Cross-reference to Arabic Grammar for the Exercises

Essentials of Arabic Grammar
Excerpts from The Textbook


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<td>35) لا النافية للجنس</td>
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<td>Prolonged</td>
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<td>40.</td>
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<td>Noun of place</td>
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<td>Noun of time</td>
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<td>Use of ‘ahadu’ and ‘ihda’</td>
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<td>Use of ‘nafsu’</td>
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</table>
1. NOMINATIVE SEPARATE PERSONAL PRONOUNS

The following table gives the nominative separate personal pronouns.

<table>
<thead>
<tr>
<th>3rd person</th>
<th>2nd person</th>
<th>1st person</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>you (m.s.)</td>
<td>أنا</td>
</tr>
<tr>
<td>she</td>
<td>you (f.s.)</td>
<td>أنتُ</td>
</tr>
<tr>
<td>they (d.)</td>
<td>you (d.)</td>
<td>نحنُ</td>
</tr>
<tr>
<td>they (m.p.)</td>
<td>you (m.p.)</td>
<td>أنتمُ</td>
</tr>
<tr>
<td>they (f.p.)</td>
<td>you (f.p.)</td>
<td>أنتمُ</td>
</tr>
</tbody>
</table>
2. AFFIXED PERSONAL PRONOUNS

The following table gives the accusative, dative and genitive affixed personal pronouns.

<table>
<thead>
<tr>
<th>3rd person</th>
<th>2nd person</th>
<th>1st person</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>m.s.</td>
<td>s. ي، ن، (1)</td>
</tr>
<tr>
<td>f.s.</td>
<td>f.s.</td>
<td>p. نا</td>
</tr>
<tr>
<td>d.</td>
<td>d.</td>
<td>كم</td>
</tr>
<tr>
<td>m.p.</td>
<td>m.p.</td>
<td>كم</td>
</tr>
<tr>
<td>f.p.</td>
<td>f.p.</td>
<td>كن</td>
</tr>
</tbody>
</table>

*ي* affixed to a noun; *ن* affixed to a verb (See page 32).
2. THE USE OF THE AFFIXED PERSONAL PRONOUNS

The affixed personal pronouns can be used as:

<table>
<thead>
<tr>
<th>Personal pronoun</th>
<th>Indirect object</th>
<th>Direct object</th>
<th>Possessive</th>
<th>Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1P. s.</td>
<td>ﻢَﻌْﻟِﻤُي</td>
<td>ﻢَﻌْﻟِﻤُي</td>
<td>ﻢَﻌْﻟِﻤُي</td>
<td>ﻢَﻌْﻟِﻤُي</td>
</tr>
<tr>
<td>p.</td>
<td>ﻢَﻌْﻟِﻤُنا</td>
<td>ﻢَﻌْﻟِﻤُنا</td>
<td>ﻢَﻌْﻟِﻤُنا</td>
<td>ﻢَﻌْﻟِﻤُنا</td>
</tr>
<tr>
<td>2P. m.s.</td>
<td>ﻢَﻌْﻟِﻤُكَ</td>
<td>ﻢَﻌْﻟِﻤُكَ</td>
<td>ﻢَﻌْﻟِﻤُكَ</td>
<td>ﻢَﻌْﻟِﻤُكَ</td>
</tr>
<tr>
<td>f.s.</td>
<td>ﻢَﻌْﻟِﻤُكِ</td>
<td>ﻢَﻌْﻟِﻤُكِ</td>
<td>ﻢَﻌْﻟِﻤُكِ</td>
<td>ﻢَﻌْﻟِﻤُكِ</td>
</tr>
<tr>
<td>d.</td>
<td>ﻢَﻌْﻟِﻤُكُـمْ</td>
<td>ﻢَﻌْﻟِﻤُكُـمْ</td>
<td>ﻢَﻌْﻟِﻤُكُـمْ</td>
<td>ﻢَﻌْﻟِﻤُكُـمْ</td>
</tr>
<tr>
<td>3P. m.s.</td>
<td>ﻢَﻌْﻟِﻤُهُ</td>
<td>ﻢَﻌْﻟِﻤُهُ</td>
<td>ﻢَﻌْﻟِﻤُهُ</td>
<td>ﻢَﻌْﻟِﻤُهُ</td>
</tr>
<tr>
<td>f.s.</td>
<td>ﻢَﻌْﻟِﻤُهَا</td>
<td>ﻢَﻌْﻟِﻤُهَا</td>
<td>ﻢَﻌْﻟِﻤُهَا</td>
<td>ﻢَﻌْﻟِﻤُهَا</td>
</tr>
<tr>
<td>d.</td>
<td>ﻢَﻌْﻟِﻤُهُمْ</td>
<td>ﻢَﻌْﻟِﻤُهُمْ</td>
<td>ﻢَﻌْﻟِﻤُهُمْ</td>
<td>ﻢَﻌْﻟِﻤُهُمْ</td>
</tr>
<tr>
<td>m.p.</td>
<td>ﻢَﻌْﻟِﻤُهُمْ</td>
<td>ﻢَﻌْﻟِﻤُهُمْ</td>
<td>ﻢَﻌْﻟِﻤُهُمْ</td>
<td>ﻢَﻌْﻟِﻤُهُمْ</td>
</tr>
<tr>
<td>f.p.</td>
<td>ﻢَﻌْﻟِﻤُهُنَّ</td>
<td>ﻢَﻌْﻟِﻤُهُنَّ</td>
<td>ﻢَﻌْﻟِﻤُهُنَّ</td>
<td>ﻢَﻌْﻟِﻤُهُنَّ</td>
</tr>
</tbody>
</table>

(1) My teacher - (2) He understands me - (3) He speaks with me.
3. THE PERFECT

The **Perfect** stem is obtained by cutting the last vowel of the third singular masculine perfect, and the perfect is conjugated by adding to this stem the following endings:

<table>
<thead>
<tr>
<th>3rd person</th>
<th>2nd person</th>
<th>1st person</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s. ـَ m.s. ـَ ـَـٰ s. ـَـٰ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.s. ـَ f.s. ـَ ـَـٰ p. ـَـٰ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>m.d ـَا d. ـَـٰ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.d ـَـٰ m.p. ـَـٰ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>m.p. ـَـٰ f.p. ـَـٰ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.p. ـَـٰ</td>
<td></td>
<td></td>
</tr>
</tbody>
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3. Conjugation of the verb *to write* in the perfect

(1) The vowel of the last radical and the suffix.
Remark: The perfect has only a suffix; it does not have a prefix.

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<th></th>
<th>1P. s.</th>
<th>2P. m.s.</th>
<th>3P. m.s.</th>
<th>1P. p.</th>
<th>2P. f.s.</th>
<th>3P. f.s.</th>
<th>1P. d.</th>
<th>2P. m.p.</th>
<th>3P. f.p.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>كتبتُ</td>
<td>كتبنا</td>
<td>كتبنا</td>
<td>كتبتم</td>
<td>كتبتما</td>
<td>كتبتما</td>
<td>كتبتم</td>
<td>كتبتما</td>
<td>كتبتما</td>
</tr>
<tr>
<td></td>
<td>كتبتَ</td>
<td>كتبنَ</td>
<td>كتبنَ</td>
<td>كتبتم</td>
<td>كتبتما</td>
<td>كتبتما</td>
<td>كتبتم</td>
<td>كتبتما</td>
<td>كتبتما</td>
</tr>
<tr>
<td></td>
<td>كتبتْ</td>
<td>كتبناُ</td>
<td>كتبناُ</td>
<td>كتبتم</td>
<td>كتبتما</td>
<td>كتبتما</td>
<td>كتبتم</td>
<td>كتبتما</td>
<td>كتبتما</td>
</tr>
<tr>
<td></td>
<td>كتبتٌ</td>
<td>كتبناٌ</td>
<td>كتبناٌ</td>
<td>كتبتم</td>
<td>كتبتما</td>
<td>كتبتما</td>
<td>كتبتم</td>
<td>كتبتما</td>
<td>كتبتما</td>
</tr>
<tr>
<td></td>
<td>كتبوا</td>
<td>كتبنا</td>
<td>كتبنا</td>
<td>كتبتم</td>
<td>كتبتما</td>
<td>كتبتما</td>
<td>كتبتم</td>
<td>كتبتما</td>
<td>كتبتما</td>
</tr>
</tbody>
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4. THE IMPERFECT

Whereas in the perfect, the different persons are expressed by suffixes, the **Imperfect** has prefixes. It also has some suffixes to denote number and gender as shown below:

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<tr>
<th></th>
<th>3rd person</th>
<th>2nd person</th>
<th>1st person</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>تَـ أَنِ</td>
<td>تَـ نَ</td>
<td>آـ</td>
</tr>
<tr>
<td>f.s.</td>
<td>تَـ آـنِ</td>
<td>تَـ يَـنُونِ</td>
<td>نَـ p.</td>
</tr>
<tr>
<td>m.d.</td>
<td>تَـ آـنِ</td>
<td>تَـ كَـأنَ</td>
<td>أَـ d.</td>
</tr>
<tr>
<td>f.d.</td>
<td>تَـ كَـأنَ</td>
<td>تَـ عَـنُونَ</td>
<td>نَـ f.p.</td>
</tr>
<tr>
<td>m.p.</td>
<td>تَـ كَـأنَ</td>
<td>تَـ عَـنُونَ</td>
<td>نَـ f.p.</td>
</tr>
</tbody>
</table>

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### Conjugation of the verb to write in the imperfect

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<th></th>
<th>(1)</th>
<th>(2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1P. s.</td>
<td>أنَا تَكْتُبُ</td>
<td>أَ كَتَبَ</td>
</tr>
<tr>
<td>p.</td>
<td>نَحْنُ نَكْتُبُ</td>
<td>نَ كَتَبَ</td>
</tr>
<tr>
<td>2P. m.s.</td>
<td>أَنتَ تَكْتُبُ</td>
<td>ты Тَاكْتُبُ</td>
</tr>
<tr>
<td>f.s.</td>
<td>أَنتِ تَكْتُبْ</td>
<td>تَ كْتُبُ</td>
</tr>
<tr>
<td>d.</td>
<td>أَنتَا نَكْتُبُنَّ</td>
<td>نَ كْتُبْنَ</td>
</tr>
<tr>
<td>m.p.</td>
<td>أَنتُمْ تَكْتُبُنَّ</td>
<td>نَ كْتُبْنَ</td>
</tr>
<tr>
<td>f.p.</td>
<td>أَنتِنَّ نَكْتُبُنَّ</td>
<td>نَ كْتُبْنَ</td>
</tr>
<tr>
<td>3P. m.s.</td>
<td>يَكْتُبُ</td>
<td>تَ كْتُبُ</td>
</tr>
<tr>
<td>f.s.</td>
<td>يَكْتُبْ</td>
<td>تَ كْتُبُ</td>
</tr>
<tr>
<td>m.d.</td>
<td>يَ كْتُبْنَا</td>
<td>كْتُبْنُ</td>
</tr>
<tr>
<td>f.d.</td>
<td>يَ كْتُبْنَ</td>
<td>كْتُبْنُ</td>
</tr>
<tr>
<td>m.p.</td>
<td>يَ كْتُبْنُونَ</td>
<td>كْتُبْنُونَ</td>
</tr>
<tr>
<td>f.p.</td>
<td>يَ كْتُبْنُنَّ</td>
<td>كْتُبْنُنَّ</td>
</tr>
</tbody>
</table>

1. The prefix.
2. The vowel of the last radical and the suffix.
Remark: The singular and the first person of the plural have no suffix.

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5. THE IMPERATIVE

The imperative is formed from the jussive (Chap. 62) but, since it begins with two consonants, it takes a short prosthetic vowel. In the triliteral verb, the prosthetic *alif*, when the second radical takes *fatha* or *kasra*, the vowel is *kasra*. when it takes *damma*, it is *damma*, as the following table shows:

<table>
<thead>
<tr>
<th>2nd person</th>
<th>(1) to open</th>
<th>(2) to sit</th>
<th>(3) to write</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>افتح</td>
<td>اجلس</td>
<td>أكتب</td>
</tr>
<tr>
<td>f.s.</td>
<td>افتحي</td>
<td>اجلسي</td>
<td>أكتبين</td>
</tr>
<tr>
<td>d.</td>
<td>افتحا</td>
<td>اجلسا</td>
<td>أكتبنا</td>
</tr>
<tr>
<td>m.p.</td>
<td>افتحوا</td>
<td>اجلسوا</td>
<td>أكتبون</td>
</tr>
<tr>
<td>f.p.</td>
<td>افتحن</td>
<td>اجلسن</td>
<td>أكتبين</td>
</tr>
</tbody>
</table>

(1) افتح   (2) اجلس    (3) أكتب
There are three cases in Arabic and these are indicated merely by changing the vowelling of the final consonant (except in the dual and sound masculine plural endings). They are:

a) The **nominative case** vowelled with َـُـ، e.g.

طَالِبٌ  a student.

طالبٌ  the student.

b) The **accusative case** vowelled with ـَـ، e.g.

طَالِبًـا  a student.

طالبٍ  the student.

(Note that َـًـ is supported by َ‘اMilitary, thus َـٌـ.)

c) The **dative** and **genitive cases** vowelled with ـِـ، e.g.

معَ طَالِبٍ  with a student.

معَ الطَالِبٍ  with the student.

كتَابُ الطَالِبٍ  the student’s book.
6-7-8. THE DECLENSION OF THE DUAL

The dual declines as follows:

a) ﺗَﺸَﺎَبِهِ the twins resemble one another.

b) ﻋَﺮِفُ I know the twins.

Note that when the dual is annexated, both the article ﺍَﻟْ and ﻥ disappear, e.g.

they are the pupil’s parents.

I know the pupil’s parents.

he loves his parents.
6-7-8. THE DECLENSION OF THE SOUND MASCULINE PLURAL

The Sound Masculine Plural declines as follows, and takes

a) ـُﻮنَ in the nominative case, e.g.

يُکْتَبُ الْمُعلَمُونَ the teachers write.

b) ـِ in the oblique cases, e.g.

أَعْرِفُ الْمُعلَمُونَ I know the teachers.

أَتَكُلْمُ مَعَ الْمُعلَمُينَ I speak with the teachers.

هَذَهُ قَاعَةُ الْمُعلَمِينَ this is the teachers’ room.

Note that when the sound masculine plural is annexated, both the article ال and ن disappear, e.g.

هُمُ مَعْلُومُو العَرَبِيةَ they are Arabic teachers.

أَعْرِفُ مَعْلُومٍ عَرَبِيَّةَ I know the Arabic teachers.

نَحْبُ مَعْلُومِيَّةً we like our teachers.
6-7-8. THE DECLENSION OF THE
SOUND FEMININE PLURAL

The Sound Feminine Plural declines as follows, and takes:

a) -ُ in the nominative case, e.g.

تَكْتَبُ الْمُعلَمَاتُ the teachers (f.) write.

b) -ِ in the obliques cases, e.g.

أَعْرِفُ الْمُعلَمَاتِ I know the teachers (f.)
أَتَكَلَّمُ مَعَ الْمُعلَمَاتِ I speak with the teachers (f.)
هَذَهُ قَاعةُ الْمُعلَمَاتِ this is the teachers’ room (f.)

Remember: The sound feminine plural never takes fatha. It takes

gamma only in the nominative case, and kasra in the oblique cases, i.e.

accusative, dative and genitive.

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9. ANNEXATION

A noun followed by another noun in annexation, in other words, when a noun is annexated to another noun, or pronoun, it automatically loses its tanwin or its ن in the dual and in the sound masculine plural, and being determined by annexation, it naturally loses its ال, e.g.

كتاب الطالب the student’s book, or

The following noun, or the second term of the annexation, i.e. the following genitive, may have the tanwin or be prefixed with the article ال according to whether it is definite or indefinite, unless it is, itself, annexated to another noun or pronoun. However, it always terminates in kasra, i.e. it takes the genitive case, which is shown by kasra —, e.g.

كتابُ طالبُ the book of a student.
كتابُ الطالبُ the book of the student.
It is the rule of *idāfa* (annexation) that nothing must interpose between the noun and its following genitive.

Consequently, if the noun is qualified by an adjective, demonstrated by a demonstrative, or numbered by a number, the latter, i.e. the adjective, the demonstrative and the number must come after the genitive, e.g.

- مَعَلِّمُ الْعَرَبِيَّةِ الْجَدِيدُ the new Arabic teacher.
- مَعَلِّمُ الْعَرَبِيَّةِ هَذَا this Arabic teacher.
- مَعَلِّمُو الْعَرَبِيَّةِ الْثَلَاثُ the three Arabic teachers.
10. DEMONSTRATIVE PRONOUNS

The Demonstrative pronouns are as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Close</th>
<th>Distant</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s., all cases</td>
<td>هذا</td>
<td>ذَلِﻚَ</td>
</tr>
<tr>
<td>m.d., nom.</td>
<td>هذان</td>
<td>ذَاﻧِﻚَ</td>
</tr>
<tr>
<td>acc. and gen.</td>
<td>هذين</td>
<td>ذَﻳْﻨِﻚَ</td>
</tr>
<tr>
<td>f.s., all cases</td>
<td>هذه</td>
<td>تِﻠْﻚَ</td>
</tr>
<tr>
<td>f.d., nom.</td>
<td>هذان</td>
<td>تَﺎﻧِﻚَ</td>
</tr>
<tr>
<td>acc. and gen.</td>
<td>هذان</td>
<td>تَﻴْﻨِﻚَ</td>
</tr>
<tr>
<td>p. (m. and f.), all cases</td>
<td>هؤلاء</td>
<td>أوَلِﻚَ</td>
</tr>
</tbody>
</table>

1) If the demonstrative qualifies a simple noun, it precedes it, and the noun takes the article, e.g.

هذا الكتابُ this book.

But if the noun is defined by a following genitive or a pronominal suffix, the demonstrative is placed after these, e.g.
10. DEMONSTRATIVE PRONOUNS (2)

كتَابُ المُعَلِّمِ هَذَا this book of the teacher.
كتَابُكِ هَذَا this book of yours.

2) If the demonstrative is used pronominally and as a subject of a nominal sentence, then:

a) If the predicate is an indefinite noun, no copula is necessary, e.g.
هَذَا كِتَابُ this is a book.

b) If the predicate is defined by the article, the third person is used as a copula to prevent the demonstrative from being taken adjectivally (as in 1), e.g.
هَذَا هُوَ الْوَلَدُ this is the boy.

c) If the predicate is defined by a following genitive or a pronominal suffix, the demonstrative is put first, and no copula is needed, e.g.
هَذَا كِتَابُ المُعَلِّمِ this is the teacher's book.
هَذَا كِتَابُكِ this is your book.

Note that the plural form of the demonstrative is used only for persons, e.g.
هَؤلاءُ الرِّجَالُ أوَ النُّسَاءُ these men or women.

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For animals, things (inanimate objects), the feminine singular form is used, e.g.

هذه الكلاب والقططُ these dogs and cats.

هَذَهُ اَلْكِتابُ وَالْمَجْلَالُ these books and magazines.

This logic is accepted with difficulty by the Western mind.
11. RELATIVE PRONOUNS

The Relative pronouns are as follows:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing.</td>
<td>اَﻟﱠﺬِي</td>
</tr>
<tr>
<td>dual, nom.</td>
<td>اَﻟﻠﱠﺬَانِ</td>
</tr>
<tr>
<td>acc. et gen.</td>
<td>اَﻟﻠﱠﺬَيْﻦِ</td>
</tr>
<tr>
<td>plur.</td>
<td>اَﻟﻠﱠﺬِﻳﻦَ</td>
</tr>
</tbody>
</table>

1) When the relative pronoun refers to any part of the relative sentence which follows except the subject, it may be replaced by an attached pronoun.

- the student who writes.
- the student whom I know (lit. the student who I know him).
- the student with whom I speak (lit. the student who I speak with him).
11. RELATIVE PRONOUNS (2)

(2) اﻟْﻤَﻮْﺻُﻮلِ إِﺳْﻢُ (11 إِﻟَﻴْﻪِ)

the student to whom I write
(lit. the student who I write to him).

the student whose teacher I know (lit. the student who I know his teacher).

2) The relative pronoun is always omitted when it refers to an indefinite noun. This is especially difficult for Europeans to appreciate, e.g.

I look at the child who plays.

I look at a child who plays.

3) The words مَﻦْ he who, whomsoever, and مَا that which, whatsoever, are also relative. However, they are treated as nouns, whereas اَﻟﱠﺬِي is usually treated as an adjective governing a noun which has already been mentioned. It is, however, sometimes used as a noun, in which case it is synonymous with مَﻦْ and مَا.

and feminine آيَةٌ are followed by a genitive, with the meaning whichever, whatever.
Attention is to be paid to those parts of speech in which two 
*types* are written, namely the dual and the feminine plural.

Note also that the plural form of the relatives is used only for per-
sons. For animals and things, the feminine singular form is used.
The imperfect has three moods:

1) **Indicative** which is distinguished by the third radical having *damma*, except when it is preceded by a jussive or subjunctive particle.

2) **Subjunctive** which is distinguished by ending with *fatha* when preceded by a subjunctive particle.

3) **Jussive** which is denoted by the absence of any vowel with the third radical, i.e., having *sukun* when it is preceded by a jussive particle.

Compare the ending of each one of the three moods:

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative</td>
<td>سَئِنَانَ</td>
<td>سُئِنَانَ</td>
<td>سُؤَانَ</td>
<td>سُؤَانَ</td>
<td>سُؤَانَ</td>
</tr>
<tr>
<td>Jussive</td>
<td>سَئِنَنَّ</td>
<td>سُؤَانَنَ</td>
<td>سُؤَانَنَ</td>
<td>سُؤَانَنَ</td>
<td>سُؤَانَنَ</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>سُؤَانَنَ</td>
<td>سُؤَانَنَ</td>
<td>سُؤَانَنَ</td>
<td>سُؤَانَنَ</td>
<td>سُؤَانَنَ</td>
</tr>
</tbody>
</table>

Endings: 1) 1st pers. sing. and plur.; 2nd pers. masc. sing.; 3rd pers. masc. and fem.; 2) 2nd pers. fem. sing.; 3) dual; 4) masc. plur.; 5) fem. plur.

Note the differences and the similarities between the jussive and the subjunctive.
12-13. THE SUBJUNCTIVE PARTICLES

The Imperfect subjunctive is used after the following particles (conjunctions):

1) أن (for أن ان) that, that not.
   أريد أن أتعلم هذه اللغة
   I want to learn this language.

2) لن that not, will not.
   لن أخطئ مرة أخرى
   I shall not make a mistake next time.

3) ل in order to, لنأ in order not to.

4) لك in order to, or compound لكِ in order to.
   لكِلا or لكِلا in order not to.
   يعيش الإنسان لكي يعيش
   Man works in order to live.

5) إذن therefore, in that case, well, then.
   أعمل كثيراً إذن أوفق
   I work hard, therefore I will succeed.
12-13. THE SUBJUNCTIVE PARTICLES (2)

6. لَمْ يُكِنَّ or ما كانَ was not.

7. حَتْى so that, until, in order that.

8. فَ called causative ﻓَ, preceded by negative, imperative or prohibitive.

9. وَ called ﻭَ of simultaneousness.

10. أوَ when it is equivalent to either unless that, or to until that.

I drive slowly in order to avoid fines and accidents.

Do not eat too much so that you get sick.

Do not talk and eat at the same time.

I will deem everything difficult easy until I attain my wishes.
6) **لام** of denial, preceded by **لم** or **ما كان** was not.

7) **حتى** so that, until, in order that.

8) **ف** called causative **فِي** preceded by negative, imperative or prohibitive.

9) **و** called **واب** of simultaneousness.

10) **أَو** when it is equivalent to either **أَن** unless that, or to **إِلَى أَن** until that.

I will deem everything difficult easy until I attain my wishes.

I drive slowly in order to avoid fines and accidents.

I did not eat too much so that you get sick.

Do not talk and eat at the same time.

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12-13. THE JUSSIVE PARTICLES (2)

(٢)

d) لَا النَّاهِيَةُ لا of prohibition, which expresses:
   i) طَلْبُ a request, when it is a matter between two equals;
   ii) دُعَاءُ a prayer, when it is from an inferior to a superior;
   iii) أَمْرُ an order, a command, when it is from a superior to an inferior.

2) The following are 12 conditional jussive particles:

   e) إِنْ if.
      إِنْ تُخْلِصَ فِي عَمَلِكَ تَنْجَحَ if you are sincere in your work, you succeed.

   f) مَا what, if anything.
      مَا تَرْزُعُ تَحْصَدُ what you sow is you what reap.

   g) مَنْ he who, if anyone, whoever.
      مَنْ يَعْمَلُ خَيْراً يَجِدُ خَيْراً he who does good finds good.

   h) مَهْمَا whatever, no matter how.

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12-13. THE JUSSIVE PARTICLES (3)

no matter how you explain to him, he won't understand.

i) إذْ مَا when, whenever.
اذْ مَاتَنِّ تَجَدْ مَا يَبْسِرْكَ whenever you come, you find something that will please you.

j) أيْ which, whichever, if any.
أَيْ إِنْسَانٍ يَحْتَجْ إِلَى مَسَاعِدَتِي أَسَاعِدْهُ any man who needs my help, I will help him.

k) مَتَى when, whenever.
لَوْ أَيْنَ when, whenever.

m) أَيْنَ where, wherever.

n) أَيْنَ where.

o) أَيْنَ wherever.

have more or less the same meaning:
12-13. THE JUSSIVE PARTICLES (4)

مَتَىْ، أَيْانَْ، أَيْنَْ، أَيِّنَْ، أَيْنِّيْ تُسَافِرْ أَسَافِرْ مَعَكَ  each time you travel, I travel with you.

أَيْنَْ، أَيْنِّيْ تُسَافِرْ أَسَافِرْنَ لَكَ wherever you hide, I find you.

p) حَيْثُْ مَعَكَ where, wherever.

q) كَيْفَُمَاْ كَيْفَُمَاْ تُعَامَلْ تُعَامَلَ howsoever you treat others, you are treated likewise.

Note that the sukūn of the jussive becomes kasra before the article.
14. *INNA AND ITS SISTERS*

The second category of annulers which are assigned to the nominal sentence consists of اِنْ and its sisters.

Preceded by اِنْ or by one of its sisters, the subject, which no longer occupies the first place in the sentence, becomes the noun of اِنْ or of one of its sisters, and takes the accusative case by assimilation to a direct object put before its subject; the predicate becomes the predicate of اِنْ or of one of its sisters, and takes the nominative case by assimilation to the active subject put after the direct object.

The particles اِنْ and its sisters are as follows:

1) اِنْ usually not translated, though the grammarians translate it by the biblical *verily*. It is used to introduce speech after the verb قَالَ to say, as well as to begin an ordinary nominal sentence.

2) أنَّ *that*, is used for indirect speech after verbs other than قَالَ, or in what resembles indirect speech or thought.

3) لكنَّ *but*, like لكنَّ, but the latter should be followed by a verb. وَلكِنَّ is often prefixed by وَ.
14. *INNA AND ITS SISTERS (2)*

(٤١) إِنَّ وَأَخَوَانِهَا

لَآنَّ *because.*

5) كَأَنْ *as if, as though, it is (was) as if.*

6) لَيْتَ *would that, would God, if only...*

7) لَعَلَّ *perhaps - comparatively rare in modern Arabic.*

All these particles resemble verbs, in that they must be followed either by a noun in the accusative case, or by an attached pronoun which is grammatically considered to be in the accusative case. After them, the verb *to be* is understood, therefore a predicate may follow in the nominative case.

After إنْ، the predicate is sometimes strengthened by لَ، e.g.

إِنَّهُ لَرَجُلٌ عَظِيمٌ *(verily) he is a great man.*

The only circumstance in which anything is allowed to interpose between these particles and their accusative is when the accusative is an indefinite noun, and the predicate is an prepositional phrase, or هُنَا *here,*
or هناك there. The prepositional phrase then comes after the particle, e.g.

(веры) there are teachers and students in the school.

The predicate is also put before the noun when the latter is suffixed with a pronoun referring to the substantive contained in the prepositional phrase, e.g.  

(веры) the driver of the car is inside.
15. **KĀNA AND ITS SISTERS**

Preceded by َكانََ to be, or by one of its sisters, the subject, which no longer occupies the first place in the sentence, becomes the noun of َكانَ, and remains in the nominative case by assimilation to the active subject; the predicate of the subject becomes the predicate of َكانَ, or of one of its sisters, and takes the accusative case by assimilation to to the adverb of state or condition َحَالِل, e.g.

١٥. َكانََ life was beautiful.

The following are َكانَ and its sisters:

1) َكانَ َكانَ
2) َأَصْبَحَ َأَصْبَحَ to be or become in the morning.
3) َأَضْحَى َأَضْحَى to be or become in the forenoon.
4) َظلَ َظلَ to be or become in the daytime.
5) َأَمسٍى َأَمسٍى to be or become in the evening.
6) َبَاتَ َبَاتَ to be or become during the night, or spend the night.
7) َصارَ َصارَ to become.
All the preceding verbs can be conjugated. Note that the first five verbs َأَمْسَى، أَصِيحَ، أَضْحَى، كَانَ may have the meaning of to become.

8) َلِيْسَ not to be. This verb is conjugated in the perfect only, and when used it has the meaning of the imperfect. Note that the predicate of to strengthen the negation َبِ can be preceded by the preposition َلِيْسَ and be in the dative case, e.g.

َلِيْسَ َالْبَيْتِ َكَبِيرًا the house is not big.

The four preceding verbs َزَال، َانْفَكَ، َبَرَحَ to cease, are used preceded by the negative particle َلِيْسَ or َلا، َلَمْ to mean that the action is still continuing. These four verbs can be conjugated in the perfect or imperfect.

13) َمَدَامَ as long as.

The verb َدَامَ to continue, preceded by َمَا, is used to express as long as. The verb َمَدَامَ is used only in the perfect.
The predicate of *كانَ* and its sisters can be simple, i.e. consisting of one single expression, or complex, i.e. consisting of a verbal or nominal sentence, or of a preposition and its complement, e.g.

- صارت المعيشة غالبةَ *living is becoming expensive.*
- كان الناس يقرأون كثيراً *people used to read a lot.*
- كان الموظف عمله ممتعاً *the task of the employee used to be pleasant (lit. the employee his work was pleasant).*
- كان عمله في الهواء الطليق *he used to work in the open air* (lit. his work was in the open air).
- كان الطاووس أمام الشباك *the peacock was in front of the window.*
Although it is easy to learn the Arabic numerals for dialectal use, they are one of the most complex aspects of the written language. Even the Arabs themselves often make mistakes. It is best to divide them into groups, starting with the numbers one and two.

1) 1 and 2

a) (i) one (١) وَاﺣِﺪ masculine, and وَاﺣِﺪَة feminine, takes the form of the active participle. It is usually used as an adjective placed after the noun with which it agrees in gender and case.

(ii) It is rarely used, since the indefinite singular noun in Arabic means one or a, as in the French language. Hence, the word كتاب, in Arabic, or un livre in French, means a book or one book.

(iii) When the numeral one is used, it means only, e.g. كتاب واحد, one book only.

b) (i) two (٢) إِﺛْﻨَانِ masculine, إِﺛْﻨَاتِ feminine. This number is rarely used, as the dual ending indicates this meaning, so كتابان means two books. By writing or saying كتابان إِﺛْﻨَانِ, a certain emphasis is given the word two.
(ii) When used, like *one*, it is treated as an adjective. It follows the noun and agrees with it in gender, case, the definite and the indefinite.

2) 3 to 10

a) These numbers take the feminine form when the noun counted is masculine in gender. They take the masculine form when the noun counted is feminine, e.g.

ثَلَاثُ رِجَالٍ *three men*; ثَلَاثُ نِسَاءٍ *three women*.

This anomaly is common to other Semitic languages.

b) Normally, these numbers are placed in front of the noun to which they apply and which takes the plural in the genitive case, e.g.

رِجَالُ ثَلَاثٍ *three men* (lit. a triad of men).

c) When the noun counted is definite or annexated, the number is often placed after it, like an adjective, e.g.

اَلْخَمْسَةُ الْكُتُبُ *the five books*.

اَلْخَمْسَةُ ﺿَبْنُ أحمدُ الْخَمْسَةُ *Ahmad’s five books*.
d) If the numbers 3 to 10 are placed in front of a noun, they naturally lose their tanwin.

e) When they are placed in front of a noun, they are declined and take the same case, i.e. nominative, accusative, or dative-genitive, that the noun would have taken in the sentence, if it had not been counted. The noun itself is placed in the genitive plural, e.g.

three students speak.

I know three students.

I speak with three students.

3) 11 to 19

11 12 13 14 15 16 17 18 19

a) Eleven and twelve, اِثْنَانَا عَشْرَةَ, أَثْنَانَا عَشْرَةَ feminine, agree in gender with the noun counted, e.g.

11 or 12 boys.

11 or 12 girls.
b) The gender of the units in the compound numbers from 3 to 9 is reversed, i.e. it follows the rule set out under 2) a), but the ten agrees in gender with the noun counted, e.g.

١٥ ﺪَرَاءَ ﻭَﻟَدَاءَ ﺪَرَاءٌ ﺗَﺄْنُا١٥ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

15 boys; ١٥ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

15 girls.

c) The numerals ١١ to ١٩ are not declined. They always carry a fatha, even when they take an article, with the exception of the unit of the number ١٢, e.g.

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

whose oblique cases take the form ١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنَانِ

١٢ ﺖَأْنَانِ ﻭَلِدٌ ﻭَلِدٌ ﺖَأْنَانِ ﻭَلِدٌ ﺖَأْنِ
16. THE CARDINAL NUMBERS (5)

(٥) الأعداد الأصلية

١٠ men; ١٥ men.
١٠ women; ١٥ women.

b) The١٠ ش١٠ of ١٠ ش، without ١٠ سُ، takes ١٠ سُ when ١٠ ش is used alone. In compound numbers, the ١٠ ش takes a ١٠ ُ، e.g.

١٥ ش١٥ ش، ١٥ سُ when used in compound numbers, i.e. the reverse of ١٠ ش، e.g.

١٥ ش١٥ ش، ١٥ سُ when used alone.

c) The١٠ ش١٠ ش، with ١٠ سُ، takes a ١٠ ُ، when ١٠ ش is used alone. It takes a ١٠ سُ when used in compound numbers, i.e. the reverse of ١٠ ش، e.g.

١٥ ش١٥ ش، ١٥ سُ when used in compound numbers, i.e. the reverse of ١٠ ش، e.g.

١٥ ش١٥ ش، ١٥ سُ when used alone.

5) ٢٠ to ٩٠.

٢٠، ٨٠، ٥٠، ٣٠، ٢٠.

a) The tens from ٢٠ to ٩٠ are used in both the masculine and feminine forms and are declined like nouns in the sound masculine plural, i.e. with ٢٠ صُ in the nominative and ٢٠ صُ in the oblique cases.

b) As from ٢٠، the numbers between the tens are formed by placing the unit before the ten and joining them with the conjunction ٢٠ ُ، e.g.

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16. THE CARDINAL NUMBERS (6)

٦ (٦) الأعْدَادُ الأصِلِّيَّةُ

c) The numbers from 20 to 90, just as those from 11 to 19, are followed by a noun in the accusative singular.

(6) ١٠٠ to ٩٠٠.

١٠٠ ٢٠٠ ٣٠٠ ٤٠٠ ٥٠٠ ٦٠٠ ٧٠٠ ٨٠٠ ٩٠٠

a) (i) مَئَةٌ, hundred, is often written مَائَةٌ, but the "alif" is not pronounced. مَائَةٌ remains invariable, as do all the hundreds.

(ii) The numeral 100 is followed by a noun in the genitive singular, e.g.

مَائَةٌ كُتَابٍ ١٠٠ books; مَائَةٌ سَنَةٌ 100 years.

(iii) When it is followed immediately by the noun, it loses its 
tanwin.

b) (i) مَائَانٌ ٢٠٠, invariable.

(ii) The number ٢٠٠ loses its ن when it is immediately followed by a noun, e.g.
16. THE CARDINAL NUMBERS (7)

(iii) Like مائتان، is followed by a noun in the genitive singular (see examples above).

(c) (i) 300 to 900. The number مائة being feminine, the numbers from 3 to 9 which precede it to form the hundreds from 300 to 900 take the masculine form and are often joined into one word, e.g. ثلاث مائة، even though the correct form is مائة ثلاث.

(ii) The number مائة is feminine, therefore the three in 300 does not have a تاء مربوطة.

(iii) The numbers from 300 to 900 are followed by a noun in the genitive singular.

(iv) In compound numbers above 100, the noun follows the rule applied to the last element. For example, in 103 men, the rule for three must be applied and therefore the noun must be in the genitive plural.

7) 1,000 and upwards

(a) 1,000 and ألفان، follow the same rule as مائة 100 and مائتان 200.
b) ***الفُٰلَف*** is a masculine noun. Its plural is either ***الفُٰلَفِيَّة*** or ***الفُٰلَفَات***. It follows the same rule applied to the numbers from 3 to 10, 11 to 19, 100 to 900, e.g.

- ***ثلاثَةٌ ألف***  three thousand.
- ***ثلاثَةٌ عشرٍ ألفاً***  thirteen thousand.
- ***ثلاثُمائةٍ ألف***  three hundred thousand.

 c) When ***الفُٰلَف***, is immediately followed by a noun, whether it is in the singular, the dual or the plural, it loses its ***طَانٍ*** and is followed by a noun in the genitive singular, e.g.

- ***كتَّابٌ ثلاثةٌ آلاف***  3,000 books.
- ***كتَّابٌ ثلاثةٌ عشرٍ ألف***  13,000 books.
- ***كتَّابٌ ثلاثةٌ مائَتي ألف***  300,000 books.

d) **Remark.** When it is immediately followed by a noun, ***الفُٰلَفانِ***, like ***مائتانِ***, loses its ***ن***, e.g.

- ***كتَّابٌ ألفاً***  2,000 books;  
- ***كتَّابٌ مائتانِ ألفاً***  200 books.

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8) 1,000,000

This number follows the same rule as for ألف 1,000.

9) The numbers composed of thousands, hundreds, tens, and units can be formed in two different ways: either in descending order or in ascending order. In both cases, the units are placed in front of the tens.

   a) Descending order: the thousands are placed first, followed by the hundreds, then the units and the tens, each linked by the conjunction و , e.g.

      تِسْعَةُ آلَافٍ وَخَمْسُ مِائَةٍ وَسَبْعِنَةٌ وَثَلَاثُونَ 9,537; or

   b) Ascending order: the units are placed first, followed by the tens, then the hundreds and the thousands, each linked by the conjunction و , e.g.

      سَبْعَةٌ وَثَلَاثُونَ وَخَمْسُ مِائَةٍ وَتِسْعَةٌ آلَافٍ 7,309

However, this practice is not used in modern Arabic.
17. THE ORDINAL NUMBERS

The Ordinal numbers from 2nd to 10th derive, more or less, from the corresponding cardinal numbers and follow the pattern قاعل.  

1st is an exception, as it is an elative, i.e. a comparative and a superlative, e.g.

Masculine | Feminine
---|---
الْأَوْلِ | the first
الثاني | the second
الثالث | the third
الرابع | the fourth

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17. THE ORDINAL NUMBERS (2)
الآعداد الترتيبية (٢)

After 10th, the ordinal numbers are used like cardinals, except when they are composed of the above-mentioned numbers, which take the normal form in the two genders.

The two parts of the ordinal numbers from 11th to 19th are not declined. All the cases take a fatha.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>the eleventh</td>
<td>the eleventh</td>
</tr>
<tr>
<td>the twelfth</td>
<td>the twelfth</td>
</tr>
<tr>
<td>the thirteenth</td>
<td>the thirteenth</td>
</tr>
<tr>
<td>the fourteenth</td>
<td>the fourteenth</td>
</tr>
</tbody>
</table>

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17. THE ORDINAL NUMBERS (3)

The ordinal numbers from 20th to 90th are the same as the cardinal numbers, e.g.

١٩) العشرونَ العشرونَ twentieth the twentieth

The ordinal numbers between the tens as from 20th are formed by placing the units in front of the tens and joining the two elements with the conjunction و, e.g:

Masculine Feminine
الحادي والعشرونَ the 21st الحادية والعشرونَ the 21st
التاني والعشرونَ the 22nd التانية والعشرونَ the 22nd
الثالث والعشرونَ the 23rd التالِثَةُ والعشرونَ the 23rd

The ordinal numbers are treated as adjectives. They agree in case, except for those from 11th to 19th, in gender, in the definite and indefinite with the noun, e.g.

يَدْرُسُ الطَّالِبُ التَّالِثُ لُغَةَ ثانِيَةٍ the third student studies a second language.

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18. THE ADJECTIVE

The Adjective is used to denote a state or condition and quality. There are seven types of adjectives which we have already studied, or will study, each one in detail. They are:

1) اسم الفاعل (active participle);
2) اسم المفعول (passive participle);
3) العدد الترتيبى (ordinal number);
4) اسم المفعول (assimilate adjective);
5) اسم السبالة (intensive adjective);
6) اسم التفضيل (elative, i.e. comparative and superlative);
7) اسم النسبة (relative adjective).

The adjective which comes after its substantive agrees with it in gender, number, case, the indefinite and the definite, except for the comparative which is used only in the masculine singular.

As regards the adjective whose substantive is an irrational plural, i.e. plural of animal and things, it is used in the feminine singular.

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18. THE ADJECTIVE (2)

Examples:

a) طالِبُ مُجِّتَهِدُ
ب) طَالِبٌ مُجِّتَهِدٌ

c) اَﻟْﻜَﻠْبُ الْطَيِّفُ
d) اَﻟْﻜِﻼبُ الْطَيِّفُ

a) a hard-working student, masc. sing., dual and plur.;
b) the hard-working student, fem. sing., dual and plur.;
c) the nice dog, sing., dual and plur.;
d) an interesting book, sing., dual and plur. Take note of the agreement of the adjective with its substantive, and compare groups a) and b) with groups c) and d).
19. THE ELATIVE

The Elative, or the Comparative and the Superlative, is formed by eliminating all the additional letters, and by following the pattern 

When the second and third radicals are identical, the form is 

The elative is always formed from the three radicals. It is formed from words with more than three consonants and the words of the form for colors and defects by using 

for more, less, stronger, followed by a noun in the accusative (a verbal noun as a rule), e.g.

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19. THE ELATIVE (2)

The elative is used only in the masculine singular. The superlative is used as an adjective, with the feminine form ﻓَﻌْﻠَﻲِ. Consequently, it agrees in gender and number with the noun to which it refers, e.g.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>أَكْبَرُ</td>
<td>أَكْبَرانِ</td>
<td>أَكْبَرونَ</td>
</tr>
<tr>
<td>Feminine</td>
<td>ﻣَكْبْرَى</td>
<td>مَكْبْرَيَانِ</td>
<td>مَكْبْرَيَانِ</td>
</tr>
</tbody>
</table>

However, instead of using the superlative, the Arabs prefer to use the elative as a noun, followed by a genitive, rather than as an adjective, e.g.

February is the shortest month of the year

Instead of February is the shortest of the months, though the latter is permissible.

If the second part of the comparison is not a noun, but a whole sentence or an adverbial determination, it is preceded by ﻣِﻤﱠﺎ (for ﻣَﺎ ﻣِﻦْ), with a verb or the preposition ﻣِﻦْ with an attached pronoun, e.g.
19. THE ELATIVE (3)
(٣) إِسْمُ التَّفْضِيلِ

the weather is more beautiful

today than it was yesterday (lit. than it yesterday), or

(lit. than it was yesterday).

Note that the elative is equivalent to the comparative of superiority
and to the relative superlative. It does not include the comparative of
equality.
A verbal sentence is a sentence which starts with a verb followed by its subject. The normal sentence order in Arabic is for the verb to come first.

It is especially noted that when the verb in the third person comes before the subject, it is always in the masculine or feminine singular according to its subject. In other words, the verb preceding its subject agrees with it in gender, but not in number.

Compare the two verbs, preceding and following the subject, in the sentence below:

The teacher sits and writes (fem. and masc., sing., dual and plur.).
21. THE DECLENSION OF THE FIVE NOUNS

The words *اَبُُّ* "a father," *اَخُُّ* "a brother," *حَمُُّ* "a father-in-law," appended to a noun or to an affixed pronoun other than the first person of the singular, after rejecting the *تَانِعْ* decline by lengthening the preceding vowel, e.g.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>أَبَهُ</th>
<th>أَخَهُ</th>
<th>حَمَهُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>أَبَاهُ</td>
<td>أَخَاهُ</td>
<td>حَمَاهُ</td>
</tr>
<tr>
<td>Gen.</td>
<td>أَبَيْهُ</td>
<td>أَخُيْهُ</td>
<td>حَمِيْهُ</td>
</tr>
</tbody>
</table>

The word *ذُوُّ* "owner or possessor" of a thing, which is always connected to a following substantive in the genitive, has in the accusative case *ذَا*, and in the genitive case *ذِي*; whilst *فَمُُّ* "the mouth," which is used instead of *فُوَهُ* or *فََوَهَُّ* becomes either

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>فَوَّهُ or فَُوُهَّ فَُّمَ حَمُّ</td>
<td>فَُمَ حَمُّ</td>
<td>فَُمَ حَمُّ</td>
</tr>
</tbody>
</table>

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22-23. ADVERBS OF TIME AND PLACE

1) the Adverb of time is a noun used to explain the time in or during which an act takes place. It is an answer to the question *when*?, e.g.

- تَعْمَلُ نَهَارًا وَنَتَنَامُ لَيْلًا *we work during the daytime and sleep at night.*

2) the Adverb of place is a noun used to explain the place where an act takes place. It is an answer to the question *where*?, e.g.

- أَحِبُّ السَّفَرَ بَراً أَوْ بَحْرًا أَوْ جَوَاءً *I like to travel by sea, by land or by air.*
24. STATE OR CONDITION

اَﻟْﺣَﺎلُ (٤٢)

State or condition or the Circumstantial accusative, i.e. an accusative expressing a state or condition of the object in actual connection with those acts. In other words, it is an object expressing a transitory state, though it may also be permanent.

اَﻟْﺣَﺎلُ is used to describe the condition or circumstance obtaining at the time when the action of the main verb takes place. It is put in the accusative.

a) It is ordinarily indefinite and derived. It may be an active or a passive participle, e.g.

رَاﻗِﺪاً ﻲَﻨْﺴَرِيﺢُ ﻲُسَﺎﻓِﺮُ ﻲُﺳَﺎﻓِﺮُ ﻲُﺳَﺎﻓِﺮُ ﻲُﺳَﺎﻓِﺮُ ﻲُﺳَﺎﻓِﺮُ ﻲُﺳَﺎﻓِﺮُ ﻲُﺳَﺎﻓِﺮُ 

b) It is mainly expressed with one word, as in the previous example, but it could be a verbal or a nominal sentence, e.g.

اﻟْﺒَﻴْﺖِ ﻣِﻦَ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ ﻲَﺨْﺮُﺟُ 

I saw him going out of the house.
24. STATE OR CONDITION (2)

٢٤ َالْحَالٌ (٢)

يُعَادِرُ الطَّالِبُ َالجَامِعَةَ وَشَهَادَتِهُ فِي جَيْبِهِ the student leaves the university with his diploma in his pocket.

وَ is a connector, as there should be either وَ or an affixed pronoun or both to connect them with صاحِبِ الْحَالٍ the subject or object of the action to which الْحَالٌ refers.

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25. SPECIFICATION

Specification is an indefinite substantive placed immediately after the preposition of which it limits or defines the predicate. It is put in the accusative. If you say:

I bought a pound,

one does not understand what you mean by a pound, which could be a pound of tomatoes, sugar, or anything, unless you specify it, for example, by saying:

I bought a pound of meat.

Specification may also be expressed with annexation, or with the preposition من، e.g.

I drank a cup of coffee.

There are various kinds of specification:

1) Specification of weight, as in the previous example, and measure, e.g.
25. SPECIFICATION (2)

I bought a meter of cloth.

2) Specification after كم، e.g.

كم ولداً لك how many children do you have?

3) Specification of number:

a) the genitive plural after the cardinal numbers from 3 to 10, e.g.

له ثلاثوناً أولاد he has three children.

b) the accusative singular after the cardinal numbers from 11 to 99, e.g.

officials work forty hours a week.

c) the genitive singular after the cardinal numbers 100 and 1000, e.g.

the members of the association are 100 in number.
26. THE ACTIVE PARTICIPLE

The Active participle is a noun formed to indicate that which performs the action. It has two types:

1) It is of the form قَاعِلٌ for the simple triliteral verb, by infixing a lengthening alif after the first radical, and giving a kasra to the second radical, e.g.

- كَاتِبٌ writing, writer, from كَتَبَ to write.
- جَالِسٌ sitting, from جَلَسَ to sit.
- ذَهَبُ going, from ذَهَبَ to go.
- عَالِمٌ scholar, scientist, from عَلِمَ to know.

2) It is formed from the derived forms of the triliteral verb in the imperfect by substituting the phoneme مُ for the prefix of this tense, and by giving kasra to the consonant before last, e.g.

- مَعَالِمُ teacher, teaching, from the imperfect يَعَلَمُ.
- مُسَافِرُ travelling, from the imperfect يَسَافِرُ.
- مُنتَصِرٌ victorious, from the imperfect يَنْتَصِرُ.
- مُستَعِمِلُ user, from the imperfect يَسْتَعِمِلُ.
27. THE PASSIVE PARTICIPLE

The Passive participle is a noun formed to indicate the action of the verb which the subject experiences. There are two types:

1) the pattern is مَفْعُولٌ. It is formed by prefixing the phoneme داَمَمَأَ to the simple triliteral verb, an infixing a lengthening و, preceded by داَمَمَأَ after the second radical, e.g.

- مُكتوبُ written, from كَتَبَ to write.
- مُفتوحٌ open, from فَتَحَ to open.
- مُعروفٌ known, from عَرَفَ to know.
- مَجهولٌ unknown, from جَهَلَ not to know, ignore.

2) It is formed from the derived forms of the triliteral verb in the imperfect by substituting the phoneme داَمَمَأَ to the prefix of this tense, and by giving فَتَّا to the consonant before the last, e.g.

- مُنظمٌ organized, from the imperfect يُنظِم‌مَ.
- مَغلَقٌ closed, from the imperfect يُغلِقِمَ.
28. THE NOUN OF INSTRUMENT

The Noun of instrument describes the instrument with which the action is carried out. It resembles the noun of time and place, beginning with the َمِـ, but this letter is vowelled with َكَـ instead of َفَـ. It takes the form of:

- ِمِـ ـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَ~

- ِمِـ ـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَ~

- ِمِـ ـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَـَ ـَـَ~

- ِمِـ ـَ ـَـَـَ ـَـَ~

- ِمِـ ـَ ـَـَـَ ـَـَ~

- ِمِـ ـَ ـَـَـَ ـَـَ~

The other forms, mainly ِمِـ ـَ ـَـَـَ ـَـَ~ and ِمِـ ـَ ـَـَـَ ـَـَ~ , were added recently by the (linguistic) Academy, e.g.
Undefined substantives and adjectives are, in the singular number, either triptotes or diptotes.

**Triptotes** are those which have three terminations to indicate the different cases, viz ـــُـ in the nominative, ـــَـ in the accusative, and ـــِـ in the dative and genitive.

**Diptotes** are those which have only two terminations, viz ـــُـ in the nominative, and ـــَـ in the accusative, dative and genitive, and take no tanwin.

The following types of noun are diptotes:

1) Broken plurals of the following forms:

- مَكَاتِبُ مَكَاتِبُ offices, plur. of مَكَاتِبٌ 
- مَصَابِيحُ مَصَابِيحُ lamps, plur. of مِصْبَاحٌ
- رِسَائِلُ رِسَائِلُ letters, plur. of رسالة
- طَابِعُ طَابِعُ stamps, plur. of طَابِعٍ

and other broken plurals of similar forms.

2) Broken plurals which end in hamza preceded by 'alif mamdu'a, e.g.
29. DIPTOTES (2)

وزَرَاءُ فَعَلاءُ ministers, plur. of
صدِيقٌ اَفْعَلاءُ friends, plur. of

3) Broken plurals which end in ‘alif maṣūra:

مَريضٌ اَفْعَلاءُ sick people, plur. of
بَنَاتٌ اَفْعَلاءُ orphans, plur. of

4) Also the following plurals:

أَوْلُ first, plural of
آخُرُ others, plural of
شيَءَ things, plural of

5) The following feminine forms:

حَمراً red;
عطْشَى thirsty;
ذِكرٌ remembrance;
كُبرى greatest.

6) The masculine singular elative, color and defect (physical or mo-

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29. DIPTOTES (3)

احذبُ hunchback; أحقَقُ stupid, silly.

7) Most proper names, whether personal or geographical, e.g.

أحمدٌ Ahmad; سليمانُ Sulaiman;
سعادةً Su'ad; عائشةً A'isha;
مصرُ Egypt; باريسُ Paris.

8) Adjectives of the form

فَعْلَانُ whose feminine is فَعْلَى, e.g.
جوُعَانُ hungry, whose feminine is جَوْعَى

9) The numerals which end in ة when used alone as pure numbers, e.g.

سِتَّةٌ ضَعْفُ سِتَّةٌ 6 is the double of 3.
سِتَّةٌ أَكْثَرُ مِن سِتَّةٌ بِوَاحِدٍ 7 is more than 6 by one.

10) Distributive numerals of the form

فُعَّالُ and مُفَعَّلُ, e.g.
29. LES DIPTOTES (4)

11) In compound proper names of the class called مَﺮَﻛﱠﺐ مُﺮَﻛﱠﺐ compound, the first word is usually not declined at all, and the second follows the diptote declension, e.g.

*Baalbek;* حَﺿْﺮَﻣَﻮْتُ Hadhramaut; 
*Bethlehem.*

Note that diptotes are treated as triptotes when they are made definite by the article, by an affixed pronoun or by annexation, e.g.

Nom. الْمَكَﺎتِبُ مَكَاطِبَكُمْ مَكَاطِبَ الْبَرِيدَ
Acc. الْمَكَاطِبِ مَكَاطِبِكُمْ مَكَاطِبِ الْبَرِيدِ
Gen. الْمَكَاطِبِ مَكَاطِبِكُمْ مَكَاطِبِ الْبَرِيدِ

*the offices, your offices, post offices.*
30. THE COMPLEMENT OF CAUSE

The Complement of cause is a verbal noun in the accusative mentioned after the verb to express aim or purpose. It is the answer to the question why? e.g.

لا يَلْعِبُ الْطَّلَّابُ مَعَ الْكُلِّبِ حَرَقًا مِنَهُ
the child does not play with the dog, because he is afraid of him.

يَجْتَهِدُ الطَّالِبُ فِي دُرُوسِهِ أَمَّا فِي النَّجَاحِ فِي الامْتَتَعَانِ
the student studies hard hoping to pass the exam.

يَكْذِبُ النَّاسُ حَجْلًا مِنْ قِوْلِ الْحَقِّ
people lie because they are ashamed to tell the truth.

يَعْمَلُ المَرْءُ كَسِبًا لِفُوْتِ يَوْمِهِ
one (man) works in order to earn one’s (his) livelihood.

يَتَظَاهرُ الْشَّعْبُ احْتِجاجًا ضَدَّ الْحُكْوَمَةِ
the people demonstrate in order to protest against the government.

تَمْنَحُ الدُّوْلَةُ الطَّلَّابَةِ مَنْحَةً دَرَايْسِيَّةً تَشْجِيعًا لِهِلْمِ عَلَى الْدِّرَاسَةِ
the State grants a scholarship to students in order to encourage them to study.
31. THE ABSOLUTE OBJECT

المَفْعُولُ المُطْلَقٌ the Absolute object is a verbal noun in the accusative repeated after the same verb in order to:

1) give stress, e.g. 

يَعْمَلُ عَمَلًا he does work.

2) describe the manner of the action, qualified by an adjective, e.g.

اِسْتَقبَلَهُ اِسْتَقبِيبَاءً حَارًا he welcomed him warmly (lit. he welcomed him a warm welcome).

In this connection, it must be mentioned that Arabic has no adverbs.

The adverbial concept is obtained by using adjectives mostly and nouns in the accusative case, e.g.

دَائِمًا always, from the adjective دَائِم lasting, perpetual, permanent.

قَرِيبًا soon, shortly, from the adjective قَرِيب near, close.

طَوِيْلًا a long time, from the adjective طَوِيل long.

حَقّاً really, truly, from the noun حَقّ truth, right.

طُبْعًا of course! certainly! from the noun طَبْع natural disposition, temper, nature, character.
32. THE CONCOMITATE OBJECT

The Concomitate object or the object in connection with which something is done is a noun in the accusative, put after "وَ" used to mean with, by or during, as:

- I walk along the lake.
- I study during the night.
- children travel along with their parents.
- the employee does not go on vacation at the same time as his colleague at work.
33. THE VOCATIVE

ُنادى the person or the thing called, or the Vocative, is generally preceded by one of the حروف النداء interjections. The most common is يَا. It requires after it a noun not defined by the article, and which is put sometimes in the nominative, sometimes in the accusative.

1) It is put in the nominative without تاءtanwin:
   a) If it is a proper name, e.g.
      يا محمدُ O Muhammad! يَا فاطِمَةُ O Fatimah!
   b) When the particular person or thing called is indefinite and directly addressed, e.g.
      يا وَلَدُ O boy! يا سِيِّدُ O Mister!

2) It is put in the accusative:
   a) If it is followed by a genitive, e.g.
      يا مَعَلِمُ الْعَرَبِيَّةِ O Arabic teacher!

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b) If it is assimilated to the noun annexated, e.g.

َيَا قَارِئَا كِتَابَاُُّ  O you who are reading a book!

c) When the person or the thing called is indefinite and is not directly addressed, e.g.

َيَا مُسَافِراً احْجِزْ تُذْكِرْ تَذْكِيرَتَكَ مُسَبِّقًا  O traveller, make your reservations in advance!
The commonest way of expressing Exception اَﻻِﺳْﺘِﺜْﻨَﺎءُ is by using the particle إِﻻٌ.

In Exception, two important elements are involved: the thing or person excepted and the Generality, e.g.

فَﺮِﻳﺪاً إِﻻ العَضْدُ the students came, apart from Farid.

Thus, Farid is the exception, and the students are the generality.

The exception, as regards cases, is considered of three kinds:

1) It is put in the accusative, when the proposition is in the affirmative, and the general term is mentioned, as shown in the previous example.

2) the exception may be put either in the accusative, or in the same case as the generality, when the preposition is negative and the generality is mentioned, e.g.

ما جاء الطلاب إلا فريدًا or فريدًا no students came apart from Farid.
35. **LA THAT DENIES THE WHOLE GENUS**

**ला तन्वीया लल्जसि**

*La* that denies the whole genus, in the same way that *إِنْ* introduces the subject of the nominal sentence in the accusative, is called the *noun of* *لا*. It is always indefinite with no *tanwin*. The predicate may be omitted, when it has been sufficiently indicated, as when one asks:

**هل هنّاك أحد في المِنْزل؟** *is there anyone in the house?* or

**هل هنّاك شيء؟** *is there something?*

and you reply:

**لا أحد، لا شيء.** *nobody, nothing.*
36. EXCLAMATION

The Arabic language possesses two forms for expressing surprise or wonder, i.e. **Exclamation:**

1) The third person masculine singular perfect of the verb of the form 

أَفْعَلْ (af‘al), (which is the same as the form of the comparative in the accusative case) preceded by **ما** (ma) followed by the subject in the accusative, i.e. the object that causes surprise, wonder or exclamation, e.g.

ما أَحْسَنُ الْوَرْدُ فِي الْحَدِيثَةِ! what nice roses there are in the garden!

2) The second person masculine singular imperative of the form 

أَفْعَلْ followed by the preposition **بِ** (bi) with the genitive, e.g.

أَكْرَمْ بِصَدِيقِكَ! what a generous person your friend is!

The Abbreviated is a noun ending with ‘alif maqṣūra, ‘alif that can be abbreviated, which can be a regular ‘alif as in a staff or an ‘alif maqṣūra as in an echo.

The ‘alif maqṣūra is without the two dots, put at the end of a word, after a fathā pronounced like ‘alif, e.g.

- عَلَى on; مَتَى when; مَشَى to walk; رَأَى to see.

However, it turns into a) a real ُيِّ, with two dots if it is followed by a pronoun, in a preposition, or b) into a regular ‘alif, e.g.

a) أَكْتُبُ إِلَيْهِ I write to him; b) نَرَاهُ we see him.

The abbreviated stays the same in all cases, e.g.

(i) مَنْ هُوَ هَذَا الْفَتَى who is this young man?
(ii) أَعْرِفُ ذَلِكَ الْفَتَى I know that young man.
(iii) أُنْكَلْمُ مَعَ الْفَتَى I speak with the young man.
2) the **Prolonged** is a noun ending in a *hamza*, preceded by an *alif*. It declines regularly, e.g.

- السَّمَاءُ صَافِيةً *the sky is clear.*
- أَتَّمَنُّ لِكُلِّ شَفَاءٍ عَاجِلاً *I wish you a speedy recovery.*
- نَسْتَمِعُ إِلَى الأَنْبَاءِ *we listen to the news.*

3) the **Defective** is a noun ending in *ي*, e.g.

- القَاضِي *judge;* محامي *lawyer;* غَالِي *expensive.*

In the nominative and genitive cases, the *ي* of the defective, when indefinite, disappears but reappears in the accusative, e.g.

- قَاضٍ يَتَكَلَّمُ *a judge speaks.*
- أَعْرِفُ قَاضِيًا *I know a judge.*
- أَتَكَلِّمُ مَعَ قَاضٍ *I speak with a judge.*

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When defined by the article الْ or by annexation, the يَ of the defective is written, but is not expressed in the nominative and genitive. It is expressed only in the accusative, e.g.

يَتَكُلُّمُ الْقَاضِيُّ أوْ فَاضِيُّ الصَّلحِ the judge or the justice of the peace speaks.

أَتَكَلُّمْ مَعَ الْقَاضِيُّ أوْ فَاضِيُّ الصَّلحِ I speak with the judge or the justice of the peace.

أَعْرَفْ الْقَاضِيُّ أوْ فَاضِيُّ الصَّلحِ I know the judge or the justice of the peace.
40. SPECIFICATION OR PARTICULARISATION

Specification is the name given to a noun in the accusative preceded by a pronoun - generally of the first, rarely of the second person - referring to it, without any verb intervention. The specification or the particularisation is the noun which the pronoun represents and to which the statement made refers. It is to be explained by an ellipsis of I mean, or I specify. It must always be determined by the article or by annexation, e.g.

نَحْنُ الطَّلَابَ we, the students.

نَحْنُ طَلَابُ الْلِّغَةِ الْعَرَبِيَّةِ we, the students of Arabic.
41-42. NOUN OF TIME AND PLACE

The Noun of time and place expresses the place where the action of the verb is accomplished, or the time or occasion of the action.

It is formed like the imperfect active of the first form of the verb, by substituting the syllable ﻣَـ for the prefix, and giving to the second radical fatḥa, if the imperfect has fatḥa or damma; and kasra, if the imperfect has kasra, or if the verb has ﺎً wāw as a first radical. Such nouns are nearly always of the form

office, from ﻧَكتبَ to write.
factory, from ﻋَملَ to work.
school, from ﺛَدرسَ to study.
house, from ﻥَزلَ to descend.
place, from ﺕَوضعَ to place.
For the derived forms, the passive participle takes the place of the noun of time and place, e.g.

- مُتَقَى a meeting place, from اِلْتَقَى to meet.
- مُشْفَي a hospital, from اِسْتَشْفَى to seek a cure.

appointment, from وَعَدَ to promise.
West, from غَرَبَ to set (sun).
43. THE NOMINA VICIS

Nomina vicis, is a noun that expresses the doing of an action once. Or again, it is a noun that indicates the number of times the action has taken place.

1) If derived from the simple triliteral verb, it has the form of

*e.g.

- نَظَرَ إِلَيْهِ نَظْرَةً he looked at him once.
- دَقَّ الْهَاتِفُ ثَلَاثَ دَقَاتٍ the telephone rang three times.

2) It is derived from the augmented forms by adding the feminine termination to the verbal noun, e.g.

*e.g.

- يَسْتَعْمَلُهُ اسْتَعْمَالَاتٍ كَثِيرَةً he gets many uses out of it.
- يَنَتَقدُ انتَقاداتٍ مَتَعَدَّدةً he makes many criticisms.
44. THE NOUN OF KIND OR THE NOUN OF MANNER

The Noun of kind or the Noun of manner is a noun that indicates the manner of doing what is expressed by the verb. Or again, it indicates the manner in which the action takes place.

1) It is derived from the simple triliteral verb, and has the form of فعاله, e.g.

\[\text{يَضْحَكُ بَايْدَةَ الطَّفْلاَء} \]

he laughs like a child.

\[\text{تَنْظُرُ إِلَى كُلِّ طَفْلٍ نَظْرَةَ الأم} \]

she looks at every child like a mother.

2) It is derived from the derived forms by adding the feminine termination ة to the verbal noun, e.g.

\[\text{إِسْتَقبَلْهُ إِسْتَقْبَالَةَ الأمِير} \]

he welcomed him like a prince.

\[\text{إِنْتَفَضَ الشَّعْبُ بِكَامِلِهِ إِنْتَفاضَةَ الرَّجُلُ الْوَاحِد} \]

the whole nation rose up like one single man.

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45. THE CONNECTED ADJECTIVE

The Convected adjective. The adjective may refer to
the substantive either directly (in which case it is a simple adjective), e.g.

هو وُلد مُهَذٌبُ he is a well-educated boy;
or indirectly, by virtue of a following word which is connected with it, e.g.

هو وُلدُ مُهَذِبَة أمهُ he is a boy whose mother is well educated.

In the latter case, the adjective belongs, as a prefixed predicate, to
the following noun with which it agrees only in gender; whereas it agrees
with the preceding substantive in case and in respect of the indefinite
and the definite, only by attraction. Yet the adjective is still left in the sin-
gular, even if the following noun to which it belongs is in the dual or plu-
ral, just like a verb, when it precedes the subject, agrees with it only in
gender, not in number, e.g.

هي إِمْرَأَة مَتَعَلَّمَة إِبْنَهَا / إِبْنَهَا / أَبْنَاؤُهَا she is a woman whose
son/two sons/sons are educated.

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45. THE CONNECTED ADJECTIVE (2)

The following noun must contain an affixed personal pronoun. Otherwise, the connected adjective becomes a simple adjective, as in:

هو وَلْدُ أَبُوهُ كَرِيمُ he is a boy whose father is generous.

On the other hand, if the substantive precedes the adjective, as in the previous example, the second substantive and the adjective which follows it really form together a nominal sentence, of which the substantive is the subject, and the adjective the predicate; and consequently both remain in the nominative, as in a regular nominal sentence.
46. **Masdar**

**VERBAL NOUN OR INFINITIVE**

Masdar means an origin, a source, the place from where anything goes forth, where it originates, because most Arab grammarians derive the compound idea of the finite verb from the simple idea of the substantive. We may compare with it the Greek infinitive used with the article as a substantive.

This word designates an abstract declinable verbal noun, which, in general, has no dual, nor plural, and which expresses an action or a manner of being with no idea of time, number or person.

It is so termed because some grammarians consider it as the source from which the verb derives. However, other grammarians consider the verb in the perfect, mainly the 3rd person masculine singular, as being the etymological root, because it contains only the radical letters, e.g. دَخَلَ he entered, he has entered, whereas the verbal noun not infrequently has a letter or more of increase, e.g. دُخُولُ which is the verbal noun of دَخَلَ.

It is called a verbal noun, because, again, it has two uses:

1) **As a verb**, it has its own object, e.g.
46. **Masdar**

**VERBAL NOUN OR INFINITIVE (2)**

The teacher is pleased, because the student understands the lesson (lit. the teacher is pleased for the understanding of the student the lesson).

The verbal noun *فَهْم* understanding has both a subject *طالب* the student, and an object *درس* the lesson. While the subject is put in the genitive, the object goes into the accusative.

2) As a noun, because in modern Arabic, we may speak about coordination, but it is really the verbal noun of *نَسْقَ to coordinate.*

There is also an in-between stage, in which the *Masdar* acts grammatically exactly as a noun, though the verbal force is not absent, e.g. *منع الدخول والتصحيف والتصيرق ووقف السيارات.*

No admittance, no smoking, no spitting, no parking.

In other words, it is called a verbal noun, because it has a double meaning both as a noun (substantive) and as a verb, e.g. *أحب الاقتصاد* meaning at the same time: *I like economics, economy and I like to economize, as اقتصاد means both economy and to economize.*

Instead of using a verbal noun, we have the alternative of
using a verb conjugated in the same person, in the subjunctive, preceded by the subjunctive particle 
أَنْ, e.g.
أَرْيدُ أَنْ أَكْتَبَُ I want to write (lit. I want that I write).
أَرْيدُ أَنْ أَكْتَبْ رِسَالَةً I want to write a letter (lit. I want that I write a letter).

Instead, a verbal noun can be used, e.g.
أَرْيدُ الْكِتَابَةُ I want to write (lit. I want the writing);
أَرْيدُ كِتَابَةَ رِسَالَةً I want to write a letter (lit. I want the writing of a letter).

The Arab lexicographers give the Masdar the third place, by enouncing it, in the accusative, after the verb in the 3rd person masculine singular, in the perfect and the imperfect, e.g.
كِتَابَةً يَكْتَبُ كِتَابَةً he wrote or he has written, he writes or he will write, writing.
47. THE USE OF **KULLUN**

1) If the leading substantive is definite and signifies something single and indivisible, ** kell ** means *whole*, as in

*Kull* **lild** the whole country.

2) If the leading substantive is definite, but a plural or collective, ** kell ** means *all*, as in

*Kull* **talab** all the students.

*Kull* **nas** all mankind.

3) If the leading substantive is indefinite, ** kell ** means *each, every*, as in

*Kull* **talab** every student, each student.

*Kull ** may precede or follow a definite substantive.

a) When preceding, it declines as if it were the leading substantive, which itself then follows in the genitive, e.g.

يدرس المكل **talab** all the students study.
47. THE USE OF **KULLUN** (2)

**EXAMPLES**

*he knows all the students.*

*he speak with all the students.*

b) When the substantive is put first, **کُلّ** is placed after it and agrees with it. However, it must be annexated to a pronominal suffix agreeing with the leading substantive, e.g.

*all the students study (all of them).*

*he knows all the students (all of them).*

*he speaks with all the students (all of them).*

(See also Chap. 114).
48. THE USE OF KILĀ AND KILTA

كلا for masculine and كلتا feminine, both, a pair. They are always used annexated to a dual, a pronoun or a definite noun in the genitive.

1) If annexated to a noun, they do not decline, e.g.

Nom.  يدرس كلا الطلابين both students study.

Acc. أعرف كلا الطلابين I know both students.

Gen. أتكلم مع كلا الطلابين I speak with both students.

2) If annexated to a pronoun, they decline as the dual, e.g.

Nom.  يتكلم الطلابيان كلاهما both students speak.

Acc. أعرف الطلابين كليهما I know both students.

Gen. أتكلم مع الطلابين كليهما I speak with both students.

(See also Chap. 114).
49. THE USE OF 
BA\textsuperscript{\textdagger}DUN, BID\textsuperscript{\textdagger}UN AND BID\textsuperscript{\textdagger}ATUN

\textbf{\textdagger}D\textsuperscript{\textdagger}UN, \textbf{\textdagger}D\textsuperscript{\textdagger}UN AND \textbf{\textdagger}D\textsuperscript{\textdagger}ATUN

\textbf{\textdagger}D\textsuperscript{\textdagger}UN, \textbf{\textdagger}D\textsuperscript{\textdagger}UN AND \textbf{\textdagger}D\textsuperscript{\textdagger}ATUN

\textit{a part, a portion, some, a few, a little of} takes a definite noun in the genitive, mostly in the plural, e.g.

\textit{some or a few students.}

It can also used sometimes in the singular, e.g.

\textit{to choose the lesser of the two evils.}

\textit{may be reflexive and reciprocal, having the meaning of each other, where it is used twice, playing, at the same time, the role of a subject and a direct or indirect object. The first must always be appended to a pronominal suffix, e.g.}

\textit{the students (masc.) like each other.}

\textit{they speak with each other.}

If the verb governs precedes it immediately, it should be masculine singular, no matter what the noun it represents is, e.g.

\textit{they (fem.) like each other.}

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some, a few, several are construed like the numbers from 3 to 10 which they represent. Generally, their gender is reversed; however, the masculine form بضع may be used for both genders, when unaccompanied by another number and signifying from 3 to 10, e.g.

*bضْعُ نِسَاءٍ* a few women;

*bضْعُ رِجَالٍ* a few men.

But

*bضْعَ عَشرَ رَجَالٍ* some ten men;

*bضْعَ عَشرَةَ أَمِّاَةَ* some ten women.
50. THE USE OF ʿAHADUN AND ʿIHĐA

أَحَدُ وَأَحْدَى ✠

**one, someone, somebody.**

أَحَدُ وَأَحْدَى 1) **masc. is used like واحدُ وَحادٌ**; but the latter is more commonly used as an adjective, e.g.

رَجُلٌ وَأَحَدٌ ✠ ✠

*a single man, one man;*

the former is used as a substantive, and takes a definite noun in the genitive, e.g.

أَحَدُ الطَّلَابِ ✠

*one of the students.*

أَحْدِهِم ✠

*one of them.*

أَحَدُ ✠

may be used either positively, meaning **someone, somebody,** **anyone,** e.g.

ِهِلْ يَسَكْنِ أَحَدُ فِي هَذَا الْمَنْزِلَ ؟ ✠

*does anyone live in this house?*

أَرِيدُ أَنْ أَتَكُلْمْ مَعْ أَحَدٍ ✠

*I want to speak with someone,*

or negatively, e.g.

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50. THE USE OF ‘AHADUN AND IHDA (2)

لا أحد في المنزل
there is no one in the house.

لا أعرف أحدا في هذه المدينة
I do not know anyone in this town.

except that it does not decline but remains the same in all the cases, e.g.

 одна из студентов (fem.) говорит
one of the students (fem.) speaks.

أعرف أحد الطالبات
I know one of the students.

أنا تكلم مع أحد الطالبات
I speak with one of the students.
51. THE USE OF *NAFSUN*

*نافس هكيم نفس*, may precede or follow the noun. Here we deal with it only when it precedes the noun (See Chap. 114).

As regards gender, it is used invariably when annexated to a noun. However, it declines as if it were the leading substantive. The following noun may be singular or plural. But it must be definite, and put in the genitive, e.g.

Nom. **نَفْسُ الطَّالِب/الطَّالِبة/الَّالِبَاتِ**

Acc. **نَفْسَ الطَّالِب/الطَّالِبة/الَّالِبَاتِ**

Gen. **نَفْسِ الطَّالِب/الطَّالِبة/الَّالِبَاتِ**

*The same student(s) masc. and fem.*

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52. THE USE OF

*KATIRUN AND QALILUN*

Katirun and qalilun are used:

1) as adverbs, invariably, e.g.

\[\text{يعمل كثيراً ويتكلم قليلاً} \]

he works a lot and speaks very little.

2) as nouns followed by the leading substantive which must be plural, definite, and in the dative. They are joined to it by means of the preposition مِنْ.

As regards gender, they are invariable. However, they decline as if they were the leading substantive which follows in the dative, after مِنْ, e.g.

- **Nom.** كثيِّرُ قليلٍ مِنَ الطَّلَابِ/الطلَّابَاتِ
- **Acc.** كثيِّراً/قليلَاً مِنَ الطَّلَابِ/الطلَّابَاتِ
- **Dat.** كثيِّرٍ/قليلٍ مِنَ الطَّلَابِ/الطلَّابَاتِ

*many/less students*, masc. and fem.

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53. THE WRITING OF Hamza

كتابة الهزة

The Writing of *Hamza*. The rules for the writing of *Hamza* are as follows:

1) At the beginning of a word.
   a) It is written on 'alif, if it has fatha or damma as a vowel;
   b) it is written under 'alif, if it has kasra as a vowel, e.g.
     ابُ a father; أمُ a mother; انسان man.

2) In the middle of a word.
   a) Preceded by a lengthening letter 'alif.
      (i) it is written on the line, if it has fatha as a vowel;
      (ii) it is written on waw, if it has damma as a vowel;
      (iii) it is written on ya' (without the two dots), if it has kasra as a vowel, e.g.
        تَسَاءلَ to ask oneself; تفاؤل optimism; دَايَمًا always.
   b) Not preceded by any lengthening letter.
53. THE WRITING OF *HAMZA* (2)

(i) it is written on *ya*; if one of the two vowels (the one *hamza* has and the other preceding) is *kasra*, and the other is *damma*, *fatha* or *sukūn*, e.g.

- a well; فِئَةُ a group; سُئِلَ to be asked.

(ii) it is written on *wāw*, if one of the two vowels is *damma* and the other is *fatha* or *sukūn*, e.g.

- a question; مَسْؤُولٌ responsible.

(iii) it is written on *'alif*, if both vowels are *fatha*; or one is *fatḥa*; and the other is *sukūn*, e.g.

- to ask; مَسْأَلَةُ a question.

3) At the end of a word.

a) Preceded by a lengthening *'alif*, *wāw* or *ya*, it is written on the line, e.g.

- water; هَدْوَةٌ quiet; بَطِئٌ slow.

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b) Not preceded by a lengthening letter.

   (i) it is written on 'alif, if it is preceded by fatha:

   (ii) it is written on waw, if it is preceded by damma:

   (iii) it is written on ya', if it is preceded by kasra, e.g.

   نَبَاء news; تَنْبَأَ prediction; مُخْطِئ to be wrong.

   c) Preceded by sukun, it is written on the line, e.g.

   جَزء a part; شَيْء a thing.

   Note that if the preceding letter is a ya' and hamza has tanwin, it is written on ya' and tanwin is written on 'alif, e.g.

   ﻓَﺸَﻴْﺌﺎً bit by bit, little by little.
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55. 

*IQA AND LA* ٥

٥) إذا و لَوْ

If *إِذَا* and *لَوْ* are mostly used not as jussive, but only as conditional particles.

1) *إِذَا* The verb immediately following *إِذَا* is used in the past tense, i.e. perfect, to mean the future. The second verb is used in the present-future, i.e. imperfect, e.g.

إِذَا سَافَرْتُ أَكْتُبُ إِلَيْكَ

*if I travel, I will write to you.*

إِذَا دَرَسْتَ هَذِهِ الْلُّغَةِ بِجَدٍّ تَتَعلُّمُهَا

*if you study this language earnestly, you will learn it.*

2) *لَوْ*. With *لَوْ* both tenses, perfect and imperfect, can be used. However, when the verbs are used in the perfect, *لَوْ* is prefixed to the second verb, or to *مَّا*, *negative particle*, if the verb is negative, e.g.

لَوْ أَتَكَلَّمُ أَخْطَبُ

*if I speak, I will make mistakes.*

لَوْلاَ أَتَكَلَّمُ لاَ أَخْطَبُ

*if I do not speak, I will not make mistakes.*

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55. *TDA AND LAW* (2)

55: "إِذَا لَوْ (إِذَا لَوْ)

 لوْ سَافَرْتُ لُكْتَبْتُ إِلَيْكَ had I travelled, I would have written to you.

 لوْ لَمْ أَفَعَّلْ شَيْئًاْ لَمْ أَخْطَأْتْ عَلَى الإِطْلاَقِ had I not done anything, I would not have made any mistake at all.
Arabic Grammar Exercises
Based on the Textbook:

Abdallah Nacereddine. *A New Approach to Teaching Arabic Grammar.*
Bloomington, IN: AuthorHouse, 2009.

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www.a-nacereddine.com
HOW TO USE THE EXERCISES

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If you reply is correct,
a tick will appear in the box.

If not, click on Grammar,
check the rule, and try again.
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2) أنا
3) أنـت
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باب باب الباب الباب الباب

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الطلاب الطلاب الطلاب الطلاب

3) تحب الأم ------------ .
بناتها بناتها بناتها بناتها

4) هل تعرفون ------------- الجدد ؟
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2. اللتان ظن اللتين الذين اللاتي

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2. أبدأ العمل في -------- صباحا.
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   جميل  جميل   جميلًا  جميلً

2. يعرف الطلاب معلمة المدرسة   .
   الجديد    جديدًا    الجديدة   جديدة

3. يُعرف هؤلاء المعلمات   .
   الجيدات    الجيداتُ   الجديدة    جديدة

4. يتعلمون الموظفون لغات   .
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   أجملةٌ أجملةً أجمل أجمل

2. الصغير ------------ من الكبار.
   أنشط أنشط أنشط أنشط

3. تحت الأم بنتيها ------------
   أكبر أكبرين أكبرتين أكبرتين

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   أكبر منظمة أكبر منظمة أكبر منظمة أكبر منظمة

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يدخل ويجلسون يدخلون ويجلسون.

(2) الطالبات

تدرس وتعمل يدرس ويعملن تدرس ويعملن يدرسون وتعمل.

(3) الطلابان

يجلس ويكتبان يجلسان ويكتبان يجلسان ويكتب.

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ينبحون ينبح تنبه

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مكانكمكانكمكانكمكانكمكانكمكانكمكانكمكانك

(2) أنظر ------------.

يمين وشماليمين وشماليمينا وشماليمينا وشمال

(3) هذا الكاتب معروف ------------.

شرقا وغربا شرقا وغربا شرق وغرب شرق وغرب

(4) يصل بعض الموظفون إلى المكتب ------------.

قبل الوقتقبل الوقتقبل الوقتقبل الوقت

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لماذا تنامين -------------------- .

2. واقفًا - واقفتاً واقفًا - واقفًا واقف

يعود العمال إلى المنزل ---------------- مساء.

3. متعبين - متعبون - المحبون - المحبين

تسافرن ---------------- أليس كذلك؟

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2. How many ------------- do we need?

3. We have three ----------- .

4. He is twenty-three -------------- .

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2) أنت هي ------------ لهذا المؤتمر؟
3) هل أنتم ------------ في الاجتماع؟
4) ما هي الدول ------------ للأمم المتحدة؟

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2) هذه السيدة в--- v--- جدا.
3) إنها كاتبة v--- v--- عليها.
4) هم رجال v--- v--- بهم.

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1. أسود/بيضاء أسود/بيضاء أسوداً/بيضاء أسود/بيضاء

نأكل أحياناً في ---------------- شرقية.

2. مطاعم مطاعم مطاعم

3. سأسافر هذه السنة إلى ----------------

4. يعملون في ---------------- البريد.

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1) خوفًا خوف خوف

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3) يتظاهر الشعب ضد الحكومة.

4) أركب الطائرة بدلاً من القطار للوقت.

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2) يستقبل صديقه ------------ حارة.

3) يمكن الاعتماد عليه ------------ كلياً.

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2) أتجول 

3) يسافر الأولاد 

4) لا يذهب الموظف 

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2) صباح الخير، يا ------------ المدرسة.

3) التدخين ممنوع هنا، يا ------------ .

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2) ما عاد الموظفون إلى عملهم إلا ------------
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لا شيء -------------

لا ------------- في المدرسة.

لا شيء ------------ رخيص.

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2) ما أطول ------- اليوم! الدرس الدرسُ الدرسُ الدرس
3) ما أجمل هؤلاء ------- البناتُ البناتَ البناتُ البناتُ
4) ما أطفف ------- هذان الولدان هذين الولددين هذين الولددين هذان الولدان
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المقصور -

1) هذا ---------------- جامعي.

2) عمل في هذا ---------------- .

3) ما ------------ هذه الكلمة?

4) لهذين الكلمتين معنى ------------ .

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3. أعرف هذا --------------.

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3) نحن ---------------- نحب عملنا.

4) أنتن ---------------- لكن عمل كثير.

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1) يعمل في  

Mekteb كتاب كتابة

2) يدرس الطلاب صباحا في  

مختبر مختبر مختبر

3) هو عربي من  

شرق الشرقي الشرق

4) له صديق عربي من  

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1) يأكل الصائم عند -----
الغروب الغرب الغريب المغرب
tقابلنا في ---- المحدد.

2) الموعد الوعد الوعيد الميعاد

3) ------------ مكان يقام فيه صيفا.
المصيف الصيف الصيفي الصفا

4) ------------ مكان يقام فيه شتاء.
الشتاء المشتتى المشتهى الشتوي

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اسم المرة -

الطريق الباب

(1) طريق...

دق الهماء ثلاث

(2) دقائق

يخفق القلب ثمانين في الدقيقة الواحدة

(3) خفقات

صرخ الطفل

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3) يضحّك الطفل.

4) استقبله الأمير.

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2) أعرف المرأة __________- أبناؤها.
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4) هؤلاء كتاب __________- أسماؤهم.

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   قراءةً القراءةُ قراءةً قرأً

2) أريد ______________ إلى صديقي.
   كتابةً رسالةً كتابة الرسالة كتابة الرسالة

3) يجب علي ______________ إلى مكتب البريد الآن.
  ้าذهبُ ذهاباً ذهاباً الذهابَ

4) تشكر الأم المعلمة تعليم ابنها ______________.
   عربيةً العربيةُ العربيةُ العربيةَ

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1) يكتب كلُّ ------------- درسه.

2) يحب كلُّ ------------- اللغة التي يدرسونها.

3) قرأت كلُّ ------------- 

4) ليس الموظفون ------------- من بلد واحد.

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كلا القطاران كلا القطارين كلي القطاران

2) أعرف ........................
كلي الرجلان كلا الرجلين كلا الرجلان

3) أتكلم مع المرأتين ........................
كلاهما كلاهما كليهما كليهما

4) تدرس ........................ في هذه المدرسة.
كلي البنتين كلي البنتان كلي البنتان

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1) يُعرف ممّا الناس في هذا المدينة بتبع بعض بعض بعض بعض بعض بعض بعض بعض بعض

2) يُعرفه ممّا الناس في هذا المدينة بتبع بعض بعض بعض بعض بعض بعض بعض بعض بعض

3) تَحب نحب نحب نحب نحب نحب نحب نحب نحب نحب

4) يتكلم يتكلم يتكلم يتكلم يتكلم يتكلم يتكلم يتكلم يتكلم يتكلم
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يتكلم ---------------- مع المعلم.

1) واحد من الطلاب  أحادٍ من الطلاب机能 أحادٍ الطلاب
هل هناك ------------ في المنزل؟

2) أحادٌ أحادٌ أحادٌ واحد
هل تعرف ---------------- هنا؟

3) أحاداً أحاداً أحاداً واحد
تسافر الموظفة مع ------------- في المكتب.

4) أحادٍ من الزميلات أحادٍ من الزميلات أحادٍ من الزميلات

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2) يسأل دائما ---------------------

3) أعرف الممثلين ----------------------

4) قررت الكتب ---------------------

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1) قرأت كثيراً من ---------------- هذه السنة.
   الكتب كتاب كتاب الكتاب
   دعوت أصدقاء ---------------- إلى تناول طعام العشاء.
2) كثيراً كثيراً كثيرون كثيرين
   يعمل موظفون ------------- في هذه المكتبة.
3) قليل قليل قليلون قليلين
   أنتم ------------- العمل هذه الأيام.
4) قليلوا قليلوا قليلون قليلًا قليلًا

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2) لا أستطيع أن أجيب على هذا __________.

3) يتكلم مع __________ في المكتب.

4) ليست علم بهذه __________.

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1) الان، من فضلك؟ كم ساعة كم الساعة في أي ساعة ما الساعة في أي ساعة؟

2) تبدئين العمل؟ كم ساعة كم الساعة في أي ساعة ما الساعة في أي ساعة؟

3) تعمل في اليوم؟ كم ساعة كم الساعة ما الساعة في أي ساعة؟

4) أنتهي من العمل في الساعة؟

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(1) سمّعتهن ---------------- مع معلمنتهن. تتكلمن تتكلمن يتكلمن  
(2) رأيتكم ---------------- في الشارع. مشيتم مشيتم تمشون تمشون  
(3) ------------ في هذا المطعِم الجديد. سبق أن أكل  
(4) إذا ---------------- إليك رسالة. سافرت أرسلت  

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