AN INTRODUCTION TO MODERN ARABIC
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BY

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AND
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PREFACE

Until a decade or so ago Arabic was taught almost exclusively to students on the graduate level and from books written by European scholars using technical expressions and Latin terms which, especially to an undergraduate, were forbidding. Now the English-speaking student has available to him a book designed to meet his particular needs as one encountering for the first time a language that is truly foreign—French, German, Latin, or any other language that he might have studied being members of the same family to which English belongs. The attempt embodies years of teaching experience and involves years of work on the part of the authors. The joint authorship represents a happy combination of one in whose blood Arabic flows and one who having "suffered...is able to succour them that are tempted." Far from claiming to be the "seal" (khāṣam) of all Arabic grammars, or challenging the validity of the biblical assertion that "of making many books there is no end"—though the writer could not have had grammars in mind—this Introduction to Modern Arabic hopes to simplify the intricacies and endear the niceties of the "tongue of the angels" (lisan al-mala'ikah) to the would-be Arabist. If it does, then all the efforts of the authors and, behind them, of the Department of Oriental Studies of Princeton, will not have been in vain.

PHILIP K. HITTI

April 1, 1957
INTRODUCTION

The purpose of this book is to introduce the student, particularly the student with relatively little experience in studying languages, to modern literary Arabic with concentration on the style employed in newspapers. The book does not pretend to cover all the fine points of the language or to be an advanced reference grammar. Further, we have not thought of it as a "teach-yourself" book though the experience of some users indicates that it may be satisfactory for that purpose.

Our approach centers on two themes. The first is to analyze the morphological and syntactical patterns of the language inductively after they have been used. Thus normal progression is from the specific to the general, although this has not in all cases seemed wise—notably in the introductory material and in the chapter on numbers. In general, no patterns or usages occur prior to the chapter which deals with them, and an attempt has been made to limit the amount of new material in any one chapter.

The second major point is an extremely careful control of vocabulary, which is the most difficult hurdle at almost every stage in learning literary Arabic. To this end every occurrence of every word was recorded and, when the first draft was completed, those words which were used less than four or five times were for the most part either eliminated or used more often. To assure high frequency, we checked the vocabulary with Moshe Brill's The Basic Word List of the Arabic Daily Newspaper (Jerusalem: The Hebrew University Press Association, 1940), although we did not follow it slavishly. We also adopted Brill's criteria for defining a vocabulary unit. The great majority of words used are of high frequency in the Brill count, though inevitably there are some common words which do not occur. The result is that the student who has gone through the book carefully has a small, selected, and compact vocabulary. The total number of words in the book is 1,013.

A typical chapter contains four sections. Section I consists of a text—with parallel translation—in which the new grammatical points to be exemplified, whether syntactical and/or morphological, are presented as well as new vocabulary. Section II consists of an analysis of these new points plus generalizations based on them. In some cases supplementary notes are also included. Usually, once a point is made, knowledge of it is thereafter assumed. Section III contains a second text, with parallel translation, in which the new points that the chapter deals with are again stressed, and new vocabulary is again introduced. Section IV consists of
INTRODUCTION

isolated sentences in English and Arabic to be translated. These sentences are intended to make the student use the constructions exemplified in the chapter and to repeat some of the vocabulary units, without introducing new vocabulary. Exceptions to the practice of not introducing new patterns or usages prior to the chapter that deals with them were made in the case of simple maṣādīr and proper names.

Two other points may clarify the use of the book. First, in the English translations, parentheses are used only to enclose genuinely parenthetical material such as the literal meaning of a word, but also to indicate words which have no equivalent in the Arabic text but which are necessary in the English. Brackets show words which do not represent English usage but which do appear in the Arabic. Second, vowels and other signs are progressively omitted as follows: starting with Chapter XXVIII vowels before their lengtheners; with Chapter XXXI the fātūhah before tā’ marbūtah and the waslāh and sukūn of the definite article; with Chapter XXXII the shaddah on a “Sun letter” following the definite article; with Chapter XXXIII the vowels of prepositions and the conjunctions ۴۴ ۴۴ ۴۴ and ۴۴, and the vowels of maṣādīr and participles except for the vowel which distinguishes between active and passive participles; with Chapter XXXIV fātūhah tawwīn when alif is present, vowels of the ۴۴ ۴۴ ۴۴, ۴۴, ۴۴, and ۴۴ ۴۴ patterns, the shaddah on the ya’ of nisbah, the final vowels of sound masculine plurals and of duals, the vowels of pronominal suffixes, the vowels of demonstrative and personal pronouns and of the relatives ۴۴ ۴۴ and ۴۴, and all waslāhs. In Chapter XXXV only the few vowels which seemed essential for clarity were used.

The content of the texts for the most part needs no comment; however, it might be worth observing that it is intended to impart some knowledge of the Middle East area and that it is largely political and in some cases deliberately nationalistic. It is also generally of a simple narrative type.

The appendices, indices, and vocabularies are largely self-explanatory. The paradigms, in contrast to those found in most books, are complete in the active voice. Their arrangement, it is hoped, will aid the student to observe the variations among different classes of verbs with greater ease than is possible in the traditional layout. Appendix II, “Verbs and Their Prepositions,” fulfills, we think, a long-felt need and draws together information otherwise available only in dictionaries or the “breaths of men.”

Some liberties of various sorts have been taken and may require explanation. The English translations are frequently stilted and unidiomatic because of a desire to stay relatively close to the Arabic. The aim here has been pedagogical not literary. On the Arabic side liberties have also been taken, e.g. listing ۴۴ ۴۴ ۴۴ (Chapter XI, section II, note 8), and there are various conscious omissions which the expert will detect, especially some accusatives such as the ۴۴ ۴۴ ۴۴, the ۴۴ ۴۴ ۴۴, and the ۴۴ ۴۴ ۴۴. One other observation is that the limitation placed upon us by the gradual presentation of grammatical points made the style of the texts embodying those points, especially in the first part of the book, sound somewhat rigid and not as smooth and natural as we would have liked.

The list of those who have helped us is a long one. First place is given to Professor Philip K. Hitti of Princeton, who originally proposed to us the idea of writing the book (it represents in fact, to a considerable extent, a crystallization of teaching methods developed by him during his long and distinguished academic career at Princeton); who sustained and encouraged us with his characteristic friendliness and interest over the long period of time we have engaged in the undertaking; who looked over almost every chapter (and detected numerous slips we had missed) before it went to press; and who only rebelled when a student assistant, in our absence, unduly pestered him with queries about obscure verb forms for the paradigms. Others who gave of their time and thought were Professor H. A. R. Gibb of Harvard, who advised us on the problem of accent; Professor Wilfred C. Smith of McGill, who supplied us with our rule for the chair which hamzah takes in the middle of a word; Professor Samuel Atkins of Princeton, who read critically Chapter VII and advised on other points; and Messrs. Stanford Shaw, John Joseph, Fadlou Shehadeh, Oleg Grabar, Caesar Farah, Richard Debs, John
INTRODUCTION

Williams, George Scanlon, and Nicholas Heer—all of whom made contributions of various types. Naturally, none of these gentlemen bears the slightest responsibility for anything in the book. Another group to whom we are most grateful are those somewhat intrepid gentlemen who agreed to use the preliminary, xerographed version of the book—sight unseen—in their teaching, for our benefit. These include: Professors Kenneth Cragg, S. D. Goitein, Meyer Bravmann, F. R. C. Bagley and Mr. Majed Soli'd. From them, as well as from our own students, have come many valuable suggestions. We are also particularly grateful to the compositors of the Cambridge University Press and to the publisher, Princeton University Press, for their co-operation and skill in completing a most exacting task. Finally, we wish to thank the Department of Oriental Studies of Princeton University, under the chairmanship of Professor T. Cuyler Young, for making possible the publication of this book.

To our wives we owe a debt of gratitude far beyond that which authors normally owe. Due to unusual circumstances we had to work—over a five year period—almost wholly at night and away from our homes. We asked too much, but they gave freely.

Princeton, New Jersey
October, 1956

F. J. Z.
R. B. W.

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CHAPTER I

THE ALPHABET: TRANSLITERATION AND PRONUNCIATION. THE NUMERALS

1. The Arabic alphabet consists of twenty-eight characters, written from right to left. All twenty-eight characters represent consonants. In addition there are vowel signs and various other orthographic signs. The consonants, as they appear when standing alone, are as follows:

<table>
<thead>
<tr>
<th>NAME OF LETTER</th>
<th>SYMBOL</th>
<th>TRANSLITERATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>hamzah (^4)</td>
<td>'</td>
<td>'</td>
</tr>
<tr>
<td>bā'</td>
<td>ب</td>
<td>b</td>
</tr>
<tr>
<td>tā'</td>
<td>ت</td>
<td>t</td>
</tr>
<tr>
<td>thā'</td>
<td>ث</td>
<td>th</td>
</tr>
<tr>
<td>jīm</td>
<td>ج</td>
<td>j</td>
</tr>
<tr>
<td>hā'</td>
<td>ح</td>
<td>h</td>
</tr>
<tr>
<td>khā'</td>
<td>خ</td>
<td>kh</td>
</tr>
<tr>
<td>dāl</td>
<td>د</td>
<td>d</td>
</tr>
<tr>
<td>dhāl</td>
<td>ذ</td>
<td>dh</td>
</tr>
<tr>
<td>rā'</td>
<td>ر</td>
<td>r</td>
</tr>
<tr>
<td>zā' or zāy</td>
<td>ز</td>
<td>z</td>
</tr>
<tr>
<td>sīn</td>
<td>س</td>
<td>s</td>
</tr>
<tr>
<td>shīn</td>
<td>ش</td>
<td>sh</td>
</tr>
<tr>
<td>sād</td>
<td>ص</td>
<td>s</td>
</tr>
<tr>
<td>dād</td>
<td>ص</td>
<td>d</td>
</tr>
<tr>
<td>tā'</td>
<td>ت</td>
<td>t</td>
</tr>
<tr>
<td>zā'</td>
<td>ز</td>
<td>z</td>
</tr>
<tr>
<td>'ayn</td>
<td>ع</td>
<td>gh</td>
</tr>
<tr>
<td>glayn</td>
<td>غ</td>
<td>f</td>
</tr>
<tr>
<td>fā'</td>
<td>ف</td>
<td>q</td>
</tr>
<tr>
<td>qāf</td>
<td>ق</td>
<td>k</td>
</tr>
<tr>
<td>kāf</td>
<td>ك</td>
<td>l</td>
</tr>
<tr>
<td>lām</td>
<td>ل</td>
<td>m</td>
</tr>
<tr>
<td>mīm</td>
<td>م</td>
<td>n</td>
</tr>
<tr>
<td>nūn</td>
<td>ن</td>
<td>h</td>
</tr>
<tr>
<td>hā'</td>
<td>ه</td>
<td>w</td>
</tr>
<tr>
<td>wāw</td>
<td>و</td>
<td>y</td>
</tr>
</tbody>
</table>

\(^4\) Many grammars give alif (ا) as the first letter in the alphabet. In reality alif is only a "chair" on top of which the hamzah "sits" thus، and as such has no phoesthetic
CHAPTER I

II. The pronunciation of the consonants is as follows:

\[ \text{b} : \] The hamzah represents a glottal stop produced by completely closing the vocal chords and then by suddenly separating them. The sound is frequently made in English at the beginning of a word with an initial vowel, particularly if emphasized, e.g., absolutely essential! It is the same sound that is heard at the beginning of the second syllable in the Scotch pronunciation of bottle.

\[ \text{t} : \] Tā' represents almost the same sound as does English t, but the tongue does not, as in English t, come into contact with the gum behind the upper teeth but with the upper teeth themselves. The \( t \) of eighth is perhaps more like \( t^\prime \).

\[ \text{th} : \] Thā' represents the same sound as does the unvoiced \( th \) of English mouth or thing.

\[ \text{j} : \] In literary Arabic, \( j \) represents the same sound as does the \( j \) of English jam. The most important variants are: in Egypt where the hard \( g \) of gas or tag predominates, and in Lebanon and other adjacent areas where it is the voiced correlative of \( nh \), equivalent to the \( j \) in ajar.

\[ \text{h} : \] Ḥā' represents an unvoiced pharyngeal fricative formed further back and lower than \( kh \) (see below) and entirely without velar vibration. The back of the tongue is depressed to almost the same extent it is when a doctor examines the throat and depresses it artificially. The sound may be mastered by realizing that it is similar to a stage whisper, but formed farther back. It can be produced by whispering \( ha \) as loudly as possible.

\[ \text{kh} : \] Khaṭāf represents an unvoiced velar fricative, similar to the \( ch \) of German ach. The sound can be produced by pronouncing the syllables \( kh, \kha, \text{ and } \kh\text{ in succession and noting the point of contact with the soft palate in each case, which will be found, recedes from front to back. If the student then causes the tongue to approach any of these } k \text{-positions, but, before contact occurs, forces breath through the narrowed orifice, } \text{kh} \text{ will result. The } "\text{scrape}" \text{ which is essential to } \text{kh} \text{ is due to agitation of the velum by the breath forced through the narrow orifice.}

\[ \text{value. However, in unvowelled texts all } k \text{ only is written, hamzah being understood; and in reciting the alphabet, one says } \text{af, \( b \text{, etc.}, \text{not } \text{hamza, } \text{g, etc.}}\]

* These simplified descriptions of the sounds represented by Arabic consonants are largely based on the full treatment of the subject found in W. H. T. Gairden, The Phonetics of Arabic (London: Oxford University Press, 1935).
extremity of the velum. In various areas, especially the Persian
Gulf, qaf is pronounced like the hard g in goes.

Kāf represents the same sound as does English k.

Lām represents the same sound as does English l. However, it is worth noting that lām is velarized in the word
Allāh (unless preceded by an i vowel) and when it is influenced
by velarized sounds such as sād (ṣ), ṣād (ṣ), and ṣā’ (ṣ). In
these cases lām is formed in the same way as ṣād.

Mim represents the same sound as does English m.

Nūn represents the same sound as does English n.

Hā’ represents the same sound as does English h. It is only
difficult in Arabic when final because it does not so occur in
English. To master it in this position, say aha or abu; gradually
diminish the length of the second vowel; and finally eliminate it
altogether.

Wāw represents the same sound as does the consonantal English w.

£ represents the same sound as does the consonantal English y.

NOTE: The form £, called ta’ marbūţah, is a combination of the letter ta’
(ط) and the letter ha’ (ح). It only occurs at the end of words. When
vocalized, it is pronounced as ta’; when not vocalized it is pronounced
as ha’. (For use of this ending, see Chapter IX, section II, 3.)

III. The numerals are as follows:

0 1 2 3 4 5 6 7 8 9

In combination, however, they are arranged as in English, thus

1 2 3 4 5 6 7 8 9

EXERCISE

Identify the following:

اب جدوز حط يكلم نس غف

ص قرشي تط دش ظل غ

CHAPTER II

VOWELS AND LETTERS IN CONNECTED FORM

1. The vowels in Arabic are three: a, u, and i. The signs of these three vowels are respectively:

   1. Fatḥah, a small diagonal stroke above a consonant, as in [ba].
   2. Dammah, a small waw (wa) above a consonant, as in [bu].
   3. Kasrah, a small diagonal stroke under a consonant, as in [bi].

When hamzah bears kasrah, both hamzah and kasrah are written
under alif (ا).

The pronunciation of the fatḥah is the same as that of the a in English
fat or add. The pronunciation of the dammāh is similar to that of the
so in boot, but much shorter. The pronunciation of the kasrah is the same
as that of the i in admit or habi.

In addition to the three vowel signs there is another sign called sukūn
which indicates the absence of a vowel after a consonant. It consists of
a small circle written above the consonant as [b].

EXERCISE

Read aloud:

جَعَلَ بَأْسٍ صَيْنَةَ تَبِينَ فَيْتَ مُمَّا

بَبَتْ ذَدْنِسْ سَيْنَتْ طَبْطَطَتْ عَلَى

فَيْ تَنْ يَلِيْنَ وَوْيُيْ يَتْ تُبً

1 The sounds represented by the vowel signs are of course all influenced by those
of surrounding consonants. It is to be especially noted that when the fatḥah is above
one of the velarized consonants, گ, چ, ض, ح, ی and above the ج its sound tends
to be that of the a in add or abound. In other cases, it tends to be that of the e in
end. The question of vowel variations usually settles itself automatically because
of the mechanics of proper consonant production. For a thorough treatment of
II. Most of the consonants are written in slightly different forms according to whether they stand alone, or are joined to a following letter only (initial), or are joined to a following and a preceding letter (medial), or are joined to a preceding letter only (final). In addition the six letters ز, ض, و, ز, ن, and ل cannot be joined to following letters. The following chart shows these variations.

<table>
<thead>
<tr>
<th>Terminal</th>
<th>Medial</th>
<th>Initial</th>
<th>Alone</th>
</tr>
</thead>
<tbody>
<tr>
<td>د</td>
<td>د</td>
<td>د</td>
<td>د</td>
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<tr>
<td>ت</td>
<td>ت</td>
<td>ت</td>
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<tr>
<td>ج</td>
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<td>ح</td>
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<td>ر</td>
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<td>ر</td>
<td>ر</td>
</tr>
<tr>
<td>ز</td>
<td>ز</td>
<td>ز</td>
<td>ز</td>
</tr>
</tbody>
</table>

When alif follows an initial or a medial ج, they are written thus جّ, جّ, respectively. Furthermore, the student must familiarize himself with a number of common ligatures, some of which appear in the Exercise.

EXERCISE

Recite aloud:

"حب قلبه، ثم قد بطَّل كلُّ لّم لم، فلم يَّبَع كلِّ دَعَ" 

"دَمْ لاَ حَبَ قلبَه، ثم قد بطَّل كلُّ لّم لم، فلم يَّبَع كلِّ دَعَ" 

"فَ هُبَ قلبَه، ثم قد بطَّل كلُّ لّم لم، فلم يَّبَع كلِّ دَعَ" 

"فَ هُبَ قلبَه، ثم قد بطَّل كلُّ لّم لم، فلم يَّبَع كلِّ دَعَ"
CHAPTER III

ACCENT AND SHADDAH

I. Words of two syllables are accented on the first syllable.

EXERCISE

Recite aloud:

II. Three syllable words are accented on the first syllable unless the middle syllable is closed, in which case it receives the accent. A closed syllable may be defined as one which consists of a consonant, a short vowel, and a vowelless consonant; an open syllable, as one which consists of a consonant and a short vowel.

EXERCISE

Recite aloud:
CHAPTER IV

LONG VOWELS AND DIPHTHONGS

I. The letters alif (\(\text{ا}\)), waw (\(\text{و}\)), and ya’ (\(\text{ي}\)) are known as weak (i.e. irregular) letters. In addition to the function of alif as a chair for the hamzah (\(\text{ـ}\)) and to the function of waw and ya’ as consonants; these three letters have the additional function of lengthening the vowels to which they respectively correspond, namely, fa’athah, dammah, and kasrah. Thus, ﺷاء [\(\text{شأ} \)] as opposed to ﻾اء [\(\text{أ} \)], ﺟاء [\(\text{جاء} \)] as opposed to ﺞاء [\(\text{جاء} \)], and ﺟاء [\(\text{ياء} \)] as opposed to ﻦاء [\(\text{ياء} \)]. When the weak letters are used as lengtheners, they do not bear any sign. However, from the point of view of accent a syllable consisting of a consonant, a vowel, and a lengthener is considered to be a closed syllable. (See Chapter III, section II.)

The pronunciation of the long vowels is as follows:

\(\text{أ} \): This combination represents the same sound as does the \(\text{a}\) of \text{father} when none of the letters is in juxtaposition with it. When these consonants are juxtaposed, it represents the same sound as does the \(\text{a}\) of \text{father}. In both cases the sound is long.

\(\text{إ} \): This combination represents a sound similar to that of the \(\text{o}\) in \text{booth}, but much longer. There is no diphthongization.

\(\text{ي} \): This combination represents a sound similar to that of the \(\text{e}\) in \text{sleep}, though much longer. There is no diphthongization.

A final long vowel is shortened, however, before a pause or when it forms one syllable with the beginning of a succeeding word.

EXERCISE

Recite aloud:

داَرُ نَارِ ذَارُ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْلَ قَوْلٍ غُدَوَّ دَنَّ قَوْl

1 Waw and ya’ may also be chairs for hamzah under certain conditions; see Chapter V, section I.


CHAPTER V

HAMZAH AND THREE TYPES OF LONG ALIF

1. It has already been stated (Chapter I, footnote 1) that alif (ال) is used as a chair for hamzah. In addition, however, one of the other weak letters, س (س) without dots) and وال (و), may be the chair. Further, hamzah sometimes occurs without a chair and is then written either over the line connecting the letters on either side of it or by itself.

The rules governing the chair of the hamzah may be summarized as follows:

1. At the beginning of a word the chair is always alif.

2. In the middle of a word:

(a) If only one of the vowels — or — or — (or two identical vowels) is contiguous to the hamzah (i.e. precedes or is borne by it), the chair will be, respectively, س or و or ل (e.g. مسّلماً).

(b) If two different vowels are contiguous to the hamzah, the vowel which determines the chair (in accordance with the correspondence given in I, 2 a) is governed by the following order of preference: — — — (e.g. مسبّل). In the first example the contiguous vowels are — and —, the — takes preference, and therefore the chair is س).

(c) If the hamzah is preceded by a long vowel and bears —, it has no chair (e.g. خشّي ). If, however, the hamzah is preceded by a long vowel and bears — or —, the chair usually corresponds to the vowel the hamzah bears (e.g. مسّلماً).

3. At the end of a word:

(a) The preceding vowel determines the chair (in accordance with the correspondence given in I, 2 a), e.g. مسّلماً. 

EXERCISE

Copy the following, putting in the correct chair for the hamzah if one is necessary; join letters as required:

II. If alif-hamzah-fatha is followed by a lengthening alif (i.e. َّ), then the hamzah and its vowel are dropped, one alif only is written, and above this alif is written the sign ꞏ, called madđah. The pronunciation is not changed. Similarly, if alif-hamzah-fatha is followed by a hamzah with sukun above it (i.e. َّ), alif-madđah is written and the pronunciation is as in the previous case.

EXERCISE

Recite aloud:

١٠١١١١ اَلْمَدْجَدُ

III. In a few words لـ is expressed by a short vertical stroke (in reality a miniature alif), known as "dagger" alif, written above the consonant instead of the fatha. The pronunciation is not changed.

EXERCISE

Recite aloud:

هذَا ذَلِكَ لَكُنْ رَحْمًٰنٌ عَلَىَ مَنْ سَوَّاهُ ۖ إِنَّهُمْ
CHAPTER VI

THE DEFINITE ARTICLE. SUN LETTERS.
WAṢLAH. NUNATION. ACCENT.
MISCELLANEOUS

I. The definite article for all genders and numbers is ... 알-ال. It is prefixed to every noun that it limits. It does not affect the accentuation of the noun.

EXERCISE

Recite aloud:
ابِ الْأَبَةِ نِسْبَةً إِلَى الْبَيْتِ. الْجَبِيلُ. الْبَيْتُ. الْجَبِيلُ. الْبَيْتُ. الْجَبِيلُ.

II. The consonants are, on phonetic grounds, divided into “Sun letters” and “Moon letters.”¹ The Sun letters are the dentals: ذ ذ ث ث ث و و and ن ن. The Moon letters are all the others.

When the definite article limits a word beginning with a Sun letter, the lām of the article, being itself a dental, is assimilated by the Sun letter, which is “doubled” in pronunciation. However, the lām is retained in writing without either vowel or sukūn. In addition shaddah is written over the initial Sun letter to show the assimilation. Thus the ajrul is pronounced ar-rafiʿa.

EXERCISE

Recite aloud:
نَمْ إِلَى الْجَبِيلِ. نِسْبَةً إِلَى الْبَيْتِ. الْجَبِيلُ. الْبَيْتُ. الْجَبِيلُ.

¹ This terminology is based on the fact that the Arabic word for sun begins with a Sun letter and the Arabic word for moon begins with a Moon letter.
CHAPTER VI

III. In some cases initial hamzah is not an essential part of the word. In these cases, when the initial hamzah is preceded by another word, the hamzah and its vowel are dropped, the sign ـ, called waslah, is written in their place over the alif, and one elides from the last vowel of the preceding word directly to the letter following the waslah. If the preceding word does not end in a vowel, then one is given it in order to make elision possible. A hamzah which can change in this way is called hamzat al-wasl.

The hamzah of the definite article is hamzat al-wasl and is, therefore, elided. Thus عبد الجليل عبد الرحمن.

If the first letter of the word which the definite article limits is a Sun letter, then one elides from the last vowel of the preceding word to the Sun letter. Thus عبد الرحمن.

EXERCISE

Recite aloud:

V. In words of four or more syllables the accent goes back to the first closed syllable, but never further than the third from the end. If there is no closed syllable, the accent is on the third from the end.

EXERCISE

Recite aloud:

VI. Sentence accentuation is best learned in connection with a native speaker.

There are no capital letters in Arabic, and proper names can, therefore, only be distinguished by the context.

Punctuation is a recent innovation and is for the most part rather chaotic in use. In this book it is used sparingly. In general, marks of punctuation are a reversal of their form in English, i.e. a comma is written ﾂ, a question mark ？.

1 An alif is required after hamzah if the letter preceding the hamzah is one which can be joined to a following letter, e.g. ﻹ. Note that in this case the hamzah is written over the connecting line.
CHAPTER VII

THE ARABIC LANGUAGE IN GENERAL

The beginning student of Arabic who has had no previous acquaintance with Semitic languages, will be impressed by the difference between the structure of Arabic and that of English or other Indo-European languages which he may know. The most characteristic feature of the Arabic language is that the great majority of its words are built up from (or can be analyzed down into) roots each of which consists of three consonants or radicals. By using these radicals as a base and by varying the three vowels and adding prefixes, infixes, and suffixes, according to certain patterns, the actual words are produced. The triconsonantal root is loosely equated with the third person masculine singular perfect of the verb which is the citation form. Thus the root qatl, which contains the idea of killing, is referred to as qatsala although qatsala actually means 'he killed.'

In general it may also be observed that Arabic like Latin is a synthetic, or inflectional, language rather than a language like English which is predominantly analytic. In simple terms this means that the syntactical relationship of nouns is indicated by case endings and that verbs are inflected by means of prefixes, infixes, and suffixes to indicate the various persons, numbers, genders, derived forms, moods, and tenses, in contrast to English where, for example, a separate word (or pronoun) is required to indicate the person.

Orthodox Arabic grammarians recognize only three parts of speech: verbs, nouns, and particles. The concept of a verb is the same in Arabic as in English; but adjectives, adverbs, and pronouns (in addition to nouns proper) are classified as nouns; particles include conjunctions, prepositions, and interjections. Although this system has a certain convenience once one has mastered Arabic, it tends to be confusing to a beginner and accordingly this book uses traditional English terminology for parts of speech. In general the transfer of grammatical terminology from one language (not to say language family) to another is likely to be misleading. The student must, therefore, be on his guard to catch the subtle changes of meaning which occur when an old term is applied to a new situation.

The student is not necessarily expected to master this chapter on first reading. It is intended to serve as a basis for interpreting the details which will confront him as he proceeds in his study. It is hoped that by referring back to it he will obtain a fuller insight into the language.

In other problems of terminology a middle course is steered. Arabic terms are used only when no English term seems to cover the situation.

Verbs. In addition to the simple verb each root has the potentiality of expanding, by the systematic addition of one or more affixes, into any one of nine "derived forms." Each of these derived forms bears a specific semantic relationship to the simple verb. Thus qatala means 'kill,' but qatsala (with "doubling" of the middle radical) means 'slaughter;' for when the middle radical is doubled, the meaning of the root is intensified. Similarly kaqatsala (with prefixed ta- and a lengthening of the vowel of the first radical, q) means 'fight one another,' for when these changes are made in the simple verb, the action signified by the verb acquires a reciprocal meaning.

There are two additional facts to be noted about the derived verb forms. First, it is seldom in actual practice that all the derived forms of a given root are used. Second, in not a few cases the meanings of the derived forms have deviated considerably from what one might expect if he knew only the meaning of the root and the semantic increment which the particular derived form requires. English equivalents may obscure relationships even more. In these cases it is almost impossible to predict the meaning of the particular derived form. That is to say, the student must in many cases treat the root form and the verb forms derived from it as separate units of vocabulary.

Finally, we may note that Arabic verbs have only two "tenses," a perfect and imperfect. In reality these are not tenses, for the distinction between them is not basically that of time. Rather, they indicate whether action is complete or not. The perfect denotes completed action, and the imperfect denotes incomplete action—irrespective of time. It is usually the case that the Arabic perfect is equivalent to the English past and that the Arabic imperfect is equivalent to the English present or future, but exact equivalents must be determined by the context.

Nouns. In Arabic, nouns—like verbs—are distinguished by the wealth of derivatives from the root. For example, from the root kaqaba, 'write,' are formed, among others, the following nouns: kāqqib 'writer,' makkāqqb 'something written,' kāqqib 'writing,' kāqqib 'book,' makkāqqb 'office' (place where one writes), makkaqqb 'library,' makkaqqab 'correspondence.' This phenomenon, though much less widespread, is not unfamiliar in English, for we are accustomed to analogous affixation as for example: writing, writer, writable, write-off, write-up, unwritten, re-write.

2 Considering the root form as number one, the derived forms are numbered two through ten. There are actually thirteen derived forms, but only nine are in common use.

3 More precisely, aspects.

4 More precisely, perfective and imperfective.

20

21
In Arabic the process of deriving nouns is relatively systematic. For instance, from both the root and each of the derived verb forms both an active and a passive participle may be derived according to regular patterns. From the root gāzd–, for example, gāzīd ‘killer’ is the active participle and masī’il ‘killed one’ is the passive participle. It will be noted that these two words correspond in form to kāshīb and masī’tāb cited from the root kāsābā above. According to other patterns, participles may be formed from each of the derived verb forms. Gerunds, or masdarī (the term used in this book), may also be derived according to regular patterns from each verb form; in fact, from the root form there are potentially some forty masdarī patterns.

Another aspect of the Arabic noun is less familiar, namely plural formation. In English most plurals are formed by the addition of the suffix ̀s, although others are “regular,” such as ̀ox, ̀oxen; mouse, ̀mice; foot, ̀feet; man, ̀men; opus, ̀opera. In Arabic the situation is approximately reversed. There are “regular” plural suffixes (forming the so-called “sound” plurals), but the vast majority of Arabic plurals (the so-called “broken” plurals) are more analogous to the English “irregulars” in that they are formed by certain combinations of prefixes, suffixes, and vowel changes. A few common examples will illustrate the point: wālīd, wālīdī ‘boy(s)’; qāliḥ, qāliḥī ‘heart(s)’; kābīl, kābīlī ‘dog(s)’; kīdāb, kītāb ‘book(s)’; nahr, nahrī ‘river(s).’

Pronouns. Pronouns should occasion no special problem. They are for the most part analogous to English pronouns and have approximately the same amount of inflection.

Adjectives. In Arabic the adjective is only a noun used to describe and is not considered a separate part of speech. In this book, however, words which are used adjectivally are called “adjectives.” Not every noun pattern lends itself to this dual noun-adjective usage, but many do. Some of these patterns are in fact used primarily for adjectives, but even in these cases there are instances where the words are nouns. One of the commonest of these primarily-adjectival patterns is illustrated by the following: fa’dīl ‘pretty,’ karīm ‘generous,’’ noble,’ marīd ‘sick,’ and kālit ‘big,’ ‘old.’ However, on the same pattern we find, for instance, the noun tāriq ‘road,’ sa’dīl ‘way,’ ‘path.’

Adverbs. In English the majority of adverbs are formed by adding the

 suffix -ly to adjectives or participles (e.g. seriously, knowingly). In Arabic the roughly analogous process is to put nouns or adjectives in the accusative case. In addition there are a number of instances where in Arabic an adverbial idea is usually expressed by a prepositional phrase, but where in Arabic a single word in the accusative is sufficient. Some particles also are adverbial in Arabic.

Particles. The particle should occasion little trouble. In addition to conjunctions, prepositions, and interjections there are particles which indicate that a sentence is interrogative or negative and others which have an adverbial force. None of them is inflected.

Fa’dīl. In order to describe the different noun or verb patterns the Arabs do not call them by generic terms signifying their function but instead refer to them by using the root fa’āl (فَعَّل) as a model. Thus the active participle, mas’īl (مَسْئِل), is said to be of the fa’āl (فَعَّل) pattern, the passive participle, masqīl (مَسْقَيْل), is said to be of the mas’īl (مَسْئِل) pattern, and the adjective, karīm (كَرِيم), is said to be of the fa’āl (فَعَّل) pattern. The present work uses this system in many instances but not when referring to the derived verb forms which are designated by number.

Sentence structure. Arabic syntax is not difficult, but it is sometimes quite different from English. There are two basic types of sentences: verbal and nominal. The verbal sentence, the dominant type, is one that is introduced by a verb. Thus, for example, in a verbal sentence, one says, "Rāḥid anbār al-maṣūs." the book, not Anbār reads the book. This type of sentence is similar to the English sentence (or clause) in requiring a subject and a verb (with or without object or predicate adjective). The only important difference is that the verb always comes before its subject.

A nominal sentence is one that is introduced by a noun (or pronoun). In most cases the nominal sentence results from the facts that the present tense of the verb to be is not used and that Arabic has no verb corresponding to to have. Thus the sentence "The man is tall" would be expressed as "The man tall." Nominal sentences have no verb by definition but only a subject and a predicate. However, it frequently happens that the predicate itself contains a verb. Thus, for instance, the sentence "The man came his father would be a normal way of saying The man’s father came. In this case the word man is the subject of the nominal sentence, and the whole clause, came his father, is the predicate. The clause itself is verbal (because it begins with a verb) and father is the subject of the verb. One may also say says The man came where man is the subject and the clause came
CHAPTER VII

is the predicate. The clause is verbal with a verb and an understood subject referring back to man. In such nominal sentences the subject is used first for emphasis. There are three common varieties of predicate for nominal sentences:

1. The predicate may be a noun or adjective, e.g., Muhammad the prophet of God (meaning Muhammad is the prophet of God); The man tall (see analysis above).

2. The predicate may be a prepositional phrase, e.g., Peace on you (meaning Peace be on you); To Ahmad a book (meaning Ahmad has a book).^4

3. The predicate may be a clause which may be:
   (a) Verbal, e.g., The man came his father or The man came (see analysis above).
   (b) Nominal, e.g., The man his son intelligent (meaning The man’s son is intelligent). Here, the nominal clause, his son intelligent, is the predicate and contains within itself a subject son and a predicate intelligent.^7

^4 In most cases when the predicate of a nominal sentence is a prepositional phrase, the subject and predicate are inverted. Note that in this sentence the “missing” verb is to have.

^7 Diagrams of all these illustrative sentences follow:

<table>
<thead>
<tr>
<th>Subject of Sentence</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>The man</td>
<td>tall</td>
</tr>
<tr>
<td>Subject of Sentence</td>
<td>Predicate</td>
</tr>
<tr>
<td></td>
<td>Verb</td>
</tr>
<tr>
<td>The man</td>
<td>came</td>
</tr>
<tr>
<td>Subject of Sentence</td>
<td>Predicate</td>
</tr>
<tr>
<td></td>
<td>Verb and Understood Subject</td>
</tr>
<tr>
<td>The man</td>
<td>came</td>
</tr>
<tr>
<td>Subject of Sentence</td>
<td>Predicate</td>
</tr>
<tr>
<td>Muhammad</td>
<td>the</td>
</tr>
<tr>
<td>Subject of Sentence</td>
<td>Predicate</td>
</tr>
<tr>
<td>Peace</td>
<td>on you</td>
</tr>
<tr>
<td>Predicate</td>
<td>Subject of Sentence</td>
</tr>
<tr>
<td>To Ahmad</td>
<td>a</td>
</tr>
<tr>
<td>Subject of Sentence</td>
<td>Predicate</td>
</tr>
<tr>
<td></td>
<td>Subject of Clause</td>
</tr>
<tr>
<td>The man</td>
<td>his</td>
</tr>
</tbody>
</table>
CHAPTER VIII

NOMINAL SENTENCES: SUBJECT AND PREDICATE

I. ILLUSTRATIVE TEXT

1. The boy is young (small).
2. The man is learned (literally, a knower).
3. The king is generous.
4. The prince is killed.

II. GRAMMATICAL ANALYSIS

1. This is a nominal sentence because it begins with a noun. "ولد" is the subject, and "صغير" is the predicate. They are both in the nominative case. All nouns are in the nominative case unless there is a reason for them to be in another case.

2. "ولد" is composed of two words: the definite article "ال" and the masculine noun "ولد". The sign of the nominative is the final dāmah. It is not nūnated because it is made definite by the article "ال". The word "ولد" is non-derived.

3. The predicate "صغير" is one word in the nominative case. The sign of the nominative is the final dāmah. "صغير" is indefinite, a fact which is shown by the nūnation. In elliptical nominal sentences of this type the predicate must agree with the subject in gender and number. "صغير" is derived from the verb "صغير" "to become small" on the adjectival pattern of "ال".

4. In a nominal declarative sentence the verb "be" is not required when the tense implied is the present tense.

III. PRACTICE TEXT

1. The writer is learned.
2. The man is old (literally, big).4
3. The boy is poor.
4. The dog is faithful.
5. The prince is tall (long).
6. The man is disliked.

IV. EXERCISES

Translate into English:

1. "الكتاب" "العالم"".
2. "الجل" "المعلم".
3. "الملك" "الخليفة".
4. "الملك" "الخليفة".

5. The word "أقيم" means "old" only when referring to animate objects; otherwise, "big". The word used for "old" in other cases is "OLD" (see Chapter IX, section III, §).
CHAPTER IX

GENDER

I. ILLUSTRATIVE TEXT

1. The prince is generous.
2. The princess is generous.
3. Fā’il is happy.
4. Hind is happy.
5. The mother is beautiful.

II. GRAMMATICAL ANALYSIS

1. This nominal sentence, whose subject is masculine, is similar to those in the preceding lesson.
2. This is a nominal sentence because it begins with a noun, الأميرُ كريمٌ, is the subject, and كرامةُ is the predicate. They are both in the nominative case. كرامةُ is composed of two words: the definite article ... the feminine noun أميرة. The sign of the nominative is the final دamma. It is not nunated because it is definite. كرامةُ is the feminine of أميرة which in turn is derived from the verb أُمِّرُ on the adjectival pattern of أُمِّرُ. The suffix -ةُ is the most common feminine ending.

The predicate كرامةُ is one word in the nominative case. The sign of the nominative is the final دamma. It is нunaated because it is indefinite. كرامةُ is the feminine of كرامة, which is derived from the verb كرم on the adjectival pattern of كرم. The word كرامة is feminine because the predicate must agree in gender with the subject.
CHAPTER IX

Most feminines derived from the masculine are formed by substituting a fathah for the last vowel of the masculine, and by adding a ﻟ. There are some noun patterns, however, which are feminine because they end with ﻟ, but which have no equivalent masculines.

All Arabic nouns are either masculine or feminine. There is no neuter gender.

3. This sentence is like sentence 1 except that the subject ﻟ is a proper name. Although a proper name, ﻟ is a regularly derived noun from the verb ﻟ ‘to become gracious’ on the active participle pattern of ﻟ. Nınation does not make a proper name indefinite.

The predicate ﻟ is masculine because the subject is masculine.

4. This sentence is like sentence 2 except that the subject ﻟ is a feminine proper name (although it does not have a feminine ending). Nouns referring to females which do not have a feminine ending are, nevertheless, feminine in gender.

The predicate ﻟ is feminine because the subject is feminine.

5. This sentence is like sentence 4 except that the subject ﻟ is a common noun denoting a female.

III. PRACTICE TEXT

1. The room is large.
2. [The]1 Life is enjoyable.
3. The girl is beautiful.
4. [The]1 Life is short.
5. The city is old.
6. The house is small.

1 Arabic, in contrast to English, uses the definite article with a noun expressing the abstract or the generic

Translate into Arabic:
1. Hind is young.
2. The man is generous.
3. The girl is faithful.
4. The city is beautiful.
5. The prince is happy.
6. The room is beautiful.
7. The queen is generous.
8. The king is old.
9. The mother is poor.
10. The dog (f) is killed.
CHAPTER X
THE CONSTRUCT PHRASE

I. ILLUSTRATIVE TEXT

1. The door of the house is large.
2. The palace of the king is grand.
3. The rider of the mare is a cavalier.
4. The generous of [the] spirit is happy.
5. The man is a rider of a mare.

II. GRAMMATICAL ANALYSIS

1. This is a nominal sentence because it begins with a noun. The subject, is in the nominative case. It is not mlnated because it is rendered definite by the word دار, which limits it.

2. دار is composed of two words: the definite article دار, and دار. The word دار is in the genitive case because it limits دار. The sign of the genitive is the final kasrah.

When one noun immediately follows another in such a manner that the second limits or defines the first and renders it definite (though without the definite article), this combination is called a construct phrase. Characteristically, the second word of the construct phrase limits the first by signifying the possessor of the first (as is best shown in 1, 2). However, possession is not the only type of relationship between members of a construct phrase as is shown in 1, 3 (which shows an actor-object relationship) and in 1, 4 (in which logically the first member adjectively modifies the second). The final vowel of the second member of the construct is a kasrah, and the noun is said to be in the genitive case. The second member may be definite or indefinite.

Sentences 2, 3, and 4 are syntactically similar to sentence 1.

III. PRACTICE TEXT

1. 'Abdullah (literally, the servant of God) is a king.
2. The knowledge of 'Abdullah is extensive.
3. The student's book is new.
4. The admiral (literally, the commander of the sea) is strong.
5. The color of the book of the student is beautiful.

IV. EXERCISES

Translate into English:

1. أم عبد الله كرمته عنم
2. غوثة الأليم وسعه
3. حياة الرجل قصرة
4. أم عبد جملة
5. صرع الأليم صغير

1 Strictly speaking, when the second member of a construct phrase is indefinite, it renders the first member not definite but "specialized," in the same sense that an adjective "specializes" or limits a noun. This "specialized" first member, however, although indefinite in meaning, behaves like a definite noun in accepting neither noun nor the definite article.
Translate into Arabic:
1. The door of the palace of the king is large.
2. The boy's dog is small.
3. The prince of the city is great.
4. The king's daughter (girl) is beautiful.
5. Fādi's mare is killed.

CHAPTER XI

ADJECTIVES, COLLECTIVES

I. ILLUSTRATIVE TEXT

1. The small boy is faithful.
2. The generous girl is happy.
3. The new book of the student is long.
4. The learned man is liked.
5. The king is a small boy.
6. 'Abd al-'Azīz is a Nadjdi king.
7. The lazy student is disliked.
8. The good mare is fast.
9. A generous people is beloved.
10. The Arabs are a generous people.
11. The Arab is a faithful man.
12. Trees are beautiful.
13. The tree is tall.

II. GRAMMATICAL ANALYSIS

1. The subject of this nominal sentence is modified by the adjective which agrees with it in case, gender, number, and definiteness.
2. This sentence is similar to sentence 1 except that the subject is feminine, and, therefore, the adjective كرمة as well as the predicate مغيرة is feminine.
CHAPTER XI

3. The subject كتب of this sentence is the first member of a construc:
on of which أخطئ is the second. The adjective حائي modifies the subject and
therefore agrees with it in case, gender, number, and definiteness. It may
be noted that the subject is definite because of its position as first member
of a construct phrase.

4. In this sentence the active participle عالم is used adjectively.

5. In this sentence the adjective حائي modifies the predicate.

6. In this sentence اعده is the subject and انتما is the predicate, which
is modified by the word وضعي. This word is formed by removing the
final vowel of the word كتب and by suffixing كتب. A word formed in this
way is an adjective, and the كتب is called the كتب of كتب, pertaining to.
If the original noun has the feminine ending كتب, this ending is dropped
in the formation of the كتب.

7. The adjective اعده in this sentence is derived from the verb اعده
on the adjectival pattern of كتب.

8. The adjective حائي is derived from the verb حائي on the adjectival
pattern كتب. This adjective is feminine because the word it modifies is
feminine.

9. In this sentence كتب, the subject, is a collective noun of the كتب
pattern. When collectives of this pattern signify human beings, they can
be treated grammatically either as masculine singular (as here) or as
masculine plural.

10. In this sentence كتب is another collective. Various proper nouns
referring to peoples, tribes, religious or social groupings are collectives
without being of any special pattern. The modern tendency is to treat
these nouns as masculine plural (as here), although, when the collectivity
is thought of, they can be considered as feminine singular.

11. The word كتب is a كتب adjective used as a noun formed from
the collective كتب. The كتب masculine and feminine forms of collectives
mentioned in item 10 above denote the singular masculine and
singular feminine, respectively.

12. The word كتب is a collective noun which designates the species
known as trees. There are a number of such collectives designating
animals, insects, vegetables, minerals and the like (spontaneous natural
groupings). The plurality idea is lacking in these nouns; what they repre-
sent are the species in abstraction. Grammatically they are treated as
masculine singular; hence the predicate adjective حائي in this item is
masculine singular.

13. The word كتب indicates a single tree. The singular of most
collectives of the type described in II, 12, above is formed by suffixing
كتب to the collective. It is the only singular possible and is feminine in
gender.

NOTE A: Collectives of the type mentioned in II, 12, above frequently
take one or more plural forms when the plurality, and not the species, is
intended.

NOTE B: The adjectival patterns used so far in this lesson are كتب and the كتب.
Other patterns used adjectivally are:

- كتب which denotes intensity
- كتب for colors and defects
- كتب
- كتب
- كتب
- كتب (see Chapter XXI)

III. PRACTICE TEXT

1. The playful student is lazy.

2. The loved man is happy.

3. The difficult lesson is disliked.

4. The Black Sea is wide.
CHAPTER XI

5. The green color is beautiful.
6. [The] Egyptian rice is delicious.
7. The Arab people are generous.
8. The small tree is beautiful.

IV. EXERCISES

Translate into English:

1. الرجل الموتيل الجدي.
2. الحياة الطويلة الواعدة.
3. المدينة العظمى القديمة.
4. باب القصر الأخضر.
5. الأشجار الجميلة.

Translate into Arabic:

1. The generous of spirit is happy.
2. The playful cavalier is an Egyptian.
3. The learned writer is great.
4. The faithful mother is beloved.
5. The room of the new house is small.
6. Tall trees are beloved.

CHAPTER XII
PRONOUNS

I. ILLUSTRATIVE TEXT

1. 'Abd al-'Azîz is the king of Nejd.
2. He is an able man.
3. And his importance is great.
4. His capital is Riyadh.
5. And it is a Nejdî city.
6. Its atmosphere is dry.
7. Its amîr is the son of the king.
8. This amîr is a just ruler.

II. GRAMMATICAL ANALYSIS

2. This is a nominal sentence because it begins with the separable personal pronoun هو 'he,' 'it.' هو is the subject, in the nominative case, but invariable, i.e. its final vowel does not change with the change of case.

3. This sentence is joined to the previous sentence by the inseparable co-ordinate conjunction ...%3. The subject بَنّي is in construct with the pronoun suffix اً... 'his,' 'its' which is in the genitive, but invariable.

NOTE: Personal pronouns in Arabic are of two types: those which are separate words and those which are suffixes. The separate pronouns are used when the pronoun is in the nominative case. The pronominal
CHAPTER XII

PRONOMINAL SUFFIXES

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 M</td>
<td>his, its him, it</td>
<td>3 their them</td>
</tr>
<tr>
<td>3 F</td>
<td>her, its her, it</td>
<td>3 their them</td>
</tr>
<tr>
<td>2 M</td>
<td>your, thy you, thee</td>
<td>2 your you</td>
</tr>
<tr>
<td>2 F</td>
<td>your, thy you, thee</td>
<td>2 your you</td>
</tr>
<tr>
<td>1 MF</td>
<td>my, thy me, it</td>
<td>—</td>
</tr>
</tbody>
</table>

NOTE C: The following are the most frequently used demonstratives:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>F</td>
<td>M</td>
</tr>
<tr>
<td>Nominative</td>
<td>هُذَا</td>
<td>هَاذَا</td>
</tr>
<tr>
<td>Accusative</td>
<td>هُذَا</td>
<td>هَاذَا</td>
</tr>
<tr>
<td>Genitive</td>
<td>هُذَا</td>
<td>هَاذَا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>F</td>
<td>M</td>
</tr>
<tr>
<td>THAT, THOSE</td>
<td>مَا</td>
<td>مَا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>F</td>
<td>M</td>
</tr>
<tr>
<td>All cases</td>
<td>مَا</td>
<td>مَا</td>
</tr>
</tbody>
</table>

III. PRACTICE TEXT

1. This is Mount Hermon (literally, the mountain of the old man).
2. Its white top (literally, head) is magnificent.
3. This village is large.
4. Its name is Sūq al-Gharb (literally, the market of the west).

These abbreviations stand for "third person masculine," etc.
CHAPTER XIII

PREPOSITIONS AND CONJUNCTIONS

I. ILLUSTRATIVE TEXT

1. I have a newspaper; in it is a beautiful picture.

2. And under it is its name in the Arabic language.

3. Above it is the title of the newspaper with its number.

4. Then after the picture, on the second page, is a part about travel from Iraq to America.

5. And I have (written) in it a section about the war between America and Germany.

Translate into Arabic:

1. اَلْيَوْمِ عَلَى الْمَرْجَاءُ صَوْرَةٌ جَمِيِّهِ،
2. وَنَصُوبُ يَنْمِيَ الْمَلْسَمُ،
3. وَنَقْصُ الْفِرْسُ سَرِيعُ,
4. يَطْبَعُ حَنٌّ رَأْسَهُ صَبْرٌ،
5. هُوَ عِبَادَةُ وَظَنَّ،
6. كَأَذْكُرُوا عَلَمَ الْأَشْتَالٍ،
7. وَهُوَ عَبْدُ اللَّهِ.

 Translate into English:

1. I am the son of 'Abdullāh.
2. My name is Tālāl.
3. He is my king and your (masc. sing.) king.
4. You are his faithful scribe.
5. Our capital is 'Am'mān.
6. This is a big city, and it is old.
7. Its market is extensive.
8. That is the palace of Raghlān.
9. And that is my room.

II. GRAMMATICAL ANALYSIS

1. This item is composed of two sentences. The first is وَعَلَى الْمَرْجَاءُ صَوْرَةٌ جَمِيِّهِ، and the second is يَنْمِيَ الْمَلْسَمُ. The first is a nominal sentence in which the predicate precedes the subject جَمِيِّهِ صَوْرَةٌ (for this inversion see page 24, n. 6). The second is a nominal sentence in which the predicate يَنْمِيَ precedes the subject صَوْرَةٌ جَمِيِّهِ, which is modified by the adjective جَمِيِّهِ صَوْرَةٌ. It is to be noted that in English the relationship of the second sentence to the first would be expressed
CHAPTER XIII

by a relative clause introduced by a relative pronoun. In Arabic when the modified noun is indefinite, no relative pronoun is used. (For the use of the relative pronoun in Arabic, see Chapter XVI, section II, 3, and Chapter XXV, section II, 6, note.)

In the first sentence the predicate يَعُودُ مِنْهُ which is composed of two words يَعُودُ and مِنْهُ. The word يَعُودُ (which has a meaning like that of aller in French) is an adverb of place used as a preposition and is in construct with the prenominal suffix مِنْهُ, which is, therefore, in the genitive case, but invariable. The combination يَعُودُ مِنْهُ may be translated I have. Adverbs end with a fathah. (Fathah is the sign of the accusative, for which see Chapters XV–XVI.) The final fathah of مِنْهُ has been superseded by the kasrah which is an essential part of the first person singular pronominal suffix. This kasrah always supersedes the preceding vowel.

In the second sentence the predicate يَصِيبُ لَهُ precedes the subject يَحْمِدُ. The predicate is composed of two words, the separable preposition لَهُ and the pronominal suffix مِنْهُ, which is in the genitive case because it is object of the preposition, but مِنْهُ does not have the genitive case ending (kasrah) because it is invariable. All objects of prepositions are in the genitive.

2. In this sentence the predicate يَرَى which is an adverb of place used as a preposition and the pronominal suffix مِنْهُ which is composed of the inseparable preposition مِنْهُ, its object مِنْهُ, and the nusl adjective مِنْهُ which modifies مِنْهُ.

The subject يَحْمِدُ is modified by the prepositional phrase لَهُ which is composed of the inseparable preposition لَهُ, its object لَهُ, and the nusl adjective لَهُ which modifies لَهُ.

4. This nominal sentence is introduced by the separable conjunction لَهُ. The predicate is مِنْهُ, and the subject is مِنْهُ. The word مِنْهُ, though genitive is indeclinable because it ends with alif.

5. The predicate of this nominal sentence is مِنْهُ and the subject is مِنْهُ. The predicate مِنْهُ is composed of two words, the inseparable preposition مِنْهُ which means (here in the sense of belonging to), and the first person singular pronominal suffix مِنْهُ.
CHAPTER XIII

III. PRACTICE TEXT

1. The Saudi Arabian state is in the Arabian peninsula (literally, island).
2. It has a king (who is) like [the] lion in war.
3. Between him and the people is a great love.
4. His palace is large; in front of it is a mosque.
5. Above it is the green Saudi flag.

IV. EXERCISES

Translate into English:

1. The wadi is below the mountain.
2. In it is a spring; its water is light.
3. To the west of it is the sea.
4. Between the spring and the sea is a small village.
5. At its head is the village shamkh.

Translate into Arabic:

1. Al-Abrām (literally, the pyramid) is a large Egyptian newspaper, and it is larger than any newspaper in Lebanon.
2. Its form (format) is good, but the format of the newspaper Al-Misri (literally, the Egyptian) is the best in the Arab world.
3. The magazine Al-Hilal (literally, the crescent) is the best magazine in Egypt and it is the largest magazine in the Middle East.

II. GRAMMATICAL ANALYSIS

1. In this sentence the word ُأَثَّرُ is the comparative, formed on the pattern of أَثَّرُ. It is followed by the word ُبَنَةَ, which when following a comparative, is the equivalent of the English than. The form أَثَّرُ is used for both the masculine and the feminine. Although the comparative adjective أَثَّرُ like any other noun may occur in any of the three cases, it takes only two case endings, the đammah for the nominative and the fathah for both the accusative and the genitive. Words which behave in this manner are known as dipotes, in contradistinction to regular nouns,
which are known as triptotes. Another characteristic of triptotes shown here is that they take no nunciation. However, if a triptote is definite, it is treated as a triptote.

The noun ﺮِمْلَةٌ is the feminine of ﺮِمْلٌ (any).

The word ﺮِمْلَةٌ is in the genitive case because it is object of the preposition ﻋِلَ. It takes a final fathah instead of kasrah because it is triptote.

The word ﺮِمْلَةٌ is a proper noun of foreign origin. Practically all proper nouns of foreign origin are triptote.

2. The word ﺮِمْلَةٌ is a co-ordinate conjunction.

The pronoun ﻋِلَ is used in this sentence to join the subject مَتْنَمُكَ ﺮِمْلَةٌ and is, therefore, called a copula. It is used either to emphasize the subject or, as here, to indicate where the predicate begins.

The predicate is composed of the definite article ﺮِمْلَةٌ and the word أَمْلَ ﺮِمْلَةٌ which is of the comparative pattern. When the definite article أَمْلَ limits the comparative, the resulting combination is the superlative.

3. The word ﺮِمْلَةٌ is not of a previously given pattern. It is of foreign origin. The word ﺮِمْلَةٌ, which is of the أَمْلَ pattern, is here rendered superlative because it is first member of a construct and therefore definite.

The word ﺮِمْلَةٌ is an example of a foreign proper name and is, therefore, triptote.

NOTE: Whereas the comparative has one form أَمْلَ, for both the masculine and the feminine, the superlative has a separate form for each, أَمْلَ (m.) and ﺮِمْلَةٌ (f).

If the superlative is formed by a construct relationship whereby the second member is singular indefinite, the masculine of the superlative is used regardless of the gender of the second member, e.g. ﺮِمْلَةٌ in 1, 3, above. If the second member is plural definite, the superlative may also agree in gender and number. When the superlative follows the noun modified, it agrees, like any other adjective, in gender, e.g. ﺮِمْلَةٌ أَكْرِرِي in 1, 3, above.

The word مَعْرُوفٌ is also superlative in form.

CHAPTER XIV

III. PRACTICE TEXT

1. Cairo is the greatest city in the Arab East.

2. And the most modern part of it is Helipolis (literally, new Cairo).

3. Baghdad is smaller than Cairo, but is older than it.

4. Ankara is the capital of Turkey, and it is in Asia Minor.

5. Samarkand is in Central Asia.

IV. EXERCISES

Translate into English:

1. ﺲَمْراَكْدَانٌ ﺔَرْبِيٓ ﺔَبْنَ أَلْدَرَ ﺔُمْرِيٓ.

2. ﺲَمْراَكْدَانٌ ﺔَرْبِيٓ ﺔَبْنَ أَلْدَرَ ﺔُمْرِيٓ.

3. ﺲَمْراَكْدَانٌ ﺔَرْبِيٓ ﺔَبْنَ أَلْدَرَ ﺔُمْرِيٓ.

4. ﺲَمْراَكْدَانٌ ﺔَرْبِيٓ ﺔَبْنَ أَلْدَرَ ﺔُمْرِيٓ.

5. ﺲَمْراَكْدَانٌ ﺔَرْبِيٓ ﺔَبْنَ أَلْدَرَ ﺔُمْرِيٓ.

The word مَعْرُوفٌ, like various other geographical terms, is used both for the country (Egypt) and its capital (Cairo).
Translate into Arabic:

1. The mare is quicker than the dog and more beautiful than the lion.
2. The head of a Nejdī mare is smaller than the head of an Egyptian mare.
3. The crescent of the Turkish flag is smaller than the crescent of the Egyptian flag.
4. The state of Egypt is the largest state in the Arab world.
5. Riyadh is the greatest city in Nejd.

II. Grammatical Analysis

1. This is a verbal sentence because it begins with a verb, i.e., ذهب. It is in the nominative case because the subject of a verb is always in the nominative case. The subject of the verb is the doer of the action expressed by the verb and must follow the verb.

The verb ذهب is third person masculine singular perfect. The word perfect means that the action has been completed, in contradistinction to
CHAPTER XV

the word imperfect, which means that the action has not been completed (see Chapter VII, page 21).

It is to be remembered (Chapter VII, page 20) that the third person masculine singular perfect is the citation form from which all derived forms, whether verbal or nominal, come.

2. This sentence is also verbal, for it begins with the third person masculine singular perfect verb نذكر. Since the subject of the verb is not expressed, the subject is said to be hidden in the verb. When this situation obtains, the verb is said to consist of two words: the verb and the hidden subject. Thus sentence 2 is different from sentence 1 in that in sentence 1 the subject of the verb is expressed and, therefore, the verb is deemed to be one word, for a verb can only have one subject.

3. In this verbal sentence the verb نذكر is transitive, and the noun اسم is its object, and, therefore, is in the accusative case. The sign of the accusative is the final fathah. The word is not nunaed because it is definite.

4. The word أتى is an adjective modifying اسم, and, therefore, agrees with it in case. The subject of the verb ذكر, not being expressed, is hidden in it.

4. In this verbal sentence it will be noticed that the verb رأى differs from the regular trisyllabic verb form لم in that it has only two syllables. Originally this verb did follow the regular pattern in that it was نورد, but it changed to رأى for phonetic reasons. This type of verb is known as a hollow verb, and its conjugation is irregular (see Chapter XVIII).

5. The word أتى is an invariable adverb.

The verb ذكر is of the root pattern قُلُع.

The root pattern may be either of QLQ or QLM or QML.

6. Item 6 consists of two sentences. The first is a nominal sentence whose subject is اسم and whose predicate is the rest of the item. This predicate itself is the second sentence. It is a verbal sentence because it begins with the verb ذكر. Since the subject of the verb is not expressed, it is hidden in it. The pronominal suffix م... is the object of the verb to which it is attached and is in the accusative case although, being invariable, it does not show it. Therefore the combination م... consists of three words: the verb, its hidden subject, and its object.

NOTE: A pronominal suffix attached to a noun or preposition is in the genitive case, the second member of a construct phrase or the object of a preposition, respectively. A pronominal suffix attached to a verb can only be in the accusative case, object of the verb. The accusative suffixes are identical with the genitive suffixes except in the first person singular, where the accusative form is م... rather than م... (see Chapter XII, section II, 8, note b; also below, Chapter XVIII, section I, 8).

8. The verb ذكر is of the root pattern لم (see II, 5, above).

The combination م... is a construct phrase made up of the noun اسم and the pronominal suffix م... However, this pronominal suffix has changed to م... under the influence of the preceding kasrah.

NOTE: In the suffixes م... the دالas change into kasras following م... or م... or م... or م...

NOTE: The conjugation of the perfect singular, Form I, is as follows:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd M</td>
<td>قُلُع</td>
<td>قُلُع</td>
</tr>
<tr>
<td>3rd F</td>
<td>قُلُع</td>
<td>قُلُع</td>
</tr>
<tr>
<td>2nd M</td>
<td>قُلُع</td>
<td>قُلُع</td>
</tr>
<tr>
<td>2nd F</td>
<td>قُلُع</td>
<td>قُلُع</td>
</tr>
<tr>
<td>1st</td>
<td>قُلُع</td>
<td>قُلُع</td>
</tr>
</tbody>
</table>

III. PRACTICE TEXT

1. My dear `Umar.

2. I went to Baghdad in the [season of] spring.

3. And my sister went with me.

For the conjugation of all verb forms, consult paradigms, Appendix I.
CHAPTER XV

4. And I stopped at the Tigris Hotel.
5. Where you yourself stopped last year.
6. And my sister visited the famous tomb of King Faysal.
7. And on the second day I, myself, set out for the mosque of al-Kāẓimayn, and I saw its golden dome.
8. And Baghdad is really a great city.

IV. EXERCISES

Translate into English:
1. ١. دُعْتُ إلى الجامعة وأخذت أبي به.
2. ٢. خذْتُ إلى الجامعة، وعُرِفتُ بأبي.
3. ٣. دُعْتُ إلى الجامعة، وعُرِفتُ بأبي.
4. ٤. دُعْتُ إلى الجامعة، وعُرِفتُ بأبي.
5. ٥. أتَدْخِلُ إلى الجامعة وأخذت أبَي به.

Translate into Arabic:
1. I set out for my mother's house, but I met her in the house of her sister.
2. You took my book from my room.
3. My sister attended a class at the university.
4. My friend 'Umar went to Riyadh and visited 'Abd al-As'āz ibn al-Su'ūd.
5. I went to the top [head] of the mountain and saw the large wadi.

CHAPTER XVI

RELATIVE PRONOUNS. ADVERBS. AND ITS "SISTERS"

I. ILLUSTRATIVE TEXT

1. There came {the news} from Damascus today that
2. 'Abd al-Rahmān (literally the servant of the Merciful) Azām Pasha, the Secretary
3. General of the Arab League, who
4. visited Syria recently, spoke at the [house of the]
5. Arab club saying: "[Indeed] the Arab
6. nation, which has an ancient glory,
7. failed in the Palestine war because of its weakness and lack of unity.

II. GRAMMATICAL ANALYSIS

1. In item 1 the verb ِفِى is a hollow verb the final radical of which is a hamzah without a chair.

   The word ِفِى, literally the days, means today. It is an adverb of time and, therefore, like adverbs in general, is in the accusative.

   َفِى is a subordinate conjunction which is best translated as that. It always introduces a nominal sentence. The subject of a sentence intro-

3 Although this book consistently vocalises all proper names, modern practice usually omits indication except where the name is made up of a construct phrase.
hollow verbs changes into hamzah in the active participle form. The sentence, َيَصِنُّ، is, as a whole, the direct object of the active participle َالشَّنَّ. Active participles, though nouns, retain enough verbal force to take a direct object. 

٥٩ أَلْ حَوْلُ ٥٩ أَلْ حَوْلُ is an assertive particle which introduces a nominal sentence. The subject of a sentence introduced by it is in the accusative, and the predicate is in the nominative as is the case with sentences introduced by its “sister” ُّّ،. It is best translated by verily or indeed, but the translation may frequently be omitted.

٥٩ أَلْ حَوْلُ is the subject of a sentence introduced by ُّّ،.

6. أَلْ حَوْلُ is the feminine singular relative pronoun. It introduces the relative clause ُّّ،...٥٩ أَلْ حَوْلُ.

The total syntax of this verbal sentence may be best explained by the following diagram in which only the essentials of the sentence appear:

<table>
<thead>
<tr>
<th>Subject of Verb</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Predicate</td>
<td>Adverb Modifying</td>
</tr>
<tr>
<td>Object of ُّّ،</td>
<td>مَتْطَلَّب ٥٩ أَلْ حَوْلُ</td>
</tr>
</tbody>
</table>

NOTE A: The most important relative pronouns are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
</tr>
<tr>
<td>Nom.</td>
<td>٥٩ أَلْ حَوْلُ</td>
<td>٥٩ أَلْ حَوْلُ</td>
<td>٥٩ أَلْ حَوْلُ</td>
</tr>
<tr>
<td>Acc.</td>
<td>٥٩ أَلْ حَوْلُ</td>
<td>٥٩ أَلْ حَوْلُ</td>
<td>٥٩ أَلْ حَوْلُ</td>
</tr>
<tr>
<td>Gen.</td>
<td>٥٩ أَلْ حَوْلُ</td>
<td>٥٩ أَلْ حَوْلُ</td>
<td>٥٩ أَلْ حَوْلُ</td>
</tr>
</tbody>
</table>
CHAPTER XVI

Other pronouns used as relatives are:

- he who
- that which, what

**Note:** The particles which cause the subject of a nominal sentence to be in the accusative and its predicate to be in the nominative (i.e., `عَلَى`, and its so-called “sisters”) are:

- إنّـَـَـَـَـَـَـَـَـَـَـَـَـَ~ but
- إنّـَـَـَـَـَـَـَـَـَـَـَـَـَ~ that
- إنّـَـَـَـَـَـَـَـَـَـَـَـَـَ~ would that
- إنّـَـَـَـَـَـَـَـَـَـَـَـَـَ~ as if
- إنّـَـَـَـَـَـَـَـَـَـَـَـَـَ~ perhaps
- إنّـَـَـَـَـَـَـَـَـَـَـَـَـَ~ because

III. PRACTICE TEXT

1. And he added to that, saying

that he had sought from the president
of the political committee the
holding of a meeting
immediately to look into this
matter which had occupied
the attention of the Arabs for
a long time.

IV. EXERCISES

Translate into English:

1. `إِذْ أَخْرَجَ فِي هَذَا الْأَخْرَى أَفْقَهَ الْأَمْرَ الْأَشْرَاقِيَّ.
2. `وَهَذَا الْعَقْصُوَانُ وَهُوَ أَلْبَسَ الْأَلْبَضُّ إِبْنَ الأُلُوبِ.

*This word means address as well as side.*
CHAPTER XVII

THE DERIVED FORMS OF THE VERB

I. ILLUSTRATIVE TEXT

1. Napoleon left Egypt

2. and headed his army toward Palestine,

3. and the Turkish army met him,

4. (the army) which al-Jazzār had sent [it] to Jaffa.

5. Napoleon's army advanced on the Turkish army

6. and exchanged fire with it.

7. Then the Turkish army broke,

8. and Napoleon occupied the city and killed every man who had fallen as a prisoner into his hand,

9. and the ground reddened with blood. Then Napoleon crept forward to Acre

10. and resumed the war there.

But he was not able to conquer (literally, the opening of) the city, and finally he withdrew from Palestine and returned to Egypt a failure.

II. GRAMMATICAL ANALYSIS

2. In this verbal sentence the verb ːضَيَفَ形成 “doubling” the middle radical of the root form ːضَيَفَ. Verbs formed in this way are known as Form II verbs or as verbs of the ːضَيَفَ form.

A verb of Form II modifies the meaning of the root form so as to express the idea of a causative or intensive action.

3. The verb ːضَيَفَ is formed by inserting an alif between the first and second radicals of the root form ːضَيَفَ. Verbs formed in this way are known as Form III verbs or as verbs of the ːضَيَفَ form.

Verbs of Form III modify the meaning of the root form either by expressing mutuality of action or by relating the action to another entity. Thus here, for example, the root form ːضَيَفَ means to draw near, and Form III ːضَيَفَ relates the action of drawing near to an entity, ːضَيَفَ.

4. In this clause the verb ːضَيَفَ is formed by prefixing a hamzah fathah (ٰ) to the root form ːضَيَفَ and by eliminating its initial vowel. Verbs formed in this way are called Form IV verbs or verbs of the ːضَيَفَ form.

Form IV verbs modify the meaning of the root form by rendering it causative.

NOTE: The pronoun ːضَيَفَ suffixed to ːضَيَفَ refers back to ːضَيَفَ. A relative clause must contain a pronoun which refers back to the relative pronoun. It may be either expressed as in I, 4, above or hidden as is the case in Chapter XVI, section I, 3-4. (See Chapter XXV, section II, 6, note.)

5. The verb ːضَيَفَ is formed by prefixing ːضَيَفَ to Form II. Verbs of this type are called Form V or ːضَيَفَ form verbs.

Form V verbs are, in meaning, the reflexive Form II verbs. Thus, for example, ːضَيَفَ means to go forward, ːضَيَفَ means to cause to go forward, and ːضَيَفَ means to cause oneself to go forward.
CHAPTER XVII

6. The verb is formed by prefixing ... to Form III. Verbs of this type are called Form VI or form verbs. Reciprocity is emphasized.

7. The verb ... is formed by prefixing ...[... to the root form ...]. Verbs of this type are called Form VII or [... form verbs.

Form VII verbs modify the meaning of the root form by making it reflexive or by giving it a passive sense. Thus, for example, ... means to break (transitive), whereas ... means to break (by itself).

8. The verb ... is formed from ... by prefixing ..., infixing ..., after the first radical, and eliminating the vowel of the first radical. Verbs of this type are called Form VIII or [... form verbs. It will be noticed that the root form of ... is a doubled verb (see Chapter XII, section II, 6).

Form VIII verbs modify the meaning of the root form by making it reflexive in the sense of doing a thing for one’s self or, less often, by rendering it reciprocal. The verb ... exemplifies the first modification. The root form ... means so alight at; ... to alight at a place for one’s self > to occupy.

The noun ... means every or all depending on whether the noun with which it is in construct is, respectively, indefinite or definite. ... would mean all of the man.

The word ... is here used as an adverb of manner.

9. The verb ... is formed from ... by prefixing ..., by omitting the vowel of the first radical, and by ‘doubling’ the final radical. Verbs of this type are called Form IX or [... form verbs.

Form IX verbs are used to express the action of assuming a color or defect.

is feminine because the subject of the verb ... is feminine. ... is one of a number of nouns which are feminine without a feminine ending. Normally, a third person feminine singular verb ends in ...
CHAPTER XVIII

WEAK VERBS IN THE PERFECT. SUBORDINATE CONJUNCTIONS

I. ILLUSTRATIVE TEXT

1. I got up in the morning.
2. Then I immediately turned my face towards the giblah.
3. and performed the morning prayer.
4. Then my father prayed, and my sister prayed after him.
5. After I had fulfilled this duty, I went down to the bazaar and bought the necessaries of the house.
6. Then I contacted my friend Hasan on the telephone, and he invited (literally, called) me to his house.

II. GRAMMATICAL ANALYSIS

1. In this sentence the verb َفَقَمَ  (takamā) is the first person singular perfect of the hollow verb ُقَامَ (qāma).
A hollow verb is a verb whose second radical is one of the weak letters ُلِوَ or ُيُ.
The word َفَقَمَ reveals one of the irregularities in the conjugation of hollow verbs, for it will be noticed that its middle radical has disappeared.
These irregularities may be summarized as follows:
(a) In the perfect of Forms I, IV, VII, VIII, and X the weak letter ُلِوَ or ُيُ changes into an alif in the third person, masculine and feminine except in the case of the third person feminine plural where it is dropped.
(d) In the perfect of Forms I, IV, VII, VIII, and X the weak letter disappears in the first and second persons and in the third person feminine plural.

(c) In all other cases the original 

(d) In those cases in Form I where the middle radical disappears (i.e., in (d) above) the vowel of the first radical is if the original weak letter was  and — if the original weak letter was  .

NOTE: Like most rules, the preceding one has exceptions (e.g.  "PARIS " to be afraid"). The student is advised to master paradigms.

2. In the verb  the original  is retained in accordance with the explanation given above.

3. In the verb  the original  has disappeared as explained above.

4. The words  and  are respectively the third person masculine singular and the third person feminine singular of Form II of the theoretical root form  which is a weak-lám verb. A weak-lám verb is one whose third radical is either  or  . The conjugation of weak-lám verbs is more complex than that of the hollow verbs and may best be grasped by a thorough familiarity with the paradigms.

5.  is a subordinate conjunction which is best translated as  . It always introduces a verbal sentence (cf.  , Chapter XVI, section II, 1).

For a list of subordinate conjunctions see below, II, 8, note.

6.  is the first person singular of Form II of the weak-lám root form  .

7.  is the first person singular of Form VIII of the hollow verb  . The weak letter has disappeared in accordance with the explanation given above in II, 1.

8.  is the first person singular of  which is Form VIII of the root form  . A weak-fāʿ verb is one which begins with  or  . The conjugation of the perfect of weak-fāʿ verbs is regular except for Form VIII. In Form VIII, for purposes of euphony, the first radical is replaced by  which is written together with the  of Form VIII forming a  .

III. PRACTICE TEXT

1. Muhammad 'Ali the Great assumed the rule in the land of Egypt after the departure of Napoleon from it.

2. He set up in Egypt a government which undertook the rule of the Egyptian people in a more modern way.
CHAPTER XVIII

3. He sent to the West a scientific mission which rendered a great service to Egypt.

4. He sent his son Ibrāhīm Pasha to Syria, and he conquered it.

5. But in view of the pressure of Britain, his father agreed with her on departing from Syria. Then Ibrāhīm returned to Egypt.

IV. EXERCISES

Translate into English:

1. ما استطعت السفر إلى الرياض، وإن السفر إليها في الحقيقة صعب.

2. إلى أن تiated اللغة العربية، من مصدق لي.

3. حصلت الأمانة، وأصبح على كل من meticulously.

4. إن المأمور إلى السفر على بعد أن يقع على حمل الحريص أن يكون في يده.

Translate into Arabic:

1. اتصلت بوش خليفة هاني، والذي كان قد ذهب إلى بغداد.

2. rencontري لمهرجان انعقاده، وال_SCRIPT_ سعادة، الذي كان قد ذهب إلى إلزام.

3. رجعت إلى رحلتي، وال>(_43) _السيرة_، الذي كان قد ذهب إلى إلزام.

4. في العام 1918، الجيش العربي تقدم في الرسالة من سوريا.

CHAPTER XIX

MAŞDARS

I. ILLUSTRATIVE TEXT

1. The parliament held a meeting last night.

2. It studied the question of the agreement between the government and the oil company, concerning the concession which the company had sought, and exchanged opinions about it.

3. A deputy from the city of Homs spoke, and he said in his speech that this concession was against the interest of the country and its true independence.

4. He said in his speech that this concession would be against the interest of the country and its true independence.

5. His speech caused a split in the parliament.

6. but the minister of national economy said, “The negotiation(s) are proceeding with the company in a spirit of co-operation and sincerity, and they are taking place.”
CHAPTER XIX

II. GRAMMATICAL ANALYSIS

8. and the company has come forward with an undertaking for
the realization of every national demand.

II. GRAMMATICAL ANALYSIS

5. 'speech' is a masdar of the root form كـلـمـتْ "to speak" on the
pattern of إعلان.

6. 'economy,' 'economics' is the masdar of the Form VIII verb قـوـضـتْ "to be thrifty" on the
pattern of إعلان.

7. 'negotiate' is a masdar of the Form IV verb أـتـمـتْ "to negotiate" on the
pattern of إعلان.

8. 'to undertake' is the masdar of the Form V verb أـتـمـتْ "to undertake" on the
pattern of إعلان.

9. 'to demand' is a masdar mimi of the root form طلب "to demand" on the
pattern of إعلان.

NOTE: The hamzah of the masdar of Form IV verbs is always i, whereas the hamzahs of Forms VII, VIII, IX, and X become i unless initial (see Chapter XVIII, section 10, note 6).

NOTE: The masdars of the root form are numerous. Some of them have been used prior to this lesson, such as:

The most commonly used masdar patterns of the root form are the following:

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CHAPTER XIX

4. The negotiation(s) began in a cordial atmosphere.

5. But the insistence of the British army on not withdrawing from the Suez Canal caused the cutting off of negotiation(s).

6. And so General Slim immediately returned to London.

IV. EXERCISES

Translate into English:

1. جمع الملك لوزير الاقتصاد الديموقراطي وطلب إليه أن ينضم في أمر تنفيذ الزيت.

2. رزق البرتغال وخصوصاً بلجيكا الصالح حيث أثبت في نظر المفاوضة بين سويسا الكبيرة.

3. إلى التعاون بين البرتغال والحكومة وأوبي لخطاب الوطن.

4. وسبب الحكومة المدنية بملة سلبية وسخرية إلى فقدان تعديل المعاهدة.

Translate into Arabic:

1. حضر الملك وزيرة الاقتصاد وطلب إليه أن ينضم في أمر تنفيذ الزيت.

2. رزق البرتغال وخصوصاً بلجيكا الصالح حيث أثبت في نظر المفاوضة بين سويسا الكبيرة.

3. إلى التعاون بين البرتغال والحكومة وأوبي لخطاب الوطن.

4. وسبب الحكومة المدنية بملة سلبية وسخرية إلى فقدان تعديل المعاهدة.

III. PRACTICE TEXT

1. General Slim arrived in Cairo by [way of] air.

2. He came for negotiation(s) with the Egyptian government about the affair of amending the military agreement for the defense of the Suez Canal.

3. This agreement is a part of the Anglo-Egyptian treaty.