحَبَّ	هو
	تَسْتَحْبِبْ	تَسْتَحِبَّ	تَسْتَحِبُّ	إسْتَحَبَّتْ	هي
					Dual
إسْتَحِبّا	تَسْتَحِبّا	تَسْتَحِبّا	تَسْتَحِبّانِ	إسْتَحْبَبْتُما	أنتما
	يَسْتَحِبّا	يَسْتَحِبّا	يَسْتَحِبّانِ	إسْتَحَبّا	هما (m)
	تَسْتَحِبّا	تَسْتَحِبّا	تَسْتَحِبّانِ	إسْتَحَبَّتا	هما (f)
					Plural
	نَسْتَحْبِبْ	نَسْتَحِبَّ	نَسْتَحِبُّ	إسْتَحْبَبْنا	نحن
إسْتَحِبّوا	تَسْتَحِبّوا	تَسْتَحِبّوا	تَسْتَحِبّونَ	إسْتَحْبَبْتُمْ	أنتم
إسْتَحْبِبْنَ	تَسْتَحْبِبْنَ	تَسْتَحْبِبْنَ	تَسْتَحْبِبْنَ	إسْتَحْبَبْتُنَّ	أنتن
	يَسْتَحِبّوا	يَسْتَحِبّوا	يَسْتَحِبّونَ	إسْتَحَبّوا	هم
	يَسْتَحْبِبْنَ	يَسْتَحْبِبْنَ	يَسْتَحْبِبْنَ	إسْتَحْبَبْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُسْتُحِبَّ	يُسْتَحَبُّ	مُسْتَحِبّ	مُسْتَحِبّة	مُسْتَحَبّ	مُسْتَحَبّة	إسْتِحْباب

Form X Doubled Verbs: Passive Voice يُسْتَحَبُّ, إسْتُحَبَّ

Jussive	Subjunctive	Present	Past	Singular
أُسْتَحْبَبْ	أُسْتَحَبَّ	أُسْتَحَبُّ	أُسْتُحْبِبْتُ	أنا
تُسْتَحْبَبْ	تُسْتَحَبَّ	تُسْتَحَبُّ	أُسْتُحْبِبْتَ	أنتَ
تُسْتَحَبِّي	تُسْتَحَبِّي	تُسْتَحَبِّينَ	أُسْتُحْبِبْتِ	أنتِ
يُسْتَحْبَبْ	يُسْتَحَبَّ	يُسْتَحَبُّ	أُسْتُحِبَّ	هو
تُسْتَحْبَبْ	تُسْتَحَبَّ	تُسْتَحَبُّ	أُسْتُحِبَّتْ	هي
				Dual
تُسْتَحَبَّا	تُسْتَحَبَّا	تُسْتَحَبَّانِ	أُسْتُحْبِبْتُما	أنتما
يُسْتَحَبَّا	يُسْتَحَبَّا	يُسْتَحَبَّانِ	أُسْتُحِبَّا	هما (m)
تُسْتَحَبَّا	تُسْتَحَبَّا	تُسْتَحَبَّانِ	أُسْتُحِبَّتا	هما (f)
				Plural
نُسْتَحْبَبْ	نُسْتَحَبَّ	نُسْتَحَبُّ	أُسْتُحْبِبْنا	نحن
تُسْتَحَبُّوا	تُسْتَحَبُّوا	تُسْتَحَبُّونَ	أُسْتُحْبِبْتُمْ	أنتم
تُسْتَحْبَبْنَ	تُسْتَحْبَبْنَ	تُسْتَحْبَبْنَ	أُسْتُحْبِبْتُنَّ	أنتن
يُسْتَحَبُّوا	يُسْتَحَبُّوا	يُسْتَحَبُّونَ	أُسْتُحِبُّوا	هم
يُسْتَحْبَبْنَ	يُسْتَحْبَبْنَ	يُسْتَحْبَبْنَ	أُسْتُحْبِبْنَ	هن

E: Hollow Verbs

Hollow verbs are problematic in Forms I, IV, VII, VIII, and X. In this section you will find charts for all three types of Form I hollow verbs in the active voice, followed by a representative Form I verb in the passive.

You will also find charts for a Form IV hollow and a Form X hollow in both the active and passive voices.. Forms IV and X hollow verbs should be associated together since their conjugations are basically the same pattern. If you can conjugate one Form IV hollow, you should be able to conjugate any Form IV hollow and any Form X hollow.

A chart for a Form VIII hollow verb in both voices is also included. Form VII hollow verbs follow exactly the same pattern as Form VIII. No Form VII chart is provided. Remember also, that Form VII verbs do not exist in the passive voice.

Form I Hollow Verbs: Middle Radical Waaw Active Voice زَارَ يَزورُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أَزُرْ	أَزورَ	أَزورُ	زُرْتُ	أنا
زُرْ	تَزُرْ	تَزورَ	تَزورُ	زُرْتَ	أنتَ
زوري	تَزوري	تَزوري	تَزورينَ	زُرْتِ	أنتِ
	يَزُرْ	يَزورَ	يَزورُ	زارَ	هو
	تَزُرْ	تَزورَ	تَزورُ	زارَتْ	هي
					Dual
زورا	تَزورا	تَزورا	تَزورانِ	زُرْتُما	أنتما
	يَزورا	يَزورا	يَزورانِ	زارا	هما (m)
	تَزورا	تَزورا	تَزورانِ	زارَتا	هما (f)
					Plural
	نَزُرْ	نَزورَ	نَزورُ	زُرْتا	نحن
زوروا	تَزوروا	تَزوروا	تَزورونَ	زُرْتُمْ	أنتم
زُرْنَ	تَزُرْنَ	تَزُرْنَ	تَزُرْنَ	زُرْتُنَّ	أنتن
	يَزوروا	يَزوروا	يَزورونَ	زاروا	هم
	يَزُرْنَ	يَزُرْنَ	يَزُرْنَ	زُرْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
زيرَ	يُزارُ	زائِر	زائِرة	مَزور	مَزورَة	زيارة

Form I Hollow Verbs: Middle Radical Yaa' Active Voice بَاعَ، يَبِيعُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أَبِعْ	أَبِيعَ	أَبِيعُ	بِعْتُ	أنا
بِعْ	تَبِعْ	تَبِيعَ	تَبِيعُ	بِعْتَ	أَنتَ
بِيعِي	تَبِيعِي	تَبِيعِي	تَبِيعِينَ	بِعْتِ	أَنتِ
	يَبِعْ	يَبِيعَ	يَبِيعُ	بَاعَ	هو
	تَبِعْ	تَبِيعَ	تَبِيعُ	بَاعَتْ	هي
					Dual
بِيعَا	تَبِيعَا	تَبِيعَا	تَبِيعَانِ	بِعْتُمَا	أنتما
	يَبِيعَا	يَبِيعَا	يَبِيعَانِ	بَاعَا	هما (m)
	تَبِيعَا	تَبِيعَا	تَبِيعَانِ	بَاعَتَا	هما (f)
					Plural
	نَبِعْ	نَبِيعَ	نَبِيعُ	بِعْنَا	نحن
بِيعُوا	تَبِيعُوا	تَبِيعُوا	تَبِيعُونَ	بِعْتُمْ	أنتم
بِعْنَ	تَبِعْنَ	تَبِعْنَ	تَبِعْنَ	بِعْتُنَّ	أنتن
	يَبِيعُوا	يَبِيعُوا	يَبِيعُونَ	بَاعُوا	هم
	يَبِعْنَ	يَبِعْنَ	يَبِعْنَ	بِعْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
بِيعَ	يُبَاعُ	بَائِع	بَائِعة	مَبِيع	مَبِيعة	بَيْع

Form I Hollow Verbs: Schizophrenic Active Voice نَامَ, يَنَامُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أَنَمْ	أَنامَ	أَنامُ	نِمْتُ	أنا
نَمْ	تَنَمْ	تَنامَ	تَنامُ	نِمْتَ	أنتَ
نامي	تَنامي	تَنامي	تَنامينَ	نِمْتِ	أنتِ
	يَنَمْ	يَنامَ	يَنامُ	نامَ	هو
	تَنَمْ	تَنامَ	تَنامُ	نامَتْ	هي
					Dual
ناما	تَناما	تَناما	تَنامانِ	نِمْتُما	أنتما
	يَناما	يَناما	يَنامانِ	ناما	هما (m)
	تَناما	تَناما	تَنامانِ	نامَتا	هما (f)
					Plural
	نَنَمْ	نَنامَ	نَنامُ	نِمْنا	نحن
ناموا	تَناموا	تَناموا	تَنامونَ	نِمْتُمْ	أنتم
نَمْنَ	تَنَمْنَ	تَنَمْنَ	تَنَمْنَ	نِمْتُنَّ	أنتن
	يَناموا	يَناموا	يَنامونَ	ناموا	هم
	يَنَمْنَ	يَنَمْنَ	يَنَمْنَ	نِمْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
None for this verb	None for this verb	نائِم	نائِمة	None for this verb*	None for this verb	نَوْم

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* Many hollow verbs in this category will have passive participles. If their middle radical is a waaw, then the participle will have the same pattern as مَزُور. If the middle radical is a yaa', then the participle will have the same pattern as مَبيع.

Form I Hollow Verbs: All Types Passive Voice يَزورُ زارَ

All Form I hollow verbs in the passive voice will conjugate the same was as the verb below.

Jussive	Subjunctive	Present	Past	Singular
أُزَرْ	أُزارَ	أُزارُ	زِرْتُ	أنا
تُزَرْ	تُزارَ	تُزارُ	زِرْتَ	أنتَ
تُزَاري	تُزاري	تُزارينَ	زِرْتِ	أنتِ
يُزَرْ	يُزارَ	يُزارُ	زيرَ	هو
تُزَرْ	تُزارَ	تُزارُ	زيرَتْ	هي
				Dual
تُزارا	تُزارا	تُزارانِ	زِرْتُما	أنتما
يُزارا	يُزارا	يُزارانِ	زيرا	هما (m)
تُزورا	تُزارا	تُزارانِ	زيرَتا	هما (f)
				Plural
نُزَرْ	نُزارَ	نُزارُ	زِرْنا	نحن
تُزوروا	تُزاروا	تُزارونُ	زِرْ تُمْ	أنتم
تُزَرْنُ	تُزَرْنَ	تُزَرْنَ	زِرْتُنَّ	أنتن
يُزوروا	يُزاروا	يُزارونَ	زيروا	هم
يُزَرْنُ	يُزَرْنَ	يُزَرْنَ	زِرْنَ	هن

Form IV Hollow Verbs: Active Voice أَقَامَ, يُقِيمُ

All Form IV hollow verbs in the active voice conjugation in the same was as the verb below.

Command	Jussive	Subjunctive	Present	Past	Singular
	أُقِمْ	أُقِيمَ	أُقِيمُ	أَقَمْتُ	أَنَا
أَقِمْ	تُقِمْ	تُقِيمَ	تُقِيمُ	أَقَمْتَ	أَنْتَ
أَقِيمِي	تُقِيمِي	تُقِيمِي	تُقِيمِينَ	أَقَمْتِ	أَنْتِ
	يُقِمْ	يُقِيمَ	يُقِيمُ	أَقَامَ	هُوَ
	تُقِمْ	تُقِيمَ	تُقِيمُ	أَقَامَتْ	هِيَ
					Dual
أَقِيما	تُقِيما	تُقِيما	تُقِيمانِ	أَقَمْتُما	أَنْتُما
	يُقِيما	يُقِيما	يُقِيمانِ	أَقَاما	هُما (m)
	تُقِيما	تُقِيما	تُقِيمانِ	أَقَامَتا	هُما (f)
					Plural
	نُقِمْ	نُقِيمَ	نُقِيمُ	أَقَمْنا	نَحْنُ
أَقِيموا	تُقِيموا	تُقِيموا	تُقِيمونَ	أَقَمْتُمْ	أَنْتُمْ
أَقِمْنَ	تُقِمْنَ	تُقِمْنَ	تُقِمْنَ	أَقَمْتُنَّ	أَنْتُنَّ
	يُقِيموا	يُقِيموا	يُقِيمونَ	أَقَاموا	هُمْ
	يُقِمْنَ	يُقِمْنَ	يُقِمْنَ	أَقَمْنَ	هُنَّ

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُقِيمَ	يُقَامُ	مُقِيم	مُقِيمة	مُقَام	مُقَامة	إِقَامة

Form IV Hollow Verbs: Passive Voice يُقِيمُ ,أَقَامَ

All Form IV hollow verbs in the passive voice will conjugate in the same way as the verb below. Note that a Form IV hollow verb in any of the imperfect passive conjugations **has the exact same pattern as Form I hollow verbs have in the imperfect passive.**

(Not all of the conjugations for this model verb make sense in actual usage.)

Jussive	Subjunctive	Present	Past	Singular
أُقَمْ	أُقَامَ	أُقَامُ	أُقِمْتُ	أنا
تُقَمْ	تُقَامَ	تُقَامُ	أُقِمْتَ	أنتَ
تُقَامِي	تُقَامِي	تُقَامِينَ	أُقِمْتِ	أنتِ
يُقَمْ	يُقَامَ	يُقَامُ	أُقِيمَ	هو
تُقَمْ	تُقَامَ	تُقَامُ	أُقِيمَتْ	هي
				Dual
تُقَامَا	تُقَامَا	تُقَامَانِ	أُقِمْتُمَا	أنتما
يُقَامَا	يُقَامَا	يُقَامَانِ	أُقِيمَا	هما (m)
تُقَامَا	تُقَامَا	تُقَامَانِ	أُقِيمَتَا	هما (f)
				Plural
نُقَمْ	نُقَامَ	نُقَامُ	أُقِمْنَ	نحن
تُقَامُوا	تُقَامُوا	تُقَامُونَ	أُقِمْتُمْ	أنتم
تُقَمْنَ	تُقَمْنَ	تُقَمْنَ	أُقِمْتُنَّ	أنتن
يُقَامُوا	يُقَامُوا	يُقَامُونَ	أُقِيمُوا	هم
يُقَمْنَ	يُقَمْنَ	يُقَمْنَ	أُقِمْنَ	هن

Form VIII Hollow Verbs: Active Voice إِخْتَارَ , يَخْتَارُ

All Form VIII hollow verbs will conjugate in the active voice in the same way as as the verb below. Additionally, all Form VII hollow verbs will also conjugate the same way.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَخْتَرْ	أَخْتَارَ	أَخْتَارُ	إِخْتَرْتُ	أنا
إِخْتَرْ	تَخْتَرْ	تَخْتَارَ	تَخْتَارُ	إِخْتَرْتَ	أنتَ
إِخْتَارِي	تَخْتَارِي	تَخْتَارِي	تَخْتَارِينَ	إِخْتَرْتِ	أنتِ
	يَخْتَرْ	يَخْتَارَ	يَخْتَارُ	إِخْتَارَ	هو
	تَخْتَرْ	تَخْتَارَ	تَخْتَارُ	إِخْتَارَتْ	هي
					Dual
إِخْتَارا	تَخْتَارا	تَخْتَارا	تَخْتَارانِ	إِخْتَرْتُما	أنتما
	يَخْتَارا	يَخْتَارا	يَخْتَارانِ	إِخْتَارا	هما (m)
	تَخْتَارا	تَخْتَارا	تَخْتَارانِ	إِخْتَارَتا	هما (f)
					Plural
	نَخْتَرْ	نَخْتَارَ	نَخْتَارُ	إِخْتَرْنا	نحن
إِخْتَاروا	تَخْتَاروا	تَخْتَاروا	تَخْتَارونَ	إِخْتَرْتُمْ	أنتم
إِخْتَرْنَ	تَخْتَرْنَ	تَخْتَرْنَ	تَخْتَرْنَ	إِخْتَرْتُنَّ	أنتن
	يَخْتَاروا	يَخْتَاروا	يَخْتَارونَ	إِخْتَاروا	هم
	يَخْتَرْنَ	يَخْتَرْنَ	يَخْتَرْنَ	إِخْتَرْنا	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُخْتِيرَ	يُخْتَارُ	مُخْتَار *	مُخْتَارة	مُخْتَار	مُخْتَارة	إِخْتِيار

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* Remember, hollow verbs in Form VIII have passive and active participles that are identical. In addition, a Form VII hollow verb will have an active participle of the very same pattern. It will not have a passive participle.

Form VIII Hollow Verbs: Passive Voice إِخْتَارَ , يُخْتَارُ

All Form VIII verbs in the passive voice will conjugate in the same way as the verb below. Note that Form VII hollow verbs do not exist in the passive voice.

Jussive	Subjunctive	Present	Past	Singular
أُخْتَرْ	أُخْتَارَ	أُخْتَارُ	أُخْتِرْتُ	أنا
تُخْتَرْ	تُخْتَارَ	تُخْتَارُ	أُخْتِرْتَ	أنتَ
تُخْتَارِي	تُخْتَارِي	تُخْتَارِينَ	أُخْتِرْتِ	أنتِ
يُخْتَرْ	يُخْتَارَ	يُخْتَارُ	أُخْتِيرَ	هو
تُخْتَرْ	تُخْتَارَ	تُخْتَارُ	أُخْتِيرَت	هي
				Dual
تُخْتَارَا	تُخْتَارَا	تُخْتَارَانِ	أُخْتِرْتُما	أنتما
يُخْتَارَا	يُخْتَارَا	يُخْتَارَانِ	أُخْتِيرَا	هما (m)
تُخْتَارَا	تُخْتَارَا	تُخْتَارَانِ	أُخْتِيرَتَا	هما (f)
				Plural
نُخْتَرْ	نُخْتَارَ	نُخْتَارُ	أُخْتِرْنَا	نحن
تُخْتَارُوا	تُخْتَارُوا	تُخْتَارُونَ	أُخْتِرْتُم	أنتم
تُخْتَرْنَ	تُخْتَرْنَ	تُخْتَرْنَ	أُخْتِرْتُنَّ	أنتن
يُخْتَارُوا	يُخْتَارُوا	يُخْتَارُونَ	أُخْتِيرُوا	هم
يُخْتَرْنَ	يُخْتَرْنَ	يُخْتَرْنَ	أُخْتِرْنَ	هن

Form X Hollow Verbs: Active Voice إِسْتَعَادَ , يَسْتَعِيدُ

All Form X hollow verbs will conjugate in the active voice in the same way as as the verb below.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَسْتَعِدْ	أَسْتَعِيدَ	أَسْتَعِيدُ	إِسْتَعَدْتُ	أنا
إِسْتَعِدْ	تَسْتَعِدْ	تَسْتَعِيدَ	تَسْتَعِيدُ	إِسْتَعَدْتَ	أنتَ
إِسْتَعِيدي	تَسْتَعِيدي	تَسْتَعِيدي	تَسْتَعِيدينَ	إِسْتَعَدْتِ	أنتِ
	يَسْتَعِدْ	يَسْتَعِيدَ	يَسْتَعِيدُ	إِسْتَعَادَ	هو
	تَسْتَعِدْ	تَسْتَعِيدَ	تَسْتَعِيدُ	إِسْتَعَادَتْ	هي
					Dual
إِسْتَعِيدا	تَسْتَعِيدا	تَسْتَعِيدا	تَسْتَعِيدانِ	إِسْتَعَدْتُما	أنتَما
	يَسْتَعِيدا	يَسْتَعِيدا	يَسْتَعِيدانِ	إِسْتَعَادا	هما (m)
	تَسْتَعِيدا	تَسْتَعِيدا	تَسْتَعِيدانِ	إِسْتَعَادَتا	هما (f)
					Plural
	نَسْتَعِدْ	نَسْتَعِيدَ	نَسْتَعِيدُ	إِسْتَعَدْنا	نحن
إِسْتَعِيدوا	تَسْتَعِيدوا	تَسْتَعِيدوا	تَسْتَعِيدونَ	إِسْتَعَدْتُمْ	أنتم
إِسْتَعِدْنَ	تَسْتَعِدْنَ	تَسْتَعِدْنَ	تَسْتَعِدْنَ	إِسْتَعَدْتُنَّ	أنتن
	يَسْتَعِيدوا	يَسْتَعِيدوا	يَسْتَعِيدونَ	إِسْتَعَادوا	هم
	يَسْتَعِدْنَ	يَسْتَعِدْنَ	يَسْتَعِدْنَ	إِسْتَعَدْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُسْتُعِيدَ	يُسْتَعَادُ	مُسْتَعِيد	مُسْتَعِيدة	مُسْتَعَاد	مُسْتَعَادة	إِسْتِعَادة

Form X Hollow Verbs: Passive Voice إسْتُعادَ, يَسْتُعيدوا

All Form X hollow verbs in the passive voice will conjugage in the same was as the verb below.

Jussive	Subjunctive	Present	Past	Singular
أُسْتَعَدْ	أُسْتَعادَ	أُسْتَعادُ	أُسْتُعِدْتُ	أنا
تُسْتَعَدْ	تُسْتَعادَ	تُسْتَعادُ	أُسْتُعِدْتَ	أنتَ
تُسْتَعادي	تُسْتَعادي	تُسْتَعادينَ	أُسْتُعِدْتِ	أنتِ
يُسْتَعَدْ	يُسْتَعادَ	يُسْتَعادُ	أُسْتُعيدَ	هو
تُسْتَعَدْ	تُسْتَعادَ	تُسْتَعادُ	أُسْتُعيدَتْ	هي
				Dual
تُسْتَعادا	تُسْتَعادا	تُسْتَعادانِ	أُسْتُعِدْتُما	أنتما
يُسْتَعادا	يُسْتَعادا	يُسْتَعادانِ	أُسْتُعيدا	هما (m)
تُسْتَعادا	تُسْتَعادا	تُسْتَعادانِ	أُسْتُعيدَتا	هما (f)
				Plural
نُسْتَعَدْ	نُسْتَعادَ	نُسْتَعادُ	أُسْتُعِدْنا	نحن
تُسْتَعادوا	تُسْتَعادوا	تُسْتَعادونَ	أُسْتُعِدْتُمْ	أنتم
تُسْتَعَدْنَ	تُسْتَعَدْنَ	تُسْتَعَدْنَ	أُسْتُعِدْتُنَّ	أنتن
يُسْتَعادوا	يُسْتَعادوا	يُسْتَعادونَ	أُسْتُعيدوا	هم
يُسْتَعَدْنَ	يُسْتَعَدْنَ	يُسْتَعَدْنَ	أُسْتُعِدْنَ	هن

F: Quadriliteral Verbs

Form I Quadriliteral Verbs: Active Voice زَخْرَفَ, يُزَخْرِفُ

Command	Jussive	Subjunctive	Present	Past	Singular
	أُزَخْرِفْ	أُزَخْرِفَ	أُزَخْرِفُ	زَخْرَفْتُ	أنا
زَخْرِفْ	تُزَخْرِفْ	تُزَخْرِفَ	تُزَخْرِفُ	زَخْرَفْتَ	أنتَ
زَخْرِفِي	تُزَخْرِفِي	تُزَخْرِفِي	تُزَخْرِفِينَ	زَخْرَفْتِ	أنتِ
	يُزَخْرِفْ	يُزَخْرِفَ	يُزَخْرِفُ	زَخْرَفَ	هو
	تُزَخْرِفْ	تُزَخْرِفَ	تُزَخْرِفُ	زَخْرَفَتْ	هي
					Dual
زَخْرِفا	تُزَخْرِفا	تُزَخْرِفا	تُزَخْرِفانِ	زَخْرَفْتُما	أنتما
	يُزَخْرِفا	يُزَخْرِفا	يُزَخْرِفانِ	زَخْرَفا	هما (m)
	تُزَخْرِفا	تُزَخْرِفا	تُزَخْرِفانِ	زَخْرَفَتا	هما (f)
					Plural
	نُزَخْرِفْ	نُزَخْرِفَ	نُزَخْرِفُ	زَخْرَفْنا	نحن
زَخْرِفوا	تُزَخْرِفوا	تُزَخْرِفوا	تُزَخْرِفونَ	زَخْرَفْتُمْ	أنتم
زَخْرِفْنَ	تُزَخْرِفْنَ	تُزَخْرِفْنَ	تُزَخْرِفْنَ	زَخْرَفْتُنَّ	أنتن
	يُزَخْرِفوا	يُزَخْرِفوا	يُزَخْرِفونَ	زَخْرَفوا	هم
	يُزَخْرِفْنَ	يُزَخْرِفْنَ	يُزَخْرِفْنَ	زَخْرَفْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
زُخْرِفَ	يُزَخْرَفُ	مُزَخْرِف	مُزَخْرِفة	مُزَخْرَف	مُزَخْرَفة	زَخْرَفة

Form I Quadriliteral Verbs: Passive Voice زُخْرَفَ, يُزَخْرَفُ

Jussive	Subjunctive	Present	Past	Singular
أُزَخْرَفْ	أُزَخْرَفَ	أُزَخْرَفُ	زُخْرِفْتُ	أنا
تُزَخْرَفْ	تُزَخْرَفَ	تُزَخْرَفُ	زُخْرِفْتَ	أنتَ
تُزَخْرَفِي	تُزَخْرَفِي	تُزَخْرَفِينَ	زُخْرِفْتِ	أنتِ
يُزَخْرَفْ	يُزَخْرَفَ	يُزَخْرَفُ	زُخْرِفَ	هو
تُزَخْرَفْ	تُزَخْرَفَ	تُزَخْرَفُ	زُخْرِفَتْ	هي
				Dual
تُزَخْرَفَا	تُزَخْرَفَا	تُزَخْرَفَانِ	زُخْرِفْتُمَا	أنتما
يُزَخْرَفَا	يُزَخْرَفَا	يُزَخْرَفَانِ	زُخْرِفَا	هما (m)
تُزَخْرَفَا	تُزَخْرَفَا	تُزَخْرَفَانِ	زُخْرِفَتَا	هما (f)
				Plural
نُزَخْرَفْ	نُزَخْرَفَ	نُزَخْرَفُ	زُخْرِفْنَا	نحن
تُزَخْرَفُوا	تُزَخْرَفُوا	تُزَخْرَفُونَ	زُخْرِفْتُمْ	أنتم
تُزَخْرَفْنَ	تُزَخْرَفْنَ	تُزَخْرَفْنَ	زُخْرِفْتُنَّ	أنتن
يُزَخْرَفُوا	يُزَخْرَفُوا	يُزَخْرَفُونَ	زُخْرِفُوا	هم
يُزَخْرَفْنَ	يُزَخْرَفْنَ	يُزَخْرَفْنَ	زُخْرِفْنَ	هن

Form II Quadriliteral Verbs: Active Voice تَزَخْرَفَ, يَتَزَخْرَفُ

The passives of these verbs are rare and are not included.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَتَزَخْرَفْ	أَتَزَخْرَفَ	أَتَزَخْرَفُ	تَزَخْرَفْتُ	أنا
تَزَخْرَفْ	تَتَزَخْرَفْ	تَتَزَخْرَفَ	تَتَزَخْرَفُ	تَزَخْرَفْتَ	أنتَ
تَزَخْرَفِي	تَتَزَخْرَفِي	تَتَزَخْرَفِي	تَتَزَخْرَفِينَ	تَزَخْرَفْتِ	أنتِ
	يَتَزَخْرَفْ	يَتَزَخْرَفَ	يَتَزَخْرَفُ	تَزَخْرَفَ	هو
	تَتَزَخْرَفْ	تَتَزَخْرَفَ	تَتَزَخْرَفُ	تَزَخْرَفَتْ	هي
					Dual
تَزَخْرَفَا	تَتَزَخْرَفَا	تَتَزَخْرَفَا	تَتَزَخْرَفَانِ	تَزَخْرَفْتُما	أنتما
	يَتَزَخْرَفَا	يَتَزَخْرَفَا	يَتَزَخْرَفَانِ	تَزَخْرَفَا	هما (m)
	تَتَزَخْرَفَا	تَتَزَخْرَفَا	تَتَزَخْرَفَانِ	تَزَخْرَفَتَا	هما (f)
					Plural
	نَتَزَخْرَفْ	نَتَزَخْرَفَ	نَتَزَخْرَفُ	تَزَخْرَفْنا	نحن
تَزَخْرَفُوا	تَتَزَخْرَفُوا	تَتَزَخْرَفُوا	تَتَزَخْرَفُونَ	تَزَخْرَفْتُمْ	أنتم
تَزَخْرَفْنَ	تَتَزَخْرَفْنَ	تَتَزَخْرَفْنَ	تَتَزَخْرَفْنَ	تَزَخْرَفْتُنَّ	أنتن
	يَتَزَخْرَفُوا	يَتَزَخْرَفُوا	يَتَزَخْرَفُونَ	تَزَخْرَفُوا	هم
	يَتَزَخْرَفْنَ	يَتَزَخْرَفْنَ	يَتَزَخْرَفْنَ	تَزَخْرَفْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
Rare	Rare	مُتَزَخْرِف	مُتَزَخْرِفة	Rare	Rare	تَزَخْرُف

Form IV Quadriliteral Verbs: Active Voice إطْمَأَنَّ , يَطْمَئِنُّ

This is one of the great verbs of Arabic. Students usually have a very difficult time remembering how to
conjugate it and how to pronounce it.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَطْمَأْنِنْ	أَطْمَئِنَّ	أَطْمَئِنُّ	إطْمَأْنَنْتُ	أنا
إطْمَئِنَّ \ إطْمَأْنِنْ	تَطْمَأْنِنْ	تَطْمَئِنَّ	تَطْمَئِنُّ	إطْمَأْنَنْتَ	أنتَ
إطْمَئِنّي	تَطْمَئِنّي	تَطْمَئِنّي	تَطْمَئِنِينَ	إطْمَأْنَنْتِ	أنتِ
	يَطْمَأْنِنْ	يَطْمَئِنَّ	يَطْمَئِنُّ	إطْمَأَنَّ	هو
	تَطْمَأْنِنْ	تَطْمَئِنَّ	تَطْمَئِنُّ	إطْمَأَنَّتْ	هي
					Dual
إطْمَئِنّا	تَطْمَئِنّا	تَطْمَئِنّا	تَطْمَئِنّانِ	إطْمَأْنَنْتُما	أنتما
	يَطْمَئِنّا	يَطْمَئِنّا	يَطْمَئِنّانِ	إطْمَأَنّا	هما (m)
	تَطْمَئِنّا	تَطْمَئِنّا	تَطْمَئِنّانِ	إطْمَأَنّتا	هما (f)
					Plural
	نَطْمَأْنِنْ	نَطْمَئِنَّ	نَطْمَئِنُّ	إطْمَأْنَنّا	نحن
إطْمَئِنّوا	تَطْمَئِنّوا	تَطْمَئِنّوا	تَطْمَئِنّونَ	إطْمَأْنَنْتُمْ	أنتم
إطْمَأْنِنَّ	تَطْمَأْنِنَّ	تَطْمَأْنِنَّ	تَطْمَأْنِنَّ	إطْمَأْنَنْتُنَّ	أنتن
	يَطْمَئِنّوا	يَطْمَئِنّوا	يَطْمَئِنّونَ	إطْمَأَنّوا	هم
	يَطْمَأْنِنَّ	يَطْمَأْنِنَّ	يَطْمَأْنِنَّ	إطْمَأَنَّ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
None	None	مُطْمَئِنٌّ	مُطْمَئِنّة	None	None	إطْمِئْنان

The Form I Verb أَتَى , يَأْتِي Active Voice

Command	Jussive	Subjunctive	Present	Past	Singular
	آتِ	آتِيَ	آتِي	أَتَيْتُ	أنا
إِيتِ \ تِ	تَأْتِ	تَأْتِيَ	تَأْتِي	أَتَيْتَ	أنتَ
إِيتِي	تَأْتِي	تَأْتِي	تَأْتِينَ	أَتَيْتِ	أنتِ
	يَأْتِ	يَأْتِيَ	يَأْتِي	أَتَى	هو
	تَأْتِ	تَأْتِيَ	تَأْتِي	أَتَتْ	هي
					Dual
إِيتِيا	تَأْتِيا	تَأْتِيا	تَأْتِيانِ	أَتَيْتُما	أنتما
	يَأْتِيا	يَأْتِيا	يَأْتِيانِ	أَتَيا	هما (m)
	تَأْتِيا	تَأْتِيا	تَأْتِيانِ	أَتَتا	هما (f)
					Plural
	نَأْتِ	نَأْتِيَ	نَأْتِي	أَتَيْنا	نحن
إِيتُوا	تَأْتُوا	تَأْتُوا	تَأْتُونَ	أَتَيْتُمْ	أنتم
إِيتِينَ	تَأْتِينَ	تَأْتِينَ	تَأْتِينَ	أَتَيْتُنَّ	أنتن
	يَأْتُوا	يَأْتُونَ	يَأْتُونَ	أَتَوْا	هم
	يَأْتِينَ	يَأْتِينَ	يَأْتِينَ	أَتَيْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُتِيَ	يُؤْتى	آتٍ	آتِية	مَأْتِيّ	مَأْتِيّة	إِتْيان

The Form IV Verb آتَى , يُؤْتِي

Command	Jussive	Subjunctive	Present	Past	Singular
	أُوتِ	أُوتِيَ	أُوتِي	آتَيْتُ	أنا
آتِ	تُؤْتِ	تُؤْتِيَ	تُؤْتِي	آتَيْتَ	أنتَ
آتِي	تُؤْتِي	تُؤْتِي	تُؤْتِينَ	آتَيْتِ	أنتِ
	يُؤْتِ	يُؤْتِيَ	يُؤْتِي	آتَى	هو
	تُؤْتِ	تُؤْتِيَ	تُؤْتِي	آتَتْ	هي
					Dual
آتِيَا	تُؤْتِيَا	تُؤْتِيَا	تُؤْتِيَانِ	آتَيْتُمَا	أنتما
	يُؤْتِيَا	يُؤْتِيَا	يُؤْتِيَانِ	آتَيَا	هما (m)
	تُؤْتِيَا	تُؤْتِيَا	تُؤْتِيَانِ	آتَتَا	هما (f)
					Plural
	نُؤْتِ	نُؤْتِيَ	نُؤْتِي	آتَيْنَا	نحن
آتُوا	تُؤْتُوا	تُؤْتُوا	تُؤْتُونَ	آتَيْتُمْ	أنتم
آتِينَ	تُؤْتِينَ	تُؤْتِينَ	تُؤْتِينَ	آتَيْتُنَّ	أنتن
	يُؤْتُوا	يُؤْتُوا	يُؤْتُونَ	آتَوْا	هم
	يُؤْتِينَ	يُؤْتِينَ	يُؤْتِينَ	آتَيْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
أُوتِيَ	يُؤْتَى	مُؤْتٍ	مُؤْتِيَة	مُؤْتًى	مُؤْتَاة	إِيتَاء

The Form I Verb جاءَ, يَجيءُ

This is absolutely one of my favorite verbs in the language.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَجِئْ	أَجيءَ	أَجيءُ	جِئْتُ	أنا
جِئْ	تَجِئْ	تَجيءَ	تَجيءُ	جِئْتَ	أنتَ
جيئي	تَجيئي	تَجيئي	تَجيئينَ	جِئْتِ	أنتِ
	يَجِئْ	يَجيءَ	يَجيءُ	جاءَ	هو
	تَجِئْ	تَجيءَ	تَجيءُ	جاءَت	هي
					Dual
جيئا	تَجيئا	تَجيئا	تَجيئانِ	جِئْتُما	أنتما
	يَجيئا	يَجيئا	يَجيئانِ	جاءا	هما (m)
	تَجيئا	تَجيئا	تَجيئانِ	جاءَتا	هما (f)
					Plural
	نَجِئْ	نَجيءَ	نَجيءُ	جِئْنا	نحن
جيئوا or جيؤوا	يَجيئوا or يَجيؤوا	يَجيئوا or يَجيؤوا	يَجيئونَ or يَجيؤونَ	جِئْتُما	أنتم
جِئْنَ	تَجِئْنَ	تَجِئْنَ	تَجِئْنَ	جِئْتُنَّ	أنتن
	يَجيئوا or يَجيؤوا	يَجيئوا or يَجيؤوا	يَجيئونَ or يَجيؤونَ	جاؤوا \ جاءوا	هم
	يَجِئْنَ	يَجِئْنَ	يَجِئْنَ	جِئْنا	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
جيءَ	يُجاءُ	جاءٍ	جائة	مَجيء	مَجيئة	مَجيء

The Form I Verb شاءَ, يَشاءُ

Another classic.

Command	Jussive	Subjunctive	Present	Past	Singular
	أَشَأْ	أَشاءَ	أَشاءُ	شِئْتُ	أنا
شَأْ	تَشَأْ	تَشاءَ	تَشاءُ	شِئْتَ	أنتَ
شائي	تَشائي	تَشائي	تَشائينَ	شِئْتِ	أنتِ
	يَشَأْ	يَشاءَ	يَشاءُ	شاءَ	هو
	تَشَأْ	تَشاءَ	تَشاءُ	شاءَتْ	هي
					Dual
شاءا	تَشاءا	تَشاءا	تَشاءانِ	شِئْتُما	أنتما
	يَشاءا	يَشاءا	يَشاءانِ	شاءا	هما (m)
	تَشاءا	تَشاءا	تَشاءانِ	شاءَتا	هما (f)
					Plural
	نَشَأْ	نَشاءَ	نَشاءُ	شِئْنا	نحن
شاؤوا or شاءوا	تَشاؤوا or تَشاءوا	تَشاؤوا or تَشاءوا	تَشاؤونَ or تَشاءونَ	شِئْتُمْ	أنتم
شَأْنَ	تَشَأْنَ	تَشَأْنَ	تَشَأْنَ	شِئْتُنَّ	أنتن
	يَشاؤوا or يَشاءوا	يَشاؤوا or يَشاءوا	يَشاؤونَ or يَشاءونَ	شاؤوا \ شاءوا	هم
	يَشَأْنَ	يَشَأْنَ	يَشَأْنَ	شِئْنَ	هن

Passive Past	Passive Present	Active Participle Masculine	Active Participle Feminine	Passive Participle Masculine	Passive Participle Feminine	Verbal Noun
شيءَ	يُشاءُ	شاءٍ	شائية	مَشيء	مَشيئة	مَشيئة

Chapter 8

The Key

Drill 1. Special Drill on the Definite Article. Below are the words from the drill made definite.

أَللُّغة	أَلْكِتاب	أَلصّادِق	أَلنَّمِر
أَلدّينار	أَلْباب	أَلزِّيارة	أَلسِّمْسار
أَلظّالِم	أَلطّاوِلة	أَلتَّعارُف	أَلْقَذّافي
أَلْخَليج	أَلثّالِث	ألشَّريط	أَلذَّهاب
أَلْحَلال	أَلضّابِط	أَلْجَدْوَل	أَلْعَيْن
أَلنَّهار	أَلشَّرِكة	أَلْمَعْروف	ألأمْر
أَليَقين	أَلْوَزير	أَلْهامّ	ألرَّقيب
ألأسلام	أَلْبَريد	أَلْعَرَب	أَلْغَرْب
أَلظِّلّ	أَلْمُدَرِّس	أَلتُّرْكِيَ	أَلدَّبابة
ألشّامِل	أَلضَّرْب	ألطّاقِم	أَللَّيْلة
ألذِّراع	ألرَّفيق	أَلزَّمان	أَلسَّعيد
أَلْجَنوب	أَلْخَريف	أَلصَّعيد	أَلْقَلَم

Drill 2: Below is a table with the answers to Drill 2. Each question is translated, answered, and the answer is then translated. The answers are examples, yours will probably differ. Case endings have been included on the questions and answers.

Translation	Answer	Translation	Question
I am Khalid.	أنا خالِد.	Who are you (m.)?	١. من أنتَ؟
I am from Sudan.	أنا من السودان.	Where are you (m.) from ?	٢. من أينَ أنْتَ؟
Saliim is from Beirut.	سليم من بيروت.	Where is Saliim from?	٣. من أين سليم؟
Nabila is from Tunis.	نبيلة من تونس.	Where is Nabila from?	٤. من اين نبيلة؟
The book is here.	الكتابُ هنا.	Where is the book?	٥. اين الكتابُ؟
The teacher is in the house. (The gentive case is taught in Chapter Two.)	المدرسةُ في البيتِ.	Where is the teacher (f.)?	٦. أين المدرّسةُ؟
The student is from Yemen.	الطالبُ من اليمن.	Where is the student from?	٧. من اين الطالبُ؟
The student is from Oman.	الطالبةُ من عُمان.	Where is the student from?	٨. من أين الطالبةُ؟
Samir is the director here. (The هو is called a pronoun of separation. See Chapter Three.)	سمير هو المديرُ هنا.	Who is the director here?	٩. من المديرُ هنا؟
This teach is from Abu Dhabi.	هذه المدرسةُ من ابو ظبي.	Where is this teacher from?	١٠. من اين هذه المدرّسة؟
That professor is from Dubai.	ذلك الاستاذُ من دُبَيّ.	Where is that professor from?	١١. من اين ذلك الأستاذ؟

Drill 3. Part I: Read sentences 1 and 2 below. Why are they marked for case the way they are? Now write in the case endings for the remaining sentences in this part and make sure you can translate them. *All case endings are included below and each sentence is translated.*

The student is new. أَلطَّالِبُ is in the nominative case because it is the subject of the sentence. It has only one dhamma because it is definite. جَدِيدٌ is in the nominative case because it is the predicate of an equational sentence. It has nunation because it is indefinite. The same explanation holds for sentence number 2.	١. الطالبُ جديدٌ.
The student (f.) is new.	٢. الطالبةُ جديدةٌ.
The director is new.	٣. المديرُ جديدٌ.
The director (f.) is new.	٤. المديرةُ جديدةٌ.
This teacher is excellent.	٥. هذا المدرسُ ممتازٌ.
This book is excellent.	٦. هذا الكتابُ ممتازٌ.
This director (f.) is new.	٧. هذه المديرةُ جديدةٌ.
That teacher is good.	٨. ذلك المدرسُ جيّدٌ.
That teacher (f.) is good.	٩. تلك المدرّسةُ جيدةٌ.
This teacher (f.) is good.	١٠. هذه المدرّسةُ جيدةٌ.

Drill 3 - Continued

Part II: Answer the sentences below in the affirmative. Provide all case endings in your answers.
Each question is answered below.   The chart also includes translations of each question and of each answer.

Translation	Answer	Translation	Question
Yes, the book is beneficial.	نعم، الكتابُ مفيدٌ.	Is the book beneficial?	١ . هل الكتاب مُفيدٌ؟
Yes, the newspaper is good.	نعم، الجريدةُ جيدةٌ.	Is the newspaper good?	٢ . هل الجريدةَ جيدةٌ؟
Yes, I am the professor.	نعم، انا الاستاذُ،	Are you the professor?	٣ . هل انتَ الأستاذُ؟
Yes, I am the professor (f.).	نعم، أنا الاستاذةُ،	Are you (f.) the professor?	٤ . هل انتِ الأستاذةُ؟
Yes, I am a professor.	نعم، انا استاذٌ،	Are you a professor?	٥ . هل انت استاذٌ؟
Yes, I am a professor (f.).	نعم، انا استاذةٌ،	Are you (f.) a professor?	٦ . هل انتِ استاذةٌ؟
Yes. He is a director.	نعم، هو مديرٌ،	Is he a director?	٧ . هل هو مديرٌ؟
Yes. She is a teacher.	نعم، هي مدرسةٌ،	Is she a teacher?	٨ . هل هي مدرّسةٌ؟
Yes. She is the teacher.	نعم، هي المدرسةُ،	Is she the teacher?	٩ . هل هي المدرسةُ؟
Yes. This teacher (f.) is new.	نعم، هذه المدرسةُ جديدةٌ،	Is this teacher (f.) new?	١٠ . هل هذه المدرسةُ جديدةٌ.؟

Drill 4. Part I: Provide all case endings for the sentences below. Make sure that you can translate each sentence. *The case endings have been included and translations provided for each sentence below.*

I am a student (f.) in this university.	٥. انــا طالبــةٌ فــي هــذه الجامعةِ.	The student is in an office.	١. الطالبُ في مكتبٍ.
I am the director in this office.	٦. انــا المديرُ فــي هــذا المكتبِ.	The director is in the office.	٢. المديرُ في المكتبِ.
He is the president in this company.	٧. هــو الرئيــسُ في هــذه الشركةِ.	The library is far from the university.	٣. المكتبــةُ بعيــدةٌ عــن الجامعةِ.
She is the director in that officce.	٨. هــي المديرةُ في ذلك المكتبِ.	The library is near the school.	٤. المكتبــةُ قريبــةٌ مــن المدرسةِ.

Part II: Provide all case endings for the sentences below. Then underline all of the idaafas. Make sure that you can translate each sentence. (The sentences are translated in the key.)

The case endings have been included below, all idaafas have been underlined and the translations have been provided. The translations are done in "normal" English, i.e. "the professor's house" instead of "the house of the professor."

This is the professor's book.	٦. هذا كتابُ الاستاذِ.	The professor's house is near the university.	١. بيتُ الاستاذِ قريبٌ من الجامعةِ.
What is the title of the professor's lecture?	٧. ما عنوانُ محاضرةِ الاستاذِ؟	The university library is near the museum.	٢. مكتبةُ الجامعةِ قريبةٌ من المتحفِ.
What is the capital of this country?	٨. ما عاصمةُ هذا البلدِ؟	This is a teacher's pen.	٣. هذا قلمُ مدرسٍ.
Where is the president of the oil company from?	٩. من اين رئيسُ شركةِ النفطِ؟	This is a university library.	٤. هذه مكتبةُ جامعةٍ.
Studying this book is enjoyable.	١٠. دراسةُ هذا الكتابِ مُمتِّعةٌ.	This is the library of Cairo University.	٥. هذه مكتبةُ جامعةِ القاهرةِ.

Drill 4 - Part III: Write out answers to the following questions. Provide all case endings in your answers. Sample answers are provided in the key. *Case endings, translations, and sample answers are provided below.*

The name of the president of America is "Bill Clinton."	اسمُ رئيسِ امريكا "بيل كلينتون".	What is the name of the president of America?	١ . ما اسمُ رئيسِ امريكا؟
The name of the vice-president of America is Al Gore.	أسمُ نائبِ رئيسِ امريكا "آل غور".	What is the name of the vice-president of America?	٢ . ما اسمُ نائبِ رئيسِ امريكا؟
Michael Jackson is the Minister of Defense in America.	ميخائيل جاكسون هو وزيرُ الدفاعِ في امريكا.	Who is the Minister of Defense in America?	٣ . من وزيرُ الدفاعِ في امريكا؟
Howard Stern is the Minister of Foreign Affairs here.	هاوارد سترن هو وزيرُ الخارجيةِ هنا.	Who is the Minister of Foreign Affairs here?	٤ . من وزيرُ الخارجيةِ هنا؟ *
The University of Cairo is in Cairo.	جامعةُ القاهرةِ في القاهرةِ.	Where is Cairo University?	٥ . اين جامعةُ القاهرةِ؟
Yes, the study of this language is enjoyable.	نعم، دراسةُ هذه اللغةِ ممتعةٌ جدّا.	Is the study of this language enjoyable?	٦ . هل دراسةُ هذه اللغةِ ممتعةٌ؟
Yes, the letters of the Arabic language are beautiful.	نعم، حروفُ اللغةِ العربيةِ جميلةٌ.	Are the letters of the Arabic language beautiful?	٧ . هل حروفُ اللغةِ العربيةِ جميلةٌ؟
Yes, the professor's lecture is long. It is also very boring and at the same time is superficial and comical and proves that he does not know a thing about the subject.	نعم، محاضرةُ الاستاذِ طويلةٌ. وهي ايضا مملةٌ جدا وفي نفس الوقتِ هي سطحيةٌ ومضحِكةٌ وتُثبتُ أنه لا يعرف شيئا عن الموضوع.	Is the professor's lecture long?	٨ . هل محاضرةُ الاستاذِ طويلةٌ؟
Yes, the president of the state of Iraq is crazy.	نعم، رئيسُ دولةِ العراقِ مجنونٌ.	Is the president of the state of Iraq crazy?	٩ . هل رئيسُ دولةِ العراقِ مجنونٌ؟
Yes, I am a seeker of knowledge.	نعم، انا طالبُ علمٍ.	Are you a seeker of knowledge? (طالبٌ literally means "a seeker.")	١٠ . هل انت طالبُ علمٍ؟

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* Treat وزير الخارجية as a two-term idaafa.

Drill 5. Provide all case endings in the sentences below. Then underline the words in each noun-adjective phrase. Make sure you can translate each sentence.

Case endings are indicated below and all noun-adjective phrases are underlined. Each sentence is also translated.

This is a new door.	١. هذا بابٌ جديدٌ.
This is a long visit.	٢. هذه زيارةٌ طويلةٌ.
He is an excellent president.	٣. هو رئيسٌ ممتازٌ.
Cairo is a famous Arab city.	٤. القاهرةُ مدينةٌ عربيةٌ مشهورةٌ.
The director of the new company is a good director. (I hate sentences like this.)	٥. مديرةُ الشركةِ الجديدةِ مديرةٌ جيدةٌ.
The president of Iraq is a strange man.	٦. رئيسُ العراقِ رجلٌ غريبٌ.
This is the new student.	٧. هذا هو الطالبُ الجديدُ.
This is the new student (f.).	٨. هذه هي الطالبةُ الجديدةُ.
The city of Baghdad is the famous capital of Iraq. (Here the noun-adjective phrase is split because the noun is the first term of an idaafa. Note that the adjective is definite because the noun is definite.)	٩. مدينةُ بغداد هي عاصمةُ العراقِ المشهورةُ.
What is the name of the new director in this abominable office?	١٠. ما اسمُ المديرِ الجديدِ في هذا المكتبِ اللعينِ؟

Drill 6. In each question below, circle every noun-adjective phrase and underline each idaafa. Then indicate all of the case endings. Then answer each question, including the case endings in your answers. (Starting with this drill, more and more vocabulary is going to be used. Do not worry about new words you encounter in the drills. If you know how to use a dictionary, look them up if you want. You can also refer to the key, which will include translations of most of the questions used in the drills.)

Each idaafa below is underlined. Noun-adjective phrases are in bold type. All case endings are indicated and translations are provided.

Are you the new director?	١. هل انتَ المديرُ الجديدُ؟
Are you a Kuwaiti student (f.)?	٢. هل انتِ طالبةٌ كويتيةٌ؟
Is Salim a famous Lebanese artist?	٣. هل سليم فنّانٌ لبنانيٌّ مشهورٌ؟
Who is the new president in this company?	٤. من الرئيسُ الجديدُ في هذه الشركةِ؟
Where is the office of the president of the American University?	٥. اين مكتبُ رئيس الجامعةِ الامريكيةِ؟
Is Sunday a work day in the state of Kuwait?	٦. هل يومُ الاحدِ يومُ عمل في دولةِ الكويتِ؟
What is the name of the Moroccan correspondent?	٧. ما اسمُ المراسلِ المغربيِّ؟
What is the name of the new director (f.) of the World Bank? (Note that مديرةٍ and الجديدةِ are in a noun-adjective relationship with each other. They are separated by البنكِ العالمي which are also in a noun-adjective relationship. Furthermore, البنكِ is the last term of the idaafa.)	٨. ما اسمُ مديرةِ البنكِ العالميِّ الجديدةِ؟
When is the time of the arrival of the American airplane?	٩. متى موعدُ وصولِ الطائرةِ الامريكيةِ؟
Is the study of the Arabic language a difficult matter? (Note that أمرٌ is the predicate of an equational sentence, so it is nominative.)	١٠. هل دراسةُ اللغةِ العربيةِ امرٌ صعبٌ؟

Drill 7. Provide the indefinite masculine and feminine nisba adjective of each word below. Then take 5 of them and use them in equational sentences. Provide case endings in your sentences. *Below are the masculine and feminine indefinite nisba adjectives.*

قاهِرِيّةٌ	قاهِرِيٌّ	القاهرة	عراقيّةٌ	عراقيٌّ	العراق
كويتيّةٌ	كويتيٌّ	الكويت	مغربيّةٌ	مغربيٌّ	المغرب
سوريّةٌ	سوريٌّ	سوريا	لبنانيّةٌ	لبنانيٌّ	لبنان
اردنيّةٌ	اردنيٌّ	الاردن	امريكيّةٌ	امريكيٌّ	امريكا
إقتصاديّةٌ	إقتصاديٌّ	اقتصاد	عمليّةٌ	عمليٌّ	عَمَل
دراسيّةٌ	دراسيٌّ	دراسة	إجتماعيّةٌ	إجتماعيٌّ	اجتِماع
عَرَبِيّةٌ	عَرَبِيٌّ	عَرَب	وطنيّةٌ	وطنيٌّ	وطن

Drill 8. Part I: Combine the words in parentheses using the correct pronoun suffixes and write the answers in the blanks provided. *The answers are in the blanks.*

Is this your book?	١. هل هذا (كتاب + انتَ) كتابُكَ.
The university library is in front of his house.	٢. مكتبة الجامعة أمامَ (بيت + الرئيس) بيتِهِ.
Their school is far from the university.	٣. (مدرسة + الطالبات) مدرستُهُنَّ بعيدة عن الجامعة.
Our car is very new.	٤. (سيارة + نحن) سيارتُنا جديدة جدًا.
Your president is very famous but (he is) crazy.	٥. (رئيس + انتم) رئيسُكم رجل مشهور ولكن مجنون.
Your (f.p.) book is a very boring one.	٦. (كتاب + انتن) كتابُكُنَّ كتابٌ مُمِلٌ جدًا.
Her idea is a good one.	٧. (فكرة + مريم) فكرتُها فكرة جيدة.

Drill 8 - Part II: Answer the questions below. Indicate all case endings in your answers. Pay attention. Remember that you are answering the questions, and that you may have to use different pronoun suffixes in your answers than the ones used in some of the questions. *Sample answers are provided below and all case endings are indicated.*

Our professor's name is Haamid.	اسمُ استاذِنا حامد.	What is the name of your (f.p.) professor?	١ . ما اسمُ استاذِكِنَّ؟
Our president is from Washington.	رئيستُنا من مدينةِ واشنطن.	Where is your president (f.) from?	٢ . من اين رئيستُكم؟
Yes, my house is near a large famous city, its name is Baltimore, hon.	نعم، بيتي قريبٌ من مدينةٍ كبيرةٍ مشهورةٍ واسمُها "بلمور" يا حبيبي.	Is your house near a large famous city?	٣ . هل بيتُكَ قريبٌ من مدينةٍ كبيرةٍ مشهورةٍ؟
Yes, our book is a good one.	نعم، كتابُنا كتابٌ جيدٌ جدا.	Is our Arabic book a good one?	٤ . هل كتابُنا العربيُّ كتابٌ جيدٌ؟
Her Arab friend is Samiir. (For reasons of style, a pronoun of separation is preferable here.)	سمير هو صديقُها العربيُّ.	Who is her Arab friend?	٥ . من صديقُها العربيُّ؟
Yes, my wife is an Arab. (In Egyptian colloquial, this sentence could mean "My wife is a car".)	نعم، زوجتي عربيةٌ.	Is your wife an Arab?	٦ . هل زوجتُكَ عربيةٌ؟
Yes, their house is on Liberation street.	نعم، بيتُهم في شارعِ التحريرِ.	Is their house on Liberation street?	٧ . هل بيتُهم في شارعِ التحريرِ؟
Yes, our director is a good man.	نعم، مديرُنا رجلٌ طيبٌ.	Is your director a good man?	٨ . هل مديرُكم رجلٌ طيّبٌ؟
Yes, he is a moron.	نعم، هو بليدٌ.	Is the president of the Nationalist Progressive Company a moron?	٩ . هل رئيسُ الشركةِ الوطنيةِ التقدميةِ بليدٌ؟
Her new American secretary (m.) is in the kitchen preparing coffee.	سكرتيرُها الامريكيُّ الجديدُ في المطبخِ وهو يعد القهوة.	Where is her new American (m.) secretary?	١٠ . اين سكرتيرُها الامريكيُّ الجديدُ؟

Drill 9. Write in the case endings for the sentences below. Then circle each noun-adjective phrase and underline each idaafa. Make sure you can translate the sentences.

The case endings are written-in below, noun-adjective phrases are in bold type, idaafas are underlined, and the sentences are translated.

The student studied her Arabic book. (Arabic grammarians consider a noun with a possessive pronoun suffix to be an idaafa, so technically, كِتابَها is an idaafa. But for our purposes, idaafas consist of two or more nouns in a row.	١. درسَت الطالبةُ كتابَها العربيَّ.
I studied my Arabic book.	٢. درست كتابي العربيَّ.
The correspondent met the minister is his official office.	٣. قابلت المراسلةُ الوزيرَ في مكتبِهِ الرسميِّ.
Did you transfer to Cairo University (lit. "The University of Cairo") Samiira?	٤. هل انتقلت الى جامعةِ القاهرةِ يا سميرة؟
They read all of the "Al-Ahram" newspaper. (الاهرام) is in the nominative because it is in quotes.	٥. قرأوا جريدةَ "الاهرامُ" كلّها.
They (f. pl.) finished studying the Arabic language.	٦. اكملن دراسةَ اللغةِ العربيةِ.
They visited a famous historic city in Iraq.	٧. زاروا مدينةً تاريخيةً مشهورةً في العراقِ.
We met our friend at the international airport.	٨. استقبلْنا صديقَنا في المطارِ الدوليِّ.
We read a long book about the Middle East.	٩. قرأنا كتابًا طويلاً عن الشرقِ الاوسطِ.
I wrote a long letter to my mother in Kuwait City.	١٠. كتبت رسالةً طويلةً الى امي في مدينةِ الكويتِ.

Authentic Arabic Exercise.

For the first three chapters you have worked pretty basic drills designed to get you back into the language. Most of the vocabulary was kept very simple until the past couple of drills where a few more vocabulary items were included. There are many more drills in this text. But now it is time to get back into dealing with what is called "authentic" Arabic. An authentic text is a text created in a particular language by a native speaker for other native speakers. The item below is an example. Since it is authentic, it will include a great deal of grammar that you have not reviewed at this point. (It contains no grammar at all that is not covered in detail throughout this book.) It will no doubt also contain many vocabulary items that you have never seen or have long since forgotten. Do not worry about all the grammar and vocabulary. Instead, follow the directions below.

1. Scan the article and look for anything you can recognize - such as personal names, place names, job titles, and any other vocabulary that you can recognize right away without a dictionary.

2. Now look for the structures you have studied in this text so far. First, find all of the idaafas you can. Remember, you may not know the meanings of the words, but you can probably recognize what words are nouns and tell if they are in idaafas. Circle the idaafas or make a note of them some other way. Then look for noun adjective phrases (which may well overlap with some of the idaafas) and study the agreement and see if it matches what you have learned so far. You may find one or two items that don't yet match. This is because we have not yet covered all of the rules of agreement in Arabic.

3. Now write in all the case endings on the nouns and adjectives - except for personal and place names.

4. Write a two-sentence summary of what you think the article is about.

5. Now go to the key and see how much you got correct. The key will also include a translation of the passage.

The passage below is a partial transcript of a Voice of America Arabic Broadcast on June 9, 1995

The case endings are indicated in the passage. All noun-adjective phrases are in bold type and all idaafas are underlined.

من المقرر ان يجتمع اليوم في القاهرةِ زعماءُ مصر واسرائيل **ووزيرُ الخارجيةِ الامريكيُ** Warren

Christopher لدفعِ **عمليةِ احلال السلامِ** في **الشرقِ الاوسطِ**. ومن المتوقعِ ان يضغط **الرئيسُ**

المصريُ حسني مبارك على رئيسِ **الوزراء الاسرائيليِّ** اسحق رابين كي يسحب **القواتِ**

الاسرائيلية من مرتفعاتِ الجولان و مناطق الفلسطينيين في **الضفةِ الغربيةِ**. وتطالب سوريا

بانسحابٍ اسرائيليٍّ كاملٍ من مرتفعاتِ الجولان مقابلَ احلالِ السلامِ مع اسرائيل كما يقول

الفلسطينيون إنّ الانسحابَ الاسرائيليَ من الضفةِ الغربيةِ دليلٌ اساسيٌّ على أنَّ عمليةَ السلامِ تعمل بنجاحٍ. وقال وزيرُ الخارجيةِ الامريكيُّ في اسرائيل امس ان المحادثاتِ السوريةِ-الاسرائيلية ستدخل مرحلةً هامةً. وسوف يجتمع كبارُ القادةِ العسكريين من البلدين في واشنطن في وقتٍ لاحقٍ من الشهرِ الحاليِ لمناقشةِ الترتيباتِ الامنيةِ بعد الانسحابِ الاسرائيليِّ من مرتفعاتِ الجولان.

Here are a few comments on the noun-adjective phrases and the idaafas in the paragraph above.

1. In line one, وزيرُ الخارجيةِ is an idaafa. The term is the commonly used short form for وزيرُ الشؤون الخارجيةِ, meaning literally, "minister of foreign affairs." The noun الشؤون, "affairs," is actually the last term of the idaafa and الخارجية is modifying الشؤون. However, الشؤون is usually dropped; الخارجية takes its place and is treated as if it were a noun and the second term of an idaafa.

2. On line five is the phrase مُقابلَ إحلال السلامِ. Technically مقابلَ "in exchange for," is the first term of the idaafa. However, in text books these days, words which act like prepositions such as قبلَ and بعدَ are treated like prepositions and are not taught as being the first terms of an idaafa, which technically they often are.

3. In line eight there is the phrase كبار القادة. كبار is the plural of the adjective كبير and it is the first term of what is called an "adjectival idaafa" by *EMSA* and a "false idaafa" by other texts. Such an idaafa has an adjective as its first term instead of noun. This type of idaafa is treated in Chapter Two of Part III.

4. You may have noticed some case endings which appear to be unusual. For example, in line three, القواتِ has a kasra but the adjective which modifies it, الإسرائليّة has a fatha. This is discussed in the next chapter. Also, you may have noted that nouns after إنَّ and أنَّ are in the accusative. This is discussed in Chapter Four of Part II.

Below is a translation of the passage.

The leaders of Egypt and Israel, along with the American Secretary of State, Warren Christopher, are scheduled to meet today in Cairo to give a boost to the Middle East peace process (literally, "to push the process of establishing peace in the Middle East.) It is expected that Egyptian President Husni Mubarak will pressure Israeli Prime Minister Ishaq Rabin to withdraw Israeli forces from the Golan Heights and Palestinian areas in the West Bank. Syria is demanding complete Israeli withdrawal from the Golan Heights in exchange for making peace with Israel. Likewise, the Palestinians say that Israeli withdrawal from the West Bank is a fundamental sign that the peace process is succeeding. The American Secretary of State said yesterday in Israel that the Syrian-Israeli talks are entering an important stage. Senior military leaders from the two countries will meet in Washington later this month to discuss security arrangements after the Israeli withdrawal from the Golan Heights.

Drill 10. Rewrite each sentence making the underline words plural. Make all other necessary changes. Give all case endings in your answers. Make sure you can translate your answers.

The answers and their translations are below. For one or two questions, you may have made some words plural in your answers which I left singular in mine and vice-versa. It will depend on how you viewed the sentence. Sentence 10 is a good example.

The teachers are Lebanese.	المدرسونَ لبنانيّونَ.	١. المدرسُ لبناني.
The professors are Egyptian.	الأستاذاتُ مصريّاتٌ.	٢. الأستاذةُ مصرية.
The Kuwaiti students saw a foreign film.	شاهد الطلابُ الكويتيّونَ فيلما اجنبيا.	٣. شـاهد الطـالب الكويتـي فيلمـا اجنبيا.
The new directors spoke with the new employees. (مدير also has a broken plural مُدَراء.)	تكلّم المديرونَ الجُدُدُ مع الموظفاتِ الجديداتِ.	٤. تكلّم المدير الجديد مـع الموظفـة الجديدة.
Jordanian students attended.	حضر طلابٌ اردنيّون.	٥. حضر طالب اردني.
The teachers of the secondary school went to Beirut.	ذهبَتْ مدرّساتُ المدارسِ الثانويةِ الى بيروت.	٦. ذهبت مدرّسة المدرسـة الثانويـة الى بيروت.
The teachers of the Islamic school went to Beirut.	ذهبَ مدرّسو المدرسةِ الإسلاميةِ الى بيروت.	٧. ذهب مدرّس المدرسة الاسلامية الى بيروت.
Your secretaries (m. pl.) saw their female friends in Cairo.	شاهد سكرتيروكمَ صديقاتِهم في القاهرة.	٨. شاهد سـكرتيرك صديقتـه فـي القاهرة.
The director talked to his employees at the bank.	تحدث المديرُ الى موظفيهِ في البنكِ.	٩. تحـدّث المدير الى موظفِهِ فـي البنك.
The teachers returned to their houses.	رجعَتْ المعلّماتُ الى بيوتِهنَّ.	١٠. رجعت المعلّمة الى بيتها.
The directors of the bank are present in her office. (You could also have written "in their offices" في مكاتبِهِنّ.)	مديراتُ البنكِ موجوداتٌ في مكتبِها.	١١. مديـرة البنـك موجـودة فـي مكتبها.
My Tunisian friends studied foreign languages in a western country.	صديقاتي التونسيّاتُ درسنَ لغاتٍ أجنبيةً في بلدٍ غربيٍّ.	١٢. صديقتي التونسية درسـت لغـة أجنبية في بلد غربي.

The reporters of the American newspaper obtained a journalistic award. (You could also have said جوائز صحافية "journalistic awards".)	مراسلو الجريدةِ الامريكيةِ حصلوا على جائزةٍ صحافيةٍ.	١٣. مراسـل الجريــدة الامريكيـــة حصل على جائزة صحافية.
My teachers are Syrian. (Remember, when a sound plural has the suffix for انا attached to it, it loses the ونَ or ينَ endings and has only يّ for all three cases.)	معلّميَّ سوريّونَ.	١٤. معلّمي سوري.
Our daughters talked to their teachers.	بَناتُنا تحدثْنَ الى مدرسيهِنَّ.	١٥. بنتِنا تحدثت الى مدرّسها.
These students are from Kuwait.	هؤلاءِ الطلابُ من الكويت.	١٦. هذا الطالب من الكويت.
These directors are Lebanese. (The word مدير also has a broken plural مُدَراء which is used more often than مديرون. If you used مدراء then your answer is also correct.)	أولئكَ المديرونَ لبنانيّونَ.	١٧. ذلك المدير لبناني.

Drill 11. Rewrite each sentence making the underlined word (s) plural. Make all other necessary changes. Give all case endings in your answers. Make sure you can translate your answers.

The answers are presented below along with their translations.

I read all of the books in the university library. (Remember, that a plural noun after كل is going to be definite.)	قرأْتُ كلّ الكُتُبِ في مكتبةِ الجامعةِ.	١. قرأْتُ كلَ كتاب في مكتبة الجامعة.
Samiira finished all of the lessons in her Arabic book. (Again, the plural noun after كل is definite.)	أكْمَلَتْ سميرة كلّ الدروسِ في كتابها العربيّ.	٢. أكملتْ سميرة كل درس في كتابها العربي.
The directors spoke with all of the new employees in the bank.	المديرونَ تحدثُوا الى كلّ الموظفينَ الجُدُدِ في البنكِ.	٣. المديرِ تحدث الى كل موظف جديد في البنك.
All of the Arab countries sent a delegation to the conference. (Again, not only is the plural noun after كل *definite*, but so is the feminine singular adjective which modifies that noun. That adjective must be made feminine singular in this case because البلاد is a non-human noun. See Chapter Five, Part A. Also, بُلدان is another plural of بلد. You could have used it instead of بلاد. Also, it is better to make وفد plural as well. Leaving it singular implies that only one delegation was sent.)	كلُّ البلادِ العربيةِ اوفدت وفداً الى المؤتمرِ.	٤. كل بلد عربي اوفد وفدا الى المؤتمر.
All of the delegates attended the whole meeting.	حضر كلُّ المندوبينَ كلَّ الاجتماعِ.	٥. حضر كل مندوب كل الاجتماع.
We listened to all of the lectures.	استمعنا الى المحاضراتِ كلّها.	٦. استمعنا الى المحاضرةِ كلها.
The drank coffee in all of the Arab restaurants in the city.	شربوا القهوة في كلّ المطاعمِ العربيةِ في المدينةِ.	٧. شربوا القهوة في كل مطعم عربي في المدينة.
I read some of the Arabic books.	قرأْتُ بعضَ الكتبِ العربيةِ.	٨. قرأْتُ بعض الكتاب العربي.

Drill 11 - Part II: Translate the sentences below.

The translations are below.

Did you read all of the book, Samiir? No. I read only some of it.	١. هل قرأتَ كل الكتاب يا سمير؟ لا. قرأت بعضه فقط.
Some of them went to the party.	٢. بعضهم ذهبوا الى الحفلة.
Widad finished all of her lessons.	٣. أكملت وداد الدروس كلها.
Samiir only finished some of them.	٤. سمير أكمل بعضها فقط.
All of them understood the lesson.	٥. فهموا كلهم الدرس.
All of them understood the lesson.	٦. فهم كلهم الدرس.
Some of them understood the lesson.	٧. فهم بعضهم الدرس.
All of the employees attended some of the meetings.	٨. كل الموظفين حضروا بعض الاجتماعات.

Drill 12. Each sentence below has a least one word in parentheses followed by a blank space. Put the correct form of the word in parentheses in the blank. Then give all case endings for each word in each sentence.

The blanks are filled in below and all case endings are provided.

The Egyptian women worked in the bank.	١. (عمل) عَمِلَتْ النساءُ (مصري) المصرياتُ في البنكِ.
The Arabic magazines were published in Paris. (The verb صدر means "to be published." The adjective العربية must be definite because المجلات is definite. العربية must also be feminine singular since it is modifying a non-human noun. The two words are also in the same case.)	٢. (صدر) صَدَرَتْ المجلاتُ (عربي) العربيةُ في باريس.
The president discussed important ideas with the ministers.	٣. ناقش الرئيسُ افكاراً (مهم) مُهِمّةً مع الوزراءِ.
We saw new cars in the exhibit. (Note the case marker on سياراتٍ. It is a feminine sound plural, so it takes two kasras in the accusative. Also, جديدة is in full agreement with سياراتٍ, according to the rules of agreement in Arabic. It is feminine singular, indefinite, and it is in the accusative case.)	٤. شاهدنا سياراتٍ (جديد) جديدةً في المعرضِ.
We bought many Arabic books at the book market in Cairo (Remember, broken plurals like كتب and طلاب will take the alif and two fathas when they are accusative and indefinite.).	٥. اشترينا (كتاب) كُتُباً عربيةً كثيرةً من سوقِ الكتابِ في القاهرةِ.
The French engineers supervised the building of these Egyptian dams. (You must have هذه in this sentence because it is connected to السدود which is a noun-human noun. The adjective المصرية is feminine singular for the same reason.)	٦. اشرف المهندسون (فرنسي) الفرنسيونَ على بناءِ (هذا) هذه السدودِ (مصري) المصريةِ.
The teachers set the educational programs in their country.	٧. المعلماتُ (حدد) حَدَّدْنَ المناهجَ (تعليمي) التعليميةَ في بلدهن.
The new university teachers attended the reception party. (Note that الجدد is nominative because it is modifying مدرسو, the first term of the idaafa.)	٨. (مدرس) مدرسو الجامعةِ الجددُ حضروا حفلةَ الاستقبالِ.

Drill 13. Rewrite each sentence below making the underlined word(s) dual. Make all other necessary changes.

The answers are below and are also translated.

The two students left the office.	الطالبانِ انصرفا من المكتبِ.	١. الطالب انصرف من المكتب.
The two ministers met with the two presidents. (Don't you sometimes hate having two of everything? Don't you sometimes hate having two of everything?)	إجتمع الوزيرانِ مع الرئيسَيْنِ.	٢. اجتمع الوزير مع الرئيس.
You (two) transferred to the University of Texas.	أنتُما انتقلتُما الى جامعةِ تكساس.	٣. أنتَ انتقلتَ الى جامعة تكساس.
These two books are present in the university library.	هذان الكتابانِ موجودانِ في مكتبةِ الجامعةِ.	٤. هذا الكتاب موجود في مكتبة الجامعة.
The two Iraqi students studied their two books.	درسَت الطالبتانِ العراقيتانِ كتابَيْهما.	٥. درست الطالبة العراقية كتابها.
The two newspaper reporters attended the two meetings.	مراسلا الجريدةِ حضرا الاجتماعَيْنِ.	٦. مراسل الجريدة حضر الاجتماع.
The two correspondents listened to these two lectures.	المراسلتانِ استمعتا الى هاتَيْنِ المحاضرتَيْنِ.	٧. المراسلة استمعت الى هذه المحاضرة.
The two main parties held their two conferences in two American cities.	عقد الحزبانِ الرئيسيانِ مؤتمرَيْهما في مدينتَيْنِ امريكيتَيْنِ.	٨. عقد الحزب الرئيسي مؤتمره في مدينة امريكية.
The two professors lived in this city for two years.	ألأستاذانِ سكنا في هذه المدينة لمدة سنتَيْنِ.	٩. ألاستاذُ سكن في هذه المدينة لمدة سنة.
I read your (dual) two famous books.	قرأتُ كتابَيْكُما المشهورَيْنِ.	١٠. قرأتُ كتابك المشهور.
I talked with the two presidents of the two countries.	تكلمتُ مع مديرَيْ الشركتَيْنِ.	١١. تكلمتُ مع مدير الشركة.

Drill 14. In the sentences below, replace the underlined words with the correct pronoun suffix. Be sure to attach the suffix to the correct verb or preposition. Give all case endings in your answers.

The answers are below and are translated.

We studied it a long time.	درسناهُ وقتا طويلا.	١. درسنا الكتاب وقتا طويلا.
We studied in it all day. (كلَّ is in the accusative because it is an adverbial of time.)	درسنا فيها كلَّ اليومِ.	٢. درسنا في المكتبة كل اليوم.
I went to it and spoke with him.	ذهبتُ اليْهِ وتكلمتُ معَهُ.	٣. ذهبتُ الى المكتب وتكلمتُ مع فريد.
Ahmad is not a student in it.	ليس أحمد طالبًا فيها.	٤. ليس احمد طالبا في تلك الجامعة.
He left them in it. (Normally, I would translate this one as "He left them there.")	تركَهُنَّ فيهِ.	٥. ترك الطالبات في المطار.
Did you talk to him in Cairo?	هل تحدثتَ اليْهِ في القاهرة؟	٦. هل تحدثتَ الى سمير في القاهرة؟
This airplane belongs to it.	هذه الطائرةُ لَها.	٧. هذه الطائرة لشركة مصر.
He has no new students.	ليس لَهُ طلابٌ جددٌ.	٨. ليس للاستاذ طلاب جدد.
They have a private plane.	لَهم طائرةٌ خاصةٌ.	٩. للمديرين اللبنانيين طائرة خاصة.
They met them at the Cairo airport.	إستقبلوهم في مطار القاهرة.	١٠. استقبلوا الموظفين في مطار القاهرة.
We read them at home. (Note that although الكتب is modified by an adjective, that adjective is also dropped in our answer. Note also that ها is here translated as "them" since it is referring to more than one thing.)	قرأناها في البيتِ.	١١. قرأنا الكتب العربية في البيت.
We saw them at the movie theater.	شاهدناها في السينما.	١٢. شاهدنا الافلام في السينما.

We listened to it.	استمعنا الَيْها.	١٣. استمعنا الى المحاضرة المُمِلّة.
I received a letter from him. (وصل) is a transitive verb in this case. Literally, the sentence begins "Reached me a letter . . .)	وصلتني رسالةٌ مِنْهُ.	١٤. وصلتني رسالة من صديقي.
They looked for them.	بحثوا عنها.	١٥. بحثوا عن كتب عربية.
You (pl.) studied it for a long time. (Note the و placed between the pronoun suffix and the verb. This is only done for the conjugation that ends with (تمْ.)	درستموها لمدةٍ طويلةٍ.	١٦. درستم اللغة العربية لمدة طويلة.

Authentic Arabic Exercise # 2

It's time for more authentic Arabic. Below is a descriptive passage with some fairly complicated grammar and vocabulary. As I said regarding the previous authentic exercise, don't worry about grammar and vocabulary that you do not know. Instead, do the following: (The passage is translated in the answer key. So, if you wish, you can use that to figure out what you do not understand after you do the items below.)

1. Find all of the pronoun suffixes attached to verbs, nouns, or prepositions.

2. Find all of the idaafas.

3. Find any masculine and feminine sound plurals.

4. Find any adjectives modifying non-human plurals.

5. Write in all case endings on nouns and adjectives.

6. Write a two sentence summary in English of the paragraph based on what you can understand.

All words with pronoun suffixes are written in a 16 point kufic font. For example: بَيْتُهُ
All idaafas are underlined. (Remember we are only concerned with idaafas made up of regular nouns. Phrases such as بعدَ ساعاتٍ *are idaafas, but we are treating such items as prepositional phrases.)*
Sound Plurals are in brackets [ ].
Adjectives modifying non-human plurals are in funny brackets {}
All case endings on nouns and adjectives are included below, with the exception of foreign words and place names.

اشاد الرئيسُ كلينتون بالطيارِ الامريكي الذي انقذ بعد سِتةِ ايامٍ {مروعةٍ} في البوسنة **ووصفَهُ بأنهُ**

بطلٌ امريكيٌّ **ودعاهُ** الى البيتِ الابيضِ. وقد اتصلَ الرئيسُ بالكابتن Scott O'Grady الموجودِ على متن احدى

السفنِ {الامريكيةِ} في البحرِ الادرياتيكي بعد [ساعاتٍ] فقط من **انقاذِهِ** من البوسنة [بطائراتٍ] هليكوبتر

{تابعةٍ} لسلاحِ مشاةِ البحريةِ الامريكيةِ. وكانت طائرةُ الكابتن O'Grady وهي من طرازِ F16 قد اسقطت بصاروخٍ

اطلقهُ صربُ البوسنة يومَ الجمعةِ الماضي اثناء **قيامِها** بدوريةٍ لحلفِ شمالِ الاطلسي. وقال [مسؤولون] ان

الكابتن O'Grady تفادى **وقوعَهُ** في الاسرِ عن طريقِ الاختفاءِ اثناء النهارِ والتحركِ اثناء الليلِ فقط. وقد ظل

على **قيدِ الحياةِ** طوالَ هذه الفترةِ بأكلِ الحشائش و[الحشراتِ] وشربِ مياهِ الامطارِ.

Note the phrase لِسلاحِ مُشاةِ البحريةِ. This is a three-term idaafa. The لِ is a preposition. سلاح is the first term. Here it means "force" as in سلاحُ الجو, "air force." The second term is مُشاة, the plural of ماشٍ. By itself مُشاة can mean "infantry." The last term is البحرية which is actually an adjective, but here is an

abbreviation for القوات البحرية, so it is treated as the last term of the idaafa. The entire idaafa means "the marines."

حلف شمال الاطلسي is a three term idaafa for the North Atlantic Treaty Alliance (NATO), although the Arabic phrase does not include a word for "treaty." الاطلسي is the name for the Atlantic ocean and it is always definite. حلف is "alliance" and شمال is "north" used as a noun.

بأكل الحشائش والحشراتِ is an example of two idaafas being combined into one, أكل being omitted from the second idaafa أكل الحشراتِ. This is common in modern prose. Another example of this is with أثناءَ النهار. التحركِ . عن طريقَ الاختفاء اثناء النهار والتحركِ . Here عن طريق is implied right before التحركِ is technically an idaafa itself, although I usually don't call phrases using بعد , قبل, and the like, idaafas. So أثناءَ النهارِ is actually interposed between two idaafas here.

Below is a translation of the passage.

President Clinton has praised the American pilot who was rescued after six terrifying days in Bosnia. He described him as an "American hero" and invited him to the White House. The president contacted Captain Scott O'Grady, who was on board one of the American ships in the Adriatic sea, just a few hours after his rescue from Bosnia by helicopters belonging to the American marines. Captain O'Grady's plane, an F16, had been shot down by a rocket launched by the Bosnian Serbs last Friday while performing a patrol for NATO. Officials said that Captain O'Grady avoided falling captive by hiding during the daytime and moving only at night. He remained alive during this period by eating grass and insects, and drinking rainwater.

Drill 15. Transform the sentences below from the perfect into the imperfect indicative (translation: from the past tense to the present tense). In your answers, fully vowel all verbs and provide all case endings. Make sure you can translate each sentence. As always, the sentences are translated for you in the answer key. Also, if you are unsure of the imperfect stem vowels and are not sure how to find them using your dictionary, make a guess and then check with the key.

Did you remember to fully vowel all verbs and include all case endings in your answers?

Translation of the Present Tense	Present Tense	Past Tense
We study Arabic every day.	نَدْرُسُ اللغةَ العربيةَ كلَّ يَوْمٍ.	١. درسنا اللغة العربية كل يوم.
They are writing a book about life in Palestine.	يَكْتُبونَ كتاباً عن الحياةِ في فلسطين.	٢. كتبوا كتابا عن الحياة في فلسطين.
I am reading about the Muslims of America.	أَقْرَأُ عن مسلمي امريكا.	٣. قرأتُ عن مسلمي امريكا.
You (dual) understand your lessons well.	تَفْهَمانِ دروسكما جيداً.	٤. فهمتما دروسكما جيدا.
She lives in Egypt in order to study Arabic.	تَسْكُنُ في مصر لدراسةِ العربيةِ.	٥. سكنَتْ في مصر لدراسة العربية.
I mention in my article that the issue is very important. (Nouns after أنّ are in the accusative.)	أَذْكُرُ في مقالتي أنَّ القضيةَ مهمةٌ جداً.	٦. ذكرتُ في مقالتي أنّ القضية مهمةٌ جدا.
They (f. pl.) know this from an official source.	يَعْلَمْنَ هذا من مصدرٍ رسميٍ.	٧. علِمْنَ هذا من مصدر رسمي.
The West Bank is witnessing a general strike.	تَشْهَدُ الضفةُ الغربيةُ إضراباً عاماً.	٨. شهدت الضفة الغربية إضراباً عاما.
You (f. sing.) are eating kibbeh in a Lebanese restaurant.	تَأْكُلينَ الكبةَ في مطعمٍ لبنانيٍّ.	٩. أكلْتِ الكبة في مطعم لبناني.
You (f. pl.) are going to the university library.	تَذْهَبْنَ الى مكتبةِ الجامعةِ.	١٠. ذهبتن الى مكتبة الجامعة.
Samiira works in the factory.	تَعْمَلُ سميرةُ في المصنعِ.	١١. عملت سميرة في المصنع.
I am leaving them at the airport.	أَتْرُكُهم في المطارِ.	١٢. تركتهم في المطار.
You (m.pl.) are studying it at Cairo University.	تَدْرُسونَها في جامعةِ القاهرةِ.	١٣. درستموها في جامعة القاهرة.
They (m. dual) are attending the boring meeting.	يَحْضُرانِ الإجتماعَ المُمِلَّ.	١٤. حضرا الاجتماع الممل.
You (f. dual) are obtaining a degree in economics.	تَحْصُلانِ على شهادةٍ في الاقتصادِ.	١٥. حصلتا على شهادة في الاقتصاد.

Drill 16. Negate the sentences below using لَم plus the jussive *while at the same time making the underlined words plural*. Make any necessary changes to the sentence as a result of the underlined word being made plural. In your answers, fully vowel all verbs and include all case endings. Below is an example:

قرأ الطالب هذا الكتاب العربي في مكتبة الجامعة.

لم يَقْرَأ الطالبُ هذه الكتبَ العربيةَ في مكتبةِ الجامعة.

I did not begin studying these foreign languages in secondary school.	لم أبْدَأ دراسةَ هذه اللغاتِ الاجنبيةِ في المدرسةِ الثانوية.	١. بدأتُ دراسة هذه <u>اللغة الاجنبية</u> في المدرسة الثانوية.
Informed sources did not disclose the reality of the situation in the White House. (مصـادر "sources," is considered a non-human plural even when it does refer to human beings. So it will always have feminine singular agreement. This word also belongs to a category of nouns and adjectives known as "diptotes." These words never have nunation. See Chapter Two of Part III for a discussion of diptotes. مُطَّلِع is the active participle of the Form VIII verb اطَّلَعَ "to inform oneself".)	لم تَكْشِفْ مصادرُ مطّلعةٌ عن حقيقةِ الوضعِ في البيتِ الابيضِ.	٢. كشف <u>مصدر</u> مطّلع عن حقيقة الوضع في البيت الابيض.
The directors (fem.) did not read the report about their new female employees.	المديراتُ لم يَقْرَأنَ التقريرَ عن موظفاتِهِنَّ الجديداتِ.	٣. <u>المديرة</u> قرأت التقرير عن موظفتها الجديدة.
The correspondents of these newspapers did not obtain all of the details. (Did you remember to drop the ن from مراسلون due to the idaafa?)	لم يَحْصُلْ مراسلو هذه الجرائدِ على كلِ التفاصيلِ.	٤. حصل <u>مراسل</u> هذه الجريدة على كل التفاصيل.
The Iraqi students (f. pl.) did not drink all of the coffee.	لم تَشْرَبْ الطالباتُ العراقياتُ كلَّ القهوةِ.*	٥. شربت <u>الطالبة العراقية</u> كل القهوة.
We did not return to our countries of origin.	نحن لم نَرْجَعْ الى بلادِنا الاصليةِ.	٦. أنا رجعت الى <u>بلدي الاصلي</u>.

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* لم تَشْرَبْ is the correct conjugation here. However, note that the very next word, الطالباتُ, begins with a definite article. Since the hamza of the definite article is supposed to be elided, a helping vowel of kasra should be placed on the last letter of the preceding word. Technically, the key should read as follows: لم تَشْرَبِ الطالباتُ . . . I tend not to do that in this book because it confuses the students.

Your new teachers did not go to their offices.	لم يَذْهَبْ معلموكَ الجددُ الى مكاتبِهِم.	٧. ذهب معلمك الجديد الى مكتبه.
They did not live in all of the Arabic countries.	لم يَسكنوا في كلِّ البلادِ العربيةِ.	٨. سكنوا في كل بلدٍ عربي.
Samiira did not eat in all of the Arab restaurants in Washington.	لم تأكُلْ سميرة في كلِّ المطاعمِ العربيةِ في واشنطن.	٩. أكلت سميرة في كل مطعمٍ عربي في واشنطن.
We did not lose (have not lost) our confidence in these men.	لم نَفْقِدْ ثقتَنا في هؤلاءِ الرجالِ.	١٠. فقدنا ثقتنا في هذا الرجلِ.
They (m. dual) did not write a long letter to their Lebanese friends.	لم يَكْتُبا رسالةً طويلةً الى اصدقائِهِما اللبنانيين.	١١. كتبا رسالة طويلة الى صديقهما اللبناني.

Drill 17. Put the correct past-tense conjugation of the verbs in parentheses in the blanks. Fully vowel the conjugations.

English	Arabic
I visited Egypt a month ago.	١. انا (زارَ) زُرْتُ مصرَ منذُ شهرٍ.
Samiira said that she is happy.	٢. (قال) قالَتْ سميرة إنها سعيدة.
The minister returned to his country.	٣. (عاد) عادَ الوزيرُ الى بلدِه.
You (m. pl.) undertook this mission. (قامَ by itself means "to stand up." قامَ بـ means "to perform something." The entry under قام is the longest one in the *Hans Wehr* dictionary.)	٤. أنتم (قام) قُمْتُمْ بهذه العملية.
We became teachers in the school.	٥. نحن (صار) صِرْنا مدرسين في المدرسةِ.
They (f. pl.) swam in the sea.	٦. هن (عام) عُمْنَ في البحر.
The people walked through the streets of the city.	٧. (سار) سارَ الناسُ في شوارع المدينةِ.
They arrived here. (You may also see جاؤوا.)	٨. هم (جاء) جاءوا هنا.
The boy was afraid of the foreigner.	٩. (خاف) خافَ الولدُ من الاجنبي.
We slept in the Nile hotel in Cairo.	١٠. نحن (نام) نِمْنا في فندق النيل في القاهرة.
The ministers returned to their county after a visit to America at the expense of the citizenry.	١١. الوزراء (عاد) عادوا الى بلدِهم بعد زيارة الى امريكا على حساب المواطنين.
I said that to the director yesterday.	١٢. انا (قال) قُلْتُ ذلك للمدير امس.
You drove the car.	١٣. أنتَ (قاد) قُدْتَ السيارة.
You (f. sing.) took a nap under the tree. (The middle radical of this verb is a ي, not a waaw. It means "to take a nap.")	١٤. انتِ (قال) قِلْتِ تحت الشجرة.
She visited the Middle East.	١٥. هي (زار) زارَتْ الشرق الاوسط.

Drill 18. Convert the sentences below to the present tense. Then negate them using لَمْ plus the jussive. In your answers, fully vowel all verbs and give all case endings.

*The answers are below, along with translations of the **model sentences**.*

Translation of Model Setence	Jussive	Present Tense	Model Sentence
I visited Egypt every year.	لم أَزُرْ مصرَ كلَّ سنةٍ.	أزورُ مصرَ كلَّ سنةٍ.	١. زرتُ مصرَ كل سنة.
They returned to their country after visiting the Middle East.	لم يَعودوا الى بلدِهِم بعد زيارةِ الشرقِ الاوسطِ.	يَعودونَ الى بلدِهِم بعد زيارةِ الشرقِ الاوسطِ.	٢. عادوا الى بلدهم بعد زيارة الشرق الاوسط.
He got up at 8:00.	لم يَقُمْ من النومِ في الساعةِ الثامنةِ.	يَقومُ من النومِ في الساعةِ الثامنةِ.	٣. قام من النوم في الساعة الثامنة.
We said that to him.	لم نَقُلْ ذلك له.	نَقولُ ذلك له.	٤. قلنا ذلك له.
You (m. pl.) slept in the Hilton hotel.	لم تَناموا في فندقٍ "هيلتون".	تَنامونَ في فندقٍ "هيلتون".	٥. نمتم في فندق "هيلتون".
She was very afraid of him.	لم تَخَفْ منهُ كثيراً.	تَخافُ منهُ كثيراً.	٦. خافت منه كثيراً.
The people walked in the streets amidst the cars. (This happens a lot in Cairo.)	لم يَسِرْ الناسُ في الشارعِ وسطَ السياراتِ.	يَسيرُ الناسُ في الشارعِ وسطَ السياراتِ.	٧. سار الناس في الشارع وسط السيارات.
The husband was jealous of his wife.	لم يَغَرْ الزوجُ على زوجتِهِ.	يَغارُ الزوجُ على زوجتِهِ.	٨. غار الزوج على زوجته.
They sold me this car for one thousand dinars.	لم يَبيعوا لي هذه السيارةَ بألفِ دينارٍ.	يَبيعونَ لي هذه السيارةَ بألفِ دينارٍ.	٩. باعوا لي هذه السيارة بألف دينار.
You (f. sing.) visited all of the major Arab cities.	لم تَزوري كلَّ المدنِ العربيةِ الرئيسيةِ.	تَزورينَ كلَّ المدنِ العربيةِ الرئيسيةِ.	١٠. زرتِ كل المدن العربية الرئيسية.
They arrived in America in the sixties.	لم يَجيئوا الى امريكا في الستينياتِ.	يَجيئونَ الى امريكا في الستينياتِ.	١١. جاءوا الى امريكا في الستينيات.

We returned to our house at 10:00 at night.	لم نَعُدْ الى بيِتِنا في الساعةِ العاشرةِ بالليلِ.	نعودُ الى بيتِنا في الساعةِ العاشرةِ بالليلِ.	١٢. عدنا الى بيتِنا في الساعة العاشرة بالليل.
They (f. pl.) did all of the work in the office.	لم يَقُمْنَ بكلِ العملِ في المكتبِ.	يَقُمْنَ بكلِ العملِ في المكتبِ.	١٣. قمن بكل العمل في المكتب.
You lived in Baghdad in the summer and returned in the fall.	لم تَعِشْ في بغداد هذا الصيفَ و لم تَعُدْ في الخريفِ.	تَعيشُ في بغداد هذا الصيفَ و تَعودُ في الخريفِ.	١٤. عشتَ في بغداد هذا الصيف و عدت في الخريف.
They (m. dual) feared for their parents.	لم يَخافا على والدَيْهِما.	يَخافانِ على والدَيْهِما.	١٥. خافا على والديهما.
He flew from Amman to London.	لم يَطِرْ من عمان الى لندن.	يَطيرُ من عمان الى لندن.	١٦. طار من عمان الى لندن.
Calm prevailed over the area, and suddenly, Superman appeared in the sky.	لم يَسُدْ الهدوءُ على المنطقةِ وفجاةً لم يَظْهَرْ "سوبرمان" في السماءِ.	يَسودُ الهدوءُ على المنطقةِ وفجاةً يَظْهَرُ "سوبرمان" في السماءِ.	١٧. ساد الهدوء على المنطقة وفجاةً ظهر "سوبرمان" في السماء.
You (f. sing.) sold it to them.	لم تَبيعيها لهم.	تَبيعينَها لهم.	١٨. بعتِها لهم.
She lived in Tunis for 20 years.	لم تَعِشْ في تونس عشرين سنةً.	تَعيشُ في تونس عشرين سنةً.	١٩. عاشت في تونس عشرين سنة.
They (f. dual) became teachers in the university.	لم تَصيرا مدرّستين في الجامعةِ.	تَصيرانِ مدرّستين في الجامعةِ.	٢٠. صارتا مدرّستين في الجامعة.

Drill 19. Rewrite the sentences below making the underlined words plural. Make all other necessary changes. Fully vowel all verbs and give all case endings in your answers.

The answers are provided below. The translations provided are for the answers.

All of the students returned to their countries after the trip. (Remember that when كل is placed before the verb, the verb will agree with the noun or pronoun following كل.)	كلُّ الطلابِ عادوا الى بلادِهِم بعد الرحلةِ.	١. كل طالب عاد الى بلده بعد الرحلة.
The professors did not say anything about that in their lectures.	لم يقُلِ الاساتذةُ شيئاً عن ذلك في محاضراتِهم.	٢. لم يقل الاستاذ شيئا عن ذلك في محاضرته.
The men are visiting their female friends in a month. (Remember that the accusative marker for a feminine sound plural is a kasra, not a fatha.)	الرجالُ يزورونَ صديقاتِهِم بعد شهرٍ.	٣. الرجل يزور صديقته بعد شهر.
All of the teachers in this school are Lebanese. (In an equational sentence, the predicate will agree in number and gender with the noun or pronoun following كل. That is why لبناني is masculine plural in the answer. Furthermore, since لبنانيونَ is the predicate of the equational sentence, it is in the nominative case.)	كلُّ المدرسينَ في هذه المدرسةِ لبنانيون.	٤. كل مدرس في هذه المدرسة لبناني.
Muslims seek refuge in God from Satan, the cursed. (You may sometimes hear someone say, for short, أعوذُ بالله when they hear or see something awful. I find myself saying it when I watch the Orioles play.)	المسلمونَ يَعوذونَ باللهِ من الشيطانِ الرجيمِ.	٥. المسلم يعوذ بالله من الشيطان الرجيم.
I saw the new Syrian directors in the office. (You can also use the plural مُدَراء and say شاهدتُ المدراءَ ...)	شاهَدْتُ المديرينَ السوريينَ الجددَ في المكتبِ.	٦. شاهدتُ المدير السوري الجديد في المكتب.

The Kuwaiti female students became excellent directors. (I know this is a stupid sounding sentence. However, did you remember the correct case endings for مديرات ممتازات؟)	الطالباتُ الكويتياتُ صِرْنَ مديراتٍ ممتازاتٍ.	٧. الطالبة الكويتية صارت مديرة ممتازة.
All of the soldiers did not sleep in the tent. (The plural of جنديّ is جنود. Usually, a nisba will take a sound plural, but there are a few exceptions. أجانب, the plural of أجنبيّ, is the most common one.)	لم يَنَمْ كلُّ الجنودِ في الخيمةِ.	٨. لم ينم كل جندي في الخيمة.
You (m. pl.) did not live in these cities a long time.	أنتم لم تَعيشوا في هذه المدنِ مدةً طويلةً.	٩. أنتَ لم تعش في هذه المدينة مدة طويلة.
We did not visit them in their new houses.	لم نَزُرْهم في بيوتِهِم الجديدةِ.	١٠. لم نزرهم في بيتهم الجديد.

Drill 20. Put the correct conjugation of the verb at the end of each sentence in the blank. Use the past tense. Fully vowel the verb conjugations.

The answers are below and the sentences have been translated.

I built a new house in Washington.	١. أنا بَنَيْتُ بيتا جديدا في واشنط. (بنى)
The professor invited her students to the party.	٢. دَعَتْ الاستاذة طلابها الى الحفلة. (دعا)
The students forgot their Arabic books.	٣. الطلاب نَسوا كتبهم العربية. (نَسِيَ)
We remained in Jordan for one year.	٤. نحن بَقِينا في الأردن سنة واحدة. (بَقِيَ)
You recited the Quran every day.	٥. أنتَ تَلَوْتَ القرآن كل يوم. (تلا)
The professor was pleased with her students.	٦. رَضِيَتْ الاستاذة عن طلابها. (رَضِيَ)
The employees met the director.	٧. الموظفون لَقوا المدير. (لَقِيَ)
Important talks took place between the two presidents.	٨. جَرَتْ محادثات هامة بين الرئيسَيْنِ. (جرى)
The government was harsh on the people.	٩. قَسَتْ الحكومة على الشعب. (قسا)
They built this university in five years.	١٠. هم بَنَوْا هذه الجامعة في خمس سنوات. (بنى)
The professors threw their lazy students into the sea. (Do not confuse الاساتذة with الاستاذة.)	١١. الاساتذة رَمَوْا طلابهم الكسالى في البحر. (رمى)
We invited them to the wedding.	١٢. نحن دَعَوْتاهم الى العرس. (دعا)
The teachers met the new director of the school.	١٣. المدرسات لَقينَ مديرةَ المدرسةِ الجديدةَ. (لَقِيَ)
They forgot everything.	١٤. هم نَسوا كل شيء. (نَسِيَ)
The girl cried because she forgot to study Arabic.	١٥. بَكَتْ البنت لانها نَسِيَتْ دراسة اللغة العربية. (بكى - نَسِيَ)

Authentic Arabic Exercise # 3

The article below is an abridged version of an article that appeared in the newspaper الشرق التوسط on July 28, 1995. Go through the article and find every hollow and defective verb you can. If you can, include hollow and defective verbs in Forms II-X in addition to those in Form I.

Then identify the subject of each of these verbs and the direct object if there is one.

What percentage of total verbs in the article are hollow and defective?

Write a two-sentence English summary of the passage. As usual, do not worry about new vocabulary. The passage below is translated in its entirety in the key, so you can always look there.

All hollow and defective verbs are underlined. Subjects of these verbs are in bold type. Their objects (there is only one) are in a larger type than the rest of the article

If you count every instance of every verb that appears in the article, the total number of verbs in the article is 23. The total number of hollow verbs in the article is seven. Again, this number includes each instance of the appearence of each hollow verb. The number of defective verbs is six. None of these six appears more than one time. So, more than fifty per cent of the verbs in this article are either hollow or defective. You will probably find that this percentage is typical. These verbs cannot be avoided. These figures do not take into account active participles, passive participles, or verbal nouns derived from hollow and defective roots. If you were to look for these words, you might find that almost half the article is composed of words from hollow or defective roots.

The passage is translated below.

مسؤول فلسطيني يدعو لتحكيم دولى

تستأنف المفاوضات الفلسطينية-الاسرائيلية حول إعادة انتشار الجيش الاسرائيلي في الضفة الغربية المحتلة بعد غد بعد تعطل استمر بضعة ايام نتيجة العملية الانتحارية التي وقعت بالقرب من تل ابيب يوم الاثنين الماضي. وقال مسؤول فلسطيني ان الفلسطينيين يريدون تحكيماً دوليا حول مسألة المياه وان المفاوضات ستستأنف في "ايلات" في جنوب اسرائيل.

وتأتي تصريحات هذا المسؤول لتضع حدا لتكهنات بان هذه المفاوضات ستعقد في احدى العواصم الاوروبية. وكانت اسرائيل قد اقترحت استئناف المفاوضات خارج الشرق الاوسط لتخفيف الضغوط عن المتفاوضين. وقد قال امس وزير الخارجية المصري ان المفاوضات ستجري في احدى العاوصم الاروبية لكن الفلسطينيين عارضوا ذلك.

واضاف <u>المسؤول</u> الفلسطيني ان المفاوضات <u>ستكون</u> شاملة و موسعة لجميع اللجان والقضايا بين الجانبين. و<u>نفى</u> تأجيل المفاوضات حول قضية المياه مشيرا الى ان "هذه القضية هي من ضمن الحقوق الفلسطينية التي لا يمكن ان نتزحزح عنها اطلاقا.

وقال <u>وزير الخارجية</u> الاسرائيلي ان كل <u>الوفود</u> <u>ستلتقي</u> من جديد في الاسبوع المقبل. و<u>يسعى</u> <u>الطرفان</u> الى التوصل لاتفاق باعادة انتشار الجيش الاسرائيلي في الضفة الغربية المحتلة ونقل الصلاحيات المدنية الى الفلسطينيين وإجراء انتخابات لمجلس الحكم الذاتي.

Palestinian Official Calls for International Arbitration

The Palestinian-Israeli negotiations regarding the redeployment of the Israeli army in the occupied West Bank will be resumed the day after tomorrow, after an interruption which lasted several days as a result of the suicide operation which took place near Tel Aviv last Monday. A Palestinian official said that the Palestinians want international arbitration regarding the issue of water and that the talks will resume in Eilat in northern Israel.

The statements of this official came to put an end to predictions that the negotiations will be held in one of the European capitals. Israel had recommended that the talks be resumed outside of the Middle East in order to lessen the pressure on the negotiators, and the Egyptian foreign minister had said that the talks will be conducted in one of the European capitals. However the Palestinians opposed this.

The Palestinian official added that the negotiations will be comprehensive and expanded (to include) all of the committees and all of the issues between the two sides. He denied that the negotiations on the issue of water had been postponed, pointing out that "this issue falls within the rubric of Palestinian rights from which we cannot waver at all."

The Israeli foreign minister said that all of the delegations will meet again during the coming week. The two sides are striving to arrive at an agreement for the redeployment of the Israeli army in the occupied West Bank, transferring civil authority to the Palestinians, and the holding of elections for the self-rule council.

Drill 21. Each sentence below contains one or two blanks. At the end of each sentence there is either one verb or two which have been taken from the sentences. Put the correct conjugations of the verb(s) in the blank(s) for the past tense, the present tense, and for the jussive with لم .

In the center column in the chart below are the appropriate conjugations. In the left column each sentence is translated based on the past tense being used in the blank..

An Arab diplomatic source mentioned that secret contacts took place (have taken place) between Libya and Tunisia.	جَرَتْ ، تَجري ، لم تَجْرِ	١. ذكر مصدر دبلوماسي عربي مطلع أن إتصالات خفية _____ بين ليبيا وتونس. (جرى)
Egypt prevented the taking place of any rapprochement between Algeria and Libya.	حالَتْ ، تَحولُ ، لم تَحُلْ	٢. مصر _____ دون حدوث أي تقارب بين الجزائر وليبيا. (حال)
The Tunisian president invited the Egyptian president to the summit conference.	دعا ، يَدْعو ، لم يَدْعُ	٣. الوزيرُ _____ التونسي الرئيس المصري الى مؤتمر القمة. (دعا)
Prominent French officials complained about activities the Israeli ambassador undertook.	شَكَتْ ، تَشْكو ، لم تَشْكُ قامَ ، يَقومُ ، لم يَقُمْ	٤. _____ جهات فرنسية بارزة من نشاطات بها السفير _____ الاسرائيلي. (شكا – قام)
Reliable sources said that the Egyptian government intended to improve relations between itself and Libya.	قالَتْ ، تَقولُ ، لم تَقُلْ نَوَتْ ، تَنْوي ، لم تَنْوِ	٥. _____ مصادر وثيقة الإطلاع أن الحكومة المصرية _____ تحسين العلاقات بينها وبين ليبيا. (قال – نوى)
The United Nations tried to help the developing countries.	سَعَتْ ، تَسْعى ، لم تَسْعَ (This verb belongs to the fairly rare category of verbs which have an alif maqsuura in both tenses.)	٦. _____ الأمم المتحدة الى مساعدة البلاد النامية. (سعى)

Congress approved a plan which called for producing a large number of military tanks.	قَضَى، يَقْضِي ، لم يَقْضِ	٧. وافق الكونغرس على مشروع ــــــــــ بانتاج عدد كبير من الدبابات الحربية. (قضى)
The American administration intended to inform Kuwaiti officials that America was afraid of the occurrence of any rapprochement between Russia and Iran.	نَوَتْ ، تَنْوِي ، لم تَنْوِ خَافَتْ ، تَخَافُ ، لم تَخَفْ	٨. الإدارة الامريكية ــــــــــ ابلاغ ــــــــــ المسؤولين الكويتيين بان امريكا ــــــــــ من حدوث أي تقارب بين ايران وروسيا. (نوى – خاف)
The book entitled "The Days" narrated (told) the story of the life of Taha Hussein.	رَوَى ، يَرْوِي ، لم يَرْوِ	٩. الكتاب بعنوان "الأيام" ــــــــــ قصة حياة طه حسين. (روى)
Arabic sources confirmed that the foreign minister's plan had died.	مَاتَتْ ، تَمُوتُ ، تَمُتْ	١٠. أكدت مصادر عربية أن خطة وزير الخارجية ــــــــــ (مات)
The students forgot to complete all of the homework.	نَسُوا ، يَنْسَوْنَ ، لم يَنْسَوْا	١١. الطلاب ــــــــــ أنْ يُكْمِلوا كل الواجبات. (نَسِيَ)
The delegates remained in Cairo three days.	بَقُوا ، يَبْقَوْنَ ، لم يَبْقَوْا	١٢. المندوبون ــــــــــ في القاهرة ــــــــــ ثلاثة ايام. (بقِيَ)

Drill 22. Convert the sentences below into the present tense, then negate them using the jussive. Fully vowel all verbs in your answers and include all case endings.

The answers are in the chart below along with a translation for each model sentence.

We had full trust in our friend.	لَمْ نَثِقْ بِصَدِيقِنا كُلَّ الثِّقَةِ.	نَثِقُ بِصَدِيقِنا كُلَّ الثِّقَةِ.	١. وَثِقْنا بِصَدِيقِنا كل الثِّقَة.
They promised to go with him to the police station.	لَمْ يَعِدُوهُ بِالذَّهابِ مَعه الى مَخفَرِ الشُّرطَةِ. Remember that the alif is dropped in the jussive when a pronoun suffix is attached. You do not write لَمْ يَعِدُوهُ - You *do* write لَمْ يَعِدُوهُ.	يَعِدُونَهُ بِالذَّهابِ مَعه الى مَخفَرِ الشُّرطَةِ.	٢. وَعَدوه بِالذَّهاب مَعه الى مَخفَرِ الشُّرطة.
I gave a book to her.	لَمْ أَهَبْ كِتابًا لها.	أَهَبُ كِتابًا لها.	٣. وَهَبْتُ كِتابا لها.
Israel invaded Lebanon. (The verb in this sentence is not an assimilated verb. It is يَغزو , غَزا and is defective.)	لَمْ تَغْزُ اسرائيل لبنان.	تَغزو اسرائيل لبنان.	٤. غَزَت اسرائيل لبنان.
The man fulfilled his promise to her.	لَمْ يَفِ الرَّجُلُ بِوَعدِهِ لها.	يَفي الرَّجُلُ بِوَعدِهِ لها.	٥. وَفى الرجل بوعده لها.
Nancy found Arabic difficult.	لَمْ تَجِدْ نانسي العربيةَ صَعبةً.	تَجِدُ نانسي العربيةَ صَعبةً.	٦. وَجدت نانسي العربية صعبة.
You (m. pl.) described Egypt as being very beautiful.	لَمْ تَصِفوا مصر بِانها جميلةً جداً.	تَصِفونَ مصر بِانها جميلةً جداً.	٧. وَصفتم مصر بِانها * جميلة جدا.
The minister arrived at Cairo.	لَمْ يَصِلِ الوزيرُ الى القاهرةِ.	يَصِلُ الوزيرُ الى القاهرةِ.	٨. وَصل الوزير الى القاهرة.

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* In sentence seven, note that the verb وصف is often accompanied by بِأَنَّ meaning here "as." The ب is the preposition which often goes with the verb and أَنَّ is a particle which is always followed by an accusative noun or pronoun. For more on أَنَّ see Part II, Chapter Four.

War broke out between Iran and Iraq.	لم تَقَعْ حربٌ بين ايران والعراق.	تَقَعُ حربٌ بين ايران والعراق.	٩. وقعت حربٌ* بين ايران والعراق.
He inherited a great deal of money from his paternal uncle.	لم يَرِثْ مالاً كثيراً من عمِّهِ.	يَرِثُ مالاً كثيراً من عمِّهِ.	١٠. ورث مالا كثيرا من عمه.

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* Remember that حَرْب is feminine.

Drill 23. Put the correct past tense conjugation of each verb in parentheses in the blanks provided. Then give the verb in the present tense and then in the jussive. Fully vowel the verbs used in your answers.

The conjugations are in the center column and translations for each sentence for the past tense are in the left column.

The people doubted the veracity of their president.	شَكَّ ، يَشُكُّ ، لم يَشُكَّ	١. (شَكَّ) _____ الناس في صدق رئيسهم.
This expert solved all of our problems.	حَلَّ ، يَحُلُّ ، لم يَحُلَّ	٢. هذا الخبير (حَلَّ) _____ كل مشاكلنا.
We wanted to say something.	وَدِدْنا ، نَوَدُّ ، لم نَوَدَّ	٣. نحن (ود) _____ ان نقول شيئا.
I considered this man among the most important men in our country.	عَدَدْتُ ، أَعُدُّ ، لم أَعُدَّ	٤. انا (عد) _____ هذا الرجل من أهم الرجال في بلدنا.
The Arab armies fled from the enemy.	فَرَّتْ ، تَفِرُّ ، لم تَفِرَّ	٥. (فر) _____ الجيوش العربية من العدو.
This indicated the depth of his understanding of the subject.	دَلَّ ، يَدُلُّ ، لم يَدُلَّ	٦. هذا (دل) _____ على عمق فهمه للموضوع.
You (m. pl.) dissolved parliament without reason.	حَلَلْتُمْ ، تَحُلّونَ ، لم تَحُلّوا	٧. أنتم (حل) _____ البرلمان بدون سبب.
I wanted to know who took his place.	وَدِدْتُ ، أَوَدُّ ، لم أَوَدَّ حَلَّ ، يَحِلُّ ، لم يَحِلَّ The phrase حَلَّ محلَّهُ means "He took his place." When the verb has this meaning, the imperfect stem vowel is a kasra. See *Hans Wehr*.	٨. أنا (ود) _____ ان اعرف من (حل) _____ محلَّهُ.
The advanced countries furnished Iran and Iraq with modern weaponry.	مَدَّتْ تَمُدُّ ، لم تَمُدَّ	٩. البلاد المتقدمة (مد) _____ ايران والعراق _____ باسلحة حديثة.

The project was approved. (The verb تَمَّ means literally "to be completed" and "to take place." It is usually followed by a verbal noun. The verbal noun should be translated in the passive voice and تَمَّ itself should be left untranslated.)		تَمَّتْ ، تَتِمُّ ، لم تَتِمَّ	١٠. (تم) _____ _____ المصادقة على المشروع.

Drill 24. Worksheet on لَيْسَ. Negate each sentence below using the appropriate form of لَيْس. Fully vowel لَيْس in your answers and include all case endings.

*The answers are in the central column below. The **answers** are also translated in the left-hand column.*

Fariid is not a student.	لَيْسَ فَرِيد طَالِباً.	١. فريد طالب.
I am not a student.	لَسْتُ طَالِباً.	٢. انا طالب.
I am not the student.	لَسْتُ الطَّالِبَ.	٣. أنا الطالب.
Fariid is not an Iraqi student.	لَيْسَ فَرِيد طَالِباً عِرَاقِيّاً.	٤. فريد طالب عراقي.
We are not Iraqi students.	لَسْنا طَلاباً عِرَاقِيِّينَ.	٥. نحن طلاب عراقيون.
They (f. pl.) are not Iraqi students. (Remember the correct case marker for the accusative of feminine sound plurals.)	لَسْنَ طَالِباتٍ عِرَاقِيّاتٍ.	٦. هن طالبات عراقيات.
I am not the director of the office.	لَسْتُ مَديرَ المَكتبِ.	٧. انا مدير المكتب.
We are not the directors of the office.	لَسْنا مُديري المَكتبِ.	٨. نحن مديرو المكتب.
You (m. pl.) are not famous directors.	لَستُم مُديرينَ مَشهورينَ.	٩. أنتم مديرون مشهورون.
Your office is not far from here.	لَيْسَ مَكتبُكَ بَعيداً مِن هنا.	١٠. مكتبك بعيد من هنا.
The university library is not far from here.	لَيْسَتْ مَكتبةُ الجامِعةِ بَعيدةً مِن هنا.	١١. مكتبة الجامعة بعيدة من هنا.
Kuwaiti actors are not very famous in the Arabic world.	لَيْسَ المُمَثّلونَ الكُوَيتيّونَ مَشهورينَ جداً في العالِمِ العربيِّ.	١٢. الممثلون الكويتيون مشهورون جدا في العالم العربي.
His teachers are not from Lebanon.	لَيْسَ مُعلِّموهُ مِن لبنان.	١٣. معلموه من لبنان.
My teachers are not Lebanese. (Remember that the sound plural endings when combined with the possessive suffix ي become يَّ for all cases.)	لَيْسَ مُعلِّميَّ لبنانيِّينَ.	١٤. معلميّ لبنانيون.
You (f. pl.) are professors of Cairo University.	لَسْتُنَّ اُستاذاتِ جامعةِ القاهرةِ.	١٥. أنتن استاذات جامعة القاهرة.
You (m. pl.) are not the famous directors.	لَستُم المُديرينَ المَشهورينَ.	١٦. انتم المديرون المشهورون.
The artists (f. pl.) are not famous.	لَيْسَت الفَنّاناتُ مَشهوراتٍ.	١٧. الفنّانات مشهورات.
You (f. pl.) are not the famous artists.	لَسْتُنَّ الفَنّاناتِ المَشهوراتِ.	١٨. انتن الفنّانات المشهورات.

Drill 25. Negate the sentences below using the correct form of لَيْسَ. Then put the sentences into the past tense using the correct form of كانَ. Then negate each sentence using لم plus the jussive. In all of your answers fully vowel the verbs and give all case endings. For example:

سمير في البيت. لَيْسَ سمير في البيتِ. كانَ سمير في البيتِ. لم يَكُنْ سمير في البيتِ.

The answers are below. All of the answers are translated in the left-hand column.

They (f. pl.) are not students in this school. They were students in this school. They were not students in this school.	لَسْنَ طالباتٍ في هذه المدرسةِ. كُنَّ طالباتٍ في هذه المدرسةِ. لم يَكُنَّ طالباتٍ في هذه المدرسةِ.	١. هن طالبات في هذه المدرسة.
Samiir is not a poor (unfortunate) prisoner. Samir was a poor prisoner. Samir was not a poor prisoner.	لَيْسَ سمير سجيناً مسكيناً. كانَ سمير سجيناً مسكيناً. لم يَكُنْ سمير سجيناً مسكيناً.	٢. سمير سجين مسكين.
You (m. pl.) are not teachers here. You were teachers here. You were not teachers here.	لَسْتُم مدرسينَ هنا. كُنْتُم مدرسينَ هنا. لم تَكونوا مدرسينَ هنا.	٣. أنتم مدرسون هنا.
The teachers are not present in the office. The teachers were present in the office. The teachers were not present in the office.	لَيْسَ المدرسون موجودينَ في المكتبِ. كانَ المدرسون موجودينَ في المكتبِ. لَم يَكُنْ المدرسون موجودينَ في المكتبِ.	٤. المدرسون موجودون في المكتبِ.
The professors (f) are not in the university library. The professors were in the university library. The professors were not in the university library.	لَيْسَت الأستاذاتُ في مكتبةِ الجامعةِ. كانَت الأستاذاتُ في مكتبةِ الجامعةِ. لَم تَكُنْ الأستاذاتُ في مكتبةِ الجامعةِ.	٥. الأستاذات في مكتبة الجامعة.

Her husband is not a correspondent for the "Al-Sha'b" newspaper. Her husband was a correspondent for the "Al-Sha'b" newspaper. Her husband was not a correspondent for the "Al-Sha'b" newspaper.	لَيْسَ زوجُها مراسلاً لجريدةٍ "الشعب." كانَ زوجُها مراسلاً لجريدةٍ "الشعب." لَم يَكُنْ زوجُها مراسلاً لجريدةٍ "الشعب."	٦. زوجها مراسل لجريدة "الشعب."
The religious centers are not in this area. The religious centers were in this area. The religious centers were not in this area.	لَيْسَت المراكزُ الدينيةُ موجودةً في هذه المنطقةِ. كانَت المراكزُ الدينيةُ موجودةً في هذه المنطقةِ. لم تَكُنْ المراكزُ الدينيةُ موجودةً في هذه المنطقةِ.	٧. المراكز الدينية موجودة في هذه المنطقة.
You (f. pl.) are not nurses in the hospital. You were nurses in the hospital. You were not nurses in the hospital.	لَسْتُنَّ ممرضاتٍ في المستشفى. كُنْتُنَّ ممرضاتٍ في المستشفى. لم تَكُنَّ ممرضاتٍ في المستشفى.	٨. أنتن ممرضات في المستشفى.
We are not important officials in the government. We were important officials in the government. We were not important officials in the government.	لَسْنا مسؤولينَ مهمينَ في الحكومةِ. كُنّا مسؤولينَ مهمينَ في الحكومةِ. لم نَكُنْ مسؤولينَ مهمينَ في الحكومةِ.	٩. نحن مسؤولون مهمون في الحكومة.
You (f. sing.) are not a new employee. You were a new employee. You were not a new employee.	لَسْتِ موظفةً جديدةً. كُنْتِ موظفةً جديدةً. لم تَكوني موظفةً جديدةً.	١٠. أنتِ موظفة جديدة.

Drill 26. Review. Negate each sentence below in an appropriate way. Fully vowel all verbs and give all case endings in your answers. Examples:

أنا ادرس العربية.   انا لا أَدْرُسُ العربيةَ.

درستِ العربية. لم تَدْرُسي العربيةَ.

سمير موجود في السجن. لَيْسَ سمير موجودًا في السجن.

*The answers are below. The **model** sentences have been translated.*

I understood all of the lessons which I have studied up until now.	لم أَفْهَمْ كلَّ الدروسِ التي درستُها حتى الآن.	١. فهمتُ كل الدروس التي درستها حتى الآن.
I spent a week in Morocco.	لم أَقْضِ اسبوعاً في المغربِ.	٢. قَضيتُ اسبوعا في المغرب.
We were in the embassy when the news reached us.	لَمْ نَكُنْ في السفارةِ عندما وَصَلَتْنا الأخبارُ.	٣. كنا في السفارة عندما وصلتنا الأخبار.
They promised him that they would travel with him to India.	لم يَعِدوهُ بالسفرِ معه الى الهندِ.	٤. وعدوه بالسفر معه الى الهند.
I understand all of my lessons.	لا أَفْهَمُ كلَّ دروسي.	٥. افهم كل دروسي.
Samiir visits his friends in the Middle East every year.*	لا يَزورُ سمير اصدقاءَهُ في الشرقِ الاوسطِ كلَّ سنةٍ.	٦. يزور سمير اصدقاءه في الشرق الاوسط كل سنة.
The husband fulfilled his promise to his wife.	لم يَفِ الزوجُ بوعدِهِ لزوجتِهِ.	٧. وفى الزوج بوعده لزوجته.
Freedom of the press is a fundamental right. (Literally, "among the fundamental rights.")	لَيْسَتْ حريةُ الصحافةِ من الحقوقِ الاساسيةِ.	٨. حرية الصحافة من الحقوق الاساسية.
We said that he is crazy.	لم نَقُلْ انه مجنونٌ.	٩. قلنا انه مجنون.
The Arab delegate is present in his office.	لَيْسَ المندوبُ العربيُّ موجوداً في مكتبِهِ.	١٠. المندوب العربي موجود في مكتبه.

You (f.s.) write many letters. (رسائل is a diptote so it has only one fatha and will not have nunation.)	لا تكتبين رسائلَ كثيرةً.	١١. تكتبين رسائل كثيرة.
The ministry denied the news about the hostage.	لم تَنْفِ الوزارةُ الاخبارَ عن الرهينةِ.	١٢. نفت الوزارة الاخبار عن الرهينة.

* Words such as اصدقاء and بناء which end with an alif and a hamza show the following seats for the final hamza when a pronoun suffix is attached. "His friends" in the nominative is اصدقاؤُهُ, in the genitive it is اصدقائِهِ and in the accusative, the hamza has no seat, اصدقاءَهُ. If these words do not have a pronoun suffix attached, no seat is given to the hamza.

Authentic Arabic Exercise # 4. Below is another article taken from الشرق الاوسط from July 10, 1995, page 4. Go through this article and find every Form I verb and identify it as sound, hollow, defective, assimilated or doubled. Then identify the subjects of these Form I verbs and identify the direct objects if they have one. Then write up in English a two or three sentence summary of what the article is about. Don't worry about new vocabulary. If you wish to use your dictionary you may do so, but I would recommend using it little or not at all. The passage is translated in the key.

*Each **Form I** verb in the passage appears in order in the chart below. The verb is displayed in the chart as it appears in the text. The chart also identifies the type of each Form I verb and gives its subject and direct object (if any). Following the chart, the passage is translated in full.*

Direct Object (if any)	Type	Subject	Verb
النِقابَ	sound	مصادرُ	كَشَفَتْ
	sound	لقاءٍ	عُقِدَ (passive voice)
	defective	اللقاءُ	جرى
	hollow	تلكَ المصادرُ	قالَتْ
	hollow	اللقاءُ	جاءَ
	sound	الملكُ حسين	سَبَقَ
	sound	الإشارةُ	تَجْذُرُ
	hollow	اللقاءُ	جاءَ
	doubled	الاتفاقُ	تَمَّ
	sound	("It" is implied.)	يُذْكَرُ (passive)
	defective (see special section on this verb in Part III)	حزبُ الليكود	يَرى
	assimilated	("It" is implied)	يَجِبُ
	doubled	الحَلّ	يَتِمُّ
	hollow	نتانياهو	كانَ
	doubled	الكَشْفُ	تَمَّ
	defective	لقاءٌ	جرى
	hollow	("It" is implied)	كانَ
سِريّاً	defective	لقاءٌ	يَبْقى (A sister of كانَ)

	sound	("It" is implied)	ذُكِرَ
	defective	المحادثات	جَرتْ
ساعتين	hollow	المحادثات	دامَتْ
	hollow	النائبُ ليفي	كانَ
منصبَ وزير الخارجيةِ	sound	النائبُ ليفي	يَشْغَلُ

إجتماع سري بين الملك حسين
وزعيم حزب الليكود في لندن

كشفت مصادر صحفية اسرائيلية النقاب عن لقاء سري عقد في لندن يوم الاحد من الاسبوع الماضي بين الملك حسين عاهل الاردن وبنيامين نتنياهو زعيم حزب ليكود اليميني المعارض. وجرى اللقاء في القصر الريفي للملك حسين الواقع جنوب العاصمة البريطانية لندن بحضور شقيقه ولي العهد الامير حسن بن طلال.

وقالت تلك المصادر ان اللقاء جاء بناء على طلب خاص من الملك الحسين الذي سبق أن استضاف نتنياهو في العاصمة الاردنية عمان بشكل خاص بعد توقيع اتفاق السلام بين الاردن واسرائيل في العام الماضي وتباحث الطرفان حول المخاطر المتوقعة في منطقة الشرق الاوسط وسبل العمل المشترك بين اسرائيل والاردن في مواجهة تلك المخاطر.

وتجدر الاشارة الى ان هذا اللقاء جاء في أعقاب الاتفاق الذي تم بين الرئيس الفلسطيني ياسر عرفات وشمعون بيريز وزير خارجية إسرائيل بشأن تحديد موعد الـ٢٥ من يوليو (تموز) الجاري لانسحاب الجيش الاسرائيلي من الضفة الغربية.

ويذكر ان حزب الليكود يعارض انسحاب الجيش الاسرائيلي من الضفة الغربية ويرى ان الحل بالنسبة لهذه المنطقة يجب ان يتم بناء على تسوية مع الاردن.

وكان نتنياهو قد أيد الاتفاق الاردني الاسرائيلي وصوت مع نواب الليكود في البرلمان الاسرائيلي لصالح المصادقة الدستورية على الاتفاق في حين عارض زعيم الليكود ونواب الاتفاقات التي توصلت اليها حكومة حزب العمل بقيادة اسحق رابين مع الفلسطينيين وصوتوا ضدها في البرلمان.

وبناء على تلك المصادر تم الكشف عن اللقاء السري بين نتنياهو والملك حسين من جانب زعيم حزب الليكود إثر الكشف عن لقاء أخر جرى يوم الاثنين الماضي، كان من المفروض ان يبقى سريا بين العاهل الاردني وديفيد ليفي الزعيم السابق في حزب ليكود والذي أعلن إنشقاقه لتشكيل حزب جديد في الشهر الماضي.
وذكر ان المحادثات التي جرت بين نتنياهو والعاهل الأردني في الاسبوع الماضي قد دامت ساعتين وتركزت حول عدد من القضايا السياسية، حيث اهتم الملك حسين بالتعرف عن قرب على حقيقة الصراع بين زعيم حزب الليكود والنائب ليفي الذي كان يشغل في الماضي منصب وزير الخارجية في حكومة اسحق شامير.

A Secret Meeting Between King Hussein and the Head of the Likud Party in London

Israeli journalistic sources have disclosed a secret meeting held in London Sunday of last week between King Hussein, the monarch of Jordan, and Benjamin Netanyahu, the head of the rightist opposition Likud party. The meeting took place in the country palace located south of the British capital, London. The king's brother, Crown Prince Hasan Bin Talal also attended the meeting.

These sources said that the meeting came about on the basis of a special request on the part of King Hussein, who had previously hosted Netanyahu in particular, in the Jordanian capital, Amman, after the signing of the peace accord between Jordan and Israel last year. The two sides discussed (at that time) the dangers expected in the Middle East region and means for joint action between Israel and Jordan in confronting these dangers.

It should be pointed out that this meeting took place in the aftermath of the agreement between the Palestinian president Yasir Arafat and Shimon Peres, the Israeli foreign minister, regarding setting the date of the 25th of the current month of July for the withdrawal of the Israeli Army from the West Bank.

It is (also) worth noting that the Likud party opposes withdrawal of the Israeli army from the West Bank and believes that the solution with respect to this area must take place on the basis of a settlement with Jordan.

Netanyahu supported the Jordanian-Israeli agreement and voted with the Likud representatives in the Israeli Parliament in favor of the agreement's formal (literally "constitutional") ratification. At the same time, the Likud leader and his party's delegates opposed the agreements which the Labor government, under the leadership of Rabin, concluded with the Palestinians and voted against them in the Parliament.

According to these sources, the secret meeting between King Hussein and Netanyahu was disclosed by the Likud party leader after the disclosure of another meeting, which took place last Monday (and) which was supposed to have remained secret, between the Jordanian monarch and David Levy, the former leader of the Likud party who announced last month his splitting off (from the Likud) to form a new party.

It was mentioned that the talks which took place between Netanyahu and the Jordanian monarch last week lasted two hours and focused on a number of political issues, as King Hussein was concerned with familiarizing himself at close hand with the nature of the struggle between the leader of the Likud party and representative Levy who in the past occupied the position of foreign minister in the government of Yitzhaq Shamir.

Drill 27. Change each sentence from the past tense to the present and then to the jussive. If a word in the sentence is underlined, make it plural in your answers and make all other necessary changes. As usual, fully vowel all verbs and give all case endings in your answers.

The answers are in the chart below. The model sentences are also translated.

The president appointed his new minister.	لم يُعَيِّنْ الرئيسُ وُزَراءَهُ الجُدُدَ.	يُعَيِّنُ الرئيسُ وُزَراءَهُ الجُدُدَ.	١. عيّن الرئيسُ وزيرَهُ الجديدَ.
The committee decided to look into the matter.	لم تُقَرِّرْ اللجنةُ النظرَ في الموضوعِ.	تُقَرِّرُ اللجنةُ النظرَ في الموضوعِ.	٢. قرّرت اللجنةُ النظرَ في الموضوعِ.
We prayed in every important mosque in the city.	لم نُصَلِّ في كلِ المساجد المهمةِ في المدينةِ.	نُصَلِّي في كلِ المساجد المهمةِ في المدينةِ.	٣. صلينا في كلِ مسجدٍ مهمٍ في المدينةِ. (The verb in this sentence is a Form II, even though I did not write in the shadda. The same is true for other sentences below.)
An informed Arab diplomatic source confirmed that the minister's plan has failed.	لم تُؤَكِّدْ مصادرُ ديبلوماسيّةٌ عربيّةٌ مطّلعةٌ أن الخطةَ الامريكيةَ فَشِلَتْ.	تُؤَكِّدُ مصادرُ ديبلوماسيّةٌ عربيّةٌ مطّلعةٌ أن الخطةَ الامريكيةَ فَشِلَتْ.	٤. أكّد مصدرٌ ديبلوماسيٌّ عربيٌّ مطّلعٌ أن الخطةَ الامريكيةَ فَشِلَتْ.
A major Arab country has renewed its efforts in this sphere.	لم تُجَدِّدْ دولةٌ عربيةٌ كبيرةٌ مساعيَها في هذا المجالِ.	تُجَدِّدُ دولةٌ عربيةٌ كبيرةٌ مساعيَها في هذا المجالِ.	٥. جدّدت دولةٌ عربيةٌ كبيرةٌ مساعيَها في هذا المجالِ.
I distinguished between the teacher and the university professor.	لم أُمَيِّزْ بين مدرسي المدرسةِ وأساتذةِ الجامعةِ.	أُمَيِّزُ بين مدرسي المدرسةِ وأساتذةِ الجامعةِ.	٦. ميزتُ بين مدرسِ المدرسةِ وأستاذِ الجامعةِ.
The father named his boy "Samiir."	لم يُسَمِّ الوالدُ ولدَهُ "سمير".	يُسَمِّي الوالدُ ولدَهُ "سمير".	٧. سمى الوالدُ ولدَهُ "سمير".
You reconciled the two parties.	لم تُوَفِّقْ بين الجانبَيْن.	تُوَفِّقُ بين الجانبَيْن.	٨. وفقتَ بين الجانبَيْن.
We taught them Islamic history.	لم نُدَرِّسْهُم التاريخَ الاسلاميَ.	نُدَرِّسُهُم التاريخَ الاسلاميَ.	٩. درّسناهم التاريخَ الاسلاميَ.

Fairuz sang about her love of her country.	لم تُغَنِّ "فيروز" عن حبِّها لبلدِها.	تُغَنِّي "فيروز" عن حبِّها لبلدِها.	١٠. غنت "فيروز" عن حبِّها لبلدِها.
I remained in the city of Basra a long time.	لم أَبْقَ في مدينةِ البصرةِ مدةً طويلةً.	أَبْقى في مدينةِ البصرةِ مدةً طويلةً.	١١. بقيتُ في مدينةِ البصرةِ مدةً طويلةً.
We entered our names in the register.	لم نُسَجِّلْ اسماءَنا في الدفترِ.	نُسَجِّلُ اسماءَنا في الدفترِ.	١٢. سجلنا اسماءَنا في الدفترِ.

Authentic Arabic Exercise # 5. We turn now to the world of sports to practice some of what we have learned so far. The article is from الشرق الاوسط from July 10, 1995, page 16. Peruse the article below and do the following:

1. Find all dual nouns and adjectives and all dual pronouns and pronoun suffixes. Also find any verbs in the dual.

2. Find all Form I and Form II verbs and identify them as to Form and whether they are sound, hollow, etc.

3. Find any other defective and hollow verbs from Forms III-X if you can.

4. Tell me who won and who were the heroes of the game.

One caveat. This article is filled, filled, filled, with all sorts of foreign (that is, non-Arabic) names. Often the presence of non-Arabic names and words in an article confuses students. However, many articles include such names. So be careful.

All dual nouns, adjectives, pronouns, pronoun suffixes, and verbs in the dual are underlined below. All Form I and Form II verbs are identified in the chart below. That chart also identifies any defective or hollow verbs in Forms III-X. The passage is also translated below.

كأس أمريكا لكرة القدم
الأرجنتين تبدأ دفاعها عن اللقب
بالفوز على بوليفيا

حقق منتخبا الارجنتين، حامل اللقب، والولايات المتحدة الفوز في أول مباراتين لهما في إطار بطولة كأس امريكا "كوبا أمريكا" لكرة القدم لعام ١٩٩٥.

فازت الارجنتين على بوليفيا ١\٢ في اول مباراة لها في المجموعة الثالثة، تقدمت الارجنتين بهدف سجله جابرييل باتيستوتا في الدقيقة ٦٨ من المباراة إلا أن ديميتريو انجولا استطاع ان يتعادل لبوليفيا في الدقيقة ٧٨.

وقبل انتهاء المباراة بسبع دقائق سجل ابيل بالبو هدف الفوز للارجنتين، وقد كان هذا الهدف ضربة قوية لكارزوس تروكو حارس مرمى بوليفيا البالغ من العمر ٣٧ عاما والذي أنقذ عدة كرات في الشوط الثاني.

ولكن بوليفيا التي بدت اكثر خطورة من الارجنتين خلقت عدة فرص في المباراة القوية كانت كفيلة لأن تحسم النتيجة لصالحها. وضيع المهاجم البوليفي ميجيل ميركادو فرصة ممتازة للتسجيل في بداية الشوط الثاني عندما

تأخر اكثر من اللازم في تسديد الكرة ليتمكن الارجنتيني خافيير وانيتي من إبعادها الى خارج الملعب في الدقيقة الاخيرة.

في نفس المجموعة ذاتها فازت الولايات المتحدة ١١٢ ايضا على تشيلي، تقدمت الولايات المتحدة بهدفين سجلهما المهاجم اريك وينالدا في الدقيقتين ال ١٥ و٢٦. و في الدقيقة ٥٨ استطاع المهاجم التشيلي البالغ من العمر ١٨ عاما سباستيان روزينتال تسجيل هدف لبلاده، ولكن آمال تشيلي في التعادل تبددت بعد طرد المدافع خافيير مارجاس لعرقلته الامريكي تاب راموس في الدقيقة ٧٣.

وبذلك اصبحت الارجنتين والولايات المتحدة تتصدران المجموعة برصيد ثلاث نقاط لكل منهما ولا شيء لفريقي بوليفيا وتشيلى. وتلتقي بوليفيا مع الولايات المتحدة في مباراتها المقبلة بينما تلتقي الارجنتين مع تشيلي.

The Verb Chart is on the next page.

The chart below lists all the verbs you were asked to pick out from the text. The verbs are listed in the order in which they appear in the text, and are written as they are in the text but with the addition of the short vowels. If a verb appears more than once in the text, it will appear more than once in the chart.

Category	Form	Verb
sound	I	تَبْدَأُ
doubled	II	حَقَّقَ
hollow	I	فَازَتْ
sound	II	سَجَّلَ
hollow	X	اسْتَطَاعَ
sound	II	سَجَّلَ
hollow	I	كَانَ
defective (this verb is يَبْدُو ,بَدَا. It means "to appear." Do not confuse it with the verb "to begin" which has a hamza as its final radical.)	I	بَدَتْ
hollow	I	كَانَتْ
sound	I	تَحْسِمَ
hollow	II	ضَيَّعَ
sound	II	سَجَّلَ
hollow	X	اسْتَطَاعَ
defective	VIII	تَلْتَقِي
defective	VIII	تَلْتَقِي

The translation of the article is on the next page.

The America's Cup for Soccer
Argentina Begins Defense of its Title with a Victory over Bolivia

The Argentinean team, the title holder, and the United States team achieved victory today in their first matches in the America's Cup (*then in Arabic* "Kuba America") in soccer for the year 1995.

(The Arabic of the preceding paragraph begins literally with "The two teams of Argentina, the title holder, and the United States of America, achieved . . ." Also, literally, the text says that these two teams won "their first two matches." However, the meaning here is that each team won its first match not that each team has won two matches.)

Argentina was victorious over Bolivia 2-1 it its first match in group three. Argentina went ahead on a goal Gabriel Batistota (I have no clue how to spell some of these names in the Latin alphabet) scored in the 68th minute of the contest. However Dimitri Angola was able to tie for Bolivia in the 78th minute. Then the crowd fell asleep. (Just kidding about that last sentence. It's not in the Arabic.)

Seven minutes before the end of the match Abel Balbu scored the winning goal for Argentina. The goal was a strong blow to Karzus Truku, the Bolivian goalie, who is 37 years old and who had saved a number of balls in the second half.

However, Bolivia, which appeared more dangerous than Argentina, created a number of opportunities in the tough match which were (the meaning here is "would have been") adequate for deciding the match in her favor. The Bolivian attacker Mijeal Mircado wasted an excellent opportunity to score at the start of the second half when he waited longer than necessary to kick the ball and so the Argentinean Javier Waniti was able to knock it out of play at the last the last minute.

In the very same group, the United States was victorious over Chile, also 2-1. The United States took the lead by two goals scored by forward Eric Winalda at the 15th and 27th minutes. In the 58th minute, Chilean forward, 18 year old Sebastian Rosenthal, was able to score a goal for his country. However, Chile's hopes for a tie were shattered after defender Javier Marjas was expelled for interfering with the American Tab Ramos in the 73rd minute.

So Argentina and the United States now lead the group with a total of three points each with zero points for the teams of Bolivia and Chile. Bolivia meets the United States in its next match while Argentina meets Chile.

Drill 28. Each sentence below contains a verb in the past tense conjugation for the second person singular or plural, masculine or feminine. Convert each sentence into the appropriate positive and negative command conjugations. Fully vowel all verbs in your answers.

Translation of Model Sentence	Negative Command	Positive Command	Model Sentence
You said that.	لا تَقُلْ ذلك.	قُلْ ذلك.	١. قلتَ ذلك.
You (f.s.) studied Arabic.	لا تَدْرُسي العربيةَ.	أُدْرُسي العربيةَ.	٢. درستِ العربيةَ.
You (m. pl.) visited your friends.	لا تَزوروا الاصدقاءَ.	زوروا الاصدقاءَ.	٣. زرتم الاصدقاءَ.
You (m. pl.) fasted Ramadan.	لا تَصوموا رمضانَ.	صوموا رمضانَ.	٤. صمتم رمضانَ.
You answered him.	لا تَرُدَّ عليهِ.	رُدَّ عليهِ.	٥. رددتَ عليهِ.
You (f.s.) counted the students in the bus.	لا تَعُدّي الطلابَ في الباصِ.	عُدّي الطلابَ في الباصِ.	٦. عددتِ الطلاب في الباصِ.
You taught Arabic.	لا تُدَرِّس العربيةَ.	دَرِّس العربيةَ.	٧, درّستَ العربيةَ.
You (f.s.) made an appointment with him.	لا تُحَدِّدي موعداً معه.	حَدِّدي موعداً معه.	٨. حددتِ موعدا معه.
You (m. pl.) believed the politicians.	لا تُصَدِّقوا السياسيينَ.	صَدِّقوا السياسيينَ.	٩. صدّقتم السياسيين.
You appointed that man as a minister.	لا تُعَيِّنْ هذا الرجلَ وزيراً.	عَيِّنْ هذا الرجلَ وزيراً.	١٠. عينتَ هذا الرجل وزيرا.
You (f.s.) exerted many efforts.	لا تَبْذُلي جهوداً كثيرةً. You can also have لا تِبْذِلي.	أُبْذُلي جهوداً كثيرةً. You can also have إِبْذِلي.	١١. بذلتِ جهودا كثيرةً.
You promised him that.	لا تَعِدْهُ بذلك.	عِدْهُ بذلك.	١٢. وعدتَه بذلك.
You fulfilled your promise.	لا تَفِ بالوعدِ. (I love this one almost as much as the positive command)	فِ بالوعدِ. (I love this one.)	١٣. وفيتَ بالوعدِ.
You invited him to the party.	لا تَدْعُهُ الى الحفلةِ.	أُدْعُهُ الى الحفلةِ.	١٤. دعوتَه الى الحفلةِ.
You (m. pl.) invited her to the party.	لا تَدْعوها الى الحفلةِ.	أُدْعوها الى الحفلةِ.	١٥. دعوتموها الى الحفلةِ.

You built this building.	لا تَبْنِ هذا البناءَ.	إِبْنِ هذا البناءَ.	١٦. بنيتَ هذا البناء.
You (f.s.) built this building.	لا تَبْنِي هذا البناءَ.	إِبْنِي هذا البناءَ.	١٧. بنيتِ هذا البناء.
You prayed in this mosque.	لا تُصَلِّ في هذاالمسجد.	صَلِّ في هذاالمسجد.	١٨. صليتَ في هذا المسجد.
You (f.s.) visited Egypt last year. (Note that in the answers, the time reference has been changed to refer to "next year" since the commands would not make sense otherwise.)	لا تَزوري مصر السنةَ الماضيةَ.	زوري مصر السنةَ الماضيةَ.	١٩. زرتِ مصر السنة الماضية.
You gave your life for you homeland.	لا تَهَبْ حياتَكَ للوطنِ.	هَبْ حياتَكَ للوطنِ.	٢٠. وهبتَ حياتك للوطن.
You named your boy Samiir.	لا تُسَمِّ ولدَكَ سمير.	سَمِّ ولدَكَ سمير.	٢١. سميتَ ولدك سمير.
You (f. pl.) sang about Lebanon.	لا تُغَنِّينَ عن لبنان.	غَنِّينَ عن لبنان.	٢٢. غنيتن عن لبنان.
You (m. pl.) falsified the results of the election.	لا تُزَوِّروا نتائج الانتخاباتِ.	زَوِّروا نتائج الانتخاباتِ. This has to be a Form II verb. Otherwise, you would not see the waaw in the verb in the model sentence.	٢٣. زورتم نتائج الانتخابات.
You (f.s.) opened the door.	لا تَفْتَحي البابَ.	إِفْتَحي البابَ.	٢٤. فتحتِ الباب.
You ate the bread.	لا تأكُلْ الخبزَ.	كُلْ الخبزَ.	٢٥. أكلتَ الخبز.
You (m. pl.) took him to prison.	لا تأخُذوه الى السجنَ.	خذوه الى السجنَ.	٢٦. أخذتموه الى السجن.
You (f. pl.) understood all of the lessons.	لا تَفْهَمْنَ كلَّ الدورسِ.	إِفْهَمْنَ كلَّ الدورسِ.	٢٧. فهمتن كل الدروس.
You read the newspaper every day.	لا تَقْرأ الجريدةَ كلَّ يومٍ.	إِقْرأ الجريدةَ كلَّ يومٍ.	٢٨. قرأتَ الجريدة كل يوم.
You (m. pl.) wrote a letter to your mother.	لا تَكْتبوا رسالةً الى أمِكم.	أُكْتبوا رسالةً الى أمِكم.	٢٩. كتبتم رسالة الى امكم.
You (m. pl.) slept in this hotel.	لا تَناموا في هذا الفندقِ.	ناموا في هذا الفندقِ. This conjugation looks and sounds like the past tense conjugation for this verb for the masculine third person plural.	٣٠. نمتم في هذا الفندق.

Drill 29. Write in the case endings and then translate each item below. Then rewrite each item using لِ with the correct form of the subjunctive.

The answers are all in the chart below.

Same Sentence Using the Subjunctive	Model Sentence Translated	Model Sentence With Case Endings.
١. سافر الى الاردنِ لِيَدْرُسَ العربيةَ. (Note the accusative case here and in other sentences below.)	He traveled to Jordan to study Arabic.	١. سافر الى الاردنِ لدراسةِ العربيةِ.
٢. سافرنا الى الاردنِ لِنُدَرِّسَ العربيةَ.	We traveled to Jordan to teach Arabic.	٢. سافرنا الى الاردنِ لتدريسِ العربيةِ.
٣. سافرت سميرة الى لبنان لِتَقومَ بعمليةٍ ارهابيةٍ.	Samiira traveled to Lebanon to carry out a terrorist operation.	٣. سافرت سميرة الى لبنان للقيامِ بعمليةٍ ارهابيةٍ.
٤. درسوا الكثيرَ عن الشرقِ الاوسطِ لِيَفهَموا العربَ.	They studied a lot about the Middle East in order to understand the Arabs.	٤. درسوا الكثيرَ عن الشرقِ الاوسطِ لفهمِ العربِ.
٥. سافرتُ الى السعوديةِ لأَقضيَ شهرَ رمضان هناك.	I traveled to Saudi Arabia to spend the month of Ramadan there.	٥. سافرتُ الى السعوديةِ لقضاءِ شهرِ رمضان هناك.
٦. عدنا من الشرقِ الاوسطِ لِنَبْحَثَ عن صديقِنا.	We returned from the Middle East to look for our friend.	٦. عدنا من الشرقِ الاوسطِ للبحثِ عن صديقِنا.
٧. عشتُ في الاردنِ لأَعْمَلَ في شركةٍ خاصةٍ هناك.	I lived in Jordan in order to work for a private company there.	٧. عشتُ في الاردنِ للعملِ في شركةٍ خاصةٍ هناك.
٨. سافرتِ الى المغربِ لِتَزوري صديقاتِكِ.	You (f.s.) traveled to Morocco to visit your friends.	٨. سافرتِ الى المغربِ لزيارةِ صديقاتِكِ.
٩. كنا في بغداد لِنَبْنيَ سداً كبيراً.	We were in Baghdad in order to build a large dam.	٩. كنا في بغداد لبناءِ سدٍ كبيرٍ.
١٠. سافرنا الى جامعةِ القاهرةِ لِنُدَرِّسَهُم الانكليزيةَ.	We traveled to Cairo University to teach them English.	١٠. سافرنا الى جامعةِ القاهرةِ لتدريسِهم الانكليزيةَ. Note the accusative case in this sentence. The verbal noun is taking a direct object.

Part B: Identify the verbal nouns in the sentences below. Then translate each sentence.

The verbal nouns are underlined and each sentence is translated.

I wrote a study about the future of culture in America.	٥. كتبتُ بحثًا في مستقبلِ الثقافةِ في امريكا.	Studying the Arabic language is a very good idea.	١. دراسةُ اللغة العربية فكرةٌ جيدةٌ جدا.
That study was very short.	٦. كان ذلك البحثُ قصيرًا جدا.	Appointing the ministers is among the duties of the president.	٢. تعيينُ الوزراءِ من واجباتِ الرئيسِ.
I intend to go to the theater.	٧. أنوي الذهابَ الى المسرح.	Reading the newpaper every day is very important.	٣. قراءةُ الجريدةِ كلَّ يومٍ مهمةٌ جدا.
Drinking the water in some American cities is a bad idea.	٨. شُرْبُ الماءِ في بعضِ المدنِ الامريكيةِ فكرةٌ سيئةٌ.	Reading the newspaper ever day is not very important.	٤. ليست قراءةُ الجريدةِ كلَّ يوم مهمةً جدا.

Authentic Arabic Exercise # 6.

Below is an excerpt from an article in الشرق الاوسط dated July 9, 1995, on page 4. The article discusses the area of حلايب located on the Egyptian and Sudanese border. Both countries claim the area as their own, so حلايب has been a matter of dispute between the two countries for some time.

Read the article *all the way through* one time, **without using a dictionary**. Then read it a second time. This time, use your dictionary, but limit yourself to looking up only two words in each paragraph. (There are three paragraphs, so no more than six words.)

Then write a two-sentence summary of the paragraph in English. You can check yourself by looking at the translation of the article in the answer key.

After you have done the above, do the following:

The article is filled with verbal nouns, many of them from Forms I and II. Identify each Form I and Form II verbal noun in the article. Then see how many of them are in definite or indefinite idaafas and how many are not in an idaafa at all. How many of the ones not in idaafas are definite? How many of the ones in idaafas are definite?

If you can, then look for verbal nouns from other forms and ask yourself the same questions as in the paragraph above. Then check the answer key and see for yourself.

The chart below lists every verbal noun in the passage in order of occurrence. It will also tell you what form of the verb the verbal noun is from and whether it is in a definite idaafa, an indefinite one, or not in one at all. All idaafas are underlined in the copy of the passage which appears below the chart.

Idaafa	Verb Form	Verbal Noun
Definite idaafa (حلايب is the last term. It is the name of a place, so it is definite)	II defective	تَنمِية
Definite idaafa	III sound	مُناقَشة
Last term of a definite idaafa	II sound (word is given in the plural)	تَرتيبات
Followed by a pronoun suffix	VIII sound	إعتِيار
Not in an idaafa. The word is indefinite.	I sound	طَلَب
Definite idaafa	IV hollow	إحالة
Not in an idaafa The word is definite in the passage.	II sound	تَحكيم

Indefinite idaafa	II sound	تَكْلِيف
Indefinite idaafa	I sound	عَقْد
First term of a definite three-term idaafa	I hollow	زِيادة
Last term of a definite three-term idaafa	VIII defective	إنْتِماء
Definite idaafa.	I sound	رَصْد
Last term of a definite three-term idaafa	VIII sound (word is given in the plural)	إعتِمادات
Last term of a definite idaafa.	II sound	تَعْمير
Definite idaafa.	II hollow	تَدْويل
Definite idaafa.	IV sound	إقْناع
Last term of a definite three-term idaafa	I sound	أمْن
Not in an idaafa. The word is definite in the text.	V sound	تَدَخُّل
Definite idaafa.	II sound (this is the rarely used alternative pattern)	تَكْرار
Third term of a definite four-term idaafa	IV sound	إلْزام
Definite idaafa.	I sound	عَرْض
Last term of a definite idaafa.	III sound (Form III verbs can sometimes use the فِعال pattern for their verbal nouns.)	نِزاع
Definite idaafa.	I sound	عَدْل
Not in an idaafa. The word is definite in the text.	II sound	تَحْكيم

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مجلس الوزراء المصري يعقد جلسة خاصة لتنمية مثلث حلايب

يخصص مجلس الوزراء المصري جلسته غدا لمناقشة الترتيبات الخاصة بتنمية مثلث حلايب باعتباره "ارضا مصريا". وكانت القاهرة قد رفضت طلبا سودانيا باحالة قضية حلايب الى التحكيم الدولي.

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وتعتزم الحكومة تكليف عدد من الوزراء بعقد مؤتمرات شعبية في حلايب في اطار ما*
وصف "بزيادة جرعات الانتماء للوطن للمقيمين هناك". وقررت الحكومة المصرية رصد كل
الاعتمادات المالية التي تحتاجها مشروعات التعمير في هذه المناطق.

وبخصوص المسعى السوداني لتدويل ازمة حلايب، كانت الخرطوم قد سعت لاقناع مجلس
الامن بالتدخل لتكرار سيناريو الزام قطر والبحرين بعرض نزاعهما الحدودي على محكمة العدل
الدولية للتحكيم.

*Note that ما when used as a relative pronoun meaning "what" can be the last term of an idaafa.

Below is a translation of the passage.

Egyptian Cabinet To Hold A Special Session on the Development of the Halaib Triangle

The Egyptian cabinet is dedicating its session tomorrow for discussion of the arrangements pertaining to the development of the Halaib triangle, viewing it as "Egyptian territory." Cairo has already rejected a Sudanese request that the issue be referred to international arbitration.

The government is determined to task a number of ministers with the holding of popular conferences in Halaib under the rubric of "increasing feelings of national belonging among the residents there" (literally the text says "to increase the dosages of belonging to the nation of the residents there"). The government has decided to earmark all of the funds which the development projects in this area need. (Literally "in these areas.")

With regard to the Sudanese effort to internationalize the Halaib crisis, Khartoum has attempted to convince the Security Council to intervene in order to repeat the scenario in which Qatar and Bahrain were required to submit their border dispute to the World Court for arbitration.

Drill 30. Each sentence below contains at least one active participle. Translate each sentence and note how each participle is being used. Then rewrite each sentence below making the underlined word(s) plural. Make all other necessary changes.

Each model sentence is translated in the central column below. The sentence is rewritten in the plural in the left column.

Plural rewrite	Translation	Model sentence
نحن ساكِنونَ في بيروت.	I am living in Beirut.	١. أنا ساكن في بيروت.
هم عامِلونَ في هذا المصنع. If عامل is used as noun meaning "worker," as in the alternative translation, then the sentence could be هم عُمّالٌ في هذا المصنع	He is working in this factory. (Or, "He is a worker in this factory.")	٢. هو عامل في هذا المصنع.
كانت البناتُ طالباتٍ جيداتٍ.	The girl was a good student.	٣. كانت البنتُ طالبة جيدة.
أنتُنَّ معلماتٌ في المدرسةِ.	You (f.s.) are a teacher in the school.	٤. أنتِ معلمة في المدرسة.
انتم كُنتُم مُمَثِّلينَ ممتازينَ.	You were a fine actor.	٥. أنتَ كنتَ ممثلا ممتازاً.
هذه المنبّهاتُ مُعَطَّلَةٌ.	This alarm clock is broken.	٦. هذا المنبّه مُعَطَّلٌ.
قرأتُ كُتُبَ الكُتّابِ العربِ المشهورين. (If you have مشهور agree with كتب then you would have قرأتُ كُتُبَ الكُتّابِ العربِ المشهورةِ. This would be translated as "I read the famous books of the Arab writer.)	I read the book of the famous Arab writer. (I am making both مشهور and عربي agree with كاتب)	٧. قرأتُ كتاب الكاتب العربي المشهور.
نحن كاتبونَ مقالةً طويلةً عن مدرسي اللغة العربية. (If you made مقالة plural, then you should have مقالاتٍ طويلةً.)	I am writing a long article about the teachers of the Arabic language. (Note the nunation on كاتب. This means that it is not in an idaafa with مقالة and that مقالة is in the accusative case. If the sentence had كاتبُ instead, then there would be an idaafa. When unvoweled, the sentence is ambiguous.)	٨. انا كاتبٌ مقالة طويلة عن مدرسي اللغة العربية.

هم قُضاةٌ في المحكمة.	He is a judge in the court.	٩. هو قاضٍ في المحكمة.
هذه المكاتبُ كافيةٌ للدارسين. Note that كافٍ in the model sentence is the active participle of the verb كَفَى , يَكْفِي . Also note that دارِس only takes a sound plural.	This office is sufficient for the student.	١٠. هذا المكتب كافٍ للدارس.
كانَ الرُّكّابُ ناجينَ من الحادث. Note that ناجِياً in the model sentence is the active participle of the verb نجا , ينجو . You see ناجِياً instead of ناجٍ in the model sentence because the word is in the indefinite accusative. And, of course, in the plural, you do not have ناجيين but instead ناجينَ .	The passenger was rescued from the accident.	١١. كان الراكب ناجيا من الحادث.
هؤلاء الدعاةُ يَدْعونَ الناسَ الى الله.	This Muslim missionary calls the people to God.	١٢. هذا الداعي يدعو الناس الى الله.
هنَّ مغنياتٌ لبنانياتٌ مشهوراتٌ وهم مغنون امريكيون معروفون.	She is a famous Lebanese singer and he is a well-known American singer.	١٣. هي مُغنِّية لبنانية مشهورة وهو مُغَنٍّ امريكي معروف.
هم اساتذةٌ زائرونَ في جامعة الكويت. (زائر) is here used as an adjective. When used to mean "visitor" its plural is (زُوّار).	He is a visiting professor at the University of Kuwait.	١٤. هو استاذ زائر في جامعة الكويت.
كنا سُيّاحا في الشرق الاوسط. (سائح) is "a tourist." It can take either a sound plural or the broken plural used above. It is almost always used as a noun. Even though its middle radical is a waaw, the broken plural uses a yaa'. This will happen sometimes.	I was a tourist in the Middle East.	١٥. كنتُ سائحا في الشرق الاوسط.

Drill 31. Each sentence below has a blank and is followed by a verb at the end. Put the correct form of the active or passive participle (whichever is appropriate) in the blank. You may have to make it definite, plural, feminine, etc. Make sure you give it the right case ending.

The answers are filled in below and each completed sentence is translated.

You (m. pl.) are not invited to the party.	١. انتم لستم مَدْعُوِّينَ الى الحفلة. دعا
We postponed the conference until a later time.	٢. أجّلْنا المؤتمر الى وقت لاحق. لَحِقَ
They said that the problem is temporary. (Usually, instead of مُوَقَّت a hamza is placed of the waaw for this passive participle. Both ways are correct.)	٣. قالوا ان المشكلة مُوَقَّتَةٌ. وقَّت
We are forbidden from entering the fort. (But who wants to go there anyway.)	٤. نحن مَمْنوعونَ من دخول المعسكر. منع
The international committee announced that the results of the election were falsified.	٥. أعلنت اللجنة الدولية ان نتائج الانتخابات مُزَوَّرَةٌ. زوّر
The parties concerned with the issue attended the conference.	٦. حضر المؤتمرَ الاطرافُ المَعْنِيَّةُ بالقضية. عنى
The Palestinians say that their rights have been usurped.	٧. يقول الفلسطينيون ان حقوقَهم مَسْلوبةٌ. سلب
There is an international war against drugs.	٨. هناك حرب دولية ضد المُخَدِّرات. خدّر
Fairuz is a famous Lebanese singer (f.) and Abd Al-Alim Hafez is a famous Egyptian singer.	٩. "فيروز" مُغَنِّيةٌ لبنانيةٌ مشهورةٌ و"عبد الحليم حافظ" مُغَنٍّ مصريٌّ مشهورٌ. غنى
This correspondent is known for her love of the Arabic language.	١٠. هذه المراسلة مَعْروفةٌ بحبها للغة العربية. عَرَفَ
Saddam Hussein is loathsome. (You could have used the active participle كاره meaning "reluctant." Or you could have said something like كارةٌ للناس. But somehow, it doesn't seem as appropriate as the passive participle.)	١١. صدام حسين رجل مَكْروه. كرِهَ
Actually, Saddam Hussein is crazy.	١٢. في الحقيقة صدام حسين مَجْنونٌ. جنَّ

Authentic Arabic Exercise # 7

This exercise is going to take a little time. It will require a relatively fair amount of reading and some real thinking about what you are doing. Please do it, step by step, as described below.

Below is an excerpt from another article from الشرق الاوسط . Read it, **without a dictionary**. As you read it, underline the following.

1. Every Form I and II active participle
2. Every Form I and II passive participle
3. Active and passive participles from Forms III-X if you can.

After you have read the article and underlined the words as requested in items 1-3 above, you should have some idea of what the article is about. Write out a two or three sentence summary of the article in English. **Do not use your dictionary**.

After you have done that, read the article a second time (**without the dictionary**) and underline the following:

4. Every Form I and II verb and its subject.
5. Every Form I and II verbal noun.

Now, read the article again. This time, use your dictionary, but look up **no more than 10 words** and look up only those words you have underlined in items 1-5 above. Then add to your summary some or all of the new information you learned during your second and third readings. Try and be as detailed as you can, but do not try to translate the article, or sections of it.

Then, go to the answer key and look at the translation in order to verify the information your wrote down. The key will also give you all the words you should have underlined in items 1-5 above.

Below is chart indicating, in order of appearance, every active and passive participle in the article. Each participle appears in the chart exactly as it does in the article. Definite articles are not included in the chart.

Passive	Active	Form	Participle
	A	V	مُتَطَرِّفِينَ
	A	V	متطرفين
	A	I	تَابِع
P		I	مَدْعُوّ

P		VIII	مُصْطَفَى
	A	V	مُتَوَرِّط
P		III	مُبَارَك
	A	I	ماضٍ (الماضي)
	A	I	الصادِر
P		I	مَسْؤُول
P		VIII	مُعْتَقَلِينَ
P		II	مُجَمَّع
P		IV	مُنْشَآت The word above is a plural of the feminine singular noun مُنْشَأَة which is in turn derived from the passive participle مُنْشَأ which you probably will never see.
P		VIII	مُصْطَفَى
	A	V	متطرفين
	A	V	متطرفين
P		III	مُحافظات The singular is مُحافظة which is derived from the passive participle مُحافظ.
	A	I	حاصِل
P		I	مسؤول This is the passive participle of the verb سَأَلَ. The seat of the hamza becomes a waaw because of the presence of the waaw used in forming the participle.
	A	I	هارِباً
	A	I	خارِج

P	A		Word
P		II	مُحَمَّد
	A	I	راسِب
	A	IV	مُهِمَّة
			The above word is a noun. It is derived from the active participle مُهِمّ. This word can also be voweled as مَهَمَّة and would then not be a participle. The two different vowelings are sometimes said to indicated different meanings, but these days the two are interchangeable. However, the plural of the latter voweling is مَهامّ.
	A	V	مُتَفَجِّرات
	A	I	خارِج
P		VIII	مُصْطَفى
P		VIII	مصطفى
	A	I	حاصِل
	A	V	مُتَخَصِّص
	A	II	مُدَرِّس
P		I	مسؤول
	A	I	قاسِم
	A	V	متخصص
P		VIII	معتقلين
P		II	مُزَوَّرَة
	A	V	متطرفين
	A	VIII	مُخْتَلِف
P		III	مُبارَك
	A	V	متطرفين
P		I	مَقْبوض

	A	I	ماضٍ (الماضي)

Note: You may be asking yourself why I have you do some of these exercises and then give you charts such as the one above. One thing I am trying to show you through these exercises is that if you can identify certain grammatical structures and morphological forms, you can account for almost every word in any passage. If you can identify every idaafa, noun-adjective phrase, verb and its form, verbal nouns, the subject and object of each sentence, and can identify active and passive participles, you have accounted for almost every word in any passage. If you can identify these structures and forms, you have a certain control over the language which will make reading much easier.

I also think that it is vitaly important that you read, read, and read. The more control you learn to have over the language, the more likely you are to read new things that will have lots of new vocabulary. Do not be put off by the fact that what you are reading may contain a lot of new words. Learn just a few from each article and forget about the rest. Then go read some more.

Below is a chart listing every Form I and Form II verb and that verb's subject.

Subject	Form	Verb
متطرفين	II	خَطَّطوا
مصدرٌ	I	قال
محاولةُ إغتيال الرئيس	I	وقَعَتْ
المعتقلين	I	دَخَلوا
السلطات	II	نَفَّذَتْ
المصدر	I	ذَكَرَ
القبضُ على المتطرفين	I	تَمَّ
مباحثُ أمن الدولة	I	شَنَّتْ
حسني السيد حسين البحيري	I	كانَ
التعليمات	I (assimilated)	تَصِلُ
إتهامُهُ	I	سَبَقَ
المصدرُ	II	أكَّدَ
المصدر is implied	I	قال
الشرطةُ	I	ضَبَطَتْ
الصحفُ	I	نَشَرَتْ

المصدرُ is implied	I	قالَ
المتطرفينَ	I	ظلّوا

All Form I and Form II verbal nouns (and words closely derived from them) are underlined in the text below.

مصر تعتقل ٥ متطرفين خططوا لأعمال تخريبية

قال مصدر في وزارة الداخلية المصرية امس ان اجهزة الأمن اعتقلت ٥ متطرفين اعضاء في التنظيم التابع للمدعو مصطفى حسن حمزة المتورط في محاولة اغتيال الرئيس المصري حسني مبارك التي وقعت في اديس ابابا يوم ٢٦ يونيو (حزيران) الماضي، والصادر بحقه حكمان بالإعدام غيابيا في مصر منذ عام ١٩٩٢. وأضاف المصدر المسؤول "ان المعتقلين الخمسة دخلوا الاراضي المصرية من السودان لتنفيذ عمليات تخريبية، اهمها نسف مبنى المجمع الحكومي في ميدان التحرير، وعدد آخر من المنشآت الأمنية في مصر بتكليف من مصطفى حمزة". كما نفذت السلطات المصرية حكم الإعدام في اثنين من المتطرفين امس ايضا.

وذكر المصدر "ان القبض على المتطرفين الخمسة تم عقب حملة شنتها مباحث امن الدولة داهمت فيها اوكار التنظيم في محافظات القاهرة والجيزة والقليوبية"، وهم:

• حسني السيد حسين البحيري – حاصل على دبلوم المعهد الفني الصناعي، والمسؤول التنظيمي عن الجماعة، الذي كان هاربا خارج مصر لفترة طويلة.

• محمد علي علي الشرقاوي – راسب اعدادية، يشتغل بنجارة "الموبيليا" ومهمته في التنظيم تنسيق الاتصال بين افراد الجماعة، وإعداد المتفجرات، وتلقي الدعم المالي من الخارج وتوزيعه حسب التعليمات التي تصل اليه.

• مصطفى عبد الحميد مصطفى السيد – وهو عنصر نشط، حاصل على دبلوم المدارس الثانوية الصناعية، متخصص في الاجهزة الالكترونية الحديثة.

• ربيع عيد عبد الغني خليفة – مدرس ابتدائي ومسؤول شفرات الاتصال في التنظيم.

• على قاسم صيف المراكبي – متخصص في عمليات الرصد، وسبق اتهامه في عديد من القضايا التخريبية.

وأكد المصدر ان المعتقلين الخمسة "من عناصر التنظيم الذي تحتضنه قيادة الجبهة الاسلامية القومية في الخرطوم"، وقال "إن الشرطة ضبطت بحوزتهم ٣ بنادق آلية وطبنجتين وقنبلة من نوع ف – ١ الشديدة الانفجار

وعددا من بطاقات الهوية المزورة التي يستخدمها المتطرفين في الهروب من السلطات، اضافة الى اوراق تنظيمية

وشرح لعمليات التفجير، ومبالغ مالية من بينها ١٥ الف جنيه مصري، ونسخ من مختلف الصحف التي نشرت انباء

محاولة اغتيال الرئيس مبارك.

وقال "إن المتطرفين المقبوض عليهم تلقوا تدريبات عسكرية العام الماضي في معسكرات سودانية تحت

اشراف احد القيادات الذي ينتحل اسما حركيا آخر هو "ابو بكر السوداني"، وظلوا على اتصال معه بعد دخولهم

الأراضي المصرية حتى إلقاء القبض عليهم".

Egypt Detains Five Extremists Who Planned Acts of Sabotage

A source in the Egyptian Interior Ministry said yesterday that security forces detained 5 extremist members of the organization belonging to a person named Mustafa Hasan Hamza, who has been implicated in the assassination attempt on Egyptian President Husni Mubarak which took place in Addis Ababa June 26. Two death sentences have been issued in absentia against him in Egypt since 1992. The official source added "The five detainees entered Egyptian territory from the Sudan in order to carry out sabotage operations, the most important of which was the blowing up of the government complex in Tahrir Square (literally "Liberation Square"), along with a number of other security facilities in Egypt, on the orders of Mustafa Hamza." Also yesterday, the Egyptian authorities carried out death sentences on two extremists.

(Note: In Arabic, the term مُجَمَّع means complex. However, in this context, the reference is to a particular building in Tahrir Square referred to as "Al-Mugamma" by everyone.)

The source mentioned that "the arrest of the five extremists occurred after a campaign launched by the state security investigative offices during which they raided the organization's safe houses in the governorates of Cairo, Giza, and Al-Qalyubiya." The five men are:

• Husni Al-Sayyid Husayn Al-Buharyi - holder of (literally: "having obtained") a diploma from the Technical Industrial Institute and the one responsible for the group's organization. He had been a fugitive outside of Egypt for a long time.
• Muhammad Ali Ali Al-Sharqawi - failed in preparatory school. Works in furniture carpentry. His task in the organization is the coordination of communications between members of the group, preparing explosives, and receiving financial support from abroad and distributing it according to instructions he receives (literally "instructions coming to him")..
• Mustafa Abd Al-Hamid Mustafa Al-Sayyid - an active element (in the group). He holds a secondary trade school diploma and is a specialist in modern electronic equipment.
• Rabia Abd Al-Ghani Khalifa - a primary school teacher and responsible for communications codes within the organization.
• Ali Qasim Sayf Al-Murakabi - a specialist in surveillance operations and who has been previously accused of numerous sabotage operations.

The source confirmed that the five detainees are from the elements (من عناصر "from the elements" here really just means "members") of the organization which is supported by the leadership of the Islamic National Front in Khartoum (literally "which the leadership of the Islamic National Front in Khartoum embraces"). He said that "the police seized in their possession three automatic rifles, two pistols, and a high explosive F1 bomb, along with a number of counterfeit identity cards that the extremists use to get away from the authorities. In addition (they seized) organizational documents, instructions for bombing operations, cash (literally "monetary funds") including 15 thousand Egyptian pounds, and copies of various newspapers which published reports on the attempt to assassinate President Mubarak.

He said that "the arrested extremists received military training last year in Sudanese camps under the supervision of a commander (literally "of one of the commanders") who assumes a nom de guerre (literally "an organizational name") of Abu Bakr Al-Sudani. They remained in contact with him after entering Egyptian territory until their arrest."

Drill 32. Convert the following sentences into the present tense. Then negate them using the jussive. Fully vowel all verbs in your answers.

You know the routine by now. The answers are below. The model sentences have been translated.

Model Sentence Translated.	Jussive	Present Tense	Model Sentence
The program helped the progress of the country.	لم يُساعِدْ المنهجُ على تقدمِ البلدِ.	يُساعِدُ المنهجُ على تقدمِ البلدِ.	١. ساعد المنهج على تقدم البلد.
The great powers participated in the building of the new dam.	لم تُشارِكْ الدولُ الكبرى في بناءِ المصنعِ الجديدِ.	تُشارِكُ الدولُ الكبرى في بناءِ المصنعِ الجديدِ.	٢. شاركت الدول الكبرى في بناء المصنع الجديد.
Egypt continued its efforts in this sphere.	لم تُواصِلْ مصر جهودَها في هذا المجالِ.	تُواصِلُ مصر جهودَها في هذا المجالِ.	٣. واصلت مصر جهودها في هذا المجال.
Israel exchanged land for peace.	لم تُقايِضْ اسرائيل الارضَ بالسلامِ.	تُقايِضُ اسرائيل الارضَ بالسلامِ.	٤. قايضت اسرائيل الارض بالسلام.
Egypt suffered from poverty.	لم تُعانِ مصر من الفقرِ.	تُعاني مصر من الفقرِ.	٥. عانت مصر من الفقر.
We called on him to meet with us.	لم نُنادِهِ للاجتماعِ بنا.	نُناديهِ للاجتماعِ بنا.	٦. ناديناه للاجتماع بنا.
His emotions boiled over and his tears flowed.	لم تَجِشْ عواطفه ولم تَفِضْ دموعُه.	تَجيشُ عواطفه وتَفيضُ دموعُه.	٧. جاشت عواطفه وفاضت دموعه.
The earthquake shook every building in the city.	لم تَهُزَّ الزلزلةُ كلَّ عمارةٍ في المدينةِ.	تَهُزُّ الزلزلةُ كلَّ عمارةٍ في المدينةِ.	٨. هزت الزلزلة كل عمارة في المدينة.
We agreed to the five points.	لم نُوافِقْ على النقاطِ الخمسِ.	نُوافِقُ على النقاطِ الخمسِ.	٩. وافقنا على النقاط الخمس.
The government falsified the results of the elections.	لم تُزوِّرْ الحكومةُ نتائجَ الانتخاباتِ.	تُزوِّرُ الحكومةُ نتائجَ الانتخاباتِ.	١٠. زورت الحكومة نتائج الانتخابات.

Drill 33. Convert the following sentences into the passive voice (in the past tense). Then negate the new sentences using لم + the jussive. Fully vowel all verbs and give all case endings in your answers.

Translation of Passive Past-Tense Sentence.	Passive Jussive	Passive Past Tense	Model Sentences
This article was written for the "Al-Ahram" newspaper.	لم تُكْتَبْ هذه المقالةُ لجريدةِ "الاهرام".	كُتِبَتْ هذه المقالةُ لجريدةٍ "الاهرام".	١. كتبتُ هذه المقالةَ لجريدةِ "الاهرام".
Her son was called.	لم يُنادَ ابنُها.	نُودِيَ ابنُها.	٢. نادت الأمُّ ابنَها.
The president of the republic was killed.	لم يُقْتَلْ رئيسُ الجمهوريةِ.	قُتِلَ رئيسُ الجمهوريةِ.	٣. قتل القناصُ رئيسَ الجمهوريةِ.
The employees were invited to the party.	لم يُدْعَ الموظفونَ الى الحفلةِ.	دُعِيَ الموظفونَ الى الحفلةِ.	٤. دَعَوْنا الموظفين الى الحفلةِ.
He was named Abdallah.	لم يُسَمَّ عبدَ الله.	سُمِّيَ عبدَ الله.*	٥. سمّوه عبدَ الله.
His name was mentioned in your newspaper.	لم يُذْكَرْ اسمُهُ في جريدتِكم.	ذُكِرَ اسمُهُ في جريدتِكم.	٦. ذكرتم اسمَهُ في جريدتِكم.
The voices of the birds were heard.	لم تُسْمَعْ اصواتُ العصافيرِ.	سُمِعَتْ اصواتُ العصافيرِ.	٧. سمعنا اصواتَ** العصافيرِ.
The lessons were studied.	لم تُفْهَمْ الدروسُ.	فُهِمَتْ الدروسُ.	٨. فهموا الدروسَ.
These books were published this year.	لم تُنْشَرْ هذه الكتبُ في هذه السنةِ.	نُشِرَتْ هذه الكتبُ في هذه السنةِ.	٩. نشروا هذه الكتبَ في هذه السنةِ.
The tanks of the Syrian army were destroyed.	لم تُدَمَّرْ دباباتُ الجيشِ السوريِّ.	دُمِّرَتْ دباباتُ الجيشِ السوريِّ.	١٠. دمروا دباباتِ الجيشِ السوريِّ.
The famous Egyptian writer (f.) was interviewed.	لم تُقابَلْ الأديبةُ المصريةُ المشهورةُ.	قُوبِلَتْ الأديبةُ المصريةُ المشهورةُ.	١١. قابلت المراسلةُ الامريكيةُ الأديبةَ المصريةَ المشهورةَ.

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* The verb سَمَّى , يُسَمِّي belongs to a cagetory of verbs that take two objects. If you are unclear as to why عبد is in the accusative, see Section D of Chapter Two, Part III where these types of verbs are discussed. The end of Section D gives examples of these verbs being used in the passive voice.

** The ات at the end of اصوات does not represent a feminine sound plural ending. اصوات is the broken plural of صَوْت. As such, it will show completely regular case endings.

He was considered a great leader.	لم يُعَدَّ قائدا عظيما.	عُدَّ قائدا عظيما.	١٢. عددناه قائدا عظيما.
It was said that he was an expert on this subject.	لم يُقَلْ إنه خبيرٌ في هذا الموضوع.	قيلَ إنه خبيرٌ في هذا الموضوع.	١٣. قلتُ إنه خبيرٌ في هذا الموضوع.
It (f.s.) was built in six days.	لم تُبْنَ في ستة ايام.	بُنِيَتْ في ستة ايام.	١٤. بنيناها في ستةِ ايامٍ.
The director was found in his office.	لم يُوْجَدْ المديرُ في مكتبهِ.	وُجِدَ المديرُ في مكتبهِ.	١٥. وجدتم المديرَ في مكتبهِ.

Drill 34. Negate each sentence below in an **appropriate way**. Be aware of what you are doing. The sentences are in *different tenses, voices, and moods*. Fully vowel your answers.

Translation of Model Sentence	Negation	Model Sentence
The hero of the novel is called Nadia Abd Al-Rahman.	لا تُدعى بطلةُ الروايةِ نادية عبد الرحمن.	١. تُدعى بطلة الرواية نادية عبد الرحمن.
These cars were sold to the directors of the World Bank.	لم تُبَعْ السياراتُ لمديري البنكِ الدوليِّ.	٢. بيعت السيارات لمديري البنك الدولي.
The American ambassador discussed this matter with the Israeli ambassador.	لم يَبْحَثْ السفيرُ الامريكيُّ هذا الأمرَ مع السفيرِ الاسرائيليِّ.*	٣. بحث السفير الامريكي هذا الامر مع السفير الاسرائيلي.
We threatened to stop financial participation in the budget of the United Nations.	لم نُهَدِّدْ بوقفِ المساهماتِ الماليةِ في ميزانيةِ الامم المتحدةِ.	٤. هددنا بوقف المساهمات المالية في ميزانية الامم المتحدة.
The Palestinian representative said that to the American representative.	لم يَقُلْ الممثلُ الفلسطينيُّ ذلك للممثلِ الامريكيِّ	٥. قال الممثل الفلسطيني ذلك للممثل الامريكي.
The book was published at the beginning of the month.	لم يُنْشَرْ الكتابُ في بدايةِ الشهرِ.	٦. نشر الكتابُ في بداية الشهر.
The famous artist "Fairuz" was seen in Studio 54.	لم تُشاهَدْ الفنانةُ المشهورةُ "فيروز" في "استوديو ٥٤".	٧. شوهدت الفنانة المشهورة "فيروز" في "استوديو ٥٤".
She sang songs about Lebanon. (Note: اغانٍ is the defective plural of أغنية. When it is accusative it will show the yaa'. When it is in the indefinite nominative or genitive, it will have two kasras instead. See the section in Part III for a review of defective nouns and adjectives.)	لم تُغَنِّ اغانيَ عن لبنان.	٨. غنت اغاني عن لبنان.
We are leaving Cairo tomorrow.	لا نُغادرُ القاهرةَ غدا.	٩. نغادر القاهرة غدا.
Beautiful songs were sung about love of country. (The verb in the model sentence must be passive since اغانٍ does not show a yaa'.)	لم تُغَنَّ اغانٍ جميلةٌ في حبِّ لوطنٍ.	١٠. غنيت اغانٍ جميلة في حب الوطن.

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* Note the sukuun on لم يَبْحَثْ. Because the following word begins with a definite article, technically I should have voweled it as follows لمْ يَبْحَثِ السفير. The kasra replaces the sukuun and is the helping vowel which will elide the hamza on the definite article. You may see this sort of voweling in other books. I tend not to do it in this text as it confuses the students.

Egypt is called "the mother of the world."	لا تُسَمّى مصر "أم الدنيا".	١١. تسمى مصر "أم الدنيا".
The explosions shook the buildings at the American University.	لم تَهُزَّ الانفجاراتُ المبانيَ في الجامعةِ الامريكيةِ.	١٢. هزت الانفجارات المباني في الجامعة الامريكية.

Authentic Arabic Exercise #8.

Below are excerpts from an interview conducted by the magazine الوسط with Muhammad Husayn Fadl Allah, a leading figure in Hizbullah, published in November, 1993, pages 20-25.

Read the entire selection all the way through **without using a dictionary**. Note any verbs used in the passive voice. Then look in the key to see if you have been able to determine correctly which verbs are passive.

Now you have a much bigger task. Try to translate all of the questions and answers as well as you can. If the vocabulary barrier is too much for you to handle, try to gist each question and answer, using your dictionary just to look up **a few words** to help you do this.

You will note that the questions and answers incorporate much of the grammar we have had so far, including hollow and defective verbs, active and passive participles, negation with لم , the use of ليس , verbal nouns, the accusative predicate with the verb كان , many idaafas and noun adjective phrases, the dual and plural, as well as grammar we have not covered yet, such as the conditional and verb forms beyond Form III. All of this is there in addition to the passive voice. Look for all of these elements as you read and translate the material below. If you get stuck on something, don't spend too much time on it. Skip it and continue. When you are done, look at the translation and comments in the key.

All passive-voice verbs in the passage are underlined below.

مسألة رشدي

● ماذا يكون موقفكم لو ألف لبناني كتابًا شبيهًا بكتاب سلمان رشدي؟

لقد ألف بعض الناس كتبا اكثر من سلمان رشدي هناك مثلا كتاب "نقد الفكر الديني" الذي ينقض الفقه الديني من الاساس وألف كثيرون كتبا مشابهة ولم تصدر فتوى باعدام أحد. مسألة رشدي لها علاقة بمسألة الاسلام والغرب. لقد استغل الغرب مسألة رشدي للحديث السلبي عن الاسلام في البداية ولذلك لم تأخذ القضية بُعْد شخص الف كتابا يتحدث فيه عن الاسلام بشكل سلبي. هناك نقطة اخرى وهي ان سلمان رشدي لم يكتب كتاب فكر ينقض فيه الفكر الاسلامي وانما كتب رواية تسخر وانا لا افهم ان تكون السخرية من مقدسات مليار انسان حركة في حرية الفكر.

● هناك كاتب لبناني اسمه مصطفى جحا أُغْتيلَ؟[1]

لم يُعْرَفْ لماذا قُتِل. حتى الآن لم يُحَقَّقْ[2] في ذلك. لو كان يُرادُ[3] قَتله على هذا الأساس لقُتِلَ[4] منذ البداية لأنه بدأ باعلان مواقفه قبل عشرين سنة تقريبا. الواقع ان قَتله كان حادثا غامضا لم يتبنّهُ احد ولم تصدر أي فتوى في هذا الموضوع.

● ما هي لحظة الضعف عندك؟

تلك التي اعيشها حيال المأساة التي تمس حياة الناس الذين يُشَرَّدون ويُجْرَحون وما الى ذلك.

● قصدت لحظة الضعف الشخصي؟

انني اعيش حالة انسانية طبيعية وليست فوق الطبيعة. مثلا عندما أفقد عزيزا او عندما اعيش حالة حصار شامل، فمن الطبيعي انني انسان اعيش نقاط ضعف.

● قِيلَ في السابق ان منفذي العمليات الاستشهادية ضد مقري المارينز والوحدة الفرنسية في بيروت زارا مقرك قبل التنفيذ؟

وقلت في ذلك الوقت ان هذا الكلام اسخف من ان يُرَدَّ[5] عليه. لماذا؟ هذا الكلام يستهوي القارئ الغربي. يقولون له هناك شخص يجلس ويقنع انسانا بالجنة ثم يعطيه البركة. هناك من كتب انني خرجت لتفقد مواقع

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[1] Past tense of the Form VIII hollow verb يَغْتالَ , إِغْتالَ . In the passive voice, this verb becomes أُغْتيلَ , يُغْتالُ See Chapter Six of Part II for a discussion of Form VIII hollow verbs. See also the verb chart for Form VIII hollow verbs in the passive voice.

[2] This is an example of what is called the "impersonal passive." The impersonal passive is discussed in Chapter Four of Part II.

[3] This is the present-tense passive of the Form IV hollow verb يُريدُ , أرادَ . In the passive, this verb becomes أُريدَ , يُرادُ Note that a passive Form IV hollow verb in the present looks exactly the same as a passive Form I hollow verb does in the present.

[4] The لِ attached to قُتِلَ is used to introduce the result clause of a conditional sentence introduced by لَوْ . See Chapter Seven of Part II for a discussion of the conditional.

[5] Another example of the impersonal passive. This time with a Form I doubled verb in the subjunctive.

المارينز بعد التفجير وكما لو كنت قائدا عسكريا. الذين وضعوا هذه الروايات كانوا يبحثون عن شيء يستهوي الإعلام الغربي ولكن الذي يعرف موقعي يسخر من هذا الكلام.

• هل حصلت محاولات لاغتيالك في الفترة القريبة الماضية؟

تدور احاديث بين وقت وآخر وأحيانا لا اعرف عنها شيئا. آخر محاولة كانت قبل عامين ومفادها ان فريقا وظف شخصا ليصلي خلفي في صلاة الجماعة وكان يحمل حزاما مفخخا. وحاول ان ينسحب على أساس انه ينوي تجديد وضوئه وترك الحزام في مكانه بشكل طبيعي لكن المسألة <u>أُكْتُشِفَتْ</u> قبل الانفجار.

The Rushdi Issue

• What would your position be if a Lebanese were to write a book similar to Salman Rushdi's book?

Some people have already written more books than Sal man Rushdi. For example, there is the book *The Critique of Religious Thought* which refutes religious knowledge in its entirety (literally: "demolishes religious knowledge from its foundation"). Many (others) have written similar books and no fatwa has been issued with respect to executing anyone. The Rushdi issue is related to the issue of Islam and the West. In the beginning the West exploited the Rushdi issue in order to talk negatively about Islam. Therefore the issue did not take on the dimension of a person who wrote a book in which he talked about Islam in a negative manner. There is another point which is that Salman Rushdi did not write an intellectual work in which he refutes Islamic thought. Instead, he wrote a novel which mocks (Islam). And I don't think that mockery of things held sacred by a billion people is a movement related to freedom of thought.

• There is a Lebanese writer named Mustafa Juha who was assassinated?

It is (literally "it was") not known why he was killed. Until now it has not been investigated. If his killing had been planned on this basis he would have been killed right from the beginning because he began announcing his positions about 20 years ago. In reality, his killing was a mysterious incident which no one advocated and no fatwa was issued on this matter.

• What is a moment of weakness for you?

That which I experience in the face of tragedy which befalls the lives of people who are made homeless and who are injured, etc.

• I meant a moment of personal weakness.

I live a normal human life, not a supernatural one. For example, when I lose one who is dear to me or when I feel completely besieged. It is natural that I am a human being who experiences moments of weakness.

- It has been said previously that those (dual) who carried out the suicide operations against the headquarters of the Marines and the French unit in Beirut visited your headquarters before carrying them out?

And I said at that time that this talk is too ridiculous to be responded to. Why? This talk seduces the western reader. They tell him that there is person sitting down and convincing someone (that he will go to) paradise, then he gives him his blessing. There is someone who wrote that I went out to inspect the Marines' locations after the explosion as if I were a military commander. Those who wrote up these stories were searching for something with which to entice the western media. However, he who knows my position scoffs at this talk.

- Have attempts to assassinate you taken place recently?

Talk circulates from time to time and sometimes I do not know anything about it. The last attempt was two years ago. The crux of it was that a group hired someone to pray behind me during the Friday prayer wearing a booby-trapped belt. He tried to leave on the basis that he had to renew his ablution and left the belt in his place in normal fashion. However, the matter was discovered before the explosion.

Drill 35. Each sentence below contains at least one blank and has an adjective in parentheses at the end. Put the correct form of the adjective in the blank. Often, but not always, you will need to use an elative form of the adjective. Make sure you can translate each sentence.

English	Arabic
The city of Damascus is older than the city of Tel Aviv.	١. مدينة دمشق أَقْدَمُ من مدينةِ تل أبيب. (قديم)
The city of Damascus is the oldest Arab capital.	٢. مدينة دمشق أَقْدَمُ عاصمةٍ عربيةٍ. (قديم)
The Nile River is longer than the Euphrates.	٣. نهر النيل أطْوَلُ من نهرِ دجلة. (طويل)
Damascus is a very old city.	٤. دمشق مدينة قَديمةً جداً. (قديم)
The Nile is the longest river in the Arab world.	٥. النيل أطْوَلُ نهرٍ في العالمِ العربيِّ. (طويل)
The issue of Palestine is the most important Arab issue.	٦. قضية فلسطين أهَمُّ قضيةٍ عربيةٍ. (هامّ)
Samira is pretty than Fawzia. In fact, she is the prettiest student in the class.	٧. سميرة أجْمَلُ من فوزية. بل هي أجْمَلُ طالبةٍ في الصفِّ. (جميل)
He is the stupidest president in the history of this country.	٨. هو أغْبى رئيسٍ في تاريخِ هذا البلدِ. (غبيّ)
These are the largest cities in the Middle East.	٩. هذه هي أكْبَرُ مدنٍ في الشرقِ الاوسطِ. (كبير)
Mention all of the great powers. (The phrase الدول الكبرى is a standard phrase in Arabic. الدول الكبيرة would mean "the large countries.")	١٠. أذْكُرْ كلَ الدولِ الكُبْرى. (كبير)
There are many problems in central America. (Again, امريكا الوُسطى is a standard phrase. الدول الوسيطة means "the intermediary countries.")	١١. هناك مشاكلُ* كثيرةً في امريكا الوُسطى. (وسيط)
This is the worst idea I have heard in my life. (The root here is س و ء)	١٢. هذه أسْوأُ فكرةٍ سمعتها في حياتي. (سيّء)
The summit conference will be held at the soonest possible time.	١٣. سَيُعْقَدُ مؤتمرُ القمةِ في أقْرَبِ وقتٍ ممكنٍ. (قريب).
Lucy is the most famous dancer in Egypt. (The elative is derived from شهير)	١٤. "لوسي" أشْهَرُ راقصةٍ في مصر. (مشهور)
The media in America are more modern than the media in Russia.	١٥. وسائلُ الإعلامِ في امريكا أحْدَثُ من وسائلِ الإعلامِ في روسيا. (حديث)

* The plural word مَشاكِل is a diptote, so it will not take nunation.

Drill 36. Read each sentence below carefully. Indicate all case endings in each sentence. Then translate each sentence into English. Then negate each sentence in an appropriate way. Be careful; different tenses and voices are used. Not all verbs are Form IV.

The answers are in the chart below.

Negation of Each Model Sentence	Translation of Model Sentence	Model Sentence with Case Endings
لم يُكرِموا اساتذتَهُم. لا تُكرِموا اساتذتَهُم If you read the model sentence as a command, then the second sentence is your answer.	They honored their professors. (If you read the verb as أكرِموا, then the translation would be "Honor their professors.")	١. أكرَموا اساتذتَهُم.
لم يُثِرْ الوزيرُ قضيةَ فلسطين.	The minister brought up the issue of Palestine.	٢. اثار الوزيرُ قضيةَ فلسطين.
لم يُلْقَ القبضُ عليه.	He was arrested.	٣. ألقي القبضُ عليه.
لا تُجِب على كل سؤالٍ.	Answer every question.	٤. أجِب على كل سؤالٍ.
لم تُعانِ مصر من الفقرِ.	Egypt suffered from poverty. (The verb is a Form III defective.)	٥. عانت مصر من الفقرِ.
لم يُصَبْ عددٌ كبيرٌ من الجنودِ بجراحٍ.	A large number of the soldiers were wounded.	٦. أصيب عددٌ كبيرٌ من الجنودِ بجراحٍ.
من لا يُعِدُّ الطعامَ لنا؟	Who is preparing the food for us?	٧. من يُعِدُّ الطعامَ لنا؟
لا نُعيدُ بناءَ البيوتِ التي فجّرها الاسرائيليون.	We are rebuilding the houses that the Israelis blew up.	٨. نُعيدُ بناءَ البيوتِ التي فجّرها الاسرائيليون.
لم تُسْقِرْ المباحثاتُ عن نتائجَ إيجابيةٍ.	The talks yielded positive results. (Note that نتائجَ is a diptote.)	٩. اسفرت المباحثاتُ عن نتائجَ إيجابيةٍ.
لا تُعْطِني عنوانَك.	Give me your address.	١٠. أعْطِني عنوانَك.

Part II:

Give the meanings of each verb below. Then give its active participle and verbal noun.

أسلم	افاد	أثار	أوضح	أعطى	
to submit	to benefit, to report	to provoke, to raise (a question)	to clarify	to give	Meaning
مُسْلِم	مُفيد	مُثير	مُوضِح	مُعْطٍ	Active Part.
إسْلام	إفادة	إثارة	إيضاح	إعْطاء	Verbal Noun

Give the meaning of each verb below. Then produce the passive participle of each verb.

الغى	أعَدَّ	اراد	اصاب	Verb
to cancel	to prepare	to want	to afflict, to wound	Meaning
مُلْغىً	مُعَدّ	مُراد	مُصاب	Passive Part.

Give the command conjugation for انتَ for the following verbs.

أكمل	اجاب	اعطى	أعد	Verb
أكْمِلْ	أجِبْ	أعْطِ	أعِدَّ	Command

Give the jussive conjugations for the following verbs in the *passive voice* for the pronouns هو , هي , هم and هن .

أكرم	أعد	أعطى	اصاب	Verb
يُكْرَمْ	يُعَدَّ	يُعْطَ	يُصَبْ	هو
تُكْرَمْ	تُعَدَّ	تُعْطَ	تُصَبْ	هي
يُكْرَموا	يُعَدّوا	يُعْطَوْا	يُصابوا	هم
يُكْرَمْنَ	يُعْدَدْنَ	يُعْطَيْنَ	يُصَبْنَ	هن

Drill 37. Fill in the blanks in the sentences below with إِنَّ , أَنَّ or أَنْ as appropriate. Sometimes you may have to add a pronoun suffix to your answers, so be careful.

The correct words are entered below and translations are provided.

Official sources have confirmed that the American minister's plan has failed.	١. أكدت مصادر رسمية <u>أَنَّ</u> خطةَ الوزيرِ الامريكيِّ فشلت.
We demand that the government release the prisoners. (Note that in Arabic we actually say "We demand the government to release the prisoners.")	٢. نطالب الحكومةَ <u>بأَنْ</u> تطلقَ سراحَ المساجينِ.
They wanted to attend the press conference.	٣. ارادوا <u>أَنْ</u> يَحْضُرُوا المؤتمرَ الصحفيَّ.
We allow them to say what they want.	٤. نسمح لهم <u>بأَنْ</u> يقولوا ما يريدون.
We learned that our representatives in the council were criminals.	٥. عَلِمْنا <u>أَنَّ</u> ممثلينا في المجلسِ مجرمون.
They informed me that they are returning.	٦. أخبروني <u>بأَنَّهم</u> يعودون.
We did not say to them that Muhammad Abduh is an Egyptian singer.	٧. لم نَقُلْ لهم <u>إِنَّ</u> محمد عبده (a man's name) مُغَنٍّ مصريٌّ.
(Indeed) The Arabic language is the most beautiful language in the world.	٨. <u>إِنَّ</u> اللغةَ العربيةَ اجملُ لغةٍ في العالمِ.
I am thinking of traveling to Kuwait.	٩. افكّر في <u>أَنْ</u> اسافرَ الى الكويت.
We reject the view that the issue of Palestine is the most important issue in the Middle East region.	١٠. نرفض القولَ <u>بأَنَّ</u> قضيةَ فلسطين اهمُ مشكلةٍ في منطقةِ الشرقِ الاوسطِ.

Drill 38. Read and translate each sentence. Then rewrite each sentence replacing أنْ + the verb in the subjunctive (or أنَّ plus pronoun and the verb) with the verbal noun. Here is an example.

The sentences are translated and then rewritten below.

يريد أنْ يخرُجَ من الصف.

يريد الخروجَ من الصف.

خاف من نِسيانِ العربيةِ.	He was afraid to forget Arabic. (He must have had a mean teacher.)	١. خاف من أنْ ينسى العربية.
قرروا التركيزَ على قواعدِ اللغةِ العربيةِ.	They decided to focus on the grammar of the Arabic language.	٢. قرروا أنْ يركّزوا على قواعد اللغة العربية.
نحب دراسةَ العربيةِ. نحب تدريسَ العربيةَ.	We love to study Arabic. (If you read the verb as a Form II, then the sentence is "We love to teach Arabic.")	٣. نحب أنْ ندرس العربية.
نوينا الدفاعَ عن انفسِنا.	We intended to defend ourselves.	٤. نوينا أنْ ندافع عن انفسنا.
طلبوا منّي مرافقتَهم الى باريس.	They asked me to accompany them to Paris.	٥. طلبوا منّي أنْ أرافقهم الى باريس.
لم يُرِدْ مغادرةَ البلد.	He did not want to leave the country.	٦. لم يُرِدْ أنْ يغادر البلد.
لا تفكّر في السفرِالى اروبا قبل الحصول على البكالوريوس.	Do not think of traveling to Europe before you obtain your bachelor's degree.	٧. لا تفكّر في أنْ تسافر الى اروبا قبل الحصول على البكالوريوس.
أخبرناهم بسفرِهِ الى مصرَ.	We told them that he traveled to Egypt.	٨. أخبرناهم بأنَّهُ سافر الى مصر.
أكّد الوزير فهمَهُ للمشكلةِ. This answer has a slightly different meaning than that of the the model sentence. "The minister confirmed his understanding of the problem."	The minister confirmed that he understood the problem.	٩. أكّد الوزير أنه فهم المشكلة.
أمرَهُم بالذهابِ الى جبهة القتال. أمر بذهابِهِم الى جبهة القتال. There is more than one way to convert the model sentence since the clause after أنْ has a different subject than the main clause.	He ordered them to go to the battle front. (Literally, "He ordered that they go to the battle front.")	١٠. أمر بأنْ يذهبوا الى جبهة القتال.

Drill 39. A: Convert the sentences below into the passive voice.

The answers are in the chart below. Both the model sentences and the answers are translated.

Translation of Answer	Answer	Translation of Model Sentence	Model Sentence
The books were looked for.	بُحِثَ عن الكتبِ.	We looked for the books.	١. بحثنا عن الكتب.
This issue is being looked into.	يُنْظَرُ في هذه القضيةِ.	We are looking into this issue.	٢. ننظر في هذه القضية.
The students are being taken to the university.	يُذْهَبُ بالطلابِ الى الجامعةِ.	We are taking the students to the university.	٣. نذهب بالطلاب الى الجامعة.
She was brought to the entrance.	جِيءَ بها الى المدخلِ.	We brought her to the entrance.	٤. جِئنا بها الى المدخل.
The studying of Arabic until the day of resurrection was agreed upon.	ووفِقَ على دراسةِ اللغةِ العربيةِ حتى قيامِ الساعةِ.	You (m. pl.) agreed to study the Arabic language until the day of resurrection.	٥. وافقتم على دراسة اللغة العربية حتى قيام الساعة.
The chairs were sat on.	جُلِسَ على الكراسي.	The students (f. pl.) sat on the chairs.	٦. جلست الطالبات على الكراسي.
Saving the country from the Christian fundamentalists was called for. ("Called for" in the sense that someone wanted something done and called for it to be done.)	دُعِيَ الى إنقاذِ الدولةِ من شرِ الاصوليين المسيحيين.	We called for saving the country from the Christian fundamentalists.	٧. دعونا الى انقاذ الدولة من شر الاصوليين المسيحيين.
An article is being written for the *Washington Post*. (This is the only sentence that is not in the impersonal passive.)	تُكتَبُ مقالةٌ لجريدةِ الواشنطن بوست.	We are writing an article for the *Washington Post*.	٨. نكتب مقالة لجريدة الواشنطن بوست.

B. Each sentence below contains a verb in parenthesis. Replace the verb with the correct form of the passive participle of the verb in order to from a correct Arabic sentence.

The answers and their translations are below.

These are the magazines being looked for.	١. هذه هي المجلات (بحث عن) المَبْحوثُ عنها .
These are the men who are desirable. (That is "persona grata" as opposed to "persona non-grata" which in Arabic is غيرُ مرغوبٍ فيه)	٢. هؤلاء هم الرجال (رغب في) المَرْغوبُ فيهم.
Yasser Arafat says that the rights of the Palestinians have been usurped.	٣. يقول ياسر عرفات ان حقوق الفلسطينيين (سلب) مَسْلوبةٌ.
Their names are not included in the list of acceptable representatives.	٤. اسماؤهم ليست (ادرج) مُدْرَجةً في قائمة الممثلين (قبل) المَقْبولينَ.
We recorded all of the agreed upon points.	٥. سجلنا كل النقاط (وافق على) المِوافقِ عليها.
Students - is this understood and reasonable?	٦. يا طلاب – هل هذا (فهم) مَفْهوم و(عقل) مَعْقول؟
All of these activities are not permitted.	٧. كل هذه الاعمال ليست (سمح ب) مَسْموحاً بها.
This decision is rejected.	٨. هذا القرار (رفض) مَرْفوضٌ.

Authentic Arabic exercise #9.

Read the excerpts from the interview below and do the following:

1. Every time you see ان indentifiy it as أَنْ , إِنَّ , أَنَّ , or أَنْ .

2. Find every Form IV verb, verbal noun, or active or passive participle from Form IV.

3. Find every defective verb of any Form and any active or passive participles from defective verbs.

4. Find any verbs in the passive voice.

5. Try to translate the excerpts.

Below are excerpts from an interview with the Kuwaiti Minister of Defense, Shaykh Nawaf Al-Ahmad Al-Sabah which appeared in the magazine الحوادث for the week of November 9, 1990 on pages 30 and 31.

All the words that look like ان are fully vocalized and are underlined in the passage below. All Form IV verbs, verbal nouns, and participles are underlined and vocalized below as well. Defective verbs and participles are vocalized, underlined, and in bold type. All verbs in the passive voice are in large bold type.

قال الشيخ نواف الاحمد وزير الدفاع الكويتي إِنَّ ما حدث لا يُمْكِنُ أَنْ يتصوره بشر او يستوعبه عقل سواء من حيث مبدأ العدوان او ما رافقه من بطش وإِهْدارٍ للدم والعرض وتدمير للممتلكات والمُنْشَآتِ(مُنْشَأَة from) العامة والخاصة واعمال نهب وسطو على البيوت الآمنة والمحلات التجارية التي (أُفْرِغَتْ) من مُحْتَوَياتِها ونقلت الى العراق.

وأكد الشيخ نواف لـ"الحوادث" أَنَّهُ لا حل للأزمة الحالية الا بالانسحاب العراقي غير المشروط من الكويت . . . وأكد مجددا أَنَّ اهل الكويت سيستمرون في الكفاح والنضال بأي وسيلة واي اسلوب لطرد الغُزاة.

(The word غزاة is the plural of غازٍ which is an active participle of the Form I verb غزا , يَغْزو)

"الحوادث": نسمع عن كثير من الممارسات الإرْهابيةِ (إرهاب from) من السلطات المحتلة ضد شعب الكويت. ما هي حقيقة ما يَجْري هناك؟

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الشيخ نواف: **إنَّ** ما يحدث في بلدي يفوق أعمال وممارسات **طُغاةِ** التاريخ مجتمعين. **إنَّ** صدام يمارس ضد الشعب الآمن كل اعمال التعذيب والإرهابِ والإعداماتِ التي **تُنفَّذ** يوميا من قبل القوات العراقية الغازية. . . ودخلوا **المُسْتَشْفَيات** وألقوا (ألقى، يُلقي) from الاطفال في الشوارع والمعوقين ايضا. نهبوا الادوية والمُعَدَّاتِ، ودمروا المؤسسات الحيوية. . .

(The word **طُغاة** is the plural of طاغٍ which is the active participle of the Form I verb طغى , يَطْغى)

لقد **نَسِيَ** او **تَناسى** حاكم بغداد **بأنَّ** ابناء الكويت رجال ابطال **ضَحَّوْا** بكل شيء من اجل استقلال الكويت.

"الحوادث": أجمع العالم شرقا وغربا على **إدانةِ** العدوان فيما اختلف العرب. برأيكم ماذا حدث؟

الشيخ نواف: من **المُؤلِمِ والمُحْزِنِ أنَّ** بعض الدول العربية تركت المبادئ واهتمت بالمصالح. . . و**إنَّني** أطالب قادة هذه الدول **أنْ يُعيدوا** النظر في مواقفهم و**أنْ** يتابعوا عن كثب ما **عاناه ويُعانيه** شعب الكويت من اضطهاد واعمال فيها الكثير من الوحشية. . .

(The Form III verb عانى , يُعاني is the verb underlined in the second line of the above paragraph. The past tense occurrence of the verb above is written with a alif at the end due to the presence of the pronoun ه which refers back to the word ما)

"الحوادث" **يَرى** البعض **أنَّ** إجراءاتِ الاحتلال تدفع الى الحرب ولا بد من الحوار معه؟
(The verb underlined above is رأى , يرى . For conjugations of this verb, see Part III, Chapter Four.)

. . . فيم الحوار وقد **أجمَعَ** العالم على ضرورة انسحابه من اراضينا . . . وكان عدوانه وغدره آثما **مُريعا** لم **يُراعِ** القيم والمواثيق ولم **يُراعِ** الاخوة والجوار حتى حقوق الانسان في ممارساته الترية البشعة.

"الحوادث": لقد سمعنا كثيرا عن بطولات فدائية لوحدات من الجيش الكويتي اثناء صده للعدوان. هل تسمح لنا بسرد بعض هذه الحقائق؟

الشيخ نواف: . . . وعندما رجع ولي العهد مساء يوم الاربعاء **فوجئْنا** في الساعة الواحدة صباحا (بعد منتصف الليل) **بأنَّ** القوات العراقية تتحرك وقد **اسْتَوْلَتْ** على المراكز الامامية. لقد كذب على الملوك والرؤساء وخدع جيرانه والكل **فوجئ**. . . .

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Below is a translation of the passage.

Shaykh Nawwaf Al-Ahmad, the Kuwaiti defense minister, said that no one can imagine, nor can any mind fully comprehend (literally "absorb"), what is happening in Kuwait, either with respect to the principle of aggression or the accompanying oppression, shedding of blood and of honor, destruction of property and public and private facilities, acts of plundering and looting of peaceful homes and places of business which have been emptied of their contents. Their contents have been shipped to Iraq.

Shaykh Nawwaf stressed to *Al-Hawadeth* that there is no solution to the crisis other than Iraq's unconditional withdrawal from Kuwait. . . He stressed again that the people of Kuwait will continue in their struggle through any means to expel the invaders.

Al-Hawadeth: We hear of many terrorist practices on the part of the occupying authorities against the people of Kuwait. What is really going on there? (Literally: "What is the reality of what is happening there?")

Shaykh Nawwaf: What is happening in my country surpasses the acts of all of the tyrants in history. (Unsolicited translator's comment: Nothing like just a little teeny, tiny bit of exaggeration.) Saddam is employing against a peaceful people all forms of torture, terrorism, and executions which are being carried out daily by the invading Iraqi forces. . . The have entered the hospitals and thrown the children into the streets, invalids too. They plundered medicines and supplies and destroyed vital institutions.

The ruler of Baghdad has forgotten, or pretended to forget, that the people of Kuwait are men who are heroes and have sacrificed everything for the independence of Kuwait.

Al-Hawadeth: The whole word (literally, "East and West") is unanimous in condemning the aggression while the Arabs have differed. In your opinion, what happened?

It is painful and saddening that some Arab countries have forsaken principle and are concerned with self interest. . . I demand that the leaders of these countries reexamine their positions and follow closely what the people of Kuwait have suffered and continue to suffer with respect to oppression and very barbaric acts.

Al-Hawadeth: Some believe that the occupation's measures are moving in the direction of war (literally: "pushing toward war") and that dialogue with the occupation is a must.

. . . What is there to dialogue about? (Note: the Arabic فيم is a contraction of في and ما with ما used as a question word.) The world is unanimous on the necessity of his withdrawal from our territory. . . His aggression and treachery were evil and frightening, with no regard for values and treaties and no regard for brotherhood or neighborliness or even human rights (as evidenced by) his barbaric behavior.

Al-Hawadeth: We have heard much about acts of heroism on the part of Kuwaiti army units during their resistance to the aggression. Would you permit us to enumerate some of these facts?

Shaykh Nawwaf: . . . And when the crown prince returned on Wednesday evening, we were surprised at one in the morning (after midnight) that the Iraqi forces were moving and had captured the forward positions. He had lied to the kings and the presidents and deceived his neighbors. Everyone was surprised. . .

Drill 40. Translate each sentence below. Then rewrite each sentence in the present tense. Then negate each sentence using لم + the jussive.

The sentences are translated below and are also put in the present tense and the jussive.

القوات البحرية لم تَتَكَوَّنْ من ست قطع.	القوات البحرية تَتَكَوَّنُ من ست قطع.	The naval forces were composed of six units.	١. القوات البحرية تكونت من ست قطع.
القوات الفرنسية لم تَتَحَرَّكْ في البحر المتوسط على بعد تتراوح بين ١٢ و ٣٠ ميلا.	القوات الفرنسية تَتَحَرَّكُ في البحر المتوسط على بعد تتراوح بين ١٢ و ٣٠ ميلا.	The French forces moved through the Mediterranean at a distance that varied between 12 and 30 miles.	٢. القوات الفرنسية تحركت في البحر المتوسط على بعد تراوح بين ١٢ و ٣٠ ميلا.
لم يَتَجَنَّبوا الاقتراب من الشواطئ اللبنانية لتفادي الاستفزاز.	يَتَجَنَّبونَ الاقتراب من الشواطئ اللبنانية لتفادي الاستفزاز.	They steered clear of approaching the Lebanese shores in order to avoid provocation.	٣. تجنبوا الاقتراب من الشواطئ اللبنانية لتفادي الاستفزاز.
لم نَتَفادَ استفزاز الرئيس العراقي.	نَتَفادى استفزاز الرئيس العراقي.	We avoided provoking the Iraqi president.	٤. تفادينا استفزاز الرئيس العراقي.
لم يَنْفِ وزير الدفاع الانباء.	يَنْفي وزير الدفاع الانباء.	The minister of defense denied the news.	٥. نفى وزير الدفاع الانباء.
لم تَتَقَصَّ البعثة الحقائق في لبنان.	تَتَقَصّى البعثة الحقائق في لبنان.	The delegation investigated the facts in Lebanon.	٦. تقصت البعثة الحقائق في لبنان.
لم تَتَعاوَنْ معه.	تَتَعاوَنُ معه.	She cooperated with him.	٧. تعاونتْ معه.
لم نَتَناوَلْ هذا الموضوع في مقالتِنا.	نَتَناوَلُ هذا الموضوع في مقالتِنا.	We dealt with this subject in our article.	٨. تناولنا هذا الموضوع في مقالتنا.
لم أَتَكَلَّمْ العربية كل يوم ولم أَتَعَلَّمْ كثيرا.	أَتَكَلَّمُ العربية كل يوم وأَتَعَلَّمُ كثيرا.	I spoke Arabic every day and I learned a lot.	٩. تكلمت العربية كل يوم وتعلمت كثيرا.
لم يَتَراسلوا.	يَتَراسلون.	They corresponded.	١٠. تراسلوا.
لم يُعِدَّ وزير الخارجية الامريكي خطة سلمية.	يُعِدُّ وزير الخارجية الامريكي خطة سلمية.	The American foreign minister prepared a peace plan.	١١. اعد وزير الخارجية الامريكي خطة سلمية.
لم تَتَمَكَّنْ اللجنة من تجاوز جميع المصاعب.	تَتَمَكَّنُ اللجنة من تجاوز جميع المصاعب.	The committee was able to overcome all of the difficulties.	١٢. تمكن اللجنة من تجاوز جميع المصاعب.

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Drill 41. Translate the following sentences.

The sentences are translated below.

The Arabic language is a beautiful language which all students love.	١. اللغة العربية لغةٌ جميلة يحبها كل الطلاب.
Is there a religion which calls for racial discrimination?	٢. هل هناك دين ينادي بالتمييز العنصري؟
We looked into a request which the employee submitted.	٣. نظرنا في طلب تقدم به الموظف.
They tasked us with writing a book treating all of the grammar of Arabic.	٤. كلّفونا بكتابة كتاب يتناول كل القواعد العربية.
We are in need of a spokesman who will express our views.	٥. نحن بحاجة الى متحدث يعبّر عن آرائنا.
Samiira is a Lebanese student I got to know during my stay in Beirut.	٦. سميرة طالبة لبنانية تعرفتُ عليها اثناء اقامتي في بيروت.
Samiir is a lazy student whom his teacher killed.	٧. سمير طالب كسلان قتله استاذه.
A joint committee was formed which will look into the issue of the homeless.	٨. شُكّلت لجنة مشتركة تنظر في قضية المتشردين.
Ghassan Kanafani is a Palestinian novelist who participated in the Palestinian nationalist movement.	٩. "غسان كنفاني" راو فلسطيني شارك في الحركة الوطنية الفلسطينية.
We studied many books which Mr. Kanafani wrote.	١٠. درسنا كتبا كثيرة الّفها السيد كنفاني.

Drill 42. Part A. Put the correct form of الذي in the blanks in the sentences below. Add a pronoun suffix to the appropriate word in each sentence if necessary.

The sentences are completed and translated below.

The Israeli minister said: "I am the sole obstacle which stands in the way of the establishment of a Palestinian state."	١. قال الوزير الاسرائيلي "انا الحاجز الوحيد الذي يحول دون قيام دولة فلسطينية.
These are the forces which Israel supports in Lebanon.	٢. هذه هي القوات التي تدعمها حكومة اسرائيل في لبنان.
The aid did not reach the residents who are suffering from hunger in the Sudan.	٣. لم تصل المعونات الى السكان الذين يتضررون جوعا في السودان.
The Arab delegation expressed its apprehension about news which was leaked surrounding the government of Iran's conclusion of a military deal with Libya.	٤. عبّر الوفد العربي عن قلق الدول العربية تجاه الانباء التي تسربت حول ابرام حكومة ايران لصفقة عسكرية مع ليبيا.
We became acquainted with the senators whom the Arab lobby influenced. (If you read ممثّلي as dual, then the blanks would be filled with اللذَيْنِ and عليهما.)	٥. تعرفنا على ممثلي مجلس الشيوخ الذين اثر عليهم اللوبي العربي.
I read the books which the famous Egyptian novelist Naguib Mahfouz wrote.	٦. قرأتُ الكتب التي الفها الراوي المصري المشهور نجيب محفوظ.
Mention the magazines you read today.	٧. أُذكُرْ المجلات التي قرأتَها اليوم.
We saw the two men about whom you talked in your lecture yesterday at the university.	٨. رأينا الرجلين اللذَيْنِ تحدثتَ عنهما في محاضرتك امس في الجامعة.
I met the two reporters (f.) who wrote about the Middle East for the *Washington Post.*	٩. قابلتُ المراسلتين اللتَيْنِ كتبتا عن الشرق الاوسط لجريدة الواشنطن بوست.
The two reporters (f.) spoke about the women they became acquainted with in the region.	١٠. تحدثت المراسلتان عن النساء اللواتي تعرفتا عليهنّ في المنطقة.

B. Put مَنْ or ما in the blanks as appropriate.

I do not know who will attend the meeting.	١. لا اعرف مَنْ سيحضرون الاجتماع.

English	Arabic
According to what I have read, your idea is sound.	٢. وفْقًا لِما قرأَته فركتك سليمة.
We want to acquire what will help us realize our objectives.	٣. نريد الحصول على ما يساعدنا في تحقيق اهدافنا.
Every one who works in that office is an imbecile.	٤. كل من يعمل في ذلك المكتب معتوه.
This is who I introduced you to yesterday.	٥. هذا من عرّفتُكَ عليه امس.
We heard what they said and we know who said it.	٦. سمعنا ما قالوه ونعرف من قالوا ذلك.
I do not believe what I read in the newspaper.	٧. لا اصدق ما أقْرأُهُ في الجريدة.
We love who loves us.	٨. نحب من يحبنا.

Drill 43. Complete the following sentences using the cognate accusative based on the verb in the sentence. Here is an example.

درسوا العربية _____ طويلة.

درسوا العربية دراسةً طويلةً.

The Arab countries coperated greatly in the area of economics.	١. تعاونت الدول العربية في ميدان الاقتصاد تَعاوُناً عظيما.
The intellectual thought deeply about the matter.	٢. فكّر المفكر في الموضوع تَفْكيراً عميقا.
You do not understand you lessons well.	٣. لا تفهم دروسك فَهْماً جيدا.
The welcomed me generously.	٤. رحبوا بي تَرْحيباً كريما.
He called his lord secretly. (Quran, 19:3)	٥. نادى ربَّهُ نِداءً خفيا.*
You (pl.) are helping us a lot.	٦. تساعدوننا مُساعَدةً كبيرة.
We resided in the country for a long time.	٧. أقمنا في البلد إقامةً طويلة.
The problem was discussed painstakingly.	٨. نوقشت المشكلة مُناقشةً (نِقاشاً) دقيقة.
They answered the questions in detail.	٩. ردوا على الاسئلة رَدّاً مفصّلا.
Zayd hit Amr very hard.	١٠. ضرب زيد عَمْروّا ضَرْباً شديدا.

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* Remember that some Form III verbs have a second verbal noun pattern. The normal pattern is مُفاعَلة, but فِعال is often the pattern used with some verbs. The verb in this sentence, نادى يُنادى, has both patterns for its verbal noun. Since the verb is defective, the فِعال pattern will end in a hamza, نِداء. If you use the other verbal noun pattern, you would have to change خُفْيَة to خُفْيًا.

Authentic Arabic Exercise #10.

The article below is from the front page of الشرق الاوسط from August 13, 1995. Read it and do the following.

1. Identify every Form V and and Form VI verb and verbal noun used in the article and give the meaning in English.

2. Identify every definite and indefinite relative clause.

3. Find every passive and active participle for any form of the verb.

4. Find any verbs used in the passive voice.

5. Translate as much of the article as you can.

Form V and Form VI verbs are in bold type below. Verbal nouns from Forms V and VI are also in bold type. Definite relative clauses also underlined. Indefinite ones are in parentheses. Active and passive participles and passive verbs are fully voweled. (The active participles will be in bold type, the passives will not be.) The voweling should tell you the form of the verb or the form from which the participles are derived.

٣٣٩ مليون ريال مَجْموعُ **التبرعات** لمُسْلِمي البوسنة

جدة: من وهيب غراب

الرياض: "الشرق الاوسط" – وأس

أعلن الامير سلمان بن عبد العزيز امير منطقة الرياض ورئيس الهيئة العليا لجمع **التبرعات** لمُسْلِمي البوسنة والهرسك ان جملة **التبرعات** التي **تلقتها** حملة خادِم الحرمين الشريفين الملك فهد بن عبد العزيز **للتضامن** مع شعب البوسنة والهرسك بلغت ٣٣٨ مليونيا و٩٩٨ الفا و٩٨٧ ريالا سعوديا وذلك حتى نهاية البث المُباشِر للحملة عبر تلفزيون المملكة العربية السعودية الذي بدأ بثه للحملة من الساعة الواحِدة من بعد ظهر يوم امس الاول حتى الساعة الثالِثة والربع من فجر امس السبت، الى **جانِب** بعض **التبرعات** العينية التي تمثل المواد الغذائية والتجهيزات الطبية والاغطية والملابس.

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وقال الامير سلمان "ان هذه الاحصـائيات مُجَرَّد احصـائيات اولية ومن المُتَوَقَّع ان تظهر في وقت لاحق ارقام

جديدة تُضافُ (this is the only passive verb) الى هذا الرقم".

جاء ذلك في (تصريح ادلى به الامير سلمان) لوكالة الانباء السعودية اثر انتهاء الحملة التي اشرفت عليها الهيئة العليا بالتعاون مع التلفزيون السعودي.

وقال الامير سلمان: "ان هذه الحملة التي بادر باطلاقها خادم الحرمين الشريفين وافتتح باب التبرعات بتبرعه بمبلغ خمسين مليون ريال لن تكون المحطة الاخيرة في مساعدات المملكة لمُسْلِمي البوسنة والهرسك بل هي امتداد لمواقف الملك فهد التي اعلنها منذ اللحظات الاولى للهجوم الصربي على البوسنة والهرسك".

Below is a translation of the passage.

339 Million Riyals are the Total Contributions for the Muslims of Bosnia

Jeddah: Wahib Ghurab
Riyadh: Al-Sharq Al-Awsat - Saudi News Agency

Prince Salman Bin Abd Al-Aziz, the prince of the Riyadh region and the head of the Supreme Council for the Collection of Donations for the Muslims of Bosnia-Herzegovina, has announced that the total contributions which the Campaign in Solidarity With the People of Bosnia-Herzegovina (under the tutelage of) the Custodian of The Two Holy Sites, King Fahd Abd Al-Aziz, has received has reached 338,998,997 Saudi Riyals. This (figure) is as of the end of the satellite broadcast of the campaign via Saudi television which began its broadcast of the campaign at 1:00 p.m. the day before yesterday (and continued) until 3:15 a.m. yesterday, Saturday, morning.   (This figure) is in addition to some contributions in kind in the form of foodstuffs, medical supplies, blankets, and clothing.

Prince Salman said that "these statistics are merely preliminary and it is expected that later on figures will appear which will be added to this number."

This came in a statement Prince Salman delivered to the Saudi News Agency after the end of the campaign which the Supreme Council supervised in conjunction with Saudi Television.

Prince Salman said that " this campaign, which the Custodian of the Two Holy Sites initiated, and opened the donations for, by his donating an amount of 50 thousand Riyals, will not be the last stop in the Kingdom's help for the Muslims of Bosnia-Herzegovina. Rather it is an continuation of the King's positions which he declared from the very first moments of the Serbian attack on Bosnia-Herzegovina."

Translation Notes:

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Line 3: وأس is an abbreviation for وكالة الانباء السعودية.

Paragraph One: This paragraph is a classic example of a run-on style common in journalistic Arabic. I have tried to render it so you can match up the English to the Arabic easily. If I were translating the paragraph professionally, and for people who do not know Arabic, my English version would really be a complete rewriting of the paragraph instead of a translation.

البث المباشر *is literally "direct broadcasting" and is a term used to refer to broadcasts via satellite.*

Paragraph Two: مُجَرَّد *is a Form II passive participle. When it is used as the first term of an idaafa, as is the case here, it means "merely" or "only."* هذا مجردُ كلامٍ *means "This is just talk."*

Paragraph Three: The verb جاء *is commonly used in journalistic Arabic in phrases such as* جاء في البيان أنَّ. *Literally, this means, "It arrived in the statement that." Normally, I would translate it as "It was mentioned in the statement that," or "It was reported that."*

Drill 44. Negate each sentence in an *appropriate* way. Fully vowel all verbs and give all case endings in your answers.

The model sentences are translated below. Each sentence is then negated in an appropriate way.

لم يَنْتَشِرْ الإسلامُ إنْتِشاراً كبيراً بعد موتِ النبيِّ.	Islam spread greatly after the death of the Prophet.	١. إنتشر الاسلام انتشارا كبيرا بعد موت النبي.
لا تَحْتاجين الى مزيدٍ من النقودِ.	You need more money.	٢. تحتاجين الى مزيد من النقود.
لم يَهْتَمّوا بدراسةِ الشرقِ الاوسطِ.	They were interested in studying the Middle East.	٣. إهتموا بدراسة الشرق الاوسط.
لم يَزْدَدْ عددُ المسلمين في الولاياتِ المتحدةِ إزدياداً كبيراً.	The number of Muslims in the United States increased greatly.	٤. ازداد عدد المسلمين في الولايات المتحدة ازيادا كبيرا.
لا تَمتازُ الدولُ العربيةُ بحكمةِ حُكّامِهم.	The Arab countries are distinguished by the wisdom of their leaders. (And the Cubs are going to win the World Series.)	٥. تمتاز الدول العربية بحكمة حكامهم.
لم تُقِمْ الشركاتُ الاجنبية عدداً كبيراً من المصانعِ في البلادِ العربيةِ.	Foreign companies have established a large number of factories in the Arab countries.	٦. أقامت الشركات الاجنبية عددا كبيرا من المصانع في البلاد العربية.
في المستقبلِ سوف لا تُديرُ هذه المصانعَ شركاتٌ خاصةٌ.	In the future, private firms will manage these factories.	٧. في المستقبل سوف تدير هذه المصانع شركاتٌ خاصةٌ.
لم يَحْتَلَّ المسلمون اسبانيا مدةً طويلةً.	The Muslims occupied Spain for a long time.	٨. إحتل المسلمون اسبانيا مدة طويلة.
لم تَنْحَلَّ تلك المنظمةُ في سنةِ ١٩٧٩.	This organization was dissolved in 1979.	٩. إنحلت تلك المنظمة في سنة ١٩٧٩.
لم يَنْعَقِدْ الاجتماعُ في تونس.	The meeting was held in Tunis.	١٠. إنعقد الاجتماع في تونس.
لم نَحْتَجْ الى مساعدةٍ حكوميةٍ.	We needed governmental assistance.	١١. احتجنا الى مساعدة حكومية.
لم تَحْتَجَّ المعارضةُ العراقيةُ على سَجْنِ بعضِ اعضائها.	The Iraqi opposition protested the imprisonment of some of its members.	١٢. احتجت المعارضة العراقية على سجن بعض اعضائها.
لم تَمْتَزْ الجامعةُ باساتذتِها المتخصصينِ في الهندسةِ النوويةِ.	The university was distinguished by its professors who specialized in nuclear engineering.	١٣. امتازت الجامعة باساتذتها المتخصصين في الهندسة النووية.

لم يُطْلِعْ الوزيرُ الرئيسَ على الوضعِ في الضفةِ الغربيةِ.	The minister informed the president of the situation in the West Bank.	١٤. اطلع الوزيرُ الرئيسَ على الوضع في الضفة الغربية.
لم نَطْلِعْ على الوضعِ في الضفةِ الشرقيةِ.	We informed ourselves about the situation in the East Bank.	١٥. اطلعنا على الوضع في الضفة الشرقية.
لم تَقُلْ مصادرُ مُطَّلِعةٌ ان الوضعَ في الضفتين غيرُ جيدٍ.	Informed sources said that the situation on the two banks is not good.	١٦. قالت مصادر مطلعة ان الوضع في الضفتين غير جيد.
لم يَدَّعِ أنَّهُ من امريكا. (This is the Form VIII from دعا , يَدْعو and is one of my favorite verbs in the language.)	He claimed that he was from America.	١٧. إدعى انه من امريكا.
لم يَتَّضِحْ انَّ المشكلةَ مُعَقَّدةٌ.	It became clear that the problem was complicated.	١٨. إتضح ان المشكلة معقدة.
لم تَصْطَدِمْ السيارةُ بالشاحنةِ الكبيرةِ.	The car struck the large truck.	١٩. إصطدمت السيارة بالشاحنة الكبيرة.
لم أَنْتَهِ من الدراسةِ في السنةِ الماضيةِ.	I finished my studies last year.	٢٠. انتهيتُ من الدراسة في السنة الماضية.

Now give the command conjugations for أنتَ and أنتِ for the verbs below.

The commands are in the chart below.

اضْطَرَّ	انْضَمَّ	أقامَ	اِسْتَمَعَ	اِنْتَهى (من)	إدَّعى	Pronoun
اِضْطَرَّ	اِنْضَمَّ	أقِمْ	اِسْتَمِعْ	اِنْتَهِ	اِدَّعِ	أنتَ
اِضْطَرّي	اِنْضَمّي	أقيمي	اِسْتَمِعي	اِنْتَهي	اِدَّعي	أنتِ

Now for the same verbs give the verbal nouns and active participles.

اضْطَرَّ	انْضَمَّ	أقامَ	اِسْتَمَعَ	اِنْتَهى (من)	إدَّعى	
اِضْطِرار	اِنْضِمام	إقامة	اِسْتِماع	اِنْتِهاء	إدِّعاء	Verbal Noun
مُضْطَرٌّ	مُنْضَمٌّ	مُقيم	مُسْتَمِع	مُنْتَهٍ	مُدَّعٍ	Active Participle

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Drill 45.

Part A. Combine each pair of sentences below using a haal clause as in done in the example below.

قرأ الاستاذ الجريدة. شرب الاستاذ القهوة.

قرأ الاستاذ الجريدة وهو يشرب القهوة.

The sentences are combined below using a haal clause. The answers are then translated. (The answers for Part B are inserted in parentheses.)

The man stood in the street waiting for his friend.	وقف الرجل في الشارع وهو ينتظر (مُنتَظِراً) صديقه.	١. وقف الرجل في الشارع. إنتظر الرجل صديقه.
The Iraqi revolutionary stood up saying "Iraq for the Iraqis."	قام الثائر العراقي وهو يقول (قائِلاً) "العراق للعراقيين".	٢. قام الثائر العراقي. قال الثائر "العراق للعراقيين".
We entered the room laughing.	دخلنا الصف ونحن نضحك(ضاحِكينَ).	٣. دخلنا الصف. ضحكنا.
They were killed fighting in the path of God.	٤. قُتِلوا وهم يجاهدون (مُجاهِدينَ) في سبيل الله.	٤. قُتِلوا. جاهدوا في سبيل الله.
The American teacher learned a lot about Jordan while teaching English in the city of Irbid.	تعلمت المدرسة الامريكية كثيرا عن الاردن وهي تدرّس (مُدَرِّسةً) الانكليزية لطلاب اردنيين في مدينة اربد.	٥. تعلمت المدرسة الامريكية كثيرا عن الاردن. درّست الانكليزية لطلاب اردنيين في مدينة اربد.
We participated in many parties while living in Amman.	شاركنا في حفلات كثيرة ونحن نقيم (مُقيمينَ) في عمان.	٦. شاركنا في حفلات كثيرة. أقمنا في عمان.
They (f.pl.) sat in the mosque listening to the sermon.	جلسن في المسجد وهن يستمعن (مُستَمِعاتٍ) الى الخطبة.	٧. جلسن في المسجد. استمعن الى الخطبة.

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The Muslim brother journeyed from place to place calling the people to righteousness.	رحل الاخ المسلم من مكان الى مكان وهو يدعو(داعياً) الناس الى التقوى.	٨. رحل الاخ المسلم من مكان الى مكان. دعا الاخ المسلم الناس الى التقوى.
The economy of the country collapsed while suffering from many problems.	إنهار اقتصاد البلاد وهو يُعانى(مُعانياً) من مشاكل كثيرة.	٩. إنهار اقتصاد البلاد. عانى اقتصاد البلد من مشاكل كثيرة.
They read the biased news of the American paper about the Middle East while insulting its editor-in-chief.	قرأوا اخبار الجريدة ألامريكية المغرضة عن الشرق الاوسط وهم يشتمون (شاتِمينَ) رئيس تحريرها.	١٠. قرأوا اخبار الجريدة ألامريكية المغرضة عن الشرق الاوسط. شتموا رئيس تحريرها.

Part B. Rewrite your answers above using the active participles in the haal clause instead of the verbs in the imperfect.

This could be done in two ways. One way is to use ‍وَ plus the proper pronoun and then the active participle in the nominative case. The other way is to drop the ‍وَ plus pronoun and use the active participle in the accusative case. The participle will show appropriate number and gender. The second of the two alternatives is what is included here. It has been inserted in parenthesis in the appropriate place in the chart above.

Part C. Rewrite sentences 8,9, and 10 using the past tense for the haal clause. Then negate the haal clauses in the three new sentences.

The answers are below.

رحل الاخ المسلم من مكان الى مكان وما دعا (ولم يَدْعُ) الناس الى التقوى.	رحل الاخ المسلم من مكان الى مكان وقد دعا الناس الى التقوى.	٨. رحل الاخ المسلم من مكان الى مكان. دعا الاخ المسلم الناس الى التقوى.
إنهار اقتصاد البلاد وما عانى (ولم يَعانِ) من مشاكل كثيرة.	إنهار اقتصاد البلاد وقد عانى من مشاكل كثيرة.	٩. إنهار اقتصاد البلاد. عانى اقتصاد البلد من مشاكل كثيرة.
قرأوا اخبار الجريدة ألامريكية المغرضة عن الشرق الاوسط وما شتموا (ولم يَشتِموا) رئيس تحريرها.	قرأوا اخبار الجريدة ألامريكية المغرضة عن الشرق الاوسط وقد شتموا رئيس تحريرها.	١٠. قرأوا اخبار الجريدة ألامريكية المغرضة عن الشرق الاوسط. شتموا رئيس تحريرها.

Drill 46.

Fill in the blanks in the sentences below in a way which gives a correct tamyiiz construction. Then translate each item. Here is an example.

هو _____ مِنّي _____ . (كبير، سِن)

He is older than I am (greater than me with respect to age). هو اكبر مني سنا.

The Arabs love their language more than other peoples do.	١. العرب أَكْثَرُ من الشعوب لاخرى حُبّاً للغتهم. (كثير، أحبّ) For the Form IV verb أحبّ, the Form I verbal noun, حُبّ is used instead of إحْباب.)
The Bedouins are more famous than the French with respect to honoring visitors.	٢. البدو أَشْهَرُ من الفرنسيين باحّترامِهم للزوار. (مشهور، إحترم)
My friend in more interested in ancient history than I am.	٣. صديقي أَكْثَرُ مني اِهتِماماً بالتاريخ القديم. (كثير، إهتمّ)
My wife is more successful in her understanding of French than I am.	٤. زوجتي أنْجَحُ مني في فهمِها للفرنسية. (ناجح، فَهِمَ)
My wife understands French better than I do.	٥. زوجتي أَحْسَنُ مني فهماً للفرنسية. (كثير، فَهِمَ)
We are more strident than they are in defense of our rights.	٦. نحن أَشَدُّ منهم دِفاعاً عن حقوقنا. (شديد، دافَعَ)
Fayruz has a more beautiful voice than Umm Kulthum.	٧. "فيروز" أجْمَلُ من أمّ كلثوم صوتاً . (جميل، صَوْتّ)

Authentic Arabic Exercise #11.

The article below is from the front page of الشرق الاوسط on August 13, 1995. Read it while looking for the following.

1. Haal Clauses
2. Every verbal noun and its Form.
3. Every hollow, defective, or assimilated verb of any Form or tense.
4. Each occurrence of إِنَّ , أَنَّ , or أَنْ .
5. Translate the article into Moroccan Arabic.
6. Ignore item number 5.
7. All indefinite relative clauses and any relative clauses using ما .
8. Every dual verb, noun, or pronoun.

The haal clauses are listed in order below.

وأكد انه بدأ يتحرك بسرعة لتنفيذ ذلك كله علنا، مؤكدا انه

وأكد انه سيبدأ اتصالات واسعة بالعرب والعالم نافيا ان يكون قد اجرى

رد على اسئلة الصحافيين مفندا ما قاله

In the chart below, verbal nouns and hollow, defective, and assimilated verbs are listed in the order they appear in the article. They are included in the chart, fully voweled, exactly as they are written in the passage. If a verbal noun appears more than once, it will still appear in the chart only one time.

Assimilated Verbs	Defective Verbs	Hollow Verbs	Verbal Nouns	
وَصْفَها (وَصَفَ)	دعا	يكونَ	للتَّحَرُّكِ	V
	أَجْرى	أضافَ	لِتَغْيِيرِ	II
	أَلْقى	حاوَلَ	الوَضْعِ	I
		قالَ	إسْقاط	IV
		قامَتْ	النِظامِ	III
		لَيْسَ	لِلإِسْتِعْدادِ	X

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		أشارَ	بِسُرْعة (سُرْعة) I
		يَزيدُ	لِتَنْفيذِ II
			فِعْلاً (فِعْل) I
			اِتِّصالاتٍ (اِتِّصال) VIII
			دَعْوَتِهِ (دَعْوة) I
			الأِصْلاح IV
			مُباشرةً III
			تَرْجَمةٍ V
			خِيانةٍ I
			اخْتِلافاتٍ VIII
			بِإِجْراءٍ (إِجْراء) IV
			بِهَدَفِ (هَدَف) I
			جَعْلِ I
			إِضافةً IV
			تَحَرُّكات V
			لِلْحِمايةِ I
			تَأْكيدِ II
			تَهْديدِ II
			الإِعْلام IV
			الاسْتِمْرارِ X
			بِمُهاجَمةِ III
			تَحْديداً II
			هُجوم I
			سَفَر I (used for Form III)
			لِلْبَقاء (بقاء) I
			مُحاولةِ III

				تَحْمِيل II
				الوُضوح I
				قَوْل I
				رِئاسةِ I
				عَهْدِ I
		.		تَوَلّي (تَوَلَّ) V
				اعْتِمادِهِ (اعْتِماد) VIII

The words أنْ *,* أنَّ *and* إنَّ *are fully voweled in the text below. All indefinite relative clauses and relative clauses using* ما *are underlined in the text. Anything that is dual, is in bold type.*

Now that you have found and idenitifed the items above, summarize the article in English in about 75 words.

The article is translated below.

حسين كامل: صدام انتهى
وأدعو الضباط للتحرك
لتغيير الوضع الراهن

عمان: "الشرق الاوسط"

لندن: من امير طاهري

دمشق: من سلوى الاسطواني

بغداد: وكالات الانباء

أعلن الفريق اول حسين كامل الرجل الثاني في العراق أنَّهُ خرج من العراق لأنَّهُ قرر تغيير الوضع الراهن العراقي واسقاط النظام، ودعا في مؤتمر صحافي عقده في الديوان الملكي بعمان كافة ضباط الجيش والحرس الجمهوري والحرس الخاص للاستعداد للتغيير، وأكد أنَّهُ بدأ يتحرك بسرعة لتنفيذ ذلك كله علنا، مؤكدا أنَّهُ يعمل فعلا لاسقاط نظام الرئيس العراقي صدام حسين، وأكد أنَّهُ سيبدأ اتصالات واسعة بالعرب والعالم نافيا أنَّ يكون قد اجرى اتصالات حتى الآن، وقال إنَّهُ واثق من أنَّ العراقيين يعرفون جدية دعوته هذه سواء على مستوى الشعب او الجيش او الحزب. . واضاف أنَّهُ حاول كثيرا الاصلاح في الداخل، ولكن دون جدوى.

وبعد أنْ القى كامل حسين بيانا مختصرا نقله التلفزيون الاردني مباشرة مع ترجمة فورية بالانكليزية، رد على اسئلة الصحافيين مفندا ما قاله عنه الرئيس العراقي صدام حسين من خيانة واختلافات فقال إنَّ هذا كلام مناقض.

وقامت السلطات العراقية امس واول امس باجراء تغييرات عسكرية واسعة وبسرعة فائقة شملت قيادات وقطاعات ومواقع ومقرات وذلك بهدف جعل أي معلومات لدى الفريق اول الركن حسين كامل غير مفيدة اضافة الى تحركات عسكرية امنية للحماية الداخلية، مع تأكيد أنَّه ليس من اهدافها تهديد الاردن.

وحرصت وسائل الإعلام العراقية امس على الاستمرار بمهاجمة حسين كامل تحديدا بعنف بعد هجوم صدام حسين عليه اول امس وكذلك نائب رئيس الحكومة طارق عزيز، واشار التلفزيون العراقي الى أنَّ ابنتي صدام (رغدة ورنا) الموجودتين بين اللاجئين ظنتا أنَّ سفرهما هو لبلغاريا وليس للبقاء في الاردن، وذلك في محاولة لتحميل زوجيهما حسين كامل وشقيقه صدام كامل مسؤولية عدم الوضوح معهما ، حسب قول مصادر عراقية في عمان.

وأكدت انباء بغداد امس أنَّ لجنة عراقية رئاسية تشلكت برئاسة عدي الابن الاكبر للرئيس العراقي . . . وبدأت اللجنة إجراء حركة تغييرات كبيرة في الدولة العراقية وصفها المراقبون بأنَّها اوسع حملة يشهدها العراق في عهد الرئيس صدام حسين. . . . وتولي رئاستها من جانب عدي يؤكد أنَّ الرئيس صدام حسين سوف يزيد من اعتماده عليه ويركز على مسؤولياته الكبيرة المقبلة.

On the following page is a translation of the passage.

Hussein Kamil: Saddam is Finished
I Call on the Officers to Move to Change the
Status Quo

Amman: *Al-Sharq Al-Awsat*
London: From Amir Tahiri
Damascus: From Salwa Al-Ustuwani
Baghdad: News Agencies

General Hussein Kamil, the number two man in Iraq, has announced that he left Iraq because he had decided to change the Iraqi status quo and to bring down the regime. In a press conference which he held at the Royal Court in Amman, he called on military officers, the Republican Guard, and the special forces to be prepared for change. He confirmed publicly that he has begun moving quickly to implement all of this, stressing that he is indeed working to bring down the regime of Iraqi President Saddam Hussein. He confirmed that he will begin wide-ranging contacts within the Arab world and in the world at large, while denying that he had conducted such contacts yet. He said that he is confident that the Iraqis know the seriousness of this call of his, whether at the level of the people, the army or the (Ba'th) party. He added that he had often attempted reform from within to no avail.

After giving a short statement, which Jordanian television broadcast directly ("directly" here meaning "via satellite"), along with a simultaneous translation in English, he answered reporters' questions while refuting what Iraqi President Saddam Hussein had said about his (having committed) treason and (about) differences (between Kamil and the regime.) He called (Saddam's) talk contradictory.

The Iraqi authorities yesterday undertook wide-scale and extraordinarily rapid military changes involving leadership, sectors, positions, and headquarters, with the goal of making general Hussein Kamil's information valueless. In addition actions (were undertaken) for internal protection (related to) military security, along with assurance that these did not have threatening Jordan as one of their goals.

The Iraqi media yesterday kept up its violent attack on Hussein Kamil in particular, after Saddam Hussein's attack on him and that of Vice-President Tariq Aziz. Iraqi television reported (literally "pointed out") that Saddam's two daughters, Raghda and Rana, who are among the asylum seekers (literally: "the refugees"), thought that their trip was to Bulgaria and not to Jordan. This (report) was an effort to charge their husbands, Hussein Kamil and his brother Saddam Kamil, with responsibility for being unclear with them (note: The meaning here is that the husbands are accused of deceiving their wives.), according to Iraqi sources in Amman.

Baghdad news yesterday confirmed that a presidential Iraqi committee has been formed under the leadership of Udai, the eldest son of the Iraqi President. . . The committee has begun making major changes in the Iraqi state which observers described as the largest (such) campaign Iraq has witnessed during the Saddam Hussein era. . . The assumption of the leadership of this committee on the part of Udai confirms that Saddam Hussein will increase his reliance upon him and underscores his upcoming major responsibilities.

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Drill 47. Negate the sentences below using لم + the jussive. Fully vowel all verbs and give all case endings in your answers. Make sure you can translate your answers.

The answers, and their translations, are provided below.

English	Answer (negated)	Original
We did not benefit from studying Arabic.	لم نَسْتَفِدْ من دراسةِ اللغةِ العربيةِ.	١. إستفدنا من دراسة اللغة العربية.
They did not deduce that from the available evidence.	لم يَسْتَنْبِطوا ذلك من الادلةِ المتوفرةِ.	٢. إستنبطوا ذلك من الادلة المتوفرة.
The president was not assassinated in the theater.	لم يُغْتَلِ الرئيسُ في المسرحِ.	٣. اغتيل الرئيس في المسرح.
We were not able to benefit from our knowledge of Arabic.	لم نَسْتَطِعْ ان نَسْتَفيدَ من علمِنا بالعربيةِ.	٤. إستطعنا ان نستفيد من علمنا بالعربية.
The immigrants did not settle in the settlements.	لم يَسْتَوْطِن المهاجرون الجددُ في المستوطناتِ.	٥. إستوطن المهاجرون الجدد في المستوطنات.
Egypt did not become independent in 1952.	لم تَسْتَقِلَّ مصر سنةَ ١٩٥٢.	٦. استقلت مصر سنة ١٩٥٢.
Samiira did not board the plane. (Note that the verb in this sentence is the same as in the previous sentence. The meaning is entirely different here.)	لم تَسْتَقِلَّ سميرة الطائرةَ.	٧. استقلت سميرة الطائرة.
Samiira did not resign from the company. (The verb in this sentence is a different verb than the one used in the previous two sentences.)	لم تَسْتَقِلْ سميرة من الشركةِ.	٨. استقالت سميرة من الشركة.
We did not buy it.	لم نَشْتَرِها.	٩. اشتريناها.
We did not seek the advice to the advisors.	لم نَسْتَشِر المستشارين.	١٠. اشتشرنا المستشارين.
We were not able to do without them.	لم نَسْتَغْنِ عنهم.	١١. إستغنينا عنهم.
The professor's book did not benefit us a lot.	لم يُفِدْنا كتابُ الاستاذِ افادةً كبيرةً.	١٢. افادَنا كتابُ الاستاذ افادة كبيرة.
He did not fall in love with her when he saw her for the first time.	لم يُحِبَّها عندما شاهدها لاولِ مرةٍ.	١٣. أحبها عندما شاهدها لاول مرة.
The Iraqi president did not comply completely with the demands of the United Nations.	لم يَسْتَجِب الرئيسُ العراقيُّ الى مطالبِ الامِم المتحدةِ استجابةً كاملةً.	١٤. استجاب الرئيس العراقي الى مطالب الامم المتحدة استجابة كاملة.
The policeman did not interrogate the suspect.	لم يَسْتَجْوِب الشرطيُّ المشتبَه فيهِ.	١٥. استجوب الشرطي المشتبه فيه.

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Drill 48. Review exercise. Identify the form of each verb in each sentence. Then convert each sentence to a negative command. Make sure you can translate each sentence.

The verb forms are indicated for each model sentence in the chart below. The model sentences are translated and the negative commands are provided.

Negative Command	Translation	Model Sentence
لا تَجْتَمِعْ مع المدير.	You met with the director.	١. اجتمعتَ مع المدير. VIII
لا تَتَّصِلي بالاستاذ.	You (f.s.) contacted the professor.	٢. إتصلتِ بالاستاذ. VIII
لا تَنْصَرِفوا من المكتب وأنتم غاضبون.	You (m. pl.) left the office angry.	٣. إنصرفتم من المكتب وانتم غاضبون. VII
لا تَدَّعِ انك مُخْلِصٌ.	You claimed that you were sincere.	٤. ادعيتَ انك مخلص. VIII
لا تُتَرْجِمْ كتبَهُ المشهورةَ الى عدةِ لغاتٍ.	You translated his famous books into several languages.	٥. ترجمتَ كتبَه المشهورة الى عدة لغات. I Quad
لا تَنْضَمَّ الى الجيشِ.	You joined the army.	٦. انضممتَ الى الجيشِ. VII
لا تَنْحَزْ الى المنظمةِ.	You were partial towards the organization.	٧. انحزتَ الى المنظمة. VII
لا تَحْتَلَّ الضفةَ الغربيةَ.	You occupied the West Bank.	٨. احتللتَ الضفة الغربية. VIII
لا تَهْتَمّي بدراسةِ العربيةِ.	You (f.s.) were interested in studying Arabic.	٩. اهتممتِ بدراسة العربية. VIII
لا تَطَّلِعْ على هذه الكتبِ.	You studied these books.	١١. إطّلعتَ على هذه الكتب. VIII
لا تُكْرِموا استاذكم.	You (m. pl.) honored your professor.	١٢. أكرمتم استاذكم. IV
لا تُعْطِهِ كتاباً.	You gave him a book.	١٣. أعطيتَه كتابا. IV
لا تَفِ بوعدِكَ لَنا.	You fulfilled your promise to us.	١٤. وفيتَ بوعدك لنا. I
لا تُزَخْرِفوا بيتكم لعيدِ الميلادِ.	You (m. pl.) decorated your house for Christmas.	١٥. زخرفتم بيتكم لعيد الميلاد. I Quad

Drill 49. Review exercise. Negate each sentence using لم + the jussive. Fully vowel all verbs and give all case endings in your answers. Make sure you can translate your answers.

The sentences are negated below. The negated sentences are then translated.

You (f.s.) did not prepare the kibbe for us.	لم تُعِدّي الكبةَ لَنا.	١. أعددتِ الكبة لنا.
The revolutionary was not forced to leave the country.	لم يُضْطَرَّ الثوريُّ الى مغادرةِ البلد.	٢. اضطر الثوريُّ الى مغادرة البلد.
This woman did not renounce Islam.	لم تَرْتَدَّ هذه المرأةُ عن الاسلامِ.	٣. ارتدت هذه المرأة عن الاسلام.
They did not regain their land.	لم يَسْتَرِدّوا ارضَهم.	٤. استردوا ارضهم.
The singer did not sing.	لم يُغَنِّ المغني.	٥. غنى المغني.
The Intifada did not last a long time.	لم تَسْتَمِرَّ الانتفاضةُ مدةً طويلةً.	٦. استمرت الانتفاضة مدة طويلة.
Iraq did not hasten to rebuild the nuclear reactor.	العراق لم يَسْتَعْجِلْ لاعادة بناءِ المفاعِلِ النوويِّ.	٧. العراق إستعجل لاعادة بناء المفاعل النووي.
A prominent Arab capital did not receive important information from its embassy.	لم تَتَلَقَّ عاصمةٌ عربيةٌ بارزةٌ معلوماتٍ مهمةً من سفارتِها.	٨. تلقت عاصمة عربية بارزة معلومات مهمة من سفارتها.
I did not finish my studies in 1995.	لم أنْتَهِ من الدراسةِ في سنة ١٩٩٥.	٩. انتهيت من الدراسة في سنة ١٩٩٥.
He did not throw light on the subject.	لم يُلْقِ الضوءَ على الموضوعِ.	١٠. القى الضوء على الموضوع.

Drill 50. Review exercise. Negate each sentence in an appropriate way. In your answers, fully vowel all verbs and give all case endings. Pay attention to what you are doing since different tenses, voices, and moods appear. Translate your answers.

Each sentence is negated and the negated sentences are translated.

You (or "she") did not study Arabic. (You could also read the verb as دَرَّسَ.)	لم تَدْرُسْ اللغةَ العربيةَ. (لم تُدَرِّسْ اللغةَ العربيةَ.)	١. درستَ اللغةَ العربيةَ.
Do not see this film.	لا تُشاهِدْ هذا الفلم.	٢. شاهِد هذا الفيلم.
Do not visit (f.s.) Lebanon.	لا تَزوري لبنان.	٣. زوري لبنان.
He did not give me this book.	لم يُعْطِني هذا الكتاب.	٤. أعطاني هذا الكتاب.
We did not return from the Middle East.	لم نَعُدْ من الشرقِ الاوسطِ.	٥. عدنا من الشرق الاوسط.
The King was not met at the airport by some extremist rebels and was not killed during a vicious battle with them.	لم يُسْتَقْبَل الملكُ في المطارِ من قِبَلِ بعضِ المتمردين المتطرفين ولم يُقْتَلْ اثناء معركةٍ ضاريةٍ معهم.	٦. استقبل الملكُ في المطار من قبل بعضِ المتمردين المتطرفين وقتل اثناء معركة ضارية معهم.
Informed sources added that the situation in the West Bank is still serious.	لم تُضِفْ مصادرٌ مطلعةٌ ان الحالَ في الضفةِ الغربيةِ لا تزالُ خطيرةً.	٧. اضافت مصادر مطلعة ان الحال في الضفة الغربية لا تزال خطيرة.
We did not invite all of them to the party.	لم نَدْعُ كلَّهم الى الحفلةِ.	٨. دعونا كلَهم الى الحفلة.
You (or "she") will not teach Arabic in Cairo. (You could use لن instead. The meaning will be stronger and the subjunctive verb must be used. Also, you could have read the verb as a Form I.)	سوف لا تَدَرِّسُ العربيةَ في القاهرةِ. (لن تَدَرِّسَ العربيةَ في القاهرةِ.)	٩. ستدرس العربية في القاهرة.
Do not put a circle around the appropriate answer.	لا تَضَعْ دائرةً حولَ الاجابةِ المناسبةِ.	١٠. ضع دائرة حول الاجابة المناسبة.
The airplane will not transport the passengers from Beirut to London.	الطائرةُ سوف لا تُقِلُّ الركابَ من بيروت الى لندن. (لن تُقِلَّ)	١١. الطائرة ستقل الركاب من بيروت الى لندن.
The food was not prepared for us.	لم يُعَدَّ الطعامُ لَنا.	١٢. أعد الطعامُ لنا.
They did not name him Umar.	لم يُسَمَّوه عمر.	١٣. سموه عمر.

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Do not benefit from the book.	لا تَسْتَفِدْ من الكتابِ.	١٤. إستفدْ من الكتاب.
We are not completing the job which we started.	لا نُكْمِلُ الشغلَ الذي بدأناه.	١٥. نكمل الشغل الذي بدأناه.
We will not build our company in this region.	سوف لا نَبْنِي شركتنا في هذه المنطقة. (لن نَبْنِيَ)	١٦. سوف نبني شركتنا في هذه المنطقة.
The party was not held in the White House.	لم تُقَمْ الحفلةُ في البيتِ الابيضِ.	١٧. اقيمت الحفلة في البيت الابيض.
A new house was not built in the village.	لم يُبْنَ بيتٌ جديدٌ في القريةِ.	١٨. بني بيت جديد في القرية.

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Drill 51. Identify the form of each verb below. Then derive the verbal noun and the active participle for each verb. Then write each verb in the present tense for the third person masculine plural.

Present Tense for هم	Active Participle	Verbal Noun	Verb Form	Verb
يوجِدونَ	مُوجِد	إِيجاد	IV	اوجد
يُرَبّونَ	مُرَبٍّ	تَرْبِية	II	ربّى
يُحاكونَ	مُحاكٍ	مُحاكاة	III	حاكى
يَسْتَشيرونَ	مُسْتَشير	إِسْتِشارة	X	استشار
يَتَّسِمونَ	مُتَّسِم	إِتِّسام	VIII	إتّسم
يَتَلاقَوْنَ	مُتَلاقٍ	تَلاقٍ	VI	تلاقى
يَلومونَ	لائِم	لَوْم، مَلام ، مَلامة	I	لام
يَسْتَعِدّونَ	مُسْتَعِدّ	إِسْتِعْداد	X	استعد
يَلْتَقونَ	مُلْتَقٍ	الْتِقاء	VIII	التقى
يُجْرونَ	مُجْرٍ	إِجْراء	IV	اجرى
يَنْتَخِبونَ	مُنْتَخِب	إِنْتِخاب	VIII	انتخب
يُفيدونَ	مُفيد	إِفادة	IV	افاد
يُسَيْطِرونَ	مُسَيْطِر	سَيْطَرة	I (Quad)	سيطر
يُوَسْوِسونَ	مُوَسْوِس	وَسْوَسة	I (Quad)	وسوس
يَسْتَوْطِنونَ	مُسْتَوْطِن	إِسْتيطان	X	استوطن
يَتَحَدَّوْنَ	مُتَحَدٍّ	تَحَدٍّ	V	تحدى
يَسْتَغْنونَ	مُسْتَغْنٍ	إِسْتِغْناء	X	استغنى
يَسْتَمِعونَ	مُسْتَمِع	إِسْتِماع	VIII	استمع
يُفْضونَ	مُفْضٍ	إِفْضاء	IV	افضى
يَسْتَجيبونَ	مُسْتَجيب	إِسْتِجابة	X	استجاب
يَمُدّونَ	مادّ	مَدّ	I	مد
يَنْقَضونَ	مُنْقَضٍ	إِنْقِضاء	VII	انقضى
يَنْتَهونَ	مُنْتَهٍ	إِنْتِهاء	VIII	انتهى

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يُشيرونَ	مُشير	اشارة	IV	اشار
يُعِدّونَ	مُعِدّ	إعْداد	IV	اعد
يَتَوافَرونَ	مُتَوافِر	تَوافُر	VI	توافر
يُعَعِّعونَ	مُعَعِّع	تَعْعيع	II	عَعَّعَ*
يَعونَ	واعٍ	وَعْي	I	وعى
يَسْتَنْوِقونَ	مُسْتَنْوِق	إسْتِنْواق	X	استنوق

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* This verb was invented by an administrator whom I knew at AUC. It means "to die from speaking Arabic." I will not reveal this person's name.

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Drill 52. Convert each sentence below to the present tense. Then negate each sentence below using the jussive. Then turn each sentence into a positive command.

Each model sentence is translated below. Then each sentence is negated using the jussive. Then each sentence is made into a positive command.

Positive Command	Negated with the Jussive	Translation	Model Sentence
قولوا إنّ قرارَ ٢٤٢ مَقبولٌ.	لم تَقولوا إنّ قرارَ ٢٤٢ مَقبولٌ.	You (m. plural) said resolution 242 was acceptable.	١. قلتم ان قرار ٢٤٢ مقبول.
تَعَلَّمي العربيةَ.	لم تَتَعَلَّمي العربيةَ.	You (f. s.) learned Arabic.	٢. تعلمتِ العربية.
كُنْ رجلاً.	لم تَكُنْ رجلاً.	You were a man.	٣. كنتَ رجلا.
إستَمِعوا الى الاخبارِ.	لم تَستَمِعوا الى الاخبارِ.	You (m. pl.) listened to the news.	٤. استمعتم الى الاخبار.
أعلِنوا استقلالَ فلسطين.	لم تُعلِنوا استقلالَ فلسطين.	You (m. pl.) declared the independence of Palestine.	٥. اعلنتم استقلال فلسطين.
أشيدوا بالرئيس الجديد.	لم تُشيدوا بالرئيس الجديد.	You (m. pl.) praised the new president.	٦. اشدتم بالرئيس الجديد.
إستَجِبْ لطلبِ المديرِ.	لم تَستَجِبْ لطلبِ المديرِ.	You complied with the director's request.	٧. استجبتَ لطلب المدير.
فِ بالاتفاقِ.	لم تَفِ بالاتفاقِ.	You fulfilled the agreement.	٨. وفيت بالاتفاق.
إتّصِلي بالوزيرِ.	لم تَتّصِلي بالوزيرِ.	You (f. s.) contacted the minister.	٩. اتصلتِ بالوزير.
أوْجِدوا حلاً للمشكلةِ.	لم تُوجِدوا حلاً للمشكلةِ.	You (m. pl.) found a solution to the problem.	١٠. اوجدتم حلا للمشكلة.
أقيلوا الموظفين.	لم تُقيلوا الموظفين.	You (m. pl.) fired the employees.	١١. اقلتم الموظفين.
تَعاوَنوا مع كلِ الدولِ العربيةِ.	لم تَتَعاوَنوا مع كلِ الدولِ العربيةِ.	You (m. pl.) cooperated with the Arab countries.	١٢. تعاونتم مع كل الدول العربية.
خافوا اللهَ.	لم تَخافوا اللهَ.	You (m. pl.) feared God.	١٣. خفتم الله.
إحتَلّوا ارضَ العدوِّ.	لم تَحتَلّوا ارضَ العدوِّ.	You (m. pl.) occupied the land of the enemy.	١٤. احتللتم ارض العدو.
إطْمَئِنّوا على اصدقائِكم في البوسنة والهرسك.	لم تَطْمَئِنّوا على اصدقائِكم في البوسنة والهرسك.	You (m. pl.) were reassured about your friends in Bosnia-Herzegovina.	١٥. إطمأننتم على اصدقائكم في البوسنة والهرسك.

Drill 53. Conditional puzzles. Study and translate the sentences below. Be aware of all the grammar you have previously covered. This is a somewhat difficult drill.

The sentences are translated below.

If your lord had so willed, he would have made the people one nation.	١. لو شاء ربك لجعل الناس أمة واحدة. (القرآن ١١، ١٢٠)
If you live in the Middle East, you will understand the importance of the Arabic language.	٢. إِذا اقمت في الشرق الاوسط فهمت اهمية اللغة العربية.
If you do not want to speak Arabic, then do not visit the Middle East.	٣. إِذا لم ترد ان تتكلم بالعربية فلا تزر الشرق الاوسط.
If Iraq had withdrawn from Kuwait, American forces would not have attacked Iraq.	٤. لو انسحب العراق من الكويت لما هاجمت العراقَ القوات الامريكية.
Live contentedly and you will be a king.	٥. عش قَنِعًا تكن ملكا.
If you go to his house you will eat the best Arabic food in America.	٦. إن تذهب الى بيته تأكل احسن طعام عربي في امريكا.
If not for Islam, the Arabic language would have disappeared.	٧. لولا الاسلام لاختفت اللغة العربية.
Give me the gold and I will give you one thousand dinars.	٨. أعطني الذهب أعطك الف دينار.
If I give you the sun and the moon, you will (still) never be satisfied.	٩. إن أعطيتُك الشمس والقمر فلن تقتنع بهما.
He who tries, succeeds.	١٠. من حاول نجح.

The following is an excerpt from a column in the magazine الحوادث from February 2, 1990. The author is غادة السمان who writes a regular feature for the magazine called لحظة حرية . In my humble opinion, she writes very well and is very thoughtful in her comments. Her language is often very complicated; the novice American may have some trouble following her.

The excerpt below is the most difficult such item included in this book. Read it. Yes, I said read it. Use the method I outlined in Chapter Four of Part II. Do not translate it. Do not even summarize it. Try to comprehend it as well as you can. When you are done, you can refer to the translation in the key to verify how much you understood.

Also, you might want to make some mental notes regarding how many of the grammar points covered in this book appear in the excerpt.

الرجل الشرقي؟ . . . يا للهول!

١

عشرة أعوام من الفراق، وما زالت تحن اليه. شدتها اليه في البداية قصة حب شرقية تقليدية، قطعها فاصل من سفره الى بريطانيا وسفرها الى المانيا لمتابعة العلم. وحين عادا كان الحب قد ازداد تأججاً وحين تحاورا مجدداً صرخ في وجهها: "انت امرأة متحررة .. يا للهول". وصرخت في وجهه: "رجل شرقي؟ يا للهول".

وافترقا. وعادت الى المانيا لتتزوج من زميلها الجامعي الالماني وتنجب طفلين وتظل تحن الى حبيبها الأول. هذه باختصار حكاية "القارئة" كما كتبتها لي طالبة النصح، أمام حنين يعذبها وعشرة أعوام تحسها لحظات عابرة. . . لم اكتب لها رداً. . ماذا اقول لها؟ هل أنصحها بالطلاق كي تطوح بطفلين في الفضاء؟ هل أعلن لها بلا مواربة أن حنينها الى الحبيب القديم هو شوق رمزي الى الوطن، وأن زواج المرأة العربية "المتحررة" من أجنبي خطوة بحاجة الى دراسة لأن ما يجمعها في النهاية مع "الرجل الشرقي" قد يكون أكبر وأعمق مما يربطها بالغربي المتحرر؟.. هل اقول لها ان الزواج من أجنبي خطوة لا أحبذها شخصيا ولو استشارتني من قبل لنصحتها بما

نصحت به جدتي البدوية عثمة بنت مطرود البجلية حين قالت لأختها خود: "ترى الفتيان كالنخل،
وما يدريك ما الدخل؟. . إن شر الغريبة يعلن، وخيرها يدفن، تزوجي في قومك ولا تغررك
الاجسام". . .

"تزوجي في قومك" هي النصيحة التي أتمنى أن اقولها لكل عربية تشكو لي حبيبها ومواطنها
واهمة ان الحل يكمن في الزواج من غربي ناسية انها هي نفسها – في قاعها – امرأة شرقية في
مرحلة تطور، ما تزال تقطن لاوعيها خبرات جداتها ونساء قبيلتها قبل تعاليم الكتاب الذهبي الغربي
لتحرير المرأة.. وكل تناقض تراه في رجلها الشرقي له مثيله في شرايينها النفسية المتحررة..
وعقدة التفوق على شريك العمر لا تحل المشكلة، بل هي بداية التكسر النفسي الداخلي لمرايا تحاول
عبثا ان تعكس ما لا تحويه.

Below is a translation of the passage.

An Eastern Man? . . . Oh No!

1

Ten years of separation and still she longed for him. What pulled her toward him was a traditional eastern love story, interrupted by his travel to Britain and her travel to Germany to pursue her studies. (Lit: "to pursue knowledge".) When they returned, their love had increased in intensity, but when they talked to one another again he shouted in her face, "You are a liberated woman. . . Oh no"! And she shouted into his face, "An eastern man? Oh no"!

They parted. She returned to Germany to marry her university colleague, and to give birth to two children, while still longing for her first love.

This, in short, is the story of "a reader", as she wrote it to me, requesting advice in the face of a longing (still) torturing her, and (after) ten years, ten years which she perceived as a few passing minutes. . . I did not write her an answer. . . What do I say to her? Do I advise her to divorce so she can leave two children in limbo? Do I announce to her unequivocally that her longing for her old lover is a symbolic desire for her homeland? (Should I also say) that the marriage of a "liberated Arab woman" to a foreigner is a step which requires reflection, because, in the end, what unites her with "the eastern man" might be greater and deeper than what links her to the western liberal man. . . Do I tell her that marriage to a foreigner is a step I personally do not applaud, and if she had sought my advice beforehand I would have counseled her with the advice of my Bedouin ancestor, Athma Bint Matroud Al-Bajaliyyah, when

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she said to her sister Khoud: "Oh, young men are like palm trees. How do you know what is inside? The bad of the woman who is an outsider is proclaimed while her good is defamed. Marry within your own people, and don't let appearances deceive you".

"Marry within your own people" is the advice I would like to relate to every Arab woman complaining to me about her beloved and her compatriot, imagining that the solution lies in marriage to a westerner and forgetting that she, herself, in her (very) core, is an eastern woman in a developmental stage. The experiences of her female forebears and of the women of her tribe still dwell in her unconscious, before the teachings of the golden western book of women's liberation. Every contradiction which she sees in her eastern man has its counterpart in her liberated psychological veins. A superiority complex over her life partner will not solve the problem. Rather, this complex is the beginning of the internal psychological breakdown of mirrors trying in vain to reflect what they do not contain.