This is a complete course in written and spoken Arabic. If you have never learned Arabic before, or if your Arabic needs brushing up, *Teach Yourself Arabic* is for you.

*Teach Yourself Arabic* is unique. Jack Smart explains everything clearly along the way and gives you plenty of opportunities to practice what you have learned. The added structure means that you can work at your own pace, arranging your learning to suit your needs. The course contains:

- A detailed introduction to the Arabic script and pronunciation
- Units introducing and explaining the basic constructions of Arabic
- Further units of dialogues, reading passages, notes on culture and more functions of Arabic
- Section on Arabic numerals
TEACH YOURSELF BOOKS

ARABIC
ARABIC

J. R. Smart
Contents

(A reference guide to the structure of the course and the grammatical content of the units)

Introduction 1

The Arabic Script and Pronunciation 5

Unit 1

Unit 2

Unit 3
Gender and sex. The feminine ending. Plurals of inanimates. Agreement of words. Prepositions. 'There is' and 'There are'. Word shape $mac^1C^2uuC^3$.

Unit 4
Demonstratives. Singular demonstratives. Demonstratives with nouns. Adjectives with demonstrative-noun phrases. 'This is a...' and 'This is the...' type sentences. Word shape $mac^1C^2aC^3$. Telling the time.

Unit 5

Unit 6
Acknowledgments

I should like to acknowledge with gratitude the help and encouragement over the years of all my teachers, colleagues and friends who have contributed indirectly to the writing of this book.

In particular I should like to thank the Professor and staff of the Department of Arabic and Islamic Studies at the University of Exeter, especially Dr R. el-Enany who spent many patient hours in discussion, made innumerable valuable suggestions and checked all the Arabic texts.

My special thanks are also due to my wife Frances and daughters Mairi and Kirsty for their unfailing support and encouragement while this book was being written.

JRS

Introduction

The Arabic taught in this book is the written and officially spoken means of communication between over 100 million Arabs of some twenty nations stretching from the Atlantic coast of North Africa in the west to the Sultanate of Oman in the east and from Syria in the north to Sudan in the south. It has existed without major change since the seventh century AD and the continuous literary output of this long period is one of the greatest achievements of civilised man.

This is a self-teaching book, not an Arabic grammar in the traditional sense, and the aim throughout has been to bring the student up to the standard where he or she will be able to read a newspaper with the aid of a dictionary and converse with educated Arabs in the literary language which serves as a lingua franca between Arabs from different countries.

To make this task easier, some liberties have been taken with traditional Arabic grammar which may alarm the purists, both Arab and European.

As you will soon be learning, Arabic is written in a so-called 'defective' script. This means (among other things) that the short vowels are not written. Now many of the grammatical endings of the noun and the verb are, in fact, short vowels and consequently do not appear in print. Knowing what they are is, therefore, an academic exercise for, being absent, they cannot contribute to the meaning.

Feeling that Arabic is difficult enough for the beginner without his being asked to learn unnecessary rules and facts, I have ruthlessly pruned all such grammatical paraphernalia from the text of this book and mentioned them only in passing in footnotes. Once the basic structures of the language have been learned from this book, the full grammatical apparatus can easily be tacked on by the student with academic leanings. Reference to two excellent traditional grammars is given in the hints for further study in Appendix Four.
How to use this book

You will find that the Units in this book vary considerably in length. This is because the material has been arranged logically, each unit up to Unit 10 dealing with a specific compartment of Arabic grammar and sentence construction. By the end of Unit 10, all the basic constructions of the language have been taught, and Units 11 to 18 fill in the gaps by means of illustrative texts dealing with various aspects of Arab life, new grammatical points being picked out in analyses and special sections. Vocabulary is kept to a minimum in the earlier lessons, and there is much repetition of words in the exercises. Note that these exercises have been introduced at specific points within the units, and they should be done as and when instructed. Do not attempt to get through a whole unit at a time; rather, read the material and do the exercises for each section, then review the whole unit when you have finished. This is a self-teaching course, and it is essential that each unit is thoroughly mastered before you go on to the next. Although full cross-references are given, nothing is repeated.

Your plan of study should go something like this:

The Arabic Script and Pronunciation This introduces the Arabic script, which is much simpler than it first looks. Obviously you will have to learn this thoroughly before proceeding, and many practice exercises are given. Pronunciation is dealt with, but of course this is much easier to pick up if you have access to a native speaker. If you can get hold of one, listen to him and ignore the written instructions which are at best a poor substitute for the real thing.

Units 1–10 These are all structured in the same way: First, there is a set of sentences and/or phrases which illustrate the material for the whole unit. Reference is made back to these in the grammar section, which should be read very carefully along with these examples, and the exercises completed as they occur. There is a key to the exercises at the end of the book, and you should check each of your exercises on completion and try to find out where you went wrong (if you did!). It is emphasised again that you should have a good grasp of each unit before going on to the next.

New vocabulary is given with each unit and this should obviously be learned. The lists include all new words introduced in the unit, and not just those in the initial text. Since Arabic is almost never printed with the vowel signs, the policy of this book has been to give them only in the vocabularies (and in a few difficult situations within the texts). What you do about this is up to you (bearing in mind that you will eventually have to read unwalled Arabic). If you can read the vowelled vocabularies and then memorise the sound of the words, so much the better. If not, pencil in the vowels of words you do not know in the text, and gradually wean yourself away from them as you learn the words. After the first few units, transliterations of the texts are given in the Key at the end of the book.

Units 11–18 These are set out differently, as it is assumed that you now have a firm grasp of the basic structures of the language. Each of these units begins with a text, followed by a list of new vocabulary. The next section is a literal translation of the text into a sort of pidgin English which follows the Arabic word for word as far as possible. You are asked as an exercise to convert this into normal idiomatic English, and a version is given in the Key.

Minor grammatical points occurring in the texts are then picked out in the analysis, and special sections are devoted to completely new or important features. Some information about Arab life and society are given in the Background to Text sections.

Appendices The appendices deal with matter which would have occupied too much space within the units, or which could not be learned inductively. The most conspicuous example is the Arabic verb. I have found that most traditional grammar books cover the rest of Arabic grammar in the first half, then have to devote the whole of the second half to the verb. This is obviously not much fun, and very restrictive on the choice of texts, so here the verb has been relegated to separate tables, each with its own set of explanatory notes. The basic rules for forming the two tenses are, of course, given within the units, and the recommendation is that each new type of verb encountered should be looked up in the tables (references are given), and time devoted to learning the conjugations by heart as you go along.

Other topics covered in the appendices are the numerals, which are difficult to use correctly, and the internal plural and its most common patterns. There is also a section recommending dictionaries and books for further study.
The Arabic Script and Pronunciation

Basic characteristics

1 Arabic, whether handwritten, typed or printed, is *cursive*, i.e. the letters (with certain exceptions noted below) are joined to each other by means of ligatures. There is no equivalent in Arabic of the separate, independent letters used in European type-faces. There are no capital letters, and punctuation presents no difficulties as the conventions have been borrowed from European sources.

2 The script is written *from right to left*, and consequently books and magazines begin on what looks like the back page. The *numerals*, on the other hand, are written *from left to right*, in the same way as European numerals (which are derived in varying forms from the Arabic signs).

3 In learning the script, it would be very helpful to appreciate the underlying principle that each letter has what we shall call a *nucleus form*, i.e. an essential basic stem. This nucleus form is a concept useful only in learning the script, as in practice it only occurs in the case of six specific letters which by convention do not join to the letter which follows them. The rest of the letters always appear with one or more of the following features:

(a) a ligature joining them to the preceding and/or following letter
(b) if at the end of a word, a final ‘flourish’.

This is best illustrated by an example, for which we shall take the letter which has the sound of English *s* in ‘sit’:

<table>
<thead>
<tr>
<th>Nucleus form</th>
<th>With both preceding and following ligatures</th>
<th>With one ligature and final flourish</th>
<th>Separate (after a non-joining letter)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـ</td>
<td>ـ</td>
<td>ـ</td>
<td>ـ</td>
</tr>
</tbody>
</table>

From the above it should be obvious that the basic part of the letter, the nucleus which represents the sound ‘s’, is the basic three-pronged form ـ, so the ligatures and final flourish are extraneous.
It is quite easy to draw a parallel with European handwriting:

Nucleus form \(d\)
With both ligatures \(d\)
With one ligature and final flourish \(d\)

The only difference is that in the European system the nucleus forms occur quite freely in print and typescript, while in Arabic they do not, as even type-face is only an adaptation of the handwritten form and still cursive.

4 With the exception of the first letter alif, all the Arabic letters are consonants. Alif and the vowels (which are not considered as letters of the alphabet) are discussed separately on pp. 13–15 and 18. The Arabic alphabet is given in its traditional order, which should eventually be learned so that dictionaries may be consulted.

**Alphabet table**

Note that transliterations are English letters, combinations of letters or special signs used to represent Arabic sounds for learners. These are fully discussed in the section on pronunciation on pages 9–12. To simplify the table, a separate form is given for each letter, showing the final flourish, if any. This may, when required, be joined to a preceding letter with the same ligature which is used on the nucleus form.

<table>
<thead>
<tr>
<th>Arabic name</th>
<th>Separate form</th>
<th>Nucleus form showing both ligatures</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>alif</td>
<td></td>
<td>(See page 18)</td>
<td></td>
</tr>
<tr>
<td>baa’</td>
<td></td>
<td>b</td>
<td>f</td>
</tr>
<tr>
<td>taa’</td>
<td></td>
<td>t</td>
<td>k</td>
</tr>
<tr>
<td>thaa’</td>
<td></td>
<td>th</td>
<td>l</td>
</tr>
<tr>
<td>jiim</td>
<td></td>
<td>j</td>
<td>m</td>
</tr>
<tr>
<td>Haa’</td>
<td></td>
<td>H</td>
<td></td>
</tr>
</tbody>
</table>
Pronunciation of the consonants

Some of the Arabic consonants are very difficult for Europeans to pronounce, but it is essential to attempt accurate pronunciation, otherwise you will be unable to distinguish between words whose difference in meaning depends, for instance, on the distinction between H and h, D and d etc. Obviously, as in all languages, the best thing to do is enlist the aid of a native speaker. If his pronunciation varies from the instructions given below, as it may well do, depending on which part of the Arab world he comes from, adopt his system and imitate his sounds. The ear, in this case, is much more useful than the eye.

Some reference has been made in the following notes to English dialects and the more familiar European languages. This is done in the hope that you might find it easier to get hold of a Scotsman or a Spaniard than a Lebanese or a Libyan!

Group One
The following are pronounced more or less as in English:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب</td>
<td>b</td>
</tr>
<tr>
<td>ت</td>
<td>t</td>
</tr>
<tr>
<td>ش</td>
<td>sh (shoe)</td>
</tr>
<tr>
<td>ج</td>
<td>j</td>
</tr>
<tr>
<td>د</td>
<td>d</td>
</tr>
</tbody>
</table>

Group Two
These occur in English, but care must be taken:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ث</td>
<td>th as in 'think', 'through', etc. (not as in 'this', 'these').</td>
</tr>
<tr>
<td>ذ</td>
<td>dh as the English th in 'the', 'that', 'then'. The dh transliteration has been used to distinguish this sound from the preceding one (th). This is important in Arabic.</td>
</tr>
<tr>
<td>س</td>
<td>s as in 'sip', 'pass', etc. — not the z-sound of s in 'these', 'pins', 'feeds' and so on.</td>
</tr>
<tr>
<td>ج</td>
<td>the ordinary English h-sound in 'house', 'behind'. In English this sound often disappears ('vehicle', 'vehement'), but in Arabic it must always be sounded, even in such positions as sahm (sa-hm), shibh (shib-h).</td>
</tr>
</tbody>
</table>
Group Three
These occur in English dialects, and in other European languages.

 köz is the sound at the end of Scottish ‘loch’ and German ‘dokh’, and also occurs in Dutch, Spanish and Russian. The Arabic version is a strong rasping sound, produced by closing the back of the tongue against the palate as in pronouncing the letter k, then forcing the breath through the constriction.

roz is the sound in Spanish ‘pero’, Italian ‘parlare’, and the r of Scottish dialects. It is produced by applying the tip of the tongue to the gum ridge behind the upper front teeth and expelling air to cause it to flap or trill rapidly. This should be a pronounced trill, not like the sound in the standard English pronunciation of ‘furrow’. (Not to be confused with the French r pronounced at the back of the palate.)

göz The only European language with an approximation of this sound is Dutch (‘morgen’, ‘negen’). It is vaguely similar to the French (Parisian) r, but with more of a scrape than a trill. It is produced by pronouncing the köz described above and activating the vocal chords (say ‘Ah’ at the same time).

Group Four
These sounds do not occur in other familiar languages.

S, D, T and DH form a group in that they are articulated more or less like their ‘regular’ equivalents (s, d, t and dh) but with different acoustic conditions obtaining inside the mouth cavity. Pronounce the four regular sounds and you will find that the tip of your tongue will touch in the region of the upper front teeth/gum. Now pronounce the sounds again and at the same time depress the middle of the tongue. This has the effect of creating a larger space between the tongue and the roof of the mouth and gives the sound produced a distinctive ‘hollow’ characteristic, which also affects the surrounding vowels. It is difficult to find a parallel in English, but the difference between ‘Sam’ and ‘psalm’ (standard English pronunciation) gives a clue. Tense the tongue muscles in pronouncing ‘psalm’ and you are nearly there. Now pronounce the a-vowel of ‘psalm’ before and after each of the four letters, saying aSa, aDa, aTa and aDHa, keeping the tongue tense, and that’s as near as we can get to describing it in print. The effort expended in depressing the middle of the tongue means that these four consonants are pronounced more forcefully, hence they are often known as the ‘emphatics’.

q Although not normally grouped with the above four dental (pronounced against the teeth) consonants, q has a somewhat similar acoustic effect. First forget any connection with English q or qu. The q is merely a handy spare symbol, and the sound is pronounced by closing the back of the tongue on the palate, like k, but much further back, and then releasing it to produce a click. The nearest sound we have is c in standard English ‘calm’. Pronounce ‘calm’ over and over again, trying to force the point at which tongue meets palate further back into the throat. The mouth should be well open, again causing an open-vowel effect like that described above.

H is probably the most difficult sound of all, and it must be distinguished from the ordinary h-sound. It is pronounced very deep down in the throat, and if you try a very deep and forceful sigh, with mouth wide open, and at the same time try to constrict your throat in the region of the Adam’s apple, you should achieve an approximation. The tongue is slightly tensed and its tip tucked down behind the bottom teeth. This contributes to the effect.

 is also difficult. The only English non-technical description which can be applied to it is ‘a violent, tense glottal stop’ (a glottal stop being the sound a Cockney or a Glaswegian substitutes for the tt in ‘bottle’). The breath passage is blocked deep down in the throat by constricting the muscles near the Adam’s apple, then suddenly opened under pressure and with the vocal chords in action (give a grunt). The only time English speakers use these muscles is in vomiting, so if the action brings back unhappy memories, you have probably got it right. (Note that the ordinary glottal stop also occurs in Arabic as a different sign: see page 18.)

That concludes the rather difficult range of Arabic consonant sounds. These are very difficult to put down on paper without resort to phonetic terminology, and even more difficult to recreate following a written description, so the aid of a native speaker is invaluable. Accurate pronunciation of Arabic is very important, as certain of the consonants form correlative pairs h-H, d-D, etc. The
similarity in print, of course, only occurs in transliteration, and the
Arabic characters for these pairs are not in the least similar, nor are
the sounds to an Arab. Failure to distinguish between these sounds
can be very misleading, as illustrated by the following pairs of
words:

فهم fahm understanding فحم faHm coal, charcoal
ذرب darb path, track ضرب Darb a blow, striking

Arabs know their language is difficult to pronounce, and will be
highly delighted if you make the effort and achieve even a modest
success. Note that the letter alif and the hamza will be dealt with
later (see page 18).

Doubled consonants

It is a feature of the Arabic language that consonants are some-
times doubled to effect a change in meaning. Obviously this must
be reflected by the pronunciation, otherwise the altered significa-
cance of the word will be lost. The so-called doubling is effected by
lengthening the consonant rather than trying to pronounce it twice
separately. The phenomenon can be heard frequently in Italian
(‘risotto’, ‘Giovanni’). The special orthographic sign for doubling a
consonant is given on page 17.

EXERCISE 0.1 Transliterate the following series of Arabic conso-
nants (without vowels):

- برك Fuck - فقد - لس - شذذ - عفتر - طلب - خز - نغ
- ملك - صيت - بيل - كره - مضي - ينف - نهم - يرقو
- بيل - خرج - جرح - حمد - ملح - ضغط - يرغج
- جمهور - ظن - شكك - حملق - يربر - يميت - يقف
- ززل - حمض - غزط - ربل - يبغ - يغض - نمس - طلسم
- هيب - عدو - مضي - ينف - بسل - خز - ينح - يغل - يردر
- مكن - يرسي - زندق - سكن - ينف - يغل - يردر

The Arabic Script and Pronunciation 13

The Arabic Script and Pronunciation 13


EXERCISE 0.2 Write the following consonant series in joined Ara-
bian characters. (Two-letter transliterations have been underlined to
avoid confusion.)

qrd - mmkn - DbT - dhll - dhn - mktb - rmy - sqT - b: D -
bghD - whm - srTn - shms - ghfl - byrm - wrwr - rTn - thny -
rb - tlgfr - ktbn - Hji - khlf - rz - DDr - DDr - DDr -
shkhr - shkl - mzh - zmrd - ghly - thwr - shbb - qlql - THn -
shghl - bnsl - twi - Hrmn - thw - fndq - nzk - Srm - mrD -
ylzr - krbsh - jham - mHl - Dmn - DDr - jyjr - Dnq -
frwl - mkbt - zmkh - shmkh - HDrnwt - n:n - brghth

The vowels and vowel signs

It is a very important feature of Arabic that the meaning of words
depends to a large extent on the consonants and the long vowels,
while the short vowels play a secondary role. Hence the language
shows only the consonants and long vowels in the script, and
indicates the short vowels and some other features by means of
orthographic signs placed above and below the consonants. So
fundamental is this feature that the short vowels are not marked at
all, except in the Koran, some difficult older texts and children’s
school books. This is one of the most difficult aspects of the
language, but one has to get used to it. There is no point in
learning to read vowelled texts and then having the vowels sudden-
tly taken away. The policy of this book has therefore been to give
the vowelling of words in the vocabularies, but in the sentences and
texts to give no more information than an Arab printer would. The
reader is at liberty to pencil in his own vowel signs, but is advised
to learn the sounds of words so that he can recognise them on sight
without the vowel signs.

Fortunately, the Arabic vowel system is very simple. Although
they vary somewhat in different phonetic environments, only three
vowels are recognised, each occurring in long or short forms. The orthographic system for writing vowels is as follows:

**Short vowels**

*a* is indicated by placing a short oblique stroke above the letter. (This sign is called *fatHa* by the Arabs.) Thus:

\[ \text{kataaba} \]

*u* is a miniature *waaw* (like a comma) placed above the letter (Arabic name *Damma*):

\[ \text{mu} \]

*i* is a short oblique stroke like the *fatHa*, but placed below the letter (Arabic name *kasra*):

\[ \text{bihi} \]

(See also page 17.)

**Long vowels**

The long vowel equivalents are expressed by using the same signs in combination with the letters *alif*, *waaw* and *yaad* respectively written into the word. Thus, to make all the vowels in the above examples long, we would write:

\[ \text{kaataaba, muu, biihi} \]

Note that when the letters *waaw* and *yaad* are preceded by an *a*-vowel, they keep their full consonantal values of *w* and *y*, for example:

\[ \text{bayt (like English 'bite')} \]

\[ \text{dawn (like English 'down')} \]

(For the sign* see next section.)

---

**Consonants without a following vowel**

When a letter has no following vowel, it is marked with a small circle above, called a *sukun*:

\[ \text{maktab, nafs} \]

In this book *sukun* has not normally been written on letters at the end of words.

**Pronunciation of the vowels**

The distinction between long and short vowels is very important and major (often ridiculous) changes in meaning can occur if vowels are not given their correct length. So keep long, long and short, short.

The *a*-vowels are usually pronounced much as in English ‘man’, ‘ban’, extended accordingly for the long variety which does not occur in English. Before or after the letters *S, D, T, DH, gh, q* and sometimes *kh, r* and *l* the *a*-vowel takes on a character somewhat like the vowel in standard English ‘calm’, ‘far’ – again adjusted for length.

The short *u*-vowel is very like the English ‘put’ and the long *u*-vowel resembles ‘plume’. They are never pronounced as in ‘cut’ or ‘up’. The short *i* is as in ‘stick’, long *i* as in ‘marine’.

The *u*- and *i*-vowels also vary in proximity to the consonants listed above, but perhaps not quite so obviously as the *a*-vowel. In practice you will find that if you get the consonant right, the vowel will also be correctly shaped.

In certain foreign words, the vowels written *-uu* and *-ii* are pronounced more like *o* in ‘more’ in the first case, and *a* in ‘fate’ in the second. This is not usually important, but when it needs to be pointed out, the transliterations used will be *-ee* and *-oo*, for example:

\[ \text{sikriteer secretary, bantaloon trousers} \]

**EXERCISE 0.3** Transliterate and read aloud the following words:

\[ \text{رَمَّمُ — مَرْكَبُ — فَعُ — قُلُ — هَمْ — نَثْ — صَفُرُ — خَرَفُ} \]

\[ \text{شَرْطُ — ظَهَرُ — عَزَّ — مَرْحَبُ — نَهرُ — بَلْحُ — قْرَرُ — وَلْرُ} \]
The doubling sign shadda

The importance of pronouncing doubled consonants correctly was discussed on page 12, and the sign used to indicate this feature is (a nucleus form shiin for shadda, without the three dots) written above the letter.

\[ \text{rattaba} \quad \text{dalla} \]

Note that when a letter marked with this sign is followed by an i-vowel, the common practice is to place the kasra (the i-vowel sign) below the shadda instead of below the letter. Thus:

\[ \text{qabil} \quad \text{nazzil} \]

EXERCISE 0.7 Read aloud and transliterate the following words illustrating the doubling sign shadda:

- مَرْرَ - مُعَلَّمٍ - مَدَّسٍ - صِرَّافٍ - تَرْمَقٍ - حَادٍ - مُعَيْنات
- دَبْع - خَيْامٍ - حَمَالٍ - سَواحٍ - رَكَابٍ - خَيْرٍ - رَأْبٍ
- سَعَارٍ - قَانٍ - ذَبْورٍ - ذَلٍّ - فَضِلٍّ - حَويّ

Unfortunately, the shadda is not marked consistently in Arabic printing, a practice which, for authenticity, has been adopted in this book.

Nunation

In Classical Arabic indefinite nouns and adjectives were marked by a final n-sound, called by the Arabs tanwin and translated into English as 'nunation' (from Arabic muun - n). This is written in the case of final u- and i-vowels simply by doubling the vowel sign:

\[ \text{jabuln} \quad \text{qalamin} \]

These endings are no longer used in ordinary printed matter, so will concern us little. However, on words ending in an a-vowel, not only was the vowel sign doubled, but an extra alif was added at the end of the word, and this is retained in print, so has to be recognised and reproduced:

\[ \text{kitaaban} \quad \text{farsan} \]

EXERCISE 0.6 Pronounce the following words and write them out in Arabic. (Note that the signs for the short vowels may be omitted before the 'lengthening letters' alif, waaw and yaaw, but should be put in before the diphthongs aw and ay.)

\[ \text{baatun} - \text{jamiil} - \text{kamail} - \text{SaHiH} - \text{jawaab} - \text{riiH} - \text{salaam} - \text{haarib} - \text{mitthaq} - \text{hilaal} - \text{DaabiT} - \text{maDbuT} - \text{DHaahir} - \text{ghuraab} - \text{qindil} - \text{Saaruukh} - \text{talkhiis} - \text{jaaz} - \text{baaluul} - \text{mawj} - \text{fi} - \text{yuqim} - \text{safiir} - \text{fiil} - \text{qayd} - \text{quyuud} - \text{diik} - \text{khurTuum} \]

EXERCISE 0.5 Transliterate and pronounce the following words:

- رَاغَبٍ - طَأِرٍ - صَالِحٍ - فَصْيحٍ - ضَيِيقٍ - رَخِصٍ - كَرِيمٍ
- تَصِيرٍ - كَلِيبٍ - عَفْوٍ - صَندوقٍ - فَانوسٍ - مِكَارٍ - قَانوسٍ
- تَبَرٍ - مَلِيقٍ - مِيرانٍ - قَانوسٍ - عيّرٍ - كُورٍ - رُكوبٍ
- صَوتٍ - لِيدٍ - مَحْؤومٍ - صَمِيمٍ - رِيحانٍ - تِغَانٍ - يِلِيدٍ
- قَوْرَزٍ - نِظَيرٍ - نَطْرُونَ - مُعْبَرٍ - بَابٍ - بَيْتٍ - دِلٍّ - دِينٍ
- مِصْبحٍ - بَارْدٍ - مِوْسِيمٍ - سَيِّيرٍ
The practice today is to omit the doubled vowel sign, but to keep the alif. The pronunciation of the ending -an is also retained in many words. Note that this alif is not written after words which have the feminine ending and some other suffixes. This feature will be pointed out as it occurs.

**EXERCISE 0.8** Read aloud and transliterate the following words. (These are words which retain in pronunciation the Classical -an ending of the indefinite accusative.)

- حمد
- مربي
- ملأ
- طبع
- سناء
- رَقَم
- كِرَّار
- يَوْم
- سَوْيَة

**The letter alif**

It should be noted that the first letter of the alphabet, alif, has no sound of its own. Its main uses in Arabic orthography are:

1. As a lengthening sign for the a-vowel (see page 14).
2. As a carrier letter for the hamza (see pp. 19–20).

It also has one or two other minor functions, such as in writing the -an ending discussed on page 17, but appears most often in the above two roles.

**The glottal stop – hamza**

By some accident of history, the glottal stop – which is a meaningful sound in Arabic – has come down to us not as a letter of the alphabet, but as an orthographic sign. The Arabs call this sign hamza and it is usually written over one of the 'carrier' letters alif, waaw or yaa'. It can take any of the three vowels, long or short, just like any consonant.

**Pronunciation**

As already mentioned, the glottal stop is the sound substituted by Cockneys and Glaswegians for the tt in 'butter', 'bottle'. In standard English it is heard as the initial or attacking sound in the emphatic and deliberate pronunciation of such phrases as 'Absolutely awful'. Hamza should not be confused with the much stronger sound :ayn (see page 11).

**Transliteration**

Hamza is transliterated by the apostrophe ('), except when it occurs at the beginning of words where it is not marked unless for special reasons (e.g. sa'al, ghinaa', but 'intikhaab).

**Orthography**

Classical Arabic recognises two types of hamza, which it calls the 'cutting hamza' and the 'joining hamza'. 'Cutting' in this context means basically that this variety of hamza is always pronounced, and 'joining' means that it is frequently elided (omitted in pronunciation). In an attempt at simplification, the joining hamza has largely been ignored, since it is of no practical importance in modern Arabic pronounced without the old case endings. The cutting hamza is noted and commented upon where it occurs. In modern printed Arabic, hamza is rarely shown when it occurs at the beginning of a word, but to aid the learner, such hamzas, when they are of the 'cutting' (i.e. pronounced) variety, have been marked in the Arabic texts. The rules for writing hamza in Arabic are very complicated, but for practical purposes it is sufficient to note the following basic principles and to learn by observing the spelling of words in the texts and vocabularies. You will probably find this confusing, so do not attempt to learn it thoroughly now; rather, refer back to it when you encounter words containing hamza.

1. At the beginning of a word, hamza is always written on an alif carrier, no matter which of the three vowels it takes:

   - أحمد
   - أريد
   - 'uriid

When it takes an i-vowel, it is written below the alif:

- إكرام
- 'ikraam

The sign which indicates a 'joining' hamza (which can only occur at the beginning of a word) is called a waSla and is written like this:

- اسم

This is included here only for completeness, and will not be used in this book. It is never printed in modern Arabic texts.

2. In the middle of a word, hamza is almost always written above one of the three carrier letters alif, waaw or yaa'. Which one is used
depends on the vowels preceding and following the hamza, and the rules are complicated (a common source of spelling errors among Arabs themselves). The best way is to learn by observation, but here are a few examples:

\[
\text{sa'ul} \quad \text{mu'min} \quad \text{naa'im}
\]

Note that when the yaa' is used as a carrier for the hamza in the middle of a word, it loses its two dots.

3 At the end of a word it is written above one of the carrier letters after a short vowel, or alone on the line after a long vowel or a sukun (vowelless letter):

\[
\text{qara'} \quad \text{kha'f} \quad \text{juz'} \quad \text{binaa'}
\]

**EXERCISE 0.9** Read aloud and transliterate the following words which contain hamza. (For the sake of the exercise, all hamzas should be transliterated.)

\[
\text{moward} \quad \text{rakis} \quad \text{am} \quad \text{yaa} \quad \text{alaam} \quad \text{mal} \quad \text{mutla}\n\]

To avoid confusion, there is a convention of printing final yaa's in such words without the two dots (see examples above), but with the dots when the sound is -ii:

\[
\text{fii} \quad \text{baytii}
\]

Note that the above spelling occurs only in certain words, and can only occur when the ee sound is final. If any suffix is added to such words, the spelling reverts to the normal alif:

\[
\text{manaa} \quad \text{raamaa} \quad \text{manaa-hum} \quad \text{raamaa-haa}
\]

**EXERCISE 0.10** Read aloud and transliterate these words with the sign madda:

\[
\text{aadab} \quad \text{aabar} \quad \text{aad} \quad \text{taff} \quad \text{aa} \quad \text{shatan} \quad \text{aadam} \quad \text{aal} \quad \text{aad}
\]

Special spellings

Contrary to the impression you may have gained over the last few sections, Arabic spelling is, within its own system, fairly phonetic. In the case of the vast majority of words, if you can say them, you can spell them. However, there are a few irregularities and special conventions.

1 The long a-vowel at the end of many words is written with a yaa' instead of an alif, for example:

\[
\text{manna} \quad \text{raaama}
\]
2 The most usual feminine ending in Arabic is, in pronunciation, -a. Again for historical reasons, this is written with a special hybrid letter which has the body of a haa (final form ُ), and the two dots above borrowed from the letter taa’ (تا). The whole letter is ignored in pronunciation, only the preceding a-vowel being pronounced except in specific grammatical contexts where the ending is pronounced -at. This will be explained in the grammar lessons.

madrasa  سيرة sayyaara

Notes:
(a) As in the case of the final long aa discussed above, the hybrid feminine ending letter can only occur finally. If any suffix is added, the ending is spelled with an ordinary taa:

madrasat-naa  سيرتك sayyaarat-kum

(b) In modern Arabic it is not uncommon to find the two dots of this letter omitted. Printers seem especially reluctant to put them on masculine proper names which happen, for linguistic reasons, to have the feminine ending, for example:

Tulba  جمع jum:a

EXERCISE 0.12 Read out and transliterate these words with the feminine ending.

سيرة  مكتب  جريدة  وراءة  ترنية  نملة  قرية  ترجة  صغرى  إشراكية  ديمقراطية  موحة  طائرة  وراءة  مسألة  أصلية  مكية.

(Note that the vowel sign before the feminine ending can be missed out, because it is always 'a'.)

3 Certain parts of the Arabic verb end in a long u-vowel, and this is conventionally written with a following alif. This alif has no effect on the pronunciation, and again is omitted if any suffix is added:

katabuu  they wrote  katabuu-haa  they wrote it

4 In a number of words, the archaic practice of expressing the long a-vowel by means of a miniature alif placed above the letter is preserved, for example:

haadhaa  رحمكما raHmaan

This, of course, does not appear in unvowelled texts, nor should the practice be extended to other words.

EXERCISE 0.13 Transliterate these examples of the superscript alif:

ذئك  هذا  الله  هذى  هذان  هؤلاء

5 The male proper name Amr 'amr is written with an unpronounced final waaw, thus عُمر to distinguish it from the consonantly identical name Umar, Omar (umar عُمر).

Writing words which consist of only one Arabic letter

Quite a few Arabic words consist of only one Arabic consonant and a short vowel (bi, la, ka, etc.). These are never written alone, but must be joined to the following word, for example:

li + rajuul is written زجل

When such words must be given separately (as happens in grammar books such as this) the convention used has been to use the hyphen in transcription (li-, ka-, etc.) and to use the initial form of the letter in Arabic with an extended ligature, thus ك ٍ.
Stressed syllables

When an Arabic word has more than one syllable, one of these must be stressed or accented in pronunciation, exactly as in English. Fortunately many Arabic words have only one closed syllable with a long vowel (\( \nu C \)), and if this is pronounced with its correct length, you will find that the stress falls naturally (and correctly) on this syllable:

\[ \text{kāriīm} \quad \text{ráakib} \quad \text{munaásaba} \]

However, by no means all words fall into this convenient pattern, and in a self-teaching book such as this, some guidance must be given. If you have access to a live teacher, ignore the rest of this section and learn by ear.

Otherwise, you will have to learn to analyse consonant-vowel series in words, and will undoubtedly find this easier to do in transliteration. The two series which we must learn to recognise are long vowels followed by a consonant (shorthand \( \nu C \)) and short vowel followed by two successive consonants (i.e. without a vowel between them - \( vC \)). Remember that doubled consonants count as two single ones. The procedure is as follows:

1. Transliterate the word.
2. Eliminate any single-consonant words which may have been tacked on to the beginning (see page 23), and also the definite article \( al- \) (see page 29).
3. Starting at the end of the word, look for either of the series \( \nu C \) or \( vC \) mentioned above, and the first one will be the stressed syllable. Here are some examples:

\[ \begin{align*}
\text{yāktub} & \quad \text{Himaár} & \quad \text{tuHíbb} \\
\text{yuqárrib} & \quad \text{járdal} & \quad \text{yastaHíqq} \\
\text{Sanaadíq} & \quad \text{tilmídh} & \quad \text{yunáDHíff}
\end{align*} \]

(Beware of single Arabic consonants which happen to be transliterated by two English letters. These obviously count as only one.)

4. If there is no such series in the word, then the stress will fall on the first syllable:

\[ \begin{align*}
\text{rájul} & \quad \text{Húkimat} & \quad \text{drswaa} & \quad \text{dárasuu} \\
\text{mátaa} & \quad \text{kálima} & \quad \text{káríhaa}
\end{align*} \]

Note that this system is designed for the analysis of literary Arabic as taught in this book (i.e. without the Classical case endings). It works for most words, but there are certain exceptions, for example Forms VII and VIII of the verb (where the first syllable has to be ignored to make it work), and pronoun suffixes preceded by single-consonant words (which in these cases have to be included). However, it is hoped that it will be generally useful for the self-taught student until he gains a feel for the language.

If the aid of a native speaker is enlisting, it may be found that he uses the stress pattern of his own dialect. Egyptians, for instance, have a strong tendency to stress the penultimate syllable where the rules given above indicate otherwise. This will do no harm as long as you are consistent in which method you follow.

Exercise 0.14 Transliterate the following words, identify and mark the accented syllable.

\[ \begin{align*}
\text{جَال} & \quad \text{فَيْر} & \quad \text{إِزْهَار} & \quad \text{أَرْقَام} & \quad \text{مُتْسِدَة} & \quad \text{مَتْوَعَة} & \quad \text{أَرْبَب} & \quad \text{عَصَافِير} & \quad \text{يَمْرُ} & \quad \text{يُمْسِك} & \quad \text{مَشْرَعَات} & \quad \text{كَانِ} & \quad \text{بَرَز} & \quad \text{فَيْلَة} & \quad \text{أَصِدَاقَة} & \quad \text{kَبْتُ} & \quad \text{kِتْنَة} & \quad \text{sَقَوْا} & \quad \text{ذَكْرِي} & \quad \text{kَأْلَوْنِي} & \quad \text{kَجْرِيَة} & \quad \text{طَوْلَة} & \quad \text{iِنْسُمَت} & \quad \text{فَاجِن} & \quad \text{زَمِّرُ} & \quad \text{iِنْفَسُ} & \quad \text{ذَلْك} & \quad \text{مَوْسِيَى} & \quad \text{قَاَبِل} & \quad \text{مَرْحَوم} & \quad \text{مَعْلُوم} & \quad \text{مَعْلُوم} & \quad \text{تَلِامِيذ} & \quad \text{فَتَح} & \quad \text{صَبِي} & \quad \text{قَسْتُم} & \quad \text{قَمَت} & \quad \text{تُمَّنَى} & \quad \text{kَشَقْتُ} & \quad \text{kَتَبَّ} & \quad \text{kَأْثَي} & \quad \text{lِمَأ} \n\end{align*} \]
Unit One

Text and translations

Transliteration and literal translation

bayt kabiir
house big(-one)

rajul Tawiil
man tall(-one)
al-bayt al-kabiir
the-house the-big(-one)
ar-rajul aT-Tawiil
the-man the-tall(-one)
bayt kabiir waasi:
house big(-one) spacious(-one)
ar-rajul aT-Tawiil an-naHiif
the-man the-tall(-one) the-thin (-one)

Idiomatic Arabic

Translation

1 بيت كبير
A big house.

2 رجل طويل
A tall man.

3 البيت الكبير
The big house.

4 الرجل الطويل
The tall man.

5 بيت كبير واسع
A big spacious house.

6 الرجل الطويل النحيف
The tall thin man.

Arabic, but are either unnecessary or would distort the sense in English. No examples occur in this unit.

3 The use of the hyphen where it is either necessary or desirable for the sake of clarity to translate one Arabic word by more than one English word, for example big(-one), tall(-one), etc. The hyphen is also used when Arabic writes as one word what English writes as two, for example the-man, the-house.

This system has been adopted so that you can follow the Arabic word-for-word in the Arabic word order and so learn by study and observation how the language works. Idiomatic translations are given either with the unit or in the key to the exercises at the end of the book.

Vocabulary

Note that although not used in this unit, the plurals of Arabic nouns are very varied and difficult, and the best way to learn them is to memorise them along with their singulars. In the vocabularies they are given in brackets after the singular.

Nouns

(بَيْتٌ (بُيوتٍ) house
(مَكْتُوبٌ (مَكَّاتٌ) book
(شَبَابٌ (شَبَابَاتٍ) door
(مَدِيرٌ (مِديرونٌ) manager

(شَارِعٌ (شُوارعٌ) street
(مَوْلَدٌ (أَوْلادٌ) boy
(مَكَّاتٌ (مَكَّاتٌ) desk, office
(شَبَابَاتٍ (شَبَابَاتٍ) window

Adjectives

 طويل long, tall

كبير big; old (of people)

قصير short

صغير small; young (of people)

-airport
Nouns and adjectives

It will be a great help in learning Arabic if you can come to look on nouns and adjectives as virtually the same thing. Nouns are the names of objects, living beings or ideas (house, man, justice) and adjectives are usually defined as words which describe nouns (good, bad, big, small).

In English – although not very frequently – adjectives can be used as nouns, as in the sentence ‘The wicked shall be punished’. More commonly, however, the helping word ‘one’ is used: ‘Which book do you want?’ ‘The green one’. Arabic grammar will be made much easier for you if you can get into the habit of always thinking of Arabic adjectives as implying this -one, thus effectively equating themselves with nouns. For instance, in Arabic our answer to the question above would be simply ‘The green’.

Definites and indefinites

The question of whether a noun/adjective in a particular context is definite or indefinite is of great importance in Arabic.

Indefinites do not refer to any specific object or person. In English the indefinite article a or an is usually used, for example: ‘A cat ran across the road’, ‘A lady phoned this morning’. We do not specify any particular cat or lady in these sentences.

Definites specify the particular, and are of three different types:

(a) Words preceded by the definite article the. ‘The cat’, ‘the lady’ in the above sentences would indicate a particular cat or lady known to both the speaker and the listener.

(b) Proper nouns (written in English with a capital). These are the names of specific people or places (e.g. Margaret, Mr Smith, Kuwait, Germany).

(c) Pronouns such as I, you, she, etc., which again obviously refer to one specific person. This category also includes the demonstrative pronouns this, these, etc. (see Unit 4).

Indefinites in Arabic

There is no indefinite article equivalent to English ‘a’ or ‘an’ in Arabic, e.g. in phrases 1 and 2 in the text at the beginning of the unit:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبْيَتْ</td>
<td>a house</td>
</tr>
<tr>
<td>كِبْرَ</td>
<td>a big one (thing)</td>
</tr>
<tr>
<td>رَجُلْ</td>
<td>a man</td>
</tr>
<tr>
<td>طَوْبِلْ</td>
<td>a tall one (person)</td>
</tr>
</tbody>
</table>

Definites in Arabic

Here we deal with nouns preceded by the definite article. Proper nouns and pronouns will be discussed later.

The definite article in Arabic is ال (al-) and is always attached to the word it qualifies. If immediately preceded by a word ending in a vowel, the a of al- is omitted in pronunciation, but the alif is retained in writing.

<table>
<thead>
<tr>
<th>Written</th>
<th>Pronounced</th>
</tr>
</thead>
<tbody>
<tr>
<td>البيت</td>
<td>al-bayt after a preceding consonant</td>
</tr>
<tr>
<td>البيت</td>
<td>l-bayt after a preceding vowel</td>
</tr>
</tbody>
</table>

The definite article is always written ال, but there is a convention of pronunciation which must be observed when the word to which it is attached begins with one of the following consonants:
In these cases, the l of the article is omitted in pronunciation, and the following letter clearly doubled. Thus:

<table>
<thead>
<tr>
<th>Written</th>
<th>Pronounced</th>
</tr>
</thead>
<tbody>
<tr>
<td>الرجل</td>
<td>ar-rajul after a preceding consonant</td>
</tr>
<tr>
<td>الرجل</td>
<td>r-rajul after a preceding vowel</td>
</tr>
</tbody>
</table>

Do not be careless about pronouncing this doubled consonant, as the meaning may be affected.

The easiest way to remember which letters show this feature is to pronounce them and note the position of the tip of your tongue while doing so. You will find that it is always in the region of the front teeth/upper gum – which is where the letter l is pronounced – which is why the assimilation occurs. No other Arabic consonant is pronounced in this area.

The Arabs call these the Sun Letters, because the Arabic word for sun, shams, begins with one of them, shin. The rest of the letters, which do not assimilate, are called the Moon Letters (Arabic qamar moon, beginning with the non-assimilating q).

**Phrase/sentence construction**

**Indefinite noun with adjective**

Examine phrases 1 and 2 in the text on page 26. Here an indefinite noun is followed by an indefinite adjective and parallels the English construction.

<table>
<thead>
<tr>
<th>An</th>
<th>Adjective</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>big</td>
<td>house</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indefinite Noun</th>
<th>Indefinite Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>بيت</td>
<td>كبير</td>
</tr>
</tbody>
</table>

There is nothing complicated about this. Arabic has no equivalent of a/an, and the English word order adjective — noun becomes noun — adjective, as it does in many languages (e.g. French vin blanc). Again, try to think of the adjective as implying a noun, a member of the class of things described by the adjective. Compare the English construction ‘He’s bought a house, a big one’.

Note that the reverse order – adjective followed by noun – is *not* possible in Arabic.

**EXERCISE 1.1**

**A** Pronounce the following aloud, transliterate and check against the key to the exercises.


**B** In transliteration, add the definite article to the following words. Pronounce and check your answers.


**EXERCISE 1.2** Translate into Arabic:

Definite noun with adjective
Examine phrases 3 and 4. This construction is identical to the previous one, except that both noun and adjective have the definite article. This type of phrase is equivalent to English:

<table>
<thead>
<tr>
<th>The</th>
<th>Adjective</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>the</td>
<td>big</td>
<td>house</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The-Noun</th>
<th>The-Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>البيت (the-house)</td>
<td>الكبير (the-big)</td>
</tr>
</tbody>
</table>

Again there are only two rules to remember:
(a) Word order is noun first, adjective second;
(b) Both must have the definite article.

Compare English 'The officer, the handsome one, danced with her all night'.

EXERCISE 1.3 Change your answers to Exercise 1.2 into definite phrases following the model:
A busy man → The busy man

Additional adjectives
Examine phrases 5 and 6. In Arabic, additional adjectives are simply added after the first one with no punctuation or joining word. If the noun is definite, all adjectives are definite and must carry the definite article.

EXERCISE 1.4 Transliterate and then translate into English:

1 الشباك العريض النظيف 1 مطار كبير واسع:
2 رجل مشغول مشهور 2 الولد الطويل النحيف:
3 شارع طويل نظيف 3 الباب الكبير العريض:
4 the big (-one) 4 the-house

Summary
The principles involved in the two types of noun/adjective phrase described above are quite simple and can be summarised as follows:
(a) Adjective follows noun;
(b) Adjective agrees with noun in definition.

Study both phrase types thoroughly and make sure you can distinguish between them.

Numerals
Learn the Arabic numerals, which will be used in the exercises. Remember that they are written from left to right, in the opposite direction to the script.

1 2 3 4 5 6 7 8 9 10

Examples:
26 76 39 60 177 172 458

Numerals 1 to 10: pronunciation
The grammar of the Arabic numbers is somewhat complicated and will be dealt with later. Here are the forms which the Arabs usually use in speech:

1 1 1 1 1 1 1 1 1 1 1
2 2 2 2 2 2 2 2 2 2 2
3 3 3 3 3 3 3 3 3 3 3
4 4 4 4 4 4 4 4 4 4 4
5 5 5 5 5 5 5 5 5 5 5

(For 5 see page 22.)
Word shape

As will be explained in detail in Unit 6, most Arabic words are built up around a three-consonant root which contains the nucleus of meaning, and it is important to get used to recognising the shapes of words – that is, how the long and short vowels are arranged around the root consonants. This is helpful both in understanding grammar and in learning to read unwovelled texts. Examples of the most common shapes are given in the first ten units.

<table>
<thead>
<tr>
<th>Schematic</th>
<th>Arabic example</th>
<th>English sound-alike</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCiiC</td>
<td>كِبْرِ (marie)</td>
<td>'marine'</td>
</tr>
</tbody>
</table>

In the schematic, C represents any consonant, and the vowels are given as they occur. This is a very common pattern for adjectives in Arabic. Pick out examples from the vocabulary for this unit.

Unit Two

Text and translations

al-bayt kabiir
the-house (is a) big(-one)
ar-rajuT Tawiiil
the-man (is a) tall(-one)
muHammad naHiif
Muhammad (is a) thin(-one)
ana mariiD
I (am an) ill(-one)
hal al-kiTaaab naaafi:
?/ the-book (is a) useful(-one)
a-huwa mashghuu1
?/ he (is a) busy(-one)

Vocabulary

Nouns

كلب (كِلَب) student
طالب (طَالِب، طَلَبَ) dog
كاتب (كَاتِب، كَابَ) clerk
حاكم (حَاكِم، حَكَم) ruler (of a country)
صندوق (صَنْدَوق) box, trunk
ضُحَّى (ضَحَى) plate, dish
dوارب (دُوَّارَب) cupboard
تاجر (تَجَّار) merchant, shopkeeper
سائق (سَائِق، سَائِقَ) driver
متحف (مَتحَف) museum
سيكرتير secretary
موظف (مَوظِّف) official, employee
Adjectives

Indefinite + Indefinite which gives the meaning ‘An X Y’ (e.g. a big house)
Definite + Definite which gives the meaning ‘The X Y’ (e.g. the big house)

We now turn to a third possibility:
Definite + Indefinite

which results in what is called an equational sentence, the term presumably borrowed from algebra, X = Y.

<table>
<thead>
<tr>
<th>Definite Noun</th>
<th>Indefinite Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td>Y</td>
</tr>
<tr>
<td>X is</td>
<td>Y</td>
</tr>
</tbody>
</table>

So in other words, when we say in Arabic ‘something is something’ (or use other parts of the English verb ‘to be’, such as am, are, etc.), we do not use a verb at all, but simply state a definite concept followed by an indefinite one. (This idea is not unique to Arabic, but happens elsewhere, for instance in Russian and Hebrew. In the authorised version of the Bible, italics are used to indicate words which are not present in the original Hebrew, e.g. Gen. XXVII, 11: ‘Esau my brother is a hairy man, and I am a smooth man.’)

The first part of such sentences is called the subject (i.e. what or who you are talking about) and the second part the predicate (the information you are giving about the subject). The only rule is that the subject must be definite and the predicate indefinite.

Grammar and sentence construction

Equational sentences

Re-examine the phrases given in Unit 1 and you will find that we have dealt with two types of noun/adjective combination:

(a) big(one) = the-house

The house is big.
EXERCISE 2.1
A Translate into Arabic.
1 The box is heavy. 2 The plate is broken.
3 The ruler is just. 4 The clerk is busy.
5 The dog is fat. 6 The merchant is absent.
7 The museum is near. 8 The secretary is here (present).
9 The cupboard is roomy. 10 The student is clever.

B Translate the following noun/adjective phrases into English, then change them into equational sentences like those above:

الرجل افيف (The man is thin)

The singular personal pronouns in Arabic should now be learned. They are:

Notes:
(a) The final alif of ٌا is there to distinguish it from other similarly spelled words. Pronounce it short, and accent the first syllable.
(b) The male and female forms of you are identical in unvowelled writing. The context usually makes it clear which is intended.
(c) Since – as in French – all Arabic words are either masculine or feminine, English it must be translated he or she as required.

EXERCISE 2.2 Translate into Arabic:
1 Omar is handsome. 2 Ahmad isn't here (is absent).
3 Salim is fat. 4 Robert is young (small).
5 Rashid is clever. 6 John is honest.

EXERCISE 2.3 Translate into Arabic:
1 He is thin. 2 I am busy.
3 You are fat. 4 He is famous.
5 You are ill. 6 I am tall.
**Question-mark words**

Arabic has two words which are used in written Arabic only to indicate that what follows is a question. Since the fact that a question is being asked has already been indicated by prefixing one of these words, the word order of the sentence does not change, but remains in the form of a statement. Study sentences 5 and 6 on page 35 carefully.

هل الكتاب نافع؟ *Is the book useful?*

Delete the question-mark word هل and you are left with

الكتاب نافع *The book is useful.*

The same applies to ا in sentence 6.

Both هل and ا serve exactly the same purpose. A good general rule is to use هل before words with the definite article, and ا before pronouns and proper names without the article. Note also the following section on one-letter words. The question mark ؟, although technically redundant, is usually used in modern Arabic.

**One-letter words**

Remember that Arabic words which consist of only one letter of the alphabet, plus a short vowel, must not be written alone, but always attached to the following word (see page 23). Note the question-mark word ؟ in sentence 6, and also the very common ؟ meaning and:

الرجل والولد *The man and the boy.*

**EXERCISE 2.4** Translate the following questions, then provide negative answers on the pattern:

1. Is the man old? 2. Is Muhammad present? 3. Is the museum far?
10. Is he old?

---

**Additional adjectives in equational sentences**

In English we require at least one and in such a series of adjectives. In Arabic the general practice is not to use a joining word:

الرجل طويل غني *The man is tall and thin.*

**Word shape**

<table>
<thead>
<tr>
<th>Schematic</th>
<th>Arabic example</th>
<th>English sound-alike</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaaCiC</td>
<td>نافع</td>
<td>‘varnish’</td>
</tr>
</tbody>
</table>

(The English sound-alikes are of course only approximate. In standard English pronunciation, the r in ‘varnish’ effectively lengthens the vowel, cf. ‘vanish’.)

This type of word is technically the active participle of a verb, i.e. the noun/adjective which refers to someone or something which is carrying out the action of the verb. Adjectivally, we have in English ‘a going concern’, ‘a moving performance’. For nouns, English usually uses the suffix -er, or a variant of it – e.g. painter (a painting person), actor (an acting person).

We have already had two Arabic examples, نافع and واسع, which really mean ‘being useful/spacious’. Pick out examples from the vocabulary and pronounce them aloud so that you get used to the sound of Arabic.
Unit Three

Text and translations

madrasa jayyida
(a) school (a) good(-one)
al-bint al-jamiila
the-girl the-beautiful(-one)
ash-shams Haarra
the-sun (is a) hot(-one)
buyuut kabiira
houses big(-ones)
al-kitaab :ala r-raff
the-book (is) on the-shelf
as-sikriteera fi l-maktab
the-secretary (is) in the-office
hunaaka zaa’ir fi l-qurafa
there (is a) visitor in the-room

Vocabulary

Nouns

- ميـكـرـتـة (بـات) secretary (f)
- بنـت (بـنات) girl
- صـنـع (زـوـف) tailor
- زـاـتـر (زوـف) visitor
- غـرـفـة (عـرـف) room
- مـدـرـسة (مـدارس) school
- كـلـمة (بـات) word

Adjectives

- جـبـد good
- مـسـتـوـط pleased
- مـجـرـح wounded, injured
- مـفـتوـح open
- حـار hot, burning

Prepositions

- فـي in
- مـن from
- عـلـى on
- فـوق above, on top of
- نـاـر near, with (‘chez’)
- مـعا together with
Gender and sex

Gender means whether a word which refers to a non-living object or an abstract concept, is regarded in the grammar of a language as masculine or feminine.

Sex means what it says, the sex — male or female — of a human being or a higher animal (i.e. one whose sex is normally distinguished, for example bull/cow, etc.).

As English speakers, we are not used to dealing with grammatical genders since our system is completely logical: males are masculine, females are feminine, and inanimates and abstracts are neuter. In any case, English words, except for the pronouns, do not in general change their shapes or endings according to whether they refer to a male or a female.

However, most of us will know that in French, for example, every word has to be masculine or feminine, and Arabic follows the same system. All nouns/adjectives are he or she: there is no it.

It is important from the outset that you understand the distinction between sex and gender. An Arabic word referring to a male will always be masculine, and a word referring to a female will always be feminine regardless of any grammatical endings or trappings it may have.

Words referring to inanimates generally show their grammatical gender in the following way:

<table>
<thead>
<tr>
<th>Masculines</th>
<th>No ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feminines</td>
<td>The ending ə</td>
</tr>
</tbody>
</table>

The feminine ending

Refer to phrases 1 and 2, also page 22.

The feminine ending used on the vast majority of Arabic words is the hybrid letter ə, which (a) is always preceded by an a-vowel, and (b) is ignored in pronunciation except in special cases which will be described later.

Effectively, therefore, the Arabic feminine ending is -a, the same as in Italian and Spanish.

It is found in two main situations:

A Distinguishing males from females in words referring to human beings and some animals, for example:

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>tailor</td>
<td>tailoress</td>
</tr>
<tr>
<td>manager</td>
<td>manageress</td>
</tr>
<tr>
<td>dog</td>
<td>bitch</td>
</tr>
</tbody>
</table>

B In words referring to inanimates which are grammatically feminine, for example:

<table>
<thead>
<tr>
<th>car</th>
<th>socialism</th>
</tr>
</thead>
</table>

Note that sometimes pairs of words occur, one with and one without the feminine ending, and with different meanings:

<table>
<thead>
<tr>
<th>book</th>
<th>writing</th>
</tr>
</thead>
<tbody>
<tr>
<td>office, desk</td>
<td>library, bookshop</td>
</tr>
</tbody>
</table>

Exceptions

The rule given about sex of human beings on page 44 takes care of such comparative rarities as:

خليفة Caliph, historical head of the Islamic community (always male), and the common words for females which dispense with the ending:

أم mother
أخت sister

There are, however, quite a few endingless words which are feminine by convention, for example:

sun
حرب war
يد hand
سوق market

Such words, and others showing rarer feminine endings, are marked feminine in the vocabularies.
Plurals of inanimates
It is as well to try to get used to the bizarre fact that in Arabic, plurals of inanimates are regarded as feminine singulars. Study the agreement in phrase 4 on page 42:

<table>
<thead>
<tr>
<th>Feminine Singular Adjective</th>
<th>Plural Noun Inanimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>كبيرة</td>
<td>بيتوي</td>
</tr>
</tbody>
</table>

Agreement of words
Obviously there is no point in having a masculine/feminine gender distinction if you don’t use it. The Arabic system is much like the French:

Masculine noun takes masculine adjective.
Feminine noun takes feminine adjective.

This also applies to equational sentences such as sentence 3 on page 42:

الشمس هارة the sun (f noun) is hot.

EXERCISE 3.1
A Combine the following nouns and adjectives to form definite phrases on the pattern:

المدرسة الكبيرة — المدرسة كبيرة
The big school

Look out for plurals.

1 سيارة، سريع
2 ساكن، مشغول
3 أرض، نظيف
4 مكاتب، واسع
5 أم، حاضر
6 مسجد، بعيد
7 كتابة، جميل
8 طاولة، طويل
9 حرب، طويل
10 مدرسة، كبيرة

B Read your answers aloud, then translate them into English.

C Rewrite them as indefinite phrases: مدرسة كبيرة A big school.

D Rewrite them as equational sentences: المدرسة كبيرة The school is big.

Prepositions
Prepositions are, as their name suggests, words which tell you the position or place of something, in either space or time: In the house, At school, On Saturday. Many sentences can be formed by using prepositional phrases (such as the above English examples) as the predicate.

Study carefully sentences 5 and 6.

Note on pronunciation Some of these prepositions end in long vowels, e.g. في in and على on (for the special spelling of this final long a-vowel, see page 21).

These vowels are pronounced short when followed by the definite article (which of course loses its a-vowel according to the rule given on page 29). This is one of the reasons why it is so important to pronounce doubled consonants clearly. The only difference between على رف ala r-raff ‘On the shelf’, and على رف ala raff ‘On a shelf’, is the doubled r.

EXERCISE 3.2 Translate into English:

1 الصحن على الطاولة
2 الكرس في الغرفة
3 سليم في الجامع
4 الشمس فوق الأرض
5 أحمد من المدينة
6 السكرتير مع المدير
7 الكتب في المكتبة
8 المدير والسكرتير في المطار
9 المندوب عند المدير
10 الحليطة في السوق

‘There is’ and ‘There are’
When the subject of a sentence such as those we have been studying is indefinite, we tend to use the prefix ‘there is/there are’ in English. The Arabic construction is exactly parallel, using the word هناك there, and of course omitting the verb is/are as usual. Look at sentence 7 on page 42.
There is a visitor in the room.

Hunaaka za'ir fi l-ghurfa

Another possible way of expressing the same thing is to reverse the subject/predicate order of the sentence:

In the room (is a) visitor

Fi l-ghurfa za’ir

في الغرفة زائر

EXERCISE 3.3 Translate into Arabic:
1. There is a book on the desk.
2. There are large houses in the town.
3. There is a bookshop in the market.
4. The new car is in the street.
5. The student is from the school.

Word shape

<table>
<thead>
<tr>
<th>Schematic</th>
<th>Arabic example</th>
<th>Sound-alike</th>
</tr>
</thead>
<tbody>
<tr>
<td>maGCCuwC</td>
<td>مكتوب</td>
<td>'mad fool'</td>
</tr>
</tbody>
</table>

Note that the ma- here is a standard prefix. No other letter can be substituted for the m.

This is the passive participle of the verb, expressing as a noun/adjective *something to which the action of the verb has been done*. The Arabic example comes from the root k-t-b, which has, as we know, to do with writing. مكتوب therefore means 'written' (as an adjective) or 'something which has been written', i.e. a letter, document, etc.

The connection with the action of a verb is not always so easy to spot, but note the examples we have had (مشغول occupied, busy, and مشهور famous) and pick out the new ones from the vocabulary.

Unit Four

Text and translations

haadha l-qalam wa-haadhihi l-waraqa

This pen and this paper.

haadha l-muwaDHDAHF al-jadiid thist(-person) the-employee the new (-one)

This new employee.

dhaalik al-walad wa-tilka l-bint that(-person) the-boy and-that (-person) the-girl

That boy and that girl.

haadhihi l-kutub thaqiila these(-things) the-books (are) heavy(-ones)

These books are heavy.

tilka l-karaasii maksuura these(-things) the-chairs (are) broken(-ones)

Those chairs are broken.

haadha huwa l-muwaDHDAHF al-jadiid thist(-person) he (is) the-employee the new (-one)

This is the new employee.
Vocabulary

Nouns

قلم (أعمال) pen, pencil
جoke
ساعة (بات) hour, clock, watch
ثالث (أعمال) third
مجلس (مجلس) council
جريدة (أعمال) newspaper
طائرة (بات) aeroplane
منطقة (مناصب) area, zone
أشجار tree
سينما (سينما) cinema (f)
وزارة (بات) ministry
ورقة (بات) sheet of paper
مصنع (مصنعين) factory
نصف (أعمال) half
ربع (أعمال) quarter
منزل (منازل) house, dwelling
إعلان (بات) announcement
مجلة (بات) magazine
مصدر (مصادر) source
طبعة (بات) printing house
ماء (بات) water
حكومة (بات) government
قسم (أقسام) department, section

Adjectives

أهم important
cultural
daily
رئيسي main, principal
خاص special
جيده new
don't work, hard working
 أسبوعي weekly
حديث modern
general
كسلان lazy, idle

Demonstratives

To demonstrate is to show or to indicate, therefore demonstratives are words which indicate the particular person or object you are talking about. The demonstratives in English are this, that, these and those. They can be either adjectives with a following noun, 'This cake is good', or pronouns with no following nouns, and meaning really 'this thing' or 'this person':

'This is good' i.e. This object, cake or whatever it may be is good.
'That's my brother over there' i.e. That person ... , and so on.

In Arabic, the demonstratives always function as pronouns, never as adjectives, and it will be a great help if you always think of them as implying a person or a thing.

Singular demonstratives

In the singular these are:

<table>
<thead>
<tr>
<th>This</th>
<th>That</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذا</td>
<td>ذلك</td>
</tr>
<tr>
<td>هذة</td>
<td>تلك</td>
</tr>
<tr>
<td>هذه</td>
<td>هذه</td>
</tr>
</tbody>
</table>

Notes:
1. For the spelling of the long a-vowel in three of these, see page 23.
2. The final a-vowel of هذا is usually pronounced short.

Demonstratives with nouns

Study phrases 1–3 on page 49.
As noted above, the Arabic demonstrative is always a pronoun,
Vocabulary

**Nouns**

- قلم (ألفام) *pen, pencil*
- مصغّع (مصانع) *factory*
- ساعة (دات) *hour, clock, watch*
- ثالث (أثاث) *third*
- عامل (عمال) *worker*
- مجلس (مجالس) *council*
- جريدة (جرائد) *newspaper*
- طائرة (دات) *aeroplane*
- منطقة (مناطق) *area, zone*
- شجرة (أشجار) *tree*
- سينما (سينات) *cinema (f)*
- وزارة (دات) *ministry*

**Adjectives**

- هام *important*
- ثقافي *cultural*
- يومي *daily*
- رئيسي *main, principal*
- خاص *special*
- جديد *new*
- مجتهد, hard working
- أسبوعي *weekly*
- حديث *modern*
- عام *general*
- كسافان *lazy, idle*

Other words

- كم *how many?*
- except

**Demonstratives**

To demonstrate is to show or to indicate, therefore demonstratives are words which indicate the particular person or object you are talking about. The demonstratives in English are *this, that, these* and *those*. They can be either adjectives with a following noun, ‘This cake is good’, or pronouns with no following nouns, and meaning really ‘this thing’ or ‘this person’:

‘This is good’ i.e. This object, cake or whatever it may be is good.

‘That’s my brother over there’ i.e. That person …, and so on.

In Arabic, the demonstratives always function as *pronomns*, never as adjectives, and it will be a great help if you always think of them as implying a *person* or a *thing.*

**Singular demonstratives**

In the singular these are:

<table>
<thead>
<tr>
<th>This</th>
<th>That</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذا (m)</td>
<td>ذلك</td>
</tr>
<tr>
<td>هذّا (f)</td>
<td>هَذَا</td>
</tr>
</tbody>
</table>

**Notes:**

1. For the spelling of the long a-vowel in three of these, see page 23.
2. The final a-vowel of هذا is usually pronounced short.

**Demonstratives with nouns**

Study phrases 1–3 on page 49.

As noted above, the Arabic demonstrative is always a pronoun,
implying with it an object or a person. What we are really saying, therefore, in phrase 1 is:

This thing (m), the pen

This thing (f), the paper

Note that the demonstrative must agree in gender – masculine or feminine – with its noun, and that the noun, since it always refers to a specific thing, takes the definite article.

The equivalent construction occurs in English when we say things like ‘Mr Jones, the postman, came this morning’, as ‘Mr Jones’ and ‘the postman’ are one and the same person.

Adjectives with demonstrative-noun phrases
Adjectives follow the noun in the usual way. Analyse phrase 1 on page 49:

This-person

the-employee

the-new(-one)

We simply have a series of three nouns referring to the same object.

EXERCISE 4.1
A Apply the word ‘this’ to the following nouns:

1. هذا البيت
2. ذلك
3. منصب
4. مجلس
5. ماه
6. منطقة
7. سيما
8. وزارة
9. جامعة
10. شارع

B Translate your answers.

‘This is a …’ and ‘This is the …’ type sentences
Examine carefully sentences 6 and 7. Apart from the change in the gender of the subject, there is one important difference between the
two – the presence of the word هو he in sentence 7. A little closer examination will show why this is necessary.

The easiest way is to remove the هو and see what remains:

هذا الموظف الجديد

Now look back at example 3, and compare the two:

3

هذا الموظف الجديد

7

They are identical – but example 3 had a different meaning: 'This new employee'. In other words, the هو is used to separate the demonstrative هذا from the definite noun-adjective phrase الموظف الجديد (which it would otherwise qualify).

The rule is that in sentences which have a nounless demonstrative as their subject, and a predicate qualified by the definite article, the 'separating pronoun' of the appropriate gender must be placed between the two. (The rule does in fact apply to all sentences with such a predicate, but those with demonstratives as subjects are perhaps the most common.)

In sentence 6 there is no problem, as the predicate has no definite article, and could not therefore be read as being immediately qualified by the demonstrative ذلك.

EXERCISE 4.3

A Form ‘This/that is a...’ type sentences:

هذا البيت الكبير  

This is a big house

B Change the sentences in A into ‘This/that is the ...’ sentences by inserting the appropriate pronoun:

هذا البيت الكبير  

This is the big house.

C Translate your answers to A and B.

Word shape

<table>
<thead>
<tr>
<th>Schematic</th>
<th>Arabic example</th>
<th>Sound-alike</th>
</tr>
</thead>
<tbody>
<tr>
<td>maCCaC</td>
<td>مكتب</td>
<td>‘madman’</td>
</tr>
</tbody>
</table>

The ma- is, again, a set prefix and does not change.

This word shape is not quite so stable as the others we have looked at so far, and has two main variations: the substitution of i for the second a, and the addition of the feminine ending.

Words of this shape are nouns of place; that is, they express the place where the action of the root verb is carried out. We have already noted that the root k-t-b means ‘to write’, hence:

مكتب  

place of writing office, desk

We also know مدرسة, from the root d-r-s to study, hence ‘place of study, school’, and an example of the i-form is ممارسة from n-z-l to live, dwell, hence ‘a place of dwelling, a house, a home’.

It is impossible to predict which of the three forms the derivative from a given root will take, but the order of frequency is certainly maCCaC, then maCCaCa (with a feminine ending), then maCCiC.

Sometimes more than one form exists, with a difference in meaning:

مكتب  

an office, desk

مكتبة  

a library, bookshop
Text and translations

Transliterations of the texts for Units 5–10 are given in the key to the exercises at the end of the book. It is essential that you get used to reading unvowelled Arabic.

book-(of)-you

Your book

room-(of)-her

Her room

office (of) the-manager

The manager's office

ministry (of) the-interior

The Ministry of the Interior

house (of) Peter

Peter's house

university (of) Cairo

The University of Cairo, Cairo University

shirt-(of)-me the-new(-one)

My new shirt

car (of) the-minister the-large (-one)

The minister's large car

piece (of) meat

A piece of meat

novel of novels (of)

A novel of Thomas Hardy, one of Thomas Hardy's novels

Vocabulary

Nouns

uni(versit)é جامع(ة) (فْصِان) فصيح قميص، قميص

in(to)er (pol)itical (وزير) (وزراء) وزير (وزراء) لحم، لحم (لحم) لحم

piece قطع(ة) قطعة piece

novel, story رواية (باعته) رواية (باعته)

policy سياسة (باعته) سياسة (باعته)

)، حديقة (حديقة) حديقة garden

flour دقيق (دقيق) دقيق

job, function وظيفة (وظائف) وظيفة (وظائف)

head رأس (رؤوس) رأس (رؤوس)

parcel طرود (طرود) طرود

branch (all senses) فرع (فروع) فرع (فروع)

suit (of clothes) بدلة (بدلة) بدلة (بدلة)

company شركة (باعته) شركة (باعتهم)

result (of) this (-thing)

نهج (نهاية) نهج (نهاية)

government-(of)-us, this-one

خُروج خروج

entering, entrance دخل دخل

kilo(gram) كيلوغرام كيلوغرام

bread خبز خبز

letter (alphabet) حروف (حروف) حروف

bank بنك بنك

exit خروج خروج

return رجوع رجوع

dress (lady's) فستانات فستانات

oil (crude) نفط نفط

*Sometimes spelled with a jiim كيلوجرام.
Possessive constructions

Possessive constructions contain two elements: the possessor or owner, and the thing possessed or property. In ‘the doctor's car’ the doctor is the owner, and the car is his property.

The most usual way to express possession in English is by the use of ‘apostrophe s’ as in the example above (also: Jack's house, his wife) in which the order is owner before property. In certain circumstances, however, we use the word 'of' and reverse this order, for example 'The title of the book is “The Dogs of War”'.

The Arabic construction is similar to the above, except that no word for 'of' is used and the definite article the is omitted before the first element (Title, Dogs). Remember, the order is always:

<table>
<thead>
<tr>
<th>Property (of) Owner</th>
<th>Property (of) Owner</th>
</tr>
</thead>
<tbody>
<tr>
<td>title of the book</td>
<td>Dogs of War</td>
</tr>
</tbody>
</table>

The Arabic construction depends on the fact that the property and owner are placed next to each other in that order and, with the one exception noted below, no other word may come between them.

Pronoun suffixes

When the owner is a pronoun, as in ‘his house’, ‘my book’ (owners he and I respectively), Arabic uses a special set of suffixes tacked directly on to the property noun. (These suffixes are also used with verbs to supply the object, the separate pronouns given on page 39 being reserved for use as the subject of a sentence.) The pronoun suffixes are as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>me, my</td>
<td>us, our</td>
</tr>
<tr>
<td>you, your (m)</td>
<td>you, your (m)</td>
</tr>
<tr>
<td>you, your (f)</td>
<td>you, your (f)</td>
</tr>
<tr>
<td>him, his</td>
<td>them, their (m)</td>
</tr>
<tr>
<td>her, her</td>
<td>them, their (f)</td>
</tr>
</tbody>
</table>

1 In this table, the suffixes have been given with a preceding ligature to emphasise the fact that they join on to the property word. However, if this word ends in one of the non-joining letters such as ل and م, the suffixes are not actually joined, but still written as part of the same word, e.g. مكتبه his secretary.

2 The second form given for the first person singular pronoun suffix، me is used only after verbs and will be dealt with later. All the other suffixes retain the same form after both verbs and nouns.

3 The and ت change their u-vowels to i-vowels when they follow long or short i or the combination -ay (e.g. في in him, it).

4 In spoken Arabic -ka and -ki are pronounced -ak and -ik (after words ending in vowels, -k and -ki), and -hu is -uh (and a scarcely detectable -h after vowels).

The feminine ending

The hybrid letter ة of the feminine ending is always pronounced t when it occurs in the first (property) element of a possessive construction. (This is also true in spoken Arabic.) Since this letter can only occur at the end of a word (see page 22), it changes into an ordinary ـ when a suffix is added, for example: غرفتها her room (pronounced ghurfat-haa).
Simple possessives

Study carefully phrases 1–6 on page 58. 1 and 2 show the simple possessive with the pronoun suffixes, 2 illustrating the pronunciation (and writing) of the feminine marker as ‘t’. 3 and 4 show the most frequent type of possessive found in Arabic, noun plus noun. The second of these reminds us to pronounce (but not to write, as it is still at the end of a word) the t of the feminine ending. (Note also that it is not pronounced at the end of the second element, ad. daakhiliyya). 5 and 6 show the use of proper (personal or place) names as owner elements, the first having no definite article.

EXERCISE 5.1

A Translate into Arabic:

1 The manager of the bank. 2 The announcement of the council.
3 Your (m, sing.) garden. 4 The minister of the Interior.
5 His magazines. 6 Our mother.
7 Omar’s car. 8 The branches of the company.
9 The government(s) printing house.
10 Her head.

B Read aloud, then change the masculine suffix into a feminine one, or vice versa:

بيته his house ← her house

EXERCISE 5.2

A Read aloud, then translate:

1 ساعة المدير الجديدة 2 سيارة المدير الجديدة
2 طردته 3 بذلته الموسفة
3 روايتكم 4 أعتنى
5 ساعتك 6 أعتنى

C Read aloud, then change both the nouns (or noun and pronoun suffix) from plural to singular or vice versa:

بيوت الرجال the men’s houses ← the man’s house

EXERCISE 5.3

B Change the phrases in A into sentences of the type:

بيوت الرجل كبير The man’s house is big.
Indefinite possessives
Study phrases 9 and 10 carefully.
Although not all that common in practice, it is sometimes necessary to express indefinite possessives, such as these two phrases.
In example 9, the owner-word is simply written without the definite article, and the whole construction regarded as indefinite, 'a piece of meat'. (Note that the t of the feminine ending must still be pronounced.)
If the owner-word is definite by nature (such as proper names and pronoun suffixes) a construction using the plural must be used, as illustrated by example 10. This sounds clumsy in English, but occurs quite frequently in Arabic. An example with a pronoun suffix is بيت من بيوتهم One of his houses. (Note that there is an alternative construction, using a preposition. See page 135.)

EXERCISE 5.3 Read aloud, then translate:
1 كيلوغرام لحم
2 قطعة خنزير
3 رجوع رجل
4 فوع شركة
5 كيلوغرام دقيق

Demonstratives with possessives
Refer to examples 11 and 12.
The demonstratives are the only kind of words which are allowed to come between the two elements of a possessive construction. This should not surprise us if we recall that all Arabic demonstratives imply with themselves a noun – a thing or a person (see page 51). Explained in this way, example 11 does not really break the ‘non-intervention’ rule at all, since what we are really saying is ‘The result of this thing, the policy’. The two elements of the possessive are interpreted as being ‘result’ (property) and ‘this thing’ (owner), the following noun ‘policy’ being added by way of explanation.
When, as in example 12, the demonstrative qualifies the property-word and not the owner-word, it is placed after the completed construction:

Summary
The possessive in Arabic is undoubtedly tricky. What you have to look out for is the placing together of two nouns (or a noun and a pronoun suffix). You should learn to recognise the latter fairly quickly, and in practice the noun-noun possessive usually looks like this:

Noun without article   Noun with article

Try and remember this visual picture and it will help you to spot these constructions. Remember, too, property before owner.
Word shape

<table>
<thead>
<tr>
<th>Schematic</th>
<th>Arabic example</th>
<th>Sound-alike</th>
</tr>
</thead>
<tbody>
<tr>
<td>CuCuuC</td>
<td>بيوت</td>
<td>Toulouse</td>
</tr>
</tbody>
</table>

This is a fairly common noun-shape in Arabic, having the two basic functions:

1. To form the plural of words whose singular shape is usually CaCC, e.g. بيت bayt takes plural بيوت buyut.

2. To form the verbal noun from simple verbs, that is the word which means 'the action of doing'. For example, from the root د-خ-ل which has the basic meaning of 'entering', we get دخل dukhul which means 'the act of entering; entrance'.

Note that, as is unfortunately the case with many shapes, CuCuuC cannot be formed in an arbitrary manner from any noun or verb root. The benefit of learning the shapes is in recognition, not formation. Any word which you come across in the form CuCuuC will be either a plural or a verbal noun.

Unit Six

Unit 6 contains no new grammatical material. Units 1 to 5 contain most of the basic groundwork of Arabic grammar, apart from the verb, so take the opportunity to revise these and make sure you have mastered them thoroughly.

Study the words overleaf and read them aloud, taking special care to give full value to all consonants (including doubled ones) and all vowels (especially long ones). The root consonants are given after each word.

Root consonants and word shapes

We have already learned a few Arabic word-shapes in the previous units. Now it is time to take a closer look at the structure of the language. Overleaf is an incomplete list of word shapes which occur in Arabic, and you will benefit greatly if you read these words aloud several times and try to tune your ear to the cadences of the language.

The reason that Arabic is able to use a defective script which omits all short vowels (among other things) is that it is primarily a language of patterns. These patterns are in the vast majority of cases based on what we shall call the three-consonant root system. This means that the framework of most Arabic words is a series of three consonants which carry the basic meaning. This framework is filled in with vowels and other additions to produce an actual word. For instance, in the familiar word kitaab book the consonant series k-t-b suggests the basic idea of 'writing', and the short i and long a-vowels then produce the word kitaab which has the accepted meaning 'book'.

The first thing to note is that the consonant series (in this case k-t-b) remains in fixed order and there is no question of altering the position of any of these consonants. This would cause a complete change in meaning. The body of the word is constructed by applying one of a complex but limited set of variations in internal vowel sounds, and/or using certain prefixes and suffixes. Root consonants — usually the middle one — can be doubled, and occasionally other consonants can be introduced between those of the root series.
Being able to recognise word shapes is important for two main reasons:

Obviously, in the usual sort of unvowelled text, the recognition of a known word shape will enable you to pronounce the particular word and learn it without puzzling out which vowels go where.

In many cases, the pattern of a word will suggest its function within the sentence and help you to determine its meaning.

Neither of these principles works all the time, but every little guidance helps.

### The three-consonant root

We have already learned that these fixed series of three Arabic consonants form the basic nucleus of most Arabic words. It is important to note that the sign hamza is, for these purposes, regarded as a consonant, although it unfortunately crops up in prefixes and suffixes as well.

Let us take a few more examples of k-t-b and look at a few ways in which this root-series can be used to give different words and meanings. (For the sake of clarity in the following examples, the root letters are given in capitals. This does not in this case indicate any change in pronunciation.)

| كتب | KiTaaB | book (simply a choice of internal vowelling, with no prefixes or suffixes) |
| كتاب | KiTaaBa | writing (feminine suffix added to the previous word to change its meaning) |
| كاتب | KaaTiB | a writer, clerk (change of internal vowelling: this shape should already be familiar to you as the ‘doing’ pattern) |
| مكتب | maKTaB | office, desk (the very common prefix ma- here, plus another change in vowelling. This is the ‘place of’ pattern, which you should also recognise) |
| مكتبة | maKTaBa | library, bookshop (same as above, but again the feminine ending is used to change the meaning) |
| مالیک | muKaaTaBa | correspondence (another common prefix mu- plus another change in vowelling) |

| (D-r-b) a blow, hit | (m-th-l) shape | (-q-d-m) progress | (n-b-r) pulpit |
| (r-b-H) profit | (l-m) education | (n-b-r) | (s-h-r) airport |
| (r-k-n) corner | | (t-y-r) | (t-w-j) crown |
| (b-T-l) hero | | (k-n-s) | (m-r-r) time, occasion |
| (w-s-kh) dirty | | (f-t-H) | |
| (f-r-sh) brush | | (f-t-H) | |
| (t-w-j) crown | | | |
| (m-r-r) | | | |

| (T-r-b) arrange | (H-S-b) accountant | (d-r-s) teacher | (d-w-r) manager |
| (S-l-H) righteous | | | |
| (sh-j-) brave | | | |
| (k-l-m) speech | | | |
| (k-r-m) generous | | | |
| (r-k-r) | | | |
| (r-f) compassionate | | | |
| (y-d) hand | (d-m) blood | (z-l-z-l) earthquake | (S-n-d-q) box |
| (d-m) | | | |
| (z-m-r-d) | | | |
| (sh-T-r-n-j) chess | | | |
| (b-n-f-s-j) violet | | | |
| (t-l-f-z-y-n) television | | | |
In addition, if you look back in the vocabulary lists, you will find that more internal vowel-changes and suffixes are used to form the plurals of these words (e.g. كتاب or كتابة and 库ب or 库بية).

The concept of the three-consonant root is, therefore, a very useful and important one in Arabic. Remember that a root is an idea, not a word. To become that, it needs the application of vowels and sometimes prefixes and/or suffixes.

Roots, word shapes and meaning

In an ideal world

(a) Each Arabic root would have one specific meaning assigned to it;
(b) Each word-shape derived from it would alter or extend that meaning in a specific way;
(c) Each Arabic root would utilise all the patterns available to it.

If all these were true, we would have the world's finest natural computer language, and you could throw this book away and start pressing buttons. Now for the reality.

(a) While it is true that most roots retain some semblance of their basic meaning throughout their derivatives, there are quite a few exceptions. For instance, returning to k-t-b, مكتوب means, as you know, 'written', and مكتبة means a 'subscriber' (the first t, incidentally, being an added letter, not part of the root), but كتابية means 'a battalion'. The connection in this last with writing is certainly not immediately clear. The root D--'f vacillates between the rather contrasting meanings 'weakness' and 'doubling', and د--ب hovers between 'going away' and 'gold'. This problem (although fortunately rarely) extends as far as the archaic poetic word جُون jawn, for which one dictionary gives the entry 'Black, white. Light red'. However, in the majority of cases the roots are quite stable, and their study provides a very useful tool in learning Arabic.

(b) Many derived word shapes do change the application of the root meaning in a reasonable specific way, but there are unfortunately many alternatives, and some of the connections with the root may be clear to the Arab mind, but not to ours. Again, however, it is in general well worth paying attention to the system and making the best of it.

(c) Some word shapes are very common, others quite rare. In any case, words should not be coined without resort being made to a dictionary to see if they exist, until some basic rules have been learned.

Notation of the roots

The system used in this book is that already familiar from the word-shape sections, i.e. C for the consonants (numbered C', C_2, etc. if necessary), and v for a short vowel, vv for a long vowel. If these vowels are invariable within a certain pattern, the actual vowel (a, ii, uu, etc.) is given, and similarly standard prefixes and suffixes, again not subject to change, are spelled out (e.g. ma- and mu- above). Doubled consonants are noted twice (C'C').

The point of the exercise is to develop a sense of how Arabic words sound and, where possible, English words which more or less 'rhyme' with the Arabic example are given.

Phonetic nature of the roots

Most roots contain three distinct consonants, such as k-t-b, d-r-s and so on. Quite a few, however, have identical second and third radicals, and this causes some problems in the derivation of certain patterns. Examples are m-r-r, f-n-n. More rarely the first and third consonants are the same (e.g. th-l-th) but this causes no problems.

The greatest nuisances are the so-called 'weak' consonants َ and َ (1 alif does not count as a consonant at all) which can occur in any position in a root. These vacillate between being elided and reappearing, and we shall need to say much more about them later.

Analysis of the word list (p. 68)

Group A All these words are very simple, basic derivatives formed from the root without the use of any long vowels, the only extraneous feature being the feminine ending. Worthy of note are ـ, derived from a root with identical second and third consonants, and ـ, which is from the root t-w-J, the w having been in this case elided. Although simple in form, the vowelling of these basic nouns is difficult to predict.
Group B This group shows the second stage of internal change. has a doubled middle consonant, and all the other examples make use of long vowels. These are mostly adjective shapes, but of course can be used as nouns too.

Group C These words show the introduction of prefixes (i) and suffixes (ا and ا) without internal additions to the root. again illustrates a ‘doubled’ root (i.e. with C and C the same).

Group D This is a pot pourri of more complex shapes, mainly using both prefixes and internal changes. They are all common derivatives and will be dealt with later. For now, try to get used to the sound of the words – remembering to keep your long vowels long and to pronounce the doubled consonants.

Group E Here are two examples of roots which have only two consonants. There are not many of these, and they are mainly basic primitive nouns.

Group F This group consists of roots whose radicals exceed three in number. There are quite a few four-consonant roots in Arabic, many of them repeating two pairs of consonants as in earthquake. The remainder of the list, extending to five or even six consonants (if you count ‘television’) are all words of foreign origin and are included only for interest. They have few derivatives, except their plurals.

This obviously presents problems, and really the only way to overcome them is to study the shape of Arabic words and thus gain experience in distinguishing roots from extraneous letters. In fact the number of letters which occur ‘non-radically’ is fairly limited, and you will soon get used to them by conscientiously learning the word shapes given. For instance, you may already have noticed that mu- and ma- are very common prefixes, which should be ignored when looking up a word.

Apart from long vowels (، and ى) and the doubling of root letters (usually the middle one), the following are the most common Arabic letters added to roots to form derivatives:

- س ن ت م (used as a consonant). Of these, س is the least common, being used only in certain types of verbs.

EXERCISE 6.1 Read the following words aloud, trying to get the feel of their shape, then try to isolate and write down their root consonants. (The words have all been given in the vocabularies of preceding units.)

Using a dictionary

Another very good reason for developing the ability to determine the root consonants of an Arabic word is that all currently available Arabic-English dictionaries are arranged by roots, not words. (There is one exception to this, but the dictionary is Arabic-German: see Appendix 4). Therefore, to look up an Arabic word, you must first isolate the root consonants (usually three), then look up this root, and finally seek the word required among the derivatives listed after the root entry. For instance, all the derivatives we have mentioned – such as مكرب، مكتبة، كتاب کتب k-t-b. so on – will be listed in the entry کتب.
He travelled to Kuwait, then returned to Bahrain.
She opened the door and went in.
Did you pay the money? No, I refused.
We have eaten and drunk.
The driver spoke to the boss.
My wife cooked the food.
The newspapers announced the result of the election.
The workmen refused the raise and went on strike.
The secretaries met and elected their delegate.
I put it in my briefcase in the morning.
The girl admitted me and sat me down.
The Prime Minister arrived in Riyadh yesterday.
We didn’t find the report in the file.

Vocabulary

Verbs (past stems given)¹

- سافر (III) travel
- دخل (II) enter
- دفع (IV) admit, cause to enter
- أكل (II) address someone, speak to
- رفض (IV) announce
- أُعِين (VIII) meet, hold a meeting
- آتى (VIII) to elect
- وصل (IV) seat someone, cause to sit
- نجد (VIII) arrive (at -)
- كتب (write)
- طبخت (cook)
- نفتح (push, pay)
- أكلت وشربت (eat)
- أطلع (IV) strike; go on strike
- سافر إلى البحرين (III) travel to the Bahrain
- قررت (come back, return)
- دخلت (enter)
- أدخلت (cause to enter)
- أكلت (address someone, speak to)
- رفضت (announce)
- أطلع (meet, hold a meeting)
- وأخذت (to elect)
- وصل (seat someone, cause to sit)
- وجدت (arrive (at -))
- كتب (write)

Nouns

- الكويت (Kuwait)
- البحرين (Bahrain)
- الرياض (Riyadh)
- فلوس (money (f))³
- طعام (food)
- الزوجة (wife)
- علاوة (raise in pay)
- صباح (morning)
- رأس (chief)
- المدير (Prime Minister)

¹ Roman figures with verbs indicate that they are derived forms, whose parts are given in Table 2 of Appendix 1. This is for reference only, and makes no difference to how the past tense of these verbs is formed.
² More literary words for these are respectively.
Other words

then

not

to, towards (pronounced "tala")

امرس yesterday

particle said to emphasise
the past tense

The Arabic verb

The Arabic verb differs from its English counterpart in two important ways:

1. It has only two tenses (i.e. ways to express when the action takes place), which we shall call past and present. The past tense is used for all actions which are already completed, and the present tense for all actions not yet complete.

2. As we shall see shortly, most verbs can be reduced to a past stem and a present stem, and a standard set of prefixes and suffixes can be added to these stems (which are not actual words, but 'tools' of grammar) to form meaningful words. The main problem with these stems is that they are frequently distorted by the occurrence of the weak letters waaw and yaaw' as one of the radicals, or the fact that the second and third radicals are identical. Verbs with such features will not be used yet. Also, Arabic has a system by which the stem of a verb may be altered in a series of nine specific ways to vary the meaning. These modified stems are traditionally numbered II-X in Roman numerals, and will be introduced now to increase our scope in vocabulary, the Roman numeral of the stem type being given for reference. These so-called Derived Forms of the verb form the tenses in the same way as the simple verb (referred to as Form I).

Because of its complexity and the fact that there is no shortcut to learning it, the section on the verb has been separated from the main body of this book and is given in the form of a general description and a series of tables in Appendix 1. All verb types must obviously be learned eventually, so start now and learn by heart the past-tense suffixes in Table 1. These are used with only very slightly varying forms on all Arabic verbs.

Talking about verbs

Verbs are 'doing words', words which refer to actions, and in English we usually talk about them as 'to do, to find, to speak' etc. This 'to' part of the verb is called the infinitive. Arabic has no infinitive, and the usual practice is to give Arabic verbs in the he-form of the past tense. The reason for this is that this part of the verb has no written prefixes or suffixes, and is thus regarded as the most basic part of the verb. In many verbs it also constitutes the past stem, from which all other parts of the past tense can be formed. So remember that when we give a verb as, say كتب katab to write, the part we give actually means 'he wrote'.

The past tense

Study Table 1 thoroughly, as it forms the basis for forming the past tense of all Arabic verbs.

Since this is our first attempt at the verb, here is the past tense of katab to write given in transliteration:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>katab</td>
<td>he wrote</td>
</tr>
<tr>
<td>katabat</td>
<td>she wrote</td>
</tr>
<tr>
<td>kataba</td>
<td>you wrote (m)</td>
</tr>
<tr>
<td>katabbi</td>
<td>you wrote (f)</td>
</tr>
<tr>
<td>katabbu</td>
<td>I wrote</td>
</tr>
</tbody>
</table>

Notes:

1. Arabic distinguishes the sex of the person carrying out the action of the verb more precisely than English. English once had 'thou dost' and 'ye do' instead of the singular and plural 'you', but never distinguished between the sexes. You have to be more careful of whom you are speaking to or about in Arabic.

2. The dual forms given in Table 1 are used when talking to or about two people or things. They are not too common in practice, so you can reduce your burden by omitting them here, though always bearing them in mind for future reference.
Translation of the past tense
Since Arabic has very few tenses in comparison to English, the Arabic past tense has to be translated in a variety of ways, according to context. كتب can mean ‘he wrote; he has written; he had written’, i.e. anything that indicates that the action of writing is complete, over and done with.

Subject pronouns
In English we have to say ‘he wrote’, ‘you wrote’, etc., to clarify who performed the action. This is because the English verb has no varying forms in the past tense, but is always ‘wrote’ no matter what the subject. Arabic, on the other hand, carefully distinguishes exactly who has carried out the action of the verb, and consequently subject pronouns are not normally stated. To go back to pidgin English, if you like:

كبت wrote (-she, m)  they (m) wrote.
كتبت wrote (-she)  she wrote.
كتبتا wrote (-we)  we wrote.

Study the examples 1–4 on page 74, where the subject of the verb (i.e. the person carrying out the action) is expressed by the verb-suffix, and there is no need to supply a separate pronoun.

EXERCISE 7.1  Read aloud and translate:

1. كتب
2. وصلوا
3. انتخب
4. رفض
5. طبخ
6. أضرب
7. شرط
8. دفعوا
9. أعلنا
10. وضع
11. دخلنا
12. أكل
13. اجتمع
14. كتب
15. كتب
16. وصلت
17. وضعوا
18. وصلنا
19. شربت
20. أكل

Word order and agreement
On page 78 we dealt with sentences in which the subject (do-er) of the verb is a pronoun like ‘he’, ‘I’ or ‘you’. When the subject of a verb is actually specified, like ‘the driver’ (example 5), ‘my wife’ (example 6) and so on, two important points arise:

1. The verb comes first, followed by the subject.
2. The verb is always in the he- or she-form.

The verb coming first is merely a fact of (Arabic) life, about which little can be said. Other word-orders are possible, but this is the most common, so if you are using a verb remember this order:

<table>
<thead>
<tr>
<th>1 Verb</th>
<th>2 Subject</th>
<th>3 The rest</th>
</tr>
</thead>
</table>

The fact that the verb in these cases is either in the he- or the she-form, i.e. always singular, never plural, is unusual to say the least, and should be noted carefully. You will remember that the plural of things (inanimate objects or abstracts) is regarded in Arabic as feminine singular, so the rule for verbs which precede their subjects looks like this:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Subject</th>
</tr>
</thead>
</table>
| he-form for | 1 One male being.  
2 Two or more male beings.  
3 One object of grammatically masculine gender. |
| she-form for | 1 One female being.  
2 Two or more female beings.  
3 One object, grammatically feminine.  
4 Two or more of any object. |

Examples 5–7 in the text on page 74 illustrate this important point, so study them carefully.
Exercise 7.3
A. Apply the correct part of both verbs to the following sentences.

1. (شرب) البنت الماء ثمّ (أكل) اللحم
2. (اجتمع) الوزراء و(انتخب) منهم
3. (دخل) الموظفون (وكلهم) المدير
4. (سافر) البنات إلى الرياض ثمّ (رجع) إلى الكويت
5. (دخل) التاجر الغرفة و(وجد) زوجته
6. (اجتمع) العمال (ورفض) العلاوة

B. Translate your answers.

The verb with pronoun suffixes

Study examples 11 and 12 on page 74. The basic idea of the use of the pronoun suffixes which we have already looked at on page 60 is to connect two concepts. When we connect a noun with a person, the result is a possessive:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>كتابه</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From this it is simple to connect ideas of action to persons or objects. Since, as we have seen on p. 78, Arabic verbs already imply the tense and the doer of the action, we have a more complex first idea (example 10):

<table>
<thead>
<tr>
<th>Idea of me having put</th>
<th>connected with</th>
<th>Idea of him (it)</th>
<th>➔ I put it (past tense)</th>
</tr>
</thead>
<tbody>
<tr>
<td>وضعته</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In other words, pronoun suffixes attached to verbs express the object of the verb, that is, the person or thing directly affected by the verb.

The only pronoun suffix which has a special different form when...
attached to verbs is the 'me' suffix which is 

Verbs having pronoun suffixes added to them remain unaffected, with the following exceptions:

(a) the alif written after all verb forms ending in -uu is omitted

(see Table 1, note 3).

(b) the 'you' plural masculine ending -tum adds a waaw before the pronoun suffix, e.g.

ورتدوها وجدتمها + her

EXERCISE 7.4

A Form one-word sentences on the following pattern (as there is no 'it' in Arabic, 'him' or 'her' has been given):

They (m) — me (وجدوني) — They found me.

1 He — her (كلم) 2 She — him (ادخل) 3 We — her (طبع) 4 They (f) — him (رفض) 5 You (m,s) — her (شرب) 6 You (m,pl) — them (m) (كلم) 7 You (f,s) — him (أكل) 8 You (f) — him (كلم) 9 He — her (ذفع) 10 We — her (أكل)

B Read aloud and translate your answers

Particles used with the past tense

'Particles' is a handy term for the odds and ends of a language which do not fit into any of the main categories (verb, noun, etc.). Arabic has many such short words, some virtually meaningless (but habitually used), and others which affect the meaning of a phrase or sentence quite significantly. Here are two examples used with the past tense of the verb:

1 قد, often strengthened to لقد. Placed before the verb, as in example 12 on page 74, it emphasises the completeness of the action, i.e. that it is really and truly over and done with. However, its use is mainly stylistic, although it is very common.

2 أما. This can be placed before the past tense verb, to negate it, as in example 13 on page 74. Watch out for this word in Arabic, because it has several meanings apart from the one given here.

Words beginning with vowels

The Arabs refuse to accept words beginning with two consonants (i.e. without a vowel between them, as in English stop, cliff). They get round the problem by writing an alif on the front of such words and giving this alif a vowel, usually i. The process is very like the English use of "Spain", while the Spanish say 'España' (as they don't like two initial consonants either). However, the Arabs, having produced an initial vowel, then insist that it is elided (missed out) unless the word occurs at the beginning of an utterance or after a pause in speech. This can cause a great deal of bother, especially if such words occur after another word ending in a consonant, in which case the Arabs supply a vowel on the end of the previous word, so they can still elide the vowel of the alif.

Ijtama: to meet, hold a meeting is such a word. If this occurs after a natural pause, you are supposed to pronounce it as it stands ijtama: but if, for example, it is preceded by wa and, you are supposed to say, wa jtamama, dropping the initial i-vowel. Furthermore, if it is preceded by the question-mark word hal, you are supposed to supply an i-vowel on the end of this and say hali jtamama.
This is all too much – and has little practical meaning. In English, we frequently glide over such junctures as in ‘I saw Priscilla in the shop’ (said quickly), and this is equally acceptable in Arabic.

More important, some Arabic words like 'aDrabu in example 8 on page 74 which look as if they begin with vowels, actually begin with a glottal stop (hamza) which ought to be retained in pronunciation. wa+ 'aDrabu is pronounced ma 'aDrabu, not wa Drabu. To save ourselves a lot of trouble, words where the glottal stop has to be retained will be written in Arabic with the hamza, and in transliteration with the apostrophe (') representing it, e.g. أًضْرُبُوا 'aDrabu. Words which elide will be written without the appropriate sign in either alphabet, e.g. إِجْتَعَ.

### Unit Eight

#### Text and translation

Gamal Abdul Nasser was a great leader.

The engineer was busy.

His mother was ill.

I was in Dubai on Thursday.

We were at the theatre.

This programme is not suitable for children.

Her sister is not beautiful.

The king became a tyrant.

Matters became complicated.

The man is ignorant!

This policy is futile.

Muhammad is a good worker (diligent).

He is shrewd!

The delegation had (already) arrived.

They had (already) eaten.

#### Vocabulary

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>مسرح</td>
<td>theatre</td>
</tr>
<tr>
<td>يوم (أيام)</td>
<td>day</td>
</tr>
<tr>
<td>قائد (قُوَاد، قادة)</td>
<td>leader</td>
</tr>
<tr>
<td>يوم الأحد</td>
<td>Sunday</td>
</tr>
</tbody>
</table>
Other words

انَّ word introducing a type of equational sentence

Grammar and sentence construction

So far we have learned how to write simple equational sentences (X is/are Y) and sentences with a verb. This unit gives a few more basic techniques to help us understand other types of sentence.

The verb 'was/were'

We have already learned that no verb is used in Arabic to translate is/are in simple equational sentences (see page 37). However, when talking about past time, a verb for was/were is necessary.

The verb used is a rather difficult one, having an original middle radical waaw, which is elided in the past tense. This type of verb will be discussed later (see page 251), but meanwhile, let us learn the past tense of this important verb kaan. Note that it is the stem of the verb which is difficult, having two separate forms. The endings are the standard ones used on all Arabic verbs.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he was</td>
<td>كان (kaan)</td>
</tr>
<tr>
<td>she was</td>
<td>كانت (kaanat)</td>
</tr>
<tr>
<td>you (m) were</td>
<td>كنت (kunt(a))</td>
</tr>
<tr>
<td>you (f) were</td>
<td>كنت (kunti)</td>
</tr>
<tr>
<td>I was</td>
<td>كنت (kunt(u))</td>
</tr>
<tr>
<td>they (m) were</td>
<td>كانوا (kaannu)</td>
</tr>
<tr>
<td>they (f) were</td>
<td>كنّا (kunna)</td>
</tr>
<tr>
<td>you (m) were</td>
<td>كنتم (kunntum)</td>
</tr>
<tr>
<td>you (f) were</td>
<td>كنتن (kunntunna)</td>
</tr>
<tr>
<td>we were</td>
<td>كننا (kunnaa)</td>
</tr>
</tbody>
</table>
Notes

1 There are two stems, kaan used in the he, she and they (m) forms, and kun used in the rest. If it helps you to remember, note that the second, shortened stem kun is used before suffixes which begin with a consonant.

2 Note the spelling of the they (f) and the we forms, where the noun of the verb and that of the suffix are united and written with a shadda (doubling sign). Except for certain cases involving the letter l (laam), this is a general rule in Arabic, where an unvowelled letter is immediately followed by its twin.

Learn the parts of this verb thoroughly.

The accusative marker (See also page 17)

If you have ever learned Latin or German, you will know that nouns can take certain special endings to show their function in a sentence. The only such ending to survive in English is the apostrophe s which indicates possession: 'the manager’s office'. Such endings are called ‘case’ endings, the ‘case’ being the function the noun has in the sentence.

Classical Arabic has a system of (usually) three case endings to mark the three cases of the noun:

1 Nominative, 2 Accusative, 3 Genitive

The use of these three cases in Arabic differs so much from the general application of the terms in European languages that it is not really worth while explaining the terms. We shall simply use them as a method of labelling.

Now, in modern written Arabic – with the exception of a few special types of noun which will be dealt with later – the only case ending which is indicated in print is the accusative case of indefinite nouns and adjectives, singular or plural, which do not have a suffix (e.g. the feminine ending, etc.). This ending is written by placing an alif after the noun/adjective, e.g. قائدا عمذا (example 1), and its correct pronunciation is -an.

In spoken Arabic this ending is ignored, except in many common expressions where it is given its full value, e.g.

أهلا وسهلا pronounced ahlana wa sawlan

Hello

marHaban or marHab

Hello, Welcome

marhaba

Thanks

shukra

Don’t mention it

afwan

Very

jiddan

Never

abadan

Naturally

Note that this is an indefinite ending and must not be used on words which have the definite article. Remember it is also not used after words which have other suffixes, such as the feminine ending. A few other nouns of a specific phonetic nature do not use it, but these will be pointed out as they arise.

Simple ‘X was/were Y’ sentences

Examine examples 1–3 on page 85. The structure of these sentences should be familiar, the pattern being the usual Verb – Subject – The Rest order.

The important thing to remember is that in the X was/were Y type of sentence, the Y must be in the accusative case in Arabic grammar. This is marked in examples 1 and 2 by the use of the accusative marker alif, but not in example 3, because the feminine ending is present. If we change example 1 into ‘Gamal Abdul Nasser was the great leader…’, the accusative marker will also disappear, because it is not used on words which have the definite article ‘the’.

كان جمال عبد الناصر القائد العظيم...

Examples 4 and 5 show the use of the verb was/were with prepositional phrases. The intervention of the preposition (in both cases fit in) eliminates the possibility of an accusative, with or without marker. The question of accusatives only arises in simple equational type sentences in the past, when we say X was/were Y (i.e. was the same thing as Y, not in Y, or at Y, or the like).
EXERCISE 8.1
A  Change the following sentences into the past tense, using the verb kaan, for example:

1. كان المدير مشغولا
   المدير جملة
   السياسة فاشلة
   هذا صعب
   الصندوق الكبير تقيل
   ذلك المهندس أجنبي
   فتاتها جميلة
   هي من دبي
   الوفاد عند الوزير
   الترین سهل

B  Read aloud and translate your answers.

The negative verb laysa – ‘is/are not’
Think back to the simple equational sentence in the present tense, X is/are Y. As you already know, no verb is used in such sentences. However, when we wish to negate them, the special verb laysa, meaning is/are not, is used.

This is rather a peculiar verb. Not only does it have this strange negative meaning, but it also takes the form of a past verb, but with a present meaning; ‘is/are not’, not ‘was/were not’. There are some peculiarities about its conjugation, so study the following table carefully. Laysa has two stems lays and las used in the same way as those of kaan, and in addition it preserves the full terminations of Classical Arabic, including the original -a suffix of the he-form.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he is not</td>
<td>ليس laysa</td>
</tr>
<tr>
<td>she is not</td>
<td>ليست laysat</td>
</tr>
<tr>
<td>you (m) are not</td>
<td>لست lasta</td>
</tr>
<tr>
<td>you (f) are not</td>
<td>لست lasti</td>
</tr>
<tr>
<td>I am not</td>
<td>لست lastu</td>
</tr>
<tr>
<td>they (m) are not</td>
<td>لسوا laysuu</td>
</tr>
<tr>
<td>they (f) are not</td>
<td>لسن lasna</td>
</tr>
<tr>
<td>you (m) are not</td>
<td>لست لستم lastum</td>
</tr>
<tr>
<td>you (f) are not</td>
<td>لست لستنا lasstuna</td>
</tr>
<tr>
<td>we are not</td>
<td>لسنا lasna</td>
</tr>
</tbody>
</table>

The verb laysa is used in exactly the same way as kaan, and takes its predicate (the ‘Y’ in X is/are not Y) in the accusative case, shown by the marker when the word does not have the definite article. Examples 6 and 7 on page 85 illustrate its use.

EXERCISE 8.2
A  Negate the following sentences, using laysa for equational sentences and maa (see page 82) to negate kaan sentences.

1. السكرتيرى في الكتب
   2. والد جاهل
   3. كانت في البحرين يوم السبت
   4. هذه المجلة جديدة
   5. باب البنك مفتوح
   6. كنت أجت malaria
   7. كانت الأرض وسخة
   8. محمد مدرس في المدرسة الجديدة
   9. هذا الكرسي تقيل

B  Read aloud and translate your answers.

‘X became Y’ sentences
Arabic has several verbs meaning ‘to become’, all of which share with kaan and laysa the feature that their predicate (‘Y’) is in the accusative, again shown by the marker as required. The most common of these verbs are ‘asbaalH, which is perfectly regular in the past tense, and Saar, which has two past stems Saar and Sir, used in exactly the same way as the two stems of kaan (kaan and kun). Refer to page 87. The stem Saar is used above the line in the box, and Sir below it (i.e. where the verb suffices begin with a consonant). This type of verb is called a ‘Hollow Verb’ (because its middle radical drops out, leaving it hollow), and has three types which are given in Table 5 in Appendix 1. Have a look at this now, for future reference. Examples 8 and 9 on page 85 illustrate the use of these verbs.

EXERCISE 8.3  Translate into Arabic, using either of the verbs ‘to become’:

1. The sun became hot.
2. (The) meat became cheap.
3. His shirt got (became) dirty.
4. She became famous in Kuwait.
5. The exercise became easy.
6. His job became difficult.
7 He became a great leader.
8 She became a secretary in the government.
9 That new newspaper has become (=became) famous.
10 Their policy became strange.

Equational sentences with 'inna
Apart from learning some new basic verbs and generally expanding our powers of recognition and expression, this unit has really been concerned with the use of the accusative case in Arabic. The accusative is the only case in Arabic which is ever marked in everyday print (on unsuffixed nouns which do not carry the definite article). It also has some rather strange uses, as we shall now see.

To review matters, nothing was in the accusative in ordinary equational sentences of the type

<table>
<thead>
<tr>
<th>X</th>
<th>is/are</th>
<th>Y</th>
</tr>
</thead>
</table>

With the three types of sentence using the verbs just dealt with, i.e.

<table>
<thead>
<tr>
<th>X</th>
<th>was/were</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td>is/are not</td>
<td>Y</td>
</tr>
<tr>
<td>X</td>
<td>became</td>
<td>Y</td>
</tr>
</tbody>
</table>

the predicate (or Y-part) of the sentence was accusative.

Now, while it is perfectly adequate to express 'The man is ignorant' by saying إن الرجل جاهل 'The man is ignorant', there is an alternative, of which Arab writers are very fond, which is to use the particle 'inna at the beginning of the sentence and say إن الرجل جاهل. Traditional grammar books used to say that this 'inna meant 'Indeed' or the Biblical 'Verily', but its common use today does not really suggest much emphasis. It is more a matter of style.

Anyhow, the important and rather odd thing about 'inna is that it puts the subject (X-part) of the equational sentence in the accusative, again marking this accusative according to the rules given above. Examples 10–13 show usages of 'inna, so let us analyse them one by one.

There is no marked accusative here, because the X-part ar-rajul has the definite article.

Again, there is no marked accusative, but note the particle word la- attached to faashila (the Y-part of the sentence). This is a fairly common practice, and may give extra emphasis to the sentence.

Here the accusative marker goes on the subject 'Muhammad', as this is a word with no suffix and without the definite article.

Watch this one carefully. Because the subject of the sentence should technically be accusative, the separate subject pronouns cannot be used. We therefore use the suffix pronouns, attached directly to 'inna.

**EXERCISE 8.4**

A Rewrite the following sentences, introducing them with 'inna. (The use of emphatic la is optional, but use it sometimes for practice.)

<table>
<thead>
<tr>
<th>1</th>
<th>هذا البلد ذكي</th>
<th>2</th>
<th>المهندس المشهور أجنبي</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>الجامعة بعيدة</td>
<td>4</td>
<td>البنك المركزي في المدينة</td>
</tr>
<tr>
<td>5</td>
<td>وظيفة المفتوش سهلة</td>
<td>6</td>
<td>هذه الرواية غربية</td>
</tr>
<tr>
<td>7</td>
<td>اختر رجل ذكي</td>
<td>8</td>
<td>تلك الشركة محلية</td>
</tr>
<tr>
<td>9</td>
<td>هو من الكويت</td>
<td>10</td>
<td>المدير مبسوط</td>
</tr>
</tbody>
</table>

B Read aloud and translate your answers.

kaan with other verbs – 'He had done ....'
Although the Arabic verb has only two tenses, past and present, the verb kaan was can be used to give a more precise sense of time. When it is used with another past verb (e.g. waSal and 'akaluw in examples 14 and 15), it usually gives the meaning in English of 'had done something' (called the pluperfect tense). Again there is the optional – but common – particle qad which can be placed directly before the main verb of the sentence. This is said to stress the
finality of the action, that it is completely over and done with, but again its use is mainly a matter of style.

The word order in such sentences is always:

1 kaan 2 Subject 3 qad (optional) 4 Main Verb 5 The Rest

Note that the agreement of verb and subject follows the normal rules given on pp. 79–80, depending on whether the verb comes before or after its subject. If no subject is stated (as in example 13) both verbs must obviously carry their subject marker suffixes.

EXERCISE 8.5

A Read aloud and translate the following sentences.

1. وصل المندوب الى مطار البحرين
   شربت البنت الماء
   أكلنا اللحم
   أخذ المهندس التقرير من السكرتير
   وضع الطلب كنبا في الشنطة
   أخذ الناجي الفلسوم يوم الاثنين
   رفعت الحكومة التقرير
   كلمت السكرتير مدير الشركة الجديدة
   سافر رئيس الوزراء الى الرياض يوم الأحد
   أصبحت أمور هذه الحكومة الفاشلة صعبة ومعقدة

B Change them into the pluperfect tense (had arrived, had drunk, etc.) using the auxiliary verb kaan and the particle qad, e.g.

Sentence 1 above  
كان المندوب قد وصل الى مطار البحرين

1 This is the active participle of Verb Form II (see Table 2 and later), indicating the person who carries out the action of that verb. The verb ممثل maththal means ‘to represent’, so ممثل is ‘a representative’, also ‘an actor’. The form occurs also with an a-vowel instead of an i between C² and C³, in which case it means the person who has had the action of the verb done to him (passive participle). We have already had موظف muwaDHDHaf an official, employee from وظف to appoint, employ; note also the adjective معقد complicated, having been complicated.

2 This is the verbal noun (that which expresses the action of the verb) from the same Verb Form (II). ترتيب tartiib is ‘arranging’, ‘arrangement’, ‘organisation’.

Remember the point of learning word shapes is to be able to read and know something about Arabic words. It is not always easy to get an exact English sound-alike, but the cadence of the pattern is usually easy to imitate, e.g. mumaththil demanded. Say these aloud one after another until they become familiar.
Large towns

The new engineers

The new teachers (f)

The drillers arrived yesterday.

The customs official searched the departing travellers.

The students (f) entered many universities.

They are workers in the car factory (factory of the cars).

We are merchants in the capital (city).

Are you (m) Egyptians?

These boys are not from those schools.

Those women are skilled tailoresses.

The two friends (m) came out of the cinema.

He read two long articles in the magazine.

Vocabulary

**Names**

الخريف (بون) driller

العاصمة (عواصم) capital (city)

الصاحب (صاحب) friend

صداق (أصدقاء) friend

الرسام (بون) painter, artist

الكذاب (بون) liar (lying)

الخزان (بون) tank (military)

المحاسب (بون) accountant

الطباخ (بون) cook

البaker (بون) baker

المعلمة (معلم) teacher

النurse (f) nurse

المكتبي (بون) electrician

ضيف (ضيف) guest

الضابطة (بون) stapler, stapling machine

**Adjectives**

مثير (خبير) experienced, expert

كامل complete

فقير (فقراء) poor

محترم (محترمين) respected

مثير (خبير) rapid, fast

مثير (خبير) skilled

مثير (خبير) Egyptian
Verbs

فَكَّر (II) examine, search  قَرَأ  read
إِشْتَعَلَ (VIII) work  طَلَبَ request, ask for
كتب  (IV) send (a person)  أَرْسَلَ ask (a question)  دُفِّعَ go

Note also the words given within the unit.

Plurals: general principles

As we have already noticed, plurals in Arabic are rather difficult due to their diverse and unpredictable character. There is no easy way round the problem, and the best way is to learn the plural of each word along with the singular. However, a sketch of the general principles may help you to see some logic in the system.

While English distinguishes only between one/more than one, Arabic has a three-way system, distinguishing one/two/more than two. The special word form used for two of anything is called the dual and, although it does not occur at all frequently, you will have to learn to recognise it.

The dual and one type of plural are formed by the addition of special suffixes to nouns and adjectives and are therefore called external formations. The other, and more common, type of plural is formed by changing the internal structure of the word (and sometimes adding prefixes and/or suffixes of a different nature to those mentioned above). These are therefore called internal plurals.

Learn plurals along with their singulants but, if you want to try to follow Arabic logic, have a go at the following:

1. All Arabic noun/adjectives would take an internal plural which they could.
2. However, the internal plural patterns available do not cater for very complex words, i.e. those having more than four Arabic letters (in general), so long words have to take the second best option, that is the external or suffixed plural.

There are many exceptions to this basic rule, but it is helpful when you need to produce a plural for a new word. The nearer that word is to the simplest three-letter form, the more likely it is to take an internal plural; the more complex its structure, the likelier it is to be driven to the last resort of having a suffix plural (which one is explained on pp. 101–2).

Have a look through the plurals in the vocabularies and you will see that this generalisation works. For fun let us take a look at two borrowings from Europe.

1. فِيلم (often spelled فيلم in the singular, but the plural is always as given). This is a classic three-letter word like countless original Arabic words (e.g. جَزَاب, قَسْم, فَكَر), so it immediately takes an internal plural أفلام 'aflam.
2. تلفزيون 2 television. This is obviously not a genuine Arabic word, as it has far too many letters. So it has to take an external suffix plural تلفزونات talfizyonaat. (However, it did make the grade in the end in a shortened form, as the verb تلفز talfaz to televise)

The internal plural

Note that the most common patterns of the internal plural are listed in Appendix 3, which should be consulted in conjunction with this unit.

As already stated, there is no useful rule governing the formation of a plural from a given singular. The principle of the internal plural is roughly similar to English foot-feet, mouse-mice (English is no more consistent, for example, boot-boots, house-houses). Arabic alters the internal structure of the word by changing the vowelling of the root letters, and also some prefixes and suffixes are used as an integral part of certain plural shapes (e.g. a- on 'aflam).

The internal plural is formed from both masculine and feminine words (whether they denote objects or living beings) and the presence of the feminine ending on the singular in no way guarantees that it will be present on the plural:

ランドن town, plural مدن مدن

The opposite also occurs, even, as in this case, on words denoting male human beings:

شمس pupil (m), plural دَنيَا خَاتمٍ
The feminine ending on this latter is part of the plural pattern and has nothing to do with gender or sex.

Adjectives, being as usual regarded as barely distinct from nouns, may also take internal plurals, but the use of these is restricted to agreement with words denoting male human beings (see page 103).

Some guidelines on the internal plural
As will be clear from the preceding section, there is little constructive we can say about the internal plural except:

1. Again, learn all plurals along with their singulars.
2. Study Appendix 3, which lists the most common internal plural patterns and gives some of the most frequently occurring correlations with singular shapes. Try to acquire a 'feel' for the shapes.
3. Remember that simple, basic word-shapes will almost certainly have an internal plural form, whereas more complex ones may well have to take an external suffix plural.
4. There are only two singular–plural correlations worth learning, both applying to four-radical words. The majority of four-radical words which have a short vowel between $C^3$ and $C^4$ take the internal plural pattern $C^1aC^2aC^3C^4$, and those which have a long vowel in this position take $C^1aC^2aC^3iC^4$. (Note that neither of these patterns shows the indefinite accusative marker.) Study the following examples and say them aloud to get the feeling of the patterns.

<table>
<thead>
<tr>
<th>Short vowel between $C^3$–$C^4$</th>
<th>Plural pattern $C^1aC^2aC^3iC^4$</th>
</tr>
</thead>
<tbody>
<tr>
<td>مصنع maSna: factory</td>
<td>مصنعاً maSaani:</td>
</tr>
<tr>
<td>مكتب maktab desk, office</td>
<td>مكاتب makaatib</td>
</tr>
<tr>
<td>جردل jardal bucket</td>
<td>جرادل jaraadil</td>
</tr>
<tr>
<td>ترجمة tarjama translation</td>
<td>ترجم تاراجيم</td>
</tr>
<tr>
<td>درهم dirham dirham (money)</td>
<td>دراهم daraahim</td>
</tr>
</tbody>
</table>

The external (suffix) plural
There are two types of external or suffix plural in Arabic, usually referred to as masculine and feminine. We have tried to provide on pp. 98–100 a rough guide as to which sort of nouns you might expect to take an external rather than an internal plural. Having decided or established that a given noun must take an external suffix plural, the following restrictions apply:

Masculine external plural This is formed by adding -uun or -iin:

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>نون -uun</td>
<td>مهندسون muhandisuuun</td>
</tr>
<tr>
<td>-iin</td>
<td>مهندسين muhandisiin</td>
</tr>
</tbody>
</table>

With one main exception, this type of plural may only be used on words referring to male human beings.

Notes:
1. The exception is سنة sana year, which has the plural سنين/سنون sinuun/siniin and also the alternative سنوات sanawaat.
2. Note the slightly hybrid form ابن ibn son, plural بنيان/baniin, also having the alternative form أبناء abnaa'.
Agreement of adjectives in the plural

We have already learned that the plurals of things and abstracts are regarded in Arabic as feminine singulars (see page 46). A strange fact, but one which we just have to accept and try to think of such plurals as 'she' instead of 'they'. The agreement of adjectives is therefore no problem, as we simply use the feminine singular as in example 1, 'large towns'.

Now, Arabic adjectives (being as usual regarded as being virtually the same as nouns) have equal rights in their choice of a plural form. However, there is a subtle difference, and the following rules apply to all adjectives with the exception of one specific type.

1. For females, the external plural ending -aait is used (e.g. example 3 on page 96).

2. For males, either the masculine external plural (-uun/-iin) or the internal plural is used. Which one is used depends again on the shape of the singular of the adjective. If it is complex, for instance, ادمعبد muntahad diligent, it will take an external plural, but many simple shape adjectives have their own internal plurals. Whichever of these is formed from a particular word must be used only in agreement with words denoting males.

It follows from this that adjectives like بعـائد far, distant, which are not normally applied to human beings, have no plural form of either type, requiring only the feminine singular form to agree with the plural of objects. Of the adjectives given so far, the following have internal plural forms which should now be learned. Adjectives not listed here, but commonly applied to human beings, may be assumed to take the suffix plural -uun/-iin when applied to men (e.g. عادل/عادلون just).

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
<th>Male plural form</th>
</tr>
</thead>
<tbody>
<tr>
<td>كـسلاَن</td>
<td>lazy</td>
<td>كـسلاَن</td>
</tr>
<tr>
<td>كـبير</td>
<td>old</td>
<td>كـبَر</td>
</tr>
<tr>
<td>صـغير</td>
<td>young</td>
<td>صـيـغَر</td>
</tr>
<tr>
<td>نـحيف</td>
<td>thin</td>
<td>نـحِيف</td>
</tr>
<tr>
<td>نـظيف</td>
<td>clean</td>
<td>نـظَيف</td>
</tr>
<tr>
<td>بـنات</td>
<td>daughter, girl</td>
<td>بـنات</td>
</tr>
<tr>
<td>اـمـات</td>
<td>mother, pl.</td>
<td>اـمـات</td>
</tr>
<tr>
<td>اـخـوات</td>
<td>sister, pl.</td>
<td>اـخـوات</td>
</tr>
</tbody>
</table>
As adjectives are generally more restricted in their shapes than nouns, there are a few singular–plural correlations worth looking at here, especially $CaC^2iiC^3=C^iC^2aaC^s$, as in kabir–kibar etc.

The agreement of adjectives with plural nouns may be summarised as:

<table>
<thead>
<tr>
<th>Nouns meaning</th>
<th>Adjective form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Things</td>
<td>Feminine singular, usually with suffix.</td>
</tr>
<tr>
<td>Females</td>
<td>External fem. plural, suffix.</td>
</tr>
<tr>
<td>Males</td>
<td>External masc. plural, suffix} depending on shape of singular adjective</td>
</tr>
</tbody>
</table>
Plural of the separate personal pronouns
The singular personal pronouns were given on page 39. Now learn the plurals given below. (Remember, for things, they = she ḥāna).

<table>
<thead>
<tr>
<th>نحن</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنتم</td>
<td>you (m)</td>
</tr>
<tr>
<td>أنتان</td>
<td>you (f)</td>
</tr>
<tr>
<td>هم</td>
<td>they (m)</td>
</tr>
<tr>
<td>هن</td>
<td>they (f)</td>
</tr>
</tbody>
</table>

Study examples 7–9 on page 96 which employ plural personal pronouns. In 9, antum is prefixed by the question-mark particle ّ (see page 40).

Plural of the demonstratives
When referring to human beings (in the plural) the following forms are used for both men and women. The spelling of both forms is rather tricky, so pay close attention to it. (For the sign ّ see page 23.)

<table>
<thead>
<tr>
<th>هؤلاء</th>
<th>these(-people)</th>
</tr>
</thead>
<tbody>
<tr>
<td>أولئك</td>
<td>those(-people)</td>
</tr>
</tbody>
</table>

Again, because all plurals of objects or abstracts are regarded as feminine singulars, the singular demonstratives هذة haadhihi and تلك tilka are used for ‘these’ and ‘those’ respectively. Examples 10 and 11 illustrate the use of the human plural forms.

EXERCISE 9.2
A Apply the appropriate part of this to:

<table>
<thead>
<tr>
<th>المجلات الأجنبية</th>
<th>مرأة الجملة</th>
</tr>
</thead>
<tbody>
<tr>
<td>ال겨ائد اليومية</td>
<td>الكهربائيون الماهرون</td>
</tr>
<tr>
<td>الزياريات الجديدة</td>
<td>السيدات الكثيرون</td>
</tr>
<tr>
<td>الأموات المغتالات</td>
<td>الفقراء العظماء</td>
</tr>
<tr>
<td>المصريون الفقراء</td>
<td>الممرضات الجددات</td>
</tr>
</tbody>
</table>

B Apply the appropriate part of that to:

<table>
<thead>
<tr>
<th>المواصفات الأجنبية</th>
<th>العواصم المشهورة</th>
</tr>
</thead>
<tbody>
<tr>
<td>الرجال السبانيون</td>
<td>الشوارع الطويلة</td>
</tr>
<tr>
<td>البنات الصغيرات</td>
<td>المدارس الجددات</td>
</tr>
<tr>
<td>الصباح الغاليون</td>
<td>الطائرات الجدايدة</td>
</tr>
<tr>
<td>الحكم الجبابة</td>
<td>الصحن المكسورة</td>
</tr>
</tbody>
</table>

C Read aloud and translate your answers to A and B.

D In the following, change the pronouns (separate or suffix) and anything else required by the sense into the plural.

<table>
<thead>
<tr>
<th>مكتب قريب</th>
<th>أنت جاهل</th>
</tr>
</thead>
<tbody>
<tr>
<td>ليس في بيته</td>
<td>أنا يلى</td>
</tr>
<tr>
<td>هو مشهور</td>
<td>إن الحياز صاحبي</td>
</tr>
<tr>
<td>أنت مرض؟</td>
<td>إنها ثلاثة جديدة</td>
</tr>
<tr>
<td>هي مدرسة في المدينة</td>
<td>إنه سام مشهور</td>
</tr>
</tbody>
</table>

E Read aloud and translate.
Dual nouns and adjectives

The dual must be used when referring to two of anything. Although this is not very common in practice, you should at least learn to recognise it. Fortunately, its formation is for the most part regular for both nouns and adjectives. It is an external suffixed formation, parallel to the masculine external plural discussed on page 101.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative case</td>
<td>صاحٌان SaaHibaan</td>
</tr>
<tr>
<td>Other cases</td>
<td>صاحٌين SaaHibayn</td>
</tr>
</tbody>
</table>

Notes:
1. If a word has the feminine ending, this is retained, but changes into an ordinary ‘t’ as it does before all suffixes. Example 13 illustrates this.
2. Agreeing adjectives must take the appropriate masculine or feminine dual ending and also agree with the noun in case. Example 13 again illustrates.
3. In spoken Arabic, the nominative dual form is ignored and the ending -ayn (pronounced as in ‘cane’) used for all cases. In written Arabic, the use of the cases is exactly as described for the masculine external plural on pp. 101–2.

**EXERCISE 9.3**

A. Put all the nouns (and their adjectives) in the following into the dual (remember the ending shows the case).

1. فَشٌ الموظف الراذِل الغادر
2. ﻳَنَّ المقاول حاضر
3. ﻧُقِّرَ الكتاب الإنجليزي
4. ﻥُدْخِلَ الوزير البيت
5. ﻧُصِبِّيَّة موسيقية حديثة
6. ﻣُرَاح رأس
7. ﻣًعَالِمٌ ماهر
8. ﻥُفَّذَ السائق في السيارة الكبيرة
9. ﻧُصِبِّيَّة موسيقية حديثة
10. ﻣُرَاح رأس

B. Read aloud and translate.

Dual verbs and pronouns

For the sake of completeness, the dual verb suffixes and separate and suffixed pronouns are given here. No exercises on these are provided as they are comparatively rare and also easily recognised in context. Note that there is no dual form for the first person (i.e. to translate ‘we two’) and that the second person (‘you two’ etc.) does not distinguish between male and female as it does in the singular and the plural. ‘They two’ (f) is distinguished only in the verb.

<table>
<thead>
<tr>
<th>Separate pronoun</th>
<th>Suffix pronoun</th>
<th>Verb past stem suffix*</th>
</tr>
</thead>
<tbody>
<tr>
<td>you two</td>
<td>أنتَا antumaa</td>
<td>-kumaa</td>
</tr>
<tr>
<td></td>
<td>أيها humaa</td>
<td>-humaa</td>
</tr>
<tr>
<td>they two (m)</td>
<td>مَا -kumaa</td>
<td></td>
</tr>
<tr>
<td>they two (f)</td>
<td>-aa</td>
<td>-ataa</td>
</tr>
</tbody>
</table>

*See also Verb Table 1

The demonstrative pronouns ‘this’ and ‘that’ also have dual forms, but these are also comparatively rare and easily recognisable from context. They will be pointed out as they occur.

Word shape

<table>
<thead>
<tr>
<th>Schematic</th>
<th>Arabic example</th>
<th>Sound-alike</th>
</tr>
</thead>
<tbody>
<tr>
<td>C1aC2C2aaC3</td>
<td>رسم</td>
<td>this psalm</td>
</tr>
</tbody>
</table>

Most words describing people and what they do, either by nature or for a living, were originally adjectives in Arabic—presumably qualifying the words ‘man’ and ‘woman’. This word shape is a typical example. Originally an intensive adjective describing someone who does something habitually, repeatedly or excessively, it has gradually acquired almost the status of a noun, describing many trades and occupations. We can still see it in both stages in
the language, for example كاذِب kahdhaab lying, mendacious as in a mendacious boy and a liar as in this boy is a liar.
Note again the very grey area which divides adjectives from nouns in Arabic.
This formation takes the external plural -uun/-iin. The feminine ending ḫāṭa can be added to express:
(a) a female where applicable, eg. خياطة a tailorress (from a tailor)
(b) a machine, e.g. سيارة a going machine, a car and دِبِابة a crawling machine, a tank
Plural of the feminine form is -aat.

Unit Ten
Text and translation

They live in a big flat in London.
The government issues the official statistics at the beginning of the month.
He is studying at the University of Cairo.
What do you eat in the morning?
The national troupe will present a programme of folk dance tomorrow.
I shall go (on) Saturday.
We don't know anything about exports and imports.
They will never return to their homeland. (Not they-return to homeland-their ever.)
Did you (s,f) not drink the coffee?
He is laughing at us.
I shall pay (to) him the money.
He took £2 from me.

1. يسكنون في شقة كبيرة في لندن
2. تنشر الحكومة الإحصائيات الرسمية في أول الشهر
3. يدرس في جامعة القاهرة
4. ماذا تأكل في الصبح؟
5. سوف يقدِّم الفريق القومي برنامجا من الرقص الشعبي غدا
6. سأذهب يوم السبت
7. لا نعرف شيئا عن الصادرات والواردات
8. لن يرجعوا إلى وطنهم أبدا
9. ألم تشرب القهوة؟
10. يضحكون علينا
11. سأدفع له الـفلوس
12. أخذ مني جنيهين
Vocabulary

Nouns

London

Statistics

Month

Dance

Exports

Imports

Pound (£)

God

Prince

Writer, literary man

Soldier, policeman

Verbs

(u) publish

أَنْبِثَ (a nbe:th) to publish

(u) study

أَشْتَهِيَ (a shthei) to study

(i) know, come to know

أَحْيَا (a hiya) to know, come to know

(a) laugh

أَبْتَنَأَ (a bta:na) to laugh

(a) understand

أَفْتَنَ (a ftan) to understand

(i) dance

أَكَتَبَ (a ktub) to dance

(i) carry

أَجْتَهَدَ (a tjed) to carry

(a) play

أَنْبِثَ (a nbe:th) to play

Adjectives

Official

National

Another (أَخَرَ ākhār)

Other (أُخَرُ ākhār)

English

Arabic

Folk

Arab

Last

First (أَوْلَى āwli)

This unit deals with the present tense of the Arabic verb and should be studied in conjunction with Verb Table 1 and Unit 7 which gives all the rules for agreement. Make sure you have mastered Unit 7 thoroughly before proceeding.

Formation of the present tense

Study the present tense column of Table 1 (see page 238), and you will see that this tense is formed by applying prefixes, and in some cases suffixes as well, to a present stem. (The past tense, remember, was formed by adding suffixes only to a past stem.) With minor exceptions, these same prefixes and suffixes are applied to all Arabic verbs, so learn them thoroughly right away. To help you, here is the present tense of ‘to write’, given in transliteration (without the final which is fairly rare and easily recognisable). The present stem of this verb is كتُب (ktub), which is given in capitals for clarity. This does not indicate any change in the pronunciation of the consonants.
The majority of simple verbs are of type 1 in the box above. Type 3 is quite rare. Note that the present stems of derived (II-X) and irregular verbs are given in full in the following list. Rules for these regular formations are given in Table 2 in Appendix 1.

### Simple verbs

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>فتح</td>
<td>(a) open</td>
</tr>
<tr>
<td>شرب</td>
<td>(a) drink</td>
</tr>
<tr>
<td>دخل</td>
<td>(u) enter</td>
</tr>
<tr>
<td>أخذ</td>
<td>(u) take</td>
</tr>
<tr>
<td>ذهب</td>
<td>(a) go</td>
</tr>
<tr>
<td>(i) refuse</td>
<td></td>
</tr>
<tr>
<td>(i) come back</td>
<td></td>
</tr>
<tr>
<td>(u) write</td>
<td></td>
</tr>
<tr>
<td>(u) request</td>
<td></td>
</tr>
<tr>
<td>(a) ask</td>
<td></td>
</tr>
</tbody>
</table>

### Complex and irregular verbs (past stem followed by he-form of the present)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سافر</td>
<td>(III) travel</td>
</tr>
<tr>
<td>اصطحب</td>
<td>(VIII) hold a meeting</td>
</tr>
<tr>
<td>يأتي</td>
<td>(IV) send</td>
</tr>
<tr>
<td>كتب</td>
<td>(II) arrange</td>
</tr>
<tr>
<td>سافر</td>
<td>(IV) seat</td>
</tr>
<tr>
<td>درس</td>
<td>(II) teach</td>
</tr>
<tr>
<td>تجمع</td>
<td>(VIII) elect</td>
</tr>
<tr>
<td>نتائج</td>
<td>(IV) admit, let in</td>
</tr>
<tr>
<td>مولع</td>
<td>(II) appoint</td>
</tr>
<tr>
<td>أصل</td>
<td>(IV) become</td>
</tr>
<tr>
<td>استقبل</td>
<td>(IV) hold a meeting</td>
</tr>
<tr>
<td>استقبل</td>
<td>(IV) hold a meeting</td>
</tr>
<tr>
<td>آكل</td>
<td>(u) eat</td>
</tr>
<tr>
<td>طبخ</td>
<td>(u) cook</td>
</tr>
<tr>
<td>قرأ</td>
<td>(a) read</td>
</tr>
<tr>
<td>طلب</td>
<td>(u) request</td>
</tr>
<tr>
<td>كسب</td>
<td>(i) earn</td>
</tr>
</tbody>
</table>

### Notes:

1. The verb *laysa* is not has no present stem since its past tense is used with a present meaning (see page 90).
Although no verb for 'is/are' is required in simple equational sentences, kaan has a present tense which is used in certain other types of sentence.

Verbs with first radical waaw (وَجَدُ، وَضَعُ) usually drop this completely in the present tense. For this type of verb see Table 4. kaan/yakun and Saar/yaSiir suffer from an elided waaw and yaa respectively in both stems. These are known as Hollow Verbs and are dealt with in Table 5. Start systematically learning these verb types now.

**EXERCISE 10.1**

A Change the following past tense verbs into the present tense:

1. درسوا ٤ كتب ٣ ضحكوا ٤ حمل ٥ فهمت
2. رقصت ٧ سكتوا ٨ صرفا ٩ قدمت ١٠ دافعوا
3. تفتت ١٢ سالت ١٣ قرأت ١٤ طبنا ١٥ حزين
4. اشغفل ١٧ كانت ١٨ أصموا ١٩ صار ٢٠ أخذتم
5. طبخن ٢١ وصلن ٢٢ وجدن ٢٣ اجتمعنا ٢٤ خدمت

B Read aloud and translate your answers.

**Translation of the present tense**
The present tense is really an 'imperfect' tense, i.e. it expresses an action which is imperfect, incomplete, still going on. Thus, yaktab comes out in English variously as 'he writes' (habitually or regularly), 'he is writing' (now, and continues to do so), 'does he write', 'yes, he does write', and so on. The same tense with an extra prefix is used for the future (see page 117), and can also be used to translate the past continuous (he was writing') or past habitual (he used to write'), if the sentence is introduced by kaan:

كان يكتب كتابا
he was writing a book

كان يكتب كتب كثيرة
he used to write lots of books (many books)

Compare this usage to the 'he had done . . .' construction on pp. 93–4.

As has been said, Arabic has only two tenses, so they have to do a lot of work to cover our multiplicity of English ones. Examples 1–4 on page 111 illustrate some of the different meanings and translations.

The future: 'he will do . . .'
As it has so few tenses, Arabic uses the present tense for the future as well. This does not seem so strange if you consider that we usually say 'I am going on holiday in July' rather than 'I shall go . . .' In Arabic, however, this use of the future is usually marked by the word sawfa placed immediately before the verb, or the shortened form sa- which, being a one-letter word, cannot stand alone, and is therefore joined to the verb. Examples 5 and 6 illustrate this.

**EXERCISE 10.2**

A Translate into Arabic, starting all sentences with the verb and using either sa- or sawfa (interchangeable) to indicate the future.

1. He is eating the food.
2. The manager will speak to (address) the employees tomorrow.
3. He used to drink coffee.
4. She was living in a big flat in London.
5. They will publish the statistics before Saturday.
6. We understand the Arabic language.
7. The porter was carrying a heavy box.
8. The ambassador travels a lot.
9. The soldiers inspect the suitcases in the airport.
10. The children are playing in the street.
11. We earn the money and spend it.

B Read your answers aloud.

**Variations of the present tense**
In traditional Arabic grammar, the present (but not the past) tense of the verb had various types of ending which changed when the verb was preceded by certain 'governing words'. Most of these variations consist of short final vowels which, of course, are not written anyway, so there is no need to bother with them. However, some parts have altered suffixes which are visible in print, so we must be prepared for them, although their use in Arabic is for the most part mechanical, and causes little difficulty. In the majority of
cases they occur after certain easily recognisable words which come before the verb.

In European grammar these variations of the present tense are called ‘moods’ and individually named indicative (the normal unaffected present tense), subjunctive and jussive. For want of better terminology, we shall use these traditional names, but merely for convenience, as the Arabic versions have little connection with the subjunctives which you may have encountered in European languages. Note again that the occurrence of these variations is, for the most part, purely automatic after certain particles which come before the verb.

Now study the subjunctive column of Table I and note which verb terminations change, and how they change. If you like rules, these changes can be expressed very simply as follows:

Parts of the present tense of the simple verb which have a suffix consisting of a long vowel (V>V) plus a nun (N) drop this N to form the subjunctive/jussive. If the result is a verb part ending in -uu, an alif is written (but not pronounced) after the ending (like all verb parts ending in -uu – see page 23):

<table>
<thead>
<tr>
<th>Present tense (indicative)</th>
<th>Subjunctive/jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>-VvN</td>
<td>-Vv</td>
</tr>
</tbody>
</table>

EXERCISE 10.3 Give the subjunctive/jussive variant of the following verbs in the present tense:


Negative particles governing the present tense
All these particles mean ‘not’ in English, and in Arabic are placed directly before the present tense verb. Note that two of them, in addition to negating the verb, change its time signification (although not its grammatical tense). This is a bit tricky, so be careful.

<table>
<thead>
<tr>
<th>Time of action</th>
<th>English</th>
<th>Arabic particle</th>
<th>Verb tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>does, is doing</td>
<td>لا (laa)</td>
<td>Present subjunctive</td>
</tr>
<tr>
<td>Future</td>
<td>will/shall do</td>
<td>لن (lan)</td>
<td>Present subjunctive</td>
</tr>
<tr>
<td>Past</td>
<td>did/has done</td>
<td>لم (lam)</td>
<td>Present jussive</td>
</tr>
</tbody>
</table>

Note that (3) above can also be expressed by using لم (lam) with the past tense (see page 82), but this is not as common as the usage given above.

The negation of the verb may be summarised as follows:

Use لا (laa) with the ordinary (indicative) present tense:

Example 7 on page 111, also illustrates this.

2 Negating the future, i.e.
He will write — he will not write
Use لن (lan) with the subjunctive and omit the -sa- or sawfa:

 سوف يكتب/سيكتب — لن يكتب

But note in the plural ‘they will not write’:

لن يكتبوا (nun omitted for subjunctive)

See also example 8 on page 111.

3 Negating the past, i.e.
he wrote/has written — did not write/has not written
Use لم (lam) with the jussive:

 لم يكتب (past tense)

Note again the plural ‘they did not write’ with nun omitted:

 لم يكتبوا

See also example 9.
Remember that, although the tense here is present, the meaning is past.
EXERCISE 10.4

A Negate the following sentences, using lam with the jussive for past meanings:

1 كأنوا هتا أَمَس
2 سوف تعلن الجريدة هذه العلاوة غدا
3 تزاو رئيس الوزراء التقرير الطويل في مكتبه
4 تدرست أختي اللغة الإنجليزية في جامعة لندن
5 رجعت زوجته الى وطنها
6 وضعت السكرتيرة الإنجليزية التقرير في شنطتها
7 يكسب كثيرا في وظيفته الجيدة
8 ترسل الكاهن الي اتصنع عنه
9 يدخل المحاسب في مكتب الإحصائيات
10 يصرف البخلاء فلوسهم.

B Read aloud and translate your answers.

Prepositions with the pronoun suffixes

As we have seen (page 47), prepositions are basically words which tell you the place or position of something in relation to something else, e.g. The book is on/under/by/beside the table. However, in both English and Arabic they are also used after certain verbs called intransitive, which cannot take a direct object, but require the intervention of a preposition, e.g. you can’t ‘wait someone’, you have to wait for him; similarly you sympathise with him, insist on something, and so on. It is a problem in most languages exactly which preposition to use, as this often cannot be worked out logically. The best way is to learn the preposition with the verb. Remember also that all Arabic prepositions govern the genitive case, which shows in masculine external plurals, duals and a few special nouns (see pages 101 and 107-8).

When prepositions govern pronouns (to me, from him, etc.), Arabic uses the suffix pronouns (see page 60) and some variations occur. These mainly affect pronunciation rather than the written word, but should be noted.

1 First person (‘me’, as in ‘to me’, ‘from me’) Arabic suffix ي -ii
   (a) As usual, this long-vowel suffix suppresses any short vowel (usually an -a) occurring on the end of the preposition, so:
      fawqa above, plus -ii me, becomes fawqii above me
      maa with, plus -ii me, becomes maatii with me
   (b) After preceding long vowels, and the combination -ay, the suffix changes to -ya, so:
      fii in, plus me, is fiiya
      ilay towards, plus me, is ilayya (for the form ilay see Section 3 below).

   Note that in fiiya in the Arabic script, the first of the two yaa’s indicated by the shadda sign is used to lengthen the i-vowel. It is probably preferable to write this and other such words in transliteration with two y’s: fiiya

   (c) In the two prepositions min from and tan about, from, the n is doubled before -ii is added, so:
      min plus -ii becomes minnii مني from me, and similarly tan plus -ii becomes annii عنني

2 Third person (‘him’, ‘them’, as in ‘with him’, etc.) After prepositions ending in -i (like bi), -ii (like fii) or -ay (like ilay) the third person suffixes which have a short u-vowel (ٙ، ت، ت) change this to an i-vowel. (‘Her’ -haa, which has a long a-vowel, remains unaffected.) Examples:
   يلَيhim to him فِيهم fiihim in them (m)
   علَيم: alayhinna on them (f)

3 Changes in the prepositions themselves
   (a) The two common prepositions ilaa, alaa and the less common ladaa (all written with the special final long a-vowel – see page 21) change to ilay-, alay- and laday- before all pronoun suffixes, and this change in turn affects some of these suffixes as described above. Thus:
      يلَيhim to him علَيم: alaykaa on us
      اليك ilayka towards you
   (b) The preposition ل - li-, which is always attached to the following word since it has only one letter (see page 23), changes to la-
before all pronoun suffixes except -ii which, as usual, suppresses any preceding short vowel. Thus:

لا نا lana to us هم ham to them, but لى lī to me

Note that when lī- is prefixed to words bearing the definite article, the alif of the article is omitted. Thus:

لي-والد li- walad to the boy للمدرسة li- madrasa to the school

If the word begins with the letter laam, the laam of the article merges with that of the noun/adjective and is written with a shadda:

لى-اللغة li-l- lughah to the language للغة li-l-lāah to God

Examples 10–12 illustrate some prepositions with pronoun suffixes.

EXERCISE 10.5

A Combine the following prepositions with the suffix forms of the separate pronouns given, e.g.

من + هي من

1 نت + خن ٣ من + أنت

4 ابن + أت ٥ ابن + أت

6 هود + هو ٧ لد + خن

8 له + هم ٩ تب + هن

10 قبل + أت ١١ نت + أت

بن + هم

B Read your answers aloud.

Word shape

<table>
<thead>
<tr>
<th>Schematic</th>
<th>Arabic example</th>
<th>Sound-alike</th>
</tr>
</thead>
<tbody>
<tr>
<td>C(^i)uC(^i)aC(^i)a'</td>
<td>وزراء</td>
<td>was a rat*</td>
</tr>
</tbody>
</table>

*Cockney/Glasgow pronunciation of final t as glottal stop.

This shape is common for the internal plural of nouns of the shape C\(^i\)aC\(^i\)iiC\(^i\), when they refer to male human beings. The nouns in this case are adjectives which have been crystallised into noun form — usually to express the meaning of a person with some particular function or status. It does, however, occur with some uncrystallised adjectives like فقير faqīr poor and عظم aDHiim mighty.

Note that like most words ending in -aa' this pattern does not show the indefinite accusative marker.

Examples which have already occurred are:

وزير وزراء minister/robosse chief, boss

(Note the different carrier letter for the glottal stop in the plural of ra'īs. This is due to the change in the vowelling.) Other examples of this shape are given in the vocabulary of this unit.
Units 1–10, heavy going though they may have been, have covered most of the important basic constructions in Arabic. By basic constructions we mean such things as the various noun-adjective phrases, the possessive, the equational sentence, the *inna*-type sentence, the use of the verb in both tenses and so on. Such constructions are the bricks and mortar of Arabic, being combined together in various ways to produce more complex sentences. Sentence construction in Arabic is surprisingly simple, the key to understanding being the ability to recognise the component parts.

Before proceeding, please make sure that you have mastered the material in Units 1 to 10, and if necessary go back and revise. You can easily look up individual words if you have forgotten them, but you will not be able to understand a complex sentence if you have not mastered the basic structures.

Now that we are able to deal with less contrived, more natural Arabic, the layout of the units has been changed. The new order is:

1. Sample text in mainly unvowelled Arabic.
2. New vocabulary occurring in the text.
3. A literal, word-for-word translation of the text, with notes on difficult constructions. This is to be converted as an exercise into normal idiomatic English, and also the original text should be read aloud in Arabic.
4. Background notes on various aspects of Arab life and society.
5. New grammar and sentence construction introduced by means of an analysis of the text. Mechanical learning of things like verb parts – which there is no easy way to avoid – will be achieved by reference to the tables in the back of the book, which should be committed to memory at the appropriate time. Important new topics are given their own sub-headings within this section.
Vocabulary

Nouns

Muslim, festival, feast day

name, two (behaves as a dual)

Ramadan (month), month of fasting

Shawwal (month), breaking of a fast

occasion, occasion of the pilgrimage

people, days of the pilgrimage

Mecca, custom

The pilgrimage, the pilgrimage (event)

The Kaaba (shrine), Kaaba

sacrifice, slaughtering, end, sheep

Maulid (Prophet's birthday), birthday of the Prophet

Christian, part, area, region

Rabi' al-Awwal (month), birth of the Prophet

Festival of the birth, i.e. Christmas

Adjectives

Third (variant of important)

Other words

what? (before nouns and pronouns)

how?

then, so (pronounce idhan)

the like (of), like

or

Literal translation

1. Festivals (of) the Muslims

John  How many festival (are) with the Muslims?

Ahmed  The festivals (are) important with us (are) two.

J  And what (are) they two?

5  A  The first he is the festival the small and name his festival (of) the fastbreaking.

J  And in which month (is) he?

A  The festival the small (is) in first day of month Shawwal.

J  And what (is) occasion his?

A  Occasion his (is) that month (of) Shawwal he follows month (of) Ramadan and he (is) month (of) the fasting with the Muslims.

And what (is) meaning (of) the fasting?

A  The fasting his meaning (is) that the people not they eat and not they drink in the daytime. This (is) meaning (of) the fasting.

J  And what (is) he the festival the other?

A  He is the festival the big or festival (of) the Sacrifice.

J  And what (is) occasion his?

A  Occasion his (is) the pilgrimage and he he begins in last day of days (of) the pilgrimage. And the pilgrimage meaning his (is) that the people they travel to Mecca and they visit the Kaaba.

J  And how they celebrate with this the festival?

A  They they slaughter in him sacrifice (animal)s.
And what she the sacrifice(animal)?
The-sacrifice(animal) she (a) sheep (which) they-slaughter-him and, they-eat-him in end (of) the-pilgrimage. And-this (is a) custom with the-Muslims.
So-festivals-your (are) two only then?
No, in some (of) the-regions they-celebrate/with-/(a)-festival third.
And-what he?
He (is) birthday (of) the-Prophet in month (of) Rabii: al-Awwal.
Yes, this (is) like (the) festival (of) the-Birth with-us we the-Christians.

Background to text

The Muslim festivals
The main two religious festivals celebrated by all Muslims regardless of sect or country of origin are:

\( \text{J} \) \( \text{A} \) \( \text{J} \) \( \text{A} \) \( \text{J} \)

**\( \text{J} \) \( \text{A} \)**

**\( \text{J} \) \( \text{A} \)**

\( \text{J} \)\( \text{A} \) \( \text{J} \) \( \text{A} \) \( \text{J} \) \( \text{A} \) \( \text{J} \)

And poor. Again there are special prayers in the mosque and children receive gifts.

Another festival is **\( \text{mawlid an-nabii} \)** (often pronounced **\( \text{muulid} \)**)

**Unit Eleven** 129

Date: 12th of **\( \text{Rabii: al-Awwal} \)**

Although not officially prescribed by Islam, this festival is celebrated in varying local forms in many parts of the Arab world.

**What to say at festival times**

Perhaps the most universal greeting to be exchanged at religious festivals is:

\[ \text{عيدك مبارك} \]

**\( \text{iiidak mubaarak} \**  May your festival be blessed

Reply:

\[ \text{الله يبارك فك} \]

**\( \text{allaah yubaarik fik} \**  God bless you

Another common one, also used on occasions like birthdays, is:

\[ \text{kull \( \text{aam wa-anta bi-khayer} \)} \]

literally Every year and (may) you (be) in good (health) – reminiscent of English 'Many happy returns'. The reply to this is:

\[ \text{wa-anta bi-khayer} \]

**And (may) you (be) in-good (health)**

Nowadays the greetings card industry has penetrated the Near and Middle East, so cards are often sent, usually bearing one of the above phrases.

The Islamic calendar

Although not now used much for everyday affairs, the Islamic calendar still governs all religious occasions. The years are reckoned from 16 July 622 AD, the date of the Flight (hijra) of the Prophet Muhammad from Mecca to Medina. For this reason, Islamic dates are designated hijri – English abbreviation AH.

The year consists of twelve lunar months adding up to only 354 days, and consequently AH dates are subject to a shift of approximately eleven days forward in comparison to European dates. A
good reference is the Muslim year 1400, which ran from 20 November 1979 to 8 November 1980 (leap year).

The European months used in most business transactions and everyday affairs are quite recognisable. Here is a comparative calendar, but remember that because of the shorter Muslim year you cannot say that, for instance, January equals muharram – only that both are the first months in their respective calendars.

Arabic abbreviations are د for Hijri and د for miladi, i.e. ‘pertaining to the birth’ (of Christ):

السلامين
Suffix masculine plural showing the genitive case because it is the owner part of a possessive.

الكم
For this and other question words, see pp. 132–4. The accusative indefinite marker on ديد is required by كم.

عند المسلمين
with the Muslims, i.e. ‘the Muslims have’. See section on ‘to have’ below. مسلمين is again in the genitive after ديد, which is a preposition (see page 102).

3 Note the inanimate plural (اية) qualified by feminine singular adjective.

4 Note the dual pronoun یا referring to the two festivals.

5 Thematic type sentence (see page 136).

6 اليوم الأول
أول يوم، which is also possible but less common. شهر شوال is technically a possessive. shahr, being the ‘property’ word of the possessive, cannot take the definite article.

9 أن
is the conjunction ‘that’ and is used in exactly the same way as ‘inna, i.e. it is followed by a noun or a pronoun suffix (see page 92).

11 معاه
– remember that the final long a-vowel written with a "ya‘ reverts to the normal alif if anything – here a pronoun suffix – is added to the word (see page 21). يلاكون and بشرون are plural verbs agreeing fully with their subject the people because it has preceded them (see page 80).

15-16 آخر يوم
أول is the same construction as used with في line 7. ‘Last day of the days of the Pilgrimage’ is a bit picturesque in English, but quite normal in Arabic.

يلاكون and بشرون are plural verbs, because the subject precedes the verb.

بهر
– we have already encountered this type of verb, called by the Arabs the ‘hollow’ verb, because the middle root letter is a w (as in this case) or a y and tends to disappear, leaving an empty space in the middle. There are three types of this classification, all set out and discussed in Table 5. Learn as much of that as you can now –
at least how to recognise the type, then you can look them up as they occur. We have already had كَان of the w-type, and صَار which is a y-type. Like all verbs, the hollows occur most frequently in the he and she forms, and these are both recognisable by the long vowels which occur between the first and third radicals — always كَان in the past tense, but كَان, كَي and more rarely كَان in the present.

17 The verb تَحتَفل to celebrate, although transitive in English, always requires the preposition بَرَبَب before its object in Arabic. With such verbs, it is best to learn the required preposition along with the verb, as the two always occur together.

18 Note the use of كُبَل in where we would say on. Prepositions are always difficult.

20 For the moment, supply the word ‘which’ between ‘sheep’ and ‘they slaughter it’ — i.e. ‘A sheep which they slaughter and eat’. Such constructions, called relative clauses, will be explained later.

22 فقط only always follows what it qualifies.

23 بَكَلَلَلْوُلَتْلَمْ this should be recognised as a sentence because there is no definite article on كَل (and anyway كَل is the wrong gender — it refers to the preceding sentence as a whole) — see pp. 53–4.

26 The كَلَلَلْوُلَتْ here is for emphasis or clarity.

EXERCISE 11.1 Read aloud the Arabic text at the beginning of this Unit, and then translate it into normal, idiomatic English.

Question words

Note that these differ from the question-mark words given on page 40 which merely change statements into questions. These marker words are not required when the sentence contains one of the following interrogatives.

What? There are two words for this: كَم used before nouns, separate pronouns and demonstratives, and كَمَدَل before verbs. (Warning: كَم is one of the most difficult words in Arabic, having

many different usages. We have already seen it — on page 82 — as a negator marker for the past verb, so be careful.) Examples:

ما هو؟ What is it (he)?
ما هذا؟ What is this?
ما اسمه؟ What is his (its) name?
ما أكلوا؟ What did they eat?
ما يحمل؟ What is he carrying?

But

ما أكلوا؟ What did they eat?
ما يحمل؟ What is he carrying?

Note also the appositional construction in the text, using a separate pronoun followed by a noun:

ما هي الذبحة؟ What (is) she, the sacrifice(animal)?

This is very common. (We would say ‘What is a sacrifice animal?’)

Who? Only one word كَمَدَل, is used before verbs and nouns. It looks very similar to كَمَدَل from, so be careful.

من فتح الباب؟ Who are they? من هم؟ Who opened the door?

Also used appositionally, e.g.

من هو المدير؟ Who is the manager?

Which? كَمَدَل (feminine كَمَدَل) agrees with the noun in gender.

أي بيت؟ Which house? أي بنت؟ Which girl?

The noun after كَمَدَل is singular, indefinite and technically genitive.

How many? كَم Be careful with this one. Its noun is singular (!) and in the indefinite accusative, so if it is an Unsuffixed noun it takes the final عَلَي accusative marker (see page 88).

كم رجل؟ How many men? كم سيارة؟ How many cars?
How? كيف؟ كيف السفر؟ كيف الأولاد؟ How did you travel? How are the children?

Where? Note also Where to?, and Where from?

When? With verbs:

Why? and إذا لئن are combinations of the preposition لـ to, for and the words given for ‘what?’ above. When the shorter form لم is used in such combinations, it is contracted to مِنْ. Note also the assimilated form مِنْ ما (for ما) From what?

EXERCISE 11.2 Interrogatives and interpretation

A Write down the answers to the following questions on the text in the form of complete sentences.

1. كيف يحتفل المسلمون بعيد الأضحى؟
   ANSWER: Ažheem al-siyyâma I am going to the cinema
   QUESTION: Where are you going?

2. في أيّ شهير عيد الفطر؟
   ANSWER:يُسَافِرُ الطَّيِّبُ فِي شَهْرِ يِنْيَرَ
   QUESTION: Where are you going?

3. إلى أين يسافر المسلمون في أيام الحج؟
   ANSWER: يَنْفَتُ الباب بِالمفَتَّاح
   QUESTION: Where are you going?

4. ما معنى الصوم؟
   ANSWER: رَأَيْتَ الْبَيْتَ
   QUESTION: Where are you going?

5. ما هو العيد الثالث؟
   ANSWER: يَسَافِرُ الطَّيِّبُ فِي شَهْرِ يِنْيَرَ
   QUESTION: Where are you going?

B Provide questions which would elicit the following answers.

Example: Answer أذهب إلى السينما I am going to the cinema

Question أين تذهب؟ Where are you going?

1. اسمي أحمد
   QUESTION: Where are you going?

2. يأكلون خيراً
   QUESTION: Where are you going?

3. يسافر في شهر يناير
   QUESTION: Where are you going?

4. هي فاطمة
   QUESTION: Where are you going?

5. عندهم بيتان
   QUESTION: Where are you going?

6. هذا الكتاب من البحران
   QUESTION: Where are you going?

7. شهر شوال يعقب شهر رمضان
   QUESTION: Where are you going?

8. يتشغل في مصنع السيارات
   QUESTION: Where are you going?

The following table shows the process schematically. Note that although to – representing the Arabic لـ – has been used, in most cases لـ and ال would do equally well.

<table>
<thead>
<tr>
<th>Present Arabic</th>
<th>English</th>
<th>To</th>
<th>X</th>
<th>X</th>
<th>has</th>
<th>Y</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future Arabic</td>
<td>Will be</td>
<td>X</td>
<td>X</td>
<td>will have</td>
<td>Y</td>
<td>Y</td>
<td></td>
</tr>
</tbody>
</table>

How to say ‘to have’

There is no Arabic verb ‘to have’ and this meaning must be expressed by the use of the prepositions عند (French ‘chez’) or لـ to, for. Note that the object of the English verb – i.e. the thing which you have – becomes the subject of the Arabic sentence.

He has a new car — To him (is) a new car

لَهُ سيارة جديدة

To change the tense, the verb كان must be used:

The boy had a book — (There) was to the boy (with the boy) a book

كان لولد لولد كتاب

In the feminine:

We had a fridge — (There) was to us (with us) a fridge

كانت لنا كتابة

For the future, the present tense of the verb ‘to be’ with the future prefix sa- is used:

You will have a guest tomorrow — (There) will be with you a guest tomorrow.

سيكون عندكم ضيف غداً
'X has Y' (present tense) is negated by the use of the negative verb *layasa* (see page 90), and the other two tenses by applying the relevant negative particles to the verb (see pp. 118–19).

**EXERCISE 11.3 ‘To have’**

A Form sentences of the *X has Y* type from the following constituents, e.g.

The boy, a book  
لولَد كتاب  
*The boy has a book*

(Use either *li-* or *ind* in all cases):

1. The manager, a new secretary (f).
2. The house, two doors.
3. We, a small car.
4. She, beautiful sister.
5. The cupboard, many shelves.
6. The company, a branch in London.
7. He, a new suit.
8. They (m), meat and bread.
10. The passenger, a heavy suitcase.

B Change A 1–5 into the past tense (*X had Y*)

C Change A 6–10 into the future (*X will have Y*).

**Thematic sentences**

Note the following examples from the text:

الأول هو العيد الصغير  
*The first is the Lesser Festival*

الصوم معناه أن...  
*Fasting means that ...* (Lit. ‘its meaning is that...’)  

هم يذبحون ذبائح  
*They slaughter animals ...*

These illustrate a very common type of Arabic sentence which often sounds strange to the European ear. In each case a *theme* is set at the beginning – always a noun or a pronoun (The first; Fasting; They, in the examples). This theme is what the information contained in the ensuing sentence is really about, although it is not necessarily the grammatical subject of the sentence. The remainder of the sentence then follows, and always contains a *referent* pointing back to the theme, and agreeing with it grammatically. If you examine these predicates carefully, you will find that they are in fact complete Arabic sentences on their own. This is easily demonstrated if you simply chop off the first word (the theme word) of the examples above.

In the first example the referent is the separate pronoun هو, referring to the (masculine singular) theme الأول. In the second it is the masculine singular suffix pronoun هم, referring to the theme الصوم, and in the third it is the subject pronoun implicit in the verb يذبحون, they slaughter (see page 78). A literal translation shows up the construction clearly:

The first (one), he is the Lesser Festival  
The fasting, his meaning is ...

They, they-slaughter animals.

Note again how each predicate forms a complete, potentially independent sentence.

In English, of course, such constructions would be considered redundant, but in Arabic they are regarded as good style. Appreciation of the problem, and the application of the literal translation method, will help you to unravel many an apparently complex Arabic sentence.

**EXERCISE 11.4**

A Change the following into thematic sentences, e.g.

المدير له مكتب كبير  
*For the manager is a large office.*

عند المسلمين يبدأ مهم في شهر شوال  
*When the Muslims begin their mission in the month of Shawwal.*

الأمير يموت في الرياض ولندن ونيو يورك  

لمصرعين يبدأ مهم في شهر أبريل اسمه شم النسيم  
*For the Egyptians begin their mission in April, name Sham al-Nasim.*

الفور سيارة كبيرة جدا  
*The car is very large.*

B Read aloud and translate your answers.
Unit Twelve

Text

عصر البترول

شهد العالم العربي في القرن الماضي ثورة عظيمة هي الثورة الصناعية.
واعتمدت المصانع الجديدة على موارد معدنية أكبرها موجودة في أوروبا.
كانت البلاد العربية مستقلة في حدٍ ما.
ولذلك كانت البلاد العربية مستقلة إلى حدّ ما.
لكن في سنة 1879 اخترع المهندس الألماني المشهور نيكولاس أومو آلة من
نوع جديد، هي آلة الاحتراق الداخلي.
وكان وقود هذه الآلة العجيبة هو البترول.
والبترول من منتجات البترول.
وكم تعرف، ليس في أوروبا من مصادر البترول إلا قليلاً في بحر الشمالي.
وأكبر المصادر هي في بلاد الشرق الأوسط كالمملكة العربية السعودية
والعراق ولبنان ودول الخليج العربي كالكويت وقطر والإمارات العربية
المتحدة.
وهكذا بدأت أوروبا تعتمد حذً كبير على الاستيراد من العالم الإسلامي.
وقد ازدادت اعتياد البلد الأوروبي هذا على العرب كثيراً خلال النصف الأول
من القرن العشرين.
وانتفض من البترول ارتفاعاً كبيراً في السبعينات من هذا القرن وأصبحت
صورة الشيخ زايد بن سلطان ملوكه على شاشة التلفزيون الأوروبي.
وقد خلق عصر البترول هذا علاقات قوية بين أهل العرب والشعوب
العربية.
ومن نتائج هذه العلاقات أهمية الأوروبيين بلغة العرب وثقافتهم ودينيهم
الإسلامي.
sheikh
screen
people of...
result
culture

Verbs

شَهِيدٌ witness
إِخْتِبَارٌ invent
إِرْتِفَاعٌ rise, go up

Adjectives

عَرَبيّ western
بَشَرِّيّ past (definite form)

Other words

اليَّد ما to a certain extent
لِذَلِك because of this, so
لكن، ولكن but
كَا as (Lit. ‘like what’)
تَنَكَّرَ thus
خلال during
بين between
كَثِيرٌ much, greatly, a lot

Literal translation

Age (of) the-oil

1 Witnessed the-world the-western in the-century the-past (a) revolution, she the-revolution the-industrial.
And-depended the-factories the-new on resources mineral most-(of)-them existing in Europe like the-coal and the-iron.

5 Because-of-this were the-countries the-western independent to a-certain extent.
But in year 1876 invented the-engineer the-German the-famous Nikolaus Otto (a) machine of kind new, she engine (of) the-combustion the-internal.
And-was (the) fuel (of) this the-engine the-wonderful he the-petrol. And-the-petrol (is) of the-products (of) the-oil.

10 And-like-what you-know, is-not in Europe of sources (of) the-oil except few in Sea (of) the-North.
And-most (of) the-sources she in countries (of) the-East the-Middle like the-Kingdom the-Arab the-Saudi and the-Iraq and Libya and-states (of) the-Gulf the-Arabian like the-Kuwait and Qatar and the-Emirates the-Arab the-United.
And-thus began Europe she-depends to-extent great on the-importation from the-world the-Islamic.

15 And/past marker/increased dependence (of) the-countries the-European on the-Arabs much during the-half the-first of the-century the-twenty.
And-rose price (of) the-oil rising great in the-seventies of this the-century and became picture (of) the-sheikh Zaki Yamani (a) picture familiar on screen (of) the-television the-European.
And-created age (of) the-oil this relationships strong between people (of) the-West and the-peoples the-Arab.
And-of results (of) these relationships (is) concern (of) the-Europeans with-language (of) the-Arabs and culture-their and religion-their the-Islamic.
Background to text
The dependence of the West on Middle Eastern oil, and the
business opportunities which stimulate travel between Europe and
the Arab countries, need no explanation.

Note that bitrool (a more usual pronunciation than official
bitruul), although obviously derived from English ‘petrol’, means
crude oil, not the refined product. Also given in the vocabulary is
nafT (cf. naphtha).

The word shaykh has many connotations in Arabic - none of
them the desert romancer as played by Rudolf Valentino in
the early days of the cinema. In most countries it means either a tribal
chief or dignitary, or a religious leader or teacher.

Analysis of text and grammar
2 عربي - an adjective formed from the noun the West. See
section on page 145 on relative adjectives. الماضى - the past, although it
looks superficially the same, is a completely different sort of word
altogether, being derived from the root m-D-y. There are quite a
number of such words in Arabic, usually characterised by a long a-
vowel before the final consonant, and their spelling presents some
difficulty. Take the example الماضي - the judge. The final y of this word
is omitted when it is indefinite - الماضي (officially pronounced
qaaDii) - except in the accusative where it reappears along with
the usual alif-marker, thus: الماضي (officially qaaDiyان). In speech the
word is pronounced qaaDii, whether with the definite article or not,
and the only real difficulty of such words is remembering the
presence of the final y when looking them up in a dictionary.

is used here to separate the two revolution phrases. In
English we would use a comma or a hyphen.

3 is a so-called Form VIII verb, characterised by the
introduction of a -t- between the first and second consonants of the
root (here -m-d). When composed of all sound letters (i.e. no w’s or
y’s) these, like all derived verbs, present no particular difficulty as
they take all the usual prefixes and suffixes to form their tenses -
study Table 2. There are quite a few examples of Form VIII verbs
in this text - also of its verbal noun. See if you can pick them out.

is an adjective from معدن metal, mineral (see page 145).
أكبر is a superlative adjective; see section on page 146.

Note that, when referring to the whole of a class
of things, Arabic uses the definite article. We would say ‘coal and
iron’ not ‘the coal and the iron’.

يا تمرد introduces yet another meaning of this ubiquitous
word maa. Here it means ‘a certain’.

is pronounced here, because ‘year’ is regarded in
Arabic as the property part of a possessive (see page 61), the owner
part being the number.

the Arabic numerals are very difficult, and all but the
most pedantic of Arabs would revert to the colloquial form,
something like ‘1000 alif thamaaniya mi'a sitta wa-sabiin (a-thousand
eight hundred six and-seventy). Remember the numerals are written
from left to right. See also Appendix 2.

is another Form VIII verb. Consult Table 2.

there is no real standard way to spell non-
Arabic names. The general tendency is to use lots of long
vowels to make clear the pronunciation of the unfamiliar word-
shapes.

is another Form VIII verbal noun. Note the shape.

- a very common usage. We would say ‘one of’.

- the accusative marker is caused by the except which
requires this case.

- prefixed ka- meaning ‘like, such as’. Technically it
requires the genitive case.

- note that some countries have the definite article and
some do not. Learn the names as they come.

- note this auxiliary verb construction care-
fully. The auxiliary verb (here bắtات began) comes first, and can be
in either tense, according to meaning, but the main verb (here تعتمد
depend) is always in the present, regardless of the time-scale.

- this is the Form VIII from a hollow stem, also
showing the assimilation of the -t- to a -d- after the z of the root,
and is just about as awkward an Arabic verb as you can get. Study
Form VIII and the Hollow Verb in the relevant tables.
Forming adjectives from nouns

These so-called relative adjectives are formed from nouns to describe persons or things associated with the noun in some way. English has a variety of suffixes to express such a relationship: (England—English; America—American; heaven—heavenly; gold—golden etc.) but Arabic has only one, the ending -ii. The doubling sign shadda is not consistently marked in Arabic script and printing, however. There are plenty of examples in the text, e.g. عربي, معدل, etc. See if you can pick out the rest.

Rules
1. The adjective ending is -ي (Si). It takes the suffix plural -ين (m) and -ات (f), unless it is applied to a collective word like العرب Arabs, in which case the masculine plural simply reverts to the collective form, e.g. المهندسون العرب the Arab engineers.
2. Before applying it to a word, it is usual to drop:
   (a) the definite article, if present, e.g. العراقي Iraqi
   (b) the feminine ending, e.g. صناعي industrial
   (c) some other endings, e.g. الأمريكي American

Some words change their internal vowelling before adding the suffix, but these will be noted as they occur, e.g. مدينة town, city.

Note that since all Arabic adjectives can be freely used as nouns, adjectives of nationality can also be used to apply to the nationals themselves, e.g. انجليزي English or Englishman.

EXERCISE 12.3 Transformation: relative adjectives

Work out the relative adjectives and alter the following sentences as shown in the example:

Muhammad is from Kuwait → He is a Kuwaiti

محمد من الكويت → هو كويتي
Comparative and superlative adjectives

Comparatives in English usually end in -er (bigger, longer) and superlatives in -est (smallest, shortest). In Arabic the two have identical form, but are distinguishable in the way they are used.

For simple, three-letter adjectives, the comparative/superlative is formed by applying the word-shape 'aC'C'acC'. This shape does not show the indefinite accusative marker:

- **كبير** (root k-b-r) = bigger, biggest
- **واسع** (root w-s-) = more spacious, most spacious

Roots which have identical second and third consonants adopt a slightly different shape, 'aC'C'acC' :

- **جدد** (root j-d-d) = newer, newest
- **قليل** (root q-l-l) = fewer, fewest

Roots which have a weak third consonant (w or y) take the shape 'aC'C'aa, with the final long a-vowel written in the form of a yaa:

- **حلو** (root H-l-w) = sweeter, sweetest
- **ذكي** (root dh-k-y) = more intelligent, most intelligent

Adjectives of more complex shape cannot generally be fitted into those patterns and use a different construction.

Use of the comparative: ‘X is ——er than Y’

The comparative is the same for all numbers and genders, and ‘than’ is expressed by (min):

Asia is bigger than Europe.

Women are shrewder than men.

His house is smaller than mine (my house).

Use of the superlative: ‘X is the ——est’

There are three ways to express the superlative:

1. By placing the ‘aCCaC form of the adjective directly before the indefinite singular noun:
   
   هو أطول ولد في المدرسة.  
   He is the tallest boy in the school.

   هي أجمل بنت في الغرفة.  
   She is the most beautiful girl in the room.

   Note again that the adjective does not vary according to gender. This is probably the most frequently occurring superlative construction.

2. By using the ‘aCCaC form of the adjective as a noun in a possessive construction with the plural of the qualified noun (technically, of course, in the genitive):

   أكبر البيوت (lit. ‘The biggest of the houses’) The biggest house

   أصغر المدن (The smallest of towns) The smallest town

3. As a simple defined adjective following its noun in the usual way:

   القائد الأعظم  The mightiest leader

   When used in this way, a few common adjectives have a form used for feminine agreement. The shape is C'C'C'a (aa again...
spelled with a *yaa*'), and the most common adjectives which take it are:

أكبر *biggest*
أصغر *smallest*
أعظم *mightiest*.

When used as a normal adjective like this, the force of the superlative is usually lost, e.g.

بريطانيا العظمى *Great Britain*

EXERCISE 12.4  Comparative/superlative: translation
Translate the following sentences into English.

1 هذا الباب أعرض من ذلك
2 القاهرة أكبر مدينة في العالم العربي
3 كانت سيارة المدير أجمل السيارات وأسرعها
4 العز أخص من اللحم
5 اللغة العربية أصعب من اللغة الإنجليزية واللغة الفرنسية أسهل اللغات
6 المغرب (Morocco) أقرب البلاد العربية وأبعدها هي اليمن
7 أكثر البترول موجود في الشرق الأوسط
8 فِسَانُها من أَرْخِص الفساتين
9 هذه الرواية من أغرب الروايات الإنجليزية
10 كانت الشنطة أثقل من الصندوق الصغير

Adverbs

English forms most adverbs from adjectives by the addition of the suffix -ly (quick-quickly, slow-slowly). Arabic has no such facility, and commonly employs one of the two following methods.

1 The use of the masculine adjective in the indefinite accusative, e.g.

ذهب سريعا  *he went off quickly*

The accusative ending is usually pronounced in these cases (sarijan). This construction is derived from the Arabic linguistic habit of using verbs with their own verbal noun, noted in line 17 of the text analysis, e.g.

ذهب ذهبا سريعا  *he went a quick going*

The verbal noun is then dropped, leaving behind the agreeing adjective.

2 The use of preposition-noun phrases. The preposition is usually bi-, so the English ‘with speed’ becomes bi-sura in Arabic:

ذهب بسرعة  *he went off with speed (quickly)*
Unit Thirteen

Vocabulary

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>رسالة (رسالة)</td>
<td>message; essay</td>
</tr>
<tr>
<td>عمل (أعمال)</td>
<td>work</td>
</tr>
<tr>
<td>عبادة (عبادة)</td>
<td>worship</td>
</tr>
<tr>
<td>سبب (أسباب)</td>
<td>cause, reason</td>
</tr>
<tr>
<td>تبشير</td>
<td>spread, spreading</td>
</tr>
<tr>
<td>شأن (شأن)</td>
<td>matter, affair; importance</td>
</tr>
<tr>
<td>كوران</td>
<td>the Koran</td>
</tr>
<tr>
<td>رسول (رسول)</td>
<td>messenger; Messenger (of God) – the Prophet</td>
</tr>
<tr>
<td>أفريقيا</td>
<td>Africa</td>
</tr>
<tr>
<td>المغرب الأقصى</td>
<td>Morocco (Lit. 'the farthest West')</td>
</tr>
<tr>
<td>ساحل (سواحل)</td>
<td>coast</td>
</tr>
<tr>
<td>إسبانيا</td>
<td>Spain</td>
</tr>
<tr>
<td>المدينة</td>
<td>Medina</td>
</tr>
<tr>
<td>أنصار</td>
<td>Helpers (see notes)</td>
</tr>
<tr>
<td>خليفة (خلفاء)</td>
<td>Caliph</td>
</tr>
<tr>
<td>حركة (سات)</td>
<td>movement</td>
</tr>
<tr>
<td>عدد (أعداد)</td>
<td>number</td>
</tr>
<tr>
<td>جيش (جيوش)</td>
<td>army</td>
</tr>
<tr>
<td>سكان (سكان)</td>
<td>inhabitant</td>
</tr>
<tr>
<td>ثلاثون</td>
<td>thirty</td>
</tr>
</tbody>
</table>

*irregular spelling in singular; pronounced mi'a
Adjectives

- original
- neighbouring
- northern
- numerous

Verbs

- فتح (a) open; conquer
- طرد (u) expel
- استخدم (X) employ
- أمر (u) order, command
- مات ، يموت (VII) descend from
- جاء ، يجيء (come)
- جاء يبني (bring)
- حكم (u) rule, govern
- بلغ (u) reach
- أنزل ، ينزل (IV) send down, reveal
- عبد (u) worship
- وواصل ، يستمر (III) continue
- بشر ، يبشر (II) preach, propagate
- كره (a) hate
- هاجر ، يهاجر (III) migrate

Other words

- that (conjunction)
- who, which (see notes)

Literal translation

1. The conquests of the Islamic
(The) homeland of the Arabs the original he is the peninsula the-Arabian. And after the appearance of the Islam conquered the soldiers of the Arabs many of the countries the neighbouring like Syria and Iraq. And in Africa they conquered the countries of the coast the-northern all them from Egypt to the West the-furthest (i.e. Morocco). And they ruled Spain for the period of four hundred year to that (i.e. until) expelled them the forces the-Christian in (the) year 1492. And reaches the number of the nations the Arab today eight ten (18) and their-inhabitants are about hundred and-thirty million. And employ the people of those the-countries the language the-Arabic in their life the-daily and in their jobs and in their worship. And (the) reason of spread of the language the-Arabic this (i.e. this spread of the Arabic language) he is the appearance of the Islam. And the Arabs not was to them importance great before it.

4. And that (is) that God revealed the Koran the Holy upon his Messenger Muhammad in the language the-Arabic and ordered him with that he preach his people with the religion the new. And was that in Mecca which was her people they worship the idols (whose people were worshipping . . . ). And was some of the great-men of Mecca they hate the Prophet and the message which he came with it (brought).

And-for-that migrated the Messenger to Medina in year 622. And after eight years returned Muhammad and his Helpers from Medina to Mecca and they conquered her.

And past marker died the Prophet in Medina in year 632 and continued his Caliphs from after him the movement of the conquest. And past marker reached the armies the Muslim in period of eighty year the borders of Europe. And was that the basis of the Empire the Islamic which descended from it the countries the Arab the-contemporary.
Background to text

The role of Islam (accented on the second syllable) in the history of the Arabs cannot be overstated. This is for a number of reasons, but perhaps principally because it was from the outset a national Arab religion, whose vehicle was the Arabic language. The Prophet Muhammad founded the religion on the basis of the Koran, which he claimed was revealed to him direct from God (in Arabic), and is therefore the actual word of God — not a creation of man.

As indicated in the text, this religious innovation was not received favourably by some of the powerful families in Muhammad’s native Mecca, and he was eventually obliged to flee to Medina where his movement gathered strength, culminating in his conquest of Mecca eight years later. From then on the religious fervour and conquering zeal of the new Islamic state — for religious and temporal affairs were always inexorably linked in Islam — led the Arabs to colonise a large part of the earth’s surface within comparatively few years. The events mentioned in the text ignore the expansion in the East, which was also considerable.

Religion and conquest gave rise to wealth and influence, and these encouraged the arts to flourish. In fact, leaving aside their own considerable original literature, it is to the Arabs that we owe the preservation of much classical thought throughout the Dark Ages in Europe.

States and empires came and went, but the burning spirit of Islam, intermingled with a fierce national pride in being an Arab and speaking Arabic, remains the unifying force to the present day.

The oil-related events of the twentieth century have given the Arabs great wealth and influence, which have made possible material advancement, education, medical and other social benefits. But the Arabs have taken from the West only what they want. Rather than a process of westernisation, we are seeing now in the last decades of the twentieth century a fierce resurgence of Islamic fundamentalism.

Analysis of text and grammar

A good general sketch of Islamic history is to be found in Bernard Lewis’s *The Arabs in History*. There are numerous books on Islam, and Richard Bell’s *Introduction to the Qur’an*, revised by W. Montgomery Watt, provides a good starting point for the understanding of this remarkable document. Some of the most important technical terms of Islam are explained below for convenience.

Islam (الإسلام, always with the definite article), the name of the religion.

Muslim (مسلم), an adherent of Islam. Also less accurately spelled Moslem.

The Prophet (النبي) is the name applied to Muhammad, who never made any claim to divinity. Also referred to as

Messenger or Apostle (of God) (الرسول, رسول الله)

Allah (الله), not a name, but simply a contracted form of the Arabic word الإله, meaning The God.

Hijra, Hegira (الهجرة) Muhammad’s flight from Mecca to Medina in 622, the foundation date of the Islamic calendar.

Ansar (الأنصار) The Helpers, those who aided Muhammad during his stay in Medina.

Koran (القرآن with the definite article, pronounced al-qur’aan) The divine text of Islam. Usually accompanied by the honorific adjective kariim, القرآن الكريم The Holy Koran.

Caliph (خليفة), literally ‘a successor’, the usual name for the head of the various Islamic states which evolved after the death of the Prophet.

2 موطن is a ‘noun of place’ formation, alternative to the ordinary noun وطن (see page 55).

أصل is an adjective formed from the noun(origin, qualifying موطن, but having to come after the completed possessive construction.

الجزيرة العربية is the common name for the Arabian Peninsula, as
the true term for a peninsula جزيرة is clumsy. The semblance of an island, nearly an island, is too clumsy.

5 شمالي is a relative adjective from the North.

كلهم means ‘all of them’ – see page 162.

6 مدة for the period of. No preposition is required in Arabic, and the word is technically in the accusative case. This is the rule for many expressions of time and space in Arabic.

Note the irregular spelling of مائة hundred. The hundred should be pronounced t here because Arabic grammar regards ‘hundred’ and its noun as constituting a possessive phrase (‘hundred of years’). For the usage consult the Numbers Table in Appendix 2.

الي أن until, up to the point that. Arabic has a single word for ‘until’ (حتى), but it is often avoided as it is thought to imply some element of purpose which is not required here. أن is the conjunction ‘that’, and is followed by a verb. If the following word is to be a noun or a pronoun suffix, the form used is أن, with doubled nuun, and the following construction is exactly as that used after ‘inna (see page 92). ولكن but behaves in exactly the same way.

8 ثمانية عشرة – see Appendix 2 and the section on page 164.

9 مليونا the numbers 11 to 99 (inclusive) require the indefinite accusative singular of the noun, showing, if unsuffixed, the alif accusative marker.

10 يستخدم is a Form X verb. Study Table 2 and learn as much as you can about how these work.

أهالي is the plural of أهل, which behaves in the same way as قاضي judge. See page 142, note to line 2.

11 أهل has already occurred (see page 144, note to line 16). The plural of a man are his family or kin, and the word is also used in more traditional areas as a euphemism for wife, as it is considered bad manners to mention a man’s womenfolk directly.

12 هذا spreading, its position in the sentence being caused by the possessive construction.

13 لم يكن له شأن عظم is an idiom, meaning ‘they had no great importance’. The usual meaning of شأن is ‘matter, affair’.

14 أزور is a Form IV verb (see Table 2). God is regarded as having ‘caused to descend, sent down’ (i.e. revealed) the text of the Koran to the Prophet Muhammad.

يأمر ب أن the verb ‘to command, order’ in Arabic requires the use of the preposition bi before the subordinate clause, here introduced by an that (‘ordered him that he should preach . . . ’). See the comments on line 5 above, where an is followed by a past tense verb. When, as here, it is followed by a present tense verb, this must be in the subjunctive mood. Consult the Verb Tables for the parts of the subjunctive which differ in writing from those of the normal present tense.

15 يبشر here shows no written difference for the subjunctive. Note the construction after this verb in Arabic – ‘his people’ is the direct object and is introduced by the preposition bi. It is another of the many Arabic words for ‘people’. It tends to indicate a national or tribal group.

16 في is a relative pronoun: see page 159. Note the use of kaan with the present tense of another verb (يعبدون) to mean ‘they were worshipping; used to worship’.

17 أكابر – see section on page 162. أكابر special plural of بعض when it is used to signify ‘great man’. الملكي is a feminine relative pronoun: see below.

18 هاجر is a Form III verb. Consult the tables for conjugation.

19 واصلا is another Form III verb.

20 حلفاؤه – such plural forms (see word shape, page 123) with a final hamza, when a suffix is added to them, vary the carrier letter of the hamza according to the case of the noun – here nominative, which technically has a -u ending, hence the hamza is written over a waaw. This should not cause any difficulty so long as you are aware of the problem.

21 بعده the min here is idiomatic and could be omitted without serious damage. مات is a hollow verb – see Table 5.
**EXERCISE 13.1** Read the Arabic text aloud and translate it into idiomatic English.

**EXERCISE 13.2** Answer the following questions on the text in complete sentences:

1. ما هو موطن العرب الأصلي؟
2. من فتح بلاد ساحل أفريقيا الشمالي؟
3. من طرد العرب من إسبانيا؟
4. ما هي اللغة التي يستخدمها سكان الدول العربية؟
5. لماذا كان سبب انتشار هذه اللغة؟
6. لماذا كان أهل مكة يعبدون قبل الإسلام؟
7. إلى أين هاجر رسول الله، وفي أي سنة؟
8. بعد كم سنة رجع محمد إلى مكة، ومن جاء معه؟
9. متى مات النبي؟
10. إلى أي وصلت الجيوش المسلمة؟

**Definite antecedents**

The meal which we had last night was delicious. *(The meal we had...)*

Mr Smith who lives next door told me.

My brother who lives abroad is coming home next week.

*(Revise definites on page 28.)*

**Indefinite antecedents**

A play which I always enjoy is 'Hamlet'. *(A play I always enjoy...)*

He is a character who never gives in.

**Relative pronouns**

Arabic does not distinguish between who (for people) and which (for things) as we do, but the Arabic relative pronouns must agree with their antecedents in number and gender.

<table>
<thead>
<tr>
<th>Form</th>
<th>Arabic word</th>
<th>Agrees with</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sing.</td>
<td>اللدَّى</td>
<td>one male; one object of masculine gender</td>
</tr>
<tr>
<td>fem. sing.</td>
<td>الْلَّيِّ</td>
<td>one female; one object of feminine gender; plural objects of either gender</td>
</tr>
<tr>
<td>masc. plural</td>
<td>اللدَّيْين</td>
<td>plural males only</td>
</tr>
<tr>
<td>fem. plural</td>
<td>الْلَّيْنَاتِ</td>
<td>plural females only</td>
</tr>
</tbody>
</table>

Note that more rarely you will come across the dual forms اللدَّان and اللدان (f). Both of these are written with an extra laam (not pronounced), and like all dual words the -aan ending changes to -ayn when they agree with words not in the nominative case, giving اللدَّين alldhayn and اللدان alfatayn respectively.

To recap, these words are used irrespective of whether the English has 'who', 'that', 'whose', 'which' or any of the other variants and, as illustrated in the next section, are only used when the antecedent is definite. If the antecedent is indefinite, they must be omitted.

**Relative clauses**

Relative clauses are those which provide supplementary information about their subjects, and in English are usually introduced by who, whom, whose, which or that (some of which are frequently omitted in speech, e.g. 'The man I met in the pub' is used instead of the more formal 'The man whom I met in the pub'). The subject of a relative clause is the person or thing about which it provides information, and is not necessarily the grammatical subject of the sentence. It is called the antecedent, and the words like 'who', 'which', etc., are called relative pronouns.

For the purposes of Arabic it is necessary to distinguish between definite antecedents and indefinite antecedents. Here are some English examples:
Relative clauses in Arabic

The Arabic relative clause differs from its English counterpart in two important ways:

1. As already stated, if the antecedent is indefinite, the relative pronoun is omitted. This can happen in English, but is optional: e.g., a programme I enjoy is... or a programme which I enjoy is.... In Arabic it is a rule. No relative pronouns are used with indefinite antecedents.

2. In Arabic the relative clause itself, i.e., that part coming after the relative pronoun if one is used, must satisfy two conditions:
   (a) it must constitute a complete and independent sentence on its own, and
   (b) it must therefore contain some stated or implied pronoun which refers back to the antecedent. We shall call this the referent.

This is best illustrated by examples.

Definite antecedent

English: The newspaper which I read...

Preparing for Arabic:

- The newspaper (note feminine and definite, therefore a relative pronoun is required, so select appropriate one)
- Which
- I read
- Her

Arabic: الجريدة التي قرأتها

Indefinite antecedent

English: A newspaper which I read...

Preparing for Arabic:

- A newspaper (note indefinite, so no relative pronoun required)
- I read (no referent, so supply)
- Her (f. suffix pronoun for i. word)

Arabic: جريدة قرأتها

For those who have a grammatical turn of mind, what is happening is that in English the form (especially in 'who', 'whom', 'whose') of the relative pronoun tells you what is going on, whereas in Arabic it doesn't, so that must be done by the referent. Study the following examples carefully and you should soon get the hang of it. In practice it is the clauses with indefinite antecedents which will often catch you out as there will be no relative pronoun to herald the fact that a relative clause is to follow.

The official who works in the customs...

- The official/who/he-works in the customs...

الموظف الذي يشغله في الجمارك

(The referent here is the prefix of the verb which, remember, means not just 'works', but 'he-works')

An official who works in the customs...

- An official/he-works in the customs...

وظيف يشغله في الجمارك

(Exactly as above, but relative pronoun omitted with indefinite antecedent.)

The Muslims, whose home was the Arabian Peninsula

- The Muslims/who/their home was the Arabian Peninsula

مسلمون آلدين كان موطنه الجزيرة العربية

(The referent is the -hum suffix, referring back to 'The Muslims')

The man in whose house I live...

- The man/who/I live in his house

الرجل الذي أسكن فيه

A house in which I live...

- A house/I live in it

بيت أسكن فيه

The manager, whose name is Yousif

- The manager/who/his name is Yousif

مدير آلذى اسمه يوسف

Study also the examples in the text.
EXERCISE 13.3 Supply the appropriate relative pronoun (if any) in the following sentences:

المصنع — أشتكى فيها كبير 2 جاء رجل — لم أعرفه
هذة هي الجريدة — قرأناها أمس
كل المدير الموظفين — وصلن اليوم
جاء سليم بطعم — أكلنا
يبلغ عدد الدول — اخذت من الامبراطورية الإسلامية ثماني عشرة
كان محمد — مات في المدينة رسول الله
الطائرة — وصلت في الصباح جاءت من لندن
هو رجل — لا يضغطك كثيرا
أرسلوا مدرسة — لا تعرف اللغة العربية

EXERCISE 13.4 Read aloud and translate your answers.

Some, all, each and every
These are expressed in Arabic by two words which are actually nouns:

بعض a part (of something)
كل the whole (of something)

بعض usually forms the first part of a possessive construction, the second part being a plural definite noun in the genitive, e.g.
بعض الكتب
بعض المسلمين

some of the books
some of the Muslims (plural suffix -in showing genitive case)

In certain contexts it may be translated ‘one of’ instead of ‘some of’ according to the sense, and it is occasionally used with singular nouns.
كل has several different usages which must be studied carefully.

EXERCISE 13.5 Read aloud and translate the following sentences:

(a) with a definite plural noun, again technically in the genitive. In this case it means all.

كل المسلمين (the totality (of) the-Muslims
all Muslims, all of the Muslims

This construction is frequently inverted according to the ‘thematic’ principle (see page 136), giving for the above:

المسلمون كلهم the-Muslims (the totality-(of)-them

(b) with a definite singular noun (genitive), meaning ‘all, the whole’

كل اليوم ‘(the) whole (of) the-day’ All day, the whole day, or thematic

اليوم كله ‘the-day (the) whole-(of)-it', with the same meaning.

(c) with an indefinite singular noun (genitive), in which case it means ‘each, every’.

كل يوم each day, every day
كل رجل each man, every man

Be careful not to confuse (b) and (c).
**The numerals 11 to 99**

Revise the numbers 1 to 10 (see page 33).

As already stated, the use of the numbers in Arabic is exceedingly difficult and is dealt with in Appendix 2. However, so that you can read numbers aloud and ask prices and things, here are some more, again in a colloquial form.

**The teens**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>١١ iHdāshar</td>
<td>احدى عشر</td>
</tr>
<tr>
<td>١٢ ithnāshar</td>
<td>اثنتا عشر</td>
</tr>
<tr>
<td>١٣ thalathātshar</td>
<td>ثلاث عشر</td>
</tr>
<tr>
<td>١٤ arbaːtshar</td>
<td>أربعة عشر</td>
</tr>
<tr>
<td>١٥ khamāstshar</td>
<td>خمسة عشر</td>
</tr>
</tbody>
</table>

Note that the common element (equivalent to our -teen) is shar, which is a slightly altered form of the written əshar.

**The tens**

In written Arabic these also have a nominative case form ending in -uun, but they are universally pronounced with the accusative/genitive ending -iin in everyday speech. They are easy to remember as – with the exception of twenty – they closely resemble the equivalent unit numbers with the addition of -iin.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>١٠:ishrīn</td>
<td>عشرين</td>
</tr>
<tr>
<td>١٠:ithrīn</td>
<td>ثلاثاشر</td>
</tr>
<tr>
<td>٣٠:arbaːt</td>
<td>أربعون</td>
</tr>
<tr>
<td>٢٠:khamās</td>
<td>خمسون</td>
</tr>
</tbody>
</table>

**Tens with units**

The units are placed before the tens, thus:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢٣ thalaath waː-ishrīn</td>
<td>three and-twenty</td>
</tr>
<tr>
<td>٦٥ khamās waː-sittīn</td>
<td>five and-sixty</td>
</tr>
</tbody>
</table>

**Agreement with nouns**

In writing, the numbers must agree with their nouns in gender (see in writing, the numbers must agree with their nouns in gender (see Appendix 2). Also note that with the numbers 11 to 99 inclusive, the Appendix 2). Also note that with the numbers 11 to 99 inclusive, the noun is in the accusative singular. Unsuffixed nouns, therefore, noun is in the accusative singular. Unsuffixed nouns, therefore, show the alif accusative marker (pronounced -an in formal speech only).

![arbaːtshar kitaaban: أربعة عشر كتاباً](image)

Note that in Arabic, the noun is plural only after the numerals 3 to 10 inclusive, thus:

![khamsa kutub: خمسة كتب](image)

**Hundreds, thousands and millions**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>١٠٠ miːa</td>
<td>مئات</td>
</tr>
<tr>
<td>٢٠٠ miːtaːn dual form, inflecting -aːn/-ayn</td>
<td>مئتان</td>
</tr>
<tr>
<td>٣٠٠ thalaath miːa ... and so on, using the feminine form of the unit numeral (see Appendix 2) and, strangely, the singular of miːa (although we also say three hundred, not hundreds).</td>
<td>سأيال</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>١٠٠٠ alf</td>
<td>ألف</td>
</tr>
<tr>
<td>٢٠٠٠ alfaːn</td>
<td>ألفان</td>
</tr>
<tr>
<td>٣٠٠٠ thalaathːaːlaːaf ... and so on, using the masculine form of the units and pronouncing the 't' of the ending because it comes between two vowels.</td>
<td>سأيآلفان</td>
</tr>
</tbody>
</table>

After hundreds, thousands and millions (given above in vocabulary) the noun is in the indefinite singular, technically genitive as book. Hence the ending of miːa must be pronounced t (see p. 61).
التركيب الاجتماعي عند العرب

من الطبيعي أن التركيب الاجتماعي يختلف من بلد إلى بلد، ولكن مع ذلك لم يعد كثيراً عن نظمه الأساسي الذي نقرأ عنه في كتب التاريخ.

وبحسب هذا حتى في البلدان الأكثر تقدماً من ناحية التعليم والسياسة والثروة المادية.

وكانت القبائل أساس المجتمع العربي في أوائل تاريخه وما زالت تلعب دوراً مهمًا إلى الآن.

ومن الصعب أن نحدد بالضبط ما هي القبيلة ومنا تكوّن فهناك قبائل كبيرة ذات شأن عظيم وفي نفس الوقت قبائل صغيرة ليست لها أهمية أية في المناطق الخاصة بها.

ورئيس القبيلة هو شيخها وقد أصبح شيوخ بعض هذه القبائل العظمى حكامًا للدول حديثة.

وعادة العرب في استعمالهم أن يجعل الرجل اسم أبيه واسم جده.

وفي آخر اسمه نجد اسمه أسم قبيلته.

ومثل ذلك "حسن بن علي بن سالم التيمي" قد يكون أسمه لرجل اسم أبيه على واسط جده سالم وقبيلة تيمي.

وقبيلة تتقدم إلى عائلات وتكون العائلة تحت رئاسة أكبر رجلاً في المن.

وأما النساء فوفقاً في العائلة كما هو في القبيلة ضعيف جدًا فحقوقهم لا تساوي حقوق الرجال.

وعلى أعضاء العائلة أن يشاروا رب الأسرة في كل أمر هام مثل الزواج والطلاق وبيع الأراضي وشراء مثلاً.

ومن الممكن أن يشار ربي الأسرة شيخ القبيلة إذا كان هو نفسه غير قادر.

UNIT FOURTEEN

TEXT

التركيب الاجتماعي عند العرب

من الطبيعي أن التركيب الاجتماعي يختلف من بلد إلى بلد، ولكن مع ذلك لم يعد كثيراً عن نظمه الأساسي الذي نقرأ عنه في كتب التاريخ.

وبحسب هذا حتى في البلدان الأكثر تقدماً من ناحية التعليم والسياسة والثروة المادية.

وكانت القبائل أساس المجتمع العربي في أوائل تاريخه وما زالت تلعب دوراً مهمًا إلى الآن.

ومن الصعب أن نحدد بالضبط ما هي القبيلة ومنا تكوّن فهناك قبائل كبيرة ذات شأن عظيم وفي نفس الوقت قبائل صغيرة ليست لها أهمية أية في المناطق الخاصة بها.

ورئيس القبيلة هو شيخها وقد أصبح شيوخ بعض هذه القبائل العظمى حكامًا للدول حديثة.

وعادة العرب في استعمالهم أن يجعل الرجل اسم أبيه واسم جده.

وفي آخر اسمه نجد اسمه أسم قبيلته.

ومثل ذلك "حسن بن علي بن سالم التيمي" قد يكون أسمه لرجل اسم أبيه على واسط جده سالم وقبيلة تيمي.

وقبيلة تتقدم إلى عائلات وتكون العائلة تحت رئاسة أكبر رجلاً في المن.

وأما النساء فوفقاً في العائلة كما هو في القبيلة ضعيف جدًا فحقوقهم لا تساوي حقوق الرجال.

وعلى أعضاء العائلة أن يشاروا رب الأسرة في كل أمر هام مثل الزواج والطلاق وبيع الأراضي وشراء مثلاً.

ومن الممكن أن يشار ربي الأسرة شيخ القبيلة إذا كان هو نفسه غير قادر.
### Vocabulary

#### Nouns

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تركيب</td>
<td>structure, composition</td>
</tr>
<tr>
<td>نظام (أنظمة)</td>
<td>system</td>
</tr>
<tr>
<td>تقدم</td>
<td>progress</td>
</tr>
<tr>
<td>سياسة</td>
<td>politics</td>
</tr>
<tr>
<td>قبيلة (قبائل)</td>
<td>tribe</td>
</tr>
<tr>
<td>نفس (نفس، نفس)</td>
<td>self; same</td>
</tr>
<tr>
<td>أهمية</td>
<td>importance</td>
</tr>
<tr>
<td>عادة (عادات)</td>
<td>custom, habit</td>
</tr>
<tr>
<td>جد (أجداد، جدود)</td>
<td>grandfather</td>
</tr>
<tr>
<td>حسن</td>
<td>Hassan</td>
</tr>
<tr>
<td>أولمبار</td>
<td>Salem</td>
</tr>
<tr>
<td>رئاسة</td>
<td>leadership</td>
</tr>
<tr>
<td>سن</td>
<td>age</td>
</tr>
<tr>
<td>حق</td>
<td>right</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مجتمع</td>
<td>society</td>
</tr>
<tr>
<td>تاريخ</td>
<td>history; date</td>
</tr>
<tr>
<td>بلدان</td>
<td>countries (alternative form of بلاد)</td>
</tr>
<tr>
<td>ثروة</td>
<td>wealth</td>
</tr>
<tr>
<td>دور (أدوار)</td>
<td>role</td>
</tr>
<tr>
<td>ذات (ذوات)</td>
<td>possessor of (from page 176)</td>
</tr>
<tr>
<td>منطقة (مناطق)</td>
<td>region, area</td>
</tr>
<tr>
<td>أبي (آباء)</td>
<td>father</td>
</tr>
<tr>
<td>نسب (نسب)</td>
<td>nisba (see literal translation)</td>
</tr>
<tr>
<td>ملك (أمراء)</td>
<td>example: proverb</td>
</tr>
<tr>
<td>علي</td>
<td>Ali</td>
</tr>
<tr>
<td>عائلة (فamilies)</td>
<td>family</td>
</tr>
<tr>
<td>أسرة (families)</td>
<td>family</td>
</tr>
</tbody>
</table>

#### Adjectives

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>طبيعي</td>
<td>natural</td>
</tr>
<tr>
<td>تميمي</td>
<td>Tamimi: of the Tamim tribe</td>
</tr>
<tr>
<td>خاص</td>
<td>belonging to, pertaining to</td>
</tr>
<tr>
<td>ضعيف (ضعفاء)</td>
<td>weak</td>
</tr>
<tr>
<td>قادر (قرون)</td>
<td>able; capable</td>
</tr>
<tr>
<td>ممكن</td>
<td>possible</td>
</tr>
</tbody>
</table>

#### Verbs

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>إختلاف</td>
<td>differ, be different</td>
</tr>
<tr>
<td>صحيح</td>
<td>be right, valid</td>
</tr>
<tr>
<td>جد</td>
<td>be right, valid</td>
</tr>
<tr>
<td>نيسب</td>
<td>define</td>
</tr>
<tr>
<td>نجد</td>
<td>find</td>
</tr>
<tr>
<td>جد</td>
<td>be right, valid</td>
</tr>
<tr>
<td>يساوي</td>
<td>equal</td>
</tr>
<tr>
<td>يستفحل</td>
<td>expand</td>
</tr>
<tr>
<td>يستقبل</td>
<td>receive (visitors, etc.)</td>
</tr>
<tr>
<td>يستمتع</td>
<td>enjoy</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بعد عن</td>
<td>be far from</td>
</tr>
<tr>
<td>تلألأل</td>
<td>cease</td>
</tr>
<tr>
<td>نكون من، نكون من</td>
<td>consist of</td>
</tr>
<tr>
<td>يقسم</td>
<td>(V) be divided</td>
</tr>
<tr>
<td>يقترح</td>
<td>(VII) be divided</td>
</tr>
<tr>
<td>يصيح</td>
<td>(III) consult, ask for advice</td>
</tr>
<tr>
<td>يسمع</td>
<td>(a) hear</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حضور (موافقة)</td>
<td>position; status</td>
</tr>
<tr>
<td>عضو (أعضا)</td>
<td>member; limb</td>
</tr>
<tr>
<td>زواج</td>
<td>marriage</td>
</tr>
<tr>
<td>حل (حلول)</td>
<td>solution</td>
</tr>
<tr>
<td>بيع</td>
<td>selling</td>
</tr>
<tr>
<td>طلب (بات)</td>
<td>demand, request, application</td>
</tr>
</tbody>
</table>
Unit Fourteen

Background to text

Note: The text was written mainly thinking of the Arabian Peninsula where the tribal system is still quite strong. Although it is much diluted in more Westernised societies such as Egypt and Iraq, it is by no means dead, especially in rural areas.

As we have seen in previous units, the spread of Arab influence in the world started with the rise of Islam, and Islam was born in a strictly tribal society and tailored to its needs. When the Arabs conquered and settled in other countries, they naturally took with them their tribal habits, now endorsed by their own religion.

The sheikh of a tribe was, as far as we know, never elected in the democratic sense, rather certain families established themselves by fair means or foul as leaders and handed down their authority to their sons, forming dynasties which might last for hundreds of years. The powers of these sheikhs are temporal and strictly speaking have nothing to do with religion, although some great families have allied themselves to religious causes. At present, practically the whole of the Arabian Peninsula except the Yemen is ruled by tribal sheikhs or heads of great families who now find themselves governing oil-rich states. The most prominent of these is the Kingdom of Saudi Arabia which is ruled by the great Al Saud family which originated in central Arabia (Nejd) and was aided to Islamic puritanism whose effect is still very much felt in the Kingdom.

Undemocratic though it may seem to us, this tribal system works
well enough within its own society, a key feature being the accessibility of the sheikh to all his people. In theory at least, any subject regardless of social standing, has the right to approach his overlord in person in his majlis and state his case or request.

Most countries now have legal systems based on the Islamic Law (the sharia), and usually supplemented by some other code of law imported from the West. But traditional tribal law always runs as a strong undercurrent to the two.

The Arab family is a very close-knit unit and is run as a male hierarchy; the eldest man acting as family overlord and advisor. As stated in the text, he is treated with respect and consulted on all important family issues. In the case of the premature death of a family head, these duties may devolve on quite young men.

Women, unfortunately, are not highly rated either in Islamic law or the tribal code. Their inheritance, for instance, is officially half that of a man’s, and in many countries they still suffer from severe social restrictions. Marriage is usually a family arrangement, a dowry being paid for the bride.

In the more traditional countries it is considered impolite for an outsider — be he Arab or European — to enquire after, or even mention, the female members of a man’s family. So leave the subject alone. European women are regarded as a sort of third sex, and will have few problems in the more Westernised countries, but again discretion is advised, especially in rural areas. In the more traditional countries, they may find themselves subject to some of the strictures applied to the local women.

Analysis of text and grammar

1 اجتماعي comes from a slightly different derivative from that of the noun جمعية in line 2.

2 من الطبيعة is idiomatic — and very common (cf. ‘of the essence’, ‘of necessity’).

3 كثيرا is adverbial, showing the indefinite accusative marker, which should be pronounced -an.

5 يصح is a so-called ‘doubled’ verb, because its second and third radicals are identical. These verbs are quite tricky, and you have to learn when to write these radicals together with shadda (the doubling sign) and when to write them separately. The full conjugation of such verbs is set out in Table 3, so start to get acquainted with them now.

... means ‘until’, but is very often used in the sense of ‘even’.

... is a literary use of the indefinite accusative, related to the accusative marker ending should be pronounced -an.

... is a noun meaning ‘direction’ and its use here is related to the English ‘from the point of view of’. Thus technically it stands in a possessive construction with the next word, and the feminine ending should therefore be pronounced of the.

7 ما زالت — see section on page 178.

8 من الصعب — cf. (line 2).

9 ممّم is a contracted form for min + maa (cf. the further contracted interrogative forms given on page 134).

10 تكون is a Form V verb.

11 ذات is the feminine form of ذو (see section on page 176). is a feminine noun meaning ‘soul’, and is very commonly used to express ‘the same’. It is usually used as the first term in a possessive construction.

12 اسم is technically the forename, or what we call the Christian name. The method of naming described here is the traditional one, but it still applies in varying degrees in many Arab countries.

13 أبي is — see section on page 175.

15 نجد we find. This verb has waaw as its first radical and the type is given in Table 4. The main feature of such verbs is that they lose their first radical in the present tense.

16 مثل is close to, but not to be confused with, the differently vowelled mithl like.

17 ابن is a contracted form of ابن used only in names between two other elements (i.e. not at the beginning of a name like Ibn Khaldun), and is pronounced ibn or bin depending on where you are.

82). When this particle is used, as here, with the present tense, it
imparts a flavour of doubt or hypothesis to the verb. Translate it here as 'might be', 'would be', 'could be'. Note that two distinct names سالم and راشد exist – not always differentiated in English spelling. The same applies to عبود and راشد.

18 is a Form VII verb (see Table 2). تقسم – even without the use of قد (see above), the present tense of كان often has a sense of doubt or supposition. The nearest English translation here is 'will be'.

19 as for is a common introductory particle to a thematic type sentence whose predicate is always introduced by فاعل - (here جديا, pronounced jiddan, is another adverb with the accusative marker.

20 a Form III verb with final radical ي. The so-called 'third 'weak' verbs' – i.e. those having واو or ياء as their final radicals – are the most difficult of all. Consult Tables 6–9 and start learning those immediately.

21 على – this preposition quite often has the meaning 'incumbent upon'.

22 يما is a subjunctive Form III verb after أن, showing the omission of the final نون (see section on page 177).

23 من الممكن – see remarks on line 2 above.

24 ren is actually a noun meaning 'something other than'; غدير is very frequently used to negate adjectives, much like our English prefix un-, e.g. here 'other than able, not able, unable'.

25 the ضعف قيلة is an indefinite possessive 'a sheikh of a tribe'. يُستقبل is a Form X verb.

In order that he hear, to hear (see section on page 177).

EXERCISE 141 Read the Arabic text aloud and translate it into idiomatic English.

Irregular nouns

The nouns أب father and أخ brother are quite regular when they appear independently. However, when they appear as the first element of a possessive construction (as they frequently do) they have the odd feature of showing their case-endings by means of a long vowel, which of course affects the way they are written.

The Arabic case endings, originally shown by means of vowel signs and now omitted altogether, are: nominative -ٍ, accusative -أ and genitive -ى. In the case of the nouns mentioned above, these short vowels are lengthened in the usual way, by the addition of the letters واو, الألف and ياء respectively. Remember, this only happens when the word is the first part of a possessive, the owner part being either another noun or a pronoun suffix. Study the following table:

<table>
<thead>
<tr>
<th></th>
<th>Ali's father</th>
<th>Her brother</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>أبو علي</td>
<td>أخوه</td>
</tr>
<tr>
<td>Accusative</td>
<td>أبا علي</td>
<td>أخاه</td>
</tr>
<tr>
<td>Genitive</td>
<td>أبي علي</td>
<td>أخيه</td>
</tr>
</tbody>
</table>

Notes:

1. As usual, the pronominal suffix -ي my, being a vowel itself, suppresses all vowels before it, giving أبي abii my father and أخي akhii my brother for all three cases.

2. أبوب occurs frequently in personal and place names (such as أبو طبي Abu Dhabi) and there is a reluctance in modern Arabic to change the form according to case. Thus, in a newspaper, you will more often find في أبو طبي في أبي طبي in Abu Dhabi than the technically correct في أبي طبي in Abu Dhabi. In spoken Arabic, only the nominative form is used.

Related to these is the word ذو, which always occurs as the first
element of a possessive – in fact meaning ‘the owner, possessor (of)’. Study the example ‘possessor of importance’, i.e. important (of people or places) in the three cases:

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ذو شان</td>
</tr>
<tr>
<td>Accusative</td>
<td>ذا شان</td>
</tr>
</tbody>
</table>
| Genitive    | ذي شان  

Note, for example, رجل ذو شان a man of importance, an important man. This word has a feminine ذات which behaves regularly, قبيلة ذات شان a tribe of importance, plural ذوات شان (also regular). The plural of the masculine ذو ذو is ذو ذو in the nominative and ذو ذوى ذو ذوى in the other two cases.

EXERCISE 14.2 The genealogy of Muhammad X. See if you can work out the following.

Now try and translate the following relationships to Muhammad:

1. أمه زوجه أمه  
2. خاله أخو أمه  
3. أبوه جدّ ابنه وجدّ بنته  
4. مه جدّه أمه أو أمّ أمه  
5. بنت عمة أخت ابن عمة  
6. جدّه زوجه جدّه  
7. عمة أخو أمه  
8. زوجه أمّ أمه  
9. أخوه ابن أمه  
10. ابن أخيه أخو بنته أخوه

Conjunctions followed by verbs

Arabic has ten common conjunctions (‘words which join clauses’) which are followed immediately by a verb in the present tense subjunctive. (For the parts of the subjunctive which differ from the indicative, consult the Verb Tables.) Of these, one means simply ‘that’ and the rest all mean ‘in order that’, ‘so that’ or its negative ‘in order that not’, ‘so that not’, ‘lest’. All this latter set introduce clauses of purpose which answer the question ‘For what purpose is the action of the main verb taking place (or has taken place)?’. In English we frequently use an infinitive, ‘to do something’, but this is not possible in Arabic. The following example shows the process:

**English:** I am going out to buy a newspaper.  
**Arabic:** I go out so that I (may) buy a newspaper.

Note that both verbs are in the I (first person) form.

The Arabic conjunctions are:

<table>
<thead>
<tr>
<th>Conjunction</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>إن</td>
<td>an that</td>
<td></td>
</tr>
<tr>
<td>أَلْلَٰهَا (assimilated form of an laa)</td>
<td>that not</td>
<td></td>
</tr>
<tr>
<td>لَي</td>
<td>so that, in order that</td>
<td></td>
</tr>
<tr>
<td>كِلَّا</td>
<td>so that not, lest</td>
<td></td>
</tr>
<tr>
<td>كِلْ</td>
<td>kaylaa</td>
<td></td>
</tr>
<tr>
<td>كِلْ</td>
<td>likaylaa</td>
<td></td>
</tr>
<tr>
<td>لَائِلْ</td>
<td>li’alaa</td>
<td></td>
</tr>
<tr>
<td>حَتَّى</td>
<td>Hattaa</td>
<td></td>
</tr>
</tbody>
</table>

Notes:

1. إن an may, according to the sense required, be followed by a past tense verb, which of course has no subjunctive form.
2. حَتَّى Hattaa, which really means ‘until’, can be followed by an indicative or a past tense verb if no meaning of purpose is intended.
EXERCISE 14.3 Translate into English:

أموراً بأن يذهب إلى المدينة ليشاهد الخبراء في المصنع. أختار البحرين لكي يكلم وزير التعليم وصل أخي سليم إلى مكة أمس، كي يحتفل بالعيد طلبنا منهم أن يدفعوا اليوم ولكنه رفضوا.

كانت تتكلم اللغة العربية كيلا يفهم أنهم الصغير جاء العمال إلى العاصمة ليستقبلوا رئيسهم رفضت المطبعة أن تنشر الجلالة الجديدة على الجيش أن يدافع عن الوطن من الصعب أن تحدد ما هي الاشتراكية بالضبط. أذهب إلى المكتبة كل يوم لأقرأ الجرائد.

English: He is still ill.
Arabic: لم يزال مريضا or ما زال مريضا (cf. the same construction كان مريضا He was ill)

Almost
This is expressed by the verb kaad (present tense yakaad), which means ‘to be on the point of (doing something)’. This is always followed by a verb in the present tense.

English: We almost reached the frontier.
Arabic: We-were-on-the-point-of we-reach the-frontier

‘Still’ and ‘almost’

A number of such ideas which are expressed in English by means of adverbs are expressed in Arabic by the use of auxiliary verbs. Those perhaps most ‘foreign’ to the English mind are still and almost.

Still
This is expressed by the negated verb zaal (present tense yazaal—see Hollow Verb Table 5), which means ‘to cease’.

English: The tribe still plays an important role.
Arabic: Not she-ceased the-tribe she-plays role important.

Note that both verbs are in the she-form (‘tribe’ being a feminine noun), and that the subject, if stated, comes between the two verbs. The main verb is always in the present tense. Instead of using the negative word maa, lam is frequently used, and of course puts the verb zaal in the jussive. (Revise pp. 118–19 on the negatives, also the jussive form of the hollow verbs, Table 5.)

EXERCISE 14.4 Translate into English:

ما زالت أدرس تاريخ الجزيرة العربية
كادت الشركة توظفها سكرتيرة للمدير
لم يزال التجار يقدمون طلبات وشكبات
ما زالت البيت الصغيرة تسأل عن أبيها
لم يزال المهندسون المصريون يكسبون كثيرا في دول الخليج
كاد البرنامج التلفزيوني يبدأ

English: The tribe still plays an important role.
Arabic: Not she-ceased the-tribe she-plays role important.

Instead of a verb, the main clause can be a noun sentence. In this
موظف الشركة صباح التور (يتعرف على المسافر) آه مرحبًا يا مسیر

كم هو الطريق للهجر؟ أنا حجزت في طائرة الخروج للساعة عشرة ونصف، درجة أولى

الموظف: هذه رحلة رقم 257. هات النذكر من فضلك...

المسافر: فضلك، يغطي الشنط على اللباس. شكراً. (للفضلك) يغطي بطاقة الركوب. إذاً، من فضلك من هنا إلى الحافل لتغيير الحافلات وجعل السفر. وستركب الطائرة من بوابة رقم مُنها.

رحلة طيبة.

المسافر: شكراً (يتجه نحو الحافل)

الموظف: حظاً يا سيدي، المسافر.

الموظف: لاأسف جانبا الخير الآن أن رحلة سيادتك ستتأخر لثاني ساعة.

أنا متأسف...

المسافر: لا يهم (يصل عند ضابط الجوازات)

ضابط الجوازات: الجواز من فضلك (يأخذ الجواز من المسافر ويلقي عليه، ثم يرده إليه) شكرًا. إذاً، من فضلك إلى ضابط الحافل هناك...

ضابط الحافل: هل مع حضيرك ممتعون؟

المسافر: لا شيء...

ضابط الحافل: من فضلك افتح هذه الشنطة الكبيرة للتفتيش (المسافر يفتح الحقيبة والضابط يفتح ما فيها) شكرًا.

تفتت من إدراك المطار نزوج من المسافرين على الرحلة رقم 257 المتجهة إلى الحافل...

المسافر: شكراً (يتجه إلى بوابة رقم مُنها بالركوب).
Vocabulary

Nouns

تاكسي (بات) taxi
سيدة (بات) lady
أجرة fee, hire, rent
حافلة (حافر) public service vehicle, bus
دائن (دينار) dinar (currency)
شرطة police
جو air, weather
طيران aviation, flying
رحلة (بات) journey
رقم (رقام) number, numeral
تذكرة (تذاكر) ticket
بطاقة (بمات, بطاقات) card (e.g. identity, etc.)
تفتيش inspection
سفر travelling
بوابة (بات) gate, gateway
أسف sorrow
ممنوعات prohibited items
اذاعة broadcasting

Adjectives

good, beautiful
national
left
correct, right
sorry
heading for, having as a destination
enough (definite form)
abundant, many (usually used with 'thanks')
right
good, well
forbidden, prohibited
air (adj), pertaining to air

Verbs

شاء wish
وقف, يقف stop, stand
لف, يلف turn, wrap round
تتبع (u) follow
حجز (u) book, reserve
ركب (a) ride, mount, board
أهم, يهم (IV) be important
أطلَع, يطلع على (VIII) look at, examine
فتش, يتفحص (II) inspect, examine
rise, stand up; of passenger vehicles 'leave, depart'
أراد , يريث (IV) want, wish for, desire
أعطي , يتعرض على (IV) give.
انصرف, يتصور (VII) go away, go off to
شكر (u) thank
تأخر, يتأخر (V) be late
أتجه يتجه إلى/ نحو (VIII) go in the direction of, head for
give back, return
أرجو ask, request, wish for
Other words (phrases and greetings are discussed in the notes)

- فين فلسكن: please
- إن.. سيدلك: if
- شكراً: thanks
- مع السلام: good bye
- أه..: ah!
- صباح الخير: good morning
- مرحباً: hello (Lit. 'welcome')
- حات: bring! give! (imperative)
- نحو..: towards, in the direction of
- الحمد لله: Praise be to God!
- للاسف: unfortunately

particle used when addressing someone
polite forms of address, "sir"
forms of address
please, if you please
in front of, before
behind
good morning (reply)
how are you?
here

Literal translation
Note: Greetings, terms of address and polite phrases have not always been translated literally as this serves only to confuse the issue. They are discussed on pp. 188–90.

1 In the-Airport
the-Traveller (to-driver (of) the-taxi) Take-me to the-airport please.
the-Driver Yes /0/ sir, Sir/future marker/-you-travel to where, if wished God (‘If God wills’)?
the-Traveller To Khartoum.
the-Driver Good. The-plane /future marker/ she-leaves the-hour how-
many?
the-Traveller The-hour ten and-half.
the-Driver Fine very. With-us time sufficient. (in the-airport) We- (have) arrived. Where you-want that I-stop?
the-Traveller Stop there at the-gate the-main.
the-Driver (he-takes the-bags from the-car and he-gives-them to-the-
porter) Take-the-cases /0/ porter.
the-Traveller How-much the-fee?
the-Driver Five dinars please.
the-Traveller (he-gives-him the-money) If you please, the-money.

2 the-Driver Thanks. Good-bye.
the-Traveller (to-officer (of) the-police) Please, where is office (of) the-
lines the-air the-national?
the-Officer Go to (the) last (of) this the-hall the-big and-turn to your-
right. After that enter first door on the-left and- /future marker/-
you-find the-office before-you.
the-Traveller Thanks many. (He-goes-off and the-porter he-follows-him
the-Traveller) Thanks many. They-two-arrive at (the) office (of) company (of)
carrying the-bags. They-two-arrive at (the) office (of) company (of)
the-aviation) Good morning.
the-Driver Good morning.
the-Officer (of) the-Company Good morning. (He-recognises /on/ the-
the-Officer) Ah hello /0/ Mr Smith. How is your-condition?
the-Traveller The-praise (be) to-God, in-well-being. I-I-booked in (the)
the-Office plane (of) Khartoum for-the-hour ten and-half, class first.
the-Officer Yes correct. This (is) journey number 257. Give-the-ticket
please.
the-Traveller (Here you are) if you please.
the-Officer /0/ porter, put the-cases on-the-scale. I-thank-you. (to-the-
the-Officer) If you please (the) card (of) the-boarding. Go please from
here to the-customs for-examination (of) the-bags and permit (of) the-
the-travelling (passport). And-/future marker/-you-board the-plane from
gate number eight. Journey good.
the-Traveller Thanks. (he-heads towards the-customs)
the-Officer Moment /0/ sir!
the-Traveller Yes?
the-Officer To-the sorrow he-came-(to)-us the-news now that (the) jour-
ney (of) sir /future marker/ she-is-delayed third (of an) hour.
the-Traveller Thanks. Not it-is-important. (he-arrives at (the) officer (of)
the-passports)
the-Officer (of) the-Passes The-pass please. (he-takes the-pass from the-
the-traveller and he-looks at-it then he-returns it to-him) Thanks. Go please
to (the officer (of) the-customs there.
the-Officer (of) the-Customs /question marker/ With-sir forbidden (articles)?
the-Traveller No not (a) thing.
the-Officer (of) the-Customs Please open this the-case the-big for-the-
examination. (the-traveller he-opens the-bag and the-officer he-examines
what (is) in-it) Thanks.
Announcement from (the) public-address (of) the-Airport We-request from
the-travellers on the-journey number 257 the-going to Khartoum that
they-go to gate number eight immediately for-the-boarding. Thanks.

Background to text
The background this time is linguistic. The Arabic you are learning in
this book is the literary language – the only one which is
normally written down – without the traditional grammatical
endings which are used in formal situations. Even this, however, sounds stilted in modern dialogue such as the text. This has been felt by many Arab playwrights and one solution has been to use mainly literary words, but couched in the structures of colloquial speech. This has been done in the text to make it sound more realistic. The effect is mainly on the word order, and some features have been pointed out in the analysis. Times and greetings have been given in pure colloquial, and the greetings in the vocabulary have been given in colloquial form. For instance, to give the phrase ‘please’ its full inflected form min faDlika would be absurd, and the compromise form usually used in this book, that of omitting the last vowel, would give min faDlik which an Arab would take as being addressed to a woman.

Arabic is a very polite language with a host of specific greetings and formal replies which vary from place to place. The list given in this unit can therefore only hope to cover the most common and universal of these.

Analysis of text and grammar

2 تاكي تاكي is the Arabic version of this almost universal word. The more formal سارة أجرة car of hire is also given in the vocabulary. – for this and all imperatives, see pp. 191–4. The same applies to all polite phrases, greetings and terms of address. ya is a vocative particle, almost always used when addressing someone directly. See also page 196.

6 – all times are given in the colloquial form (see page 56). The correct formal Arabic is ‘the-hour the-tenth and-the-half’. For the ordinal numbers, see Appendix 2.

7-8 تريذ أن أقف – note the construction ‘you wish that I stop’, i.e you wish me to stop. أرادر is a Form IV hollow verb, see Table 5. ردر is the imperative form of ردر ردر Verbs having waaw as their first radical lose it in the present tense, and hence in the imperative (see Table 4 and pp. 191–6).

ش، حقائب، is again a more ‘formal’ word than يطيح، singular يطيح. This is a matter of style.

8 يطيطا is a Form IV verb with third radical yaa (see Table 9). This

12 يعطيه الفرس gives him the money. The construction parallels the English usage, although in grammar the ‘him’ (for ‘to him’) is described as the indirect object of the verb. Arabic simply says that the verb has two objects.

14 شرفة exists side by side with the more familiar sounding the first door. Note carefully this rather odd construction, where awwal is used like a superlative (see page 147). This is very common, and better style than the possible the left. Note that this is also used for both left and north (possibly as this is to your left when you are facing East to Mecca).

16 حامل shows the adverbial use of the indefinite accusative of the active participle. The Arabs call this usage ‘circumstantial’, the carrying being the circumstance which prevailed while the porter was following.

18 مكتب شركة الطيران is a double possessive phrase (the office of the company of the aviation), so كه لا cannot take the definite article.

19 - حلة, literally ‘journey’, but here, of course ‘flight’.

21 بطاقة الزركب biTaaqa is the common word for cards which identify one in some way, here as a passenger entitled to board the plane. زركب is from the verb زركب which carries both the meanings ‘to ride, be riding’ and ‘to get in or mount’.

22 تجه is a Form VIII verb from the root وجه, meaning ‘face, direction’ (see Table 2). The active participle occurs in line 31.

25 فياضة, متت لا are both parts of Form V verbs from roots with first radical hamza (see Table 2). ث لل means ‘third’ (of an hour i.e. 20 minutes) – see page 56.

26 - يطيح is a Form IV verb having second and third radicals the same (see Table 3).
Greetings, polite phrases and forms of address

Note: As above, these are given in the spoken form. Since many Arabic dialects have lost the distinction between the masculine and feminine forms of 'you' in the plural, phrases are given in the masculine singular, followed - if applicable - in brackets by the feminine singular and masculine (i.e., common gender) plural in that order. If no such information is given, it means that the phrase need not normally be changed according to the number of the person(s) addressed.

Hello and goodbye A normal, casual greeting is مرحباً marhaba, or, without the accusative ending -an, simply مرحب marhab. Equally common is أهلاً ahlān, or the fuller form واشلاhan. The reply to give to these is simply to repeat the phrase used by the speaker, or a variation upon it by the use of at least one alternative phrase. The whole exchange is usually repeated at least twice.

When someone leaves you (important), you can say مع السلام مرحباً with the salaam marhaba.

There are, however, many dialect variants of this, too numerous to give here. The above will be universally understood, and you can soon pick up the local versions.

The reply is always الحمد لله al-Hamdu li-llaah Praise (be) to God! with the optional بخير bi-khayr Well placed before or after it. The u-vowels on al-Hamdu and as-salaamu in the previous section are remnants of the Classical Arabic case system preserved in these stock phrases.

Please and thank you 'Please', when making a request, is almost universally given من فضلك من فضلك min faDiak; -ik, -kum From your-kindness, and 'Thank you' is شكراً shukran Thanks, or the slightly more formal الشكر اشكرك ashkurak; -ik, -kum I thank you.

In English we do not usually reply to a 'Thank you' - although phrases like 'Don’t mention it' exist - but in Arabic it is polite to reply شكراً مرحباً ashkurak marhaba, i.e., 'exemption' (presumably from any further duty of thanking).

How to address people

Note: See also page 196 on the use of the vocative particle ياa.

This is again a very complex subject, showing wide variation from country to country. For instance sayyid, used in the more Westernised countries as a simple equivalent of English 'Mr.',
Giving orders

The mood of the verb used in issuing direct orders or commands is called the imperative. Bear in mind that, when you use an imperative verb, you will be talking to one or more people, male and/or female. The imperative is formed from the jussive of the verb, so the following rules omit reference to the dual imperative, used in writing - but not speech - when addressing two people. This is done to save clutter, but if you need a dual imperative, work it out in the same way from the dual part of the jussive.

Step One Work out whom you are addressing (one man, one woman, several men, several women). For a mixed group use the masculine plural form (also addressing women in many dialects of spoken Arabic which have lost the feminine plural ending).

Step Two Select the appropriate part of the jussive verb (which may or may not look the same as the subjunctive form: check this). This will always begin with the prefix та- or ту-. the 'you' forms.

Step Three Remove the entire prefix (but leave any suffixes present alone), and in many cases the result will be the required imperative form. There are two main groups which require further treatment.

1 Imperatives derived according to the above rules from Form IV verbs.
2 Verbs where the word resulting from the application of steps one to three begins with an unwovelled letter, a serious error in Arabic!

In both these cases, a further step must be taken:

Step Four Write an alif in front of the word resulting from steps one to three. This alif, of course, must have a vowel and the rules for which vowel are given below. With the exception of Form IV verbs, this vowel is not all that important, and is in practice frequently elided. So if you want to take a short cut, apply an i- prefix.

The second term إن حشارة الله (correctly pronounced in sha' аillah with a glottal stop at the end of shaa', but often corrupted by foreigners to a sort of one word inshalla) means 'If God willed' or 'God willing'. The Arabs frequently apply this to any utterance relating to the future, this being completely in the hands of God.
## Formation of the Arabic imperative

<table>
<thead>
<tr>
<th>Verb</th>
<th>Person(s) addressed</th>
<th>Jussive you-form</th>
<th>Prefix deleted</th>
<th>Step 4 action required</th>
<th>Alif and vowel applied</th>
<th>Check</th>
</tr>
</thead>
<tbody>
<tr>
<td>وقف</td>
<td>one male</td>
<td>تَعَفَّحُ</td>
<td>فَهُ</td>
<td>–</td>
<td>–</td>
<td>Truncated jussive form does not begin with un-vowelled letter.</td>
</tr>
<tr>
<td>ذهب</td>
<td>one male</td>
<td>تَذَهَّب</td>
<td>ذَهَب</td>
<td>√</td>
<td>إِذَهَب</td>
<td>Alif applied, vowelled i since second radical takes a.</td>
</tr>
<tr>
<td>كتب</td>
<td>one female</td>
<td>كَتَبْيُ</td>
<td>كَّتِبي</td>
<td>√</td>
<td>أَكْتَبْيٌ</td>
<td>Alif applied, takes u-vowel because second radical has u.</td>
</tr>
<tr>
<td>انصرف</td>
<td>pl. males</td>
<td>نَصْرَفْوا</td>
<td>نَصَرَفْوَا</td>
<td>√</td>
<td>إِنْصَرَفْوَا</td>
<td>Derived from Form VII verb, so alif takes i.</td>
</tr>
<tr>
<td>قدم</td>
<td>pl. females</td>
<td>تَقْدَمْنَ</td>
<td>تَقْدُمْنَ</td>
<td>–</td>
<td>–</td>
<td>Truncated jussive form stands.</td>
</tr>
<tr>
<td>قام</td>
<td>one male</td>
<td>تَقْمَم</td>
<td>تَقْمَم</td>
<td>–</td>
<td>–</td>
<td>Truncated jussive form stands.</td>
</tr>
<tr>
<td>اشترط</td>
<td>pl. males</td>
<td>تَشْتَرَبْوا</td>
<td>تَشْتَرَبْوَا</td>
<td>√</td>
<td>إِشْتَرَبْوَا</td>
<td>Derived from Form VIII verb, so alif takes i.</td>
</tr>
<tr>
<td>وضع</td>
<td>one female</td>
<td>تَضْعِمَ</td>
<td>ضَعَم</td>
<td>–</td>
<td>–</td>
<td>Truncated jussive form stands.</td>
</tr>
<tr>
<td>فتح</td>
<td>one male</td>
<td>تَفْتَح</td>
<td>تَفْتَح</td>
<td>√</td>
<td>أَفْتَح</td>
<td>Alif required, takes i-vowel because middle radical takes a.</td>
</tr>
<tr>
<td>لفت</td>
<td>one male</td>
<td>لَتْفَ</td>
<td>لَتْفَ</td>
<td>–</td>
<td>–</td>
<td>Truncated jussive form stands.</td>
</tr>
<tr>
<td>أرسل</td>
<td>pl. males</td>
<td>تَرْسِبْوا</td>
<td>تَرْسِبُوا</td>
<td>√</td>
<td>أَرْسِبْوا</td>
<td>Derived from Form IV verb, so must always take a-vowel with hamza.</td>
</tr>
</tbody>
</table>
A All Form IV Verbs  The alif (which, incidentally, is necessary whether or not the result of Step Three begins with an unvoiced letter) takes an a-vowel, written with hamza (preferably) and never elided.

B Illicit Results of Step Three (beginning with an unvoiced letter). These will be derived from original verbs of one of two groups, either
1 A verb of one of the Forms VII, VIII, IX (unlikely) or X. In this case the vowel for your alif is an i-vowel, and can be elided.
2 A Form I verb, in which case you must check the characteristic vowel of the present tense, i.e. the one which goes on the middle radical. If this is a u-vowel, your alif also takes a u-vowel. If it is anything else (a or i), the alif takes an i. Both of these can also be elided after preceding words ending in a vowel.

The table gives some examples to help you.

Irregular imperatives
A few common imperatives either do not follow the rules given in the previous section, or do not apparently relate to their verbs at all.

2%khudh, خذن، خذن، خذن، خذن, khudhii, خذن، خذن, khudhnu, خذن، خذن from أخذ take!

kul, كل، كول، كول، كل، kulii, كل، kulii, kulii, كول، kuln from أكل eat!

In these the initial hamza of the root has been lost. There are two verbs ‘to come’ in Arabic, أت and جاء jaa, but the imperative usually used relates to neither root. This is

تَعَالِي تَعَالِي (f) تعَالِي (pl) تَعَالِي (pl) taaala taaalii taaaluu come!

There is also the irregular (but common)

هات هات هات هات هات هات haat, haat, haat, haat, haat, haat meaning ‘give!’, ‘bring!’

EXERCISE 15.2 Give the imperative forms of the following verbs in the masculine singular, feminine singular and masculine plural forms:

نَبِ ثَقَلُ أَكْلُ شَرْبُ رَقُصُ قَامُ ضُكُحُ قَفُمُ
سُمُ كُنْ أَكْلُ طَلِبُ وَقِفُ جَاهُ إِسْقِلُ
ذِفُ أَحْتَلْ فَلُنْ إِسْقِلُ زَارُ أَرْسُ عَلَمُ بِكَ

Negative commands – ‘Don’t…’
These are simply expressed by the negative word لا plus the appropriate part of the jussive verb (according to the person(s) addressed).

لا تذهب Don’t go (to a man)
لا تتغالي Don’t work (to a woman)
لا تقوموا Don’t stand up (to men)
لا ترسل Don’t send (to women)

EXERCISE 15.3 Translate the following sentences:

1 ادخل المطار من الباب الكبير ولفظ على يسارك عند مكتب الجمارك

2 رأيتوا هذه الكتب على الرف من فضلكم

3 اسألوا الأستاذ عبد الله عن تاريخ العرب

4 يا أحمد خذ هذه الشنطة الثقيلة وضعها في السيارة

5 تفضّلوا اجلسوا. كلوا واشروا.

6 اطلب من السائق أن يسرد المكاسب فوراً

7 لا تخف هنا، إذاً إلى آخر الشارع وقف عند المصنع

8 لا تكلموني بالانجليزية. لا أفهم الآية العربية

9 أكتبوا هذا وقموا الورقة للسكرتيرة

10 يا سيدي أعطني الجواز من فضلكي أطلع عليه
Vocative particles

In Arabic, when addressing someone directly (even in spoken Arabic) it is customary to use the vocative particle ياـ. We have traces of this sort of thing in archaic and poetic English ('O great king...'), and perhaps the 'oh' in expletives such as 'Oh Lord' is more of a vocative than an interjection. In Arabic we have it before names and ordinary nouns:

يا محمد، يا ولد boy!

In more formal Arabic, there is the compound expression يا أنيها yaa аyyuhaa for males and يا أنيها yaa аyyatuhaa for females, which is followed by words having the definite article. The yaa can sometimes be omitted:

أنيها السيدات و السادة Ladies and gentlemen...

يا أنيها المواطنين Fellow countrymen!

EXERCISE 15.4 Translate into Arabic:
1 Don’t play in the street, boy.
2 Return the passport to him at once, please. (m, s)
3 Don’t laugh (m, pl), this is an important matter.
4 Don’t be late, Fatima, the plane leaves at 4.30.
5 Open the book (m, s) and read what is in it.

EXERCISE 15.5 See what you can make of the following short piece from a newspaper. New words are given.

ويَشْكُرُتُ شركة مصر للطيران تعَظَم رحلاتٍ خاصّة لِنقل المصريين من أمريكا، وكِنْدا بِباِسْتِرَاع صَيِّبٍ. وَرُوِّيَتْ شركة مصر للطيران تعَظَم رحلاتٍ خاصّة إلى كل من أمريكا وأيضاً تَذَاكر جُمَاعات الطَّيْران والجِمَاعات السياحية في مصر. 

Text

1 يَبِتِيء الادب العربي في عصر الجاهلية أي قبل مجيء الإسلام
2 وكان للقبائل خبراء ينتظرون بها ويتخضرون في أشعارهم
3 وقد جَمَعَتْ أحسن قصائد شعراء الجاهلية في ديوان يَشْكُر المعلقات السع
4 التي لم يزل الناس يقرؤونها ويدرسونها إلى الآن
5 وَقْد كَبَّيَتْ أَلَف من الكتب في التاريخ والعلوم الدينية والشعر والتراثي
6 وَلَسْوَة الحظ لا تعْرّف الكثير عن هذا التراث الغني في بلاد العرب لعدم
7 وجود ترجمات له باللغات الأجنبية
8 وعلى العكس فإن أهل العرب يجهلون الأدب العربي جلاؤًا بالاستغلال
9 كتاب ألف ليلة وليلة وهو مجموعة من القصص والروايات الشرقية
10 وأما الأدباء والنقاد العرب فلا يَعْتَبرُ هذه المجموعة كتابًا ذا قيمة عندهم
11 بالرغم من أنهم قد ألهم عددا كبيرا من الأعمال الأدبية والفنية في الغرب
12 وقد وصل هذا التأثير حتى إلى الثقافة الشعبية ومن أمثلة ذلك مسرحية
13 الأطفال المعروفة (علاء الدين والصالح السحري) التي شهدناها جميع

ويَشْكُرُتُ شركة مصر للطيران تعَظَم رحلاتٍ خاصّة لِنقل المصريين من أمريكا، وكِنْدا بِباِسْتِرَاع صَيِّبٍ. وَرُوِّيَتْ شركة مصر للطيران تعَظَم رحلاتٍ خاصّة إلى كل من أمريكا وأيضاً تَذَاكر جُمَاعات الطَّيْران والجِمَاعات السياحية في مصر. 

وقد وصلت هذه القصّة الصينية الأصل اليها عن طريق ألف ليلة وليلة
11 ولم يَحِيطَ الفُلُوجُ والقصص عند العرب خلال عصور الفيلم في أوروبا
12 وأسهم الأدباء العرب بأعمالهم في العلوم ولفلسفة والرياضيات والكيمياء
13 وعلم الفلك التي تَدْرِج بعضها من اليونانية ولو لا ذلك لاقتُدِرَت هذه
14 الكتب النفسية

وبعد القرن الرابع عشر تقريبا أخذ الأدب العربي يَبِتِيء الخُطأ تدريجيا
15 حتى نُضِحيه في القرن العشرين
### Vocabulary

#### Nouns

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أدب</td>
<td>literature</td>
</tr>
<tr>
<td>مَجْهَرٌ</td>
<td>coming</td>
</tr>
<tr>
<td>شَعرٌ (أَشْعَار)</td>
<td>poetry, piece of poetry</td>
</tr>
<tr>
<td>دُوَائِنَ (دوَائِين)</td>
<td>anthology, diwan: also chancellery</td>
</tr>
<tr>
<td>فَنٌّ (فُنْ)</td>
<td>art, craft</td>
</tr>
<tr>
<td>عَبْسِيّ (سُوْن)</td>
<td>Abbasid</td>
</tr>
<tr>
<td>عَلْمٌ (عُلُوم)</td>
<td>science, knowledge</td>
</tr>
<tr>
<td>سُوءٌ (أَسْوَاء)</td>
<td>evil, badness</td>
</tr>
<tr>
<td>تراث</td>
<td>heritage</td>
</tr>
<tr>
<td>وجود</td>
<td>existence</td>
</tr>
<tr>
<td>جهل</td>
<td>ignorance</td>
</tr>
<tr>
<td>لَيلَةٌ (ليالي، الليالي)</td>
<td>night</td>
</tr>
<tr>
<td>قصص</td>
<td>story, short story</td>
</tr>
<tr>
<td>ناقد</td>
<td>critic</td>
</tr>
<tr>
<td>عملٌ (أعمال)</td>
<td>work</td>
</tr>
<tr>
<td>مثال</td>
<td>example</td>
</tr>
<tr>
<td>علاء الدين</td>
<td>Aladdin</td>
</tr>
<tr>
<td>أصلٌ (أصول)</td>
<td>origin</td>
</tr>
<tr>
<td>الجاهلية</td>
<td>'The Ignorance' (referring to the period before Islam)</td>
</tr>
<tr>
<td>شاعر (شعراء)</td>
<td>poet</td>
</tr>
<tr>
<td>قصيدة (قصائد)</td>
<td>poem, ode</td>
</tr>
<tr>
<td>معلقة (بات)</td>
<td>moallaqa (see notes)</td>
</tr>
<tr>
<td>عهد (عهود)</td>
<td>age, period</td>
</tr>
<tr>
<td>خلافة (بات)</td>
<td>caliphate</td>
</tr>
<tr>
<td>حظٌّ</td>
<td>luck, fortune</td>
</tr>
<tr>
<td>عَمِمٌ</td>
<td>lack of something, non-existence</td>
</tr>
<tr>
<td>عَمُوم</td>
<td>generality</td>
</tr>
<tr>
<td>إستثناء (بات)</td>
<td>exception</td>
</tr>
<tr>
<td>مجموعة (بات)</td>
<td>collection</td>
</tr>
<tr>
<td>خُواصَة (بات)</td>
<td>fable, tale</td>
</tr>
<tr>
<td>قيمة</td>
<td>value</td>
</tr>
<tr>
<td>تأثير</td>
<td>influence</td>
</tr>
<tr>
<td>مسرحية (بات)</td>
<td>play, theatrical piece</td>
</tr>
<tr>
<td>مصابح (مصباح)</td>
<td>lamp</td>
</tr>
<tr>
<td>عالم الفلك</td>
<td>astronomy</td>
</tr>
<tr>
<td>نهضة (بات)</td>
<td>renaissance</td>
</tr>
</tbody>
</table>

#### Adjectives

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حسن</td>
<td>good, handsome</td>
</tr>
<tr>
<td>ديني</td>
<td>religious</td>
</tr>
<tr>
<td>غني (أغنياء)</td>
<td>rich</td>
</tr>
<tr>
<td>شمالي</td>
<td>eastern, oriental</td>
</tr>
<tr>
<td>معروف</td>
<td>known, well-known</td>
</tr>
<tr>
<td>صيني</td>
<td>Chinese</td>
</tr>
<tr>
<td>نفيس</td>
<td>precious</td>
</tr>
<tr>
<td>أحسن</td>
<td>better, best</td>
</tr>
<tr>
<td>فني</td>
<td>artistic</td>
</tr>
<tr>
<td>كامل</td>
<td>complete</td>
</tr>
<tr>
<td>أدبي</td>
<td>literary</td>
</tr>
<tr>
<td>سحري</td>
<td>magic</td>
</tr>
<tr>
<td>يوناني</td>
<td>Greek</td>
</tr>
<tr>
<td>تدريجي</td>
<td>gradual</td>
</tr>
</tbody>
</table>

#### Verbs

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُبْتَدَأ</td>
<td>(VIII) begin</td>
</tr>
<tr>
<td>تنافس</td>
<td>(VI) compete</td>
</tr>
<tr>
<td>يُنَافِسُ</td>
<td>(VI) compete</td>
</tr>
<tr>
<td>يُسْمِى</td>
<td>(II) call, name</td>
</tr>
<tr>
<td>يقспор</td>
<td>last</td>
</tr>
<tr>
<td>يفخر</td>
<td>(VIII) glory in, boast about</td>
</tr>
<tr>
<td>يجمع</td>
<td>(a) collect, gather</td>
</tr>
<tr>
<td>يزدهر</td>
<td>(VIII) flourish</td>
</tr>
<tr>
<td>يجهل</td>
<td>(a) be ignorant of, not know</td>
</tr>
<tr>
<td>يعترف</td>
<td>(VIII) consider, think</td>
</tr>
<tr>
<td>يتوَفَّق</td>
<td>(V) pause, stop</td>
</tr>
<tr>
<td>أَلْهَمُ. يْلَوُّهُم</td>
<td>(IV) inspire</td>
</tr>
</tbody>
</table>
And-/past marker/ reached this the-influence even to the-culture the-
and of (the) examples (of) that (the) play (of) the-children the-
popular and of (the) the-Magic which we-witnessed it all and we-
known Aladdin and-the-Lamp the-Magic which we-witnessed it all and we-
were young.

And-/past marker/ arrived this the-story the-Chinese (of) /the/-origin to-us
by way (of) Thousand Night and-Night.
And-not stopped the-writing and-the-composition with the-Arabs during
And (the) The-Darkness in Europe.

And-contributed the-writers the-Arab /with/-their works on the-sciences
and-the-philosophy and-the-mathematics and-the-chemistry and-(the)-
science (of) the-astronomy which were-translated some-(of) them from
the-Greek and if not that /conditional marker/-were-lost these the-books
the-precious.

And-after the-century the-fourth ten (i.e. fourteenth) approximately took
(i.e. began) the-literature the-Arabic it declines (a) declining gradual until
its-renaissance in the-century the-twenty.

Background to text

This is not the place for a history of Arabic literature, but a few
brief remarks are in order because the Arabs are very proud of
their literary tradition. 'Culture' and 'heritage' are perhaps two of
the most overworked words in their language.

As in most societies, literature appears to have begun among the
Arabs with poetry. This was a strong enough tradition among the
tribes for some of the works of the Age of Ignorance to survive into
the Islamic period which began in the early seventh century. The
best known of these poems are the Seven Moallaqat or 'Golden
Odes', unruly works of great evocative charm describing life in the
desert. Tribes appear to have had semi-professional poets whose
job it was to sing the praises of their own tribes and insult their
enemies.

The Holy Koran is the first major document in Arabic, and the
coming of Islam brought with it the need for much codification of
law, religious interpretation and practice and so on. Poetry con-
tinued to flourish, and by the mid-eighth century true artistic prose
in the sense of writing for entertainment rather than instruction –
began to develop. Undoubtedly the 'Golden Age' of Arabic litera-
ture in most respects was witnessed in the courts of the Abbassid
Caliphs in Baghdad. After this period a general decline set in but,
as mentioned in the text, many classical Greek works were saved to
the world by Arab translators. The fact that Arabic literature has
had a *continuous* tradition since the seventh century is very im-
portant, as also is the fact that the language of the early period can be
read almost as easily as modern material.

The novel in its true sense, and the writing of drama, are new
skills in Arabic, imported from the West in the twentieth century,
but now firmly established and thriving in the Arab world.

**Analysis of text and grammar**

1. - **Form VIII of the verb** بدأ (third radical *hamza*). The
carrier for *hamza* has to change because of the vowel altering from
*a bada* to *i yabtadi*.

2. **هيندُ** Note the spelling of this word. The -in ending should be
pronounced... *يَتَخَرَّون* is a relative clause with indefinite ante-
cedent.

3. **شعراء** يفتخرون... is a Form VIII verb, and **أَيْتَفَّق** a Form VI, the latter
illustrating a common meaning pattern of VI, that of reciprocal
action, to do something to each other (here *‘compete against each
other’*).

4. **جمِّعَت** For this and all passive forms, see pp. 205–8. Since many
passives in Arabic are identical in writing to their equivalent active
forms, the voweled has been given in this text. In practice it is
necessary to work out from the context whether such forms are
active or passive.

5. **أَحَسْنُ قَصَائِدَ** شعراء الجاهلية is a quadruple possessive: ‘the best
of the poems of the Poets of the Ignorance’.

6. **ديوان** has two separate meanings: the registry or chancellery of a
government (the term is still used in many modern states, especially
on the Arabian Peninsula), and an anthology of poetry (usually by
the same poet – ‘Collected Works of...’).

7. **يَسَّمَيْن** is the present tense passive of a Form II verb with third
radical *y* (see Table 9).

8. **تعلَّبَت** is a Form VIII verb (passive). ذَا is the accusative of
duo (see page 176) agreeing with كَابِيْا: A book (possession) of value.

9. **مسيرة الأطفال** is, of course, ‘pantomime’.

10. **عَنَّم** جمْعَيْن is the adverbial accusative form of جمْعُ the whole of
*something, all.*

11. **عَنَّم** صغار when we were young.

12. **الصينية الأصلية** technically this is a special kind of adjectival
possessive construction ‘Chinese of origin’. Because the first element is an adjective, it is allowed — contrary to the normal rules — to take the definite article in agreement with the noun. Translate as ‘This story of Chinese origin’.

11 يتوقف is a Form V verb, the تأليف and التصنيف are both verbal nouns of Form II (see Table 2). It is another favourite device of Arabic to place together two words of virtually the same meaning — all the better if they are of the same word-pattern as they are here. The idea is to decorate rather than to add to the meaning.

12 أسهم, a Form IV verb, requires the preposition bi before its object.

كةيما is the origin of our word ‘alchemy’ which preserves the Arabic definite article.

ترجم is a four-radical verb (Table 2, notes to Form II), here passive.

ولو law is the Arabic word for ‘if’ in unfulfilled (or unfulfillable) conditions (see pp. 217ff.). Its use requires the introductory word la (here in la-fugidat) in the following clause.

13 الرابع عشر is a formal way of giving order. تفريحا is the adverbial accusative ‘approximately’. The -an ending should be pronounced.

أخذ this verb, which we have already met as ‘to take’, is frequently used in Arabic in the sense of ‘to begin’. In these cases it is followed by a present tense verb (here yanHaTT). The idea is not too far removed from the English idiom ‘He took to visiting her regularly’.

ًاةطالنا تدريجيا — see remarks to line 7 above. The verbal noun inHiTaaT could have been left out, leaving the perfectly acceptable tadrijiyyan gradually. Hence the origin of the Arabic adverb.

14 — see ordinal numbers, Appendix 2.

EXERCISE 16.1 Read the Arabic text aloud and translate it into idiomatic English.

EXERCISE 16.2 Are the following statements concerning the text True or False?

1 ابتدأ الأدب العربي بعد مجيء الإسلام
2 لم يكن الشعراء يتناقرون في أشعارهم
3 جمعت أحسن قصائد الجاهلية في ديوان
4 لم يكن عند العرب تأليف في عهد العباسين
5 اعتبر كتاب ألف ليلة وليلة كتابًا ذا قيمة عند الأدباء العرب
6 لم يكن العرب يعرفون الفلسفة والكيمياء
7 الأوروبيون يعرفون كثيرًا عن الأدب العربي
8 ازدهر الأدب العربي بعد القرن الرابع عشر
9 كتاب ألف ليلة وليلة هو مجموعة من القصائد
10 قصّة ‘علاء الدين والمصباح السحري’ صينية الأصل
11 توقف التأليف عند العرب خلال عصور الظلام
12 دامت الخلافة العباسيَّة أكثر من ثلاث مائة سنة

The passive of the verb

The term passive comes from the Latin word ‘to suffer’, so it is used to describe verbs which express the ‘suffering’ of the action rather than its execution. In English the passive is formed by using the verb ‘to be’ with a past participle, e.g. ‘He is regarded as a good worker’, ‘The new chairman was elected last week’. Other people are doing the regarding and electing — not the grammatical subject of the sentence (‘He’ and ‘The new chairman’).

The Arabs call the passive verb (described below) ‘the unknown’, and this is rather important because, in Arabic, the passive is never used if the person or persons carrying out the action are mentioned. For instance, in the sentences above, it would be quite in order in English to add this information:

‘He is regarded by his employers as a good worker’
‘The new chairman was elected by the committee last week’.

In Arabic, if this information is to be provided, it is necessary to use the ordinary active verb and say:

‘His employers regard him as a good worker’
‘The committee elected the new chairman last week’.
In general, the use of the passive is less frequent than it is in English. This is because Arabic verbs often have the option not available in English of using one or other of the derived stems which may have a ‘passive’ meaning, for example علم (stem II) to teach, and علم (stem V) to be taught, to learn. In spoken Arabic the use of the true passive is rare.

The main difficulty of the Arabic passive is that, in the usual unwaved texts, it looks identical to the active in most verbs and reference has to be made to the context to see which makes sense.

**Rules for forming the passive**

Note that the fact that a verb is passive has no effect on the verb endings in both tenses, which are identical to those of the active. The passive forms are given throughout the verb tables, but the following rules are given to help you work them out for yourself.

**Past tense**

The middle radical of the root is unwaved i and all preceding letters which have a vowel in the active have this vowel changed to u. Short vowels become short u, long vowels become long u. Examples:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>jama: he collected</td>
<td>jumi: he (it) was collected</td>
</tr>
<tr>
<td>اعتبارت she considered</td>
<td>utubarat she was considered</td>
</tr>
<tr>
<td>أخذوا they took</td>
<td>ukhidhhu they were taken</td>
</tr>
<tr>
<td>شاهد he witnessed</td>
<td>شوهد he (it) was seen</td>
</tr>
</tbody>
</table>

You will see from the above that both active and passive forms are identical in writing except when long vowels are involved (shuuhid). Many anomalies occur due to the presence of hamza, weak letters and other undesirable elements in the root. Reference should be made to the verb tables for these, and attention will be drawn to them as they occur. Perhaps it is worth noting the following at this stage:

**Hamza verbs**

Verbs with hamza as first radical cause no problem as the carrier letter is always an alif, but where it is second or third radical, the carrier letter has to be changed:

- he ate/was eaten
  - *akal/ukil
- he asked/was asked
  -اسال/sal
- he read/he (it) was read
  - قرى/qari

**Doubled verbs**

The uncontracted forms follow the rule given above, and the contracted forms all take a u-vowel:

- رددت/raddat she gave back/she (it) was given back
- ترجمت/tarjamat/she translated/she (it) was translated

**Four-radical verbs**

There is no ‘middle’ rad’al, so the third radical takes the i-vowel. Otherwise the rule applies:

- تُرجمت/tarjamat she translated/she (it) was translated

**Present tense**

The prefix takes a u-vowel, and all other letters unwaved in the active take an a-vowel (long or short as appropriate). Again the endings are unaffected (see note above).

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَفْقَد yafqad he loses</td>
<td>يُفَقَّد yufqad he (it) is lost</td>
</tr>
<tr>
<td>نُفَلّ تَلْبُ tattlab he requests</td>
<td>نَفِلّ تَلَّبَ tuTlab she (it) is requested</td>
</tr>
<tr>
<td>يَهْدَيْدْ yuHaddid he defines</td>
<td>يُهْدَيْدَ yuHaddad he (it) is defined</td>
</tr>
<tr>
<td>يَشَاهَدْ yushaahid he witnesses</td>
<td>يُشَاهَدْ yushaahad he (it) is witnessed</td>
</tr>
</tbody>
</table>

Again here are a few irregular forms:

**Hamza verbs**

The most noticeable thing this time is the change of the carrier letter on verbs with first radical hamza:

- he takes/is taken
  - يَأخذَ ya’kud/ yu’kud

**Middle and third radical hamzas are written on alif:**

- he asks/is asked
  - يَاكْلَ/يُأَكْلَ yas’al/yus’al
- he reads/he (it) is read
  - يَاقْرَأُ/يُأَقْرَأُ yaqra/yuqra
Doubled and four-radical verbs are fairly straightforward in the present tense, but these and the weak-radical verbs should be studied in the tables.

EXERCISE 16.3 Change the following sentences from active to passive (remembering that the agent, if mentioned, must be omitted in the passive form). Example:

The Arab writers translated thousands of books.

Thousands of books were translated.

Unit Seventeen

أبو نواس وهمارون الشديد

1. كان أبو نواس شاعرا عريبا ونديما للخليفة العباسي هارون الرشيد
2. واشتهر أبو نواس بذكائه ومزاجه كما اشتهر بشعره
3. وتكرر في الفولكلور العربي القصص والحرافات عن مغامرات الشاعر مع الخليفة
4. ومنها أن هارون قال لأبي نواس ذات يوم — وكان ذلك في الشتاء —
5. يا أبي نواس، ان قصيدتك ليلتك على سطح البيت وأنت في شرابة وليست
   لديك نار تندفع منها، أعطيك ألف دينار
6. فافتقدا على ذلك وقبل أبو نواس ثيابه وصعد إلى السطح وبات هناك
7. وجاء الخليفة في الصباح ولقبه برونا جدًا وجعله يرتين
8. قال الشاعر — هات المال، قال الخليفة — لا، قال — لمَ؟
9. فأشهر الخليفة إلى نار على مبعدة قد ولعها بعض البدر وقال — قد
   تدقَّات، والله، من تلك النار التي تزاهَا هناك. ورفض أن يعطيه الدنانير
10. وبعد أيام قليلة خرج الخليفة ومعه أبو نواس للصيد
11. وعند ظهره قال هارون للشاعر — والله قد جعت. فقال أبو نواس —
    اجلس هنا واسترح. سأطح فيك شيئا لذيذا تأكل منه. وذهب عنه.
12. وانتظر الخليفة زمنا طويلا واشتد جوعه ولم يرجع أبو نواس إليه
13. وفي آخر الأمر قام الخليفة ليبحث عن طعامه. ولقي أبو نواس جالسا عند
    نار قد أوقدها في أسفل شجرة ولم ير على النار قدرا فدهش من ذلك. ثم
    رفع عينيه إلى الشجرة ورأى القدر قد غطَّق في أعلاها
14. فقال وهو غضبان جدًا — فكيف يطبيُّق الأكل والقدر في أعلى الشجرة
    والنار على الأرض؟
15. قال أبو نواس — كما تدفقَت آنا تلك الليلة على سطح البيت
16. فضحَّك الخليفة وأعطاه الدنانير.

EXERCISE 16.4 Try to translate the following passage, which describes a well-known figure in the cinema.

most famous
perhaps leave, leave out

أنا رجل السياسة فزِّعني وجعلوا أن الممثل عمر الشريف من أشهرعرب في
النار. وقد ولد هذا الكوكب السينمائي في مصر وعمل مدة في السينما. وقد
لغب أوروبا عديدة في الأفلام الإنجليزية والأمريكية أشهرها دوره الرئيسي في فيلم
الدكتور جيفا، وهو فيلم مثير للجدل. ويعترف أيضاً بمهاراته في لعبة الريسج.
Vocabulary

Nouns

Abu Nuwas
Harun al-Rashid

النور، مثل الشهب (الشمس)

قديم (النامة)

مطح، مطيح

مغامرة (بات)

صيف

الصيف

الربيع

نار (نيران)

كرسي

مال (أموال)

صيد

معينة (أعيان)

طعام (أطعمة)

Adjectives

نافذ (حريان)

جلات

Nasr

Verbs

(u) become famous

(v) get warm

(a) strip off, take off

(b) spend the night

(c) tremble, shiver

(d) light, kindle

(e) be/become hungry

(f) rest

(g) be/become strong, violent

(h) light, ignite

(i) raise, lift

(j) say

Other words

one day

in the distance

finally
Literal translation

Abu Nuwas and-Harun al-Rashid

1. Was Abu Nuwas (a) poet Arab and-crony to-the-Caliph the-Abbasid Harun al-Rashid.

2. And-was-famous Abu Nuwas for-his-cleverness and-his-joking like-what he-was-famous for-his-poetry.

3. And-are-numerous in-the-folklore the-Arab the-stories and-the-fables about (the) adventures (of) the-poet with the-Caliph.

4. And-of-them that Harun said to-Abu Nuwas one day (see vocabulary) - and-was that in-the-winter -

5. O Abu Nuwas, if you-spent your-night on (the) roof (of) the-house and-you naked and-is-not with-you fire (which) you-get-warm from-it, I-gave-you (i.e. I will give you) thousand Dinar.


7. And-came-(to)-him the-Caliph in-the-morning and-he-found-him cold very and-his-body it-trembles.

8. Said the-poet 'Give the-money' Said the-Caliph - 'No' He-said - 'For-what?' (i.e. Why?)

9. So-pointed the-Caliph to (a) fire in distance (which) /past marker/ lit-it some (of) the-Bedouins and-he-said - '/past marker/ You-got-warm, by-God, from that the-fire which you-see-it there.' And-he-refused that he-give-him the-Dinars.

10. And-after days few went-out the-Caliph and-with-him Abu Nuwas to-the-hunt.

11. And-at the-noon said Harun to-the-poet - 'By-God /past marker/ I-became-hungry' So-said Abu Nuwas - 'Sit here and-rest, /future marker/ I-cook to-you (a) thing delicious (which) you-eat from-it.' And -he-went from-him.

12. And-waited the-Caliph (a) time long and-became-violent his-hunger and-not returns Abu Nuwas to-him.

13. And-in (the) last (of) the-matter (i.e. finally) stood-up the-Caliph to-search for-his-food.

And-he-found Abu Nuwas sitting at (a) fire (which) /past marker/ he-lit-it in (the) base (of) a tree and-not he-sees on-the-fire (a) pot so-he-was astonished from that. Then he-raised his-two-eyes to-the-tree and-he-saw the-pot /past marker/ was-hung in-its-top.

14. And-he-said and-he-angry very - 'How is-cooked the-food and-the-pot (is) in (the) top (of) the-tree and-the-fire on-the-ground?'

15. Said Abu Nuwas - 'Like-what got-warm I that the-night on (the) roof (of) the-house.'

16. So-laughed the-Caliph and-gave-him the-Dinars.

Background to text

The heroes of this story are two of the most colourful characters in Arab history. Harun al-Rashid was Caliph, or leader of the Islamic State, in Baghdad from 786 to 809, and his rule seems to have been marked by the abundance of wealth and patronage of the arts. Abu Nuwas, who died in 810, was a great poet, a boon companion of the Caliph and one of the recipients of his generous patronage.

On the literary side, Abu Nuwas wrote some of the finest poetry in the Arabic language, although its subjects – frequently bawdy and much concerned with the consumption of alcohol – have not always been acceptable to the more conservative. However, the two figures, the Caliph and his witty adversary, have become firmly established in Arab folklore, partly because they feature in the Arabian Nights, but perhaps more because of the abundance of orally transmitted tales about them – no doubt most of them apocryphal. Abu Nuwas, with his over-developed sense of humour, is always either receiving vast amounts of wealth when his jokes work, or about to be thrown in prison when they misfire.

In general, the Arabs are very fond of telling stories and jokes and are very good at it. The better raconteurs love their language and know how to use it, extracting maximum effect from its rich vocabulary and decorative turns of phrase. A lot of this comes through in the Arabian Nights. This is available in many translations, but as usual far richer rewards come from reading the original.

Analysis of text and grammar

Title أبو نواس Abuu is, of course, ‘father (of)’ and is a common feature in Arabic names. It is one of the nouns (see page 175) which show their grammatical case by varying the long vowel -uu, to -aa (accusative) and -ii (genitive). هارون, also written هرون, is equivalent to the Biblical Aaron.

1. شاعر, etc., all show the accusative indefinite marker after the verb kaan.

2. المشهور is a Form VIII verb, from the same root as famous. ذكائه – the placing of the hamza on a dotless yaa shows that the case ending vowel, if pronounced, is -i.
verbs with such meanings as ‘to be/become many, (few, far, near, etc.)’ sound strange to the English ear, but are relatively common in Arabic. Many of them (including this example) take the comparatively rare u-vowel on the middle radical in the past tense (see Table 2). نكث 3 is, of course, a borrowing from English.

We would have to say something like ‘One of these

is in the genitive case after the preposition li- (see note to title above).

is a literary idiom meaning simply ‘One day’.

Pronounce it with the full literary endings, viz. dhaata yawmin. The normal meaning of dhaat is something like ‘essence, self’, which is of no help here.

illustrates a rule which only shows up in print with words like abuu which show their original cases by long (therefore written) vowels. The rule is not of great importance but, for completeness, it states that if the phrase which follows the vocative particle yaa (see page 196) is a possessive construction, the first element of this construction must go into the accusative case. Abuu nuwaas, although a name, is such a construction, meaning originally ‘Father of...’

ان - see pp. 217ff. on conditionals, also for the tense of the verbs and

لیتک with the suffixed -ak your night is idiomatic.

and ... are what the Arabs call ‘clauses of circumstance’, i.e. they describe the circumstances obtaining at the time the main verb (here qaDayt) is, or is to be, performed. They are usually translated by using the English ‘While’, but here, because of the conditional, we would have to say something like ‘If you spend the night on the roof of the house, naked and without a fire.’

is the shortened interrogative form of li- plus maa (see page 134. An alternative form is اناa li-maadhaa.

is a Form IV hollow verb.

is a literary idiom meaning something like ‘on (at) a distance’.

... قد ولعها, etc., is a relative clause with indefinite antecedent naar ‘a fire’.

is of course we get our English ‘bedouin’ from a variant form of this word.

is a very frequent form of oath both in literary and spoken Arabic, where it is often pronounced with the classical genitive ending -i wallaahi.

is the -hha of course refers to the feminine noun naar.

is a Form IV verb from the root -T-y. Note that this verb in Arabic takes two direct objects. If one of these is a pronoun, it is attached to the verb as here. If both are pronouns, one is attached to the verb and the other to a special ‘carrying word’ (meaningless) Iyyaa, e.g. أعطيته إياها I gave him it. This does not occur very frequently in modern Arabic.

is a Form V verb from a final hamza root (Table 2).

نامًا is a Form VIII verb from the root وف و, the waaw being assimilated to the infixed t (Table 4). The verb here has the long -aa ending of the dual past tense, because two people are being referred to. بيت is a hollow verb, original root b-y-t. Compare house (presumably a place where you spend your nights).

is a Form X hollow verb showing the short vowel of the jussive.
Conditional sentences – ‘If X, then Y’

Conditional sentences are composed of two separate parts. The first part is a proposition (supposition, hypothesis), usually introduced by the word ‘if’. Exceptions to this are sentences like in English by the word ‘if’.

The second part of such sentences states what happens (would or will happen etc.) if the proposition contained in the if-clause is fulfilled. Although not always introduced by this word in English, it is used. We shall call it for convenience the then-clause, on the pattern ‘If it rains, then the match will have to be cancelled’.

Arabic has three words for if, and there are certain restrictions on their use:

law is used for propositions which, in the opinion of the speaker, are unlikely to be fulfilled, or cannot possibly be fulfilled, e.g. ‘If he had saved his money, he could have bought that new car’ (the condition will not be fulfilled, because presumably he has not saved his money); ‘If I had the wings of a dove I would fly’ (obviously impossible); ‘If I became prime minister, I would abolish all taxes’ (not impossible, but extremely unlikely). When law is used in the if-clause, the then-clause must be introduced by the prefixed particle la- (see examples below).

in and idhaa have more or less the same function in modern Arabic, and either may be used in conditional sentences where the proposition contained in the if-clause is capable of realisation, e.g. ‘If you pay cash you get a 10% discount’ (it is quite possible that you will pay cash and realise the proposition); similarly ‘If we see him we’ll tell him’, ‘If you go out in the rain, you’ll get wet’. Certain types of then-clause, after idhaa only, must be introduced by the particle fa-.

In the majority of Arabic conditional sentences, the verb is in the past tense, regardless of what time is referred to, which must be worked out from the meaning and the context. For instance line 5 in the text says (translating literally) ‘If you spent the night on the roof … I gave you a thousand dinars’, but it is obvious that the event has not yet happened and Harun is merely making a proposal. Common sense provides the translation ‘If you spend … I shall give’. Sometimes in Arabic the present tense (usually jussive mood) is used, but this does not really affect the meaning. The
golden rule is to ignore the tense of the Arabic verb and translate as the context requires. You will not go far wrong either if you always use the past tense verb when translating into Arabic.

The above account necessarily contains some generalisations (in the name of simplicity), but emphasises the basic principles:

1. Select the correct word for 'if', guided by whether the condition is likely or unlikely to be fulfilled.
2. Keep all Arabic verbs in the past tense until you gain more experience.
3. Remember to introduce the then-clause with la- after law, and with fa- after idhaa as described below.

If my friend goes (travels) I shall go with him.
If I get hungry, I'll eat something.

The most usual circumstances when the then-clause is introduced by the particle fa- are when its verb is imperative (a command, see second example), and when it is a noun sentence, having no verb at all (first example):

If you wish to earn, work.
If we do that, the thing won't work (Lit. the matter is futile)

Masculine plurals and duals in possessive constructions

There are two types of external plural formations in Arabic which consist of a long vowel plus the letter muun. These are:

1. The external masculine plural ending which is -uun in the nominative case, and -iin in the accusative and genitive (strictly speaking -uuna and -iina, the final vowel usually being omitted; see page 101);

من الموظفين from the officials

2. The dual ending, to express two of anything, which is -aan(i) in the nominative and -ayn(i) in the accusative and genitive (see page 108).

بعد يومين after two days

Also with feminine nouns:

قبل ستين before two years (i.e. two years ago)

These two types of endings have the special characteristic of dropping the muun when they occur as the first (property) part of a possessive construction. Such possessive constructions can of
course have either nouns or pronoun suffixes as the owner part.
Thus we get:

- the employees of the company
- from the employees of the company
- its employees
- from its employees

Duals are quite commonly used to refer to parts of the body which occur in pairs:

- يدا الوُلد
  The boy’s hands
  (the two hands of the boy)

- بين يدي الوُلد
  In front of the boy
  (an idiom, Lit. ‘between the two hands of the boy)

- يداه
  His (two) hands
  In front of him
  (between his two hands)

Notes:
1. As usual, the first person singular suffix -ii my becomes -ya when attached to words ending in long vowels (see page 121). Thus we get:

- :aynaaya عيناي my (two) eyes (nominative)
- :aynayya في عينيİ in my (two) eyes (genitive, note spelling with shadda)

When this suffix is applied to masculine external plurals, the noun always takes the accusative/genitive form, due to assimilation:

- mudarrisyya مدرّسيّ my teachers (nominative; again note spelling)
- من مدرّسيٍّ from my teachers (genitive).

The form mudarrisuyya does not exist.

2. When the endings -hu, -hum and -hunna follow -ii or -ay they change their u-vowels to i (see page 121).
Unit Eighteen

Text

التي تذكرهم في المستقبل برحلتهم السعيدة
ولا يجعل ذلك فلديصدروا أسواق خان الخليلي التي لا تبعد عن الأزهار بعطرة بسيطة والتي يجد السائح فيها ما يملأ قلبه سرورا. كمصمون
نحاس الأصفر ومنسوجات القطن والمسجادات الملونة وألف شيء غير
كثيرة يستلزج الزائر أن يتدوّق فيها طبيخ الشرق الأوسط بأشكاله المتنوعة
وأصنافه المعدّة

ويبيّنها يتقدّى أو يعتني يكّن أن يستمع إلى نغيات الموسيقى العذبة ويفرّ
على عروض الرقص البلدية

حقاً ... لقد صدق الفيل المشرى الذي يقول "الذي يشرب من مياه البلع
مرّة لازم يرجع لها تاني"

Vocabulary

Nouns

سياحة tourism
حر heat
سائح (سّياح) tourist
مغادرات (سّماوات) leaving, departing from
هبوط descent, landing
الإجراءات الرسميّة formalities
فندق (فّنادق) hotel
إقامة residence

Words

موسم (مواسم) season
cold
فّصخ (فّصح) outing, excursion
سماء (سمووات) sky (f)
carrying out, performing
أحد one thing, one person
فترة (فّترات) period, while, time
Literal translation

The Tourism in Egypt

indeed (the) season (of) the-winter in Egypt (is) pleasant very, is-not in-it heat extreme and-not cold biting.

And-for that /future marker/ finds the-tourist the-weather bright suitable for his-leaving (the) skies (of) Europe the-grey.

And-at (the) descent (of) the-plane in (the) airport (of) Cairo and-after the-execution /to/-the-proceedings the-official goes-out the-traveller from (the) gate (of) the-airport and-boards (a) car (of) hire (which) transports-him to the-city.

And-he-will-be /past marker/ he-chose (i.e. he will have chosen) one (of) hotels (of) Cairo the-many the-excellent for-the-residence in-it and-Indeed perhaps he-wants that he-rests (a) little after his-journey the-long.

So-he-sleeps ... and-he-wakes after (a) while short-it was or long ... and-he-goes-out to the-balcony so-that-he-casts his-glance the-first on this the-capital the-huge and-its-buildings the-magnificent which it-stretches before his-two-eyes beneath (the) sky (of) Africa the-blue.

And-he-will-be every tourist /past marker/ he-learned (i.e. will have learned) and-he pupil in the-school the-elementary (i.e. while a pupil in ... ) thing about the-antiquities the-pharaonic which are-found in Egypt its-singularity (i.e. alone).

And-of the-possible that he-visits firstly Father (of) the-Terror (i.e. the Sphinx) and-the-pyramids the-situated in Giza on (the) edge (of) the-desert the-eternal.

And-after that so-no escape to-him from that he-see (i.e. he must see) thing of-the-antiquities the-Islamic the-great which are-found in this the-city the-founded before thousand year (i.e. 1000 years ago).

So-there (are) mosques and mosques (which) deserve the-seeing, of their-most-famous (the) two-mosques (of) the-Sultan Hassan and-Muhammad Ali, which they-two-are situated in the-vicinity of (the) citadel of Saladin on the mountain (of) Muqattam.

And-and (the) most-famous (of) the-antiquities the-Islamic he (is) Mosque (of) al-Azhar which was-founded in it-first university in the-world.

And-of the-characteristics which are-distinguished by-them (the) people (of) tourism and-especially the-ladies that-they not like the-return to the-homeland without plunder I-mean the-gifts and-the-things which remind-them in-the future of-their-journey the-joyful.

And-for (the)-purpose (of) that so-/exhortative marker/ they-make-for (i.e. so let them make for) (the) markets (of) Khan al-Khalili which not they-are distant from al-Azhar except by-steps few and-which finds the-tourist in-them what fills-his heart (with) joy, like-manufactured-articles (of) the-copper the-yellow (brass) and-woven-articles (of) the-cotton and-the-prayer-mats the-coloured and thousand thing other-(than) them.

And-of (the) wonders (of) Egypt the-natural (is) the river (of) the-Nile

Other words

اولا firstly

in the vicinity of, near

without

especially

for the purpose of

while

true

(with following pronoun suffix) alone

Colloquial words

والماء (ما) again (for) ماء (the who) (for) he (who) (for)
which are-situated on its-two-banks restaurants and-night-clubs many
(which) is-able the-visitor that he-tastes in-them (the) cuisine (of) the-East
the-Middle in-its-forms the-assorted and-its-types the-numerous.
14 And-while he-lunches or he-dines it-is-possible-for-him that he-listens to
the-tones (of) the-music the-sweet and-he-watches /on/ (the) displays (of)
the-dance the-local.

15 Truly /emphatic past marker/ was-truthful the-proverb the-Egyptian
which it-says 'Who drinks of (the) water (of) the-Nile (it is) necessary (that)
he-returns to-it again'.

Background to text
The text is an imaginary tourist brochure for Egypt, written in the
flowery style of such pieces. The proverb at the end is given in its
original colloquial Egyptian form.

Although the official word for Cairo is al-qaahirah, in common
usage the word miṣr is applied both to the country and its capital.
Giza (the Arabic jiim pronounced as a hard 'g', the way the
Egyptians do) is a part of Cairo on the west of the city, and well
known as the site of the Sphinx and the pyramids.

There are of course Islamic remains all over the city, but perhaps
the central point is the complex of the Citadel of Saladin, on the
slopes of Mukattam (several spellings) in the south of the city. The
mosque of Muhammad Ali is in the complex, and that of Sultan
Hassan nearby. The famous teaching mosque of al-Azhar and the
bazaars of Khan al-Khalili are in another quarter of the city not far
away from the Citadel. The original religious teaching institution at
al-Azhar has now developed into a full-scale modern university.

Analysis of text and grammar

1. Note the use of ولا (Lit. 'and not') after the negative verb ليس.
2. جو, literally meaning 'air', is frequently used for 'weather'.
3. سموات (also spelled سماءات) — words which end in -اء often put in
this intrusive واا before feminine suffix plural and dual endings,
but not always. See اجزاء below.
4. The verb on its own means 'to stand up.'
5. يكون قد اختيار is the future perfect tense 'He will have chosen';
formed by using the present tense of kaan (which usually has a
future meaning) plus the past tense of the main verb, usually
with the past marker qad in between. If the subject of the verb is
stated, it is usually placed between kaan and qad (see page 93).

6. – be careful with these Form VIII hollow verbs, which
अख्तर — the prefixed la- is said by the Arabs to be emphatic, but in
fact does little to change the meaning. Its use is rather stylistic,
giving a 'literary' or 'poetic' flavour.

7. is a Form X hollow verb. The aa/ii alternation does take
place in this form, contrary to what was said above concerning
Form VIII. Form VII, incidentally, behaves in the same way as
VIII. Consult the relevant Tables.

8. is again literary, poetic: 'Were it short or
long', 'Be it short or long'.

9. So that he might cast, to cast. For this li- see page 177.

10. His two eyes, see page 220 for the omission of the nuun of
the dual ending.

11. زرقاء is a colour adjective (see section below) qualifying the
feminine noun حاء.

12. يكون قد تعلم is the future perfect again — see remarks to line
above.

13. وهو تلميذ is a circumstantial clause introduced by wa-. Translate
as 'While (or 'when') he was a pupil ...

14. توجد is the passive present tense of word وجد is used with a
following pronoun suffix to mean 'alone'. وحده I alone, on my own,
You alone, etc.

15. أبا المول — for abū, see page 175. Here it is accusative, being the
object of the verb yazuur.

16. لا بد له من أن means literally 'There is no escape to him from
that he ... It is a common idiom, used when we would say 'must,
has to'.

17. Thekk is technically a feminine superlative (see pp. 147–8). It is,
however, used more as an intensive than as a literal superlative and
is better translated 'great'.

18. is the passive participle from the verb أسْتَمَعْ. The change in
hamza-carrier is caused by the preceding u-vowel. Note the use of qabl before where we would say 'ago'.

9 - Arabic is rather fond of using two words of virtually identical meaning placed together for effect. (The same thing occurs in the Bible 'He slumbers not nor sleeps.' A jaami is a major mosque (from the root j-m: 'to gather together') and a masjid is a lesser mosque or prayer place (from the root s-j-d to bow down in prayer').

**~ تستحق** is a Form X verb from the doubled root H-q-q (Table 9).

**~ جامعا** is a dual with nuun omitted in the possessive construction (see page 220).

**~ اللزان** is a dual relative pronoun. The feminine form is هاكان.

**~ يعاقان** is a dual verb agreeing with the preceding dual subject jaamiaa. The verb waqa loses its waaw in the present (Table 4).

**~ Perhaps. This word behaves like 'inna** (see page 92) and must be followed by a noun or a pronoun suffix.

**~ استَّسّت** is the passive of استَّس (root 's-s, Form II).

11 **~ أهل السباحة** is a Form IV verb of root H-b-b.

12 **~ فليقصدوا** - see section below.

13 **~ Not ... except is a very common construction in Arabic, where we would use 'only.'

shows an adverbial use of the indefinite accusative which the Arabs call 'the accusative of distinction', i.e. it distinguishes (here) what his heart will be filled with. لَهُ is used in this sentence as a relative, 'The tourist will find in them that which fills his heart, etc.' This is quite common, also with من who, he who referring to persons. In most cases, the usual الذي can be used instead.

- see section on colours below.

13 **~ ملاء** is one of the class of words which take (in Classical Arabic) the ending -in (말) in the indefinite, and a yaa ending in the definite (말). In speech it is always pronounced as if the yaa were present: malaahii (see also page 142, note to line 2). The word comes from rather an interesting root I-h-w which carries the meaning of 'diversion, pleasure, wasting time', the formation being a noun of place.

**~ is a Form X hollow verb. Arabic has two verbs 'to be able', this one and the simple verb qadar. Note also the verb amkan in line 14 which has a similar meaning.

14 **~ is a Form V verb from a root with the third radical weak (Table 9).**

is rather a difficult construction to explain and perhaps best interpreted as an 'impersonal verb': 'It is possible for him that he listens, i.e. he can listen'.

15 **~ حقا** is an adverbial accusative, 'Truly, in truth, really'. The colloquial forms used in the proverb are explained in the vocabulary.

آرم It is necessary (that) ... is the universal colloquial way of saying 'must'. It is admissible, but not so frequent in written Arabic.

**~ 18.1 Read the text aloud and translate it into idiomatic English.**

**Adjectives of colour and physical disability**

It is difficult to imagine why such adjectives should behave differently from others, but apparently something in the ancient Arab mind distinguished them, for not only is there a special adjective pattern used with the main colours and physical defects, but there is also a special verb form (IX). The latter, however, is quite rare in use and has been confined in this book to the verb tables, without further discussion.

The adjective forms must, however, be learned. The basic schematic is given below, along with a few examples.
### The exhortative use of the jussive

The jussive verb can be used on its own, usually in the third person, to express exhortation (cf. in English ‘let him speak now or forever to express his desires’). More commonly, however, it is prefixed by the particle li- or the compound of particles fel- (for fall-). This all sounds rather rhetorical in English, but is quite common in Arabic, e.g. فلم يفقتوا أسواق خان الخليل Let them make for the markets of Khan al-Khalili in the text.

The above usage is easily confused with the use of li- with the subjunctive verb to express purpose, as the subjunctive of most verbs is identical to the jussive in writing. However, the context usually helps.

For really strong exhortations, the so-called ‘energetic’ mood of the verb is still sometimes used. This formation was common in old Arabic, and is basically formed by adding -anna to the requisite part of the verb. It is mostly found in the two singular forms يكتب and تكتب Let him write! and Let her write!

### Exercise 18.2

Here is a piece from a newspaper about Egypt’s problem in feeding a rapidly growing population. It contains many terms which will be useful to those working on agricultural projects. New words are given and the idea is to see if you can work out how the Arabic fits together.

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>aC' C2 aC'</td>
<td>C'aC' C'ad'</td>
<td>C' uC' C'</td>
</tr>
<tr>
<td>أحمر 'aHmar</td>
<td>حمراء Hamra'</td>
<td>حمر Humr</td>
</tr>
<tr>
<td>أصفر 'aSfar</td>
<td>صفرة Safra'</td>
<td>صفر Sufr</td>
</tr>
<tr>
<td>أحمر 'akhDar</td>
<td>خضراء khaDra'</td>
<td>خضر khuDr</td>
</tr>
<tr>
<td>أزرق 'araq</td>
<td>زرقاء zarqaa'</td>
<td>زرق zurq</td>
</tr>
<tr>
<td>أسود 'aswad</td>
<td>سوداء sawda'</td>
<td>سود suud</td>
</tr>
<tr>
<td>أزرق 'aTrash</td>
<td>طرميل Tarsha'</td>
<td>طرميل Tursh</td>
</tr>
<tr>
<td>أزرق 'araj</td>
<td>عرجل arma'</td>
<td>عرجل :urj</td>
</tr>
</tbody>
</table>

*White*, because it has *ya'a* for its middle radical, has a slightly irregular plural:

أبيض 'abyaD بضاء bayDaa' blanco biiD white

Words with a weak third radical (*waaw* or *ya'a*) take the following forms:

أميَّة 'a'maa عمياء :amyaa umyaan blind

Notes:

1. Neither of the two singular forms takes the accusative indefinite marker, but the plural does.
2. The dual of the feminine form changes its final hamza to a *waaw*, e.g. سوادون sawdawaan.
3. Many less basic colours are formed by adding the relative adjective ending (-ii) to the name of some natural object, e.g. رماديَّ رماد *ramaad, ashes*, ورديَّ rose-co*led, pink* (from ورد *roses*). These, of course, do not behave like the adjectives given above, but take regular endings.

---

*nutritional crisis solution*

---

*Suggestions from the State Council*

أعلن رئيس مجلس الوزراء أمس إقتراحات قد تحل الأزمة الغذائية في مصر.

قال — قد بلغ عدد سكان مصر 43 مليونًا — إن رؤوس الحيوانات بـ 3.2

*vegetable nutrition principally than*

*applied annualy to*. وتعتمد هذه الحيوانات أساسًا على الغذاء النباتي الذي

*applied annually to needs*

*applied annually to needs*

*applied annually to needs*

*applied annually to needs*

*applied annually to needs*

*applied annually to needs*

*applied annually to needs*

*applied annually to needs*

*applied annually to needs*
Appendices

1 The Arabic Verb
- Table 1: Prefixes and suffixes 238
- Table 2: Verb stems, participles and verbal nouns deriving from sound roots 240
- Table 3: The doubled verb 245
- Table 4: First-weak verbs 248
- Table 5: Hollow verbs 251
- Table 6: Third-weak verbs (third radical waaw) 254
- Table 7: Third-weak verbs (third radical yaa') 256
- Table 8: Third-weak verbs (third radical waaw or yaa' with i-characteristic) 258
- Table 9: Third-weak verbs: derived forms 260

2 The Arabic Numerals 262

3 Internal Plural Shapes 266

4 Hints for Further Study 270
Appendix 1 The Arabic Verb

The Arabic verb is best considered from three distinct points of view – grammatical, phonetic and stem-modification.

Grammar

The grammatical variations of the verb in any language are there to convey such information as who is carrying out the action, the time of the action and so on.

Subject markers Arabic distinguishes three persons in the verb:

First person (the speaker, English 'I', 'we')
Second person (the person spoken to, English 'you')
Third person (the person spoken about, English 'he', 'she', 'they')

This is the same system as in English. However, Arabic makes finer distinctions in gender (the sex of persons) and number (how many). Thus we have separate forms for masculine and feminine in both singular and plural of the second and third persons (not the first), and special forms for the dual, used when addressing/speaking about two people/object. Thus any finite verb has thirteen parts, as set out below. (The persons are traditionally given in the reverse order in Arabic, because the third person masculine form is the simplest form of the verb.)

<table>
<thead>
<tr>
<th>Third</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>person</td>
<td>he</td>
<td>they two (m)</td>
<td>they (m)</td>
</tr>
<tr>
<td></td>
<td>she</td>
<td>they two (f)</td>
<td>they (f)</td>
</tr>
<tr>
<td>Second</td>
<td>you (m)</td>
<td>you two (m or f)</td>
<td>you plural (m)</td>
</tr>
<tr>
<td>person</td>
<td>you (f)</td>
<td></td>
<td>you plural (f)</td>
</tr>
<tr>
<td>First</td>
<td>I (m or f)</td>
<td>—</td>
<td>we (m or f)</td>
</tr>
</tbody>
</table>

Pronouns are not usually used with the Arabic verb, as the subject markers are prefixes/suffixes added to the verb stem.

Tense The next thing to consider is when the action of the verb takes place. This is known in grammar as tense, and Arabic has only two distinct forms, present and past.

Mood The present tense only has three variant forms, technically called moods, although this term is not very apt for describing their function in Arabic. For the most part, they are used automatically after certain conjunctions. The unaffected form of the present tense is called the indicative, and the other two moods are the subjunctive and jussive. Strictly speaking there are two more moods, the command form or imperative, and the so-called 'energetic'. To avoid clutter, these have been left out of the verb tables and dealt with in the units.

Voice Voice means active or passive, i.e. whether the subject of the sentence is carrying out the action (he strikes) or suffering it (he is struck). All the above tenses and moods of the verb may be either active or passive.

Non-finite parts All Arabic verbs have two participles (active and passive) and a verbal noun which are given in the tables.

Phonetics

Phonetic means relating to the sound of a word, or more particularly here, to the nature of the consonants which go to make up an Arabic verb stem. Most of these stems are based on series of three consonants, and verb parts diverging from the standard forms occur when one or more of the following are present in the stem:

1. The letter hamza. This causes mainly spelling difficulties in the selection of the carrier letter for hamza. No special verb tables are given.
2. The second and third consonants of the stem are the same, e.g. d-l, m-r-r. This causes the appearance of contracted verb forms.
3. The occurrence of either of the so-called 'weak letters' waaw or yaa' as one of the stem consonants. These cause the most trouble of all, mainly due to their being elided (i.e. omitted) in many parts of the verb. Further complications are caused by Arabic's aversion to the proximity of the sounds i/i/i and w/uu/w.

Stems not showing any of the above features are regarded as sound, and provide the basis for learning the Arabic verb system.

Stem modification

Arabic has a system of internal and external modification to the verb stem, which is best considered and learned along with the grammatical and phonetic aspects. The modified stems are traditionally known as derived forms, and referred to by means of the Roman numerals I to X, I being the unmodified base form.
Table 1 Prefixes and Suffixes of the Verb

This table gives all the prefixes and suffixes which, when applied to the relevant verb stem, form the parts of the Arabic verb. It should be studied in conjunction with the following notes.

<table>
<thead>
<tr>
<th></th>
<th>Past tense</th>
<th>Present tense</th>
<th>Subjunctive</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>STEM</td>
<td>STEM</td>
<td>No written change except for parts given</td>
<td>All parts written as subjunctive</td>
</tr>
<tr>
<td>she</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (m)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (f)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>they two (m)</td>
<td>ٰٓ ٰٓ</td>
<td>ٰٓ ٰٓ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they two (f)</td>
<td>ٰٓ ٰٓ</td>
<td>ٰٓ ٰٓ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you two</td>
<td>ٰٓ ٰٓ</td>
<td>ٰٓ ٰٓ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they (m)</td>
<td>ٰٓ ٰٓ</td>
<td>ٰٓ ٰٓ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they (f)</td>
<td>ٰٓ ٰٓ</td>
<td>ٰٓ ٰٓ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (m)</td>
<td>ٰٓ ٰٓ</td>
<td>ٰٓ ٰٓ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (f)</td>
<td>ٰٓ ٰٓ</td>
<td>ٰٓ ٰٓ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>we</td>
<td>ٰٓ ٰٓ</td>
<td>ٰٓ ٰٓ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes

1 Table 1 gives all the prefixes and suffixes which, when applied to the correct verb stem, give all the parts of all Arabic verbs with the following minor exceptions:

(a) With derived stems II, III and IV (see Table 2) and all passive stems (also in Table 2), the present tense prefixes are vowelled u instead of a (i.e. ُعْ، ُكْ، etc.)

(b) With certain types of verbs whose third radical is one of the weak letters w and y, the vowelled of some of the suffixes is modified, although there is no change in the written form (see Tables 6–9).

2 Certain short final vowels are habitually omitted in speech. These are:

   *Past tense* The -u and -a of the I and you (m, sing.) (but not the -i of the you f, sing.) Resultant ambiguities are usually cleared up by context.

   *Present tense* The -i of the dual forms, and the -a of the you (f, sing. and m, pl.) and they (m, pl.) (but not the -a of the they and you f, pl.)

3 Note carefully the alif which is conventionally written (but not pronounced) after all verb forms which end in long u (−w).

4 The parts of the subjunctive and jussive which show no written change were originally differentiated by vowelled the final radical of the stem -a for subjunctive and sukun for jussive where no other suffix is added. The feminine plurals ending in -na never showed any change for mood, and the parts given in the table form both subjunctive and jussive by simply dropping the final muun of the indicative (and adding an alif where necessary, as indicated in 3 above).
Table 2  Verb stems, Participles and Verbal Nouns deriving from sound roots

Root 1-m-s (Form I = 'to touch')

<table>
<thead>
<tr>
<th>Active</th>
<th>Past stem</th>
<th>Present stem</th>
<th>Active participle</th>
<th>Passive participle</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>لمس</td>
<td>ليس</td>
<td>لمسيس</td>
<td>لمسيس</td>
<td>see notes</td>
</tr>
<tr>
<td>II</td>
<td>لمس</td>
<td>ليس</td>
<td>ملممس</td>
<td>تليممس</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>لامس</td>
<td>ليس</td>
<td>ملمامس</td>
<td>تليمامس</td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>لمس</td>
<td>ليس</td>
<td>ملميمس</td>
<td>تليميمس</td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>لمس</td>
<td>ليس</td>
<td>ملممس</td>
<td>تليممس</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>لامس</td>
<td>ليس</td>
<td>ملمامس</td>
<td>تليمامس</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>لامس</td>
<td>ليس</td>
<td>ملميمس</td>
<td>تليميمس</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>لامس</td>
<td>ليس</td>
<td>ملممس</td>
<td>تليممس</td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td>no passive</td>
<td>none</td>
<td>إِخْبَارٍ</td>
<td>مُخْيَرٍ</td>
<td></td>
</tr>
<tr>
<td>X</td>
<td></td>
<td></td>
<td>مُستَنَبِيمٍ</td>
<td>إِسْتَنَبِيمٍ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Passive</th>
<th>Past stem</th>
<th>Present stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>لمس</td>
<td>ليس</td>
</tr>
<tr>
<td>II</td>
<td>لمس</td>
<td>ليس</td>
</tr>
<tr>
<td>III</td>
<td>لامس</td>
<td>ليس</td>
</tr>
<tr>
<td>IV</td>
<td>لمس</td>
<td>ليس</td>
</tr>
<tr>
<td>V</td>
<td>لمس</td>
<td>ليس</td>
</tr>
<tr>
<td>VI</td>
<td>لامس</td>
<td>ليس</td>
</tr>
<tr>
<td>VII</td>
<td>لامس</td>
<td>ليس</td>
</tr>
<tr>
<td>VIII</td>
<td>لامس</td>
<td>ليس</td>
</tr>
<tr>
<td>IX</td>
<td>no passive</td>
<td>none</td>
</tr>
<tr>
<td>X</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes

1 General  Table 2 contains the bones of the Arabic verb system and must be mastered thoroughly. It should be used in conjunction with Table 1 which gives the prefixes and suffixes which have to be applied to the stems in order to make up or identify actual parts of the verb. The active and passive participles and the verbal nouns are also given. The table will work for any sound stem in Arabic.

2 Derived forms  The root 1-m-s has been chosen to illustrate these because it is easy to pronounce (the Arabs use ـ:ـ which is very difficult for us to pronounce and hence to remember words made up from it). Remember that the stems and derivatives given are for learning the patterns, and therefore must be given in full. I know of no Arabic root which admits of all derivatives, so inevitably some of the creations of Table 2 do not actually exist. The whole concept of derived forms and their allotted numbers is no more than a convenient shorthand (incidentally not used by the Arabs) for what would otherwise be a cumbersome system.

The remainder of these notes deal with the derived forms in turn in an attempt to point out special characteristics and give helpful
hints for learning. The concept of 'meaning patterns' for Forms II to X is a delicate subject. While it is impossible to assess how conscious an Arab is of the relationship between the derived forms and the basic root meanings, most European books tend to be overenthusiastic on the subject and make sweeping — and inaccurate — generalisations. The policy adopted in the following notes on the forms has been to mention only such connections which have proved fairly generally useful in practice. There is no doubt, for instance, that it is frequently helpful to Know that IV is likely to be causative. On the other side of the coin, the meaning of VIII cannot often be deduced from a knowledge of the meaning of the base root.

Form I is the bare three-consonant root, with nothing added to it. However, it does present some difficulties, in that the vowelling of both tense-stems in the active is not predictable, nor is the shape of the verbal noun. Reference has already been made to this feature on page 114 and ultimately resort must be made to a dictionary. However, here are a few more useful guidelines:

1. The majority of Form I verbs take an a-vowel on the middle radical of the past stem. This usually gives a present stem with a or i on the middle radical, and in fact many verbs can take either. Present stems with an a-characteristic also occur, usually due to the influence of a guttural such as H or q, as second or third radical of the root.

2. The second most common Form I type is that with an i-characteristic in the past, giving an a- in the present, e.g. fahim/faham to understand. Again there are exceptions, but not many.

3. The least common type is u/u like qarub/qarub.

4. No help at all can be given with the verbal noun, which must be ascertained from a dictionary.

To sum up, the only truly predictable parts of I are the two passive stems and the two participles. Forms II to X are predictable in all parts, so learn them systematically and carefully. A thorough knowledge of the behaviour of the sound roots is invaluable in dealing with the defective roots which deviate from this norm.

Note that all spoken dialects of Arabic take liberties with the vowelling of Form I stems, so you will probably be understood whether you say yakut, yakub or yaktub. It is only in very formal speech that special care is taken to use the correct literary form.

Form II is formed by doubling the middle radical of the root (see Table for vowelling). This is one of the forms which causes the prefixes of the present tense to take a u-vowel instead of an a. (The rule for this, by the way, is that it occurs in forms which increase the base-root by the addition of one additional letter. II adds an extra middle radical, shown by a shadda, and the other two in the category are III which adds an alif and IV which prefixes a hamza.) Note now that all the participles of II–X begin with the prefix mu-. There is, in fact, a rule for their formation (with the exception of the rare Form IX, for which see Table 3):

Active participle: mu- plus the present stem, but always with an i-vowel on the middle radical of the root. (V and VI have to be altered.)

Passive participle: exactly the same, but with an a-vowel on the middle radical. (All altered except V and VI.)

II has two useful meaning patterns:

1. Causative: kabur I to be large; khabbar II to make big, enlarge; salim I to know; salam II to cause to know, teach.

2. Forming verbs from nouns: sir price, sazir II to price, put a price on; misr Egypt, masar II to Egyptianise.

Quadrilateral roots, which always have a series of two consonants in the middle, are conjugated exactly like II, e.g. tāhā to translate. The verbal noun, however, is tāhāmā.

Form III. Again the present tense prefixes take a (see above). Note the long u-vowel in the past tense passive.

This form has an alternative shape for the verbal noun C'c ICO 'C which is sometimes used.

Form IV increases the base-root by a prefixed hamza, written over an alif. Although this disappears in the present tense, the prefix is still vowelled u. In all parts of the past tense, and in the verbal noun, this hamza is always pronounced, never elided (it is the 'cutting' hamza, see page 19). It is worth noting here that this is the only such hamza which occurs in the derived forms of the verb. The others (in VII–X inclusive) can all be elided.

IV is quite a common derivative and, like II, is frequently causative, e.g. ja'as I to sit, ja'as IV to cause to sit, to seat; salaH I to be good, right, ja'salaH IV to put right, mend, reform, etc.
Form V is II with a prefixed ta-, but note carefully the difference in vowelling, which is a all through the present stem. VI is the only other form which behaves in this way, all the rest alternating past a/present i on the middle radical. Quadrilaterals: The so-called second form of the quadrilateral verb behaves exactly like V, e.g. مُتَّلَمُّ, present tense مُتُّلَمَّ to be a pupil.

Form VI, like V, has both stems identical. Note the long u-vowel on the past stem passive (although this, in fact, rarely occurs). VI is not a very common form, but when it occurs very often has the meaning of doing something in association with or in competition with someone else, e.g. tanafas to compete, vie with each other, taHaa war to carry on a discussion.

Form VII is formed by prefixing in- to the Form I stem. In this and the remainder of the derived forms, the initial alif of the past stem is only there to satisfy the Arabic rule that no word may begin with a vowelless consonant. The i-vowel can therefore be elided, and disappears in the present stem and the participles, reappearing only on the verbal noun. Form VII is not at all common and is usually intransitive, with a passive or reflexive meaning, e.g. inkasar to become broken, to break.

Form VIII The variation from the base form here is an infixed t after the first radical. Since the latter is vowelless, the same remarks regarding initial alif as in VII apply.

The infixed t suffers some phonetic variations due to assimilation. These all concern the nature of the first radical of the root and may be summarised as follows:

(a) If the first radical of the root is one of the emphatic letters S,D,T, DH, the infixed t becomes T, e.g. root Sn: gives iSTana, Drb gives iDTarab. T and DH are totally assimilated and written with shadda, e.g. Ti: gives iTTala, DHlm gives iDHDMalam.
(b) If the first radical is d, dh or z the infixed t becomes d and the same pattern evolves: iiddarak (drk), izdaHam (zHm), idhdhakar (dhkr).
(c) If it is waaw or yaa’ this assimilates to the ta, e.g. ittaHad (wHd). Also hamza on the root ‘kdh (Form I ‘akhadh to take) gives VIII ittakhadh to take up for oneself.

Form VIII is very common, but offers no helpful or easily traceable pattern of meaning.

Form IX As the structure of this form involves the doubling of the final radical of the base root, it will be dealt with in Table 3 along with the Doubled Verb, whose behaviour it follows. It is quite rare, and only used to form verbs from the special adjectives of colour and physical defect described on pp. 231–2.

Form X The prefix here is sta-, but Arabic orthography requires a prefixed alif as in the preceding three derived forms.

X often means to ‘seek or ask for the action of the root’, e.g. :alim I to know, istadaam X to seek or ask to know, to enquire; khadam I to serve, work, istakhabdam X to seek or ask to work, to employ, use.

Another common meaning pattern is ‘to consider (something/ someone) as possessing the meaning of the root’, e.g. Hasun I to be good, nice, beautiful, istaHsan X to consider good, nice, etc.

Concluding remarks
As has already been said, it is essential to master the forms in this table thoroughly, as they form the basis for the whole Arabic verb system. All the material in the ensuing tables will be concerned with deviations from this master pattern caused by unsoundnesses and other features in the roots.

Table 3 The Doubled Verb

‘To point, show’
In most forms, the doubled verb has two stems for each tense, a contracted stem (CS) written with a shadda and a regular stem (RS). See the notes to this table.

Notes
General Doubled roots are those whose second and third radicals are the same letter. The main distinguishing feature in their conjugation is that, in both tenses, they have a contracted stem. This is used in all parts of the verb where either there is no written suffix, or the suffix begins with a vowel – e.g. -at for ‘she’ in the past tense, -am for ‘they’ (m) in the present. If the suffix begins with a consonant, then the regular stem is used – e.g. before -tum for ‘you’ (m, pl.) in the past tense, and -na for the two feminine plurals in the present tense. In the present tense, the changes in ending for
The Arabic Verb

<table>
<thead>
<tr>
<th>Active</th>
<th>Past stem</th>
<th>Present stem</th>
<th>Active participle</th>
<th>Passive participle</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>I CS</td>
<td>دَلُّ</td>
<td>دُلَّ</td>
<td>مُدَلَّ</td>
<td>دَلُّ</td>
<td>irregular</td>
</tr>
<tr>
<td>RS</td>
<td>دَلَّ</td>
<td>دَلَّ</td>
<td>مُدَلَّ</td>
<td>دَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>II</td>
<td>No irregularity, refer to Table 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III CS</td>
<td>دَلُّ</td>
<td>دُلَّ</td>
<td>مُدَلَّ</td>
<td>دَلُّ</td>
<td>irregular</td>
</tr>
<tr>
<td>RS</td>
<td>دَلَّ</td>
<td>دَلَّ</td>
<td>مُدَلَّ</td>
<td>دَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>IV CS</td>
<td>أَدَّرَ</td>
<td>دُلَّ</td>
<td>مُدَلَّ</td>
<td>دَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>RS</td>
<td>أَدَّرَ</td>
<td>دَلَّ</td>
<td>مُدَلَّ</td>
<td>دَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>V</td>
<td>No irregularity, refer to Table 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VI CS</td>
<td>إِنْتَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>RS</td>
<td>إِنْتَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>VII CS</td>
<td>إِنْتَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>RS</td>
<td>إِنْتَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>VIII CS</td>
<td>إِدَّلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>RS</td>
<td>إِدَّلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>IX CS</td>
<td>إِمْحَرَرْ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>RS</td>
<td>إِمْحَرَرْ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>X CS</td>
<td>إِسْتَئْنَلْ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>irregular</td>
</tr>
<tr>
<td>RS</td>
<td>إِسْتَئْنَلْ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>مُدَلَّ</td>
<td>irregular</td>
</tr>
</tbody>
</table>

Subjective and jussive are as shown in Table 1. Unsuffixed parts are the same for all three moods.

As a general rule, when the contracted stem is used, the vowel which would have been on the second radical (now included under the shadda) is thrown back and goes on the first radical, but this does not happen in VII and VIII, where the i-vowel of the middle radical is lost altogether and the first radical takes its usual a-vowel.

Form I permits the same variation of second radical vowel as the sound root (see Table 2), but in the past tense this appears in the uncontracted forms only, the contracted forms always having a. In the present tense, the uncontracted form is again regular, and in the case of the contracted forms, its characteristic vowel is thrown back to the first radical according to the principle mentioned above. Thus there are the following possibilities (in various combinations):

<table>
<thead>
<tr>
<th>Past</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCC (for CaCaC)</td>
<td>CuCC (for CCuC)</td>
</tr>
<tr>
<td>CaCC (for CaCiC)</td>
<td>CiCC (for CCiC)</td>
</tr>
<tr>
<td>CaCC (for CaCuC)</td>
<td>CaCC (for CCAc)</td>
</tr>
</tbody>
</table>

Forms II and V are completely regular, as the doubling of the middle radical makes it impossible for contracted stems to occur.

Forms III, IV, VI, VII, VIII and X Attention is drawn to the following point: the active and passive participles differ only in the case of IV and X (i-vowel for active, a for passive). The remainder, which are identical, either are not used at all, or at least not in contrast, so no difficulty should be encountered in practice. (The root m-d-d has been used for Form VIII in the table, as d-l-l would assimilate—see Table 2, notes to Form VIII.)

Form IX is not a true doubled verb, but since the formation of IX from the sound root involves the doubling of the final radical, the form behaves exactly like a doubled verb. It is in any case quite rare, being derived only from roots which mean colours or bodily defects (see pp. 231–2). The verb illustrated in the table is from the root H-m-r, 'to be or become red, blush'.
The passive The two tenses of the passive are formed in accordance with the rules given on pp. 206-7 for the changes in vowel. Like the active forms, they have contracted and uncontracted stems, the former observing the rule of throwing back the vowel described above.

III and VI (if it ever occurs) do not contract in the past tense:

Summary
The doubled verb, in all its ramifications, is quite tricky to master. In printed Arabic – where the shadda of the contracted stems is usually omitted – it has to be 'detected', starting from the clue of an apparently missing radical. The derived forms have been given in full for completeness, but some occur rarely or never.

Quadriliteral roots The so-called fourth form of the quadriliteral verb (of which there is only one common example) has a doubled final radical, and so conjugates like the doubled verb. The main parts of iTma'ann to be quiet, at ease are:

<table>
<thead>
<tr>
<th>Past tense</th>
<th>Present tense</th>
<th>Active participle</th>
<th>Passive participle</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>CS</td>
<td>إطمَنَّ</td>
<td>طَمِينَ</td>
<td>مطمِينَ</td>
<td>إطمَنَّ</td>
</tr>
<tr>
<td>RS</td>
<td>إطمَنَّ</td>
<td>طَمِينَ</td>
<td>مطمِينَ</td>
<td>إطمَنَّ</td>
</tr>
</tbody>
</table>

Table 4 First-Weak Verbs

Notes
First weak verbs are those which have waaw or yaa' as their first radical. First-y verbs are more or less regular except for some smoothing out of clashes between the sounds u and y, but first-w roots show more irregularity. None of these changes affect the suffixation of the stems for person, mood, etc.

First waaw verbs
1. Almost all first waaw verbs lose this waaw completely in the present stem. The middle radical in the present stem is very frequently vowelled i, although other combinations exist, as is the case with all Form I verbs.

Apart from this, and the assimilation in Form VIII (see Table 2), all other irregularities can be summed up in the following two rules:

1. When vowelless waaw is preceded by a short u-vowel, the two fuse together to form a long uu. According to the conventions of Arabic orthography, this waaw is not then marked with a sukun in vowelled texts.

2. When vowelless waaw is preceded by a short i-vowel, it is changed into a yaa' and the two fuse together in the same way as above, this time forming a long ii.
(It is as well to point out again here that Arabic in general avoids the close proximity of u/y and i/w.)

Derived forms The forms not mentioned in the table are regular.
IV Form IV demonstrates rule 1 above in the present stem, and rule 2 in the verbal noun.
VIII waaw assimilates to give a doubled taa’.
X Regular except for the verbal noun which has ii for iw as laid down in rule 2.

Passives are regularly formed, bearing in mind rule 1.

2 Verbs with first radical yaa’: يَسَرُّ to be dry

<table>
<thead>
<tr>
<th>Active</th>
<th>Past stem</th>
<th>Present stem</th>
<th>Active participle</th>
<th>Passive participle</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>يَسَرُّ</td>
<td>يَسَرُّ</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td>irregular</td>
</tr>
<tr>
<td>IV</td>
<td>يَسَرُّ</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Passive</th>
<th>Past stem</th>
<th>Present stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
</tr>
</tbody>
</table>

First yaa’ verbs
These do not lose their first radical in the present stem of I, and their conjugation is governed by the following two rules:
1 Short i followed by a vowelless yaa’ becomes long ii.
2 Vowelless yaa’ preceded by a short u-vowel changes to waaw and the two fuse to form long uu.

Both principles are illustrated in Form IV:

Verbal noun: iibaas for theoretical iybaas (rule 1).
Active participle: muubis for theoretical muybis (rule 2).
Passive Again formed regularly, but subject to the rules above.

Derived forms VIII again shows assimilation.

Table 5 Hollow Verbs

<table>
<thead>
<tr>
<th>Active</th>
<th>Past stem</th>
<th>Present stem</th>
<th>Active participle</th>
<th>Passive participle</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 LS</td>
<td>قَالَ</td>
<td>قَالَ</td>
<td>قَالِل</td>
<td>مَقُولُ</td>
<td>قَولُ</td>
</tr>
<tr>
<td>SS</td>
<td>قَلَ</td>
<td>قَلَ</td>
<td>مَقُولُ</td>
<td>قَالِل</td>
<td>قَولُ</td>
</tr>
<tr>
<td>2 LS</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td></td>
</tr>
<tr>
<td>SS</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td>مَيْسُرُ</td>
<td></td>
</tr>
<tr>
<td>3 LS</td>
<td>نَامَ</td>
<td>نَامَ</td>
<td>نَامِم</td>
<td>مَقُومُ</td>
<td>مَقُومُ</td>
</tr>
<tr>
<td>SS</td>
<td>نَامَ</td>
<td>نَامَ</td>
<td>نَامِم</td>
<td>مَقُومُ</td>
<td>مَقُومُ</td>
</tr>
</tbody>
</table>

The Arabic Verb

251
### Notes

Hollow verbs are those whose roots have middle radical *waaw* or *yaa*. Since this frequently disappears because of elision, the verb is left without a middle, hence the name hollow. The problem throughout is which long or short vowel to substitute for this elided middle radical.

**Form I**, as usual, causes the most problems because of its vowel variations. For the purposes of the hollow verb we have to consider three distinct types.

1. Type 1 is exemplified in the table by *qaaal*. This was originally *qawal* with middle *waaw*.

2. Type 2, illustrated by *saar*, originally *sayar*.

3. Type 3 is illustrated by *naam*. This type includes roots whose middle radical is either *waaw* or *yaa*, the important thing being that in the original form, the middle radical had an i-vowel. Thus *naam* was originally *nawim*, and you will remember that verbs with a characteristic i-vowel in the past tense take an a-vowel on the middle radical in the present. This is important in learning the hollow verb.

The other principle which we must grasp is that which we have already met with in the doubled verb; that is, the idea of two stems for each tense.

The *long stem* (LS) is used in parts of the verb which have a suffix beginning with a vowel (*-at*, *-aan*, etc.) and in parts which have no written suffix at all (with the exception of the jussive; see below).

The *short stem* (SS) is used in all parts of the verb which have a suffix beginning with a consonant (*-tum*, *-naa*, *-na*, etc.) and additionally in unsuffixed parts of the present tense jussive. Thus the ordinary present tense 'he says' would be *yaqul* (long stem), but if we use the jussive, the form becomes *yaqul* — a difference which obviously shows in writing: يَقُولُ/يَقُول.

In Type 1 verbs (middle radical originally *waaw*) the past stems are LS *aa*, SS *u*; present tense LS *uu*, SS *u*.

Type 2 (middle radical *yaa*) has past tense LS *aa*, SS *i*; present LS *ii*, SS *i*.

Type 3 (the rarest of the three; middle radical either *waaw* or *yaa*) has past tense LS *aa*, SS *i*; present LS *aa*, SS *a*.

The verbal noun of I is, for once, more or less predictable in the form $C^1aC^2C^3$. 

---

<table>
<thead>
<tr>
<th>Active</th>
<th>Past stem</th>
<th>Present stem</th>
<th>Active participle</th>
<th>Passive participle</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>VII LS</td>
<td>إنْقَاد</td>
<td>نقَاد</td>
<td>مُنْقَاد</td>
<td>مُنْقَاد</td>
<td>إنْقَاد</td>
</tr>
<tr>
<td>SS</td>
<td>إنْقَاد</td>
<td>نقَاد</td>
<td>مُنْقَاد</td>
<td>مُنْقَاد</td>
<td>إنْقَاد</td>
</tr>
<tr>
<td>VIII LS</td>
<td>إِخْتَار</td>
<td>خَتَار</td>
<td>مُخْتَار</td>
<td>مُخْتَار</td>
<td>إِخْتَار</td>
</tr>
<tr>
<td>SS</td>
<td>إِخْتَار</td>
<td>خَتَار</td>
<td>مُخْتَار</td>
<td>مُخْتَار</td>
<td>إِخْتَار</td>
</tr>
<tr>
<td>X LS</td>
<td>إِسْتَقَامَة</td>
<td>إِسْتَقَامَة</td>
<td>مُسْتَقَامَة</td>
<td>مُسْتَقَامَة</td>
<td>إِسْتَقَامَة</td>
</tr>
<tr>
<td>SS</td>
<td>إِسْتَقَامَة</td>
<td>إِسْتَقَامَة</td>
<td>مُسْتَقَامَة</td>
<td>مُسْتَقَامَة</td>
<td>إِسْتَقَامَة</td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th>Passive</th>
<th>Past stem</th>
<th>Present stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>I LS</td>
<td>قال</td>
<td>قال</td>
</tr>
<tr>
<td>SS</td>
<td>قال</td>
<td>قال</td>
</tr>
<tr>
<td>IV</td>
<td>قَام</td>
<td>قَام</td>
</tr>
<tr>
<td>VII</td>
<td>نْقَاد</td>
<td>نْقَاد</td>
</tr>
<tr>
<td>VIII</td>
<td>أُخْتَار</td>
<td>أُخْتَار</td>
</tr>
<tr>
<td>X</td>
<td>إِسْتَقَامَة</td>
<td>إِسْتَقَامَة</td>
</tr>
</tbody>
</table>
Note that many parts of these verbs, when they appear in texts, give no clue as to their original root form. The only answer is to check both the middle waaw form and the middle yaa’ form in a dictionary. If, as sometimes happens, both exist you will have to select the one which makes most sense.

Derived forms Those not included in the Table (II, III, V, VI and IX) behave regularly, as the weak middle radical does not occur where it can be elided.

As usual, there is no permitted variation in vowelling in the derived forms, so, unlike I, the short stem vowel is always merely a shortened version of the vowel in the long stem. In addition, the derived forms given are identical no matter whether the original root had waaw or yaa’.

IV Note that the verbal noun has the feminine ending.

VII and VIII Note that the same a-vowel occurs in past and present stem. One would have expected an alternation a/i (as in X).

VIII appears rarely as a regular form, the weak radical being treated as sound.

X The verbal noun again has the feminine ending, and there is a vowel distinction in the two tense stems and the two participles.

Passive As usual, the vowelling is standard for all forms. The full forms of both long and short stems have been given only for I as the SS always merely shortens the vowel of the LS.

Table 6 Third-Weak Verbs – 1

Third radical waaw, characteristic a

Notes
Third-weak verbs are those which have waaw or yaa’ as their last radical. They occur in three distinct types, and as these are the most difficult verbs to master in Arabic, they have been set out in full in separate tables.

Type 1, as illustrated in Table 6, has third radical waaw and characteristic a – that is, originally the form was nadaw.

The passive of this type of verb is dealt with in the notes to Table 8, and its derived forms are in Table 9.

Past tense The parts of the past tense which have suffixes beginning with a consonant are in fact regular, the waaw taking full consonantal status. The remainder of the forms show various elisions and deviations which are best learned by rote.

Present tense Only the three dual parts and the two feminine plural parts are anything like regular.
The subjunctive varies in writing from the indicative in the usual parts, which are also used for the jussive. In the unsuffixed parts of the jussive, the final weak radical disappears altogether. This feature is common to all types of the third-weak verb, and can be confusing when encountered in print. In unvowelled texts, the jussives of unsuffixed parts of the doubled, hollow and third-weak verbs look exactly the same (as if they had a letter missing) and sometimes all possible variations have to be checked in the dictionary.

**Active participle** This is the same for all types of third-weak verb, and is written:

<table>
<thead>
<tr>
<th></th>
<th>Present tense</th>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td>Parts not shown written as indicative</td>
<td></td>
</tr>
<tr>
<td>she</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (m)</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (f)</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they two (m)</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td>Parts not shown written as subjunctive</td>
<td></td>
</tr>
<tr>
<td>they two (f)</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you two</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they (m)</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they (f)</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (m)</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (f)</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>we</td>
<td>ِریم ی</td>
<td>ِریم ی</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Passive participle** This is in fact regular if the first waaw included under the shadda is regarded as a vowel lengthener and the second as a consonant. The form is ِریم ی.

**Verbal noun** ِریم ی, but not really a predictable form.

### Table 7 Third-Weak Verbs – 2

**Third radical yaa’, characteristic a**

**Notes**
Type 2 of the third-weak verb has third radical yaa’, and characteristic a, i.e. original form ramay (a-vowel on middle radical).

For the passive see notes to Table 8; for derived forms see Table 9.

**Past tense** Again the parts of the past tense which have suffixes beginning with a consonant are regular (cf. Table 6), and the rest, except for one dual, have various elisions.

**Present tense** The long vowel this time on the unsuffixed parts is -ii (cf. -uu in Table 6) and this is again reduced to a short vowel in the unsuffixed parts of the jussive. The duals and the feminine plurals are regular, but in the parts where the long ii vowel would clash with a long uu in a suffix, the former is dropped all together (e.g. yarmuun).

**Active participle** This is ِریم ی, definite. See notes to Table 6.

**Passive participle** This is ِریم ی, preserving the long ii.

**Verbal noun** ِریم ی or ِریم ی. These two shapes are common with this type of verb.
Table 8  Third-Weak Verbs – 3
Third radical either waaw or ya'a', characteristic i

<table>
<thead>
<tr>
<th></th>
<th>Past tense</th>
<th>Present tense</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>Single</td>
<td></td>
<td></td>
</tr>
<tr>
<td>he</td>
<td></td>
<td></td>
</tr>
<tr>
<td>she</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (m)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (f)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they two (m)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they two (f)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you two</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they (m)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they (f)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (m)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (f)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>we</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes: The third-weak verb has (original) third radical waaw or Type 3 of whatever the original ya'a'. However, the form is written with a ya'a' because of the influence of the characteristic i-vowel on the letter, because of the influence of the characteristic i-vowel on the letter. This type is the middle radical (remember i’s and w’s don’t mix). This type is the least common of the third-weak verbs, but there are still quite a few around.

Past tense: In fact if ii is regarded the same as iy (which it is in Arabic) all parts of this tense are regular except the they (m, plural) where the theoretical -iyuu ending is cut to -uu to avoid the i-y-u clash.

Present tense: The long vowel this time is -aa, presumably reflecting the tendency of i-characteristic verbs to form their present tenses with a on the middle radical. This a causes the masculine plural endings to be rendered -aw (m).

Active participle: This is راضي, definite راضی, according to the usual pattern for these verbs.

Passive participle: This is راضی, on the same pattern as type 2.

Verbal noun: This is رضى, but this shape is by no means predictable.

Passive of third-weak verbs: The passive is the same for all three types and takes the following form:

Past tense

يُدْيُ

ى رضى

conjugated like رضه

Present tense

يُدْيُ

ى رضى

conjugated like رضى
The verb رأي ‘to see’ This is a hybrid verb, technically belonging to the third-weak category. It is conjugated as follows:

**Past tense** رأي like ramaa (Table 7).

**Present tense** يرى the hamza and its carrier are omitted and the remainder conjugated like yarDaa in this table. The distinct parts of the jussive consist of only the letter ra‘ and the prefix: يرا. **Other parts** The participles are used rarely, and the imperative not at all.

Note that there are a few other verbs which conjugate in the past tense as Table 7 and in the present as Table 8, e.g. سعى saa to run, hurry, present tense يسعى yasaa.

<table>
<thead>
<tr>
<th>Past tense</th>
<th>Present tense</th>
<th>Active participle</th>
<th>Passive participle</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 9 Third-Weak Verbs – Derived Forms**

**Notes**

All types of third-weak verbs form their derived stems in exactly the same way.

Forms II, III, IV, VII, VIII and X are conjugated like ramaa (Table 7) in both tenses.

The remaining two forms, V and VI, are conjugated like ramaa in the past tense, and yarDaa (Table 8) in the present tense.

**Passive** The stems for the passive are vowelled according to the rule given in Note 1 to Table 2, and conjugated like raDiya in both tenses.

**Participles** The active participle has been given in its definite form, with final -ii, as this is how it is usually pronounced in speech. When it is used indefinitely, the final yaa‘ is omitted unless the word is accusative (see page 142, note to line 2).

The passive participles end in long -aa.

**Verbal nouns** The verbal nouns of V and VI are also given with the final yaa‘ of the definite.
Appendix 2

The Arabic Numerals

The correct grammatical use of the numerals in Arabic is a complicated business and, as has already been suggested, if you intend to stick to reading and speaking Arabic, rather than writing it, the colloquial forms will be quite sufficient. The following account, however, may be useful for reference.

**Cardinal numbers**

(These are split up into groups according to their syntactical behaviour.)

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>واحد</td>
<td>A noun, not used as a numeral in spoken Arabic. An adjective which follows the noun in the usual way.</td>
</tr>
<tr>
<td>2 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
<td>A dual form which must be declined (see page 108). It is used only alone or for emphasis, as the dual noun is usually sufficient.</td>
</tr>
</tbody>
</table>
| 3 بِنْنِنْ | بِنْنِنْ | 3–10 form a group with the following characteristics:

(a) The feminine ending here marks the masculine form.

(b) These numbers take their noun in the plural (technically genitive case).

Note the feminine form of the number 8 which behaves as described on page 142, note to line 2. |
| 4 بِنْنِنْ | بِنْنِنْ | (a) The teens. Note that the ten part has reverted to normal gender pattern with the feminine ending on the feminine. However, the unit part retains its perversion. The unit part of 12 behaves like a dual in a possessive construction, losing its final noun.

(b) The tens. These are external masculine plurals, so the ending alternates -ئون/هئون according to grammatical case (page 101). In spoken Arabic only the -هئون ending is used.

(c) In compounds, the unit comes before the ten: three and twenty, five and sixty, etc. |
| 5 بِنْنِنْ | بِنْنِنْ | The numerals 11–99 inclusive take their noun in the indefinite accusative singular. |

The numerals 11–99 inclusive take their noun in the indefinite accusative singular. |

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
<tr>
<td>13 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
<tr>
<td>14 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
<tr>
<td>15 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
<tr>
<td>16 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
<tr>
<td>17 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
<tr>
<td>18 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
<tr>
<td>19 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
<tr>
<td>20 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
<tr>
<td>21 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
<tr>
<td>22 بِنْنِنْ</td>
<td>بِنْنِنْ</td>
</tr>
</tbody>
</table>
Hundreds, thousands and millions, when used directly with a noun, take the singular (technically in the genitive case). However, in compounds of these + tens/units, the noun is governed by the last part of the numeral.

Note the irregular spelling of mi'a – the alif being ignored in pronunciation. Contrary to the rule given above, it does not go in the plural after the units (three hundred, etc.).

Zero is صفر (Sifr), whence we get our word 'cipher'.

**Ordinal numbers**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>الأولي</td>
</tr>
<tr>
<td>2nd</td>
<td>الثاني</td>
</tr>
<tr>
<td>3rd</td>
<td>الثالث</td>
</tr>
<tr>
<td>4th</td>
<td>الرابع</td>
</tr>
<tr>
<td>5th</td>
<td>الخامس</td>
</tr>
<tr>
<td>6th</td>
<td>السادس</td>
</tr>
<tr>
<td>7th</td>
<td>السابع</td>
</tr>
<tr>
<td>8th</td>
<td>التامن</td>
</tr>
<tr>
<td>9th</td>
<td>التاسع</td>
</tr>
<tr>
<td>10th</td>
<td>العاشر</td>
</tr>
</tbody>
</table>

Special forms exist only for the units. Apart from 'first', which behaves like a superlative adjective, these have the shape C'aaC'C³ – but note the change of root used in 6th (some dialects use saati).

For the tens the cardinal form is used, but if this is accompanied by a unit the latter is in the ordinal form (see 11th, 25th).

**Fractions**

The word-shape for the fractions is C'uuC'C³, but 'half' is an exception. Note that again the root s-d-s is used for 6.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>half</td>
<td>نصف</td>
</tr>
<tr>
<td>third</td>
<td>ثالث</td>
</tr>
<tr>
<td>quarter</td>
<td>نصف</td>
</tr>
<tr>
<td>fifth</td>
<td>خامس</td>
</tr>
<tr>
<td>sixth</td>
<td>سدس</td>
</tr>
<tr>
<td>seventh</td>
<td>سابع</td>
</tr>
<tr>
<td>eighth</td>
<td>سابع</td>
</tr>
<tr>
<td>ninth</td>
<td>سابع</td>
</tr>
<tr>
<td>tenth</td>
<td>عشر</td>
</tr>
</tbody>
</table>

The plural pattern for these fraction words is 'aC'C'aaC'.

The Arabic Numerals 265
Appendix 3

Internal Plural Shapes

There are only two reasonably consistent correlations between singular/plural shapes in Arabic – the two four-radical patterns given in Unit 9 – but there are a number of plural shapes which may be said to derive with some frequency from specific singular shapes. It is emphasised that the correlations given in the following list are not ‘rules’, but merely helpful hints which may aid you in acquiring a feel for the language. The ultimate reference for any plural is the dictionary.

1. $C'uC^2C^2$ is the standard plural pattern for colour and physical disability adjectives (see Unit 18). Also used on some nouns, but not common.

2. $C'iC^2aC^3$ is very common, with singular shape $C'iC^2C^2a$ (with feminine ending):

   قطعة
   pl. قطعٌ piece, bit

   مهنة
   pl. مهْنَة trade, craft

3. $C'uC^2aC^3$ is equivalent to (2) above from singulars with a u-vowel ($C'uC^2C^2a$):

   لعب
   pl. لَعْبَة toy, game

   صورة
   pl. صُورَة picture

   It also occurs with singular shape $C'aC^2C^2a$ when the middle radical is waaw:

   دُولَة
   pl. دُوَّالَة state, nation

4. $C'uC^2uC^3$ is quite common, but with no consistently occurring singular shape:

   ميّتة
   pl. مِيْتَة town, city

   كتاب
   pl. كِتَاب book

   طريق
   pl. طَرِيق way, road (f)

5. $C'iC^2aaC^3$ is a common pattern for adjectives with the singular shape $C'iC^2iiC^3$:

   صغير
   pl. صِغير small

   كبير
   pl. كَبَير big

   It occurs also with nouns of various shapes:

   رجل
   pl. رِجَال man

   جبل
   pl. جِبَال mountain

   جمل
   pl. جِمَال camel

   كلب
   pl. كِلَّاب dog

6. $C'uC^3uuC^3$ is a very common pattern, usually from singular $C'uC^2C^3$ ($v$ meaning any of the three vowels, the important thing being that the middle radical is unwelved):

   قلب
   pl. قلّب heart

   علم
   pl. عِلْم science

   جنود
   pl. جُنُود troop, army

7. $C'uC^2C^2aC^3$ occurs frequently as the plural of singular shape $C'aC^2iC^3$ (active participle, Form I) when it refers to human beings:

   ساكن
   pl. سُكَّان resident, inhabitant

   سائح
   pl. سَائِح tourist

   An alternative shape used with some such nouns is $C'aC^2aC^3$. For instance, طالب student can take either طالب or طالب. 
8 'aC'iC'uC'iC' is not all that common. It occurs with the same sort of shapes as (6) above, and in fact often has (6) as an alternative plural:

pl. شهور  month

pl. بحر  or  بحار  sea

9 'aC'iC'aaC'iC' is one of the most common patterns. Again it is usually from the singular pattern C'vC'iC' as in (6) above:

pl. فلم  film

pl. صكلا  shape, form, type

pl. لون  colour

Note also the rather unusual:

pl. صاحب  friend

10 'aC'iC'iC' is usually the plural of words which have a long a-vowel in the second syllable, and no feminine ending (cf. 14 below):

pl. سوال  question

pl. طعام  food

pl. قماش  cloth, fabric

11 'aC'iC'iC'aa is from the singular shape C'aC'iC'

pl. صديق  friend

pl. غني  rich

Note the slightly different shape for doubled roots:

pl. أطباء  doctor

Note that this and the following three shapes do not show the final alif in the indefinite accusative.

12 C'uC'iC'aaC'iC' is common, from the singular shape C'aC'iC' when it denotes male human beings:

pl. أمير  prince

pl. وزير  minister

pl. سفير  ambassador

It is also used with some adjectives:

pl. عظيم  great, mighty

pl. فقير  poor

13 C'aawaaC'iC' is from the singular C'aaC'iC'(a) (masculine or feminine):

pl. ساحل  coast

pl. قائدة  rule, principle, base

14 C'aC'iC'aaC'iC' is from nouns with the feminine ending, and having a long vowel in the second syllable:

pl. جريدة  newspaper

pl. رسالة  article, essay

15 C'aC'iC'aaC'iC' is an alternative to the pattern C'aC'iC', or (less commonly C'aC'iC'iC') (pp. 100–1) used on some quadrilaterals referring to people:

pl. أساتذة  teacher

pl. تلميذ  pupil
Appendix 4
Hints for Further Study

Arabic Grammars
Of the many Arabic grammar books on the market, the following two are recommended as providing the best material for progression beyond the scope of the present work. Both deal with modern literary Arabic, as opposed to the older or 'classical' language.


Dictionaries
There is really only one Arabic–English dictionary worth considering:


If you can read German, the Langenscheidts *Taschenwörterbuch Arabisch–Deutsch, Deutsch–Arabisch*, Berlin and Munich, 1976, is useful for the beginner, as it is arranged strictly in alphabetical order, and not according to roots as all other dictionaries are, which can save a lot of time.

English–Arabic dictionaries tend to be written for Arabs, and hence do not make any effort to explain the exact meanings and usages of the Arabic words given. The most useful of them is probably *al-Mawrid*, by M. Baalbaki, Beirut (Dar al-Ilm li-Islam al-Malayin), 1967.

Spoken Arabic
The Arabic vernaculars vary so much from place to place that unless you know exactly where you are going, some compromise has to be made. The Arabic taught in this book is literary, but trimmed of many of its grammatical trappings, and will be understood by educated people in all Arab countries. However, if you want to understand the locals, you will have to learn a dialect. Although not always the most popular, there is no doubt that Egyptian is still the most widely understood, due to the influence of Egyptian radio, TV and films.
Key to the Exercises

EXERCISE 0.1 Two-letter transliterations have been italicised here to avoid confusion.

Hmd – mDh – D gh T – bbrn mj – jmhrwr – DH n n – sh k k – Hmlq –
zndq – skn – nhD – dh l l – bdr – b dh r – rHm – brTm – gh m D –

EXERCISE 0.2

تود - ممكن - ضيـط - دال - دهن - مكتب - رمي - سقط - بعض -
بغض - وهم - سرطن - شمس - غفل - بريم - وور - رطن - نئي -
ربع - لغفر - كين - حجم - خلف - رجز - ضيض - ضضيف -
عنكس - شخر - شكل - مزم - زرد - غلي - ثور - شيب -
طلح - شغل - بنفسج - توت - حرم - ثوب - فندق - زرك -
صر - مرض - بتر - خرس - جهنم - محل - ضمن - ظهر -
جحير - ضق - فورول - عنبوت - زمغ - شمع - حضرموت - تعن -
برغ.

EXERCISE 0.3 zamzam - markaz - farigh - qifl - hamaj - thulth -
Safar - Sarf - sharT - DHahara - ghariqa - marHab - nahr - balaH -
tharthara - waqr - fiqu - naHwa - yaman - maysar - Tarada - bagh -
jaHeh - sijn - jund - Sadaf - Sidq - quds - natin - makatha - bulbul -
shakHs.

EXERCISE 0.4

بتر - نحل - تير - برج - خمار - نقـد - حقل - لـب - ترم -
حـب - شرح - غز - لقـب - تبر - ضك - مطـ - ثيـب - بتر -
فس - سرط - طور - عرـل - سـم - نكر - مـح.

EXERCISE 0.5 raaghb - Taahir - SaaliH - faSiiH - Saghir - rakhiS -
kariim - baSiir - kulayb - ghasfur - Sanduq - faanuu -
minkaar - qaabuus - bayram - muliiq - miizaan - fanaadiq - ghayr -

EXERCISE 0.6

باتن - جمـل - كابل - صـبح - جواب - ريح - سلم - هـارب -
ميتاق - هـلال - ضيــط - مشبوط - ظاهر - غراب - فـديل - صاحب -
تـخصـص - جاز - بـهـول - مـوج - في - يقـيم - سـفـر - فـيل - كـر -
قـرود - ديك - خـرطوم.

EXERCISE 0.7 marra - muallim - mudarris - Sarraaf - tamazzaq -
Haadd - mumayyizaat - dabbaagh - khayaam - Hammaal -
swwaaH - rukkaab - khabbaaaz - rattaba - sattaar - fannaan -
dabuur - dalla - Dalla - Haqq.

EXERCISE 0.8 jiddan - marHAban - mathalan - Taban - filan -
shlan - ragham - khatirah - yawmiyyan - sanawiyyan.

EXERCISE 0.9 su’aal - ra’iis - ‘amal - bi’r - juz’ - ‘ilhaam - mala’a -
mamluu - ru’asaa - qaa’il - ra’s - ‘asnaan - ‘arbaa’ - Da’il - ra’uuf -
‘islaam - aghniyya - ya’s - ba’s - ‘imaan - udbaa’ - mi’nnaath -

EXERCISE 0.10 ‘aadaab - ‘aabaaar - ‘aakhadha - ‘alaaf - ‘akaala -

EXERCISE 0.11 fuSHaa - ghaDbaa - bilaadii - lii - ila - kitaabii -
ladaa - manzili - kubraa - wusTaa - marsaa - darsii - ‘alaa - ukhraa -
yumnaa - mabnaa - mabni.

EXERCISE 0.12 sayyaara - maktaba - majalla - jariida - wizaara -
tariyya - naml - nakhla - qarya - tarjama - Saghira - ishtiraakiiya -
dimmuqraatiyya - marwaHa - Taa’ira - riwaaya - mas’ala - aShiya -
makka.

EXERCISE 0.13 dhaalik - haadhaa - aallaah - haadhihi - haadhaan -
baa’ulaal.

EXERCISE 0.14 jibaaal - khabir - izdibaaar - arqaam - musta’idd -
mutanawwa:a - araaanib - ‘aSaafir - yamuur - yamsik - manshuuraat -
kaa’i’n - baariz - fatila - aSdiqa’ - kootibat - kat’abnaa - safaaruun -
dhi kraa - qaatalunni - tajriba - Taawila - ista’lamat - fanaajin -
EXERCISE 1.1
A 1-2 al-mudir  3-4 ash-shubbaak  5-6 maTaar
7-8 an-nàDHiif  9-10 aS-Saghiri 
11-12 al-kitaab  13-14 an-naafi  
15-16 al-qàSiir  17-18 ar-rajul
B 1 an-nàDHiif  2-3 al-ba:iid  4-5 al-bayt  
6-7 al-ariID  8-9 al-mashghuul  10-11 ar-rajul  
12 al-maTaar  13-14 al-walad

EXERCISE 1.2
1 رجل مشغول  2 كتاب صغير  3 باب عريض  4 ولد طويل
5 شارع طويل  6 شباك نظيف  7 مطار بعيد  8 رجل مشهور
9 مكتب واسع  10 مدير صغير

EXERCISE 1.3
1 الرجل المشغول  2 الكتاب الصغير  3 الباب العريض
4 ولد طويل  5 الشارع الطويل  6 الشباك النظيف  7 المطار البعيد
8 الرجل المشهور  9 الكتاب الواسع  10 المدير الصغير

EXERCISE 1.4
1 maTaar kabir waasi:  A large, spacious airport.
2 ash-shubbaak al-ariID an-nàDHiif  The wide, clean window.
3 al-walad aT-Tawiil an-nàDHiif  The tall, thin boy.
4 rajul mashghuul mashhuur  A busy, famous man.
5 al-ba:b al-kabi:r al-ariID  The big, wide door.
6 shaari: Tawiil naDHiif  A long, clean street.

EXERCISE 2.1
A 1-2 الصندوق قليل  3 الكسرو مكسور  4 الحاكم عادل
5 الكتاب مشغول  6 الكلب خيف  7 التحفيز قريب
8 السكرتير حاضر  9 الدولاب واسع  10 الطالب شاكر
B 1 The fat driver.  2 The busy employee.  3 The present ruler.
4 A beautiful museum.  5 The honest merchant.  6 A light box.

EXERCISE 2.2
1 عمر جميل  2 أحمد غالب  3 سليم سمن  4 روبرت صغير
5 رشيد شاطر  6 جون عادل

EXERCISE 2.3
1 هو نفين  2 أنا مشغول  3 أنت سمن
4 هو مشهور  5 أنت مريض  6 أنا طويل

EXERCISE 2.4
1 هل الدوب مملوء لا، هو فارغ
2 أمحمد حاضر؟ لا، هو عائض
3 هل المستقبل بعيد؟ لا، هو قريب
4 هل الصندوق خيف؟ لا، هو قصير
5 هل الولد طويل؟ لا، هو قصير
6 هل الكتاب صغير لا، هو كبير
7 هل الكتب صغير لا، هو كبير
8 هل الساق حاصر؟ لا، هو عائض
9 أجل كبير لا، هو صغير

EXERCISE 3.1
A 1 السائق مشغول  2 السيارة السريعة  3 الكتاب الواسع
4 الأرض المنخفضة  5 الغرفة المقفلة  6 الكتابة الجميلة
7 المسجد البعيد  8 الحرب الطويلة  9 الطالب النقص
B 1 The busy driver.  2 The fast car.  3 The spacious offices.
4 The clean ground (earth).  5 The closed room.
6 The present mother.  7 The beautiful writing.  8 The distant mosque.
9 The long war.  10 The heavy table.

EXERCISE 3.2
1 السائق مشغول  2 سيارة سريعة  3 مكتب واسع
4 أرض نظيفة
5 غرفة مقفلة  6 أم حاضرة  7 الكتابة جميلة
8 المسجد بعيد  9 الحرب طويلة  10 الطالب النقص
D 1 السائق مشغول  2 السيارة السريعة  3 الكتب واسع
4 الأرض نظيفة
5 الغرفة مقفلة  6 الأم حاضرة
6 المسجد بعيد  9 الحرب طويلة  10 الطالب النقص
C 1 السائق مشغول  2 سيارة سريعة  3 مكتب واسع
4 أرض نظيفة
5 غرفة مقفلة  6 أم حاضرة  7 الكتابة جميلة
8 المسجد بعيد  9 الحرب طويلة  10 الطالب النقص

EXERCISE 3.3
1 The plate is on the table.
2 The chair is in the room.  3 Salim is in the mosque.
4 The sun is above the earth.  5 The secretary is with the manager.
6 Ahmed is from the town. 7 The books are in the library.
9 The delegate is with the manager. 10 The tailor is in the market.

EXERCISE 3.3

1 هناك كتاب بالكتب 2 هناك بيت كبير في المدينة 3 هذه المنطة كبيرة 4 هذه المكتبة في السوق 5 السيارات الجديدة في الشارع 6 هناك مكتبة في البئر 7 هذه المنطة كبيرة 8 هذه المكتبة في السوق 9 الطالب من المدرسة

EXERCISE 4.1

A

1 هذه الجلة 2 هذا الجسم 3 هذه الأقراح 4 هذا المصنع 5 هذه المنطقة 6 هذه المدينة 7 هذه المدينة 8 هذه المدينة 9 هذه المنطقة 10 هذا النشاط

B

1 الطالب 2 هذا الكاتب 3 ذلك المكتب 4 ذلك الدواليب 5 ذلك الكتاب 6 ذلك السائق 7 ذلك الدواليب 8 ذلك المكتب 9 ذلك الطالب 10 ذلك الهادئ

C 1 This magazine. 2 This council. 3 These pens. 4 This factory.
5 This water. 6 This region. 7 This cinema. 8 This ministry.
9 This mosque. 10 These streets.

1 That town. 2 Those towns. 3 That newspaper. 4 That museum.
5 That clerk. 6 That driver. 7 Those cupboards. 8 That project.
9 That table. 10 That hand.

D

ذلك الدواليب 2 ذلك الكاتب 3 ذلك المكتبة 4 ذلك الجسم 5 هذه المنطة 6 تلك النشاط 7 ذلك العامل 8 ذلك الغريب 9 ذلك الكاتب 10 ذلك الهادئ

EXERCISE 4.2

A

1 هذه الشجرة صغيرة 2 ذلك العامل 3 هذه الكريمة 4 تلك الفراء 5 تلك السكتة 6 تلك الجملة 7 هذا الباب 8 ذلك الجمال 9 ذلك الشارع 10 ذلك المشروع

B 1 This tree is small. 2 That workman is diligent.
3 This newspaper is old. 4 These houses are spacious.

EXERCISE 4.3

A

1 تلك مطبعة قديمة 2 هذه منطقة كبيرة 3 ذلك قسم خاص 4 هذه جرائد أسبوعية 5 تلك شبايك وسخة 6 هذه بد نفطة 7 ذلك رجل عادل 8 تلك منافحة هامة 9 هذه حكومة حديثة 10 تلك مصادر رئيسية

B

1 تلك منطقة الكريمة 2 تلك المدينة الكريمة 3 ذلك هو القسم الخاص 4 هذا هو الجزء الأساسي 5 تلك شبايك وسخة 6 تلك الهادئة 7 تلك المنافحة الهامة 8 تلك المنافحة الهامة 9 تلك هي الحكومة الحديثة 10 تلك هي المصدرين الرئيسية

C 1 This is an old printing house. 2 This is a large region.
3 That is a special department. 4 These are weekly newspapers.
5 These are dirty windows. 6 This is a clean hand.
7 That is an honest man. 8 These are important museums.
9 This is a modern government. 10 These are major sources.

1 This is the old printing house. 2 This is the large region.
3 That is the special department. 4 These are the weekly newspapers.
5 These are the dirty windows. 6 This is the clean hand.
7 That is the honest man. 8 These are the important museums.
9 This is the modern government. 10 These are the major sources.

EXERCISE 4.4

1 as-sa’a: saba’ illa rub: 2 as-sa’a: ashara wa-thulth
3 as-sa’a: arba’a wa-rub: 4 as-sa’a: thamaaniya wa-niSiF wa-khamsa
5 as-sa’a: saba’ wa-khamsa 6 as-sa’a: ithnasheer illa thulth
7 as-sa’a: thalaatha wa-ashara 8 as-sa’a: tisa’ wa-niSiF illa khamsa
9 as-sa’a: ithnasheer illa: ashara 10 as-sa’a: thamaaniya wa-niSiF.

Unit 5 Transliteration
1 kitaab-ka 2 ghuraf-haa 3 maktab al-mudiir
4 wazaarat ad-daakhiliyya 5 bayt buTrus 6 jaami’at al-qahira
7 qamiiS-ii al-jadid 8 sayyaarat al-waziir al-kabiir
9 qiTat laHm 10 riwaaya min riwaayaat tuumaas haardii
11 natiijat haadhihi as-siyaasa 12 Hukumat-naa haadhihi.
Key to the Exercises 279

B
1 مدينة تلك 2 مشروع الحكومة ذلك 3 باب الجامعة ذلك
4 كتبه ذلك 5 مصدر البتول ذلك

1 That town of ours. 2 That project of the government.
3 That gate of the university. 4 That book of his.
5 That source of oil.

EXERCISE 6.1 1 d-q-q 2 k-b-r 3 j-n-n 4 w-z-r 5 sh-j-r
6 sh-r-: 7 sh-gh-l 8 H-k-m 9 b:-d 10 H-d-r 11 w-DH-f
12 s-y-r 13 sh-r-: 14 H-r-r 15 f-r-: 16 d-kh-l 17 H-d-q 18 r-w-y
19 kh-f-f 20 S-n-d-q 21 H-m-d 22 sh-T-r 23 s-w-q 24 m-l-
25 j-l-s

Unit 7 Transliteration
1 saafer ilaa al-kuwayt thawma raja: ilaa al-baHrany
2 fataHal al-baab wa-dakhelat 3 hal dafat al-fuluus? laa, rafaDt
4 'akalnaa wa-sharibnaa 5 kallam as-saa'iq ar-ra'iis
6 Tabakhat zawjattii at-Ta:aam . 7 'alanan al-jaraa'id natiijat al-intiikhaab
7 rafaD al-ummaal al-alaawa wa-aDrabuu
8 jiitamaa:at as-sakriteeraat wa-intakhabna manduubat-hunna
10 waDat-hu fii shanTattii fii aS-Sabaah (pronounced: fi S-SabaahH)
11 'adkhalat-nii al-bint wa-'ajlasat-nii
12 qad waSal ra'iis al-wuzaraa' ilaa ar-riyaaD (ila r-riyaaD)'ams
13 maa wajadnaa at-taqrirr fii ad-daftar (fi d-dastaar)

EXERCISE 7.1 1 We wrote. 2 They (m) arrived. 3 She elected.
4 They (f) refused 5 He cooked. 6 You (m, pl) went on strike
7 You (f, pl) drank. 8 They (m) paid. 9 I put. 10 You (m, pl) ate.
11 We entered. 12 They (m) announced. 13 They (f) had a meeting.
14 You (m, pl) spoke to (addressed). 15 You (f) wrote.
16 You (m) arrived. 17 They (m) put. 18 We arrived.
19 She drank. 20 He ate.

EXERCISE 7.2
1 أкал الولد الخير 2 شرت السكرتيرة الماء 3 كتبت الخيامة الساقي
4 أعلنت الجروان التحية 5 دفع العملاا القلوس
5 سافرت اللامي من الطائر 7 وجدت البت شنطاذا
8 فتحت الطالبة الباب 9 كتب زوجه التقرر
10 وضع التجار الصانداق في البيت

EXERCISE 5.1
A 1 مدير البنك 2 اعلان المجلس 3 حديثك 4 وزير الداخلية
5 جلالة 6 أتنا 7 سيارة عمر 8 فروع الشركة 9 مطبعة الحكومة
10 رأسها
B 1 مزوك 2 سيارة 3 طروده 4 أختهم 5 روايتكم 6 ساعتنا
C 1 ضابط البنات 2 حديثة البيت 3 وظائف الوزراء
4 نائب السينات 5 رؤوسهم 6 قصص 7 رواياته
8 مكاتب السكرتيرات

EXERCISE 5.2
A 1 My cheap watch. 2 The manager’s new car.
3 Salim’s heavy parcel. 4 His dirty suit.
5 The important announcement of the newspapers (the newspapers’ .).
6 The bank’s diligent manager (the diligent manager of .).
7 The fat driver of the car. 8 Her old jokes.
9 The government’s new factory. 10 Our spacious room.

B 1 ساعتي رقيقة 2 سيارة المدير جديدة 3 طرد سليم نقل
4 بذلة وسخة 5 اعلان الجنرال هام 6 مدير البنك مبتعد
7 سائق السيارة سمين 8 نكتا قديمة 9 مصنع الحكومة جديد
10 غرفنا واسعة

EXERCISE 5.3
1 A kilogram of meat. 2 A piece of bread. 3 A man’s return.
4 A branch of a company. 5 A kilogram of flour.

EXERCISE 5.4
A 1 فروع هذا البنك 2 رأى هذا البلد 3 دخل هذا المنزل
4 سياسة هذه الشركة 5 أخطى هذا البيت 6 سيارة هذا السائق
7 باب هذه الطائرة 8 قلم هذه السكرتيرة 9 يد هذا الرجل
10 غرفة هذا الزائر

1 The branches of this bank. 2 This boy’s head.
3 The entry of this delegate. 4 The policy of this company.
5 This girl’s sister. 6 This driver’s car. 7 The door of this aeroplane.
8 This secretary’s pen. 9 This man’s hand. 10 This visitor’s room.
EXERCISE 7.3

A 1. شربت البنت الماء ثم أكلت اللحم. 2. اجتمع الوزراء واعتقموا مندوبيهم. 3. دخل الموظفون وكلّموا المدير. 4. سافرت البات إلى الرياض ثم رجعت إلى الكويت. 5. دخل الحاوار الغرفة ووجد زوجه. 6. اجتمع العمال ورفضوا العلاوة.

B 1. The girl drank the water then ate the meat. 2. The ministers met and elected their delegate. 3. The officials came in and spoke to the manager. 4. The girls travelled to Riyadh, then returned to Kuwait. 5. The merchant entered the room and found his wife. 6. The workers met and refused the raise.

EXERCISE 7.4


B 1. He let her in. 2. She spoke to him. 3. We cooked it. 4. They (f) refused it. 5. You drank it. 6. I ate it. 7. You (m, pl) spoke to them. 8. You (f) wrote it. 9. He pushed her. 10. We gave her a seat.

EXERCISE 7.5

1. The manager put the file in the cupboard. 2. The minister spoke to his wife, then went (travelled) to the airport. 3. We did not speak to the boss yesterday. 4. They have drunk the water and eaten the meat. 5. She let her mother in and gave her a seat. 6. They (f) found her house in Riyadh. 7. The employees (f) held a meeting yesterday in the factory. 8. Did you go to Bahrain? 9. The secretary wrote the long report and put it in the file. 10. They went to Kuwait and did not come back (did not return from it).

EXERCISE 8.2

A 1. ليس الولد جاهلا. 2. ليست السكرتيرة في المكتب. 3. ما كانت في البحرين يوم السبت. 4. ليست هذه المجلة جديرة. 5. ليس باب البنك مقفلًا. 6. ما كنت أصغر. 7. ليس الكتاب على الرف. 8. ما كانت الأرض وسخة. 9. ليس هذا الكرسي قليلًا. 10. ليس محمد مدرّساً في المدرسة الجديدة.

B 1. The boy is not ignorant. 2. The secretary is not in the office. 3. She was not in Bahrain on Saturday. 4. This magazine is not new. 5. The door of the bank is not shut.
6. حيث نحن في منزل السيدة. 7. الكتاب ليس في الطاولة. 8. هذا الطاولة ليس في الغرفة. 9. هذا المكتبة ليس في المكتبة. 10. محمد ليس في المكتبة.

**EXERCISE 8.3** (Mark yourself correct whichever of the two verbs you have used, provided it has the correct ending.)

1. أصبحت الشمس غائبة. 2. أصبحت الشمس غائبة.
3. صار قبيح وسخاً. 4. صار أكبر وضعاً.
5. صار القرين سهل. 6. صار أكبر وضعاً.
7. صارت أكبر وضعاً. 8. صارت أكبر وضعاً.
9. صارت أكبر وضعاً. 10. صارت أكبر وضعاً.

**EXERCISE 8.4**

A

1. إن هذا العالم كله 2. إن العالم كله.
3. إن العالم كله. 4. إن العالم كله.
5. إن العالم كله. 6. إن العالم كله.
7. إن العالم كله. 8. إن العالم كله.
9. إن العالم كله. 10. إن العالم كله.

B

1. This boy is clever. 2. The famous engineer was foreign.
3. The university is far away. 4. The central bank is in the town.
5. The job of inspector (or of the inspector) is easy.
6. This story is strange! 7. The editor is certainly a shrewd man.
8. That company is local. 9. He is from Kuwait.
10. The manager is content.

**EXERCISE 8.5**

A

1. The delegate arrived at Bahrain airport (the airport of Bahrain). 2. The girl drank the water. 3. We ate the meat.
4. The engineer took the report from the secretary. 5. The student put her book in the case.
6. The merchant took the money on Monday. 7. The government rejected the report.
8. The secretary spoke to the manager of the new company. 9. The Prime Minister travelled to Riyadh on Sunday.
10. The affairs of this useless government have become difficult and complicated.

**Key to the Exercises** 283

1. المندوب قد وصل إلى نظام التحري 2. كانت البنت قد وضعت كابها في المتجر 3. كتب أن أكنا التحري 4. كان المهندس قد أخذ التحري من السكينة 5. كانت الطالبة قد وضعت كابها في المتجر 6. كان الناجح قد أخذ الفلسوم يوم الاثنين 7. كانت الحكومة قد رفضت التحري 8. كانت السكرتيرة قد كتبت مدير الشركة الجديدة 9. كان رئيس الوزراء قد سافر إلى الرياض يوم الأحد 10. كانت أمور هذه الحكومة الفاشلة قد أصبحت صعبة معقدة

**Unit 9 Transliteration**


**EXERCISE 9.1**

A

EXERCISE 9.2

A
1. هذه المرأة الجميلة 2. هذه الجملة الأجنبية
3. هؤلاء الكهربائيون المهاجرين 4. هذه الجريدة اليومية
5. هؤلاء الضيوف الكثيرون 6. هذه المرافق الجديدة
7. هؤلاء المرئيات العظماء 8. هذه الظروف المعقدة
9. هؤلاء المراقبين الفقراء

B
1. تلك العواصم المشهورة 2. أولئك المخاطرون الأجانب
3. تلك الشوارع طويلة 4. أولئك الرجال السابقون
5. أولئك الدسائس الحاضرات 6. أولئك البنات الصغيرات
7. تلك الطائرات الجديدة 8. أولئك الأساطير الغاية
9. تلك الصحون الكبيرة 10. أولئك الحكام الجاربة

EXERCISE 9.3

A
1. قسم الموظفان الرئيسيين المتدربين 2. القانون حاضر
3. الدبلوماسية على الكتب 4. قراء الكتابين الأجانبيين
5. إن الكهربائيون مهاجرين 6. دخل الوزيران السابقين
7. الساويرين في السيرتين الكبيرة 8. جريدة بيونيون حديثة
9. كل البريداء العاملين الجددون 10. طفلان صغيران جميلان

B
1. The two officials inspected the two departing passengers.
2. The two contractors are present.
3. The two staplers are on the two desks.
4. He read the two foreign books.
5. The two welders are skilled.
6. The two ministers entered the two houses.
7. The two drivers are in the two big cars.
8. Two modern daily newspapers.
9. The two managers spoke to the two new workmen.
10. Two beautiful little babies.
EXERCISE 10.1

1. They (m) study. 2. You (m, pl) write. 3. I laugh.
4. They (f) carry. 5. She understands. 6. You (f) dance.
7. They (m) dwell. 8. We spend. 9. You (m, pl) present.
10. They (m) defend. 11. You (m) inspect. 12. She asks.
13. You (f) read. 14. We request. 15. They (f) go. 16. He works.
17. She is (will be). 18. They (m) become. 19. He becomes.
20. You (m, pl) take. 21. They (f) cook. 22. You (f, pl) arrive.
23. He finds. 24. We meet. 25. You (m, pl) enter.

EXERCISE 10.2

1. A wash day 2. Seven thousand employees. 3. The director of the municipality.
7. A large number of students 8. The main office.
10. A day with milk 11. A day of celebration.
16. A clean day 17. Excellent marks.
22. A clean day 23. Excellent marks.

EXERCISE 10.3

5. They (f) receive. 6. They (f) render. 7. They (m) receive.
8. They (m) render. 9. They (m) receive. 10. They (m) render.

EXERCISE 10.4

1. They do not eat or drink during the day. 2. The month of Shawwal.
3. What is the meaning of fasting? 4. What are the important festivals?
5. The first day of the month of Ramadan.
6. What is the meaning of ‘fasting’? 7. How many festivals do Muslims have?
10. The occasion for it is that the month of Shawwal comes after the month of Ramadan.
11. Fasting means that people don’t eat or drink during the day.
12. Muslim festivals.
EXERCISE 11.2 (No hard and fast answers can be given to exercises like this, but your answers should be something like the following.)

A
1. يذهبون في ذلالة 2. عبد الفطر في شهر شوال 3. يسافرون إلى مكة 4. يمكن الصوم أن الناس لا يأكلون ولا يشربون في النهار 5. العيد الثالث هو عيد النبي

B
1. ماذا يأكلون؟ 2. ماذا يفعلون؟ 3. كيف يفتحون (يتضحون) الباب؟
2. كيف يسافرون في شهر شوال؟
3. كم يتناولون؟
4. من هي؟
5. من أين هذا الكتاب؟
6. من أين عطى هذا الكتاب؟
7. من أين نقرأ الجريدة؟
8. من أين ينشغلون (في أي مقهى يشتنغل)؟

EXERCISE 11.3

A

B
1. كانت للمدير سكتريطة جديدة 2. كله البيت بابان 3. كانت لها جملة 4. كانت لدي دولاب رفوف كبيرة 5. سيكون عند الباش تصغير 6. سيكون عند الشركة فرع في لندن 7. سيكون عند الباش تصغير 8. سيكون عندهم هلهم وحبز 9. سيكون عند أحمد طفلك صغير 10. سيكون عند الراكب شنطة قليلة

C

EXERCISE 11.4
1. المسلمون عندهم عيد مهم في شهر شوال
2. الأمير له بيت في الرياض ولندن ونبراسا
3. المصرفيون لما عيد في شهر أيار اسم الناس
4. السفیر له سيارة كبيرة جدا 5. الحكومة ليست لها سيارة جيدة

B
1. The Muslims have an important festival in the month of Shawwal.
2. The prince has houses in Riyadh, London and New York.
3. The Egyptians have a festival in the month of April called (its name is) Shamm al-Nasim. 4. The ambassador has a very large car.
5. The government does not have a good policy.

EXERCISE 12.1 The Oil Age
In the last century, the Western world witnessed a great revolution, the Industrial Revolution. The new factories depended on mineral resources, most of which were to be found in Europe, such as coal and iron. Because of this, the western countries were independent to some extent. But in the year 1876, the famous German engineer Nikolaus Otto invented a machine of a new kind – the internal combustion engine. And the fuel of this wonderful engine was petrol. And petrol is one of the products of oil. As you know, there are only a few sources of oil in Europe, in the North Sea. Most of the sources are in the countries of the Middle East, such as the Kingdom of Saudi Arabia, Iraq, Libya and the nations of the Arabian Gulf like Kuwait and Qatar and the United Arab Emirates. Thus Europe began to depend to a great extent on importation from the Islamic World. And this dependence of the European countries on the Arabs increased greatly during the first half of the twentieth century. And the price of oil increased greatly in the seventies of this century, and the picture of Sheikh Zaki Yamani became a familiar one on European television screens. And this age of oil created strong connections between the people of the west and the Arab people. And one of the results of these connections was the interest of Europeans in the Arabs' language, culture and their Islamic religion.

EXERCISE 12.2
1. شهد العالم العربي ثورة عظيمة في القرن الماضي
2. الموارد المعدنية الموجودة في أوروبا هي الفحم والحديد
3. اخترع نيلوس أوقات الاحترق الداخلي. كان ذلك في سنة 1876
4. لا، ليس في أوروبا. من صادر البترول أولا قليلا
5. نتائج هذه العلاقات هي اهتمام أهل أوروبا بلغة العرب وثقافتهم وديئهم
EXERCISE 12.3
1. This door is wider than that one.
2. Cairo is the biggest city in the Arab world.
3. The manager's car was the most beautiful and fastest of cars.
4. Bread is cheaper than meat.
5. The Arabic language is more difficult than the English language, and the French language is the easiest of languages.
6. Morocco is the nearest of the Arab countries, and the furthest of them is the Yemen.
7. Most oil is found in the Middle East.
8. Her dress is one of the cheapest of dresses.
9. This novel is one of the most strange of English novels.
10. The suitcase was heavier than the small box.

EXERCISE 12.4
1. The factory in which I work is large.
2. A man (whom) I didn't know came.
3. This is the newspaper which we read yesterday.
4. The manager spoke to the (f) employees who arrived today.
5. Salim brought food which we ate.
6. The number of states which (are) descended from the Islamic Empire has reached (Ar. 'reaches') eighteen.
7. Muhammad, who died in Medina, was the Apostle of God.
8. The plane which arrived in the morning came from London.
9. He is a man who does not laugh much.
10. They sent a teacher (f) who doesn't know Arabic.

EXERCISE 13.1 The Islamic Conquests
The original homeland of the Arabs is the Arabian peninsula. After the appearance of Islam, the Arab armies conquered many of the neighboring countries such as Syria and Iraq, and in Africa they conquered all the countries of the North coast, from Egypt to Morocco. And they ruled Spain for a period of four hundred years until the Christian forces expelled them in the year 1492. The number of Arab states today has reached eighteen, population about 130 million. The people of these numerous lands use the Arabic language in their daily life, their work and their worship. The cause of this spread of the Arabic language was the appearance of Islam. Before it, the Arabs were of no great importance. The fact is that God revealed the Holy Koran to His apostle Muhammad in the Arabic language, and ordered him to preach the new religion to his people. That was in Mecca, whose people were worshipping idols. Some of the powerful men of Mecca disliked the Prophet and the message he brought. Because of that, the Apostle fled to Medina in the year 622. After eight years, Muhammad and his Helpers returned from Medina to Mecca and conquered it. The Prophet died in Medina in the year 632, and his Caliphs continued the movement of conquest after him. And in the period of eighty years, the Muslim armies reached the borders of Europe. And that was the basis of the Islamic Empire, from which the modern Arab countries are descended.
EXERCISE 14.1 Arab Social Structure

Naturally Arab social structure varies from country to country. Despite that, however, it has not gone far away from its original order about which we read in history books. And this is true even in the countries which have progressed most from the point of view of education, politics, and material wealth. The tribe was the basis of Arab society in its earliest history, and it still plays an important role up till now. It is difficult for us to define precisely what a tribe is, and of what it consists. For there are large tribes of great importance, and at the same time small tribes which have no importance except in their own areas. The head of a tribe is its sheikh, and the sheikhs of some of these great tribes have become rulers of modern states. And the custom of the Arabs in their names is that a man carries the name of his father and his grandfather. And at the end of his name we find his nisba, that is the name of his tribe. An example of that is 'Hassan son of Ali son of Salim the Tamimi', which would be the name of a man whose father's name is Ali, whose grandfather's name is Salim and whose tribe is Tamim. The tribe is divided into families, and the family will be under the leadership of the eldest of its males. As for women, their position in the family, as well as in the tribe, is very weak, and their rights are not equal to the rights of the men. It is incumbent on the members of the family that they consult the head of the family on every important matter, such as marriage, divorce, or the buying and selling of land, for instance. And it is possible that the head of the family may consult the sheikh of the tribe if he himself is unable to resolve some matter. For this reason, every ruler or sheikh holds a daily council in which he receives the members of his tribe in order to listen to their requests and complaints.

EXERCISE 14.2

Grandfather = Grandmother

Paternal Uncle - P. Aunt - Father = Mother - Maternal Aunt - M. Uncle

Cousin (m) - Cousin (f) - Brother - Muhammad = Wife - Sister - Cousin (m) - Cousin

Nephew - Niece - Son - Daughter - Nephew - Niece

1. His mother is the wife of his father.
2. His maternal uncle is the brother of his mother.
3. His grandmother is the mother of his father or the mother of his mother.
4. His father is the grandfather of his son and the grandfather of his daughter.
5. His cousin (f) is the sister of his male cousin (father's side).

EXERCISE 14.3

1. He ordered him to go to the town to consult the experts in the factory.
2. He went to Bahrain to speak to the Minister of Education.
3. My brother Salim arrived in Mecca yesterday to celebrate the festival.
4. I asked them to pay today but they refused.
5. She was speaking Arabic so that her son would not understand.
6. The workmen came to the capital to receive their leader.
7. The printing house refused to publish the new magazine.
8. It is up to the army to defend the homeland.
9. It is difficult for us to define exactly what socialism is.
10. I go to the library every day to read the papers.

EXERCISE 14.4

1. I am still studying the history of Arabia.
2. The company nearly employed her as secretary to the manager.
3. The merchants are still presenting requests and complaints. (Still keep on presenting...)
4. The little girl kept on asking about her father.
5. Egyptian engineers are still earning a lot in the Gulf states.
6. The television programme had almost begun (was about to begin).

EXERCISE 15.1 At the Airport

Traveller (to taxi driver) Take me to the airport please./Driver Yes sir. Where will you be travelling to? (God willing)?/Traveller To Khartoum./Driver Fine. What time does the plane leave?/Traveller Half past ten./Driver Very good. We have time enough. (at the airport) Here we are. Where do you want me to stop?/Traveller Stop here, at the main gate./Driver (takes the bags out of the car and gives them to the porter) Take the bags, porter./Traveller How much is the fare?/Driver Five dinars, please./Traveller (gives him the money). Here's the money./Driver Thank you. Good bye./Traveller (to police officer) Where is the National Airlines office please?/Officer Go to the end of this hall and turn to your right. After that go in the first door on the left, and you'll find the office in front of you./Traveller Thanks very much. (he goes off and the porter follows him carrying the bags. They arrive at the aviation company's office) Good morning./Company Official Good morning. (recognises the traveller) Ah, hello Mr Smith. How are you?/Traveller Fine, thanks. I'm booked on the 10.30 plane to Khartoum, first class./Official Yes, that's right. Flight number
EXERCISE 14.1 Arab Social Structure

Naturally Arab social structure varies from country to country. Despite that, however, it has not gone far away from its original order about which we read in history books. And this is true even in the countries which have progressed most from the point of view of education, politics and material wealth. The tribe was the basis of Arab society in its earliest history, and it still plays an important role up till now. It is difficult for us to define precisely what a tribe is, and of what it consists. For there are large tribes of great importance, and at the same time small tribes which have no importance except in their own areas. The head of a tribe is its sheikh, and the sheikhs of some of these great tribes have become rulers of modern states. And the custom of the Arabs in their names is that a man carries the name of his father and his grandfather. And at the end of his name we find his nisba, that is the name of his tribe. An example of that is 'Hassan son of Ali son of Salim the Tamimi', which would be the name of a man whose father's name is Ali, whose grandfather's name is Salim and whose tribe is Tamim. The tribe is divided into families, and the family will be under the leadership of the eldest of its males. As for women, their position in the family, as well as in the tribe, is very weak, and their rights are not equal to the rights of the men. It is incumbent on the members of the family that they consult the head of the family on every important matter, such as marriage, divorce, or the buying and selling of land, for instance. And it is possible that the head of the family may consult the sheikh of the tribe if he himself is unable to resolve some matter. For this reason, every ruler or sheikh holds a daily council in which he receives the members of his tribe in order to listen to their requests and complaints.

EXERCISE 14.2

Grandfather = Grandmother

Paternal Uncle  P. Aunt Father = Mother  Maternal Aunt  M. Uncle

Cousin (m)  Cousin (f)  Brother  Muhammad = Wife  Sister  Cousin (m)  Cousin

Nephew  Niece  Son  Daughter  Nephew  Niece

1 His mother is the wife of his father.
2 His maternal uncle is the brother of his mother.
3 His grandmother is the mother of his father or the mother of his mother.
4 His father is the grandfather of his son and the grandfather of his daughter.
5 His cousin (f) is the sister of his male cousin (father's side).
6 His grandfather is the husband of his grandmother.
7 His paternal uncle is the brother of his father.
8 His wife is the mother of his son.
9 His brother is the son of his father.
10 His nephew is the brother of his niece.

EXERCISE 14.3 1 He ordered him to go to the town to consult the experts in the factory.
2 He went to Bahrain to speak to the Minister of Education.
3 My brother Salim arrived in Mecca yesterday to celebrate the festival.
4 We asked them to pay today but they refused.
5 She was speaking Arabic so that her young son would not understand.
6 The workmen came to the capital to receive their leader.
7 The printing house refused to publish the new magazine.
8 It is up to the army to defend the homeland.
9 It is difficult for us to define exactly what socialism is.
10 I go to the library every day to read the papers.

EXERCISE 14.4 1 I am still studying the history of Arabia.
2 The company nearly employed her as secretary to the manager.
3 The merchants are still presenting requests and complaints. (still keep on presenting...)
4 The little girl kept on asking about her father.
5 Egyptian engineers are still earning a lot in the Gulf states.
6 The television programme had almost begun (was about to begin).

EXERCISE 15.1 At the Airport

Traveller (to taxi driver) Take me to the airport please./Driver Yes sir. Where will you be travelling to (God willing)?/Traveller To Khartoum./Driver Fine. What time does the plane leave?/Traveller Half past ten./Driver Very good. We have time enough. (at the airport) Here we are. Where do you want me to stop?/Traveller Stop there, at the main gate./Driver (takes the bags out of the car and gives them to the porter) Take the bags, porter./Traveller How much is the fare?/Driver Five dinars, please./Traveller (gives him the money). Here's the money./Driver Thank you. Good bye./Traveller (to police officer) Where is the National Airlines office please?/Officer Go to the end of this big hall and turn to your right. After that go in the first door on the left, and you'll find the office. It is in front of you./Traveller Thanks very much. (he goes off and the porter follows him carrying the bags. They arrive at the aviation company's office) Good morning./Company Officer Good morning. (recognises the traveller) Ah, hello Mr Smith. How are you?/Traveller Fine, thanks. I'm booked on the 10.30 plane to Khartoum, first class./Officer Yes, that's right. Flight number
EXERCISE 15.2

1. 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문.

2. 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문.

3. 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문.

4. 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문.

5. 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문, 방문.

EXERCISE 15.3
1. Enter the airport by the big gate and turn to your left at the customs office.
2. Arrange these books on the shelf please.
4. Ahmed, take this heavy case and put it in the car.
5. Please sit down. Help yourself to food and drink.
6. Ask the merchant to give you back the money right away.
7. Don’t stop here, go to the end of the street and stop at the factory.
8. Don’t speak to me in English. I only understand Arabic.
9. Write your name here and give the paper to the secretary.
10. Give me the passport please, sir, so that I may look at it.

EXERCISE 16.1

Arabic Literature

Arabic literature begins in the Age of Ignorance, that is before the coming of Islam. At that time the tribes had poets who would glorify their own tribes and compete against each other with their poems. The best of the odes of the pre-Islamic poets were collected together in an anthology called the Seven Mu'allaqat, which people still read and study today. Literature and the arts flourished in the age of the Abbasids, whose caliphate lasted from 750 to 1258. Thousands of books were written about history, religious sciences, poetry and artistic prose. Unfortunately we do not know much about this rich heritage in the Western countries because of the lack of translations of it in foreign languages. In general, the people of the West are totally ignorant of Arabic literature, with the exception of the Book of the Thousand and One Nights, which is a collection of oriental tales and fables. This collection is not considered a book of much worth among Arab writers and critics, despite the fact that it has inspired a large number of literary and artistic works in the West. This influence has even reached popular culture, an example of that being the well-known pantomime 'Aladdin and the Wonderful Lamp', which we have all seen as children.

This story of Chinese origin came to us by way of the Thousand and One Nights. Writing and authorship did not come to a stop with the Arabs during the Dark Ages in Europe. Arab writers contributed their works on the sciences, philosophy, mathematics, chemistry and astronomy, some of which were translated from Greek, and, had it not been for this, these precious books would have been lost. After about the fourteenth century, Arabic literature began to decline gradually, until its renaissance in the twentieth century.

EXERCISE 16.2

1 F 2 F 3 T 4 F 5 F 6 F 7 F 8 F 9 F
10 T 11 F 12 T
EXERCISE 16.3

If we left out men of politics, perhaps we would find that one of the most famous Arabs in the West is the actor Omar Sharif. This film star was born in Egypt and worked for a time in the theatre there before emigrating to England, where he became very famous in the world of the cinema. He has played many parts in English and American films, the most famous of them being his leading role in the film 'Dr Zhivago'. He is known also for his skill at the game of bridge.

EXERCISE 17.1 Abu Nuwas and Harun al-Rashid

Abu Nuwas was an Arab poet, and a boon companion of the Abbasid caliph Harun al-Rashid. Abu Nuwas became famous for his cleverness and wit as much as for his poetry. There are many stories and tales in Arabian folklore about the adventures of the poet with the Caliph. One of them is that Harun said to Abu Nuwas one day (and that was in the wintertime) 'Abu Nuwas, if you spend the night on the roof of the house, naked and without a fire to get warm from, I'll give you a thousand dinars.' So they agreed on that, and Abu Nuwas took off his clothes and went up on the roof and spent the night there. The Caliph came in the morning and found him very cold, his body shivering. The poet said, 'Give me the money.' 'No', said the Caliph. 'Why?' he said. The Caliph pointed to a fire in the distance which some bedouin had lit, and said 'By God, you got warm from that fire which you can see there.' And he refused to give him the dinars. After a few days the Caliph went out hunting and Abu Nuwas was with him. In the middle of the day Harun said to the poet 'By God, I'm hungry.' Abu Nuwas said, 'Sit down here and rest. I'll cook something nice for you to eat.' And he went away from him. The Caliph waited for a long time and got very hungry, and Abu Nuwas did not come back to him. In the end the Caliph got up to look for his food. He found Abu Nuwas sitting at a fire he had lit at the bottom of a tree, and he did not see any cooking-pot on the fire, and was surprised at that. Then he raised his eyes up to the tree and saw the pot hung at the very top of it. So he said in extreme anger, 'And how will the food get cooked when the pot is at the top of the tree and the fire on the ground?' Said Abu Nuwas, 'The same way as I got warm that night on the roof of the house!' So the Caliph laughed and gave him the money.

EXERCISE 17.2 1 F 2 T 3 F 4 F 5 F 6 T 7 F 8 F 9 F 10 F

EXERCISE 17.3 Joha's Jallabiyya

One day Joha found his jallabiyya very dirty, so he ordered his wife to wash it. She washed it and hung it on a rope that was on the roof of the house. The wind got strong that day and blew away the jallabiyya and it fell in the street. People came along and trod on it until it became dirty and torn and no good for anything. After a while Joha came down from the house and went out into the street and saw his jallabiyya on the ground, dirty and torn. So he raised his hands in the air and said, 'Praise and thanks to God.' And the people were amazed at that and said to him, 'Joha, why do you say 'Praise and thanks to God' when your jallabiyya is on the ground, worthless, and you will not be able to wear it again?' Said Joha, 'By God, if I had been wearing it, I would have fallen from the roof and people would have trodden on me and got me dirty and torn me up, so praise and thanks to God for that.'

EXERCISE 18.1 Tourism in Egypt

The winter season in Egypt is very pleasant, with neither extreme heat nor biting cold. So the tourist will find the weather clear, and suitable for outings after leaving the grey skies of Europe. As the plane lands in Cairo Airport, and after carrying out the formalities, the traveller will come out of the airport gate and board a taxi which will take him to town. And he will have chosen one of Cairo's many excellent hotels to stay in, and perhaps he will want to rest a little after his long journey. So he sleeps ... and wakes after a time, be it long or short ... and goes out to the balcony to cast his first glance upon this vast capital with its magnificent buildings which stretch out before his eyes under the blue sky of Africa. And every tourist will have learned as a pupil in the primary school something about the pharaonic antiquities which are to be found in Egypt alone. Perhaps he will visit first the Sphinx and the Pyramids, sited in Giza on the edge of the eternal desert. After that he must see something of the great Islamic antiquities to be found in this city founded a thousand years ago. There are mosques big and small worth seeing, among the most famous the two mosques of Sultan Hassan and Muhammad Ali which stand near the Citadel of Saladin on Mokattam hill. And perhaps the most famous Islamic monument of all is the Azhar Mosque, in which was founded the first university in the world. One of the characteristics by which tourists — especially the ladies — are distinguished, is that they dislike returning to their homeland without spoils — I mean presents and things which will remind them in the future of their happy journey. To this end, let them seek out the bazaars of Khan al-Khalili, only a few steps away from the Azhar, in which the tourist will find something to fill his heart with joy, such as articles of brass, woven things of cotton, coloured rugs and a
thousand things besides. One of the natural wonders of Egypt is the River Nile, on whose banks stand many restaurants and night clubs in which the visitor may taste Middle Eastern cuisine in its various forms and numerous types. And while he lunches or dines, he can listen to the sweet tones of music and watch displays of folk dancing. Indeed ... there is truth in the Egyptian proverb which says, 'He who drinks of the water of the Nile must return to it another time'.

EXERCISE 18.2
SOLUTION FOR THE NUTRITIONAL CRISIS IN EGYPT
The chairman of the State Council announced yesterday suggestions which could solve the nutritional crisis in Egypt. He said, 'The number of inhabitants of Egypt has reached 43 million, and the number of head of stock exceeds 10 million. These animals depend principally on plant food produced by the Egyptian soil. The return from our animal assets is still not capable of supplying the human population with their nutritional needs in the way of meat and other things. We sow in Egypt about 2.8 million acres annually with lucerne for the animals, and this area represents a quarter of the total harvested area in Egypt. And it is equal to - if not a little bigger than - the total area which we sow with wheat and corn together. If we reflect on the structure of our animal assets, and their role, we find that the number of transport, draught and riding animals reaches a few million. Economically productive animals are not being raised in order that they might be produced from, but for the purpose of agricultural work. This is an ancient legacy which the Egyptian peasant has inherited from his fathers and grandfathers, and we have no need to say that these animals overworked in agricultural tasks do not give meat or milk in economic quantities. This means that our animal assets and our animal production are in need of review ..., of re-thinking ... of a new strategy. I place a few main lines for this strategy before the specialists.

Firstly - expansion in agricultural mechanisation, so that we may be gradually rid of beasts of burden, draught and riding, so that we may save what they gobble up of food, and so that we may free the economic animals from the labours of the field and agriculture.

Secondly - the subjection of our production to the latest scientific and technological methods in the areas of improvement of breeds, feeding and health care both preventative and clinical.

Thirdly - A review of the structure of our cropping, so that we may save the huge area sown with lucerne.

Arabic–English Vocabulary

This concise Arabic–English vocabulary list is given for ease of reference. It contains all the words used in the exercises, and a few more of frequent occurrence. Arrangement is alphabetical (Arabic alphabet) according to the spelling of the actual word, and not the root. Plurals (with alternative forms), irregular feminines, etc., are listed. Reference should be made to Appendix 1 in cases of difficulty.

father
father (أب) أحمد (name)
red
أحمر
brother
أخ (أخوان، أخوة)
sister
أخت (أخوات)
son
ابن (ابناء)
choose
اختيار
invent
اختخاع
agree
إتفاق
go to, make for
إتجه إلى
meet, have a meeting with
للمجتمع مع
because of, for the sake of
اجتمعت
cause to sit, offer a seat
اجل
foreign: foreigner
 أجنب (أجانب)
like, love
أحب
celebrate
احفل
better, best
أحسن
statistics (pl.)

Ahmed
red
brother
sister
son
choose
invent
agree
go to, make for
meet, have a meeting with
because of, for the sake of
cause to sit, offer a seat
foreign: foreigner
like, love
celebrate
better, best
statistics (pl.)
in front of
empire
order, command
(with art.)
woman
yesterday
that (conjunction)
if
spreading
end, be finished
English
Englishman
descend from
family, kin, people
importance, concern
middle (adj.)
first
firstly, in the first place
door, gate
(i) spend the night
(crude) oil
sea
Bahrain
mean, miserly
begin

bedouin
without
suit (clothes)
cold, coldness
programme
identity card
after
some
far, distant
town, settlement; country
son of (in names)
daughter, girl
bank
gate, gateway
house
between
while
merchant businessman
date; history
authorship, act of writing
complete, whole
(VI) compete with each other

(V) halt, come to a stop

third (adj.)

secondly

culture

heavy

fridge

then

price

revolution (political)

come

bring

be hungry

mosque

university

ignorant

the Age of Ignorance (pre-Islamic era)

tyrant

mountain

grandfather

grandmother

very

newspaper

island

is (i)

customs (border)

(a) collect, gather

all, all together

beautiful, handsome

pound (£)

passport

hunger

good

army

hot

present (adj.)

ruler, head of state

until

the Pilgrimage

frontier

limit (pl.)

tank (military)

stapler
(I) consult  (III) become  صار natural
window صباح morning
winter صحن (صحنون) plate
شجرة (أشجار) correct, right
شرب (شراب) friend
الشرق الأوسط the East
شراب (شراب) (a) drink
شراب (شراب) (commercial) company
شاعر (شاعري) folk, people
شجاعة شاه شجرة (أشجار) claim, complaint
شجرة (أشجار) thank you, thanks
شكل (أشكال) shape, form
شمال northern
شمس (شمس) sun
شتر، شتاء شتاء bag, case, suitcase
شتر، شتاء month Shawwal (month)
(shbaik, shbaik) (a) see, witness
شمر (شمر، أشمر) thing
شمس (شمس) sheikh, chief, elder
شجرة (أشجار) friend, master
(i) spend (money) صعب hard, difficult
 صغير (صغير) small, young
صانعي artificial; industrial
صندوق ( صناديق) box, chest
صوّم fast, fasting
صيد hunting
صيف summer
صيني Chinese
مضطط ضبط exactly
ضحك (I) laugh
ضخم huge
ضعيف weak
 ضيف (ضيفون) guest
طائرة (بات) aeroplane
طالب (طلبة، طلاب) student
طالبة (بات) female student
(u) cook
(u) ask for, request طلب (بات) request (noun)
طأب طيب good, kind
طيران aviation
طهور appearance
ظلام darkness
ظهير noon
عم عائلة (بات، عائل) family
عاده (بات) custom, habit
عاهيل عاده just, honest
عاصمة (عواصم) capital (of a country)
عالم world
عبادة عبيض broad, wide
اعضاء مشرب (مصرب) age, era; mid afternoon
عمي (عزماء) mighty, powerful
عقب (u) come after, follow
عاله الدين Aladdin
علاقة (بات) connection, relationship
عامة (بات) increase, rise (n.)
عناق (I) hang, suspend
علم (a) know
علم (II) teach
علي on, upon, against, despite
عم (أعمام) paternal uncle
عمة (بات) paternal aunt
عمل (أعمال) (a) do, work
عمل (أعمال) work (n.)
from, out of
by, with, in the possession of
(i) mean
age, era
Festival of the Sacrifice
Festival of the Fast-breaking
absent
(III) leave, depart
tomorrow
nourishment
nutritional
west
western
room
strange; stranger
other than
empty
unsuccessful, failing, futile
(a) open; conquer
inspect
branch (in all senses)
French, Frenchman
dress, frock
the Koran

(i) lose
only
poor
fils (small currency unit); plural used vulgarly for 'money'
philosophy
art, craft
(a) understand
immediately
above
pen, pencil
few, little
a little (adv.)
shirt
strong, powerful
value

(II) decide
century
near
section, department
story
poem
short
region
piece
film (Aqwaam)

(u) be many, numerous
many, much
a lot (adv.)
chair
(a) hate, dislike
noble, generous
(i) gain, earn, win
idle
all, each, every
dog
speak to, address
word
how many?
just as
Canada
electrician
Kuwait
so as to, in order to
how?
kilogram
chemistry

(u) be complete, perfect (adj.)
big, old
book
writing
(u) write
to, for, because of, etc.
because; in order to
no, not
wearing, dressed in museum
necessary when?
meat like
for instance diligent, hard-working
game magazine
maybe, perhaps council; reception room
language group, collection
(u) turn, wrap coming, arrival
but accountant
in order to local mad
de editor
why? مُحَابِيِّن (بِنَاتِينِ)
London period of time
if teacher 
Libya school
(verb) is/are not مُدَرَّس (بُنَانِ)
night manager
(الليلةً) مَدِير (بُنَانِ، مُدَرَّرَاء)
ما مَرَّة (بَاتِ) when used without definite article
time, occasion
what: not مَرَّة (بَاتِ)
hundred
(u) die مَرَّة
what? مَرَّة
content (adj.) central
مُسْتَفْعَتْ (بَنَانِ)
Muslim
clean

yes

قَالَ (نَفَلَ) (u) move, transport

جَابَةُ (نُكَتُ) joke

دُنْيَا daytime

نَهَايَة end (n.)

نَوْعُ (انواع) kind, type

مُهمَّة important

عَجَّرَ (III) emigrate

هَذَا (هُؤلَاءِ، هِذَيْوَ) this

كَلُّ (word used to indicate that the following sentence is a question)

هُنَا here

هُنَاكَ there

هُكَذَا thus, in this way

واسع spacious, roomy

وَلَهُ By God: (common oath used for emphasis)

(أَفْيَاد) (i) find

وَرَاءَ behind

ورقة (أوراق) paper, sheet of

ورقة (أوراق) paper, sheet of