CHAPTER XX

PARTICIPLES.  كَانَ AND ITS SISTERS.

APPPOSITION

I. ILLUSTRATIVE TEXT

1. Sa’d Zaghlul was an Egyptian patriot (literally, struggler) devoted to the service of (his) country and the realization of its true independence.

2. He began his active life (as) a government employee—

as an editor of the Official Journal.

3. Then he became an assistant in the Ministry of the Interior, then Minister of Education, then Minister of Justice.

4. But he disagreed with the Khedive ‘Abd al-Halim, and

so he left his post and became the leader of the opposition.

5. After the First World War he headed (literally, marched at the head of)

a delegation (which) went to the British High Commissioner and sought permission to attend the peace conference, the holding of which took place in Paris.

6. Sa’d was striving to assure the future of Egypt and to change it from a colonized land into an independent state; the story of his life is the story of the independence of Egypt.

II. GRAMMATICAL ANALYSIS

1. The verb كَانَ “to be” is third person masculine singular.

2. The form كَانَتُ “to be” is in the nominative case because it is in apposition with the subject of the verb. Any word in apposition takes the same case as that of the word with which it is in apposition.

3. The noun كَانَتُ is an active participle (see Chapter VIII, section II, 2) of the Form III verb جَاعَدُ “to struggle.” It is formed on the pattern of جَاعَدُ.

4. كَانَتُ is in the accusative because it is the predicate of the verb. The predicate of كَانَتُ, unlike that of the verb to be in English, is always in the accusative. Certain other similar verbs (see below, II, 6, note b) also take a predicate in the accusative.

5. كَانَتُ is in the accusative because it is a nisba adjective modifying جَاعَدُ.
CHAPTER XX

is also in the accusative because it is used as an adjective modifying
'It is an active participle of the Form VI verb 'to devote
oneself' on the pattern of

2. is a passive participle of the Form II verb 'to employ'
on the pattern of . Here is used as an adverb of manner.

is an active participle of the Form II verb 'to edit' on the
pattern of

3. The verb 'to become,' like , takes a predicate in the
accusative.

is an active participle of the Form III verb 'to assist.' It is
the predicate of . And, therefore, in the accusative.

is a masdar of the root form .

is a masdar of the Form II verb to bring up,' 'educate,' on
the pattern of

4. The verb 'to become,' like , takes a predicate in the accusative;
hence, the final fathah on the predicate .

is the feminine of and is used here because it agrees
with , which is feminine. (For the pattern see Chapter XIV,
section II, 3, note.)

It is to be noticed that the relative clause beginning with is not
introduced by a relative pronoun because the noun which it modifies is
indefinite (see Chapter XVI, section II, 3).

is a masdar mimi (see Chapter XIX, section II, 4) of the Form VIII
verb 'to confer.' It should be pointed out, however, that it is
identical in pattern with the passive participle of a Form VIII
verb.

Note: The mimis masdars of all derived forms are identical with the
corresponding passive participles.

6. is an active participle of the Form VIII verb 'to
effort,' 'strive' on the pattern of

NOTE A: The participles are as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
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<tr>
<td>I.</td>
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<td>VII.</td>
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<td>VIII.</td>
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<td>IX.</td>
<td></td>
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<td>X.</td>
<td></td>
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</tbody>
</table>

NOTE B: The most frequently used verbs which take a predicate in the
accusative are:

, to be
, not to be (which may also take a predicate with the
preposition )
, to remain
, to continue
, not to cease, continue
III. PRACTICE TEXT

1. The Wafd party was the biggest party in Egypt, and it assumed power more than once (literally, other than a time).
2. Its first leader was Sa’d Zaghlul.
3. As for its second leader, he was Mustafa al-Nabhās Pasha.
4. He is descended from a poor family (literally, house).
5. But he was industrious, so he went to Cairo college and became a lawyer.
6. Then the government appointed him a judge.
7. After that he became a minister and head of the Wafd.
8. He led a delegation to the Montreux Conference, where the agreement took place for abolishing every foreign concession (i.e., capitulation) in the land of Egypt.
9. President Muhammad Najib dissolved the Wafd party in the year 1952.

IV. EXERCISES

Translate into English:

1. كان جزءًا لا يتجزأ من حزب الوفد.
2. وكان رئيسيًا الأول، سد زغلول.
3. وكان رئيسيًا الثاني، مصطفى النباحس باشا.
4. وهو من عائلة مفقرة.
5. ولكنه كان بعيدًا عن هذه المرة.
6. وأصبح محامًا.
7. ثم تمت تعيينه في الحكومة.
8. وبعد ذلك، بقيًا وزيراً وزعيمًا.
9. وفيما بعد، فقد تأثر حتى إلغاء.

Translate into Arabic:

1. المجلة نائب رئيسها.
2. البرج الكابتن في المحافظة.
3. الكابتن، محمد نجيب، قاد حزب الوفد.
4. كل الرجل، محمد نجيب، قاد حزب الوفد.
5. بعد الحرب العالمية الثانية، غيتوت أمريكا متفاوتًا في ألمانيا.
CHAPTER XXI

NOUNS OF INSTRUMENT.
NOUNS OF PLACE AND TIME.
EMPHATIC NOUNS. DIMINUTIVES.
ABSTRACT NISBAHS

I. ILLUSTRATIVE TEXT

1. Dr. Taha Husayn is an Egyptian scholar and a famous writer.

2. He occupied the position of Minister of Education in the government of al-Naghla Pasha.

3. He is from a poor family, for his father was a farmer who lived in the country.

4. He studied in the village school, in the Azhar mosque, and the Egyptian university.

5. Then he travelled to Paris where he stayed a long time to study Western literature.

6. Upon his return to Egypt he became professor of classical history, then of Arabic literature.

II. GRAMMATICAL ANALYSIS

1. د. طه حساب is an Egyptian scholar and a famous writer.

2. He occupied the position of Minister of Education in the government of al-Naghla Pasha.

3. He is from a poor family, for his father was a farmer who lived in the country.

4. He studied in the village school, in the Azhar mosque, and the Egyptian university.

5. Then he travelled to Paris where he stayed a long time to study Western literature.

6. Upon his return to Egypt he became professor of classical history, then of Arabic literature.

7. Thus he is a true mirror of what is good in the East and the West.

8. For he has brought together the spirit of Western civilization with the spirit of Eastern civilization.

9. He has weighed with the scale of reason every matter which he has investigated [it].

10. He is without doubt the greatest personality in the modern Arabic literary movement.

The proper noun جملة is a loan word. The proper noun كلثوم is Koranic. It is invariable.

The proper noun مغول is a diminutive of مغول on the pattern of مغول. This pattern is used to form the diminutive of any triliteral noun. Diminutives are used to express littleness, endearment, and sometimes contempt.

The emphatic noun خذ وعده is formed from the verb خذ with the pattern of خذ and خذ. This pattern denotes one who does something intensively and by extension one who follows a particular trade. The pattern خذ is frequently further strengthened by suffixed خذ as in the case of خذ خذ خذ خذ.

The pattern خذ need not be feminine. It can be either masculine or feminine depending upon the person it refers to. When referring to things, it is always feminine (e.g. خذ خذ خذ خذ in III, 2, below).

2. The noun مغول is a form of the verb مغول 'to set up' on the pattern of مغول. This pattern, together with مغول and مغول, denotes
CHAPTER XXI

the place or time of an action. Here, therefore, منصب means a place where one is set up or a position.

The proper noun المفسد is of the pattern فعل + and as a common noun means coppersmith.

3. مطاحن is also of the pattern فعل + and means farmer.

4. مذبة is a noun of place formed from the verb دَرِّس.

6. أساتذة is a loan word from Persian.

8. آكتراس is a loan word from French classique.

7. The noun مَرِئَة (مرأة < مَرَاة) is formed from the verb رَأَيَ the pattern of مَرِئَة + جمع + جمع + جمع + جمع + جمع, denotes an instrument. Here, therefore, مَرِئَة denotes an instrument for seeing, hence a mirror.

8. المرة is a feminine nishab (see Chapter XI, section II, 6) formed from مَرِئَة. Note that the ياء of مَرِئَة has dropped in the formation of the nishab.

The feminine nishab frequently denotes an abstraction of the noun from which it is formed. Thus مَدِينة, مَدِينة, 'city,' مَدِينة, 'civilization.'

9. مَذْبَة is a noun of instrument formed from the verb مَذَبَّة + جمع + جمع + جمع + جمع + جمع + جمع + جمع.

10. شخصية is a feminine nishab formed from شخص 'a person.' Hence it has the abstract meaning, personality.

NOT: The nouns of place and time of the derived verbs are identical in form with the passive participles and the mimi mdaders of the derived forms (see Chapter XX, section II, 5).

III. PRACTICE TEXT

Cairo, March 2—by the special correspondent of al-Ahrām:

1. (His) Excellency Riyāḍ Bey al-Sulṭān, Lebanese Prime Minister, arrived this morning at Cairo airport to attend the Council of the Arab League.

2. A little before his arrival, the plane of His Highness Prince Faysal landed at the airport coming from Jidda.

3. It was delayed beyond its appointed time of arrival for the period of an hour.

4. His Excellency Riyāḍ Bey said that the stand of Lebanon towards amending the covenant of the Arab League continues as it was.

5. He added [saying] that a great responsibility now rests on the Arab League in preserving the unity of the Arab nation.

IV. EXERCISES

Translate into English:

1. وصل صاحب اليوم إلى مطار الربوع دولة يابسة يد أن يصبح رأس أميركا.

2. تسليل مجهول الكونية لصناعة آدم تكلم فيها عن أميركا عن مسألة العزلة نحو الليل والنهار.
CHAPTER XXI
3. طلبت الوزارة من المجلة إلغاء منصب أساتذة اللغة الإنجليزية في الجامعة.
4. عينت الحكومة مجموعة من الأعضاء من منصب أساتذة اللغة الألمانية في الجامعة.
5. إلى على موقف من موقف في وزارة التربية ليحت حاضرة المدينة لمسيرة جديدة.
6. إن صريحًا حسنًا شعبًا كبيرًا. فقد كان نعاحيًا كبيرًا ثم أصبح صاحبًا في دمشق. وهو الآن في وظيفة معاون لوزير الاعمال، وهو يعوق كل هذا.

Chapter XXII
I. ILLUSTRATIVE TEXT
1. The two friends, Jamil and Husayn, went to Damascus and stopped at the Hotel Umayyah and visited the Umawi mosque.
2. Then they rented an automobile to Baalbek where they stayed two days.
3. They passed their two days in visiting the town and the Roman temple.
4. On the third day they travelled to Beirut.
5. On their way they passed by two beautiful towns, Zahlah and Sowar.
6. These two are the two large towns for summering in Lebanon.

II. GRAMMATICAL ANALYSIS
1. In this verbal sentence the subject of the verb 'الصداقان جمل وحسن إلى دمشق' is dual. It is formed in the nominative case by omitting the case ending of the singular (الصداقان) and by suffixing خان....
CHAPTER XXII

The verb دَثَبُ which remains singular despite the fact that the subject of the verb is dual. This situation obtains because the subject of the verb is expressed.

Note: Whenever the subject of a verb is expressed, the verb is in the singular. If the subject of the verb is not expressed, the verb agrees in number with the unexpressed subject unless that subject is a plural not referring to rational beings, in which case the verb is feminine singular. (See Chapter XXIV, section II, a.)

حَسَنُ أَبَاهُ جَمِيلٌ are both nominatives because they are in apposition with أَعْمَدُ بُدْنَ. The verbs دَثَبُ and دَهَبُ are both third person masculine dual perfect. They are dual because the dual subject of the verb is not expressed in either case.

The nisbah أَمِيْة is formed from the proper noun أَمِيْة. The change, أَمِيْة > أَمِيْة, is for purposes of euphony.

2. The tenth form verb أَساَخَرُ is dual because the dual subject of the verb is not expressed.

أَساَخَرُ is formed from the verb سَأَخَرُ "to go" on the emphatic, or intensive, pattern of فعل. Thus، سَأَخَرُ literally means something which goes a great deal, i.e. an automobile.

جَمِيلٌ is dual and in the accusative because it is an adverb of time. The accusative of the dual is formed by omitting the case ending of the singular (يُوْم) and by suffixing ُنَ... 3. This consists of two words: the dual accusative جَمِيلٌ and the dual pronominal suffix ُنَ... However, the final ُنَ has been omitted because جَمِيلٌ is in construct with ُنَ.

Note: Regardless of case, when a dual is in construct, its final ُنَ is omitted.

4. دَثَبُ is dual and in the genitive case, object of the preposition ِ... The genitive of the dual is identical with the accusative.

جَمِيلٌ is dual because adjectives modifying dual nouns agree with them in number.

6. The nominative, dual noun مَجَّاجِيْن has lost its final ُن because it is in construct.

مَجَّاجِيْن is the masculine of the Form VIII verb مَجَّاجِيْن which is derived from the root form مَجَّاجِيْن. The change from ِن to ِن takes place under the influence of the velarized letter س.

Note A: If the first radical of a Form VIII verb is one of the emphatic letters أَمِيْة or دَهَبُ, the changes into ِن take place.

Note B: For conjugation of the dual, consult paradigms, Appendix I.

III. PRACTICE TEXT

1. Qays and Layla are the two personalities of Arabic literature famous for great love.

2. The story of their love has become an example for every lover.

3. Qays had loved Layla since childhood, and they decided on marriage.

4. But in view of the appearance of the love poetry which Qays had composed about his beloved Layla, her father forbade them from marrying.

5. Then Qays became a madman and wandered in the distant desert bewildered [in his face], and his name became Majnun Layla.

**For this pattern see Chapter XXV, section II, 8, note a, 2.**
CHAPTER XXIII

PERFECT VERBS IN THE PLURAL

SOUND PLURAL NOUNS

I. ILLUSTRATIVE TEXT

1. When I was a teacher in the National College and my wife was also a teacher in it,

2. we went with a group, in which were (both) teachers (m.) and teachers (f.), to visit the city of Damascus.

3. The group stayed in the Hotel Umayyah. Then they divided into two sections.

4. The teachers (f.) went out to al-Hamidiyyah Siq and bought from it what they needed and what pleased their eye.

5. As for the teachers (m.), they went to the Umawi mosque. Then they visited the tomb of Salih al-Din (literally, rectitude of the religion).

6. When the group met in the hotel in the afternoon, and the teachers (f.) learned that the teachers (m.) had
visited that famous mosque without them, they became angry and said to the teachers (m.):
7. "You went to the Umaywi mosque without us despite the fact that the visiting of it was our desire...!"
8. When their anger had subsided, the group headed towards al-Zahiriyah library and saw the old manuscripts in it.
9. After the employees of the library had offered them [the] coffee, they returned to the hotel where they spent the night (there).

II. GRAMMATICAL ANALYSIS
1. Also is an adverb.
2. The verb ُتَدُمَْتَ is first person plural perfect. It is in the plural because the plural subject of the verb is not expressed. It is to be noted that there is no dual for the first person. The plural is used instead.
   The subject of the nominal clause 'teachers' (m.), the plural of ُتَدُمَْتَ. It is formed in the nominative case by omitting the case ending of the singular and by suffixing ُتَدُمَْت. This type of plural, which is regular in its formation, is called the sound masculine plural.

is co-ordinate with ُتَدُمَْت and is, therefore, in the nominative case also. It is the plural of ُتَدُمَْت. It is formed by omitting the t’ marbūta of the singular and by suffixing ُتَدُمَْت... This type of plural is called the sound feminine plural. Many feminine nouns ending with t’ marbūta take the sound feminine plural.
5. ُتَدُمَْت is third person masculine plural perfect of the Form VII verb ُتَدُمَْت. The final aff of the third person masculine plural of verbs is not pronounced and is only added to prevent confusion of the ُتَدُمَْت of the plural with the conjunction ُتَدُمَْت 'and.'
4. The verb ُتَدُمَْت is third person feminine plural perfect. It is in the plural because the plural subject of the verb is not expressed.
   The verb ُتَدُمَْت is third person feminine plural of Form VIII of the hollow verb ُتَدُمَْت. For loss of the middle radical see Chapter XVIII, section II, 1, (a) and (b).
5. is composed of two words, لَنِّ and the pronominal suffix ُتَدُمَْت...
   ( see Chapter XV, section II, 8, note a).
6. The verb ُتَدُمَْت is in the singular because the subject of the verb is expressed. It is feminine because the subject of the verb is feminine.
   The accusative of the sound masculine plural is formed by omitting the case ending of the singular and by suffixing ُتَدُمَْت...
   The verb ُتَدُمَْت is third person feminine plural perfect of the hollow verb ُتَدُمَْت.
   ُتَدُمَْت is in the genitive because it is object of the preposition ُتَدُمَْت...
   The genitive and the accusative of the sound masculine plural are identical.
7. ُتَدُمَْت is composed of two words, ُتَدُمَْت and the second person masculine plural pronominal suffix ُتَدُمَْت... The suffix ُتَدُمَْت... is in the accusative because it is the subject of a sentence introduced by ُتَدُمَْت... It is invariable.
   The verb ُتَدُمَْت is second person masculine plural perfect.
CHAPTER XXIII

3. Nouns of the form ١٩١١١١١١ of which refer to people.
4. Adjectives which modify nouns in one of the above categories (optional; broken plurals are also used; see Chapter XXV).

The most important uses of the sound feminine plural are to form the plurals of:
1. Many words ending in ١١١١١١.
2. Masdars of derived verb forms. (The masdars of Form II may also take broken plurals.)
4. Adjectives modifying a sound feminine plural referring to people (optional; see above, analysis of sentence 8).

3. PRACTICE TEXT

1. In the year known as the year of the Hijrah the Prophet emigrated with a group of Muslims from Mecca to Yathrib.

2. After that its name became Medina, that is, the city of the Prophet.

3. The people of Medina called these Meccans, both believers (m.) and believers (f.), who had emigrated with the Prophet, the Emigrants.

4. These Emigrants lived as good citizens in Medina.

5. They co-operated with its people under the leadership.
CHAPTER XXIII

of the Prophet in preserving Islam from attack by the Meccans until the signing of a treaty with them took place.

IV. EXERCISES

Translate into English:

1. حضر المعتمدون ورجالهم الإجهاضًا خنجب فيه اللهدم، فخرج عزم

أَذُنِّي بِحَدِيثِ الْإِسْلَامُ، مِنْ سَهَاجَةِ

السُّكَّانِ، حْيَنَّ تُوْلِعَ مَعْاَمَة

مُّعَمَّمَ.

2. في الشرق الأقصى عدد من الشركات الكبرى لزيت.

3. وأبدا معبد الرومانيين في بلدة عاليه وأبدا ما يبي من غرز.

4. ففندق لبنان بالطاحونة فوق من الممرين لإصلاحه وغالبا إن مقار

كَيْبَةٍ هو أصل موكب في الشرق الأقصى.

5. ذهب فريق من المسلمين إلى ستر وذاعحو حول الكعبة (Kaaba)

مَيِّسٍ.

6. قال مرسى «الأحمر» آخاخس إن نسبي العراق ومصر وسوريا اعتنقوا

فَيْوَا خَلَفَ سُلْطَانٍ أَثْكَرْ وَقُضِّرَ فِيَّ نَكَّصَتْنَا-عَلَى بَعْضِهَا.

Translate into Arabic:

1. In America there are many Muslims, and they are good citizens.

2. In the past the editors of al-Masir were Lebanese.

3. The newspaper al-Masir has correspondents in every great capital in the world.

4. Today I studied Arabic for many hours.

5. Arabic study(s) are among the most recent in the American universities.

6. The teachers (m.) of the school are more numerous than its teachers (f).

CHAPTER XXIV

THE IMPERFECT, THE DOUBLED VERB

I. ILLUSTRATIVE TEXT

1. Sham al-Nasim (literally, smelling the breeze) is an Egyptian national holiday in which the people rejoice and become merry because of the appearance of the summer season.

2. During it you see [the] families leaving the city and heading toward the country where they spend a whole day.

3. And you see [the] peasants leaving their work. Then they play and exchange talk (i.e., converse) with the people of their village.

4. As for this holiday, it is old, for the Egyptians knew it before Islam.

5. We do not doubt that this festival and the people's love for it will last for a long time.

94

95
II. GRAMMATICAL ANALYSIS

1. The verb ُتَعْرِجُ is third person masculine singular, imperfect of the root ُعُرُجُ. The word imperfect, as used in reference to the tense of an Arabic verb, means that the action of such a verb has not been completed (see Chapter XV, section II, 1). In this sentence the imperfect corresponds to the present in English.

The conjugation of imperfect verbs is regular except for the vowel of the medial radical of Form I, which is either — — or — —. To ascertain this, a dictionary must be consulted.1

Note: For the conjugation of imperfect verbs consult Appendix I.

2. ُتَعْرِجُ is third person masculine singular imperfect of the Form VIII verb ُتَعْرِجُ.

It is to be noticed that the relative clause that starts with the verb ُتَعْرِجُ is not introduced by a relative pronoun because the noun ُعُرُجُ, which the clause modifies, is indefinite (see Chapter XVI, section II, 3).

2. ُتَعْرِجُ is second person masculine singular imperfect of the Form III verb ُتَعْرِجُ. It is to be noticed that the vowel of the prefix ... is dammah. Any imperfect of a verb whose third person masculine singular perfect has four letters (i.e., Forms II, III, IV) takes dammah on the prefix of the imperfect. All other Forms take fathah.

The imperfect verb ُتَعْرِجُ is third person feminine singular. It forms a subordinate clause expressing an act that continues during the time of the main verb ُتَعْرِجُ and is best translated by an active participle. When an imperfect follows another verb without an intervening conjunction, this situation usually obtains.

ُتَعْرِجُ is singular because it does not refer to rational beings. (See Chapter XXII, section II, 1, note.)

ُتَعْرِجُ is third person feminine singular imperfect of the Form V verb ُتَعْرِجُ.

1 J.G. Hava, Arabic-English Dictionary (Beirut: Catholic Press, 1941) indicates the medial vowel of the imperfect by putting an a, an i, or an o immediately after the root.

III. PRACTICE TEXT

1. We, the Muslims, consider the glorious Koran the Book of God.

2. We sanctify it, and we recite it on many occasions.

3. It accompanies us in school when (we are) learning Arabic.

4. We use it at prayer.
CHAPTER XXV

BROKEN PLURALS. OTHER DIPTOTES. OTHER FEMININE ENDINGS

I. ILLUSTRATIVE TEXT

1. In recent days a delegation of leaders who represent the Egyptian opposition parties was formed.

2. It went to the royal palace in protest against the irregular actions which the President of the Council of Ministers carried out.

3. When he expelled the senators belonging to the opposition parties from the senate,

4. and appointed other senators from among friends and protégés who had aided him in the elections.

5. At the time of the exit of the delegation from the palace a number of newspaper correspondents met it,

6. and they asked it about the matters around which the discussion had especially revolved.

IV. EXERCISES

Translate into English:

1. من الاعتقادات أن المسلمين يتبعون آبوم على عمد خلي القرآن، ولكنهم كانوا يتعلمون في الأوب على قول هذا الآية في القرآن:

2. يقيم الليل بالرحلة على سبيل، ويعتبر كل رجل كأثرب.

3. يتوجه المسلمون مرة في السنة إلى مكة.

4. إلى أفرح وينجح نسي عند ظهر نقل أربع.

5. سوف نجح فرحًا من أنواطين هذه الدنيا، ون陉ح لأن آبوم هو يوم وراث.

Translate into Arabic:

1. Co-operation between a man and his wife is a great responsibility.

2. Their army is withdrawing in the desert under violent pressure from our airplanes.

3. The Koran begins with "al-Fātihah," which every Muslim uses in his prayer.

4. Western civilization is advancing rapidly in science because it sanctifies personal responsibility.

5. I shall see the minister of interior upon his return from summering in Lebanon.
CHAPTER XXV

7. One of the leaders said that His Majesty the King had agreed to most of the well-known demands of the opposition.

8. and that he would study all the ways which would aid in amicably solving this problem.

II. GRAMMATICAL ANALYSIS

1. أتَبَيِّن is the broken plural of يَتَبَيِّن形成的 on the pattern of أَلْتَبَيِّن
   (أَلْتَبَيِّن). Broken plurals are different from sound plurals (see Chapter XXIII) in that they are not formed by the addition of regular endings to the singular. Rather, they are formed by internal changes and/or additions to the singular, according to some thirty patterns, the most important of which are listed below in II, 8, note A. Broken plurals occur much more frequently than sound plurals and are used for all situations not governed by the rules for sound plurals (see Chapter XXIII, section II, 9, note 9).

It is to be noticed that certain singular patterns tend to take certain broken plural patterns. There are, however, so many exceptions to these tendencies that it is advisable to learn the plural of each word individually.

2. أَعْلَمْ is an adjective modifying أَعْلَمْ. It is to be noted that this adjective is feminine singular although it modifies a plural.

Broken plurals are treated grammatically as feminine singulars unless they refer to people in which case they may be treated either as feminine singulars, or as masculine or feminine plurals depending on the gender of the people.

3. زَمَرُ is the broken plural of زَمَرُ形成的 on the pattern of أَعْلَمْ. Broken plurals of this pattern are diprotic (see above, Chapter XIV, section II, 1; for a list of other patterns which are diprotic see below, II, 8, note 8).

4. أَعْلَمْ is the broken plural of أَعْلَمْ on the pattern of أَعْلَمْ. The feminine is the feminine of أَعْلَمْ. This pattern is used for the feminine of those words of the أَعْلَمْ pattern which denote colors and defects but not of comparatives and superlatives. Feminines of this pattern are diprotic.

The feminine is used in this case because the adjective modifies a broken plural.

The broken plural أَعْلَمْ, although of the أَعْلَمْ pattern, is treated as a tripote because it is definite (see Chapter XIV, section II, 1).

5. أَعْلَمْ is the broken plural of أَعْلَمْ on the pattern of أَعْلَمْ in I, 5, above which is a masculine.

6. أَعْلَمْ is the broken plural of أَعْلَمْ on the pattern of أَعْلَمْ which is diprotic.

7. أَعْلَمْ is the broken plural of أَعْلَمْ on the pattern of أَعْلَمْ which is diprotic.

8. أَعْلَمْ is the broken plural of أَعْلَمْ on the pattern of أَعْلَمْ which is diprotic when indefinite.

The feminine singular relative pronoun أَعْلَمْ is here used because it refers to a broken plural.

The pronominal suffix أَعْلَمْ ... أَعْلَمْ refers to أَعْلَمْ and is feminine singular because أَعْلَمْ is a broken plural.

NOTE: A relative clause in Arabic always needs an additional pronoun which refers back to the antecedent. This pronoun, called 's'f, is either expressed or implied. It is expressed in a relative clause whose subject (in a nominal clause) or the subject of whose verb (in a verbal clause) is other than the antecedent. It is implied in a relative clause whose subject or the subject of whose verb is the same as the antecedent (as was the case in Chapter XVI, section I, 3 and 4).

7. أَعْلَمْ is the broken plural of أَعْلَمْ形成的 on the pattern of أَعْلَمْ. Broken plurals of this pattern are diprotic (see above, Chapter XIV, section II, 1; for a list of other patterns which are diprotic see below, II, 8, note 8).
NOTE A: The most common broken plural patterns are the following:

1. أَفَّامٍ أَفَّامٌ أَفَّامٌ
2. ُقَالٍ ُقَالٍ ُقَالٍ
3. مَّغَالَ ُقَالٍ مَّغَالَ ُقَالٍ
4. مَّغَالَ مَّغَالَ مَّغَالَ
5. مَّغَالَ مَّغَالَ مَّغَالَ


NOTE B: In addition to the words which are diptote because they are foreign proper nouns or of the أَفَّامَ pattern (see Chapter XIV, section II, 1), the following are the most common diptotes:

1. Broken plurals of the أَفَّامَ pattern مَّغَالَ، مَّغَالَ، مَّغَالَ، مَّغَالَ.
2. The feminine pattern مَّغَالَ.
3. Some adjectives of the أَفَّامَ pattern.
4. All proper names that end in تَأَّمَارَتَةَ.


1 In fact it may be said that any noun ending in تَأَّمَارَتَةَ in which the hamzah is not a radical is diptote.
IV. EXERCISES

Translate into English:

1. In my opinion, the Islamic and Arab countries should be united as a single Arab front.
2. A group of leaders met in the Arab League for consultations and discussions with the Arab League's Secretary-General.
3. The representatives of the three Arab states met in the Arab League for consultations and discussions with the Arab League's Secretary-General.
4. The Arab League's Secretary-General held a meeting with the representatives of the three Arab states.

Translate into Arabic:

1. ترجمة إلى اللغة الإنجليزية:
   1. في رأيي، يجب أن يوحد الدول الإسلامية والعربية كوحدة واحدة.
   2. جمعت مجموعة من القادة في الاتحاد العربي للقتال في مجلس ميدانية.
   3. تم تشكيل لجنة من ممثلي الدول الثلاث العربية للقتال في مجلس ميدانية.
   4. وجه الأمين العام للاتحاد العربي لجنة من ممثلي الدول الثلاث العربية للقتال.

2. انقلة إلى اللغة العربية:
   1. في رأيي، يجب أن توحد الدول الإسلامية والعربية كوحدة واحدة.
   2. جمعت مجموعة من القادة في الاجتماع العربي للقتال في مجلس ميدانية.
   3. تم تشكيل لجنة من ممثلي الدول الثلاث العربية للقتال في مجلس ميدانية.
   4. وجه الأمين العام للاتحاد العربي لجنة من ممثلي الدول الثلاث العربية للقتال.

3. The Arab states face today many problems which were caused by the World War.
4. After the last election, the new ministry expelled many of the protégés of His Majesty the King.
5. The men who accompanied the Prophet in the emigration from Mecca to Medina were strugglers for the cause of (along the path of) God.
6. The affairs of state are a great responsibility for the men of authority.
CHAPTER XXVII

WEAK VERBS IN THE IMPERFECT

I. ILLUSTRATIVE TEXT

1. The traveller from Beirut to Damascus passes by several summer-resort villages spread out on both sides of the road in the mountains.

2. When he reaches Zahr al-Baydar and begins to look (literally, changes his looking) to the east, he sees the fertile plain of al-Biqā‘{\textsuperscript{2}} stretching from north to south.

3. In front of him the town of Shūtirah appears with its beautiful gardens.

4. From a distance looms the head of a white mountain—Mount Hermon.

5. When the traveller resumes his journeying beyond that town in the anti-Lebanon mountains, he almost thinks himself in the desert because of the extreme dryness.

1 The word ذَلَّلَ (damm) is used both for Syria and for Damascus, in capital; see above, Chapter XIV, footnote 1.

1 The verb preceded by لِمْ means as long as.
6. But when he draws near the city of Damascus, he finds the trees, orchards, and gardens which the Barada river waters.

7. His soul is rested (because) of them.

8. Then he sees a broad street which leads to the heart of the city, which (heart) is right next to the river.

II. GRAMMATICAL ANALYSIS

1. The word قرب is in the genitive case. Any indefinite word which ends in alif has fatha tanwin over the preceding letter regardless of case.

2. ولما is the third person masculine singular imperfect of كن. Most verbs whose first radical is waw lose the waw in the imperfect.

3. ثُمَّ is third person masculine singular imperfect of أت. In this verb, which occurs frequently, the hamza is dropped in the imperfect and in the Form IV perfect.

4. لما is the active participle of the Form VIII verb كُنْدَ. 

5. ثُمَّ is the third person feminine singular imperfect of أت.

In the imperfect indicative of weak-lam verbs the final radical may be determined from the vowel of the middle radical. If the vowel of the middle radical is dammah, as in the case of ينطلق, the final radical is an unwovelled waw. If the vowel of the middle radical is fatbah, the final radical is alif maqṣūrah, as in يبني. If the vowel of the middle radical is kasra, the final radical is an unwovelled ya', as in يجري.

In the imperfect indicative of the derived forms of weak-lam verbs the final syllable is حي (except in Forms V and VI where it is حي) (e.g. ينطلق، ينادي).

For determination of the vowel of the middle radical of the imperfect see Chapter XXIV, section II, 1.

108

If, however, inflection of the imperfect weak-lam verb also occurs at the end of the word, as in the plural, the final radical frequently drops out (for which see Appendix I).

4. نُظِرَ is third person masculine singular of the hollow verb لَاحَ.

In the imperfect indicative of undervowed hollow verbs the middle radical becomes the letter which prolongs the vowel that would be present on the middle radical if the verb were conjugated as a sound verb. It gives up its vowel to the normally unwovelled first radical. Thus يُظْلَمُ < يُؤْسِرُ > يُؤْسِرُ. Similarly يُؤْسِرُ < يُؤْسِرُ > يُؤْسِرُ. Thus يُلْفَجُ < يُؤْسِرُ > يُؤْسِرُ. Similarly يُؤْسِرُ < يُؤْسِرُ > يُؤْسِرُ.

Hollow verbs of Forms II, III, V, VI, and IX are conjugated regularly in the imperfect.

The middle radical of hollow verbs of Forms IV and X is always ya' in accordance with the principle stated above for the undervowed hollow verb.

The middle radical of hollow verbs of Forms VII and VIII is always a lengthening alif.

5. كُنْدَ is third person masculine singular imperfect of the hollow verb كَانَ. The verb كَانَ may be thought of as an auxiliary verb which adds to the meaning of the main verb (in this case يُلْفَجُ) the sense of "almost."

6. ينْتَي is third person masculine singular imperfect of ينْتَي.

ثُمَّ is third person masculine singular imperfect of the Form IV verb أت.

7. لما is the active participle of the Form VIII verb كُنْدَ.

8. ثُمَّ is third person feminine singular imperfect of the Form X verb إسْرَأَى.

ثُمَّ is third person masculine singular imperfect of the doubly weak verb أت. Its conjugation combines the characteristics of both the weak-fa' and the weak-lam verbs.
CHAPTER XXVII

III. PRACTICE TEXT

1. Dhu al-Ḥijjah is the month of pilgrimage in Islam.

2. In it every Muslim who is able sets out on the pilgrimage to Mecca the Honored, whatever the distance from his country might be.

3. He enters that city in a sanctified state and circumambulates the Ka'aba and prays thereat.

4. The pilgrimage begins with the march to Mount 'Arafāt where the ṭawaf (halting) takes place.

5. On the tenth day of the month the feast of al-Adha occurs. The people rejoice and every Muslim who is able sacrifices a sacrificial animal and gives it to the people.

6. Then he undertakes a visit to Medina the Illuminated, the seat of the Messenger's tomb.

IV. EXERCISES

Translate into English:

1. يُحجّ جميع المسلمون بِهِ.
2. يُحجّ كل مسلم في سبيل دُرَجَةٍ على الجَهَّازِ إلى مكة المَكْرِمَةِ.
3. مكة المُكرّمة هي المدينة الْمَكْرِمَة في الإسلام وذَٰلِكَ أَنَّ الْمَكْمُورَةِ الْأَوْلَى إلى السّلَّامِ بِهَا.
4. إن آدم السُّؤُولُ في الجَهَّازِ سَلَّامٍ إلى أَمْنِيَّةٍ بِهَا، لَا تَعْلَوْهُ الْمَطْلَعُ.
5. يسُبُحُ السُّلّانُ السُّلّاهُ بِالله وسُوْيَاهُ بِكُلِّ فِي وَجْهِهِ بِجَنْدِ الْأَلِيْدِ.
6. تقوم الحكومة اليوم بِحُمْيَةِ السُّلّانُ السُّلّاهُ الْأَمْلِيْنَةِ المَعْلُوَةِ بِأَنَّ تَعْقِيِّ السُّلّانُ البَحْرِ.

Translate into Arabic:

1. Although a new government has come to power, the fundamental problems of the country remain.
2. In summer the people of Cairo rest in the afternoon, but they remain at their work until a late hour.
3. The Iraqi-British treaty gives concessions to the British in the territory of Iraq.
4. The man of the desert lives a poor life economically.
5. The president of the club calls for a meeting once a month.
PARTICIPLES AND MĀŠDARS OF WEAK VERBS. ADVERB OF PURPOSE

I. ILLUSTRATIVE TEXT

1. In the year 1929 the late Shaykh Hasan al-Banna' founded the society known as the Muslim Brethren because he believed that Egypt was in need of it.

2. That society had, upon its foundation, a religious character which called for faith in God and obedience to His orders and the orders of His Messenger, and for uprightness in action and for national education.

3. It was founded in answer to the intense desire of some Egyptians for the plan of building nationalism on the basis of the Islamic religion.

4. After its confidence in itself grew strong, it took on a political character, so it established

5. The result was that the Muslim Brethren Society entered the political field, with the aim of seizing power, or participating in it, by methods (which were) not straight and far from moderation.

6. But that was not possible because the government became angry at it and dissolved it, as it would dissolve any organization calling for revolution against it.

7. After some disturbances the assassination of its founder and the manager of its affairs, Shaykh Hasan al-Banna', took place. He passed away a martyr for his belief. Then Mr. Hasan al-Hudaybi assumed the directorship of it. He had previously occupied a position as a judge.
II. GRAMMATICAL ANALYSIS

1. رَكَّبُ is formed on the pattern of رَكَّبُ (see Chapter XXI, section II, 1 and 3) from the root رَكَّب. It will be noticed that the weak final radical has changed into a hamzah. In all nouns derived from weak-lâm verbs, if the final weak letter is preceded by an alif, it changes into hamzah.

    مُصِيَّةٌ is active participle of the Form VIII verb مَصَّ, which is derived from مَصِيَّةٌ. It will be noticed that the weak middle radical appears as alif. The passive participle of a Form VIII hollow verb is identical in form with the active participle. The participles of Form VII hollow verbs behave in the same way.

2. ذَاتٌ means owner of, possessor of. It is the feminine of ذُو (see Chapter XXXII, section II, 7).

    مُصِيَّةٌ is a māşdar of the verb مَصْتَعِبُ. Verbs which have an initial waw and drop it in the imperfect may form māşdars on the pattern of مُصِيَّةٌ.

    مُصِيَّةٌ is the māşdar of the Form IV verb مَصَّتَعِبُ (see Chapter XXIV, section II, 1). In verbs whose initial radical is hamzah or waw, the initial hamzah or waw changes into ya’ under the influence of the preceding kasrah in Form IV māşdars.

    مُصِيَّةٌ is the māşdar of the Form VII verb مَصْتَعِبُ. In the māşdars of the VIIth and VIIth Forms of hollow verbs the waw changes into ya’ under the influence of the preceding kasrah.

3. مُصِيَّةٌ is the māşdar of the Form X verb مَصَّتَعِبُ. The māşdars of Forms IV and X of hollow verbs drop the middle radical and suffix ta’ marbūṭah.

    مُصِيَّةٌ is the māşdar of the Form II verb مَصَّتَعِبُ, formed on the pattern of مُصِيَّةٌ (see Chapter XXIV, section II, 8, note c). Weak-lâm verbs and verbs whose third radical is hamzah always form their māşdars on this pattern in Form II. It may, however, also be used with sound verbs.

    مُصِيَّةٌ is the māşdar of the Form IV verb مَصَّتَعِبُ; see II, 3, above.

    مُصِيَّةٌ is an adverb of purpose and shows the purpose or motive for which the action was performed. Like other adverbs, the adverb of purpose is in the accusative case.

4. مُصِيَّةٌ is the māşdar of the Form IV verb مَصَّتَعِبُ; see II, 3, above.

    مُصِيَّةٌ is a noun meaning any. It is in construct with the word that it qualifies.

    مُصِيَّةٌ, which is in the genitive case, is the passive participle of the Form VII verb مَصَّتَعِبُ. Passive participles of derived forms of weak-lâm
verbs always end in alif maqṣūrah. Since the alif is unvowelled, the preceding fatḥah is nūnāt when the word is indefinite. The fatḥah, not being a case ending, does not change, regardless of case.

is the active participle of the weak-lām verbs. In certain instances the active participles of weak-lām verbs lose their final radical, and the kasra of the second radical is nūnāt. This is the case whether the participles are of root or derived forms. For the conjugation of these participles, see II, 8, note a, below.

is the plural of the ṣāḥib, the maṣāḥib of the Form VIII verb. It is to be noticed that the infix tā of Form VIII has changed into ūnāt under the influence of the preceding emphatic, ādād. is the active participle of the Form IV verb ādār; see discussion under II, 6, above.

Note A: The declension of the active participle of a weak-lām verb is as follows:

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>قام</td>
</tr>
<tr>
<td>Acc.</td>
<td>دَامْ</td>
</tr>
<tr>
<td>Gen.</td>
<td>دُامْ</td>
</tr>
</tbody>
</table>

Note B: Most of the irregular participles and maṣāḥib of weak verbs have been included in sections I and II of this lesson. By and large other participles and maṣāḥib of weak verbs are regular. For a complete list of them see the paradigms at the end of the volume.

1 For other changes of this type in Form VIII, consult G. W. Thatcher, Arabic Grammar (Heidelberg: Julius Groos, 1927), p. 111.

III. Practice Text

1. In the year 1943 the Lebanese parliament adopted a resolution amending the constitution and abolishing French authority so that the country became independent of foreign administration.

2. But the French government immediately protested this plan and announced that it was not within the power of Lebanon to do that without consulting it (the French government).

3. One black day the French High Commissioner dissolved the Lebanese government and for a short while imprisoned Sāliḥ Bīshārah al-Khārī, the President of the Republic, and most of the ministers, desiring (thereby) to kill the nationalist spirit.

4. That action caused revolution, disturbances, strikes and assassinations in the country.

5. Then the confidence of the Lebanese in themselves
CHAPTER XXVIII

increased, and their faith in their case was strengthened.

6. They began preparing for descent into the arena of holy struggle in defense of the fatherland.

7. But the French backed down because of Anglo-American pressure, and followed the road of moderation. Then the anger of the Lebanese quieted down, the country obtained its independence, and the people lived in peace.

IV. EXERCISES

Translate into English:

1. أَفْلَحَ الْأَلْبَدِي أَسْمَهُ الدَّلْمَيْدُ أَنْ يَنْجِقُ الْإِنْكِلَاوَرَاتُ عَلَى الْأَلْبَدِي

2. تَحْتَلَّ الْجَمْهُورِيَّةُ إِلَى تَسْمُرَ تَكُونُ لَقَةُ السَّعْبُ وَإِبَاحَةُ يَهُ شَمَكَنَّهُ.

3. أَطْلَعَتْ لِفَالِقْمِ الإِيْدَمَيْنِ الإِنْقَلَبُ وَأُلْلَهَتْ فَرَايَهَا بِمَجْهَدٍ عَلَى دَجَلِّ الْأَمْرِ

4. أَلْبَدِي أَلْبَدِيَّةُ إِلَى جَبَلِ السَّلَامُ وَتَقَلُّعَا بِمَا سَأَجَبَتْ الْمِلْكِ

5. For this usage see Chapter XXXV, section II, 6.


CHAPTER XXIX

JUSSIVE. SUBJUNCTIVE. INTERROGATIVE

I. ILLUSTRATIVE TEXT

1. Farid: Do you believe that the United Nations has it within its power to preserve world peace?

2. Sa'id: I, personally, do not believe that, because the states participating in it have not granted it sufficient authority. Therefore, I expect the occurrence of another world war.

3. Farid: I implore you; don't say that, and don't forget that the United Nations, the qiblah of the whole world, has already solved various world problems by its resolutions.

4. Sa'id: What are those problems and when did it solve them? I am confident that the United Nations' delegates will never solve a problem of importance.

5. Farid: To me, it is more certain that its existence is better than its non-existence and that it represents the first step in the evolution towards peace?

6. Sa'id: Yes, but it is necessary that it have, in its charter, greater authority in order for it to be able to preserve peace.

II. GRAMMATICAL ANALYSIS

1. ْلَمْ is a particle which introduces interrogative sentences. ٌنْ is a particle equivalent to the English subordinate conjunction that. When an imperfect verb follows this particle, the verb is put in the subjunctive mood.

2. ِتَحَلَّلَ is third person feminine singular Form III subjunctive. The sign of the subjunctive for all persons in the singular (except the second person feminine, see paradigm in II, 6, note 8, below) and for the first person plural is a final fathah. For the subjunctive plural see II, 4, below and paradigm in II, 6, note 8, below. There is no perfect subjunctive.

The combination of ٌنْ and the subjunctive may always be replaced by the masdar of the verb.

3. ِهِيِّ is an alternate form of ِهِ، ِهِّ لَمْ is a negative particle which always introduces the jussive mood, which like the subjunctive occurs only in the imperfect. However, a jussive verb after ِهِّ is always perfect in meaning.
CHAPTER XXIX

is third person feminine singular jussive of the verb *تَمَنَّح. The sign of the jussive in this case is the final sukūn. The jussive has the same forms as the subjunctive except that where the third radical is the last letter, it takes sukūn instead of fā'ījah (see paradigm in II, 6, note c, below). There is no perfect jussive.

3. *شَفَّفَتْ is second person masculine singular jussive of the verb *شَفَّفَ. Whenever the second person jussive follows the negative particle *يَفْهِم, the significance is negative imperative.

*شَفَّفَتْ is second person masculine singular jussive of the weak-lām verb *شَفَفَ لَيْسَ. The sign of the jussive in this case is the omission of the final weak letter. In the jussive singular (except the second person feminine) and first person plural of weak-lām verbs the weak letter is omitted. In other cases the nān of the indicative is omitted where such omission takes place in the jussive of sound verbs (including the second person feminine singular).

NOTE. In the jussive of hollow verbs, whenever the third radical has a sukūn (see paradigm in II, 6, note c), the weak letter is omitted. Thus, the jussive of *يَبْعَنَّ is *يَبْعُنَّ.

4. *مَعَ is used here as an interrogative pronoun and means what? *مَعَ is used here as an interrogative adverb and means when?

*تَفْعَل is a particle which negates the future absolutely. It is followed by a verb in the subjunctive.

*بِحَاشَرَتْ is third person masculine plural subjunctive of the verb *بَحَاشَرَ. The characteristic of the subjunctive in the dual and plural is the omission of the final nān of the indicative; however, the second and third person feminine plural are identical with the indicative (see paradigm in II, 6, note a, below).

5. The initial *تَثَبَ is an interrogative particle identical in meaning with *تَثَبَّث. It is to be noted that neither of these particles is used if there is another interrogative in the sentence.

*كَثِيرًا is a conjunction meaning so that. It is followed by a verb in the subjunctive.

NOTE A: The subjunctive is used after the following conjunctions:

- *بِمَعَ that so that
- *بِدِينَ (بَنِي) that not *بِدِينَ (بَنِي) lest
- *بِمَعَ so that *بِمَعَ so that
- نَعَمُ will never

NOTE B: CONJUGATION OF SUBJUNCTIVE

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd m.</td>
<td>*يَقَعُلْ</td>
<td>*يَقَعُلْ</td>
<td>*يَقَعُلْ</td>
</tr>
<tr>
<td>3rd f.</td>
<td>*يُقَعُلْ</td>
<td>*يُقَعُلْ</td>
<td>*يُقَعُلْ</td>
</tr>
<tr>
<td>2nd m.</td>
<td>*يُقَعُلْ</td>
<td>*يُقَعُلْ</td>
<td>*يُقَعُلْ</td>
</tr>
<tr>
<td>2nd f.</td>
<td>*يُقَعُلْ</td>
<td>*يُقَعُلْ</td>
<td>*يُقَعُلْ</td>
</tr>
<tr>
<td>1st</td>
<td>*يَقَعَلْ</td>
<td></td>
<td>*يَقَعَلْ</td>
</tr>
</tbody>
</table>

NOTE C: CONJUGATION OF JUSSIVE

<table>
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<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd m.</td>
<td>*يَفْعَلْ</td>
<td>*يَفْعَلْ</td>
<td>*يَفْعَلْ</td>
</tr>
<tr>
<td>3rd f.</td>
<td>*يُفْعَلْ</td>
<td>*يُفْعَلْ</td>
<td>*يُفْعَلْ</td>
</tr>
<tr>
<td>2nd m.</td>
<td>*يُفْعَلْ</td>
<td>*يُفْعَلْ</td>
<td>*يُفْعَلْ</td>
</tr>
<tr>
<td>2nd f.</td>
<td>*يُفْعَلْ</td>
<td>*يُفْعَلْ</td>
<td>*يُفْعَلْ</td>
</tr>
<tr>
<td>1st</td>
<td>*يَفْعَلْ</td>
<td></td>
<td>*يَفْعَلْ</td>
</tr>
</tbody>
</table>

NOTE D: The jussive is used in the following cases:

1. After *يَلْلَ.
2. With the negative imperative after *يَفْهِم.
CHAPTER XXIX

3. After the šâm of the imperative (see Chapter XXX, section II, 11).
4. In conditional sentences (see Chapter XXXIV, section I, 6 to end).

NOTE II: In addition to the particles هلّ and ٌّ, the following interro-
gatives are commonly used:

Pronouns

who? ٌّ

what? ٌّ

in what? ٌّ

which? ٌّ

when? ٌّ

where? ٌّ

why? ٌّ

how many?

III. PRACTICE TEXT

1. His late Majesty King 'Abd al-'Azîz ibn al-

Su'ûd was a great and upright

king in the

Arabian peninsula (literally,

island).

2. But when he was young, his

family did not have

(any) power in the peninsula.

3. Rather, that family, (which

was) descended

from a noble origin, had emi-
grated to Kuwait,

4. for ibn-Rashîd had seized its
capital, Riyadh, and

did not permit the Su'ûds or

their men to return to

their country.

5. Do you think that 'Abd al-

'Azîz was satisfied

with this situation?

6. No. He was very desirous of

seizing the country of

his fathers and grandfathers.

7. So he advanced on Riyadh

with a small group

of his devoted men,

8. and approached it at night

resolving to expel ibn-

Rashîd from it, and to change

it for the second

(time) into a Su'ûd capital.

9. It was not but a few hours

until he seized the city

and restored peace to it.

IV. EXERCISES

Translate into English:

1. ثم تزوج وصي يَعِني وَصِيَّةً من نَاسِي بِنَاسِيَةٍ في جَنَّاتِ الْجَهَلَاءِ لِإِنَّهَا لَا تَدْخَلُ النَّاسِيَةَ لِإِنَّهَا تَحْتَلَّ النَّاسِيَةَ بِالْجَهَلَاءِ.

2. قدِينَ زَيَدَ كَانَ وَصَيَّةً عَلَى عَمِّيِّهَا أَبْنَطْرَ وَلَمْ يُذْكَرَ لِلْمَصْنُوحِينَ وَلَا

إِلَيْهِمَا بِالْجَهَلَاءِ إِلَّا إِلَى عَمِّيِّهَا وَأَبْنَطْرِهَا.
CHAPTER XXX

THE IMPERATIVE

I. ILLUSTRATIVE TEXT

1. The deputy, Mr. So-and-So, delivered in the parliament yesterday a speech which revolved around the emancipation of women. In it occurred the following:

2. "O reactionary conservative, open your heart and your eyes to the light, descend from your high horse, look at the reality of the world around you where woman occupies her place in society and judge it, and be just in your judgement.

3. Liberate your daughter.

4. Treat her as you treat your son and defend her rights.

5. Send her to schools to improve her condition,
grant her your complete love, and give her whatever she needs.

6. Speak to her kindly.

7. O reformers, co-operate with women in the reform of society and the solution of its problems.

8. Desist from belittling her position.

9. and rely on her in public life, and do not stand in her way.

10. Make her serve in offices and factories and in every post which suits her naturally, and do not cut her off from public life, for we need her very much.

11. Let each of us do his duty in this cause (literally, path)

12. so that we may take her out of her black night into the light of morning.”

II. GRAMMATICAL ANALYSIS

1. is of the 3a pattern from the verb سَأَدُدُ in accordance with the following progression:

The invariable word ُنَأَدُ always ends with kasra and is not nunaed.

2. is a vocative particle meaning O. It is used only before nouns having the definite article.

is the masculine singular imperative of the verb فَنَأَدُ.

NOTE: The imperative is formed from the second person jussive singular, dual, and plural, by omitting the prefix; however, since in Forms I, VII, VIII, IX, and X this process produces an unpronounceable initial sufi, a hamzah al-wašl is prefixed. In Forms II, III, V, and VI no hamzah is necessary. In Form I the prefixed hamzah takes the vowel — when the second radical has either — or —, but takes — when the second radical has —. In Forms VII, VIII, IX, and X the hamzah al-wašl takes kasra. Form IV takes hamzah al-qâf’ bearing fatrash.

Since the middle radical of فَنَأَدُ is —, the vowel of the hamzah al-wašl of the imperative is —. (بُنَأَدُ)

is the masculine singular imperative of the verb بُنَأَدُ. Since the vowel of the middle radical of بُنَأَدُ is —, the vowel of the hamzah al-wašl of the imperative is —.

is the masculine singular imperative of the verb تَنَأَدُ. Since the vowel of the middle radical of تَنَأَدُ is —, the vowel of the hamzah al-wašl of the imperative is —.

is the masculine singular imperative of the hollow verb تَنَأَدُ. No initial hamzah is added in this case because when the prefix of the jussive is omitted, the first letter has a vowel and is pronounceable: thus,
CHAPTER XXX

3. نَعْلُمُ is masculine singular imperative of the Form II verb نَعْلُمُ. In verbs of Form II, III, V, and VI the imperative is formed merely by omitting the prefix of the jussive.

4. نَعْلُمُ is the masculine singular imperative of the Form III verb نَعْلُمُ. (See II, 3, above.)

5. نَعْلُمُ is the masculine singular imperative of the Form IV verb نَعْلُمُ. In the imperative of Form IV verbs the prefixed hamzah is a hamza al-qaf.

6. نَعْلُمُ is the masculine singular imperative of the Form IV verb نَعْلُمُ (imperfect indicative نَعْلُمُ, jussive نَعْلُمُ). It will be noted that the final weak radical has disappeared. In the imperative of weak-lam verbs (all Forms) the final weak radical drops out in the singular and masculine plural.

6. نَعْلُمُ is the masculine singular imperative of the Form V verb نَعْلُمُ. (See II, 3, above.)

7. نَعْلُمُ is the masculine plural imperative of the Form VI verb نَعْلُمُ. (See II, 3, above.)

8. نَعْلُمُ is the masculine plural imperative of the Form VII verb نَعْلُمُ. (See II, 2, note, above.)

9. نَعْلُمُ is the masculine plural imperative of the Form VIII verb نَعْلُمُ. (See II, 2, note, above.)

10. نَعْلُمُ is the masculine plural imperative of the Form X verb نَعْلُمُ. (See II, 2, note, above.)

11. نَعْلُمُ is composed of two words: the particle ... and the jussive verb نَعْلُمُ. The particle ... in this usage is called the lam of the imperative because it signifies a command. The lam of the imperative must be followed by the jussive. This construction occurs in the first or, more frequently, third person and may best be translated “Let him (her, etc.)...”

III. PRACTICE TEXT

1. The commander delivered a speech to the army:

2. “Know that you, in your defense of your country, are defending your homes and families.

3. Be ready for struggle and black death in the field, for the sake (literally, in the path) of your cause and faith.

4. Do not retreat from your place during the attack, but be an example of tenacity, of courage and of following orders.
5. Let every one of you encourage the other, and let him be a helper to him.

6. And if you should meet a woman, safeguard her chastity (literally, inviolability), and if you should chance upon a child, treat him with kindness and moderation.

7. Do not steal a thing belonging to others.

8. Call upon God in your prayer; and go forth with His blessing; then you will never fail.

IV. EXERCISES

Translate into English:

1.ươ바라 가라니/io: 가라니/from the sky,天空

2.스님 있사니/고야: 있사니/there is/there are

3.아리올 크로스 니/고야: 크로스 니/there is/there are

4.스님 있사니/고야: 있사니/there is/there are

5.스님 있사니/고야: 있사니/there is/there are

6.스님 있사니/고야: 있사니/there is/there are

1 The kasrah of the lim of the imperative drops out when it is preceded by the conjunctions ...ق or ...و.

2 For this conditional particle, see Chapter XXXIV, section II, 12.
CHAPTER XXXI

THE PASSIVE

I. ILLUSTRATIVE TEXT

1. The late Riyād Bey al-Ṣūlī was born in the year 1894, and it has (also) been said in the year 1893.

2. After he had studied in the schools of Beirut, he was sent to Istanbul to study law and to become a lawyer.

3. In the first World War he was punished by (literally, from the side of) the Turkish authorities for his participation in the movement of Arab struggle for liberty by being sentenced to death.

4. But that sentence was commuted to banishment to Asia Minor.

5. He was appointed a representative of southern Lebanon in the Syrian Congress which was convened for swearing fealty to Fāṣal.

6. When the French occupied Syria, he was obliged to leave the country. Then he returned to Lebanon.

7. In the year 1926 he was invited to accompany the Syrian delegation to the Paris conference as a consultant for the negotiations concerning a treaty with France.

8. After the amending of the constitution, he was appointed the first premier of the independent Lebanese Republic.

9. He was killed by assassination in Amman in the summer of 1941.

10. He is considered to be, fundamentally, among the Arab patriots, and it is said that he became an advocate of Lebanese independence during the Second World War.

11. It is believed that he was one of the pillars of that independence and one of those who sacrificed (a great deal) in its cause.

12. Therefore, his name is honored and preserved.
as a sincere and able leader in recognition of his service to his country.

II. GRAMMATICAL ANALYSIS

1. The verb ُوُلُدُ is third person masculine singular perfect passive of the root ُوُلُدُّ. The perfect passive of any trisyllabic verb\(^1\) is formed by changing the first vowel of the perfect active to a dammah and the second vowel to a kasrah.

The verb ُبُلُدُ is third person masculine singular perfect passive of the root ُوُلُدُّ. In the perfect passive of hollow verbs of Forms I, IV, VII, VIII, and X the middle radical is always a ﬁ preceded by a kasrah.

2. The verb ُبُلُدُّ is third masculine singular perfect passive of the Form IV verb ُبُلُدُ. Since the active has three syllables, the passive is formed in accordance with the principle mentioned in II.1, above. The hamzah of Form IV verbs is hamzat al-qat‘ in the passive as well as in the active.

3. The verb ُعُجُبُ is third masculine singular perfect passive of the Form III verb ُعَجَبَ. Note that in Forms III and VI the alif is changed into a waw under the influence of the preceding dammah.

4. The verb ُبُخُّلُ is third person masculine singular perfect passive of the Form X verb ُبُخُلُّ. The perfect passive of any quadrisyllabic verb is formed by changing the first two vowels of the perfect active to dammahs and the third vowel to a kasrah.

5. The verb ُعُنُّعُ is third person masculine singular perfect passive of the Form II verb ُعِنُعُ. Note that since this is a doubled

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\(^1\) That is, any perfect verb which has three syllables regardless of Form.
III. PRACTICE TEXT

1. The newspaper *al-Ahrām* was founded in the year 1875 in Alexandria. Its founders were Messrs. Sālim and Bishārah Taqla.

2. They had been obliged, a little before that, to emigrate from their original country, that is Lebanon, after they had been prevented, because of the intensity of Turkish pressure, from working freely in journalism.

3. The headquarters of the newspaper was moved in the year 1900 to Cairo, and it improved greatly.

4. When Bishārah Taqla died, his wife assumed the direction of the newspaper's affairs until her son, Gabriel, should be taught those affairs.

5. When Gabriel took over the administration, offices were opened in all the important cities and correspondents of the paper were appointed in them to transmit accurate news.

6. The photographic picture was used on a wide basis, and the linotype was employed for the first time in the Arab countries.

7. Then *al-Ahrām* came to be considered the greatest newspaper in the Arab World.

8. Gabriel died in the year 1943 (leaving) a son and two daughters.

9. As for the son, whose name was also Bishārah, he has spent a short time in North America, establishing connections with American journalism and studying the administration of newspapers so that he may become an editor who can be relied on in that job, and in whom there is confidence.

IV. EXERCISES

Translate into English:

1. شُوهدت السفاح في آخراما يداً من بُعد ورَاء الجبلين ليلة آسي فآمنَتموها العبَّة

2. كَفَّرَت الْئِبر يأْسَمّ السفاح مِنْهُمَا إِنّا أَنْتُذَقُّنَهُما أَنْتَهَرَّبُونَ

IV. EXERCISES
CHAPTER XXXII
ACCUSATIVES IN GENERAL

I. ILLUSTRATIVE TEXT

1. The story of Jabalah ibn al-Aydharn represents the Caliph ‘Umar’s pursuit of justice and uprightness in governing.

2. Jabalah was a Christian prince in Syria.

3. When he embraced the religion of Islam, he went to “the mother of towns,” that is Mecca the Honored, in order to (perform) the pilgrimage.

4. And while he was circumambulating the Kaaba (literally, the house), a Bedouin stepped on his waistband and untied it.

5. Jabalah looked at him in anger and slapped him [a slapping] in order to reprimand him for untying the waistband.

6. The Bedouin protested to ‘Umar,

7. so ‘Umar called Jabalah before him and asked him saying,
CHAPTER XXXII

“O Jabalah, why did you slap your brother?”

8. He said, “O Commander of the Faithful, is there no preference to me over this Bedouin? Am I not higher in position than he?”

9. He said, “O Jabalah, Islam has made you both equal (literally, brought you together).”

10. The result was that Jabalah went out of the Abode of Islam and returned to the country of the Byzantines approving his previous religion.

II. GRAMMATICAL ANALYSIS

Note: This lesson is intended to review the uses of the accusative case already presented and to present a few new uses.

1. The noun ُلاِمْشة in the accusative because it is the subject of a sentence introduced by ُلاِمْشة. (Chapter XVI, section II, 3.)

When the word ُلاِمْشة occurs between the name of son and father, the waslāh and its chair drop out. (See Chapter XIII, section II, footnote 2, for similar usage with ُلاِمْشة and the definite article.)

The masdar ُلاِمْشة is in the accusative because it is the direct object of the verb ُلاِمْشة. (Chapter XV, section II, 5.) Yet this same masdar takes ُلاِمْشة for an object because of the verbal element in it. This masdar-object relationship obtains in modern Arabic only when the masdar as first member of a construct is separated from the object by the second member of the same construct. If the object follows the masdar immediately it is no more object but a second member of a construct in the genitive.

2. The noun ُلاِمْشة is in the accusative because it is the predicate of the verb ُلاِمْشة. (Chapter XX, section II, 1.)

ُلاِمْشة is in the accusative because it is an adjective which modifies a noun in the accusative, i.e., ُلاِمْشة. (Chapter XI, section II, 1.)

3. ُلاِمْشة is in the accusative because it is an adverb of manner. (Chapter XVI, section II, 3.)

ُلاِمْشة is in the accusative because it is the object of the verb ُلاِمْشة. It is to be noticed that the object is a masdar of the verb of which it is an object. Whenever this situation obtains, the object is called an absolute object. Its purpose is to give added force to the verb.

ُلاِمْشة is in the accusative because it is an adverb of purpose. (Chapter XVIII, section II, 4.)

4. ُلاِمْشة is an adverb of place used as a preposition. (Chapter XIII, section II, 1 and 5, note.)

ُلاِمْشة is a vocative particle equivalent to the English vocative particle, O. The noun which follows it cannot have the definite article. If this following noun is not in construct, it is nominative but without nunciation (as in this example). If it is in construct it is accusative (as in II, 8, below). Note: In addition to ُلاِمْشة there are other vocative particles of which the most frequently used is ُلاِمْشة or the combination ُلاِمْشة ُلاِمْشة. In either of these latter two cases the noun following must be defined by the definite article. (Chapter XXX, section II, 2.)

ُلاِمْشة is composed of two words, the noun ُلاِمْشة and the pronominal suffix ُلاِمْشة. ُلاِمْشة is one of the “five nouns” which nouns, when in construct, show their case by a lengthening of the usual case ending. If they are not in construct, they behave like other nouns. Of the five, ُلاِمْشة, ُلاِمْشة, ُلاِمْشة, ُلاِمْشة, ُلاِمْشة, “father,” and ُلاِمْشة “owner of,” “possessor of” (this word occurs only in construct) are the commonest.

5. ُلاِمْشة is accusative because it follows the vocative particle ُلاِمْشة and is in construct (see II, 7, above).

ُلاِمْشة is composed of two words, the interrogative particle ُلاِمْشة, and the particle of complete negation, ُلاِمْشة.
CHAPTER XXXII

The word is in the accusative without nunciation because it immediately follows the of complete negation, and is negated by it. Such nouns are always in the accusative without nunciation.

is the first person singular of (see Chapter XX, section II, note 8; for paradigm see II, 10, note, below). is accusative because it is the predicate of a sister of . specifies in regard to what Jabalah is higher. This usage requires an indefinite accusative which is called accusative of specification. Insertion of the phrase "in regard to" before the accusative is a rough means of identifying the usage.

is in the accusative because it is an adverb of manner.

d in the accusative because it is the direct object of the active participle . Active participles retain sufficient verbal force to take a direct object. (Chapter XVI, section II, 5.)

NOTE: The conjugation of , which verb is perfect in form but imperfect in meaning, is as follows:

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<td>3rd m.</td>
<td>يُلمُحُ</td>
<td>يُلمُحَان</td>
<td>يُلمُحِين</td>
</tr>
<tr>
<td>3rd f.</td>
<td>يُلمُحُتْ</td>
<td>يُلمُحَتْنِ</td>
<td>يُلمُحَتْنِين</td>
</tr>
<tr>
<td>2nd m.</td>
<td>يُلمُحُ</td>
<td>يُلمُحَان</td>
<td>يُلمُحِين</td>
</tr>
<tr>
<td>2nd f.</td>
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<td>يُلمُحَتْنِ</td>
<td>يُلمُحَتْنِين</td>
</tr>
<tr>
<td>1st</td>
<td>يُلمُحُ</td>
<td>يُلمُحَان</td>
<td>يُلمُحِين</td>
</tr>
</tbody>
</table>

III. PRACTICE TEXT

1. Yesterday Arab unity was a beautiful, golden theory, far from realisation (that was espoused) by the Arab nation.

2. But today that theory has become something of a reality, in answer to the desire of the nationalists—by their establishing the Arab League in the year 1945.

3. The signing of the charter of the League represents the first step in the evolution towards unification very soundly, for it was formed for the defense of the independence of the Arab states, for the assurance of co-operation between them politically, and for the organization of their economic life.

4. The League took Cairo as its center in recognition of the importance of Egypt.

5. The Secretary-General of the League is the most important employee in it, for it has no president.

6. As for its future, God only knows, because it is evidencing some weakness in the functioning of its activities and also in its influence on world
CHAPTER XXXII

politics, although the Arabs still expect much from it.

IV. EXERCISES

Translate into English:

1. إبُلَبَتْ لِلنَّاسِ إِنَّ الْأَمْرَةَ لَا يَوْلُونَ يَسْتَغْلِبُونَ
   الكُبْرَ مِنْهَا.

2. يَقُولُ الْأَثِينِيُّونَ، "إِنَّ السَّلَامَ عَلَيْنِ.
   نَزَّلَ مِنْ فِرْعَوْنَ يَا بِنُوُيَّانَ.

3. يَقُولُ الْأَهْلُ الْإِدْنَيَّةِ "أَيَّامُ النَّارِ، عَلَى الْأَرْضِ
   عَمِيقَةً سَرِيعًا وَفِي نَفْسِهَا.

4. إِبْتَرُكْنَا بِأَنَّهُ أَهْلُ الْأَرْضِ لَا بُكْرَةً إِنَّهُ وَكَانَ
   يَذْهَبُنَّ فِي الْأَرْضِ عَلَى نَفْسِهَا إِلَى الْأَحْيَاءِ.

5. كُلُّ يَوْمٍ أَمَّا فِي الْأَيَّامِ بُكْرَةً.

Translate into Arabic:

1. O people of the Book, why do you say that Jesus (Isa) is God?
2. The Arabian prophet Muhammad came announcing a new religion.
3. Ibn-Rashīd was the ruler of Najd before ibn-Su‘d seized power there.
4. There is not any water in the desert.
5. The government agreed on the abolition of political parties in order to preserve peace in the country.

CHAPTER XXXIII

THE NUMERALS

"The numerals are the nightmare of a bankrupt financier."

I. ILLUSTRATIVE TEXT

1. The month consists of thirty or thirty-one days except the month of February.

2. It has twenty-eight days in every three of four years.

3. But in the fourth year it has twenty-nine days.

4. The year has twelve months; it thus consists of three hundred and sixtyfive and one-fourth days.

5. Every day has twenty-four hours; the hour is divided into sixty minutes.


2 The exceptional particle ١٠ is sometimes followed by a noun in the accusative. On this intricate point see Wright, op. cit., 11, 335 ff.